

The Englishmans treasure, or treasor for Englishmen: with the true anatomye of mans body / compiled by ... Thomas Vicary ... Whereunto are annexed many secrets appertaining to chirurgery, with divers excellent approved remedies for all diseases the which are in man or woman, with emplasters of speciall cure with other potions and drinckes approved in phisike. Also The rare treasor of the English bathes, written by William Turner ... Gathered and set forth for the benefit of his friends and countrimen in England by William Bremer.

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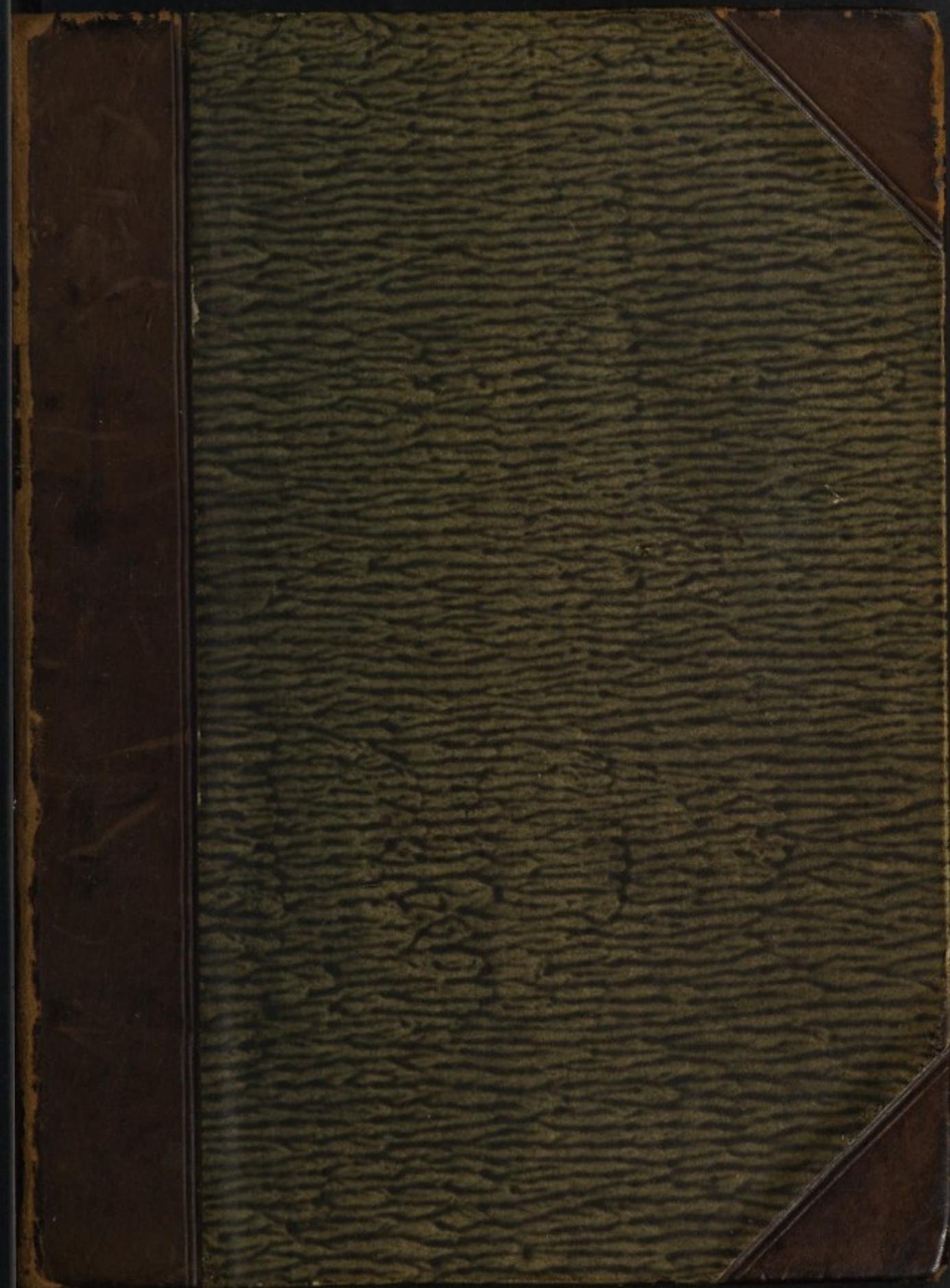
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VICKRY'S ENGLISH DIAMONS TREASVRE 1586







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THE
ENGLISH
MANS TREASVRE,
OR TREASOR FOR
ENGLISHMEN:

VVith the true Anatomye of Mans
Body, Compiled by that excellent
chirurgion Maister Thomas Vicary

Esquire Sergeant Chirurgion to King

Henry the 8. To King Edward the 6.

To Queene Mary. And so our

Soueraigne Lady Queene
Elizabeth.

And also cheefe Chirurgion to S. Bartho-
mewes hospitall.

Wherunto are annexed many secrets appertaining to Chirur-
gery, with diuers excellent approued remedies for all diseases the
which are in man or woman, with emplasters of speciall cure
with other potions and drinckes approued in Phisicke.

Also the rare treasure of the English Bathes, Written by
William Turner, Doctor in Phisicke.

Gathered and set forth for the benefit of his friendes and
countrimen in England by William Bremer Practi-
tioner in Phisicke and Chirurgery.



AT LONDON,

Imprinted by John VVindet for Iohn Perin
dwelling in Paules Church-yard at the signe of the Angell,
and are there to be sold. 1586.





TO THE RIGHT WOR-
SHIPFULL SIR ROVLAND
HAYWARD KNIGHT, PRESIDENT

OF LITTLE SAINT BARTHOLOMEVS

in *Vest Smithfeilde*, *Sir Ambrose Nicolas Knight*

Sir Thomas Ramesay knight, with the rest of

the worshipfull Maisters and gouer-

nours of the same:

William Clowes, William Beton, Richard Story

and Edward Bayly, Chirurgions of the

same hospitall, wisheth health

and prosperitie.



HE people in times past did praise and ex-
toll by Pictures and Epigrammes the fa-
mous deedes of all such persons, whosoe-
uer in any verteous qualitie or liberall sci-
ence excelled. *Sulpitius Gallus* among the
Romanes was highly renowned for his singuler cunning
in Astronomy, by whose meanes *Lucius Paulus* obtained
the victory in his warres against *Persius*. *Pericles* also a-
mong the *Athenians* was had in great admiration & ho-
nour for his profound knowledgē in Philosophie, by
whom the whole citie of *Athens* was from care and woe
deliuered, when they supposed their destruction to bee
neare at hand, by a blacke darcknes of some admiration
hanging ouer their citie. How honorably was *Apelles*

The Epistle

the Painter esteemed of mighty king *Alexander* by whom onely he desired to be painted. But amongst all other arts and Sciences, whose praise in tymes past flourished and shined most brightly, Chirurgery among the wise *Grecians* lacked not his praise, honor and estimation. For did not that worthie and famous captaine of the Grekes *Agamemnon* loue dearly and reward bountifully both *Podalerius* and *Machaon* through whose cunnings skill in Surgery, thousands of worthie Grekes were saued aliue and healed, who else had died and perished. And further here to speak of *Philoneter*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Iuba* kings of famous memory, who purchased eternall praise by their study and cunning in Phisicke and Surgery. But now in these our dayes enuy so ruleth the roste, that Phisicke should be condemned, and Surgery despised for euer but that sometime payne biddeth battaile, and care keepeth skirmish, in such bitter sorte, that at the last this Alarum is sounded out, Nowe come Phisicke, and then help Surgery. Then is remembered the saying of *Iesus the sonne of Sirach*: which is notable, Honour the Phisition and Chirurgeon for necessitie, whom the almightie God hath created because from the hiest commeth medicine, and they shall receaue giftes of the King. Wherefore wee exhorte the wyse man that he in no time of prosperitie and health, neglect these noble artes and mysteries of Phisicke and Chirurgery, because no age, no person, no countrey can long time lacke their helps and remedies. What is it to haue landes and houses, to abounde in siluer and golde to be deckt with pearles and diamondes, yea and to possess the whole worlde, to rule ouer nations and contreys: and to lacke health, the cheefest Iewell and greatest treasure of mans lyfe and delight.

Consider then we beseech your Worships, what praises are due to such noble Sciences, which onely work the causes

Dedicatorie.

causes of this aforefaide health, and how much the weale-
publike are bounde to all them, whose cares and studies
dayly tendeth to this ende. Amongst whom here is to be
remembred *Maister Vicary* Esquire, Sergeant Chirurgion
to Kings and Queenes of famous memorie: Whose lear-
ned worke of Anatomye is by vs the forenamed Surgions
of Saint Bartholomewes in Smithfeild, newly reuiued,
corrected and published abroad to the commoditie of o-
thers, who be studentes in Chirurgery: not without our
greate studies, paynes and charges, And although we doe
lacke the profound knowledge, and sugred eloquence of
the Latine and Greke tongues, to decke and beautifie this
workē, yet we hope the studious reader shall thereby reape
singuler commodity and fruit, by reading this litle treatise
of the Anatomy of mans body, the which is onely groun-
ded vpon reason and experience which are two principall
rootes of phisicke and Surgery. As it is graunted by *Galen*
in his third booke *De methodo medendi*: and wee who day-
ly worke and practise in Surgery, according to the deep-
nesse of the Arte, as well in greuous woundes, vlcers, and
Fistules, as other hyd and secrete diseases vpon the body
of man, dayly vsed by vs in S. Bartholomewes hospitall, &
other places, &c. Those poore and greued creatures, as-
well men and weomen, as children do knowe the profite
of this arte, to be manifold, and the lacke of the same to
be lamēted. Therefore *Galen* truely writeth, saying, That no
man cā work so perfectly, as aforefaid, without the know-
ledge of the Anatomy: For (saith he) it is as possible for a
blinde man to carue & make an image perfect, as a Chi-
rurgian to worke without error in mans body not know-
ing the Anatomy. And further, for as much as your Wor-
ships are very carefull for those poore and greued crea-
tures within the Hospital of S. Bartholomewes, &c. wher-
of Maister Vicary was a member: We are therefore now

The Epistle Dedicatory.

encouraged to dedicate this litle worke of the Anatomy, being his and our trauels, to you as Patrons of this booke to defend against the rauening lawes of enuyous Backbiters, which neuer cease by all vnlawfull meanes to blemish and deface the workes of the learned, expert, and well disposed persons. Finally, we do humbly craue of your goodness, to accept in good part this treatise concerning the Anatomy, as the fruites of our studies and labours, whereby we shalbe much better encouraged to set foorth heereafter other profitable works for the common wealth. Heerein if your Wisedomes do vouchsafe to heare our requests, and to allow these our doinges, as did noble Amasius king of Ægypt accepte the laboures of his painefull Artificers, We haue not onely to thank your Wor-

shipes for so doing, but also to pray vnto the almightie God to requite your goodness, receauing you into his protection and keeping.

Amen.



To the Reader.



Eare Brethren, and friendly Readeres, vvee haue heere according to the trueth & meaning of the Author, sette forth this needefull and necessarie vvorke concerning the Anatomy of mans body, being collected and gathered by Maister Thomas Vicary, and novve by vs the Chirurgions of S. Bartholomevves Hospital reuiued, corrected, and published. And albeit this treatise be small in volume, yet in commoditie it is great and profitable. Notwithstanding if the things therein contained be not discretely & wisely studied and applied, according to the true meaning of the Author, vve haue to tell you heerof, that therein is great perill, because through ignorant practitioners, not knowing the Anatomy, commonly doth ensue death, and separation of soule and body. Furthermore vvhether as many good and learned men in these our dayes, doe cease to publishe abroad in the English tongue their vvorkes and trauelles, it

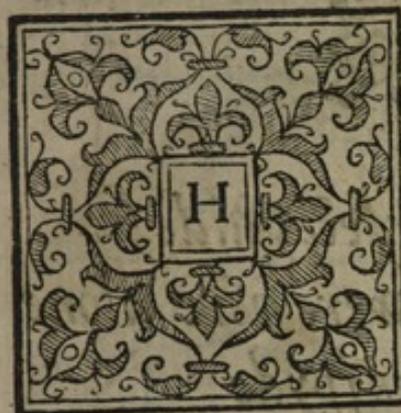
is

To the Reader.

is for that if any one fault or blemish by fortune bee committed, either by them or the printer escaped, they are blamed, yea and condemned for ignorant men, and error holders. But now we cease heere from these points, to trouble the gentle reader with longer discoursing, for whose sakes & comodities we have take these pains: wishing that men more skilfull and better learned would haue borne this burthē for vs. Crauing only this much at your handes, for to correct our faults fauorably, & to report of the Author courteously, vvhose sought (no doubt) your commodities onely and the profit of the common vvealth without praise & vaine glory of him selfe. Thus we the Chirurgions aforesaid, commit you to the blessed keeping of Almighty God, vvhose alwayes defend & increase your studies & ours.

Amen.

THOMAS VICARY TO HIS Brethren practising chirurgery



Hereafter folloseth a litle treatise entitled a Treasure for Englishmen of the Anatomie of man: Made by Thomas Vicarie CitiZen and Chirurgion of London, for all such young Brethren of his fellowship practising Chirurgery: Not for them that be expertly seene in the Anatomy: for to them Galen the Lanterne of all Chirurgions, hath set it forth in his Canons, to the high glory of God, and to the erudition and knowledge of all those that be expertly seene and learned in the noble science of Chirurgery. And because all the noble Philosophers writing vpon Chirurgery, do condemne all such persons as practise in Chirurgery not knowing the Anatomye. Therefore I haue drawen into certaine lessons and small Chapters, a part of the Anatomy, but touching a part of euery member particularly: Requiring euery man that shall reade this litle treatise, to correct and amende it where it shall be neede, and hold me excused for my bolde enterprise, and accept my goodwill towarde the same.

O Lord which made the lofty Skyes,
Worke in our Rulers harts,
Alwayes to haue before their eyes
Safegard to godly Artes.

THOMAS VICARY TO HIS
Brethren practicing churche



Now he that is the perfect guide,
doth know our helps were here alone
By homely stile it may be spyde
for rules in Rhetoricke haue we none.
Our heads do lack that filed phrase,
Whereon fine wits delight to gase.
If any say we deserue heere blame,
We pray you then amende the same.



2

A TREASVRE FOR

English men, conteyning the Anatomie

of mans bodie : Compyled by Thomas Vycarie, Esquire,
and Sergeant Chirurgion to King Henry the eight, to K.
Edward the sixt, to Queene Marie, and to our most gracious So-
ueraigne Ladie Queene Elizabeth. And also chiefe Chy-
rurgion of S. Bartholomewes Hospitall. for the vse
and commoditie of all vnlearned practi-
cioners in Chirurgerie.



Erre I shall declare vnto you,
hoztly and briezely, the sayings,
and the determinations of diuers
ancient Authoꝝ, in thzee points,
verye expedient foꝝ all men to
knowe, that entend to vse oꝝ ex-
ercise the mysterie oꝝ art of Chi-
rurgerie. The first is, to knowe
what thing Chirurgerie is : The

second is, how that a Chirurgion should be chosen : And
the third is, with what properties a Surgion should be
indued.

The first is to know what thing Chirurgerie is. Here
in I doe note the saying of Lamfranke, whereas he sayth:
All things that man would knowe, may be knowen by
one of these thzee things : That is to say, by his name, oꝝ
by his woꝝking, oꝝ els by his verie being and shewing of
his owne properties. So then it followeth, that in the
same manner we may know what Chirurgerie is by thzee
things. First, by his name, as thus : The Interpreter
wzite, that Surgerie is deriued out of these woꝝdes, Apo-
tes chiros, cai tou ergou, that is to bæ vnderstanded : a
hand woꝝking, and so it may be taken foꝝ all handie artes.
But noble Ipocras sayeth, that Surgerie is hande woꝝ-
king in mans bodie, foꝝ the verie ende and pꝝofit of Chi-
rurgerie

2 *A Treasure for*
rurgerie is hande working.

Nowe the seconde manner of knowinge what thinge Chirurgerie is, it is the saying of Auicen to bee knownen by his beeing, for it is verelye a medecinall science: and as Galen sayeth: hee that will knowe the certaintie of a thing, let him not busie him selfe to knowe onely the name of that thing, but also the working and the effect of the same thing.

Nowe the thirde waye to knowe what thinge Chirurgerie is, It is also to bee knownen by his beeing or declaring of his owne properties, the whiche teacheth vs to worke in mans bodye with handes: as thus: In cuttinge or openinge those partes that be whole, and in healing those partes that bee broken or cut, and in taking away that that is superfluous, as Warts, Wenues, Skurfulas, and other like. But further to declare what Galen sayeth Sargerie is. It is the last instrument of medicine: that is to saye, Dyet, Pocion, and Chirurgerie: of the which thzee, sayeth hee, Dyet is the noblest, and the moeste vertuous. And thus hee sayeth, whereas a man may bee cured with Dyet onely, let there bee giuen no manner of medicine. The seconde instrument is Pocion: for and if a man may bee cured with Dyet and Pocion, let there not bee ministred anye Chirurgerie. The thirde and last instrument, is Chirurgerie, through whose vertue and goodnesse is remooued and put awaye many greuous infirmities and diseases, which might not haue bene remooued nor yet put awaye, neither with Dyet, nor with Pocion. And by these thzee meanes it is knownen what thing Chirurgerie is. And this suffiseth for vs for that poynt. Nowe it is knownen what thing Chirurgerie is, there must also bee chosen a man apt and meete to minister Sargerie, or to bee a Chirurgion. And in this poynt all Authoers doe agree, that
a Chi

a Chirurgion shoulde bee chosen by his complexion, and that his complexion bee verie temperate, and all his members well proportioned. For Rasis sayeth: Whose face is not seemely, it is vnpossible for him for to haue good manners. And Aristotle the great Philosopher writeth in his Epistles to the noble King Alexander (as in those Epistles more playnly doeth appeare) howe hee shoulde choose all such persons as shoulde serue him, by the fourme and shape of the face, and all other members of the bodie. And furthermore they saye, hee that is of an euill complexion, there must needs followe like conditions. Wherefore it agreeth that a Chirurgion must be both of a good and temperate complexion, as is afoze rehearsed. And principally, that hee be a good liuer, and a keeper of the holye commaundementes of God, of whowre commeth all cunning and grace, and that his bodye bee not quaking, and his handes stedfast, his fingers long and small, and not tremblinge: and that his lefte hande bee as readie as his right hande, with all his lymmes able to fulfill the good woorkes of the soule. Nowe heere is a man meete to bee made a Chirurgion. And though hee haue all these good qualities befoze rehearsed, yet is hee no good Chirurgion, but a man verie fitte and meete therfore. Nowe then to knowe what properties and conditions this man must haue befoze he bee a perfect Chirurgion.

And I doe note foure thinges mosse speciallye that euerye Chirurgion ought for to haue: The firste, that hee bee learned: The secande, that hee bee expert: The thirde, that hee bee ingenious: The fourth, that hee bee well mannered. The first (I sayde) hee ought to bee learned, and that hee knowe his principles, not onely in Chirurgerie, but also in Physicke, that hee maye the better defende his Surgerie. Also hee ought to bee seene

In naturall Philosophie, and in Grammer, that he speake congruities in Logike, that teacheth him to proue his proportions with good reason. In Rhetorike, that teacheth him to speake seemely and eloquently: also in Theorike, that teacheth him to knowe things natural, and not naturall, and things against nature. Also he must knowe the Anatomie, for all authours write against those Surgeons that worke in mans bodie, not knowing the Anatomie: For they be likened to a blinde man, that cutteth in a Vine tree, for he taketh more or lesse then he ought to do. And here note wel the saying of Galen the prince of Philosophers, in his Estoris, that it is as possible for a Surgeon not knowing the Anatomie, to worke in mans bodie without errour, as it is for a blinde man to carue an Image and make it perfect. The seconde, I sayde, he must be expert: For Ralus sayeth, he ought to know and to see other men worke, and after to haue vse and exercise. The thirde, that he be ingenious or wittie: for all things belonging to Chirurgerie may not be written, nor with letters set forth. The fourth, I sayde, that he must be wel manered, & that he haue all these good conditions here following: First, that he be no spoulsbreaker, nor no drunkarde. For the Philosophers saye, amongst all other things beware of those persons that followe drunkennes, for they be accompted for no men, because they liue a life bestial: wherefore amongst al other sortes of people, they ought to be sequestred from the ministring of medicine. Likewise a Chirurgion must take heede that he deceiue no man with his vaine promises, for to make of a small matter a great, because he would be counted the more famous. And amongst other things, they may neither be flatterers, nor mockers, nor priuie backbiters of other men. Likewise they must not be proude, nor presumptuous, nor detractors of other men. Likewise they ought not
to

to be too couetous, noꝛ no nigarde, and namely amongst their friendes, oꝛ men of woꝛship, but let them be honest, curteous, and free, both in woꝛds and deede. Likewise they shall giue no counsell except they bee asked, and then say their aduise by good deliberation, and that they be well advised afoꝛe they speake, chiefly in the presence of wise men. Likewise they must be as priuie and as secrete as any Confessor, of all thinges that they shall eꝛther heare oꝛ see in the house of their Patient. They shall not take into their cure any maner of person, except he will be obedient vnto their pꝛecepts, foꝛ he can not be called a patient, vnlesse he be a sufferer. Also that they doe their diligence as well to the poꝛe as to the rich. They shall neuer discomfoꝛt their Patient, and shall commaunde all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also be bold in those things whereof they be certaine, and as deeadfull in all perilles. They may not chide with the sicke, but be alwayes pleasant and merie. They must not couet any woman by way of vilanie, and specially in the house of their Patient. They shall not foꝛ couetousnesse of money take in hande those cures that be vncurable, noꝛ neuer set any certaine day of the sickmans health, foꝛ it lyeth not in their power: following the distinct counsaile of Galen, in the amphozisme of Apocras, saying: Oportet seipsum non solum. By this Galen meaneth, that to the cure of euery soꝛe there belongeth foure thinges: of which, the first and pꝛincipall belongeth to God, the seconde to the Surgion, the third to the Medicine, & the fourth to the Patient. Of the which foure and if any one do fayle, the Patient can not be healed: then they, to whome belongeth but the fourth part, shall not promise the whole, but be first well advised. They must also be gracious and good to the poꝛe, and of the riche take liberally foꝛ both. And see they neuer pꝛayse them selues,

foz that redoundeth moze to their Shame and discredit, then to their fame and woꝛship: Foz a cunning & skilfull Chirurghion neede neuer vaunt of his doings, foz his woꝛks wil euer get credite ynough. Likewise that they despise no other Chirurghion without a great cause: foz it is meete that one Chirurghion should loue another, as Chꝛist loueth vs al. And in thus dooing they shall increase both in vertue and cunning, to the honour of God and woꝛldly fame. To whom be bzing vs all. Amen.

The Anatomie of the simple members.

And if it be asked you howe many simple members there be, it is to be answered, eleuen, and two that be but superfluities of members: and these be they, Bones, Cartilages, Nerues, Vannicles, Lygamets, Cordes, Arteirs, Veynes, Fatnes, Flesh and Skinne: and the superfluities be the heares and the nayles. I shal begin at the bone, because it is the foundatiõ, and the hardest member of all the body. The Bone is a consimile member, simple and spermaticke, and colde and dry of complexion, insensible, and inflexible: and hath diuers formes in mans body, foz the diuersitie of helpings. The cause why there be many bones in mans body is this: Sometime it is needeful that one member oz one lymme should moue without another. Another cause is, that some defende the pꝛincipall members, as doth the bone of the bꝛest, and of the head: and some to be the foundatiõ of diuers parts of the body, as the bones of the Ridge, and of the legges: and some to fulfill the hollow places, as in the handes and fete, &c.

The Gꝛistle is a member simple and spermaticke, next in hardnes to the bone, and is of complexion colde and dry,

and

and insensible. The gryffe was ordeyned for sixe causes, or profite that I finde in it: The first is, that the continual mouing of the hard bone might not be done in a iuncture but that the gryffe should be a meane betwene the Lygament and him; The seconde is, that in the time of concussion or oppression, the soft members or limmes should not be hurt of the harde: The thirde is, that the extremitie of bones and Ioyntes that be gryffly, might the easelyer be folded and moued together without hurt: the fourth is, for that it is necessary in some meane places to put a gryffe, as in the throte bowel for the sounde: The fifth is, for that it is needefull that some members be holden by with a gryffe, as the lids of the eyes: The sixth is, that some limmes haue a susseyning and a drawing abzoade, as in the nose and the eares, &c.

The Lygament is a member consimple, simple, & spermaticke, next in hardnesse to the gryffe, and of complexion colde and dry, and is flexible and insensible, and bindeth the bones together. The cause why he is flexible and insensible is this: If it had bene sensible, he might not haue suffred the labour and mouing of the ioyntes: and if it had not bene flexible of his bowing, one lymme should not haue moued without another. The seconde profite is, that hee be ioyned with sinewes, for to make Cordes and Bzawnes: The thirde helpe is, that he be a resting place to some synewes: The fourth profite is, that by him the members that be within the body be susteined, as the matrix and kidneis, and diuers other, &c.

The Sinew is a consimiler member, simple and spermaticke, meane betwene hard and soft, and in complexion cold and drye, and he is both flexible and sensible, strong and tough, hauing his beginning from the bzaine, or from Mynuca, which is the marowe of the backe. And from the bzaine commeth, by payre of Perues sensatiues, and from

Mynuca commeth xxx. payze of *Perues motius*, and one that is by himselfe, that springeth of the last Spondell. All these seneues haue both feeling and mouing, in some moze and in some lesse. &c.

A Cozde or Tendon is a consimple or officiall member, compoude and spermaticke, synowye, strong, and tough, meanely betwene hardnes and softnesse, and meanely sensible and flexible, and in complexion cold and dry. And the Cozde or Tendon is thus made: The synewes that come from the braine and from Mynuca, and goe to moue the members, is intermingled with the Lygamentes, & when the synewes and Lygamentes are intermingled together, then is made a Cozde. And thre causes I perceiue why the Cozdes were made: The first is, that the Synewe alone is so sensible that hee may not suffer the great labour and trauell of mouing, without the fellowshipe and strength of the Lygament that is insensible, & that letteth his great feeling, and bringeth him to a perfect temperaunce, and so the Cozdes moue the limmes to the will of the soule. And this Cozde is associated with a simple fleshe, and so thereof is made a brawne or Muskell, on whom he might rest after his trauell. And this Brawne is called a Muskell. When when this Cozde is entred into this brawne, he is departed into many small thredes, the which be called wylle. And this will hath thre properties: The first is in length, by whose vertue that draweth it hath might: The second in breadth, by whom the vertue that casteth out hath might: The third in thwartnes, in whom the vertue that holdeth hath might: and at the end of the Brawne those thredes be gathered together to make an other Muskell. &c.

Nowe I will beginne at the Artere. This Artere is a member consimple, simple and spermaticke, hollowe and synowye, hauing his springing from the heart, bringing from the heart to euery member blood and spirite of life. It

is of complexion colde and drye. And all these Arteres haue two cofes, except one that goeth to the Lungs, and he hath but one cote that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood, with the spirite of life to nourish the Lungs withall: and also that Artere bringeth with him from the lungs ayre to temper the fumous heate that is in the heart. And this Artere is he that is called Arteria venalis, because he hath but one cote as a vaine, and is moze obedient to be delated abroad through al the lungs, because that the blood might the sooner sweate through him: whereas all other Arters haue two cofes, because one cote may not withstande the might & power of the spirite of life. Diuerse other causes there be, which shalbe declared in the Anatomie of the breast. &c.

The Veyne is a simple member in complexion cold and drye, and spermaticke, like to the Artere, hauing his beginning from the L yuer, and bringing from the L iuer nutritiue blood, to nourish euery member of the body with. And it is so to be vnderstanded that there is no moze difference betwene these two vessels of blood, but that the Artere is a vessell of blood spirituall or vitall. And the Veine is a vessell of blood nutrimentall, of the which Veines there is noted two most principall, of the which one is called Vena porta, the other is called venacelis, of whom it is too much to treat of nowe, vntill we come to the Anatomie of the wombe. &c.

The flesh is a consimiler member, simple, not spermaticke, and is ingendred of blood congeled by heate, and is in complexion hote and moyst. Of the which is noted three kindes of fleshes: that is to say, one is soft and pure flesh: the second is musculus, or hard & brawny flesh: the third is glandulus, knotty, or kurnelly flesh. Also the commodities of the flesh be indifferent, for some be common to euery kind of flesh, and some be proper to one manner of flesh alone.

The profites of the flesh be many, for some defend the body from colde as doth clothes: also it defendeth the body from harde thinges comming against it: also through his moisture he rectifieth the body in sommer, in time of great heate. Wherefoze it is to be considered what profitable-nesse is in euery kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concavities of boyde places, and causeth good forme and shape: and this flesh is founde betwene the teeth, and on the end of the yard. The profite of the Brasony flesh or musculus flesh, shall be spoken of in the Anatomie of the armes. The profits of the Glandulus flesh are these: first, that it turneth the blood into a cullour like to himselfe, as doth the fleshe of a womans paps turns the menstruall blood into milke: secondly, the Glandulus flesh of the Testikles, turneth the blood into sparne: thirdly, the Glandulus flesh of the cheekes, that ingendyeth the spittle. &c.

The next is of fatnes, of the which I find thre kinds: The first is Pinguedo, and it is a consimular member, not spermatike, and it is made of a subtile portion of blood congeled by colde: and it is of complexion colde and moyst, insensible, and is intermedled amongst the partes of the flesh. The seconde is Adeppes, and is of the same kinde as is Pinguedo, but it is departed from the flesh beydes the skinne, and it is as an oyle heating and moysting the skinne. The third is Auxingia, and it is of kinde as the others be, but he is departed from the flesh within sooth about the kidneys, and in the intrayles, and it helpeth both the kidneys and the intrayles from drying by his vinctio-
stie. &c.

Then come we to the skinne. The Skinne is a consimile member or officiall, partly spermatike, strong and tough, flexible and sensible, thinne and temperate, Wher-
of there be two kindes: One is the Skinne that couereth
the

the outward members: and the other the inner members, which is called a Pannicle, the profitablenesse of whom was spoken of in the last Lesson: But the Skinne is properly wouen of Thzædes, Perues, Ueynes, and Arteirs. And he is made temperate, because he should be a good deemer of heate from colde, and of moystnesse from drynesse, that there should nothing noy noz hurt the body, but it giueth warning to the common wits thereof. &c.

The Hayzes of euery part of mans body are but a superfluitie of members, made of the grosse fume oz smoke passing out of the viscoues matter, thickned to the forme of hayze. The profitablenesse of him is declared in the Anatomic of the head. &c.

The Nails likewise are a superfluitie of members, engendred of great earthly smoke oz fume resolved thzough the naturall heate of humours, and is softer then the Bone, and harder then the Flesh. In complexion they be cold and dry, and are always waring in the extremitie of the fingers and toes. The vtiltie of them are, that by them a man shall take the better holde: also they helpe to claue the bodie when it needeth: Lastly, they helpe to deuide things for lacke of other tooles. &c.

The Anatomie of the compound

members, and first of the head.

BEcause the head of man is the habitation oz dwelling place of the reasonable soule of man, therefore with the grace of God. I shall first speake of the Anatomie of the head. Galen sayth in the 2. Chapter De iuuamentes, and Auicen rehearseth the same in his first proposition and third chapter, prouing that the Head of man was made neither for wits, noz yet for the Braynes, but onely

foz the eyes. Foz beastes that haue no heades, haue the oꝝ
 gayne oꝝ instruments of Wits in their bzests. Therefore
 God and nature haue reared by the head of man onely foz
 the eyes, foz it is the hyest member of man: and as a behol-
 der oꝝ watchman standeth in a high Towze to giue war-
 ning of the enemies, so doth the eye of man giue warning
 vnto the common Wits, foz the defence of all other mem-
 bers of the body. Powe to our purpose. If the question be
 asked, howe many things be there conteyning on the head,
 and howe manie thinges conteyned within the head? As
 it is rehearsed by Guydo, there be but siue conteyning, and
 as manie conteyned: as thus, The Hayze, the Skinne,
 the Flesh, the Pannicles, and the Bone, neyther rehear-
 sing Veyne noꝝ Artere. The which Anatomie can not
 be truely without them both, as thou shalt well perceiue
 both in this Chapter, but specially in the next. And nowe
 in this lesson I shall speake but of Hayze, Skinne, Flesh,
 Veynes, Pannicles, and Bones, what profite they doe
 to man, euerie of them in his kinde. Of the Hayze of the
 head (whose creation is knowen in the Anatomie of the
 simple members) I doe note foure vtilities why it was
 oꝝdeynged: the first is, that it defendeth the Bzayne from
 too much heate, and too much cold, and many other outward
 noyances: The seconde is, it maketh the foꝝme oꝝ shape
 of the head to seeme moze seemelier oꝝ beautifuller. Foz if
 the head were not heyzed, the face & the head should seeme
 but one thing, and therefore the heyze foꝝmeth and shapeth
 the head from the face: The thirde is, that by the cullour
 of the heyze is witnessed and knowen the complexion of the
 Bzaine: The fourth is, that the fumosities of the Bzayne
 might assende and passe lightly out by them. Foz if there
 were a sad thing, as the skynne oꝝ other, of the same nature
 as the heyze is, the fumosities of the bzayne might not haue
 passed thzough it so lightly, as it doth by the hayze.

The Skinne of the head is moze lazartus, thicker, and moze pozrus, than any other Skinne of any other member of the bodie. And two causes I note why, One is, that it kēpeth or defendeth the bzaine from too much heat and colde, as doeth the haire: The other, it discusseth to the common wittes of all things that noyeth outwardly, for the heyre is insensible: The third cause, why the Skinne of the head is moze thicker then any other Skinne of the body, is this, that it kēpeth the bzaine the moze warme, & is the better fence for the bzayne, and it bindeth and kēpeth the bones of the head the faster together.

Next followeth the Flesh, the which is al Musculus or Lazartus flesh, lying vppon pericranium without meane. And it is made of subtile Wille, and of simple flesh, Synwes, Veines, and Arteirs. And why the flesh that is all musculus or lazartus in euery member of a mans body was made, is for thre causes: the first is, that by his thicknes, he should comfort the digestion of other members that lye by him: The second is, that through him euery member is made the moze formelyer, & taketh the better shape: The third is, that by his meanes euery member of the bodye draueth to him nourishing, the which others withhold to put forth from them, as it shalbe moze plainlyer spoken of in the Anatomie of the wombe.

Next followeth Pericranium, or the couering of the bones of the head. But here it is to be noted of a Veyne & an Artere that commeth betwēne the flesh and this Pericranium, that nourisheth the vtter part of the head, and so entreteth priuily through the commissaries of the skull, bearing to the Bzayne and to his Vannicles nourishing: of whose substance is made both Duramater, and also Pericranium, as shall be declared in the partes confeyned in the head. Here it is to be noted of this Vannicle Pericranium, that it bindeth or compasseth all the bones of the

head, vnto whome is adioyned the Duramater, and is also a part of his substance, howbeit they bee separated, for Duramater is nearer the braine, and is vnder the skull. This Pericranium was made principally for two causes: one is, that for his strong binding together he should make firme and stable the feeble commissaries or seames of the bones of the head: The other cause is, that it should be a meane betwene the hard bone and the soft fleshy.

Next is the Bone of the Pot of the head keeping in the Braines, of which it were too long to declare their names after all Authoꝝ, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian, but in conclusion all is to one purpose. And they be numbꝛed seuen bones in the pan or skul of the head: the first is called the Cozonal bone, in which is the Orbits or holes of the Eyes, & it reacheth frō the browes vnto the middell of the head, and there it meeteth with the second bone called Occipissial, a bone of the hinder part of the head called the Noddel of the head, which two bones Cozonal and Occipissial be deuided by the Commissaries in the middes of the head. The thirde and fourth bones be called Parietales, and they be the bones of the sideling partes of the head, and they be deuided by the Commissories both from the foresaid Cozonal and Occipissial. The fifth and sixth bones be called Petrosa or Mendosa: and these two bones lye ouer the bones called Parietales, on euery side of the head one, like skales, in whome be the holes of the eares. The seuenth and last of the head is called Parillarie, or Bazillarie, the which bone is as it were a wedge vnto all the other seuen bones of the head, and doeth fasten them togeather. And thus be all numbꝛed: the first is the Cozonal bone: The seconde is the Occipissiall: The thirde and the fourth is Parietales: The fifth and the sixth is Petrosa or Mendosa: and the seuenth is

is Parillari, or Bazillari . And this sufficeth for the five things conteyning.

In this Chapter is declared the five things contayned within the head.

NExt vnder the bones of the head withinsworth, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Braine, and then Vermey formes and Retemirabile. But first to speake of Duramater, whereof, and how it is sprung & made: First it is to be noted of the Veine and Arteire that was spoken of in the last Chapter before, how priuily they entred thzough the Commissoris or seames of the head, & there by their vnion together, they do not onely bring and giue the spirite of life and nutriment, but also doe weaue themselues so togeather, that they make this pannicle Duramater. It is holden by by certaine thzædes of himselfe comming thzough the saide commissoris, running in to Pericranium or pannicle that couereth the bones of the head. And with the foresaide Veine and Arteire, & these thzædes comming from Duramater, is wouen and made this Pericranium. And why this panicle Duramater is set from the skul, I note two causes: the first is, that if the Duramater should haue touched the skul, it should lightly haue bene hurt with the hardnesse of the bone: The second cause is, that the matter that commeth of woundes made in the head pearcing the skul, should by it the better bee defended and kepte from Piamater, and hurting of the braine. And next vnto this pannicle there is another pannicle called Pia mater, or meeke mother, because it is so softe and tender vnto the braine. Of whose creation it is to bee noted as of Duramater, for the originall

of their first creation is of one kind, both from the Hart and the Lyuer, & is mother of the very substance of the bzaine. Why it is called *Piamater*, is, for because it is so soft and tender ouer the bzaine, that it nourisheth the bzaine & feedeth it, as doth a louing mother vnto her tender childe or babe, for it is not so tough and harde as is *Duramater*. In this pannicle *Pia mater* is much to bee noted of the great number of *Veines* and *Arteirs* that are planted, ramesyng throughout all his substance, geuing to the bzayne both spirite and life. And this *Pannicle* doth circumspecte or lappe all the substance of the bzayne: and in some places of the bzaine the *Veines* and the *Arteirs* goe forth of him, and enter into the diuisions of the bzayne, and there drinke of the bzayne substance into them, asking of the heart to them the spirite of life or breath, and of the *Liuier* nutriment. And the aforesayde spirite or breath taketh a further digestion, and there it is made animal, by the elebozation of the spirite vitall is turned and made animal. Furthermore, why there be no pannicles ouer the bzaine then one, is this, If there had beene but one pannicle onely, eyther it must haue beene harde, or soft or meane betweene both: If it had beene hard, it should haue hurt the bzayne by his hardnesse: if it had beene soft, it should haue beene hurt of the hard bone: and if it had beene but meanelly neither hard nor soft, it should haue hurt the bzayne by his roughnesse, and also haue beene hurt of the hard bone. Therefore God and nature hath ordeyned two pannicles, the one harde, and the other soft, the harder to be a meane betweene the soft and the bone: and the softer to be a meane betweene the harder and the bzaine it selfe. Also these *Pannicles* be colde and drye of complexion, and *Spermaticke*.

Next is the *Bzaine*, of which it is marueilous to be considered and noted, how this *Piamater* deuidenth the substance of the *Bzayne*, and lappeyth it into certaine selles or diuisi.

brayne springeth seuen payze of sensatine oz feeling senewes. the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to diuers other partes of the bodye: as it shal be declared in their Anatomies. Also it is to bee noted, that about the middell ventrikle is the place of Vermiformis, with carnelly flesh that filleth, and Retemirabile, oz wonderfull caule vnder the Panncles, is set oz bounded with Arteirs only which come from the heart, in the which the vital spirite by his great labour is turned and made animal. And yee shall vnderstande that these two bee the best kept partes of all the body, for a man shall rather dye, then anye of these shoulde suffer any manner of grieues from without foorth, and therefore God hath set them farre from the heart.

Here note the saying of Haly Abbas, of the comminge of small Arteirs from the heart, of whome (sayeth hee) is made a marvelous net oz caule, in the which caule is inclosed the brayne, and in that place is layde the spirite of feeling. From that place hath the spirite of feeling his firste creation, and from thence passeth to other members &c.

Furthermore yee shall vnderstande that the brayne is a member colde & moyst of complexion, thin, & meanly viscus, & a pzin cipal mēber, & an official mēber & spermatik. And first, why he is a pzin cipall member, is, because he is the gouernoꝝ oz the tresurie of the five wits: And why he is an official member, is, because he hath the effect of feeling and steriing: And why hee is colde and moyst, is, that hee shoulde by his coldnesse and moystnesse abate and temper the exceeding heate and drought that commeth from the heart: Also why it is moyst, is, that it shoulde bee the moze indifferenter and abler to euery thing that shoulde bee reserued oz gotten into him: Also why it is softe, is, that it shoulde giue place and fauour to the vertue of steriing: And why it is meanely viscus, is, that his senewes

newes shoulde bee strong and meanelly tough, and that they shoulde not bee letted in their woorking through his ouermuch hardnesse. Here Galen demaundeth a questi-
on, which is this, Whether that feeling and moouinge be brought to nerues by one or by dyuers: or whether the aforesayde thing be brought substancially or radically.

The matter (sayeth hee) is so harde to searche and bee vnderstood, that it were much better to let it alone and passe ouer it. Aristotle intreating of the brayne, sayeth: The Brayne is a member continually moouing and ruling all other members of the bodye, giuing vnto them both feeling and moouinge: for if the Brayne bee let, all other members bee let: and if the Brayne bee well, then all other members of the bodye bee the better disposed. Also the Brayne hath this proprietie, that it moueth and followeth the moouing of the Moone: for in the waxinge of the Moone the Brayne followeth vpwordes, and in the wane of the Moone the Brayne descendeth downwardes, and vanisheth in substance of vertue: for then the brayne shrinketh togeather in it selfe, and is not so fully obedient to the spirite of feeling. And this is proued in men that be lunatike or madde, and also in men that bee epilepticke or hauing the falling sicknesse, that bee most grieued in the beginning of the newe Moone, and in the latter quarter of the Moone. Wherefore (sayeth Aristotle) when it happeneth that the Brayne is eyther too drye, or too moyst, then can it not woork his kinde: for then is the bodye made colde: then are the spirites of life melted and resolved awaye: and then followeth feblenesse of the Wittes, and of all other members of the bodye, and at the last death.

D 2

The

A Treasure for
The Anatomie of the
 Face.

THE Front of the Forehead containeth nothing but the Skinne and Musculus flesh, for the pannicle underneath it is of Pericranium, and the bone is of the Coronall bone. Howbeit there it is made broad as if there were a double bone, which maketh the forme of the Browes. It is called the Forehead or Front from one eare to the other, and from the rootes of the eares of the head befoze vnto the browes. But the cause why the browes were set and reared vp, was, that they should defende the Eyes from noyance withoutfoorth: And they be ordained with hayre to put by the humour or sweate that commeth from the head. Also the Browes doe helpe the Eyeliddes, and doe beautifie and make faire the face, for he that hath not his Browes heyred, is not seemely. And Aristotle sayeth, that ouer measurable Browes betokeneth an enuious man. Also high browes and thicke betokeneth hardnesse: and Browes with little hayre betokeneth cowardnesse: and meanly signifieth gentlenesse of heart. Incisions about these partes ought to bee done according to the length of the bodie, for there the Muscle goeth from one Eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the Browe to hang ouer the Eye without remedie, as it is many times seene, the more pitie. The Browes be called Supercilium in Latine, & vnder is the eyelids, which is called Cilium, & is garnished with haire. Two causes I find why the eyelids wer ordained: the first is, that they should keepe & defend the Eye fro dust & other outward noyances: the second is, when the eye is weary or heauie, then they should be couered & take rest vnderneath the. Why the haire was ordained in the; is, that by them

is

is addrested the formes or similitudes of visible things vnto the apple of the eye. The eare is a member seemely and grystly, able to be folden without, and is the orgaine or instrument of hearing: It is of complexion colde and drye. But why the eare was set vp out of the head, is this, that the soundes that be very fugitiue, should lurke and abide vnder his shadowe, till it were taken of the instrumentes of hearing: Another cause is, that it should keepe the hole that it standeth ouer from things falling in that might hinder the hearing. The synewes that are the Dzagaynes or Instrumentes of hearing, spring each from the Brayne, from whence the seuen payre of synewes doe spring, and when they come to the hole of the Eare, there they wryth like a wine presse, and at the ends of them there be like the head of a woyme, or like a little teate, in which is receiued the sounde, and so caried to the common wits. The Eyes be next of nature vnto the soule: for in the Eye is sene and knowen the disturbances and griefes, gladnesse and ioyes of the Soule, as loue, wyath, and other passions. The Eyes be the instruments of sight. And they be compounde and made of ten thinges: that is to saye, of seuen Tunicles or Cotes, and of thre humours. Of the which (sayth Galen) the Brayne and the head were made for the Eye, that they might be in the hyghest place, as a beholder in a towre, as it was rehearsed in the Anatomie of the head. But diuers men holde diuers opinions of the Anatomie of the Eyes: for some men account but thre tunicles and some sixe. But in conclusion they meane all one thing: For the very truth is, that there be counted and reckoned seuen Tunicles, that is to say, Sclerotica, Secondyna, Retyna, Vnia, Cornua, Arania, and Coniunctiua: and these thre humours, That is to say, humor Vitrus, humor Albigynus, and humor Crystallinus. It is to be knowen how and after what manner they spring: You shall vnderstande that there

springeth of the brayny substance of his foremost Ventri-
kles, two senewes, the one from the right side, and the
other from the left, and they be called the first payze, for
in the Anatomie they be the firste payze of senewes that
appeare of all seuen. And it is shewed by Galen, that
these senewes be hollowe as a reede, for two causes: The
first is, that the visible spirite might passe freely to the
Eyes: The seconde is, that the forme of visible thinges
might freely be presented to the common wittes. Nowe
marke the going forth of these senewes: When these se-
nawes goe out from the substance of the Brayne, he com-
meth through the Diamater, of whose substance hee ta-
keth a Pannicle or a Cote: and the cause why hee taketh
that Pannicle is to keepe him from noying, & befoze they
enter into the skull, they meete and are vnited into one
senewe the length of halfe an inche: and then they de-
parte againe into two, and eche goeth into one eye, en-
tring through the brayne panne, and these senewes be
called Nerui optici. And thre causes I finde why these
Nerues are ioyned in one befoze they passe into the Eye:
First, if it happen any diseases in one eye, the other should
receiue all the visible spirite that befoze came to bothe:
The seconde is, that all thinges that wee see shoulde not
seeme two: for if they had not bene ioyned together, eue-
ry thing shoulde haue seemed two, as it doth to a woyme,
and to other beastes: The thirde is, that the Senewe
might stay and helpe the other. But here vpon Lamfranke
accozdeh much, saying, that these two Senewes come
together to the Eyes, and take a Pannikle both of Dia-
mater and of Duramater, and when they enter into the
Orbyt of the Eye, there the extremities are spread abroad,
the which are made of thre substances: that is to saye, of
Duramater, of Diamater, and of Nerui optici. There be
engendred thre Tunikles or Cotes, as thus: Of the sub-
stance

stance that is taken from Duramater is ingendred the first cote that is called Secondina: and of Nerui optici is ingendred the thirde cote that is called Retina: and eche of them is moze subtiler then other, and goeth about the humours without meane. And it is to be vnderstood, that eche of these thre Tunicles be deuided, and so they make fire: that is to say, iij. of the partes of the bryne, and thre of the parts outwards, and one of Pericranium that couereth the bones of the head, which is called Coniunctiua.

And thus you maye perceiue the springing of them: as thus, of Duramater springeth Sclerotica and Cornua: of Piamater springeth Secondina and Ania: and of Nerui optici springeth Coniunctiua. Now to speak of the humours which be thre, & their places are the middle of the Eyes: of the which the first is Humor Vitrus, because he is like glasse, in colour very cleare, red, liquit, or thinne, & he is in the inward side next vnto the bryne: and it is thinne, because the nutritiue blood of the Chyristalin might passe, as water thzough a sponge should be clenfed & made pure, and also that the visibler spirit might the lightyer passe thzough him from the bryne. And he goeth about the Criskaline humour, vntil he meete with Albuginus humour, which is set in the vttermost part of the Eye. And in the middelt of these humours Vitrus, & Albuginus, is set the Criskaline humour, in which is set principally the sight of the Eye.

And these humours be separated & inuolued with the Pannicles aforesaid, betweene euery Humor a Pannicle. And thus is the Eye compound and made. But to speake of euery Humour and euery Pannicle in his due order and course, it would aske a long proceffe, and a long Chapter, and this is sufficient for a Chirurgion. Now to begin at the Nose: You shall vnderstand that from the bryne there commeth two seneues to the holes of the brainpan, where beginneth the concauitie of the Nose, and these two be not

properly synewes, but organes or instrumentes of smelling, and haue heades like teates or paps, in which is receiued the vertue of smelling, and representing it to the common wits.ouer these two is set Colatozium, that we call the Nosehil: and it is set betwene the Eyes, vnder the vpper part of the Nose. And it is to be noted, that this concauitie or ditch was made for two causes: The first is, that the ayre that bringeth forth the spirite of smelling might rest in it, till it were taken of the organie or instrument of smelling: The second cause is, that the superfluties of the Brain might be hidden vnder it, vntill it were clenfed: And from his concauitie there goeth two holes downe into the mouth, of which there is to be noted three profits: The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come through them to the Lunges, or els a mans mouth should alwayes be open: The seconde cause is, that they helpe to the relation of the forme of the Nose: for it is sayde, a man speaketh in his Nose when any of these holes be stopped: The third cause is, that the concauitie might be clenfed by them when a man snuffeth the Nose, or drieth into his mouth inwardly. The Nose is a member consimple or officiall, appearing without the face, somewhat plicahle, because it should the better be clenfed. And it is to be perswaded that it is compound and made of skin & lazarus flesh, and of two bones standing in maner trianglewise, whose extremities be ioyned in one part of the Nose with the Coronall bone, and the nether extremities are ioyned with two gryttles, and another that diuideth the Nosehills within, and holdeth vp the nose: Also there be two concauities or holes, that if one were stopped the other should serue: Also there is in the Nose two Muskles, to helpe the working of his office. And Galen sayth, that the Nose wa-
peth the Face most: for where the Nose lacketh (sayth he)

all

all the rest of the face is the more vnseemely. The Nose should be of a meane bignes, and not to exceede in length, or breadth, nor in highnes. For Aristotle sayth, if the Nose, thylles be too thinne, or too wyde, by great drawing in of ayre. it betokeneth great straightnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the bodie, betokeneth and iudgeth the affections and will of the Soule of man, as the Philosopher sayeth. The temples be called the members of the head, and they haue that name because of continuall moouing. And as the science of the Anatomie meaneth, the spirite vital is sent from the heart to the brayne by Arteries, and by veines and nutrimentall blood, where the vessels pulsatiues in the temples be lightly hurt. Also the temples haue dents or holes inwardly, wherein he taketh the humour that commeth from the brayne, and bringeth the eyes asleepe, and if the saide holes or dentes be pressed and wroung, then by trapping of the humour that continueth, he maketh the teares to fall from the Eye. The Cheekes are the sideling partes of the face, and they conteyne in them Musculus flesh, with Veines and Arteries, and about these partes be many Muscles. Guido maketh mention of vij. about the cheekes and ouer lip. And Haly Abbas sayeth, there be twelue muscles that moue the nether Iawe, some of them in opening, and other some in closing or shutting, passing vnder the bones of the temples, And they be called Temporales: And they bee right noble and sensatiue, of whose hurt is much perill. Also there be other Muscles so: to grinde & to chewe. And to all these Muscles commeth Serues from the brayne to giue them feeling and mouing: and also there commeth to them many Arteries and Veines, and chiefly about the temples, and the angles or coznors of the Eyes and the Lippes. And as the Philosopher saye, the chiefe beautie in man is in the

C.

cheekes,

chækes, and there the complexion of man is most knowen, as thus: If they be full, ruddy and medled with temperate whitenesse and not fat in substance, but meanly fleshly, it betokeneth hot and moyst of complexion, that is, Sanguin and temperat in coller. And if they bee white colour red, without medling of rednesse, and in substance fat and soft, quauering, it betokeneth excesse & superfluitie of colde and moyst, that is flegmatike: And if they be brown in colour, or cytrin, yelowe, redde, and thinne, and leane in substance betokeneth great drying and heate, that is cholericke: And if they be as it were blowen in colour, & of litle flesh in substance, it betokeneth excesse and superfluitie of drynes and cold, and that is Melancolie. And as Auicen sayeth, the Chækes doe not onely shewe the diuersities of complexions, but also the affection and wil of the hart: for by the affection of the heart, by sodaine ioye or dread, hee wareth either pale or redde. The bones or bonye partes, first of the chækes be two: of the Nose outwardly, two: of the vpper Mandible, two: within the Nose thre: as thus, one diuiding the Nose thills within, and in ech Nostrill one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respired & drawed to the Lungs, and the superfluitie of the Wrayne is purged into the mouthwardes, as is befoze rehearsed. But Guydo and Galen saye, that there be in the face nyne bones, yet I cannot finde that the nether Mandible should be of the number of those nyne: for the nether Mandible accounted there, proueth them to be ten in number. Of which thing I will hold no argument, but remit it to the sight of your eyes. The partes of the mouth are five, that is to saye, the Lippes, the teeth, the tongue, the Uuila, and the Pallet of the mouth. And first to speake of the lippes, they are members consimile or officiall, full of Musculus flesh, as is afozesaide, and they were ordeined for two causes,

causes, one is, that they shoulde be to the mouth as a doore
 to a house, and to keepe the mouth close til the meate were
 kindly chewed: The other cause is, that they shoulde bee
 helpers to the pronouncing of the speache. The teeth are
 members consimile or officiall, spermatike, and hardest of
 any other members, and are fastened in the cheeke bones,
 & were ordayned for three causes: First that they shoulde
 chewe a mans meate, or it should passe down, that it might
 be the sooner digested: The seconde, that they shoulde be a
 helpe to the speach, for they that lacke their teeth doe not
 perfectly pronounce their wordes: the thirde is, that they
 should serue to beastes as weapons. The number of them
 is vncertaine, for some men haue mo, and some lesse, they
 that haue the whole number haue xxxij, that is to saye, xvi.
 above, and as many beneath, as thus: two Dwallies, two
 Quadripulles, two Cannines, eight Morales, & two Can-
 sales. The Tongue is a carnous member, compoude &
 made of manye Nerues, Lygaments, Veynes, and Ar-
 teirs, ordayned principally for three causes: The first is,
 that when a man eateth, the Tongue might helpe to turne
 the meate til it were well chewed: The seconde cause is,
 that by him is receiued the taste of swete and sower, and
 presented by him to the common wittes: The thirde is,
 that by him is pronounced euery speache. The fleshy part
 of the tongue is white, and hath in him nine muskles, and
 about the roote of him is Glandulus, in the which be two
 welles, and they be euer full of spittle to temper and keepe
 moyst the tongue, or else it woulde ware drie by reason of
 his labour, &c. The Quila is a member made of a spon-
 geous flesh, hanging downe from the ende of the Palate
 ouer the gullet of the throat, and is a member in complex-
 ion colde and drie, and often tymes when there fall-
 leth rawnesse or much moystnesse into it from the head,
 then it hangeth downe in the throat, and letteth a man to
 swallow,

Swallowe, and it is broad at the vpper ende, and small at
 the nether. It was ordeined for diuerse causes, One is,
 that by him is holpen the sounde of speache, for where the
 Quilla is lacking, there lacketh the perfect sound of speach.
 Another is, that it might helpe the pꝛolation of vomites:
 Another is, that by him is tempered & abated the distem-
 perance of the ayre that passeth to the Lungs: Another is,
 that by him is guided the superfluities of the bꝛayne that
 commeth from the coletures of the Nose, or else the su-
 perfluities shoald fall downe soderly into the mouth, the
 which were a displeasure. The Pallet of the mouth con-
 teineth nothing else but a carnous Pannicle, & the bones
 that be vnderneath it haue two diuisions, One along the
 Pallet from the diuision of the Nose, & from the opening
 of the other Mandible vnto the nether ende of the Pallet,
 lacking halfe an inche, and there it denideth ouerthwart,
 and the first diuision is of the Mandible, and the seconde is
 of the bone called Parillarie or Bazillaris, that sustay-
 neth and byndeth all other bones of the head together.
 The skinne of the Pallet of the mouth is of the inner part
 of the stomacke and of Pyze, and of Esophagus, that is the
 way of the meate into the stomacke. The way howe to
 knowe that such a pannicle is of that part of the stomacke,
 may be knowen when that a man is touched within the
 mouth, anon he beginneth to tickle in the stomacke, and
 the neerer that he shall couche vnto the throte, the more it
 abhorreth the stomacke, and often times it causeth the
 stomacke to yeeld from him that is within him, as when a
 man doeth vomite. Also in the mouth is ended the vpper-
 most extremitie of the Mesande, which is called Pyze or
 Esophagus. And with him is contayned Trachia arteria,
 that is, the waye of the ayre whose holes be couered with
 a lap like a tongue, and is griskly, that the meate and
 drinke might slide ouer him into Esophagus: The which
 grycke

gryffe when a man speaketh it is reared vp, and couereth the waye of the meate: and when a man swalloweth the meate, then it couereth the way of the ayre, so that when the one is covered the other is discovered. For if a man open the waye of the ayre when he swalloweth, if there fall a crum into it, he shall neuer cease coughing until it be vp againe. And this suffiseth for the face.

The Anatomie of the Necke.

THE Necke followeth next to be spoken of. Galen pꝛoueth that the necke was made for no other cause but for the Lungs, for al things that haue no Lungs haue neither necke nor voyce, except fish. And you shall vnderstande, that the necke is all that is conteyned betwæne the head and the shoulders, and betweene the chin and the bꝛest. It is compoude and made of foure things, that is to saye, of Spondillus, of Seruicibus, of Gula, and of Gutturæ, the which shall be declared moze plainly hereafter, and though these passe the waye of the meate and of the ayre, but they bee not of the substance of the necke. The Spondels of the necke be seuen: The first is ioyned vnto the lower parte of the head, called *Basillarie* or *Bazillarie*, and in the same wise are ioyned euery Spondel with other, and the last of the seuen with the firste of the *Backe* or *Kidge*: and the *Lygamentes* that keepe these Spondels together are not so harde and tough as those of the backe: for why? those of the necke be moze feebler and subtiler: The cause is this, for it is necessarie otherwhile that the head moue without the necke, and the neck without the head, the which might not well haue bene done if they had bene strong and boystrous. Of these aforesayde seuen Spondels of the necke, there springeth seuen payre

of Senewes, the which be deuided into the head and into the Wyfage, to the shoulders, and to the armes. From the hole of the first Spondel springeth the first payze of Senewes, betwæne the first Spondel and the seconde, and so forth of all the rest in like manner as of these. Also these senewes receiue subtil wille of the senewes of the Brayn, of the which wille, & senewes, and flesh, with a pannicle, make the composition of Muskels, Lazartes, & Braynes, the which threë things are all one, and be the instruments of voluntarie mouing of euery member. The Muskels of the necke after Galen are numbred to be xx. mouing the head and the necke. Likewise it is to be noted, that there bee threë manner of fleshes in the necke: the first is Pixwex or Seruiks, and it is called of Childzen Gold hayze, or yellowe haire, the which are certaine longitudinales lying on the sides of the Spondels from the head downe to the latter Spondel. And they are ordained for this cause, that when the Senewes bee wearie of ouermuch labour with mouing and trauayle, that they might rest vpon them as vppon a bedde. The seconde flesh is musculus, from whome springeth the Tendons and cordes that moue the head and the necke, which be numbred twentie, as is afoze declared: The thirde flesh replenisheth the voyde places, &c. The thirde parte of the necke is called Guttur, and it is the standing out of the Throte boll. The fourth parte is called Gula, and the hinder parte Ceruix, and hath that name of the Philosophers because of the marrowe coming to the Kidge bones. It is so called, because it is as it were a seruaunt to the Brayne: For the necke receiueth and taketh of the Brayne influence of vertue of mouing, and sendeth it by Senewes to other partes of the bodye downwardes, and to all members of the bodye. Here you shall vnderstande, that the waye of the meate, and Vire, or Esophagus is all one thing, and it is to be noted,

fed, that it stretcheth from the mouth to the stomacke, by the hinder parte of the necke inwardlye, fastned to the spondels of the necke, untill hee come to the fifth spondel, and there hee leaueth the spondel and stretcheth til he come to the foremost parte of the brest, and passeith through Diaphragina til it come to the mouth of the stomake, and there he is ended. Furthermoze, it is to be noted, that this Mesende is compoude and made of two Tunikles or Cotes, that is to saye, of the inner, and of the vtter. The vtter Tunikle is but simple, for he needeth no retentior but onely for his owne nourishing: but the inner Tunikle is compoude and made of Musculus Longitudinall Will, by which he may drawe the meat from the mouth into the stomacke, as it shall be moze plainly declared in the Anatomie of the stomacke. Furthermoze, Cana pulmonis via trachia arteria, all these be one thing, that is to saye, the throte boll, and it is set within the necke besides the Mesende towarde Gula, and is compoude of the gryffe knitte eache with other. And that pannikle that is meane betwene the Mesende and the throte boll, is called Ismon. Also yee shall vnderstand, that the great Veines which ramesse by the sydes of the necke to the vpper part of the head, is of some men called Gwidege, and of others Vena organices, the incision of whome is perilous. And thus it is to be considered, that the pecke of man is compoude and made of skinny fleshy, Ligaments and bones. And this sufficeth for the pecke & the throte.

The Anatomie of the Shoulders

and Armes.

AND first to speake of the bones: It is to be noted, that in the shoulder there be two bones, that is to saye, the shoulder bone, and the Cannel bone

bone, and also the adiutor bone of the arme are toynd with the shoulder bones, but they are not numbred among them, but amongst the bones of the armes. In the composition of the shoulder, the first bone is Os spatula, or shoulder blade, whose hinder part is declined towards the chinne, and in that end it is broad and thinne, and in the vpper part it is rounde, in whose roundnesse is a concauitie, which is called the bore or coope of the shoulder, into which entereth the Adiutor bones, and they haue a bynding together with strong flexible Seneues, and are conteyned fast with the bone called Clauicula, or the Cannel bone: and this Cannel bone stretcheth to both the shoulders, one ende to the one shoulder, and another to the other, & there they make the composition of the shoulders. The bones of the great arme, that is to say, from the shoulder to the fingers endes, be xxx. The first is the Adiutor bone, whose vpper ende entreteth into the concauitie or bore of the shoulder bone: It is but one bone hauing no fellow, and it is hollowe and full of marowe, and it is also crooked because it should be the more habler to grype thinges, and it is hollowe because it should be lighter and more obedient to the steering or mouing of the Brazones. Furthermore, this bone hath two emynences, or two knobs in his nether extremitie, or in the iuncture of the Elbowe, of the which the one is more rising than the other, and are made like vnto a Polly to drawe Water with, and the endes of these bones enter into a concauitie proportioned in the vppermost endes of the the two Facel bones, of which two bones, the lesse goeth from the Elbowe to the Thumbe, by the vppermoste parte of the arme, and the greater is the nether bone from the Elbowe to the little finger. And these two bones be conteyned with the Adiutor bone, and bee bounde with strong Ligamentes, and in like manner with the bones of the hande.

hande. The which bones be numbred. viij. the foure vpper
 most bee ioyned with the foure nethermost towarde the
 handes: and in the thirde warde of bones, be fyue, and
 they are called Ossa patinis, and they are in the palme of
 the hand. And to them be ioyned the bones of the fingers,
 and the Thombes, as thus, in euery finger ij bones, and in
 the Thombe two bones, that is to say, in the fingers and
 thombe of euery hand, xiiij. called Ossa digitorum, in the
 palme of the hand. v. called Patinis, and betweene the hand
 and the wzyste. viij. called Racete, and from the wzyste to y
 shoulder. iij. bones: all which being accompted together, ye
 shall finde thirtie bones in eche hand and arme. To speake
 of Senewes, Lygamentes, Cordes, and Bzaunes: Heere
 first ye shall vnderstande that there commeth from Pynuca
 thorough the Spondels of the necke iij. senewes, which
 most plainlie doe appeare in sight, as thus, one commeth in
 to the vpper parte of the arme, another into the nether part
 and one into the inner side, and another into the vtter side
 of the arme, and they bzing from the bzaine and from Pynuca
 both feeling and mouing into the armes, as thus: The
 Senewes that come from the bzaine and from the Marrow
 of the backe that is called Pynuca, when they come to the
 iuncture of the shoulder, there they are mixed with the Ly-
 gamentes of the selfe shoulder, and there the Lygamentes
 receaue both feeling and mouing of them, and also in their
 medling together they are made a Corde or a Tendo. Three
 causes I finde why the senewes were medled with the Ly-
 gamentes, The first cause is, that the excellent feeling of the
 senewes, which many wayes be made weery by their con-
 tinuall mouing, should be repressed by the insensiblenesse
 of the Legamentes: The seconde is, that the littlenesse of
 the Synewes should be fulfilled throught the quantitye of
 the Lygamentes: The thrid is, the feeblenesse of the Se-

new, that is insufficient and too feeble to vse his offices, but by the strength and hardnesse of the Lygamentes. Now to declare what a Corde is, what a Lygament, and what a Muscle or a Brawn, it is inough rehearsed in the Chapter of the simple members. But if you will thorough the commaundement of the Will or of the Soule, draw the arme to the hinder part of the body, then the outer Brawne is drawen together, and the inner is enlarged, and likewise in wardes, when the one Brawne doth drawe in wardes: the other doth stretch, and when the arme is stretched in length then the Cordes be lengthened: but when they passe the iuncture of the shoulder and of the elbowe, by thre fingers breadth or thereabout, then it is deuyded by subtile Wylle, and medled with the simple fleshe, and that which is made of it is called a Brawne. And thre causes I finde why that the simple fleshe is medled with the Corde in the composition of the Brawne: The first is, that the aforesayde Wylle might drawe in quiet through the temperaunce of the fleshe: The second is, that they temper and abate the drought of the cord with his moistnesse, the which drought he getteth through his manifold moving: The thirde is, that the forme of the Brawn members should be the more sayre, and of better shape: wherefore God and nature haue clothed it with a Panicle that it might the better be kept. And it is called of the Philosopheres Musculus, because it hath a forme like vnto a Mouse. And when these Brawnes come nere a Joynt, then the Cordes spring forth of them, and are medled with the Lygamentes againe, and so moueth that Joynt. And so ye shall vnderstand, that alwayes betwene euery two Joyntes is engendred a Brawne, proportioned to the same member and place vnto the laste extremitie of the fingers, so that aswell the least iuncture hath a proper feeling and moving when it needeth, as hath the greatest

greatest. And after Guydo there be numbred thirteene in the arme and hande, as thus. iij. in the Adiutoz, mouing the vpper part of the arme: and iij. in the Jocels, mouing that part of the arme: and fyue in the hande, mouing the fingers. Nowe to speake somewhat of the Veines and Artiers of the arme: it is to be vnderstood, that from Venakelis there commeth two bzaunches, the one commeth to the one arme pyt, and the other commeth to the other. And nowe marke the spreading, for as it is of the one, so it is of the other, as thus. When the bzaunche is in the arme pyt, there he is deuided into two Bzaunches, The one Bzaunche goeth along in the inner sid of the arme, vntil it come to the bough of the arme, and there it is called Baxilica or Epatica, and so goeth downe the arme till it come to the wryst, and there it is tourned to the backe of the hand, and is found betwixt the litle finger and the next, and there is called Saluatella. Now to the other bzaunche that is in the arme hole, which spreadeth to the vtter side of the shoulder, and there he deuideth in two, the one goeth spreading vpper into the carnos parte of the heade, and after descendeth through the bone in to the bryne, as it is declared in the Anatomy of the head: The other bzaunche goeth on the outward side of the arme and there he is deuided in two also, the one part is ended at the hand, and the other parte is folded about the Arme, till it appeare in the bough of the arme, and there it is called Sephalica, from thence it goeth to the back of the hand, and appeareth betwixt the Thombe and the foremost finger and there it is called Sephalica ocularis. The two bzaunches that I spake of, which be deuided in the hinder parte of the shoulders, from ech of these two (I say) springeth one, and those two mate together and make one veyne which appeareth in the bough of the arme, and there it is called Mediana or Cordialis, or Commine.

And thus it is to be vnderstoode, that of vena Scephalica springeth vena occularis, and of vena Bazilica springeth vena Saluatella, and of the two veynes that meete springeth vena Mediana, and in raneisting from these fyue principall Veines springeth innumerable, of the which a Chirurgion hath no great charge, for it suffiseth vs to knowe the principals.

To speake of Artiers, you shall vnderstand, that where soeuer there is founde a Veine, there is an Arteir vnder him: and if there be founde a great Veine, there is founde a great Arteir, and whereas is a litle Veine there is a litle Artier: For wher soeuer there goeth a Veine to giue nutriment, there goeth an Artier to bring the spirit of lyfe. Wherefoze it is to be noted, that the Artiers lye moze deeper in the fleshe then the Veines doe: for they cary and keepe in them moze precious blode then doth the Veine, and therefore he hath neede to be further from daungers outwardly: and therefore God and nature haue ordeyned for him to be closed in two cofes, where the Veine hath but one. &c.

The best of Thorax is the Arke or chest of the spiritus, all members of man, as saith the Philosopher: where it is to be noted, that there be foure things conteining, and vnto contained, as thus, The foure conteining, are, the Skinne, Musculus fleshe, the Pappes, and the bones: The partes conteyned, are, the Harte, the Lunges, Vanicles, Ligamentes, Perues, Veines, Artiers, Spire or Esophagus. Now the skinne and the fleshe are knowen in their Anatomye: It is to be noted, that the fleshe of the Pappes, differeth from the other fleshe of the body, for it is white, glandulus, and spongyous: and there is in them both Perues, Veines and Artiers, and by them they haue Coliganes with the hart, the Lyuer, the bzaine, and the generatiue members. Also there is in the beste, as olde Authoers make mention, lxxx. or xc.

Muskels

Muskeles, for some of them be common to the Pecke, some to the Shoulderes, and to the Spades, some to diafragma or the Hydziffe, some to the Ribbes, some to the backe and some to the Brest it selfe. But I find certaine profitableness in the creation of the Paps, aswell in man as in woman: for in man it defendeth the spirituals from annoyance outwardly: and another, by their thiknes they comfort the naturall heate in defiance of the spirits. And in women there is the generation of milke: for in weomen there commeth from the Matrix into their Brestes many veyns which bring into them Penstruall blode, the which is turned through the digestiue vertue from red colour into white like the colour of the Pappes, euen as Chylley comming from the stomacke to the Lyuer is turned into the colour of the Lyuer. Nowe to speake of the bones of the brest: they be saide to be triple or threefolde, and they be numbred to be seauen in the Breauste befoze, and their lenghte is according to the breadth of the brest, and their extremities or endes be gysstlye, as the ribbes be. And in the vpper ende of Thozar is an hole or a concavtie, in which is sette the foote of the Furklebone or Canel boue, and in the nether ende of Thozar, against the mouth of the stomach, hangeth a gysstle called Ensiforme, and this gysstle was ordeined for two causes: One is, that it should defende the stomach from hurte outwardly: The second is, that in time of fulnesse it should geue place to the stomach in time of neede when it desireth. &c.

Now to speake of the partes of the backe behynde: There be twelue Spondels, through whom passe:th Pynaces, of whom springeth xij. paire of perues, bringing both feeling and mouing to the Muskles of the Brest afozesayde. And here it is to be noted, that in every side ther be twelue Ribbes, that it is to say, viij. true and v. false, because these

should be not so long as the other seauen be, and therefore
 called false Ribbes, as it may be perceined by the sight
 of the eye. Likewise, of the partes that be inwardlye, and
 first of the Harte, because he is the principall of all o-
 ther members, and the beginning of lyfe: he is set in
 the middell of the best severally by him selfe, as Lord and
 King of all members. And as a Lord or King ought to be
 serued of his subiectes that haue their liuing of him: So are
 all other members of the body subiects to the Hart, for they
 receiue their liuing of him, and they do seruice many wayes
 vnto him again. The substance of the Hart, is as it were
 Lazarus fleshe, but it is spermatike, and an official mem-
 ber, and the beginning of lyfe, and he geueth to euery mem-
 ber of the body, both bloude of lyfe: and spirit of bzeath and
 heate: for if the hart were of Lazarus fleshe, his mouing &
 beeing should be voluntary and not naturall, but the con-
 trary is true, for it were impossible that the Harte should be
 ruled by Will onely, and not by nature. The Harte hath
 the shape and forme of a Pyneapple, and the broad ende ther-
 of is vpperwardes, and the sharpe end is downewardes, depen-
 ding a litle towardes the left side. And here it is to be no-
 ted, that the Harte hath blood in his substance, whereas all
 other members haue it but in their Veines and Arteries: al-
 so the Hart is bound with certaine Lygaments to the back-
 part of the best, but these Lygaments touche not the sub-
 stance of the Harte, but in the ouerpart they spring from
 of him, and is fastened, as aforesayd. Furthermore the hart
 hath two ventricles, or concauities, and the left is hyer than
 the righte, and the cause of this holownesse is this, for to
 keepe the bloud for his nourishing, and the aire to abate and
 temper the greake heate that he is in, the which is kept in
 concauities. Nowe here it is to be noted, that to the right
 Ventricule of the Harte commeth a Veyne from the greake
 Veyns

The veine called Venaculis, that receaueth all the substaunce
 of the blood from the Luer. And this veine that commeth
 from Venaculis entreth into the bart at the right Ventricle
 as I sayd before, and in him is brought a great portion of y
 thickest blood, to nourishe the Harte with, and the residue
 that is left of this, is made subtill through the vertue of the
 harte, and then this blood is sent into a concauitie or pytte
 in the middest of the Harte betwene the two Ventricles,
 and therein it is made hote and pured, and then it passeth
 into the left Ventricle, and there is engendred in it a spirit
 that is clearer, brighter, and subtiller then any corporall or
 bodyly thing that is engendred of the foure elementes: for
 it is a thing that is a meane betwen the body and the soule.
 Wherefore it is likened of the Philosophers to be more li-
 ker heauenly thinges, then earthly thinges. Also it is to be
 noted, that from the left Ventricle of the Harte, springeth
 two Artiers: The one hauing but one cote, and therefore it
 is called Arterea Venalis, And this Arter carrieth blood fro
 the Harte to the Lungs, the which blood is vaporous, that
 is tried and left of the Harte, and is brought by this Artery
 to the Lungs to gene him nutriment: & there he receaueth
 of the Lunges ayre, and bringeth it to the harte to refrethe
 him with. Wherefore Galen sayth that he findeth that mans
 harte is naturall and frendly to the Lungs, for he geueth
 him of his owne nutrimentall to nourishe him with, and
 the Lunges rewarde him with ayre to refrethe him with
 againe. ¶ The other Arteire that hath two cotes, is
 called Vena Arterialis, or the great Artery that ascendeth
 and descendeth, and of him springeth all the other Artiers
 that spreade to euery member of the body, for by him is vni-
 fied and quickned all the members of the body. For the spi-
 rit that is retained in them, is y instrument or treasure of all
 the vertue of the soule. And thus it passeth vntill it come to

the Baine, and there he is turned into a further digestion, and there he taketh another spirit, and so is made animal, and at the Lyner nutrimentall, and at the testicles generative: and thus it is made a Spirit of euery kinde, so that he being meane of al maner operations and workings taketh effect. Two causes I finde why these Artiers haue two cotes, One is, that one cote is not sufficient noz able to withstand the violent mouing and steering of the spirit of lyfe that is caried in them: The seconde cause is: that the thing that is caried about from place to place, is of so precious a treasure that it had the moze need of good keeping. And of some Doctozs, this Artier is called the Pullatiue veyne, or the beating veyne, : for by him is perceyued the power & might of the Hart. &c. Wherfoze God and Nature haue ordayned that the Artiers haue two cotes, Also there is in the Harte thre Pelikeles, opening and closing the going in of the Harte blood and spirit in conuenient time. Also the harte hath two litle Cares, by whom commeth in and passeth out the aire that is prepared for the Lunges. Also ther is found in the Harte a Cartilaginus Auditament, To helpe and strength the selfe Harte. Also the Harte is covered with a strong Pannicle, which is called of some Capsula Cordes, or Pericordium, the which is a strong case, vnto whome commeth Peroes, as to other inwarde members. And this Pannicle Pericordiū springeth of the vpper Pannicle of the Midriffe. And of him springeth an other Pannicle called Mediastinum, the which departeth the brest in the middest, and keepeth that the Lunges fall not ouer the Harte. Also there is an other Pannicle that couereth the Ribbes inwardlye, that is called Plura, of whome the Midriffe taketh his beginning. And it is said of many Doctozs, that Duramater is the originall of all the Pannicles within the body: and thus one taketh of an other,

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The Anatomie of the Lungs.

THE Lungs is a member spermatike of his first creation, and his naturall complexion is colde and drye, and in his accidentall complexion he is colde and moyste, lapped in a Peruous Pannicle, because it should gather together the softer substance of the Lungs, and that the Lungs might feele by the meanes of the pannicle, that which he might not feele in him selfe. Nowe to proue the Lungs to be colde and drye of kind, it appeareth by his swift skæring, for he lyeth euer wauiing ouer the heart, and about the heart. And that he is colde and moyst in rewarde, it appeareth well, that hee receiueth of the brayne many colde matters, as Cataries, and Rumes, whose substance is thinne. Also I finde in the Lungs three kindes of substance: One is a Veyne comming from the Liuer, bringing with him the Crude or rawe parte of the Chylle to feede the Lungs: Another is Arterea venealis, comming from the heart, bringing with him the spirite of life to nourish him with: The thirde is Trachia arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to doe his office. The Lungs is deuided into five Lobbes or Bellikels, or five portions, that is to saye, three in the right side, and two in the lefte side. And it was don for this cause that if there fel any hurt in the one part, the others should serue and doe their office. And three causes I find why the Lungs were principallye ordeined: First, that they should draw cold wind, & refresh the heart: The second, that they should change & alter, and purifie the aire before it come to the heart, least the heart were hurt & noyed with the quantitie of the aire: The third cause is, that they should receiue from the hart the fumous

superfluities that he putteth forth with his breathing, &c. Behind the Lungs toward the Spondels, passeth Vire or Esophagus, of whom it is spoken of in the Anatomie of the neck. And also there passeth both Veynes and Arteries, & all these with Trachia arteria, doe make a Stoke, replete vnto the Gullet with Mannikles, and strong Lygaments, and glandulus flesh to fulfil the voyd places. And laste of all is the Midriffe, and it is an officiall member, made of two Mannikles, and Lazartus flesh, and his place is in the middelt of the body, ouerthwart or in bredth vnder the region of the spirituall members, departing them from the matrix. And thre causes I finde why the Midriffe was ordained: First, that it should diuide the spirituels from the nutrates: The second, that it should keepe the vital colour or heat to dissend down to the nutrates: The last is, that the malicious fumes reared vp from the nutrates, shoulde not noy the spirituels or vitals &c.

The womb is the region or the citie of all the Intrails, the which reacheth from the Midriffe down vnto the share inwardly, and outwardly from the Keynes or Rydnes, down to the bone Pecten, about the pziue partes. And this womb is compound and made of two thinges, that is to say, of Syfac and Myrac. Syfac is a Mannicle, and a member spermatik, official, sensible, senowvy, compound of subtil wil, and in complexion cold and dry, hauing his beginning at the inner Mannicle of the Midriffe. And it was ordained because it should conteine and bind together all the Intrails, and that he defende the Musculus so that hee oppresse not the natural members. And that he is strong & tough, it is because he should not be lightly broken, & that those things that are conteyned go not forth, as it happeneth to them that are broken, &c. Myrac is compound and made of foure thinges, that is, of skin outwardly, of fatnes, of a carnous pannicle, and of Musculus flesh. And that it

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is to be vnderstanded, that all the whole from Syfac outward is called Myrac, it appeareth well by the wordes of Galen, where he commaundeth, that in all wounds of the wombe to sewe the Sifac with the Myrac, and by that it proueth that there is nothing without the Sifac but Myrac. And in this Myrac or vtter part of the womb, there is noted eight Muscles, two Longitudinals. proceeding from the sheeld of the Stomacke vnto Os Pecten: two Latitudinals coming from the backwardes to the wombe: and foure transuerse, of the which two of them spring from the Ribbes on the right side, and go to the left side, to the bones of the Hanches, or of Pecten: and the other two spring from the ribbes on the left, and come ouer the womb to the right partes, as the other befoze doth. Here it is to be noted, that by the vertue of the subtil wil that is in the Musculus longitudinal, is made perfect the vertue attractiue: and by the Musculus transuerse is made the vertue retentiue: and by the Musculus latitudinal is made the vertue expulsiue. It is thus to be vnderstood, that by the vertue attractiue is drawen down into the Intrals al superfluities, both water, wynd, & dyrt: By the vertue retentiue all thinges are withholden and kepte, vntill nature haue wrought his kinde: And by the vertue expulsiue is put forth al thinges, when Nature prouoketh any thing to be done. Galen sayeth, that woundes or incisions bee moze perillous in the middell of the wombe then about the sydes, for there the partes be moze tractable than anye other partes be. Also hee sayeth, that in woundes persing the wombe there shall not bee made good incarnation, except Sifac bee sewed with Mirac. Nowe to come to the partes conveyed within: First, that which appeareth next vnder the Sifac is Omentum, or Zirbus, the which is a pannicle covering the stomacke and the Intrals, implanted with many Veines and Arteris, & not a little fatnes ordeined to keepe

moſt the inward parts. This Zirbus is an official member, & is compound of a veyne & an Arter, the which entreth & maketh a line of the vtter tunikle of the ſtomacke, vnto which tunikle hangeth the Zirbus, and couereth all the guttes down to the Mayze. Two cauſes I finde why they were ordained: one is, that they ſhoulde defende the nutra-
 tines outwardly: the ſecond is, that thꝛough his owne power and vertue he ſhould ſtrength & comfoꝛt the digeſtion of al the Nutrates, becauſe they are moze feebler then other members be, becauſe they haue but a thin womb oꝛ ſkinne &c. Next Zirbus appeareth the Intrals oꝛ guttes, of which Galen ſayeth, that the Guttes were ordained in the firſt creation to conuey the dꝛoſſe of the meate & dꝛinke, and to clenſe the bodie of their ſuperfluities. And here it is to be noted that there be ſixe poꝛtions of one whole gutte, which both in man and beaſt beginneth at the nether mouth of the ſtomack, and ſo continueth ſoꝛth to the end of the fundament. Neuertheleſſe he hath diuers ſhapes and ſozmes, & diuers operations in the body, and therefore he hath diuers names. And herevpon the Philoſophers ſaye, that the lower wombe of a man is like vnto the womb of a ſwine. And like as the ſtomack hath two tunikles, in like maner haue all the Guttes two tunikles. The firſt poꝛtion of the Guttes is called Duodenum, ſoꝛ he is xij. ynches of length, and couereth the nether parte of the ſtomacke, and recei-
 ueth all the dꝛoſſe of the ſtomacke: The ſeconde poꝛtion of the Guttes is called Ieiunium, ſoꝛ he is euermoze emptye, ſoꝛ to him lyeth euermoze the cheſt of the Gal, beating him ſoze, and dꝛaweth ſoꝛth of him al the dꝛoſſe, and cleanſeth him cleane: The third poꝛtion oꝛ gutte is called Yleon, oꝛ ſmall gutte, & is in length xv. oꝛ xvi. Cubites. In this gutt oftentimes falleth a diſeaſe called Yleaca paſſio. The iiij. gut is called Monoculus, oꝛ blind gutte, and it ſeemeth to haue but one hole oꝛ mouth, but it hath two, one nēer vnto
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the other, for by the one all things go in, and by the other they go out againe: The first is called Colon, and receiueth al the drosse depriued from al profitableness, and therefore there commeth not to him any veynes Miseraiques, as to the other: The first and last is called Rectum, or Longaon, and he is ended in the fundament, and hath in his nether end foure Muscles, to hold, to open, to shutt, and to put out, &c. Next is to be noted of Mesenterium, the which is nothing else but a texture of innumerable veynes Miseraiques, ramified of one veine called Porta epates, covered and defended of Pannicles and Ligamentes comming to the Intrals, with the backe full of fatnes & glandulus flesh, &c.

The stomacke is a member compound and spermatike, sensowy and sensible, and therein is made perfecte the first digestion of Chile. This is a necessarie member to all the body, for if it faile in his working, all the members of the body shal corrupt. Wherefore Galen sayeth, that the stomacke was ordained principally for two causes: The first, that it shoulde bee to all the members of the bodie, as the earth is to all that are ingendred of the earth, that is, that it shoulde desire sufficient meate for all the whole bodye: The second is, that the stomack should be a sacke or chest to al the bodie for the meate, and as a Cooke to all the members of the body. The stomacke is made of two pannicles, of which the inner is Perueous, and the vtter Carneous. This inner pannicle hath musculus longitudinales that stretcheth along from the stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And he hath Tranuers wyl, for to withholde or make retention. And also the vtter pannicle hath Latitudinal wyl, to expulse and put out: and that by his heate he should helpe the digestiuue vertue of the Stomacke, and by other heates giuen by his neighbours, as thus. It hath the Liuer on the right side, chafing and heating him with his

lobes or figures: and the Splen on the lefte side with his fatnes, and veines sending to him melancolie, to exercise his appetites: and aboue him is the Hart, quickening him with his Arteirs: Also the braine, sending to him a branch of Nerues to giue him feeling. And he hath on the hinder part, disending of the partes of the backe manye Lygaments, with the which he is bound to the Spondels of the back. The forme or figure of the stomock is long, in likeness of a goyde, crooked: and that both holes be in the vpper part of the body of it, is, because there should be no going out of it vnauidedly of those thinges that are receiued into it. The quantitie of the stomacke commonly holdeth two pitchers of water, and it may suffer many passions, & the nether mouth of the stomack is narrower than the vpper, and that for three causes: the first cause is, that the vpper receiueth meat great and boystrous in substance, that there being made subtil it might passe into the nether. The second is, for by him passeth al the meates, with their chilositie from the stomacke to the Luer: The thirde is, for that through him passeth al the drosse of the stomack to the guttes. And this suffiseth for the Stomacke &c.

The Luer is a principal member, and official, and of his first creation spermatike, cōplete in quantitie of blood, of himself insensible, but by accident he is sensible, and in him is made the second digestion, and is lapped in a Senowy pannicle. And that he is a principal member, it appeareth openly by the Philosophers, by Auicen and Galen. And it is official as is the stomacke, and it is of spermatik matter, and senowy, of the which is ingendred his veines. And because it was little in quantitie, nature hath added to it crudded blood, to the accomplishment of sufficient quantitie, and is lapped in a senowy pannicle. And why the Luer is cruded, is, because that Chile which cometh from the Stomacke to the Luer, shoulde be turned

into

into the colour of blood. And why the L yuer was ordey-
ned, was, because that all the nutrimentall blood shoulde
bee ingendred in him. The proper place of the L yuer is
vnder the false Ribbes in the right side. The forme of the
L yuer is gibbons or buncbie on the backside, and it is
somewhat hollowe lyke the insyde of an hande. And
why it is so shapen, is, that it shoulde bee pleyeable to the
Stomacke, like as a hande doeth to an apple, to cumforthe
her digestion, for his heate is to the Stomacke as the heate
of the fyre is to the Poete or Cauldron that hangeth o-
uer it.

Also the L yuer is bounde with his pellickles to the Di-
aphragma, and with stronge L ygements. And also hee
hath Colyganes with the Stomacke and the Intrals, and
with the Harte and the Keyne, the Testicles and other
members. And there are in him five Pellikles like five
fingers. Galen calleth the L yuer Massasanguinaria, con-
teyning in it selfe foure substances, Naturall and Nutri-
mental. The naturall is sent with the blood to all partes
of the bodye to be ingendred and nourished. And the nu-
trimentals be sequestrate and sent to places ordeyned for
some helpinges. These are the places of the humours, the
blood in the L yuer, Choler in the chest of gal, Melancolie
to the Splen, Flegme to the Lungs and the Iunctures,
the waterie superfluities to the Keyne and the Uesike.

And they goe with the blood, and sometime they putrifie
and make Feuers, and some be put out to the skinne, and
be resolued by sweat, or by skabbe, by Pusshes, or by Im-
postumes. And these foure naturall humours, that is to
saye, Sanguine, Choler, Melancoly, and Flegme, bee
ingendred and distributed in this manner: First ye shall
vnderstande that from the Spermatike matter of the L y-
uer inwardly, there is ingendred two great veynes, of the
whiche the first & the greatest is called Porta, and commeth
from

from the concauitie of the L yuer, of whome springeth all the small veynes Miseraices, and these Miseraices bee to Vena porta as the branches of a tree be to the stocke or tree For some of them be contained with the botome of the stomacke some with Duodenum, some with Ieiunium, some with Yleon, and some with Monoculus, or Saccus. And from all these guttes they bring to Vena porta the succozitie of Chiley going from the stomacke, and distribute it into the substance of the L yuer. And these veynes Miseraices be innumerable. And in these veynes is begon the second digestion, and ended in the L yuer, like as is in the Stomacke the first digestion. So it proueth that Vena porta and Vena Miseraices serue to bring all the succozitie of the meate and drinke that passeth the Stomacke to the Liuer, and they spread themselves thorough the substance of the Liuer inwardly, and all they stretche to wardes the gibbos or bowing part of the Liuer, and there they meete and go al into one vnitie, and make the second great veyne called Venaculis or Concaua, or Vena ramosa, al is one, & he with his rootes draweth out al the blood ingendred fro the Liuer, and with his branches ramesying bpwardes & downwardes, carryeth and conueyeth it to all other members of the body to be nourished with, where is made perfect the third digestion. And also there goeth from the Liuer veynes bearing the superfluities of the third digestion to their proper places, as it shalbe declared hereafter.

Now to speake of the Gal, or the chest of the Gal: it is an official member, and it is spermatike and senowey, and hath in it a subtil wil, and it is as a purse or a pannicular besike in the holownesse of the L yuer, about the middle pericle or lobe, ordeyned to receiue the Cholerike superfluities which are ingendred in the L yuer. The which purse or bagge hath thre holes or neckes: by the first hee draweth to him from the L yuer the choler, that the blood

be not hurt by the choler: by the seconde necke he sendeth to the bottome of the stomacke Choler to further the digestion of the stomacke: And by the thirde necke he sendeth the choler regularly from one gutte to another to cleanse them of their superfluities and drosse: and the quantitie of the purse may containe in it halfe a pinte, &c.

And next is the Splen, or the Milte, the which is a spermatike member, as are other members, and official, and is the receptorie of the melancolious superfluities that are ingendred in the Liuer. And his place is on the lefte syde, transuersly linked to the stomacke, and his substance is thinne. And two causes I find why he was ordained there: The first is, that by the melancolious superfluities that are ingendred of the L yuer which he draweth to him, hee is nourished with: The second cause is, that the nutritiue blood should by him be made the moze purer & cleane, from the drosse and thicking of melancolie, &c.

And next of the Keynes and Kidnes: It is to be vnderstoode, that within the region of the Putrites backwards, are ordeyned the Kidnes, to cense the blood from the waterie superfluities, and they haue eche of them two passages, or holes, or neckes: by the one is drawen the water from Menakelis by two veynes, which are called vena emulgentes, the length of a finger of a man, and issueth from the L yuer: and by the other is sent the same water to the Bladder, and is called Poros vrithides. The substance of the Kidnes is Lazarus flesh, hauing longitudinal wil. And their place is behinde on eache side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher than the left, and is bound fast to the backe with Lygaments. The Philosopher sayeth, that mans Kidneys are like to the Kidneys of a Cowe, full of harde knottes, hauing in him many harde concauities, and therefore the sores of them be harde to cure. Also they

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are moze harder in substance then any other fleshy member, and that for two causes, one is: that he be not much hurt of the sharpnesse of the vaine: The other is, that the same vaine that passeth from him might the better be altered and clenched thzough the same. Also there commeth from the harte to eache of the kidneys an arteire, that bringeth with him blood, heate, spirit, and lyfe. And in the same maner there commeth a veyne from the L yuer, that bringeth blood to nourishe the kydneys, called blood nutrimentall, The grease of these kydneys or fatnes is as of other inward members, but it is an officiall member, made of thinne bloude, congeled and cruded thzough colde, and ther is ordeined the greater quantitie in his place, because it should receave and temper the heate of the kydneys, which they haue of the bysing sharpnesse of the water. Now by the kydneys vpon the Spondels passeth Venakelis, or venacaua, which is a veine of great substance, for he receyueth all the nutrimentall blood from the L yuer, and from him passeth many small pypes on euery side, and at the Spondell betwene the Holders he deuideth him selfe whole into two great bzaunches the one goeth into the one arme, & the other into the other, and there they deuide them selues into manye veynes, and bzaunches: as is declared in the armes.

The Anatomy of the Haunches,
and their parts.

The Haunches are the lower parte of the wombe, ioyning to the Thyes,, and the secrete members. And thze things there are to be noted thereof, the first is of the partes conteining: the second is of the partes conteined: and the thirde is of the partes proceeding outwards. The partes conteining outwardly, be Myrac and Sifac, the
Zirbus

Zirbus and the bones. The partes contained inwardly, are the Vezike, or bladder, the spermatike vessels, the Matric in women Longaon, Perues, Ueynes, and artiers, disscending downewardes. The partes proceeding outwardes, are The Buttockes, and the Muscles disscending to the Thies of which it is to be spoken of in order. And first of the parts conteining: as of Myrac, Sifac, and Zirbus, there is enough spoken of in the Anatomy of the wombe. But as for the bones of the Hanches, There be of the parts of the backe thre Spondels of Ossa sacri, or of the Hanches, and thre cartaliginis spondeles of Ossa caude, called, The Tayle bonne. And thus it is proued, that there is in every man xxx. spondels, and thus they are to be numbred: In the necke seauen, in the Kidge twelue: In the Keynes fyue: and in the Hanches six, And it is to be noted, that every Spondell is hollowe in the middell: thzough which hollowenesse passeth Puca from the Brayne, or the marrowe of the backe. And some Authoers say, that Mynuca is of the substance that the Brayne is of, for it is lyke in substance, and in it selfe geueth to the Perues both the vertue of mouing and feeling. And also euery Spondell is holed on euery side, thzough the which holes both artiers and veynes, doe bring from the Harte and the L yuer both lyfe and nourishment, lyke as they doe to the Brayne: and from the pannicle of Mynuca or the Marrowe of the backe, thzough the holes of the sides of the Spondels, springeth forth Perues motiues and there they intermeddle themselves with the strong Lygaments that be insencible, and so the Lygamentes receiue that feeling of the Perue, which the Perue taketh of Mynuca. And by this reason many Authoers proue, that Mynuca is of the same Substance that the Brayne is of, and the Pannicles of the Puca is of the same Substance of the Pannicles of the Brayne. &c. And eche of these spondels be bound fast one with an other, so that one of them maye

not wel be moued without another. And so al these spondels together, contayned one by another are called the *Kidgebone*, which is the foundation of all the shape of the body. They with the last spondel be conteyned or ioyned to the bones of the *Hanches*, and they be the vpholders of all the spondels. And these bones be small towarde the *taile bone*, and broad towarde the *Hanches*, and befoze they ioyne and make *Os pectinis*. And so they be broad in the partes of the *Iles*, and therefore some Authoꝝ calleth it *Ilea*. And ech of these two bones toward the *Liuver* hath a great round hole, into the which is receiued the bone called *Vertebra*, or, *The whozle bone*, Also besides that place there is a great hole or way, through the which passeth fro aboute *Musculus*, *veynes*, and *Arteirs*, and goe into the *Thyes*. And thus it is to be noted, that of this bone *Pecten*, and the bone *Vertebra*, is made the iuncture of the *Thye*.

Now to speake of the partes conteyned, the first thing that commeth to sighte, is the bladder, the which is an official member, compound of two neruous *Panicles*, in complexion colde and drye, whose necke is carnous, and hath muscles to withholde, and to let goe: and in men it is long, and is contained with the yard, passing through *Peritoneum*, but in women it is shorter, and is contained within the *Vulua*. The place of the bladder is betwene the bone of the *Share* and the *taile gutte* called *Longaon*, and in women it is betwene the foresaid bone and the *Matrix*. And in it is implanted two long vessels comming from the *Kidneis*, whose names be *Porri vrichides*, bringing with them the *Urin* or water from the *Kidnes* to the *Bladder*, which priuily entreth into the holes of the pannicles of the bladder, by a natural mouing betwene tunicle & tunicle, & there the *Urin* findeth the hole of the nether tunicle, and there it entreth priuily into the concauitie of the bladder, and

and the moze that the bladder is filled with vrin, the straiter be the two tunicles compzised together, for the holes of the tunicles be not euen one against another, and therefore if the bladder bee neuer so full, there may none goe backe againe. The forme of it is rounde, the quantitie of it is a pitcher full, in some moze, and in some lesse, &c.

Also there is founde two other vessels called vaza seminaria, or the spermatike vessels. And they come from Uenas kelis, bringing bloud to the Testikles, as wel in man, as in woman, in the which by his further digestion it is made sparme or nature in men. They be put outwarde, for the Testikles bee without, but in women it abydeth within, for their Testikles stande within, as it shalbe declared hereafter.

Next followeth the Matrix in women: The Matrix in woman is an officiall member, compounde and Perueous and in complexion cold and dry. And it is the seelde of mans generation, and it is an instrument susceptiue, that is to say a thing receauiing or taking: & her proper place is between the bladder and the gutte Longaon, the likenes of it, is as it were a yarde reuerfed or turned inwarde: hauing testicles likewise, as aforesayd, Also the Matrix hath two concavities or selles, and no moe, but all beastes haue as many selles as they haue pappes heades. Also it hath a long necke lyke an vrinall, and in every necke it hath a mouth, that is to say, one within, and an other without. The inner in the tyme of the conception is shutte, and the vtter parte is open as it was befoze: and it hath in the middelt a Lazartus pannicle, which is called in Latin Tentigo. And in the creation of this Pannicle, is founde two vtilities: The first is, that by it goeth forth the vrine, or els it should be shedde throughout all the Vulua: The second is, that when a woman doth set her thies abzoade it altereth the ayre that cometh to the matrix for to temper the heate. Furthermoze

the necke that is betwene these two foresayde mouthes, in her concauitie hath many inuolutions and pleates, ioyned together in the manner of Rose leaues befoze they be fully spread or rype, and so they be shut togeather as a Purse mouth, so that nothing may passe forth but vrin, vntill the tyme of chylding. Also about the middle of this necke bee certayne veynes in Daydens, the which in time of deflouring bee cozrupt and broken. Furthermoze, in the sides of the vtter mouth of the mouth are two testicles or stones, & also two vessels of sparme shorter then mans vessels, and in time of coyt the womans sperme is shedde downe into the bottome of the Matrix. Also from the Lyuer there commeth to the Matrix manye veynes, bzing to the chyld nourishing at the time of a womans being with chyld: and those veynes, at such time as the Matrix is voyde, bzing thereto superfluities from certayne members of the bodye, whereof are ingendzed womens flowes, &c.

And sozasmuche as it hath pleased Almightye God to giue the knowledge of these his mysteries and woorks vnto his Creatures in this present woelde, Here I purpose to declare what thing Embzeon is, and his creation. The noble Philosophers, as Galen, Auicen, Bartholomeus, & diuers other wzing vppon this matter, saye, That Embzeon is a thing ingendzed in the mothers wombe, the originall whereof is the sparme of the man and of the woman, of the which is made by the might and power of God in the mothers wombe a chyld, as hereafter moze at large shalbe declared. First, the selde of generation called the Matrix, or the mother, is knowen in the Anatomie, whose place is properly betwixt the bladder and Longaon in the woman, in which place is solwen by the tillage of man a couenable matter of kindly heate, for kindly heate is cause efficiencie both of dooing and woeking, and spirite that giueth

ueth vertue to the bodye, and gouerneth and ruleth that vertue: the which seede of generation commeth from all the partes of the bodie, both of the man and the woman, with consent and will of all members, and is shed into the place of conceiuing, where thzough the vertue of Nature it is gathered togeather in the selles of the Matrix oz the mother, in whome by the way of the woꝝking of mans seede, and by the waye of sufferinge of the womans seede mixt togeather, so that eche of them woꝝketh in other, and suffereth in other, there is ingendꝛed Embꝛeon. And further it is to bee noted, that this sparne that commeth both of man and woman, is made and gathered of the moſte beſt and pureſt dzops of blood in all the bodye, and by the labour and chaſing of the teſtikles oz ſtones this blood is turned into another kinde, and is made sparne. And in man it is hote, white, and thicke, wherefoꝛe it maye not ſpꝛead noꝛ runne abꝛoad of it ſelfe, but runneth and taketh temperance of the womans sparne, which hath contrarie qualities, foꝛ the womans sparne is thinner, colder, and ſeabler. And as ſome Authoꝛs hold opinion, when this matter is gathered into the right ſide of the Matrix, then it happeneth a male kinde, and likewise on the leſte the female, and where the vertue is moſt, there it ſaouꝛeth moſt. And further it is to bee noted, that like as the Kenet of the Cheeſe hath by himſelfe the way oz vertue of woꝝking, ſo hath the mylke by waye of ſuffering: and as the Kenet and mylke make the cheeſe, ſo doeth the sparne of man and woman make the generation of Embꝛeon, of the which thing ſpꝛingeth by the vertue of kindly heate, a certaine ſkinne oz caule, into the which it lappeth it ſelfe in, wherwith afterwards it is tyed to the mothers womb, the which couering commeth ſoꝛth with the birth of the child, & if it happen that any of the ſkinne remaine after the birth of the childe, then is the woman in perill of her life.

Further.

Furthermore, it is said, that of this Embzeon is ingendred the Hart, the Lyuer, the Brayne, Serues, veines, Arteirs, Cordes, Lygaments, Skinnes, Cristles and bones, receiuing to them by kindly vertue the menstruall bloud, of which is ingendred both flesh and fatnes. And as wꝛiters say, the first thing that is shapen be the pꝛincipals, as is the Hart, Lyuer, and Brayne. For of the Hart springeth the Arteirs, of the Lyuer the Veines, and of the Brayne the Serues: and when these are made, Nature maketh & shapeth bones and grystles to keepe and saue them, as the bones of the head for the Brayne, the Best bones and the Ribbes for the Hart and the Lyuer. And after these springeth all other members one after another. And thus is the child bred forth in foure degrées, as thus: The first is, when the sayde sparne or seede is at the firste as it were mylke: The seconde is, when it is turned from that kinde into another kinde, is yet but as a lumpe of blood, and this is called of Ypocras, Fettus: The thirde degrée is, when the pꝛincipals be shapen, as the Hart, Lyuer, and Brayne: The fourth and laste, as when all the other members bee perfectly shapen, then it receiueth the soule with life and breath, and then it beginneth to moue it selfe alone. Now in these foure degrées aforesaid, in the first as milke it continueth vii. dayes: in the second as Fettus ix. dayes: in the thirde, as a lumpe of flesh ingendring the pꝛincipals the space of ix. dayes: and the fourth vnto the tyme of full perfection of all the whole members, is the space of, xviii. dayes: So is there, xlvi. dayes from the daye of conception vnto the day of full perfection and receiuing of the soule, as God best knoweth.

Now to come againe to the Anatomie of the Vanches: When come we to Longaon, otherwise called, The tayle gutte, whose substance is panniculer, as of al the other bowels, the length of it is of a span long, stretching nigh to the

Raynes, his nether parte is called Annis, that is to say, the Towell. And about him is founde two Muscles, the one to open, the other to shutte. Also there is founde in him syue veynes or bzaunches, of veynes, called Vena Emoraidales, and they haue colliganes with the bladder. Wherefoze they are parteners in their græues. And when this Longaon is raised vp, then ye may see the veynes and arteires, and sene wes, how they be bzaunched and bound downe to the nether partes. The partes proceeding outwardly, are, Didimus, Peritoneum, the Yarde, the Testicles, and the Buttocks, And fyrst it shalbe spoken of the Yarde, or of mans generatiue members, the which dureth vnto that parte that is called Peritoneum, the which place is from the Coddes vnto the Fundament, wherevpon is a seame. Wherefoze sayth the Philosopher, Mans yarde is in the ende and terme of the share. The yarde is an officiall member, and the tiller of mans generation, compoude and made of skinne, bzaunes, Tendons, veynes, arteirs, sene wes and greate Lygamentes: and it hath in it two passages, or principall issues, one for the sparne, and an other for the vaine. And as the Philosophers say, the quantitie of a common Yarde is, viij, or, ix. ynches, with mesurable bigenesse proportioned to the quantitie of the matrix. This member hath, as sayth Auicen, thre holes, through one passeth incensibile pollitions and wynde, that causeth the yarde to ryle: the other two holes is declared befoze. Also the yarde hath a skinne, & about the head thereof, it is double, and that men call Prepusium, and this skinne is moueable, for through his consecration the spermatike matter is the better and sooner gathered together, and sooner cast forth from the Testicles: for by him is had the moze delectation in the dving. And the for most parte of the heade of the yarde befoze is made of a Bzaiony fleshe, the which if it be once losse, it is neuer restozed againe, but it may be well skenned, &c.

The *Coddes* is a compound member, and an official, & though it be counted amongst the generative members, yet it is called a principall member because of generation. This purse was ordeyned for the custodie and comfozt of the testicles & other spermatike vessels. And it is also made of two partes, of the inner, & the vtter. The vtter is compound and made of skin, & lazartus, longitudinal and transuersal, in like maner as is the *Pyzac*. The inner parte of the *Coddes* is of the substance of the *Sifac*, and are in similitude as two pocketes drawen together by themselves, and they differ not from the *Sifac*: and there be two, because if there fall anye hurt to the one, the other shoulde serue. The *Testicles* or *stones* be two, made of glandulus flesh or curnelly flesh. And furthermoze, thzough the *Didimus* commeth to the *Testicles* from the *Wzayne*, *Senowes*, & from the *Hart Arteris*, & from the *Liuier beines*, bzinging vnto them both feeling & stering, life & spirite, & nutrimental blood, and the most purest blood of al other members of the bodie, whereof is made the sperme by the laboz of the *Testicles*, the which is put forth in due time, as is befoze rehearsed.

The *Groynes* be knowen: they be the emy iunctures or purging place vnto the *Liuier*, and they haue curnelly flesh in the plying or bowing of the *Thyes*. The *Hippes* haue great brawny flesh on them, & from thence dissende downwards brawnes, cozds, and lvgaments, mouing & binding together the thies, with the *Haunches* themselves.

The Anatomie of the Thyes, Legges, and Feete.

The *Legge* reacheth from the *Joynt* of the *Thye* vnto the extremitie of the *Toes*, and I will deuide it in parts

partes, as the armes were deuised: One parte is called Coxa or Thigh, and that is all that is contained from the ioynte of the Haunche vnto the knée: The second parte is called Tibia, and that reacheth from the knée to the Ankle: The third is the litle foote, and that is from the ankle, vnto the ende of the Toes. And here it is to be noted, That the Thigh, Legge, and Foote, are compound and made as the great arme or hand, with skinne, fleshe, veynes, Arteries, Seneues, bzawnes, Tendons, and bones, whercof they are to be spoken of in order. Of the skinne and fleshe there is inough spoken of before. And as of veynes and arteirs in their discending downewardes at the last spondels they bee deuised into two partes, whercof the one part goeth into to the right Thye, and the other into the lefte, and when they come to the Thye they be deuised into other two great bzaunches: the one of them spreaddeth into the inner side of the Legge, and the other spreddeth into the vtter side, and so bzaunching dissende downe to the Legge to the ankles and foete, and be brought into foure veyns which be commonly vied in letting blood, as hereafter followeth. One of them is vnder the inner ankle toward the Heele, called Soffena, and an other vnder the vnder ankle, called Siarica, and another vnder the hamme, called Poplitica, the fourth betwixen the litle Toe and the next, called Kenalis. And it is to be noted of these foure greate veynes in the legges of the manifolde daungers that might fall of them, as oft it hapeneth. There be many other bzaunches which a Chirurgion nedeth not much to passe vpon. The Seneues spring of the last Spondell, and of Os sacrum, and passeth through the hole of the bone of the Hippe, and descendeth to the bzawnes, and moueth the knée and the ham, and these discende downe to the ankle, and moue the foote, and the bzawnes of the foete moue the toes, in lyke maner as is declared in the bones of the hands, The first is called coxa that is the thye bone, and

he is without a fellowe, and he is full of Marrowe, and is rounde at either ende: The roundnesse that is at the vpper ende is called Vertebra, or Whozle bone, and boweth inwards, and is receaued into the bore or hole of the hanche bone: and at the lower and towards the knée there it hath two roundes, which be receaued into the concauities of the bone of the legge, at the knée, called the great Fossetts. Ther is also at the knée a rounde bone called, The knée panne.

Then followeth the legge, wherein is two bones, called Focile maior, and Focile minor, the bigger of them passeth befoze, making the shape of the shinne, and it is called the shinne bone, and passeth downe making the inner ancle.

The lesse passeth frō the knée backwards, dissending down to the vtter ankle, and there fozmeth that ankle. &c. The bones of the foote are, xxvj. as thus, fyrst, next the ankle bone is one, called in Latine Orabalistus: next vnder that towards the Heele is one, called Calcany: and betwene them is an other bone called Os Nauculare: In the seconde ward there be foure bones, called Raceti, as be in the hands. In the third and fourth warde be, viij. called Digitori: and v. called Pedens at the extremities of the Toes, next to the nayles. And thus be there in the foote, xxvj. bones with the Legge from the Ankle to the knée, two in the knée. and one rounde and flatte bone, and in the Thye one. And thus

shall you finde in the whole Legge and Foote, xxx.

bones. And this suffiseth for young

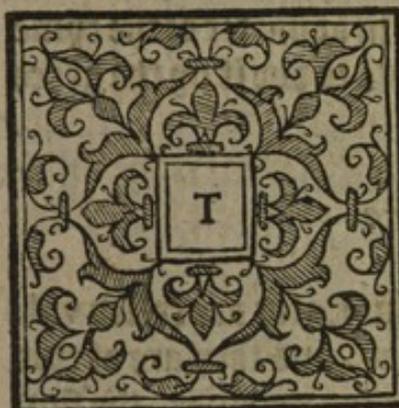
Practicioners.



CERTAIN REMEDIES

For all Captaines and Souldiars

that trauell either by water, or by Lande.



Here are thzee infirmities, that of-
fend the Souldiars in the Campe,
aboue all the reste, the which are
these, Feuers, Woundes, And
Flures of the bodye: the whiche
thou maist helpe in this ozder fol-
lowing, with these medicins, that
Quintessence of wyne. our Balsa-
mo magno licore, Quintessentia

Solutiua, and Spice Imperiall, And the ozder to vse them
is thus. When any hath a Feuer oz a flure, then presently
when the disease beginneth, let him bleed in one of the 2
veynes vnder the tongue, cutting it ouerthwart, and this
thou shalt doe in the Euening: then the next morning take
a dose of your imperiall powder mixte with wyne. and this
you may do without any Diet, oz streight ozder, that being
done geue him iij. mornings together halfe an ounce of our
Quintessence solutyue with broth: but if it be a flure, and
that the patient is not cured, let him stande in a colde bathe
of salt water of the sea, thzee oz foure houres oz moze, and
he shall be perfectly holpe.

Then as concerning woundes aswell Cuttes, as thrusts
and aswell galling with arrowes, as hargabulhe shotte and

other soztes thou shalt cure them thus : The first thing that thou shalt doe to them , is to washe them very cleene with brine, and then dry them wel, then put therein our Quintessence of wyne, and presentlie ioyne the partes together and so we oz stiche them close, then put thereupon syue oz six drops of our Balsamo , and vpon the wounde lay a clothe wette in our Magno licore as hote as ye may suffer it, and this ye shal doe the first day . Then the next daye followe this order. First put thereon our Quintessence , and a litle of our Balsamo , and then our magno licore very hote, and neuer chaunge that medicine. And this done the wounde shalbe whole with great speede, and in aquarter of the tyme that the common Chirurgions is able to doe it by the grace of God.

What Wounds are.

Wounds are these which in Latin are called vulnus, of the bulgare vulner , and they are of two kindes, that is simple and compounde , the simple are those, that are only in the flesh: The compound are those, where are cut sinews veins Muskels and bones, & these are of diuers & sundry kynds. & the difference that is among them , is by the varietie of the place , where they are wounded. & by the difference of the weapon wherewith they were hurte. For some go right, some ouerthwart some long , some broad , some are thrustes oz stocate , that offende diuers places of the bodye , the simple are of small importance, if they keepe them cleane, and close shutte, nature will heale them , without any kinde of medicine : but those where veins are cut , had neede of some arte oz practise , with the which they must stop the bloude , and in anie wyse, not to suffer the wounde remaine open, but to sow it by very close, so that the bayne may heale , and those where

sinews

sinewes are hurte are of great impoztance, and would be healed with great speed, so the sinewes may ioyne with moze ease. But those where bones are hurt, are of great impoztance, soz if the bone be separated from the other, of necessitie it must be taken sozth, befoze the wounde be healed: so that by this meanes euery one may knowe what woundes are, and their kindes.

A rare secrete the which this Author did send to a very freind of his being in the warres: The which helpeth all woundes either by cutte, thruſte, galling with Arrowes, or Hargaboushe shotte, or otherwise.

THE Fyrst thing that ye shall doe, is to washe the Wounde very cleane with byrne, and then drye yt very well: Then put therein Quintessence of wine and presently ioyne the partes close together, and stiche oz sowe them well, but in any wyse sowe nothing but the skinne: soz other wayes it will cause great paine: Then put thereon sꝛue oz six droppes of our Balsamo, and vpon the Wounde lay a clothe wette in our Magno licore, as hote as they can suffer it, and this doe the first day.

Then the next day followe this ozder: Fyrst put thereon our Quintessence, and then a litle of our Balsamo: and then annoynt it very well with our Magno Licore as hote as it may be suffered; Neuer chaunging this medicine untill he be whole.

Of Woundes in the Heade with
fracture of the
Bone.

VVoundes

Wounds of the head with fracture of the bone, of the common Physicians and Chirurgions are counted difficile to be healed, because thereunto belongeth great art or cunning for they open the flesh, and raise the bone, with many other things, of which I count it superfluous to entreate of, because that many be holpen without them. For alwayes when the Physicians or Chirurgions doe defende the wounde for alteration and corruption, Nature it selfe will work very well, and heale it without any ayd. But with our medicins they may be holpen with much moze speede, because they lette the alteration and defendeth them from putrifaction and mitigateth the paine. And the order to cure those kynde of woundes are thus: The first thing that is to be done in those woundes, is to ioyne the partes close together, and dresse them vpon the wound with our, Oleum Benedictum, and vpon the oyle laye clothes wette in our magno licore, as hote as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our Oleo benedicto taketh away the paine, and keepeth it from putrifaction and creposueth. Our Magno licore digesteth mundifieth and incarnateth and healeth. And therefore this is the best medicine that can be vled in these kyndes of woundes. For heer of I haue had an infinit of experiences the which hath bene counted miracles, and therefore I haue let the worlde to vnderstand thereof, that they may help them selues, yf neede shall serue

Of Woundes in the Heade, where the Bone
is not offended.

Wounds in the heade, where the bone is not hurt are not of so much impoztance: but are easlye to be holpen: for you shall do nothing, but to keepe it from

it from Putrifaction, and defend it from Inflammation which are easie to be done, and so nature will worke well with great speedz. To keepe the wounde from putrifaction you must annoynt it rounde about with our Oleum Philosophorum, Deterebynthina, & Sera. And to keepe it from inflammation you shall washe it with our Quintessence, and vpon the wounde dzesse it with our magno licore: thus doeing thy care shall prosper happelye and you shall not neede to take away any bloud, noz yet to keepe any diet, noz yet to keepe the house, but to goe where you think good, without any perill oz daunger, and this order I haue vled a long time, as diuerse of my Friendes can testifye.

Of concussions or bruses, aswell in the heade, as any other place.

Concussions oz bruses in the heade oz any other place of the body, of the ancient Whisitions hath bene counted dangerous to heale, for they say that concussions must be bzought to purifaction & turned into matter which opinions I doe allowe, for by me those concussions oz bruses is very easie to be dissolued without maturation. and that I do with our Oleo benedicto and Magno licore as much of the one as of the other mixt together, and made very hote as you can suffer it, and then wett clothes twyse a day, and in thzee oz foure dayes at the most they shalbe dissolued: and this it doth, because this remedy assubtiliateth the humozs, and openeth the pores and dzaweth for the matter, that is runne into the place offended, and so by those meanes they shalbe holpen with this remedy: I haue cured hundzedes when I was in the warres in Africa in anno 1551. when the said citie was taken and destroyed by the campe of Charles the syft emperour.

Of woundes in the necke, and the order to be vsed in curing them.

Wounds in the necke are very harde to be cured, and long befoze they heale, & this commeth because next are all the ligaments of the heade, as bones, sinewes, veynes, fleshe and skinne, all instrumentes that hold the head and the body together, without the which a man can not liue, and therefore those woundes are so perillous to be healed, seing thereunto runneth so great a quantitie of humors, that they will not suffer the wounde to be healed. The true way therefore to helpe those woundes, is to sticke them well in his place, and dresse it vpon the wounde with clothes wette in Oleum benedictum one parte and Magno licore thre parts mixt together, as hote as you can suffer it, and vpon the clothe laye the pouder of Mylle follj, and this thou shalt doe once in 24. houres, and so that shalt helpe them quickly, giuing you great charge, that you chaunge not your medicine mundifieth and incarnateth & healeth the wounde without any further helpe, for I haue proued it an infinite tymes.

Of Woundes in the armes and their importances and medicine.

Woundes in the armes are dangerous for that there also are a great number of sinewes, cartylagines, veynes, Muskeles, and other dangerous thinges, as it is well seene in woundes in the armes, how that thereunto runneth aboundance of humors, and there commeth alteration, inflammation, and impostumation which hurteth the patient much. Therefore in this case I will shewe the a rare secrete wherewith thou shalt helpe any sort of wounde in the arme, without any alteration

teration and with a litle paine, and the secret is this. Dresse the wounde vpon the vpper partes with our magno licore, very warme without any tenting at all and this do once a day and no moze, and in no wise chaunge your medicine, for with this thou mayst helpe all woundes in the armes with great speede, and it is one of the greatest secrets that can be vbled for the woundes in the armes: and proued by me infinite tymes

Of woundes in the Legges and their partes.

Woundes in the Legges are in a maner of the same qualitie as those in the armes, because the Legges are of their proper qualite and nature, compounded of the like substance that the armes are that is in skin flesh muscles veynes, sinewes, and bones: and these when they are offended or wounded are very perilous because vnto them runneth great quantitie of humors, and in the legges are certaine places deadlye as a man say, as the hinder parte of the calfe of the Legge, and the middle of the inner parte of the thigh, the ankle, and the foote, are all places troublesome & curious to heale when they are wounded, and therefore to heale them according to the maner of the Auncients it were greate trouble to the Chirurgion: and pitie to see the paynes of the patient. Wherefoze in any wise vse not the medicines of the Auncientes, But when thou hast occasion ioyne vnto the skill of thy arte the vse of these medicines our Quintessentia, Balsamo, Magno licore, Oleo di Rasa, Oleo benedicto, Oleo Philosophorum. Any of these or suche like, which are incorruptable, which by thei proper qualite asubtiliateth concussions pearseth to the bottome of the woundes, keepeth the fleshe in his naturall caliditie, and humidity, pserueth from putrifaction and naturallie maketh the fleshe to ioyne, and growe together, and that in
shorte

short space. Therefore consider well which worketh better effect, ours or the auncients, and vse them at thy discretion

A Discourse vpon olde woundes, which are not yet healed, with their Remedies.

When that Woundes are euill healed, and that therein commeth impostumations, and that the part wounded be indurated and full of pain, then vse this secret of our inuention which was neuer yet seene or hard of the auncientes, noz yet in our time, but of vs: when thou findest such a case walsh the wound well and make it cleane rounde about, and then walsh it with our Quintessentia vegetabile, and bath it well thzough soz that the said Quintessentia doeth open the pores and assubtiliateth the matter, and causeth the humoz to come fozthe. This being done annoynt it al ouer with our Magno licore. And this done within thzée dayes the patient shall feele great ease. And in short tyme after he shall be whole. This is one of the noblest medicins that can be made, soz it takes awaye the hardnesse, healeth the wounde, and comfozteth the place offended.

A rare secrete to heale woundes of gonneshot arrowes or such like, in the warres, when haste is required.

If thou wilt cure these woundes presently loyne the partes together, and walsh it with our aqua ccelestis and Oleum balsami of our inuention and lay a clothe wette in the same thereon.

To heale a wond quickly.

Washe the Wounde well with our Aqua balsami, and close it typp, and therebpon lay a clothe of the

the oyle Frankinsence, and so by this meanes thou shalt heale any great wonnde quickly: for I haue proued it infinite tymes to my great credit.

To heale a wound quickly, that is in daunger of anye accident.

Wounds in some part of the bodie are verie dangerous of life, and especially where the sinews or beynes be cut or pearced, or beynes or muskels be hurt, or bones broken, and by an infinite of other perticulers, which being open or euil healed, the patient may be in danger of life, because the wynd entreteth in, and causeth paines and inflammation, and therefore to auoyde all these aforesaide matters, so that the wound shall haue no detriment vse this remedye: First ioyne the partes close together, and put therein our Quintessence, and lay a cloth wette in our Baulme, and bynde it fast that the ayre come not in: for it is very hurtfull. You shall vnderstand that these be two of the best experiented medicins that may be found: because our Quintessence doeth assubtiliate the bloode, and taketh it forth, and taketh away the paine. And the Baulme doth warme and consozte the place offended, and will not suffer any matter to runne thereunto by any meanes, for this is most true as as I haue proued diuers and sundrie tymes and alwayes haue had very good successe.

To stay the Fluxe of the bloud in wounds.

When there is a Fluxe of blood in any wound, by reason of some beyne that is cut, and that the Chirurghion would stoppe it, it is necessary that be put into it our Quintessence: & then to sticke it by

it by very close and harde, and vpon the wounde strowe the blood of a man dzyed, made in powder, and lay vpon the wound a cloth wette in our Balme artificiall very warme, and vpon that bynde the wounde verie straight with ligaments, and every day twice wash it with our Quinta essentia, and rounde about it annoynt it with our Balme, & also cast thereon our secrete powder for wounds, and that doe morning and euening euery daye without opening the wounde, and in short time it will remayne well, giuing you charge that the wounded person do keepe no strait dyet, because nature being weake relaxeth the veynes, and that causeth the fluxe of blood.

Another for the same.

First stitche the wounde close, then cast thereon mans blood, and bynde it somewhat harde, so let it remayne twentie and foure houres, and when you vnbynde it take hede you remoue nothing, and cast thereon moze dzyed blood, and annoynt it rounde about with Oleum Phyllosophorum de terebinthina and Cera, and bynde it vpon againe other twentie foure houres, and then bynde it gently and annoynt the wounde with Oyle of Frankensence, and in short time it wilbee perfittly whole.

A defence to be layde vpon woundes.

TAke perfitt Aqua vita of good Wine, what quantitie you will, and put therein Hipericon, Mille foile, viticella and Betonie, and then let it stande certaine dayes close stopped, and when yee will vse it, wette a cloth therein and laye it rounde about the wounde, and thou shalt haue thy intent to the great satisfaction of the patient.

A secret

A secret powder for woundes.

TAke *Hipericon* flowers and leaues, *Mille folia* and *Viticella*, and stampe them well together, and strowe it vpon the wounde and rounde about the wounde when it is dressed, and it doeth defende it from accyden^ts.

To make a resolutiue plaster of great vertue. This plaster is to resolue tumors and hardnesse, if it bee layde thereon verie hote, and when it is colde, to lay on another, and this you shall do till the hardnesse be resolued, and it is made in this order.

TAke common ashes that are well burnt, and white and finely searced ne pounde, Claye beaten in fine powder halfe a pound, *Carabe* ʒ. mixe all these in an earthen dishe on the fire with oyle of *Roses* in forme of a liquid vn^guent, and that yee shall laye vpon the place grieued, as hote as yee may suffer it, and change it mo^rning and eueⁿing, and yee shal see it wo^rke a maruelous effect. Po^rer^ouer, when that pelechie commeth forth of a diseased, Lette him bee folded in the same remedie verie hote, and in twentie anye foure houres yee shalbe holpe, if ye be first well purged. For this is a greate secrete which I haue reuealed. This worde *Petechie* is as it were certaine spottes like those which we call Gods tokens, the which commonly come to those that haue the *Pestilent* *Feuer*.

To make a maturatiue plaster of great vertue. This maturatiue doeth open an impostume without instrument and paine, and the order to make it is thus.

Take

Take the yolkes of Egges y. 3. White Salt finelye ground j. 3. Hennes dung that is lyquid and red like hony. j. 3. myre all these well together without fire, and when you will bzing an impostume to superation and bzeake it. Lay on this plaster mozning and euening a little warme, and in thozt time it will dzawe forth the impostume and bzeake it, and heale it without any other helpe. Keepe this as a secret.

A composition of great vertue against all vlcers and fores.

TAke Dyle of Vitryol that is perfit, as much as you will, and put it in a glasse with as much Dyle of Tartar made by dissolution, and so let it stand tenne dayes: then take j. 3. of that, and j. 3. of pure Aqua vitæ, and mixe them togeather, and therewith wash the hollow vlcers, and they will heale in thozt time. It helpeth anye crude kinde of scabbe or soze that is caused of the euil qualitie of Nature.

Of the causes of our Scyatica, and howe yee maye helpe it.

THE Scyatica is a disease so called, because it cometh in that place of the body called Sio, and is caused of an euil qualitie and grosse humoꝝ that are stayed in that place, because they cannot passe downe. And this is seene by experience daily: for where that paine is, there is alteration, and the cure thereof is with glisters, vomites, purgations and vnctions, because the glisters doth euacuate those places next vnto it, and so easeth the humour, the vomit cleanseth the stomacke, the purgation doeth euacuate the bodie downwards, the vnctions dissolue the wind,
and

and so by these meanes thou mayst helpe the Sciatica, as I haue done many times, to my great credite, and satisfaction of my patient.

A most excellent remedie to helpe the fluxe of the body, with a certaine discourse thereon.

THE fluxe of the bodie is caused of superfluous heate conceiued in the stomacke, the which make a continual solution inwardlye as yee may see by experience of those that are troubled therewith for so long as the cause is not taken away all their meate doth turn into that matter, the which if it be so, that is true which I do say, that the fluxes are a distemperance of the bodie, caused of hote and corrupt humors in the stomacke, and therefore if thou wilt cure it, it were necessarie to extinguish the heate, and to take away the corruption, the which thou shalt do with the rednesse of Parte Myllitare witten in this booke following, for that is the moste soueraigne remedie that can be found. But first you shall take twelue graynes of our Petra Philosophalla with halfe an ounce of Mel rosarum, and then take foure mozninges togeather one scruple of the rednesse of Parte with halfe a ℥. of Sugar Kosate, and therewith thou shalt worke myzacles.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

This callowes matter is a certaine hote humor, the which nature would discharge her selfe of, & when that humor is driuen forth of nature, it goeth vnto the lower partes into the ende of the toes, for in that part of the toes that skinne is called epidarma, is harde and wil not suffer it to passe or exalare, and there many times it ingendzeth

a tumoz in the skinne with greate hardnes & many times that tumoz doth encrease & cause such paine that it doth not only hinder their going, but hindzed from their slepe in the night, and this kind of tumoz is called commonly Callo oz cornes in English, & I thought it good to call them crest, because they are alwayes growing and is of great importance among the Chirurgions, for an infinite number of persons are troubled therewith, & therefore I will shewe thee our secrete to help them quickly and with great ease, which secrete was neuer knowen of any. First ye shal pare them with a sharp knife vntil the bottome, & there ye shal find a certaine thing like matter, but if ye find no matter, ye shal pare it vntil the blood doth appeare, then touch it once with the oyle of Sulphure, & then dresse it with our Balsamo artificiato once a day vntil it be whole. Keepe this as a secrete.

A cure of a certaine Spanyard wounded in the head at Naples.

There was a certaine Spanyard called Samora of the age of 34 yeres, of complexion Cholerick & Sanguine, the which was wounded in the left side of the head with inscytion of the bone. Also ye shal vnderstand, that in Naples the ayze is mooste euill for woundes in the head, by reason that it is so subtile, & for that cause the doctozs did feare the cure, neuer the lesse I dresed him with our Magno licore, & Balsamo artificio, keeping the wounde as close as was possible, annoynting it only vpon the wound, and so in 14 dayes he was perfectly whole, to the great wonder of a number of Chirurgions in that Citie.

For to heale hurts and wounds.

Take Mallowes & seeth them wel, & when they bee well sodden, take & stamp them, & then take olde Barrowes grease, & clean Barley meale, & mingle the iuyce, the meale & the grease al together, & make a salve therof, it is a readie healer.

An oyntment for the stone and Cholicke to
be made in May.

TAke the buddes of *Bzome* flowers, néere the shutting,
halfe a pounce of them picked from the stalkes, & beate
them in a moztter verie small, that done, mingle them
with clarified *May Butter*, as much as you shall thinke
méete, and so kéepe it close in a vessell eyght dayes, then
séeth it and straine it, as the other befoze, and therewith
annoynt the patients gréepe verie warme euening and
mozing.

A plaster for all manner of sores, and especially
for all greene sores.

TAke of fine *Suger* and *Burnet*, and eche of them like
much, and buse them in a Moztter, and wash the wound
with the iuyce of the same, then take the hearbes finely
beaten, and mingle with them, and the iuyce, a quantitie
of *English Hony* and *vnwrought Ware*, so boyle them to-
gether til it be all of one collour, then take them from the
fire, and let them stande awhile, then put it into a bason of
faire *Water*, and so worke it out into rolles, and laye it in
plasters once or twice a daye.

An other for the same approued.

TAke the herbe *Salendine* and *Houeléeke*, like equall
quantitie, then buse them in a moztter, and take the
iuyce of them, and put it into the wounde, and annoynt
the same therewith, that done, fill the wounde with parte
of the bused herbes, and so bind it vp, and in shozt time it
will heale the soze, as by pzoofe hath béene séene.

For a pricke of a thorne, or any
other thing.

TAke Honney and a good quantitie of Chalke, and of the
Gal of a beast into it, and boyle them togeather, & make
a plasser of it, and as hote as you can suffer it, lay it there-
vnto. Let the Chalke be scraped verie small. Approued.

To stanch bloud of a cut,

TAke a good handfull of Spettels and bruse them, and
then laye them vppon the wound harde bounde with a
cloth, and it will stint presently.

A remedie for burning and scalding.

TAke the white Woll of the belly of an Hare, and if it
be rawe, laye it thereto, and it will neuer awaye till
such time it be whole.

Another for the same.

TAke a Thistell called S. Mary Thistell, stampe it and
strayne it, and take thereof two sponesfuls, and put to
this thre sponesfuls of Creame, and mixe them togeather,
and annoynt the patient therewith.

To kill a Tetter, or a Ringworme.

TAke the roote of a redde Docke, the roote is verie redde,
and slice it, and laye it in Vineger a night, and after
laye it vppon the Tetter, and tye it with a cloth harde, and
it will kill the Tetter. Approued.

For

For a winde or cholike in the bellie.

Take a Rofecake, and tolle it at the fire with Vineger throwne vppon it, and laye it as hote to your bellie as yeu may suffer it.

For the Collicke.

Take Mustarde, Figges, and Vineger stamped together, and laye it to the Bellie of the diseased, colde, in manner of a plaster, and it shall helpe.

Against the Shingles.

Annoynt the Shingles with the iuyce of Mints, and it will heale them.

To heale a wounde within tenne dayes, as by prooffe hath beene seene.

Stampe Camphere with Barrowes grease, and put it into the wounde, and it will heale it. Approued.

For ache in the backe.

Take Egremont and Mugwort, both leaues and rootes, and stampe them small, then mingle them well with old Dæres setwet, then sméere or annoynt the grieued place therewith verie warme, and after roll it vp hard.

Against the Crampe.

Take and beat Bizimstone and Merucine together, and so binde it to your arme, or other place grieued, & it shall kill it, soz hauing the paine againe.

A Plaister for a stiche.

Annoynt your side with the oyle Melilote, then make a plaister of the same Melilote vpon a peece of lether, and change it not but once a weeke.

Stubbes medicine for the Goute.

+ **T**ake a quarte of red wyne lees, a quarter of a pounce of Beane flower, halfe a quarter of a pound of commin fine beaten, a spoonful of bole armianak, halfe an ounce of camphere, which must be put in at twyse, and boyle them all together, till they be somewhat thicke, then make it plaister wise, and lay it to the paine.

An other Plaster for the Goute.

Take Occyeronum galbanum and melitonum of eache one penywoꝛth, and styllle them, Take a pounce of stone piche, an other pounce of slue rosen, one halfe ounce of camphere, one quarter of Deers suet, halfe a quarter of a pound of Commin, and boyle them on a softe syer together, and thereof make a plaister vpon a peece of lether, vsing it as the other.

An other for the same.

Take the gall of an oxe, and Aqua composita of eache like quantitie, as much oyle of Exceter as of both the other, and laboz them altogether in a pot with a sticke the space of halfe an houre: when you haue so done, annoynt your payne therewith, then wet a linnen cloth therein, & as hote as you can suffer it, bynd it to the soze.

The Lorde Caples Salue for cuttes, or Rankings, cunning of rubbings, it is also a good lippe salue.

Take

TAke a pounce of Mace butter and clarifie it, then take the purest thereof, also take three ounces of Englishe waxe, and two ounces of rosen, and clarifie them by them selues, then boyle them altogether, when it is boyled, cole it, and after keepe it in the caxe, or otherwise as your salue

A plaister for the Plurisie.

Stampe well in a mortar, foure ounces of the rootes of Swylbe mallowes well sodden put to it an ounce of butter an ounce and a halfe of hony of pigeons dounge two dragms mingle all together, and laye it right hote vpon the payne, and sone after the corruption will breake.

For to heale in foure dayes the scalding with water, or any other thing, without plaister or oyntment, it hath bene tried and founde true,

TAke an Onion and cutte him ouer thwart and wyng out the iuyce vpon the scalded place, doing so euerye daye twyse, and it will heale it quickly.

To heale the Itche.

TAke of Lapacinum acutum or of soxrell and boyle it in water and washe therewith the diseased person, or else take the rootes of laurell and being well brayed, with salte and breade, annoint therewith the body. The like effecte is done with the decoction of Agzimony and sage, made with rayne water and washing therewith the sicke person.

To make an instrument called Cauterinum, wherewith Sores are burned, which shall rayse the skinne without any griefe or paine.

Take

Take soft Hope & vnslit Lime, that hath not bene wet, as much of the one as of the other, mingle them together, & when you wil vse of it, if the skinne be not broken, lay a litle peece of either vpon it with some oyntment, and leaue a hole in the midst, of the greatnes that you will that wound shalbe, and put in the same hole as much of the instrument as a Wheat cozne, & let it remaine so, and within thre or foure houres it shall make a hole without any paine, & if the skinne be rotten, as of a Felon, or Cattes haire, it shal suffice to wash the place before you lay to the Cauterinum with strong Vineger, and within an houre it wil raise the skin without any grieffe or paine.

To remedie festered and inflamed wounds, either olde or newe.

Take of the iuyce of the herbe called Pimpernel, and of Semperuiue, of eche halfe a pounce, of oyle Olive one pound, put them all into a vessel to boyle vntil half be consumed, then put thereunto of butter foure ounces, of Varderam half an ounce, make therof a verie perfect oyntment.

To heale fores or Tettors.

Take of Ware of Canabrium in powder, & of oyle of Roses, as much as shalbe sufficient, make therof an oyntment. Or else Bray Cockle & Bizimstone, and mixe them with Vineger and make an oyntment.

To remedie the swelling of the legges.

Take the iuyce of Maltoort, of Ware, of Vineger, of Barley meale, of eche like quantitie, boile it, and make a plaster, and bind it vpon the sores.

A good



A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Eggeshell full in the morning and euening, with as much good Wine.



Take the best Aqua vite that you can get, and take a peece of fine golde, and make it glowing hot ten times, and squench it againe, the more you squench it the stronger waterly the water and better, then put it into the same Aqua vitæ, & halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Sinomon, both beaten: let them stand fower daies well stopped, and stirre it euery day once: but when thou wilt take it then let it stand still vnsirred, that it may bee cleare: This water warmeth the cold stomacke, giueth strength to all the members, specially to Aged folkes, that haue bene ouerlong sicke, whose strength is consumed: for it comforyeth & strengthneth the heart out of measure.

A speciall medicine to cause Sleepe.

Take a spoonefull of Oyle of Roses, a spoonefull of Rose water, and halfe a spoonefull of red Vineger, and temper them all together: then with a fine Linnen cloath annoynt the Patients head.

An easie remedie for the Toothach.

Take a slice of the roote Acorus, of some called in English Gladen, of other Galanga, which groweth in Waters and Marrishes, this must bee layd Greene vpon the Tooth. A peece of the Greene roote of Commentill doth it likewise.

A

For

For swelling in the Throate.

Take white Frankensence, and cast a peece of it vpon hoate coales, then put a Chimble ouer it, and let the smoake thereof goe into the throate: that helpeth and is oft times experimented and proued.

For the Canker in the mouth.

Take halfe a pinte of Ale and a sprig of Rosemarie, and seeth them together and skum your Ale, and then put in a peece of Allom as much as a Nut, and a spoonfull of Honny, and two spoonfull of Honny suckle water.

To make the face sayre, and the breath sweete.

Take the flowers of Rosemarie, and boyle them in White wine, then wash your face with it and vse it for to drinke, and so shall you make your face sayre, and your breath sweete.

A remedie for a red face or red nose.

Take Litarge of Siluer, and Brimstone, of each like much, and seeth them in Rosewater, and Vineger, and then with a linnen cloath wet in the sayd Vineger, lay it to the sore.

A remedie to pallifie the Coppered face
that is vncurable.

Make a Bath with the flowers of Camamile, Violets, Roses, and flowers of Water Lilles, then annoynt the place with Vnguentum Album, Campherarius, & mixe that Dyntment with a little yeallowe Brimstone, and Quicksiluer killed with fasting spetle, and annoynt the face withall.

A speciall good Diet for all Copperous faces.

Avoid from all salt things, spiced, fried meates, and roasted meates: also from drinking of Wine, for it is very euill: also

so Onyons, Mustard and Garlicke are very nought: in speede of which you must take Purslaine, Sorrell, Lettice, Pops and Borrage, with Succisie or Endiue in Pottage, or otherwise: Also it is necessarie to bee laxatiue, and in sleeping to lay your head hye.

An easie remedie to make the Teeth white.

Take Vineger of Squiles, and dip a little peece of cloath in it, and rub the teeth or gummes withall: the sayd Vineger fastneth the gummes, comforteth the rootes of the Teeth, and maketh a sweete breath.

To take away the stincking of the mouth.

Ye must wash your mouth, with Water and Vineger, and chewe Masticke a good while, and then wash thy mouth with the decoction of Annis seedes, Mintes and Cloues sodden in Wine. If the stincking of thy mouth commeth of a rotten Tooth, the best is to haue it drawne out.

A remedie for sore Eyes.

Take the iuyce of Fennell, and drop therof into the eyes euening and morning, and it shall heale the grieffe and paine.

A proued medicine for the bleeding at the Nose,
called the Lady Maries medicine.

Take the shell of an Egge, the meate being very cleane out, and put it into the fier till it be burnt very blacke and ready to breake, then take it out and make therof fine powder, whereof ye shall blowe throug a quill parte thereof into the nose that bleedeth, and it shall stanch.

Against a stincking mouth.

Melt Honny, Salt and Rye flower well together, & therewith rubbe the gummes twice or thrise, then wash it with

sayre water and it will helpe thee.

For an euill breath.

Seth two ounces of Commin in fine powder in a pottle of White wine vntill a quarte, then keepe it, vsing to drinke a little thereof warme at night the space of fiftene daies, and it will helpe.

For the headach and cleansing of the same.

Crow Pellitory of Spayne in thy mouth, and it wil cleanse the head, and also take away the ache or paine.

To heale a swollen face, and that is hurt or marred by reason of some strange scorching, which onely chaunceth when the Sublime is not good.

Take the iuyce of Barba Iouis, in English Singreene, and rubbe your face with it twise or thise a day: You may doe the like with the iuyce of Purselaine: but if your face were too much mired or hurt, take fortie or fiftie yolkes of Egges and put them in a frying panne vpon a great fire, and get some oyle out of them, where with you shall annoynt your face.

To make an aking Tooth to fall out of himselfe without any Instruments or yron tooles.

Take Wheate flower and mixe it with the milke of the herbe called in Latine Herba Lactaria, in French Tintimaille, or Herbe Alerté, in English Spurge that hath milke in it, in Greeke Tichimales, which is an herbe well enough knowne, and thereof make as it were a paste or dowe, with the which you shall fill the hole of the tooth, and leaue it in a certaine time, and the tooth wil fall out of it self. Also if you wash your mouth euery moneth once with Wine wherein the roote of the sayde herbe hath bene sodden you shall neuer haue paine in your teeth. Also the decoction or powder of the flowers of a Pomegranat tree

tree being put in your mouth and betwene your gummes fa-
teneth the teeth.

To kill Lice and Nits in the head.

Take the powder or scraping of Harts horne, and make the
Patient to drinke it, and there will no Lice nor Nits breede
in his head, but if you strowe the sayd powder vpon his head, all
the Lice and Nits will dye.

To remedie or helpe bloodshotten eyes comming by
any Rewme, Fluxion, or such other like cause.

Take the toppes or endes of Wymewood, which is an herbe
well enough knowne, and stamp it, mixing it with the white
of an Egge and Rosewater, and make thereof as it were a plai-
ster, and spreading it vpon a Linnen cloath which you shall lay
vpon the eye where the blood is, or els vpon both, and doe this
at night when you goe to bed, and the next morning take it of,
and you shall see that this plaister shall haue drawne to it selfe
all the blood and all the rednesse that was in your eyes, and so
you shall be quite of it.

For the Toothach.

Take the rootes and leaues of Chickwood, and boyle them
in water, with the which you shall wash your mouth, and hold
it in your mouth a certaine space, and it will take away your
paine.

To fasten the gummes and lose teeth.

Take a little Hirre, and temper it with Wine and Dyle and
wash your mouth with all, and you shall see a wonderfull ex-
perience. The Hirre also killeth the wormes in a mans bodie,
and being chewed in the mouth maketh a sweete breath.

To take away the Toothach.

Take Hyssope, and make thereof a decoction with Vineger, and it being hote wash your mouth withall, and the paine of the teeth shall goe away. The Hyssope also being stampd and incorporated with Honny, and a litle Nitrina, killeth the wormes in a mans bodie.

The excellent vertues of Cardus Benedictus.

It is very good for the Headach, and the Megrims: for the vse of the iuyce of the powder of the leaues, preserveth and keepeth a man from the Headach, and healeth it being present: It quickeneth the sight if the iuyce of it bee layd on the eyes: the powder stancheth bloud that flowes out of the nose, or cometh out of the Lungs: the bzoach of it taken with Wine maketh an appetite. It is good for any ache in the body: it strengthneth the members of the body, and fastneth lose sinewes & weakes. It is also good for the Drople: it breaketh also the Stone, and breaketh any Impostume: It preserveth one fro the Pestilence, if the powder be taken in water fower and twentie howers before a man come to the infected place. It is good for the distillings of the head: It helpeth the memorie: It helpeth thicke hearing: It is good for short winde, and the diseases of the Lungs: some write that it strengthneth the teeth: other write that it bringeth downe flowers, and prouoketh sleepe, and helpeth the falling sicknesse. It is also good for falles and byules: the leaues prouoke sleepe: the powder is good against all popson, the same put into the guttes by a Glister: it helpeth the Collicke and other diseases of the guts, and the woundes of the same. They write also that the water of Cardus Benedictus helpeth the rednesse and the itching of the eyes, and the iuyce doth the same: the leaues byuled are good for the byting of Serpents, for Burnings and for Carbuncles. There is nothing better for the Canker and olde festring sores: the leaues are good for fomentations: and to be sitten ouer being sodden in water, that the vapour may come

to the diseased places, against the Stones and stopping of flow-
uers.

A good Barly water, for all diseases of the
Lungs or Lightes.

TAke halfe a pound of fayre Barley, a gallon of water; halfe
an ounce of Licorice, Fennel seede, Violets, Parsellie seede,
of each a quarter of an ounce, red Roses a quarter of an ounce,
dye Hyssop, and Sage, of each a penny waight, sixe leaues of
Hartes tongue, a quarter of an ounce of Figges and Raisins,
seeth all these in a newe pot in cold water, and then straine the
cleare from it and drinke it: the same cooleth the Liuer and all
the members, driuech away all euill heate, slaketh thirst, cau-
seth to cast out much, purgech the Lightes and Spleene, the
Kidneyes and Bladder, and causeth to make water well: and
especiallly it is good for all Agues that come of heate.

A deuise for a Dredge.

TAke a pound of brused Licorice fine searled, a pound of An-
niseedes fine searled, two pound of Sugarcandie, halfe a
quarter of a pound of powder of Ginger, as much Pepper, and
put them alsogether in a powder, & it wil make a good Dredge.

A good drinke for the Poxe.

TAke Salundine and English Saffron the waight of a halfe
penny, and a farthing woorth of Graines, a quart of long
Pepper, a penny waight of Mace, and stale Ale, stampe your
hearbe, and pound your Saffron, and mingle them together,
and then drinke it.

Doctor Steuens water.

TAke a gallon of Gascoyne Wine, then take Ginger, Saltin-
gall, Camamile, Sinomon, Nutmegs, Graines, Cloues,
Mace, Anniseedes, Carrawayseede, of euery of them a dram,
then

then take Sage, Mintes, red Roses, Tyme, Pellitoxie of the wall, wilde Bargerum, Rosemary, Penymountaine, other wise wilde Tyme, Camamile, Lauender, of euery of them one handfull, then beate the Spises small, and bruse the hearbes, and put al into the Wine and let it stand twelue howers, stirring it diuers times, then still it in a Limbecke, and keepe the first pinte of the water, for it is the best, and then wil come a second water, which is not so good as the first.

The vertues of this water be these, it comforteth the spirits, and preserueth the youth of a man, and helpeth the inward diseases conning of cold, against the shaking of the Palsie: it cureth the contraction of sinnewes, and helpeth the conception of women that be barren: it killeth the wormes in the bellie: it helpeth colde Gowtes: it helpeth the Toothach: it comforteth the stomacke very much: it cureth the cold Dropsie: it helpeth the Stone in the Bladder, and in the raines in the backe: it cureth the Cancker: it helpeth shortly a stinking breath, and whosoever vseth this sayd water, it shall preserue him long. Take but a spoonefull of it once in seuen daies, for it is very hoat in operation: it preserued Doctor Steuens very long, he liued a hundred yeres lacking but two, and ten of them he liued beddyed.

A very good drinke for the Cough.

TAke a quart of White wine, and boyle it with Licorice, Anniseedes, and Sugercandie, of each a like quantitie, putting therein ten Figges of the best, til it be halfe consumed, and so preserue thereof to drinke euening and morning three or fouer spoonefulls warmed.

A maruelous secret to preserue a man from the Plague, and hath bene proued in England of all the Phisitios, in that great & vehemet Plague in the yeere 1348. which crept through all the world, and there was neuer man which vsed this secret, but he was preserued from the Plague.

TAke Aloe epaticum, or Cicotrine, fine Sinomom and Pirrhe, of each of them three drammes, Cloues, Mace, Lignum

num aloë Masticke, bole armenicke of eche of them halfe a Dragma. Let all these thinges be well stamped in a cleane moztter, then mingle them together, and after keepe them in some close vessell, and take of it euerye mozninge two peny weight, in halfe a glasefull of white wyne, with a litle water, and dzinck it in the mozning at the dawning of the day. And so may you (by the grace of god) goe hardely into all infection of the ayre and plague.

A verye sure and perfecte remedye to cure a man of the pestilence, and some there hath bene, that haue bene cured in a night. The saide remedy is also good for Goddes markes, Carbuncles, boyles, or botches, and suche like sicknesses, as Sainte Anthonies fyer, and such other.

TAke the saide oz bearies of Puye, that groweth on trees oz walles, and not of that which is founde lowe by the grounde, and you must gather the sayde bearies very ripe, & toward the North if it be possible, if not take them as you may get them, although they be not very ripe, dry them in the shadowe, and keepe them in a box of woode, as a precious thing. And if anye be infected with the pestilence, take of the said herbes, and beate them to powder in a moztter and giue the patient of the sayde powder, in halfe a glasefull of white wyne, as much as a man may laye vpon a groate oz moze, then couer him in his bed and make him swete well, This done chaunge his shirte, sheetes, and the other Couering of his bedde, if it maye be, if not, lette him at the leaste chaunge his sherte and sheetes. Some hauing taken of the saide powder ouer night, founde themselues in the mozning so well, that they rose vp, clothed them selves and walked about the house, and finally thzoughly cured. I sawe a Mylanois the yeare 1523, in Aleppe that had the plague and

one soze vnder the thigh, and another vnder the left arme, and hauing taken off the sond powder in the morning, and againe at night following. He founde that the two saide sozes, boake of themselues, by the vertue of this so excellent a medicine, sent by the greate clemencie of God the Lord almightie. Wherefoze I would counsel that in all towne where a man may haue the commoditie to do it, to haue plants & sets of Ivy, be it within the towne or without, to the end to be alwais prouided & furnished of the said berries, which men may gather euery yere, & keepe diligently for to aid the selues in al chances that may happen & fall.

A verie goodly and present remedy for to heal the Pestilence, in drawing out the venom frō the botch or sore, or other like accident.

Take a quick Henne, & pluck the fethers from her arse. & from the place wherat she layeth her egges, & set her so that the said place may be vpon the greese, & that she maye as it wer sit vpon the botch or soze, or the place of the plague, & hold her so a good while. Then you shal see that the sayde Henne wil haue drawen al, or at the least some of the poison & infection, & that shortly after she wil dye. It shal be good to do thus with two or thre or mo Hennes immediately one after another, the which wil draw al the venom out of the soze Thus done, annoynt the place with good Triacle, & let not in the mean time to vse other remedies by the mouth, wherof we haue spoken here befoze, that is to saye, the Juice or Bayberies, or some other remedye that you find most redie. If the soze be so hard that it wil not bzeake, you may vse the foresaid remedies to make it bzeake to the intent that al the venom may come out & void frō the hart.

An aduertisemēt & warning of great importance to preserue a mans selfe in time of pestilence.

Because the euil humoys that be in mans body do easily receiue the cozruption & infection of the aire, it is good to
 keepe

keepe the stomack, & the head cleane purged, not to ouer-
 lade it with eating & drinkeing, but to abstaine from grosse
 meats, to purge himself as oft as is possible with som gen-
 tle & familiar purgation, as Cassia pilles, as the pilles of
 Massike, of Aloe, or of other such like things, & aboue al, to
 vse often of the lees of wine, called Tartre, which you must
 beat wel in powder, & keepe it in hote water, & then straine
 it, or dzean it faire & softly out. Afterward dzy it thzoughly
 as men do whit salt, then keepe the same powder & put iij. ℥
 of it with a pound of Sugar roset, & in the mozning take a
 good spoonful therof vntil there be ℥ or moze, & do this from
 day to day, soz it wil keep your body clean & purged: and hee
 that cannot do it with Sugar roset, let him take the Lees
 skaped, & keep or wash it in the bzoth of flesh or of colworts
 skurring it vntil al be losed & vndon, y may be losed, then
 let it stand awhile, & after powze softly y bzoth into a dish,
 cast away the substances that go to the bottom & drinke the
 bzoth: do this euery day at the hours of your meales, or at
 the least euery second day, or when you shal think good. It
 shalbe good also to eat in your potage, things that purge the
 blond, as Buglasse, Borrage, Suckozie, lettice, & such like,
 & aboue al, not to keep your stomake ouercharged, noz to
 emptie, & in the mozning betime, to take some of the afoze-
 said pzeeruatiues, as the powder that was experimeted in
 England (as we haue recited) or such other like. When two
 or iij. hours befoze dinner to take some of the said other pze-
 seruatiõs as the Rue with a fig, & with the Walnut, which
 is a thing very good, or some of the saide confections, or a
 pzece of the pil of a Citron confect or a spoonful of the iuyce
 of Citrons dzessed as we wil declare hereafter, & to vse of it
 at meales in maner of sauce, and after meales to vse of the
 seed of Cyfrons confict in Sugar, as they make the Cozi-
 ander, & Almonds, which is a thing verie good against all
 maner of venom and poyson.

And likewise at your meales to eate the white and insyde of a Cytron with a litle Sugar if you will, and to eate it with flesh or bread (as men eat Limons) in the morning at noone and at night when you go to bed. It shal be also verie good to bath and wash your hands, your temples, your pulses, & your nose with vineger roset, or with other. wher vnto you must put a litle Campher, Rose water, Lignum aloes, Xilobalsamū, if you can get it, if not, a litle Sina mom in stead of it. It is good alwayes to keepe such maner of Vineger beside you in some byol, soz to vse of it when time shal require soz it is a verie good p̄seruatiue: and if you cannot haue the Vineger compound as is saide, vse vineger of compound wine. Also it shalbe good to carry about you some perfume or good odour, either in your gloues, shirt, hādkercher, cap, beard, or to hang it about your neck, or otherwise. Your house ought to be kept as cleane, and as neate as is possible. not saouring of pisse, noz other ordure, ye ought to keepe it shut, washing often the gutters & priuies. Ye must also keepe as fewe foule and stinking cloths in your house as is possible. Rich men ought oft times to perfume their house with some notable perfume. Wherof we wil put in the booke following a good number. Pooze men may make p̄uision of leaues, and of the Wood of a Bay tree, of Rosemary, Juniper, Cypres, and to vse it as often as they may, burning it in the middlest of their chamber or house, and p̄ncipally at night and in the morninge. Likewise of Dzenge and Lemon pilles, or other swēte smelling things. Storax, Calamira, and Labdanum be good cheape, and are verie good soz this purpose. As concerning the disposition of courage & mind, ye must consider that soz row, sadnesse or Melancoly, cozrupt the blood & other humors, weaken the hart, and dep̄aue and hurt nature, there soz ought a man to auoid them as much as is possible. Also if a man be too merie or iocound, it dylateth & inlargeth
the

the pores and passages of the seede of man, and the heart, so that he is the moze enclined to receiue the euil aire and venome, which are things that penetrate and pearce soze. Also a man must beware of dzinking too much wine, for it maketh merrie and cheareth a man out of measure. Now because that in time of a pestilence, euery man is afrayde, so that he thinketh that a man cannot catch the disease in being too merry, vnlesse it be so that he be dzunk, as is said, but contrarie in being too sad or sorrowful: for sorrow and sadnesse come of themselues, not sought after. Therefore it is good to vse temperance, & moderation, walking & recreating himself honestly, not vsing too much carnal companie or copulation. And aboue all, a man must haue alwayes a sure hope & confidence in God, euer to bee readie & disposed to dye when it shal please him to cal vs, not esteeming so much this mundane life, or fearing so much death, which is no other thing then an issue or departing out of this life full of calamities, and an entring into an eternall life, replenished with al ioy, solace and pleasure.

An oyntment to soften all hard lumps, swellings, or bruises in any part of the body, whether it come of inwarde or outward cause, which also is good to annoynt horse f. etc withal, if they bee brused or swelled, or if this oyntment be not redie, it shalbe good to take the iuyce of the rootes, and to seeth them in the other gere in lesse proportions, and lay it to warme, as man & beast shall neede.

TAke the roots of Marigold, or in the seede of it Holliock, or of common Malloves xij. ounces, of Lynt-seeds vij. ounces, a wine quart of the fatnesse and grese of hennes, geese, capons, or of Petes fete vij. ounces, of Wax, of Turpentine, one ounce, of Rosen ij. ounces. First of all bruse as small as you can, the roote & seede, & steepe them for

the space of iij. dayes and threē nightes, in a pottel of water being scalding hot whē it is first put into it, but if you would steepe them and seeth them in white wine, or in halfe water and halfe wyne, the medecine would be much stronger, let them be sodden the fourth day, vntill they may see the broth all slimy, and then straine it thzough a cloth, and then take of that slimy broth a pynt, and seeth it with the sates, & whē as that watry substaunce as ye can gather, is sodde awaye and the onely slime remaineth, melt the ware, the rosen the turpentyne all together, and seeth them a litle together, and if there be any foule scoume, take it away, but it were a litle better, to take a litle of the fatte, and melt first therein y ware, then the rosen and the turpentyne, and so mire them altogether, and seeth them a litle, and take the scum away.

For the pockes.

TAke the loyle of penyroyall and young tansy and geue the sicke parte of it to dzinke.

A true medecine for the Iaundes.

TAke a handful of chery leaues, seeth thē in a pint of milk that it boyle well, straine it and dzinke a good draught thereof, to bedwards, and in the mozning fasting, and the Jaundes shal aboyde from you by seage, or else dzink in the mozning this following, Take the woode of barberys, pyl the vpper shell with the leaues from it, and take the second shell y is yellow, putte thereof as much as a walnute, into a cloth and seeth it with a pynt of water, let it be well boyled, and let it cole, & then dzink it. this hath bene experimented.

Remedy for the stone.

TAke the stones of medlers and lay them vpon a hote tyl stone, after that you haue rubd and dzied them in a faire cloth, then being dzied vpon the tyle stone, beate them into powder, then take a percel of tyme, and persely, and playe it vpon the syer, with beere and butter, and thzowe in halfe a spoonfull of the said powder, and heerof you must dzinke
a good

a good draught fasting in the morning, and eate noz drinke nothing else, for thre houres after.

For the Liuer that is corrupt and wasted.

TAke a good quantity of Lyuer wort and bruse it a litle, and then seeth it in good strong wort, with a quantity of ruberbe, and vse this medicine, and thou shalt be whole.

For heate in the Lyuer

TAke the iuyce of soure apples and swete apples of each a pounce or moze, as much as you think best, and two lb. of suger. and mingle these things together, & let them boyle on a simple fyre, till it be thicke as a sirop, and vse this a curesey euery day fasting, with lukewarme water.

For to make hayre to growe

TAke and seethe Malloves rootes and all, and washe the place where hayre lacketh, and it shall growe.

For to take away hayre.

TAke horseleaches and brenne them to powder, and mingle it with eyfell, and touche the place where the beare groweth, and it shall growe no moze there. Approued.

To knowe whether a woman shall conceaue, or no.

TAke of the ruyne of a hare, and gauing fryed and consumed it in whote water geue it the woman to drinke in the morning, at her breakfast let her stand in a hote bathe, & if there come a greife or pain in her belly, she may very wel conceaue, if not she shall neuer conceaue.

To make a barren woman beare children

TAke of these litle sea fishes called in latin Polipodes, and rost them vpon the coales with our oyle, and let the woman eate of them and it shall profit and helpe very much, hauing in the meane tyme the company of a man,

To

To make a woman haue a quicke birthe.

TAke Leaues of Diktarij, and stampe them, oꝛ else make powder of them, & geue the woman that laboꝛeth oꝛ inck of it with a litle water, and she shalbe deliuered incontinent without any great paine oꝛ græse.

Approued Remedye for the plague or Pestilence.

TAke an Onion and cut him ouertwart, then make a litle hole in eache pæce, the which you shall fill with fine Treacle, and set the pæces together againe, wꝛap them in a wette linnen cloth, putting it so to rost, couered in the embers, and when it is rosted enough, streyne out all the iuyce thereof, and geue the patient a spoonfull thereof to dꝛinke & immediatly he shall feele him selfe well, and shalbe healed.

For all maner of lamnes or swellings.

TAke a handfull of tyme, a handfull of Lauender cotten, and an handfull of running straberyes that be lyke to a string, and cutte them small, then beate them in a moꝛter, with foure oꝛ fyue younge swallows, taken out of the nest verye fligge, and quicke beate them together vntill yee see neuer a feather of them whole: that done, take a penyworth of Maye butter clarified and mingle it in the moꝛtar with herbes and so let it stande 24. houres befoze they seeth. When you haue sodden it vse it as befoze you are taughte, aswell in pꝛeseruing of it, as in vsing of it.

For to stay the Laxe or a Fluxe.

TAke Plantyne otherwise called Webyode leaues and rootes and washe them in sayre water, and then stampe them

and take a good quantitie of the iuyce, and put it to old Ale, and make a posset therewith, and after take the posset Ale, and clarifie it vpon the fire perfittly, and then let the patient dzinke it blond warme, in the mozning and euening, without taking of other dzinke, the space of two houres, either befoze or after.

A speciall remedie for the stone.

TAke a quantitie of Anniseedes, Licoris, Fennel rootes and Parsley rootes, and Reasones of Currants, and let all these be boyled in Whay from a pottel to a quart.

For the sweating sicknesse.

Ye must take a good spooneful of Treacle thre spoonefuls of Vineger, and five spoonefull of water, and two spooneful of iuyce sinckfoyle, swing them altogether, and dzinke them luke warme.

For him that pisseth bloud.

TAke a good quantitie of Kewe, other wise called herbe grace, and dye it so that you may beate it into powder, and then take the powder and dzinke it with Ale, and it will change the Urine.

Another remedie that breaketh the stone, which being vsed a certaine time, will cause the stone broken neuer after to harden in the bladder.

TAke a pound of Gromwell, a pound of Sarefrage seede, and a pound of Coliander, with a quarter of a pounce of Sozas, white and red, and grinde all these in a Morter berie small, and so keepe it, vsing to eate thereof in your pottage, enery day a spoonefull.

Cc.

An

Another proued medicine for the Stone,

TAke tyme Ramsons, Beane cods, Pellitozie of the Wall, and Sarefrage, like quantities, and steepe them one night in white Wyne, then distill them and vse to drinke thereof.

Another remedie for the stone, and to cause the voyd-
dance of vrine.

TAke Bellytozie of the Wall, Sothernwood, and seeth them in Water or white Wine, with a quantitie of Sheppys se wet til it be tender, then put the herbes and tal-
lowe in a linnen bagge, and warme lay it to the bottome of the belly, vsing this you shal finde remedie.

A proued medicine to auoyde vrine that hath beene long stopped, also for the stone.

TAke Kadish rootes, one if it be of bignesse, and strong is sufficient, and scrape it verie cleane, and lay it in white wine a night in steepe, then straine the wine, and giue the patient to drinke, & he shal voyde water.

A verie good water for the stone, proued.

The water of Strawberies, with the leaues distilled, & so vsed by dzaughtes, as other drinke.

To breake the stone.

Drye the stones of a Cocke a yere olde, and beat them into fine powder, and giue the diseased thereof to drinke in white Wine, but if he haue the Charward, then giue it to drinke with good water.

The Ladie Gather medicine against the plague.

Take:

TAke Abaunce, Turmyntell, Sage, Spermynth, and Violet leaues, of eche one handfull. and stampe them together in a Morter verve small. When you haue so done, straine them thzough a strayner with red wine, Claret, or White, whether you can most easlyest get, & luke warme, giue of this water to the diseased to dzinke.

Against the newe Ague by D. Langton.

TAke Sorrell, Southistle, Endiue, Dandelion, Succorie, croppes of Fenell with Malloves, with Violet leaues, of eche one handfull, and seeth them all in a gallon of stale ale, to a pottell, with skimming, that done, straine out the liquoz, and make thereof a posset Ale, and let the patient dzinke thereof as oft as he is a thirst, putting into euery draught as much Treacle as the bignesse of a Beane, and ye shalbe healed.

To kill the Palsey.

Drinke the roote of Valerian in powder, and it wil destroy the Palsey, so that ye eat no hogs flesh.

A remedie for the dropie.

Scrabe an Elder roote verie cleane, and bzeake it in many peeces, or shzed it into white Wine, and let it steepe therein, then dzinke the wine, and it will heale your disease.

Against the stopping of the pypes.

TAke Hylope, Mintes, Rosemarie, Daisies, and Consond, of eche like quantitie, and seeth them with Ale in Licozas, and vse it mozning and euening.

Against horufenes.

TAke a god quantitie of Uerueine, and seeth it with Licozas in faire water, then straine the water, and vse no

other drinke with your meate vntil you find remedy.

To cause good tasting of meate.

Drinke Wine sodden with Sentoze, & Plantine evening and mozning, and it shall soone helpe you.

For the yellow Iaudise.

Take the reddest dock rootes that you can get, and being washed cleane, put them into a vessel of good Ale, and when it is stale, let the diseased drinke no other drinke to his meat but Ale and it shall help him.

Doctor Argentines medicines for the stone.

Take the red barke of Puiue tree-dryed and beaten into fine pouder, and after searse it thzough a fine searfer: also take a like quantitie of blacke lette, beaten and searsed in like manner, and being mingled togeather, drinke therof with Wine oz Ale bloud warme flue oz fire times.

An experimented science for horseness, though it hath long lasted.

Take a soft nightkerchese, & warme it; take also a head Pillowe, warme the same also, and bynde it with the Kerchese about the head all night, doe this thze nightes, one after the other, and keepe thy selfe warme, and beware of colde drinkes, and ayze, and it shall surely go from thee without hurt, this same is good also soz the flire and cough, giue the patient also Licozis in his mouth.

Against hozsenes, goe into the hotehouse & when thou hast halfe bathed, drinke a good draught of warme water, this is oft pzoued.

Carlecke sodden and eaten maketh a cleare voyce, and dryueth away hozsenes and the olde cough.

If a

If a man stand in feare of the Palsye.

Lette him eate euery mozning two or thre Mustard seeds and two pepper coznes, the same is assured for the same disease.

For wormes in the belly.

Against the wormes in the belly, take Onyons and pille them, cut or slice them small, poure springing water ouer them: let it stand so all night, and in the mozning drinke that water, and it driueth away all wormes, powze the same water vpon the earth where wormes are, and within halfe an houre shall they-creepe out of the earth.

Another for the same.

Likewise if one eate Garlicke fasting, it killeth and driueth out wormes out of the body, Or els drinke distilled Water, of knotgrasse or Shamegrasse the same killeth wormes also, howbeit it worke moze in young then in olde folke.

Approued Remedy for a woman that hath her throws before her time.

Seeth a good haunfull of whole Cheruyll in a quart of claret wyne, and when the hearbes be well sodden, wyng them into the wyne and clense it, then mak thereof an Hypocras with sugar and Synnamon and ginger, of smouane and geue her thereof warme, at tymes needefull. And it shall expulse the paine. Approued.



A BREIFE TREATISE

of vrines aswell of Mans vrines as of

Weomens to iudge by the cullor, which betokeneth health, which betokeneth sicknes, and also betokeneth death.



Is shewed that in the fore partes of the body dwelleth sicknes and health that is in the wombe, in the heade, in the lyuer and in the blader, in what maner thou mayst know their pproperties and therof thou maist learn.

If a mans vrine be white at moztowe, and red before meate, and white after meate he is whole, and if it be fat and thicke it is not good. And if the vrine be meanly thicke it is good to like, and if it be thicke as aspise: it betokeneth headache.

Urine that is two dayes redde, and at the tenth daye white, betokeneth very health.

Urine that is fat, white, and moyste, betokeneth the Feuer quartane.

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

A litle vrine all fleshye betokeneth of the raynes who pisseth blond without sicknes, he hath some veyne broken in his raynes.

Urine that is ponderous betokeneth that the bladder is hurt.

Urine that is bloody of sicknes betokeneth great euill

within the body, and namely in the bladder.

Urine that falleth by drops, aboue, as it were greate bolues betokeneth great sicknes and long.

Weomens urine that is cleare and shining in the vinal of siluer, if she cast oft, and if she haue no talent to meate, it betokeneth she is with child.

Weomens urine that is strong and whit with stinking betokeneth sicknes in the raynes, in her secreete receipts in her chambers full of euill humozes, and of sicknes of her selfe.

Weomens urine that is bloody and cleare as water vnder betokeneth headache.

Weomens urine that is like to gold cleare, and mightye betokeneth that she hath lust to man.

Weomens urine that hath collour of stable clensing betokeneth her to haue the feuer quartane, and she to dye the third day.

Weomens urine that appeareth as cullour of leade, if she be with child, betokeneth that it is deade within her.

HEREAFTER FOL

lowveth all the Vrines that betoke.

neth death, aswell the vrine of man.

as of weomen.



In a hote ares, one part red, an other blacke, an other greene, an other blewe betokeneth deathe.

Urine in hote ares blacke, and litle in quantitye betokeneth death.

Urine ouer all coered as lead, betokeneth the p[ro]lon[ge]

ging of death

Urine that shineth rawe and right bright, if the skinne in the bottome shine not, it betokeneth death.

Urine that in substance hauing fléeting aboue as it were a dark skie, signifieth death.

Urine darkly shining and darke with a blake skinne within betokeneth a prolonging of death.

Urine that is of the collour of water, if it haue a darcke sky in an ares, it betokeneth death.

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

Urine blacke and thick, and if the sicke lothe when hee goeth to the pziuge, and when he speaketh ouerthwart, or that he vnderstandeth not aright, and these sicknesses goeth not from him, it betokeneth death.

of

HEREAFTER FOR

lovethe all the Vines that betokene

death death, as well the wine of man

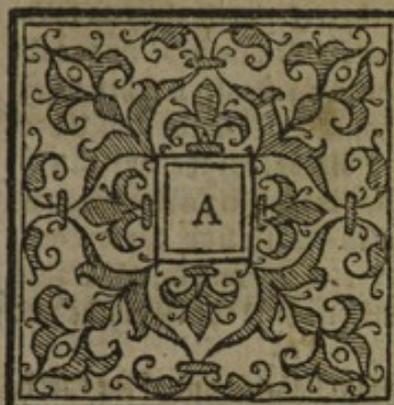
as of women.

A hole area, one part red, another blacke, and
other for one, another blacke betokeneth death.
Came in hole area blacke, and late in purp
betokeneth death.



the one all covered in lede, betokeneth the prolong

Of the Bath of *Baeth* in Englande.



Although there be a verie excellent & wholesome Bath within the Realme of England, yet for all that, I reckon that there are manie in the North partes, which being diseased with soze diseases woulde gladly come to the bath of *Baeth*, if they knewe that there were any there, whereby they might be holpen, and yet knowe not whether there be any in the Realme or no. Wherefoze seeing that I haue wryte of the baths that are in fozeigne countreys, therefore I thought good to shewe the vertues of our owne Bathes, for if they be able to help mennes diseases, what shall men neede to goe into farre countreys to seeke that remedie there which they may haue at home.

The Bath of England is in the West countrey, in Sommerset shyre in a cite called in Latine *Bathonia*, and *Baeth* in English of the Baths that are in it. This cite of *Baeth* is xv. myles from *Vvelles*, & xv. myles from the noble Cite of *Bristowe*. The cheefe matter whereof these Baths in this cite haue their chiefe vertue & strength, after my iudgement is *Brimstone*, and of my iudgement are diuerse other, which haue examined them as I haue done, when I was at the Bathes with a certain man diseased in the *Goute*, I went into them my selfe with my patient, and brought forth of the place next vnto the spring, and out of the bottom, *lyme*, *mudde*, *bones*, and *stones*, which altogether smelled evidently of *Brimstone*, if that a man maye iudge the matter of the effect, may gather that *Brimstone* is the onely matter in these bathes, or else the chife that beareth rule in them, for they dye by wonderfully, & heale the *Goute* excellently, and that in a shorte time, as with dyuers others, one *Myles Somelymes*, one of my *Lozde of Somersets* players can bear witness, which things are no light tokens that *Brimstone* beareth the chief rule, seeing that neither by smelling nor tasting a man can feele no other matter or *Dynes* to reigne there.

If there be any thing lightely mingled with the *Brimstone* which I could not perceiue, it must be *copper*, for whilest I walked about the mountaines, out of the which the bathes do spring, I found here & there little peeces of *Marquelyeth* and *stones*, mingled with *Copper*, but I could by no sence or witt perceiue, that the Baths had any notable qualitie thereof, then seeing that there cannot be founde any other *Dinos*, or matter to be the cheefe ruler in these Bathes then *Brimstone*, wee

may gather that these Bathes are good for all those diseases, which all learned Physicians write, that all other Bathes, whose chiefe ruler is Brimstone, are good for.

Aetius writing of natural Baths, wher in Brimstone is either the onely ining, or matter of them, or chiefe matter thereof, sayth thus as followeth hereafter. The Bathes of Brimstone soften the sinewes, swage the paine that a man hath, in desiring to go oft vnto the stoole, & when he cometh he can either do little or nothing, they scoure & cleanse the skin, wherfore they are good for the white Morphew, & blacke, for the Leprie, & for all scabs & skurkes, for old sores and botches, for the falling of humors into the ioynts, for an hardened mylt, or the cake in the left side, for an hardened mother, for all kindes of Palleis, for the Scyatica and for all kindes of itche or itching. But the Bathes of Brimstone hurt the stomacke and marre it, thus farre writeth Aetius.

Agricola in his bookes of those things which flowe out of the earth, writeth thus of Bathes of Brimstone: the bathes of Brimstone do soften the sinewes & do heat, they are good therefore for palsey, for places either pulled in too much, or stretched too farre soorth, for the shaking or trembling, or any member, and they swage ache, and draw out smelling of the lymmes, and dyue and scatter them away. They are good therefore for the goute in the hands, for the goute in the feete, & for the scyatica, and all other diseases in the ioynts, they swage also the paines in the Lyuer and Mylt, and dyue away the swelling of them both, they scoure away freckles, and heale morphewes, and skabbes: but they vndo and ouerthrowe the stomack. Then seing, as I said before, our bathes of Baeth haue their vertue of Brimstone, they that are diseased in anye of the aboue named diseases, maye goe thither, and by the help of almightie God be healed there.

When those Bathes haue of long time beene knowen, euen about a thousande yeres, either the vnlearnednesse, or the enuiousnes of the Physicians, which haue beene in times past, is greatly to be rebuked, because either for lacke of learning, knew not the vertues of these Bathes, or else for enuiousnes would not send the sicke folkes, whom they could no other wise heale vnto the Bathes, for all men can tel, verie fewe in times past haue beene by the aduise of the Physicians sent vnto these Bathes, but now in these our lightie and learned time, after that so manye learned Physicians haue so greatly commended these Bathes, I doubt whether the nigardly liberalitie, or the vnnaturall vnkindnesse of the riche men of Englãd is moze to be dyspaised, which receiuing so many good turns of Almighty God, now after that they know, that the Baths are so profitable, will not bestowe one halfe penie for Gods sake vppon the bettering & amending of them, that the poore sicke and diseased people that resorte thither, might be better and sooner holpen when as they are there, there

Is money ynough spent vpon cockefightings, tennysplayes, patkes, banquetings, pageants, playes, and seruing onely for a short tyme, that pleasure of times, but of priuate persons which haue no neede of them, but I haue not heard tell that any riche man hath spent vpon these notable Bathes, being so profitable for the whole common wealth of England, one grote these xx. yeares.

He that had beene in Italie, and Germanie, and had seene howe costly and wel fauouredly, the Bathes are trimmed, and appointed there in diuerse and sundrie places, woulde bee ashamed that anye straunger which had seene the Bathes in foireine landes shoulde looke vpon our Bathes, for he woulde thinke that the stranger woulde accuse vs Englishmen of threethings, of grosseesse, and brutish ignorance, because wee cannot trimme our Bathes no better, of vnkindnesse, because we doe so lightly regarde so high and excellent giftes of Almightye God, of heauly filthinesse, because wee make no partition betweene the men and the weomen, whilst they are in bathing, but suffer them contrarie both vnto the lawe of God and man, to goe togither like vnreasonable beasts, to the destruction both of bodye and soule of very many.

If there bee anye liberall Duke, Earle, Lozde, Knight, Esquire or other gentle, or no gentle honest man, that will bestowe any cost vpon the bettering and amending of these Bathes, I will for my parte, because I haue no store of other riches, helpe the matter as forward as I can with my counsell, which is this. First and before all other thinges, my counsel is, that euery Bath haue an hole in the bottome, by the which, the stoppel taken out, the Bath shoulde bee cleansed and scoured euerye foure and twentie houres at the least once, and that I woulde aduise to be done at eyght of the clocke in the after noone, that against the morning it might bee full of fresh and wholesome Water, against the tyme that the sicke folke come to it in the morning, and so shoulde they bee a great deale sooner healed of their olde diseases, and in lesse ieopardye in taking of newe, which maye easily come vnto a man, if hee goe into a Bath wherein a sick man, namely if he be sicke in a smyting or infectiue disease, hath continued.

But if that by the vnfitnesse of the place, this cannot bee comeniently brought to passe, I woulde that no man shoulde bee suffered to bathe him selfe in the firste Bath, where as the Water doeth first spring, although it bee moze vertuous then all the other, for the further off that the bathing place is, from the place where the water gusheth out, the lesse vertue it hath, but in other which are deryued and drawen out of the principall Bath. For I thinke it were necessarye that there shoulde bee drawen out, by prettie channels or Conduites, a good number of Bathes or Cystersnes whiche I woulde shoulde bee euery one severallye deryued one from an other, but in anye wise I counsell that

these seconde bathes, brought out from the principall, haue such a hole as I spake of before, that once in xiiii houres at the least, the foule water may be let out, and fresh may come into them in the morning, when the sicke folke shall goe into them.

It were also meete that euery Bath had a couering about it, or at the least it should be so buylded, that in the time of foule weather it might be couered, notwithstanding I would that such places should be open, that the vapors might go out, lest they that haue euil heads be hurt with the vapors which are too much holden in. I think also that it were necessary that certain lofts should be builded right ouer some parte of the first or principall bath that honest women and other which would not gladly be seene in the Bathes, might euer haue as oft as they neede, fresh water drawen vnto them through an hole, wherwith they may haue to bath them selues in vessels of wood made for that purpose, prouided with all foresight that not one drop of the water, which they in the lofts haue occupied, fall not in againe into the principall bath, but be conueyed out by some other conuenient way.

For the bringing of this matter surely to passe, it were best that the lofts should be so builded, that only a bucket might go down into the bath, sauing that litle portion wherby water may bee drawne vp through, to serue them that are in them, and such one place might be deuised to draw water through, that it might serue for halfe a dosen chambers aboue or mo. This were also necessarie, that in one of the baths, should be builded ouer the hottest place that there is, a litle house after the maner of a scaffold verie neere vnto the water, after such maner, that the hote vapour might strike hote vpon certain places of mans bodie, for this manner of reseruing of the hote vapors, is much better for some kind of dropkes or gowes, then the water it self is, therefore this thing is not to be forgottē. This were also necessarie, that not only certaine seuerall bathing places should be appointed for women alone, but also that others should be appointed for such persons seuerally, as are sicke in smyting, infectuous, or horrible diseases.

Furthermoze, because almighty God hath shapen and made hearbes, Stones, gomes, mettals, & medicins of diuers other thinges, principally for man, it is to be thought that his wil is, that the same should sometime serue such creatures his, as man cannot wel want, wherfore as it is well done, that herbes & medicines made of diuers other thinges should be giue vnto the beasts that serue vs, so I thinke that it were not amisse, if that we made the baths, after they haue serued man, for whom they were principally made, serue also to help horses, for performing wherof I would wish that one or two bathes in some conuenient place, might be drawne out from one or two of the hottest bathes, & then would I haue so deuised that the horses that haue diseases in the legs & ioynts, might stand in the bath

bath almost vnto the belly, and that other that haue other diseases, might stand byer in the water, which thing may easily bee brought to passe, if that two holes be made with stoppels the one higher and the other lower that a man may let the horse as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.

I thinke verily that the Bath of Brimstone within the space of a Moneth heale splentes, spauens, and all knobes, hard lumpes, and swellings if they be not berye olde, fretting and sounding faces, or fashions, or al such like diseases that are without. If the horses by the aduise of a cunning horseleech, haue geuen them aconuenient drinckes, befoze they come to the bathes, and ordeine for them such emplasters, and powders, as are meete for them to vse in the bathing tyme, but whilest they stande resting themselues out of the Bathe, and my aduise is, that they that haue not much money to bestowe vpon horseleeches, that they lay in good quantity the slime and groundes of the bath, vpon the soze places of the horses, all that tyme that they are out of the Bath, resting them in the stable, betwene one bathing tyme, and an other. But I would not that any man should vnderstand me heere, that I would not that the horse should be exercised in the bathing tyme, for that is not my meaning, for I would that a horse should be as well exercised as a man, and so much more as he is stronger then a man, except the diseases be in his feete, and then are they more mesurably to be exercised. As for the diet that men should keepe at this bath of Bathe hereafter ensueth with diuers other necessary rules needfull to be obserued of all those that enter the said bath.

Certaine rules to be obserued of all them that will enter into anye bath, or drinke the water of any bath.



The counsell of wise and learned Philosophers is, that they should not at any time goe into any bath, to seeke remedye for any sicknes, excepte it be such one, that almost the Learned Philosophers dispaire of the healing of it, if God haue smitten you any disease, befoze you go to any bath, for the healing of it, call to your remembrance, how ofte, and wherein you haue displeased God, and if anye of your sinnes come to your remembrance, occupy the same no more, but be earnestly sorry for it, and aske God mercy for it, intending and promising by his mercy and grace, neuer to fall in to that sinne againe, This counsel is agreeing with that which is written in the 38. chapter of Ecclesiasticus in this maner, My sonne in the tyme

of thy sknes faile not but that thou praye to Almighty God, for hec will helpe the leaue of all thy sinning, and shewe out thy streight handes, and clesse thy hart from all sinne, and deale almes, and then gene place to the Physitian, and let him come vnto thee, as one that God hath sent vnto thee.

And a litle after he doth plainly declare, that sicknes commeth for the punishment of sinne, where he saith, He that will sinne against his maker, vseth to fall into the handes of the Physitian, as Christ in the 5 of Iohn doth also meane when he sad vnto the blind man whom he had healed, So and sinne no moze, lest worse things yet chaunce vnto thee: howbeit wee may not iudge a man to be a greater sinner then an other, because hois ofner sick then the common soyt be. For God sendeth vnto goodmen oft tymes sicknes, not for the sinnes they haue done moze then other men, but to kepe them in good order, that the fleshe rebell not against the spirit. For if that manye infirmities had bene a sure token that a man were a great sinner, then should Timothee which had many infirmities and sicknesses as Paul writeth bene a very great sinner: but he is no so, therefore that argument is not true.

But whether sicknes, come for to punish sinne, or to holde a man in good nurture and obedience, al sicknes commeth of God wherefore for whatsoeuer cause it commeth of, before ye ask any helpe of any wordly Physitian ye must make your prayers to almighty God, as the good King Ezechias did, and if it be meete for you to be healed, you shal be healed as he was.

Then after ye haue confessed your selfe vnto almighty God, and to such as ye haue offended, in the name of God aske counsell of some learned physitian, who is sent of God, and not of some selfe made Idol, who is onely of him selfe: if he vsing all the lawfull meanes commonly wont to heale such diseases as ye are sick in, and if ye feele your grieffe no better, then shal it be highe tyme to goe to the bathes, as to the hotte anker.

Before ye goe to the bathes, in any wise ye must goe to some learned Physitian, and learne of him, by the helpe of the telling, what complexion you be of, and what humoz or other thing is the cause of your disease, and there after his counsell, vse such diete, as shalbe most fitte for your complexion and sicknes. Let no man enter into any bathe, before his body be purged or clesed after the aduise of a learned Physitian, for if any man goe vnto the bath vnpurged, he may fortunne neuer come home againe, or if he come home againe, he commeth home moste commonlge with worse diseases then he brought to the bath with him.

Ye may not goe into the bath, the first daye that you are comme to it, but you must reste a day or two, and then goe into the bath.

There is no time of the yeare that is moze fitte to go into most parte of all Bathes, then are the Monethes of Maye and September. But the Spring

spring tyme is better then any other tyme is.

The beste tyme of the daye is an hower after the ryling of the sunne or halfe an houre: but befoze ye goe into the bathe, if your diseale will suffer you, ye must walke an houre, or at the least halfe an houre befoze you goe into the bath.

But ye must at no tyme goe into the bathe, except yee haue beene at the scoole, either by nature, or by crafte, yee may take a suppositoze, or a clister, and for a great neede Saunorolla suffereth pilles, but he wil not suffer that he that is so purged, enter into the bath, for the space of xiij. houres after.

The same also would at the least euery bather should haue a scoole once in thre dayes, Therefore if any man be harde of nature, and cannot wel abyde suppositozes and clysters, hee pardoneth the patient, if he bee once purged, or goe to the scoole once in thre dayes. which thing scarcely anye other wryter that I haue reade will doe, neither would I counsel to defere the going to scoole so long, if there be any meanes possible to make a man goe to the scoole, without his great paine.

If that he be counselled to go twice on a day in the bath, he must see he go not into it, till seauen houres be past after your dinner, and tary not so long in it in the afternoone as you did befoze.

The common tyme of tarying in the bath, is commonly allowed to be an houre, or moze or lesse according to the nature both of the bath, as also of the patient.

Let no man tary so long in the bath that he be faint or weake, but let him come out befoze that time.

Ye must alwayes go into the bath, with an empty stomach, and as long as you are in it, you must neither eate nor drinke, sauing that for a greate neede require the contrary.

Some graunt that a weake person may eate a litle bzead steeped in the iuice of pomegranates, berberis, or ristes, or in the Syzupes made of the same.

Some Phisitians suffer a man that can not abide hunger so long, to take or he go in two spoonefull of rasons well washed: oftentimes with two parts of water, one of wyne, or so much of delayed or watred Mlie, as much as can be holden in a spoone or a fewe prunes sodden or steeped in water, or two sponesfull of crommes of bzeade, washed oft tymes with water or wyne tempred as I tolde befoze, or a tosse put into such water: but let no man drinke in the bath, except hee sound in the bath, or bee in daunger of sounding, or else ye must at the time that ye be in the bath abstaine from all meat and drinke.

As long as you are in the bath, you must couer your head well, that you take no colde, for it is very perilous to take colde in the head in the bath, as diuers reasons may be laid to proue the same.

¶ Then

When you come out of your bath, so that ye couer your selfe well that you take no cold, and dry of the water on your body with warme clothes, and go by and by into a warme bedde, and stete there if ye can, and wpp of the sweate diligently, and afterwards sleepe, but ye must not drinke any thing vntill dinner tyme, except ye be very faint. : then ye may taste a litle suger candy, or a fewe reasons, or any such thing in a small quantity that will stake thyeste, for Galen in the 14. de methodo medendi, commaundeth that a man shall not eate nor drinke, by and by after the bathe, vntill he hath slept after his bathing.

After that ye haue swet and slept enough, and be clearly deliuered from the heate that you had in the bathe, and afterwarde in the bedde, then may you rest and walke a litle, and then goe to dinner, for by mesurable walking, the vapoures and windines that is come in the bath is drinen a-
wae.

If the pacient can not walke, then let him be rubd quickly, and if hee can suffer no rubbing, then at some time were it good, to take a supposito-
rye ither of a roote or of a beate, with a litle salt vpon it, or a supposito-
ry of honnye, or a supposito-
ry of a Flower deluce, or of salt beacon, or white
soppe.

After all these things, then shall ye goe to dinner, but you must neither eate very much good meate, nor any euill meate at all. Therefore you must rylse from the table, with some good appetite, so that yee coulde eate more if you would.

The meates that are commonly of all Phisitians allowed that writte of Diet that belongeth to Bathers, are, breade of one dayes baking or two at the most. well leuened and thoroughly baked, small birds and other birds of the fieldes and mountaines, that are of easie digestion, but waterchan-
ters ye must not touche. Kyds fleshe, Aeale, and mutton of a Lambe of a yeere old, newe laid Egges, phelauntes, partridges, capons, chickens & younge wese. The meates that are forbidden are salte beefe, and bakon pigeons, quales, pyes, and pasttes and luche like meates, Cheryes and all such fruite, Garleke, Onions and all hote spices, and all colde meates as are the most parte of fishes, howbeit diuers may be wel allowed, so they be well dressed.

Sylke is not to be allowed much, but if that the patient be so greedy of it, that in a maner he long for it, then let him take it two houres or thereabout, befoze he take any oher meate, and he must not drinke after it.

White wyne that is small is allowable, or wine being delayed with the thirde or fourth part of lodden water, according to the complexion to the patient. some vse to sleepe breade in strong wyne, whenas they can get no other wyne.

Beware, that in no wise ye drinke any water, and especially colde water, and so shoulde ye forbear from all thinges that are presently colde,
namey

namely, when yee begin first to eate or drinke. Let therefore your both meate and drinke be in such temper, that they be not cold but warme, lest when as yee are hote within, by your bathing and sweating, the colde strike sodenly into some principall member and hurt it.

They that are of a hote complexion, and of an open nature, and not well fastened together, ought not to tarrie so long in the Bath, as other might that are of colder and faster complexion.

If that any man betweene meales, be vexed with thirst, he maye not drinke any thing, sauing for a greate neede hee take a little Barley water, or water sodden with the fourth parte of the iuyce, either of sower or mylde, sweete Pomgranates, with a little Suger, a man may vse for a neede a little Vineger with water and Suger, if he haue no disease in the sinewes, nor in the ioynts.

A man that is verie weake, or accustomed much to sleepe after dinner, an houre and a halfe after that he is risen from the table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all Women, and so must he doe a moneth after, after the counsell of Dyuers learned Phisittons, and some for the space of fourtie

Partheus and Aleardus would, namely, if ~~per~~ come out of the cauldron. It were meet that in every 24. houres the Bath should be letten out, & fresh water receiued into the pit againe, for so shall yee sooner bee healed, and better abyde with lesse ieopardie, abyding in the Bath.

It is most meete for them that haue any disease in the head, as a cater or rheume, comming of a moyst cause and not verie hote, for them that haue Palleys or suche like diseases, that they cause a bucket to bee holden ouer their heads, with an hole in it of the bignesse of a mans little finger, about foure foote aboue their heads, so that by a Reade or Pyper made for the nones, the water may come downe with great might vpon the mould of the head, if they haue the Cater: and vpon the nape of the necke, if the patient be sicke of the Palleys, or any such like disease.

The clay or groundes of the Bath is better for the Droisie then is the water alone, it is also good for shrunkn, swelled and harde places, and for all olde and diseased places, which cannot well be healed with other medsons, the manner is to laye the groundes vpon the place, and to holde the same against the hote Sunne, or a warme fire until it be some thing harde, and then to wash away the foulnes of the claye, with the water of the Bath, this may a man do as oft as he list. Some Phisittons counsell that betweene the bathings, when a man is twise bathed vpon one day, in the time that the patient is out of the Bath, to vse his plastring with the claye, but if the person be any thing weake, I counsel not to go twise into the Bath, but either mee, or else to be content with the plastring of the muddre or groundes of the Bath. It were good wisdom for them that

cannot tarry long at the Bathes, either for heat or for cold, to take home with them some of the groundes, and there occupie it as is afore told.

There are certayne learned men which reckon that the hote breath or vapour that riseth vp from the Bath, is much more mighttier then the water of the Bath is, and it is true, therfore it were wel that they which haue any droppe, and especially a tympanie, should sit ouer such a place of the Bath, that they might receiue into y^e moyst diseased place, the vapour of the Bath, either by an holed stole, or by some other such like manner of thing, well deuised for that purpose.

If any pooze man by the heate of the dyynesse of the Bath cannot sleepe ynough, let him eate Lettice or Purslane, or the seedes of Poppey called Chesbonle, in some places of England, or let him eate Sugar & Poppey seebe togither, let this be done at night. He may also if he cannot get the foresaid things, seeth Violet leaues and Mallowes, and bath the vttermost partes that they are sodden in. These are remedies for pooze folke that are not able to haue a Physition with them to giue them counsel, let the riche vse such remedies as their Physitions shall counsel them.

If any pooze man be vexed with any vn-sufferable thirst, let him take a little ~~water~~ and seeth it long, and put a little suger vnto it: or let him take the iuyce of an ~~orange~~ take a little of it with a little Suger.

If any pooze man catch the headach, let him take a litle wounlad, if he can get it or coriander comfites, or if he can get none of these, let him take the white of an Egge, and beat it with Cine ger and Rosewater, or with the hroch of Violets or Nightshade, or with any of them, and a little Cin- neger, and laye them in a cloth vnto the Temples of his head and fore- head.

If any pooze man be burned too much, let him take a Clyster made with Mallowes, Beates and Violet leaues, or let him seeth Prunes long with Barley, and reafons, and put away the stones, and eat of them, or let him vse suppositories sometime, made of rootes, either of Beetes, of Flower de Luce, or of white Sope, or of salt Bacon.

If any man sweate too much, let him vse colder meats then he used before and viniger, vergenice: let them also eate sheepes feete, and calves feete, with vergenice or vineger.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the bath annoynt his kydneis with some colde oynment, as is Infrigidus Galeni: or if ye cannot come by that, let him seeth violet leaues, poppy heads, rasins, licoris, and mallowes to- gether, streine them and putte some suger in the hoth, and drinke of it a draught before supper. If any be troubled with the rheume which hee hath caught in the bath, let him perche or baste at the fire, Nigella Ro- mana and hold it in a cloth to his nose, and let him sette cuppes or boring glasses to his shoulders, without any scotching, and let him drinke sodden water

water with Barly and with a litle sugar.

If any man haue any appetyte to eate, let him vse the sirups of ribes, or barbaris, or the sirupe of vnrype grapes, or vse vergeuce or vineger to prouoke appetite in due measure, and now and then if ye can get it, lette him take a litle Parmalad, or of the sirup of mint or wormewoodde Romaine (The same I written for pooze folke) These that are riche by the aduise of the Physitions, maye haue other remedies enough against the forenamed tofallers, that chaunce in the tyme of their bathing.

If thou be ridde of thy disease by the bathing, offer vnto Christ in thy pure members, such offering of thanksgiuing, as thou maist spare, and giue him hartye thanks, both in worde, mynde and deede and sinne no more. but walk in all kindenes, of life and honestie, as farre as thou shalt be able to doe, as long as thou shalt liue heere after.

But if thou be not healed the first tyme, be patient and liue verteously till the next bathing tyme, and then if it be to the glozy of God, and for thee most profitable, thou shalt the nexte bathing tyme bee healed by the grace of God, of whom commeth all healthe both of body and soule.

Some if they be not healed whilest they be in the bathing, cry out both vpon the bath, which healethe manye other of the same diseases that they are sick in and the Physition also that counselled co come to the bathe, such men must learne that they must not appoint God atyme, to heale them by the bath, and that whenas the bath hath dyed vppe and washeth vp by sweating, and subtyll through bloyng the euill matter of the disease, that it is one days worke or two, to make good humoys to occuppe the place of such euill humoys, as haue bene in them before.

Therefore let such be patient, and for the space of a Moneth, keepe the same diet that they kept with the bath, and if God will they shall haue their desire, but not onely these, but all others that are healed for a Moneth at the leaste, the longer the better, must keepe the same diet that they kept in the bath as touching meate and drinke, and if it bee also from the vse of all women.

When as you goe homeward make but small iourneyes, and beware of surfetting and of colde, and when you are at home vse mesurable exercise Dayly, and honest mirth and pastime, with honest company, and beware of surfetting and of anger, and of too much

study or care-
fulness.

FINIS

Thanks be to God for all his gifts

The first part of the book is devoted to a history of the English language from its origin to the present time. It is a very interesting and useful work, and one which every student of the English language should read. The author, Mr. Murray, has written in a clear and concise style, and has given a full and complete account of the language. The book is divided into three parts: the first part deals with the origin and development of the language; the second part deals with the grammar and syntax of the language; and the third part deals with the history and literature of the language. The book is a very good introduction to the study of the English language, and is one which every student should read.

