The breviarie of health: vvherin doth folow, remedies for all maner of sicknesses & diseases, the which may be in man or woman / Expressing the obscure termes of Greke, Araby, Latin, Barbary, and English, concerning phisick and chirurgerie. Compyled by Andrew Boord, doctor of phisicke: an English-man. Now newly corrected and amended, with some approued medicines that neuer were in print before this impression, & are aptly placed in their proper chapters, by men skilfull in phisicke and chirurgerie.

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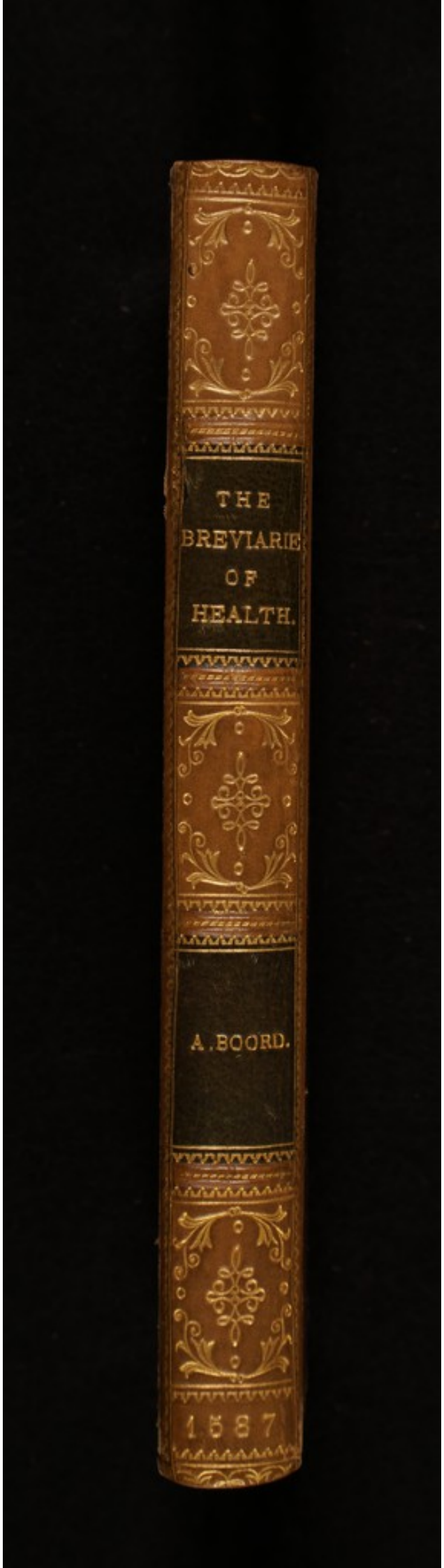
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THE
BREVIARIE
OF
HEALTH.
A. BOORD.
1587







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THE BREVIARIE OF health: vvherin doth FOLOW, REMEDIES, FOR all maner of ſickneſſes & diſeaſes, the which may be in Man or Woman. Expreſsing the obſcure termes of Greke, Araby, Latin, Barbary, and Engliſh, concerning Phiſick and Chirurgerie.

¶Compyled by Andrew Boord, Doctor of Philicke: an Engliſh-man.

Now newly corrected and amended, with ſome approued medicines that neuer were in Print before this impreſsion, & are aptly placed in their proper Chapters, by men ſkilfull in Phiſicke and Chirurgerie.

¶IMPRINTED AT LONDON by Thomas Eaſt. 1587.

APROLOGVE to Phiſicions.

EGregious doctours and mayſters of the Eximious and Archane Science of phiſick of your Vrbanitie Exaſperate not your ſelues againſt mee, for making of this little volume of phiſicke. Conſidering that my pretence is for an vtilitie and a cōmon wealth. And this not onelie, but alſo I doe it (for no detriment) but for a preferment of your laudable ſcience, that enerie man ſhuld eſteme, repute, and regard the excelent facultie. And alſo you to be extolled and highlie to be preferred, that hath, and doth ſtudie, practiſe, and labour, this ſaide Archane Sience, to the which none inarcious perſons can nor ſhall attaine to the knowledge: yet this notwithſtanding, fooles & incipient perſons, yea and manie that doth thinke themſelues wiſe (the which in this facultie be fooles in deed) will enterpriſe to ſmatter and to meddle to miniſter medicines, and can not tell how, when, and at what time the mediſine ſhould bee miniſtred, but who is bolder then blind Bayerd, for a Lady, agentilewoman, a blind prieſt, a fie on ſuch a one now a daies will practiſe either by a blynd booke, either elſe that they haue beene in the companie of ſome doctour of Phiſicke, or elſe hauing an Author of Phiſicke, or Authors, and will miniſter after them, and can not tell what the auctour ment in his miniſtration. The philoſopher ſaith, when the Philoſopher doth make an end, the Phiſicion doth begin, where ſhall he or ſhe begin that can but write & reade, and doth vnderſtand little learning or none. O Lord what a great detriment is this to the noble Science of phiſicke, that ignoraunt perſons will enterpriſe to meddle with the mi-

niſtration of phiſick,that Galen,prince of phiſicions in his Terapenticke doth reprehēd & diſproue,ſaying.If phiſiciōs had nothing to doe with Aſtronomy,Geomatry,Logicke,& other ſciences, Coblers, Curriars of lether, Carpenters and Smithes,& al ſuch maner of people would leaue their craftes, and be phiſicions,as it appereth now a daies that many cobblers be , fie on ſuch ones, whereupon Galen reprehended Teſſalus for his ignorance:for Teſſalus ſmattered and medled with phiſicke,and yet he knew not what he did,as many doth now a daies,the which I may accompt Teſſalus foliſh diſciples. Auenzoar ſaith , euerie phiſicion ought to know firſt learning,& then practiſe,that is to ſay,firſt to haue Grāmer to vnderſtand what he doth rede in latin. Then to haue logick to dicuſſe or diffine by argumentation the truth from the falſehode,and ſo econuerſo. And then to haue a rethorick or an eloquent tongue,the which ſhould be placable to the hearers of his words. And alſo to haue geomatry, to ponder and waie the dregs or porcions the which ought to be miniſtred. Arithmetick is neceſſarie to be had concerning numeration: but a boue all things next to Grammer,a phiſiciō muſt haue ſurelie his Aſtronomy,to know, how,when,and at what time euerie medicine ought to be miniſtred , and then finallie to know natural philoſophy, the which cōſiſteth in the knowledge of naturll things . And all theſe things had,then is a man apt to ſtudie phiſick by ſpeculation. And ſpeculatiō obteined,then boldlie a mā may practiſe phiſick. And whoſoeuer he or ſhee be that will practiſe phiſicke in miniſtring medicines , not hauing theſe aforeſaid ſciences, ſhal kill many more then he ſhall ſaue,for & any ſuch blinde phiſicion helpe or heale one perſon, the perſon ſo healed is healed more by chance then by any cūning, euen like as the blind man doth caſt his ſtaffe,peraduenture he hit the thing that he doth caſt at, peraduenture not hit it, wherfore I do aduertiſe euerie man and woman,of what degree or eſtate ſoeuer they be,lacking the ſpeculation of phiſick,to beware to miniſter mediciens although they take nothing for their labour,nor for the medicines,for if they haue not a doctourrs

learning

learning and alſo knowing their ſimples how they ſhall cõpound them, and what operation they be of, and how, and whan, & at what time they ſhould be miniſtred, ſuch ignorant perſons may doe great harme, although they doe think no euil, and let them think and make the beſt they can, yet for their preſumption they ſhall offend both god and man. There be ſome blind phiſicions that will excuſe themſelues ſaying, that they doe folow their booke or bookes, nay, nay it is not ſo, for they doe folow their foliſh preſumptuous minde, for if doctours of phiſick ſhould at al times folow their bookes, they ſhould doe more harme then good. And ſome blind phiſicions will ſay, I was taught of ſuch a doctor to practiſe this thing and that thing, ſuch practiſing doth kill manie men that might liue many yeeres. Wherefore to conclude, I aduertiſe al marcious phiſicions to beware hereafter in the miniſtration of interial medicines, for they doe not onelie offend god and their neighbour, but alſo they offend the kings actes and lawes, the which willeth and commaundeth with great penaltie that no man ſhould enterpriſe to medle with phiſick, but they which be learned and admitted, as it doth appere more largelier in the Introduction of knowledge deſiring all maner of Phiſicions to be contented & to practiſe them with this my writing, for in this matter I haue now diſcharged my conſciẽce in ſhewing the truth as god knoweth, who ſend al maner of phiſicions a true knowledge in phiſick, that they the which be ſick & diſeaſed, may haue a remedie.

The Preface.

A Propheme to Chierurgions.

Chierurgerie is a laudable science & worthie to be estemed & regarded for the great vtilitie of it, for it is a science vrgent, needful, and necessarie for the preseruation of mans life, wherfore maisters of chierurgery, ought to be expert in their facultie, hauing good wittes and memorie, euermore to be diligent and attendable about their cures, and to bee of a good iudgement in the knowledge of the disease, and to minister such salues & medicines as is according to the infirmity, sickneſſe, or sore.

Also they must haue a good eye and a stedfast hand, for chierurgerie taketh the name of two wordes of Greeke, of Chier, which is an hand, and of Ergasomei, which is operation, which is to say, operation or working with the hand, for Chierurgerie cõsisteth in working medicienes and other necessarie things concerning the science with the hand. Also Chierurgions ought to be wise, gentil, sober, circumspect and learned, and not dronken, and to promise no more then they be able to perfourme with gods helpe, and not to be boisterous about his pacients, but louingly to comfort them.

Also euerie Chierurgion ought to know the complexion of his patient, and to consider the age, the weakeneſſe, and strenth, and diligently to consider if the sicknes, sore, or impediment, be perticuler by himselfe: or else that it haue any other infirmitie concurrant with it: or els that the sicknes in the exterial partes haue anie feeding from the interiall partes, and that they be circumspect in incisions and Scarifications and Flebothomy, and sure in Anothomy, and in no wise to let blud in anie perticular place, there where the signe hath anie dominion.

Furthermore chierurgions must be circumspect in serching greene wounds that be festered and fistiled, and that they

they clense and scoure the wounds from all corruption, and that they heale not the wounds to quickly, making the wound whole aboue, and false vnderneth. And in any wise let them be sure in serching of the depnes of wounds and fistules, and according to the depnes to make the tentes. Moreouer Chierurgions must know the opposicion and the coniunction of the Mone, and in what signe the Mone is in euerie day, and to know what signes be attractiue, what signes be recentiue, what signes be expulsiue, and what signes be digestiue. Also they must know the operacion of all maner of breades, of drinkes, and of meates. And to haue euer in a redines their instruments and their salues, and their ointments, and in periculus causes one Chierurgion ought to consult with an other, & to haue the counsel of a doctour of phisicke, for there is no man can be to sure to helpe a man, as god knoweth, who kepe vs al. Amen

A Preamble to sicke men, and to those that be wounded.

I Do aduertise euerie sicke man, and al other men the which hath any infirmytie, sickues, or impediment, aboue all things to pacifie himselfe, or to arme himselfe with patience, and to fyre his heart and minde in Christs death and passion, and to call to his remembrance, what paine, what aduersitie, & what penurie, and penertie Christ did suffer for vs. And he y can thus pacifie himselfe, and fele his owne paine in Christes passion, shall mittigate his paines and anguish, be it neuer so great. And therefore let euerie sicke person stick as fast to Christ in his paines and sicknes, as Christ did stick fast to the Crosse for our sinnes and redempcion. And then if the pacient will haue any counsel in phisicke: first let him call to him his spirituall phisicion, which is his Ghostlie father, and let him make his concience cleane, & that he be in perfect loue & charitie, & if he haue done anie wrong let him make restitution

if he can, and if he be in debt, let him loke to it, & make a formal will or testament, setting euerie thing in a dew order for the wealth of his soule, wise men be sure of their testaments making manie yeres before they die, and doth renew it once a yere as they increase or decrease in goods or substance. All these aforesaide things ghostly and godly prouided for the soule, then let the pacient prouide for his bodie, and take councel of some expert phisicion, how and in what wise the bodie may be recouered of his infirmitie, & than to commit his bodie to the industrie of his phisicion, and at all times redie to folow the will, mynde, and counsell of his phisicion, for whosoeuer wil do ỹ contrary, Saint Augustine saith. Seipsum interimit qui preceptam medici obseruare non vult, that is to say. He doth kill himselfe that doth not obserue the commandement of his phisicion.

After all this, marke this matter well, that if there be anie Physicion or Chirurgion, which is with anye sicke man, woman or childe, let no man disquiet them that be in the house, nor tell them what they should doe, let euerie person be tendable about them, and doe as they shall Commaund them.

And let euerie man in the house please and serue the phisicion or Chirurgion honestlie, and let them lacke nothing, to the ende, that they may be the more deligent to doe the thing that they goe aboute: which is to recouer the sicke person, for and if the Phisition or the Chirurgion be checked, and not gentlie intreted, and haue no more then they do command, it will discourage them so much, that they wil haue no ioy nor pleasure to doe their cure. I had rather not to meddle with phisicions and chirurgions, then to haue them, if I should displese them: for if they be displesed, ther is neither Lord nor Ladie, nor no other person can haue any seruice or pleasure of them, for this matter loke further in the Introduction of knowledge, and there shall you se what is good both for the Soule and body in God.

Amen.

THE

THE PREFACE TO the readers of this booke.



Entle Readers, I haue taken ſome paine in making this booke, to doe ſicke men pleaſure, and whole men profyt, that ſicke men may recuperate their health, & whole men may preſerue themſelues from ſickneſſe, (with Gods helpe) aſwell in phiſicke as in chirurgerie. But for as much, as olde auncient and autentike autours or doctours of phiſicke, in their bokes, doth write many obſcure termes, geuing alſo to many and diuers infirmities, darke and hard names, difficile to vnderſtand, ſome and moſt of all being Greeke wordes, ſome & fewe being Araby wordes, ſome being latin words, and ſome being barbarus words. Therefore I haue tranſlated al ſuch obſcure words & names into Engliſh, that euerie man openly and apartly may vnderſtand them.

Furtheremore all the aforeſaide names of the ſaide infirmities be ſet together in order, according to the letters of the Alphabete, or the A.B.C. So that as manie names as dothe begine with A. be ſet together and ſo forth, all other letters as they be in order. Alſo there is no ſickenes in man or woman, the which may be from the crowne of the heade to the ſoole of the foote, but you ſhall fynde it in this booke, aſwell the ſickneſſe the which doth pertayne to chirurgerie as to phiſicke, and what the ſickneſſe is, and how it doeth come, and medicines for the ſelfe ſame. And for as much as euerie man now a daies, is deſirous to reede briefe and compendious matters. I therfore in this matter pretende to ſatiſfie mens mindes as much as I can, naming this booke according to the matter, which is, The Breuiarie of health: & where that I am very briefe in ſhewing briefe medecines for one ſicknes. I doe it for two cauſes, the firſt cauſe is, that the Archane ſcience of phiſicke

ſhould

ſhould not be manyfeſt and open, for then the eximious ſcience ſhould fall into great detrement, and doctours the which hath ſtudied the facultie ſhould not be regarded ſo well as they are. Secondarilie if I ſhould write all my mynde, euerie bongler would practiſe phiſicke vpon my booke, wherefore I doe omit and leaue out manie things relinquiſhing that I haue omitted to doctours of high iudgement, of whom I ſhall be ſhent for part of theſe things that I haue written in this booke: how be it in tihs matter I doe ſet God before mine eyes and charitie, conſidering that I doe write this booke for a common welth, as god knoweth my preterce, not onelie in making this booke, but al other bookes that I haue made, that I did neuer looke for no reward, neither of Lord, nor of Prynter, nor of no man liuing, nor I had neuer no reward, nor I will neuer haue none as long as I doe liue, god helping me, whoſe perpetuall and fatherly bleſsing light on vs all.

The apendex to all the premiſſes that folovveth.

LOrdes, Ladies, & Gentle men, learned and vnlearned, of what eſtate or degree ſo euer you be of, thinke not that no man can bee holpen by no maner of medicines, if ſo be God doo ſend the ſickneſſe, for he hath put a time to euerie man, ouer the which time no man by art nor ſcience can not prolong the time: for the number of the monthes & daies of mans life god knoweth. But this aforeſaid time theſe monthes and daies, a man may ſhorten or abreuiate many waies concerning

that

that God hath giuen man in this life frée will, the which of his righteousnes as longe as we doe liue, hée can not take it a waie from vs. Now we hauing this frée wil, diuers times we doe not occupie it to the will of god as it appereth both for soule and bodie, we do kill our soules as much as doth lye in vs, when that we doe breake anie of his commandements, or do sinne deadlie, for that matter he hath prouided a spirituall medicine, which is repẽtaũce & amẽdemẽt of life. Also we do kill our bodies as much as lyeth in vs (except that a man doe kill himselfe wilfullie) as many daily doth (contrarie to gods will) as well the one as the other, when a man doth abreuiate his life by surfeting, by dronkennesse, by pensifulnesse, by thought and care, by taking the pockes with women, and leprousnes, and manie other infectious sicknesses, beside robbing, fighting, killing, and manie other mischances, which is not gods will that such thinges should be done, but God knowing at the beginning of the creation of the world, that man would be prone manie waies to abreuiate his life, made them prouision that man might be holpen, by his grace, and then the vertue the which he did giue to herbes, wœdes, trœs, rotes, fruites, and stones. The propertie and vertue of the which, few men or none doth know them, except doctours of phisicke, and such as doe labour to haue the knowledge of their operations.

And this knowledge notwithstanding let no man think that there is no phisicion nor chierurgion can make a man sodenlie whole of his infirmitie, as Christ and his disciples and manie other Saintes did, for they must haue leasure, time and space as their liuing and practise is, for sicke men, & womẽ, be like a pẽce of rustie harnis, the which can not be made bright at the first scouring, but let a man continew in rubing and scouring, and than the harnis wil be bright, so in like maner a sicke man can not be made whole of his malady or sicknes the first daie, but he must cõtinue with his mediciens.

But

But hære let euerie man that is ſicke, beware of blind phiſicions and chirurgions the which be ignorant and can not tell what things doth pertaine to their ſcience, & therefore let all men beware of vacabounds & runnagates that wil ſmatter with phiſick, for by ſuch perſons many ſicke men haue bæne deceiued, the more pitie, God knoweth, who helpe vs all now and euer.

Amen.



¶ The first Chapiter doth treate vpon abstinence.

ABstinencia is the Latin word. In Greeke it is named Apochi. In English it is named abstinence, or fasting, or forbearing of meates and drinkes. Abstinence.

There be manie maner of fastings. The first fasting is not to eate either meate or drink. And this fasting ought to be vsed after repleation, or surfeting for a time. The second abstinẽce is to eate one meale a day, or else twise a day, & this is not properly Abstinẽce, but it may be called Tẽperance. The third abstinence is involuntary, for manie men would eate meate if they had it, & therfore nolẽs volens, they do abstaine. The .iiii. abstinẽce, is when a man for deuocion, or by cõmaundement of the church doth abstaine from flesh, keping one meale a day, which is laudable. Yow be it to be long fasting, or fasting to much, it dryeth and macerateth the body, it maketh the colour salow, it doth ingender melancoly humours, & it doth hurt the sight, & it clarifieth ỹ body. This notwithstãding, abstinence is the most perfectest medicine ỹ can be after repletion or surfet. And then if it be moderate, it doth consume superfluities, & in consuming them, it doth clarify ỹ humour & so cõsequently it maketh ỹ bodie faire coloured, & not only kæpeth out sicknes, but also where sicknes is entered nothing more helpeth, vsed at the begining of ỹ sicknes: wherfore abstinence moderately vsed, is of a high efficacitie for the sauetie of mans body. And ther is not so great a detriment to mans bodie, as is replecion or surfeting.

And whosoeuer he be that vseth not temperance in eating and drinking, liueth a beastly life. And man hauing wit and reason to gouerne himselfe, should kæpe a due order in eating & drinking, for sauegard of his soule and bodie.

The .2. chapiter doth shew of the abhorring of a mans stomake against meat or drink.

Abhomi-

Abhorrig of a mans meate.

ABhominacio ſtomachi, or elſe faſtidium ſtomachi, be the latin words. In Engliſh it is named the abhorring of the ſtomake, for many men and women being ſicke or diſeaſed, their ſtomakes doth abhorre ỹ ſight of meate, or the sauer of meates and drinkes.

The cauſe of this impediment.

This impediment doth come of debilitie of the ſtomake and weaknes of the braine. And diuers times it doth come by corrupt humors, the which be in the ſtomake. And otherwhile it doth come by repletion, & otherwhile by ouer much and wilful faſting, but as for faſting, that rule now a daies nede not to be ſpoken of, for faſting, praier, and almes dedes of charitie, be baniſhed out of all regions and prouinces, & they be knocking at Paradiſe gates to go in, weping and wailing for the Temporalitie and ſpiritualtie, the which hath exiled them.

A remedy for them the which doth abhorre their meat thorow debilitie and ſicknes.

¶ Whoſoeuer he or ſhe be, the which doth abhorre any meates or drinkes, let them vſe to eate ỹ confection, de aromatibus, the confection of riloaloes, & all oderiferous and redolēt ſauours doth comforth the ſtomake, the heart and the braine, for this matter loke in the Chapiter of the ſtomake, or ſtomachus.

The. 3. Chapiter doth ſhew of Abhorſion, which is when a woman is deliuered of hir childe before hir time.

Abherſiō

ABhorſus or Abhortus be the latin wordes. In Enliſhe it is named Abhorſion. And that is when a woman is deliuered of hir child before hir time. Or els Abhorſion is alſo when a child is cut out of the mothers belly.

The cauſe of Abhorſion.

Abhorſion doth come many wayes. Fyrſt it may come by ventoſitie and lubricitie of humours in the matrix. Or it may

may come by a great feare or by extreame thought, or by extreme sicknes, or death, it cometh also by a stripe or a stroke, or a fal. Also it may come by receptes of medicines, or by extreme purgacions, potions, and other laratiue drinkes, of the which I dare not to speake of at this time, least any light woman shuld haue knowledge by ỹ which wilful abhorsiõ may come of the multitudenes of the flowers of a woman.

A remedy for Abhorsion.

I do aduertise euerie good woman to beware of al maner of thinges aboue rehersed. And to beware what medicines they doe take: except it be of & by the councell of expert doctours of phisicke.

If it do come of the lubricitie of humours in the matrix, vse Peralogodian.

If it come of the multitudenes of the flowers, take of the iuice of saint Johns wort, & of the iuice of plantein, of either like porciõ, & drink it with red wine & wine elegãt. ix. dayes.

If it come of ventositie. Take of Anis sedes, of Fenel sedes, of zeduall, of eache the weight of. xii. d. of Comin sædes the weight of. iii. d. of Organũ, of Calamintes, of eche the weight of. viii. d. make fyne pouder of all this, & drinke of it with white wine, or stale ale. ix. daies, morning & euening. And let boyes, folishmen, and hasty men, the which be maryed beware how that they doe vse their wiues when they bee with child. And let women the which be with child beware of any occasion that should make Abhorsion.

For Achante, loke in the Chapiter named Spina.

The. 4. chapter doth shewe of a scurfe in the skin of the head.

A Cor, or Acoris, be the græke words, Furfur, is the latin word, Acora is ỹ Barbarus word. In English it is nãed dãdruffe, or a skurfe in ỹ head like bran or otmel, ỹ which doeth penetrate the skinne of the head, making little holes, A skurfe.

duffe,

differing from an other infirmity in the skin of the head, named Fauus, as it shall appeare in the Chapiter of Fauus.

The cause of this infirmitie.

This infirmytie doth come throw great humiditie and moystnes in the head, it may come also of a melancoly humour, or of a salt humour.

A remedie.

Take the gall of a Bull, and mixe it with vineger, and anoynt the head, or els take of blanched Almons, & grind thē small, and mix them with white wine, and wash the heade v. or. vi times. Or els take of Mellilote three vnces, of Fenugréek, ii. vnces, of black sope an vnce, seeth this in water or wine, and wash the head. v. or vi. times.

For Acrochordones, looke in the Chapter of Analipsia.

For Achinodis orexis, looke in the Chapiter named Canina appetencia.

For Aduſtio, looke in the Chapiter named Combustio.

The. 5. Chapiter doth shew of a wylde or running skabbe.

A rūning skab.

ACria, is the greéke word, Celsus doth name it in latin Fera scabies. In english it is named a wild or rūning skabbe, ỳ which doth infest a man more in one time of the yeére then in an other.

The cause of this infirmitie.

This infirmitie commeth to man, after his complexion, by superabūdant humours, or by lying with infectious persōs hauing the sayd infirmitie, or by ariditie or drineſſe of coler or melancoly, the which doth ingender a dry skabbe, which is the worst amongst all the kindes of skabbes.

A remedie.

Take Mercury mortified with salting spettil. iii. vnces, incorporate it with the oyle of Bayes, & anoynt the body. Or els take Mercury mortified. iii. vnces, of ỳ pouder of Brimstone. ii. vnces, of the pouder of Enula campana. ii. vnces, cō-

fects

fect this together with Barowes greece & anoynt the body oft.

The 6. chapiter doth shew of an impediment in the corner of the eye.

AEgylops is the grœke woꝛde. In Englishe it is a superfluous flesh in the coꝛner of ye eye toward the nose, whervnto coꝛrupt humours be gathered. And if this impediment doe encreale, and a remedy by time not had, it will fester and fystle, the which is dangerous to meddle with all, foꝛ it doth stand in a dangerous place. An impediment in the eye.

The cause of this impediment

This impediment doth come thoꝛow a reumatike humour mixt with coꝛrupt bloud, oꝛ it may come with a strype, oꝛ hurt done in that place.

A remedy,

First if it do come of reume oꝛ coꝛrupt bloud, purge reume, and bloud, as it doth appere in the Chapiters Reuma et sanguis. If it do come otherwise, be let bloud in a vayne named Mediana, and vse locall medicines, as waters to mundifie the place, and than vse salues sanatiue

Foꝛ Aegineta, loke in the Chapiter named Estara.

The 7. Chapiter doth shewe of Vleerations

AGria, is the grœke woꝛd. In Latin it is named Vlcera. In English it is named Byles oꝛ botches, oꝛ such like apostumacions. A difference is betwixt, Acria and Agria: foꝛ the one is with swelling, and the other is with skabbes with out swelling. A byle

The cause of this infirmitie.

This infirmitie commeth thoꝛow grosse and raunous fœding, oꝛ els by coꝛruption of bloud mixt with fleume.

A remedy.

First purge fleume and clense the bloud, as it appeareth in the Chapiters of blud and fleume. Then make maturacions, and after that make incision, oꝛ els a coꝛsiue, than abstract

with plaisters abstractiue ỹ corrupt matter, as it appeareth in the Chappiter of Ulcus or Ulcera.

The.8. chapiter doth shew of the greene sickenes, or the greene laundes.

The grene laundes. AGriaca is no greke word, nor no latin word, but a terme in phisicke signifying a sickenesse named ỹ græne sickenesse, or ỹ græne Iaũdes, some Arabyes doth vse this word.

The cause of this impediment.

This impediment commeth of corruption of bloud and debilitie of nature, and faintnesse about the heart.

A remedy.

Take Cordialles & restoratiues, and clense the bloud, as it appeareth more plainely in ỹ Chapiter of Sanguis. And for this matter vse the sirupe of Fumitory and the confecton of Fumitory.

¶The.9. Chapiter doth shew of the white Morphewe.

The vvhyt morphevv ALboras, is an Araby word, and some do name it Albaras, it is named in Latin Morphea alba. In English it is named the white of Morphewe.

The cause of this infirmitie.

This infirmytie doth come by defaulte of nutritiue vertue. And it may come by vsing to much of Venus actes in youth.

A remedy.

Take ỹ rootes of Gencian made in fine ponder. Or take the iuice of Gencian iii. vnces. mix it with white vineger, and wash ỹ face or place oft with it. Or els take a skarlet cloth and rub the face or place with Mandragor leues. And to bedward annoynte the face with oyle of ỹ Ashe keyes. Or els take the rootes of Madder. iii. vnces, stampe it with white vyneger, and rub the face or place with it.

For Alchites, or as some say Alsclites, looke in these words in the Chapiters named Astites and Hidroips.

For

For Albernalieth, loke in the Chapiter named Polipus.
For Alaxos ligmos, loke in the Chapiter named Singultus.
For Alsoach, loke in the Chapiter named Singultus.
For Alburlo, loke in the Chapiter named Argemita.

The. 10. Chapiter doth shew of a fistulus impostume in the corner of the eye.

ALgarab, is ꝑ Araby word. Auicen doth name it Algaras. In englisch it is an impostum in ꝑ corner of ꝑ eye. Apostum in the eye

The cause of this Apostumacion.

This impostume doth come of a Reumatike humour mixt with corrupt bloud hauing a recourse to the eye.

A remedy.

Take of the water of Roses, ℈ of the water of Plantaine, of eche an vnce: of Tutrie prepared a dram ℈ a halfe: of the flowers of Mirtilles, an vnce ℈ a halfe, of the leaues of houselike or Syngrene, halfe an vnce, of Camphyre a drame ℈ a halfe, of the white of Egges. iii. beate all this together in a morter, and put of the confection in the corner of the eye vpon the impostume.

For Albugo, loke in the Chapiter named Argemita.
Alcola, is a Barbarous word, loke for it in the Chapiter of aphtis or aphtas.
And for Almusagari, loke in ꝑ Chapiter of Almusat for both the words hath one signification.
And for Albugo, loke in the Extrauagantes in the ende of this booke.
For Albaras, loke in the Chapiter named Alopecia.
Albatin is a sinew the which doth grow out of ꝑ middle of the spondils, ioyning to the pillicles of the kidnes.

The. 11. Chapiter doth shew of the inflacion of the eyes.

ALinthiser, is the Araby word. In Latin it is named Inflatio oculorum, or Tumor palpebrum. And some Inflation of the eye.

doth name it Almusagari. In Englith it is named a Tumore, a ſwelling, or an inflacion in the eyes.

The cauſe of this infirmitie.

This infirmitie doth come of reume, or els taking of a vaperous humour coniunct with reume.

A remedy.

Firſt purge reume as it doth eppere in ỹ Chapiter named Reuma. And once or twiſe a weke take of ỹ pilles of Cochée And beware of drinking of wine or of other hotte drinkes. And vſe a good dyet, and ſit not vp to late, and vſe ſome labour or manuall occupatiõ to ſweat at the browes, except it be in a time of infection, or whan any vniuerſal ſickines is in a coũtre, then open not the powres, neither by labour nor trauell, neither by bathes, neither by ſtuphes nor ſuch like. And as I doe ſhewe my mind for this infirmitie. Aboue all other thinges let euerie man beware of the premiſſes, reherſed in the time whan the peſtilence, or the ſweating ſickines, or feuers, or agues doth reigne in a coũtrey. For theſe ſickneſſes, be infectious, & one man many infecte another, as it doth appere in the chapiters named Scabies, morbus Gallicus. And ſpecially in the dietary of helth, wherfore I would that euery man hauing this booke, ſhuld haue ỹ ſayd dietary of helth with this booke, conſidering that the one booke is concurrant with the other.

Blohoſos is a bone in the back.

The. 12. Chapiter doth ſhewe of the foure kindes of Leproſie, named Allopecia.

A kinde of Leproſie

Allopecia, is the greeke word. Ophiaſis, both the greekes and ỹ Latins doth vſe ỹ word. The barbarus word is Alopecia. The Araby word is Albaras. In Engliſhe it is a ſodein falling of a mans haire of his head and beard, hauing growing vpon ỹ ſkinne, vnder ỹ haire an humour lyke bran or otmel, & betwixt the finger is a white drines, it is named Alopecia, for as much as the word is deryued

of

of grēke named Alops: which is in english a For, for a For once a yēre hath that infirmitie shedding his haire, hauing also a little skurfe vnder the haire vpon the skin.

The cause of this infirmitie.

This infirmitie doth come of the heat of the stomake and of the corruption of the braine, for the skin of the head wil stinke thorow the vaporing of euil & corrupt humours. Also this infirmitie doth come diuers times of the defaulte of humiditie or moist humours. And then the skurfe is like otemell, but some loketh whitish, and other blackish.

A remedy.

First drinke no hot wines, nor eate drye meate, nor lepe-rous fyshes. Than shaue the head and berd, and anoynte the head with the grece of a For. Or els wash the head with the iuce of Bētes. v. or. vi. times, or els stamp Garlik and rub the head with it, & after that wash it in vineger, do this. v. or vi. times. Or els make ashes of Garlike & temper it with hony & anoynt the head. If it do come thorow any opilatiōs, anoint the head with the oyle of bitter Almons, or with the oyle of wormwod, or with the oyle of Spicnard, & such like oyles. If it do come otherwaies, ỹ oyle of Myrtilles is good, or the oyle of Galles, or the oyle of Walnuts, or the oyle of Mayden haire.

The. 13. Chapiter doth shew of a Carbocle.

Carbocle.

ALtois is ỹ Araby word. In grēke it is named Althœa. In Latin it is named Carbunculus. In English it is named a Carbocle or a botch, Carbunculus doth take his name of Carbo, which is to say in english a Cole, for a Cole being a fire is hot, and so is a Carbocle.

The cause of this infirmitie.

Most commonlie a Carbocle doth come in the time when the pestilence doth raigne, or els when the ayer & the bloud is putrified and corrupted. This vlceration and infirmitie

moſt cõmonlie doth brẽd in ẏ emũctorẏ places, there where the thrẽ principall members hath their purging places the which be vnder the eare or throte, or els about ẏ arme holes or breſt, or els about the ſecrete partes of a man or woman, or in the ſhare, or thigh, or flanke. And of Carbocles there be foure kindes. The firſt is blacke. The ſecond is redde. The thyrd is of a glaſſe or a grẽniſh colour. And the fourth is of a ſwart or dim colour. The blacke colour commeth of melancoly and of a venemous matter. And therfore it is dangerous. The red colour of ẏ carbocle cõmeth of a corrupt bloud. The glaſſe colour cõmeth of coler, & the ſwart colour commeth of coler aduſted. And if the carbocle do appere, & after that doth returne to ẏ body againe, commonlie it is an euill ſygne. And if the ſicke perſon do vomit & be ſompnouent or ſleeping. And ẏ pulces ſubuerted, & cold ſweats with alteracion of colour, with a vehement agew, it is a ſigne of death.

A remedy as much as I can tell.

Before the ſore be fired, take purgacions according to ẏ age & ſtrenght of the perſõ, & be let bloud with ẏ coũcel of a doctour of phiſicke, & as it is ſpecified in the dietary of health. & if the ſore be fired, lay this plaiſter to it. Take of Doues dũg thrẽ vnces, ſtampe it with vineger & lay it ouer ẏ ſore. And to breke the carbocle take of Daſies halfe an vnce, of Cantarides the weight of .ii.d. ſtamp this together & lay it on the head of ẏ Carbocle. Than take ſalues to drawe out ẏ corrupcion, & otherwhile mũdifie the ſore with the iuice of ſmalage. For this matter loke further in ẏ Chap. named Epedinua.

For Ambuſtro, which is a ſcalding, loke in the Chapter named Combuſtio.

For Amor, a ſickne, loke in ẏ Chapters named Hercos.

For Ambuſtio meretricis, loke after the Chapter named Anaſtropha.

The. 14. Chapter doth shew of little cornels in the roote of the tongue.

Amigdale

AMigdale, is the latin word. In English it is little kernels in the rote of the tongue as some say, but I do say it is two fleshly peces, the which doth ly to the two vmples like the fashion of an Almon. Cornels.

The cause of this infirmitie.

This infirmitie doth come thorow reume, the which doth discend from the head to the rote of the tongue, & otherwhile it doth come by heat of the stomake, the which doth vapour vp to the rote of the tongue, and it may come of drinking to much of hot wines and strong ale.

A remedy.

First vse gargarice, and then take sternutacions, & purge the head & the stomake with piles of Cochee. And beware of late drinke and eiuill dyet, as surfeting & drinking of hotte wines and strong ale, for Omne nimium vertitur in vicum.

The. 15. Chapter doth shew of one of the kindes of the falling sicknes.

ANalepsia is the greke word. The barbarus word is named Analencia. In latin it is named Morbus caducis, and Morbus cõmicialis. In english it is one of ỹ kinds of the falling sickenesse. And they that haue this sicknes whẽ they do fall they do not fome at the mouth, but they do defile themselues other by vryne or by egestion, or both at once. A kinde of the falling sicknes.

The cause of this infirmitie

Many Auctors in diuers matters be of sundry opiniõs, but for this matter I doe say, that for as much as it is one of the kindes of the falling sickenesse, it doth take his originall of a reumatike humour, oppilating the celles of the braine, and the braine so opilated and stopped, the pacient liueth pitifully vnto the time that nature hath remoued the cause.

A remedy.

For this matter a great circumspect must be had. First in the dyet of the pacient for the pacient not onely in this kind

of the falling sickneſſe, but in all other kindes must abſtein from white meates, & beſe, hare flesh, and veniſon. And they must beware of clyming vp to high places, they must eat no Salades, Garlike, Rainſons, Onions, Chybolles, or Scalions, or ſuch like things: ỹ pacient must refraine frō eating of water foules, & frō eating of ỹ fatneſſe of fiſh, as Eles Cōger, and Salmon, or ſuch like. And then vſe the ſædes & the rwtes of Piony aſ wel in meates & drinkes, as to weare the rwte and ſædes about the necke, & purge oft the head, and do as it is ſpecified in the Chapiter named Epilepcia.

The. 16. Chapiter doth shew of warts,

wartes. ACrochordones, is the græke word. The barbarus word is named Acroconides, in latin it is named Varuce. And ſome do name it Tubercula, loke in Tubercula. In engliſh it is named wartes.

The cauſe of this infirmitie.

This infirmitie doth come of groſſe and euill humours.

A remedy.

First with a paire of ſiſſers cut of the heades of the wartes, and then rub them with garlike and bay ſalt ſtamped both together, do this fire or ſeuen times. And lay ouer them a little plate of lead. For this mater loke in the Chapiter named Tuber.

¶ Anthus is a croked elbow, the Barbarous word is named ancha.

The. 17. Chapiter doth shew of a ſicknes in the flesh, which is puffed vp like a ſponge, the flesh being ſofte and the ſkinne dankish.

A kinde of hidropſye. ANaſarca, or Ipoſarca, be the græke wordes. In engliſh it is one of the kindes of Hydropſies, it is a wateriſh humour which runneth bytwixt the fleſhe and the ſkin, and ſome doth ſay, it is in the fleſhe and the ſkin. And this infirmitie doth make the flesh and the ſkin to puffe like a ſponge

ſponge and doth make ẏ fleſh dankyſh. Some auctours doth name this infirmity Iposarca, & ſome doth name it Sarcites.

The cauſe of this infirmitie

This infirmitie doth come of a ſalt waterish humour.

A remedy.

Firſt vſe a prꝛeciſe diet, not to eate contagious meates, than vſe ſtuphes, and eaſy purgations, as it appeareth in the dietarie of Healthy.

The. 18. Chapiter doth shew of caſting vp of a mans meate.

Vomiting

ANaſtropha is the barbarus woꝛd. In greeke it is named Anaſtrophæ. In Engliſh it is named a vomiting oꝛ caſting vp a mans meate as Cataſtropha is a quick caſting dowꝛneward of a mans egeſtion oꝛ ſæge, ſoꝛ the one infirmitie cõmeth not ſo faſt vpwaꝛd, but the other goeth as faſt dowꝛneward.

The cauſe of this infirmitie.

This infirmitie doth come thoꝛow great repleciõ of meates and dꝛinkes, oꝛ els it commeth thoꝛow the malyce of the ſtomake, oꝛ of inbꝛyſation of the inteſtines oꝛ intrayles.

A remedy.

Firſt mundifie the ſtomake with pilles of Cochée. And conſoꝛt ẏ ſtomak with Dyagalanga, & vſe odoꝛiferous ſauours, & good meates & dꝛinkes, and haue a mery heart, ſoꝛ penciſulnes doth hurt the ſtomake.

Foꝛ Anciloglosi, loke the Chapiters of Balbucientes, and in Mogilali.

The. 19. Chapiter doth shew of burning of an harlot.

Burainge of an harlot.

AMbuſtio meritricis be the latin woꝛds. In engliſh it is named, burning of an harlot, oꝛ of an hoꝛe.

The

The cause of this impediment.

This impediment doth come when an harlot doth hold in her breth, and clapse her hands harde together & toes in like maner. And some harlot doth stand ouer a chafinge dyshe of coles, into the which she doth put brimestone and there she doth perfume hir selfe.

A remedy.

If a man be burnt with a harlot & do medel with an other woman with in a day, he shall burne the womā that he doth meddle withall. If one be burnt let them wash their secretes two or thrē times with white wine, or els with sacke and water. And if the matter haue continued long go to some expert Chierurgion to haue help, or els the gottes will burn and fall out of the belly.

The .20. Chapter doth shew of a mans breth or ende.

The breth

ANhelitus is the latin word. In greke it is named Asthma. The Barbarus word is Anelitus. And in Englishe it is named the breath or ende of man, the which other whyle doth stink or hath an euill sauour and diuers times in many men it is short that he must puff and blow and gaspe for wind.

The cause of this impediment.

This impediment doth come from the brayne or els from the stomake, or els frō the lōges, if it do come from ẏ longs, leke in the chapter named Asthma, if it do come out of the head, reume which is putryfied & corrupted, infectynge the braine is the cause, and if it doe come by or thorow ẏ throte, it doth come of putrifi.d humour of the stomake or els of corruption of the longes.

A remedy if this impediment come of the brayne.

First purge the head and braine with a gargarice, or with pillpul. Elphangine. And then vse ẏ Electurari de Gēmus, or a confection de Hyacinthe, or Tiriata diatesserō, for this matter

ter lowe in the Chapter named Asthma.

A remedy if this impediment come of the stomake.

First purge the stomake with Perapigra galem. Than take of Cloues the weight of vi.d. of Ligni Aloes, the weight of viii.d. of Galingale, the weight of vi.d. make pouder of this & drink of it morning & euening, as much as an Hasel nut. And vse to chew in the mouth a cloue without maces in the morning and after dinner and to bedward.

A remedy to pal or make sweete the breath, which way so euer it doth come.

First in ỹ morning eate or swallow ii. or iii. cloues, & kepe betwixt ỹ gummes & the chéks ii. cloues, or els do as I sayd before. Or els take of Sauery an vnce, of Galingale halfe an vnce, of the wood of aloes a qurter of an vnce, make pouder of this, and eate or drinke a porcion in the morning, & a litle after dinner, & as much to bedward.

The. 21. Chapter doth shew of the squince.

Squyncy

Angina is the latin word. Sinachi or Chinanchi be the greéke words. The barbarus words be named Squinancia or quinãcia. In english it is named the Squincy The which is an impostum in the throte, ỹ which doth let a man to swalow either meat or drink. And diuers times it doth stop vp a mãs wind or breth, and there be iiii kindes. The first kind doth not appere outward & that is death, except it be quickly cured. The second kind doth somewhat appere more inward then outward, and that is not so daungerous as the first is. The third kind doth appere both inward and outward, & that is not so periculus as the other be, how be it, it doth continue longer then the other doth. The thré kindes doth onely appere outward, and in it is no peryll.

The cause of this infirmitie.

This infirmitie doth come of Reume ascending from the head to the throte. And it may come of vaporous humours, discending from the stomake to the throte.

A remedy

A remedy.

Thrée things is requisite to help these infirmities: The first is letting of bloud in a vayne named Cephalica. The second is to purge ỹ head with the pilles of Cochée. And the thyrd is to vse gargarices, & to vse Clysters. And than let the paciẽt for a space abstaine frõ meat, except it be of the broth made of a chiken, & let the patiẽt take Hydromel or Drimel. And take a little pæce of porke or bacon, or els a little pæce of a sponge, and encinct it in oyle Oliue & tie about any of these thinges a strong thred & let ỹ pacient swallow in this matter and by & by pul it out againe and be sure of the thred that he that shall do this feate in holding fast the thred, dos pull it out againe quicklie.

A Soule.

The.22. Chapiter doth shew of the Soule of man.

ANima, is the latin word. In greke is named Psichæ. In Englisch it is named ỹ Soule of man: The soule of man is the life of the body, for when the soule is departed frõ the body, the body is but a dead thinge that can not sée, heare, nor fele. The Soule tãn not be felt nor sæne, for it is like ỹ nature of an Angel, having wil, wit, wisdome, reason, knowledge & vnderstanding. And is partaker of good or euill, as the body and it doth or hath deserued or operated. The soule also is a creature made with mã and connered to man, for man is of two natures, which is to say, the natur of the Soule, and the nature of the body, which is flesh and bloud, the flesh or body is palpable and may be sæne & felt: The Soule is not palpable nor can not be sæne nor felt, but both being together now & shalbe after the generall Resurrection in time to come, doth & shal doe, fele ioy or paine. &c.

It is not the soule onelie doth make a man, nor ỹ bodie of a man is a man, but soule & body connered or ioyned together maketh a mã: & the one decepered frõ ỹ other be of ii. natures as I haue said, vnto the time that they do mæt again at the

day

day of dome. Therefore let euery man in this life so prouide by ỹ merite of Christes passion, that soule & bodie being perfit man, may enter into euerlasting ioy & glory, to be in heauen with God. The electuary of Gemmis: and the confection named Alchermes be good to comefort ỹ soule or the spirites of man, soule and body being together hære in earth.

The. 23. Chapiter doth shew of a mans mynd.

ANimus is ỹ latin word. In græke it is named Thimos. A mynde
In English it is named a mans mynd. The mynd of a man is very mutable and inconstant, more in one man then in an other, but the most part might be amended.

The cause of this Mutabilitie.

This mutabilitie doth come thorow wauering & incõstant wittes, lacking loue & charity to God, to a mans owne selfe & to his neighbour, regarding more other sensualitie, or prodigalitie, couetis or lucre, thẽ the wealth & profit of the soule. Yea, ỹ mynd of man is so occupied about worldly matters & busines, that God and the soule of man is forgotten, by the which great daungers folowth.

A remedy.

First let euerie man reconcyle himselfe in and to God, and not to set by the world, but to take the world as it is, not being parmanent no abyding place, but to liue as one shuld dye euerie houre. And if a man haue this memory, he will not be mutable, nor set by the world, but constant hauing euer a respect to god his creatour, & to his neighbour which is euery man whereseoeuer he dwell.

The. 24. Chapiter doth shew of a byle named Antrax.

ANtrax is ỹ latin word. In english it is named a Felõ, & A Felon
is like a carbocle, but not so great in quãtitie or substãce.

The cause of this infirmitie.

This infirmitie doth come of a venemous matter, & other-

while

while it doth come of interial cause, or of an erterial cause. The interiall cause doth come of some euil humour, the erterial cause doth come of some venemous stinging of a worme

A remedy.

If it do come of an euil humour, eat Triacle & make a salue or a plaister of triacle & laye vpon the place. Or els take the white of a rawe egge and put in salt to it & beat it wel to gither and make a plaister.

For Antiades, loke in the Chapiter named Glandule and Cherade.

The. 25. Chapiter doth shew of a mans ars or fundement.

An ars. ANus, is the latin word. In grecke it is Grans. In englishe it is a mans ars, let euery man kepe that place cleane. And let no other man make no restrictions that nature would expel, other by egestion, or by ventositie. In the aforesayd place is ingendred ỹ pyles or Emerodes, Fystles, & Fesures, Cākers, ỹ Pores, & Ficus in Ano, & diuers times ỹ longatiō which is the ars gut, doth fal out of ỹ body, & otherwhile many men can not kepe their egestiō but slæping & waking they do defile themselues, for all which matters loke in the Chapiters of the prenominated infirmities.

A remedy for falling out of the fundement.

First beware of taking cold in that place. And beware of coltisnes. And kepe the ars & buttokes warme. And sit not on ỹ could earth, nor vpon stone or stones, nor vpon no harde thing, but take somewhat vnder the buttockes, but onelie for falling out of the longacion, or ars gut, but for al other infirmities that may be in the longation ingendred.

For falling out of the longacion.

Take of Pyretilles. iii. vnces, of Juneper cut in smal pæces iiii. vnces, sæth it in water and wash the place. And after that make a perfume of Juneper & sit ouer it. Or els make a perfume of Benguin, Myrre, or Frankensence. Or els take

the

the inward rine or barke of an Oke, seeth it in water with Galls & washe the place, & drink of Galbanū with stale ale, and lay the substance of it to ỹ nauel, it is good for the falling of the moder. And for these impediments in a mans fundemēt or ars, it is good to anoint ỹ place with oyle of linsedes

The. 26. Chapiter doth shew of an hot Vlceration in the rough of the mouth.

APhtæ, is ỹ greke word. Alcola, is ỹ barbarus word. And Vlceracio in palato be the latin words. In englishe it is named a hot Vlceracion in the rough or palat of ỹ mouth. Vlcera.

The cause of this infirmitie.

This byle, or vlceracion in the palat or rough of the mouth, is ingendred of a hote stomake, fuming and meeting with reume at the vnels in the rough of the mouth, and that is the cause of this impediment.

A remedy.

First qualifie the hote and the vaparous fumositie of the stomake, & the reume the which doth discend out of the head to the vnels, as it doth appere in the Chapiters named Stomachus, and vnele. And whosoeuer that will haue helpe for the mouth, or for the tongue, or for the eares, for the teeth, for the nose, for the eyes, or for any dolour or payne, the which may be in these parts or places, let them vse otherwhile sternutacions, and pilles of Cochée. And once or twise a moneth, let them vse gargarices to exhaust and drawe out the reume out of the head, ỹ which reume is the cause of many infirmities in mans bodie, as it doth more largelyer appere in the Chapiter named Reuma.

For Anathomia, looke in the Introduction of knowledge.
For Apepsia, looke in the Chapiter named Gruditas.

The. 27. Chapiter doth shew of a mans appetide.

APetitus, is ỹ latin word. In English it is a mans appetide to meat. Ther be diuers apetides, some be naturall and

Appetide and some be vnnaturall. And one appetyde is without order, and that is when a man would eate and cannot. And some haue lost their appetyd that they haue little stomake or none to eate any meat. A naturall appetyd is to eate in due order and due tyme, after a digestion. An vnnatural appetide is to eate and drinke at all times without dewe order, or to desyre to eate rawe & vnlawfull thinges, as womē with child doth and such like.

The cause that a man hath lost his appetyde.

The cause of lesing of a mans appetyd is that the stomake is repleted with euil humours. And it doth come either thorow sickness, or els it commeth of to much drinking in ỹ morning, or els it doth pronosticate sickness to be with in short tyme.

A remedy.

First refraine early drinking, than purge ỹ stomak with pills of Cochie, and vse to eate the confection de aromatibus, and so is the sirupe of Wormewod good for that matter.

A remedy for women that haue vnlawfull lustes

I haue knowen ỹ such lustes hath bene put away by smelling to the sauour of their owne shoes, when they be put off. In such lustes it is best ỹ womē haue their desire if it may be gotten, for they shall neuer take surfet by such lustes.

The. 28. Chapiter doth shew of the Apoplexi.

Apoplexi Apoplexis, Is the græke word. Apoplexia, is the Barbarous word. In latin it is nāed Percussio. In english it is named a sodeyne striking downe, taking away a mans wit, reason and mouing.

The cause of this infirmytie.

This infirmytie doth come of a cold humour, the which doth opilate or stop the ventrycles of the brayne, and doth fill the celles of the head. And some say it is a cold and a grosse Apostumacion that lyeth in the hinder part of the head.

A remedy.

First

First purge the head, & vse this sternutacion. Take of Elibozus albus, of Peper, of Castozy, of each .ii. dzames, make pouder of it, and blowe oz stuffe a little in the nosethzyles. And vse clisters and fricacions with salt & warme vineger. And vse Drimel diuretike, & Drimel squilitike, & purge the matter with Peraruffi, oz els with Peralogodian. And the medicines ỹ which doth serue foz Epilepsia, which is named in English the Falling sickncs, oz the foule euill, will, serue foz this sickneſſe

The .29. Chapter doth shew of impostumes generall.

A Postema, is the latin wozd. In gréke it is named Apostima. In english it is a postume. A postume is no other thing but a collection oz a running together of euil humours. And some be interial, and some be exterial. The interiall Apostumes either be in the head, in the stomake, in the lunges, in the splene, oz in the bowels. The exteriall apostumes be in the flesh, vnder the skin. Apostũe.

The cause of this infirmitie.

¶All apostumacions do come by cozrupt blond, oz els by cõgeiled fleume, oz fleume vnnaturall. Oz els by coler, oz els by melancoly. If the impostume do come of cozrupt & infectious blond, then the impostume is named Hegmon. And if it come by congeyled oz vnnaturall fleume, the impostume is named Zimie, & some do name it Zumma. And if ỹ impostume do come by coler, ỹ impostume is named Herisipula. And if ỹ impostume do come of melancoly, oz coler adusted, thẽ the impostume is named Cancri oz Scliros. Yet there be many other impostumes ỹ which do come of mixt humours, as the botch & byle, and such like. These impostumes that be interiall and can not be sẽne, be mozе periculus thẽ they the which a man may sée and fæle. Foz this matter and foz a remedy, loke in the pzoper names of the impostumes, and speciallie in the Chapter named Suffocacion oz Suffocacio.

The.30. Chapter doth shew of the Citryne water in manns body.

Citrine vvater.

AQua citrina be the latin wozds. In Englisſh it is named citrine water, like the colour of an Dzẽge which is ingendzed in the body. In grœke it is named Hidor medicon.

The cauſe of this impediment.

The cauſe of this impediment commeth of ſuperabundãce of Citryne coler and cuill humours.

A remedy.

Uſe pilles of Meſereon.ii.times in a wãke. And beware of eating of bzoiled meates, of fried & burnt meates, & of all maner of meates that is dzied in ỹ ſmoke, & of cruſts of bzed of pie cruſtes, & cake bzead, & ſodden bzead & ſower dzinke.

The.31. Chapter doth ſhew of a ſore in the eyes.

Sore eyes

ARgemata is the barbarous wozd. In grœke it is named Argema. In Englisſh it is named a ſoze in the eyes, foz a white doth grow ouer the black of the eye, & the white of ỹ eye is red. In latin it is named Albugo oz Nebula.

The cauſe of this impediment.

This impedimẽt doth come of reume, and of cozrupt blud, the which doth diſtill out of the head of the eyes.

A remedy.

Firſt purge reume, as it doth appere in the Chapter named Reuma, & than make a plaiſter with the white of.ii.egges, & beat it well together, & than put to it a little hony, and after that put to it flere oz two, & to bedward lay it ouer thy eyes, & let it lye al night, & in the mozning waſh the eyes wỏ cold water, & a fyne clout, do this.iii.nightes one after an other.

The.32. Chapter doth ſhew of the gout Arthetick.

The gout arthetike.

ARthetica is the Phiſick wozd. In latin is named Morbus articulari. And in grœke it is named Articularis: The

Barba-

Barbarus word is Gutta artetica. In englisch it is named the Arthetike passion, or the goute Arthetike, it is a payne or a passion of ỹ ioyntes, for it will runne from one ioynt to another, for ỹ matter or the humour is so subtill that it wil discend and ascend into the ioyntes, & otherwhile the payne is so vehemēt that it wil breake ỹ ioyntes. And this is named the very gout, ther be other kindes of goutes named Chiragra, Podagra, Sciatica, as it doth appere in their Chapters.

The cause of this infirmitie.

This infirmitie either it doth come of corrupt blood, or els of a fleumatike humour, or else of a colericke humour, if it do come of blud or of reumaticke fleume, ỹ place wil swel & be red, & the veine wil be ful, if it do come of coler, ỹ place doth not swell greatly but is dry, & the place wil pricke & burne.

A remedy.

First beware of contagious meates & drinkes, as new ale, new bere, read wine, new hot bread, oysters, Eles, muscles, samon, dog fysh, raye or thornebacke, fresh befe, water foules, gose and ducke, & such like, be not costiue, & vse gētil purgacions, & beware of ryot & late drinking, & taking of cold on the fete, or going or ryding wet shodde or boted. Than vse stupes, & these oyles if the matter come of cold humours, the oyle of Walnuts, Oleum olpinum, Oleum philosophorum, and Oleum de lapide gagatis. If ỹ matter do come of heate, than is good Oleum de Ranis.

The. 33. Chapter doth shew of the eye when it is bloud shot.

A bloud Shotté eye

Tarsati is the Araby word. In latin it is named Macula. In englisch it is when the eye is bloud shotten, and some say it is a blemish in the eyes.

The cause of this infirmitie.

This impediment doth come by a stripe or a blow or some other casuall hurt by some euill chaunce, or els of some euil humour, loke for this matter in the chapter named Macula.

in the Extrauagantes.

A remedy.

Take the white of.ii. egges,and beate it to a wateriſh ſpume,than put in tow ,.iii.nights one after an other lay ſuch plaiſters ouer the eye or eyes,& in the meane ſpace hãg ouer the eye or eyes a grene ſarſenet, & plonge the eyes in cold water.

The.34.Chapter doth shew of Arters.

Arters

ARterie is the grẽke word,and the Latin word.In engliſh it is named Arters. Arters be like veines,in the which be the vital ſpirites, hauing their beginning of ẏ hart.And vppon the arter doth lie ẏ veines,except it be in the backe,whereas a great arter named Trachea,doth lye vpon the veine.To the arters doth fall diſpleaſures , as by boſing,lifting , and otherwiſe hurting them,for ſuch matters vſe to annoyot the body with oyle of Turpentine.

The.35.Chapter doth shew of pushes and whelkes in the head.

ASaphati is the grẽke word . In Engliſh they bẽ named whelkes or puſhes , the which be red , and they be in ẏ rootes of the haire,and in the ſkin of the head.And there be two kindes,the one is moiſt,and the other drye.

The cauſe of this infirmitie.

The puſhes which be drye commeth of coler aduſted,and they the which be moyſt , doth come of corrupt bloud mixte with fleume.

A remedy for dry pushes.

Take of Camomil an handfull,of Fenugreke an vnce,of Roſe leues an handfull,ſeth this in white wine & waſh the head.v. times at night.Or els take ẏ oyle of Linſede.ii.vnces and anoynt the head.vii.times.

A remedy for the moiſt pushes or whelkes.

Take

Take the ruſt of yron the which doth lie about ỹ ſmithes handſile ii. vnces, of Brimſtone an vnce, of the pulpes of colequintida halfe an vnce, beat this together and put it into a pinte and a halfe of white vineger, and waſh the head thrée or foure times with it. Or elſe take Arſneke and mortifie it ii. vnces, mire it with greece and with the oyle of Bayes, and anoint the head thrée or foure times.

The 36. Chapter doth ſhew of wormes in a mans belly, named Aſtarides.

Wormes.

Astarides, is the Grœke word. In Engliſh it is litle ſmal wormes, the which moſt commonly doth lye in the longacion otherwiſe named the ars gut. And ther they wil tickle the fundement.

The cauſe of the breeding of ſuch worms.

Such wormes be engẽdred of coler or of flegmatike humours.

A remedie.

The vſage of eating of Garlike doth kill all maner of wormes in a mans belly, as it doth more largelier appeare in the Chapter named Lumbrici. Or elſe take of the iuyce of Lauander cotten & put to it the pouder of wormeſæde, & drink it thrée times euerie morning faſting, & drinke not an houre or two after.

The 37. Chapter doth ſhew of the putrifying of the fleſh.

Putrifying of the fleſh.

Aschachilos is the Grœke word. The barbarus word is named Aſchachilis. In Engliſh it is putrifying of the fleſh, for in ſome men the fleſh ſhalbe putrified & corrupted to the bone or bones, Achachilos commeth of two words of Acia, the which doth ſignifie in the Arabie tongue corruption. And of Chilos, a Grœke word, which is to ſay, iuyce.

The cauſe of this infirmitie.

This infirmitie doeth come of a venemous matter as by ſome melancolie humour, or by ſtinging of a venemous

worme or serpent. A remedy.
First take ỹ dregges of wine & mire it with an vnce of the pouder of roch Alome, & wash & scoure ỹ place with it, than take of ỹ bran of beanes, & the bran of barly. ii. vnces, of the sædes of Nettles made in pouder an vnce, mire this together with ỹ iuice of wormewod & hony, & make a plaister. Or els take ỹ oyle of Roses. iiii. vnces, of ware. ii. vnces, incorporate these together: and whã it is cold, put to it. v. vnces of ceruce that is washed. Than take of ỹ pouder of Henbãe sædes the weight of. xii. d. of black popy sedes made in pouder ỹ weight of. xii. d. & make emplaisters of this & lay thẽ to ỹ sore place. Also for this matter is good Unguentum egiptiacum.

For Asse, loke in the Chapter named Nicta lopis.

The. 38. chap. doth shew of one of the kinds of the hidropsies

Kindes of hidropsies

Astites or Aschites be ỹ greke word. The barbarus men do name it Alchites or Asclites. In english it is of the kindes of hidropsies, & is engẽdred in ỹ belly, for ỹ belly wil bol & swel, & make a noyse as a botel halfe full of water.

The cause of this infirmitie.

This infirmitie doth come of superabundance of water in the belly. For loke as the Timpany commeth of wind, so doth this sickenesse come of abundance of corrupt water.

A remedie.

First vse Trocis. de lacea, & vse purgaciõs & clisters & suppositors. And if it be ouergrowne there is no remedy without incisiõ or cutting ỹ belly. And in this matter ther must be of coũsel expert phisiciõs & chirurgiõs, ỹ which be expert in incision. And after ỹ to wash the guttes in white wine, & than to stich vp ỹ place againe & to minister salues according to the matter: & let the pacient vse a precise diet in meates and drinkes. First not to drink no new ale, nor new bære, nor syder. Also the patiẽt must refraine from eating of new bread, & sodden bread. Also to abstein frõ al maner of white meats, specially hard chæse, & in no wise to eate any sort or kinde of nutes. Also ỹ paciẽt must not eate no maner of fruits, nor no other thing ỹ which ingẽder wind: also ỹ paciẽt must abstein from

from al kind of shewes & potages. Also not to eate fresh beefe & al other stirring meates, as all maner of waterfoules as wel wild as tame. And ỹ pacięt must abstin from eating of Eles, samõ, fresh heirīg, dog fish, ray, thornbacke, & other such like fishes. Also salt meates is not good, & no more be beanes & pesõ for any man or womã hauing this aforesayd sickenes

¶ The 39. Chapter doth shew of Asmaticke persons the which be short winded.

ASthma is the greeke word. Alma is ỹ barbarus word. Anheloſi or Suſpicioſi, or Conſtrictio anhelitus, be the latin words. In english it is named shortnes of wind. Shortnes of wind

The caase of this infirmitie.

This infirmitie doth come either by Viscus or tough fleume being in ỹ pips, or els by some apostumacīõ in ỹ pipes, or els ther is some fault in the lunges that the lunges is putrifyed.

A remedie.

A cõfectiõ of muske is good. Also loch de pino, loch de squilla, loch alfesceta be good, & so is ỹ sirupe of Isope, & the sirup of Calamīt. For I haue practised these things, & haue sped wel. First I haue made a ptisan vnder this maner. Take of Enula cãpana roses, picked & made clene, & cut in slices. vii. vnces of ỹ rots of fenel washed, & ỹ pith pulled out. vi. or. vii. vnces, of Anes sedes half a pound, of figs halfe a poũd, of great resõs ỹ stões pulled out a quartrõ of a poũd, of Isop iii. good handfuls, of barly clensed. v. hãdfuls, seth al this together in. ii. galõs of rũning water, to halfe a galõ, & xv. daies I haue giuẽ to my pacięt morning, none, & neight ir spõefuls at a time, and at the xv. dayes end I haue giuẽ pilles of Cochęe, & after that I haue ministred Diasulfur, and haue madé many whole. Also the confection of Philoni, of the first inuencion is good: And so is to anoynt the stomake with ỹ ople of Philosophers, named in latin, Oleum philosophorum: And beware of Nuttes, Almons, Chęese, and milke, and cold, & the pilles of Agaricke is good for this sickneſſe.

For Athoromata take in the Chapter named tubercula.

For Ascelle, loke in the Chapter named Fetor assellarum.
For Atrabilis, loke in the Chapter named Cardiaca passio.
For Auditus, loke in the chapter named Aures.
For Auriga, loke in the chapter named Hidericia.

The 40. Chapter doth shew of a mans eares.

Eares. AVres is the latin word. In English it is a mans eares, the which be the organs of hearing. And in the eares be many infirmities, as singing in the eares, apostumacion, pushes or whelkes, wormes, and defnesse, and such like.

The cause of this infirmitie.

This infirmitie doth come of corrupcion of the braine, and by opilacions, and euill humours.

A remedie.

If there be any paine in the eares, the oyle of bitter Almons is good, and so is oyle of Bæne.

If there be any ringing or noyse in the head, loke in the chapter named Tinnitus aureum.

If there be any ventositie in the eares, instil into ẏ eares the oyle of Nardine.

If there be any deafnesse in the eares, loke in the chapter named Surditas.

If there be pushes or whelkes in the eares, loke in the chapter named Pustule.

If there be wormes in the eares, loke in the chapter named Vermes.

If any Apostumacion be in the eares, the oyle of bitter Almons is good.

If ther be any other impediments in the eares, you shall finde it out in the chapters of this booke.

Put nothing into the eare that is colde, but let it be a little warme.

Thus endeth the letter of A. And here
foloweth the letter of B.

The

The.41. Chapter doth shew of a stutting or stamering.

BAlbucis is the latin word. In English it is named stutting or stamering. In greke it is named Magillali or Arcinogloſi. Stutting stamerīg.

The cause of this infirmitie.

This infirmitie doth come three maner of wayes, one doth come by nature. The other doth come by humiditie of the senewes of the tongue, and the third commeth to be in the companie of a stutter or stamerer.

A remedy.

First as stutting that doth come by nature, it can not be holpen, except it be reformed in youth by some discrete tutor. If it do come with being in the company of a stutter or stamerer, a man must refraine the companie of a stutter. If it doe come by the humiditie of the senowes, this is the remedie. Take Basil an handful, of Couselippes an handful, seeth all this together in white wine, & drinke of it morning, none, & night, thus continue xv. daies. Or else take vi. or vii. figges, or vi. or vii. faire grains of Castorie, beat this together with clarified hony: and then diuers times put the quantitie of a Nut vpon ỹ tongue, & vse three times a weeke of gargarice.

For Barba, leesing of the haire of the beard, looke in the chapter named Alopecia.

For Basilica, looke in the chapter named Principal veine or Mediana.

The.42. Chapter doth shew of a greedie appetite.

BVlimos is the Greke word. Bolismus is the barbarus word, Ingens fames be the latin words. In English it is named a great hunger, how be it when these the which hath this impediment, if they doe eate gredely a morsell or two, they be satisfied. Hunger.

The cause of this infirmitie.

This impediment doth come of a colde stomake.

A re-

A remedie.

In this impediment I do aduertise al men and women, first to vse odoriferous & redolent sauours, as Amber de Grece, Storax, Calamint, Lignum Aloes, Cloues, Lapdanum, and Nutmeges. And to this reuocate inordinate appetid. I wold that a Cockerell or a pullet might be sodden or rosted, & yō butter and vineger asperged, with the premisses, & to drink to it Muscadel or Basterd, or Elegant, but in any wise lēe that the body be not constupated, so ỳ the pacīēt may haue dayly a naturall egestion, other by course of nature, or elss by suppositors, or else by some other easy purgacions.

The. 43. Chapter doth shew of a horsnesse.

Horsenes

BRanchos is ỳ greke word. Branca, is ỳ barbarus word. In latin it is named Rācedo, in english it is named horsenes

The cause of this impediment.

This impediment doth come of reume disending from the head to the throte. And some say it is a reume discending frō the head to the chækes or throte. And some do say it may come by opilacions.

A remedy.

For this matter first purge fleuem, vse gargarices, and sternutacions, & vse pilles of Cochæ, & vse to drink buttred ale, or butred bære, & for a space which is to say, iii. or iiii. daies, kæpe the pacient warme, that he do not come into the open ayre, and let there be a good fyre where the pacient is.

The 44. Chapter doth shew of a push or an impostum in the eye.

Apostūe in the eye

BOthor is the Araby word. In latin it is named Pustula or Appostema. In english it is named a push, a wheale, or an impostume in a mans eye. And ther be some auctours sayth that it is a little white whelke or wheale in the face, named as I do thinke, an ale pock. And some auctours say it is a wheale in the mouth or tongue.

The

The cause of this impediment.

This impediment doth come of late drinking or surfetinge disorder or diet in drinking of wine strong ale or bere out of due time.

A remedy.

First vse temperance in drinking to late, than take of the ashes of wylowes, and mix it with vineger & wash the place. Or els take of the bran of Cocle and myre it with ỹ iuice of Radish, and wash the place. Or els take of the pouder of Radish mire it with vineger and wash the place with a fether, or a fine linnen cloth.

The 45. Chapter doth shew of an impostume growing in the throte or necke.

BOcium or Nauta be the latin words. In englisch it is a swelling the which doth grow in the throt & in the neck. Apostūe in the necke.

The cause of this infirmitie.

This infirmitie doth come of reume distilling from the head to the aforesayd places, it may come of corruption of bloud. And ther be two kindes, the one is naturall, the other is accidentell, naturul bocions cōmonly childzen hath, & so hath yong persons that be full of reume, accidentall bocions commeth to age, or by mischaunce.

A remedy.

First eate no Nuts, nor hard chéese, nor fresh biefe, and vse the medicines, the which be in the Chapters named Sephiros and Scrophule.

The 46. Chapter doth shew of a mans codde.

BVtta testaculorum be the lattin words. In englisch it is a mans Codde, in the which diuers times doth ingēder diuers diseases, as ỹ thrée kindes of hernies and otherwhile ỹ siphat is relaxed or broke, that the Guttes of manne doth fall into the Codde, and then it is named a Rupture. And otherwhyle ỹ Stones may be inflated The Cod.

and

and inflamed and swollen. A remedie for all the which looke in the Chapters of the aforesaid sicknesses and infirmities.

The 47. Chapter doth shew of a mans armes.

An arme. BRachium is the latin word. In English it is a mans arme, the armes of man may haue diuers impedimẽts, as the gout named Chiragra. Also in the armes may be aches, in the ioynts and bones, for the goute in the armes, looke in the chapter named Chiragea, and for aches & peine in the armes, vse seare clothes that be attractiue. Or else take the oyle of Turpentine and mixe it with Aquauite, & anoint the place or places.

The 48. Chapter doth shew of an impostume, or swelling in the face.

A swelling in the face. BVriga is the latin word. In English it is named an impostume or an inflaciõ, the which is in all the whole face of man. Some doctours doth name this infirmitie Ruonia. And some doe name it Gutta rubea. There is great difference betwixt Gutta rubea and Gutta rosea, for the causes of the infirmities be not lyke, as it shall appere in this Chapter, and in the Chapter of the other infirmitie or impediment named Gutta rosea.

The cause of this infirmitie.

This infirmitie doth come of a venemous matter ascending out of the stomake mæting with reume that would discend or distill out of the head. And the one ascending & the other discending, & mæting both together, vehemently doth cause the vapors to breake out, and doeth make apostumacion.

A remedie.

First for this matter Flebothomie is verie good, and so be purgacions of pilles of Fumiterie, and the pilles of Cochæ. Also the sirupe of Numfer is good to take of it, morning & euening. And the medicines the which be in the Chapter named Andimia, be good for this impediment.

The

¶ The. 49. Chapter doth shew of a grosse impostume named Bubo.

BVbo is the Latin word. In english it is named a grosse impostume. And there be certeine kindes, some be pestiferous, and some be not pestiferous. Apostum.

The cause of this infirmitie.

This infirmitie doth come vnder this maner, grosse fæding doth make grosse humours, and grosse and corrupt humours doth make many diseases, speicially it doth ingender this aforsayd infirmitie.

A remedy.

If this infirmitie doth come of a pestiferous matter loke in the chapter named Carbũculus. If it do come of no pestiferous matter. First take a clister, or a suppositor, or some easy purgacion. And after ỹ take of oyle oliue an vnce, mixt with bay salt, and lay it ouer the sore. And after that if it doe not breake, make an incisiõ or a corosiue. And then vse salues wt̃ tẽtes attractiue. And ỹ matter abstracted which is the cause of the anguishe or paine, then I do say as the Philosopher doth say. Deficient causa defecit effectus, that is to say, take away ỹ cause, or els the cause lacking, the effect is to no purpose. Or els take the matter as thus. Take away the cause of ỹ sicknes. And ỹ sickneſſe can do no harme, but health shal folow. And the cause not takẽ away of the infirmitie, ỹ sickneſſe must nedes remayne and continue in the body, or els in some perticuler member it must remayne or rest.

Thus endeth the letter of. B. And here foloweth the letter of. C.

The. 50. Chapter doth shew of an infirmitie the which is concurrant with an hydropsy.

CAccecia, or Cacexia, or Cathesia, be ỹ greke words. In latin it is named Mala habitudo. In english it is named an euil dweller, for it is an infirmitie concurrãt with An euill dweller

with the hidropsies.

The cause of this impediment.

This infirmitie doth come thorow euill, slacke, or slow digestion.

A remedy.

Use the confection of Alkengi, and kepe a good diet, and beware of drinking late, & drink not before thou do eate somewhat, and vse temperate drinkes, & labour or exercise ỹ body to sweat. I was in this infirmitie, and by great trauaile I dyd make my selfe whole, more by labour than by phisicke in recytes of medicines.

The. 51. Chapter doth shew of a mans heeles.

A mans heeles

CAlcanei is the Latin word. In English it is named the hæles of a man or woman, the which may diuers times haue infections, as the gout, strayning, the cramp, the kybes, and such like.

A remedy.

First kepe the fete from colde, & then take of oyle of netes fete & put to it a little oyle of Turpentine anoint the hæles diuers times & ofte. Or take of Fenel. ii. handfuls, of smalage. ii. handfuls, of Malowes. iii. hãdfuls, seth this in wine or dregges of wine, & put therto Dere suet, & wash ỹ heles ofte.

For Calculus, looke in the Chapter named Nefresis.

The. 52. chapter doth shew of the pipes of the lunges.

Pipes of the lungs.

CAnales pulmonis be the latin words. In english it is named the pipes of the lunges, or the canes of the lunges, the which diuers times be opilated or stopped.

The cause of this opilation.

Ther is nothing that doth opilate or stoppe these canes or pypes, so much as viscus fleume doth.

A remedy.

First eate no maner of fyshes nor sinewes, the which will adhere

adhere or cleue to the fingers in ỹ eating, drinke no redde wine, nor thick or muddy ale or beere, specially if it be new, eate no new bread, nor Almons, nor Nuttes, nor white meates nor tostes. And for this matter either eate Garlike or else Locsanum de pino. And a Ptysane is very good, & thã take a dram of pills of Cochiæ, or else some equiuolent purgation, and beware of to much venerious actes.

For Cacexia, loke in the Chapter named Tacecia.

The. 53. Chapter doth shew of a canker.

A Cãker

CAncer is the latin word. In english it is named a Canker, the which is a sore which doth corode and eate the flesh, corrupting the Arters, the veines & the sinewes coroding or eating the bone, and doth putrifie and corrupt it, and then it is seldome made whole.

The cause of this infirmitie

¶ This infirmitie doth come of a melancoly humour, or of a Coleryck humour adusted, or it may spring of an hurt or a harme taken, and not loked vnto betime, doth fystle and festure.

A remedy.

If the bone be blacke there is no remedy, but to cut of the bone flesh and all, specially if it be the arme or legges, if the bone be not putrified, first scour ỹ cankerous place three or iiii dayes with white wine. After that take burnt lead & mixe it with the oyle of Roses, and anoynt the place diuers times & vse pilles named Pillule Inde. And after that take of white Popy an vnce, of Opium and Henbane, of either of them a dram, of Gũme arabick halfe an vnce, of the oyle of Roses. iiii. vnces, incorporate this together and anoint the Canker ofte. Or else vse the oyle of Juneper. Or else take of Terre sigillate, of bole Armoniake of eche an vnce, of Ceruce of Muscilage, of either halfe an vnce, compound al this together with ỹ iuyce of Letuse, & the water or iuice of house leke, and vse Perologodion, and the confection of Hamech.

Ths

The.54. Chapter doth shew of swellinges

Svvelling. CAncrena is the Latin word. In English it is a swelling the which may be in euery member in a man, hauing a grœnish colour or els a black colour.

The cause of this infirmitie.

This infirmitie doth come of melancoly humour if it be blacke. And if it be grœne it doth come of cytrine colour.

A remedy.

¶ In this matter purge coler and melancoly. And for this matter Flebothomy is good, if so be strength & age wil permit it, & take of hony halfe a pint, the white of.iii. raw egges, of barly an handful, incorporat this together & make a playster. Or els take of Rapes.iii. vnces, stamp them together with hony and playsters.

The.55. Chapter doth shew of a canine or a dogges appetide.

A canine appetyde. CAninus Apetitus, be ỹ latin words. In english it is named a canyne or a dogges appetide, or it may be named an vnsaciable apetide to eate. In grœk it is named Achinodis otexis, which is to say in latin, Canina appetencia. In english it is named as I haue reherſed.

The cause of this infirmitie.

There be two kindes of this infirmitie, the one doth come of a melancoly humour, ascending from the splene to the orifice of the stomake, or els it may come of a colde distemperaunce of the stomake. The other kind doth come thorow a hot liuer, and a hot stomake. And thus shall you know the one kind frō the other if it do come of a melancoly humour, a man shall haue a running stomake to eate whatsoeuer he can get. And when ỹ stomake is ful repleted, then it is troubled, and then the pacient is prouoked to vomittinge. And after that the stomake is so euacuated or emptye, then

then the pacient doth fall to eating againe. There is another canine appetide, which is, when a man is euer hungry & is neuer satisfied, nor is not wel but whē he is eating or drinking, ignorant men will say that such persons hath an eaton in the belly.

A remedy for the first impediment.

First purge melancoly with Diasene & the stomake, & thē vse to eate fat meates, as Gose, Pyg, and such like, & drinke good drinkes. And if it do come of Fleume, let the matter be digested wt Organū & Calamint, & with Anis sædes, & Fenel sæds, & purge the matter wt Yerapigra or such like. And vse to eate meates ỹ which ingēder fleume, as potage made of milke and appels and such lyke.

A remedy for the second impediment.

First rectify the Liuer & stomake frō their caliditie or heat, and vse grosse meates, as Bese, Beanes, hard egges, tripes, podings, & such like, & anoint the backe & the stomake with oyle of Pyrtilles, or the oyle of Roses, or the oyle of Sumacke. And for this impedimēt vse no sauces, specially sowre sauces that doth prouoke an appetyde.

For Camo loke in the Chapter named Combustio.

The. 56. Chapter doth shew of the haire of a man.

CApillus or Capilli be the latin words. In græke it is named Thrix. In English it is a haire of a mans head. Haire.

Crinis is the latin word for a womans haire. Pili is the latin word for beastes haire. And all maner of haires be ingendered and doth come of a grose matter or fume being hot, wherefore this cōmon prouerbe is vsed in latin, that Vir pilosus semper est luxuriosus, that is to say, man that is full of haire is euer venerious, vnlesse grace (as I say) worke aboue nature. There be. vii. principall colours of haires. There is first albrone haire, yelow haire, red haire, black haire, fleren haire, gray haire, & white haire. Albrone haire, & yelow haire commeth of a gentill nature, grounded vpon a good cōplexiō

which is blood, Heren haire is engendred of fleume, the red haire is engendred of the multitude of grosse humours, specially of grosse blood. The blacke haire commeth of colericke humours mixt with melancoly humours. The graye haires do come of the defection of naturall haire, or else it doth come of corrupt fleume. Euerie haire hath a hole, and beside euery haire is a poze wher the sweat doth come forth. The haires of man haue diuers impediments, it may bee eaten with wormes, it may fall of, it may stinke.

The falling of the haire, looke in the Chapter named Alopecia.

A remedie.

If ỹ haire be eaten with wormes, take a pint of white wine & stampe. iii. heades of Garlyke with. ii. handfuls of wormewood & boyle al together and wash the head. Or els an oyntmẽt named Psilotiũ. Or els desolue an vnce of Aloes cabalin in a pinte of wine and wash the head ii. or. iii. times.

To make haires to grow and that they shall not fall.

Take of the oyle named in latin, Olium costinum, & anoint the head with it ofte.

To make haires to fall.

Take of arsnecke an vnce, of vnslaked lyme halfe an vnce, myxe this together with vineger, and washe or anoynt the place diuers times. Or else take of the oyle of Henbane, of the oyle of Mandragor of each halfe an vnce, compound this with the blood of a backe or a flytter mouse, and anoynt the place.

The. 57. Chapter doth shew of a mans head.

The head. CApud is the latin worde. In greeke it is named Cephales. In Englishe it is named a mans heade, the which is the seate of the soule, and therefore when the head doth ake, all the body is out of temper. In the head

may

may be many infirmities, as the Apopleri, the Scotomy, the Megrym, the Swd, the Phrenises, the falling sickneſſe, and diuers other infirmites beſide aches, as it ſhall appeare in their Chapters. As for aches in the head be many. Firſt ther is an ache ỹ which doth come by extreme labour. There is an ache the which may come by ſuperabũdance of reume. Then is there ache the which doth come by extreme colde. There is an ache ỹ which may come by aryditie or drineſſe in the head. There is an ache the which may come by a bilus humour or by some Apoſtymaciõ. There is an ache ỹ which may come by or thorowe dronkennesſe. There is an ache in the head, ỹ which may come by ventoſitie. There is an ache the which may come by a blow, a ſtrype, or a fall, or any great hurt in the head. There is head ache, the which may come by any maner of feuer, and by other certaine ſickneſſes. And beſide al theſe, aches may be in the head thorow the caldytie or heate of the ſunne, or by intemperancy of the ayer corrupted. And it may come by the euill operacion of the planets and ſignes.

A remedy for all theſe premiſſes, except dronkenneſſe.

Firſt vſe in all thinges temperaunce, and an order in all thinges, rule the body that it fall not into infirmities, and purge the head oft with gargarices and with ſternutacions, with pilles of Cochee, Pillule aggregate. Perapigra Galeni, or Peralogodian ruffi, or Peralogodian, & Aqua mel is good.

The 58. Chapter doth ſhew of a carbocle or boteh.

CArbunculus is the latin worde. Altoin is the Araby worde. In Engliſh it is named a carbocle or botch, carbunculus, is derined out of a word of latin named carbo, the which is a cole in engliſh, for this infirmitie hath the propertie of a cole ỹ is hot burning, for a Carbocle doth hurt Carbocle

and prick. For this matter loke in ỹ chapter named Altoin.

The. 59. Chapter doth shew of the sickenesse of the prysons.

Sicknes of the prison

CArcinoma is the greke word. In English it is named the sickenesse of the pryson. And some auctours doth say that it is a Canker, ỹ which doth corode & eate the superiall partes of the body, but I do take it for the sickenes of ỹ prisō.

The cause of this infirmitie.

This infirmitie doth come of corruption of the ayre & the breth & filth the which doth come from men, as many men to be together in a little rome, hauing but little open ayer.

A remedy.

The chiefe remedy is for man, so to liue, and so to do, that he deserue not to be brought into no prison. And if he be in prison, either to get frendes to helpe him out, or els to vse some perfumes, or to smell to some odoriferous sauours, and to kepe the prison cleane.

For Cardiaca loke in ỹ Chapter of beynes named Pediana.

The 60. Chapter doth shew of a canker in a mans nose.

Canker

LArcinodes is the greke word. In Latin it is named Cancer in naso. In English it is named a Canker in the nose.

The cause of this impediment.

This impedimēt doth come of collor adusted, mixt with corrupt bloud and reume, for reume is the cause of many infirmities.

A remedy.

First mundifie the place with white wine & roche alome, & then if ther be any dead flesshe, corode it with Aqua ardēs or with Aqua fortis, and than take of hony halfe a pint, of the white of. viii. egges, of barly bran, an hādful, incorporat this toge-

together and make a plaister, or els do as you shal finde in many places of this booke of other kindes of Cankers.

The.61. chapter doth shew of the Cardiacke passion.

CAardiaca passio, be the latin words. In English it is named the Cardiacke passion, or a passion about the heart, for the heart is depressed and ouercome with faintnesse. The Cardiacke passion.

The cause of this infirmitie.

This infirmitie doth come of euill humours the which be in the celles about the heart, it may come also of to much sweating. Also it may come of imbecilitie or weakenes of the body. And it may come of grossnes of bloud, or of melancoly if it do come of an euil humour in ỹ celles about the heart, either it doth come of grosse bloud, or of a colericke humour. And then is there about the heart trembling with heat, the which causeth thyrst, & deepe fetching of wind if it do come of imbesilitie or of melancoly, then the pacient is in feare, in dulnesse, and sorowe.

A remedy.

For this matter vse maces in al maner of meates, & vse the confection of Aromatibus, and purge euil humours, and vse myrth and mery company, & beware of pencifulnesse.

The.62. Chapter doth partract of the flesh of man.

CAto is the latin word. In grecke it is named Sarx but I did learne amõgst ỹ greeks creas, as thus to say, giue me some flesh. In grecke they say Dos so moo creas, this is no true greke although it be the cõmon speche in grecke. There be many maner of flesches as euery man doth know, but I doe not pretend to speake of no other flesche, but of the flesh of man, the which may be putrified and corrupted, as Flesh.

by Hyedropsies and putrifying of the blood, if the flesshe bé in temperance and not corrupted, naturally it is hote and moyst, if it be putrified with any of the kinds of Idropsies, looke in their Chapter, if it be infected with euil blood, looke in the Chapter named Sanguis, and in the Chapter of Leprousnesse.

The.63. Chapter doth shew of the priuation of mans wit.

Priuacio. of wit.

CAros, is the grèke worde. Suqueth and Sabara be the Araby wordes. In latin it is named Dormitacio Vigilatiua. In English it is named priuacion of mans wit, it doth differ from a sicknes named the Letherge, for Caros doth drawe the breth in, and expelleth it out, and so doth not the Letharge that can not be perceiued. And the pacient that hath this infirmitie named Caros, if any man do aske him a question, he will aunswere. And the Letharge pacient can not. Also it doth differ from an infirmitie named Apoplexia, for the Apoplexy is euer with vehement aspiracions and drawing dèepely the breth. And so is not Caros.

The cause of this infirmitie.

This infirmitie doth come of a colde humour perturbating the brayne.

A remedy.

First purge rume, and kèepe the fète warme, & vse sternutations and gargaricies.

Caros as some men say is a surfet.

The.64. Chapter doth shew of one of the kyndes of the falling sicknes.

A kinde of the falling sickenesse.

CAtalepsis or cathocha be the grèke wordes. In latin it is named congelacia. The barbarus word is named catalencio. In English it is named the Catalency, which is one of the kyndes of the falling sickenes.

The cause of this impediment.

This

This impediment doth come of cold rume, the which doth molest and trouble the braine and head, that it doth depriue one of his wit, & doth fall to the ground, & can not moue nor stere, for as one is take ſo shal he lye, other while open eyed, & other while close eied. And although ỹ eies be opē yet one shal not sée, heare, nor speake, nor scarse draw any wind in or out ỹ can be perceiued, for one shal lie as he were dead for a space

A remedy.

First purge rume which is ỹ chiefest cause of the infirmitie, and thē vse the dyet ỹ which is specified in ỹ Chapter named Analepsia. And in any wise let not the person or pacient be in feare, nor let him resort where there is great cōpany, as in market places, churches, scoles, & great mens houses, for such thinges doth induce al the kindes of the falling sickues. And so it doth if ỹ pacient be vnder a vaute, or a church, ỹ is vauted, or any other close house, specially if there be any Charcole or sea cole burned & hath no vent, but that the fume of it do enter into the body, the pacient will fall, for this matter loke in the Chapters named Epilepsia and Analepsia.

The. 65. Chapter doth shew of a deade or a deepe sleepe.

CAtaphora is the grēke worde. In english it is named a dead or a dēepe slēepe, or a disposicion to be euer sompnolent and heauie. A deepe sleepe.

The cause of this infirmitie.

This infirmitie doth come of a rumatike head, & superabundance of fleume.

A remedy.

¶ First purge reume, and diminish fleume, and vse not to much drinking of wine and strong ale.

For caroli, loke in the second boke named Extrauagants.

For cartilago, loke in the Extrauagantes in the ende of this boke.

The 66. Chapter doth shew of a Catharact.

A catharact.

CAtharacta is ỹ barbarous wo3de. In grēke it is named Ypechime. In English it is named a Catharact, ỹ which doth let a man to sē perfectly.

The cause of this infirmitie.

This infirmitie doth come of a grosse & a waterish humour, the which doth lye before the sight, letting a man to sē clerelie, for he can not deserne a farre of, a crow from a man, nor a beast from a bush, and of one thing, he shall sē two things, although it be but one thing.

A remedy.

First beware of any thing the which should fume into the head, as wine, Garlike, Onions, the fatnesse of fish, and such like. Then vse gargarisacions and sternutacions, as I haue rehersed in this boke in many Chapters. And bewrare of costiuenes, and vse purgacions to purge the head and stomake, as pilles of Cochē and such like.

The 67. Chapter doth shew of a Catarice or a Murre.

Murre.

CAtarrhos, is the grēke wo3d, caterrus is the barbarous wo3d. In latin it is named Inundacio or Distillatio. In English it is named a Catarue or a Murre.

The cause of this infirmitie.

This infirmitie doth come of reume, the which doth distill from the head into the stomake, and otherwhile it doth make Suffocacions.

A remedy.

For a Catarue is good Dyacodion & the syrup of Popy, and sternutaciōs & gargarices be good for this matter. And if ther be any suffocacions which by strangulacion doth folow a Catarue, vse to eate Diamucū, ỹ which in grēke is named Diacorodon, and Pilule contra catarrhos be very good, and bewrare of costiuenes, and therefore vse the aforesayd pilles. Catu be. v. small spondylles, the which be v. small bones in

the

the back bone.

For Catastropha, loke in ỳ Chapter named Anastrupha

For Cathesia, loke in the Chapter named Cacecia or Caceria.

For Cathoca, loke in the Chapter named Catalepsis.

For Causos, loke in the Chapter named Febris ardens.

Cauterisacio, is Cauterisacion, ỳ is to say, burning or sering with a hot yron or scale of golde.

The 68. Chapter doth shew of paine in the head, named the Cephalarge.

CEphalargia is the gréeke word. Soda is the Araby word. In English it is named Cephalarge, or an vniuersal paine in ỳ head. Some auctours doth hold opinion that Soda and Cephalta is one infirmitie. Payn in the head.

The cause of this infirmitie.

This infirmitie doth come either by extreme labour or by surfeting, or of the corruption of the ayre, or by some extreme heate, or els by extreme colde, or drinking of hote wines.

A remedy.

First beware of all thinges the which doth hurt the head, as Garlyke, Onyons, Chibolles, wine, stoping down with the head, extreme labour and such like, and beware of surfeting and dronkennesse, and purge the head with gargarices, and sternutacions, and purge the heade, and the stomake twise à wéeke with pylles of Cochée or such like.

The, 69. Chapter doth shew of a paine in the head named the cephale.

CEphalea is the gréeke word. In latin it is named Dolor ingens in capite. In English it is named the Cephale, the which is an extreme payne in the head that a man can not a- Cephale head ache

byde no light nor no noise, and the pacient doth leue to be in darke places, and his head he doth thinke doth go in peces, & a pillow is better for the pacient then a cote of defence.

The cause of this impediment.

This impediment doth come either of extreme heate, or else of extreme cold, or of some maliuolus humour.

A remedy.

First see that the pacient be not costiue. And then vse all maner of thinges the which is rehersed in the Chapter named Cephalargia. And beware of vsing to much venerious actes, specially in somuer.

For Cephalica, looke in the chapter named Mediane & Uene.

The. 70. Chapter doth shew of a mans Sculle.

Skull. CRaneum is the latin word. In greke it is named Cranion or Cranos. In English it is named a mans Skul, the which may be fractered or broken, or else it may be putrified or corrupted.

The cause of this impediment.

This impediment may come of a fall or a brose, or by a stripe, it may also come of some interiall sickenesse, or some exteriall disease.

A remedy.

First the Chirurgions must know how the Skul was broken, and then shaue the head, & make incision of the skin, to see aparently the Skul, then mundifie the place with white wine warme. Then take of Mirre an vnce, of Aloes Apaticke, two drams, of Sarcocol, of Frankensence, of Sanguis draconis, of Mader, of eche the weight of two d. incorporate all this together, and in Sandil lay it vpon the place, & after that doe as you doe in other fractures.

The 71. Chapter doth shew of the braine of man.

Brayne. CHrebrum is the latin word. In greke it is named Eucephalos. In English it is a mans braine, the which is the

second

second principall member in man. In the which principall member doeth rest the animall spirites. The braine is colde and moyst. And in it selfe it is without blond, and without filth. The beast, the fish, the foule, the which hath no braine can not slæpe. And if the braine be perced or hurt, perell of death consequently folowyth. And diuers times the brayne is inflated and hath diuers other impediments.

The cause of this inflacion.

¶ The cause is, when the pores be opened out or aboue all naturall courses, it doeth let in subtyll wind, the which doth make inflacion, or els the pores opened, coldnesse descending from the brayne, is reuerberated into the ventricles of the brayne agayne, & maketh inflacion which is a periculus passion, & doth put a man in peril and ieopardie of death, for the which is good the confection of Muske, & diatesseron and the electuarie of Gemmis, and pilles of Elephangyne is good to purge the brayne, & Drimell squilite compound, is good for opilacions of the brayne. And to know whether a man be infected with this infirmitie or not, one may know it by these signes, inflacion or swelling will be about the temples, and the head or face they wil swell and be redde, and the pacient shall not well heare, and an ague wyll be concurrant with the infirmitie.

A remedie.

First vse sternutacions & gargarices. And purge the heade with pilles of Elephangine, & vse the medicines the which be rehersed in this Chapter in the cause of the inflacion of the brayne.

The 72. Chapter doth shewe of the hinder-part of the head.

COrnix is the Latin worde. In græke it is named Epomis. In English it is the hinder parte of the head, in the which may bée many impedimentes, as Letharges. The poll

Oblini-

Oblinsoulneſſe, the apopleri and ſuch like, for the which impediments or ſickneſſes loke in their Chapters, & vſe the medicines that there be ſpecified. And beware of hurting the hinder part of the head, for the brayne doth lye there.

Chilis is the name of a veyne, the which doth ſpring out of the liuer.

The. 73. Chapter doth ſhew of an infirmitie in the eye lid.

The eye lid.

CHimoſis is the gréeke word. In Engliſh it is an impediment ỹ which is in the ſkin, the which doth incloſe ỹ eye

The cauſe of this impediment.

This impediment doth come of a ſalt humour.

A remedie.

For this matter gargarices be good to bring the humours another way, that it haue no recourſe to the eyes, for if the ſalt humour haue a recourſe to the eyes, it wil make a man blere eyed, beſide this aforeſayd impediment.

For Chinanchi, loke in the Chapter named Angina.

The 74. Chapter doth ſhew of the ciphac.

Ciphac.

CIphac, is the Araby word. In Engliſh it is a call or a pellycle the which doth compaſſe about the guttes. And diuers times the ſayd Ciphac may be relaxed or broken.

The cauſe of the breaking of the ciphac.

The ciphac, is broken throrow a great lift, or a fall, or a brooſe, or by great crying, or extreme halowing, or by leping into a ſaddel, or otherwiſe leping or ſtrayning a mans ſelfe.

A remedie.

For a remedy for this infirmitie loke in the Chapter named Ruptura.

For cirſocella, loke in the Chapter named Ramex.

The

The.75.chapter doth shew of carnells.

CHerade is the grēke word. Some auctours do call it Strume, and some do call it in grēke Antiades. The latines do cal it Glandule. The barbarus people do name it Scrophule. In Ginglish it is named carnells in a mans flesh, for this matter loke in the chapter named Glandule, and vse the medicines, that there be specified. Carnells

The.76. Chapter doth shew of the goute in the handes.

CHiragra is the grēke word. In englishe it is the goute, the which is in ỹ handes & fingers of man. And it doth run from one ioynt to an other, as other goutes doth. The goute in the handes.

The cause of this impediment.

This impediment doth come of reume & euil diet. And there be two kindes of the gout in the hands, the one is confirmed & can not be made whole, for if it do come by kinde, so that the ioyntes be broken, the sickneſſe is vncurable. The other the which is not confirmed may be made whole.

A remedy.

Take of Colewarts. iii. handfuls, sēth it in a little lye with thrēe sponefulles of vineger, & halfe a sponeful of salt, stampe all these together and make a plaister. Or els take Triacle & make a plaister of it, and lay it to the place. And marke that if ỹ matter do come of a hot cause, minister hot medicines. And if it do come of a cold cause, minister no hot medicins, but colde medicines, & let the pacient beware of eating and drynking of those things that be ouer hot or ouer colde.

The.77. Chapter doth shew of carnall copulacion betwixt man and woman.

COitus is the latin word. In grēke it is named Ochia or Synousia. In English it is named carnall copulacion betwixt man and woman, & it is a natural thinge amonges Iaping.

beastes,

beastes, foules, and fyshes, and all other thinges hauing life and doth ingender.

The cause of this naturall copulation.

This naturall copulacions doth come of three causes. The fyrst is ỹ whan god had made man, beast, fyshe & foule, & all other thinges that doth ingẽder, he byd them to increase and to multiply the world or the earth. The second cause is, that naturally euery male desireth copulacion with his make, for the Philosopher sayth. Euery like desireth to haue one like to him, for and if any copulacion be had with vnlike, then is engendred a monstrous thing. The third cause is, that euery thing bearing or hauing life, desireth his make except man, for a man hath reason, in whom grace may worke aboue nature, and if grace do not worke aboue nature, for carnall copulacion a man may liue chaste, as well in youth as in age. And an olde man to fall to carnal copulacion to get a chyld, he doth kill a man, for he doth kill himselfe, except reasõ with grace do rule him. But oft times in this matter olde men doe dote, for it is hard to get out of the flesh, that is bread in the bone. And further more I do say. Quid multum coniunt diu viuere non possum, for it doth ingender diuers infirmites, specially if venerious persons vse carnell copulacion vpon a full stomake.

Medicines for a man which can not doe the acte of matrimony thorow impotency.

The electuary de Aromatibus, and a confection of ginger is good for this matter. Also a confection made of the stones of a For, and the electuary of Aleschof is very good for this matter, and so is the confection of Alharif, and the second confection of the stones of a For. For the making of these thinges & many other thyngs in this booke, the Poticary must do it, or else any other man shall marre all that he doth go about, & the medicines shall not take none effect, except the matter be well ordered and truely made.

Mede-

Medicines to helpe a man or a woman to haue children.

First a man must know whether the fault be in the man or in the woman. If the fault be in a man it doth come thorow weaknes or debilitie of nature, or for lacke of erection of the yerde, let such men vse restorative meates and drinkes, & vse good diet, and vse no venerious actes after a full stomake. If the womã be in ẏ faut, it doth come of lubricitie of humors in the matrix or place of concepcion. For this matter loke in the Chapter of concepcion. Furthermore this is good to make a woman to conceiue. Take of Mandragor apples, confect thẽ with Rose water & Sugar rosat, and take a porcion of it. ir. dates. And heere is to be noted for maried men that Aristotle sayth Secondo de anima, that euery perfect thing is, whã one may genarate a thing like to himselfe, for by it he is assimiled to the immortall God. Auicene de naturalibus, glorifyed naturall procreacion. And for this cause God made man and woman to increase & multiply to the worldes ende. For this matter loke further in ẏ Extrauagãts in ẏ end of this boke

Medicines to kepe a man or woman low of corage.

To kẽpe one low, is the vsage of eating or of drinking of vineger, or smelling to it, & so daly vse Rewe & Camphire for this mater is good to smel to. And Tutsane otherwise named Agnus castus, & Singrene otherwise named house like, and strong purgations, watch and study, and all bitter and soure things doth mittigate or swage the corage of man, for this matter loke in the Chapter named Priapismus.

For contorcio oris, loke in the Chapter named Tortura oris.

For Columella, loke in the Chapter named Gargarion.

The 78. Chapter doth shew of the Colicke.

COlica passio, be ẏ latin wordes. In English it is named the Colyke, and it is named a passion, for as muche Colicke.

as

as the paine is verie extreme. The Colycke doth take his name of a goute, the which is in man, named Colon.

The cause of this infirmitie

¶This infirmite is engendred of ventositie or wind, the which is intrused or inclosed in the goute named Colon and can not get out. And otherwhile it cometh of a Colerike humour the which doth dry vp a mans egestion or order.

A remedy.

First beware of costiuenes, & beware of colde, & of eating of cold meates and fruites, and al maner of meates that hony is in. And vse Clysters and suppositors, or some easy or gentle purgacions, and kéepe the belly warme, & be not long fasting, and vse Diaciminum, or the confection of the first inuencion of Philonii, & the oyle of Lyllies, and so be Pillule feride minores.

The. 79. Chapter doth shew of an humour named Coler.

Coler. COlera is the latin word. In gréeke it is named Cholæ. In english it is named Coler, the which is one of the fourth humours. And is hot and dry lying or being in the stomake, & is mouable. Ther be fiue kinds of coler. The first is naturul coler, which is reddish, cleare, & pure. The seconde is glassy, the which is ingēdred of waterish, fleume, & of red cleare coler. The third is whytishe, viscus, and clammy lyke the white of a raw egge, the which is ingendred of congellacion of fleume and of cleare red coler. The fourth is gréene, the originall of the which commeth of malyce of the stomake. The. v. is a darke grene coler, and doth burne in the stomake, & is engendred of to much adusted humours.

A remedy to purge coler.

Coler adusted doth purge, ỹ pilles of Lapidis lazule, and so doth Peralogodion ruffi, & the confection of Yameth. And to purge citrine coler is good ỹ cōfection of Panna, & the pilles

the

the which be good against colerike feuers & pillule philij. And to purge grosse & viscus coler, vse Sirupus acetosus. And it is good for red coler, & for al superfluous coler, vse the pilles named Pillule scomatrice, pilles of Turbith, or pilles of Coloquintida, & so doth Sirupus acetosus laxatiuus, & so doth the cõfectiõ made of Fumiterre, this must be don of a Poticary, ỹ which hath ỹ practise of al matters, for I nor no man else cannot in their maternall tongue expresse ỹ whole tearmes of phisicke.

The 80. Chapter doth shew of a passion that is in the belly.

COlirica passio, as Alexander saith, is deriued out of a word of greke named Colides, the which is named the inwards of a man. Some Grecians doth name this sicknes Colidica, or Ciliaca, or Cocliaca passio, & some grekes with latinests doth name it Cholera. In latin it is named Ventralis passio. In English it is named the belly ache, or a passion in the belly. Belly ache

The cause of this impediment.

This impediment doth come for lacke of perfect digestion, for a man shal cronerate or discharg by egestiõ & vomet both his body & stomake in an houre, vpward and downeward.

A remedie.

First beware of cold, & eating of colde meates and liquid meates, as of all kinde of Potage, sewes, posset ale, ale brues, and caudelles, and euerie thing that is laxatiue, as plomes, appels and such like. And comfort the stomake with the confection of Aromatickes, and vse Cordialles and rosted meate and broyled meates.

The. 81. Chapter doth shew of a man or a womans colour.

COlor is the latin word. In greke it is named Choma. In English it is named a man or womans colour, and some be good and many be euill. Colour.

The cause of good and euill colours.

A good colour commeth of a good complexion, and an euill colour doth come of an euill complexion, as by sickneſſe or a sodein feare, or anger, or malice, or by extreme heat or colde, and by great labour or dronkennes, and such like causes.

A remedy.

First I doe say that phisicke can not helpe none of all theſe impedimentes, except it do come by sicknes. And the moſt of the other doth come by nature, & that thing that nature doth giue to man, no Phisicion can take it away, how be it in diuers infirmities many & expert Phisicions may mitigate the paine for a time, but they can not clerely take it away, for this matter loke in the Chapter named Cutis, and vse good meate, bread and drinke.

For Collum, which is ỹ necke of man, loke in the second booke named the Extrauagantes in the end of this booke.

The 82. Chapter doth shew of Burning.

Burning. COmbuſtio is the latin word. In greeke it is named Pyritasta. In English it is named burning with fyre. Then is there Ambuſtio, the which is the latin word, and in englisth it is named scalding with licor.

The cause of this impediment.

This impediment of burning doth come two waies, either it doth come by burning of fire, or els by burning of a womã thorow carnall copulacion. And Ambuſtio which is to say scalding, doth come by hot and sething licour, as water, lye, oyle, wort, and such like.

A remedy for burning with Fyer.

Take the white of a rawe egge & beat it with an vnce of the oyle of Roſes, than put to the iuice of Houſeleke an vnce, of Nightshade, of Plantaine, of eche of them half an vnce, of the ruſt that is vnder the handfyle of a smith ii. vnces, compoũd al this together & wash the place oft. And than take Populiõ and ad to it a little of the of oyle Roſes, as much of the iuice

of

of Plantaine, & incorporate all together & make plaisters. Or els take the oyntment of Ceruse, & the oyntment of Sericine named in latin Unguentum sericinum. And popilyon is good, and such other like.

A remedy for scalding with water.

Take of the iuice of Houseleke & incinet a linnē cloth in it & lay it vpon ỹ place. Also boyle Armoniake & camphire is good whē it is desolued in ỹ oyle of Roses, & lay vpon the place. The water of purslaine and Myrtils, Ceruse & the white of raw egges, & such like be very good for all maner of scalding.

A remedy for burning of or with a woman.

Ignorant persons that be burnt of an harlot, as sone as hée hath don his carnall and filthie concupicence, let him wash al his secret places with white wine thrée or foure times, as sone as the matter is done, least at length the guts fal out of the belly. And if he get a dorsor, or two dorsors & a ryder, let him loke in the Chapter named Ambustio meretricis.

The. 83. Chapter doth shew of a terrible and depe slepe. An euill slepe

CAmo is the grēke word. In latin it is named Grauis et profundis somnus. In english it is named a long and a greuous slēpe wt̄ erhaustiō of wind, for he or she hauing this impediment, will snort & snore, the head lying high or low.

The cause of this infirmitie.

This infirmitie doth come of superabundance of humours, specially of reume and other corrupt humours mixt with it, the which doth cause immoderate and vnnaturall slēpe.

A remedy.

¶ First purge the head, and after vse sternutacions, and drinke not late, and vse a good diet and surfyt not, and lay the head high.

The. 84. Chapter doth shew of conception.

COnceptio is the latin word. In grēke it is named Silepsis. In English it is named conception, or when a Cōceptiō

woman is conceaued with childe.

The cause that a woman can not conceaue.

¶The cause that when the sæde of man is sowne & the place of conception is lubrifact and can not reteine the sæde but doth slip away from the woman, there can not be concepcion, therefore let the matrix or place of conception be kept in a temperance, neither to moyst nor to drye, neither to hot nor to cold. And that the woman haue the due order of her termes, and if the man or woman be fat, let them eate pepper in their meates and drinkes, and vse purgacions.

A remedy.

¶Let barren women vse to eate in pouder the matrix of an Hare, or drinke ŷ pouder of the stones of a Boze, with wine. And let hir kepe an order in hir meates and drinkes, & vse no venerious actes after a full stomake. Loke for this matter in the Chapter named Embrico.

For condolamita, loke in the Extrauagantes.

For coniunctiua, loke in the Chapter named Oculus.

The 85. Chapter doth shew of sleeping with open eyes.

Sleeping with opē eyes.

COngelacio is the latin word. In English it is when a man lieth a sleepe hauing his eyes open as a Lyon doth without mouing of the eyes and the eye lids.

The cause of this impediment.

¶The cause of this impediment Aristotle doth shew in his Metheor, that it doth come of a cold watrish humour, the which as I doe thinke, doth lye in the hinder part of the braine.

A remedy.

¶First purge that watrish humour with Clisters, than make frications or rubbinges with the hand of man vppon the forhead, and vse gargarices and sternutacions, & anoynt the head with the oyle of Lylyes.

The

The 86. Chapter doth shewe of the heart of man.

COr is the latin woꝛd. In gꝛæke it is named Cardia. In Englisch it is named an heart, the heart is the pꝛincipall member in man. And it is the member that hath the firſt life in man, and is the laſt thing that doeth dye in man. The hearte doth viuificate all other members, and is the grounde and foundacion of all the vitall ſpirites in man, and doth lye in the middle of the body, and is hot and dꝛy. And there is nothing ſo euill to the heart as is thought and care, and feare, as foꝛ other impedimentes that bée longing to the hearte, doeth appeare in their Chapters, as Cardiaca. Heart.

To comfort the heart.

There is nothing that doeth comfoꝛt the heart ſo much beſide God, as honeſt myꝛth and good companie. And wine moderately taken, doeth letificate and doeth comfoꝛte the hearte, and good bꝛead doeth confyꝛme and doeth ſtablyſhe a mannes heart. And all good and temperate dꝛinkes the which doeth ingender good bloud, doeth comfoꝛt the hearte. All manner of coꝛdialles and reſtoꝛatiues, and all ſweate oꝛ dulcet things doeth comfoꝛte the heart, and ſo doth maces & ginger, rere egges, and poched egges not hard, theyꝛ yolkes be a coꝛdial. Alſo the electuarie of Cittons, Rob de pitis, Rob de ribes, Diambra, Aromaticum muſtatum, Aromaticum roſatum, and ſo is Electuarum de gemnis, and the confection of Xiloaloe, and ſuch like be good foꝛ the heart.

The. 87. Chapter doth ſhew of defnes.

COpohſis, is the gꝛæke woꝛde. In latin it is named Surditas. In Englisch it is named a man that can not heare. Defnes

The cause of this impediment.

This impediment may come to a man iii. maner of waies, either it doth come by nature, or els accidētal, by some strok, or stripe, or brose, or fall, or els it doth come by an humour, the which doth opilate or stoppe the Organs of hearing.

A remedy.

If it doth come by nature, ỹ is to say, that one is borne def, there is no maner of remedy, but onely God to do a miracle. If it come accidentally, as by a stroke, a stripe, a brose, or a fal, or such like, & that by it the Organs of hearing be closed up, there is no remedy but only God, if it do come of an humour there is remedy, as thus. First put nothing into ỹ eare except it be warme as bloud. Than take the gall of an Hare & mixe it with the grece of a Fore, & with blacke wot instill it into the eare. Or els take the fatnes of a balson ele and intinct blacke woll into it, & put it into the care. Or else take of the iuyce of Mormewod & temper it with the gall of a bul, and intinct blacke woll into it, and put it into the eare.

The 88. Chapter doth shew of Ilica passio.

Illica passion.

Cordapsis is the greke word. In latin it is named Emulicio intestinorum or Illica passio. Iohn Mesues doth name it domine miserere mei. In english it is named Illica passiō This sickenes is deriued out of a word of greke named Ilia, which is a gout in the belly of man. Some men doth name this sickenes Volnulus.

The cause of this infirmitie.

This infirmitie doth come of ventositie or wind the which is intrusted and inclosed in a gout named Ilia, & doth ascend diuers times to the heart, and will cause a man to vomit.

A remedie.

First beware of cold, and be not long fasting, eate no cold meates, nor no meate ỹ hony is in, beware of eating of potages and of fruites, and of all other things the which doth ingender ventositie, for this matter loke in the Chapter named Illiaca passio.

The

The 89. Chapter doth shew of a mans body.

COrbus is the latin word. In greke it is named Soma. In English it is named a body. A mans body is of v. dispositions. The first is equalitie, the which consisteth in equality of humours. The secõd is grosenes, the which hath ii. kinds, the one is fatnes and the other grosenes of flesshe, fatnesse doth come of cold and moyst humours, grosenesse doth come of abundance of hote humours. The third disposicio is leanenesse the which doth come of a drie colericke humour. The fourth is named Sintesis, the which leannes is swarte and blacke, and it doth come of a colde and a drie melancholy humour. The fifth disposicion is named squalidite or foggines. And it doth come of colde and moyst humours of the disposicion of them the which be infected with the Hidropsies. The body ỹ is sicke may be made whole many waies, first by attraction, by expulcion, by dissoluing, by mortificacion, by instriction, and by restoring, To comfort the bodie Diacalamite is good, and so is Trifera sarta magna, and so is Acetum insquilitis, & Pillule lucis, or Yerahermetis, & Yeralogodion russi. A mans body.

The. 90. Chapter doth shew of Corpulence.

COrpulencia is the latin word. In greke it is named Pachos. In English it is named Corpulence corporatnesse or grosenes of the body, or fatnes. Grosenes.

The cause of this impediment.

This impedimẽt doth come either by nature or els by grose feding, or els by great drinking & ỹ doth make a great bellie.

A remedy.

It doth come by nature there is no remedy, if it come by grosse feding, or great drinking, vse muche Peper both in drinkes, and vse purgacions and laxatiue meates, and vse labour & exercise the bodie in opẽ ayre & tẽperate weathers.

The. 91. Chapter doth shew of the Pose.

Pose. CCoriza is the barbarous worde. In gréke it is named Corriza. In latin it is named Rupia or grando. In English it is named the pose, or reume stopping or oppilating the nosethrilles, that a man can not smell.

The cause of this infirmitie.

This infirmitie doth come of reume the which doth distill from the head to the nose, or nosethrilles. And this reume is ingendred thorow imperfite digestion, and thorow fumositie or vaporous humours. And diuers times it is ingendred of colde taken in the féte, and it may come of late drinking or surfeting.

A remedie.

For this matter labour and fastings is good. And sternutacions or nesings is good. And to cause nesing, take of Eliborus albus & make pouder of it, & snuffe it into ỹ nose, or take a rish or a straw & tickle it within the nosethrils, & beware of drinking of wine, and of surfeting, and vse warme meats for a space.

For Cora, looke in the Extrauagants in ỹ end of this booke

For Corendrir, looke in the Chapter named Sciatica.

The. 92. Chapter doth shew of surfeting.

Surfite CRapula, is the latin worde. In greke it is named crepalæ. In english it is named a surfet, & some say it is a headach.

The cause of this impediment.

This impediment doth come of an euil diet, eating & drinking late, or taking to much meat or drink, or eating of raw or contagious meates, or taking euill drinkes drinking.

A remedy.

For this matter nothing is so good as abstinence, & to beeware what a man doth eate and drinke, and what dyet he doth kéepe, there doth mo persons dye by surfeting, than by the swearde or killing, or hanging, wherefore I aduertise euerie mã that no sensualitie ouercome him. And after a full stomake that which is hard of digestion, drinke two or three draughtes of wine specially Sacke. And with meate drinke

no

no wynes, except it be Gascoine wyne, or Reniſhe wine, or French wines. And after a ſurfet eate no meate, nor drinke little or nothing vnto the time the ſtomake be euacuated. And for this matter vometing is a perfite medicine, ſo be it that age and ſtrength will permit it.

For craneum loke in the Chapter before cerebum.

The 93. Chapter doth ſhew of the ſtringes that a mans ſtones doth hang by.

Strings of the ſtones

CRemaſteres is the græke word. The Barbarus worde is named cremaſtres. In Engliſhe it is the ſtringes wherby the ſtones of a man doth hange, and they may haue impedimentes many waies.

The cauſe of this impediment.

This impediment doth come either by ſtrayning or by boyling, or by ſome putrified humour.

A remedy.

¶ Take the fatneſſe of a Cony and anoynt the cod and the ſtones, and than wrap the cod in a Conyes ſkin, do this iij. times, and labour not for iij. daies.

For crines, loke in the Chapter named capillus.

For cronea, loke in the Chapter named Oculus.

The. 94. Chapter doth ſhew of a mans ſkin.

The Skin.

CVtis is the latin word. In græke it is named chros or Derma. In Engliſh it is a ſkin, the which is in diuers men of diuers colours, muche after the complexion of man, for ſome hath white ſkins, and ſome hath red ſkinnes, and ſome hath blacke ſkinnes, and ſome hath glaſe & dankiſhe ſkinnes, and ſome hath tauny ſkinnes, and ſome hath graſſe or græniſh ſkinnes.

The cauſe of this impediment.

Theſe impedimentes doth come many waies. Firſt if the ſkin be white it doth come of fleume, and if the ſkin be red,

it doth come of blood, and if the skin be blacke, it doth come of blacke coler, & if the skin be tawny or glase it doth come of coler adusted, & if it be grasse or grænish, it doth come of melancholy and colde humours.

A remedy to mundify the skin.

The confection of Hamech is good to purge & to clense the skin, & so is Trifera mustata, or Diamoroson, oile of beanes is good, & so is the oile of the yolkes of egges, or the oyle of Juneper, the oyle of wheate, or the oyle of ashe kayes.

Wormes. The 95. Chapter doth shew of square wormes in a mās body

CVcurbiti is the latin worde. In English it is square wormes in a mans mawe and guttes.

The cause of these wormes.

These wormes cōmeth thorow corruptiō & abūdāce of fleme

A remedy.

Eate Garlike with meates dayly for .ix. daies, and that doth kill all wormes in a mans body. Aloes cicotrine is good to kil wormes, & so is wormeseed, if it be vsed & dronke with milke or malmesy. For this matter loke in the Chapters named Lumbrici and Vermes.

Imperfite digestion. The 96. Chapter doth shewe of imperfite digestion.

CRuditas is the latin word. In greke it is named Apepsia. In English it is named imperfite digestion, or when a man doth egest his meate it doth come from him as he did eate it, or doth see the substance of it.

The cause of this impediment.

This impediment doth come of intemperance of the ventricles of the stomake & the belly, or thorowe inflamacions, or els an euil liuer may be the cause.

A remedy.

First purge the stomake with pilles of Cochē or such like, & vse to eate grene ginger. Diagalanga is good for this matter, & so is Ipocras and Secke, & other odoriferous wines,

and

& all maner of odoriferous sauours for this matter is good.
Thus endeth the letter of C. And here folo-
weth the letter of D.

The. 97. Chapter doth shew of a mans tooth.

DEus is the latin word. In greke it is named Odons. In English it is named a toth. A toth is a sencible bone, the which being in a liuing mans head hath feling, & so hath none other bone in mans body, & therefore the toth ache is an extreme payne. A tooth.

The cause of this payne.

This payne doth come either by an humour discēding out of the head to ỹ teeth or gūmes, or it may come by coroding or eating of wormes, or it may come of corrupcion lying & being vpō & betwixt ỹ teeth, or it may come by drinking of hot wines, eating of hot spices, or eating of hot appls, peares, and such like, or it may come of a hote liuer or stomake.

A remedy.

First purge the head with pilles of Cochæ, & vse gargarices. And if it do come of any cold cause, chew in the mouth diuers times the rote of Horehound. And if it come by wormes make a candel of ware with Henbane sædes and light it & let the perfume of the candle enter into the toth & gape ouer a dish of colde water & than may you take the wormes out of the water and kill them on your naile, the worme is little greater than the worme in a mans hand. And beware of pulling out any toth for pul out one & pull out moe. To mundifie the teeth, wash them euerie morning with colde water and a litle Roch alome.

Dia is a notable worde in Greke, and the Grecians hath vsed & doth vse to set this word Dia before al their notable wordes, as wel in Phisicke as musicke, as it shall appeare in the Chapter of Musicke.

¶ The 98. Chapter doth shewe of them that can not keepe their water but pisse as much as they do drinke.

Diabete

Inordinat pissing.

Diabete is the greke word. And some grækes doth name it Dipsacos, or Sipho. The latines do name it Afflictio renum. The barbarus men do name it Diabeitca passio. In English it is named an immoderate pissing.

The cause of this impediment.

This impediment doth come of imbecilitie of the raynes of the backe & of the secret members of man or woman, and it may come of caliditie or heat of the raynes, & the backe, it may come of lecherie, and of labour, and such like.

A remedy.

First purge the matter with Manna and Cassia fistula. And than drinke cold water & by and by vomet it vp againe. And than take of Coriander preparated, of Spodium, of Coral, of Carabes, of ech an vnce, confect this with Whay, and vse to drink of it diuers times in a day. If it do come through imbecilitie or weakenes of the back, vse Clary stewed with a erckerel, or fry Clary dipt first in the yolkes of egges, and vse restorative meates & drinkes. If it do come by weaknes of a mans priuie member, vse to eate in the morning ii. or iii. rere egges, & put into them the pouder of red nettels & suger. If it do come of heate in the backe, vse to anoynt the backe with the oyle of Newniser, or the oile or iuyce of Sẽgrine, otherwise named Houseleke, or such cold thinges.

The 99. Chapter doth shew of paine or dolour.

vvhat paine is

Dolour is the latin word. In græke it is named Lipe. In Englishe it is named payne or dolour, the which may be many waies, as by sicknes of the body, or disquietnes of a mans minde.

The cause of this payne.

Diuers times of great pleasure doth come great payne, as we se daylie that thorow ryot and surfeting, and sensualitie doth come diuers sickenesses. Also with sport & play, taking great heat, or taking of extreme colde doth ingender diseases & payne. Also for lacke of pacience many mens and womens mindes be vexed and troubled.

A

A remedy.

¶If a man will eschewe many paynes and dolours, let him liue a sober life, and distemper not or disquiet the body by any excesse or sensualitie. And let him arme himselfe with pacyence, & euermore thanke god what soeuer is sent to man, for if aduersitie doe come, it is either sent to punish man for sin, or els probaciõ, & with sorow vse honest mirth & good cõpany. For Demoniaci, loke in ỹ secõd booke named ỹ Extrauagãts.

The 100. Chapter doth shew of a mans Mydryffe.

Mydriffe.

Diaphragma is the greke word, & the latin word. In englisch it is named the Mydryffe in a man, the which is a grosse skinne, or pannicle, or musculles, the which deceper the spirituall members from the nutrytiue members, deuiding the heart & the longes from the stomake & bowels. Haacke doth saye, that a plurysie is an hot impostume, & is ingendred in the Middriffe, otherwise named Diaphragma, for a remedy for this impostume, loke in the chapter named Plurities, and in the Chapter named Apostema.

¶The 101. Chapter doth shew of Flyxe or laske

A flyxe.

Diarthea is the greeke word. In latin is named Fluxus. In English it is named the flyxe.

The cause of this infirmitie

This infirmitie doth come of a salt & malicious humour. For this matter loke in the chap. named fluxus in ỹ Extrauagãts.

A remedy.

Take of Suger roset made of drie roses, of Trisãdal, of each an vnce and a halfe, mixe this together & eate it with meates, or drinke it with drinkes, but ỹ best remedy ỹ I could finde is, to take three handfulls of sainct Johns wort, and as much of Plantaine, and as much of Cressis, and seeth this in a galon of rayne water, or read wine to a pottel, and straine it, and put to it two vnces of the pouder of Synamon and drinke of this drinke warme.

Didimes be two little skinnes the which doth compasse the

stones

stones and doth hold them hanging, & throw them certain veynes and artures doth passe, by the which the iuce of man is conduced to the yerde.

The 102. Chapter doth shew of rysinges or lyftings vp of the heart and brayne.

Rising of the heart & braine

DIastole is the grecke word. In English it is a rysing or lyfting vp of the herte or brayne.

The cause of this infirmitie.

This infirmitie doth come of some euill humour the which doth passe or goe by the hart or brayne, and doth cause them to moue from the humour. And this a man may know by rising of the pulses.

A remedie.

Vse no contagious meates and drinks, specially such meates and drinkes as be vaporous, the which shuld perturbe either the hart or the brayne, than see that the belly be not constupated or costiue, and vse Cordials & dregges to breake wind. And in any wise beware of euill sauours, and vse Aromatike fumes and sauours.

For Digma, looke in the Chapters named Morfus.

Digestion

¶ The 101. Chapter doth shew of a mans digestion.

DIgestio is the latin word. In grecke it is named pepsis. In English it is named digestion, that is when a man hath dygested his meate that he hath eaten. Egestion is when the meate is digested, and the grosse substance being in the mawe and guttes, then must it needes be egested and put forth, if a mans dygestion be perfyt and good, it doth cause health, and if it be weke and vnperfyt it doth cause many infirmities.

The cause of weake digestion.

The weaknes of digestion, either it doth come of debilitie of the stomake, or els it may come of superabundance of vnnaturall fleume, or els coler, or to much calydities or heat in the stomake may be the cause.

Are-

A remedy.

If vnnatural Fleume be ỹ cause, vse to eate of Diacitoniton. And if it dw come of heat in ỹ stomake, vse Diarodon. And if it dw come of Coler vse the sirupe of wormewod with Diaromata, or Diarodon. Also these things be gwd for the stomake that is weake. First is Aromaticum rosatum, Matus, Dyambra, Diaciminum and Diatriompiperion.

The. 104. Chapter doth shew of the fyngers of man.

DIgitus is the latin word. In grēke it is named Dactile. In englisch it is named a finger. A man may haue many impediments in the fingers, as the goute, and appostumacions, the cramp, and chappes, and such like, for these infirmities, loke in they owne Chapters. A finger.

To make the handes and fingers to looke white.

¶Wasch the hands twise or thrise a wēke with water somwhat warme, & put to it wheten bran, or ỹ bran of Beanes, and as it is specified in the Chapter named Pulchritudo.

The. 105. Chapter doth shew of whesing and stopping of a mans nose.

DIsma is the latin word. And some grekes doth name this infirmitie Cithonia. In englisch it is named whesing. vvhesinges

The cause of this impediment.

¶This impedimēt doth come of viscous fleumne the which is in the pipes or organs ỹ mans breth doth enter in & out, and the wind doth enter straiter inward and outwarde.

A remedy.

¶For this matter a Ptisane is gwd preparatiue, vsing it. xv dayes, & after ỹ take pilles of Cochie, & than vse Loc. de pino.

The. 106. Chapter doth shew of a perilous Flyxe, named the Disentery.

DIsenteria is the Grēke word. In latin it is named Exulceratio intestinorum. In englisch it is named ỹ disētery, or exulceracion of the guttes, or vlceracion of the bowels, the barbarous word is named Discenteria. A flyxe.

The

The cause of this infirmitie.

This infirmitie doth come either of vnnatarul coler, either els of a salt fleume, either of asperite of the bloud, either of a melancoly humour, or els by some appostumacion of ỹ liuer, either els by ỹ receipts of euil medicines, or els it doth come by vlceration in the bowels the which excoriate the guttes. Also it may come of a great strayning of ỹ body, the which doth hurt the inward partes, breaking a veine thorow the which vlceration of bloud doth issue from the body, with the egestion of a man, or els it may come of coler & melancoly, & than the egestion or sæge will be blacke.

A remedy.

¶ First beware of coldnes and of labour, and vse not to eate of meates that be laxatiue, or doth ingender ventositie. Thã take of Ipericon otherwise named saint Johns wort, an hãd full, of Plantaine water iii. vnces, or els of Plantaine leues iii. handfulls, sæth this in rũning water, and drink at morning, nœne, and at night ix. sponefulls. Or els rost iii. or. iiii. egges vnto the time the yolkes be blewe & haro, thẽ crimble them into a pint of red wine, and than put to an vnce of the pouder of Cynamon, and boyle all together, and than drinke it in the morning, at nœne, and at night to bedward, and doe this ix. dayes, and drinke but a little, & beware of posset ale, milke, butter, and fruite.

The. 107. chapter doth shew of him that can make no water.

One that can not pysse.

DIsuria is ỹ grœke word. In latin it is named Difficultas mingendi. In english it is named ỹ disury, which is whã a man or a womã ỹ can not wel make water but wt̃ paine.

The cause of this infirmitie.

This infirmitie doth come many waies, first it may come by the colike & the stone, or ỹ grauel, stopping the condites of ỹ vryne, or els an impostume, or a lompe of a flesh may grow or be ingẽdred in ỹ condites of ỹ vrine, or els it may come of congelacion

congelacion of bloud,or of matter the which doth stop ỹ condities of the vrine,or else of long holding of the water.

A remedy.

First let euery man and woman beware of long holding of their water,or cõstraining of their egestiõ, let ỹ body be discharged that nature wold expell,& thã take ỹ grece of a Cony & anoint the backe & the coddes & the yerd. If it be a woman let hir anoint the back & priuie place. And be it man or woman let them lay ouer their secrets a Conis skin, & for this matter these thinges be good. Triacle,ỹ oyle of Balme, the oyle of Scorpions,Mitredatum, & Aurea Alexandrina, so be it that with this sicknes,a feuer be not cõcurrant with it,and in this matter beware of costiuenes and euil dyet.

For Dipsacos,looke in the Chapter named Diabetis.

The.108.Chapter doth shew of a mans backe.

A mans backe.

Dorsum is the latin word. In græke it is named Noton. In english it is named a backe ỹ which may haue many infirmities,as debilitie and weaknes,curuitie,& gibbositie, beside other infirmities in the raines of ỹ back,as Nephrecsis and such like.

The cause of these impediments.

These impedimentes in the backe doth come either by nature,or els they may come accidentally,if it come by nature it doth come by kind,if it do come by kind there is no remedy. If it do come accidentally,as by mischaunce or fortune,or sicknes,they may be holpen,so be it that ỹ infirmitie or the impediment be not veterated or of long continuaunce.

A remedy.

Clary is good for the back,and the pilles named Pillule aggregate maiores,& Pillule de Serapino,& pillule de Oppoponaco. And these oyles be good for ỹ backe. Oleum de piperibus. Oleum vulpinũ, Oleum Philosophorũ,& Cerotũ andromachi is good. And I haue proued these oyles to be good for the backe,the oile of Nardine,or ỹ oyle of Alabaster,and

the oyle of water lillies,in hot causes,ỹ oyle of popy is very good,in cold causes,the oyle of Lillies,& the oyle of Mastix,or the oyle of mustard is good for the back.Also vse frications and then anoynt the backe with the oyle of Lillies.

Diuramator is the latin word.In english it is a pillicle or a skin ỹ which is within a mans skul compasing ỹ braine, it may be perced and hurt,and diuers times there is no ieopardy in it,but for a more suretie take of colifony ỹ weight of xii.d of Mirre,Aloes,& mastix , of eche the weight of.iiii. d.of Sarcocol,of Saffron,of euery one the weight of.ii.d.cõpound them and insandle lay it ouer the place.

¶The.109.Chapter doth shew of knobbes and burres in the flesh.

Burres. DVbaleth,is ỹ Araby word.The latins do name it Nodi. In english it is named knottes,knobbes , knorres , or burres,the which is in mans flesh or fatnes,& there be thrée kindes.The one is hard,and the other is soft,and the other is indifferent,but they be viscusly congelated,if there come any matter out of it,it is named in latin Millinus,and if it be hard it is named Ingia.

The cause of this impediment.

This impediment doth come of corrupt fleumatike humours,the which be putrified,the one taking the more,and the other the lesse,and the neuter consisteth in the middle.

A remedy.

First purge the matter with pilles of Hermodactils , or with Pillule feride. Thẽ excoriat the skin,& maturate the matter,and than abstract them out with the instruments of Surgery , and after that incarnate the place,and so skin it and for this matter in the healing and skinning , Melliote and water of Cresses,and Hony is very good,and so is Galbanum desolued in a little of the iuice of Fenell.

Thus endeth the letter.D.And here followeth the leter.E.

The

The 110. Chapter doth shew of dronkennesse.

EBrietas is the latin word. In græke it is named Mæthæ, In English it is named dronkennes. Dronkennesse.

The cause of this impediment.

This impediment doth come either by weaknes of the braine, or els by some great hurt in ỹ head, or of to much riot.

A remedy.

If it do come by an hurt in the head, there is no remedy but pacięce of al partes. If it do come by debilitie of ỹ braine & head, drinke in ỹ morning a dish of milke, vse a sirupe named Sirupus Acetosus de prunis, & vse laxatiue meates and purgations if nęde do require, & beware of superfluous drinking, specially of wine and strong ale, and bęre, and if any man do perceiue ỹ he be dronke, let him take a vomit with water and oyle, or with a fether, or a Rose mary braunch, or els with his finger, or els let him go to his bed to slępe.

The 111. Chapter doth shew of any swelling that is softe.

EDema is ỹ greke word. In latin it is named Eumor mollis. In englisch it is named a swelling the which is soft. Svvelling.

The cause of this infirmitie.

This infirmitie doth come of abũdance of corrupt humours.

A remedie.

First maturate the matter, and than either by incisions or els by Corosiues make an issue, & thẽ with tentes & salues to make the impediments whole, as it doth appere in the Chapter named Vulnus.

The 112. Chapter doth shew of a mans egestion.

EGestio or Sessum be the latin words. In englisch it is named the egistion or sege ỹ which doth come from man, it is necessary when the meates ỹ man doth eate be digested, Seege.

that then the grossnes of it be egested, and by the egestion the Phisicion in sicke parsons hath a great notition & knowledge of mans infirmities, many men be laxatiue & costiue, and some be indifferent. For laxatiue men, looke in ỹ Chapters of Diarthea, and Disenteria.

The cause of imperfite egestion.

Who so euer he be that doth eate little meate, & is a small drinker, his egestion can be but little, but they the which can eate their meate and doth lacke egestion, can not long liue without infirmities.

A remedy for costiuenes.

First let no man restrayn his egestion, when that he is prouoked to it. And if he be constupated let him vse Suppositors or Clisters, or some gentle purgacions, as Mercury, Polipody, Sene, Cassia fistula, Turbithe, Reuberbe, Rapũtica, Aloes cicotrine, and such like, and without councell of a doctour of Phisicke. Beware of Colloquintida, of Asaraby, Opinum, Scamony, Catapuce, Aloes oabalin, Aloes epaticum, and such like. And let euery man beware, specially weake men how that they do take any pilles or porcions of any ignorant person, except he doe know how, whan, & what time medicines, specially purgations ought to be ministred.

A knowledge in egestion.

¶ If the meate doe come from a man as in a maner he did eate it, the stomake is weake, and the bowels be lubricated, and it is an euill signe. If the egestion doe not stinke, it is an euill sygne. If the egestion do looke lyke the earth, it is a signe of death. If the egestion doe looke lyke leade, it is an euill signe. If the egestion be blacke as ynke, it is an euil signe. If the egestion be blacke and adusted, and doth looke lyke shepes tretles, there is abundance of coler adusted, and payne in the splene. If the egestion be yelow, and eating no Saffron before, the body is repleted with coler and cytrine water. If the egestions haue straynes of bled, there is impedimentes in the lyuer and in the bowels. If the egestion be

bluddish

bluddish,ther is vlceracion in the guttes.If the egestiō loke lyke the shauing of guttes,beware then of an extreme fyre and debilitie of ỳ body.If a man be to laxatiue it is not good, for in such persons can be no strength, but much weakenes. If a man be not costiue and can not haue a natural egestion once in a day,he can not liue long without sickneſſe.

The 113.Chapter doth shew of burning in the Sunne.

Effilla is the latin worde. In Englishe it is burning of the Sunne. Sunne burning!

The cause of this impediment.

This impediment doth come thorow great heat of the sun.

A remedie.

Take the oyle of Tarter and anoynt the face. For this matter loke in the Chapter named Pulchritudo.

The 114.Chapter doth shew of a kinde of leprousnes named the Elephansy.

Elephas or Elephantia be the greke wordes.In latin it is named Cancer vniuersalis. In English it is named the Elephancy,or ỳ Oliphant sickenes,for an Oliphant is sturdy & hath no ioyntes,and whosoeuer that hath this kinde of Leprousnes can not moue his ioyntes and is stiffe: wherefore he is bedred and can not helpe himselfe. A kinde of leprousnes.

The cause of this infirmitie.

This infirmitie doth come of a melancoly humour,and may come of a grosse and viscus fleume.

A remedy.

First purge the cause with pilles of Fumitory,or with Diacatholicon,and then cotidially as the paciēt may beare, vse stuphes wet and dry and exhaust no bloud,and after the stuphes anoint the ioynts with the oyle of Turpentine,and Netes foote oyle,and vse Hiarodon abbatis.

There is an other infirmitie named Elephancia, which is a swelling in the feete and legges, and the cause doth come as the other Elephancy doth, wherefore the matter must be first purged, and after that vse cere clothes attractiue.

For Elmita, loke in the Chapter named Lumbrici.

The 115. Chapter doth shew of the Conception of a childe.

Concepiō EMbria is the latin word. In greke it is named Embricō. In englisch it is a child cōceiued in the mothers body, hauing not the perfect shape or liniments of a man or woman.

The cause of this matter.

The cause of this, is carnall copulation betwixt man and woman.

To preserue this procreation, loke in the Chapter named Conceptio.

Vse good meates and drinkes, and let such women haue their lustes, and beware of abhorsion.

The 116. Chapter doth shew of sickneſſe.

Sicknes. EGritudo is the latin word. In englisch it is named sickenes, there be many maner of sickneſſes, as it doth more largelyer appere in the Chapter named Morbus.

The cause of this sickneſſes.

Sicknesses doth come many wayes, as by surfeting & euil dyet, & to company with infectuous people to eate & drinke, or colly with thē, & it may come by the punishmēt of god.

A remedy.

If god send the sicknes I know no medicine. If it do come other wayes, either it is hot or colde sickneſſes. If it be a hot sickenes, vse the electuary of Roses. If it be a colde sicknes, vse, Diacalamint, & anoynt the body with the oyle Benedict, or with the oyle of Nardine. If it doe come of a melancoly humour, a decoction made of Epithemie is good.

For Emigranea loke in the chapter named Hemigranea.

The

The 117. Chapter doth shew of spitting of foule corrupt matter.

EMpima or Empirema be ỹ greke words. In latin it is named Supputacio. In English it is named a collection or a gathering together of filthy matter in the brest vpon Diafragma, spitting and coughing viscus and filthy fleume. Fillthy matter.

The cause of these impedimentes.

These impedimentes doth come of rume distilling from the head to the brest, couering Diafragma.

A remedie.

First make a Ptisan with hore hound, and Enula campana rotes and Pspoe, & so forth after the comon making of a ptysaine, and after that vse the pilles of Cochæ, and anoynt the brest with the oyle of Lawry mixt with butter.

For Enterocela, loke in the Chapter named Kamer.

The 130. Chapter doth shew of spitting of bloud.

EMoptoica passio be the latin wordes. In greke it is named Hæmoptoicon pathos or Phthisis. And the true latin word is named Tabes. In english it is named spittig of blud Spitting of bloud

The cause of this infirmitie.

This infirmitie doth come thorow some vlcerous matter in the brest or in the lunges.

A remedy.

First if age, time, and strength will permit it, let the pacient be let bloud in a veine named Sophena, and abstract a little bloud out of Cephalica. And then after that let them vse to eate milke or whay, & certaine times let thẽ eat Triacle, & let them ỹ which hath this passion beware of great labour or lifting, & venerious actes or straining of thẽ selues, & let them vse to drinke ỹ iuyce of the waters of Plantaine & saint Johns wort, or vse Purslain to eate it or drink ỹ iuice or water with suger. Also for this matter is good Spodium, Carabies, Roses, Coral, Saunders, Sanguis draconis, Saf-

fron, Myrre, Sumacke, Coriander, Bole hermoniacke, Pastir, Storax, Calamint and such like.

For Empirema, looke in the Chapter named Empima.
For Emorroides, looke in ỹ chapter named Hemorrhoides
For Emprosthotonus, looke in ỹ Chap. named Spasmos.
For Epatica a veyne, looke in the Chapter of veynes named Pediana.

The 119. Chapter doth shew of the Mare and of the spirites named Incubus, and Succubus.

The mare

EPhialtes is ỹ greke word. Epialtes is the barbarus word. In latin it is named Incubus and Succubus. In English it is named the Mare. And some say that it is a kinde of spirite the which doth infest and trouble men when they be in their beddes slæping, as Saint Augustine sayth. De ciuitate dei. Cap. xv. and Saint Thomas of Alquine sayth in his first parte of his diuinitie, Incubus doth infest and trouble womẽ, and Succubus doth infest men. Some holdeth opinion that Merlin was begotten of his mother, of ỹ spirite named Incubus. Esdras doth speake of this spirit, and I haue red much of this spirite in Speculum exemplorum, and in my time at saint Albones here in England, was infested an Ancresse of such a spirite as she shewed me, and also to credible persons, but this is my opion that this Ephialtes otherwise named the Mare, the which doth come to man or woman whẽ they be slæping, doth come of some euil humour, considering that they ỹ which be thus troubled slæping, shal thinke that they doe sæ, heere, and fæle, the thing that is not true. And in such troubles slæping, a man scarse draweth his breath.

The cause of this impediment.

This impediment doth come of a vaporous humour or fumositie rysing out ỹ from the stomake to the braine, it may come also thorow surfeting and dronkennes, ỹ lying in the

bed

bed vpright, it may come also of a reumaticke humour suppressing the brayne, and the humour discēding doth perturbate ỹ heart, bringing a man sleping into a dreame, to think that the which is nothing is somewhat, & to fæle that thing that he fæleth not, & to sæ that thing that he sæth not, with such like matters.

A remedy.

First let such persons beware of lying vpright, least they be suffocated, or dye sodenly, or els at lēgth they will fal into a madnes, named Mania, therefore let such persons hæpe a good dyet in eating & drinking, let them hæpe honest company, where there is honest myrth, and let them beware of musing or studying vpon any matter, ỹ which will trouble the braine, & vse diuers times sternutacions with gargarices, and beware of wines and euery thing the which doth ingender fumositie.

If it be a spirite, &c.

I haue read as many mo hath done, ỹ can tel if I do wryt true or false, there is an herbe named Furga Demonum, or as the Grecians do name it Ipericon. In english it is named saint Johns wort, the which herbe is of that vertue that it doth repell such malificiousnes or spirites.

The 120. Chapter doth shew of a mans Liuer.

LIuer is the latin word. In greke it is named Aeper. In english it is nameo a liuer, which is no other thing but a cōgeyled bloud, ỹ which doth calify ỹ stomake like the fyer vnder a pot, & doth make digestion, and it is the third principall member in a man, in whom also resteth ỹ animal spirites, and where as incipiēt persons do say that a mans lyuer may waste, it is not so, how be it the liuer may haue diuers and many infirmities, as heat, water galles, carnelles and opilacions, and such like diseases. The liuer of his nature is hot and drye. The liuer.

A remedy for heate in the Liuer.

If the liuer be hote, paine and heate is felt in ỹ right syde, and for it open the Epaticke veine, and exhaust of it. y. or. iii. vnces of blood, if age and strength will permit it, and vse to eate Diarodon with the Sirupe of Roses. And for the heat of the Liuer is good Liuerwort, thre kindes of Saunders, Dandelion, Southistle, Endiue, Ciccory, and such like.

If the Lyuer be opilated.

If the liuer be opilated the face will s well, & paine will be in the right syde, wherfore clisters be good, and the confection of Fumitore. Also this is good for the liuer, ỹ confection of Galingale, and ỹ confection of Xiloaloes, also Pillule scomatice, and Pillule aggregate, be good to mundify the lyuer. Also Emplastrum stomaticum, and Sirupus de thimo, and if the liuer be inflamed I haue shewed a remedy, & if the liuer be weake, a plaister made of wheate is good, with Diale nicon, and so is Emplastrum Andromachi.

For Epatica passio, loke in the Extrauagantes in the ende of this boke.

For Epenictides, loke in the Chapter named Aegineta.

The. 121. Chapter doth shew of the Pestilence.

The pestilence.

EPidimea is ỹ greke word. In latin it is named Pestilencia, or Febris pestilencialis. In English it is named the pestilence.

The cause of this infirmitie.

¶This infirmitie doth come either by the punishment of God, either else of a corrupt and contagious ayre, and one man infected with this sickenes may infect many men, this sickenes may come also with the stench of euill dirtie stretes, of Channelles not kept cleane, or standing puddles, and stinking waters, of seges, and stinking draughtes, of shedding of mans blood, and of dead bodyes not depely buryed, of a great company being in a little or small rome, or cõmon

pissing

pilling plases, and of many such like contagious ayres as be reherſed in the Dietary of health.

A remedy.

The chiefeſt remedy that I do know, is for euery man to ſubmit himſelfe to God, & than to amend our liuing, & to flæ farre from infectious plaſes, and not to goe into the cõpany of thẽ which be infected, or do reſort to infectious perſons, and to beware of the clothes, or any other thinge that doth perteine to ſuch infectiue perſons. Then vſe a good dyet in eating and drinking, and vſe perfumes in your chambers and houſes, goe not abrode in ỹ open ayre, late in the night, nor riſe not early in ỹ morning, let the ſunne haue dominion ouer the groũd, to waſte & conſume all cõtagious miſtes and ayres, or you aryſe, and than aryſe and ſerue god which doth giue health to all men, and follow my counſell in this matter, as I haue ſhewed in the Dietary of healh.

For Epiplocela loke in the Chapter named Ramex.

The 122. Chapter doth ſhew of the falling ſickneſſe.

EPilepſia is the greke word. Epilencia is the Barbarous word. In latin, it is named Conuulcio, or Morbus commicialis, or Morbus ſacer, or Morbus herculeus, or Morbus caducus, And in diuers regions it is named Morbus mahometus, for Mahomete in whome the Turkes do beleue, had the ſayd ſicknes. In Engliſh it is named the falling ſicknes, or the foule il. Alſo it is named in latin Ira dei, & ſome do name it Pedon, and ſome do name it Iaracionem. The falling ſickneſſe.

The cauſe of this infirmitie.

¶This infirmitie is engendred either of a reumatike humour, or els of a groſſe and a cold winde, or elſe of a melancoly humour the which is bred in the hinder part of the head, or elſe of euill humours abounding in the ſtomake, the which

which doth vapour and fume vp to the braine, opilating the vital spirites. Galen saith it is a cold humour the which doth opilate the celles of the brayne, vnto the time that nature hath remoued the cause. There be three kindes of the falling sickneſſe, ỹ first is Epileptia, the second is nemed Analepsia, and the third is named Catalepsia. They ỹ which be enfected with Epilepsia, in their falling shall fome at the mouth, and this is the common falling sickenes, and they the which hath Analepsia, when they doe fall they shall defyle themselues and not fome at the mouth. And they the which hath Catalepsia, whether they be taken open eyed, or halfe closed, for the time they shall see nothing, as it shall appere in the Chapter named Catalepsis.

A remedy.

Vse the confection of Diamuski ℞ Tiriaca diatesseron, Sirupus de sticades, Acetum squilliticum, Drimel squilliticum. Also the oyntment of Philosopher be good for the three kindes of the falling sicknes, and other while purge the matter with Perahermetis, and vse the diet as is specified in the Chapter named Analepsia.

¶The. 123. Chapter doth shew of Pushes and Wheales.

A vvhele.

E Pinictides is ỹ greke word. In latin it is named Pustula nocturna. In english it is named a wheale or a push, which doth ryse in the skin, ỹ which is engendred in ỹ night.

The cause of this impediment.

This impediment doth come of euill dyet, or els of an euill humour procéding from the liuer, or drinking late, or else of some venemous worme.

A remedy.

¶ First refrayne for the occasion of it, and touch not the matter, and it will goe away within two dayes, if you nyp or touch it, for one wheale you shall haue two.

The

The 124. Chapter doth shew of eructuacions or belchinges.

ERuctuacio, is the latin word. In english it is named eructuacion or belching. Belchinge

The cause of this impediment.

This impediment doth come of ventositie or of sower humours in the stomake.

A remedie.

If it do come of vētositie or fleume. For it is good confectiō de acetosis. If it do come of a sower humour in the stomake, then is the confection of Galingale good, Diaciminum and the simple Drimell squilit.

The 125. Chapter doth shew of inflamacions of the eyes.

EPiphora is the greeke word. In latin it is named Inflamacio oculorum. In English it is named inflamacion of the eyes. Payne in the eyes.

The cause of this infirmitie.

This infirmitie doth come of some salt humour, or els corupt bloud myxt with reume.

A remedy.

First purge the head, and after that vse gargarices, and beware of eating of Garlike and Onions, and such things as is not good for the eyes or head.

For Erisipulas, loke in the Chapter named Herisipulas.

¶ Eschara is ỹ scabbe or crust that lyeth on a sore that commeth of burning made of some instrument by the industry of some Phisition or Chirurgion.

¶ The 126. Chapter doth shew of a hard push or whele.

EScara, or Essare or Essara be the latin words, in greeke it is named Aegineta or Epinictides, in english it is named a hard push, or a whele much like to stynging of a wasp, or a hornet, or a nettle, & some say it is the place that a man is burnt with a hot yron and not made whole. vvheles.

The

The cause of this infirmitie.

This infirmitie doth come of a salt fleumatike humour or else of adusted coller, or melancoly.

A remedy.

¶ Take of the leues of Colewortes three handfuls, stamp it and temper it with hony, and make a plaister, and lay it to the place. Or else take Corianders sedes in pouder, and cõpound it with oyle Olyue, and lay it to the place, & drinke this drinke. Take of Sumacke halfe an vnce, seeth it in rayn water, or in white wine, and drinke it warme.

For Esthisis loke in the Chapter named Sensus.

The 127. Chapter doth shew of an infirmitie corrupting the flesh, sinewes and the bones.

Putrifying of the flesh.

Estiomenus is the latin worde. In Araby it is named Esthiominos. In english it is whē the flesh, the sinewes, and the bones be putrified or corrupted. And here it is to be noted, that these infirmities named Cancrena and Aschachilus be gradiant or concurrant with this aforsayd infirmitie. For Cancrena is a way to Aschachilo, & Aschachilus is away to Esthiominos.

The cause of this impediment.

This impedimēt doth come of a corrupt melācoly humor, or els it doth come of some venemous matter corruptīg ỹ flesh.

A remedy.

¶ In this matter must be vsed Cauterisations, and to clense the place or places the water the which doth deceuer golde from siluer, & then vse the medicines ỹ which be in the chapter named Escara. In this matter a dyet must be vsed, the pacient must refraine from contagious meates & drinkes, as new ale, new bere, hot wines, new bread, except it be. xxiiii. hours hold. Also the pacient must eate no fresh beefe, nor no maner of waterfoules, be they wilde or tame, or if they doe vse the water with vncloven feet. Also Eles, fresh Samon, shel fishes, as Mysters, crobbes, & Crauices, & such like. Also dogge

so dogge fish, Ray, Thornebacke, & such like, be good for any man that hath this impediment, or any other sickneſſe & dyseaſe, and beware of venerious actes, and loke that they bee laxatiue, and costiue, that hath this infirmitie or diseaſe.

For Etica paſsio, loke in ỹ Chapter named Febria hectica.

The 128. Chapter doth shew of strertyng in a mans sleepe.

EXpergifactio ſompni be the latin words. In english it is sterting in or out of a mans slæpe sodenly. Sterting in the sleepe.

The cause of these impedimentes.

This impediment doth come of a melancoly humour or els of an angery or a fearefull heart, or els of a pēcifull mynde, or a fearefull dreame.

A remedy.

¶ For this matter is nothing so good (beside god) as is the cōfection of Muſke, and otherwhyle vſe Secamabine, and beware in any wise to lye vpright, and not to go to bed with a full stomake, and if the pacient do grone in the slæpe, awake him leyſurably.

¶ The 129. Chapter doth shew of wheles or puſhes.

EXanthemata is the græke word. In Latin it is named Tumores puſcule in cute. And there be thræe kindes named in latin, Morbilli vatiole, & Mentagra morbilli is named in english the Maſelles, Variole in english is named the small pockes, for Mentagra, loke in the Chapter named Lichim. The Maſels and the ſmal pockes.

The cause of these impedimentes.

These impedimentes may come of corruption of ỹ bloud, it may come of corrupt Ayre, & one man may infect another, moſt cōmonly this doth happen or come vnto yong perſōs.

A remedy.

Fyrſt and chefely kæpe ỹ pacient warme, and in no wise let him goe or stand in the open ayer, drynke no drynke but that

that it be turned out of the cold, eate nothing but chicken or Mutton stewed for fiue or sixe dayes. Also roche, whytings, playse, or such like is good to fede of, beware of new ale, or bere and wine, and vse to eate Triacle or Metridatum.

The 130. Chapter doth shew of excrements.

Excrements. EXcrementa is the latin worde. In English it is these things the which be digested and expulsed, and there be excrements of the egestion, of vryne of fleume of coler, Melancoly, of sweat, of mylke in womans breasts, of spetil, of the filth of the nose, and filth of the eares. For this matter looke in the Chapters of euery prenominated impediments or sicknesses.

The 131. Chapter doth shew in general of all apposthumacions.

EXitura is the latin word. Vppon what word it is grounded, I can not tell, but they which haue written vppon this word, doth say it is named euery Apposthumacion, in the which is matter and filth, and there be many kindes of these Apposthumacions. The first is named Cammarate caurine, ỹ second is named Albir, or toplaria, & ỹ third is Talpa. The first is named as I haue sayd Cāmarata, & this is ingēdred of an euil & corrupt flesh, the second is named Albir or toplaria, the which is most commonly in chyldrens heads, the third is named Talpa, the which is engendred in the head vpon the skin penitrating the flesshe.

The cause with the remedy looke in ỹ prenominated words or Chapters.

The 132. Chapter doth shewe of excoriation.

Excoriacion. EXcoriacio is the latin word. In english it is named excoriacion, which is when the skinne is away from any place of mas body, or else when a man shall slee or take away vniuersall or perticuler a mans skyn.

The cause of this infirmitie.

¶ This infirmitie may come many wayes; as by ry-

dyng

ding,or going,or great labour, or by some sore,or by skalding or burning,or els by fleying or pulling of a mans skin from him.

A remedy.

Anoynt the place with vnguentum serisinum,or wash the place oft with the water of Roch alone,and then cast vpon the place the pouder of a Post,and if once wil not,wash the place with the water of Roche alone, wash the place then with white wine,and vse the fine pouder of a Post, & there is nothing will skin so sone as it wil do.Peraduēture some persons reading this booke,specially this matter will laughe me to scorne,but for all that for skinning of a place there is nothing shall skin so sone as it will do if it be vsed, except the place be to much vlcerated,but for a mans yerd & other secret places, I haue proued this pouder to be ỳ most best. Looke for this matter in the Extrauagants.

Thus endeth the letter of E. And here foloweth the letter of. F.

The.133.Chapter doth shew of a mans face.

FAcies is ỳ latin word. In grēke it is named prosopon. The face. In English it is named a face, the which is the faireſt thing that euer God made in the compasse of a sot,& it is a wonderful thing to behold,cōsidering that one face is not like another.The face may haue many impediments. The fyrst impediment is to see a man hauing no berd,& a womā to haue a berd.In ỳ face may be moles,weartes ỳ morphew ale pockes,sauce flewme,dādruffe,skurfe,scabbes,pockes,mesels,fystles,cankers,swellinges. For al such matters looke in the Chapters of the infirmities.

A remedy to mundify the face.

To clere,to clense,& to mundify the face,vse stuffes and bathes,& euery morning after keyming of the head,wipe the face with a Skarlet cloth,& wash not ỳ face oft,but ones a

wéke anoint ỹ face a little ouer with the oyle of Castine, & vse to eate Electuary de aromatibus, or ỹ confection of Anacardine, or the sirup of Fumitory, or ỹ cõfection of Manna, & do as it is written in the Chapter named Pulchritudo.

For Fastidium, loke in ỹ Chapter named Abhominacio stomachi.

For Fauces, loke in the Chapter named Branchos, & in the Extrauagantes, in the ende of this boke.

For Fatigacio, loke in the Chapter named Lassitudo, and in the Extrauagantes, in the end of this boke.

The 134. Chapter doth shew of a named Fauus.

A kinde of Scalles

FAuus is the latin word. In English it is scabbes in the skin of the head, like to an impediment named Acor, but the holes of Fauus is much more bigger then Acor is.

The cause of this impediment.

This impediment doth come throw great humiditie in the head, or it may come of a salt humour.

A remedy.

First shaue or cut away the haires of the head. Then take of Ceruse, of Soote of ỹ chimney, of Vineger, of ech an vnce, compound this together with the oyle of nutes, and anoynt the head, or els take of Doues dung. ii. vnces, of Chalke halfe an vnce, of pouder of Muscle sedes an vnce, of Mastix halfe an vnce, confect or compound all this with ỹ oyle of Nutes and viniger, and anoynt the head. iii. or. iiii. times.

The 135. Chapter doth shew of the kindes of feuers in generall.

Feuers.

FEbris is the latin word. In greke it is named Piretos. In English it is named a Feuer of an Ague. A Feuer is an vnnatural heat grounded in the heart and liuer, setting all the body out of temper or temperance. And there be twentie kindes of Feuers. First is Febris ephimera, otherwise named

named Febris diaria, then is Febris cotidiana, Febris interpolata, Febris terciana, Febris quartana, Febris sinochos, otherwise named Febris continua, thē is Febris sinocha, Febris homothena, Febris augmastica, Febris epamastica, Febris causon or causos, or Febris ardents, thē is Febris putrida, or humoralis, Febris emphisodes, Febris emitricea, Febris epialtes, or Febris epiala, or Febris epialia, then is Febris lipparia, Febris tetrathea, Febris erratica, Febris hectica, and Febris pestilencialis, for all these Feuers looke in their Chapters folowing, and there you shal sée the English words for these aforesayd latin wordes.

The 136. Chapter doth shew of a feuer named the Ephimer feuer.

FEbris ephemera be the grēke wordes. Febris diaria be the latin wordes. In English it is named the Ephimer Feuer. And this Feuer is the cause of all other Feuers. This Feuer doth take his name of a beast, some say it is a Fish, and some say it is a worme the which doth die that day that hée beginneth to liue. So they the which hath this Feuer, the Feuer doth dye that day in the which hée doth infect any man. And if this feuer continue any longer then a day, or an houre passing his course, then it runneth into some other kinde of Feuers. Ephimer feuer.

The cause of the Ephimer Feuer.

This feuer doth come by inflacion of the spirites vital, naturall, & animal, if this feuer doth come of the vitall spirites, it doth come thorow anger, or wrath, thought or sorow, or els of extreme heat, or cold, if it do come by the spirites naturall, it doth come by great hunger or thurst, or els by eating or drinking of hot meates or drinks, or els of breaking of a dyet, or by surfeting, or by repletion, eating diuers

meates & drinking sundry drinkes, lares, & costiuenes, great abstinence, watching, and wearines of riding or going, & venerious actes, in such like may be the occasion of this feuer.

A remedy.

The chiefest remedy is for euery man to order and rule him selfe in a temperance, and neither for friend nor foe, to eate nor to do the thing the which he doth know by experience should hurt him, and thē vpon this Ephimer feuer, no other feuers will folow nor spring.

The 137. Chapter doth shew of a cotidian Feuer.

A cotidian.

FEbris quotidiana be the latin wordes. In english it is named a quotidiane, the which doth infest a man euery day.

The cause of this feuer.

Euery quotidiane is ingēdred of a salt fleume or of a swēt fleume, or els of sower fleume. If it be ingendred of a salte fleume, the pacient shal be in great heate, and wil be thursty. If it be come of swēt fleume, the paciēt wil be sompnolēt, dull and heuy, and his stomake will abhorre meates and drinkes, hauing talt or talage to comfort ẏ palat of ẏ mouth. If it do come of sower fleume the pacient shall haue paine in the stomake, and euer is disposed to vometing, and the coldenes of the feuer will be great, & the heat little.

A remedie.

First purge salt fleume, and vse a Ptysan. And if it dos come of swēt fleume, Diacalamint with Drimel squilit. And if it do come of sower fleume, vse Diatriapiperiō with water diuretike.

A pendex to the aforesayd Chapter shewing of a feuer interpolate.

Interpolate feuer

FEbris interpollata be the latin wordes. In englith it is named an interpolate feuer. And there be three kindes, simple, double, & treble. A simple interpolate feuer doth infest a man once in a day. A doble interpolate feuer doth infest a man

man twise a day. And a trible interpolate feuer doth infect a man thryse a day, For a remedy lobe amongest the xx. kindes of feuers as they be here before & after specified.

The. 138. Chapter doth shew of a feuer Tercian.

A tercian Feuer.

FEbris terciana be the latin wordes. In English it is named a feuer tercian, the which doth infect a man euery second day, and there may be a double tercian.

The cause of this impediment.

This feuer doth come of coler, and it doth differ from a feuer causon, for a feuer tercian doth operate, or worke his malice in the veynes, & the feuer causon doth worke his malice in the concauitie of the liuer & the lunges, & about the heart.

A remedy.

The medicines the which doth helpe the feuer causon, will helpe a feuer terciane. First purge coler, and three or foure houres before the fit doth come. I do thus. I cause a man to lye in his doublet, and a woman in her wast cote then doe I cause them to put on a payre of gloues, & with two garters I do bind the wrestes of the armes and doe lay theyr armes and handes into the bed, & do cast on clothes to bring them to a swete before the fit do come three or foure houres, & out of Gose quilles one put into an other, they doe take theyr drinke, because they shal take no ayre into the bed, then I do giue them first an ale brue, & suffer them to drinke as much Posset ale as they will, & whan the burning do begin, I do withdraw the clothes, and thus I do three courses, and haue made many hundred whole, but their good daies I doe not suffer them to goe in the open ayre.

The 139. Chapter doth shewe of a Feuer quartaine.

A quartayne.

FEbris quartana be the latin wordes. In English it is named a feuer quartaine the which doth infect a man euerie thryd day, that is to say, two daies whole and one sicke, and there may be a double quartayne.

The cause of this impediment.

This impediment or Feuer doth come of melancholy, or els of coler adusted, & if the blacke Iawnes be concurrant with it, it is a difficile sickenes to make one whole.

A remedy.

First purge melancoly, and vse the pilles of Inde once or twise a wéeke, & take oft of the Sirupe named in latin Sirupus de thimo, and for the heate, and for the inflacion of all maner of Agues, or feuers, vse the infection of prunes, and a Julib of violets. And in all maner of feuers, first purge the cause, for euery Feuer either doth come of the malice of blud or of fleume, or of coler, or els of melãcoly. It may come also of mixt humour, & do as I haue rehersed in a feuer tercian. Febris acuta et continua, al is one, and that thing that wyll helpe Sinochos, will helpe this.

The. 140. Chapter doth shew of a continuall feuer named Synoch.

Sinoch feuer. FEbris Sinochos is the grécke worde. In latin it is named Febris sinocha, or Febris continua. In English it is named a continual Feuer. Sinochos is derined out of 2. words, sinne that is to say without, and Choos which is to say trauell, and that is as much to say as Feuer without rest.

An other feuer.

Sinoch feuer. There is an other Feuer named Febris Sinocha the which doth differ from the Feuer Sinochos. For this feuer Sinocha hath interpolacion that is to say, some rest or interpolaciõ. And there be thrée kinds of the feuer Sinochos, which be to say, Homothena, Augmastica, Epamastica, & how a man shall know the one from the other.

Febris Homothena.

Hemothé feuer. He that hath this Feuer hath a dimme & a swart vryne.

Febris Augmastica.

Augmastick feuer. Whosoeuer hath this feuer hath a blewish vrine or water.

Febris Epamastica.

Epamastick feuer. Whosoeuer hath this feuer hath a red bright vrine, and the feuer

feuer will increase, & it will not in Augmastica, for the water is thicke in the bottom, and that doth signify health.

The cause of these feuers.

These feuers doth come of abundance of bloud, or els of putrified bloud. And thē the skin wil be dankish, & all the body wil be out of temper, ỳ face wil swell, ỳ eies will be redish, & the veines wil be ful, & the vrine wil be red with great spūe

A remedy.

First if age, time, & strength wil permit it, be let bloud in a veyne named Mediana. And if the pacient be dry or thursty, vse the electuary of prunes, with the strup of Acetose. And if ỳ pacient can not slepe, make a dormitary. Take of the leues of hēbaine 2. handfulles, of ỳ leues of Mādragore an hādful, stamp both together, & put them in a cloth & lay it to ỳ temples & forehead, or els take a scarlet cloth & infinct it into ỳ oile of Roses & vineger, & lay it ouer the head, or els take tow & perfume it with frankensence, & lay it hot to the heade & tēples, & morning and euening vse this fomentacion to the fēt. Take of violet flowers or leues ii. handfuls, of Roses leaues, of malowes, of either of them ii. hādfuls, of barley 3. handfuls, seth al this in running or rayne water, & thē make this Epithime. Take of the iuyce of nightshad halfe a pint, of red saunders, & white saunders an vnce of Camphire ii. drāes of Roses leues an vnce, of rose water as much as wil suffice, cōpound al these together with a blewe or a scarlet cloth, lay it to the right side. And if the feuer do cause cōstupacions, vse Clisters or els suppositors. And if age, time and strēgth will permit it, open a veyne named Mediana, and exhault an vnce or two of bloud as the paciēt is of strength. If it be a man, take a veyne in the right arme. And if it be a woman open the veyne in the left arme, & vse this dyet, eate no grosse or contagious meates, and abstayne from drynking of newe ale, new beere and wine, eate no eles Egges, nor fresh Samon, nor shell fishe, nor the fatte the which doth adhere to the fingers.

Adormitary.

Fomentacion.

epithime.

A dyet.

¶The 141. Chapter doth shew of a feuer named Causon.

Causon Feuer.

FEbris causon or causos be the greeke words. In latin it is named Febris ardens. In English it is named the feuer Causon, which is one of the worst feuers that can be.

The cause of this feuer.

¶This feuer doth come of coler, and doth differ but little from a feuer tercian, considering that the matter is in the concauitie of the lyuer, & therefore the feuer Causon is more vehement and sharp then a terciane, and the mouth of the patient hauing the feuer Causon is verie drie, and the vrine is as red as fyer.

A remedie.

First purge coler with Cassia fistula, & extince ỹ thirst with the syrup of Violets or Roses, or with the water of Gourdes, and rub the wrestes & the hands with the water that prunes be sodden in, & do as I haue written in the feuer tercian.

The 142. Chapter doth shew of the putrified Feuer.

Putrified Feuer.

FEbris putrida or humoralis be the latin wordes. In English it is named the putrified or humorall Feuer.

The cause of this Feuer.

This feuer may come many wates. It may come by the feruent heate of the sunne, and the ayre, it may come by inordinate labour, or by great riding, or great labour in going, it may come by surfeting or cõtagious meats eating, it may come by to much drinking, specially drinking of hot wines, it may come by disordering of a mans vsage, that he hath ben accustomed to do, it may come by disordering of any of the foure humours, aswel by slepe as by excesse of meate or drinke as by labour, wherefore if this feuer take any principall humour, as bloud or fleume, coler or melancholy, then this feuer doth take of other names of feuers, as it appeareth here among the feuers.

A reme-

A remedy.

Fyrst vse good diet, and eate good meate, & little at a time, drink no wines, vse temperate drinking. & drink posset ale, made with cold herbes sodden in it, go not in the open ayre, vse to drink of a Ptisane, or els take of the iuice of grapes, of the water or iuyce of sorell, or ỹ iuyce of poune Garnades, of ech half an vnce, of white vineger a quarter of an vnce, of suger plate iii. vnces, boile this together ouer a soft fire, & lay it vnder the toũge diuers times, & take some of it inward.

The 143. Chapter doth shew of the emphisode Feuer.

Emphisode feuer.

FEbris emphisodes is the grãke word. In English it is named the Emphisode Feuer.

The cause of this feuer.

This feuer doth come of vehement heat, the which thorow inflacions doth cause whels & scabs to be in & about ỹ mouth.

A remedy.

First qualifie the heat of the liuer and the stomake, with cold herbes, as the complexion of the pacient is of, giue no churlish herbe nor medicine to a gentle complexion, or to them the which hath ben with meats & drinkes lasciuiously educated, let euerie cõplexion haue medicines ministred according to their nature, education, and strength, & for this feuer policy must be taken for the safety of health, among other feuers rehersed and shalbe expressed.

The 144. Chapter doth shew of the Emitricke feuer.

Hemitrik feuer.

FEbris hemitricea is the grãke word. The barbarous word is named Emitricia. In English it is named the Emitricke feuer.

The cause of this feuer.

This feuer doth come of a colerick humour mixt wt̃ fleume.

A remedie.

First purge coler & fleume as it is specified in the chapters of Coler and flume, and vse a good diet, & beware of open

ayre into ꝯ time the pacient be whole, & sweates in a mans hed be good, for this feuer, and al other feuers taken before the feuer doth come.

The 145. Chapter doth shew of a Feuer named the feuer Epiale..

epial feuer.

FEbris epialtes is the grēke word. Febris epialia may be taken for the barbarous word, & the latin word. In englisch it may be named the Epial Feuer, and some doe name this feuer febris epiala, Epi that is to say aboue, and Algor that is colde.

The cause of this feuer.

This Feuer doth come of a grosse fleumaticke matter, causing the interial partes of the body to burne, and the exteriall partes of the body to be cold, opilating the pores, ꝯ which doth prohibite that the fume can not be desolued, and this feuer causeth the pacient to be thrystie, and the tongue to be rough and out of taste.

A remedy.

First purge grosse fleume with the sirupe acetose, & after ꝯ take a dram & a halfe of the pilles of Sarcocoll, & the pilles of Coloquintida, & do as it is written in the feuer tercian.

The 146. Chapter doth shew of the Lypery feuer, I do not speake of the Leprose sicknes.

Lipery feuer.

FEbris liparios is the grēke word. In latin it is named Febris liparia. In Englisch it is named the Lipary Feuer.

The cause of this Feuer.

This feuer doth come of a hot colericke humour mixt with corrupt fleume, causing the inward parts of the body to bee colde, and the outward partes to be hot.

A remedie.

First purge the superfluite of Coler with Pillule stomatice, & before the first or ꝯ secōd course come, sweat iii. or iiii. houres, & go not in the open ayre, and kepe a good dyet, and vse in the sweat to drinke posset ale, or els a Ptisane.

The

The 142. Chapter doth shew of the Tetrach Feuer.

Tetrach feuer.

FEbris tetrathea, be the Phisicke wordes. In English it is named the Feuer Tetrath, & this feuer may be as well in a particuler member as vniuersall.

The cause of this feuer.

¶This Feuer doth come of the dragges of melancoly, or of the iuyce of melancoly, the which iuyce is putrified or not putrified, if it be not putrified either it is vniuersall, or els it is perticuler, if it be perticuler it is in a perticuler member, if it be in the whole body, it doth ingender the blacke Jawnes, if it be in a perticuler member it doth ingender an impostume named Scliros, and there will be a peyne in the splene, and the pacient wil be cold, & oft yeane or gape, if this feuer be putrified, either it is vniuersall or els particuler, if it be vniuersall it doth ingender the feuer quartayne, if it be perticuler it doth ingender Feuer quartayne, if it be perticuler it doth ingender feuer quartaine not vehement nor perticulus.

A remedy.

First purge melancoly with the pilles of Inde, & the pilles of Sebely, and the piles made of Lapides lazule, and than looke for a remedy in the Chapter of the infirmities prenominated, specially in this Chapter named Febris quartana.

¶The 148. Chapter doth shew of the Erraticke feuer.

Erraticke. feuer.

FEbris erratica et commixta, be the latin wordes. In english it is named the Erraticke and commixt Feuer.

The cause of this feuer.

These feuers doth come of two causes. The one doth come by the indencion or thickenes of bloud, and the other doth come

come of colour & fleume not naturally, and if any of these feuers do cõtinue in a mã, at length they wil come to a feuer.

A remedy.

If it do come of intencion of the bloud. First purifie the bloud, as it doth appeare in the Chapter named Sanguis; if it do come of coler & fleme, purge coler & fleume, as it doth appeare in the Chapters named Colera & Flegma, and vse suppositors and clisters, and vse boring betwixt the shoulders, & certaine times exhaust bloud out of the veynes named Cephalica, Mediana, Sophena, and Cardiaca; in porcion as the pacient is of age and strength, and vse this sirup. Take of Endiue, & of Letuse of ech an vnce, of the flowers of water Lillies, and of the flowers of Lillies, of eche halfe an vnce, of the iuyce of pome Garnades two vnces, make a sirupe of this and eat it, and this is good for al hot Feuers.

The 149. Chapter doth shew of the feuer Etticke.

Ethicke feuer.

Febris hectica be the grek words. The latines doth name it Hectica passio. The barbarous persons with some latinist doth name it Febris etica. In English it is named the Feuer Etick or Etick passiõ, or one of the kinds of a consũption, for this feuer doth cõsume the natural humidity of mã, ỹ is to say, it doth consume bloud, & so consequently nature.

The cause of this feuer.

This Feuer may come many waies. First it may come by to much medling with a woman, or els thorow long continuance of some sickenes, or els it may come by extreme labour, or els thorow debility of some of the principal mẽbers, ỹ arters, sinewes, and veynes. And there be thre kindes of this feuer. The first is a vehement heat the which is in the bloud, ỹ which bloud doth run in the artures and veines, heating the heart & the other members. The seconde is an ardẽt heat inflaming the principall members thorow the caliditie of the bloud. The third doth arify and drye vp the naturall humidity in man.

A reme-

A remedy.

First qualyfie the heat of the bloud with cold herbs sodden in posset ale, or vse a Pitisane & vse the confection of Anacardine, and troces of Camphire, and a decoction of Mayden haire is good, and vse a good diet, & take restorative meates & drinkes, or els take ỳ confection made of stones of a For, Locsanum, troces of Camphire or ỳ oyle of swéte Almõs.

¶ The 150. Chapter doth shewe of the Feuer pestilence.

The pestilẽce feuer

FEbris pestilencialis, be the latin words. In gréeke it is named Epidimea. In english it is named the feuer pestilẽce & this feuer is ỳ most venemous of all other feuers, & doth most infect.

The cause of this Feuer.

This feuer doth come many wayes, either by infection of the ayer, or one man infected doth infect an other, as it doth appere more larglier in the Chapter named Epidimia.

A remedy.

For a remedy loke in the Chapter named Epidimea, and in the Dyetary of health.

The 151. Chapter doth shew of an euill feuer the which doth comber yong persons, named the Feuer lurden.

The feuer Lurden.

AMong all the feuers I had almost forgotten the feuer lurden, with the which many young men, young women, maidens & other young persons be sore infected now a dayes.

The cause of this infirmitie.

This feuer doth come naturally, or els by euill & slouthfull brynging vp. If it do come by nature, then this feuer is vncurable, for it can neuer out of the flesh ỳ is bred in the bone, if it do come by slouthfull brynging vp, it may be holpen by diligent labour.

A remedy.

There is nothing so good for ỳ feuer lurden as is Vngentũ baculinum, that is to say. Take a sticke or wan of a yeard of length & more, & let it be as great as a mans fynger, and with

with it anoint the backe & the shoulders well, morning and euening, & do this .xvi. daies, & if this feuer will not be holpen in that time, let thē beware of wagging in ỳ galowes, & whiles they do take their medicine, put no Lubberwort into their potage, & beare of knauering about their heart, and if this will not helpe, send them to Newgate, for if you will not, they shall bring them selfe thether at length.

The. 152. Chapter doth shew of a mans Gal.

The Gall. FEell is the latin word. In grēke it is named Cholæ. In English it is named a gall, and it doth lye vppon ỳ Lyuer like a bladder, hauing a thin skin easy to breake, and it is named Cistafellis, and that that is with in, is named Fel in Latin. In English it is called the Gall. In this matter if ther be any coldnes let thē beware of thē selfe, cōsidering ỳ the skin of ỳ gal is easy to breake, but such men be at a great vantage of other men, for they ỳ which hath their galls borē shal neuer be drowned in good ale except ỳ they be drōkē.

¶ The 153. Chapter doth shew of a dead childe in a womans body.

A dead childe. FEtus mortuus be the latin words. In English it is named a dead child in a womans body.

The cause of this infirmitie.

This great displeasure may come to a womā many waies, by great sickneſſe, or extreme thought, by a fall, or a stripe, or such like.

A remedy to expell a dead childe.

¶ First giue to the woman a purgation, or els two purgacions, as she is of strength & able to bere it. Then make a suffumigation after this maner: Take of Malowes three handfulles, of March, of Camomyl, of eche of them two handfuls, of Fenugreke three vnces, seeth al these together in a galō & a halfe of fayre water. and ỳ water being seething hot let the woman sit ouer it in a close chayre or stole halfe an houre and more, & after let the Midwife do hir dewty.

The 154. Chapter doth shew of stench or euill

sauour that may come out of a mans mouth or nose, or the arme holes.

Sinking breath.

FEtor oris, or fetor narium, or fetor asellarium, be the latin wordes. In English it is named stench of the mouth, stench of the nosethyrlles, and stench of the arme holes.

The cause of this infirmitie.

This infirmitie doth come diuers wayes, if it do come out of the mouth or nosethyrlles, either it doth come out frō the head or stomake, or by some rotten tothe, if it do come from the arme holes, it doth come of rankes of bloud.

A remedy.

Use euery morning and after meate to eate foure cloues, and kepe one cloue in the mouth, and clense the bloude, as it doth appere in the Chapter named Sanguis, loke specially in the Chapter named Anhelitus.

The 155. Chapter doth shew of fleume.

fleume.

FLeuma is the greke word, flegma is the latin word. In English it is named Fleume, the which is a natural humour in man, how be it, it is but an humour halfe decocted, and there be foure kindes of Fleume. The first is natural fleume which is dulset or swéte, & naturally it is cold and moist, but for as much as this fleume which is swéte, grée for grée, is hot & moist like the Ayre, therfore out of fleume is bloud deriued. The second fleume is named salt fleume, the which is dry and is corrupt with coler. The third is tart or sower, ỹ which is cold and dry, and corrupted with Melancoly. The fourth is vitrious or glassy, the which is ingendred of to much cold and of congulacion of Melancoly.

The cause of this fleume.

Aristotle sayth that fleume is the superfluitie of meates that is not digested. And I do say that fleume is substance of the meates and drink that be digested, of the which is engendred bloud, which is the lyfe of man, for without bloud no man can lyue.

A remedy.

Peralo-

Peralogodion doth purge fleume, and so doth pilles of Turbyth, or pilles of Euforbium, or pilles of Sarcocol, or pilles of Coloquintida, & pillule Stomatice, or pilles of Serapyne doth purge diuers fleumes, & pilles of Cochie doth purge the head and the stomake, & the Sirupe of Fumitory doth purge grosse and viscus fleume, & a decoction of Alhasce is good for all fleumatike men, & let al Fleumatike persons beware of eating of raw aples, & of cold taking in their fete, and of late drinking, & late sitting vp, & let them not rise to early in the morning, for they must haue much slepe.

¶ The. 156. Chapter doth shew of an impostume named Flegmon.

A postũe

FLegmon is the greke word. In latin it is named Apostema calidum, or Perticulare: in English it is named an impostume or an inflaciõ ingendred in a perticuler place, and it is very hot and burning, and doth swelll.

The cause of this infirmitie.

This infirmitie doth come of abũdance of corrupt bloud, or else of a melãcoly humour, if it do come of abũdance of corrupt bloud, it is named Herisipula, & if it do come of melancoly, it is named Sephitos, which is an intollerable payne.

A remedy.

For both of these matters phlebothomy & purgatiõs is good, if strẽgth, age, & the time will permit it. And after ỹ if it doe come of Melãcoly, take of oyle Oliue an vnce, of whetẽ brã an handfull, cõpound both together, & make a plaister, purge the matter with pilles of Inde, & with Pillule Lucis of both kindes, & the pilles made of ỹ Lazule stone, & pilles Sebely. And if it do come of abundance of corrupt bloud, vse the cõfection of Anacardine, & make a plaister with the white of v. egges, & of the oyle of roses, & with tow make a playster.

The 157. Chapter doth shew of Chappes in a mans body.

Chappes

FIssura is ỹ latin word. In Englich it is named a chap or chappes being in ỹ lippes, tongue, hãds & fete of a man.

The

The cause of this infirmitie.

This infirmitie doth come of a dry humour, of a marsh wind or els of some other hot cause, or hot windes.

A remedy.

Take of the oyle of swéete Almons an vnce, and anoint the place. And any of these thinges folowing is good, the pouder of the rines of pome Garnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, goose, or ducke, and such like.

¶ The. 158. Chapter doth shew of a Fystle.

FIstula is the latin word. In gréeke it is named Seruix. In English it is named a fistel, ꝯ which is a corrupt appostumaciō in a veyne, or a fistle is an vlceratiō, long, & straight, and most commonly it will be in a mans foundement. Fystle.

The cause of this infirmitie.

This infirmitie is ingēdred either by a wound or a sore, or by corruptiō of some euil humours, & it may come by nature.

A remedy.

First open the orifice of the Fystle, & then mūdifie it with white wine, in ꝯ which seth two vnces of ꝯ pouder of Myrcos, or els mūdifie it with ꝯ iuice of Plantaine, wō Mole armoniake, or els take of Aristology that is roūd, of Phētaphilō, of ech an vnce, make pouder of them, & mix the pouder with Hony, & thē make tentes and put them in to the Fystle, and thā take the egestion of a man, & burne it, & make pouder of it, and with the pouder of pepper, lay the substance ouer the Fystle. Also vnguentum egipciacum doth mūdifie a fistle, & Peralogodion rufie doth purge ꝯ matter, & Diapheniceō doth make whole the infirmitie, and the oyle of egges is good.

Fistula cimbalaris is a pype in the throte the which doth moliorate a mans voyce or brest.

The 159. Chapter doth shew of a sicknes named ficus in Ano.

FIcus in ano be the latin wordes. In english it is named a figge in a mans foundemēt, for it is a postumacion like A figge.

a figge or a lumpe of fleſh in the longacion like a figge. And ſome men ſay it is a lumpe of fleſh like a figge growing in the longacion which is in the foundement.

The cauſe of this infirmitie.

This impediment doth come of a melancoly humour the which doth diſcend to the longacion or fundement.

A remedy.

Firſt purge the matter with the confection of Hameke, or with ẏ pilles of Lapides lazule, or with Pera ruffini, than take of ẏ pouder of a dogges hed burnt, & mixt it with ẏ iuice of Pimperuel, and make tentes & put into the foundement.

The 160. Chapter doth ſhew of Flebothomy or letting of bloud.

Letting of bloud.

FLebothomia is deriued out of two wordes of greke of Flebi, that is to ſay a veine, & Temno, that is to ſay opening or cutting, ſo that Flebothomia is opening or cutting of a veyne. In latin it is named Minucio ſãguinis. In engliſh it is named letting of bloud, there be two weyes, one in opening of a veyne, and the other is by boring or cupping. Here I doe aduertiſe euery Chirurgion, how, whan, and at what time they doe let any man bloud, except that they do know the operacion of the ſignes, and do cõſider the age & ſtrength of the pacient, & for what maner of diſeaſe the pacient ſhuld be let bloud.

For Fluxus, looke in the Chapter named Diarrhea.

For Fluxus ſanguinis, looke in ẏ Chapter named Sanguis

The. 161. Chapter doth ſhew of a wheale named Formica.

wheale.

FOrmica is the latin word, In greke it is named Mirmichia. In Engliſh it is named a little wheale growing out of the ſkin, ſome doth call this ſickneſſe in latin Formica milliara

milliara, as who should say briefely biting of Amites, or Pismares, or antes, for this infirmitie doth take his name of an Ant or pismare, or Amit, all is one thing, & why this sickenesse is so called, is because the similitude is like the biting of an Ant. &c. And there be three kindes of this infirmitie, the first is running, the second is corroding or eating, & the third is named Formica miliaris, the which I do take it for ỹ singles, looke in the Extrauagantes for that worde.

The cause of these infirmities.

These infirmities doth come of diuers humours, he that is rūning doth come of coler, he that doth corrode or eate, doth come of coler adusted, and the last doth come of melancoly mixt with salt fleume.

A remedy for the first.

First purge the cause, and then for the first take the electuary of the iuyce of Roses, as wel interially as exterially & vse it.

A remedy for the second.

The cause purged, than take the confection of Hamech interially and exterially.

A remedy for the third.

First take of the pilles aggregated, and of the pilles of Fumytory, of either of them a dram, and take of Houseleke, and of the flowers of Nelwnifer, other wise named water lillyes, and of Letuse leues, of either of them an handful, bray them together with white wine and make a plaister of it, and vse it.

Furfur or Furfures, is named dandruffe or skurfe, or little scales like to otmele or bran, the cause and the remedy you shall finde in the Chapter named Acor. Dãdruffe

The 162. Chapter doth shew of an hard impostume vnder a mans arme.

FVgila is the latin worde. In English it is named an harde impostume vnder a man or womans arme hole, or there about. Apostũe

The cause of this infirmitie.

¶ This infirmitie doth come of a melancoly humour, and otherwhile it may come of a fleumaticke matter, conuerted to hardnes.

A remedie.

First purge ỹ matter with Diaturbyth or with Pera ruffini, & after that vse the medicines the which is in the Chapter named Scrophule.

For Frenisis loke in the Chapter named Frenitis.

For Formiculus loke among the kindes of impostumes, the which is ingendred of an euill and grosse bloud.

Thus endeth the leter of F. And here followeth the letter of. G.

The 163. Chapter doth shew of Ioye or Myrth.

Myrth. GAudium is the latin word. In English it is named Ioy or Myrth. In grǽke it is named Hidonæ.

The cause of Myrth.

¶ Myrth commeth many wayes, the principall myrth is when a man doth lyue out of deadly sinne, & not in grudge of cõscience in this world, and that euery man doth reioyce in God, and in charitie to his neighbour, there be many other myrthes and consolacions, some being good & laudable, and some vytuperable, laudable myrth is one man or one neighbour to be mery with an other, with honestie & vertue, with out swearing or slaundering, and rybaldry speaking. Myrth is in Musicall instrumentes, and ghostly and godly singing, myrth is when a man liueth out of debt, and may haue meate and drinke and cloth, although hée haue neuer a peny in his purse, but now a dayes he is mery that hath Golde and siluer, and ritches with lechery, & all is not worth a blew poynte.

A reme-

A remedy.

I do aduertise euery man to remẽber that he must dy, how, whan, and what time he can not tel, wherfore let euery mã amend his life and commit him selfe to the mercy of God.

For Gala, loke in the Chapter named Lac.

For Gangina, loke in the Chapter named Tubercula.

The 164. Chapter doth shew of crokednes or curuitie in the backe or shoulders.

GIbbosita is ỹ latin word. In English it is named crokednes of ỹ back, or shoulders, making a mã to go stoupigly. Croked shoulders.

The cause of this impediment.

This impediment doth come either by nature, or by some humour or sickenes, or els of some brose, or a stripe or suche like thinges.

A remedy.

If it do come by nature, the impediment is vncurable. If it do come of an humour or sickenes or a brose, take of the oile of Lillies, ℥ of the oile of Castory, of either an vnce, ℥ anoint the backe or shoulders, and drinke Drimel compound, ℞.

For Gingiue, loke in ỹ Extrauagants in ỹ end of this booke.

The 165. Chapter doth shew of Carnelles in the flesh.

GLandule is the latin word. In græke it is named Antiades or Cherade, or Strume. In English it is named carnelles in the flesh. And there be two kinds, the one is harde, and the other is soft. Carnels.

The cause of this impediment.

¶ The cause of hard Carnelles commeth of colericke humours, ℥ the soft carnelles doth come of corrupt bloud mixt with fleume.

A remedy.

Take of Figge leaues two handfuls, of burnt lead halfe an vnce, stãp this together ℥ make plaisters, ℥ lay it to ỹ place,

The 166. Chapter doth shew of a Gomory passion.

The gomer passion.

GOnorhea is the græke worde. In latin it is named Profluuio somnis, the barbarous word is named Gomerra passio, it is named so because Gomer and Sodome did sincke for such like matter, but this matter is not voluntary, and they did it voluntarily. And there be thræ kindes. The first is against nature. The second doth come of some infirmitie. The third doth come of imbecilitie or weakenes.

The cause of these kyndes.

If it be against nature, the diuill & mans wretched mind is the cause. Alas what pleasure should any wretch haue to meddle with any brute beast, or to pollute him self wilfully. I knowe no remedy for this but great repentance, for the vengeance of God hangeth ouer the heades of them that so doth. For this sin Sodome and Gomor did sinke to hell sodenly. If polucions do come to any man thorow sickenes, or of abundance of nature, if it be not wilfully done nor no delectacion had in it, it is no sinne. If it do come sleping or waking, thorow imbecility and weakenes, hauing no delectacion nor pleasure, nor consenting to sinne, it is no offence, if it do come sleping, of any foule dreame, and no delectacion or pleasure had before nor after, it is no sinne.

A remedy.

If it do come naturally, those that be vnmaried let them marry. If it do come otherwise, vse Flebothomy & vomites, vse also the sirup of Roses, of Mirtilles, of Muniphar, or water of Lillies, or Melõs, or vse to eate Letuce, or Purslaine, and for this matter Camphire is good mixt with Opium & Henbaine in the oyle of Roses compound.

The. 167. Chapter doth shew of a nans tasting.

Tasting.

GVstus is the latin worde. In græke it is named Gensis. In English it is named a mans tasting, the which many

ny sicke men doth lacke.

The cause of these impedimentes.

This impediment doth come of heate of the liuer, and vntemperance of the stomake.

A remedie.

Take of Lymons or of Oranges, .v. or vi. slyce them and eate them, and than vse to eate stewed prunes & clense the tounge, that it be not furred with filth, with sage leues and Alome water.

The 168. Chapter doth shew of an impediment in the rouse of the mouth.

GArcarion or Kyon be the greke words. In latin it is named Gurgulion, or Columella, or Granosa. In English it is named an impediment in the rouse of the mouth.

The cause of this impediment.

This impediment doth come of an inflamacion rising out of the stomake, or els it may come of a hot & a corrupt bloud.

A remedy.

First for this matter vse gargarices and sternutacions, and than vse pilles of Cochee to purge the head and the stomake, and wash the mouth with Rose water in the which Roche Alome is disolued in, and vse this foure or fiue times. Guidegi be veines vpō the which great artures be situated For Genoulake in the extrauagants in the end of this boke. For Gutterlake in the extrauagāts in the end of this boke.

The 169. Chapter doth shew of Gurgulaciōs in a mās body

GVrgulacio or Gurgulaciones be ỳ latin words. In English it is named Gurgulation or croking in ones belly. Gurgulacions.

The cause of this impediment.

This impediment doth come of winde and cold, and emptines of the guttes, & it may come by nature, and to vse lōg fasting in youth.

A remedy.

First be not long fasting, beware of cold, desolue winde by dragges & easy purgacions, & beware of eating of potage, & other sew, & of fruites, & of cold herbes, & colde meates, & any thing that hony is in, & kepe the belly laxatiue and warme.

For Gutta taken for the gout, loke in the Chapter named Gutta in the Extrauagantes.

The 170. Chapter doth shew of a saucefleume face.

Sauce fleume face.

GVtta rosacea be the latin words. In english it is named a sauce fleume face, which is a rednes about the nose & ẏ cheeks wt̄ smal pīples, & is a priute signe of leprosnes.

The cause of this impediment.

¶ This impediment doth come of euill dyet, and a hot liuer, or disordering a mans complexion in his youth, watching and sitting vp late.

A remedie.

First kepe good diet in meates & drinkes, drinke no wine, feede not of fresh beefe, eate no shel fishes, beware of Samō and Eles, & egges, and qualifie the heate of the liuer & the stomake with the confection of Acetose, and than take this oyntment, take of Borres grece two vnces, of Sage pouned small an vnce and a halfe, of quicke siluer mortified with fasting spettle an vnce, compound al this together, & morning & euening anoint the face, and kepe the chamber. vii. dayes, or els take of burre rootes and of Affodil rootes, of either iii. vnces, of white vineger two vnces, of Auripigment. 2 drās, of Brimstone a drame, make pouder of al that, ẏ should be made pouder of, than put altogether, & let it stād 24. houres, and after that anoint the nose and the face.

For Gurgulio loke in the Chapter named Gargarion.

For Granosa loke in the Chapter named Gargarion.

Thus endeth the letter of G. And here followeth the letter of H.

The

The.171. Chapter doth shew of the dulnesse of a mans witte.

HEbitudo is the latin woꝛe. In Englisch it is named dulnesse. In gréeke it is named Ambliſis. Dulnes of vvit.

The cauſe of Dulneſſe.

Dulneſſe commeth many waies. Firſt it may come by nature, it may come of to much ſtudying oꝛ muſing vpon one matter, it may come of dꝛonkenneſſe and great ſurfeting, it may come of ſtudying of ſupernatural things, oꝛ of matters that mans wit can not compꝛehend, & ſuch ſtudying oꝛ muſing doth bꝛing many men to diuers inconueniences, and at length they do fall mad, oꝛ miſchiefe them ſelues.

A remedy.

Firſt vſe mirth in meaſure with honeſt company, ſtudy noꝛ muſe not to much vpon one matter. If a man loue no gꝏd company, then let him recreate oꝛ refreſhe his minde with ſome manuel operation. And foꝛ this matter let him loke further in the Chapter named Memoꝛia.

Halohonis is named a bone in the backe.

The 172. Chapter doth shewe of the Pyles and the Emorodes.

HAemorthoides is the gréeke woꝛde. In olde time the latins did vſe this barbarous woꝛd named Emororde. In englisch it is named ỹ Emoꝛodes oꝛ pyles, ỹ which be veines in the extreme part of the longaciõ, to whom doth happẽ diuers times two ſundꝛy paſſions, the firſt is like pappes & teates, and they will bléd, & they will be verie Emerodes, the other be like wartes and they will itche, water, and ſmart, & they be named the pyles, and in the ſaide place doth bréd other infirmities, as Ficus in ano, Fiſtula in ano. Foꝛ the which loke in their Chapters. Emerodes and pyles.

The cauſe of this impediment.

This infirmity oꝛ impediment doth come of malicious hu-

mours in the maw and intrayles, or it may come of a colericke humour.

A remedy.

Take of the pouder of Sumacke an vnce, cõfect it with hony, & make a suppositor and drinke Edellium, and make sumigatiõ with it. Or els take of Bole armoniake, of Terra sigillat, of Sanguis draconis, of either an vnce, of Carabe, of Aloes cicotine, of either halfe an vnce, confect this together with the white of an egge, or two, and suppositarely vse it, and drinke of Millifoly with the pouder of a little Carabe.

The 173. Chapter doth shew of the Megrim.

The Megrime.

HEmicrania is compound of 2. words, of Hemi, which is to say in English the middle, & of Graneum which is to say the skul. In English it is named the Megrim, which is a sickenesse that is in the head keping the middle part of the skull discending to the temples, & doth fetch a compasse like a Raine bow, and yet diuers times it will lye more at the one side thẽ at the other, the Barbarus men doth name this sickenes Emigrania.

The cause of this impediment.

This impediment doth come of reume & windes intrused in the head and can not get out but by medicines.

A remedy.

First purge ỳ head with gargarices & sternutaciõs, & other while vse Perahermetis or pilles named Pillule hollãde, & anoynt the temples with ỳ oyle of Nardine, or with ỳ oyle of cufor by, or ỳ oile of Laury, a plaister made of mustard is not worst to lay to the temples, & beware of to much venerious acts, & refraine from eating of Garlike, of Ramsons, of Onions, of Chibolles, and such like. And wyne, strong ale, & strong beere is not good for this matter, and aboue all thinges beware of costiuenes for constupacion, and kẽpe not the head to hot nor to cold, but in a temperance, & vse no potage, nor new ale nor beere, nor hot nor new bread, except

cept it be.xxtiii houres olde, as it doth more plaine appeare in the Dietary of helth.

For Hectica passio, loke in the Chapter named Febris hectica.

For Heper, loke in the Chapter named Paralisis.

The.174. Chapter doth shew of an infirmitie named Hereos.

HEreos is the greke word. In latin it is named Amor. In English it is named loue sicke, and women may haue this sickenes as well as men, yong persons be much troubled with this impediment. Loue sick

The cause of this infirmitie.

This infirmitie doth come of amours which is a feruent loue, for to haue carnal copulacion with the party that is loued, and it can not be obtayned, some be so folish that they be rauished of their wittes.

A remedy.

First I do aduertise euery person not to set to the hart that an other doth set at the hele, let no man set his loue so far, but that he may withdraw it betime, and muse not but vse mirth and mery company, and be wise and not folish.

The.175. Chapter doth shew of an impostume named Herisipula.

HErisipulas is the greke word. In latin it is named Apostema calidū. Some latins doth name it Ignis sacer, Auicen doth name it Spina, because it doth pricke & burne. In English it is named shingles, or the shingilles, and the Barbarous word is named Erisipule. Shingles.

The cause of this infirmitie.

¶This infirmitie most commonly doth come of Coler.

A remedy.

Take of Rose water, & of plantaine water, of either of them halfe a pint, of white wine as much, put this together and wash the place oft. Or els take of red wormes the which do

come

come out of ỹ earth & bray thē in a morter, & put to them a little vineger & make plaisters. &c. Or els take of the flowers of Camomil, of Rose leues, of Violets, the weight of either of thē an vnce, of Pirtilles, of Sumacke, of either of them an vnce & a half, sethal this in white wine & make a plaister & lay it to the place, or els take ỹ ointment of Ceruse, I haue taken houselike & haue stamped it with a litle Cāphire and haue put to it white wine and haue laid it to the place, and haue healed the pacient, and the oile of Roses, or the oile of Violettes bee good for this impediment, mixt together with the white of egges and the iuyce of Plantayne.

The. 176. Chapter doth shew of the kindes of the hernies.

Hernyes. HErnia or Ramex, be ỹ latin wordes. In greke it is named Kyli. In english it is a postumacion in the coddes, and there be three kinds named in latin. Hernia aquosa, Hernia ventosa, Hernia carnosa, which is to say in English, a waterish herny, a windy herny, a fleshey herny, and some do say ỹ there be 7. kindes of the herneys. For this matter loke in the chapter of this boke named Ramex.

The cause of these impediments.

These impedimentes be ingendred in the codde, either of a grosse fleshey humour, or of a grosse waterish humour, or els of windy humour.

A remedy.

If it do come of a fleshey humour or matter. First purge the matter with Diaturbyth, & mollify the codde with Pultesos, and with the oile of Spike and Diaquilon, and after that make incision, and if any of the stones be perished, putrified and corrupted, cutte away the stone with the Hernia, and than take Mastix, of Sanguis draconis, and Dragagant, of either halfe an vnce, beate it & searce it, and compound it with the white of ii. egges, and with a fine linnen cloth make a playster, and lay it on the wounde, and whan this hath sucked out the corrupsion lefte behynde, than

make

make the paciēt whole with any salue ỹ will incarnate the flesh & make whole the skin, & stablish and knit the veynes & sinewes that the stone hang by. If the Hernia do come of a watrish humour, first anoynt the cod with the oyle of Lylies, & then make incision, & draw out the water, & with tēts attractiue, & gētle salues minister. &c. If it do come of vētositie or windy cause, vse clisters & suppositors, that the pacient may be laxatiue, and desolue Bdelium in vineger, & with a fine linnen cloth make a plaister to the codes, & vse to eate diuers times of the electuary named Diapoliticon.

The 177. Chapter doth shew of a Tetter.

Tetter.

HErpes or Herpethe be the greke words. In latin it is named Herpera and some do name it Flaua bilis. In English it is named a Tetter, and some doth name it Lupus or Lupie, because a wolfe hath oftentimes such impedimentes, it doth crepe and corode and eateth the skin, and wareth broader and broder.

The cause of this impediment.

This impediment doth come of putrified bloud, and of coler, or els by corrupt bloud onely, or of coler onely, and Lupus or Lupie is ingendred of a fleumaticke matter, the which doth make a difference.

A remedy.

Trose de Arsenico is good, and if it come of bloud, exhaust ii. or iii. vnces of bloud, & more if nede shall require, & that age, time and strength will permit it. If it come of coler, as it appereth in the Chapter named Colera, and if it be Lupte, cut of the heades of them and rub them with bay salt and Garlike stampt together, and lay ouer them a plate of leade.

The 178. Chapter doth shew of the lawnes.

Iaunes.

HIcterica is the latin word. The barbarus word is Icterica. In English it is named the Jaunes, or the gulffe, & there be three kindes of this infirmitie, which is to say, the yelow Jaunes, the blacke Jaunes, and the grene sickness named

med Agriaca, and some do name it Penefeleon, and Melankyron or Melanchimon is the blacke Jaunes.

The cause of this infirmitie.

The cause of the yelow Jaunes doth come of red coler myxt with blood, or els as I haue had experience, ỹ yelow Jaunes doth come after a great sicknes or a thought taken, ỹ which hath consumed the blood, and then the skin and the exterial partes must nedes turne to yelownes, for lacke of blood, coler hauing the dominion ouer it. The blacke Jaunes doth come of coler adusted, or els of melancoly, the which putrifieng the blood doth make the skin blacke or tawny, & commonly the body leane, for ỹ body or flesh is arifyed & dryed vp. The grene Jaunes doth come of yelow coler myxt with putrified fleume, and corruption of blood.

A remedy.

First for ỹ yelow Jawnes, take of Iuory made in smal pouder halfe an vnce, of Turmaryche three quarters of an vnce, of English saffron the weight of a groate, compound al this together and drinke of it a porcion of the pouder morning & euening with stale ale. And for ỹ blacke Jaunes, first purge Melancoly, as it doth appere in the Chapter named Melankyron. And for the grene Jaunes, or the grene sicknes, loke in the Chapter named Agriaca, which is the grene Jawnes.

For Hiocianum, loke in the second booke named the Extrauagants, in the ende of this booke.

For Hidrocela, loke in the Chapter named Ramex.

The 179. Chapter doth shew of the Hidropsies.

Dropsy

Hidrops or Hidropes or Hidropesis is derined out of a word of greke, named Hidor, which is water, for ỹ sicknes, doth come of a watrish humour. The olde auciẽt greks did name this sickneſſe Lercoplegmatia. In English it is named the hiedropise or the dropsy. There be two kindes of the dropsies, the first is named Ascites, the second Alchites. For this matter loke in the Chapter named Aschites. The secõd

kinde

kinde of the hidropses is named Timpanites, & for that matter loke in the chapter named Timpanites. The third kind of the dropsies is named Sarcites, and some doth name it Iposarca. For this matter loke in the Chapter named Anasarca. These things be good for the hiedropsies diamoroson, Pillule sebelie, Pillule alkengi, and pilles of Reuberbe.

¶ The. 180. Chapter doth shew of a watrish humour in the skin of the head.

Hldrocephalos is the greke word. In latin it is named Morbus aquosus in cute capitis. In English it is named a watrish humour in and vnder the skin of the head, and it may be other perticuler members nigh to the place.

The cause of this infirmitie.

This infirmitie doth come of abūdance of reume in the head and with coldnes there taken.

A remedy.

First eschew coldnes, and than vse sternutacions & gargarices, than purge reume, & vse labour an stuphes wet & drye, and see that the body be laxatiue, and vse Clisters, & beware of contagious meates and drinkes, and specially beware of ale, new wine, and new bere.

The 181. Chapter doth shewe of one of the kindes of shortnesse of winde.

HOccomia or Occomia be the lattin words, In English it is named rotlyng in the throte, or shortnes of wind. Rotlig in the throte

The cause of this infirmitie.

This infirmitie doth come when that Asthma and Disna be ioyned together.

A remedy.

First

Fyrst vse a Ptisane, & than take an easy purgation, & kepe the belly warme & laxatiue, and vse Lucianum de puro, and beware of eating of hard chese and nuttes.

¶ For Histera puiux, loke in the Chapter named Isterichi puiux.

The 182. Chapter doth shew of a man.

A man. HOmo is the latin worde. In greke it is named Athopos, or Auir. In Englishe it is named a man or a woman, which be reasonable beastes, and man is made to ỹ similitudenes of God, and is compact and made of. xv. substances. Of bones, of grissles, of sinewes, of veynes, of artures, of stringes, of cordes, of skin, of pannicles, pellicles, or calles, of haire, of nailes, of grece, of flesh, of blood, and of mary within ỹ bones, a man hath reasō with Angels, fæling with beastes, liuing with træs, hauing a being with stones.

For Hypophtalmia, loke in the Chapter named Ophtalmia.

The 183. Chapter doth shew of standing vp of a mans haire.

Standing vp of haire HOrripilacio is the latin worde. In English it is named standing vp of a mans haire.

The cause of this impediment.

This impediment doth come of a colde reume mixt with a melancoly humour and fleume. It may come by a folish feare when man is by him selfe alone, & is a frayde of his owne shadow, or of a spirit. O what say I, I shuld haue sayd, afrayd of a spirit of the buttry, which be perylous beastes, for such spyrites doth trouble a man so sore that he can not dyuers times stand vppon his legges.

All this notwithstanding, without any doubt in thundering & in lightining, & tẽpestious wether, many euil things hath bene sene & done, but of al these aforesayd things, a whole

winde

winde I do not loue, I in this matter might both write and speake, the which I will passe ouer at this time.

The second cause of this impediment.

This impediment doth come of a faint heart, and of a fearefull minde, and of a mans folysh conceyte, and of a timerous fantasy.

A remedie.

First let euery man, woman or childe, animate them selfe vppon God, and trust in him that neuer deceued man, that euer had, hath, or shall haue confidence in him, what can any euill spirit or diuell doe any man harme, with out his will. And if it be my Lorde Gods will, I would all the diuels of hell did teare my flesh all to pæces, for gods will is my wil in all thinges.

¶ The 184. Chapter doth shew of the foure humours of the foure complexions of man.

THere be foure humours, otherwise called the foure complexions of man, which is to say fleume, bloud, coler, and melancoly. And whosoeuer he be that hath the one humour hath ỹ other, but not of equal porcion, for lightly euery man hath more of the one complerió then of the other, for it doth not kæpe an vniformitie but in fewe men. The iiii. cõplexions.

The cause of the humours.

God made them in man, when he made man, ¶ he did make man perfect of foure humours, in true porcion, but after that thorow sensualitie man did alter his humours or complexion, setting them out of order and frame.

A remedy.

To purge humours, vse Acetum squilliticum, and pilles named Pillule agregate, the greater Pillule fetide. ¶c. And to disolue humors, the which doth come to the sinewes, vse Pillule euforbij, and such like.

¶The 185. Chapter doth shew of the Hypocondre.

HIpocondrion is ỳ Greke word. In latin it is named Hipocondrium. In english it is named the Hipocunder the which doth kepe the compasse of both the sides about the breastes or pappes, in ỳ which places may be diuers impedimẽts

The cause of this impediment.

The impediments of the Hipocunder doth come either of ventositie, or els of some euill humour there lying & being, it may come of the impediments of the splen, or the impedyments of the liuer, or els of some Appostumation and some such lyke thinges.

A remedy.

If this matter do come of ventositie, vse Mellicrat conditie & the decoction of Alhas. If it do come other wayes, vse the sirupe of Eupatory. And if it do come of the splene, or of the Lyuer, loke in the Chapters named Splen and Ephar.

Thus endeth the letter of H. And here beginneth the letter of I.

The 186. Chapter doth shew of a winde vnder the skin.

vrinde.

LEtigacio is the latin word. In english it is named a winde, ỳ which may be in many members of man, specially & most commonly it is vnder the skin.

The cause of this impediment.

This impediment doth come of a vapzous vẽtositie or wind intrused vnder the skin and can not get out, it may also be in many other members.

A remedy.

The remedy of this infirmitie doth much rest in the rectification of digestion, that is to say, the meate the which a man doth eate, be not of ventositie ingendzing winde, and than vse purgations, scarificaciõs, boring, flebothomy, & stuphes. And for this matter the medicines the which doth serue in the Chapter named Tromos, is good for this impediment.

The

The 187. Chapter doth shew of a sickness named saint Antonyes fyer.

IGnis sancti Anthonij, Ignis persicus and Pruna be the latin words. In English it is named saint Anthonyes fyer, they be like wheales ỹ which doth burne as fyre, howbeit, Ignis persicus or saint Antonyes fyer is not so vehement as is the infirmitie named Pruna, for Pruna is more grosser & greater, and doth burne more then doth saint Anthonyes fyer. Saint Anthonis fyer.

The cause of this impediment.

¶This impediment doth come of the corruption of bloud, or of coller adusted

A remedie.

Take of houselike two handfuls, stamp it and mix it with the iuice of Plantaine, & make a plaister of it, and lay it to the place infected, or els take of the iuice of Smalage halfe a pint, of the bran of Barly three handfuls, mire this together with a little Hony and make a plaister, or els take of ducks meat which be little greene things the which doth lye vpon water three handfuls, of Violet leues an hãdfull, stamp this together with a little of the oyle of Roses & make a plaister. For Ignis sacer looke in the Chapter named Herefipulas.

The 188. Chapter doth shew of puffing or swelling of the flesh.

IOterus is the greeke word. Bilis is the latin word, & Celsus doth name it Aurigo, & some latins doth name it Arquatus. In english it is named a puffing or a swelling in the flesh, puffing vp the skin as one were poisoned or stonge with some venemous worme or beast, & some grekes sayth that Icterus is he the which hath any of the hernyes in the codde, looke in the Chapter named Hernia. Svvelling,

The cause of this infirmitie.

¶This infirmitie doth come of a corrupt and venemous humour.

A remedy.

First take of Triacle or els of mitridatū. iiii. or. v. times, thā take easy purgations, as ỳ pacient is able to receiue, & after ỳ vse Seuphes & bathes, & flebothomy, as nede shall require. For Illica passio, loke in the Chapter named Cordapsis.

¶ The 189. Chapter doth shew of the kindes of Scabbes and Rynge wormes.

A kinde of ring vvormes.

IMpetigo is ỳ latin word: and some latins do name it Zerna or Zerma, this sicknes doth differ in the more and lesse, the Grekes doth name this sickneſſe Lichin, the Barbarus word is named Lechena. In english it is named roughneſſe of the skin, or scabbes in the skin, and ther be two kindes, the one is a dry scabbe and the other is wet, or an vlcerous scabbe named in english a King worme, or being of ỳ force.

The cause of these infirmities.

These infirmities doth come vnder this maner. First by lying with any scabious person, by euill drinkes drinking, & eating of euil and naughty meates, & diuers times it doth come after a greate sicknes. And if the scabbes be dry, it doth come of melancoly, & if they be wet, & water issuing out of them, it doth come of putrified fleume or els of corrupt blud.

A remedy.

First if it be dry scabbes, purge melancoly w̄ Pillule lucis & Pillule Indie. And if it do come of ỳ corruption of blud or putrified fleume, purge ỳ body with pills stomaticke. Pilles of Sarcocol, & pilles of Serapion, & after ỳ anoint ỳ boby w̄ ỳ oyle of Tarter, or els take of dock rots. iii. or. iiii. hādfuls bruse thē & seth thē in vineger, & wash the body, or els take of the pouder Pyeos three or. iiii. vnces, of the bran of beanes two handfuls, myx this with hony & white wine & wash the body. Or els this is the best to kill all kindes of scabes, take of ỳ oyle of Bay three vnces, & mixe it with an vnce of mortified Mercury, the which is mortified with fasting spittle

and

and anoint ꝯ body thꝛée times, & the oyle of egges, and the ſirupe of Fumitoꝛy is good foꝛ this infirmitie. And foꝛ this matter looke in ꝯ Chapter Pſora, and Scabies and Lichen.
Foꝛ Incubus, looke in the Chapter named Ephialtes.

¶ The. 190. Chapter doth ſhew of inciſions or cuttinges.

INciſio is the latin woꝛd. In Engliſh it is named inciſion oꝛ cutting. Ther be diuers inciſiõs oꝛ cuttings, as cutting of a mans arme oꝛ legge, oꝛ any other perticuler member, but the very true inciſion doth belong to the cutting out of ſtones of a mans body, oꝛ els of cutting of ruptures, oꝛ herneyes, and other impediments in the belly, & ſome ſaith letting of bloud in a veine oꝛ cupping oꝛ boring be inciſions. Inciſion or cutting.
Foꝛ this matter, looke in ꝯ Chapter named Flebothomia.
Foꝛ Inteſtina, looke in the Extrauagantes in the ende of this booke.
Foꝛ Incendium ignis, looke in ꝯ chapter named Cumbuſtio.

¶ The 191. Chapter doth ſhew of inflaſions or ſwillenges.

INflacio is the latin woꝛd. In engliſh it is named an inflacion, oꝛ ſwelling, oꝛ bolling, oꝛ riſing of humoꝛs in ꝯ fleſh. Inflacion.

The cauſe of this impediment.

THis impediment doth come, oꝛ is ingẽdꝛed many waies as by rumatike humours, coꝛruption of bloud, oꝛ by the admixtion of euill humours. And where many doctours in phiſicke, doth hold diuers opinions in this infirmitie, ſaying that inflacions doth differ from Apoſtumacions, conſidering that all inflations doth appeare exteriallly, and Apoſtumacions moſt commonlie be interiall, I do ſay, al inflacions and Apoſtumacions be nuters, foꝛ they may be as wel exterial, as interiall.

A remedy.

Take of the dung of a Gote thre vnces, of Pyeos two vnces, make pouder of it, compound this together with clarified hony, and make a plaister, & take an easy purgation made of ỹ coddes of Sene, or els take of Cassia fistule two drams, or seth of Polipody thre drames in stale ale clarified, and stampe it and drinke it.

For Intellectus loke in the Chapter named Memoria.

The. 192. Chapter doth shew of suppresion of a mans body.

Stopping of vvater.

ISchuria is the greke word. In latin it is named Suppresio vrine. In englisch it is named suppression of vrine, that is to say, that when a man would pisse and can not.

The cause of this impediment.

¶This impediment doth come many wayes, either by oplacion or stopping of the stone, or some grosse humour, or els thorow some euil humour growing in ỹ condite of the vrine, or els it may come thorow long retencion, or long holding in a mans water.

A remedy.

Take of ỹ sedes of Gordes thre drams and they made in pouder, drinke it with white wine or renish wine. Or els take halfe an vnce of Parcely sedes, and of Geate stones a drame, make fine pouder of it, & drinke it with white wine.

For Ischiadici, loke in the Chapter named Sciatica passio.

For Isophagus loke in the Chapter named Isophagus

The 193. Chapter doth shew of suffocacion in the belly.

Suffocacion of the modes.

ISterichi puiax be the greke wordes. In latin it is named Suffocacio vteri. In englisch it is named the suffocacion of the belly or matrix.

The cause of this impediment.

This

¶This impediment doth come of ventositie and coldnes taken, this sickness in women is named the suffocation of the matrix.

A remedy.

For a remedy loke in the Chapter named Melon and Matrix.

The 194. Chapter doth shew of a mans ioyntes.

IVnture is the latin word. In Greke it is named Chondili. In English it is named the ioynts of a man, which may haue diuers diseases. Ioyntes

The cause of the diseases of the ioyntes.

The diseases of the ioyntes doth come either by colde taking, or els by some strayne or brose, it may come by the pockes or by the gout, or other diseases lyke to these.

A remedy.

¶If it do come of colde, purge the matter with Yera pigra, and Yera hermetis. If it do come of heat, take the Electuary of the iuice of Roses, and then vse Locall playsters, and among all other things a hot Cowtorde is not the worst.

Thus endeth the letter of I. And here foloweth the letter of K.

For Karabitus, loke in the Chapter named Phrenitis.
For Kyon, loke in the Chapter named Garcarion,
For Kili, loke in the Chapter named Hernia.

Thus endeth the letter of K. And here beginneth the letter of L.

The 195. Chapter doth shew of a mans lips.

Lypps. LAbia is the latin word. In Greke it is named Chili. In English it is named lips, the which may haue chappes and other diseases.

The cause of Chappes.

¶Chappes in a mans lippes, may come of a sharp or bitter winde, or it may come through heat of the liuer and stomake.

A remedy.

¶Anoint thy lipps with the oile of swéet Almons. And for this matter loke in the Chapter named Fissure.

The 196. Chapter doth shew of teares of water, the which doth distill from the eyes.

Teares LAcrime is ỹ latin word, In Gréeke it is named Dacria. In english it is teares or water distilling from the eyes.

The cause of this impediment.

This impediment doth come of a salt humour in the head, discending out of the head to ỹ eyes. Also to go or to ride against a sharpe wind wil cause teares or water to come out of the eyes, sorow, care or paine, wil cause one to shed tears, vnkindnes of a man to displease God in offending or displeasing him, wil cause man, womã, & childe, to wepe & shed teares, for the which the grace and mercy of god is sufficiẽt.

A remedy for salt humours the which doth descend to the eyes.

Fyrst vse to drinke the water of the iuice of Betony, & vse to take Gargarices liquid & vnliquide, and otherwhile take of the pilles of Coche to purge the head and the stomake.

For Lapis, loke in the Chapter named Lythasis, & Nephresis.

For Latus, loke in the Extrauagantes in ỹ ende of this booke.

The 197. Chapter doth shew of the curding of a womans mylke.

Lac

LAc is the latin word. In greke it is named Gala. In englisch it is named milke. And here I do speake onely of the curding of womans milke, for other milkes loke in the Dietary of health.

The cause of Curding of womans milke.

Mylke.

Womans milke is curded thorow euil digestion of meats and drinkes, and thorow opilacions, and otherwhile it doth come for lack of exhausting, or sucking, or drawing out the milke when it should be drawen.

A remedy.

For this matter loke in the Chapter named Mamil, & if there be any appostumacion there, exhaust some bloud the contrary syde in a vaine named Cardiaca, & kepe the brests warme, and vse a good moderate dyet, eating no meate the which doth ingender grosse and corrupt humours, and here springeth the original of them whose arme holes doth stink, for it doth come of grosse and superfluous humours, as well in man as in woman.

¶ The 198. Chapter doth shew of werines Copos

vverines.

LAssitudo is the latin word, in greke it is named or Comatos. In English it is named werines.

The cause of this impediment.

This impediment doth come of to much labour, or els it doth come of debilitie & weakenes, or of great sluggishnes, not lust to labour.

A remedy.

First vse moderate labour, and then take good meates & drinkes, and lye in a soft and easy bedde, & drinke potet ete to bedward. And further for this matter, loke in the Chapter named Fatigacio in the Extrauagantes.

Lacerti is the latin word. In englisch it is named lacertes which be bones, & some say it is little straines ỹ which doth come from the head to the necke, & to the eares & the face.

Lacuna it is a little hole in the rouse of the mouth.

The.199.Chapter doth shew of Leprousnes.

Leprousnesse. LEpra,is the Latin word.In Greke it is named Psora.In English it is named Leprousnes,& there be foure kinds of Leprousnes,which is to saye,Elephancia,Leonia,Tiria,& Alopecia.These foure names or kindes of leprousnes doth take their names of foure kindes of beastes, for these foure kindes of Leprousnes hath the porperties of the beasts as it appeareth playnely in the Chapters of the sycknesses.

For Lecoflegmancia,looke in the chapter named Idrops.

The 200.Chapter doth shew of Fracles in a mans face and body.

Fracles. LEntigo or lentiginos,be the latin wordes.In Gréke it is named Phacos.In englisch it is named fracles,the which is in ones face and body.

The cause of this infirmitie.

This infirmitie doth come either by the caliditie of the sun, or els by the corruption of ỹ Ayer,or by some interiall cause in reteining some superfluous humour.

A remeare.

First be let bloud of a veyne named Cephalica. And if the Fracles do go ouer all the body,be let bloud in a veyne named Mediana,and then purge the body with Pillulis aureis and Pera pigra,and than wash ỹ body with the water that these things folowing is soden in , the bran of Barly , of beanes,of Fenugrek,& put in violets & an vnce of ỹ oile of bitter Almons and such like,& anoint the place or places.

The 201.Chapter doth shew of depilacion,otherwise named Tankerbalde,or knaue balde,

Lepus

LEpus marinus be the latin wordes. In Greke it is named legos thalasios. In English it is named depilacion of a mans haire, which is to say, hauing haire before in the head & no haire behinde, for the heare of the sea, hath no haire on ỹ hinder part, for this matter loke further in ỹ chapter named Capilli, & in the second booke named the Extrauagãtes, in the end of this booke. And some doth name this sickness a watrish scabbe that runneth abroad, & some doth take it for a kind of vometing, loke in the Chapter named Lepus marinus in the Extrauagantes in the end of this booke. Dipilcion.

The 202. Chapter doth shew of a webbe rooted in the eye.

LEncomata or Lencoma is the Greke worde, as some doe say. In English it is a webbe the which is roted in & vpon the eye or eyes. A webbe

The cause of this infirmitie

This infirmitie is engendred of a viscus humour or rume, and it may come of a stroke or some great brose.

A remedie.

For this matter purge the head and the stomake with ỹ pilles of Cochee, & vse Gargarices, and after that vse Coltices, but I would counsel euery man not to meddle with it if it be veterated and olde. &c.

The. 203. Chapter doth shewe of a kinde of Leprousnes named Leonia.

LEonia is the greke word. In englisch it is named the Lions prosperitie, for this word is deriued out of Leo leonis, which is in English a Lyon, for as the Lyon is most fearcest of all other beasts, so is ỹ kinde of Leprousnes most worst of al other sicknesses, for it doth corode and eate the flesh to the bones, and the flesh doth rot away. A kinde of Leprusnes

The cause of these infirmities.

This infirmitie doth come either by kinde, or els a childe

child conceiued when the mother is menstruous, it may come also of putrified coller and melancoly.

A remedie.

If this infirmitie do come by nature or kind, or by any menstrous humour there is no remedy, but onely God and pacience. If it doe come of a venemous humour, as a melãcoly humour or such lyke, purge the humour, as it is specified in ỹ Chapter named Melancolia, and vse stuphes & bathes, and purgations, & vse the diet & the medicines, as is specifyed of Lignum vite, or Guaicum, and beware of grosse meates eating, and of repletion.

The 204. Chapter doth shew of vnperfite digestion and egestion.

Imperfect digestion.

Lienteria is the greke word. In latin it is named Leuor. In english it is named the lientery or imperfit digestiõ, which egestion doth differ from Colerica passio, & from Catastropha, as it doth appeare in their Chapters.

The cause of this infirmitie.

This infirmitie doth come of lubricitie, of slyding of the meate out of the stomake, the mawe and guttes without perfect decoction or digestion.

A remedy.

Drinke of raine water v. or vi. draughts in a day, or els take of water cresses, & stamp thẽ, & drinke ỹ iuice of it with the iuce of plantain, or els take of plantaine thræ handfuls, of saint Johns wort thræ hãdfuls, of Cresses as many hãdfuls, seth this in a galõ of raine water, or a galõ of red wine to a potell or more, than straine it, & put to it. y. vnces of the pouder of Cinamon, and drinke of it diuers tymes.

The 205. Chapter doth shew of blere eyes.

Blere eyes.

Liptitudo is ỹ latin word: in english it is named blere eies which is whẽ ỹ vnderlid of ỹ eye is subuerted. Rasis doth say ỹ Liptitudo is whẽ ỹ white of ỹ eye is turned to rednes.

The

The cause of this impediment.

¶This impediment doth come of a salt humor or of superabundance of rume with corruption of blood.

A remedy.

First purge ỹ head as it doth appere in the Chapter named Caput, & vse daily gargarices & sternutaciõs, and wash the eyes oft with colde water and a fine linnen cloth, and to bedwarde anoint the eyes diuers times with Tutty, and than wash them in the morning with cold water.

For Ligmos, loke in the Chapter named Singultus.

The 206. chapter doth shew of the kindes of Scabbes.

Lichem is ỹ greke word. Lichena is ỹ barbarus word. In latin it is named Zerna, or Impetigo, & some doth name it Mentagra, & some greciãs doth name it Psora. For this matter loke in the Chapter of ỹ aforesayd names. But Psora in greke is taken for one of ỹ kindes of leprousnes, which is a perilous sicknes & is infectious, & so be al maner of kindes of scabbes, wherfore I do aduertise al maner of persõs, ỹ which be infected, not to ly in bed wt these infirmities or any other disease, like as ỹ pestilẽce ỹ sweating sicknes, or any of the kindes of the ague or feuers, or any of the kinds of ỹ falling sickneſſe & tuty like, and Mentagra is ingendered of a grosse melancoly humour. Scabbes.

For Liena loke in the Chapter named Splen.

The. 207. Chapter doth shew of a mans splene.

Lien is ỹ latin word. Splen is ỹ greke word. In englisch it is named a splen, ỹ which doth lye on the left side & doth make a man to laugh, ỹ which may haue diuers impedimẽts as it doth more plainly appere in the Chapter named Splen: great study, & long writing, & pẽcifulnes, thought, & care doth hurt the splen, and honest mirth, with honest company, doth comfort the splene, & so doth all redolent & odiferous sauors. The splene.

For Limphaticarom loke in the second boke named the Extrauagantes.

The

The 208. Chapter doth shew of a mans tongue.

A tongue

LIngua is the latin word. In græke it named Glossa or Glotra. In english it is named a tongue. The tongue of man is an instrument or a member, by the which not onely talking but also ỹ knowledge of mans mynd by ỹ speaking of ỹ tongue is brought to vnderstãding, ỹ reasõ may know the truth frõ the falshod, & so conuerse. The tongue is ỹ best and the worst official member in man, why, and wherefore, I do remit the matter to the iudgement of the readers. But this I do say ỹ the tongue may haue diuers impedimẽts beside slaundering & lying, the which is ỹ greatest impedimẽt or sicknes of al other diseases, for it doth kil ỹ soule without repentance. I passe ouer this matter, and will speake, of the sicknesses which may be in mãs tongue, ỹ which may swel, or els haue fissures, or wheales, or carnelles, or the Palse.

The cause of these infirmities

¶ If the tongue do swell, it doth come of the corruption of bloud, or els of superabundance of rume, or euil diet, as surfeting, &c.

A remedy.

If it do come of corruption of bloud, exhaust two or three vnces of bloud, as age and strength wil permit it with time conuenient, & then purge the head with pilles of Cochée, and vse gargarices. If it do come of rume, take of ỹ iuice of night shad otherwise named Solatrum, & let the pacient holde in his mouth, as long as he may v. spõefuls one after an other. If it do come of a palsey, it doth come of a great anger or feare, or els of extreme colde, or els of drinking of to much wine, & drinking of euill drinks of sundry brewings, some good & some badde, some newe & some stale, and it may come of eating of euil meates, vse therefore diuers times to lay a graine of Castory vpon the tongue, and refraine from such things as may be the occasion of this sicknes rehearsed. If there be fissures in ỹ tongue or chappes, it doth come of some colerike humour which doth cause ariditie and drines of the

tongue,

tongue,for such matters vse mellilote & moyst thinges. If ther be wheales in the tongue,it doth come of surfeting and keping of euill dyet,& drinking late of hot wines & strong ale,and it may come of heat in the stomake,for this matter first vse good dyet,and than purge the head,and vse of Gargarices with sternutacions.

For Lipothomia loke in the Extrauagants in the ende of this boke.

The.207.Chapter doth shew of the stone in the bladder.

LIthiasis is the grēke word,in latin it is named Calculus in vesica,and Lapis is taken for al ỹ kindes of the stones. The stone
In english Lithiasis is ỹ stone in the bladder.And some doth say that Nefresis is the stone in the raines of the backe,therfore loke in the Chapter named Nefresis.

The cause of this impediment.

This impediment doth come either by nature,or els by eating of euill & viscus meats and euill drinkes,as thick ale or bere,eating broyled & fryed meates,or meates ỹ be dried in ỹ smoke,as bacon,martinmas beefe,red herring,sprottes, & salt meates,& crustes of bread,or pasties,and such like.

A remedy.

If it do come by nature,ther is no remedy,a man may mittigate the paine & breake the stone for a time,as shalbe rehersed.If it do come accidentally by eating of meates ỹ wil ingender the stone,take of the bloud of an Hare,& put it in an earthen potte, and put therto three vnces of Sarafrage rootes,and bake this together in an ouen,& than make pouder of it,and drinke of it morning and euening. For this matter this is my practise,first I doe vse a dyet eatting no newe breade,except it be.xxiiii.hours olde. I refuse Cakebread,Saffron breade,Rye bread,leuen bread,Cracknels, Simnels,& al maner of crustes,thā I do drink no new ale, nor no maner of bere made with hoppes,nor no hot wines.

I doe

I doe refraine frō flesh & fishe, which be dried in the smoke, and from salt meates & shel fishes. I do eate no grosse meats nor burned fishe nor flesh, thus vsing my self I thanke God I did make my selfe whole and many other, but at ỳ beginning whē I went about to make my selfe whole, I did take the pouder following. I did take of Broome sædes, of percilie sædes, of Saxafrage sædes, of Gromel sædes, of either of thē an vnce, of Jete stone a quarter of an vnce, of date stone as muhe, of egge shelles that chekin hath laine in the pith pulled out halfe an vnce, make pouder of all this & drinke half a sponefull morning and euening, with posset ale or whyte wine. Also the water of hawes is good to drinke.

For Lumbe loke in ỳ Extrauagāts in ỳ end of this booke

The 210. Chapter doth shew of obliuiousnes.

Obliuiousnes

LEthargos is the Greke worde. And some Grecians doth name it Sirsen. The barbarous men doth name it Litergia. In latin it is named Lethargia or Obliuio. In english it is named obliuiousnes or forgetfulnes.

The cause of this impediment.

¶This impediment doth come thorow cold rume, the which doth obnebulate mans memory, and doth lye in the hinder part of a mans head, within the scull or brayne panne.

A remedy.

First if nēde require vse Flebothomy, and aboue al things marke or se that the body be not costupated or costiue, but laxatiue, and vse gargarices, and otherwhile vomites, and anoynt the head with the oyle of Castory, and the oyle of Roses, compound with Aceto squilitico, & let such men hauing this impedimēt, beware of drinking to much strong drinks, as wine and ale, and eating of Garlike, Lēkes, & Onions, and such like.

The 211. Chapter doth shew of a skurfe in all the body.

Luce

Skurfe.

LVce or leuci be the grēke words. In latin it is named Vitiligo. In English it is named a scurfe in all the body.

The cause of this infirmitie.

This infirmity doth come of a colerick & melancoly humour.

A remedy.

For this matter I do take iii. vnces of bores grece ỹ skins pulled out, thē I do put to it an vnce of the pouder of oister shels burnt, & of ỹ pouder of brimstone, & iii. vnces of Mercury mortified wō salting spettle, cōpound al this together & anoint the body. iii. or iiii. times, & take an easie purgation.

For Lugia, loke in the Chapter named Dubaleth.

The 212. Chapter doth shew of long white wormes in ones belly.

Wormes.

LVmbrici is the latin word. In grēke it is named Elmitha. In English it is named long white wormes in the maw, stomake and guttes.

The cause of this infirmitie.

This infirmitie doth come of superabundance of fleumaticke humours.

A remedy.

If any mā wil take a Plow mans medicine, & the best medicine for these wormes, & al other wormes in mās body, let him eate Garlike. For this matter loke further in the Chapters named Vermes, & in Affarides and in Cucurbiti.

The 213. Chapter doth shew of Lunatike men & women.

LVnaticus is the latin word. In English it is named for a lunatike persō ỹ which wil be rauished of his wit ones in a mone, for as the mone doth change & is variable, so be those persons mutable and not constant witted.

The cause of this impediment.

This impediment may come by nature & kind, & then it is vncurable, or els it may come by a great feare or study.

A remedy.

First be not solitary, nor muse not of studious or supernatural matters, vse mery company, & vse some mery & honest

passime, be not long fasting, vse warme meates, and drinke wel to bedward, to make or to prouoke slepe: slepe not in the day, and vse the medicines which be in the Chapters named Memoria, Sensus, and Anima.

The 214. Chapter doth shew of intemperance.

Intemperance.

LVxus is the latin word. In greke it is named Asotia. In english it is named intẽperance. Tẽperance is a morall vertue & worthie to be praised, cõsidering ỹ it doth set al vertues in a due order. Intẽperãce is a great vice, for it doth set euerie thing out of order, & wher ther is no order ther is hor ror. And therfore this word Luxus may be takẽ for al kinds of sẽsuality, ỹ which can neuer be subdued wout ỹ recognisiõ & knowledge of a mans selfe what he is of him selfe, & what god is. And for as much as God hath giuen to euery mã liuing frẽ wil, therfore euery man ought to stãd in the feare of god, & to loke to his conscience, calling to God for grace, and daylie to desire & to pray for his mercy, and this is the best medicine that I do know for intemperance.

Thus endeth the letter of L. And here after foloweth the letter of M.

The 215. Chapter doth shew of the principal veines in mã.

Principall veynes.

MEdiana I do take him here for the first veine, thã is cardiaca & Sophena, & Cephalica, & Basilica, & Saluatella, & Epatica, & Sciatica, & ỹ hemorodial veines, Mediana doth lie in the middle of ỹ armes, & any of the veines be opened for any passiõ or grefe about the heart. Cardiaca is at ỹ one side in the middle of the arme, & is opened for passiõs & diseases about ỹ hert. Sophena doth lye a litle frõ ỹ ankle, & is opened for passiõs in ỹ liuer & ỹ stones. Cephalica doth lie a litle vnder ỹ thome & is opened for passiõs of ỹ head & eies. Basilica is opened for passiõs of ỹ liuer & for the feuer quartain. Saluatella doth lie betwixt ỹ litle finger & the lech finger, & is opened to clense al the body. Epatica is opened to clense ỹ liuer. Sciatica doth lie in ỹ outwarde part of ỹ fẽt & is opened

for

for the Sciaticke passion. The hemorodial veines be opened to purge melãcoly. There be many other veynes opened for other impedimentes long to rehearse at this time.

The 216. Chapter doth shew of a sodeine sicknes.

MAlus morbus be the latin words. In English it is named an euil sicknes. Euery sicknes in it self is euil to ỹ body, but this hath his name of a proper sicknes named a sodein sicknes ỹ which doth fal to a man. And ther be many sodein sicknesses, as ỹ pestilẽce, the kinds of feuers, ỹ sweating sicknes, the masels, ỹ smal pockes, the cramp, the palsey, and soũding, & many such like sicknesses, but here it is taken as many & diuers doth hold opiniõ ỹ it is the French pockes, wherfore loke in the Chapter named Maly frantizoz, and the Chapter named Morbus Gallicus. A sodeyn sickenes.

For Madarotes loke in the second boke named the Extrauagantes.

The 217. Chapter doth shew of the French pockes.

MAla frantizoz is the Araby word. In latin it is named morbus gallicus or Variole maiores. In english it is named one of ỹ first kinds of the frẽch pockes ỹ which be scabs & pimples like to leprositie, wherfore for this matter or sickness loke in the chap named Morbus gallicus. The greciãs cã not tel what this sicknes doth meane, wherefore they do set no name for this disease, for it did come but lately into spain and fraunce, & so to vs about the yeare of our Lord. 1470. French pockes.

The. 218. Chapter doth shew of a filthy scabbe corrupted.

MAlum mortuum be the latin words. In English it is named a filthy scabbe the which most commonly is in the armes and legges. A filthie Scabbe.

The cause of this impediment.

This impediment doth come most cõmonly of a menstruous woman, & it may come by corruption of bloud, & diuers times it doth come of a melancoly humour adusted.

A remedy.

First make this preparatiue, take of Enula cãpana rootes clensed & cut in peces three vnces, of Fenell rootes the pith pulled out ii. vnces, of the kayes of Ashe trées an vnce and a half, of Scabiouse ii. handfuls, of honisuckles three handfuls, of Fumetory two handfuls, of ỹ tender croppes of burres ii. handfuls, of Sene and Polipody of eche two vnces, of the flowers of Rosemary & of Violets an vnce, of Sicados & Epithime an vnce, confecte all this together with suger plate and Rose water, & make a sirupe, and vse to eate it morning, none, and at night, and than take Pera ruffini, or Peralogodion ruffi, or Theodoricon a dramme or two at a time. For this matter loke further in the Extrauagantes.

The 216. Chapter doth shew of womans brestes.

MAmille is the latin word. In gréke it is named Mastos, or Mazion. In english it is named womens brest ỹ which may haue many impediments, as lacking of milke, curding of milke, inflaming of the brestes, and otherwhile they may be long & great, and otherwhile the skinne may go of from the niples.

The cause of these impedimentes.

These impediments doth come many waies, it may come for lacke of sucking or drawing of the milke, it may come by grossenes of the bloud, it may come of debility & weaknes or opilacions, as when a woman doth lacke milke it may come by to much handling of them, and it may come by nature or grossenes of humours.

A remedy.

If a woman do lacke milke, take of Cristal a drame and a halfe, & make fine pouder of it, and drinke it with Bastard or Muscadell, do this v. or vi. times. Or els take of Fenel, of Malowes, of Anis, of Marche, of eche of them ii. handefulles, lath it in Bastard or Muschadel and straine it, and

drinke

drinke it oft. If the brestes be longe, bigge, and great, make a plaister with hemlockes sodden in white wine, & lay it to the brestes. If there be any inflaminges in ꝑ breste, take the white of two egges, & two handfuls of houseleke, compound both together and lay it to the brest. Or els take Southistell and Dandelion, Violet leaves, the tender croppes of wilde hoppes, of each a handfull, seeth it in posset ale and drinke it. If the milke be cruded in the breste, some olde auctours wil geue repercussiues. I would not do so, I doe thus, I do take Dragagant, and gumme Arabicke, and doe compound them with the white of rawe egges, and the oyle of violets & do make a plaister. Or els I doe take pitch, and do liquifie it in ꝑ oyle of Roses, putting a little doue dunge to it, & dregges of wine or ale and make plaisters.

For Macula in Oculo looke in ꝑ chapter named Tarphati.

The 220. Chapter doth shew of one of the kindes of madnesse.

MAnia is the greke. In lattin it is named Insania or Furor. In English it is named a madnes or woodnes like a wilde beast, it doth differ from a phrenisey, for a phrenisey is with a feuer, and so is not Mania, this madnes that I do pretend to speake now of. Madnes.

The cause of this infirmitie.

This infirmitie doth come of a corrupt blood in the head, & some doth say that it doth come of a bilous blood infused in the head, and some sayth it doth come of weakenes of the braine the which letteth a man to slepe, and he that can not slepe must nedes haue an yole brayne, and some say it is a turning vp so downe in the head, the which doth make the madnes.

A remedy.

First in the chamber wher the patient is kept in, let ther be no picters nor painted clothes about the bed or chamber,

than vse in the Chamber all thinges that is redolent & of swæte sauours, and kepe the pacient from musing & studying, and vse mirth and mery communicatiõ, and vse the pacient so that he do not hurt himselfe nor no other man, and he must be kept in feare of one man or an other, & if nede require he must be punished and beaten, and gine him thre times a day warme meate, and vse to eate Cassia fistula, and Epithime vsed is very good.

The.221. Chapter doth shewe of a mans handes.

Handes

MAnus is ỹ latin word. In Græke it is named Chir. In englith it is named a hand or hands, ỹ which may haue many impediments as chappes, wormes, or drineſſe in the palme of the hands, or some moyst humours and such like.

The cause of these infirmities.

¶ These infirmities doth come either by corruption of blud, or els throw a humour, or els throw the heate of ỹ liuer, or els throw the ariditie of coller.

A remedy.

First he that will be whole in the body & handes, let him vse to wash the hands oft in a day, specially in ỹ morning and after diner & supper, & for any impediment in ỹ handes take of dere suet an vnce, of Malowes thre handfuls, of water two pintes, of secke a pinte, seth all this together & diuers times in a day specially morning & euening wash the hands and kepe them warme out of the winde. Or els take of the pouder of Enula campana rotes an vnce & a halfe, of borres grece iii. vnces, of mercury mortified with fasting spittle an vnce & a halfe, of Camphire a dram and a halfe, incorporate all this together, and morning and euening anoynt the handes and kepe the handes warme from the winde.

The.222. Chapter doth shew of the Matrix of a womã.

The moder.

MAtrix is the latin word. In Græke it is named Mitra. In englith it is named the Matrix or the moder, or the place

place of conception the which hath diuers times many impediments, as Suffocacions, lubricitie, ỹ mole of the matrix. the rising of the matrix the which no mayde can haue for ỹ orifice of that place in a mayde is very strayt, considering there be fyue veynes the which doth breake when a mayd doth lese hir maydenhead.

The cause of these impedimentes.

These impediments doth come of distemperance of the body and of superfluous and moyst humours, or disordering of the midwife, in disordering any woman when she should be deliuered.

A remedie.

If it come thorow suffocacion. Take of Betony leues halfe an vnce, stampe it small and drinke it with white wine and smell to Galbanum and Serapine and make a perfume of Juneper, either of olde lether and sit ouer it, or els take of Piony sedes iii. drames, drinke it with Mellicrate. If the matrix doe fall out, fyrst wash the place twyse or thryse with white wine, or els take of Juneper cut in peces thre vnces, of Mirtiles thre vnces, seth this in running water, & wash the place two or thre times, than take of Galbanum thre drames, drink it with red wine, euery thing that will helpe the falling out of a mans foundemẽt will helpe this impediment, wherfore loke in the Chapter named Anus.

For Melanchima loke in ỹ chapter named Melankyon.

¶ The. 223. Chapter doth shew of the vertue of medicines.

MEdicina is ỹ latin word, in grek it is named Pharmacia or Acesis. In english it is named a medicin, The minis-tracio of medicines doth consist in two thinges, in Theorick which is speculacion, & in practise. The theorcion doth teach ỹ practicioner. The vertue of medicines is to kepe a man ỹ is whole in helth, & he that is sick by medecines may be recouered. And the art of medicines is to gouern & kepe the Medicine

naturall complerion of man in whom it is, and to turne the complerion ỹ is out of a natural course into a natural course wherefore this science of mediciens, is a science for whole men, for sick men, and for neuters which be neither whole men nor sicke men, wherfore I doe aduertise euery man not to set little by this excellent science of medicines, considering the vtilitie of it, as it appereth more largelier in the introduction of knowledge.

For Meli, looke in the Chapter named Membra.
For Mediana, looke in the Chapter of M.
For Mellicerides, looke in the Chapter named Tubercula.

The 224. Chapter doth shew of the blacke Iawnes.

The blacke Iaunes.

MElankyrō is the Araby word. Melanchima is the greke word. In latin it is named Hictericia nigra. In english it is named the blacke Iaunes.

The cause of this infirmitie

This infirmitie doth come of the maliciousnes of melancoly the which doth bring in death, for melancoly and death be concurrant together.

A remedy.

If a man haue the blacke Iawnes with a Feuer quartaine I do remit him to ỹ mercy of god, if ther may be any remedy purge melācoly, & thē do as I haue writtē in ỹ Feuer quartaine, & for ỹ blacke Iaunes without a feuer quartaine, first purge melācoly with pillule Indie, & pillule Lucis, pillule de lapide Lazuli, Pillule Sebely, & a cōfection of muske is good.

The 225. Chapter doth shew of a mans memory or vnderstanding.

Memory

MEmoria is the latin word. In Greke it is named Muime. In english it is named the memory of man, which is concurrant with vnderstanding named Intellectus in latin,

tin, the which both be two powers of the soule, as it appereth in the Chapter named Anima.

To acute and to make quicke a mans memory and vnderstanding.

Use the confection of Anacardine, and to sauour Amber de grece, and to other odiferous sauours.

The 226. Chapter doth shew of the principall member in man.

MEmbra is the latin word. In Greke it is named Melli. In English it is named members, the which be many in man, and they be deuided in principal members, and officiall members. Principal mẽbers be foure, the heart, the braine, the liuer, and the stones of man, and the place of cõception in woman. All other members be official members, an doth office to the principall members, for in the heart be the vitall spirites, in the brayne be the Animall spirites, in the liuer be the natural spirits & in the stones of man, and in the place of cõception is generacion. If any of ỹ principall members be infected or hurt, or out of temperance all the other officiall members must nædes be out of due order and quietnes, but an official member may be hurt and infected, & yet it may be recouered with medicines or salues. &c. Although the lunges, the splene, ỹ tongue, & the eyes be dangerous members to heale, specially if there be in any of thẽ old græfes. Also there be spirituall members beside ỹ principal members, the which be both principal & spiritual members, & these be spiritual members, which is to say, ỹ longs, ỹ midriffe, the arter trach, the Epiglote, and they be named spirituall members, for as much as they do drawe the breath or winde into the body, & doth erpell it out againe. Also ther be other members named in latin membra hetrogenia, which is to say in english cõpound members as ỹ face is compoũd of many things, & so be the legges, and armes, and such like. A member.

The 227. Chapter doth shew of a womans termes.

vvomans flovvers.

MEnstrua is ỹ latin word. In greke it is named Rousginechios. In englisch it is named a womans termes, the which most commonly euery woman and mayden hath, if they be in good health & not with childe, nor geuing no child sucke, from xv. yeres of their age to l. not two yeres vnder or aboue, and where I did say that the womans termes in latin is named Menstrua, that word of latin is derived out of a word named Mensis, which is a mouth, for euery mouth they ỹ haue their health hath their termes or flowers. And there be foure kindes of womans flours, red, tauny, whyte and blackish, the red is naturall, and the other be vnnaturall and not profite, and they betoken infirmitie or sickness to come when they be not red.

The cause of this matter.

¶ The cause of this mater is that God hath ordeyned it to all women from xv. yeres of their age or there a bout, to l. and as long as a woman can bring forth their flowers or haue their termes, so long they may bring forth fruite and haue children or els not.

¶ A remedy for them that hath not their termes, & for them that hath to much of them, and a remedy for them that haue them vnnatuarlly.

If a womans termes do flow to much, exhaust two or three vnces of bloud out of a veine named Cephalica, or els Basilica, or els of Both Sophenes, then let hir vse to drinke of the iuice of Tansy, & of the iuice of Plantaine with red wine. If a womã haue not their terms, take of Waterwort, of Isope, of Diganum, of Calamint, of Colloquintida, of Calamus, Aromaticus, and of Ameos & such like, and take thẽ in simples or compound, & vse it ix. times, one day after an other, twise or thryse.

The 228. Chapter doth shew of a certaine kinde of Madnes named Melancholia.

Melan-

Melancholia is deriued out of two wordes of Greeke which is to say of Melon, which is to say in latin Niger. In English it is named blacke and of Colim, which is to say in latin Humor. In English it is named an humour, the deriuation of this word is as well referred to this sickenes as to ỹ humour which is one of the complexions. This sickenes is named the melancoly madnesse which is a sicknes full of fantasies, thinking to here or to see that thing that is not heard nor seene, and a man hauing this madnes, shal thinke in himselfe that thing that can neuer be, for some bee so fantasticall that they will thinke themselfe God or as good, or such lyke thinges perteyning to presumption or to desperation to be dampned, the one hauing this sickenes doth not go so farre the one way, but the other doth dispayre as much the other way. A kinde of madnesse.

The cause of this impediment.

¶ The original of this infirmitie doth come of an euil melãcoly humour, and of a stubberne heart, and running to farre in fantasies, or musing or studying vpon things ỹ his reason can not comprehend, such persons at length wil come and be very natural fooles, hauing gestes with thẽ, or els peuish fantasticall matters nothing to the purpose and yet in their conceyt doe thinke themselues wise.

A remedy.

First in the beginning let them beware of melãcoly meats, and let them vse cõpany, & not be alone nor to muse of this thing nor of that matter, but to occupy him in some manuel operation, or some honest pastime, and let them purge melãcoly, and vse to eate Cassia fistula, and vse myrth, sport, play, and musicall instruments, for ther is nothing doth hurt this impediment so much as doth musing and solicitudenes. For this matter loke in the Chapter named Mania.

The 229. Chapter doth shew of an humour named Melancoly.

Melan-

Melãcoly

MElancolia is deryued as I haue sayd in the Chapter before this, of two wordes of Greke, and the Latins doth name this word Melancolia as the Grecians doth. In English it is named melancoly otherwise named black coller which is one of the foure complexions or humours, & is colde and dry, and there be two kindes of Melancoly, the one is naturall and the other is vnnaturall. Naturall Melancoly is like ỹ dregs of bloud which is blackysh: vnnatural Melancoly is ingẽdred of coller adusted, & of the dregs of fleume, & of the dregges of bloud, Diasene, pilles of Inde, pilles lapide lazuli, Pilluli de lucis be good to purge Melancoly.

A remedy to purge coller and melancoly if it be superfluous or vnnaturall.

Catholicon and Diaphenicon, and Polypody and such like, be good to purge coller, & melancoly humours Peraruffini, and as it doth appere more largely in ỹ Dyetary of health.

For Meri, loke in the Chapter named Isophagus.

For Mentagra loke in the Chapter named Lichen & in the Chapter named Morbus gallicus, and in the Chapters named Variole and Morbillia.

The 230. Chapter doth shew of an euill vlceration named Metasincrisis.

An euill vlceratiõ.

METasincrisis is the Greke word. In latin it is named mala vlceracio. In english it is named an euil vlceraciõ.

The cause of this impediment.

This impedimẽt doth come of corruption of bloud & fleume

A remedie.

First purge bloud and fleume, as it doth appeare in their Chapters, and vse the medicines specified in the chapter named Ulcus or Ulcera.

The 231. Chapter doth shew of a passion vnder.

A passion vnder.

MIrachia is the Grẽke worde. In Latin is is named passio ipocundriata. In English it is named a passion

ſion in or vnder ꝯ Hypocũder, wherfore loke in Hipocũdriũ.

The cauſe of this impediment.

This impedimẽt doth come thorow official ſiknes, cõmõ ſiknes or cõſimyl ſiknes, for this mẽber named in ꝯ intrach is ſẽſible, therfore many accidẽtal infirmities doth hapẽ vnto it.

A remedy.

Firſt kepe the belly warme, and as the cauſe of the ſickness doth come, ſo miniſter the medicines.

For Vitra loke in the Chapter named Matrix.

For Virach loke in the Extrauagantes, in the next boke after this.

Neceraice be certaine veines ſo named. Loke in the Anthomy in the Introduction to knowledge.

The 232. Chapter doth ſhew of piſſing.

MIctus or mictura, be the latin words. In greke it is named Vria. In engliſh it is named piſſing, & ther be many impedimẽts of piſſing, for ſome can not holde their water & ſome can not piſſe or make water, ſome doth piſſe bloud, & ſome in their piſſing doth auoid foule water, & ſome doth auoid grauel, & ſome ſtones, & ſome whẽ they haue piſſed it doth burne in the iſſue as well in woman as in man. pyſſing.

The cauſe of this infirmitie.

Theſe infirmities doth come either natural or els accidẽtal. If it do come naturally or by nature, fewe Phiſicions can helpe it, but they can mitigate the paine of the infirmitie. If it do come accidentally, it may be holpen.

A remedy.

Firſt for him that can not hold his water, take of Muſhreõs otherwiſe named Mode ſtoles .ii. vnces, of ꝯ ſcales of Iron the which is about a Smithes Handfile an vnce & a halfe, ſtãpe theſe two things together in a bꝛaſẽ mortar as fine or as ſubtil as one may do it, & then put it in a quart of red wine, & let it ſtand .iiii. or .v. houres, then ſtrain it & drinke it morning & euening .ix. ſponefuls at a time, & if nede require

make

make fresh & fresh. Or els take of Enula Campana rootes, of Acorns, of either of thē two vnces, make fine pouder of thē & drink it at times with the iuice of Plantain, & saincte Johns wort sod with red wine. Or els take a Goats blader or a shepes bladder, or a Bulles bladder, make pouder of it & drink it with vineger or water, and drink it morning & euening iii. daies. If a mā can not pisse, take of Pellifoly. ii. hādfuls, of Percely ii. handfuls, of Nettles or Nettle sēdes an vnce & a halfe, cōpound al this together and infuce it in white wine & drink it morning & euening ix. sponefuls at a time, & anoint the raines of the backe and the sides and flākes with conies grece. Or els take of the rootes of Rapes, of Burres, of Dockes, of Persely, of Nettls, of ech two vnces, seth al this in white wine & drink of it morning & euening, & of the substance make a plaister and lay it ouer the sides & the belly. If a man do pisse bloud, take of Alkakenge, of Burres, of either an vnce, of Pucherons an vnce, confect this with the sirupe of Roses, & drink iii. sponefuls at a time. Or els take of horehoūd, of mader, of ech ii. vnces, slāp it & drink it with vineger. If it burne in the end of ỹ yerd, take thā of the sēdes of Gourdes, & of the sēdes of Citrulles excoriated, of ech ii. vnces, infuse it in the water of hawes, & vse to drink of it, and anoint the cods & the raynes of the backe with it, and oyle of Nunifer.

For Muime loke in the Chapter named Memoria.

The 233. Chapter doth shew of an impostumacion in a womans matrix.

An impediment in the matrix.

Molon is the greke worde. In latin it is named Mola matricis. In English it is named an impostumation or a lumpe of flesh ingendred in a womans matrix, which is the place of concepcion.

The cause of this impediment.

This impediment doth come of grosse humours the which be ingendred in the matrix, making a woman to thinke ỹ she is with childe when she is not with childe.

A remedy.

A remedy.

First let her beware of eating of any meats the which doth ingender wynde, than let her vse stuphes & take than this medicine, take of Moderwort, of Garmander, of Calamint, of Betony, of ech an vnce & a halfe, of Anys sæds, of Fenel sædes an vnce, of Calamus Aromaticus, of Cipres, of eche an vnce, of white vineger two vnces, of Koset hony an vnce make a sirup of this & purge this matter with Theodoricõ and vse Stuphes, and let the midwife for water occupye Petrolium, euery thing that is good for Abhorsion is good for this impediment named Mola matricis.

The 234. Chapter doth shew of Stutting or stamering.

Mogilali or Ancinogloſi be the greke words, in latin it is named balbucies. In english it is named stutting or stamering. Ancinogloſi doth come by nature, mogilali cõmeth by vsage to stamer, being continually in the company of a stamerer. For this matter loke in the Chapters named Balbucies.

For morbilli loke in the Chapter named Exhanhemata.
For mirmachira loke in the Chapter named Formica.
For mola matricis loke in the Chapter named molon.

The 235. Ghapter doth shew how all maner of sickenesses be deuided.

Morbus is the latin word. In græke it is named Noſos. In english it is named a sickenes or a sore. And there be three kindes of sores or sicknesses, vniuersall, perticuler, and consimel. An vniuersel sickneſſe doth occupate all the partes of mans body. A perticuler sickneſſe or sore doth occupy a perticuler member or place in man. A sickeneſſe.

A co-

A cõmunel sickness or sore is whẽ an vniuersal & a particuler sickness or sore be cõcurrãt one with an other like one to an other. For this matter loke in ỳ Chapter named Egritudo.

The 236. Chapter doth shew of the Kinges euill.

The kings euill.

MOrbus regius be ỳ latin words. In english it is named the kings euil, which is an euil sickness or impediment

The cause of this impediment.

This impediment doth come of the corruption of humours, reflecting more to a perticuler place thẽ to vniuersal places, & it is much like to a Fystle, for and if it be made whole in one place it will breake out in an other place.

A remedy.

For this matter let euery man make frendes to the kinges maiestie, for it doth perteine to a king to help this infirmity, by the grace the which is giuen to a king anointed. But for as much as some men doth iudge diuers times a Fistle or a French pocke to be the kings euil, in such matters it behoueth not a king to meddle withal, except it be throw & of his boũtiful gwdnes to giue his pitifull and gracious counsell. For kinges & kinges sonnes & other noble men hath bẽn erimious Phisicions, as it appeareth more largely in ỳ Introduction of knowledge, a booke of my making.

For Morbus caducus and Morbus comicialis, loke in the Chapter named Epilepsia

For Morbus aquatus, loke in ỳ Chapter named Histerica.

The 237. Chapter doth shew of the French pockes.

MOrbus gallicus or Valiore maioris, be the latin wordes, & some do name it Mentagra, but for Mentagra loke in Lichen. In English Morbus Gallicus is named the French pocks, when ỳ I was yõge they were named the Spanish pockes, the which be of many kindes of the pockes, some be moist, some be watersh, some be dry, & some be shorny, some be like scabbes, some be like ring wormes, some be fistuled,

some

some be festered, some be cankarus, some be like wens, some be like biles, some be lyke konbbes & knurres, & some be vlcerous hauing a little dyce scabbe in ỹ middle of ỹ vlcerous scabbe, some hath ache in the ioynts, & no singe of ỹ pockes, and yet it may be the pockes. And ther is the smal pock, loke for it in the Chapter named Valiore maiores.

The cause of this sicknesses.

The cause of these impediments or infirmities doth come many wayes, it may come by lying in the shetes or bed ther where a pocky person hath the night before lien in, it may come with lying with a pocky person, it may come by sitting on a draught or sege, ther wher a pocky person did lately sit, it may come by drinking oft w̃ a pocky pers̃, but specially it is taken when one pocky person doth sinne in lecherie ỹ ons with an other. All the kindes of the poekes be infectious.

A remedy.

Take ỹ grete of a bore ỹ skin clene picked out, ỹ weight of a pound, of ỹ pouder of brimstone iii. vnces of pouder of oyster shels. ii. vnces, of verdigrece ỹ weight of xii. d. ỹ inward barke of ỹ braunches of a vine. v. vnces, thã stamp al this together in a morter & anoint ỹ body, specially as nigh ỹ sores as one may, & thẽ lay ỹ person in a bed & cast clothes inough ouer him, let him swete. xx. or xxiiii. houres, do this iii. times in ix. dayes, & after that take an easy purgation, & take of the water of Plantaine halfe a pynte, of Mercury sublimated ỹ weight of viii. d. of Koch Alom halfe an vnce, make pouder of it, and myxe all together, and with a fether anoint ỹ places. Or else take of Turpentine wel washed an vnce, of Leterge, of burnt Alome, of ech an vnce, myxe this together, than take two vnces of the fatnes of a gote or a kydde, & anoynt the places. Or els take of fresh butter an vnce & a half of Barowes grece halfe a pound, of olde Treacle an vnce, of Metridatum halfe an vnce, of quicke siluer mortified the weight of vi. grotes, of Lyterge and salte of eche halfe an vnce, myxe all this together and make an oyntment.

The 238. Chapter doth shew of the Morphewe.

Morphew MOrphea is the latin worde. In English it is named the Worphewe. And there be two kindes of the Worphewe, the wihte Worphewe, and the blacke Worphew. The white Worphewe is named Alboras, for it, loke in the chapter named Alboras.

The cause of this infirmitie.

¶ These infirmities doth come by default of the nutritiue vertue, or by vsing venerious actes in youth.

A remedie.

¶ If the place be pricked and will not blæde, the Worphewe is not curable. If it do blæde, take of Rapes, of Roket, of eche an vnce and a halfe, stampe it with Vynegre, and after that washe the place. Or els take of a Cowe horne, & burne it, and with Vineger wash the place, or els take earth of Affrick and mixe it with Vineger and wash the place oft.

The 239. Chapter doth shew of an impediment in the browes and the eares.

A. More. MOrus is the latin word. In english it is named a more or a little lumpe of flesh the which doth grow in ỹ browes or eares, or in any mans foundemẽt or other places, it doth differ from Veruca which is a wart, as it doth appeare more plainly in the Chapter named Acrocordones.

The cause of this infirmitie.

This infirmitie doth come of a grosse & superfluous humour, of corruption of bloud, and of coller adusted.

A remedy.

Take of shẽpes doung an vnce, bray it with Hony & a little of vineger, & make a plaister, or a suppositor, or a tent. Or els take of Rue an vnce, Salt peter halfe an vnce, bray this together and make a plaister. Do els pare as depe of ỹ matter as the pacient may suffer, & drope then vppon the place red ware, as one will do to an agnell.

The

The 240. Chapter doth shew of a monster.

MOnstrum is the latin word. In greke it is named Teras. In english it is named a monster, or a thing to be wondred of, that is to say, to see a man to haue two heades, or two thombes, or six fingers on one hand, or to lack legggs, or armes, or any other member, and was so borne, or any thing that is disfourmed, is a Monster. A mōster

The cause of this impediment.

This impediment doth come either of abundance of nature, or els of little nature, it may come by the vengeance of God, or by vnnaturall copulacion betwixt man & woman, or to meddle with any vnreasonable beast of one kinde to cople with any other beast of a contrary kinde.

A remedy.

In this matter God must onely remedy it, and folow the councell of saint Paule, saying, Masculus super feminam in timore Dei. This is to vnderstand, betwixt man and wife, the which may lefully and lawfull vse the act of matrimony. and other persons can not do so without deadly sin: & beasts, to vse them selues contrary to their kind, I do couple thē together vnreasonable to reasonable, vsing not reason.

The 241. Chapter doth shew of byting or stinging of a venemous worme. Byting.

MOrius is the latin word. In greke it is named Digma. In English it is named a byting, the which may come many wayes, as by biting of an Adder, or stinging of a Scorpion, Snake, or Waspe, pissing of a Tode or Spider, & such like, the venim of all the which may hurt man.

The cause is shewed.

A remedy.

First take a sponge and put it in hot water and wring out the water and lay it hot to the place, do thus diuers times & than cuppe the place, and after that make a playster of Tria-

cle and lay it to the place. And for the stinging of a waspe or bée, or Hornet, put ouer the place colde Stele.

The 242. Chapter doth shew of a woman.

A vromã

MVlier is the latin word. In greke it is named Gyny. In english it is named a woman, first when a woman was made of god she was named Virago, because she did come of a man, as it doth appere in the second chapter of Genesis. Furthermore now why a woman is named a womã, I wil shew my mynde. Homo is the latin word, and in english it is as well for a woman as for a man, for a woman the silables conuerted is no more to say as a man in wo, & set wo before man, and then it is woman, and well shée may be named a woman, for as much as she doth beare children with wo and paine, and also she is subiect to man, except it be ther where the white mare is the better horse, therefore vt homo non canter cum cuculo, let euery man please his wife in all matters, and displease hir not but let hir haue hir owne wil, for that she will haue whosoeuer say nay.

The cause of this matter.

¶This matter doth spring of an euil education or bringing vp, and of a sensual and a peruerse minde, not fearing God nor worldly shame.

A remedie.

Phisicke can not helpe this matter, but onely God & great sicknes may subdue this matter.

Vt mulier non cocat cum alio viro nisi cum proprio, &c.

Beleue this matter if you will.

¶Take the gale of a Gote and the gal of a Wolfe, mixe thē together, & put to it the oyle of Olyue ETNUS virga. Or els take ỳ fatnes of a Gote that is but of a yére of age ETNUS virga. Or els take the braines of a Choffe & mix it with hony ETNUS virga. But ỳ best remedy ỳ I do know for this matter, let euery man please his wife & beat hir not, but let hir haue hir owne will as I haue sayd.

The

The 243. Chapter doth shew of Musicke and musicall instrumentes.

MVsica is the latin word. In grēke it is named Musicæ In English it is named Musicke which is one of ỹ vii. liberal sciences & a science which is comfortable to man in sicknes and in health: this science is deuided in Theoricke or speculacion and in practise, the Grecians in musicke doth vse their termes, as they do in phisicke, for they do put before al notable words in musicke Dia, as they do in phisick, as Diatesseron which is a fourth, Diapēt is a fifth, Diapasā, is an eight, Diaphonia, is a concord. For this matter loke in the Introduction of knowledge. Musicke.

Muscilago, Musculi, or Mussulagines be ỹ latin wordes. In englisch it is named muscles, or mussulages ỹ which be litle straines descending frō ỹ head to ỹ neck & face, & other parts, & they be compoūd of sinewes, filmes and ligaments, & pannicles, and some say that they be little grisle bones. Muscles.

Here endeth the letter of M. And hereafter foloweth the letter of N.

The. 244. Chapter doth shew of a mans Nosethrilles.

NAres is the latin word. In greke it is named Riues. In english it is named a mans nosethrilles, the which be the Organs of the brayne, by the which the braine doth attract & expulse the ayre without the which no man can liue, and without the nosethrilles no man can smell, & the nosethrils be the emunctory places of the brayne, by the which rume is expelled and expulsed with other corrupt humours, and otherwhile the nosethrylles be opilated & stopped that a man can not smell. Nosethrils

The cause of this impediment.

This impedimēt doth come thre maner of wayes, the first is thorow abundance of rume. Or els it doth come thorowe some Apostumacion lying betwirt the braine and the Organes of the nosethrilles, or it may come by some Apostumacion growing in the nosethrilles.

A remedie.

First take sternutacions and gargarices, & vse once or twyse in a weeke a drame of pills of Cochee, and vse labour or walking, and beware of drinking of wine, and abstaine from the fatnes of Samon, the fatnes of Conger, & the fatnes of Eles, as it doth appere in the Chapter named Reuma.

The 245. Chapter doth shew of a mans buttockes.

Buttockes NAtes is the latin word. In english it is named a mans buttocks the which diuers times will chafe, and some will be galled.

The cause of these impedimentes.

These impedimēts doth come either by great labour, going a fote, or riding vpon an euill horse in a naughtie saddle.

A remedy.

There is nothing better then to rub, anoynt, or greze the place with a tallow candell, and they that hath great buttockes before they do trauell, let them anoint themselues betwirt the buttockes with oyle Olyue.

The. 246. Chapter doth shewe of the nature of man.

Nature. NAtura is ỹ latin word. In græke it is named Phisis. In English it is named ỹ nature of man, the which is the chefest bloud in man, & it doth change into whitenes when it doth come in the cundites by ỹ stones. The nature of man doth differ frō ỹ sæde of man although they by coniuncted together, for ỹ sæde of man is like ỹ sæde of rice, whē it is sodē but it is nothing so big, and ỹ is the nature of man, which is whitish & thick, without ỹ which can be no procreation, &

it

it may waſt and conſume, or be putrified.

The cauſe of theſe infirmities.

If nature do waſt and conſume it doth come thorow ſome ſickneſs, and if it be putrified it doth come thorowe the corruption of the bloud.

A remedy.

Fyrſt heale the cauſe, that is to ſay, heale the ſickneſs, and cleanſe the bloud, & all thinges that is of wæte is nutritiue, and doth encreaſe nature.

¶ For Naucea looke in the Chapter named Abhominacio ſtomachi.

The 247. Chapter doth ſhew of a paine in the backe named Nephreſis.

The ſtone

NEphreſis or Nephritis be the greke wordes. Nefreſia is the barbarous word. In latin it is named Dolor renum, and ſome do ſay it is Galculus in rembus. In engliſh it is named the ſtone in the raynes of the backe.

The cauſe of this impediment.

This impedimēt doth come many wayes, as by great liftig, or great ſtraining, or to much medling with womē, & it may come by kind, or by eating of euil meates ingēdring ỹ ſtone.

A remedy.

Clary fryed with the yolkes of egges is good for the back, and ſo is Muſcudell and baſtarde dronke nert a mans heart. Alſo theſe oyles be good for the back, oyle of Alabaſter, oyle of Scorpions, oyle of Munifer, otherwiſe named the oyle of water Lillies, and ſuch like, & beware of Coſtiuenes, & vſe cliſters or ſuppoſiters, and vſe the medicines the which be in the Chapter named Lithiaſis.

The 248. chapter doth ſhew of an impoſtume in the backe.

An impoſtume in the backe

NAtta or Narra be the latin wordes. In Engliſh it is a great fleſhy impoſtume like a wenne, and is ſoft, and it doth grow in the backe or ſhoulders.

The cauſe of this impediment.

This impedimēt doth come of rume, & of ỹ groſſenes of blud.

A remedy.

First giue the pacient a Dzame of pils Aggregate, and than make incision vnder this maner, cut the skin crosse-wise, lift vp the skin and cut out the matter, and wash the place with white wine and lay downe the skin, and then minister salue to heale it.

Nephoi, loke in the Chapter named Renes.

The 249. Chapter doth shew of an impediment in a mans sight.

He that can not see in darkenes.

NYctalopis is the greke wozd. In latin it is named Nocturna cæcitudo. In araby it is named Amica lopis, oz Sequibere oz Superati, oz Asse, oz Tenebzositas. The barbarus wozd is named Nictisopa, in english it is named darknes of the sight, foz whē the sun is down & the euening in, a man can sée nothing in darknes, although other men can perceiue and sée somewhat that hath not this impediment.

The cause of this impediment.

This impediment doth come of an humour, ỹ which doth ly before the sight, & it may come of daseling of a mans eies vpon the sun, oz els of small pzinted letters, oz such like.

A remedy.

First purge the head and the stomake with pilles of Cochæ and vse gargarices and sternutacions, & beware of costiuenes and of the occasion of the impediment.

The 250. Chapter doth shew of the sinewes of man.

A sinewe.

NErwus is the latin wozd. In gréke it is named Neuron. In English it is named sinewes the which may haue diuers impedimentes.

The cause of these impedimentes.

The impediments which doth fozture to the sinewes may come by cutting of a sinewe, oz by strayning, oz by starkenesse, oz by the crampe, oz such like matter oz causes.

A reme-

A remedy.

If a sinewe be cut in sunder there is no remedy to make it whole, if impediments do come to the sinewes throw the crampe, loke in the Chapter named Spasmos. If any impediment do come otherwayes, vse the oyle of Turpentine and netes foote oyle.

The 251. Chapter doth shew of a certaine kind of blisters.

NOma is vsed for a latin word. In English it is for a certaine kind of blister or blisters, the which doth rise in the night vnkindly. Blisters.

The cause of this infirmitie.

This infirmitie doth come of corruption of fleumatike humours mixt with putrified bloud.

A remedy.

First for matter beware of surfeting, & late eating & drinking. And for this impedimēt I do neither minister medicins nor yet no salues, but I do wrap a little clout ouer or about it, & as it doth come, so I do let it go, for & a man for euerie trifling sicknes & impedimēt shuld run to the Phisicio or to the Chirurgion, so a man should neuer be at no point with himself as long as he doth liue. In great matters aske substanciall counsell, & as for small matters let thē passe ouer.

For Nodi loke in the Chapter named Dabaletla.

For Noctilopi loke in the Chapter named Nictalopia.

The 252 Chapter doth shew of a disease named Noli me tangere.

NOli me tangere be the latin words. In English it is named touch me not, and some doth name it an ale pocke, which is a whele about the nose, or the lips or chekes or in some place in the face, & why it is named touch me not, for if one do nippe or brose him, or doe make him to bleed, he will rise & breake out in an other place, or els it will festure and bred to a further displeasure. Touch me not.

The cause of this impediment.

This impediment doth come of late drinking or euill dyet.

A remedy.

The chiefe remedy is, not to touch nor meddle with it, but loke as it doth come, so let it go, & beware of eating of garlike and onyons and such like, and drinke not to much hot wines, and vse the medicines the which be in the Chapter named Salsum flegma.

For Mucha loke in the Extrauagantes in the end of this booke.

For Muretitur loke in ỹ secõd booke in ỹ Extrauagãts.

¶ Thus endeth the letter of. M. And here followeth the letter. O.

The 253. Chapter doth shew of an impediment named Obliuiousnes.

Obliuiousnes.

OBliuio is the latin word. In greke it is named Lithi. In English it is named obliuiousnes or forgetfulnes.

The cause of this impediment.

This impediment doth come of reume or some ventositie, or of some colde humor lying about the braine, it may come of solicitudenes or great study, occupyig ỹ memory so much that it is fracted, and the memory fracted, there must nedes then be obliuiousnes, & it may come to youg men and women when their mind is brached.

A remedy.

First beware & eschewe all such thinges as do make or ingender obliuiousnes, & than vse the cõfection of Anacardine, and smell to odiferous & redolẽt sauours, and vse the things or medicines the which is specified in the chapter named Anima and Memoria. A medicine for brached persons, I do not know except it be Unguentum baculinum, as it doth appere in the Chapter named the Feuer lurden.

For

For Oedema loke in the Chapter named Vndemia.
For Oedoma loke in ỹ Extrauagãts in ỹ end of this boke.

The 254. Chapter doth shew of a mans eyes.

OCulus is ỹ latin word. In grek it is named Opthalmos. The eyes.
In english it is named a mans eye, which is ỹ tenderest place in a mans body. And of ỹ eyes be foure colours, which be to say, gray, whitish, blackish, & variable, & euery eye hath vii. tunicles, or cotes named in latin Rethina, Secũdina, Sclirosis, Tela arena, nucca Cornea, & Coniunctiua. The first is Rethina, which is like a net that doth compasse the eye. Thẽ is Secundina, which is a pellicle ỹ breedeth of an other pellicle named Pia mater. The cõiunctiue is white and thick & it doth compasse the eyes. Then is Cronea which doth take his orginall of Dura matter which is a pellicle about the braine as Pia matter is: Then is Tela arena, which is like a spiders web the which doth compasse the eye. And then is Scliros, the which is a moist pannicle. The eye also hath or is made of foure humours, or four substances, the first is in the mids of the eye, and is like an haile stone, the which is a cristalline humour or substance, and it doth rest ỹ sight. Then there is a glasy humour or substance the which is in the hinder part of the christalline humour. The third humour or substance is the white of the eye. The fourth humour or substance is the clerenes of the eyes, the which doth compasse the cristalline humour, and there may be impedimentes in the eye, as a blered eye, a watring eye, the pin and the webbe, an impostumacion, and blindnes, poze blind, gogill eyes, and dim sighted, & such like, for the which loke in the Chapter of such impedimentes.

These thinges be good for the eyes.

¶Euery thing that is grẽne or blacke, is good for a

man

man to loke vpon it. Also to loke vpon Colde is good for the sight, so is glasse, cold water and euery colde thing, except the winde, is good for the eies and no hotte thing, nor warme thing is good for the eies, except womans milke and the bloud of a doue.

These things be euil for the eyes.

Euery thing that is hot is naught for the eies, the sun, the fire, the snow, and euery thing that is white is not good for the sight, and smoke, weping, the wind, sickness, rume, reding in smal printed bokes, specially greke bokes, and onyons, garlike, chybolles, and such like, be not good for the eyes.

To clarify the eyes and the sight.

Take of the sedes of Oculi Christi, & put into the eies iii. or iiii. sedes, or els take cold water & with a fine linnen cloth wash the eies diuers times in a day, the ofter the better & change the water oft that it may be fresh and colde.

The 255. Chapter doth shewe of Smelling.

Smelling. Olfactus is the latin worde. In greke it is named Ofphrisis. In English it is named smelling the which by diuers times is opilated or stopped that one can smell nothing, or haue any sauour by the nose or nosethrils.

The cause of this impediment.

This impediment doth come thorow rume that causeth the murre, or by some appostumacion or humour the which doth opilate and stoppe the Organs of smelling, or thorowe some fleshly apostumacion the which doth grow in the nosethrilles.

A remedy.

Take the water or vrine of an Hart, and instill it into the Nosethrilles diuers times fasting, and vse sternutacions, & also for this impediment is good to vse gargarices.

¶ Opilacio is the latin worde. In English it is named opylacion or stopping, that a man can not take naturallye in and expell out of his bodye the ayre, requysitlie

ttle beside other members the which may be opilated as it doth more plainly appere in the Chapters of this booke.

For Ophiasis looke in the Chapter named Alopecia.

The 256. Chapter doth shew of the kindes of the Cramp.

OPisthotonos is the Greeke word, in Latin it is named Conuultio retrossa. In english it is named a Cramp, the which doth draw the head backward towards the shoulders, some latenist doth name it Rigor ceruicis, & some doth name it Spasmus retrossus. A kinde of Cramp

The cause of this impediment.

This impediment doth come throw the attraction of the sinewes and for lacke of blude, it may come by a feare or anger, or by a strayne.

A remedy.

For this matter beware of anger and feare, and vsing of venerious actes after replectiõ, and then take of musterd sedes made in fine ponder an vnce, put it into vineger, & thã vse fricatiõs & great rubbing about ỹ neck & forehead & the tẽples.

Optique and some do name it Oblique is a sinew that doth rule the eye, and it hath two braunches.

The 257. Chapter doth shew of an impediment in the eye.

OPhtalmia or Hipophtalmia be the Greke wordes. The barbarus word is named Obtalmia, & some say Hipopia. And the latins doth name it Inflacio inconiũctiua or Apostema calidum in cõiunctiua. In english it is named a hot impostume in the eye. A hot impostume in the eyes

The cause of this impediment.

This impediment doth come of a colde reumatike humour, or els of a corrupt bloud mixt with coller as aũtient doctours doth declare, but I say it may come accidẽtally, as by a stripe or a blow with a mans fist, or such like matter, for if there were

were no cause of an infirmitie there shew'd be no sickness, & if ther be no sickness a man shal liue as long as blud & nature is in him, and this impediment may come by Melancoly.

A remedie.

If it do come of a reumaticke humour, ỹ eyes will be inflated, and therefore purge the cause with Peralogodion russie, and pills of Tuchyth doth in like maner purge the cause. If it doe come by corruption of bloud myxt with coller, rednes & blewnes & heate aboue the eye will shew the cause, & thã take ỹ confection of Anacardine. If it come of a melancoly humour, the eies wil be dry without moisture, thã take the confection of Hnsk: and if it do come by coller, than is heate and pricking in the eyes, and it will trouble a man, as if there were dust or grauell in the eyes, than vse Diacitonicon, and pillule Stomatice.

The 258. Chapter doth shew of an infirmitie lyke a Barly corne in a mans eye lydde.

A corne in the eye

ORdicius is the latin word. In english it is named a corne in the eye lydde, much like a Barly corne.

The cause of this impediment.

This impediment doth come of a reume myxt with corrupt bloud, the which hath a recourse more to that place than to any other place.

A remedy.

Take of Affodyll, an handful, seth this in whyte wine, & thã bray it and make a plaister & lay it to the place & vse it oft.

¶ The 259. Chapter doth shew of an euill drawing of ones winde.

Short breth.

ORthopnoisis is the greke word. In latin it is named Recta spiracio. In englishe it is named an euill drawing of a mans breath, for if he do ly in his bed he is ready to sounde, or the breath will be stopped.

The cause of this impediment.

This impedimẽt doth come either of ỹ malice of ỹ lũgs or els of opilaciõ of ỹ pipes, or els it may come thorow viscus fleme

A re-

A remedy.

First vse a Ptisane, & Loc sanū de pino & after that vse once or twise a weke, pills of Cochee, & other easy purgations, & beware of eating of nuts and hard chese, & crustes of bread, and such like thing, & above all beware of all Costiuenes.

For Orthomia, loke in the Chapter named Disma.

The 260. Chapter doth shew of a mans mouth.

OS is the latin word. In grek it is named Stoma. In englisch it is named a Mouth, which hath many impedimēts, as heate, impostumes, wheales, and such like. The mouth.

The cause of these impedimentes.

These impedimēts doth come thorow reume, or els of fumositie or heate of the liuer or stomake, or els of some collerike humour.

A remedy.

First purge reume with pilles of Cochee, if ỹ cause come of reume. If it do come of coller, purge coller w̄ pillulis Stomaticis. If it do come of heate of the lyuer or the stomake, qualify the heate with cold herbes, as Endyue, Cycory, Dādelion, Sowthistle, and such like herbes, and surfeting & late drinking.

The 261. Chapter doth shew of a mans bones.

OS or Ossa be ỹ latin words. In greke it is named Ostoū In englisch it is named a bone or bons, ther is no bone in man the which hath any fæling but onely a manstæth, the which hath fæling as wel as any part of mans flesh or mēber. Euery man the which hath all his whole limmes, hath two hundred. xlviii. bones, as it doth more plainly appere in my Anothomy in the Introduction of knowledge, which hath ben longe a printing for lacke of mony and paper. Bones.

The 262. Chapter doth shew of Ostitacion, yeaning or gaping.

Ostita-

yeaninge OScitacio is the latin word. In grēke it is named chasmas in English it is named Dsitacion yeanyng or gaping.

The cause of this infirmitie

This infirmitie doth come either for lacke of slepe or els it doth come before a feuer, or some other infirmitis, or else by lusknes, brother to the Feuer lurden.

A remedy.

Take away the cause, & take away the impediment, & slæpe wel in the morning, & not in the day time as ỹ after none. &c.

The 263. Chapter doth shew of the hynder part of the head.

The hinder part of the hed OCciput is the latin word. In greke it is named Luion. In english it is named the hinder part of the head the which may haue diuers impediments, as the letharge, obliuiousnes, and such like, beside Cankers.

The cause of this infirmitie.

The causes be shewed in the prenominated infirmities, as it doth appere in the third Chapters.

A remedy.

For a remedy loke in the chapters named Lethargos, Memoria, and Cancer.

For Dnex loke in the Chapter named Piosis.

For Dysophagos loke in the chapter named Isophagus.

The. 264. Chapter doth shewe of an vlcer in the Nose.

Vlcer. OZenai is ỹ grek word. In latin it is named Vlcera narium. In english it is named an Vlcer or sore in ỹ Nose.

The cause of this impediment.

This impedimēt doth come of a filthy & euil humor ỹ which doth come frō ỹ brai, & hed ingēdred of rume & corrput blud

A remedy.

In this matter rume must be purged, as it doth appere in ỹ chapter named Reuma, than picke not the nose, nor touch it not

not, except vrgent causes causeth the contrary, & vse gargarices & sternutacions. I will coũsell no man to vse vehemẽt or extreme sternutacions for perturbating ỹ braine. Gentle sternutacions is vsed after this sort. First a man rising from slepe or coming sodẽly out of a house, & loking into ỹ elemẽt or sun, shal nese twise or thrise, or els put a straw or a rish into ỹ nose & tickle ỹ rish or straw in ỹ nose, & it will make sternutacions, the pouder of pepper, ỹ pouder of Elibrus albus snuft or blowen into the nose doth make quicke sternutacions. But in this matter I do aduertise euery mannot to take to much of these pouders at a time, for troubling ỹ second principall member which is the braine, & they ỹ which will not nese stop the nosethriles with the fore finger & the thombe vpon the nose, & not with in the nosethrils, and if they would they can not nese, all maner of medicines notwithstanding, how be it I would counsell all men taking a thing to prouocke such matters to make no restrictions.

Thus endeth the letter of D. And here
foloweth the letter of. P.

The 265. Chapter doth shew of an impostume, the which may be in the fingers and in the nayles of man.

PAnnaticium is ỹ latin word. In english it may be an impostumacion in the fingers & the nailes of a mans hand, and some doth saye it is a white flawe vnder the naile.

The cause of this impediment.

This impediment doth come of an hot colericke humour.

A remedie.

¶Take of the oyle of Roses an vnce, of the oile of Henbane halfe an vnce, of Vineger thre sponefuls, incorporate this together and anoynt the fingers and the nailes, or els anoynt the nailes with eare wape.

The 266. Chapter doth shew of
Fracles in ones face.

Fracles. PAnnus is the latin word. In englisch it is named an impediment in the face, specially in the face of a woman when she is with childe, this impediment is like a sickneſſe named Lentigi, or Lentigo.

The cauſe of this impediment.

This impediment doth come either by heat of the ſunne, or by heate the which doth fume from the liuer & the ſtomake.

A remedie.

Firſt anoynt the face with the oyle of ſower Almons, and vſe to drinke oft of whay the which doth come of cheeſe. Or els take ſhepes dunge and bray it with Vineger, and to bedward anoynt the face vi. or vii. nightes.

For Pannus perteyning to the eye, loke in the Chapter after Peripneumonia.

The 267. Chapter doth ſhew of a womans labour or deliuering.

Labour vvith childe. PArtus is the latin word, in Greeke it is named Tocos. In englisch it is named when a woman is redy to be deliuered, the which deliuerance is very hard with many women, and doth put them in ieopardy of their liues.

The cauſe of this matter.

The cauſe why it is more harder payne & ieoperdy with one woman than wt an other, whē they ſhould be deliuered, is ꝯ one woman is not ſo ſtrong of cōplexion as an other womā is, & peraduenture ꝯ childe is turned in the mothers body, & that the head doth not come firſt, then there is great perill.

A remedy.

If the head of the childe do not come forth firſt, the midwife than muſt turne the chyld ꝯ the head may come forth firſt, & let ꝯ midwife anoint hir hand with ꝯ oyle Oliue. Alſo if the woman be in extreme labour, let hir take ꝯ iuice of Diptany a dzame, with, the water of Fenugreke, or els take of Serapine an vnce, & drinke it at thꝛee times with the watey of Cheries, & kepe ꝯ woman moderately in a temperate heat.

The

The.268. Chapter doth shew of inflacions in the eare. Inflacions of the eares.

PAristhomia is ỳ greke word. In latin it is named Tonsille or Inflacions aureum. In English it is named inflacions of the eares.

The cause of this infirmitie.

This infirmitie doth come of superabundance of corrupt bloud, or els of rume, or els of some hurt.

A remedy.

First be let bloud in a veyne named Cephalica, & than vse gargarices and sternutacions, and vse pilles of Cochæ, & put into the eare with wol ỳ oyle of Bæn. I do not speake of ỳ oyle of Bènes, but an oyle made of Bæn the which ỳ Poticaries hath, & vse for this matter, ỳ medicines the which shal be most conuenient specified in the Chapter named Aures. For Perocela loke in ỳ chapter named Ramex or Ramicer.

The 269. Chapter doth shew of Cornels about or behind the eares.

PArotides is the greke word. In latin it is named Inflaciones. In english it is named Cornels about the eares. Cornels

The cause of this impediment.

This impediment doth come of hot blud, or of a bilous humour, & otherwhile it doth come of a melancoly humour.

A remedy.

First be let bloud of a veyne named Cephalica, if so be that age and strength will permit it, with a conuenient time. As for any other local medicines or plaisters, I aduertise al persones not to smatter to much with the impediment, for it will were away by it selfe.

The 270. Chapter doth shew of a white flaw.

PErioniche is derriued out of two words of greke of Peri, which is to say, about, & Onix, which is to say a nayle, which is an impostume about the naile, I do take it for a white flawe, or such like, & some do name it Paronichius. A vvhite flavve.

The cause of this impediment.

This impediment doth come of a venemous humour sodenly ingendred vnder or about the naile.

A remedy.

As I did say in the Chapter named Noma, that I would not counsell a man for euery trifeling sicknes to go to phisick or Chirurgery, let nature operate in such matters in expulsing such humours, and meddle no further.

The 271. Chapter doth shew of the kindes of Palseis.

The palsey. PAralisis is the greke word. In latin it is named Dissolucio. In English it is named the palsey, and there bee two kindes, the one is vniuersall, and the other perticuler. The vniuersall Palsey doth take halfe the body either the right syde or the left syde. And what side soeuer is taken, the sayde sicknes doth take away halfe the memory, the one eye is dimme, and halfe the speche or all is taken away, the one legge and the one arme is benummed or astoned that they can not do their office, and the proper name of this palsey, amongest the Grækes is named Hemipleria, and some grækes and latins doth name it Simeapopleris, the barbarus word is named Simeapopleria. The perticuler Palsey doth rest in a perticuler member or place, which is to say, in the tongue, hed, arme, legge, & such like members. Ignorant persons doth say that when a mans head, handes, or legges doth shake, trimble, & quake, that it is the Palsey, for such matters loke in the Chapter named Tremor.

¶ The causes of Palseys.

A Palsey doth come, whether it be vniuersall or perticuler, by reuolucion or els compressiō of ẏ nerues or sinewes, and by opilacion or stoping of the bloud which hath not his true course nor recourse, and that doth come vnder this maner either it doth come by a greate anger, or els of a greate feare, it may also come by extreme colde ryding, or going in

an

an impetuse winde.

A remedy.

First vse a good dyet, and eate no contagious meates, and if neede bee, vse clisters, & anoint the bodie with the oyles of Laury and Camomill, but whether the Palsey be vniuersal or perticuler, I do anoint ỹ body with the oyle of Turpentine compound with Aqua vite, and vse fricacions or rubbynges with the handes, as one would rubbe with grece an olde payre of bootes, not hurting the skin nor ỹ pacient. And I do geue ỹ pacient Treacle wt ỹ pouder of peper, or els Metridatum with peper, or els take of Diatrapiperion. And if one wil, he may rub ỹ pacient with ỹ rootes of Lillies braied or stamped, after ỹ vse dry stuphes, as the pacient is able to abide. Or els take a Fore, & with the skin & al ỹ body quartered, & with ỹ heart, liuer, & lungs, & the fatnes of ỹ intrails, stones & kidnes, seth it long in rũning water with Calamĩt and balme, and Carawaies, and bath the pacient in the water of it, and the smell of a Fore is good for the Palsey.

The 272. chapter doth shew of an impedimẽt in the Heeles.

PErniones is ỹ latin word, Pernoni is ỹ barbarous word. Kybes.
In English it is named thy kybbes in a mans heeles.

The cause of this impediment.

This impediment most commonly doth infest or doth happen to young persons the which be hardly brought vp, going bare foted or with euyll shoes, and it doth come of extreme colde and fleumatike humoures

A remedy.

For the kybes beware the snowe do not come to the heeles, & beware of colde, nor prick, nor pick the kibes, kepe them warme with wollen clothes; & to bedward wash ỹ heeles & ỹ feete with a mans propre vrine, and with netes fote oyle.

The 273. Chapter doth shewe of lyce in a mans body, or head, or any other place.

Lowsy. PEdiculacio or Morbus pediculorum be the latin words. In grēke it is named Phthiriasis. In english it is named lowsinesse, and there be foure kindes, which be to say head lice, body lyce, crabbe lyce, and nits.

The cause of this impediment.

This impediment doth come by the corruption of hot hu-mours with sweat, or else of rancknesse of the bodie, or else by vncleane keping, or lying with lowsie persons, or else not changing of a mans shert, or else lying in a lowly bed.

A remedie.

Take of the oyle of Bay an vnce & a halfe, of Stauisacre made in fine pouder half an vnce, of Mercury mortified with fasting spittle an vnce, incorporate all this together in a ves-sell vpon a chafing dish of coles, and anoint the bodie. I doe take onely the oyle of Bayes with Mercury mortified, and it doth helpe euery man and woman, except they be not to ranke of complexion.

¶ The. 274. Chapter doth shew of an impedi-ment in the Lungs.

An impe-dimēt in the lūgs. PEripneumonia is the grēke word, the barbarus word is named Peripulmonia or Periplumonia. In latin it is na-med Inflacio pulmonis, or Respicacio: in english it is named inflacion of ỳ Lungs. And some doth say it is an impostume in the flappes of the Lungs, for this matter loke in the Chapter named Pulmonia in the Extrauagants.

The cause of this impediment.

This impedimēt doth come of corrupt & grose flume, & cer-taine times it doth come of catarue, & some times of a plu-risie, & it may come of superabūdance of other grose humors.

A remedie.

In this matter I doe praise a Ptisane made as it doth ap-pere in the chapter named Tussis, and the medicine which doth serue for a Plurese and for the cough, is good for this impediment, the matter perstructed in due order & fashion in the ministracion of the medicines.

The

The.275. Chapter doth shew of Cornels in a mans share.

PAnus is the latin word. In English it is named a Cornell in a mans share, it may be also in other parts of a mans bodie. Cornels.

The cause of this impediment.

This impediment doth come of corrupcion of the liuer, and of a waterish bloud, or of coler.

A remedy.

First purge the matter with pilles of Fumitorie the greater, of Pilles Aggregatiue, of Agaricke, of eche a scruple, make than pilles and eate them, and vse a good and a temperate dyet, as well in meates as in drinkes.
For Petia in oculo, looke in the second booke named the Extrauagants.
For Pectus looke in ỹ Extrauagãts in the end of this booke.
For Oepsis looke in the Chapter named Digestio.

The 276. Chapter doth shew of a mans feete.

PES or Pedes be the latin words. In Greeke it is named Pous. In English it is named a foote of a man, which may haue diuers impediments, as one of the kindes of the Goute, named in latin Podagra, also there may be the Cramp, with other diuers impediments, for the which looke in their Chapters.

The.277. Chapter doth shew of Pia mater.

PIa mater be the latin words. In english it is named a pellikle or a skin full of Arteres and small veines, which doth wrap or compasse about the braine in many Fellicles. A foote.

No remedie.

If this Pia mater or pellicle be percill there is no remedie but death.

For Phthiriasis, loke in the Chapter named Pediculacio. For Phlebothomia, loke in the Chapter named Flebothomia.

The.278. Chapter doth shew of the Phrenesies.

Phrenesy

PHrenitis is the Grecke word. And some Grecians doeth name it after the Arabies Sircen or Karabitus. The barbarus word is named Frenisis. The true latins doth vse the terme after the Grecians. In English it is named a phrenise or madnesse, the which absolutely is an impostumation bred and ingendred in the pellicles of the braine named in latin Pia mater, the which Apostumacion doth make alienacion of a mans minde & memorie. There is an other accident phrenise, the which is ioyned with an other sickenesse, as a phrenise with a sickenesse, or with a plurice, & such other like sickenesse.

The cause of this infirmitie.

For the Phrenise the cause is shewed, how be it some holdeth opinion that a Phrenise doth come of a bilous humour oppressing the braine, and some say it is an inflacion of the braine, the which doth perturbate the reason, and doth make a man out of reason. The accident phrenise doth come two wayes, the one is thorow a hot fume ascending from the stomake to the braine. The other is thorow colligacion of the nerues or sinewes which the braine hath with the midriffe.

A remedie.

First let the pacient bloud of a veine named Cephalica, than shaue the head and anoint it with the oyle of Roses, or else wash the head with Rose water and vineger, and if the pacient can not slepe, vse dormitaries, and kepe him as it is specified in the Chapter named Mania.

For Pharmacia loke in the Chapter named Medicina.

The

The.279.Chapter doth shew of white cornes vpon the eye.

PHlitanai is the Greeke word. The barbarus word is named Vesice. In latin it is named Pustule. In English it is named pushes, or white cornes vpon the eye, & some say it is a whele or a little bladder in any place of the bodie. Cornes.

The cause of this impediment.

This impediment doth come of colericke humours boiling vnder the skin, penitrating the flesh a little, if it be as some doe say it is a bladder, than it doth come of a waterish humiditie, and then this impedimēt may come as well thorow skalding as by labour or any other waye, some doth name this impediment Macula in oculo.

A remedie.

First purge coller as it doth appere in the Chap. named Colera, and than vse Colirions, or else vse the water of Plantaine with Tuttie loted, & euer vse cold things to the eyes, & beware of hot and warme things to be put into the eyes.

Pastinaco is the latin word. It is taken for a sickenesse, as well as for a persnep.

For Pili, loke in the Chapter named Capillus.

The 280. Chapter doth shew of the fatnesse of man.

PInguedo is the latin word. In greeke it is named Puueli. In english it is named fatnesse or fogginesse, or such like. Fatnesse

The cause of this impediment.

This impediment doth come of great ease and grose or of lasciuious feeding, it may come also by nature.

A remedy.

The best remedy that I doe know is to vse purgacions, and with meate & potages or sewes is to eate much pepper, & vse electuary of Lacher, & vse gargarices and sternutacions, as is specified in the Chapter named Dzinei.

For Pitariosis looke in the Chapter named porrigo.

The.281. Chapter doth shew of matter in the corner of the eye.

PIosis or Onix be the græke words. In latin it is named Pus in cronea. The barbarus words be named Sanies in cronea. In English it is matter in the eye.

The cause of this impediment.

This impediment doth come of viscus reume other while mixt with a salt humor, & it may come of corruptiõ of reume.

A remedy.

First purge reume, the head & the stomake, with pilles of Cochiæ, & beware of eating of viscus meates, the which will adhere or cleue to the fingers, beware of smoke, and diuers times in the day clense the eyes with cold water, dipping a fine linnen cloth in the water, and drop on the eyes.

The 282. Chapter doth shew of inuoluntary standing of a mans yerde.

Yerde. PRiapismus is the greke word In latin it is named Erectio inuoluntaria virge. In english it is named an inuoluntary standing of a mans yerde.

The cause of this impediment.

This impediment doth come throw caliditie and inflasions from the raines of the backe, or else it doth come of inflasions of the veines in the yerde and stones, it may come by the vsage of venerious actes.

A remedy.

First anoint the yerde and coddes with the oyle of Juneper and the oyle of Camphory is good. And so is Agnus castus, brayed and made in a plaister and layd vpon the stones, and let Priests vse fasting, watching, euill fare, hard lodging, & great study, & flee from all maner occasions of lechery, and let them smell to Rue, Vineger, and Camphire.

¶ The 283. Chapter doth shew of spitting of bloud.

Phthisis

PHthisis is ỹ greke word. In latin it is named Tabes. In English it is named an vlceracion in the Lũgs, & some say it is a spitting bloud, and some doth name it Emoptoica passio, for this matter loke in the Chap. named Emoptoica passio, and vse the medicines that there is specified, and beware of strayning or lifting, or great coughing.

The 284. Chapter doth shew of a mans Spettil.

PItuita is the latin word. In greke it is named Phlegma. In English it is named a mans spittle. Spettil.

The cause of this matter.

This matter doth come of the humiditie or moisters of bloud, and specially of fleume, and otherwhile of reume abounding in the head, discending by the Uuela.
If the spettil be superfluous without viscusnesse, clense the head & stomake with pilles of Cochée. If it be viscus, purge the head and stomake with pillulis also of Cochée. For this matter loke in Sputum, in the Extranagants in the ende of this booke.

The 285. Chapter doth shew of the Plurecy.

PLuritis is the greke word: & some doe name it Anaxia. In latin it is named Lateralia dolor, the barbarus word is named Plurisis. In English it is named a Plurecy, which is an impostume in the ceneritie of the bones, but there be two kindes, the one is inward, and the other is in the gristles of the bones, and the other is in lacertes in the brest, & Isaac saith, that it is an hot impostume that is ingendred in the Midriffe named Diaphragma, and commonly a feuer is concurrant with this sickneste. Plurecy.

The cause of this infirmitie.

This infirmitie doth come of a fumish bloud, & of an hastie heart, which doth perturbate either ỹ ioynts, or else ỹ heart & stomake with ỹ brest, it may also come of great heate or extreme cold by ỹ north winds, & it may come by dronkennes.

A reme-

A remedie.

Firſt if the part be cõſtupated, take eaſy purgaciõs, as Caſſia fiſtula, or elſe vſe ſuppoſiters or cliſters, & I haue knowẽ olde auncient doctors in this matter, vſe phlebothomie, the which I did neuer vſe in this matter, cõſidering the periculiſnes of it. In this matter a Ptiſane is good, or elſe the waters of Malowes, Violets, Bugloſe, or Borage, with Suger candie, and vſe a cleane & a good diet, as well in meats as in breads & drinks, as a light bread being xviiii. houres olde is laudable, ſtale drinke & meates light of digeſtiõ I do praiſe, &c. And for Pluritis looke in the Chap. Pulmonia, in the Extrauagants in the ende of this booke.

Plura is a thin pannicle ỹ which doth couer the ribs in the which diuers times is engendred an impoſt. called Pluritis.

The. 286. Chapter doth ſhew of fleſhy matter in a mans noſe.

Noſe

POlipus is the latin word: & ſome doth name it Excrencia carnis in naſo. In Engliſh it is named a fleſhy humor growing in the noſe. And ther be two kindes, the one is a bitil noſe, which is as big as a mans fiſt, the other is a fleſhy humor or an impoſtumaciõ growing within the noſethrills.

The cauſe of theſe impedimentes.

Theſe impediments doth come of groſe humors the which be viſcus, deſcending out & from the head to the noſe or noſethrilles, it may alſo come of melancoly humor, or elſe it may come of hurting the noſe.

A remedie.

Take the pouder of Dragagant with a little hony, & make a tent & introduce it into the noſe or noſethrils. Or els take the iuice of black Iuy & with a little cotton make a tent, and introduce it or put into the noſethrils.

For Piritaſta, looke in the Chapter named Combuſtio.

The. 287. Chapter doth ſhew of the Goute in the feete.

Poda-

PODagra is the greke word. In English it is named the Goute in the fete. The goute

The cause of these infirmities.

These infirmities doth come of euil dyet sitting or standing long at dice, cardes, or long studying or such like thinges, taking extreme coldnes in the fete, it may come of late drinking, or it may come by nature, or els longe standing or sitting at writing or studying.

A remedy.

First reforme euill dyet and surfeting, and than vse stuphes both wet & dry, & beware of drinking of wine, & vse to drink Idromel, & make plaisters of Treacle, or Mitridatū. Or els take of the iuice of Letyce & Womans milke, halfe an vnce, compound it with thre egges, and warme lay it to the place thre dayes. Or els take of ỳ cromes of whyte bread a poūd & more, of Cow milke a pinte, of the oyle of Roses iii. vnces, of the yokes of egges iii. of saffron the weight of ii. d. make of this a stiffe plaister, & vse it, & this is good for Chiragra.

The 288. Chapter doth shew of Polusions.

Polucio is the latin word. In Greke it is named Ptho-ra. In English it is named a polucion or a decepering of nature from man, and there be thre kindes, the inuoluntary, the other is slepping, and it may be as inuoluntary as voluntary, and the other is voluntary. Polusion.

The cause of this matter.

If it be voluntary they ỳ so doth offend in bogart. And they that so doth be those ỳ which saint Paul doth call thē moles which can not inherite the kingdom of heauen, and so do I say, without repentaunce & amendment. The other is inuoluntary, which is to say, ỳ when nature doth depart against a mans will, the which doth come to a man throw infeccitie & wekenes of the body. The other doth come sleping, & that may be as well voluntary as in voluntary, for it doth come of a foule lasciuious dreame, and if any delectatiō, will, consent

consent,or occasion had before the slepe & in the waking to delyte in the matter it is deadly sin,& so it is if it dō come by dronkennes then it is voluntary,& if it do come contrarily without any occasion or delectatiō,it is no sinne,for it doth come of superabundance of nature,or els thorow debilitie.

A remedy.

For the first,is no remedy but onely repentāce. For ỹ other the which be inuoluntary,if it do come by surfeting or dronkennesse it is a deadly sin,& so it is if any voluntary precogitatiō doth come or is had before ỹ dreame or polutiō,they the which be infected with this passiō most cōmonly they be yōng persones the which be vnmaried,& pristes that do line chaste,therefore for this matter let thē pray & fast & lye hard, & vse no delicate meates & drinkes,ỹ which is a great prouocatiō to this foule impediment. I therfore aduertyse all those that be of strength to vse Phlebothomy,if this matter do come by imbecilitie or great weaknes after a sickness,dismay not ỹ matter,but vse good restoratiue meates & drinks within due order,without surfeting.

The 290. Chapter doth shew of a little skurfe in the head.

Skurfe.

POrrigo,or porre, or Furtures, some latenist doth vse these termes. The greciās doth vse this word named Pitariasis. In english it is called small scabbes bigger than the scales of Mādruffe,sprowting out in latitudes and not in longitudes,like the head of a leke.

The cause of this impediment.

This impediment doth come of a great moister in the head and of reume,or else of a dry melancoly humour.

A remedy.

Take garlike & stamp it wō salt & anoint the place ix. times, or els take of Literge,of Auripigmēt,of eche an vnce,make fine pouder of it & mix it wō vineger & wash ỹ place ix. times.

For Precipitacio matricis,loke in the Extrauagants in the ende of this boke.

For

For Pruna loke in ỹ chapter named Ignis sancti Antoni.

The 290. Chapter doth shew of sprowting out of corrupcion in some perticuler place of a mans body.

PRuritus is the latin word. In English it is a sprowting or bursting out in secrete places of man & woman, and come do name it ych, for the pacīēt must scrach and claw. Sprowting.

The cause of this impediment.

This impediment doth come of great humiditie in ỹ inferiall partes of the body, specially in the orifice of ỹ matrix or else in the foūdemēt, or to ỹ partes adiacēt to ỹ saide places.

A remedy.

Take of red Sage an handfull, boyle it in fresh Butter, and with Cotton make a tent or suppositer. Or else take of barowes grece two vnces, of Mercury mortified with fastinge spittle an vnce and a halfe, of Sage finely ground an handfull, cōpound all this together, & then anoynt ỹ place. Or for this matter ordaine a good payre of nailes and rent the skyn and teare the fleshe and let out water and bloud.

The 291. Chapter doth shew of bleding at the nose.

PRofluuio sanguinis enaribus be the latin words. In englisch it is named bleding at the nose. Bleding.

The cause of this impediment.

This impediment doth come many wayes, it may come of a strype or by a fal, or by extreme labour & heate, or by great sickneſſe, or by some strayne, or by breaking of some veyne, or drinking to much, specially wyne.

A remedy.

To restryct the bloud the which doth flowe out of a mans nose, lette him smell to an hogges torde, and lay the stones and coddes in vineger. If it be a woman lette hir laye her

brestes

bresses in Vineger. Or els exhaust an vnce or more of bloud out of a veyne named Cephalica.

The 292. Chapter doth shew of Itching.

Itching. PRurigo is the latin word. In English it is named itching of a mans body, skin, or flesh.

The cause of this impediment.

This impediment doth come of corruption of euil blud, the which would be out of the flesh, it may also come of fleume mixt with corrupt bloud the which doth putrifie the flesh, & so consequently the skin.

A remedy.

This I do aduertise euery man for this matter to ordeyne or prepare a good payre of nailes, to scrach and claw, and to rent and teare the skyn and the flesh, that the corrupt bloud may runne out of the flesh, and vse than purgations and stuphes, and swætes, & beware reuerberate not the cause inward with no oyntment, nor claw not the skin with filthy fingers, but wash the handes to bedwarde.

The 293. Chapter doth shew of Scabbes.

Scabbes PSora is the Græke word. In latin it is named Scabies. In English it is named scabbes, which is an infectious sickenes, for one man may infect another by lying together in a bedde, and there be two kindes, the drye scabbes and the wet scabbes, or moyst scabbes.

The cause of these impedimentes.

If the scabbes be dry, it doth come of coller adusted, if they be moyst it doth come of the corruption of bloud.

A remedy.

Take of ỹ skurfe of Iron ỹ which doth ly about a smithes handfile. iii handful, make smal pouder of it, and put to it. ii. vnces of the pouder of Brimstone, confect or compound this together with hony & oyle Olyue, & anoynt the body. Or els take of the rootes of Burres. v. vnces, of the rootes of Enula campana. vii. vnces, brose or stamp this together and put to it two vnces of ỹ pouder of Brymstone, of Mercury mortified,

fied thrée vnces, confect this together with Borres greee the skin pulled out, & compound all this together and anoint the bodie. For the drye scabbes, take of Sorel, of Dyganum, of eche thræ handfulls, stamp it and put to it the oyle of Henbane and vineger, and anoint the bodie.

The 294. Chapter doth shew of one of the kyndes of Consumpcions.

Consūpcion.

TIsis is the græke word. In latin it is named Consumpcio. In english it is named a consumpcion or wasting, & there be two kindes, the one is natural, & the other is vnnaturall. The natural consumpcion resteth in aged persons in whome bloud and nature doth decrece, and so consequently weakenesse foloweth, wherefore in olde time old men were named wasted men consumed by age. An vnnatural consūpcion either it is with a feuer, or without a feuer, if it be with a feuer, there is an other sickneste running in the body with it, as the feuer Hectike, or some other long sickneste, which doth extenuate or make thin the bloud of man, so to conclude a consumpcion consumeth a man awaye out of this world. And some doth saye that this impediment doth come of an vlcerous matter in the Lunges.

The cause of this infirmitie is shewed.

A remedy.

Olde men hauing this infirmitie, cherish thē w restoratiue meates & drinkes, & let them beware of anger & hastineste. Other medicines I doe not know for natural cōsumpcion. For vnnaturall consumpcion, vse to eate milk with suger, & drinke no wine except it be Ipocras, & vse nutritiue and restorative meates, and morning & euening Diaisopus, or Diairis, or Diacalamint, or such lyke, and Locsanum is good for all men the which hath this infirmitie, & so is a Ptisane.

The 295. Chapter doth shew of the webbe in a mans eye.

Webbe. PTerigion is the greke worde. In Araby it is named Sebel. In latin it is named Vngues. The barbarous word is named Vngula. In English it is named the webbe in the eye, which is a neruous matter bred vpon the eye, and doth couer the pupil of the eye.

The cause of this impediment.

This impedtment doth come and is ingendred of a rumaticke and a viscus humour congeled together.

A remedie.

In this matter ther is two wayes to make one whole. The fyrst is by wynding or cutting away the webbe with an instrument. And the other is by a water to corrode & to eate away the webbe, it may be remedyed by the iuice of Horehounde, Oculus Christi, and Diaseris iniected into the eye. But I take onelie the iuice of Horehound and the iuice of Licoryce, iniected in the eyes is very good.

The 296. Chapter doth shew of a mans Pulses.

Pulses. PVlse is ỹ latin word. In english it is named a mãs pulses, & they be named pulses because they be euer knockig & laboring. For this matter loke in the Extrauagãtes & in the Chapter named Arterie, & in the chapter named Vene.

The 297. Chapter doth shew of fairenes or beautie.

Beautie PVlcritudo is ỹ latin word: in greke it is named Callos or Idos. In english it is named beauty, fairenes, or pulcritudenes ỹ which is a deceiuable grace, for they ỹ which be bewtifull shalbe more instigated to pryde & viciousnes then other shalbe not hauing this grace, wherfore let such persons stãd in the feare of God & surrender thankes to him, least ỹ hée doe turne beautie and fairenes into great deformitie, as I haue knowẽ many such persõs ỹ which hath bene so serued.

A remedy to kepe a mans face, handes, and skin in softnes and fayrenes.

Take of the rootes of Lillyes, of the rootes of Serpentory of rice of Aundy, of Ciruce washed, of white Sope of eche wot

two vnces, put all this together in a new earthen pot, and put the pot in an Ouen and let it stand vnto the time it be redy to make pouder of it, then take Dragagant, Gumme Arabick, of eche an vnce, infuse it into the water of the flowers of Benes, than take and mire all this together with the water of Lymons, and then let stand xxiiii. houres, strein it, and then to bedward wash the face and hands, & let it drye by, and in the morning, with warme water wash the hands. Or else take Lymons and cut them in pæces, and sæth them in white wine and wash the face and handes, and this must be done diuers times, loke in the Chapter named Facies.

The. 298. Chapter doth shew of a mans Lunges.

PVlmo is the latin word. In greke it is named Pneumon. In english it is named a mans lungs, which be hot and moist, & in the Lungs may be many infirmities, as spitting of bloud, vlceracion & filthie matter, & such like. Also it may haue iiii. maner of sicknesses, as Asthma, Disma, Sanfugiũ, & Dccomia, as it doth appere in their Chapters in this booke, and in the Extrauagants. The lũgs

The cause of this infirmitie.

This impediment doth come of great cold, euill diet, & surfeting, it may come by great labour, lifting or straining.

A remedie.

A Ptisane is good for the Lungs, & so is the vsage of Licorice. Or else take of Sinamon, Galbanũ, Castory. iii. drams, of Storax, Calamint, of Licorice, of Dragagant, of eche a dram, of Opium, of Saffron, of eche v. drams, confect this together with Idromel, and make pilles of this & vse them, and eate no Nuttes, nor chæse, nor Apples, and such lyke.

The 299. Chapter doth shew of flees.

PVlicia is the latin word. In græke it is named Psilla. In English it is named flees, the which doth byte and sting men in their beddes.

The cause of them.

The cause of the ingendring of flées cõmeth many wayes, they be ingendred of a corrupt dust, and the sweat of dogges doth ingender them, and so doth vnclene képing of houses and chambers, and beddes.

A remedy.

First kepe the chambers and house clene, and vse no olde Rishes nor bentes in the house, & wæpe the house and chambers oft, and make the beddes betime in the morning, and lay a blanket on the ground in house or chamber, & all the fleas will leape into the blanket that is vpon the ground, and so may you take them, & straw the chamber with Walnut leues, and if thou wilt anoint the body with bitter Almons or with the oyle of wormewood.

For Pulmonia, loke in ỹ Extranagãts in ỹ end of this boke

The 300. chapter doth shew of a certaine kinde of wheals in the face or mouth & other places differing from a kinde of wheals named in greke Phlitanai.

Pushes. PVstule is the latin word. In english it is named wheals or pushes, and these that I do speake of most commonly be in the face and mouth, and the Arabies doth name it Saphati which is a preuy signe of leprousnes.

The cause of this impediment.

This impediment doth come either of corruptiõ of blud, and then they be red, or els doth come of abũdance of fleume and then they be white, or else it doth come of coller, then they be dry and harde. And if they be blacke it doth come of Melancoly, and they do signifie death, for melancoly humours doth bring in death.

A remedy.

First loke what humour doth make the cause of ỹ impedimẽt & purge it: and if nede be exhaust out of a veine named Cephalica. ii. or. iii vnces of blud or more, as age & strength will permit it, & to kil or heale exterially al such wheals

the

the matter purged intierially, take of Ceruse, of literge, of either of them iii. drams, of burnt lead ii. drams, of the oyle of Roses, and Nightshade, of either of them ii. drams, incorporate all this together and anoint the place, and if nede be compound of mortified Mercury with it, an vnce.

Here endeth the letter of P. And here after foloweth the letter of Q.

The. 301. Chapter doth shew of sickneſſe named the Squincey.

QVinancia or Squinancia be the barbarus words. The latin word is named Angina. The greke doth name it Sinanechi. In English it is named the Squincy. For this matter, loke in the Chapter named Angina. Squincy

Thus endeth the letter of Q. And here foloweth the letter of R.

The 302. Chapter doth shew of an apposthumacion vnder the tongue.

RAnula is the latin word. In English it is named an impostume vnder the tongue. Tongue

The cause of this infirmitie.

This infirmitie doth come of to much humiditie flowing to the place there where the impostume is.

A remedy.

First purge the matter with pilles of Cochée, & vse a gargarice, and if nede be exhaust ii. or iii. vnces of bloud out of a veine vnder the tongue, or else out of a veine named Cephalica.

The 303. Chapter doth shew of chaps in a mans foundement.

RAgades is the Græke word. Ragadie is the barbarus word. In latin it is named Fissure or Rime. In english it is named chappes in a mans foundement, and in the secrete place of a woman. Fūdemēt

The cause of this impediment.

This impediment doth come of ariditie or of a drye colle-ricke humour.

A remedy.

Take of Rose leaues iii. handfulls, seeth it in white wine & wash the place ofte. Or else anoint the place with the oyle of Almons, or with the fatnesse of an Ele.

The 304. Chapter doth shew of certaine kindes of Hernies.

Hernies. RAmex is the latin word. In greke it is named Kyli. In english it is named hernies or swelling in the cod. Hernia is a common name to three diseases, which be to say Enterocela, Epiplocela, and Hydrocela. First Enterocela is when the guttes doe fall out of the belly into the cod wher the stones lye. Epiplocela, is when the guttes doth fall into the cod, with theoment or Siphac, which is a pellicle ỹ which doth compasse and doth beare vp the guttes. Hydrocela is an humour the which hath a confluence to the stones, as Celsus saith. Ramices doth somewhat differ from Ramex, for it hath also three sundrie kindes, the which be to say, Parocela, Sarcocela, Sirsocela. Parocela is when the matter is hardned in the codde or about the stones, Sarcocela is when there doth grow a flesh in the cod or about the stones. Cirsocela is when the veines in the cod doth swell inflating the stone. Also there is an other kinde named Bubocela, which is when the bowels doe fall no further then the share. For this matter, and for a remedy, looke in the Chapter named Hernia and Ruptura.

The 305. Chapter doth shew of the horseneſse of man.

Horsenes RAucedo is the latin word. In greeke it is named Branchos. In English it is named horseneſse of the voice.

The cause of this impediment.

This

This impediment doth come either of a great heate and a sodeine colde taken vpon the heate, or else it may come lewring, halowing, or great crying, it may come of late drinking & late sitting vp, it may come by iniection of the inward parts, then it is a signe of leprousnesse.

A remedy.

Take of ỹ water of Scabious, of the water of Fenel, of the water of Licorice, of the water of Bugloss, of eche of them a pinte, of suger Candy a poũd, seth this together, and morning and euening drinke. iy. sponefulls.

The. 306. Chapter doth shew of the Pose or Snyke.

RVpia is the latin worde. In Englishe it is named the Pose. Pose.

The cause of this impediment.

This impediment doth come of superabundance of reume, taken of colde or of a surfet.

A remedy.

First purge the head and stomake with pilles of Cochée, & vse gargarices and sternutacions. And for this matter loke in the Chapter named Coriza.

The 307. Chapter doth shew of the raynes of a mans backe.

REnes is the latin word. In greke it is named Nephroi. In English it is named ỹ raines of the back the which may haue many impediments, as inflacions, the stone, ache, & such like. For this matter loke in the Chapters of these infirmities, and in the Extrauagants in the ende of this booke. Raines.

The 308. Chapter doth shew of reume in a mans head.

REuma is ỹ latin word. In greke it is named Reumæ. In English it is named reume, ỹ which doth ingẽder many infirmities descending frõ the had to the inferiall parts. Reume.

The cause of Reume.

Reume is ingendred in the head, which is a viscus humour, and it is ingendred of taking of colde in the face, and in the head and necke, and it may come throw drinking of wine and strong ale, and it may come throw surfeting and late sitting vp.

A remedy.

The vsage of Anacardine and sternutacions & gargarices, is very good, & purge the head with Perapigra, & vse labour, walking, and smell to this ball. Take of Storax, Calamint, of Amber de Græce, of eche a dram, of Cloues, of Mastix. ii. drams, of Muske iii. graines, of Lapdanum a dram, confect this together. &c.

For Rouschinechios looke in the Chapter named Menstrua.

The. 309. Chapter doth shew of croking in a mans belly.

Croking. RVgitus ventris be the latin words. In english it is named croking or clocking in ones belly. In Græke it is named Brichithmos.

The cause of this impediment.

This impediment doth come of coldenesse in the guttes, or long fasting, or eating of fruites and windie meates, and it may come of euill dyet in youth.

A remedy.

First beware of colde and long fasting, and beware of eating of fruits, porages, and sewes, and beware that the belly be not cõstupated or costiue, & vse dragges to breake winde.

For Rupia, looke before & after the Chap. named Rancedo.

For Reduuie, looke in the Extrauagants.

The 310. Chapter doth shew of a Rupture.

Rapture RVptura is the latin word. In græke it is named Epigezontaymenon. In English it is named a rupture, and that is when the Siphac which is a pellicle or skinne the which

which doth compasse about the guttes, is relaxed or broken, then the guttes doth fal into the cod. And there be iii. kindes of ruptures, the first is zirbale, the second is intestinal, & the third is nuteral, for he doth take his original of both ỹ other

The cause of a Rupture.

A rupture doth come of crying, or else of a great lift, or of a great fall or brwse, or leping vneasely vpon an horse, or clyming ouer a high hedge or stile, or by a great straine and vociferacion.

A remedie.

First make a trusse to kẽpe in ỹ guts that they doe not fall out of the belly, & than take ỹ rootes of Knewholme iiii. vnces, of Polipody ii. vnces, of Auince an handfull & a halfe, of Centinody, of Mouseare, of eche of thẽ ii. handfulls, stamp al this together in a morter, & than infuse it in a quart of stale Ale, & let it stand iiii. or v. houres, then streine & drink of it morning & euening ix. sponefuls, continue this xxi daies or more. If a rupture doe continue iii. yeres in a man, he can not be made whole without incision or cutting, for the belly at that side that the rupture is in must be cut, & the call or pellicle that the guts doth lye in must be cut away that doth hang out, & so must one of the stones, if the stone be putrified, and than must the Siphac be bounde & knit or sewed vp againe and than sered, and so than made whole with salues, this must be done of some expert chirurgion with the coũcel of some phisicion, the which hath both speculacion & practise.

Thus endeth the letter of K. And here followeth the letter of S.

The. 311. Chapter doth shew of a Sauce fleume face.

SAlsum flegma be the latin words. In English it is named a sausefleume face, which is a token or a preuy signe of leprousnesse. Sauce fleume.

The cause of this infirmitie.

This infirmitie doth come either of the caliditie or heate of the liuer, or else of the malice of the stomake, it doth most cõmonly come of euil diet, & late drinking, & great surfeting.

A remedy.

Take of Borees grece the skin & straines clene picked out an vnce, of Sage finely stãped an handful, of Mercury mortified with fasting spittel an vnce, incorporate all this together and anoint the face to bedward. In the morning wipe the face with browne paper that is soft, and wash not the face in vi. or vii. dayes, and kepe the pacient close out of the winde.

For Sabara, loke in the Chapter named Caros.

For Saphati, loke in the Chapter named Pustule.

For Sahara, loke in the Chapter named Subeth.

For Saliua, loke in the Chapter named Pituita.

For Sarcocela, loke in the Chapter named Ramer, or Ramicis.

The 312. Chapter doth shew of a mans bloud.

Bloud. SAnguinis is the latin word. In grecke it is named Hæma. In English it is named bloud, the which is the principal humour in man, for the lyfe or spirites in man consisteth in the bloud.

The cause of bloud.

Bloud is ingendred of fleume, and fleume is ingendred of good meates and drinkes.

A remedie for bloud putrified or corrupted.

First vse stuphes and bathes and gentle purgacions, vse also meates of light digestion, & beware of grosse meates and euill drinkes, and of surfeting, and of to much repletion, and of venerious actes, specially after a full stomake.

For Saluatella a veine, loke in the Chapter of veines named Mediana.

For Sarcites, loke in the Chapter named Iposarca. Sarcoides is named in English a pore. For this matter loke in the Extrauagants.

The

The 313. Chapter doth shew of the erection or standing of a mans yerde.

SAtiriasis is the grēke word. In latin it is named Deside rium erigendi virgam. In English it is named a desire or standing of a mans yerde, and some doth say it is a continuall standing of a mans yerde. Yerde.

The cause why it cannot stand.

A man that is in great age, or spente, or being in sickneſſe, or grace working aboue nature in man vnmaried, shal haue no erectiōs of his flesh to exercise any venerious acte, if any maryed man the which would haue this matter or desire & cannot thorow imbecilitie vse the acte of matrimony, I will shew my minde to them in the Chapter named Concepcio, and in the Chapter named Coitus.

A remedy.

Vse Diagalanga, and in the morning vse to eate ii. or thrē new layd egges rosted rere, & put into thē the pouder of the sēdes of Netles with suger. Also all swēt things is nutritiue & helpeth in this matter. Also Ipocras, Elegāt, Basterd Muscadel, & Gascon wine is good for this matter, but now a daies few hath this impediment, but hath erection of ỹ yerd to sin. A remedy for ỹ is to leape into a great vessel of cold water or put netles in the codpece about ỹ yerde and stones.

The 314. Chapter doth shew of the Scotomy.

SCotoma is ỹ greke word. Scotomaia is ỹ barbarus word. In latin it is named Vertigo. In English it is named ỹ scotomy or musing, or swiming in the fore part of the head. Scotomy

The cause of this infirmitie.

This infirmitie doth come of a vaporous humour, which doth perturbate the animall powers.

A remedie.

First let the pacient beware of drinking of wine, or strong drinks, they must beware of eating of Chibolles, Garlike & Onions,

Onions, and all vapozous meates & dzinkes, & let them vse pills of Cochee to purge the stomake & the head, & gargarices be good foz this matter, and Perapigra, and such men hauing this passion let them beware of climing oz going vpon high hilles oz rounde stayzes.

The 315. Chapter doth shew of a Goute named Siatica.

The Siatike.

Iatica passio is the barbarus wozd. In latin it is named Dolor scie. In Greeke it is named Ischias, of the which wozd doth come Ichiadici, and some doth name this infirmitie Corendzir oz Corendzicis mozbus.

The cause of this infirmitie.

This infirmitie doth come of hard lying on the hokil bones oz lying on the ground, oz vpon a fozme, oz such lyke harde thinges, it may come by a stripe oz a great fall, and it will runne from the hokill bone to the knee, and from the knee to the ancle, and from the ancle to the little toe, & then it is past cure, and otherwhile this goute will haue reflection to the raines of the backe, and to the flankes, and it may come of a grosse fleumaticke humour.

A remedie.

The chiefest remedy that euer I did know practized is to anoint the places with the oyle of turpentine and Aqua vite, compound together, and so to vse to anoint the place against the fire oft, and sere cloth of pitch be good.

The 316. Chapter doth shew of many infirmities names, which shall be found in their Chapters.

First foz Scabies, looke in the Chapter named Psora.

Foz Scirrhus which is a swelling aboue nature, and is harde, looke in the second booke named the Extrauagants.

Scarificacio is the Latine wozde. In English it is named Dcarificacion, foz the which, looke in the second booke named

named the Extrauagants.

For Scliros loke in the chap. named Febris tetrathea.

For Sebel loke in the chapter named Peterigion.

For Semiapoplexia, loke in ỹ chapter named Paralisis.

The 317. Chapter doth shewe of cornes in the necke.

Cornela. SCorphula is the latin word. In english it is named knots or burres which be in the childrens neckes.

The cause of this impediment.

This impediment doth come of a grosse fleume, and is like to an infirmitie named Dubaleth, and Glandule, concerning the rotunditie of the sickneſſe, but it doth differ in quantitie of Schrophule, for the one is greater then the other.

A remedy.

First purge the matter with ỹ pilles named Hermodactilis, & after ỹ wash the place with decoctiõ of Ircos & thã take of the rootes of Lyllies an vnce & a halfe, of Storax, Calamint halfe an vnce, incorporate this together with the mary of a Calfe, & make a plaister or plaisters & cõtinue with this. ix. dais: for this matter in Rome & Moũtpiller is vsed incisiõs.

The 318. Chapter doth shew of a sickneſſe named a burning scabbe or a Tetter.

Tetter. SErpigo is the latin word. And some auctours doth name it Ignis volaritis. And some saith ỹ this sicknes doth but little differ from a sicknes of scabs named Impetigo, but ỹ the one is bygger then the other, & some doth name it Impetigo farna, as it doth appere more plainlyer in this boke before this matter & after, as it is specified in ỹ chapter of these infirmities, but I do say ỹ this sicknes or disnamed Serpigo is a burning scab, & it doth runne in ỹ skin infecting it more or lesse, and is named in English a Tetter.

The cause of this impediment.

This impediment doth come of hot and corrupt blond mixt with coller.

A remedy

A remedy.

Take of the oyle of wheate & myre it with the oyle of egges and with a mans vrine wash & anoint the skin, or else take the water of burres, or seeth burres in water & wash ỹ body.

The 319. Chapter doth shew of the skin that the childe lyeth in the mothers belly.

Secũdine

SEcundina pellis be the latin words. In english it is a skin or a call, in the which a childe doth lye in the mothers belly, and a woman must be deliuered of it after the childe is borne, or else she doth dye, for the one must come after the other perfect.

The cause of this infirmitie.

This skin or Call might nor may not be without the conception, and after the childe is conceiued and come to the liniaments, forme and shape of a creature, there is a pellicle, a skin or a call, that doth grow incircũference about the childe, and when that doth breake the childe is redie to be borne, & then the childe doth come before, and the pellicle or skin doth come after, if it doe not folow after the childe is deliuered from the mother, the mother is in great daunger.

A remedy.

Drinke Penirial with posset Ale, and make a fume of Laydanum.

For Sequibere, looke in the Chapter named Victalopis.

The 320. Chapter doth shew of an hard or dence apostumacion.

Apostum

SEphiros is the greke word. In english it is named an hard apostumacion in the flesh vnder the skinne.

The cause of this impediment.

This impediment doth come either of a grosse or viscus fleume

fleume, or else of a melancoly humour, and if it be whitish, it doth come of fleum, if it be swart it doth come of melãcoly

A remedie.

First take the sirupe of Bugloss, and of the sirupe of Fumitery, of eche an vnce and a halfe, myxe them together and drinke it with the water of Fumitery, & than take Doues doung thræ vnces, of wheaten bran an handful, and sæth it in vineger and make plaisters.

The. 321. Chapter doth shew of the fiue wittes in man.

Fiue wits.

SEnsus hominis be the latin words. In Græke it is named Esthisis anthropon. In English it is named the sences or the wittes of man. And there be v. which be to say, hearing, sæling, sæing, smelling, and tasting, and these sences may be thus deuided, in naturall, animall, and rationall. The naturall sences be in all the members of man the which hath any sæling. The animali sences be the eyes, the tongue, the eares, the smelling, and all things perteining vnto an vnreasonable beast. The rationall sences consisteth in reason, the which doth make a man or a woman reasonable beast, which by reason may reuile vnreasonable beastes, and all other things being vnder his dominion. And this is the Soule of man, for by reason euery man created doth know his creator, which is onely GOD, that created all things of nothing. Man thus created of God doth not differ from a beast, but that the one is reasonable, which is man, and the other is vnreasonable, the which is euery beast, foule, fishe, and worme. And for as much as dayly we doe sée & haue in erperience, that the most part of reasonable beasts which is man, doth decay in their memory, and be oblitious, necessary it is to know the cause, and so consequently to haue remedie.

This

This impedimēt doth come either naturally or accidētally.

A remedy.

If naturally a mans memory is tarde of wit & knowledge or vnderstāding, I know no remedy, if it come by great study or solicitudenes, by raking a mans mind about many matters the which he can not comprehend by his capacitie, & is though he can comprehend it with his capacitie and the memory fracted from the pregnance of it, let him vse odiferous sauours & no contagious ayres, and vse otherwhyle to drink wine and smel to amber de grece, euery thing which is odiferous doth comfort the wittes, the memory & the sences, & all euill sauours doth hurt the sences and the memory, as it appereth in the Chapter named Oblitio.

The 322. Chapter doth shew of the rydge bone or the backe bone.

Spina is ỹ latin word. In greke it is named Archantie. In English it is named the backe bone or the rydge bone, the which may haue many diseases, as ache, and other paines.

The cause of the diseases.

This disease may come of great liftes & straines, broses or strypes, & it may come of medling to much of or with venerious actes, also a bone or bones in the backe may be dislocated or out of ioynt.

A remedy.

For the backe ỹ grece of a Fore, or the oyle of a Fox is good & so is the oyle of Spyke, or the oyle of Camomyll, or ỹ oile of mastike, or ỹ oyle of Lilies. In old causes the oile of Munifer is good, & so is ỹ oyle of Alabaster, & the oile of Castory and the oyle of Scorpions, and a pytch cloth is good.

For Sinanchi loke in the Chapter named Angina.

Siphac is an Araby word, it is a pellicle or a skin growing out of ỹ midriffe which doth disend to ỹ spōdils of ỹ back. And doth sustaine ỹ stomake & ỹ guts, & endeth in ỹ nether part of the bely, & of this Siphac the two diuines be ingē-

dred

ryed the which doth discend to ꝑ stones ouer a bone named pecten, for the didimes loke in.D.

The.323.Chapter doth shew of little wormes the which doth breed vnder the skin in handes and feete.

SIrones is the latin word. In English it be wormes that doth brede vnder the skin. And there be two kindes, the one kinde brede in the hands & wrestes, and the other doth brede in the fete, and they be named begges. Wormes.

The cause of this impediment.

These wormes be engendred of the corruption of bloud and fleume.

A remedy.

Take of quicke siluer mortified an vnce, compound it with blacke Sope and anoint the places.

Sintexis is the greke worde. In English it is named the weaknes & faintnes the which doth come after a great sicknesse. A remedy is to eate good meates and drinkes, and to haue good cherishing.

The 324.Chapter doth shew of sincopacions or sounding.

SIncopis is the greke word, & so is Lipothomia, in latin it is named Consicio. In English it is named sincopacions or soundinges, and some doth name it in latin Parua mors. Sounding

The cause of this impediment.

This impediment doth come of infection about the braine and the hart, making their opilacions, or els it doth come of some extreme sickenes, it may come throw great heat and soden colde, and so conuerse, it may come of doing to much of venerious actes, doing more then a man is able to performe, it may come by repletion, taking of superfluous meates and drinkes, it may come of & throw great sweats,

or sweating, or stuphes, or bathes, it may come of to much mirth, hauing to much myrth in fantasticall matters.

A remedy.

First & chiefely beware of the premisses, vse temperance, & than if such accident causes doe come, take and eate a race of grene Ginger, drinke a sponefull of Aqua vite, or else of Aqua composita, and rub the pulses of the braine and haire, with Rose water, and Vineger, and holde to the nose of the pacient redolent sauours.

The 325. Chapter doth shew of Yexing, or the Hicket.

Yexing. SIngultus is the latin word. In greke it is named Alexos ligmos. In Araby Alsoach. In English it is named the yexe or the hicket, and of some the dronken mans cough.

The cause of this impediment.

This impediment doth come of a colde stomake or some euil humor about the heart, it may also come of to much drinking, & therfore many men doth name it ỹ drōken mans cough

A remedy.

For this matter a sponeful of Aqua vite, or Aqua composita is good, and so is a race of grēne ginger, or a race of Ginger pared and cut in iiii. or v. pæces, & to swalow them ouer one after an other, as whole as one can. Also Diatriapiperion is good for this matter, & so is burnt Malmesey or burnt Seck and so is Pera Constantini, & Pera simpler Galeni.

The. 326. Chapter doth shew of a mans spettil.

Spettil. SPutum is the latin word. In grēke it is named Prisma. In English it is named a mannes spittle the which doth shew diuers times the infirmitie of mans bodie, as white & biscus fleume doeth signifie that the sickneſſe doth come of fleume. The spettill the which is biscus and blacke, or lyke leade, doth signifie that the sickneſſe doeth come of a melancoly humour. The spettill which is citrine or glassy, doeth

signifie

signifie that ỳ sickness doth come of coller. The spettill which is tauny or reddish doth signifie that ỳ infirmitie doth come of blood. The spettil which is white and not viscus but indifferent, doth signifie health. The spettil which is fomy doth signifie a raw stomake. The fleume that is lyke the white of a raw egge, doth signifie a raw stomake, slacke and slow of digestion.

For Sideratis, looke in the Chapter named Camo.
For Sirsen looke in the Chapter named Phrenitis, and Lethargos.
For Sophena, looke in the Chapter named Pediana.
For Sopor, looke in the Extra. in the end of this booke.
For Soma, looke in the Chapter named Corpus.
For Soda, looke in the Chapter named Cephalargia.
For Sparma, looke in the chapter named natura.
For Sompnus, looke in the Extrauagants in the ende of this booke.

The. 317. Chapter doth shew of the Crampe.

The Crampe

SPasmos is the greeke word. Spasmus is the barbarous word. In latin it is named Conuulcio, or Contractio neruorum. In englisch it named the cramp which is attractiõ of sinewes, and ther be foure kindes, the first is named Emprosthotonos, the which is when the head is drawen downward to the brest. The second is named Thetanos, ỳ that is when the forehead and all the whole bodie is drawen so vehemently that the bodie is vnmouable. The third is named Opisthotonos, and that is when the head is drawen backeward, or the mouth is drawen toward the eare, for thes thræ kindes, looke in their Chapters. The fourth kinde is named Spasmos, the which doth drawe the sinewes verie straight, and asperousitie in the fete and legges.

The cause of these infirmities.

This infirmitie doth come either of to much venericusnes,

specially vsed after a full stomake, it may ceme also thorowe debilitie & wekenes, for lacking of blcud and nature, and it doth come after a great sickenes.

A remedy.

The kinges maiestie hath a great helpe in this matter in halowing Crampe ringes, & so giuen without money or petition. Also for the crampe take of the oyle of Lillies and Castory, if it do come of a colde cause. If it do come of a hot cause, anoint the sinewes with the oyle of water Lillies and Willowes and Roses. If it do come of any other cause, take of the oyle of Euforbium, and Castory, and of Pyretory & confect or compounde all together and anoint the place or places with the partes adiacent.

The 328. Chapter doth shew of a mans Splene.

The splen

SPlen is the greke worde. In latin it is named Lien or Liena. In English it is named a mans splene which is a spongious substance lying vnder the short ribbes in the left syde, and it doth make a man to be mery and to laughe, although melancoly resteth in the splene, if there be impedimentes or sickenes in it, as sorow, pensifulnes, and care, and anger, or such like, maketh many men and women to haue such impedimentes in the splene, as opilacions and appostumes, and such like. Melancoly meates, hard chéese, and feare is not good for the splene, and if any man be splenitick let him vse mery company, & let him be let bloud of a veine named Saluatella, of the left side, some doth vse to let bloud in a veine named Basilica on the left side, but I say that euery thing which doth hurt the liuer, doth hurt the splene, and euery thing that is good for the liuer, is also good for the splen: and whosoeuer will make the hardnes of the splene whole, first take the mary of a calfe, & the mary of an hart, and the fatnes of a hog, of a Capon, and of a Ducke, and the oyle of Swéete Almons of like portion, myxe this together,

and

and anoint the region of the splene, and dry the lungs of a Fore, make pouder and eate it with figges, for this matter loke in the Chapter named Lien in the Extrauagantes in the ende of this boke.

For splenatica passio, loke in the Extrauagants in the ende of this boke.

For Sputum sanguinis, loke in the Chapter named Emoptoica passio.

The 329. Chapter doth shew of a mans spirit.

SPiritus is the latin word. In greke it is named Pnoæ or Pneuma. In English it is named a spirite, I doe not pretend heere to speake of any spirite in heauen or in hell, nor no other spirit but onely of the spirits in man, in the which doth consist the life of man, and there be three, natural, animall, and vitall: the naturall spirit resteth in the head, the animall spirit doth rest in the liuer, and the vitall spirit resteth in the heart of man Spirit.

To comfort and to reioyce these spirites.

First liue out of sin, and folow Christes doctrine, and then vse honest mirth, and honest company, and vse to eate good meate, and drinke moderately. For this matter, loke in the Chapter named Anima.

For Squame, loke in ỹ Extrauag. in ỹ ende of this boke.

For Squinancia, loke in the Chap. named Angina.

The 330. Chapter doth shew of thirst or drinesse of a man.

SItis is the latin word. In greke it is named Dipsa. In English it is when a man is thirstie or dry. Thirst.

The cause of this impediment.

This impediment doth come many waies, either it doth come by some sickenesse, or else by drõkennes, or else by some heate in the liuer or stomake, or else it doeth come by hotnes

of the ayer or els of extreme labour, it may come by eating of salt meates.

A remedy.

If it do come of a hot stomake or a hot liuer, qualify the heate of the liuer, as it doth appeare in the Chapter named Epar. If it do come otherwise, eate .v. or .vi. Prunes, & kepe one of the prune stones in the mouth, and otherwhile roule the stone with ỹ tongue in the mouth. Drizacra or the strupe of Violets, or Drimell diuretycke is good.

The 331. Chapter doth shaw of a sicknesse named Soda.

Paine in the heed

SOda is the latin word. In english it is payne in the head, and there be two kindes, vniuersall, and perticuler, the vniuersall holdeth a mans whole head, and the perticuler is in a perticuler place in the head, in the which is paine.

The 332. Chapter doth shew of the Strangury.

Strãgury.

STranguria is the grecke worde. In latin it is named Stillicidum vrine. In english it is named the strangury, the which is a distilling or dropping of a mans water diuers times in an houre with great paine and burning in the issue of man or woman, or els it is an oplacion in the neck of the bladder, and thorow the stone, or els by some impostumous humour.

The cause of this infirmitie.

This infirmitie doth come of some vlceracion in the bladder or raynes of the back, or els it may come thorowe acredite or sharpenesse of the water, it may come also of to much heat, or to much coldenes in the backe and bladder.

A remedie.

First if ỹ belly be cõstupated, vse clisters or suppositers, the resolue the matter the which is offendant. And if it do come of heate, vse suger roset, & the thre kindes of Sanders, compound with the strupe of Pyrtilles. If it do come of to de-

vse

vse Petridatum, Diaolibanum, Diamynk, or Diagalanga.
For Strangulacio looke in the chapter named Suffocacio.

The 333. Chapter doth shew of nesing.

STernutacio is the latin word. In English it is named sternutacion or nesing, the which is a good signe of an euill cause. Nesing.

The cause of this impediment.

This impediment doth come of dilacion of the pores of the braine, or of coldenes or heat in the head, or it may come casting vp the sight toward the light or Sunne.

A remedy not to nese.

¶ If a man will not nese, let him holde his nose harde with his fingers, and if a man will nese, take a strawe or a rish and tickle himselfe in the nose, or els take of the pouder made of Eliborus albus, otherwise named nesing pouder.

The 334. Chapter doth shew of barennesse of a woman.

STerilitas is the latin word. In greke it is named Stirolia or Acarpia. In English it is named a barennes of a woman when she can not conceaue a childe. Barennes.

The cause of this impediment.

This impediment doth come of to much humiditie in the matrix or in ỹ place of conception, for when the sede of man is sowen, and the woman can not reteine it but doth slip away from hir, ther can be no conception Also if mans nature be wake he can get no childe, therefor the default may be as well in the man as in the woman.

A remedy.

For this matter looke in the Chapter named Conceptis, & in the Chapter named Coitus, & in ỹ chapter named Embrio, &

in the chap. named Abhorsus, & let the man ỳ is weake vse restorative meates & drinks, & vse cordialls and mirth with honest company, and let the woman take no thought, & vse good things as man drago, Peches, and peper if she be fat.

The 335. Chapter doth shew of a mans stomake.

Stomake STomachus is ỳ latin word. In greke it is named Stomachos. In englisch it is named a mans stomake, there be two maner of stomakes, the one is an appetide to eate & to drink, & the other is a vessel in man the which doth receiue meate and drink into it, and is like a pot in the which meate & licour is put in, and as the fire doth decoct the meates and the broth in the pot, so doth the liuer vnder the stomake decoct the meate in mans bodie, and if the liuer be out of order, ỳ stomake can not be in good temper, wherefore loke in the chapter named Epar, and rectifie him and rectifie the stomake, & if he be out of order, all the bodie is out of temperance. The stomake is rough within and smoth without.

The cause of this matter is shewed partly.

But the cause may come otherwaies, as by anger, or feare, or great studying vpon many matters, or by extreme heate, or by surfeting, or such lyke, doth hurt the stomake.

A remedy.

To comfort the stomake, vse Ginger and Galingale, vse myrth and well to fare, vse Pepper in meates, & beware of anger, for it is a shroude heart that maketh all the body fare the worse.

The 336. Chapter doth shew of stonning of a member of a man.

Stonning STupor is ỳ latin word. In englisch it is named a stonning in ỳ fete or legges, armes or hands, in a man or woman, some doth say that this impediment is a slepe, as thus if one man doth aske an other that hath this impediment, he will say my legge or myne armes is a slepe.

The

The cause of this impediment.

This impediment doth come of lacking bloud in the member where it is, or else that the spirits be letted that they can not haue a recourse to the sinewes, or else bloud doth lack in the veines.

A remedy.

First rub the place with a blew or a Scarlet cloth, and if nede be, vse Phlebothomy, & anoint the place with the oyle of Turpentine, or with the oyle of Rosemary flowers, named in greke Anthos, or such like oyles.

For Suberati, looke in the Chap. named Nictalopis.
For Strathomata, looke in the Chap. named Tubercula.
For Strume, looke in the chapter named Chirades.
For Succubus, looke in the chapter named Epialtes.
For Subeth, looke in the Chap. named Caros.
For Surditas looke in the chap. named Cophosis.

The 337. Chapter doth shew of sweating or the sweating sickenesse.

Svdor is the latin word. In greke it is named Hydros. In english it is named sweat, & there be diuers sweats, the one doth come by labour, the other may come by sickenesse & payne, & those be hot and colde, and there is an other sweat the which is vehement, & that sweat is named ỳ sweating sickenesse, and some sweats doth stinke, and some doth not. Svveat.

The cause of these impediments.

The cause of sweats, either it doth come of heate or corruption of the ayer, or it may come by one person infecting another, or as I sayd by labour or some sickenesse.

A remedy for the sweating sicknes.

First kepe the pacient not to hot nor to cold, but in a temperance, and let him not cast out armes, fete, nor legges out of the bed, let the head be couered, and the face open, kepe a fyer in the chamber be the ayer neuer so hot, eate no meate for xviiii. houres, vnlesse it be an ale brue, drinke warme drinke, and no wine, & euery thing that is receued, sucke it

thorow quills of a Swan or Gose.iiii.or.v. quills put together the one in an other, & they the which be not infected let them beware of infectuous persons, for the sickenes is infective, & is one of the kindes of the plague or pestilence, for vnnatural sweats ỳ which doth come by sickenes a Saphire is good to drinke it or to hold a Saphire in ones hand, or els take of Mirtills and of Rose leues, of ech of them. iii. vnces, make ponder of it & cast it in the shetes, shert or smock and lay some to the pulses, & drinke of these forsayd thinges soden in ale, & anoint the Pulses of the hart braine, & the Liuer with ỳ oyle of Mandrake. And as for sweat that doth stinke loke in the Chapter named Fetor assellarum.

Suffocation.

¶ The. 338. Chapter doth shew of suffocacions.

SVffocacio or Strangulacio be the latin wordes. In englisch it is named suffocacion the which doth come two wayes, the one is suffocation of the matrix, & the other is a strangulation, for the suffocation of the matrix, loke in the chapter named Hterichi passus. As for the suffocacion or strangulacion I do pretend now to speake.

The cause of this impediment.

This impediment doth come many wayes, it doth come by hasty eating or drinking, thorow ỳ which crums or some droppes of drink falleth into the wesand or throte bol, it may come by lying open mouthed, & some worme or flye, or any other grosse matter may happen into the throt boll, it may come by an impostume, or a grosse fleume sodeinly rysing may make strangulacions, and so consequently soden death or els ieopardy of death doth folow.

A remedie.

If it do come by hasty eating or drinking, first be not anedious in the taking of it, but eate thy meate & drinke thy drinke with deliberacion. If it come by lying opē mouthed eschew such matters & the occasion of it, the which most cōmōly is thorow lying vpright. If it do come by an impostume in the orifice of the throte, the which wilbe a rising or swel-

ling

ling there, than if the teth be clapsed together open ỹ mouth as wide as may be, & loke vnder the flap of the tongue, and ther shal ye finde ỹ impostume, & with your finger drawe it out, or els sodē deth doth folow. If it come by viscus fleume than drinke rather to much thā to little. And they the which be infected with fleume purge it, and let them vse Locsanum de pino, but Diacorydon is the highest remedy, or Dianucum al is one, for the Grecians doth vse this word Diacorydon, as the Latins doth vse Dianucum. Also Serocum andromachum doth maturate and doth dissolue apostumacions. Also a plaister made of Diaquilon and oyle of Violets, doth dissolue and maturate hot impostumes, and Cerotum Sandalinum, & oyle of Violets is good for an hot apostumacion that is inflamed, and the oyle of Philosophers named in latin Olist philosophorum is good for impostume of ỹ Splene. Also implastrum de Alus, is good for impostumes in the bowels. Also the oyle of Paskir is good for hard apostumacions in the stomake.

The 339. Chapter doth shew of a squint eye, or goggle eye. Gogil eyed.

STrabositas is the latin worde. In English it is named a squint or a gogil eye.

The cause of this impediment

This impediment doth come either naturally or accidentally, if it come naturally thē the pacient was so borne, and there is no remedy, if it come accidentally it doth come by attraction of the sinewe with in the eye.

A remedie.

Vse the medicines that is for a perticuler Palsy, and for the Crampe, but beware what is put into the eye, except it be colde, vnlesse it be womans milke & the blond of a doue. For Suspirium loke in the Extrauagantes.

Thus endeth the leter of S. And here folowe-
weth the leter of T.

The 340. Chapter doth shew of touching the which is one of the v. wittes.

Tactus

T

Tonching

TActus is the latin word. In greke it is named Aphi. In english it is named touching or handling, & of handling or touching be two sorts, the one is venerius & the other is auaricious, the one is thorow carnall concupiscence, and the other is thorow cupitie of worldly substance or goods.

The cause of these impediments.

The first impediment doth come either that man will not call for grace to God not to displease him, or else a man will folow his luxurious sensualitie like a brute beast. The second impediment the which is auarice or couetise, wil touch all things, and take as much as he can get, for all is fishe that commeth to the net with such persons.

A remedie.

For these matters I know no remedy, but onely, God for ther is few or none that doth feare God in none of these two causes, if the feare of God were in vs we would not doe so. Jesus helpe vs all. Amen.

For Tabes, loke in the chapter named Phthisis.

The. 341. Chapter doth shew of costiuenesse.

Costiuenesse.

TEnismos is the greke word. And some doth name it Tenasmon. The barbarous word is named Tenasmus. And the latinestes doeth name it Tenesmus, and some latinestes name it Gemitus. In english it is named sorow or wayling, and I am not so good a grecian to declare, discusse, or define, as some auctors doth write in this matter, for as many doth say that Tenasmon is a difficil thing for a man to make his egestion or sege, and all this matter considered, all is combined or founde in one impediment the which is costiuenesse, the which is when a man can not go to his egestion or to sege, how be it, the faute is in a gut named Intestinum rectum, the which is opilated, for a man would faine doe his egestion and can not.

The cause of this impediment.

This impediment doeth come of to little drinking of ale,

ale or bere, and it may come of to much drinking of wine, and it may come of eating of costiue meats, or els of superabundance of coller adusted,

A remedy.

Use to eate of laxatiue meates, and twise or thrise a weke with milke or potage eate halfe a sponefull or more of pouder of Sene, with two peny weight of Ginger, or els vse as much as a walnut of Cassia fistula, or some other gentle purgactons, as Polypody, or Mercury, or such like.

¶ The 342. Chapter doth shew of the impediment of the eye.

TArphati is ỹ barbarus word. In latin it is named Macula in oculo. In English it is named a spot or a pusly in the eyes. Eye.

The cause of this impediment.

This impediment doth come of a reumatike humour discēding to the eye.

A remedy.

Be let bloud in a veyne named Cephalica, & sēth Colworts in white wine, and vse to make plaisters of it, or els vse the water of plantaine.

The 343. Chapter doth shew of one of the kindes of the Crampe.

THetanos is the greke word. The barbarus word is named Tetanus, out of the which is vsurped a word named Tetanisi, Thetanos. In english it is named a cramp ỹ which doth pul the head backward, & doth draw ỹ body so vehemētly, that for a space a man shalbe vnmouable, for this matter loke in the Chapter named Spasmos, and vse the medicines that ther be specified, & beware of venerius actes after a sul stomake, and beware of anger and feare. Crampe.

For Teras, loke in the Chapter named Monstrum.

For Tetanisi, loke in the Chapter named Thetanos.

For Talpa, loke in the Chapter named Testudo.

For

For Testiculy, loke in the chapter folowing vnto Thorax.

The 344. Chapter doth shew of a sickness named Testudo.

TEstudo is the latin word. And some doe name it Talpa. In English it is a sickness the which doth crepe vnderneth the Skin of the head, & if it doe corrupt the skull, this sickness is vncurable, but I doe say there is a difference betwirt Talpa and Testudo, for Testudo is an impostume hauing a little bladder, and so hath not Talpa.

The cause of this impediment.

This impediment doth come of a venemous humor which is tumorus.

A remedy.

First purge the head & the stomake with the pilles of Cochæ, and shaue the head, and than make incision crosse wise, and pull or rip of the tumorous matter, and than lay downe the skin and vse sanatiue salues.

The 345. Chapter doth shew of a Tympany in the belly.

Tympany TImpanitis is the greeke word. The barbarus word is named Timpanides. In English it is named a Timpany, the which doth make ones belly to swell like a taber or a drounslet, and the flesh of the bodie doeth pine away, and it maketh one very short winded and very faint.

The cause of this infirmitie.

This infirmitie doth come of ventositie intrused in ỹ belly.

A remedie.

First beware of all maner meates ỹ doth ingender winde, as fruits, cold herbs, & such like, also beware of drinking of new ale or new beere, & of eating of new bread, of chæse and nuttes, and such like things. Furthermore for this matter, ỹ belly must be kept laratiue with purgacions & clisters, and suppositers. And in Mountpiller for this matter is vsed incisions

stons, for if there be no incision, there can not be long lyfe, drags for this matter is good that doth breake winde, & so is euery thing the which doth make a man to belch or fart.

The. 346. Chapter doth shew of feare.

Feare.

TImor is ỹ latin word. In greke it is named Dilia. In englisch it is named feare, & ther is nothing so euill to ỹ heart as a sodaine feare, for feare doth bring in death to the heart.

The cause of this impediment.

This impediment doth come many wayes, as feare by fier, feare by water, feare of great displesure of a great man, feare of killing, and such lyke.

A remedie.

For this matter thank God of all aduersitie, and vse mery company, & so vse thy selfe that thou feare nothing but God.

The 347. Chapter doth shew of singing or sounding in a mans eare.

Piping in the eare.

TInnitas aurium be the latin words. In englisch is named singing or a sounding in a mans eares, & this doth prognosticate defenesse.

The cause of this impediment.

This impediment doth come of ventositie or winde, which is in the head and in the eares, and can not get out.

A remedie.

First purge the head, and than take of the oyle of Castory, or else of the oyle of radish, & put it into the eare or eares, the oyle of bitter Almons is good, & so is oyle of Bán instilled into the eares with blacke wolle.

The. 348. Chapter doth shew of little wheales in the head.

Wheales or skabs

TInca is the Latine worde. In English it is named little wheales or scabbes in the skinne of the head, and there be many kyndes and sortes of these infirmities, some

some be moyst & some be dry, some be like leates, & some be like little hony colmes, & some be like hops or wheten bran.

The cause of this infirmitie.

This infirmitie doth come either by corruption of bloud, or else by abundance of rume or some vaporous humour.

A remedie.

First shaue the head, or clyp away the haires, than purge the head with gargarices and sternutacions, and purge the head & stomake with pilles of Cochiæ, and anoint the head with the oyle of Violets, do this thrée daies and thrée nights, thã after that wash ỹ head with dregges or lyes of white wine, in the which a little Roche alome is disolued, and after that stampe onyons and garlike together and rub the head with it thrée or foure times, & after that anoint the head with the iuice of Coriander and hony, or els stampe doues dong with oyle olyue & anoint the head v. or vi. times, or els take thrée vnces of Borges greece, & an vnce and a halfe of Brymstone, stampe all together, and than put to it an vnce of Mercury mortified with fasting spettyll and anoint the head.

The 349. Chapter doth shew of one of the kindes of Leprousnesse named Tiria.

A kinde of leprousnesse.

Tiria is the latin word. In english it is named the Tyre or ỹ propertie of an adder which is ful of skales, so is this kinde of Leprousnes ful of skales & scabs, corroding ỹ flesh.

The cause of this impediment.

This impediment doth come of venemous and a melancoly humour.

A remedy.

For this vse Treacle & purgacions & vomits, & thã take of Mercury mortified with fasting spittle & brimstone, of eche an vnce, of Borges greece thrée vnces, compound this together & vse to anoint thy body, & thã vse stuphs & baths, & sweats

For Tisis, loke in the Chapter named Phisis.

The

The 350. Chapter doth shew of an impostume named Topinaria.

TOpinaria is ỹ latin word. In english it is an impostume in children heades, and younge persons. A postũe

The cause of this impediment.

This impediment doth come of abundance of swēt fleume or els of abundance of bloud with fleume.

A remedy.

First take thrée Onions of a good quantitie, & thrée egges, and rost them together in the hot emeries of the fyre, than stampe them together and incorporate all together with olde bores greece, and make plaisters, and if nede be make incision, and than mundify the place, and after all this incarnate the place, and than skin it with salues.

For Tonsille loke in the Chapter named Paristhomia.

The 351. Chapter doth shew of drawing of a mans mouth toward the eare.

TOrtura oris be the latin wordes. Almanzor doth name it Cōtractio. In english it is named a Palsy which is false, for it is more nérer a cramp then a palsy, for it doth attract the sinewes of those partes. A vvrye mouth.

The cause of this impediment.

This impediment doth come of coldnes taken, or els of anger, or of a spice of a perticuler palsy.

A remedy.

Take of muskerd halfe a pinte, and let the pacient with his owne hande take two or thrée sponefulles in his handes chafing the one hand with the other, and than let him make frications, reducing the side of the mouth the which is drawen to the one side to bring it to the othe side, doe thus. v. dayes, and vse diuers times gargarices and sternutacions.

The 352. Chapter doth shew of paines in the belly.

Paines in the belly.

TOrminum or Tormen be the latin words. In english it is a paine in the belly, or a fretting in the belly.

The cause of this impediment.

This impediment doth come either of coldnesse in the guts, or else of winde intrused in the belly, and can not get out, & it may come of constupacion.

A remedy.

First kéepe the belly warme, & sée that thou be not costiue, and beware of eating colde meates and cold herbes & fruits, and vse Diatriapiperon & dragges, and clisters, or else suppositers.

The 353. Chapter doth shew of the shaking of the head and hands.

Shaking

TRomos is the greke word. In latin it is named Tremor or Iectigacio, or Morbus officialis. In english it is named an official sicknesse, for as much as it doth occupate an official mẽber, for it doth make a mans head to shake, or ẏ hands or other parts to quake.

The cause of these impediments.

These impediments doth come thorow imbecilitie or weakenesse of the sinewes, also it may come of extreme colde or great feare, or thorow a great anger, and beware of drinking in the morning, but eating somewhat before.

A remedy.

First beware of colde, of feare, and of anger, and than vse to wash the necke and the handes with the water that Sage and balme hath bene sodden in.

The 354. Chapter doth shew of the Brest bone.

The brest bone.

THorax is the Grécke word. In latin is named Torax. In English it is named the brest bone, the which may haue diuers impediments.

The cause of these impediments.

These impediments of the brest bone either doth come of some

some great brosting, or else of some putrifying of it, or such like.

A remedie.

First for this matter interially easy & gentle purgacions as these folowing, Pouder of the coddes of Sene, Mercury, Polipody, Cassia fistula, Pillule aurea, Pillule Cochie, & such lyke, and for a brose take Sparmaceti, with warme ale and Malmesy. And exterially these oyntments be good for the brest bone, oyle of Myntes, oyle of Spyke and such lyke.

The. 355. Chapter doth shew of a mans stones.

TEsticuli is the latin word. In græke it is named Orchia. Stones.
In English it is named a mans stones, the which may haue many impediments.

The cause of the impediments of the stones

These impediments doth come by some of the kindes of the Hernies, or else by some other humour descending from the body to the coddes making swellings or burnings, or some other apostumacions, and it may come by a brose.

A remedie.

If it doe come by any of the kindes of the Hernies, loke in the Chapter named Hernia. If it doe come any other waies anoint the stones with Vngentum albū, or else make pultes and Mollifying bathes, or such lyke, be good.

The. 356. Chapter doth shew of the Wesand or throte boll.

TRachea arteria be the latin words. In english it is na- Wesand
med the wesand, or the throte boll, by ꝑ which the winde & the ayer is conueyed to ꝑ lungs, & if any crome of bread, or drop of drink, go or enter into the said wesand, if a man doe not cough he should be strangled, & therefore whether he wil or will not he must cough & lay before him ꝑ is in the throte and mouth, nor he can be in no quietnesse vnto the time the matter be expelled or expelled out of the throte, as it doth more largely appeare in the Chapter named Strangulatio.

The cause of this impediment.

This impediment doth come of grædines to eate or drink sodenly, not taking leysure, also it may come of some flye inhaucked into a mans throt sodeinly, as I haue sene by other men, as by my selfe, for a nyt or a flye cõming vnto a mans mouth when he doth take in his breth and ayer, loke what smal thing is before the mouth is inhaucked into ẏ wesand, and so it perturbeth the pacient with coughing.

A remedie.

For the fyrst cause be not to grædy, eate and drinke with leysure, fearing God, and as for the second cause, I commit onely to God, for this matter coughing is good.

For Trixcom loke in ẏ second booke in ẏ Extrauagantes.

The 357. Chapter doth shew of swelling of wartes and of agnelles.

wartes. TVber is the latin word. In English it is named euery swelling or rysing of ẏ flesh. Tubercula is a diminitiue of the latin word Tuber, and in english it is named a wart or an agnel growing in the fæte or toes, & in latin they haue many kindes & tearmes, as Melicerides, Ganglia, Athoromala, and Stratomata.

The cause of these impediments.

These impediments doth come many wayes, if it be warts in the handes, face, or other superiall partes, it doth come of grosse & corrupt humors, if it be agneles it doth come of chasing of the fæte and of straight shoes wearing, and it may come by nature.

A remedy.

First clip of their heades, & than rubbe them well with Alome water and bay salt, do this .iy. times, and lay ouer the places thin plates of leade.

The 358. Chapter doth shew of a Cough.

Cough. TVsis is the latin word. In greke it is named Vix. In English it is named a Cough.

The

The cause of this impediment.

This impediment both come of the lunges or els of a reume distilling to the asperous nature, or the pipes of the lunges.

A remedie.

First for this matter let the paciēt be kept in a cleane ayer without corruption of draughtes, dung hills, & euill sauours & flauours, let the paciēt beware of ſ wæping of howſes and ſtrætes, & daūſing vpon riſches ther wher much ouſt is vnder ỹ riſches, theſe thinges obſerued & kept, than the pacient muſt eſchew & refraine from certeine meates and drinkes & breades. First from breades, as ſtale and newe bread, frō ſodden bread, as Semnells and Crackenelles, and alſo Cake bread & cruſtes. After this newe Ale or Bāre, ſolwer ale or bēre, or ſolwer ſider or wine, let ỹ pacient refraine from it, Egges, milke, & ſpecially hard cheſe & nutes, let them the which hath the cough eate none of it. A Ptiſane made vnder this maner. First take of Enula cāpane rotes. iii. vnces mūdified & ſliced thin, of Eſope. ii. hādfuls more or les, as ỹ time of the yere ſhal require, for in ſōmer whan ỹ vertue is in ỹ herbes, is worth. iii. handfuls in winter, than take of Fenel rwts the pith pulled out, or els Fenell ſædes ỹ weight of an vnce & a halfe, of Anis ſædes. iii. vnces, of great raiſons the ſtōes pulled out, a quarter of a poūd: of Figs pulled in peces halfe a poūd, of Licorice brwſed halfe a poād, of Barly clēſed or picked clen & brwſed, & ſo putrified iii. handfulls, ſæth all this together in a galon of rūning water, ſtrained & boile al together till it be conſumed to leſſe thā iii. quarters, & than ſtraine it & let the pacient drinke morning, nwne, & night. ir. ſpnoefuls at a time. And whē his drink named a Ptiſane is done, let ỹ pacient purge himſelfe with the pills of Coche or with pilles ſtomatical, & after that vſe Locſanum de pino, I in this matter wolde not ỹ ſodēly a reſtrictiō ſhuld be cured leſt paraduēture thorow ſuch ſoden mutaciōs incōuenience might fall, for a ſodein mutaciō is death. And whoſoeuer he be the which can cough, ſo long he can not die, but beware ỹ

after clappes. And I do say, whosoeuer that can cough & expulse or expell the viscus matter that woulde stop the pipes shal liue long, & they the which that would be holpen of an old cough & do pretend to stop vp the breath and the life & all, let him go about to stop the cough, good it is to take medicines to relax, or to lose viscus fisume.

Thus endeth the letter of M. And here foloweth the letter of V.

The. 359. Chapter doth shew of the small Pockes.

Small pockes.

VAliore minores be the latin words. In English it is named the small pockes the which will breake out first as small pushes, and after that they will be scabbed after a stinking sort.

The cause of this impediment.

This impediment doth come more of the corruptiõ of blood then any other humour, it may come of mẽstruous humour in the conceptiõ of a child, wherfore this infirmitie is an accident cause to youth, age is not infested nor infected with this infirmitie, vnlesse it be thorow a great contagious ayre recept and taken of infectious persons, and if the pacient be so generated, beware of leprositie consequently wil folow.

A remedy.

First let al phisitions beware, not onely in this infirmitie but in many other, not to minister medecines exterial, which should be repercussiue, which is to say, to drive in the infirmitie to the body, and beware in this matter of ointmentes and bathes, and of colde and open ayre, or of piking or touching any of the pushes or scabbes, kepe the pacient warme & let him or her be of a good diet to comfort blood, although that some experte doctours in this matter would that a man should exhaust blood out of a veyne named Mediana.

The

The 360. Chapter doth shew of a swelling of the veynes specially in the feete and legges.

VArices is the latin word. In English it is named swellinges of veynes in the fete and legges, and in other places aboue any naturall course. Swelling of veines.

The cause of this impediment.

This impediment doth come diuers waies, either by extreme labour with going, leaping, daunsing, wrastling, or suchlike, or els it doth come of some euill humour descending from ỹ superiall partes to the inferiall partes, & as I doe precisely knowe, this matter is much grounded vppon ventositie the which is the principall cause.

A remedy.

First if nede be, exhaust bloud out of the Basilike veyne, and then purge the matter with Pera ruffini, or with pils of Lapidis lazuli, & thã take of the skurfe of Iron in a smithes forge a handful, of wheten bran three handfuls, seeth this in white wine or in lyes, and wash the place three tymes to bedward, and purge coller.

For Varuce loke in the Chapter named Acrochordones.

The 361. chapter doth shew of the principall veynes.

VEne is the latin word. In greke it is named Sthigmos. In English it is named veines, a veine is a cundit that doth conteine the principal bloud in man, taking their original or beginning of the liuer. There be many principall veines in man, as the ramus veines, then be these veines, Mediana, Cardiaca, Cephalica, Sophena, Basilica, Epatica, Saluatella, and the hemorodiall veines they be named principal veynes, for as much as they doe pertayne to the principall members, and they be the principal veynes, for as muche as the principalitie of all other veynes resteth in them, veines.

and hath a confluence, or a course and recourse to and from them, furthermore for this matter let thē loke that would haue more knowledge in the chapter named Mediana and in Phlebothomia.

The. 362. Chapter doth shew of venim or poysoning.

VEnenum is the latin word. In greke it is named Ios. In English it is named venim the which is the most subtilest matter ꝑ can be, for nature doth abhore it, considering that it doth infecte and corrupt not onely official members, but also the principall members.

The cause of this matter.

This matter doth come of some venemous worme, or beast, byting or stinging, and poysoning doth come by eating or drinking of poyson, howe be it in Rome they will poyson a mans sterope, or saddel, or any other thing, and if any part of ones body doe take any heate or warmenes of the poyson, the man is then poysoned.

A remedy.

If a man do perceiue ꝑ he be poisoned, first let him vomit, and giue him purgacions, Clisters, or suppositers, and let him bloud of these veines named Mediana and Cardiaca, and vse to drinke Treacle or Metridatum, and also garlike & Rew is good against poysō or poysoning. If one be stonge or bitten with a venemous beast or worme, loke in ꝑ chapter named Morsus reptilium.

The 363. Chapter doth shew of ventositie.

Ventosite VEntositas is ꝑ latin word. In greke it is named Auemodia. In englisch it is named ventositie or winde.

The cause of this impediment.

This impediment doth come diuers wayes, as by long fasting or taking of extreme colde, or eating of fruits, or eating of potage or sewes, or grosse meates and such like.

A reme-

A remedie.

For this metter vse to eate Diaspermaton, or Diatesseron, or Diaciminū, or else teke Anis sædes, of caraway sædes, of Fenell sædes, of Ginger, of Setnal, of Cloues, of Comin sædes, of eche v. drames, make pouder of all this, and vse a portion euery day with meates, drinkes, or potages, and beware of costiuenes and vse dredge.

The 364. Chapter doth shew of diuers kindes of wormes.

VErmes is the latin word. In gréke it is named Scolices. wormes In English it is wormes. And there be many kindes of wormes. There be in ỹ body thrée sortes, named Lumbrici, Ascarides, and Cucurbite. Lumbrici be long white wormes in ỹ body. Ascarides be small little white wormes as big as an haire & halfe an inch of length, & they be in a gut named ỹ longacion, & they will tickle in a mans foundement. Cucurbiti be square wormes in a mans body, and I haue sene wormes come out of a mans body like the fashion of a maggot, but they haue bene swart or hauing a dark colour. Also there be wormes in a mans handes named Sirones, & there be wormes in a mans féete named begges, then is there a ring worme named in latin Impetigo. And there may bée wormes in a mans téeth and eares, of the which I do pretend to speake of now, as for al other wormes I haue declared their propertie and remedies in their owne Chapters.

The cause of wormes in a mannes Eare.

Two causes there be that a man hath wormes in his eares, the one is ingendred thorow corruption of the braine, the other is accidentall by créping in of a worme into a mans eare or eares.

A remedy.

Instill into the eare the oyle of biter Almons, or els the oile of wormewode, or els the iuice of Rewe, warme euerie thing that must be put into the eare.

For Virtigo loke in the Chapter named Scotomos.

The 365. Chapter doth shew of a mans Bladder.

Bladder. VEsica is the latin word. In greke it is named Cistis. In english it is named a mans bladder, ỹ which doth receiue the water or vrine the which doth distill from ỹ liuer & the raines of the backe to it, by the pores named Vritides or Vrichides. The bladder may haue many impedimēts, as scabs, vlceracions, inflamacions, also a palsey may be in ỹ bladder or great debilitie that one can not hold his water.

The cause of these impediments.

These impediments doth come cōmonly of euill ordering in youth, the other causes be shewed.

A remedy.

First anoint the raynes and the coddes, and other secrete places, with the oyle of Scorpions, and drinke red wine in the which Mulherons is sodden in. Also I do aduertise euery man to discharge oft the bladder & neuer to hold in the water, for by restricting of the water such impediments be ingendred, and so is the goute.

For Vesice, Loke in the Chapter named Phlitanai.

The 366. Chapter doth shew of him or her that can not sleepe.

Watch. VIgilie is the latin word. In grēke it is named Grigorix. In Englishe it is named watching or they that can not slēke.

The cause of this impediment.

This impediment doth come throw Idlnes or wekenes of the brayne, or els throw sicknes, anger, or fasting, or els throwe solicitudenes of repletion or extreme heate, or extreme colde in the fēte or such like.

A remedie.

Take of the oyle of violettes an vnce, of Opium halfe an vnce,

vnce,, incorporate this together with womans milke, and with a fine linnen cloth lay it to the temples. Or els take of ỹ leues of henbane, stampe it & lay it to the temples. Or els vse to eate of letuse sædes, of white Popy sædes, of Mandragor sæds, of Saunder, of ech thrée drams, but aboue al things mirth is best to bedward.

For Virago loke in the Chapter named Mulier.

The 367. Chapter doth shew of a mans yearde.

VIrga virilis be the latin words. In greke it is named Aedion. And some name it Psosi or Hoxasis or Opsis. In english it is named a mans yerd the which is a member full of sinewes, arters & veines, with lacertes & other ligaments, the sinewes doeth procæde from the newke which is the mary of the backe. The erection of the yerd doth come from the arters of the heart and the head. The veynes doth procæde from the lyuer. The lacertes and the ligamentes doth procæde out & from the thyes, specially of a bone or bones there being. The yerde may haue many impedimentes as well within the condyte as without, vnder the skin of the head of the yerde. A mans yerde.

The cause of these impediments.

These impediments doth come as I sayde many wales. If it do come interially in the condite of the yerde, it doth come of an hot colericke humour, or els by some euill humour ingendred eyther in the bladder, or els in the raynes of the backe, and it may come of an euill disposed woman that is either filthy, or els pretending to do man displeasure. If it do come exterially which is to say, that the impediment be in, vnder, or vpon the head of the yerd betwixt the skin and the head of the yerd, either it doth come of the heat of the body, or els thorow much medling with a woman, specially if she be menstruous, pocky, or leprous.

A remedy.

If

If this impediment be in any interiall cause, vse to drink milke, or els drinke oft a good portion of the water of hawes, and iniect into the yerde the water of Camphire. If the impediment be betwixt the skin & the head of the yerde & the head selfe, wash the head of the yearde diuers times with white wine. And after that vse the pouder of a rotten poste, or any siccatiue medicines, or else Populion, or vnguentum Egipsiacum is good.

The 368. Chapter doth shew of a mans sight.

Sight.

VIsus is the latin word. In greke it is named Omelies. In English it is named a mans sight, the which may haue many impediments as sore blynde, starke blynde, gogle eyes, and many other impedimentes, as it doth appere in diuers Chapters of this booke, specially in these Chapters named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime, Lencomata, Liptitudo Macula in oculo, Ophtalmia, Ordiolus, Panus, Pecia in oculo, Phlitania, Pterigion, Sebel, Vngula, and strabositas.

The cause of these impediments.

There can no impediment come to ỹ eye, but either it doth come of an interiall cause, or els of an exterial cause, as it doth appeare in the Chapter of the aforesayde wordes.

A remedy to clarify the sight.

First vse gargarices & sternutacions, & easy purgacions to purge ỹ head, & do as it is writtē in ỹ Cpap. named Oculus.

For Vtiligo looke in the Chapter named Luce.

The 369. Chapter doth shew of Vlcers or vlceracions.

Vlcers.

VLcus or Vlcerā be the latin wordes. In greke it is named Helcos or Helcea. In English it is named an vlcer or vlceracions, the which is putrified and a corrupt matter in a sore.

The cause of this infirmitie.

This

This matter doth come of a colerike and a sharp humour.

A remedy.

First take of vnguentum Egipsiacum ii. vnces mirt with ỹ iuice of Pome garnades, and mundify ỹ place & that wil kil the malignitie of it. Also it is good to wash oft the vlcer with the water of Plãtain, in the which a little roch Alom is dessolued in, & let the pacient vse a good dyet, as wel in meates as in drinkes, and let him not be costiue but laxatiue.

The 370. Chapter doth shew of a mans Nauell.

VMbelicus is the latin word. In greke it is named Omphalos. In englisch it is named a mans Nauill, ỹ which may haue diuers impediments, for the Nauell may fall out, or be bursten, or there may be some appostumacion. Nauill.

The cause of these impediments.

These impediments doth come either of great crying, or of greate halowing, or lewinge, it may come of a great brose, or lytting, or strayning.

A remedie.

First make a trusse of white fustian, & stuffe it with carded wolle or Cotten, and then trusse in the matter, & after that let the paciẽt drinke with stale ale the iuice of Dases, Centinody, Knewholmes rotes, Auance, & the rotes of Polypody, or seech all togeter in clarified ale, and drink it morning and euening. xv. dayes.

The 371. chapter doth shew of a soft appostumacion.

VNdimia is the latin word. And some doth say it is a barbarous word. In English it is named colde appostumacion, white, and soft. Apostũe.

The cause of this impediment

This impediment doth come of a colde fleumatike humour.

A remedie.

¶ First maturate the cause with Pultesis, than make a Corostue

resine with Cantarides, then minister tentes and after that salues attractiue.

The 372. Chapter doth shew of a mans Nayles.

Nayles. VNgues is the latin word. In greke it is named Oniches. In English it is named a mans nayles, the which may haue diuers impedimẽts, as falling of the nayles, or rotting of the nayles, & by poisoning or brosing, or by straight shoes wering a man may lese his nailes, and some mens nayles be very hard, and some be soft.

The cause of these infirmities.

The cause of the most part of these impediments is shewed before, if the nailes be hard, it doth come of grosse humours, if the nayles be soft, it doth come of gentill nature.

A remedy.

Who so euer that hath euill nailes, vse the oyle of Roses, & the iuyce of Plantaine mixt with the white of an egge, and anoint the nayles.

The 373. Chapter doth shew of vometing.

vometing VOmitus is the latin word. In greke it is named Emitos. In english it is named vometing, or a vomit or perbraking.

The cause of this impediment.

This impediment doth come either voluntary or involũtary, if it be volũtary, it doth come by prouocation, as by putting the finger into ỹ throte, or else to put a fether or a brãch of Rosemary, or such like, into ỹ throte. Or else it may come by taking some pociõ or some herbe, or some other medicine, if it doe come inuoluntary, then it doth come of the malice of the stomacke.

A remedy for inuoluntary vomiting.

Take of Anis sedes two drams, of Mastike a dram, of Ginger a dram and a halfe, of all this make fine pouder and put it into v. spoonefulls of Rose water, & with suger let the pacient

cient drinke it. I doe giue this potion without suger, or else take of Opium a dram, mixe it with the iuyce of Plantaine and a little Saffron, and drinke of this three or foure times.

For Volnulus, looke in the Chapter named Cordapsis.

The 344. Chapter doth shew of a mans voyce.

VOx is the latin word. In greeke it is named Phoni. In English it is named a mans voice, the which may haue diuers impediments, as horsenesse, braying, and other while it is taken away. A mans voyce.

The cause of these impediments.

These impediments doth come many waies, either by sicknesse, or else by leprousnesse, or it may come by halowing, or by extreme lewring or crying, or by to couragious singing, fetching a greater compasse then easely a man can reche. Also it may come thorow great colde taking after an heat, it may come of crying & calling vpon brute beastes, & it may come of coledust, or any other dust or smoke, ỹ which may opelate the organs or pypes of the brest.

A remedy.

First eschew coldnesse, and drinke buttred ale or buttred beere, and vse easy purgacions, & warme & swete meates, for all sower meates & salte meates, & bitter thinges be not good for the voyce.

For Vrina, looke in the second booke named the Extravagants.

The. 375. Chapter doth shew of the condites of the vrine.

VRichides or Vritides be the latin words. In english it is the cundits thorow the which the water doth passe, and some doe name thē the water gates, the which be tied to the matrix of a woman, the which may haue certaine impediments, as stopping of the water by ỹ stone, or by some grose humour. Vryne.

The cause is shewed.

A remedy

A remedy.

Firſt vſe clyſters or els ſuppoſiters, and to drinke Perſely ſædes and little Jeat made in fine pouder, drink it with reniſh wine, or white wine, or with poſſet ale.

The 376. Chapter doth ſhew of a womans ſecret membre.

Porta ventris. VVlua is the latin worde. In greke it is namad Hiſtira. In engliſh it is named a womãs ſecret mẽber, the which is the gate or doze of the matrix or belly, & there may brẽd many diſeaſes, as vlcers, ſcabbes, appoſtumes, fiſtures, fiſties feſtures, the pockes, and burning of an harlot.

The cauſe of this infirmitie.

Many of theſe infirmities doth come by lying with an vnclene man or men, or lying with vnclene womẽ, or vnclene perſons.

A remedy.

For a remedy for all theſe aforeſayde diſeaſes, loke in the Chapters of the proper names of the wordes, and there is remedy ſufficient.

The 377. Chapter doth ſhew of woundes.

A vvoũde VVlnus or Vulnera be the latin wordes. In greke it is named Trauma or Traumata. In Engliſh it is named wound, or woundes, and there be diuers ſortes of woundes, ſome be newe and freſh woundes, & ſome be olde woundes, ſome be dæpe woundes, and other ſome be plaine woundes, and ſome fiſtuled, and ſome be feſtered, ſome be vlcerated, and ſome hath fiſtures, and ſome hath none.

The cauſe of woundes.

¶ Moſt commonly woundes doth come thorow an harlot, or for an hoũd, it doth come alſo thorow quareling that ſome hot knauiſh bloud would be out, and diuers times woundes doth come thorow dronkenneſſe, for when the drink is in, the witte is out, & then haue at thée, and thou at mée, ſoles be they

they that would them part, ỹ wil make such a dronke mart

A remedy.

If it be a grene wound, first stanch the blonde, and if the wounde be large and wide stych it, & after that lay a playster & let it lye xx. houres or more, than open it, & mundify it with white wine. And if the wounde be depe vse siccatiue plaisters made with Olibanū, Frankensence, Literge, Ireos, the bran of Benes, and Aristologia rotunda, & such like. If the wound be plaine take of the rootes of Lillies of pomegranade rines, of Galles, of Aloes, or such like, if the woundes be indifferent, & the wound mundified, vse the pouder of mirtilles and rose leaues, and such like, & let the pacient beware of venerious actes and of contagious meats & drinks.

For Vnea loke in the addicions after the Extrauagants.

The.378. Chapter doth shew of the Vuels.

VVele is the latin worde. In English it is named vuels the which doth lye in the rouse of the mouth like little long tetes & other while they do swell, and otherwhile they do fall downe out of their place.

The cause of these impediments.

If vuels do swell it doth come throwe abundance of reume or els throwh a hot humour, if the vuels doe fall eythey it doth come by labour or by heate, or els throwh great sickenes and weakenes.

A remedie.

If it do come of reum, vse gargarices & sternutatiōs, & purge the head and the stomake with pilles of Coche. If it do come of heat purge coller, and put vp the vuels that doth fal with the thome laying Peper on the thome, & vse to eate Peper or els take the pouder of a snaile that is burnt and mire it with Hony and lay it on the end of the thome and than put vp the vuels.

Thus endeth the letter of V. And here followeth the letter of X.

The 379. Chapter doth shew of an impediment in the eyes.

YRophthalmia is the greke word. In english it is named a blast or an impedimēt in the eie, the which may come certaine waies.

The cause of this impediment.

This impediment doth come of an euill winde or els of some contagious heat or of an euil humour or such like, for the eie wil neither swell, nor water nor droppe.

A remedy.

I might here shew of many salubrious medecines, but the best medecine that I do know is to let the matter alone and medle not with it but were before the eies a pece of blacke sarcenet and eate neither garlike nor onions nor drinke no wines nor strong ale, and it will were away.

The 380. Chapter doth shewe of a gut the which doth lye behinde the wesande or throte boll thorow the which meate and drinke doth passe out of the mouth into the stomake.

YSophagus is the latin word. In greke it is named Oysophegus or Meri. In English it is named Isofagon or the mery, or the gut of the stomake the which doth desend from the Epiglote to the orifice of the stomake, there is nothing that doth passe thorow the throte boll or the wesand but only wind, if by chaunce there doe at any time any droppe of drinke or crome of breade or frye, or any such like thinges doth happen to the wesand, there is no remedy but to cough it out againe. If so be that there do by grædy eating or els by any other missortune that any fishe or flesh bone, or anis other thing do stay in the orifice of the prenominated Isophagon otherwise named the mery, then do as it shal folow.

The causes be shewed.

A remedy.

A remedy.

If there happē a bone or a pin, or any other thing into ones throte, first prouoke a vomite, & if that will not helpe drinke a sponeful or more of oile Diue otherwise named in England Sallat oile, and drinke well, and slæpe vpon it.

For Ypichima loke in the Chapter named Catharacta.

For Yposarca looke in the Chapter named Anasarca or Hidropis.

The. 381. Chapter doth shew of them that doth abhorre water.

YDroforbia or Hidroforbia be the greke words, the vsiall word of latin is deriued out of greke named Ydroforbia as is saide, I haue sene and red that the barbarous worde is named Euforbium which is false, for Euforbium is a gumme. Hidreforbia in English is abhorring of water as I learned in the partes of grece, & some doth say it is water in the belly, and some doth say that it is an impediment of him that can not se the waues of the sea, or sounding of the water but his stomake is turned and must, or els is redy to perbreake or to vomit.

The cause of this impediment.

This impediment doth come as many auctours doth say of a melancoly humour for the impotent is named a melācoly passion, but I do say as I do know not only by my selfe but by manie other whan I did vse the seas, and of al ages, and of al complexions being in my company, that this matter did come more of collor then melācoly, considering that coller is mouable and doth swimme in the stomake.

A remedie.

For this matter purge coller & melācoly humours, for I my selfe, which am a Phisicio is cōbred much with this passion, for I can not away with water nor waters by nauigacion, wherefore I do leue al waters & to take my selfe to good ale, & other while for ale I do take good gascon wine, but I will not drinke strong wines, as Malmesy, Remnie, Romanisk

wyne, wyne Morse, wine greke, & Secke, but otherwhile a draught or two of Muscadel or Bastard, Otey, Capzick, Aligant, tyre, Raspice I wil not refuse, but whit wine of Angeō or wine of Orleance, or Renish wine, white or red is good for al men. there is little red Renish wine, except it grow about Bon beyond Colin, ther be many other wines in diuers regiōs prouinces & countries that we haue not in Englād. But this I do say, ỹ al the kingdoms of the world haue not so many soundry kindes of wines, as be in England, & yet there is nothing to make wine of.

Thus endeth the letter of Y. And here foloweth the letter of Z.

The. 382. Chapter doth shew of dry scabbes.

Scabbes. ZErma or zerna be the latin words. In greke it is named psora or Lichen the barbarous word is named Liehena. In English it is a kinde of scabbes the which be infectious.

The cause of this impediment.

This impediment doth come of drinking of euill drinkes & of eating of contagious meates, specially by lying with infectious persons, it may come of the corruption of blond, or els by some monstruous humoure.

A remedy.

Take of salt water a galon, and seth in it. iii. handfulles of cromes of wheten bread ỹ is leuand, & wash the body with the water twise or thrise, or els wash the body in the sea. ii. or three times, or els take the bran made of Cothe sedes iii. hādful, of ỹ ponder of Brimstone. ii. vnces, seth this in a potel of white wine or vineger, & wash the body. iii. or 4. times

The 383. Chapter doth shew of an impostume that doth come of fleume.

Zimie

Zone is the latin worde. In englisch it is an impostume ingendred in a flumatike humour.

The cause is shewed.

A remedy.

First purge fleume than maturate the matter, & thā launce the impostume, or els make a corosiue, and make tentes & after that minister salues attractiue, and than maturate the flesh and anoynt the place.

The 384. Chapter doth shew of a Pannicle the which shal be rehersed.

Zirbus is the latin word. In English it is a pannicle or a caule cōpound of ii thinne tunicles of diuers artoures, and veines and sarnesse, it doth couer the stomake and the guts, and it doth kepe ỳ heat of them & doth defend ỳ colde, this pillicle or pannicle or caule may be relaxed or broken.

The cause of this impediment.

This impediment doth come of some great straine, brose, or fall, or some great lift or such like thinges.

A remedie.

First make incision, and after that cauterise the abstraction, & I haue sene the cut cauterised that the flure of bloud should not folowe, the ouerplus of my mind in this matter and al other matters I do commit it to the industry of wise and expert Phisitions and Chierurgions.

Here endeth the first book, examined in Oxforde in June the yere of our Lord M.CCCCC.xlvi. And in the raine of our soueraigne Lord King Henry the eight, king of England, Fraunce, and Irelande, the xxxviii. yere.

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THE SECOND BOOKE of the Breuiary of Health: named the Extrauagantes, foloweth.

Compiled by Andrevve Boorde, Doctor of Phiſicke: an Engliſh man.

1587.

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Whosoeuer will know to number in Algorisme, he may know by ỹ numbring the chapter of these two bokes comprehẽded in one volume, for it doth teach one to number frõ one to .CCC. and od, and so by it one for this matter may come to a further knowledge in Algorisme. Also in this boke a man shall know the Judicials of Urines and of the Pulces with diuers other infirmities, the which I did omit and leaue out of the first boke. And for as much as I, nor no man els can write so plainely the tearms of Phisicke ỹ euery man can perceiue ỹ recepts. Therfore I do aduertise and do councell all men to consult with some expert Poticary in making and ordering of such recepts and medicines. Furthermore lerned men and other may well interrupt & reprehend mẽ for writing my incõgruitie that the latin wordes be not truly settte in their cases with the englisch wordes, vsing diuers times ỹ nominatiue case for other cases. I do it for no other purpose but ỹ ignorant persons may ỹ better vnderstand the matter. For I do not write these bokes for learned men, but for simple & vnlearned men that they may haue some knowledge to ease themselues in their diseases & infirmities. And because that I did omit & leaue out many thinges in the first boke named the Breuiary of health. In this boke named the Extrauagants I haue supplied those matters the which should be rehersed in the first boke. And now to conclude, if I haue omitted any thing necessary to be expressed in these bokes, or haue not satisfyed euery mans minde of their infirmities or disease, I doe remit this matter to ỹ further industry and iudgmẽt of discrete doctours of Phisicke, & expert maisters of Chierurgery.

Thus endeth the Preface.

The first Chapter doth shew of the distemperance of the stomake.

ANorexia is the Grēke wo2de. The Barbarous wo2d is Anarexia. In Latin it is named Stomachi distemperamentum. In Englishe it is named a distemperance of stomake o2 auercion of the stomake from meate.

The cause of this impediment.

This impediment doth come of euill humours in the stomake, o2 els tho2ow imbecilitie o2 weaknes of the stomake, o2 els tho2ow great infirmitie the which doth take away a mans stomake o2 appetide.

A remedy.

The cause digested all sower thinges and sauces doth p2ouoke an appetide, fo2 this matter lo2ke in appeticus in the Bzeuiary of healthy.

The second Chapter doth shew of little fat graynes in the browes.

ASarner o2 Arnarsa, be the Araby wo2des. In latin it is named Aggregacio o2 Materie pinguis in supercilia. In English it is named a fatte matter in the b2owes, the which be granulus aggregacions.

The cause of this impediment.

This impediment doth come of fleume o2 els of reume.

A remedy.

First wash the place with white wine th2ée times, and after that anoyt the b2owes with the oyle of wo2mewood, and purge fleume.

The third Chapter doth shew of hore and of white haires.

CAnicies is the latin wo2d. In grēke it is named Polioros. In English it is named hoze o2 white haires.

The cause of this infirmitie.

This infirmitie doth come either naturally or els accidentally, if it do come naturally, it doth come thorow age and melancoly humours, if it do come accidentally, it doth come thorow feare, sorow, great trouble, great sickness, & it may come of to much vsage of venerious actes.

A remedy.

If it do come naturally, that thing the which nature doeth giue, no man by lerning can take away. If it do come accidētally, vse ỹ Electuary de Aromatibus, or the confection of Alharike, and anoint the head with the oyle of Costin.

The 4. Chapter doth shew of chafyng specially vnder the eares.

CAroli is the latin word. In englisch it is named chafyng, specially vnder ỹ eares. And some doth say it is an vlceracion betwixt the skinne and the head vnder the eares.

The cause of this impediment.

This impediment doth come diuers wayes, as by euill humours in the head, or lying with vnclene or mēstruous persones, or eating or drinking some euill thing.

A remedie.

If age, time, and strength will permit it, open a veine named Sophena, and exhaust. ii. or iii. vnces of the side that ỹ impediment is in, & after ỹ purge the matter, & take of Cassia, of Diacatolicō, of eche half an vnce, of ỹ electuary of Roses ii. drames, & with the water of endiue make a pociō and drinke it at. iii. times, and if nede be vse Clisters & suppositers, and make plaisters after this maner. Take of Malows, of Roses leaues, of Camomil, of eche an hādfull, of Melilote an vnce and a halfe, seeth all this in faire water, and put into it the oyle of Dil, of the oyle of Roses, of the oyle of Camomil of ech an vnce, and make plaisters of it, and lay it to the place diuers nights to bedward.

The

The 5. Chapter doth shew of Cartilages or Gristles.

CArtilago is the Latin worde. In Greeke it is named Chondros. In English it is named Cartilages or gristles, to the which many impedimentes may come, as ache, and wresting of the ioyntes, and such like.

The cause of this impediment.

This impediment doth come of some great colde, or els by some euill misfortune or chaunce.

A remedy.

First the oyle of Turpentine mixt with Netes foote oyle is good, or a pich clothe is good, and so is euery thing the which is good for the ioyntes, therefore loke in the Chapter named Juncture in the Brcuiary of health.

The 6. Chapter doth shew of a Surfet.

CAros, is the greeke worde. In latin it is named Crapula, In English it is named a surfit.

The cause of this impediment.

This impediment doth come most commonly of euill rule or euill dyet, or eating or drinking to much meate or drink, or eating rawe or euill meates and drinkes.

A remedie.

The best remedy for a surfit is to abstayne long after that the surfet is taken, and to slepe much, or els to labour it out, and for this matter purgacions be good, so be it that age and tyme will permit it. And after a surfit a draught of Aqua vitie may be suffered

Chirius, is the iuice proceding of meate digested.

The 7. Chapter doth shew of Agnelles in a mans feete.

CLauus is the latin word, and some do name it Papule. In english it is named corns or agnels in a mãs fete or toes.

The cause of these impediments.

This impediment doth come of wearing of straite shoes, by reason of the which the fæte and the toes doth not lie at libertie with ease, and then labour with heate obuiating or being concurant together doth procreat or ingendreth this aforesaide impediment.

A remedy.

First pare the Agnelles of cornes with a sharpe knife, vnto the time it doth come to the quicke flesshe that the bloud runne out, wype away the bloud & then drop into the place or places red war, & let it lye vnto the time it be consumed, and than if nede be reitierate this matter.

The 8. Chapter doth shew of a mans necke.

COllum is the latin worde. In græke it is named Auchin. In Englich it is named a necke. In the necke may be many diseases, as the cricke, or shaking, or such like.

The cause of these impediments.

These impedimentes doth come either by lying a wrye with the necke, or els it doth come of some colde taken in the necke, or els by some reumaticke humour distilling frō the head to the necke, or it may come of drinking in ỹ morning with out bread or meate eating, or els by some great feare, or els anger.

A remedy.

If it do come of reume purge reume, as it is specifyed in the Chapter named Reuma in the Breuiary of health. If it doe come of coller, or of debilitie of spondilles, anoynt the necke with the oyle of Anthos, otherwise named the oyle of Rosemary flowers, and beware of stoping with the heade and necke, for this matter the oyle of Spike is good. If it do come of a cricke or any other wayes, anoynt the necke with oile of Turpentine compounde with a little Aqua vite, & kepe the necke bone warme.

The

The 9. Chapter doth shew of Pyles or swelling in the Foundement.

CONdiloma is the Greke word. In Latin it is named Rugosum ani tuberculum. This Barbarous worde is named Condolomata. In English it is named a swelling in the foundement, and some doth take for this pilles the which I do take this impediment of swelling doth more infest women then men.

The cause of this impediment.

This impediment doth come of reume and of the corruption of fleume.

A remedy.

First washe the place twise or thrise with white wine, and then vse siccatiue medecines.

The 10. Chapter doth shew of a mans Buttocke bones.

COxia is the Latin worde. In Greke it is named Ischon. In English it is named a buttocke bone, the which may haue many displasurs, as by a fall, a stripe, a brose, or such like.

A remedie.

Take of Smalage and of Louage, of eche two handfulls, of Malowes .iiii. handfuls, of Deare iuet two vnces, seth all this in running water, and after that bath & wash the place with the water, and then to bedward, lay the substance vpon the place. Or els take of ỳ oile of Turpentine .iii. vnces, and compound it with Aqua vitie & anoint the place diuers times, or els take of Nets foote oyle .iii. vnces, of the oyle of Spyke halfe an vnce, and anoint the place as one shoulde grece a paire of olde bootes.

For Crassitudo, looke in the chapter named Pinguedo in the fyrst booke named the Breuiary of health.

The. 11. Chapter doth shew of a Demoniake person, the which is possessed of or with the deuill or deuils.

DEmoniacus or Demoniaci, bée the Latin wordes. In Gréeke it is named Demonici. In English it is named hée or they the which be mad and possessed of the deuill or deuilles, and their propertie is to hurte and kill themselues, or els to hurte and kill any other thinge, therefore let euery man beware of them, and kéepe them in a sure custody.

The cause of this matter.

This matter doth passe all maner of sickenesses and diseases, and is a fearefull and terrible thing, to sée a deuill or deuylles shoulde haue so much and so greate a power ouer man as it is specifyed of such persons diuers times in the Gospell, specially in the ninth Chapter of sainct Marke. Christ sending his disciples to preache the worde of God, geuing them power to make sicke men whole, lame men to goe, blynde to sée, &c. Some of them did goe by a man that was possessed of deuils, and they could not make him whole. Shortly to conclude, Christ did make him whole. The disciples of Christ asked of him why ẏ they could not make ẏ possessed mã of ẏ diuels whole. And Jesus Christ sayde to them: this kinde of deuilles can not bée cast out without prayer and fasting. Yéere it is to bée noted that now a daies, fewe or else none doth set by prayer or fasting, regarding not Gods wordes, in this matter I doe feare that suche persons bée possessed of the diuell although they be not starke madde, and to shewe further of demoniacke persons the which be starke madde. The first time that I did dwell in Rome, there was a gentilwoman of Germani ẏ which was possessed of deuils, & was broght to Rome to be made whole. For with in ẏ precinct of S. Peters church without S. Peters Chappel, stãdeth a piller of white marble

grated

grated roũd about with Iron, to the which our Lord Jesus Christ did lye in himselfe at his deliuering vnto Pilet, as ẏ Romynes doth say, to the which piller, all those ẏ be possessed of ẏ deuill, out of diuers coũtries & nacions, be brought thether, and as they say of Rome, such persons be made ther whole. Among all other this woman of Germany which is CCCC. myles and odde, from Rome, was brought to ẏ piller, I then there being present, with great strength and violently with a rr. or mo men, this woman was put into that pyller within the yron grate, and after hir did go in a priest, and dyd examine the woman vnder this maner, in the Italiã tongue. Thou deuil or deuils, I doe abiure thée by ẏ potenciall power of the Father & of the Sonne our Lord Jesus Christ, & by the vertue of the holy ghost, that thou do shew to me, for what cause that thou doest possesse this woman: what words was aunswered, I will not write, for men will not beleue it, but wolde say it were a foule and great lye, but I did heare that I was afrayed to tary any longer, least ẏ the deuils should haue come out of hir, & to haue entred into me, remembring what is specified in ẏ chapter of S. Mathew, when ẏ Jesus Christ had made two men whole the which was possessed with a legion of deuils. A legion is ix. M. v. C. nynty and nine, the sayde diuels did desire Jesus that whẽ they were expelled out of ẏ aforesayd two men ẏ they might enter into a herde of hogges, and so they dyd, and the hogges dyd runne into to Sea, and were drowned. I cõsidering this, and weke of faith and a feard, crossed my selfe, & durst not to heare and sée such matters, for it was to stupendious and aboue all reason, if I should wryte it, & in this matter I dyd maruell of an other thing if the efficacitie of such making one whole did rest in the vertue that was in the pyller, or els in the words that the priest did speke, I do iudge it should bé in the holy words that the priest did spek, and not in the pyller, for and if it were in the piller, the Byshops & the Cardinalls that hath bene many yeares past, &

those

those that weare in my time, & they ꝑ hath bin since, wolde haue had it in more reuerence, & not to suffer rayne, hayle, snowe & such wether to fal on it, for it hath no couering, but at last when that I dyd consider that ꝑ vernacle ꝑ phisnomi of Christ & scarse the sacrament of the aulter was in maner vncouered, i. al. S. Peters Church downe in ruyne, & vtterly decayed and nothing set by, considering in olde chapels, baggers and baudes, hores & theues did lye within them, asses and moyles did defyle within the precinct of the sayd Church, and byying and selling there was vsed within the precinct of the sayd Church that it did pytie my hart and mynde to come and see any time more the sayd place and Church. Then did I goe amonge the fryers mendicātes, and diuers times I did see reuelathes pro de functis hange vpon fryers backes in waletes, then I went to other religious houses, as the Celestines & to the Chapterhouse, and there I did see nulla ordo. And after that I did go amongst the monkes & canons & cardynalls, & ther I did see horrer inhabitans. Then did I go rounde about Rome, & in euery place I did see Lechery & Boggery, deceit and vsery, in euery corner and place. And if S. Peter & Paule do lye in Rome they do lye in an hole vnder an Aulter, hauing as much golde & syluer, or any other Iewel as I haue about mynine eye, & if it do rayne, hayle, or snowe, if ꝑ winde stand Eastwarde, it shall blow ꝑ raine, hayle or snow to S. Peters spelunke, wherfore it maketh many men to thinke that the two holy Apostles should not lye in Rome, specially in the place as ꝑ Romaines say they do lye. I do meruail greatly ꝑ such an holy place & so grate a Church as is in all the world, except S. Sophis churche in constantinople, should be in such a vyle case as it is in, considering that ꝑ byshop of Romes pallice, & his castel named castel angil standing vppon ꝑ water or great riuer of Tiber within Rome, & other of their places, & all ꝑ Cardinalles places be so sumptiously maintained, as well without as in maner within, and ꝑ they will see their Cathedral

churche

church to lye lyke a ſwynes ſkie. Our Peter pence was wel beſtowed to the rædifying of S. Peters church, ỹ which did no good but to noriſh, and to maintaine war. And ſhortly to conclude, I did neuer ſée no vertue nor goodnes in Rome, but in byſhop Adryās dayes, which would haue reformed diuers inormities, & for his good wil & prætẽce, he was poyſoned within iii. quarters of a yere after he did come to Rome, as this matter with many other matters mo, be expreſſed in a boke of my ſermõs, & now to cõclude whoſoeuer hath ben in Rome & hath ſene their vſage there, except grace do work aboue nature, he ſhal neuer be good man after, be not theſe creatures poſſeſſed of the diuell: This matter I do remit to the iudgmẽt of ỹ reders, for god knoweth ỹ I do not write half as it is or was, but ỹ I do write is but to true, ỹ more pitie, as god knoweth. Do not you think ỹ many in this coũtrey be poſſeſſed of ỹ deuil, & be mad, although they be not ſtark mad, who is blynder thẽ he ỹ wil not ſée, who is madder thẽ he ỹ doth go abut to kil his owne ſoule, he ỹ wil not labour to kepe ỹ cõmandemẽts of god, but daly will breke thẽ, doth kill his ſoule, who is he ỹ loueth god & his neighbour as he ought to do, but who is he ỹ now a dayes doth kepe their holy daies, & where be they ỹ doth vſe any words but ſwering lying or flaũdering, is ỹ one end of their tale. In al ỹ world there is no region nor coũtry ỹ doth vſe more ſwearing thẽ is vſed in Engliãd: for a child ỹ ſcarſe cã ſpeke, a boy, a gyrle, a wenche, now a dayes will ſwere as great othes as an olde knaue & an olde drab, it was vſed ỹ whẽ ſwering did come vp firſt, that he that did ſwere ſhuld haue a philip, giue that knaue or drab a philip with a club, that they do ſtagger at it, & then they & children would beware after that of ſwering, which is a dãnable ſin, ỹ vẽgeãce of god doth oft hang ouer them, & if they do not amend & take repẽtance, they ſhalbe dampned to hell, wher they ſhall be mad for euermore world without ende. Wherfore I doe counſayle al ſuch euill diſpoſed perſons of what degrée ſo euer they be of, amend theſe

faultes

faultes whyles they haue leysure, time and space, and doe penance, for els there is no remedy but eternall punishmēt.

A remedy.

Would to god that the king our soueraigne Lord with his most honorable councel would, see a reformacion for this sweating & for Heresies, for the which sinnes we haue had great punishmēt, as by dere price of corne & other vitailes, for no man can remedy these sinnes, but god & our king, for ther be a perilous number of thē in Englande if they were diligētly sought out, I do speke of heretikes, as for swerers a man nede not to seke for them, for in ỳ kings court & lords courts, in Cities, borowes and in townes, and in euery house, in maner ther is abhominable swering, & no man doth go about to redres it, but doth take swering as for no sin, which is a dannable sin, & they the which doth vse it, be possessed of the deuill, and no man can helpe them, but God & our kinge. For Demoniacus loke in the Chapter named Mania.

The 12. Chapter doth shew of inuoluntary pyssynge.

Dlampnes is the greke worde, & the Latins doth vse the sayde worde. In English it is named a passion of the bladder, of which inuoluntarely doth passe or issueth out of the vrine of some menne that they can not kepe their water neither waking nor sleping, and some men hauing this passion in their slepe shall thinke and dreme that they doe make water against a wall, a tree, or hedge, or such like, and so dremyng they do make water in their bedde.

The cause of this impediment.

This impediment doth come of great debilitie and wekenes of the bladder, or els thorow great frigiditie or coldnes of the bladder, or els of to muche drinkyng & slouthfulnes.

A remedie.

For

For a remedy loke in the Chapter named Pictus, in the fyrst booke named the Breuiary of health.

The 13. Chapter doth shew of the emunctory places.



Munctoria, is the latin word. In Englishe it is named ỹ Emũctory or clensing places of mans body. Here is to be marked that man hath thre principal members, ỹ heart, the brayne and the lyuer, and euery one of these principall members hath emunctorye places to clense themselues, as the hartes emunctory places be vnder ỹ arme holes there where ỹ haires doth grow. The braine hath many emunctory places to purge himselfe, as the eyes, the eares, the nose, the mouth, the haires, and the pore of the head. The lyuer hath emunctory places, as the bladder, the foundement, and the flankes, or the share.

The 14. Chapter doth shew of the passion of the Lyuer.

Epatica passio, be the latin words. In English it is named the passion of the Lyuer, and whosoeuer hath this passion, doth feele paine in the right syde.

The cause of this impediment.

This impediment doth come of a colericke humour, or els of mixt humours, or of menstruous humours.

A remedy.

First purge coller, and vse easy purgacions, and beware of euery thinge that doph hurt the liuer, as hotte wynes & spices, and Aqua vite, and vse colde things, as Sanders, Sowthistel, Endiue, Dandelion, Cicory, and Liuerwort, Letyce, and such like.

The

The 15. Chapter doth shew of a mans weland.

EPigloton, is the grecke worde. In English it is named the flappe of the weland or the throte boll, ỹ which doth deuide the two cundites, the one is the weland the which winde doth passe in and out, and the other is named Isophagon, thorow the which meate and drinke doth goe into the stomake, as it doth appeare in the Chapter named Dysponagos, in the Breuiary of health.

The. 16. Chapter doth shew of excoriacion.

EXcoriacio is the latin worde. In English it is named excoriacion or taking away the skin in any place of mans body. In latin it is named Malum Mule.

The cause of excoriacion.

Excoriacion doth come two wayes, either voluntary, or els inuoluntary, if it be voluntary then the skin is taken of by some knife, or some other instrument, and if it be inuoluntary, either it doth come by chafyng or els by galling, that is to say, either by going or riding.

A remedy.

Take of Rose leaues, of Plantaine leaues, of Malowes, of Myrtilles, of eche two handfuls, seeth this in water, & put to it a little secke & wash the place three nightes to bedward, & if you can not get this, rub the place with a talow candle.

The 17. Chapter doth shew of eructuacions or belching.

ERuctuacio, is the latin worde. In englishe it is named eructuacion or belching.

The cause of this impediment.

This impedimẽt doth come of great ventositie in ỹ botome of the stomake, & other while it doth come of greedy eating.

A remedy

A remedy.

In this matter vse Diatriumpiperion dronken with wine, Perapigra in this matter is good, and so be dregges and Losanges made to breake winde.

The 18. Chapter doth shew of spitting of bloud thorow a cough.

Empima is the grēke worde. In latin it is named Sputum sanioſum exiens cum tuſsi. In English it is named spitting of bloud with a cough, for this matter loke in the chapter named Emoptoica paſſio, in the first boke named the Breuiary of health.

The 19. Chapter doth shew of the kindes of Fluxes.

Fluxus ventris be the latin wordes. In English it is named the Flyre, and there be three kindes named in latin Lienteria, Diarthea, and Diſsinteria. In englisth it is named the Lyentery, the Diarchy, & the Dissentery. The Lientery egesteth or doth auoyd the meate in maner as it was eaten. The Diarchy is a common laxe. The Dissentery is ỹ bloudy Flyre, and some doth name these Flixes after this maner. Intestinal, Epatial, and Sanguine. Intestinal commeth day and night with freting in the belly. Epaticke or Epaticall Flixe cōmeth without paine pricking or fretting. The bloudy or sanguine Flixe maketh excoriacion of the guttes with paine pricking and fretting.

The 20. Chapter doth shew of werinesse of a mans body.

Fatigacio, is the Latin worde. In Grēke it is named Ponos, or Camatos. In English it is named werines of the body.

The

The cause of werines.

Werynes doth come many wayes, as by extreme labour, doing moze thē the strength of ȳ body is able to perfourme, it may come of the debilitie of the body, it may come thozow sickenes, & it may come thozow ryding vpon an euil hozse, oz siting in an euill saddle, specially when ȳ hozse is galled on the backe, oz spoze galled, then the hozse is as wery of his maister, as his maister is wery of him.

A remedy.

First after labour and werines, ease and rest is the best medicine. And if such matters do come of debilitie oz sickenes, vse a good diet, & to be nozished with good meates & drinkes, and good lodging, and let no man labour no moze then the strength of the body is able to doe, and to perfourme it. And if it doe come thozow riding vpon an euill hozse oz saddle, let him neuer ride in no saddle noz vpon an hozse, gelding, noz mare, noz other beast, and he shall neuer be wery noz galled foz such matters.

The 21. chapter doth shew of a mans Iawes.

Fauces is the latin wozd. In greke it is named Pharinges. In english it is named a mans Iawes the which may haue many impediments, as the Crampe and the Palsy. &c.

The cause of these impediments.

These impediments doth come of rume causing ache, oz els it may come of a bzose oz a stripe causing ȳ paine, oz els it may be a palsie oz a Crampe oz they may be out of ioint.

A remedy.

If it doe come of reume, purge reume, as it doth appere in the Chapter named Reuma. If it be out of ioint strike oz set it in a gaine. If it do come either of a palsie oz of a crampe, vse fricacions with the oile of Mustard sedes, oz els with Mustard and Castozy.

The

The22. Chapter doth ſhew of Puſhes or wheales vnnaturall.

FOrmica miliaris,be the latin wordes.In engliſh it is named puſches,pimples,or little wheales.

The cauſe of this impediment.

This impediment doth come of coller or els of mirt humours,as of coller & fleume,or of coller and melancoly.&c.

A remedy.

Vſe to eate the ſirupe of Fumitery,and purge the matter with Diacatholicon & Diafenicon or other purgacions, as the cauſe requireth,and after that take of Verdegrece,of hony,of roche Alome,of eche halfe an vnce, of Roſe water, of Plantaine water,of the iuice of Celondine,of eche halfe an vnce,of white Arſnecke the weight of.iii.d.boyle all this together and waſh or anoint the place.

The 23.Chapter doth ſhew of a mannes Knee or knees.

GEnu is the latin word.In græke it is named Goni. In Engliſh it is named a mans knæ the which may haue diuers impediments,as ache,ſtifnes,ſwelling, ſtraining,and it may be out of ioynt,or els otherwiſe hurt,& it may come by a goute or a ſiatieke paſſion, or ſome extrem colde there taken,or ſuche lyke impediments.

The cauſe of theſe impediments.

Theſe impediments doth come of euill order of a mans ſelfe,or euill dyet, or by miſfortune, or of ſome principall ſickenes.&c.

A remedy.

I do not know a better remedy then fricacions or rubbings with a mans hand,taking the oyle of Turpentine with the fricacion or rubing, and for this matter an hotte Cowe turde is not the worſt medicine, or playſter applicated to the place.&c.

The.24. Chapter doth shew of grosenes.

GRosities is the Barbarous worde. In latin it is named Grassitudo. In greke it is named Pachites. In English it is named grossenes.

The cause of this impediment.

This impediment doth come naturally, or els accidently, if it do come naturally there is no remedy, if it do come accidently then it doth come either by great drinking, or by grosse and great feding, or els of to much cherishing & nourishing of ones selfe.

A remedy.

Use purgacions and great studie, & in meates & drinkes vse Peper, and eate vineger and sower sauces. For this matter loke in the Chapter named Pinguedo in the Breuiary of health.

The 25. Chapter doth shew of a mans goomes.

GIngiue is the latin word. In greke it is named Oula. In English it is named the goomes the which may haue many impediментes, as wheles, blisters, fistles, bleding, excoriacion, & superfluous growing of the flesh of the goomes and such like.

The cause of this impediment.

This impediment most commonly doth come of superabundance of reume distilling from the heade to the goomes and such like.

A remedie.

If it do come thorowe reume, purge reume. &c. If it dos come thorow any Canker or fystle, loke in the Chapters named Cancer and Fistula in the Breuiary of health. If it do come of superfluous flesh remeue the cause with an ointmēt named Vnguentum Egipsiacum, and the water of Alome is good to the goomes fricated or rubbed with sage leaues.

The

The 26. Chapter doth shew of difficultnes of opening and closing the eyes.

GEsse is the Araby word. In latin it is named Difficultas aperiendi et claudendi oculos. In English it is named when one can not with ease open and shut the eye liddes.

The cause of this impediment.

This impediment doth come of viscus reume and grosse humours in the head.

A remedy.

First purge the head with gargarices and sternutacions, and than purge the head and the stomake with pylles of Cochée, and eate not the heades nor brayns of the flesshe nor fisshe, and beware to eate the fatnes of the fisshes.

The 27. Chapter doth shew of the foure kyndes of the Goute.

GVrta is a Barbarous word, and there be iiii kinds named in latin Chiragra Podagra Sciatica, & Arterica, the one is in the hands & fingers, & armes, the which is named Chiragra, the other is named Podagra, & that is in the fœte and the toes, and legges. The thirde doth kepe the hokill bone, and doth runne to the knœ, & in proces of time it doth descend to the ancle, and to the little toe, and is named Sciatica. The fourth kinde of the goute is named the goute arreticke the which doth runne al the ioynts & partes of a mans body. For these matters loke in theyr Chapters in the first booke named the Breuiary of health.

The 28. Chapter doth shew of a mans throte.

GVtter is the latin worde. In grœke it is named Larux. In english it is named a throte ỹ which is ỹ whole space that doth containe the principall way ỹ is named

Isophagon or the Mery & the principall way of the breath, the which is named in Latin Canna pulmonis or Trachea arteria otherwise named in English the weſand or the throt boll, & in this place may be ingendred many infirmities, as carnels, ſwellings, Apoſtumes, as the ſquinces, & horſenes and ſuche like, for the which loke in the Chapters named Angina, Rancedo, Apoſtema, in the firſt boke named the Breuiary of health.

The 29. Chapter doth ſhew of Frantickeneſſe.

HYoſtianum is a kinde of frantickenes, & it doth take the name of a græke word named Hioſtianus the which in Engliſh it is named Henbane, for whoſoeuer doth eate of Henbane or of an herbe named Dwale ſhall fall into a frantickeneſſe or a fantaſticall mynde.

The cauſe is ſhewed.

A remedy.

Firſt kepe the pacient in a cloſe chamber & let him haue mery company about him, & giue to him gotes milke with ſuger, and let him drinke poſſet ale made with gotes milke. iii. or. iiii. dayes. And if one can not get Gotes milke, vſe for it Meth or Methegelin, or pure water with Suger.

The. 30. Chapter doth ſhew of a mans flankes or ſhare.

SAnguine is the latin worde. In græke it is named Bubones. In engliſh it is named a mans flankes or ſharpe the which may haue diuers impedimentes, as Carbocles, Apoſtumes, and ſuch lyke.

The cauſe of theſe impediments.

Theſe impedimentes and ſuch like doth come throrow the infection of the liuer, for thoſe places be the Emunctory places of the liuer.

A remedie.

Take

Take of Malowes soden in ỹ broth ỹ flesh hath bẽn soden in.ii.handfuls,of wheat flower,of barly flower,of ech foure vnces,make a plaister of it,putting to it.ii.yolks of egges & a litle butter & oyle Oliue,and make plaisters , & lay it on the sore place,& after that,take of the rots of white Lylyes, of Holihocks,of eche.iiii,vnces sethe this in water , & then put to it of ỹ flower of line sẽde,of wheat flower thre vnces of swines grece two vnces,and when it is colde compound thre yolkes of egges with it and make plaisters.

The 31.Chapter doth shew of a mans bowels.

INtestina is the latin worde. In greke it is named Enteria In English it is uamed a mans guttes or bowels,the which may haue diuers impedimẽts,as fretting,or aking or such like.

The cause of these impediments.

These impediments doth come either of colde or the collicke,or of wormes,or els of some great lare,or of ỹ Iliake.

A remedy.

If it do come of colde kepe the belly warme,& vse warme meates,if it do come of ỹ colike,or Iliacke,or of wormes,or of any lare,loke in the Chapter named Colica passio , vermes,and Diarrhea in the Breuiary of health.

The.32.Chapter doth shew of an haire lipped person.

LAbrum leporium be the latin wordes. In English it is named Hare lypped.

The cause of this infirmitie.

This impediment doth come either naturally or els accidentally,if it do come by nature the person was borne so, if it do come accidently it doth come either by a stryppe or by burning.

A remedy.

If it do come by nature, the flesh which doth grow to the gummes must be rered vp with a sharpe instrument & the vper side must be a little ripped, and the .ii. sides of the haire lippes must be excoriated, & thē sticked with a nedle & a good strong thræde & thē lay to it salues, if it do come by burning loke in the Chapter named Combustio. If it doe come of a strype, make it whole like an other wound.

The 33. Chapter doth shew of a mannes syde.

LAtus is the latin wo3d. In greke it is named Plura, In English it is named a syde. In the side o3 sides may be many impediments, as impostumes and stitches, & such like.

The cause of these impediments.

These impediments doth come diuers wayes, if it bée in the right side, the impediment doth come of ỹ infection of the lyuer, if it be in the left side ỹ splen may be infected, o3 else the sides may be impostumes stitches, o3 Ilica passio, o3 such lyke, the which doth come of ventositie o3 winde.

A remedy.

If the liuer be the cause, loke in the Chapter named Epar. If ỹ splen be the cause, loke in ỹ Chapter named Splen in the first boke named the breuiary of health. If it come other wayes, take vp the earth within a do3e that is well troden & pare it vp with a spade after a cake & cast vineger on it, & tostt it against the fyre, and in a linnen cloth lay it hot to the side, and vse Clisters o3 suppositers, o3 els take easy purgacions, so that the belly be not costiue, & beware of colde and of eating of fruites, o3 new b3ead, o3 new ale, & of al thinges that doth ingender ventositie.

The 34. Chapter doth shew of a kinde of furiousnes.

LImphac icarom is a barbarous wo3d, & is deriued of two wo3des of greke named Limphati & Carom, of the which doth

doth come Limphatici which is to say mad or furious, running about here and there as their fantasy will lead them.

The cause of this impediment.

This impediment doth come of a water & a wynde infused or inclosed in the heade, and it may come throwe peuishnes in setting thy minde to much of an amorous or louing to much.

A remedie.

First purge the head with gargarices & sternutacions and with pilles of Cochæ, & kepe the pacient in a close chamber, and giue to the pacient warme meate. iii. times a day, and do as it is specified in the Chapter named Phrenitis and Pania, in the Breuiary of health.

The 35. Chapter doth shew of a kinde of vometing.

LEpus marinus be the latin wordes. In English it is named a paine in the belly, and will cause a man to vomit, and will cause the pacient to sweat for paine.

The cause of this impediment.

This impediment doth come of colde, and of ventositie, and it doth differ from the colicke and the Iliake.

A remedy.

First beware of colde, & then take a suppositer or two, and than take an easy purgacion, and beware of eating of frutes, for this matter loke in the Breuiary of health.

The 36. Chapter doth shew of a cricke or an ache about the necke and the shoulders.

LIpothomia is the Araby word. In latin it is named Dolor Scapularum. In English it is named a cricke or an ache about the shoulders and the necke, and it will prycke, and stiche, and ake.

A remedy.

If it do come by nature, the flesh which doth grow to the gummes must be rered vp with a sharpe instrument & the vper side must be a little ripped, and the .ii. sides of the haire lippes must be excoriated, & thē sticked with a nedle & a good strong thræde & thē lay to it salues, if it do come by burning loke in the Chapter named Combustio. If it doe come of a strype, make it whole like an other wound.

The 33. Chapter doth shew of a mannes syde.

LAtus is the latin wo3d. In greke it is named Plura. In English it is named a syde. In the side o3 sides may be many impediments, as impostumes and stitches, & such like.

The cause of these impediments.

These impediments doth come diuers wayes, if it bée in the right side, the impediment doth come of ẏ infection of the lyuer, if it be in the left side ẏ splen may be infected, o3 else the sides may be impostumes stitches, o3 Ilica passio, o3 such lyke, the which doth come of ventositie o3 winde.

A remedy.

If the liuer be the cause, loke in the Chapter named Epar. If ẏ splen be the cause, loke in ẏ Chapter named Splen in the first boke named the breuiary of health. If it come other wayes, take vp the earth within a do3e that is well troden & pare it vp with a spade after a cake & cast vineger on it, & tostt it against the fyre, and in a linnen cloth lay it hot to the side, and vse Clisters o3 suppositers, o3 els take easy purgacions, so that the belly be not costiue, & beware of colde and of eating of fruites, o3 new bread, o3 new ale, & of al thinges that doth ingender ventositie.

The 34. Chapter doth shew of a kinde of furiousnes.

LImphac icarom is a barbarous wo3d, & is deriued of two wo3des of greke named Limphati & Carom, of the which doth

doth come Limphatici which is to say mad or furious, running about here and there as their fantasy will lead them.

The cause of this impediment.

This impediment doth come of a water & a wynde infused or inclosed in the heade, and it may come throw peuishnes in setting thy minde to much of an amorous or louing to much.

A remedie.

First purge the head with gargarices & sternutacions and with pilles of Cochæ, & kepe the pacient in a close chamber, and giue to the pacient warme meate. iii. times a day, and do as it is specified in the Chapter named Phrenitis and Pania, in the Breuiary of health.

The 35. Chapter doth shew of a kinde of vometing.

LEpus marinus be the latin wordes. In English it is named a paine in the belly, and will cause a man to vomit, and will cause the pacient to sweat for paine.

The cause of this impediment.

This impediment doth come of colde, and of ventositie, and it doth differ from the colicke and the Iliake.

A remedy.

First beware of colde, & then take a suppositer or two, and than take an easy purgacion, and beware of eating of frutes, for this matter loke in the Breuiary of health.

The 36. Chapter doth shew of a cricke or an ache about the necke and the shoulders.

LIpothomia is the Araby word. In latin it is named Dolor Scapularum. In English it is named a cricke or an ache about the shoulders and the necke, and it will pricke, and stiche, and ake.

The cause of these impediments.

These impediments doth come of grosse fumes the which doth ascende by the veynes to the aforesayd places, and it may come of abundance of reume, or els taking colde in those places, or els lying a wrye with the necke.

A remedy.

First kepe the necke & the shoulders warme, then vse fricacions, & anoynt the place with the oyle of Anthos, and purge the heade and stomake with pilles of Cochæ.

The. 37. Chapter doth shew of of a mans loynes.

LVmbi is the latin word. In greke it is named Phrenes. In English it is named the loynes. And diuers impediments may come of them, as ache, sterknes, and such like.

The cause of this impediment.

This impediment doeth come of taking of colde in the raignes of the backe, or in medling to much with venerious actes, and it may come of a great strayne or of a great lift or such like.

A remedy.

A pich cloth made with pitch and a little Turpentine & ware, and Peper wrone. iii. or iiii. wekes is good, & the oyle of Alabastero, or els the oyle of scorpion is good.

The 38. Chapter doth shew of a consumption in olde men.

MAraſmon is the Araby worde. In Latin it is named Consumptio. In Englishe it is named a Consumption, or consuming of the body in aged and olde persons.

The cause of this impediment.

This impediment doth come thorow the dominion of an euill complexion that is dry ground in aged persons, and is not like Ptisis, nor the eticke passion, for it is without a feuer

A remedie.

The

The chiefest remedie for this matter, is good cherishing, wherfore the medicines must come out of the kitchen.

The 39. Chapter doth shew of a certaine kinde of scabbes.

Malum mortuum be the latin wordes. In English it is named a kinde of scabbes the which most cõmonly be a boute the thies, the hammes and bouttockes.

The cause of this impediment.

This impediment doth come of a melancoly humour & some of these scabbes be wet and some be drie.

A remedy.

First take a purgacion, & then vse the medicines the which be specified in the Chapter named Scabbes in the Breuiary of health.

The 40. Chapter doth shew of the Isophagon or the mery.

Meri or Isophagon bee the latin wordes, it is a gutte behynde the wesande thorow the which the meate and drinke doth passe thorow into ỹ stomake, for it doth discend from epiglotõ to the orifyce of the stomake, for this matter loke in the chapter named Isaphagon in the first boke named the Breuiary of health.

The 41. Chapter doth shew of a blemish in the eye.

Macula is the latin word. Alerphati is the Araby word In english it is named a blemish in the eye, and some doth say it is when the eye is bloudshotten.

The cause of this impediment

This impediment doth come either of an euill humour or elsby some stripe, or such like matter.

A remedie.

Take

Take the white of two egges & beate it to a watrish spume, than put tow into it, & iii. nightes lay it to the eye, and bynd it fast, & renew it euery night. And for this matter loke in the Chapter named Aterphati in the first boke named the Breuiary of health.

The 42. Chapter doth shew of falling away of the haires of the browes.

MAdarosis is the greke worde. And some doth name it Milphosis. In latin it is named Oculorum morbus. In English it is named a falling away of the haires in the eye lyddes, the barbarous word is named Madefosis.

The cause of this impediment.

This impediment doth come either by some kinde of leprousnes, or els by some other kinde of sickenes.

A remedy.

For this matter loke in the Chapter named Capillus in the first boke named the Breuiary of health.

¶ The 43. Chapter doth shew of the kindes of madnesse.

THere be foure kindes of madnesse, which be to say in latin Mania, Melancholia, Frenisis, and demoniachus. They the which be maniake, in their madnesse, be full of diuinacion, as thinking them selfe to couture or to create, or to make thinges that no man can doe but god, and doth presume vpon supernaturall thinges, thinking that they can or do the thing the which is impossible for man to do.

Melancholia, is another kinde of madnesse, & they ỳ which be infested with this madnesse, be cured in feare & drede, and doth think they shall neuer doe well, but euer be in payne either of soule or of body, or both, wherfore they do flee frō one place to an other, and can not tel where to be except they be kept in safegard. Frēsies is an other kind of maynes, & it doth euer come in a feuer, they do raue & speke, & cā not tel what

they

they say. Demoniachus or Demoniaci is an other kinde of madnesse. And they which be in this madnesse bee euer possessed of the diuill, & be diuelysh persons & will doe much harme and euill, worser then they the which be maniake, for maniake persons cõmeth of infirmities of the body, but demoniake persons be possessed of some euill spyrite, as it doth appere in the Chapter named Demoniachus.

Also there is another kinde of madnesse named Lunaticus the which is madnesse that doth infest a man ones in a mone the which doth cause one to be geryshe, & wauering wittid, not constant, but fantasticall. For al these matters loke further in the Chapters of these wordes prenominated in the Breuiary of health.

The.44. Chapter doth shew of a pellicle named the Miracke.

NIrach is the araby word. The Barbarous worde is named the Mirac. In English it is named the Hirack, the which is a pellicle, a cal or a skin ỹ which doth tye ỹ intestines, and guttes togither, & is compound of a fat and fleshly pannycle or skin with mustilages, the which may be relared as it doth apeare in ỹ Chapter named Ruptura in the first boke named the Breuiary of health.

The 45. Chapter doth shew of the misentery that doth tie the guttes together.

MIsenterium is the latin word. In englisch it is named the mysentery which is a pellicle or a skin the which doth tye the guttes together, and it is compound of cordes or stringes and fatnes the which doth make a softe pannicle or lygament, and some doth holde opinion that the misentery and the miracke is one pellicle, & I could neuer espy in no belly that I haue seene open, that ther is no mo skins then the midriffe & this aforesaide Pannicle or Skin, and the

Sphac

ſiphac the which doth hold in the guttes, as it doth appere in the Chapter named Siphac in the firſt booke named the Breuiary of health.

For milſoſis, looke in the Chapter named Madaroſis.

The.46, Chapter doth ſhew of the Maſelles.

Morbilli is the latin worde. In Engliſh it is named the maſels the which is a faint ſickenes.

The cauſe of this ſickenes.

This ſickenes doth come of a fleumatike humour and of the corruption of bloud, and alſo one infected perſon may infect an other.

A remedy.

Firſt in ỹ morning giue the pacient to drinke a lyttle Triacle or Petridatum with a draught of ale warme. And kepe the pacient warme, and let him not eate nor drinke nothing that is colde, nor for a ſpace let him not go in the open ayer, and vſe light meates of digeſtion for a ſpace.

The 47. Chapter doth ſhew of the ſtringe or mary in a mans backe.

Nuca is the latin worde. In greke it is named Nucha. In Engliſh it is named the newke which is the mary of the ſtrynge in the backe bone and it is much like to the braine of a mans head in coullor and in it may be great debillitie and weakenes, & it may be burſt or cut a ſunder by ſome ſtripe, broſe, or fall, whē ỹ back is broken a ſunder & if the newke be broken it can neuer be made whole, the backe may be ſet agayne in ioynt, how be it there ſhall neuer remayne a curuitie and crokednes.

A remedy to comfort the newke.

All reſtoratiue thinges doth comfort the newke and ſo doth ſwete wines as Muſcadell, Baſterde, Aligant, and the vſage of clary is good to eate ſodden or fryed with the yolkes of egges, and euery thing that is reſtoratiue is good.

The

The 48. Chapter doth shew of a sinewe that is spronge.

NVreticus is the Barbarous worde. In Greke it is named Nureticos. And some latenist doth name it Neruicus In English it is named sinowe spronge, as I doe take it now.

The cause of this impediment

This impediment doth come of a strayne or a fall.

A remedy.

For this matter the oyle of Netes fote is good, and so is the oyle of Turpentine and such like.
For Napta looke in the Chapter named Bocium in ỹ fyrst booke named the Breuiary of health.
For Nebula, looke in the Chapter named Albugo in the Breuiary of health.

The 49. Chapter doth shew of Yaning or gaping.

OScedo or Ositacio be the latin wordes. In greke it is named Chasma. In Englishe it is named yeaning or gaping.

The cause of this impediment.

This impediment doth come of vnlustines or els for lacke of slepe, or els it doth come before a feuer or an ague.

A remedie.

The chiefest remedy that I do know is to slepe inough, or els exercise the body with walking or labouring, for this matter looke in the Chapter named Ossitacio in the first booke named the Breuiary of health.
I haue read De Ostocopo, but it is long agone that I haue forgotten what it is. And when I did make this booke I was there that I had no Auctours nor doctours to helpe me, but onely by practise

For

For Papule loke in the Chapter named Clauus.

The 50. Chapter doth shew of a mans brest.

PEctus is the latin word. In gréke it is named Itor. In English it is named a brest the which in a mã may haue diuers diseases, as straines of the brest, shortnes of the wind or some Apostumacion or such like disease.

The cause of these impediments.

These impedimentes doth come of euill dyet, or of surfeting, or els taking great colde vppon an heate, and it may come of superabundance of euill humours.

A remedie.

First vse easye purgacions, and anoynte the brest with the oyle of swéte Almons, or els take of the oyle of swéte Almons, of Yennes grece, of fresh butter, of eche of them an vnce, of the mary of a Calues legge or legges, halfe an vnce, of ware halfe an vnce, compound all this together ouer a softe fier, and anoynt the brest diuers times, and vse Loclanum de pino to eate morning, none, and at night.

The 51. Chapter doth shew of the precipitacion or falling downe of the Matrix or the Moder.

PRecipitacio matricis be the latin wordes. In gréke it is named Propetia mitras. In English it is named the falling downe of the Matrix.

The cause of this infirmitie.

This infirmitie doeth come diuers wates, as by euyll ordering of a woman when she is deliuered, or may come by great striuing, or by a fall, or a brwse or such like matter.

A remedy.

If it do come of euill ordering of a woman when that shée is deliuered, it must come of an vnexpert Mydwife. In my

time

time as well here in England as in other regions & of ould antiquitie, euery Midwife should be presented with honest women of great grauitie to the bishop, and that they should testify for her that they do present should be a sad woman, wise and discrete, hauing experience and worthy to haue the office of a Midwife. Then the Bishop with ỹ councell of a docter of phisicke ought to examine her, and to instructe her in that thing that she is ignorant, & thus prœued and amitted is a laudable thing for and this were vsed in England there should not halfe so many women miscary, nor so many children perished in euery place in England as there bée. The Bishop ought to loke on this matter. If the falling downe of the Matrix come any other waies as is rehersed, doe as it is specified in the falling out of ones foundament. For this matter loke in the Chapter named Anus in ỹ first booke named the Breuiary of health, & also in the Chapter named Matrix in the first booke. &c.

The 25. Chapter doth shew of a sore ronning ouer the face.

PEtigo is the latin word. In English it is named a sore, a scabbe, or a skurfe that doth run ouer all the face.

The cause of this impediment.

This impediment doth come of a menstruous humour ingendred in the generacion of the pacient or els of some blast of winde corrupted, or els of superabundance of reume.

A remedie.

First purge the head, and after that anoynt the face with creame, and the oyle of bitter Almons.

The. 53. Chapter doth shew of a gogle eye.

PEtus is the latin word. In English it is named gogle eyed. For this matter loke in the Chapter named Strabo-tas in the fyrst booke named the Breuiary of health.

The

The. 54. Chapter doth shew of a disease in the Lunges.

PVlmonia is the Latin worde. In englisch it is named a collection of superfluites of a vyle and a corrupt matter the which doth ingender some Apostumacion. And there be two kyndes, the one is engendred in the lunges and is named pulmonia, or Pipulmonia, and some doth name it Peripneumonia, the other doth cleaue to the ribbes, and is named Pluritis, or Periplumonia, or Plurea, or Pluriſis, or Pluris, or Pluresia all is one thing, saue that some wordes be Barbarous wordes. For these diseases loke in the Chapters named Peripneumonia, and Pluritis in the first boke named the Breuiary of health.

The 55. Chapter doth shew of the pulses of a man.

PVlce is ỹ latin word. In greke it is named Sphigmos. In English it is named pulses. And there be .xii. pulses ỹ which doth take there originall of the vital spirites, thre of the which principall doth long to the heart, the one is vnder the left pappe, the other two doth lye in the wrestes directly against thommes. The braine hath a respect to. vii. pulses. iiii. be principal, & thre be minors, the. iiii. principall pulses doth lye thus, two in the temples, and one going vnder a bone named the right furcle, & the other doth lye in the corner of the right side of the nose. And there be thre minor pulses, the one doth lye in the corner of the left syde of the nose, and the other two doth lye vppon the mandibles of the two iawes. The lyuer hath a respect to the two pulses, the which doth lye vpon the fete. By these pulses expert Phisitions and Chirurgions doth knowe by theyr knocking or claping, which principall member is distempered, and whether the pacient be in perill, if any of the principal pulces do not

not knocke or clappe truely, keping as true course as the minuts of a clocke, the pacient is in perill, how be it the pulses must go with quicker agilitie then the minuts of a clock, for there is no perill in the pacient, so be it that they do kepe a true course in their knocking without any pause or stopping, which is to say if the pulse doe giue v. knockes and do pause at ỹ vi. knocke, or els doth knocke vii. knockes, and do pause at the viii. knocke, or els doth knocke x. knockes & doth leape ouer the xi. and beginneth at xii. knockes and so forth, the pacient is in peryl or els not, for it is not in the agility, nor in the hard knocking of the pulses that the perill is in, but in the pausing of the pulses is the daunger, & therefore in such cases, let the Phisiciõ be circumspect for sincopacions, and sounding of the pacient, & set him vpright in the bedde with pillowes and let one sit at the backe, & giue the pacient drinke, & let the pacient smell to Rose water and vineger. Or els smell to amber de grece, or els rubbe the pulses with Aqua vite.

The 56. Chapter doth shew of a white flawe or a blowe.

REdunie is the latin word. And some doth name it Rediuia. The Barbarous word is named Redimie. In English it is named a white blow, or white flaw, the which doth grow about the rote of the nayle, the grækes doth name it Paranochia, medecines may be had for this cause my coũcell is not to meddle with no Chierurgery matters, for as much as Phisicions will not meddle with it.

The 57. Chapter doth shew of the raines of a mans backe, and some do take it for the Kidneis.

REnes is the latin word. In græke it is named Nephroi. In English it is named the raynes of a mans backe the which may haue many impedimentes, as ache, the cricke, and straining, &c.

Good for the Kidneyes or Raynes.

Ballard, Muscadel, Aligant, and Ipocras, new layde egges, and rere rosted, Clary fried with yolkes of egges and suger. Rice potage, & al yonge flesh that doth sucke, & swéte meats is good for the kidneis and the raines of a mans backe, & these oyntmentes be good, Popilion, oyle of Alabaster, oyle of scorpions, and such.

The. 58. Chapter doth shew of shreuels in a mans face and handes.

RVge is the latin worde. In English it is named shreuels which is a running together of ỹ skin in a mans face & necke, or the forehead, & the hands, or other places.

The cause of this impediment.

This impediment doth come diuers waies, as by bending of the browes, leanesse of body, great sickenes, age & venerious actes, and such like, & it doth soner come to leane men then to fat men.

A remedy.

Anoynt the face, forehead, necke, and hands with the oyle of Costine, and vse the medicines ỹ is vsed or written in the Chapters named Cutis, Facies, & Pulchritudo in the first booke named the Breuiary of health.

The 39. Chapter doth shew of euill taking of the breth.

SAnsugium is the latin word. In English it is named an euill taking of the breath, for one shall take in more breath then he can expell.

The cause of this impediment

This impediment doth come of the lunges, or els of straitnes of the brest, and it may come of great sighing.

A remedy.

First for this matter aboue the Chapter named Pectus, and in the Chapters named Asthma and Disma, in ỹ first booke you shal find remedies, & for this matter vse ptisanes.

The

The 60. Chapter doth shew of the poores in a man.

SArcoides is the grēke word. In latin it is named Poore. In English it is named powres the which be in a mans skin, out of the which doth issue the sweate the which doeth come out of mans body. And in the time that the powres bee open, & that the sweate doth come forth. I do councel al men to take no sodaine colde, neither to wash hands nor face, nor to go amongest any infectious people infected with leprousnes, or with the pestilēce, feuers or agues, ỹ sweting sickenes, or the small pockes, the masels, & such like. And also to beware of contagious ayres, as draughtes, dunghilles, prisons, dead cadauers, or carin, common pissing places, and such like. And to restricht sweating is good to take the pouder of rose leaues, and myrtils.

The 61. Chapter doth shew of three kindes of Scabbes.

SCabies is the latin word. In grēke it is named Psora. In English it is named Scabbes. And there be thrée kindes named in latin. Scabies lupinosa, Scabies furfuria and Scabies scabina. In English it is named scabbes like hoppes, and scabs like braune, & scabs like benes. For this matter loke in the Chapter named Scabies in the first booke.
Scarificatio is named Starification, which is when a Chierurgion doth with an instrumēt scotch & doth cut little smal cuttes diuers times vpon a place that is appostumated.

The 62. chapter doth shew of swelling aboue nature.

SCirtus is the grēke word. In latin it is named Tuber. In English it is an hard swelling aboue nature. For al such swellings you shall finde in the first booke named the Breuiary of health, sufficient remedies.

The 63. Chapter doth shew of the sinewes of the eyes.

SIrrigis is the grēke word. In latin it is named Nerui oculorum. In English it is named ii. little sinewes the one of the which doth stretch from the right side of the brayne to the left eye. And the other sinew doth stretch from the lefte syde of the brayne to the right eye crosse wise. And if any of them be broken, the right side of that side is vtterly perished.

The 64. chapter doth shew of Sleepe.

SOpor or Somnus be the latin words. In grēke it is named Hipnos. In English it is named slēpe & some doth slepe to much, & some doth slēpe to little, & some cā not slepe.

The cause of sleeping to much.

The cause of to much slēping doth come of a fleumaticke complexion, or els of great grauedtie in the heade thorowe reume, or els it may come thorow some great disease, as the phrenise, or pestilence and such like.

A remedie.

First if the cause do come of reume in the head purge the head, if it do come by any other sickenes, remoue the cause and take away the impediment.

The cause of them that can not sleepe.

They that can not slēpe, either it doth come of weakenes or lightnes of the brayne, or els of great fasting & slēping with an empty stomake, or els thorow great paine and extreme sickenes, or els it may come of studying or musing to much of some matter in the which some persons doth wade to farre, bringing them selues into fantasies.

A remedy.

Take Populion an vnce & an halfe, of the oyle of Popy, of the oyle of water Lillies, of ech halfe an vnce, make this together & with tow lay it to the tēples. Or els take of wilow

leues

leues of Lettuce, of the rynes of white Poppy, of Violettes, of water Lillies, of henbane. of eche halfe a handfull, seth this in the water of Sorell and Nightshade, and with tow lay it to the temples. Or els make a dormitory of Henbaine, and lay it to the temples.

The 65. Chapter doth shew of grossenes of the browes.

SIlach is the Araby worde. In latin it is named Grosities Palpebrum. In English it is named grossenes of the browes, hauing rednes with vlceracion, and fallyng away of the haires.

The cause of this impediment.

This impediment doth come of a reumaticke humour distilling out of the head to the browes, or els thorow some leprous humour.

A remedy.

Fyrst purge reume and anoynt the browes with the oyle of Swete Almons.

The 66. Chapter doth shew of grinding of ones teeth in ones sleepe.

STridordentium be the latin wordes. In englisch it is named grynding of ones teth slæping.

The cause of this impediment.

This impediment doth come of debilitie of the lacertes moving them violently, and it is a kinde of crampe.

A remedy.

First purge the heade and stomake with pilles of Cochee, and anoynt the iawes with the oyle of Mustarde.

The 67. Chapter doth shew of astunning or amased.

STupor is the latin worde. In English it is named astunning or amased, or such lyke,

The cause of this impediment.

This impediment doth come either by a feare or a palsie, or els of some great doubt or admiracion.

A remedy.

If it come of a Palsey, loke in the chapter named Spasme, in the first booke named the Breviary of health. If it do come otherwise, refraine from causes aforesayde.

The 68. Chapter doth shew what is the Sinterisy.

SInterisis is the greke word. In latin it is named Attencio or Cõceruacio bona. The barbarous word is named Sinderisis. In english it is named a power of the soule, ỹ which doth reluct against vyces and sinne, or redargueth or reprehendeth sinne, hauing euer a zeale to kepe his soule cleane.

The 69. Chapter doth shew of the pasion of the splene.

SPlenatica passio be the lattin words. In english it is named the passion of the splene.

The cause of this impediment.

This impediment doth come by thought, anger or care, or sorow, of imprisonment, of feare & dread, and for lacke of meate and drinke. Also it may come of great solitudenes, or solicitudenes to study, or to be occupied about many matters

A remedy.

The chiefest remedy for this matter is to vse honest & mery cõpany & to be iocund & not to muse vpon no matter, but to leaue of at pleasure, and not to study vpon any supernatural thinges, specially those things ỹ reason can not comprehend, nor vse not to leane or stoupe downe to write or rede, & beware of slepe in the after none, & vse ỹ medicines, the which be expressed in the chapter named the splene in ỹ first booke named the Breviary of health.

The 70. Chapter doth shew of Scaels that may be on the skine and flesh.

Squame

SQuamme is ꝯ latin word. In english it is named skales which is a kinde of scabbes that doth lye on the skin and flesshe.

The cause of this impediment.

This impediment doth come of coller adusted, or els of melancoly. For a remedy loke in the Chapter named Scabies in the first booke. &c.

The. 71. Chapter doth shew of Sighing or sobbing.

SVspirium is the Latin worde. In græke it is named Sceuagmos. In english it is named sighing or sobbing.

The cause of this impediment.

This impediment doth come either by thought or pensifulnes, or els by feare, or weping, or by repletion, or by some euill corruption in the stomake.

A remedie.

First after euery sigh make an hem, or cough after it, & vse myrth or mery company, & muse not vpon vnkindnes, & if it do come of the corruption of the stomake, first purge ꝯ stomake and thē vse to eate a race of grene ginger, and drink a draught or two of wine, and vse to eate in sauces the pouder of mintes.

The 72. Chapter doth shew of drawing vp of the mouth toward the eare.

TOrtura is the latin word. In english it is named drawing vp to the mouth toward the eare.

The cause of this impediment.

This impediment doth come of a spasmous cause, some doth saye it is a palsie, but it is a kinde of a crampe.

A remedy.

First vse gargarice, & then fricacions or rubbinges with musterd reducing the mouth and lippes cōtrarily. For this matter loke in the Chapter named Tortura in the Brcuiary of health.

The 73. Chapter doth shew of a mans vrine.

VRina is the latin word. In greke it is named Curia. In English it is named an vryne. The latin word is named Vrina, as Egidius doth say, is deriued out of a worde of greke named Vrith, which is to say in latin Demõstratio. In englich it is named a demonstration or shewing, for by the vrine the humaine disposicions bee shewed.

In vrines or water there bee many thinges to bee considered and marked: fyrst to marke the quantitie of the vryne, then to be marked the .iii. regions with the circle, then to know the .vi. colours of vrynes, and the .vi. contentes, and what all this doth signifie.

First as concerning the quantitie of an vrine if the vryne be but litile in quantitie it is an euill signe. If there be a good quantitie that the regions may be a partly & distinctly decerned with the circle, it is a good signe.

Secondarely as concerning the regions. The superiall region with the circle doth pertaine to the head and braine. The mediall region doth perteyne to the heart, the lunges, and the stomake, and of all other official members, which be about the midriffe named in latin Diafragma. The inferiall region doth perteine to ỹ liuer, & to ỹ kidneys, & the raynes of the backe and to the other inferiall members. And by the contentes & the colours the which be in ỹ aforesayd regions, an experte Phisicion shall know what greefe, sicknes, or diseases, any man or woman hath in their body as it shall be declared more plainely in the colours and contentes.

Thirdly as concerning the circles of the vrines the which doth shew the disposicion of the braine and the head.

If the circle be wanne or whitish, it doth signifie a reumaticke head, and there is paine in the hinder part of the head.

If the circle bee thicke, it doth signifie abundance of reume

about

a bout the brayne.

If the circle be watterish of colur it doth signifie great frigioicie and wekenes about the brayne letting the brayne to cast out superfluities.

If the circle be purple of colour and thicke, it doth signifie ache in the hinder part of the head.

If the circle be pale and thin of colour, it doth signifie distemperance and coldnes in the left side of the head.

If the circle be red and thin of colour it doth signifie paine in the right side of the head comming of collor.

If the circle be blewish lyke to leade, it doth signifie the falling sickenes, and the apoplexi and mortificacion of the brayne.

The circle ẏ which is grẽne in colour, in a feuer doth signifie paine in the head comming by coller, & if it do continue it wil ingender an impostume ẏ which wil cause ẏ frenisy.

The circle the which is quauering or quaking doth signifie paine in the raines of the backe.

The circle the which is black in the colour it doth signifie mortificacion.

Of the.xx.contentes in an vrine and first of the ipostasy.

The ypostasy is one of the chiefest things to be marked in an vrine, the hypostasye is the substance of the vrine. I do not speake here of the quantitie of the vrine, but of the qualitie of ẏ substance the which is with in ẏ vrine, ẏ which doth hange like a pine appele in an vrine, except the vrine be broken & turned out of his proper nature, or els that the patient makinge the vrine be of greate debilitie, or that the vrine be caryed, & so the Ipostasy breke, al other vrines hauinge a residence most commonly hath an ypostasy, ẏ which if it be white it is laudable, and if it be blacke: it is no good signe. For this matter a man must marke whether the ipostasy be more in the superiall region, then in ẏ mediall regiõ

or

or the inferial region, or whether it doth holde or hang vniuersally in all the regions a like. And also to marke whether it be whole, round, or fract, and also to knowe what time in the day it doth fall to his residence, and if the vrine be caried, the Apostasy must nedes be fracted as I say and haue no residence, wherfore I aduertise all men and women the which would haue their vrine truly sene, let them send for an expert Phisicion the which may see the vrine with the Apostasy vnfracted, and not be caryed neither a horse back nor a foote, least the phisicion be deceiued, and the patient put to hinderance. Many men will say such a doctor of phisicke and such a man that vseth the practise of phisicke, can tel this and that and so forth. And I do say that an vrin is a strumpet, or an harlot, for it will lye, and the best doctour of phisicke of thē all may be deceiued in an vrine, and his cunning and learning not a tot the worse. I had rather to see the egistion of a sicke person, then the vrine, both be good to loke on as it doth appeare in the chapter named Egestion in the fyrst boke named the Breuiary of health. &c. A red or greene Apostasy is no good signe.

Of the spume of vrine.

The spume of an vrine is a froth the which is white and doth lye vppon ỹ vrine, And there be three kindes which be to say, a windy spume the which is full of burbles, and that doth signifie great vētositie & much viscositie in ỹ body.

The second spume is lesse thē the first, and it doth signifie fleume and corruption in the stomake.

The third spume is like the some of a Bores mouth and it doth hange together without breaking, and it doth signifie vnkind heat about the liuer, or else of euill humours with in the body or els it may come of both, that is to saye, of ebullycion of the lyuer, or of agilitie of euill humours.

If the spume be yelowe, it doth signifie dystemperance of the liuer ingendryng the yelow Jawnes.

If

If the spume be grene, it doth signifie the grene Jawnes or the grene sickines named in latin Agriaca.

If the spume be blacke, it doth signifie the blacke iawnes or mortification, except menstruousnes, or a great bryse doth demonstrate the contrary.

Of burbles in vrines.

There is a difference betwixt a spume and burbles of the spume I haue spoken of, & there be two kinds of burbels the one is resident or permanent, and the other is not resident nor permanent. Resident burbles doth signifie ventositie intrused in the body, or els of a sicknes that hath continued long, and will continue with out remedy be founde.

The burbles which be not permanent but doth breake quickly doth signifie debilitie or wekenes.

Burbles cleuing to the vrinal doth signifie that the body is repleted with many euill humours.

Burbles also doth signifie the stone in the raines of the backe, named in greke Nephrezis, and in latin Calculus in renibus.

Of cloudes in vrines.

Cloudes in vrines be muche lyke a spyder webbe and it doth signifie the digestion coming throw the imbecilitie of the liuer and wekenes of the stomake.

If the cloudes be reddish, it doth signifie that the sicknes is very sharpe or stronge.

If the cleuds be yelowish, swart, or of purple colour, it doth signifie califaction of the lyuer.

If the cloudes be fattishe, it doth signifie vnkynde heate in the spiritual members, and wasting of naturall moisture in man.

Of slimy and congelate matter in an vrine lyke the white of a rawe egge halfe decocted.

If

IF there be appere in any vrine a slymy matter like the white of a raw egge, it doth signifie paine in the raynes of ỹ backe, & in the issue of the bladder, & paine about the foundement, & in the head of the yerd, and if it be not holpē betime the pacient shall die of that infirmitie.

Of distillacions of nature.

WHan I did dwel in Scotland & dyd practise ther phisycke I had two lordes in cure that had dystillacion lyke to nature, & so hath many men in all regions. For this matter let no man dysmaye himselfe, for it is a thing some holpen, as it doth appere in the fyrst booke in the Chapter named Gomotthea passio in the Breuiary of healthe.

Of matter and filth issuing with the vrine.

YF there be any matter, or fylth in ỹ residence of an vrine on any vlcerus matter, either it doth come from the raines of the backe, or els from the bladder, or els from the lyuer, if it do come from the raynes of the backe, the pacient doth fele paine about the loynes and flankes, if it do come from the bladder the paciēt doth fele payne about the share, if it come from the lyuer, the pacient doth fele paine about the right syde.

Of fatnes in an vrine.

DIuers times a fatnes lying vppon an vrine doth signify consuming of nature, or els dissoluinge of the kidneys and the fatnes of the raynes of the backe and here is to be noted that there is two kindes of fatnes in an vrin, ỹ one is greasy and the other is to an oyley substance, if it be greasy it doth signifie debilitie and weknes, and wasting of nature yf it be oylyshe it doth signifie a feuer hectycke or els some other sickneße that will fall to the pacient shortly after.

Of a bloudy vrine.

AN vrine ỹ which blud hath turned it into rednes doth come .iii. maner of waies, it may come from the lyuer, it

it may come from a veine named Ryli or els it may come from the bladder, if it do come frō the bladder, the vryn wil stinke & the substance will fall to the bottom, and the pacient feleth paine to the share or bladder and perde, if the blode do come from the liuer ỹ vrine is clere bloodish and the pacient doth fele payne in the right side, if it doe come of a veine named Ryli, than some veynes the which hath a recourse to that veine is broken and the bloude so stylling from the veine doth make it bloudish, also blod may come in an vrine from the raines of the backe and than into the bladder, and than the pacient doth fele payne and pricking in the raynes of the backe the which doth come of the rasing of a stone in one or other condyte or syde.

Of grauell in a mans vrine.

DIuers times grauel doth issue out with vrine, & there be iii. kinds of grauel which be to say, red grauel, black grauell, and white grauel, if the grauell be whytish it doth signifie that the pacient hath or shall haue the stone ingendred in the bladder, if the grauell be red the stone doth ingender in the raines of the backe, & if the grauell be black it is ingendred of a melancoly humour.

Of an vrine the which hath a content lyke chopped haires.

IF in an vryne do appeare a content like as haires were chopped in it: it doth signifie resolucion and wasting in the raynes of the backe.

Of an vrine the which hath a content lyke branne.

A Furfurous water or vrine that like as branne were in it, doth signify an vnkind heate with a consumption, & if the pacient haue no Feuer the bladder is scabbed or scurule.

Of

Of an vrine the which hath a content like scales.

AN vrine in the which is a cõtent like scales bigger thẽ a furfurous content, it doth signify long sickenes, and if it be thicke and heauy, it doth signifie mortification.

Of an other sort of scales in the content of an vryne.

IN this matter take good hẽd, that thou do marke a furfurous vrine from a squamus water, and a squamus water frõ a scaly water, for as I said the furfurous water is like braune, & doth signifie as I haue said. The squamous water somewhat bigger then the flakes of braune, doth signifye a consumption, but a scaly water like the scales of fishes doth demonstrate a feuer Etticke.

Of motes in the vryne.

MOtes in an vryne be like the motes the which doth fal & ascend in the sunne shining in at a doze or windowe, doth signifie the gout or corruption of humours in the inferiall partes, and reume is a great matter in this cause.

Of distillacion of nature with the vrine.

IF nature do appere in an vrine, it doth signifie that some polucion or decepering of nature was had lately before, if no such thing were before had, but did come by chaunce or debilitie, it doth signifie the Palsye, or falling sickenes, or the apoplexy or such like.

Of a content in an vrine like ashes.

A Content in an vrine like to ashes, doth signifie the piles and the Emorodes, or a womans flowers or termes, or payne in the inferiall partes.

Of rawe humours in an vrine.

An

AN vryne the which hath raw humours in it, if they do lye in the bottome of the vrine, it doth signify payne in the raynes of the backe, and sometine in the bodde, and if the humours be in the middle region, it doth signify wind in the stomake & in the guttes and excesse of meat & drinke, if the humours be in the supreme region, it doth signify an euill splene, a reumaticke head, and shortnes of winde.

Of the colours of vrine, and fyrst of a blacke vryne.

IN this maner I wil begin first with a black water, & so I wil ende with a black water. Al auctours in maner affirmeth, & doth say, that it is impossible to make whole them ỹ which be sicke, in whose vrines any nigerdity or blackenes hath dominion, I was of that opininon my selfe, vnto the time that I was oft deceiued & proued this matter contrary, as I will reherse. I did practise phisicke first in Scotland, & after that I had taried there one yere, I returned then into England, and did come to a Towne in Yorkeshire named Cockold, where a bocher had a sonne that fel out of a high hay ricke: and his water was brought to me, & when I did see the vryne black, I did iudge death according to ỹ saying of such auctours as I had red, this notwithstanding, the father of the childe did desire me to giue his sonne so sore brused, a medecine for a brwse, and the pacient recouered. Also maister Edmond Mout person, had a French priest named syr James, ỹ which did fall out of the toppe of an Elme at his place at Wheley, and he being speches and as dead: for a space God and I recouered him, his blacke vrine notwithstanding.

A woman in Scotland hauing the blacke Jawnes, hauing a blacke water was recouered vnder my hands at Lycheo with the lowgh beyond Edinborowe.

Also

Also diuers menstruous women being grosse or corrupted hauing their termes, diuers times will haue a blacke water and yet no maner of parel. Al other blacke waters doth demonstrate death.

Of a blewish vrine.

An vryne which is blew or blewish doth signifie eyther a flix or els an Hydropsie, & peyne & displeasure in the lyuer.

Of a white water like milke.

An vryne like to milke or hauing a milkish colour, doth signifie peyne in the splene, and euill degestion and a colde lyuer, and also such waters doth shew infection of the pestilence, and wormes, and the kindes of Hydropsies.

Of a white water like water or glasse.

An vryne that is like water or glasse, doth signifie excesse in taking to much drinke, or els paynes in the raynes of the backe, and Ipocrates saith in his afforismus, that a white clere is euil in nefretike and a frantike person, and Theophilus affirmeth the said words in his iudiciall of vrines, and I doe say that they the which doeth drinke much shall haue a white and thin water, and peraduenture haue none of these aforesaide impedimentes, and yet the lyuer is distempered.

Of an vryne named in Greeke Inop os the which is a dimme water.

An vryne that is dimme and darke, doth signifie adustion of bloud, and loke what iudgement is giuen in an vryne named Rianos, & that is to be iudged here in Inopos, for these vrines doth take their colour of the superfluitie of bloud, or els these vrines be ingendred of the distemperance of the liuer, for as much as the liuer can not deuide ỹ pure from the vnpure, and if any of these two aforesaid vrynes haue no residence in the bottom of the vrine with a feuer, it doth signify death, and without a feuer it doth demonstrate

eyther

eyther some kindes of ỹ gout or hidεropsies, or els scabbes.

Of an vrin that is greene of colour.

An vrine that is græne doth signifie adustion of coler. The Phisicion in Greece and in Constantinoble, doth determine that a rede vrine doth signific adustion of coler: how be it, if it be a græne water, it doth come of coler, and it doth signify the græne Jawnes or the græne sicknes, and resolucion of the naturall humiditie of the pacient.

Of an vrine that is grenish.

An vrin that is grænish doth signifie adustion of blood, the which doth induce the yelow Jaunes, and the turning of a mans naturall complexion into vnnaturall.

Of an vrine that is darke or a dim greene.

An vrin that is darke and dimme græne, doth signify adustion coler & melancoly, & doth induce the black Jaunes.

Of an vrine that is falow named in greeke Kyropos.

An vrine that is falow like the haire of a falowe beaste, doth signify an hiedropsie or a winde vnder the side, or the stone in the raynes of the backe, or Apostumacion in the longes and fleume.

Of a yelow vrine.

An vrine that is yelowish like ỹ yelowishnes of an horne of a Lanterne that is bright: doth signifye that the melancoly hath great dominion in the body, and if there be any thing of waterish colour, it doth signifie that fleume hath great dominion in the body.

Of an vrine named Cacopos.

An vrine the which is betwixt whitish and yelowish of colour: doth signifie abundance of fleume and melancoly & vnperfect digestion, and if there be any sande or grauell in it, it doth signifye the stone.

Of an vrine that is pale.

An vrine that is pale of colour doth signifye abundance of fleume, and if it be spisse or thicke, it doth signify a costi-

diane, and if it be remyshe, then is there great coldnes in the body.

Of an vrine that is palisshe.

An vrine that is palish doth signifie abundance of fleume and some chler, & great distemperance of the body.

Of water that is citrine.

An vrine that is citrine, is a colour the which is betwixt yelow and reddysh, & if the vrine be bright it doth signifie distemperance of the splene, and if the vrine be thin of substance, it doth signifie distemperance of the liuer, and if such an vrine be full of burbles, it doth signifie that the lunges be out of order, and distemperated.

Of a subcitrine vrine.

An vrine that is subcitrine is a colour the which is betwixt a whitish colour and a yelowe, and it doth signifie abundance of fleume mixt with coler.

Of an vrine that is ruddy like golde.

An vrine the which is ruddy like vnto golde doth signifie a beginning of some sicknes ingendred in the liuer and the stomake, and if it be thin in substance it doth signifie abundance of fleume the which will ingender some of the kinds of feueres.

Of an vrine that is ruddish, dymmer then golde.

An vrine the which is ruddishe somewhat dimmer then golde, doth signifie in childrẽ distemperãce, in aged persõs it is a good signe of health: so be it ẏ contẽs be good, for wise and expert Phisicions doth iudge more by the contents thẽ by the colour of vrines, for there is not the wisest Phisicion lyning, but that, I being an whole man, may deceiue him by my vrine, and they shall iudge a sicknes that I haue not, nor neuer had, and all is thorow distemperance of the body vsed the day before that the vrine is made in the morning, and thus I do say as for the colours of vrins is a strumpet or a harlot, & in it many phisitions may be deceiued,

ued but as touching the contentes of vrins, expert Phisicions may know the infirmities of a pacient vnfallybly.

Of an vrine which is as read as a burning cole.

An vrine the which is red of colour like burning coles doth signifie a feuer, or els inflamacion of the lyuer, and yf the vrine be cloudy, it doth signifie a plurcsy, and if the vryne be thicke, then the bloude is infected, & if the vrine be thin and cloudy it doth signifie that color aboundeth.

Of an vrine that is red as bloud.

An vrine that is red like bloud & doth stinke, it doth signify a putrified feuer, or els some impediment in the inferial parts

Of an vrine that is reddyshe like waterish bloude.

An vrine that is like waterish bloude doth signify putrifaction or corruption of the inferiall partes and representeth those things that an vrine the which is red.

Of a blacke water.

I said that I would begin with a blacke water, & so ende with a blacke water. A blacke water doth signify, except in certaine causes, as I haue shewed in the beginning of this Chapter, death.

To know a womans water from a mans water after the course of phisicke, it is a dyfficyle thing, for all the rules of phisicke saith that a womans water is more rempsse then a mans water, and that a womans water hath little spume or none, except she be w̄ child ẏ she be past bering of childr̄, or haue retentiō of her flowers, in such womē the vrine will be spumouse: & for as much as they be full of imbecility, I will not petrate of their vrines forther then I haue done.

Addicions for certaine impedimentes.

A Froncle is a litle impostume ingēdred of a grosse bloud.

A remedy.

Take the rote of white lillies, of malowes of eche ii. vnces, stāpe thē together with Swines grece & make a plaister, for the rest loke in the first booke in the Chap. named Elepmon

For a broken shinne.

Take an olde Oxen lese that is gentle and fine, and lay it to the sore or place, but first wash ỹ place with white wine, if nede shall require.

Dislocacion is when a bone is out of ioynt.

For one that hath lost his speech or is tongue tyed.

If one haue lost his speach, either it is thorow some great sickenes, or els thorowe a Palsye.

A remedy.

Take a graine of castory and lay it on the tongue, & doe so thrée times & vse gargarices. If one be tongue tied, there is vnder the tongue a string ỹ which must be cut whē ỹ signe is not in the head nor in the throte, & wash then the mouth with white wine, or with a little secke & water of plātaine, and vse Peralogodiō nimphitum or yara sacra logosti. Children that can not speake vnto the time that they doe come to a certaine age, doth speake these. iii. wordes. Aua, Acca, Agon, Aua doeth signifie father, Acca, doth signify ioy or mirth, Agon doth signify dolour or sorow, al infantes doeth speake these wordes if a man do marke thē, & what way doth signify when they crye, I could neuer reade of it, if it doe signify any thing, it is displeasure or not contented.

Trifera sarasonica, or els Serpents flesh eaten doth make an olde man young, such thinges is much vsed in Turkey & christentie in high countreys.

VVEa is the lattin worde. In English it is named a pellicle or a skine in the eye, the which doth couer a part of the eye named Chronea.

SOmnea is the latin word. In grēke it is named Enipnia. In English it is named dreames.

The cause of this impediment.

This impediment doth come most commonly of wekenes or

or emptines of the head, or els of superfluous humours, or els of fantasticalnes, or collucion, or illucions of the deuill, it may come also by God thorow ỹ good Aungell or such lyke matters: but specially of fraction of the mind & extreme sicknes doth hapen to many men.

A remedie.

For this matter vse dormitary, and refraine from such matters as should be the occasion of such matters, and be not costiue. &c.

Thus endeth these bookes to the honour of the father, and the sonne, and the holy ghost, to the profite of all poore men and women. &c.

Amen.

THe firſt chap. doth ſhew of the diſtemperance of the ſtomoke fol. 2.

the 2. chapter doth ſhew of little fat graines in the browes. fol. eodem

the 3. chapter doeth ſhewe of hore and white haires fol. eo.

the 4. chapter doth ſhew of chafing vnder the eares. folio. eodem

the 5. chapter doeth ſhewe of Cartilages or greſtles. fol. eodem

the 6. chapter doth ſhewe of ſurfite. folio. 3.

the 7. chapter doth shew of agnels in a mans feete. folio. eodem

the 8. chapter doth ſhew of a mans necke. fol. eo

the 9. chapter doth shewe of the pilles or ſwelling in the foundement fol. eodem

the 10. chapter doth shew of a mans buttocke bones. fol. 4.

the 11. chapter doth shew of a demoniahe perſon which is poſſeſſed of the deuill fol. eo.

the 12. chapter doth shew of inuoluntary piſsing. fol. 6.

the 13. chapter doth shew of emunctory places. fol. 7.

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