

**The English-mans treasure : with the true anatomie of mans body / compiled by ... Thomas Vicary ... ; whereunto are annexed many secrets appertaining to chirurgerie, with divers excellent approved remdies for all captaines and souldier that travell either by water or land ; and likewise for all diseases which are either in man or woman ; with emplaisters of speciall cure, with other potions and drinckes approved in physicke. Also the rare treasure of the English bathes / written by William Turner ... ; gathered and set forth for the benefit and cure of the poorer sort of people ... by William Bremer.**

### **Contributors**

Vicary, Thomas, -1561

Bremer, William

Alsop, Bernard

Fawcett, Thomas, active 1621-1643

Boraston, William. Necessary and briefe relation of the contagious disease of the pestilence

Turner, William, -1568. Of the bath of Baeth, in England

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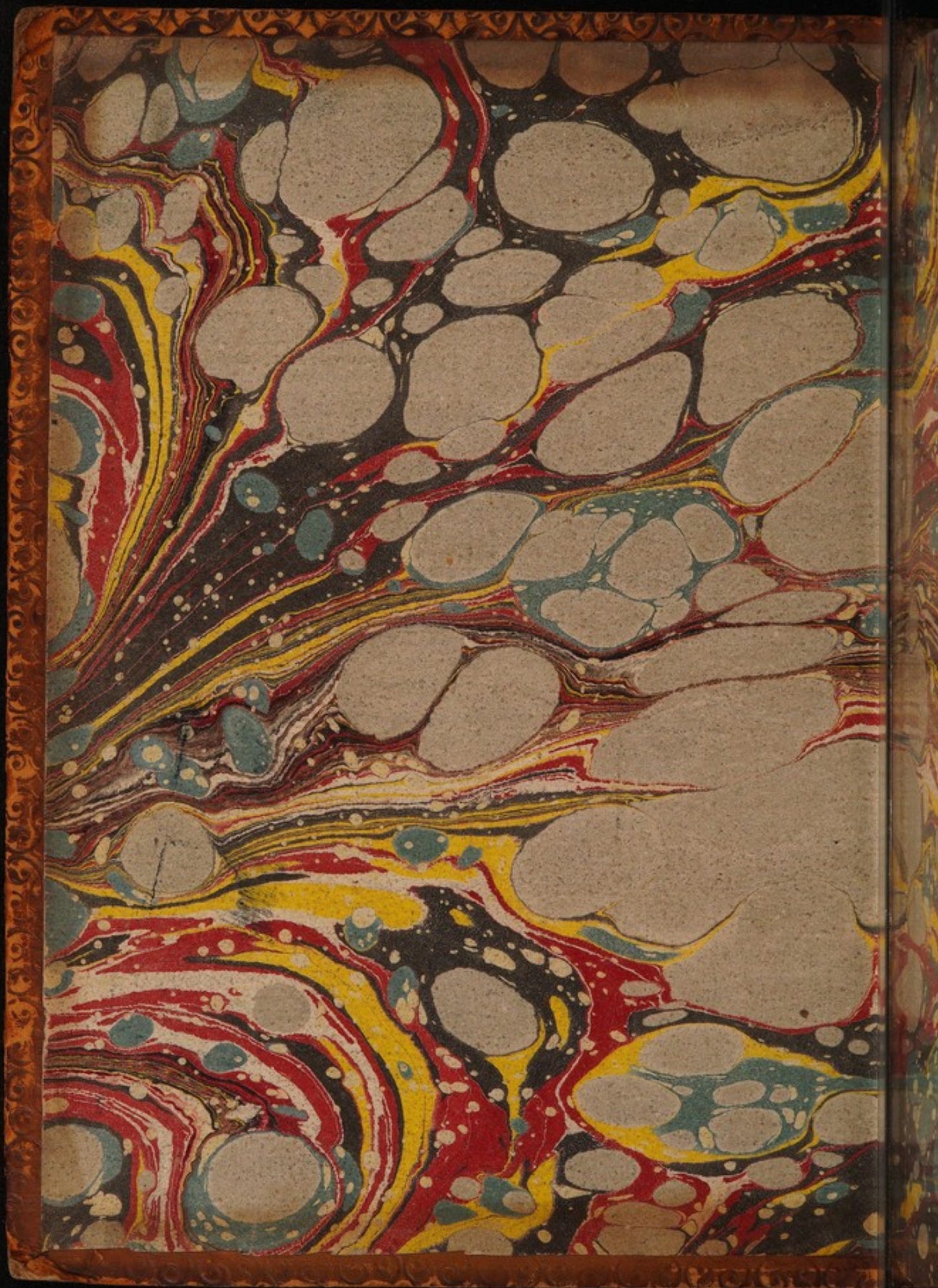




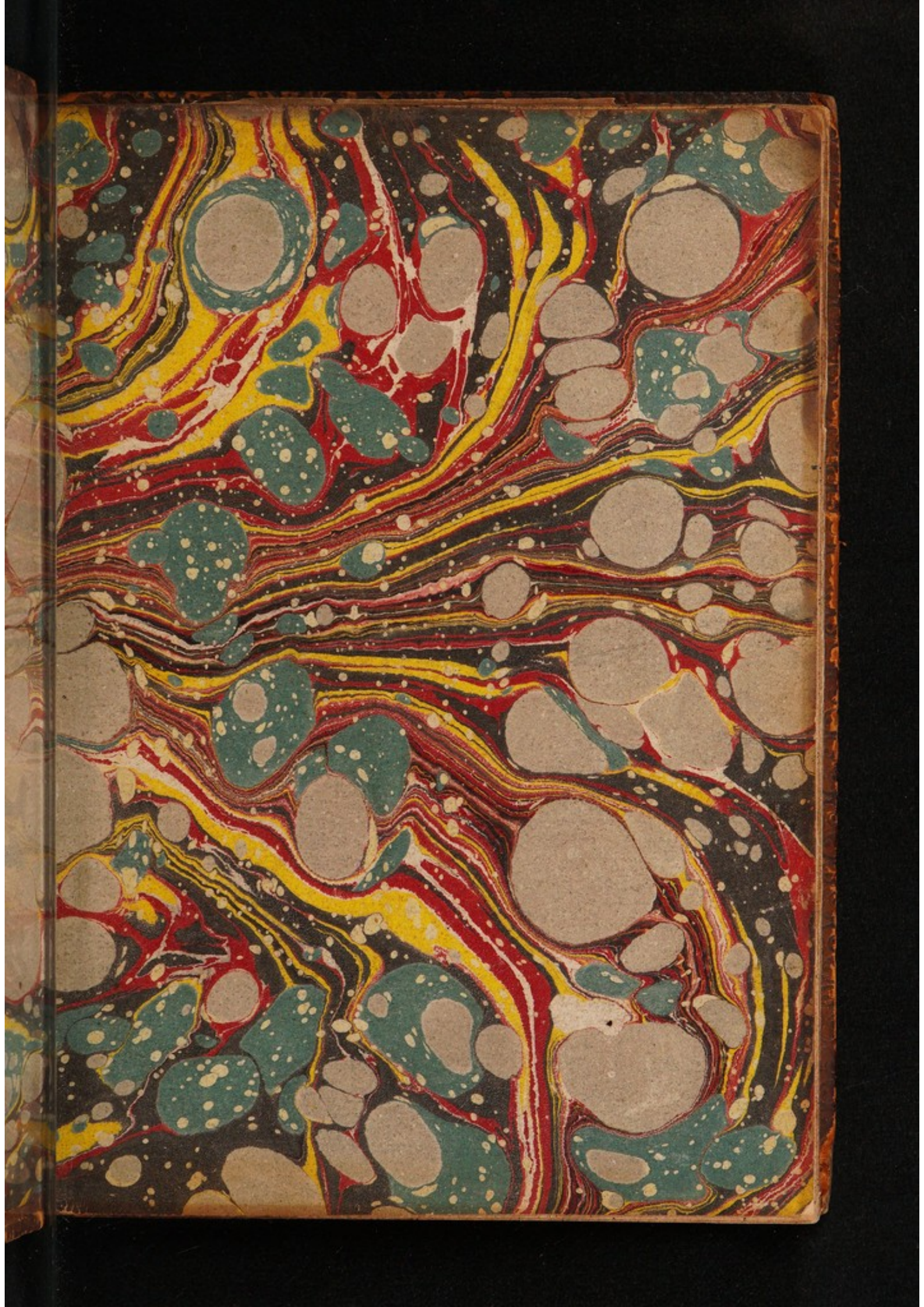














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A. xxix Vic

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The 1641 edition, with  
t.p. of 1633 edition.

Dear Mr. Pappe

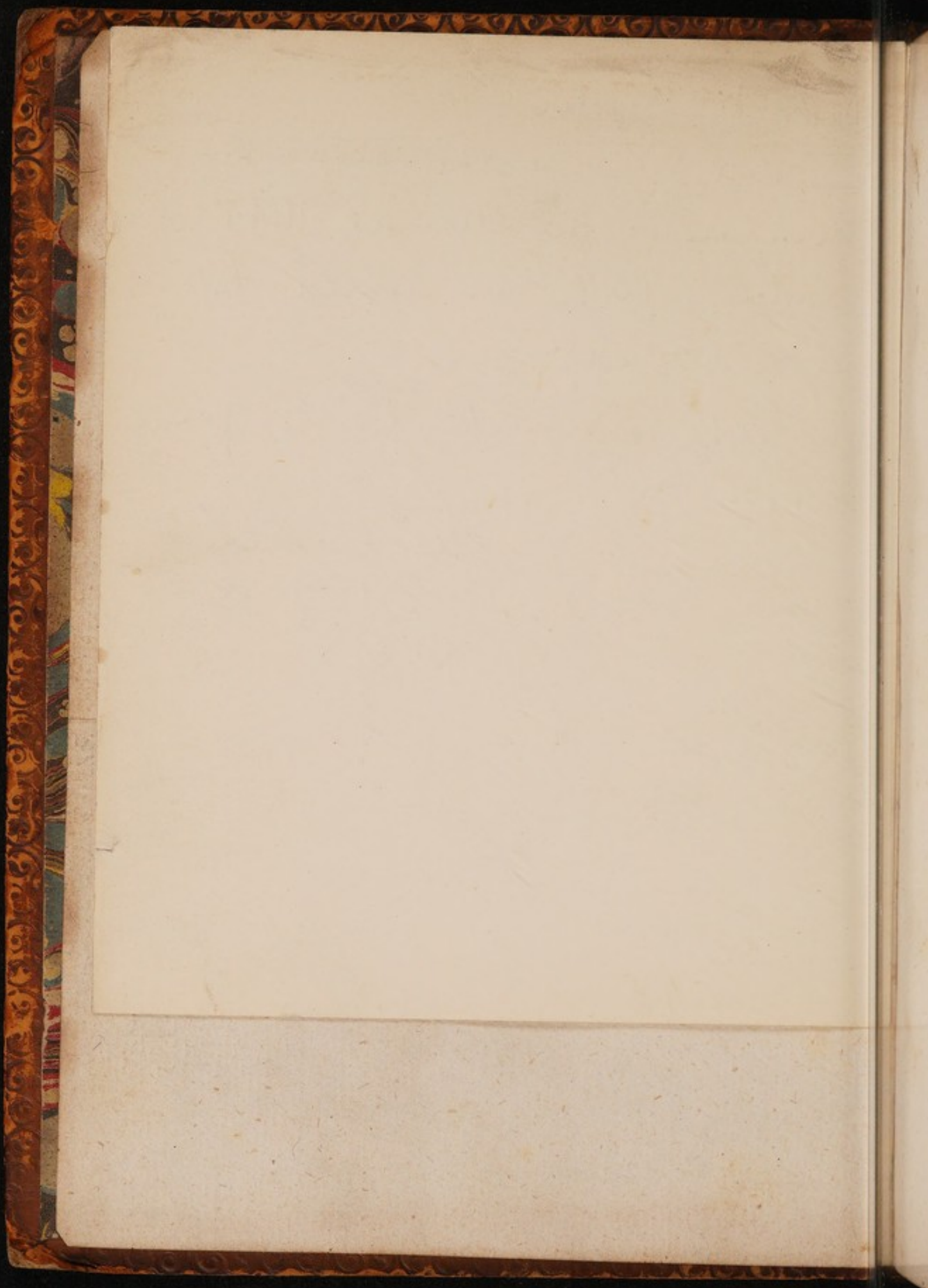
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Containing the usual 1641  
edition with an added f.p.  
of the 1633 edn.

The best re check with your  
1641 edn.

W. H. R.

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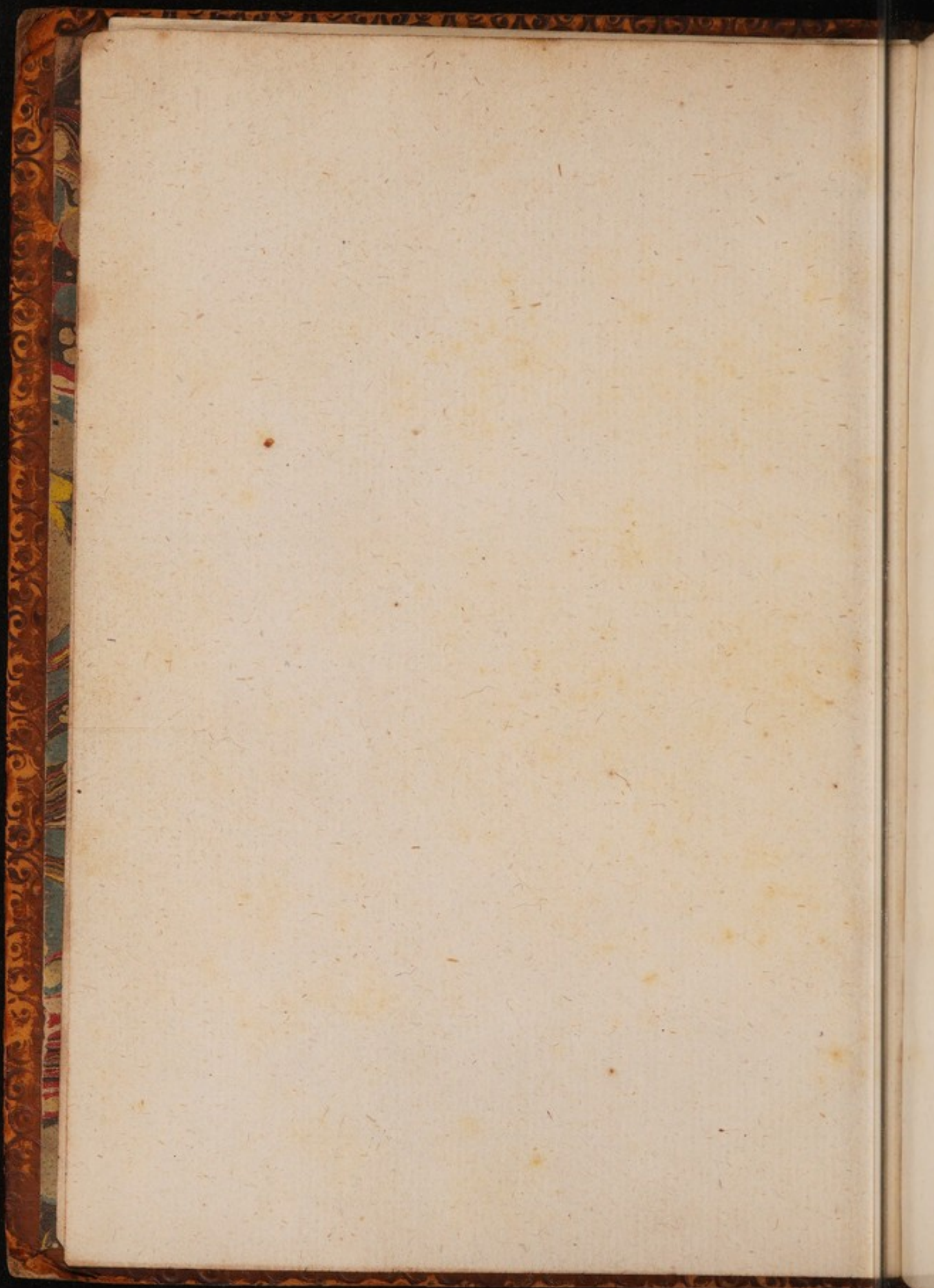




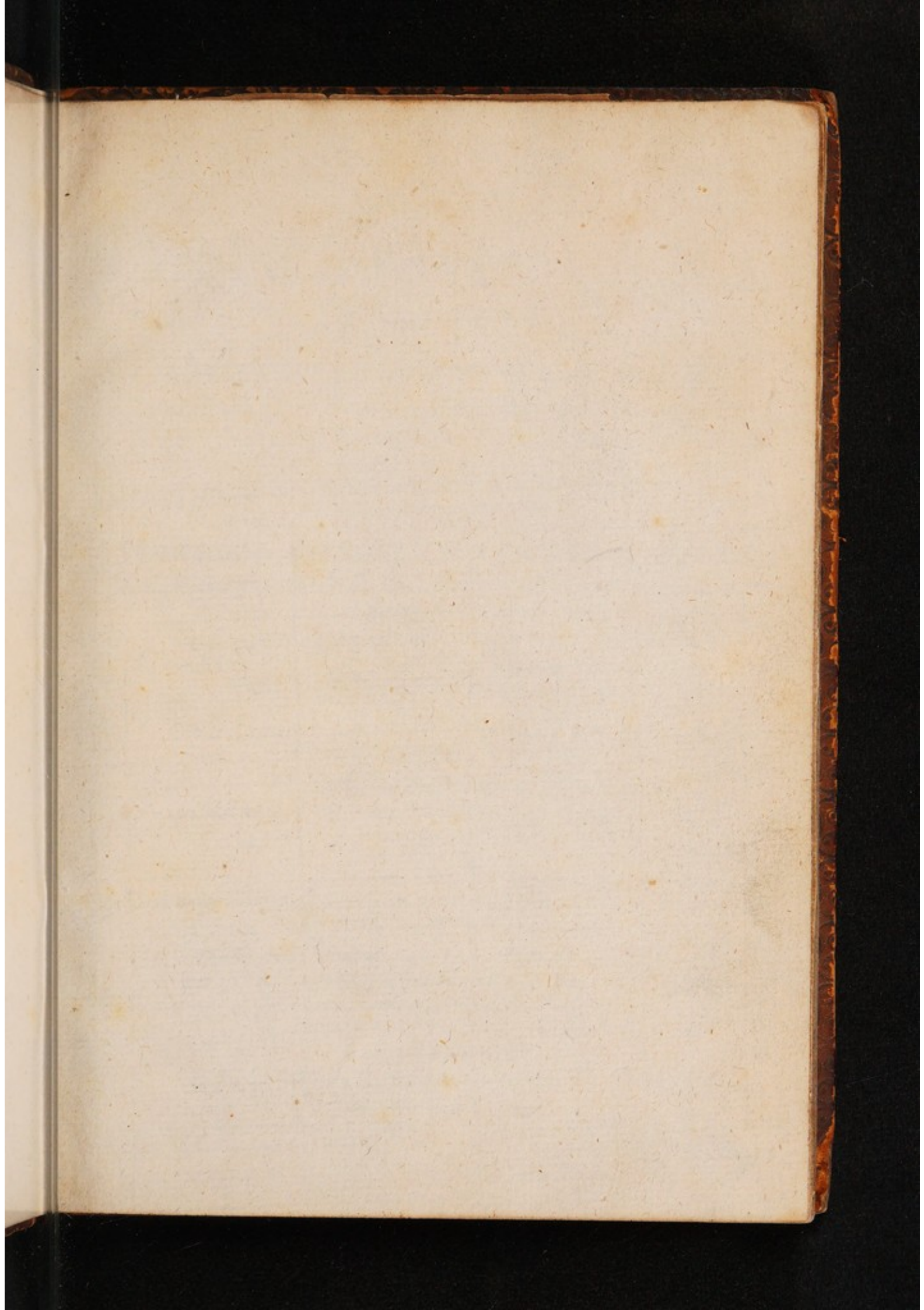
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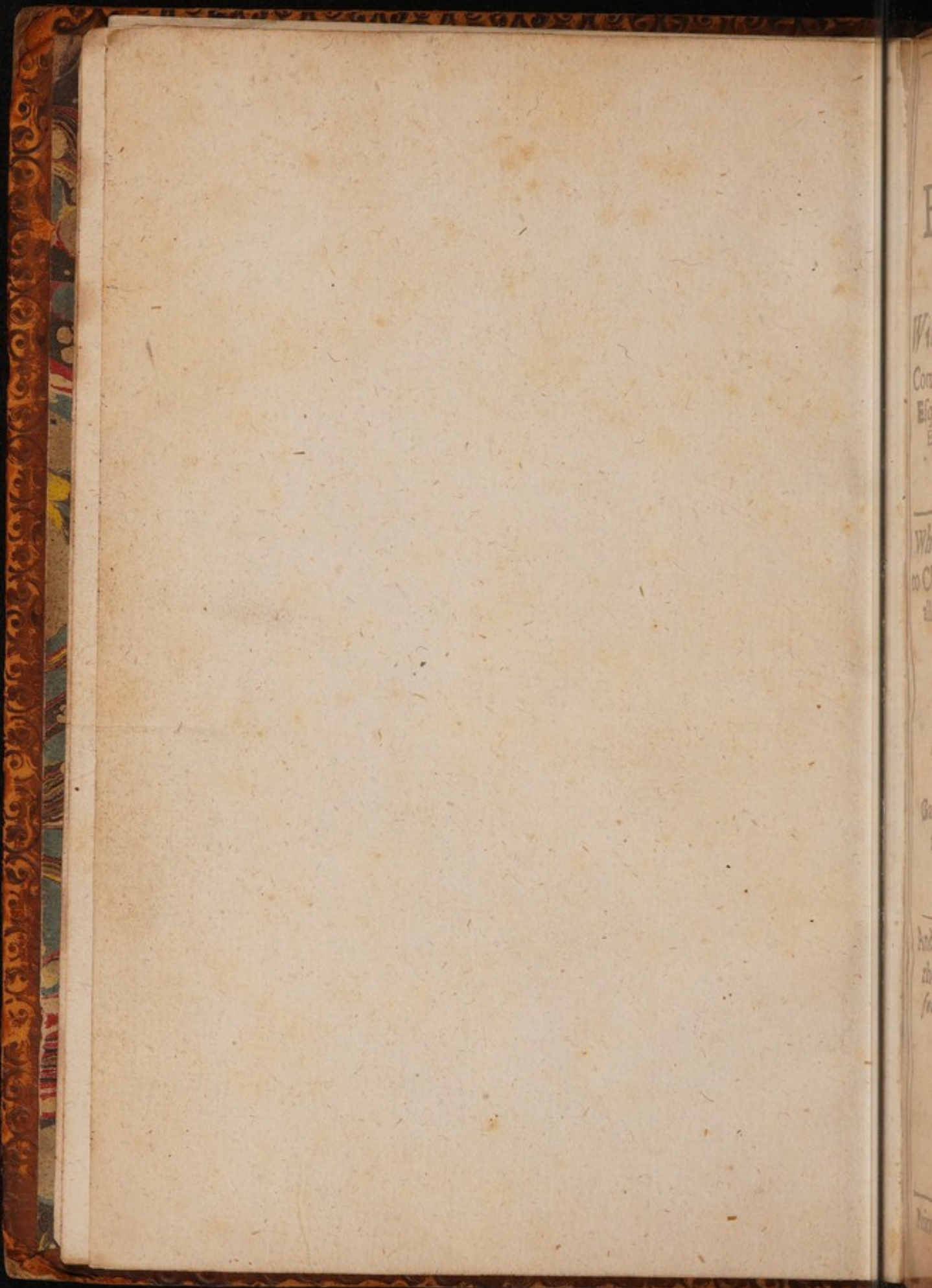














4432  
**THE**  
**ENGLISH-MANS**  
**TREASVRE.**

*With the true Anatomie of Mans Body:*  
Compiled by that excellent Chyrurgion Mr. Thomas Vicary  
Esquire, Sergeant Chyrurgion to King HENRY the 8. To K.  
EDWARD the 6. To Queene MARY, And to our late Sovereigne  
Qu. ELIZABETH. And also chiefe Chyrurgion  
to St. Bartholmewes Hospitall.

Whereunto are annexed many secrets appertaining  
to Chyrurgery, with divers excellent approved Remedies for  
all Captaines and Souldiers, that travell eyther by Water or  
Land: *And likewise for all Diseases which are eyther in*  
*Man or Woman: With Emplaisters of especiall Cure:*  
With other potions and drinckes approved in Physicke.

*Also the rare Treasure of the English Bathes: Written by*  
William Turner Doctor in Physicke.

Gathered and set forth for the benefit and Cure of the Poorer  
sort of people, who are not able to goe to the Physitians:  
By WILLIAM BREMER, Practitioner in Physicke  
and Chyrurgerie.

And now Eighthly augmented and enlarged, with almost a  
thousand approved Waters and Medicines, meet and necessarie  
for Physicke and Chirurgerie: *As also Oyntments and Plaisters:*  
*with especiall and approved remedies for the Plague, and*  
Pestilent Fever, which never came to light before this  
present: by W.B. Practitioner in Physicke  
and Chyrurgerie.

*With a necessary Table for the ready finding out of any*  
*secret therein containned.*

Printed at London by BARN. ALSOP, and THO. FAVVET:  
dwelling in Grubstreet, neere the lower Pumpe.



4492







## TO THE RIGHT VVOR<sup>pfull.</sup>

Sir ROWLAND HAYWARD Knight, President  
of little St. Bartholmewes in West-Smithfield, Sir Ambrose  
Nicholas Knight, with the rest of the Wor: Masters and  
Governors of the same; William Clowes, William Beton,  
Richard Story, and Edward Baily, Chyrurgions  
of the same Hospitall, wisheth  
Health and Prosperity.



Mong the people in times past, it was  
common, to praise and extoll by Pi-  
ctures and Epigrams, the famous deeds  
of all such persons, whosoever in any  
vertuous quality or Liberall Science  
excelled. *Salpitiuſ Galluſ* among the  
*Romans*, was highly renowned for his  
ſingular cunning in *Aſtronomie*, by whoſe meanes *Luci-  
uſ Pauluſ* obtained the victory in his Warres againſt *Per-  
ſiuſ*. *Pericleſ* alſo among the *Athenians*, was had in great  
admiration and honor, for his profound knowledge in  
*Philophie*, by whom the whole City of *Athenſ* was  
from care and woe delivered, when they ſuppoſed their  
deſtruction to be neare at hand, by a black darkneſſe, of  
ſome admiration hanging over their City. How hono-  
rably was *Apelleſ* the Painter eſteemed of mighty A-  
LEXANDER, by whom onely he deſired to be Painted?  
But amongſt all other Arts and Sciences, whoſe praiſe



## THE EPISTLE

in times past flourished and shined most brightly, *Chyrurgerie* among the *Grecians* lacked not his Praise, honour and estimation. For did not that worthy and famous Captaine of the Greekes, *Agamemnon*, love dearly, and reward bountifully, both *Podalerius* and *Machaon* through whose cunning skill in *Surgerie*, thousands of the worthy *Greekes* were saved alive and healed, who else had dyed and perished? And further, here to speake of *Philometur*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Iuba*, Kings of famous memory, who purchased Eternal praise, by their study and cunning in *Physicke* and *Surgerie*. But now in these our dayes Envie so ruleth the reast, that *Physicke* should be condemned, and *Surgerie* despised for ever, but that sometimes paine biddeth *Bataile*, and care keepeth skirmish in such bitter sort, that at the last his *Alarum* is sounded out; Now come *Physicke*, and then helpe *Surgerie*. Then is remembered the saying of *Iesus* the Son of *Syrach*, which is notable, *Honour the Physitian and Chyrurgion for necessity*; whom the Almighty God hath created, because from the highest commeth *Medicine*, and they shall receive gifts of the King. Wherefore we exhort the wise man, that hee in no time of Prosperity and Health, neglect those noble Arts and Misteries of *Physicke* and *Chyrurgerie*, because no Age, no Person, no Country, can long time lacke their helpes and Remedies. What is it to have Lands and Houses, to abound in Silver and Gold, to be deckt with Pearles and Diamonds, yea, and to rule over Nations and Countries, and to lacke Health, the onely Iewell and greatest treasure of mans life and delight? Consider then (we beseech your Worships) what praises are due  
to



## DEDICATORIE.

to such noble Sciences, which onely worke the causes of this aforesaid Health, and how much the Weale-publike are bound to all them, whose cares and Studies daily tenderh to this end. Amongst whom here is to be remembered, Mr. VICARY Esquire, Sergeant Chyrurgion to two Kings and two Queenes of famous memory: whose learned worke of *Anatomic*, is by vs (the forenamed *Surgions of St. Bartholmewes in west Smithfield*, newly revived, corrected, and published abroad to the commodity of others) who be Students in *Chyrurgerie*: not without our great study, paines and charges. And although wee doe lacke the profound knowledge, and sugred Eloquence of the *Latine* and *Greeke* tongues, to decke and beautifie this worke, yet we hope the studious Reader shall thereby reape singular commodity and profit, by reading this little Treatise of the *Anatomic of Mans Body*; the which is onely grounded vpon Reason and Experience, which are two principall rootes of Physicke and Chyrurgerie. As it is granted by *Galen*, in his third Booke *De Methodo medendi*. And we who daily worke and practise in Chyrurgerie, according to the deepenesse of the Art, as well in grievous Wounds, Vicers, and Fistulaes, as other hid and secret diseases vpon the Body of Man, daily vsed by us in *St. Bartholmewes Hospitall*, and other places, &c. These poore and griev'd Creatures, as well Men, and Women, as Children, doe know the profit of this Art to be manifold, and the lacke of the same to be lamented. Therefore *Galen* truly writeth, saying: That no man can worke so perfectly as aforesayd, without the knowledge of the *Anatomic*: For (sayth he) It is as possible for a Blind man to carve



## THE EPISTLE

and make an Image perfect, as a Chyrurgion to worke without error in a Mans body not knowing the *Anatomie*. And further, for as much, as your Worships are very carefull for those poore and grieved Creatures within the Hospitall of St. *Bartholmewes*, &c. whereof Mr. VICARY was a member. Wee are therefore now the more incouraged to dedicate this little worke of the *Anatomie*, being his and our Travels, to you as Patrons of this Booke, to defend it against the ravenous jaws of Envious Backbiters, which never cease by all unlawfull meanes, to blemish and deface the workes of the Learned, Expert, and well disposed persons. And wee shall not onely thanke your Worships for so doing, but also pray unto Almighty GOD to requite your goodnesse, and receive you into his protection and keeping.

\* \*  
\*



TO



DEDICATORIE.




TO THE RIGHT HONOURABLE,  
EDMOND WRIGHT, Lord Mayor, &c.

To the Right Worshipfull,  
Sir NICHOLAS RAINTON Knight, President;  
To the right Worshipfull,  
St. MAURICE ABBOT Knight;  
To the Worshipfull, MARTIN BOND Esquire, Treasurer :

And to the Worshipfull,  
Alderman HARRISON, Alderman SOAME, and others the  
Governours of the Hospitall of little St. Bartholmewes  
neere West-Smithfield, London : T. F. wisheth  
Health and Happinesse.

Right Hon: and Worshipfull,

 His Booke hath beene Eight severall times im-  
printed, and as at the first time, so ever since in  
every Impression it hath beene dedicated to the  
Governours of your Hospitall : The Excellency  
and necessity of it easily appeareth by the often  
reprinting thereof : And the times now requiring a Ninth im-  
pression, I would not so much forget my selfe or Wrong You, as  
to Publish it without due Dedication to your Honour and Wor-  
ships. If You please to vouchsafe it Patronage, and my Service  
in the Dedication thereof your acceptance, I shall ever rest  
obliged ;

Ready to doe your Honour, and  
Worships service :



## To the Reader.



Eare Brethren and friendly Readers, we have here according to the truth and meaning of the Author, set forth this needfull and necessary worke concerning the *Anatomy* of Mans body, being collected and gathered by Mr. *Thomas Vicary*, and now by us the Chyrurgions of *St. Bartholmews Hospitall* revised, corrected and published. And albeit this Treatise be small in volume, yet in commodity it is great and profitable. Notwithstanding, if the things therein contayned be not discretely and wisely studied and applyed, according to the true meaning of the Author, we have to tell you hercot, that therein is great perill, because through ignorant Practitioners, not knowing the Anatomy, commonly doth ensue Death, and separation of Soule and Body.

Furthermore, whereas many good and Learned men in these our dayes, doe cease to publish abroad in the English tongue, their Workes and travels, it is, for that if any one fault or blemish by fortune be committed, eyther by them or the Printer escaped, they are blamed; yea, and condemned for ignorant men, and errours-holders. But now wee cease here from these points, to trouble the gentle Reader with long Discourfing, for whose sakes and commodities wee have taken these paines: Wishing that men more skilfull and better learned would have borne this burthen for us. Craving onely thus much at your hands, for to correct our faults favourably, and to report of the Author curteously, who sought (no doubt) your commodities onely, and the profit of the Common-wealth without praise and vaine-glory of himselfe. Thus the Chyrurgions aforesaid, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studies and ours,

Amen.

THO





# THOMAS VICARIE

to his Brethren, practising

Chyrurgerie.



*Hereafter followeth a little Treatise (entituled  
A Treasure for English-Men) of the Anatomy  
of Man: made by THOMAS VICARY,  
Citizen and Chyrurgion of London, for all  
such Brethren of his fellowship practising  
Chyrurgerie: Not for them that be expertly  
seene in the Anatomie; for to them Galen  
the Lanterne of all Chyrurgions hath set it forth in Canons, to  
the high glory of God, and to the erudition and knowledge of all  
those that be expertly seene and learned in the Noble Science of  
Chyrurgerie. And because all the noble Philosophers writing  
upon Chyrurgerie, doe condemne all such persons as practise in  
Chyrurgerie not knowing the Anatomie; therefore I have drawn  
into certaine Lessons and small Chapters, a part of the Anatomie,  
but touching a part of every member particularly: Requir-  
ing every man that shall reade this little Treatise, to correct  
and amend it where it shall need, and hold me excused for my bold  
enterprise, and accept my goodwill towards the same.*

O Lord which made the lofty Skyes,  
worke in our Rulers hearts:  
Alwayes to have before their eyes,  
safe guard to godly Arts.

Now he that is the perfect guide, doth know our helpes were here alone;  
By homely stile it may be spy'd, for rules in Rhetoricke have we none.  
Our heads doe lacke that filed phrase, whereon fine wits delight to gaze;  
If any say, we deserve here blame, we pray you then amend the same.

THE



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A  
TREASVRE  
FOR  
ENGLISH-MEN.

*Containing the Anatomie of mans body :*

Compiled by *Thomas Vicary* Esquire, and Sergeant  
Chyrurgion to King *Henry the 8.* to King *Edward the 6.*

to *Qu. Mary*, and to our late gracious *Soveraigne*

Lady, *Queene ELIZABETH.* And also, chiefe Chyrurgion

of *S. Bartholmewes* Hospitall for the use and com-

modity of all unlearned Practitioners in

Chyrurgerie.

CHAP. I.

Heere I shall declare unto you shortly and briefly, the sayings  
and determinations of divers ancient Authors in three  
Points, very expedient for all men to know, that intend to  
use and exercise the Mysterie or Art of Chyrurgerie. The  
first is, to know what Chyrurgerie is : The second is, how  
that a Chyrurgion should bee chosen : And the third is,  
with what properties a Chyrurgion should be indued.



Of the first, which is to know what thing  
Chyrurgerie is. Hereth I doe note the  
saying of *Lanfranke*, whereas hee sayth :  
All things that man would know, may  
be knowne by one of these three things :  
That is to say, by his name, or by his  
working, or else by his very being and  
showing



the wing of his owne properties. So then it followeth that in the same manner we may know what Chyrurgery is, by three things. First, by his name, as thus: the Interpreters write that Chyrurgery is deribed out of these words, *Apo tes chiros, cai rou ergou*, that is to be understood: a hand-working, and so it may be taken for all handy Artes: But *Poble Ipcras* saith, that Chyrurgerie is hand-working in Mans body, for the very end and profit of Chyrurgerie is hand-working.

Now the second manner of knowing what thing Chyrurgery is, it is the saying of *Avicen*; To be knowne by his being, for it is verily a Medicinall Science. And as *Galen* saith, He that will know the certainty of a thing, let him not busie himselfe to know onely the name of that thing, but also the working and the effect of the same thing.

Now the third way to know what thing Chyrurgerie is, it is also to be knowne by his being or declaring of his owne properties, the which teacheth vs to worke in mans body with hands, as thus: In cutting and opening those parts that be whole, and in healing those parts that be broken or cut, and in taking away that that is superfluous, as *Wartes, Wennes, Skurfulas*, and other of like effect.

But further, to declare what *Galen* saith Chyrurgery is, it is the last Instrument of Medicine: that is to say, Diet, Potion, and Chyrurgery: of the which three saith he, Diet is the noblest, and the most vertuous: and thus he saith, Whereas a man may be cured with Diet onely, let there be given no manner of Medicine. The second Instrument, is Potion: for and if a man may be cured with Diet and Potion, let there not be ministered any Chyrurgery, through whose vertue and goodness, is removed and put away many grievous infirmities and Diseases, which might not haue bene removed nor yet put away, neither with Diet nor with Potion. And by these three meanes, it is knowne what thing Chyrurgery is. And this sufficeth vs for that point.

Now



Now it is knowne what thing Chirurgerie is, there must also be chosen a man apt and meete to minister Chirurgery, or to be a Chirurgeon. And in this point all Authoꝝ doe agree, that a Chirurgeon should be chosen by his Complexion, and that his complexion be very temperate, and all his members well proportioned. For Rasis saith: Whose face is not seemely, it is impossible for him to haue good manners. And Aristotle the great Philosopher, writeth in his Epistles to the Noble King Alexander (as in those Epistles more plainly doth appeare) how he should choose all such persons as should serue him, by the forme and shape of the face, and all other members of the body. And furthermoze they say, he that is of an euill Complexion, there must needs followe like Conditions.

Wherefoze it agreeth, that he that will take vpon him to practise as a Chirurgeon, must be both of a good and temperate complexion, as is afoze rehearsed: and principally, that he be a good liber, and a keeper of the holy Commandements of God, of whom cometh all cunning and grace, and that his body be not quaking, and his hands stedfast, his fingers long and small, and not trembling: and that his left hand be as ready as his right, with all his limmes, able to fulfill the good woꝝkes of the soule. Now as here is a man meete to be made a Chirurgeon: (and though he haue all those good qualittes befoze rehearsed) yet is he no good Chirurgeon, but a man very fit and meete for the practise.

Now then to know what properties and conditions this man must haue befoze he be a perfect Chirurgeon. I doe note foure things most specially, that ebery Chirurgeon ought for to haue: The first, that he be learned: The second, that he be expert: The third, that he be ingenious: The fourth, that he be well mannered. The first (I said) he ought to be learned, and that he know his principles, not onely in Chirurgery, but also in Physicke, that he may the better defend his Chirurgery; also he ought to be seene in naturall Philosophy, and in Grammar, that he speake congruity in Logicke, that teacheth



cheeth him to proue his propozitions with good reason: In Rhetorike, that teacheth him to speake seemely and eloquently: also in Theorike, that teacheth him to know things naturall, and not naturall, and things agatist Nature. Also he must know the Anatomie: for all Authoꝝ write agatist those Chirurgions that worke in mans body, not knowing the Anatomy: For they be likened to a blind man, that cutteth in a Wine tree, for he taketh more or lesse then he ought to doe. And here note well the sayings of Galen, the Prince of Philosophers, in his Ektoris, That it is as possible for a Chirurgion (not knowing the Anatomy) to worke in mans body without erroꝝ, as it is for a blind man to carue an Image and make it perfect. The second, I said, he must be expert: For Ralus saith: He ought to know and to see other men worke, and after to haue vse and exercise. The third, that he be ingenious and wittie: for all things belonging to Chirurgery may not be witten, nor with letters set forth. The fourth, I said, that he must be well mannered, and that he haue all these good conditions here following.

First, that he be no Spouse wreake, nor no Drunkard. For the Philosophers say, amongst all other things, beware of those persons that follow Drunkenesse, for they be accounted for no men, because they liue a life bestiall: wherefoꝛe amongst all other soꝛts of people, they ought to be sequestred from the ministering of Medicine. Likewise, a Chirurgion must take heed that he deceiue no man with his vaine promises, for to make of a small matter a great, because he would be accounted the more famous. And amongst other things, they may neyther be flatterers nor mockers, nor pryuy backbiters of other men. Likewise, they must not be proud, nor presumptuous: nor detracters of other men. Likewise, they ought not to be covetous, nor no niggard, and namely amongst their friends, or men of Whorship, but let them be honest, courteous, and free both in word and deed. Likewise, they shall giue no counsell except they be asked, and then say their aduice by good deliberation, and that they be well aduised before they speake, chiefly



chiefly in the presence of wise men. Likewise, they must be as private and as secret as any Confessor, of all things that they shall either heare or see in the house of their Patient. They shall not take into their cure any manner of person, except hee will be obedient unto their precepts: for he cannot be called a Patient, unless he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall never discomfort their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also be bold in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the sicke, but be alwayes pleasant and merry. They must not covet any woman by way of vilany, and specially in the house of their Patient. They shall not for covetousnesse of money, take in hand those cures that be incurable, nor never set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the Aphorisme of Hypocrates, saying:

Oportet seipsum non solum.

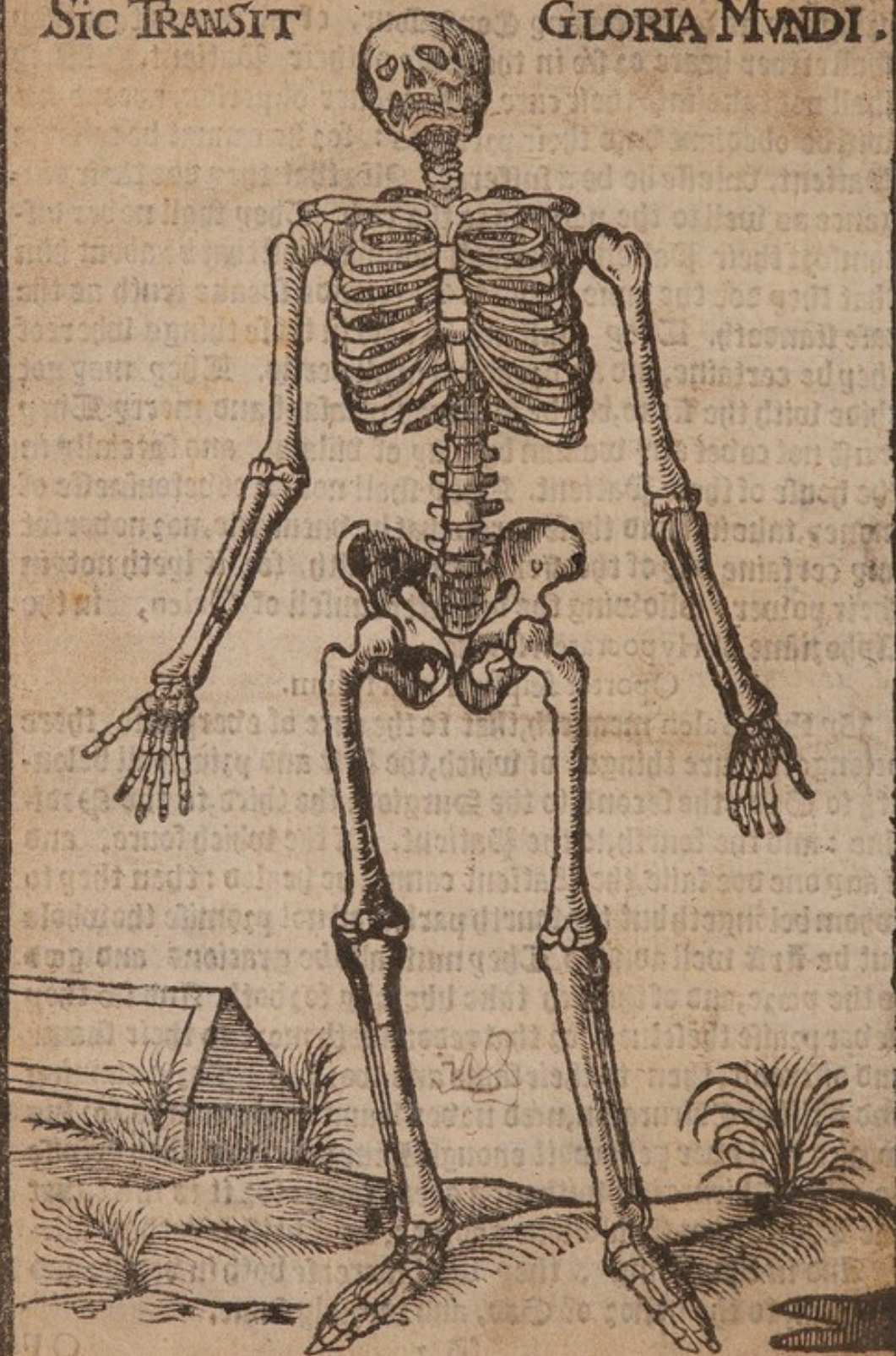
By this Galen meaneth, that to the cure of every soze, there belongeth foure things: of which, the first and principall belongeth to God: the second, to the Surgion: the third, to the Medicine: and the fourth, to the Patient. Of the which foure, and if any one doe faile, the Patient cannot be healed: then they to whom belongeth but the fourth part, shall not promise the whole but be first well advised. They must also be gracious and good to the poore, and of the rich take liberally for both. And see they never praise themselves, for that redoundeth more to their Shame and discredit, then to their fame and worship. For a cunning and skillfull Chirurgion, need never vaunt of his doings, for his works will ever get credit enough. Likewise, that they despise no other Chirurgion without a great cause: for it is meet, that one Chirurgion should love another, as Christ loveth vs all.

And in this doing, they shall increase both in vertue and cunning, to the honor of God, and worldly fame.



SIC TRANSIT

GLORIA MUNDI.







## OF THE ANATOMIE.

## CHAP. II.

## The Anatomie of the simple Members.



As if it bee asked you how many simple Members there be, it is to be answered, Eleven, and two that be but superfluties of Members: and these be they, Bones, Cartilages, Perues, Pannicles, Ligaments, Cordes, Arteries, Veines, Fatnesse, Flesh and Skinne: and the superfluties be the Haires and Nails. I shall begin at the Bone, because it is the Foundation and the hardest Member of all the Body. The Bone is a continue Member, simple and spermaticke, and cold and dry of Complexion, insensible, and inflexible: and hath divers formes in Mans body, for the diversity of helpings. The cause why there be many Bones in mans body, is this: Sometime it is needfull that one member or one limbe should moue without another: another cause is, that some defend the principall members, as both the Bone of the Breast, and of the Head: and some to be the Foundation of diuers parts of the Body, as the Bones of the ridge and of the Legges: and some to fulfill the hollow places, as in the Hands and Feet, &c.

The Gristle is a member simple and spermaticke, next in hardness to the Bone, and is of complexion cold and dry, and insensible,



sensible. The Gzistle was ordained for five causes or profits that I find in it : The first is, that the continuall moving of the hard Bone might not be done in a juncture, but that the Gzistle should be a meane betwene the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or Limbes should not be hurt of the hard. The third is, that the extremity of Bones and Joynts that be grisly, might the easier be scolded and moved together, without hurt. The fourth is, for that it is necessary in some meane places, to put a Gzistle, as in the throat-bowle for the sound. The fifth is, for that it is needfull that some members be holden by with a Gristle, as the lids of the Eyes. The Art is, that some Limbes haue a sustaining and a drawing abroad, as in the Nose and the Eares, &c.

The Ligament is a member consimile, simple, and spermatike, next in hardnesse to the Gristle, and of complexion cold and dry, and is flexible and insensible, and bindeth the Bones together. The cause why he is flexible and insensible, is this : If it had bene sensible, he might not haue suffered the labour and moving of the Joynts : and if it had not bene flexible of his bowing, one Limme should not haue moved without another. The second profit is, that he be joyned with sinewes, for to make Cordes and Drawnes. The third helpe is, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the Bone be sustained, as the Spatrie and Kidneys, and diuers other, &c.

The Sinew is a consimiler member, simple and spermatick, a meane betwene hard and soft, and in complexion cold and dry, and he is both flexible and sensible, strong and tough, ha-ving his beginning from the Braine, or from *Mynuca*, which is the Sparrow of the backe. And from the braine cometh seaven paire of Nerves sentative, and from *Mynuca* cometh thirty paire of Nerves motiue, and one that is by himselfe, that springeth off the last spondell. All these sinewes haue both feeling and moving, in some more, and in some lesse, &c.

A Corde



A Corde or Tendon is a consimile or officall member compound and spermaticke, sinowpy, strong and tough, meanely betwene hardnesse and softnesse, and meanely sensible and flexible and in complexion cold and dry. And the Corde or Tendon is thus made: The sinewes that come from the braine and from *Mynica*, and goe to moue the members, is intermingled with the Lvgaments, and when the sinewes and Lvgaments are intermingled together, then is made a Corde. And for thre causes I perceiue why the Cordes were made.

The first is, that the sinew alone is so sensible, that hee may not suffer the great labour and trauell of moving, without the fellowship and strength of the Lvgament that is insensible, and that letteth his great feeling, and bringeth him to a perfit temperance. And so the Cordes moue the limbes to the will of the soule. And this Corde is associated with a simple flesh, and so thereof is made a Brazne or a Muskle, on whom he might rest after his trauell: and this Brazne is called a Muskle. When this Corde is entred into this Brazne, he is departed into many small threds, the which be called Will: and this Will hath thre properties: The first is in length, by whose vertue that draweth it hath might. The second in breadth by whom the vertue that casteth out hath might. The third, in thwartnes, in whom the vertue that holdeth hath might: and at the end of the Brazne those threds be gathered together to make another Muskle, &c.

Now I will begin at the Arter. This Arter is a member consimile, simple and spermaticke hollow and sinowpy, having his springing from the heart, bringing from the heart to every member, blood and spirit of life. It is of complexion cold and dry. And all these Arters haue two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood with the spirit of life to nourish the Lungs withall: And also that Arter bringeth with him from the Lungs ayre to temper the fumes heat that is in the heart. And this Arter is he that is called



Arteria Venalis, because he hath but one coate, as a vaine, and is moze obedient to be delated abroad through all the Kings, because that the blood might the sooner sweat through him: whereas all other Arteries haue two coates, because one coate may not withstand the might and power of the spirit of life. Divers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veine is a simple member, in complexion cold and dry, and spermaticke, like to the Arter, having his beginning from the Liver, and bringeth from the Liver nutritive blood, to nourish every member of the body with. And it is so to be understood, that there is no moze difference betwene these two vessels of blood, but that the Arter is a vessel of blood spirituall or vitall. And the Veine is a vessel of blood nutrimentall, of the which Veines, there is noted two most principall, of the which, one is called Vena Porta: the other is called Venacelis, of whom it is too much to treat of now, untill we come to the Anatomy of the Uterus, &c.

The Flesh, is a consimile member, simple, not spermaticke, and is ingendred of blood congealed by heate, and is in complexion hot and moist. Of the which is noted three kinds of fleshes: that is to say, one is soft and pure flesh: the second is Musculus, or hard and brawny flesh: the third is Glandulus, knotty, or kurnelly flesh. Also the commodities of the flesh, be indifferent, or some be common to every kinde of flesh, and some be proper to one manner of flesh alone. The profits of the flesh be many, for some defend the body from cold as death cloathes: also it defendeth the body from hard things coming against it: so through his moisture he rectifyeth the Body in Summer, in time of great heate.

Wherefore, it is to be considered, what profitableness is in every kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concavities of body places, and causeth good forme and shape: and this flesh is found betwene the teeth, and on the end of the yard. The profit of the Brawny flesh or Mus-

culis



culus flesh, shall be spoken of in the Anatomy of the Armes. The profits of the Grandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as doth the flesh of a womans pappes turne the mensstruall Blood into milke. Secondly, the Grandulus flesh of the Testikles, turneth the blood into Sparme. Thirdly, the Grandulus flesh of the cheekes, that engendzeth the spetle, &c.

The next is of Fatnesse, of the which I finde three kindes. The first is Pinguedo, and it is a consimiler member, not spermatike, and it is made of a subtil portion of Blood congealed by colde: and it is of complexion cold and moyst, insensible, and is intermingled amongst the parts of the flesh. The second, is Adeppes, and is of the same kind as is Pinguedo, but it is departed from the flesh besides the Skinne, and it is an Oyle heating and moysting the Skinne. The third is Auxingia, and it is of kinde as the others be, but he is departed from the flesh within about the Kidneyes, and in the Intrailes, and it helpeth both the Kidneyes and the Intrailes, from drying by his vinctosity, &c.

Then come wee to the Skinne. The Skinne is a consimile member of officall, partly spermatike, strong and tough, flexible and sensible, thinn and temperate: whereof there be two kinds: One is the Skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitablest of whom, was spoken in the last lesson: but the Skinne is properly woven of Vhyeds, Nerves, Veynes, and Arteries. And he is made temperate, because he should be a good damer of heate from cold, and of moistnesse from drynesse, that there should nothing annoy or hurt the Body, but it giveth warning to the common wits thereof, &c.

The haire of every part of mans Body, are but superfluous members, made of the grosse fume or smoake passing out of the viscos matter thickned to the form of haire. The profitableness of him is declared in the Anatomy of the head, &c.

The Payles likewise, are a superfluous members, engendred



ozen of great earthly smoake or fume resolved through the naturall heate of humors, and is softer then the bone, and harder then the flesh. In complexion they be cold and dry, and are alwayes waxing in the extremity of the fingers and toes. The vtility of them are, that by them a man shall take the better hold: also they helpe to claw the body when it needeth. Lastly, they helpe to diuide things for lacke of other toles, &c.

## CHAP. III.

The Anatomic of the compound Members,  
and first of the Head.



Because the Head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God, I shall first speake of the Anatomic of the head.

Galen saith in the second Chapter De iuuentute, and Avicen rehearseth the same in his first Proposition and third Chapter, proving that the head of man was made neither for wits, nor yet for the Braines, but onely for the Eyes. For beasts that haue no heads, haue the organs or instruments of wits in there breasts. Therefore God and Nature haue reared vp the head of man onely for the eyes, for it is the highest member of man: and as a Beholder or Watchman standeth in a high Tower to giue warning of the Enemies, so doth the Eye of man giue warning vnto the common Wittes, for the defence of all other members of the body.

Now to our purpose. If the question be asked, how many things be there contained on the Head: and how many things contained within the head: As it is rehearsed by Guydo, there be fve containing, and as many contained, as thus: The haire, the skin, the flesh, the Pannicles, and the Bone; neither rehearsing Eleine nor Arteir. The which Anatomy cannot be truly without them both, as thou shalt well perceiue both in this but especially in the next. And now in this Lesson I shall speake but of Haire, Skin,



Skin, Flesh, Neryes, Vannicles, and Bones, what profit they doe to man, every of them in his kind. Of the haire of the Head, (whose creation is knowne in the Anatomy of the simple members) I doe note foure vtilities why it was ordained. The first is, that it defendeth the braine from too much heat, and too much cold, and many other outward noyances.

The second is, it maketh the forme or shape of the Head to seeme more seemelyer or beautifuller. For if the Head were not haired, the Face and the Head should seeme but one thing, and therefore the haire formeth & shapeth the Head from the Face.

The third is, that by colour of the haire, is witnessed and knowne the complexion of the Braine.

The fourth is, that the sumosities of the Braine might ascend and passe lightlyer out by them. For if there were a sad thing, as the skinne, or other of the same nature, as the Haire is, the sumosities of the Braine might not haue passed through it so lightly, as it doth by the Haire.

The Skin of the head is more Lazarus, thicker, and more Porus, then any other Skinne of any other member of the body. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heat and cold, as doth the Haire. The other, that it discussteth to the common wits of all things that noyeth outwardly, for the haire is insensible. The third cause why the skinne of the head is more thicker then any other skinne of the body, is this; that it keepeth the braine the more warme, and is the better fence for the Braine, and it bindeth and keepeth the Bones of the head the faster together.

Next followeth the Flesh, the which is all Musculus or Lazarus flesh, lying vpon Pericranium without meane. And it is made of subtile Mill, and of simple flesh, Sinewes, Neryes, and Arteries. And why the flesh that is all Musculus or Lazarus in every member of a mans body was made, is for three causes. The first is, that by his thickenesse, he should comfort the digestion of other members that lye by him. The second is, that through him every member is made the seemelier, and taketh the better



shape. The third is, that by his meanes every member of the Body, drawing to him nourishing, the which others withhold to put forth from them, as it shall be more plainely spoken of in the Anatomy of the Uterus.

Next followeth Pericranium, or the covering of the Bones of the Head. But here it is to be noted of a Veine and an Arterie, that continueth betwene the flesh and this Pericranium, that nourisheth the vpper part of the head, and so entresth principally thorough the Commissaries of the Skull, bearing to the Braine and to his Vannicles nourishing: Of whose substance, is made both Duramater, and also Pericranium, as shall be declared in the parts containd in the Head. Here it is to be noted of this Vannicle Pericranium, that it bindeth or compasseth all the Bones of the Head, vnto whom is adioyned Duramater, and is also a part of his substance, howbeit they be separated, for Duramater is nether the Braine, and is vnder the Skull.

This Pericranium was made principally for two causes: one is, that for his strong binding together, he should make firme and stable the feeble Commissaries or seames of the Bones of the Head. The other cause is, that it should be a meane betwene the hard bone and the soft flesh.

Next, is the Bone of the Pot of the head, keeping in the Braines, of which it were too long to declare their names after all Authors, as they number them and their names, for some name them after the Greke tongue, and some after the Arabian: but in conclusion all this to our purpose. And they be numbered seven bones in the part of Skull of the head. The first is called the Coronall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes vnto the midst of the head, and there it meeteth with the second bone called Occipitall, a bone of the hinder part of the head called the Poddle, of the head, which two bones Coronall and Occipitall, be divided by the Commissaries, in the middest of the Head. The third and fourth Bones be called Parietals, and they be the Bones of the side-ling parts of the head, and they be divided by the Commissaries,

both



Both from the foresaid Coronall and Occipitall. The fift and fixt bones be called, Petrosa or Mendosa: and these two bones lye over the bones called, Parietales, on ebery side of the head one, like Scales, in whom be the holes of the eares. The seventh and last of the head is called Parillarie or Bazillarie, the which Bone is as it were a wedge vnto all the other seven Bones of the head, and doth fasten them together. And thus be all numbred. The first is, the Coronall Bone: the second, is the Occipitall: the third and the fourth, is Parietales: the fifth and the sixth is Petrosa, or Mendosa. And the seventh is Parillarie, or Bazillarie. And this sufficeth for the five things containing.

## CHAP. IIII.

In this Chapter is declared the five things contained within the Head.

**N**EXT vnder the Bones of the Head within forth, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Braine, and then Wormy formes and Vtemirabile. But first we are to speake of Duramater, whereof, and how it is sprung and made: First, it is to be noted of the Veyne and Arterie that was spoken of in the last Chapter before, how priuily they entered through the Commissaries, or seames of the Head, and there by their Union together, they doe not onely bring and giue the spirit of Life and nutriment, but also doe weaue themselves so together, that they make this Pannicle Duramater. It is holden by by certaine threds of himselfe, coming through the said Commissaries, running into Pericranium or Pannicle that covereth the Bones of the Head. And with the foresaid Veyne and Arterie, and these threds, coming from Duramater, is woven and made this Pericranium.

And



And why this Pannicle Duramater is set from the Skull, I note two causes. The first is, that if the Duramater should haue touched the Skull, it should lightly haue bene hurt with the hardnesse of the Bone. The second cause is, that the matter that cometh of wounds made in the Head piercing the Skull, should by it the better be defended and kept from Piamater, and hurting of the Braine. And next vnto this Pannicle, there is another Pannicle called Piamater, or Māk-mother, because it is soft and tender vnto the Braine. Of whose creation, it is to be noted as of Duramater: For the originall of their first creation is of one kind, both from the Heart and the Liver, and is Mother of the very substance of the Braine. Why it is called Piamater, is for because it is soft and tender to the Braine, that it nourisheth the Braine and feedeth it, as doth a loving Mother, vnto her tender Childe or Babe, for it is not so tough and hard as is Duramater.

In this Pannicle Piamater is much to be noted of the great number of Veines and Arteries that are planted, ramifying throughout all his substance, giving to the Braine both spirit and life. And this Pannicle doth circumboue or lay all the substance of the Braine: and in some place of the Braine, the Veines and the Arteries goe forth of him, and enter into the diuisions of the Braine, and there drinke of the Braines substance into them, asking of the Heart, to them the spirit of life or breath, and of the Liver nourishment. And the aforesaid spirit or breath taketh a further digestion, and there it is made animal by the elaboration of the spirit vntill, is turned and made animal. Furthermore, why there be no more Pannicles over the Braine then one, is this: If there had bene but one Pannicle onely, either it must haue bene hard or soft, or meane, betwene both: If it had bene hard, it should haue hurt the Braine by his hardnesse. If it had bene soft, it should haue bene hurt of the hard Bone. And if it had bene but meanelly, neyther hard nor soft, it should haue hurt the Braine by his roughnesse, and also haue bene hurt of the hard Bone. Therefore God and Nature hath



bath ordained two Pannicles, the one hard, and the other soft, the harder to be a meane betwene the soft and the Bone : and the softer to be a meane betwene the harder and the Vaine it selfe. Also these Pannicles be cold and dry of complexion, and spermaticke.

Next is the Vaine, of which it is marvellously to be considered and noted, how this Diamater divideth the substance of the Vaine, and lappeth it into certaine selles or divisions, as thus : The substance of the Vaine is divided into three parts or ventricles, of which the foremost part is the most. The second or middlemost is lesse : the third or hindermost is the least. And from each one to another be issues or passages that are called Meates, through whom passeth the spirit of life to and fro. But here yee shall note, that euery Ventricle is divided into two parts, and in euery part God hath ordained and set singular and severall vertues, as thus ; First, in the foremost Ventricle, God hath founded and set the common wittes, otherwise, called the five Wittes, as Hearing, Seeing, Feeling, Smelling, and Tasting. And also there is one part of this Ventricle, the vertue that is called Fantasie, and he taketh all the formes or ordinances that be disposed of the five Wittes, after the meaning of sensible things. In the other part of the same Ventricle, is ordained and founded the imaginative vertue, the which receiveth of the common Wittes the forme or shape of sensitive things, as they were received of the common Wittes without forth, representing their owne shape and ordinances vnto the memorative vertue. In the middle Sell or Ventricle, there is founded and ordained the Cogitative or estimative vertue : for he rehearseth, sheweth, declareth, and demeth those things that be offered vnto him, by the other that were spoken of before. In the third Ventricle and last, there is founded and ordained the vertue Memorative : in this place is registered and kept those things that are done and spoken with the senses and keepe them in his treasury vnto the putting forth of the five or common Wittes, or Organes, or Instruments of anmall workes, out of whose



extremities or lower parts springeth Synuca, or Marrow of the Spondels: of whom it shall be spoken of in the Anatomy of the Pecke and Backe.

Furthermoze it is to be noted, that from the foremost Ventricle of the Braine, springeth seven paire of sentative or feeling Sinewes, the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to divers other parts of the Body: as it shall be declared in their Anatomies. Also it is to be noted, that about the middle Ventricle is the place of Vermiformis, with kurnelly flesh that filleth, and Remirable, a wonderfull Caule vnder the Pannicle, is set or bounded with Arteries onely which come from the Heart, in the which the vitall spirit by his great labour, is turned and made animall. And yee shall vnderstand, that these two be the best kept parts of all the Body: for a man shall rather dye, than any of these should suffer any manner of griefes from without forth, and therefore God hath set them farre from the Heart.

Here I note the saying of Haly Abba, of the coming of small Artiers from the Heart, of whom (saith he) is made a marvellous Net or Caule, in the which Caule is inclosed the Braine, and in that place is laid the spirit of feeling, from that place hath the Spirit of feeling his first creation, and from thence passeth o-ther members, &c. Furthermoze yee shall vnderstand, that the Braine is a member cold and moyst of complexion, thinne, and meanly viscus, and a principall member, and an officall member and spermaticke. And first, why he is a principall member, is, because he is the governour or the treasury of the five Wittes: And why he is an officall member, is, because he hath the effect of feeling and stirring: And why he is cold and moyst, is, that he should by his coldnesse and moystnesse, abate and temper the exceeding heate and drought that cometh from the Heart. And why it is moyst, is, that it should be the moze indifferenter and abler to every thing that should be reserved or gotten into him. And why it is soft, is, that it should glue place and labour to the vertue of stirring. And why it is meanly viscus, is, that his  
sinewes



Arteries should not be letted in their working, through his overmuch hardnesse.

Here Galen demandeth a question, which is this: Whether that feeling and moving be brought to Perues by one or by diuers? Or whether the aforesaid thing be brought substantially or rather iudicially? The matter (saith hee) is so hard to search and to be understood, that it were much better to let it alone and passe over it.

Aristotle in treating of the Braine, saith: The Braine is a member continually moving and ruling all other members of the body, giving vnto them both feeling and moving: for if the Braine be let, all other members bee let: and if the Braine bee well, then all other members of the body be the better disposed.

Also the Braine hath this property, that it moveth and followeth the moving of the Moone: For in the waxing of the Moone, the Braine followeth upwards, and in the wane of the Moone, the Braine descendeth downewards, and vanisheth in substance of vertue: for then the Braine shrinketh together in it selfe, and is not so fully obedient to the spirit of feeling. And this is proued in men that be Lunaticke and Mad, and also in men that be Epulenticke or having the Falling sicknesse, that be most grieved in the beginning of the new Moone and in the latter quarter of the Moone. Wherefore (saith Aristotle) when it happeneth that the Braine is either too dry or too moist, then can it not worke his kind, for then is the Body made cold: then are the spirits of Life melted and resolved away: and then followeth feeblenesse of the Wittes, and of all other members of the Body, and last Death.



## CHAP. V.

## The Anatomy of the Face.

**T**HE Front of the Forehead, containeth nothing but the Skinne and Musculus flesh, for the Mannicle underneath, it is of Pericranium, and the Bone is of the Coronall bone. Howbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead or Front, from one eare to the other, and from the rootes of the eares of the head befoze unto the Browes. But the cause why the browes were set and reared up was, that they should defend the eyes from noyance without-forth: and they be ordained with haire, to put by the humoz or sweat that cometh from the head. Also the browes doe helpe the eye lides, and doe beautifie and make faire the face, for he that hath not his browes haired, is not seemely.

And Aristotle sayth, that ouer-measurable Browes betokeneth an enuious man. Also high browes and thicke, betokeneth hardi- nesse: and browes with little haire betokeneth cowardise: and meanly, signifieth gentlenesse of heart. Incisions about this part, ought to be done according to the length of the body, for there the Muscle goeth from one eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the brow to hang ouer the eye without remedy, as it is many times scene, the more pittie. The Browes are called Supercilium in Latine, and vnder is the eye lide, which is called Cilium, and is garnished with haire. Two causes I find why the eye lides were ordained. The first is, that they should keepe and defend the Eye from Dust and other outward noyances. The second is, when the eye is weary or heauy, then they should be covered and take rest vnderneath them. Why the haire was ordained in them is, that by them is addressed the formes or similitudes of visible things vnto the Apple of the Eye. The Eare is a member seemely and gristly, able to be solden without, and is

the.



the Organ or Instrument of Hearing : It is of complexion cold and dry. But why the Ear was set by out of the head, is this, that the sounds that be very fugitive, should lurke and abide under his shadow, till it were taken of the Instruments of Hearing. Another cause is, that it should keepe the hole that it standeth over, from things falling in that might hinder the Hearing. The Sinewes that are the Organes or Instruments of Hearing, spring each from the Brain, from whence the seven paire of Sinewes doe spring, and when they come to the hole of the Ear, there they wike like a Membrane : and at the ends of them, there be like the head of a Worme, or like a little teate, in which is receiued the sound, and so carryed to the common wit. The Eyes be next of nature vnto the soule : for in the Eye is keene and knowne the disturbances and griefes, gladnesse, and ioyes of the Soule, as Loue, Wrath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of ten things : that is to say, of seven Tunicles or Coates, and of three humours. Of the which (sayth Galen) the Brain and the Head were made for the Eye, that they might be in the highest as a Beholder in a Tower, as it was rehearsed in the Anatomy of the Head. But diuers men hold diuers opinions of the Anatomy of the Eyes : for some men account but three Tunicles, and some five. But in conclusion, they meane all one thing. For the very truth is, that there be counted and reckoned seuen Tunicles, that is to say, Sclerotica, Secondaria, Retyna, Uuia, Cornua, Arania, and Conjunctiva : and these three humours. That is to say, Humour, Vitreus, Humour, Albigynus, and Humour, Chryallinus.

It is to be knowne how and after what manner they spring : You shall vnderstand, that there springeth of the Brain substance of his foremost Ventrikles, two Sinewes, the one from the right side, and the other from the left, and they be called the first paire, for in the Anatomy, they be the first paire of sinewes that appeare of all seuen. And it is shewed by Galen, that these sinewes be hollow as a Reede, for two causes. The first is, that



that the visible spirit might passe freely to the Eyes. The second is, that the forme of visible things might freely be presented to the common wittes.

Now marke the going forth of these sinewes. When these sinewes goe out from the substance of the Braine, he cometh throught the Diamater, of whose substance he taketh a Pannicle or a Coate: and the cause why he taketh that Pannicle, is to keepe him from noying, and befoze they enter into the Skull, they meete and are united into one sinew the length of halfe an inch: and then they depart againe into two, and each goeth into one Eye, entring throught the braine Pannie, and these sinewes be called Nervi optici. And thre causes I finde why these Perues are joyned in one befoze they passe into the Eye. First, if it happen any diseases in one Eye, the other should receiue all the visible spirit that befoze came to both.

The second is, that all things that we see should not seeme two: for if they had not bene joyned together, every thing should haue seemed two, as it doth to a Worme, and to other Beastes.

The third is, that the sinew might stay and helpe the other. But hereupon Lanfranke accoꝝdeth much: saying, that these two sinewes came together to the Eyes, and take a Pannicle both of Diamater and of Duramater, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of thre substances: that is to say, of Duramater, of Diamater, and of Nervi optici. There be engendꝝed thre Tunicles or Coates, as thus: Of the substance that is taken from Duramater, is engendꝝed the first Coate that is called Secondina: and of Nervi optici, is engendꝝed the third Coate, that is called Retina: and each of them is moze subtiler then other, and goeth about the humours without meane. And it is to be vnderstood, that each of these thre Tunicles be diuided, and so they make fire: that is to say, thre of the parts of the braine, and thre of the parts outwards, and one of Pericranium, that covereth the Bones of the head, which is called Conjunctiva.

And



And thus you may perceiue the springing of them, as thus: Of Duramater springeth *Chirotica* and *Coynua*. Of *Piamater*, springeth *Secundina* and *Vinta*. And of *Perbi Optici* springeth *Coniunctiva*. Now to speake of the humours which bee there, and their places are the middle of the Eyes: of the which, the first is *Humor Ultras*, because he is like Glasse, in colour very cleare, red, liquit, or thinne, and he is in the inward side next vnto the *Bzaine*: and it is thinne, because the nutritiue blood of the *Chystralline*, might passe, as water through a sponge should be clesed and made pure, and also that the visible spirit might the lightyer passe through him from the *Bzaine*. And he goeth about the *Chystralline Humor*, vntill he meete wth *Albuginus Humor*, which is set in the vttermoſt part of the Eye. And in the middest of these Humours *Ultras*, and *Albuginus*, is set the *Chystralline Humor*, in which is set principally the sight of the Eye. And these Humours be separated and inuolued wth the *Pannicles* as aforesaid betwene every Humor a *Pannicle*: And thus is the Eye compound and made. But to speake of every Humor and every *Pannicle* in his due order and course, it would aske a long procelle, and a long Chapter: and this is sufficient for a *Chirurgion*. Now to begin at the *Nose*. You shall vnderstand, that from the *bzaine* there cometh two *Sinewes* to the holes of the *bzaine* pan, where beginneth the concavity of the *Nose*, and these two be not properly *Sinewes*, but *Organes* or *Instruments* of smelling, and haue heads like teates or paps, in which is receiued the vertue of smelling, and representing it to the common wits: Ouer these two, is set *Colatozum*, that wee call the *Posthills*: and is set betwene the Eyes, vnder the vpper part of the *Nose*. And it is to be noted, that this concavity or ditch was made for two causes. The first is, that the ayze that bringeth forth the spirit of smelling might rest in it, till it were taken of the *Organe* or *Instrument* of smelling. The second cause is, that the superfluties of the *Bzaine* might be hidden vnder it, vntill it were clesed: And from this concavity there goeth two holes downe  
into



into the mouth, of which there is to be noted three profits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come through them to the Linges, or else a mans mouth should alwayes be open. The second cause is, that they helpe to the relation of the forme of the Nose: for it is said, a man speaketh in his Nose, when any of these holes be stopped. The third cause is, that the concavity might be cleansed by them, when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimple or officiall appearing without the face, somewhat pliable, because it should the better be cleansed. And it is to be perceived that it is compound and made of Skin and Lazarus flesh, and of two Bones standing in manner triangle-wise, whose extremities be joyned in one part of the Nose with the Coronall Bone, and the nether extremities are joyned with two Gristles, and another that divideth the Nostrils within, and holdeth by the Nose.

Also there be two concavities or holes, that if one were stopped the other should serue: Also there is in the Nose two Muscles to helpe the working of his Office.

And Galen sayth, that the Nose shapeth the Face most: for where the Nose lacketh (sayth he) all the rest of the Face is the more vnseemely. The Nose should be of a meane bignesse, and not to exceed in length or breadth, nor in highnesse. For Aristotle saith, If the Nostrils be too thin or too wide, by great drawing in of ayre, it betokeneth great straitnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the Body, betokeneth and iudgeth the affections and will of the soule of man, as the Philosopher saith. The Temples be called the members of the Head, and they haue that name because of continuall mouing. And as the Science of the Anatomy meaneth, the spirit vitall is sent from the heart to the braine by Arteries, and by Veines and nutrimentall blood, where the Vessels Pulsatiues in the Temples be lightly hurt. Also, the Temple haue dents or holes inwardly, wherein hee taketh the  
humour



humour that commeth from the Braine, and byingeth the Eyes asleepe : and if the said Holes or Dents be pressed and wung, then by trapping of the humour that continueth, hee maketh the teares to fall from the Eye.

The Cheekes are the sideing parts of the Face, and they containe in them Musculus flesh, with Veynes and Arteries, and about these parts be many Muscles. Guido maketh mention of seven about the Cheekes and ouer-lip.

And Haly Abbas saith, there be twelue Muscles that moue the nether Jaw, some of them in opening, and other some in closing or shutting, passing vnder the Bones of the Temples : and they be called Temporales : And they be the right noble and sensatiue, of whose hurt is much perill.

Also there be other Musculus for to grinde and to chew. And to all these Muscles commeth Perues from the Braine, to giue them feeling and mouing. And also there commeth to them, many Arteries and Veynes, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philosophers say, the chiefe beauty in man is in the Cheekes, and there the complexion of man is most knowne, as thus : If they be full, ruddy, and medled with temperate whitenesse, and not fat in substance, but meanely fleshy, it betokeneth hot and moist of complexion : that is, Sanguine and temperate in colour. And if they be white coloured, without medling of rednesse, and in substance fat and soft, quabering, it betokeneth, excesse and superfluity of cold and moist : that is flegmaticke. And if they be browne in colour or cyfren, yeallow, redde and thinne, and leane in substance, it betokeneth great drying and heate : that is cholericke. And if they be as it were blowne in colour, and of little flesh in substance, it betokeneth excesse and superfluity of drynesse and cold : that is Melancholy. And as Avicen saith, the Cheekes doe not onely shew the diuersities of complexions, but also the affection and will of the Heart : for by the affection of the heart, by suddaine joy or dread, he waxeth either pale or red. The bones or bony parts, first of the cheekes be two : of the Nose out wardly,

E

two :



Pose outwardly, two : of the upper Mandible, two : within the Pose three, as thus : One deviding the Nostrills within, and in each Nostrill one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respired and draue to the Lungs, and the superfluitie of the Braine is purged into the mouth wards, as is before rehearsed. But Guido and Galen saith, that there be in the face nine bones, yet I cannot find that the nether Mandible should be of the number of those nine : for the nether Mandible accounted there, proueth them to be ten in number : Of which thing I will hold no argument, but remit it to the sight of your Eyes. The parts of the mouth are five, that is to say, the Lippes, the Teeth, the Tongue, the Uvula, and the Pallet of the mouth. And first to speake of the Lips, they are members consimile or officiall, full of Musculus flesh, as is aforesaid, and they were ordained for two causes, one is; that they should be to the mouth as a doore to a house, and to keepe the mouth close till the meat were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the speech. The Teeth are members consimily or officiall, spermatike, and hardest of any other members, and are fastned in the Cheeke bones, and were ordained for three causes. First, that they should chew a mans meate, ere it should passe downe, that it might be the sooner digested.

The second, that they should be a helpe to the speech: for they that lacke their teeth, doe not perfectly pronounce their words.

The third is, that they should serue to beasts as weapons. The number of them is vncertaine : for some men haue more, and some lesse : they that haue the whole number, haue two and thirtie : that is to say fiftene aboue, and as many beneath, as thus : two Wallies, two Quadripulles, two Canuies, eight Porales, and two Causales, the Tongue is a carnos member, compound and made of many Perues, Ligaments, Neryues and Artiers, ordained principally for three causes.

The first is, that when a man eateth, the Tongue might helpe to turne the meat till it were well chewed. The second cause



cause is, that by him is received the tast of swete and sowre, and presented by him to the common Wittes. The third is, that by him is pronounced every speech. The fleshy part of the Tongue is white, and hath in him nine Vascles, and about the roote of him, is Glandulus, in the which be two welles, and they be ever full of spetle to temper and keepe moyst the Tongue, or else it would ware dry by reason of his labour, &c. The Uvula is a member made of spongeous flesh, hanging downe from the end of the Pallet over the gullet of the throat, and is a member in complexion cold and dry, and oftentimes when there falleth rawnesse or much moystnesse into it from the Head, then it hangeth downe in the throte, and letteth a man to swallow, and it is broad at the upper end, and small at the nether. It was ordained for divers causes. One is, that by him is holpen the sound of speech: for where the Uvula is wanting, there lacketh the perfect sound of speech. Another is, that it might helpe the pcolation of vomits. Another is, that by him is tempered and abated the distemperance of the ayre that passeth to the Lungs. Another is, that by him is guided the superfluities of the Braine, that cometh from the colesures of the Nose, or the superfluities should fall downe suddenly into the mouth, the which were a displeasure. The Pallet of the mouth containeth nothing else but a carnous Pannicle, and the Bones that bee underneath it hath two divisions, one along the Pallet from the division of the Nose, and from the opening of the other Mandible under the nether end of the Pallet, lacking halfe an inch, and there it divideth overthwart, and the first division is of the Mandible: and the second, is of the Bone called Pixillary or Bazillary, that sustaineth and bindeth all other Bones of the head together. The Skinne of the Pallet of the mouth is, of the inner part of the Stomacke and of Pyze, and of Esolagus, that is the way of the meate into the Stomacke. The way how to know that such a Pannicle is of that part of the Stomack, may be knowne when that a man is touched within the mouth, anon he beginneth to tickle in the Stomacke, and the nether that



he shall cough vnto the throat, the moze it abhozreth the stomacke, and oftentimes it causeth the stomacke to yeld from him that is within him, and when a man doth vomit.

Also in the mouth is ended the vppermost extremity of the watesand, which is called *Pyze*, or *Iosagus*: And with him is contayned *Trachia arteria*: that is, the way of the *pyze*, whose holes be covered with a lap like a tongue, and is gristly, that the meat and drinke might slide ouer him into *Iosagus*: the which gristle when a man speaketh is reared vp, and covereth the way of the meate, and when a man swalloweth the meate, then it covereth the way of the *pyze*, so that when the one is covered, the other is discovered. For if a man open the way of the *pyze*, when he swalloweth, if there fall a crum in eo it, hee shall neuer cease coughing vntill it be vp againe. And this sufficeth for the Face.

# CHAP. VI.

## The Anatomic of the Necke.

**T**HE Necke followeth next to be spoken of. Galen prooeth, that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neyther Necke nor voyce, except Fish. And you shall vnderstand, that the necke is all that is contayned betwene the head and the shoulders, and betwene the chin and the breast. It is compound and made of foure things, that is to say, of *Spondillis*, of *Servicibus*, of *Gula*, and of *Gatture*, the which shall be declared moze plainly hereafter: and though these passe the way of the meate and of the *pyze*, but they be not the substance of the Necke.

The *Spondels* of the Necke be seven: The first is joyned vnto the lower part of the head called *Basillary*, or *Bazillary*, and in the same wise are joyned euery *Spondell* with other, and the last of the seven, with the first of the Backe or *Ridge*: and the *Lygaments* that keepe these *Spondels* together, are not so hard  
and



and tough as those of the backe : for why : those of the necke be moze feebler and subtiler. The cause is this, for it is necessary other while that the head moue without the necke, and the Necke without the Head, the which might not well haue bene done if they had bene strong and boystrous. Of these aforesaid seuen Spondels of the Necke, there springeth seuen paire of Sinewes, the which be diuided into the head and into the visage, to the Shoulders and to the Armes. From the hole of the first Spondell springeth the first paire of Sinewes, betwixen the first Spondell and the second, and so forth of all the rest in like manner as of these. Also these Sinewes receiue subtil will of the sinewes of the braine : of which the Will, and Sinewes, and Flesh, with a Mannicle, make the composition of Muscles, Laxartes, and Vaynes, the which three things are all one, and be the Instruments of voluntary mouing euery member. The Muscles of the Necke after Galen, are numbred to be twenty, mouing the Head and the Necke. Likewise it is to be noted, that there be three manner of fleshes in the Necke: the first is Pixwex, or Seruisis, and it is called of Chldzen, Gold-haire, or yeallow haire, the which are certaine Longitudinals, lying on the sides of the Spondels, from the head downe to the latter Spondell. And they are ordained for this cause, that when the Sinewes be weary of ouer much labour with mouing and trabell, that they might rest vpon them as vpon a Bed.

The second Flesh is Musculus, from whom springeth the Tendons and Cordes that moue the Head and the Necke, which be numbred twenty, as is before declared. The third Flesh replenisheth the void places, &c. The third part of the Necke, is called Guttur, and it is standing out of the throat-boll. The fourth part is called Gula, and the hinder part Cervix, and hath that name of the Philosophers, because of the Marrow comming to the Ridge-bones. It is so called, because it is as it were a servant to the Braine : For the Necke receiveth and taketh of the braine, influence of vertue of mouing, and sendeth it by sinewes to the other parts of the body downewards, and to all members of the body.



Where you shall vnderstand, that the way of the meate, and Mire, or *Mofagus*, is all one thing: and it is to be noted, that it stretcheth from the mouth to the Stomacke, by the hinder part of the Necke inwardly, fastned to the Spondels of the Necke, vntill hee come to the first Spondell, and there hee leaveth the Spondell, and stretcheth till hee come to the foremost part of the Breast, and passeth through *Diafragma*, till hee come to the mouth of the Stomacke, and there hee is ended. Furthermoze, it is to be noted that this Mesand is compound, and made of two Tunicles or Coates (that is to say) of the inner and of the vtter. The vtter Tunicle is but simple, for hee needeth no retention but onely for his owne nourishing: but the inner Tunicle is compound, and made of *Musculus Longitudinall Vill*, by which he may draw the meate from the mouth into the Stomacke, as it shall be more plainly declared in the Anatomy of the Stomacke. Furthermoze, *Cana Pulmonis*, via, *trachia*, *Arteria*, all these be one thing (that is to say) the Throt-boll, and it is set within the Necke, besides the Mesand, towards Gula, and is compound of the Cristle, knit each with other. And the Pannicle that is meane betwene the Mesand, and the Throt boll, is called *Ismon*.

Also ye shall vnderstand that the great Veynes which rameffe by the sides of the Necke, to the vpper part of the head, is of some men called *Gwidege*, and of others, *Venae organice*: the incision of whom is perillous. And thus it is to be considered, that the neck of man is compound, and made of skiny Flesh, Ligaments, and bones: and this sufficeth for the Necke and the Throate.

## CHAP. VII.

### The Anatomy of the Shoulders and Armes,

**A**ND first to speake of the Bones: It is to be noted, that in the Shoulder there be two Bones, (that is to say) the Shoul-



Shoulder bone, and the Cannell-bone, and also the Adiutor bone of the Arme, are ioyned with the Shoulder-bones, but they are not numbred amongst them, but amongst the Bones of the Armes. In the composition of the Shoulder, the first Bone is, Os Sparula, or Shoulder blade, whose hinder part is declined towards the Thine, and in that end it is broad and thicke, and in the vpper part it is round, in whose roundnesse is a Concavity, which is called the Boze or cove of the Shoulder, and which entreth the Adiutor bones, and they haue a binding together with strong flexible Sinewes, and are contained fast with each Bone called Clauicula, or the Cannell bone. And this Cannell bone stretcheth to both the Shoulders; One end to the one Shoulder, and another to the other, and there they make the composition of the Shoulders. The bones of the great arme, (that is to say) from the Shoulders to the fingers ends, be thirty: the first is, the Adiutor bone, whose vpper end entreth into the Concavity or Boze of the Shoulder bone: it is but one Bone (having no fellow) and it is hollow and full of Marrow, and it is also crooked, because it should be the more able to gripe things, and it is hollow, because it should be lighter and more obedient to the stirring or moving of the Brazines.

Furthermore, this Bone hath two eminences, or two knobs in his nether extremity, or in the juncture of the Elbow (of the which, the one is more Rising then the other) and are made like vnto a Pulley to draw water with, and the ends of these Bones enter into a Concavity proportioned in the vppermost ends of the two Forebones, of which two Bones, the lesse goeth from the Elbow to the Thumbe, by the vppermost part of the arme, and the greater is the nether bone from the Elbowe to the little Finger. And these two Bones be contained with the Adiutor bone, and be bound with strong Ligaments, and in like manner with the Bones of the Hand. The which Bones bee numbred eight, the foure vppermost bee ioyned with the foure nethermost towards the Hands: and in the third ward of Bones, bee five, and they are called Ossa Patinis, and they are in the Palmes of the



the hand. And to them be joynd the Bones of the Fingers and the Thumbe, as thus, in ebery Finger thre Bones, and in the Thumbe two bones, ( that is to say ) the Fingers and Thumbe of ebery hand fourtene, called Ossa digitorum: in the Palme of the Hand five, called Patinis, and betwene the Hand and the Wrist eight, called Rasere, and from the Wrist to the Shoulder, thre Bones: all which being accounted together, ye shall find thirty bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cozds, and Braines: here first ye shall vnderstand, that there cometh from Mynuca, through the Spondels of the Necke, foure sinewes, which most plainly doe appeare in sight, as thus: one cometh into the vpper part of the Arme, another into the neather part, and one into the inner side, and another into the vtter side of the Arme, and they bying from the Braine, and from Mynuca, both feeling and mouing into the Armes, as thus: The sinewes that come from the Braine and from the Parrow of the Backe that is called Mynuca, when they come to the iuncture of the Shoulder, there they are mixed with the Ligaments of the selfe Shoulder, and there the Ligaments receiue both feeling and mouing of them, and also in there medling together, they are made a Cozd or a Tendon.

Thre causes I find why the sinewes were medled with the Ligaments. The first cause is, that the littlenesse of the Sinewes, which many wayes be made weare by there continuall moving, should be repressed by the insensiblenesse of the Ligaments: The second is, that the littlenesse of the Sinewes should be through the quality of the Ligaments: The third is, the febleness of the Sinew, that is insufficient, and too feble to vse his Office, but by the strength and hardnesse of the Ligaments.

Now to declare what a Cozd is, what a Ligament, and what a Muscle, or a Braine, it is ynough rehearsed in the Chapter of the simple members: but if you will through the commandment of the Will or the Soule, draw the Arme to the hinder parts of the body, then the vtter Braine is drawne together  
and



And the inner enlarged, and likewise inwards, when the one Brazone doth draw inwards, the other doth stretch: and when the Arme is stretched in length, then the Cordes be lengthened: but when they passe the iuncture of the Shoulder and of the Elbow, by three fingers breadth or thereabout, then it is divided by subtill Mill, and medled with the simple flesh, and that which is made of it is called a Brazone. And three causes I finde, why that the simple flesh is medled with the Corde in the composition of the Brazone.

The first is, that the aforesaid Mill might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Corde with his moistnesse, the which drought he getteth thow his manifold moving. The third is, that the forme of the Brazone members should be the more faire, and of better shape: wherefore God and Nature hath cloathed it with a Pannicle, that it might the better bee kept: And it is called of the Philosophers, Musculus, because it hath a forme like unto a Mouse. And when these Brazones come nere a Joynt, then the Chordes spring forth of them, and are medled with the Ligaments againe, and so move that Joynt. And so ye shall vnderstand, that alwayes betwene every two Joynts, is engendred a Brazone, proportioned to the same member and place, unto the last extremity of the fingers, so that as well the least iuncture hath a proper feeling and moving when it needeth, as hath the greatest. And after Guido, there be numbred thirtene in the Arme and Hand, as thus: foure in the Adjutor, moving the vpper part of the Arme: and foure in the Focles, moving the fingers. Now to speake some what of the Veynes and Arteries of the arme: it is to bee vnderstood, that from Venakelis, there cometh two Branches, the one cometh to the one Arme pit, and the other cometh to the other. And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the branch is in the Arme pit, there hee is divided into two branches: The one Branch goeth along in the inner side of the arme, untill it come  
to



to the bough of the Arme, and there it is called Bazilica, or Epatica, and so goeth downe the Arme till it come to the wrist, and there it is turned to the backe of the Hand, and it is found betwene the little finger and the next, and there it is called Salvatella. Now to the other Branch that is in the Arme-hole, which spreadeth to the vpper side of the shoulder, and there he divideth in two, the one goeth spreading vp into the carnous part of the Head, and after descendeth through the Bone into the Braine, as it is declared in the Anatomy of the head. The other branch goeth on the outward side of the Arme, and there he is divided into two also, the one part is ended at the hand, and the other part is folded about the arme, till it appeare in the bouget of the arme, and there is called Sephalica, from thence it goeth to the backe of the hand, and appeareth betwene the Thumbe and the foremost finger, and there it is called Sephalica Ocularis.

The two Branches that I speake of, which be divided in the hinder part of the shoulders, from each of these two (I say springeth one, and those two meete together and make one Veyne which appeareth in the bough of the Arme, and there it is called Mediana, or Coadialis, or Commine. And thus it is to be understood, that of Vena Sephalica, springeth Vena Ocularis, and of Vena Bazilica, springeth Vena Salvatella, and of the two Veynes that meete, springeth Vena Mediana, and in ramesying from these five principall Veynes springeth innumerable, of the which a Chirurgeton hath no great charge: for it sufficeth vs to know the principalls.

To speake of Arteirs, you shall vnderstand, that wheresoeber there is found a Veyne, there is an Arteir vnder him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for wheresoeuer there goeth a Veyne to giue nutriment, there goeth an Artier to bring the spirit of life. Wherefore it is to be noted, that the Artiers lye moze deeper in the flesh then the Veynes doe: for they carry and keepe in them moze precious blood then doth the



the Veyne, and therefore hee hath need to bee further from dangers outwardly : and therefore, God and Nature haue ordained for him to be closed in two Coates, where the Veyne hath but one.

The Breast or Thorax, is the Arke or Chest of the spirituall members of man, as saith the Philosopher : where it is to be noted, that there be foure things containing, and right contained, as thus. The foure containing, are, the Skinne, Musculus flesh, the Pappes and the Bones. The parts contained, are, the Heart, the Linges, Vannicles, Ligaments, Perues, Veynes, Arteries, Myze, or Esophagus. Now the Skinne and the flesh are knowne in their Anatomy. It is to be noted, that the flesh of the Pappes, differeth from the other flesh of the body : for it is white, glandular, and spongeous : and there is in them, both Perues, Veynes, and Arteries, and by them they haue Coliganes with the Heart the Liber, the Vaine, and the Generative members. Also there is in the Breast, as old Authoers make mention, lxxx. or xc. Muscles : for some of them be common to the Necke, some to the Shoulders, and to the Spades : some to Diaphragma or the Medistie : some to the Ribbes, some to the Backe, and some to the Breast it selfe. But I find certaine profitablenesse in the creation of the Pappes, as well in man as in woman : for in man it defendeth the spirituels from annoyance outwardly : and another by their thicknesse they comfort the naturall heate in defiance of the spirits. And in women, there is the generation of Milke : for in women there cometh from the Matrix into their Breasts many Veynes, which bring into them menstruall blood, the which is turned through the digestive vertue, from red colour into white, like the colour of the Pappes, even as Chylley coming from the Stomacke to the Liber, is turned into the colour of the Liber.

Now to speake of the Bones of the Breast : they bee said to bee triple or threefold, and they be numbred to the seven in the Breast before, and their length is according to the breadth of the Breast, and their extremities or ends be gristly, as the



Ribbes be. And in the upper end of Thozar is an hole or a cavi-  
tity in which is set the foot of the Furkle bone or Cannel-bone,  
and in the nether end of Thozar, against the mouth of the Sto-  
macke, hangeth a Gristle called Ensiforme, and this Gristle was  
ordained for two causes. One is, that it should defend the Sto-  
macke from hurt outwardly. The second is, that in time of full-  
nesse, it should giue place to the stomacke in time of need when  
it desireth, &c.

Now to speake of the parts of the Backe behind forth :  
There be twelue Spondels, through whom passeth Mynuca,  
of whom springeth twelue paire of Nerues, bringeth both feel-  
ling and moving to the Múcles of the Breast aforesayd. And  
here it is to be noted, that in every side there be twelue Ribs,  
that is to say, seven true and five false, because these five be not  
so long as the other seven be : and therefore called false Ribs,  
as it may be perceived by the sight of the Eye. Likewise, of the  
parts that be inwardly, and first of the Heart, because he is the  
principall of all other members, and the beginning of life : he  
is set in the midst of the Breast severally by himselfe, as  
Lord and King of all members. And as a Lord or a King ought  
to be served of his Subjects that haue their liuing of him, so are  
all other members of the Body subjects to the Heart : for they  
receiue their liuing of him, and they doe service many wayes  
vnto him againe. The substance of the Heart is as it were La-  
zartus Flesh, but it is spermatike, and an officiall member,  
and the beginning of life, and he giueth to every member of  
the Body, both blood of life, and spirit of breath, and heate : for  
if the Heart were of Lazartus flesh, his moving and stirring  
should be voluntary and not naturall, but the contrary is true :  
for it were impossible that the Heart should be ruled by Will  
onely, and not by Nature. The Heart hath the shape and forme  
of a Pine-apple, and the broad end thereof is upwards, and the  
sharpe end is downewards : depending a little towards the left  
side.

And here it is to be noted, that the Heart hath blood in his  
sub.



substance, whereas all other members haue it but in their Veines and Arteries : Also the Heart is bound with certaine Ligaments to the backe part of the Breast, but these Ligaments touch not the substance of the Heart, but in the ouer part they spring forth of him, and is fastened as aforesaid. Furthermore, the Heart hath two Ventricles, or Concauities, and the left is higher then the right, and the cause of his hollownesse, is this: For to keepe the blood for his nourishing, and the ayre to abate and temper the great heate that hee is in, the which is kept in Concauities. Now here it is to be noted, that to the right Ventricle of the Heart, cometh a Veine from the great Veine called Venakelis, that receiveth all the substance of the blood from the Liver. And this Veine that cometh from Venakelis, entresth into the heart of the right Ventricle, as I said befoze, and in him is brought a great portion of the thickest blood to nourish the heart with, and the residue that is left of this, is made subtile through the vertue of the Heart, and then this Blood is sent into a Concauity or pit in the midst of the Heart, betwene the two Ventricles, and therein it is made hot and pured, and then it passeth into the left Ventricle, and there is engendred in it a Spirit, that is clearer, brighter, and subiller, then any Corporall or Bodily thing, that is engendred of the foure Elements : For it is a thing, that is a meane betwene the Body and the Soule. Wherefoze it is likened of the Philosophers to be moze liker heavenly things, then earthly things.

Also it is to be noted, that from the left Ventricle of the heart springeth two Arteries : the one having but one Coate, and therefore it is called Arteria Venalis : And this Arterie carryeth Blood from the Heart to the Lungs, the which Blood is vaporous, that is tryed and left of the Heart, and is brought by this Arterie to the Lungs, to giue him Nutrimēt, and there he receiveth of the Lungs ayre and bringeth it to the heart to refresh him with.

Wherefoze Galen sayth, that hee findeth that mans Heart is Naturall and friendly to the Lungs: For he giueth him of his owne Nutrimētall to nourish him with, and the Lungs reward



him with ayre, to refresh him with againe, &c.

The other Artier that hath two Coates, is called Vena Arterialis, or the Great Artery, that ascendeth and descendeth, and of him springeth all the other Arteries that spread to every member of the Body: for by him is united and quickned all the members of the Body. For the Spirit that is retained in them, is the instrument or treasure of all the vertue of the Soule. And thus it passeth untill it come to the Brain, and there he is turned into a further digestion, and there hee taketh another Spirit, and so is made animall, and at the Liver nutrimentall, and at the Testicles generatiue: and thus it is made a spirit of every kind, so that hee being meane of all manner operations and workings, taketh effect. Two causes I find why these Arteries haue two Coates. One is, that one Coate is not sufficient, nor able to withstand the violent moving and stirring of the Spirit of life, that is carryed in them.

The second cause is, that the thing that is carryed about from place to place, is of so precious a Treasure, that it had the more need of good keeping. And of some Doctors, this Artier is called the Pulsatiue Veyne, or the beating Veyne: for by him is perceived the power and might of the Heart, &c. Wherefore God and Nature haue ordained, that the Arteries haue two Coates. Also there is in the Heart three Bellikles, opening and closing the going in of the Heart blood, and spirit in convenient time. Also the Heart hath two little Gares, by whom cometh in and passeth out the Ayre that is prepared for the Lungs. Also there is found in the Heart a Cartilaginous Auditament, to helpe and strengthen the selfe Heart. Also the Heart is covered with a strong Pannicle, which is called of some Capsula Cordis, or Pericordium, the which is a strong case, vnto whom cometh Perues, as to other inward members. And this Pannicle Pericordium, springeth of the vpper Pannicle of the Spide. And of him springeth another Pannicle called Mediastinum, the which departeth the Breast in the midst, and keepeth that the Lungs fall not over the Heart. Also there is another Pannicle that covereth



bereth the Ribs inwardly, that is called Plura, of whom the Midriffe taketh his beginning. And it is said of many Doctors, that Duramater is the Originall of all the Pannicles within the Body: and thus one taketh of another.

## CHAP. VIII.

## The Anatomy of the Lungs.

**T**HE Lungs is a member Spermatick of the first Creation, and his naturall complexion is cold and dry, and in his accidentall complexion he is cold and moist, lapped in a Pernous Pannicle, because it should gather together the softer substance of the Lungs, and that the Lungs might feele by the meanes of the Pannicle, that which he might not feele in himselfe. Now to proue the Lungs to bee cold and dry of kind, it appeareth by his swift stirring, for hee lyeth ever waving ouer the Heart, and about the Heart. And that hee is cold and moist in reward, it appeareth well, that he receiveth of the Braine many cold matters, as Cataries and Rheumes, whose substance is thinne. Also I find in the Lungs three kinds of substance. One is a Veyne comming from the Liber, bringing with him the Crude or raw part of the Chylle, to feed the Lungs. Another is Arteria Venealis, comming from the Heart, bringing with him the spirit of life to nourish him with. The third is Trachia Arteria, that bringeth in ayre to the Lungs, and it passeth thzough all the left part of them to doe his Office.

The Lungs is divided into five Lobbes or Bellikeles, or five portions (that is to say) three in the right side, and two in the left side. And this was done for this cause, that if there fell any hurt in the one part, the others should serue and doe their office. And three causes I find, why the Lungs were principally ordained. First, that they should draw cold wind, and refresh the Heart. The second, that they should change and alter, and purifie



risse the ayre befoze it come to the Heart, lest the heart were hurt and annoyed with the quantity of the ayre. The third cause is, that they should receive from the heart the fumes superfluties that he putteth forth with his breathing, &c.

Behind the Lungs, toward the Spondels, passeth Myze or Esophagus, of whom it is spoken of in the Anatomy of the Pecke. And also there passeth both Veynes and Arteries, and all these with Trachia Arteria, doe make a Stoke, replete unto the Gullet, with the Pannicles, and strong Ligaments, and Glandulus flesh to fulfill the voyd places. And last of all: is the Midriffe, and it is an official member made of two Pannicles and Lazardus flesh, and his place is in the midst of the body, ober-thwart or in breath vnder the region of the Spirituall members, departing them from the Matrix.

And three causes I find, why the Midriffe was ordained. First, that it would divide the Spiritualls from the Putrates. The second, that it should keepe the vitall colour or heat to descend down to the Putrates. The last is, that the malicious fumes reared up from the Putrates, should not noy the Spiritualls or vitals, &c.

The wombe is the Region or the City of all the Intraills, the which reacheth from the Midriffe downe unto the share inwardly and outwardly from the Keynes or kidneyes, downe to the bone Pecten, about the priuy parts. And this Wombe is compound and made of two things (that is to say) of Syfac, and Myrac; Syfac is a Pannicle, and a member spermatike, official, sensible, Snowie, compound of subtill Will, and in complexion cold and dry, having his beginning in the inner Pannicle of the Midriffe. And it was ordained, because it should containe and bind together all the Intraills, and that he defend the Musculus, so that he oppresse not the Naturall members. And that he is strong and tough, it is because he should not be lightly broken, and not those things that are contained goe not forth, as it happeneth to them that are broken, &c. Myrac is compound, and made of foure things (that is to say) of Skinne outwardly of Fat.



Fatnesse, of a Carnous Pannicle and of Musculus Flesh. And that it is to be understood, that all the whole from Syfac outward, is called Myrac, it appeareth well (by the words of Galen) where hee commandeth, that in all wounds of the Wombe, to sewe the Syfac, with the Mirac, and by that it proveth, that there is nothing without the Syfac but Mirac. And in this Mirac, or vnter part of the Wombe, there is noted eight Muscles, two Longitudinals, proceeding from the Heeld of the stomacke, vnto Os Pecten: two Latitudinals comming from the backwards to the Wombe: and foure Transverse, of the which, two of them spring from the Ribbes on the right side, and goe to the left side, to the Bones of the Hanches, or of Pecten: and the other two spring from the Ribs on the left, and come over the wombe to the right parts, as the other befoze doth.

Where is to be noted, that by the vertue of the subtil will that is in the Musculus Longitudinall, is made perfect the vertue attractive: and by the Musculus Transverse, is made the vertue retentive: and by the Musculus Latitudinall, is made the vertue expulsive. It is thus to be understood, that by the vertue attractive, is drawne downe into the Intrales, all superfluities, both wafer, whide, and dyet. By the vertue retentive, all things are with-holden and kept, untill Nature haue wrought his kind. And by the vertue expulsive is put forth all things, when Nature provokeeth any thing to be done. Galen saith, that wounds or incisions be moze perillous in the midst of the wombe, then about the sides, for there the parts be moze tractable then any other parts be. Also he saith, that in wounds piercing the wombe, there shall not be made good incarnation, except Sifac be sewed with Mirac. Now to come to the parts contained within: first, that which appeareth next vnder the Sifac is Omentum or Zirbus, the which is a Pannicle covering the stomacke and the Intrales, implanted with many Veynes and Arteries, and not a little fatnesse ordained to serue mozt the inward parts.

This Zirbus is an official member, and is composed of a  
C
Veyne



Ueyne and an Arter, the which entresth and maketh a line of the vtter Tunicle of the stomacke, vnto which Tunicle hangeth the Zirbus, and cobereth all the Guts downe to the Thare.

Two causes I find, why they were ordained. One is that they should defend the Putratiues outwardly. The second is, that throught his owne power and vertue, he should strengthen and comfort the digestion of all the Putrates, because they are moze feebler then other members be, because they haue but a thinne wombe or Skin, &c. Next Zirbus appeareth the Intrails or guts of which Galen saith, that the Guts were ordained in the first Creation to conuey the drosse of the meate and drinke, and to cleanse the body of their superfluities. And here it is to be noted, that there be five portions of one whole Gutte, which both in man and Beast beginneth at the nether mouth of the stomacke, and so containeth forth to the end of the Fundament. Nevertheless he hath diuers shapes and formes, and diuers operations in the Body, and therefore he hath diuers names. And here, upon the Philosophers say, that the lower wombe of a man, is like vnto the wombe of a Swine. And like as the stomacke hath two Tunicles, in like manner haue all the Guts two Tunicles. The first portion of the Guts is called Duodenum, for he is 12. Inches of length, and cobereth the nether part of the stomacke, and receiveth all the drosse of the stomacke: the second portion of the Guts is called Iejunium, for he is evermoze empty, for to him lyeth evermoze the Chell of the Gall, beating him soze, and draketh forth of him all the drosse, and cleanseeth him cleane: the third portion or Gut, is called Yleon, or small Gut, and is in length fifteene or sixteene Cubits. In this Gut oftentimes falleth a disease called Yleaca Passio. The fourth Gut is called Monoculus, or blind Gut, and it seemeth to haue but one hole or mouth, but it hath two, one nere vnto the other, for by the one all things goe in, and by the other they goe out againe. The fift is called Colon, and receiveth all the drosse depriued from all profitablenesse, and therefore there cometh not to him any Ueynes Miseraices, as to the other. The sixt and last, is called Rectum or Longaon, and



hels ended in the Fundament, and hath in his nether end seuerall Muscles, to hold, to open, to shut, and to put out, &c. Next is to be noted of Mensenterium, the which is nothing else but a texture of innumerable Veynes Miseraices, ramed of one Veyne called Porta Epates, covered and defended of Pannicles and Apogoniments comming to the Intrails, with the backe full of fatnesse and Glandulus flesh, &c.

The Stomacke is a member compound and Spermaticke, knowen and sensible, and therein is made perfect the first digestion of Chyle. This is a necessary member to all the Body, for if it faile in his working, all the members of the Body shall corrupt.

Wherefore Galen sayth, that the stomacke was ordained principally for two causes. The first, that it should be to all the members of the Body, as the earth is to all that are ingendred of the earth, that is, that it should desire sufficient meate for all the whole Body. The second is, that the stomacke should be a sacke or Chest to all the Body for the meate, and as a Cooke to all the members of the Body. The stomacke is made of two Pannicles, of which the inner is Nervous, and the vnder Carneous. This inner Pannicle hath Musculus Longitudinals, that stretcheth along from the stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And he hath Transverse will, for to with-hold or make retention. And also the vnder Pannicle hath Latitudinall will, to expulse and put out: and that by his heate he should keepe the digestive vertue of the stomacke, and by other heates given by his Neighbours, as thus. It hath the Liver on the right side, chafing and beating him with his lobes or figures: and the Spleen on the left side, with his fatnesse and Veynes, sending to him Melancholy, to exercise his appetites: and about him is the heart, quickning him with his Arteries: Also the Vaine sending to him a Branch of Nerves to give him feeling. And he hath on the hinder part, descending from the parts of the backe many Lygaments, with the Arteries joynd to the Spindels of the Backe. The forme or figure of this Stomacke is



long, in likenesse of a *Gorde*, crooked : and that both holes bee in the vpper part of the body of it, because there should be no going out of it vnadvisedly of those things which are receiued into it. The quantity of the *Stomack* commonly holdeth two *Pitchers* of water, and it may suffer many passions, and the nether mouth of the *Stomack* is narrower then the vpper, and that for three causes. The first cause is, that the vpper receiveth meate great and boisterous in substance, that there being made subtil, it might passe into the nether. The second is, for by him passeth all the meates, with their chilosity from the *Stomacke* to the *Liver*. The third is, for that through him passeth all the *ozose* of the *Stomack* to the guts. And this sufficeth for the *Stomacke*, &c.

The *Liver* is a principle member, and officiall, and of his first creation spermatike, complete in quantity of blood, of himselfe insensible, but by accident he is insensible, and in him is made the second digestion, and is lapped in a sinewie *Pannicle*.

And that he is a principle member, it appeareth onely by the *Philosophers*, by *Avicen* and *Galen*. And it is officiall as is the *Stomacke*, and it is off spermatick matter, and sinewie of the which is engendred his *Veines*. And because it was like in quantity, *Nature* hath added to it crudded blood, to the accomplishment of sufficient quantity, and is lapped in a sinewie *Pannicle*. And why the *Liver* is crudded, is because the *Chile* which cometh from the *Stomacke* to the *Liver*, should be turned into the colour of blood.

And why the *Liver* was ordained, was because that all the nutrimentall blood be engendred in him. The proper place of the *Liver* is vnder the false *Ribbes* in the right side. The forme of the *Liver* is gibbous or bunched on the backe side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should be plyable to *Stomacke*, like as a hand both to an *Apple*, to comfort her digestion, for his heate is to the *Stomacke*, as the heate of the fire is to the *Pot* or *Cauldron* that hangeth over it.

Also the *Lungs* is bound with his *Pellikles* to the *Diafragma*,  
ma,



ma, and with strong Ligaments. And also hee hath Coliganes with the stomacke and the Intrailles, and with the Heart and the Keynes, the Testicles and other members. And there are in him five Pellikles, like five fingers. Galen calleth the Liber Mella Sanguinaria, containing in it selfe foure substances, Naturall and Putrimentall. The Naturals is sent with the blood to all parts of the body, to be engendred and nourished. And the Putrimentals be sequestrate and sent to places ordained for some helplings. These are the places of the Humours, the blood in the Liver, Choller in the Chest or Gall, Melancholy to the Splene, Flegme to the Lungs and the Iunctures, the watery superfluties to the Keynes and Testike. And they goe with the Blood, and sometime they putrifie and make Fevers, and some be put out to the Skinne, and be resolved by sweat, or by Scabs, by Pusshes, or by Impostumes.

And these foure naturall Humours (that is to say) Sanguine, Choler, Melancholy, and Flegme, be engendred and distributed in this manner: First, yee shall vnderstand, that from the Spermaticke matter of the Liber inwardly, there is engendred two great Keynes, of the which, the first and the greatest is called Porta, and cometh from the concavity of the Liber, of whom springeth all the small Keynes Miseraices: and these Miseraices, be to Vena Porta, as the branches of a Tree be to the stocke of a Tree. For some of them be contained with the bottome of the stomacke: some with Duodenum, some with Jejunium, some with Yleon, and some with Monoculus, or Saccus. And from all these Guts they bring to Vena Porta, the succosity of Chyle, going from the stomacke, and distribute it into the substance of the Liber. And these Keynes Miseraices, be innumerable. And in these Keynes begun the second Digestion and ended in the Liber, like as it is in the stomacke the first Digestion.

So it probeth that Vena Porta, and Vena Miseraices, serue to bring all the succosity of all the meate and drinke that passeth the stomacke to the Liber, and they spread themselves thorough the



the substance of the Liver inwardly, and all they stretch towards the gibous (or bowing part of the Liver,) and there they meete, and goe all into one Unity, and make the second great Veyne, called Vena Ullis, or Concava, or Vena Ramosa: all is one, and he with his Rootes draweth out all the bloud engendred from the Liver, and with his branches Ramefying upwards and downwards, carryeth and conveyeth it to all other Members of the Body to be nourished with, where is made perfect the third digestion. And also there goeth from the Liver Veynes, bearing the superfluites of the third Digestion to their proper places, as it shall be declared hereafter. Now to speake of the Gall, or of the Chest of the Gall: It is an officall member, and it is supernaturall and sinewie, and hath in it a subtil Will, and it is a purse or a Particuler Vesicle in the hollownesse of the Liver, about the middle Pericle or Lobe, ordained to receive the Cholericke superfluites which are engendred in the Liver: The which purse or bagge hath three holes or Peckes; By the first he draweth to him from the Liver the Choller, that the Blood be not hurt by the Choller. By the second Pecke he sendeth to the bottome of the stomacke Choler, the further the Digestion of the stomacke. And by the third Pecke he sendeth the Choler regularly from one Gut to another, to cleanse them of their superfluites and Droffe: and the quantity of the purse, may containe in it halfe a pinte, &c.

And next is the Splene, or the milke, the which is a supernaturall member, as are other members: and officall, and is the receptory of the Melancholious superfluites that are engendred in the Lues: and his place is on the left side, transversely linked to the stomacke, and his substance is thinne. And two causes I finde, why he was ordained there. The first is, that by the Melancholious superfluites which are engendred of the Liver which he draweth to him he is nourished with. The second cause is, that the nutritive Blood should by him be made the more purer, and cleane, from the Droffe and thickning of the Melancholy, &c.

And



And next of the *Reynes* and *Kidneyes*: It is to be understood that within the Region of the *Putrites* backwards, are ordained the *Kidneyes* to cleanse the *Blood* from the watery superfluities, and they haue each of them two passages or holes, or *Peckes*: By the one is drawne the water from *Venakelis*, by two *Veynes*, which are called *Venæ Emulgentes*, the length of the finger of a man, and issueth from the *Liber*: and by the other is sent the same water to the *Bladder*, and is called *Poros Uri-chides*.

The substance of the *Kidneyes* is *Lazartus* flesh, having Longitudinall will, and their place is behinde, on each side of the *Spondels*, and they are two in number, and the right *Kidney* lyeth somewhat higher then the left, and is bound fast to the backe with *Lygaments*. The *Philosopher* saith that mans *Kidneyes* are like the *Kidneyes* of a Cow, full of hard *Concavities*, and therefore the sores of them are hard to cure. Also they are moze harder in substance, then any other fleshy member, and that for two causes. One is, that hee bee not much hurt of the *Sharpenesse* of the *Urine*. The other is, that the same *Urine* that passeth from him, might the better be altered and cleansed through the same. Also there cometh from the heart to each of the *Kidneyes*, an *Arterie*, that bringeth with him *Blood*, heat, spirit, and Life. And in the same manner there cometh a *Veyne* from the *Liber*, that bringeth blood to nourish the *Kidneyes*, called *Blood Putrimentall*.

The grease of the *Kidneyes* or *Fatnesse*, is as of other inward members, but it is an officiall member, made of thinne *Blood*, congealed and crudded through cold, and there is ordained the greater quantity in his place, because it should receiue and temper the heat of the *Kidneyes*, which they haue of the byting *Sharpenesse* of the *Water*.

Now by the *Kidneyes* vpon the *Spondels*, passeth *Venakelis*, or *Venacua*, which is a *Veyne* of great substance: for he receiveth all the *Putrimentall* blood from the *Liber*, and from him passeth many small *Pipes* on ebery side, and at the *Spondell* betw



the shoulders, he divideth himselfe whole in two great branches, the one goeth into the one arme, and the other into the other, and there they divide themselves into many Veines and branches, as is declared in the armes.

# CHAP. IX.

## The Anatomie of the Haunches and their parts.

**T**HE Haunches are the lower part of the Wombe, joyning to the Thighs and the secret members. And three things there are to be noted thereof. The first is of the parts containing: the second is of the parts contained, and the third is of the parts proceeding outwards. The parts containing outwardly, be Myrac and Syrac, the Zirbus and the bones. The part contained outwardly, are the Vezike, or Bladder: the Spermatike vessels, the Matrix in women, Langaon, Perues, Veines, and Arteries, descending downewards; the parts proceeding outwards, are the Buttocks and the Muscles, descending to the Thighes, of which it is to be spoken of in order. And first of the parts containing: as of Myrac, Syrac, and Zirbus, there is enough spoken of in the Anatomy of the Wombe. But as for the Bones of the Haunches, there be the parts of the backe three Spondels of Ossa sacri, or of the Haunches: and three Caitailiginis Spondels of Ossa Cande, called the Taile bone.

And thus it is proved, that there is in every man thirty Spondels, and thus they are to be numbred: in the Necke seaven, in the Ridge twelve; in the Reynes five: and in the Haunches five: And it is to be noted, that every Spondell is hollow in the middle: through which hollownesse passeth Nuca from the Braine, or the Marrow of the Backe. And some Authors say, that Mynuca is of the substance that the Braine is of: For it is in substance, and in it selfe giveth to the Perues both the feeling and feeling.

And



And also every Spondell is holden on every side, through the which holes, both Arteries and Veines doe bring from the Heart and the Liver both Life and nourishment, like as they doe to the Braine: and from the Pannicle of Mynuca, or the Marrow of the backe, through the holes of the sides of the Spondels, springeth forth Nerves motiues, and there they entermiddle themselves with the strong Lvgaments that be insensible, and so the Lvgaments receiue that feeling of the Nerve, which the Nerve taketh of Mynuca. And by this reason many Authoꝝ pꝛoue, that Mynuca is of the same substance that the Braine is of, and the Pannicles of the Nuca is of the same substance of the Pannicles of the Braine, &c. And each of these Spondels be bound fast one with another, so that one of them may not well be named without another. And so all these Spondels together, contained one by another are called the Ridge-bone, which is the foundation of all the shape of the Body. They with the last Spondell be contained or joynd to the Bones of the Hanches, and they be the vpholders of all the Spondels. And these Bones be small towards the Tale bone, and abroad towards the Hanches, and before they joyne and make Os Pectinis. And so they be broad in the parts of the Fles, and therefore some Authoꝝ calleth it Ilea. And each of these two Bones towards the Liver hath a great round hole, into which is receibed the Bone called Vertebra, or the Whylebone. Also besides that place there is a great hole or way, through the which passeth from aboue Musculus Veines and Arteries, and goe into the Thighes. And thus it is to be noted, that of this Bone Pecten, and the Bone Vertebra, is made the iuncture of the Thigh,

Now to speake of the parts contained, the first thing that cometh to sight is the Bladder, the which is an official member, composed of two Nervous Pannicles, in complexion cold and dry. Whole Peeke is carnos, and hath Muscles to withhold, and to let goe: and in man it is long, and is contained with the yere, passing through Peritoneum, but in women it is shorter, and is contained with the Vulua. The place of the Bladder,



## A Treasure for English Men.

ber, is betwene the bone of the Share and the Tayle gut, called Longaon, and in women, it is betwene the aforesaid bone and the Matrix.

And in it is implanted two long vessels coming from the Kidneys, whose names be Porri Urikides, bringing with them the Urine or water from the kidneys to the Bladder, which privately entreteth into the holes of the Pannicles of the Bladder, by a naturall moving betwene Tunicle and Tunicle, and there the Urine findeth the hole of the nether Tunicle, and there it entreteth privately into the concavity of the bladder, and the more that the Bladder is filled with Urine, the straiter bee the two Pannicles compressed together, for the holes of the Tunicles be not even one against another, and therefore if the bladder be never so full, there may none goe backe againe. The forme of it is round, the quantity of it is a Pitcher full, in some more, in some lesse, &c.

Also there is found two other vessels, called Vaza Seminaria, or the Spermatike Vessels. And they come from Venakelis, bringing blood to the Testikles, as well in man, as in woman, the which by his further digestion it is made sperme or nature in men: they be put outward, for the Testikles be without, but in women it abideth within, for there Testikles stand within: as it shall be declared hereafter.

Next followeth the Matrix in women: the Matrix in women is an officiall member, compound and Perbeous, and in complexion cold and dry: and it is the field of mans generation, and it is an instrument susceptible, that is to say, a thing receiuing or taking: and her proper place is betwene the Bladder and the Gut Longaon, the likenesse of it, is as it were a yard reversed and turned inward, having Testikles likewise, as aforesaid. Also the Matrix hath two Concavities or Selles, and no more, but all Beastes have as many Selles as they haue Pappes heads. Also it hath a long Pecke like an Aznall, and in every Pecke it hath a mouth, that is to say, one within, and another without. The inner in the time of conception is shut, and the utter part is open as it was before: and it hath in the middest a Lazarus Pannicle



cle, which is called in Latine Tengito : And in the creation of this Vannicle, is found two vtilities. The first is, that by it goeth forth the Urine, or else it should be shed throughout all the Vulva : The second is, that when a woman doth set her Thighs abroad, it altereth the ayre that commeth to the Matrix for to temper the heate.

Furthermoze, the Pecke that is betwene these two aforesaid mouthes, in her concavity hath many involutions and pleates, joyned together in the manner of Rose leaues before they be fully spread or ripe, and so they be shut together as a purse mouth, so that nothing may passe forth but urine, untill the time of childing. Also about the middle of this necke be certaine Veynes in Pagdens, the which in time of deflowring, be corrupted and broken. Furthermoze, in the sides of the vffer mouth, are two Testicles or Stones, and also two vessels of Sperme, shorter then mans vessels, and in time of Coyt the Womans sperme is shed downe in the bottome of the Matrix. Also from the Liber there commeth to the Matrix many Veynes, bringing to the Child nourishing at the time of a womans being with Child : and those Veynes, at such time as the Matrix is voyd, bring thereto superfluities from certaine members of the Body, whereof are engendred womans Flowers, &c.

And soasmuch as it hath pleased Almighty God to give the knowledge of these his Misteries and Workes vnto his Creatures in this present World. Here I suppose to declare what thing Embzeon is, and his Creation. The noble Philosophers, as Galen, Avicen, Bartholmeus, and diuers others, writing vpon this matter, say : That Embzeon is a thing engendred in the Mothers wombe, the originall whereof is, the Sperme of the Man and of the Woman, of the which is made by the might and power of GOD, in the mothers wombe a Child : as hereafter more at large shall be declared. First, the field of Generation called the Matrix, or the Mother, is knowne in the Anatomy, whose place is properly (betwixt the Bladder and Longaon) in the Woman, in which place is sowne by the Tillage of man, a



covenable matter of kindly heate : For kindly heate is cause efficient both of doing and working, and Spirit that giveth vertue to the Body, and governeth and ruleth that vertue : the which Seed of generation commeth from all the parts of the Body, both of the Man and Woman, with consent and will of all Members, and is shed in the place of Conceiving, where thoro the vertue of Nature, it is gathered together in the Celles of the Matrix or the Mother, in whom by the way of the working of mans Seed, and by the way of suffering of the Womans Seed mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embreon. And further it is to be noted, that this Sperme that commeth both to man and woman, is made and gathered of the most best and purest drops of Blood in all the body, and by the labour and chafing of the Testicles or Stones, this Blood is turned into another kind, and is made Sperme. And in man it is hot, white, and thicke : wherefore it may not spread nor runne abroad of it selfe, but runneth and taketh temperance of the Womans sperme which hath contrary qualities : For the womans sperme is thinner, colder, and feebler.

And as some Authoers hold opinion, when this matter is gathered into the right side of the Matrix, then it happeneth a Male kind, and likewise on the left the Female, and where the vertue is most, there it laboureth most. And further it is to be noted, that like as the Renet of the Cheese hath by himselfe the way or vertue of working, so hath the Milke by way of suffering : and as the Renet and milke make the Cheese, so doth the sperme of Man and Woman make the generation of Embreon, of the which thing springeth (by the vertue of kindly heate) a certaine Skin or Caule, into the which it lappeth it selfe in, where with afterwards it is tyed to the Mothers wombe, the which covering commeth forth with the birth of the Childe : and if it happen that any of the Skinne remaine after the birth of the Child, then is the Woman in perill of her life.

Furthermore, (it is said) that of this Embreon is engendred the



the Heart, the Liver, the Vaynes, Perues, Veynes, Arteries, Cordes, Lygaments, Skins, Cristles, and Bones, receiuing to them by kindly vertue the menstruall blood, of which is engendred both flesh and fatnesse. And as writers say, the first thing that is shapen, be the principals: as is the Heart, Liver, and Vaine. For of the Heart springeth the Arteries: of the Liver, the Veynes: and of the Vaine, the Perues: and when these are made, Nature maketh and shapeth both Bones and Cristles to keepe and saue them, as the bones of the head for the Vaine: the Breast Bones, and the Ribbes, for the Heart and the Liver. And after these springeth all other members one after another: and thus is the Child bred forth in foure degrees, as thus. The first is, when the said Sperme or Seed is at the first as it were Milke. The second is, when it is turned from that kind into another kind, is yet but as a lump of Blood, and this is called of Ippocras, Fectus. The third degree is, when the principals be shapen as the Heart, Liver, and Vaine. The fourth and last, as when all the other members be perfectly shapen, then it receiveth the Soule, with Life and Breath, and then it beginneth to moue it selfe alone. Now in these foure degrees aforesaid, in the first as Milke, it continueth seven dayes: in the second as Fectus, nine dayes: in the third, as a lump of flesh engendring the principals the space of nine dayes: and the fourth vnto the time of full perfection of all the whole members, is the space of eightene dayes: So is there fixe and forty dayes from the day of Conception, vnto the day of full perfection and receiuing of the Soule, as God best knoweth.

Now to come againe to the Anatomy of the Vaynes: When come we to Longaon, otherwise called the Tasse-gut, whose substance is Vannicular, as of all the other Bowels: the length of it is of a span long stretching nigh to the Keynes, his nether part is called Annis, (that is to say) the towell: and about him is found two Muscles, the one to open, the other to shut. Also there is found in him five Veynes or Branches of Veynes, called Venæ Emoroidales, and they haue Colliganes with the



Bladder: whereof they are partners in their grieues.

And when this Longaon is raised vp, then y<sup>e</sup> may see the Veynes and Arteries, and Sinewes, how they be branched and bound down to the nether parts: the parts proceeding outwardly, are Didimus Peritoneum, the Vard, the Testikles, and Buttocks. And first, it shall be spoken of the Vard, or of mans generatiue members, the which dureth vnto that part that is called Peritoneum, the which place is from the Coddes, vnto the Fundament, whereupon is a seame. Wherefore saith the Philosopher, mans Vard is in the end and terme of the share.

The Vard is an officiall member, and the Tiller of mans generation, compound, and made of Skin, Bialones, Tendons, Veynes, Arteries, Sinewes, and great Lpgaments: and it hath in it two passages, or principall issues, one for the Sperme, and another for the Urine. And as the Philosophers say, the quantity of a common vard, is eight or nine Inches, with measurable bignesse proportioned to the quantity of the Matrix.

This member hath (as Avicen saith) thre holes, through one passeth insensible polstions and wind, that causeth the Vard to rise: the other two holes is declared before. Also the vard hath a Skinne, and about the head thereof, it is double, and that men call Præputium; and this Skinne is moueable, for through his consecration the Spermatike matter is the better, and sooner gathered together, and sooner cast forth from the Testikles: for by him, is had the most delectation in the doing. And the foremost part of the head of the Vard before, is made of a browny fleshy, the which if it be once lost, it is never restozed againe, but it may be well skinned, &c.

The Coddes is a compound member, and an officiall, and though it be counted amongst the generatiue members, yet it is called a principall member, because of generation. This Purse was ordained for the custodie and comfort of the Testikles and other Spermatike vessels: and it is also made of two parts, of the inner and of the vter.

The vter is compound and made of Skinne, and Lazarus.  
Lon,



Longitudinall and Transversall, in like manner as the Myrac. The inner part of the Cods is of the substance of the Sifac, and are in similitude as two pockets drawne together by themselves, and they differ not from the Syfac: and there bee two, because if there fall any hurt to the one, the other should serue. The Testicles or stones bee two, made of Glandular flesh, or Curnelly flesh. And furthermore, through the Didimus, cometh the Testicles from the Vaine, Sinewes, and from the Heart Arteries and from the Liber Veynes, bringing vnto them both feeling and stirring, Life, and Spirit, and Nutrimmentall blood, and the most purest blood of all other members of the Body, whereof is made the Sperme by the labour of the Testicles, the which is put forth in due time, as is before rehearsed.

The Gropnes bee knowne: they bee the empty Junctures, or purging place vnto the Liber, and they haue curnelly flesh in the plying or bowing of the Thighes. The Hippes haue great drawing flesh on them, and from thence descend downwards, Vaines, Cordes, and Lvgaments, mowing and binding together the Thighes, with the Haunches themselves.

## CHAP. X.

The Anatomie of the Thighes, Legges,  
and Foete.

THE Legge reacheth from the Joynt of the Thigh vnto the extremity of the Toes, and I will diuide it in parts, as the Armes were diuided. One part is called Coxa, or Thigh, and that is all that is contained from the Joynt of the Haunch vnto the Kneé. The second part is called Tibia, and that reacheth from the Kneé to the Ankle. The third is the little foete, and that is from the Ankle, vnto the end of the Toes. And here it is to be noted, that the Thigh, Leg, and foete, are compound, and made as the great Arme or hand, with Skin, Flesh, Veynes, Arteries, Sinewes.



Sinewes, Brazones, Tendons, and Bones, whereof they are to be spoken of in order.

Of the Skinne and Flesh there is enough spoken of before, And as of Veynes and Arteries in their descending downwards, at the last Spondels they bee divided into two parts, whereof the one part goeth into the right Thigh, and the other into the Left: And when they come to the Thigh, they be divided in other two great Branches: the one of them spreadeth into the inner side of the Legge, and the other spreadeth into the vnter side, and so branching, descend downe to the Legge, to the Ankles, and Foete, and be brought into foure Veynes, which be commonly vsed in letting Blood, as hereafter followeth.

One of them is vnder the inner Ankle toward the héele, called Soffena, and another vnder the vnder Ankle, called Siarica, and another vnder the Hamme, called Poplitica, the fourth, be-  
tweene the little Toe, and next, called Renalis. And it is to be noted of these foure great Veynes in the Legges, of the manifold dangers that might fall of them as oft it happeneth. There bee many other branches which a Chirurgion needeth not much to passe vpon. The Sinewes spring of the last Spondell, and of Os Sacrum, and passeth through the hole of the bone of the Hippe, and descendeth to the Brazones, and moueth the Kneé and the Hamme, and these descend downe to the Ankle, and moue the Foete, and the brazones of the Foet moue the Toes in like manner, as is declared in the bones of the Hand. The first is called Coxa, that is the Thigh bone, and he is without a fellow, and he is full of Marrow, and is round at either end. The roundnesse that is at the vpper end, is called Vertebra, or Whylebone, and boweth inwards, and is receiued into the bore or hole of the Haunch bone: and at the lower end towards the Kneé, there it hath two rounds, which bee receiued into the Concavities of the bone of the Legge, at the Kneé, called the great Poffels. There is also at the Kneé a round bone, called the Kneé-panne. Then followeth the Legge, wherein is two bones, called Focile Major, and Focile Minor, the bigger of them passeth before, making



king the Shape of the thinne, and it is called the Shin-bone, and passeth downe, making the tinner ankle. The lesse passeth from the knée backwards, descending downe to the vtter Ankle, and there formeth that Ankle, &c. The bones of the Feet are sixe and twenty: as thus. First, next the Ankle bone, is one called in Latine Orabalistus: Next vnder that, towards the Heele is one, called Calcaneus: and betwene them is another bone, called Os Nauculare. In the second ward there be foure bones called Raceti, as be in the hands. In the third and fourth wards be foureteen, called Digitari: and five called Pectens, at the extremities of the Toes, next to the Nails. And thus be there in the Foote, sixe and twenty bones, with the Legge from the Ankle to the knée, two in the knée, and one round and flat bone, and in the Thigh, one. And thus you shall find in the whole Leg and Foote thirty bones. And this shall serue for young Practitioners.

Thus farre the Anatomic.







DIVERS THINGS VERY  
necessary for every Chyrurgion  
to have in a readinesse.

PART. II.

**A**d first, for Instruments : as,

Novacula.

Scalpellum.

Forficis.

Volsella.

Specillum.

Latum Specillum.

Stylus.

Acus.

Canalicula Forata.

Habena ad membra laqueo intercipienda.

Fascia.

Panniculi lini ad yulnera abliganda.

Lintea conserpta.

Auriscalpium.

Forcipes ad dentes evellendos.

Ferramentum quo erosi dentes,  
eraduntur.

Uncinus, or (as Celsus calleth it)

Hamulum retusum.



## For Medicines.

**H**E must haue in readinesse, Powders, Unguents, and Emplasters; they serue to stop Bleeding, to conglutinate Wounds, to cleanse soule and rotten Ulcers, to mollifie hardness, to produce a Cicatrix, and Skinne, to remove away all excrescent and corrupt Flesh, to cease paine, to strengthen Fractures and Luxations.

## For Powders.

**T**hey are of three sorts: The first, is to stay Bleeding, as that which is framed of Bolus Armonia, of Rosis, of Marshes, and Pollin.

The second is, for Fractures of the Scull, and hurts of other Bones, and is called Pulvis Cephalicus, and is framed of Radicibus ireos, of Aristolochia, of Myrrhe, Aloes, and such like.

The third is, to remove away excrescent and corrupt Flesh; as Alumen ustum, of Pul. præcipit. Mercurii, and such like.

## For Unguents.

**H**E must haue Unguentum Basilicon, which doth humect, digest, and cease paine.

Unguentum album Rhasis, which doth Refrigerate, coole and dry.

Unguentum Aureum, called of some Regis, which doth Incarnate and conglutinate Wounds together.

Unguentum Dialthea simplex, which doth Callesie, soften, humect, and also cease paine.

Unguentum Apostolorum, which doth deterge, mollifie, dry, and remove away corrupt and superfluous Flesh: And of like faculty almost is Mundificarium ex apio, and Egyptiacum.



## For Emplasters.

**D**lachilon compositum, which doth ripen Apostumes, and doth mollifie and resolute hardnesse, and doth digest, and also absterge.

Diacalciteos, commonly called Diapalma, which doth conglutinate Ulcers, produceth Cicatrix and skinnie, and according to the opinion of Galen, is very fit for the curing of Phlegme.

Emplastrum de Betonica, which is also called De Ianua, it doth unite and joyne together the fractures of the skull. It cohereth the bones with flesh, it draweth out Spels and splinters of bones, it doth also absterge, digest and drye, with the like.

Of five Hearbes which a good Chyrurgion ought  
always to have.

**T**here be five Herbes that a good Chyrurgion ought to haue all the yere, and they be good for wounded men, and these Herbes must be dyed and made into powder, and so kept all the yere, viz. Mouse eare, Wimpernell, Avenge, Valerian, and Gentian. of each a like quantity, but take of Mouse eare the weight of all the other hearbes, when they be dyed, take demi. spoonefull in battment, or in some other liquor which is according to the sicknesse, and let him drinke it, and the Medicine is as good as a Salve for any wounded man, as may be had for to heale him. Also the herbes that draweth the wound, are Occulus Christi, Gather, Buglosse, red Coleworts, and Dying. These be the soveraigne pepper hearbes for the Fester, hearbe Robert, Buglosse, Sannacie, Hempropes, Bazzell, Rew, and Savysse, but take good heed of these hearbes, and yet shall worke the better.





# OF WOUNDS.

## PART. III.

### A Definition of Wounds by their causes.



**W**ound is a solution, seperation and recent breach of unity, of that that befoze was a continuity without putrified matter, which corruption giueth the name of an Ulcer to the solution, and no moze a Wound.

The causes of Wounds are duall, viz. First by the violence of bodies without life, as we simply call an Incised wound, as when it is caused by edged Instruments. Secondly, we call it a Stab or puncture, caused by the force of Daggers and the like. Thirdly, we call those Contused wounds, caused by violent use of the object, being some weighty thing (cast as a Stone, or stroake with a Staffe, or their similes) against the subject receiving their forces, differing in their appellations by the diuersity of their causes.

Or secondly, wounds are caused by liuing things, as a wound that is of Biting, scratching and the like, and for these causes they differ in their appellations.

Also the difference of Wounds, are taken eyther from their causes by which they are inflicted, or from their accidents, viz. the indication of the place wherein they are situated, Also,



the place maketh difference thus : eyther they happen in the similar parts, as the Flesh, Artery, Veyne, &c. or in the organical or instrumentall parts, as some iustre and whole bulke, truncke, or fully compleat member, or limbe, viz. The Head, Pecke, Brest, Belly, &c. Wounds of the Head grow moze particular, because that parts belonging thereto be of moze note ; as the Face, Nose, Lippes, Eyes, and Eares : wounds of the limbes, are of the Shoulders, Armes, Thighes, and Legs. Of the similar parts also, some are Sanguine, as the flesh, whose wounds are eyther simple, deepe, hollow, plaine, or proud with flesh. The Spermatike likewise, are eyther hard or soft; the soft parts, as the Veynes, Arteries, and Sinewes, being wounded, we call them wounds of the hurt part; the hard are the Bones, a breach of which, we call a wound in the Bone.

So Wounds deriue their Dominations from the cause, place and similitudes thereof.

What Wounds are.

**W**ounds are these, which in Latine are called *Vulnus*, of the vulgar *Vulner*, and they are of two kinds, that is, Simple and Compound: the simple are those, that are onely in the Flesh : the compound are those, where are cut Sinewes, Veynes Muscles, and bones, and these are of diuers and sundry kinds, and the difference that is among them, is by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt. For some goe right, some ouerthwart, that offend diuers places of the body: the simple are of small importance, if they keepe them cleane and close that Nature will heale them, without any kind of medicine: but those where veynes are cut, had neede of some Art or Practise, with the which they must stop the blood, and in any wise not to suffer the wound to remaine open but to close it by very close, so that the veyne may heale, and those where sinewes are hurt are of great importance, and would be healed with great speed,

so



to the Sinewes may joyne with moze ease. But those where bones are hurt, are of great importance, for if the Bone be separated from the other, of necessity it must be taken forth before the Wound be healed : So that by this meanes every one may know, what Wounds are and their kinds.

In the Curing of greene Wounds consists a five-fold scope or intention.

**T**he first, is to draw out that which is sent into the Body, whether by Bullet, Wood, Bone, or Stone ; or Arrows, Darts and such like.

The second, is a Conjunction and uniting of parts divided.

The third, is a retaining of those parts united in their proper seate.

The fourth, is a Conseruation of the parts of the substance.

The fifth, is a Prohibition and mitigation of accidents.

For the first intention, it is performed eyther with fit and conuentent Instruments, or with attractive Medicines, where by things that are infused are drawne out. Which Medicines are these :

Radix Aristolochia.

Arundis.

Anagallis.

Thapsia.

Ammoniacum.

Saga Pænum.

Dictamnium.

Rana combusta, Or

Emplastrum Avicennæ, so much commended by Guydo.

The second and third intention, is performed by binding and Ligature, if the Wound be simple and small, and in a place where it may fitly be performed, yea, although it be large, so it may be easily bound, as in the Muscles of the Arme, and such like ;



like; but if it happen that Ligature will not serue, then must be added the helpe of the Needles, being very carefull to handle the party gently, and to place it in his due seate.

The fourth intention, is performed and accomplished, by appointing of a fit and conuenient Dyet, according to the strength of the Patient, and greatnesse of the affect and disposition of the whole body: for a thin Dyet and cold, doth very much auaille in resisting of Symptomes, we also adde Blood-letting and Purging of humors to aduise accidents, also the part is to be contained in his due place, and a Cataplasme framed with the whites of Egges, and other cooling things, are to be applyed, and sometimes to be soimented with astringed Wine.

The fift intention, is in the correcting of accidents, which is Flux of blood, Dolor, Tumor, Paralysis, Convulsion, Feuer, Syncope, Delirium, and Itching.

But this is to be obserued in the Flux of blood: whether it hath flowne sufficiently or no; if otherwise the Flux is to be suffered; for after a sufficient Flux, the wound doth remaine dry, and is so much the nearer cured and the lesse Symptomes follow, as Phlegmon and such like: and if the wound bleed not sufficient, we must open a beyne for rebullion, according to the greatnesse of the affect, and the nature of the wound: especially when through paine or other cause we feare inflammation or a Feauer.

How a sicke man should Dyet himselfe  
being Wounded.

**A** Wounded man, or a man soze beaten being sicke, must be kept from Milke, Butter, Chesse, Hearbes, Fruites, Fish, (except fresh water Fish) Women, Garlick, Onions, Leekes, Peason, &c. also diuers sorts of meate must hee not eat, as Beefe, water Fowles, Gose, or Ducke, nor drinke to much strong Wine. But may eat Porke, Mutton, Chicken, Henne, or Capon.

REME-





# REMEDIES FOR

all Captaines and Souldiers that  
Travell, eyther by Water or  
by Land.

## PART. IIII.



Here are three Infirmities that offend the  
Souldiers in the Campe, abode all the rest,  
the which are these : Fevers, Wounds, and  
Fluxes of the body : the which thou mayest  
helpe in this order following, with these  
Medicines : That Quintessence of Wine,  
our Balsamo, Magno Licore, Quintessentia,  
and Spice Imperiall : And the order to use  
them is thus ; When any hath a Fever or Flux, then present-  
ly when the Disease beginneth, let him Blood in one of the  
two Veines under the Tongue, cutting it overthwart, and this  
thou shalt doe in the Evening : then the next morning, take a  
Doze of your Imperiall powder mixt with Wine, and this you  
may doe without any Dyet, or straight order : that being done,  
give him three mornings together, halfe an ounce of our Quin-  
tessence solutive, with Broath : but if it be a Flux, and that  
the Patient is not cured, let him stand in a cold Bath of Salt  
water



water of the Sea, three or foure houres or moze, and he shall be perfectly holpe.

Then as concerning Wounds, as well as Cuts as thrusts, and as well Gallings with Arrowes, as Harquebush shot, and other sorts, thou shalt cure them thus. The first thing that thou shalt doe to them is to wash them very cleane with Wine, and then drye them well, then put therein our Quintessence of Wine, and presently ioyne the parts together, and sowe or stitch them close, then put thereupon five or sixe drops of our Balsamo, and vpon the wound lay a cloth wet in our Magno Licore as hote as y<sup>e</sup> may suffer it, and this y<sup>e</sup> shall do the first day: then the next day follow this order. First, put thereon our Quintessence, and a little of our Balsamo, and then our Magno Licore very hote, and neuer change that medicine. And this done, the wound shall be whole with great speed and in a quarter of the time that the common Chyrurgions is able to doe it, by the grace of God.

A rare secret, the which this Author did send to a very friend of his being in the Warres: the which helpeth all wounds eyther by Cut, Thrust, galling with Arrowes, or Harqubush shot, or otherwise.

**T**he first thing that y<sup>e</sup> shall doe, is to wash the Wounds very cleane with Wine, and then drye it very well: then put therein Quintessence of Wine, and presently ioyne the parts close together, and stitch or sowe them well; but in any wise sowe nothing but the Skinne: for otherwise it will cause great paine: Then put thereon five or sixe drops of our Balsamo, and vpon the Wound, lay a cloth wet in our Magno Licore, as hote as they can suffer it, and this doe the first day. Then the next day follow this order. First, put thereon our Quintessence and then a little of our Balsamo: and then anoint it very well with our Magno Licore, as hot as it may be suffered: Neuer changing this Medicine vntill it be whole.



Of Wounds in the Head, with fracture  
of the Bone.

**W**ounds of the Head with fracture of the Bone, of the common Physicians and Chirurgeons, are counted difficile to be healed, because thereunto belongeth great Art or Cunning: For they open the Flesh, and raise the Bone, with many other things, of which I count it superfluous to entreat of, because that many be holpen without them. For alwayes when the Physicians or Chirurgeons doe offend the Wound for alteration or corruption, Nature it selfe will worke very well, and heale it without any ayde. But with our Medicines they may be holpen with much moze speed, because they let the alteration, and defendeth them from Putrification, and mittigateth the paine. And the order to Cure those kind of wounds are thus. The first thing that is to be done in those Wounds, is to joyne the parts close together, and ozele them vpon the wound with our Oleum Benedictum, and vpon the Dyle lay cloathes wet in our Magno Licore, as hot as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our Oleo Benedicto taketh away the paine, and keepest it from putrification and crepescueth. Our Magno Licore digesteth, mundifieth, and incarnateth and healeth. And therefore this is the best Medicine that can be vled in these wounds. For hereof I haue had an infinite of Experiences, the which hath bene counted miracles: and therefore I haue let the world to vnderstand thereof, that they may helpe themselves if need shall serue.

Of Wounds in the Head, where the Bone  
is not offended.

**W**ounds in the Head, where the Bone is not hurt, are not of so much importance, but are easily to be holpen:



for you shall doe nothing, but to keepe it from putrifaction, and defend it from inflammation, which are easie to be done, and so Nature will worke well with great speed. To keepe the wound from putrifaction, you must annoynt it round about with our Oleum Philosophorum, Deterebinthina, and Sera. And to keepe it from inflammation, you shall wash it with our Quintessence, and upon the wound dresse it with our Magno Licore: thus doing, thy cure shall prosper happily and shall not need to take away any blood, nor yet to keepe any dyet, nor yet to keepe the house, but to goe where you thinke good, without any perill or danger: and this order have I used a long time, as diuers of my friends can testifie.

Of Concussions or Bruises, as well in the Head  
as any other place,

**C**oncussion or Bruises in the head or any other place of the body, of the antient Physicians hath bene counted dangerous to heale, for they say, that Concussions must be brought to putrifaction, and turned into matter, which opinions I doe allow, for by me those Concussions or bruises is very easie to be dissolved without maturation: And that I doe with our Oleo Benedicto, and Magno Licore, as much of the one as of the other mixt together, and made very hote as you can suffer it, and then wet cloathes twice a day, and in thre or foure dayes at the most they shall be dissolved: and this it doeth, because this Remedy subtilizeth the humours, and openeth the Pores, and draweth forth the matter that is runne into the place offended, and so by those meanes they shall be holpen with this remedy: I have cured hundreds, when I was in the warres of Africa, in Anno 1551. when the said City was taken and destroyed by the Campe of Charles the fifth, Emperour.



Of Wounds in the Necke and the order to be used  
in curing them.

**W**ounds in the necke are very hard to be cured, and long  
before they heale, and this commeth, because next are  
all the ligaments of the head, as bones, sinewes, veynes, flesh,  
and skinne, all instruments that hold the head and the body  
together, without the which a man cannot live, and therefore  
those wounds are so perillous to be healed, seeing thereunto  
runneth so great a quantity of humours, that they will not suffer  
the wound to be healed.

The true way therefore to helpe those wounds, is to stich  
them well in his place, and dresse it vpon the wound, with  
clothes wet in Oleum Benedictum one part, and Magno Licore  
three parts, mixt together, as hot as you can suffer it. And  
vpon the cloath lay the powder of Mille-foyle, and this thou  
shalt doe once in 24 houres, and so that shall helpe them  
quickly: giving you great charge that you change not your  
Medicine; For it mundifieth, incarnateth, and healeth the  
wound without any further helpe, for I have proved it an infi-  
nite and many times.

Of Wounds in the Armes, and their importances  
and Medicines.

**W**ounds in the Armes are dangerous, for that there  
also are a great number of Sinewes, Cartilagines,  
Veynes, Muscles, and other dangerous things, as it is well  
sene in wounds in the armes, how that thereunto runneth a  
bandance of Humours, and these commeth alteration, Infla-  
mation, and Impostumation, which hurteth the Patient much.  
Therefore in this case, I will shew thee a rare secret, where-  
with thou shalt helpe any sort of wound in the Arme, without  
any alteration, and with a little paine, and the secret is this,



Dresse the Wound vpon the vpper parts with our Magno Licore, very warme, without any tenting at all, and this doe once a day, and no moze, and in no wise change your Medicine; for with this thou mayest helpe all Wounds in the Armes with great speed, and it is one of the greatest secrets that can be v-  
sed for the wounds in the armes: and proved by me infinite times.

Of Wounds in the Legs, and their parts.

**V**Wounds in the Legs are in a manner of the same quality as those in the armes, because the Legs are of their proper quality and nature, compounded of y<sup>e</sup> like substance that the armes are: that is, in Skinne, flesh, Muscles, veynes, sinewes, and Bones: And these, when they are offended or wounded, are very perillous, because vnto them runneth great quantity of humours, and in the Legges are certaine places deadly (as men say) as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the foote, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Antients, it were great trouble to the Chirurgion: and pity to see the paine of the Patient. Wherefore in any wise vse not the Medicines of the Antients. But when thou hast occasion, ioine vnto the skill of thy Art the vse of these Medicines, our Quinquessentia, Balsamo, Magno Licore, Oleo di Rassa, Oleo Benedicto, Oleo Philosophorum. Any of these, or such like, which are incorruptible, which by their proper quality subtilizeth concussions, pierceth to the bottome of the Wounds, keepeth the flesh in his naturall Caliditie and humidity, preserveth from Putrefaction, and naturally maketh the flesh to ioine and grow together, and that in a short space. Therefore consider well, which worketh better Effect, ours, or the Antients, and vse them at thy discretion.



A Discourse upon old Wounds, which are not yet healed;  
with their Remedies.

**V**hen that Wounds are ill healed, and that therein cometh Impostumations, and that the part of the Wounds be indurated and full of paine, then v's this secret of our Invention, which was never yet scene nor heard of the Antients, nor yet of our time, but of vs. When thou findest such a cause, wash the Wound well, and make it cleane round about, and then wash it with our Quintessentia Vegetabile, and Bathe it well thowow for that the said Quintessentia doth open the Pores, and subtilizeth the matter, and causeth the humour to come forth.

This being done, annoynt it all ouer with our Magno Lieore, and this done, within thre dayes the Patient shall feele great ease and in short time after he shall be whole. This is one of the most noblest Medicines that can be made: For it takes away the hardnesse, healeth the Wound, and comforteth the place offended.

A rare secret to heale Wounds of Gunshot, Arrowes, or such like, in the Wars, when hast is required.

**I**f thou wilt cure these Wounds, presently ioyne the parts together, and wash it with our Aqua Coelestis, and Oleum Balsamo, of our invention, and lay a Cloath wet in the same thereon.

To heale a Wound quickly.

**V**ash the Wound well with our Aqua Balsamo, and close it vp and thereupon lay the cloath of the Oyle Frankensence, and so by this meanes thou shalt heale any great Wound quickly: For I haue probed it infinite times to my great credit.

To



To heale a Wound quickly, that is in danger  
of any Accidents.

**W**ounds in some parts of the Body are very dangerous  
of Life, and especially where the Sinewes or Veines  
bee (cut or pierced) or Veines or Muscles be hurt, or Bones  
broken, and by an infinite of other particulars, which being  
open or ill healed, the Patient may be in danger of life, be-  
cause the winde entreteth in, and causeth paines and inflama-  
tion; and therefore to avoyd all these aforesaid matters, so  
that the wound shall haue no detriment, vse this remedy. First  
joyne the parts close together, and put therein our Quintes-  
sence and lay a cloth wet in our Baulme, and binde it fast that  
the ayre come not in, for it is very hurtfull. You shall under-  
stand that these be two of the best experienced Medicines that  
may be found: because our Quintessence doth assubtiliate the  
Blood, and taketh it forth, and taketh away the paine. And the  
Baulme doth warme and comfort the place offended, And will  
not suffer any Matter to runne therein by any meanes: for  
this is most true, as I haue proued diuers and sundry times,  
and alwayes haue had very good successe.

To stay the fluxe of Blood in Wounds.

**W**hen there is a fluxe of Blood in any wound by rea-  
son of some veyne that is cut, and that the Chirurgion  
would stop it, it is necessary, that he put into it our Quintes-  
sence, and then to stich it by very close and hard, and vpon the  
wound strowe the blood of a Man dyed made in powder, and  
lay vpon the wound a cleath wet in our Baulme artificially,  
very warme, and vpon that binde the wound very straight  
with Ligaments, and twice a day wash it with our Quintes-  
sencia, and round about it annoynt it with our Baulme, and  
also cast thereon our secret powder for wounds, and that doe,  
Mozning



Morning and Evening every day without opening the wound, and in short time it will remaine well, giving you charge that the wounded person doe keepe no straight Dyet, because Nature being weake relaxeth the Veynes, and that causeth the fluxe of blood.

Another for the same.

**F**irst, stitch the Wound close, then cast thereon mans blood, and binde it somewhat hard, so let it remaine foure and twenty houres: And when you unbind it, take heed you remove nothing, and cast thereon moze dyed blood, and annoynt it round about with Oleum Philosophorum Deteribinthina and Cera, and binde it againe other foure and twenty houres, and then binde it gently, and annoynt the wound with Oyle of Frankensence, and in short time it will be perfectly whole.

A defence to be layd upon Wounds.

**T**ake perfect Aqua Viræ of good Wine, what quantity you will, and put therein Hypericon, Mill-foyle, Viticella, and Bitone, and then let it stand certaine dayes close stopp'd, and when you will use it, wet a cloth therein, and lay it round about the Wound, and thou shalt have thy intent, to the great satisfaction of the Patient.

A secret Powder for Wounds.

**T**ake Hypericon flowers and leaves, Mill-foyle, and Viticella, and stampe them well together, and strewe it upon the Wound, and round about the wound when it is dyed, and it both defend it from accidents,

L

To



To make a resolute Plaister of great vertue. This Playster is to resolve Tumours and hardnesse, if it bee layd thereon very hote, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this Order.

**T**Ake common Ashes, that are well burnt and white, and finely searced, one pound, Clay beaten in fine powder halfe a pound, Carab one ounce: mixe all these in an earthen dish on the fire with oyle of Roses, in forme of a liquid Unguent, and that yee shall lay vpon the place grieued, as hot as yee may suffer it, and change it Morning and Evening, and yee shall see it worke a marvellous effect. Moreover, when the Pelechie cometh forth of a diseased, let him be folded in the same remedy very hote, and in foure and twenty houres yee shall be holpe, if yee be first well Purged: for this is a great secret which I haue revealed. This word Pelechie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Fever.

To make a maturative Plaister of great vertue. This maturative doth open an Impostume without Instrument or paine: And the order to make it is this.

**T**Ake the yolke of Egges, two ounces, white Salt finely ground, one ounce, Hennes dung that is liquid and red like Honey, one ounce: Mixe all these well together without fire, and when you will bring an Impostume to supuration, and breake it, lay on this Plaister morning and Evening, a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keepe this as a secret.



A Composition of great vertue against all  
Ulcers and Sores.

**T**AKE Oyle of Myrtoll that is perfect, as much as you will,  
and put it into a Glasse, with as much Oyle of Tartar  
made by dissolution, and so let it stand tenne dayes : Then  
take one scruple of that, and one ounce of pure Aqua Vitæ,  
and mixe them together, and therewith wash the hollow Ul-  
cers, and they will heale in short time. It helpeth any crude  
kinde of Scab or soze that is caused of the evill quality of na-  
ture.

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

There was a certaine Spanyard called Samora, of the age  
of foure and thirty yeares, of complexion Cholericke and San-  
guine, the which was wounded in the left side of the head, with  
incision of the Bone. Also y<sup>e</sup> shall vnderstand, that in Naples  
the ayze is most ill for wounds in the Head, by reason that it is  
so subtile, and for that cause the Doctors did feare the Cure :  
Nevertheless I dressed him with our Magno Licore, and Bal-  
samo Artificio, keeping the wound as close as was possible, a-  
nointing it onely upon the wound, and so in foureteene dayes  
he was perfectly whole, to the great wonder of a number of  
Chirurgions in that City.

For to heale Hurts and Wounds.

**T**AKE Mallowes and seeth them well, and when they be  
sodden, take and stampe them, and take old Barrowes  
grease and cleane Barley meale, and mingle the Iuyce, the  
Meale and the Greace all together, and make a Salbe there-  
of, it is a ready healer.



To stanch the blood of a Cut.

**T**ake a good handfull of Pettles and bruse them, and then lay them upon the wound hard bound with a cloth, and it will stanch presently.

Another for the same.

**T**ake Hogs-dung hot from the Hog, mingle it with Sugar, and lay it to the Wound.

For to staunch the blood of a Wound.

**T**ake a Linnen cloth, and burne it to powder, and binde it to the Wound or Weyne that is hurt.

The Lord Capels Salve for Cuts or Rancklings, coming of Rubbings : It is also good  
Lip-salve.

**T**ake a pound of May-butter and clarifie it, then take the purest thereof : also take three ounces of English wax, and two ounces of Rozine, and clarifie them by themselves, then boyle them all together, when it is boyled, coole it, and after keepe it in the Cuke, or otherwise as your Salve.

For to draw and heale a Cut.

**T**ake the Juice of Smallege, the Juice of Bugle : of each a quantity : take also Wax, Rosen unwrought, Shappes Suet, Dares suet, of each a like quantity, Sallet oyle, Turpentine, but a little ; Fry them all, and scrape a little Lint, and lay a little salve upon the Lint, and put it in the Cut, and then lay a Plaster over it.



## A Salve for fresh Wounds.

**T**ake Harts-grease and Turpentine, of each foure Ounces :  
oyle of Roses, Frankensence and Masticke, of each one  
ounce, and so make your Salve.

## A Salve that cleanseth a Wound and healeth it.

**T**ake white Turpentine vntreated foure ounces, the yolke  
of an Egge, and a little Barley meale and so make a  
Salve.

## To kill dead Flesh

**T**ake the Juice of Smalledge, and the yolke of an Egge,  
Wheaten flower, a spoonfull of Honey : and mingle all  
these together, and drop it into the Soze, or otherwise make  
a Plaster : Fine Sugar scraped into powder will doe the  
same.

## A Playster for old Sores.

**T**ake Lstarge of Gold, one pound, oyle of Roses two pound,  
white Wine a pinte, Wine a pinte, Wineger halfe a pinte,  
Waxe, Frankensence, and Myrre, of each two Drams, and  
so make your Plaster according.

For Canker, Fistula, Warts, or Wounds,  
new or old.

**T**ake a Gallon and a halfe of running Water, and a pecke  
of Ashen ashes, and seeth them, and make thereof a Gallon  
of Ale, and put thereto a gallon of Tanners waste, and powder  
of rock Allome, and Gadder a pound : and seeth all these, and let  
your panne be so great, that it be little moze then halfe full, and



When it riseth in the seething, stirre it downe with a lable, that it runne not over, and let it stand thre or foure houres till it be clere, and all that is clere straine it through a good thicke Canvass, and then wet therein a ragged cloth, and long Lint, and lay it on the soze, and this is good for all the Diseases aforesaid.

A Salve for any Wound.

**T**Ake Houllike, Marigold leaves, Sage, Betonie, and garden Mallows, of each one handfull, stampe them, and straine them, then take the iuyce, halfe a pound of fresh Butter, one peny worth of fine Turpentine very well washed, one peny worth of Aqua Composita, and an Dre-gall, mixe them all together, and boyle them moderately upon the Embers, and so make a Plaster.

To helpe the Ach of a Wound.

**F**or Ache of a Wound, stampe Fennell, with old Swines Greace, and heate it and binde it thereto, Recip. the iuyce of Smallage, Honey, old Swines grece, and Rye meale and apply it Plasterwise.

To heale Wounds without Plaister, Tent, or Oynment,  
except it be in the Head.

**S**tampe Fennell, Barrow, Buglosse, ana. white Wine, and sozinke it 2 or 3 times a day till you be well. Mixe Swines greace with Honey, Rye meale, and Wine, and boyle it and vse it, if it heale too fast, put in the iuyce of Wyonte a little, by this stop and put in while the wound is raw is very good.

To heale a Wound that no scarre or print thereof shall  
be scene.

**R**oot Lilly roots, and grinde them with Swines greace, and when the wound is healed, anoynt it therewith often.

*Thus much concerning the Cure of Wounds.*

OF





OF THE BATH OF  
*Bathe, in England.*

PART. V.

The rare Treasure of the *English* Baths.

Written by WILLIAM TURNER,  
*Doctor of Physicke.*

Gathered and set forth for the Benefit and Cure  
of the Poorer sort of people, who are not able to  
goe to the Physicians, by WILLIAM  
BREMER, *Practitioner in Physicke,*  
and Chyrurgerie.

CHAP. I.



Although there be a very excellent and whole-  
some Bath within the Realme of England,  
yet for all that, I reckon that there are many  
in the South parts, which being diseased  
with soze diseases, would gladly come to the  
Bath of Bathe, if they knew that there were  
any there, whereby they might be holpen, and  
yet know not whether there be any in the Realme or no.  
Where;



Wherefoze, ſeeing that I haue writ of the Bathes that are in forraigne Countreies, therfoze I thought good to ſhew the vertues of our owne Bathes: For if they be able to helpe mens Diſeaſes, what ſhall men need to goe into farre Countreies to ſeeke that remedy there which they might haue at home.

The Bath of England is in the Weſt Countrey, in Sommerſet ſhire, in a City called in Latine Bathonia, and Bathes in Engliſh, of the Bathes that are in it. This City of Bathes is ſittene miles from Welles, and ſittene miles from the Noble City of Briſtowe. The chiefe matter whereof theſe Bathes in this City haue their chiefe vertue and ſtrength, after my iudgement is Wymſtone, and of my iudgement are divers other, which haue examined them as I haue done, when I was at the Bathes with a certaine man diſeaſed of the Goute, I went into them my ſelfe with my Patient, and brought forth of the place next vnto the ſpring, and out of the bottomes, ſlime, mud, bones, and ſtones, which altogether ſmelled evidently of Wymſtone, ſo that a man may iudge the matter of the effect, may gather that Wymſtone is the onely matter in theſe Bathes, or elſe the chiefe that beareth rule in them: for they doe by wonderfully, and heale the Goute excellently, and that in a ſhort time, as with divers others, one Miles ſometimes, one of my Lord of Sommerſets Players can beare witneſſe: which things are no light tokens that Wymſtone beareth the chiefe rule, ſeeing that neyther by ſmelling nor taſting, a man can ſeele no other matter or Mines to raigne there.

If there be any thing lightly mingled with the Wymſtone which I could not perceiue, it muſt be Copper: for whileſt I walked about the Mountaines, out of the which the Bathes doe ſpring, I found here and there little pieces of Marqueth and ſtones, mingled with Copper, but I could by no ſence or wit perceiue, that the Bathes had any notable quality thereof: then ſeeing that there cannot be found any other Mines or matter, to be the chiefe riner in theſe Bathes then Wymſtone,

we



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

Acius writing of naturall Bathes, wherein Brimstone is eyther the onely Spinoz, or matter of them, or chiefe matter thereof, sayth thus as followeth hereafter. The Bathes of brimstone soften the sinewes, swage the payne that a man hath in desiring to goe oft unto the stoule, and when he commeth, he can eyther doe little or nothing. They scowze and cleanse the skinne: wherefoze they are good for the white Morpew, and blacke, for the Leprosie, and for all Scabs and Scurfes, for old sores and botches, for the falling of humors into the joynts, for an hardened Gilt, or the Cake in the left side, for an hardened Pother, for all kind of Palsies, for the Sciatica, and for all kinde of Itch or itching. But the Bathes of Brimstone hurt the Stomacke and marre it: thus farre writeth Avicen.

Agricola in his Booke of those things which flow out of the earth, writeth thus of Bathes of Brimstone. The Bathes of Brimstone doe soften the sinewes and doe heate, they are good therefore for Palsie, for places pulled in too much, or stretched too farre forth: for the shaking or trembling of any member, and they swage ache, and draw out Swelling of the limmes, and drive and scatter them away. They are good therefore for the Colic in the hands, for the Colic in the feet, and for the Sciatica, and all other diseases in the joynts: they swage also the paines in the Liver and Gilt, and drive away the swelling of them both: they scowze away freckles, and heale Morpewes, and Scabbes: but they vndoe and overthrow the Stomacke. Then seeing (as I said before) our Baths of Bathe, have the vertue of Brimstone, they that are diseased in any of the above named diseases, may goe thither, and by the helpe of Almighty God be healed there.

When these Bathes have of long time bene knowne, euen about a thousand yeares, eyther the vblearnednesse, or the enuiousnesse



curiousnesse of the Physitians, which haue bene in times past, is greatly to be rebuked, because either for lack of learning, or not the vertues of these Bathes, or else for enuiousnesse, would not send the sicke folkes, whom they could not otherwise heale vnto the bathes, for all men can tell, very few in times past haue bene by the aduise of the Physitians sent vnto the bathes, but now in this our light and learned time, after that so many learned Physitians haue so greatly commended these bathes, I doubt whether the niggardly liberality, or the vnnaturall unkindnesse of the rich men of England is more to be dyspasse which receiuing so many good turnes of Almighty God, now after that they know that the bathes are so profitable, will not bestowe one halfe-penny for Gods sake vpon the bettering and amending of them, that the poore, sicke and diseased people that resort thither, might be better and sooner holpen when as they are there. There is money enough spent vpon Cockfights, Tennisplayes, Parkes, Banquettings, Pageants, Playes, and seruing onely for a short time, that pleasure of times, but of private persons which haue no need of them, but I haue not heard tell that any rich man hath spent vpon these notable bathes, being so profitable for the whole Common-wealth of England one groute these twentie yeares.

He that hath bene in Italie and Germany, and had scene how costly and wellauozedly, the bathes are trimmed, and appointed there in diuers and sundry places, would be ashamed that any stranger which had scene the bathes in foreign lands should looke vpon our Bathes, for he would thinke that the stranger would accuse vs Englishmen of three things, of grossenesse and brutish ignorance, because we cannot trim our Bathes no better: of unkindnesse, because we doe so lightly regard so high and excellent gifts of Almighty God: of heauily filthinesse, because we make no partition between the men and the women, whilst they are in bathing, but suffer them contrary both vnto the law of God and man, to goe together like unreasonable beasts, to the destruction both of body



and foule of very many.

If there be any liberall Duke, Earle, Lord, Knight, Esquire, or other gentle, or no gentle honest man, that will bestow any cost vpon the bettering and amending of these Bathes, I will for my part, because I haue no store of other riches, helpe the matter as farward as I can with my counsell, which is this.

First and before all other things, my counsell is, that ebery Bath haue an hole in the bottome, by the which, the stopple taken out, the Bath should be cleansed and scoured euery foure and twenty houres, at the least once, and that I would aduise to be done at eight a clock in the afternone, that against the morning it might be full of fresh and wholesome water against the time the sicke folke come to it in the morning, and so should they be a great deale sooner healed of their old diseases, and in lesse jeopardie in taking of new, which may easily come vnto a man, if he goe into a Bath. wherein a sicke man, namely if hee be sicke in a smiting or infectiue disease, hath continued.

It were also meete, that euery Bath had a Couering about it, or at the least it should be so builded, that in the time of foule weather it might be couered; Notwithstanding I would least such places should be open, that the Vapors might goe out, that they that haue ill Heads be hurt with the Vapors which are too much holden in. I thinke also that it were necessary that certaine Lotts should be builded right ouer some part of the first or principall Bath, that honest women and other which would not gladly be seene in the Baths, might euer haue (as often as they need, fresh water drawne vnto them) thzough an hole, wherewith they may haue to bathe themselves in Vessels of wood, made for that purpose: Provided with all foresight, that not one drop of the water which they in the Lotts haue occupied, fall in againe into the principall Bath, but be conueyed out by some other conuenient way.

For the byringing of this matter surely to passe, it were best that the Lotts should be so builded, that onely a Bucket might goe downe into the bath, sauing that little portion (whereby



water may be drawne by through, to serue them that are in them, and such a fit place might be deuised to draw water through, that it might serue for halfe a dozen Chambers aboue, or moe. This were also necessary, that in one of the Bathes, should be builded ouer the hottest place that there is, a little house, after the manner of a Scaffold, very nere vnto the Water, after such a manner, that the hote Vapors might strike hote vpon certain places of mans body; For this manner of relieving of the hote vapors, is much better for some kind of Dropsies or Swells, then the water it selfe is, therefore these things is not to be forgotten. This were also necessary, that not onely certayne few rall bathing places should be appointed for women alone, but also that others should be appointed for such persons souerally, as are sicke in smitting, infectious, or horrible diseases.

Farthermore, because Almighty God hath shapen and made Herbs, Stones, Gummes, Mettals, and Medicines, of diuers other things, principally for Man. It is to be thought that his Will is, that the same should sometime serue such Creatures of his, as man cannot well want: wherefore as it is well done, that Herbs and Medicines made of others other things, should be giuen to the Beasts that serue us: so that I thinke it were not amisse, if that we made the Bathes after they haue serued man, for whom they were principally made, serue also to helpe Horses: for performing whereof, I would wish that one or two Bathes in some conuenient place, might be drawne out from one or two of the hottest Bathes, and then would I haue so deuised, that the Horses that haue diseases in the Legs and Joynts, might stand in the Bath almost vnto the belly, and that other that haue other diseases, might stand higher in the water: which thing may easily be brought to passe: if that two holes be made with stopples, the one higher, and the other lower, that a man may let the Horses as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.



I thinke verily, that the Bathe of Bristone within the space of a Moneth, healeth Splents, Spavens, and all Knobs, hard lumps, and swellings, if they be not very old, fretting and foundring farces, or fashions, or all such like diseases that are without. If the Horses by the advice of a cunning Horse-leache, haue giuen them a conuenient drinke befoze they come to the Bathes, and ordaine for them such Emplasters and Powders as are meet for them to use in the Bathing time: but whilst they stand resting themselves out of the Bathe, my aduise is, that they that haue not much money to bestow vpon Horse-leaches, that they lay in good quantity, the Slyme and Grounds of the Bath, vpon the soze places of the Horses, all that time that they are out of the Bath, resting them in the stable, betwene one Bathing time and another. But I would not that the Horse should be exercised in the Bathing time, for that is not my meaning: For I would that a Horse should be as well exercised as a man, and so much more as he is stronger then a Man, except the diseases be in his Feet, and then are they more measurably to be exercised.

And for the Dyet that men should keepe at this Bath of Bathe, hereafter ensueth, with diuers other necessary Rules needfull to be obserued of all those that enter the said Bath.

## CHAP. 11.

**Certaine Rules to be obserued of all them that will enter into any Bath, or drinke the water of any Bathe.**

**T**he Counsell of learned and wise Physicians is, that they should not at any time goe into any Bath, to seeke remedy for any sicknesse, except it be such a one, that almost the learned Physicians despair of the healing of it: If God haue smitten you with any disease, befoze you goe



to any Bath, for the healing of it, call to your remembrance, how often and wherein you haue displeased GOD, and if any of your sinnes come to your remembrance, occupy the same no more, but be earnestly soze for it, and aske GOD mercy for it, intending and promising by his mercy and grace, neuer to fall into the same againe. This Counsell is agreeing with that which is written in the 38. Chapter of Ecclesiasticus; in this manner. My Sonne in the time of thy sicknesse, faile not (but that thou pray to Almighty GOD) for he will helpe thee: Leave off all sinning, and throw out thy straight Bands, and cleanse thy Heart from all sinne, and deale Almes, and then giue place to the Physitian, and let him come vnto thee, as one that God hath sent vnto thee. And a little after he doth plainly declare, that Sicknesse cometh from the punishment of sinne, where he sayth: Hee that will sinne against his Maker, vlesh to fall into the hands of the Physitian. As Christ in the list of John doth also meane, when he said vnto the blind man he had healed, Goe and sinne no more, least worse things chance vnto thee. Howbeit, wee may iudge no man to be a greater sinner then another, because he is oftner sick then common sozt be: for God sendeth vnto good men oftentimes sicknesse, not for the sinnes they haue done more then other men, but to keepe them in good order, that the flesh rebell not against the spirit. For if that many infirmities had beene a sure token that a man were a great sinner, then should Timochie, which had many infirmities and sicknesse, as Paul writeth, beene a very great sinner: but he was not so, therfore that argument is not true.

But whether Sicknesse come for to punish sinne, or to hold a man in good nature and obedience, all Sicknesse cometh of God: Wherefore, for whatsoeber cause it cometh of, be-fore ye aske any helpe of any worldly Physitian, ye must make your Prayers to Almighty GOD, (as the good King Ezechias did,) and if it be met for you to be healed, you shall be healed as he was.

Then after ye haue confessed your selfe vnto Almighty  
GOD



**GOD**, and to such as y<sup>e</sup> haue offended; in the Name of God Aske counsell of some learned Physitian who is sent of God, and not of some selfe made Idoll, who is onely of himselfe: if he can (vnting all the lawfull meanes commonly went to heale such diseases as y<sup>e</sup> are sicke on) and if y<sup>e</sup> feele your grieffe no better, then it shall be high time to goe to the Bathes as to the Hot Anker.

Before y<sup>e</sup> goe to the Bathes, in any wise y<sup>e</sup> must goe to some learned Physitian, and learne of him, by the helpe of the telling, what Complexion you be of, and what Humour or other thing is the cause of your disease, and there after his Counsell, vse such Dyet as shall be most fit for your Complexion and sickness. Let no man enter into any bath before his body be purged or cleansed after the aduice of some learned Physitian, for if any man goe into the bath unpurged, he may fortune neuer come home againe: or if he come home againe, he cometh home most commonly with worse diseases then he brought to the bath with him.

Y<sup>e</sup> may not goe into the bath, the first day that you are come to it, but you must rest a day or two, and then goe into the bathe.

There is no time of the yeare that is moze fit to goe into the most part of all the bathes, then are the Moneths of May and September: but the Spring time is better then any other time is.

The best time of the day is an houre after the rising of the Sunne, or halfe an houre: but before y<sup>e</sup> goe into the bathe, if your disease will suffer you y<sup>e</sup> must walke an houre, or at the least halfe an houre before you goe into the bath.

But you must at no time goe into the bath, except y<sup>e</sup> haue bene at the steele, either by nature or by craft, y<sup>e</sup> may take a Suppositorie, or a Blister, and for a great need Sauerolla suffereth Wils, but he will not suffer that he that is so purged, enter into the bath, for the space of xiiii. houres.



The same also would at the least every Bather should haue a stoule once in three dayes: wherefore if any man be hard of nature, and cannot abide Suppositories and Glitters, he pardoneth the Patient, if he be once purged, or goe to the stoule once in three dayes, which thing scarcely any other writer that I haue read will doe, neither would I counsell to deferre the going to stoule so long, if there be any meanes possible to make a man goe to the stoule, without his great paine.

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

The common time of tarrying in the bath, is commonly allowed to be an houre, or more or lesse, according to the nature both of the Bath, as also of the Patient.

Let no man tarry so long in the Bath that he be faint or weak, but let him come out befoze that time.

Ye must alwaies goe into the bath with an empty stomack, and as long as you are in it, you must neither eate nor drinke saving that for a great need require the contrary.

Some grant that a weake person may eate a little bread steeped in the iuyce of Pomegranats, Barberries, or Rills, or in the Syrups made of thosame.

Some Physitians suffer a man that cannot abide hunger so long, to take ere he goe in, two spoonfulls of raisons well washed oftentimes with two parts of water, one of wine, or so much of delated or watred wine, as much as can be holden in a spoon, or a fewe Munes sodden and steeped in water, or two spoonfulls of crummes of bread, washed oftentimes with water or wine, tempered as I told befoze, or a tosse put into such water: but let no man drinke in the bath, except he be wound in the bath, or bee in danger of sounding, or else ye must all the time that ye be in the bath, abstaine from all meate and drinke.

As long as you are in the bath, you must couer your head well that you take no cold, for it is very perillous to take cold in



in the head in the Bath, as diuers reasons may be laide to proue the same.

When you come out of the Bath, see that yee cover your self well that yee take no cold, and dry off the Water on your bode with warme cloathes, and goe by and by into a warme bed, and sweat there if you can, and wipe off the sweat diligently, and afterwards sleepe, but yee must not drinke any thing untill dinner time, except yee be very faint: then yee may take a little Sugar-candy, or a few Raisins, or any such thing in a small quantity that will slake thirst: for Galen in the 14 De Methodo medendi, commandeth that a man shall not eate nor drinke by and by after the Bathe, untill he hath slept after his bathing.

After that yee haue sweat and slept enough, and be clearly belivered from the heate that you had in the Bathe, and afterwards in the Bed, then may you rest and walke a little, and then goe to dinner; for by measurable walking, the vapours and wind that is come in the Bath is driven away.

If the Patient cannot walke, then let him be rubb quickly, and if he can suffer no rubbing, then at some time it were good to take a Suppositoie, either of rose or of a beete, with a little Salt vpon it, or a Suppositoie of Honey, or a Suppositoie of a Flower de luce, or of salt Bacon, or white Sope.

After all these things, then shall you goe to dinner, but you must neither eate very much good meate, nor any eill meate at all. Therefore you must rise from the Table with some good appetite, so that you could eate more if you would.

The meates that are commonly of all Physicians allowed that wyte of Dyet that belongeth to Bathes, are, Bread of one dayes baking, or two at the most, well leavened, and thoroughly baked, small Birds, and other birds of the fields and mountains that are of easie digestion, but Water-rebantes yee must not touch, Kids flesh, Veale and Mutton, of a Lambe of a yeare old, new laid Eggs, Pheasants, Partridges, Capons, Chickens and young Geese. The meates that are forbidden, are salt Beefe and Bacon, Pigeons, Quails, Pyes, and Pasties, and  
such



such like meates, Cherries, and all such fruits, Garlick, Onions, and all hot spices, and all cold meates, as are the most part of Fishes: howbeit, divers may be well allowed, so they be well dressed.

Milke is not to be allowed much: but if that the Patient be so greedy of it, that in a manner he long for it, then let him take it two houres or thereabout, before he take any other meate, and he must drinke after it.

White wine that is small is allowable, or Wine being delayed with the third or fourth part of sodden water, according to the Complexion of the Patient: Some vse to steepe bread in strong Wine, when as they can get no other Wine.

Beware that in no wise ye drinke any water, and especially cold water, and so should ye forbear from all things that are presently cold, namely, when ye begin first to eat and drinke. Let therefore both your meate and drinke be in such temper, that they be not cold but warme, lest when as ye are hot within by your bathing and sweating, the cold strike suddenly into some principall member and hurt it.

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

If that any man betwene meale times be vexed with thirst, he may not drinke any thing, saving for a great need he take a little Barley water, or Water sodden with the fourth part of the iuyce either of solwe or milde sweet Pomgranates, with a little Sugar: a man may vse for a need, a little Wineger, with Water and Sugar, if he have no disease in the Sinewes, nor in the Joynts.

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

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



of sooty dayes, as Panchenus and Aleardus would, namely, if they come out of the Chauldron.

It were meete that in euery foure and twenty houres the Bath should be letten out, and fresh water receiued into the pit againe, soz so shall you sooner be healed, and better abide with lesse jeopardy, abiding in the Bath.

It is most meete soz them that haue any disease in the head, as a Cathaire oz Rheume, comming of a moyst cause and not very hot. For them that haue Palsies, oz suchlike diseases, that they cause a bucket to be holden ouer their heads, with an hole in it, of the bignesse of a mans little finger, about foure fote aboue their heads, so that by the Ræde oz Pipe made soz the nonce, the water may come downe with great might vpon the mould of the Head: if they haue the Cathaire, and vpon the nape of the necke, if the Patient be sicke of the Palsie, oz any such like disease.

The clay oz grounds of the Bath, is better soz the Droopie then is the water alone: it is also good soz shrunken swelled, and hard places, and soz all old and diseased places, which cannot well be healed with other medicines: The matter is, to lay the grounds vpon the place, and to hold the same against the hote Sonne, oz a warme fire, vntill it be something hard, and then to wash away the foulness of the Clay, with the water of the Bath: this may a man doe as oft as he list. Some Physicians counsell, that betwene the bathings, when a man is twice bathed vpon one day, in the time that the Patient is out of the bath, to vse his plastering with the Clay: but if the person be any thing weake, I counsell not to goe twice into the Bath, but either once, oz else to be content with the plastering of the mudde oz grounds of the Bath.

It were good wisdom for them that cannot tarry long at the Bathes, either soz heate oz soz cold, to take home with them some of the grounds, and there occupie it as is afoze-said.

There are certaine learned men, which reckon that the hote breath oz vapour that riseth vp from the Bathe, is much more



mightier then the water of the bath is, and it is true : therefore it were well that they which have any Dropsie, and especially a Tympanie, should sit ober such a place of the Bath, that they might receiue into the moyst diseased place, the vapour of the bathe, either by an holed stole, or by some other such like manner of thing, well deuised for that purpose.

If any poore man by the heate of the dyynesse of the Bathe cannot sleepe enough, let him eate Lettice, or Parslaine, or the seedes of Poppy, called Chesbowle, in some places of England, or let him eate Sugar and Poppy seed together, let this be done at night. He may also if he cannot get the aforesaid things, seethe Violet leaues and Mallowes, and bathe the bitter most parts with that they are sodden in. These are remedies for poore folke that are not able to haue a Physitian with them to giue them counsell : Let the rich vse such remedies as their Physitians shall counsell them.

If any poore man be vexed with any insufferable thirst, let him take a little Marie and seethe it long, and put a little Sugar vnto it : or let him take the iuyce of Orange, or take a little of it with a little Sugar.

If any poore man catch the Head ache, let him take a little Wormelade if he can get it, or Coriander Comfits : or if he can get none of these, let him take the white of an Egge, and beate it with Vineger and Rosewater, or with the breath of Violets, or Nightshade, or with any of them, and a little Vineger, and lay them in a cloath vnto the temples of his head, and forehead.

If any poore man be burned too much, let him take a Glister made with Mallowes, Wexes, and Violet leaues, or let him seethe Prunes with Barley a good while, and Raisins, putting away the stones, and eate of them or let him vse Suppositoies sometimes, made of rotes, either of Wexes, of Flower de Luce, or of white Sope, or of salt Bacon.

If any man sweate too much, let him vse colder meates than hee vied before, with Vineger or Wersuyce, and let them also  
eate



eate Shæpes-fæte, and Calves-fæte, with Viersuyce or Vineger.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the Bathe, annoynt his kidneyes with some cold Dyntment, as is Infrigidus Galeni: or if you cannot come by that, let him see the Violet leaues, Poppy-heads, Rastins, Licorice and Mallowes together, braine them, and put some Sugar in the bzoath, and dzinke of it a draught before Supper.

If any be troubled with the Rheume which he hath caught in the Bath, let him parch or bzistle at the fire Nigella Romana, and hold it in a cloath to his Nose, and let him set cups or boyling glasses to his shoulders, without any scorching, and let him dzinke sodden water with Barley, and with a little Sugar.

If any man haue any appetite to eate, let him vse the sirrups of Ribbles or Barberies, or the sirrup of vnrype Grapes, or vse Viersuyce or Vineger to prouoke appelite in due measure, and now and then if yee can get it, let him take a little Marma-lade, or of the sirrup of Mynts, or Mozmewood Romane. (These haue I wyitten for poore folke.) Those that are rich, by the aduice of the Physitians, may haue other Remedies enough against the soze-named accidents, that chance in the time of their bathing.

If thou be rid of thy disease by thy bathing, offer vnto Christ in thy pure members, such offering of Thankesgiving, as thou mayest spare, and giue him hearty thanks, both in word, minde and deed, and sinne no moze, but walke in all kindnesse of life and honesty, as farre as thou shalt be able to doe, as long as thou shalt liue hereafter.

But if thou be not healed the first time, be patient, and liue vertuously till the next bathing time, and then if it be to the glory of God, and for thee most profitable, thou shalt the next bathing time be healed by the grace of God, of whom commeth all health both of body and soule.

Some if they be not healed whilst they be in the bathing,



cry out both vpon the Bath, which healeth many other of the same Diseases that they are sicke of, and of the Physitian also that counsellled them to goe to the Bath, such men must learne, that they must not appoint God a time to heale them by the Bathe, and that when as the Bath hath dyed vp, and washeth vp by Sweating, and subtill throught blowing the euill matter of the disease, that it is one dayes worke or two, to make good humours to occupie the place of such euill humours as haue bene in them befoze. Therefore let such be patient, and for the space of a Moneth keepe the same dyet that they kept at the Bath, and if God will they shall haue their desire, but not only these, but all others that are healed for a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be possible also from the vse of all Women

When as you goe homewards, make but small Iourneyes, and beware of surfetting and of colde, and when you are at home, vse measurable Exercise daily, and honest mirth and pastime, with honest company, and beware of too much study or carelesnesse.

Thanks be to God for all his Gifts.







A Briefe Treatise of Vrines, as well of  
Mans Vrines as of Womans, to judge by  
the Colour which betokeneth Health, and  
*which betokeneth Weaknesse, and  
also Death.*

PART. VI.

**I**t is shewed, that in the soze parts of the Body dwelleth Sicknesse and Health: That is, in the Wombe, in the Head, in the Liver, and in the Bladder, in what manner thou mayst know their properties, and thereof thou mayest learne.

When Bubbles doe swim on the top of Urine, they proceed of windy matter included in viscous humidity, and signifie rawnesse and indigestion in the Head, Belly, Sides, Kernes, and parts thereabouts, for in these especially, humours are multiplied and doe ascend to make paine in the Head.

Resident Bubbles doth signifie ventositie in the Body, or else a Sicknesse that hath continued long and will continue, unlesse remedy be found; but Bubbles not Resident but doth bzeake quickly, signifieth Debility or Weaknesse.

Bubbles cleaving to the Urinall, signifieth the body to be repleat



pleat with ebill humours.

Bubbles doth also signifie the Stone in the Keynes of the Backe.

A Circle which is greene of colour of Urine, doth signifie wavering in the Head, and burning in the stomacke. This colour in a Feaver doth signifie paine in the Head, coming of Choller. And if it continue it will cause an Impostume, the which will ingender the Frenzie.

A blacke circle in Urine, signifieth mortification.

If any filthy matter doe appeare in the Urine, it cometh from the Lungs and sometimes from the Liber, and it may come from breaking of some Impostume, but for the most part it cometh from the Ulcers of the Bladder or the Keynes, or from the passages of the Urine, then the Urine is troubled in the bottome and stinketh, he hath a paine in his lower part and especially in the parts aforesaid, when he maketh water, and chiefly in the end of the yard, and commonly there is with this the Strangurie which is hardly to be cured, unlesse it be in the beginning.

If it come from the Keynes, there is paine in the Loynes, the Backe and the Flanke.

If from the Liber, the paine is onely in the right side.

If in the Lungs, the paine is from the Breast with a cough and the breath stinketh.

If from the Bladder, the paine is about the Thare.

If a mans Urine be white at morning, and red before meate, and white after meate, he is whole: and if it be fat and thicke it is not good. And if the Urine be meanly thicke, it is not good to like: and if it be thicke as spicke, it betokeneth Head ache.

Urine that is two dayes red, and at the tenth day white, betokeneth very good health.

Urine that is fat, white, and moyst, betokeneth the Fever Quartaine.

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

A. A.



A little Urine all Fleſhie, betokeneth of the Reynes : who piſſeth Blood without ſickneſſe, hee hath ſome Veyne broken in his Reynes.

Urine that is ponderous, betokeneth that the bladder is hurt.

Urine that is bloody in ſickneſſe, betokeneth great evil in the Body, and namely in the bladder.

Urine that falleth by drops, aboue, as it were great boules, betokeneth great ſickneſſe and long.

If white grabell doth iſſue forth with Urine, it doth ſignifie that the Patient hath or ſhall haue the Stone ingendred in the Bladder, and there is paine about thoſe parts.

If the grabell be red, the Stone is ingendred in the Reynes of the Backe and Kidneyes, and there is great paine in the ſmall of the Backe.

If the grabell be blacke, it is ingendred of a Melancholly Humour.

Note, that if the grabell goe away, and the Patient find no eaſe, it ſheweth that the Stone is confirmed. Alſo know ye, that if the grabell goe away, and the paine goe away like wiſe, it ſignifieth that the Stone is broken and wydeth away.

Womens Urine that is cleare and ſhyning in the Urinall like ſilver, if ſhe caſt off, and if ſhe haue no talent to meate, it betokeneth ſhe is with Child.

Womens Urine that is ſtrong and white with ſtinking, betokeneth ſickneſſe in the Reynes, in her ſecret Receipth, in her chambers full of evil humours, and of ſickneſſe of her ſelfe.

Womens Urine that is bloody and cleare as water vnder, betokeneth Head-ache.

Womens Urine that is like to Gold cleare and mighty, betokeneth that ſhe hath liſt to man.

Womens Urine that hath colour of ſtable cleaſing, betokeneth her to haue the Fever Quartaine, and ſhe to dye the third day.

Womens Urine that appeareth as colour of Leade, if ſhe be with Child, betokeneth that it is dead within her.



Hereafter followeth all the Vrines that betokeneth  
Death, as well the Vrine of Man as of Woman.

**I**f a hot Ares, one part red, another blacke, another greene,  
another blew, betokeneth Death.

Urine in hot ares, blacke, and little in quantity, betokeneth  
Death.

Urine coloured all ower as Leade, betokeneth the prolong-  
ing of death.

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

Urine that in substance habing Flotting about (as it were a  
darke) Sky signifieth death.

Urine darkly thynning, and darke with a blacke Skin within,  
betokeneth a prolonging of death.

Urine that is the colour of water, if it haue a darke Sky in an  
Ares, it betokeneth death.

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

Urine blacke and thicke, and if the sicke loath when he goeth  
to the Pott, and when he speaketh overtwart, or that he vn-  
derstandeth not aright, and these sickneses goeth not from him,  
it betokeneth death.

Here





Hereafter followeth sundry VVaters  
and Medicines, meete for Physicke, and  
Chyrurgerie, As also Oyntments  
and Plaisters.

## PART. VII.



Man may governe himselfe, at foure  
times in the Yeare, so that hee shall  
have no need of Letchcraft, as thus:  
Ver, beginneth the Eight Ides of  
March, and endeth the Eight Ides of  
May, at what time waxeth the good  
sweet iuyce of Sanguine through good  
meates and drinckes, and good labours.

Summer doth begin the Eight Ides of  
May, and endeth the Eight Ides of Iune, at which time begin-  
neth the bitter iuyce of Choller, then vse cold meates, and  
drinckes, and forbeare women.

Autumne Harbest, beginneth the Eight Ides of Iune, and  
endeth the Eight Ides of November, at which time waxeth  
Melancholy, then be purged by a medicine Laxative, and after-  
ward vse light and digestible meates and drinckes, such as en-  
crease Sanguine.



Hiemps Winter, beginneth the Eight Ides of November, and endeth the Eight Ides of March, at which time waxeth fleagme, through weakenesse of humours, and corruption of Ayre, then the poise beginneth to grow, then heate is in the bey then is pycking in the sides, then vse hot meate and drinckes, as Pepper, Ginger, and wash not thy head.

Letchcraft is Chirurgery, to heale man of all manner of sicknesse, and to keepe him whole, so farre as craft may. Letchcraft is in two manners, that is both Physicke and Chirurgery.

Letchcraft and Chirurgery each of them hath two parts, viz. Theozike and Practique. Theozike to know and practise to worke, the ground of Theozique. Theozike is to know the Elements, and humours that cometh of them, which is for mans health or against it: Letchcraft teaches vs causes, effects, and signes, signes to know the causes and effects: and therefore I treat of signes, and many signes both belong to Physicke and Chirurgery, as Crisles, Uzine, Pounces, Uomits, Sege, and other.

Chirurgery is in Woundes, Impostumes, and Algebro, and Chirurgery holdeth foure parts, viz. Wounds and Impostumes, Algebra and Anthonce. Antidotary is the first: which is a kind of Salues against all kind of Sores that belongeth to Chyrurgery: Algebra is broken bones, and bones out of ioynt: Antidotary of Chirurgery is in Waters, Powders, Oyles, Oynments, and Emplastres most principall, some must be reperfusive, some Polescatue, some Maturative, some generative, and some Corosive: Anatomy is to know the Body of man, thorow out, and all his members, with in and without, two members hath every manner of man, viz. principall, and officiall, and foure principall every man hath, viz. Braine, and heart, Liver, and Stones, the Braine hath the head and necke: the heart hath the Lungs, Breast, and Midriffe: the Liver hath the stomacke and other members downe to the Reynes, as Guts, Gaule, and the Kelle Mepne, and Milt, the Milt vpon the left side, and the Gaule vpon the Liver: the Stones hath  
Kaines,



Kidnes, Bladders, and other Viscities: and these are the foure principall members: Brain, Heart, Liver, and Stones, and without Brain, Heart and Liver, no man may live: and without Stones may no man engender, three things in the Stones is cause of engendring; Heat, Wind, and Humors: Heat cometh from the Liver, Spirit from the Heart, and Humors from the Braines, that man is made of, if any of these foure be faulty, that man may not as hee should kindly engender: These five vertues are rooted in the Liver; viz. Attractiue, Digestiue, Demulsiue, Expulsiue, Retentiue, and a Stimulatiue, that is in the English, drawing, and breaking out, putting, holding, and liking: For first, Nature draweth in that which it needeth to live by, and then all so breaketh it, and then departeth the good from the bad, and holdeth to it the good, and then draweth the good to all the members of the Body: Officiall members be those, that haue certaine Offices in mans body, where euer they be, as the Eye to see, the Ear to heare, the Hand to touch, the Mouth to speake, the Feet to goe, and many such other. Also such are called members as brancheth from the principall to the officiall, as the Arme, or Legge, that rooteth in the principall and brancheth to the officialls: and so Nerues, Artiers, Veynes, Lymaments, Cords, Bones, Mannicles, and Cristles, Flesh and Skinne to teach them their Office: But Nerues, Veynes, and Artiers be most needfull for they be Velles and Routes of all other Nerues coming from the Brain, and Artiers from the Heart, and Veynes from the Liver into all the body: Nerues giueth to the Body feeling, and moouing, and Artiers leading, and Veynes encreasing. A Veine hath but one Tunacle, and an Artier hath two, in the one runneth blood, and in the other spirits, and all beating Veynes be Artiers, the which I call Pulses, and all other be simple Veynes, and all such members saving Flesh alone are melancholious, and their nature is Sperme, but flesh is Sanguine, and therefore it may be sodored be it neuer so much cut, but the other said members because their matter is Sperme, may neuer be sodored if



they bee much cut. And thus much at this time I say of Anatomy.

And now will I speake of Wounds, which is the second part of Chirurgery, one of these foure intentions hath every Chirurghion. The first is, to containe that, that is evill, loosed: The second is, to lose that, that is evill contained: The third is, to take away that, that is too much: The fourth is, to increase that, that is too little. In these foure entents standeth all Chirurgery. The first is in Wounds, the second is Impostumes, the third and fourth Algebra holdeth: Wounds be in many manners Simple, and Compound: Simple in the flesh alone, and compound in seven manners. Where the six things that letteth a wound not lightly to heale, viz. Impostumes discredited, hollownesse, or bitten by a venemous Beast, and these letteth a Chirurghion soone to heale a wound, and if a Sine be cut or pricked, or wound to the Bone, or if the wound bee hollow, or else discredited with a Fever, or bruised, or made by venemous Beasts, then mayest thou not as thou wouldest close by a wound, and if a wound lacke all these seven things, then it is simple.

Medicine is Letchcraft, both Physicke and Chirurgery, to helpe and to keepe mans body, as craft and nature may, and every one of them hath first his Theoricke, perfectly to know and after wards his Practique, cunningly to worke: the grounds of both his Qualities, Elements, and Humors, and signes most needfull both of Urine and Pulses.

#### The Nine Tastes.

**S**alt, Sharpe, and Bitter: Solwer, Savory, and Cager: Sweet, Malloweth, and Fatty: Thre of them bee of Heat, thre of Cold, and the last thre be of temperature. A cut chafeth, heateth, and slepeth: Temperature delighteth, Lycopse, Aunis, Ginger, Moyme wood, and Sugar: these bee Ensamples: a cut raweth, heateth, and slepeth, and Nature there againe repeateth,



peth, and twineth, and putteth out : make your Medicine such, that for one putting out, double twining, and foure riping. Melancholy is dry and cold, slower, and earthly coloured, his Urine is thinne and discoloured, his Pulse is straight, and short in digestion, and full stomacke, loathsome, and slower belching, swelling wombe, and sides, heavy dead, and sluggish limbes, and Melancholious Urine cometh of a young wench that faileth her flowers, or haue them not as shee ought to haue. Fleame, cold and moist, white, and weake in colours, his Urine is discoloured and thicke, his Pulse is short and broad, raw stomacke, and full, loathsome, and vn lusty, watry mouth, much spitting, heavy head, and sluggish, and slombry, and cold hands and feete, and namely in the Night : Sanguine is moist, and hot, sweet, and ruddy coloured, alway his Body is full of heate, namely in the Veynes, and they bee swelling, and of face he is ruddy, and in sleepe bee seemeth fiery : Medicine for him is bloud let vpon the Currall or Liber Veyne, and simple dyet, as Tylson, Water, Grewell, and slower bread. Choller is hot, and dry, yelloy, Greene and bitter, his Urine is discoloured, and thinne, his Pulse is long and straight, much watch, heavy head-ache, and thirst, bitter mouth, and dry singeing eares, and much gnawing in the Wombe, and other while costiffenesse, and burned Sege, and vomit, both yelloy and Greene, as is that colour.

Each Humour may cause a Fever or an Impossumme, and then the Urine is more coloured and the liquor thinner : and euer as that sicknesse desiet, the Urine waxeth thicker, and the colour lower, till it come to Cytrin or subzule.

Melancholy causeth a Quartaine, and Fleame a Quotidian, Siner and Causon haue euer Continuewes, the other three may be so, and other while Interpolate, continue euer holdeth on, and Interpolate resteth other while ; continue is with the Veynes, and Interpolate is without the Veynes, both two wayes may bee simple and also compound, simple of one matter, and one place, or compound of diuers places,



The Tertians of these Fevers be such, as the same humors be of, and also Urine and Pulse: All saving they be stronger in Fevers and Impostumes then they be without, and therefore their Medicine must be more discret, but generally Dyet thus: Sower bread, and Water grewell, and Tylon, and fleyed fish and Wine, and Almonds milke, and all white meate saving whay, generall digestiue in Summer, and in hot time as in Dydia, and generall digestiue in Winter, and all cold time as Dyceinele: And generall expulsiue is, de succarofarum, a rut with Turbit, and Stramony, ana. Scruple two, and generall doemitary is Insquismany, and double riedled with Populions and soment him with Rose, ana. double Sugar flake: th thirst.

#### Signes of Sicknesse by Egestion.

**I**f the meate come from a man in manner as hee did eate it, the Stomacke is weake, and the Bowels be lubricated, and it is an evill signe.

If the Egestion looke like Earth, it is a signe of death.

If the Egestion doe not stinke, it is an evill signe.

If the Egestion doe looke like lead, it is an evill signe.

If the Egestion be blacke as Inke, it is an evill signe.

If the Egestion be blacke, and looke like Shermes trickles, there is aboundance of adust Choller, and paine in the Splene.

If the Egestion be yelow, and no Saffron eaten before, the body is repleat with Choller and Cyzen water.

If the Egestion haue straines of blond, there is impediment in the Liver and the Bowels.

If the Egestion be bloudish, there is ulceration in the Guts.

If the Egestion looke like sheding of Guts, beware then of an extreame fluxe and debility of the Body.

If a man be too Laxative it is not good, for in such persons



can be no strength but much weaknesse.

If a man be costive and cannot haue a naturall gestion once a day, he cannot be long without Sicknesse.

### Signes of Life or Death by the Pulses.

**S**igmos is named the Pulses, and there be twelue Pulses the which doe take their Originall at the Vitall spirits: Thre of which belong to the Heart, the one is vnder the left Pap, the other two doe lye in the Arzests of the armes Directly against the Elbombs.

The Brazue hath respect to seauen Pulses. foure be principall, and thre be Minors, the foure principall are thus situate, in the Temples two, and one going vnder the Bone called the right Farkle, and the other doth lye in the corner of the right side of the Nose, one of the thre Minor Pulses in the corner of the left side of the Nose: And the other two lye vpon the Mandibles of the two Jawes, the Liber hath respect to the two Pulses which lye vpon the Feet.

By these Pulses, expert Physitions and Chyrurgions by their knocking and clapping, doe iudge what principall member is diseased or whether the Patient be in danger.

If any of the principall pulses doe not beate truly, keeping an equall course as the minute of a clocke, then there is no perill in the Patient so be it they keepe a true course; or pulse without any pause or stopping; which is to say, if the Pulse giue five knockes and cease at the sixth knocke: or else seuen and pause at eight, or else knocke tenne and leape ouer the eleuenth, and begin at the twelfth, the Patient is in perill, else not; for it is not in the agillty, as too swift or fardle beating of the Pulse, but in the pausing of the same contrary to its course, that the Patient is in perill.

In such causes let the Physitian be circumspect, and careful, for Sincopies in the Patient, let him sit vpright in his Bed with Pillowes, and let one sit at his backe to giue him



Drinke and let the Patient smell to Amber græte or Rosewater and Vinegar, or else rub the Pulse with Aqua Vita.

Also, when you touch the Pulse, marke vnder which finger it strikes most strongest, as thus; If the Pulse vnder the little finger be feeble and weake, and vnder the rest more weake, it is a token of Death: But contrariwise, if vnder the little finger strong, and vnder ebery finger stronger, it is a good signe.

Also, if the feele the Pulse vnder the seze finger vntill the eleventh stroke and it faile in it is a good signe, but if he beate himself and vnderly an evill.



## OF WATERS.

Here followeth nine precious Waters, and first to make Water of Philosophers.

### PART. VIII.

**T**ake Slope, Pennyrtall, Abence, Century, and breake them in a Morter, and put them vnder the cap of a Stillatorie, and distill them, and that water hath many vertues which may be proved by assaies. Take Wimpernell, Rew, Valerian, Hedwall, Aloes, and of the Stone called Lapis Calumniaris, and breake them, and lay them in the water of Philosophers, and let them be boyled together, vntill the thirs part be wasted of the said Waters, and after the said water shall be strained thro a linnen cloth, and then close all in a Viall of glasse,



glatte, nine dayes. This is a pꛛecious water to drinke foure dayes together with a fasting stomacke, for him that hath the falling sicknesse, and let him be fasting sixe houres after, and this Medicine is in our iudgement the truest medicine against all manner of Goutes, and against Palsies, as long as it is not dead in the limbes or member of a man. Item, this water drunke in the morning, is most helping to Wounds festered, so that it be washed therewith. Item, this water drunke fasting, will destroy all manner of Fevers or Aches, of what manner soever they come to a man. And trust to this Medicine verily, for it is the best Water for these diseases aforesaid that may be, as pꛛooved by the Philosophers, for it is one of the nine Waters,

The second Water is called *Petalis*, & *aqua Dulcedimus Oculorum*, and it is made in this manner as hereafter followeth.

**T**Ake Egrimony, Saturion, Celendine, and the stone called Lapis Calumniaris, and beate it all to powder, and Tully, and then put them vnder the Cap of the Stillatoze, and distill thereof water by an easie fire, and this water hath many vertues in it; for be the Eyes neber so sore, they shall be cured and healed with this water. Item, this water drunke with a fasting stomacke, destroyeth all manner of Venome or poyson, eaten and drunke, and causeth it to be cast out of the mouth. Item, this water quencheth the holly fire, so that there be linnen cloathes wet therein, and layd on the sore, but you must also note, that this water in fire is of blacke disposition.

To make Aqua Vitæ.

**T**Ake Hops, Rosemary, Violet, Herben, Bitony, Hearbe-John, Pouseare, Planten, Abence, Sage, and Fetherfoy, of each a handfull, and wash them, and put them in a Gallon of white



white Wine, and so let it stand all night cleane covered, and then on the morrow distill it, and keepe the water well. This water is good for the Aggrin in the Head, and for the Impostume in the head, and for the Dropsie in the Head, and for the Fever in the head, and for all manner of Aches and sicknesse in the Head.

To make Aqua Magistralis.

**T**Ake the rootes of Pyonie, the rootes of Turpentine, the crops of Fennell, of Grimonie, Honyfucle, Celondine, Rewe, Chickweed, Pimpernell, Whilippendula, the tender leaues of the Vine, Cuscase, Sowthistle, Redroses, Strawberry leaues, and Werben, of each alike quantity, and bray them in a Morter, and put therein good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a Man-child, and as much Urine of a manchild of a yeare old, and as much pured Honey, and put them all together, and let them stand thre dayes so, and then distill as ye will in a Stillatorie, and keepe well this water in a Glasse vessel, that no Ayre come thereto, and if you will occupie this water, wash thine eyes therewith, and vse it, and if euer man be holpen of the disease of Eyes, this will helpe him in short time.

A precious Water for Eyes that seeme faire, and yet be blind.

**T**Ake Smalledge, red Fennell, Rewe, Werben, Byttony, Grimony, Sinckfoile, Cuscase, Sage, Pimpernell, and Selondine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a baste Pan and powder of Tutte, of Pepper, of Ceruse, and a pinte of white wine, and put it to the Hearbs, and two or thre spoonefuls of Honey, and seven spoonefuls of the Man-child, and temper them together,



gether, and boyle them ouer the fire a little, and straine it through a cloth, and put it into a Glasse, and stop it well, till you will occupie it, and when you will vse it, put it into thine eyes with a Feather; and if it waxe thicke, temper it with white wine, and then vse it often.

A Water that will make one to see, that did never see.

**T**ake Rosemary, Smalledge, Rewe, Merben, Mather, Estrase, Endiue, Houselæke, Fulwort, red Fennell, Selandine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a night, and then distill them in a Stillatoze, the first water will be like Gold, the second like Silver, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vita.

**T**ake Nutmegs, Gallingale, Spikenard of Spaine, of each two penny worth, and of Cloues, Graines, Ginger, of each one penny worth, two penny worth of Annys, take and bray them all in a brasle Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Slope, Sauery puliall, royall puliall of the Mountaine, Sothernwood, Horehound, Wormewood, Egrimonie, Bettonie, Iup leaues, of each a like handfull, and two penny worth of Quibebes, and bruse all these in a Morter, and then take three Gallons of good red Wine, and put it into a brazen pot, and then put the Spices and Hearbes therein, and set the Stillatoze aboue, and close it well, and take faire Paste, and put it about the brinckes hard with thy hand, and make it cleane well and sadly thereto, and when it doth begin to waxe hot, put cold water aboue in the Stillatoze, and when it doth waxe hote, let the water runne out at the Conduite, and put in new cold water, and so doe as oft



## A Treasure for English Men.

as yee shall thinke good, but looke that the fire be not too great, for if it be, then will the water come vp, and if there come vp smoke of the Stillatoze with the Water, then is the fire too much, and if it be not, then it is well tempered.

### The vertue of the third Water.

**T**Ake Mustard seed, Pimpernell, Crowfoot, and the clove of Masticke, and all these well bzulsed, and medled together, with the blood of a Goate, and put thereto good Alleger a little, and so let them stand thre dayes, and then put them vnder the cap of a Stillatoze, and still it, and this water will helpe a man of the Stone if he drinke thereof: and if he drinke thereof euery day fasting, the stone shall voyd from him as it were sand. Item, this water drunke fasting maketh good blood, good colour both in man and woman. Item, this Water drunke with Castoze, destroyeth all manner of palse, if it be not dead, in the Sineswes or members. Item, it will heale a scald head, and make the haire to grow, if it be washt therewith. Item, if a man be scalded wash him with this water, and in 9. dayes he shall be whole, and of all other Medicines it comforteth best the Sineswes for the Palse.

### The vertue of the fourth Water.

**T**Ake young Pigeons, and make them in powder, and medle them well with Castoze in powder, and a little Aysell, and lay it vnder the Cap of the Stillatoze, and distill water thereof, this water drunke with a fasting stomach, helpeth the Frensie and the Lyske, within 9. dayes it will make them whole. Item, this water drunke fasting, is a good true medicine against the falling Cull, if the Sicke haue had it but few yeares, it shall helpe it on warrantise: giue it him to drinke thre dayes in the morning fasting, as is aforesaid, and he shall be whole by Gods grace, of what manner of kinds soeber it come.



come. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleanseth the wombe, the stomacke, and the breast of all enils that is congealed within them and comforteth all the veynes, and draweth the roote of the palsie out of the sinewes, and out of the joynts and nourisheth nature in him. Item, if a man or woman befoze called by a sinew or joynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feber, but take heed that no woman with child drinke of this Water. Item, this water drunke with Slope, putteth away all sores from the heart, and causeth man or woman well to slepe, well to digest his meate, well to make water, and well to doe his sege. Item, if a man well wash himselfe with this Water, it will draw away the haire from any place of man, and destroy it, that it shall not grow there any more on wantonise.

The vertue of the fift Water called *Aqua Lasta*.

**T**Ake Slope, Gladiol, Adence, Soothern wood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water drunke in a morning fasting, is good against all manner of Fevers both of cold. Item, this water being drunke fasting, is the best medicine against the fluxe of the wombe, and cleanseth the belly of all ill humours, and keepeth a man in health, and helpeth the Palsie, but it must be drunke fasting, and as hot as may be suffered.

To make the sixt water called *Dealbantium*.

**T**Ake Spolewarpes and wash them in a powder with Whiting Stone, and take the Juice of Helondine, and so let them stand certaine dayes. & after lay it in a Stillatorie, & still water of water of it, this water will make any black beast white, that is washed therewith nine times in nine dayes, or any place in him



him, that a man will haue white: Also this water medled with Maye and Aloes, it healeth all manner of Gouts, if the Patient be annointed therewith. Also this water helpeth the sicknesse called Noli me tangere, but a plaister thereof must be laide to the soze. Also it helpeth a man of the Strangle, if a plaister thereof be laid to the soze. Item, it healeth scald Heads, if they apply a plaister thereof to the soze. Item, a plaister thereof healeth burning with fire. Item, this with Lapis Calumniaris, helpeth perfectly a sicknesse called the Wolfe, but the plaister must be changed two times in a day, but let no man nor woman drinke any of this Water.

The seuenth Water called *Aqua Consuetiva*.

**T**Ake Wimpernell, and stampe it in a Morter, and lay it in a Stillatoze, and still water thereof. Item, this Water washeth away all Wounds in a mans body. Item, this water drunke fasting with Ginger, is a good Medicine against the Tyficke, and will cleanse the Brest from all euill Humours.

The eight Water called *Aqua Hyplaciam*,  
the double Water.

**T**Ake Mustard-seed, Pepper, and Sinamon, of each a like, and beate them in a Morter, and put thereto Aqua Consuetudo, and lay them vnder the Cap of the Stillatoze, and distill Water thereof, and these be the vertues thereof, and if it be drunke fasting it is the best Medicine against the Tyficke, and all diseases of the brest, and it must be drunke in the morning cold, and at Evening hot as yee may suffer it, and it will make him to sleepe and haue good rest. Item, this water being drunke with Castore is good against the Sicknesse called Epilencia, viz. the Morbus Caducus. Item, this water being drunke fasting, comfirteth all the members that be stricken with



with the Pulse, and comforteth the sinewes of the Head and the braine.

Water of Pimpernell, the ninth water.

**T**ake the seed of Pimpernell, and put it in red wine, and then after put it in the Sunne, and then breake it in a Morter, and then presse out the Oyle through a cleane cloth, this water or oyle being drunke fasting, healeth a man of the sand or gravell in the bladder, for it will breake the Stone within him. Item, this water being drunke, susteineth and lighteneth all the members of man of what disease soever he be grieved with.

To make water of Sage, the tenth Water.

**T**ake Sage, and Polyp, of each a like quantity, and breake them in a morter, and put them in a Stillatorie, and distill water thereof, this Water drunke fasting, eateth away all manner of sicknesse. Item, this water sodden with Castorey and drunke fasting, of all Medicines in the world, it prolongeth most a mans life. Item, if a man be soze called, doe this nine dayes, and he shall be whole, but it must be taken with warme water. Item, this water being drunke fasting, draweth away all evill in the stomacke or wombe. Item, it is good against the Scabbies, and causeth a man to have good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of evill in a man within three dayes, if the Patient be in any wise curable.

The making of Waters, and first of Greene Waters.

**T**ake white Wine a pinte, the waters of Roses, and Plantain, of each sixe ounces, Oypiment one ounce, Verdigrease halfe an ounce, &c.



## Another Greene Water.

**T**ake the waters of Honey-suckles, Plantain, and Roses, of each halfe a pinte, Dylmont, Allome, Ceruse, and Verdigrease, of each two ozams, white Wine, Iuyce of Plantain, of each halfe an ounce, and it is done.

## Waters for old Ulcers.

**T**ake white Wine, and running Water of each a pinte, Frankensence, and Allome, of each one ounce, Decoded in Balmain for three houres space, and it is done.

A good Drinke for the *Gummorium Passia*.

**T**ake Bursa Pastoris, Plantain, of each two handfuls, take the Iuyce thereof in a pinte of good Ale, and drinke it three times in a day, for three dayes.

## A water for old Vlcers in the Armes.

**T**ake Smiths water a quart, burnt Allome one pound, Sal armoniac one ounce, Galls two ounces, Tartary, Coppe-  
ras, of each one ounce, distill all these with fyres, and so keepe the water to your vse.

## A Water for a Canker.

**T**ake Bugle, Fennell, and Rosa Solis, of each a like, and take as much in quantity of Honey-suckle flowers, as also all the other hearbes, and let them be cleane picked and so distilled in a Stillatorse, and so keepe it close, for it is a pfectious water.



## A Femitorie Water.

**I**t is to be drunke in the Morning, at Noone, and at night, it is much worth against Dropsies, and Sweating sicknesse, it purgeth Fleame and Choller, and Melancholy, and it bringeth forth beate, and dry Sicknesse, and it is good for the paine of the Head, to wash it and drinke it.

## A Water of Rosemarie.

**I**t hath more vertues in it then a man can tell, one is if a man haue an Arrow or Iron within him, wet a tent and put into the wound, and drinke the same water, and it shall aboide out, and it helpeth all Wounds inward and outward, the Cancer, the Fester, and it killeth the Wormes in man or Child, and all manner of Impossures inward and outward, it helpeth the Tyficke, and Fluxe white or bloody, it is a great helpe for a woman with Child to drinke thereof, it maketh cleare the Face, or any where it y<sup>e</sup> wash it therewith.

## Water of Verven.

**I**f it be distilled in the later end of May, it hath vertue to spring Choller, and to heale Wounds, and to cleare the Eyesight, it is a principall thing to compound Medicines.

## A Locion for a sore Mouth.

**Y**ou must take of Honey-suckle-water halfe a pinte, Plantain and Rose-water, of each foure ounces, Honey of Roses two ounces, Aloes one ounce, white Copperas and Vineger, of each halfe an ounce.



## A Water for a sore mouth.

**T**Ake Lapis Calaminaris beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemary, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemary, and put it into the white Wine, and so it is done.

## A compound Water.

**T**Ake first Pimpernell, Rew, Valerian or Sedwall, Aloes-  
lips cap, and breake them, and lay them in this said water  
following: Take Flop, Pelyall, R pall, Anylaedes and Cen-  
toze, and beate them in a mortar, and after put them in a  
Stillatoze and distill water of them, which is vertuous: and  
let them boyle together, and after that straine them that the  
water may goe from them, and close this water in Vials of  
glasse, by the space of nine dayes, and giue to him that hath the  
falling euill, four dayes, fasting sixe houres: and this is the  
truest medicine for this Disease that wee can finde, except the  
mercy of God; and this Water drinkeing is good for the Palsie,  
if it be drunke fasting: also it is good for all Colicues likewise,  
in the time that they be mortified in the members and limbs  
of a man: it is very helping to Wounds that are festered, if  
they be washed therewith, it destroyeth all manner of Fevers.

## Behly Water.

**T**Ake Water a pottle, Sugar, Candy foure ounces, let them  
sethe: then put in foure ounces of Herdigrease in fine pow-  
der, and let it sethe.

A good Barley water for all Diseases of the  
Lungs, or Lights.

**T**Ake halfe a pound of faire Barley, a gallon of Water, halfe  
an ounce of Licorice, Fennell seed, Violets, and Parsly-seed,  
of



of each a quarter of an ounce : red Roses a quarter of an ounce :  
 Dye Hyssop and Sage, of each a penny weight, five leaues of  
 Harts tongue, a quarter of an ounce of Figges and Raylins :  
 Soethe all these in a new pot of cold Water, and then straine  
 them cleare from it and drinke it : the same cooleth the Liver,  
 and all the members : drieth away all euill heate, slaketh  
 thirst, causeth to cast out much, purgeth the Lights and Spléene,  
 the Kidneyes and Bladder, and causeth to make water well :  
 and especially, it is good for all Agues that come of heate.

A good Drinke for the Poxe.

**T**ake Selendine and English Saffron, the weight of a  
 halfe penny, and a farthing worth of Graines, a quart of long  
 Pepper, a penny weight of Mace and Stale Ale, stampe your  
 hearbe, and pound your Saffron, and mingle them together,  
 and then drinke it.

Doctor Stevens Water.

**T**ake a Gallon of Gascoigne wine, then take Ginger, Ga-  
 llingall, Cammomill, Cynamon, Nutmegs, Graines,  
 Cloues, Mace, Anniseeds, Carraway seed, of every of them a  
 dram, then take Sage, Mynts, red Roses, Tyme, Bellitory  
 of the wall, wild Marjoram, Rosemary, Penny-mountaine,  
 otherwise wilde Tyme, Cammomill, Lavender, of every of  
 them a handfull, then beate the Spices small, and bruis the  
 hearbes, and put all into the Wine and let it stand 12. houres,  
 stirring it diuers times, then distill it in a Limbeck, and keepe  
 the first pinte of the water, for it is the best, and then will come  
 a second water, which is not so good as the first.

The vertues of this Water be these, it comforteth the spirits,  
 and preserveth the youth of a man, and helpeth the forward dis-  
 eases comming of cold, against the taking of the Palse : it cu-  
 reth the contraction of Sinewes, and helpeth the conception of



Women that be barren: it killeth the wormes in the belly: it helpeth cold Goutes: it helpeth the Tooth ach: it comforteth the stomack very much: it cureth the cold Dropsie: it helpeth the Stone in the Bladder, and the reines in the back: it cureth the Canker: it helpeth shortly a sinking breath, and whosoever vseth this said Water, it shall preserve him long. Take but one spoonfull of it once in seaven dayes, for it is very hot in operation: it preserved Doctor Steven very long, who lived a hundred yeares lacking but two, and tenne of them he lived bed-ridden.

A very good drinke for the Cough.

**T**ake a quart of white Wyne, and boyle it with Myrrour, Anniseeds, and Sugar-candy, of each a like quantity, putting therein tenne Figs of the best, till it be halfe consumed, and so preserve thereof to drinke Evening and morning three or foure spoonfulls warmed.

A restorative made of the Herbe *Rosa Solis*, with other things, and gather it in June or Iuly.

**T**his herbe *Rosa Solis*, groweth in Marsh ground, and in no other place, and it is of a hoary colour, and groweth very lowe, and flat to the ground, and it hath a meane long stalke growing in the midst of it, and seaven branches springeth out of the roote round about the stalke with leaves coloured, and of a meane length and breadth, and in no wise when this Hearbe should be gathered, touch not the Hearbe it selfe with your hands, for then the vertue thereof is gone, yee must gather and plucke it out of the ground by the stalke, yee must lay it in a cleane basket, the Leaves of it is full of strength and nature, and gather so much of this hearbe as will fill a pottle pot or glasse, but wash it not in any wise, then take a pottle of Aqua Composita, and put them both in a large pot or vessell, and let it stand hard and fast stopped, three dayes and three nights, and



on the fourth day open it, and straine it through a faire linnen-  
cloath into a cleane glasse or pewter pot, and put thereto a pound  
of Sugar small beaten, demi. pound of Licorise beaten to pow-  
der, and demi. pound of Dates, the stones taken out, and they  
cut in small peeces, and mingle them altogether, and stop the  
glasse or pewter pot well, so that no ayre come into it in any  
wise. Thus done yee may drinke of it at night when yee goe to  
bed, demi. spoonfull mixt with Aqua vitæ, or Rale Ale, and as  
much in the morning fasting, and there is not the weakest body  
in the world that is wasted by Consumption or otherwise, but  
it will restore him againe, and make him to be strong and lusty  
and to have a good stomacke, and that shortly, and hee or she  
that bleseth this threë times together, shall finde great remedy  
or comfort thereby, and as the patient doth feele himselfe, so he  
may use it.



## OF VNGVENTS.

### PART. IX.

The making of Oyntments, and first of  
*Unguentum Basilicum.*



Take Oyle halfe a pound, Waxe, Colophonie, of  
each two ounces, Turpentine, Pitch, Perosine,  
and Cowes suet, of each two pound and a halfe,  
Frankensence, Myrrhe, of each halfe an ounce,  
and so make your Unguent.

The



The golden Unguent, called *Vnguentum Aureum*.

Take yelloſſe Ware ſoure ounces, Oyle one pound, Turpentine, Colophonie, and Rozen, of each one ounce, Frankence and Maſtiche, of each halfe an ounce, Saſſon a dram, and ſo make an Unguent.

To make a drying Vnguent, called *Vnguentum Calliminaris*.

Take the Stone called Lapis Calaminaris, Déres Suet, and Ware, of each ſoure ounces, oyle of Roſes halfe a pound, Camphere two drams, and ſo make your Unguent according to Art.

To make the white Oyntment called *Vnguentum Album Rafis*.

Take oyle of Roſes halfe a pound, Ware two ounces, Ceruſe ſixe ounces, the whites of three Egges, and Camphere a dram : and after theſe things be melted and commiſſed together, you muſt waſh it with Roſe water.

To make *Vnguentum Lytargerii*.

Take oyle of Roſes one pound, Litarge of Lead one pound, Vineger halfe a pound, Camphere two drams : and ſo make your Unguent.

To make *Vnguentum Lypcione*.

Take the ſyce of Hony ſuccles a quart, Hony a pinte, white Copperas halfe a pound : and ſo make your Unguent.

To make the Incarnative Vnguent.

Take oyle of gréene Balme two pound, Ware, and Perofine, of each halfe a pound, Déres ſuet ſoure ounces, Frankence



sence and Myrthe, of each two ounces, Turpentine of foure ounces, the yolkes of foure Egges, and so make your Unguent.

Another Incarnatiue Unguent.

**T**ake Déres suet, oyle of Roses, Rosen, Pitch, Lstarge of Gold, Frankensence and Myrthe : of each foure ounces.

To make Unguentum Viride.

**T**ake Distinge Pozsine one pound, Verdigreace two ounces, Sall-gemne, halfe an ounce, and so make your Unguent.

Another Unguent.

**T**ake burnt Allom and Alneger, of each two ounces, Distinge Pozsine five ounces, and so make an Unguent.

A drying Unguent.

**T**ake oyle of Roses one pound, Waxe five ounces, Lstarge of Gold and Silver, Bdellium, gum Armoniac, red Cozall, Dragons bloud, Déres suet, Masticke of each two ounces, Camphere halfe an ounce, and so make your Unguent.

An Vnguent against the Morpew.

**T**ake quicke Wzinstone five dzams, oyle of Tartary foure dzams, Ceruse, Unguentum Cytrium, of each two dzams, oyle of Roses, five dzams, the white of an Egge, as much Alneger as néeds, and so make your Unguent.

An Vnguent called Rosye.

**T**ake Rozen, Turpentine, and Honey, of each halfe a pound, Linseed and Fenekrike, of each one ounce, Myrthe one ounce



ounce, Sercoll one ounce: let them all be made in fine powder, and so make an Unguent thereof.

An Vnguent for Vlcers in the Arme.

**T**Ake Lfarge of Gold and silver, Ceruse, of each two ounces: Bolarmontac halfe an ounce, Lapis, Calaminaris, Dragons blood, of each one ounce, Frankensence, Mastick, of each halfe an ounce, Tartary, Sall-gemme and Camphere, of each two drams: Turpentine washed in Rose-water, and Ware, of each two ounces, oyle of elders, halfe an ounce, oyle of Bayes two drams, oyle of Violets and of Poppie, of each foure drams: and so make your Unguent.

An Vnguent against Cakes.

**T**Ake Storax liquide, two ounces, Bay-salt in fine powder, and oyle of Roses, of each one ounce, the iurce of Orange, as much as shall need, and so make your Unguent according to Art.

An Unguent called the gift of God.

**T**Ake Oras powder, Sall-gemme, Sall-Astric, of each one ounce, a Stone called Lapis Magnates, two ounces, Lapis Calaminaris, two ounces, Ware one pound, Oyle three pound: and so make your Unguent according to Art.

A precious Vnguent.

**T**Ake Ceruse washed one ounce, in an ounce of Vineger, burnt Lead foure ounces, Lfarge two ounces, Myrbe one ounce, Honey of Roses two ounces, oyle of Roses six ounces, the yolkes of six Egges, and Ware as much as needs, and so make your Unguent.

Ano



## Another Vnguent against Cakes.

Take the succre of Gallendine, J. unitary, Bozage, Scablous, and Dockes, of each three ounces, Vitarge of gold washed, Ceruse, burnt Masse, Wymstone, Bay-salt, burnt Allom, of each halfe an ounce, oyle of Roses two ounces, Stozar liquide, Turpentine, of each one ounce, Vineger foure ounces, Distinge Perosins, one pound and a halfe: and so make your oymment.

## To make the greene Oyntment called Vnguentum Viride.

Take Ware one pound, Perosine one pound, Frankensence halfe a pound, gum Arabic halfe a pound, Verdigrease, two ounces, Honey foure ounces, oyle Olive two pound: and so make your Vnguent according to Art.

## An Vnguent to increase Flesh.

Take the gum Dragagant, and dissolbe it in Rose-water, and so make it in forme of an Vnguent.

## An Vnguent to heale the Serpigo.

Take Pepper, Bay-salt, Tartary, Verdigrease, Allumines ynke, of each halfe an ounce, Ceruse, Vitarge, and Quick-silver well killed, of each two drams, of Distinge Perosie, as much as needs.

## An Unguent for Fistuleas.

Take Myrre, Masticks, Aloes, and Cypatike, of each two ounces, the succre of Salendine, Blanten, Honey of Roses, and Vineger, of each a like quantitty: and make thereof an Vnguent.

## A cold Vnguent.

Take oyle of Roses, and Ware, of each two ounces, the succre of red Coward leaves, Night shade leaves, of each two ounces,



Ceruse washed, burnt Lead washed in Rose-water, or Plantain water, of each halfe an ounce, Frankensence two ounces, melt all together, and decoct it a little : and then take it from the fire, and put it into a Leaden Mortar, wherein you must labour it a good while, and so make your Unguent.

An Unguent for a sawse Heame Face.

Take May-butter one pound, Hony-suckle flowers, three handfals, stampe the flowers, and the butter together, and lay it in fule for five dayes space : then melt it and straine it, and put thereto quicke Brimstone, the weight of twelue pence, finely powdered, and so reserue it.

An Vnguent for the Piles.

Take Pollene, Archangell, red Fennell stamped small ; of each a like quantty, and as much Oilingie as of the Hearbes : Mixe all these together, and lay it a rotting a weeke space : then straine it and keepe it for that vse.

Another Vnguent for the Piles.

Take Barrow, and May-butter, and stampe them together, and apply them as hot as may be suffered.

To make Unguentum Lipcium.

Take a quart of Juice of Hony suckles, and a pinte of Hony, and halfe a pound of white Coperas, and seethe them on the fire, and let them boyle till it waxe blacke : then put in your Coperas in fine powder.

To make Vnguentum Fanscome.

Take Waxe one pound, Rozen, Colophonte, of each two pound, Pitch one pound, Colwes suet, one pound, May-butter halfe



halfe a pound, Honey two pound, Oyle two pound, Turpentine  
four Dunces, Verdigrease and Ceruse four Dunces : and so  
accozding to Art worke it.

To make *Unguentum Egyptiacum*.

TAke Honey a pinte, Vineger a pinte, Allom halfe a pound,  
Verdigreace two Dunces, in fine powder : and so make your  
Unguent.

To make *Unguentum Dunsinnitive*.

TAke two Dunces of Litarge of Gold, two dzams of Lapis  
Caluminiaris, and four ounces of Terra sigillata, and powder  
them small : then take a pinte of Oyle, and put thereto halfe  
a pound of Ware and melt it with your Oyle, and then take it  
off the fire, and put in your powders, and when it is cold almost,  
put in four dzams of Camphere in fine powder.

To make an Unguent for the Skerby.

TAke a Gallon of red Vineger, and one pound of the roote of  
Bzlong, and seeth therein till it be consumed : then take  
the roote thereof and beate it with Orsingie, and beat it very  
fine : then take one ounce of Argentum vbum well killed, and  
labour them altogether very fine, and so annoint therewith.

To make an Vnguent for Vleers in  
Childrens faces.

TAke Litarge and Ceruse, of each five ounces : the leaues of  
Athe, and Wine leaues, of each three ounces, oyle of Roses  
one ounce, Ware halfe an ounce : relent your Oyle and Ware  
together, and beate your Litarge and Ceruse, and mingle them  
with two yolkes of rosted Egges.



To make the Sinnitive Oyntment.

**T**Ake Turpentine foure Ounces, Harts greace, or the Harrow of a Heart two ounces, oyle of Roses one ounce, white Frankensence halfe an ounce, oyle of Spike two ozams, and halfe a dram of Myntum: and so worke it.

To make an Vnguent for the Itch.

**T**Ake thre handfuls of Allecompany rootes, seethe them in thre Gallons of water till they be soft: then take the Rots and scrape them, and take the white of them to the quantity of a pound, and beate them with one pound of Harrow hogges greace, and a quantity of Salt, and a little Saffron; and so bring them to an Oyntment.

To make an Oyntment for the Morbus.

**T**Ake two ounces of Vermillion, two ounces of Quik-silver, two ounces of Oyle of Bay, two ounces of Bozes greace, halfe an ounce of Vineger, foure yolkes of Egges: and let them altogether be laboured.

To make the Dunsymitive Vnguent.

**T**Ake Oyle Olive one pound, Rozen one pound, Lapis Calaminaris one pound, Ware halfe a pound, Turpentine and Shæpes suet, of each a quarter of a pound.

To make Vnguentum Dulsu.

**T**Ake Shæpes suet fife pound, Rozen in powder one pound, recty Allom in powder one pound, and a quart of white Wine, boyle them altogether: And if you will make it red you may put into it one ounce of Vermillion in powder.



To make *Vnguentum Bassilicon*.

**T**ake Ware one pound, the best Pitch one pound, Rosen halfe a pound, Colophonie one pound, Colwes suet one pound, Oyle two pound, May-butter halfe a pound, Turpentine foure ounces, yolkes of foure Egges: Make all these in an Vnguent according to Art.

To make a Mundifigative.

**T**ake Smalledge a little bagge full, one pound of Oringie, thre pound of Rosen, a quarter of a pound of Ware: Stampe pour Smalledge and Oringie together in a stone Morter: then put it into a great Panne, and set them vpon the fire till it be hot: then straine them through a cloth into a faire panne, till they begin to waxe cold, then scete it off with a slice, till you come to the water: then put in the Rose water and Ware all together vpon the fire, and let them boyle altogether, then straine them through a Linnen cloth: and so make your Mundifigative.

To make *Vnguentum Rosine*.

**T**ake Honey two pound, Rosen one pound and a quarter, Turpentine two pound, Frankensence one ounce, Fencrike Semminis ben, of each two ounces, Myrhe and Sercole, of each two ounces in fine powder.

To make *Gibsons Incarnative*.

**T**ake greene Brome two pound, Ware and Rosen, of each halfe a pound, Dære suet foure ounces, Frankensence, and Myrhe, of each two ounces, Turpentine and the yolkes of Egges as much as needs.



To make a yellow Incarnatiue.

**T**Ake one pound of Rosen, halfe a pound of Frankensence, a quarter of a pound of Ware, halfe a pound of Shepes suet, halfe a pinte of oyle Olive, halfe a pound of Turpentine, and so make your Unguent.

To make another Incarnative.

**T**Ake oyle of Roses twelue dzams, Rosen two ounces, Turpentine eight ounces, Ware five ounces, melt the Ware, Rosen, and Oyle together, and in the boyling put in your Turpentine, and the Juycce of Valerian, and so let it bee cold, and as you occupie it put in oyle of Turpentine, and so keepe it.

To make an Unguent for the Piles.

**T**Ake Barrowes grease halfe a pound, burnt Allome one ounce, and the yolke of an Egge hard rosted, put these together, and make an ointment, and annoynt your soze as hot as you can abide it.

Another fumetive *Unguentum*.

**T**Ake halfe a pound of Beere suet, halfe a pound of Ware, one pound of oyle of Roses, halfe a pound of oyle Olive, of Lapis Caluminaris and Camphere two ounces, and so make your Unguent according to Art.

For the blacke Iaundies.

**T**Ake a quantity of great Moymes, a quantity of Herbage, a quantity of Arsmart, and the graine of a Goose turo.

To make *Unguentum Foscoverm*.

**T**Ake oyle Olive one pound, Saffron foure dzams, Colophonte, Pitch, Pistles, Gumme, Seropine, of each two Dunces, Masticke, Olibanon, and Turpentine of each one ounce,



ounce, Waxe a quarter of a pound, melt your oyle, and then your Waxe, and then put in the Colophonie, and after stirre your Pitch, Pavles, and your Gumme, Serapine, and last your Turpentine, Masticke, and Olibanon, every thing being bzuised, except your Pitch, and Turpentine, when you put in your powders, be ever stirring it with your spittle till it be full dissolved.

## Vnguentum Veride.

**T**Ake Small gemme two ounces, Merdigreace two ounces, Masticke one ounce, Olibanon one ounce, May-butter one pound, oyle Olive one pound, Waxe one pound, and so make your worke.

## Vnguent Postelcris.

**T**Ake Galbom one ounce, Gumme Armoniac one ounce, Mera one ounce, Masticke one ounce, Apopany one ounce, A starge Aure soure ounces, Arestologia one ounce, Olibanon one ounce, Bidelson one ounce, Merdigreace halfe an ounce.

An Oyntment for the Stone and Collicke to be  
made in May.

**T**Ake the buds of Byome flowers, nere the shutting, halfe a pound of them picked from the stalkes, and beate them in a mortar very small: that done, mingle them with clarified May-butter, as much as you shall thinke meete; and so keepe it close in a vessell eight dayes, then seethe it and straine it, as the other before, and therewith annoynt the Patients griepe very warme, Evening and Morning.





## OF PLAISTERS.

## PART. X.

To make a resolute Plaister of great vertue. This Plaister is to resolve Tumours and hardnesse, if it be laid thereon very hot, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this order.



**A**ke common Ashes that are well burnt and white, and finely searced, one pound, Clay beaten in fine powder, halfe a pound, Carab one ounce: mixe all these in an Earthen dish, on the fire, with Oyle of Roses, in forme of a Liquid Unguent, and that y<sup>e</sup> shall lay vpon the place grieued, as hot as y<sup>e</sup> may suffer it, and change it Morning and Evening, and y<sup>e</sup> shall see it worke a marvellous effect. Moreover, when the Pelechie cometh forth of a diseased, let him be folded in the same remedy very hot, and in foure and twenty houres y<sup>e</sup> shall be holpe, if y<sup>e</sup> be first well purged: for this is a great secret which I have reueled. This word Pelechie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Feaver,



To make a maturative Plaister of great vertue. This maturative doth open an Impostume without Instrument and paine: And the order to make it, is this.

**T**AKE the yolkes of Egges, two ounces, white Salt finely ground, one ounce, Hens dung that is liquid and red like Honey, one ounce: Mixe all these well together without fire, and when you will bring an Impostume to superaffion, and breake it, lay on this Plaister Morning and Evening, a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keepe this as a Secret.

A Plaister Bessilicon.

**T**AKE white Ware, Rozen, Pine, Cowes suet, Stone-pitch, Turpentine, Olibany, of each these one ounce, and of Oyle as much will serbe the turne.

Another Plaister.

**T**AKE Balme, Bittony, Wimpernell, of each of them a handfull, lay them in a Fuse in a pottle of white Vineger two dayes, then let them be boyled strongly, till the third part be consumed, put thereto Rozen one pound, white Ware foure ounces, Masticke one ounce, Turpentine demi pound, and so make your Plaister.

The Mellilote Plaister.

**T**AKE Mellilote tenne handfals, let it be small stamped, and laid in Fuse foure dayes in a pottle of white Wine, and then boyle it strongly, till the third part be consumed, then let it coole, and put thereto Rozen two pound, Verosine one pound demi, Ware one pound, Dære suet demi pound, Masticke one ounce, Frankensence foure ounces, and so make your Plaister according to Art.



## The Musiledge Plaister.

Take March Malloes rootes, Fenekrke, and Lysed, of each one pound, lay them in luse in thre quarts of water, thre dayes, then boyle it over the fire a little, and so straine it to a Musilage, and take thereof one pound demi, and of L y targe of Lead foure pound, of good Ole sixe pound, put all over the fire in a great vessell, and so let it boyle with a soft fire, ever stirring it till it come to the forme of a Plaster according.

## Another Plaister.

Take the the Iuyce of Bittany, Planten, and Smalledge, of each Demi pound, Ware, Rozen, and Turpentine, of each demi pound, Pitch foure ounces, and so make your worke.

## A plaister of Camphere.

Take common Dyle demi pound, Ware foure ounces, Seruse one ounce, Camphere demi ounce, and so make your worke.

## A Spiced Plaister.

Take white Ware one pound demi, Perofine one pound, Colophony foure ounces, Rozen demi pound, Ware suet demi pound, Cloves and Mace foure ounces, Saffron demi ounce, red Wine and water of each a quart, boyle these together till they come to a Plaster.

## A Plaister called Apostolicum.

Take white Lead and red, of each one pound, Dyle foure pound, stirre them altogether, and boyle them with a soft fire, to the forme of a Plaster, according to Art.

A Dry.



## A Drying Plaister.

TAke Oyle of Roses, Déres suet, of each one pound, Terra Sigillat, Lapis Caluminaris, Seruse, of each one pound, Sanguis Draconis, thre ounces, and Incense of each one ounce : Turpentine foure ounces, Camphere halfe an ounce, and so make a Plaister.

## A Plaister for the Gowt Artericke.

TAke Oylum, Saffron, of each one dram, in fine powder, tempered in the yolkes of thre Egges hard boyled, and oyle of Violets, or Roses, Plaister wise, applyed to the painfull place, and it easeth.

## A Plaister to slake paine.

TAke crummes of white Bread foure ounces, temper them with sweet Milke, and the yolkes of foure Egges hard boyled : and take of oyle of Roses thre drams, and in the making put thereto a little Turpentine and Saffron two drams, in fine powder.

## A Plaister against the coldnesse of the Nerves.

TAke Ware two ounces, Euforbium, Castoreis, of each halfe an ounce, Shæpes suet, and Pitch of each one ounce, Turpentine a dram : and so make your worke according to Art.

## A good cold drying Plaister.

TAke Oyle one pound, Ware ten ounces, Seruse and Pytarge of Gold, of each foure ounces, boyled with a soft fire in Furnace wise.

## A red Plaister.

TAke Ware, Déres suet, of each one ounce, Lapis Calaminaris, Bolearmory of each one dram, Turpentine one ounce,



Camphere a dzamme : put altogether, and so make a Plaster.

A blacke Plaster.

Take Ware and Oyle, of each a pound, Ceruse and Lstarge, of each fve ounces; Terra Sigillata, one ounce : boyle all together till it be blacke, and like a Plaster.

A blacke Plaster for old Sores.

Take Lstarge of Gold, and Ceruse, of each one ounce : the Cinders of Iron. Quilled Roystererie, fve dzams, Oyle of Roses foure ounces, new Ware one ounce, strong Vineger two dzams : and so make it according to Art.

A Plaster to dissolve hard things.

Take Gum Armoniac, Seraphe, Bdellium, Oppoponacie : of each one ounce, oyle of Spike fve dzams, Turpentine two dzams : the mell of Fennikrke, and Linsed : of each one ounce, the mell of Lupianes, as much as needs, and so make your Plaster.

Another blacke Plaster.

Take Oyle one pound, Ware and Ceruse, of each halfe a pound, and so make a Plaster according to Art.

A Plaster against old Sores.

Take Oyle twelbe ounces, Lstarge of Gold halfe a pound, Vineger fve ounces, Ceruse, Colophonie, Perosine, Pitch, Goates Suet, of each two ounces, Dragons blood, Terra sigillata, of each one ounce, Ware two ounces and a halfe : and so make a Plaster.

A cold



## A cold Plaister.

**T**ake Litarge of Lead one pound, Oyle foure pound, Vineger two pound, boyle them to a Plaister.

## A Plaister to draw an Apostume.

**T**ake Galbanum, and Gum Armoniac, of each one pound dissolved in foure pound of Sugar, for foure dayes together, and then boyled till the Vineger bee consumed with a soft fire, according to Art.

## A Plaister for the Lords marke de Wise.

**T**ake Virgin Ware two pound, Perosine two pound, Galbanum, and gum Armoniac, of each halfe a pound, Pitch foure ounces, Deeres Suet, Ceruse, of each halfe a pound: Cloves and Mace, foure ounces, Saffron, to the weight of twelve pence, red Wine and water of each two pintes: Boyle these things till the Licour bee wasted away, and so make a Plaister thereof according to Art.

## The white Musilage Plaister.

**T**ake pure good Oyle eight pound, Litarge of Lead five pound and a halfe, Musilage of Marsh mallow Rotes, and of Fennekrike and Linseed two pound: Boyle all together, to the forme of a Plaister, with a soft fire, ever stirring it, then take and wash it in three or foure waters, and it will bee very white.

## A Spiced Plaister.

**T**ake Ware and Perosine, of each one pound, Crostine halfe a pound, Colophony two Ounces, Frankensence and Goates Suet of each foure ounces, Cloves and Mace, Oyle of Turpentine, and Oyle of Spike, of each one ounce, Saffron halfe an ounce, red Wine two pound: and so make your Plaister according to Art.

## A Plaister



## A Plaister for old Sores.

Take Litarge of Gold, one pound, oyle of Roses two pound, white Wine, a pinte, Vine a pinte, Vineger halfe a pinte, Ware, Frankensence, and Myrre, of each two dzams, and so make your Plaister according.

## A Sparadrop.

Take Oyle a pound, white Ware three ounces, Ceruse tenne ounces, Litarge of Gold, foure ounces, boyle all these in forme of a Plaister.

## A drying Plaister.

Take Jacobs Plaister, halfe a pound, Unguentum Lapis Caluminaris, one pound, and so make a Plaister.

## Oliver Wilsons Plaister.

Take a pottle of Oyle, Ware two pound and a quarter, white Leade in powder two pound, of Storax callamitic, one ounce, Bengalwin one ounce, Labdanum, one ounce, Masticke, one ounce, of Camphere, foure dzams, and so make a Plaister.

## To make a Sparadrop.

Take Oyle a quart, white Leade one pound, the grounds of Verine foure ounces, of white Copperas, two ounces, white Ware three ounces, Vineger a pinte, Camphere, three pennyworth; and so make your Plaister according.

## To make the Mellilote Plaister.

Take Rozen eight pound, Ware two pound, Shæpes Suet demi pound, the Ayre of Mellilote a gallon cleane strained,



ned, let your Rozen, Ware, and Shæpes Suet be molten, and cleane strained into a faire Pan, and then put to your Iuyce of Pellilote, and set it ober the fire and stirre it well together till be like a Plaister, then take it off the fire, and put to it a pottle of red Wine, by a little and a little, eber stirring it, till it bee almost cold and labour it well in your hands for heaving out the Wine, and so make it in roulees and keepe it.

To make a Seare-cloth.

TAke Ware one ounce, and a dram of Eusozblum, and temper it with oyle Olive at the fire, and make thereof a Seare-cloth to comfort the sinewes.

To make the Plaister called Flowesse.

TAke Rozen, and Perosine, of each halfe a pound, virgin Ware, and Frankensence, of each a quarter of a pound, Pasticke one ounce, Harts fallow a quarter of a pound, Camphere two drams, beat all these to a powder, and boyle them together, and straine it throꝝ a faire cloth into a pottle of white Wine, and boyle them all againe together, and then let it cole a little, and then put to it foure ounces of Turpentine, and stirre them all together till it be cold, and so make it in roulees according to Art.

Another Plaister.

TAke two pound of Ware, two pound of Rozen, foure pound of Perosine, a quarter of a pound of Déeres suet, two ounces of Cloves, two ounces of Mace, a quarter of an ounce of Saffron, one pound and a halfe of Olibanon, and a Gallon of red Wine, and put all these into a faire Panne, and set it ober the fire. foure or five houres, till y<sup>e</sup> suppose that the Wine be sodden away and then take it off the fire, and stirre it till it be cold, and roole it,



## To make the Playster Occiniciene.

**T**Ake a quarter of a pound of Comin, as much Ware, as much Pitch, as much Rozen and of Saffron one ounce and a halfe, of Masticke one quarterne, Galbanum halfe a quarterne, Turpentine one ounce, Incense halfe an ounce, Myrhe a quarter, Salarmoniac a little, first take the Salt, and let it lye in good Vineger, and stamped in a Morter till it be well mofstened all Night and moze, then take the Vineger, and the Gums therein and set it on the fire, till the Gummes bee well melted, then straine it and set it on the fire, and let it seeth untill the Vineger the second part thereof be wasted, and so that there be but the third part left, then melt the Pitch and scumme it, put thereto the liqour that is left, then melt the Ware and put it to the Rozen, and the Turpentine and then take the Masticke, Incense, and Myrhe: but loke that all the Gums be beaten in powder, so that you cast it in, and see that you stirre it fast. when that they be well molten and melted, loke that you have a faire Basen of hot water, and sodainely cast it in, then toyng it out of the water, then chase it against the fire as if it were Ware: and annoynt your hands with oyle of Bay, and loke yee have the Saffron in fine powder: and the other that was not put in before, and when you have put in all the eight powders, make it up in Rowles.

## To make a Plaister Inplumhie.

**T**Ake Oyle one pound, Litarge halfe a pound: and loke that the Litarge bee fine, then set it on the fire: and let it boyle untill it waxe browne, but not so long that it waxe blacke: then take it from the fire, and make it in Rowles.



## A Plaister of Camphere.

**T**Ake Camomill oyle halfe a pound, white Ware foure ounces, Ceruse one pound, Camphere halfe an ounce, and so make your Plaister.

To make a noble Plaister, for as soone as the Plaister is warme, the paine will be gone, and it is called a  
Spice Plaister.

**T**Ake Ware two pound, Deere Suet one pound, Perosine foure pound, Clobes and Mace two Dunces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now melt that which is to be molten, and powder and serse that which is to be powdered and serled, and melted altogether over a soft fire, except your Clobes and Saffron, and then take a quart of red Wine, and by a little and a little poure it to the salve, stirring it well together, and when it is cleane molton, straine it into a cleane Pan, and then put to it your powder, Clobes, Mace, and Saffron, casting it abroad vpon the said Ingrediance, and stirring it well till it be cold, then make it in rowles.

To make a speciall Plaister for all menner of cold Aches.

**T**Ake Perosine foure pound, Rozen, and Ware, of each two pound, Galbanum as much, Albamon as much, Masticke, and Myrthe, of each two ounces, red Wine foure pound, but pour Masticke, Myrthe and Wine, in the cooling, it hath bene pzed, and when you need it, spread it on a Leather.

To make a Plaister that Sir William Ferrington let a Squire that was his Prisoner goe for, quite without ransome.

**T**Ake one pound of Aitarge of Gold, and make thereof small powder, and serse it well, then take a quart of oyle of Roses, &  
a pint



a pinte of white Wine, and halfe a pinte of old Merne, very well clarified, and halfe a pinte of Vineger, and boyle all these on the fire, but put in the Merne last, this Plaster will heale a Marmole, and a Canker, and a Fester, and Wounde, and all other sores, if thou put thereto one ounce of Ware, Olibanon, and Myrre, of each a dram.

To make Coulman Plaster.

Take ople Olive foure pound, red Lead, and white, of each one pound, boyle them together till it waxe blacke, and then put thereto Pitch one pound, and make it in rowles.

To make the Mellilote Plaster.

Take the Iuyce of Mellilot, and Camomill, of each one pound, of Ware one pound. Rozen thre pound, Shepes suet a pound and a halfe, white Wine two pound and a halfe, and so make them all in a Plaster according to Art, for it is good.

To make the Deag'loune Plaster.

Take Oyle two pound, strong Vineger one pound and a halfe. Vitarge of Gold one pound, Verdigreace one ounce, boyle them together till they be red, and so make it in rowles.

A Plaster for all manner of Sores, and especially  
for all greene Sores.

Take of fine Sugar and Burnet, and each of them like much, and bzuise them in a Morter and wash the Wound with the iuyce of the same, then take the Hearbes finely beaten, and mingle with them and the iuyce, a quantity of English Honey, and bzurought Ware so boyle them together till it be all of one colour, then take them from the fire and let them stand a while: then put it into a Basin of faire water, and so worke it out into rowles, and lay it on Plasters once or twice a day.

Another



Another for the same approved.

**T**ake the Hearb Salendine, and House luke, of each equall quantitt, then bruis them in a Morter, and take the iuyce of them, and put it into the wound, and annoynt the same therewith: that done, fill the wound with part of the bruised hearbs, and so bind it by, and in short time it will heale the seze, as by pꝛoꝛse hath beene seene.

A Plaister for the Stiche.

**A**njoynt your side with the oyle of Pellilote, then make a Plaister for the same Pellilote vpon a ptece of Leather, and change it but once a weeke.

A Playster for the Plurisie.

**S**tampe well in a Morter, foure ounces of the rootes of wild Gallowes well sodden, put to it an ounce of Butter, and an ounce and a halfe of Honey, of Pigeons dung two drams mingle all together, and lay it right hot vpon the paine, and soon after the coꝛruption will bꝛeake.

A Plaister for the Collicke and Stone.

**T**ake Peritorp, Camomill, ground Arie leaues, Cummin: Stampe them, and boyle them in white Wine, and make a Plaister thereof, and put it about the Ketnes as hot as may be suffered, and see that it lye close round about behind and before.

A Plaister for the Head-ache, and for hot Agues.

**T**ake red Spintes, Leavened Bread of Wheate, and white Vineger: Make thereof a Plaister, and lay it to your fore-head, for it helpeth diseases in the Head, and also hot Agues.



A hot drawing Plaister, called Flowis.

**T**Ake Rozen, Perosine, of each halfe a pound, white Ware  
foure ounces, Frankensence, foure ounces, Masticke, one  
ounce, Dære suet foure ounces, Turpentine foure ounces,  
Camphere two ozams, white Wine a Bottle: and so make a  
Plaister.

A Plaister called the vertue of our Lord.

**T**Ake oyle Olive one pound, white Ware two ozams, Gal-  
bum, Crmony, Opponacke two ounces, Litarge halfe a  
pound, Almons one ozam, Verdigreace one ounce, Aristoligam  
Longuam one ozam, Myrthe, Masticke, of each one ounce, Ro-  
rell bayes two ozams, Increse white one ozam: Make the  
Plaister in this manner: take and temper the Galbum, Oppo-  
nacke, Crmony, in good Vineger, two dayes naturall, and the  
other things to bee provided each by himselfe: then take the  
Ware, and melt it with Oyle in a Kettle, and the Gummes  
dissolved in Vineger, in another vessell vpon the fire, till the  
Vineger be sodden away: then straine it vpon the said Oyle,  
as strongly as you can stirre it well: and then put in the Ver-  
digreace, the Astrologum, and the other Gummes that were  
not put in before, then it is made. It healeth all wounds new  
or old, and it soth heale moze then all other Plaisters, or  
Oyntments.

A Plaister for a sore Brest that must bee  
broken.

**T**Ake one handfull of Groundsill, a pinte of swete Milke,  
and a handfull of Datemeale, and seth them together. Make  
a Plaister thereof, and lay it to it as hot as the Patient may  
suffer it, and at ebery Dressing put too moze Milke: this vse no  
longer then it breakes.

A Plaister



A Plaister to heale it.

Take one pound of Bozes-greace, and three Garlick heads, Hampe them in a Morter till they be fine, and put both into a bore, and put thereto Beane flower, to the quantity of two Egges: bray them together, and lay them to the Best.

To make a Seare-cloath.

Take Rozen, and Perosine, of each foure ounces, Ware two ounces, Olibanon two ounces, Masticke halfe an ounce, Turpentine two ounces, and so make your Plaister.



## OF MEDICINES and Remedies.

### PART. XI.

Here followeth diuers Medicines and Remedies for to heale all Diseases curable, by the grace of God; as also the nature and property of certaine Hearbes and Plants belonging thereunto. And first a most excellent Remedy to helpe the Fluxe of the Body, with a certaine discourse thereon.



**T**HE Fluxe of the Body is caused of superfluous heate conceived in the Stomacke, the which maketh a continuall solution inwardly, as yee may see by experience of those that are troubled therewith: soz so long as the cause is not taken away, all their meat doth runne into the matter, the which if it be so, that is



is true which I do say, that the fluxes are a distemperance of the body, caused of hot and corrupt humours in the stomacke, and therefore if thou wilt cure it, it were necessary to extinguish the heate, and so take away the corruption, the which thou shalt doe with the rednesse of Parte Mylletare witten in this Booke following. for that is the most soveraigne remedy that can bee found. But first yee shall take twelue graines of our Petra Philosophalla, with halfe an ounce Mel Rosatum, and then take foure moynings together one scruple of the rednesse of Parte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

**S**etth Roses in Vineger, or Tamarindes, or Gaules, and while it is hot wet therein with wine, and lay it on the stomacke for vomit, and on the Pabill for Fluxe, and on the Reines for appetite.

Aleanet, is to solder Wounds.

Aspaltum, is Tarre of Indie, it hath vertue to draw and solder, for if the powder thereof be strowed on a dry wound, it will come close it, though it be both broad and deepe.

Oates, hath vertue to abate swelling, and to make things soft.

Asarum, maketh women to haue their teames, openeth the Veynes of the Uterine, and maketh a man well to pisse.

Asarum, with Honey slepeth Wormes, dissolbeth Winds, and warmeth the stomacke, cleanse the Liver, and Veynes of the Guts, and reynes of the Mother, it putteth away Feber quotidian, and helpeth the stinking of venemous Wormes.

Bolle, if it be good, is as it were white redded.

Ballestianes, is the flower of the Pomgranet, and Psidia, is the rinde, and it hath vertue to restraine as Bolle hath.

Brancha Urona, hath vertue to make soft, or to repen Empoismes.

Bistorta



Bistorta, or Tormentill, hath vertue to straine together, comfort, and confoand.

Bedellion, hath vertue to constraîne together, it helpeth the Empoſtume, both within and without, it breaketh the ſtone, and beateth the Cough.

Cadamen, is the rootes of Parcely, that hath vertue to dissolve, to consume and to draw.

Camfere, ought to be kept in Marble, Alabaſter, Lyncseed, or Anyſeed: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge Flegme and Melancholly, and for the Tooth-ache, ſee the it in Vineger.

Cassia fiſtula, a Gargarisme made thereof, and of the Juſce of Mozell, dissolveth the Empoſtume in the Throat, and also for swelling in the Cheekes.

Ceruse, is good to engender good flesh, and to fret away evill flesh.

Capers, is good to deſte cold Humours, in the mouth and ſtomacke.

Concube and Quibebes, the powder hereof with the Juſce of Bozage is good for the cold Rhume and to comfort the Uraine.

Dragagant, is of three kindes, and the white is the best in cold Medicines, and the red in hot.

Euphorbium, his vertue is to dissolve, to draw, to alake, to consume, to purge Fleame, and Melancholly.

Eſula, is the rinde of Eleberus Albus, or Peritory of Spaine, it hath vertue to purge Fleame and Melancholly, and it is the best that purgeth next to Scamonie. Take Eſula, five Drams, Canell, Fennell seedes, Anyſeedes, and vse this with warme Wine, or other broth.

Gum Arabic, the white is cold, the red is hot in Medicines.

Garioſolate, is Abence his vertue is to open, dissolve, and consume, whilst he is greene, the Collicia paſſie.

Hernadactilus, the whitest is the best, it hath vertue to dissolve, consume, and draw, and they principally purge Fleame.



Jarus, Barba, Aron Calbes féece, Cuckow pntell, the leaues, and the rootes, and the gobbets about the rootes be of good vertue, and the Rote should be cloven, and dyged, they haue vertue to dissolue and take.

Ipaguisidos, is Gobbets, that are found by the roote of the Dog byer, it hath vertue to straine together.

Jempus, is the fruit thereof, it hath vertue to dissolue, and consume : for the Strangury Illiaco, dyke Wine wherein it was sodden.

Licium, is good with the syce of Fennell for soze Eyes.

Litarge, is good to close together and to cleanse.

Lovage seed with Cinamon, is good for the Liver, and Spléén, and wind in the Guts and stomacke.

Mamia, is good to make Bloud cleane.

Mumia, hath vertue to straine together.

Medeswete, gréene or dy, byingeth Menstruum, and cleanse the Mother.

Mora, is the fruit of the Cicomore Tree, it hath vertue to dissolue, consume, and make cleane, it is good for the Obstacle, and for costiueneffe.

Nitrum, the whiter the better, it hath vertue to dissolue, and wipe away filth.

Opponax, if it be clére, and dy to Cytrin colour, it is good, it hath vertue to dissolue and consume.

Oppium, that is not hard nor soft, is good, it hath vertue to make one sleepe.

Organum flowers, is good powdered to make Lare, to dissolue, and to consume, and the powder put within and without, abateth bloke cheeks,

Oxifcentia, Phenicon, Dactilus Indie, Tamarindus, they that be good, be neyther too mayst nor too hard, and be somewhat blacke, and somewhat sover, the Ryns nor the Seed shall not be used in Medicines, it hath vertue to purge Choller, to make Bloud cleane, and to abate unkind heate.

Os de corde Cervi, is the bone of the Hearts heart, on the left side,



five, it is good to purge Melancholy Bloud, and Cardiake, and Sinicapos, or Sincapos, with the Iuyce of Bozage, and Os Sexi, will make the Teeth white.

Periatory or Pellatory, shall be gathered in Winter, and his vertue is to dissolue, consume, and drain.

Dog Fennell, the roote is good for the Strangury, Discury, and stopping of the Liver and Spléne.

Pineapples, the kernels doe moysten and open, and is good for the Disease in the Breest, or Cough, or Clike, or Consumption, and to increase good bloud.

Damsons, be cold and moyst, in the third degree; gather them when they be ripe, and cleave them in the Sunne, and spzing them with Vineger aboue, and then ye may keepe them two yeare in a vessell: their vertue is to coole a man, and make his Guts light, and therefore they be good in Fevers, against the costivenesse that cometh of dygnesse, or of Cholericke humors in the Guts, when they be ripe to cut, and when they be dry, soake them in water, and eat the Juice, and drinke the water.

Psilium, is cold and moyst in the third degree; his vertue is to make soft and light, and to coole a Mans body, and to straine together.

Periatory, while it is greene hath vertue to dissolue and consume the windes in the stomacke.

Purslane, is good both raw and sodden, to abate unkind heate in Cholericke men.

Pitch liquide, hath vertue to dissolue and consume.

Ponticum, is good for the stopping of the Liver, and Spléne, that cometh of cold.

Storax, hath vertue both to comfort, and consume, and to fasten Teeth, and comfort the Gummies.

Squilla, is a Sea Onion, and that is found by himselfe is deadly, his vertue is to purge, and to dissolue, but the outer, and Inner parts shall be cast away, for they be deadly, and that which is in the middlest, shall be put in Medicines, and it hath



more vertue rawe than sodden.

Sedes within the berries of Elder, is good to purge Fleame.

Stavifacre, hath vertue to dissolve, consume, draw, and purge, Fleame and Lyparge, and to put away heavinesse of the heart, and if it be put in his nose.

Seapium, is good, and hath vertue to dissolve, consume, draw, and laxe, and heale, it is good for fallins downe of the Mother, with suffumigation, or supposito, and for the tearmes of seconde dead Childe.

Saracoll, if it bee with sad, it is good, it hath vertue to straine together and to sodder. Drinke Calamint sodden in wine, for coldnesse of the stomacke, and stopping of the Liver and Spleen, Keynes and Bladder, and Illaco passie.

Sacerion, his root is green, hath vertue to unlose mans nature.

Saligem, his vertue is to dissolve, and consume.

Scabiousse, while he is graine, hath vertue to dissolve, consume, and cleanse.

Dragons, take the roote, and cleave it, and dry it in the Sun, yee may keepe it two yeares, meddle the powder of Dragons with Hope, and wet a Tent therein, and put it deepe into a fester, and it will cleanse and enlarge it, and if there bee a bone in it, it will draw it out, or else lose it that yee may take it out lightly.

Sene, is to purge Melancholy and Epilepsie, and Fever quartaine, and Cimerodes for the Spleene, Liver, and Cardiacle sodden in water, and put to Sage, and make a Syrope, or the Juycce of Mozage and Sugar.

Terra sigillata, terra sarasincia, trara argenta, is all one manner of earth, his vertue is to contraine together.

Turbith, if it be hollow, small, and of an Ash-colour, and gumme, it is good, it hath vertue to dissolve, and draw humours from the uttermost part of a mans body, and namely Fleame, for the Gout and Illiaca, and Podegra, and Chiragra, glue him foure scruples of Turbith mingled with some other Medicine.



Taplia, or fallers Hearbe, his vertue is to purge above and beneath, both Greene and dry, for it is never given by himselfe, hee that stampeth it let him hide his Face and eyes that hee see not. Also heale or keepe close his Testicles, or else they will swell. With this Hearbe beggers doe make them same on the Droopie, and be nothing like.

Tartar is the Lees of Wine, and hath vertue to dissolve, and wipe away filth, and to abate away a mans fatnesse.

Take small powder halfe of foure Drams, and cast thereto the powder of Masticke, to abate his egernesse, and give the powder with Dia Penedion, or with some other delicate electuary.

Terbentine, a fugimation thereof, is good for the subsumigation of the Mother.

Virga Pastoris, or Sheepeheards rod, hath vertue to straine together, to cole, and to fill that is empty, and is good for the Fluxe.

Bryona, or wild Pepper, is hot and dry, the roote thereof maketh a woman to haue her teares, and delibereth a dead Child or secondine.

Ginger, comforteth the heart, and make good digestion.

Sugar, is temperate, hot and moist, his vertue is to moisten and nourish, and to lose, if it be mingled with cold things to cole.

The excellent vertues of Cardus Benedictus.

**I**t is very good for the Headach and the Megrim: For the vse of the iuyce of the powder of the Leaues, preserbeth and keepeth a man from the Head ach, and healeth it being present, it quickneth the sight if the Iuyce of it be laid on the Eyes. The Powder stanches blood that flowes out of the Nose, or commeth out of the Lungs: the breath of it taken with Wine, maketh an appetyte. It is good for any Ache in the body: it strengtheneth the members of the body, and fasteneth loose sinewes and weak. It is also good for the Droopie: it breaketh also the Stone, and



breaketh an Impossuane: it p̄serbethome from the Pestilence, if the powder be taken in water foure and twenty houres befoze a man come to the infected place. It is good for the d̄z̄z̄inēse of the Head: It helpeth the memozy: It helpeth thicke hearing: It is good for short winds, and the diseases of the Lungs: Some write that it strengtheneth the Teeth: others write that it bringeth down Flowers, and p̄oboketh sleepe, and helpeth the Falling sicknesse. It is also good for falls and bruises: the Leaves p̄oboke sleepe: the powder is good against all popson, the same put into the Guts by a Glyster: It helpeth the Collicke, and other diseases of the Guts, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth rednesse, and the itching of the Eyes, and the Iuyce doth the same: the Leaves bruised are good for the byting of Serpents: for Burnings, and for Carbuuckles. There is nothing better for the Canker, and old festering sores: the Leaves are good for Fomentations: and to be sitten over, being sodden in water, that the Vapour may come to the diseased places, against the stones and stopping of flowers.

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

**T**his Callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is d̄z̄iben forth of nature, it goeth into the lower parts into the end of the Toes, for in that part of the Toes that skin is called Epidarma; is hard, and will not suffer it to passe oʒ exalare, and there many times it engendzeth a Tumor in the skin with great hardnesse, and many times that Tumor doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the Night, and this kind of Tumor is called commonly Callo, oʒ Cornes in English; and I thought it good to call them orell, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and therefore I will shew the



thée our secret to helpe them quickly and with great ease, which secret was never knowne of any. First yee shall pare them with a sharpe knife vnto the bottome, and there yee shall find a certaine thing like matter, but if yee find no matter, yee shall pare it vntill bloud doth appeare, then touch it with the Dyle of Sulphure, and then dresse it with our Balsamo Artificiato, once a day vntill it be whole. keepe this as a secret.

An experimented Science for hoarsenesse, though  
it hath long lasted.

**T**Ake a soft Nightkerchiffe, and warme it, take also a Head-pillow, warme the same also, and bind it with the Kerchiffe about the Head all Night: doe this thre Nights one after the other, and keepe thy selfe warme, and beware of Cold Drinke, and Ayze, and it shall surely goe from thée without hurt, this same is also good for the Flire and Cough: giue the Patient also Lycorice in his mouth.

Against Hoarsenesse, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proved.

Garlicke sodden and eaten, maketh a cleare voyce, and driveth away Hoarsenesse and the old Cough.

If a man stand in feare of the Palsie.

**L**et him eat every morning two or thre graines of muscar seedes, and two Pepper cornes: the same is assured for the same disease.

Of the cause of our Sciatica, and how yee  
may helpe it.

**T**HE Sciatica is a Disease so called, because it commeth in that place of the Body called Scio, and it is caused of an evill quality and grosse Humors that are strayed in that place, because they cannot passe volune. And this is scene by experience



rience dayly: for where that paine is, there is alteration, and the cure thereof is with Glysters, Vomits, Purgations, and Unctions, because the Glysters doth evacuate those places next unto it, and so easeth the Humour: the Vomit cleanseth the stomacke, the Purgation doth evacuate the body downward, the Unctions dissolve the winde, and by these meanes thou mayest helpe the Sciatica, as I have done many times to my great credit and satisfaction of my Patient.

A Medicine for the Gowte.

TAke a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all seethe till it be thicke, then put thereto the yolkes of foure Egges, and when yee will vse it, ozie it on a cloth Plaster-wise, hot.

A speciall Remedy against the Gowt.

TAke Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Setwall, Vermodaetill, of each three penny weight: Powder Benedicta, foure penny weight: and make it in powder, and vse it when you begin to waie consipaty or bound: Use these Hearbes dayly in your Pot targe or Bzoath: take Herbon two handfulls, Scabious, Nettellen, Bozage, of each one handfull: Aven, Planten, Langdebeefe, of each a quarter of a handfull, wash them and bind them, and cast them into the Pot.

A Plaister for the same.

TAke Unguentum Mercatorum, Agrippe Dialtæ, Olei Geneesti Lauri, an ounce: Emplastrum Dyticroti one ounce, Tere pariter, Resina pini pariter sed resolvenda dissoluentur



solventur, Et fac magdalione: take your powder in dayes and times convenient, at the first time two penny-weight, and after as you thinke expedient.

Stubbes Medicine for the Gowte.

**T**ake a quart of red Wine Lees, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine fine beaten, a spoonfull of Bole Armoniacke, halfe an ounce of Camphere, which must be put in at twice, and boyle them all together, till they be somewhat thicke: then make it Plaster-wise, and lay it to the paine.

Another Plaster for the Goute.

**T**ake Occyeronium Galbanum, and Melitonum, of each one a penny-worth and still them: take a pound of Stone Witch, and another pound of fine Rozen, one halfe ounce of Camphere, one quarterne of Déeses Suet, halfe a quarter of a pound of Commine, and boyle them on a soft fire together, and thereof make a Plaster upon a piece of Leather, using it as the other.

Another for the same.

**T**ake the Gall of an Oxe, and Aqua Compositia, of each a like quantity, as much of Oyle of Exeter, as of both the other, and labour them all together in a pot with a stick, the space of halfe an houre: When you have so done, annoynt your palme therewith, then wet a linnen cloth thereto, and as hot as you can suffer it, bind it to the soze.

For aprieke of a Thorne, or any other thing.

**T**ake Honey, and a good quantity of Chalke, and of the Gall of a Beast into it, and boyle them together, and make a Plaster of it, and as hot as you can suffer it, lay it thereunto, Let the Chalke be scraped very small. Approved.



A Remedy for burning and Scalding.

**T**Ake the white Wooll of the belly of an Hare, and if it be rawe, lay it thereto, and it will never away till such time it be whole.

Another for the same.

**T**Ake a Thistle called S. Mary Thistle, stampe it and straine it, and take thereof two spoonfulls, and put to this three spoonfulls of Creame, and mixe them together, and annoynt the Patient therewith.

To kill a Tetter or Ring-worme.

**T**Ake the root of a red Dock, the roote is very red, and slice it, and lay it in Vineger a Night, and after lay it vpon the Tetter, and tye it with a cloth hard, and it will kill the Tetter. Approved.

For a winde or a Collicke in the belly.

**T**Ake a Rose Cake and toast it at the fire, with Vineger thrown vpon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

**T**Ake Mustard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a Plaster, and it shall helpe.

Against the Shingles.

**A**nnoynt the Shingles with the iuyce of Mynts, and it will heale them.

To heale a wound in ten dayes, as by prooffe hath bene scene.

**S**tampe Camphere with Barrowes greace, and put it into the wound, and it will heale it. Approved.

For



For ache in the Backe.

**T**Ake Egremont and Mugwort, both Leaves, and Rotes, and stampe them small, then mingle them well with old Deeres Seiwet, then smere oz annoynt the grieved place therewith very warme, and after rosole it vp hard.

For to heale in foure dayes the scalding with water or any other thing, without Plaister or Oyntment, it hath beene tryed and found true.

**T**Ake an Onyon and cut him oberthwart, and wzing out the iuyce vpon the scalded place doing so ebery day twice, it will heale it quickly.

To heale the Itch.

**T**Ake of Lapacinum Acutum, oz of Sozell, and boyle it in water, and wash therewith the diseased person: oz else take the rotes of Latzell, and being well bzayed with Salt and bread, annoynt therewith the body. The like effect is done with the decoction of Egrimony and Sage, made with Raine water, and washing therewith the sicke person.

To heale Sores or Tettors.

**T**Ake of Ware of Ganabrinum, in powder, and of Oyle of Roses, as much as shall be sufficient: Make thereof an Oyntment. Oz else bzay Cockle and Wymstone, and mixe them with Vineger, and make an Oyntment.

To remedy the swelling of the Legges.

**T**Ake the Iuyce of Malwort, of Ware, of Vineger, of Barley, Meale, of each a like quantity: Boyle it, and make a Plat-ter, and bind it vpon the soze.



A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Egge shell full of it morning and evening, with as much good wine.

**T**Ake the best Aqua Vitæ that you can get, and take a piece of fine Gold, and make it glowing hot ten times, and squench it againe the moze you squench it, the stronger warreth the water and better. Then put it into the same Aqua Vitæ, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cinnamon, both beaten: let them stand foure dayes well stopp'd, and stirre it ebery day once: but when you will take it, then let it stand still vntill it be cleare. This water warreth the cold stomacke, giueth strength to all the members, specially to agee folkes that haue bene ouer long sicke, whose strength is consumed: for it comfozteth and strenghteneth the heart out of measure.

A speciall Medicine to cause sleepe.

**T**Ake a spoonfull of Oyle of Roses, a spoonfull of Rose water, and halfe a spoonfull of red Vlneger, and temper them all together: then with a fine linnen cloth annoynt the Patients head.

An easie Remedy for the Tooth-ache.

**T**Ake a slice of the Rote Acorus, of some called in English Gladen, of other Galanga, which groweth in waters and marishes. this must be laid greene vpon the Tooth. A piece of the greene roote of Tozmontill doth it likewise.

For swelling in the Throate.

**T**Ake white Frankensence, and cast a piece of it vpon hot coales, then put a Chimble ouer it, and let the smoake thereof  
goe



goe into the Throate : that helpeth, and is oft times experimē-  
ted and proved.

For the Canker in the mouth.

**T**ake halfe a pinte of Ale, and a sprig of Rosemary, and seeth  
them together, and skim your Ale. And then put in a piece of  
Allom as much as a Nut, and a spoonfull of Honey, and two  
spoonfulls of Honey suckle water.

To make the Face faire and the Breath sweet.

**T**ake the Flowers of Rose-mary, and boyle them in white  
Wine, then wash your face with it, and drinke it for to drinke,  
and so shall you make your face faire, and your breath sweet.

A Remedy for a red face or a red nose.

**T**ake Llarge of Silber, and Wymstone, of each like much, and  
seeth them in Rose water, and Vineger, and then with a lin-  
nen cloath wet in the said Vineger, lay it to the soze.

A Remedy to qualifie the Coppered Face

that is incurable.

**M**ake a Bath with the flowers of Cammomell, Violets,  
Roses, and Flowers of water Lillies, then annoynt the  
place with Anguentum Album, Campherarius, and mixe that  
oyntment with a little yelow Wymstone, and Quicksilver kil-  
led with fasting spittle, and annoynt the Face withall.

A speciall good dyet for all copperous Faces.

**A**void from all salt things, spiced, fryed, meates, and ro-  
sted meates : also from drinking of Wine, for it is very e-  
vill : also Onions, Mustard, and Garlike are very naught : in  
stead of which, you must take Parslaine, Sorrell, Lettice, Hops  
of Bozrage, with Succory or endive in Potage, or otherwise :  
Also it is necessary to be laxative, and in sleeping to lay your  
head hye.



An easie Remedy to make the Teeth white.

**T**Ake Vineger of Squilles, and dip a little piece of Cloth in it; and rub the Teeth or Gummies withall: the said Vineger fastneth the Gummies, comforteth the rootes of the Teeth, and maketh a sweet breath.

To take away the stinking of the mouth.

**Y**ee must wash your mouth with Water and Vineger, and chew Pasticke a good while, and then wash thy mouth with the decoction of Annis-seeds, Mints, and Cloues, sodden in Wine. If the stinking of thy mouth cometh of a rotten tooth the best is to haue it drawne out.

A Remedy for sore Eyes.

**T**Ake the Iuyce of Fennell, and drop thereof into the Eyes, Evening and Morning, and it shall heale the griefe and paine.

A proved Medicine for the bleeding at the Nose, called the Ladie Maries Medicine.

**T**Ake the shell of an Egge, the meate being very cleane out, and put it into the fire till it be burnt very blacke and ready to breake, then take it out, and make thereof fine Powder, whereof yee shall blow thzough a Quill part thereof into the Nose that bleedeth, and it shall stanch.

Against a stinking Breath.

**M**elt Honey, Salt, and Rye flower well together, and therewith rubbe the Gummies twice or thrice, then wash it with faire water, and it will helpe thee.

For an evill breath.

**S**ett two ounces of Commin in fine Powder, in a pottle of white Wine, unto a quart: Then keepe it, vsing to drinke a little thereof warme at Night, the space of fiftene dayes, and it will helpe.



For the Head-ache, and clensing of the same.

**C**he to Bellitoy of Spaine in thy mouth, it will cleanse the Head, and also take away the Ache or paine.

To heale a swolne Face, that is hurt or marred by reason of some strange Scorching, which onely chanceth when the Sublime is not good.

**T**Ake the Iuyce of Barba Iovis, (in English Singræne) and rub your face with it twice or thrice a day. You may doe the like with the Iuyce of Parslaine: but if your Face were too much marred or hurt, take forty or fifty yolkes of Egges, and put them in a crying Pan upon a great fire, and get some Oyle out of them, wherewith you shall annoynt your Face.

To make an aking Tooth fall out of himselfe, without any Instrument or Iron Toolles.

**T**Ake wheate flower, and mixe it with the milke of the hearbe called in Latine Herba Lactaria, in French Tintemaille, or Herbe Alerre, in English Spurge, that hath milke in it: in Greeke, Tichimales, which is an Hearbe well enough knowne, and thereof make as it were a paste or dow, with the which you shall fill the hole of the Tooth, and leaue it in a certaine time, and the tooth will fall out of it selfe. Also if you wash your mouth every moneth once with Wine wherein the roote of the said hearbe hath bene sodden, you shall never haue paine in your Teeth. Also the decoction or powder of the flowers of a Pomegranate Tree, being put in your mouth and betwæne your Gums fasteneth Teeth.

To kill Lice and Nits in the Head.

**T**Ake the powder or scraping of Harts horne, and make the Patient to drinke it, and there will no Lice nor Nits breed in his head, but if you will straw the said powder upon his head, all the Lice and Nits will dye.



To remedy or to helpe Blood-shotten eyes, comming  
by any Rheume, Fluxion, or such  
other like cause.

TAke the tops or ends of Wormewood, which is an herb well  
enough knowne, and stampe it, mixing it with the white of an  
Egge and Rose water, and make thereof as it were a Plaster,  
and spread it vpon a linnen cloth, which you may lay vpon the eye  
where the blood is, or else vpon both, and doe this at night when  
you goe to bed, and the next morning take it off, and you shall see  
that this Plaster shall haue drawne to it selfe all the blood, and  
all the rednesse that was in your Eyes, and so you shall be quit  
of it.

For the Tooth-ache.

TAke the Rootes and Leaues of Chickweede, and boyle them  
in water, with the which you shall wash your mouth well, and  
hold it in your mouth a certaine space, and it will take away your  
paine.

To fasten the Gummes and loose Teeth.

TAke a little Myrre, and temper it with Wine and Oyle, and  
wash your mouth withall, and you shall see a wonderfull expe-  
rience. The Myrre also killeth the wormes in mans body, and  
being chewed in the mouth, maketh a sweete breath.

To take away the Tooth-ache.

TAke Hyssope, and make thereof a decoction with Vineger, and  
it being hot, wash your mouth withall, and the paine of the  
Teeth shall goe away. The Hyssope also being stampd and incor-  
porated with Honey, and a little Nicotina, killeth the wormes in  
a mans body.

Against the Crampe.

TAke and beat Whitstoue and Merbaine together, and so binde  
it to your Arme, or other place grieved, and it shall kill it, for  
habing the paine againe.

A Re-



## A Remedy for the Collicke.

**T**Ake Stuet, and rubbe your Navill therewith, and champe Rosemary in your mouth, and it easeth the Collicke straight way.

## A Powder for the Collicke and Stone.

**T**Ake Parcely-seed, Saxifrage, Alsander, Cozander, the Kernels of Cherry-stones, Smalledge seeds, Lovage, the rootes of Whillipendula, of each a dram: Bay-berries, Iuy-berries, of each a dram: put to all these as much Ginger as they all weigh, and adde thereto halfe an ounce of Commin: this Powder is to be taken in Ale, halfe a dram at once, thrice a day.

## A Remedy for the Collicke.

**T**Ake a quanttty of Worme-seed, Grouncell seede, Parcely-seed, Alsander seed, Achen-key-seed, Lepthorne seed, or Berries, Whillipendula dyed, Saxifrage dyed, Mouscare dyed, Grovobicke dyed, mixe them together in drinke, and drinke it Morning and Evening, fasting.

## A Medicine for the Collicke.

**T**Ake Pimpernell, Musterd, Crowefote, Sauriophze, Maricke, and bruse them together well, and mingle them together with the blood of a Goate, and put thereto good Alligre a little, and let them stand certaine dayes after your discretion, and put them under a Stillatorp, and distill a water thereof, this water is good for the Stone, whether that it be red or white, plaine or sharpe, or if it be hardened: If the Patient doe drinke thereof every day fasting, the Stone shall breake and goe out like sand. Also if scald Heads be washed therewith, it will heale them, and there shall grow new haire: and if the scabbes be washed therewith, of what manner soever it be, he shall be whole within thre dayes or nine at the furthest. Also this water drunke fasting, makes a man to haue a good colour, and good blood



blood above all other Medicines. Also this water drunke with Castoree twice in one day, destroyeth all Palsies, which is not dead in the sinewes and members, for it comforteth sinewes principally.

For the Collicke and Stone.

**T**ake halfe a pinte of white Wine, and a good quantity of white Sope, scrape it, and put it into the white Wine, and make it luke warme, and drinke it once, twice, or thrice, as the Patient needs, proued.

A Powder for the Stone.

**T**ake the Seede of Gromell, Worme, Saxifrage, Alisander, Parcelep and Fennell, of all these seedes like quantity, beate them very finely together, and so drinke halfe a spoonfull of powder, or a spoonfull at a time in a draught of good Ale, and let it be luke warme in any wise.

For the Collicke.

**T**ake Parcelep, Water-crelles, Bellatoz of the Wall, vriset Lime, of each a handfull, a dish of white Butter let the hearbes be cleane washed, and seeth them in a quact of running water, let your water be taken vp against the streame, let them seeth till you may make a Plaster thereof, then temper them together with a handfull of Wheate byanne, and make a Plaster, and let it be laid to the Patients belly beneath the Navill, and let him put in his pottage, Bellatoz of the Wall, and let the Patient make water, strained thoro a faire cloth, and thereby ye shall know and perceive, whether it doth him good or not, and let him vse this thre or foure times.

A Me-



## A Medicine to purge the Head.

TAke Masticke, Peristoy of Spaine, same Cressis Seede, Cockle-seede, Stablsacre, both the kindes of nesting powder, whytte and blacke, Ginger, Sinamond, of each halfe a dram in fine powder, and mixed together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of these bagges in his mouth a good space, but these bagges must first lye in Fulse a pretty while in Vineger, and it will draw out Rheumes from the head wonderfully, and when he hath done, he must wash his mouth well with Wine or Ale.

## A Medicine for a scald Head.

TAke Daylie Rootes, and Ale, and stampe them with as much May-butter as needs, and annoynt the soze head therewith.

## For the Head-Ache.

TAke a good handfull of Red-Rose leaues dyed, and a good quantity of Cummin grossely bzuised, and a good handfull of Camomill grossely shzed, and a quantity of browne leavened Bread: then mixe them, and put it into a Linnen cloth, then quilt it, and set it into a hot Dish, vpon a Chafing dish, and spynckle the bagge with Rose water and Vineger, and turne it in the dish till it be as hot as may be suffered, to be laid to the noddle of the Pecke: and let it lye till it be cold, and so vse another, and keepe his head so hot as hee may sweate.

## For paine of the Head.

TAke Marrom and presse out the Iuyce of it, and let the Patient take of it in his Nose.

## For deafenesse in the Eares.

TAke the Iuyce of Coleworts, and mixe it with warme water, and droppe it into thine Eares, and it will helpe,



To make Honey of Roses, called *Mel Rosarum*.

Take foure pound foure ounces of Honey clarified, and two pound of the Juyce of Red-Roses: and let them boyle together till it be like a Syrope.

Another making thereof.

Take a pottle and halfe a pinte of Honey well clarified, with a pottle of white or red Wine, two pound of Red-Rose leaues: Boyle the Rose Leaues and Wine till halfe be wasted, and then put in your Honey: and let it boyle till it be somewhat thicke, and in colour like a Syrope.

For the Pockes.

Take the Juyce of Penny-Rosall, and young Tansie, and giue the sicke party to drinke.

A true Medicine for the Jaundies.

Take a handfull of Chery Leaues, seeth them in a pinte of Milke, and let them boyle well: Then straine it, and drinke a good draught thereof to Bed wards, and in the morning fasting, and the Jaundies shall abyde from you by siege: or else drinke in the morning this following. Take the wood Bayberries, pill the vpper shell with the leaues from it, and take the second shell that is yelow, put thereof as much as a Walnut into a cloth, and seeth it with a pinte of water, let it be well boyled, and let it coole, and then drinke it, this hath bene experimented.

A Remedy for the Stone.

Take the Stones of Medlers, and lay them vpon a hot Flstone: after that you haue rubbed and dyed them in a faire cloth, then being dyed vpon the flstone, beate them into powder, then take a parcell of Tyme and parsley, and place it vpon the fire with Beere and Butter, and throw in halfe a spoonefull of the said powder: and hereof you must drinke a good draught sailing



fasting in the morning, and eate nor drinke nothing else for three houres after.

For the Liver that is corrupted and wasted.

**T**Ake a good quantity of Liverwort and bruse it a little, and then seeth it in good strong Ale, with a quantity of Rue herb, and use this medicine, and thou shalt be whole.

For heate in the Liver.

**T**Ake the Juices of sower Apples and sweet Apples, of each a pound or more, as much as you thinke best, and two pounds of Sugar, mingle these things together, and let them boyle on a simple fire till it be thicke as a Syrope, and use this course every day fasting, with luke warme water.

For to make haire grow,

**T**Ake and seeth Malloves rootes and all, and wash the place where Haire lacketh, and it shall grow.

For to take away Haire.

**T**Ake Hozle ashes and burne them to powder, and mingle it with Cyrell, and touch the place where the Haire groweth, and it shall grow no more there. Approved.

To know whether a woman shall conceive or no.

**T**Ake of the ruyne of Ware, and having fayed and consumed it in hot water, give it to the woman to drinke in the morning at her breakfast, then let her stand in a hot Bath, and if there come a griefe or a paine in her belly, she may very well conceive.

To make a barren woman beare Children.

**T**Ake of these little Sea fishes called in Latine Pollipodes, and roste them upon the coales with our Oyle, and let the woman eate of them, and it shall profit and helpe very much, having in the meane time the company of a man.



To make a woman have a quicke Birth.

**T**Ake leaues of Dictarij, and stampe them, or else make powder of them, and giue the woman that laboureth drinke of it with a little water, and she shall be delivered incontinent without any great paine or griefe.

For all manner of Lamenesse or swellings.

**T**Ake a handfull of Time, a handfull of Lavender cotton, and a handfull of running Strawberries that be like to a string, and so cut them small, then beat them in a Morter, with foure or five young Swallowes taken out of the nest very fligge and quicke, beat them together untill y<sup>e</sup> see neuer a feather of them whole: that done, take a penny worth of May butter clarified, and mingle it in the Morter with Hearbes, and so let it stand foure and twenty houres befoze they seeth: when you haue sodden it, vse it as befoze you are taught, as well in preserving of it, as in vsing of it.

Eor to stay the Laxe or Fluxe.

**T**Ake Plantine, other wise called Weybzed-leaues and rootes, and wash them in faire water, and then stampe them, and take a good quantity of the Iuyce and put it to old ale, and make a Posset therewith, and after take the ale Posset, and clarify it vpon the fire perfectly, and then let the Patient drinke it blood warme, in the morning and evening, without taking of other drinke, the space of two houres either befoze or after.

A speciall Remedy for the Stone.

**T**Ake a quantity of Anniseedes, Lycorice, Fennell rootes, and Parsley rootes, Keysons, and Currants, and let all these be boyled in Ale, from a pottle to a quart.

For the sweating Sicknesse.

**Y**e must take a good spoonefull of Treacle, three spoonefulls of Vineger, five spoonefulls of water, and two spoonefulls of the



the Iuyce of Cinckfoyle, ſwing them all together, and dzinke them luke warme.

For him that piſſeth Blood.

TAke a good quantity of Rew, otherwiſe called hearbe Grace, and dzv it ſo that you may beate it to powder, and then take the powder and dzinke it with Ale: and it will change the zine.

For the Canker in the Month.

TAke white Wine, and a penny-worth of Ginger in powder, and let them ſeeth a while together, and waſh the ſore place with a feather, and dzinke not in one houre after, and yee ſhall haue eaſe in ſeven dayes, on warrantiſe.

A powder for the ſame.

TAke Sage Wimpernell of each a like quantity, and halfe ſo much Parcely, as of them both, chzed them and ſtampe them ſmall, and put thereto a little burnt Allome, and then take it by, and dzie it, and beate it to powder and keepe it, for it neuer failed.

To know the Feſter and Canker.

HERE you may learne whereof, and of what manner the Feſter cometh, and alſo the Canker, it cometh of a ſore that was ill healed, and breaketh out againe, and if it bee in the fleſh, there doth come out water, if it be in the ſinews, there cometh out by one lie: and if it be in the bone, there cometh out as it were thicke blood. A Feſter hath a narrow hole without and within, and a Feſter is ſeldome ſcene, but it hath more holes then one, and the Canker hath alwayes but one hole.

For



For a Canker in the body.

**T**Ake the rootes of Dragons and cut them in small pieces, and lay them to dry, and make powder thereof, and take a penny weight of that powder, and put it in water all night, and on the morrow poure out that water, and put thereto white-wine and then seeth it well, and let the Patient drinke thereof warme, and in three dayes he shall be whole.

For a Canker in a womans Pappes.

**T**Ake the Dung of a white Gose, and the succ of Salendine, and bray them together, and lay them to the soze, and it will kill the Canker, and heale the Pappe.

A good powder for the Canker.

**T**Ake Copperas, and Roch Saunders, and Verdigreace, and Salarmoniac, and beate them to powder in a brassen Morter, of each a like quantity by weight, and put the powder in a vessell, and seeth it on a charcole fire till it glowe, and then take it downe, and let it coole, and after make powder thereof and that powder shall destroy the Canker, on warrantise.

A good feate for the Canker, Fester, Botches  
and Sores, old and new.

**T**Ake Virgins ware, Barrowes greace molten, ana one pound, Perostien demi. ounce, and of Masticke, and Olibanon ana one ounce, of Meride demi. ounce, Witch demi. pound, beate all these and put them in a Panne, and melt them, and when it is molten looke that the Meride be ready beaten, and put it in and stirre it fast for cleaving to the bottom of the vessell, and then take it downe, and let it coole, and so ye may straine it, and wet  
the



the pannes that it shall be strained into for cleaving thereto, and with a feather put away the corruption, and take heed to a soze that is ill healed, and that the place breaketh not out againe, for being five weeks old and more, it is both perillous and doubtfull of a Canker.

To sea the Canker or Marmoale.

Take a pecke of the Ashes made of Ashen-wood, and ashes of Date straw, and put hot water on them, and make a gallon of Ale, and put thereto two handfulls of Barkedust, and let it stand a day and a night, and then clense it throught a canvasse, and then take the same dust, and put it in againe, and put thereto as much Allome, and halfe as much of Gadder crops, and put them in a pot, and let them boyle almost to halfe, and ever stirre it, that it grow not to the bottome, nor runne over, and after clense it throught a cloath, and let it coole, and when it is cold take a quantity thereof, and wet a linnen cloath therein and lay it to the soze.

For the Canker in the mouth.

Take seven spoonfulls of Honey, and clarifie it in a pewter Dish, and then put it demi pinte of white Vineger, and roch Allome, the quantity of a Hasell nut, and a spoonfull of Bay salt, and let all these boyle together, a quarter of an houre, and then take of dyed Rose leaues, and Sage, ana a handfull, let them sceth together the space of a quarter of an houre, and let the Patient wash his mouth therewith, and lay the leaues to the soze, and if the liquor be too thicke to wash your mouth with, then take running Water and white Vineger, and a spoonfull of Honey, and boyle them well as before.

To make a red Water to sea the Canker.

Take three handfulls of Rew, bray it in a mortar, and put thereto a quart of Vineger, and Gadder one ounce, and take halfe a penny worth of Allome, and beate it to powder and put thereto,



and let it so rest nine dayes or moze, and then take them out, and then straine them through a cloth into a cleane glasse, and stop the vessell close, and keepe it.

To take away the Canker.

Take Martlemasse Waxe that hangeth in the Rose, and burne it to powder, and put the powder into the Soze, and it will sea the Canker.

For the Canker in the mouth.

Take Hearbe Grace, Lavender, Cotton, Sage, Honyfuckle leaues, Rosemary, and ana, wash them and stampe them with a little roch Allome, and a little English Hony, and put them into a faire Dish, and when yee dresse a soze mouth there with, take as much as yee thinke will serue, and take a few Sage leaues and wash thy mouth, and lay it to thy Gummes, and if yee put thereto a little Pepper, and Bay salt, it will be the better.

A powder for the Canker.

Take one quarter of a pound of Roch Allome, and burne it in an earthen vessell, that there come no ashes thereto: then take Argo, one halfe ounce, and one quarter of an ounce of Bole-armontacke, and make all these in fine powder alone, and then mixe them altogether, and put them into a Bladder, and keepe it close: and when yee will minister it, wash well the soze with the water, and then lay on the Powder, and so dresse it once in the day, and it shall helpe him.

For Canker, Fistula, Warts, or Wounds,  
new or old

Take a gallon and a halfe of running Water, and a pecke of Ashen ashes, and seeth them, and make thereof a gallon of Lye, and put thereto a gallon of Lanners wole, and powder of Roch Allome, and Madder, a pound: and seeth all these, and let your panne be so great, that it be little moze then halfe full, and  
when



When it riseth in the seething stire it downe with a ladle, that it runne not ober, and let it stand thre or foure houres till it bee clere, and all that is clere straine it thow a good thick Canvas, and then wet therein a ragged cloath and long lint, and lay it on the soze, and this is good for all the diseases aforesaid.

A good Medicine for the Canker and Sores.

**T**Ake a pottle of cleane running water, or white wine, Sage, Rosemary, and Sinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and for the Canker put in a little white Copras and Camphere.

For the Canker in the mouth.

**T**Ake Plantaine, Bittony, Egrimony, Violets, and Woodbind, and boyle them in wine or Water, with Slope, Piony, Pimpernell, and greene Walnuts, and therewith wash foure times in a day, and hold it in your mouth hot, and therewith wash.

For Canker old or new, or Marmole.

**T**Ake Smalledge, Wormewood greene, Walnuts, Lillies, Worme Crappes, white Hazell, red Pettle, Sage, Helseheale, Pimpernell, the roote of Floure-deluce, Planten, ground Hibie, Wallwort, House-eare, Celondine, Mintes, Bittony, Egrimony, Violets, Charbell, Colwortes, Abence, Ramps all these, and rot them, and fry them in Barrowes grease, Shapess fallow, and Honey, and make thereof an oyntment with Turpentine, Ware, Rozen, Pitch, Gum, Frankensence, burnt Allome, and powder of Tanners barke.

For the Canker.

**T**Ake the powder of Saden, Honey, and creamie, and white wine, and mixe them altogether, and melt them ober the fire, and



When it is hot, with a linnen cloath wash there with thy mouth, and when the Soze is well washed, put thereof into the griefe, with Lint, as hot as may be suffered two times a day, and bee whole.

For a Canker in a mans body, and save the man.

**T**Ake the rootes of Dragons, and cut them, and dry them in gobbets, and make powder of them, and take a 9. D. weight of that powder, and seeth it in white Wine, and let the sicke drinke thereof warme, fasting, and in three dayes he shall be whole.

For the Head-ache.

**T**Ake Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all Night and on the morrow lay another of the same heat, and doe so three or foure times, and it is done.

Another for the same.

**A**lso take and make Lye of Meruen, or Wytton, or Worme, wood, and there with wash thy Head thrice a wake, and it shall doe thee much good, and take away the Ache.

Another for the same.

**T**Ake the Hearbe called Bursa Pactoris, and bruiſe it, and lay it to the hart of thy Foote, and it helpeth both the Head-ache, and the Toothache.

Another for the same.

**T**Ake Witton, Meruen, Helonaine, Maybroade, Rewe, Wall-wort and Sage, and a quantity of Pepper, and Hony, and seeth them all together in water, and straine it thzough a cleath, and drinke it fasting.



Another for the same.

**S**ampe Bittony, and lay it on thy Head under thy Cappe  
Soz bind it to thy head.

Another for the same.

**T**Ake Sage, Bittony, and Rewe, with Worme wood, ana,  
seeth these in faire water, and then put out the same water  
into a vessell, and then grind the same Herbs in a Morter  
small, and then take of them and of the liquor, and temper them  
with Wheate Branne, and with the rest of the liquor wash thy  
head, and then lay a Plaster thereof upon the wound, and let it  
lye there a day and a night, and do so thre or foure times. Item,  
ye may take rootes and leaues of Primroses, fresh Butter, and  
Clarre boyled together.

Another for the same.

**T**Ake Abence, Pigeons dung, and Wheate flower, ana one  
ounce, and temper them with the white of an Egge, and bind  
to thy grieve.

Another for the same.

**T**Ake Bittorie, and Camomill, ana a handfull, and seeth it in a  
pottle of Wine to a quart, and wash thy head with the liquor,  
and if it be the Degrim, it shall helpe thee.

Another for the same.

**T**Ake Frankensence, Doves dung, and flower of Wheate, ana  
one ounce, and temper them together with the white of an  
Egge, and lay a Plaster thereof where the grieve is.



Another for the same.

**T**Ake the white of an Egge and beate it well, and take away the froth, and put thereto Rose water, and the powder of Alablaster: then take Flaxe and wet therein, and lay it to the Temples, and when it is dry, wet it againe: vse it thre or foure times.

Another for the same.

**T**Ake, Herben, Bittony, Wormewood, seeth them well, and wash the Patients head, and after that make a Plaster, and lay on the ober part of thy Head on this manner: take the same Hearbes besozesaid when they are sodden, and wyng out the Iuyce of them, then take the Hearbes and stampe them in a Morter, and temper them with the water they were sodden in, and put thereto Wheate branne to cover the Iuyce of the hearbes that it goe not out, then take a garland of Linnen cloth, that will goe about thy head, and bind the Plaisters in it, as hot as the Patient may abide it, and then put on a cappe over that.

Another for the same.

**I**f the paine come of hot humours, take a quantity of House-leke, and distill it as much as you please, and with the same water wash thy Temples, and thy Forehead, and then dippe a linnen cloth therein, and lay it on thy Forehead, or thy temples.

Another for the same.

**T**Ake Margerom, and greene Iuy leaues, Bittony, and Herben, of ebery one two handfuls, cut them small, and beate them in a Morter, and seeth it in two penny worth of fresh Butter, and stirre it till it ware very greene, and so let it stand nine dayes in an earthen pot, then seeth it againe, and stirre it well and straine it, and keepe it in a faire vessell, and when you need warme a litle thereof in a Sawcer, and annoynt your Temples therewith.

An



Another for the same.

**T**Ake a quart of white Wine, and Hozehound, two handfule, and Camomill, one handfull, and boyle them together, and therewith wash thy Head: then take Wheate bran, and put to the hearbes, and boyle it, and make a Plaiſter and lay it to thy head.

Another for the same.

**T**Ake the Iuyce of Salondine, and good Vineger, mingled, and made hot, and with a ſponge or a linnen cloth lay it to thy ſozehead, it quencheth great heate, and purge th it that it come no moze.

Another for the same.

**T**Ake the Iuyce of Wimpernell, and put thereto May butter, and frye them together with a ſoft fire, and keepe it, and therewith annoynt thy Head and Temples.

To cleaſe the Head.

**T**Ake Aloes one ounce, Myrre halfe an ounce, Garlick ſoure Dzams, Saffron in powder, halfe a penny worth, and mingle them together in fine powder: then take the Iuyce of Coleworts, and put them to your powder, and make it as thicke as pappe, and ſome what moze ſtiffer, and make Pills thereof, as bigge as ſmall Peaſe, and when you goe to Bed, take ſoure of them, and roll them in fine powder of Lycorice, and caſt them into your mouth, and ſwallo w them downe.

For the Head-ache comming of the ſtomacke.

**T**Ake Funiſoye, Camomill, and Roſes, and ſeethe them in white Wine, and make a Plaiſter, and lay it hot thereto.

For Ache in the hinder part of the Head.

**S**ampe Sage with the white of an Egge, and temper it with Vineger, and lay it thereto.

A priq,



A principall Medicine for the Head.

**T**Ake Commin a quantity, and lay it in Vineger one night, and on the morrow put out all the Vineger, saving a little to keepe moist, and fry it in a pan, and bind it in a linnen cloath about thy head, and by the grace of God, y<sup>e</sup> shall be whole.

For a man diseased in the Liver and Spleene.

**T**Ake Barrowes grease, and Ashes made of Ashenwood, ana one pound, and running water a Gallon, and seeth them till they be halfe wasted, and then straine them thozow a cloth into a vessel, and let it stand so all night, and then on the morrow, skete of the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Bores, and when you need annoynt the Spleene therewith.

A Drinke to be used after this Oyntment.

**T**Ake the rootes of young Ashen plants, cleane washed, one handfull, and Wormewood, ana and let them seeth in Wine, from a gallon to a pottle, and let the Patient drinke thereof, at Mornng cold, and Evening hot. Probatum.

A Plaister for the Spleene.

**T**Ake dry Lillies, Marsh Mallow rootes, Alexander seed, of each one ounce, of the barke of Elm, the barke of Ash, Worme seed, of each two ounces: all these being in powder, let them be sodden in strong Vineger, and so let them seeth, till they be sodden dry: then put thereto powder of Cummin demi-Draine powder of the barke of Capers, one ounce demi-Draine powder of Relwe, three drams, then afterward put thereto Gum Armoniac one ounce three drams, dissolved in Vineger, and then with ware Turpentine, as much as shall suffice, and make thereof a Plaister for the Spleene.



A principall Medicine for the Head.

TAke Commin a quantity, and lay it in Vineger one night, and on the mozrow put out all the Vineger, saving a little to Ceape it moyst, and fry it in a pan, and bind it in a linnen cloth about thy head, and by the grace of God, y<sup>e</sup> shall be whole.

For a man diseased in the Liver and Spleene.

TAke Barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a Gallon, and seeth them till they be halfe wasted, and then straine them thozow a cloth into a vessell, and let it stand so all Night, and then on the mozrow, scet off the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Boxes, and when you need anoynt the Splene therewith.

A Drinke to be used after this Oyntment.

TAke the rootes of young Ashen plants, cleane washed, one handfull, and Mozme wood, ana, and let them seeth in Wine, from a Gallon to a pottle, and let the Patient drinke thereof, at Morning cold, and Evening hot.

A Playster for the Spleene.

TAke dry Lillies, March Malow rootes, Alexander seed, of each one ounce, of the barke of Elme, the barke of Ashe, Bzome seede, of each two ounces: all these being powder, let them be sodden in strong Vineger, and so let them seeth till they be sodden dry: then put thereto powder of Cummin demi. Dram. powder of the Warke of Capers, one ounce demi. Powder of Rewe, thre dzams, then afterward put thereto Gum Armoniac, one ounce thre dzams, dissolved in Vineger, and then with Ware, Turpentine, as much as shall suffice, and make thereof a Playster for the Splene.

A a

An



Another for the same.

**T**Ake the toppes of Acoynes, Rose leaues, Eltander, sēde, Commin sēde prepared, of each one ounce, Strado Arabia, Galanga, of each two ounces, Saltiter, I. Saltpēter demi ounce terrified, mixe them and put them in a bagge, quazant, quitted, or basted.

A Drinke for the same.

**T**Ake the Iuyce of Licozis, one ounce, Fennell sēd, Annis sēde, and Juniper, ana demi ounce, pownd it in a Morter, and drinke it.

For the Spleene.

**T**Ake three spoonefuls of the Iuyce of Iuy leaues, in white Wine or else of the Iuyce of Egrimony, and drinke it three or foure moynings fasting, and yē shall be whole.

To purge and amend the Heart, Liver, Spleene, Stomacke, Lunges, and Braine.

**T**Ake Langde-bēse, Alexander, Water-crelles, young Malloves, Bourage, red Fennell rootes, Barcelly rootes, Mercury, Hearts tongue, Pippe, and Clara, and make thereof pottage, or else stew a Confe, with a piece of Surlogne of Bēse chopped, in small pieces, with Aleison, or Currans, and a little Sugar, and colour them with Sanders, and keepe the stew pot close, vse this Medicine, when the Stone is in signes expulsive.

To dissolve the hardnesse of the Spleene.

**A** Moniacum dissolved in very sharpe Vineger, and broken vpon Leather Plaster-wisse, and applyed to the Spleene, will mollifie the hardnesse thereof, and it may lye thereto seuen weekes and neuer be removed.

A So-



A Sovereigne Medicine for the Spleene, and to  
clease the body.

**T**Ake Parts-tongue, wilde Hoppes, Lettice, Bourage, with  
the flowers of Fumitory, Parcely rootes, seethe all these in  
Whey, and clarifie it with whites of Egges, and straine it, and  
drinke it first and last, during a moneth, and it shall helpe your  
Spleene, and clease your blood, and comfozt you many wayes for  
your health.

For the Spleene.

**T**Ake Camomill flowers, wheate bryanne, and a pinte of white  
Wine, boyle them together, and put them in a bag, then take  
oyles of Aloets, of Linseed, and of Lillies, ana a penny-worth,  
annoynt therewith, and put your baggs hot thereto.

For Ache in the Backe.

**T**Ake a great Onion, or two, and roast them in the imbers, then  
stampe them, and straine them out of the Iuyce, and mixe it  
with as much Malinesie as Iuyce, and drinke thereof blood-  
warne, first and last: Probatum.

To stay the Backe, and helpe him that consumeth.

**T**Ake the rootes of Parcely, Fennell, Camfire, and of Beau-  
rage, Planten, Bursa Pastoris, and Knot-grasse, and make  
broth with them of young Hens, Capon, and Putton, Rab-  
bits, Meale, and put thereto a Date or two, and ye may seeth  
them in posset Ale made of white Wine.

Another for the same.

**T**Ake white Archangell, Comfry flowers, white Lillies,  
white Roses, white Holly hocks, Knot grasse, Clary, and  
stampe them, and take a pottle of Muscadine, and a pinte  
of



of Ale, with the pith of an Ore backe, and three capped Dates, the stones taken out, and beate them in a Morter small, and then put in some of your Muscadine, and grinde it, and some of your Ale, and stirre it, and seeth the rest thereof, also the yolkes of three new laid Egges, the strings taken out, and beat them well, and put thereto Sinnamon, two penny-worth, and hols Mace, one penny-worth, and seeth all these to a quart.

For the Bladder and the Reynes.

Take the seedes of Planten beaten in a Morter, and seeth them in Wine, and drinke thereof alone.

To stay the Backe.

Take the pith of an Ore backe and scald it, and then straine it out of the skin, and thred Ripe, and beate it in a Morter with the said pith very small, and then put thereto a quart of Milke, and straine it, and then seeth it with five or six Dates, and a graine of Amber-greece, and powder of Ginger, and let the Patient vse it often.

For Ache in the Backe and Legge.

Take the marrow of an Ore, and oyle Olive three spoonfulls, and the yolkes of Egges, and Butter, ana, Pepper one ounce then take the milke of a woman, and mingle it together, and anoynt the sicke therewith.

To take away the paine of the Reynes of one that is low brought.

Take three quarts of white Wine, and boyle therein a red Cocke, and put thereto a handfull of red Ripe, a quantity of Clary, and the rootes of red Fennell, parts-tongue, a sticke of Sinnamon



Synamon bruised, Dates, great and small Raisins, with a few Prunes, seeth all these together, till the strength of the Cocke be in the broth, and put therein one ounce of Manus Christi, and vse this Morning and Evening luke warme.

A Plaister for the Reynes.

Take Callamint, Camomill, Wormewood, Persitory, Hockes, and bray them in a Morter, with Oyle, or Butter, or Dæres and Shæpes suet, and grease of a Boare, or Barrow hogge, with a quantity of Commin, and lay it in a Plaister both behind and befoze.

For all Diseases in the Backe.

Take the rootes of Daises, of Planten, of Bursa pastoris, of Centimodum, and the Cups of Acozus, ana a handfull, and of Bolearmoniac two ounces, and of Harts-horne burnt, ana, and also a Bucke Conie that is fat, and let all these be sodden together in white Wine and water, as much Wine as water, till the Cony be consumed, from the bones of the flesh, then take away the flesh and the bones from the broth, and so let the broth stand till it come to a Jelly, and when you are in your bed, cause your Backe to be therewith annoynted by a Chafingdish of coales, three nights together, and lay thereon a warme linnen cloth, and it shall helpe you by Gods grace.

For paine in the bladder, and to make it whole for ever.

Take three rootes of Smalledge, and wash them faire and cleane, and cut them small, and seeth them in a quart of faire water, till three parts of the water be consumed, then straine it, and take foure ounces of the powder of Bittong, and put thereto, and drinke the said water.



## Against running of the Keyne.

**T**ake one pound of Iordaine Almonds, and blanch them, and parch them, and grind them right small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Planten water, and then seeth it with Sugar, and Sinamond, and when it is cold put thereto a dramme of Masticke in fine powder, and vse thereof to ease and be whole. Probatum est.

## A Syrope for the Backe,

**T**ake the rootes of Emila Compana cleane scraped, and slice them thin, and lay them in faire running water thre dayes, and shift them ebery day, then at thre dayes end take them out, and put them in a gallon of faire running water, with a quart of Hony, of Lycopice one ounce, scraped cleane and sliced, and of Amilced one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the liquour, washing them one by one, and when they be cut lay them on a faire dish, and so let them lye 24. houres, and then take the rootes and weigh them, and for ebery pound of your rootes, take a pottle of Muscadine, and white Bastard, and put your roots therein, and put thereto two pound of fine white Sugar, two oz thre whole Maces, boyle all these to a Syrope, with your roots, and then put it into a pot, and when you occupy it, let the Patient eate of the rootes, and drinke a sponefull of Syrope, with your rootes, and then put it into a Pot, and when you occupy it, let the Patient eate of the rootes and drinke a sponefull of Syrope after it, Mornning and Evening. Probatum est.

To provoke *Menstruum Mulieris*.

**T**ake powder of Peeter, Bittong, Barrow-seed, in white Wine and drinke it.



Another.

**T**Ake Mugwort, Helondine, Martigold, Wervien, Ruppe, and nine crops three dayes before the change, and three dayes before the full of the Moone.

Another.

**T**Ake Germaner, and the rootes of red Spadder, and let the it in Ale, and give it her to drinke or else take Radices, Et femem piox, red Sanders and Sugar, and vse it as aforesaid.

Another.

**T**Ake Corula Fetuda, the which is like Canonmill, but it blacketh, and make a fomentation thereof.

Another.

**T**Ake the Juice of Mercury, and Honey, and flower of Cockle, as much as will incorporate it, and make thereof little balls, and give her one or two of them, and she shall haue Menstrum, also it shall after dispose her to conceiue, for it hath seldome failed, and is well proved.

Another.

**T**Ake the blacke seed of Pionse, and bruse them one by one to the number of nine, and picke the blacke huskes, and in a Morter breake them to powder, eate and drinke the said powder at times aboue said in the second Medicine. Pro eadem.

Another.

**T**Ake the rootes of Gladion, and Arsmart, and let the them in good white Wine, or Vineger, and when they be well sodden, take them from the fire, & let the woman sit ouer it, so that the ayze may strike by, and none goe away, for this is proved.

Another.



Another.

**T**Ake Bittorie, Pukall, Riall, Centory, ana a handfull, seethe them with Wine or water, till the two parts be wasted, and then cleanse it thoroow a cloth and drinke it.

Another.

**T**Ake Balme, Margerom, Slope, Parigolds, ana a handfull, and seethe them from a pottle to a quart vpon a soft fire, and so take it and drinke it ebery morning fasting, and if it be bitter, put thereto Sugar, and vs it.

To stop *Menstruum Mulieris*.

**T**Ake the blackest holly-hocks that yee can get, and take the flowers thereof, and make them in powder, and drinke them, and wash the place with the water of Lobage.

Another.

**T**Ake the water of Dake leaue distilled, halfe a pinte of Rose water, ana and Syrupe of Quinces five ounces, and let her drinke thereof first and last.

Another.

**T**Ake Horse-dung, and seeth it in good Winegeer, and put it into little bagges of linnen cloth, and lay the one vpon the Reines of the backe, and the other betwene the Pauill, and the priue place, as warme as she may suffer it, and let her drinke ebery Morning and Euening Symmon till she be whole.

Another.

**T**Ake the rotes of Gladstam, and seeth them well in Wine, or water, and receiue the summe thereof: It neuer failed.

To



To stop white Menstruum and red.

Take the Juice of Planten, and of Bursa Pastoris, and two whites of Eggs well beaten among the Juice, and put thereto Bolearmontac one ounce, and of Terra sigillata, demi ounce, and a portion of Beane flower, and make it thicke upon the fire, and draw thereof a Plaster upon thin cloth, and lay it to her Backe and Pabill.

Another for the white.

Take the inner rinde of the Slo-tree, Sumatch, Balestianes, the rinde of the Pomegranate, Planten, Knot-grasse, the inner rinde of the red Wyer, and a little French Bolearmontac, and boyle all these in red Wine, till halfe be consumed, and let her drinke it fasting, Et restringer fluxum Menstruum.

Another for the same.

Take the foote and Legge of a Hare, and bake it to powder haire and all, and drinke it, and it restraineth the same.

Of Fearne.

The roote is good to be drunke, and laid too Plaster-wise, for Wounds that are made with Rées, and in like manner, the roote of the Rée drunke, and laid Plaster-wise to the soze, where Fearne sticketh, the powder is good to be strowed upon moist Sores, which are hard to be covered with skin, and ill to be healed: the Juice pressed out of the Fearne roote, laid too with Rose-water, or other colde water, is good for all manner of burning or scalding, perfectly and sure.

To take away heate and inflammation of a

Member.

Take the waters of Planten and Purslaine, of each two ounces, and the water of a little hearbe called Vernicularis, two ounces, Litarge and Cerase, in fine powder, of each four drams, Camphere three graines: mixe all together.



## A Locion for inflammation of Balam.

**T**he waters of Planten and Roses, of each two ounces, Livers, pzeppiat a dzam, Merdigreate sixe dzams, Allome halfe a dzam, Camphere two dzams, Honey of Roses two ounces, burnt Lead sixe dzams weight: and it is done.

## A Locion for a sore Mouth.

**T**Ake running water a pinte, Vineger halfe a pinte, Honey foure ounces, Bay leaues one ounce, Calingale one dzam: Let all these be decocted to the foyme of a Syrope.

## A preparative.

**T**Ake Syrope of Violets, Endiffe, and of Femitozy, of each two ounces, and of common Decoction foure ounces.

## To make Vergent milke.

**T**Ake Lfarge of Leade one pound, with Vineger a pinte, laid in Fule thre dayes, and then dzawne with wollen shreds, and so keepe it in a Viall by it selfe close: then take foure ounces of Conduit-water, and one ounce of Allome, and one dzam of Camphere: and melt all over the fire, and keepe the water by it selfe in another Viall, and when you will vse it put both these waters together, of each like quantity, and it will be like milke.

## Another of M. Doctor Taxleys.

**T**Ake Lfarge of Silver halfe a pound, with Vineger a quart: Boyle these together till halfe be wasted, and then dzaw the Liquor, from the Lfarge with wollen shreds: and so keepe it to



to your vse in a small close; take also of Camphere three drams, Muske foure graines: against all these things put one ounce and a halfe of Oyle of Tartary, and put all in a pinte of Rose-water, and boyle it till the third part be consumed: and then draw the rest with twollen shredes, and keepe it to your vse, in a small close, and when you will vse it, take a very little bottle-Glasse, and fill it halfe full of the first Water, and fill it up with the second Water, and it will coagulate together, straight wayes marvellously as white as Milke, and also it taketh away the spottes and Freckles in the Face, if it be often applyed thereto.

A Plaister for the Collicke and Stone.

Take Perisore, Camomill, ground Iuy-leaves, Cummin: stampe them, and boyle them in white Wine, and make a Plaister thereof, and put it about the Reines as hot as may be suffered, and see that it lye close round about behind and before,

A Plaister for the Headache, and for hot Agues.

Take red Myntes, Leavened Bread of Wheate, and white Vineger: Make thereof a Plaister, and lay it to your Fore-head, for it helpeth diseases in the Head, and also for hot Agues.

A comfortable Powder for the Heart.

Take Synamon, Ginger, of each three ounces, graines of Paradice, long Pepper, of each two drams: Saffron one dram, Sugar foure ounces: and so make your Powder.

Another Remedy that breaketh the stone, which being used a certaine time; will cause the stone broken, never after to harden in the bladder.

Take a pound of Gromwell, a pound of Sarcfrage seede: and a pound of Collander, with a quarter of a pound of Sozas, white



White and red, and grinde all these in a Morter very small, and so keepe it, vsing to eate thereof in your Pottage, ebery day a spoonefull.

Another proved Medicine for the Stone.

**T**Ake Lime, Damsons, Beane Cods, Bellitoze of the wall, Sarelfrage, like quantittes, and steape them one night in white Wine, then distill them, and vse to drinke thereof.

Another remedy for the Stone, and to cause the voydance of Urine.

**T**Ake Bellitoze of the Wall, Sothernwood, and seeth them in Water or white Wine, with a quantity of Shæpes Suet: till it be tender, then put the hearbes and fallow in a linnen bag, and lay it warme to the bottome of the belly, vsing this, you shall finde remedy.

A proved Medicine to avoid the Urine that hath beene long stopped, also for the Stone.

**T**Ake Radish rootes, one if it be of bignesse and strong, is sufficient, and scrape it very cleane, and lay it in white Wine, a night in steape, then straine the Wine, and giue the Patient to drinke, and he shall voyd water.

A very good water for the stone, proved.

**T**He water of Strawberries, with the leaues distilled, and so vled by draughts, as other drinke.

To breake the Stone.

**D**rye the stones of a Cock a yeare old, and beate them into fine powder, and giue the diseased thereof to drinke in white Wine, but if he haue the Charward, then giue it to drinke with good water.

The



The Lady Gath, her Medicine against the Plague.

**T**ake Abaunce, Turmintell, Sage, Spermint, and Violet leaues, of each one handfull, and stampe them in a Morter very small, when you haue so done, straine them through a strainer with red wine, claret or white, whether you can most easily get, and luke warme, giue of this water to the diseased to drinke.

Against the new Ague, by D. Langdon.

**T**ake Sozrell, Solothistill, Endiue, Dandelion, Succorie, croppes of Fennell with Yalloses, with Violet leaues of each one handfull, and seeth them all in a gallon of stale Ale, to a pottle, with skimming, that done, straine out the liquor, and make thereof an Ale posset, and let the Patient drinke thereof as oft as he is a thirst, putting into ebery draught as much Treacle as the bignesse of a Beane, and yee shall be healed.

To kill the Paulsie.

**D**rinke the roote of Valerian in powder, and it will destroy the Palsey, so that ye eat no Hogge flesh.

A remedy for the Dropsie.

**S**crape an Elder roote very cleane, and break it in many pieces, or shred it into white Wine, and let it steape therein, then drinke the Wine, and it will heale your Disease.

Against stopping of the Pipes.

**T**ake Bilope, Mintes, Rose-mary, Daisies, and Consoud, of each like quantity, and seeth them with Ale in Lycopice, and ble it Morning and Evening.

Against Hoarsenesse.

**T**ake a good quantity of Herbeine, and seeth it with Lycopice in faire water, then straine the water, and ble no other drinke with your meate untill you find remedy.



To cause good fasting of meate.

**D**rinke wine sodden with Sentoze, and Plantins, Euening and Mornig, and it shall helpe you.

For the yellow Jaundise.

**T**ake the reddest Docke rootes that ye can get, and being washed cleane, put them into a vessel of good Ale, and when it is Ale, let the diseased drinke no other drinke so his meate but ale, and it shall helpe.

Doctor Argentines Medicine for the Stone.

**T**ake the red barke of an Ible tree dyed, and beaten into fine powder, and after searse it through a fine Searse: also take a like quantity of blacke Yeaf, beaten and searsed in like manner, and being mingled together, drinke thereof with Wine or Ale, blood warme, five or six times.

For Wormes in the Bellie.

**A**gainst the Wormes in the Bellie, take Onions and pill them, cut or slice them small, powze Spring-water ober them: Let it stand all Night, and in the morning drinke that water, and it dribeth away all wormes: powze the same water upon the Earth where the Wormes are, and within halfe an houre, they will all creepe out of the Earth.

Another for the same.

**L**ikewise if one eate Garlick, Fasting, it killeth and dribeth out Wormes out of the Body. Or else drinke distilled water of knot-grasse, or Shanie-grasse. The same killeth wormes also: howbeit it worketh moze in young then in old folkes.

An approved Remedy for a Woman that hath her Throwes before her time.

**S**et a good handfull of whole Cherwill in a quart of Claret wine, and when the Hearbes be well sodden, wzing them into



into the Wine, and cleanse it, and make thereof an Hypocras with Sugar, Cinnamon and Ginger, of Smonane, and give her thereof warme at times needfull. And it shall expulse the paine. Approved.

A Drying Powder for old Sores.

Take the round Astrologia, Frankensence, and Allome: of each two dzams in fine Powder.

A Powder for the Strangury.

Take Ibis Berries dyed over the Fire between two stones, and Allsander seedes, of each alike quantity: and make a Powder thereof to be vled in a draught of good Ale.

For Gomora Passie.

R. Cassia extracted halfe an ounce, Venice Turpentine, three dzams, washed, in Rosa-water oftentimes, the powder of Ruarbe one djam and a halfe, and with sufficient of Sugar, make it in round Balles.

For a sore Legge that is swolne with the Axis  
or Ague.

Take Beare leaues and binde them vpon your Legges, and it will make them water.

For the Collicke and Stone.

Take vnset Lées, vnset Time, and Parcely, and make pot-tage of it with Butten: it is also good for the Mother.

For a Megrin in the Head.

Take a cloath and warme it very hot, and chafe the nape of your necke, and your temples, a moynings.

For



For the Ague or Axis.

Take a quart of Red wine, and a quart of Milke, and mix them, and give it to the Patient to drinke, when the Axis come upon him, but the milke must be taken as it cometh from the Cowe.

For the Tooth-ache.

Take nine Pepper cornes, and five Cornes of Bay-salt, and some English honey, and booke your Pepper cornes, and beate them all in an Oyler shell, then make little balls of lint, and dippe them in the Honey, and lay it vnto your tooth, or rub your teeth with Allome beaten.

For a sore Brest.

Take a Red rose cake, and white Wine in a dish, and set it on a Chaffindish of coales, and turne the cake vp and downe in the dish, and lay it to the brest as hot as may bee suffered, and vse this thre or foure times, till it be whole.

For a sore eye that burneth and is  
watic.

Take Hemlockes and distill them, and take the water and lay it to your eyes, and take a little Lint, and dippe it in the water, and so lay it vnto your eyes as you lye vpight in your bed.

For to stoppe the Bloody Fluxe.

Take a pinte of Milke, and a pinte of water, and let them boyle together ouer the Fire, vntill it come all to a pinte: and let the Patient drinke it Morning and Evening.

For



For the Strangulion.

**T**Ake Reddish leaues, and seethe them in Ale, and giue it to the Patient to drinke, and it will cause him to make water.

For a Fellon.

**T**Ake Rew, and Soape, Salt, Sme, and Boares greace : and Stamp them together, and lay it to the Fellon.

For the Stone.

**B**Eate the Stones of Medlers into powder, and drinke it with Wild Milke, or with white Wine.

A Medicine well proved for the Megrin.

**T**Ake the Iuyce of Night-Shade, and as much Vineger, with crummes of leavened Bread, and the white of two Egges, a quantty of Bolearmontac, a quantty of Sage, and Dragons sayle : All these are to be made Plaster-wise vpon Flaxe, and lay it vpon your grieve ; also Willage to be killed is very good.

A Medicine for the Ague.

**T**Ake a quart of good Ale, and a quantty of Bay leaues, and seethe them from a quart vnto a pinte, and giue the Patient to drinke halfe an houre before the fit come vpon him.

For to heale a sore Eye, that is hurt with a small Pocke.

**T**Ake the Marrow of the pinions of a Goose-wing cold, a quantty of Honey, new taken out of the Combe, in the hie, and mingle it together, and lay it on the Patients Eye-lide, and it will heale it.

For a sore Eye with a Pinne and a Web.

**T**Ake white Allome, and Running-water, and boyle it together in an Egge-shell, till it be halfe consumed.



For a sore Eye that Itcheth and pricketh.

TAke Running water a quart, and put in white Copperas, a  
Rosemary spizge, and a spoonfull of Hony, and let it boyle  
to a pint, and then drop a little into the Eye: and keepe it after  
him Rubbing or touching.

For a Ciatica or Ache in the Bones.

TAke Rew, and of red Pettles, of each a handfull, Commin,  
blacke Sope, and Frankensence, of each a quantity, boyle all  
these together, and make a Plaster thereof, and lay it to the  
griefe.

Another for the same.

TAke a lapfull of Pettles, another of Peppe, seethe them in  
Chamber-lye, and put therein a handfull of Bay-salt, and a  
quantity of blacke Soape, and let them boyle well together, and  
lay it to the griefe.

For the Stone.

TAke Turpentine of Teane, make it in little balls, and rowle  
it in fine Sugre, and swallow it downe whole.

For the Collicke.

TAke a thine Ashen cuppe, and lay therein a laine of Rew in  
the bottome, and powze a few hot Embers vpon that, and so  
laine vpon laine, untill the Cuppe be full, and then clappe ano-  
ther thine Cuppe vpon it, and lay it vnto the Collicke, and it  
will immediately take away the griefe.

For Sore Eyes.

TAke Fennell rootes, white Daisie rootes and leaues, and lay  
it in white Wine and wash your Eyes with it.

To



To stoppe a great Laske.

**T**Ake a pottle of faire water, and put therein a Compe fleade, well washed, and quartered, & let it be well skimmed when it doth seeth: then take a good handfull of Almonds unblanched, and the stones of great Rastins, and beat them in a Morter with some of the booth in the Pot; and vntstrained put them in: then take halfe an ounce of whole Cinamon, a handfull of Blackberry leaues, a handfull of Planten with the rootes thereof, the Pot being cleane skimmed: put the aforesaid gredience therein, and let all boyle till it come to a quart, then Straine the booth, and let the Patient drinke thereof morning and Evening, or at other convenient times in the day.

Analliter, if the aforesaid Booth be warmed with a gad of Steele, when it is cold, it is so much the better.

To cause one to make Water.

**T**Ake Parcelepy and seethe it in white Wine, and drinke it morning and Evening.

For the Wind Collicke.

**T**Ake Commis-seede, or fine Cod seede, and beat them to Powder, and put it into Ale, Beere, or white Wine, and drinke it, and it will make one Luskative.

For to make Water for the same.

**T**Ake Bzomesed, and beate it to Powder, and drinke it with Muscadine, or any other Wine.

For to bind one from the Laske.

**T**Ake a penny-worth of Roch Allome, and seeth it in a pinte of white Wine, and drinke it.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

**T**Ake Oyle of Bzome, and annoynt the Gums at the roote of the Toth where the paine is: It must be vsed after this



manner: Take a peece of old Worme sticke, the older the better, and light it, and hold it downeward, and it will drop that which is yelow, and annoynt your Gummes with it, or put it in the hollow Toth.

For a broken Head.

Take vnwrought Ware, and a little Sugar, and running Water, and boyle it in a Sawcer, and make a Plaster, and be whole.

For Chilblaines in the Feet or Hands.

Take Shepes Suet, and vnwrought Ware, and Rozen: and boyle it in a Sawcer, and make a Salus, and it will heale them.

For a Stitch.

Take Ground fill, and dry it, and put swet Butter into it, and put it where the paine is, as hot as may be suffered: Or take Dates (the blackest that you can get) and fry them with red Wineger, and lay it as hot as may be suffered where the pain is.

For an Ache or a Bruise.

Take oyle of Water, it must be vled after this manner: Take a stole, and when that you are Rising or going to Bed, sit with your Backe towards the fire, you must haue a great fire, and where the paine is, you must rub it with some of the Oyle all downeward, and they that doe dresse you, must dry their hands well against the fire and chafe it.

For to skin a sore Finger, or broken Skinne.

Take Peruall Oyle, or Rose Oyle, or Camomill Oyle, or Pompliton, and annoynt your Finger or Skinn with it, and it will be whole.

For



For a cold Ague.

**T**ake a spoonfull of Vineger a spoonfull of Aqua-Vitæ, and a little Treacle with long Pepper, and warme this blood-warme, and so let the sicke person drinke it, when the cold cometh, and let him walke if he be able, if not, laie downe and made to sweate.

For a vehement Cough in young Children.

**T**ake the Juice of Parsely, powder of Cummin, Womens milke, and mixe them together; then giue the Child to drinke thereof, and after ward make this Oyntment following: Take the seed of Hempe or Flaxe, and Wennyerike, and let the them in common water, then presse out with your hands the substance of the Herbs, which you shall mingle with Butter, and so annoynt the Childes brest with it as hot as may be.

A singular Oyntment which healeth all Burning with Fire, not leaving Circratis or Scarre where it hath  
beene.

**T**ake the white of two Egges, two ounces of Lucia Alexan-  
drina, two ounces of Quicke Lime washed in nine waters,  
one ounce of new Ware, with as much oyle Roset as shall  
suffice: and make thereof an Oyntment.

A perfect Remedy against the Collicke, and to make a man pisse,  
that hath beene three or foure dayes without making water,  
and that in the space of halfe an houre, and it will breake the  
Stone within tenne or twelve dayes.

**T**ake fine powder of Virgo Aurea, and put a spoonfull of it in  
a new laid Egge soft roasted, and giue the Patient to drinke  
thereof in the morning at his Breakfast, and let him not eate  
at the least in foure houres after, and then shall he make water  
in halfe an houre: If he use this continually, the space of tenne  
or twelue dayes, as is aforesaid, he shall pisse out the Stone  
without paine or griefe.



To make white Teeth.

Take Lemmons and make still water of them, and wash your Teeth with it, for it is a soveraigne thing: Or if you will not make the water, take the Liquor of them, which is also good for the same purpose, but the water is better, because it is finer: so that in the Stillling it lose not his force.

To make a cleere voyce.

Take Elder berries, and dry them in the Sunne, but take heed they take no moisture: then make powder of them, and drinke it every Morning Fasting with white Wine.

To make a Perfume suddenly in a Chamber where  
a sicke man lyeth.

Take a little Earthen Pot, and put into it a Nutmeg, two scruples of the Sticke of Cloues, and two of the Sticke of Cinamon, and foure of Roze Calamity, Rose water, or water of Spike, or some other sweet water, and seethe it: then put it into a pot-shard, with a few hot Ashes, and coales vnder it, and set it in the Chamber, and the smoake thereof shall giue a sweet, amiable, and hearty savour.

A very soveraigne Salve for old Sores.

Take Ware foure pound, May butter one pound, Pitch one pound, Rozen a pound, Snailles in the shell a quart, Pimpernell, Chickwade, Smalledge, Ragwort, Alehouthe, Marigolds, Red crosse Camplians, Valerian, Tutson, Selse-heale, red Archangell, Sage, and Planten: of each of all these two handfuls; this Salve is to be made in May, when these hearbs are best to be gotten. First stampe the Hearbs and the Snailles in a stone Morter, then set them ouer the fire, and seethe them with the Butter, then straine them through a cloth, and set it on the fire againe, and put in the Rozen, the Pitch, and the Ware, and boyle them: and then put it into an Earthen pan, and when it



it is cold, take the crust that standeth vpon it, and put it by, and vse it when there is need, and the thinnest water beneath you may cast away.

A Medicine for a swelling in the Cheeke.

**T**ake a handfull of wilde Malloves, and seeth them in running water till they be very tender, then take it out of the water, and wring it in a cloth untill it bee dry, then shred it vpon a Trencher with a Knife, and take a handfull of Camomill flowers, and brusse them in a mortar, then mixe the flowers and the Malloves together, and put some oyle of Roses to it, then make two little bagges of fine linnen cloth, and fill them with the geare aforesaid, and lay it to the grieve as warme as yee can suffer it, and so change the bagge as you shall haue cause, and alwayes keepe it warme, and by the grace of God it will helpe you.

Another for the same.

**T**ake a pinte of white Wine, and halfe a handfull of Camomill flowers, and seethe them in the white Wine, and wash your cheeke, both within and without the same, as hot as you can suffer it, which is very good also.

A Medicine for the Mother.

**T**ake a pinte of Palmie, a little currie of Commin-seede and Coliander seed, and a Nutmegge, beate these together, and then seethe them to halfe a pinte, with a little white Sugar-candy, you must take a spoonfull at a time.

A Medicine for a Stitch or Bruise.

**T**ake three quarts of small Ale, and one penny-worth of Figs, and one penny-worth of great Raisons, and cut the stones out of them, and one penny-worth of Licorice, of Isop, of Violet leaues, and of Lettice, of each one handfull, and seethe them



them from thre quartts to thre pintts, and straine it, and so let the person drinke it, and after make this Plaster following, Take a quantity of horse-dung, and a quantity of Tar, cry it, and put a little Butter and Vineger into it, and make a Plaster, and lay it to the Ude.

#### A Remedy for Wartes.

**F**irst, with a paire of Sizrs cut off the heads of the Wartes, and then rub them with Garlick and Bay-salt Ramped both together, doe this five or seven times, and lay ouer them a little plate of Leade, or rub them with Allome water, and Bay-salt, nine times, this infirmity doth come of grosse and euill humours.

#### A Remedy for a wild or running Scabbe.

**T**ake Mercury mortified with Fasting spittle thre ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercury mortified thre ounces, of the powder of Blinestone two ounces, of the powder of Cnula Campana two ounces, confect these together with Barrowes grease, and annoynt the body oft.

#### A Remedy for a Fellon.

**T**his infirmity doth come of a venemous matter, and other while it cometh of an interiall cause, or of an exteriorl, the interiall cause cometh of some euill humour, the exteriorl cause doth come of some venemous stinging of a Moles, if it doe come of an euill humour eate Treacle, and make a Plaster of Treacle and lay it vpon the place: or take the white of a rawe Egge, and put in salt to it, and beate it well together, and make a Plaster thereof and lay it to the same,

A Re-



## A remedy for Wormes in the belly.

**T**ake the iuyce of Lauender. Cotton, and put to it the powder of Worme-seed, and drinke it thre times every morning fasting, and drinke not one houre or two after, the blage of eating Garlike killeth all Wormes in the body.

## A remedy for sore Eyes.

**T**ake the white of two Egges, and make a Plaster with it, put to it a little Honey, and after that, put to it flaxe or tow, and to bed ward lay it ouer thine Eyes, and let it lye all night and in the morning wash thine eyes with cold water, and a fine clothe, doe this thre nights one after another.

## A remedy for Scalding with Water.

**T**ake the iuyce of House-leke, and dip a linnen cloath in it, and lay it vpon the place: Also boyle Armoniac, and Camphere is good when it is dissolved in the Oyle of Roses, and lay vpon the place, the water of Purslaine, and Myrtills, Ceruse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

## A remedy for Burning with fire.

**T**ake the white of a rawe Egge, and beate it with Oyle of Roses one ounce, then put to it the iuyce of Houseleke one ounce, of Night-shade, and of Planten of each of them halfe an ounce, of the rust that is vnder the Anvile of a Smith, two ounces, compound all these together and wash the place oft: and then take Wopilion, and adde to it a little of the oyle of Roses, as much of Planten iuyce, and incorporate all together and make Plasters, or else take the oymntment of Ceruse, and oymntment



ment of Seracine, named in Latine, Vnguentum sericinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

**A**nd if it come of any colde cause, chewe often in thy mouth the roote of Hozehound, and if it come by Woymes, make a candle of Ware with Benbane seeds, and light it, and let the perfume of the Candle, enter into the Toth, and gape ouer a dish of cold water, and then may you take Woymes out of the water & hilt them on your naille; the Woymes is little greater then a woyme in a mans hand, and be ware of pulling out any toth, for pull out one and pull out moe; to murther the Teethe, wash them euery morning with cold water and roche Allome.

A Remedy for the Fluxe.

**T**ake of Sugar violet made of dyie Roses, of Trissindall of each one ounce and a halfe, mixe these together, and eate it with meate, or drinke it with drinckes, but the best remedy that I could finde, is to take three handfuls of Saint Johns Wort, as much Planten, and as much Crestis, and seeth these in a gallon of Raine water or red Wine to a pottle, and straine it, and then put to it two ounces of Sinamon beaten, and drinke thereof often.

A remedy for the Cappes.

**T**ake the oyle of sweet Almonds one ounce, and annoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the Harrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Ducke, and such like.

A Remedy for the Shingles.

**O**f Rose-water, and Planten water, take of either of them halfe a pinte, of white Wine as much, put these together and wash the place oft: or else take of red Woymes that come out of the Earth, and bray them in a mortar, and put to them a little



little Vineger, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaves, of Violets, the weight of either of them one ounce, of Pyzles, of Sumake, of either of them one ounce and a halfe, seethe all these in white Wine and make a Plaster, and lay it to the place, or else make the ointment of Ceruse: I haue taken House-lieke and haue stamp't it with a little Camphere, and put to it white Wine, and haue laid it to the place and haue healed the Patient; and the Oyle of Roses, or the Oyle of Violets is good for this impediment, mixt together with the white of Egges, and the iuyce of Planten.

## A Remedy for a Tetter.

**T** Rose de Arsmeg is good, and if it come of blood, exhaust first or three ounces of blood, or more if need shall require, and that Age, time and strength will permit, and if it be Lupre, cut off the heads of them, and rub them with Salt and Garlicke stamp't together, and lay over them a plate of Lead.

## Another Remedy for a Tetter.

**T**ake Oyle of Wheat, and mixe it with the Oyle of Egges, and with a mans urine wash and annoint the skin, or else take the water of Burres, or seethe Burres in water, and wash the body.

## A Remedy for the Kibes.

**F**or the Kibes beware the Snow doe not come to the heels, and beware of cold, and neither picke nor picke the Kibes, but keepe them warme with wollen clothes, and so bedward wash them with Urine or Peates late oyle.

## A Remedy for Hoarsenesse.

**T**ake the water of Scabious, Fennell, Licoyce, Buglosse, of each of them a pinte, of Sugar-Candy a pound, and seethe these together: and Mornning and Euening drinke nine spoonfulls at a time.



## A Remedie for the Mother.

**T**Ake of Wittenise leaues halfe an ounce, stampe it small, and drinke it with white Wine, & smell to Galbanum and Sarpine, and make perfume of Juniper or old Leather, and sit over it: Or else take Piony seeds three Drams, drinke it with Mellicrate. If the Mother doe fall out, first wash the place twice or thrice with white Wine: Or else take of Juniper eat in pieces three ounces, of Pyttles three ounces; Soethe therein Running water, and wash the place two or three times: then take of Galbanum three Drams, drinke it with red wine: Every thing that will helpe the falling out of the Fundament, will helpe this impediment also.

## A Remedie for the Itche.

**T**Ake of salt-water a gallon, and soethe it with three handfuls of Wheaten bread crums that is leavened, and wash the body with the water twice or thrice: Or else wash the Body in the Sea two or three times: Or else take the huan made of Cocle seeds three handfuls, of the powder of Wymstone two ounces: Soeth these in a pottle of white wine Vineger, and wash the body therewith three or foure times.

## A Remedy for the Fluxe.

**T**Ake a Sponge, and soethe it in a pinte of Muscadine, and wyng it out, and let the patient sit over it, as hot as they can suffer it, and couer them warme.

## A Remedie for falling out of the Fundament.

**F**irst be ware of taking cold in that place, and be ware of Coughnesse and keepe the Arse and Buttocks warme, and sit not on the cold Earth, nor vpon stone or stones, nor vpon any hard



hard thing, but take some what vnder thy Buttockes, not onely  
for falling out of the Longation or Arseut, but for all other in-  
firmities that may be in the Longation engendred.

A Remedy for the same.

**T**Ake of Myrtles three ounces, of Juniper cut in small pie-  
ces foure ounces: seethe them in water, and wash the place,  
and after that, make a perfume of Juniper, and sit over it: Or  
else make a Perfume of Bengawin, Myrre, or Franken-  
sence: or else take the inward rinde or barke of an Oke, seethe  
it in water with Galles, and wash the place, and drinke of Gal-  
banum with Ale Ale, and lay the substance of it to the Pavill:  
It is good for falling of the Murther: Also for these Impedi-  
ments in a mans Fundament or Arse, it is good to annoynt the  
place with Oyle of Linseds.

A Remedy for the Ache.

**T**Ake of Balme, Camomill, Horehound, Pennyriall, garden  
Bittong, Mother of Time, Marigold-leaves, and House-  
leekes: of each of them a handfull, stampe them all together in  
a mortar, and straine them through a faire cloth, and so boyle  
them with a pinte of Sallet oyle moderately vpon the Embers,  
and when you doe annoynt the Patient, put to the salve a little  
Ore-gall, and a little Aqua-vitæ.

A Remedy for the Itch.

**T**Ake a quantity of Brimstone, and a quantity of Allome,  
and burne them on a fire-shobell ober the fire, and beate  
them very small and boyle them with Boies-grease, and so an-  
noynt the Itch.

A preeceious Powder for a Web in the Eye.

**T**Ake two drams of Chaly Sepozate, and of Sadzangon  
two drams, of Sugar one dram: and bray them well toge-  
ther,



gether, till they be very small, and cast a little of that Powder into the eye at once, and be whole.

Another for the same.

**T**ake ground Ivy beaten, for it destroyeth the Web in the Eye well and soberly, if it be put in once a day.

A precious Medicine for sore Eyes.

**T**ake Violets, Myrrhe, and Saffron, and make of them a plaister, and lay it to the sore Eyes: if they be great or swollen, it will ease the Ache and swelling.

A Medicine for the Head-ache

**T**ake a spoonfull of the sapce of Bittoris, mingled with as much Wine, and as much Honey: and put nine Pepper cornes in it, and drinke it foure dayes, and it will cure it away for ever.

A profitable Medicine for Deafenesse of the Eares.

**T**ake Bittoris and Boze-hound, and stampe them both in a Morter, and wring out the sapce, and let the Patient lie on his side, and powze it into his Eare: for this is a proved Medicine.

A Medicine to staunch bleeding at the Nose.

**T**ake Bittoris and Salt mingled together, and put it in the Nose, and it will staunch the blood.

A Medicine for the Tooth-ache, or for Wormes in the Teeth.

**T**ake Pepper and stampe it, and temper it with good Wine, and suppethereof warme, and hold it in the mouth till it be solde, and then spit it out, vse this often.

A Me-



A Medicine for stinking Teeth or a stinking  
Breath.

**T**ake two handfulls of Cummin, Stamp it small, and seeth it  
in wine, and drinke it fiftene dayes together.

A Medicine to make Teeth white.

**T**ake Honey, Salt, and Rye-meale : mingle them together,  
and froth the Teeth therewith.

A Medicine for the Cough.

**T**ake Sage, Rew, and Pepper, and seethe them with Honey  
and eate thereof a spoonesfull first and last.

A Medicine for diseases in the side.

**T**ake little Walls sodden of Redwoytes, and burne them in a  
new Earthen pot : and then grind them to powder : after  
that gather it together with Honey, and mingle them together,  
and plaster it to the seze.

A Medicine for the Morpew.

**T**ake water of Burrage, and water of Femitozie, mingled  
together by even portions : and let the sicke drinke it at  
moyning and evening, and hee shall be whole within fourtene  
dayes.

Another for the Morpew.

**T**ake Mustard-seed, and Salt, and Stamp them together, and  
temper them with Vineger, and annoynt therewith.

For the heate in the Kidnies,

**T**ake Honflæke and Planten, and doe not wash them, but  
wipe them with a cloath, and beate them, and put to the juce  
thereof.



thereof Red-rose water, and Wine-vineger, and Womans milke, and take the Hearbes and put them into clothes, and tye the clothes with thzed like a couple of Bals, and you must (when you doe vse it) haue one to doe it so; you in the morning when you are in your Bed: and the party must take the Bals and dip them in this liqur, and so bathe your Kidnes; and as sone as one of the Bals is hote with doing of them, take the other, and so vse it an houre euery morning.

A Medicine for one that bleedeth often.

**M**ake a Posset, and take off the Curd, and take Liber-wort and beate it, and put the iuce thereof into the posset; dzinke, and dzinke it morning and evening warme.

Another to staunch bleeding at the Nose.

**T**ake Bolearmoniac, and the white of an Egge, and Wine-ger, and beate them together, and make Plasters thereof, and lay them to your Temples.

Another to staunch the bleeding of a Cue  
or Wound.

**T**ake Hogs-dung hote from the Hog, mingle it with Sugar, and lay it to the wound.

For to kill Wormes in the belly.

**T**ake Mares-milke, and dzinke it as hote as you can haue it from the Mare, in the morning fasting.

For one that is bruised with a Fall.

**T**ake Stone-pitch and beate it, and dzinke it with white Wine, Sacke, or spalmesey; and if you haue none, then take some other liqur: then melt Parmaciste, and annoint the place where the Bruise is.



To make a Poultis for swelling.

**T**ake the crum of white Sparchet, and seethe it in milke till it be thicke : then put in a piece of new Butter about the quantity of a walnut, or some what more.

A Medicine for one that is broken.

**T**ake a quantity of Comfrey, a quantity of Anéhome, a quantity of knotted grasse, a quantity of Ribwortum, and a quantity of Polipody : stampe them all together, and straine them in Ale, and then give the patient the same to drinke cold, and trusse him up with some bolster, and let his dyet be but competent, esche wing all slippery meats, as Butter and such like ; prohbided alwaies, that the patient keepe his bed sixe or seven dayes, lying vpon his Backe, and sometimes hold his belly with his hand.

For the shrinking of the Sinewes.

**T**ake the marrowe of a Horse bone and the crops of Elders, & as much of Sage, and chop them together, and boyle them in the Marrow, and then straine out the Hearbes, and put to the liqour one spoonfull of Honey, two spoonfulls of Aqua-Composita, and a quantity of Pepper, and boyle it againe, and keepe it for your vse.

A Salve to take dead flesh out of  
a Sore.

**T**ake a spoonfull of Vineger, and a spoonfull of Honey, and a quantity of Verdigreace, and as much Allome, and boyle all these together, and keepe it for your vse.



For the staying of the fluxe.

Take a new layd Egge, and take off a little of the top of it, and poyze out a little of the white, and fill up the Egge with Aqua-composita, and stirre it together, and roast it, and sup by the Egge in the morning fasting: till you be well ble this.

For the Piles.

Take Mortlemaste hēse, and dry it, and beate it to powder, and then put it into a chafingdish of coales, and set it in a chaire, and sit ouer it.

For the falling of the Eualow, or other paine in the Throat.

Take a handfull of red Sage, a spoonfull of Dill-seed, a piece of leaven: boyle these in a little new milke till it be thicke: then lay it on foure fine clothes, and lay one cloth to the nape of the Necke, and another to the throate, and to each temple one, and bind the clothes, and doe this as often as need shall require: for it hath bin proued.

A Medicine for a sore Throat.

Take a pint of Milke, halfe a handfull of Collumbine leaues, halfe a handfull of Casell, a dozen leaues of Sinkesople, and two Jewes eares; (and boyle them) and so the partie must vse it euening and morning, and gargale it in his throate.

For weakenesse in the Backe.

Take Clary and Dates, and the pith of an Oxe, and put them together, and then put to them Cream, and Egges, and grated



grated bread, and fry them together, and strew Sugar on it, and eat it in the Morning fasting, and you must put some white Sanders in it also, when you temper it together.

For all manner of euill in the Head.

Take Alew and stampe it with strong Aspill; mingle it and wash thy head therewith.

For the Carbuncle or Impostume in the Head.

Take Wormewood, Dylganum, Mayron, by euen portions, and leeth them in sweet Wine, and after that wring out the iuke, and lay it to the Eares of the sicke, with two sponges as hot as he may suffer it; vse this two or thre times, and he shall be whole.

To take away Peck-holes or any spot  
in the face.

Take white Rosewater and wet a fine cloth eetherin, and set it all night to freeze, and then lay it vpon your face till it be dry: also take thre Ruppies, the reddest you can get, and quarter them, taking out the Garbage: then distill them in a quart of new milke of a red Cow, and with the water thereof wash your face.

For the Sciatica.

Take the gall of a Bull, a quart of Must: boyle it to a pint, then put in a pinte of Vineger, Frankinsence, one ounce in powder, of Hony halfe a pound, of Commine halfe a pound in powder; boyle it thicke: spread it on leather; lay it too very hot two or thre dayes: and lay a linnen cloth betwixen the skinn and the plaister, this plaister will serue many times, proued.



To restore a man to Nature, that is  
in a Consumption.

**T**Ake the eldest Cocke you can get : scald him, drake him,  
and cut him all in pces, and put it in a glasse pot : stop  
him as fast as you can, and put among these pces Clones,  
Mace, small Raisins, and Salt : then put this Glasse into a  
great pot, and let all these seethe together till they be a gelly :  
then straine it into a cleane vessell, and giue it to the Sicke,  
first and last, bloud warme.

To restore the Braine.

**T**Ake powder of Wistonic, and vse it in your Postage : it will  
restore the braine, and destroy the stone.

Another for the same

**T**Ake an Egge and roast him hard, pee le him, and cleane him  
in two, and as hot as you are able to suffer it to lay it to your  
Temples.

A good medicine to clarifie the Head  
and purge the evill Humors  
cleane away.

**T**Ake vnset Hyssop, vnset Tyme, and pound them, and boyle  
them into your drinke, and drinke thereof every day. Pre-  
bationest.

For a Fellon.

**T**Ake Pearbgrace, rusty Bacon, solwe leauen, and snailles  
with shels on their backs, taking them out of their shells,  
and beate all these together, and lay it to the gresse.

A Me-



## A Medicine to stop the Fluxe.

**T**ake halfe a pound of Almonds and blanch them, and stampe them in a mortar small, and then take twelue yolkes of new layd Egges rosted hard, and put them in a mortar and bray all together, and then take a pinte of strong red Wineger, for it is best, and put it into the same, and mingle them well together, and then put all into a faire pot of Earth, and stampe it well, and take thereof five or six spoonesfull at once, warmed in a pewter dish, and drinke it three or foure times a day, if it be needfull.

## A Medicine for an Impostume in the Body.

**T**ake Centaury, Rosemary, Worme-wood, and Horehound and make them in a syrup with white Wine, and let the sicke drinke thereof, and it shall cause the Impostume to goe downe, and when it is broken, let him drinke of the said syrup warme.

## A Medicine for the yellow Jaundies.

**T**ake white Spanish Hope, and a little stale Ale in a Cup, and rub the Hope against the cups bottome till the Ale be white, then haue in a halfe penny weight of Ioynte, and let the sicke drinke it at morning, and last at Evening till they be whole.

## A Medicine for all manner of Aches.

**T**ake Sage, Relm, Wormwood, Rose leaves, Horehound red Pettles, & stampe them all together, and mingle them with May-butter, and let it stand so ten dayes, oft fry them, & straine them cleane, and then melt therewith Incense, and this serueth for all manner of Aches.



A Medicine for the Wind collicke.

**T**ake halfe a sponesfull of vjz Djengo Pillles beaten to powder, and halfe a sponesfull of Anniseeds beaten to powder, and put them into Ale or Beere, and drinke it when the paine doth take you, walke vpon it, and by Gods helpe it will drinke it away.

For faintnesse in the Stomacke, or the Morpew.

**T**ake a quantity of Amber beaten to powder, and a quantittie of English Saffron in powder likewise, and put it into white Wine, and drinke it seven or eight times.

A Medicine for the Collicke and Stone.

**T**ake of Lobage, Smalledge, Pellitorie, Femitorie, and Stone-wort, or Sone crop, of each of all these one handfull, and two groats-worth of Stone-powder, or of the Dre-gall: boyle all these with a pottle of white Wine: and make three bagges, and put these Hearbes in the bagges, and lay them as hote as may be from the Buckle-bone sozwards, and so apply them hote still with the broth of the Wine, and then you must drinke Possets of white Wine abundantly, made with Parceleyp rootes and Mother of Time.

Another Medicine for the same.

**T**ake a black Flint stone, and let it be red hot, and let it breake, and put it into a pinte of white Wine, and then there will be on the top white soame: so let it stand for halfe an houre, and then drinke it, and it will by Gods grace helpe you.

For the paine at the Stomacke.

**T**ake a peny-pot of Palmesey, and a little Butter, and heate it, annoynt your Stomacke with it: then take a Rose cake, and dip it in the Palmesey, with the Butter, and lay it where the paine is.

For



For to stay one from Vomitting.

Take a quarter of a pinte of Rose-water, and three spoonfulls of white Wine, and put them both into a Posnet with a few loaves of white bread, a piece of Sugar, and a piece of Butter: and eate thereof first and last.

A Medicine for one that is in a Consumption, or for any disease at the Heart, or any part of the Body.

Take a quart of Sacke, and put into it a Nutmeg, a Race of white Ginger, a few Graines, and halfe a graine of Long Pepper, and beate them all to powder: three Bittony leaves, three tops of Rosemary, and a few Cloves bruised; Set all these to the fire, with a Date finely cut into it, and so burne it: and in the meane time get a new layd Egge, and beate it fine, with three spoonfulls of Rosewater, and when that the Wine is well burnt, then brew them together out of one Pot into another, with a little Sallet oyle, and a good peece of Sugar.

A Medicine for the Stone and Strangulion.

Take a quart of Milke, and a handfull of Bay leaves, another of Time, another of red Sage, another of Marcey, and a quart of Malmeley, and a little Rosemary, and boyle them all together, from a quart to a pinte: But yet let the Milke and the Hearbes be boyled all whole together, from a quart to a pinte: before the Malmeley come in.

For the Stomacke that is bound.

Take Sage, Peppe, violet Wine, Violet leaves, 3 loaves of each one handfull: and three pintes of Ale, and seethe the Hearbes and the Ale together, and skim it cleane, till it come to a quart; then take it off the fire, and straine it together through a faire linnen cloth: then take a pinte of Malmeley, and seeth that that was strained and the Wine together a little, and put thereto a quarterne of Sugar, three penny-worth of Cloves and Mace, and then drinke it.



Another for the same.

**T**ake of Varts-tongue, of Liuer-wort, of Penny-ryall, of toppes of young Rosemary, and of Charuell, of these one handfull, halfe an ounce of Graines, two peny-worth of spage, and a Putmeg.

For the Wind-Collicke.

**T**ake two new layd Egges, & beate the white and the yolk together, with a quantity of Pepper bruised, and lay it vpon a piece of Flaxe, both at your backe, as also at your belly where the paine is, and this is a present remedy.

An excellent Medicine for the Wind-collicke.

**T**ake a quart of white Wine, two ounces of Parcely-seede, Lime, Phyllippendulo, Charuell, Sarisrage, of each two handfulls, and boyle all these together from a quart to a pinte, and then drinke thereof, morning, none, and euening.

An inward Medicine for the paine in the bottome of the belly.

**T**ake Scurvy-grasse, and Scabby-arse, wash them and picke them very cleane, and stampe them, and drinke it luke-warme with white Wine, or any other drinke that you like best at morning and euening, first, and last, also you must annoynt your body with Oyle of Masticke.

An outward Medicine for the same, being taken both together.

**T**ake Cardus Benedictus, called the Blessed Thistle, two handfulls cleane picked, thzed and washd, and halfe a pound of vnwashen Butter, and busalted as it commeth out of the Chearne, a quantity of French Wallowes thzed, two penny-worth



Wozth of Rosewater, and boyle all these together in a new Earthen pot, and let it be close stoppt, and then put it in a cleane linnen cloth, and lay it where your paine is, and let it be the thicker spread where the paine is most, then take a red cloth and put it thereto aloft of all as hote as cuer you can suffer it, this must be taken at seuen, eight, or nine of the clock going to bed, and let it tarry on till the same time that you goe to bed againe, then lay more of the same.

Good-man *Murford's* Medicine for the paine in the stomacke concerning lacking of winde: *Davis.*

**T**AKE the Ligth, the Liuer, the Heart, the Kidnies, or the Spitt of a Foze, wash them with water, and then lay them in a quantity of Rosewater, the space of halfe a day or thereabouts, and turne them vp and downe, and dry the water out of them with a linnen cloth, then put them in an Earthen panne, and put some white Sugar-Candle, Ampleeds, and greene Licorice being beaten, and so strained vpon it, and so let it be put in to an Ouen and dzyed, then beate it to powder, and mingle all these aforesaid things with it, and dzyne it with white Wine, or any other dzyinke like warme.

For the Cough.

**T**AKE Wymstone beaten in powder halfe an ounce, and put it in a new layd Egge soft rosted, mingle it well together, then put to it Bengawin, the bignesse of a Pease, lightly stamped and dzyne it in the morning at your break-fast: make as much againe at night when you goe to bed, and you shall be whole at the second or third time, if it haue holden you long, take it the oftner.

For the Cough.

**T**AKE two or thre Garlick heads, well made cleare, stampe them well, then put to them Hogges suet, and stampe them well

If

well



well anew, and at night when you goe to bed warme well the soales of your feet, and annoynt them well with the said confecti-  
 tion, and then warme them againe as hote as you may endure,  
 rubbing them well a pretty space, and being a bed, let your feet  
 be bound with a warme Linnen cloth, and rubbe also the small  
 of your Legges with the said Oyntment: By this meanes you  
 shall be healed in thre Nights, be it never so great.

### An Oyntment for the Collicke and Stone.

**I**n May when Rome flowers be nere the shooting forth  
 then take halfe a pound of them, and plecth them cleane from  
 the stalkes, and beate them in a Morter very small, and mingle  
 them with May butter, and so keepe it close eight dayes in a  
 Vellell: and then seethe it and straine it, and annoynt the place  
 greaved where it is, and so rest with thy Oyntment warmed.

### Another for the same.

**T**Ake two handfuls of Wine, and pound it, and straine it to-  
 gether with a pint of Palmsey, and a little of an Egge, and  
 a little new Butter, two penyweight of English Saffron: and  
 let it be milke warme, and drinke the one halfe in the morning,  
 and the other in the Evening, and keepe you warme.

### A Medicine for the Stone and Strangulion.

**T**Ake red Bramble berries befoze they be blacke, and Ake  
 berries, and Acoznes, and put them in a Pot, and dry them  
 untill they be ready to be beaten to powder: and take Celsan-  
 derseed, and Marcellseed, and Cromelseed, and Costander-  
 seed, Bzomelseed, and the seed of the Nut-tree, and the inner  
 pith of A.W. keyes: and take of all these alike portion, and beate  
 them to powder, and mingle them together with Licour of  
 double quantity; and so use to drinke it Evening and Morning,  
 sodden



sodden in Posset-Ale, made with white Wine: and put of the powder often in your Postage when you cate them, and so vse it continually till you finde ease,

Take not this water following, till the Stone  
break away by Shivers.

Take Rosemary and wilde Time, and sæthe them with running water and Sugar, from a quart to a pinte: and so drinke it till your water be cleere.

For the Stone.

Take Sawfrage, and Rosemary, of each a like quantity, and sæthe it in white Wine, till all the hearbes be thoroughly sodden: then straine it, and drinke it cold Euening and Morning.

Another for the same.

Take Gromwell, Paruly, red Pettle, Violets, and put them into a Posset, and bray them: and take the Kernels of Cherrystones, and bray it by it selfe, and sæthe all together in white Wine, and drinke it Morning and Euening.

A Salve for any Wound.

Take Snalles with shels, and sprinkle a little salt on them, and let them sootwe themselves in the salt all night, and in the Morning beat them small to powder, and a handfull of Houelleke, and beate it by it selfe, and put the Iuyce into the powder: and then take a spoonfull of fine Honey, and a little fresh Butter, and boyle them moderately vpon the Tubers, and annoynt with it, and make a Plaster of it; and if the flesh waue proud, you must wash it with a little white Wine: or with Allome, fresh Butter, and Ware boyled together.



A Drinke for the Head which is out of course.

Take a pottle of strong Ale, seeth it and skimming it: then put in Lauender, Cotton, Sothernwood, Scuruigrasse, Scabbiasse, of each one handfull: Boyle all these from a pottle to a quart, and straine it, & put in two ounces of the sirrope of Roses, and drinke euery morning a dozen spoonfulls, and if you haue any Ache in your Necke, take Oyle of Dyll, oyle of Geruen, and oyle of bitter Almonds: of each one ounce, and mingle them altogether, and annoint your selfe euening and morning.

To stop a Laske, or the Flix.

Take thre or foure new layd Egges, and roste them hard, and take out the yolkes, and lay them in a Dish, and strew them ouer with beaten Cinamon, as much as the partie can abide to eate, and put thereto a little red Wine vinegar; and so let the Patient eate it. If you cannot get red vinegar, take Claret.

To make Oyle of Elder flowers, good for a fall,  
or a Bruise.

Take Sallet oyle, and put therein a good sort of Elder flowers, and set them in the Sunne in the Summer time, and so keepe it.

To heale the Dimnesse of the Eyes.

Take Rosewater, and Sugar, tempered with it, and let it fall by drops into the Eyes, and it will helpe the Dimnesse of them.

For a stroake in the Eye.

Take the iuyce of Smalledge, and of Fennell, and the white of an Egge, and mingle them together, and put them in the Eye.

For



For a Bruise.

Take a handfull of Mallowes and seeth them in fresh Greace, and straine them, and put thereto after they bee strained a quantity of Aqua-vite, and annoynt the bruised place befoze the fire there with.

For a sore Mouth.

Take a Cattle-bone, and Masticke, and make powder thereof, and put it in Vineger and white Wine, and seethe it, and wash thy mouth there with.

For the watering of the Eyes, and Darknesse thereof.

Take May butter and Hony, by even portions, and seethe them together, and after put in the white of an Egge, and put it cold into the Eye.

For an olde Sore.

Take white leauened Bread, and Hearbe-grace, and stampe them alone fine, and then stampe them both together: and so make a Plaster.

For a Fellon.

Take Hony and the yolke of an Egge, and Wheate flower and mixe all together, and then stampe it and put the iuyce thereto.

For an Itche.

Take Planten, and Sozrell, as much of the one as the other, make Iuyce thereof, and put thereto as much Vineger, as the quantity of the said Iuyce, and so annoynt the place.

Another for the same.

Take Quick-silver two peny worth, and kill it with fasting-spittle in a dish, beating it well together, and put thereto



four penny-worth of Oyle of Bayes, and so annoynt the place, this Rescript will also kill Lice in the Head or body.

A Medicine for a sore Legge.

Take brimwrought Ware, and as much Sheepe tallow, and sette them together with a little quantity of white Coppe-  
ras, and so make a plaister thereof.

Master Arthur Edwards Receipt for the precious Oyn-  
ment which came from Persia and Muscovia,  
which is good for all Aches.

**I**Nprimis, Bar-leaves young tops, Rosemary tops, Spikene,  
Knotgrasse, Ribwort, Planten, young Elder tops, Lauen-  
dercotten, Valeriane, Woadbine, Strawberrystrings, Tut-  
son-leaves, Walnutleaves, the tops of Burrage, Sage ver-  
tue, Romano worme wood, Water-bittorie, Cardus Benedi-  
ctus, Smalledge, Camomill eight ounces, Red Risi eight  
ounces, violet Line fine ounces, of all these Hearbes let there  
be taken foure ounces of every hearbe, which may be two hand-  
fuls of every one when they be picked cleane, for all these  
hearbes the best time is in May, or June, and being gathered  
cleane picked and stamped, you are to put them into three  
quarts of Beates soft Oyle, eight ounces of Sallet oyle, which  
is halfe a pinte, eight ounces of May butter, foure ounces of  
Cloves to make it smell, this being done, let them stand  
a fortnight or three Weekes, till you may get twenty foure live  
Swallowes young or old, and as soone as you have them kill  
them, and cut off the tops of the taile feathers, and wing fea-  
thers, and then stampe them, and put them into your Oyle,  
this being done, take a close Kettle of Copper with a close Co-  
ver, and put in all these things, and then the said Kettle with  
all before writtten, to be set on the fire in another Kettle of  
boyling Water, and to boyle in the water the space of tenne  
houres :



haures : Then take it off, and straine it hard through a strong Canvas cloth, as hard as may be, being hote from the fire, but better it were to haue a Presse for the same purpose : This being prest out, put it againe ouer the fire as befoze, then boyle it fine 3 or 4 houres, then take a pound of unwrought Ware, cut it and shred it fine, and boyling ouer the fire, put in the Ware to the rest, and so boyle it two houres, and in the boyling you may take up some with a sponne, and put it into a Sawcer till it be cold, so shall you see if it be thicke enough by tasting it in your fingers, if it be too thicke, put in more Ware at your pleasure, and being boyled the time aforesaid, then powze it forth into a faire large Earthen pot to coole, then take it and cut it in pieces, and take it out that the water in the bottome may be powzed out, then boyle it once more, an houre or a little more, and so powze it into Gallie pots and keepe it, for it is good for all Aches.

#### A Remedy for Deafnesse of the Eares.

**T**ake old Waller oyle of Olives, and take young Spice that be naked, fresh cast without haire, and put them in the same Oyle, and let them lye still in the same till they be rotten, and take a piece of boarstaste and dippe the same in the Oyle, and put it in the Patients eares.

#### A Medicine for the Collicke and Stone.

**T**ake Pettles, the leaues, and stalkes of the same Pettles, sethe the same vnto the third part in a new Pot, and then straine the same liquoz through a fine linnen cloth, and drinke of the same every Morning and Night, a Cup or Glasse full, for the space of nine dayes : After the same, take the blond of a hee Goate, and distill the same, and drinke of it nine dayes as beforesaid,



## A Remedy for a Cold.

**T**Ake a pound of Raisons of the Sunne, and stonethem, four ounces of white Sugar, and beate them in a mortar of stone, and in the beating you must cast in some fine Licorice powder, and halfe a spoonfull of Rosewater, and then it will be like a Parmelade, and eate it at sundry times.

## A Medicine for the Cough.

**T**Ake two spoonfulls of Aqua-vitæ, one spoonfull of Honey, halfe a spoonfull of white Sugar-Candy, a little Sinamon, and three coynes of long Pepper, beaten altogether and boyled, till it be like a Treacle.

An Oyntment that will drive away Lice from  
a mans body.

**T**Ake an ounce of the groundings of oyle Olive, and two ounces of the groundings of Rensh-wine, and one ounce of Aruement, and smea the body with it.

A very good Drinke for an Ague, if one  
shake.

**T**Ake a quart of strong Ale, and put therein nine Bay-leaves, and seethe it till it come to a plate and then take out the Bay-leaves, and put therein one pennyworth of Treacle, a halfe-penny worth of Pepper, stirring it well together, and let it then seethe againe one halfe, and so take it off the fire, and let the Patient drinke it as hote as he can, and be covered as warme as he may abide, the space of five or seven houres, Probatum est.

Another



## Another Drinke for the Ague.

**T**ake a pinte of Ale and put therein one penny-worth of long Pepper, and foure or five field Daffie rootes and then seethe the same well together, and then let the Patient drinke the same as hote as he may suffer it, and walke till he sweate if he be able, or else layd downe and covered very warme that he may sweate well.

Also Burreleaves, and Bapsalt beaten together and bound about the wrist of the Patient is good for the same.

A drinke for one which is troubled with a paine in his Backe and maketh water that one may cut it with a knife, which the Doctor saith, is by reason he is troubled with a Worme in the bottome of his belly.

Take the tender tops of Worme, the rootes of Parsely, Fenell and Smallage, of each one handfull, a handfull of Parselaine, wash them cleane, and then seethe them in a gallon of new Ale, till a quart thereof be consumed, the which being so done, take it off the fire and straine it into a vessell, and keepe it close stopp'd thre or foure dayes, and then let the Patient drinke no other drinke for the space of a weeke.

## For an Ague. By Doctor Turner

**T**ake Featherfew, Wormewood, and Sozell, of each a good great handfull, stampe them and straine them hard, and put thereto as much Sugar in weight as the iuyce weigheth, and put them in a strong Glasse in a Skillet of warme water, the space of foure and twenty houres before you giue it to the Patient, and then giue it twice a day two spoonefuls at a time in Ale or Posset-ale.



## For the Backe.

**C**larie is good for the Back, and pills named Pillula agretiva majores, & pillula de serapino. And these oyles be good for the backe, Olium de piperibus, Olium philosophorum, & cerotum Andromachi. And I haue proued these Oyles to be good, the oyle of Gardine, the Oyle of Alablaster, and the oyle of water Lilies, in hote causes: the oyle of Poppy is very good in cold causes.

## For a Scurffe in the Body.

**T**his infirmity both come of a chollericke and Melancholp humour. For this matter, I take two ounces of Beares grease, then I doe put in one ounce of the powder of Oyster-shells burnt, and of the powder of Wymstone, and three ounces of Mercury mortified with fasting spittle, compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

## A worthy Balme.

**R**ecipe Aqua-bite foure ounces, Terobinthine one pound, Oleum vitre Romane foure ounces, and draw this Balme well in Limbecke glasse, for this will doe much pleasure in wounds.

## For sucking Children having the Morbo gallico.

**R**ecipe Elecompane, the rootes of red Docke, Epitheme, the leaues and flowers of the Violets, boyle all these in water till the strength of the Herbs be in the water, then take a Sponge and wet it in this decoction, and wash the Childes body, especially the soze places, and giue to the Nurse this following: Take Epitime, Polypodie, Violet flowers, Bozage, Langbeche, and then boyle all these herbs in a perfect oyle, and let her drinke this all day and no other, and this shall discharge, as it hath done, thanks be to God, &c.



## A Seare-cloth for Aches.

**R**Ecipe oyle two pound, white Leade and red Leade tenne ounces, Ware five ounces, Gose grease, and Capons grease, halfe an ounce : seethe all till it be blacke.

## To make a Poultis.

**T**Ake Malloves and stampe them and seeth them in Fennell, and Camomill, and oyle of Roses, and crums of Bread.

## An oyle for the Gowte, and for the Sinewes that be shrunk vp.

**T**Ake me thre ounces of Turpentine, and two ounces of Mel. take Byrmstone, and foure new laid Egges, the yolkes of them : A quantity of red Pettles, of the tops of the seeds of them : take me a young Whelp of an ebzage Hound, the fattest you can get, take and scald him, and draw out of his Guts as much of the Fat as you can, and rost him and the oyle is good for the disease aforesaid : Approved very good others times.

## To take away Warts.

**T**Ake Hauen and Oypment, and Cozks beele, and powder them together, and this shall take away the Warts.

## To make a cold Oyntment.

**T**Ake Lfarge of Leadone pound and a halfe, and a pinte of oyle Oliffe, and a quart of Wineger.

## Another cold Oyntment.

**T**Ake a little Salt and Herdigrease, and the white of an Egge, and grinde them together in a mortar of Masse.

## For the Ague. P. Bucke.

**T**Ake Sentoze flowers two spoonfuls, Camomill, Tansie, and red Colewozts, of each two handfuls, two peny worth of Treacle, a little Saffron in powder, and foure or five spoonfuls



of English Pome : Boyle all these in thre pintes of white Wine, and a pottle of Running Water, till the thirde part be consumed : then straine it hard, and Drinke none other all the while the heate holdeth you, thre or foure times very warme, if need require.

For the Ague.

Take vnlet Slope and Camomill, of each two handfols, Violets, Strawberies, Sinkesoppe, Endiffe, and Planten roots and all ; of each a handfull, a penyworth of French barley, and so much Currans ; Boyle these in thre quarts of running water to thre pintes : Straine it, make Almond milke with it, put in Sugar, let the Child drinke while it lasteth warme.

For the Collicke and gripings in the Belly.

Take and giue the Patient Jeane Treacle, and powder of Clones, well sodden in good Wine, and let them drinke it warme.

Another for the same.

Take the roote of Lilly, and Hozehound, and seeth it in Wine, and giue the Patient to drinke thereof warme : so, Probacum est.

A plaister for the same.

Take Lynsed, and Stampe them, and Docke leaues : and seeth them well in water and make a Plaister, and lay it to the grieke very warme. Probacum est.

For the Stone in the Reines or in the Bladder.

Take and make a Bath with Parcelly and Alysanbers, Wolt-tois, Fernell, Saxifrage : and let the Patient sit therein by  
to



to the *Præ* will : and let them drinke the Powder of these seeds, and the Herbs, with warme white Wine, for this is a p<sup>ri</sup>ncipall practice for this disease. *Probatum est.*

Another for a grosse, or a strong Person.

**T**ake and let the seven heads of Garlike, in faire water, a good while, and let the Patient drinke thereof, three or foure dayes together : *Probatum est.*

For the Stone.

**T**ake and drinke the Juice of Saxifrage, use it in the morning fasting three or foure dayes, and it shall away.

For evill in the Bladder.

**T**ake Albe, Parsely and Fennell, of all alike : put them and temper them with water and drinke it, and it shall help thee well to Urine, and it shall cast out the Stone, and heate well the stomacke.

Powder to breake the Stone.

**T**ake the blood of the heart of a Kid, and of a Fore the blood of the heart, of both a like quantity : take the bladder of a Boare, and all that is therein, and put this blood thereto, take the Juice of Saxifrage, and Juice of Parsely, of each like quantity : and put these in the Bladder also, and hang by the Bladder in the smoke over the fire, until such time it be congealed together as hard as a stone, and make powder thereof : and drinke it with hote Licour, when thou wilt, first and last : and this shall breake the Stone to powder.

For the Stone.

**T**ake Perstone, unset Leekes, and Ransons, of all a like quantity : Wyle them and clarify them with the whites



of Egges, and then take the iuyce, and drinke it with Wine or Ale, in double so much in Wine or Ale as the iuyce is.

Another for the same Disease.

**T**Ake a handfull of Bay-berries, and the shell of an Egge, when the Chicken is new hatcht out of it, and byap them together: then take the powder, and put it into Ale or Wine, and giue the sicke to drinke, and with the grace of God it shall make him whole.

For to make a man piss that cannot.

**T**Ake a quart of Renish wine, and a piece of Venice soape, as much as a Walnut, and setbe them well together, from a quart to a pinte, and drinke it, and it shall make the piss lustily, by Gods grace.

A Medicine for to keepe Teeth from stinking, and to make them white.

**T**Ake Salnitrio, Roch-Allome, distill them together, and with a cloth or Cotton wet in this water, rub your Teeth.

For the Tooth-ache.

**T**Ake a little long Pepper, and beate it small, and take a little Honey, and a little Ale or Bere, and boyle them together, and put a little Allome vnto it: and when it is boyled, put it in a cloth, and lay it to your Gummes.

A Medicine that the Tooth-ache shall never vex you more.

**T**Ake twenty leaves of Iule, a little long Pepper, and boyle them with a handfull of Salt in old Wine, and then put the Alcorn when it is well boyled, into your mouth, on that side that



that is vexed with the Ache, and you shall proue that the Ache shall be destroyed, in Sempiterna Secula.

To make a Powder to whiten Teeth, and fasten them, and to heale the Tooth-ache.

**T**AKE the fourth part of a red Cozall, and that which the French-men doe call Pyrote, and cut it small, and drye it on the Harth with small heate: then make powder of it, putting thereto one part of Mastike, and a little fine Sugar; All which things being beaten into powder, you must mingle them together, and keepe it for your vsage, and rub thy Teeth therewith when it pleaseth thee. Also when your Teeth doe ake or were loose, rub it with the same powder, and keepe it a while in your mouth, and you shall see marvellous operation.

For all manner of Tooth-ache.

**T**AKE the succ of ground Iuy, and put thereof in thine Ear, on the same side that thy Tooth akeeth, and it shall ake a while, but it shall sone leave aking, and be well.

Another, and if thy Tooth be hollow.

**T**AKE the inner side of the Elder barke and choyce it fine, and take a little grosse Pepper, and good Mustard, and mingle them together, and put them in a little Linnen clouthe, and make little balles or pellets of them, and boyle them in Ginger, and as hote as thou canst suffer it lay it to thy Tooth: and if thy Tooth be hollow, put it into thy Tooth, and when it is cold take another; and this use till the paine be gone. Probatum est.

A Medicine for Teeth.

**T**AKE the leanes of Hum, a pot full, and seth them in water till they be all to sodden: then powze it in a salte Bason, and  
hold



hold over thy mouth, gasping, and if thy Cheekes be too much swollen, it shall flake, looke that thou haue clothes over thy Head, and all about the Bason, that no ayre passe out, but into thy mouth. Probatum est.

### Another for the Tooth-ache.

**T**Ake a peny-worth of Sanguis Draconis: Item, Ob Oñ Terra Sigillato wij Rago Gallis: Beate them single by themselves, as they be witten afoze: After that mingle them with good Vineger: then take foure toasts of a Rye loafe of the bottome, and let them be made hollow, and let the Medicine be mingled together, and let two of them be layd, one to the Temples of thy head, another to the Lyft of thy Ear, and when they be dry, lay the other into it, and it shall helpe you. Probatum est.

### Another for the same.

**T**Ake a Bycke and burne it red hote, and put it in a Palle of water: So that it be halfe couered in the same: then take Penbane-seed, and cast it vpon the vpper part of the Bycke, and hold your Head over it, casting a Cloth, or couering ouer your head, that no steame of the smoke goe out, when you open your mouth over it, and it will helpe you sooner. Probatum est.

### A Powder to make white Teeth.

**T**Ake Rosemary, two ounces and a halfe, and Date stones, Parts-bozne, of eyther a diam. red Cozall, two stones, of Koch Allome one ounce: a piece of Scarlet or Linnen cloth, and rub your Teeth with the same: But all these aforesaid must be beaten to small powder, befoze y<sup>e</sup> lay the Scarlet to rub your Teeth with it, which if you try, y<sup>e</sup> shall knowe that the operation thereof shall make your Teeth as white as Snow.

For



For smarting or pricking in the Eyes.

**T**ake the white of an Egge, and the surce of Houselake, and  
 Womans milke, beate them well together, and straine it thro-  
 row a cloth, and then drop thereof in thine Eyes.

For blood-shotten Eyes, and other diseases  
 in the Eyes.

**T**ake the surce of Moyme wood, and Planten, Rose water, and  
 Womans milke, the white of an Egge, and beate them well  
 together: and dresse thine Eyes therewith, for it is very good  
 therfore.

For eyes that be red, and full of blood.

**T**ake the white of an Egge, and swing it in a Dish, beane out  
 the streame thereof, then take Ware and wet in the white,  
 and lay it aboue thine Eye to keepe the sight: After take Fern-  
 nell and Houselake, and stampe them together, and make a plat-  
 ter, and lay it from the Nose to the Forehead, all about the  
 temples: Use it three nights or foure, and it shall heale thee.

For the Eyes that be red with Itching.

**T**ake five drops of clere water, and so much white Copperas;  
 make it small, and put it in the water, and let it stand and  
 rest a while, then take halfe a drop, and anoynt thine eye ther-  
 with, if it be strong put to more water.

A precious water for Eyes.

**T**ake Smalledge, and red Fernell, Rew, Merven, Bittonie,  
 Egrimonie, Sinckesople, Pimpernell, Cusras, Sage, Se-  
 londine, of each a quarterne, wash them cleane and stampe  
 them



them, put them in a faire Brasen pan, and take the powder of two and twenty Pepper cornes fairely searced, and a pinte of good white Wine, and put the Hearbs thereto, and three spoonfuls of lisse Honey, and five spoonfuls of knaue Child Wine of an Innocent, and meddle them together well, and boyle them a little ouer the fire, and straine them through a cloth, and put it in a vessell of Glasse, and stop it fast with Leather.

For eyes that be Running.

**T**ake the water of Roses, and Camphere well ground, and meddle them together, and let them stand together three dayes naturall, and with it wash thine eyes cleare and it is profitable for many other diseases for the Eyes.

For eyes that be Blasted.

**T**ake water of Planten, water of Roses, the white of an Egge, and mingle them together, and wash your eyes there with, and againe laying it vpon your Eye, this will surely helpe.

A Medicine for sore Eyes.

**T**ake an Egge that is hard roasted and pluck out the yolke, in whose place yee shall put Sugar, that is small beaten as hote as yee can suffer it, and when yee haue taken away the Egge-shell cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out the surce of the same Egge, and there with annoynt thine eye with a feather, or else let it drop into your eyes in the morning, and at night when yee goe to bed, and your paine shall be cleane taken away.

An excellent good Water to make cleare eyes  
and sight, if your eyes be not  
pure and cleane.

**T**ake Selondine, Eye bright, red Fennell, red Roses, Sin-  
grane, Maiden-haire, Rew, of ebery of these hearbs two  
ounces,



Sunnes, then put thereto halfe an ounce of Aloes, and still all these together in your Stillatorie, then take the water when it is killed, and wash your eyes therewith, and ye shall haue a very clere eye sight. Probatum est.

A precious Medicine to take away the  
Web in your eyes.

Take the gall of a Hare, and a little quantity of purified Honey, and temper them together, then take a feather, and anoynt your eyes where the Web hurteth you, and ye shall see amendment.

A very good Medicine for a Pearle in the Eye,  
or Pin and Web.

Take fine white Ginger and grind it vpon a Whetstone, and beat fine a little white Coperas, and put so it, and when the Patient goeth to bed, put some of it with a quill into your eye, and when it hath bene there a while, take ground Iule beaten and strained with womans milke, and put thereto foure drops into the eye eueing and morning, after the Ginger and white Coperas hath bene in the eye halfe an hoare.

For watering of your eyes.

Take the Iuyce of Planten tempered with Rosewater, and drop it warme into your eyes, the same office worketh Rosewater, the Iuyce of Lilly rootes, with the Iuyce of Planten.

For the Pin and the Web.

Take a new laid Egge, and rost it blew hard, and picke him, then cut him in sunder and take out the yolke, and take as much Roch Allome to the quantity of a Nut, and put it in the Egge, and two drops of Honey, then take the Egge, the Allome and the Honey, and put it in a fine linnen cloth, and hold it fast



together till the Honey and the Allome be dissolved; and straine it through into a vessell, and so drop it into your Eyes.

### To make a stinking Breath sweet.

Take the iuyce of Mints or else the water of Rew, Commin, Coriander, Licorice, Sinamon, ana. ʒ. foure, let the these in Wine, and giue him to drinke that hath a stinking bzeath, and certainly it will be sweet.

### A Medicine to make one to have a sweet breath.

Take the powder of Sage an ounce, Rosemary blossomes three ounces, Gilliflowres five drams, Sinamon one dram, Nutmeg a dram, Muske a little quantity, then take so much Honey as is sufficient to make these foresaid Compositions into a composition like to a Marmalade, eate of this fasting and at night a little quantity at a time, so shall your bzeath be marvellous sweet, and if yee goe into any suspected place of the Pestilence, or any other corrupt ayre, if yee eate a little of this Medicine next your heart, it shall defend you from all manner of jeopardy.

### A Medicine to destroy a stinking Breath.

Take three handfulls of Commin, beate them in a brazen mortar to powder, then take a pottle of Wine, and put this powder into it, and let it lye till it come to a quart, then drinke first and last of this Wine, as hote as yee may suffer it, for the space of fiftene dayes, and your bzeath shall be as sweet as a Put.

### For a stinking Breath:

Take Pulver of the Mountaine, that is called Hill-wort, a good handfull, and wash it cleane, and shzed it small, and grind it in



in a Morter, and put thereto halfe an ounce of powder of Pepper, and one ounce of powder of Commin, and mingle them together, and put them in a pottle of good Wine, and seethe them till the halfe be wasted, and let the sicke vse this after meate, and not before. One in the afternone.

### A Medicine for a Canker.

Take a handfull of Woodbine, Tyme, Ysop, Sage, of each a like, two or three crops of Rosemary, and then take a spanfull of Honey, and put all these into a pottle of faire water, and seethe them all together, and in this seething, put thereto a good stone of Rock-Allome, as big as a pretty Walnut, and with this water wash well your mouth, this is also very good for the Tooth-ache,

### For a Canker in the mouth.

Take the Juycce of Planten, Woodbine, a little Rock allome, Vineger, Rosewater, and wash thy mouth where the Canker is, and it shall be whole within a few washings.

### For a dry Canker.

Take Harts horne, and Egge-shels, and burne them to powder, then wash whereas the Canker groweth, and after that yee haue washed it, cast into it of this powder, and it shall be remedied.

### For a Canker in the Mouth.

Take the powder of the roote of Celondine, of dry Roses, Vineger, water of Hony-suckles, and seethe all these together till they be thick, and there with annoynt the place where the Canker is, and it shall be whole in short space.



## For the Canker in a womans Papper.

**T**ake Coluer-dung, powder of Bozrot, Wheate, Honey, Virgin-waxe, flower of Barly, and of Beanes, and Linseed, seeth all these together in white Wine or Vineger, putting thereto Hamstallow, and make a Plaster thereof, and it shall be whole in short space, if yee lay it to the Papper.

## For the Canker.

**T**ake a cloute that will wind about thy Leg, and put therein the salting digestion, and bind it to the soare, till it stinke fouly two dayes, then change it, and doe so twice or thrice, till the Wozms come out, and lye on the cloute.

## Another for the same.

**T**ake Hearbe-water, Scablous, Canker-wort, and seeth them in stale Ale, and drinke it Euen and Moynes hote.

## Another.

**T**ake the Feet, the Head, and the guts of a Crane, dyed in an Ouen to powder, and put that powder vpon the Canker and it will kill it.

## For the Quotidian Feaver or Ague.

**T**ake and glue the Patient a Vomit purgation, euen when you thinke his fit will come, and when the fit is cleane gone, glue him a little supping made with these Hearbs, Sac-corde, Endiffe, Fennell-roots, Parrelly roots, a little Time and Sauoyse, made with a Chicken or a little Button: so; this comforteth Nature well after this Purgation.

Another



Another for the same.

**T**ake and giue the Patient befoze the fit doe come vpon them, two peny weight of the powder of Bay-berries, with a soft Egge, or in stead thereof grosse Pepper, for it is very good theretoe.

For the Feauer Quartaine which taketh one every third day with a fore fit.

**T**ake Parcely the rotes and all, wash it faire and cleane, and take out the pithe in the midst, and then stampe it well, and put thereto new layd Egges, and halfe a pound of Haggess blood, seasoned with Salt, and take a good Hen and stufte her therewith, and then bake her in a Pie, and let the Patient eate thereof. For it taketh away the Quartain Ague by little and little, and doth comfort the heart, and doth prouoke good appetite. Probatum est.

Another proved Medicine for this Disease.

**T**ake Camomill, or Centoie, stampe them, and drinke them with Wine: for these two Hearbs hath often helpen this and o Ague. Probatum est.

A Medicine for an Ague or Quartaine.

**T**ake Sothernwood and mince it small, and put a little Sallet oyle into a Saucer, and put thereto this foresaid Hearbe, and let it lye an houre or two in it, and set it on the fire, and there let it simmer a little, and annoynt thy wrists and the soles of thy Feet, and the nape of thy Necke, and downe between thy shoulders, and this must be done befoze the fit comes, and in thre times this doing you shall be whole,



A Plaister to take the Ague or any other ache out of a Womans Brest in the time of her Child-bearing, if it come.

Take the yolke of an Egge, and a litle quantity of Wheate flower, and a quantity of Honey, as much as the yolke of the Egge, and beat these together, till it be like a Salve: then make a Plaister thereof, and lay it to the Brest that is grieued, and it will heale it without doubt. Probatum est.

A Principall water for the Palsie.

Take a pinte of water of Juniper, and of Ambrose, as much Fennell water, and of Parsely, and Lawzell leaves a pinte, of Cowslip water as much, Rosemary and Lavender water, thus peny-worth of the best Aqua vite, a pinte of white Wine, foure ounces of the powder of Sinnamon: mingle all these together, laying them a night in a vessell of earth, or Timber, and in the morning after, still them with a soft and easie fire; this water is exceeding good, and of great efficacy, to purge fleame, and to comfort a cold stomacke, and for rising and swelling at the heart, and especially it is a helping and resisting against the Palsie, if it be drunke ere y<sup>e</sup> wash, and chase the humours therewith, of him or her that is vexed with the Palsie, and it will ease them.

For the Palsie.

Take Rosemary, Sage, hearbe Magdalen, of either of them a handfull, of Camomill flowers three handfulls, and make white Gallet oyle, as y<sup>e</sup> make Oyle of Roses.

For the dry Cough.

Take Herfelue, and Comfrey, and eat thereof three dayes or foure with Honey.



A good Fumigation for the French Poxe  
confirmed.

TAke Symplic two ounces, of Frankensence, of Liquid Storax, ana a dram and a halfe, and mingle them: the manner how to minister this suffumigation is this; You must set your Patient naked under a straight Canopie, and you must lay upon the Coales the first part of your foresaid Receipt, and the Patient must enforce himselfe to receive the smoke, keeping the fire betwene his Legges till he begin to sweate: and so doing the space of foure dayes, till his Itch begin to ake.

Pilles against Morbo.

TAke of all the spirabulines ana three drams, of Troches, of Colloquintida, of Masticke, of Digredium, ana two drams of Pilula, of Drogan, of Cummin, ana two drams, of blacke Elibore, one dram, of Spike, of Euphorium, of Parts-horne burnt, of Sall-gemme, ana halfe a dram, of Mayden haire, of the Coddes of Seney, of Pollytricon, of Galitricon, of the flowers of Rosemary, of Parts-horne, of Epithiam, ana one dram, of Cozyanders, of Annised, of Polypodium, ana five drams, of good Triacle five drams, of Agaricke in Traskes, and of washed Aloes, ana tenne drams, of the Spices of Hyera, De octo Rubijs of the spices of Diarodam Albatis, ana eight drams: Make a masse of Pilles, with the succre of Femitoze, and honey of Roses, one dram.

To make your Drinke.

TAke twenty ounces of Dockwood; being turned of a Turner very small, which put into an Earthen Pot of two Gallons,



long, and put thereto eight pound of Running water, the best you can get, and let it stand in soake foure and twenty houres, the Pot being covered, then take and stop the Pot with Paste, so close that no ayze may goe out, you must keepe the strength in it, and that is your chiefeſt helpe, and with the point of your Knife make a hole in the Paste, and therein put a peg of wood, which is to giue it ayze, at times in the boyling, for breaking of the pot: and thus let it boyle on a soft fire of Coales, the space of sixe houres, in which time it will be consumed to a pottle; and that will serue you for your Drinke, to take Morning and Evening for foure dayes, against which time you must make more. After the first seething, seeth the same wood againe, with the like quantity of water and time likewise: and that is for your common Drinke, to serue at all times till you make new.

#### To make your Bisket.

**T**ake foure and twenty pound of the pureſt Wheat-flower, which you can get, and put thereto one pound of fine Sugar, and so make your Bisket, which will serue for your turne all the time of your Dyet.

#### A Receipt, and a Soueraigne Dyet for the French Poxe. Proved.

**F**irst, prepare a Chamber, which make so close that no ayze come into it, and defend all ill labours out of it, and therein to bee twelue dayes together, before you doe begin your Dyet, every day forbearing of eating and drinking Flesh and leſe: on the thirteenth day you must begin your Dyet, & then to take a Purgation of Castia Fistula, or of Scamonia, to make your Body empty, keeping your Bed, sweating temperately, without any provoking: which sweating is your greatest remedy, in the which your sweate, you shall drinke of your second drinke



Dzinke as often and as much as you list : and of your first Dzinke you must dzinke ebery Mornig at five a clocke, and Evening at eight a clocke, eight ounces at a gulpe warme, sating on the dayes you take your Purgation : On which dayes, dzinke all of your second Dzinke, desiring alwayes to be merry and light harted, in occuping to smell to dyed Dzenges, hot Bread, Vineger of Roses, Mustard, and Apples : and after this manner, you must keepe your Chamber thirty dayes together, and neber to take Ayze, and at fiftene dayes you must take another Purgation like to the first, and that day to dzinke all of your second Dzinke : and in like manner, another Purgation the thirtieth day : on which day, you may take Broth of a Chicken, or of Mutton, and by little and little take the Ayze, and dzinke good dzinke,

The order of your Fare.

**E**very day take a quantity of a Chicken, and seethe it in water, and put thereto Bozage leaues, or Bozage flowers without other Spices or Salt, or any other thing : which Chicken eate to thy Dinner, and ebery day eate thre ounces of Bisket, and no moze ; that which you leaue of your Bisket, eate at night, with a few Raisins of the Sunne, and your Dinner must be at some a clocke befoze none, and your Supper at five a clocke at after none : and at your Dinner you may dippe your Bisket in your Broth (if you will) and so dzinke your Dzinke as aforesaid, and this is your Fare and Dyet for the space of thirty dayes, and no other.

A marvailous secret to preserve a man from the Plague, and hath beene proved in England of all the physiti-ans, in that great and vchement Plague in the yeare 1348. which crept through all the VVorld: and there was never any which used this secret, but hee was preserved from the Plague.

**T**ake Aloe Cyparicum, or Sicoitrine ; fine Sinamon and Myrrhe, of each of them thre Drams, Cloves, Mace, Rige-



num Aloes, Masticke, Bole-armoniack, of each of them halfe a Dram : let all these things be well stamped in a cleane Morter, then mingle them together, and after keepe them in some close vessel, and take of it ebery Morning two penny. weight, in halfe a glasse of white Wine, with a little water, and drinke it in the Morning at the dawning of the day : and so may you ( by the grace of God ) goe boldly into all infection of the ayre and Plague.

A soveraigne Drinke to preserve one against the  
Plague or Pestilence.

Take the quantitty of a Dram and an halfe of Powder Imperiall, a dram of Triacle and of Dragon water, and Sozrell water, of each of them an ounce, and drinke it with Ale in the Morning Fasting, and if one haue taken the Infection within 24. houres before, yet by Gods grace he shall escape it. This hath bene truely proved in the last great Visitatiō.

Another for the same.

Take a dram of Methridatum, and giue it the Patient with Dragon water, white Wine, or some other liquoz to drinke, when he supposeth himselfe infected first.

Another Preservative against the Plague.

Take seven or eight leaues of Sozrell, and wash them in faire Water and Vineger, and steepe them in the said Water and Vineger a good while, and eat them Fasting

good



A good Drinke to be used to those that are infected  
with the Plague.

**T**ake Berries of Able (that are ripe, gathered on the North  
side of the Tree) and dry them in the shadow: then stampe  
them to powder, then take a dram of the same Powder, and  
temper it well with two ounces of Blawen-water, or white  
Wine, and let the sicke person drinke a good draught thereof,  
and remaine in his Bed, and sweate as much and as often as  
he can, after hee hath taken it, then warme a cleane shirt for  
him to put on, (and if his shirts may be shifted often, it will bee  
the better after his sweating) and likewise his sheets and Bed-  
cloathes, if it may be, if not, at the least his sheets and shirt:  
and in vsing of this for the space of three dayes together, he will  
dye or mend without all doubt, (by Gods helpe.) This hath  
beene often and truely proved.

To provoke sleepe to the sicke person: Take a good quan-  
tity of Romans best Milke, and put thereto a little quantity  
of Aqua-Vitæ, stirre them well together, and moisten the  
Temples of the Head of the Patient, and the Nostrils well  
therewith, and let it be laid on with some Feather, or some fine  
linnen cloth, and this will doe much good. It is proved.

And if it happen, that the sicke person find himselfe greatly  
grieved, and that any Swelling begin in any place to grow soze,  
then take Elder leaues, red Bramble leaues, and Mustard seed,  
and stampe them all together, and make a Plaster thereof, and  
lay the same to the Soze, and this will both draw and heale.  
Or take two handfuls of Scabious, and stampe it in a Mortar,  
then temper it well with two ounces of Swines greace, that is  
salted, and the yolke of an Egge, then stampe them all together,  
and laid thereto, will draw exceeding well.



For all Aches or paines in the Ioynts where ever they  
be a very true and well approved Medicine.

**T**ake all the whole hozne of a Bucke, that he casteth of the  
later, the better, take away the Scalpe, and take nothing but  
the Hozne, cut it in Shivers or pieces, then boyle it in a gallon  
of faire water untill it come to a pinte or some thing more, then  
cast away the pieces of Hozne, and let that in the vessell stand  
till it be cold, which will then be like a Jelley, and when you  
will make vse thereof, warme some of it in a Sawer or other  
convenient thing, and annoynt the grieved place therewith by  
the fire, Morning and Evening, and let it soake in by the heat  
of the fire, vsing it nine or ten times: Thus (Godwilling) it  
will thzoughly cure it for ever.

To make a Seare-cloth for all manner  
of Aches.

**T**ake halfe a pinte of Sallet Oyle, a quarter of a pound of  
white lead, an ounce & a quarter of white Cerues, boyle the  
Lead in the Oyle till it is cleare, then put in the Cerues, and  
boyle it till it is thicke, and so make it in Rowles, and keepe it  
for your vse.

A most excellent and approved Cure for the  
Sciatica.

**T**ake a pinte of the best Aqua Composita you can get, an Ores  
Gall, and an ounce of Pepper beaten into Powder, boyle  
them all together till halfe the Aqua Composita be consumed,  
ap ply the same on a Cloath as a Plaster to the place, and so let  
it



It continue there for the space of 12. houres, vse it 4. or 5. times  
if need be for it will giue helpe.

An approved and incomparable Cure for  
the Palsie.

TAke Lavender and boyle it in faire Water, then straine it,  
and then drinke halfe a pinte thereof daily first and last for  
the space of a fortnight together, and it will cure you.

An excellent Receipt for the Stragury.

TAke a good pinte of Aqua Composita, put therein a handfull  
of Yble leaues, keepe the Vessel well stopped, and the Yble  
Leaues will consume therein, vse to drinke thereof three or  
four spoonfulls at a time Morning and Evening first and last  
five or sixe dayes together, and you shall find a marvailous  
helpe thereof.

A compleate Cure for a Tetter or Ring-worme.

Stamp Celadine, and apply it to any Tetter or Ring-  
worme shifting it twice every Day with new for the space  
of a fortnight; and it will kill it quite.

An excellent Cure for the Rheume.

RAbbe the leafe of a Marigold betwæne your fingers, and  
put the same into your nose, and let it stay there a pretty  
while.



while, and it will bring forth abundance of humours out of your Head, and if you use it, you shall be much eased of the Rheume in a short time.

### A Medicine for the Mother.

Take white Wine, heat therein a Bionge rotes; Let the Woman troubled with the paines of the Mother, drinke thereof going to Bed, once a weeke use it, for it will helpe you undoubtedly. Probatum est.

### An Exquisite Remedy for the Splene.

Take the rinde of an Athen Tree, and boyle it in Wine, let the party tormented with the Splene drinke thereof fasting, sixe or seven mornings together, and it will perfectly helpe them; and if you annoynt the grieved place so long with an Ointment called Deathea every morning and Evening. It is an excellent Remedy likewise.

An excellent Medicine for the Gowte, and to draw out all Evill Humours out of the Head, or for paine in the Eyes or Eares, or Impostumes.

Take halfe a pound of Pitch, and halfe a pound of Rozen finely beaten, and cleane searled, halfe a pound of the best Frankensence, beaten and searled also, a quarter of a pound of Shepes Tallow, an ounce of Mace, and a quarter of a pound of Cummin seed: All these made into fine powder and an ounce



ounce of L apadanum : All these put together must boyle an houre, the Witch must be first put in, and then the rest of your stuffe : when it is boyled take Shæpe Skins finely tewed, make Soles thereof for your fæete, and weare them within your stockings a moneth or five wækes, and then make new againe.

An excellent Dyet drunke for all inward Diseases.

**T**o the first boyling. } Sassafras, } of each one ounce.  
 } Salsaperrilla, }  
 } Pollipopum, }

Liquorice one ounce,

For the second Boyling. } Harmobactile — one quarter of an ounce.  
 } Egrimont, }  
 } Bettony and } of each a handfull.  
 } Camptithy. }

For the third Boyling. } Senna, } two ounces.  
 } Sticheados, } demi ounce.  
 } Epithimum. } three drams.

Sweet Fennell Seeds. two ounces.

For the fourth } Sparden balre } a quarter of an ounce.  
 Boyling. } Ceterach } demi ounce.

If the Body be cold and moist, you may put toth woods, an ounce of China, and among the Herbs a quarter of a handfull of Cardus Benedictus.

Slice a Cydon and Sassafras, and Salsaperrilla, and bruise the



the Polipodium in a Mortar and infuse them in a gallon of Spring water 24. houres.

### The first Boyling.

**T**hen boyle the Sassafras and Salsaperilla and Polipodium first alone, an houre and a halfe in an Earthen Pipkin close covered.

### The second Boyling.

**T**hen put in the Pearbs and the Lycorice and the Hermodas: tile, and boyle them with the Woods an houre.

### The third Boyling.

**T**hen restore the Water to her first quantity, including in quantity a pint of white Wine or Muscadine, if you will have it purge more; and so let it boyle an houre longer.

**T**hen put in the Sena Sicados, Epithimium, Maydenhaire, Ceterach, and sweet Fennell Seeds, and boyle them with all therein a quarter of an houre.

**T**hen take it from the fire, and let it settle thre or foure houres.

**T**hen strayne it out, and put the Drinke into a Bottle or other close Vessel, and drinke thereof halfe a pint at a time in the Morning.

**I**n the Summer time it will not keepe good about 4. dayes and in the Winter not past five dayes.

### Another excellent good Dyet Drinke:

**T**ake a pecke and halfe of Beardsbut grasse, picke it and wash it, and dyp it well; take also Scabias, Bittang, and water cresses



Crosses of each a good handfull, stampe them and straine them and let the Iuyce thereof stand in a Glasse all Night, then take two good handfulls of yellow Dock rootes, two ounces of China rootes sliced, one ounce and a halfe of sweet Fennell seeds bruised, and a sticke of Lyrozke sliced.

Put all these Ingredients in a Boulter Bag, and bind a flint stone to the Bag to make it sincke.

Then take a Rundlet of fire gallons and put the Bag into it, then put the Iuyce of those Herbs aforesaid into the Rundlet with fire gallons of new Beere, and let it worke; and when it worketh ouer, let that which is wrought ouer be put into the Alewell againe.

#### Another excellent Physicke Drinke.

Take Cardus Benedictus, Wormewood, and Scabias, of each foure handfulls, Succory, Scabias, Marigold flowers, and the leaues of Angelica tops and rootes, Turmentile and Pimpernell, of each three handfulls, Sage 6. handfulls, Juniper berries bruised 8. ounces: all these to be brewed with 36. Gallons of Beere, and when it is a weeke old, drinke a draught thereof in the morning.

#### An excellent Medicine for the Jaundise.

Take fire Earth-wormes, slit them and scour them from their filth and slimy matter; cut them in pieces or chop them, make pottage of them with water and Oatmeale: eate the same for 12. dayes together, and it will perfectly cure the Jaundise.

#### A rare Medicine for the sharpnesse of the Vrine.

Take a quart of new Milke from the Cow, and the whites of 18. Egges, beaten very thinne, mingle those Whites and the Milke together, distill them with a soft fire, but let it not be too nieriely stilled, but that it may haue a good deale of moysture in it, when you haue done stilling it, then put into it



as much Sugar-Candy as you shall thinke good to sweeten it, and a sticke of Lycopice scraped and bruised, then drinke thereof the quantity of a wine pinte in the Morning fasting, and if it be in the heate of Summer, drinke as much also about foure of the Clocke in the Afternoone.

### An excellent Fomentation for the Stone.

**T**ake a Platter full of Pigeons Dung, of the newest you can get, and a good handfull of Feather sew bruised in your hands, fry them together in a frying Pan, putting thereto a little Honey (let that be last) let it fry a good while, then put it in a Canvas bagge about halfe an Ell long, and a handfull broad, and lay it as hot as you can suffer it along your side from the Backe to the privy parts; and if it helpe not at the first, take it againe, and it shall by Gods grace make you well,

### An excellent and approved Remedy for the Cough of the Lungs.

**T**ake two Gallons of faire running water, to which quantity take two handfulls of cleane Barley well picked, 24. Reisons of the Sunne stoned, and of Currans, of each a quarter of a pound, Lycopice thred, Ginger thred, and Sugar-Candy of each two ounces, Anniseeds, Fennell-seeds, Coriander-seeds, and Cummin-seeds, of all together, a quarter of a pound beaten in a Morter, Slope rootes, Barcely rootes, and red Fennell rootes, of each a handfull, boyle all these together in the gallon of water abovesaid, till halfe the water be wasted, then straine it well, and drinke thereof a good draught first and last.

### An excellent and sure Remedy for a swelling or sore Throate.

**N**ote the place of the Tree, or poast, Hogs Trough, or any thing where a Swine rubs it selfe, rub your hand thereon and



and presently rub your thzoate with that hand twice or thizee, or rub your hand vpon the bare ground, and then presently rub your Thzoate with that hand doe it thze times together, and it will helpe you, or if you can get a plect of that part of the Tree hogge Trough or stone where the Hog hath rubbed, and rubbe your Thzoate with it.

An excellent Salve to cleanse and to heale  
Wounds.

TAke Smalledge, Wetty mozrell, and Whay bread, of the Iuyce of each of them a like quantity, take also of life Honey, and of the whites of Egges, of each a like quantity of the Iuyce of the Pearbs; then take fine Wheate flower and mingle them well till they be as thicke as Papper, these will swage the, burning or ranckning of Sores or Wounds in any case. But let not this Medicine or the Soze come neare the fire.

An excellent Remedy to stanch vomiting  
Incorporated.

TAke the Leaven of white past, a good quantity of Speare Mints, and the quantity of a Nutmegge, of the Oyle of Pace, beate them in a Morter, and when you haue incorporated or made it into Paste spread it ou a cloath, and heat it hot at the fire, and lay it to the mouth of the stomache.

An excellent Remedy for the Head-ache  
or Megram.

TAke Frankensence, put it in a Chaffingdish with coales, take also a handfull of fine Tow or Flaxe, and toss it in the smoke of the Frankensence, and as the smoke ceaseth, put in more Frankensence, and open the Tow in the Smoke, till it  
be



be warme, then lay the Towle to the Temples of the head and on the Browes, bind a Kerchiefe over it and so goe to Bed, vse this and it will helpe you.

Another for the Head-ache, A Medicine  
worth Gold.

Take the Iuyce of Ground Ible, and out of a spoone or saluer  
snuffe it by into your Nose with a Quill.

An excellent Medicine for the Spleene.

Take Wormewood, Malloves, Camomill, and Pelitots of  
each a handfull, boyle them in faire water till halfe the Li-  
quour be wasted, then put thereto a good handfull of wheaten  
Bran, and boyle it to the thickeesse of a Plaster, quill it on a  
linnen cloath and apply it to the side as hot as you can suffer it,  
and removing it often.

An excellent helpe for sore Eyes.

Take Ground Ible, otherwise called Alehouse Celadine, and  
Daisies, of each a like quantity, stamp and straped with a  
little Sugar, Rose-water, put thereunto and dropped with a  
feather into the Eyes, taketh away all manner of Inflamati-  
ons spots, Webs, Itchings, smartings, or any grieve whatsoe-  
ver in the Eyes, yea, though the sight were well nigh gone.

An excellent Remedy for an old paine or grieve  
in the Head.

Take Bay-salt and Cummin seeds, of each a like quantity,  
stamp them well severally by themselves, and as much  
bystone Fenell seeds as either of them, stamp that with the  
fire



rest altogether, then with pure Vineger or Rose water mixe and stirre them altogether in a dish over the Chafing-dish with hot Coales, then lay some of the same hot vpon a linnen cloth, and so apply to the hinder parts of the head at Night, when you goe to bed, bind it fast on that it fall not off, vse this in the same manner 8. or 9. Nights together; it will not onely helpe the same perhaps with 3. or 4. times so doing, but also it will cleare the sight and draw the Humours cleane away, that runs out of the Head into the Eyes, and try of the same, this is a pretious Medicine.

### An excellent Remedy for heat in the Backe.

Take a good handfull of Henbane, and so much Towe as will serue to wrap the Henbane in, wet the Towe in water, and then wrap the Henbane in the Towe, and rake it vp in Embers till it be well roasted: then take it out and mingle it with a little Vineger of Roses and the white of an Egge; mingle them all well together, then spread it on a Cloath and lay it warme to your Backe.

### An excellent Remedy for the swelling in the Stomacke.

Take of Century and Wormewood of each a quarter of a handfull, Sage and red spints, of each a great handfull; Seeth them in Beere from a Pottle to a quart, drinke thereof Morning and Evening.

### A Remedy for the Tooth-ache.

Take Frankensence, Onyon seeds, and Henbane seeds, burne them together in a Chafingdish with Coales, let the smoke thereof be condeyed through a Tunnell to the aking Toth.

An



## An excellent Purgation and very gentle.

Take eight or ten Pyunes, halfe a saluer full of Reissong of the Sunne stoned, the tops of Rosemary, and Bay leaves, of each a few, a little Mace, and thye Crownes weight of Sena, boyle all these in faire water, with a good big Chicken, untill it be boyled enough, then straine it, and take a spoonfull of it, and mingle it with an ounce and a halfe of Syrope of Roses, Salustine, and so drinke it blood warme, the Sena must not be put in till the rest be boyled enough, and it may not boyle too much.

## An excellent Remedy for the Lungs that are perished.

**B**oyle greene Worme in Ale, and when you meane to drinke it, put thereto the quantity of a Halse nutshell of Treacle, a halfe pennyworth of long Pepper bruised, and a spoonfull of Aqua Composita, drinke thereof twelue dayes together first and last ebery Spring time; Also, Long-wozt boyled in new Milke doth well.

## An excellent Remedy to kill and heale a Cankar.

**B**oyle the leaues of wild Ible in Wine, and lay it on the Cankar, is a sure Remedy.

## An excellent Cure for the biting of a Mad Dogge.

**T**ake wild Sage, Matfellow, otherwile called Knot-grasse, Parrow, otherwile called Mittesolium night shade, which bath



bathe the purple flowers, and Lilly rootes, of each of all these a handfull, distill them in May, and to every five spoonefuls of water thereof, put one spoonfull of Treacle, and let the party bitten drinke thereof.

An excellent Medicine for an Ache or grieve in any Limbe.

**T**ake Raisins of the Sunne, and the Stones being taken out stampe the Raisins, and apply them as a Plaster to the grieved parts and it will soone procure ease, and if you vse it in the same manner five or six times, it will thoroughly cure you of that Ache.

A very good remedy for an Ache in the bones, or any part of the body.

**A**noint the place with good Aqua Composita by the fire, and let it drinke in, doe it three or foure times together, then at the last time while it is wet cast vpon the wet place the Powder of Olibanum, then lay a linnen cloath vpon it and sew it fast, and so let it lye on three or foure dayes, and in that time (God willing) it will be well.

An excellent cure for the Crampe.

**M**ake a Ring of an Ores hozne, or of a Coltes, or of a Sea hozse tooth, or of the pisse of a Sea hozse, and weare it.



## A Cure for a Scald Head.

**T**Ake the leaues, bzanches, and buds of Brambles, boyle them in faire Running water till the halfe be consumed, then take it from the fire and wash the soze Head therewith Morning and Eening, then dip the cloth in the water and lay to it, vse this and in short space it shall heale it with Gods grace.

## An absolute and approved Medicine to Cure the rednesse of the face.

**B**oyle the rootes of Lillies in faire water, and therewith wash and rub the face Morning and Eening, and it will helpe it.

## An excellent Medicine for the Falling sicknesse.

**T**Ake three Naples made in the Vigill of St. John the Baptist, commonly called Midsomer Eve, dzue them into the ground so deepe, that they be not seene in the place where the sicke party fell naming the parties name while it is in doing, it will dzue away the disease, which Misaldus credibly reported.

## An Admirable remedy for benumbed Limbes.

**C**Ause an Earthen pot of a Gallon to be made with foure Foete, three ynches long, which pot must be full of small



small holes both bottome and sides like a Garden watering Pot, it must be so wide in the mouth, as you may easily put in your hand, cause also another pot to be made, into the which you may set the pot full of holes, in this pot full of holes must be very well nealed and Leaded within soz that no Liquor may soake into it, then take Cick-wede in June when the stalke waxeth hard, take the leaues, flowers, and seeds thereof, cut them small together so many as will fill the pot full of holes, put them therein, and in the midst of the Hearbs put thre Dregalls, and into every Gall put thre Clones, then put the same pot with the Hearbes into the other pot without holes and cover them both very close round about that no Ayre get into any of them, then bury them in the ground soz the space of forty dayes, then take them out, and you shall have a perfect oyle distilled from the Hearbes, which Oyle preserve to annoynt the benumbed Limbes with it, and they shall with Gods helpe recover their former strength, appoyed to be very true.

#### To stanch bleeding in any place.

**S**ampe Wymrose-leaues and apply it to the place that bleedeth, and it will stanch the bleeding.

#### A Remedy for the Bloody Fluxe.

**T**ake the flore that is shorne from Scarlet, dryp it and make it into Powder, drinke halfe a Spoonesfull thereof in red Wine, use this five or six times, it will certainly and soone helpe you of the bloody Fluxe.



For paine or swelling in the Throat, a very  
good remedy.

**T**ake Jewes Eares that groweth vpon old Elder, and is  
to be had at the Apothecaries, let it lye in Ale a  
whole night, drinke thereof once or twice a day till you be a-  
mended.

An excellent Remedy for a Pin or Web in  
the Eye.

**T**ake two Egges, rost them blew hard, slit them in halfe,  
long-wise, take out the yolkes and put as much white Cop-  
pers as a hazell nut betwene the halfe of the whites, then  
close them together againe, and lay them in the Embers till the  
Copperis be melted, then take them out and wzing them be-  
twene two trenchers, let the water that cometh out drop  
vpon a cleane Whetstone, and euer as it drops rub vpon the  
Whetstone a race of Finger, keepe that water in a Wyall glasse,  
and lying vpon your backe drop some of it into the Eye with  
a feather, this in twice doing will helpe it.

An excellent Dyet drinke for the  
Dropie.

**T**ake Scurbut grasse, a pecke of Brooklime, and water Cres-  
ses, of each twelue handfuls, Wormewood, and horse Ra-  
dish of each two handfuls, Scabious, and Hyslop, of each five  
handfuls, Graimes and Long Pepper of each an ounce, and  
put them into a boulder bagge, and put it into five Gallons of  
Eight Milling Beere, and when it is Eight dayes old, drinke  
thereof and of no other.



An excellent Remedy for a Loosnesse in the  
body.

**T**ake the Gelly of an Egge, and mingle it with the water of  
red Oake buds and Cinamon, bake it on a Tile stone, and  
eate that Cake at any time of the day, this will stay any loose-  
nesse though it be bred to the bloody fluxe, if the party bee so  
weake that he cannot eate the Cake, then let him boyle the  
Oake buds water in Milke and ever as it riseth by put in a  
spoonfull of the Oake buds water, and let the party drinke of  
the same at any time of the day.

A Remedy for an Impostume.

**T**ake Barley, dry Beanes, and of Liquorice sliced, of each a  
like quantity, boyle them in faire water, drinke a good draught  
thereof with Sugar every Morning fasting, and at night going  
to bed, flue or sixe dayes together or more. It will draw out  
any Impostume, and cause you to aboyd or cast out the  
same.

An excellent Cure and Remedy for a sore  
Breast

**B**oyle two or three handfuls of Mallowes in water till they be  
tender, then take them out of the water, and put in a quart  
of thick Ale grounds, and a pint of white Wine, let it so  
boyle a good while, then thicken it with Crums of leavened  
wheaten bread, and when it is almost ready put in of Mutton  
suet, the quantity of a Hens Egge, and so apply the same very  
warne to the Breast.



An excellent remedy for the Feaver or Ague,  
especially in a body of a weake  
Constitution.

**T**ake a pinte of the best Muscadine, make a toft of such  
bread as you doe most affect, put your toft into the Musca-  
dine and eate the toft, then drinke a little of the Muscadine, so  
as the toft and the Muscadine be eaten and drunke together,  
and take a spoonfull of grosse Pepper, take a little in a spoone to  
swallow downe with the Muscadine, till you haue taken all the  
Pepper, and so eate and drinke so long as your stomacke will  
well receiue it, though it be with strybing to drinke the whole  
pinte off, this must be done about thre houres before the fit do  
come, and abstaine the next meale before the fit, and after the  
taking of this Medicine, goe to bed and sweat vpon it. This  
may be giuen to any man or woman that hath the Ague, yea  
though a woman with Child or that giues sucke.

Another for an Ague in one that hath a  
strong body

**T**ake of the best Venice Treacle, or pure Methydate the  
quantity of a Hazell Nut, or for want thereof as much of  
London Treacle as a Wall nut; take also 6 or 7 spoonfulls of  
the best Aqua-vite, and according to the age and strength of  
the partie, one spoonfull of grosse Pepper, and as much of the  
powder of red Sage, mixe all these together, let the party eate  
this with a spoone by little and little an houre before the fit, and  
sweat vpon it by walking if he be able, or else goe to bed and  
sweat there, to drye by the viscus or slymie humour which is  
the cause of the Diseases, let the party abstaine the next meale  
before to sturue the Disease.

Another



## Another for the Ague.

**T**AKE the juyce of a roasted Orange, with a little burnt Sacke  
before the fit.

An excellent Remedy for the Stone in the Bladder, to provoke Urine from one that maketh water but by drops.

**T**AKE life Honey and Rhenish wine, of each a quart, Saxifrage, Phylapendula, and Bellitoy of the wall, of each a handfull, still all these in Balma Maria, with a very slow fire, keepe it in a cold place in Pewter or Earthen vessels, and drinke thereof the quantty of halfe a pinte euery morning fasting, and afterwards eat the quantty of a Walnut, of life Honey and use to fast, and walke an houre after it.

## Another excellent Remedy for the Stone.

**T**AKE a pinte of Milke, and put into it a pinte of wilde Mallow leaues let them boyle together a quarter of an houre, then make Posset-drinke of Ale or Beere, take of the Curds and the Mallow leaues, then set your Posset to boyle again, and put into it a good stick of Liquorish well bruised, one spoonfull of Anniseeds, and halfe a spoonfull of Parcelseeds well bruised, and so of Sugar Candy the quantty of a small Walnut, boyle all these to the quantty of halfe a pinte or lesse, then straine it, and at your going to bed drinke it bloodwarne, putting into it a quarter of a grated Nutmeg.

## An Injection for the Stone.

**T**AKE a quart of Watley-water, and boyle therein a handfull of Mallow-leaues, and as much of Violet leaues



leaves till halfe the water be consumed, then put thereto 3. Spoonfulls of Mel-rosarum, let the party take it as an Injection with a Searinge.

An easie yet approved Medicine for the Stone.

Take a pottle of Ale and a flint Stone taken from the Chalks and beaten to powder, and a peny-worth of Reddish rootes, boyle all these together to a quart, then strain it thrice and drinke thereof evening and morning.

An excellent Remedy for the Cough of the Lungs, for the Liver, and for a Consumption.

Take of Long wort 6 good handfals with both your hands, and of Litherwort 5 handfals, Mayden-haire a pound and a halfe, beat these 3 severally, and take of each Juice a like quantity, then mixe them together and then put thereto halfe a pound of white Sugar Candy finely beaten, put thereto also a quarter of a pinte of the best Sallet oyle you can get, then put all these into a glasse, and shake it together every day for the space of a weeke that it may Concoct together, take 2. Spoonfulls of y<sup>e</sup> same every Morning fasting, and likewise before dinner and before Supper, and also at other times betwene meales if you will with a stick of Liqueurice spunged all the end, and so to sucke it from the Liqueurice.

An excellent Cure for a sore Throat.

Take Sage, Rosemary, Woodbine-leaves, red Fennell and Peny-royall of each a handfull boyle all these in a pottle of running water till it be halfe wasted, then put into it halfe a pinte of Vineger and a good piece of Allome, then let all these be



be boyled together till the Liqueor be waisted to a pinte, then let the Patient wash his mouth warme, and if it be for a soze Throat, take a stick of Liquorice and springe the end of it very soft, and binde a soft rag about it, and therewith being dipped in the abovesaid water, wash the soze and it shall cleanse it, and heale it, by the grace of God.

Another for a swolne or sore Throat, a sure remedy.

**B**oyle five leaved Grasse in Spring water, and gargle it warme, it is an excellent and an approued remedy.

An excellent Medicine for an Ache, swelling, Spraines, and for the strengthening of any Sinew in any part of the body.

**T**Ake Butter vnwasht, and vn salted, and Honey, of each a like quantity, to ebery quarter of a pound of each of them, put so much Saffron, finely beaten as will lye vpon a goate, melt them together, and dip therein a piece of white vnshorne Baple, wring it a little, and so apply it warme to the place grieved.

For a stripe in the Eye, or an humour falne into the eyes.

**T**Ake a new laid Egge, make a hole in the top of it, take out the white, and beat it into a water, then take a spoonfull of the Iuyce of Houllack, and put into the Egge shell, & as much of the white of the Egge, and halfe as much Rose water, and a little Sugar, set it on the Imbers, and let it sceth, then strain it through a faire linnen cloth, and with a feather drop therof into the eye.

Another for dimme-sighted eyes.

**T**Ake a dish oder a hot scething pot, and there will be a Dewe Water on the inside of the dish, which water keepe in a glasse,



and when you haue occasion to vse it, drop a little thereof into the Eyes, and it will helpe it marvellously.

Another for watering Eyes of paines in them, or distillations that comes from the Head.

**T**Ake a piece of raw Beefe, not too thick nor too thin, keepe it all Night in good Aqua vite, apply it to the Temples or soze-head, till the next day without removing it all night, vse this three or foure nights.

For one that vseth to S wound or faint at the heart, an excellent remedy.

**T**Ake Rosemary, Sage, Wistony, and Margerom, of each a handfull, sethe them in a Gallon or more of faire water, till halfe the water be consumed, then take away the Herbes, and put to the said water a good pinte of Honey, then scumme it well, then put thereto an ounce of Sticado tyed in a faire linnen cloth, so let it seeth a little while, and then take it out of the said water, and put in an ounce of Cinamon, three quarters of an ounce of Nutmegs, and as much Ginger in Powder, drinke a good draught thereof warme, first and last, for the space of fye or seuen dayes together, and then it helpes perfectly.

To draw out a Splinter of Wood or Iron, or other things out of the Flesh.

**D**ip a tent in the Juice of Valerian, and put into the wound or soze as deepe as you can, and tye the Hearbe Valerian being stamped vpon the soze with a linnen cloth that it remoue not off, this will not onely draw out the Wood, Iron, or other things out of the flesh, but will also cure the soze.



An excellent remedy for one that is Broken bel-  
lyed or burst.

**T**Ake 9 red Snayles, put them betwene two tyles, so that  
they slide not away, so dry them in an Oven, then make  
them into powder, then give the quantity of that powder of one  
of these Snayles in a draught of white Wine to the party  
grieved every other morning fasting, till it be all done, and let  
the party neither eat nor drinke for two houres after, if these  
first nine Snayles doe not thoroughly helpe, let the party begin  
again in the same manner.

An excellent helpe for those that cannot hold  
their Water.

**T**Ake the Bladder of a Sheepe, dry it thoroughly and beate it  
into powder, put it into soure or fine sponsule of Wineges  
or water, give it the party going to bedward to drinke that can-  
not hold their water, and it will remedy it.

Certaine tokens of Death in a sicke  
Man.

**I**F the Fore-head of the sicke party waxe red, his Whowes  
fall downe, his nose waxe sharpe and cold, his left eye be-  
come little, the corner of his eye runne, if he turne to the wall,  
if his Eares be cold, if he may suffer no brightnesse, if he pull  
drawes or cloathes of the bed, if he picke his Postils often  
with his fingers, if he wake much, being a young man, or  
 sleepe much being an old man, these are most certaine tokens  
of Death.



An excellent remedy for the removing of a  
Wenne.

**B**inde fast the Wenne, then take verdigrease, Brimstone, sope,  
Oyle of Egges, Allome, and Honey, of each a like quanti-  
ty, temper them well together and apply it thereto; it will both  
drysse away the Wenne and heale it.

For a Timpany.

**T**ake a pinte of Worme Ashes, eyther of gréne or drye, and  
a quarter of an ounce of Cinamon bruised, sift the Ashes,  
and let a pinte thereof and the bruised Cinamon lye in steepe all  
night in a pottle of White Wine, then let it run through a gel-  
ly bag twice or thrice till it run cleere, put in some Sugar, and  
a toft vnto it, drinke thereof thrice a day, in the morning  
fasting, and an houre before Supper, and an houre after Sup-  
per.

For one that is in a Consumption.

**T**ake foure ounces of Shavings of Harts-horne, one ounce  
of the Shavings of Iboyp, put in a Pipkin with a Gallon  
of faire water, let it stand on the fire twelue houres in fusing  
and boyling softly close covered, then take twenty Egges in  
their Shells, crack their Shells, and put them in a dish with  
Salt, and let them stand an houre, and purge themselves, then  
pull them from their Shells, washing them till they be cleane,  
then put them in the Pipkin to the Harts-horne, and let it boyle  
two houres, then put in a good handfull of Raisons of the Sun  
stoned, halfe an ounce of Liquorice scraped and sliced, and a  
blade or two of Space, boyle all these till it come to a quart of  
Liquor, then put in halfe a pinte of White Wine, five spoonfulls  
of Rose water, two peny worth of Saffron powdered, boyle  
all



all a little while, then straine it, or run it through a gelly bag, if you please you may sweeten it as you like it, put a little Salt in it, when it is cold it will be a Jelly, you may take it cold or warme three or foure spoonfulls at a time, in the morning fasting, at foure of the clock in the afternone, and when you goe to bed. If you doe thing this too troublesome you may boyle the Egges in Broth or Milke, so you boyle them a good while and so drinke the Broth or Milke as you like best, they are exceeding strengthning and will doe you great good if it please God to giue blessing so it.

To make a womans Dugs little round and hard.

**L**et a woman that hath her Dugs or Paps over great flagging or hanging downe, annoynt them often with the Iuyce of Sabozz it will draw them vp; and make them little, round and hard, and sceme as the Dugs of a Maide.

For Lamenesse in the Ioynts.

**T**ake of good Aqua Composita and Oyle of Roses, of each a like quantity, and mixe them well together, and annoynt the grieved therewith morning and Euening, untill he be well which will be within a little after, but rub the place with warme clothes well before.

An excellent Antidote against the Plague or Poyson.

**T**ake two Walnuts, two Figs, twenty leaues of Rew, and one graine of Salt, stampe them and mixe them all together, eat it in the morning fasting, and you shall be safe from the Plague or poyson that day.



An excellent Preservative against the  
Plague.

**T**ake Sage, Hearbe grace, Elder leaues, and Bramble leaues, of each a handfull, take also a quart of white Wine, and a good race of Ginger beaten small or grated, stampe the Hearbs with the Wine and the Ginger, then strain it through a cloth, take a spoonfull of this Medicine every morning fasting, for nine dayes together, after the first spoonfull you shall be safe for twenty foure dayes, and after the ninth spoonfull, you shall be safe for two moneths. But if it shall happen that you be stricken ere you drinke of this, then take a spoonfull of the water of Wiltong, with a spoonfull mingled altogether and drinke it, it will expell the venome, and if the soze doe appeare, then take Bramble leaues and Elder leaues, of each a like quantitie, stampe them and make a Plaster thereof, and lay it to the soze, and it will heale it with Gods helpe.

How to breake a Plague sore.

**T**ake black Snaples and leauened Bread, stampe them together make a plaister thereof and apply it to the soze, and it will breake.

For a paine or swelling in the Privy parts.

**T**ake or white Wine, Vineger, and Cow-dung, boyle them to a Boultis, and when it is ready, put thereto a little oyle of Roses, and if the grieke doe proceed of a cold cause, put thereto some Camomile flowers and apply it hote.

Another for the Cods that are swolne.

**B**ake Comarinkeds into Powder, Barley Meale, and Bone, of each a like quantitie, fry them together with a little



Shēpes suet, beate it and binde it as a plaister about the Cords.

For the paine of the Mother.

**T**ake Pettlesēds into powder, and drinke a spoonfull thereof, or some what more, in good Wine allwaie all paine of the Matrix and griele of the Mother.

For an Ache in the Ioynts, a Plaister.

**T**ake a good quantity of the Inner barke of Elder, boyle it in your owne Urine, make a plaister thereof, and apply it to the place grieved, as hote as you can suffer it.

For the Ache in the Backe.

**T**ake Camomill and Malloves, of each a handfull, scētho them in running water till they be soft, then chop them small and put thereto a handfull of Damaske Rose leaues, then boyle all in a pinte of the Oyle of Roses, and being warmed annoynt the Back therewith morning and evening, then make a plaister of the Hearbs and apply it to the Backe.

Another speciall good Medicine for the same.

**T**ake a pound of new Ware unwrought, Stone pitch and Rosen, of each a quarter of a pound, Venice Turpetine, or other ordinary Turpetine two spoonfulls, white Lead halfe a pound, Shēpes suet, and Dēre suet, of each halfe an ounce finely chopt, boyle all these together, with a pinte of Oyle Olive till it come to a Salve, then spread it on the fleshy side of white leather, and so apply it very warme.



## For a Burning or Scalding.

**T**ake five oz fire spoonfulls of Sallet-oyle, and as much of Running water, beate them together till they be well incorporated, then annoynt the place therewith, and then lay thereon a Mozt leafe, it will both flake it, and heale it.

Another being a most excellent Medicine for  
the same.

**T**ake of the hearbe Pertwinkle, fry it in a panne with fresh Butter, oz fresh Grease and Shæpes dung newly made, when it is well fryed straine it throught a cloath, and it will bee like Salbe, then spread it on a Linen cloath as broad as the soze is, and apply it thereto. It will cure it, though it were scalded oz burnt to the guts, if it be taken in time, and renew the plaister Morning and Evening.

## An excellent helpe for the Piles.

**B**urne two oz threë Wylkes red hote, and put them into a Panne in a close Stove, sprinkle Vineger vpon them, and let the party sit vpon the Stove that he may receiue the fume thereof into his fundament, Use this threë oz foure times if need require.

Where Medicines effect, give God the glory.







A necessary and briefe Relation of the  
Contagious disease of the Pestilence, with  
the Causes, Signes, and Cures of the  
same.

By W. BORASTON of Salop, Practitioner in Physicke  
and Chyrurgerie.

PART. XII.

Wherein is shewed the Causes with most certaine Pre-  
servatives against the Infection thereof.



His contagious Sicknesse called the Pesti-  
lence, is no other thing then a pressure,  
Contagion and Whyp, which GOD out  
of his indignation vbleth to chastise men for  
their Transgressions, as it is written in the  
28 of Deut. saying; If thou wilt not obey  
the voyce of the Lord thy GOD, and keepe  
and doe his Commandements; the Lord shall make the Pesti-  
lence to cleave unto thee. For God the Creator of all things  
is the chiefe and principall mouer of all things created, and v-  
bleth them as secondary meanes to execute Punishment against  
the offenders. So that the Pestilence is either Supernaturall,  
and immediately commeth from God to Man: or Naturall, as



when God punisheth Man, he performeth it by his Creatures.

Also the Pestilence supernaturall, is to be understood two manner of wayes, that is to say; either when God doth it wholly from himselfe, or else permissiuelly hee suffereth Satan to punish Man, for the reasons aforesayd: Hee being the most cruell Enemy both of God and Man, who grieveeth and repineth at mans felicity, and enviously seeketh to extirpate and rote out all Mankind. Euen as the Historie of Job testifieth. So that his power is also two-fold, viz. Hee eyther doth this office of himselfe, or else by Inchanters or Witches, (Exodus, 7, Chap. and 8,) of whom Christ spake, Act. 8. Math, 7.

The Pestilence naturall, is also taken two manner of wayes: When one generated from an Astrall Impression, the other, from the Microcosmus or little worldes Imagination. The Pestilence of Impression, proceedeth from the Firmament of Heauen, when God punisheth man by second causes, hee vseth the Coniunction of Saturne and Mars, and other Starres, and Eclipses for correction; euen as a Father chastiseth his Child with the rodde. The arsenicall Sulphurous, Antimoniall, Napellosous, and Cicutosous beames of the Starres, infects the nutriment both Spirituall and Corporeall. This is the generation of Pestilence, proceeding from the influence Astrall.

Lastly, Paracelsus in his Booke De occulta Phylosophia, sayth; That of Imagination springeth the Pestilence, as is there instanced betwene two Brothers.

Also it is reported, that a man habing the Hemorrhoides and the Pestilence together, aspecting another being sound, infecteth him also; yea, very many much more, by the intuition and earnest beholding of women, Que simul Menstruorum & Peste laborant. Moreover, by the breath, heate, sweate, smell, habitation, and garments from the Sicke, the Pestilence is propagated, and creepeth from one house vnto another, and infecteth the Inhabitants thereof, so that it proceedeth of an invisible



visible essence, Spirituall and Astrall. or not of any humour or  
A quoz onely.

Prefages and Judgements, taken from the Superiour  
bodies, and Constellations of the  
Heavens.

**A**mongst all other bodies Celestiall, there are two, called  
Evill and malicious, which are Saturne and Mars, as afore-  
said; by whose bad influence manifold infirmities, especially  
of the Pestilence ariseth: For Saturne through Cold, causeth  
Rheumes, Elephantia, &c. Mars by reason of Heat, bringeth  
forth Feavers Pestilentiall, spitting of Blood, Plurisies and  
such like. Consider well, the entring of the Sun into Aries,  
by true Equation of the houses and Planets, for that influence  
hath more domination, then haue all other influences of the  
whole yere beside, (except the superiour Conjunctions of the  
Planets, or some great Eclipses.) And this entring of the Sun  
into Aries, passeth all entrings of the Sunne into any other  
signe. Therefore, consider how the Lord of the first house in the  
figure disposed, for he is the Lord of the Sicknesse viz. You  
must consider, whether hee be impede or no. And if hee be  
impede, there shall be many Sickneses according to his na-  
ture and his house, that is the first house.

As for example, be it in case that Saturne is Lord of the first  
house, and some Earthy signe is in the same house, then most  
commonly the Sicknesse of that yere, shall be of like nature, that  
is cold and dry. And ouer this you must consider, whether the  
Lord of the first house hath any aspect with the Lord of the  
house of Death; to him, then most commonly the end of those  
Sickneses that are cold and dry, shall be death.

And like wise, as it is declared of the entring of the Sunne  
into Aries. So must it be sayd of the conjunction of the Sunne  
and Moone through all the yere, marking every nature of the



Planet being in the first house. If there be any, and the aspects to those two houses aforesaid,

Also consider, whether this entering of the Sun into Aries or any of the conjunctions of the Luminaries, be in the eighth house or no, for then it shall be much worse. Note also, that if the Eclipse of the Sunne or Moone be in any Angles of the Nativitie of any person, or in any of the Angles of the revolution of his Nativitie, then he shall suffer sickness according to the nature of the same Angles. And if the Eclipse be in Medio Coeli, he shall suffer hurt in his honor and fame. And if it be in the Ascendent, he shall be grieved in his body, and so forth of the other houses. But it shall be the worse in case the Eclipse be in the ascendent, especially if it be the Eclipse of the Sunne, for that is the more dangerous of the two. Forasmuch as the effect of the Eclipses of the Moone is alwaies finished in the space of one yeere at the most, sometime in lesse, and for the most part in thre moneths. But the effects of the Eclipse of the Sunne is very long or it come to passe. Sometimes twelue yeeres, as Ptolome in his Centiloquio witnesseth.

The Astrologians take the judgement of the yeere, by the entering of the Sunne into Aries in the first minute. And if it then happen, that all the ill Planets be in the eighth house, which is the house of Death, they say; that yeere shall arise a Pestilence and divers other sicknesses, according to the nature and conditions of those Planets. And if the Moone in the same entering, be nere unto the conjunction of the Sunne, that is to say, within two, or thre, or foure degrees: That yeere shall be a death of Pestilence Universal, and that shortly after that Conjunction; especially at the coming of the Moone and evil Planets to infortunes; and as the infortunes be, the effects shall so appeare, be they more or lesse.

Furthermore, you must consider the great conjunction of Saturne and Jupiter, in the 12 degree of Scorpio, as it was in the yeere 1625, in the last of August, which conjunction changed from an Ayre triplixty into a watery, and it was in a watery Signe,



Signe, whereof there chanced very much raine, and thereupon followed excessive humectation and moistning of mans body, which by and by turned to putrifaction, and thereupon ensued many perillous and corrupt Feauers, Pestilence and Agues, as Phalerus and many others haue related, specially because the coniunction of Saturne was exalted in the North about Jupiter, which Saturne is of ill influence.

Furthermore, there are assigned seaven Prognosticks, presages, or signes of the Pestilence, more common and visually observed, as hereafter follow: viz.

**F**irst, when in a Summer day, the Weather is often changed, as in the morning like to raine, and after standeth still cloudy, and at last, the winde turneth into the South.

The second is, when often in the time of Summer, the dayes sheweth wholly obscured, as if it would Raine and yet not raine, and then if it doe so continue long, it is to be feared a great Pestilence will after ensue.

The third Signe is, when there are many Flies vpon the Earth, for this signifieth that the ayre may be venomous and infected.

The fourth Signe is, when the Stars doe seeme often to fall, for it is a token that the ayre is corrupted by many venomous vapours, which ascendeth.

The fift signe is, when Comets doe seeme to flye in the ayre as it appeareth in Meteors, and that those happeneth, when the Comet appeareth, it signifieth Blood, thes, Marres, &c. Vnde verius.

Mors furit, urbs rapitur, Sevit mare, Sol operitur,  
Regnum mutatur plebs peste fame eruciatur.

The sixt signe is, when many Thunders and Lightnings happeneth, and especially from the South part.

The seaventh is, when many Winds proceedeth from the South



South part, for they be foule and uncleane: when these signes appeare, a great Pestilence is much to be feared, except our Lord Omnipotent avert it.

Meanes to prevent Infection, the Causes and Progresses, being already declared,

**N**ow shall it be directed, by what meanes every man ought to preserve himselfe from this infection. And according to the speech of David saying, that a man ought Divertere a malo, ad bonum, to turne from evill and doe good. And most humbly, Peccata sui confiteri, to confesse his sinnes; for in the time of Pestilence, Penitency and Confession are to be preferred before all other Medicaments, and withall to change the place for a more ayre. But if it cannot be done conveniently, in as much as possible may be, let all causes of corruption be eustated and avoyded, and consequently Avertite. Also the Wind proceeding from the North or South point, is contagious and infective naturally: Therefore in the time of the Pestilence, the Windows on the same side the house ought to be shut untill one of the clock in the afternoon, and let the Windows be open towards the North-part. For the same cause, let there be no evill sentes or smells, as from Stables, streets, and fields, where dead carcases corrupted and putrified may annoy you, and chiefly putrified Waters, as from sinckes and houses of Office, for Paracelsus saith; Omne putrifactum mere est venenum. And most commonly we find they dye in greatest number, where the ayre is corrupted with these annoyances; For Sicut per odorem, aromaticam cor & spūs recreantur, ita ex nocivo fetore debilitantur. Therefore the house is to be kept, that no infective ayre enter therein, especially that which is humid and moist, which naturally causeth putrification in the house or places where one sleepeth: For prevention thereof, the same house or places ought to be ayred with fires, of Wood, yielding cleare flame, and withall to fumigate the rooms with these



these Herbs and seeds subscribed, Bayberries, Juniper, Wberp, Organy, Moyme wood, Slope, Rue, Mugwort, and of Ignium Aloes, let these summes be inspired and taken at the mouth and Possibills, so that it may penetrate into the inferioz and inward parts.

Let all Superfluitie and overmuch repletions be refrained, for Avicen in 4 Canonis, saith; Illi qui repletionem semper curant periodum & finem vitæ suæ abbreviam.

Like wise, the common Bath is to be avoyded; for Modicum fermentum totam massam corrumpit. Finally, communittes and concourses of people are also to be left off, as much as possible may be; least the breath of the infected be received. But in case they cannot be hummed, let these Remedies be vled which hereafter follow.

#### The first Preservative.

**V**hen one ariseth in the Morning, by and by let him eat a little Rue, washt in cleane water, and sprinkled with Salt, with one or two Walnuts well censed. If that can not be had, let him eat some Bread or a toast intincted with Vineger, especially in a Turbid or cloudy day. Also in the time of Pestilence, it is better to stay within doores, then to goe abroad into any Towne or City, and let the house especially in the Summer, be sprinkled with Vineger, Roses, and Wine-leaves; also it shall be good oftentimes in the day, to wash the hands with water and Vineger, and after ward to cense the face, and to smell vnto the hands washed, as aforesaid. It shall be also a wholesome course as well in Summer as Winter to smell vnto sowze things. And for those that are visitors of the sick, to take a sponge or piece of bread steeped in Vineger, and to hold to the Nose or Mouth; for all Acetosus and sowzer things doe so close the powers, and passages of the humors, that no venomous ayre can enter therein, as by experience I have often found. Also if you take Rue, Moyme wood, Sage, Marigolds,



Marigolds, of each thre handfuls, infuse them wholly in a gallon of Ale newly tanned by, and paste it close that no ayze breath out, and after that is fined for 12 houres, take sixe or seaven spoonesfuls thereof mixed with the best Venice Tracle in quantity of a Beane, and moderately walke thereon, and doe thus euery morning before you goe forth of your house, as long as the Sicknesse continueth, and renew your Drinke as occasion requireth to prevent the impzeſſion of the contagious ayze.

Another Preservative.

**T**ake Aloes cleane washed in Rose-water halfe an ounce, of good Myrre, of Saffron, of each two drams, of Bole-Armonack prepared one scruple, of Seed-pearle one scruple, of the Syrup of Lemons as much as will make it in forme of paste made in Pills, and take thereof euery morning the weight of a groat, fasting; and within one houre after, to take a little thin Broth, Ale berry, or white Wine, and fast thereon thre houres after, and then to vse your accustomed dyet.

Another.

**B**ut if the body be very costive and distempered therewith, then may yee vse these Pills in quantity as aforesaid; Euery morning for foure or fife dayes together if need require, and prepared as thus: Take of Rheubarbe, Myrre, of each one dram, Aloes two drams, Zedoarie roste, Saffron, of each one scruple, Syrup of Roses solutiue, as much as will suffice to make it in forme of Pills, and to take them in manner as afoze directed.

Another Preservative.

**T**ake of Methridate, conserue of Roses, of each halfe an ounce, Bole Armonack prepared two drams, mixe them together, and take thereof as much as a Nut at once, and fast thereon two or thre houres after.



Or else you may take of Treacle of Andromachus, and of Mithridate, of eyther two Drams, of conserve of Roses, three Drams, Bole Armoniac prepared two scruples, of the seeds of roses of Angelica two scruples, of the seeds of Citrons halfe a dram, of the sirupe of Lemons, halfe an ounce, mixe all together, and take thereof the quantity of a Wallnut, in the morning or at any time of the day, else (if you goe into any throng of people) and fast a while after it.

There are also many other preservatives more costly, yet far more powerfull in their effects, which may be had at the hands of the Chymists, as Potus Pestilentialis Paracelsus, whereof one dram being taken in the morning fasting, and to sweat thereon, is a preservative for the Pestilence for five dayes.

The second preservative is, Sulphur sublimed with Myrre and Aloes, halfe a dram with Sugar thereof being taken in the morning, preserveth a man all that day from all Astrall impression.

The third preservative is, Zenechthon Paracelsi, which being hanged about the necke, hindereth the attractive power of the Microcosmus, or little World, which is Man.

The fourth, against the infection of venomous aspects of women, and men as aforesaid. Is Chelidonia gathered in the full of the Moone, and carried about one.

The fifth, for them which are visitors of the sicke, let them hold in their mouth Frankensence, and withall let the infected at the same instant hold also in their mouth of the rootes of Imperitoria.

The sixth, is the essence of Harts and Storkes blood.

The seaventh which is most potent and powerfull, is Alexipharmacum Spagiricum, whereof being taken in a morning, the quantity of a Beane or lesse, with Sugar or in any other convenient liquour, hath a marvellous effect.

Also for correction of the ayre, *R. Sulphuris lib. ss. Thuris zi. ss. Asse fetida z. ss. Pulverizantur & misceantur.*

To this Powder adde a double quantity of the Cortex or



Shels of Bayberries, of white Amber halfe a quart. Take of this Powder two ozams, and cast it vpon coales, and make a perfume thereof daily twice or thrice.

For want of this Powder you may take the wood of Juniper, and vse it in like manner, but it is nothing so good as the powder.

Rules to be observed in Common  
Communities.

**S**uch things as doe rarifie and subtilize the spirit inferior, are Saffron, Cassia, Fistula, Planten, with mirth in measure, these doe specially serue in common communities, and Companies, where quickly one is infected of another. The eyes are obscured and darkened by an infectiue ayze, if a man carry not the foresaid things or such like in his hand. Therefore it shall be a safe course to wash the eyes, mouth and hands oftentimes in the day, with Rosewater mixt with Vineger as aforesaid, but if both cannot be had, let Vineger alone be vsed. This being obserued, thou mayst with more security enter into any company.

To keepe the body soluble is thought to be an effectuall remedy, if it be not laxatiue naturally, let it be provoked artificially by suppositoys, for which purpose also serueth the Pillula Pestilentialia which may be had at the Apothecaries. Let there be also fire made in the house because it much hindereth Celestiall impression, and clarifieth the ayze.

To take Treacle is also profitable and good, as well for the sicke as whole. I meane the right Venice Treacle, or Treacle of Andromachus (or Jeane Treacle) if it be administered twice in a day with pure and clere Wine, Beere, or Rosewater, in quantity of a small Beane or Pease at each time, mixt with two spoonfulls of any of the foresaid Liquors: Let Dinner bee deferred vntill midday, whereby the Treacle, may haue its operation in the body. Then chuse a good messe of meate with pure Wine, drink it to be taken oft in the day, but not much at once, because, *Nimia Superabundantia putrifactionem humorum inducit.*

Be ware



Be ware of all hote things in meates, as Pepper and Garlick; for although Pepper purgeth the braine of Phlegme, and likewise of Spirituall Members from Viscous and clammie humors, yet it heateth overmuch, and Calcification and heate causeth Putrifaction.

Bitternesse is moze wholsome then hote Odours or Savours: Garlick, although it purgeth also Phlegme and casteth forth evil humors, provoketh appetite to Meate, and permiteth not any vyape to enter; because it perturbeth and vexeth the eyes, and heateth the Head of every one which often doeth the same; therefore it cannot prove agreeable: For the Pestilence through the use of hot things is oftentimes augmented and increased. All kind of meates by so much easie they are of digestion, so much better they are. In the morning boiled meates are moze to be commended, but in the evening roasted. Brothes and Pulps are to be eschewed, except they have some pleasant sowernesse; for sower meates in time of Pestilence serveth to all Medicines. In like manner all fruits must be refrained, except those of a sower taste, as Cherries, Pomegranats, or a little quantity of a Pear or Apple in place of Medicine, for most fruits commonly induceth putrifaction. As for Spices which are commonly used, and convenient, are Ginger, Cinamon, Cumin, Mace and Saffron, with these are made sauces for the richer sort. The poorer folks may eat Rue, Sage, Walnuts, Parcelly minced and mixed together with Vinegar. These doe hinder putrifaction.

Like wise, be ware ye dread not death overmuch, but thinke well to live: For he that dreads overmuch, shall imagine hee feels pricking and moving thereof at the cleansing places in his owne conceit, when he feels nothing.

Having set downe sundry meanes for prevention, It shall be convenient to speake of some signes and tokens, whereby a man may judge whether he be infected with the Pestilence or no, and they are these that follow.



**T**he first, is great paine and heauinesse in the Head.

The second, when the body is inwardly affected with heate, and the outward parts cold and ready to shake, and is thirsty and dry withall.

The third is, difficulty of breathing, and that with paine.

The fourth signe is, he hath a great desire to sleepe and can hardly refraine it : Sometime want of sleepe and cannot obtaine it.

The fifth is, paine and swelling in the stomacke, breaking forth with stinking sweats.

The sixth signe is, diuers, and heauy lookes of the Eyes, seeing all things of one colour; as graine, or yelow, and the colour of the eyes are also changed,

The seauenth signe is, losse of appetite, vnpleasant taste, bitterness of the mouth, sower and stinking.

The eight is, vomiting of the stomacke, and a desire to vomit, and sometime vomiting humors bitter & of diuers colours.

The ninth is, the Pulse beateth swift and deepe.

The tenth is, heauinesse and dulnesse in all the body, and faint, and weake limbes.

The eleauenth is, the Urine most commonly is troubled, thicke like Beasts water, and stinketh, but smell it not if you loue your health; but oftentimes the water doth not shew at all, especially in the beginning of the sicknesse.

The twelfth and last signe and surest of all other is, there ariseth in the Necke, vnder the Arme, or in the flanke a tumor, or swelling, or in some other part of the body, there appeareth a red, greenish, or blackish coloured soze : This is an apparent signe of infection with the Pestilence.

As soon as by the signes and tokens aforesaid, if any one perceiue himselfe to be infected with the venomous quality of the Pestilence, let him take of the foresaid Potus Pestilentialis Paracelli, in quantity agreeable vnto the age of the Patient, that is to say; If he be aboue fourteene, he may take there of at a time, halfe an ounce or a good spoonfull; But if he be of younger



ger peares, two dzams, or more or lesse according to the condition and respect of the Patient, and let him be well couered in his bed with cloathes, and sweat thereon for foure or 5 houres after. Within five houres after that, let him take the like dosse, and againe let him sweat. After five houres are past, let him take the third dosse; especially, if the Patient seeth and perceiue any punctions or prickings remaining: For which the third dosse (God willing) all the venome will be expelled and broken forth.

For three dayes following (the venome expelled,) every morning the Patient shall take one dosse of the said liquor or drink, whereby nature may be corroborated and comforted. Alexipharmacum Spagiricum will performe the same, of which you may giue vnto them that are aboue fourteen yeares one dram, but vnto them that are younger halfe a dram, and that thrice in foure and twenty houres space. And for three dayes one dosse every morning in Wine, Rose-vineger, or other appropriate waters.

And when the Apostumation of the Pestilence cometh forth, a Cataplasme of Figges, and the fruit of Alkakengie, of each a like quantity bruised together, shall be applyed thereon, and it will breake it presently; For Venenum, venenum atrabile.

And this you must remember, that if the Botch arise nere vnto the heart before you sweate, that then you apply this desensattus vnto the heart vpon a fine linnen cloath thynly spread, as broad as will cover the heart, which Medicine is thus prepared.

Take of good Treacle of Andromachus, halfe a dram, red Sanders, of Terra lemnia, halfe a scruple, Rose-water and of Vineger, of each as much as will suffice to make an Unguent, and let it be applyed as aboue directed.

When the Apostume first appeareth, you may (if you please) take Walnuts, or Filberdnuts, Figges and Rue beaten together, and apply it thereto.

Also, when the said Apostume breaketh and the venome penetrateth



penetrateth the heart, whose signe is perceived by the lyne from the Center or middlest point of the Apostume leading to the heart: Bruise then some of the greene plant called Vicia in- versa, or Leopards bane, and apply thereto; but if it cannot be gotten greene but withered, then macerate it in Wine or Vine- ger, and apply it after the same sort, and let it be repeated twice or thrice ouer: for this doth extract and draw out the venome mightily, the Patient being in an agony; and doe reboke and call him back as from the Graue, and draweth many into admira- tion thereof.

Against the Symptomes of the  
Pestilence.

**I**n Constipations and Costuenesse of the belly, the Patient may vse some Purgative Medicine; except it be at such time when the Bothe or Carbuncle appeareth, or any other Sores of the Pestilence growing towards ripenesse, for if it be done, then it will contrary to nature proue her intention.

But the second day after Sweating, if no Bothe or sore ap- peareth, then may he vse eyther Sena or Rheubarb, or the ex- tract of eyther. They that haue any of the Fluxes of the bowels, called Diarehea, or Disenteria, joyned with the Pestilence, mo- rning, Pone and at night, they may take halfe a scruple of Cro- cus Maris, in the extract of Acorus Luteus, to the full effecting of the cure. They that are vexed with burning heates, let them dip linnen cloathes in Rosewater vitriol, and with the iuyce of Semper vive, and apply to the pulses, & when the same cloathes are dyed, let them be wet againe in the same liquo, and applyed in like manner.

And if the Patient be very dry and thirsty, giue him of this Sulph thre or foure spoonfulls at once, viz. Take of Rosewater, of the waters of Endiue, Buglasse, Sozell, Warpe Vineger, and of the iuyce of Lemons of each foure ounces, of Sugar one pound, boyle them a little with a gentle fire, and when it is cold, giue



giue thereof to drinke thre or 4 spoonfulls at once. Or else, take of the waters of Roses and of Buglasse, of each thre ounces, of the Sirrup of Endine and Lemons, of each two ounces, of the Oyle of Aitriol one scruple, mixe them, and take them as aforesaid. If the Patient cannot sleepe, if after vomiting Bezoardicks, and other meanes fit to evacuate grosse humours, a man may giue the Patient Laudanum Paracelsi, thre graines thereof in Cardus Benedictus water, or for want thereof the Temples of the Patient may be annoynted with this Oynment. Take of Vnguentum Populionis, of Vnguentum Rosarum, of Vnguentum Alabastrinum, of each halfe an ounce, of the Oyles of Violets and of water Lillies, of eyther two drams, of Opium one scruple or two, first dissolved in Rosewater, and then together mixed; annoynting the Temples therewith, will both cause sleepe and stay raging. Or if you will you may vse this.

Take of the sirrup of Violets, of the Sirrup of Lemons, of the sirrup of Popple, of each one ounce, of Diascordium thre drams, let them be mingled together, and giue thereof sometime to the Patient to drinke for the foresaid purposes.

If through the heate of the Stomack, the Mouth, Throate and Tongue be hot, dry and furred. Take French Barly, Sinclefoyle, Violet and Strawberry leaues, of each one handfull, of Woodbine and Columbine leaues, halfe an handfull: Boyle all these in a quart of faire water, and to the same Liquor strained out put thereto of Diamorvan and of Mel rosarum, of either two ounces, of the Oyle of Sulphur as much as will a little sharpen it, and let the Patient with some of the same liquor warmed, gargarize and wash his Mouth, Tongue and Throat.

#### Of Flebotomie.

**F**lebotomie may be vsed once in a moneth, except age or any other cause prohibite it, as in women with Child, or on them that are brought low by sicknesse, or on them that are  
subject



subject to any fluxe of the Belly, or on them which are already infected with the Pestilence, and the Botch or Soze groweth towards ripenesse.

Let Blood-letting be done vpon the veyne Basilica, whether it be in the right or left Arme, befoze he eate or drinke, and after the opening of the same let the Patient be iocund, merry, and cherefull, and to drinke Wine or Beere, but alwayes temperately. Neither is it lawfull nor convenient to sleepe the same day that the Veyne is opened, if any feeleth himselfe infected with an Impostume, then let him altogether refraine sleepe and prevent it by walking, for in sleepe, heate inwardly induceth the Venome vnto the Heart, and other Spirituall Members, in such sort, that scarce any Hearbe may reboke the same venome vnto its former estate, which thing hapneth not, as long as a man is in motion.

But it may be, some men will aske, of whom is sleepe to be aboyded? What if he should haue a continuall sleepe? To this I briefly answer, that in the time of Pestilence, if any haue an appetite to sleepe presently after he haue eaten any thing, then such desires ought to be hindered for a space, eyther in the Garden or Fields for an houre, and then with naturall sleepe the body may haue for one houre its naturall refection and rest.

Wherefoze Avicen saith; That if a man will sleepe, he ought to drinke a good draught befoze his sleeeping, because in sleepe he attracteth and draweth many humours, and those euill humours are repelled by the humour of a good draught: But againe, if a man shall aske, when a man is Infected how hee ought to know it. To this I say and answer, that a man that is infected, the same day he shall not eate much; because he is repleat with euill humours, and presently after Dinner he hath a desire to sleepe, and perceiueth a great heate with coldnesse, hee hath great paine with coldnesse, and hath great paine in the former part of the head, but all these are put away by mowing hither and thither, and for to walke hee is not able by reason of ouermuch vnwelbinesse and sluggishnesse of body, for a man infected



infected hath alwaies a desire to sleepe, because the venome inter-  
nall doth perturbate and trouble the spirits vitall, so that it al-  
waies tendeth to rest, by these signes and all others befoze re-  
lated, a man may alwaies perceiue himselfe to be infected. If he  
will not giue credit vnto it, let him make tryall for halfe a dayes  
space, and presently he shall feele the Apostume vnder his Armes  
or about the groin, or else about the Eares. Wherefoze the chie-  
fest remedy is, if a man perceiue all these tokens in the time of  
Pestilence, that he shake off sleepe as I haue said befoze, for as  
by the reasons befoze also alleadged it is manifest, that in sleepe  
the Spirits vitall doth rest, but the venome is scattered, thzough  
the membrauns from one place vnto another, as I haue often  
observed. This being truly marked, when a man findeth him-  
selfe infected, as soone as possible may be, let him let blood in as  
ample manner that he almost faint thereon; for the taking of  
small quanttity of blood stirreth by the venomous quality more  
forcibly. If a man will not cut many veines at once, then hee  
shall suffer to goe ower the same veine incised as befoze said, e-  
uen vnto the retardation and staying of the Blood.

Also he that is let blood, whether he be infected or not, hee  
must also shunne sleepe the whole day euen till midnight. And  
alwaies in the same part of the body that the Apostume shall  
appeare, shall be made the incision of a veyne.

As for Example.

If the Apostume shall appeare vnder the right Arme, Phle-  
botomie shall be made in the middle part of the same Arme, from  
the veyne Mediana; but if vnder the left arme the Apostume  
sheweth it selfe, then must you open the Mediana, as aforesaid,  
in the same Arme, or the Hepatica, that is to say; in the veyne  
about the middle finger. If the Impostume be about the Groyn,  
let a veyne be opened in the Foot, about the Heele on the same  
side. If the Apostume be in the Neck, Phlebotomize the Cepha-  
lica, about the Thumbe in the hand of the same side, or the Me-



Mediana of the same Arme, or in the hand on the same side about the lesser finger. If it shall appeare about the the Ware, include the Cephalica on the same side, or the veyne which is betwene the fore-finger and the thumb, least many venomous vapours invade the braine. Or the veyne which is about the lesser finger, or about the Article, which of Physicians is called Basilica. If the tumour shall appeare about the shoulder blades, heart and Throat: Use scarifications with application of Mentosits; And first let blood on the Median. If the Apostume appeare on the backe, open the veyne called Pedia Magna. And all these may be let blood, if a man haue not slept before the knowledge of the Apostumation: But if he feele such Apostumations after sleeping, then bleeding ought to be made on the contrary part, as if the Apostume appeared in the right arme, the Basilica or Vber veyne; or Mediana in the left arme, shall be opened.

And if the Apostume sheweth vnder the right arme, let it be as it is spoken of the left arme, and so of other places in which the Apostumation appeareth, and whensoever blood-letting is to be used, let it be alwaies done in opposite manner: And if he that haue bene let blood be very weake, then may he sleepe after the midst of the day, and before the midst of the day, he ought to be in continuall motion, either rising or moderately walking.

And if afterward, the Boitch increaseth feare not: For it is a token, that nature putteth out the venomous quality, and restoreth a man to soundnesse, then may you apply such remedies thereto as is aboue mentioned.

And if any there be, that shall receiue benefit and recovery by these directions; First let him thanke God that hath created Medicine of the Earth to heale his people: and secondly, pray for me a sinner, the writer of this little Treatise, for that intent I take the paines.





## A Medicine for the Plague, or for sicknesse of the Soule.

**T**ake a quart of Repentance of Ninevie, and put thereto both your handfulls of serbent Faith in Christs Blood, with as much Hope and Charity, of the purest you can get in Gods shop; a little quantity of each, and put it into the vessell of a cleere Conscience, and let it boyle well in the fire of Loue, so long till thou seest (by the Eye of Faith) the blacke soame of the loue of this World stinke in thy stomaske: then skim it cleane with the spone of faithfull Prayers: that done, put in the powder of Patience, and take the Immaculate cloath of Christs pure Innocencie, and straine all together through it, into Christs Cup: then drinke it burning hote betimes next thy Heart: this done, rest from the beastly Conuersation bled in times past, vpon the Bed of Christs pure Innocency, and cover thee warme, with as many clothes of Amendment of life; as God shall strengthen thee to beare, that thou mayst sweate out all the vile popson of Cobetousnesse, Idolatry, and the participation thereof, with all kinde of Whoredome, beggerly Pride, Oppression, Extortion, Usury, Prodigality, Swearing, Lying, and Slandering, Envyng, Wrath, Sedition, Sects, Theft, Murther, Drunkennesse, Gluttony, Sloth, with such like, sweat cleane out of thy Heart, thy Head, thy Bones, and thy Body: with all the other powers or parts of thee: and euer wash thy Heart, and Eyes, with pure Humility, iudged with the Feare of God, and lay the sweet Camomill of good Conuersation hard to thy Nose, least thou shouldst smell more



then thine own. And when thou seekest thy selfe altered from all these afoze-named vices, take the powder of Say well, and lay it vpon the top of thy Tongue, to labour thy mouth withall, and the Eares of the hearer: but drinke thyce as much Doe well daily: And then take the Oyle of Good workes, mixed with the same Mercy that God hath willed vs to vse, and annoynt therewith thine Eyes, thine Eares, and thy Lips, thine heart, and thy Hands thoroughly: that they may be light, nimble, quick, and ready, to minister vnto the poore, and dispersed members of Iesus Christ, euer as you are able, and see occasion, but beware thou takest not Wind in the ministering therof, least deadly Duff of Vainglozy, and Hypocrysie, doe thee much harme, and to keepe a dyet for thy Heads sake, vse the hot Broth of Holinesse; and Righteousnesse continually, and feed thy selfe well, with the spoone of godly Meditations in Gods holy Word; then annoynt thy selfe with the Oyle of Gods peace; this done arise from Sinne willingly, and take vp Christs Crosse boldly, beare it thankfully, and walke the course worthily, and thou shalt liue euerlastingly, &c.

## A Prayer.

**O** Eternal God, and most sure comfort and consolation in all Afflictions, which healest the sicke Soules oppressed with Sin, which ministerest mercifull Medicines to the repentant Heart, and doest refresh the sinfull sinners, that thirst after thy precious goodnesse, most humbly we beseech thee haue respect to our deadly diseases, & purge them with that spilling of thy most precious Blood, that we may be made cleane and sound in thy sight, to receiue thy healthfull saluation of our Soules, and to rest with thy holy Congregation, and heavenly Fellowship in thy glorious and euerlasting Kingdome, already purchased for vs, Amen.

FINIS.





A very necessary Table, wherein the  
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## PART. XII.

Being a Treatise of the Pestilence, by *W. B.*

FINIS.







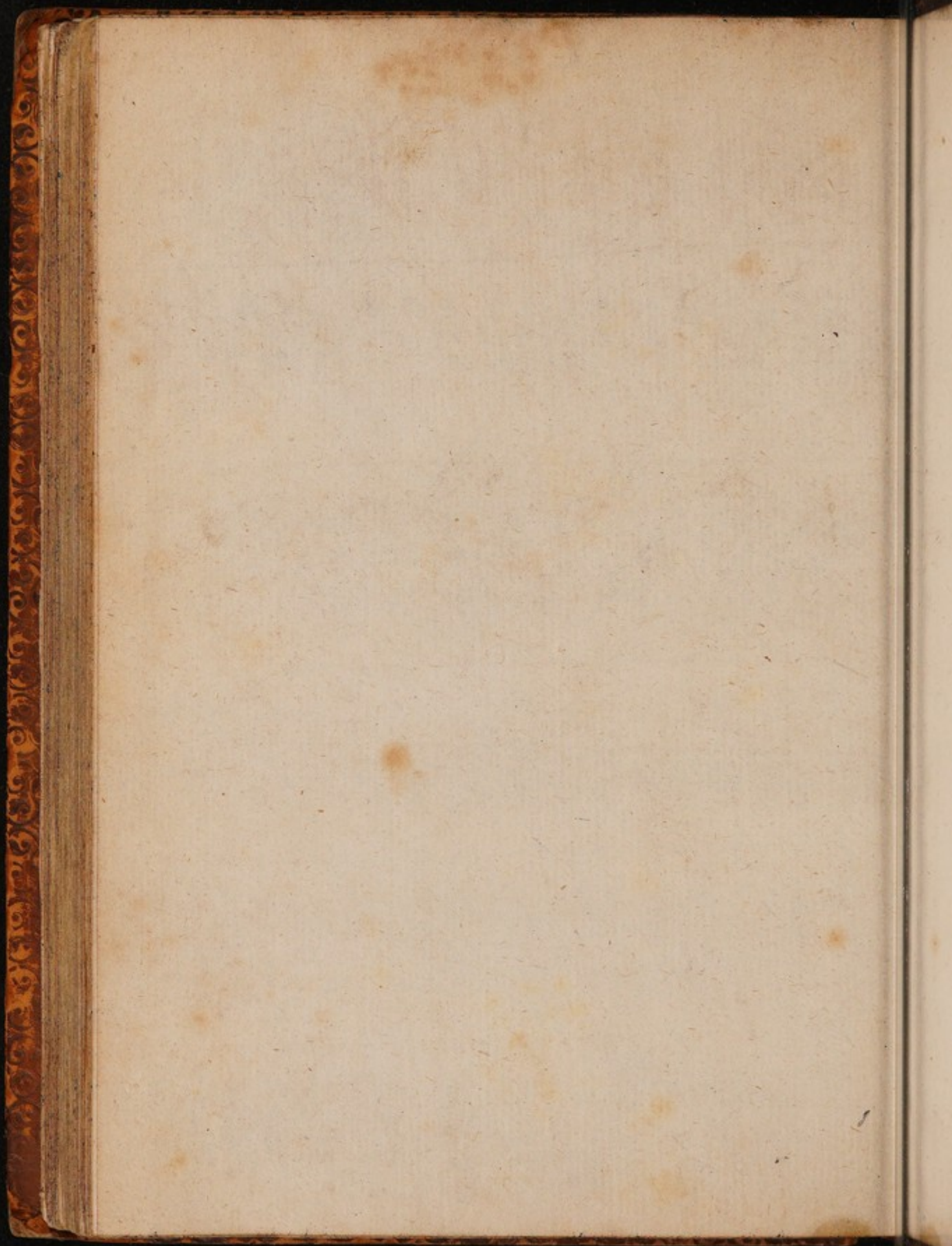
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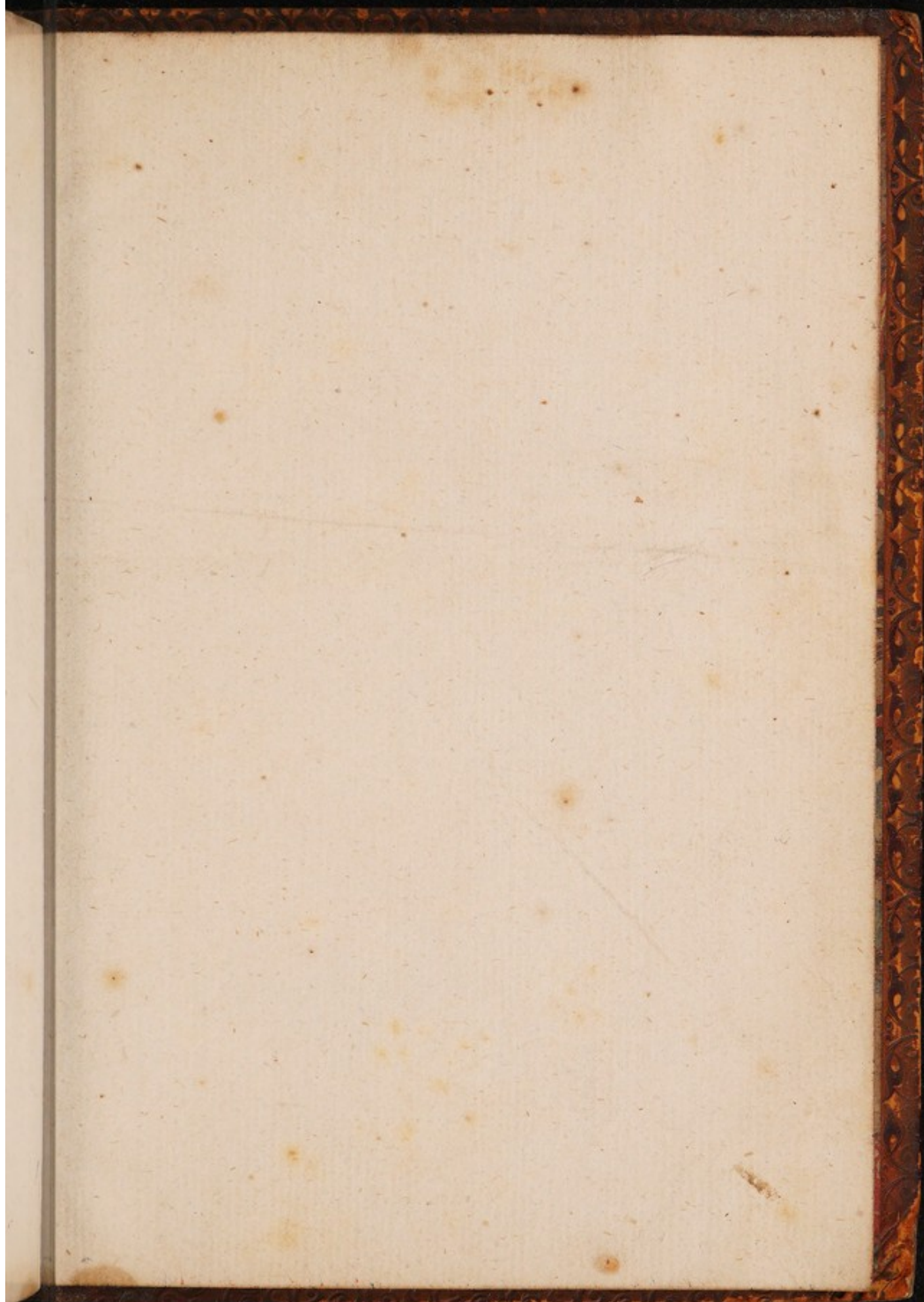


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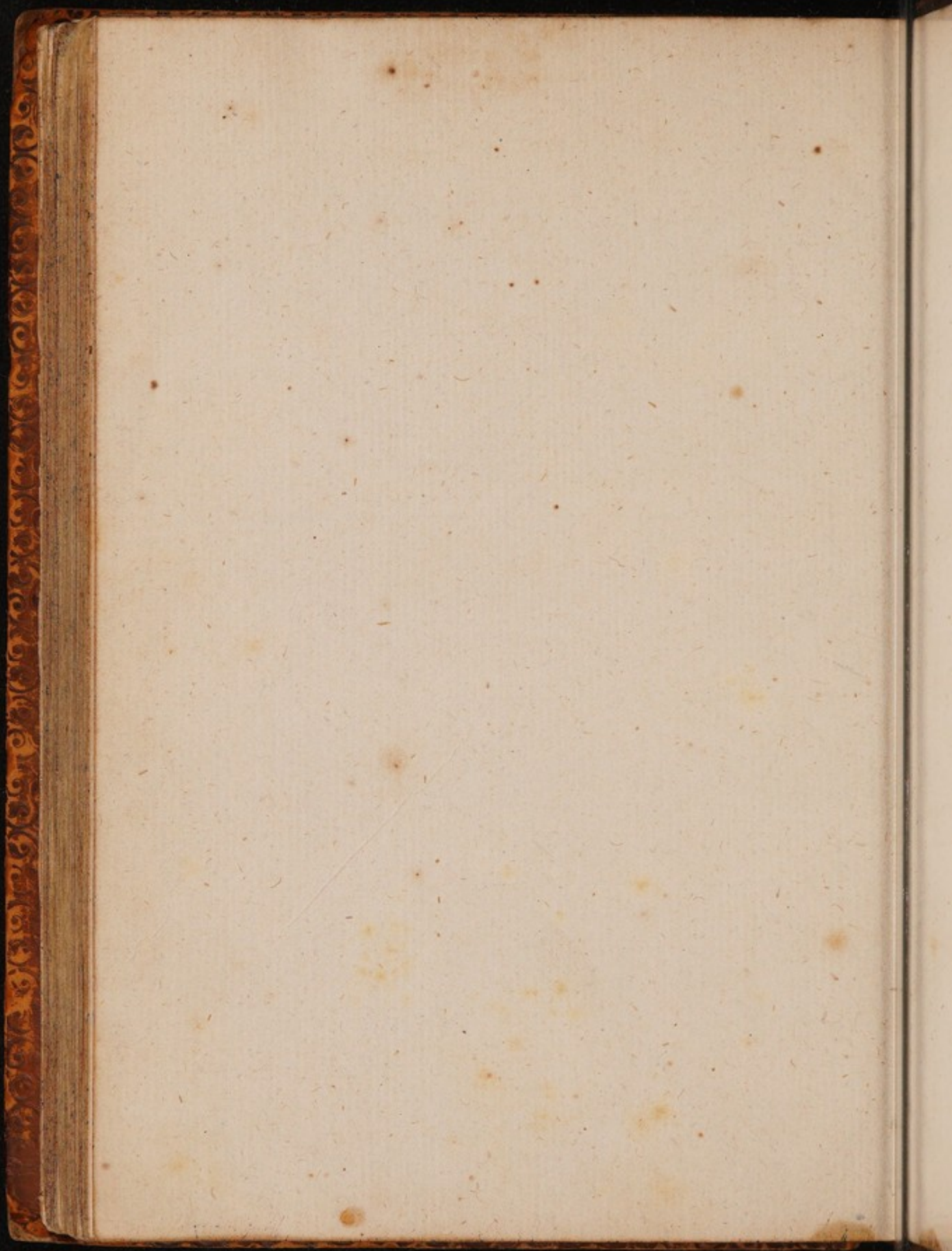




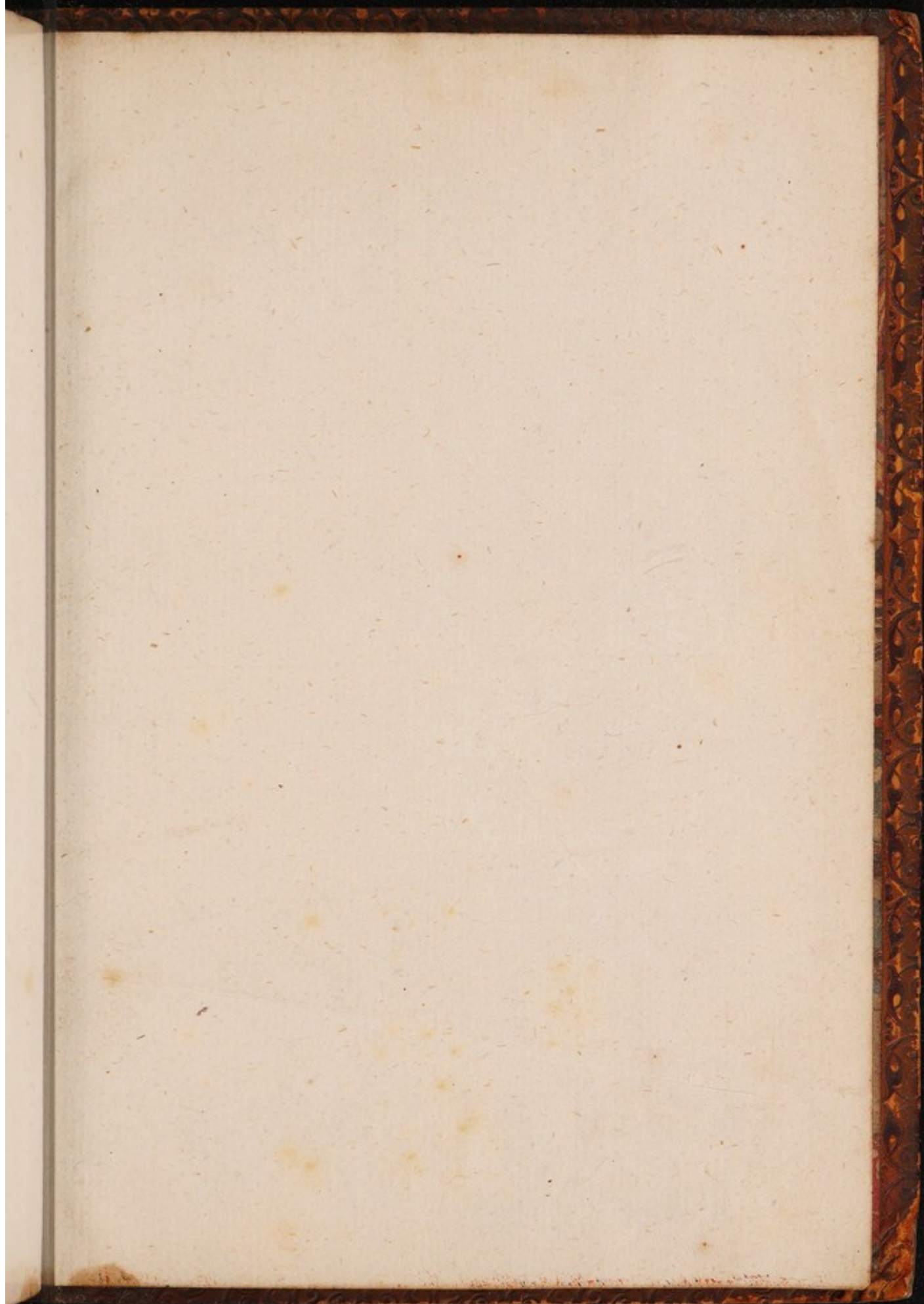














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