

**The physical dictionary. Wherein the terms of anatomy, the names and causes of diseases, chyruyrgical instruments and their use; are accurately described. Also, the names and virtues of medicinal plants, minerals, &c.;, and the method of chusing the best drugs; the terms of chymistry, and of the apothecaries art, and the various forms of medicines, and the ways of compounding them / By Stephen Blancard.**

### **Contributors**

Blankaart, Steven, 1650-1702.

### **Publication/Creation**

London : S. Crouch & J. Sprint, 1708.

### **Persistent URL**

<https://wellcomecollection.org/works/ekkhkwnb>

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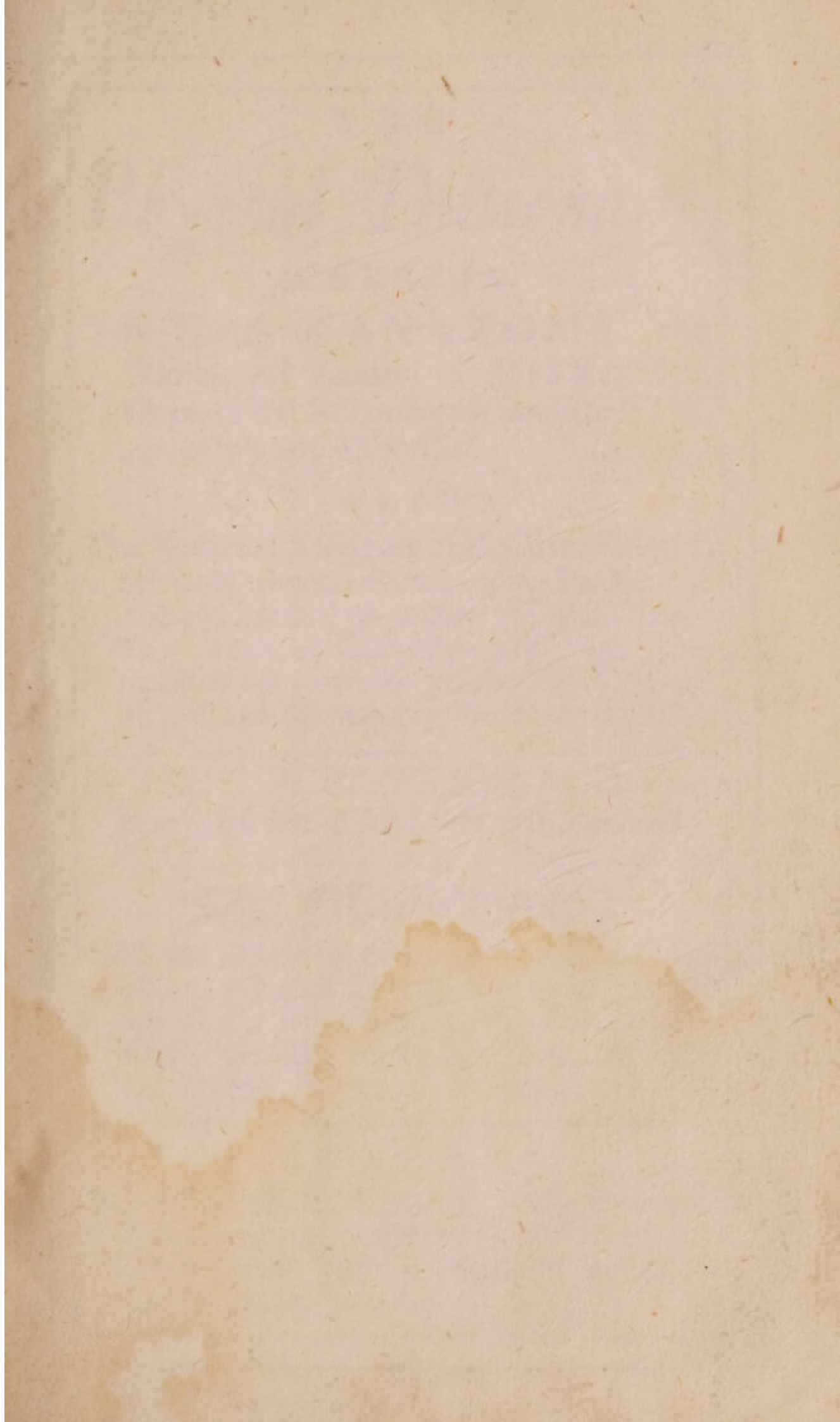


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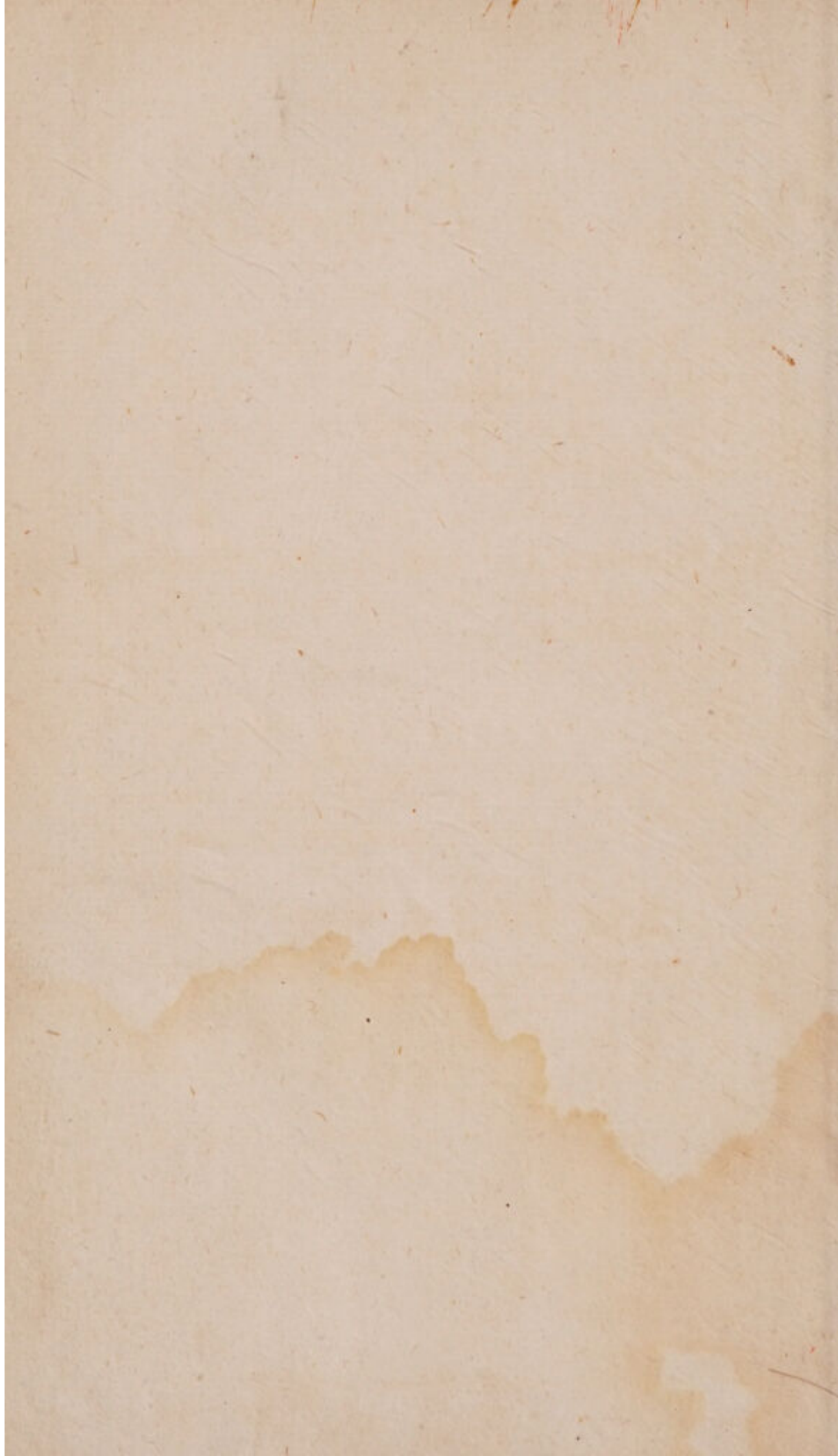












T H E  
*Physical Dictionary.*

W H E R E I N

The Terms of **ANATOMY**, the  
Names and Causes of **DISEASES**,  
Chyrurgical Instruments, and their Use,  
are accurately Described.

A L S O

The Names and Virtues of Medicinal Plants,  
Minerals, Stones, Gums, Salts, Earths, &c.  
And the Method of chusing the best Drugs :  
The Terms of Chymistry, and of the Apo-  
thecaries Art ; and the various Forms of Me-  
dicines, and the ways of Compounding them.

By *STEPHEN BLANCARD*, M. D. Phy-  
sick-Professor at *Middleburg in Zealand*.

**The Fifth Edition :**

With the Addition of many Thousand Terms  
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any former Impression : Also a Catalogue of  
Characters used in Physick, both in *Latin*  
and *English*, Engraved in Copper.

L O N D O N :

Printed for *Sam. Crouch*, at the Corner of  
*Popes-Head-Alley*, near the *Royal-Exchange* in  
*Cornhil* ; and *John Sprint*, at the *Bell* in  
*Little Britain*. 1708.



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Second Edition:

This the Author has many times revised  
of all and more than in  
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and English, together in Copied.



LONDON  
Printed by G. G. & J. W. at the Corner of  
St. Paul's Church-yard near the Royal Exchange in  
1788.



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# THE PREFACE.

**T**IS undoubtedly needless to trouble the Reader with a long Recommendation of a Treatise of this Kind, the Usefulness and Necessity of Dictionaries, being very Obvious to every one that is in the least conversant with Books, or studious to improve in any Art or Science ; So that it would be altogether as pertinent to waste Time in proving the Use of Words or Speech, without which Commerce betwixt Man and Man would in a manner cease ; and the Beasts might as well converse with one another, and be full as sociable as Men.

Nay, could we as readily understand Men by their Words, as the Terms of Physick, Chirurgery, Chymistry and Pharmacy, by this Excellent and Faithful Interpreter, it were well for us. For alas ! some Men have so far deviated from the Primitive Institution of Speech, that they may be better understood by any thing than their Words.

In short, I count there are only Two things necessary to be mentioned, viz. the Condition of the Author, and the Usefulness of the present Undertaking.



## The PREFACE.

*The Worthy Author is Physick-Professor at Middleburgh in Zealand, and is there, and every where else, Admired for his great Proficiency in Learning, and his assiduous Reading; and indeed, the Perusal of so many voluminous Authors as were used in compiling this one Treatise, would methinks, tire any one but the indefatigable BLANCARD.*

*As to the Usefulness of it, it is plentifully stored with all things used in the Commonwealth of Physick. Here Physicians may find the various Names of Diseases, and their Causes, the Terms of Anatomy, and the Vertues of Drugs, and Medicinal Plants. Here Chirurgeons may learn the Name of Ulcers, and their Causes, the Names of their Instruments, and their Use. Apothecaries may here find the various Forms of Medicines, and the Names of them, and the Method of Compounding them; and how to choose the best Minerals, Plants, and Drugs. The Chymist may find the Terms of his Art; And the Druggist, the Names of the Countries from whence the best Drugs come.*

*To conclude, I must acquaint the Reader, That the Words are more orderly disposed; and the Capital Letters at the Top of each Page, render the Search for any Word much more easy than in the former Edition. Many Thousand Terms of Art, with their Explication, are added more than the former: So that upon the whole, it may be modestly Affirmed to be, The Most Compleat Medicinall Dictionary now Extant.*



This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint smudges. A large, irregular tear or hole is visible near the bottom center of the page. The left edge of the page shows the binding of the book, and the overall tone is warm and vintage.



*These Characters following  
are frequently used by  
Physical Authors.*

Acetum Vinegar	⊕
Acetum Distillatum Distilld Vinegar	✱
Aer Air	Δ
Es Cuprum Venus Brass Copper	♀
Es ustum, Burnt Brass	♀
Alcohol Vini Spirit of Wine	⌋
Rectified	⌋
Alembicum, an Alembick	XX
Alumen Alum	○
Amalgama, a mixture of some metall with Mercury	āāā
Ana, Each	an. ā. āā
Antimonium, or Glasse of	⌋
Antimony	⌋
Aqua Distillata, Distilld water	▽
Aqua Fortis	▽
Aqua pluvialis, Rain water	▽
Aqua Regia	℞
Aqua, vitæ	♂♂
Arena Sand	⋯
Argentum luna, Silver	☾
Argentum vium Quicksilver	♂
Arsenicum Arsenick	⊙
Auripigmentū, Yellow Arsenick	⊙
Aurum, or Sol, Gold	☉
Balneum arenosum	⌋
a sand Bath	AB
Balneum Mariæ vel Maris	MB
A Distillation in Water	BM
Balneum Vaporosum	⌋
A Vaporous Bath	VB
Borax	℥
Calx, is a chymical term for any Powder reduced to very fine parts by taking away its moisture	⌋
Calx Viva, Quick Lime	⌋
Cancer, one of the twelve Signs	♋
Caput Mortuum, that w <sup>ch</sup> remains after Distillation	⌋
Chalybs vel Ferrum et Mars	♂
Steel Iron	♂

Cineres, Ashes	⌋
Cineres, clarellati, Ashes of Vine Twigg	⌋
Cinnaberis, Cinaber	⌋
Cornu cervi ustum, burnt Harts horn	CC
Conu Cervi	CC
Crocus Martis Saffron of Iron	♂
Crocus Veneris, Saffron of Copper	♂
Cucurbita, a Cucurbite	⌋
Crucibulum, a Crucible	⌋
Cuprum æs vel Venus Copper	♀
Destillare, to Distill	⌋
Dies, a Day	♂
Dies et Nox a Day and Night	♂
Drachma, a Dram	3
Ferrum, Chalybs, Mars Iron, Steel	♂
Fiat, let it be done	F
Granum, a Grain	gr
Gutta, a Drop	gutt
Hora, an hour	8
Ignis, Fire	Δ
Ignis, Rotæ Sive Reverberis a reverberating Fire	⌋
Jupiter vel Stannum Tinne	♂
Libra, Ponda, a Pound	℔
Libra, Semis, half a Pound	℔
Luna, Argentum, Silver	☾
Mars, Chalybis, Ferrum Iron, Steel	♂
Martis, Limatura filings of Steel	♂
Mercurius Argentum vium, Quicksilver	♂
Mercurius præcipitatus Mercury precipitate	♂
Mercurius Sublimatus Sublimate	♂



Mensis, a month	☒	Sp: vini Rectificatus, Spirit	☒
Mise, Mingle	M	Spirit of wine Rectified	☒
Nitrum, Nitre	⊖	Sp: vini rects Alcohol	☒
Nox, Night	⊙	Spirit of Wine Alcoholized	☒
Obolus, half a Scruple	⊙	Stella reguli, Antimonii	☒
Oleum, Oyl	⊙	Starry Regulus of Anti-	☒
Phiala, a Voial	⊙	mony	☒
Plumbum, Saturnus	☿	Stratum Super, Stratum	☒
Lead	☿	one vpon Another	☒
Præparare, to prepare	PP	Sublimatum, Sublimate	☒
Præcipitare to præci-	☒	Sulphur, Brimstone	☒
tate	☒	Talcum, Talk	☒
Pulvis, powder	☿	Tartarum, Tartar	☒
Quantum, placet as	☒	Terra, Earth	☒
much as you please	☒	Tinctura, a Tincture	☒
Quantum vis, as much	☒	Tutia, Tuttle	☒
as you will	☒	Venus, Cuprum, æs	☒
Quinta Essentia Quintes-	☒	Copper, Brass	☒
ence	☒	Vinum, Wine	☒
Recipe, take	☒	Viride æris, Green Brak	☒
Regulus, Stellatus, Stared	☒	Vitriolum, Vitriol	☒
Regulus	☒	Vitrum, Glass	☒
Regulus, Antimonium	☒	Vncia, an Ounce	☒
Stellatus, Stared Regulus	☒	Volatile, Volatile	☒
of Antimony	☒	Urina, Urine	☒
Retorta, a Retort	☒		
Sal Alkali, An Alkali	☒		
Salt	☒		
Sal Armoniacum, Sal	☒		
Armoniac	☒		
Sal Commune, Common	☒		
Salt	☒		
Sal Gemmae	☒		
Sal Nitre, vel Petre	☒		
Nitre or Salt Peter	☒		
Sal volatile, Volatile Salt	☒		
Saturnus, Lead	☒		
Scruple, A Scruple	☒		
Secundum, Artem	☒		
according to Art	☒		
Semis, half	☒		
Sol, Aurum, Gold	☒		
Spiritus, Spirit	☒		
Sp: vini Spirit of Wine	☒		

## LONDON

Printed for  
**Samuel Crouch**  
 at the Corner of Popes  
 Head Alley  
 in  
 Cornhill

and  
**John Sprint**  
 at the Bell  
 in  
 Little Brittain





# THE Physical Dictionary

O F

Dr. B L A N C A R D.

A

**A** *a*, or *āā*, see *Ana*.  
*A*, *āā*, see *Ana*.  
*Abaptiston*, see *Modiolus*: It is derived from the Privativ. Part. *a* and βαπτίζω, to dip.

*Abarticulatio*, or *Dearticulation*, see *Diarthrosis*.

*Abdomen*, the lowermost Belly, containing the Liver, Spleen, Reins, Stomach, Intestines, Bladder, &c. It is begirt with the *Peritonæum* on the in-side: The foremost part is divided into the *Epigastrium*, the right and left *Hypochondres*, and the Navel; and the lowermost Region is call'd the *Hypogastrium*.

*Abductores*, *Musculi*, those Muscles which pull back the Arms, Legs, Eyes, &c. whose Opposites are called *Adductores*.

*Abies*, call'd also *Sapinus*, the Fir-tree; the Branches and Tops are infused in Diet-drinks for the Scurvy, with very good success.

*Abiga Herba*, its Leaves are like those of the Fir-tree, whence it is also call'd *Chamæpitys*: It hastens Delivery.

*Ablactatio*, the Weaning of a Child.

*Abluentia*, see *Abstergentia*.

*Ablutio*, the Washing of Chymical Medicines with Water, to cleanse 'em from their Impurities; as likewise the Lye of Ashes, and the washing off of the acrimonious or saline parts from calcined or dissolved Matters, by Water.

*Abomasus*, one of the Ventracles of those Animals which chew the Cud; in which there are reckon'd Four, *Venter*, *Reticulum*, *Omasus*, and *Abomasus*.

*Abortus*, *Aborsus*, *Abortio*, & *Abortivum*, signify one and the same thing, an untimely Birth or Miscarriage; which happens through divers Causes, Inward and Outward, by defect, superfluity, or depravation of the nutritious Juice, by a Fall, Blow, Fright, sudden Joy, diuretick Medicines.

*Abrotanum*, Southern-wood, it's somewhat astringent, and discutient; it resists Putrification, cures the biting of venomous Creatures, kills Worms, and is good for the Jaundice and Mother tits.

*Abscessus*, see *Apostema*.

*Absinthium*, Worm-wood, it strengthens the Stomach, excites Appetite, and opens Obstructions.

B

Some



Some derive its Name from the *Abfynthii* a Nation of *Pontus*, others from the *Greek*.

*Abforcentia*, all *Alcalic* Medicines, which qualify, and as it were drink up the Acid Humours.

*Abftemius*, he who abftains from whatfoever Meats and Drinks his Phyfician has forbid him : Its Derivation is from *Abs* and *temetum*.

*Abftergentia*, fuch Medicines as confifting of rugged, hard, fharp and pointed Particles, do as it were fhave and fcour off all Filth from the *Superficies*, and the Pores and *Passages* of Bodies, according to their different Motions : They are alfo called *Abluentia*. *Abfterfive* Medicines.

*Acacia*, according to *Diofcorides*, a Woody and Thorny Shrub, from the ripe Seed of which is expreffed a blackifh Juice of the fame Name, and a reddifh or deep yellow, when it is not ripe : But our *Acacia*, or *Prunus Sylveftris*, is the Sloe-tree, or Thorn-tree ; the Infpiffated Juice of whole Fruit, is called *Rob. Acacia*.

*Acamatos*, the beft Constitution and Shape of Human Body. Alfo Unwearied : He that performs any thing without Labour or Pain, from the privat. part. *a* and *αίματος*, I Work.

*Acanaceæ*, all Thiftles, that are prickly and have heads, are fo called.

*Acanas*, is an Herb or Shrub with prickles.

*Acantabolus*, a Chyrurgeon's Inftrument, called alfo *Volfella*, like a pair of Pincers, wherewith to take out any prickly Subftance that fhall chance to flick to the *Oefophagus*, or Gullet ; as alfo the fragments of corrupted Bones, Eul-

lets, Hair, or any thing that by chance remain in a Wound : It is alfo ufed for that Inftrument, wherewith People pull out the Hairs from their Eye-brows.

*Acantha*, the moft backward Protuberance of the *Vertebres*, called *Spina Dorfi*. As alfo the Thorn of Trees or Plants.

*Acanthium*, the fame with *Acanthus*.

*Acanthus*, a Thorn, Tree, or prickly Herb. *Acanthium* and *Acantha* fignify the fame thing.

*Acanthus*, Bears-breech, fo called from the refembling of its Leaves to the Bears Paws.

*Acarna*, and *Acorna*, a prickly Plant. Thefe two Words are confounded by fome ; for *Acarna* is properly the Laurel-tree, but *Acorna* a prickly Plant from *ακέρως*, a fharp point.

*Acaron*, Butchers broom, the Root, is one of the five opening Roots ; it's chiefly ufed for Obftructions of the Liver, the Urine, and the Courses.

*Acarus*, an Animal very fmall.

*Acatalis* is a *Greek* Word, fignifying Juniper-berries.

*Accessio*, fee *Paroxysmus*.

*Accidens*, fee *Symptoma*.

*Accipitrina*, the Hawk herb, fee *Hieracium*.

*Accipiter*, a Hawk.

*Accysetum*, is a fpecies of *Alyffon*, fee *Alyffon*.

*Acer*, the Maple-tree ; at the beginning of fpring when the buds grow big, but before they unfold themfelves into leaves ; this Tree being cut in the Trunk, Branches or Root, yields plentifully like the Birch-tree, a fweet Liquor fit to be drunk. It is called *Aceris* by *Solinus*.

*Acer-*



*Acerbus*, fower.

*Aceruus*, an heap

*Acerus*, the same with *Acer*.

*Acetabulum*, Navel-wort, the same with *Umbilicus veneris*, having a round Leaf, but somewhat turned towards the end. It's cold and moist, and somewhat astringent; it is good for Inflammations, and St. Anthony's Fire.

*Acetabulum*, that Cavity in the Huckle Bone, which is appointed to receive the Head of the Thigh-Bone within it. Also certain Glandules in the *Chorion* are called *Acetabula*, concerning which see *Cotyledones*.

*Acetabulum* was also call'd by the Antients, a certain Measure containing two Ounces and half of Wine, and two Ounces and two Drachms of Oil.

*Acetosa*, Sorrel, an Herb of a sourish taste, whence it got its Name: 'Tis cold and dry, it provokes Appetite, suppresses Choler, and quenches Thirst; wherefore it is frequently used in Fevers.

*Acetofella*, lesser sort of Sorrel, but of the same Nature and Kind.

*Acetum*, in general, may signifie any acid Liquor; whence some call the Spirit of Salt, Nitre, Vitriol, &c.

*Acetum*. But in the Shops, and where it is mentioned simply, it only signifies Vinegar of Wine or Grapes. It is either natural, distilled, or compounded with other Ingredients; as Vinegar of Roses, Elder, &c.

*Acetum Alcalicitum*, is distilled Vinegar, which is saturated and sharpened with its proper *Alcaly* Salt.

*Acetum Philosophicum*, is an Acid distilled from Honey.

*Acetum Radicatum*, the sharpest

part of the Vinegar, which has its Phlegm drawn off, and afterwards strengthened with its own Salt; whence by some it is also called the Alcalised Vinegar.

*Achamenis*, is a sort of *Polium*, see *Polium*.

*Achatites Lapis*, it is said that it expels the trouble of the mind. Some derive its Name from *Achates*, a River of Sicily, where it was found at first.

*Achalais*, a sort of Barley.

*Achillea* & *Achilleus*, see *Millefolium*.

*Achlys*, a certain dark Distemper of the Eye, which is reckoned amongst the Species of *Amblyopia*, or Dimness of Sight.

*Achor seu Cerea*, a Species of the *Herpes*; a sort of crusted Scab, which makes an itching and stink on the Surface of the Head, occasioned by a serous, salt, and sharp Matter. The difference between an *Achor* and *Favus* consists in this, that in *Achors* the Holes or Cavities are small, and sometimes not visible; but in a *Favus*, they are more large and conspicuous.

*Achroi*, Men that have lost their natural Colour; as Melancholy Persons, Men of an ill habit of Body, and such as are troubled with the Jaundice, &c.

*Acia Celsi*, the same that *Fibula Chirurgorum*.

*Acida Dyspepsia*, see *Despepsia*.

*Aeidula*, see *Balaneum*.

*Acidus*, sharp.

*Acinesia*, the Immobility of the whole Body, or of any part thereof; as in a Palsy, Apoplexy, Swooning, &c.

*Acini*, small Grains; whether they grow by themselves, as Elder-Berries; or be shut up in a Husk, as



Grape-stones ; nay, sometimes they are taken for the Grapes themselves. It is call'd *Acinus* by *Columella* ; the small Kernels which are scarce visible as well in the Liver as in the Skin, &c. are also call'd *Acinoglandulosi*.

*Aciniformis Tunica*, the same with the *Tunica Uvea* of the Eye.

*Acinus vel Aconos*, see *Ocimastrum*.

*Acipenser*, a sort of Fish.

*Acmaestica Febris*, the same with *Synochus*, from ἀκμάζω, I encrease.

*Acme*, the height of a Disease : Many Distempers have Four Periods, the first is called ἀρχή, or the Beginning, when the Matter is but yet Raw, as it were unripe ; the second is ἀνάστασις, the Growth or Increase, when the Morbifick Matter becomes a little Digested and Ripened ; the Third is ἀκμή, when 'tis fully and compleatly so ; and then it is that the Patient, for want of sufficient strength, dies : The Fourth is παρακμή, or the Declension of a Distemper, when its Rage is abated, and the Patient is judged beyond Danger ; for none die in the Declension of a Disease. *Acme* signifies likewise the utmost Vigour and Strength of a Man.

*Aconitum*, Wolf-bane or *Monkshood*, commonly grows on barren Rocks where there is no Earth.

*Acopum*, a Fomentation or Ointment of Warming and Mollifying Ingredients, which allays the Sense of Weariness, contracted by a too violent Motion of the Body.

*Acorna*, see *Acarna*.

*Acorum*, and *acorus*, a sort of Flag. It is said to be a good Remedy against the dimness of the Eyes. In the Apothecaries Shops the *Calamus Aromaticus* goes by that Name also.

*Acosmia*, an ill state of Health,

accompany'd with the loss of Colour in the Face.

*Acoustica*, Medicines which help the Hearing, or against Deafness.

*Acrasia*, the Intemperature, or predominancy of one quality above another in their mixture.

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

*Acrochordum*, a sort of Warts very painful, round and small at the bottom, call'd *Verruca pensilis*, or a hanging Wart. It signifies also a Wart under, and of the same Colour with the Skin.

*Acromium*, the upper Process or increase of the Shoulder-blade, or the top of the Shoulder, where the Neck-bones are joined with the Shoulder-blades.

*Acromphalum*, the middle of the Navel, whereunto is fastened the Navel string of the Child whilst in its Mother's Womb : 'Tis call'd also *Acromphalum*.

*Acros*, the height and vigour of Diseases, and of Men. It signifies also the prominency of Bones, the tops of Fingers, and of Plants.

*Æle*, Elder, see *Sambucus*.

*Actio*, an Operation or Function, which Men perform either by the Body alone, or by both Body and Mind ; and it is either Voluntary or Spontaneous ; Voluntary, is that which depends upon the Will, as Seeing, Walking, Running, &c. Spontaneous, which depends not upon the Will, as the Circulation of the Blood, the Beating of the Heart and Arteries, &c.

*Actualis Ignis*, see *Ignis actualis*.

*Aculei*. Thorns or Prickles, the pointed Extremities of Vegetables, which if touch'd occasion a pain.

*Acuer*,



*Acuere*, is used by the *Chymists* in this sense, viz. when a weak Liquor is made more penetrating and fit for Dissolution by a stronger; for Instance, Spirit of Salt quickens Juice of Citron, and Spirit of Nitre distill'd Vinegar, for the Dissolution and Preparation of *Magisteries*; and Suppositories are quickned by Scammony, and such like things.

*Acula*, is a diminutive from *Acus*.

*Acus*, Chaff.

*Acus*, so called from the figure of a Needle, which the Sheath of some Seeds represent.

*Acutella*, that is *Ononis*.

*Acutus Morbus*, an Acute Disease, is that which is over in a little time, but not without imminent danger: And it is either *very acute*, or *most acute*; the latter is meant, when the Distemper is over in Three or Four Days; but the former is that which continues till the Seventh day. Or else a Disease is called *simply acute*, when it lasts Fourteen, or it may be Twenty Days; or lastly, *acute ex decidencia*, which lasts Forty Days at most. *Livius* calls it *Percularis*, because it either kills or cures.

*Adamus*, a Stone so called from its hardness.

*Adductores Musculi*, the contracting Muscles, see *Abductores Musculi*.

*Aden*, a Glandule, which is either *Conglobated*, as the Glandules of the Mesentery, or of the Groin, and the *Pinealis*, whose Office is to dispense the separated Humours to the Veins; or *Conglomerated* like a Cluster, as the Salival Glandules, the *Pancreas*, or Sweet-bread, &c. which convey their Juice by their own proper Channels, into some notable Cavities of the Body. They are made up of several little Bladders and Fibres, or little hollow Conduits, dis-

posed in a confused Manner. *Aden* sometimes also signifies the same with *Bubo*.

*Adephagia*, the Greediness of Children, who ever now and then fall to fresh Feeding, before their former Victuals are digested.

*Adeps*, or *Pinguedo*, Fat, is a Similar part, made of Earthy and Sulphureous Blood, White, Soft, Insensible, apt to preserve Natural Heat, and nourish the Body in time of need. *Adeps* and *Pinguedo* differ in this, that *Adeps* is a thicker, harder, and more Earthly Substance than *Pinguedo*. The Fat which is particularly meant by *Adeps*, flows from the Blood through peculiar Vessels, into little Bags or Bladders appropriate thereunto, as is plain from the Observation of *Malpighius*.

*Adepti*, Chymical Philosophers; such as actually have, or pretend to have the Philosophers Stone.

*Adiantum*, Maiden-hair; it removes the *Tartareous* and *Viscous Mucilage* that is contained in the Lungs; and therefore it is good for those that have Coughs, and short Breath; and for those that have Pain in the Sides, Kidneys or Bladder.

*Adiapneustia*, is when the natural Perspiration through the Insensible Pores of the Body is stopt, impaired or abolished.

*Adiposi Ductus*, see *Sacculi adiposi*.

*Adipsi*, things that quench Thirst.

*Adjutorium os*, see *Humerus*; so called, because it is very instrumental in lifting up of the Arm.

*Adnata Tunica*, the common Membrane of the Eye, called *Conjunctive*. It springs from the Scull, grows to the exterior part of the *Tunica cornea*; and that the visible *Species* may pass there, leaves a round Ca-



vity forward, to which is annexed another *Tunic*, without any particular Name, made up of the Tendons of those Muscles which move the Eye. By reason of its Whiteness, it's called *Albuginea*.

*Adnata*, or *Adnascentia*, five *Appendices*, Branches which sometimes sprout out of the Stalk.

*Adonis Flos*, *Adoni's Flower*.

*Ador*, *semen Adoreum*, see *Zea*.

*Ad pondus omnium*, signifies, that the last prescribed Medicine ought to weigh as much as all the other Medicines prescribed before ; as for instance, *Crabs-Eyes* and *Antimony*, *Diaphoretick*, of each half a drachm ; of Sugar, as much as the weight of the whole, *i. e.* one drachm.

*Adra*, *Rhiza*, 'tis a hard and thick Root, commonly understood of the *Aristolochia*.

*Adrachine*, see *Andrachne*.

*Adstrictoria*, see *Adstringentia*.

*Æger*, the sick.

*Ægilops*, *Angilops*, and *Anchylops*, is a little Swelling about the Glandule of the Eye, called *Caruncula major*, for the most part accompanied with an Inflammation. *Anchylops* and *Ægilops* are often used indifferently ; yet some for distinction's sake say, that *Anchylops* is a Swelling betwixt the greater corner of the Eye and the Nose, not yet open ; but that *Ægilops* is a Swelling betwixt the Nose and Angle of the Eye, which if it be not seasonably opened, the bone underneath grows putrified. *Ægilops* is often taken for the *Fistula lachrymalis*.

*Ægilops*, an Herb which is said to cure the Disease of the Eyes, called *Ægilops*.

*Ægoceros*, *Fœnum Græcum*.

*Ægolethron*, a certain Crow-foot called *Flammula*.

*Ægyptiacum Unguentum*, is a very cleansing Medicine for Ulcers. It is improperly call'd an Ointment, since there is neither Oil or any other fat Substance in its Composition.

*Æipathia*, a Passion of long Continuance.

*Aer Ingenitus* or *Innatus*, is that which is contained betwixt the Membrane of the *Tympanum*, and the *Tympanum* it self.

*Æreolus*, a Greek Weight, equal to two of our Grains.

*Aeromeli*, *Manna*, or *Aerial Honey*. See *Manna*.

*Æruginosa Bilis*, see *Bilis*.

*Ærugo*, five *Viride Æris*, is when Copper is reduced into a green and friable Substance by Acids ; Verdugrease.

*Æschynomene*, the Herb called *Noli me tangere*.

*Æsculus*, or rather *Esculus*, a Tree that bears Mast.

*Æstuarium*, the same that *Vaporarium*.

*Ætas*, part of the Duration of Life, wherein Humane Bodies undergo a considerable and sensible Change. And it is Six-fold. 1. *Pueritia*, Childhood, which is reckoned to the Fifth Year of our Age, is distinguished into the time before, at, and after breeding of Teeth. 2. *Adolescentia*, Youth, reckoned to the Eighteenth, and Youth properly so call'd to the Twenty-fifth Year. 3. *Juventus*, reckoned from the Twenty-fifth to the Thirty-fifth. 4. *Virilis Ætas*, Manhood, from the Thirty-fifth to the Fiftieth. 5. *Senectus*, Old-Age, from Fifty to Sixty. 6. *Decripita Ætas*, Decripit Age, which at last is all swallowed up in Death.



*Æthales*, the Herb *Semper Vivum*, so called, because 'tis always Green.

*Æthiops*, an Herb with very downy Leaves, brought into Europe out of *Æthiopia*,

*Æthiops*, Mineral, is a Preparation with one part of Quick-silver, and two parts of Flower of Sulphur, well mixed together; and the Sulphur being burnt from the Quick-silver, there remains a black Powder, which some make use of in the Venereal Disease, from two to eight Grains.

*Ætiologica*, is a part of Medicine, explaining the Causes of Distempers.

*Ætiologia*, the Cause or Reason which is given of Natural and Preternatural Contingencies in Humane Bodies; whence *Pars Ætiologica* is that part of Physick, which explains the Causes of Diseases and Health.

*Ætites*, a Stone which, when shaken, is as it were pregnant, another rattling within it; of which there are Four sorts. The First is ragged on the out-side, of divers Colours, but inclining to black; it has within it the Stone called *Colliculus*. The Second is of an Ash-colour, containing a kind of Clayish Substance. The Third has Earth within it: Unto these Three *Pliny* adds the Fourth, called *Taphusius*, unknown to us in our Days. The First grows in the Eastern Countries, seldom exceeding the bigness of a common Plum: The Second and Third are found likewise near *Sweinfurt* in Germany, being of the bigness of a Fist. It is called also *Lapis Aquila*, because it is often found in the Eagle's Nest.

*Affectio Nephritica*, see *Nephritis*.

*Affectio Colica*, see *Colicus dolor*.

*Affectio Hysterica*, see *Hysterica Passio*.

*Affectio Cœliaca*, see *Cœliaca Passio*.

*Affectio Hypochondriaca*, see *Hypochondriacus affectus*.

*Affectus*, the same with *Pathe-ma*.

*Affricanus Flos*. See *Tunetanus Flos*.

*Agalactia*, want of Milk.

*Agallochum*, Wood of Aloes. It is commonly brought to us in small pieces. If burnt, it yields an Aromatick and sweet Fume. It is reckoned very good if it swims upon the Water, notwithstanding its Ponderosity. It grows in the Isle of *Sumatra*, and divers parts of *China*. See *Rhodium Lignum*.

*Agaricus*, or *Agaricum*, *Agaric*; a whitish Fungus, growing upon the Trunk of the Larch-tree. There is a Male and Female; but the last is only made use of. It ought to be white, light and easily crumbled. It comes from *Italy*, and grows in *Sarmatia*, especially in that part called *Agaria*.

*Ageratum*, is an Herb called *Maudlin*, it agrees in Vertue and Temperament with *Cosmary*.

*Agerasia*, a Vigorous Old Age.

*Aggregativæ Pilulæ Mesue*, the Inventer of these Pills, thought they worked on all Humours.

*Agnata Tunica*, the same with *Ad-nata*.

*Agnus Castus*, the Chaste-tree, from ἀγνός, i. e. without Seed; because they believed it to suppress the Imaginations of Venery. It is good for those that are troubled with the Spleen and Dropsie: it increases Milk, and provokes Urine.

*Agompiafis*, see *Gompiafis*.

*Agonia*, Fear and Sadness of Mind, an Agony.



*Agonia*, Barrenness or Impotence, either in the Seed, Womb, or Genital Parts of both Sexes.

*Agresta*, see *Omphacum*.

*Agria* five *Agriifolium*, Holly; the Berries are useful in Cholick, for they purge gross and pituitous Humours by Stool, Ten or Twelve being taken at a time; the Prickles of the Leaves boiled in Posset-drink, wonderfully ease the Cholick, and Pains in the Bowels.

*Agriacantha*, a sort of wild *Carduus*.

*Agriela*, wild Olive.

*Agriifolium*, the Holly-tree with prickled Leaves.

*Agrimonia*, Aggremony, it clen- ses and strengthens the Blood, and opens Obstructions of the Liver; wherefore 'tis good in Dropsies, for an ill habit of Body, and the Jaun- dice; the Leaves being infused in ordinary Beer or Ale.

*Agrimonoides*, a sort of Agrimony.

*Agriocardamum*, a sort of Water- Cresses.

*Agriocastanum*, Earth-Nut, our Country People eat the Root raw, but when it is pil'd and boiled in fresh Broth, with a little Pepper, it is pleasant Food, and very Nourish- ing; it helps those that spit Blood, and void a bloody Urine.

*Agriocinara*, wild Artichoke.

*Agriococcimelea*, wild Prunes.

*Agriomelea*, a sort of wild Quin- ces.

*Agriion*, see *Peucedanum*.

*Agriopastinaca*, Saxifrage of Candia.

*Agriophyllon*, *Peucedanum*.

*Agrioriganum*, wild *Origanum*.

*Agriofelinum*, a sort of Crow-foot.

*Agrioflari*, a sort of wild Wheat.

*Agrostis*, a sort of Grass.

*Agrippa*, one who is born with his Feet foremost.

*Agrypnia*, five *Pervigilium*, aut *Vigiliae Nimiae*, & *Coma Vigil*, is when People live without Sleep for a considerable time, or frequent watching, or dreaming Slumber; which proceeds from some disorder in the Brain; and is frequently ob- served in Fevers.

*Agrypnocoma*, disorderly Sleeping is most properly, the same that *Coma Vigil*.

*Agrostis*, a sort of Grass.

*Agynos*, *Agnus Castus*.

*Aigine*, the same with *Caprifolium*.

*Aigipyrus Ononis*.

*Agiros*, the Poplar-tree.

*Agyrta*, *Circulator*, *Circumforaneus*, a Mountebank, one who vends his Empyrical Receipts to the Rabble.

*Ahenum*, a Copper or Brass Ket- tle, for boiling, preparing and di- stilling of Medicines: It is also cal- led *Cucuma*.

*Aipathia*, or *Æipathia*, perpetual Patience.

*Aisthesis*, or Sense, is either *Ex- ternal*, as Seeing, Hearing, Smelling, Taste and Touch, unto which some add, Hunger, Thirst and Venereal Appetite; or *Internal*, as the Com- mon Sensory (as 'tis usually called) the Fancy, the Estimative Faculty, and the Memory; but two of them will serve the turn, the Fancy, and the Memory. *Aisthesis*, or Sense, is a Reception whereby Motion from External Objects being impressed upon the slender Strings or Fibres of the Nerves, is communicated to the common Sensory, or to the be- ginning of the *Medulla Oblongata* in the Brain, by the Mediation or con- tinued Motion of the Animal Spirits in the same Nerves.

*Aisteterium*, the Common Senso- ry; which *Des Cartes* places in the *Glandula Pinealis*, but *Willis* about the



the beginning of the *Medulla Oblongata* (or top of the spinal Marrow) in the *Corpus striatum*.

*Ajuga*, see *Iva* and *Abiga*.

*Aizoon*, a sort of House-Leek.

*Al*, is an Arabick Particle, which is often put to Words, to exalt the Thing, as in *Alcali*, *Alchymy*, *Alchandal*, *Alkekengi*, and the like.

*Ala*, the sides of the Nose; the little Fins as it were of the *Nympha*, or the Lips of a Woman's Genitals; the upper part of the Ear, the Armpits, and the process of the Bone *Sphenoides*.

*Alabastr*, the green Leaves of Herbs, which enclose the Flowers before they are spread. *Alabaster*, or *Alabastrites*, is also a certain sort of Marble Stone, but much softer; from whence it is call'd undigested or imperfect Marble. If it be so soft as to be cut with a Knife, it is called *Gypse*. It is one of the Ingredients in the *Unguentum Alabastrinum*.

*Alantoides*, see *Allantoides*.

*Alarea Ossa*, are the *Pterygoid* processes of the *Sphenoid* Bone.

*Alares Musculi*, see *Pterygoides*.

*Alaternus*, a small Tree that is always Green.

*Albadara*, an Arabian Word, and signifies the largest Bone of the Great Toe, at the top of the *Metatarsus*.

*Alba Pituita*, the same with *Leucophlegmatia*.

*Albaras Nigra*, see *Lepra Græcorum*.  
*Albaras alba*, see *Leuce*.

*Albinum*, see *Cudweed*.

*Albuginea oculi*, a white Tunic of the Eye, which proceeds from the *Pericranium*, grows to the *Tunica Cornea*, and leaves a hole forward for the opening of the Apple of the Eye. See *Tunica adnata*. The Skin

which immediately contains the Testicle is also called *Albuginea*, from its white Colour.

*Albugo oculi*, the same with *album oculi*, the white of the Eye. It signifies also a white Speck in the *Tunica cornea*, which proceeds either from Humours, a Scar or Ulceration.

*Album Canis*, white Dogs-turd.

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

*Album Rhafis*, an Ointment called by the Author's Name, and from its white colour.

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

*Alburnum*, the soft and worst part of the Wood next the Bark.

*Alcabest*, or *Alkabets*, 'tis said to be the General Resolvent, Everlasting and Immutable, which reduces every visible Body into a Liquor of its own Concrete, preserving the Power of its Seeds, and its Natural Essential Form whole. This is very great, if the Effect be answerable, and yet every one attributes the same to his own Process. Some take it for Mercury prepared, others for Tartar; but whether there were ever such a Liquor, or such an Universal Menstruum, I much doubt.

*Alcali*, all such Salt, without an acid, as is extracted from the Ashes of any Substances by a boiled *Lixivium* or *Lic*. 'Tis said to borrow its Name from the Herb *Kali*, with whose Salt the Egyptians, as well as we, make Glass. Our Glass-makers call it *Souda*: It soon ferments, if mixed with an Acid. *Alcali* is of three sorts: The *Volatile alcali*, such as is drawn out of living Creatures, as that of Harts-horn, Urine, &c. The fix'd *alcali* is that extracted from



from the Ashes of Vegetables, as the Salt of Wormwood, Tartar, &c. The Metallick and Rocky *Alkali*, because Metals and Stones will ferment with, and be dissolved by Acids. Unto these some add mix'd *alkali's*, as Nitre, Alom, all sorts of Vitriols, &c.

*Alcalisatio*, is when for Instance, Spirit of Wine is impregnated with some *alkali*, so that the *Menstruum* may become more dissolvent.

*Alce Alces*, that is, Force and Strength, from a Creature of excessive Strength of that Name.

*Alcea Vervain*, Mallow, 'tis reckoned amongst Emplastick and Emollient Medicines; and as it is like, so it agrees in Virtue with the Mallow. It is derived from *αλχη*, Strength, Vigour; because it is judged a most powerful Remedy in the Dysenterie and Ruptures.

*Alcedo*, a sort of Bird that breeds in the Sea.

*Alchymia*, or *Alchemia*, relates chiefly to Transmutation of Metals, for the rest is the same with *Chymia*.

*Alchimilla*, Ladies Mantle, 'tis an excellent Wound-herb, 'tis Hot and Dry, and Astringent; it stops bleeding; the Leaves, the Tops, and the Roots, are used in vulnerary Potions, Powders, Plasters and Ointments: 'Tis also call'd *Pes Leonis*, from its round and broad Leaves, like the Lion's Paw.

*Alciadium* and *Alcibium*, Vipers, Bugloss, so called, because *Alcibius* first found out the Vertue of it, for the biting of Vipers.

*Alcocalum*, see *Cinara*.

*Alcohol*, the purer Substance of any thing separated from the impurer. It signifies also most subtil and refined Dust or Powder; and sometimes a most highly rectified

Spirit, which when set on fire, burns quite away, without leaving any Phlegm behind it. It is an *Arabian* Wood.

*Alcol*, the same with *alcohol*.

*Alcool*, the same that *alcohol*.

*Alektorolophos*, see *Crista galli*.

*Alembicus*, or *Alembicum*, vel *Capitellum*, vel *Galea*, a Chymical Instrument used in Distilling; it has the shape of an Helmet, Concave within, and Convex without; and towards the bottom is placed a Beck or Nose, about a Cubit long, by which the Vapours descend: If they be made without a Nose, they are rather used in Circulatory Vessels.

*Alephanginae*, or *Aloephanginae Pilulae*, they are compounded of Aloes, and several Spices.

*Alercum*, a venomous Herb. See *Hypocyamus*.

*Alexicacon*, is an Aumlet, resisting Poison.

*Alexipharmacum*, a Medicine which expels Poison, so that it shall not be hurtful to the Body: They are most commonly such things as attenuate the Blood, that it cannot be coagulated with Poison in the Air; as all manner of Volatiles resisting the Coagulation of the Acids. Antidotes against Poison.

*Alexipyreticum*, and *Alexipyretum*, and *Antipyretum*, the same with *antipyretum*.

*Alexiterium*, a Preservative against Poison.

*Alga*, a Sea Vegetable, in English Sea-weed.

*Αλγεειδόν*, a certain Fraction of the Bones.

*Algema*, & *Algematodes*, Pain, a sad troublesome Sensation, impressed upon the Brain from a smart vexatious Irritation of the Nerves.

*Alhandal*, see *Colocynthis*.

*Alha-*



*Albafes*, the same with *Hydroa*.

*Alica*, a Nutritive Potion.

*Aliformes Musculi*, or *Alares*, and *Parygoides*, they arise from the *Pterygoide* Bones and *Processus*; partly with a nervous Beginning, and partly *Fleshy*: They end in the Neck of the lower Jaw, and also in the internal Seat of the Head. *Aliformes Processus*, see *Pterygoides*; the Prominencies of the *Os Cuneiforme*, from the fore part.

*Alimentum*, Nourishment, which is either Meat or Drink, composed of such a Substance, the most minute Particles whereof may pass thro' the smaller Passages of our Body, and so afford it Nourishment. Upon the account of its different degrees, it is taken three ways by *Hypocrates*; one is for *future* Nourishment, which passes from the Mouth into the Ventricle or Stomach; another is for that *which is as it were* for Nourishment, and that is the Arterious Blood and Animal Spirits; the third is *true* or proper Nourishment, that which fastens to the Parts, and at last is assimilated into their Nature.

*Alindefis*, an Exercitation of the Body, wherein People first anointing with Oil, were wont afterwards to roll themselves in the Dust.

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

*Alisma*, is the Water *Plantain* as some will have it. See *Saponaria*.

*Alites*, Birds.

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

*Alkabest*, see *Alcabest*.

*Alkali*, see *Alcali*.

*Allantoides*, the Urinary Tunic, placed betwixt the *Amnion* and the *Chorion*; which by the Navel and *Urachus*, receives the Urine that comes out of the Bladder. 'Tis called likewise *Farciminalis*, because that in many Brutes, 'tis of the shape of a Gut-pudding; but in Man and some other few Animals, it is round, and like the thin soft Skin which wrappeth the Child in the Womb.

*Alleluja*, five *Oxytriphylum* five *Trifolium acetosum*, Wood-sorrel.

*Alliaria*, and *Alliaris*, Jack by the Hedge, Country-People use it in Sauces, when it is green it provokes Urine, when it is dry it expels Poison, being boiled in Wine or mixed with Honey it cures old Coughs, if rubbed betwixt your Fingers it smells like Garlick.

*Allium*, Garlick being beat up with Lard, and applied to the Soles of the Feet, it opens the stoppages of the Lungs.

*Alliaticum*, a Galenical Medicine, which by Fermentation and cleansing, alters and purifies the Blood; boiled up for the most part of the Root of Sowthistle, Cichory, Fennel, Endive, Lettice, Currants, Sorrel, &c.

*Allogotrophia*, a disproportionate Nutrition, when one part of the Body is nourished more or less than another, as in the Rickets.

*Alnus*, the Alder-tree, the green Leaves of this Tree applied to Tumours discusses them, and takes off Inflammations. The Wood of this Tree is stubborn, and very apt to break.

*Aloe*, Aloes, the Juice of a certain Plant, of which there are divers kinds; as the *Indian*, the *Arabian*,



bian, American, Egyptian. It has thick and long Leaves, and white Flowers; its Juice is very bitter, which being inspissated, is brought to us out of Arabia and Egypt. You meet now with four sorts in the Shops, which differ only in being more or less refined: For the grossest and blackest is called *Aloës Cabalina*: The purer sort *Hepatica*, being of a Liver-colour: The more purer sort *Succotrina*, from its Colour, resembling to that of a Citron, or rather from the Isle of Socotria, where it grows in abundance; and the purest of all *Lucida*, being transparent. It purges gently.

*Aloetica*, are Medicines which chiefly consist of Aloes.

*Alopechia*, according to Pliny, *Capillorum defluvium*, a shedding of the Hair, so called from a Fox, *ἀλώπηξ*, whose Urine is said to make places bald and barren for a Year; or from a Disease peculiar to a Fox. It is called likewise, *ὀπίσσις*, from the figure, because that the parts smooth and destitute of Hair look winding like a Serpent, in Greek *ὄφις*. It is common to both these Distempers, that the Hairs fall off *areatim*, i. e. by shedding; whence in general, this Disease is called *Area*.

*Alopecuroides Gramen*, Fox-Tail-Grass.

*Alosa piscis*, or *Alausa*, a little Fish, called *Clupea* by the Latins.

*Alphenic*, an Arabick word signifying Hordeated or Barley-Sugar.

*Alphus*, or *Vitiligo*, is thus described by Celsus; a Distemper wherein the white colour of the Skin is somewhat rough, not continued, but rather like so many several Drops: Sometimes it disperses it self wider, but with some Interstices. *Alphus* is likewise called *Moxphea*. It dif-

fers from *Leuce*, in that it penetrates not so deep.

*Alfine*, Chickweed, called likewise *Auricula Muris*, and *Morsus Gallinæ*, from the shape of its Leaves, and because Birds are fond of it. It cools and moistens moderately; upon which account it is good for Inflammations, and against Heat, either taken inwardly or outwardly applied: It is counted good for such as are in wasting Conditions.

*Alterantia*, the same with *Alliotica*.

*Alteratio Sanguinis*, an altering and purifying of the Blood.

*Althæa*, *Eliscus*, vel *Ibiscus*, by the Apothecaries *Bismalva*, *Malvaviscus*, and *Eviscus*; Marsh-Mallows. It softens, discusses, eases Pain, brings Tumours to Suppuration, and corrects sharp Humours; the Herb, the Root and Seeds are all good for the same purpose. 'Tis chiefly used for Diseases of the Bladder, the Stone of the Kidneys, and for an Asthma and Plurisy, 'tis also used in Glisters and Cataplasms.

*Aludel*, or *Aludelli*, sublimatory Glasses without Bottoms, put one upon the top of another, and fitted to the Pot that is under them, used in Chymical Sublimations.

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

*Alveoli Dentium*, seu *Boesia*, the Cavities of the Jaws wherein the Teeth are placed.

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

*Alviduca*, Laxative Medicines.

*Alvus*, the Cavities of the Belly, containing the Liver, Spleen, Intestines, Reins, Bladder, &c.

*Alu-*



*Alumen*, Allom, of which there are commonly found in the Shops ; First, the *Alumen Rupeum*, or *Roch-allom* ; Second, the *Plumeum*, or *Plumosum*, concerning which see *Amianthus* ; Third, the *Sciiffle* ; Fourth, the *Saccharinum*, prepared of *Roch-allom*, the Whites of Eggs, and Rose-water ; the Fifth is called *Alumen Catinum*, tho' it be no Allom properly speaking, but only a Salt extracted out of the Ashes of certain Woods, and well reverberated Pot-ashes : There is also another kind, called *Roman allom*, not unlike the *Roch-allom*, but of a pale-red Colour : But that which is common in use is *Roch-allom*.

*Alvus astricta*, Costive.

*Alvus Fluida*, a Loosness.

*Alypon*, & *Alypia*, White Turbith.

*Alysson*, an Herb that cures the biting of mad Dogs.

*Amalgamatio*, five *Amalgama*, the commixture of Metals with *Mercury*, or reducing of Metals into a Paste by *Mercury*.

*Amaracum*, an Odoriferous Herb.

*Amaranthus*, an Herb, the Flower whereof never withers.

*Amarella*, Milk-wort.

*Amaurosis*, a dimness of Sight, whether the Object be placed near or at a distance ; but so, that no external Fault appear in the Eye, if you inspect it never so narrowly : The defect consists in the Obstruction of the Optick Nerve. It is called also *Gutta serena*.

*Ambarvalis*, the Flower of an Herb, that flourishes at Processioning time.

*Ambe*, a superficial jutting out of the Bones : Also a Chyrurgeon's Instrument with which disjointed Bones are set again.

*Amblojus*, the same with *Abrtus*.

*Ambiotica*, Medicines which cause Abortion, as are all Diureticks.

*Amblyopia*, dulness of sight, which is fourfold, *Myopia*, *Presbytia*, *Nyctalopia*, and *Amaurosis* ; of which in their proper places.

*Ambonæ*, the same with *Ambe*.

*Ambra Grysea*, a kind of Bitumen, cast up out of the Sea. It is certainly a Vegetable, tho' sometimes it be also found in the Whale, who questionless swallows it. It is found near the Shoar of Japan, the *Molucca* Isles, and of *Mauritius*, on the Western Shoar of the Isle of *Sumatra*, of *Borneo*, and of *Cape Cormorant*. The gray is the best ; which being pricked with a Needle, distils a fat Juice.

*Ambrosia*, see *Botrys*.

*Ambrosia*, a solid Medicine, but prepared as grateful and pleasant as can be. It seems to take its Name from the Meat of the Gods, because they are said to eat *Ambrosia*, and drink *Nectar*.

*Ambulatio*, the spreading of a Gangreen or Inflammation.

*Ambustio*, a Solution of the Continuum, caused by some External Burning, which always offends the *Cuticula*, very often the *Cutis*, and sometimes also the Muscles, Veins, Arteries, Nerves and Tendons.

*Amellus*, an Herb so called from the River *Mella*, in France, near which it grows plentifully.

*Amentum*, the same with *Alumen Plumosum*, seu *Amianthus*.

*Amethodicum*, that which is done without any Methodical Rational Prescription, as your Empyricks or Quacks do.

*Amethystus*, the *Amethyst*, a precious Stone of a Purple Colour ; it grows in the *East-Indies*, the rocky *Arabia*, in *Armenia*, *Egypt*, *Galatia*, *Tharsus*, *Cyprus*, *Bohemia*, &c. A-



*Amianthus*, a kind of Stone like the *Alumen Plumosum*, which two are often taken promiscuously for one another, though they differ in this, that the *Amianthus* being cast in the Fire, it will not burn. It is called *Earth-flax*, or *Salamanders Hairs*.

*Aminineum Vinum*, an Italian wine thought by some to be the *Vinum Phalernum*.

*Amma*, or *Bratherium*, or *Subligaculum*, a sort of Girdle called a *Truss*, used in *Ruptures*, to hinder the falling out of the *Intestines*. It is also called *Brachile* or *Brachiale*.

*Ammi*, Bishops-weed, the Seed of it is one of the four lesser hot Seeds; it incises, opens and dries; 'tis good for the Gripes, Difficulty of Urine, and the biting of Venomous Creatures: 'Tis mixed with Blister Plaisters, to prevent difficulty of Urine, which usually comes upon the use of such Medicines.

*Ammoniacum Gummi*, five *Hammoniacum*, Gum Ammoniack; a Tear dropping from a Tree which grows near the Temple of *Jupiter Hammon* in *Africa*. It appears like *Frankincense*, of a whitish Colour, interspersed with some Seeds like those of the *Angelica*. It has an Aromatick Taste, inclining to bitter.

*Amnion*, five *Charta Virginea*, the Membrane with which the *Fœtus* in the Womb is most immediately clad, which with the rest of the *Secundine*, the *Chorion* and *Alantois*, is ejected after the Birth; it is whiter and thinner than the *Chorion*: It contains not only the *Fœtus*, but the nutritious Humour, whence the *Fœtus* by the Mouth and Throat sucks its Nourishment. It is outwardly cloathed with the Urinary Membrane, and the *Chorion*, which some-

times stick so close to one another, that they can scarce be separated.

*Amolyntum*, a Medicine which will not defile the Hands that touch it.

*Amomum*; What the *Amomum* of the Ancients was, is uncertain; some will have it to be the Rose of *Jericho*. The Shops show two sorts of Seeds under the Name of *Amomum*, the first of which is black and round like Pepper or Cubebs, but has no sharp Taste, which seems to be the *Sison* or *Sinon* of the Ancients: The other is a small and pale Seed; either of them is seldom used. Instead of the *Amomum* of the Ancients, they use Sweet-Cane. Both the *Amomum* and lesser *Cardamomum* enter into the Composition of *Theeriac*; and some are of Opinion, that they are both the Fruit of a Plant of the same sort; since their Leaves are the same, and the Fruit differs only in shape, one being round, the other triangular.

*Amoris dulcedo*, the same with *Clitoris*.

*Amoris Flos*, the same with *Amaranthus*.

*Amoris Poma*, see *Mala Insana*.

*Ampeloprasum*, a Leek growing about Vines.

*Ampelos*, see *Vitis*.

*Amphemerinus*, a Quotidian Distemper, creeping sometimes back, sometimes forwards.

*Amphibium*, every Animal that lives as well in the Water as upon the Land, as the Castor, Crocodile, Frog, and the like.

*Amphisbœna*, a sort of Serpent.

*Amphiblestroides*, or the *Tunica Retina* of the Eye, is a soft, white, and slimy Substance; which is so named, because that being thrown in the Water, it resembles a Net.



It shoots from the very center of the Optic Nerve; and expanding it self over the Vitreous Humour, is extended as far as the Ligament of the Eye-lids. This Tunick, in that it is whitish, and of a marrowy Substance, seems to proceed from the very Marrowy and Fibrous Substance of the Optick Nerve; so that it is as it were an Expansion of Nervous Fibres; which are there gathered into one Bundle, into a Contexture made like a Net.

*Amphibranchia*, Places about those Glandules in the Jaws which moisten the *Aspera Arteria*, Stomach, &c.

*Amphidæum*, the top of the mouth of the Womb, like the Lips of a Cupping Glass.

*Amphismela*, an Anatomical double-edged Instrument, useful in the dissection of Bodies.

*Amphora*, a double-handled Vessel, a Measure of Liquids used among the Ancients. The *Italian Amphora* contained about Seventy-two Pounds, but the *Athenian* about half as much again; according to our Modern Computation, it is a Measure about 40 Quarts of Wine, and 35 of Oil.

*Ampulla*, a round Glass with a Neck to it.

*Amuletum*, the same with *Periamma*. A certain external Remedy, worn about the Neck, or in Rings, against Agues, Poisons, and Witchcraft.

*Amurca*, the Lees of Oil.

*Amygdala*, the same with *Antias* and *Paristhmia*.

*Amygdalus*, the Almond-tree.

*Amygdalatum*, an Artificial Milk, or an Emulsion made of Almonds, and other things. Almond-Milk.

*Amylum*, white Starch.

*Ana*, an equal portion of different Ingredients in the same Receipt.

*Anabasis*, the Increase of Diseases.

*Anabatica*, see *Synochus*.

*Anabrochismus*, when any thing superfluous and corrupted is taken up, by the letting down of a band fit for that purpose: It is likewise a way of drawing out the inverted prickling Hairs of the Eye-lids, by the help of a Thread of fine Silk in the Eye of a Needle; which when you have doubled, you put the Hair through and draw it out.

*Anabrosis*, a Consumption or wast of any part of the Body by sharp Humours.

*Anacardium*, the Fruit of an Outlandish Tree, of a darkish Red, or rather of a shining Black, being something like a Man's Heart. It grows in vast plenty at *Cananor*, *Calecut*, *Cambaya*, and other places in the *East-Indies*.

*Anacatharsis*, a Medicine that discharges Nature by some of the Upper parts; as any thing that provokes to Vomit, to Sneezing, to Salivation, &c.

*Anacathartica*, Medicines that vomit.

*Anacollema*, a sort of Liniment, or dry Medicine, either applied to the Forehead or Nostrils, to stop Bleeding. It signifies likewise a Medicine that will breed Flesh, and conglutinate the Parts.

*Anastorion*, see *Gladiolus*.

*Anadendromalache*, the Rose Mal-low-tree.

*Anadendron althæa*.

*Anadiplosis*, a frequent Reduplication of Fevers.

*Anadosis*, whatsoever moves upwards in the Body, as the distribution of Chyle, or a Vomit.



*Anagallis*, *Pimpernel*, 'tis moderately hot and dry; 'tis counted vulnerary, and is used inwardly and outwardly; it cures the Pln and Web in the Eye. It is good for a Consumption, and for Purulent Spitting. *Willis* commends the Decoction as a *Specifick* for Madness.

*Anagyris*, a small Tree, so called from the City of *Anagyris*, i. e. *Athens*.

*Anarhinon*, see *Antirrhinon*.

*Anaesthesia*, a defect of Sensation, as in Paralytick and Blasted Persons.

*Analeptica*, Medicines which cherish and renew the Strength; Restoratives.

*Analgesia*, Indolency, or absence of pain and grief.

*Analogia*, see *Analogismus*.

*Analogismus*, a comparison and perception of Causes that help by likeness.

*Analysis*, the reduction of a Body into its first Principles: Also an Anatomical Demonstration of the Parts of Man's Body, which is performed by insisting upon the Parts severally.

*Anamnestica*, Medicines which restore the Memory, as all Spirituous things do.

*Anaphromeli*, is Honey that has no Froth; despumated Honey.

*Anaplerosis*, that part of Chyrurgery, whereby what either Nature has denied, or that is by chance defective or decayed, is restored by Art.

*Anaplerotica*, are Medicines that fill Ulcers with Flesh; and restore, as much as possible, what is defective.

*Anasarca*, a white, soft, yielding Tumour of the whole outward Body, or of some of its Parts, which dints in by compressing the Flesh:

It is caused by some Obstruction in the *Lymphatick* Vessels, when the *Lympha* is too Thick, and the Blood Viscid. But if the Humours are very Clammy and Viscid, it is called *Leuco-phlegmatica*.

*Anastoichasis*, a Chymical Resolution of Bodies.

*Anastamosis*, an Effluxion of the Blood, the *Lympha* or Chyle, at the meeting of Vessels that close not narrowly. It is also taken for the mutual opening of Veins and Arteries into one another, as some long ago fallly imagined; for this were to offer Violence to the Laws of Circulation, yet it is not impossible neither, since Veins open into Veins, and Arteries into Arteries; as is plain in the *Spermatick* Vessels, the *Plexus Choroides*, *Rete mirabile*, &c.

*Anastomotica*, Medicines which open the Pores and Passages, as Purgatives, Sudoriferous Medicaments, and Diureticks.

*Anastasis*, the Extention of the Body towards the Upper Parts.

*Anathymiasis*, a Vapour, Exhalation, Perfume, Fumigation.

*Anatica portio*, see *Ana*.

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

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

*Anatripsis*, a bruising or Communion of the Stone, or a Bone.

*Anaxyris*, a kind of Sorrel, and a good Laxative, it cures the Itch.

*Anchois*, a small Fish.

*Anchoralis processus*. See *Ancyroides*.

*Anchusa*, *Alkanet*.

*Anchyle*,



**Anchyle**, a Contraction of a Joint, or the back part of the Knee. See *Contractura*.

**Anchylops**, is an Abscess betwixt the larger corner of the Eye and the Nose. It is most commonly without pain; but when it breaks is no more called *Anchylops*, but *Ægilops*. See *Ægilops*.

**Anchylofis**, the same that *Anchyle*.  
**Anchyroides**, see *Ancroides*.

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

**Anconæus**, see *Ancon*.

**Ancoralis**, see *Ancyroides*.

**Ancyle**, the Contraction of the Ham. See *Anchyle*.

**Ancyloblepharum**, the growing of the Eye-lid to the *Tunica Cornea*, or to the *Albuginea*, or when (as it sometimes happens) both the Eye-lids grow together: This Concretion happens sometimes before the Delivery of a Child, and then 'tis the fault of the Birth.

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

**Ancyloglossus**, he that hath a difficulty of Utterance.

**Ancylofis**, see *Ancyloglossum*.

**Ancylotomus**, a little Knife, wherewith to cut the String under the Tongue.

**Ancyroides**, the shooting forth of the Shoulder-bone like a Beek, which is called *Coracoides*, *Ancoralis*, and *Cornicularis*.

**Andrachne**, Purslain.

**Androface**, so called because it evacuates Urine in Hydropical Persons.

**Androgynus**, or an *Hermaphrodite*, one who hath both Man and Woman's Members: Also one who has had his Members cut out; also Effeminate.

**Androsæmum**, *Tutsan*, or *St. John's Wort*; it stops Blood, and is an excellent Vulnerary Plant, taken inwardly, or outwardly applied.

**Anemius Furnus**, a Furnace, used to make strong Fires, to distil or melt things.

**Anemone**, an Herb so called, it signifies as much as a Wind-flower.

**Anethum**, Dill, the Herb, but especially the Seed, digests, dissolves, and ripens Tumours; increases Milk, disposes to sleep, lessens Venery, cures Vomiting, and the Hickops; the tender tops, and the Root when fresh, provoke Urine, and are very good for those that are afflicted with the Stone.

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

**Angiotomia**, a cutting open of the Vessels, as in the opening a Vein or Artery, Phlebotomy or Letting of Blood.

**Angelica**, in English *Angelica*, the Herb it self, but especially the Root and Seed are hot and dry: It opens and attenuates, and is Sudorifick and Vulnerary. It moves the Courses, hastens Delivery, is good for Mother-sits, and malignant Diseases, and expels Poison. The Root of it is allowed by all Physicians, to be very Cordial and Alixipharmick, for Preservation against the Plague, the Root infused in Vinegar, is to be held frequently to the Nose, or chew'd in the Mouth: Take one dram of the Powder, of the Root



alone, or half a dram, mixed with a dram of Venice-treacle, every sixth Hour, to provoke Sweat.

*Angiglossi*, they that with Difficulty pronounce L. R. K. and stutter in their Speech.

*Angina*, an Inflammation of the Jaws or Throat, attended with a continual Fever, and a Difficulty of Respiration and Swallowing : It is two fold ; either *Spuria* or *Exquisita*, a Bastard or a True Squincie. The latter is again four fold, *Synanche*, *Parasynanche*, *Cynanche*, and *Parachynanche* : Of all which in their proper places.

*Angina Lini*, Dodder.

*Angiologia*, a Discourse or Treatise of the Vessels of the humane Body.

*Anglicus Sudor*, *Sudor Anglicus*.

*Anguilla*, an Eel, from its resemblance to an *Anguis* or Snake.

*Anguis*, a Snake.

*Anguria*, Citruls.

*Anhaltina*, are called Remedies which facilitate Respiration, as are vulnerary Plants, certain Preparations of Sulphur, and the like.

*Anhelatio*, shortness of Breath ; happens sometimes to healthy People, especially if they are not very strong and vigorous, if they use too much Exercise, run, leap, or go up a steep and high place. Fat People are always less or more subject to it, for their Intrails being very large, they are soon extended and pressed upon one another, after the use of a good quantity of Meats and drink, especially if they are not of an easie Digestion. Fevers, the Dropsie, Pleurisie, Pain in the Stomach, and the Asthma, are always attended with a shortness of Breath.

*Ani procidentia*. See *Procidentia ani*.

*Anima hepatis*, Vitriol or Sal

*Martis*, this Name is given it by Chymists, because the Diseases of the Liver are cured by it.

*Animal*, a living Creature.

*Animæ Gummi*, or *Resina*, a transparent Gum or Refin, of a whitish Citrine Colour, almost like Frankincense, distilling out of very tall Trees in *New-Hispaniola* : It is likewise brought from *Æthiopia*, the *East* and *West-Indies*.

*Animalis facultas*, the Animal Faculty, and Action whereby a Man exercises Sense, Motion, and the Principal Functions of the Mind ; which are Three, Imagination, Ratiocination, and Memory.

*Animi defectus vel deliquium*. See *Lypothimia*.

*Animi deliquium*. See *Deliquium animi*, or *Lipothymia*.

*Aniscalptoris Musculi Par*, it is also called *Latissimus Dorsi*, from its Largeness. It draws the Arm backwards and downwards, and has the Name of *Ani scalptor*, or *Scratcher of the Arse*, because that Office is performed by the help of this Muscle.

*Anisum*, Anise, a Plant which produces an Aromatick and Carmi-native Seed. The Seed is chiefly used, the Herb it self but rarely, and the Root of it never ; it heats, dries, and is cephalick, epatick, pulmononick, and stomachick ; 'tis us'd for Wind in the Stomach, a Cough, and the like ; 'tis more agreeable to the Stomach, than any other Medicine that is used to expel Wind ; it has less Acrimony, and is sweeter. The Ancients extolled it wonderfully for a cold and moist Stomach ; and it cures a stinking Breath ; a Scruple of the Seed powder'd grossly, is good for the Gripes in Children.

*Annularis Cartilago*. See *Caro-coides Cartilago*.



*Annularis Digitus*, is the Finger, betwixt the little and middle. See *Digitus*.

*Annularis Protuberantia*, so called from its figure; a certain part of the Brain, between the *Cerebellum* and the two backward Prominencies.

*Annus Climactericus*, the Years 63 and 81, in which there is a foolish Opinion, that Men must needs die. These Years fall always in the 9th Year, as 7 times 9 make 63, and 9 times 9, 81. But no Reason or Experience can persuade us, that Men are more obnoxious to Death in these Years than in others. Nay, as many die in 60 as in 63 or 81.

*À, to Purgare*, to discharge upwards as in a Vomit, &c. opposite whereunto is *Kατω purgare*, to do it downwards.

*Anodynum*, a Medicine that allays Pains.

*Anœa*, Madness, or an Extinction of the Imagination and Judgment.

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

*Anonis*, or *Ononis*, Rest-harrow, Cammock, the Bark of the Root, and the Root it self being infus'd in Wine, and taken inwardly for some time, provokes Urine, expels Gravel, eases the pain of the Teeth, and opens Obstructions of the Liver.

*Anonimus*, rather *Euonimus*. See *Euonimus*.

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

*Anserina*, so called because the Geese delight in it. It is also called *Potentilla*, *Argemone*, *Agrimonia Sylvestris*, and *Tanacetum Sylvestre*; Silver-weed, Wild Tansey. See *Argentina*.

*Antiacida*, Alcalic, or Oleaginous Things, as well fix as volatils, which destroy Acidities.

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

*Antiphroritica*, Medicines for the Pox; as also Medicines against the excessive Inclinations to Venery.

*Antarthriticum*, a Medicine against the Gout.

*Antasthmatica*, Medicines proper for Asthmatick People.

*Antecedens causa*. See *Proeugmena*.

*Antecedentia signa*, Antecedent signs are such as are observed before a Disease; as an ill Disposition of the Pancreatick Juice, or the Bile, or of the Mass of the Blood, is an Antecedent cause to Infinite Diseases.

*Antemetica*, such things as hinder and stop Vomiting.

*Antendeixis*, a Contrary Indication, or a contradictory Indication, which forbids that to be used, which the former Indication suggested as proper; as for instance, in the Pleurisie abundance of ill Juice in Blood requires Evacuation; but then again, the weakness of the Patient may forbid it.

*Antepileptica*, Medicines against the Falling-sickness.

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

*Anthelmintica*, Medicines which destroy Worms in the Intestines.

*Anthemis*, and *Anthemon*, is a Name whereby various Flowers are denominated.

*Antherum*, any thing that's florid in our Bodies. *Anthera* are also the



tops in the middle of Flowers, which lean upon little hairy threads, as also Medicinal Preparations of a florid Colour.

*Anthophylli*, or *Antophala*, a great sort of Cloves which are come to Maturity, with a hard and cleft Kernel within; in taste they are not so sharp as the common Cloves, unless it be on the out-side.

*Anthora*. See *Napellus*.

*Anthus*, signifies a Flower, is chiefly used for the Rosemary-flower.

*Anthraxis oculi*, a scaly corrosive Ulcer in the Eye, attended with a Tumour of the whole Body, especially about the Eyes. The Cause is now and then an Inflammation of the Eye from a malignant Fever.

*Anthrax*, *Carbo*, *Pruna*, or *Carbunculus*, is an Inflammation and Tumour that arises in several Places, surrounded with hot, fiery and most sharp Pimples, accompanied with acute Pain, but without ever being suppurated; and when it spreads itself farther, it burns the Flesh, throws off Lobes of it when it is rotten, and leaves an Ulcer behind it, as if it had been burnt in with an Iron: There are two sorts of them, pestilential, and not pestilential: 'Tis also called *Ignis Persicus*.

*Anthriscus*, is an herb more known to the Ancients than to us.

*Anthropologia*, the Description of a Man, or the Doctrine concerning him. *Bartholin* divides it into two Parts, *viz.* *Anatomy*, which treats of the Body, and *Psychology* which treats of the Soul.

*Anthropomorphus*, the Man-drake, representing the figure of a Man.

*Anthyllis*, 'tis supposed to be Chamomile.

*Anthypnotica*, Medicines which hinder Sleep.

*Anthypochondriaca*, Remedies against the Disease of the *Hypocondres*.

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

*Antiarthritica*, Medicines against the Gout.

*Antias*, in the Plural *Antiaides* *Tonsilla*, *Glandules* of the Neck, which Chyrurgeons commonly call Almonds, which they do not too much resemble neither. They are Two *Glandules*, which in reality make up but one Body, placed at the sides of the *Epiglottis*, or Cover of the Wind-pipe. Its substance is similar, and made like separate Grains, just like Honey or Oil, hardened with cold, but that they stick closer together, as if they were joined by a Membrane; 'tis of a somewhat Yellowish Colour, and soft: It has on each side one common large oval hollow passage, which opens into the Mouth within the Skirt, whereof it contains two somewhat big, and several less Cavities. Its use is to collect the Snotty Viscous Matter, and to moisten the adjacent Parts therewith. They are commonly called the *Almonds*. It signifies also the Inflammations of these Parts. See *Paristhmia*.

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

*Anticachectica*, Medicines correcting the ill Disposition of the Blood.

*Anticardium*, a Cavity in the Breast above the Region or place of the Heart.

*Antichemium*, the former part of the Leg.

*Anticolica*, Remedies against the Colick.

*Antidinica*, Remedies against Giddiness of the Head. *Anti-*



*Antidotum*, a Medicine against deadly Poison, such as is taken inwardly.

*Antidysenterica*, Medicines which cure the Dysentery.

*Antifebrile*. See *Antipyreticum*.

*Antihætica*, Remedies against a Consumption.

*Antiloimica*, Remedies against the Pestilence.

*Antilyssus*, a composition against Madness.

*Antimonium*, a Mineral of a Metallick Nature; consisting, First, of a Mineral Sulphur, partly very pure and approaching to that of Gold, of a red Colour, and partly of a combustible common Sulphur: Secondly, of a great quantity of a fuliginous indigested Metallick Mercury, participating of the Nature of Lead. Thirdly, of a Terrestrial Substance, and a little Salt: That which is to be sold in Shops is melted, and made up commonly in form of a Pyramid; the Mineral it self is seldom to be met with there. It is found in Germany, Hungary, and Transylvania. 'Tis also called *Stibium* in Latin, *Antimad* by the Arabians; and the Chymists have given it great variety of Names.

*Antinephritica*, Medicines which cure the distempers of the Reins, but especially the Stone.

*Antipathia*, or Antipathy, a Contrariety and Repugnancy in the Body, or in Medicines; also a loathing and abhorrence of any thing without a manifest Cause.

*Antiperistasis*, the surrounding of the Air, as in Hay that is Cocked and made up into Ricks too moist. *Hipocrates* says in his Aphorisms, That Bodies are hotter in Winter, and colder in Summer: Which we interpret thus, That this does not only

come from the *Antiperistasis* of the Air, but from the Nitre with which the Air in Winter-time is impregnated, especially when the North-wind blows; so that when we come to breath, the Sulphurous Blood is more fermented and inflamed in the Lungs.

*Antipharmacum*, a Remedy against Poison; or a Remedy against any other Disease.

*Antiphthifica*, Medicines against a Consumption.

*Antiphora*, a sort of *Napellus*, or of *Thore*.

*Antipleuriticum*, any Remedy against a Pleurisie.

*Antipodagrica*, the same with *Antiarthritica*.

*Antipyreticum*, or *Antipureticum*, a Medicine that temperates and allays too much heat in Fevers, as Acids do; as also a Febrifuge or Specifick against an Ague.

*Antiquartanarium* and *Antiquartium*, a Medicine against a Quartan Fever.

*Antiquartium*, the same with *Antiquartanarium*.

*Antiqui morbi*, such Diseases as after the Fortieth Day continue often many Years, and therefore they are called Inveterate or old Diseases.

*Antirrhinum*, Snap dragon.

*Antirrhizon*, the same with *Antirrhinon*.

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

*Antiscolica*, Remedies that kill Worms. See *Anthelmintica*.

*Antiscorbutica*, Remedies against the Scurvy.

*Antiscorodon*, a sort of Garlic.



*Antispasmodicum*, a Medicine used against Convulsions and Contractions.

*Antispasticum*, a Remedy or Application that diverts Distempers to other Parts.

*Antitasis*, seu *Contra Extensio*, an opposite placing of parts in the Body, as the Liver and the Spleen. It signifies also the Extension of the two parts of a broken Bone, when it is to be Set again.

*Antithenar*, one of the Muscles that extend the Thumb.

*Antithora*, the same with *Anthorax*.

*Antitragus*, the outward part of the Ear, opposite to the *Tragus*.

*Antivenerea*, Medicines against the French-Pox.

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

*Anus*, *Podex* & *Culus*, part of the extremity of the *Intestinum Rectum*; it consists of three Muscles, two called *Levatores*, which distend and open it in time of Necessity; and one called *Sphincter*, which shuts it, and keeps it so. It is also a Cavity in the Brain, which arises from the contact of Four Trunks of the *Spinal Marrow*; also the Skin which goes over the Navel, which when wrinkled is a sign of Old-age.

*Anhydron*, a sort of Herb, which makes those thirsty that taste it.

*Aorta*, or the Great Artery, is a Vessel which proceeds from the Left Ventricle of the Heart, consisting of four Tunicks, a *Nervous*, *Glandulous*, *Muscular*, and *Membranous*, or *Internal* one: It beats continually, and distributes Blood into the whole Body for Nourishment. The Branches which creep from the Heart to the Brain are called *Carotides*; those which run laterally towards the

arms are called *Humerarii*: As the Trunk of it descends, the Branches extend themselves towards the Bowels; and going further on to the Thighs and Feet, it ends. Its Substance is Muscular.

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

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

*Aparine*, Cleavers, or Goose-grass. This Herb, beat up with Lard, cures the King's-Evil. The distilled Water stops the Flux of the Belly, and is good in the Jaundice: The distilled Water, or the Herb cut small and boiled in a sufficient quantity of Wine and drunk, is an excellent Remedy for the Stone and Gravel.

*Apathia*, an utter want of Passions.

*Apella*, or *Recutitus*, one that is Circumcised.

*Apepsia*, when the Stomach has no Concoction; an Indigestion.

*Απτελα όυμολα*, Crude Tumours, or Knobs in the Body, not yet come to Maturity or Suppuration.

*Aperientia*, Opening Things, are those which consisting of sharp, small Particles, penetrate the Body profoundly; and by attenuating and expelling the more gross, open the Pores and Passages of the Body and its Vessels; aperitive Medicines.

*Aperistatos*, a hollow Ulcer.

*Apes*, Bees so called, because they were thought at first to be without Feet.

*Aphace*, a sort of Vetch.

*Aphæresis*, a part of Chyrurgery so called, which teaches to take away Superfluities.

*Apho-*



*Aphonia*, five *Loquela abolitio*, such as are dumb; as those who are born deaf, consequently remain dumb. 2dly, Children who, tho' not born deaf, yet remain dumb for some time. 3dly, Some very decrepit Persons. 4thly, Dumbness owes its cause sometimes also to an Apoplexy, Epilepsie, Swooning, Hypochondriack Suffocation, or Vapours, Inflammations of the Throat, Obstructions of the Nerves, of the Tongue, &c.

*Aphorismus*, a short determinative Sentence.

*Aphrodisa Phrenitis*, a mad and violent Love, or a Distemper called otherwise *Furor uterinus*, or Frenzy of the Womb.

*Aphronitrum*, the Scum of Nitre.

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

*Apthæ*, are called, when the Tongue and whole Mouth is covered with a viscid, white and slimy Substance, which sometimes extend to the very Stomach and Guts: Some among the modern Physicians will have them to be certain Wheals or Pimples about the internal Parts of the Mouth; as also about the Ventricle and Guts, accompanied with a Fever; a Distemper to which Infants are very Obnoxious. These Ulcers begin in the Gums, then by little and little spread over the Palate and the whole Mouth; and then at last descend to the *Epiglottis*, or Cover of the Wind-pipe, and the upper part of the Throat, which being once infected, the Child hardly recovers.

*Aphylanthæ*, as if you should say, a Flower without Leaves.

*Apiastrum*, Balm so called, because the Bees much delight in it. See *Batrachium* and *Melissophyllum*.

*Apices*, the same that *Anthera*.

*Apinthion*. See *Abfynthium*.

*Apios*. See *Pyrum*.

*Apios*, Horse radish.

*Apium Mollage*: 'Tis hot and dry; it incides and opens; upon which account, 'tis reckoned among the Five opening Roots. It provokes Urine, and the Courses, and expels Gravel. It cures the Jaundice, the Seed is reckoned among the lesser hot Seeds. The use of this hot Herb, certainly injures those that are afflicted with the Falling-sickness; Parsly, Smallage.

*Apium Risus*. See *Risus apium*.

*Apium Sylvestre*, the same with *Batrachium*.

*Apnæa*, a Suppression of Respiration, either wholly, or at least to the outward Sense.

*Apochylisma*, called *Succago*, *Robub*, *Rob*, and *Robob*, is a boiling and thickning of any Vegetable Juice with Sugar and Honey, into a kind of a hard consistence.

*Apoclasma*, the breaking off of any part of the Body.

*Apocope*, the cutting off of a Part.

*Apocrisis*, and *Apocrisia*, that which by reason of its Superfluity, is cast out of the Body.

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

*Apocynum*, an Herb so called, because it kills all four-footed Beasts that eat it, especially Dogs.

*Apodacryticum*, a Medicine that provokes Tears; tho' by some it is taken for a Collyrium applied to the Eyes, to stop and dry up the De-fluxions and Tears in the Eyes.

*Apodes*, such as have little Feet, so called as if they were without Feet.



*Apoplepsia*, or *Apolepsis*, the Interception of Blood and Animal Spirits, or a Medium betwixt an Apoplexy and Palsie, or a Species of the Apoplexy, attended by an Interception of the Speech, and a total Abolition of Sense and Motion. 'Tis the same with *Catalepsis*.

*Apollinaris*. See *Hyoscyamus*.

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

*Aponeurosis*, the End, Tail, or String of Muscles: It is called also a Tendon. Chyrurgeons take it falsely for a Nerve.

*Apoflegmatica*. See *Apophlegmatismus*.

*Apoflegmatismus*, *Commansum*, some Physicians call it in barbarous Language, *Masticatorium*; it is a Medicine which being kept in the mouth, and often also chewed, draws forth Pituitous Humours, which are voided at the Mouth, made of the Root of bastard Pellitory, Salt, Holly, Mastic, Wax, &c. When it is used in this solid Form, it is called *Masticatorium*: It is used also in a Liquid Form, and is of the Nature of a Gargarism, made up of *Cephalicks*, and attenuating Ingredients, boiled and prepared; a Chaw or *Masticatory*.

*Apophthora*, an Abortion, or the Birth of a *Fœtus* before its due time.

*Apophysis*, *Probole*, *Echphysis*, *Processus*, *Productio*, *Projectura*, & *Prouberantia*; is a part of a Bone that is not Contiguous, as an *Epiphysis* is, but Continuous with the Bone, and stretching it self beyond a plain Surface; as the *Processus*, *Pterygoides*, *Mammiformis*, *Styloides*, &c.

*Apoplectica Vena*, the Jugular Vein, which the Ancients falsely called the *Soporales*, or sleepy Vein.

*Apoplectica*, Medicines against an Apoplexy.

*Apoplexia*, *Attonitus*, *Stupor*, *Sideratio*, and *Morbus attonitus*; is a profound Sleep, wherein the Patient being vehemently shaken, pull'd and prick'd, yet perceives nothing, nor affords any Sign of action; accompanied with a Difficulty of Respiration for the most part, and sometimes with none at all, Snoring no otherwise than if they were fast asleep, with their Eye-lids shut, or at least contracted; but the Pulse and Colour of the Face remains, unless it be in a consummated Apoplexy; in which, unless it changes into a Palsie, nothing but Death is to be expected; the Signs whereof are, when the Pulse begins to slacken by degrees, and the Colour in the Face turns pale. It arises frequently from viscus Blood, which obstructs the least Pores of the Brain; or from Blood Extravasated about the Basis of the Brain, which oppresses and straitens the Carotidal Arteries, or the Brain.

*Aporrhoe*, Vapours, and Sulphurous *Effluvijs* which exhale through the Pores of the Body, and other breathing holes.

*Apositia*, a loathing of Meat.

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

*Aposceparnismus*, a sort of a Fracture of the Skull, when some part is plainly elevated.

*Apo-*  
*stroph-*



*Apostasis.* See *Apostema*.

*Apostema*, which *Pliny* calls *Apostasis*, *Hippocrates* *Metastasis*, and *Celsus* *Abscessus*; is an Exulceration left after a *Crisis*; but *Apostasis* and *Metastasis* sometimes differ in this, That the former is meant of an accurate *Crisis*, the latter of the Translation of a Disease from one part to another; an *Apostume*, an *Impostume*.

*Apostolorum Unguentum*, so called from the Twelve Ingredients, which answers to the number of the *Apostles*: 'Tis *Vulnerary*.

*Aposurma*, a shaving away of the Skine or Bone.

*Apotheca*, an Apothecary's Shop; as also the Vessels wherein the Medicines are kept in these Shops.

*Apothecarius*, an Apothecary.

*Apothepia*, a Cure or Remedy; also an Exercitation, which both purges the Excrements, and secures from Weariness.

*Apothermus*, the same with *Apo-chilysma*; a boiled Wine.

*Apozema*, the Apothecaries call it a *Decoction*; it is a *Decoction* of Roots, Woods, Barks, Herbs, Flowers, Fruits, Seeds, &c. which is boiled down commonly to Twelve, Fifteen or Twenty Ounces. It is either Purging, Loosning, Altering or Drying; *Cephalick* (for the Head) *Stomachick*, *Diuretick*, *Splenetic*, or *Hepatic*, (good for the Liver.)

*Apparatus major & minor*, the greater and lesser Preparation; a form of Speech used by *Lithotomists*, or those that cut for the Stone, according to the different Methods they take. They make use chiefly of two different ways; one by the help of several Instruments, called the *Greater Preparation*; and the other with a few only.

*Appendicula Vermiformis.* See *Caecum Intestinum*, or the blind Gut.

*Appendix* and *Appendicula.* See *Epiphysis*.

*Appetitus alimentarius*, or Hunger, is a certain Constitution of the *Fancy*, arising from the motion of a Nerve of the *Par Vagum*, and the *Intercostal*, which for want of Nourishment is moved inordinately in the Stomach; whereby we are impelled by the Animal Spirits, to those Motions of our Members which are most conducive to the procuring of Nourishment. It is occasioned in as much as the Animal Spirits being any way excited about the middle of the Brain, shoot thence toward the Body of the Nerves: Or it may be thus defin'd, *Appetitus alimentarius*, is an Incitement to seek Nourishment, from an acid Humour which arises from a Ferment in the Stomach, with which the Nerves being vellicated, they communicate the Sense of want of Nourishment to the Brain; which Want the Brain naturally judges ought to be supplied.

*Appetitus Caninus*, the same that *Cynodes Orexis*.

*Apſychia*, a *Deliquium* of the Mind, or the highest degree of Swooning.

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

*Pyrexia*, an Intermision or abating of Fevers: The cause of it is, that all the Morbifick Matter is spent in one Fit, and it intermits till new come, and begin to swell and ferment as the other.

*Apyrothium*, *Erimstone*.

*Aqua*, with the *Arabians*, the same that *Suffusio*. See *Cataracta*.

*Aqua distillata*, or *Stillatitia*, distilled Water, is such as is drawn by Distilling, consisting of Watery and



and Spirituous Parts, but more of Watery. It is sometimes simple, sometimes compounded of many Ingredients.

*Aqua-Ductus*, the bony passage of the Drum, which reaches from the Ear to the Palate. It is so called from its Shape, which resembles a Conduit-pipe.

*Aqua florum omnium*, is Water made of Cow-dung, by Distillation, when the Cows go to Grass; because they feed them upon all sorts of Flowers.

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

*Aqua pericardii*, that Humour which is gathered together about the Heart. It flows from the Glands which lean upon the Basis of the Heart, and is sent back by the Lymphatick Vessels into the *Ductus Chyliferus*.

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

*Aquæus humor*, the Watery Humour. See *Humores Oculi*.

*Aquila alba*, *Mercurius Dulcis*, is often so called by the Chymists.

*Aquila lapis*. See *Ætites*.

*Aquifolium*, the same with *Agri-folium*.

*Aquileia*, *aquilina*, or *aquilegium*, Columbine; the Seed candied, is commended for Obstructions of the Bowels, and for Giddiness. One Dram of the Seed powdered, and taken in Wine with Saffron, cures the Jaundice, if the Sick keep in Bed and Sweat. The distilled Water of it discusses inward Tumours, expels Poison, and eases the Gripes: The Seed finely powdered, and taken in Wine, helps Delivery; if the first Draught does not do the business, it must be repeated; but

it is most frequently used in Gargarisms, to cleanse the Teeth, and to cure the Scurvy and Ulcers of the Mouth and Jaws.

*Aquilina*. See *Aquilegia*.

*Aquula*, the same that *Hydatis*.

*Arabicum Gummi*, that which is Sold in the Shops is called by *Galen*, *Gummi Thebaicum*, and by some *Babylonicum*. Some say it is a kind of the Acacia or Sloe-tree; whereof they make two Sorts, the greater and lesser. The right *Gum arabick* is a Transparent and Glutinous Gum, easily dissolved in Water, round, and looks on the out-side as if it were Worm-eaten. It is brought from *Arabia* and *Senegallia*.

*Arabis*, a sort of a Water-cress.

*Arachyda* or *Arachidna*, an Herb.

*Arachis* or *Aracus*, a sort of pulse.

*Aracydna*, the same with *Arachidna*.

*Aschnoides Tunica*, seu *Aranea Tunica*, vel *Amphiblestroides*, is called the third and thinnest Membrane of the *Spinalis Medulla*; as also the *Cristaline Tunick* of the Eye, so called from its likeness to a Spider's Web.

*Aræotica*. See *Rarefacientia*.

*Aracus*, a sort of Pulse.

*Aranea*. See *Paris herba*.

*Aranea Tunica*, or *Crystallina*, *Arachnoides* & *Amphiblestroides*, that which surrounds the *Cristaline Humour*, by reason of its light thin Contexture, like the Workmanship of a Spider; it has the name of *Aranea*.

*Aranea*, a Spider.

*Arantia*. See *Aurantium*.

*Arbor*, and *Arbos*, a Tree.

*Arbor vitæ*, the Tree of Life, a kind of a Cedar or Juniper tree, so called perhaps, because it revives by its smell.

*Arbutus*,



*Arbutus*, the Strawberry-tree.

*Arcanum*, is called a Medicine, which has some Secret in its Preparation or Administration. The *Arcanum Theophrasti*, is the Quintessence of a thing most highly exalted, or, as he says, it is the virtue of a thing Refined by a thousand Exaltations. He boasts of Four *Arcana's* especially; 1. The *Arcanum* of the First Matter. 2. Of the *Philosophers Stone*. 3. Of the *Mercury of Life*. 4. Of the *Tincture*. Others call it an *Extract* specially so called.

*Arcenicum*, a Mineral, Fat, Combustible Soot or Juice. It is White or Crystaline; Yellow which is called Orpiment, and Reddish, the *Sandaracha* of the *Greeks*. All of them corrode, and are reckoned among Poisons.

*Arceuthos juniperus*.

*Archangelica*, Water *Angelica*.

*Arche*, the beginning of a Disease. See *Acme*.

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

*Archiater*, the President or Chief Physician. The Physicians of Princes are stiled so by way of Excellency.

*Archigeni morbi*, acute Diseases.

*Arctoscordon*, Ramsons.

*Arctostaphylos*. See *Vaccinium*.

*Arcuatio*, the bending of the Bones.

*Arcuatus morbus*. See *Icterus*.

*Ardea avis*, a Bird so called, because he soars very high into the Air.

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

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

*Ardor ventriculi*, that which we call Heart-burning, is a particular sort of Pain in the Stomach, which at the same time molests the whole Gullet: Some call it a fervent Heat of the Stomach; Some an Ebullition, and a boiling bubbling Heat of the Stomach; when a certain fiery Pain is felt in the Ventricle and the Throat, as if it burnt; it happens often to People that are in good Health enough, and that either feeding or fasting; especially when they belch, as if there were a fiery sort of blast closely pent up, and which could not break out. Yet it happens sometimes also in several Fevers. It is caused by a certain *Effervescence* of little, sharp, bileous, and Sulphureous Particles; whence proceeds that Ebullition, or bubbling heat of the Stomach.

*Ardor Urinae*. See *Dysuria*.

*Area*, the falling off of the Hair. *Celsus* reckons two Sorts; but this is common to both of them, that the uppermost little Skin being decayed, the Hairs are first lessened, and then quite fall off: And if the place be wounded, it sends forth a liquid Matter of an ill Savour; both  
of



of them spread in some swiftly, in others slowly ; that is the worst that makes the Skin thick, fattish, and perfectly bald : That which is called *ἀλωπεκία*, dilates it self in any shape ; it happens both in the Head and in the Beard ; the Former is called *ὀπίσσις*, from its resembling a Serpent ; it begins at the hinder part of the Head, exceeds not the breadth of two Fingers, spreads it self towards the Ears in two Branches, in some to the Forehead, till they both join in the fore part of the Head : The one Distemper is incident to any Age ; the other common to Infants. The Former is scarce ever cured, the later often ceases of his own accord.

*Area*, a Space betwixt the Muscles and Glands.

*Aregon*, an Ointment that resolves, relaxes and attenuates.

*Arena*, Gravel, is a thing bred in our body of a great deal of Salt and Earth, which often grows up into a Stone.

*Arenaria*, a sort of *Coronopus*, so called because it delights in Sandy Grounds. See *Coronopus*.

*Arenatio*, a sort of dry Bath, when the Sick sit with their Feet upon hot Sand, often made use of in the Dropsie. A Sand-bath.

*Areola Papillaris*, the Circle about the Teat,

*Aresta bovis*. See *Anonis*.

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

*Argemone*. See *Argentina* and *Anserina*.

*Argentina*, the same with *Argemone*, so called from its exceeding white Colour ; Silverweed cools moderately, and is very astringent ;

upon which account, it cures Spitting of Blood, and the immoderate Flux of the Womb and Belly : 'Tis good for the Stone in the Kidneys and is very useful in curing Wounds and Ulcers : 'Tis much commended for easing the Pain of the Teeth, and for removing the Putrefaction of the Gums : 'Tis good to assuage the Heat of Fevers, which it does very powerfully, being beaten up with Salt and Vinegar, and applied to the Soles of the Feet, and the Arm-wrists. The Women use the Distilled Water, to take off Freckles, Spots, and Botches from the Face. 'Tis affirmed, that being worn in the Shoes, it will cure the Bloody Flux, bleeding at the Nose, and all immoderate Fluxes of the Belly. See *Anserina*.

*Argentum vivum*, the same with Mercury or *Mercurius*.

*Argentum*, Silver.

*Argilla*, white Earth.

*Argyrocome*, so called from its white Flowers, a sort of Cud-weed. See *Gnaphalium*.

*Aridura*, a particular Consumption, or wasting away of some Member of the Body.

*Arilli*, the same with *Acini*.

*Arisarum*, a small sort of Wake-Robin. See *Arum*.

*Aristalthæa*, common Marsh-mallows.

*Aristolochia*, Birth-wort, the Root is hot and dry, both discuss, attenuate, open, and cleanse ; but the round is of finer parts, the long off grosser ; both are *Cephalick*, *Epatick*, and *Pulmonick*. It's said to have got its name from its Excellency of promoting the Delivery in Women.

*Armeniaca malus*, the Armenian Apple, doubtless so called from its Native Soil.



*Arista*, an Ear of Corn.

*Armenus*, five *Armenius Lapis*, a Stone full of green, blue and black Spots, as *Lapis Lazuli* is of golden; so that they differ only in Maturity. But *Lapis Lazuli* is more frequently found in Golden Mines, this in Silver. 'Tis called the *Armenian Stone*, because it was from thence first brought into *Europe*; but now it is found also in *Germany*, and especially in *Tyrol*, under the name of *Melochites*. The blewest is the best for use, being a Purgative, to be given from one Drachm to four Scruples.

*Armerius flos*, an Herb called Sweet-William.

*Armilla Membranosa*, a Circular Ligament, comprehending the manifold Ligaments of the whole Hand in a kind of Circle in the Region of the *Carpus*.

*Armoniacum Sal. Nativum*; the Native described by the Ancients, was to be found among the *Lybian Sands*; but the Artificial is only known to us, which is nothing but a bitter Salt, made of Urine, Soot, common Salt, *Sal Gem*, and the like. The best Salt *Armoniack* is clear and white; but if it be not so, it may be purified. The best is reckoned to come from *Antwerp* and *Venice*. It has a great many Names among the Chymists; and among the rest that of *Sal mirabile*, and of *Clavis metallorum*, or the Key of Metals, because it makes them melt quickly.

*Armoracia*, a Sort of Radish.

*Arnoglossum*, Rib-wort, Plantain.

*Aroma*, an Odoriferous Spice; as Cloves, Cinnamons, Galangal, &c.

*Aromatopola*, a Seller of Spices.

*Aronia*, and *Aria Mespilus*. See *Mespilus*.

*Arquatus Morbus*, five *Arcuatus*, the same with *Icterus*.

*Ars*, Art.

*Artemisia*, Mug-wort; 'tis frequently used by Women, inwardly and outwardly, in all the Diseases peculiar to them. Three Drams of the dried Herb taken in Wine, is an excellent Remedy for the Hip Gout. The green Herb, or the Juice of it taken in some convenient Liquor, is of great use for those that have taken too much *Opium*.

*Arteria trachea*, or *Aspera*, the Wind-pipe, is a Cartilaginous Vessel, implanted in the Lungs, and consisting of various Rings and Parts. The forepart of it is full of Ligaments, and depressed for the better passing of the Gullet; its upper part is called *Larynx*, and the lower *Bronchius*: Its use is for the Voice, and taking in Breath.

*Arteria aorta*, or *magna*, the great Artery, is a Vessel that beats continually, fastened to the left Ventricle of the Heart. It consists of four Tunicks, and receives the Blood in the Lungs, which is sent from the Heart, and Elaborated by the Nitre in the Air, and diffuses it thro' the whole Body for its Nourishment.

*Arteria celiaca*. See *Celiaca arteria*.

*Arteria magna*, the same with the *Arteria aorta*.

*Arteriaca medicamenta*, Medicines which help the Voice, and correct the Faults of the Wind-pipe.

*Arteria venosa*, the vein of the Lungs, is the Vessel which conveys the Blood out of the Lungs, into the left Ventricle or Concavity of the Heart: It has two Valves or Covers, in the shape of a Half-moon.

*Arthanita*. See *Cyclamen*, Sow-bread.



*Arteriotomia*, an artificial opening of an Artery, for the Letting of Blood in an inveterate Head-ach, Madness, Falling-sickness, Pain and Inflammation in the Eyes and Ears. The Section is made in the Fore-head, Temples, or behind the Ears: The manner of it is thus, After the Ligatures made in the Arms or Neck, the Artery is cut just as a Vein is, and when the Blood is Emitted, you apply a very astringent Plaister, with a Leaden Plate, to the Orifice, and then swathe it well. The Cure is performed in seven or nine Days time.

*Arthetica*, or *Arthritica*, is the Herb called *Camæpytis*. See *Chamæpytis*.

*Arthritica*. See *Arthritis*.

*Arthritis*, or *Morbus articularis*, the Gout exercises its Tyranny about Two or Three, or more Joints, and their Interstices; and it is defined to be a Pain about the Joints, proceeding from an *Effervescence* of the Nervous acid Juice, with the fixed Saline Particles of the Blood; whence the *Nerves*, *Tendons*, *Ligaments*, the thin *Membranes* about the Bones are contracted, and miserably tormented; whence proceeds Swellings, Redness, hard Sandy *Concretions* in several Parts of the Body, and other Symptoms that accompany it. It is Four-fold, *Chiragra*, the Gout in the Hands; *Iscbias*, in or about that Bone which is connected to the *Os-Illium*; *Gonagra*, in the Knees; and *Podagra*, in the Feet; almost an incurable Distemper. *Lucian* has writ a whole Tragedy, concerning the Varieties of Gouts.

*Arthritis planetica*, the same with *Arthritis vaga*.

*Arthritis vaga*, or *Planetica*, a

wandering Gout, is a Disease in the Joints that creates Pain, sometimes in one Limb, sometimes in another. It is called *Vaga*, wandering, because 'tis not constant to one and the same place, as the true Gout is. Its Cause is owing to a Fermentation of the Acid and Alkali; which as it happens in one Joint or other, vitiates the Nervous Fibres, and produces that Pain. The wandering Gout or *Rhumatism*.

*Arthrodia*, the joining of Bones when the Cavity that receives the Bone is in the Surface, and the little Head or top of the Bone that is received is depressed; as in the lower Jaw-bone, with the Bone of the Temples.

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

*Anthropologia*, the Doctrine of Man; which *Bartholin* distinguishes into Two Parts; *Anatomy*, which treats of the Body and its Parts, and *Pneucologie*, which Treats of the Soul.

*Arthrosis*, the same that *Articulatio*.

*Articoca*, and *Articocalis*, *Articchoke*.

*Articularis morbus*. See *Arthritis*.

*Articulatio*, a Conjunction of Limbs for the performing of Motion; and it is Two-fold, *Diarthrosis*, or a more loose Articulation; and *Synarthrosis*, or a closer.

*Articuli*, the parts of Plants, which swell into Knuckles or Joints, from whence Branches often come forth.

*Articulus*. See *Arthron*.

*Artomeli*, a certain Cataplasme made of Honey and Bread.

*Artopticus panis*, Toasted Bread.

*Artus*,



*Artus*, Members growing to Cavities in the Body, and distinguished by Joints.

*Arum*, Wake robin, Cuckow-Pintle, the Root especially of that which is Spotted, Green or Dry, taken to the quantity of a Dram, is an excellent Remedy for Poison, and in the Plague; Some add to it the like quantity of Treacle: The Root boiled and mixed with Honey, cures all flegmatick Humours of the Breast; it cures Ruptures, and provokes Urine. Women use the Distilled Water of the Root to beautify their Faces, but the Juice of the Root set in the Sun is much better. The dried Root is an excellent Medicine for the Scurvy, and is full as effectual in cold Diseases of the Spleen and Stomach, especially for Wind.

*Arundo*, or *Harundo*, a Reed, Cane or Bulrush.

*Arytænoides*, seu *Guttales* & *Gutturniiformes*, Two Cartilages, which with others make up the top of the *Larynx*: It is taken also for certain Muscles of the *Larynx*.

*Arythmus*, seu *Cacorythmus*, a Pulse lost to Sense. See *Cacorythmus*.

*As* or *Affis*, a Pound containing Twelve Ounces, some take it for two Drams.

*Afa Dulcis*, the same that Benzoin.

*Afa Foetida*, a Gum pressed out of the Root of a certain Plant which grows in *Persia*, betwixt *Lura* and *Gameron*.

*Asphaltum*. See *Saphatum*.

*Afs* or *Affis*, the least piece of Money that is Currant, and in Weight a Pound.

*Asaphia*, a lowness of Voice which proceeds from a loose or ill Constitution or Contemperature of the Organs.

*Asarum*, *Asarabacca*, it purges violently upwards and downwards, Flegm and Choler; it is Diuretick also, and forces the Courses.

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

*Ascia*, a sort of Bandage.

*Asciticus*, a Person that hath the Dropsy, called the *Ascites*.

*Ascites*, a Dropsy or Swelling of the *Abdomen*, and consequently of the *Scrotum*, Thighs and Feet, proceeding from a Serous, and sometimes Lymphatick or Chylous Matter, like the washing of Flesh, collected in the Cavity of those parts.

*Asclepias*, seu *Hirundinaria*, seu *Vincetoxicum*, Swallow-Wort, the Root of it is very Alexipharmick, and Sudorifick: 'Tis chiefly used for the Plague, and other Contagious Diseases, for Obstructions of the Courses, for the Palpitation of the Heart, Fainting and Dropfie, and for the Stone; the Flowers, the Root, and the Seeds, cleanse sordid Ulcers.

*Ascyrum*, St. Peters-wort.

*Asef*, the same with *Hydora*.

*Asellus-Piscis*, a Fish so called from its Colour, resembling the Colour of an *Afs*.

*Asema*, a *Crisis*, or sudden change in acute Diseases, beyond hope, happening without any previous Indication by Signs.

*Asitia*, seu *Anorexia* & *Apositia*, a Loathing of Meat.

*Aodes*. See *Affodes*.

*Aspalathum Lignum*, the same with *Lignum Rhodium*. It bears a vast number of small but very odoriferous Flowers. The ancient Physicians,



cians, being unacquainted with the true *Aspalathum*, used in its stead the yellow *Sandal-wood*.

*Asparagus* & *Asparagos*, commonly called Sparrow-grass. The Root is Diuretick, and Lithontriptick, and is one of the Five opening Roots: It opens the Obstructions of the Liver and Spleen, and especially of the Kidneys; and therefore it is frequently used in Diuretick Decoctions. The Stalks boiled gently, according to Custom, and Eaten, loosen the Belly, and provoke Urine; but they make it smell ill. A Decoction of the Roots drunk, relieves those that make Water difficultly, and those that have the Jaundice, and others that are afflicted with Nephritick Pains, or the Hip-gout.

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

*Asperella*, the same with *Asprella*.

*Aspergula*, or *Aspergo*, or *Asperula*, the same with *Aparine*.

*Asphalatus*. See *Rhodium*.

*Asphaltos*, a sort of Pitch gathered from the Lake *Asphaltites* in *Palestine*.

*Aspharagos*, the same with *Asparagus*.

*Aspendamnos*, and *Sphendamnos*, Mountain Maple.

*Aspodelus*, the Herb *Aspodill*.

*Aspyxia*, a Pulse that is sensibly decayed.

*Aspis*, a kind of a Serpent that is the most venomous.

*Aspidon*, *Alysson*, of *Dioscorides*.

*Asplenium*, Spleen-wort; 'tis called Spleen-wort, because 'tis effectual in curing Diseases of the Spleen; 'tis chiefly used for Swellings of the Spleen, for Spitting of Blood, and a Looseness; outwardly used, it cleanses Wounds and Ulcers, one Dram of the Golden Powder on the under-side of the Leaves, with half a Dram of white Amber Powdered, drunk in the Juice of Purslain, relieves those wonderfully that have a *Gonorrhœa*. See *Splenion*.

*Asprella*, the greater Horse-Tail.

*Assa Fœtida*, and *Dulcis*. See *Assa*.

*Assa Dulcis*, the same with *Ben-zoin*.

*Assarius*, a Weight containing two Drams.

*Assatio*, ab *Assare*, roasting, toasting or boiling, as we toast *Rhubarb*, or boil or bake the *Scilla* in an Oven.

*Assodes*, a continual Fever, wherein the outward Parts are moderately warm, but with a great Heat within, and an insatiable Drought, perpetual Tossing, Watching and Raving.

*Astaphis*, vel *Staphis*, a dried Grape or Raisin.

*Aster*, Star-wort, because the Figure of its Flowers are like Stars.

*Asterion* and *Asteriscus*. See *Aster*.

*Asthma*, a frequent, difficult and short Respiration, joined with an hissing Sound and a Cough, especially in the Night-time, which continues dry for some time: It is often attended with a Fever, Pleurisy, Colicks, Palpitation of the Heart, and divers other Symptoms. The Causes therefore are, a Sharp and Scorbutick Blood, which too much

Vell.



Vellicates the Organs of Respiration, and puts them into a meer Convulsive Motion, whereby the Lungs are puffed up, and the Circulation of the Blood is hindered; whence Suffocations, Swoons, and Coughs easily proceed.

*Asthmaticus*, he that labours under an *Asthma*, or difficulty of Breathing, or shortness of Breath.

*Astragaloides*, an Herb like *Astragalus*.

*Astragalus*, a sort of Pulse.

*Astragalus*, seu *Os Baliste*, the first and most principal Bone, which together with other little Bones in the Foot, make up that little part of the Foot, which immediately succeedeth the Leg in Beasts, called the Pastern, the Huckle-bone.

*Astrantia*. See *Imperatoria*.

*Astrieta Alvus*. See *Alvus Astrieta* & *Coprosia*.

*Astrietoria*. See *Astringentia*.

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

*Astrion*, seu *Stellaria* & *Stella*, an Herb like a Star.

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

*Astronomia*, a naming of the Stars, or a knowledge of the Laws and Rules of Stars and Constellations; or a knowledge concerning or about the Stars. Astronomy.

*Ataxia*, a confounding of Critical Days, according to the Method used by the Ancients.

*Atecnia*, the same with *Agonia*.

*Athanasia Tanacetum*.

*Athanasos*. See *Athanasia*.

*Athanasor*, a Chymical Furnace :

Some will have it a Furnace adapted for Sublimation, in the Great Work of the Philosophers Stone. By some it is also called the *Lazy Henry*, and the *Chymical Womb*.

*Atheroma*, a Tumour, contained within its own Coat, arising from a pappy Humour, without Pain, not easily yielding to the Fingers, nor leaving any Dint after it is compressed.

*Athymia*, a Defection or Anxiety of Mind.

*Atinia Ulmus*, so called from the City *Atina* in *Campania*.

*Atlas*, the first *Vertebra* under the Head; so called, because it seems to hold up the Head: It has no Marrow.

*Atle*, an *Egyptian* Word, is our *Domestick Tamarisk*.

*Atocia*, or *Atecnia*. See *Agonia*.

*Atocium*. See *Lychnis*.

*Attomon*, and *Atomos*, *White-hellebore*.

*Atomus*, a Body so small, that it is not capable of being divided into lesser Parts, as are the Elementary Particles of Spirit, Salt, Sulphur, Water, and Earth; tho' in effect there be no such thing; for since even the least Particle has its three-fold Dimension, it may be divided.

*Atonia*, a Faintness, Infirmary, defect of Strength.

*Atra Bilis*, Sulphureous and Saline, Earthy, Aduft, and Black Blood, which is bred in the Body, and gathered in the Spleen; for there it is Volatilized, and exalted into a Ferment fit to mix with the Blood. See *Melancholia*.

*Atractylis*, a sort of *Carduus*.

*Atraphaxis*, *Atriplex*. See *Atriplex*.

*Atretus*, one whose Fundament or Privy Parts are not Perforated.



*Atriplex* and *Atriplexum*, Orrach or Arrach: The stinking Arrach is good for Mother-fits, and Womens Obstructions, a Conserve being made of the Leaves, or a Syrup of the Juice.

*Atraphaxis*. See *Atraphaxis*.

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

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

*Attenuantia*, or *Incidentia*, are those things which opening the Pores with their acuminate Particles, cut the thick and viscous Humours in the Body.

*Attenuatio*, the Subtilisation of the Particles of some Medicine, that it may the better and easier pass the *Lacteal Veins*.

*Attonitus Morbus*, the same with an *Apoplexy*: *Celsus* takes it for a Blasting, occasioned by Thunder or Lightning.

*Attractylis*, the same with *Atractylis*.

*Attrahentia*, drawing things, are those which opening the Pores with their little Particles, and dilating the Humours and expelling them, where their Resistance is weaker; not only swell the parts, and make them red, but by driving more Vapours and Humours out of the Skin and Flesh than can make their way through a thick inner Skin, gather them under it, and swell it into little Bladders: Sometimes they draw out little Splinters, and such like.

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

*Aucupalis Sorbus*, and *Aucuparia Sorbus*, or *Ornus*.

*Auditus*, Hearing, is a Sense wherein Sounds from the various trembling Motion of the *Circum-ambient Air*, beating the Drum of the Ear, are communicated to the common Sensory by the Auditory Nerve, and are there felt and perceived.

*Avella Nux*, the Hasel-nut.

*Avena*, Oats, they are Dry and Astringent. The Meal is used outwardly in *Cataplasms*, for it dries and digests moderately. In the Cholick Oats fried with a little Salt, and applied hot to the Belly, gives great ease, if the Guts are not stuffed with Excrements, if they are, a Clyster must first be given.

*Augmentum Februm*, or *Incrementum*, is a Computation from what time the heat of a continual Fever has seized upon the whole Mass of Blood, till it hath arrived at the height.

*Aviculæ Cypreæ*, are Aromatick Lozenges.

*Aurantium Malum*, an Orange, the Flowers of Oranges are much esteemed for a good smell; the distilled Water of them is also very fragrant, and is not only fragrant, but useful too against the Plague, and contagious Diseases: The Bark kills Worms, strengthens the Heart and Stomach: The Juice is cooling and creates Appetite, and extinguishes Thirst, and therefore is of good use in Fevers: Oranges are also good for the Scurvy. Some derive its Name from its Colour, resembling Gold.

*Aurea Alexandrina*, a sort of Opiate or Antidote, so called from *Alexander*, a noted Physician; and be-



because Gold is one of its Ingredients.

*Aureum Unguentum*, the Golden Ointment, so called from its colour.

*Auremia*. See *Elichryson*.

*Aureus Arabum*, seu *Denarius Romanus*, the 7th part of an Ounce, being a sort of Weight amongst the *Arabians* of a Dram and a 7th part, the same with *Denarius*.

*Auricomum*, a sort of Crow-foot.

*Auricularis Digitus*, the little Finger. See *Digitus*.

*Auricula Judæ*, Jews-Ear, a spongy Substance or Excreescency, that grows to the Trunk of the Elder-tree; being dried, it will keep good a Year; boiled in Milk, or infused in Vinegar, it is good to gargle the Mouth or Throat in Quinces, and other Inflammations of the Mouth and Throat; and being infused in some proper Water, it is good in Diseases of the Eyes.

*Auricula Muris*, Mouse-Ear; 'tis very Astringent and Vulnerary, wherefore it is used very successfully in Wound-drinks, Plaisters and Ointments; it cures the Disentery, and other Fluxes of the Belly, and stops Vomiting, and cures Childrens Ruptures, and is excellent in the Stone; it is also commended for the Chin-cough.

*Auricula Ursi*, Bear's-Ear.

*Auricula Infima*, the same with *Lobus Auris*.

*Auricula Cordis*, the Ear of the Heart; there are two of them, the Right and the Left; the Right receives the Blood from the *Vena Cava*, or great Vein, which is carried into the Right Ventricle, and then enters the Lungs, the Left is that which receives the Blood rightly prepared and fermented by the Nitrous Air from the Lungs, that it

may be discharged by the Left Ventricle, into the great Artery, and thence be distributed into every part of the Body.

*Auriga*, a sort of Bandage, called the Waggoner, because it is often used by Coachmen, to keep their Back and Sides strait, and free from Pain.

*Aurigo*, the same with *Icterus*.

*Auripigruentum*. See *Arcenticum*.

*Auris*, the Ear, is the Organ of Hearing, which is either *External*, whose Upper part is called *Pinna* or *Ala*, and the Under *Lobus*, the *Lobe*, or *Auricula infima*, the lowest part of the Ear; its External Circumference is called *Helix*; the Internal, *Anthelix*: Or *Internal*, in which you may consider the Drum, the four little Bones, with the little Muscles, the *Concha*, or Hollowness, the *Foramen Ovale*, the Oval Hole, the *Labyrinth*.

*Austerus*, Rough.

*Autogenes*, the *Narcissus*, with a white Flower.

*Automatos*, that which moves of its own accord, as the Motion of the Heart, the Digestions, and Fermentations of the Bowels.

*Autopsia*, the Ocular Inspection of any thing.

*Autopyros*, what is made of whole Grains, without any Bran taken from or added to it. This sort of Bread is preferred before any other, because the Bran is cleansing.

*Autopyros Artos*, Bread made of Flower and Bran together.

*Autumnus*, the Autumn, or Fall.

*Auxilium*, or *Remedium*, is whatsoever is good against a Disease by a contrary Virtue; and it is Three-fold, Diet, Medicine, and Chyrurgery.



*Auxyris*, as also *Scoparia*, because formerly they used to make Brooms of it. See *Oxyris*.

*Axilla*, the Cavity under the upper part of the Arm, called the Arm-pit, Hairy in adult People.

*Axillares Venæ & Arteriae*, Veins and Arteries which, from the uppermost part of the *Venæ Cavæ* and *Arteria Magna*, stretch above the Heart to the Arms and the Arm-pits.

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

*Axis*, the Third Vertebre from the Skull.

*Axungia*, the Fat or Tallow of an Hog.

*Axyris*. See *Auxyris*.

*Azoth*, sometimes signifies the Mercury of any Metallick Body, sometimes an Universal Remedy, as 'tis thought, made of Mercury, and prepared with Gold and Silver. A few Years ago, it was famous amongst the Vulgar, and Persons of Quality too, of different Colour, according to the diversity of the Preparation, which proving often too troublesome, it began to decrease both in Price and Repute.

*Azygos*, a famous Vein towards the Left side, about the Heart, called *Sine Pari*, or *Jugo*, which reaches to the Vertebres, and proceeds from the *Venæ Cavæ*, the Great Hollow Vein. The Vein without a fellow.

*Azuer*, Sky-colour.

*Azymus*, Unleavened, Unwholesome Bread.

## B.

**B** *Accæ*, Berries; as of Juniper, Bay, &c.

*Baccar Baccaris*, a sweet Herb; its Root smells like Cinnamon.

*Bacchica*. See *Hedera*.

*Baccinia*, and *Baccinium*. See *Vaccinia*.

*Bacilli*, those Medicines which are of a long, round Figure, like a stick or Pillar; as for instance, a stick of Liquorice, bruised at one end, for the use of a *Linctus*, in cases of an *Asthma* or Cough, according to the Prescription of the ancient *Galenical* and *Arabian* Physicians. *Bacilli* also signify these Sweet-scented Candles, made use of when a corrupted dead Carcass is to be opened.

*Balaneum*, or *Balneum*, is properly a Remedy appropriated to the cure, purifying and sweating of the Body, being a washing of the whole Body; yet it is sometimes taken for a washing of the Lower Parts only, which they commonly call *Injessus*, and *Semicupia*; and it is either *dry* or *moist*; the *dry* are prepared of Ashes, common Salt, Sand, filed Steel, &c. The *moist* are either *Vaporous* or *Watery*. The former are made of the Decoctions of Roots, Herbs, Flowers, Seeds, &c. the Vapour whereof is all that is taken. The *Watery* are either *Artificial*, which are made of Physical Decoctions; or *Natural*, which are called *Therma* Baths, whose Waters are either Aluminous, Ironish, Copperish, Nitrous, Sulphureous, Bituminous, Vitriolick, &c. all which Waters are called *Acidulae*.

*Balanida* or *Valanida*. See *Esculus*.

*Balanocastanum*. See *Bulbocastanum*.

*Balanus*,



*Balanus*, or *Glans*, the Nut of the Yard, covered with the Foreskin: Also the Clitoris of a Woman: Also all Fruits and Roots that have round Heads, as a Walnut, also an Acorn, an Earth Chestnut; also a Suppository. See more of each in their proper places.

*Balanus Marepica*, five *Nux Unguentaria*, in the Shops called *Ben*. It comes from *Egypt*, *Ethiopia*, *Arabia*, *Syria*, and *Barbary*. *Pliny* calls it *Myrobolanum*.

*Balatro*, or *Bambalio*, is a defect in the Tongue, proceeding from the Relaxation of the Muscles, or its Ligament, accompanied with a Superfluity of Spittle. Sometimes it is taken for a worthless vain Person. See *Balbuties*.

*Balaustium*, the Flower of the wild Pomgranate.

*Balbuties*, a Stuttering or Stammering, occasioned by some Fault in the Muscles, and other Organs of the Tongue, which is the reason they cannot pronounce certain Letters, or at least not without much Difficulty.

*Balistæ Os*. See *Astragalus*.

*Ballote*, a sort of *Marrubium*.

*Balneum*, this has various Denominations among the Chymists; as that of Sand, Ashes, Iron, of Mary, of the Sea, the Vaporious, &c. according as the distilling Vessel is put, either in Sand, Ashes, or Filings of Iron, or in Water, or placed so high as to receive only the Vapours of the Water underneath it; as is done also in Sweating, this last being the same with *Balaneum*.

*Balsamella*, the same with *Balsamina*.

*Balsamina*, and *Balsaminum*, an Herb, whereof a Balsam is made to heal Ulcers,

*Balsamitox*, an Herb so called, from the Balsamick smell it hath. Some apply it to the Minth.

*Balsamus*, or *Balsamum*, the Balsam-tree, is a Shrub bearing Leaves like Rhue; this is to be understood of that in *Syria*: That of *Egypt* has Leaves like the Mastick tree. The Fruit is called *Carpobalsamus*, the Twigs *Xylobalsamus*, and the Juice *Opobalsamum*. The Word *Balsam* is used very differently in Shops: 1. It signifies a certain sort of Perfume, of a somewhat thick Consistence, like an Ointment; and this is its most usual Signification; as for instance, Balsam of Roses, Apoplectick, and the like. 2. There are a sort of Liquors distilled from Gums and Resinous Substances, with Spirit of Wine, which are anointed outwardly, and these are called Balsams too, as Nervous Balsam, Sciatick, &c. 3. It signifies a Liquor that is anointed into the Body, thicker than Oil, and more Liquid than an Ointment. 4. Salt things funded and melted, are called Balsam, as the Balsam of Salt of Jewels. 5. There are a sort of particular Preparations called Balsams, as the Balsam of Sulphur, &c. 6. and lastly, some Gums of Trees are called Balsams.

*Bambalio*, the same with *Balatro*.

*Bambax*, the same with *Bombax*.

*Bamma*, a Tincture, or a Liquor wherein any thing is tinged or moisten'd, as Bread sopt in Broth.

*Baptifecula*. See *Cyanus*.

*Baras*, the same with *Alphus*.

*Barba*, the hairy part of the Lips and Chin.

*Barba Caprina*, an Herb so called, from the Figure of the Flowers, which seem to represent a Goat's Beard,



*Barba Hirci*, the same with *Tragopogon* and *Ulmaria*.

*Barba Fovis*, is *Semper Vivum*, seu *Sedum*, or House-Leek.

*Barbarea*, Rocket, or Winter-Cress; it is sharp and hot, and much of the same Vertue with Cresses; it is mixed with Sallets, especially in the Winter time, when Cresses are scarce; wherefore it is called Winter-Cress: It is good in the Scurvy, the Juice of it is mixed with Ointments, to cleanse sordid Ulcers: The Seed is Lithontripectick and Diuretick.

*Bardana*, Burdock, 'tis drying, Pulmonick, Diuretick, Diaphoretick, cleansing, and somewhat astringent; 'tis good in an Asthma, for the Stone, and spitting of Blood, for old Sores, and swelling of the Spleen, and of all other parts, in Gouty Diseases, wherein it is peculiarly proper. The Seed is an excellent Lithontripectick, being powder'd, and taken in Small-beer or Posset-drink. The Leaves are applied outwardly, to old Sores, and to Burns. The Seed powder'd, and taken Forty Days together, cures Hip-Gout; it is the same with *Lappa*. See *Lappa*.

*Baryoccalon*, is *Stramonium*.

*Barycoja*, heaviness or hardness of Hearing.

*Baryphonia*, a Difficulty in Speaking.

*Barypieron*, Broad-leaved Wormwood.

*Basilare Os*. See *Basis*:

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

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

*Basilicum*, the same with *Osimum*, a very sweet-scented Herb.

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

*Basis*, the upper part of the Heart, which is opposite to the point; it is also the Ground or Foundation of the Bone *Hyoides*, for the use of the Tongue: Also the principal Ingredient in a Prescription.

*Bathmi*, a Cavity in the Bone of the Arm or Shoulder, on each side one; whereinto, when the whole Hand is stretched forth and bended, the Process of the undermost and lesser of the two long Bones of the Cubit enters.

*Bathypricon*, broad-leaved Wormwood, noted for its excessive Bitterness.

*Batinon Moron*, Raspberries; the Berries are very Cordial, and taste very well; the Syrup is very good in Fevers.

*Batis*, and *Batos*, a Bush.

*Batrachoides*, a sort of *Geranium*.

*Batrachium*, Crow-foot. See *Ranunculus*.

*Batrachus*, *Rana* & *Ranula*, seu *Hypoglossis*, a Tumour under the Tongue, which makes one croak like a Frog when they speak.

*Baucia*, wild Parsnip.

*Bdellium*, a Tear or Resinous Gum, drop'd from a thorny Tree growing in *India*, *Arabia*, and *Media*, resembling in taste and colour to Myrrh, somewhat bitterish, transparent, and well scented.

*Becabunga*, Brook lime, it heats, and moistens moderately; it is chiefly used in the Scurvy, it powerfully expels the Stone of the Kidneys and Bladder; it provokes the Courses, and expels a dead Child. Outwardly applied, it cures Inflamed Tumours, and St. Anthony's Fire; it is much of the same Vertue



Vertue with Water-Cresses, only not so strong.

*Bechion*, Colt's-foot. See *Tussilago*.

*Bechica*, Medicines good against a Cough. Expectorating Medicines.

*Bedegarim*, or *Bedeguar*. See *Spina Alba*.

*Behen*, there is a considerable difference among the Authors concerning the Roots of *Behen*, but most probably are the Roots of white and red *Valerian*.

*Belenoides*, the Process or shooting forth of a Bone, called *Aliformis*, made like a Wing, which is fixed in the Basis of the Skull.

*Belladonna*, sleeping Night-shade.

*Bellin*, *Bellius flos* & *Herba Margarita*, a Plant bearing Flowers, growing in the Meadows; a Daisy. There is some difference among Writers, about the Temperament of this Plant: Some say it is hot and dry; others say it is cold and moist; but its sharp taste argues Frigidity, and the Effects of its Siccity; both the greater and the lesser *Daisy*, are excellent Wound Herbs. Women usually give the Herb and Flower to Children, to loosen their Bellies. The Roots are used outwardly, with very good Success, in the Kings-evil.

*Benedicta Herba*. See *Cariophyllata*.

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

*Benjamin*, or *Benzoin*, a well-scented yellow Resin, of divers Pieces and Colours, dropt from a tall Tree in *China* and *Sumatra*: According to *Bontius*, it is a Plant or Shrub like the *Salsa parilla*, growing in *Java*; out of the Rind of which, if cut, distils the Gum *Benzoin*.

Mr. *Grimm* says, it is a beautiful Tree of a middle size, growing in the West of *Sumatra*. The Fruit is of the bigness of a Hazel-nut, enclosed in a Shell like Walnuts, somewhat hairy; the Leaves being pale on the upper, and dark-green on the under-side. The Kernel tastes bitterish. When the Tree is 5 or 6 Years old, they make an Incision at length in the Wood, whence issues a white, glutinous, and transparent Liquor; which being coagulated in the Sun, produces a yellow and white Gum, very well scented, and not unlike *Frankincense*.

*Berberis*, the same Tree with the *Oxyacantha*, the Barberry-tree, the berries cool, and are Astringent; they provoke Appetite, and strengthen the Stomach, and therefore the Conserve of them is frequently used in Fevers, in a Loosness, and the bloody Flux. The inward Bark of the Branches, and Root, infused in White-wine, is an excellent Remedy for the Jaundice. The Juice of the Berries, a Decoction of the Bark, or the Juice of the Leaves mixed with Vinegar, cure the Pain of the Teeth occasioned by Fluxion; the Conserve of it frequently taken cures Inflammations of the Mouth and Throat, or the Mouth being gargled, with some of the Conserve dissolved in Vinegar.

*Beriberi*, a sort of Cow's Lip.

*Beryllus*, the Beryl stone.

*Bes*, alias, *Bessis*, *Bassis*, *Bissa*, vel *Bise*, alias *Libra numularia* & *Ostona-ria*, Eight Ounces.

*Beta*, Beet, it is hot and dry, loosens the Belly, by reason of its Nitrosity; it is an Errhine, especially the Root, for the Juice received into the Nostrils, occasions Neezing. The young Plants, with



their Roots, gently boiled, and eaten with Vinegar, procure an Appetite, extinguish Thirst, and suppress Choler in the Stomach. The Juice of this Herb drawn up into the Nostrils, powerfully evacuates Phlegmatick Humours from the Brain, and cures inveterate Head-achs.

*Betonica*, seu *Veronica*, Betony; many Vertues are attributed to this Plant, taken any way. *Scroder* describes the Vertues in short thus: It is hot and dry, acid and bitter; it discusses, attenuates, opens and cleanses; it is Cephalick, Epatick, Splenetick, Thoracick, Uterine, Vulnerary, and Diuretick; it is used frequently inwardly and outwardly, especially in Diseases of the Head. 'Tis observed, that the Faculties of the Root are quite different from the Vertues of the Leaves and Flowers; for it is very nauseous in the Mouth and Stomach, and occasions Belching and Vomiting; the Leaves on the contrary, are Aromatick, and of a pleasant Taste, and agreeable to Nature: In Food and Physick, Tea made of Sage Betony, Ground-pine, sweetned and drank hot, is very good for the Gout, Head-ach, and Diseases of the Nerves, and eases Pain occasioned by these Diseases.

*Betula*, and *Betulla*, the Birch-tree, the Leaves are hot and dry; cleansing, resolving, opening, and bitter; for which reason they are of no small use in a Dropsy, and the like. The Bark is Bituminous, and is therefore mixed with Perfumes, that are to correct the Air; the *Fungus* of it has an astringent Quality; upon which account, it stops Blood miraculously. This Tree, in the beginning of Spring, before the Leaves come forth, being pierced, yields plentifully a sweet and potent Juice, which Shepherds, when

they are thirsty, often drink in the Woods. *Dr. Charleton*, and others, commend the Vertue and Efficacy of this Liquor, and not undeservedly, for the Stone in the Kidneys and Bladder, for bloody Urine, and the Strangury; it is also good for the Jaundice, to take off Spots from the Face, and to cure Scorbutick Consumptions.

*Bezoar*, is either Chymical or Animal. The Chymical is a Composition of Butter of Antimony, and Spirit of Nitre, whereof a White Powder is made good against Poison, and to provoke Sweat. The Animal *Bezoar* is Twofold, Oriental or Occidental; The Oriental is found in *Persia*, and in an *East-India* Beast partly like a Stag, and partly like a Goat; it is found in the Stomach, and other Cavities of this Beast; it is of an Oval Figure, hollow within, containing sometimes Straws, Hairs, and such like things; the Surface is even and bright, they are generally of the bigness of a Walnut, less or more; it hath no smell, unless it be broken; and then it smells like Musk. Artificial ones are made in Imitation of them, but are not much esteemed. The Occidental comes also from the same Beast, but without Horns in *Peru*. It is generally bigger than the Oriental, the Surface rough.

*Bezoar Animale*, is the Liver and Hearts of Vipers, dried and powdered.

*Bezoar Minerale*, is a Preparation of a Diaphoretick, or Sudorifick Antimony; to which is attributed the same Vertue which Oriental *Bezoar* hath.

*Bezoardicum*, an Antidote, or Alexipharmick, expelling Poisons and Malignities.



*Bibenella*, and *Bipennula*, the same with *Pimpinella*.

*Bibitorius Musculus*, five *Oculum adducens*, that Muscle which draws the Eye down towards the Cup when we drink.

*Bibliotheca*, a Library of Books, also a Plant which is called Paper; whereof Paper was formerly made.

*Biceps Musculus*, the Muscle with two Heads, it is the first Muscle of the Cubit and Thigh.

*Bicongium*, a Measure which contains Twelve *Sextaries*, one of which is just our Pint and an half.

*Bilis*, the Gall, a Sulphureous saline Excrement of the Blood, separated in the Liver by little Glandules, and is sent either into the little Bag that contains the Gall, or into the Gut called *Duodenum*, by the *Ductus Hepaticus*, that it may farther promote the Fermentation of the Victuals, and carry off the Dregs that are left behind, when the Chyle is separated from the whole Mass. The Gall consists of Sulphur, adust Salt, and a little Serum; it is naturally Yellow: Preternaturally it is of the Colour of the Yolk of an Egg, green like a Leek, Rusty, and sky coloured; all which variety of Colours proceed only from different degrees of Heat and Fermentation: It cannot be called the Gall, before it is separated from the Blood, contrary to the opinion of the Ancients. See *Humores Sanguinei*.

*Biliosus*, was called, according to the Ancients, he that abounded in Gall, or a bileous Humour; Chole-  
rick.

*Bilis Atra*, the same with *Melan-  
choly*.

*Billichynion*, Natural Heat, which is communicated to the *Fœtus* from the Parents; but when it is brought

forth, that Heat gradually decays, after that the Blood and Spirits of the Child are altered, fermented, and accended by Nourishment and Nitrous Air. They do but babble who tell us, that this Heat lasts for ever; for if it be Heat it is in continual Motion, and is therefore dispelled as other Fires and Heats are.

*Bipinella*. See *Pimpinella*.

*Bis Lingua*, is *Hypoglossum*.

*Bismalva*. See *Althea*.

*Bismuthum*, the same with *Mar-  
casita*.

*Bistatium*. See *Pistatium*.

*Bistorta*, seu *Serpentaria*, *Columbrina*, *Dracunculus*, vel *Dracontium*, Bistort or Snake-weed; it cools and dries; the Root is very Astringent, Alexipharmick, and Sudorifick; 'tis chiefly used to stop Vomiting, and to prevent Miscarriage; the Powder of the Root, mixt with Conserve of Roses, wonderfully stops the Spitting of Blood, and the bloody Flux, and the Courses when they are immoderate; the Powder sprinkled upon Wounds, stops the Blood.

*Bitumen Judaicum*. See *Asphaltos*.

*Blasitas*, the same with *Balbuties*, a Defect in the Tongue, proceeding either from an ill Conformation or Obstruction.

*Blasus*, one that has an Impediment in his Speech: Also a Bandy-legg'd Person; or one whose Backbone is bended either backward or forward: Also a Paralytick Person.

*Blaptisecla*. See *Cyanus*.

*Blas*, a Word used and invented by *Helmont*, to signify the Motion of the Stars, and their Alterations, but without telling really what it is.

*Blatta*, a little Worm.

*Blatta Bizanzia*, five *Unguis Odoratus*, the Shell of a Fish of a very sweet



sweet Scent, brown Colour, and oblong Figure.

*Blattaria*, Moth-mullein.

*Blenna*, a thick Snout which distills through the little Holes of the Palate, and the Nostrils, and proceeds from the Ventricles of the Brain, by the Processes, called *Mammiformes*, like Teats, or rather thro' the Glands of the Nose.

*Blepharides*, the same with *Cilia*.

*Blepharon*. See *Palpebra*.

*Blepharoxystum*, an Instrument used for pulling Hairs out of the Eye-brows.

*Blittum*, this Herb cools and tastes Insipid.

*Boa*. See *Pupula*.

*Bocchetum*, five *Decoctum Secundarium*, the Second Decoction of a Decoction.

*Bocia*, a Glass with a great Belly like a Cucurbit.

*Bocium*, the same with *Bronchocele*.

*Bolbocastanum*. See *Bulbocastanum*.

*Bolbonac*. See *Bulbonac*.

*Bolbos*. See *Bulbus*.

*Boletus Cervi*, or *Fungus Cervinus*, or *Tuber Cervinum*, a sort of Mushroom growing in the Weeds, having a black Skin, and a black Powder within it.

*Bolus*, a Medicine taken inwardly, of a Consistence somewhat thicker than Honey, and in quantity for one Dose, as much as may be conveniently taken at a Mouthful.

*Bolus*, a sort of Pale-red Earth, impregnated with Martial Vapours, 'tis *Armenian*, *Oriental*, *German*, *Bohemian*, white, and the like. 'Tis called *Bolus* in all Languages.

*Bombax*, *Bambax*, and *Pambax*, are synonymous; Cotton growing upon a kind of Shrub: As to its use in Physick, being burnt, it stops

Bleeding, especially of Wounds, the Marrow of the Seed wonderfully relieves those that are subject to Coughs, and difficulty of breathing; the Oil of the Pith of the Seed, takes off Spots from the Skin; the Down fired, and put under the Nostrils, prevents Mother-fits.

*Bombus*, the same with *Borboryg-mus*.

*Bona*, or *Boona*. See *Faba*.

*Bonifacia*, the same with *Laurus Alexandrina*.

*Bonus Genius*, is *Peucedanum*.

*Bonus Henricus*, English Mercury, 'tis excellent for cleansing and healing sordid Ulcers; the Leaves boiled with Pot-herbs, and eaten, render the Belly loose; it kills Ulcers of four footed Beasts, being bruised and applied to the Ulcers; the whole Herb used in the form of a Cataplasm, mitigates the Pain of the Gout; and there is no danger to be feared from the use of it in this case; for it does not repel, but discuss and digests; and besides, it is *Anodyne*, which qualities are rarely found in one Simple.

*Borago*, Borrage, this Herb is very Cordial, and the Flower is one of the four Cordial Flowers. The distilled Water, and the Conserve of the Flowers, comfort the Heart, relieve the Faint, cheer the Melancholy, and purify the Blood: The Water of it is good for Inflammation of the Eyes, and for all Fevers, and is also the Conserve of the Flowers.

*Borax*, in English Borax, is a Salt made of Sal Armoniack, Nitre, Tartar calcined, and common Salt, and Allom, which are dissolved, filtered and at length evaporated; some think it takes its original from Stables wherein Elephants are kept, it is white as Nitre.

*Borbor*



*Borborygmus*, a murmuring Noise in the great Intestines. Grumbling of the Guts.

*Boroxail*, or *Zail* of the *Moors*, a Disease in *Æthiopia*, which affects the Genital Parts chiefly, but quite different from the *French Pox*, contracted by the promiscuous use of Venery.

*Bosci Salvia*, Sage of *Boscus*, the place where it grows.

*Bosmores*, or *Bosporos*, a sort of Bread Corn.

*Botanica*, the knowledge of herbs; and *Botanicus*, he that knows Herbs.

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

*Botrys*, a Bunch of Grapes, as also the Name of a Herb called the Oak of *Jerusalem*; the Herb powder'd, and mixt with Honey, is good for an Ulcer of the Lungs, it provokes the Courses, and expels a dead Child.

*Bounias*, a sort of *Napus*. See *Napus*.

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

*Brabula*, a kind of Prunes that are Laxative.

*Bracerium*, the same with *Amma*.

*Brachia*, Branches of Plants or Trees.

*Brachiale*, the same with *Carpus*.

*Brachiaus*. See *Lacertus*.

*Brachium*, or *Lacertus*, a Member that consists of the Arm properly so called, the Cubit, and the Hand.

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

*Brachylogus*, one who gives his

positive Opinion in few Words. *Brachylogia* is a Curt Expression; as for Instance, the Aphorisms of *Hippocrates*.

*Bradipepsia*, slow Digestion, proceeding from a depraved Disposition of the acid Ferment in the Stomach, and want of sufficient Respiration.

*Branca*, or *Branca Ursina*, Bears-Breech.

*Branchus*, a Hoarseness in the Throat, and in the *Arteria aspera*. See *Raucedo*.

*Brasica*, Cabbage, Warts anointed with the Juice of it, are taken off in the space of fourteen Days; the Leaves boiled in Wine, and applied to Ulcers, and the Leprosy, do much good; and so great is the Vertue of it, that the Urine of those that feed on it, is very useful and proper for curing the Fistula, Cancer, Teters, and such like Diseases.

*Brasica Marina*, Sea-Cabbage, it is preferred before Garden-Cabbage. See *Soldanella*.

*Brathus*, the same with *Sabina*.

*Bregma*, *Pregma*, the Bone of the Forehead. See *Sinciput*.

*Breve Vas*, the shortest Vessel that passes from the Ventricle to the veiny Branch of the Spleen.

*Brevis Cubiti Musculus*, the short one of the Elbow.

*Britannica*, is an Herb that cures the bleeding of the Gums in the Scurvy.

*Briza*, a sort of Bread-Corn.

*Brochi*, blubber-lipp'd Persons: Also a sort of Chyrurgeons Cord, or Halter.

*Brodium*, a Liquor wherein Medicaments are either kept or washed: As also the expressed Juice out of any boiled thing; as out of a Capon, &c.

*Bromos*, a sort of Bread-Corn.

*Bronca*,



*Bronca*, are Branches of the *Aspera Arteria*.

*Bronchocele*, a Tumour in the top or middle part of the Wind-pipe.

*Bronchotomia*, a Section of the Wind pipe, is a Membranous part betwixt two of the Rings. It is used to prevent Suffocations in People troubled with a Quinsy.

*Bronchus*, the middle Fistulous part of the Wind-pipe, whose fore-part is made up of so many little Rings; the upper part is called *Larynx*, and the under *Vesicularis*; it is useful for the Voice and Respiration.

*Bruchus*, a certain Worm, that eats Herbs, and the Leaves of Trees.

*Brunella*. See *Prunella*.

*Bruscandula*. See *Lupinus*.

*Bruscus*. See *Ruscus*.

*Bryon*. See *Muscus*.

*Bryonia*, called also *Vitis Alba*, because it will creep up and adhere to any thing like the Vine; whence it also has got the Name of *Viticella*: It is also called *Psilothrum*. White Bryony purges strongly, Watery and Phlegmatick Humours; it is proper for the Diseases of the Spleen, Liver and Worms, for it opens the Obstructions of those Parts; it drains the Water of Hydropical People, by Vomit and Stool.

*Bryopteris*, or *Dryopteris*, Oak, Fern growing upon Oak-moss.

*Bryton*, Beer.

*Bubonium*, or *Inguinalis*, so called, because it is said to cure Buboes, or Tumours in the Groin.

*Bubo*, the Groin, or place from the bending of the Thigh to the Privy-parts: Also a Tumour in the Groin, proceeding from the Pox or Pestilence. A Bubo or Boile.

*Bubo*, a Tumour in the Groin.

*Bubonocèle*, *Hernia sive Ramex inguinalis*, a Rupture, when the In-

testines fall into the Groin, or the uttermost Skin of the Cods: Sometimes it is taken for a Bubo or Swelling.

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

*Buccinator*, the round Muscle of the Cheeks like a Circle, thin and Membranous, interwoven with various Fibres, and inseparably girt about with the Tunic of the Mouth. *Casseri* has observed a certain strong band, that grows outwardly in the Center of this Muscle, which spreading it self about the Cheek-bone, is terminated in a little slender Muscle, directly opposite to that part of the Face called *Bucca*: It arises from the upper Jaw-bone, and is fastned in the Lower, at the Root of the Gums. Its use is to move the Cheeks with the Lips, and serve as a hand to the Teeth, whilst it tosses the Meat to and fro, and throws it upon the Teeth, that it may be more exactly chewed.

*Buccinum Bucinus*, or *Bucinum*, a Flower so called from its likeness to a Horn.

*Buccula*, the fleshy part under the Chin.

*Buceros*, *Fœnum Græcum*.

*Bucranion*, is the same with *Antirrhinon*.

*Buglossa*, Bugloss, it has the same Vertues with Borrage, and is very near of the same kind. The Flowers are of great use in Melancholy, and Hypochondriack Diseases, and are reckoned amongst the Four Cordial Flowers.

*Bugula Buglum*, and *Bugla*, *Bugule*, or the middle *Consolidaga*, the Vertues are much the same with those of Self-heal: It is Vulnerary, either taken inwardly, or outwardly applied.



applied ; it is used in the Jaundice, in Obstructions of the Liver, and for the stoppage of the Urine : It is one of the Ingredients for the Wound-drink, of the London Dispensatory, commonly called the *Traumatick Decoctions*.

*Bulapathum*, is *Lapathum Magnum*, vel *Bovinum*. See *Lapathum*.

*Bulbi*, are round Roots with Tunicks ; as of Onions, Tulips, *Hya-cinths*, and Tuberous Roots, are also called *Bulbous*. *Bulbs*, are any round Root.

*Bulbina*, and *Bulbine*, are Diminutives of *Bulbus*.

*Bulbocastanum*, Earth-nut, or Pig-nut.

*Bulbonac*, or *Bolbonac*, the same with the Herb *Lunaria*, or *Viola Latifolia*. See *Lunaria*.

*Bulbonium*. See *Aster*.

*Bulbasphodelus*, is *Alphodellus bulbosus*.

*Bulbus*, is every round Root.

*Bulimia*, the same with *Bulimus*.

*Bulimiasis*, the same that *Bulimus*.

*Bulimus*, five *Phagadana*, seu *Edacitas præter consuetudinem*, an extraordinary Appetite, often accompanied with a defection of Spirits : It proceeds sometimes from a too sharp Ferment of the Stomach, whence the Membranous Tunicks and Nerves being irritated, the Animal seeks after Nourishment for a remedy.

*Bumelia*, is *Fraxinus bubula*, or *Fraxinus magna*.

*Bunias*, the same with *Napus*, a Tuberous, thick and large Root.

*Bupleuron*, a Plant broad-leaved, and narrow-leaved.

*Buprestis*, an Insect of the kind of *Cantharides*, that lives upon the Pine-tree. If an Ox happens to eat it, it causes a mortal Inflammation, and Tumour, in his Bowels.

*Bupthalmum*, or *Cotyla Fetida*, or *Oculus bovinus*, May-weed, or Oxe-eye.

*Bursa Pistoris*, Shepherds Purse : 'Tis Astringent, and thickens ; wherefore, it is good for Bleeding at the Nose ; a Tent made with Cotton, and dipped in the Juice of it, being put up into the Nostrils : 'Tis also proper for the Bloody Flux, a Looseness, and Bloody Urine, and the immoderate Flux of the Courses : It is outwardly used, by the Common People, to heal Wounds, with good Success : It is also put into Febrifuge Cataplasms for the Wrists.

*Bursa*. See *Scrotum*.

*Bursalis Musculus*, a Muscle on the inside of the Thigh, so called from its shape.

*Buselinum*, is the *Daucus Vulgaris*. See *Daucus*.

*Butomon*, a sort of Red Grass, commonly called *Platanaria*.

*Butyrum*, Butter, the congealed oleaginous part of Milk.

*Buxus*, the Box-Tree, the Oil drawn from the Wood, is much commended for the Falling-Sickness, and Pains in the Teeth ; 'tis said, the Decoction of the Wood cures the French-Pox, as well as *Guaiacum*.

*Byne*, Malt.

*Byssum*, or *Byssus*, the finest sort of Flax.



## C.

**C***acabus*, or *Lebes*, is an Earthen or Copper Vessel tinn'd within, for boiling of Medicines in.

*Cacatoria febris*, an Intermittent Fever, (so called by the Famous *Sylvius de le Boe*) accompanied with a violent Purgings, and very painful, extremely afflicting, and weakening the Patient, when it comes. It may also be called the *Dejectionia*, or Purgings Fever.

*Cachecticus*, one that has an ill habit of Body.

*Cachexia*, an ill habit of Body, proceeding from an ill Disposition of the Humours of the Body; whence lingering Fevers, Consumptions, and Dropsies are contracted: In this Disease the Face is often pale and discoloured, and the Body big and swollen. *Cachexia*, taken in a large Sense, is opposed to *euexia*; and as a good Habit of Body is common to all sound Parts, so an ill one is propagated by the ill Parts. Strictly, *Cachexia* is only taken for an ill Disposition of the Habit of the Body; and *Euexia*, on the contrary, for a good Disposition of the Humours, or Blood, and Body.

*Cacalia*, or *Leontice*, is a Plant like Colt's-foot, or Butter bur.

*Cocoa*, the Fruit of a Tree, seldom exceeding the bigness of an Almond, and of a yellowish Colour, inclosed in a thin Peel; though the whole Body, which surrounds it, is near as big as a middle-sized Pumpkin. It is transported into Europe out of *America*, and from *Guatemala*. The *Indians* make a sort of Drink out of it; and the *Europeans* their Chocolate, being a mixture of

these Kernels toasted, powdered with certain Spices. See *Chocolate*.

*Cacochymia*, the abundance of ill Humours in the Blood: And it is either Sulphureous, Bilious, Pituitous, Melancholick, Acid, Salt, or Sharp. These Terms are now much out of date among Physicians.

*Cacochylia*, a bad Chylification.

*Cacocholia*, a bad Disposition of the Gall.

*Cacoethes*, *Chironium ulcus*, or *Teelephium*, a Disease or Ulcer beyond Cure, which is called a Malignant Ulcer: This happens when an Ulcer is callous, or sinuous, under which there sometimes lies putrified Bones.

*Cacopathia*, an Evil Passion.

*Cacophonia*, an ill Voice, proceeding from an ill Constitution of Organs.

*Cacopragia*, is a Depravation of the Viscera, serving to Nutrition.

*Cacorythmus*, an unequal Pulse. See *Arythmus*.

*Cacosphyxia*, a bad Pulse.

*Cacotrophia*, an ill Nutriment proceeding from a fault in the Blood; as in a Leprosie, Ringworms, &c.

*Caëlos*, a sort of *Carduus*.

*Cacutmina*, the same with *Summitates*.

*Caducus Morbus*. See *Epilepsia*.

*Cadaver*, a Carcass.

*Cadmia*. See *Lapis Calaminaris*. Sometimes the same Name is given also to the *Tutia*. See *Tutia*.

*Cadus*, or *Ceranum*, a Measure of the Ancients, containing an Hundred and Twenty Pints of Wine, and an Hundred and Five Pints of Oil.

*Cæcum Intestinum*, the Fourth Gut in order from the *Pylorus*.



*Celestis*, is *Iris*.

*Celi Donum*, or *Gramen Manna*, is the greater Celandine.

*Celi Ros*, a sort of wild Millet.

*Celi Rosa*, and *Celi Flos*, is *Lychnis Coronaria*.

*Cepa*, *Cepe*, & *Cepa*, an Onion, Onions are hot and flatulent; they are proper for those that abound with cold Viscid Humours, in whom they procure Sleep, help Concoction, and prevent sour Belchings; they open Obstructions, force Urine, and promote insensible Transpiration, but they injure those that are Cholerick, and offend the Eyes. A raw Onion infused in Water, the next Morning given to Children, kills the Worms. A large Onion hollowed, and filled with Venice-Treacle, and roasted under hot Ashes, and applied in the manner of a Pultis, mollifies effectually hard Swellings, and opens them. A raw Onion pilled, and applied presently with a little Salt, cures Burns, if the outward Skin is not Ulcer'd, for it draws out the Fire, and prevents Blisters.

*Cesarea Sectio*, the same with *Hysterotomia*.

*Cesareus Partus*. See *Partus Cesareus*.

*Calaminaris Lapis*, a Stone, dug out of the Mines, of a yellowish colour, and not very hard; which, when burning, gives a yellow Fume. Of this Copper-smiths make Brass. *Calaminar-stone*.

*Calamintha*, or *Calaminthum*, Calamint, a kind of Minth; 'tis hot and dry: Stomachick, and Uterine, it provokes Urine, opens the Liver, and cures a Cough; a Decoction of the Leaves, is good for those that are short breathed. The Herb used in Drink, with Salt and Honey,

kills Worms, and cures an *Elephantiasis*, if it be used frequently.

*Calamita*, is *Styrax*.

*Calamagratia*, and *Calamogrostis*, the Reed-grass.

*Calamus*, a Reed.

*Calamus Aromaticus*, sweet-smelling Reed or Cane: Some will have it to be *Galangal*, others the *Acarus*. It grows all over the *Indies*.

*Calamus Scriptorius*, a certain Dilatation, about the Fourth Ventricle of the Brain, which afterwards ends in a point, from which it has its Name.

*Calathus*, a Basket which the Flowers of Lillies resemble.

*Calcaneus*, the same with *Calx*.

*Calcaris Flos*, is *Flos Regius*.

*Calceolus D. Mariæ, Sacerdotis, Marianus*, a sort of *Alisma*.

*Calchoides*, three little Bones in the Foot, which with others, make up that part of the Foot which succeeds the Ankle: And *Fallopian* calls them *Cuneiformia*, made like Wedges.

*Calcinatio*, the Reduction of a mixed Body into Powder, by Fire, or any corroding things; as *Mercury*, *Aquafortis*, &c.

*Calcinatio Philosophica*, or *Spagyrica*, is when Horns, or Bones, or Hoofs, are hanged over boiling Water for some Hours, till they having lost all their Mucilage, can be easily powder'd.

*Calculus*, the Stone, is an hard præternatural Concretion in a Mans Body, which is often bred in the Reins, Testicles, and other Parts, from Saline and Earthy Particles congeated together.

*Caldarium*, the same with *Laconicum*.

*Calendula*, a Marigold, the Flowers are Cordial, Hepatick, and Alexiphar-



xipharmick, and provoke Sweat, and the Courses, and hasten Delivery: The distilled Water dropt into the Eyes, or Rags wet in it, and applied to them, cures the Redness, and Inflammation of them.

*Calidum Innatum.* See *Emphitum thermum*, or *Byolichnium*.

*Callicreas*, or *Pancreas*, a conglomerated Glandule, placed under the hinder part of the Stomach, about the length of Three or Four Fingers in a Man. It is encompassed with a thin Membrane from the *Peritonæum*. It is terminated in a Man near the common *Ductus*, or Passage of the Bile into the Gut *Duodenum*, and distils a Volatile insipid sort of Juice: But *Sylvius* and *de Graaf* affirm, That they have found an acid and subacid Juice there; nay, sometimes an austere and a sweet one; and this, they say, is the Original of all Diseases: But we must know, that this possibly was observed, when scarce one in twenty which they dissected was found exactly sound. Its use is to temperate the Chyle, which is something acid, and the Bitterness of the Gall with its Volatile Juice, that it may at last enter the Lacteals with a sweet taste. The Sweet-bread.

*Calligonum*, the same with *Polygonon*.

*Calix* and *Calices*. See *Alabasteri*.

*Callionymus*, is *Lilium Convallium*, Lilly of the Valleys.

*Callitrichum*, or *Polytrichum*, is an Herb that finely paints the Hair. See *Polytrichum*.

*Callus*, a kind of Swelling without Pain, like Skin contracted by too much Labour. A Hardness in the Skin, or a Tumour hardened.

*Calomelas*, is *Mercurius Dulcis*, purified by several Sublimations.

*Calor Nativus*. See *Biolychnium*.

*Caltha*, seu *Calthula*, the same that is called in the Shops the *Calendula*, or the Flower of every Month.

*Calva*, called *Calvaria* by *Pliny*, and *Cranium* by *Celsus*, is the Scull; also the upper hairy part of the Head, which either by Disease or old Age, grows bald first.

*Calvaria*, the same with *Calva*.

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

*Calx*, seu *Calcaneum*, the Second Bone in that Part of the Foot which is joined to the Ankle, bigger and stronger than the rest; oblong, and grows backward, that a Man may stand more strongly upon it, and not fall so easily backward.

*Calx*, is a Chymical term, used when any Powder is rendered Impalpable, by the taking away of its moisture; and this is to be understood of Metals and Minerals, Corroded and Calcined, as of the *Calx* of Salt, Antimony, and the like; and so some Stones are burned to a *Calx*; and the Ashes of Vegetables, the Horns and Bones of Animals, deprived of their Volatile Parts by the Fire, are called a *Calx* by some.

*Camarium*. See *Fornix*.

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

*Cambium*, a Secondary Humour, according to *Avicen*, whose use was said to be to nourish the Parts: The first was called *Ros*, or *Humor Innominatus*: The Second *Gluten*: And the Third, which was very near converted into Nourishment, was called *Cambium*: But these Figments

are



are quite Exploded, since we found out the Circulation of the Blood.

*Cameline.* See *Myagrum*.

*Camelopodium*, is *Marrubium*.

*Cameratio*, the same with *Camerofis*.

*Camomila.* See *Chamamelum*.

*Campanula*, so are called many Flowers that resemble a Bell. See *Cervicaria*.

*Camphora*, or *Caphora*, Camphire, a Resinous Gum, unknown to the Ancients. The Tree is so big and tall, that they use it for Building. It has large and pointed Leaves, smelling of Camphire. It bears a Fruit of the bigness of a Hasel-nut, inclosed in a thin and thicker Rind, like our Hasel-nuts. When they will gather the Camphire, the Tree is stript of its Leaves, Bark, and Wood, to the very Pitt; which being cut, they find in it the transparent coagulated Camphire. It grows likewise in *China*, & *Borneo*: But *Japan* affords another sort of Camphire tree, with a much lesser Leaf; and I have it from credible Persons, that they draw Camphire out of the Roots of the Cinnamon-tree; and I my self have seen it drawn out of Sage. It is an odoriferous transparent Gum; the best grows in the Isle of *Borneo*.

*Camphorata*, seu *Camphoratum*, the same with *Abrotanum*, so called because it has the scent of Camphire.

*Canales*, Passages by which the Juice of the Body flow: As those which serve for the Spittle, the Bile, that in the Liver, Pancreas, &c.

*Canaliculus Arteriosus*, a Vessel betwixt the Arterious Vein of the Lungs, and the great Artery in *Fœtus's*, for it is obliterated in adult Persons: Its use in *Fœtus's* is, that the Blood may be discharged by this

*Ductus*, out of the Arterious Vein, into the great Artery, because that the Blood is not accended in their Lungs, for want of Respiration in the Womb.

*Cancamum*, some think it is *Lacca*, some think it *Gummi Anima*. *Dioscorides* says, it is the Gum of a Tree in *Arabia* resembling Myrrh.

*Cancer.* See *Carcinoma*.

*Cancer*, a sort of Bandage for the Head.

*Candelaria*, or *Candela regia verbascum*. See *Verbascum*, & *Phlomos*.

*Candisatio*, the Crystalizing of Sugar, after it has been dissolved in Water, purified, and somewhat evaporated. Into this Solution they sometimes put certain solid Medicines; which being thus covered with the Crystalised Sugar, are looked upon as the best sort of Confections. Sugar-candy, or Candied Sugar.

*Canella*, *Cinnamomum*.

*Canica*, Bran.

*Canicida*, a sort of Poisonous *Aconite*.

*Canina Brassica*, is *Mercurialis*.

*Canina Lingua*, the same with *Cynoglossum*.

*Canina Malus*, the same with *Mandragora*.

*Canina Sentis*, the same with *Cynosbaton*.

*Canina Appetentia*. See *Cynodes Orexitis*.

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

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

*Canirubus*, quasi *Rubus Caninus*, the same with *Cynosbatos*.

*Canis Cerebrum*, is *Antirrhinum*.

*Canties*, a Hoariness of the Head before the usual time: It is Two-fold, the one is according to the



ordinary course of Nature; the other ill, and as *Aristotle* calls it, Diseased.

*Canna Major*, the same with *Tibialis*.

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

*Cannabina*, the same with *Eupatorium*.

*Canabis*, Hemp, the Seed of it boiled in Milk, is good for a Cough, and five or six Ounces of it taken, cures the Jaundice; an Emulsion of the Seeds does the same. The Juice of the Herb, and of the green Seed, cures Pains and Obstructions of the Kers; the Oil of the Seeds mixed with a little Wax, is excellent to take out the Pain and Fire in Burns. *Galen* reckons, that the Vertue of Hemlock and Hemp are much the same.

*Canon*, a Chyrurgeon's Instrument, which they make use of when they sow up Wounds. It is either strait or bent, according to the condition of the Wound to be sowed up.

*Cantabrica Plinii*, it is supposed to be *Scorzonera*; it was found in Spain, by the *Cantabrians*, from whom it took its Name.

*Canthus*, or *Hircus*, the Angle or corner of the Eye; which is either the Greater or the Internal, or the Less or External.

*Cantum*, or *Candum Saccharum*, Sugar-candy. See *Candum* vel *Candisatio*.

*Canum cerasa*. See *Xylosteum*.

*Capella*, the same with *Cupella*.

*Caphora*, the same with *Camphora*.

*Capillamenta*, are the fine Threads arising in the middle of Flowers, like Hairs.

*Capillaria Vasa*, are small Vessels, called *Capillary* Vessels, because they are no bigger than Hairs.

*Capillaris Herba*, vel *Capillus Veneris*; though this Name is not only given to the *Capillus Veneris*, or Maiden-hair but also to the *Capillus Terræ*, *Capillus Aureus*, *Muscus Capillaris*, &c.

*Capillatio*, is a sort of Fracture of the Skull, which can scarce be found but often occasions Death.

*Capillorum Defluvium*. See *Alopecia*.

*Capillus*, the Hair of the Head.

*Capillus Veneris*, Maiden-Hair.

*Capistrum*, a Swathe for the Head, used by Chyrurgeons.

*Capita*, among the Vegetables, signify the Buds, wherein are contained the Seed and Flowers. See *Codia*.

*Capitellum*. See *Alembicus*.

*Capitiluvium*, a Liquor, wherein the Head is washed.

*Capitis Dolor*, the same with *Cephalalgia*. See *Cerebraria*.

*Capitis Granum*, is *Staphis Agria*.

*Capitulum Martis*, is *Eryngium*.

*Cappites*, *Capnium*, and *Capnos*, the same with the *Fumus Terræ*, or the *Fumaria*.

*Capparis*, the Caper-tree. Capers are brought to us in Pickle, and are frequently used for Sauce; they quicken the Appetite, promote Concoction, and open Obstructions of the Liver and Spleen: It is said, that they who eat *Italian* Capers daily, are not troubled with the Palsy, nor Pains of the Spleen; and they are also good for the Hip-gout. The Bark of the Caper-tree boiled in Vinegar, especially the Bark of the Root, softens the Spleen when it is hard, being taken inwardly, or outwardly applied.

*Capreolaria Vasa*, the twining Vessels, as the Sanguineous Vessels in the Testicles.

*Capreoli*,



*Capreoli*, certain Tendrels or Ligaments, whereby some Plants stick to others, as the Vine, and the like.

*Capreolus Auris*. See *Helix*.

*Caprificus*, quasi diceret *Caprificus*, the wild Fig-tree.

*Caprifolium*, Wood-bind, or Honey-suckle; it is Spleniatick, and very Diuretick; it is chiefly used in an Asthma, and for a Cough; it dries moist and sordid Ulcers; it cures Scabs, and other Diseases of the Skin; it helps Difficulty of Breathing, hastens Delivery, and expels Gravel. The Distilled Water, and the Juice of it is in use; the Leaves also are frequently used in Gargarisms; but some think they are too hot and acrid for such a use.

*Capsicum*, of this there are divers sorts; but it is, for the most part, accounted Brasile-pepper.

*Capsula Artricularia*, or *Renes Succenturiati*, aut *Glandulae Suprarenales*, Glandulous Bodies placed above the Reins; their use is to receive the Watery Substance called *Lympha*, into their Cavities, where with the Blood in its return from the Reins being thicker, and much destitute of *Serum*, may be diluted, and circulate more fluidly.

*Capsula cordis*, see *Pericardium*.

*Capsula communis*, which *Glisson* has observed in the Liver, is nothing but a Membrane which proceeds from the *Peritonaeum*, and which includes both the *porus biliaris*, and the *Vena porta*, or Great Vein in the Liver.

*Capsula Seminales*, the Extream Cavities of the Vessels which convey the Seed, dilated like little Coffers, which by two small Holes emit the Seed received from the Testicles, into the little Seminary Bladders,

that it might be either preserved there against the Time of Coition, or be conveyed back into the Blood by the Lymphatick Vessels.

*Capulum*, a Distortion of the Eyelids, and other Parts.

*Caput*, the Head.

*Caput*, among Vegetables, is that which swells into a Globe.

*Caput Gallinaginis*, is a Caruncle in the *Urethra*, through which the Seed is conveyed, from the Seminal Bladders into the *Urethra*.

*Caput Mortuum*, that thick dry Matter which remains after the Distillation of Minerals especially: But most commonly it denotes that which remains of Vitriol.

*Caputpurgium*, the same with *Erythrinum*.

*Caranna*, a hard Resin almost like *Taccamahaca*, but sweeter, brighter, and more Liquid. It is brought into Europe from *Carthagera*, out of the *West-Indies*.

*Carbo*. See *Anthrax*.

*Carbunculus*, the same with *Anthrax*.

*Carchesium*, a sort of Bandage, consisting of two Reins, that may be equally extended.

*Carcinodes*, a Tumour like a Cancer. A corroding Ulcer.

*Carcinoma*, *Carcinus*, or *Cancer*, a Tumour that arises always in the Glandes, from Saline, Sulphureous, Sharp, and Melancholy thick Humours. It is round, hard, livid, painful, at the beginning as big as a Pea, but afterwards it is surrounded with great swelling Veins, which resemble the Feet of a Crab, though not always. A Cancer.

*Carcinus*. See *Carcinoma*.

*Cardamantice*, *Cardamina*, *Cardamine*, and *Cardamon*, it is a sort of Cress, and is good for an hot Scurvy.



*Cardimomum*, Cardamoms ; of which there are two sorts, a Greater and a Lesser, called Grains of Paradise, and Cardamom.

*Cardamon*, Garden-creffes. See *Nasturtium*.

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

*Cardica*, Mother-wort, good for the Distempers of the Heart, or rather of the Stomach.

*Cardiaca Passio*, the same with *Cardialgia* : It is also called *Cardiacus Morbus*, *Cardiaca & Stomachica exolutio* ; the Pain of the Heart, or rather of the upper Orifice of the Stomach ; a Suffocation of the Heart from a *Polypus*, or coagulated Blood.

*Cardica*, Mother-wort, it is commended by some for Diseases of the Heart ; but it is peculiarly good for Hypochondriack Diseases ; provokes the Courses and Urine, and cleanses the Breast of Flegm, and kills Worms : A Spoonful of the Powder taken in Wine, hastens Delivery wonderfully : A Decoction of it, or the Powder mixt with Sugar, is very good for the Palpitation of the Heart, and for Hysterick and Hypochondriack Diseases.

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

*Cardinale*, the same with *Cardiacum*.

*Cardialgia*, and *Cardiogmos*, a gnawing or contraction of the Nerve

called *Par vagum*, and the Intercoastal implanted in the Stomach, proceeding from a pungent vellicating Matter in the Ventricle ; so that the Heart being straitned and contracted by consent with the Stomach, occasions a Swooning away.

*Cardinalis Flos*, five *Trachelium Americanum* ; so called, because its Flower is very red like a Cardinal's Garment, especially about Noon.

*Cardiogmos*, the same that *Cardialgia*.

*Cardopatium*. See *Chamaeleon*.

*Carduus*, a prickly Herb.

*Carduus Fullonius*. See *Dipsacus*.

*Carduus Suarius*. See *Chamaeleon*.

*Carduus Varius*. See *Chamaeleon*.

*Carebaria*, a Pain, or rather heaviness of the Head.

*Careum*, five *Caros & Coros*, Caraways, the Seed is Stomachick and Diuretick, it expels Wind, and helps Concoction ; it is of great use in the Cholick, and for Giddiness of the Head, and the like.

*Carex*, Burr-Reed.

*Carica*, the Name of a Fig growing in *Caria*.

*Caries*, *Teredo*, *Teredum*, & *Pædarthrocace*, the Corruption of a Bone, from the continual Afflux of vitious Humours, or from their Acrimony and Malignity, or from a Bruise that some way affects the Bone, or from sharp Medicines.

*Carlina*, or *Carolina*, so called from *Charles* the Great, the First of that Name, Emperour of the Romans, whose Army was saved and preserved from the Plague, by the use of this Root ; it is Alexipharmick and Sudorifick ; it is also Diuretick, and good in a Dropsy, and also for Hypochondriack Pains.

*Carminantia*. See *Carminativa* : Carminative Medicines which dis-

perse



perfe Wind, as Anniseed, Fennel, Lovage, &c.

*Carminativa*, the same with *Carminantia*.

*Carneolus*. See *Sardius Lapis*.

*Carnosa Membrana*, a Carnous Membrane.

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

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

*Carnosa*, that which extends the Palm of the Hand.

*Carota*, and *Caryota*, it is Uterine and Diuretick; it is chiefly used in Obstructions of the Courses, in a Suffocation for the Pain of the Matrix, and for a Flatulent Cholick, the Hicop, Obstruction of Urine, and an old Cough: The Seed of it infused in Beer, and drunk, is much commended by some modern Authors for the Strangury, and the Stone in the Kidneys. Two Drams of the Seed infused in White-wine, and drunk, is good for Mother-fits. The little Purple Flower of it is counted a certain Remedy for the Falling sickness.

*Carotidis Arteria*, is either External or Internal; the External which arises near the Heart, and divides it self into two Branches, the outermost whereof is variously distri-

buted to the Jaws, the Face, the top of the Head, and behind the Ears; but the other, with a peculiar sort of Mechanical Preparation for its Reception, passes thro' the *Os cuneiforme*; for Nature has dug a peculiar Channel in both sides of it, wherein this Artery, for its greater security is cloathed with a new adventitious and thicker Tunick, and there representing the figure of an S. it goes double out of its Channel of Bone, puts off its borrowed Coat, and tends toward the Brain with its charge of Blood; ascending therefore about the Ocular Nerve, it spreads it self towards the sides, then to the foremost part of the Brain, betwixt the Passage of the Olfactory Nerve. Lastly, it tends backward, and taking leave of the Brain near the *Medulla Oblongata*, and the Spinal Marrow, waters it with its Blood, as far as down the *Os Sacrum*. They are called *Soprales*, or *Carotides*; in as much as if they be tied, they immediately incline the Person to Sleep: But the Ancients mistook, when they ascribed Natural Sleep to them. The Carotick Arteries.

*Carpentaria*, the same with *Nasturtium Hyemale*, and the *Herba Judaica*.

*Carpesium*, what this Plant is, is disputed among the Learned: Some say it is *Cucube*, others *Ruscus*, and others something else.

*Carpia*, a Tent that is put into a Wound or Ulcer to cleanse it. *Linteamentum carptum*, vel *Linteamentum rasile*, is the shavings of Linnen-cloth, to make a Lint of for the Wounds. *Delinamentum sanarium*, vel *Linamentum tortile*, is Lints twisted, used for the cleansing of a Wound or Ulcer from its Corruption.



*Carpinus*, the Horn-beam Tree.

*Carpobalsamum*, is the Fruit of the Balsam-tree. See *Balsamus*.

*Carpus*, commonly *Brachiale*, the first part of the Palm of the Hand. *Hesichius* calls it, that part of the Arm which is betwixt the lowermost part of the Cubit, and the Hand, the Wrist: It consists of eight small Bones, with which the Cubit is joined to the Hand.

*Carthamus*, Bastard Saffron. See *Cnicus*.

*Cartilago*, a white part, dryer and harder than a Ligament, and softer than a Bone: It is said to be Similar and Spermatick, but falsely; for it is no more made of Seed than any other Parts; it renders Articulation more easy, and defends several Parts from external Injuries.

*Carum*, and *Caruum*. See *Caveum*.

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

*Caruncula Lachrymales*, the same as *Caruncula Oculi*.

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

*Caruncula Oculi*, Glandules placed

at each greater corner of the Eye, which separate the Moisture for moistning the Eyes, generally called Tears, which afterwards by the *Puncta Lachrymalia*, placed in the Bone of the Nose, are discharged into the Nostrils. The Caruncles in the corner of the Eyes.

*Caruncula Papillares*, Ten little Bodies that are in the Reins: They are properly little Bundles, which arise from the centring together of a great many small Channels, which the Reins are in a great measure made up of; and these receive the Serum from the little *Ductus*'s, and convey it into the *Pelvis*.

*Caryocostinum*, an Electuary so called from Cloves, and *Costos* that are Ingredients of it; it is chiefly used for Pains in the Limbs, and the Gout.

*Caryon*, a Nut of any sort, but chiefly a Walnut.

*Caryophyllata*, *Avens*, so called, because its Root has the smell and taste of Cloves; it is also called *Herba benedicta* and *Sanamunda*, from its singular Vertues; 'tis somewhat Astringent; it strengthens and discusses; it is Cephalick, and Cordial, and resists Poison; it is chiefly used inwardly, to cure Catarrhs, and for quickning the Blood when it is coagulated. Wine wherein the Root has been infused, has a fine pleasant Taste and Smell; it cheers the Heart, and opens Obstructions. The Root infused in Beer, is excellent for strengthening the Joints and Bowels.

*Caryophyllens Flos*, Clove July-Flowers; it is Cephalick and Cordial, the Syrup of it is chiefly used.

*Caryophylli*, great Cloves, different from those common Cloves which are sold in the Shops; for



that is but blue unripe Fruit. The Tree that bears this Fruit is much taller than any Laurel-tree; but its Leaves are very like those of the Laurel, only somewhat narrower. The ripe Fruit is sometimes no bigger than the unripe. There is also another kind less than any of the rest, but much rarer, and more excellent, called *Royal Cloves*. There is a certain Bark in *America*, not inferior in Scent or Taste to Cloves, called the *Clove-bark*; but what Tree it belongs to I am not able to tell. There are also a kind of Cloves so called by *Pliny*, growing in Branches like Grapes, with very large Leaves; the Seed whereof has a taste resembling, but very faintly, that of Cloves.

*Caryophylli Plinii*. See *Caryophylli*.

*Caryota*, a Carot. See *Carota*.

*Cassia Fistula, Nigra, Solutiva, Laxativa*, Cassia in the Pipe or Cane; it is black and laxative; it grows in both the *Indies* and *Africa*. The Tree is not unlike a Walnut-tree; its Leaves are the same, only narrower like the Peach-tree. It brings forth sweet-scented yellow Flowers, and these black, round, hard Husks or Rinds, containing a black Pulp.

*Cassia Lignea*. See *Cinamomum*.

*Cassutha*. See *Guscuta*.

*Castanea*, Chestnut-tree; the Nut of it is Astringent, and consequently good for Fluxes of the Belly, and for Spitting of Blood; but they are Windy, and Injurious to the Stomach and Head, and to those that are subject to Cholical Pains, and the Stone.

*Castoreum*, it is difficult to know what this is from Foreigners; for our Merchants buy it of others, who have it from other Countries. It comes from both the *Indies*.

*Castratio*, a Gelding or cutting away both the Testicles.

*Casus Uvulae*. See in *Cion*.

*Catacleu*, the same as *Cataclida*.

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

*Catagma*, the Fraction, or breaking of Bones, or a Separation of the *Continuum* in the hard Parts of the Body; which is effected by some hard Instrument forcibly impressed upon the Part; whose Differences are taken from the Form, the Part, and several other Accidents.

*Catagmatica*, Remedies for the curing of Fractures.

*Catalepsis*, or *Catochus*, *Prehensio*, seu *Congelatio*, an Abolition of all the Animal Functions, wherein the Respiration remains entire, and the Patient in the same Habit and Position of Body, that he had before he fell Sick: The Pulse continues all this while, the Eyes are open, but without any Motion, Speech or Sense; it happening very seldom, that they understand what is said, or can swallow what is given them: The Cause of it seems to consist, in the Obstruction or Angustation of the *Corpus striatum*, in those Pores by which Objects are represented in the Brain, so that there's no Perception of any Object; but the Pores, by which the Animal Spirits are conveyed from the Brain to the Organs of Sense, are left free and open. Among the External Causes, are commonly reckoned, Thunder, Lightning, and excessive Cold.

*Catalotica*, the same with *Cicatrizantia*, or healing Medicines.

*Catamenta*, Women's Courses, which gathering every Month by the Fermentation of the Blood, and being come to a Turgency, by the



Accession of a Ferment that is in the Womb, discharge themselves at their set-time: Others say, they proceed from Seed bred in the Testicles, and communicated to the Blood. Some ascribe the Courses to the Motions of the Moon; but if this were true, then all Women would have them at the same time. They begin at Twelve, Thirteen, or Fourteen Years of Age, and stop about Fifty; but this cannot be exactly determined: They are suppressed in breeding Women, and Nurses; yet this is not a Rule neither.

*Cataplasma*, fragrant Powder, which by reason of its Scent, is strewed amongst Clothes: Also a fragrant Powder, which after anointing, is applied to the Stomach or Heart.

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

*Cataphrastica*, is the Name of a certain Bondage or Ligature, accommodated to the Breast.

*Cataplasma*, a Topical Medicine of the consistence of a Pultise; it is usually prescribed two ways, either boiled, or without it; the former is more frequent, the latter of more efficacy: In the former, they are to take such Vegetables as are proper, as Roots, Herbs, Seeds, Flowers, Fruits, &c. adding proper Meals, or omitting them; all which are boiled up in a convenient quantity of Liquor, v. g. Water, Beer, Milk, Honey, &c. to the consistence of a Pultise: The latter is prepared commonly of Vegetables shred small, with the Infusion of so much Liquor only as may make it of the former

consistence; you may add here Meal, crumbs of Bread, Oils, Ointments, as in the former sort of Cataplasms too. A Cataplasim or Pultise.

*Catapotium*, commonly *Pillula*, is a Medicine given inwardly; Purg-ing Pills.

*Cataptosis*, one Symptom of an Epilepsy; when Men fall suddenly to the Ground: It is the same with *Decidentia*.

*Cataputia*. See *Lachryrus*.

*Catapulta*, was an Engine among the Ancients, which threw out Darts and Stones.

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

*Catarrhopus*, when Humours, Vapours, or Wind, fall downward from the Head. 'Tis the same with *Catharrus*.

*Catarhus*, was taken by the Ancients, for a Defluxion of Humours from the Head to the subjacent Parts, as the Nostrils, Mouth, Lungs, &c. as happens in the *Coryza*, and *Eranchus*: But there are no such things



things as *Catarrhs*, for there is nothing falls from the Head to those Parts: But the Glandules of the Nostrils, and those that are about the parts of the Mouth, are often obstructed. It is thus distinguished; if it fall on the Breast, the *Catarrh* is called *Rheum*; if on the Jaws, *Branchus*; if on the Nostrils, *Coryza*.

*Catarrhus Suffocatorius*, a smothering Rheum, when (as the Ancients fancy) the Excrementitious Humours fall on the Respiratory Organs, and threaten Suffocation: But I should rather esteem it a swelling of the Glandules about the *Larinx*, by which the difficulty of Respiration and Suffocation is caused.

*Catarrhus Spinalis Medullæ*, when certain Lymphatick Vessels, which surround the Marrow of the Backbone, are broke.

*Catasarca*, the same with *Anasarca*.

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

*Catastasis*, a Disposition of human Body, or of time.

*Catatafis*, an Extention of the Body towards the lower Parts.

*Catechu*, improperly called *Terra Japonica*; a Juice squeezed out of several astringent Fruits: It comes from several parts of the *East-Indies*, from *Pegu*, *Surat*, the Great *Mogul's* Country, from the Coast of *Malabar*, *Bengal*, and *Ceylon*. They use it with the Leaves of the Herb *Betel*. The true Fruit and Ground of it is *Acacia*, an Oriental Plant something like a *Tamarind*. If you chew only a small quantity of it, you find it at first astringent, but afterwards leaves behind it a sweetish and agreeable Taste, not unlike the Leaves of *Thea*.

*Catheretica*, five *Causfica*, five *Escharotica*, Medicines that make an opening into, or take away superfluous Flesh, or Excrescencies.

*Catharma*, the same that *Catharticum*.

*Catharrus*. See *Catarrhus*.

*Catharsis*, the same with *Catharticum*.

*Catharticum*, seu *Catharma*, a Purging Medicine, which cleanses the Stomach, the Guts, and whatsoever is Vitious and *Heterogenous* in the Blood, and throws it into the Common-shore of the Guts. *Cathartici* are commonly distinguished in *Cholagoga*, such as purge the *Choler*; as *Rhubarb*, *Scammony*, *Cassia Fistula*, the *Diaprunum Solutivum*, &c. Or *Phlegmagoga*, such as purge the *Phlegm*; as *Colocynth*, *Jalap*, *Mechoacanna*, &c. Or *Melanagoga*, such as purge *Melancholy*; as *Black Hellebore*, *Sena* leaves, *Confectio Hammech*, &c. But this Division is rejected by most modern Physicians, who allow of no such Specifick Purges. See *Purgatio & Vomitorium*.

*Cathemerina*, the same with *Quotidian Febris*, or the *Quotidian Ague*.

*Catheter*, five *Immissor* vel *Demissor*, a Fistulous Instrument, somewhat crooked, which is thrust up the *Yard* into the *Bladder*, to provoke *Urine* when it is suppressed by the *Stone*; or into whose Cavity an Instrument called *Itinerarium* is thrust, to find out the *Stone* in the *Bladder*, that then the *Spindler* of the *Bladder* may be shewn, and an Incision be made in the *Perineum*, i. e. in the *Interstice*, betwixt the *Fundament* and the *Privities*.

*Cathetetrismus*, the Administration or Operation of Injecting any thing into the *Bladder*, by a *Catheter*, or a *Siringe*.

*Catho-*



*Catholicum*, seu *Panacea*, a general or common Medicine that expels or corrects all ill Humours ; which is kept in the Shops.

*Cathypnia*, a long and profound Sleeping.

*Catillus cinereus*, seu *Obrusa Catillus*, is a kind of a Kettle, or Pot filled with Ashes, well washed, used for the refining of Gold and Silver. See *Cupella*.

*Catinus*, the same with *Cupella*.

*Katoo purgare*, to purge downwards ; the opposite of which is *Avoo*, to Vomit, or purge upwards.

*Catocathartica*, Medicines that purge by Stool.

*Catoche*, the same with *Catalepsis*.

*Catochus*, the same with *Catalepsis*.

*Catopsis*, the same with *Myopia*.

*Catoretica*, the same with *Cathartica*, or *Purgantia*, things that purge downwards.

*Cattaria*, the same with *Nepeta*, *Nep*, or *Cat-Mint* ; it is hot and dry, and chiefly used for Obstructions of the Womb, for Barrenness, and to hasten Delivery, and to help Expectoration ; it is used outwardly in Baths for the Womb, and for the Itch.

*Cava radix*. See *Radix cava*.

*Caudex*, the Stem or Trunk, or Body of a Tree or Shrub, through which Nourishment is convey'd from the Root to the Branches.

*Cava vena*. See *Vena cava*.

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

*Cavitates minores*, the Ventricles of the Heart and Brain, of which in their proper places. See *Ventriculi*.

*Cauledon*, the breaking of the Bones a-cross, when the Parts of the Bones are so separated, that they will not lye direct.

*Caulis*. See *Brassica*.

*Caulis*, the Stalk of any Herb.

*Causodes*, the same with *Causus*.

*Causfica*, or *Escharotica*, vel *Catheretica*, those things which burn the Skin and Flesh into an hard Crust ; as burnt Brass, quick Lime, sublimated Mercury, and hot Iron, &c. A *Causstick*.

*Causus*, or a burning Fever, is that which is attended with a greater Heat than other continued Fevers, with an intolerable Thirst, and other Symptoms, which argue an extraordinary Accension of the Blood ; and that which discriminates it from other putrid Fevers is, that the Temperature of the Blood is hotter, i. e. abounds more with combustible Sulphur ; and therefore, when it begins to boil, is accended in a greater measure, and in its De-flagration, diffuses Particles of most Intense Heat through the whole Body ; its Motion is acute, it comes presently to its Height, is accompanied with dreadful Symptoms, has a very difficult Crisis, and a dangerous Event. A burning Fever.

*Cauterisatio*, an Artificial Burning, made by a *Cautery*.

*Cauterium*, a Chyrurgeon's Instrument, made of Iron, Silver or Gold, which after it is heated, has an actual Power of burning into any thing ; they differ in Bulk, and in Form ; it is sometimes taken for a potential *Cauterie*, prepared of *Lixivium*, or Lime and Soap. An actual and Potential Cautery.



*Cedmata*, Defluxions upon the  
ints, especially the Hip.

*Cedrus*, the Cedar tree.

*Celastrus*, a Tree which has Fruit  
ry late.

*Cele*, a Tumour in any part. See  
*ernia*.

*Cellulae intestini coli*, the little Ca-  
ties, or rather Receptacles of the  
ut Colon, are where the Excre-  
ents lodge some while, that they  
ay refresh some adjacent Parts  
ith their Heat, and digest and fer-  
ent any remaining Crudities.

*Cementatio*, is an Art of purify-  
g Gold by means of the Royal Ce-  
ent. See *Cementum*.

*Cementum*, a Powder, by whose  
means *Cementatory Calcination* is per-  
ormed: Or as others say, it is a  
ery sharp piercing Mineral Matter,  
herewith Metals being firewed, are  
everberated to cement; and it is  
ither simple or mixed; and either  
a form of a Powder, or of a Paste.  
A Cement.

*Cenchrias*, a sort of spreading In-  
lamation, which we call Wild fire,  
alled *Herpes Miliaris*, from the re-  
emblance it bears to the Seed of the  
mall Grain called *Millet*, or *Hyrse*.  
See *Herpes*.

*Cenchros*. See *Milium*.

*Ceneangia*, an Evacuation of the  
Vessels, by opening a Vein. 1. It  
s expedient in a *Plethora*, to free  
Nature from too great a Load. 2. It  
s expedient to draw back the Blood  
y way of Revulsion, when it rush-  
es too plentifully towards any one  
part. 3. To divert the Blood from  
one part to another, though it be  
no way lodged there, nor be Extra-  
vasated. 4. To ventilate and cool  
the Blood in Burning and in Putrid  
Fever.

*Cenosis*, the same with *Evacuatio*,  
or an *Evacuation*.

*Centaurium*, called likewise *Chi-  
ronium*, because *Chiron* was cured by  
it; it is also called *Febrifuga*, the  
Antifebritick; *Fel terra*, *Limnesium*  
and *Limnaum*; Centory, *Gallen*, by  
reason of the wonderful and great  
Virtue of this Plant, wrote a whole  
Book of it; it is Splenetick and He-  
patick, bitter without biting; it is  
cleansing, opening, and vulnerary;  
it is good in the Jaundice, in Sup-  
pression of the Courses, in the  
Gout, and for Worms, and is a  
Specifick for the biting of a mad  
Dog. The Decoction of it is used  
with Success in Tertian Agues;  
therefore it is called by some, the  
Febrifuge Plant; it is one of the  
Ingredients of the bitter Drink so  
much used by the *London Physicians*,  
a Decoction of the tops of it takes  
off Pimples, Spots, Morpew, and  
other Diseases of the Skin; a Lee  
made of it cleanses the Hair, and  
makes it White: A Man almost de-  
stroyed by the Jaundice, was cured  
by drinking every Morning a strong  
Decoction of this Herb.

*Centrum*, the middle of a Body  
not taken Mathematically, but Phy-  
sically, and that they say is the  
Heart; from which, as from a Cen-  
ter, the Blood continually circulates  
round the most distant Parts of the  
Body; for Mathematically, the  
middle Point is the Center of any  
Circumference whatever.

*Centum Capita*. See *Eryngium*.

*Centum Morbia*, the same with  
*Nummularia*, Money-wort; it is al-  
so called *Hirudinaria*.

*Centum Nogia*, the same with *Pe-  
lygonum*.

*Centunculus* and *Centuncularis Her-  
ba*. See *Gnaphalium*.

*Cepa* and *Cepe*, the same with  
*Cepa*.

*Cepha-*



*Cephalæa*, an obstinate Head-ach, of a long Continuance, and scarce curable.

*Cephalalgia*, five *Capitis dolor*, differs from the *Cephalæa*, because it is not inveterate; it seizes sometimes upon the whole, sometimes upon one part of the Head; and is so common, that it is a hard matter to find any one who can boast, his Head never pained in his Life. The Parts affected with the Head-ach, are either External, as the Skin, Muscles, the *Pericranium*; or Internal, as the *Meninges*, Nerves, the Brain and *Periosteum*; an Head-ach that proceeds from Intemperance, or ill Conformation of the Parts.

*Cephalartica*, Medicines which purge the Head.

*Cephalica*, Spirituous and Volatile Medicines used in the Distempers of the Head; as the Spirit of *Sal Armoniac*, of Hartshorn, *Castoreum*, with many others, called *Cephalicks*: Also the outermost Vein in the Arm is called *Cephalica*, because it uses to be opened in Diseases of the Head.

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

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

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

*Cerasus*, a Cherry-tree, Cherries, when they are fresh, they loosen the Belly; but when dry, they bind: Those that are sweet, purge, but they are offensive to the Stomach. Sharp and harsh Cherries are binding; the distilled Water of

sharp Cherries, and Cherries themselves, extinguish Feverish Heats, and quench Thirst, and create an Appetite; the Decoction of dry'd Cherries, is excellent in Hypochondriack Diseases, and many have been cured by this Remedy alone. Sweet Cherries are peculiarly good for Diseases of the Head, the Falling-sickness, Apoplexy, and Palsy. A Lord that was seized with an Apoplexy, and speechless three Days, recovered his Speech by taking Spirit of Cherries; in Stammering, and other Vices of Speech, wash the Mouth often with the Spirit of black Cherries, for they are very Cephalick, and do much strengthen the Muscles of the Tongue, and the Spirits designed for their use; the distilled Water of sweet Black-cherries, is much commended and used for Children's Convulsions; the Oil drawn from the Kernels in a Press, is said to take Spots and Pimples from the Skin, by anointing it; and it is reckoned good for the Gout and Stone in the Kidneys and Bladder; the Gum of Cherries diluted with Wine, cures inveterate Coughs, quickens the Sight, and provokes Appetite: it is counted also Lithontripick taken in Wine.

*Ceranium*. See *Cadus*.

*Ceratum*, the same with *Silicium*.

*Ceratoglossum*, the proper pair of *Muscles* belonging to the Tongue, proceeding from the Horns of the Bone called *Hyoides*, and joined to the sides of the Tongue; their use is to move the Tongue straight downwards toward the inward part when they act jointly; but if either the one or the other be contracted singly, they move it to the right or left side.

*Ceræa*



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

*Ceratomalagma*, a softning Composition, prepared of Wax, and other Ingredients.

*Ceratonia*, the Crab-tree.

*Ceratum*, *Cerotum*, vel *Ceratoma-gma*, a Medicine applied outwardly, made of Wax, Oils, and sometimes Dust mixed thicker than an ointment, and softer than a Plaister, commonly called a Sear-cloth.

*Ceraunia*, Mushrooms.

*Ceraunochrysos*, the same with *bryocenaureus Pulvis*.

*Cerchnos*, a certain Asperity of the larynx, which is felt as it were like many Juniper Berries, whence proceeds a little dry Cough.

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

*Cerfis*, a Tree whose Leaves shake when the Wind is quiet, and make Noise.

*Cercopithecus*, a kind of an Ape with a Tail.

*Cercosis*, a fleshy Excrescence coming out of the Mouth of the Vomb, filling the Privy Parts of a Woman, which extending it self sometimes without the Extremities of those Parts, looks like a Tail.

*Cerea*, the same with *Achor*.

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

*Cerebrum*, the Brain, is strictly taken for the foremost Part of the

Substance which is within the Skull; and it is a Substance of a peculiar sort to its self; outwardly it is covered with the Skin called *Pia Mater*; it is wrought with many turnings and windings, its Exterior Substance is of an ashy Colour, wherein the Animal Spirits are Generated: The Inferiour is white, which receives the Animal Spirits from the former, and discharges them by the *Corpus Callosum*, and the *Medulla Oblongata*, into the Nerves; upon which voluntary Actions do chiefly depend. Likewise the Brain is the Subject of Imagination, Judgment, Memory, and Reminiscence; for the Ideas or Species of things being received from the Organs of the External Senses, are carried to the common *Sensory*, or the beginning of the Oblong Marrow, and then to the *Corpora striata*, and the *Corpus callosum*, there the Judgment and Imagination are formed; but the Seat of the Memory is said to be in the ashy barky Substance; and if the Ideas after some time chance to be called for out of the place of the Memory, then it is properly said to be *Reminiscence*, or Remembling: Sleep is likewise transacted in the Brain, concerning which, see in its proper place.

*Cerelaum*, an Ointment made of Wax and Oil; a kind of a Sear-cloth.

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

*Cerevisia*, *cervisia*, *cererisia*, *celia*, Beer, or any sort of Malt Drink.

*Cereus*, a sort of House-Leek.

*Ceria*, the same with *Favus* and *Achor*.

*Cerintbe*, an Herb with Flowers, whereon Bees frequently feed, and therefore called Honey-wort.

*Ceria*,



*Cerio*, the same with *Favus*, and *Achor*.

*Ceroma*, the same with *Ceratum*.

*Ceroneum*, the same with *Ceratum*, a Sear-cloth.

*Cerotum*, the same with *Ceratum*.

*Cerrus*, and *Cerris*, the Mast-bearing Tree.

*Cervaria ethiopic seseli*.

*Cervicaria* or *Trachelium*, a sort of *Campanula*. See *Trachelium*.

*Cervinum cornu*. See *Coronopus*.

*Cervix*, the hind-part of the Neck, as the fore-part is called *Column*.

*Cervix Uteri*, the Neck of the Womb.

*Cerumina*, the Filth of the Ear, which seems to sweat out from the *Cartilages*; others think it comes from the *Glandules*, which border upon the Ears; it consists of abundance of Salt and adust Sulphur, which gives it its Bitterness: It is good to hinder Dust, Motes, or little Animals from getting into the Ears. It is commonly called Ear-wax.

*Cerussa*, or *cerusa*, White-lead, is Lead prepared by Vinegar, whose Vapour it is made to imbibe, for it turns into a white Rust, which is gathered up, and made into little white Cakes; this, and all other Preparations of Lead, are of a drying Nature; they may be mixed with Ointments and Plaisters; they unite with Oils, or fat Substances, in the boiling, and they give them a good solid Consistence; and the greatest part of our Plaisters derive their hardness from it.

*Cestum betoniza*. See *Betonica*.

*Cete*, a Whale, or any very large Fish.

*Ceterach*, a sort of Spleen-wort.

*Chærefolium*, and *Cherefolium*, and *Cherephyllum*, and *Cerefolium*, Cher-

vil, especially that which grows in Gardens, is hot and dry, and Dittretick; it provokes the Course, and is Lithontriptick; it quickens the Blood when coagulated, and disposes to Sleep; it is used outwardly, with great Success, for the Cholick, and Obstructions of the Urine, used in Cataplasms; it dissolves Tumours, and clodded Blood like *Solomon's-seal*; 'tis chiefly used for Swellings, and Hardness of the Paps.

*Chalastica*, Medicines of a moistening and emollient Quality, which relax the Parts that are too hard and bound up.

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

*Chalaza*, every Egg has two of them, one in the Obtuse, and the other in the Acute end: There is more of them in the White; yet they stick closer to the Yolk, and are fastened to its Membrane. They are something long Bodies, more concrete than the White, and whiter; knotty, have some sort of Light, as Hail, whence they have their Name; for each *Chalaza* consists as it were of so many Hail-stones separated from each other by that White; one of them is bigger than the other, and farther from the Yolk, is extended towards the Obtuse end of the Egg: The other is less and extends itself from the Yolk, towards the Acute end of the Egg. The greater is made up of two or three Knots like so many Hail stones, which are moderately distant from each other; the less in order succeeds the greater. It is also a Disease incident to Swine, called the Measels of an Hog.

*Chalbanum*. See *Galbanum*.

*Chal-*



*Chalcitis*, is a Metallick Thing, growing in Veins of Brasse, and is nothing else but a Mineral of Vitriol, as Sory and Missey. That which is Friable, and not Stony, and like Brasse, is best. The Apothecaries now-a-days substitute, for *Chalcitis*, White or Crude, or burnt Vitriol.

*Chalcus*. See *Cereolus*.

*Chalybs*, Steel, Iron is turned into Steel, by means of Horns or Nails of Animals, with which it is stratified, and so calcined. These Matters containing a great deal of Volatile Salt, which is an *Alkali*, do kill or destroy the Acids of the Iron that kept its Pores open, and do render it more compact; besides, the Fire carries off many of the more Volatile and Soluble Parts of Iron, whence it comes to pass, that Steel will remain longer without rusting than Iron. Steel is to be preferred before Iron, for the making of Utensils; but for Remedies, Iron is better beyond Comparison: Steel is almost always Astringent by Stool, and Aperitive by Urine.

*Chalinos*, *Aurelian* says, is the Ultimate Angle, and joining of the Mouth, or that part of the Cheeks which adjoins upon the Lips.

*Chamaeae*, five *Ebulus*, five *Sambucus humilis*, Ground-Elder.

*Chamaebalanus*, five *Terra Glans*, Earth-Nut, Mushrooms, or the like. See *Apion*.

*Chamaebatos*. See *Rubus*.

*Chamaecedrys*, Female Southernwood.

*Chamaecerasus*, Dwarf Cherry-tree.

*Chamaecissus*. See *Hedera Terrestris*.

*Chamaecyparissus*, Dwarf Cypress-tree, has the same Shape and Smell with the Cypress-tree.

*Chamaedaphnæ*. See *Clematis Daphnoides*.

*Chamaedrys*, Germander, 'tis hot and dry, and somewhat bitter; it is good for a Cough, at the beginning of a Dropsy, for an ill Habit of Body, the Green-sickness, the Strangury, and Obstructions of the Bowels. The Garden Germander provokes Urine and Sweat powerfully; upon which account, it is good in Fevers, for the Scurvy, and for the Blood, when coagulated; but especially for the Gout, the Jaundice, and Suppression of Urine. It was commended to the Emperour Charles the Fifth, as an *Arcanum* for the Gout; it is outwardly used for corroding Ulcers, for the Piles, the Itch, and to dry up Catarrhs; it is frequently used in a Decoction, to open Womens Obstructions; it is called by some *English Treacle*.

*Chamaeleon*, a sort of *Carduus*, it is so called from the Variety of the Leaves, for it changes Colour with the Earth; it grows in, as the Animal call'd the *Chamaeleon* does.

*Chamaeleuce*, the same with *Tussilago*.

*Chamaemelum*, Camomile, it digests, loosens, mollifies, eases Pain, provokes Urine, and the Courses; wherefore, it is much used in the Cholick, and for Convulsions, that proceed from Wind; among all the Plants that are used in Baths, for the Stone, none is so Effectual as the Flowes of *Camomile*; it is outwardly used in Paregorick, Emollient, and suppurating Cataplasms, and for Clysters. The Oil of *Camomile* softens hard Swellings, and discusses them, and eases the Pain: Some drink a Decoction of it for the Stone: A Person that had the Stone, and



and had tried many Medicines to no purpose, was wonderfully relieved by a Decoction of two Handfuls of the Flowers, in a Quart of Rhenish Wine; he took two or three Spoonfuls of this Decoction at a time, in a small Draught of hot Wine; and several others so afflicted, found much Relief by this Decoction.

*Chamæpitys*, it is also called *Abiga*, *Ajuga*, and *Ibige*, Ground Pine, it strengthens the Nerves, incises, opens, and is Diuretick, and provokes the Courses; it expels a dead Child, and the After-birth; and works so powerfully, that Women with Child are wholly forbid the use of it, because it occasions Miscarriage; boiled in Wine, or powder'd, and made into Pills with Hermodactils, and Venice-Turpentine, it does much good in a Dropsy, outwardly used; it cures Ulcers by cleansing them, and taking off the hardness.

*Chamaelyce*, the Dwarf Fig-tree.

*Chaos*, a Rude and Indigested Heap, such as was at the Beginning of the Creation of the World.

*Characias*, Plants so called, which grow about Valleys.

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

*Charistolochia*, Mug-wort, a Specifick in expelling the *Lochia* in Women.

*Charlatan*, originally a French Word, signifying a Mountebank.

*Charta Emperotica*, or *Bibula*, is Paper made without Glue very porous; it serves to filter Liquors; it is commonly called Cap-Paper, or Brown Paper.

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

*Cheilocoe*, or *Labrofulcium*, is a Disease of Infants, for it seldom befalls grown People; their Lips swell much with an hard Tumour, somewhat redish, but not inflamed, and which never suppurates; it is sometimes more inward than outward: There are most commonly small Ulcers in the Mouth, Palate, Tongue, Jaws, Lips, and Gums. This Disease is called in *English*, a Canker of the Mouth, or a Water-canker.

*Cheimetlon*, the same that *Pernio*.

*Chela*, the sharp-edged Claws of Craw-fishes, Crabs or Lobsters.

*Choeironium*, the same that *Cacoethes*.

*Chelidonium*, or *Chelidonia*, *Celandine*; 'tis hot and dry, it evacuates Choler by Urine and Stool, and clears the Sight. A Syrup made of the whole Herb, is good in the Jaundice, for Obstructions of the Liver, Spleen and Kidneys; it cures a Tetter, (called in Latin *Herpes Miliaris*) effectually, it being daily anointed with the Juice: Great and large Warts may be taken off, by rubbing them daily with the Leaves of this Herb. The Juice or distilled Water of it, outwardly applied, strengthens the Eyes, and cures Ulcers; but because the Juice is very Acrid, it must be mixed with those things that will abate the Acrimony of it. A great quantity of the Juice is made use of, in the Composition of *Aqua Mirabilis*. There are two sorts of it; the *Chelidonium majus*, or greater *Celandine* or Swallow-wort, and the *Minus*, or the lesser.

*Chema*, a Measure of the Ancients, containing two small Spoonfuls.

*Chemia*, the same that *Chymia*, anciently signified the Art of making Gold, and transmuting of Metals.

*Che-*



*Chemosis*, vel *Chymosis*, the Tumour of the *Albugineous Tunic*, that makes the black of the Eye appear Concave.

*Chenocoprus*. Goose-dung.

*Chenopus*, Goose-foot. See *Pes Anserinus*.

*Cherifolium*, and *Cerifolium*, or *Cherifolium*. See *Cherifolium*.

*Cheronia*, the same with *Centaurium*.

*Chiliophyllon*, the same with *Mil-lefolium*.

*Chermes Grana*. See *Kermes*.

*Chermes* and *Kermes*, an Arabian Word, but sufficiently known in the Shops. See *Coccus*.

*Cheronia*, five *Centaurium Majus*. See *Centaurium*.

*Chilophyllon*, the same with *Mil-lefolium*.

*Chimetlon*, the same that *Pernio*.

*Chimia*, the same with *Chymia*.

*Chimiatri*, Chymical Physicians.

*China China*. See *Cina Cina*.

*China Radix*, China Root ; it is of two sorts, Oriental brought from China, and Occidental from New-Spain and Peru ; the Oriental is esteemed the best, and of a redish, or a faint black Colour, on the outside, but within whitish, or a faint red. The Occidental is more red within ; it is very good in the Gout, Pox, and other Diseases that are hardest to be cured.

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

*Chiromantia*, a Divination from inspecting the Hand, when Men predict Futurities from the Lineaments thereof, not at all necessary to a Physician, since it is rather a Deceitful Art. It is commonly called *Chiromancy*.

*Chirones*, the same with *Sirones*.

*Chironium*, a great and malignant Ulcer, and of difficult cure.

*Chironia* and *Chironium*, got its Name from *Chiron* the Centaure ; from whence the *Briony* is also called *Chironium*. See *Centaurium*.

*Chirurgia*, Chirurgery, is an Art, wherein by the help of our Hands or Instruments, we endeavour to cure Diseases : Or it is a part of the Art *Therapeutick*, or Medicinal Art, wherein Diseases are cured by Incision, Burning, and Setting of Joints : Or it is a Science, which teaches the manner and way of working upon Living and Humane Bodies, by way of Manual Operation ; and it is Five-fold, though others chuse rather to divide it into Four Parts : 1. *Synthesis*, a setting together of things separate. 2. *Diuresis*, a separating of things that were contiguous before. 3. *Diorthosis*, a correcting of things squeezed together and contorted. 4. *Exeresis*, a taking away of Superfluities. 5. *Anaplerosis*, a restoring of that which was deficient.

*Chirurgus*, one skilful in the Art of Chirurgery, who performs his cures upon humane Bodies by Manual Operations.

*Chlorosis*, or *Morbus Virgineus*, commonly *Icterus albus*, seems to be a kind of Phlegmatick Puitous Dropsy, arising from an Obstruction of the Courses, want of Fermentation in the Blood, and a Detention or Depravation of the Ferment in the Womb ; whereupon the Muscular *Fibres* being obstructed, they become Lazy, and unfit for Action, commonly called the Green-sickness.

*Choana*, a sort of Cavity or Tunnel in the *Basis* of the Brain, by which



which the serous Excrements are brought down, from the Ventricles of the Brain, to the *Pituitary Glandule*: Also the *Pelvis* of the Reins, of which in its proper place. It is also an Instrument of Glass, Tin, or any other Metal or solid Matter, for the more convenient pouring of Liquids from one Vessel into the other.

*Chocolata*, Chocolate, it is a Composition of Cocoa Nuts, Cinnamon, Sugar, &c. reduced into a Paste, and afterwards boiled in Milk or Water, and stirred about till it be all dissolved, and so taken gently whilst it is hot. See *Cocoa*. It is also called *Succholata* & *Chucolata*.

*Choenix*, the same with *Modiolus*.

*Choenix*, a sort of Measure, containing two *Sextaries*, which is three Pints of our Measure. Some say it contains 44 Ounces of Wine, and 40 Ounces of Oil.

*Choeras*, the same with *Scrophula*.

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

*Choledocus*, the *Ductus Biliaris*, or Passage of the *Bile*, called *Common*, wherein the *Bile* from the Bladder that contains it, and the *Ductus* in the Liver, is carried on to the Gut called *Duodenum*. See *Catharticum*.

*Cholera*, five *Passio Felliflua*, as some call it, is a convulsive Motion of the Ventricle, and the Guts, whereby the *Bilious* Excrements are discharged in great plenty upwards and downwards. This Distemper is attended with great Anxieties, pain of the Stomach, excessive Thirst, Inquietudes, a sudden Faintness, and continual Ejection of the Gall, and other Humours, by Stool. It proves sometimes Mortal in a few

Hours. The *Cholera sicca*, or dry *Choler*, is an Eructation or Belching of much Wind, with much Noise and Pain. The Cause of it consists sometimes in the very *Acrimony* of the Gall, which meets and ferments highly with the Juice of the *Pancreas*, as sharp and acid as it self.

*Cholerica Passio*, the same with *Cholera*.

*Cholericus*, he that abounds with a great deal of *Choler*.

*Chondrilla*, Gum-Succory.

*Chondros*, is a Grain, as of *Mastich*, *Frankincense*, and the like.

*Chondros*. See *Cartilago*.

*Chondrosyndesmus*, a *Cartilaginous Ligament*, or the joining of Bones by the Intervention of a *Cartilage*.

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

*Chorda*, a Tension, or rather drawing back of the *Yard*, toward the *Perinaeum*, with pain, contracted by cohabiting with unwholsome Women.

*Chorda Membrana Tympani*, is a certain Nerve coming from the fifth Pair, which is extended above the *Membrane* of *Tympanum*.

*Chordapsus*, so *Celsus* calls it, barbarously called *Miserere mei*, by others *Illiaca passio*; by others *Volvulus*, commonly *Ilieus*; and it is an Ejection of the Excrements at the Mouth only, proceeding from an Obstruction of Excrements, from Wind, Inflammation, or Contortion, or Convulsion of the Guts; when the upper part of the *Intestines* are twisted with the lower; whereupon the *Peristaltick* or *Vermicular Motion* of the Guts, whereby the Excrements are excluded, becomes Inverted. It is also called *Chorda intestini Coli* or *Iliaca passio*.

*Chor-*



*Chordata Gonorrhæa.* See *Gonorrhæa Chordata*, and *Chorda*.

*Chorea sancti Viti*, a sort of Madness, which formerly was very common amongst some People, wherein the Person affected laid not down, but ran hither and thither Dancing to the last gasp, if they were not forcibly hindred. *Horstius* says, That he had spoke with some Women, who paying a yearly Visit to the Chapel of St. Vitus, which is near the City Ulm, have been taken with such a violent fit of Dancing Night and Day, together with a sort of Irantickness in the Mind, that they fall together like so many People in Extasies; and are sensible of little or nothing for a Year together, till next May; about which time they perceive themselves so tormented with a restlessness in their Limbs, that they are forced to repair to the same place again, about the Feast of St. Vitus, to Dance. It is commonly called St. Vitus's Dance.

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

*Choroides*, the folding of the Carotidal Artery in the Brain, wherein is the Glandula Pineales. It is also the Uvea Tunica, which makes the Apple of the Eye.

*Christi Manus.* See *Munus Christi*.

*Christophoriana*, the Herb *Christopher*.

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

*Chronicus*, a daily inveterate Disorder, that has continued above

Forty Days; as a Quartane Ague, a Consumption, an Asthma, Dropsie, &c. commonly called *Chronical Distempers*.

*Chronius*, the same with *Chronicus*.

*Chrysanthemum*, many Herbs are called so, that have yellow shining Flowers.

*Chrysisceptron*, white Chameleon.

*Chrysoceraunius pulvis*, or *Aurum fulminans*, which is prepared of Gold, dissolved in a Menstruum, impregnated with Armoniack Salt, infused in Oil of Tartar; the Calx is precipitated to the bottom, which is sweetned and dried for use. It is known under the name of the Fulminating Gold, because when touched by the Fire, it makes a noise like Thunder.

*Chrysocome*, an Herb producing golden hairy Flowers.

*Chrysolachanon*, a sort of *Atriplex*. See *Atriplex*.

*Chrysolithos*, a Chrysolite, as it was called by the Ancients; or *Topasius*, the *Topase*, as our Modern Jewellers term it; a precious Stone of a Gold-like Colour. There are two sorts, the harder, and of a finer Colour, the last is chiefly found in Bohemia.

*Chrysomela*, Apples of a golden Colour.

*Chus*, called also *Congius*, *Congiarium*, and *Choa*, a Measure that contains Four Sextaries, or two Chenixes, in our Measure Six Pints; some say it contained Ten Pints of Wine, and Nine of Oil.

*Chylification*, a Natural Action of the Stomach, which by Digestion and Motion, converts our Meats and Drink into Chyle.

*Chylosis*, the same with *Chylification*.



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

*Chymetlon*, the same with *Pernio*.

*Chymia*, or *Chemia*, is a Resolution of *Sublunary Bodies* into their Elements ; and again, a Coagulation of the same Elements into the Bodies, which they constitute before, in order to the Preparation of Medicines more grateful, and more safe : There are two Parts of it, *Solution* and *Coagulation* : By the Addition of the *Arabick Article*, it is called *Alchymia*, though properly speaking, this last relates more particularly to the Transmutation of Metals, the first to the Preparation of Medicines, or *Alkymia*. It is called also *Spagiria*, *Hermetica ars*, *ars perfecti Magisterii*, *ars Segregatoria*, *Separatoria*, and *Destillatoria* ; in *English* Chymistry.

*Chymiatra*, the same with *Chy-*

*mia*, or rather the Art of curing Distempers by Chymical Medicines.

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

*Chymicalia*, the same with *Chymica*.

*Chymicus*, one skilful in the Art of Dissolving and coagulating ; one skilful in Chymistry. A Chymist.

*Chymosis*, or *Chemosis*, Distortion of the Eye-lids, by an Inflammation : Also an Inflammation of the *Tunica cornea* in the Eye.

*Chymus*, the same with *Chylus*.

*Cicada*, a Grasshopper.

*Cicatrisantia*, such things as by drying, binding, and contracting, fill up Ulcers with the Flesh, and cover them with a Skin.

*Cicatrix*, *Cicatrices*, Scars, or Marks which are left after great Wounds or Ulcers, so as to leave a Disfigurement upon the Skin : Some are simple, others accompanied with a Cavity, Diminution, or Excrescence in the Part affected.

*Cicer*, Chiches or Vetches, they cleanse, open, incise, digest, provoke Urine, and lessen the Stone ; but they hurt the Bladder when it is Ulcerated ; they gently move the Belly ; the Broth of them does good in the Jaundice ; a Decoction of them kills Worms, moves the Courses, expels the Child, and breeds Milk : In Cataplasms, they cure the Swellings under the Ears, called *Parotides*, and Inflammations of the Testicles and

*Cicera tartari*, are Pills made of Turpentine, and Cream of Tartar.

*Cicerbita*, a sort of *Sonchus*. See *Sonchus*.

*Cichoreum*, Succory, it is counted cold by some Authors, but its bitter



ter Taste argues Heat : It is Diuretick ; it attenuates and cleanses ; it is chiefly used in Obstructions of the Liver and Spleen, and for Fevers : The Water distilled from the blue Flowers, is an excellent Remedy for Inflammations, and Dimness of the Eyes ; the Leaves boiled, and eaten in Vinegar, cure a *Gonorrhœa* ; the Flowers of this Plant open and shut at Sun rising and Sun set, whether the Heavens are clear or cloudy : Syrup of Succory with Rhubarb is much in use, and is an excellent Purge for Children.

*Cicindela*, a sort of Chaffers that give light in the Night.

*Ciconius*, a Measure that contains Twelve Sextaries, that is, Nine Quarts.

*Ciconia*, a Stork.

*Cicuta*, Hemlock, it is a poisonous Herb, noted for the Death of *Socrates*. *Baubin* says, he knew two Families who in Winter, thinking they had gathered Parsnips, by chance found the Roots of Hemlock, for they are much like Parsnips, and having eaten some of them, they were like to be Suffocated, and were senseless and mad, and just like Anticks ; he cured them with Vomits. Hemlock is very cold, and supposed to be poisonous, yet it is frequently used now-a-days, for Inflammations, and Tumours of the Spleen : Some Physicians say it is hot, outwardly used it is Anodyne ; a Cataplasm, or Plaister of Hemlock, with *Ammoniacum*, dissolves powerfully hard Swellings, and a Ganglion.

*Cicutaria*, common Hemlock, Cicerly, or Cow-weed ; the Leaves are like the Hemlock above-mention'd ; but they are broader, and of a pale Green, and shine, and have a short Down.

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

*Cina cina*, or *Chyna chyna*, or *Cortex peruvianus*, or *Quinquina*, or *Kina kina*, the Peruvian Bark, or Jesuite's Bark ; it is brought from Peru ; the Spaniards call it *Palo de Calenturas*, or the Wood against Fevers : There are two kinds of this Tree, the one is cultivated, and the other grows wild ; the cultivated is much better than the other ; you must chuse it of a compact Substance, bitter to the Taste, somewhat Astringent, and of a reddish Colour ; it is the most certain Remedy that ever yet was known to hinder the Fits of Agues ; it is infused in Wine, or a Tincture or Extract is made of it ; but it is most frequently taken made into Pills, or an Electuary. This Bark is not unlike that of a young Oak.

*Cinamomum*, Cinnamon, is the Bark of a Tree as large as an Olive-tree, with pretty large Leaves, not unlike those of the Laurel ; it bears a Fruit blackish of colour, like an Acorn, and of the likeness of an Hazelnut. The Interior Bark is the true Cinnamon : It seems to be different from the *Cassia*, is thinner, and when chew'd affords a mucilaginous Liquor ; perhaps they are both the Barks of one and the same Tree, the larger Branches affording the Cinnamon, and the lesser the *Cassia*. Out of the Roots they draw Campher ; the Wood smells like Roses, the Leaves like Juniper :



The Fruit exprested, and boiled, affords an oleaginous Substance, in its Scent not unlike Cloves. It grows in Zeilan, and is both an excellent Spice and Medicine. The best Cinnamon is that which has the strongest Smell, is quick upon the Taste, and of a Reddish colour; it fortifies the Stomach, it helps Perspiration of gross Humours, strengthens and rejoices the Heart; the Oil of it is an admirable corroborative, and assists Nature in her Evacuations; and it is given to make Women have an easy Delivery. The Tincture of Cinnamon is an excellent Cardiack, it comforts the Stomach, and cheers the Vital Parts, and may be used like Cinnamon-water, but in a smaller Dose.

*Cinara*, Artichoke, it restores Nature, strengthens the Stomach, and the Buds provoke Urine, but they make it stink; but Artichokes breed Melancholy Humours, are very windy, and hurt the Head; but being eaten with Pepper and Salt, they are less hurtful, and more pleasant. See *Articocalus*.

*Cinesastio*, the same with *Jacobea marina*.

*Cinerarium*, the same with *Conisterium*.

*Cineratio*, the same with *Cinesastio*.

*Cinnabaris*, Cinnabar, it is of two sorts, one *Artificial*, the other *Natural*, or *Mineral*: The *Artificial* is made of Sulphur and Mercury, the Mixture of which makes a Sublimation; the Native Cinnabar is a Mineral red Earth or Stone, consisting of Mercury and Sulphur coagulated with Earth into a Stone; 'tis brought out of the *East-Indies*, *Hungary*, and several Parts of *Germany*; but the *Hungarian* is the best.

*Cinnabaris cinnabrium herba*, the same with *Rubea tinctorum*.

*Cion*, *collumella*, *gargareon*, *gargulio*, *uva*, *uvula*, *uvigena*, *uvigera*, *epiglottis*, *sublinguim*, *penfilis de palato*, *Isthmus*, *gutturis operculum*, the cover of the Wind-pipe; it hangs betwixt the two Glandules, called *Amidala*, above the chink of the *Larynx*, and is a Process from a Substance, as one would think, Glandulous, Spongy and Red; which, *Columbus* is of Opinion, arises from the *Tunick* of the Mouth redoubled in that place: But *Riolan* says, it proceeds from some *Muscles* which are terminated there: It is of a Figure roundly Oblong, in the upper part thicker, and ending obtusely in an Acute. Its use is to temperate the coldness of the Air, and to hinder the Drink from falling upon the Nostrils. Sometimes this *Uvula* sticks out too far from the Humours that fall upon it, which cannot return by the *Lymphatick* Vessels, whence proceed the falling of the *Uvula*, which we call Roof of the Mouth.

*Cionis*, the same with *Cion*.

*Circea*, the same with *Mandragora*.

*Circuitus*, the same with *Periodus*.

*Circulatio Sanguinis*. See *Periodus*.

*Circulatio chymica*, the Exaltation of a pure Liquor, by a circular Distillation, in an Instrument called a *Pellicane*, or a blind *Alembick*, by the Virtue of Heat.

*Circulator*, the same with *Circumferaneus*. See *Agyrta*.

*Circulatorium*, a Glass Vessel, wherein the Liquor infused by its Ascending and Descending, rowls about as it were in a circle. There



are several sorts of these Vessels, but two especially of Moment and Use, that called *Pelicanus*, and the *Diota*, with the blind Alembick, being an Alembick without a Pipe, to convey the Liquor into the Receiver. See *Diota*.

*Circulatum minus*, Spirit of Wine.

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

*Circumforaneus*, the same with *Agyrta*.

*Cirsion*, a sort of *Carduus*. *Fuchsius* calls it *Buglossa*, or *Lingua Brevis*.

*Cirfocele*, a swelling of the prepa-  
ring Vessels about the Testicles, so  
that they sometimes look like a third  
Testicle.

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

*Cisampelos*. See *Helxine Cisam-  
pelos*.

*Cissium*, seu *Cissophyllum*, the same  
with the *Vincetoxicum*; it has Leaves  
like the Ivy.

*Cissos*, the same with *Hedera*.

*Cisterna chyli*, the same with *Sac-  
culus chyliferus*.

*Citrage*, the same as *Melissa*, or  
Balm, because it smells somewhat  
like Citrons. See *Melissophyllum*.

*Citrea malus*, a Citron-tree, eve-  
ry part of Citron, the outward and  
inward Bark, the Juice and Pulp,  
and the Seeds, are all of great use  
in Physick; the outward yellow  
Bark hath a curious Aromatick

Smell, and bitter Taste; being dri-  
ed, it is very Cordial and Alexiphar-  
mick; it heats and corroborates a  
cold and windy Stomach; it discus-  
ses Wind powerfully, concocting  
and digesting crude Humours, that  
are contained in the Stomach or  
Bowels; being chewed in the  
Mouth, it cures a stinking Breath,  
promotes concoction of the Meat,  
and is good for Melancholy; it is  
much commended for Hypochon-  
draical Diseases, for Vapours, Wind,  
Palpitation of the Heart, Obstruc-  
tions and weakness of the Bowels;  
the Pulp or Juice, though it be not  
Acid, is much more cooling than  
the Juice of Limons; it is very pro-  
per in burning and pestilential Fe-  
vers, to quench Thirst, to suppress  
too great a Fermentation of the  
Blood, to recreate the Spirits; it is  
also reckoned good for giddiness in  
the Head; the Seeds are Cordial  
and Alexipharmick, are good for  
the biting of venomous Creatures,  
they strengthen the Heart, and de-  
fend it from the contagion of the  
Plague and Small-pox; they kill the  
Worms of the Stomach and Bowels,  
they provoke the Courses, they cause  
Abortion, and digest crude and wa-  
try Humours.

*Citrulus*, Citruls, the Fruit of it  
is cold and moist, and very fit to  
quench Thirst; wherefore the *Ita-  
lians* refresh themselves in the Sum-  
mer-time, with the Pulp of it. It  
is good for a dry Tongue; the  
Seed of it is one of the greater cold  
Seeds.

*Cinis clavellatus*, Ashes of the  
young Shoots of Vines, others com-  
prehend under this Name, the cal-  
cined and elixivated Remnants of  
the distilled Lees of Wine: And  
others understand by it, the Salt



extracted, by Lixivation, out of certain Herbs, which is well reverberated afterwards.

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

*Civetta*, Civet, is a small Animal, from whose Belly is taken a fat fragrant Juice.

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

*Clarificatio*, when Juices or thick Decoction become clearer and finer, which is done Four ways, by Filtration or Percolation, by subsiding, Fermentation, or the Addition of Vinegar, the White of an Egg, or Milk.

*Claudus*, a Cripple, who is either bandy Legg'd, or has one Leg shorter than the other.

*Clavicula*, two little Bones which close the Chest of a Man, fastning the Shoulder-bone like a Key, with the Breast-bone, that part where the Ribs join together: They are otherwise called, *Ligula*, or *Os Furcale*, *Furcala Superior*, &c. They are placed transverse under the very bottom of the Neck, in the top of the Breast, on each side one: The Clavicular Bones.

*Clavicula*, young Shoots whereby as it were with Hands, Vines take hold of other things.

*Clavus*. See *Helos*. It is also a kind of the Head-ach; for

*Clavus*, according to *Tornamita*, is a Pain in a small part of the Head, commonly above the Eye in the Eye-brow, and seems as if that part of the Head were bored thro' with a little Augur or Wimble.

*Cleidion*, the same with *Clavicula*.

*Clema*, and *Clematis*, so are called Plants that are full of Twigs, as the Vine, and the like.

*Clematis Daphnoides*, it is a famous Vulnerary; it is used in the Fluxes of the Belly, for Dysenteries, the Piles, bleeding at the Nose, and for Wounds with Fluxion; it is used outwardly for overflowing of the Courses, for Loosness, and Pains of the Teeth. The Leaves of this Herb put upon Paper that will easily receive moisture, and sowed to it with fine Flax betwixt, and perfumed with Frankincense, cured a Scrophulous Tumour in a short time, which continued obstinate under the use of other Remedies for the space of a whole Year. This Herb is also called *Vinca Pervinca*. See *Pervinca* & *Vinca pervinca*.

*Clematis passiflora*, the Flower of Passion.

*Clepsydra*, was an Hour-glass made with Water, instead whereof we now use Sand, or burnt Lead.

*Climactericus Annus*, is so called, because certain Pretenders have rendered the 49th and 63d Year remarkable, by distinguishing betwixt the degrees or distance of the 7th and 9th Numbers: And according to this, they presage some notable Alterations, or danger of Death, in these Years, commonly stiled the *Climacterical Years*. See *Annus Climactericus*.

*Clinius*,



*Clinius*, a Physician or Quack, that cures by Diet or Medicament ; but this is done very often by Nurses that tend the Sick.

*Clinoides Apophysis*, a Protuberance of a Bone, resembling a Bed.

*Clinopodium*, wild Basil, the Virtue of this Herb is not certainly known, and none would judge, by the Smell and Taste, that it has no great Virtue, though it is said to be hot and dry, and to remove Melancholy.

*Clistus*. See *Clyffus*.

*Clitoris*, seu *Amoris Dulcedo*, a part of a Woman, resembling the Yard of a Man, whose Use is Titulation ; it consists, like a Man's Yard, of Nervous Bodies, which arise from the lower part of the Bones of the Privities, and at the end is covered with a Nut, and a Prepuce, or Fore-skin : Its Substance is Spongy, so that it is capable of Increase or Relaxation ; but is not perforated as in Men. The Clitoris.

*Clydon*, a Fluctation in the Stomach.

*Clypealis cartilago*, the same as *Thyoides*.

*Clyfma*, the same with *Clyster*.

*Clyffus*, with the Chymists, is that which contains the Essence of any thing ; or when the Species of one Body, prepared separately by divers Operations, are reunited ; as when common Salt, Sulphur, Oil, the Spirituous part, and Mercury, are reduced, and coagulated into one Body : It is also taken for a certain Mineral Spirit, made chiefly out of Antimony, and some other Mineral Sulphurs, which is otherwise called *Aqua Stimmea*, vel *Sulphurea*. See *Essentia quinta*.

*Clyster* & *Clysterium* seu *Enema*, is an internal Remedy, which being

fluid, is injected through the Fundament into the Guts. Clysters are emollient, laxative, detergent, anodyne, and directed for several other Indications. As to *Metrenchyta*, *Otenchyta*, *Risenchyta*, &c. which also sometimes fall under the Denomination of Clysters ; each of these will be treated of in their peculiar places.

*Cneorum*, is a Plant that bites the Tongue.

*Cnicus*, and *Cneus*, the same with *Carthamus* ; it has a Flower like the Saffron.

*Cnide*, a stinging Nettle.

*Cnismus*, & *Cnesmus*, the same with *Pruritus*.

*Cnistoregmia*, or *Soda*, the Heart-burning, proceeding from the burning up as it were of Meat and Drink in the Stomach, with sour Belches.

*Coagulatio*, a curdling, or growing thing, being a real Privation of the Humour or Moisture, or at least appearing so to our Senses, proceeding from some Cause.

*Coalescentia*, the Reunion of Parts before divided, or a growing together.

*Coarticulatio*, the same with *Diarthrosis*.

*Cobaltum*, Native *Cadmia*, Fossile, and *Metalic* ; an earthy Mineral, of a blackish colour, containing Brass and Silver. It is caustick and eroding, and therefore to be esteemed poisonous. It is found about Goslar in Germany.

*Coccigra*, or *Coggyra*, is a Mountain Shrub, with the Roots whereof Wool is dyed Purple.

*Coccus*, relates in general to all sorts of Berries, but in particular to the *Coccus Baybica*, the same with *Kermes*. Some will have it, that *Coccus* signifies a Worm that grows in all Berries.



*Coccy melea*, the same with *Coccy melon*.

*Coccy melon*, a sort of Prune.

*Coccix*, the last Portion of the Back, made up of three little Bones, sometimes Four, which are under the *Os Sacrum*, and serve for easier fitting. It is also called *Orropygium*, *Uropygium*, and *Sacra spina*. The Rump-bone.

*Cochlea*, & *Concha*, seu *Antrum Buccinosum*, the Cavity of the inner-part of the Ear, so called from its windings and turning; for it has Three or Four Rings which mutually succeed one another: It is girt about with a very soft and thin Membrane.

*Cochelaria*, Scurvy-grass, it is hot and dry, and abounds with a Volatile Salt, which makes the crude and fixt Humours of the Body more Volatile; it cures those Diseases that proceed from too great a quantity of fixed Salts, but especially the Scurvy.

*Cochleare*, a Spoon or Ladle.

*Coctio*, Concoction or Digestion, is the Fermentation of the smallest Particles which our Nourishment consists of, that they may be made fit and proper for the Nourishment and Increase of a Living Body. The first Concoction is made in the Stomach, by a Ferment which partly remains there, from the Relicks of the former Meat, and partly flows thither from the *Celiac Arteries*. The second is made in the Guts by the Gall and *Pancreatick* Juice. The third is in the Glandules of the *Mesenterie*, from a *Lympha* or Water, which makes it self with the *Chyle*. The fourth is in the Lungs, from the Inspiration of *Nitrous* Air. The fifth is in the Vessels and Bowels, as in the Spleen, Liver, Testicles, &c.

It is erroneously called *Coctio*, or boiling, because it is the property of Fire to boil; for, if Heat were the cause of Fermentation, what should then become of Fish and other things, wherein there is no sensible heat at all. The Apothecaries also call the Preparations of their Medicines made by Ebullition, a *Coctio*.

*Coculus*, *Indi*, a Fruit for bigness and shape like a Laurel-tree; they are called also *Bacca Levantia*, *Bacca Orientales*, *Bacca Cotila Elephantina*, *Cuculus Indicus*; the vulgar use of it is against Lice. Indian Cockles.

*Codia*, the top of Poppies, of which they make Syrup; in a more general sense, it is taken for the tops of every Plant.

*Cæcum Intestinum*, the Fourth, in order from the Stomach, and first of the thick Guts; in Children new born, it is found full of Excrements, but in Adult Persons its cavity often disappears, and only hangs like a Worm.

*Cælia*, a great Cavity, as the uppermost, middle, and the lowest Region or Cavity of our Body.

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

*Cæliaca passio*, or *Affectio*, is a Purging, wherein the Meat either wholly unchanged, or in part is ejected, without any Chylification; and it is two-fold: The first, in which the Meat is only digested in the Stomach; the other, when Concoction or the Fermentation is performed in the Stomach and Intestines both at once; but by reason that the *Lacteal* Vessels or little Teats of the Guts are obliterated through long Fasting, a *Purulent* Diffen-



*Dissenterie*, or the like, the *Chyle* is not distributed.

*Cœli Donum*, the same with *Chelidonia*.

*Cœloma*, a hollow and round Ulcer in the horny *Tunick* of the Eye.

*Cœlum*, the cavity of the Eye towards the corner. The *Palate* is also called *Cœlum*.

*Cœmentatio* & *cementum*. See *Cementum*.

*Coffe*, in *English* Coffee, a kind of Beans of the Product of *Arabia felix*, which being roasted and grinded, a Tincture is thence made with hot fair Water, much in use among the *Turks*, *Egyptians*, and *Persians*, and now also among the *Europeans*. It is called *Coffee*, *Coffi*, *Coava*, *Bon*, *Bunchum*, *Chaova*; the Decoction of it strengthens a cold Stomach, helps Concoction, and opens Obstructions of the Bowels and Womb; but it is most taken notice of, for removing Drowsiness and Giddiness; and it is commended indeed, for most other Diseases of the Head, as Head-ach, Lethargy, also for Catarrhs, and is used with good Success by those that are of a gross Habit of Body, and of a cold Constitution, and whose Blood is Watery, and their Brains moist, and their Animal Spirits dull; but on the contrary, they who are of a thin Habit, and an hot and Melancholy Constitution, ought by all means to forbear Coffee; as also those that have but weak Spirits, or are subject to a Trembling, or Numbness in the Limbs, or a Palpitation of the Heart; but it is reckoned good in a Scorbutick Gout, and for the Gravel.

*Coggygia*. See *Coccigria*.

*Cohob* & *Cohobium*, the same with *Cohobatio*.

*Cohobatio*, when a distilled Liquor is poured upon its Remnants again, and afterwards is Distilled several times again, to render the Body more Porous and Spirituous.

*Coindicantia*, Signs which do not indicate by themselves, but in Conjunction with others.

*Col. ADD.* signifies add to the Colature, when something else is to be mingled with the percolated Decoction.

*Colatorium*, a Strainer, or Straining-cloth.

*Colatura*, & *Colatio*, that which, after Boiling or Infusion, is percolated through a Sive or Cloth.

*Colchicum*, Meadow-saffron, reputed poisonous. See *Ephemerum*.

*Colcothar*, the dry Substance which remains after Distillation, commonly called *Caput Mortuum*, chiefly understood of the Remnants of the Vitriol after Distillation.

*Coles*. See *Penis*.

*Colica passio*, or *Colicus dolor*, has its Name from the *Intestinum Colon*, but erroneously, since it affects also all the other Intestines. It is either a Continual or Intermittent, sometimes keeping its certain times, attended with pungent Pains, which sometimes move from place to place, sometimes are fixed in one, with Vomiting, violent Belching, Fever, Inquietudes, and Suppression of Urine; if it continue long, proves violent, and fixed in one place; it is often succeeded by a Palsy in the Limbs. The *Colick* is a vehement Pain in the *Abdomen*, from an ill Disposition of the Animal Spirits, begun in the Nervous Foldings of the *Mesenterie*, and is sometimes falsely imputed to this Gut Colon. Others make this Disease to proceed from an Acid Pancreatic Juice,

or



or the *Acid Juices* in the *Intestines*, and *Glandes* of the *Mesenterie* ; Others other ways, but falsely.

*Colicus Dolor*, the Cholick.

*Colla*, Glue.

*Collatitium*, is roasted or boiled *Flesh* of a *Pullet* or *Capon* ; which, after it is beat in a *Mortar*, is mixt with *Veal* or *Mutton-broth*, and mixed with the *Juice* of *Lemons*, for the use of sick *People*.

*Collectio*, is when various dry *Medicines*, as *Roots*, *Herbs*, *Seeds*, and the like, are prescribed, and mixed together, to be infused in *Wine*.

*Colletica*, *Medicines* that *Conglutarinate*.

*Collicia*, the joining of the *Puncta Lachrymalia* into one *Passage* on both sides, which convey the *Humour* of the *Eye-lids* into the cavity of the *Nostrils* ; the *Holes* that are made in the very tops of the *Eye-brows*, in *Men* and *Women*, descend in little *Channels*, easily to be shewn, unless the *Bones* of the *Nostrils* be so nicely broken, that the *Tunicks* remain entire ; for after they have penetrated the *Bones* (whither they are separated with a thin *Membrane*) they spread themselves into a larger *Channel*, and are continued to the *Tunick* of the *Nostrils* : The same *Holes* or *Openings* in *Sheep*, *Hares*, *Calves*, *Rabbits*, are not found in the very *Eye-brows* ; but a little more inward ; and most of all in *Birds*, where they are larger than in any other *Creatures* ; the *Membrane* which separates the *Holes* here, are very short.

*Collum*, the fore-part of the *Neck*.

*Collum Uteri*, the *Neck* of the *Womb*.

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

*Collyrium*, once an oblong *Medicine* which was taken in *Distempers* of the *Eyes* : It is prepared in an oblong, sometimes in an orbicular *Form*, and is dissolved in a convenient *Vehicle* for curing the *Eyes*.

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

*Colocasia*, it is supposed to be *Ægyptian Wake-Robbin*.

*Colocythis*, is an extream bitter sort of *Citrus*, or *Citrus-cucumber*, brought to us, without the *Rind*, out of *Italy*, *Spain*, and *France* : It is distinguished into the greater and lesser, in the round and oblong ; the first is in use : The *Seed* is also exceeding bitter ; it is a violent *Purge*. We call it *Coloquintida*.

*Colon*, the second of the great *Guts* ; it is thus situate : It arises from the *Cæcum Intestinum*, in the right *Flank*, and adheres to the right *Kidney* ; then it tends upwards under the *Liver*, where sometimes it is annexed to the *Bladder* of the *Gall*, which dyes it of a dark yellowish colour : It goes on further transverse under the bottom of the *Stomach*, and on the left hand is joined to the *Spleen* ; then again it is fastened to the left *Kidney*, where it winds and turns very obliquely ; and after that, descends in a right *Line* ; it is commonly about *Eight*, or *Nine* Hand breadths in length ; but the widest and largest *Gut* of all : It has a great many little *Cells* or *Cavities* in it ; a certain *Ligament* is twisted with it, the breadth of the middle *Finger* about its middle upwards ; and then, by reason



reason of its largeness, it is guarded with two strong Ligaments, the one upwards, and the other downwards, that it may be fastned to both the upper and under Parts: About the beginning, it has a Valve that stands upwards, lest any thing should return from the great Guts into the small.

*Colon.* See *Membrum*.

*Colophonia*, Rosin Pitch.

*Colpus*, the same with *Sinus*.

*Colubrina*. See *Dracontia*. The same Name is also given to the *Bistorta*, or Snake-weed.

*Colubrinum Lignum*, or *Sempiternum*, is properly a Root very bitter, of a pale Ash-colour: It is good in Fevers, and the biting of Serpents, whence it is called *Snake-weed*.

*Colum*, is called through which we strain or percolate, and purify any liquid thing, as a small Sieve, the *Manica* of *Hippocrates*, Linnen cloth, Brown paper, &c.

*Columella*, the same with *Cion*.

*Columnæ cordis*, the Tendons and Muscles, by which the Ventricles and Auricles of the Heart are contracted and dilated.

*Columna nasi*, the fleshy part of the Nose prominent in the middle, near the upper Lip.

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

*Columnellares dentes*. See *Dentes*.

*Colutea*, Bastard Senna. They say, that if the least Twig be broken off from this Tree, it dies immediately.

*Colytea*, the same with *Colutea*.

*Coma*. See *Summitates*.

*Coma somnolentum*, a deep Sleep, less than a Lethargy, without a Fever; wherein the Patient being awakened, answers to any Questions propounded to him, but falls into a profound Sleep again, with his Mouth open, and his under Jaw

fallen, more like to one dead than alive. It proceeds from an Obstruction of the Brain, when the *Serum* has invaded the *Tegument* of the Windings and Foldings of the Brain, and the little streaks of the Marrow that are included therein. It is the same with the *Cataphora*.

*Coma vigil*, five *Agrypnia*, a Disease wherein the Patients are continually inclined to Sleep, but scarce can sleep, being affected with a great drowsiness in the Head, a stupidity in all the Senses and Faculties, and many times with a *Delirium* too, being frequently disturbed with certain Imaginations of Spectors or Visions, which interrupt their Sleep continually. Hence it is, that when they are awakened they look wild, fall immediately as it were to Sleep again; and being full of Inquietudes, they cannot lie long still in a place: So that the *Coma vigil* seems to be a Medium, betwixt a *Lethargy* and *Phrenitis*, or Madness; whence it is also called a *Typhomania*. If the reason of these things be demanded, we may solve them thus, That the Pores and Passages of the Brain, wherein the Spirits move, are very much stuffed up with a thick *Soporiferous* Matter from the Blood, whereby the Spirits being hindered from their usual *Explosion*, and Commerce with one another, seem to induce a profound and almost irresistible Drowsiness upon the Person affected; but in as much as there are some sharp volatile *Particles*, like so many Springs, intermixed with the Spirits, and which keep them in perpetual Motion, therefore some of them still force their way, and directly, or obliquely, as they can find a Passage, meet and exert their Motion,



tion, which, such as it is, confused and wandering, though it do not perfect the compleat Exercise of the Animal Function, yet easily interrupts its Rest; so that Persons thus Affected, enjoy neither perfect Day nor perfect Night, but live in a continual Twilight, betwixt sleep and waking.

*Comarus*, is *Arbutus*.

*Combustio*. See *Ignis Aërialis*.

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

*Commansum*, a Chaw. See *Apophlegmatismus*.

*Complexi morbi*, such Distempers as are inseparable from one another, as the Pleurisy and Fever.

*Complexi musculi*, Muscles which belong to the hinder part of the Head.

*Complexio*, is vulgarly taken for the Temperament; it is otherwise used for complexed and complicated Distempers; and also for Agues and Fevers that come by Fits; so the difference and various meeting of the Pulses, are reckoned in the number of Complexion.

*Complicati morbi*, Complicated Diseases, are when divers Diseases concur in one Subject; for Instance, if to the Wound of the Head a Fracture of the Scull, the Meninges hurt, the Brain wounded, and the like, are joined with it.

*Composita*, Medicines made up of many simple Medicines; as the Compositions of certain Waters, Syrups, Electuaries, Opiates, Trochies, Ointments, Plaisters, &c. such as we meet with in all the Apothecaries Shops: There are also certain Chymical Compositions; as divers Spirits mixt, the Volatil oleous Salts, Tinctures, Balsams, Essences, Powders, &c. which are all

comprehended under the Name of Compound Medicines.

*Compositio*, when several Medicaments are mingled together, as in the *Theriac* and *Mithridate*.

*Compressiva Medicina*, causing Siccity, or driness in any affected Member, and a killing or ruin of it self by which means the Passages are stopped.

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



Of the *Spinal Marrow*, communicates some new Vigour to the Animal Spirits, and hinders their Coagulation. It is commonly called the *Pineal Gland*.

*Concavatio*, the same with *Arcuatio*.

*Concentratio & Concentrantia Medicamenta*, such Medicines the *Acid* is so moderated, by the Addition of *Alkali*, that neither of them predominates; as in the *Tartar Vitriolate*, it is said to concenter the Humours, when the superfluous Acidity is subdued by the *Alkali*. See *Absorbentia*.

*Conceptus & conceptio*, when an *Ovum* is out of the *Ovariano's*, being impregnated with the Seed of the Male, is got into the Womb. A Conception.

*Choncha*, the same with *Cochlea*. Item, the winding Cavity of the inner part of the Ear, and some of the external Part.

*Concretio*, a Condensation of any Liquid Coction or Juice into a more solid Mass, as the inspissated Juice of Wormwood, &c.

*Condensantia & Condensatio*. See *Incrassantia*.

*Conditum & Conditura*, a Composition of Conserves, Powders, Spices, made up into the Form of an *Elektuary*, with a convenient quantity of Syrup: It is taken also for a simple Medicine, sweetned with Honey or Sugar; as candied Ginger, or *Helicampene*.

*Condrilla*, the same with *Chondrilla*.

*Conduktor*, is an hollow Instrument thrust into the Bladder, to direct another Instrument into it to cut and extract the Stone.

*Condyloma & Condylus*, the knitting or joining of Joints. Also a

certain Tumour in the little Skin of the Fundament; an hard and Callos Swelling on the Fingers and Toes, proceeding from black Humours that flow thither, and rather troublesome than painful: Sometimes also it is accompanied with an Inflammation.

*Condylis*, the Joints, and Knuckles of the Fingers, thicker about the Joints than in other places.

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

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

*Conformatio*, an essential part of Health or Sicknes; and therefore is either good or bad; it consists in these six following Particulars, *Number*, *Magnitude*, *Figure*, *Cavity*, *Surface* and *Situation*.

*Confortativum & Confortantia*, the same with *Cardiacum*.

*Congelatio*, Congelation, when Liquids are reduced into a Mass like Ice, as all Chrystalized Salts are.

*Congelatio*. See *Catalepsis*.

*Congelaticus*, is one that is taken with an Extasy, who are something as it were ravished out of themselves, and affirm they have beheld Angels or Devils. See *Ecstasis*.

*Congius & Congiarius*, a Measure that contains six *Sextaries*, or nine Pints of Oil, and ten of Oil.

*Conglobata Glandula*, is a round Gland, subsisting by it self, as are the Glands of the Mesentery, and all others which receive and carry off *Lympha*. A Conglobated Gland.

Conglo-



*Conglomerata Glandula*, a Conglomerated Gland is that which consists of various Glands, as the Pancreas, and the Salival Glands, and it has a proper excretory Duct. A Conglomerated Gland.

*Conisterium*, the Ash-hole in a Furnace, the Receptacle of the Ashes underneath the Fire-place.

*Goniza*, vel *Conyza*, Flea-bane ; the Herb being spread under Foot, or burnt in any place, will, as it is believed, drive away Venomous Creatures and Fleas, and kill Gnats, wherefore it is called Flea-bane : Some prepare an Ointment of the Root and the Leaves for the Itch.

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

*Consides*, the same with *Conarium*.

*Conquassatio*, is said to be when Juicy Vegetables, or fresh Fruit, are beat grossly with a Pestle, to press out the Juice.

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

*Conserva*, a Conserve, it is a Composition of Flowers or Herbs beat together, to every Pound whereof, if they be dry, are added Three Pounds of Sugar ; if moister, Two Pounds ; so that they may be kept several Years.

*Consiligo*, an Herb that is frequently found among Rye.

*Consolida*, Comfrey, it is an excellent Wound Herb, is mucilaginous and thickning, and qualifies the Acrimony of the Humours ; it is used in all Fluxes, especially of

the Belly, and for a Consumption ; the Flowers boiled in Red Wine, are very proper for those that make a Bloody Urine ; outwardly applied, it stops the Blood of Wounds, and helps to unite broken Bones, wherefore it is called Bone-set ; it eases the Pain of the Gout, and cures eating Ulcers.

*Consistentia*, when any thing is boiled to a certain thickness, as in boiling Syrups, or evaporating Juices, or other Liquids, to a certain Consistency.

*Consolidantia*, those things which (correcting the Acid, and cleansing with a moderate heat and force, by taking Corruption out of Wounds, and preserving the temperature of the Parts) cause the Nourishment to be fitly applied to the Part affected.

*Constitutiones*, the same with *Catastasis*.

*Constrictiones Musculi*, such as bind and straiten any part. See *Sphincter*.

*Consummatum*, is when the Juice or Moisture of a Hen cut into small Bits, is extracted by *B. M.* being first stoppt close in a Vessel, without any Addition or Mixture, the Head, Feet and Fat, being first taken away.

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

*Contemplabiles dies*. See *Critici dies*.

*Continens causa*, the Internal cause of a Disease, with the matter of it, which arises elsewhere ; which is so near a kin to the Disease, that of its Being depended also the Being of the Disease ; and if it be taken away, the Disease follows of course.



As the Stone, which proceeding from ill Humours arising from ill Qualities in Meats and Drinks, obstructs the Ureters.

*Continens febris*, a Fever that continues without an Intermission, is Two-fold, either *Primary*, or *Secondary*; the former proceeds from a too great Exaltation of the *Sulphur*, as in a burning Fever, a Pleurisy, Quinsy, &c. the Latter, which is also called *Symptomatica*, is caused by Wounds, Ulcers, &c. as in a Consumption, Wounds in the Head, &c.

*Continua febris*, a Fever (or Ague) which is continually troublesome, but with some Intermission; and it is either *Quotidian*, *Tertian*, *Quartane*, or *Erratick*. The cause of its continuance proceeds from a too high Exaltation of the *Sulphur*, as in the former sort of Fevers: But the *Paroxysms*, or *Fits*, proceed from that portion of *Chyle* which is continually added to the Blood.

*Contorsio*, when any Member is a little dislocated from its Juncture, though not entirely.

*Contractura*, so is a Contraction called that is made by degrees of any part of the Foot, Hand, Elbow, Back, &c. by which the bending is hindered, or at least cannot be without some pain and force.

*Contra fissura*, is when any one has fallen on the left side of the Head, Bone or Brain-pan, and the Fissure is found on the opposite side: But whether there be really any such thing, is much questioned by most Physicians.

*Contra-indicatio*, an Indication which hinders that to be done which the first Indication suggested; and it is either *Contra-indicans*, which hinders of it self, or *Corre-*

*pugnans*, which is *Secundarily Repugnant*, and in Conjunction with other *Indications*. See *Antendeixis*.

*Contrayerva*, a Root not unlike those of the Flower de luce, or Cypress, which not many Years ago first was brought to us out of *Peru*. It has an Aromatick Taste, with some Sharpness: It is a good Sudorifick, and prescribed against Poison. It is also called *Radix yerva*, *Bezoardica*, *Cyperus odoratus Peruvianus*, *Dracena*, &c.

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

*Convolvulus*, the same with *Volulus*.

*Convolvulus*, and *Convolvulum*, is *Smilax*. See *Helxine cispampelos*.

*Conus fusorius*, or *Pyramis*, a sort of Crucible made of Iron and other Metals, used for the Separation of the *Regulus*.

*Convulsio*, Convulsion, an involuntary Motion, whereby the *Nerves* or *Membranes* are contracted towards their Principles: It is also called *Spasmus*, as in the Falling-sickness, Cramp, &c. of which in their proper places.

*Convulsivus motus*, a Convulsion. See *Motus convulsivus*.

*Conyza*. See *Coniza*.

*Copal gummi*, a Resin somewhat hard, very white, or a little yellowish, pellucid, well coloured, sweet scented: It is brought from *New-Spain*, where it drops out of a wounded Tree. There are two sorts of it, one called *Xoloch copalli*, the other *Copal Cabuittl*.

*Copayva Balsamum*, seu *Copal Yva Oleum*, it is gathered from a Tree,



whose stock is bored through with an Auger, from which Hole it distills like Turpentine. The Tree grows in *Brasil*; its Wood is red, the Leaves roundish, about five Fingers long, and three broad: It bears a Flower of five roundish Leaves, and a round husky Fruit, or as some will have it like a Laurel-berry, which the Inhabitants eat.

*Copella*. See *Cupella*.

*Cophosis*, a Deafness.

*Copos*, a weariness of the Body, when the *Muscles*, or their *Fibres* rather, are loaden and obstructed with such Viscous Humours, that they are rendred unfit for Motion.

*Coprocritica*, Medicines which purge away the Excrements in the Guts.

*Coprophoria*, the same with *Purgatio*.

*Coprostacia*, Costiveness, or binding in the Belly.

*Coq. ad Med. Consumpt.* that is, boil it to the Consumption of half.

*Coq. in S. Q. AQ.* that is, boil them in a sufficient quantity of Water.

*Coq. S. A.* that is, boil them according to Art.

*Cor*, the Heart, a fleshly *Fibrous* Substance, made up of several *Muscles* and *Tendons*: It has two *Auricles* or Ears, and as many *Ventricles*; the *Vena Cava*, or Great Vein, is fastened to the Right *Auricle*, and the *Pulmonary Vein* to the Left; the *Pulmonary Artery* is joined to the Right *Ventricle*, and the Great *Artery* to the Left: It is cloathed with a little *Membraneous* Bag, called the *Pericardium*, wherewith it is joined to the *Mediastinum*, and the *Diaphragme*: Its *Basis* is upwards, and *Point* downwards, and is placed in the middle of the Chest,

amongst the Lobes of the Lungs. Its use is only to receive and disperse the Blood to all Parts in the Body; though others place I know not what Flame, others a *Ferment* in its *Ventricles*, which are all Fables, and no way consonant to Reason, as we have sufficiently evinced in our Tract, concerning *The Circulation of the Blood*. *Cor* signifies also the inward Pith in Vegetables.

*Coracobotane*, a Name which is given to *Bruscus*, and *Laurus Alexandrina*.

*Coracobrachia*, the same with *Coracoides*.

*Coracohyoides*, *Muscles* which proceed from the Process of the Shoulder-bone, called *Coracoides*, and go on as far as the Bone *Hyoides*: Their use is to move obliquely downwards.

*Coracoides Processus*, a Process of the Shoulder-blade in Form of a Crow's Bill.

*Coracoides Perforatus*, or *Coracobrachia*, one of the *Muscles* that gives Motion to the Arm.

*Corallina*, a stony Marine Moss, that sticks to the Rocks in the Sea, and the Shells of Fishes, as the Moss does to a Tree: It is of a greyish Colour, and a saltish Taste: It is reputed an excellent Remedy against Worms. We call it *Coralin*, and *Sea Sofin*.

*Coralloides*. See *Dentaria*.

*Corallum* & *Coralium*, Coral, of which there are several Species in both the *Indies*, as well as in *Europe* and *Asia*, and those of several Colours: There is Red, White, Black, and Sky-colour: They differ also in form, some branches it self out like the Boughs of Trees, some with bare and naked Branches, some with rough or hairy, &c. It is agreed



agreed on all hands, that Coral is soft under the Water, but grows hard as soon as it is exposed to the Air. It is prepared into Tinctures, Magisteries, &c. But a Scruple of it powdered, inwardly taken, is a potent Correcter of the acid Humours.

*Cordialia, Corroborantia, seu Cardiacæ*, Medicines which are commonly thought to strengthen the Heart: But they only put the Blood into a fine gentle Fermentation, which corroborates and facilitates the Motion of the Heart. See *Cardiacum*.

*Cordis palpitatio*. See *Palpitatio cordis*.

*Coriandrum* and *Coliandrum*, Coriander.

*Cori.* See *Hypericum*.

*Cornea oculi tunica*, or *Ceratodes*, which is also called *Sclerotes*, and *Dura*, the hard Tunick, proceeds from a Skin in the Brain called *Dura Meninx*: It is pellucid forward, that it may transmit the visible Species: Its sides are covered with the *Albugineous Tunick*; inwardly it contains the *Aqueous Humour*.

*Cornicularis processus*. See *Ancyroides*.

*Cornua uteri*, or *Cereæ*, two lateral Parts of the Womb in some Brutes, as Cows, Harts, Sheep, Goats, &c. yet some Authors have attributed the same Parts to a Woman's Womb, from something that imitates them there; for at the side of the bottom of the Womb, there is a sort of *Protuberance* on both sides, where the *Vasa deferentia* are inserted: A Woman's Womb is rarely bipartite, as it is in Brutes.

*Cornu cervi*. See *Coronopus*.

*Cornus*, the Cornel-Tree, or Dog-Tree.

*Cornuta*, the same with *Retorta*.

*Corona*, the upper Superficies of the Teeth, called the Grinders.

*Corona regia*. See *Melilotus*.

*Corona terræ*. See *Hedera terrestris*.

*Coronalis sutura*, a Cleft in the Head, made like a Comb, and joins as if the Teeth of two Saws were closely compacted into one another. It is placed in the upper part of the Scull, from one Temple to another, and is circumscribed with the Bones of the Forehead, and that particularly called *Bregma*, in the middle whereof the Suture, styled *Sagittalis*, is terminated.

*Coronaria vasa*, the Veins and Arteries which surround the Heart to nourish it; as also the Veins and Arteries which surround the left Orifice of the Stomach.

*Corone*, an acute Process of the lower Jaw-bone, from its likeness to the Beak of a Raven, called *Rostiformis*, in form of a Beak.

*Coronopus*, seu *Pes cornicis*, vel *Sanguinalis* & *Sanguinaria*, called also by some *Herba Stellæ*; Buckthorn, Plantain.

*Corpora nerveospongiosa*, the same with *Corpora nervosa penis*.

*Corpora nervosa penis*, they are two long Bodies, composed of abundance of Membranous small Receptacles or Cells, which make up the greatest part of the Yard; if those little Bodies are extended, it produces the Erection of that Member.

*Corpus callosum*, the Marrowy, or rather the Fibrous part of the Brain, whose Complication makes the foremost Ventricle of the Brain, and is wholly Marrowy, without any Membrane, and is fastened on both sides to the little Tufts of the oblongated Marrow; from which, as from its rise, this Medullary Substance which over-



spreads the Arches of the Brain, is expanded towards the hinder Parts, and gradually diminishes ; at length the exterior Edge of this expanded Substance is more narrowly contracted, and lower down is joined to the *Trunc* of the *Oblongated Marrow*, by the connexion of *Membranes* and *Vessels* ; and farther, that the Connexion may be firmer, there arises a *Medullary Process* from its former part near its little Tufts, which subtending the opening of the Brain, goes to the very Extremities of it ; with which, as with two Arms folded, it is united on both sides ; which Arms embrace the *Trunc* of the *Oblongated Marrow*, and so unite that *Limbus* of the Brain more firmly to themselves.

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

*Corpus varicosum*. See *Varicosum corpus*.

*Corpus pampiniforme*. See *Varicosum corpus*.

*Corpus pyramidale*. See *Varicosum corpus*.

*Correctio*, is when some Salt, or other thing is added to a Medicine, to quicken or allay its violent Operation.

*Correctorium*, *Correction*, is when the Medicaments are meliorated or mended, that they may not be injurious ; as when Fennel-seed is added to the *Senna*.

*Corroborantia*, the same with *Cardalia*.

*Corrosio chymica*, a Calcination of mixed Bodies by *Corrosives*.

*Corrosivum*, a Medicine that has a power of *Corroding* ; as Lime, *Aqua fortis*, &c. As for Instance, to take away Excrescencies, or to make Issues, &c.

*Corrodentia*, *Corroding things*,

are those which eat up and consume Excrescent Flesh, by their sharp *Particles*.

*Corruda*, wild *Asparagus*.

*Cortex*, the outward Cover, Rind or Skin of Vegetables, which we call Bark ; as of Nuts, Pomegranates, Oranges, &c. as also the Exterior part of the *Cerebrum*, and *Cerebellum*.

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

*Cortusa*, a sort of Avens.

*Corylus*, the Hazel nut-tree, or Filbert-tree.

*Corymbi*, the same with *Summitates*.

*Corymbia*, *Corymbos*, *Corymbe*, climbing Ivy, it is frequently used outwardly upon Issues, and for Pains in the Ears, proceeding from Matter contained within : The Ancients boiled the Leaves in Wine, and applied them to Burns and Malignant Ulcers. Some that are afflicted with the Gout, apply the green Leaves to the painful Parts. A Pungil of the dried Flowers taken in Wine, cures the Bloody-flux. A large quantity of the Powder of the ripe Berries taken in Wine, is an excellent Remedy for the Plague. A Dram of the Stones taken in Wine, provokes Urine, and expels Gravel.

Three



Three of the Stones powdered, and taken with a little Saffron in Peony-royal Water for some Days in the Morning, scarce ever fail to move the Courses; it must be taken hot. The Berries purge upwards and downwards. The Oil of the Berries drawn by Distillation, is very good for cold Diseases of the Joints, it provokes the Courses, expels Gravel, and cures sordid Ulcers. Take one Dram of the ripe Berries dried in the Shade, and powdered in a Glass of White-wine, this is very Sudorifick, and is good in the Plague, and for Pains of the Stomach.

*Coryphe*, the Crown of the Head; also the interior Extremity of the Fingers, near the Nails.

*Coryza*, or *Gravedo*, a Defluxion of a sharp, salt, and thickned Humour, by an outward Cold, into the Mouth, Lungs and Nostrils, from the *Ventricles* of the Brain, by the *Nerves* of Smelling; for when it grows thick, it can neither be *Percolated*, nor pass from the *Pituitary Glandules*, thorough the *Infundibulum* into the *Veins*, and therefore it distils into the Nostrils by the aforesaid *Nerves*, which if it meet with an Accension of *Sulphureous Particles*, it produces a Fever, and consequently Thirst. Hence comes it that *Coryza* is either with or without a Fever.

*Cos vinum*, a Wine that is excellent for Colour, Smell and Taste, the first Letter signifying Colour, the next Smell, the third Taste.

*Cosmetica*, Medicines which whiten and soften the Skin, as Oil of Tartar, a Dissolution of Sublimated Mercury, Sulphur, Camphor, &c. Cosmeticks.

*Costæ*, the Ribs, are those Bones

which, with other Parts, make the *Chest* or *Thorax*: Backward they are connexed with the *Vertebres* of the Back, forward with the *Cartilages* of the Breast-bone; they are twelve in number on both sides; the seven upper are called *true*, the five lower *spurious*; the broader part of the Ribs is called *Palmula*, the straiter towards the *Vertebres*, *Remulus*.

*Costus*, it is a sweet-scented Herb, it heats much, forces Urine, and the Courses; and is good for Diseases of the Womb: Half an Ounce of it taken in a proper Liquor, is good for the biting of Vipers; it stimulates Venery, and expels broad Worms by reason of the bitterness that is in it. We call it sweet-scented *Costus*.

*Cotinus*, the wild Olive-tree.

*Cotonea*, *Citonia*, and *Cydonia malus*, the Quince-tree; it was brought first from a City of Crete; the Fruit of it is very agreeable to the Stomach; it is Astringent, and cures Spitting of Blood, the Bloody-flux, and all other Fluxes; the *Mucilage* of the Seeds extracted, with the Water of Spawn of Frogs, is an excellent *Gargarism* in Fevers; a Syrup is made of the Juice of it, and Marmalade of the Quinces.

*Cotonium*, *Cotonum*, *Cotum*. See *Xylon*.

*Cotula* & *Cauta*, stinking May-weed, it is a sort of Camomile, the Decoction of this Herb is used successfully for the King's Evil.

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

*Cotyle*, seu *Cotyla*, the same with *Acetabulum*, the Cavity of the Huckle-bone, which is appointed to receive the Head of the Thigh-bone.

*Cotyledon*, the same with *Cotyle*.



*Cotyledones*, or *Acetabula uterina*, vel *Umbilicus Veneris*, Glandules dispersed up and down the uttermost Membrane of the Fœtus, called *Chorion*; which separate Nutritious Juice from the Womb, to nourish the Fœtus; but this is found only in some Animals; the *Placenta* in the Womb supplies their place in Women: Also the gaping meetings of the Veins in the Womb, are called *Cotyledones*, and *Acetabula*; these Glandules are so called, from the resemblance they bear to the Leaves of the Herb Penny-wort, in Latin, *Cotyledon*.

*Courap*, a sort of Indian Itch, resembling an Herpes.

*Coxæ os*, the Hip-bone, called otherwise *Innominatum*; and *Ilium*, *Coxendix*, because it contains the Gut called *Ileum*; it is annexed to the sides of the *Os Sacrum*; in Infants it consists of three Bones, *Ilium*, *Ischium*, and *Os pubis*, which are joined together by *Cartilages*, till seven Years of Age; then it is distinguished by a Triple Line; it grows into one continued Bone in Adult Persons.

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

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

*Crambe*, the same with *Brassica*. See *Brassica*.

*Crania*. See *Cornus*.

*Cranium*, the Compages of the Bones of the Head, to which belong the Bones of the Forehead, of the sides of the Head, of the hinder part of the Head, of the Temples, the Bone called *Sphenoides*, and another called *Cribriforme* like a Sieve: It is like a *Kasir*, an Helmet to the Head, which defends it from

External Injuries; its upper part is double: Some call it *Calva* and *Calvaria*. See *Calva*, the Scull.

*Crapula*, an Head-ach, proceeding from the drinking of too much Wine.

*Crasis*, or *Temperamentum*, is a convenient mixture of Qualities: Temperament is either *Simple*, or *Compound*; *Simple* is when only one quality exceeds the rest, as hot, cold, moist, dry, salt, sharp, &c. *Compound* is when more qualities exceed, as hot and dry, hot and bitter, salt and sharp, acid and frigid, acid and acrimonious; and also one is *inherent*, which is fixed in the Parts; another *influent*, which is derived upon the Parts, from the Blood and Spirits; and it is either *moderate* or *immoderate*, *total* or *partial*, *natural* or *acquired*, *permanent* or *transitory*, to an equality in weight, or a just proportion; and so they make a great many Distinctions which signify little or nothing. The Temperament, Temperature or Constitution.

*Crassula*, a sort of *Telephium*.

*Cratægonon*, an Herb, much of the sort of *Melampyrum*.

*Cressio*. See *Cardamon*.

*Craticula*, a Chymical Instrument made of square pieces of Iron, as thick as ones Finger, placed so near one another in acute Angles, that there is half a Fingers space betwixt them: It is used in making of Fires, to keep up the Coles, and to afford a passage for the Ashes to fall into the Ash-hole underneath it. The Grate or Gridiron of a Chymical Furnace.

*Crea*, seu *Ocrea*. See *Tibia*.

*Cremaſteres*, are two Muscles of the Testicles, called *Suspensores*, *Hangers*; they grow outwardly to

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the Membrane of the *Vagina*, and proceed in Men from the Ligament which is in the *Os pubis*; and are fast connexed to the lower part of the Testicles.

*Crenæ*, the indented Leaves of Herbs that are cut round like a Saw.

*Crepatura*, is said to be when Barley or any other thing is boiled till it cracks.

*Crepitus Lupi*. See *Orbicularis*.

*Cribratio*, the sifting of Powder through a Sieve.

*Cribrosum os*. See *Ethmoides*.

*Cribrum*, a Sieve.

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

*Cricarytanoides*, Muscles which proceed from the Cartilage called *Cricoides*, and are inserted into the *Arytanoides*, which whilst they draw backward and outwardly, the opening of the *Larynx* is dilated.

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

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

*Crimnoides*, or *Crimnodes*, Urine with thick Sediment at the bottom, like Bran.

*Crinis* or *Pili*, Hair commonly divided into *Capilli*, or Locks; *Crines* common long Hair, *Pili* short Hairs in any part of the Body.

*Crinon*. See *Lilium*.

*Crinones*, Cutaneous Vermicles; called likewise *Dracunculi*.

*Crinonia*, the same with *Crinon*.

*Crisima*, Signs by which one may discern and judge.

*Crisis*, a sudden Change in a Disease, either towards a Recovery, or Death. It sometimes signifies a Secretion of Humours; but is more frequently taken for a Judgment passed upon a Disease. One *Crisis* is called *perfect*, another *imperfect*; the *perfect* is that which frees the Patient perfectly and entirely from the Distemper; and it is either *Salutary* or deadly. 1. It must be judged by very good Signs. 2. Be manifest. 3. Happen upon a Critical Day. 4. Be faithful. 5. Secure. 6. Suitable to the Disease, and the Distemper of the Patient. An *imperfect Crisis*, is that which does not clearly determine the Tendency of the Disease, but leaves room for another *Crisis*; and this is Two fold, either *for the better*, or *for the worse*: The latter, is when the Disease becomes more violent and dangerous. That *Crises* depend upon the Motion and Influence of the Moon and Stars, and follow their Quadrate and opposite Aspects, or their Conjunctions, is false and frivolous; for Critical Evacuations are determined only according to the different Maturation: But in these Countries they are quite neglected.

*Crispinus* & *Crespinus*, is *Berberis*. See *Berberis*.



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

*Crista Galli*, the third part of the Bone *Ethmoides*, or the inner Process, not much unlike the Comb of a Cock: It arises betwixt the *Olfactory Nerves*, and has the Extremity of the Third Cavity of the hard Skin of the Brain, called *Dura meninx*, implanted in it.

*Crista Galli*. See *Alethorolophus*.

*Criterium*, the same that *Crisis*.

*Crithamum*, the same with *Crithmum*.

*Crithe*, or *Hordeolum*, a little oblong Pust, or Swelling, which grows to the Eye-brows where the Hairs are, so called from its resemblance to a Barley-corn. See *Hordeum*.

*Crithe*, is *Hordeum*.

*Crithmum*, *Crithmus*, *Crithamum*, and *Creta*, Sea-Fennel or Sampire, being pickled, it is very agreeable to the Stomach; it provokes Urine moderately, opens Obstructions of the Bowels, and excites Appetite.

*Critici dies*, those Days whereon there happens a sudden change of the Disease; and they are Threefold; some are called *truly* and *perfectly critical*, others *Indices*, others *Intercidentes*. The *perfectly critical* Days are called *Principes*, or *Radicales*, because that the *Crisis* which happen on these Days have all the Marks of a *perfect Crisis*; and these are the Seventh, the Fourteenth, and the Twenty-first Day. *Indices*, which are called also *Contemplabiles*, and *Internuncii*, are those which indicate that the *Crisis* will be on the Seventh day; and these are Three: The Fourth, the Eleventh, and Seventeenth Day. *Intercidentes*, which

are called also *Intercalares*, *Irrepentes*, or *Provocatorii*, are those which fall betwixt the Days called *Principes* & *Indices*, and they only aim at an *imperfect Crisis*, and are the Third, the Fifth, the Ninth, the Thirteenth, and the Nineteenth; but all other Days, which are neither *Principes*, nor *Indices*, nor *Intercidentes*, are called *Vacui*, and *Medicinales*, and they are the Sixth, the Eighth, the Twelfth, the Sixteenth, and the Eighteenth. The Computation of *Critical days*, is to be Instituted from that Hour wherein the Patient first felt himself ill. We may observe by the by, That the Computation of *Critical days* in these Countries, does not exactly correspond with *Hippocrates* his Accounts. All these Days depend upon the sooner or later Fermentation and Maturation of the Morbifick Matter: They are commonly called *Critical days*.

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

*Crocomagma*, a Composition whose Basis is *Crocus*.

*Crocus*, Saffron, is a Bulbous Plant, bearing a very yellow Flower, whose Flame-coloured *Stamina* is the Saffron in the Shops. There are divers kinds of this. It is brought from the *Indies*, *France*, *Spain*; but the best is the *English Saffron*; being moderately used, is

good



good for the Brain, it renders the Senses brisk, it shakes off Sleep and Dulness, and cheers and strengthens the Heart ; it concocts the crude Humours of the Breast, and opens the Lungs, and frees them from Obstructions ; and it is such an effectual Remedy for the Breast and Lungs, that it sometimes revives consumptive People, when they are in a manner worn out ; it is frequently used for Fainting, for Apoplexies, in the Jaundice, and for Obstructions of the Liver, in the Plague, and other Malignant Diseases ; it is also good in an Asthma, mixed with Oil of Almonds ; it provokes Urine, and the Courses, and hastens Delivery : Half a Scruple or at most a Scruple of it infused in Canary-wine, is very effectual in the Jaundice ; it is much used to drive out the Small-pox, but undoubtedly it does many times much hurt, by inflaming the Blood, and occasioning Frenzies, and making them Flux.

*Crocus*, is with the Chymists, a Calx, or any other Powder, of the colour of Saffron, and is prepared out of Steel, Copper, and Antimony ; as *Crocus Martis*, *Veneris*, *Metallosum*, and the like.

*Crommyon*, is *Cepa*.

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

*Crotaphium*. See in *Crotaphites*.

*Crucialis Incisio*. See *Incisio Crucialis*.

*Cruciata*, Cross-wort, a kind of *Gentian* ; it dries, is Astringent, and one of the chief Vulneraries, inwardly taken, or outwardly applied ; drunk in Wine, it is good

for Ruptures ; it also expectorates Viscous Humours.

*Crucibulum*, seu *Tigillum*, a Crucible, it is a Vessel for melting Minerals and Metals made of Earth, extraordinarily hardened by Fire, with an acute Basis, but a larger Top, Round or Triangular. There is also a sort of Crucible made, commonly called *Testa*, which is sufficient to melt Metals.

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

*Cruditus Ventriculi*, a Crudity of the Stomach, is when Meat out of a defect of Nourishment, or some other cause, is not rightly fermented, and turned into Chyle : And it is Three-fold, *Apepsia*, *Bradypepsia*, and *Dyspepsia* ; of which in their proper places.

*Cruor*, Blood. See *Sanguis*. *Hellmont* makes a Distinction betwixt *Sanguis* and *Cruor* ; the former whereof he says, *Is the Blood in the Arteries ; the latter, that in the Veins*.

*Cruentus Musculus*, it lies under the *Vasti*, affixed to the Integument of the Thigh-bone every where but in the Extremities. Its four Tendinous Expansions, collected into one, make a strong Tendon, to extend the *Tibia*.

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

*Crusta Laëa*, a Species of *Achor*, a Scurf, or crusty Scab ; only with this difference, that an *Achor* infects only the Head, but this, not only the



the Face, but almost the whole Body of an Infant, at the time of its first Sucking. *Crusta Lactea* turns white, but *Achors* have another colour.

*Crusta Vermicularis*, the same as *Velamentum Bombycinum*.

*Crusta ulceris*. See *Eschara*.

*Crustula*, the same as *Ecchymoma* in the Eye, that is, Blood descending to the *Tunica conjunctiva* from the Arteries; breaking by a Stroke, Wound, or other ways.

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

*Cryorchis*, an absconding of the Testicles of a Male within the Belly.

*Crystalli*, are Pustules dispersed all over the Body, of the bigness of a Lupine, White and Diphantous like Crystal.

*Crystallina Tunica*. See *Arachnoides Tunica*, and *Aranea*.

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

*Crystallizatio*, the Depuration or

Reduction of any Salt into Crystals. It is said properly of Salts, unto which Tartar or Sugar may be added; where note, all the superfluous Liquor must be exhaled; and after they are taken out, because the Liquor is in too great Proportion, it must be evaporated a-new, to acquire more Crystallized Matter.

*Crystalloides Tunica*, the same with *Aranea Tunica*.

*Crystallus*, a transparent Stone resembling Ice. It may be called a *Gem*, but the softest of all; because coloured Crystal resembles them; as a false *Emerald*, false *Sapphire*, false *Topaz*, which are all softer than the true ones. So the *Iris* may be called a *Gem*, from the Colour it exhibits when applied to the Face. Several sorts of Crystals are found in divers Places; as in *Germany*, *Hungary*, *Bohemia*, *Cyprus*, *Portugal*; and sometimes in the Fields: Though the coloured ones are not to be neglected as the counterfeit *Diamond*, yet in Chymical Preparations the most pure pellucid Crystal is to be preferred.

*Cubeba*, Aromatick Fruits of the bigness of Pepper, each having one Stock. The taste is like Pepper, and grow in the same manner, climbing about the Tree like Ivy. The Fruit hangs in Bunches. The Flower is fragrant. It is brought from the *East* and *West-Indies*.

*Cubebs*, are hot and dry, they strengthen the Stomach when it is oppressed with Wind or Flegm; they purge the Breast, by carrying off clammy and gross Humours; they relieve the Spleen, and expel Wind, and cure cold Diseases of the Womb; being chewed with Mastick often, they strengthen the Brain, and draw Flegm from the Head;



Head; being infused in Wine, they provoke Venery, and heat the Stomach; they cleanse the Urinary Passages, and expel Gravel from the Reins and Bladder; they are an Ingredient in the compound Spirit and Water of Worm-wood, of the London Dispensatory.

*Cubiforme.* See *Cuboides*.

*Cubitus Musculus*, is Internal and External. The first being fixed to the Internal Process of the Arm and Cubitus, ends with a strong Tendon near the Integument of the Fourth Bone of the *Metacarpus*. The External arising from the External *Apophysis* of the Arm, and lying according to the length of the Cubitus, ends with a notable Tendon, in the Fourth Bone of the *Metacarpus*, near the little Finger. The Muscles; Benders of the Wrist.

*Cubitus*, or *Gibber Brachii*, the middle part betwixt the Shoulder-bone and the Wrist; it consists of two Bones, one called *Ulna*, and the other *Radius*; the ends whereof meet indeed, but the middle parts are separate, though they be tied together a little by a Membranous Ligament. *Cubitus* is also a Measure, containing in length as much as will reach from the bending of the Elbow to the Extremity of the middle Finger, commonly computed at 6 Palms, or 24 Inches.

*Cuboides*, seu *Cubiforme*, the 4th Bone in that part of the Foot which immediately succeeds the Leg, and that in both Feet. It is called also *Grandiosum* and *Os tessera*.

*Cucullaris Musculus*, or *Trapezius*, is the first Muscle of the *Scapula*, called so from the resembling a Monk's Cowl. It begins from the *Occiput*, and ends on the upper part of the Shoulder.

*Cucuma*, the same with *Abenum*.

*Cucumber*, and *Cucumis*, called also by some *Anguria*, *Cucumber*; the Seed of it is one of the 4 greater cold Seeds; it cleanses, opens, and provokes Urine; it is frequently used in Emulsions, for Pleurisies, and the Stone in the Kidneys; the Flower of it is reckoned good to clear the Skin; it is generally reckoned, that the Substance of the Cucumber is cold, and moist, and of an excrementitious Juice, and therefore to be used only by those whose Stomachs are strong: But *Scroder* is of a quite contrary Opinion, for he thinks they are very agreeable to the Stomach, and may be eaten all the time they are in season, being sliced and sprinkled with Salt, beat betwixt two Dishes, so that the Watery Humour may be drained from them; and being eaten with Vinegar, Pepper and Oil, they are undoubtedly not unwholesome. *Elaeterium* is made of the Juice of wild Cucumber, pressed out and thickened; it purges Flegm, and Watery Humours upwards and downwards, but it kills the Child in the Womb, wherefore it is seldom used, especially for that it is accompanied with Malignity; it is the most durable of all Juices, for it is supposed to continue good above an Hundred Years. A certain Emperick cured several People of Dropsies, by giving them two Pills of the bigness of a Vetch, made of Wheaten Flower, and with this Juice, afterwards he washed their Legs with a Lotion made of the Stalks, and then he gave them the Pills again, and so perfected the Cure.

*Cucupha*, a Cover for the Head, made of Odoriferous and Cephalick Spices beat to Powder, and stitched be-



betwixt two pieces of Silk ; or else sowed within a Cap, and worn upon the Head against *Catarrhs*, and other Diseases of the Head. An Aromatick Cap for the Head.

*Cucurbita*, a Chymical pointed Vessel, made of Earth or Glass, used in Distillations by an *Alembick* : Sometimes it is taken for *Cucurbitula*. A Cucurbite.

*Cucurbita*, a Gourd.

*Cucurbitini Lumbrici*, are broad Worms like the Seed of a Gourd.

*Cucurbitula*, or *Cucurbita*, a Cupping-glass, is a wide hollow Vessel, made of Glass or Tin ; which is applied to the Body with Scarification, or without it, to divert, to drive the Blood into another part, or to let it out : If it be applied without Scarification, it is called *Cucurbita cæca & ventosa*. Cupping-glasses are applied to the most fleshy Parts, where the large Vessels and Nerves cannot be hurt. The drawing which is performed by these Glasses is done thus : After the Skin is scarified, the Air in the Cupping-glasses is rarified and dilated, by the Flame of the Tow that is fired within it, which after it is cooled and condensed, takes up less room than before ; so that the External Air pressing upon the Flesh without, forces the Blood into the Glass. There are two sorts of Cupping-glasses, says *Celsus*, one of *Brass*, and the other of *Horn* : The Former is open on one part and shut on the other ; the Latter is equally open on one part, and the other has a little Hole : Burning Tow is thrown into the Brazen one, and so its Mouth is applied and forced upon the Body till it stick : That of Horn is applied singly by it self, and by a violent Sucking at

the little Hole, which must presently be stopped up with Wax, it sticks as fast as the other : But if other things fail, then a little Cup or Goblet, with a strait Mouth, may be very fitly applied to the same effect ; after it has stuck, if the Skin be scarified before with a Pen-knife, it draws out the Blood ; if it be whole and entire, it draws out the Flatulent Matter ; therefore, where the Matter is hurtful and offensive, it must be applied the former way ; where there is an Inflammation, the latter. The *Ægyptians* at this day use those of Horn, as appears from *Prosper Alpinus*.

*Culeus*, a great Measure of the Ancients containing Forty Urns.

*Culmus*, the Straw of Wheat, which sustains the Ear.

*Culus*. See *Anus*.

*Cuminum*, *Cyminum*, Cummin ; the Seed of it resolves and discusses Wind, and therefore is good in the Cholick, and for a Tympany, and a Vertigo ; taken in Wine, it relieves those that are afflicted with a difficulty and heat of Urine ; boiled with Figs in Wine, it cures a Cough, and cleanses the Breast ; it is conveniently baked in Bread, for it helps Concoction, and dissipates Wind ; but the frequent use of it, in a large quantity, renders the Countenance Pale ; it cures a stinking Breath : The Chymical Oil of it, is excellent for Wind and Uterine Diseases ; it is sown in great abundance in the Island of *Melita*, or *Malta*.

*Cuneiforme Os*, so called from the resemblance they say it has to a Wedge ; in Latin *Cuneus* ; the Ancients called it *Multiforme*, of many Shapes, by reason of the various Processes inside and outside, which render



render it rough and unequal : It is situate in the midst of the Basis of the Brain, and is placed under it like a Basis, so that it touches upon most of the Bones of the Head, and the upper Jaw. It is also called *Basilare os* & *Sphenoides os*. The Wedge-like Bone.

*Cuneiformia ossa*, are those Bones which make the Fifth, Sixth, and Seventh Bones of that part of the Foot which immediately succeeds the Leg ; which *Fallopins* calls *Sphenoides*, *Innominata*, and *Calcoidea*. The little Wedge-like Bones in the Foot.

*Cunus*, a Woman's Privy Parts, consisting of a *Clytoris*, *Nympha*, and the Lips. It is also called *Natura*, and *Muliebria*, by *Pliny* ; *Cunus* by *Horace* and *Virgil* ; *Hortus* by *Ovid* ; *Genitale Arvum* by *Virgil* ; *Interfeminium* by *Apuleius* ; and *Vulva* and *Porcus* by *Varro*.

*Cupella*, *Capella* & *Capella sive Catinus*, a Test Cupel made of burnt Bones, or other Matters, for separating Gold and Silver from other Metals, and purifying or refining it from their Dross. See *Catillus Cinereus*.

*Cupressus*, the same with *Cypressus*, the Cypress-tree, the Wood of it is very lasting, for it has continued fresh and sound, to be so above six Hundred Years ; and the smell of it, which is very curious, continues many Ages : The Fruit and Leaves are drying and astringent ; the Decoction of the Leaves in sweet Wine, helps the Strangury, and Cough, short Windedness, Fluxes of the Belly, Spitting of Blood, and Ruptures ; the Powder of the Leaves provokes Urine ; the Leaves beaten with Figs soften Tumours, and are good in the King's Evil, being applied outwardly.

*Curatio*, seu *Medela*, a right way or method of finding out, by Symptoms and Indication, proper Remedies for any Disease, in order to the Recovery of Health. A healing or curing of a Distemper.

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

*Curculio*, the same with *Cion*.

*Curcuma*, five *Crocus Indicus*, *Turmerick*, an Indian Root of a Saffron colour, tinging other things so ; some long, some round Root. The last is much stronger, and often brought with Ginger. It has Flowers like the Indian Cane. See *Herman's Catalogue of the Leyden Garden*. *Turmerick*, is an excellent Remedy for Obstructions of the Lungs, Liver and Spleen, and also of the Mesaraick Veins, and for Nephritick Pains ; it is also very good for the Stone in the Kidneys and Bladder, it also opens Womens Obstructions, and hastens Delivery, but it is peculiarly good for curing the Jaundice ; in short, this Root is reckoned the best of all Medicines for opening Obstructions.

*Cuscuta*, *Cassutha*, Dodder, it is supposed to participate of the Plant it sticks to, for it hangs and climbs about other Herbs, and defrauds them of their Nourishment, so that which grows to Broom is reckoned Diuretick ; that is counted moist which sticks to Flax, that astringent which climbs up Madder ; that which grows on Nettles is very Diuretick. It is hot, dry, and cleansing, it opens Obstructions, and purges Melancholy : Is of good use in the Itch, for the black Jaundice, and Obstructions of the Liver and Spleen ; but that which grows upon Nettles is preferred before all the other in Physick. *Cus-*



*Cuspis & Hamus*, a sort of Bandage, or rather two long Bandages of about two Fingers breadth.

*Custos oculi*, an Instrument to prevent hurting the Eye in some Operations.

*Cuticula*, the little thin Skin, is a Cover of the Skin, without Sense, extended outwardly over the whole Skin like a Membrane, full of innumerable small Pores, accommodated to the avoiding of Injuries from Abroad, to the shutting up of the Cutaneous Vessels, and to the more accurate perfecting of Tactile Qualities: It is nourished by the Blood; for if it be lost or perished, it comes again, though its Vessels be but little conspicuous. It is not condensed by cold; for I have often shewn it in Abortions: Nor is it condensed by oily Vapours, because that condensed Vapours easily slide off again. It is commonly called in *English* also the *Cuticula*.

*Cutis*, the Skin in a living Man; but *Pellis* is that which is flea'd off, and it is the outermost cover of the whole Body, or a pretty thick Membrane wrought of several Filaments of the Veins and Arteries, and Nervous Fibres, complicated and interwoven with one another, full of Glandules and Lympheducts, or Vessels that convey away the Vapours and Sweat, abounding with a great number of Pores here and there, and sensibly perforated in many places, to let in and out, as occasion requires, as at the Mouth, Nostrils, Eyes, Ears, Privities, Fundament, &c. It is thickest of all upon the Head, moderately hard in the Neck and Back, finer in the Face, Yard, and outer Skin of the Groin; thin on the Sides, thinnest of all on the Lips; in some places, as the Elbow,

Forehead, Soles of the Feet, &c. it sticks very close together.

*Cyamus*, is *Faba*.

*Cyanus*, vel *Baptifecula*, or rather *Blaptifecula*, called also *Flos frumentorum*, or the Corn-flower, because it grows in the Corn-fields, much commended, besides its Medicinal Vertues, for its fine Sky-colour; Blew-bottles. The Flowers and the distilled Water, are useful for Inflammations of the Eyes, and for the blearedness of them; the Juice of the Flowers distilled, is good for putrid Ulcers; the Powder of it taken inwardly, is very effectual in the Jaundice; the Flowers infused in Spirit of Wine, or common Water, impart their Colour to the Liquor; and they also colour Sugar very curiously, as do the flowers of *Succory*.

*Cyathus*, five *Bickarium*, *Cuathum*, *Alcuatus* and *Alcuatum*, we *English* it properly a *Beaker*, is a Measure of Dry things as well as Liquids; not as some think a common sort of cup, but the Eighth part of a *Sextary*.

*Cyclamen* or *Arthanita*, Sow-bread. It is also called *Rapum terræ*, *Terræ tuber*, *Umbilicus terræ*, & *Panis porcinus*.

*Cyclisci*, Surgeons Tools wherewith they scrape away corrupt Flesh, or the like, made in the form of an Half-moon.

*Cyclophoria Sanguinis*, the same as the Circulation of the Blood.

*Cydonia malus*. See *Cotonia*.

*Cyema*, the same with *Embrion*.

*Cylindrus*, a Plaister made oblong, in the form of a Roll, which Physicians call *Magdaleo*.

*Cyllofis*. See in *Cyllum*.

*Cyllum*, a Leg put out of joint outwardly; from whence is derived *Cyllofis*, *claudicatio*, a being Lame or Crooked.



*Cyma*, or *Cymæ*, little Shoots or Sprouts.

*Cymbalaria*, Penny-wort.

*Cymbiforme os*. See *Os naviculare*.

*Cuminum*. See *Cuminum*.

*Cynanche* and *Lucanche*, so called, because it is frequently incident to Dogs and Wolves, is an Inflammation of the inner Muscles of the *Larynx*, accompanied with a Difficulty of Breathing, and a continual Fever. See *Angina*.

*Cynanthemis*, is *Cotyla fœtida*; called also *Flos caninus*, or the Dog-flower.

*Cynanthropia*, Madness given by a Dog, wherein the Patient flies Light, and any thing that is bright and splendid, fears Water, and trembles at the sight and remembrance of it; it proceeds usually from a poisonous Bite, or the like, of some Creature, as a Dog, a Wolf, &c.

*Cynicus spasmus*. See *Spasmus cynicus*.

*Cynobotane*, is *Cotyla fœtida*, or *Herba canina*.

*Cynocoprus*, Dogs-turd.

*Cynocrambe*, *Brassica canina*, five *Mercurialis*, Dogs Mercury. *Prevotius*, in his Book of Medicines for the Poor, ranks this Herb among those things that evacuate Serosities gently.

*Cynodes orexis*, a dog-like Appetite, or an extream Hunger joined with Vomiting, or a Loosness: It arises from too much, or too acid a Ferment in the Stomach.

*Cynodesmus*, or *Caninum Vinculum*, is the Band which ties the little Skin of the Yard to the Nut.

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

*Cynoglossum*, Hounds-tongue, it

cools and dries; it is used to stop Blood, a Loosness, a Gonorrhœa, and Catarrhs. An Ointment made of the Juice with Honey and Turpentine, is much commended for old Fistulous Ulcers.

*Cynorexis*, the same with *Cynodes orexis*.

*Cynorhodos*, the wild Rose, is *Rosa canina*.

*Cynosbatus*, is *Rubus caninus*, the same with *Cynorhodos*.

*Cynosorchis*, or *Testiculus canis*, Dogs-stone, a kind of *Satyrion*.

*Cyparissus*, the same with *Cypressus*.

*Cyperus*, is of two sorts, long and round; brought from *Italy*, *Syria*, *Alexandria*, *India*. It grows near Water, and has a fragrant Root. *Cyperus* Root.

*Cyperus*, a sort of Rush.

*Cypoma*, the same with *Cyphosis*.

*Cyphos*, the same with *Cyphosis*.

*Cyphosis*, in *Latin*, *Incurvatio*, the bending of the Vertebres of the Back towards the back Parts.

*Cypressus*, the same with *Cupressus*. The Cypress-tree.

*Cyrtoma*, a bunch on the Back, or a preternatural Tumour in any other part.

*Cyrtosis*, the same with *Cyrtoma*.

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

*Cysthepaticus ductus*, is that Duct, which is implanted into the Hepatic Duct, and the Gaul Bladder.

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

*Cysticus ductus*, the same as *Porus Biliaris*.

*Cytinus*, is the Flower of Pomegranate.

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

*Cystis*



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

*Cystotomia*, the Section of the Bladder, or *Lithotomy*, whereof in its proper place.

*Cystus Fellis*, the same as *Folliculus Fellis*.

*Cytisus*, a Shrub, so called from the Island *Cythnus*, wherein it grows plentifully. Some derive it from the Isle of *Cynthisa*, one of the *Cyclades*.

## D.

△ Formerly they understood by this Letter, in a Mystical Sense, the Quartan Ague.

*Dacridium*, is the Juice of Scammony, hardened and prepared in a Quince made hollow, called *Lachrymula* by the *Latins*.

*Dacryodes*, five *Lachrymosus*, an Ulcer which continually sends forth Matter.

*Dacryon*, the same as *Lacryma*.

*Dactylus*, the *Podex*, the Fundament. There are some who understand by it, the straight Gut.

*Dactylus*, the Palm Fruit, oblong and round, sweet, containing within a most hard Nut. 'Tis a large Tree which grows in *Judea*, *Syria*, *Ægypt*, *Africa*, *India*, &c. having Leaves like Swords. It flourishes in the Spring, bears small, white and sweet-scented Flowers, the Fruit is not ripe till Autumn, it is called *Digitus*, or the Finger, by the *Latins*. Some Authors have mistaken the *Dactylus* for the *Balanus*, by reason of its resemblance, it bearing as well as that, an Acorn-like Nut.

*Dates*, are astringent, and are used for Fluxes of the Belly, and the Whites; they stop Bleeding, and cure Wounds; the fresh are more astringent than the dry, but they occasion the Head-ach, and if many

of them are eaten they intoxicate; when they are dry, they stop spitting of Blood, and are good for the Bloody Flux: A Decoction of them is a very astringent Gargarism: Boiled in Wine they take off proud Flesh, and cicatrize Ulcers: A Decoction of them makes the Hair black; and being taken inwardly, it cures Diseases of the Reins and Bladder; when they are ripe, they are good for a Hoarseness, and Coughs, and difficulty of breathing, a Pleurisy, and a Peripneumonia: They are an Ingredient of the pectoral Decoction of the *London Dispensatory*.

*Danich*, weighs no more than 8 Grains, the same with *Lupinus*.

*Daphne*, is *Laurus*. See *Laurus*.

*Daphne Alexandrina*. See *Laurus Alexandrina*.

*Daphnoides*, is *Laureola*.

*Darsis*, an Excoriation of the Skin. See *Intertrigo*.

*Dartus*, the second Tunick of the Cotes, which immediately cover the Testicles of a Man: It arises from the Flethy Membrane; but in Women the Testicles are immediately covered with the Cote of the *Peritonæum*.

*Dasympa*, a Superficiary Inequality of the inner part of the Eyelids, accompanied with a Redness.

*Datura*, a sort of *Solanum*. See *Stramonium*.

*Daucus*, Wild Carrot, asswages Pain, and procures Sleep.

*Dealbatio*, five *Leucosis*, relates properly to *Cosmeticks*, or beautifying things; the Whitening any part of the Body, as Face, Teeth, &c.

*Dearticulatio*, five *Abarticulatio*, the same with *Diarthrosis*.

*Deauratio*, the Gilding of Pills to avoid ill Tastes; as also the Gilding Money, Metals, &c.



*Debilitas*, a Weakness proceeding from Swooning, Fainting, Hunger, Disease, or otherwise.

*Decantatio*, the pouring off of any Liquor by Inclination of the Vessel. Decanting.

*Decidentia*, the same with *Catapotosis*, Decay or Tendency to any Distemper.

*Declinatio morbi*, the Declension of a Disease is when it recedes from its height, and the Patient is beyond danger; for none dies in the declension of a Disease but accidentally. See *Acme*: Per *Declinationem effundere*, is when we decant or pour off gently a Liquid out of a Vessel, in order to leave the dregs behind.

*Decoctum & Decoctio*. See *Apochema*.

*Decompositum*, the increasing of a Composition.

*Decorticatio*, the freeing any thing, as Roots, Seeds, Fruits, &c. from its Bark.

*Decrepitatio*, is said of common and other such like Salts, when they are Calcined by the Fire without Fusion, because they Crack till the humidity be consumed.

*Decupelatio*, the same as *Decantatio*.

*Decussis*, the same with *Denarius*.

*Decussorium*, a Chyrurgeons Instrument, wherewith the *Dura Mater* being highly pressed, is accurately adjoined to the Scull, that the Pus or snotty Matter gathered betwixt the Scull and the Skin called *Dura Meninx*, or *Mater*, may be Evacuated, by a Hole made with a Chyrurgeon's Instrument called *Trepanum*.

*Defatigatio*, Weariness, proceeding from hard or long Exercise or Labour.

*Defectio Animi*. See *Lipothymia*.

*Defensivum*, any Chyrurgical Application, to defend a part from ill Symptoms. A Defensive.

*Deflagratio*, is a Chymical way of preparing Medicines, by setting them on Fire; such is the Conflagration of *Nitre* with *Sulphur*, and of *Antimony* with *Nitre*, whence suddenly arises a Flame.

*Deflagratio februm*. See *Apyrexia*.

*Defluvium Capillorum*. See *Alopecia*.

*Defluxus*, the same with *Catarhus*.

*Defrutum*, Must boiled to Halfe, as Sap to Thirds.

*Deglutitio*, Swallowing, is an Animal Action, whereby Meat chewed in the Mouth, or any thing more Liquid, descends into the Stomach by the Contraction of the Fibres of the Gullet. Swallowing.

*Dejectio*, an Evacuation of the Excrements by the Peristaltick Motion of the Guts, which is various, as well in state of Health as Illness; as Liquid, moderate Consistence, differently coloured, White, Black, Yellow, Green.

*Dejectoria*. See *Catoretica*.

*Delapsio*, a falling or bearing down, for instance, of the Womb, the Fundament, &c.

*Deleterium*, any venomous thing.

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



much. There are a great many Distinctions of Swathing, taken from the likeness of the Parts which are swathed, or from certain Animals, and other things. A binding up.

*Deliquium Animi*, Swooning, this has its degrees, and is called *Eclysis*, *Lipothymia*, *Lipopsychia*, *Apopsychia*, *Syncope*, *Asphyxia*, which are in many Degrees. It is observed, That the proceeding Symptoms, are *Cardialgia*, sudden Anxiety, pressure of the Heart, Yawning, murmur in the Gut, heaviness or aching of the Head, Noise of the Ears, Darkeness and various Colours before the Eyes, Chilness of the extreme Parts, Paleness and Change of Pulse. Secondly, when these appear and increase, follow presently falling down, greater Paleness and Chilness, Pulse small, slow, weak, Respiration small; Lastly, Interception of Sense and Motion. But in a *Syncope*, the Pulse ceases, as also Breathing, and all Motion; cold Sweat, with the Discharge of Urine, the Excrements, Seed. After the *Paroxysm*, insue deep Sighs, Languishing, Weakness, Weariness, Sloth. It is often in Fevers, Asthma's, Dropsies, violent Pains, &c. Sometimes it is Hereditary, Weak, Cachectick, Hypochondriack, Persons recovering from any long or dangerous Distemper; young Lads, old People, very Lean or Fat Men, easily fall into it. Others from strong Perfumes, sight of offensive things, eating (without knowing it) something they have Aversion to, violent Exercise, Passion, Purging, Bleeding, Sweat, great Effusion of purulent Matter, Pains, Poisons, Bites of venomous Creatures.

*Deliquium Chymicum*, is a Distillation downwards, by putting Fire above it. It is also a Dissolution of

Calcined Matters or Salts, into a lixivious Matter, in a Cellar, or other moist place.

*Delirium*, a Depravation of the Imagination and Judgment, arising from a Tumultuary and disorderly Motion of the Animal Spirits; whereupon, the Persons affected speak several absurd and incongruous things, the antecedent Cause whereof lyes either in the Blood, or in the Animal Spirits. There are several Species of it; some who speak little; some dote in their Talk, and not only think but speak things ridiculous, strange, magnificent and malicious; others again, really execute what they think, and that either with Laughter, or in great earnest: But all these Orders of doting People, are reduced to certain Distinctions, mentioned under several Denominations by *Hippocrates* and *Galen*.

*Delphinium*, or *Flos Regius*; it is also called *Consolida Regalis*, Larkspur; the Juice of the Flowers and the distilled Water of this Herb, clear the Sight, and strengthen it; and some say, looking always upon it does the same, wherefore they take care always to hang it in sight; it is successfully used in Vulnerary Potions; a Decoction of the Flowers in Wine, with a Dram of Saffron, opens Obstructions.

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

*Dementia*, the same as *Anæa*, being a sort of *Delirium*.

*Demer-*



*Demersio*, five *Immersio*, the putting any Metal into a dissolving Liquor.

*Denarius*, the Seventh part of an Ounce. See *Aureus*.

*Dendroides*, signifies a Plant like a Tree.

*Dendrolibanus*, Rosemary.

*Dendromalachne*, Tree-mallow.

*Dendron*, a Tree.

*Dens Caninus*, five *Satyrion Erythronium*, so called, because the Leaves of its Flowers resemble a Dog's Tooth.

*Dens Leonis*, five *Taraxicum*, a kind of Wild Cychory, *Dandelyon*; it is Epatick, and much of the same Vertue with Endive, and is also Diuretick. See *Taraxicum*.

*Dentagra*. See *Forfex*.

*Dentalium*, a small, white, smooth little Shell, having an indented Cleft. It is one of the Ingredients in the *Unguentum Citrinum*.

*Dentaria*, as *Coralloides*, so called, because its Root is like Teeth, and knotty as it were like Coral.

*Dentarpaga*. See *Forfex*.

*Dentes*, the Teeth, are little Bones of both Jaws, fastned one within another like so many Nails. Men are said to have Thirty, and Women Twenty-eight; as far as they appear above the Gums, there is no Membrane about them, otherwise they would be worn out by daily grinding: They are not only provided with Veins and Arteries, but with Nerves too; as the great Pains which they are subject to manifestly evince. The Four foremost Teeth are called *Incisores* by *Isidore*, and *Tomici* by *Celsus*.

*Dentiducum*. See *Forfex*.

*Dentiffrictum*, a Medicine for whitening, scouring and fastning the Teeth, and for strengthening the Gums. A Tooth-powder.

*Dentium dolor*, the same with *Odontalgia*.

*Dentillaria*, the same with *Dentaria*.

*Dentio*, the same with *Dentitio*.

*Dentitio*, the time that Children breed Teeth, which is about the Seventh Month, or later; and usually the upper Teeth come first, in some the under; and amongst these the Fore-teeth first. Many times Fevers, Convulsions, Loosnesses, &c. attend Children in the time of breeding Teeth.

*Dento*, is a Person whose Teeth and Mouth stick out.

*Deobstruentia*, the same with *Deoppilantia*.

*Deoppilantia*, and *Deobstruentia*, are Medicines which remove Obstructions.

*Dephlegmatio*, is an Operation, whereby superfluous Water is separated from a Spirit, and this is done by Distillation repeated.

*Depilatorium*, the same with *Psi-lotbron*.

*Depuratio*, a cleansing, or more properly a Separation of the more impure Parts from the purer, by Depumation and Clarification.

*Derivatio*, a means whereby a Humour, purulent Matter, Urine or Blood that flows to one part, but is not fixed there, is drawn away by a neighbouring part.

*Derma*, the same with *Cutis*, or the Skin.

*Deplumatio*, the same as *Ptilosis*, where the Eye-lids, with their Cal-lous Tumour and Hair, fall together. It is a Distemper compounded of a *Madarnosis* and *Steleophthalmia*: But it is not always accompanied with a Fall of the Hairs.

*Descensum*, or *per descensum destillare*. See *Deliquium*.

*Descensorium*, a Furnace to distill *Per descensum*. H 2 De-



*Desiccatio*, an Evaporation of superfluous Moistness by Heat.

*Desiccativum*, is a Plaister or Ointment that is called Desiccative or Drying.

*Desipientia*, a sort of *Delirium*, the same with *Paraphrosyne*.

*Despumatio*, taking the Filth of Honey, Syrups, &c. whilst they are a boiling.

*Desquamatio*, a scaling of Bones, in the Caries or Corruption of Bones.

*Destillatio*, an Extraction of the moist or unctuous Parts, which are rarefied into a Mist, or Smoak as it were, by the force of Fire. Distillation is performed by a Bladder, or rather a Copper, by the Chymical Instrument called *Cucurbita*, (before described) by a *Retort*, by *Deliquium*, *Filtration*, by *Descent*, &c. and that either in *Balneo Mariae*, *Sand*, *Vapours*, *Dung*, the *Sun*, or in a *Reverberatory*, &c.

*Destillatio*, the same as *Catarrhus*.

*Detergentia*, à *detergere*. See *Abstringentia*.

*Detonatio*, Deflagration with noise, when sulphureous Matters being mixed with Niter, put to the Fire, burn out on a sudden, with a great noise not unlike Gun-powder, as in making *Antimonium diaphoreticum*, or *Firing Aurum fulminans*, &c.

*Deunx*, Eleven Ounces.

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

*Dextans*, a Weight of Ten Ounces.

*Dia*, pro *Ex*, a Preposition before Names of Medical Compositions, as

*Diaprunum*, i.e. a Composition made of Prunes, *Diasena*, *Diaieros*.

*Diabetes*, so *Galen* calls it, and *Ægineta Dipsacus*, from the great Thirst that attends it, from a certain sort of Serpent called *Dipsacus*, found especially in *Libya*, which poisons with its Bite, and brings an unquenchable Thirst upon the Person affected. Some call it *Matulam inter Cutem*, aut *Urinæ profluvium & siphonem*. It is an immoderate Flux of Urine, attended with excessive Thirst, and Weakness of the whole Body: Besides the Urine, whatever the Patients drink, is voided again without any Alteration. It is a rare Distemper, which *Galen* says, he has seen but twice. The Famous Doctor *J. Van Dueren*, and I, observed it once in a Reverend Pastor of the Church; and it is too great a Fusion of the Blood, whereupon the *Serum* joined with a violent Thirst, passes the Reins, and it is Excerned in great quantity by the Passages of the Urine; it proceeds ordinarily from a too much exalted, or a too acid Ferment in the Reins.

*Diabrosis*, a Solution of the *Continuum*, by corroding the Parts. A Corrosion.

*Diachoresis & Diachorema*, the Separation of any Excrement.

*Diachylon*, a Plaister so called made of Juices and Gums.

*Diacinema*, when Bones recede from their places.

*Diaclisma*, a washing of the Mouth to cleanse it, or to strengthen the Teeth or Gums; the Washes are made of several Astringents, as of the Herbs *Britanica*, *Tormentil*, Bark of *Pomgranates*, *Galls*, *Allum*, *Flowers*, or *Blossoms* of wild *Pomgranates*, &c. Under the same Head are also com-



*Diacodium*, a Syrup made of Poppy Heads, Roots of Liquorice, Marsh-mallows, &c.

*Diacope*, is called by *Galen*, the Solution of the Continuity in any of the Bones of the Head, occasioned by some sharp Instrument, or other such like external Cause.

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

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

*Diacritica*. See *Diacrisis*.

*Diadoche*, a succeeding by a *Crisis*.

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

*Diæresis*, is a Corrosion or consuming of Vessels, as *Senertus* says, when from some acrimonious corroding Cause, some ways and passages are made, which naturally ought not to have been; or when some which really are, yet are dilated more than ordinary, so that the Humours which ought to have been contained in the Vessels, run out: For first, a *Diæresis* may be occasioned by sharp Humours which dissolve the Unity, and cut a way, which likewise sharp Medicines will do, if they consist of thick parts; for those of minute parts are not corrosive, because they stick not long enough. Again, plenty of Humours may occasion a *Diæresis*, by distending and bursting the parts. Thirdly, There are several evident Causes of a *Diæresis*; to wit, all those which by Contusion and Stretching do break the Contiguity of the Vessels; such as are vehement Motion, Noise, great Weight, things that Wound, that Bruise, a Fall, a Leap, and the like; amongst which, you may reckon Wind, which being long

pent up, does sometimes so forcibly distend the parts of the Body, that it does not only dilate the natural Cavities which contain it, but make new ones when it breaks out, and dissolves the Unity of the parts also; a Chyrurgical Operation, which either by Incision, Burning, Perforating, Shaving, Filing, Sawing, or Eating, solves the Continuity of the parts. A corroding of the Vessels.

*Diæretica*, Medicines which corrode and eat.

*Diæta*, Diet, a method in sound Persons of living moderately; in Sick, a Remedy consisting in the right use of things necessary to life; and upon that account, is either of a *thick*, *moderate* or *thin* Consistence. The first is done by a good quantity of firm solid Meats, and such as afford good Nourishment; this sort of Diet is called *simply full*, and was formerly made of whole Barley-corns husked and boiled, like Furmety: Or it is *more full and thick*, which is done by Pullets Flesh, and poched Eggs; or it is *most full*, which allows of eating of things Gelt: That of a *moderate* Consistence, is which consists of Meats of a moderate quantity and substance; this was formerly done by Bread sopped in Pottage, or with young tender Flesh: That of a *thin* consistence is, which is done by little Nourishment, and that thin and weak; which for the most part is agreeable in acute Diseases: And this is Three-fold, either *simply weak*, which was formerly done by the Juice of *Ptisane*; or *more weak*, when the Patient drunk Water and Honey boiled together; or *weakest of all*, when the Patient took no Meat: But now-a-days Diets are not so strictly obser-



ved as formerly, especially in these Countries.

*Diatetica*, a part of Physick that prescribes the use and knowledge of Six things which are not Natural, viz. The Air, Meat and Drink, Exercise and Rest, Sleep and Waking, Passions, things to be voided and retained; which if they are immoderate, prove the causes of Diseases.

*Diagnosis*, the Knowledge of present Signs; or a Knowledge whereby we understand the present condition of a Distemper; and it is Three-fold, either a right Investigation of the part affected, of the Disease it self, or of its Cause.

*Diagridium*. See *Scammonium*.

*Dialeimma*, the same with *Apyrexia*.

*Dialepsis*, that middle space in Wounds or Ulcers, which is left open for their Cure.

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

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

*Diapagma*, a Chyrurgeons Instrument, called also *Intercolumne*.

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

*Diaphœnicum*, a Composition of Dates.

*Diaphoresis*, five *Transpiratio* & *Sudatio*, Sweating, is a Perspiration of all manner of *Effluvia*, through the invisible Pores of the Body.

*Diaphragma*, or *Septum Transversum*, and *Disseptum*, is a Transverse

Muscle, which separates the Thorax or Chest from the Abdomen; in the middle it is Membranous; the Gullet, the great Artery, and the great hollow Vein, all pass through it: It conduces to Respiration with other Muscles, and pressing upon the Guts, helps forward the Secretion of the Excrements. The Midriff or *Diaphragm*.

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

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

*Diaplasis*, the setting of a Limb which is out of Joint, or broken.

*Diaplasma*, an Ointment of Fomentation.

*Diapnoe*, the same with *Diaphoresis*.

*Diapyema*, the same with *Empyema*.

*Diapytica*, Medicines which ripen the Pus, or gross slimy Matter.

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

*Diarrhœa*, a looseness in the Belly which ejects several Bilious, Pituitous, and other sæculent Excrements, without Pain, Blood, or any purulent Matter: It is Five-fold; I. *Gravis*, attended with a Tumour, Anxiety, and excessive Weakness of the whole Body. II. *Serosa*, when they void only a serous watery Matter, which often happens in Consumptions, Dropsies, Scurvies, or such as have taken a great Cold in their Feet. III. *Maligna*, which happens in the Plague, malignant Fevers, Measles and Small-Pox. IV. *Critica*, which happens to give ease in, or carry off certain Distempers; and is often proficuous also to heal-  
thy



thy Persons. V. *Hypercatarsis*, five *Superpurgatio*, i. e. a Looseness, occasioned by too strong a Purge or Vomit.

*Diarthrosis*, five *Abarticulatio* & *Coarticulatio*, seu *Dearticulatio*, a good Constitution of the Bones, whereby they are apt to move easily and strongly; such as is in the Arm, Hands, Thigh, Foot, &c. See *Articulatio*.

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

*Diaſtetica*, part of the Art of preserving Health, which is various according to the Age and Constitution of Men. See *Dieta*.

*Diateſſarum*, a Medicine compounded of Four Ingredients, viz. Roots of Gentian, round Birth-wort, Myrrh, Bay-berries, made up into an Electuary with Honey.

*Diatheſis*, the Natural or Preternatural Disposition of the Body, whereby we are inclined to perform all Natural Actions, ill or well.

*Diazoma*, the same with *Diaſphragma*, or *Septum tranſverſum*.

*Dichophyia*, a fault in the Hair, when it parts.

*Dicrotus*, a Pulse that beats twice or doubled.

*Diſtamnum*, and *Diſtamnus*, it hath all the Vertues that Pennyroyal hath, but it is much more effectual, for it expels a dead Child; not only by taking of it inwardly, but also by outward Application, by Fumigation. It is said, that the Goats in Crete, when they are wounded by Darts extract them, and so are cured by feeding on it; it has moreover a Purgative Quality, being applied to the Soles of the Feet, or any other part of the Bo-

dy; it draws out Thorns, it also eases the Pain of the Spleen; the Root of it tastes Hot, and hastens Delivery; and so great is the Virtue of this Herb, that the smell of it drives away venomous Creatures, and kills them if they but touch it; the Juice of it applied to Wounds made by a Sword, or by the biting of a venomous Creature, is a present Remedy; if at the same time it be also taken inwardly. *Hippocrates* counts it the best Remedy to expel the *Secundine*, and a false Conception; being taken in Wine, it provokes the Courses, and hastens Delivery so powerfully, that it ought not to be kept in the Chamber or near where big-bellied Women are. A Woman that was in a desperate Condition, by reason of a dead Child, was soon delivered, by taking the Powder of the Leaves of this Herb.

*Didymi*, Twins: Also the Testicles.

*Dies Critici*. See *Critici dies*.

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

*Digerentia*, or *Præparantia*, those things which change the qualities of fermenting Heat, which resist Action. *Digestiva*, or *Digestives*, are such Ointments or Liquids as promote Suppuration in Wounds or Ulcers.

*Digestio chymica*, a Chymical Digestion, when Tinctures, Infusions, are by the help of a constant moderate Heat, refined and exalted so, that the grosser part and Crudities be attenuated, and the dregs cast down to the bottom. This is done



either in warm Sand, Horse-dung, or a Digestion-furnace.

*Digitalis*, Fox-glove, it is Vomitive; the Country People in *Somersetshire*, purge and vomit the Sick in Fevers with it; it is very good in the Falling-sickness, if you take two handfuls of it, with four Ounces of Polypody of the Oak, and boil them in Beer, and then drink it; for some have been cured by this Decoction, that have had the Falling-sickness above twenty Years, and that used to have two or three Fits every Month; but this Medicine must be given only to strong People, for it purges and vomits violently: Being bruised, and applied to the King's-Evil, or the Juice of it made into an Ointment, does much good; some confide very much in the Flowers, in King's-Evil-Swellings; they put a great many of them into May-butter, and set them in the Sun; others mingle them with Lard, and put them under-ground for Forty Days, then spread the Ointment on a Cloth, and apply them to the Swelling, and purge every Sixth Day, and in the mean while use continually a Decoction of the Herb *Robert*, with the thinner part of the Ointment they anoint the red part of the Swelling, the thicker they use on Cloth; a large quantity of this Ointment ought to be provided, for sometimes it is a Year and more before the Cure is perfect: This Ointment is chiefly of use in moist Ulcers of the King's-Evil.

*Digestiva*. See *Digerentia*.

*Digitus*, a Finger or Toe in the Hand; they are called the Thumb, Fore-finger, Middle-finger, Ring-finger, and Little-finger.

*Diglosson*. See *Hypoglossum*. 'Tis

also called *Laurus Alexandrina*, and *Bislingua*.

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

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

*Diluentia*, such things as dilute the Blood; as Drinkables in a considerable quantity, Coffee, Thea.

*Dilutum*, is properly what is mixed; so Wine mixed with Water is called *Dilutum*: But the Substantive *Dilutum*, signifies a Liquor, wherein something is for some time infused and macerated: Thus, if you put Wormwood into a Vessel with Wine, and after some time draw it off, it shall be called a *Diluted Wormwood-wine*; it is the same with *Infusio*.

*Dinica*, Medicines against a *Vertigo*.

*Dinus*, the same with *Vertigo*.

*Diobolon*, or *Gramma*, one Scruple.

*Dionysia*. See *Hedera*.

*Dioptra*, is the same with *Speculum matricis*, or *Dilatatorium*, an Instrument used to extend the Womb, in the Delivery of a dead Child, or an Exulceration of that part. See *Speculum Matricis*.

*Diorthosis*, a Chirurgical Operation, whereby crooked Bodies or Members are reduced to their due State.

*Diota*, a Vessel that surrounds a thing; so called from its two Ears, which environ both Arms, applied comprehended *Gargarismata & Apoplegmatisimus*. See *Collutio*.

*Dia-*



to its sides : Its Inferior part is made like a Cupping-glass, upon which an Alembick is put, wherein there is a Channel at the top which serves to pour Liquor in ; and it has besides two crooked Noses conveniently placed, which convey the condensed Humour from the Head of the Instrument into the Cucurbite : It signifies also a Cup or Vessel, made of odoriferous Wood, and crufted over with Rofin.

*Dipcadi, Tipcadi*, a sort of *Hya-cinth*.

*Diphryges*, a sort of Dross which comes from the melted Brass, when it is washed with cold Water.

*Diplasiasmus*, a Reduplication of Diseases : Also two Muscles of the Arm, which serve to turn it about.

*Diploe*, the lower thin Plate or Shell of the Scull : Also a double Vessel usual with Chymists, when they put a Vessel filled with Water, into another of Ashes.

*Diploma*, the same with *Diploe*, or *Diplois* : Sometimes it is taken for a complicated or folded Cloth.

*Dipsacus*, the same with *Diabetes*.

*Dipsacus*, seu *Labrum Veneris*, seu *Virga Pastoris*, Teasel, the Roots of it boiled in Wine, cure Ulcers of the Fundament, called *Rhagades*, and Warts. The Water that is received in the Hollowness of the Leaves, is good for Inflammations of the Eyes ; it also takes off Spots from the Face, and beautifies it ; boiled in Wine, it purges by Urine.

*Diptamnium*. See *Diſſamnium*.

*Discretorium*, the same with *Diaphragma*.

*Discrimen*, a sort of Bandage which is used in Bleeding in the Forehead and Temples.

*Discutientia*, Discutients, such Medicaments as dissolve impacted Hu-

mours, by their subtil Particles.

*Dislocatio*, the same with *Luxatio*.

*Dispensatio*, so Apothecaries term it, when the Simples of a Composition are dispensed in order, lest any of the Ingredients should be forgotten.

*Dispensatorium*, a Dispensatory, a Book useful for Apothecaries, wherein all Medicines, at least the most usual, are contained and prescribed, by the Society of the practising Physicians in each Place, as *London*, *Amsterdam*, that they may be prepared in the Shops all the Year round.

*Dispositio*, an Habit whereby we are well or ill disposed to perform an Action. See *Diatheſis*.

*Disseptum*, the same with *Diaphragma*.

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

*Dissolventia*. See *Discutientia*.

*Dissolutio*, is when Metals, Stones, Salts, Gums, or other Matters, are dissolved in Spirit of Wine, or any other Liquor ; or when Bodies are dissolved into their Principles by Chymistry ; as also when Electuaries and Powders are mingled and dissolved in Water, or a Decoction.

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

*Distichia*, and *Distichiasis*, a double Row of Hairs on the Eye lids : *Item*, a continual flux of Tears.

*Distichum*, the lesser Barley.

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

*Distri-*



*Distributio Chyli*, the Chyle is distributed, when after a due Fermentation in the Stomach and the Guts, it soaks into the little Teats in the Intestines, (which Dr. Willis calls the Glandulous Tunick) and passing through the Lacteal Veins, and its proper Channel, called thence the *Ductus Chyliferus*, along the side of the Thorax, at last falls into the Subclavian Vein, that it may circulate with the Blood, and receive its colour: Or when the Blood from the Heart, and the Nervous Juice from the Head is distributed through the whole Body.

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

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

*Dodecadactylum*, five *Duodenum*, the first of the small Guts, beginning from the *Pylorus* of the Stomach, and ending where the Gut *Jejunum* begins: It is so called, as if it were the length of twelve Fingers, which yet is never observed in any Men amongst us; perhaps the Ancients mistook, from inspecting the Guts of some Brutes, or understood the length of twelve Fingers breadth.

*Dodecapharmacum*, is a Composi-

tion of twelve Simples, as the Apostles Ointment.

*Dodrans*, Nine Ounces; as also a Measure of Twelve Fingers length, and is called by the Latins, *Palmus major*.

*Dogmatica Medicina*, or Rational: *Hippocrates* was its first Author, and after him *Galen*; who both added Reason to Experience.

*Dogmatici*, Physicians that seek Reason for their Experience.

*Dolichos*, is *Smilax hortensis*; or *Phaseolus*.

*Dolium*, the same as *Lolium*.

*Dolor*, Pain, the same with *Algebra*. It has various Epithets, according to its different Natures; so it is called *Algens*, if attended by a Cold; *Gravativus*, when it makess the Head, or any other part, heavy and lumpish; *Pungens*, when it is very acute and excessive; *Ostococcus*, is called the Pain in the Bones; *Stupidus*, a Pain that is scarce perceptible; and *Tensivus*, when it is accompanied with a Tension, or drawing Pain: It also borrows its Name from the affected Parts; as the Pain in several parts of the Head is called *Cephalalgia*, *Cephalaea*, *Hemicrania*, *Crapula*, &c. In the Joints it is called *Arthriticus Dolor*; in the Kidneys, *Nephriticus*, and *Colicus* in the Belly.

*Donax*, the same with *Calamus*.

*Doria herba*, a sort of *Solidago Saracenica*.

*Doronicum*, a sort of *Aconite*.

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

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

*Dothieum*



*Dothien*, an hard Swelling, as big as a Pigeon's Egg, accompanied with a grievous Pain, and proceeding from thick Blood, the same with *Furunculus*.

*Draba*. See *Arabis*.

*Drachma*, relates properly both to Weight and Measure, and was formerly divided into the *Athenian* and *Egyptian*: The last weigh'd only an *Obolus*, or half a Scruple; but the first three Scruples, or six *Oboli*; and so it continues now in the Shops. A Dram is the eighth part of an Ounce, it contains three Scruples.

*Draco herba*, *Tarragon*, called also formerly *Tarcon*, *Tarchon*, *Tragum*, & *Tragium*; it is frequently used in Sallats, to correct cold Herbs, and the Crudities of them; it is good for those that have cold Stomachs; it procures Appetite, and expels Wind; it provokes Urine, and the Courses, and opens Obstructions; being chew'd, it evacuates Flegm, and so eases the pain of the Teeth; it is also Sudorifick.

*Draco Arbor*, and *Draconis Sanguis*, is the same with *Lapathum rubrum*, Dragon's blood; it is an Extotick Tree, from whence distils a Gum or Rosin of a deep red Colour, which being held to the Fire soon melts, and if it be cast upon the Fire it flames; if it be rubbed upon any thing it makes it red, but it mixes difficultly with Oil and Water; it is of an astringent Virtue, and is frequently used in the Bloody-flux, and for other Fluxes, for Spitting of Blood, and to settle the Teeth when they are loose. Dragon's Blood comes from one of the Canary Islands, called *Portus Sanctus*, near the *Maderas*.

*Draconthema*, the same as *Sanguis Draconis*.

*Dracontia*, *Dracontium*, and *Dracunculus*, *Colubrina*, and *Serpentaria*, Dragons-wort; it is hot and dry, astringent, and of an acrid Taste; it is something of the Nature of Cuckow-pint; it is good in Coughs, Catarrhs, and Convulsions. The Leaves are good for Ulcers, and venomous Bitings; the distilled Water is good in the Plague, and other pestilential Fevers.

*Dracunculus*, the same with *Dracontia*.

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

*Drageta*, the same with *Tragea*.

*Dragma*, the same with *Manipulus*.

*Dragmis*, the same with *Pugillus*.

*Drastica*, are the most excellent Medicines.

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

*Dropax*, the same that *Dropacismus*.

*Drosomeli*. See *Manna*.

*Drus*



*Drus, quercus*, or an Oak.

*Dryepes, Oliwa*.

*Dryopteris*, a sort of Fern.

*Drypes*, a thorny Plant.

*Ductus Adiposi*. See *Saculi Adiposi*.

*Ductus Bilarius*. See *Forus Bilarius*.

*Ductus Chyliferus*, a Vessel in the lower part whereof all the Lacteal Veins, and many Lympheducts are terminated : It arises about the Glandule of the Kidney on the left side ; and ascending along the Thorax near the great Artery, ends at the Subclavian Vein on the Left side : It is furnished with several Valves, that the Matter which ascends by it may not fall down again : Betwixt the Fourth and Sixth Vertebre it is variously forked, as Nature hath been pleased to sport. Its use is to convey the Chyle and the Lympha from the lower parts to the Heart. The *Thoracick Duct*.

*Ductus Hygroblephari*, are certain small Vessels, which discharge the Lymphatick Juice under the Eyelids, to keep the Eyes always moist.

*Ductus Hygrophthalmici*, the same with *Ductus Hygroblephari*.

*Ductus Lachrymales*, by which the Water which moistens the Eyes is conveyed into the Nose.

*Ductus Pancreaticus*, is a little Channel, which arises from the Pancreas or Sweet-bread, which is inserted into the Guts, near or not far off the passage which conveys the Bile ; it runs with a Lymphatick Juice, which it discharges into the Gut *Duodenum*, to ferment and volatilize the Meat from the acid Ferment of the Stomach, and the mixture of Gall. The Learned Dr. Graaf knew how to get a Juice

out of it, that was something Acid, though other Physicians doubt of it, and of certain Diseases which the Excellent *Sylvius* attributes to the Effervescence of this acid Pancreatick Juice, with the Gall in the *Duodenum* ; but we affirm, that there is sometimes an acid Juice found in it, and often a Salt and Austere ; but frequently an insipid volatile Liquor. See my *Anatomy Reformed*, Cap. 11. l. 1. The *Pancreatick Duct*.

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

*Ductus Salivares*, or *Salivarii*, Passages which proceeding from the Maxillary Glandules, go as far as the Jaws and sides of the Tongue, where they emit the Juice we call Spittle, which conduces to the better chewing and swallowing of solid Meat, and something to its Fermentation too. The *Salival Ducts*.

*Ductus Thoracicus*. See *Ductus Chyliferus*.

*Ductus Umbilicalis*. See *Funiculus Umbilicalis*.

*Ductus Urinarius*, the same with *Urether* and *Urethra*.

*Ductus Versungianus*, the same with *Ductus Pancreaticus*.

*Duella*, an ancient Weight of 8 Scruples, or the third part of an Ounce.

*Dulcamara*, or *Glycypticis*, woody Night-shade or Bitter-sweet, it is said to provoke Urine, and to be good in a Dropsy, and for the Jaundice : The Juice of the Leaves, says *Parkinson*, purges much ; the Leaves are used outwardly with good Success, in Inflammations, and itching Humours of the Hands and Feet.

*Dulcedo Amoris*. See *Amoris Dulcedo*, and *Clitoris*.

*Dulco-*



*Dulcoratio.* See *Edulcoratio.*

*Duodenum Intestinum,* the same with *Dodecadaſtylon.*

*Dupondium,* the Weight of Four Drams, or half an Ounce.

*Dura Mater.* See *Mater Dura.*

*Dysæſthefia,* a difficulty of, or fault in Senſation.

*Dyscineſia,* an Inability or difficulty to move.

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

*Dyscoia,* Dulneſs of Hearing.

*Dyſeſes,* one who is troubled with Ulcers that are very hard to be cured.

*Dysenteria,* a Looseness, accompanied with Gripings in the Belly, wherein bloody and purulent Excrements, and membranous pieces of the Intestines too are excerned, always or very frequently attended with a continual Fever, and a Drought; when the Patient voids frequently a mucilaginous Matter, it is called the White *Dysentery*, or Bloody-Flux: It is sometimes Epidemical; as in the time of Plagues, or in the Army.

*Dysepulotica,* are very malignant Ulcers beyond Cure.

*Dysodes,* any thing that smells ill, as Excrements.

*Dysorexia,* want of Appetite, proceeding from an ill Disposition of Juices in the Stomach.

*Dyspathia,* an Impatient Temper.

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

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

*Dysphoria,* an Impatience in Suffering.

*Dyspnœa,* a difficulty of Breathing, which proceeds from vitiated, obstructed, or irritated Organs. It is distinguished in *Asthma* and *Orthopnœa*, differing only in Degrees, of each in its proper place.

*Dystherapœa,* Diseases of difficult Cure.

*Dysbymia,* a Sickness of the Mind.

*Dystocia,* a difficulty of bringing forth; or a preternatural Birth; as when the *Fœtus* comes forth obliquely, transverse, or with its Feet foremost; or when the Passages are straitened by Inflammation, or otherwise; or when the *Fœtus* is very large, Weak, Fat, or Dead: A difficult Birth, or hard Labour.

*Dysuria,* a Difficulty of Urine, proceeding from an ill Disposition of the Organs, or from an Obstruction of them by the Stone, Gravel, or viscous clammy Humours, accompanied with an heat of the Urine.

## E.

**E** *Benum,* and *Ebenus,* or *Hebenus,* the Ebony-tree; it is the hardest, heaviest, and blackest Tree that is.

*Ebiscus,* the same with *Hibiscus.* See *Althea.*

*Ebullitio,* a Boiling, a Rarefaction of Liquids by Fire, or Bubbling up; as when an *Alkali* and an Acid are mixed, and produce an Effervency.

*Ebulus,* Dwarf-elder, or Dane-wort; it is said to have the same Vertues with Elder, but they are stronger. The Bark and Seeds purge Water, wherefore they are good



good in Dropfies, and other Difcafes arifing from watery Humours ; the Root likewise purges very ftrongly ; the Leaves of it, as well as thofe of Elder, applied to Burns, cure them.

*Ecbolica*, Medicines which help the Delivery in hard Labour : Alfo Medicines which caufe Abortions.

*Eccathartica*. See *Catharticum*.

*Ecchyloma*, the fame with *Extratum*.

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

*Ecchymofis*, the fame with *Ecchymoma*.

*Eccope*, the fame with *Extirpatio*.

*Eccoprotica*, the fame with *Catharticum*.

*Eccrimocritica*, Signs from particular Excretions.

*Eccriſis*, a Secretion of Excrements.

*Echidnium*, is a Diminutive of *Echium*.

*Echinomelocactus*, is an Indian Plant, called alfo *Melocarduus*.

*Echinopoda*, is *Geniſta*.

*Echium*, and *Viperina*, Vipers Buglofs.

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

*Eclipſis*, a Deſection of Spirit.

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

*Ecephraſticum*, a Medicine good againſt Obſtructions.

*Ephraxis*, a taking away of Obſtructions in any part, by opening and cutting Medicines.

*Ecphyſis*, a breathing thick, or very faſt.

*Ecphyſis*, a Proceſs that coheres with the Bone. See *Apophyſis*. It ſignifies alſo as much as the *Duodenum*.

*Ecpieſma*, a Juice ſqueezed out : Alſo Dregs which remain of any thing that is ſqueezed : Likewise a Fracture of the Scull, wherein the broken parts preſs upon the Meninges or Skins of the Brain.

*Ecpieſmus*, is a Proeminency, but particularly a very great Protuberance of the Eyes.

*Eplexis*, a Fright or Stupor.

*Ecpneumatofis*. See *Expiratio*.

*Ectpoſis*, the ſame that *Luxatio*, and *Excidentia*.

*Ecpyctica*, condenſing Medicines. See *Incrasſantia*.

*Ecpyema*, the ſame with *Empyema*.

*Ecpyeſis*. See *Ecpyema*.

*Ecrhythmus*, a Pulse which obſerves no method nor number, incident to any Age. An irregular Pulse.

*Ecfarcoma*, the ſame with *Hyperſarcoſis*.

*Ecſtaſis*, an Ecſtaſy, is a Commotion of the Mind ; ſometimes attended with Silence, ſometimes with a furious Frenzy, continual waking, or continual ſleeping : It is alſo applied to thoſe who fancy themſelves to be carried into Heaven. A Trance.

*Ectafis*, is an Extension of the Skin both in length and breadth.

*Ectblimma*, an Ulceration ariſing from a violent Compreſſion in the Surface of the Skin.



*Ecthymata*, Pimples, or certain breakings out in the Skin, as in the Small-pox, &c. Pimples, Pustules.

*Ectome*, the same with *Extirpatio*.

*Ectillotica*, Medicines which consume callous parts, and pull out Hairs.

*Ectropium*, a growing of the Eyelids, when the lower is shorter than the upper.

*Ectrotica*, Medicines which cause Abortion.

*Ectylotica*, Medicines which consume callous parts.

*Eczemata*, red-hot, and burning Pimples. Some take *Hydroa* for *Eczema*, but it is a mistake.

*Edulcoratio*, & *Dulcoratio*, the washing of things that are Calcined from their Salts, with fair Water, but chiefly with hot Water, to make them sweet, because the Salt is taken away by the Water: Or when Potions are sweetned with Sugar or Syrups.

*Effervescentia*, ab *Effervere*, an Intestine Motion of Particles of different Nature and Qualities; as an Acid and Alcali dissolved in, or mixed with Water, tending to their mutual Destruction; sometimes attended with heat and a flame, as is unquenched Lime, Hay laid up moist, Chymical Mixtures, &c. An Effervescency.

*Effloratio*, or *Efflorescentia*, the same with *Exanthema*.

*Effluviu*, the same with *Aporrhœa*.

*Egestio*, the same with *Dejectio*.

*Ejectio*, the same with *Dejectio*.

*Eisponoe*, the same with *Inspiratio*.

*Elæa*, an Olive-tree.

*Eleagnus*, is *Agnus Castus*, but is applied also to divers other Shrubs.

*Eleosaccharum*, is a distilled Oil and Sugar mixed together.

*Eleoselinum*, or *Eleoselinum*, is *Aspium*.

*Elaphoboscum*, is *Allium Cervinum*.

*Elastica Vis*, an Explosion of Animal Spirits, as is frequently in Cramps, Convulsions: Also an Intestine Commotion of the Air. An Elastick Force.

*Elate*, is *Abies*.

*Elaterium*, the Juice of wild Cucumbers made up in a thick and hard Consistence: Also any Medicine that purges the Belly.

*Elatine*, is by some counted *Veronica*, by others a sort of *Helxine*.

*Elastica*. See *Attrahentia*.

*Elcus*. See *Helcus*.

*Eleagnus*, the same with *Eleagnus*.

*Elektuarium*, a Confection of Simple Ingredients, Paps or Pithes, Gums mixed with Syrup or Honey, of a Consistence like a Conserve; and it is either *Simple* or *Compound*; the *Simple* consists only of the Pith of *Cassia*, *Tamarinds*, or *Prunes*; but the *Compound* for the most part of several *Simple* Ingredients, Pulps, condensed Juices, Gums, &c. made up with Honey or Syrup. *Elektuaries* are Digestive, Loosning, Purging, Strengthening, Alexipharmick, &c.

*Elementa*, or *Principia*, are the Simplest Bodies that can be, which are neither made of one another, nor of any thing else, of which all things are made, and into which they are ultimately resolved. Some say, there are Five Elements, Spirit, Salt, Sulphur, and Mercury, or Water and Earth. Others make but Three, viz. Salt, Sulphur, and Mercury; but not so well. The *Peripateticks* reckon Four, Fire, Air, Water, and Earth; but all those Elements are compounded of others: Where-



Wherefore, to say that any thing consists thereof, is as if one should say, that a Tree is compounded of a Root, Trunk, Branches, Leaves, Flowers, &c. *Des Cartes* comes nearest to the Mark, when he supposes a first, second, and third Elemental Matter, viz. That which cast forth Light, that which transmits, and that which reflects it. See our Treatise of Fermentation. The first Principles or Elements.

*Elemi*, is a Gum, or Resin, or pellucid Tear, whitish, mixt with yellow Particles, reduced into a Mass, of an odoriferous Scent: It comes from *Æthiopia*, where it flows from a Tree, supposed by some to be an Olive-tree, others a Cedar, and others another Tree.

*Elemni*, the same with *Elemi*.

*Eleochryson*, and *Heleochryson*, is *Ageratum* & *Tiniaria*, vel *Elichryse*.

*Eleoselinum*, the same with *Eleoselinum*.

*Eleosaccharum*, distilled Oil mixed with Sugar. See *Eleosaccharum*.

*Elephantiasis Arabum*, (of which the Greeks speak nothing, but the Arabians do frequently) is a kin to a *Varix*, or crooked Swelling in the Veins, and proceeds from thence; and is a Tumour properly in the Feet. *Avicenna* treats of this Distemper, where he speaks of the *Varices*: Yet *Rhazes* differs from him; and *Haly Abbas* follows the Greeks, who says, That an *Elephas* is a Disease which corrupts all the Members of the Body, and is as it were an Universal Cancer: But neither is he consistent with himself, when he writes, That *Ulcers* in the Legs and Feet are called *Elephas*; and that *Elephanticus Morbus* is an Aposthume proceeding from Melancholy in the Legs and Feet; and a

sign of it is, that the shape of the Foot is like the figure of an Elephant. All the rest treat separately of a *Leprosy*, and an *Elephantia*, and make the latter to be a Swelling of the Feet, proceeding from Melancholy and pituitous Blood, and the crooked Swelling of the Veins, whereby the Feet resemble the Feet of an Elephant in shape and thickness; and this sort of Tumour is often seen in Beggars who wander much.

*Elephantiasis Græcorum*, which the Arabians call a *Leprosy*: It is called also *Elephas*, *Elephantasis*, and *Elephantia*, from an Elephant, as some think, because it makes People big like an Elephant; which is a foolish Notation of the Word, for the Body is no bigger though the Disease be. Others think it so called, because the Distemper lying in the Legs, makes them stiff and equal, like an Elephant; or because it is a strong vehement Disease like an Elephant, with such like Stuff. *Galen*, in his Fourteenth Chapter of Tumours, says, That this Disease is called *Satyriasmus*, when it first begins, because it makes the Face like that of a Satyr: For the Lips are thick, the Nose smells, the Ears decay, the Jaws are red, the Forehead is set with Tumours, like so many Horns. Though others think it is called *Satyriasmus*, because the Persons affected are much inclined to Leachery at the beginning, as Satyrs are. *Celsus* describes it thus: The whole Body, says he, is so affected, that the very Bones may be said to be Corrupted: The upper parts of the Body are full of Spots and Tumours, the Redness whereof is gradually turned into Black: The top of the Skin is unequally thick, thin, hard,

soft,



soft, rough, as if it had Scales on it; the Body decays, the Bone, Calves of the Legs and Feet swell: When the Disease is old and inveterate, the Toes and Fingers are hid in the Swelling, and a small Fever arises, which easily consumes a Man loaden with so many Infirmities.

*Elephantiasis*, five *Lepra* & *Lepra*, is a cutaneous Distemper, appearing first of all with Pustules in the Face, Forehead, Breast, Arms, about the Hips. They are of a pale blewish Colour, like the Cancer, but without Pain. 2dly, Such like Pustules appear on the Tongue, and in the Throat. 3dly, These Exulcerations are broad, but not deep, reaching never below the Skin, but their Extremities or edges are hard: They are most frequently on the Fingers and Toes, and their Joints; and if they are removed in one place, they break out in another. 4thly, By degrees they seize also upon the Nose, which is often eaten up with Bones and all, and at last fix on the Palate and Wind-pipe. 5thly, There is a Swelling near the Extremities of the Nose and Ears. 6thly, The Eye-apple is covered with a Skin. 7thly, The Skin is very rough, and chopp'd in many places, and covered with Scales. 8thly, The Hairs fall off, the Nails grow crooked, like the Talons of Birds of Prey. The Muscles appropriated to Inspiration loose a part of their use, by reason of the many Exulcerations; and in Process of time the sanguiferous Vessels are so straitned, that when you prick them with a Pin, no Blood ensues; but you may see a purulent Matter. The *Leprosy*.

*Elevator*, the same with *Elevatorium*.

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

*Elichryson*, the same with *Eleo-chryson*.

*Elixatio*, when things are softened with boiling.

*Elixir*, so called from the Arabick Word *Elecschir*, or *Elieschir*, or *Elischis*, is the Essence of any thing extracted with the Spirit of Wine, or something of that Nature; is the same that a Tincture.

*Eleborus*, or *Heleborum*, seu *Vera-trum*, *Hellebore*, the Root of white *Hellebore*, which is only used in Physick, purges very violently upwards and downwards; yet it may be used, says *Tragus*, being infused twenty four Hours in Wine or Oxy-mel, and afterwards dried; half a Dram of it so prepared, may be given in Wine to mad and melancholy People; but either of the *Hellebores*, says *Gesner*, may be used inoffensively, being boiled to a Syrup with Honey and Vinegar, and are very useful for many Flegmatick Diseases, especially of the Head and Breast; as an Asthma, difficulty of Breathing, and the Falling-sickness; they wonderfully purge the Belly, the Urine, and all the Passages. In the use of white *Hellebore*, two things are chiefly to be minded. First, That the Diseases are obstinate; and Secondly, That the Patient hath sufficient strength to bear the Operation; wherefore the Root ought not to be given to old Men, Women or Children, or to such as are weakly, and Cossive in their Bodies, and the *Hellebore* ought to be well prepared; the Root boiled in Vinegar, and held a while in the Mouth, takes off the pain of the Teeth;



Teeth; a Decoction of it made in *Lee*, kills Lice, and cleanses the Head from Scurf, it being washed with it, and cures the Itch, and other Vices of the Skin; the Powder of it blown up into the Nostrils, occasions Sneezing, wherefore it is called in *English* Sneezwort. *Parkinson* says, the *Spaniards* make Poison of the Juice of the Root, being fermented in an earthen Pot, wherewith they anoint their Arrows, that the Wounds inflicted by them may be rendered incurable. To conclude, both the *Hellebores* are now only used in great Diseases, as for the Falling-sickness, Giddiness, Madness, Dropsy, Hip-gout, Convulsions, and the like.

*Eleminthes*, and *Heleminthes*, are little Worms bred in the Guts; especially that called *Rectum*, the lowermost.

*Elodes* and *Helodes*, a continual Fever, attended with continued Sweats, wherein the Patients are almost melted through moisture. The Sweating Fever.

*Elongatio*, a sort of imperfect Luxation, when the Ligament of any Joint is stretched and extended, but not so as that the Bone goes quite out of its Place.

*Eluxatio*, the same with *Luxatio*.

*Elymos*, is *Panicum*.

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

*Embaphium*, a Saucer or small Vessel, wherein Medicaments or Aliments are put or measured.

*Embasis*, a sort of a hot Bath, made with Water.

*Embrocatio*, the same that *Embroche*.

*Embrocha*, the same that *Embroche*.

*Embroche*, an Irrigation, or Instillation, is a sort of Fomentation, when a Liquor is distilled from on high, like Rain, upon a part, which is either done by a Vessel with a Nose that inclines, or by Distillation, or out of an Ewer. First, it is used in Distempers of the Brain, where the Liquor is first poured upon the Suture called *Coronalis*, and is permitted to run by that called *Sagittalis*. Secondly, It is applied to the top of the Spinal Marrow, in Diseases of the Nerves, and is permitted to run down the whole ridge of the Back. Thirdly, It is used to warm or dry the Stomach, and the Liquor is suffered to run through the whole *Abdomen*; and if the Bowels be weak, they apply a Sear-cloth of *Santalum* (some *English* it *Sanders*) to the Liver, when they apprehend it may be over-heated. The Matter whereof these *Embroches* are made, is commonly Bath-Water, a Decoction, Milk and Oil, according as the Distemper of the part, and necessity require. Some say this Wood relates also to this kind of Fomentation, which is performed by laying the Hand warm upon the affected part, or fomenting it with Spunges full of a Liquor appropriated to the Disease.

*Embryon*, the Rudiment of a Child in the Womb. An *Embryo*.

*Embryothlastes*, or *Embryulcus*, an Instrument wherewith the Chyrurgion crush the Bones, to draw the dead Child out of the Womb. A Crochet.

*Embryotomia*, an Anatomical Dissection of a *Fœtus*.

*Embryulcus*, is an Iron Hook made use of in drawing out a dead Child;



*Emetica*, or *Vomitoria*, Medicines which with their pungent Particles, contract the *Fibres* of the Stomach, and so eject at the Mouth whatsoever is offensive to the Stomach; they are made of Decoctions, Tinctures, and Infusions, &c. and therefore for the most part are Liquid, though sometimes also in Pills and Powders. An Emetick, or Vomit.

*Emetologia*, a Description of things that provoke Vomiting.

*Emetos*. See *Vomitus*.

*Emmenagoga*, Medicines which excite the Courses.

*Emmenia*, the same with *Catamenia* and *Menses*.

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

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

*Empasma*, is an adstringent Powder, used to correct a stinking Breath, or check excessive Sweating; the same with *Catapasma*.

*Empeira*, or *Empira*. See *Empirica*.

*Empetalon*, the same with *Eupetalon*.

*Empetron*. See *Saxifraga*.

*Emphraxis*, Obstruction in any part.

*Emphraetica*, the same with *Emplattomena*, such things as obstruct the Pores of our Body.

*Emphysema*, an Inflammation proceeding from an Effervescency, or otherwise, either in the Concavities, as in the Tympany, or in some particular part, as the Stomach, the Intestines, &c.

*Emphyton Thermon*, the innate Heat, or heat first sown in the *Fœtus*, from the Parents Seed; which afterwards, when Respiration is begun, and the *Fœtus* subsists of it self, decays by degrees. Both Philosophers and Physicians call this Heat an innate and native Spirit, and say that it consists of Three parts, of a primogenial moisture, an innate Spirit, and Heat. Whence *Fernelius* defines innate Heat, to be a primogenial moisture, every way qualified with an innate Spirit and Heat. But these Toys of the Ancients are nothing to us; for it is certain, that this Heat belongs only to new-born Creatures.

*Empirica Medicina*, Quacking, curing the Sick by guess, without Reason, the use of Anatomy, or knowing the Causes of Distempers; but to certain Symptoms only prescribed such Medicines as they had experienced in such like Cases before. *Acron Agrigentinus*, or as some will have it, *Serapion*, was the first Author of it, who neglecting the Reasons of things, contented himself with bare Experience. Quacks first flourished amongst the *Agyptians*; who as *He otote* tells us, had a peculiar Physician for every particular Disease. In process of time, People began to seek for aid from their Experience in Reasons; so that even before *Hippocrates* his time, among the *Cnidii*, *Rhodii*, and *Coi*, there arose a Sect called *Dogmatica*, or *Rationalis*. From this Trade came *Mountebanks*, and Quack Medicines.

*Empetalon*, the same with *Eupetalon*.

*Emplastica*, the same with *Emplattomena*.



*Emplastrum*, a Plaster, a Medicine applied outwardly to the Skin, spread upon Linnen, or Leather; it is commonly made of Oils, or of those things which are of a like Consistence with Oil; as Swine-grease, Butter, slimy viscous Extractions from Gums, Roots, &c. also of Powders and Wax, or those things which are of a like Consistence with Wax; as Rosin, Pitch, Gum, &c. the Mass whereof being yet hot, is formed into a *Cylindrical Figure*.

*Emplastrum de Ammoniaco*, the Plaster of *Ammoniacum*, it dissolves hard Swellings, eases the pain of the Breasts, and dissolves the swellings of them.

*Emplastrum e Baccis lauri*, Plaster of Bay-berries, it expels Wind, strengthens the Stomach, and eases Pain, proceeding from Cold or Wind.

*Emplastrum barbarum magnum*, it is reckoned good for the biting of venomous Creatures, to take off Inflammations, and for Pains and weakness of the Joints.

*Emplastrum de betonica*, Plaster of Betony; it is used for Diseases of the Head.

*Emplastrum Casaris*, it is very astringent, it strengthens the Back, and takes off the Pains of it, and is good for the weakness of the Joints.

*Emplastrum Cephalicum*, a Plaster for the Head, it strengthens the Head, and eases the Head-ach, being applied to the crown of the Head shaved; but it is most commonly applied to the Soles of the Feet, to draw the Humours from the Head.

*Emplastrum de Cicuta cum Ammoniaco*, the Plaster of Hemlock with *Ammoniacum*; it is good to soften

hard Swellings, and to take off Inflammations.

*Emplastrum e Cymino*, it is used for windy Ruptures, and to expel Wind.

*Emplastrum diachalciteos*, Plaster called *Diachalcitis*, it is commonly used to drive away Milk.

*Emplastrum diachylon simplex*, simple *Diachylon*, it softens, discusses and heals.

*Emplastrum Diachylon Magnum*, great *Diachylon*, it is cleansing, healing, and anodine.

*Emplastrum diachylon magnum cum Gummi*, great *Diachylon*, it dissolves, digests, and ripens hard Swellings.

*Emplastrum de mucilagibus*, Plaster of the Mucilage; it is a good Plaster to suppurate Tumours.

*Emplastrum epispasticum*, blistering Plaster.

*Emplastrum*, called *Flos unguentorum*, it dissolves and digests Tumours, and is good for Strains.

*Emplastrum griseum de lapide calaminari*, the Plaster of the Stone called *Calaminaris*; it cools, heals and dries.

*Emplastrum de hermodactilis*, the Plaster of *Hermodactile*; it eases pains of the Gout.

*Emplastrum ad herniam*, Plaster for Ruptures; it is used for Ruptures, strengthens the Back, stops Fluxes, and prevents Miscarriage.

*Emplastrum hystericum*, Hysterick Plaster, it is applied to the Navel for Mother-fits.

*Emplastrum oxycroceum*, it comforts the Limbs, it is good for Achies, and discusses cold Tumours.

*Emplastrum de ranis*, Plaster of Frogs; it is chiefly used to dissolve hard Swellings.

*Emplastrum de Sandice*, it gives ease, is drying and cooling.

*Empla-*



*Emplastrum de Sapone*, Plaster of Soap, it is proper for the Gout, and pains of the Joints.

*Emplastrum stipticum paracelsi*, it is commonly used for Bruises and Aches.

*Emplastrum Stomachicum magistrale*, the Magisterical Stomach-plaster, it comforts and strengthens the Stomach. The way of making all these Plasters, may be seen in *Pea-chey's London Dispensatory*, reduced to the Practice of the London Physicians.

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

*Empneumatosis*, five *Inspiratio*, an alternate Dilatation of the Chest, whereby the *Nitrous Air* is continually breathed in, and by the Wind-pipe, and its bladdery parts are communicated to the Blood to accend it: But if we inspect the matter narrowly, Inspiration does seem to depend principally upon the *Thorax*, and upon the Contraction of the *Membrane* which covers the Wind-pipe, the upper part of the Gullet, and the Nostrils; for take this away, and you take away the motion of the Chest, the Lungs, and the Abdomen.

*Emprophotonos*, the continual Contraction of the Muscles of the Neck, and other parts, towards the fore-parts; so that you see the Chin bent down to the Chest, and the Knees or Hips drawn up to the Belly, which thus continues for some time.

*Empyema*, properly so called, is a Collection of purulent Matter in the Cavity of the *Thorax*; but largely taken, signifies the same in the *Abdomen*, or any other part: It is cal-

led also *Ecpyema* and *Ecpyesis*, an Impostume in the Concavity of the Breast.

*Empyreumata*, little Feverish, remains after a *Crisis*; also that thick viscous Matter which subsides to the bottom in distilled Waters, and that burning Scent of the Sediments.

*Emulgentia Vasa*, or rather *Renalia*, because they are the Arteries and Veins which pass under the Reins.

*Emulsio*, ab *Emulgere*, an Emulsion, a Medicine to be drunk, made of the Kernel of some Seeds, infused in a convenient Liquor; unto which, after Percolation, are added Syrups, Laudanum, &c. An Emulsion.

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

*Enemon*, a Medicine which stops the Blood; or which by binding, cooling or drying, close the Passages of the Vessels which were open, stops or diminishes the fluidity and violent Motion of the Blood.

*Enzorema*, five *Nubecula* aut *Nubes*, that little Cloud which hangs in the middle of Urines.

*Enarthrosis*, Jointing, when the Cavity that receives is deep, and the Head of the Bone that is inserted is oblong, as may be seen in the Huckle-bone, and its Cavity, in the principal Bone of that part of the Foot which immediately succeeds the Leg, with the Bone called *Cymbiforme*, or like a Boat.



*Encanthis*, the *Caruncula Lachrymalis*, or an Excrecence and Swelling of the inner Angles of the Eye.

*Encathisma*, the same with *Infectus*.

*Encauma*, seu *Inustio*, a Burning in any part of the Body. It also signifies an Ulcer in the Eye, with a filthy Scab, which often follows a Fever.

*Encephalos*, whatsoever is within the compass of the Skull: As the Brain, the *Cerebellum*, the oblongated Marrow, &c.

*Encharaxis*. See *Scarificatio*.

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

*Enchristum*, an Ointment, or Lini-ment.

*Enchusa*, the same with *Anchusa*.

*Enchymoma*, an Afflux of the Blood, whereby the external Parts are rendered black and blew; as in the Scurvy, Blood-shot Eyes, &c. Also an Afflux of Blood, by the quickness and suddenness of its Motion, as in Anger and Joy.

*Enchyta*, or *Infundibulum*, an Instrument wherewith Liquids are in-filled into the Eyes, Nostrils or Ears.

*Enclyisma*, the same that *Clyster*.

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

*Encranium*, the same that *Cerebellum*.

*Endeixis*, an Indication of Diseases, whereby is shewn what is to be done: As for Example, a *Pleurthora*, too much fulness of Blood, indicates the opening of a Vein; a Wound indicates a binding it up; an Obstruction, purging. An Indication.

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

*Endemus*, the same with *Endemius*.

*Endivia*, or *Intubum*, *Seris*, *Seriola*, vel *Scariola*, it is a cooling Herb, and the Water of it is used in Fevers, and in Inflammations. *Endive*.

*Enema*, the same with *Clyster*.

*Energia*, an Agitation or Operation of the Animal Spirits and Blood.

*Enervatio*, a weakness about the Tendons or Nerves.

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

*Engonias*, the bending of the Arm or Leg.

*Ens*, ab *Esse*, is the essential part of any mixed thing.

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

*Enixum Sal*, by this they understand a Salt, which partakes both of an *Alkali* and *Acid*. It is also called *Sal Neutrum*, because it is neither truly an *Alkali* or *Acid*; of which sort are common Salt, Nitre, Alum, Vitriol, &c.

*Entalium*, a certain Sea-shell, long and hollow like a Pipe, white, scollop'd without, and smooth within, about the length of a Finger. 'Tis one of the Ingredients in the *Unguentum Citrinum*.

*Ente-*



*Enteron*, a long Membranaceous Wind-pipe, annexed to the Mesentery, that the Guts be not confounded with one another; and they are Six (unless you reckon the Gullet, the Stomach, and the Bladder amongst the Intestines, which I should not stand upon, since they have the same substance, and almost the same action) the Gut *Duodenum*, *Jejunum*, *Ileum*, *Cæcum*, *Colon*, and the *Rectum*; the Three uppermost are called *small Guts*, the lower *great Guts*, or rather narrow and broad Guts; they are clothed with Four *Tunicks*, the outermost is *Membranous*, which arises from the *Peritoneum*; the Second is *Fibrous* or *Fleshy*, whose *Exterior Fibres* are long, the *Interior* round, placed upon one another at Right Angles: The Third is *Nervous*, and contains the meetings of both *Lacteal* and *Sanguinary Vessels*, to which there inwardly adheres a *Fourth Tunick*, which is *Glandulous*, or rather of a pappy Substance, whereby the Chyle is imbibed and communicated to the *Milky Veins*. The Intestines for the most part, are about Six times as long as the Man whose they are. Some take *Lactes* to signify the *small Guts* only; others take them for *fat Guts*, as particularly *Perisæus*.

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

*Enterocèle*, or *Hernia Intestinalis*, the fall of the Intestines, especially of the *Ileum*, through the Processes of the *Peritoneum*, dilated into the Groins, or outer Skin that covers the Cods.

*Enteropiplocele*, a sort of *Hernia*, when the Caul and the Intestines fall both together into the Cods.

*Enteromphalos*, *Hernia Umbilicalis*, when the Intestines bunch out at the Navel, which is common with *Great-bellied Wome*; each of these Three is a peculiar sort of a Rupture.

*Entrichomata*, the outmost Circle of the Eye-lids, from whence the Hair grows.

*Entyposis*, the Jointing of the Shoulder with the Arm.

*Enula Campana*, the fresh Root being candied, or dried and powdered, mixed with Honey or Sugar, is very good in a difficulty of Breathing, an Asthma, and an old Cough, being taken after Supper it helps Concoction; it is also commended as an excellent Preservative against the Plague; being taken in the Morning, it forces Urine, and the Courses; half a Pint of White-wine, wherein the sliced Roots have been infused three Days, taken in the Morning fasting, cures the Green-sickness; a Decoction of the Root, taken inwardly or outwardly applied, is commended by some for Convulsions, Contusions, and the Hip-gout; the Roots boiled in Wine, or the fresh Juice infused in it, and drunk, kills and expels Worms; Wine prepared with this Root, and often drunk, wonderfully quickens the Sight; Elecampane distilled in common Water, yields a volatile Salt that smells, and has the same Virtue with Salt of Harts-horn. See *Helanium*.

*Enypnion*, a Dream, or rather want of Sleep.

*Epacme*, the same with *Anabasis*.

*Epacmaistica*, a Fever that continually grows stronger.

*Epagogium*, the Fore-skin of a Man's Yard.



*Epanadiplosis*, or *Reduplicatio*.  
See *Anadiplosis*.

*Epaphoresis*, an iterated *Phlebotomy*.

*Epar*. See *Hepar*.

*Eparmata*, Tumours of the Glands, called *Parotes*, behind the Ears.

*Ephebeum*, the place from the *Hypogastrium*, or lower part of the *Abdomen*, to the Privy Parts. It is also called *Sumen*, *Pecten*, *Pubes*, *Aqualiculus*.

*Epheleis*, that Bloody Substance which is brought up in Spitting of Blood: Also a Shell or Crust that, grows over Ulcers.

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

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

*Ephemerum*, a Plant that dies the same Day it springs.

*Ephialtes*, or *Incubus*, the Nightmare, is a depraved Imagination, whereby People asleep fancy that their Wind-pipe is oppressed by some superincumbent Body, that their Breath is stopped, and they are excited to Venery: This proceeds from a compression of the *Cerebellum*, when the Ventricle are too full of moisture: Or if those who are thus affected lye upon their Backs, then the whole bulk of the Brain lyes upon the *Cerebellum*;

whereupon, all the Pores and Passages being stopped by so much weight, the Spirits are hindered from influencing the Nerves, called *par vagum*, and the *Intercostal Nerve*, which being thus destitute of Spirit, the Lungs are oppressed, and flag, and cannot perform their Office.

*Ephidrosis*, Sweating.

*Ephippium*, or *Sella Equina*, or *Turcica*, any part of the Bone *Sphenoides*, wherein the *Pituitary Glandule* is placed.

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

*Epialtes*, the same with *Ephialtes*.

*Epicarpium*, a Medicine applied outwardly, like a Plaster or a *Cataplasma*, to the Pulse or Wrist of the Hand, to drive away intermitting Fevers.

*Epicauma*, a crusty Ulcer, that sometimes happens to the Black of the Eye.

*Epicraistica*, Medicines which obtund and temperate sharp Humours.

*Epicheiresis*, the same with *Encheiresis*.

*Epicolica Regiones*, or *Laterales*, or *Lumbares*. *Glisson* calls that part *Epicolica*, which lyes upon the parts of the Gut Colon, whence it has its Name.

*Epicophosis*, the same as *Cophosis*.

*Epicrasis*, a gradual Evacuation of all ill Humours in the Blood, or a *Critical Evacuation*.

*Epicrisis*, a judging of a Disease.

*Epicrasis*, a percussion of the soft parts, with light *Ferula's*, an usual Custom amongst the *Japaneses*.

*Epi.*



*Epicyema*, a Superfoetation, or Superimpregnation, which rarely happens.

*Epidemius*, a common Disease, proceeding from a common Cause, spreading it self over divers Countries, at divers times; such are the Plague, malignant Fevers, &c. The reason is, that the Nitre of the Air, with other Particles that are in it, acquire the Vertue of an Arsenick, or a Sublimate, as we see in making Sublimates; for the Particles of which that consists, if they be given severally, are not so destructive; but taken together, they make a deadly Poison. An Epidemical or General Disease.

*Epidermis*. See *Cuticula*.

*Epidesis*, five *Deligatio*, the binding of a Wound to stop the Blood.

*Epidesmus*, a tying of Swathes underneath.

*Epididymis*, or *Parastata*, in Latin *Supergeminalis*, and it is a winding Vessel, making a Figure like the winding of crooked Vessels that are swoln with ill Blood, and is affixed to the Back of the Testicles: Its greater Globe is annexed to the Testicles, consisting of one Vessel or Passage above five Ells long: The lesser Globe is connected to the Vessel that carries the Seed.

*Epigastrium*, the fore-part of the lowermost Belly, whose upper part is called *Hypochondrium*, the middle part *Umbilicalis*, and the lowermost *Hypogastrium*.

*Epigenema*, that which happens to a Disease like a Symptom: Also the order of parts in Generation, which is done successively.

*Epigenesis*, the same that *Epigenema*.

*Epiglossum*, the same with *Laurus Alexandrina*.

*Epiglottis*, five *Epiglottalis*, the Fifth Cartilage of the *Larynx*, the cover of the opening of the Wind-pipe: It is also called *Sublinguium*.

*Epigonatis*, the Whirl-bone of the Knee.

*Epilepsia*, or *Morbus Caducus*, or *Comitialis*, because that the Persons affected fall down on a sudden: Or *Hercules*, because it is hard to be cured; also *Lues Deifica*, *Sonticus*, *Sacer*, &c. And it is an Interpolated Convulsion of the whole Body, which hurts all Animal Actions, proceeding from an Explosion of Animal Spirits in the Brain, whereby the Persons affected are suddenly cast upon the Ground. This Explosion arises either from an Irritation or pricking in the Spirits: Or when something *Heterogeneous* is intermixed with the Animal Spirits. The *Epilepsy*, or *Falling-sickness*.

*Epilepsia Intestinalis*, is nothing else than a Convulsion, which arises from things irritating the Bowels, which often happens to Children.

*Epilepsia Puerorum*, Childrens Convulsions: Infants and Children are so often seized with Convulsions, that Childrens Convulsions are the chief and most frequent of all Convulsions; and they are most inclined to them the first Month after the Birth, and upon breeding of Teeth, though they may also come at other times, and from other Causes; as from a sickly or breeding Nurse, from the Milk Coagulated in the Stomach, from a Fever, or Ulcers of the Head, or other Parts, from breakings out suddenly, from a change of the Air, and the like. See *Epilepsia*.

*Epileptica*, Medicines against an *Epilepsy*.

*Epilo-*



*Epilogismus*, the Vote of *Physicians*.

*Epimelis*, is *Mespilus*.

*Epinyctides*, Pimples that send forth Matter, that are painful, especially in the Night.

*Epiparoxysmus*, when a Patient endures more Fits in a Fever than usual, which happens in inordinate Fevers.

*Epiphenomena*, Signs which appear later than ordinary, or is usual in Diseases.

*Epiphora*, properly an Inflammation of the Eye; but it is sometimes taken more at large, for an Inflammation of the whole Body, or any part thereof.

*Epiphyfis*, *Appendix*, *Adnascentia*, *Additamentum*, signify one Bone that grows to another by simple and immediate Contiguity, tho' not with so even a Surface, but with some kind of Ingress of one Bone into the Cavity of the other, like that Coarticulation wherewith the Bones form the Joints, but without any Motion.

*Epiplasma*, the same with *Cataplasma*.

*Epiplocele*, five *Omenti Ramex* five *Hernia*, a Rupture, when the Cawl falls into the outward Skin of the Cod.

*Epiplocomista*, fat big-bellied Men, who have fat huge Cawls; which Writers say, has sometimes hindered Conception in Women; and therefore they are named Cawl-bearers.

*Epiplocephalum*, five *Hernia Umbilicalis*, a Navel Rupture, when it juts out by reason of a swollen Cawl that is fallen down.

*Epiploon Omentum*, or *Reticulum*, the Cawl, a Cover spread over the Intestines, arising from the bottom

of the Ventricle, and the back of the Gut Colon; to wit, from the doubling of the *Peritoneum*: It is shaped like a Net, or a Fowler's Bag, and abounds with several Sanguinary Vessels: Its use is to cherish the Stomach, and the Guts, with its Fat.

*Epiporoma*, a hard *Callus* in the Joints.

*Episarcidium*, vel *Hyposarcidium*, the same with *Anasarca*.

*Epischion*, the *Os Pubis*, seu *Peñen*.

*Episcopales Valvulae*, which are also called *Mitrales* and *Sigmoides*: There are two of them in the *Vena Pulmonaris*, to hinder the Blood from flowing back to the Heart.

*Episemasia*, the very time that a Disease first seizes a Person, and is properly called *Significatio*.

*Epision*, the place of the Secret Parts, or *Aqualiculus*.

*Epispheria*, windings and turnings in the outer substance of the Brain, that the Sanguiferous Vessels may pass more securely through the substance of the Brain.

*Epispastica*, the same with *Attrahentia*.

*Epistomia*, the utmost openings and meetings of Vessels.

*Epistropheus*, or *Cardo*, the second Vertebre of the Neck; so called from turning, because the Head turns upon it.

*Epithema*, a liquid Medicine applied outwardly to the more noble Parts of the Body, especially to the Heart and Liver, with a Sponge or Cloth dipped into it.

*Epomis*, the upper part of the Shoulder, called also *Acromium*.

*Epomphalum*, a Plaster, or any such thing applied to the Protuberances of the Navel.

*Epsema*,



*Epsēma*, a Decoction of new Wine till half be boiled away.

*Epulis*, an Excrecence in the Gums which reaches the farthest Axle-teeth; so that it hinders the opening of the Mouth.

*Epulotica*, the same with *Cicatrizantia*.

*Equisetum*, Horse-tail, this Herb is very astringent, and therefore is used to cure the Whites, and Fluxes of Blood, one Dram of the Powder, or Four Ounces of the Decoction of it in Wine, being taken Morning and Evening: Three Spoonfuls of the Distilled Water, taken two or three Mornings, cures Bleeding, and Ulcers of the Kidneys outwardly applied; it cures Wounds, even when the Nerves are cut: For Ulcers of the Lungs, drink three Ounces of the Decoction made in Water, or two Ounces of the Juice, Morning and Evening. A Dram of the Powder, taken in three Ounces of Plantain-water, Morning and Evening, for some Days, is commended for a Consumption.

*Eranthemum*, or *Delphinium*, is *Camomilla*.

*Erebintus*, is *Cicer*. See *Orobis*.

*Erica*, Heath or Ling.

*Ericerum*, a sort of *Collyrium*.

*Erigerum*, or *Senecio*, Groundsel, the Juice of the Herb taken in Beer, or a Decoction of it with Honey, vomits gently; outwardly applied, it is good for the Inflammations of the Paps, and for the King's-Evil: It is very probable, that it may be useful against Worms, for Farriers use it as a present Remedy for the Bots. See *Senecio*.

*Erinus*, is a Name given to various Plants.

*Erodentia*, Medicines which gnaw and prey upon the Flesh, with their acute Particles.

*Erosio*, the same with *Corrosio*.

*Ericerum*, a sort of Wash for the Mouth.

*Erpes*. See *Herpes*.

*Errhinum*, barbarously called *Nasale* & *Caputpurgium*, a Medicine which being made like a Pyramid, is put up the Nostrils, and cleanses the Brain of viscous Humours, especially without Sneezing: And it is either *Liquid*, *Soft* or *Solid*. The *Liquid* is made of the Juices of *Cephalick* cleansing Herbs, extracted by Wine or other Liquor, to which Spirit of Wine is sometimes added: Or of a Decoction of fit Simples, to which are added sometimes Juices, Honey, Syrup, and Powders too. The *Soft* is made of Powders, with Honey, Oil or Juices, boiled to a kind of Ointment. The *Solid* is given either in form of a Powder, and that has place especially in Medicines which provoke Sneezing; or in a form of a Pellet, and it is called *Nasale*, and is prepared of fit Powders mixed with viscid Extractions from Seeds, Gums, Roots, &c. with Wax, or with Turpentine. A *Sternutatory* or *Snuff*.

*Eruca*, Rocket, this Herb is acrid and hot, and much of the same Virtue with Cresses; it is mixed with Sallads, especially in Winter-time, when Cresses are scarce; wherefore it is called Winter-cress. Wild Rocket is hot and dry, and chiefly used to stimulate Venery, and for Preservation against Apoplexies; outwardly applied, it extracts Splinters of Bones.

*Eruetatio*. See *Ruētatio*.

*Eruilla* and *Eruum*, is a sort of the lesser Pulse.

*Erya-*



*Eryngium* and *Eringium*, a sort of *Carduus*, called *Eringo* or Sea-holly; it is Epatick, Nephritick, and Alexipharmick; it forces Urine and the Courses; it expels Wind, and eases Gripes, and cures the Jaundice; the Roots of it candied, are accounted excellent Sweet-Meats, and are Provocatives to Veneries; and are good Preservatives against the Plague, and Contagion of the Air, and are good for Consumptive People; the Root candied cures a Gonorrhœa, and is useful in the French-pox; and used in the form of a Cataplasm, and applied to the Belly, prevents Abortion.

*Erysimum*, Hedge-mustard, a Decoction of this Herb in Wine, is good in the Cholick; the Syrup of it is much in use, and is an excellent Medicine for Coughs, and other Diseases of the Lungs.

*Erysipelas*, *Ignis sancti Antonii*, *Ignis sacer*, St. Anthony's-Fire, is a Swelling in the Skin, or any other fleshy or membranous Part, red, broad, not spreading high, nor beating, but attended with a pricking sort of a Pain, arising from a sharp, and frequently a sulphureous Blood. I take the cause of it not to be the Blood, so much as a ferrous Sweating, which is sharp and sulphureous, and flows from the Fibres themselves.

*Erysipelatodes*, a Swelling like an *Erysipelas*, or a Bastard *Erysipelas*.

*Erythremata*, red Spots like Fleabites, common in Pestilential Fevers.

*Erythroides Membrana*, a red Membrane of the Testicles, the first of the proper Tunicks.

*Eschara*, a Crust or Shell brought over an Ulcer, or raised with a Seering-iron. An *Escar*.

*Escharoticum*, a Seering-Iron Fire, or the like; which burns the Skin and Flesh into a crusty Substance. See *Cauticum*.

*Esculus*. See *Æsculus*.

*Escura*, the same that *Eschara*.

*Essentia*, Essence, in accurate speaking, signifies the *Balsamick* part of any thing separated from the thicker matter, so that whenever this is done by means of Extraction, the *Balsamick* part is called *Essence* by way of Præeminence; otherwise sometimes, thickned Juices are called *Essences*. But it is better to call these by their own Name, to avoid Confusion. Some call Compounds of Oil and Sugar *Essences*: But it is an abuse of the Word.

*Essentia Quinta*, or *Clyffus*, Quintessence, a Medicine made of the entire Energetical and Active Particles of its Ingredients.

*Effere*, *Sora*, & *Sare*, little Pustules or Wheals, something red and hard, which quickly Infect the whole Body with a violent Itching, as if one were stung with Bees, or Wasps, or Flies, or Nettles; yet they vanish after a little time, and leave the Skin as smooth and well-coloured as before. This Disease differs from an *Epinythis* in this, that an *Epinythis* emits a certain *Ichor* or Matter, but an *Effere* does not.

*Ethiomenos*, a winding Inflammation that consumes the parts: It proceeds from this, that the little pappy Substance of the Skin keeps a certain Humour in it, which for want of Perspiration, corrupts and gnaws not only the Skin with its Acrimony, but the parts which are under it.

*Esula*, seu *Etula*, a sort of *Tithymal*.

*Eth-*



*Ethmoides*, the Bone which resembles a Sieve, placed above the inner part of the Nose, and full of little Holes to receive the serous and pituitous Humours from the soft pappy Processes of the Brain.

*Evacuatio*, Evacuation, is either Spontaneous, or by Art: By Art, is either of the *Blood*, when it abounds too much, as in a *Plethora*, where opening a Vein is requisite: Or of ill Humours in the *Blood*, and the *Primæ Viæ*, as they call them, which is done by Purging or Vomiting. A Spontaneous Evacuation, is *Hemorrhagy*, or Bleeding; for example, at the Nose, the Monthly Courses, by Urine, Stool, &c.

*Evaporatio*, the same with *Diaphoresis*: Also when Juices, or other moist Substances, are evaporated till they become of a better Consistence.

*Euchora*, a good Colour and Temperament of the Skin.

*Euchylos*, he that abounds with good Juices or Humours. It is also said of Aliments which afford good Nourishment.

*Euchymia*, an excellent temper of the Blood.

*Eucrasia*, an excellent temper of the parts of the Body, suitable to all Ages, and both Sexes.

*Eudiapnustos*, he that has a good *Diaphoresis*, or Perspiration.

*Eudetica*, the same with *Gymnastica*, or that part of Physick which teaches how to acquire a good Habit of Body.

*Euelces*, one that is troubled with Ulcers, easy to be cured.

*Euexia*, a good sound Habit of Body.

*Euforbium* or *Euphorbium*, is a concreated Juice that is very Acrid: You must chuse that which is pure

Yellow, and Acrid; which being just touched by the Tongue, heats the Mouth a great while after; but it grows milder by time, and therefore when it is fresh, it ought to be used with great Caution; it wonderfully purges watery Humours from the whole Body; but it is a Churlish Medicine, for besides the Malignant Propriety of its Substance, it has an inflaming Faculty; and *Hofman* is of Opinion, that *Euphorbium* ought not to be taken inwardly: It is much used for the Caries of Bones, and for Wounds, by the way of outward Application; but care must be taken, that it be not sprinkled upon Ulcers of the Jaws, Nostrils, Palate and Tongue, or upon those places where Tendons or Nerves are exposed Naked, lest by Vellicating, and biting of them, it should occasion dangerous Symptoms.

*Eufrafia*, the same with *Euphrasia*.

*Eugeos*, the Womb, so called, from its Analogy to fruitful Ground. The *Hymen* is so called.

*Euodes*, a sweet smell of Excrements.

*Euonymus*, the Spindle-tree, three or four of the Berries vomit and purge. Women use the Powder of the Berries to kill Lice; the whole Tree has a strong and unpleasant Smell.

*Euosma*, the same with *Euodes*.

*Eupatorium*, Hemp-agrimony; it is Epatick and Vulnerary; it is chiefly used for an ill habit of Body, for Catarrhs, and Coughs, for Obstructions, and the Jaundice.

*Eupathia*, five *Euphoria*, an easiness in suffering.

*Eupepsia*, an easy Concoction or Digestion.

*Euphor-*



*Euphorbium*, a concreted Gummy Juice, drawn from the *Libyan Ferula*, being cut. There are two sorts of it, one yellow and clear, in hollow Drops as big as Peas, resembling *Sarcocol*: Another in Bladders, of a white Body, and almost like Glass. It grows in *Libya*, *Mauritania*, and *Peru*.

*Euphoria*, the same with *Eupathia*.

*Euphrasia*, and *Euphrasia*, and *Eufrafia*, & *Ophthalmica*, Eye-bright, the Herb Eye-bright, which way soever it is taken, either in a Powder by it self, or in White-wine, or the Juice, or the distilled Water, wonderfully strengthens the Eyes, and repairs a weak Sight; it is applied outwardly, being bruised, for Inflammations and dimness of Sight, or the Juice is dropped into the Eye, but especially the Water: The *Oculists* in England, and beyond Sea, use the Herb in Sallads, in Broths, in Bread, and in Table-beer; and apply it outwardly in Fomentations, and other external Medicines for the Eyes. *Fabritius Hildanus*, who is an Author of the first Rank, says, That the Vertues of Eye-bright are so effectual in weakness of Sight, that he had observed some of Seventy Years of Age to have received their Sight (which they had lost by long Watching, and much Study) by the use of it.

*Euphrosyne*, the same with *Euphrasia*.

*Eupnoea*, a right, good, and easy natural Respiration.

*Euporia*, an easiness in preparing Medicines, or their easy Operation.

*Eurythmus*, an excellent natural, and orderly Pulse.

*Eufarcos*, one that is well fleshed:

*Eufemia*, a *Crisis*, excellently well judged.

*Eufitia*, a good Appetite.

*Eusplanchnos*, he whose *Viscera* are strong, and in a good Temper.

*Eustomachus*, a good Stomach; as also Meat convenient for it.

*Euthanasia*, a soft easy Passage out of the World, without Convulsions or Pain.

*Euthyporos*, a going upright.

*Euthrophia*, a good Nutrition of the Body.

*Eutocos*, five *Fecunda*, she that is Fruitful, and brings forth with ease.

*Eutonos*, one that is strong, lusty, and well proportioned in his Limbs.

*Eutrophia*, a due Nourishment of the Body.

*Exacerbatio*. See *Paroxysmus*.

*Exarefis*, the extracting of things out of the Body that are hurtful to it.

*Exagium*, a Weight of the Ancients, being four Scruples.

*Exaltatio*, or *Sublimatio*, an Operation, whereby a thing being changed in its natural Qualification, is elevated to an higher degree of Virtue and Substance; or it is a Subtilizing of things by gradually Dissolving them, and Exalting them into a purer and higher degree of their own Qualities; and it is done either by Circulation, Ablution, or Fermentation.

*Examblosis*, the same with *Abortus*.

*Exanastomosis*, an opening of the Extremity of Vessels.

*Exanthema*, a certain Efflorescence upon the Skin of the Head, like those which appear in the Skin of the whole Body: It is described two ways by *Sennertus*; one is, that at



at least it changes the colour of the Skin, as in continued malignant Fevers, wherein the Skin is spotted as with Flea bites ; the other is, when certain little Swellings break out in the Skin, which may be called *Papillæ* ; as for example, the Small-pox, Pimples, Pustules.

*Exarthrema*, the same with *Luxatio*. A *Luxation*.

*Exarticulatio*, the same with *Luxatio*.

*Excathisma*, or *Semicupium*, a Bath of hot Water.

*Excidentia*, or *Ectoposis*, the same with *Luxatio*.

*Exceptio*, the Incorporation or mixture of dry Powders with some moisture or other ; thus Electuaries are made, Powders and Pulp are mixed with Honey or Syrup : And the Powder of Pills with Syrup, Honey, Wine or Juice.

*Excipulum Chymicum*. See *Receptaculum Chymicum*.

*Excisio*, or *Eccope*, the same with *Extirpatio*.

*Excipulum*, the same with *Recipiens*.

*Excoriatio*, the same with *Darsis*.

*Excorticatio*, the taking off the outward Bark of Roots, Fruit, Seeds, &c.

*Excrefcentia*, the same with *Hyperfarcosis*.

*Excretio*. See *Excrementa*.

*Excrementa*, Excrements, are whatsoever is separated from the Aliments after Concoction, and is to be thrown out of the Body ; as the moisture in the Mouth, Spittle, Snot, Milk, Bile, Sweat, the Wax of the Ears, the Excrements of the Belly and Bladder. The Action it self is called *Excretio*.

*Exelcismus*, a bringing of the Bones from the Surface downward.

*Exercitatio*, a vehement and voluntary Motion of the humane Body, attended with an Alteration in Breathing, undertook either for preserving or acquiring Health. Exercise of the Body.

*Exercitium*, a Motion whereby the Body is agitated in order to Health ; and it is Three-fold :

1. What proceeds only from things Extrinſick ; as in Riding, Navigation, &c. 2. What proceeds partly from other things, partly from those who are moved, as in Gladiators and Wrestlers. 3. What comes from those only who Exercise, as in Walking, and the Ball ; and best of all at the Hand Ball. The end of Exercise is Three-fold likewise ; either Heat, Sweat, or Breath. Exercise is a most powerful and prevalent thing to preserve Health, being that which purges and drives away the superfluous Humours of the Body. There be many sorts of Exercise ; as Walking, Riding in a Coach, or Horse-back ; the temperate Exercise is that which contributes much to Health ; for it corroborates the natural Health, wastes Superfluities, enlivens Youth, cheers Old Age, hinders Fulness, fortifies the Senses, renders the Body light and agile, strengthens the Nerves, and all the Joints, for the exercised Parts become more robust, helps Digestion, keeps the Passages of the Body open : The light Exercises are Fishing, Fowling, and the like, which also cheer the Mind : The best time for Exercise is before Meals, having first evacuated the Excrements of the Belly, and of the Bladder ; and after violent Exercise, one ought to beware of catching cold, for Motion and Exercise having opened the Pores, cold



cold easily enters therein, bringing along with it Catarrhs, and other Infirmities. Exercises are best in the open Air.

*Exhalatio.* See *Evaporatio*.

*Exinanitio.* See *Evacuatio*.

*Exischiōs*, when the *Os Femoris* is out of Joint. A Luxation.

*Exomphalos*, a Protuberance of the Navel common to Infants.

*Exophthalmia*, a Protuberance of the Eye, out of its natural Position.

*Exostosis*, a Protuberance of the Bones out of their natural place, and Prominencies in several Parts, occasioned sometimes by the Venereal Disease.

*Expiratio*, seu *Ecpneumatosis*, an Alternate Contraction of the Chest, whereby the Air, together with Fuliginous Vapours, is expelled by the Wind-pipe; the Cause of Expiration does not seem to consist in the Contraction of the Chest, but in the Relaxation of the Tunick of the upper part of the Gullet, and the Wind-pipe; for take that away, and you take away the Motion of the Chest, and the Abdomen.

*Exploratorium*, the same with *Specillum*.

*Explosio*, an Action of the Spirits, whereby the Nerves are suddenly contracted; the reason is, That some *Heterogeneous Particles* are mixed with the Animal Spirits, or that they are driven into a Confusion, like Gun-powder out of a Gun.

*Expulsio*, the same with *Vis Expultrix*.

*Expultrix Vis*, seu *Facultas*, according to the Ancients, was that Faculty which expelled the Excrements. But we need not have recourse to those blind Faculties,

since we know that this is performed by the Animal Spirits, which cause the *Peristaltick* Motion of the Guts.

*Exolutio*, the same with *Eclysis*.

*Exsuccatio*, the same with *Ecchymoma*.

*Extasis*, a Depravation of the Judgment and Imagination, familiar to Mad and Melancholy People.

*Extasis*, the same that *Estasis*.

*Exsudatio*, the same with *Ephidrosis*.

*Exsufflatio*, the same with *Ephysefis*.

*Extā*, the same with *Viscera*.

*Extenuatio*, the Leanness of the whole Body.

*Extergentia*. See *Abstergentia*.

*Extinctio*, a quenching, relates chiefly to Stones and Crystals, which being frequently made red-hot, are as often extinguished in fair Water, till they become friable. Metals also made red-hot, are often extinguished in Water, that it may participate of their Vertues: Thus Iron is quenched in Water, Gold in Wine, with several others of that Nature, commonly practiced in the Preparation of Medicines. Mercury is also said to be extinguished, when it is thus involved in Oil of Turpentine, or any other Matter, that there does not appear the least of its Substance.

*Extirpatio*, the cutting off of a part, by reason of a Cancer, or Blasting: It is best to cut it off two, three, or more Fingers breadth from the Joint, unless the Mortification hath reached the upper parts of the Arms or Thigh; for here we are forced to chuse the Joint it self: It is a surer way to make the Excision in a sound part, though it be more painful.

*Extirpā-*



*Extractio*, ab *Extrahere*, a separating of the subtile parts of a mixed Body from the more gross: For example, when the strength of any Medicine is extracted by Spirit of Wine, that which is left after the Evaporation of the *Menstruum* is called the Extract. Among the Chyrurgeons it is taken for the extracting of any thing out of our Bodies, as Teeth, Stones, leaden Bullets, &c.

*Extractum*, that pure, unmixed, and efficacious Substance, which by the help of some Liquor, is separated from the duller and more unactive parts. An *Extract*.

*Extracts*, may be prepared of any thing almost that belongs to the *Materia Medica*, or of any Medicine, whether it be Simple, as Herbs, Flowers, Seeds, and the like; or Compound, as Species, Pills, and the like, which is wont to communicate a Tincture to the *Menstruum*, wherein it is infused.

*Extuberatio*, the same with *Apophysis*.

*Exumbilicatio*, sive *Hernia Umbilicalis*. See *Exomphalos*.

*Exulceratio*, a Solution of continued parts, proceeding from some gnawing Matter, and in soft parts of the Body, attended with a loss of their quantity. It differs from an *Abscessus* in this, that an *Abscessus* is occasioned by a *Crisis*. An *Exulceration* is either great, little, broad, short, narrow, strait, transverse, winding, equal, unequal, deep, &c. An *Exulceration*.

*Exumbilicatio*, sive *Hernia umbilicali*. See *Exomphalos*.

*Exustio*, a burning by Fire, it is Three-fold; the first is when the *Cuticula*, which rises in Blisters, is only burnt; in the second, the *Cutis* is likewise affected; and in the third, the parts also under the *Cutis*.

*Exula*. See *Esula*.

## F

**F** In the end of Prescriptions, signifies *Fiat*, as *F. S. A. Fiat Secundum Artem*; and *F. L. A. Fiat Lege Artis*.

*Faba*, a Bean, Beans are very nourishing; the distilled Water of the Flowers provokes Urine, and is much used for beautifying the Face, and taketh Spots from thence; for the Gravel, make a Lee of the Ashes, strain it, and sweeten it with Sugar; take six Ounces, with 20 Drops of Tincture of Cinnamon in it. One that voided Blood by Stool three or four Months, was cured by eating red Beans boiled in Milk, Morning and Evening, when other Medicines would do no good: But they are windy, and occasion troublesome Dreams. The *French-Bean* is the least windy.

*Fabaria*. See *Telephium*.

*Facies Vultus*, the forepart of the Head, composed of the Eyes, Nose, Mouth, Lips, Chin, Cheeks, and the Forehead. The *Visage*.

*Facies Hippocratica*, when the Nostrils are sharp, the Eyes hollow, the Temples low, the Laps of the Ears contracted, and the Lobs Inverted; the Skin about the Forehead hard and dry, the Complexion pale, livid, of a Leaden Colour, or Black.

*Facultas*, an Action in Man, which is performed either by the Body alone, or by both Body and Mind. Faculties are either *Natural*, which depend upon the *Cerebellum*; or *Animal*, which depend upon the Brain. The Ancients made Three Faculties, *Natural*, *Vital* and *Animal*, but the *Vital* belongs to the *Animal*.

*Facula*. See *Fecula*.



*Feces*, are the Impurities of Liquids, which when settling at the bottom, separate themselves from the pure Liquor after Fermentation. See *Excrementa*.

*Fagitriticum* and *Fagotriticum*, the same with *Fagopyrum*.

*Fagopyrum*, Buck-wheat.

*Fagus*, the Beech-tree, the Leaves of the Beech-tree bruised, and applied to hot Swellings, does discuss them; the Water contained in old hollow Oaks and Beech-trees, cures the Itch in Men, and Cattle when they are Mangy.

*Falx*, a doubling of the *Dura Mater*, like a Sickle, annexed below to the third Cavity, whereby the Brain is divided into the Right and Left Hemisphere.

*Fames*, Hunger, is either Natural, which is a desire of Food, when an Animal from a Vellication of a Nerve of the *Par vagum*, and the Intercoastal in the Stomach, which proceeds from an Acid Humour, carried thither by the *Caliac Arteries*, or *Glandulous Tunick*, is excited to seek for Food as a Remedy to allay that Vellication; or it is *Preternatural*, which is either depraved, as Longing in Women with Child; or it is a *Canine Appetite*, &c.

*Fames Canina*. See *Cynodes Orexis*.

*Parciminalis Tunica*, the same that *Allantoides*.

*Farfara*, is *Tussilago*.

*Farfarnus*, is *Populus Alba*.

*Farina*, Meal.

*Fascia*, a Swathe, is a long Band, moderately broad, which Chyrurgeons use. Swathes are wound up, long, and all of a breadth: Others are cut, which are indeed of one piece of Linnen, but that cut either

at the ends or middle: Others sewed together, which consist of Swathes and Thongs of several ends, and like several Swathes: Others are longer, some shorter; and others broader, some narrower.

*Fascia Lata*, *Fascialis Musculus*. See *Membranosus Musculus*.

*Fascia Lata*, is a white Worm in the Intestines of the length of three or four Yards.

*Fasciatio*, a binding of Swathes about a Limb that is to be cured.

*Fasciculus*. See *Manipulus*.

*Faselus*. See *Phaseolus*.

*Fastidium Cibi*, the same that *Anorexia*.

*Faucus* and *Frumen*, the same as *Pharynx*.

*Favus*. See in *Achor*.

*Febrifugum*, a Remedy against a Fever.

*Febris*, a Fever, is an inordinate Motion, and too great an Effervescence of the Blood, attended with Cold first, and afterwards with Heat, Thirst, and other Symptoms, where-with the Animal *Oeconomy* is variously disturbed. Fevers in general are divided into Intermittent, Continued, Continent, and Symptomatical; as also into *Quotidian*, *Tertian*, *Quartan*, *Erratick*, &c. Agues or Fevers. *Scotus* in his Magick assures us, That the Blood in a Fever has Worms in it.

*Febris ungarica theriodes*, or *Lues pannonia*, vel *Cerebri vermis*, a Pestilence of Hungary, whereof *Shenkius* gives us this Description: It was a Distemper raging in the Armies: It commonly seized the Patient about Four a Clock in the Afternoon, with some shivering, but in half an Hour after with a violent Heat, which continued Day and Night without Intermittency. They



They complained of Oppression and Pain about the Heart. At the beginning they felt an excessive thirst, but on the second, or at furthest on the third Day, they grew Delirious. The Distemper encreased always towards Night. Some were troubled with a Looseness, or voiding coagulated Blood, or a Liquidiry like the Water wherein Flesh has been washed, by Stool. Sometimes they became Deaf, were afflicted with the Cholick, Pains in the Side, or Palsy. A Tumour arose in many in the Foot, of so malignant a Nature, that the Foot was forced to be cut off: Hard Drinkers never escaped with Life. They had Spots like Flea-bites, some larger, some broader; sometimes all over the Body, but most generally about the Region of the Chest and Back, along the *Medulla Spinalis*; they would also appear about the Shoulders and Arms, of a deep Colour; except that upon the approach of Death they turned blewish and black.

*Fecula*, Dust that subsides in the squeezing of certain Vegetables, as in *Briony*, *Aron*, &c.

*Fagopyrum*, the same with *Fagopyrum*.

*Fell*. See *Bilis*.

*Femen*. See *Femur*.

*Femur*, and *Femen*, the Thigh, the part from the Buttocks to the Knee; it is so called from bearing, because it holds up and sustains an Animal; it consists but of one Bone, but that the greatest and longest in the whole Body, whose external and fore-part is gibbous and rising, but the Internal hinder-part flat and bending. *Grammarians* make *Femen* to be the hinder fleshy part, and *Femur* the former outward part:

*Fenestra*, two Holes in the hollow of the Ear, adjoining to the *Tympanum*; one called *Ovale*, the other *Rotundum*.

*Fermentatio*, an intestine Motion of Particles, or of the Principles of any Body, tending to Perfection, or a Change: And it is either *Natural*, which comes of its own accord, as in Natural Actions; or *Artificial*, which we make, as we say in Beer, Wine, Bread, &c. by adding something to them. A *Fermentation*.

*Ferrum equinum*, a sort of lesser Pulse.

*Ferula*, little light Chips or Planes which are made of different Matter, according to the Nature and Necessities of the Places to which they are applied; as of Barks of Trees, of the Bark of the Herb *Sagapene*, in Latin *Ferula*; whence they have their Name. They are made of Firr, Paper glewed together, Leather, &c. which are applied to Bones that have been loosened, or disjointed, after they are set again.

*Ferulago*, the same with *Ferula*.

*Festuca*, a sort of Bread-corn.

*Fibra Auris*, the same with *Lobus Auris*.

*Fibræ*, *Fibres*, are little round oblong Vessels, and are either *Musculous* or *Nervous*: The *Nervous* are such as have no Valves, and by which the Spirits flow conveniently from the Nerves to the several Parts: The *Musculous* Fibres receive the Blood from the Arteries, and discharge themselves into the Veins, and have a great many Valves: They are called long, round or oblique, from their Situation: Some small Threads interwoven with Trees and Leaves are



called *Fibres* too ; and so are the small Threads which stick to their Roots. *Sprouts, Filets.*

*Fibrilla*, are the smallest Threads, whereof *Fibres* consist ; which tho' they don't appear like small Channels or Vessels to the Eye, yet by the help of the *Microscope* are found to be so.

*Fibula*, the Ancients mention them ; for if there be a Wound in the Flesh, says *Celsus*, that gapes, and cannot easily be closed, it is improper to sew it, you must apply a *Fibula* ; but because this way of closing the gaping of Wounds by *Fibula's* was so usual amongst the Ancients, they have not been at all solicitous in describing either their Matter or Form. *Guido* tells us, that they made these *Fibula's* of Iron Circles as it were, or Semi-circles crooked backward on both sides, the Hooks whereof being fastened on both sides to the gaping Wound, answered exactly one another ; but since this must be an unsupportable pain to the poor Patient, it is hardly credible, that they meant any such thing by their *Fibula's*. The Opinion of *Fallopins* is more probable, who tells us, That it was only a sewing up the Wound with a Needle and Thread, which is commonly used at this day. *Sanctorius* writes thus, We need not discourse much of *Fibula's*, since the use of them is almost out of doors ; and though the Ancients have not described them, yet they forbear not to acquaint us how to use them, as *Argenterius* falsely imagines ; for not only Physicians, but some of the Ancients, knew the form of them, since *Corn. Celsus* has informed us, That *Fibula's*, as well as *Sutures*, were made of a Needleful of

soft untwisted Silk or Thread, where-with they sewed the gaping Lips of the Wound together. Some call *Acia*, or this Needleful of Thread, *Vinculum, Ligatura, Colligatio, Obligatio, Ligamentum* ; all which signify tying or binding. Whoever would be farther informed in this Particular, may consult the incomparable *Rodius*, in his Discourse about *Acia*.

*Fibula*, the lesser Bone of the Shank, called *Sura* by *Celsus* ; it seems to join the Muscles of the Leg like a Button or Clasp, in Latin *Fibula* ; it is the hinder Bone betwixt the Knee and the Foot, smaller than the other Bone, called *Tibia*, and fastened outwardly to it ; as the Bone called *Radius* in the Arm is to the Cubit : Its round Head does not extend as far as the Knee upward, but downward ; it goes farther than the other Bone called *Tibia*, and therefore is altogether as long a Bone as the *Tibia*. They part in the middle, because the Muscles of the Feet are placed there ; in which interval, a slender broad Ligament joins them together length-ways. It is joined likewise to the *Tibia* with a common Ligament above and below ; as it tends acutely downwards, it has an Appendix to it, which growing thicker and thicker, makes a Process called *Malleolus Externus*.

*Ficus*, a Fig, a Fruit sufficiently known ; but from their Similitude, are also so called certain Excrescencies about the Fundament, and other Parts, like Figs ; if they grow big, then they are called *Ficus*, or *Sycosis* ; as also *Mariscæ, Sycosis & Sycoma*.

*Figentia*, such things as tame Volatiles, and concenter Acids.

*Filago*,



*Filago*, a sort of Cud-weed.

*Filicula*, is *Tricomanes*. See *Polypodium*.

*Filipendula*, five *Oenanthe*, common Drop-wort, the Root attenuates, and is somewhat astringent, a Decoction of it provokes Urine, and expels Gravel; it cures the heat of Urine, and takes off the difficulty of it; the Powder of the Root, and the Juice of it, is commended by some in the Falling-sickness; it is excellent for the Whites, and the immoderate Flux of the Child-bed Purgations; the Dose is one Dram of the Root in Wine: It also cures the Bloody-flux and Ruptures.

*Filius ante Patrem*, this is said of a sort of *Lyfimachium*, or Saffron, *Pulsatilla*, and other Plants, whose Flowers come out before the Leaves.

*Filix*, Fern, the Roots of Male-fern is reckoned injurious to Women, occasions Barrenness, hinders Conception, and causes Abortion; it is peculiarly good for the Rickets; the Ashes of the Male and Female-fern, are made up by some with Water, to wash their Cloaths with them, having first dried them in the Sun, and burnt them in a light Fire, till they are red hot; the Powder of the Root of Female-fern taken in Water and Honey, kills the broad long Worms of the Belly, a Dram of it being taken at a time; the Juice of the Root is good for Burns; the Root of flowering Fern cures Ruptures and Ulcers, and is good in the Cholick, and for Diseases of the Spleen; the whitish part of the Root is very effectual for Bruises, and those that are Wounded, it being boiled in some Liquor; it is also excellent for the Rickets.

*Filtratio*, the percolating any Liquor through a woollen Cloth, or course Paper. It is a Chymical Term, and is by some termed a Distillation downwards, because the Liquor falls down by drops. It is performed Three different ways: First, through a woollen Cloth, as we do in the Clarifying Syrups. Secondly, Through the *Manica Hippocratis*, i. e. through a kind of a Sack, pointed at the bottom, and wide on the top; this is chiefly used for Medicinal Wines. The Third, belonging most properly to the Chymists, is done thro' brown course Paper; whereof, if they have a Sheet, they double cross-wise, so that the right Angles meet, and thus they double it again till the Paper be four doubled, which being opened, they put it into a Funnel, or *Tritorium*, by which means the Liquor passes through the Paper, leaving its Sediment behind. A *Filtration*.

*Filtrum*, a woollen Cloth, or blotting Paper, through which Liquors are strained to clarify; as through a *Manica Hippocratis*, a Wine-sack, which draws Wine from the dregs.

*Fimbria*, are the Extremities of Garments, from whence Leaves of Herbs are said to be fimbriated, when they have a fringe about them.

*Fissura ossis*, a fracture of a Bone length ways, tho' it is also applied to other Parts, as to the clefts of the Lips, Fingers and Hands.

*Fistatium*, the same with *Pistacium*.

*Fistula*, a strait long Cavity, or a winding narrow and callous Ulcer, of difficult Cure, proceeding for the most part from an Aposteme. *Fistula's* differ from winding Ulcers in



this, that *Fistula's* are callous and hard, but *Ulcers* are not. Sometimes an *Issue* is also called a *Fistula*.

*Fistula Lachrymalis*, when the *Punctum Lachrymale*, the little hole in the Bone of the Nose, through which the Liquid Matter passes to the Nostrils, is grown hard and callous, from an Ulcer of a *Caruncula*, placed at the greater corner of the Eye, by which means there happens a continual Defluxion of Tears.

*Fistula Pulmonis*, the same that *Aspera Arteria*.

*Fistula Sacra*, that part of the Back-bone which is Perforated.

*Fistula Urinaria*, the same with *Urethra*.

*Fistularia*, a sort of *Cristagalli*, called the *Cock's Comb*.

*Fixa*, such things as cannot be Elevated or Exalted by Fire.

*Fixatio*, the Fixing of any Volatile Substance, that it may not fly away.

*Flagella*, the tops of Trees; as also the small and long Twigs of a Vine.

*Flammula*. See *Batrachium*.

*Flatus*, Effervescencies excited in the Body from Wind let in, or from flatulent Meats, or from the Bile and Pancreatick Juice mixed together, whence Wind and Noise.

*Flores Chymici*, the subtiler parts of the Body, separated from the grosser by Sublimation, in a dry Form.

*Flos Februarii*, is *Leucoion Album*, five *Hexaphyllum album Bulbosum*.

*Flos Frumentorum*. See *Cyanus*.

*Fluor Albus*, or *Fluor Uterinus*, is a continual Evacuation of corrupt Humours from the Womb, or Pores in the *Vagina*. The *Whites* in Wo-

*Fluor Muliebris*. See *Fluor Albus*.

*Fluor Uterinus*. See *Fluor Albus*.

*Fluxio*, the same with *Catarrhus*.

*Fluxus Alvinus*, the same with *Diarrhæa*.

*Fluxus Hepaticus*, a kind of *Dysentery*, wherein black shining Blood and too long roasted as it were, is driven out of the Guts by the Fundament, but without Pain: It is sometimes taken for a *Dysentery*, wherein serous sharp Blood is evacuated, and is often the Consequence of it.

*Focile Majus*, the greater Bone of the Cubit called *Ulna*; or the greater Bone of the Leg called *Tibia*.

*Focile Minus*, the lesser Bone of the Cubit called *Radius*; or the lesser Bone of the Leg, called *Fibula*.

*Focus*, some place in the Mesentery, and other parts, whence they formerly deduced the Original of Fevers.

*Fodina*, is a subterraneous Passage in a Mine; as also the less Labyrinth in the Bone of the Ears.

*Fœcula*. See *Fecula*.

*Fœmina*. See *Modiolus*.

*Fœniculum*, Fennel, the Powder of the Seed taken daily in the Morning fasting with Sugar, clears the Sight wonderfully; the Seed strengthens the Stomach, and takes off Nauseousness; and being mixed with Pectoral Medicines, it relieves the Lungs; the Leaves boiled in Barley-water, increase Nurses Milk; a Decoction of the Leaves and Seeds asswages Nephritick Pains, forces Urine, and expels Gravel; the whole Herb, boiled in Broths, is reckon-



reckoned good to prevent over fatness.

*Fœnum*, Hay.

*Fœnum Græcum*, and *Fœnigræcum*, Fenugreek, the Flower of the Seed, which is only in use, mollifies, digests, ripens, discusses, and is Anodyne; and the use of it is so frequent, that there is scarce a Pulset's made without it, or its *Mucilage*: It is also often used in *Emollient* Clusters; for the *Mucilaginous* Substance blunts the *Acrimony* of the Humours, and keeps the Guts from *Erosion*.

*Fœtor Oris*, a stinking Breath, proceeds from the Filth about the Teeth and Gums; sometimes from the Lungs, and a Consumptive or Scorbutick Blood; and sometimes also from the Stomach, when the Superiour Orifice is not well closed up.

*Fœtus*, immediately after the Woman has Conceived, it is called an *Embryo*: Afterwards, when there is a perfect Formation, it is properly called the *Fœtus*.

*Foliaceum Ornamentum*, is the Fringe in the Extremity of the *Fallopian Tube*.

*Folium Indicum*, the same with *Malabathrum*.

*Folliculus*, is a kind of Bladder or Skin, containing some Liquid thing: It is also applied to the Involute of the sides in Vegetables.

*Folliculus Felle*, a little Bladder fastened to the Concave-part of the Liver, which receives the Bile, which in proper time empties it self into the Gut *Duodenum*, by a *Ductus*, or Passage called *Chole-dochus*. The Gall-bladder.

*Fomentum*, vel *Fomentatio*, five *Fotus*, that which applied to the Body, cherishes and warms it; and

it is Two-fold, either wet or dry; the first is a Decoction, Liquor or Vapour applied to several parts of the Body for to cherish it, by the help of a Linnen or Woollen Cloth, a Sponge, Bladder, &c. A Fomentation.

*Fontanella*, five *Fonticuli*, Issues, are little Ulcers which Chyrurgeons make in sound parts of the Body, to evacuate bad Humours, Cure Diseases, or prevent them. Issues are made either with an actual or a potential Seering-iron, with a Launce, and a pair of Scissers: You must always observe to make Issues betwixt two Muscles. In the *Fœtus*, and New-born Children, *Fontanella* is called the opening betwixt the Bone of the Forehead, and the two Bones of the hindermost part of the Head.

*Fontalis*, the same with *Potamo-geiton*.

*Fonticuli*, the same with *Fontanella*.

*Forceps*, an Instrument wherewith dead and corrupt Parts (also things besides or against Nature) are seized, cut off, or pulled out; they are of several shapes, as long, crooked with Teeth, with Beaks, in fashion of an Half-moon, such as will open the Mouth, or the Womb; and by which you may see into either of them; which according to the difference of their shape, are of different use.

*Forceps Deceptoria*, is an Instrument fitted for Incision, which the Chyrurgeon may hold in his Hand, unperceived by the Patient.

*Forfex*, an Instrument to pull out Teeth with. It is also called *Odon-tagra*, five *Dentagra*, or *Dentiducum* & *Dentarpaga*.



*Formica*, is not only an Insect, but also a sort of Wart, callous and black, broad at the bottom, and painful when it is cut, like the biting of a Pismire, from whence it has its Name. *Wierus* says, this Distemper was brought among us out of Spain.

*Formicans Pulsus*, or rather *Vermiculans*, an unequal Pulse, resembling the motion of Pismires.

*Fornicatio*. See in *Formica*.

*Formix*, the same that *Esthiomenos Herpes*, or *Noli me tangere*, or *Lupus*.

*Formula*, a Physicians Prescription, which the Apothecaries prepare accordingly.

*Fornax*. See *Furnus*.

*Fornix*, the Callous Substance of the Brain, so called, because it seems to sustain the Cavities of the Ventricle, and the bulk of the impending Brain, like an Arch or Vault.

*Fossa Magna*, five *Rima Magna*, the Interior Cavity of the *Pudendum Muliebre*: It may be called also *Navicularis*, from its shape like a Boat.

*Fotus*, the same with *Fomentum*.

*Fovea*, the same with *Fossa magna*.

*Fovea Cordis*, the same with *Anticardium*.

*Fractura Ossis*, the breaking of a Bone, is a Solution of the *Continuum* in the hard parts of the Body, which is done by a hard External Instrument, forcibly impelled upon the part; the differences whereof are taken from the Form, the Part, and the Accidents of it. The Rupture or rather Fracture of a Bone.

*Frænulum*, a Membraneous Ligament under the Tongue; in New-born Children it sometimes spreads

over the whole under-side of the Tongue, that the Midwife sometimes is forced to pull it asunder with her Nail (which yet ought not to be allowed of) or the Chyrurgeon with his Penknife. The Bridle of the Tongue.

*Frænulum*, or *Frænum penis*, is a Membrane which tyes the Fore-skin to the Nut of the Yard. The Bridle of the Prepuce.

*Fragaria*, Straw-berry, the Fruit cools and moistens; the distilled Water of it comforts the Heart, purges the Blood, and cures Ulcers of the Mouth, and is good in a Quince, the Mouth being gargled with it; it is *Diuretick*, and expectorates those that are troubled with hot Pustules in the Face, or a dry Itch in the Body, they should take two Spoonfuls of the Water every Morning, the same quantity at the same time is good for such as have the Stone, for it cools the Reins, and expels Gravel; a Decoction of the whole Herb is very good for the Jaundice.

*Frangula*. See *Alnus Nigra*.

*Fraxinella*, so called from the resemblance of its Leaves to the *Fraxinus*, or Ash-tree, White Dittany, the Root which in a manner is only used, is *Cardiack* and *Alexipharmick*; it is a good Preservative against the Plague, taken any way; and is reckoned good against Poison, and the biting of Venomous Creatures; it kills Worms, a Dram of it being taken at a time; it is used in cold Diseases of the Womb, and to force the Courses and Urine; it hastens Delivery, expels the *Secundine* and a dead Child, two Drams of it being taken at a time in Wine; it is also good for the Gripes and Gravel; and is mixed with *Vulnerary* Potions

for



for the Falling-sickness, and Diseases of the Head; the Roman Women make a *Cosmetick* of the distilled Water, and they also use it for Inflammations of the Eyes, the Cods and Flowers being touched occasion itching, and in hot Countries burn the Skin; it is one of the Ingredients of the *Orvietan*, so much cried up by some.

*Fraxinus Arbor*, the Ash-tree, the Seed of the Ash powdered, and taken in Wine, forces Urine; the Juice of three or four Leaves taken every Morning, makes those Lean that are Fat. The Bark and the Wood dry and attenuate, and are supposed to soften the hardness of the Spleen, by a *Specifick* quality; the Juice of the Leaves and tender Twigs, taken in the Morning daily in a small quantity, is said to do good in Dropsies; one Dram of the Seeds powdered and taken in Wine, is also beneficial in the Dropsy, the Salt of it provokes Sweat and Urine.

*Fricatio*, is Two-fold, *Dry* and *Moist*; *Dry*, when the Body or any part of it is rubbed with the Hands, or dry Towels. *Moist*, is either with Water or Oil, or both mixed together.

*Frons*, the Forehead, is the upper part of the Face: It is also taken among the Vegetables for a Branch or Twig, or rather for the whole Product of the Branch.

*Fritillaria*, Fritillary.

*Frontale*, an External Medicine, frequently applied to the Forehead for a pain or heat in the Head. It is made for the most part of Herbs, Flowers, Seeds, Meal, moistened with Vinegar of Roses. A *Frontlet*.

*Fruſus*, Fruit, is most common-

ly taken for the juicy and large Product of Trees or Shrubs, which contain also the Seeds, as Apples, Pears, Plums: But in general relates to other Fruits also.

*Fruſmentum*, Bread-corn.

*Fruſtex*, is a Vegetable betwixt a Tree and a Herb, but of a woody Substance, a Shrub. See *Thamnos*.

*Fucus*, a Sea-herb, growing in the Isle of *Candia*, wherewith they dye Linnen and Woollen into a Purple Colour. Women use it as a *Cosmetick* or Paint. See in the *Alga* of *Hofmann*.

*Fuligo*, the same with *Aporrhæa*.

*Fulminatio*, the same with *Detonatio*.

*Fumaria*, five *Fumus Terræ*, *Fumetory*, it purges Choler, and purifies the Blood, and is much used for a Leprosy, the Itch, and other Diseases of the Skin; it is likewise commended for the French Pox, it opens Obstructions of the Liver, and cures the Jaundice; it is much used in Whey in the Spring-time; it is also good for the Scurvy; the Juice or Water of it dropped into the Eyes cures dimness of Sight; being mixed with Treacle, it is good for the Plague; an Ointment made of the Juice of *Fumetory*, and of sharp pointed Dock, and a little Vinegar, cures the Itch.

*Fumigatio Chymica*, is an Erosion of Metal by Smoak or Vapour.

*Fumus Terræ*, the same with *Fumaria*.

*Functio*, the same with *Actio*.

*Funda Galeni*, a Swathe divided into four parts, useful in Accidents that happen to the Jaw-bone.

*Fungus*, a Mushroom or Toad-stool, which either grows from Trees



Trees and Shrubs, or immediately comes forth of the Earth.

*Fungus*, soft spongy Flesh which grows upon Wounds. A *Spongius Excrefcency*.

*Funiculus*, *Intestinum*, *Laqueus*, or *Ductus Umbilicalis*, the Navel-string, is a membranous Channel or Conduft in a *Fetus*, which reaches from the Navel to the *Placenta* in the Womb; it contains two Arteries, one Vein, and the Urinary Passage in the *Fetus*.

*Funis Arborum*, is *Smilax Lewis*, fo called, because it twists it felf about the Trees.

*Furcale Os*, the fame with *Furcula*.

*Furcula Superior*, the upper Bone of the *Sternum*, or Breast-bone: Others call it *Jugulum*.

*Furcella*, the fame that *Furcula*.

*Furfuratio*, five *Porrigo*, when Dandruff falls from the Head in Combing. It comes for the moft part from that Skin which is under the Hair; alfo from the Beard and Eye-brows. *Scurff*.

*Furnus*, a Furnace or a place where a Fire is conveniently kept for Chymical uſes; and it is either open or covered, round or four-square, &c.

*Furor*, the fame with *Mania*.

*Furor Uterinus*, an unſeemly Diſtemper, which is wont to ſeize upon Maids, eſpecially thoſe of riper Years, and ſometimes Widows too. They who are troubled with it, throw off the common Veil of Modesty and Decency, and delight only in Lascivious Obſcene Diſcourſes: They covet a Man greedily, and even furiously, and omit no inviting Temptations that may induce them to ſatisfy their Deſires. At the be-

ginning of this Diſeaſe, they appear melancholy and ſilent, with laſcivious Looks, their Countenance ſometimes very red, ſometimes pale; ſometimes they will laugh, ſometimes dance laſciviouſly, and promiſcuouſly invite any Man, to enter with them into a Venereal Commerce. The Cauſe ſeems to be in the Seminal Juice, which being exalted to the higheſt degree of Maturity, drives the Maid into a kind of Fury; which is conspicuous every Year in ſome Brutes; as in Cats, Bulls, Bucks, Does, Harts. There is another Diſtemper a-kin to this, which the Ancients called *Fervorem Matricis*, or the *Fervour of the Womb*, or the *Matrix*, when the whole ſubſtance and body of the Womb is extream hot, accompanied with a pain and heavineſs of the Loins; a roughneſs by the growth of Hair, Loathing, and a Suppreſſion of the Urine and Excrements; and the Woman all the while covets to be lain with, but by reaſon of pain is ſtill afraid of it. The *Madneſs of the Womb*.

*Furunculus*, five *Dothien*, a Boil, is an acute Swelling, as big as a Pigeon's Egg, attended with an Inflammation and Pain, eſpecially when it begins to corrupt and putrify. When it is open'd and the Matter let out, part of the Fleſh underneath is turned into Corruption, of a whitish and reddiſh Colour, which ſome call the Ventricle of the *Furunculus*. There is no danger in it, though you apply no Remedy to it, for it ripens of it ſelf, and burſts; but the Pain makes it more convenient to apply a Remedy, becauſe that frees the Patient ſooner from his trouble.



*Fusio*, a melting with excessive Heat, by the help frequently of Smiths Ballises, as in the melting of Metals and Minerals.

*Fusterna*, the upper part of the Firr-tree : The undermost part is called *Sapinea*.

## G

THE G, of the *Greeks* T signifies as much as an Ounce among the Physicians.

*Gala*, the same as Milk.

*Galaſtophori Duſtus*, are properly the *Vaſa Laſtea*, or *Laſteal Veſſels*, or certain *Duſtus*'s which carry Milk, convey the Chyle (as ſome modern Authors have fancied) a ſtrait way from the Guts to the Glandules of the Breasts: Yet the Arteries were more properly ſo called, becauſe they carry the Chyle along with the Blood to the Breasts, wherein Milk is reſerved for the uſe of the *Fetus*. This Name is alſo given to the *Glandula Mammaria*, or rather their little Channels, which convey the Milk into the Breasts.

*Galaſtopoietice Facultas*, an *Aptitude* or *Faculty* to ſequeſter Milk in the Breasts: Of the ſeparating of Milk, ſee in the Word *Lac*.

*Galanga*, *Galangal*, which is of Two ſorts, Greater and Leſſer; the Leſſer is the beſt, taſting like Pepper. It is Aromatick, and of a red Colour, and comes from *India* and *China*. *Galangal* is uſed in all Caſes, wherein Ginger is uſed, and it is wont to be candied like Ginger; it provokes Appetite, as Capers and Olives do; the freſh Root cut into ſlices, is boiled with Fleſh and Fiſh for the ſame purpoſe; it is alſo eaten Raw, with Oil, Salt and Vinegar, with Fiſh and Fleſh, to

help Concoction; it is uſed in the cold Diſeaſes of Men and Beaſt; it is Cephalick, Cardiack, and Stomachick; it ſtrengthens the Stomach, and takes off ſour Belching; being chewed in the Mouth, it diſcuſſes Wind, and cures a ſtinking Breath being candied; it eaſes the Pain in the Limbs, is good for Diſeaſes of the Nerves and Head-ach, it is good for the Palpitation of the Heart, being taken with the Juice of Plantain; the Powder of it taken in good Wine or Balm-water, or in the Juice of Borrage, cures Fainting proceeding from a cold Cauſe.

*Galbanetum*, is a Composition of *Galbanum*.

*Galbanum*, a Gum, from the Plant called *Metopion*, or *Ferula Galbanifera*, being yellow or whitish, inflammable, and ſcented almoſt like to *Opopanax*: It is alſo called *Chalbanum*.

*Galbanum*, is a fat Juice, but cannot be diſſolved with Oil, in Water it may; being of a middle Nature betwixt a Gum and a Roſin, for it will burn like Roſin, and diſſolve in Water like a Gum, and taſte bitteriſh and acrid, and ſmells very ſtrong, the chief uſe of it is to mollify and digeſt; it is uſed inwardly to provoke the Courſes, to haſten Delivery, to expel the *Secundine*, and a dead Child; it is alſo outwardly uſed for Mother-fiſts and Vapours, a Plafter made of it being applied to the Navel; the Fume of it is good for the Falling-ſickneſs, Mother-fiſts and Fainting, and the like: The way to purify it is to diſſolve it in Vinegar, then ſtraining of it through a Cloth, all the moiſture is to be evaporated away over the Fire, and by this means it is cleaned indeed, from Straws, and ſome other Impurities



rities that are contained in it, but then part of its volatile Spirits is evaporated at the same time, and in them consists its greatest Vertue, while some others are fixed by the acid, which always hinders the Motion of *Volatiles*; it is therefore better to use it without this Purification, only powder it in a Mortar, to mix it with what may be thought fit; but because it is too moist to be powdered, you must first cut it into slices, and dry it in the Sun.

*Galea*, a pain in the Head, so called from the likeness of the place, because it takes in the whole Head, like an Helmet; in Latin *Galea*.

*Galea*, is likewise when the head of the *Fetus* is clothed with part of the Membrane called *Amnios*, as it comes into the World.

*Galea*, a Chymical Vessel, being that upon which a Retort is placed, of which in its proper place.

*Galea*, is also called, when the Head of a New-born Child is covered with part of the Membrane *Amnios*: In Female-children it is called *Vitta*, of which the Women will tell you strange Stories.

*Galenica Medicina*, that Physick which is built upon the Principles of *Galen*, and therefore they are *Galenists* who embrace the Foundation of Art which is fetched from *Galen*, and the Philosophers, proved by Reason, and confirmed by Experience. They found their Principles chiefly upon the Four Elements of the Peripateticks; hence their Notions of Temperaments, Humours, &c.

*Galega*, Goats-rue.

*Galiancones*, those which have Short Arms.

*Galiopsis*, vel *Galopsis*, the true English stinking Dead-Nettle; the Juice of it given with Vinegar is

good for the *Hemorrhoides*, and takes off Warts, and discusses hard Tumours; a Decoction of it, or the Powder of the Herb, is commended for Diseases of the Spleen.

*Galla*, a Gall, is a round Excrecence on the Leaves of the Oak-tree. A certain kind of Flies or Insects hide their Eggs within the Leaves; these producing a vast number of their own Kind, eat the inner part of the Leaf; which by degrees turning hard and swelling, produces what we call the *Gall*, or *Oak-Apple*, which is of a drying and burning Nature.

*Gallicus Morbus*. See *Lues Venere*.

*Gallinaginis Caput*. See *Caput Gallinaginis*.

*Gallium*, seu *Galium*, Ladies Bed-straw, the tops of this Herb turn Milk like Rennet; the Herb, or the Powder of it, stops Bleeding, and is commended for Cancerous Ulcers.

*Galreda*, or *Gelatina*, Gelly, is a thickned, viscous, and lucid Juicy Substance. It is commonly made of the Cartilaginous parts of Animals boiled; as of Calves Feet, &c.

*Ganglion*, an Humour in the Tendinous and Nervous parts, proceeding from a Fall, Stroke, or otherwise; it resists if stirred, if pressed upon its side, is not diverted, nor can be turned round.

*Gangrena*, a Gangrene, is a Cadaverous Corruption of a part, attended with a beginning of Stink, Blackness and Mortification.

*Gargareon*. See *Cion*.

*Gargarisma*, a Gargarism, is a liquid Medicine which cleanses the Mouth, and the adjacent Parts, by Gargling, without swallowing; and it is either a Decoction, wherein convenient Syrups are dissolved, or distil-



distilled Waters mixed with Syrups, and sometimes with Mineral Spirits.

*Gargarismus*, the same with *Gargarisma*.

*Garyophyllata*, Avens, a Herb, the Roots whereof smell like the Indian *Caryophyllon*, or Cloves.

*Garyophylli*, the same that *Caryophylli*.

*Gas*, a Term used by *Helmont*, and signifies a Spirit that will not coagulate, or the Spirit of Life, a Balsam preserving the Body from Corruption. *Gas pingue sulphureum*, that which kills People, especially in subterraneous Places. *Gas Silvestre*, *Gas Ventosum*, the same with the Air. *Gas Siccum*, sublimate. *Gas Cerevisiæ*, the Spirit which evaporates, whilst the Beer is working in the Barrel. *Gas Salium*, the same with *Water*, as also *Grapes*.

*Gaster*, sometimes signifies the whole *Abdomen*; sometimes it is only taken for the *Stomach*, and sometimes for the *Womb*.

*Gastricus Succus*, the Juice of the *Stomach*, which proceeding from its Glands into the Cavity, ferments and dilutes the Aliments.

*Gastrocnemium*, the Calf of the Leg, whence its Muscles are called *Gastrocnemii*, from their swelling like a Belly.

*Gastrocnemii Musculi*. See *Gastrocnemium*. The Muscles of the Calf.

*Gastroepiploica*, the Vein and Artery which goes to the Ventricle and the Caul.

*Gastrorhaphia*, a Connexion or a Suture in the Wounds of the *Abdomen*.

*Gastrotomia*, the cutting open of the *Abdomen* and *Womb*, as in a *Señio Casarea*.

*Gattaria*, the same with *Cattaria*.

*Gaudium*, a Cheerfulness, proceeding from the Apprehension of some good obtained, or to be obtained, Joy.

*Gelatina*, à *Gelare*, or to congele, almost the same with *Galreda*, but that is of more general Signification, and is taken for any Pellucid Glutinous Juice, which used first to be made of the Juice of Fruits; as of Apples, &c. as the Gelly of Quinces, &c.

*Gemma*, precious Stones.

*Gemma Sal*, or *Sal Fossile*, a sort of common Salt which is taken out of Pits, and shines like Crystals; whence it has got its Denomination. *Sal Gem*.

*Gemma*, a Bud of a Tree.

*Gemursa*, a Distemper in the Toes.

*Gena*, *Mala*, part of the Face from the Nose to the Ears: Also the Chin, the Jaw-bone, which is either the upper or lower.

*Generatio*, a natural Action, whereby an Animal begets another like it of the same Species, of convenient Seed in Generation: The first thing we see is a red Speck, which is clothed with a little Bladder, next a little Heart, whence Veins and Arteries flow, at the Extremity whereof you see the Viscera, the Bowels, &c. afterward the whole *Fœtus* is formed and clothed with Membranes; before Generation, the Seed of the Male being cast into the Womb, enters and prepares its Pores, afterwards sweats out a viscid Substance like the White of an Egg, which moves the Egg out of the Testicles and Tubes; for the Womans Eggs being impregnated by the Influence of the Seed, are emitted out of the Testicles, and received by the Fallopian Tubes. Procreation, or Generation.

*Genti-*



*Geniculata*, an Herb so called, because it has many Knots.

*Geniculi*, or *Genicula*, are the Knots which appear in Herbs, Shrubs or Roots.

*Genioglossum*, five *Mesoglossum*, a pair of Muscles proceeding inwardly from the Chin, under another pair called *Geniohyoides*, and are fastened in the Basis of the Bone *Hyoides*.

*Geniohyoides*, Muscles reaching from the Internal and lower Seat of the Chin to the Basis of the Bone *Hyoides*, which is placed at the Basis of the Tongue.

*Genista*, *Genesta*, or *Genestra*, Broom, the Leaves, the Branches, and the Tops, boiled in Wine or Water, or the Juice of them, are good in the Dropsy, and all Obstructions of the Kidneys and Bladder; for they partly purge watery and superfluous Humours by Stool, and partly by Urine, one Dram of the Seed does the same; the Flowers, when they are green, are commonly pickled and made an agreeable Sauce, for they provoke Appetite, and force Urine; the Ashes are most in use, and frequently commended in a Dropsy.

*Genistella*, a lesser sort of Broom.

*Gentina*, Gentian, the Root of it which is chiefly used is Alexipharmick; it is used in the Plague, and other contagious Diseases, for Obstructions of the Liver and Spleen, and the like; it is good for Mother-tits, weakness of the Stomach, the Worms, Agues, and for the biting of a mad Dog; it is frequently used outwardly to dilate Ulcers, and to make Issues run. The Compound Water of Gentian, of the London Dispensatory, is a good Preservative against ill Air, and contagious Dis-

eases; it opens Obstructions of the Liver, strengthens the Stomach, and creates an Appetite, and helps Digestion; it is good for the Jaundice, and Womens Obstruction; the Extract is also much in use.

*Gentianella*, a lesser sort of Gentian.

*Genu*, the Knee.

*Geranium*, or *Rostum Gruinum*, Cranes-Bill, or Herb Robert, it is Vulnerary, inwardly taken or outwardly applied; it stops Fluxes of the Blood, and resolves coagulated Blood; it cleanses Wounds and Ulcers, it expels Gravel, and eases cholical Pains; it is also commended for Ruptures; it is used outwardly in an *Erysipelas*, and for Ulcers of the Mouth and Paps. Country People make a Decoction of it for Cattle, when they void Blood by Urine.

*Gerocomia*, a part of that part of Physick called *Hygieina*, or Preservation of Health, which teaches the way of Living for old Men.

*Gersa*, is much the same as *Fæcula*, it signifies a fine Powder of some Root, as of Snake-weed, Wake-robin, and the like.

*Gestatio*, that time wherein the *Fœtus* stays in the Mothers Womb. The time of bearing a Child in Women.

*Gibbus*, he that is hunch-backed.

*Gilla* or *Grillus*, the Emetick Salt of Vitriol. Some take it for the Substance of *Vitriol* dissolved into a Liquor, by a spontaneous Dissolution: Others for the *Sal Armeniack* melted. *Gilla* is properly an Arabian Word, signifying as much as Salt.

*Gingibrachium*, the Scurvy, infesting not only the Gums, but also the Arms.

*Gingi-*



*Gingidium*, the Name of a *Syriack* Herb.

*Gingipedium*, the same with *Scorbutus*, infesting not only the Gums, but also the Feet.

*Gingiva*, the Gums is a hard spurious sort of Flesh, which surrounds the Teeth like a Rampart, and in People that want Teeth, helps to the chewing their Meat, which being either eat out, relaxed, or too dry, the Teeth shake or fall out.

*Ginglymus*, five *Cardiniformis*, a Conjunction of Bones, when the Head of one is received into the Cavity of another, and again the Head of this into the Cavity of that.

*Glacialis Humor*. See *Humor Oculi*.

*Gladiolus*, is a Plant whose Leaves represent a small Sword, called *Sword-grass*.

*Glandula*, a Glandule, is a Substance of a peculiar Nature, fleshy, white or gray, and friable; and it is Two-fold, *Adventitious*, as those Kernels which are sometimes under the Arm-holes, and in the Neck, the Kings-Evil, a Swelling in the Larinx and middle of the Wind-pipe, &c. Or *Perpetual* and *Natural*, as the *Thymas*, *Pancreas*, *Glandula Pinealis*, &c. The *Perpetual* is again Two-fold; either *Conglobated* in one entire piece, which sends the separated Humours into the Veins; as the pituitary Glandule, the *Pinealis*, the Glandules of the Mesentery, of the Groins, &c. Or *Conglomerated* in a Cluster, which convey the Juice by their own Channels, into some notable Cavities of the Body; as the *Pancreas*, the Glandules of the Breast, the Salival Glandules, &c.

*Glandula Guidonis*, a Tumour like a Glandule, soft, single, moveable, without Roots, and separate from the adjacent Parts. The Glands of *Avicenna* seems to be a *Ganglion*.

*Glandula Pinealis*. See *Conarium*.

*Glandula Pituitaria*, a little Body in the *Sella Equina*, a place in the Brain so called, covered over with the *Rete Mirabile* in many Brutes, but not in Man; it receives the Serous Humour from the *Infundibulum* and the *Rete Mirabile*, which it sends into the Jugular Veins, and the Lymphatick Vessels.

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

*Glans*, the same with *Balanus* and *Suppositorium*.

*Glaskea Bilis*. See *Bilis*.

*Glaucedo*, the same with *Glaucoma*.

*Glaucoma*, a fault in the Eye, or a Transmutation of the Crystalline Humour into a gray or sky-colour.

*Glaucosis*, the same with *Glaucoma*.

*Glene*, the same with *Pupilla*: Also the Cavity of a Bone which receives another within it.

*Glenoides*, Two Cavities in the lower part of the first Vertebre of the Neck.

*Globulus Nasi*, the lower Cartilaginous moveable part of the Nose.

*Globulus*, or *Nodus*, signifies a round moveable Tumour, with little pain, in the Glandulous part of the Lips.

*Glossocomium*, a Chyrurgeons Instrument for broken Limbs, so called from the shape of a Merchants little Casket, which was formerly carried upon the Back.

*Glossis*,



*Glottis*, the Chink of the *Larynx*, which is covered by the *Epiglottis*.

*Gluma*, the Husk or Case of any Grain.

*Glycypticum*, is *Dulcamara*.

*Glycyrrhiza*, Liquorish, it is good for the Lungs, and the Reins, it mitigates Acrimony, and helps Expectoration, and gently loosens Childrens Bellies; it is chiefly used for Coughs, Hoarseness, Consumption, Pleurisy, Erosions of the Bladder, and sharpness of Urine.

*Gluten*, says *Avicen*, is a Secondary Humour, and is so called, when that dewy Humour is Agglutinated to the Parts. There were reckoned Four of them, *Humor Innomatus*, that had no Name; *Ros Gluten*, and *Cambium*; but those Names are now out-dated.

*Gluta*, Six Muscles which move the Buttocks, on each side Three.

*Glutia*, Two Prominencies of the Brain, called *Nates*.

*Glutos*, the greater *Rotator* (an *Apophysis* in the upper part of the Thigh-bone so called) of the Buttock, and the Thigh-bone named *Trochanter*.

*Gnaphalium*, called also *Centunculus*, and *Centuncularis Herba*, Cudweed, the Distilled Water of it is of excellent use for Cancers, especially of the Breast, for it hinders their Growth, and prevents their breaking, Rags being dipped into it, and applied to them; but some dip Leaves of *Asarabacca* in the Water, and apply them to Cancers: It is of a drying and astringent Nature; the Herb infused in Oil, is used to take off black and blue Bruises and Stripes.

*Gomphiasis*, or *Agomphiasis*, a Distemper of the Teeth, when they are loose and ready to dropout.

*Gomphoma*, the same that *Gomphosis*.

*Gomphos*, when the Pupil of the Eye going beyond a little Skin of the *Tunica Uvea*, is like that Swelling of hard Flesh in the corner of the Eye, called *Clavus*.

*Gomphosis*, or *Conclavatio*, is when one Bone is fastened into another like a Nail, as may be seen in the Teeth.

*Gonagra*, the Gout in the Knee.

*Gongrona*, every Tumour that happens to the Nervous Parts, with hardness and roundness.

*Gongyle*, or *Strongyle*, the Root of a Turnep.

*Gonorrhœa*, a too great Effusion of Seed: And it is either *Simple*, when crude thin Seed, which is not white neither, is emitted, and that rather from the *Prostates* than the *Seminary Vessels*: Or *Virulent*, when a poisonous liquid Substance, of a white or yellowish Colour, is ejected. An involuntary Emission of Seed.

*Gonorrhœa Chordata*, is when, together with a *Gonorrhœa*, the *Urethra* is bent like a Bow with Pain downwards. A *Cordée*, a Symptom attending sometimes very virulent Claps.

*Gossypium*, seu *Gossypium*, Cotton, being burnt it stops Bleeding, especially of Wounds; the Marrow of the Seed relieves those that are subject to Coughs, and Difficulty of Breathing. The Oil of the Pith of the Seed takes off Spots from the Skin: The Down fired, and put under the Nostrils, prevents Mother-fits. It grows in the Island of *Crete*, betwixt *Jerusalem* and *Damascus*, where there are whole Fields sown with it.



*Gracilis Musculus*, the Muscle of the Leg, arising from the jointing of the *Os Pubis*, and ending in the *Tibia*.

*Gradus*, a Degree. This had formerly a relation to the degrees of Heat, Cold, drying and moistning qualities of Medicines; but now among the Chymists is applied chiefly to the degrees of Fire, to be observed in Distillations or Digestions.

*Gramen*, Grass.

*Gramma*, the same with *Scrupulus*.

*Grana Paradisi*. See *Cardamomum*.

*Granatum*, Pomegranate, it grows in France, Italy and Spain: The Apples are reckoned to contain a good Juice, that is agreeable to the Stomach, but it yields little Nourishment: Pomegranates, with respect to their Taste, are distinguished into Sweet, Acid and Vinous; the Sweet, and the Syrup of them, are used for Chronical Coughs, and a Pleurisy; the Acid are Cold and Astringent, and Stomachick, wherefore they and the Syrup of them are used to quench Thirst, for Fevers, the running of the Reins, for Ulcers of the Mouth, and the like; the Vinous are of a middle Nature, betwixt Acid and Sweet, they are Cordial and Cephalick, and chiefly used for Fainting and Giddiness, and the like.

*Granatus*, the Granate, a shining transparent Gem, of a Yellow Red, almost like Fire, being a kind of a Hyacinth, and is either Oriental or Occidental. The Oriental is the best. The Occidental is found in Spain, Bohemia, and Silesia: But the Bohemian exceed the other two sorts.

*Grandinosum Os*, the same with *Cuboides*.

*Grando*. See *Chalasia*.

*Granulatio*, is nothing but the Reduction of melted Metal into Grains. *Granulation*.

*Granum*, a Grain, is the least Weight we use: They take instead of it sometimes white Pepper-Corns, Twenty make a Scruple.

*Graphoides*, a Process like a Pen for a Table-book, about the Basis of the Brain, inclining backward. *Graphoides* is also called the *Musculus Digastricus*: See in its proper place.

*Gratia Dei*, a Plaister so called, made of Wax, Rosin, Suet, Turpentine, Mastick, and *Olibanum*: Sometimes *Verdegrease* is added to it.

*Gratiola*, & *Gratia Dei*, Hedge-Hyssop.

*Gravedo*, the same with *Coryza*.

*Grillus*. See *Gilla*.

*Grossularia*, five *Uva Crispa*, Gooseberry, the Fruit is very agreeable to the Stomach, being boiled in Broth before they are ripe: They do good in a Fever, they provoke Appetite, and stop the Fluxes of the Belly: They also cure a Gonorrhœa, and the Whites: They are outwardly applied for Inflammations, and St. Anthony's Fire; but before they are ripe, many of them must not be eaten, for they occasion the Cholick and Gripes. Wine is made of them when they are ripe.

*Grossus*, an unripe Fig.

*Grus*, a Chyrurgeons Instrument or Forceps, resembling the Beak of a Crane.

*Gryphus*, a sort of Forceps like the Beak of a Griffin.



*Guaiacum*, or *Lignum Sanctum*, the Wood of a Tall Tree growing in the *West-Indies*.

*Guaiacum*, five *Lignum Sanctum*, is an Exotick Tree growing in *America*. There are different Kinds of it. The Wood is ponderous, of a yellowish Colour, with resinous blackish Veins, and a biting Taste. The Wood, Gum, and Bark, are used in Physick. In Curing the French-Pox, there is no Medicine better or surer than the Decoction of *Guaiacum*; for if the Cure be managed as it ought, and the Decoction be taken in due time, it is a certain Cure for this Disease: It is also good in a Dropsy, for an Asthma, the Falling-sickness, for Diseases of the Bladder and Reins, and for Pains in the Joints, and for all Diseases proceeding from cold Tumours and Wind. The *Spaniards* learned the use of it from the *Indians*. The Oil of it is good for the Tooth-ach. Though *Guaiacum* be a very dry Body, yet abundance of Liquor is drawn from it; for if you put it into a Retort, four Pounds of this Wood, Sixteen Ounces to the Pound, you will draw Thirty-nine Ounces of Spirit and Flegm, and Five Ounces and an half of Oil.

*Gula*. See *Pharynx*.

*Gumma Gallicum*, the eating out a Bone in the French-Pox, or in some other Disease.

*Gummi*, Gum, is a concrete Juice, flowing from Trees or Herbs.

*Gum-ammoniacum*, chuse that which is without Sand, and clear within, which burns clear when it is fired, and softens, and sticks to the Hands when handled, and flies into many shining Pieces when it is knocked with an Hammer: It will dissolve

in Water, it smells stronger than *Galbanum*, and hath a bitterish Taste: It attenuates and resolves, and draws violently, and moves the Belly: it is chiefly used for Pains of the Gout, to resolve the viscid and thick Mucilage of the Lungs and Mesentery, and for obstinate Obstructions of the Liver, Spleen, and Womb, and for the Stone; it is used outwardly for a *Scirrhus*, for the King's-Evil, and to dissolve other hard Swellings. The Spirit of *Ammoniacum* is a good Remedy against the Plague, and all sorts of malignant Diseases; it is used in the Scurvy, and all manner of Obstructions. The Oil of it is good for the Palsy, and hysterical Diseases, the diseased Parts being rubbed with it; and it is given Women to smell to.

*Gum-arabick*, the most Transparent and Whitest is the best, it will easily dissolve in Water, it mitigates Acrimony, and is good for Fluxes, Coughs, and Catarrhs.

*Gum-caranna*, the *Indians* use it for Tumours, and all sorts of Pain; it is commended for those Diseases which *Tacamahaca* is wont to cure; but it is more effectual than that. It is brought from *Carthagera*.

*Gum-copal*, it is very clear and transparent: The *Indians* use it in their Sacrifices for Perfumes; and their Priests use it so frequently in their Temples, that when the *Spaniards* came into those Parts first, they smelt it; it is good for cold Diseases of the Head, and may serve instead of Frankincense, and *Gum-Anima*; it is also good for fresh Wounds. It comes from the *West-Indies*.



*Gum-elemi*, it is of the Colour and Consistence of Wax, it tastes somewhat bitterish, and smells like Fennel; it discusses Tumours, cleanses sordid Ulcers, and Cicatrizes them; it is of excellent Virtue in Wounds of the Head, and therefore Practitioners always use it in Plaisters and Ointments, for Fractures of the Skull, and Wounds of the Head.

*Gum-gutta*, it is a Concreted Juice of a yellow Colour, and if it be moistened with Spittle, it becomes more yellow. What Plant it comes from is uncertain, but it is a great Commodity in the *East-Indies*.

*Gum-lac*, it is a Juice of an *Indian Tree*, call'd *Malus Indica* by the *Portuguese*. It is not certainly known how it is made, the best comes from *Pegu* and *Martaban*; it is Two-fold, *Seed Lac* and *Shellac*; it is also Effetitious, it attenuates and opens, and purifies the Blood, and provokes Sweat, and is Diuretick; it is chiefly used in Obstructions of the Liver, Spleen, and Gall-bladder; it is good in a Dropsy, for the Jaundice, and Asthma, and Imposthumes of the Lungs, to expel Malignity, and to force the Courses: The Species called *Dialacca* is much commended by most Physicians: The fine hard Sealing-wax is made of *Gum-lac*.

*Gum-olibanum*, or Frankincense, it heats, dries, and is astringent; it is chiefly used inwardly for Diseases of the Head and Breast, and for Fluxes of the Belly and Womb, for a Cough and Spitting of Blood; but the inward use of it is much disliked by some; for they say, it occasions Madness; it is used outwardly for Fumes, to strengthen

the Head, and to stop Catarrhs: it incarnates Ulcers, and cures Wounds, mixed with Lard; it cures Chilblains, it eases the pain of Ulcers of the Fundament, powdered and mixed with Milk; it is mingled with Plaisters, Ointments, and Balsams, to cleanse and incarnate Ulcers and Wounds; but the chief use of it is in the Fractures of the Skull, being powdered, and mixed with the White of an Egg, and applied to the Temples, it does good for an *Hemicrania*, and the Head-ach; infused in sweet Wine, and dropt hot into the Ears, it eases the pain of them, and cures Ulcers in them. The Bark of the Frankincense is more effectual than the Frankincense it self, and is more Astringent.

*Gum-opopanax*, the Herb called *Panax Herculis* being cut, especially in the Root, the Juice flows out in the Summer time, which is called *Opopanax*; it is good for Wounds, it mollifies, digests, discusses Wind, purges thick and clammy Flegm, from the remote Parts, from the Head, Nerves and Joints: The best is Yellow without, and White or Yellowish within; it tastes very bitter, and smells strong; it is of a fat Consistence, dissolves easily in Water, and is light and friable.

*Gum-jagapenum*, the Plant, whose Juice it is, is unknown, it opens, discusses, attenuates and cleanses: It is used for pains of the Side and Breast, and for Ruptures: It cleanses the Lungs of thick Matter that sticks to them: It is used in the Falling-sickness, and for Diseases of the Spleen, and the Palsy: It provokes the Courses, and taken in Wine it cures those that are bit by Venomous Creatures: It takes off



Mother-fits, being held to the Nostrils; it is reckoned among the strongest Purgers; but *Mesne* says, it hurts the Stomach and Liver; it may be corrected with Mastick, Spike, and the like; it must not be used to Women with Child, for it kills the Child; it is outwardly used for a Pleurisy, and other Tumours, for it resolves and eases pain; the Fume of it takes off a Fit of the Falling-sickness, and cures the little Excrescencies on the Eye-lids, called *Hordeola*.

*Gum-sarcocolla*, it is so called, because it agglutinates Flesh; it is best when it is fresh, and of a palish Colour; for when it is old, it grows reddish, it has a bitter Taste, and is of a Porous Substance, and easily dissolves in Water; it heats, dries, and is astringent; it Consolidates, Glutinates, ripens, and Concocts; it is chiefly used for cicatrizing and healing of Wounds; it is excellent for Fluxions, for the *Albugo* and *Nubecula* of the Eyes, being infused in Womens Milk, and mixed with Rose-water.

*Gum-tacamahaca*, it is much used by the Indians, in Tumours of all kinds, in any part of the Body, it wonderfully resolves, ripens, and discusses, it takes away all Pains, proceeding from Cold and Flegmatick Humours; the Fume of it takes off Mother-fits; it is commonly applied in the Form of a Plaister, to the Navel, in Hysterick Diseases; it stops all Defluxions from the Head, being wrapped in a Cloth, and applied behind the Ears; being applied in the form of a Plaister to the Temples, it diverts Defluxions on the Eyes, and other parts of the Face; it cures the Tooth-ach, the hollow Tooth being stoppt with

it; it is also good for Pains of the Hips and Joints, proceeding from cold Humours,

*Gum tragacanth*, it opens Obstructions, and attemperates Acrimony, it is used in Medicines for the Eyes, and for Coughs and Hoarseness, and Distillations, and it eases the Pain of the Kidneys, and Erosions of the Bladder; it is good for the Bloody-flux used in Clysters, and dissolved in Milk or Rose-water; it takes off Redness of the Eyes, and stops sharp Distillations on them; a Mucilage is made of it in Water to form other Medicines; for Instance, *Troches*, it flows from the Root, being cut, that which is brought to us is Glutinous, White or Yellow, and of a Sweetish Taste.

*Gurgulio*, the same that *Cion*.

*Gustus*, the Taste, is a Sense, whereby the Soul perceives the Taste of things, from the Motion of the Nerve inserted into the Tongue and Palate for that purpose.

*Gutta Gamandra*, or *Gutta Gambai*, a concrete Juice or Gum brought from the *East-Indies* first not above Fifty Years ago, but especially from *China* and *Siam*. It is of an Orange Colour, and brought to us often in Canes: It is also called *Gutta Gemau*, *Catta Gauma*, vel *Gemu*, *Gummi Peruvianum*, *five de Peru*, *de Jemu*, *de Gamandra*; and by others, *Succus Cambici* vel *Cambrici*.

*Guttalis Cartilago*, the same with *Arytanoides*.

*Gutta Rosacea*, a redness with Pimples, wherewith the Cheeks, Nose, and whole Face is deformed, as if it were sprinkled with red Drops; these Pimples or Wheals often increase, so that they render the Face rough and horrid, and the Nose monstrously big.

*Gutta*



*Gutta Serena*, the same with *Amaurosis*.

*Guttur*, the same with *Larynx*.

*Gutturis Os*, the same that *Hyoides Os*.

*Gutturiformis Cartilago*, the same with *Arytænoides*.

*Gymnastica*, the same that *Euclica*.

*Gynæcia*, in general, are the Accidents incident to Women; but *Hippocrates* takes them more strictly for the Courses: They are also taken for the Purgations of Women after Delivery. See *Menstrua*.

*Gynæcomastum*, a growing of the Breasts.

*Gynæcomystax*, a Tuft of Hair at the upper part of a Womans Secrets; from this some take their estimate of the Temperament of the Womb and the Testicles.

## H

**H** *Abena*, a sort of Chyrurgical Bandage, whereby the Lips of Wounds are drawn together instead of stitching.

*Habitus*, the same with *Hexis*.

*Hæmalops*, when the Eye is Blood-shot by a Fall, or any other Accident.

*Hæmatoides*, whose Roots are of a Colour like Blood, a sort of *Geranium*.

*Hæmatites*, a dark red Stone, found chiefly in the Iron Mines: It grows in *Bohemia*, and other places; but the *Spanish* is the best: It is taken inwardly to stop the Effusion of Blood; whence it is called the *Blood-stone*.

*Hæmatosis*, *Sanguificatio*, depends principally upon the Fermentation, Dissolution, and Union of Particles; to wit, Spirit, Sulphur and

Salt, especially upon the Inspiration of Nitrous Air, which accends the Sulphureous Blood in the Lungs. *Sanguificatio* is performed in all the parts of the Body, and not in any particular part, as the Heart, Liver or Spleen.

*Hæmoderum*, Diers Broom.

*Hæmodia*, a great pain in the Teeth, which proceeds from Acid and Austere Particles, which penetrate the Pores of the Teeth, whence the Nerves being vellicated and contracted, cause pain.

*Hæmophobia*, one who fears to be let Blood.

*Hæmoptoica*, are those things which cure spitting of Blood.

*Hæmoptysis*, is the Spitting up of Blood from the Lungs, which proceeds either from a sweating out at the Glandules of the *Larynx*, with which its *Tunic* is cloathed within, to wit, when the openings of the Arteries are too much Relaxed: Or from some great Vessels that are broke; or out of the little Bladders of the Lungs themselves.

*Hæmorrhagia*, a Flux of Blood at the Nostrils, Mouth, or Eyes, but is especially understood of the first.

*Hæmorrhoides*, swelling Inflammations in the *Rectum*, or about the Fundament, red and painful, which sometimes send forth Blood or Matter. *Hæmorrhoides Cæcæ*, are Tumours in those Parts without any Emission of Blood; for when they do, they are called *Hæmorrhoides Apertæ*. They are called *Internæ*, or *Internal*, if they are within the Fundament; and *Externæ*, or *External*, if without. Sometimes no Blood, but a purulent Matter issues thence. The *Hæmorrhoides* or *Piles*. *Hæmorrhoidis Vena*, is a Branch of the *Vena Porta*, proceeding from thence



to the *Intestinum Rectum*, near the Fundament.

*Hagiospermum*, is *Semen Santonici*.

*Hæmostaticum*, a Medicine to stop Blood.

*Halicacabum*, is *Fructus Alkekengi*.

*Halimus*, the same with *Haly-mus*.

*Halo*, a red Spot of Flesh which surrounds each Nipple in the Breasts.

*Haly-mus*, or rather *Halimus*, is Sea-Purslain.

*Halmycis*, is a sort of Sea-Cabbage.

*Hama*, when a Dose is took off at once.

*Hamma*, the same with *Amma*.

*Hamus* & *Hamulus*, a Hook, a Chyrurgical Instrument used for the extracting a dead Child or Mole: And sometimes 'tis the Name of a Bandage.

*Harmala*, is the same as wild Rue.

*Hamus*. See *Cuspis*.

*Harundo*, is *Arundo*.

*Harmonia*, is in a general Signification a proportion of the Members or Qualities, or in the mixture of Medicines; but more particularly is a joining of Bones by a plain Line, as may be seen in the Bones of the Nose and Palate.

*Hausus*, or *Potio*, a Liquid Medicine taken inwardly, made into one Dose, of several Ingredients, mixed with a suitable Liquor by Decoction, Infusion or Dissolution, to Purge, Alter or Sweat.

*Hebenum*, the same with *Ebenus*, Ebony, the Wood is as black as Pitch, and as smooth as polished Ivory; it is good for Diseases of the Eyes. A Man that was seized with fistulent Convulsions, was cured by using a Decoction of Ebony for the

space of Forty Days, whereby he sweated much.

*Hebiscus*, the same with *Hibiscus*.

*Hecatontaphyllum*, a Rose full of Leaves.

*Hædica*, a continued Fever arising from the very Habit of the Body, and introduced in a long time, and has so rooted it self into the very Constitution, that it is infinitely difficult ever to cure it: For the most part it is accompanied with an Ulcer of the Lungs, Leanness, and a Cough. A *Hædick* or long continued Consumption.

*Hedera*, Ivy.

*Hedera Terrestris*, five *Corona Terræ*, or *Chamæcissus*, Ground-ivy, it is Vulnerary, either outwardly applied, or taken inwardly; it is also Diuretick, and moves the Courses; it is frequently used for Diseases of the Lungs, for Obstructions of the Kidneys, and the Jaundice, and in Clysters for the Cholick; it clears Beer, and therefore is called Ale-hoof; the Juice of it drawn up into the Nostrils, cures inveterate and violent Head-achs; a Tincture of the Leaves made into *Nants Brandy*, is excellent in the Cholick.

*Hedra*. See *Eccope*.

*Hedychroum*, is a Medicine of a pleasant Colour.

*Hedysmos*. See *Mentha*.

*Hedypnois*, is a sort of Succory.

*Hedysarum*, Honey-suckle.

*Hedysma*, any thing that gives Medicines a good scent.

*Hegemonice*, are the principal Actions in Humane Body, as the Actions Animal and Vital.

*Helcoma*, the same with an *Ex-ulceration*; it is also called *Melcysma* and *Helcosis*.

*Helcos* is the same with *Ulcus*, or an *Ulcer*.

*Helcy-*



*Helcydria*, are certain little Ulcers, thick and red in the skin of the Head, like the Nipples of the Breasts, which send forth Matter.

*Helctica*. See *Attrahentia*.

*Heliosis*, a Sunning.

*Helix*, the Exterior brim of the Ear, so called from its Winding : The Interior is called *Scapha*.

*Heleagnus*, Mirtle of Brabant.

*Helenium*, or *Elenium*, *Enula Campana*, and *Inula*, Elecampane.

*Helianthe*, and *Helianthemum*, or *Helianthon*, or *Helianthos*, Sunflower.

*Helice*, a sort of Willow.

*Heleochrysum*, a Name whereby various yellow Flowers are called.

*Helioscopios Tithymallus*, a sort of *Tithymal*, that turns about to the Sun.

*Heliosia*, is sunning ones self.

*Heliotropium*, a Name given to all Plants that turn to the Sun.

*Helix*, is *Hedera*.

*Helleborine*, is *Elleborine*.

*Helleborus*, is *Elleborus*.

*Hellecebra*, is *Illecebra*.

*Helminthagoga*, Medicines that expel Worms, the same with *Helminthica*.

*Helminthica*, Medicines that kill Worms.

*Helminthes*. See *Elminthes*.

*Helodes*. See *Elodes*.

*Helos* or *Clavus*, is a round, white callous swelling of the Foot, like the head of a Nail, and fixed with Roots in the hard Skin of the Foot, commonly called a Corn.

*Helosis*, a reflexed Inversion of the Eye-lid, and a Convulsion in both the Muscles of the Eye.

*Helxine*. See *Parietaria*.

*Hemeralopia*, *Hemeralops*, or *Acies Nocturna*, when one sees better in the Night than in the Day.

*Hemerocallis*, a sort of Lilly, that opens it self in a clear Day, shuts or contracts it self in the Night.

*Hemiceraunius*, formerly the name of Bandage for the Back and Breast.

*Hemidrachmon*, half a Dram.

*Hemieeton*, half a Sextary ; it also seems to signify a kind of Chair, whereby Women may receive Fumes.

*Hemicrania*, an Head-ach in either part of the Brain.

*Hemina Italica*, a Measure containing half an *Attic Sextary*, and Nine Ounces : So much is a *Cotyla Attica*, and a *Cotyla Italica* is twelve Ounces.

*Hemiobolion*, the Twelfth part of a Dram.

*Hemiolium*, seu *Sesquiuncia*, *Sesquencia*, an Ounce and an half, or Twelve Drachms.

*Hemipagia*, the same that *Hemicrania*.

*Hemiplegia*, a Palsy on one side below the Head, proceeding from an Obstruction in one part or other of the Spinal Marrow ; or from a Blow, whence it comes to pass, that the Animal Spirits are obstructed in their Passage.

*Hemiplexia*, the same that *Hemiplegia*.

*Hemionitis*, a sort of *Asplenium*.

*Hemitritæus*, a *Semitertian Ague*, but whether there be any such thing is much questioned.

*Hemiuncion*, half an Ounce.

*Hemyæston*, the same with *Hemina*.

*Henophyllum*, or *Unifolium*, an Herb called *One-blade*.

*Hepar*, five *Jecur*, the Liver, a *Parenchymous* Substance placed under the right side of the *Diaphragme*, considerably thick and big in a Man ; it is clothed with a thin



Membrane, which proceeds from the *Peritoneum*; and is fastened to other parts with three strong Ligaments. 1. To the Abdomen, by the Navel-Vein. 2. Upwards, to the Diaphragme, by a broad thin Membranous Ligament on the Right-side. 3. To the Diaphragme likewise, by a round and exceeding strong Ligament; the Bladder of the Gall, and the *Ductus Hepaticus*, are in the low flat part; it is of a reddish Colour: Its Substance seems to be compounded of several Membranes and Clusters, or Glandules joined together like concremented Blood, which I observed from frequently washing it. The Blood of the Spleen which is carried thither by the *Vena Porta*, does in some measure ferment in the Liver, with the Arterious Blood which the *Cœliac Artery* affords (to wit, when after Nutrition it is discharged into the Veins again) and dissolves the Contexture of the Blood; whereupon its Saline Sulphureous Particles, which constitute the Gall, are Segregated by the Glandulous Clusters, and conveyed to the Gut *Duodenum*, by the Bladder of the Bile, and the *Ductus* in the Liver, called *Hepaticus*. There are no Lobes in a Man's Liver; but in Brutes it is divided into several Portions, which they call Lobes. The Ancients believed, That the Chyle was elaborated and sanguified in the Liver, whilst only its bilious Recrements are separated there.

*Hepar Uterinum*, the same with *Placenta Uteri*.

*Hepatica Vena*, the same with *Basilica*.

*Hepatica*, were formerly Medicines, supposed to have a Specifick Quality to cure the Diseases of the

Liver: But these sorts of Specificks are now out of doors.

*Hepatica*, Liver-wort, it is chiefly used in Obstructions of the Liver and Bladder; it is good in the Jaundice, for the Itch, and a Gonorrhœa; outwardly applied it stops Blood in Wounds.

*Hepaticus Fluxus*, vel *Morbus*, Dejection of a watery sharp Blood, like the washing of Flesh, when the Nervous Juice, or Watery Blood, being not rightly concocted, but sharp, is discharged into the Guts. Also when black, shining, dried Blood is driven into the Guts: The Disease is so called, because they attributed Sanguification to the Liver.

*Hepatorium*, is *Eupatorium*.

*Hepiala*, the same with *Epiala*.

*Heptaphyllum*, seu *Septisolum*, the Tormentil, it dries, and is very Astringent, wherefore there is no Remedy more proper for Fluxes in the Belly and Womb, than the Roots of Tormentil; besides, they are diaphoretick and alexipharmick; wherefore they are used in all Medicines, for the Plague and malignant Diseases, especially when Fluxes of the Belly accompany them; moreover, they are mixed with vulnerary Portions, Ointments, and Plasters, for they cure old and putrid Ulcers; half a Dram or a Dram of the Extract of Tormentil, is much commended for curing an Epidemick Dysentery, Rhubarb being used before, if there be occasion.

*Heptapleuron*, is the greater Plantain. See *Plantago*.

*Heraclea*, this Name is given to divers Plants, but for what Reason I know not.

*Heracleoticum*, is *Origanum*.

*Herba*, a Plant less than a Shrub, or that which has Leaves from the Root;



Root; it comes up without a Trunk, and often bears its Seed in its Stalk, but in the physical Practice it is only used for the Leaves.

*Herculeus Morbus*, the same with *Epilepsia*.

*Herba benedicta*. See *Caryophyllata*.

*Herba sacra*. See *Perisleron*.

*Herba Stella*. See *Coronopus*.

*Hereditarii Morbi*, are those which the Parents had, and have already seized the Children, as the Gout, Consumption and Stone. *Hereditary Diseases*.

*Hermaphroditus*, one of both Sexes: But they only use the Womens Instruments, they are seldom Men. This abuse in Nature happens, when the *Clitoris* hangs out too far.

*Hermetica Medicina*, which the *Aegyptians* falsely fetched from *Mercury*, refers the Cause of Diseases to Salt, Sulphur and Mercury, and prepares most noble Medicines, not only of Vegetables and Animals, but of Minerals too. *Hermetick Medicine*.

*Hermeticè Sigillare*, is often expressed by these two Letters only, viz. *H. S.* to seal Hermetically, is to stop a Glass so as nothing can exhale, either by melting the Glass, or by a Lute of another kind.

*Hermodactylus*, a round headed Root: It is brought from *Syria*: It has an insipid Taste, and purges gently.

*Hernia*, or *Ramex*, properly the falling of the Intestines, Cawl, &c. by the Processes of the *Peritoneum*, dilated into the Groin: Also a Protuberance of the Navel. The falling down of the Womb is improperly so called: Also Swelling in the *Larynx*, windy Tumours of the *Spermatick Vessels*, Distentions

from flatulent Matter; Watery Humours or Swellings.

*Hernia guttalis*, the same with *Bronchocele*.

*Hernia Scrotalis*, when the Testicles grow too big by reason of the too violent use of Venery.

*Hernia Veneris*, the same as *Hernia Scrotalis*.

*Hernia Uteri*, it is rare, and chiefly occasioned by the Relaxation and falling down of the inward Coat of the Sheath. See *Procidencia Uteri*. The bearing down of the Womb.

*Herniaria*, *Herba Turca*, and *Polygonum Minus*, Rupture-wort, Burst-wort, Knot-grass.

*Herpes*, a spreading and winding Inflammation, is Two-fold, either *Miliaris*, or *Pustularis*, like Millet-seed, which seizes the Skin only, and itches; or *Exedens*, consuming, which not only seizes the Skin, but the Muscles underneath: The cause of it is, That the Glandules of the Skin are too much stuffed with salt Particles, which if the peccant Matter abound, grow into a Crust, and eat the parts they lye upon. A Ring-worm or Hair-worm.

*Hesperis*, a sort of *Leucoium*.

*Heterocrania*, a pain in one part or other of the Head, the same with *Hemicrania*.

*Heterogeneum*, five *Anomeomeres*, when any thing disproportionate is mixed with the Blood and Spirits, as in Fevers, Swimmings in the Head, explosive Motions, and the Apoplexy.

*Heterorhythmus*, a Life unsuitable to the Years of those who live it; as if a Young Man should live an Old Man's Life, and on the contrary: This Word is said of Pulses too, when in Diseases the Pulse beats diversly.



*Hexagium*, Four Scruples. Some say it is a Drachm and a half, or  $4\frac{1}{2}$  Scruples. The *Latins* call it *Sextula*.

*Hexis*, a Habit, or Habitude of Body.

*Hibiscus*. See *Ibiscus*.

*Hidroa*, *Sudamina*, *Papulae Sudorales* & *Sudosa*, Pimples about the Neck, Shoulders, Breast, Arms and Hips, but especially about the Secret Parts, proceeding from a sharp Humour, most commonly in the Heat of the Summer, and among young People.

*Hidrocritica*, critical Judgings of Distempers, taken from Sweating.

*Hidronofus*, a Fever, wherein the Patient sweats extremely. The *English* call it the *English Sweat*, or *Sweating Fever*.

*Hidropyretos*, is *Sudor anglicus*.

*Hidros*, the same with *Sudor*.

*Hidrotica*, seu *Sudorifera*, Things that provoke Sweating, are those which by their fermenting and attenuating Parts, penetrate the closest Pores of the Blood, cut into and rarify them, and turn them into a kind of Vapour, whatsoever they meet they carry along with them, and drive it to the Surface of the Body; where being condensed into an insensible Liquor, it makes its way out. *Sudorifick Medicines*.

*Hierobotane*. See *Peristeron*.

*Hieracium*. See *Hawk-weed*.

*Hiera Picra*, an Electuary of Aloes, Lignum Aloes, Spikenard, Saffron, Mastick, Honey, &c.

*Hieroglyphicæ Notæ*, are Foldings and Wrinkles in the Hand, from which vain Curiosity some pretend to predict strange things. *Chiromancy*.

*Hippocampus*, not only a Sea-Fish, but also the Processes of the up-

per or foremost Ventricles of the Brain.

*Hippocratica Facies*. See *Facies Hippocratica*.

*Hippocratis Manica*. See *Manica Hippocratis*.

*Hippoglossum*. See *Hypoglossum*.

*Hippolapathum*, *Rhabarbarum Monachorum*, seu *Lapathum Magnum*, Monks-Rhubarb or Garden-Patience, the Root purges Choler, and watry Humours, those that use it for Rhubarb take a double quantity; the Root expels Gravel: This Dock is sometimes as high as a Man.

*Hipposelinum*, the Herb *Alexanders*, it is frequently used in Broth in the Spring-time, to cleanse the Blood, and strengthen the Stomach; the Root pickled is a good Sauce. Half a Dram of the Seeds powdered and taken in White-wine, provokes Urine.

*Hippuris*, the Herb Horse-tail.

*Hippus*, an Affection of the Eyes, wherein they continually shake and tremble, and now and then twinkle, as it happens in Riding.

*Hirci barba*, Goats-beard, the Root boiled is reckoned delicate Food; it is also used in raw Sallads; it nourishes much, and therefore is good for consumptive People; it is used in Diseases of the Breast, and for a Cough, and Difficulty of Breathing; it is supposed to expel the Stone, and to force Urine; the Juice of the Root, and the distilled Water of it do the same.

*Hirculus*, a sort of Spikenard.

*Hircus*, *Hirci*, or *Hirqui*, the corners of the Eyes; as also the Hairs on the Arm-pits, and the Prominency of the Ear. See *Tragus*.

*Hirquus*, the same with *Canthus*.

*Hirudo*, five *Sanguisuga*, a Leech.

*Hirundinaria*, *Asclepias*, five *Vincetoxicum*, Swallow-wort, it grows in Ger-



Germany, Italy, and France ; the Root of it is very Alexipharmick and Sudorifick ; it is chiefly used for the Plague, and other contagious Diseases, for Obstructions of the Courses, and for the Palpitation of the Heart, Fainting, and a Dropsy ; it is also commended for the Stone, and it is also used outwardly ; the Flowers, the Roots, and the Seeds, cleanse sordid Ulcers ; it is good for the biting of Venomous Creatures, for Ulcers of the Paps of the Breasts, and the like.

*Hirundinaria.* See *Centum Morbia.*

*Hirundo*, signifies a Fish, a Bird : And the Cavity in bending the Arm is called so by Physicians : Some will have it signify a Womans Privities.

*Hispanicum Olus*, is *Spinachia*.

*Hiflos*, a wooden Instrument, at the top whereof is placed another piece of Wood transverse, on which the Pulley hangs to let down a Ladder.

*Holce*, a Dram.

*Holippæ*, little Cakes or Wafers, made of a Medicinal Infusion, with Wheat-flower and Sugar.

*Homœomeres.* See *Seminales Partes.*

*Homogeneæ Particulæ*, such Particles as are Pure, Entire, Unmixed, and altogether like one another. *Homogeneous.*

*Homoplata*, *Scapula*, *Spatula*, *Scopula aperta*, the Shoulder-blade, a broad and triangular Bone which constitutes the breadth of the Shoulder, thin especially in the middle, but thick in its Processes, on each side one, lying upon the upper Ribs behind like a Target : It has Three Processes, *Acromium*, or the Shoulder-point ; *Coracoides*, or *Anchoralis* ;

and *Cervix* : Its use is to strengthen the Ribs, to joint the Shoulder and the Neck-bones, and to implant Muscles therein.

*Homotonos*, a continued Fever that acts always alike.

*Hoplachrisma*, is when they bind up and dress a Sword, Knife, or Dagger ; by which they purpose to heal the Wound given with it : But this is very ridiculous.

*Hoplomochlion*, an Universal Chyrurgical Instrument to be used for the whole Body.

*Hora*, an Hour, signifies the determinate space of a Year with *Hippocrates*.

*Horææ*, are seasonable or Summer-Fruits ; as Apples, &c.

*Horarii Fructus*, the same with *Horææ*.

*Hordeatum*, a Liquid Medicine taken inwardly, prepared of Barley beaten and boiled, and beaten with the Addition of suitable and strained Liquors ; to which are frequently added Almonds, and the Seed of white Poppies, &c. Barley-milk.

*Hordeolum*, the same with *Crithe*.

*Hordeum*, a Tubercle growing upon the top of the Eye-lid, of the bigness of a Barley-corn : Another Species whereof is called *Grando*, a hard Tubercle, moveable, pellucid, and round : But the great Tubercles that grow here, are to be referred to Nodes, and the Tumours called *Meliceris*, and *Steotema*, and *Cancers*. All of them, by their Weight or otherwise, obstruct the Motion of the Eye-lids.

*Hordeum*, or *Ordeum*, Barley, the French Barley is much used in Fevers, and for Diseases of the Breast, and for heat of Urine : A *Pultis* of Barley-meal and Butter, is very Anodyne, and eases painful Tumours :  
Barley-



water and Cinnamon-water with Barley, are much used in Physick.

*Horminum*, five *Orminum*, Clary, Wine fermented with this Herb, is very agreeable to a cold Stomach; it is also good for Barren Women, and for those that are troubled with the Whites; the Herb powdered, and applied to the Nostrils, provokes Sneezing, and cures a Catarrh, and purges the Head; a Decoction of it in Water provokes the Courses, and expels the Afterbirth; Cakes made of it are reckoned good to strengthen the Reins, and to stimulate Venery: The Mucilage of the Seeds is proper for Diseases of the Eyes; it is also said to be good for the Falling-sickness and Mother-fits: The Seed put into the Eyes, takes away Motes. See *Sclarea*.

*Horrida Febris*. See *Phricodes*.

*Horror*, a Vibration and Trembling of the Skin over the whole Body, with a Chills after it.

*Humectantia*, moistning things are such as can insinuate their moist Particles into the Pores of our Bodies; as likewise all Fluids and Liquids.

*Humerus*, the Shoulder, that part of the Body which appears in the Articulation, whereby the Superior part of the Shoulder, *Epomis* and *Superhumeralis*, approaches the Neck, and behind the *Scapula*, but downwards, to that Bone which plainly appears (and is called *Ala*) when the whole Arm is lift up: And sometimes the *Humerus* signifies the first part of the Arm which has only one Bone, and which is otherwise called, *Brachium per excellentiam*.

*Humidum Primigenium*, may be properly called the Blood and Ner-

vous Juice, which is seen in Generation before any thing else.

*Humilis Musculus*, that which depresses the Eye; so called, because it draws the Eye downwards towards the Cheek.

*Humilus*, the same with *Lupulus*.

*Humores Oculares*, the Humours of the Eye are Three: 1. The *Watery*, which is contained between the *Tunica Cornea* and *Uvea*. 2. The *Crystalline*, or *Icy Humour*, which is contained in the *Tunica Uvea*, and is thicker than the rest. 3. The *Vitreous*, or *Glassy Humour*, bigger than any of the rest, fills the backward Cavity of the Eye.

*Humores Sanguinei*, the Ancients made Four Humours in the Blood, the Bilious, Pituitous, Melancholick, and the Blood, properly so called, and that according to the Four Peripatetick Elements: But this Opinion is Cashered, since the Invention of the Circulation of the Blood: Yet they are found, when the Blood preternaturally departs from its due Temperature; but they do not constitute an integral part of the Blood; for the Blood is only one Humour; if otherwise, Tartar in Wine, and Dregs in Beer, were constituent parts of Wine and Beer. In Blood that is let, there appear only Three different Species of Bodies; for in the Surface you see a kind of a Fibrous Crust of Coagulated Blood, which spreads it self over all the whole Mass; then you see certain red Particles amongst the Fibres, which grow black about the bottom, by reason of their sewnness: Lastly, you see the *Serum* wherein it swims. But if any one will proceed more accurately, distil the Blood, and dissolve it Chymically, he shall find



Five pure Bodies in it : To wit, Spirit, Sulphur or Oil, Water, Salt, and Earth. There are Three General Humours which wash the whole Body, Blood, Lympha, (a sort of pure Water) and the Nervous Juice ; but there are several particular Humours, as Chyle, Bile, Spittle, pancreatick Juice, Seed, &c.

*Humores in Secundinis*, Humours in the Three Membranes that cloath the *Fœtus* in the Womb, are Three in those Animals which have Bladders : At the beginning, when the Eggs fall down from the Testicles into the Womb, the Humours which are to this purpose in the bottom of the Womb, first sink into the Membrane called *Chorion*, and then into the *Amnion* : But in progress of time, when the *Fœtus* is formed, and the Navel Vessels are extended to the *Chorion*, and the *Amnion*, we imagine that the Nutritious Humour being received by the opening of the Veins, is carried to the *Fœtus*, and thence by the Arteries, some part of it is carried into the *Amnion*, as into the Childs Store-house ; so that at the said time, the Liquor of the *Membrane Amnion* may be increased upon this double account. At last, when the time of Delivery draws near, that way of sweating through seems to cease, and the other to take place ; unless (as *Wharton* writes) the Nutritious Humour descends from the *Placenta* by the Navel-string, and by the little soft Protuberances, thence pass into the Cavity of the *Amnion* : The use of these Humours is to nourish the *Fœtus* at the Mouth. The Third Humour is the Urine, which flows from the Bladder by the Urinary Passage, into the Urinary Membrane.

*Hyacinthus*, the Herb *Hyacinth* : This Name is given also to many other Flowers.

*Hyacinthus*, a pellucid Gem, called *Hyacinth*, of a pale-red Colour, though some are darker than others. The Oriental ones have the Preference to the Occidentals, which are found in *Bohemia* and *Silesia*.

*Hyaloides*, the vitrous Humour of the Eye, contained within the Coat called *Retina* and *Uvea*.

*Hybona*, an Incurvation of all the *Vertebres*, the same with *Cyphosis*.

*Hydatides*, & *Hydroæ*, five *Aquulæ*, little Watery Bladders in the Liver, Spleen, or some other Viscus, common to Hydropical Persons : Also an increase of Fat about the Eyelids.

*Hydatodes Vinum*, Wine mixed with Water.

*Hydatoides*, the Watery Humour of the Eye, contained betwixt the *Tunica Cornea*, and *Uvea*.

*Hyderos*, the same that *Hydrops*.

*Hydragogia*. See *Vena Lymphatica*.

*Hydrargyrus*, Quick-silver.

*Hydragoga*, Medicines which by Fermentation, Attenuation and Precipitation, purge out the Watery Humours.

*Hydrargyrosis*, is a Mercurial Ulceration, in order to raise a Salivation, in Venereal and some other Diseases.

*Hydrelaum*, a mixture of Water and Oil.

*Hydrenterocele*, a falling of the Intestines, together with Water, into the outward Skin of the Cods.

*Hydroa*, certain little, broad, moist, itching, Pimples, like Millet-seed ; sometimes without itching, which render the Skin Ulcerous and rough. The occasion of them is, That Nature endeavouring to expel the Sweat



Sweat by the Skin is hindred sometimes by its thickness ; so that the Matter being lodged there, and the Subtiler parts being either carried back by the Lymphatick Vessels, or Evaporated, the Skin swells. This Distemper is familiar and common to Boys and young Men, especially of a hot Constitution, when they use too much Exercise in Summer : It infects the Neck, Shoulder-blades, Breast, Arms, Thighs, yet more frequently the Secret Parts, and the Fundament.

*Hydrocardia*, a Dropsy of the *Pericardium*, so that the Heart swims in Water.

*Hydrocele*, a swelling of the outermost Skin of the Cods, proceeding from a Watery Humour.

*Hydrocephalum*, a swelling of the Head, by reason of a Watery Humour, whence the Sutures of the Brain are forced asunder ; it proceeds sometimes from a bursting of the Lymphatick Vessels : But this only happens in Children, for in other People these Sutures never burst asunder. *The Dropsy of the Head.*

*Hydrocrithe*, Barley-water.

*Hydrodes Febris*, the same with *Typhodes*, vel *Flodes*.

*Hydrolaum*, the same as *Hydrelaum*.

*Hydrolapathum*, the same as *Pipolapathum*.

*Hydromel*, Mead, a Decoction of Water and Honey.

*Hydromphalum*, five *Hernia Aquosa*, a Protuberance of the Navel, proceeding from Watery Humours in the *Abdomen*. The Watery Rupture of the Navel.

*Hydronosus*, the same as *Sudor Anglicus*.

*Hydropege*, Fountain-water.

*Hydrophobia*, five *Aque Metus*, a Distemper highly Convulsive, accompanied with Fury, and shunning off all things that are Liquid and Splendid ; sometimes with a *Delirium*, a Fever, and other Symptoms, notwithstanding great danger of Life, proceeding from a Bite of a mad Dog, or a Contagion analogous to it. And *Hydrophoby*.

*Hydrophthalmia*, is when the Eyes increase to a wonderful bigness, and flicks almost out of the Head.

*Hydrophthalmion*, is that part under the Eyes, which is wont to swell in cachectick and hydropick Persons.

*Hydropica*, Medicines that expell the watery Humours in a Dropsy.

*Hydropiper*, Water-pepper, or Arse-smart.

*Hydrops*, a Stagnation of a watery Humour in the Habit of the Body, or some other Cavity ; and it is either *general*, as an *Anasarca* and *Ascites*, to which some add a Tympany, but ill : Or *particular*, confined to one part, as a Dropsy in the Head, Breast, Hand, Foot, &c. of which in their proper places severally. A Dropsy.

*Hydrops ad Matulam*, the same that *Diabetes*.

*Hydropyretos*, the same with *Sudor Anglicus*.

*Hydrofaccharum*, a Syrup boiled of Water and Sugar.

*Hydroselinum*, Water-parsly.

*Hygieia*, Health, which consists in a good Temperature, and a right Conformation of Parts. *Saxitas* or Health, is a Disposition of the parts of humane Body, fit for the performance of the Actions of the Body. Signs of Health are Three, due Actions, suitable Qualities, and when things to be retained, or to be discharged.



charged or ejected, keep in their due Proportion and Function.

*Hygieina*, that part of Physick which teaches the way of preserving Health. Some divide it into Three Parts : *Prophylactick*, which takes notice of future imminent Diseases ; *Synteretick*, which preserves present Health ; and *Analeptick*, which recovers the Sick.

*Hygrocollyrium*, a liquid Medicine for curing the Eyes.

*Hygrocirsecele*, a Branch of a winding Vein swollen with ill Blood, accompanied with other Moisture.

*Hygrophobia*, the same with *Hydrophobia*.

*Hymen*, properly a Membrane : It is taken also for the private Membrane in a Virgin, which arises from the wrinkling of the lower part of the *Vagina* ; and in Women with Child, when the Womb grows thicker, it disappears. It is by some called the Maidenhead or Virginity.

*Hyoides*, five *Lambdoides*, a Bone placed at the *Basis* of the Tongue.

*Hyoscyamus*, corruptly *Jusquiamus*, Hen-bane, it cools and mollifies very much, it disposes to Sleep, eases Pain, and mitigates Acrimony ; it is good for the hot and sharp Defluxions of the Eyes, it stops Eruptions of Blood, and overflowing of the Courses ; it is applied for Inflammations of the Testicles, and other parts.

*Hyothyroides*, two Muscles of the *Larynx*, proceeding from the Bone *Hyoides*, into the Cartilage called *Scutiformis*, like a Shield, and destined to contract or shut up the opening of the Wind-pipe.

*Hypaleiptron*, an Instrument used to spread Plaisters with ; it is also called *Spatha* and *Specillum*, a Spatule.

*Hypecoon*, some call it *Alcea vesicaria*, others *Cuminum Sylvestre*, others a sort of horned Poppy.

*Hypercatarsis*, a Purge that works too much.

*Hypercrisis*, a critical Excretion above Measure.

*Hyperephidrosis*, a too much Sweating.

*Hypericum*, St. Johns-wort, it is an excellent diuretick and vulnerary Herb ; a Decoction of it cures Tertian Agues and Quartans ; it stops spitting of Blood, and expels Gravel ; a Tincture of the Flowers is excellent in a *Mania*, and the Flowers infused in Spirit of Wine kill Worms ; the compounded Oil of this Herb is much used ; it is excellent for Bruises and Aches, and for spitting of Blood.

*Hyperoon*, are two Holes in the upper part of the Palate, which receive the Pituitous Humours from the Mammillary Processes, and after they are separated, discharges them at the Mouth.

*Hypersarcosis*, five *Ecsarcoma*, an Excrescence of Flesh in any part of the Body. A Spongy Excrescence.

*Hypnotica*, those things which by fixing the Spirits, by straitning and shutting up the Pores of the Brain, cause Sleep. *Hypnotick* or *Soporiferous* Medicines.

*Hypocatharsis*, gentle purging.

*Hypocaustum*, is a Place or Stove, where Medicines are dried or kept.

*Hypocharis*, is *Sonchus levis*.

*Hypocistis Succus*, a small Plant (growing like Mistletoe on an Oak) from the Root of the Shrub *Cistus*, when it Flowers ; and from this Plant the Juice is pressed.

*Hypochondriaca Affectio*. See *Hypochondriacus Affectus*.

Hypo-



*Hypochondriaca Medicamenta*, are Medicines used in the Cure of *Hypochondriack* Distempers.

*Hypochondrium*, or *Subcartilagineum*, the upper part of the *Abdomen*, under the Cartilages of the Chest.

*Hypochondriacus Affectus*, seu *Affectio Hypochondriaca*, a pure flatulent and convulsive Passion, arising from flatulent and pungent Humours in the Spleen, or Sweetbread, which afflicts the Nervous and Membraneous parts. The *Hypochondriack* Disease.

*Hypochyma*, a depraved Sight, whereby Gnats, Cob-webs, little Clouds, or such like, seem to swim before the Eyes: The cause of it seems to consist in turbid Humours, or sometimes in the Optick Nerves, whose little Pores are obstructed by the matter that is thrust into them.

*Hypochysis*, the same with *Hypochyma*.

*Hypocratis Manica*. See *Manica Hippocratis*.

*Hypoclepticum Vitrum*, a Glass Funnel, to separate Oils from Water.

*Hypodesis*, the Bandage that is used before the Bolsters are applied.

*Hypodesmis*, the same with *Hypodesis*.

*Hypogastrium*, the outermost part of the *Abdomen* or *Belly*, betwixt the *Hypochondres* and the *Navel*.

*Hypoglossis*, or *Ranula* & *Batrachion*, an Inflammation or Exulceration under the Tongue: Also a Medicine that takes away the Asperity of the *Larynx*.

*Hypoglossum*, five *Laurus Alexandrina*, seu *Bisslingua*, five *Hippoglossum*, Horse-Tongue.

*Hypoglossides Pilulae*, are Pills to be put under the Tongue, to assuage a Cough.

*Hypopedium*, the same with *Supplantale*.

*Hypophaulum*, a vulgar Diet which observes a mean betwixt a plain and an exquisite Diet.

*Hypopheon*, is *Hypecoon*.

*Hypophora*, deep and fistulous Ulcers which gape like Ulcers and Cavities in the Flesh.

*Hypophysis*, the same with *Cataracla*.

*Hypophthalmia*, a pain in the Eye under the Horny Tunick.

*Hypopyon*, a gathering of Matter under the Horny Tunick of the Eye.

*Hypofarca*, the same with *Anasarca*.

*Hypofarcidium*, the same as *Anasarca*.

*Hypospathysmus*, an Incision made by Three Divisions upon the Forehead to the Pericranium; nor is it sufficient to make Incision by those Three Lines, but the Spatule must be thrust under, for which reason, this sort of Incision is so named.

*Hypospadia*, those that from their Birth render their Urine under the Bridle of the Glans.

*Hyposphagma*, a Blood-shot from a stroke upon the Eye.

*Hypostasis Urinae*, that thick Substance which generally subsides at the bottom of Urine.

*Hypothenar*, the space from the Fore to the Little-finger; as also one of the Muscles of the Thumb.

*Hypothesis*, the Supposition of a thing. A Supposition.

*Hypozoma*, a Membrane that parts two Cavities, as the *Mediastinum* in the Thorax.

*Hypsiloides*. See *Hyoides*.

*Hyssopus*, Hyssop, it is hot and acrid, it attenuates, opens and cleanses; it is chiefly used in Diseases of the Lungs, frequently applied outwardly, to remove Blood that is settled in the Eyes; a Bunch of it being boiled in Water, and applied to the



the Eye, is also very good for Bruises.

*Hystera*, the same as *Uterus*.

*Hysteralgia*, a pain in the Womb, proceeding from an Inflammation, or otherwise.

*Hysterica Passio*, five *Suffocatio hypochondriaca*, *Uterina*, *uteri ascensus*, Fits of the Mother, a Convulsion of the Nerves of the *Par Vagum*, and Intercoastal in the Abdomen, proceeding from a pricking Irritation, or Explosion of Spirits: This Distemper does not always depend upon the Womb, as is commonly thought; we have seen it more than once in Men, because the Spleen, Pancreas, and other adjacent Bowels, are often the cause of it.

*Hysterica*, Medicines against the Diseases of the Womb.

*Hysterocele*, the falling of the Womb.

*Hysterotomotocia*, or *Sectio Casarea*, a cutting the Child out of the Womb, which is done thus: You make a *Semilunar Section* under the Navel, along the White Line, the Cavity whereof looks towards the said Line; then according to the leading of the Fibres, the *Fœtus* being extracted after the Section, the Wound in the Womb contracts it self, so that the Blood scarce flows more plentifully than in a Natural Birth; but if the Mother be dead, chuse the most convenient place you can.

*Hysterotomia*, an Anatomical Dissection of the Womb.

J

I

*Jacea*, a Name used for divers Plants.

*Jacobæa*, Rag-wort, it cures Ulcers, Inflammations, and a Fistula; being applied hot to the Belly, in form of a Cataplasm, it cures the Gripes.

*Jalappa*, the Root is blackish without, within somewhat red, with black and resinous Circles if it is good; it is also called *Gialappa*, *Chelopa*, *Celopa*, *Jalapium*, or *Gelapo*; also black *Mechoacan*. It purges strongly: It comes from *India*.

*Janitor*, the same that *Pylorus*.

*Jasminus*, or *Gelseminum*, *Jessamin*, the Flowers are chiefly used to perfume Gloves, the Oil of it heals, mollifies and opens, and is used in Contractions of the Limbs, and the like.

*Jatrochymicus*, a Chymical Physician.

*Iberus*, a sort of Water-cresses: it is also called *Lepidium*, *Hiberis*, *Nasturtium agreste*, *Cardamantice* & *Agriocardamon*.

*Ibiga*, five *Chamapytis*, the same as *Abiga*. See *Iva*.

*Ibiscus*, and *Hibiscus*, is Marsh-mallows. See *Althea*.

*Ichor*, sometimes signifies the *Serum* of the Blood, and sometimes a Sulphureous and Watery Humour which flows from Ulcers.

*Ichoroides*, a Moisture like Corruption.

*Ictericæ*, Medicines for the Jaundice.

*Icterus*, the Jaundice, is a changing the Skin into a Yellow Colour, from an Obstruction of the *Ductus*

M

Chole-



*Choledochus*, or the Glandules of the Liver, or because the Gall abounds more than can be conveniently excerned, so that it stays in the Blood. It takes its Name from *ictus*, a Ferret, whose Eyes are tinged with the like Colour : Or from a Bird called *Icterus*, of the same Colour, which the *Latins* call *Galbulus*, which if one sick of the Jaundice sees, says *Pliny*, the Party is cured, and the Bird dies. The *Latins* call it *Regius Morbus*, the Kingly Disease, because it is easily cured in Courts with the Pastimes and Divertisements there, which cheer the Mind. It is also called a Suffusion of the Gall.

*Icterus Albus*, the same with *Chlorosis*.

*Ichthyocolla*, the Glue of a certain Fish said to have no Bones.

*Idea*. See *Victorialis*.

*Idea Morbi*, the Propriety and Essence of a Disease.

*Idiopathia*, a primary Disease, which neither depends on, nor proceeds from any other.

*Idiosyncrasia*, a Temperament peculiar to any particular Body.

*Jecoraria Vena*, the same with *Basilica*.

*Jecur*, the same with *Hepar*.

*Jecur Uterinum*. See *Placenta Uteri*.

*Jejunum Intestinum*, the Second of the small Guts ; so called, because it is frequently empty : The little Glandulous Nipples in it imbibe the Chyle, and convey it to the Milky Veins. *Varro* calls it *Hila*.

*Jeseminum*, the same with *Jasminus*.

*Ignis Actualis*, actual Fire, that which burns at first touch, as Fire it self, and Seering-Irons. Thus

the Bones and Horns of Animals are Calcined by an actual Fire, till they become white by the Exhalation of the oleaginous and saline Particles, called otherwise *Combustion* : Thus Lead is turned into *Minium*, or red Lead ; and the Filings of Steel or Iron, into the *Crocus Adstringens*, by being exposed on every side to the immediate Contact of the Fire ; called by the *Chymists* *Reverberation*.

*Ignis Circulatorius*, such a degree of Heat, as the Fingers can easily bear.

*Ignis Potentialis*, potential Fire, a Medicine, which after it has been laid some time upon the part, exerts its Operation ; as a Ruptory, and other Corrosive things of that Nature : Thus Metals, Minerals, and Stones may be said to be dissolved by a Potential Fire ; such as are the Acid Spirits, those of *Nitre*, *Vitriol*, &c.

*Ignis Persicus*, the same that *Gangrana* : It is taken also for a Carbuncle.

*Ignis Reverberii*, a destructive Fire, the Flame being heightened by Bellows.

*Ignis Rotæ*, is when the Flame in the Furnace surrounds the distilling Vessel on all sides.

*Ignis Sacer*, the same that *Erysipelas* : Yet some take it for another *Herpes*.

*Ignis Suppressionis*, is when the Retort or Distilling Vessel, being put into Sand in the Furnace, is plyed with a fierce Fire both below and above the Sand, as it is practised in the Preparation of the *Cinnabar of Antimony*.

*Ignis Sylvestris*, the same that *Phlyctæna*.



*Ignitio*, Calcination made by Fire.

*Ile*, the Cavity from the *Thorax* to the Bones of the Thighs. *Pliny* observes, That all the Intestines in all Animals, except a Man and a Sheep, are called *Ile*.

*Ileum Morbus*. See *Iliaca Passio*.

*Ilex*, the Scarlet Oak.

*Ilia*, the lateral parts of the *Abdomen*, betwixt the last Rib and the Secret Parts.

*Ilingus*. See *Scotomia*.

*Ilium*, the Third of the small Guts : It begins where the *Jejunum* ends, and ends it self at the Gut called *Cæcum* : It is one and twenty Hands breadths in length.

*Ilium*, a Disease for the most part of the Gut *Ilium*, and is called *Volvulus*, when the upper part of any Intestine is involved in the under, and on the contrary.

*Ilium Os*, part of the Bone *Innominatum*, without any particular Name : It is so named, because it contains the Gut *Ilium*. Its Circumference is circular, the upper broadest, it is connected to the *Os Sacrum* : The upper part of it is called *Spina*, the interior *Costa*, and the exterior *Dorsum* : It is larger in Women than Men.

*Iliaca Passio*, five *Dolor Iliacus*, *Miserere mei*, *Volvulus*, *Tormentum*, & *Chordapsus*, the same with *Ileum Morbus*.

*Iliaca Vasa*, those double forked Vessels of the Trunks of the Great Artery, and the Great Vein of the *Abdomen*, about the place where the Bladder and the Womb are situate.

*Iliacus Musculus*, one of those that bend the Thigh, it is inserted by a Tendon which grows together with

the Tendon of the *Musculus Psoas* ; it arises from the whole Internal Cavity of the *Os Ilium*, with a thin and carnos beginning.

*Illecebra*, *Hellecebra*, *Sempervivum minus acre*, Wall-pepper, Stone-crop.

*Illinctus*. See *Eclegma*.

*Imbecillitas*, signifies that degree wherein they are placed, which are neither fit nor strong to Labour ; as Children, Old Men, Infirmit People, and those that are recovering : But with respect to those that are Sick, it signifies a greater Prostration of Strength.

*Immersio*, the putting Metals or Minerals into some corrosive Matter, that they may at length be reduced to a Calx : It is also a kind of Lotion, or Washing, when Matters are put into Water, in order to clear them from some exterior useless or noxious qualities : Thus Lime, *Ceruss*, *Tutia* are put whilst red-hot into Water, to free them from their acrimonious Particles.

*Immersus Musculus*, the same with *Infra Scapularis*.

*Impastatio*, is when a certain Matter is mixed with something more solid, to reduce it into a Paste.

*Impatiens Herba*, or *Noli me tangere*, leaping Mercury.

*Imperatoria*, or *Ostrutium*, Masterwort, this Herb is Alexipharmick and Sudorifick, it expels Wind, and is excellent in the Cholick ; it is chiefly used for the biting of Venomous Creatures, and Malignant Diseases ; it helps Expectoration, and cures a stinking Breath, and is good for Flegmatick Diseases of the Head, a Palsy, Apoplexy, and the like ; half a Spoonful of the Powder of it taken in Wine, an Hour before the Fit comes, is said to cure a Quartan



Ague ; it is also counted very good for the Dropsy, and long Fevers ; a piece of the Root put into an Hollow Tooth, eases the Pain : Its shape and vertue is much like *Angelica*.

*Imaginatio*, the same with *Phantasia*.

*Imperialis Corona*, Crown Imperial.

*Imperfecta Crisis*. See *Crisis*.

*Impetigo Celsi*, the same with *Lepra Græcorum*. *Celsus* makes Four sorts: The most harmless, says he, is that which is like a Scab, for it is red and harder, and exulcerated and gnawed : But it differs from it, in that it is more exulcerated, and is accompanied with speckled Pimples ; and there seem to be in it certain Bubbles, from which after a certain time there fall as it were little Scales, and it returns more certainly. Another sort is worse, almost like a sort of Meazles, or hot Pimples in the Skin, but more rugged and redder, and of different Figures : In this Distemper little Scales fall from the Surface of the Skin, and it is called *Rubrica*. The Third sort is yet worse, for it is thicker and harder, and smells more, and is cleft on the top of the Skin, and gnaws more violently ; it is scaly too, but black, and spreads broad and slow : It is called *Nigra*. The Fourth sort is altogether incurable, of a different Colour from the red ; for it is something white, and like a fresh Scar, and has pale Scales ; some whitish, some like the little Pulse called *Lintil* ; which being taken away, sometimes the Blood follows : Otherwise the Humour that flows from it is white, the Skin hard and cleft, and spreads farther. All these sorts arise espe-

cially in the Feet and Hands, and infect the Nails likewise. *Impetigo* some reckon the same with *Lichen*. See *Lepra Græcorum*.

*Impetigo Plinii*, *Pliny's Impetigo*, is the same with *Lichen Græcorum*.

*Impregnatio*, when one thing is filled with another ; for instance, when Tartar is said to be impregnated with an Emetick Vertue by Antimony ; or when an *Alkali* is totally impregnated with an *Acid* : But properly Impregnation is said, when a Woman has Conceived after Coition.

*Inauratio*, a Gilding of Pills.

*Inappetentia*, want of Stomach, for want of Ferment in it, or of sufficient Respiration.

*Incarnantia & Incarnativa*, Medicines generating Flesh, the same with *Sarcotica*.

*Inceratio*, a mixture of Moisture, with something that is dry, by a gentle soaking, till the Substance be brought to the consistence of soft Wax.

*Incidentia*, the same with *Attenuantia*.

*Incineratio*, the Reducing the Bodies of Vegetables and Animals into Ashes by a violent Fire. This is performed sometimes also by the Sun, through the help of a Burning-glass ; as for Instance, in *Antimony*, *Vitriol*, &c.

*Incisio*. See *Encope*.

*Incisores dentes*, the same that *Primores*.

*Incisorii*, the same with *Primores*, is a sharp small Knife used by Chyrurgeons to cut off what is Superfluous, or to dilate a Wound &c.

*Inclinatio*, when the clear liquous part is separated by a gentle Decantation from the gross Sediments ;



in certain Liquors, who fine themselves by standing; or when you pour off the Water after Edulcoration.

*Incorporatio*, a mixture, whereby moist things are contempered with dry into one Body, as into a Mass, therefore here is no lingring Nutrition, but as much moisture is added as is requisite to the consistence of the mixed Body, so that it becomes like a Pudding as it were; whence it may be called also *Impastatio*, and in some things *Subactio*, a Kneading. Things thus incorporated, must be left in a digestive Heat, that by mutual Action and Suffering, they may get one temperature common to them both.

*Incrassantia*, thickning things, are those which being indued with thick ropy parts, and mixed with thin liquid Juices, bring them to a thicker consistence by joining and knitting their parts.

*Incubus*, *Incubo*, and *Asthma Nocturna*, the Night-mare. See *Ephialtes*.

*Incurvatio*, the same with *Cyrtoma*.

*Incus*, one of the Bones in the inner part of the Ear. It is like a Grinder, and lies under the Bone called *Malleus*. It has Two Processes below; one shorter, which leans upon the scaly Bone; another longer, which sustains the top of the *Stapes*, or Triangular Bone, that bears upon the Cavity of the inner part of the Ear, whilst it immerses it self into the place called the Oval Window, with a pretty broad *Basis*.

*Index*, the Fore-finger.

*Indicans*, is nothing else than something observed in the Body, upon whose account something is said to

be done that ought to contribute thereunto. An *Indication*.

*Indicantes dies*, those Days which signify that a Crisis will happen on such a Day, which are therefore called *Indicant*; such are 4, 11, 17, 24.

*Indicatio*, that which demonstrates what is to be done in Diseases; and it is Three-fold: *Preservatory*, which preserves Health; *Curative*, which expels a Disease that has already seized upon a Person; and *Vital*, which respects the Strength and way of Living.

*Indicator*, one of the Muscles extending the Fore-finger.

*Indignatorius Musculus*, the Muscle that turns the Eye aside.

*Indicatum*, that which is signified to be done in order to the Recovery of Health.

*Indices Dies*. See *Critici Dies*.

*Indurantia*. See *Sclerotica*.

*Indusium*. See *Amntios*.

*Inedia*, abstaining from Meat when one eats less than formerly.

*Infirmus Venter*. See *Abdomen*.

*Inflammati*. See *Phlegmone*.

*Inflatio*, the distention of a part from flatulent Matter.

*Infrascapularis Musculus*, called also *Subscapularis* and *Immersus*; it is carnous and broad, and comes from the lower side of the *Scapula*, and ends in the Third Ligament of the Shoulder, with a Tendon broader than the rest.

*Infraspinatus Musculus*, or *Suprascapularis Secundus*, proceed under the Spine, from the Basis of the *Scapula* with the Second, *Suprascapulary*, Carnous and Thick, and runs into the Ligament of the Shoulder with a short and broad Tendon, which is reckoned the Fourth.



*Infundibulum*, five *Enchyta*, or *Tritorium*, a Funnel.

*Infundibulum Cerebri*, the same that *Choana*.

*Infundibulum Renum*, the Pelvis or Basin through which the Urine passes to the Ureters and the Bladder.

*Infusio*, is an Extraction of the Virtue of Medicines with a convenient Liquor, which if it be purgative, it may be taken at once; and to this the Name properly agrees: It is also used for such Medicines, as having been infused for some time, serve for outward Applications. It is also called *Maceration*, *Dilutum*, *Infusion*.

*Ingredientia*, various Simples that constitute one Compound.

*Inguen*, the place from the bending of the Thigh to the Secret Parts. The Groin.

*Injectio Intestinalis*, the same that *Clyster*.

*Inguinalis*. See *Aster*.

*Inium*, the beginning of the oblongated Marrow, which is the common Sensory, because the Species which are received from the External Organs, are conveyed thither by the Nerves.

*Innominata Glandula Oculi*. See *Caruncula Oculi*.

*Innominata Tunica Oculi*, the Tunick of the Eye that wants a Name, is a certain subtle Expansion of the Tendons from the Muscles, which move the Eye to the circumference of the *Iris* or Honey Membrane.

*Innominata Officula*. See *Cuneiformia*.

*Innominatum Os*, others call it *Os Coxæ*, or *Ilium*, is placed at the side of the *Os Sacrum*, consisting of Three Bones, *Ilium*, *Os Pubis*, and *Ischium*, joined by Cartilages, and

appear distinct by Three Lines till Seven Years old, but grow all into one Bone at riper Years. They are called also *Cuneiformia*, and *Ossa Innominata*, nameless Bones.

*Innominatus Humor*, or *Infitus*, a Secondary Humour, as the Ancients call it, wherewith they thought the Body was nourished: For those nutritious Humours they talk of are Four; *Innominatus*, *Ros*, *Gluten*, *Cambium*. The Innominate Liquor.

*Inquietudo*, a Convulsive Motion of the Muscles in the Loins, Neck, and Limbs, wherein the Sick throw themselves from one side to another, lifting up their Arms and Legs, sometimes lying on their Backs, sometimes on their Bellies, sometimes sitting up in the Bed, sometimes rising: This Inquietude happens either at the beginning of a Fever, or continues as long as the Fever lasts, and is a common Symptom in the Plague: Also great Pains occasion restlessness, especially in the *Cardialgia Colica*, and *Nephritick*: Moreover, Inquietude often accompanies a Delirium, but most of all when Death is near at hand, and the Patients strength is not quite exhausted.

*Insania*, or *Amentia*, Madness, an Abolition or Depravation of Imagination and Judgment.

*Infessus*, a Bath for the Belly, proper for the lower Parts, wherein the Patient sits down to the Navel. They are for several uses, as for easing of Pain, softning of Parts, dispelling flatulent Matter, and frequently for exciting the Courses.

*Insolatio*, an Infusion of things in the heat of the Sun, before they are fermented.

*Inspiratio*, an alternate Dilatation of the Chest, whereby the Nitrous



Air is communicated to the Blood, to accend it by the Wind-pipe, and its *Vesicular* parts. The cause of Respiration does not seem to consist only in the Dilatation of the Thorax, as is commonly thought; but in the Contraction of the Tunick, which covers the upper part of the *Oesophagus*, and the most close Recesses of the Wind-pipe.

*Inspissatio*, is when a liquid Substance is, by Evaporation, reduced to a thick Consistency. *Inspissation*.

*Insuccatio*, the thickning of Aloes, or the like, in the Juice of Violets or Roses, and the like.

*Intellectus*, Cogitation, whereby a Man apprehends an Object: It seems to be transacted in the *Corpus Callosum*, for the Expansion of Spirits is there.

*Intemperies*, seu *Dyscrasia*, & *Acra-*  
*crasia*, a Disease which consists in inconvenient Qualities of the Body, and these are either manifest or occult: The Manifest are either Simple or Compound; the Simple is, when one Quality is peccant, as an hot, thin, hard, acid, salt Disposition, &c. The Compound is, when more Qualities than one are peccant; as an hot and salt, a cold and acid Disposition, &c. An Occult ill Disposition or Distemper is such as proceeds from some poisonous Qualities, as from the Air, from poisonous Animals, &c. It comes from the Air, when the Nitre in it becomes contagious, by reason of standing stinking Waters, daily Drought, Earth-quakes, &c. whence malignant pestilent Fevers, and Plagues themselves arise: For the Vapours being taken away, that which remains of the Air (by reason of the Sulphur and Salt in it) con-

tracts an ill savour, whereupon the Air and its Nitre degenerate from their due Temperature and Crasis: And I believe the same happens from very dry Grounds, for Sulphureous and Saline Particles intermixed with the watery ones abound, which render the Nitre of the Air sharp and pointed like *Arsenick*, sublimated *Mercury*, or *Aqua stygia*, which being sucked into the Lungs, do coagulate and corrode the Mass of the Blood, and make its Spirits vanish; whence proceed Quinzies, Pleurisies, Pestilential Swellings, &c.

*Intentio*, the same with *Indicatio*.

*Intercalares dies*, or *Intercidentes*, which others call *Provocatorii*, are those Days wherein Nature, either by reason of the vehemency of the Fit, or some external Cause, is excited to expel her Load unseasonably; such are the 3<sup>d</sup>, 5<sup>th</sup>, 9<sup>th</sup>, 13<sup>th</sup>, 19<sup>th</sup>.

*Intercidentes dies*. See *Intercalares*.

*Intercostales Musculi*, on either side Twenty-two, Eleven External, and so many Internal, all are weaved between the Ribs; they have oblong Fibres, and cross one another like an X; the External arise from the lower parts of the upper Ribs, and descending obliquely towards the hinder parts, are inserted into the higher parts of the interior; the Internal proceed on the contrary.

*Intercostalis Nervus*, a Nerve proceeding from the Spinal Marrow added to the *Par vagum*, which also branches in the Abdomen thro' all the Viscera.

*Intercus*. See *Anasarca*.

*Interfemineum*, the same that *Perinaeum*.



*Intermissio februm.* See *Apyrexia*.

*Intermittens Febris*, is called a Fever or Ague, which ceases and returns at certain times : It is either *Quotidian*, *Tertian* or *Quartan* ; unto which some add the *Quintan*.

*Intermittens Morbus*, a Disease which comes at certain times, and then remits a little. Intermittent Fevers or Agues proceed not from any fictitious *Focus*, but only from a wrong Assimilation of the Chyle.

*Internodium*, the joining together of the Bones of the Fingers ; their Articulation and orderly Coherency.

*Interhuncii dies.* See *Critici dies*.

*Interossei Musculi*, or *Abductores*, are Six in the space of the *Metacarpus*, Three outward, and Three inward : They somewhat help Extension.

*Interpassatio*, the flitching of Bags, that the Matter included should not fall in a Heap, is the same with *Intersuere*.

*Interscapularia*, the Cavities betwixt the Shoulder-blade and the Vertebres.

*Interscapularium*, a Process of the *Scapula*, in the part of it that rises, commonly called the *Spine*.

*Intertrigo*, or *Attritus*, an Excoriation of the Parts near the Fundament, or betwixt the Thighs ; or a Fleaing of the Skin, proceeding from a violent Motion, especially Riding : It happens frequently to Children, that the *Cuticula* in their Thighs and Hips is separated, and as it were shaven off from the true Skin, which pains them so that it makes them restless. Gallings in the Skin.

*Intestina.* See *Enteron*.

*Inebus* & *Intubum.* See *Endi*

*Via.*

*Intumescencia*, the same with *Tumor*.

*Inula Campana.* See *Helenium*.

*Involucrum Cordis.* See *Pericardium*.

*Jonthus*, or *Varus*, is a little, hard, callous Swelling in the Skin of the Face.

*Jovis Barba.* See *Barba Jovis*.

*Jovis Flos*, is *Crocus*.

*Iryo*, or *Irion*, Bank-cress.

*Iris*, or *Consecratrix*, the Flower-de-luce.

*Iris*, that Fibrous Circle next to the *Pupil* of the Eye, distinguished with variety of Colours.

*Isatis*, Woad, used in Dying.

*Isatodes*, a blew Bile, resembling in Colour the Herb Woad, with which Cloth is dyed Blew.

*Ischama*, Medicines that stop the Blood, which with a binding, cooling or drying Virtue, close up the opening of the Vessels, or diminish and stop the Fluidity and violent Motion of the Blood.

*Ischamon*, a sort of Grass.

*Ischas*, a dried Fig.

*Ischias*, the Gout in the Hip, or *Sciatica*.

*Ischium*, the Hip, or Hucklebone.

*Ischophonus*, a small Voice.

*Ischuretica*, Medicines which force Urine, when it is suppressed.

*Ischuria*, such a Suppression of Urine in the Bladder, that little or nothing of it can be discharged ; as it happens in the Stone of the Kidneys and Bladder, in the Obstruction of the Arteries, of the Kidneys, or of the Urinal Passages or Ureters, by a slimy gross Humour, by coagulated Blood, or Gravel fixed there : It is also sometimes a Symptom in excessive Sweating, Vomiting, Looseness, loss of Strength, Palsy



Palsy of the Bladder or Yard, or Frenzies, Apoplexies, and Lethargies.

*Isthmus*, that part which lies betwixt the Mouth and the Gullet, like a Neck of Land : Also the ridge that separates the Nostrials.

*Ithmoidea Offa*. See *Ethmoides*.

*Itinerarium*, a Chyrurgeons Instrument, which being fixed in the Urinary Passage, shews the Neck or Sphincter of the Bladder, that an Incision may be more surely made to find out the Stone. See *Cathereter*.

*Iva Arthetica*, or *Moschata*, is the same with *Chamæpytis*, called *Ajuga*, five *Abiga*, by the *Latins* ; as also *Ibiga*. See *Abiga*.

*Juba*, a hairy Substance like that at the Tops of Reeds ; as you may observe also in the *Millet*.

*Judaicum Bitumen*. See *Asphaltites*.

*Judaicus Lapis*, is a Stone shaped like an Olive, with many small Streaks lengthwise, of a dark Ash-colour, almost as hard as a Flint Stone ; found in *Judea*, from whence it receives its Name, though it is found also in *Silesia*. Some call the bigger sort the Male, and the lesser the Female. *Aëtius* calls it *Lapis Syriacus* ; and some others, *Phrenicites* & *Tecolithos*. It is often prescribed in a *Nephritis*.

*Jugale Os*, the same that *Zygoma*.

*Juglans*, the Walnut-tree, the outward Bark of the Walnut dried, vomits strongly ; the Catkins are a gentler Vomit, the fresh Nuts move the Belly, the dry are hot and hard to digest ; they increase Cholera and cause a Cough ; the Juice of the outward Bark gargled in the Mouth, is very useful in a *Relaxa-*

tion of the Almonds, and for an Inflammation of the Throat ; a Decoction of the outward Bark of the green Nuts forces Worms out of their Holes ; the green and unripe Nuts candied with the Bark, gently move the Belly, two or three being taken at Bed-time ; the Oil of the Nut mixed with Oil of Almonds, is excellent in the Stone, two or three Ounces of it may be taken inwardly at a time ; the Nuts being infused in Water till the Skin of the Kernels comes off, and infused 2 Days in *Aqua Vitæ*, are said to be peculiarly proper for Obstructions of the Courses ; take two or three of the Nuts so infused daily in the Morning fasting, for ten Days before the usual time of their flowing.

*Jugularis Vena*, that Vein which goes towards the Scull by the Neck.

*Jugulum*, the same that *Furcula*.

*Jujuba*, a sort of Prunes, of a red Colour without, and a luscious taste. They are brought to us chiefly out of *Italy*.

*Jujubs*, are moderately hot and moist, they attemperate the sharpness of the Blood, and are good for Diseases of the Breast and Lungs, for Coughs, difficulty of Breathing, for Diseases of the Reins and Bladder, and for heat of Urine : The Syrup of *Jujubs* is a cooling Syrup, and proper for Coughs, Pleurifies, and for Ulcers of the Lungs and Bladder. *Jujubs* are used in the *Lobochsanans*, and in the pectoral Decoction.

*Julap*. See *Julepus*.

*Julapium*, the same.

*Julep* & *Juleb*. See *Julepus*.

*Julepus*, a liquid Medicine taken inwardly, of a grateful Taste, and clear, made of a convenient Liquor with Syrup or Sugar, without any Boil-



Boiling, and in the quantity of Three or Four Doses, to alter or refrigerate. A *Fulep* consists commonly of one Pound and an half of Barley-water, or of Distilled Waters, rarely of Wine, of the cooling Syrup of red Goose-berries, Ber-berries, Violets, &c. to which they commonly add some drops of Sulphur, Vitriol, Salt, &c. to give it a good Taste. *Fuleb*, whence the Word *Fulepus* comes, is a *Persian* Word, and signifies a sweet Potion.

*Fulus*, *Juli*, the Leaves that first come out, but most properly the long Flowers of the Walnut-tree, called by some *Catkins*.

*Junctura*, the same with *Diarrhœsis*.

*Juncus*, a Rush.

*Juniperus*, the Juniper-tree, the Wood of this Tree being burned, perfumes the Air; the Berries are good for a cold Stomach, and are good against Wind and Gripes; they provoke Urine, and expel Poison, and are good in Diseases of the Head and Nerves: The Oil of Juniper is much in use, it helps the Tooth-ach, and is good in the Cholic, and against Gravel.

*Junonis Rosa*, is *Lilium*.

*Jupiter*, signifies, amongst the Chymists, as much as Tin: Some attribute certain Influences to the Planet of that Name, but with more Vanity than Certainty.

*Jusquiamus*, is *Hyoscyamus*.

*Juvans*, *Auxilium*, seu *Remedium*, Help, Remedy. The same with *Indicatum*.

*Juxtagingna*, a sort of an Inflammation in the Throat, called *Cynanche*. See *Cynanche* and *Angina*.

*Ixia*, the same with *Cirsos* or *Varix*.

*Ixia*, and *Ixine*, *Chamæleon*, a sort of *Carduus*.

## K

**K** *Ali*, a Sea-herb, of whose Ashes Glass and Soap are made: It is also called *Alkali* and *Salicornia*.

*Keiri*, or *Cheiri* & *Keirim*, Wall-Flower; the Flowers are cordial, and good for the Nerves; they ease Pain, provoke the Courses, expel the *Secundine* and a dead Child: The Conserve of the Flowers, the Distilled Water, and the Oil made of the Flowers by Infusion, are in use for Apoplexies and Palsies; the Oil is very anodyne in Wounds, and Inflammations of the Nervous parts. It is the same with *Leucoion*.

*Kermes*, *Chermes*, *Coccus Insectoria*, *Granum* & *Coccus Baphica*, *Granum Tinctorum*, *Scarlatum*, *Chermes-berries*, the Fruit of a very famous Shrub, known also by the Name of *Ilex*: They come from *Candia*, *Spain*, and some parts of *France*.

*Kermes*, or the Scarlet-cak, grows on stony Hills about *Montpellier*, and in other parts of *France*, and in *Italy*: The Grains of *Kermes* are counted, by Philosophers and Botanists, the spurious or excrementitious Fruit of the Scarlet Oak only: But the Learned and Ingenious Dr. *Martin Lister* found such kind of Grains growing in *England* upon the tender Branches of Cherry-trees, and supposes that they are not Excrecencies, but the Work of some Insect, for receiving as in a Nests its young ones: The Grains are Astringent, and used successfully for Wounds, and wounded Nerves, to prevent Miscarriage, for an Apoplexy, Palsy, Palpitation of the Heart, for Fainting and Melancholy.

*Kina Kina*. See *Cina Cina*.

*Kirath*, seu *Siliqua*, a Weight weighing 4 Grains. L A



## L

**L** Abella, Leporina. See Labia, Leporina.

Labdanum, idem quod Laudanum.

Labes, a Prominence of the Lips, or a Spot or Speckle.

Labes, a Spot.

Labia pudendi Muliebris, are those two Protuberances, or the exterior part of the Womens Privities, hairy without, betwixt which is the first Entrance of the Mens Yards, whence they are also called the Hills of Venus, being of a peculiar Substance, such a one as is not to be met with in any other particular part of the Body. In Virgins, this opening betwixt them is inwardly, almost closed up by certain small Ligaments; but after Coition becomes wider, and increases in bigness after Child-bearing. The Lips of a Womans Privities.

Labia Leporina, such Lips as by reason of their ill shape will not meet together, which some call *Rosstra Leporina*.

Labis, Volsella, or Forceps, an Instrument to extract any thing.

Labium & Labrum, is the Extremity of the Bones at either end; it is the Extremity of the Mouth; it is the outward edges of a Womans Privities; it is those of Wounds: The Processes of the Bones are also called Labia.

Labor, the same with Exercitium, hard Labour or Exercise. The Chymists working in Laboratories, are also called Laborantes, or Labouring Men.

Laboratorium, a Place adapted by Chymists on purpose for their Ope-

rations: It belongs also to the Apothecaries Shops.

Labrosulcium. See Cheilocace.

Labrum Veneris, is Dipsacus.

Labrusca, is Bryonia. See Bryonia.

Laburnum, a sort of Anagyris.

Labrum, a Vessel for Bathing: It signifies also the same thing with Labium.

Labyrinthus, a Body full of windings and turnings, as may be seen in the inner part of the Ear, and in the outer Surface of the Brain.

Lac, Milk, made by separating of Chyle from the Arterious Blood, by the Glandules of the Breast: Milk begins to be made for the most part after the going with Young, or a little before the Birth; but it ceases in old Creatures, those that are with Child, and in menstruous Persons. The Chyle it self is also called Milk, as are also some white Juices flowing from divers Herbs.

Lacca, it is made by winged Em-mets; as Honey by Bees: It is gathered in Bengala, Malabar, Siam, Peru, from the young Sprouts of a very large Tree, whose Leaves are like the Plum-Tree, and several other Places: It is Red and Diaphanous; and being cast upon the Fire, it emits pleasant Fume.

Lacertus. See Brachium.

Lachanum, is Olus.

Lachryma Christi, or Lachryma Jobi, is Lithospermum Majus.

Lachrymales Ductus. See Ductus Lachrymales.

Lachrymale Punctum, an Hole made in the Bone of the Nose, by which the Matter that makes Tears, passes to the Nostrils: If the Holes grow hard and brawny from an Ulcer in one of the Glandules at the Corners of the Eyes, thence arises a *Fistula Lachrymalis*.

Lachry-



*Lachrymæ*, a moisture which is separated by the Glandules of the Eye, to moisten the Eyes, which if it be too much, so that it cannot be received by the *Punctum Lachrymale*, they fall from the Eyes, and are called Tears ; as also certain Juices flowing from Vegetables naturally ; as the Tears of *Frankincense*, *Opium*, *Dragons-blood*, &c.

*Lachrymales Duëtus*. See *Duëtus Lachrymales*.

*Laconicum*, five *Caldarium*, and *Assa*, or *Balneum Aereum*, was formerly a Cellar without any Water, made to provoke Sweat, which was done by an hot Vapour, or a dry Heat included therein. Some call it *Calida Sudatio*, and *Cicero Assa*. A Dry Bath.

*Lacrymosus*. See *Dacryodes*.

*Lactatio*, the sucking of Milk from the Breasts, for the Nourishment of the Child.

*Lactea Febris*, the Milk Fever, that which comes upon Child-bed Women on the First Days. The *Milk-Fever*.

*Lactea Vasa*. See *Vasa Lactea*.

*Lactes*, some take for the *Pancreas*, or for the *Mesentery*, others for the Milky Vessels, and serve also for the Guts. *Lactes* is also the Seminal Matter of the Fishes, which impregnates their Eggs.

*Lactuca*, Lettice, it cools the Stomach, and qualifies Choler and Heat, and disposes to Rest, and encreases Milk, and yields good Nourishment. In Frenzies, Madness, and burning Fevers, and the like, apply to the Temples, and the Coronal Suture, and also to the Wrists, Rags dipt in Lettice-water, wherein *Sal Prunella* has been dissolved.

*Lactuca Sylvatica*, the same with *Hieracium*.

*Lactucella*, is *Sonchus*, seu *Lact-ero*. Sow-Thistle.

*Lactucimina*, the same that *Aphtha*.

*Lactumia*, the same that *Achores*.

*Lacuna*, little Pores or Passages in the *Vagina* of the Womb, but no where greater than in the lower part of the Urinary Passage. There flows a certain Serous Puitous Matter out of these *Duëtus*'s which lubricitates the *Vagina*, and is looked upon as Seed : It flows out in a great quantity in the Act of Coition.

*Ladanum*, or *Labdanum*, is a Fat Liquor that is received with certain Instruments in the Dog-days, in *Cyprus*, *Candia*, *Libya*, and *Arabia*, and afterwards hardened in the Sun : That which comes to us is hard, friable, of a blackish Colour, and inflammable ; the Fume whereof is pleasant, and therefore fit for Perfumes.

*Lavigatio*, properly is, when Medicines are ground and reduced to an impalpable Powder, by the help of some Liquids, on a Marble-stone, or in a Marble or Stone Mortar, in the same manner as the Painters grind their Colours. The Chymists call it an *Alcool*.

*Lagochilus*, one who has cloven Lips. See *Labia Leporina*.

*Lagophthalmus*, five *Oculus Leporinus*, is when the upper Eye-lid does not quite cover the Eye it self, so that the Eye-lids are not quite closed, when they are asleep : Of this there are Four sorts ; 1. When they are born so : 2. By Custom, in looking often backwards : 3. By Convulsions ; and 4thly, by a hard Scar, after the cure of a Wound or Ulcer in that part. Hares Eyes.

*Lago-*



*Lagopus*, Hares-foot, a sort of *Trifolium*, or *Trefoil*.

*Lambdoides*, the backward Suture of the Brain.

*Lamium*, Arch-angel, one handful of the Herb beaten up with Hogs Lard, and applied to the Kings-Evil Swellings in the Neck or Throat, dissolves them; a Conserve of the Flowers is much commended in the Whites.

*Lampfana*, Nipple-Wort, it is reckoned good for the Nipples, when they are sore.

*Lanaria*, is *Saponaria*. See *Struthium*.

*Lancetta*, a Chyrurgeons little Knife straight pointed, Two edged, used in opening of Veins, cutting of Fistula's, opening of the Fundament, Yard, or Womb that is shut. A Chyrurgeons Lancet.

*Lanugo*, in Physiology, signifies tender Filaments growing to the Cuticle, like Hairs or Wool, as in Mullein, Cudweed, and the like.

*Lanugo*, the tender Hairs or down of the Face.

*Lapathum*, five *Rumex*, Dock, of this there are several kinds; the Root of sharp-pointed Dock is of great use in Physick, for Diet-drinks, for the Scurvy and Itch, and Jaundice; the Powder of the Seeds strengthens the Liver, and stops all Fluxes of the Belly.

*Lapides*, Stones, the hard Shells including the Kernels among Vegetables, and Stones are found in Men and Beasts: Among the Minerals we have precious Stones; and some Medicines, by reason of their hardness, are called Stones; as *Lapis Prunella*, *Infernalis*, and the like.

*Lapidillum*, a Chyrurgical Instrument, to extract a Stone from the Bladder.

*Lapis Porcinus*, *Lappa*, or *Bardana*, Burdock.

*Lappago*. See *Aparine*.

*Laqueus*, a Band so tied, that if it be attracted, or pressed with weight, it shuts up close: Its use is to extend broken or disjointed Bones, to keep them in their Places when they are set, to bind the Parts close together: The Differences of these *Laquei*, or Bands, are several, having their Names either from the Inventers, or from their use, or from their likeness to, or shape of any thing, or from the manner of lying, or their effect, which unless they were here delineated, can scarce be understood by a bare Description. Bands or Snares.

*Larix*, the Larch-Tree, Turpentine distils from this Tree.

*Laryngotomia*, the same that *Bronchotomia*.

*Larynx*, *Guttur*; according to *Galen*, *Larynx* is properly the Head or Top of the Wind-pipe, which consists of Five Cartilages. The first pair is called *Scutiforme*, like a Shield, which constitutes the protuberance in the Neck called *Adam's Apple*: The Second pair is called *Annular*, because it is round like a Ring: The Third and Fourth Cartilage some reckon but one, but if the Membrane be took off, it appears to be Two, and are called *Guttalis* and *Glottis*. The Fifth is called *Epiglottis*, which covers the opening of the Wind-pipe at the Top. Its use is in the Voice and Respiration.

*Laserpitium*. See *Silphium*.

*Lassitudo*, Weariness, proceeding from several Causes.

*Latialis Morbus*. See *Pleuritis*.

*Lathyrus*, a sort of *Tithymal*.

*Lathyrus*, a sort of Pulse. A *Cicheling*.

*Latissi*.



*Latissimus Dorsi Musculus.* See *Aniscliptor*.

*Lavamentum*, the same that *Fo-tus*.

*Lavatio*, a washing, it is chiefly meant of Resinous and Earthy Minerals and Metals, cleansed from their Filth, by washing of them in Water, or some other Liqueur.

*Laudanum*, meant only of a Medicine made of *Opium*, and that they call *Opiate Laudanum*, from its excellent Qualities. Authors give several Descriptions of it. It allays the most unsupportable Pains, and stops any Flux.

*Lavendula*, or *Lavandula*, or *Pseudonardus*, Lavender; it is Cephalick, and good for the Nerves, and is much of the same Virtue with *Stœchas*, it is chiefly used in Catarrhs, for the Palsy, Convulsions, Giddiness, Lethargy, and the like; it provokes Urine, and the Courses, and hastens Delivery, and is used for flatulent Gripes; it is used outwardly in Fomentations; the distilled Water, the Conserve, and the Oil, are in use.

*Laver*, or *Sion*, *Becabunga Aquatica*. See *Becabunga*.

*Laureola*, or *Daphnoides*, Spurge Laurel, being chewed, it inflames the Jaws, taken inwardly it provokes Vomiting, and hurts and burns the Stomach, and inward Parts; and therefore by reason of its great Acrimony, it is seldom prescribed by Physicians; the Powder of it infused in Vinegar, and sprinkled upon Cancers, does good before they are Ulcerated.

*Laurocerasus*, is a Shrub with Laurel Leaves, but greater and greener and smooth, and the Fruit of it is like Cherries, and therefore it is called Laurel-Cherry.

*Laurus*, a Bay-Tree, a Decoction of the Bark, Berries, and Leaves, makes a good Bath for the Womb and Bladder: The Berries are very useful against all Poisons of Venomous Creatures, and the stinging of Wasps and Bees; and also in the Plague, and for infectious Diseases, and therefore are an Ingredient in the *London Treacle*; it is said, that seven of the Berries taken inwardly will hasten Delivery, being made into an Electuary with Honey, they cure old Coughs, and shortness of Breath, and stop Rheums, they expel Wind, and provoke Urine, and comfort the Stomach. The Oil, which is made of the Berries, is very useful in cold Diseases of the Joints and Nerves: The Electuary of it is frequently used in Clysters, to expel Wind, and to ease the Pain of the Cholick; so do the Berries themselves.

*Laurus Alexandrina*, has got its Name, because *Alexander* wore it, after having obtained a great Victory; in Imitation of which, the Conquerors among the Ancients have chosen these Leaves, as an Emblem of their Victories: It has also got the Name of *Victoriola*. See *Hypoglossum*.

*Laxantia*, Loosening Medicines, are those which with their benign Particles softning and scouring the Intestines, cleanse them of their Excrements.

*Lazuli Lapis*, it is of a deep Sky-colour, not pellucid, adorned with Veins; the *Ultramarine* Colour is made of it. One sort is fixed, and does not change Colour in the Fire, and is brought from the East; and the other is not fixed, and loses its Colour in the Fire; and this sort comes from Germany. It is given inward-



inwardly to loosen the Belly. *La-*  
*zur-stone.*

*Lebes.* See *Cacabus.*

*Ledum,* Hill-Rose.

*Legumen,* Pulse.

*Lelythus.* See *Pisum.*

*Lenientia,* the same with *Laxantia.*

*Leno,* and *Linon,* that part of the Brain called *Torcular Hierophili,* that place where the Third Cavity of the *Meninx* is joined to the First, Second and Fourth.

*Lens* and *Lenticula,* Ducks Meat, it is cooling and good in Inflammations; it also cures Childrens Ruptures: An Infusion of it in White-wine cures the Jaundice, six Ounces of it being taken every Morning for Nine Days. It grows in standing Water.

*Lenta Febris,* whereby a Man consumes leisurely, occasioned frequently by the Obstructions of certain *Viscera.* A Consumptive Fever.

*Lenticulare Instruimentum,* a Chyrurgical Instrument to make the Bones smooth.

*Lentigines,* five *Ephelides,* Freckles, are little Spots, especially in Women, and chiefly in their Faces, but sometimes in their Hands, Arms, and the upper part of the Chest, which is exposed to the Air; the Skin is sometimes spotted thicker, sometimes thinner with them, like as with so many Drops, but without any Trouble or Pain; in some they appear only in Summer, and disappear in Winter; in others they continue the Year round.

*Lentiscus,* the Mastick-Tree, or rather Shrub, which produces the *Mastick*; all the parts of it are binding, the Buds, the Leaves, the Branches, the Fruit, and the Bark of the Root; the Juice pressed from the Bark of the Root, and the Leaves boiled in

Water, taken inwardly, is good for a Looseness, and the Bloody Flux, and for the Falling of the Womb and Fundament: The Oil of the Mastick-Tree is mixed in Medicines for curing the Leprosy, and is much commended for the falling of the Hair, and for Inflammations of the Gums, the Oil being held in the Mouth moderately hot. Mastick-Trees grow only in the Island of *Chios.* Mastick is preferred before all other Medicines in all those Diseases where there is a need of binding: The best Mastick is of a light Colour, clear and transparent, sweet scented and friable; it is sometimes adulterated with the Resin of the Pine-Tree, and with Frankincense; but the Cheat may easily be discovered by the smell.

*Leontiasis,* the same with *Elephantiasis.*

*Leontopetalon,* Lions-Blade.

*Leontopodium,* five *Pes Leonis,* Lions Foot.

*Lepidium,* vulgo *Piperitis,* Pepperwort; the Leaf is Acrid and Hot, the Herb bruised cures the Hip-Gout, boiled in Beer it hastens Delivery; it is commended against Leprosy.

*Lepidoides,* the scaly Suture of the Skull. See *Mendosa.*

*Leporina Labia,* the same with *Lagochilus.*

*Leporinus Oculus.* See *Lagophthalmus.*

*Lepra,* a Leprosy, a dry Scab, whereby the Skin becomes scaly like Fish: It differs from *Lence* and *Alphus,* in that a Leprosy is rough to the Touch, and causes an Itching; for the Skin is the only part affected, and therefore that being flea'd off the Flesh, underneath appears sound and well.

*Lepra*



*Lepra Arabum*, the same that *Elephantiasis Græcorum*.

*Lepra Græcorum*, or *Impetigo Celsi*, is the highest degree of Scabbedness; but it must be observed, least any should be gravelled in the Reading of Authors, that we here speak of the *Leprosy of the Greeks*, not the *Arabians*. That which the *Arabians* call a Leprosy, is the *Elephantiasis of the Greeks*, which is nothing else than an Universal Canker of the whole Body. A Leprosy is a Disease proceeding from black Bile, diffused through the whole Body, whence the Temperature, the Form and Figure, and at last the very Continuity of the Body is corrupted, and it is a Canker commonly to the whole Body. The *Arabians* call the Leprosy of the *Greeks* *Albaras Nigra*, which is the same with a kind of Ring-worm or Tetter which fleas the Flesh, and is a rough violent Scab in the Skin, accompanied with Scales like Fish, and itching. There is a greater Corruption of Humours in a Leprosy than in a Scabbedness, and from the latter there only fall little Flakes like Dandruff from the Head, but from the former as it were Scales of Fish, so that one passes from Itching to a Leprosy by the Scab: For *Pruritus*, or Itching, is a certain small Asperity of the Skin, wherein unless you scratch very hard, nothing falls from the Skin: When it is grown to a Scab, the Humour is more apparent, and certain little Particles like Dandruff fall off, whether it be scratched or no: For in a Scab the Matter is thinner, and at last preys upon the Surface of the Skin: But then in a Leprosy the Matter is thicker, and not only feeds upon the Surface, but the inner part of

the Skin. *Celsus* doubtless meant this Leprosy of the *Greeks* by the Word *Impetigo*, but not the *Lichen* of the *Greeks*, which some call *Impetigo*. The *Leprosy of the Greeks*.

*Leptuntica*, attenuating, cutting Medicines, which part the Crass and Viscous Humours with their Acute Particles.

*Lethargus*, a Lethargy, is a Drowsiness causing an heavy Sleep called *Coma*, accompanied with a Fever and a *Delirium*; and it is nothing else but an heap of too much of incongruous moist Matter within the Pores of the baky Substance of the Brain. This Distemper does not seem to come of it self, but rather from the Demigration of Fevers.

*Levator Musculus*, one of the Muscles of the Scapula.

*Leucacantha*, is the *Spina Alba*, *Carlina*, *Chamæleon*. Cotton Thistle.

*Leucanthemum*, as much as *White Flower*, is sometimes applied to the *Camomile Flowers*.

*Leucanthos*, signifies in general a Plant bearing white Flowers.

*Leuce*, seu *Vitiligo Alba*, when the Hairs, Skin, and sometimes the Flesh underneath, turn white, the Flesh being pricked with a Needle is not sensible, nor emits Blood, but a milky Humour. It differs from *Alphus*, in that it penetrates deeper, and changes the Skin, so that the Hairs are changed too. It is called by some the *White Leprosy*.

*Leucelestrum*, white Amber.

*Leucæus*, White wine.

*Leucoion*, Wall-flower.

*Leucolachanum*, wild Valerian.

*Leucoma*, a white Scar in the horny Tunick of the Eye.

*Leucophagum*, made of Almonds macerated in Rose water, and of Capon or Partridge boiled, bruised



and strained through a Sieve made of Bristles : It is used in a Consumption.

*Leucophlegmatia*, five *Anasarca pituitosa*, a pituitous Dropsy, or a Dropsy that has seized the whole Body.

*Leucopiper*. See *Piper*.

*Leucosis*. See *Dealbatio*.

*Levisticum*, also called *Smyrnion*, and *Ligusticum*, because it grows in *Liguria*, Lovage, it is Alexipharmick, Diuretick, and Vulnerary ; it strengthens the Stomach, and does good in an Asthma ; it opens Obstructions of the Liver and Spleen, and cures the Jaundice ; it is used outwardly in Baths and Cataplasms ; the Virtues of it are much the same with *Angelica* and *Master-wort*.

*Libanos* and *Libanotos*. See *Thus*.

*Libanotis*. See *Rosmarinum*.

*Liber*, is the inner part of the Bark of Vegetables, next to the Wood.

*Libra*, a Pound, contains Twelve Ounces in Physick, but 16 among Traders.

*Liburnum*, the same with *Viburnum*.

*Lichen*, a kind of Moss so called, because it is the chiefest Remedy in the Distemper called *Lichen*.

*Lichen*, barbarously called *Serpigo* or *Zerna* : *Halliabban* calls it *Petigo* and *Sarpedo* ; the Vulgar *Volatrica*. *Lichens* are certain Asperities of the Skin, and as it were Tumours, which itch much, and send forth Matter : The *Greeks* and *Arabians* have made Two sorts of *Lichens* ; the one mild and gentle, the other fierce and cruel : And according to *Avicen*, some are moist, which being rubbed send forth a kind of Dew ; others are dry ; and the moist are more safe, but the

dry is made of salt pituitous Matter turned into Melancholy Blood. And again he writes, that one *Manginess* (*Impetigo*) brings off the Skin by reason of its great driness, and another does not ; and that one is ambulatory and malignant, another fixed and standing ; as also one is old, another fresh. Hence it appears, that the *Scabies* of *Corn. Celsus* was nothing but the *Lichen* of the *Greeks*, and the *Impetigo* of the *Arabians*. It comes in any part of the Body, but especially in the Face and Chin, as *Galen* has it ; for a *Lichen*, says he, is a most ungrateful Distemper in the Chin, because it makes it itch exceedingly, and stretches out the parts affected : It is not a little dangerous, it spreads over the whole Face, and sometimes reaches the Eyes, and at last makes the Person affected extream filthy and loathsome. *Lichen* of the *Greeks* is *Pliny's Impetigo*, or an Inequality of the Skin, extending it self to the neighbouring parts, and accompanied with an extraordinary itching, and dry Pimples, a Ring-worm. *Lichen* is also the callous part in an Horse's Foot ; likewise a sort of green Moss.

*Lien*. See *Splen*.

*Lienteria*, a Looseness, when the Meat is sent out before it be altered, not staying in the Stomach, but falling immediately down into the Intestines with a Noise, Distension and Pain.

*Ligamentum*, a Ligament, is a solid and very fibrous part, proceeding almost from Matter like a Cartilage, different in Size, Number and Situation, broad or round, as it comes near the Constitution of a Membrane or Cartilage, drier or moister, harder or softer, more or



less, tough and flexible, and designed by Nature for the connecting of Parts, especially Bones, that they may better perform their Motions.

**A Ligament.**

*Ligamentum Ciliare*, the Ligament of the Eye-lid, or the *Ciliar Ligament*.

*Ligamenta Uteri*, the Ligaments of the Womb.

*Ligula*, the same that *Clavicula*.

*Ligusticum*. See *Levisticum*.

*Ligustrum*, Privet.

*Liliago*, a Diminutive of *Lilium*.

*Liliassphodelus*, is *Hemerocallis*.

*Lilium*, a Lilly, the distilled Water of the white Lilly is given to Women that have hard Labours, and to expel the After-birth; the Root is commonly used in Cataplasms, to assuage Pain, and to ripen Tumours, the Oil of Lillies serves for the same purpose: It is said, many People in Dropsies have been cured with the Juice, mixed with Barley-flower and made into Bread, which Bread they must use only for the space of a Month or six Weeks: The Root, the Leaves, the Flowers, and the Seeds of the yellow and white Water lilly, are used in Fluxes, especially for a Gonorrhœa: The Root of the white Water-lilly moderates the Flux of the Courtes, and will cure the heat of Urine.

*Lilium convallium*, Lilly of the Valleys, the Flowers and the Leaves are counted good in Apoplexies, Palsies, for the Falling-sickness, and Giddiness, and other cold Diseases of the Head.

*Lilium inter Spinas*, *Caprifolium*, seu *Matrihyba*, Wood-bind.

*Limatio*, or Filing, is a reducing to Powder of hard Bodies by the File; it is also used in sharp Teeth, or

Corruption or Excrescencies of the Bones.

*Limodorum*. See *Orobanchæ*.

*Limonia malus*, and *Limonium*, Limons, they are more Acid than Oranges or Citrons, and therefore it is probable the Juice is colder: It is proper for all those uses that Citrons are, but it is not so effectual against Poison, yet is it more powerful in hot Diseases; it quenches Thirst, and lessens Feverish Heats: The Juice of it is very proper for the Stone, and to cleanse the Urinary Passages: The Syrup of the Juice is good for Obstructions of the Kidneys, it quenches Thirst, is used in burning Fevers, and it strengthens the Heart and Stomach, restrains the Effervescence of Choler, and is used with good success to stop Vomiting, the Hiccup, and to take off a burning Fever: The Peel is Candied with Sugar for Sweet-meats: The distilled Water of Limons is reckoned an excellent Cosmetick.

*Limonada*, Lemonade, a kind of a Mixture or Julep, made with Juice of Limons, Water and Sugar.

*Limonium*, *Pyrola*, and *Tintinnabulum*, are the same thing: See in their proper places.

*Linamentum*, the same with *Motos*.

*Linaria*, five *Urinalis*, Toad-flax, a small Glass of the distilled Water of this Herb, with a Dram of the Powder mixed with it, evacuates Urine powerfully in a Dropsy; the Water also purges by Stool, and cures the Jaundice, but especially the Decoction of the Herb in Wine, which also opens Obstructions of the Liver; the Water or the Juice dropped into the Eyes, cures Inflammations,



tions, and redness of them ; Rags dipped in the Water cleanses Ulcers, and the Juice takes off Spots from the Face.

*Linæus*, the same with *Eclegma*.

*Linea alba*, a Concourse of the Tendons of the Muscles of the *Abdomen*, excepting the Tendons of the streight ones ; for the Tendons of the oblique Muscles unite, and meet so on both sides, that they make a kind of Tunick that covers the *Abdomen*, as if they were all but one Tendon : It is white, and not fleshy, proceeding from the pointed Cartilage, to the *Os Pubis* ; and is narrower below the Navel than above.

*Lineæ Fatales*, certain Wrinkles in the Forehead, whereby many things are vainly foretold.

*Lingua*, the Tongue, an oblong, broad, thick Member, and thicker at the Root, and thinner and sharper at the end, of a moderate bigness, that it may move more quickly. In the exterior and upper part of the Tongue, there are a great many little Bodies which break out from the Surface of the Tongue, and crooking moderately, incline backwards towards the Root, so that they look like a Comb that cards Wool. These Cartilaginous Bodies in an Ox especially, seem to resemble the Figure of a Boar's Tooth ; in the lower part they have a certain Cavity. They are made of a thick, tenacious, fibrous Matter, which seems like a heap of little Rods : About the sides of the Tongue they grow smaller and smaller, so that they almost disappear, and certain Membranous Bodies are placed at their Basis, which look like a Cong, and then by and by a more obtuse pappy Substance :

All the little Protuberances are cloathed with the Membrane of the Tongue ; they are firmly implanted in a certain Tenacious Tunick of the Tongue, there being under them a crass, viscous or nervous Substance, especially in those Places where there are remarkable Pits in the Tongue disposed in like order and manner, so that in the inner part of the Tongue there are a great many of them, which are firmly implanted in a certain viscous sort of Body. When the Membrane that covers the whole Tongue is taken off, there appears a certain glutinous Substance, then a Nervous Pappy Body something Yellow, which spreads like the Membrane, and discovers remarkable Nervous Protuberances disposed of in a wonderful order. The next thing that appears, are little Nipples in greater abundance than those spoke of, and of another order ; for as many little Protuberances as cover the outside of the Tongue, so many Nervous Nipples of this sort are found within ; these proceed from the common pappy Substance, grow tolerably high, and shoot out farther into nervous Sprouts from the top of them, about which you discover innumerable little Protuberances proceeding from the same Stock, and of an equal height, only slenderer, like a Cone, and which go within their proper Cavities ready made in the crass viscous Substance beforementioned, and at last end towards the outermost Membrane. Furthermore, the Substance of the Tongue is Musculous. The Centre of the Tongue consists of several sorts of Fibres, long, transverse and oblique ; which being mutually interwoven with one another, look



like a Coverlet or Blanket : It owes its Motion to peculiar Muscles of its own, wherewith it is contracted and abbreviated. The pairs of Muscles are the *Styloglossum*, *Basioglossum*, *Genioglossum*, *Ceratoglossum*, and *Myloglossum*.

*Lingua Canis*, vel *Canina*. See *Cynoglossa*.

*Linamentum*, an external Medicine of a middle Consistence, betwixt an Oil and an Ointment.

*Linum*, Flax.

*Lipodermus*, a Disease of the Skin, covering the Glans of the Yard, so that it cannot be drawn back.

*Lipopsychia*, a small *Deliquium*.

*Lipothymia*, *Defectus Animi*, *Defectio Animi*, *Deliquium Animi*. Weakness, when People are inclined to Swooning.

*Lippitudo*, a certain roughness within the Eyes, as if there was Sand in them. Bleariness, Blear-eyed.

*Lipuria*, a continual Fever, wherein the outward parts are cold, and the inward parts burn. This frequently happens in the Inflammations of the Stomach, Liver, Spleen, &c.

*Liquatio*, the same with *Liquefactio*.

*Liquefactio*, the melting of Rosin or Wax, with Oil or Fat, over a gentle Fire ; or the melting of Salts in a Cellar ; as also of the melting of Metals and Minerals in an open Fire.

*Liquid-Ambra*, five *Liquida Ambra*, so called from its odoriferous Scent, being an oily resinous Substance, thicker at the bottom ; which being a kind of Sediment, is kept by it self, the more liquid part swimming like Oil on the top. It flows from the Tree called *Ococol* in *New-Spain*.

*Liquiritia*, *Liquorish*, it is good for the Lungs and Reins, it mitigates Acrimony, and helps Expectoration, and gently loosens Childrens Bellies ; it is chiefly used for Coughs, Hoarseness, Consumptions, Pleurisies, Erosions of the Bladder, and sharpness of Urine. See *Glycyrrhiza*.

*Liquor*, *Liquor*, tho' this is made use of in all Juices, or liquid Substances, yet it more properly belongs to those made by *Deliquium*, such as are commonly called Oil, and by some Balsams, and frequently also distilled Waters.

*Lirion*. See *Lilium*.

*Lithargyrium*, *Litharge*, a frothy Excrement that remains after the Purification of Silver by Lead : There is two sorts of it, the Golden and the Silver, tho' they differ only in Boiling.

*Lithiasis*, the Generation of the Stone in the Kidneys or Bladder.

*Lithoides*, *Os petrosum*, the stony Bone.

*Lithontriptica*, Medicines which break the Stone.

*Lithospermum*, *Milium Solis* in Latin, Gromwel.

*Lithotomia*, a cutting the Stone out of the Bladder, and is thus performed : The Operator lays the sick Person upon a soft Pillow, in the Bosome or Lap of some strong Man, after he has leaped Three or Four times from on high ; then he ties the Hands on each side fast to the Sole of the Foot, and Two People standing on each side, hold the Knees as far asunder as possible : After this, the Operator moistning one Finger of his Left Hand, or if necessity require, the Two Foremost, with Oil of white Roses, thrusts them up into the Fundament,



ment, and with his Right Hand presses the upper parts of the Secrets lightly, that by this means the Stone may be brought to the *Perinaem*, which when he has forced thither with his Finger, he cuts with a Two-edged Knife proportionably to the bigness of the Stone, in the left side betwixt the Testicles and the Fundament, near to the Suture of the *Perinaem*, bringing the Stone towards the Knife : And if the Stone come not out, either of its own accord, or by the thrusting of the Fingers, he draws it out with Pincers, or some such Instrument of Art. The Stone being drawn out, and all the Bands being loosed, he binds up the Wound duely, applying Remedies to stop the Blood, and takes care that the Wound be closed up, lest the Urine should continually drop through. This way is called *Apparatus minor*, and is used especially in Boys, though it be frequently practised too in adult Persons in these Countries. But in the *Apparatus major*, or the greater Operation, the Patient bound as before, is set upon a Table and held there; then the Chyrurgeon thrusts in his Instrument called *Itinerarium*, by the Urinary Passage into the Bladder, as far as the very Stone, and cutting an Hole as before, he puts another Instrument called *Conductor* into the hollow part of the *Itinerarium* through the Wound; then the *Itinerarium* being taken out of the Urinary Passage, he puts in his Instrument called *Forceps* (a sort of Pincers) or any other fit to pull out the Stone through the Wound he made, that he may lay hold of the Stone and bring it out. This being done, the Wound is bound up and consolidated as it is in Children;

only if it be large, it is stitched, and an Instrument of Silver applied to it for Two or Three Days, which is useful to let out concremented Blood, Flegm, and gravelly Urine. There is yet another way of taking out the Stone, to wit, by making an hole in the *Abdomen*, by which the Stone is taken out of the Bladder, and in this way no dribbling of Urine need to be feared.

*Lithotomus*, a Chyrurgeon or Operator, who is skilful in cutting out the Stone. A Stone-cutter.

*Litus*, is *Linimentum*.

*Lividus Musculus*, five *Pectinatus*, one of the Muscles that move the Thigh.

*Lixivium*, Salt dissolved in Water; most commonly it is made out of Ashes, out of which by fair Water a Salt is drawn. *Lic*.

*Lixivium Sal*, a fixed *Alkali*; as the Salts of Tartar, Wormwood, and the like.

*Lobus Auris*, the lower part or lap of the Ear.

*Lobus Hepatis*, aut *Pulmonis*, the larger parts, wherein these Viscera are divided.

*Lobus*, is *Phaseolus*.

*Lobuli Adiposi*. See *Sacculi Adiposi*.

*Localia Medicamenta*, those which are applied outwardly; as Plaisters, Ointments, Salves, &c. Outward or Topical Medicines.

*Loch*, and *Loboch*, the same that *Eclegma*.

*Loch Sanum*, & *Expertum*, a sort of *Linctus* good for the Lungs.

*Lochia*, those things which are evacuated by Women in Child-bed, after the Birth of the *Fœtus*, and the Membranes called *Secundinae*.

*Loci Chymici*, Chymical Vessels and Furnaces.



*Loci Muliebres*, the same with *Uterus*.

*Loculamenta*, the Pods of Seeds.

*Locustæ*, the same as *Oculi* or *Gemmae*; it also signifies a certain Insect.

*Loboch*, the same that *Eclegma*.

*Lomographia*, a Description of contagious Diseases.

*Limos*, pestilent Poison, which proceeds from the Nitre of the Air, too highly exalted and pointed with Heterogeneous Particles, which being taken into the Lungs, infects and corrupts the Blood and the Animal Spirits.

*Lomentum*, Bean-flower.

*Lonchitis*, Spleen-wort.

*Longanon*, the last Gut. See *Intestinum rectum*.

*Longissimus Dorsi Musculus*, the longest Muscle of the Back.

*Lopidoïdes*, the same that *Lepidoïdes*.

*Lordosis*, the bending of the Backbone forward.

*Loricatio*, a Term among the Chymists, signifying the covering a Retort with Clay, or some other Matter, when it is to be exposed to a naked Fire.

*Loripes*, crooked Legg'd; it is also called *Varus*.

*Lotio*, in a manner a particular Bath, wherein the Head, Arm-pits, Hands, Feet, and natural Parts are washed, and that with Physical Decoctions: Some Medicines are also washed frequently with fair Water, by reason of their Saltness and Acrimony; as in Calx, and the heavier Soil of Brass that sticketh to the higher places of Furnaces or Melting-houses; thus Herbs are washed from the Sand, and other Impurities adhering to them; and Worms with Wine, for a Medicinal use.

*Lotium*. See *Uron*.

*Lotus*, is used both for a Tree and a Plant: This Name is also given to the sweet-scented *Trefoil* and the *Melilot*, besides some other Herbs.

*Loxangia*, Lozenges, the same that *Morsuli*.

*Lues Moravica*, or *Pannonica*. See *Febris Ungarica*.

*Lues Venerea*, *Morbus Gallicus*, *Italicus*, seu *Neapolitanus*, *Hispanicus*, and *Siphylis* according to *Fracastrorius*, the French-Pox, is a malignant and contagious Distemper, communicated from one to another by Coition, or other impure Contact, proceeding from virulent Matter, and accompanied with the falling of the Hair, Spots, Swellings, Ulcers, Pains, and many other direful Symptoms.

*Lumbago*, a Pain in the Muscles of the Loins, clogged with Scorbutick Matter, so that the Patient is forced to stand upright.

*Lumbricales Musculi*, or *Vermiculares*, are Four in each Hand, and so many in the Feet; they are so called, by reason of their Figure and Smallness.

*Lumbrici*, little Worms or Animals produced by Corruption in Humane Bodies; they are of different Shapes, round, &c.

*Lumbus*, or *Lumbi*, the Loins.

*Luna*, according to the Chymists, signifies Silver.

*Lunaria*, five *Bulbonac*, Moonwort, an Ointment of it used to the Region of the Reins, is counted a certain Cure in the Bloody-Flux.

*Lunatici*, Lunatics, or those that have the Falling-sickness.

*Luparia*. See *Lycosonon*.

*Lupia*, a Tumour, or Protuberance, about as big as a French Bean. Some take it for a *Meliceris*, others for a *Ganglio*.



*Lupinus*, a kind of Pulse.

*Lupinus*, equal to half a Dram. *Fernelius* says it is only six Grains, and *Agricola* and *Mercurialis* make it 8 Grains, or rather the third part of a Scruple, so that a Dram contains 9 *Lupines*.

*Lupinus*, Lupine, they are chiefly used outwardly for Gangreens, and malignant Ulcers, and the like, in Cataplasms.

*Lupulus*, Hops, they are Diuretick, good in the Jaundice, and for *Hypochondriack* Diseases, and expel the Gravel; the Buds of Hops eaten in Spring-time, being first buttered, purge the Blood, and loosen the Belly, and open Obstructions of the Liver and Spleen.

*Lupus*, a sort of Canker in the Thighs and Legs.

*Lupus Receptitius*. See *Lupulus*.

*Lupus Salictarius*. See *Lupus*.

*Lutatio*, a Cementing of Chymical Vessels. A Lutation.

*Luteola*, Diers-weed.

*Lutum*, Woad, used also by the Diers.

*Lutum*, a Lute whereby Vessels for Distillation are cemented, made of some glutinous Matter mixed with Water, such as Flower, White of Eggs.

*Luxatio*, or *Dislocatio*, & *Eluxatio*, Disjointing, is when a Bone goes out of its own Cavity into another place, which hinders voluntary Motion.

*Lycanche*, a Quinsy that is Mortal to Wolves. See *Angina*.

*Lycanthropia*, *Rabies Hydrophobica*, a Madness proceeding from the biting of a mad Wolf, wherein Men imitate the howling of Wolves.

*Lychnis*, five *Lucernula*, of this there are various kinds.

*Lycium*, a Juice extracted from

the Boughs or Trunk of the Tree *Pyxycantha*. It grows in many places; as *India*, *Spain*, *Cappadocia*, *Lycia*, and the like. It is an Astringent Medicine.

*Lycostonum Aconitum*, *Aconitum Ponticum*, *Luparia*, *Lupicida*, vel *Cenicida*, Wolfsbane.

*Lycoides*, a Madness like that of Wolves, proceeding from the Retention of Seed.

*Lycopodium*, Wolfs-claw, a kind of Moss.

*Lycopsis*, seu *Anchusa*, a Name sometimes given to *Bugloss*.

*Lygmos*, the Hiccups, a convulsive Motion of the Nerves which spreads up and down the Gullet, returning after short Intermittions: It proceeds from some troublesome Matter that vellicates the *Æsophagus*.

*Lympha*, a clear limpid Humour, consisting of the nervous Juice and of Blood, which being continually separated by the Glandules, is at last discharged into the Blood again by Vessels peculiar to it. The *Lympha* comes not immediately from the Blood or nervous Juice, as some think, but it is the Superfluity of each, which was more than enough for the Nourishment of a part, like the Marrow in Bones: It is taken sometimes for that Water which flows from the pricking of Nerves, and other Wounds, and which does not really flow from the Nerves themselves, but from the Lymphatick Vessels which are cut and wounded.

*Lymphatica Vasa*. See *Venæ Lymphaticæ*.

*Lyncis Lapis*, five *Belemnites*, seu *Dactylus Idæus*, it is round and pyramidal, and of various Colours; it is prescribed in Nephritick cases: It grows in many Places of *Germany*,



in *Prussia*, *Pomerania*, *Switzerland*, &c.

*Lyngodes Febris*, a Fever, accompanied with the Hickups.

*Lynx*, the same that *Singultus*.

*Lysimachia*, or *Lysimachium*, & *Salicaria*, Loose-strife.

*Lyteria*, a sign of the loosening of a great Disease.

## M

**M** In prescribing, signifies a Handful; it is often written with Three Letters, *Man*. At the end of a Recipe, it signifies *Misce*, Mix.

*Maceratio*, a sort of Infusion, when some hard Bodies are infused with Heat in Water, or some other Liquor.

*Machina*, an Engine, signifies in Physick some large Instrument; as a Bench, Ladder, Table, or such like, made use of in setting of Bones after Dislocation.

*Macis*. See *Moschata nux*.

*Mace*, is the covering of the Nutmeg, and is very Aromatick, and full of much Spirituous Heat, and is therefore good for cold Diseases: It is much of the same virtue with the Nutmeg; but because its parts are finer, it works more powerfully, and is more penetrative. *Macer Veterum*, or the *Mace* of the Ancients, was a woody Bark of a Tree, thick, and of a reddish Colour, brought out of *Barbary*, and of a bitterish and adstringent Taste: There is also a kind of the *Macer* in some of the Eastern Islands, which seems to resemble that of the Ancients.

*Macrocephalos*, five *Capito*, a great Head.

*Macrocosmus*, the whole Universe, as Man is called the Microcosm or lesser World, in comparison of the Universe.

*Macropiper*, Long-Pepper. See *Piper*.

*Macula Epatica*, a Spot of a brown or of a sad yellow Colour, about an Hand's breadth broad, chiefly seizing upon the Groins, the Breast and Back; nay, sometimes it covers the whole Body, is attended with a certain slight Asperity of the Skin, which lets fall Scales, or a sort of Dandruff from it, which yet do not stick altogether, but are disseminated here and there, and sometimes disappear, sometimes break out again. Liver-spots.

*Macula Matricalis*, five *Nævus*, a spot with which a Child is born, of a brownish Colour.

*Macula Volatica*, a red or purple Spot here and there in the Skin, which if it touch any Orifice in the Body, as the Mouth, Nostrils, Eyes, Ears, &c. and pierce so far, it becomes Mortal: It is fatal to Children.

*Madarosis*, a Baldness of the Head.

*Magdaleones*, pieces of Plaister made up in form of a Cylinder.

*Magisterium*, properly signifies a Powder prepared by Solution and Precipitation, improperly a resinous Matter made the same way, which is more truly called an Extract.

*Magisteria*, as they are various, so are they variously prepared; a solvent Liquor is always poured upon a dry Matter, reduced to Dust, if it can be had, or (if necessary) calcined, which is different according to the diversity of the *Magisterium*, plain or distilled Vinegar, both by it self, and sharpened with Spirit of



of Nitre, Vitriol, Salt, &c. These are only in Minerals and Animals; a *Lixivium* prepared of Salt of Tartar and Water in Vegetables, Spirit of Wine in things Sulphureous, that is, endued with an oily part; yet these things belong rather to Extracts. There is a precipitating Liquor poured upon dissolved Bodies, commonly Oil of Tartar, *per deliquium*, Urine, salt Water, Spirit of Vitriol, Nitre, &c. in Minerals and Animals common Water, or Allom-water in Vegetables; and there will subside at the bottom of the Glass, a coagulated Substance which must be dried, and if necessity require, first sweetned and then burned. A *Magistery*.

*Magistralia Medicamenta*, those Medicines which Physicians use to prescribe in the Shops for several uses, they are commonly called *Usualia*, Usual, because they ought to be used frequently perhaps once a Week, twice a Month, or the like.

*Magma*, is a thick Ointment, as also the Dregs that are left after the straining of Juices.

*Magna Arteria*, the same with *Aorta*.

*Magnes*, a Load-stone, highly useful in Navigation, for the discovery of the Poles; it attracts Iron, and is found in Germany, Norway, Sweden and Italy. The Load-stone reduced into Powder is mixed with some Plaisters, to draw, as they pretend, Iron out of a Wound, but in vain; for this Stone powdered, looses, or at least not exerts its Vertue: It also stops Blood, and is by some called *Sideritis*.

*Majorana*, Marjoram, it digests and attenuates; it is good in cold diseases of the Head, taken any way, the Powder of the dried Herb drawn

up into the Nostriils, provokes Sneezing.

*Mala*, seu *Gena*, that part of the Face which is betwixt the Eyes and the inferiour or lower Jaw-bone. The Cheeks

*Malabattrum*, according to the Description given thereof by *Acosta*, is a Twig or Branch of the *Cinnamom* Tree, with its Leaves and Berries, it being exactly the same with a Leaf of the *Cinnamom* Tree, I keep by me. *Dioscorides* says, these Leaves grow in marshy places, and swim upon the Water. *Garcias ab Orto*, with some others, will have them to be the Leaves of a Tree growing plentifully in India, but especially in *Cambaja*, near the Water-side. Whether the *Malabattrum* of the Ancients be the same with ours, is much to be doubted. The Indian Leaf.

*Mala insana*, or *Melanzana*, as the *Neapolitans* call them, or *Poma Amoris*. Mad apple.

*Malacia*, a depraved Appetite, which covets those things which are not fit to be eaten: Also a Tenderness of Body.

*Malaetia*, or *Emollientia*, those things which soften parts with a moderate heat and moisture, by dissolving some of them, and dissipating others. Softning Remedies.

*Malagma*, the same with our Fore-fathers, as *Cataplasma*.

*Malagma*, the same that *Malaetia*.

*Malaxatio*, the working of Pills, and especially Plaisters, into a Mass with other things, either with the Hand or a Pestil, or the like Instrument.

*Malicorium*, the Rind of the *Pomgranate*.

*Maligna*



*Malignus Morbus*, a malignant Disease, is that which rages more vehemently, and continues longer than its Nature seems to pretend to, as a Pestilent Fever, &c.

*Malinathalla*, the same with *Cyperus*.

*Malleus*, one of the Four little Bones in the Ear.

*Malleus pedis*. See *Mallenus*.

*Malleolus*, or *Malleus*, is Two-fold ; external, which is the lower Process at the Foot of the Bone of the Leg called *Fibula* : Or internal, which is the lower Process of the Bone of the Leg called *Tibia*, these make the Ankle.

*Malthacode*, a Medicine rendred soft by the mixture of Wax.

*Malum Mortuum*, a sort of black Itch, with crusty Pustules, without any Matter or Pain, appearing most commonly about the Hips and Legs.

*Malogranatum*, & *Malum Puniceum*, or *Granatum*, the Cartilage called *Xiphoides*, otherwise it signifies a Plant.

*Malva*, Common Mallow, it molifies, eases Pain, loosens the Belly, mitigates sharpness of Urine ; it is used outwardly in *Cataplasms* and *Fomentations*, to ripen Humours and to ease Pain, and in Clysters to loosen the Belly in Nephritick Pains. Three Ounces of the Decoction of the Leaves of the distilled Water of them, with one Ounce and an half of Syrup of Violets, cure heat of Urine presently.

*Malvaviscum*. See *Althæa*.

*Malus*, the Apple-Tree : The Virtues of Apples are various, according to the different tastes of them ; those that are sour and harsh are astringent, and therefore are good in Fluxes of the Belly ; and when they are roasted, they are proper Food for those that have Fevers :

Such as are a little acid, are agreeable to the Stomach, and cheer the Heart ; Sweet Apples are somewhat hot and loosening ; rotten Apples take off Inflammations and Swelling of the Eyes ; the Core of an Apple cut out, and a Dram of Frankincense put in, and roasted with the Apple and eaten, opens Obstructions of the Lungs, and is good for difficulty of Breathing ; the same applied outwardly to the Side, eases the pain of it ; it is best to eat Apples two or three Hours after Meals ; the altering Syrup of Apples is good for Melancholy People ; the purging Syrup of Apples is a proper Purge for melancholy People ; the Confection of Alkermes is made with the Juice of Apples ; and the Ointment called *Pomatum* : The English Apples are accounted the best in Europe.

*Malus Armeniaca*, Apricock-tree. The English Apricocks are better than the French or Italian, and more wholesome than the Peach : The Oil of the Kernels is excellent for Inflammations and Swelling of the Hemorrhoides, and for Pains of the Ears ; the Kernels eaten cure the Heart-burning.

*Malus Persica*, the Peach-Tree ; the Fruit has a sweet and pleasant Smell, and refreshes the Spirits ; the Leaves boiled in Beer or Milk, kill Worms, and expel them ; the Water of the Flowers takes off Spots from the Face ; the Syrup of the Flowers is a very proper Purge for Children.

*Mamma*, *Mammilla*, *Uber*, the Breast, Dugs, &c. the Grammarians call the inner part *Ubera*, and the outward Protuberances *Mammae*. A Breast or Dug, is a globous, white, and soft Body, laying upon the Pectoral Muscle on both sides, made up



up of conglomerated Glandules in the in-side, by the Mediation whereof, the Milk is separated from the Arterious Blood, and is conveyed out by very little Pipes, which pass through the Nipples.

*Mammiformes Processus*, Two Apophyses of the Bone of the back part of the Scull. See *Mastoides*.

*Mammilla*, the same that *Mamma*.

*Mandibula*, *Maxilla*, the Jaw, either upper or lower. The upper is made of Twelve Bones, on each side six. The first is at the external corner of the Eye, which joined with the fore-process of the Bone of the Temples, produces the Jugal Bone. The Second constitutes the inner corner of the Eye, has a large Passage in it, by which the superabundant moisture of the Eye descends to the Nostrils. The Third is within the circle of the Eye, interposed betwixt the other Two. The Fourth, the greatest of all, makes the greatest part of the Cheeks and the Palate, and is elaborately carved for the Reception of the Teeth. The Fifth helps to make the Nose. The Sixth, with another Bone along with it, terminates the extremity of the Palate: And all these are joined rather by a plain Line, than by Sutures. The lower Jaw at ripper Years grows into one continued Bone, extream hard and thick, and consequently very strong: It has Two Processes, one acute, called *Corone*, the other in the form of a little Head, called *Condylus*: It has Two Holes within, and as many without, which make way for the Nerves; the under Teeth are implanted in it, and it is jointed with the inner side of the Bone of the Temples called *Os Petrosum*.

*Mandibulares Musculi*, the same with *Masseteres*.

*Mandragora*, the *Mandrake*; it is Male and Female, it grows spontaneously in hot Countries, as *Spain* and *Italy*, and the like in Woods, and shady places. Mandrakes are reckoned amongst Narcotick Medicines: Some have questioned whether the Apple of it were wholesom, but *Faber Lynceus* says, that both the Pulp and the Seed may be eaten. The Bark of the Root, which is brought to us from Abroad, especially from *Italy*, is Narcotick; but it is seldom used inwardly: It is outwardly used for Redness, and Pains of the Eyes, for an Erysipelas, hard Tumours, and the Kings-Evil.

*Manducatorii Musculi*, the same with *Masseteres*.

*Mania*, a sort of Madness, a Deprivation of Imagination and Judgment, with great Rage and Anger, but without a Fever and Fear. It proceeds from *Sulphureo-saline* Animal Spirits, like *Aqua stygia*, which cause strange furious Impulses in the Body, not by consent of Parts, but by their own Strength.

*Manica Hippocratis*, a woollen Sack, in form of a *Pyramide*, where-with *Aromatick* Wines, Medicines, and other Liquors, are strained.

*Manoides*, a Phrensy, like the Madness which is meant by *Mania*.

*Manipulus*, a dry Measure, usual with Physicians in their Prescriptions; for it is a determinate quantity, to wit, as much as can be held in one Hand, meant for the most part of Herbs. *Fasciculus* is a different quantity from *Manipulus*, an Handful, for it properly signifies an Armful.

*Manna*, it is said to be a fat Dew sticking to Trees. *Tho. Bartholine*, travelling thro' *Calabria*, says he gathered



thered it from the Ash-Tree. The best *Manna* comes from *Calabria*, it sweats out of the Branches (being cut) and Leaves of the Ash-Trees, and grows hard by the heat of the Sun: It is used to loosen the Belly; it is a very gentle Medicine, and may be safely given to Old-men, Children and Women. Some say, that certain swarms of Insects, *Bartholine* says of Grasshoppers, *Christian à Vega* says of small Bees, suck this Juice out of the Trees, which they discharge upon the Twigs and Leaves: It grows also in the *East-Indies*, in *Syria*, *Persia*, *Goa*, *Ormus* and *Ceylon*. Whilst liquid it is called *Tereniabin*, but when hard *Mastichina vel Granata*: It is also called *Mel Aereum*, seu *Aeromeli*, *Men Siracost*, *Tereniabin*, *Trungibin*, *Terenigibil*, *Drosomeli*, &c. Some are of Opinion, That the Sugar of the Ancients was nothing but *Manna*.

*Manna Chymicorum*, something distilled from white *Precipitate* whiter than Snow; it is also called *Aqua Cælestis*.

*Manna Thuris*. See *Thur*.

*Manforii Musculi*, the same with *Masseteres*.

*Manus Christi*, vel *Saccharum perlatum*, a sort of Sugar so called, because it is put into Cordials for very weak People.

*Marasmodes*, a Fever which at last ends in a Consumption.

*Marasmus*, the highest Degree of an *Atrophia*, or a lingering Consumption of the whole Body, attended with great variety of Symptoms. A consuming Fever.

*Marathrum*, is *Feniculum*, or *Fennel*. See *Feniculum*.

*Marcasita*, or *Bismuthum*, a Metallick Excrement, produced in the Generation of a Metal, from some

part that was unfit for the Generation of it, and changed into a whitish Mineral Body hard and brittle. It differs from *Cachymia*, because that is composed of more volatile Parts, which were separated at the first beginning of the Generation of the Metals; whereas this being more fix, was not segregated till at last. *Bismuth*, *Marcasite*.

*Marcor*, the same with *Marasmus*.

*Marga*, *Marle*, a certain fat Matter contained in some Stones, from whence it is filed the *Marrow* of Stones.

*Margarita*, Pearls, called also *Pervla*, and *Uniones*, if they are large: They grow in certain Shells, as also in the Creatures themselves living in these Shells, as we see in the *English* and other Oysters. They are Oriental and Occidental; the Oriental are the best, and most resplendent, especially the *Persian*. The Occidental ones are found in several places of *Europe*: In *Scotland*, *Silesia*, *Frizeland*, *Bohemia*: In Physick they are said to strengthen the Heart; but their chief Qualification is, to correct Acidity.

*Maris*, Eighty-three Pounds Four Ounces in Weight.

*Marisca*, the same that *Ficus*.

*Marmariga*, the Glistenings and Coruscations of the Eyes.

*Marmelata*, & *Marmelada*, *Marmelade*, the Juice of Quinces condensed into a Gelly with Sugar; and is either plain or spiced, for the use of Families.

*Marmor*, *Marble-stone*, is of divers sorts; Some being white, as the *Alabastrites*; some red, some black, as the *Lydius Lapis*; some of divers Colours, as the *Porphyrites*, or *Ophites*. *Marble-stone*.

*Marmo-*



*Marmoraria*, is *Branca Uryna*.

*Marmorata Aurium*, Ear-wax, a certain Excrement of the Ears, laid there in the Auditory Passage, from the openings of the Arteries, or sweat out from the Cartilages. See *Cerumina*.

*Marrubium*, five *Prassium*, Horehound, the Juice of white Horehound mixed with Honey, is good for those that have Coughs, and are Consumptive; the Powder of it kills Worms; the Tops of it infused in Wine, and drunk Three Mornings, is good to provoke the Courses, and to expel the Secundine, and to strengthen the Stomach, and to cure an ill habit of Body: A Conserve of the Flowers made with Honey, and an Ounce of it taken in the Morning for Forty Days, cured a Nobleman of a Scirrhus in his Liver, when *Chalybeats* and other Medicines would do no good.

*Marrubium Nigrum*. See *Ballote*.

*Mars*, the God of War, but among Chymists it signifies Iron or Steel.

*Marsupialis Musculus*, or *Bursalis*, and *Obturator Internus*, the Ninth Muscle in order, according to our Anatomy, whereby the Thigh is moved.

*Martialis*. See *Mars*.

*Martiatum Unguentum*, a certain Ointment consisting of certain Aromatick Vegetables, Oils, Gums, Wax and Grease.

*Martius Panis*, vel *Pasta Regia*, a Composition of sweet Almonds, beaten with Rose-water into a Pulp, and being mixed with Sugar, is baked in an Oven like our Cheesecakes.

*Marum*, an Exotick Plant, like in Figure and Vertue to *Majoram*.

*Mas*, Male, also an oblong and sharp pointed Instrument, which is put into the Trepan, that it may stand at first more firmly. See *Mediolus*.

*Maslach*, a Composition prepared by the *Turks* of *Opium*, whereof one Dram is the Dose, tho' sometimes they take Three Drams without any prejudice, especially when they are about to fight the Battels of *Mars* or *Venus*.

*Massa*, all the Blood is commonly called the Mass of Blood; and every Composition of Powder, and other dry things worked into one Substance with a Liquor, as of Pills, and the like, is called a Mass.

*Masseteres*, *Mansorii*, seu *Manducatorii* & *Mandibulares*, Muscles of the lower Jaw, produced from the upper and the Jugal Bone, they are connected to the lower Jaw, and can move it right-side, left-side, and forward, by reason of the various Disposition of *Fibres*.

*Masticatio*, & *Manducatio*, chewing, an Action whereby we mince the Meat, and mix it with the Spit in the Mouth.

*Masticatorium*, a Medicine which is to provoke Spitting. See *Aphlegmatismus*.

*Mastix*, or *Mastiche*, Mastick, is the Gum, Resin, or Tear of the *Mastick-tree*, growing in *Chios*, *Syria*, *Candia*, *Provence*, *Spain*, &c. the best is yellowish, transparent, well scented, and friable. All the parts of it are binding; the Buds, the Leaves, the Branches, the Fruit, and the Bark of the Root, and the Leaves boiled in Water, and taken inwardly, are good for a Looseness, and the Bloody-Flux; the Oil of Mastick is successfully mixed in Medicines for the Leprosy.

*Mastoi-*



*Mastoides*, vel *Mastoides*, Processes like Breasts or Dugs, which from a broad Basis end in an obtuse Top, and are shaped like Teats in a Cows Udder : Also Muscles which bend the Head, proceeding from the Neck bone and the Breast-bone, terminating in the Process *Mammiformis*, i.e. like a Dug or Pap. See *Mammiformes Processus*.

*Mastos*, the same that *Mamma*.

*Mater*, the same with *Matrix* or *Uterus* : It signifies also a Woman who has brought forth a Child.

*Mater dura*, a Membrane which sticks close to the interior part of the Skull in some places, and mediately covers both the Brain and *Cerebellum*, or little Brain : It has Four Cavities which supply the place of Veins, and come together betwixt the Brain and *Cerebellum*, which Conjunction *Herophilus* calls *Torcular*.

*Mater tenuis*, a Membrane which immediately covers the Brain and *Cerebellum*, extremely full of Sanguinary Vessels, made to keep in the Spirits generated in the Brain and *Cerebellum*, that they fly not away.

*Mater perlarum*, *Macra Perlarum*, seu *Margaritarum*, are certain Shells resembling Pearls in their Colours. Mother of Pearls.

*Mater sylvæ*, is *Caprifolium*. See *Caprifolium*.

*Matracium*, nothing but a little Sack, wherein is calcinated Tartar, or the like, pricked here and there for the Emission of Liquor, in a Cellar, or any other moist place : It is also applied to an Urinal Glass, such as used to be brought to Physicians, to inspect and judge of the Urine ; called also in Latin, *Matrula*.

*Matricaria*, are such things as are used for Diseases of the Matrix or Womb.

*Matricaria*, Feverfew, it is much used in Diseases of the Matrix ; a Decoction of it expels the After-birth, it cures Mother-fits and Fevers, and does all a bitter Herb can do ; Bees cannot endure this Herb, and if any one carries it in his hand where Bees are, he need not fear stinging.

*Matronalis flos*, seu *Viola*, Dames Violet.

*Maturantia*, are such Medicines as have a quality to bring Tumours and Abscesses to a purulent Matter.

*Maturatio*, the ripeness of Tumours ; among the Chymists it is taken for Digestion, Circulation, Fermentation and Projection.

*Maxilla inferior*, the lower Jaw-bone, is that which contains the under Teeth ; it has a Process on each side, the foremost called *Corone*, the hinder *Condylus*.

*Maxilla superior*, the upper Jaw-bone, has Eleven Bones belonging to it, Five on each side, and one without a Fellow. 1. In the lesser Corner of the Eye. 2. In the greater Corner of the Eye. 3. Which is the greatest of all, constitutes the whole Palate, and contains the upper Teeth. 4. With its Partner, constitutes the ridge of the Nose. 5. Is placed at the extremity of the Palate, where the Holes of the Nostrils tend towards the upper part of the Gullet. See *Mandibula*.

*Maza*, a kind of Bread made in *Hippocrates* and *Galenus's* time, of toasted Barley-flower, with Oil and Honey : But in after Ages, instead thereof, was made a kind of Bread of Almonds and Sugar, called *Mazapanes*, or *Macaroons*.

*Meatus*,



*Meatus*, is called certain Vessels in our Body, such as Veins, Arteries, the *Lymphatick* Vessels, the *Chilous Ducts*, which afford a Passage to something or other.

*Meatus Auditorius*, the Auditory Passage, begins from the Cavity of the inner part of the Ear, and is clothed with a thin Skin as far as the brim of the *Tympanum*, or Drum of the Ear: Its use is to receive the Air and audible Species, and to contain the Ear-wax.

*Meatus Urinarius*. See *Urethra*.

*Mechoacanna*, a white purging Root like Briony; it is brought from the *West Indies*, especially from *New-Spain*: There is also *Peruvian Mechoacan*, or white Rubarb: For there are Two sorts; the first comes from the Isle *Mechoaca*, whence it has its Name; and the other, which is much better, from the Continent, about *Nicaragua*.

*Mechoacan*, purges flegmatick and watery Humours, from all parts of the Body, especially from the Head, Nerves and Breast; it is good for old Coughs, the Cholick, and the French-Pox; it is taken most commonly in substance, being powdered and taken in a proper Liquor, especially in Wine; it is not given in a Decoction, because it has been found by experience, that Boiling destroys the Virtue of it; it is corrected by adding a third part of Cinnamon, Annise or Mastick; it is best when it is fresh, whitish within, and of an Ash Colour without.

*Mecon*, is *Papaver*, or *Poppy*.

*Meconium*, Opium, or the condensed Juice of Poppies: Also the Excrements of a *Fetus*, which stick to the Intestines after the Birth, so called from the Blackness of Poppy-Juice.

*Meconologia*, a Description of *Opium*.

*Medela*, the same with *Curatio*.

*Mediana Vena*, the middle Vein in the bending of the Cubit betwixt the Cephalick and Basilick. It is safely opened, because there is neither Nerve nor Artery under it; but you must have a care of hurting the Tendon that lies underneath it, which would produce Convulsions, a Gangrene, &c. The *Median-Vein*.

*Mediastinum*, a doubling of the Membrane of the *Pleura*, which divides the Lungs and other *Viscera* of the Breast into Two Parts. It proceeds from the Vertebres of the Back, and going on forward, reaches the Breast-bone, and makes this Partition. The *Mediastin*.

*Mediastinum Cerebri*, the same with *Septum Transversum*.

*Medica*, a sort of Trefoil, called by some the *Hedgehog Trefoil*.

*Medicamentum*, a Medicine, a convenient Help, whereby Diseases are repelled for the Recovery of Health; and it is either *Actual*, which affects the Body at first touch with that Quality it is endowed with, as hot Iron, cold Water: Or *Potential*, whose Efficacy is not perceived, till it be stirred up after some stay in the Body, as Pepper, Raddish, sharp Salts, &c. Again, a Medicine is endowed with First, or Second, or Third Qualities, all which depend upon the Temperament and the various Motions of Particles in our Bodies. Medicine is Threefold, Chyrurgery, Physick strictly so called, and Diet.

*Medicina*, Physick, has met with variety of Definitions, according to the various Intentions and Opinions of the several Authors that have treated



ted of it: But properly it is an Art assistant to Nature, and preserving Health in Humane Bodies, as much as is possible, by convenient Remedies. *Sennertus*, and others, rightly divide it into Five Parts. 1. *Physiologia*, which treats of Humane Constitution, as it is sound and well, to which belongs *Anatomy*. 2. *Pathologia*, which treats of the preternatural or morbid Constitution of our Bodies. 3. *Semiotica*, which treats of the signs of Health and Diseases. 4. *Hygieina*, which delivers Rules of the Regimen to be observed in the Preservation of Health. 5. *Therapeutica*, which teaches Diet, Chyrurgery, and the Medicinal part, properly so called. The general Division of Physick, is only into Two Parts; the *Theoretick*, and the *Practick*: The Subject of Physick is Humane Body, as curable; and its End and Design Health. *Hippocrates* calls it a long Art, and *Paracelsus* a short one: But in reality, it is a long, a great, and noble Art.

*Medicinalis dies*. See *Critici dies*.

*Medicus*, a Physician, a Man highly skilful in the Art of Physick, modest, sober and courteous. *Scaliger* describes a Physician thus; That he ought to be a learned, honest, mild, diligent, a fortunate Man, and of ripe Years, one that relies upon God, not arrogant with his Knowledge, Labour or Success, nor Covetous.

*Medimnus*, a Measure containing one Hundred and Eight Pounds, this Measure relating only to dry things.

*Meditullium*, that spongy Substance betwixt the Two *Lamina* of the Skull.

*Medium*, the same with *Viola Martiana*.

*Medius Venter*. See *Thorax*.

*Medulla* in *Mineralogia*, in the Description of Minerals, is that softish part which is found in some Stones. In *Phytologia*, or Description of Plants, it signifies the middle, softer and more excellent part, which they call also *Cor* and *Matrix*. In Animals it is the fat and soft Substance contained within the Concavities of the Bones, called *Marrow*.

*Medulla Cerebri*, a white soft Substance, covered on the out-side with the baky Substance, which is more of an Ashy Colour; it makes that which is called the *Corpus Callosum*, or callous Body within: Imagination and the Distribution of Animal Spirits are performed there. *Malpighius* asserts, that it consists of innumerable Threads or Filaments.

*Medulla Lactis*, or *Lactis Flos*, is Butter.

*Medulla Oblongata*, the beginning of the Spinal Marrow, whence arise the Nerves within the Skull, it descends to the *Os Sacrum*, through the Hole of the hinder part of the Head and the Vertebres. It sends out Ten pair of Nerves to the Chest, the Abdomen, and the Limbs. It is called also the common Sensory, because that where the Original of the Nerves is, there is the common place of the Reception of Species, from the External Senses.

*Medulla Ossium*, Marrow in the Bones, is a fat Substance, laid up in the Cavities or Porosities of the Bones by the Arteries; it is kept in a Membrane, and is quite destitute of all Sense; it is red in the greater Cavities, white in the less, soft and succulent in spongy Bones. We may imagine likewise, that it is but



a Sweating of the Bones, in that they receive more Sulphureous Fat Matter than they can convert into Nourishment, which afterward flows to the inner part of the Bones by *Ductus's* and little Cavities for that purpose, after that is received by the Veins, and communicated to the Blood.

*Medulla Spinalis*, five *Dorsalis*, the Spinal Marrow, or the Tail of the Brain, is that part which goes down the middle of the Back by the Vertebres, and is terminated at the *Os Sacrum*; it is also of the same Nature and Use with the Brain. It is a Coagmentation of Nerves, and has the use of them; upwards it is forked; hence if either part be obstructed, there arises a Palsy of one side. It sends out Thirty pair of Nerves on each side to the Limbs, great Cavities, and other parts of the Body. If it be washed with a convenient Liquor, it will sever into a great many little Fibres.

*Megalosplanchnus*, one who has great Swelling Bowels.

*Mel*, Honey.

*Mela*, a Chyrurgeons Instrument, called *Specillum*, the Vulgar call it *Tenta*, a Tent, from trying. It is made for the most part of Silver or Ivory, and that to probe Ulcers, or to draw the Stone out of the Yard, &c. It is of different Shapes, according as it is differently used.

*Melampodium*, Black Hellebore.

*Melampyrum*, vel *Triticum Bovinum* & *Vaccinum*, Cow-wheat.

*Melanagoga*, Medicines that expel black Choler.

*Melanopiper*. See *Piper*.

*Melancholia*, a Sadness, without any evident Cause, whereby People fancy terrible and sometimes ridi-

culous things to themselves. It proceeds from the Degeneracy of the Animal Spirits, from their own Spirituous Saline Nature into an Acid, like the Spirit of Vitriol, Box-tree, Oak, &c. Also it is called black Choler, or black Blood, Aduſt, and *Salino-sulphureous*.

*Melanosmegma*, Black Sope.

*Melanthium*, is *Nigella*.

*Melas*. See in *Alphus*.

*Mele*. See *Mela*.

*Meleagris*, is *Fritillaria*. See *Fritillaria*.

*Melia*, is *Fraxinus*.

*Meliceris*, a Tumour shut up within a Tunick, proceeding from Matter like Honey, without Pain, round, yielding if pressed, but quickly returning again: It seems to proceed from Lymphatick Particles which do not circulate right, and which when the moisture is evaporated, leave a honeyish kind of Substance, as it happens likewise in a *Steatoma* and an *Atheroma*.

*Melicratum*, *Hydromel* or *Mulsum*, a Drink made of one part Honey, and Eight parts Rain-water, *Mead*, *Metheglin*.

*Meligeion*, an almost obsolete Word, signifying a Sulphureous spreading Swelling, attended with a Putrefaction of the Bones.

*Melilotus*, a kind of sweet scented Trefoil, called also *Sertula Campana*, *Melilot*, it digests, mollifies, and eases Pain; for which purposes, it is commonly used in Plasters and Cataplasms.

*Meliphyllum*, is *Melissa*.

*Melissa*, Baulm, it is reckoned among the Cordial Herbs, it removes Melancholy, and cheers the Heart; it is much commended for fainting and beating of the Heart, and for the Palsy, and Falling-sickness, and



and for other cold Diseases of the Brain.

*Melissophyllum*, five *Meliphyllum*, is *Melissa*.

*Melitema*, a sort of Cake worked up with Honey and Medicines.

*Melo*, a Melon, it is cold and moist, and apt to putrify in the Stomach, and to occasion Fevers and Gripes; the Seed is one of the great cold Seeds.

*Melocælus*, is *Melocarduus*.

*Melocarduus*, *Melocætos*, *Pomum Spinofum*, *Opontiatum*, *Echinomelocætos*, is an exotick Plant like a Melon.

*Melocarpus*, is the Fruit of Birthwort.

*Melopepon*, a sort of *Cucurbita*, a Medium betwixt a Melon and a Pompion.

*Melosis*, searching with a Probe.

*Melotis*, the same with *Mela* but lesser.

*Membrana*, a Nervous, Fibrous, Broad, Plain, White, and Dilatable Substance, which covers the Bowels, the great Cavities of the Body, the Muscles, &c. and is endowed with an exquisite Sense.

*Membrana Adiposa*, the Fat Membrane that comes round the Kidneys.

*Membrana Carnosa*, the same that *Panniculus Carnosus*.

*Membrana Urinaria*, the same that *Allantoides*.

*Membranofus Musculus*, or *Fascialis Latus*, and *Fascia Lata*, it moves the Tibia.

*Membrum*, a Member, an organical Body, made up of several similar parts, designed for the performance of voluntary Actions.

*Memoria*, Memory, the Retention of Marks or Footsteps impressed in several Places in the barky Substance,

or folding Fibres of the Brain, by the motion of Objects. Memory resides in the substance of the Brain, called *Corticalis*, like Bark.

*Mendosa Sutura*, or *Squammea*, a scaly Connexion of Bones, as may be seen in the Bone of the Temples, and the Bone of the fore-part of the Head. See *Lepidoides Sutura*.

*Meningophylax*, that which preserves the Meninx or Membrane of the Head, as thin Gold or Silver Plates, which are applied when the Scull is opened.

*Meninx*. See *Mater dura* & *Tenuis*.

*Mensa*, the broader part of the Teeth called Grinders, which chaws and minces the Meat.

*Menses*, the Courses, are Excretions of Blood every Month from the Womb, and not from its Neck or Passage called *Vagina*. The cause thereof consists in a Fermentative Matter generated in the Substance of the Womb; or a Seminal Matter infused into the Blood from the Testicles, or *Ovaria* in a Woman; which being mixed with the Mass of the Blood, ferments it into such a Motion, that it is forced to discharge it self every Month. They begin usually when Young Maids grow ripe, at Twelve or Fourteen, but cease naturally in Women with Child, past Children, and those that give Suck. They are mentioned under divers other Names; as *Menstruum*, *Profluviū mulierum*, *Lunare virus*, by Ovid; *Profluviū genitale*, by Pliny.

*Mensis Chymicus*, five *Philosophicus*, consists of Forty Days.

*Menstrua Alba*. See *Fluor Albus*.

*Menstruum Mulierum*. See *Menses*.



*Menstruum*, that which is to be distilled, or a Liquor which corrodes Metals, and dissolves Stones, as Vinegar, *Aqua fortis*, Spirit of Wine, &c. It may be taken also for the *Caput Mortuum*, which is left after Distillation. A *Menstruum* or dissolving liquor.

*Menfura*, or Measure, is a certain determinated quantity, relating both to dry and liquid Matters.

*Mentagra*, a sort of wild Tetter or Ring-worm, which was not known in *Claudius's* Days.

*Mentha*, Mint, it strengthens the Stomach, takes off Crudities and the Hickops, stops Vomiting, and expels Wind; Two Ounces of the Water taken stops Vomiting; outwardly applied it takes off the hardness of the Breasts, and dissolves curdled Milk, and prevents the breeding of it; the distilled Water cures the Gripes in Children; the smell of it strengthens the Brain, and preserves the Memory.

*Menthastrum*, a sort of Mint.

*Mentula*, the same with *Penis* or *Clitoris*.

*Mentum*, the Chin.

*Mercurius*, called also *Hermes*, Quicksilver. This Name is given, by *Chymists*, to all Liquids that will not take Fire, whether Spirituous, Acid or Aqueous. Some take it for the Spirit drawn from Plants or Animals, or for any acid Liquor prepared by *Chymistry*.

*Mercurialia*, all things that are prepared with Quicksilver.

*Mercurialis*, an Herb so called.

*Merobalineum*, a sort of *Semicupium*, adapted for the bathing of one or more parts of the Body.

*Mesaraum*, the same that *Mesenterium*; whence its Vessels are called as well *Mesaraick* as *Mesenterick*. See *Mesenterium*.

*Mesaraica Vasa*. See in *Mesaraum*.

*Mesenteria Vasa*. See *Mesaraum*.

*Mesenterium*, the Membrane of the *Peritonæum* double, enriched with Glandules, Nerves, Arteries, Veins, Chyliferous and Lymphatick Vessels; it is in the middle of the Abdomen, and contains the Intestines in a wonderful manner. It has a great Glandule in the middle, called *Pancreas Asellii*; about which are several other lesser Glandules, to which the Milky Vessels of the first Rank tend from the Intestines, and Lymphatick Vessels, from the Liver and other Parts; from these Glandules again the Milky Vessels of the second Rank ascend to the Vessel that carries the Mass of Chyle, and discharge themselves into it. The *Mesentery*.

*Meseraum*. See *Mesenterium*.

*Mesocolon*, that part of the *Mesentery* which is continued to the great Guts.

*Mesoglossum*, the same that *Genioglossum*.

*Mesonuclium*, the middle of the Night.

*Mesopleurii*, the intercostal Muscles, Twenty-two on each side, Eleven external, and as many internal. See *Intercostales Musculi*.

*Mespilus*, the *Medlar tree*, *Medlars*, the best *Medlars* are the biggest, which have Pulp enough, and little Stones; let them be well ripened, either in Hay, or hanged up in the Air; they are pleasant to the Taste, comfort the Stomach and the Belly, mitigate the heat of the Stomach, stop Fluxes and Vomiting, and provoke Urine; the Stones beat to powder, and drank in *Whitewine*, expel Gravel. There are a



fort of Medlars without any Stones, which being grafted on a Quince-tree, comes to be of a notable bigness and pleasant Taste.

*Metabasis*, the passing from one Indication to another, from one Remedy to another.

*Metabole*, a change of Time, Air or Diseases.

*Metacarpus* and *Metacarpium*, the Back of the Hand, made of Four oblong little Bones, which expand the Palm of the Hand, and they are called *Post-Brachialia*.

*Metacondyli*, the utmost Bones of the Fingers next to the Nails, the middlemost and first are called *Procondyli*.

*Metalepticus*, a Metaleptick Motion of the Muscles.

*Metallum*, Metal, a solid, rigid Substance, found in Mountains and Subterraneous Cavities. The several sorts of them are comprehended in this Verle :

*Sol*, *Mars*, *Luna*, *Venus*, *Saturnus*, *Jupiter*, *Hermes*.

Gold is the most solid Metal, the Tincture whereof is highly extolled by the Chymists. *Hermes* or *Mercury* is reckoned by some among the Metals ; but all Metals being malleable, it can at the best be accounted but an imperfect Metal.

*Metallurgus*, or *Metallicus*, one who searches after Metals as the Chymists.

*Metallurgia*, is that Operation, whereby Metals are searched after, and brought out of the Mines.

*Metapedium*, the same in the Foot that *Metacarpus* is in the Hand.

*Metaphrenum*, that part of the Back which comes after the *Diaphragme*.

*Metaptosis*, the degenerating of one Disease into another, as of a Quartan Ague into a Tertian ; and on the contrary, of an Apoplexy into a Palsy, &c.

*Metastasis*, when a Disease goes from one part to another ; which happens to Apoplectick People, when the Matter which affects the Brain is translated to the Nerves.

*Metasyntrifis*, the Operation of a Medicine externally applied, which fetches out the Humours from their closest Recesses.

*Metatarsus*, the Five little Bones of the Foot, connected to the Bones of the first part of the Foot, which immediately succeeds the Leg.

*Methodica Medicina*, that which was invented by *Themison Laodiceus*, and improved by *Thessalus Trallianus*, who said that the Art might be learned in six Months time.

*Methodici*, were those that endeavoured to reduce Medicines, by a certain Method, into a most Compendious System.

*Methodus*, a part of Physick, whereby Remedies are found out by Indications for the Restauration of Health.

*Metopium*. See *Galbanum*.

*Metopum*, the Forehead.

*Metrenchyta*, an Instrument wherewith Liquors are injected into the Womb. A *Mother-funnel*.

*Metretes*, a Measure containing One Hundred and Eight Pints, some say One Hundred and Twenty, and of Oil One Hundred and Five.

*Meum*, five *Fœniculum Porcinum* ; it is one of the Ingredients of *Theriack* and *Mithridate*. It blossoms in June and July. Wild-Dill, it expels Wind, and forces Urine and the Courses, and is used for Mother-fits,



sits, for the Gripes, Catarrhs, and to help Expectoration ; it is an Ingredient in several Compositions in Treacle, and many others, but it causes the Head-ach.

*Mezeræum*, seu *Chamælaea*, a Shrub of the kind of the *Laureola* ; some call it Pepper of the Mount, and *Mezenon* ; it is very hot and acrid, being chewed in the Mouth, it burns the Jaws and Throat, but it purges Choler strongly, being corrected by infusing it Twenty-four Hours in Vinegar ; some correct it by infusing it in Wine, and drying it again ; but the Leaves, Bark or Berries, howsoever they are prepared and corrected, are seldom used by reason of their Malignity ; nor indeed ought they to be used but in desperate Cases, or for want of safer Medicines.

*Miasma*, a contagious Infection in the Blood and Spirits, as in the Plague and Scurvy.

*Micleta*, a Medicine to stop Blood.

*Microcosmus*, Man is called the little World, as a Compendium of the greater.

*Microphthalmus*, one who has little Eyes from his Birth.

*Migma*, a mixture of divers Simples.

*Migrana*, the same with *Hemicrania*, a Pain sometimes on the Right, sometimes on the Left side of the Head.

*Miliaris Herpes*. See *Herpes*.

*Militaris*, seu *Stratiotes*, *Aleopalufris*, *Sedum aquatile*, & *Aizoon Palustre*, Water-Housleek, it stanches Blood.

*Milium*, Millet.

*Milium Solis*. See *Lithospermon*.

*Millefolium*, Milfoil, it stops Blood, is used for Bleeding at the Nose,

and for all Fluxes ; it is outwardly applied for Bleeding at the Nose, and for the Head-ach, and to heal Wounds and Ruptures.

*Mina*, or *Mna*, Sixteen Ounces, according to the *Athenian* Weight, but the *Roman* was only Twelve Ounce and an half, but that of *Alexandria* Twenty Ounces.

*Minera*, an Earth or Matter, whereof Minerals, and especially Metals are made ; as Mines of Gold, Silver, Copper and Tin.

*Mineralia*, those things which are neither Vegetables nor Animals ; as the *Six perfect Metals*, Gold, Silver, Tin, Copper, Iron, Lead ; and the *Imperfect Metals*, called more especially Minerals, as Antimony, Native Cinnebar, Sulphur, Marcasite, Lead, Chalk, Orpine, Quicksilver, Bole, and sorts of Stones, and the like : To these are added Salt-peter, Sal Gemmæ, Sea-salt, Alum, a sort of Vitriol, Borax ; but these are mixed Salts compounded of an Alkali and an Acid, and acute Particles of Minerals : Some will add to this also the *Amber*, which however seems to be rather the Gum of a Tree, and the Coral, which is a submarine Vegetable.

*Mirabilis Peruviana*, the same with *Solanum odoriferum*.

*Mirach*, the same with *Epigastrium*.

*Misce*, is in Prescriptions expressed by an M. signifying a mixture of two or more Medicines.

*Miserere mei*, or *Chordapsus*, a most vehement Pain in the Guts, proceeding from an Inflammation of them, or Involution, and the peristaltick Motion inverted, whence the Excrements are discharged by the Mouth. It is called also *Volvulus*, and *Iliaca Passio*.



*Mistio*, the same with *Mixtura*.

*Misy*, a Mineral, or rather an Efflorescence of the Chalcites, of a Golden Colour.

*Mitella*, a Swathe that holds up the Arm when it is hurt or wounded.

*Mithridatium*, compounded by King *Mithridates*, and formerly esteemed as a great Antidote, but is now out of date. *Mithridate*.

*Mitrales Valvulae*. See *Episcopales*.

*Miva*, the Flesh or Pulp of a Quince boiled up with Sugar into a thick Consistence. See *Marmelata*.

*Mixtura*, *Mistura*, *Mixtio*, *Mistio*, *Crama*, *Croma* & *Chrama*, a solid or liquid Substance, mixed together of several Medicines. Mixtures are very different, according to the scope of the Physician; they are taken especially in Drops or Spoonfuls, and sometimes in Draughts: They are made either of Liquors only, such as are distilled Waters, Spirit and Oil, any way mixed together, as Waters with Waters, Oil with Oil, Waters with Spirits, &c. or of Liquors with convenient Syrups, Powders, Confections, Opiates, all of them together, or only some. A *Mixture*.

*Mna*. See *Mina*.

*Mochlia*, the Restitution of Bones out of Joint.

*Modiolus*, *Trepanum*, or *Anabaptistion*, an Instrument which they use in profound Corruptions, Contusions, Cuts and Fractures of Bone, not to be applied, unless, 1. The Chips and Prominences of the Bones prick. 2. When the upper Table is entire, but depressed, and the lower broken. 3. When the Extravasated Blood would choak a Man with Corrupti-

on. The manner of perforating is thus: When the Hairs are shaven off, the Skin is to be cut to the *Pericranium*, avoiding as prudently as may be the Muscles of the Temples and the Sutures, and for this time the Wound is to be bound up, unless there be so little Blood spilt, that the Membrane called *Pericranium* may at the same time be pulled off from the Skull: Then after a few Hours, you may stop the Ears of the Patient, and take one of these Instruments called a *Masculine Modiolus*, whose Point is to be fixed in the Skull, but so far off the Fracture that it touch it not, much less the Suture, with its Teeth; tho' some never avoid the Sutures, and assure us, that they have perforated them as successfully as any other part: Then hold the Instrument fast with the Left-hand, and turn it round with the Right, till you have cut out a pretty deep Circle: After this, take a *Feminine Modiolus* (which has no point in the middle) and turn it round as before: In the mean time, take away the Dust that proceeds from the Perforation, and moisten the Instrument in Oil and Water to make it cool and slippery: The Blood that appears will shew, that you are now gone as deep as the Second Table, i. e. beyond the Skull to the Meninx, and then you must press very gently, lest the Membrane of the Brain be unadvisedly hurt; when the Bone begins to wag, put something in betwixt the sides of the Wound, loosen it, and take it out with a pair of Chyrurgeons Pincers. A *Borer* or *Trepan*.

*Modius*, a Measure containing 16 Sextaries.



*Mogilalos*, one that has an Impediment in his Speech.

*Mola Patella*, or *Rotula*, a round and broad Bone at the Jointing of the Thigh and Leg, where the Knee, excepting this Bone, is begirt with a Membranous Ligament.

*Mola Carneæ*, a fleshy and sometimes a spongy Substance, without Bones or Bowels; it is often black like concremented Blood, and sometimes extream hard, *preternaturally* brought into the World instead of a *Fœtus*.

*Molares*, or *Maxillares Dentes*: See *Dentes*.

*Mollientia*. See *Emollientia*.

*Mollugo*, a sort of Aparine.

*Molopes*, *Vibices*, *Enchymoma*, *Sugillationes*, all signify the same thing, Red Spots like those which remain in the Skin after Beating, in malignant and pestilential Fevers. See *Enchymoma*.

*Moly*, a sort of Garlick.

*Molybdæna*, seu *Plumbago*, is *Perficaria*.

*Molybdæna*, Native and Factitious, the Native is only a mixture of the Lead and Silver Mine; the Factitious is a sort of Litharge.

*Molynsis*, the same that *Miasma*.

*Monoceros*, the same with *Unicornu*.

*Monocolum*, the Gut *Cæcum*.

*Monohemera*, Diseases that are cured in one Day.

*Monopagia*. See *Monopegia*.

*Monopegia*, a sharp fixed Pain in the Head, afflicting one single place.

*Mons Veneris*, the upper part of a Womans Secrets, something higher than the rest. The Mountain of *Venus*.

*Monstrum*, a Monster, is a *Fœtus* with a double Head, without Hands, Feet, or such like.

*Mora Baccæ*. See *Rubus*.

*Mora Batæ*. See *Rubus*.

*Mora Vaccinæ*. See *Rubus*.

*Mora Vaccinæ*. See *Rubus*.

*Morbilli*, the Meazles, red Spots, which proceed from an Aerial Contagion in the Blood, they neither swell nor are suppurated, and differ only in degree from the Smallpox.

*Morbus*, a Disease, such a Constitution of Body as renders us inapt for the due Performance of our Actions; or it is an ill Constitution in a Man which hurts any of our Faculties, according to *Sylvius de le Boe*. Diseases are Twofold, either from an ill Conformation, or an Indisposition: An ill Conformation is Sixfold, for it consists in Number, Magnitude, Figure, Cavity, Surface, and Situation. Indisposition is either Occult or Manifest; the Occult is poisoned, contagious, and pestilent; the Manifest is either simple, as hot, cold, moist, dry, &c. or compound, when more Qualities than one are peccant at once, as cold and moist, hot and moist, &c. There is a Disease by *Idiopathia*, peculiar to ones self by *Protopathia*, when one has it first by *Deuteropathia*, at second Hand, and by *Sympathy*. Also Diseases are simple or compound, gentle or malignant, short, long, acute, continued, intermittent, hereditary, native, pituitous, bilious, melancholy, Summer, Winter, Autumnal, Epidemick, &c.

*Morbus Gallicus*. See *Lues Venerea*.

*Morbus Hispanicus*. See *Lues Venerea*.

*Morbus Indicus*. See *Lues Venerea*.

*Morbus Regius*, the same that *Illerus*.

*Moretum*, a sort of Drink which our Women use much, when they think



think they have conceived, for they are persuaded that it spoils a false Conception, and strengthens a true one: It is so called from the Mulberries they put into it.

*Moria*, Dulness or Folly, or Stupidity, is a defect of Judgment and Understanding, it proceeds chiefly from lack of Imagination and Memory.

*Morosis*, the same that *Moria*.

*Morphæa*, the same that *Alphus*.

*Morselli*, the same that *Morsuli*.

*Morsuli*, *Morselli*, *Tabellæ*, they are Medicines of a square Figure for the most part, made of Powders, and the like, mixed with Sugar dissolved, and poured upon a wooden Stone, or brazen Table, to be consolidated. *Morsels* or *Tablets*.

*Morsus Canis rabidi*, the same that *Cynanthropia*.

*Morsus Diaboli*, the same with *Ornamentum Foliatum*, Devils Bit.

*Morsus Gallinæ*, Chickweed, Henbit.

*Morsus Ranae*, a lesser sort of Water-lilly.

*Mortariola*, seu *Cavernæ*, are the Caverns wherein the Teeth are lodged.

*Mortarium*, a Mortar, made either of Marble, Brass, Iron, Wood or Glass.

*Mortificatio*, or *Sphacelus*, a Mortification; being the Extinction of the Native Heat, and Privation of Sense, not only in the Skin, Flesh, Nerve, Artery, but the very Bones; it is distinguished from a Gangrene, by the total Corruption and stink, it being also insensible both of the Knife and Fire: In dressing of Mortifications, the Chyrurgeon ought to consider well in the Application of Medicines, that he does not in the extinguishing one, Gangrene raise

another, by the too long use of sharp Medicaments, therefore when he feels the Ulcer warm, and finds it cease gleeing, he ought to forbear the use of them, and to dress them with warm Digestives, as Basilicon, Oil of Turpentine hot, and the like.

*Morum*, the same that *Pladarosis* vel *Thymus*.

*Morus*, the Mulberry-Tree, the Leaves are much used in Italy, Sicily, Spain, and France, to nourish Silk-worms: The Fruit of the black Mulberry before it is ripe, cools, dries, and is very astringent, and therefore proper for a Looseness, the Bloody-flux, the Flux of the Courses, and for Spitting of Blood, and is good for Inflammations and Ulcers of the Mouth and Throat, when it is ripe it loosens the Belly, quenches Thirst, and excites Appetite; the Syrup of it is much used for Gargarisms, as is also Honey of it, but they are windy and cause Pains in the Stomach, and are soon corrupted; being washed in Wine they become less hurtful; those that eat sower Mulberries must use with them a little Sugar, but in hot Weather they agree with young Men, especially if Sanguine and Cholerick, and with others whose Stomachs are clear and free from ill Humours.

*Moschata Nux*, a Nutmeg, it is also called *Nux Aromatica*, *Moschocaryon*, *Moschocarydion*, *Nux Myristica*, or *Unguentaria*, the Male is oblong, and the Female round. It comes from the East-Indies. Mace grows round it. The Tree grows in the Island Banda, situated near the Equator: It is about the bigness of a Pear-Tree, its Leaves not unlike the Peach-Tree, but somewhat shorter, sounder



rounder and broader: The Fruit also resembles a Peach, whose exterior Rind when come to full Maturity, splits like the green Shell of our Walnuts, and is eaten by the Inhabitants. After this comes the Mace, consisting of many reddish Leaves: These grow over another hard Rind, in which is inclosed the Nutmeg. I keep one by me entire with the exterior Rind. It is somewhat Astringent, Stomachick, Cephalick, and Uterine; it discusses Wind, helps Concoction, mends a stinking Breath, prevents Fainting, does good in the Palpitation of the Heart, lessens the Spleen, stops a Looseness and Vomiting, provokes Urine, and quickens the Sight: Nutmeg is of great use in the Bloody-flux, and other Fluxes, for it has all the Vertues necessary for a Medicine fit for these Diseases: The oily Substance of it defends the Guts from sharp Humours, and eases the Pain, the Aromatick Quality consisting in the Airy Spirit, penetrates the Noble Parts, and comforts them; the Earthy Part binds, dries up Ulcers, and Cicatrizes them: Candied Nutmegs are used in all cold Diseases of the Head, for a Palsy, and other Diseases of the Nerves and Womb; besides, they are counted Cordial, but it has been found by Experience, that the frequent and excessive use of the Nuts occasion sleepy Diseases, for they are very Narcotick; they are good for Wounds, for a Palsy of the Parts that serve for swallowing. The best Nutmegs are those that are weighty, the Oil of Nutmegs is very Stomachick, used inwardly or outwardly.

*Moschelaum*, is a Composition of Musk and Oil.

*Moschus*, Musk, a sort of Matter flowing from the Navel of a certain Animal, as some will have it; but others say it comes out of the Testicles.

*Motos*, a piece of Linnen tised like Wool, which is put into Ulcers, and stops a Flux of Blood.

*Motus Convulsivus*, a Convulsive motion, or Convulsions, relates chiefly to the *Epilepsia*.

*Motus Peristalticus*. See *Peristalticus*.

*Moxa*, a certain Down growing upon the lower part of the Leaves of Mugwort; it comes from Japan and China.

*Muccus*, the same that *Mucus*.

*Mucago*, *Mucilago* & *Mucus*, a viscous Extraction made of Seeds, Gums, Roots, &c. with Water.

*Mucarum*, the same with *Mucharum*.

*Mucharum*, a barbarous Word, some will have it signify Infusion of Roses by it self, others the Infusion boiled up to a Syrup with Sugar.

*Mucilago*, the same that *Mucago*.

*Micro cordis*, or *Apex*, the lower pointed end of the Heart.

*Mucronatum Os*. See *Ensisformis Cartilago*.

*Mucronata Cartilago*. See *Ensisformis Cartilago*.

*Mucus*, we call it Snot, a liquid, thick and viscous Excrement, which flows from the *Processus Papillares*, by the *Os Cribriforme*, to the Nostrils and Palate.

*Mucus Intestinorum*, the slime of the Guts, it is a sort of viscous Matter that flows from the Glandules, whereby the Guts are defended from sharp and hard things that pass through them.

*Muliebria*. See *Cunus*.

*Mila*



*Mulo Medicina*, the same with *Veterinaria*.

*Mulfum*, the same with *Hydromel*.

*Mumia*, Mummy, of this there are Four sorts: 1<sup>st</sup>, The *Arabian*, being a liquid Substance, issuing forth out of the Sepulchres, from the Carcasses embalmed with *Aloë*, *Myrrh* and *Balsam*. 2<sup>dly</sup>, The *Egyptian*, being a Liquor issuing from the dead Bodies embalmed with *Pissasphaltus*, or a sort of Pitch gathered in *Palestine*; with this they used to embalm the dead Carcasses of those of less Note, being the same that are sometimes sold in *Europe*. The 3<sup>d</sup> sort is a factitious *Pissasphaltus*, being a mixture of Pitch and Rosin, which they sell for the true *Mummy*. The 4<sup>th</sup> sort, are the dead Carcasses dried under the Sands, by the heat of the Sun; especially in the Country of the *Hammonians*, betwixt *Cyrenaica* and *Alexandria*, where Travellers are often buried in the Sands, by the violence of the Winds. The first kind is the best.

*Mundatio*, is a Purification.

*Mundificativum*, a Medicine that cleanses Ulcers.

*Muralis Herba*, is *Parietaria*.

*Musæ caput*, the same that *Mycephalum*.

*Muscari*, a sort of Hyacinth.

*Musculus*, a Muscle, an Organical part furnished with Two Tendons, and a Fibrous or Fleishy Belly or middle part: Its Office is to move the Members that are contiguous to it. This Motion or Contraction is performed by the flowing of the Animal Spirits from the Brain to the Tendons by the Nerves, and thence to the middle of the Muscles, where they contract them, and

when that is done, recede to the Muscles again. The Ancients divided the Body of a Muscle into the Head, Belly and Tail; in which Division they called the Extremity of the Muscle, connected to that part towards which the Contraction was made, the Head; the end or part of the Muscle inserted into that part which was to be moved, the Tail; and lastly, the intermediate part of the Muscle, which is more swelled with Flesh, they called the Belly; and then in the performance of motion they supposed the Muscle was swelled about the Head and Belly, and consequently shortened in its length, so that it drew the Member to which it was fastened near to it: But how this was done they say not. Muscles are destined either to the use of Cavities or Limbs, and are diversly denominated from their Shapes, Places where they are, and Actions they perform.

*Musculosa Expansio*. See *Myodes Platysma*.

*Muscus*, or *Usnea*, Moss, it is an Excrement like Down, that sticks to Trees or Bones exposed to the open Air. The Powder of Cup-moss being given in Posset-drink, or Small-beer, cures the Hooping-Cough, by a Specifick Quality, a Scruple of it must be given night and morning; or an Ounce of the Moss may be boiled in a Quart of some Pectoral Water, till half is consumed, then strain it, and make a Syrup with Sugar-candy: This Cup-moss is of an Ash Colour, and like a Cup. Moss of dead Mans Scull, being put up the Nostrils, stops Bleeding; this sort of Moss is common in *Ireland*.

*Mustellanci*. See *Galiancones*.

*Mutus*. See *Aphonia*.

*Mya-*



*Myacantha*, five *Ruscus* aut *Bruscus*, is *Ruscus*.

*Myceta*, and *Mycetes*, are Mushrooms.

*Myſteres*, the Noſtrils, or the Receptacles of pituitous Humours, which diſtil out of the Brain by the *Proceſſus Papillares*, the Extremities of the *Olfactory* Nerves.

*Mydeſis*, Corruption or Rottenneſs from too much moiſture.

*Mydriasis*, a too great Dilatation of the *Pupil* of the Eye which makes the Sight dim.

*Myelos*, the Marrow of the Bones or of the Brain, or Spinal-marrow.

*Myle*, the ſame that *Mola genu*.

*Mylogloſſum*, a pair of Muſcles which ariſe about the back-ſide of the Grinding-Teeth, and are inſerted into the Ligament of the Tongue, and are ſaid to turn the Tongue upwards.

*Mylophæ*, the falling off of the Hairs of the Eye-lids: Alſo Medicines againſt the falling off of Hair.

*Myocephalum*, the falling of the *Tunica Uvea* juſt begun, like the Head of a Fly, whence it has its Name.

*Myodes Platyſma*, a broad muſculous Expansion in the Neck, proceeding there from a ſort of a fat Membrane.

*Myologia*, a Deſcription of Muſcles.

*Myopia*, a certain dimneſs of ſight in diſtant Objects, and yet a Perſpicacity in things near at hand. Purblindneſs.

*Myopiaſis*, the ſame that *Myopia*.

*Myops*, one that is Purblind; which is occaſioned by this, that the Sun-beams entering in to a great quantity, repreſent the Object conſuſedly in the Brain. See *Myopia*.

*Myofotis*, is *Muris Auricula*.

*Myrach*, an Arabian Word, and ſignifies the ſame that *Epigaſtrium*.

*Myracopum*, an Ointment that takes away Wearineſs.

*Myrica*, is *Tamarifcus*.

*Myriophyllum*, is *Millefolium*.

*Myriſtica Nux*, the ſame that *Mofchata Nux*.

*Myrinx*, the ſame that *Tympanum*.

*Myrmecia*, a ſort of Wart; they are harder and lower than thoſe fleſhy Tumours called *Thymi*, take deeper Root, and occaſion greater Pain, broad below, ſmall at top, and emit leſs Blood. They are ſcarce ever bigger than a ſort of Pulse called *Lupines*. They breed in the Palms of the Hand, or the ſole of the Foot.

*Myrobolani*, the ſeveral ſorts are *Chebuli*, *Citrini*, *Bellerici*, *Indi*, *Emblivi*, all of them purge and bind like Rhubarb. Doubtleſs theſe are not the ſame uſed and mentioned by the ancient Phyſicians.

*Myron*, the ſame that *Unguentum*.

*Myropola*, one that ſells Ointments.

*Myrrha*, Myrrh, it comes from Arabia, Ethiopia, and other Places. It is certainly a Reſinous Gum, condensed of ſome foreign Tree, tho' we don't know what ſort of Tree. The beſt Myrrh is the cleaneſt, which is rough, light, and breaks eaſily, ſmells ſweet, taſtes bitter and hot; it heats, diſpoſes to Reſt, and is good in cold Diſeaſes of the Head; it conglutinates and dries, it provokes the Courſes, and haſtens Delivery; it is good for an old Cough, and difficulty of Breathing, and for Pains of the Breſt and Sides, and for a Loofeneſs, and for the Bloody Flox, and it cures an Hoarſeneſs, being held in the Mouth, and what diſſolves



dissolves of it being swallowed down; it heals wounds of the Head, and is frequently used to Bones, when they lye naked; it was used formerly to preserve dead Bodies: Some say, it is good in a Dropsy, it is excellent in a Gangrene, for Swellings and Wounds, especially in the Head: The Troches of Myrrh are excellent to move the Courses with ease, in such as use to have them with Pain, a Dram of them being taken in some proper Liquor. It is an Ingredient in the *Elixir Proprietatis*; and a Tincture is made of it also, and Oil *Per Deliquium*.

*Myrrhis*. See *Cicutaria*, or Hemlock.

*Myrtum*, a little piece of Flesh in a Womans Secrets about the Cleft, proceeding from a Corrugation of the *Vagina*.

*Myrtus*, & *Murtus*, the Myrtle-Tree.

*Myrtax*, the upper Lip and the Hairs upon it.

*Mystrum Magnum*, is a Measure of the Ancients, containing Three Ounces and Eight Scruples of Wine, and Three Ounces of Oil.

*Mystrum Parvum*, a Measure of the Ancients, containing Twenty Scruples of Wine, or Six Drams of Oil.

*Myurus*, a mutilated Pulse, increasing or decreasing gradually.

*Myxa*, Snot, a pituitous Humour, which descends from the Extremity of the *Olfactory* Nerves to the Nostrils.

## N

**N**o, with Physicians, signifies Number; for Instance, take of *Jujubes* N<sup>o</sup> vi. that is, Six in Number.

*Nevi*, Moles, certain native Spots, and are Twofold, either plain or protuberant, different in shape and colour. They happen to Child-bearing Women from a false Imagination, Drunkenness, Extasy, &c.

*Nakir*, a flying Wind, or runningg Pain, from one Limb to another.

*Napellus*, Wolf-bane.

*Napta*, the same with *Natta*.

*Napus*, Turnep, it forces Urine; the Juice and Broth wherein they are boiled cure the Quartan Ague; raw Turneps cure the Scurvy, Turneps roasted under Ashes, and applied behind the Ears, cure the Head-ach, and the pain of the Teeth, they are applied to Ulcers of the Legs, and to Swellings of the Breast, and for scrophulous and scorbutick Tumours, with good success; the Broth of them makes a good Gargarism for sore Mouths; half a Dram of the Seed is used at a time in malignant Diseases, to expel the Venom.

*Napy*. See *Sinapi*.

*Narcissus*, Daffodil, the Root is Vomitive, the Leaves bruised are proper for an Erysipelas.

*Narcosis*, a Privation of Sense, as in a Palsy, or in taking of Opium.

*Narcotica*, Medicines that stupify and allay Pain.

*Nardus Celtica*. See *Spica Celtica*.

*Nardus Indica*, *Spica Indica*, Indian Spikenard, great quantities of it grow



grow in *Java*; it grows like an Onion. It is Hepatick, good for the Jaundice, and Stone in the Kidneys. Nard Oil heats, attenuates, digests, and binds moderately, and is good for cold and windy Diseases of the Brain, Stomach, Reins, and Liver. Celtick Nard heals and dries, provokes Urine, strengthens the Stomach, and discusses Wind; it is frequently used in Lotions for the Head.

*Nares*, the Nostrils.

*Nasa*, the same with *Natta*.

*Nasalia*, the same that *Errhina*.

*Nasalia*, little globular Bodies which are put into the Neck of the Matrix, made of the same substance as *Pessaria*. See *Pessaria*.

*Nasturtium*, Cresses, the Garden-Cress Flowers in *May* and *June*, and when the Seed is ripe, withers quite away, the Seed is acrid and hot, for which reason it opens, attenuates, and cleanses; it is chiefly used for the swellings of the Spleen, and for Obstructions of the Courses, and to expel a dead Child; it cures the Tartareous mucilage of the Lungs, and is good in the Scurvy; it is outwardly used, beat up with Lard, to cure Scabs in the Head, and other parts of the Body; for Lethargies and sleepy Diseases, there is nothing better than Cresses, either boiled or eaten in Sallets; for Childrens Scabs, or scaled Heads, nothing so effectual as Garden-cresses beat up with Lard, for it makes the Scales fall off in Twenty-four Hours, and perfectly cures them, if they continue the use of it. Garden-cress is used every where in Sallets, with Lettice and other Herbs, it qualifies the coldness of the Lettice, and comforts the Stomach, and promotes Concoction by its heat.

*Nasturtium Aquaticum*, Water-cresses, they are much used in Spring-time, in Broths, to purify the Blood; they are good in the Stone, for they provoke Urine; they open Womens Obstructions, and relieve those that are in Dropsies: They grow frequently in Brooks and Watery places, and Flower in *July* and *August*, and sometimes before.

*Nasturtium Indicum*, Indian-cress, the Flowers of it smell, and look very pleasantly in Sallets; and it is good for a weak and cold Stomach, and for Wind. It grows in *Peru*.

*Nasus*, the Nose.

*Nata*, the same that *Natta*.

*Nates*, are the lower and hindermost fleshy part of the lower Belly, whereupon we sit. The *Buttocks*.

*Nates Cerebri*, Two round Prominences behind the Beds of the Optick Nerves, which grow to the upper part of the marrowy Substance: They are small in Men, and larger in Brutes.

*Natta*, a great soft Tumour without Pain and Colour, which grows especially in the Back, yet sometimes in the Shoulders. Its Root is slender, yet it increases so prodigiously, that it will grow as big as a Melon, or a Gourd. It is made of fat Matter, and therefore ought to be reckoned amongst the *Steatomata*. See *Steatome*.

*Natura*, the same that *Cunus*, or the Genital Parts of both Sexes: Some also call Nature, the Temperature and Constitution of any living Creature.

*Naturalis Facultas*, a Natural Faculty, is an Action depending chiefly upon the *Cerebellum*, whereby the Body, without our notice, is nourish-



nourished, increased, and preserved, by the Blood and Animal Spirits; upon which likewise all Excretions, Digestions, and Generations depend.

*Naviculare Os*, called also *Cymbiforme*, is the Third Bone in each Foot, in that part of it which immediately succeeds the Leg.

*Nausea*, Loathing of Victuals, with an Inclination to Vomit, as it happens in many Diseases, as also to those that are Sea-sick.

*Necrosis*, a black and blew Mark in any part, produced by sucking the Skin.

*Nectar*, the Drink of the Gods, as *Ambrosia* is their Food; but with Physicians it signifies rather a Medicinal Drink, but with a most delicious Colour, Taste and Smell.

*Nefrens*, Toothless.

*Nemomena*. See *Nomas*.

*Nenuphar*, five *Nenufar*, is *Nymphaea*.

*Neogala*, is new Milk.

*Nepenthes*, Opiate *Laudanum*, a Medicine worthy indeed of Praise. It signifies as much as without Pain and Trouble, and by reason of the incomparably admired Effects it produces, highly deserves the Name of *Laudanum*, (a Word importing Praise.) *Nepenthes*, they say, was *Helen's* Remedy, wherewith she expelled all Sorrow from her Heart, and waxed merry and chearful.

*Nepeta*, is *Cattaria*.

*Nephela*, small white Spots upon the Eyes: Also little Clouds as it were that swim in the middle of Urine; likewise little white Spots in the Surface of the Nails like little Clouds.

*Nephritica*, Medicines against the Discares of the Reins.

*Nephriticum Lignum*, also called *Santalum Cæruleum*, it grows in *New-Spain*, and is used in *Nephritick* Cases; it is used for Diseases of the Reins, and for difficulty of Urine; and the Water of it is good for Obstructions of the Liver and Spleen: The Water of it is made in the following manner, they cut the Wood small, and infuse it in clear Fountain water, and keep it in the Vessel till all the Water be drunk, then they put on fresh Water, and so they repeat it, as long as the Wood will tincture the Water in the space of about half an hour. The Wood imparts a light Sky Colour to the Water, which grows deeper in time: It is also good in Fevers, and for the Cholick.

*Nephriticus Lapis*, comes from *Spain*, and is used in *Nephritick* Pains.

*Nephriticus*, one who is troubled with a Disease in the Reins.

*Nephritis*, seu *Affectio Nephritica*, & *Nephriticus Dolor*, a Pain in the Reins, proceeding either from an ill Disposition, or an Inflammation, or from the Stone and Gravel, accompanied with Vomiting, and stretching of the Thigh.

*Nephros*, a Kidney, on each side of the *Abdomen* one, placed about the Loins under the Liver and Spleen; it is shaped like a Kidney-bean: Its Substance is made up of a great company of little Conduits. On both sides it receives the *Serum* from the Glandules which border upon the Arteries, and carries it to the little Bodies in the Reins called *Carunculae Papillares*, (which see) that so it may be discharged by the *Pelvis*, the Basin, the Ureters, the Bladder, &c.

*Nephro-*



*Nephrotomia*, the cutting of the Kidneys, in case of a Stone or Exulceration ; but it is seldom put in Practice.

*Nerion*, five *Rhododendron*, five *Rhododaphne*, five *Oleander*, Rosebay.

*Nervalia Ossa*, the Bones of the Sinciput.

*Nervina*, are such Medicines as are used for the Diseases of the Nerves.

*Nervus*, a Nerve, a fibrous, round, long, white, porous Substance, like an Indian Cane, which conveys the Animal Spirits, to make the parts of the Body moveable and sensible. Ten pair of Nerves proceed from the oblongated Marrow within the Scull ; as the Odoratory, and Ophthalmick Nerve, that which moves the Eyes, the Pathetick, the Gustatory, or that which perceives tastes ; the Nerve called *Timidus* or Fearful, that which serves the Organ of Hearing ; the *Par vagum*, that which moves the Tongue, and the Muscles of the Neck. The Ancients only acknowledge Seven pair within the Scull ; below the Scull they reckon Thirty pair ; Seven from the Spinal Marrow in the Neck ; Twelve from the same in the Back ; Five from the Loins, and Six from the *Os Sacrum*. All the Nerves below the Scull proceed from the Spinal Marrow, which pass through the Holes in the sides of the Vertebres, and are designed for the use of the Limbs and great Cavities. A Nerve, a Tendon, and a Ligament, are impertinently taken for one and the same thing by Chyrurgions.

*Neuritica*, the same with *Neurotica*.

*Nurodes*, a sort of lingering Fever,

so called by the most Learned *Willis*, because that the Nervous Juice departing from its own right natural Crasis, becomes the occasion of an Atrophy.

*Neurologia*, an Elegant Description of the Nerves, which *Willis* and Mr. *Raymund Vieussien* have performed beyond any Man whatsoever.

*Neuron*, the same that *Nervus*.

*Neurotica*, Remedies against the Diseases of the Nerves.

*Neurotomia*, an Anatomical Section of Nerves ; also a pricking of Nerves.

*Neurotomus*, one who is troubled with a pricking of the Nerves ; or one who dissects them Anatomically.

*Nicotiana*, is *Tabacum*.

*Nidrosa Dyspepsia*. See *Dyspepsia*.

*Nidus*, the same that *Focus*.

*Nigella*, seu *Melanthium*, vel *Papaver Nigrum*, Guiny-pepper, the Seed is chiefly in use, it expectorates, increases Milk, and provokes Urine and the Courses ; it is good for the biting of venomous Creatures, and is reckoned a Specifick for Quotidian and Quartan Agues ; it is used outwardly in Epithems, and the like, or the Head-ach, and to dry Catarrhs. An Oil is pressed out of it, which many ignorant Apothecaries use instead of Nard-Oil.

*Nibili Album*, the same with *Pompholyx*.

*Nitrum*, five *Salpetra*, a Salt of a bitterish Taste, Salt-Peter, whereof there are Three sorts, not to mention that of the Ancients, which is scarce known to us ; the first is by *Lixivium*, from the Earth ; the second grows upon Stone Walls ; the Third grows upon Rocks. It is a Salt impregnated with abundance



dance of Spirits, out of the Air, which do render it Volatile ; it is taken from among the Stones and Earths of old ruined Buildings ; some of it is likewise to be found in Cellars, and several other moist places, because the Air does Condense it in those places. Salt-peter is also sometimes made by the Urine of Animals falling upon Stones and Earth. The Native Niter of *Alexandria* is inclining to a Rose-colour, and so is the *Neapolitan* ; but that of *Puzzolo* is yellowish. The more Transparent it is, the purer it is ; and that is reckoned the purest, which contains the least share of common Salt, which you may try, by throwing a little upon burning Coals, to see whether it is consumed without leaving any thing behind it. Of Niter is made *Sal prunella*, and *Aqua fortis*.

*Noctambulo*, or *Noctambulus* aut *Somnambulus*, one who walks in his Sleep, opens Doors and Windows, and goes over the highest and most dangerous places without perceiving it : The Cause of it is hardly to be given, unless Sleep be divided into Total and Partial ; the Total is common ordinary Sleeps, but the Partial takes place in this case, because that Objects are seen indeed, and offered to the common Sensory, but penetrates not to the place of Imagination, so that they may be perceived.

*Nodulus*, *Nodus*, a Bag of suitable Ingredients as the Disease requires, put into Beer or Wine, the Tincture whereof the Patient is to drink.

*Nodus*, the same that *Ganglion* and *Nodulus*.

*Noli me tangere*, a sort of Canker in the Face, especially above the Chin. There arises a Tumour or

Ulcer about the Mouth and Nose, like an exulcerated Canker, which grows slowly at the beginning, like a little Pimple ; it remains a whole Year, otherwise is less troublesome than a Canker, which gnaws and eats more in one Day, than a *Noli me tangere* doth in a Month.

*Nomas* & *Noma*, a putrid Ulcer, that feeds upon the glandulous Parts of the Mouth, attended sometimes with a Corrosion or Corruption of the Bones.

*Nosocomium*, an Hospital for poor sick People, where they are attended and cured if possible.

*Nosologia*, the same that *Pathologia*.

*Nosos*, the same that *Morbus*.

*Nota Materna*, the same that *Nævus*.

*Nothæ Costæ*, are the Five lowest Ribs on each Side, called Bastard Ribs, so called because they do not join with the Breast-bone as other Ribs, nor are as the others Bony, but Cartilagineous : Diseases are likewise called *Nothi*, or Bastard, which exceed the ordinary and common Rule ; as Tertian, Quartan, or Quotidian Bastard Agues ; a Bastard Pleurisy, &c.

*Nothus*, the Back, the back part of the Chest.

*Novacula*, a Chyrurgeons Knife, the shape whereof differs, according to the difference of Operations, and therefore can hardly be described. A *Razor*.

*Nubecula*, little light Particles, which mutually but loosely close with one another, and swim upon the Urine.

*Nubes*. See *Nubecula* & *Encephala*.

*Nucamenta*, Catkins, or Cats-tail, on Nut-Trees.

*Nucha*, the hinder part, or Nape of the Neck, called *Cervix*.

*Nucto-*



*Nuciositas*, the same that *Myopia*.  
*Nucleus*, the Seed included in Nuts or Fruit.

*Numero*, not only Fruits and Seeds are measured by Number, but likewise the parts of Animals, as Yolks of Eggs. It is commonly noted thus, *Nº* or *Num*.

*Nummularia*, Money-wort, it is Dry, Astringent, and Vulnerary; the Flowers and Leaves beat, and applied to Wounds and Ulcers, especially of the Lungs, cure them; but it is most of all commended for Ruptures in Children, the Powder of it being taken inwardly, or the Herb being outwardly applied. See *Centrum morbia*.

*Nutrimētum*, the same that *Alimentum*.

*Nutritio*, a Natural Increase, whereby that which continually decays of any corporeal Substance is repaired, by convenient Nourishment.

*Nux*, a sort of pain in the Head, which afflicts a Place about as big as a Nut; as an *Ovum*, a *Clavus*, and other sorts: It also signifies a Fruit, the Kernel whereof is inclosed in a hard Shell.

*Nux Unguentaria*, the same with *Balanus Myrsefica*.

*Nycthemerum*, Four and Twenty Hours space.

*Nyctalopia*, Twofold; the first is a Dimness of Sight in the Night, or in dark Places, without any Impediment in the Light; the other is a Dimness in the Light, and clear Sight in the Night, or in Shades.

*Nymphæ*, little pieces of Flesh in a Woman's Secrets; so called, because they stand near the Water that comes out of the Bladder: Also the hollowness or void space in the nether Lip.

*Nymphæa*, or *Nenuphar*; Water-Lilly.

*Nymphomania*, the same that *Furor Uterinus*.


*Nymphotomia*, a cutting out of the *Nymphæ*, the too great Protuberance whereof, in marriageable Virgins, sometimes hinders the Enjoyment, or at least renders it difficult: The *Egyptians* cut them frequently.

## O

**O** *Belæa*, the *Sagittalis* Suture in the Skull (see *Sagittalis*) which touches the *Coronalis* Suture forward, and the *Lambdoides* backward; for it is made of the mutual Conjunction of the Bones of the Forehead.

*Oblata Laxativa & Purgantes*, are made of Meal with Sugar and purging Ingredients.

*Oblivio*, Forgetfulness, a loss of the Ideas of Things once perceived out of the Brain; which happens, when things make but a light Impression upon the Brain; as a light Motion is scarce perceived, so a light Impression easily decays.

*Obolus*, half a Scruple, it weighs Ten Grains; Physicians mark it thus , but now the *Hollanders* do not use this Character.

*Obsessus*, one possessed by the Devil: If this is to be understood of any Distemper, it must relate to Madness and the Falling sickness.

*Obstipitas*, the same with *Scoliafis*.

*Obstructio*, a shutting up of the Passages of the Body, either by Contraction, or by some foreign Body that has entred within them. An *Obstruction*.

*Obstruentia*, things that stop or condense the Pores of our Bodies;



or allay the too swift motion of the Blood.

*Obturatores Musculi*, some of those that bend and turn about the Thigh.

*Obulus*, the same that *Obolus*.

*Occiput*, the hinder part of the Skull.

*Occulta Qualitas*, a hidden quality much spoken of by the Ancients, but now almost out of date.

*Occulti Morbi*, hidden Diseases, are such whereof we either know not the Cause, or at least lay hidden within our Bodies; as Cankers, Inflammations of the Brain, &c.

*Ochema*, a Liquor or Vehicle wherewith Medicines are mixed.

*Ochrys*, *Ochrum*, and *Ochra*, seu *Pisum minus*, *Ervilia*, a sort of Pulse.

*Ochthodes*, Ulcers whose sides are callous, or of the nature of Warts, but not malignant.

*Ocinastrum*, a diminutive of *Ocinum*.

*Ocimum*, or *Ocymum*, or *Basilicum*, Basil, it comforts the Heart, and expels Melancholy; it cleanses the Lungs, and moves the Courses; it is an Ingredient of Three Compound Waters in the London Dispensatory, namely, *Gilberts Water*, *Briony-Water*, and the *Celestial Water*.

*Ocrea*. See *Tibia*.

*Octunx*, a Weight of Eight Ounces.

*Oculares Dentes*, the Eye-Teeth, the same that *Cynodentes*.

*Oculus*, the Eye, the external Organ of Sight; it is compounded of six Muscles, to wit, of Two Direct, and as many Transverse, to which a seventh is added in Brutes. It has seven Tunicks, the *Adnata*, *Innominata*, *Cornea*, *Uvea*, *Retiformis*, *CrySTALLINA*, and *Vitreæ*. It has also the

*Optick Nerve*, the *Iris*, and the *Pupilla*. See them singly in their proper Places.

*Oculi*, the Forerunners of Flowers, which are likewise called *Gemmae*, Buds.

*Odaxismus*, the itching of the Gums, when Children breed Teeth. See *Dentitio*.

*Odontagra*, an Instrument for the drawing out of Teeth. See *Forfex*.

*Odontalgia*, five *Dentium Dolor*, the Teeth-ach, which is caused by black rotten Teeth, or an Effervescence of fixed and acid Salt; and therefore it is called the Gout in the Teeth. Cold also will cause it.

*Odontiasis*, the same that *Dentitio*, and *Odontophyia*.

*Odontica*, Medicines against Pains in the Teeth. Remedies against the Tooth-ach.

*Odontoides*, that which is like a Tooth; as the Tooth of the Second Vertebre, and of other Bones.

*Odontolithos*, that kind of stony Tartar that grows to the Teeth.

*Odontophyia*, breeding of Teeth. See *Dentitio*.

*Odontotrimma*, the same with *Dentificium*.

*Odoramentum*, a Medicine applied for its Smell. It is compounded of *Labdanum*, *Storax*, *Benzoin*, *Musk*, *Civet*, &c.

*Odoratus*, five *Olfactus*, the Smell, a Sense whereby odoriferous Effluvia are offered and represented to the common Sensory, from the Motion and Irritation of Nerves, implanted in the Membranes of the Nose.

*Odoriferum*, the same as *Odoramentum*.

*Oeconomia*, the management of Family-concerns; as also the ordering



ing and management of a Patient : The Distribution of the Juices of our Bodies is also called *Animalis Oeconomia*.

*Oedema*, seu *Undimia*, sometimes taken in a large Sense by *Hippocrates* for any Tumour, but strictly for a white, soft, insensible Tumour, proceeding from pituitous Matter heaped up together. It has no Pulse, and yields easily to the Fingers. It may proceed likewise in some measure from the *lympha*, or nutritious Juice extravasated and turned into a Jelly. It has divers Names, according to its various kinds; as *Oedema*, *Pblegmonodes*, *Erysipelatodes*, *Scirrholes*.

*Oenanthe*, Water Drop-wort, what is said of the Vertue of this Plant, namely, that it forces Urine, and expels Gravel, is not certain, there is another sort of *Oenanthe* called Hemlock-Drop-water, the Roots whereof are said to be Venomous; and therefore *Johnson* says, the Ignorance of those is inexcusable, who use the Roots of this Herb for the Root of Peony; and he affirms, that the *London Herb Women* sell this Root for the Root of Waterlovage.

*Oenoides*, diluted Wine, or a Liquor analogous to Wine.

*Oenolaum*, a mixture of Wine and Oil.

*Oenogala*, a Composition of Milk and Wine.

*Oenomel*, Wine and Honey.

*Oenothera*, it is supposed to be *Lyfimachium*, or *Onagra*.

*Oesophagum*, is the Muscle that straitens the Gullet, called otherwise *Sphincter*.

*Oesophagus*, the Gullet, a membranaceous Pipe, reaching from the Palate to the Stomach, whereby the Meat chewed in the Mouth, and

mixed with the Juice there, passes to the Ventricle. It has Three Tunicks; the outermost or membranaceous Tunick, which comes from the *Peritonæum*, or inner Rind of the Belly, or rather from the *Pleura*, and clothes the Ventricle; the innermost is Musculous: The whole *Oesophagus* seems to consist of Two Muscles, which with their opposite Fibres crossing one another, make Four *Parellelograms*. The Third is altogether Nervous, which is covered on the inside with an hairy sort of Coat, and which may pass for a Fourth Tunick.

*Oestrum Veneris*, the same with *Clitoris*.

*Oesypus*, the Filth and Greasiness of Sheep proceeding of Sweat, and cleaving fast to their Wool; therefore they are mistaken who take it to signify the little Clods of Dung that stick to their Wool.

*Officina*, the Apothecaries, the Chymists, or the Chyrurgeons Shop.

*Olea*, the Olive-Tree, it grows in *Italy* and *France*, and other Places: The Leaves of Olives cool, dry, and are astringent; they are chiefly used outwardly for Fluxes of the Belly, of the Courses, for an *Herpes*, and the like, and with Medicines for the Eyes: The Olives, when they are ripe are black, and taste acrid, bitter and nauseous, yet the Oil that is pressed from them is most commonly pellucid, and a little yellowish; it tastes sweet and pleasant, but that which is freest from Colour and Taste is reckoned the best; so great is the use of the Oil for Meat and Medicine, that it would take up too much time to mention all: *Galen*, *Dioscorides*, *Pliny*, and others, both Ancient and Modern, have treated largely of it. The Oil best



for the Recovery of Health, is that which is made of Olives before they are ripe, and then it is called *Omphacinum*; of this Ointments, and many other Compositions are made. Oil of ripe Olives is hot, and moistens moderately; the Old is better than the New, it mollifies, digests, is vulnerary, and loosens the Belly; an Ounce of it being taken hot in Beer, it takes off the driness of the Breast, cures the Gripes, opens the Urinary Passages, cleanses and heals them when they are sore; it is outwardly used for Clysters and hot Tumours, and the like; mixed with warm Water, and taken inwardly, it Vomits, and therefore is used against Poisons.

*Oleander.* See *Nerion*.

*Oleaster*, the Wild Olive.

*Olecranium*, or *Ancon*, the greater Process of the first Bone of the Cubit, called *Ulna*. Also the upper part of the Shoulder.

*Olecranus*, the same that *Anconæus*.

*Olene*, *Cubitus*, or the greater Fore-arm.

*Oleum*, Oil, is a fat liquid Substance expressed out of Fruits or Seeds; as the Oil of *Olives*, *Almonds*, *Rape-seed*, &c. or distilled from some fatty Substance; as of *Cinnamon*, *Cloves*, *Aniseed*: Or compounded, as the Oil of *Jessamin*, *Camomile*, &c.

*Oleum Petræ.* See *Petrolæum*.

*Oleum Terræ*, of a strong Smell like *Petrolæum*, but more pleasant, and of a bright red Colour; it is brought from the *East-Indies*, where they say it flows out of a certain Mountain. It is found also in *Bohemia*.

*Oleum Amygdalarum Dulcium*, Oil of sweet Almonds; it is often used

for Coughs and Hoarseness, for the Stone, and outwardly for Pleurifies; the Side being anointed with it, is also very good in the Cholick, and Gripes of Children: Oil of bitter Almonds is chiefly used for Deafness, and Diseases of the Ears.

*Oleum ex vitellis ovorum*, Oil of the Yolks of Eggs, it cures Chaps in Womens Nipples, Tettres, and Ring-worms.

*Oleum Rosaceum Omphacinum*, Oil of Roses Omphacine, it cools and eases pain.

*Oleum Absynthidis*, Oil of Wormwood, it strengthens the Stomach, and helps Digestion, the Stomach being bathed with it.

*Oleum Anethinum*, Oil of Dill, it discusses, and strengthens the Stomach, and is good for Convulsions, and eases pains of the Head, Nerves and Joints.

*Oleum Camomelinum*, Oil of Camomile, it is Anodyne, gives ease in the Cholick and Pleurisy, by bathing the affected part; or it is given in Clysters for the same purpose.

*Oleum Cherinum*, Oil of Wall-Flowers, it is good in the Palsy, Cramp, and strengthens the Nerves and Joints.

*Oleum de Castoreo*, it is good in cold Diseases of the Brain, Back and Nerves; being dropped into the Ears, it cures Deafness and Noise, is good for the Rickets, Convulsions, Palsy, and Lethargy.

*Oleum Irinum*, Oil of *Orris*, it digests, dissolves hard Swellings, mollifies, discusses, and eases Pain.

*Oleum Euphorbii*, Oil of *Euphorbia*, is much of the same Vertue with Oil of Castor.

*Oleum Lumbricorum*, Oil of Worms, it gives ease, and is good in all cold Diseases of the Joints and Nerves, is good



good for Bruises and Wounds, and the Rickets.

*Oleum Majoranae*, Oil of Majorana, is good for the Head, and the cold Diseases of it, for the Stomach, and Diseases of the Nerves.

*Oleum Mastichinum*, Oil of Mastich, it stops Vomiting and Fluxes, and is useful in Diseases of the Head and Nerves.

*Oleum Meliloti*, Oil of Melilot, it eases Pain.

*Oleum Myrrhae*, Oil of Myrrh, it cleanses the Skin from Spots, and taken inwardly, it is good for Hoarseness and a Cough.

*Oleum Menthae*, Oil of Mint, it stops Vomiting, and strengthens the Stomach, it being anointed with it.

*Oleum Myrtinum*, Oil of Myrtles, it is very Astringent, it stops Vomiting and Fluxes, hinders the falling of the Hair, and strengthens the Limbs.

*Oleum Nenupharinum*, Oil of Water-Lillies, it is very cooling, and cures Inflammations, and it procures Sleep, the Forehead and Temples being anointed with it.

*Oleum Nardinum*, Nard-oil, it heats and strengthens, and is good for Convulsions, and sleepy Diseases.

*Oleum Rutaceum*, Oil of Rue, it warms and strengthens the Joints and Nerves.

*Oleum Sabinae*, Oil of Savin, it cures and cleanses Ulcers, and Childrens Scabby-heads.

*Oleum Sambucinum*, Oil of Elder-flowers, it discusses, mollifies and resolves.

*Oleum Scorpionum*, Oil of Scorpions, it is good for the Kings-Evil, Cancers, old Sores, cures Inflammations, and Vices of the Skin, it gives ease in the Stone of the Kidneys,

the Reins being anointed with it; and cures the bitings of Poisonous Beasts.

*Oleum Violaceum*, Oil of Violets, it moistens, cools and mollifies.

*Oleum Hirundinum*, Oil of Swallows, it is good for Lameness, and old Aches, and for pains and weakness of the Joints.

*Oleum Hyperici*, Oil of St. John's-wort, it is an excellent cleansing and healing Oil, and comforts the Limbs and Joints; it is good for Bruises, and old Aches.

*Oleum Vulpinum*, Oil of Foxes, it is good for Pains of the Joints, Sciatica, Aches, Convulsions, and Palsies.

*Oleum Succini*, Oil of Amber, it is used inwardly for the Falling-sickness, Apoplexy, Palsy, and Hysterick Diseases.

*Oleum Cinnamomi*, Oil of Cinnamon, it is an admirable Corroborative, and strengthens the Stomach; it eases Womens Delivery.

*Oleum Guaiaci*, Oil of Guaiacum, it is an excellent Remedy for Rottenness of the Bones, the Tooth-ach, and to cleanse old Ulcers.

*Oleum e baccis Juniperi*, Oil of Juniper-berries, it is peculiarly good for the Stone in the Kidneys, the Cholick, and to expel Wind.

*Oleum Nucis Moschatae per Expressionem*, Oil of Nutmeg by Expression, it is very Stomachick, being taken inwardly, or outwardly applied.

*Oleum Lateritium Philosophorum*, Oil of Bricks, it softens hard Swellings, eases Pain of the Spleen and Reins, and is excellent for a Sciatica, and all cold Diseases of the Nerves and Joints.

*Oleum Sulphuris per Campanam*, Oil of Sulphur by the Bell, it is used



in Juleps, to give them an Acidity, to qualify the heat of continued Fevers; it is also good to force Urine.

*Oleum Terebinthini*, Oil of Turpentine, it is excellent for cold Pains, to cleanse Ulcers, and to recover the natural heat of the Parts when it is decayed; it is also good in Gangrenes and Mortifications; and it is excellent for stopping Blood in Wounds, being applied hot.

*Oleum Cerae*, Oil of Wax, it dissolves Tumours, and is good for cold Pains.

*Olfactus*, the same that *Odoratus*.

*Olibanum*. See *Thur*.

*Oligophoros*, small Wine with few Spirits in it.

*Oligotrophia*, a Decrease of Nutrition.

*Oligotrophus*, Meat that nourishes little, to which is opposed *Polytrophus*, that which affords much Nourishment.

*Oliua*, an Olive.

*Olosteum*. See *Holosteum*.

*Olus*. See *Lachanum*.

*Olus Atrum*, is *Hippofelinum*.

*Olyra*, a sort of Bread-corn.

*Omasum*. See *Abomasum*.

*Omentum*, *Reticulum*, the Cawl, a double Membrane spread upon the Intestines, interwoven with Fat, and Vessels like a Fishers Net, enriched also with Two or Three Glandules, annexed to the Stomach, the Gut Colon, and the *Pancreas*, and useful to cherish the Intestines with its warmth. It hath some Milky and Lymphatick Vessels; as also a great many *Ductus*'s and little Bags of Fat; concerning which, see our *Reformed Anatomy*.

*Omogva*, the Gout, or rather Rheumatism in the Shoulder.

*Omoplata*, and *Homoplata*, the same that *Scapula*. The Shoulder-blade.

*Omphacium*, the Juice of unripe Grapes; as also of unripe Olives.

*Omphalocarpus*, is *Aparine*.

*Omphalocoele*, a Rupture about the Navel, to wit, when the Cawl or Intestines are protuberant in that part; which happens from a Relaxation, or bursting of the *Peritonaeum*, the inner Rind of the Belly.

*Omphalos*. See *Umbilicus*.

*Onagra*, or *Onothera*. See *Oenothera*.

*Onitis*, a sort of *Origanum*.

*Onobrychis*, Medick-vetchling, or Cocks-head. This Herb breeds a great deal of Milk in Cows, and other Animals.

*Onolosat*, an Arabick Word signifying half a Scruple.

*Ononis*. See *Anonis*.

*Onyx*. See *Unguis*.

*Ophioglossum*, or *Lingua Serpentaria*, Adders-Tongue, it is an excellent Wound-herb, either taken inwardly, or outwardly applied, for Ruptures or bursten Bellies. An Oil is made of it: The Leaves being infused in Oil of Olives, is much commended for all Wounds and Ulcers, and is not inferior to the Oil of St. John's-wort.

*Ophiscorodon*, Serpents Garlick.

*Operatio*, signifies a Chymical Process, as well as a Chyrurgical Operation.

*Ophites*, the Serpentine-stone, is a kind of Marble as hard as a *Porphyrite*, of a deep green Colour, but speckled with Spots of a lighter green. There are also some of an Ash Colour. They are found in Italy and Germany, and especially in *Misnia*; but this last is somewhat softer than the rest.



*Ophiasis*, when the Hairs grow thin, and fall off here and there, so that they leave the Head spotted like a Serpent. See *Alopecia*.

*Ophris*, seu *Ophrys*, is *Bifolium*.

*Ophthalmia*, vel *Lippitudo*, is an Inflammation of the Tunicks of the Eyes, caused by the gathering and Extravasation of certain Juices. An Inflammation of the Eyes.

*Ophthalmica*, are Medicines used in Distempers of the Eyes; hence the *Euphrasia*, or *Eye-bright*, is called *Ophthalmica*.

*Opiata*, or *Electuarium*, a Medicine taken inwardly, of a consistence like to those Opiates in the Shops, (Triacle or Mithridate) and is made up into several Doses of several Ingredients, mixed with Honey or Syrup.

*Opiatum*, a Medicine in form of an Electuary, with Opium mixed in it; as Triacle, Mithridate, Dioscordium, &c.

*Opiologia*, a Description of Opium.

*Opiethocypnosis*, the same with *Cypnosis* or *Opiethotonos*.

*Opiethotonus*, or *Tetanus*, a kind of Cramp, or stretching of the Muscle of the Neck backwards; which proceeds sometimes from a Palsy of the Muscles in the Neck, whereupon the Antagonists or opposite Muscles move the intermediate parts too much; or from a sharp and serous Matter in the Tendons; or from the Animal Spirits which enter the fleshy Pipes more than is usual, and will not easily recede, so that the Parts are swelled and wrinkled up.

*Opium*, the condensed Juice of Poppies. Some confound *Opium* and *Meconium*. *Opium* is that which distils out of the Poppy-heads after Incision, whilst they are growing,

but *Meconium* is the Juice expressed out of them. The purest Opium is made of white Drops. It is found frequently in Greece, in the Kingdom of *Cambia*, and the Territories of Grand *Cairo* in *Egypt*. There are Three sorts of it, the Black, the White, and the Yellow: The Inhabitants of those Countries keep the best *Opium* for themselves, and send us only the *Meconium*; which is nothing else but the Juice of the Poppy-heads, drawn by Expression, which is not near so good as the true *Opium*. The best *Opium* comes from *Thebes*, chuse it black, inflammable, bitter, and a little acrimonious. Its Smell is disagreeable and stupefactive. It is the most certain Soporifick we have in Physick; allays all Pains which proceed from too great an Activity of the Humours; it is good for the Tooth-ach, applied to the Tooth, or else to the Temple-Arteries in a Plaster; it is used to stop spitting of Blood, the Bloody-Flux, the Flux of the Courses and Hemorrhoides, for the Cholick, for hot Defluxions of the Eyes, and to quiet all sorts of gripping Pains.

*Opobalsamum*, the true Natural Balsam, it has been famous in all Ages, for curing Wounds; and so effectual has it been accounted, that other Vulnerary Oils and Ointments have taken their Names from it; and therefore Quacks and Mountebanks grace their Medicines with the Name of *Balsam*, to make them more acceptable to the People: There are many Observations of dangerous Wounds that have been cured in a short time, by the use of this Balsam; it cleanseth sordid Ulcers, it does much good in the bitings of Serpents and Scorpions, in-



wardly taken, or outwardly applied, half a Dram of it taken every Morning; it is a good Preservative against the Plague, it clears the sight, and is good in Diseases of the Ears; besides, it is useful in Convulsions, that proceed from cold and moisture; also for Giddiness, Falling-sickness, Palsies, and the like, for Coughs that proceed from a cold Humour, for difficulty of Breathing, and Catarrhs, or Crudities, and Wind in the Stomach, for a moist and cold Intemperature of the Womb, for Barrenness, the Whites, difficulty of Urine, occasioned either by Wind or Gravel; Women also make use of it to beautify the Face. *Lobelius* wrote a whole Book of the Vertue of it. It grows only in the Land of Judea.

*Opochrisma*, the Weapon Ointment, wherewith they pretend to cure Wounds, by applying it to the Instrument that gave them.

*Opodeldoch*, the Name of a certain Plaister that cures Wounds and Ulcers. The Composition whereof, you may see in *Paracelsus*, *Wurtz*, *Mindererus*, and others. It is a fictitious Name, without any real Signification.

*Opopanax*, a Gummy Juice distilling from the Roots and Leaves, after Incision made, of the Herb called *Panax Heraclei*. At first it is whitish, but when dried turns yellow, almost like Saffron without, tho' it remains white within.

*Oppilatio*, the same with *Obstru-ctio*.

*Optica*. See *Opticus Nervus*.

*Opticus Nervus*, or *Visorius*, the Optick Nerve, that which carries the visible Species from the Eye to the common Sensory. The Nerves of both Eyes proceeds from the

*Thalami* of the Optick Nerves, afterwards these Nerves come together, and as they enter the Scull separate again. *Optica*, are Medicines against Distempers of the Eyes.

*Opuntia*, a sort of Indian Fig.

*Orbiculares*, *Crepitus Lupi*, a sort of a Moss or Mushroom, they are either round or half round, of an uncertain bigness: They are Spungy within, and when they are dry and dusty, Chyrurgeons use them to stop Blood.

*Orchis*, a Testicle, whose Substance in Men is nothing else but a Contexture of very little Vessels, which make the Seed: But it is quite otherwise in Women, where they are made of several Membranes and little Fibres, loosely united to one another, betwixt which several white Bodies are found, which are there either naturally or preternaturally. The Testicles of Women breed Eggs, and therefore they are rightly called *Ovaria*. They are also called *Testes*, *Colei*.

*Orchis*, *Satyrium*, and *Testiculus*, there are various sorts of this Plant, the Roots of all of them stimulate Venery, they also take off Inflammations, disperse Tumours, and cleanse Ulcers.

*Orchotomia*, is the cutting out of the Testicles. See *Orchotomus*.

*Orchotomus*, a Gelder, one who gelds Animals that they cannot Copulate.

*Ordeolum*, the same with *Crithe* and *Hordeolum*.

*Oreoselinum*, is *Petroselinum*.

*Orexia*, a Natural Appetite of Meat, which proceeds from an acid Ferment in the Stomach, that comes from the *Celiac* Arteries; with which the Nervous Tunick of the Stomach, and its Nerves, are extract.



traordinarily moved to covet Nourishment.

*Organica pars*, that which consists of various parts different from one another; Thus a Muscle consists of Flesh, Membranes, Tendons, and divers other Vessels; the contrary to which is *Similaris pars*, whereof in its proper place.

*Organum*, a part which requires a right and determinate and sensible Conformation to its Constitution, and the performance of its Actions, as an Arm, Muscle, Heart, &c.

*Orgasmus*, an *Impetus* and quick Motion of Blood or Spirits; as when the Animal Spirits rush violently upon the Nerves.

*Origanum*, English wild Marjoram, it cleanses and binds; it is used chiefly in Obstructions of the Lungs, Liver and Womb, good for a Cough, an Asthma, and the Jaundice; it increases Milk, is Sudorifick, and is used outwardly in Baths for the Head, Womb and Itch.

*Orminum*. See *Horminum*.

*Ornamentum Fœleaceum*, the fringed Extremity of the Fallopian Tube.

*Ornithogalum*, Star of Bethlehem, it is a sort of *Asphodil*.

*Ornithoglossum*, Ashen Keys.

*Ornithopodium*, Birds-Foot.

*Ornus*, Wild-Ash.

*Orobanche*, or *Rapum Genistæ*, the Herb Candied, or the Syrup made of the Decoction of it, is of great use for Splenetick and Hypochondriack Diseases; an Ointment made of it with Lard, is good for hard Tumours, and a Scirrhus.

*Oroboides*, a subsiding in Urine, like to a kind of Pulse called *Vetches*.

*Orbus*, a sort of Pulse.

*Orthocolon*, a preternatural Rectitude of a Joint.

*Orthopnea*, an ill Respiration, when the Person affected cannot breathe but with his Neck erect.

*Orvietanus*, the Name of a certain Mountebank, who was famous for the Invention of the Alexipharmick Eleotuary, called *Orvietam*, or from the Town of *Orvieto* in Italy, where it was first prepared and published.

*Os*, a Bone, an hard, dry and cold Substance, consisting especially of Earthy and Saline Particles, designed for the upholding of the Body, to render its Motion easy, and for a Fence for several parts. Some make their Number 249, others commonly 304, and others as many as the Days of the Year: Yet the Number of them is uncertain, because the Bones of Infants differ from those of Adult Persons: Also because the Bones called *Sesamoidea* (see them in their proper place) and the Teeth, are not determined to a certain Number in old Men and adult Persons. They are of different Shape, some are round, others plain, acute, obtuse, hollow, spongy, solid, oblong, triangular, &c. A Nut-shell is also called *Officulum*; and the Word *Os* belongs also in a peculiar manner, to that part of our Face, which we commonly call the Mouth.

*Oscitatio*, Yawning, a certain light convulsive Motion of Muscles, which open the lower Jaw of the Face. Some look upon it as a light Motion, whereby Excrementitious and Halituous Matter, which irritates the Neighbouring parts, is expelled.

*Oscula*, the openings of Vessels at the end.

*Osculum Uteri*, the Cavity where Conception is made, and the Man's Yard enters; it is so small in Maids, that



that it can only receive the bigness of a small Pen we use for Writing Tables, and you cannot thrust your least Finger into it by any means: The Courses flow out of it. It sticks out in the *Vagina*, and is like the Mouth of a Tench, or as *Galen* will rather have it, like the Nut of a Man's Yard; it has a Transverse Cleft; in Virgins it is very small, but grows bigger in Women who have had many Children; if it be too much stretched or exulcerated, covered over with a Scar, or too moist, Barrenness follows thereupon. The Mouth of the Womb.

*Osmunda*, it is called *Regalis*, *Palustris*, *Aquatilis*, *Florida*, *Osmund-Royal*.

*Ossa*, the hard and stony Barks that encompass the Kernels of Nuts.

*Os Sepie*, the Cuttle-Fish.

*Ostaga*, a Forceps to take out Bones.

*Osteocolla*, a white or ash-colour'd Stone, shaped like a Bone, it grows in *Saxony*, *Silesia*, and other Places: It is supposed to join broken Bones suddenly, and therefore mixed with divers Plaisters.

*Osteologia*, a Description of Bones.

*Osteon*. See *Os*.

*Ostocopi*, Pains in the Bones, or rather in the Membranes and Nerves about the Bones; for Bones as such are insensible.

*Ostrutium* or *Astrantia*, vel *Magi-strantia* & *Laserpitium*, Pellitory of Spain, it is reckoned an excellent Remedy for the Palsy of the Tongue, and loss of Speech; the Root is very biting and hot; being chewed in the Mouth, it cures the Tooth-ach.

*Osyris*, is *Linaria*. See *Auxyris*.

*Otalgia*, a Pain in the Ears, it is sometimes so excessive, that it turns

to a kind of Madness; sometimes it turns to an Abscess, when you see a purulent Matter issue out of the Ears.

*Otenchyta*, an Auricular Clyster. *Celsus* calls it *Ægin*. A little Syringe or Squirt which injects Medicines into the Ears.

*Otica*, Medicines against Distempers in the Ears.

*Ova*, the first Rudiments of living Creatures, as well as of Vegetables. Eggs.

*Ovarium*, a Woman's Testicle.

*Oviductus*, the same that *Tuba Fallopiana*.

*Ovum*, a sort of pain in the Head, affecting a place about the bigness of an Egg.

*Ovum Philosophicum*, or *Chymicum*, a Glass round below, and has a long Neck, used by the Chymists, in circulating and volatilizing their Spirits. It is also called *Hermes's Vessel*, or the *Philosophical Egg*.

*Oxalis*, Wood-sorrel, it has the same Vertues with common Sorrel; the Syrup, the Conserve, and the distilled Water, is used to wash the Mouth in *St. Anthony's fire*, and to cleanse sordid Ulcers; it is observed, that when this Plant bears a great many Flowers, the Year will be rainy, but dry when there is a few.

*Oxelaum*, a mixture of Vinegar with Oil.

*Oxycantha*, is *Berberis*. See *Berberis*.

*Oxycantha*, vel *Spina Acuta*, five *Vallaris* aut *Sepicularis*, is the Hawthorn.

*Oxycratum*, a mixture of Vinegar with Water, called *Pusca*, or *Posca*.

*Oxycroceum*, a Plaister made of Saffron and Vinegar, and other things.

*Oxyder-*



*Oxyderica*, Medicines which quicken the Sight.

*Oxygala*, sour Milk.

*Oxylapathum*, sharp pointed Dock.

*Oxymel*, a Composition of Vinegar and Honey, like a Syrup. See *Apomeli*.

*Oxyreglia*, an acid and sour Belch from the Stomach.

*Oxyrhodinum*, Vinegar of Roses, mixed with Rose-water, or so.

*Oxus*, *Trifolium Acetosum*, *Allulaya*, & *Panis Cuculi*, the same with *Oxytriphylum*.

*Oxyaccharum*, a Composition of Sugar and Vinegar. Sometimes the Glass of Antimony is first infused in the Vinegar, and then it is called *Vomitivum*; sometimes the *Scilla*, and then it is called *Scilliticum*, or prepared with *Squills*.

*Oxyrofema*, is *Morbus Acutus*.

*Oxytriphylum*, Wood sorrel.

*Ozæna*, an Ulcer in the inside of the Nostrils that smells ill.

## P

**P** By it self, signifies a Pugil, and sometimes a Pound weight.

*P. æ.* or *Part. æq.* equal parts.

*P. N.* *præter Naturæ*.

*Parm*, signifies *Paria*, a pair or two.

*Pachuntica*, Medicines of a thickening Nature, but withal cold, and full of thick and ramous parts, which if they are mixed with a thin Juice, by joining and stiffning the Parts, one with another, make a more dense and firm Composition; as Bole-armoniack, Mill-dust, Water-Lillies, Almonds, Poppies, &c.

*Pedarthrocæ*, signifies a Caries of the Bone, especially in young People, proceeding frequently from

the Scurvy. See *Caries* and *Teredo*.

*Pædotropica*, a part of *Hygieine* that concerns the Management of Boys.

*Pæonia*, Peony, the Roots of Male Peony are much used in Physick, they are used for Diseases of the Head, and for Obstructions of the Courses, and Child-bed Purgations, and to ease the After-pains: The Roots are hanged round the Neck, to cure the Falling-sickness: The compounded Peony-water, and the Syrup of it, are much in use.

*Palatyrus*, old Cheese.

*Palatum*, the Palate, the upper part of the Mouth, which because it somewhat resembles the upper part of an House, is thence called the Roof of the Mouth.

*Palimpissa*. See *Pix*.

*Palindrome*, a Recidive or Relapse of a Distemper.

*Paliurus*, Christ-Thorn, the Root and Leaves are Astringent, they stop the Flux of the Belly, and digest and cure a Phyma; the Fruit is so inciding, that it is said to lessen the Stone of the Bladder; the Seeds bruised are commended for a Cough, for the Gravel and Stone. Some report, these were the Thorns our blessed Saviour was crowned with in contempt, by the unbelieving Jews, just before his Crucifixion.

*Palliatio*, or *Cura Palliativa*, a Medicine which helps (as much as is possible) incurable Diseases, by the Application of present Remedies.

*Palma*, the inside of a Man's Hand, which we call the Palm.

*Palma Christi*, is *Ricinus*.

*Palmaria*, a Plant that resembles the Palm of the Hand.

*Palmaris Musculus*, is the Muscle that contracts the Palm of the Hand. See *Costæ & Palma*.

*Pa'mus*,



*Palmus*, a shivering, or Palpitation of the Heart, caused by a Convulsion, or Irritation of the Nerves; the cause whereof consists in the Blood or Nervous Juice, or in the Water in the Membrane that covers the Heart.

*Palpebra*, the Coverings of the Eyes, made up of a Skin, a fleshy Membrane, Muscles, a Tunick, and another little Skin called *Tarsus*, with Hair upon the uppermost skin. They are either the upper or the under Eye-lids.

*Palpitatio Cordis Naturalis*, the Natural Palpitation of the Heart, is in the Systole thereof, whilst the Cone and the Sides are pressed together, the Basis and the Roots of the Vessels being blown up with the Blood that gathers there, grows big and swoln. It oft proceeds from an extraordinary Contraction of the Heart, or a thick and irritating Matter which sticks in the Heart.

*Pampiniforme Corpus*, or *Varicosum*, or *Pyramidale*, is the Veins and Arteries that pass to the Testicles, which are included in a common Coat, and make a Body resembling curled Leaves. See *Varicosum Corpus*.

*Panacea*, a general sort of Physick for all Diseases indifferently; but I question if there be any such thing. Many People brag much of Tobacco, Tincture of the Sun, the Philosophers Stone, vitriolated Tartar, &c. A *Panace* or *Universal Medicine*.

*Panaritium*, the same with *Paronychia*.

*Panata*, the same with *Panarella*.

*Panarella*, and *Panata*, *Panade*, is a mixture made of crumbs of Bread and Water, boiled to the consistence of a Pap. Sometimes they add a little Wine, sometimes

Eggs; sometimes the Seeds of Melons, when it is to be more than ordinary cooling.

*Pancæus*, the same with *Pandemius*.

*Panchymagoga*, Purgative Medicines that purge or discharge all sorts of Noxious Humours.

*Pancreas*, the Sweet-bread, *Pancration*, *Pancreeon*, *Callicreas*, *Callicreeon*, & *Lactes*, are all synonymous. It is a conglomerated Glandule in the Abdomen, placed behind the Stomach, and fastened to the Gut *Duodenum*, and reaches as far as the Liver and the Spleen. The Use and Office thereof is to convey a Volatile, Insipid, and Lymphatick Juice; or as others will have it (for it is a disputable Point) a something acid Juice, by its own *Ductus* to the Gut *Duodenum*, in order to a farther Fermentation and Volatilization of the Chyle, and to temperate and allay the Qualities of the Gall. It is the biggest Glandule in the whole Body, but bigger in a Dog than a Man. See *Callicreas*.

*Pandalea*, as the modern Physicians call it, is the same with a solid Electuary, but that it remains intire; for the Sugar being rightly boiled, is let to grow hard. The Patient takes a piece of it like a Lambitive. It only in shape differs from Rolls and Morfels.

*Pandalitium*, the same with *Panaritium*.

*Pandemius*, a Disease which is rise in some Places or other.

*Pandiculatio*, a certain Dilatation and Convulsive Distension of the Muscles, by which the Vapours that annoy them are cast off.

*Panicum*, a kind of *Milium* or *Millet*.



*Panicus*, a sudden Fear or Consternation.

*Panniculus adiposus*, the same with *Panniculus Carnosus*.

*Panniculus Carnosus*, a fat sort of Membrane, in some parts thick and musculous, in other parts thin, with many *Ductus*'s of Fat in it; covers the whole Body. The *Fleshy Membrane*.

*Panniculus Nervosus*, the same with *Panniculus Carnosus*.

*Panis cuculi*. See *Oxus*.

*Panis porcinus*. See *Cyclamen*.

*Pannus*, a Disease of the Eye, when the Sanguineous Vessels running to the Angles of the Eyes, swell with Blood, by reason of an Obstruction or Inflammation; afterwards the Diseases increasing, a carneous Web as it were covers either all or part of the Eye.

*Panus*, a sort of Bitch or Sore under the Arm-pits or Jaws, Ears and Groins, to wit, in the Glandulous Parts. It is also taken for *Phygethlyus*.

*Pannus*, signifies a Spot, or breaking out, of the bigness of a Man's Hand, sometimes of a red, sometimes of a yellowish or blackish Colour, owing its Cause to the Venereal or some other malignant Disease.

*Papaver*, Poppy, the Flowers of the red Poppy cool and assuage Pain, and disposes to Sleep; they are chiefly used in Fevers, for Pleurisy, and Quinsies, and other Diseases (especially of the Breast) that need cooling Medicines, and for immoderate Fluxes of the Courses; the Powder, the distilled Water, the Syrup, and the Conserve of them, are in use, but the Syrup is most in use.

*Papilla Intestinorum*, little Glandules

wherewith the inmost Tunick of the Entrails is full, they soak in the percolated Chyle, and dispense it to the Lacteal Veins.

*Papilla*, a red Excrescency in the midst of the Breasts, the Pores whereof receive all the Milky Tubes or Pipes, proceeding from the Glandules of the Breasts. The *Nipple of the Breast*.

*Papillares*, the same with *Sphenoides*.

*Papillarum processus*, the Extremities of the Olfactory Nerves, which convey the slimy viscous Humours by the Fibres, which perforate the *Os Cribriforme* to the Nostrils and Palate.

*Papula*, vid. *Pustula*, also a kind of Small-pox. See *Exanthemata*.

*Paracelsifica Med.* vid. *Hermetica*.

*Paracentesis*, or *Punctio*, a Perforation of the Chest and Abdomen, through a cuspidate Channel. It happens in the Breast when it is stuffed with putrified Matter or Water, and then there's a pricking in the Side between the fifth and sixth Vertebre. It happens in the Abdomen, when it is swelled by a Dropsy near the white Seam in the Abdomen, in the Muscles that either ascend right or oblique. If a Man be strong, and has taken a Purge, and also his Lungs and the rest of his Entrails be uncorrupted, when the Navel doth protuberate, don't look another way, for there you must make the Incision; don't let Purulency and Water come out both together, for that were to kill the Patient, but one after the other, as in Seven Days a Pound or a Pound and an half, as the Patient can endure it. After the Operation is finished, draw the Wound up with



an Astringent Plaister. If the inward Vessels and Passages be broke through this pricking, it is to no purpose to endeavour the Cure. A *Perforation of the Abdomen or Belly.*

*Paracheteusis*, vid. *Derivatio*.

*Paracmastica*, a daily declining Fever, also declining Age.

*Paracme*, vid. in *Acme*.

*Parachynanche*, an Inflammation, with a continual Fever and difficulty of Breathing, excited in the outward Muscles of the Larynx.

*Paradisi Grana*. See *Cardamomum*.

*Paralysis*, sive *Resolutio*, an Abolition of voluntary Motion or Sense, or both, either in all the Body, or only some part. It comes by either an Obstruction, Abscission, Contusion, or pressing of the Nerves, or by an Indisposition, or ill Conformity of the Muscles.

*Paralysis Herba*, seu *Paralytica*, is *Primula veris*, vel *Betonica alba*.

*Paramesus*, the next Finger to the middle one, called the Ring-finger.

*Paraphimosis* & *Periphimosis*, is when the *Præputium* is too short to cover rightly the Head of a Man's Yard; also a narrowness and Contraction of the Womb.

*Paraphrenitis*, Madness, accompanied with a continual Fever through the Inflammation of the Midriff, with difficulty of Breathing, as the Ancients dreamed: But Dr. Willis has confuted this Opinion of it, and says, the Matter of it lies in the *Cerebellum*, whereby the Animal Spirits cannot flow, and thence the Midriff and Lungs are troubled.

*Paraphrosyne*, sive *Delirium*, a slight sort of Doting in the Imagination and Judgment.

*Paraplegia*, a Palsy which seizeth all the parts of the Body below the Head, through an Obstruction of the Spinal Marrow.

*Paraplexia*, idem quod *Paraplegia*.

*Pararythmus*, a preternatural beating of the Pulse.

*Parastatæ*, vid. *Epididymis*.

*Parasynanche*, an Inflammation of the Muscles of the upper part of the *Æsophagus* with a continued Fever.

*Paregorica*, Anodyne Medicines.

*Parempsis*, a falling, as when Blood slides from the Heart into the great Artery. See *Coincidentia*.

*Parencephalos*, idem quod *Cerebellum*.

*Parenchymata*, Entrails by which the Blood passes for better Fermentation and Perfection; as the Lungs, Liver, Heart and Spleen, &c. Sometimes *Parenchyma* is taken in a large Sense for all the Entrails.

*Paresis*, a sort of Palsy, often succeeding the Cholick. See *Paralysis*.

*Parietale Os*, the same with *Bregma*, or *Sinciput*.

*Parietaria*, *Muralium*, *Pellitory*; it cleanses and cools, it is used for the Stone, and difficulty of Urine, and for Coughs, and in Clysters, for Pains in the Belly, Womb and Reins; it is outwardly used for Tumours, St. Anthony's-fire, and Burns.

*Paris Herba*, seu *Uva Lupina*, & *Uva Versa*, True-love, or One-berry; the Berries and Leaves are cooling and drying; the Berries are used inwardly in the Plague, and malignant Diseases; the Leaves are used outwardly in pestilential Buboes, and other hot Tumours, and in old Ulcers.

*Paristhmia*, or *Amygdale*, or *Tonsillæ*, two Glandules tied together by a broad slender Production, they have one common Cavity large and oval, opening into the Mouth; the Use they serve for is, to transmit a certain slimy or pituitous Matter into



to the Jaws and Mouth. The *Almonds*.

*Paronychia*, *Panarium*, five *Reduvia*, a preternatural Swelling in the Fingers, and very troublesome. It rises from a sharp malign Humour, which can gnaw the Tendons, Nerves, the Membrane about the Bone, and the very Bone it self. A *Whitlow*.

*Paronychia*, an Herb so called, that cures the *Whitlows*.

*Paronychia foliis Rutaceis*, is Rue *Whitlow Grass*, this Herb infused in small Beer, and drank for some Days, cures Kings-Evil Swellings, without any sensible Evacuation.

*Paropia*, the lesser Angles of the Eye. See *Canthus*.

*Paroptosis*, an ancient kind of Burning used in various Diseases.

*Parotides*, Glandules behind the Ears; also a preternatural Swelling of those Glandules.

*Paroxysmus*, a Fit, is part of the Period of Diseases, whereby they increase and grow worse. It is either ordinate, which returns at certain times, as in a Tertian Ague; or inordinate, that has no certain time, but comes sometimes one day, sometimes another, as the Erratick Ague. It is called also *Periodus*, *Accessio*, *Exacerbatio* & *Invasio*.

*Pars*, a Part, a Piece of the whole serving each for their proper Uses. The Parts are either sensible or insensible, spermatick or bloody, similar or the contrary, organical or inorganical, principal or inservient.

*Parthenis* and *Parthenium*. See *Cotyla foetida*.

*Partus*, the bringing forth of a mature *Fœtus*, or Young, in natural Births. The *Fœtus* having broken the Membranes, turns his Head forward, and inclining it towards

the Neck of the Womb, strives to get forth; the usual manner is after Nine Months: Yet I have known some at *Amsterdam* born at Seven Months, who have lived to 50 or 60.

*Partus Cesareus*, is when Children are forced for want of Passage to be cut out of the Mother's Womb, as it is said *Scipio Africanus* and *Manlius* were. The *Imperial Cut*.

*Partus difficilis*, idem quod *Dystocia*.

*Parviviscerulus*, he that has small Bowels, and sometimes diseased.

*Parylis*, an Inflammation, Rottenness, or Excreescency besides the Gums.

*Pasma*, the same with *Diapasma*.

*Passa* & *Passula Uva*, a dry Fig having been exposed to the Sun.

*Passerina*, is *Alfene*, Sparrows are greatly delighted with the Herb, and therefore it is called *Passerina*.

*Passio*, vid. *Pathema*.

*Passio Bovina*. See *Phthiriasis*.

*Pasta Regia*, the same with *Martius Panis*.

*Pastillum*, a sweet Ball composed of sweet Dust, Wax, the Gum *Storax*, and *India Balsam*, with a little Goats Flower and Turpentine. It serves for Smelling.

*Pastinaca*, Parsnip, the Root is very Nourishing and Palatable, it fattens, and is a provocative to Venery, it opens, attenuates, and cleanses: The Root of Cow-parsnip is emollient, and asswages Tumours; the Seed is excellent for Hysterick Fits.

*Patella*, vid. *Mola Genu*.

*Pathema*, all preternatural Conturbation wherewith our Body is molested.

*Patheticus*, the Nerve of the fourth Pair within the Scull, as Dr. *Willis* saith, tho' *Fallopian* reckons it one of the eighth Pair.

*Pathog-*



*Pathognomonicum*, a proper inseparable Sign, which agrees only to such a thing, and to all of that kind, and tells the Essence of its Subject, and also lasts from the beginning to the end; as in a true Pleurisy, there is always a continued Fever, hard Breathing, Stitches, and a Cough.

*Pathologia*, that part of Physick which teaches the morbidick Constitution of our Bodies.

*Patientie Musculus*, the same with *Levator*.

*Pathos*, vid. *Pathema*.

*Patientia*, the Word Patience.

*Pechiagra*, the Gout or Rheumatism about the Articulation of the Cubitus. See *Arthritis*.

*Pecten Veneris*, *Acula*, Venus-Comb, Shepherds-Needle, it grows among Corn, it is said to strengthen the Stomach, and to force Urine, but it is seldom used in Physick now a days.

*Pectinis Os*, the same with *Os Pubis*.

*Pectoralis Musculus*, this Muscle moves the Arm to the Breast.

*Pectoris os*, the same with *Sternum*.

*Pectoralia*, seu *Bechica*, pectoral Medicines, such as either by attenuating, or thickning, or allaying, render the Matter which causes Coughing, fit to be expectorated.

*Pectus*, the foremost part of the Thorax, reaching from the Neck-bone down to the Midriff.

*Pedicula* and *Pedicularis*, yellow Rattle Cocks-Comb, this Herb makes Cattle that feed on it very lousy.

*Pedicularis*. See *Alectorolophos*.

*Pedicularis Morbus*, vid. *Phthiriasis*.

*Pediculus*, a Louse, also the Stalk whereon the Leaf, or Fruit, or Flower hangs.

*Pediculus Elephantis*, is *Anacardus*.

*Pedium*, vid. *Tarsus*.

*Pediluvium*, a sort of Bath for the Feet. A Foot-bath.

*Peganum*. See *Ruta*.

*Pelicanatio Chymica*, vid. *Circulatio Chymica*.

*Pelicanus*, an Instrument to draw Teeth; as also a Chymical Vessel, wherein they circulate their Liquors.

*Pelidnus*, a black and blew Colour in the Face, frequent in Melancholick Men.

*Pellicula*, the same with a Membrane or Coat.

*Pellis*, the Skin of Beasts with the Hair or Wool on, for after it has been cleansed, it is called *Corium*, or Leather.

*Peltalis Cartilago*, the same with *Ensiformis Cartilago*.

*Pelvis*, the place at the bottom of the Belly, wherein the Bladder and Womb are contained.

*Pelvis Aurium*, vid. *Cochlea*.

*Pelvis Cerebri*, vid. *Choana*.

*Pelvis Renum*, a Membranous Vessel or Receptacle in either Rein, which receives the Urine, and pours it into the Bladder.

*Pemphigodes Febris*, a spotted Fever; some say, a windy, a flatulent Fever.

*Pemptæos*, an Ague that comes every Fifth Day; but whether there be any such thing is questioned by some.

*Penis*, the Yard, made up of two nervous Bodies, the Channel, Nut, Skin and Fore-skin, &c. It has got variety of Names among the ancient Greek and Latin Authors; to insert all which would be superfluous. A Man's Yard.

*Penicilla*, the same with *Turundula*.

*Penicillus*, a Pencil.

*Peni-*



*Penidium*, a sort of clarified Sugar.

*Penis Cerebri*, the same with *Conarium*, or *Glandula pinealis*.

*Penis Muliebris*, vid. *Clitoris*.

*Penilis Verruca*. See *Verruca*.

*Pentacula*, seu *Periapta*, the same with *Periamma*, things hanged about the Neck, to prevent People from evil Spirits; or certain written Characters. See *Periamma*.

*Pentadactylon*. See *Palma Christi*.

*Pentamyron*, an Ointment compounded of Five Ingredients, viz. Mastick, Storax, Opobalsamum, Wax, and Nard Ointment.

*Pentapharmacum*, a Medicine consisting of Five Medicines; as also of Five Nourishing Things.

*Pentaphyllum*, Cinque-foil, or Five leaved Grass, it is vulnerary and astringent, it stops Fluxes of the Belly, bleeding at the Nose, and the Hemorrhoids; it is good for spitting of Blood, and a Cough; it is also commended for a Palsy, a Consumption, the Gout and Jaundice; it is also good for the Stone, and Erosions of the Kidneys; it is used outwardly for the Eyes, when they are inflamed, the Juice of it being dropped into them; and also for Loosness of the Teeth, and putrid Gums; it cleanses also malignant Ulcers; the astringent Vertue of it is most remarkable, by means whereof it does what it does. One Dram of the Powder of the Root, taken before the Fit, cures Agues. Spon, in his Book of Fevers and Febrifuges, says, That the Cinque-foil is a Plant somewhat bitter, and very astringent, whereby it strengthens the Fibres of the Stomach, relaxed by a Fever, and fixes and sweetens its Acid. Hippocrates used with this Plant to cure Fevers; but

without doubt it was more effectual in Greece than here, for most Plants have more Vertue in hot Countries than in cold, especially those that are somewhat Aromatick. It has also been found by Experience, that the Root of it cures Ulcers of the Mouth.

*Pentapleurum*, is the lesser Plantain, called also *Quinque Nerva*.

*Pentatheton*, a Plaister for Bruises and Excoriation.

*Pepansis*, rectifying and bringing into order the vitiated and corrupt Humours.

*Pepasmus*, a Concoction, or rather a Fermentation, or ripening of preternatural Humours, which is twofold; one tends to an end, as in an Inflammation; the other hath no Fermentation, as when it cannot conquer the Disease. See *Coctio* & *Fermentatio*.

*Pepasticum*, a Medicine that allays and digests the Crudities. A Digestive.

*Peplion*, *Peplis*, and *Peplus*, small purple Sea-purge, it grows on the Sands, near *Pensans* in Cornwall plentifully, and no where else in England; it is a sort of Tithymal, and is of the same Vertues.

*Pepo*, a Pompion, a sort of Melon, it is cold and very moist, it provokes Urine, and the Seed of it is one of the greater cold Seeds.

*Pepsis*, the Concoction or Fermentation of the Humours and Meat in a Man's Natural Constitution, as when Meat is turned into a Chyle, and that into Blood. See *Coctio* & *Fermentatio*.

*Peracutissimus Morbus*, vid. *Acutus M.*

*Peracutus*, vid. *Acutus*.

*Percipiolum*, an approved Remedy.



*Percolatio*, a Straining.

*Perdicium*, is *Helxine*.

*Pereterion*, is an Instrument call'd a *Trepan* or *Borer*.

*Perfetta Crisis*, vid. *Crisis*.

*Perfoliata*, thorow Wax, the Decoction of this Herb in Wine or the Leaves powdered, are given for Ruptures and Contusions; it is also used for the Kings-Evil, for Fractures, and an Erysipelas.

*Perforans Musculus*, the perforating Muscle.

*Perforata*, a sort of St. John's-wort.

*Perforatus Musculus*, the former Muscle sticking to the Fingers, bound to the inner Tubercle of the Shoulder-bone about the Carpus; it disperses Four strong Tendons, which near the end by a Cleft, make a Passage for the Muscle perforans, and at length they are joined to the second Joint of the Fingers, and with the Perforans bend the Fingers. The *Perforated Muscle*.

*Periamma*, *Periapton*, *Amuletum*, *Xenechton*, a Medicine which being tied about the Neck, is believed to expel Diseases, especially the Plague. An *Amulet*.

*Periapton*, vid. *Periamma*.

*Pericardium*, *Involucrum*, *Capsula*, *Bursa*, *Seratum* seu *Sacculus Membraneus Cordis*, a Membrane which surrounds the whole Substance of the Heart, and contains a Liquor in it to refrigerate the Heart.

*Pericarpium*, the Husk of the Seed.

*Pericholus*, very Cholerick.

*Periclymenum*, is *Caprifolium*.

*Pericranium*, a Membrane which infolds the Skull.

*Perinaum*, vel *Interfemineum*, the ligamentous Seam betwixt the Cod and the Fundament.

*Perinyctides*, Pustules, Tubercles like Wheals.

*Periodus Morborum*, the space betwixt the coming of Fits of Sickness in intermitting Diseases.

*Periodus Sanguinis*, seu *Circulatio* & *Cyclophoria*, a continued Circulation of the Blood through the Body, which is thus: The Blood is carried out of the Arteries by Fibres, either of the Flesh or of the Entrails, or the membranous Parts, to the Mouths of the greater Veins. Now we say, that those Fibres are terminated at the Mouths of the Veins, and implanted in them, as we see many other little Channels in the Veins; so the Blood passing through these out of the Arteries, is presently sent to the Veins, that it may be carried back again to the right Ventricle of the Heart; and thence by an arterious Vein to the Lungs; in which, after the Blood has been accended by some nitrous Particles, breathed in thither by the Air, it goes into the venous Artery, thence into the left Ventricle of the Heart, which again empties it self into the *Aorta*, or great Artery; so that the Body may be nourished and enlivened, it goes into every part.

*Periosteum*, a thin Membrane that incloses immediately the Bones, except a few.

*Peripheria*, the Circumference of the Body, or any Entrail thereof.

*Periphimosis*, vid. *Phimosis*.

*Periploca*, or *Apocymum*, Dogsbane, is a sort of *Convolvula*.

*Peripneumonia*, an Inflammation of the Substance of the Lungs, accompanied with a sharp Fever, hard Breathing, a Cough, and an heavy Pain.

*Periscy-*



*Periscyphifus* & *Perischyphismus*, a sort of Chyrurgical Section in the forefront of the Head to the Skull.

*Peristalticus Motus*, a Crawling as it were of the Entrails, whereby the Excrements are voided. Also the Motion of the Vessels whereby Humours, as Water, Chyle, the Blood, &c. ascend and descend.

*Peristeron*, vel *Columbina*, vel *Columbaris*, vel *Sacra Herba*, vel *Sagminalis*. See *Verbena*.

*Peristromata*, the sick Man's Bed-clothes; also the Tunicks about the Entrails.

*Peristrole*, the time of Rest between the Contraction and the Dilatation of the Heart.

*Peritonæum*, a Membrane which clothes the whole *Abdomen* on the inside, and its Entrails on the outside: It consists of Two Tunicks.

*Perittoma*, an Excrement in the Body left after Digestion: Also the Reliques of Diseases.

*Perizoma*, a sort of Girdle fit for People that are bursten. See *Amma*.

*Pernio*, a preternatural Swelling, caused by the Winter Cold, especially in the Hands and Feet, which at last break out. *Kibes* or *Chilblains*.

*Perla*. See *Margarita*.

*Perona*, also called *Fibula*, because it joins the Muscles of the Leg, whence the first and second Muscle in the Leg is called *Peroneus*. It is the less and slenderer Bone, which is fastened outwardly to the greater Bone of the Leg, called *Tibia*. It is also called *Sura*, *Canna Minor*, *Fosile Minus*. See *Fibula*.

*Peroneus*, vid. *Perona*.

*Perperacutus*, vid. *Acutus*.

*Persica Malus*, the Peach-Tree.

*Persicaria*, it is plainly hot and

dry, it is chiefly used outwardly in Wounds, hard Swellings, and old Sores. The Water of *Arsesmart*, for that is the *English* Name of it, is of great use in the Stone of the Kidneys or Bladder, a Draught of it being taken every Morning, for 2 or 3 Months together: A Country Gentleman used a whole Load of this Herb in a Year, to make the Water, wherewith he cured many of the Stone. The Root or Seed put into an aching Tooth, takes off the Pain. There is scarce any thing that more effectually drives away Flies; for whatever Wounds or Ulcers Cattel have, if they are anointed with the Juice of *Arsesmart*, the Flies will not come near, tho' it be in the heat of Summer.

*Persicus Ignis*. See *Anthrax*, or *Carbunculus*. It is also taken sometimes for a *Gangrene*.

*Perfolata*, is *Bardana*.

*Personata*, and *Personatia*, is *Lappa* or *Bardana*. See *Lappa*.

*Perspiratio*, the same with *Diaphoresis*.

*Persultatio*, the same with *Diapedesis*.

*Pervigilium*, the same with *Agrypnia*.

*Pervinca*, is the same with *Vinca*.

*Pes*, the Foot, it is taken largely for the Thigh, Leg and Foot, or else only for the Foot alone.

*Pes Anserinus*, Goose-foot, is a sort of *Atriplex*.

*Pes Columbinus*, Doves-foot, it is a sort of *Geranium*.

*Pes Cornicis*. See *Coronopus*.

*Pes Leonis*, the same as *Alchithilla*.

*Pes Leporis*. See *Lagopus*.

*Pessarium*, an oblong Medicine, which being made in shape like the middle Finger, is thrust up into the



Neck of the Womb, and is good against several Diseases incident to it.

*Pessulus*, the same.

*Pessus*, the same.

*Pestis*, the Plague, an epidemick contagious Disease, arising from a poisonous and too much exalted Nitre in the Air, which secretly takes a Man, extinguishing the Spirits, clods the Blood, deads the sound parts, and is accompanied with Botches, Boils, and a Train of other dreadful Symptoms.

*Petale*, the same with *Phthiriasis*.

*Petaloides*, a sort of Urine which seems to have little Leaves or Scales in it.

*Petechialis*, five *Petechia*, a malignant Fever, called also *Pulicaris*, because it makes the Skin look as tho' it were Flea-bitten. A spotted Fever.

*Petia*, Stuff that certain Bags are made of for Medicinal uses.

*Petigo*. vid. *Lichen*.

*Petrolæum*, or *Oleum petra*, Stone Oil.

*Petroselinum*, Parsly, the Root and Herb expel Wind, and provoke Urine and the Courses, and open Obstructions of the Liver and Spleen, and are good in the Dropsy and Jaundice; the Seed is good for the same Diseases, and for an old Cough, and against Poison; the whole Herb outwardly applied dissolves hard Tumours, and dries away Milk, being applied to the Breasts: Take of Parsly-seeds Three Drams, of Winter Cherry-berries number Six, boil them in a Pint of Milk, and make Posset-drink; take Six Ounces at a time, sweetned with an Ounce of Syrup of Marsh-Mallows, this is good for the Gravel. Parsly-piert, called

in French *Percepier*, forces Urine violently, and expels Gravel; a Dram of the dried Herb being taken in White-wine; it may be also eaten raw, as a Sallet pickled and eaten in Winter for Sauce. It grows among Rocks and Stones, and therefore it is called *Petroselinum*.

*Petrosum Os*, the inside of the Bones of the Temples, so called from the hardness thereof.

*Petum*, is *Tabacum*, called *Petun* by the Indians. See *Tabacum* & *Nicotiana*.

*Peucedanum*, seu *Peucedanum*, Hogs Fennel, Sulphur-wort, the Ancients attributed many Vertues to this Herb, it expectorates and evacuates Choler, it is chiefly used for Diseases of the Breast, a Cough, Inflammations, for Obstructions of the Liver, Spleen and Reins; it provokes Urine, expels Gravel, and it is used outwardly for Pains in the Head arising from Catarrhs, for Tumours, and to cleanse old Ulcers: A Conserve made of the Roots is an excellent Pectoral, and good for Hysterick Diseases.

*Peza*, the Malleolus of the Foot.

*Phace*, a Lentil.

*Phacia*, vid. *Lenticula*.

*Phacos*, a Spot in the Face like a Nit, whence it is called *Lenticula* and *Lentigo*. A Freckle.

*Phacotos*, a Chyrurgical Instrument.

*Phenomena*, Appearances in the Body.

*Phagedæna*, an exulcerate Cancer, called a Wolf, item *Voracity*, as in the *Bulimia*.

*Phagedænica*, are Medicines that eat down the superfluous Flesh of Ulcers, and their callous Lips. *Phagedenick Water* is a mixture of Mercury and sublimate and Lime-water;



water ; put a Pound of Quick-lime into a large earthen Pan, and quench it with seven or eight Pints of Water ; after the Lime hath been infused five or six Hours, and is sunk to the bottom, pour off the Water by Inclination, and filtrate it ; this is called Lime-water : To each Pint of this Water are added 15 or 20 Grains of sublimate Corrosive in Powder, and the Water presently turns Yellow ; they are stirred together a good while in a Glass or Marble Mortar ; and this Water is used for cleansing old Ulcers, it eats proud Flesh, and is used likewise in a Gangrene, by adding of Wine to it, sometimes Spirit of Vitriol ; the precipitate of the Phagedenick Water being washed and dried, is esteemed by some to be a good Purgative in Venereal Cases ; it is given in Pills, for fear of blacking the Teeth. The Dose is from One Grain to Three, it purges upwards and downwards.

*Phalacrofis*, a falling off of the Hair.

*Phalangium*, and *Phalangites*, is a Plant so called, because it is said to cure the biting of a *Tarantula*.

*Phalangosis*, a fault of the Eyelid, when there are two rows of Hair, or when the Hair grows inward and offends the Eyes.

*Phalanx*, the Order and Rank observed in the Finger-bones.

*Phalaris*, Canary seed ; it is also called *Gramen Tremulum*, Quackings Grass.

*Phantasia*, an internal Sense or Imagination, whereby any thing is represented to the Mind, or impressed in it. It seems to be a certain Undulation, or waving of the Animal Spirits in the middle of the Brain, which are afterwards ex-

panded towards its Circumference.

*Phantasma*, the same with *Phantasia*.

*Pharmacum*, any sort of Medicine against a Disease.

*Pharmaceutica*, the same that *Pharmacia*.

*Pharmacia*, an Art of collecting, chusing and compounding Medicines. The Apothecary's Art of preparing Medicines.

*Pharmacopœa*, the Doctrine or a Description of Things physical, in order to Cure. See *Dispensatorium*.

*Pharmacopœus*, five *Seplasiarius*, a Man that understands to make up Medicines. An Apothecary.

*Pharmacochymia*, is that part of Chymistry which only treats of the Preparation of Medicines, for the Recovery or Preservation of Health, and therefore differs in this respect from that part which is called *Metallurgia*, *Spagyrica* & *Chrysopoietica*, which relate to the Transmutation of Metals.

*Pharmacopola*, is he that sells Medicines.

*Pharmacum*, is a Remedy or Medicine, which by its contrary Quality cures a Disease, and is either *Actual* or *Potential*, *Simple* or *Compound*, *Dogmatick* or *Empirick*, *External* or *Internal*, *Natural* or *Artificial*.

*Pharyngetrum*, sometimes used for the *Pharynx*, sometimes for the *Bone Hyoides*.

*Pharyngotomia*, vid. *Laryngotomia*.

*Pharynx*, the upper part of the Gullet, consisting of Three pair of Muscles.

*Phaseolus* & *Phaselus*, Kidney-beans, they provoke Urine, and they are good for the Gravel, a Dram of the Powder of them being taken in White-wine. They are of



an easy Digestion, and excite Venerary.

*Phegopyrum*, the same as *Fagopyrum*, Buck-wheat, Brank or Crop, it is used for Bread among poor People; it is also good to fat Chickens. They draw an Oil from it in Holland.

*Phegus*, the same as *Fagus*.

*Phellandrium*, a Water-plant like Hemlock.

*Phellodrys*, the Cork-tree, the Bark of it rubbed in hot Water stops a Flux of Blood; the Ashes of it do the same. It grows in Spain, and some other places.

*Phellos*, the same as *Suber*.

*Phiala*, a Viol.

*Philadelphus*, is *Aparine*.

*Philanthropos*, is *Aparine*.

*Philatros*, a Lover of Physick.

*Philipendula*, the same as *Filipendula*.

*Phillyrea*, & *Phillyra*, Mock-privet, the Leaves are astringent, and a Decoction of them cures Ulcers of the Mouth; and being taken inwardly, it provokes Urine and the Courses.

*Philochymicus*, a Lover of Chymistry.

*Philonium*, an opiate Medicine or Composition which has some *Opium* in it, though there are several different Prescriptions of its Composition.

*Philtrum*, the Hollow dividing the upper Lip; also a Love-cup, called in Latin *Amatorium virus*, *Amatorium poculum*.

*Phimosis*, the same that *Paraphimosis*; also the Inversion of the Eye-lids through an Inflammation.

*Phleborrhagia*, the breaking of a Vein.

*Phlebotomia*, an opening of a Vein.

*Phlebotomus*, the Blood-letter; also an Instrument called a Phleme wherewith to let Blood.

*Phlegma*, five *Pituita*, a slimy Excrement of the Blood, caused often by too much nitrous Air: It is likewise a watery distilled Liquor, opposite to Spirituous Liquor; also those Clouds which appear upon distilled Waters. *Hippocrates* uses it often for an Inflammation: It is also the Disease of Hens, called the Pip, and is sometimes taken for a Viscous Excretion.

*Phlegmagoga*, Medicines to purge away the Phlegm.

*Phlegmasia*, an Inflammation, Heat or Burning. See *Phlegmone*.

*Phlegmatici*, those that are much troubled with Phlegm.

*Phlegmone*, five *Inflammatio*, a Tumour of the Blood in the Flesh or Muscles, causing Heat, Redness, Beating and Pain.

*Phlegmonodes*, an Inflammation like the former.

*Phlogium*, a sort of Violet.

*Phlogosis*, the same that *Phlegmone*.

*Phlogmos*, vel *Phlomos*, & *Phlox*, is *Verbascum*.

*Phlyctena*, five *Papula*, a Blister raised, or a Pimple in the Skin; also a little Ulcer in the corneous Tunick of the Eye.

*Phlyctenodes*, hot watery Pastules, like the former.

*Phlysiacium*, the same with *Phlyctena*.

*Phlysis*, the same with *Phlyctena*.

*Phœnicus Morbus*, the same with *Elephantiasis*.

*Phœnygmus*, a Medicine that makes the Skin red like *Dropax*, and that Medicine called *Sinapismus*.

*Phoenix*, the Date-Tree, or Palm-Tree.



*Phosphorus*, a Stone that gives light in the Night.

*Phragmites Arundo*, a Reed so called.

*Phrenes*, vid. *Diaphragma*.

*Phrenesis*, the same with *Phrenitis*.

*Phrenitiasis*, the same.

*Phrenetici Nervi*, are those Nerves which belong to the Midriff.

*Phrenitis*, *Phrenitiasis*, seu *Phrenesis*, a Dotage, with a continual Fever, often accompanied with Madness and Anger, proceeding from too much Heat in the Animal Spirits, not from the Inflammation of the Brain, as the Ancients thought. *Willis* thus defines it, namely, an Inflammation of the whole sensitive Soul and Animal Spirits. A Frenzy.

*Phrice*, the same with *Horror*.

*Phricodes*, a dreadful Fever, whereby, besides the Heat, Men find themselves shivering with Cold.

*Phryganium*, five *Cremium*, Brushwood, soon on a flame.

*Phtharticum*, a corrupting Medicine.

*Phtheiroctonon*, is *Staphys Agria*, so called, because the Seed of it kills Lice.

*Phthiriasis*, five *Morbus Pedicularis*, the lousy Disease; also a skaly Skab on the Eye-brows; also Crablice.

*Phthirion*, as *Phtheiroctonon*.

*Phthicus*, a Man in a Consumption, whose Lungs are spoiled.

*Phthisis*, a Consumption of the whole Body, rising from an Ulcer in the Lungs, accompanied with a slow continued Fever, smelling Breath, and a Cough.

*Phthora*, a sort of hurtful Napellus. See *Staphys Agria*.

*Phthoe*, the same as *Phthisis*.

*Phu*, or *Phy*, is *Valeriana*.

*Phygethlon*, five *Panus*, a Swelling

proceeding from an Inflammation of the Glandules, wherein Nature expels something; as in the Plague about the Groin.

*Phylacterium*, a sort of Amulet to be worn, for the cure of Venomous Diseases.

*Phyllitis*, Harts-Tongue; it is chiefly used in swellings of the Spleen, for the Flux of the Belly, and for Spitting of Blood; outwardly applied, it cleanses Wounds and Ulcers; the Powder of it is of excellent use for the Palpitation of the Heart, for Mother-fits and Convulsions, being taken in small Beer or Posset-drink; a Conserve of the green Leaves is also used for the same purpose.

*Phyllum*, is *Mercurialis*.

*Phyma*, five *Tuberculum*, a Swelling: There are Five sorts, *Verrucae*, *Calli*, *Vari*, *Furunculi*, & *Hydroa*, or *Desudationes*; of which in their proper places. Others reckon it a Tumour in the Glandules only, which quickly suppurates.

*Phymatodes*, like the former.

*Phymosis*, the same with *Phimosis*.

*Phymus* & *Phymosis*, the same with *Phyma*.

*Physalis*, is *Lupulus*.

*Physalos*, is *Bufo*.

*Physema*, seu *Physes*, an Inflammation in any part of the Body, as a Tympany; also the Resin of the Pine;

*Physes*, the same.

*Physiognomica*, Signs whereby we conjecture something by the Countenance.

*Physiognomia*, the Art of knowing Natures.

*Physiologia*, a part of Physick that teaches the Constitution of the Body, so far as it is in its healthy natural State.

*Physis*, Nature.



*Physocele*, vid. *Pneumatoccele*.

*Physofes*, that which is very flatulent.

*Phyceuma*, a sort of *Linaria*.

*Phytologia*, the Knowledge of Vegetables and Plants.

*Pia Mater*, vid. *Mater tenuis*.

*Pica*, vid. *Citta*.

*Picatio*, vid. *Dropacismus*.

*Picea*, a sort of *Abies*, which produces Pitch.

*Picra*, vid. *Hiera picra*.

*Picris*, is *Cichoreum*.

*Picrocholus*, a Man troubled with a black Bile.

*Piestrum*, a Chyrurgical Instrument to beat in pieces the Bones of the Head, in extracting a dead Child: It is called also *Pissorium*, *Contusorium*, *Embryothlastes*.

*Pigritia*, Slothfulness.

*Pila*, a sort of Mortar.

*Pilaris Morbus*, the same with *Phalangosis* and *Trichiasis*.

*Pilula*, five *Catapodium*, a solid Medicine, made like a little Ball of Powders, Gums, Extracts, &c. mixed with a glutinous Liquor.

*Pili*, the Hairs, they are round, oblong, slender Bodies, consisting of much Sulphur and Earth, and of different Colours, according to the difference of the Constitution: They grow out at the Pores of the Skin, that the Vapours may more easily exhale through them, as through so many little Tubes or Pipes. I have discovered through my Microscope, several little Knots or Valves in them: They are also called *Crines* & *Capilli*, though the last relates only to the Hairs of the Head.

*Pilosella*, Mouse-ear, it is very astringent, drying and vulnerary, wherefore it is used successfully in Wound-drinks, Plaisters and Oint-

ments; it cures Dysenteries, and other Fluxes of the Belly, and stops Vomiting, and cures Childrens Ruptures, and is excellent in the Stone. Some commend it for the Jaundice, and swellings of the Spleen, and at the beginning of a Dropsy; it is also commended for the Chin-cough. See *Filago*.

*Pilula de Agarico*, they are good for purging the Breast and Lungs.

*Pilula Aggregativa*, a general purging Pill.

*Pilula Aloesanguina*, they purge the Head, and cleanse the Stomach, and procure an Appetite.

*Pilula Aurea*, they purge the Head, expel Wind, and are good in a Dropsy.

*Pilula Cochiae Majores*, they purge the Head, Breast and Stomach.

*Pilula Cochiae Minores*, they purge Water powerfully.

*Pilula de Cinoglossa*, they are good for Rheums and tickling Coughs, and cause Sleep.

*Pilula ex Duobus*, they purge very strongly, and therefore are to be used only in strong Bodies; they purge the Head, are good in the Pox, and running of the Reins.

*Pilula Foetida*, they are peculiarly proper for Womens Obstructions.

*Pilula de Hermodactylis*, Pills of Hermodactyles, they are a proper purge for the Gout, and pains of the Joints.

*Pilula de Hiera cum Agarico*, Pills of Hiera, with Agarick.

*Pilula Imperiales*, Imperial Pills, they purge gently, cleanse the Stomach, and stop Vomiting.

*Pilula de Lapide Lazuli*, they are peculiarly proper for mad and melancholy People, the Itch, Leprosy, and the like.



*Pilulæ Macri*, they are good for the Stomach and Breast.

*Pilulæ Mastichinæ*, Pills of Mastich, they strengthen the Head, and strengthen and cleanse the Stomach.

*Pilulæ Rudii*, they are a general purge.

*Pilulæ de Ruffi*, they help Digestion, and are good in Surfeits.

*Pilulæ Stomachicæ cum Gummi*, the Stomach Pill, they open Obstructions, cleanse the Lungs, and strengthen the Stomach.

*Pilulæ e Styrace*, they are used for Coughs and Catarrhs.

*Pilulæ de Succino*, Pills of Amber, they purge the Head and Womb.

*Pilulæ Tartaricæ*, Pills of Tartar, they are good in Melancholy, and for Diseases of the Skin.

*Pilum*, the same with *Pistillum*.

*Pimpinella*, *Pampinella*, *Bipinella*, seu *Bipennula*, seu *Pompenella*, *Pimpernel*, it is moderately hot and dry, it is counted Vulnerary, and is useful inwardly and outwardly; it does much good in the Plague, being boiled in Wine: But the Sick must go to Bed, and must be well covered as soon as he has drank a moderate draught of it, that he may sweat. A Woman cured many that were troubled with a Pin and Web in their Eyes, with the distilled Water of it. In a Consumption, and for purulent Spitting, let the Sick drink every Day, Morning and Evening, Twelve Spoonfuls of the distilled Water mixed with an equal quantity of red Cows Milk sweetened with fine Sugar; it is frequently used for the Gripes of New-born Children, it also moves the Courses. *Willis* commends the Decoction of it as a Specifick for Madness.

*Pinealis Glandula*, vid. *Conarium*.

*Pinguedo*, vid. *Adeps*.

*Pinna Auris*, the upper and broader part of the Ear called the wing.

*Pinna Nasi*. See *Ala & Pterygium*.

*Pinus*, the Pine-Tree, the Bark and Leaves cool and bind, wherefore they are good in Dysenteries, and Fluxes of the Courses; a Decoction or Infusion of the Tops in Beer, or some other proper Liquor, is reckoned very good for the Stone of the Kidneys and Bladder, and for the Scurvy, and Diseases of the Breasts. The Nuts have a delicate Taste, and are good for Consumptions and Coughs, and for heat of Urine; and they increase Milk.

*Piper*, Pepper; there are Three sorts of Pepper; the common black and round, called *Melanopiper*; the white, called *Leucopiper*; and the long Pepper, called *Macropiper*. It grows in most of the Provinces of *India*, especially *Malacca*, *Java* and *Sumatra*; there is so much of it in these places, that it serves the whole World: The Plant is so weak that it cannot stand by it self, and if it has no Tree to climb upon, it falls upon the Ground like Hops. White round Pepper grows upon the same Plant, as there is no difference betwixt the Vines that bring white and red Grapes. All sorts of Pepper heat, provoke Urine, Concoction, and discuss; being taken inwardly, it takes off the Gripes; it draws Flegm from the Head, being chewed with Raisins, and excites Appetite; mixed with Pitch, it discusses Kings-evil Swellings, and is good for cold and crude Stomachs; there is great difference betwixt taking it whole and in Powder, for the Powder causes the Hickup, and inflames the Bowels; they therefore that take



take it to help their Stomachs, should swallow it whole. It is used outwardly in Gargarisms; the Oil of Pepper outwardly used, is an excellent Remedy for the Palsy. Pepper asswages the Swelling of the *Uvula*, and is good for cold Diseases; mixed with Honey, it is good for a Quinsy. The *white* is stronger than the *black*, and this last is better than the *long* Pepper.

*Piperitis*, Pepper-wort, the Leaf is Acrid and Hot; the Herb bruised and applied cures the Hip-gout, boiled in Beer it hastens Delivery, and is commended for a Leprosy.

*Piso*, the same as *Mortarium*.

*Pissasphaltus*, is *Bitumen Judicum*, and is either Natural or Factitious.

*Pissoleon*. See *Pix*.

*Pistacia*, and *Pistacium*, Pistach-Tree, the Nuts are very grateful to the Stomach, whether they are eaten or drank in Wine; they do good for the biting of Beasts; they are bitterish, they open Obstructions, especially of the Liver, and also of the Breast and Lungs: They are reckoned very Nutritive, and provocative to Venery, for which reason they are frequently used with other Restoratives, by the Spanish, Italian, and French Physicians; and they so much depend upon them, that they scarce make any strengthening Medicine without them. Oil of Pistach Nuts eases inward pains, that proceed from viscid Flegm and Wind; it is also useful in Convulsions, and the Palsy.

*Pistillum*, an Instrument wherewithal to beat things in a Mortar. A Pestle.

*Pistolochia*, is *Aristolochia*.

*Pisum*, Pease, the fresh and tender are the best, they beget good

Nourishment, and they are eaten as Beans; but they are different in this, that Pease are not so Windy or Absterfive, and therefore are not so easily evacuated out of the Body; but Beets boiled with them loosen the Belly; the fresh or green Pease are very pleasant to the Taste, stir up the Appetite, cleanse the Breast, cures Coughs, and are good for an Asthma, and all the Diseases of the Breast; but all sorts of Pease are Windy, and therefore are injurious to all that have windy Stomachs, and are troubled with the Spleen. Raw Green-pease are good for the Scurvy.

*Pittacium*, a little Cloth spread with a Medicine applied to the part affected.

*Pituita*, vid. *Pblegma*.

*Pituitaria Glandula*, vid. *Glandula pituitaria*.

*Pituitaria*, is *Staphys Agria*.

*Pityriasis*, vid. *Furfuratio*.

*Pityroides*, a settling in the Urine like Bran.

*Pitys*, is *Pinus*. See *Pinus*.

*Pityusa*, is *Esula*.

*Pix*, Pitch.

*Pix Græca*, is *Colophonia*.

*Placenta Uterina*, seu *Hepar Uterinum*, a red Substance like the Liver, full of Glandulous Kernels. It has an Artery and a Vein from the Navel-string, and perhaps Lymphatick Vessels from the Neighbouring parts; it outwardly sticks to the Womb, to either side indifferently, yet more commonly to the middle: Within it is covered with the *Chorion*. It has its nourishing moisture from the Porosities of the Womb, (as it happens with the *Papilla* of the Guts which drink in the Chyle, and communicate it to the Milky Vessels) which through the Navel-vein



vein feeds the Young, the superfluous part whereof thro' the Arteries lodge in the *Amnion*, that the Young may be nourished by its Mouth. The *Placenta*, together with the Membranes, is expelled after the Birth, and are called *Secundinae*, *Secundines*.

*Pladarosis*, little soft Tumours which grow under the Eye-lids.

*Plagula*. See *Splenia*.

*Planetica Arthritis*, the same as *Arthritis Vaga*.

*Planta*, a Plant, whether a Tree, Herb or Shrub.

*Planta Noctis*, vid. *Sudamina & Hydroa*.

*Planta pedis*, the Sole of the Foot.

*Plantago*, Plantain, it is a Vulnerary Herb, it is used in Fluxes of the Belly, for spitting of Blood, running of the Reins, in voluntary Urine, and for immoderate Fluxes of the Courses; it is outwardly used to cleanse and heal Wounds and Ulcers; the Juice by it self or mixed with the Juice of Limons, is an excellent Diuretick; half a Dram of the Seeds taken daily in Broth, or in an Egg, is good to prevent Miscarriage. See *Arnoglossum*.

*Plantaris Musculus*, covers all the Sole of the Foot, its Office is to extend backward.

*Plastica Virtus*, that which has a power or Vertue to form or fashion any thing. It is an old Saying, and a sure Refuge of Ignorance, for what the Ancients could not explain, they called a plastick Vertue, an attenuating, expelling Vertue, &c.

*Platanaria*, red Grass.

*Platanus*, the Plane-Tree, the tender Leaves boiled in Vinegar has been formerly used for pains of the Teeth; but now-a-days, neither the Leaves nor the Bark are used in physick.

*Platysma*, a broad Linnen cloth put upon Sores.

*Platysma Myodes*, vid. *Myodes*.

*Plethrum*, vid. *Cion*.

*Plenitudo*, when a Man has too much Blood; the same that *Plethora*. See *Plethora*.

*Pleres Archonticum*, a Cephalick powder.

*Plerotica*, Medicines that breed Flesh and fill up Wounds. *Incar natives*. See *Sarcotica*.

*Plethora*, when there's more good Blood than is requisite. It happens either to the Vessels, when they are stretched out and cannot hold all; or to the Strength, for sometimes, tho' the Vessels be not over full, the Strength is over-loaded.

*Plethoricus*, a Man troubled with a *Plethora*.

*Pleura*, five *Membrana Subcostalis*, a Membrane that incloses the Breast and its Entrails.

*Pleuritis*, a Pleurisy, an Inflammation of the Membrane *Pleura*, and the intercostal Muscles, attended with a continual Fever, and Stitches in the Side, difficulty of Breathing, and sometimes spitting Blood; and it is either a true Pleurisy, this which we have described, or a Bastard Pleurisy.

*Plouritis Notha*, seu *Spuria*, a Bastard Pleurisy, that differs in some things from the other.

*Pleurorthopnoea*, a Disease of the Side, wherein the Sick cannot breathe unless he sits upright.

*Plexus Choroides*, seems to hang over the pineal Glandule, as it were over a Button. It is an admirable Contexture of small Arteries in the Brain like a Net.

*Plexus Gangliiformis*, is when divers Nerves meet together, as it were in one Knot.

*Plexus*



*Plexus Nervosus*, when 2 or 3 Nerves meet together and jut out.

*Plexus Reticularis*, vid. *Choroides*.

*Plica*, an epidemical Disease in Poland, when their Hairs grow together like a Cow's Tail: Besides, they are crook-back'd, have loose Joints, it wrenches their Limbs and loosens them, breeds Lice, with other Symptoms. I keep such a twisted Lock of Hairs by me for a Rarity, being presented to me by Mr. Ruisch.

*Plumaceola*, vid. *Splenis*.

*Plumbago*, the same with *Molybdana*.

*Plumbago*, is *Perficaria*.

*Pneumatocele*, a windy Rupture, when the Skin of the Cods is distended with Wind.

*Pneumatodes*, a short Breathing.

*Pneumatosis*, the Generation of Animal Spirits, which is performed in the barky Substance of the Brain. The little Arteries there are emptied, and the Spirits distil, which after they are come as far as the middle of the Brain, they actuate and invigorate all the Nerves.

*Pneumatophalus*, a Swelling in the Navel, got by Wind.

*Pneumon*, the Lungs. See *Pulmones*.

*Pneumonanthe*, is *Campanula* (Bell-flower) *autumnalis*,

*pneumonica*, things that help and facilitate Breathing.

*Pnigalium*, vid. *Epialtes*.

*Pnigmus*, Strangling or Choaking.

*Podagra*, vid. *Arthritis*, the Gout in the Feet.

*Podagra dentium*, is *Odontalgia*.

*Podagra lini*, is *Cuscuta*.

*Podex*, the same with *Anus*.

*Pœnia*, Peony.

*Polemonium*, wild Sage.

*Polium*, Pole, it provokes Urine,

and the Courses; it is good for the Dropsy, and the biting of Venemous Creatures; it is an Ingredient in Treacle and Mithridate; *Sylvius* commends it much for the Falling-sickness, because it abounds with Volatile Salt.

*Pollex*. See *Digitus*.

*Pollutio Nocturna*, an involuntary Pollution in the Night, or an involuntary Emission of the Seed with Titillation, proceeding from lascivious Dreams.

*Polyacanthus*, a sort of *Carduus*.

*Polyanthemum*, a Plant with many Flowers.

*Polycreston*, a Medicine fit for many Diseases.

*Polychronius*, a Disease that holds a Man many Years or Months.

*Polygalactos*, those Women that abound with Milk.

*Polygala*, Milk-wort, an handful of it infused in Wine all Night, purges Choler by Stool very much.

*Polygalum*, the same as *Polygala*.

*Polygonatum*, Solomons-seal, it is Astringent and Vulnerary, it stops all Fluxes, it cements broken Bones, and the Root boiled in White-wine drunk, is excellent for Contusions and Ruptures, used outwardly it takes off Spots, and whitens the Skin. Fourteen or Fifteen of these Berries purge Flegm upwards and downwards; for the Whites take candied Roots of Solomons-seal, and it is an excellent Remedy; it is also counted good for the Falling-sickness.

*Polygonum*, seu *Centum Nodia*, seu *Proserpinaca*, *Seminalis*, *Sanguinalis* & *Corrigiola*, Knot-grass, it is vulnerary, drying and astringent, and is chiefly used for stopping of Fluxes; outwardly it is used for Wounds and Ulcers, and for Inflammations



of the Eyes. A person that vomited Blood, and had used other Medicines in vain, was much relieved by the Juice of this Herb, in a little Styptick Wine.

*Polygophora*, Drinks or Wines full of excellent Spirits.

*Polymorphum os*, the same with *Os Sphenoides* and *Cuboides*.

*polyneuron*, is *Arnoglossum*.

*Polyphagia*, the taking much Aliment.

*Polypharmacon*, the same with *Polychreston*.

*Polypodes*, *Aselli* & *Millepedes*, Sows, Hog-lice.

*Polypodium*, Polypody, the Root is reckoned among purging Medicines, but it purges very gently; it is very proper in Obstructions of the Mesentery, Liver and Spleen, for the Scurvy, and Hypochondriack Diseases; it is generally used in Decoctions, with other purging Medicines.

*Polypus*, a Swelling in the hollow of the Nostrils, and is twofold, either like a Tent, and goes by the general name of *Sarcoma*, or such a one that has a great many distinct Branches or Feet, which extend either to the outside of the Nose, or the inside of the Mouth: Their colour is White, oftentimes reddish, and sometimes Black and Livid. Excreescencies of this nature happen not only in the Nostrils, but sometimes in the Heart, and Cavities of the thicker Membrane of the Brain.

*Polysarcia*, Corpulency.

*Polyssaston*, a Machine for reducing Joints.

*Polypermos*, abounding with Seed.

*Polytrichum*, is *Capillus Veneris*, Maiden-hair, there is also a Gold-coloured Moss called *Polytrichum*.

*Polytrophia*, much Nourishment.

*Pomambra*, a Musk-ball, consisting of divers sweet-scented Ingredients; such as Ambergrease, Musk, Civet, Benzoin, Oil of Cloves, and Cinnamon, made up into Balls with some glutinous or resinous Matter.

*Pomatum*, Ointment made of Apples, it has a pleasant smell.

*Pompholyx*, a fine subtil Matter, which sticks to the upper part of the Furnace whilst they are making Brass. *White Tutty*.

*Pompholigodes*, Urine with many Babbles upon it, which are frequent if the Body be puffed up or pained.

*Pomum* & *Pomus*, is a more general Word than *Malum*, because it signifies all sorts of Fruit with a soft Rind.

*Pomum Adami*, a Protuberance in the fore-side of the Throat; so called, because it is commonly thought a piece of the Apple stuck in his Throat as part of his Punishment; and hence derived to his Posterity.

*Pomum Adami*, a sort of Orange.

*Pomum*, an Apple.

*Pomum Amoris*, and *Pomum Aureum*, seu *Malum Aureum*, so called for its fair and lovely Aspect.

*Pomum Odoriferum*, the same as *pomambra*.

*Pondo*, a pound weight. *John Rhodius* writes, That of all the Roman Weights and Measures, a Pound was the chief, and Standard of the rest.

*Pons Varolii*, certain globous Processes of the *Cerebellum*, called so by reason *Varolius* first found them.

*Ponticum Absinthium*, Roman Wormwood, it is very good for a Dropsy. *Matthiolus* says, he has known some that have been given over in a Dropsy, recovered by the use of this Herb.

*Poples*,



*Poples*, the Articulation, whereby the Thigh is joined to the Tibia.

*Popliteus Musculus*, one of those whereby the Tibia is moved.

*Poplitea Vena*, a Vein that consists of a double crural Branch, which being covered with Skin, reaches down the Back of the Leg, even to the Heel.

*Populago*, is *Tussilago*.

*Populeum*, the name of an Ointment, made of Poplar Buds, with many other Ingredients.

*Popularis Morbus*, the same as *Epidemius*.

*Populus*, or *Farfarius*, the Poplar-Tree, or Asp-Tree, the Bark of Poplar, especially of the white Poplar, is used inwardly and outwardly for the Hip-gout, for the Strangury and Burns. Women use the Buds of black Poplar to beautify and thicken their Hair; the Ointment is good for hot Swellings, to ease the pain of them; and being applied to the Nostrils and Temples, it disposes to Sleep.

*Porcello*, Millepedes.

*Pori*, Pores, little unperceptible Holes in the Skin, through which Sweat, and other Vaporious Effluvia, perspire through the Body.

*Porocela*, a Rupture proceeding from callous Matter, or the Stone.

*Poromphalus*, a brawny piece of Flesh, or a Stone protuberant in the Navel.

*Porosis*, the breeding of callous Matter.

*Porotica*, Medicines which by drying, thickning, and astringent Qualities, turn part of the Nourishment into brawny callous Matter.

*Porphyrites*, a Porphyry-stone used to grind upon.

*Porracea Bilis*. See *Bilis*.

*Porriago*, vid. *Furfuratio*.

*Porrum*, a Leek, the best sort is that which grows in marshy places, and is small; they provoke Urine and the Courses, and cleanse the Lungs and the Stomach, cure a Cough, shortness of Breath, and an Asthma, clear the Voice, & make women fruitful; but being eaten raw, they are Windy, offend the Head, cause frightful Dreams, offend the Stomach, and are injurious to such as have Ulcers in the Reins and Bladder, and corrupt the Gums.

*Porrus*, vulgo *Oculus Gallinae*, a sort of Wart.

*Porus Biliaris*, or *Hepaticus*, a Channel which transmits the Bile from the Liver, by the common *Ductus* or Passage, into the Gut *Duodenum*, which Bile is segregated in the Liver, by the Intervention of some small Glandules.

*Porta Vena*, vid. *Vena*.

*Portulaca*, *Portella*, *Porticula*, Purslain, it is cold and moist, provokes Appetite, cures heat of Urine, and the running of the Reins; the Juice mixed with Oil of Roses, cures Burns and Inflammations: It is eaten with good success, by such as are troubled with the Bloody Flux, and immoderate Flux of the Courses, and is an excellent Remedy for the heat of the Stomach; it cures a Cough and shortness of Breath, but being eaten too often, it weakens the Stomach, offends the Sight, and takes away the Appetite; it is therefore best to eat it with hot Herbs; as Onions, Rocket, Tarragon, and the like; but young and sanguine Men may eat it alone. The Garden Purslain is the best.

*Posca*, vid. *Oxyeratum*.

*Possatum*, Possiet-drink.

*Postbrachiale*, vid. *Metacarpus*.

*Potamogeton*, Pond-weed.

*Potet-*



*Potentilla*, is *Argentina*. See *Anserina*.

*Poterium*, a sort of *Carduus*.

*Potio*, vid. *Hauftus*, a Draught or Potion.

*Præcipitantia*, are called those Medicines which check the *Acids* in our Bodies, and as it were precipitate them; the Word being borrowed from the *Chymists*, who by *Precipitation* alter the Qualities of Things. See *Absorbentia*.

*Præcipitatio*, a certain Subsiding and Reviviscence of very small Particles, dissolved in a convenient Liquor, by the Infusion of another Liquor: Thus Corals, Pearls, Crabs-eyes, Quick-silver, &c. being dissolved in some strong Liquid Menstruum or *Aqua fortis*; if you add to the Solution some alcalious Salt, those Particles which were invisible before will immediately fall to the bottom. So if you dissolve some sulphureous Matters; as Amber, *Lacca*, &c. in Spirit of Wine; some fair Water will produce the same effect. A *Precipitation*.

*Præcordia*, all the Entrails in the Chest or Thorax.

*Præfocatio Uterina*, vid. *Hysterica passio*.

*Præparantia Med.* vid. *Digerentia*.

*Præparantia Vasa*, or rather *Testicularia*, the preparing Vessels, are Veins and Arteries which go to the Testicles and Epididymides, so called by the Ancients, thinking that they prepared the Seed. The Vein has several Branches and *Anastomoses*: The Artery goes straight on, but for two, or at the most three Divisions or Branches.

*Præputium*, the Fore-skin; also the Prominency of the *Clytoris*.

*Præsepia*, the holes of either Jaw, wherein are contained the Teeth.

*Præservatoria Indicatio*, a way whereby we prevent Diseases.

*Præsidium*, a Remedy, idem quod *Auxilium*, *Remedium* aut *Indicatum*.

*Præf. Nat.* and *P. N.* signify *Præternatural*.

*Præssina Bilis*. See *Bilis*.

*Præssum*, is *Porrum*.

*Prasum*, and *Præssum*, is *Marrubium*.

*Pregma*, vid. *Bregma*.

*Prehensio*, is *Catalepsis*.

*Presbytia*, a Dimness of Sight in things nigh at hand, though a Man see tolerably well things at a distance; usual with old Men.

*Priapismus*, or *Tentigo*, a continual Erection of the Yard without Lust: Also the Yard it self.

*Priapus*, the same with *Penis*, or the Man's Yard.

*Primores Dentes*, five *Anteriores*, the Fore-Teeth, wherewith we chew our Meat, and we shew in Laughing.

*Primula Veris*, five *Betonica Alba*, aut *Herba Paralyseos*, Prim-rose, it is hot and dry, and of an astringent Taste; it is very good for flegmatick Diseases, and for Fluxes of the Belly, and to strengthen the Stomach.

*Primula veris flore rubo*, or *Paralysis minor*, Cowslips, it is common in Pastures and Flowers in April. The Leaves and Flowers are used amongst Pot-herbs, and in Sallets; and are very agreeable to the Head and Nerves; they are used in Apoplexies, Palsies, and pains in the Joints: The Juice of the Flowers takes off Spots and Wrinkles from the Face, and other Vices of the Skin: The Water of the Flowers, the Conserve and the Syrup, are *Anodyne*, and gently provoke Sleep, and are very proper Medicines for weak



weak People. The Juice of the Leaves and Flowers, mixed with an equal quantity of Red Cow's Milk, cured an inveterate Head-ach, when other Medicines would do no good. A Decoction of the Roots of common Primrose taken in Posset-drink, is a present Remedy for Giddiness: Vinegar impregnated with the Roots and drawn up the Nostrils, wonderfully eases the Tooth-ach.

*Principes dies*, vid. *Critici dies*.

*Principia*, vid. *Elementa*.

*Probole*, vid. *Apophysis*.

*Procatartica*, the pre-existent Cause of a Disease, which co-operates with others that are subsequent, whether it be external or internal, as Anger or Heat in the Air, which beget ill Juice in the Blood, and cause a Fever.

*Procatarxis*, the same.

*Processus*, vid. *Apophysis*.

*Processus Chymici*, whole Chymical Operations.

*Processus Ciliares*, certain muscular Fringes in the Eye, whereby the Pupil of it is dilated and contracted.

*Processus peritonæi*, two oblong Pipes or Channels, reaching to the Skin of the Cods, through the holes of the Tendons of the oblique and transverse Muscles, in which Productions, or *Didymi*, as the Ancients called them, the seminary Vessels descend and return towards the Stones: They grow under and cover them.

*Procidentia Ani*, a falling of the Gut *Rectum*, by reason of its too much looseness, through the Fundament.

*Procidentia Uteri*, a relaxing of the inner Tunick of the *Vagina* of the Womb, which falls through the Privities, and was cut off by Physicians: Formerly, and even still, some

think the Womb may fall down, but the Ligaments of the Womb hinder any such fall, unless it be by the carelessness of a Midwife, who instead of the After-burthen may pull down the Womb.

*Procondyli*, the Bones of the Fingers next the Back of the Hand.

*Prodromus*, a Disease that comes before a greater; as the straitness of the Breast predicts a Consumption, or the Rickets. The Fore-runner of a Disease.

*Productio*, vid. *Apophysis*.

*Proegumena*, an antecedent internal Cause of a Disease in the Body occasioned by another, and so causing a Disease, that though it be taken away, the Disease may still continue; as a *Plethora*, or ill Juice in the Blood, produced by an ill way of Diet, whence proceeds an Obstruction of Vessels and Passages, and a Constipation of the Entrails.

*Profundus Musculus*, the same with *Perforans Musculus*.

*Prognosis*, & *Signa prognostica*, Signs whereby we know what will become of the Patient.

*Projectio*, is a Chymical Term, signifying when a Matter to be calcined is gradually, and as it were by Spoonfuls put into the Crucible.

*Projectura*, vid. *Apophysis*.

*Prolabia*, the outermost prominent parts of the Lips.

*Prolapsus Uteri*, vid. *Procidentia Uteri*.

*Proleptici*, a Disease always anticipating, so as if the Ague come to Day at Four of the Clock, then to Morrow one Hour sooner, and so on.

*Promatores Musculi*, one is round, the other four-square, both move the *Radius*.



*Propago*, is when the Branch of an old Vine is laid in the Ground, for the Production of a new Vine.

*Prophasis*, a Fore-knowledge in Diseases ; also an Occasion or antecedent Cause.

*Prophylactica*, a part of that part of Physick called *Hygieina* (or what respects the Preservation of Health) which gives notice of future, but imminent Diseases.

*Prophylaxis*, the same.

*Propolis*, a certain thick, yellowish, resinous Substance, adhering to the Honey-combs, but having no resemblance to Wax.

*Propoma*, a Drink made of Wine and Honey or Sugar.

*Propotisma*, the taking of a Dose.

*Proptosis*, the falling down of some part ; as of the Eye, the Caul, &c.

*Prora os*. See *Basilare os*.

*Proserpinaca*, is *Polygonum*.

*Prospheromena*, Meats or Medicines taken inwardly.

*Prosphysis*, a Coalition, or growing together, as when Two Fingers are connected to each other.

*Prostatae, Adstantes, or Corpora Glandulosa*, Two Glandules under the Seminal Bladders, near the passage of the Seed, which (as may be guessed) Lubricate the common passage of the Seed and Urine, and their Moisture is a Vehicle to the Seminal Matter, and said to provoke the Titillation in Coition : Their Moisture being conveyed by certain little Tubes, which terminate in the passage near where the Seed is ejected, is emitted at the same time with it. The Learned *Bartholine* has observed some such thing in Women.

*Prostethis*, the fore-side of the Breast ; also a fleshy part in the

Hollows of the Feet and Hands, and betwixt the Fingers.

*Prosthesis*, a part of Chyrurgery, which fills up what is wanting ; as we see in hollow and fistulous Ulcers, filled up with Flesh by Chyrurgery.

*Protopathia*, a primary Disease, not caused by another.

*Protuberantia*, vid. *Apophysis*.

*Provocatorii dies*, see *Critici dies*, and *Intercalares*.

*Pruna*, the same with *Anthrax*.

*Prunella*, is sometimes taken for *Aphthe*, White, Black or Red, sometimes for a Quinsy or the Hungarick Fever.

*Prunella*, five *Brunella*, *Self-heal*, it is much of the same Vertue with *Bugles* ; it is used outwardly in Wounds, and often in a Quinsy, and other Diseases of the Mouth and Jaws, a Gargarism being made of the Decoction, or the distilled Water of it.

*Prunus*, the Plum-Tree, there are several Kinds of Plums ; the Sour binds, the Sweet move the Belly. The Electuary of Plums, called *Electuarium Diaprunum*, it is cooling and moistening, and good in Fevers, is made of *Damascenes* : The *English* Plums, both white and black, are cooling and astringent ; they are good for Fluxes of the Belly ; the Flowers are purging ; the Gum of them dissolved in Vinegar cures Tetters. Ropy Wine is cured, by putting the plums into the Vessel, and stirring them well about.

*Prurigo*. See *Scalpurigo*.

*Pruritus*, the Itch, a dry Unevenness of the Skin, caused by Saline fixed Particles pricking the Skin, and kept in by others more retentive, which cannot exhale. Itching



it self seems to participate both of pleasure and of pain.

*Psammismus*, a Bath of dry and warm Sand, wherewith the Feet of Men in the Dropfy are dried. A *Sand-bath*.

*Psammodea*, sandy and gravelly Matter or Sediment in the Urine.

*Psammis*, a Gravel which breeds in Mens Bodies, and is voided in Fits of the Stone.

*Pseudodictamnium*, false Dittany.

*Psilothron*, is *Bryonia*.

*Psilothron*, seu *Depilatorium*, a Medicine wherewith Hairs are either taken out of the Body or thinned, if they be extream rough.

*Psoas*, Muscles of the Loins, which proceed from about the two lowermost Vertebres of the *Thorax*, and the three uppermost Vertebres of the Loins or Flank : They descend obliquely upon the *Rotator minor* of the Thigh, and bend the Thigh.

*Psoa*, a wild Scab that makes the Skin scaly. A *Scurf*.

*Psoriasis*, a dry itching Scab of the Gods, which is often accompanied with an Exulceration.

*Psorica*, Medicines against the Scab.

*Psorophthalmia*, an itching Scab of the Eyes.

*Psyllica*, cooling Medicines.

*Psyracia*, according to *Paulus* and *Alexander*, are little Ulcers of the Skin of the Head, like those which are wont to burn the Skin. *Celsus* says, they are an hard sort of Pustule something whitish and acute, out of which is squeezed a moist Matter.

*Psyraces*, according to others, are little Pustules and Pimples, which break out upon the Skin like Bubbles, by reason of the Winter Cold.

*Psylum*, Flea-bane.

*Psylthrum*. See *Psilothron*.

*Ptarmica*, or *Sternutatoria*, those things which being endowed with a more piercing Acrimony than the *Errhinaceous Medicines*, do so extreamly irritate and shrivel up the Membranes of the Brain, that it sends forth the pituitous Humour at the Nostrils in an extraordinary Measure.

*Ptarmica*, Sneeze-wort, it tastes hot and acrid : The Powder of it provokes Sneezing, the Root chewed eases the pain of the Teeth, by evacuating Flegm ; the Herb is mixed with Sallets, to correct cold Herbs.

*Pteris*, the same as *Filix*.

*Pterna*. See *Calx*.

*Pterygium*, the Wing or round Rising of the Nose or Eye, or the process of the Bone *Sphenoides*, which is like a Wing : Also a membranous Excrecence above the horny Tunic of the Eye, called *Unguis* and *Ungula*, growing for the most part from the inner corner towards the Apple of the Eye, and often obscuring it. Also the *Nympha* of a Womans Secret parts.

*Pterygoides*, the Processes and Muscles of the Wedge-like Bone.

*Pterygophylini*, Muscles of the piece of Flesh in the Roof of the Mouth called *Gargareon*, which proceed from the Wing-like Processes, and are terminated in the Sides of the *Uvula*, or *Gargareon*.

*Ptilosis*, when the Brims of the Eye-lids being grown thick, the Hairs of the Eye-brows fall off.

*Ptisana*, *Ptisana*, a Decoction of Barley husked, Liquorish, Raisins.

*Ptyalismus*, a too great Spitting. *Ptyalon*, Spittle, or that Matter which is brought up from the Lungs by Coughing ; for *Saliva* (which



we English Spittle) properly signifies the Moisture which is excerned by the *Ductus Salivales*. See *Saliva*.

*Ptyfma*. See *Ptyalon*.

*Pubes*, the Hair on the Privy parts, being the tokens of the Age of Puberty, in Males about Fourteen Years, in Women about Twelve.

*Pubis Os*, or *Pectinis Os*, the share Bone.

*Pudendagra*, the same with *Lues Venerea*.

*Puerpera*, a Woman in Child-bed.

*Pugillus*, an handful of any herbs. Others interpret it as much as may be taken up with Three Fingers. A *Pugil* or small Handful.

*Pulegium*, Penny-royal, it is used to provoke the Courses, and to help Delivery; it is good for Coughs, for the Gripes, the Stone, Jaundice and Dropsy. A Spoonful of the Juice given to Children, is an excellent Remedy for the Chin-cough, for an Hoarseness; take Six Ounces of the Decoction of it sweetened at Bed-time. The fresh Herb wrapped in a Cloth, and laid in a Bed, drives away Fleas; but it must be renewed once a Week.

*Pulicaria* and *Pulicaris*, the same as *Psyllium*.

*Pulmones*, the Lungs, are Organs of Respiration. The Famous *Malpighius* makes the Substance of the Lungs (excepting the Nerves, a few Vessels, and the Branches of the Wind-pipe) to be nothing but an heap of little Bladders, the Texture whereof is so ordered, that there is a passage into them from the Wind-pipe, and into one another, till they all open into the Membrane which clothes the Lungs. The use of the Lungs is to breathe withal, and to mix and accend the Blood with the Nitre they suck in.

*Pulmonaria*, the same with *Perripneumonia*.

*Pulmonaria*, a Plant that cures Diseases of the Lungs.

*Pulpa*, the fleshy part of Fruits, Roots, or other Bodies, which is extracted by Infusion or Boiling, and passing through a Sieve; as the pulp of *Tamarinds*, *Cassia*, *Althæa*, *Dates*, &c. or by beating them; as in the Seeds of Cucumbers, Melons, &c.

*Pulsatilla*, it is a vulnerary Herb; the distilled Water of it is excellent for cleansing and curing Wounds: The Root of it is much commended by some, for a preservative from the Contagion of the plague, against poison, and for biting of Venomous Creatures: Two Drams of it being taken in Wine, is also mixed with Antidotes. *Tragus* says, That the Root dried provokes Sneezing, and that being chewed in the Mouth raw, it evacuates Flegm.

*Pulsatio*. See *Palpitatio*.

*Pulsatio Cordis*. See *Pulsus*.

*Pulsus*, five *Pulsatio Cordis* & *Arteriarum*, the Pulse, is the immediate Index of the Heart, by the Mediation whereof the Blood is diffused through the whole Body, and is differently affected thereby, according to the different Influx of the Animal Spirits; the Motion whereof is chiefly to be attributed to the circular and direct Fibres. Others affirm it to be the Dilatation and Contraction of the Heart and Blood. A Pulse is either Natural or Preternatural; of the former we have spoken already; the latter is such as is different, according to the different Circumstances of the Fibres and Animal Spirits, to wit, *strong*, *weak*, *swift*, *slow*, *equal*, *unequal*, *intermittent*, &c.



*Pulverisatio*, a bringing a thing to a Powder by beating it.

*Pulvilli*, the same with *Splenia*.

*Pulvis*. See *Species*.

*Pulvis Radicum ari Compositus*, it is reckoned an excellent powder for the Scurvy; it is said to be good to provoke the Courses, and to expel Malignity.

*Pulvis e Chelis cancrorum Compositus*, compound powder of Crabs-Claws, it is good to expel Malignity, and to revive the Spirits; it is commonly called *Gascoigns* powder.

*Pulvis Cardiacus Magistralis*, the Cordial Magisterial powder, it is good for malignant and pestilential Diseases, it stops Fluxes, is Cordial, cures Melancholy, and revives the Spirits.

*Pulvis Haly*, it is good for heat of Urine, a Pleurisy, Ulcers of the Lungs, and is excellent for Coughs and Catarrhs.

*Pulvis Thurales*, it is good to be used in Wounds to stop Blood.

*Pulvis Sennæ compositus major*, compound powder of Senna, it is a gentle purge, and expels Wind.

*Pulvis Committis Warvicensis*, the Earl of Warwick's powder, it purges watery Humours, and is good for Rheumatisms, Dropsies, and the Pox.

*Pumex*, the Pumice-stone.

*Punctum Aureum*, a Term used by Chyrurgeons in the cure of a Burstness, when they keep close with a Gold Thread, the Paunch-flesh they are about to divide and sever.

*Punctum Lachrymale*. See *Lachrymale punctum*, and *Collicia*.

*Punctus Saliens*, in the growth of an Egg you see a little Speck, or Cloud as it were, in the innermost Tunic of it, called *Amnios*, which growing gradually thicker, acquires a kind of slimy Matter, in the mid-

dle whereof you see first this *Punctum Saliens* (a little Speck that seems to leap) afterward the rude Body of an *Embryo*, just like a shapeless kind of Maggot, which tends every Day more and more to perfection.

*Punctura Nervorum*, a pricking of the Nerves, Tendons or Membranes, with some sharp and pointed thing, which often produces mortal Symptoms.

*Punicum Malum*, is *Malum Granatum*.

*Pupilla* or *Pupula*, the opening of the Tunic of the Eye, called *Uvea* or *Choroides*; it is round in a Man, and is wont to be contracted or dilated like a Muscle, according to the different influx of the Animal Spirits.

*Puppis Os*, the same with *Os Frontis*.

*Pupula*. See *Pupilla*.

*Purgantes Aquæ*, purging Waters. There are many purging Waters in England, but the most celebrated are *Barnet*, *North-hall*, *Acton*, *Cobham*, *Dulwich*, *Ebesham*, and *Strettham*. The Mineral Waters near *Ebesham* in *Surry*, were the first purging Waters that were found out; they were discovered by a Countryman about the Year 1620. For the first Ten Years they were only used outwardly, by the Neighbouring Country-people to wash Sores: Afterwards the Lord *North* drank them, and soon after the Queen-Mother, and others of great Quality. As to the Vertue of the Waters, they increase Appetite, and promote Digestion, and are very agreeable to the Stomach: They take off Heart burning, prevent Vomiting, and cure pains of the Stomach; they are also good for hot hypochondriack Diseases, for the Cholick, Worms, Gravel, and Ne-



Nephritick pains : The Waters are also good for a Heat, or Suppression of Urine, and for Diseases of the Head ; as Head-ach, Giddiness, and the like ; for hysteric Diseases, and the wandring Gout, and also the Itch, open Obstructions of the Liver, Spleen, Meseraick Veins, Pancreas, the passages of the Choler, Urine and Womb. *Dulwich* Waters are of the same Virtue with these, only they are thought to purge more strongly ; and the Waters are said to cure Barrenness, for they are furnished with such apt Qualifications for Fruitfulness, that they seem designed by Nature as an universal Remedy against Barrenness, from whatsoever cause it proceeds, by virtue of diverse mineral Impregnations, wherewith Nature, by its powerful Ferments, hath endued it. This Water outwardly used, is very good for moist Diseases of the Skin ; as Leprosy, Itch, Scabs, Pimples, Ringworm, and the like ; it also dissolves Tumours, and cures old Ulcers, if the parties ill affected be washed or bathed therewith, or if the Curd made by boiling Milk therewith be applied : This Water extinguishes all manner of inward Inflammations, it sweetens sharp Humours, is good for Salt Distillations, it helps scalding Urin, the running of the Reins, whether simple or virulent, and for other Diseases, which have Analogy with these. The time for drinking these Waters is to be understood, either in reference to the Season of the Year, or to the time of the Day, as to the time of the Year, the Summer Months are undoubtedly most proper, though they may be drunk Summer and Winter, Spring or Fall, as there is occasion ; but in general,

the clearest Weather ought to be chosen ; the fittest time in the Day, especially in Summer, to drink these Waters, is any time between Sun-rising, and till it be an Hour high, or thereabouts, and so you will be sure to receive it in its strength, but to take it oftener than once a Day is injurious to Nature, and prejudicial to most Constitutions ; as to the drinking of it cold or warm, the Patient may take it either way, according to his own Mind : As to the Quantity of the Water to be taken at one time, is a thing that cannot possibly be justly appointed, in regard of several Differences of Age, Sex, Strength, and other manifold Circumstances ; some may not drink above a Quart, and others may safely drink Two or Three Quarts ; but in general, it is best to proceed daily by degrees, increasing the quantity, till you come to that Dose as you think, or you shall be advised is convenient for you ; take care you do not over-charge the Stomach, by taking the Waters too hastily ; after every draught or two of Water, it may be convenient to take a few Carraway-comfits, Angelica candied or the like ; but above all, Temperance in respect of Diet is to be observed, all the time of drinking the Waters ; as for the Quality of Meat, let such be used as may not hinder the effects of the Water ; such as be of good Nourishment, of easy Digestion, and may pass freely through the Vessels, which serve for its Distribution ; good succulent Beef, Mutton, Lamb, Veal, Chickens, Pullets, Partridges, Pheasants, young Rabbits, and the like, are to be used ; as for Drinks, Beer or Ale that is not stale, nor too small, may be used ; and such as



are accustomed to Wines may drink White-wine or Rhenish-wine. But you are to take notice, that *Ebesham*, *Dulwich*, and such like Waters, are not to be used in some Cases; for instance, they are injurious to all Hydropical people, whose native Heat is languid; nor are they proper for Fevers or Agues, for such as spit Blood, and for the *Cholera Morbus*; nor for the Palsy, if it proceed from a defect of natural Heat and Vigour; but if it proceed from a hot cause, as from drinking Wine, or other spirituous Liquors; the Waters may be safely and successfully used; Women with Child ought not to drink these Waters without great Caution, nor such as are afflicted with a Suppression of Urine.

*Purgantia*, purging Medicines are those which by reason of a peculiar Disposition of their parts, irritate the fleshy Fibres of the Ventricle, which become swoln, and consequently contracted at the right end, so that the whole Substance of the Stomach is drawn up together, and inclined towards the *Pylorus*, whence follows an Excretion downwards.

*Purgatio*, seu *Catharsis*, & *Copro-phoria*, purging, an Excretory Motion quick and frequent, proceeding from a quick and orderly Contraction of the Carneous Fibres of the Stomach and Intestines, whereby the Chyle and Excrements, and corrupted Humours, either bred or sent there from other parts, are protruded from part to part, till they be quite excluded the Body.

*Purpura Febris*, the purple Fever.

*Pus*. See *Pyon*.

*Pusca*, the same with *Posca*.

*Pustula*, Pimples, are Recrements of ill Blood that shoot forth in the Skin, and for want of Perspiration,

or too viscous a Matter, stick there and cause an unequal Surface.

*Putrefactio Chymica*, the Dissolution of a concrete Body, by natural Rottenness, in a moist Heat which corrupts the very substance of it, and penetrates the most intimate parts.

*Putrida Febris*. See *Synochus*.

*Pycnosis*. See *Pycnotica*.

*Pycnotica*. See *Incrassantia*.

*Pyelos*. See *Choana*.

*Pylorus*, or *Janitor*, the right Orifice of the Ventricle, which sends the Meat out of the Stomach.

*Pyon*, or *Pus*, putrified Blood con-cocted into white Matter.

*Pyosis*, a Collection of *Pus* in any part of the Body.

*Pyracantha*, is *Oxycantha*.

*Pyramidales Musculi*, are placed in the *Abdomen*, and lye upon the lowest Tendons of the right Muscles. They are not parts of the right Muscles, as *Vesalius* and *Columbus* are of Opinion, but distinct, as *Falopius* proves, though with some pertinent, some impertinent Arguments. The peculiar Membrane wherewith they are clothed, and the order of their Fibres, shew them to be different from the right Muscles. They proceed from the external *Os pubis*, and the higher they climb, the narrower they grow, and end about the Navel in the white Seam; sometimes they are wanting, or the left is less than the right, or the right than the left.

*Pyramidalia Corpora*, Vessels which prepare the Seed, of which in their proper places. Also Muscles of the Nostrils and of the *Abdomen* called *Pyramidales*, or of a pyramidical Figure. Also Two Strings of Marrow about the Basis of the oblongated Marrow.

*Pyramis*. See *Conus*.

*Pyre-*



*Pyrenoides processus*, the Tooth of the 2d Vertebre, called *Dentiformis*.

*Pyrenus*, is *Alcohol vini*.

*Pyrethrum*, five *Salivalis*, pellitory of Spain.

*Pyretica*, Medicines that cure Fevers, the same that *Antipyretica*, & *Febrifuga*.

*Pyretologia*, a Description of Fevers; of which Dr. Willis has writ most accurately.

*Pyriformis Musculus*. See *Quadrigeminus*.

*Pyrola*, *Limonium*, *Tintinnabulum Terra*, Winter-green, it is an excellent vulnerary Herb, either taken inwardly, or outwardly applied.

*Pyros*. See *Triticum*.

*Pyrosis*, a burning redness of the Face.

*Pyrotechnia*, the same that *Chymia*.

*Pyrotica*, or *Urentia*, Medicines virtually hot, which being applied to humane Bodies, grow extreamly hot; because that having Particles and Pores so ordered, that Vapours and Humours insinuating into them, the subtle Matter finds such passages, that it being moved extreamly or violently, forces certain earthy, hard and acute Particles, which float in the passages upon the neighbouring parts with great Impetuosity, and so excites a Heat, which corrupts or changes differently, according to the diversity of its Motion, and the particles which are moved. Such are things that cause Redness, that Blister, that Ripen or Rot, that close up and bring Wounds to a Crust, and that pull Hairs out of the Body.

*Pyrum* and *Pyrus*, the Pear-Tree, Pears are agreeable to the Stomach, and quench Thirst; but they are best baked and dried. Pears stop Fluxes of the Belly.

*Pyulcon*, an Instrument wherewith pus or corrupted matter is evacuated.

*Pyxacantha*, Box-thorn.

*Pyxis*, an Apothecary's or Chyrurgeon's Box, the Cavity of the Hip-bone, which is called *Acetabulum*.

*Pyxidis Os*. See *Basilare Os*.

## Q

**Q** PL. signifies, as much as you please.

Q. V. as much as you will.

Q. S. as much as is sufficient.

*Quadrans*, Physicians reckon a Weight of Three Ounces, that is, the fourth part of a Roman pound.

*Quadratus Musculus*, bends the Loins. There is another *Quadratus* that moves the Chin obliquely downwards. See *Quadrigeminus Musculus*, & *Pronator*.

*Quadrigeminus Musculus*, one of those that move the Thigh, whereof *Quadratus* is another, there being Four in all.

*Qualitas*, a Disposition or Contexture of little Particles, whence our Bodies may be any way denominated of such a Quality. Quality is manifest, hidden, poisonous, contagious, pestilent, &c.

*Quartana Febris intermittens*, a Quartan Ague, which the Ancients called *Saturn's Daughter*. It is at this Day a Scandal to Physicians, because it is so hard to be cured by those who follow the old way. It is a preternatural Effervescence of the Blood, which seizes a Man every fourth Day, and then leaves him. It is caused by an acid austere Blood and nutritious Juice, hindred in its Assimilation.

*Quartarium*, the same that *Quadrans*.

*Quartio*, *Talus* or *Astragalus*. See in its proper place.



*Quercera*, the same with *Phri-codes*, & *Epiala*.

*Querula*. See *Chamedrys*.

*Quercus*, the Oak-Tree, the whole Oak is astringent, but especially the Bark; a Decoction of it is given for the Bloody-Flux, and for spitting of Blood. The Acorns are Diuretick. The Water distilled from the Leaves of a young Oak, cures the Whites. Those that cut for the Stone use a Bath made of the Bark, to heal the Wound. Galls grow on Oaks, but not in England.

*Quid pro Quo*, alias *Succedaneum*, dicitur & *Antiballomenon*, when a Medicine of one Nature and Quality is substituted for another, which is not to be done without the consent of Physicians.

*Quincunx*, half a Decussis, or the seventh part of an Ounce: Also five Trees so ordered and set together, that a regular Angularity and thorough Prospect is left on every side.

*Quinque Nervia*, see *Pentapleuron*.

*Quinta essentia*, see *Essentia quinta*.

*Quotidiana Febris intermittens*, an intermitting Quotidian Ague, is that which returns every Day, and proceeds from crude Blood, and an ill Assimilation of Chyle.

## R

**R**ake, which also represents *Jupiter's Arms*, as if Physicians would first of all invoke the Deity: It is marked thus  $\Psi$  at the beginning of a Prescription.

*Rabdoides*, the same that *Sutura Sagittalis*.

*Rabies Hydrophobica*. See *Hydrophobia*.

*Rachitæ*, and *Rachiei*, Muscles belonging to the Back.

*Rachitis*. See *Rhachitis*.

*Radicales dies*. See *Critici dies*.

*Radicula*. See *Raphanus*.

*Radius*, a Muscle of the *Carpus*. It is external and internal, one bends and the other extends.

*Radius*, the lesser Bone of the Cubit, called *Focile minus*: It is more oblique than the great Bone called *Ulna*, and is distant a little from it in the middle, where there occurs a small Ligament: Above, the *Ulna* receives the *Radius*, and below, the *Radius* receives it. The upper part of the *Radius* is jointed with the outward process of the Arm, by a *Diarthrosis* (which see;) the lower by way of Appendix with the Wrist-bone, at the middle Finger. Its upper end is small, and the lower thick: It is also the greater bone of the Leg.

*Radix*, is the Root of a plant, that part which lyes under-ground.

*Radix*. See *Raphanus*.

*Radix Cava*, a sort of *Aristolochia*.

*Ramex*. See *Hernia* and *Cirfos*.

*Ramus*, the Branches of the greater Vessels, and of a plant.

*Ranina venæ*, those Veins that plainly appear under the Tongue.

*Ranula*, five *Rana* & *Batrachium*. See *Hypoglossis*.

*Ranunculus Bulbosus*, this is called the Devil's Crow-foot; the Water of the Root, or the Infusion made in Spirits of Wine, is praised in the plague; but because the Root of it burns violently, I think it ought to be used externally: It is of excellent use in beating down and drying up hard Tumours: It takes off long Warts.

*Ranunculus Repens*, creeping Crow-foot, this sort is not at all acrid, and therefore may be applied to the Body without danger; and some eat them in April when they are tender with other Herbs.

*Rapa*,



*Rapa, & Rapum*, Turnep, it forces Urine, and roasted under the Ashes, and applied to the Ears, it cures the Head-ach, and the pain of the Teeth. Turneps are applied to Ulcers of the Legs, and to swellings of the Breast, and for scrophulous and scorbutick Tumours, with good success: The Broth of them makes a good Gargarism for sore Mouths. Half a Dram of the Seed is used at a time, to expel Malignity. Take of sliced Turneps, and of white Sugar, each half a pound, put them into an earthen pot, making a Lay of one, and a Lay of another, cover it with paper, and bake it with Bread; when it is drawn press out the Juice, and keep it for use: Take a spoonful Morning and Evening; this is good for Coughs, and at the beginning of a Consumption.

*Raphanus*, Raddish, it is oftener used in the Kitchen than for Medicine; but it is good for the Stone, and to force Urine.

*Raphanus Rusticus*, Horse-Radish, it provokes Appetite, but it hurts the Head, it expels Gravel, and forces Urine, and is commended for Coughs, and is reckoned a specific in the Scurvy: The compound Water of it is much in use.

*Raphe*. See *Sutura*.

*Rapistrum*, is *Rapa Sylvestris*, wild Turnep.

*Rapum Terra*. See *Cyclamen*.

*Rapunculus*, is a diminutive of *Rapa*.

*Rarefacientia*, rarefying Remedies, such as by dissipating a little the Vapours and Humours, make the pores of Bodies larger.

*Rasetta*, the same that *Carpus* or *Brachiale*.

*Raspatorium*, or *Scalprum Rasorium*, a Chyrurgeon's Instrument, to

scrape or shave filthy or scaly Bones with.

*Raspatorium*, seu *Radula*, is also called a Rasp, wherewith they rasp Horns, Wood, Roots.

*Rationis Os*, the same with that of the fore-part of the Head.

*Rauedo*, Hoarsness.

*Raved Seni*, Oriental Rhubarb.

*Receptaculum Chyli*, the same with *Sacculus Chyliferus*.

*Receptaculum Chymicum*, a Receiver, is commonly a large Vessel, wherein are received the Vapours and Drops distilling from the Alembick; it is also called *Recipiens* & *Excipulum*.

*Receptum*, the same with *Formula*.

*Recidivus Morbus*, a Relapse, when the morbifick Matter that was left in the first Distemper, begins to work and ferment again.

*Recipiens*, the same as *Receptaculum*.

*Recrudescencia*, when a Disease is about to end, and then invades again.

*Reſſi Musculi*, are reckoned among the external Muscles of the Abdomen: There are also Two pair of right Muscles of the Head, the greater and the lesser; both gently draw the Head backward, and to one side.

*Reſſificatio*, a repeated Distillation of Liquors, to exalt and purify them the more.

*Reſſum Intestinum*, the last Gut.

*Recutitus*, or *Apella*, Circumcised, as the Jews and Mahometans, who have part of the prepuce or foreskin cut away.

*Reducia*, the same with *Paronychia*.

*Reduſſio*, is when a Metal or Mineral, being dissolved by an acid Corro-



Corrosive, is by means of an Alkali reduced to its former Substance.

*Reduvia*, a certain light Cleft or Chap in the Skin, at the Roots of the Nails.

*Refectiva*, the same as *Analeptica*.

*Reficientia*, the same as *Analeptica*.

*Refrigeratorium*, a wooden Vessel full of Water, with a streight or spiral pipe in it of Tin or Lead, which distilled Water is to flow through to cool it.

*Regimen*, relates in physick to the Diet chiefly of Patients: The Chymists appropriate it to the Degrees of their Fires.

*Regina Prati*, see *Ulmaria*.

*Registeres*, *Registra*, & *Ventilla*, are certain Holes in Chymical Furnaces, whereby to govern the Degrees of the Fire.

*Regius Morbus*, see *Icterus*.

*Regnum*, is Threefold among Physicians, viz. The Kingdom of the Vegetables, of the Metals, and of Animals or living Creatures.

*Regulus*, is by the Chymists called that part of a Metal which in or after melting settles at the bottom of the Crucible.

*Relaxantia*, see *Chalastica*.

*Relaxatio*, is a Dilatation of the parts; as of Muscles, Vessels, Membranes, beyond their Natural Position.

*Remedium*, the same with a *Medicine*.

*Reminiscentia*, Remembrance.

*Remissio Februm*, is an Intermision or ceasing of the Heat in Fevers; the last takes place in Agues only, but the first in Fevers.

*Remora*, a Chirurgical Instrument so called by *Hildan*, used in setting of the Thigh-bone.

*Remora Aratri*, is *Ononis*.

*Remulus*, see *Costa*.

*Renes*, the Reins or Kidneys: There are Two of them in the Abdomen, placed under the Liver and Spleen: The right Kidney is lower in a Man than the left: They are chiefly made up of little Channels or Conduits, which arise from the Glandules that lye about the Extremities of the Arteries, whence they receive the *Serum*, which passes on to the *Caruncula Papillares*, or little pieces of pappy Flesh, to the *Pelvis* (or Basin) to the Ureters, the Bladder, and so out of Doors.

*Renes succenturiati*, see *Capsula Atrabilariæ*.

*Repellentia*, such things as by stopping the Heat and Afflux of Humours, and by shutting up the Pores with their cold or binding Qualities, decrease the swelling of a part, and drive the Humours another way, according to the Notions of the Ancients.

*Repercutientia*, the same with *Repellentia*.

*Repositio*, the Reduction of a dislocated Member.

*Residentia*, are the *Fæces*, at the bottom of Liquors.

*Refina*, *Rosin*, the Tears of Trees or Herbs sticking together, being hardened by time and the heat of the Sun.

*Res Naturales*, five *Res Debitæ* aut *Ordinatæ*, Natural Things, are Three; Health, the Causes of Health, and its Effects: Others reckon Seven; as the Elements, Temperaments, Humours, Spirits, Parts, Faculties, Actions; but Elements and Temperaments belong to Natural Philosophy; Humours, Spirits and Parts, are reckoned amongst the Causes of Health, which consists of a  
good



good Temperature, and a due Conformation ; Faculties and Actions are comprehended under the Effects of Health.

*Res non Naturales*, Things not Natural are Six : Air, Meat and Drink, Motion and Rest, Sleep and Waking, the Affections of the Mind, Things that are let out of, and Things retained in the Body. They are so called, because that if they exceed their due Bounds, they often occasion Diseases ; and thus they ought rather to be called *Res Necessariae*, *Necessary Things*. Air is the First of the six, for good Air is the best thing to preserve Health ; we ought therefore to chuse that which is most clear and serene towards the East, ventilated with wholesome Winds, and free from nasty Exhalations, from Carcasses and Stinks, and the like : But when any Quality exceeds its contrary, it requires an Air that is excessive in the contrary ; so an hot Air is proper for a Man that is very cold, and cold Air for one that is very hot, and for diversity of Ages, diversity of Air is proper, for with them the Temperament is changed, and therefore with the virile Age, which is most temperate and perfect. A temperate Air best agrees : To the Air are to be reduced Winds, for Wind is Air, together with Exhalations and Vapours, agitated about the Earth, and the Wind is useful in moving the Air about, and thereby preserving it from Putrefaction : The North Wind is cool and dry, the South is hot and moist, the East hot and dry, the West is cool and moist ; - the South Wind is the most unwholesome, the North is bad, next to that the West ; the best of all is the East, especially breathing

in a Morning, for then it is purer, because it breathes from a place where the Sun is. West is also good if it blow in the Evening. The Second of the *Non Naturals*, is Meat and Drink ; of Bread, that which is made of Wheat is the best ; of the Flesh of Four-footed Beasts, Veal is the best ; of Fowl, Chicken, Capons, Pigeons, Partridges ; of Sea-fish, Cod-fish ; of River-fish, a Perch, a Gudgeon, a Pike ; of those things which come from Animals, Eggs and Milk are the best ; of Fruits, Raisins and Figs ; but these that are said to be the best and most healthful, are not good for all, every one therefore must endeavour to find out what best agrees with himself ; for those that Labour much, and have a good Stomach, Beef and Pork are best ; such as are Chole- rick may eat thrice a Day moderately ; such as are Flegmatick may eat once a Day ; such as are Melancholy twice a Day : It is proper to eat so much at a time as will take off Hunger, without burthening the Stomach ; but the quantity is according to the Constitution, and the quality according to the diversity of Tempers, Age, Time and Custom : Drink must be ordered to the Constitution and Age ; for Children and young People Water or Wine, and Water is best, for old Men Wine. Sleeping and Watching, are the Third of the *Non Naturals*, Sleep corroborates, concocts, increases the Natural Heat, fattens the Body, and heals the Infirmities of the Mind, but long and superfluous Sleep weakens the Natural Heat, and breeds flegmatick Humours, and is indeed very pernicious. Motion and Rest are the 4th, see *Exercitium*. Things to be evacuated and retained are the



the Fifth of the *Non Naturals*, they are the Excrements of the Belly, Urine, insensible Transpiration, the Courses, and the like ; for these evacuated in due time, and in due quantity, conduce much to the Preservation of Health. The last of the *Non Naturals* are Passions of the Mind ; as Mirth, Sadness, Anger, Love, Hatred, Shame, Hope, Despair ; these Passions have great power, and do much contribute to the changing of the Body.

*Res præter Naturam*, things beside Nature, are Diseases, their Causes, their Symptoms and Effects.

*Resolventia*, dissolving Remedies, such as are apt to dissipate or scatter Particles that are driven into the Body, or any part of it, with their own spirituous and sulphureous Particles.

*Resolutio*, the same with *Paralysis*.

*Respiratio*, Breathing, an alternate Dilatation and Contraction of the Chest, whereby the Nitrous Air is taken in by the Wind-pipe for the Accension of the Blood, and by and by is driven out again with other vaporous Effluvia. The Cause of Respiration does not seem to consist in the Dilatation and Contraction of the *Thorax*, as is commonly thought, but in the Contraction of the Tunick, which covers the upper part of the *Oesophagus*, and the Wind-pipe, as far as its closest Recesses.

*Restis Bovis*, is *Ononis*.

*Resumptiva*, five *Restaurantia*, things that restore Nature. *Restoratives*.

*Rete Mirabile*, the wonderful Net in the Brain, is so called, by reason of its admirable structure : It consists of several small Arteries :

It is under the Basis of the Brain, and comprehends the pituitary Glandule, by the sides of the Bone *Sphenoides*. The Use of it is, That the Blood may cast off its serous parts into the pituitary Glandule, that it may afford finer and purer Spirits. Secondly, Lest the Blood by rushing too suddenly upon the Brain, should in some measure suppress it. It is not so found in a Man and an Horse, which perform noble things.

*Reticularis Plexus*, the same that *Choroides*.

*Reticulum*, the same that *Omentum* & *Epiploon*.

*Retiformis Plexus*, see *Plexus Retiformis*.

*Retiformis Tunica*, a certain Expansion of the inner Substance of the Optick Nerve in the Eye, which is to the Eye like a whited Wall in a dark Chamber, which receives and represents the visible Species that are let in by a Hole in a darkened Room.

*Retina Tunica*, see *Retiformis* and *Amphiblestroides*.

*Retorta*, *Cornuta* five *Matracium*, a Retort, a Chymical Vessel, made of Glais, Stone or Iron, of a round Figure, to the side whereof there is fastened a bended, retorted and hollow Beak or Nose, whereby the things that are to be distilled are put in and out.

*Reverberatio Chymica*, a Burning, whereby Bodies are Calcined by an actual Fire in a Furnace, called *Reverberium* ; see *Ignis Actualis*.

*Reverberium*, a Chymical Oven or Furnace, wherein Bodies that are to be burned or distilled are Calcined. A *Reverberatory Furnace*.

*Revulsio*, the same with *Antispasmodic*.



*Revivificatio*, or *Revivification*, is when for instance Quicksilver being turned into Cinaber, is extracted thence, and received again by the Addition of Salt.

*Revulsoria*, V. S. is said to be, when the Blood that gushes upon one part is diverted a contrary way, by the opening of a Vein in a remote and convenient place; a thing not allowed of in that sense, by most of the modern Physicians.

*Rha*, *Rheum*, *Rhaponticum*, a purging Root, yellow, and longer than Rhubarb.

*Rhabarbarum*, Rhubarb, there is Two sorts of it, that that comes from the *Levant*, or the *Eastern Rhubarb*; and that which is brought out of *Muscovy*: The first is yellow, and the best, the other of a darker Colour. It grows in *China*, it purges gently yellow Choler and clammy Flegm; it is a Specifick for the Liver; it cures the Jaundice, a Looseness, and the Bloody-Flux; it is reckoned to purge first, and bind afterwards; it is commonly ordered to be torrefied, but it certainly lessens the vertue of it; see *Rhaponticum*.

*Rhabdoides sutura*, the same with *Sagittalis*.

*Rhachis*, the same with *Spina dorsalis*.

*Rhachisagra*, the Spinal Gout.

*Rhachitæ*, the Muscles of the Back.

*Rhachitis*, the Spinal Marrow, which see in its proper place: Also a Disease common amongst the *English*, which is an unequal Nourishing of parts, accompanied with Looseness of parts, Softness, Weakness, Faintness, Drowsiness, a great swelling Head, with Leanness below the Head, with Protuberances about

the Joints, Crookedness of Bones, straitness of the Breast, swelling of the *Abdomen*, stretching of the *Hypochondres*, a Cough, &c. The *English* call it the *Rickets*: But because the occasion of it often lyes in the spinal Marrow, the famous *Glisson* calls it properly enough, *Rachitis*.

*Rhacos*, and *Rhacosis*, Rags.

*Rhagades*, the *Latins* say *Scissura*, *Fissura*, *Rima*, Chinks, Clefts, which as they happen in other parts of the Body, Hands, Feet, Lips, the entrance of the Womb, so they may happen in the Fundament, in the Extremity of the Gut *Rectum*; and in the Sphincter or Muscle which closes the Fundament. *Rhagades* in the Fundament are certain oblong little Ulcers without Swelling, like those which are sometimes occasioned in the Hands by great cold. Some are superficial, others deep: Some are not hard nor callous, others are; some are moist and send forth Matter, others dry and cancerous.

*Rhagoides*, the same with *Uvea Tanica*.

*Rhamnus Catharticus*, Buck-thorn, the Berries are a strong purge, and are not to be given to weakly People; the Syrup of it is most in use.

*Rhanteres*, the inward Angles of the Eyes. See *Canthus*.

*Rhæpe*, see *Sutura*.

*Rhaphanus*, the same as *Raphanus*.

*Rhaponticum*, *Rhapontick*. See *Rhabarbarum*.

*Rhegma*, a breaking or bursting of any part, as of a Bone, the inner Rind of the Belly, the Eye, &c.

*Rheuma*, *Rheum*, a Defluxion of Humour from the Head upon the parts



parts beneath, as upon the Eyes or Nose.

*Rheumatismus*, a wandering Pain in the Body, often accompanied with a small Fever, swelling Inflammation, &c.

*Rhexis*, the same that *Rhegma*.

*Rhinenchytes*, a little Syringe to inject Medicines into the Nostrils.

*Rhizotomum Medicamentum*, a Medicine that eradicates a Disease.

*Rhodelæon*, Oil of Roses.

*Rhodia Radix*, Rose-wort.

*Rhodinum*, Rose-vinegar, or any thing made of Roses.

*Rhodium Lignum*, it smells like Roses. It grows in the Island of Rhodes, and the Fortunate Islands: It is also called by some *Agallochum*, and *Olea Æthiopica*. Rose-wood.

*Rhododaphne*, is *Oleander*, see *Nerion*.

*Rhododendrum*, the same as *Rhododaphne*.

*Rhodon*, or *Rosa*, a Rose, there are several sorts of Roses; the red Rose is astringent and bitter, it comforts the Heart, and strengthens the Stomach, it cures the Whites, and an immoderate Flux of the Courses, it stops Eruptions of Blood, and Fluxes of the Belly. A Decoction of it is used for the Head-ach, and pains in the Eyes, Ears, Throat and Spirits. The following Medicines are made of red Roses; first Vinegar of Roses, which mixed with the distilled Water, is good for Redness or Inflammations of the Eyes, and is used to bathe the Temples in the Head ach, and to procure Sleep: Secondly, *Aromaticum Rosatum*, which is Cordial. Thirdly, Conserve of Roses, which is much in use for stopping Catarrhs, and running of the Reins, and Fluxes of the Belly. Fourthly, Tincture of Ro-

ses, which is used for a Rheumatism. Fifthly, Honey of Roses, which is good to wash the Mouth and Throat when they are sore, or any other part. Sixthly, Sugar of Roses, which is good for Coughs. Seventhly, Syrup of dry Roses, which is much in use, and is indeed an excellent Medicine; it comforts the Heart, resists Putrefaction, and stops Fluxes of all sorts. Eighthly, Oil of Roses. Ninthly, Electuary of Roses. Tenthly, Ointment of Roses; of Damask Roses are made Syrup of Roses solutive; a distilled Water, Aloes Rosar, and Honey of Roses solutive.

*Rhoes*, erratick Poppy, good in Pleurifies.

*Rhodomel*, Honey of Roses.

*Rhodofaccharum*, Sugar of Roses.

*Rhodostagma*, is Rose-water.

*Rhoe*, see *Rhus*.

*Rhæas*, red Poppy.

*Rhomboides*, a pair of Muscles proceeding from the lowermost Vertebres of the Neck, and as many spinal Processes of the Vertebres of the Back: By and by they descend, and being fleshy at the beginning and end, go as far as the Basis of the Shoulder-blade, which they move backward and obliquely upward.

*Rhombus*, a Chirurgical Bandage, resembling a Rhombus.

*Rhus*, *Rumach*, it grows in Spain, and elsewhere.

*Rhyptica*, scouring Medicines, which cleanse away Filth. Some apply it also to *Ruptaries*.

*Rhythmus*, a certain proportion of Pulses, Time, Life, Age, &c.

*Rhytidosis*, a wrinkling of any part.

*Ribes*, Currant-bush, Currants are cold and moist, and provoke Appetite, allay the Heat of the Stomach, quench



quench Thirst, and therefore are good in Fevers; they temper the Heat of the Liver and Choler, and resist Putrefaction.

*Ricinus*, vel *Cataputia major*, vel *Palma Christi*; as also a sort of Insect under our Skin.

*Rigor*, a Vibration and Concussion of the Skin and Muscles of the whole Body, accompanied with Chills.

*Rima*, the Fissure of a Bone.

*Rima Pudendi*, or *Pissura Magna*, so called, because it reaches from the lower part of the *Os Pubis*, almost as far as the Fundament; so that the space betwixt the one and the other, which is called *Perinaeum* or *Interforamineum*, is scarce a Fingers breadth. By frequent Coition it grows larger. The Use of it is for Generation, Excretion of Urine, and other Excrements, and for the bearing of Young. The Split or Opening of the Privities in Women.

*Rimula Laryngis*, that which is covered by the Cartilage of the Epiglottis, lest any part of Meat or Drink should fall into the *Larynx*, which would occasion a continual Cough, and danger of Suffocation.

*Risigallum*, see *Arsenicum*.

*Risus sardonius*, a convulsive Contraction of each Jaw.

*Risus Apium*, a sort of *Ranunculus*, called also *Apiastrum* and *Citrigo*.

*Rob*, see *Apochylisma*.

*Robertiana*, five *Roberti Herba*, a sort of *Geranium*.

*Robigo*, the same with *Rubigo*.

*Roborantia*, the same with *Cordialia*.

*Robub*, see *Apochylisma*.

*Rochum Alumen*, five *Rupeum*, Rock-Alum.

*Robob*, vid. *Apochylisma*.

*Rorella*, see *Ros Solis*.

*Roriferus Ductus*, the same that *Ductus Chyliferus*.

*Ros*, in the account of the Ancients, was the first Moisture that falls from the Extremities of Vessels, and is dispersed upon the substance of the Members. *Ros*, says *Galen*, is a third sort of Moisture whereby the parts of our Body are nourished, and is contained in all the parts of an Animal, like a certain Dew sprinkled upon them: This is the Opinion of the Ancients.

*Ros Solis*, *Rorella*, *Drosum* & *Salifiora*, Sun-Dew.

*Rosa*, the same that *Erysipelas*. See *Rhodon*.

*Rosmarinum* and *Rosmarinus*, Rosemary, the Leaves, the Flowers, the Seeds are in use; they are cephalick, uterine, and proper for the Nerves; they are chiefly used for Diseases of the Head and Nerves, for Apoplexies, Palsies, Falling-sickness, and Giddiness, and quicken the Sight, help the Memory, and cure a stinking Breath; they are used for Whites and Jaundice, and comfort the Heart, and open Obstructions of the Liver, Spleen and Womb: The Herb burned corrects the Air, and renders it wholesome in the time of the Plague. A Decoction of it in Water taken before Exercises, cures the Jaundice; the Seed taken in Wine does the same: The tops of it infused in Wine or Beer, and taken daily, cures the Palsy, and other Diseases of the Nerves: The Flowers dried, and taken in a Pipe like Tobacco, are good for a Cough and Consumption. The Queen of Hungary's Water is made of the Flowers, infused in Spirit of Wine. A Chymical Oil is also made of it.

*Rossa-*



*Rossalia* and *Rossania*, vel *Purpure* & *Rubores*, red fiery Spots, breaking out all over the Body, at the beginning of the Disease, or in the Fourth or Fifth Day of it, and afterwards appear red and fiery like one continued *Erysipelas*, till at the Declination of the Disease they by degrees fall off and vanish.

*Rostriformis Processus*, see *Coracoides*.

*Rostrum*, the Pipe to convey the Liquor distilling into the Receiver.

*Rostrum Porcinum*, see *Dens Leonis*.

*Rostrum*, a Chirurgical Instrument, or rather Scissors, somewhat crooked at the Extremities.

*Rotator major & minor*, two Apophyses in the upper part of the Thigh-bone, called *Trochanteres*, in which the Tendons of many Muscles are terminated.

*Rotula*, the same that *Mola genu*.

*Rotula*, see *Tabella*.

*Rotundus Musculus major brachii*, it draws the Arm behind downward. Some distinguish this Muscle into the *Rotundus major* and *minor*.

*Rubeola*, a sort of Small-pox or Measles.

*Rubia*, Madder, it is used in vulnerary Potions; but whether it is astringent or opening, is disputed: They that count it astringent, prescribe it for the Bloody-Flux, the Flux of the Courses, and of the Hemorrhoides; they that suppose it opens, use it in the Jaundice, for the Dropsy, and Obstructions of Uterine; and perhaps it partakes of both Qualities, first Opening and then Binding, as is the nature of *Rhubarb*.

*Rubigo*, *Robigo*, *Ustilago*, blighted Corn.

*Rubinus*, a diaphanous Gem of a Scarlet Colour, a Ruby.

*Rubrica*, see *Impetigo*.

*Rubus*, a Bush, but more particularly the Blackberry-bush.

*Rubus Idæus*, the Berries are very cordial, and taste very well; the Syrup of it is very good in Fevers. Raspberry-bush, Raspberries.

*Ructatio*, Belching, a depraved Motion of the Stomach, occasioned by an Effervescence there, whereby Vapours and flatulent Matter are sent out at the Mouth; and it is either acid or stinking, or savours like something burnt or roasted.

*Ructus*, see *Bombus* and *Ructatio*.

*Rugitus*, an Effervescence of Chyle and Excrements in the Blood, whereby Wind and several other Motions are excited in the Guts, and rowl up and down the Excrements, when there is no easy Vent neither upwards nor downwards.

*Rumex*, a sort of Dock.

*Ruptio*, see *Rhegma*.

*Ruptorium*, a Caustick Medicine, used for the opening of Abscesses.

*Ruscum* and *Ruscus*, Butchers-Broom.

*Ruta*, Rue, it digests and cuts clammy and gross Humours, it expels Wind, and is a preservative against the Plague, and other malignant Diseases; it quickens the sight, and is good for a Pleurisy, it strengthens the Stomach, and cures the Cholick, and the biting of a mad Dog; it is Uterine, and forces the Courses; it is used outwardly for the biting of Serpents, for Carbuncles, and to drive away the Fits of Fevers. The distilled Water of it is much in use for Hysterick Fits, and Uterine Diseases.

*Rutabulum*, or Coal-rake, where-with you stir up or rake out the fire.

*Ryas*, a too plentiful and preternatural falling of Tears.



S

**S** N. according to Nature.

**S.** S. a Characteristick Note of Weight and Measure, signifying half what went before.

*Sabina*, seu *Savina*, Savine, the Leaves dry and heat much. Being powdered and mixed with Honey, and applied, they cure Ulcers that run much, cleanse those that are sordid, and stop those that are eating, mixed with Cream, they cure Childrens scabby Heads. Savine forces the Courses, and causes Miscarriage, upon which account they are too well known, and too much used by Wenches: The Water of it takes off spots from the Face, the Leaves of it bruised, and applied to the Childrens Navels, kill Worms. The Oil of it used to their Bellies does the like. A Spoonful of the Juice of it mixed with Milk, and sweetned with Sugar, has been given with great success, to Children that have had Worms; and it is an extraordinary Medicine, and no ways dangerous; it is frequently given to Horses, and other Cattle, for the same purpose.

*Sabulum*, *Arena*, *Arenula*, Gravel in the Kidneys or Bladder.

*Saccharum*, *Sacchar*, *Zuccharum*, *Zachar*, *Zaccharum*, *Succharum*, *Mel Arundinaceum*, *Mel Canna*, Sugar: Sugar Cane grows spontaneously in both the Indies; it is also planted in many other Places; as in the Canary Islands, Spain, Sicily, Crete and Cyprus; it loves a fat moist Ground, and is fit to make Sugar in the space of a Year. Sugar partly distils from the Cane, after an Incision is made,

which is the best and whitest; or by toasting or boiling the Pith, till the purer sort of the Sugar remains at the bottom in form of a Salt: In the common Sugar, the Juice is pressed out in a Mill, which is very sweet, but will not keep above 24 Hours; afterwards it turns to Vinegar; they boil it up in great Furnaces, but if any Oil be mixed with it, it will never come to a Sugar. Sugar is much used both in Food and Physick; but the immoderate use of Sugar as is supposed is the cause of the increase of the Scurvy and Consumption in England; it is certain that it increases the Scurvy, for by the frequent use of it, the Teeth grow black and rotten: Moreover, it contains in it a very corrosive Salt, which appears by Distillation; but it is to be noted, that Sugar is better to be mixed with Medicines peculiar to Womens Diseases than Honey, for Honey is injurious to the Womb. There is also prepared a sort of Salt out of Lead, with Vinegar, which is called *Saccharum saturni*, or Sugar of Lead.

*Sacculi*, or *Ductus adiposi*, or *Vesicula adiposa*, or *Lobuli*, they are chiefly found about the Skin, and in the spaces betwixt the Muscles.

*Saccus*, the Gut called *Rectum*.

*Sacculus Chyliferus*, or *Roriferus*, the lower part of the Passage of the Chyle, into which are inserted all the Lacteal Veins of the second sort, and a great number of the Lymphatick Vessels.

*Sacculus Cordis*, see *Pericardium*.

*Sacculi Medicinales*, several Simples, according to the Nature of the Disease, compounded and beaten together, and tied up in little Bags, to be applied to the part affected. The Bags are to be sewed

S

or



or quilted down in several places, that the Ingredients run not altogether in a Lump.

*Sacer Ignis*, see *Herpes Exedens*.

*Sacer Morbus*, see *Epilepsia*.

*Sacerdotis Penis*, see *Arum*.

*Sacra Fistula*, the same with *Medula spinalis*.

*Sacrum Os*, the Holy Bone, consists of the six lower Vertebres, to which are joined the *Offa Coccygis*, or Hip bones: In the hinder part of the *Abdomen*, it makes that Cavity which is called *Pelvis*, or the Basin.

*Sagapenum*, vel *Sacoponium*, vel *Serapinum*, vel *Sacopenium*, Gum *Sagapen*, see *Gummi*.

*Sagitta*, Adders-Tongue, a marshy Plant.

*Sagittalis sutura*, or *Veruculata*, that Suture of the Skull which begins at the Coronal or Crown-suture, and ends in the Lambdoidal-suture.

*Sagminalis*, see *Peristemon*.

*Sal*, Salt is Threefold, Fixed, Volatile and Neutral; Fixed, is that which absolutely resists the force of the Fire; as Salt of Tartar, *Carduus*: The Volatile flies away from the least Fire; the Neuter is *Alum*, *Nitre*, *Vitriol*, *Sea-salt*, *Rock-salt*, &c.

*Salacitas*, see *Satyriasis*.

*Salicaria*, see *Lysimachia*.

*Salicornia*, see *Kali*.

*Saliva* & *salivum*, five *sputum*, as some will have it, is Spittle, an insipid Liquor, which being separated in the *Maxillar Glandules*, or Glandules of the Jaws, and by proper Passages flowing into the Mouth, serves to moisten the Mouth and Gullet, and assists to the chewing of Meat, and in some measure to the Digestion and Fermentation of it in the Stomach.

*Salivantia*, are salivating Medicines which cause much spitting.

*Salivatio*, Salivation, an Evacuation of Spittle by salivating Medicines, of which sort principally are Mercurial Preparations. Salivation is sometimes taken for a preternatural Increase of Spittle.

*Sal nitrum*, the same as *Niter*.

*Salinca*, the same with *Spica Romana*.

*Salix*, a Withie.

*Sal petra*, the same as *Nitrum*.

*Salvatella*, that Vein which from the Veins of the Arm is terminated in the little Finger.

*Salvia*, Sage, it is counted very wholesome, and therefore the Leaves are eaten in the Spring with Butter, to purify the Blood, and to preserve Health; but because Toads are wont to harbour under it, it ought to be well washed before it be eaten; and to drive them away, and other Venomous Animals, the *Italians* plant Rue among it; it is Diuretick, and provokes the Courses; it is excellent for Diseases of the Head, being given with Honey it stops spitting of Blood; Sage, *Sarsaparilla*, and *Balostians*, each one Dram, taken in Broth in the Morning for some Days, cures the Whites. A Palsy in the Hands has been cured by washing them with Wine wherein Sage was infused: A Palsy of the Muscles serving for swallowing, is cured by washing of the Mouth and Throat with a Decoction of Sage made in Wine; the same cures the Heart-burning; taken inwardly, it Wild-sage provokes Urine, and the Courses, and is used in the French-pox; it is a good Wound Herb, either taken inwardly or outwardly applied; it is excellent for the Scurvy.

*Sambucus*, Elder. *Martin Blockwitz* wrote a whole Book of the Vertue and



and Use of this Plant, the Title of it is, *The Anatomy of Elder*. The inner Bark of the Elder purges watry Humours; wherefore it is good in Dropsies; the tender Leaves boiled in Wine, are likewise very good for the same purpose, and more convenient for weakly People; the inner Bark applied to Burns, takes out the Fire; the Flowers discuss, mollify, and dissolve, and are sudorifick and anodyne. Vinegar where in the Flowers have been infused, is very agreeable to the Stomach, and excites Appetite, and cuts and attenuates gross and crude Humours. The Berries are Alexipharmick and Sudorifick; the Spirits drawn from the Berries provoke Sweat, and therefore is good in Fevers; the Wine made of the Juice of them, or the Juice mixed with White or Rhenish Wine, does much good in Dropsies: The Seeds cleanse and purge violently, by vomiting and stool. A Decoction of the middle Bark, with Syrup of Poppies, promotes Sweat for swellings in the Feet; take of the Leaves as much as is sufficient, boil them in Oil with Salt, and foment them with it. In St. Anthony's Fire, a Fomentation is frequently used to be made of two parts of Elder-water, and one part of Spirit of Wine.

*Sampsuchum*, & *Sampsuchus*, is *Marjoram*.

*Sanamunda*, is *Caryophyllata*, see *Caryophyllata*.

*Sandaracha Arabum*, sive *Vernix*, is Gum of *Juniper*, resembling Mastick.

*Sandaracha Græcorum*, *Arsenicum Rubrum*.

*Sancti Viti chorea*, see *Chorea sancti viti*.

*Sanguificatio*, see *Hæmatosis*.

*Sanguinalis*, see *Coronopus*.

*Sanguinaria*, see *Coronopus*.

*Sanguis*, Blood, a red florid Liquor contained in the Veins and Arteries, and consists of all those parts of the Chyle which pass thro' the *Papillæ*, the little soft risings of the Intestines. This is that which gives Nourishment, Life, and Strength to all the parts of the Body. The Microscope discovers that the parts of the Blood are round or globular naturally, but that in Fevers it is full of Worms.

*Sanguis Draconis*, Dragons Blood, is the Tear or Gum of a Tree which flows thence in the Dog-days, either spontaneously or after Incision made, and is afterwards dried up; some will have this to be the *Cinnabar* of *Dioscorides*.

*Sanguisorba*, see *Pimpinella*.

*Sanguisuga*, is *Hirudo*.

*Sanicula*, Sanicle, it is an excellent Wound-herb, and is boiled in Vulnerary Decoctions, for outward and inward Wounds, for Eruptions of Blood, for Ulcers, and the Bloody-Flux.

*Sanies*, a thick and bloody Pus, or Matter.

*Sanitas*, see *Hygieia*.

*Santolina*, is *Chamæcyparissus*.

*Santonium*, seu *Sementina*, Wormwood.

*Sapa*, see *Apochylisma*, & *Defrutum*.

*Saphena*, the Vein of the Leg, or Crural Vein.

*Saphatum*, a dry Scurf in the Head, see *Achor*.

*Saphirus*, a Sapphire. There are Three sorts of them, of a deep blew Colour, and those are called the Males; of a pale blew, these the Females; and some white. The Oriental ones grow in *Calecut*, *Ca-*



nanor, *Bisnagar*, *Ceylon*, and the best in *Pegu*. The Occidental ones are found on the Borders of *Silesia* and *Bohemia*.

*Sapientie dentes*, see *Dentes*.

*Sapinus*, is *Abies*, or rather the lowermost part of it.

*Saponaria*, Soap-wort, the Root and Leaves are used in Physick, but it is but seldom; it is used for an Asthma, and to provoke the Courses, and a Decoction of it is much commended for the French-pox; outwardly applied, it discusses Tumours.

*Sapinea*, a Lambitive made of Almonds.

*Sapor*, see *Gustus*.

*Saracenic Solidago*, vel *Herba Fortis*, Consound of *Saracens*.

*Sarcites*, is *Anasarca*, & *Leucophlegmatica*.

*Sarcocoele*, a Rupture, which consists in a fleshy Excrecence of the Testicles.

*Sarcocolla*, a Gummy Tear that is said to join Bones together; it is brought out of *Persia*.

*Sarcoma*, a fleshy Excrecence.

*Sarcomphalum*, a fleshy Excrecence of the Navel.

*Sarcophagum*, see *Catharticum*.

*Sarcopiplocele*, a Carnous Omental Rupture, when the *Omentum* grows hard, and into a fleshy Substance.

*Sarcosis*, see *Sarcoma*.

*Sarcotica*, those Medicines which fill up Wounds with Flesh, such as by their moderate Heat and cleansing Qualities, keep Wounds and Ulcers free from Filth, and preserve the natural Temper of the Parts, so that the Aliment easily supplies the solution of the Parts.

*Sardius Lapis*, a semidiaphanous Gem, of the Colour of bloody Flesh,

whence it is also called *Carneolus* and *Corneolus*.

*Sardonius risus*, is Laughter without Will, a sort of a Convulsion.

*Sare*, see *Esfere*.

*Sarmenta*, the long twigs of Vines.

*Sarsaparilla*, a Root almost insipid, woody, fibrous and uniform; it comes from *New-spain*, *Peru*, and other places of *America*. It consists of fine Parts, and is sudorifick; it is a specifick for the French-pox, Pains in the Limbs, and for curing Ulcers, and Chronical Diseases that proceed from gross and clammy Humours, and for such as depend on the Nerves; it is also used for the Kings-Evil, and the like. *Sarsaparil Root*.

*Sartorius Musculus*, or *Fascialis Musculus*, one of those that move the *Tibia*.

*Sassafras*, five *Paname*, a large Tree that grows in *Florida*, and in other Regions of *America*. The Decoction of the Wood, of the Root, and of the Bark, is much used; it is good for the Hip-gout, and for Obstructions, and is counted excellent for pale Virgins; it is much used for the French-pox, it expels Wind from the Womb, takes off Crudities, provokes the Courses wonderfully, and cures Barrenness: Many use the Water or the Decoction of it to prevent the Plague, and other contagious Diseases; it is good for Wind, and cold Diseases of the Stomach; it helps Concoction, stops Vomiting, and is very good for cold Diseases of the Breast, it cures the Head-ach, expels Gravel, takes off the heat of Urine, cures a stinking Breath, and stops Catarrhs; the Electuary of *Sassafras* is an excellent Medicine.



*Santalum*, Sanders, there are 3 sorts of it, White, Yellow, Red : The Woods are Epatick and Cordial, they are chiefly used for fainting, Palpitation of the Heart, and Obstructions of the Liver ; they are used outwardly in Epithems, for Catarrhs, Head-ach, Vomiting, and for an hot Intemperies of the Liver. The *Arabians*, and most of the modern Physicians hold, that Sanders are cold ; but *John Bauhinus*, and others, judge they are hot, by their Effects and Taste. Red Sanders cools and binds ; white Sanders powdered, and taken in an Egg, or infused all Night upon hot Ashes in red Wine, and taken inwardly, stops Fluxes ; the Species of the Three Sanders are used for Obstructions of the Liver, for the Jaundice, and for weakness of the Stomach and Bowels.

*Saturantia*, see *Absorbentia*.

*Satureia*, five *Cunula*, Savory ; it is hot and acrid, it provokes Urine and the Courses, it is good to season Meats and Broths, and procures Appetite ; it is good for Diseases of the Breast and Womb, and it quickens the sight ; it is used outwardly to discuss Tumours, and to ease the pain of the Ears.

*Saturnus*, the Chymists understand Lead by it ; whence *Saturnina* are called, Medicines prepared out of Lead.

*Satyriasis*, five *Priapismus*, five *Satyriasmus*, vel *Salacitas*, an immoderate desire of Venery, which upon Coition vanishes : It is sometimes also a convulsive Erection of the manly Yard, not attended with a Venereal Appetite, and not ceasing after Coition ; unto this may also be referred, the *Nocturnal Erection* and *Pollution* in our Sleep. It

is taken sometimes for the Leprosy, because in that Disease the Skin acquires the Roughness of a Satyr, and they are much addicted to Venery : It is likewise used for the swelling of the Glandules behind the Ears.

*Satyriasmus*, see *Satyriasis*.

*Satyrion*, see *Orchis*.

*Saure*, it is supposed to be *Nasturtium*.

*Saxifraga*, or *Lithontriptica*, those things that break the stone.

*Saxifraga*, *Saxifragium*, & *Saxifragia*, *Saxifrage*, the Juice, the distilled Water, and the Powder of the Seed, provoke Urine, expel Gravel and Wind, and ease the Cholick : It grows in Meadows and moist Pastures.

*Scabies*, the Itch, it is of Two sorts, moist and dry ; the moist is an inequality or roughness of the Skin, with moist and purulent Pustules, accompanied with a constant Itching : The dry Itch is Fourfold, *Pruritus*, *Impetigo*, *Psoa*, and *Lepra*, which see in their proper places.

*Scabiosa*, Scabious, the Herb boiled in Wine, the Juice, or the distilled Water, cures Imposthumes, a Pleurisy, Coughs, and other Diseases of the Breast ; it is also good for a Quinsy and the Plague, and it cures the Itch, and little pocky Ulcers in the Fundament.

*Scala*, a Ladder ; it is also a Chirurgical Instrument, used for the setting of dislocated Bones.

*Scalenum*, that pair of Muscles which extend the Neck. They are perforated to make way for the Veins and Arteries, and the Nerves of the hinder part of the Neck, as they go to the Arm.

*Scalpellum Umbilicarium*, the Knife with which the Midwife cuts off the Navels of Children.



*Scalprum Chirurgicum*, a Lancet.

*Scalprum Rasorium*, see *Raspatorium*.

*Scammonium*, *Scammoneum*, *Scammonia*, & *Scammonea*, is the inspissated juice of a Root of the kind of a *Convolvulus*; Scammony, the best comes from *Antioch*.

*Scamnum Hippocratis*, *Hippocrates's Bench*, an Instrument of six Ells long, it is used in setting of Bones.

*Scandix*, see *Pecten Veneris*.

*Scapha*, the inner Rim of the Ear: It is also a Band used on the Head, when Blood is to be let in the Forehead.

*Scaphoides*, the third *Os Tarsi* in the Foot; it is joined to the Ankle-bone, and the three hinder Bones: It is called also *Os Naviculare*, from some resemblance it has of a Boat.

*Scapula*, see *Homoplata*.

*Scarificatio*, *Scarification*, an Incision of the Skin with a Pen-knife or Lancet; this is done either with or without Cupping-glasses, without Cupping-glasses, if there be any Mortification or Gangrene, because the separation is by all means to be hastened; with Cupping-Glasses, if there be a necessity of taking away Blood.

*Scarificatorium*, is the Instrument wherewith they make the Incisions, in Scarifications.

*Scarlea*, the same with *Sclarea*.

*Scaurus*, one whose Ankle stands out, Club-footed.

*Scelerata*, see *Batrachium*.

*Sceletum*, a Skeleton, when the Bones are dried and put together according to Art, in their natural Order and Position.

*Scelotyrbe*, a wandring Pain in the Legs, proceeding chiefly from the Scurvy; hence the Water proper for this Distemper is called *Aqua Scelotyrbitis*.

*Schesis*, the Disposition of the Body.

*Schetica Febris*, opposed to the Heftick Fever, because it is seated mostly in the Blood, and is easily cured; but a Heftick Fever is fixed in the very Habit of the Body, and not to be removed without great difficulty.

*Schidacedum*, a Fracture lengthwise in the Bone; see *Cauledon*.

*Schisma*, a Cut in any part, either hard or soft.

*Schœnanthum*, *Scœnanthum*, an Arabian shrub called Camels-hay; it heats, discusses, and is of fine parts, it is chiefly used for Obstructions of the Liver, Spleen, and the like; it is also used for Vomiting, and the Hiccups, Wind in the Stomach, difficulty of Urine, for Pains of the Kidneys, Bladder and Womb: It cures a stinking Breath, and strengthens the Head, and discusses the swelling of the *Uvula*, and strengthens the Stomach, it being outwardly used in a Lotion. A Dram of it powdered may be taken inwardly in hot Wine, or it may be boiled in Water; it is reckoned a specifick for Ulcers of the Body.

*Schœnos*, see *Juncus*.

*Schœnoprasum*, the same with *Porrum junceum*, Porret.

*Sciatica*, see *Arthritis*.

*Scirrhis*, see *Scirrhus*.

*Scirrhus*, & *Scirrhoma*, vel *Sclirsis*, a hard livid swelling, that resists the Touch, and is without Pain.

*Scilla*, the same with *Squilla*.

*Scirpus*, is *Juncus*, see *Juncus*.

*Sclarea*, seu *Scarlea*, seu *Horminum*, Clary.

*Scleriasis*, vel *Scleroma*, a Hardness.



*Sclerophthalmia*, a hard Blearedness of the Eyes accompanied with Pain, a slow Motion of the Eyes, with redness and driness of them.

*Sclerotica*, see *Cornea*.

*Sclerotica*, or hardning Medicines, such as unite the parts more firmly amongst themselves, and that either by dissipating the thin and soft parts, or else sometimes by retaining them; the first by hardning the Matter into a *Scirrhus* by too hot Medicines, the latter is done when the part affected acquires a hardness by cooling and astringent Medicines; such are *Sengreen*, *Nightshade*, *Porcelan*, and *Water-Lintels*.

*Scleruntica*, the same with *Sclerotica*.

*Sclerofis*, and *Scleroma*, the same with *Scirrhus*.

*Scoliasis*, a Distortion of the Back-bone to one or t'other side.

*Scolopendria*, five *Scolopendrum*, five *Asplenium*, Harts-Tongue.

*Scolopomacherion*, a Chirurgeon's Knife, with which Wounds of the *Thorax* are widened; it is used also in opening larger swellings; as also in opening the *Abdomen*.

*Scolymus*, is *Cinara*, see *Articocalus*.

*Scoptula*, is *Scapula*.

*Scorbutica*, are Medicines which attemperating Acids, and procuring sweat, are proper in the cure of the Scurvy.

*Scorbutus*, the Scurvy, a Disease that is Epidemical to the *Hollanders*, besides some other Nations living near the Sea. The Symptoms of it are generally livid spots on the Hands and Feet, weakness of the Legs, stinking Breath, looseness of the Teeth, bleeding of the Gums, Convulsions, Pains, running Gout, Cholick, &c. This is of two kinds,

either *Salino-sulphureus*, when the Sulphur is predominant to Salt; or *Sulphureo-salinus*, when the Salt is predominant to the Sulphur; this is likewise either in the Blood or Nervous Juice, or in both: This Distemper was not unknown to the Ancients; see *Hipp. Lib. 2. cap. 42.*

*Scordium*, Water-Germander, is alexipharmick and sudorifick; it is chiefly used in the Plague, and for malignant Diseases, and for Obstructions of the Liver, Spleen and Lungs; outwardly applied, it cleanses Wounds and Ulcers, and eases the Pain of the Gout. *Diascordium* is made of it, and has its name from it. Many pestilential Buboës have been broken and cured with *Scordium*: The compound *Scordium Water* is much in use; the Leaves of it smell like Garlick, and taste bitter.

*Scordotis*, is a Plant like *Marrubium*.

*Scoria*, Metallick Recrements: Dross.

*Scorodon*, is *Allium*, see *Allium*.

*Scorodoprasum*, is a Plant betwixt Garlick and Leeks. *Leek-schallot*, or *Rocobole*.

*Scorpio*, *Scorpius*, or *Doronicum*, is a sort of Aconite.

*Scorpioides*, a sort of Pulse.

*Scorpiurus*, a sort of Heliotrope.

*Scorfonera*, *Scorzonera*, vel *Viperina*, *Viperaria*, & *Serpentaria*, Vipers-grass.

*Scortum*, the same with *Scrotum*.

*Scotodinos*, the same with *Scotomia*.

*Scotoma*, the same with *Scotomia*.

*Scotomia*, Dizziness or swimming of the Head, is when the Animal spirits are so whirled about, that the External Objects seem to run round:



*Scriptulus*, see *Scrupulus*.

*Scrobiculus Cordis*, see *Anticardium*.

*Scroffa*, the same with *Scrophula*.

*Scrophula*, seu *Struma*, *Chæres*, preternatural hard Glandules, or preternatural swellings of the Glandules of the Neck and Ears; they are contained in a proper Tunick.

*Scrophularia*, five *Scrofularia*, Fig-wort; this Herb is good for the Kings-Evil, and is used for Cancers, and eating Ulcers; the Powder of the dried Root applied to the Piles, dries them up: A Dram of it taken inwardly expels Worms; the Water distilled from the Root, cures a red Face. It grows in Hedges and amongst Bushes frequently.

*Scrotocèle*, a Rupture of the *Scrotum*, see *Hernia*.

*Scrotum*, five *Bursa*, the Cod, a Bag which contains the Testicles of the Male, it consists of a Skin, a fleshy Panniculus, and the Two Tunicks *Erythrois* and *Elythrois*. In the middle of it is a Line extended in the length, which divides the right part from the left. For more easy Distention or Contraction, it is void of Fat.

*Scrotum Cordis*, see *Pericardium*.

*Scrupulus*, a Scruple, it is the third part of a Drachm, and contains Twenty Grains: It is also called *Scriptulus* and *Scriptulus*.

*Scutalis Cartilago*, the same with *Ensiformis* and *Thyroïdes*.

*Scutiforme Os*, see *Mola Genu*.

*Scutiformis Cartilago*, see *Ensiformis*, & *Thyroïdes*.

*Scutum*, *Mola Genu*. It is also a Plaster applied to the Region of the Heart, Stomach, &c.

*Scybala*, Sheeps or Goats, &c. Buttons or Excrements.

*Scypho*, is the *Infundibulum* in the Brain: Likewise those Passages

which convey the Spittle from the *Os Cribriforme* to the Palate.

*Scytalides*, five *Internodia*, so are called the Three Bones belonging to each Finger, except the Thumb, which has only two.

*Scythica Radix*, see *Glycyrrhiza*.

*Sebel*, the same with *Pannus Oculorum*.

*Sebesten*, an Assyrian Plum; they grow also in *Egypt* and *Asia*; they are much used in Diseases of the Lungs, for Coughs, difficulty of Breathing, a Pleurisy, a Peripneumonia, a Hoarseness, and for a Catarrh; they are an Ingredient in the pectoral Decoction of the *London Dispensatory*, and in the Syrup of Hyssop.

*Secacul*, is *Sigillum Solomonis*.

*Secale*, Rye, the biggest, fullest, and most heavy Rye is the best; it is hot and dry, hotter than Barley, yet not so hot as Wheat; it is frequently mixed with Wheat, because it is very sweet and moist; but it is harder to concoct than Wheat, and causes Wind and Gripes.

*Sec. Nat.* according to Nature.

*Seclio Casarea*, see *Hysteratomotocis*.

*Secunda*, the same with *Secundina*.

*Secundina*, the Secundine, or After-birth, are the Three Membranes, Chorion, Alantois, and Amnion, which with the Placenta, are excluded after the Birth.

*Secundum Naturam*, according to Nature, that is, when all things are duly performed, as in the state of Health. *Præter Naturam*, on the contrary, signifies that all things are in an ill state; see *Natura*.

*Securida*, Ax-wort.

*Sedimentum Urina*, the Sediment of Urine, are parts of the nutriti-



ous Juice, which being separated from the Blood with the *Serum*, because of their Gravity, sink to the bottom of the Urine.

*Sedum*, five *Semper Vivum*, seu *Barba Jovis*, Houseleek; it is very cooling and astringent, it is used inwardly in bilious Fevers, for it quenches Thirst, and moderates the Heat, the Juice of it being mixed with Sugar; Rags dipped in the Juice, or in the distilled Water of it, and applied to any Inflammation, especially in the Frenzy, are very beneficial; the Juice of it cures Corns and Warts. For Ulcers of the Matrix, and Urinary passage, take of the Juice Four Ounces, one Ounce of Litharge, and the Yolks of Two Eggs, rub them a long time in a leaden Mortar, then make Application. In Fevers, when the Tongue is dry and chapped, dip a Leaf of it in Rose-water, and apply it to the Tongue, and repeat it often. Take of the Juice one Spoonful, of White wine two Spoonfuls, mix them together, drop one or two drops into the Eyes, and apply a double Linnen Rag in the same; This is good for an hot Inflammation on the Eyes.

*Selenitis*, is *Lunaria*.

*Selinum*, is *Apium*, see *Apium*.

*Selibra*, half a Pound, or six Ounces.

*Sella Equina*, seu *Turcica*, it is compounded of four Processes, of the Bone *Sphenoides*, or Wedge-like Bone; it contains the *Pituitarian* Glandule, and in Brutes the *Rete Mirabile*.

*Sella Sphenoides*, the same with *Sella Equina*.

*Sella Turcica*, the same.

*Semeiosis*, see *Diagnosis*.

*Semen*, Seed, a white, hot, spiri-

tous, thick, clammy, saltish Humour, which is made out of the thinnest parts of the Blood in the Testicles and *Epididymides*, and by proper Passages is ejected into the Womb of the Female. There is also in the Female a Matter which is called Seed, which proceeds from the *Prostates*, and frequently in their Lechery is emitted forth; The use of this is to raise Titillation, and render the Coition more pleasant. For the rest of the Female-seed, if it may be so called, lyes in their *Ovaria's* or *Testicles*. The Word *Semen* relates also to the Seeds of Vegetables, which every one produces in its own kind.

*Semicongius*, half a Gallon, a Measure of Liquids, containing 5 Pints of Water, and 4 and half of Oil.

*Semicotyle*, half a *Cotyla*, see *Cotyla*.

*Semicubium*, is *Inseffus*, see *Balneum*.

*Semilunares Valvula*, see *Valvula*.

*Semimembraneus*, or *Semimembranosus Musculus*, one of those Muscles that move the *Tibia*.

*Seminalis*, is *Polygonum*.

*Seminervosus Musculus*, the seminervous Muscle, another of the Muscles, who with the *Semimembranosus*, moves the *Tibia*.

*Semiobolus*, half an *Obolus*, see *Obolus*.

*Semis*, or *Semissis*, half an Ounce.

*Semifideratus*, the same with *Hemiplegia*.

*Semispeculum*, a Chirurgical Instrument to dilate a Wound in the Neck of the Bladder.

*Semissis*, see *Semis*.

*Semispinatus Musculus*, it helps to move and extend the Back.

*Semiuncia*, or *Semuncia*, half an Ounce.

*Semper*



*Semper vivum*, see *Sedum*.

*Semper vivum maximum*, see *Aloes*.

*Senecio*, Groundsel, the Juice of the Herb taken in Beer, or a Decoction of it with Honey, vomits gently; outwardly applied, it is good for Inflammations of the Paps, and for the Kings-evil.

*Senna*, it grows in *Syria*, *Persia*, and *Arabia*, and from thence is carried into *Egypt* to *Alexandria*, from whence it is brought to us: It grows also in *Italy*; it purges Choler, Flegm and Melancholy; but it is flatulent, and apt to disturb the Stomach and Bowels: It is corrected with Galangal and Ginger; it is given in substance from half a Dram to one Dram and half, and in Infusion from two Drams to five. Great Virtues are attributed to it, by the Ancient and Modern Physicians; it cures the Head-ach, and it is good for Madness, the Falling-sickness, a Palsy, the Itch, and the like: It cheers the Heart, quickens the Sight, helps Hearing, and opens Obstructions of the Bowels; it is an Ingredient of *Elixir Salutis*; the following Medicines of the *London Dispensatory* are made of, and take their names from it; the greater compound Powder of *Senna*, the Powder called *Diasenna*, and the *Decoctum Senna Gereonis*.

*Sensorium Commune*, or the Seat of common Sense, is that part of the Brain in which the Nerves from the Organs of all the Senses are terminated, which is in the beginning of the *Medulla Oblongata*, and not of the *Pineal Gland*, as some would have it; see *Aistheterium*.

*Sensus*, Sense, is when the Motion impressed by the outward Objects upon the Fibres of the Nerves is conveyed, by the help of the Ani-

mal Spirits in the Nerves, to the common Senfory of *Medulla Oblongata*; see *Aisthesis*.

*Sentis*, see *Rubus*.

*Separatio*, or *Separation*, is called by the Chirurgeons that Operation, when corrupted Flesh or Bone is separated from the sound.

*Separatorium*, seu *Hypoclepticum*, a Chymical Vessel to separate Oil from Water.

*Sephyrus*, a hard Inflammation of the Womb, or of any other part.

*Sepie Os*, see *Os sepie*.

*Seplasiarius*, he that sells Perfumes and perfumed Ointments.

*Septa*, the same with *Septica*.

*Septana*, a Fever that finishes its course in seven Days.

*Septica*, live *Putrefacientia*, those things which by malignant Heat and Sharpness rot and corrupt the Flesh.

*Septifolium*, see *Heptapleuron*.

*Septum Auris*, the Membrane of the *Tympanum*, see *Tympanum*.

*Septum Cordis*, the carneous part that divides the right Ventricle from the left.

*Septum Lucidum*, a Partition, upon the account of its thinness *Diaphanous*, which distinguishes the Ventricles of the Brain.

*Septum Narium*, that part that separates the Nostrils one from another.

*Septum Transversum*, see *Diaphragma*.

*Septunx*, seven Ounces.

*Serapias Orchis*, a sort of *Satyri- on*.

*Serapium*, see *Syrupus*.

*Sericum*, Silk.

*Seriola*, the same as *Seris*.

*Seriphium Absinthium*, is Sea-worm-wood.

*Seris*, *Seriola Intubus*, *Endivia*, see *Endivia*, is Endive.

*Serpen-*



*Serpentaria*, see *Dracontia*, & *Centrum morbia*.

*Serpentarium Lignum*, it is commended for expelling Poison; the Wood, Bark and Root mixed together, is given for this purpose, but the Root is best. It grows in *Malabar*; see *Colubrinum*.

*Serpentina*, a sort of *Stellaria*.

*Serpigo*, see *Lichen*.

*Serpillum*, Wild-thyme, it grows on Hills and dry Grounds; it is hot and dry, it forces the Courses and Urine; it is cephalick, uterine and stomachick; it is good for spitting of Blood, and Convulsions, and for Gripes; outwardly applied, it cures Head-achs, Giddiness, and disposes to sleep.

*Serra*, a Saw, a Chirurgeons Saw wherewith they saw the Bones asunder.

*Serrata*, see *Chamedrys*.

*Serratula*, see *Chamedrys*.

*Serratus Musculus*, is Fourfold; Two forward, and as many backwards; they move the *Scapula*.

*Serriola*, is *Endivia*, as also *Lactuca Sylvestris*; see *Endivia*.

*Sertula Campana*, see *Melilotus*.

*Serum*, a watry, thin, yellowish, and saltish Humour, which consists chiefly of Water, with a moderate quantity of Salt and a little Sulphur: The Use of it is to dilate and to be a Vehicle to the Blood.

*Sesamoeidea Ossa*, are 16, 19, 20, and sometimes more little Bones, so called from the likeness they have to *Sesamum* Seeds, which are found in the Joints of the Hands and Feet.

*Sesamum*, Sesamy.

*Sescuncia*, five *Sesquiuncia*, an Ounce and a half.

*Sesquihemina*, one *Hemina* and a half.

*Sesquilibra*, a Pound and a half.

*Sesquiobolus*, an *Obolus* and a half.

*Sesquicyathus*, the fourth part of an *Hemina*.

*Sesquiplum*, a Pound and a half.

*Sesquixextarium*, a *Sextary* and a half.

*Sesquiuncia*, the same with *Sescuncia*.

*Setaceum*, is when the Skin of the Neck is taken up and run through with a Needle, and the Wound afterwards kept open by Bristles, a Skain of Silk, &c. that so the ill Humours may vent themselves. It is called a *Seaton*.

*Seutlomalache*, vel *Seutlomalichium*, is *Spinachia*.

*Serum*, Suet, relates only to the Fat of Four-legg'd Creatures.

*Sexcunx*, the same with *Semiuncia*.

*Sextans*, the sixth part of a Pound, containing two Ounces.

*Sextarius*, a Roman Measure containing the sixth part of a Gallon; some say it contained 30 Ounces of Honey, of Oil 18, and of Water 20 Ounces: Others say it contained a Pint and 8 Ounces of Wine, and half a Pint of Oil.

*Sextula*, is four Scruples.

*Sexunx*, six Ounces, or half a Pound of Physick weight.

*Sexus*, or *Cunus*, the difference of Sex betwixt a Male or Female.

*Siagonagia*, the Gout of the Jaws.

*Sialismus*, see *Ptyalismus*.

*Sialochus*, see *Ptyalismus*.

*Sialon*, see *Sielos* & *Saliva*.

*Sibilus Auris*, the same with *Tinnitus Auris*.

*Sicilicus*, or *Sicilium*, half an Ounce or four Drachms.

*Sicys* & *Sicyos*, is *Cucumber*.

*Sida*, is *Althæa*.

*Sideratio*, see *Sphacelos*, & *Apoplexia*.



*Sideritis*, five *Ferraria*, is *Millefolium*.

*Sief Album*, is a dry *Collyry*, see *Collyrium*.

*Sielismus*, the same with *Salivatio*.

*Sielocinetica*, the same with *Salivantia*.

*Sigillum salomonis*, Solomons-seal.

*Sigmoides*, the *Apophyses* of the Bones, representing the Letter C of the ancient *Greeks*: Also the three *Valves* of the Great Artery that hinder the Blood from returning back to the Heart.

*Signum Morbi*, the symptoms or signs of a Disease.

*Siler*, a sort of *Ligusticum Montanum*.

*Siligo*, a sort of the finest Wheat.

*Siliqua*, half a Lupin, of which six weigh a Scruple: This is to be understood of the Seed contained in it; for *Siliqua* is the Husk containing the Grains or Seeds.

*Siliquæ dulces*, St. John's Bread, a certain oblong Fruit of a Chesnut-colour, of a Tree called *Ceratonia*, growing in *Naples*, *Candia*, *Syria* and *Spain*.

*Siliquastrum*, is *Piper Brasilianum*, *Brasil Pepper*.

*Silo*, Ape-nosed.

*Silphium*, is *Laserpicium*, see *Laserpicium*.

*Similares Partes*, similar Parts, such as are throughout of the same Nature and Texture.

*Simplices Partes*, see *Similares Partes*.

*Simplicia*, Simple, Medicines unmixed and uncompounded.

*Sinus*, Flat-nosed.

*Sinapi*, & *Sinapis*, Mustard, it provokes Appetite, is good for Mother-tits, the Falling-sickness, Lethargy, Palsy, and all other Diseases of the

Head, being put up the Nostrils, or applied in the manner of a Clyster; it provokes Urine, and the Courses, and is an incentive to Venery; it cures Catarrhs, and removes Hoarseness; it loosens the Belly, and dissolves Tumours; the Seed of it beat in a Mortar, and mixed with White-wine, preserved the Lives of many Hundreds that were highly scorbutical, and in a languishing Condition, in a certain Town that was long Besieged, and reduced to so great want, that the Inhabitants were forced to eat nasty and unwholesome things, whereby they became diseased, and many died before they thought of Mustard, which grew plentifully in the Town-ditch, which being used as abovesaid, recovered them all.

*Sinapismus*, a Medicine applied to the Head, and is prepared of Mustard, wild Radish, Salt and Leven.

*Sinapium*, a sharp Sauce, prepared with Mustard-seed.

*Sinciput*, the forepart of the Head.

*Singultus*, see *Lygmus*, the Hiccough.

*Sinus*, is when the beginning of an Abscess or Ulcer is narrow, but the bottom large.

*Sinus Meningis*, those Cavities which *Galen* calls the Ventracles of the thick Membrane. The first and second, or the lateral *Sinus's*, are seated between the Brain and the *Cerebellum*, and end in the Vertebral *Sinus's*. The Third begins from the *Os Cribiforme*, and ends in the middle of the former *Sinus's*. The Fourth arises from the *Pineal Glandule*, and ends in the middle of the lateral *Sinus's*. The Insertion of these *Sinus's* is called *Torcular Herophili*. The *Sinus's*, after they have passed through the Scull, are partly con-



continued with the Jugular Veins, and partly descend thro' the whole length of the Spinal Marrow, down to the *Os Sacrum* : The use of them is to supply the place of Veins, for they convey the Blood from the Brain and *Cerebellum*, partly into the Jugular Veins, and partly into the Vertebral *Sinus*'s.

*Sinus Offium*, those Cavities of the Bones which receive the Heads of other Bones.

*Sion*, and *Sium*, is *Becabunga*.

*Siriasis*, an Inflammation, or rather great Heat of the Brain and its Membranes, occasioned by the heat of the Sun. This is frequent in Children, because of the thinness of their Skulls.

*Sirenes*, the same with *Sirones*.

*Sirones*, a sort of Pustules which arise in the Palms of the Hands and Soles of the Feet, and contain in them a very little sort of Worms or Lice.

*Sifarum*, and *Siser*, Skirrets, they are sown in Gardens, but the usual way of propagating them, is to set the lesser Roots in February or March, before they spring up, the greater being to be eaten at that time boiled and dished with Butter, Pepper and Salt, the middle hard Pith being first taken out ; *Cordus* says, that it is the most wholesome Root that is eaten ; it is hot and moist, and concocts easily, and nourishes pretty well, but it is windy.

*Sisymbrium*, *Mentha aquatica*, & *Corona Veneris*, is *Cardamine*.

*Sisyrrichium*, & *Sisyrrichion*, a sort of Iris.

*Sitanion*, is a sort of Bread-corn.

*Sitis*, Thirst, a Defect of the salival Juice, which occasions the fancy and desire of Drink.

*Sium*, is *Sion*.

*Smilax*, Bind-weed.

*Smile*, a Knife with Two edges, used by Chirurgeons.

*Smyrna*, the same with *Myrrha*.

*Smyrnium*, is *Levisiticum*, or *Ligusticum*.

*Socotorina Aloe*, there are Three sorts of Aloes, Succotrine, Hepatick, and Caballine ; Succotrine is so called from the *Island Socotora* in *India* ; this sort is the best of all, it is clear and transparent, and coloured somewhat like the Liver ; it has an Aromatick smell like Myrrh, upon which account it was formerly mixed with Perfumes ; it has a bitter, an aromatick, and an astringent Taste ; it is light, yet the substance of it is compact, being handled in the Sun, or near the Fire, it grows soft, and when it is cold it breaks easily, which are the signs of the best Aloes. The Hepatick is so called, it being like the Liver in Colour and Consistence ; it is not so pure as the former, nor so transparent ; it smells stronger, and tastes more bitter, and is more astringent. The *Caballina*, is more impure, sandy and filthy, and fit only for Horses : Aloes, besides its purgative Vertue, is hot and drying, and opens Obstructions ; it purges Choler and Flegm : Aloes, contrary almost to all other purging Medicines, strengthens the Stomach ; but it is to be noted, that the frequent use of Aloes opens the Hemorrhoidal Veins, and the Orifices of other Veins ; wherefore, those that are subject to the Piles, and to Hemorrhages, must not use Aloes, but outwardly applied ; it is very Astringent. Aloes kills and expels Worms, being mixed with Vinegar, and the Gall of an Ox, and applied to the Navel it does the same.



It cures the Jaundice, and prevents Putrefaction ; and mixed with Myrrh, it preserves dead Bodies a long time from Corruption ; some think the Vertue of Mummy proceeds wholly from the Aloes, where-with Bodies were wont to be embalmed ; the Powder of it used outwardly stops the Fluxes of the Hemorrhoidal Veins, dissolved in Wine it prevents the falling of the Hair, mixed with Medicines for the Eyes called *Collyria*, it quickens the sight, mixed with Honey it cures Ulcers of the Privy Parts, and a Fistula, and sore Mouths, and a stinking Breath ; it shuts the Orifices of the Veins, and so stops Bleeding ; outwardly applied it thickens and dries, and the Powder of it conglutinates fresh Wounds, and skins them. In prescribing Aloes, the following Cautions are to be observed : *First*, It is not to be given to those whose Diseases proceed only from a simple Intemperies without Matter ; but it is used with very good success in those that are of a cold and moist Constitution. *Secondly*, It ought not to be prescribed to old People. *Thirdly*, It ought not to be used too frequently. *Fourthly*, and *Lastly*, Women with Child must not take it : Those things which are added for the Correction of it, are Mace, Nutmegs, Cloves, Cinnamon, Spikenard, sweet smelling Flag, Saffron, and the like : The Operation of it is quickned by washing it in a Decoction of Rhubarb, or in an Infusion of Roses ; it is said, that Mastick, Tragacanth, Bdellium, and the like, mixed with it, prevent its opening the Orifices of the Veins ; or if it be washed in Endive or Succory Water, the same may be prevented. Many excellent Medicines are compounded of Aloes.

*Soda*, the same with *Cephalalgia*.  
*Soda*, the same with *Ardor Ventriculi*.

*Soda*, the Ashes of the Herb *Kali* burnt, whereof Glass is made.

*Sol*, the Sun, also Gold amongst the Chymists ; whence their Medicines prepared of Gold are called *Solaria*.

*Solanum*, Night-shade, there are various sorts of it, but most disposed to sleep, and are called *Solatrium*, *Cuculus*, *Uva Lupina*, *Uva Vulpis* & *Morella*.

*Soldanella*, & *Soldana*, *Convolvulum*, *Brassica Marina*, Sea Bindweed.

*Solen*, is an oblong Chirurgical Instrument, hollow within, in which a broken Leg or Thigh is placed.

*Soleus Musculus*, the Calf of the Leg chiefly consists of it.

*Solidago Saracenic*, see *Saracenic* *solidago*.

*Solidago*, an Herb that consolidates Wounds.

*Solidum*, a Weight of the Ancients weighing four scruples.

*Solomonis sigillum*, see *Sigillum solomonis*.

*Solutio Chymica*, a resolving any Body into its Chymical Principles ; which are, Spirit, Salt, Sulphur, Water and Earth.

*Solutio Continui*, a Dissolution of the Unity and Continuity of the Parts ; as in Wounds, Ulcers, Fractures, &c.

*Solutiva*, the same with *Laxantia*.

*Somnambulo*, see *N-Hambulo*.

*Somnifera*, or sleeping Medicines, such which consisting of fætid sulphureous Parts, dissipate and extinguish the Animal Spirits, and hinder their Increase, whence follows sleep.

*Somnium*,



*Somnium*, a Dream, when we fancy to see things we actually see not.

*Somnolentia continua*, a constant Drowsiness and Inclination to sleep. This comes to pass, when the Pores of the outward or Cortical substance of the Brain are quite closed up by some viscous Matter, so that the Animal Spirits cannot freely pass.

*Somnus*, sleep, a streightning of the Pores of the Brain, caused by the rest of the Animal Spirits, by which means the outward Senses rest from their Operations : It is either Natural or Preternatural.

*Sonchites*, see *Hieracium*.

*Sonchus*, Sow-Thistle, called also *Cicerbita*, *Lactuca Leporina*, *Lactucella* & *Lactero*.

*Sophia Chirurgorum*, Flix-weed, a Dram of the Seed is very good for a Looseness ; and not only the Seed, but the whole Herb is commended for the Fluxes of the Belly, and the Bloody Flux ; it is used in Plaisters for Wounds and sordid Ulcers ; in *Yorkshire* they use the seed to expel Gravel with good success.

*Sophronesteres*, the Teeth of Wisdom ; see *Dentes*.

*Soporaria Arteria*, the same as *Carotides*.

*Soporifera*, the same with *Somnifera*.

*Sora*, see *Essere*.

*Sorbettum*, Serbet.

*Sorbus*, and *Sorbum*, the Sorb, or Quicken-Tree ; the Berries yield an acid Juice, which purges Water excellently well, and is very good for the Scurvy. The Liquor which drops from wounded Trees in the Spring, cures the Scurvy, and any Disease of the Spleen.

*Sorgum*, a sort of *Milium*, or Millet.

*Sory*, a stony Mineral, more com-

pass than the *Chalcitis* or *Misy* : It is found in the Dukedom of *Brunswick*.

*Spagyrica Calcinatio*, see *Calcinatio Philosophica*.

*Spagyrica Medicina*, see *Hermetica*.

*Spanachia*, see *Spinachia*.

*Sparadrapum*, five *Sparadrap*, a piece of Linnen tinged of both sides, either with a thick Ointment, or Plaister, and is made this way : After you have melted your Ointment or Plaister, dip your Linnen in it, extend it, and keep it for use.

*Sparagus*, the same as *Asparagus*.

*Sparganium*, see *Platanaria*.

*Sparganosis*, a Distention of the Breasts, occasioned by too much Milk.

*Sparganum*, see *Fascia*.

*Spargiria*, the same as *Spagyrica*.

*Sparsi Morbi*, see *Sporadici*.

*Spartum*, *Spartium*, a sort of Broom.

*Spasma*, see *Spasmus*.

*Spasmodica*, Medicines against Convulsions.

*Spasmologia*, a Treatise of Convulsions.

*Spasmus*, & *Spasma*, a Convulsive Motion. *Cardan* makes Two sorts of Convulsive Affections, viz. *Tetanus* and *Spasmus* ; by the former he understands a constant Contraction, whereby the Member becomes rigid and inflexible ; by the latter he understands sudden Concussions and Motions, which cease and return alternately ; the first being very painful is called the Cramp, the latter properly Convulsions.

*Spasmus Cynicus*, or *Canina Convulsio*, the Dog-Cramp.

*Spatha*, an oblong Instrument, broad at the lower end ; its Use is to take up Conserves and Electuaries



ries without fouling the Hands ; a *Spatule* : *Spatha* is also called the Rind of the Fruit of the Palm-Tree.

*Spathomela*, five *Specillum Latum*, an oblong Instrument, made of Silver or Iron, which Chirurgeons and Apothecaries use : It is also called *Spatha*, a *Spatula*.

*Spatula*, or *Spathula*, an Instrument like a *Spatha*, but less.

*Spatula Fæda*, a sort of *Iris*.

*Species*, or Powders, are those Simples which are designed to make Compounds with ; so *Species* of Treacle are those Ingredients of which Treacle is compounded : By the same Name are called the *Species* of ordinary Decoctions. This Name is chiefly given to some Aromatick and Purging Powders ; perhaps because heretofore they were made up into Electuaries, Bolus's, &c.

*Specifica Medicamenta*, those Medicines which have a peculiar Virtue against some one Disease ; as Cephalicks, Hepaticks, &c.

*Specillum*, a Probe, wherewith they search Wounds, Ulcers, &c.

*Speculum Ani*, is an Instrument of Steel, wherewith the Chirurgeons dilate the Fundament, in order to extract Bones, &c.

*Speculum Lucidum*, see *Septum Lucidum*.

*Speculum Matricis*, see *Dilatatorium*.

*Speculum Oculi*, the Apple or Pupil of the Eye ; see *Aranea Tunica Oculi*.

*Speculum Oris*, see *Dilatatorium*.

*Speragus*, the same as *Asparagus*.

*Spergula*, Spurry.

*Sperma*, is Semen.

*Sperma Ceti*, it is commonly reckoned amongst Bitumens, but it is certainly taken out of the Heads of Whales in Greenland : It is an ex-

cellent Remedy for dissolving coagulated Blood ; it is used in Pleurifies, *Peripneumonia's*, Bruises, and the like ; it is also excellent for Inflammations, and the like, and for swellings of the Paps, and for the Gripes in Children, and for the Cholick in grown People, being dissolved in some proper Water ; it is also used for Diseases of the Breast, and for a suffocaticious Catarrh.

*Spermatica Partes*, those Arteries and Veins which bring the Blood to, and convey it from the Testicles : Likewise those Vessels thro' which the Seed passes : Likewise all whitish parts of the Body, which because of their Whiteness were anciently thought to be made of the Seed : Of this sort are Nerves, Bones, Membranes, Gristles, &c.

*Spermatocele*, a Rupture caused by the Contraction of the Vessels which eject the Seed, and its falling down into the *Scrotum*.

*Sperniola*, or *Sperniolum*, Spawn of Frogs.

*Sphacelodes*, like to a *Sphacelus*.

*Sphacelus*, is a perfect Mortification, with the Extinction of the Native Heat, and Privation of Sense, not only in the Skin, Flesh, Nerve, Artery, but the very Bones. A *Sphacelus* is distinguished from a Gangreen, by the total Corruption and stink, it being also insensible both of Knife and Fire : In dressing of a Mortification, you ought to consider well, in Application of the Medicament, that you do not in the extinguishing one Gangreen raise another, by the too long use of sharp Medicaments.

*Sphacelus*, see *Salvia*.

*Sphæritis*, a Plant that has round Heads.



*Spherocephalus*, a sort of *Carduus* that has round Heads.

*Sphagitides*, the Jugular Veins in the Neck.

*Sphatula Fœtida*, the same as *Spatula Fœtida*.

*Sphendamnus*, the Maple-tree.

*Sphenoidea Officula*, see *Cuneiformia*.

*Sphenoides*, see *Sphenosis*.

*Sphenosis*, see *Os Cuneiforme*.

*Sphenopharyngeus*, a pair of Muscles arising from the *Sinus* of the inner Wing of the *Os Cuneiforme*, or wedge-like Bone, and going obliquely downward, is extended into the sides of the Gullet, it dilates the Gullet.

*Sphincter*, a Muscle that contracts the Gullet, Anus, Bladder, &c.

*Spondylium*, the same as *Spondylium*.

*Sphygmica*, that part of Physick which treats of Pulses.

*Sphygmus*, five *Pulsus*, the Pulse.

*Spica*, the long Tops of Herbs, as of Lavender, &c.

*Spica Celtica*, or *Nardus Celtica*, Celtick Spikenard, grows in *Liguria*, *Carinthia*, *Stiria* in the Mountains of *Tirol*, the *Alps*, and the *Apennine*.

*Spica Indica*, see *Nardus Indica*.

*Spica*, is when one or both Shoulders are tied up, after a Luxation or Disjointing.

*Spina*, see *Acantha*.

*Spina Dorfi*, the hinder Prominences of the *Vertebres*; see *Acantha*.

*Spina Ventosa*, called by some *Flatus*, seu *Ventus spinæ*, & *Ventositas spinæ*, an Ulceration in which the Bones are eaten, by a malignant Humour without any Pain of the *Pariosteum* or Membrane, that swel-

ling being risen without any Pain, the Part affected is quite eaten out with the Ulcer, from whence frequently follows a necessity of Amputation; see *Caries*.

*Spina*, the acute part of the *Scapula*.

*Spina Alba*, the white Thorn.

*Spina Christi*, five *Spina Judaica*, is *Paliurus*.

*Spina Judaica*, is *Spina Christi*.

*Spinachia*, & *Spinacia*, Spinach; it is much used in the Kitchen; it is good for Fevers, and loosens the Belly; it cools and moistens, and is good in a dry Cough.

*Spinalis medulla*, see *Medulla spinalis*.

*Spinati muscoli*, Two Muscles of the Neck, their use is to extend and bend the Body backward, and to move it obliquely.

*Spiritus*, Spirits, are reckoned of Three sorts; the Animal Spirits in the Brain, the Vital in the Heart, the Natural in the Liver; but late Authors distinguish them only into Two kinds, the Animal in the Brain, the Vital and Natural (which are accounted the same) in the Mass of Blood. The Animal Spirits are a very thin Liqueur, which distilling from the Blood in the outward or Cortical substance of the Brain are by the proper ferment of the Brain exalted into Spirits, and thence through the Medullar substance of the Brain, the *Corpus Callosum*, and *Medulla Oblongata*, are derived into the Nerves and spinal Marrow, and in them are performed all the Actions of Sense and Motion. The Vital or Natural Spirits, are the subtlest parts of the Blood, which actuate and ferment it, and make it fit for Nourishment.



*Spiritus Chymici*, are Liquors which by Distillation are rendred not only very thin, but are incorruptible, and most effectual: They are Three-fold, sulphureous, acid, salt; the sulphureous easily burn, and consist of Oily Particles; as spirit of Wine, and the like: Acid spirits consist of acid Particles and Water; as spirit of Vitriol, Sulphur, Salt, and the like, and they are not truly spirits: Saline spirits consist of a volatile salt and spirit; as spirit of Sal-armoniack, spirit of Urine, Soot, and the like: There are also Compound spirits; Compound sulphureous spirits are *Aqua fortis*, spirit of Nitre dulcified, *Aqua Regia*, and the like; Compound saline spirits are Sal volatile *Oleosum*, and the like.

*Splanchnica*, Medicines proper against Diseases of the Intestines.

*Splanchnon*, see *Intestina*.

*Splen*, five *Lien*, the Spleen, a Receptacle for the salt and earthy Excrements of the Blood, that there by the Assistance of the Animal spirits, it may be volatilized, and returning again into the Blood, may concur to its farther Fermentation. The Spleen consists of a great number of little Bladders, between which the Glandules are scattered up and down, and supply the place of Veins: The Spleen has likewise an Artery, Nerves, and Lymphatick Vessels, first discovered by *Fr. Ruifch*. It is very like the sole of the Foot, and in Cows is exactly like a Beeve's Tongue.

*Splenetica*, such Medicines as are good against the Disease called the Spleen.

*Splenia*, *Plumaceoli*, seu *Plagula* Bolsters made of Linnen, Three, Four or Five times doubled, even to

the thickness of the Spleen; they are used upon Wounds, Ulcers and Fractures. The Figure is Threefold according to the manner of Application, viz. at length, obliquely, or transversly.

*Splenica*, splenical Medicines, are such as by attenuating and volatilizing the grosser Parts, remove the Distempers and Obstructions of the Spleen; the same with *Splenetica*.

*Splenii Musculi*, seu *Triangulares*, these Two Muscles arise partly from the Neck, and partly from the points of Five of the upper *Vertebres* of the Thorax; the Fibres of these Muscles tend obliquely, and are fastened to the hinder part of the Head. The Use of them is to draw the Head backward.

*Splenion*, a sort of *Scolopendria*.

*Spondylus*, seu *Vertebra*, *Verticillus*, the Back-bone, consisting of Thirty Bones, whereof they assign 7 to the Neck, 12 to the Back, 5 to the Loins, and 6 to the *Os Sacrum*.

*Spongia*, Sponge, it is much of the Nature of Mushroom; it grows upon Rocks, shells, and the sands; it has several uses; it is used in Fomentations, for it retains the heat much longer than Cloaths. Anatomists and Chirurgeons use it to suck up Blood, and dilate Ulcers, and to keep them open, and to dry them: The Ancient Physicians used the Ashes of it in Medicines for the Eyes: Many Modern Physicians prescribe the Ashes to be taken in Wine, for the space of a Month, for the cure of a *Bronchocele*.

*Spongia*, a sort of Sea-Moss growing to Rocks.

*Spongiosum Os*, the same with *Cribriforme Os*.

*Spongoides Offa*, see *Cribriformia Offa*.

*Spora*.



*Sporadici Morbi*, those Diseases which, tho' different in their Nature, seize several People at the same time, and in the same Country.

*Spurii Morbi*, as *spurious Fevers*, a *Pleurisy*, a *Bastard Quinsy*, and the like: The short Ribs are also called *Spuriæ*; see *Nothæ Costæ*.

*Sputum*, a Liquor thinner than ordinary spittle.

*Squamosa futura*, see *Lepidoides*.

*Squilla*, & *Scilla* & *Cæpa marina*, Squills, or Sea-Onions. It grows in Spain, and elsewhere; it incises, opens and discusses; it is used in Obstructions of the Liver, for the Spleen, and for Obstructions of the Courses and Urine, for Coughs and mucilage of the Lungs: There are Two Oxymels of Squills used in the Shops, simple or compound; they are chiefly used for Diseases of the Breast, proceeding from gross Flegm. There is also a Wine called Wine of Squills, used for Vomiting gently, being mixed with Oxymel of Squills: They are also one of the Ingredients in the *Trochisch pro Theriaca*.

*Squinanthia*, a Quinsie, see *Angina*.

*Squinanthum*, the same as *Schænantæum*.

*Srint*, a Disease common among the Hungarians.

*Stachys*, see *Spica*.

*Stasie*, the Drops of some Gum; as of Storax, Myrrh, &c.

*Stagma*, Juices of Plants mixed together in order to Distillation.

*Stalagma*, that which is distilled from the *Stagma*.

*Staltica*, see *Sarcotica*.

*Stapes*, see *Incus*.

*Staphis Agria*, Staves-acre; it grows in Dalmatia, Apulia and Calabria; it is violently acrid and

caustick, therefore it is used for a Masticatory; it also purges, but being not a gentle Medicine, it is seldom used. Twelve Grains or a scruple of the Seed purges upward and downward, and raises Salivation; wherefore it is very good in the French-pox, says Sylvius, but it inflames the Jaws, and occasions a violent heat in them, and brings the Patient in danger of Suffocation, and therefore surely ought not to be used inwardly.

*Staphyle*, see *Cion*.

*Staphylepartes*, an Instrument, wherewith Chirurgeons lift up the relaxed *Uvula*.

*Staphylinos*, is *Pastinaca*.

*Staphylodendron*, is *Nux Vesicaria*, the Bladder-Nut.

*Staphyloma*, a Disease of the Eye, in which the Two Tunicks of the Eye, *Cornea* and *Uvea*, being broken, fall outward in the shape of a Grape.

*Statur*, an Ounce and half.

*Status Morbi*, see *Acme*.

*Steatocele*, a Rupture or Tumour in the *Scrotum*, of a fatty or suet-like Consistence.

*Steatoma*, a preternatural swelling, which consists of a Matter almost like Suet, of the same Colour throughout, soft, and though not easily yielding to the Touch, but suddenly returns, the Fingers being removed, to its proper shape and bigness.

*Stegnosis*, a Contraction and stopping up of the Pores.

*Stegnotica*, see *Astringentia*.

*Stella Herba*, the same as *Coronopus*.

*Stercus*, that Excrement which is voided by stool: It consists of those parts of the Aliment and Bile, which is unfit for Nourishment.



*Sterilitas*, see *Agonia*.

*Sternohyoïdes*, that pair of Muscles which from the uppermost part of the Breast-bone goes outwards, and ascends up to the Basis of the *Os Hyoïdes*.

*Sternoidei Musculi*, the same with *Triangulares*.

*Sternothyroïdes*, a pair of Muscles of the *Cartilago Scutiformis*, which draw it downward: They arise from the uppermost and inward part of the Breast-bone, and are inserted into the lower side of the *Cartilago Ensiiformis*.

*Sternum Os*, the Breast-bone; 'tis joined to the Ribs in the fore-most part of the Breast; it consists of 3 or 4 Bones, and frequently in those that are come to ripeness of Age, grows into one Bone; to this is joined, in the lower part of it, the *Cartilago Ensiiformis*.

*Sternutatio*, Sneezing, a forcible driving out of the Head some sharp Matter, which vellicates and disturbs the Nerves and Fibres. It is defined likewise an involuntary Motion of the Brain, which also contracts the Muscles of the Thorax and Abdomen, to the Intent that the Matter which vellicates the Nostrils and Brain may be driven out.

*Sternutatorium*, five *Sternutamentum*, composed of such Ingredients, as being put into the Nostrils, raise a convulsive Motion in the Tunicks of the Brain, so that the Impurities are discharged by sneezing. Sneezing Powder.

*Stertor*, Snorting.

*Stibialia*, are *Antimonial Preparations*.

*Stibium*, vel *Stibi* & *Stimmi*, the same with *Antimony*.

*Stichas*, the same as *Stœchas*.

*Sticha*, are external Astringents,

as Bole, Dragon's Blood, and the like.

*Stillicum emplastrum*, is vulnerary, strengthening, drying, and consolidating.

*Stigma*, a Scar.

*Stillicidium supra partem*, see *Embroche*.

*Stillicidium urinæ*, the same with *Stranguria*.

*Stipes*, the same with *Caulis*.

*Stipulæ*, the Leaves about the stalk.

*Stœbe*, a sort of *Scabious*.

*Stœchas*, & *Stichas*, & *Stachys*, it grows plentifully in Mount *Pelias*; it heals and dries, and is diuretick and vulnerary; it is chiefly used for Obstructions of Urine, Liver, Spleen and Courses; it resolves coagulated Blood, it dries Catarrhs, and kills Worms; being taken in Wine, it is also commended for drying up sharp Defluxions of the Lungs; it is used outwardly to mollify hard swellings of the Womb, in Fomentations; it dries and discusses Defluxions of the Head, the Herb being burnt and smelt to. *Matthiolus* says, that the whole Herb cures all Diseases of the Brain, proceeding from a cold Cause, namely, flegmatick fluxions, Pains of the Head, the Falling-sickness, the Palsie, and the like: Syrup of *Stœchas*, of the *London Dispensatory*, is frequently used for Diseases of the Head.

*Stoma*, the Mouth; as also the Mouths of any Vessels, are called *Stomata* & *Ora*.

*Stomacace*, a scorbutical Symptom, being a stinking Breath.

*Stomacacia*, the same with *Stomacace* and *Scelotyrbe*.

*Stomachica*, Medicines good for the Stomach.

*Stoma-*



*Stomachus*, is often taken for the whole Stomach, but is properly the left Orifice of the Ventricle or Stomach, by which Meats are received into it. To this part descend Nerves from the *Par Vagus*, and intercostal Nerves, and are mixed and interwoven with one another.

*Storax*, see *Styrax*.

*Strabilismus*, see *Strabismus*.

*Strabismus*, seu *Strabilismus*, & *Strabofitas*, Squinting, is occasioned by the Relaxation, Contraction, Distortion, too great Length, or too great shortness of the Muscles which move the Eye.

*Strabofitas*, see *Strabismus*.

*Stramonium*, *Pomum spinosum*, *Malum spinosum*, & *Nux Methel*, Thorn-Apple, an Ointment made of the Juice of the Leaves, and Lard, is very good for Burns and Scalds; the Seed powdered and taken in Beer, occasions Madness for Twenty-four Hours: Thieves give it to those they intend to Rob, and Wenches give half a Dram of it to their Lovers, in Beer or Wine: Some are so well skill'd in dosing of it, that they can make Men mad for as many Hours as they please.

*Stranguria*, the Strangury, a difficulty of Urine, when the Urine comes away by Drops only, accompanied with a constant Inclination of making Water.

*Stratificatio*, a corroding of Metals by corrosive Powders. The Operation is performed in this manner: Put first in the bottom of the Crucible some of the corroding Powder; then some of the Metal you are to corrode, beaten into thin Plates; then some of the Powder, and upon them some more Plates of your Metal, and so on till the Crucible be full; then make *Ignem*

*rotæ*, or a Fire round your Crucible to the top, or else place it in a Reverberatory, according as the Operation shall require.

*Stratiotes*, see *Millefolium*, and *Militaris*.

*Stratum supra Stratum*, the same with *Stratificatio*.

*Stria*, parts of Plants jutting out, hence a chamfer'd Stalk.

*Strictor*, or *Constrictor*, the same with *Sphincter*.

*Strobulus*, an Artichoak.

*Struma*, see *Scrophula*.

*Struthium*, five *Ostruthium*, see *Saponaria*.

*Strychnos*, *Strychnon*, see *Solanum*.

*Stryphna*, see *Abstringentia*.

*Stupefacientia*, see *Narcotica*.

*Stupha*, seu *Stupa*, a piece of Linnen dipt in a Liquor, and applied to the part affected; it is the same as *Laconicum Balneum*, vel *Sudatorium*, aut *Vaporarium*.

*Stupor*, Numbness.

*Stuppa*, or *Stupa*, the same with *Stupha*.

*Styloceratomyoides*, the Muscles of the *Os Hyoeides* which draw upwards, they arise from the outward Appendix of the *Os Hyoeides*.

*Styloglossum*, that pair of Muscles which lift up the Tongue; they arise from the Appendix of the *Os Styloforme*, and are inserted about the middle of the Tongue.

*Styloides*, Processes of Bones fashioned backward like a Pencil, fastened into the Basis of the Scull itself.

*Stylopharyngeus*, a pair of Muscles that dilate the Gullet, descending from an Appendix of a Bone in fashion of a Pencil, and which reaches the sides of the Gullet.

*Stymma*, that thick Mass which remains after the steeping of Flowers,



ers, Herbs, &c. and pressing out their Oil.

*Styptica*, the same as *Adstringentia*, adstringent Medicines.

*Styrax*, or *Storax*, is either dry or liquid, the dry is called *Calamita*: It comes from *Syria*, *Cilicia*, *Pamphylia*, and the like. It heats, dries, concocts, mollifies, is good for Distillations and Hoarseness; it is good also for an Hardness and Obstruction of the Womb; it is much used for Perfumes. That is best which is fat, and has whitish Fragments. The red *Storax* of the Shops, which the *Jews* frequently use for Perfumes, comes from *India*. Liquid *Storax* is a fat Liquor like a Balsam, it has a strong smell, and is of the Consistence of Honey. The Pill of *Storax* of the *London Dispensatory*, is much used for tickling Coughs, proceeding from Rheums, and Defluxions on the Lungs.

*Subactio*, the working things with the Hands; it is a Word used about the Mixture, or softning Plasters in a Mortar, by a Pestle.

*Subcartilagineum*, see *Hypocondrium*.

*Subclavia Vasa*, the Veins and Arteries that pass under the *Clavicle*.

*Subclavius Musculus*, it draws the first Rib upward and outward.

*Suber*, the Cork-Tree.

*Subeth Avicenna*, see *Coma*.

*Subligaculum*, the same as *Brachium*, see *Amma*.

*Sublimamentum*, the same with *Encephema*.

*Sublimatio*, a dry Extract, consisting of the more subtile parts raised above the Mass, and sticking to the sides and Neck of the Vessel: It signifies also, when Preparations

are meliorated by Exaltation, or rendring them more subtile. A *Sublimation*.

*Sublimatorium*, is the Vessel wherein Sublimations are performed by the heat of the Fire. A *Sublimatory*.

*Sublimatum*, is the thing sublimated.

*Sublimis Musculus*, the same with *Perforatus*.

*Sublinguales Pilulae*, five *Hypoglossides*, are Pills to be kept under the Tongue, to allay a Cough, or stinking Breath.

*Subluxatio*, a beginning of a Dislocation, or putting out of Joint.

*Subscapularis Musculus*, see *Infrascapularis Musculus*.

*Subsidentia*, see *Sedimentum* & *Hypostasis*.

*Subtilisatio*, is called Dissolution by the Chymists, in order to render a thing more subtil by *Elevation*, *Digestion*, &c.

*Subvola*, the same with *Hypothegnar*.

*Sucago*, see *Apochylisma*.

*Scedaneum*, see *Antiballomenon*.

*Succenturiati Renes*, see *Capsulae Atrabiles*.

*Succidus*, the same with *Oesypus*.

*Succinum*, Amber. There is found in small Currents near the Baltick Sea, in the Dutchy of *Prussia*, a coagulated Bitumen, which because it seems to be a Juice of the Earth, it is called *Succinum* and *Carabe*, because it will attract Straws. Several little Animals, such as Flies and Ants, do stick to it, and are buried in it. Amber is of different Colours, as White, Yellow and Black; White is most esteemed, though it be no better than the Yellow, the Black hath the least Vertue of all. Amber serves to stop spitting of Blood, the Bloody-flux, the immoderate



derate Flux of the Hemorrhoides, Terms, and Gonorrhœa; the Dose is from Ten Grains to half a Dram; it is likewise used to stop the Violence of Catarrhs, the Fume of it being received at the Nose. Some think *Petroleum*, or Oil of *Peter*, is a Liquor drawn from Amber, by the means of subterranean Fires, which make a Distillation of it, and that Coals are the Remainder of this Distillation. Tincture of Amber is good for an Apoplexy, Palsie, Epilepsie, and for Hysterical Women; the Dose is from Ten Drops to a Scruple, in some proper Liquor. Spirit of Amber is an excellent Aperitive, and is given in the Jaundice, stoppage of Urine, Ulcers in the Neck of the Bladder, and in the Scurvy; the Dose is from 10 to 24 Drops, in some convenient Liquor. The Oil is given inwardly in Hysterical Distempers, in the Palsie, Apoplexy, and Epilepsie; the Dose is from one Drop to four, in some appropriate Liquor. The black Oil may serve for outward uses to chafe the Nose and Wrists of Women in Hysterical Diseases. Some have reckoned it among the Minerals, but erroneously, it being a Gum of Trees growing near the Water-side. It has got various Names; as *Elestrum*, *Chrysolestrum*, *Carabe*, *Glessum*, &c.

*Succisa*, *Morsus Diaboli*, Devils-bit  
*Succollata*, see *Chocolata*.

*Succotrina*, *Aloe*, *Aloes*, it comes from the Island *Succotra*, where it grows in abundance.

*Succubus*, the same with *Incubus*; see *Epiates* and *Ephialtes*.

*Succus*, Juice.

*Succus Cerebralis*, see *Spiritus*.

*Succus Nervosus*, see *Spiritus*.

*Succus Nutritius*, the same as *Chylus*.

*Succus Pancreaticus*, see *Callicreas* & *Ductus Pancreaticus*.

*Sudamina*, little Pimples in the Skin like Millet Grains, they are frequent in Children and Youths, especially those that are of a hot Temper, and use much Exercise. They break out in the Neck, Shoulders, Breast, Arms and Thighs, and mostly about the Privities.

*Sudationes*, the same with *Sudamina*.

*Sudor*, Sweat, a watery Humour, which consists of Water chiefly, with a moderate quantity of Salt and Sulphur: This is driven thro' the Pores of the Skin, by the Heat and Fermentation of the Blood, and sometimes by its Weakness and Colliquation.

*Sudor Anglicus*, five *Hydronosos* & *Hydropyretos*, the sweating Fever.

*Sudorifera*, see *Hydrotica*.

*Sufferisuræ*, Pustules occasioned by heat in Children.

*Suffimentum*, the same with *Suffitus*.

*Suffitus*, a thickish Powder, prepared of odoriferous Plants, Gums, &c. which thrown upon Coals produces a pleasant smell. It is called also *Suffumen* & *Suffitio*, a perfuming Fumigation.

*Suffocatio Hysterica*, & *Hypochondriaca*, see *Hysterica Passio*.

*Suffocatio Uterina*, see *Hysterica Passio*.

*Suffumigabulum*, a Censer.

*Suffumigium*, see *Suffitus*.

*Suffusio*, see *Hypochyma* & *Cataracta*.

*Sugillata*, see *Enchymoma*.

*Sugillatio*, see *Enchymoma*.

*Sulphur*, Brimstone Native and Factitious. It is a kind of Bitumen that is found in many places in *Italy* and *Spain*; the Natural is Greyish,



and called *Sulphur Vivum*, the Artificial is nothing but the Natural melted, purified from its grosser Earth, and formed into Rolls, which we do commonly use; some think, that Sulphur is a Vitriol sublimed in the Earth, because these mixed are very often found near one another, and there is a great deal of Sulphur in the Mass of Mineral, Vitriol, and the Spirits which are drawn from both are wholly alike: The Flower of Sulphur is used in Diseases of the Lungs and Breast; the Dose is from Ten to Thirty Grains, in Lozenges, or in an Electuary; it is used also in Ointments for the Itch; the Magistery or Milk of Sulphur is also good for Diseases of the Lungs or Breast: Balsam of Sulphur is excellent for Ulcers of the Lungs and Breast. All oleous, resinous, and salt Substances, whether of Vegetables or Animals, come also under the Denomination of *Sulphur* among the Chymists: Thus they call the *Alcool Vini*, or high rectified Wine, *Sulphur Caeleste*.

*Sumach*, the same with *Rhus*.

*Summitates*, seu *Cornu* aut *Corymbi*, the tops of Herbs.

*Superbus Musculus*, that which lifts up the Eye.

*Supercilium*. See *Cilium*.

*Superfoetatio*, seu *Epicyma*, is when after one Conception another succeeds, by a second Coition, so that both are in the Womb together: *Sennertus* makes mention of frequent Instances of this Nature.

*Supergeminalis*, the same with *Epididymis*.

*Superhumeralis*, the same with *Epomis*.

*Superimpragnatio*, the same with *Superfoetatio*.

*Superligamen*, the same with *Epididymus*.

*Superligula*, the same with *Epi-glottis*.

*Superpurgatio*. See *Hypercatharsis*.

*Superscapularis Superior*, the same with *Supraspinatus*. *Superscapularis Inferior*, is the same as *Infraspinatus*.

*Supinator Musculus*, is Twofold, *Lungus* & *brevis*, both move the *Radius*.

*Supplantalia*, Plaisters applied to the Feet; these for the most part are made of Leven, Mustard, wild Radish, Salt, Sope, Gun-powder, &c.

*Suppositorium*, a Suppository, it is compounded of Honey, Salt, and Purging Powders.

*Suppressio Mensium*, a Suppression of the Courses.

*Suppressio Urinae*, the same with *Ischuria*.

*Suppressio Ignis*, a Fire above the Sand.

*Suppuratio*. See *Abcessus*.

*Sura*, the same with *Os Fibulae*.

*Surculus*, a Sprig of a Tree.

*Surditas*, the same with *Cophosis*.

*Suspirium*, a Sigh.

*Susurrus*, the same with *Tinnitus*.

*Sutorium Atramentum*, the same with *Vitriol*.

*Sutura Offium*, a Suture, is the Junction of Bones (of the Scull) like the Teeth of Saws meeting together.

*Sutura*, a Connexion of the sides or Lips of a Wound: This is of Two sorts: Actual, which is done with a Needle of a triangular Point, a Pipe or Cane, and waxed Thread; first in the middle of the Wound you must sew it together with a double Thread, and having made a Knot cut it off; the rest of the Wound must be sewed up with a single



single Thread ; care must be taken that the stitches are not set too wide, nor too close, especially not too close, that there may be room for any corrupt Matter to work out. The other sort of Suture is much like the way that Skinners use to sew Skins together ; this is proper in Wounds of the Intestines, and in Cuts of the Veins and Arteries.

*Sycamnos, & Sycaminea*, is *Morus*, see *Morus*.

*Syce*, the Fig-Tree.

*Sycoma*, the same with *Sycosis*.

*Sycomoros*, the Sycomore-Tree.

*Sycosis*, *Sycoma*, *Marisca* seu *Ficus*, an Excrecence of the Flesh about the Fundament : It is also an Ulcer so called from the resemblance of a Fig ; this is of two kinds, one hard and round, the other soft and fat ; out of the hard issues a very small quantity of glutinous Matter ; out of the moist proceeds a great quantity, and of an ill smell : These Ulcers grow in those parts which are covered with Hair ; the hard and round chiefly in the Beard, the moist for the most part in the Scalp.

*Syderatio*, see *Apoplexia*.

*Sylvæ Mater*, see *Matrisylva*.

*Symbecota*, Accidents which happen to those that are well, to distinguish them from Symptoms which happen in Diseases.

*Symmetria*, a good Temperature or Constitution of the Body.

*Sympasma*, see *Catapasma*.

*Sympathia*, is when one Disease actually depends on another ; as Vomiting in the Stone, shortness of Breath in the Pleurisie.

*Sympatheticus Pulvis*, the Sympathetick Powder, being nothing but Vitriol, by which they pretended to cure Wounds, by touching only the Blood that issued thence.

*Sympepsis*, a Concoction of those Humours which are growing into an Imposthume.

*Symphonia*, the same with *Harmonia*.

*Symphyfis*, the joining of Two Bones, of which neither has a proper distinct Motion : This is either without any Medium, or else with it, as with a Cartilage or Gristle, a Ligament or Flesh.

*Symphyton*, see *Emphyton*.

*Symphytum*, vel *Solidago*, see *Consolida*.

*Symptoma*, five *Accidens*, a preternatural Disposition of the Body occasioned by some Disease : This is either a Disease caused by another Disease, or else the Cause of a Disease proceeding from another Disease, or else simply a Symptom : This last is either some Action of the Body hindered or disturb'd, some fault of the Excrement, or change of the natural Temper.

*Synaëtica*, Medicines that contract any part.

*Synaitia*, vel *Synatia*, see *Continens Causa*.

*Synanche*, a sort of Squinancy, which quite stops the Breath ; or a preternatural Inflammation of the Muscles of the Jaws.

*Synarthrosis*, a joining of Bones by a Gristle ; see *Articulatio*.

*Syncampe*, the Flexure, or Place where the lower part of the Arm is joined to the upper.

*Syucausis*, the Excrements hardened by a Feverish Heat.

*Synchondrosis*, the joining of Bones by a Gristle.

*Synchysis*, a preternatural Confusion of the Blood and Humours in the Eye.

*Synciput*, see *Sinciput*.

*Syncope*,



*Syncope*, a sudden Prostration or Swooning, with very weak or no Pulse, and a Depravation of Sense and Motion, called also *Defectio Animæ*, *Deliquium Animi*, *Præcept Virium Lapsus*; see *Deliquium Animi*.

*Syncretica*, relaxing Medicines.

*Syndesmus*, see *Ligamentum*.

*Syndrome*, a Concurrence of several Symptoms in the same Disease.

*Synedreonta*, common Symptoms which accompany the Disease; and yet neither flow from the Nature of the Disease, nor are necessary Concomitants of it; but do notwithstanding signify something peculiar, as the Greatness, Continuance, &c. of the Disease.

*Synneurosis*, the joining of the Bones.

*Synnymensis*, is a Connexion by the Intervention of Membranes; as in New-born Babies, the Bones of the fore-part of the Head are joined to the Forehead.

*Synocha*, a continued intermitting Fever, this lasts for many Days with a great Heat, sometimes Putrefaction of the Blood: It is either Quotidian, Tertian, or Quartan.

*Synochos*, a continued Fever without any Intermission or Abatement of the Heat, which continues for many Days: This is either simple, or accompanied with Putrefaction.

*Synovia*, the glutinous Matter betwixt the Joints: It is also a Symptom in the Venereal Disease, when this Matter being turned acrid, corrodes the Membranes and Bones.

*Syntasis*, a preternatural Distention of the Parts.

*Syntenosis*, the same with *Synneurosis*.

*Synteretica*, that part of Physick which gives Rules for the Preservation of Health.

*Syntexis*, vel *Consummatio*, a Consumption and Colliquation of the Body, in which first the Flesh is wasted, and afterward the substance of the more solid parts; see *Marasmus*.

*Synthesis*, either the Frame and Structure of the whole Body, or more strictly the Anatomical Composition of the Bones.

*Synulotica*, see *Cicatrisantia*.

*Syphilus*, the same with *Lues Venerea*.

*Syphon*, see *Syringa*.

*Syringa*, a Syringe, an Instrument which is used in injecting Liquors into the Fundament, Womb, Ears, &c.

*Syringomata*, Chirurgeons Knives which they open Fistula's with.

*Syringotomia*, the Incision of the Fistula.

*Syringotomus*, the same.

*Syrones*, see *Phthiriasis*.

*Syrupus*, five *Serapium*, Syrup.

*Syrupus de Rhabarbaro*, Syrup of Rhubarb, it is a very gentle Purge, proper for weakly People.

*Syrupus e Cichoreo cum Rhabarbaro*, Syrup of Rhubarb with Succory; it is a very cooling Purge, and chiefly used for Children.

*Syrupus de Epithymo*, Syrup of Dodder; it is a proper Purge for Melancholy People.

*Syrupus de Pomis Magistralis*, Syrup of Apples; it is a proper purging Syrup for Melancholy People.

*Syrupus de Artemisia*, Syrup of Mugwort; it opens Obstructions, forces Child-bed Purgations, and strengthens the Nerves.

*Syrupus Myrtinus*, Syrup of Myrtles; this is an excellent astringent Syrup, good for spitting of Blood, and all other Fluxes.

*Syrupus*



*Syrupus de quinque Radicibus*, Syrup of five opening Roots ; it opens Obstructions, and forces Urine.

*Syrupus Botryos*, Syrup of the Oak of Jerusalem ; it is a good pectoral Syrup, and cures Ulcers of the Lungs.

*Syrupus Peonia Compositus*, compound Syrup of Peony ; it is excellent for Diseases of the Nerves.

*Syrupus Granatorum*, Syrup of Pomegranates ; it strengthens the Stomach, and is astringent, and quenches Thirst, and is used for Ulcers of the Mouth.

*Syrupus de Papavere Erratico*, Syrup of red Poppies ; it is peculiarly proper for Pleurifies, and Inflammations of the Lungs, and is somewhat astringent.

*Syrupus Cydoniorum*, Syrup of Quinces ; it is an excellent Syrup for the Stomach, and stops Vomiting, and Fluxes of the Belly.

*Syrupus de Rosis siccis*, Syrup of dried Roses ; it is astringent, and good in Fluxes, strengthens the Stomach, and stops Vomiting.

*Syrupus de Rhamno Cathartico*, Syrup of Buck-thorn ; this Syrup purges strongly watery Humours, and therefore is good for Dropsies.

*Syrupus Florum Mali Persici*, Syrup of Peach Flowers ; it is a gentle Purge for Children.

*Syrupus Rosarum Solutivus*, Syrup of Roses solutive ; it is a gentle cooling purging Syrup, and is commonly used with purging Potions.

*Syrup of Amoniacum*, it opens Obstructions, and is good for Diseases of the Skin.

*Syrupus Balsamicus*, Balsamick Syrup ; it is good for Coughs, Hectick Fevers, and Consumptions.

*Syrupus Byzantinus Simplex*, simple Byzantine Syrup ; it opens Obstructions, and is good for the Dropsie and Green-sickness.

*Syrupus e Succo Citri*, Syrup of the Juice of Citrons ; it expels Malignity, is good in Fevers, and strengthens the Stomach.

*Syrupus Corticum Citreorum*, Syrup of the Peel of Citrons ; it resists Poison, is Cordial, and good for the Head and Stomach.

*Syrupus e Corallis Simplex*, simple Syrup of Coral ; it cools and refreshes the Spirits, and is good for Hectick Fevers, and for all sorts of Fluxes.

*Syrupus Musci Pyxidati*, Syrup of Cup-moss ; this is reckoned a specific for the Hooping or Cough.

*Syrupus de Meconio*, Syrup of white Poppies ; this Syrup eases Pain, stops tickling Coughs, and is in general a good Anodyne Medicine, and much in use.

*Syrupus Sambucinus Compositus*, Compound Syrup of Elder ; it is alexipharmick and sudorifick, is good in Dropsies, for the Scurvy, and heat of Urine.

*Syrupus Chamapityos*, Syrup of Ground-pine ; it is used for the Gout, and Diseases of the Nerves.

*Syrupus de Prasio*, Syrup of Horehound ; it is an excellent Medicine for Diseases of the Lungs, and helps Expectoration.

*Syrupus Glycyrrhizæ*, Syrup of Liquorice ; it is used for Diseases of the Lungs, and helps Expectoration.

*Syrupus Florum Tunices*, Syrup of Gilly Flowers ; it is Cephalick and Cordial.



*Syrupus Capillorum Veneris*, Syrup of Maiden-hair ; it opens Obstructions of the Lungs, and is good for Pains of the Side, Kidneys and Bladder, gently provokes Urine, and expels Gravel.

*Syrupus Dialthææ*, Syrup of Marsh Mallows ; it eases Pains, and corrects sharp Humours ; it is chiefly used for Diseases of the Bladder and Kidneys.

*Syrupus Menthe*, Syrup of Mint ; it strengthens the Stomach, helps Concoction, and stops Vomiting.

*Syrupus de Pilosella*, Syrup of Mouse-ear ; it is healing and astringent, and good for spitting of Blood, and the like.

*Syrupus Scabiosæ Compositus*, Compound Syrup of Scabious ; it is good for the Lungs, when they are obstructed, and is counted good for the Itch.

*Syrupus de Stœchade*, Syrup of Stœchas ; it is good for the Head and Nerves.

*Syrupus Rapi*, Syrup of Turneps, it is good for Consumptions.

*Syrupus Chalybis*, Syrup of Steel ; it opens Womens Obstructions, is good for Hypochondriack Melancholy, the Scurvy, Dropsy, and the like.

*Syrupus Violarum*, Syrup of Violets ; it is cooling, pectoral, used in Fevers, and sometimes mixed with Clysters.

*Syrupus Absinthii simplex*, simple Syrup of Wormwood ; it strengthens the Stomach, stops Vomiting, and is good for a Dropsie.

*Sysirinchium*, see *Sisyrrinchium*.

*Syssarcosis*, the Connexion of Bones by Flesh, as you may see in the Bone *Hyoides*.

*Systema*, the same that *Synthesi*.

*Systole*, the Contraction of the Ventricles of the Heart, whereby the Blood is forcibly driven into the great Artery.

*Syzygia*, the Natural Temper.

## T

**T** *Abacum*, Tobacco, it resists Putrefaction, provokes Sneezing, is Anodyne, Vulnerary, and Vomits; being smoaked, stops Catarrhs, and disposes to Rest, takes off Weariness, and takes off Mother-fits, and is a good Preservative against the Plague; a Gargarism of it cures the Tooth-ach, and dissolves Tumours of the Uvula ; a Bath of the green Leaves applied, cures a Leprosy, the Itch, and kills Lice, it heals Wounds, and cleanses Ulcers, and cures burns. The smoaking of it strengthens the Stomach, helps Concoction, and gently moves the Belly ; but it is not good for People of an hot Constitution. The Pain of the Teeth is cured, by stopping those that are hollow with calcined Tobacco ; for the Palsie, take the green Leaves, and infuse them in *Malaga* Wine, and rub the Parts well with it, after sweating it is the best outward Remedy for the Palsy. A Nobleman that was extreemly Fat, was reduced to an ordinary size by chewing Tobacco, which also does good in an Asthma ; it is of great use in Camps, where there is many times scarcity of Victuals, and Cholicks, and the like. The Fume of Tobacco blown up into the Bowels, is a most effectual Clyster in the Cholick ; it also cures Mother-fits, and Fainting, being blown upon the Matrix.

*Tabella*,



*Tabella*, a solid Medicine taken inwardly, made of Powder, and 3 or 4 times as much Sugar, dissolved in a convenient Liquor, boiled to the Consistence of a Syrup, and made into little round Cakes upon a Marble-stone. A *Morsel*.

*Tabes*, see *Atrophia*.

*Tabes dorsalis*, a Consumption in the spinal Marrow, most incident to Lechers, and fresh Bridegrooms; they are without a Fever, eat well, and melt or consume away: If you ask one in this Disease an account of himself, he will tell you that there seem so many Pismires to fall from his Head down upon his spinal Marrow; when he eases Nature, either by Urine or Stool, there flows then liquid Seed plentifully; nor can he generate but when he sleeps, whether it be with his Wife or no; he has lascivious Dreams. When he goes or runs any way, but especially upon a sleep place, he grows weak and short-breathed, his Head is heavy, and his Ears tingle: So in process of time being taken with violent Fevers, he dies of a Fever called *Lipyrria* wherein the external Parts are cold, and the internal burn at the same time.

*Tabula*, see *Tabella* & *Morsuli*.

*Tabum*, a thin sort of Matter that comes from an ill Ulcer.

*Tacamahaca*, a Refine brought from *New-Spain*.

*Tactus*, the Touch, a Sense whereby the tactile Qualities of Bodies are offered to the common Sensory (and there perceived) by the different Motion of Nerves diffused through the whole Body, the Skin being intermediate: Or Touch is the Sense of a thing touched, offered to the common Sensory by the Nerves, the Skin being intermediate, and there perceived.

*Tania*, a sort of broad Worms; see *Lumbrici*.

*Tagetes*, see *Tanacetum*.

*Talpa*, a Tumour, so called, because that as a Mole (in Latin *Talpa*) creeps Under-ground, so this feeds upon the Scull under the Skin; it may be referred to the species of *Atheroma*; which see.

*Talparia*, the same that *Talpa*:

*Talus*, see *Astragalus*.

*Tamarindus*, or *Thamarindus*, *Tamarinds*, a Fruit of Trees that grow in *Arabia Felix*, and in the *East* and *West-Indies*; they correct the Acrimony of the Humours, purge Choler, and restrain the heat of the Blood, they cure Fevers and Jaundice, and take off the heat of the Stomach and Liver, and stop Vomiting. The *Turks* and *Arabians*, when they go long Journeys in the Summer-time, carry Tamarinds with them, to quench their Thirst. In pestilential and putrid Fevers. Water wherein Tamarinds have been infused, sweetned with Sugar, is a proper Liquor to drink, for it extinguishes Thirst, and cools much.

*Tamariscus*, *Tamarice*, *Tamarix*, & *Amarix*, *Tamarisk*; it is excellent for Diseases of the Spleen; a Decoction of the Bark stops the Courses, and an immoderate Flux of the Hemorrhoides; it settles the Teeth when they are loose, and eases the Pain of them, and is good for Ulcers, for Melancholy, the black Jaundice, and a Dropsy, occasioned by a hard and obstructed Spleen.

*Tamus* or *Tanus*, a sort of Briony.

*Tanacetum*, *Tansie*, it is vulnerary, uterine, and nephritick; it is used for the Worms, the Gripes, and the Stone in the Kidneys and Bladder, for Obstructions of the Courses, Wind and Dropsie; the Juice



Juice of it applied to the Hands and Feet, cures the Chaps of them, scabby Ulcers, and the Itch ; Conserve of the Leaves and Tops, resists Putrefaction, purifies the Blood, and opens Obstructions : One was cured of an obstinate Dropsy, by the Decoction of it; see *Phlogmos*.

*Tapsus barbatus*, is *Verbascum*.

*Taraxicum*, is *Dens Leonis*, or wild Succory.

*Taraxis*, a Perturbation of the Humours of the Eye, the Stomach, or the Entrails.

*Tarsus*, a cartilaginous Extremity of the Eye-lids, whence the Hairs spring, called *Cilium* ; also eight backward Bones of the Foot, ordered like Grates.

*Tartarus* & *Tartarum*, Tartar, is a gross or Terrestrious Matter, that sticks to the sides of the Vessel, when separated from its Liquor, by means of Fermentation ; but that sort of Tartar which is used in Physick, is that of Wine, it is found sticking to Casks like a very hard Stone, sometimes white, and sometimes Red, according to the Colour of the Wine ; that which comes from white Tartar, is to be preferred before Red, because it is purer, and contains less Earth ; both one and the other are had in great Abundance in *Languedock* and *Provence*, than in many other Climates, but the best white Tartar of all is brought from *Germany*, it must be heavy, white, and crystalline ; the Lees of Wine are also a liquified Tartar, they are burned, and the Ashes that are made of them are called *Cineres Clavellati*, in English gravelled Ashes ; The Crystal of Tartar is Purgative and Aperitive, and is good for Hydropical, and

Asthmatical Persons : Fixed Salt of Tartar is Aperitive, it is used to draw forth the Tincture of Vegetables, and is given for Obstructions : The Oil of Tartar *per Deliquium*, is used for Tetters, and to discuss Tumours ; the Ladies mix it in Lilly-Water, to clear their Complexion, and Hands ; Tincture of Salt of Tartar is an excellent Aperitive, it purifies the Blood, and resists malignity of Humours ; it is used for the Scurvy ; Tartar Vitriolated is a good Aperitive, and a little Purgative ; it is given in Hypochondrical Cases, for the Kings-Evil, and all other Diseases, wherein it is necessary to open Obstructions, and to work by Urine. Tartar is also taken for a gross, fabulous, or sandy Substance in humane Body.

*Tatura*, see *Datura*.

*Taxis*, or *Reductio*, is a Word used frequently by those who reduce Ruptures into their Natural Places.

*Taxus*, Yew.

*Tecmarfis*, a Conjecture at Diseases.

*Telephium*, the same with *Chironia*, which see ; it is so called from *Telephus*, who was a long time troubled with this Disease.

*Telephium*, five *Crassula*, vel *Fabaria*, Orpine, it is Vulnerary and Astringent, it is chiefly used for healing Ulcers of the Bowels occasioned by the Bloody Flux, for Ruptures and Burns ; it is excellent for easing Pains, both in fresh Wounds and old Ulcers ; the Herb washed under Ashes, and mixed with Lard, cures Fellons.

*Temperantia*, those things that attenuate an Acid in our Body ; see *Absorbentia*.



*Temperata*, those things that are neither too hot nor too cold.

*Temperamentum*, Temperament, a Quality that results from the Union and Mixture of Elements; see *Cra-  
sis*.

*Temperies*, see *Cra-  
sis*.

*Temporalis Musculus*, the Muscle of the Temples.

*Tempus*, the Temple, a lateral part of the Scull in the middle betwixt the Ears and Eyes, where Cephalick Plaisters are applied for the Tooth-ach and Head-ach.

*Tenaculum*, the same with *Forceps*.

*Tendon*, a Tendon, a similar nervous part annexed to Muscles and Bones, whereby the voluntary Motion of the Members is chiefly performed: The generality of Chirurgeons scarce ever distinguish betwixt a Tendon and a Nerve.

*Tenesmus*, *Tenasmus*, a continual Desire of going to Stool, yet attended with an Inability of doing any thing, but bloody slimy Matter.

*Tenta*, the same with *Mela Turunda*, or *Penicillus*.

*Tentigo*, see *Priapismus*.

*Tentipellum*, a Medicine that takes away Wrinkles, and makes the skin smooth.

*Tephron*, the name of a *Collyrium*.

*Terebellum*, the same with *Modiolus*.

*Terebinthina*, Turpentine, is twofold, Vulgar and *Venetian*; the *Venetian*, also called *Chios* or *Cyprian*, the best is clear, pellucid, white and of a Glass-colour, inclining to a Sky-colour; it comes from *Chios*, *Cyprus*, *Libya*, and many other Places. It is used like a Balsam for Wounds, and taken inwardly it is Diuretick, and is therefore given in Gonorrhœas in a Bolus, or else dissolved in some Liquor by means

of a little yolk of an Egg, it gives the Urine a smell much like Violets, it is often boiled in Water, and then becomes solid, and being so prepared, is made up into Pills; the Volatile Spirit is an excellent Aperitive, it is given from four to 12 Drops, in some appropriate Liquor, to expel Gravel out of the Reins or Ureters, in the Nephritick Cholick, or to dissolve Viscosity; it is likewise used for Gonorrhœas; the Oil is used to consolidate Wounds, to discuss Tumours, and to fortify the Nerves.

*Terebrum*, see *Modiolus*.

*Teredum*, the same that *Caries*: It is also called *Teredo*, *Spina Ventosa*, see *Caries Ossis*.

*Tereniabin*, see *Manna*.

*Teres Radii Musculus*, see *Pronator Rotundus*.

*Teretrum*, see *Modiolus*.

*Tergum*, see *Dorsum*.

*Terminthus*, a swelling in the Thighs, with a black Pimple at the top as big as the Fruit of the Turpentine-tree.

*Terra Damnata*, the same with *Terra Mortua*, and *Caput Mortuum*.

*Terra Japonica*, see *Catechu*.

*Terra Mortua*, the earthy part that remains after Elixivation, destitute of all active efficacious Qualities.

*Terra Panis*, see *Cyclamen*.

*Terra Tuber*, see *Cyclamen*.

*Tertian Febris intermittens*, a Tertian Ague, is an Effervescence of the Blood every third Day, which with its various Symptoms, comes exactly at a set time: The Cause of it is Nitro-sulphureous Blood; and it is either a true Tertian or a spurious.

*Tessella*, the same with *Rotula* or *Tabella*.

*Tessera*,



*Tessera*, see *Cuboides*.

*Testes Muliebres*, vel *Ovaria*, see *Orchis*.

*Testes viriles*, Mens Testicles, consist of several small Vessels, wherein the Seed is generated: It is covered on the out-side with several Tunicks, they are called by various Names.

*Testes Cerebri*, two backward Prominences of the Brain, called *Testes*, from the likeness they have to Testicles: They are bigger in Men than in Brutes.

*Testiculus*, see *Testis* and *Orchis*.

*Testiculus Venereus*, the swelling of the Stone after contagious Copulation.

*Testudo Cerebri*, see *Fornix*.

*Testudo*, a soft large Swelling, or not very hard, in the Head, broad in form of an Arch or Tortoise, from which Resemblance it takes its name. At the beginning it grows like a Chest-nut, afterwards like an Egg, wherein is contained a soft Matter cloathed with a certain Tunick (whence some refer this sort of Tumour to *Meliceris*, which see) which sticks so close to the Scull, that many times it infects and corrupts it.

*Tetanus*, a constant Contraction, whereby a Limb grows rigid and inflexible. The Cause of it is sometimes a Relaxation or Palsy in some other Muscles, which when they are relaxed, the opposite Muscles act too strongly, so that they draw the part wholly to themselves, which ought to consist as it were in an *Æquilibrium* betwixt both: Yet sometimes such a permanent Contraction may proceed from the Tendons being loaded and obstructed with serous Matter, which thereupon grow rigid and stiff: This Distemper is frequent in the Scurvy,

so that the Patient can extend neither Joint nor Limb. The Tendons in the Back are sometimes contracted into a round globular Form, which by reason of such an Afflux of Humours upon them, draw the Bones out of their due place, and cause an hunched Back, or a stooping and bending of it: It is usually distinguished into *Universal*, of which there are three sorts, *Emprosthotonos*, *Opisthotonos* and *Tetanos*, properly so called; and *Particular*, which respects a certain Member, or a particular Joint.

*Tetrataeus*, the same with *Quartana*.

*Tetradrachmon*, four Ounces.

*Tetrastapharmacum*, a Medicine consisting of four Ingredients, as *Unguentum Basilicum*.

*Tetrobolon*, four Drams.

*Teucrium*, is *Chamedrys*.

*Teutlon*, is *Beta*.

*Thaliætrum*, seu *Thaliætrum*, Eastard Rhubarb.

*Thamar*, the Fruit of the Palm-tree, whence the Confection *Diatthamaron*, and corruptedly *Diacamaron*, has got its Name. It is called *Dactylus* by the *Arabians*.

*Thamarindus*, see *Tamarindus*.

*Thapsia*, a Plant like *Ferula*.

*Thapsus*, see *Tapsus Barbatus*.

*Thee*, *Tea*, it grows in *China*, *Japan*, and elsewhere. The goodness of *Tea* is known by the fragrant smell of the Leaves, it smells somewhat like Hay mixed with a little Aromatick Smell; it is of a green Colour, and tastes Sweet with a little Bitter, it purifies the Blood, prevents troublesome Dreams, expels malignant Vapours from the Brain, takes off Giddiness, and the Head ach, especially when it proceeds from over eating; it is good



in a Dropsy, for it provokes Urine very much. it dries up Rheumes of the Head, corrects the Acrimony of the Humours, opens Obstructions of the Bowels, and strengthens the Sight. The People of Japan use it as the only Remedy for weakness of the Sight, and Diseases of the Eyes, whereunto they are much subject; it corrects adust Humours, cools a hot Liver, and softens a hard Spleen; it keeps People wakeful, especially those that are not used to drink. it renders the Body brisk, cheers the Heart, drives away Fear, and takes off the Gripes, and suppresses Wind, it strengthens the Bowels, quickens the Memory, and sharpens the Wit. A Person that travelled in Japan, and made it his Business to enquire about the Stone, could not find one Person that had the least Symptom of it, either in the Bladder or Kidneys, it may therefore be reckoned an excellent Remedy for the Stone, for they are great Drinkers of it; it is moreover a Provocative to Venerie, it strengthens the Stomach, and is very good for Gouty People; the Price of it varies, according to the largeness of the Leaves, and so great a difference is there in the Price, that one Pound of the best Tea is sold for more than an Hundred Pounds of another sort. It grows on a Shrub in Japan and China.

*Thelygonos*, so are called all Feminine Plants.

*Thelypteris*. See *Filix*.

*Thenar*, one of the Muscles that draws away the Thumb; it is also taken for the Cavities within the Palm of the Hand, or Soles of the Feet, or for the small fleshy Protu-

berances near the Fingers and Toes.

*Theodoretos*, an Antidote for the cold Diseases of the Head.

*Theophilion*, a certain Collyrium.

*Theophrastici*, the Followers of Paracelsus.

*Theorema*. See *Theoria*.

*Theoretica*. See *Theoria*.

*Theoria*, the Speculative part of Physick; whence *Theorema*, a Speculation; and *Theoretica*, those things which belong to the Speculative part of Physick.

*Therapeutica*, that part of Physick which delivers the Method of Healing.

*Thereniabin*, or *Terentiabin*, oriental Manna, called also *Drosomeli* & *Aeromeli*.

*Theriaca*, Triacle, a Medicine that expels Poison.

*Therionia*, a wild cruel Ulcer like *Carcinoma*, which see.

*Therma*, Baths, Watery and Vaporous Baths have been in use from all Antiquity, and held in great Esteem, both for Pleasure, and for the Preservation of Health. There are no Baths in Europe of more universal Use for curing Diseases, nor none more Ancient, than our Baths in *Somersetshire*. We have Ancient Traditions, that King *Bladud*, who is said to have lived in the time of *Eliar*, first discovered the Baths, and made Trial of them upon his own Son, and thereupon built the City of *Bath*. The Baths are principally used outwardly, because they are most proper for such Diseases as are in the Habit of the Body; as Palsies, Contractions. Rheums, cold Tumours, Diseases of the Skin, Aches, and the like; and in these Cases we use not only the Water, but



also the Mud, and in some Places the Vapour; the King's Bath is the hottest of all the Baths; and therefore fittest for cold Diseases, and cold and flegmatick Constitutions, and we have daily experience of the good Effects it works upon Palsies, Aches, Sciatica's, cold Tumours, and the like, both by Evacuation, by Sweat, and by warming the parts affected, attenuating, discussing and resolving the Humours, also in Epilepsies, and Uterine Effects, in the Scurvy, and in that kind of Dropsy which is called an *Anasarca*; the Bath Waters are also used to particular Parts, by Pumping, Bucketing, or applying the Mud; a Morning Hour is the fittest for bathing after the Sun has been up an Hour or two; *June, July* and *August* being the warmest Months, are fittest for bathing; the Waters taken inwardly, heat, dry, mollifie, ease Cholicks, comfort the Womb, cure Barrenness proceeding from cold Humours, they discharge the whole Body from all Impurities that are Incorrigible, and correct those that are capable of Amendment, and free innate Heat, or Ferments of each part, which are oppressed through any Surcharge, or Pecceancy of Humours, and restore or revive those that otherwise languish, or are somewhat decayed; and this is done not by any one manner of Operation in them, but by their complicated Working of sundry Evacuations at one time. It is manifest, that they operate by Stool, by Urine, and by insensible Transpiration, as well as by Sweat; the effects they have in Reference to insensible Transpiration, are particularly evinced by

this Observation of the Laundresses in the Bath, *viz.* that those that drink the said Waters do foul their Linnen more than other People do, or than themselves do at other times, when yet it is equally worn; it behoveth such Persons as drink the Waters during the Course of them, to avoid all Surcharge of Meat, and all excess of Drink, that they neither indulge themselves with too much Sleep, nor macerate or inflame their Bodies by immoderate Watching, that they neither debilitate Nature, by so violent Exercise as may introduce a Lassitude, nor retard the Distribution, Digestion, and Evacuation of the Waters, by Sloth, and Inactivity, that such Excrementitious Collections as Nature customarily produceth in humane Bodies, be duly evacuated, and neither too long retained, nor too hastily discharged; that the Mind be composed into such a Cheerfulness and Gaiety, as may prevent all disorderly Passions and Lusts.

*Thermantica*, heating Medicines;  
*Therminthus*. See *Terminthus*.

*Thermometron*, Natural Heat, which is perceived by the Pulses: It is also a Pipe of Glass, with a round Capital, whereby are discovered the Degrees of Heat. A *Termometre*.

*Thlaspi*, five *Capsella*, & *Scandulaceum*, *Nasturtium Testorum*, & *Sinapi Rusticum*; by some it is called *Bursa Pastoris*, from its resemblance to that Plant; a Herb like Shepherds Purse.

*Thlipsis*, a Compression of Vessels.

*Tholus Diocletii*, a sort of Bandage.

*Thora*,



*Thora*, a sort of *Napellus*. See *Phthora*. has its Name : It is also the Herb called *Thyme*.

*Thoracica*, Medicines for the Breast. *Thymus*, Thyme.

*Thorax*, or *Medius Venter*, the Chest, all that Cavity which is circumscribed above by the Neck-bones, below by the *Diaphragma*, before by the Breast-bone, behind by the Back-bones, on the sides by the Ribs : It is of an Oval Figure, contains the Heart and Lungs, and is covered on the inside with a Membrane called *Pleura*. *Hippocrates* and *Aristotle* took all that space from the Neck-bone to the very Secrets, both the middle and lowermost Cavity, for the *Thorax*.

*Thorexis*, the drinking of a generous Wine, which warms the Breast.

*Thrombus*, the Coagulation of Bloods or Milk into Clods or Clusters.

*Thryallis*, a sort of *Verbascum*.

*Thu*. See *Olibanum*. It is of two sorts, the Male and Female : The first, which is the true *Olibanum*, is also called *Melax*, being pale, yellow, and of an Oleaceous Substance.

*Thyma*, the same with *Ethy-ma*.

*Thymbra*, an Aromatick Plant.

*Thymelæa*, is *Chamelæa*.

*Thymiama*. See *Suffitui*.

*Thymion*, a small Wart.

*Thymus*, five *Thymutri*, a Glandule in the Throat, which separates the watry Humour, called *Lympha*, from the Blood, and empties it by the Lymphatick Vessels. It is also a fleshy Tumour that hangs upon the Body like a Wart, of a Colour like the Flower of Thyme, whence it

*Thyroarytanoides*, a pair of Muscles that proceed from the Cartilage called *Scutiformis*, and extending themselves forward to the Sides of the *Arytanoides* (the fourth and fifth part of the *Larynx*) serve to contract and close the opening of the *Larynx*.

*Thyroidæa Glandula*, two, of a viscous, solid, bloody Substance, wonderfully adorned with Vessels of all sorts, and hard Membranes almost of the bigness and shape of an Hens Egg, situate above the lower part of the *Larynx*, at the sides of the Cartilages of the *Thorax*, *Cricoides*, and some first rings of the Wind-pipe, upon which parts they immediately lye ; yet so as they may be easily separated, unless where they stick somewhat close, about the beginning and the end ; Nature has placed them in those parts, that they may warm them when cold, receive superfluous Moisture, and contribute to the Ornament of the Neck.

*Thyroides*, the Cartilage, called *Scutiformis*, or *Clypealis*, of the *Larynx* : Also the Hole of the *Os pubis*.

*Tibia*, vel *Tibia Os*, the Leg, the part betwixt the Knee and the Ankle. It consists of two Bones : One outward, called *Focile minus*, another inward and larger, which has usurped the Name of the whole, and is called *Tibia* or *Focile majus* : Others call it *Canna major*. The upper end has a Process which is received by a Cavity in the Thigh, and two oblong Cavities to admit the Heads of the Thigh-bone, the depth of which Cavities



is increased by a Cartilage that is annexed thereunto by Ligaments : This Cartilage is moveable, soft, slippery, moistned with an unctuous Humour, thick in its Circumference, and smaller towards the Center, whence it is called *Lunata*, made like an Half-moon ; there are rugged sharp Ligaments before, which increase the Lunary Cartilages. The fore-part, which is acute and long, is called *Spina*. There is below a prominent and gibbous Process in the inner side nigh the Foot, and is called *Mal-leolus externus*, one of the Ankle-bones.

*Tibialis Musculus*, the same with

*Tibialis Musculus*, which is twofold, *Anticus* & *Posticus* : The first bends the Foot forward, the other is reckoned by some among the *Adductores*, by others among the *Extensores*.

*Tigillum*, the same as *Crucibulum*.

*Tinctura*, a Tincture, or Elixir, the Extraction of the Colour, Quality, and Strength of any thing, by means of a convenient dissolving Liquor.

*Tinea*, if running Sores in the Head full of little Holes, called *Achores*, continue long, or be too slowly or ill cured, they grow into *Tinea's*, crusty stinking Ulcers of the Head, which gnaw and consume its Skin : They are deservedly reckoned among the Diseases of Children, but when they are a little grown ; for though Adult Persons are sometimes troubled with this Disease, yet they contracted the Rudiments and Seeds of it in their Infancy. It is called *Tinea*, which signifies a Moth, from those little Worms

which eat and consume Clothes, because those Ulcers prey upon the Skin of the Head, as those Animals upon Clothes. What the Greeks called this Distemper is not so obvious.

*Tinearum*, is *Ageratum*.

*Tinus*, *Tinnus*, & *Tynus*, Wild Laurel.

*Tinnitus Aurium*, five *Sibilus*, a certain Buzzing or tingling in the Ears, proceeding from Obstruction, or something that irritates the Ear, whereby the Air that is shut up is continually moved by the beating of the Arteries, and the Drum of the Ear is lightly verberated.

*Tintinnabulum terre*, is *Pyrola*.

*Tipha*. See *Typha*.

*Tithymalus*, five *Lactaria*, & *Lactuca Caprina*, a sort of Spurge.

*Tithymelæa*, the same as *Thymelæa*.

*Titillatio*, tickling.

*Tometica*, the same that *Attenuantia*.

*Tomici dentes*. See *Dentes*.

*Tomotomia*, the same that *Hysterotomia*.

*Tonia*, those things which being externally applied to, and rubbed into the Limbs, strengthen the Nerves and Tendons.

*Tonotica*, the same that *Tonica*.

*Tonicus*, the same that *Tetanus*.

*Tonsilla*. See *Paristhemia*.

*Topasius*, the same with *Chysolithus*.

*Tophus*, a stony Concretion in any part.

*Topiarium*, an Arbour, made of Shrubs or Trees.

*Topica*, Medicines applied outwardly, as a Plaister, Cataplasm, &c.

*Topi-*



*Topinaria*, the same that *Talpa*.

*Torcular*, vel *Torculum*, a Press to draw Oils or Juices : It is also an Instrument to compress the sanguineal Vessels, when they are to take off a Limb.

*Torcular Herophilii*, that place where the Four Cavities of the thick Skin of the Brain are joined.

*Tordylium*, five *Torgylium*, *Tordilium* & *Tordylon*, Heart-wort.

*Tormentilla*, five *Septifolium*, *Tormentil* ; it dries and is very astringent ; wherefore, there is no Remedy more proper for the Belly and Womb, than the Roots of *Tormentil* ; besides, they are Diaphoretick and Alexipharmick ; wherefore they are used in all Medicines for the Plague, and malignant Diseases, especially when Fluxes of the Belly accompany them : Moreover, they are mixed with vulnerary Potions, Ointments and Plaisters, for the cure of old and putrid Ulcers. Half a Dram or a Dram of the Extract of *Tormentil*, is much commended for curing an epidemick Dysentery ; *Rubarb* being used before, if there be occasion.

*Tormina*. See *Dysentaria*.

*Tormina Alvi*, the same that *Colica Passio*.

*Tormina Hysterica*, the Hysterick Cholick. Women of a lax and crude Habit of Body are chiefly afflicted with this Disease, and such as have a long while before been seized with some other Hysterick Disease, or which is most common such as hardly escaped difficult and hard Labour. A violent Pain seizes first the Region of the Ventricle, and sometimes a little be-

low it, which is followed by violent vomiting of green, and sometimes yellow Matter ; to which is added, as I have often observed, a greater Dejection of Mind and Despair, than in any Disease whatever ; after a Day or two the Pain ceases, but returns again a few Weeks after as fierce as before, and has sometimes the Jaundice accompanying it, which vanishes in a few Days, when the Symptoms are all quiet, and the Woman seems very well : Any small Commotion of the Mind, either by Anger or Grief, will recal the Pain ; or Walking, or any other Exercise used too early.

*Tormina Infantum*, are Pains in the Belly of Children.

*Tormina post partum*, are the Pains which Child-bed Women suffer after Delivery, when the *Lochia* do not flow well.

*Torrefactio*, a toasting, as when *Rubarb* is torrefied, or dried by the Fire.

*Toxica*, poisonous Medicaments, wherewith *Barbarians* use to anoint their Arrows.

*Trachea*, the same that *Aspera Arteria*.

*Trachelagra*, the Gout of the Neck.

*Trachelium*, Throat-wort, the whole Plant, especially the Root, is astringent and drying ; and therefore the Decoction of it is used at the beginning of Ulcers, and Inflammations of the Mouth and Tonsils, and for other Diseases that require astringent Remedies.

*Trachoma*, a Scab, or Asperity of the inner part of the Eyelid.



*Trachomaticum*, a sort of *Collyrium*.

*Tragacantha*, or *Tragacanthum*, Gum *Tragacanth*, sweating out of a Root: It is also called *Spina Hirci*.

*Traganos*, & *Tragos*, the same as *Uva marina*.

*Tragopogon*, five *Barba Hirci*, Goats-beard, the Root boiled is reckoned delicate Food; it is also used raw in Sallets, it nourishes much, and therefore good for Consumptive People; it is used in Diseases of the Breast, and for a Cough, and difficulty of Breathing; it is supposed to expel the Stone, and to force Urine: The Juice of the Root and the distilled Water do the same.

*Tragea*, differ not from Powders, but that the Ingredients whereof they are prepared, are not beat so small: And they are applied externally to the Body, either put to or resolved into Smoak, or they are put into a Linnen Bag, and then into Wine or other Liquor, that they may communicate their Strength and Qualities to it: Yet sometimes they are compounded of some sort of Antidotes, or Counter-poisons, and other odoriferous things, and of simple Medicines reduced into a Powder, with an Addition of Sugar. In the making these, they commonly take one Once of Sugar to every Dram of Ingredient, especially those which are bitter and unpleasant.

*Tragama*, the same that *Tragea*.

*Tragi*, *Trasi*, and *Trassi*, *Dulcichinum* & *Ciperus*, are the same thing.

*Tragium*, is *Fraxinella*.

*Tragoceros*, is *Aloe*.

*Tragos*, is *Caprificus*. See *Caprificus*.

*Tragopyrum*, is *Fagopyrum*. See *Fagopyrum*.

*Tragorchis*, is *Satyrion Caprinum*, vel *Hircinum*.

*Tragoriganum*, is *Origanum Hircinum*.

*Tragus*, the extreme Brim of the Ear.

*Transpiratio*, the same as *Diaphoresis*.

*Transversales Musculi*, the first Pair shew themselves with a membranous beginning, at the transverse Processes of the Vertebra of the Loins, and at the Cartilaginous Bone of the Ilium, another Pair is appointed to extend the Neck, or to bend it backward.

*Transversus Musculus humeri*, the same with *Rotundus minor*.

*Trapezius Musculus*, so called from its Geometrick Figure. See the Description of *Cucullaris Musculus*.

*Traulus* and *Traulotes*, a Stammering, or fault in pronouncing the Letters L and R.

*Trauma*. See *Troma*.

*Traumatica*, those things, which being taken in Decoctions and Potions, fetch the serous and sharp Humours out of the Body, and so attenuate the Blood, that it may be conveniently driven to the wounded, broken, or bruised parts. *Vulnerary Medicines*.

*Tremor*, a less violent convulsive Motion, called in English, trembling or quaking.

*Trepanatio*, is an Operation when a living Man's Scull is perforated. A *Trepanation*.

*Trepanum*, the same that *Modiolus*.

*Trian-*



*Triangulare Officulum*, the triangular little Bone, is that which is placed betwixt the Suture called *Lambdoides*, and another called *Sagittalis*, which they say conduces to the Falling-sickness.

*Triangulares Musculi*, sometimes there is but one, but not always, it rises from the top of the *Cubitus*, and ends carnosus and narrow about the middle of the same.

*Tribulus*, a Foot-hook or Angle

*Trica Incuborum*, a Species of the *Plica Polonica*.

*Trichiasis*, the same that *Phalangosis*: Also hairy Urine, such as by reason of pituitous Humours Hairs seem to swim in.

*Trichismus*, a very small Fracture, oftentimes no bigger than a Hair.

*Trichomanes*, *Filicula*, *Capillaris*, & *Polytrichum*, Maiden-hair.

*Tricophyllon*, Herbs like Fennel, or Coralline, whose Leaves are like Hairs.

*Trichosis*, the same with *Trichiasis*.

*Tricoccus*, the Fruit of the Medlar-tree.

*Tricongius*, a Measure that contains Eighteen Sextaries, a Sextary being about a Pint and an half.

*Tricuspides Valvula*. See *Valvula*.

*Triens*, the third part of a physical Pound, containing four Ounces.

*Trifolium*, Trefoil.

*Trifolium*, *Palustre*; it grows commonly in marshy and watery places, and is much commended in the Scurvy, and for Pains in the Limbs; the Leaves are boiled in Beer, and is taken twice or thrice a Day, but because it is very bitter it is taken in a Syrup.

*Trinitas*, five *Viola Tricolor*, is *Trifolium*.

*Triobolon*, half a Dram.

*Triorchis*, a sort of *Satyron*.

*Triphyllon*, is *Trifolium*.

*Triplodes*, a Chyrurgical Instrument, with a three-fold Basis, also called *Trioides*, used for a great Depression of the Scull.

*Tripolium*, Star-wort.

*Tripsis*, Contrition, or Contusion.

*Trismus*, the grinding of the Teeth, or a Convulsion of a Muscle of the Temples, whereby the Teeth gnash whether one will or no.

*Trissago*, & *Trixago*, is *Scordium*.

*Triacophyes*, an Ague that comes every third Day.

*Tritæus*, the same that *Febris tertiana intermittens*.

*Triticum*, Wheat.

*Tritorium*, the same with *Infundibulum*.

*Trituratio*, a Pounding, whereby Medicines are reduced to Powder, that they may be the better mixed.

*Trochanter*, the same that *Rotator*.

*Trochisci*, Trochies, round marked things made of Powders, mixed with viscous Extracts, and made up into Paste, and then into round little Bodies, which are to be dried up in the Shade: They are called also *Pastilli*.

*Trochlea*, the same that *Bathmis*. See *Trochlearis Musculus*.

*Trochlearis Musculus*, the upper, or greater oblique Muscle of the Eye.

*Troglodytica Myrrha*. See *Myrrha*.



*Troma*, a Wound from an external Cause.

*Trombosis*, a Coagulation of Milk or Blood in Humane Bodies. See *Coagulation*.

*Tromos*, a Trembling, or Depavation of the voluntary Motion of Members, the same with *Tremor*.

*Truncus*, in general is said to be that part of the great Artery and *Vena Cava* which descends from the Heart to the *Iliac* Vessels, it more especially signifies those Branches which are sent from the great Trunk to the *Viscera*; as the *Truncus Splenicus*, *Hepaticus*, &c. *Truncus* is also called the Trunk of Humane Body, without its Head and Limbs; as also the Body of a Tree.

*Trypanum*, the same as *Trepanum* or *Modiolus*.

*Trysmus*. See *Trismus*.

*Tuba Fallopiana*, two slender Passages proceeding from the Womb, which when they are a little removed from it, grow gradually wider; they have large Holes or Orifices, which almost lye shut, the extreme Edges falling flat; yet if they be diligently opened and dilated, they represent the extreme Orifice of a Brazen Pipe. Their use is to receive the Eggs from the Testicles, and carry them into the Womb, according to the excellent *R. de Graaf*, the Truth whereof is evident, from the Inspection of Rabbits dissected.

*Tuba Uteri*, the same as *Tuba Fallopiana*, or the *Fallopian Pipes*.

*Tubercula*, the same that *Phymata*.

*Tuberosa*, is Indian Hyacinth. A *Tuberoſe*.

*Tulipa*, a Tulip.

*Tulus*, the same that *Callus*.

*Tumor*, Swelling, is when the parts of Humane Bodies are enlarged and extended beyond their due Proportion, so that they cannot perform their Operations.

*Tunbrigenses Aqua*, *Tunbridge Waters*; there are two small Springs, about four Miles Southward from the Town of *Tunbridge* in *Kent*, from which they have their Name. They are seated in a Valley, compassed about with stony Hills so barren, that there grows nothing but Heath upon them. One may with less than half a Breath, run from these Springs into *Suffex*. The Taste of this Water is not unpleasant to those who have a while been used to it, and no Man is able to drink half so much of any other Liquor, though never so pleasant, as he may of this: This Water does effectually open all manner of Obstructions of the *Mezeraick* Veins, of the Spleen, and Liver, and is really better than any other Physick whatsoever in these cases; for these Obstructions being stubborn, and requiring a great deal of Physick to be removed, and Physick being loathsome, People grow weary of it, before a Physician shall have run a quarter of the Course, which is necessary for the removing these Obstructions, and that is the reason that so many are troubled with Chronical lingering Diseases, which in their own Nature many times are not incurable, but only remain uncured, either because the Patient is not able or willing to undergo such a Course of Physick, as is requisite for his Recovery: After the Patient has used these Waters a little while, the taking of them



is not at all troublesome ; but the longer a Man continues the use of them, the more he may, and being taken in a large quantity, they must needs open effectually, wherefore they are of excellent use for all Diseases that proceed from Obstructions ; they cure the Dropsy, the Black and Yellow Jaundice, hard Swellings of the Spleen, which the common People called an Ague-cake, the Scurvy, Green-sickness, the Whites, and the defect and excess of Womens Monthly Purgations, and this last Assertion seems to have some Repugnancy, in that we ascribe two contrary Effects to one and the same Agent, yet there is no such matter ; for the one is done by opening Obstructions, and the other either by cooling the Blood when it is hot and sharp, and so provokes Nature to Expulsion, or by corroborating and strengthening the retentive Faculty, and it is the property of all Equivocal Agents, to vary their Operations according to the variety of their object of the Matter they work upon, so the Sun melts Wax and hardens Clay. This Water cuts and attenuates rough clammy Flegm, and upon this account is good for those that are troubled with the Cholick, when such an Humour is contained in their Guts, it scours and cleanses all the Passages of the Urine, and therefore is good against the Gravel and Stone, provided the Stone be not too big to pass through the Ureters ; for if so it is safest to forbear the use of these Waters ; it dissolves and washes away clammy flegmatick Excrements bred in the Bladder, which sometimes stop the passage

of the Water as if there were a Stone ; it is also good in regard of the astringent and healing Faculty it hath for all inward Ulcers, and especially for those of the Kidneys and Bladder, and many have been cured of a bloody Urine by the use of them ; they are also good for the Bloody-flux, and all other Fluxes of the Belly ; they likewise extinguish all inward Inflammations, and hot Diseases, and yet the Stomach is not hurt by the actual coldness of them, but rather strengthened, and the Appetite is increased by the use of them, the Nerves and Original of them the Brain are strengthened by the use of this Water, and consequently it is good against the Palsy, Apoplexy, Lethargy, and the like, Convulsions, also Head-ach, and the Giddiness are driven away by the use of it, if the Patient drink it constantly ; it is also used with good success for Vomiting and the Hiccups, Hypochondriack Melancholy is removed by it ; it kills Worms, and is good for Barrenness. Summer is the fittest time for drinking these Waters, but in general, whenever the Weather is clear and dry, the Water is then best, as well in Winter as in Summer, yea in hard frosty Weather the Water is commonly strongest ; as to the time of the Day, the Morning when the Sun is an Hour high, or thereabout, is the fittest time to drink the Water. You are to drink the Waters in as small a space of time as conveniently you can, without oppressing your Stomach ; and you must take care not to sweat, when you begin to drink. After every Glass, or every two or three Glasses, according



according as you shall be able to take it, it will be good to chew Carraway comfits, or Coriander-seed, Galingal, Zedoary, Elecampane, Angelica Root, or the like, to help the Digestion, and passage of the Water, to which end moderate Exercise is also very good; and it is requisite that you be as merry as you can. As to the quantity of the Water to be drank in one Morning, it is a thing which cannot justly be defined, in regard of the difference of Bodies, Age, Sex, Strength, and other Circumstances; but generally those that are able to drink most, receive the most benefit, if the Waters pass well; but in this, as in all other Cases, People must observe what best agrees with them, however it is best to rise by degrees, increasing the quantity daily, till you take two or three Quarts in a Day, and you must decrease by degrees, ending with the quantity you began with. A set time for drinking these Waters cannot be defined, for in some Diseases some Weeks suffice, in others divers Months are required. As to a Diet, let every one feed upon that which he has been most used to, so it be good Meat, yielding good Nourishment, and of easy Digestion; but Sauces made of Butter and Spices must be avoided; in a Word, a sober moderate Diet is always best, but especially during the Course of these Waters. The Directions which have been given for drinking Tunbridge Waters, may serve all other Chalybeate Waters, as *Ipsington*, *Hamstead*, *Wickham*, *Sunning-hill*, and the like: But it is to be noted, that though these Waters are an Empi-

rical Remedy, yet they must not be used altogether empirically, but with Reason, Discretion, and Circumspection, otherwise hurt rather than good will follow the use of them.

*Tunetanus Flos*, is *Flos Africanus*.

*Tunica*, is *Betonica*.

*Tunica*, the same that *Membrana*, or a Rind or Bark among Trees and Roots.

*Tunica Cornea*. See *Cornea Tunica*.

*Tunica Retiformis*. See *Retina* and *Amphiblestroides*.

*Turbith*, or *Turpetum*, it is supposed to be a purging Root of some Indian Convolvulus.

*Turbith Minerale*, seu *Turpethum Minerale*, a yellow Powder prepared out of *Mercury*.

*Turbo*, among Vegetables, what is of a Conick Figure is so called.

*Turgescentia Humorum*, the same with *Orgasmus*.

*Turiones*, the tender Tops of Trees that grow yearly.

*Turritis*, vel *Turrita*, a sort of *Nasturtium*.

*Turunda*, the same that *Turundula*.

*Turundula*, a Tent put into Wounds or Ulcers.

*Tus*, the same with *Thus*.

*Tussedo*, the same with *Tussis*.

*Tussilago*, seu *Farfara*, Colts-foot, the fresh Leaves are applied outwardly to hot Ulcers, and Inflammations, but being dried are pretty acrid and hot; the Fume of them received into the Mouth through a Tunnel, and swallowed down, or smoaked in a Tobacco-pipe, is good for a Cough, difficulty of Breathing, and an Ulcer of the Lungs; a Syrup prepared of



of the Leaves is good for the same use. Mr. Boyle says, that the Leaves powdered with Saffron and Amber, and smoaked in a Pipe, have cured a Consumption.

*Tussis*, a Cough, a vehement Efflation of the Breast, whereby that which is offensive to the Organs of Breathing is expelled, by the force of the Air.

*Tutia*, or *Cadmia Fastitia*, it is nothing else but the Soot of Brass, which sticks to the Furnace in the Fusion of Metal; it is chiefly used in Surgery, for old and ill conditioned Ulcers; for being sprinkled upon them it dries much, and destroys the corrupt Ferment of Ulcers, and so incarns and cicatrizes. *Cadmia* being prepared by Fire, and extinguished, is called prepared Tutty, which is good for Diseases of the Eyes, the Powder of it being blown into the Eyes for Inflammations and Ulcers; an Ointment is commonly made of it, and used for the Eyes; but it is very proper to mix with it a Grain or two of Camphire or Saffron, or the like.

*Tyloma*, the same as *Callus*.

*Tympanias*, the same that *Tympanites*.

*Tympanites*, *Tympanias*, seu *Aqua intercus sicca*, a Tympany, is a fixed, constant, equal, hard, resisting Tumour of the Abdomen, which being beat, sounds: It proceeds from a stretching Inflation of the Parts, and of the membranaceous Bowels, whose Fibres are too much swoln with Animal Spirits, and hindred from receding by the Nervous Juice which obstructs the Passage; to which Distemper there is consequently added, as the Compliment of all, an

abundance of flatulent Matter in the places that are empty.

*Tympanum*, the Drum of the Ear, a small, thin, orbicular, transparent Membrane, stretched over the Cavity of the inner part of the Ear, which contains the natural congenite Air: Its use is Hearing. It is also a Cavity in the Ear, called *Concha*.

*Typha*, seu *Tipha*, a Plant growing in Marshes, Cats-tail.

*Typhodes*, a symptomatical, continued, burning Fever, as if it were from the Inflammation of the Bowels. The Patient sweats much from the first beginning, but without much relief.

*Typhomania*, a Delirium, with a Phrensy, and a Lethargy. See *Coma Vigil*.

*Typhonia*, the same.

*Typus*, or *Periodus*, and *Circuitus*, an Order of Fevers, consisting of Intention and Remission, or encreasing and decreasing at certain times.

*Tyria*, the same that *Ophiassis*.

*Tyriasis*, the same with *Elephantiasis* and *Satyriasis*.

*Tyroides*. See *Thyroides*.

*Tyrosis*, Milk which eaten Curdles into a Substance like Cheese.

## V.

**V** *Acaria*, Thorow-wax, the Decoction of the Herb in Wine, or the Leaves powdered, are given for Ruptures and Contusions; it is also used for the King's-Evil, for Fractures.



*Vaccinia nigra vulgaris*, common Bilberries, the Berries are Cooling and Astringent, they are very agreeable to an hot Stomach, and quench Thirst, they cure a Looseness, and the Bloody-Flux, occasioned by Cholera, and are good in the Diseases called *Cholera Morbus*, they stop Vomiting, and take off Feverish Heats. A Syrup made of the Juice of the Berries is most agreeable, viz. Take of the Juice strained one Pint, fine Sugar one Pound and an half, boil it to a Syrup over a gentle Fire; take one Spoonful at a time, or mixed with three Ounces of some proper Water.

*Vacuatio*. See *Evacuatio*.

*Vacui dies*, those Days wherein an imperfect and ill *Crisis* frequently happens; and those are 6, 8, 10, 12, 16, 18; to which some add, 22, 23, 25, 29, 30, 32, 33, 35, 38, 39. These are also called Medicinal Days, because Medicines may be given on them.

*Vaga Arthritis*. See *Arthritis Vaga*.

*Vagina uteri*, it is called also *Matrux*, *Uteri Ostium*, *Uteri Cervix*, that Passage in which a Man's Yard is sheathed as it were in Coition; it is placed in the *Hypogastrium*, and is of an oblong Figure, and of different Magnitude, according to the Age of the Woman, and her use of Men; its upper part is as thick as the breadth of a Straw, but the lower twice or thrice as thick again: It is about as broad as the Gut *Rectum*, nervous and wrinkled within: It is perforated with a great many little Pores, especially in the lower part, about the end of the urinary Passage.

*Vagina Porta*, the same with *Capsula Glissonii*.

*Vagina Hepatica*, the same with *Capsula Communis Glissonii*.

*Vaginalis Tunica*. See *Elythroides*.

*Valeriana Hortensis*, Garden Valerian, the Root and Herb are very Diuretick, half a Spoonful of the Powder of the Root before the Stalk springs, taken once or twice in Wine, Water or Milk, relieves those that are seized with the Falling-sickness; and *Sylvius* reckons it more effectual in this case, than the Roots of Male Peony; the Leaves bruised are commonly applied to slight Wounds, upon which account it is called Cut-finger; it purges upwards and downwards.

*Valerianella*, is a diminutive of *Valeriana*.

*Valetudinarius*, Sickly.

*Valetudo*, either a good or ill Disposition of the Parts of the Body.

*Valgus*, he whose Feet and Legs turn outwards.

*Valvula*, little thin Membranes in Vessels or Fibres, like Folding-doors as it were; they have received different Names, according to the Diversity of their Figure; as *Sigmoides*, like the Letter *Sigma*, *Semilunares*, like an Half-moon, &c. They are found in Veins, Arteries, Lymphatick and Lacteal Vessels, and in musculous Fibres, which were first discovered by our Curiosity, and of which we have discoursed in a particular Tract. The Use of them is to hinder the Blood, and other Liquors, from returning the same way they came.



*Valvula*, Valves, also found in the Intestines, in the small and great Guts, especially in the *Jejunum*, and about the beginning of the *Ileum*, which are called Semi-circular from their Figure. These Valves or Folds grow more and more oblique by little and little, the nearer you come to the *Ileum*, and at the beginning of the *Ileum* they are less oblique than farther on. In like manner, near the end of the *Jejunum*, they are gradually more and more distant from one another, and so in the *Ileum* too. At the beginning and in the middle of the *Jejunum*, they are scarce distant half a Thumbs breadth, in the *Ileum* a whole Thumbs breadth and more. They yield a little if thrust with your Finger, and move here and there. At the beginning of the *Colon* there is a fleshy and circular Valve, besides several others in that Gut. The Use of them is to stop the Meat a little, that it may be the better fermented, the Chyle distributed, the adjacent Parts be cherished with Heat, and lastly, that it ascend not again.

*Vaporarium*, sive *Æstuarium*, is when the Patient does not sit in Liquor, but receives Vapours thro' an Hole, under which there is placed a Pot full of apposite and boiling hot Ingredients, unto which as they become cool fresh Matter is added.

*Variciformes Parasitæ*, so called because they have many Turnings, that they may work the Seed the better.

*Varicosum Corpus*, that Contexture of Spermatick Vessels which enters the Testicles. It is also called *Corpus Pampiniforme* & *Corpus Pyramidale*.

*Variola*, the Small-pox, consists in a contagious Disorder of the Blood, contracted from the Air, or otherwise, accompanied with a continued wandering Fever, which sometimes increases, sometimes decreases, with a Pain in the Head and Loins, Anxiety and Inquietude, and with a breaking forth of Pimples or Wheals, which swell and suppurate. The famous *Willis* attributes the Cause of this Distemper to some filthy and fermentative Matter, which is communicated to the *Fœtus*, together with the Nourishment from the Womb; but how this can hold in Adult Persons, whose Blood has undergone so many Alterations, I could never yet understand from his Writings. It seems rather to consist in a depraved Temperature of Air, with a peculiar Disposition of the Blood and nervous Juice, towards this Distemper. This poisonous Quality of the Air first infects the nervous Juice (whence proceeds the Pain of the Head and Loins) wherewith the Blood boils and ferments, and parts into little Pieces or Clods, which in the Course of Circulation stick to the outward Parts, and to the inner *Viscera* too; after a while they grow ripe and suppurate.

*Varix*. See *Cirrus*.

*Varus*. See *Janthus*. *Varus* is also taken for the *Rheumatism*.

*Vas breve*. See *Breve vas*.

*Vasa*, the Vessels, Cavities thro' which the Liquors of the Body pass; as a Vein, an Artery, Lymphatick Vessels, the *Ductus* that conveys the Chyle, and those of the Spittle.

*Vasa capillaria*. See *Capillaria vasa*.



*Vasa deferentia*, those Vessels that carry the Seed from the Testicles to the Seminal Bladders.

*Vasa preparantia*. See *Præparantia vasa*.

*Vasa lactea*, the Milky Vessels in the Mesentery, they which reach from the Guts, especially the small Guts, to the Glandules in the Mesentery, are said to be of the first sort; and they which reach from those Glandules to the Bag that carries the Chyle, are of the Second sort. Their Use is to convey the Chyle, from the Guts to the little Bag that holds the Chyle, and thence to the *Ductus*, which conveys it along the *Thorax*. *Asellius* was the first who discovered them, and the dextrous *F. Ruischius* afterwards discovered Valves in them.

*Vasa Lymphatica*. See *Vena Lymphatica*.

*Vasa Seminalia*. those Veins and Arteries that pass to the Testicles, commonly called *Præparantia*, or *Preparing Vessels*.

*Vasa Spermatica*, the same with *Vasa Seminalia*.

*Vasti Musculi*, they extend the *Tibia*.

*Vestis*. See *Modiolus*.

*Veel Gutta*, is *Oreoselinum*.

*Vegetabile*, a Plant or Tree.

*Vehiculum*. See *Ochema*.

*Velamentum Bombicinum*, the Velvet Membrane of the Guts.

*Vena*, a Vein, the Species of them are the *Vena cava*, the *Vena portæ*, the Lymphatick and Milky Veins. Arteries are sometimes taken for Veins. They consist of Four Tunicks, a nervous, a glandulous, a muscular, and a membranaceous one. The Branches of the *Vena cava* above the Heart, are

called *Jugular Veins*, which go towards the Head; they which go towards the Arms, are called *Axillary*; that about the Heart *Coronary*; in the Lungs *Pulmonary*; in the Liver *Hepatick*, or *Liver-Vein*; in the *Diaphragme Phrenica*; in the Thighs *Crural*; in the Reins *Emulgent*; and so from its various Ramification, it is variously denominated. *Vena*, or *Veins*, are also called the *Fibres* in the Leaves of Vegetables.

*Vena Azygos*, vel *Sine Pari*, vel *Sugo*. See *Azygos*.

*Vena portæ*, is only in the *Abdomen*, and extends its Roots to the Liver, Spleen, Ventricle, Mesentery, Intestines, Pancreas, Cawl, &c. The Office of the *Vena cava* and *portæ*, is to convey the Blood that is more than what serves for Nourishment to the Liver, Heart, or Lungs.

*Vena Lymphatica*, the Lymphatick Veins receive the *Lympha* from the conglobated Glandules, and discharge themselves either into the Sanguinary Veins, or into the Receptacle of the Chyle.

*Vena lactea*. See *Vasa lactea*.

*Vena sectio*, the Opening of a Vein, which is either for Evacuation, Revulsion, or to derive the Blood to another part, &c. In Bleeding respect must always be had to the Strength of the Person. There never ought to be taken away above a Pound; but the better way is, to take away first Six or Eight Ounces, and if Occasion require, to repeat the Operation. A Vein is to be cut according to the length of the Fibres, and not across or transverse.

*Venenum*, Venom.



*Veneræ lues.* See *Lues veneræ*.

*Veneris æstrum*, the same that *Clitoris*.

*Venter*, is Threefold, Uppermost, Middle and Lowermost.

*Venter Equinus*, Horse-dung, is so called by the Chymists, because they use it by reason of its moderate Heat, in the Digestions and Extractions of their Tinctures.

*Venter Infimus.* See *Hypogastrium*.

*Ventosa.* See *Cucurbitula*.

*Ventres.* See *Cavitates*.

*Ventriculus*, the Stomach, is a membranous Bowel in the *Abdomen*, under the Diaphragm, betwixt the Liver and the Spleen, consisting of Four Tunicks; a nervous, fibrous, glandulous, and membranous one: It has two Orifices, one on the Right-hand, called *Pylorus* or *Janitor*, whereat the Meat is sent out into the Guts; another on the Left-hand, at which the Meat enters: Its Office is to concoct or ferment the Meat; it is called also *Stomachus* and *Aqualiculus*.

*Ventriculi cerebri*, the Ventricles of the Brain, are Four; the Use of them is to receive the serous Humours, and to bring them by the *Pelvis* to the Pituitary Glandule; or into the *Processus Mamillares*, by the *Os cribriforme* to the Nostrils. They are nothing but Complications of the Brain, which happened there as it were by accident.

*Ventriculi cordis*, the Ventricles of the Heart, are Two; the first or Right Ventricle receives the Blood from the *Vena cava*, and sends it to the Lungs; the Left receives the Blood from the Lungs,

and sends it through the whole Body by the *Arteria Aorta*: In the Systole or Contraction of the Ventricles the Blood is sent out: In the Diastole or Dilatation it is let into the Heart: Yet others explain it on the contrary, because they understand not Greek.

*Veratrum*, is the same with *Hel-lebore*. See *Elleborus*.

*Verbascum album vulgare*, white Mullein, it is used for Diseases of the Breast, for a Cough, and splitting of Blood, and for the Gripes outwardly, the Leaves and Flower are used for easing Pain, especially of the Piles; the Leaves applied to the Soles of the Feet, a few Days before the usual time of Purgation, gently provoke the Courses. It is also called *Tapsus Barbatus*, *Candela Regis*, *Candelaria*, *Lanaria*.

*Verbena*, *Verbenaca*, *Columbaris*, *Columbina*, *Vervain*, so many Vertues are attributed by Authors to this Plant, that it would tire one to reckon them up. It is Cephalick and Vulnerary; it is used for Obstructions of the Liver and Spleen, and in the Stone, for Diseases of the Eyes and Breast, for the Gripes, the Bloody-Flux, a Tertian Ague, to heal Wounds, and to hasten Delivery; it is used outwardly for the Head-ach, pain of the Teeth, Redness, and Weakness of the Eyes, for Quinsie, and Swellings of the Glandules of the Jaws, for the falling of the Fundament, for cleansing Ulcers, and for Pains of the Spleen; it is reckoned a Specifick for Pains of the Head, from whatever Cause they proceed; the distilled Water is applied outwardly to the Head, and four Ounces are taken inward-



ly with four Drops of Spirit of Salt. *Toreftus* fays, he knew two, who were cured of the Head ach, only by hanging the Green Herb about their Necks, when many other Medicines were used to no purpose. See *Perifteron*.

*Vermes*. See *Lumbrici*.

*Veretrum*, the same with *Penis*, seu *Membrum virile*.

*Vermicularis crufta*, the same with *Velamentum Bombycinum*.

*Vermicularis*, is the lesser House-leek.

*Vermiculatum*, speaking of Plants, is a Colour resembling a Blood-red Rose.

*Vermiformis Processus*, is the promineny of the *Cerebellum*, so called from its Figure or Shape.

*Vermifuga*, the same as *Anthelmintica*.

*Vermis Cerebri*. See *Febris Hungarica*.

*Vernaculus Morbus*, the same with *Endemius*.

*Vernix*, *Vernisium* & *Sandarache*, five *Gummi Juniperinum*, Varnish.

*Veronica*, *Mas Supina*, Male Speed-web, it is Vulnerary and Sudorifick; it is used in Obstructions of the Lungs and Spleen, for the Cholick, Consumption, Plague Wounds, and Itch; a large Dose of the Decoction taken for some time, expelled a Stone from the Kidney of a Woman that had been there Sixteen Years. A Woman that had been Barren Seven Years Conceived, by taking the Powder of it in the Distilled Water of the Herb for many Days; the Syrup of it is of great use in Diseases of the Lungs. One that had an incurable Ulcer in his Leg, found present ease, by dipping Rags in the Water, and applying them to

it, it took off the Inflammation, and all the Symptoms that accompanied it. One that had a Fistula in the Breast, and had used several Medicines in vain, was cured by the inward use of this Water: Scabby Children have been cured by Rags dipped in this Water, and pressed out, and applied over the Scabs, when other Medicines would do no good, but it is convenient for the Nurse to take Fumatory in Whey at the same time.

*Verricularis tunica*, the same with *Amphiblestroides tunica*.

*Verruca*, five *Acrochordones*, Warts, a sort of *Tubercula*; they are called also *Porri*, because if you look into the tops of them, they seem to resemble the Capillaments, or little Threads of Onions. They are an hard, high, callous, little *Tuberculum*, or Swelling, which breaks out of the Skin, and breeds in any part of the Body.

*Verrucaria*, Turnsole, because it cures and clears Warts. One sort of Lettice is so called, because good for the same purpose.

*Vertebra*. See *Spondylus*.

*Vertex*, the Crown of the Head, the gibbous middle part betwixt the fore and back part of the Head.

*Verticilli*, the same with *Cotyledones*.

*Verticillum*, the outmost Extremity or Border in Leaves of Plants and Flowers, which encompass their Stalks and Leaves.

*Vertigo*. See *Scotomia*.

*Vesania*, Madness from Love.

*Vesica*, the Bladder, an hollow membranaceous Part, whereby any Liquor that is to be excerned, is contained; as the Bladder, that contains the Urine, the Gall, the Seed.

*Vesicæ*



*Vesica biliaria*, the same with *Folliculus fellis*.

*Vesica distillatoria*, a Brazen or Copper Vessel, which contains any thing that is to be distilled.

*Vesica aenea*, is the same.

*Vesica urinaria*, the Bladder, in Men fastned to the latter *Intestinum Rectum*; in Women, it reaches the Womb, being fastned to the Sheath, it receives the Urine from the Ureters, and empties it thro' the urinary Passage or Channel.

*Vesicaria*, is *Alkekengi*, Winter Cherry, the Berries are Diuretick, Nephritick, and Lithontripectick; they are also good for the Jaundice; they may be either infused in Wine, or boiled in Posset-drink, or powdered and taken in any Liquor. One that took 8 of the Cherries every change of the Moon, was cured of the Gout, though before he was miserably afflicted with it. Take of *Chios Turpentine* two Drams, of the Balsam of *Tolu* half a dram, with a sufficient quantity of the Troches of *Alkekengi*, make middling Pills; take Four at Bed-time, these Pills are good for the Stone in the Kidneys.

*Vesicatoria*, are a sort of actual Cauteries or Medicines which act upon, and rarify the Spirits and ferous Particles, and gather them betwixt the Skin and *Cuticula*, the thin fine Skin, and consequently separate them, and raise little Bladders full of ferous Matter. *Vesicatories*, or *Blistering Plaisters*.

*Vesicula adiposa*. See *Sacculi adiposi*.

*Vesicula fellis*. See *Folliculus fellis*.

*Vesiculae seminales*, they are only found in Men: They are placed betwixt the Bladder and the right Gut.

*Vespertilionum ala*, Bats Wings, two broad membranous Ligaments, on each side one, where with the bottom of the Womb is loosely tied to the Bones of the Flank. *Aretaus* likens them to Bats wings.

*Veterinaria Medicina*, commonly called *Mulomedicina*, Medicine for Cattle.

*Veternus*. See *Lethargus*.

*Vetonica*, *Vettonica*, *Vettonicum*, is *Betonica*.

*Vibex*. See *Enchymoma*.

*Vibratio*, a shaking or quaking.

*Vibrissae*, the Hairs in the Nostrils.

*Viburnum*, Way-faring-Tree; the Leaves and Berries are dry and astringent, they are used for Inflammations of the Throat and Almonds, and for Relaxation of the Uvula, and to settle the Teeth when they are loose, and also for Fluxes of the Belly; a Decoction of the Leaves makes the Hairs black, and prevents their falling. The Berries are first Green, then Red, and lastly Black: Some Country People eat them.

*Vicia*, Vetches.

*Victorialis*, broad Garlick.

*Victoriola*. See *Laurus Alexandrina*.

*Victus Ratio*, a way of Living, whereby Health is preserved, and Diseases repelled by things convenient. It consists in the use of things called *Non Naturales*, not Natural (which see in their place) and it is in Diseases Threefold, X thick,



thick, moderate, thin; the thin is again either simply thin, more thin, or the thinnest of all. See *Diaeta*.

*Vigilia*, Watching, an Agitation and Expansion of Animal Spirits in the Pores of the Brain, whereby the Motion of Objects are easily represented to the common Sensory by the external Organs; which Spirits if they be too much expanded and agitated, they cause a continued long Watching.

*Vigilia Nimia*, the same with *Agrypnia*.

*Vigor Morbi*. See *Acme*.

*Viltrum*, the same with *Filtrum*.

*Vinacei*, Grape-kernels, which after pressing are thrown away with the Husks.

*Vinca Pervinca*. See *Pervinca*.

*Vincetoxicum*, is *Hirundinaria*, seu *Asclepias*. See *Hirundinaria*.

*Vinum*, Wine, there are great quantities of excellent Wines in Spain, Italy, Sicily, and some parts of France; the Wine called *Setinum* was most esteemed by the Ancients; the Wines that are most esteemed amongst us, are Claret-wine, Burgundy Wine, common White-wine, Frontinack, Hermitage, and Campaign, these come from France; the following from Spain, Canary Sack, Malaga Sack, Sherry Sack, Alicant Wine, and Oporto. From the Island of Crete is brought red Muscadine, from Germany Rhenish. Wine is wholesomer than Beer, Mead or Cyder, and indeed than any other Liquor now a Days; rough Wines, though they are not so pleasing to the Palate, are counted better for the Stomach, and to help Concoction,

as Claret and Florentine Wine: Omphacium is the unripe Juice of the Grape, strained and kept in a Vessel close stopped; it cools and dries, it is not only used in Physick, but also with Food in Sauces; it takes off Nauseousness, excites Appetite, stops the Flux of the Belly, and mitigates the heat of the Stomach and Bowels; being taken inwardly, and outwardly applied, it clears the Sight; it is better for all hot Diseases than Vinegar. Sapa is new Wine boiled to the Consumption of a third part: *Defrutum* is new Wine, boiled to the Consumption of half. Wine moderately taken rejoices the Heart, increases the Vigour of the Body, and produces a certain Gaiety of Mind, is undoubtedly very profitable for all the Functions of the Body, yet when it is used to excess, it causes many Mischiefs, as Apoplexies, Palsies, Gout, Dropsy, and a long train of many other Diseases, are the usual Consequences of Intemperance: Spirit of Wine serves for a Menstruum to a great many things in Chymistry; half a Spoonful of it is given to apoplectical and lethargical People, to make them come to themselves; likewise their Wrists, Breast and Face are rubbed with it; it is a good Remedy for Burns, if applied so soon as they happen; and it is good for cold Pains, for the Palsy, Contusion, and other Maladies, wherein it is requisite to discuss and open the Pores. Vinegar is made by setting Wine in some hot place, or by keeping it too long, or by exposing it to the Sun; Vinegar is frequently used



used in Physick and Food ; pickle and Sauces are made of it, it excites Appetite, and promotes Concoction ; it is used in Physick to allay feverish Heats, and to prevent Putrefaction, to cut Flegm, and glutinous Humours, that they may be rendred thereby fitter to be expectorated ; outwardly used it cures the Itch and Herpes, and the like ; but it is injurious to the Nerves, and nervous Parts ; it also makes the Body lean.

*Vinum Cos*, a Wine of good Colour, Smell and Taste.

*Vinum Hippocraticum*, a Wine wherein Sugar and Spices have been infused, and is afterwards strained through a Bag, which they call *Manica Hippocratis*, which see.

*Vinum Medicatum*, a Wine wherein Medicines have been infused for the use of sick People ; or when the Ingredients being put into new Wine, are fermented with it.

*Viola*, Violet, the Leaves are cooling, the Flowers moisten, cool and mollifie ; they are reckoned among the Cordial Flowers ; they are chiefly used in Fevers, to abate the Heat, and to ease the pain of the Head occasioned by it, and for Coughs and Pleurifies ; the Seed is Lithontriptick, the Syrup is most in use.

*Viola Matronalis*, Dames Violet. See *Matronalis flos*.

*Viorna*, seu *Vitis alba*, Travelers Joy.

*Viperina*. See *Echium*.

*Virga Pastoris*. See *Dipsacus*.

*Virga*. See *Penis*.

*Virga*, among Botanicks, is any out-jutting from the Roots or

Stalks of Plants. Some call *Virga* Sprouts or Suckers.

*Virginale Claustrum*. See *Hymen*.

*Virgineus Morbus*. See *Chlorosis*.

*Virgultum*, is a small Twig put into the Ground to grow.

*Viride Aeris*. See *Aerugo*.

*Virosus*, poisonous.

*Virus*, a running Humour : Sometimes it imports as much as *Semen*, which see : It signifies also corrupt Matter, issuing from stinking Wounds.

*Viscaria*, is *Muscipula*, so called, because its clammy Leaves catch Flies.

*Viscera*, Organs contained in the Three great Cavities of the Body : They are called also *Extra* and *Interranea*. The *Bowels* or *Entrails*.

*Viscum*, or *Viscus*, Mistletoe ; it grows on Apple-Trees, Pear-Trees, and Crab-Trees, on Ashes and Oaks ; that which grows on the Oaks is most esteemed ; it grows also on the Barberry Tree, and the Hasel ; the Wood is chiefly used for the Falling-sickness, and is counted a Specifick for it ; it is also used for Apoplexies, and Giddiness ; it is taken inwardly, or hanged about the Neck, in all which Diseases, it is reckoned very prevalent, by ancient and modern Physicians ; the Powder of it also cures a Pleurisy, and forces the Courses. Some think that Mistletoe, that grows on the Hasel-Tree, is better for the Falling-sickness, and other Diseases of the Head, than that which grows on the Oak. A young Lady having been troubled with a hereditary Falling-sickness, and after having been wearied by Courses of Physick, by the



best Physicians that could be procured, without mending at all, but rather growing worse, so that sometimes she would have in one Day Eight or Ten dismal Fits, was cured by the Powder of Mistletoe, as much as would lye on a Six-pence, being given early in the Morning, in Black-Cherry Water, or in Beer, for some Days, near the full Moon.

*Visus*, Sight, a Sense whereby Light and Colours are perceived, from the Motion of subtile Matter upon the *Tunica Retina* of the Eye.

*Vita*, Life, or the Course of Life, from our Birth to the time of Death.

*Vitalia*, the same with *Cardiaca*.

*Vitalis Facultas*, the Vital Faculty, an Action whereby a Man lives, which is performed, whether we design it or no; such are the Motions of the Heart, Respiration, Nutrition, &c. It depends chiefly upon the *Cerebellum*. It is the same with Natural Faculty, though the Ancients distinguished them, placing the Natural in the Liver, and the Vital in the Heart.

*Vitalis Indicatio*, is the way of preserving and restoring from time to time our Strength.

*Vitealis*. See *Helxine Cissampelos*.

*Vitellina Bilis*. See *Bilis*.

*Vitex*, is *Agnus Castus*. See *Agnus Castus*.

*Viticella*. See *Bryonia*.

*Viticula*, Tendrels, by the help of which Vines climb and ascend upon any thing that is next and able to support them.

*Vitiligo*, a sort of Leprosie;

there are Three kinds of them. *Alphus* where the Colour is white, something rough, and not continued, like so many Drops here and there; but sometimes it spreads broader, and with some Intermissions. *Melas* differs in Colour, because it is black, and like a Shade; in the rest they agree. *Leuce* has something like *Alphus*, but it is whiter, and descends deeper, and in it the Hairs are white, and like Down: All these spread, but in some quicker, in others slower.

*Vitis*, a Vine, it deserves not the Name of a Tree, because it cannot stand by it self. There is a great variety of them, as of Pears and Apples; Currants that are called *Corinthian* do not grow about *Corinth*: The Turks having shut up the Passage, not suffering any great Ships to go thither, and so the Inhabitants are not encouraged to plant them: They come now from *Zant*, and many other Places. The Raisins of the Sun are very large Grapes, and in form like the *Spanish Olive*: They dry them by cutting cross-ways to the middle the Branches they design for this use, and so they intercept a good part of the Nutritious Juice, that should come to the Grapes; they let the Branches hang half cut upon the Vine, till they are dried by degrees, partly by the heat of the Sun, and partly for want of Nourishment. Vines grow best in an hot Country, and the hotter the Country is, if it be not too hot, the sooner the Grapes are ripe; Vines usually climb upon Trees, as upon the Elm, and the Poplar. In *Lombardy* they plant them in



in the Corn Fields so near Trees, that they may climb upon them, and so they have Corn, Wine, and Wood, in the same Fields; the Leaves and Tendrels of the Vine bruised and applied, ease the pain of the Head, and take off Inflammations and heat of the Stomach; the Tear of the Vine, which is like a Gum, but it does not grow on our Vines, taken in Wine, is good for the Stone; the Ashes of the Tendrels mixed with Vinegar, cure a *Condyloma*, and is good for the biting of Vipers, and Inflammations of the Spleen.

*Vitis Alba*, seu *Vitalba*. See *Bryonia*.

*Vitis Nigra*, Black Vine, so called from its resemblance of a Vine, and the colour of its Root, which is Black.

*Vitrea Tabula*. See *Diploe*.

*Vitreus Humor*. See *Humores Oculi*.

*Vitriolum*, Vitriol, is a Mineral compounded of an acid Salt, and sulphureous Earth: There are four sorts of it, the Blew, the White, the Green, and the Red, the Blew is found near the Mines of Copper in *Hungary*, and the Isle of *Cyprus*, from whence it is brought to us in fair Crystals which keep the Name of the Country, and is called Vitriol of *Hungaria* or *Cyprus*; it partakes very much of the Nature of Copper, which renders it a little caustick; it is never used but in outward Applications, such as Collyriums, or Waters for the Eyes, to consume proud Flesh: White Vitriol is found near Fountains, it is the most of all depurated from a Metallick mixture; it may

be taken inwardly to give a Vomit; it is likewise used for Collyriums: There are Three sorts of Green Vitriol, the *German*, *English*, and *Roman*; that of *Germany* draws near unto the Blew, and contains a little Copper, it is better than the rest for the Preparations of *Aqua fortis*; that of *England* partakes of Iron, and is proper to make the Spirit of Vitriol; the *Roman* is much like the *English* Vitriol, excepting that it is not so easy to dissolve. Red Vitriol was brought among us a few Years ago, out of *Germany*, it is called Natural *Colcothar*, and is esteemed to be a Green Vitriol, calcined by some subterranean Heat; it is the least common of them all; it stops Blood, being applied to Hemorrhages; the *Gilla Vitrioli* is a Vomit; the Spirit of Vitriol is good for an Asthma, Palsie, and Diseases of the Lungs; the Styptic Water is made of Vitriol; it is excellent for Hemorrhages, spitting of Blood, the Bloody-Flux, and the immoderate Flux of the Hemorrhoides. The Dose is from half a Dram to two Drams in Knot-grass Water. The *Lapis Medicamentosus* is made of Vitriol; it is a good Remedy for a Gonorrhœa; a Dram of it being dissolved in Eight Ounces of Plantain-water for an Injection; it is likewise good to cleanse the Eyes in the Small-pox, seven or eight Grains of it being dissolved in four Ounces of Eye-bright-water; Salt of Vitriol is used as the *Gilla Vitrioli*, to give a Vomit.

*Vitta*, that part of the Coat called *Amnion* which sticks to the Infants Head when it is just born.



born. If this happen in Male-Children, it is called *Galea*. See *Galea*.

*Ulceratio*. See *Exulceratio*.

*Ulcus*, an Ulcer, a Solution of the Continuity from a corroding Matter, in the soft parts of the Body, and attended with a Diminution of Magnitude.

*Ulmaria*, vel *Regina Prati*, Meadow-sweet, it grows in moist Meadows, and on the Banks of Brooks; it is Sudorifick and Alexipharmick; it is good in Fluxes of all kinds, for a Looseness, the Bloody-flux, the Flux of the Couries, and for spitting of Blood, and also in the Plague; the Leaves put into Wine or Beer impart a pleasant Taste to it; it is an Ingredient in the *Aqua Lactis Alexiteria*.

*Ulmus*, the Elm-tree; the Leaves, the Branches, and the Bark, are Astringent; the Leaves cure Wounds, and rubbed with Vinegar, they are good for a Leprosie; the Bark boiled in Fountain-water, almost to the consistence of a Syrup, and the third part of *Aqua vita* mixed with it, is an excellent Remedy for the Hip-gout, the part affected being fomented with it before the Fire; the Water in the Bladders upon the Leaves clears the Skin, it being washed with it, and it betters the Complexion; it helps Bursteness in Children, Cloths being wet in Water and applied; but a Truss must be kept on also.

*Ulna*, or *Focile Majus*, the greater Bone betwixt the Arm and the Wrist, which is jointed upward with the Shoulder by *Ginglymus* (which see) and there-

fore it has there both Processes and Cavities: Two oblong Processes, as it were triangular and rugged, that the Ligaments may knit it strongly. The fore-most and uppermost is less, and goes into the Cavity of the Shoulder: The backward Process is thicker and larger, ends in an obtuse Angle, and enters the hinder Cavity of the Shoulder; the *Latins* call it *Gibberus*: In the middle of these there is a great Cavity like a Semicircle. It has yet another external Lateral Cavity for the Head of the *Radius*, or lesser Bone of the Cubit; it is jointed at the lower-end with the Wrist, both by a Cartilage in the middle, and by an acute Process, and therefore called *Styloides* (or like a sharp pointed Pen used in Writing-Tables) whence there arises a Ligament which fastens the Cubit and the Joint of the Wrist together.

*Ulmelia*, a Soundness of the whole Member.

*Ulua*, a sort of Sea-grass.

*Umbella*, the tops of Plants, that are like a Bird's Nest.

*Umbilicus*, the Navel, a Boss in the middle of the *Abdomen*, to which the Navel string in a *Fœtus* is joined, which is cut off after Delivery.

*Umbilicus Marinus*. See Navel-wort.

*Umbilicus Terra*. See *Cyclamen*.

*Umbilicus Veneris*, Navel-wort, it is cold and moist, and somewhat astringent; it is good for Inflammations, and St. Anthony's Fire. The Leaves and Roots eaten, are supposed to be good in the Stone, and to force Urine;



it is also good for the Kings-Evil, Kybes, and Chilblains, being used in an Ointment.

*Oncia*, an Ounce, the Twelfth part of a Physicians Pound, containing Eight Drams.

*Uncus*, the same with *Hamus* and *Hamulus*.

*Undemia*, the same that *Oedema*.

*Unedo*, it is supposed to be *Mespilus*.

*Ungaricus Morbus*, or *Hungaricus Morbus*, a sort of malignant, spotted, epidemick Fever.

*Unguentum*, an Ointment, a Medicine outwardly applied, of a Consistence something thicker than a *Linimentum*: It is called also *Unguent*.

*Unguentum Album*, the White Ointment; it is an excellent cooling and drying Ointment, and is good for Bruises and Inflammations, and dries Ulcers, cures Galls, and takes off Itching.

*Unguentum Aegyptiacum*, it is an excellent Ointment to cleanse fordid Ulcers, and to eat down proud Flesh.

*Unguentum Elemi*, Ointment of Gum Elemi, it eases Pain in Sores, it heals Ulcers in any parts of the Body, but is chiefly used for Wounds and Ulcers in the Head.

*Unguentum Basilicon*, 'tis esteemed a good Digestive, it asswages all manner of Pains, it incarnates and heals; it also gives ease in the Gout.

*Unguentum Dialthææ*, Ointment of Marsh-mallows, it softens, dissolves, digests, eases the Pains of the Breast and Sides, and of a Pleurisie, the Parts affected being anointed with it.

*Unguentum Diapompholygos*, it cools, dries, and gives ease, and is excellent for curing Ulcers.

*Unguentum Enulatum*, Ointment of Elecampane, it cures Scabs, Itch, Tetters and Ring-worms.

*Unguentum Enulatum cum Mercurio*, Ointment of Elecampane, with Mercury; it is more powerful than the former; it is used for Pains and Nodes in the Skin, pocky Scabs and Ulcers.

*Unguentum Laurinum*, Ointment of Bays, it is good for all cold distempers which affect the Nerves and Joints, and given in Clysters, it expels Wind.

*Unguentum Nutritum*, it is cooling and drying, and it gives ease, it cures Diseases of the Skin.

*Unguentum e Nicotiana*, Ointment of Tobacco, it is an excellent Ointment to ease Pains; it is good for Bruises and Wounds, for the Bitings of Venomous Beasts, for Scabs, Itch, Tetters, and Ring-worms.

*Unguentum ex Oxylapatho*, it is chiefly used for the Itch, and other cutaneous Diseases.

*Unguentum Ophthalmicum*, Ointment for the Eyes, it is good for Inflammations of the Eyes, to ease Pains, and to dry up Rheums.

*Unguentum Pomatum*, it is cooling, and eases Pain; it takes off the Roughness of the Skin, and Pimples, and heals Chaps of the Hands and Lips, and the like.

*Unguentum Rubrum Desiccativum*, the red drying Ointment, it dries, heals, and skins Sores, and stops Fluxes of Humours.

*Unguentum de Alabaastro*, Alabastrine Ointment, it is good for Head-achs, the Fore-head and Temples being anointed with it.



*Unguentum Apostolorum*, the Apostles Ointment, it cleanses old fœtulous Ulcers, and eats down proud Flesh.

*Unguentum Arragon*, it is good for all cold Diseases, or Palsies, Convulsions, Cramps, Stiffness of the Joints, it is good for the Cholick, pains of the Back and Reins.

*Unguentum de Arthanita*, Ointment of Sow-bread, it purges the Belly, being anointed with it below the Navel, but anointed above the Navel or the Stomach, it occasions Vomiting.

*Unguentum Comitisse*, the Countesses Ointment, it is very astringent and strengthening, good for Laxations, Ruptures, and prevents the falling of the Fundament and Miscarriages, the Belly and Reins being anointed with it, it also stops all sorts of Fluxes.

*Unguentum Hemorrhoidale*, Ointment for the Piles, it is peculiarly proper for the Piles, the Fundament being anointed with it.

*Unguentum Martiatum*, it dissolves cold Swellings, strengthens the Nerves and Joints, and takes away Aches, and is good for the Head.

*Unguentum Neapolitanum*, Naples Ointment, it is used for raising Fluxes.

*Unguentum Mastichinum*, Ointment of Mastick, it strengthens the Head, Nerves and Stomach.

*Unguentum Nervinum*, Nerve-Ointment, it is good for the Nerves, Palsy, Convulsions, Bruises, old Aches, and the Cholick.

*Unguentum Pectorale*, the pectoral Ointment, it is chiefly used for Obstructions of the Breast, for Pleurisies, and the like.

*Unguentum Populeum*, Ointment of Poplar-buds, it is very cooling,

and is used in Fevers to give Rest, the Temples being anointed with it.

*Unguentum Splanchnicum*, it is good for Obstructions, and hardness of the Spleen and Liver; and for hard Tumours, and the Rickets in Children, the Parts being anointed with it.

*Unguentum Sumach*, Ointment of Sumach, it stops Fluxes, hinders Miscarriage, the Reins and Belly being anointed with it.

*Unguiculi*, the same with *Alabastri*.

*Unguis*, a Nail, a similar, flexible, white, and hard part, which defends the Fingers from external Injuries, and in some measure adorns them. The Root of it is joined to a certain Ligament, and by reason of the neighbouring Tendons it becomes sensible. They seem to be made of a Collection of very little Pipes, which adhere extremely thick to one another, and shoot out lengthwise. Where they begin, there you find certain nervous Fibres like so many small Nipples lengthened, the lengthened parts whereof are seen as far as the Nail: If they be forcibly torn off, they leave divers Holes, so that the horny Substance of the Nail looks like a Net. Under the Nails there is a pappy sort of Body, which has its Vessels of Excretion. The *Apices*, or Tops of the Nails, are they which grow beyond the Flesh; the Parts which are cut are called the *Segmina*, the Parings of the Nails; the Parts under the Nails are the hidden parts; the white Semilunar part next the Root, is the Rise of the Nail; the very Beginnings, that grow into



into the Skin, are called the Roots of the Nails, the Sides, the Clefts; the white Spots, *Nubeculae*, little Clouds, &c. A certain defect of the Eye, known by the Name of *Pterygium*, is also called *Unguis*, or a Nail. See *Pterygium*.

*Unguis Odoratus*. See *Blatta Byzantia*.

*Ungula*, a sort of hooked Instrument to draw a dead *Fœtus* out of the Womb.

*Ungula Caballina*, is *Tussilage*, seu *Farfara*. See *Tussilage*.

*Ungula Oculi*, the same that *Pterygium*.

*Unicornus*, a Unicorn, a thing long ago prescribed by Physicians, though to this Day they are in dispute what really it is; tho' the common Unicorn that now is, is the tooth of a Fish of *Greenland*.

*Unio*, seu *Margarita*, seu *Perla*, Pearl. See *Margarita*.

*Vola*, the Palm of the Hand, also the Cavity of the Foot.

*Volatica*, the same that *Lichen*.

*Vulsella*, or *Vulsella*, & *Acanthaboli*, an Instrument to pull up Hairs with by the Root, Tweezers, or a Surgeon's little Tongs which are of different shape according to the diversity of their Use.

*Volva*, a sort of Toad-stool resembling the Yolk of an Egg.

*Volubilis*, a sort of *Smilax*.

*Volvulus*. See *Iliaca Passio*.

*Vomica*, a Fault in the Lungs, from heterogeneous Blood, which being lodged perhaps in one of the little Bladdery Cells there, occasions neither a Fever nor a Cough; but afterward, when it is increased, it oppresses the neighbouring Sanguiferous Vessels, and impregnates the Blood as it passes along with its *Effluvia*; whereupon there succeeds a

small Fever, accompanied with Inquietude and Leanness; at last, when it is full grown and concocted into Matter, it makes a Nest as it were, and lodges there: An Abscess, or *Imposthume of the Lungs*.

*Vomitorium*, a Medicine taken inwardly, made of *Emeticks*, or things that provoke Vomiting, infused, dissolved, or decocted. A *Vomitory Medicine*, or a *Vomit*.

*Vomitus*, a Vomiting, a violent and inverse Motion of the Ventricle, wherein its fleshy Fibres being irritated and contracted towards the left Orifice, send out at the Mouth whatsoever is contained in the Stomach. It proceeds from hard Drinking, Poisons, *Emeticks*, or *Vomitaries*, purging Remedies, from Wounds in the Head, Inflammations of the Bowels, and Pains; as in the Cholick, Stone, and Fevers; as also from Women being with Child.

*Vopiscus*, an Embryo after two Conceptions brought to Perfection from one begetting.

*Urachus*, the Urinary Passage in *Fœtus's*, reaching from the Bladder to the Membrane called *Allantoides*; which after the *Fœtus* is born, becomes like a Ligament, and is that which suspends the Bladder; it is joined with the Navel, and the bottom of the Bladder.

*Urania*, a Flower-de-luce is sometimes so called from its resemblance of a Rain-bow.

*Urceolaris*, *Urceola*, is *Parietaria*. See *Helxine*.

*Uranismus*, the same that *Palatum*.

*Urentia*. See *Pyrotica*.

*Ureter*



*Ureter*, a fistulous membranaceous Vessel, which proceeds from both Reins, and opens between the Membranes of the Bladder, by which the Urine passes from the Reins to the Bladder: *Celsus* calls it the white Vein.

*Urethra*, or *Fistula*, the urinary Passage, whereby the Urine is discharged at the Yard in Man, and in Women through the *Pudenda*: It serves also for the Ejection of Seed. The seminal little Bladders empty themselves into it by two Holes at the beginning of it, when there is occasion; which Bladders or Vessels are surrounded with Glandulous Prostates, perforated with several Holes; to which there is a little piece of Flesh affixed.

*Uretica*, the same with *Diuretica*.

*Urina*. See *Uron*.

*Urina Pericardii*. See *Aqua Pericardii*.

*Urinæ Herba*, is *Linaria*.

*Urinaria Fistula*, the same that *Urethra*.

*Urina*, Urine, the Inspection of the Urine is best after Chylification is perfectly made, and therefore it is best to see it after Sleep in a Morning; you must put it into a clear and thin Glass that is round at the bottom; it must not be viewed after Watching, Purging, or after the use of Medicines that affected the Urine, and it must be viewed as soon as it is cold, and has a Sediment; you ought to view it in a clear Air. If any one shall bring to a Physician, with a design to deceive him, the Urine of a Brute, or any thing else, instead of Man's Water, the Cheat is best discove

red by the Smells. Every Disease cannot be known by the Urine; for the Giddiness of the Head, Wound of a certain part, a Palsy, Luxations, and many other Diseases, cannot be known by the Urine, but the Constitution good or ill of those parts wherein the Urine is perfected, generated, or somewhat altered, are chiefly known by the Urine; as of the Viscera serving for Concoction of the Blood, Heart, Ureters, and Reins; and therefore I say, that Urine is a very general Diagnostick Sign, and more general than the Pulse, because it often discovers the Disease, the Cause of it, and the part affected; but the Pulse does not so, for by the Urine we know Diseases; as Ulcers, Obstructions, and the Intemperies of the inner parts; by the Urine we know the Causes; as Viscidity, Crudity, Cholera, Stones, Sand, Clods of Blood, and the like; by the Urine we know the part affected; as the Bladder affected, by Scales, or fetid Pus mixed with the Urine; we know the Reins are affected by Caruncles, Blood and Pus, coming away with the Urine; we know the Bladder of the Gall is affected by the Urine being pale for a long while: Urine also often shews Death, as an Ischury by the Defect of it, in a Leucophelgmatia by the Aquosity of it; an Ulcer of the Bladder by Pus mixed with it, in the Plague by the Blackness of it, and its variegated Colour, and the like: But we must not prognosticate any thing rashly, by the Inspection of Urine; for sometimes in the most dangerous Diseases, and when



when the Pulse is ill, the Urine appears good, and yet the Patient dies notwithstanding ; therefore it is very fallacious.

*Urina*, is also a large Measure among the Ancients, containing 40 Pints of Wine, and 35 of Oil.

*Urinosa*, are such Medicines as smell like Urine, as the Spirit of *Sal Armoniack*.

*Urocristis*, the same that *Urocritica*.

*Urocriterium*, is Judgment concerning Urine. Because the ordinary People, and some of the better sort, have been a long while, and still much abused by Quacks, Empericks, and some Methodical Physicians, who pretend to the knowledge of many Diseases, to be gathered from the Urine I must here acquaint them, that there is no certain knowledge of many Diseases, to be gathered from the Urine alone, and that it is better for the Physician to see the Patient once, than to view his Urine Twenty times ; and several learned Physicians have likewise written divers Tracts, discovering the Dangers of taking Physick, prescribed only by the sight of Urine, to the end that they may dispossess Men of that fond Opinion, of a Physicians discerning Diseases by it, wherewith they have been so long time deluded ; and one of these in shewing the Falshood, and uncertain Judgment of Diseases by the Urine, hath set down the ingenuous Confession of a dying Physician made to him, being then present with him a little before his Departure, who being requested to leave to Posterity, that Skill whereby he had been so

much admired for judging by Urine, made this Answer : I have, said he, with great Applause exercised it, and found by much Experience, that it is a great Cheat, and therefore not worthy to be counted an Art, and unfit to be communicated to Posterity. And indeed, had not this base Custom, of giving judgment of Diseases by the sight of the Urine, been under-propped and supported by Jugglings, and ill Shifts, it long ago had been abrogated, and fallen to the Ground ; for there is no knowledge of any Disease to be gathered by the Urine, sufficient to guide the Physician in prescribing Medicines to cure the same.

*Urocritica*, Signs which are observed from Urines.

*Uromantia*. See *Urocriterium*.

*Uromantis*, one who can Divine something from Urines.

*Uron*, *Urina*, *Lotium*, Urine, a serous Excrement conveyed from the Blood, that passes the Reins by the Ureters to the Bladder, and so is excreted when occasion requires : It consists of much Salt, a little Sulphur, of Earth and Spirit.

*Uroscopia*, is an Inspection of the Urine.

*Uroscopium*, the same as *Matracium*, an Urinal.

*Urtica*, a Nettle, it is Diuretick and Lithonriptick ; eaten with Pot-herbs it loosens the Belly, expels Gravel, and promotes Expectoration ; the Buds are used in Broths in the Spring-time, to purify the Blood ; the bruised Herb, or the Juice put up the Nostrils, stops Bleeding at the Nose ; it does good in putrid and malign



malignant Ulcers, and discusses hard Swellings; the Seed is Diuretick, and provokes Venery, and is used in Diseases of the Lungs.

*Urticatio*, the pricking of the Members of the Body with Nettles, to remove Benumbedness.

*Usnea*, is a Moss growing to Bones or Trees; but especially that which grows to Mens Skulls.

*Ustilago*. See *Rubigo*.

*Ustio*, when things are reduced to Ashes, to produce a Salt by Lixivation; or in Calcinations of Harts-horn, &c. *Ustio*, is also among Chirurgeons an actual Caustery.

*Uteri Ascensio*, the same as *Hysterica Passio*.

*Uteri Ligamenta*. See *Ligamenta Uteri*.

*Uteri Osculum*. See *Osculum Uteri*.

*Uteri Procidencia*. See *Procidencia Uteri*.

*Uterus, Loci, Matrix*, the Womb, an Organical part placed in a Woman's *Abdomen*, which is divided into the Bottom, the Neck, and the Sheath: It has two broad Ligaments, and two round: It is of a nervous and fibrous Substance, and is of different Thickness, according to the difference of Age and Time of going with Child. At the bottom within there is a Cavity, whence the Courses flow, wherein likewise Generation and Conception are made: Before it is the Bladder, behind it is the Gut *Rectum*.

*Uva*, the same with *Cion*.

*Uva Crispa*, a Goosberry.

*Uvea Tunica*, it is called also *Uviformis*. See *Rhagoides*.

*Uvea Membrana*, or *Choroides*, or *Aciniformis Tunica*, it is perforated before, and so leaves an open space for the Pulp of the Eye.

*Uvularia*. See *Laurus Alexandrina*.

*Vulneraria*. See *Traumatica*.

*Vulnus*, a Wound, a Solution of the *Continuum*, with some Instrument; it is different as well according to the place or part where it is inflicted; as upon a Nerve, or the Flesh, as according to the Instrument which inflicts it; so that if it be done with a sharp keen Instrument, it is called  *Sectio & Incisio*, Cutting or Incision; if by pricking, it is called *Punctura* or *Punctio*.

*Vulsella*. See *Volsella*.

*Vultus*, the Face. See *Facies*.

*Vulva*, a Woman's Secret Parts. See *Cunus*.

*Vulva Cerebri*, an oblong Furrow, betwixt the Eminences of the Brain.

*Uvula*. See *Cion*.

*Uvula Casus*. See *Cion*.

## X.

**X** With some Medicinal Authors, signifies an Ounce.

*Xanthium*, is *Lappa minor*. See *Bardana*.

*Xenexon*, the same with *Zenexon*.

*Xeraphium*, a Medicine proper against Breakings out of the Head or Chin.

*Xerastia*, a Vice of the Hairs, when they appear like Down, as it were sprinkled with Dust. It is a sort of *Alopecia*.

*Xero-*



*Xerocollyrion*, a dry Collyrium.

*Xeromyrum*, drying Ointment, consisting of Aromaticks for Fumigation, and against the strong Scent of the Arm-pits.

*Xerophthalmia*, a dry Blearedness of the Eye.

*Xerotes*, a thin dry Constitution of the Body.

*Xiphium*, and *Xiphidium*, the same as *Gladiolus*.

*Xiphoides*, the pointed Cartilage of the Breast.

*Xylagium*, is *Lignum Sanctum*.

*Xyloaloes*, Aloes Tree.

*Xylobalsamum*. See *Balsamum*.

*Xylocassia*, or *Cassia Lignea*. See *Cinamomum*.

*Xylon*, Cotton-tree, its Flax is called *Colonium*, its Down *Colonom*.

*Xylosteum*, Dog Cherry-tree.

*Xymphyfis*, the same with *Symphyfis*.

*Xyntafis*, the same with *Syntafis*.

*Xyphoides Cartilago*, the same as *Ensiformis Cartilago*.

*Xyris*, the Leaves of Sword-grass, because in shape like one.

*Xyster*, an Instrument to shave and scrape Bones with.

## Z.

**Z** Formerly signified an Ounce and an half, but most commonly a Dram.

*Zaphara*, or *Zaffera*, a Mineral Matter from *Bismuth*, which Potters use to make a Sky Colour.

*Zarsaparilla*, and *Zalsaparilla*, the same with *Sarsaparilla*.

*Zea*. See *Spelta*, which is a sort of Bread-corn.

*Zedoaria*, is *Zedoary*, brought to us from *China* and the *Indies*: It is Twofold, the long, and the round. The Root is hot and dry, it discusses Wind, is good for the biting of Venomous Creatures, it stops a Looseness, and suppresses Vomiting, and is good in a Windy Cholick; it is used now-a-days by Physicians against the Contagion of a pestilential Air, and for Hysterick-fits.

*Zenechdon*, vel *Zenexton*, an Amulet, a Composition of Arsenick.

*Zenexton*, the same with *Zenechdon*.

*Zeopyron*, a sort of Bread-corn betwixt *Zea* and *Wheat*.

*Zerna*, the same that *Lichen*.

*Zibethum*, Civet, is a fat Liquor, contained in glandulous Bladders in a Civet Cat, betwixt the Penis and Testes.

*Zingiber*, Ginger, this Aromatick Root grows in all the Provinces of *India*; it is Candied Green in *India*, and is good for old People, and such as are cold and flegmatick, and for such whose Stomachs do not concoct well, especially when it is fresh Candied; it is also good for viscid Flegm of the Lungs. The *Indians* use the Leaves of Ginger in Broths; and for the Kitchen they also use Roots of it green, with Oil and Salt mixed with other Herbs: Fresh Ginger is reckoned by them an excellent Remedy for Cholical Pains, and for the Celiac and Lienterick Passions; it is also good for long Diarrheas proceeding from cold, and also for Wind, and the Gripes, and the like: But it is to be noted, that they who are of an hot Constitution



tion ought not to use it, whether they are sick or well, for it inflames the Blood, and opens the Orifices of the Veins; but Ginger and Pepper are more used in the Kitchen than in Physick. It is mixed with purging Medicines that are strong, to correct them; it cleanses the Lungs and Stomach, strengthens the Brain, and clears the Sight when it is dulled by moisture: It is also called *Zinziber* & *Gingiber*.

*Zirbus*, with the *Arabians*, is the same that *Omentum*, the Cawl.

*Zizania*, five *Lolium*, Darnel, hot and dry, it attenuates, resolves and cleanses; being mixed with Mault, it makes the Beer heady, and mixed with Bread, it occasions great dulness; it offends the Eyes, by sending ill Vapours into the Head; the Flower of it mixed with other Medicines, is commended by the Ancients for putrid Ulcers, the Itch, the Leprosy, the Kings-

evil, Gangreens, and the Hipgout.

*Zizipha*, is *Jujube*. See *Zizypha*.

*Zizypha*, *Zizyphus* & *Ziziphus*, the Tree that bears Jujubes, a sort of Plum transported from the *Indies* to *Italy*.

*Zona*, that part of the Body where we are begirt; also a sort of Herpes called Holy-fire.

*Zoogonia*, a Generation of perfect Animals born alive.

*Zootomia*, an artificial Dissection of Animals.

*Zopissa*. See *Pix*.

*Zotica*, the Vital Faculty.

*Zurumbeth*, & *Zerubeth*, a sort of Zedoary. See *Zedoary*.

*Zygoma*, the jugal Bone about the Temples.

*Zymoma*, a Ferment; as the nitrous Air, the watery Juice in the Mouth, the acid Liquor in the Stomach, the Blood in the Spleen, &c.

*Zymosis*. See *Fermentatio*.

*Zythogala*, Posset-drink.



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