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# THE ENGLISH Mans Treasure:

With the true Anatomie of Mans bodie: Compiled by that excellent Chirurgion M. Thomas Vicary Esquier, Sergeant Chirurgion to King Henry the 8. To King Edward the 6. To Queene Mary. And to our Soueraigne Ladie Queene Elizabeth. And also chiefe Chirurgion to Saint Bartholmewes Hospitall.

Whereunto are annexed many secrets appertaining to Chirurgerie, with diuers excellent approued Remedies for all diseases the which are in man or woman: with Emplasters of speciall cure: with other Potions and Drinckes approued in Physicke.

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

Gathered and set forth for the benefit of his friends and Country-men in England, by William Bremier Practitioner in Physicke and Chirurgerie.



Imprinted at London by Thomas Creede.

1599.







# TO THE RIGHT Woorshipfull Sir Rowland

Hayward Knight, President of litle S. Bartholmews  
in West Smithfield, Sir Ambrose Nicholas Knight, with the  
rest of the worshopfull Maisters and Gouvernors of the same: Wil-  
liam Clowes, William Beton, Richard Story, and  
Edward Bailly, Chirurgions of the same Hospi-  
tall, wiseth health and prosperitie.



HE people in times past did praise & ex-  
tol by Pictures & Epigrams, the famous  
deeds of all such persons, whosoever in  
any vertuous qualitie or liberall Science  
excelled. *Sulpitius Gallus* among the Ro-  
manes was highly renowned for his sin-  
gular cunning in Astronomie, by whose  
meanes *Lucius Paulus* obtained the victorie in his warres  
against *Persius*. *Pericles* also among the Athenians, was had  
in great admiration and honour, for his profound know-  
ledge in Philosophie, by whom the whole Citie of *Athens*  
was from care and woe deliuered, when they supposed  
their destruction to be neare at hand, by a blacke darknesse  
of some admiration hanging ouer their Citie. How hono-  
rably was *Appelles* the Painter esteemed of mightie King  
*Alexander*, by whom onely he desired to be painted? But  
amongst all other Arts and Sciences, whose praise in times  
past,

# The Epistle

past, flourished and shined most brightly, Chirurgie among the wise Grecians lacked not his praise, honor and estimation. For did not that worthie and famous Captaine of the Greekes, *Agamemnon*, loue dearly and reward bountifully, both *Podalerius* and *Machaon*, through whose cunning skill in Surgerie, thousands of worthie Greeks were saued aliue and healed, who else had died and perished? And further hereto speake of *Philoneter*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Iuba*, Kings of famous memorie, who purchased eternall praise by their studie and cunning in Phisicke and Surgerie. But now in these our daies, enuy foruleth the roast, that Phisick should be condemned, and Surgerie despised for ever, but that sometime paine biddeth battaile, and care keepeth skirmish, in such bitter sort, that at the last his Alarum is sounded out, Now come Phisicke, and then helpe Surgerie. Then is remembred the saying of Iesus the sonne of *Sirach*, which is notable, Honour the Phisitian and Chirurgion for necessitie, whom the Almighty God hath created, because from the highest commeth medicine, and they shall receiue giftes of the King. Wherefore we exhort the wise man, that he in no time of prosperitie and health, neglect these noble Artes and Mysteries of Phisicke and Chirurgie, because no age, no person, no Country, can long time lack their helpes & remedies. What is it to haue lands & houses, to abound in siluer and gold, to be deckt with Pearles and Diamonds; yea and to rule ouer Nations and Countries, and to lacke health, the onely iewel & greatest treasure of mans life and delight? Consider then we beseech your Worships, what praises are due to such noble Sciences; which only worke the causes of this aforesaid health, and howe much the weale-publike are bound to all them, whose cares and studies daily tendeth to this end.

Amongst



# Dedicatorie.

Amongst whom here is to be remembred M. *Vicary* Esquier, Sergeant Chirurgion to Kings & Queenes of famous memory: whose learned worke of Anatomie, is by vs the forenamed Surgions of Saint Bartholmewes in Smithfield, newly reuiued, corrected & published abroad to the commoditie of others, who be students in Chirurgerie: not without our great studies, paines & charges. And although we do lack the profound knowledge, & sugred eloquence of the Latine & Greeke tongues, to decke & bewtifie this worke, yet we hope the studious Reader shal therby reap singular commoditie & frute, by reading this litle Treatise of the Anatomie of Mans bodie, the which is only grounded vpon reason & experience, which are two principall rootes of Phisicke & Surgerie. As it is granted by *Galen*, in his 5. Booke *De methodo medendi*: and we who daily worke and practise in Surgerie, according to the deepnesse of the Art, as well in greuous wounds, Vicers & Fistules, as other hid & secret diseases vpon the bodie of man, daily vsed by vs in S. Bartholmewes Hospitall, and other places, &c. Those poore & greued creatures, as wel men & women, as children, do know the profit of this Art to be manifold, and the lacke of the same to be lamented. Therefore *Galen* truly writeth, saying: That no man can worke so perfectly as aforesaid, without the knowledge of the Anatomie: For (saith he) it is as possible for a blind man to carue & make an Image perfect, as a Chirurgion to worke without error in mans bodie not knowing the Anatomie. And further, for as much as your Worshipps are verie carefull for those poore and greued creatures within the Hospitall of Saint Bartholmewes, &c. whereof Maister *Vicary* was a member: We are therefore now the more encouraged to dedicate this litle worke of the Anatomie, being his & our trauailes, to you as Patrons of this Booke, to defend against

# The Epistle

theraueing lawes of enuious Backbiters, which neuer cease by all vnlawfull meanes, to blemish and deface the workes of the learned, expert and well disposed persons. Finally, we do humbly craue of your goodnesse, to accept in good part this Treatise concerning the Anatomie, as the frutes of our studies and labours, whereby we shalbe much better encouraged to set forth hereafter other profitable workes for the Common-wealth. Herein if your wisedomes do vouchsafe to heare our requests, and to allow these our doings, as did noble *Amasius* King of *Egypt*, accept the labors of his painfull Artificers: We haue not only to thank your Worthips for so doing, but also to pray vnto the Almighty God to requite your goodnesse, receiuing you into his protection and keeping. Amen.

TO







## To the Reader.

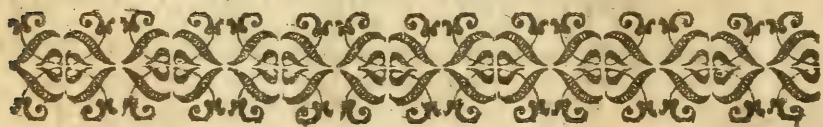


Eare Brethren, and friendly Readers, we haue heere according to the truth and meaning of the Author, set forth this needfull and necessary worke cōcerning the Anatomie of mans bodie, being collected and gathered by *M. Thomas Vicary*, and now by vs the Chirurgions of *S. Bartholmewes Hospitall* reuiued, corrected and published. And albeit this Treatise be smal in volume, yet in commoditie it is great and profitable. Notwithstanding, if the things therein contained be not discreetly and wisely studied and applied, according to the true meaning of the Author, we haue to tell you hereof, that therein is great perill, because through ignorant practitioners, not knowing the Anatomie, commonly doth ensue death, and separation of soule and bodie.

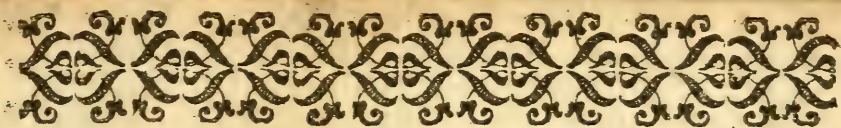
Furthermore, whereas many good & learned men in these our daies, do cease to publish abroad in the English tongue, their workes and trauels, it  
is

# To the Reader.

is for that if any one fault or blemish by fortune be committed, either by them or the Printer escaped, they are blamed, yea and condemned for ignorant men, and errours holders. But now wee cease here from these points, to trouble the gentle Reader with longer discoursing, for whose sakes and commodities wee haue taken these paines : wishing that men more skilfull & better learned would haue borne this burthen for vs. Crauing onely thus much at your hands, for to correct our faults fauourably, and to report of the Authour curteously, who sought (no doubt) your commodities only, & the profit of the Common-wealth, without praise and vaine glory of himselfe. Thus we the Chirurgions aforesaid, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studies and ours. *Amen.*







# THOMAS VICARY TO HIS BRETHREN, PRAC- tising Chirurgerie.



*Ereafter followeth a litle Treatise (entituled  
A Treasure for English-men) of the Ana-  
tomie of Man: Made by Thomas Vicary,  
Citizen and Chirurgion of London, for all  
such yong Brethren of his fellowship practi-  
sing Chirurgerie: Not for them that be ex-  
pertly seen in the Anatomy: for to them Ga-  
len the Lanterne of all Chirurgions, hath see*

*it forth in his Cannons, to the high glorie of God, and to the erudi-  
tion and knowledge of all those that bee expertly seene and learned  
in the noble Science of Chirurgerie. And because all the noble Phi-  
losophers writing upon Chirurgerie, do condemn all such persons as  
practise in Chirurgerie, not knowing the Anatomie, therefore I haue  
drawne into certaine Lessons & smal Chapters, a part of the Ana-  
tomie, but touching a part of enery member particularly: Requi-  
ring enery man that shall reade this litle Treatise, to correct and  
amend it where it shall be need, and hold me excused for my bold en-  
terprise, and accept my good will towards the same.*

O Lord which made the loftie skies,

Worke in our Rulers harts:

Alwayes to haue before their eyes,

Safegard to godly Arts.



Now he that is the perfect guide,  
doth know our helpes were here alone:  
By homely stile it may be spide,  
for rules in Rhetoricke haue we none.  
Our heads do lacke that filed phrase,  
whereon fine wits delight to gase.  
If any say we deserue here blame,  
we pray you then amend the same.







# A Treasure for English

Men, Containing the Anatomy of mans bodie: Compiled by Thomas Vicary Esquier, and Sergeant Chirurgeon to King Henry the eight, to King Edward the sixt, to Queen Mary, and to our most gracious Soueraigne Lady Queene Elizabeth. And also chiefe Chirurgion of S. Bartholmewes Hospitall, for the vse and commoditie of all vnlearned practitioners in Chirurgerie.



Here I shall declare vnto you, shortly and briefly, the sayings and the determinations of diuers ancient Authoꝝ, in thre points, very expedient for all men to knowe, that entende to vse or exercise the Mysterie or Art of Chirurgerie. The first is, to knowe what thing Chirurgerie is: The second is, how y<sup>e</sup> a Chirurgion should be chosen: And the third is, with what properties a Chirurgiō should be indued.

The first is to know what thing Chirurgerie is. Herein I do note the saying of Lamfranke, whercas he saith: All things that man would knowe, may be knowne by one of these thre things: That is to say, by his name, or by his working, or else by his very being and shewing of his own properties. So then it followeth, that in the same maner we may know what Chirurgerie is by thre things. First by his name, as thus: The Interpreters write, that Chirurgerie is deriued out of these wordes, Apotes chiros, cai tou ergon, that is to bee vnderstanded: a hande-working, and so it may bee taken for all handie Artes. But Noble Ipcras saith, that Surgerie is hand-woꝝ.

to Chirur  
is show  
Chirurgaon  
to be that  
to be and

I  
to be  
to be

## A Treasure for

king in mans bodie, for the verie end and profit of Chirurgerie, is hand-woyking.

2

Now the **second** maner of knowing what thing Chirurgerie is, it is the saying of *Anicen*, to be knowne by his being, for it is verily a medicinal Science. And as *Galen* saith, he that wil know the certaintie of a thing, let him not busie himselfe to know onely the name of that thing, but also the wozyking and the effect of the same thing.

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

But farther to declare what *Galen* saith Surgerie is, it is the last Instrument of medicine: that is to say, Diet, Potion, and Chirurgerie: of the which thre, saith he, Diet is the noblest, and the most vertuous. And thus he saith, whereas a man may be cured with Diet onely, let there be giuen no maner of medicine. The second Instrument is Potion: for and if a man may be cured with Diet and Potion, let there not be ministred any Chirurgerie, through whose vertue and goodnesse, is remoued and put away many greuous infirmities and diseases, which might not haue bene remoued nor yet put away, neither with Diet, nor with Potion. And by these thre meanes it is knowne what thing Chirurgerie is. And this sufficeth vs for that point. Now it is knowne what thing Chirurgerie is, there must also be chosen a man apt and meete to minister Surgerie, or to be a Chirurgion. And in this point all Authoys do agree, that a Chirurgion should be chosen by his complexion, and that his complexion be verie temperate, and all his members wel proportioned. For *Rasis* saith: Whose face is not seemely, it is vnpossible for him to haue good manners. And *Aristotle* the great Philosopher, wryteth in his Epistles to the noble king *Alexander*, (as in



in those Epistles more plainly doth appeare) how he shuld choise all such persons as should serue him, by the forme and shape of the face, and all other members of the bodie. And furthermore they say, he that is of an euil complexion, there must needs follow like conditions.

Wherefore it agreeth, that a Chirurgion must be both of a good and temperate complexion, as is afoze rehearsed. And principally, that he be a good liuer, and a keeper of the holie Commandements of God, of whom commeth all cunning and grace, and that his bodie be not quaking, and his hands stedfast, his fingers long and small and not trembling: and that his left hand be as readie as his right, with all his limmes, able to fulfil the good woorkes of the soule. Now here is a man meete to be made a Chirurgion. And though hee haue al these good qualities befoze rehearsed, yet is he no good Chirurgion, but a man verie fit and meete therefore. Now then to know what properties and conditions this man must haue befoze he be a perfect Chirurgion.

And I doe note foure things most specially, that euery Chirurgion ought for to haue. The first, that he be learned. The second, that he be expert. The third, that he be ingenious. The fourth, that he be well mannered. The first (I sayd) he ought to bee learned, and that he know his principles, not onely in Chirurgie, but also in Philosophie, that he may the better defend his Surgerie. Also he ought to be seene in naturall Philosophie, and in Grammer, that he speake congruitie in Logicke, that teacheth him to proue his propositions with good reason. In Rhetoricke, that teacheth him to speake seemely and eloquently. Also in Theoricke, that teacheth him to know things naturall, and not naturall, and things against nature. Also he must knowe the Anatomie; for all Authours write against those Surgeons that worke in mans bodie, not knowing the Anatomie; For they be likened to a blinde man, that cutteth in a Vine tree, for he taketh more or lesse then he ought to doe. And heere note well the saying of Galen, the Prince of

Philosophers, in his *Esteris*, That it is as possible for a Surgeon (not knowing the Anatomie) to worke in mans bodie without erroꝝ, as it is for a blinde man to carue an Image and make it perfect. The second, I said, he must be expert: For *Rasus* saith: He ought to knowe and to see other men worke, and after to haue vse and exercise. The third, that he be ingenious or wittie: for all things belonging to Chirurgerie may not be wꝛitten, noꝝ with Letters set foꝛth. The fourth, I saide, that he must be well mannered, and that he haue all these good conditions here following. First that he be no Spousebreaker, noꝝ no Drunkarde. For the Philosophers say, amongst all other things, beware of those persons that folloꝝe Drunkennesse, for they be accounted for no men, because they liue a life beaſtiall: wherefoꝛe amongst all other sortes of people, they ought to be sequestred from the ministring of medicine. Likewise a Chirurgion must take heede that he deceiue no man with his vaine promises, for to make of a small matter a great, because he would be counted the moꝛe famous. And amongst other things, they may neither be flatterers, noꝝ mockers, noꝝ priuie backbiters of other men. Likewise they must not bee pꝛoude, noꝝ pꝛesumptuous: noꝝ detractors of other men. Likewise they ought not to bee too couetous, noꝝ no niggard, and namely amongst their friendes, or men of worship, but let them be honest, courteous and free, both in woꝛd and dede. Likewise they shall giue no counsell except they bee asked, and then say their aduise by good deliberation, and that they be well aduised afoꝛe they speake, chiefly in the pꝛesence of wise men. Likewise they must be as priuie and as secrete as any Confessour, of all thinges that they shall either heare or see in the house of their Patient. They shall not take into their cure any maner of person, except he wil be obedient vnto their pꝛecepts: for he cannot be called a Patient, valesse he be a sufferer. Also that they doe their diligence as wel to the poꝛe as to the rich. They shall neuer discomfoꝛt their Patient, and shall commaund all that be about him that they doe the same, but to his friends speake truth



trueth as the case standeth. They must also be bolde in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the sicke, but bee alwayes pleasaunt and merrie. They must not couet any woman by way of villanie, and specially in the house of their Patient. They shall not for couetousnesse of money, take in hand those cures that be incurable, nor neuer set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the amphorizine of Ipocras, saying: *Oportet seipsum non solum.*

By this Galen meaneth, that to the cure of euery soze, there belongeth foure things: of which, the first and principal belongeth to God: the second to the Surgion: the third to the Medicine: and the fourth to the Patient. Of the which foure, and if any one doe faile, the Patient cannot bee healed: then they to whom belongeth but the fourth part, shal not promise the whole, but be first wel aduised. They must also be gracious and good to the poore, and of the rich take liberally for both. And see they neuer praise themselves, for that redoundeth more to their shame and discredit, then to their fame and worship. For a cunning and skilful Chirurgeon, need neuer baunt of his doings, for his workes wil euer get credit inough. Likewise, that they despise no other Chirurgeon without a great cause: for it is meete that one Chirurgeon should loue an other, as Christ loueth vs all. And in thus doing, they shal increase both in vertue & cunning, to the honoz of God and worloly fame. To whom he bying vs all. Amen.

## *The Anatomie of the simple members.*

**A**ND if it be asked you how many simple members there be, it is to be answered, eleuen, and two that bee but superfluities of members: and these be they, Bones, Cartilages, Perues, Pannicles, Ligaments, Cordes, Arteirs, Veynes,

Ueynes, Fatnesse, Flesh and Skinne: and the superfluities be the haire and the nailes. I shal beginne at the Bone, because it is the foundation and the hardest member of all the bodie. The Bone is a consimile member, simple and spermaticke, and colde and drie of complexion, insensible, and inflexible: and hath diuers formes in mans bodie, for the diuersitie of helpings. The cause why there be many Bones in mans bodie is this: Some time it is needfull that one member or one limme should moue without an other. An other cause is, that some defend the principall members, as doth the bone of the breast, and of the head: and some to be the foundation of diuers parts of the bodie: as the bones of the ridge and of the legges: and some to fulfil the hollow places, as in the hands and feete, &c.

The Gristle is a member simple and spermaticke, next in hardnesse to the Bone, and is of complexion colde and drie, and insensible. The Gristle was ordained for fixe causes or profits that I finde in it. The first is, that the continuall mouing of the hard Bone, might not be done in a iuncture, but that the Gristle should be a meane betwene the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or limmes should not be hurt of the hard. The third is, that the extremitie of Bones and Joynts that be grissly, might the easier be folded and moued together without hurt.

The fourth is, for that it is necessarie in some meane places to put a gristle, as in the thyoate bowel for the sound. The fifth is, for that it is needfull that some members be holden vp with a gristle, as the lids of the eyes. The sixt is, that some limmes haue a sustaining and a drawing abroad, as in the nose and the eares, &c.

*Ligament* The Ligament is a member consimile, simple, and spermaticke, next in hardnesse to the gristle, and of complexion colde and drie, and is flexible and insensible, and bindeth the bones together. The cause why he is flexible and insensible, is this: If it had bene sensible, hee might not haue suffered the labour and mouing of the Joynts: and if it had not bene flexible of his bowing,



bowling, one limme should not haue moued without an other. The second profit is, that he be ioyned with sinewes, for to make Cordes and Brawnes. The third helpe is, that he be a resting place to some sinewes. The fourth profite is, that by him the members that be within the bone be sustained, as the Matrice and Kidneys, and diuers other, &c.

The sinewe is a consimiler member, simple and spermaticke, meane betwene hard and soft, and in complexion cold and drie, and he is both flexible and sensible, strong and tough, hauing his beginning from the braine, or from *Mynuca*, which is the Harrowe of the backe. And from the braine commeth seuen paire of *perues* sentatiue, and from *Mynuca* commeth thirtie paire of *perues* motiue, and one that is by himselfe, that springeth of the last spondel. All these sinewes haue both feeling and mouing, in some more, and in some lesse, &c.

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

The first is, that the sinewe alone is so sensible that hee may not suffer the great labour and trauel of mouing, without the fellowship and strength of the Ligament that is insensible, and that letteth his great feeling, and bringeth him to a perfect temperance, and so the Cordes moue the limmes to the will of the soule. And this Corde is associated with a simple fleshe, and so thereof is made a Brawne or a Muskle, on whom he might rest after his trauel. And this Brawne is called a Muskle. When when this Corde is entred into this Brawne, he is departed into many small thredes, the which bee called will. And this wil hath thre properties. The first is in length, by whose ver-

ture that draweth it hath might. The second in breadth, by whom the vertue that casteth out hath might. The third in thwartnesse, in whom the vertue that holdeth hath might: and at the ende of the Brazone those threds be gathered together to make an other Huske, &c.

Now I will begin at the Arteir. This Arteir is a member consimile, simple and spermaticke, hollow and sinowie, hauing his springing from the heart, bringing from the heart to euery member, blood and spirit of life. It is of complexion cold and drie. And all these Arteirs haue two coates, except one that goeth to the Lungen, and he hath but one coate that spreadeth abroad in the Lungen, and bringeth with him to the Lungen blood, with the spirit of life to nourish the Lungen withall: And also that Arteir bringeth with him from the Lungen, aire to temper the fumous heate that is in the heart. And this Arteir is he that is called *Arteria Venalis*, because he hath but one coate, as a vaine, and is moze obedient to be delated abroad through all the Kinges, because that the blood might the sooner sweate through him: whereas all other Arteres haue two coates, because one coate may not withstand the might and power of the spirit of life. Diuers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veyne is a simple member, in complexion colde and drie, and spermaticke, like to the Arteir, hauing his beginning from the Liuer, and bringeth from the Liuer nutritiue blood, to nourish euery member of the bodie with. And it is so to be vnderstanded, that there is no moze difference betwene these two vessells of blood, but that the Arteir is a vessell of blood spiritual or vitall. And the Veyne is a vessell of blood nutrimentall, of the which Veynes there is noted two most principall, of the which, one is called *Vena Porta*, the other is called *Venacelis*, of whom it is too much to treat of now, until we come to the Anatomie of the wombe, &c.

The flesh is a consimiler member, simple, not spermaticke, and is ingendred of blood congeled by heate, and is in complexion



# English Men.

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on hotte and moyſt. Of the which is noted thre kinds of fleſhes: that is to ſay, one is ſoft and pure fleſh: the ſecond is *Duſculus*, or hard and brawny fleſhe: the third is *Glandulus*, knottie, or turnelly fleſh. Alſo the commodities of the fleſh be indifferent, or ſome be common to euery kinde of fleſh, and ſome be proper to one maner of fleſh alone. The proſites of the fleſh be many, ſome defend the bodie from colde as dooth cloathes: alſo it defendeth the bodie from hard things comming againſt it: ſo thorough his moyſture he rectifieth the bodie in Sommer, in time of great heate.

Wherefore it is to be conſidered what profitableneſſe is in euery kind of fleſh by himſelfe. And firſt of ſimple and pure fleſh, which fulfilleth the concavities of voyd places, and cauſeth good forme and ſhape: and this fleſh is found betweene the teeth, and on the ends of the yard. The profit of the *Brawny* fleſh or *Duſculus* fleſhe, ſhall be ſpoken off in the Anatomie of the Armes. The proſits of the *Glandulus* fleſh are theſe. / Firſt, that it turneth the blood into a cullour like to himſelfe, as dooth the fleſh of a womans pappes turne the menſtruall blood into milke. Secondly, the *Glandulus* fleſh of the *Teſtikles*, turneth the blood into *Sperme*. Thirdly, the *Glandulus* fleſh of the cheekes, that engendreth the ſpettle, &c.

The next is of *fatneſſe*, of the which I find thre kindes. The firſt is *Pinguedo*, and it is a conſimiliar member, not ſpermatike, and it is made of a ſubtil portion of blood congeled by colde: and it is of complexion colde and moyſt, inſenſible, and is intermeddled amongſt the parts of the fleſhe. The ſeconde is *Adeppes*, and is of the ſame kinde as is *Pinguedo*, but it is departed from the fleſh beſides the ſkinne, and it is an Oyle heating and moyſting the ſainne. The third is *Auxingia*, and it is of kinde as the others be, but he is departed from the fleſh with in ſoorth about the kidneyes, and in the Intrailes, and it helpeth both the kidneyes and the Intrailes, from drying by his vniuoſitie, &c.

Then come we to the *Skinne*. The *Skinne* is a conſimiliar member

member of officiall, partly spermaticke, strong and tough, flexible and sensible, thin and temperate: whereof there be two kinde: One is the skinne that couereth the outward members: and the other the inner members, which is called a Vannicle, the profitablest of whom was spoken of in the last Lesson: but the skinne is properly wouen of Thredes, Perues, Veynes and Arteries. And he is made temperate, because he should be a good damer of heate from colde, and of moistnesse from drynesse, that there should nothing annoy or hurt the bodie, but it giueth warning to the common wits thereof, &c.

The Haires of euery part of mans bodie, are but a superfluitie of members, made of the grosse fume or smoke passing out of the viscoues matter, thickned to the forme of haire. The profitablenesse of him is declared in the Anatomie of the head, &c.

The Nails likewise are a superfluitie of members, engendred of great earthly smoake or fume resolved through the natural heate of humors, and is softer then the bone, and harder then the flesh. In complexion they be cold and drie, and are alwayes waxing in the extremitie of the fingers and toes. The vtilitie of them are, that by them a man shall take the better hold: also they helpe to clawe the bodie when it needeth. Lastly, they helpe to diuide things for lacke of other toles, &c.

*The Anatomie of the compound members,  
and first of the head.*

**B**Ecause the head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God, I shall first speake of the Anatomie of the head.

Galen saith in the second Chapter *De innuamentis*, and Auenarhen reheartseth the same in his first proposition and third Chapter, prouing that the Head of man was made neyther for wits, nor yet for the braines, but onely for the eyes. For beasts that haue no heads, haue the orgaine or instruments of wittes in their brayns. Therefore GOD and Nature haue reared



by the head of man onely for the eyes, for it is the highest member of man: and as a beholder or watchman standeth in a high Tower to giue warning of the enemies, so doth the eye of man giue warning vnto the common wittes, for the defence of all other members of the bodie.

Now to our purpose. If the question be asked, how many things be there containing on the head, and how many things contained within the head: As it is rehearsed by *Guydo*, there be but five containing, and as many contained, as thus. The haire, the skinne, the flesh, the Vannicles, and the Bone, neither rehearsing *Vane* nor *Arteir*. The which Anatomie cannot be truly without them both, as thou shalt well perceiue both in this, but specially in the next. And now in this Lesson I shall speake but of Haire, Skinne, flesh, Veynes, Vannicles, and Bones, what profit they do to man, euery of them in his kinde. Of the Haire of the head (whose creation is knowne in the Anatomie of the simple members) I do note foure vtilities why it was ordained. The first is, that it defendeth the braine from too much heate, and too much colde, and many other outward noyances.

The second is, it maketh the forme or shape of the head to seeme more seemelier or beuotifuller. For if the head were not haired, the face and the head should seeme but one thing, and therefore the haire formeth and shapeth the head from the face. The third is, that by cullour of the haire, is witnessed & knowne the complexion of the Braine.

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

The Skinne of the head is more laxartus, thicker and more porous, than any other Skinne of any other member of the bodie. And two causes I note why: One is, that it keepeth or defendeth the Braine from too much heate and colde, as doth the Haire. The other, it discusseth to the common wittes of all

it is on  
the head  
as how  
many  
things  
it does  
many in  
haire

skinne



things that noyeth outwardly, for the haire is insensible. The third cause why the skinne of the head is moze thicker then any other skinne of the bodie, is this, that it keepeth the bzaine the moze warme, and is the better fence for the bzaine, and it bindeth and keepeth the bones of the head the faster together.

*flesh*  
Next followeth the flesh, the which is all *Musculus* or *Lazarus* flesh, lying vpon *Pericranium* without meane. And it is made of subtil *Will*, and of simple flesh, *Sinowes*, *Veynes* and *Arteirs*. And why the flesh that is all *Musculus* or *Lazarus* in euery member of a mans body was made, is for three causes. The first is, that by his thicknesse, he should comfort the digestion of other members that lie by him. The second is, that through him euery member is made the formelier, and taketh the better shape. The third is, that by his meanes euery member of the bodie draweth to him nourishing, the which others withhold to put forth from them, as it shall bee moze plainlier spoken of in the Anatomie of the wombe.

*pericranium*  
Next followeth *Pericranium*, or the couering of the bones of the head. But here it is to be noted of a *Veyne* and an *Arteir* that commeth betwene the flesh and this *Pericranium*, that nourisheth the vtter part of the head, and so entereth priuily thorow the *Commissaries* of the skull, bearing to the *Bzaine* and to his *Pannicles* nourishing: of whose substance, is made both *Duramater*, and also *Pericranium*, as shall be declared in the parts conteyned in the head. Here it is to be noted of this *Pannicle Pericranium*, that it bindeth or compasseth all the bones of the head, vnto whom is adioyned the *Duramater*, and is also a part of his substance, howbeit they be separated, for *Duramater* is nearer the *Bzaine*, and is vnder the skull.

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

*bone of the potte of the head*  
Next is the Bone of the Potte of the head keeping in the *Bzaines*,

Braines, of which it were too long to declare their names after all Authoꝝ, as they number them and their names, foꝝ some name them after the Greeke tongue, and some after the Arabian: but in conclusion all is to our purpose. And they be numbꝛed seuen bones in the pan oꝝ skull of the head. The first is called the Cozonall bone, in which is the Oꝛbits oꝝ holes of the Eyes, and it reacheth from the browes vnto the midst of the head, and there it meeteth with the second bone called Occipitall, a bone of the hinder part of the head called the Poddell of the head, which two bones, Cozonall and Occipitall, be diuided by the Commissaries in the middelt of the head. / The third and fourth bones bee called Parietales, and they bee the bones of the fideeling partes of the head, and they bee diuided by the Commissaries, both from the foꝛelayd Cozonall and Occipitall. The fift and sixt bones be called Petrosa oꝝ Pendorla: and these two bones lye ouer the bones called Parietales, on euery side of the head one, like skales, in whome bee the holes of the eares. The seuenth and last of the head is called Maxillarie oꝝ Maxillarie, the which bone is as it were a wedge vnto all the oꝛther seuen bones of the head, and doth fasten them togither. And thus be all numbꝛed. The first is the Cozonall bone: the second is the Occipitall: the third and the fourth is Parietales: the fifth and the sixth is Petrosa oꝝ Pendorla. And the seuenth is Maxillarie, oꝝ Maxillarie. And this sufficeth foꝝ the five things containing.

Coronall bone

3. 2. 4

Bones

5. 6. 7

7. bones

*In this Chapter is declared the five things contained within the head.*

**N**Ext vnder the bones of the head within-foꝛth, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Braine, and then Vermey foꝛmes and Letemirabile. But first we are to speake of Duramater, whereof, and how it is sprung and made: First it is to be noted of the Veyne and Arteire that was spoken of in the last Chapter.

lucanar



Chapter before, how priuily they entered through the Commissaries or seamers of the head, and there by their vniou together, they doe not only bring and giue the spirit of life and nutriment, but also doe weaue themselues so together, that they make this Pannicle Duramater. It is holden by by certaine threedes of himselfe, comming through the said Commissaries, running in to Pericranium or pannicle that couereth the bones of the head. And with the sozelaide Veyne and Arteir, and these threedes comming from Duramater, is wouen and made this Pericranium.

And why this Pannicle Duramater is set from the skull, I note two causes. The first is, that if the Duramater should haue touched the skull, it should lightly haue bene hurt with the hardnesse of the bone. The second cause is, that the matter that commeth of wounds made in the head pearcing the skull, should by it the better be defended & kept from Piamater, and hurting of the bzaine. And next vnto this pannicle, there is an other pannicle called Piamater, or Peeke-Mother, because it is soft and tender vnto the bzaine. Of whose creation, it is to be noted as of Duramater, for the original of their first creation is of one kinde, both from the Heart and the Liuer, and is mother of the verie substance of the bzaine. Why it is called Piamater, is for because it is so soft and tender ouer the bzaine, that it nourisheth the bzaine and feedeth it, as doth a louing mother vnto her tender childe or babe, for it is not so tough and hard as is Duramater.

In this pannicle Piamater is much to be noted of the great number of Veins & Arteirs that are planted ramesying throughout all his substance, giuing to the bzaine both spirit & life. And this pannicle doth circumsolue or lap al y substance of the bzaine: and in some places of bzaine, the Veines & the Arteirs go forth of him, and enter into the diuisions of the bzain, and there drinke of the bzain substance into them, asking of the Heart, to them the spirit of life or bzeath, and of the Liuer nutriment. And the aforesaid spirit or bzeath taketh a further digestiō, and there it is made  
animall,

animall, by the elebozation of the spirite vitall, is turned and made animall. Furthermore, why there be ~~no~~ more Pannicles ouer the bzaine then one, is this: If there had bene but one Pannicle onely, either it must haue bene hard or soft, or meane, betwene both: If it had bene hard, it should haue hurt the bzaine by his hardnesse. If it had bene soft, it should haue bene hurt of the hard bone. And if it had bene but meanely, neither hard nor soft, it should haue hurt the bzaine by his roughnesse, and also haue bene hurt of the hard bone. Therefore God and Nature hath ordained two Pannicles, the one hard, and the other soft, the harder to bee a meane betwene the soft and the bone: and the softer to bee a meane betwene the harder and the bzaine it selfe. Also these Pannicles be cold and drie of complexion, and spermaticke.

Next is the bzaine, of which it is maruellously to be considered and noted, how this Piamater diuideth the substance of the bzaine, and lappeth it into certaine selles or diuisions, as thus: The substance of the bzaine is diuided into three parts or ventrikles, of which the foremost part is the most. The second or middlemost is lesse: the third or hindermost is the least. And from eache one to another be issues or passages that are called *Meates*, through whome passeth the spirite of life too and fro. But here ye shall note, that euerie Ventricle is diuided into two parts, and in euery part God hath ordained and set singular and seuerall vertues, as thus. First in the foremost Ventricle, God hath founded and set the common wittes, otherwise called the five Wittes, as Hearing, Seeing, Feeling, Smelling, and Tasting. And also there is in one part of this Ventricle, the vertue that is called Fantasie, and he taketh all the formes or ordinances that bee disposed of the five Wittes, after the meaning of sensible things. In the other part of the same Ventricle, is ordained and founded the imaginative vertue, the which receiueth of the common Wittes the forme or shape of sensitive things, as they were received of the common Wittes without forth, representing their owne shape and ordinances



dinances vnto the memoratiue vertue. In the middle Sell or Ventricle, there is founded and ordained the Cogitatiue or estimatiue vertue: for hee rehearseth, he knoweth, declareth, and decreeth those things that bee offered vnto him, by the other that were spoken of before. In the third Ventricle and last, there is founded and ordained the vertue Memoratiue: in this place is registred and kept those things that are done and spoken with the senses, and keepeth them in his treasure vnto the putting forth of the true or common Wittes, or Iudgements, or Instruments of animall workes, out of whose extremities or lower parts sprinketh Synuca, or Harrow of the Spondels: of whom it shall bee spoken of in the Anatomic of the necke and backe.

Furthermoze it is to be noted, that from the foremost Ventricle of the Braine, springeth seuen paire of sentatiue or feeling Sinewes, the which bee produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to diuers other parts of the bodie: as it shall bee declared in their Anatomies. Also it is to be noted, that about the middle Ventricle is the place of Vermiformis, with curnelly flesh that filleth, & Remirabile, or wonderfull caule vnder the Vannicles, is set or bounded with Arteries onely which come from the heart, in the which the vitall spirite by his great labour, is turned and made animall. And ye shall vnderstand that these two bee the best kept parts of all the bodie: for a man shall rather die, then any of these should suffer any manner of griefes from without-foorth, and therefore God hath set them farre from the heart.

Here I note the saying of *Haly Abba*, of the conuening of small Arteries from the heart, of whom (saith hee) is made a marvellous Net or Caule, in the which Caule is inclosed the Braine, and in that place is laide the spirit of feeling, from that place hath the spirit of feeling his first creation, and from thence passeth to other members, &c. Furthermoze ye shall vnderstand, that the Braine is a member colde and moyst of complexi-  
 on, thinne, and meanly viscus, and a principall member, & an officiall member & spermaticke, And first, why he is a principall

principall member, is, because he is the gouernour of the treasurie of the five Wittes : And why hee is an officiaall member, is, because he hath the effect of feeling and stirring : And why he is colde and moyst, is, that he should by his colnesse and moystnesse, abate and temper the exceeding heate and drought that commeth from the hart. And why it is moyst, is, that it shuld be the moze indifferenter and abler to emery thing that should be reserued or gotten into him. And why it is soft, is, that it shuld giue place and fauour to the vertue of stirring. And why it is meanly viscous, is, that his sinewes should not be letted in their working, thzough his ouer-much hardnesse.

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

Aristotle intreating of the braine, saith : The brayne is a member continually mouing and ruling all other members of the bodie, giuing vnto them both feeling and mouing : for if the braine be let, all other members be let : and if the braine be well, then all other members of the bodie be the better disposed.

Also the braine hath this proprietie, that it moueth and followeth the mouing of the Moone : for in the waxing of the Moone, the brayne followeth vpwardes, and in the wane of the Moone, the brayne descendeth downwarbes, and vanisheth in substance of vertue : for then the brayne shrinketh together in it selfe, and is not so fully obedient to the spirite of feeling. And this is proued in men that be lunaticke or mad, and also in men that be epulenticke or hauing the falling sicknesse, that be most greued in the beginning of the newe Moone, and in the latter quarter of the Moone. Wherefore (saith Aristotle) when it happeneth that the brayne is eyther too drie, or too moyst, then can it not worke his kinde, for then is the bodie made colde : then are the spirites of life melted and resolued away : and then



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folloiweth feeblenesse of the Wittes, and of all other members of the bodie, and at the last death.

## *The Anatomie of the Face.*

**T**HE Front or the Forehead, containeth nothing but the Skinnie and Musculus flesh, for the pannicle underneath, it is of Pericranium, and the bone is of the Coronall bone. Whobeit there it is made broad as if there were a double bone, which maketh the forme of the Browes. It is called the Forehead or Front, from one eare to the other, and from the rootes of the eares of the head before vnto the Browes. But the cause why the browes were set and reared vp, was, that they should defend the eyes from noyance without smyth: And they be ordained with haire, to put by the humors or sweate that commeth from the head. Also the browes doe helpe the eyeliddes, and doe bewittifie and make faire the face, for he that hath not his browes haired, is not seemely.

And Aristotle saith, that ouer measurable browes betokeneth an enuious man. Also high browes and thicke, betokeneth hardinesse: and browes with litle haire betokeneth colwarde: and meanly, signifieth gentlenesse of heart. Incisions about these parts, ought to be done according to the length of the bodie, for there the Muscle goeth from one eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the browe to hang ouer the eye without remedie, as it is many times scene, the more pittie. The browes be called *Supercilium* in Latine, and vnder is the eye liddes, which is called *Cilium*, and is garnished with haire. Two causes I finde why the eyelids were ordained. The first is, that they shuld keep and defende the Eye from dust and other outward noyances. The second is, when the eye is weary or heaue, then they shuld be couered and take rest vnderneath them. Why the haire was ordained in them is, that by them is adressed the formes

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of similitudes of visible things vnto the apple of the Eye. The Eare is a member seemely and gristly, able to bee solden without, and is the Orgaine or Instrument of hearing: It is of complexion colde and drie. But why the Eare was set vp out of the head, is this, that the soundes that be verie fugitiue, should lurke and abide vnder his shadowe, till it were taken of the Instruments of hearing. Another cause is, that it should keepe the hole that it standeth ouer, from things falling in that might hinder the hearing. The Sinewes that are the Organes or Instruments of hearing, spring eache from the Brazine, from whence the seuen paire of Sinewes doe spring, and when they came to the hole of the Eare, there they wrythe like a Wine-presse: and at the ends of them, there be like the head of a worme, or like a litle teate, in which is receiued the sound, and so carried to the common wittes. The Eyes be next of nature vnto the soule: for in the Eye is seene and knowne the disturbances and griefes, gladnesse and ioyes of the soule, as loue, wrath, and other passions. The Eyes be the Instruments of sight. And they be compounde and made of tenne things: that is to say, of seuen Tunicles or Cotes, and of three humours. Of the which (saith Galen) the brazine and the head were made for the Eye, that they might be in the highest place, as a beholder in a Tower, as it was rehearsed in the Anatomie of the head. But diuers men holde diuers opinions of the Anatomie of the Eyes: for some men account but three Tunicles, and some sixe. But in conclusion they meane all one thing. For the very truth is, that there bee counted and reckoned seuen Tunicles, that is to say, *Sclerotica*, *Secondina*, *Retyna*, *Vnia*, *Cornua*, *Aramia*, and *Coniunctiua*: and these three humours. That is to say, *Humor Virtus*, *Humor Albiginus*, and *Humor Crystallinus*.

It is to bee knowne how and after what manner they spring: You shall vnderstand, that there springeth of the brazine substance of his foremost Ventricle, two sinewes, the one from the right side, and the other from the left, and they be called the first paire, for in the Anatomie, they be the first paire of Sinewes



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newes that appeare of all seuen. And it is shewed by *Galen*, that these sinewes be hollow as a Reede, for two causes. The first is, that the visible spirit might passe freely to the Eyes. The second is, that the forme of sible things might freely be presented to the common wittes.

Now marke the going forth of these sinewes. When these sinewes go out from the substance of the braine, he cometh through the *Diamater*, of whose substance he taketh a *Dannicle* or a Coate: and the cause why he taketh that *Dannicle*, is to keep him from noying, and before they enter into the skull, they meete and are vnitied into one sinewe, the length of halfe an inch: and then they depart againe into two, and each goeth into one Eye, entring through the braine *Danne*, and these sinewes be called *Nervi Optici*. And three causes I finde why these *Nerves* are ioyned in one before they passe into the Eye. First, if it happen any diseases in one Eye, the other should receiue all the visible spirit that before came to both.

The second is, that all things that we see should not seeme two: for if they had not bene ioyned together, euery thing should haue seemed two, as it doth to a *Mozme*, and to other beasts. The third is, that the sinew might staie and helpe the other. But here, vpon *Lamfranke* accordeth much: saying, that these two sinewes come together to the Eyes, and take a *Dannicle* both of *Diamater* and of *Duramater*, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of three substances: that is to say, of *Duramater*, of *Diamater*, and of *Nervi Optici*. There bee engendred three *Tunicles* or Coates, as thus: Of the substance that is taken from *Duramater*, is engendred the first Coate that is called *Secundina*: and of *Nervi Optici*, is engendred the third Coate, that is called *Retina*: and each of them is more subtiler then other, and goeth about the humours without meane. And it is to be understood, that each of these three *Tunicles* be diuided, and so they make sixe: that is to say, three of the parts of the braine, and three of the parts outwards, and one of *Pericranium* that couereth

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couereth the bones of the head, which is called Coniunctiua. And thus you may perceiue the springing of them, as thus: Of Duramater, springeth Sclerotica and Cornua. Of Piamater, springeth Secondina and Vnia. And of Perui Optici, springeth Coniunctiua. Now to speake of the humours which be three, and their places are the middle of the Eyes: of the which, the first is Humour Vitrus, because he is like Glasse, in colour be-  
rie cleare, red, liquit, or thinne, and he is in the inward side next vnto the braine: and it is thinne, because the nutritiue blood of the Chrystalin might passe, as water through a sponge should be clenfed and made pure, and also that the visiblie spirit might the lightlier passe through him from the braine. And he goeth about the Chrystaline Humour, vntil he meete with Albuginus Humour, which is set in the vttermost part of the Eye. And in the middelt of these Humours Vitrus, and Albuginus, is set the Chrystaline Humour, in which is set principally the sight of the Eye. And these Humours be separated and inuolued with the Pannicles aforesaid, betwæne euery Humour a Pannicle: And thus is the Eye compound and made. But to speake of euery Humour and euery Pannicle in his due order and course, it would aske a long processe, and a long Chapter: and this is sufficient for a Chirurgion. Now to begin at the Nose. You shall vnderstand, that from the braine there commeth two Si-  
nelwes to the holes of the braine-Pan, where beginneth the con-  
cauitie of the Nose, and these two be not properly Sinelwes, but Orgaines or Instruments of smelling, and haue heades like teates or paps, in which is receiued the vertue of smelling, and representing it to the common wittes:ouer these two, is set Colatorium, that we call the Nosehylls: and it is set be-  
twæne the Eyes, vnnear the vpper part of the Nose. And it is to be noted, that this concavitie or ditch was made for two cau-  
see. The first is, that the aire that bringeth forth the spirite of smelling might rest in it, till it were taken of the Orgaine or Instrument of smelling. The second cause is, that the super-  
fluities of the braine might bee hidden vnder it, vntill it were  
clenfed:



# 22 A Treasure for

clensed : And from his concauitie there goeth two holes downe into the mouth, of which there is to be noted three profits.

The first is, that when a mans mouth is close, or when he eateth or sleepe, that then the aire might come through them to the Lungs, or else a mans mouth should alwaies be open. The second cause is, that they helpe to the relation of the forme of the Nose: for it is said a man speaketh in his Nose when any of these holes be stopped. The third cause is, that the concauitie might be clensed by them when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimple or officiall, appearing without the face, somewhat plicable, because it should the better be clensed. And it is to be perceiued, that it is compound and made of skinne and Lazartus flesh, and of two bones standing in manner trianglewise, whose extremities be ioined in one part of the Nose with the Corzonall bone, and the nether extremities are ioined with two Gristles, and an other that diuideth the Nose, with within, and holdeth vp the Nose. Also there be two concauities or holes, that if one were stopped the other should serue. Also there is in the Nose two Pukles, to helpe the working of his office.

And Galen saith, that the Nose shapeth the face most: for where the Nose lacketh (saith he) all the rest of the face is the more vnseemely. The Nose should be of a meane bignesse, and not to exceed in length, or breadth, nor in hignesse. For Aristotle saith, If the Nose, with be too thin, or too wide, by great drawing in of aire, it betokeneth great straightnesse of hart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the bodie, betokeneth and iudgeth the affections and wil of the soule of man, as the Philosopher saith. The Temples be called the members of the head, and they haue that name because of continuall mouing. And as the Science of the Anatomie meaneth, the spirit vitall is sent from the heart to the brain by Arteries, and by Veines and nutrimentall blood, where the vessels Pulsatiues in the temples be lightly hurt. Also the temples haue dents or holes inwardly, wherein he taketh the humour

mour that commeth from the Braine, and bringeth the Eyes a sleepe : and if the saide Holes oꝝ Dents be pressed and wrong, then by trapping of the humour that continueth, hee maketh the teares to fall from the Eye.

The Cheekes are the sideling parts of the face, and they containe in them Musculus flesh, with Veines and Arteries, and about these parts be many Muscles. *Guydo* maketh mention of seuen about the cheekes and over-lip.

And *Haly Abbas* saith, there be twelue Muscles that moue the nether Jawe, some of them in opening, and other some in closing oꝝ shutting, passing vnder the bones of the Temples: and they be called *Temporales* : And they be right noble and sensitive, of whose hurt is much peril.

Also there be other Muscles foꝝ to grinde and to chewe. And to all these Muscles commeth Nerves from the braine, to giue them feeling and mouing. And also there commeth to them many Arteries and Veines, and chiefly about the Temples, and the angles oꝝ corners of the Eyes and the Lips. And as the Philosophers say, the chiefe betwix in man is in the Cheekes, and there the complexion of man is most knowne, as thus : If they be full, ruddie, and medled with temperate whitenesse, and not fat in substance, but meanly fleshie, it betokeneth hot and moyst of complexion : that is, Sanguine and temperate in cullour. And if they be white culloured, without medling of rednesse, and in substance fat and soft, quauering, it betokeneth excesse and superfluitie of colde and moyst : that is flegmaticke. And if they be browne in cullour, oꝝ cytren, yeallow, redde and thinne, and leane in substance, it betokeneth great drying and heate : that is cholericke. And if they be as it were blowne in cullour, and of little flesh in substance, it betokeneth excesse and superfluitie of drynesse and colde : that is Melancholie. And as *Auicenn* saith, the Cheekes do not only shewe the diuersities of complexions, but also the affection and will of the heart : foꝝ by the affection of the heart, by suddaine ioy oꝝ dread, hee waxeth either pale oꝝ red. The bones oꝝ bony parts, first of the cheekes be two: of the

Cheekes

muscles  
in  
Cheekes

Complexion



Nose outwardly, two: of the vpper Mandible, two: within the  
 Nose three, as thus: One diuiding the Nosethilles within, and  
 in eache Nosethill one, and they saeme to be rololed like a wa-  
 ter, and haue a hollownesse in them, by which the ayre is re-  
 spired and drawen to the Linges; and the superfluitie of the  
 braine is purged into the mouthwardes, as is before rehearsed.  
 But *Guido* and *Galen* saith, that there be in the face nine bones,  
 yet I cannot finde that the nether Mandible should bee of the  
 number of those nine: for the nether Mandible accounted there,  
 proueth them to be tenne in number: Of which thing I wil hold  
 no argument, but remit it to the sight of your eyes. The parts  
 of the mouth are five, that is to say, the Lippes, the Teeth, the  
 Tongue, the Vula, and the Pallet of the mouth. And first to  
 speake of the Lippes, they are members consimile oꝝ officiall,  
 full of Musculus fleshe, as is aforesaid, and they were ordained  
 for two causes, one is, that they should bee to the mouth as a  
 doore to a house, and to keepe the mouth close till the meate were  
 kindly chewed. The other cause is, that they should be helpers  
 to the pronouncing of the speeche. The Teethe are members  
 consimile oꝝ officiall, spermaticke, and hardest of any other mem-  
 bers, and are fastened in the Cheeke bones, and were ordained  
 for three causes. First, that they should chewe a mans meate,  
 ere it shoulde passe downe, that it might be the sooner digested.  
 The second, that they should be a helpe to the speeche: for they that  
 lacke their teethe, do not perfectly pronounce their words.

The third is, that they should serue to beastes as weapons.  
 The number of them is vncertaine: for some men haue moe,  
 and some lesse: they that haue the whole number, haue two and  
 thirtie: that is to say, sixtene aboue, and as many beneath, as  
 thus: two Dwallies, two Quadripulles, two Canniens, eight  
 Morales, and two Canals. The Tongue is a carnous mem-  
 ber, compound and made of many Perues, Ligaments, Veines  
 and Arteirs, ordained principally for three causes. The first is,  
 that when a man eateth, the Tongue might helpe to turne the  
 meate til it were well chewed. The second cause is, that by  
 him

him is receiued the taste of swæte and solozē, and presented by him to the common Wittes. The third is, that by him is pronounced euery spēch. The fleshie part of the tongue is white, and hath in him nine Muskles, and about the roote of him, is Glandulus, in the which be two welles, and they be euer full of spetle to temper and keepe moyst the tongue, or else it would ware drie by reason of his labour, &c. The Uuila is a member made of spongeous fleshe, hanging downe from the ende of the Pallet ouer the gullet of the throate, and is a member in complexion colde and drie, and oftentimes when there falleth rawnesse or much moistnesse into it from the head, then it hangeth downe in the throate, and letteth a man to swallow, and it is broade at the vpper ende, and small at the nether. It was ordained for diuers causes. One is, that by him is holpen the sound of spēch: for where the Uuila is wanting, there lacketh the perfect sound of spēch. Another is, that it might helpe the p̄olation of vomits. Another is, that by him is tempered and abated the distemperance of the ayre that passeth to the Linges. An other is, that by him is guided the superfluities of the braine, that commeth from the coletures of the Pose, or else the superfluities should fall downe suddenly into the mouth, the which were a displeasure. The Pallet of the mouth containeth nothing else but a carnous Pannicle, and the bones that bee vnderneath it haue two diuisions, one along the Pallet from the diuision of the Pose, and from the opening of the other Mandible vnder the nether end of the Pallet, lacking half an inch, and there it diuideth ouerthwart, and the first diuision is of the Mandible: and the second, is of the bone called Parillarie or Bazillarie, that sustaineth and bindeth all other bones of the head together. The skinne of the Pallet of the mouth, is of the inner part of the stomacke and of Pyze, and of Alosagus, that is the way of the meate into the stomacke. The way how to knowe that such a Pannicle is of that part of the stomacke, may be knowne when that a man is touched within the mouth, anon he beginneth to tickle in the stomacke, and the nearer that

*pallet*



he shall cough vnto the thzoate, the more it abhorreth the stomacke, and oftentimes it causeth the stomacke to yelde from him that is within him, as when a man doth vomit.

Also in the mouth is ended the vppermost extremitie of the Vesand, which is called Oyre or Esophagus: And with him is contained Trachia arteria: that is, the way of the ayre, whose holes be couered with a lap like a tongue, and is gristly, that the meate and drinke might slide ouer him into Esophagus: the which gristle when a man speaketh is reared vp, and couereth the way of the meate: and when a man swalloweth the meate, then it couereth the way of the ayre, so that when the one is couered, the other is discovered. For if a man open the way of the ayre when hee swalloweth, if there fall a crum into it, he shall neuer cease coughing vntill it be vp againe. / And this sufficeth for the Face.

*The Anatomie of the Necke.*

**T**HE Necke followeth next to be spoken of. *Galen* proueth that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neither necke nor voyce, except fish. And you shall vnderstand, that the necke is all that is contained betwene the head and the shoulders, and betwene the chin and the bzeast. It is compound and made of soure things, that is to say, of Spondillus, of Sernicibus, of Gula, and of Guttare, the which shall be declared more plainly hereafter: and thzough these passe the way of the meate and of the aire, but they be not the substance of the necke.

The Spondels of the necke bee seuen: The first is ioyned vnto the lower part of the head, called Parillarie or Bazillarie, and in the same wise are ioyned euery Spondell with other, and the last of the seuen, with the first of the Backe or Ridge: and the Lygaments that keepe these Spondels together, are not so harde and tough as those of the backe: for why: those of the necke be more febler and subtiler. / The cause is this, for it is necessarie otherwhile that the head moue without the necke,

and the necke without the head, the which might not well haue bene done if they had bene strong and boystrous. Of these afoze-  
said seuen Spondels of the necke, there springeth seuen paire of  
sinewes, the which be diuided into the head and into the visage,  
to the shoulders, and to the armes. From the hole of the first  
Spondell springeth the first paire of sinewes, betwene the first  
Spondell and the second, and so forth of all the rest in like man-  
ner as of these. Also these sinewes receiue subtile will of the si-  
nues of the braine, of the which will and sinewes, and fleshe,  
with a Mennicle, make the composition of Muscles, Lazzartes,  
and Wialuues, the which thre things are all one, and be the In-  
struments of voluntary mouing of euery member. The Muscles  
of the Necke after *Galen*, are numbred to be twentie, mouing  
the head and the Necke. Likewise it is to be noted, that there be  
thre maner of fleshes in the Necke: the first is *Pixmex*, or *Ser-  
uiss*, and it is called of Chilozen, Gold haire, or yeallow haire,  
the which are certaine Longitudinales lying on the sides of the  
Spondelles, from the head downe to the latter Spondell. And  
they are ordained for this cause, that when the sinewes be wea-  
rie of ouermuch labour with mouing and trauel, that they might  
rest vpon them as vpon a bed.

The second flesh is *Musculus*, from whome springeth the  
Tendons and Cordes that moue the head and the neck, which be  
numbred twentie, as is afoze declared. The third flesh repleni-  
sheth the voyde places, &c. The third part of the necke is called  
*Guttare*, and it is the standing out of the throte boll. The fourth  
part is called *Gula*, and the hinder part *Cernix*, and hath that  
name of the Philosophers, because of the marrow comming to  
the Ridge bones. It is so called, because it is as it were a seruant  
to the braine: for the Necke receiueth and taketh of the braine,  
influence of vertue of mouing, and sendeth it by sinewes to other  
partes of the bodie downwardes, and to all members of the  
bodie.

Here you shall vnderstand, that the way of the meate, and  
Spir, or *Isosagus*, is all one thing, and it is to be noted, that it  
stretcheth



stretcheth from the mouth to the stomacke, by the hinder part of the necke inwardly, fastned to the Spondels of the necke, vntil he come to the fifth Spondell, and there he leaueth the Spondell and stretcheth til he come to the foremost part of the bzeast, and passeth through *Diafragina* til it come to the mouth of the stomacke, and there he is ended. Furthermore, it is to be noted, that this *Uesande* is compound and made of two *Tunicles* or *Coates*, that is to say, of the inner, and of the vtter. The vtter *Tunicle* is but simple, for he needeth no retention but onely for his owne nourishing: but the inner *Tunicle*, is compound and made of *Musculus Longitudinall Vill*, by which he may draw the meate from the mouth into the stomacke, as it shall be moze plainly declared in the *Anatomic* of the stomake. Furthermore, *Cana pulmonis via trachia arteria*, all these be one thing, that is to say, the thzoate boll, and it is set within the necke besides the *Uesande* towards *Gula*, and is compounde of the gristle knit each with other. And that *Pannicle* that is meane betwene the *Uesand* and the thzoate boll; is called *Ismon*.

Also ye shall vnderstand, that the great *Veines* which ramesse by the sides of the necke, to the vpper part of the head, is of some men called *Gwidege*, and of others *Vena organices*, the incision of whom is perillous. And thus it is to be considered, that the necke of man is compound and made of skinnie flesh, *Ligaments* and bones. And this sufficeth for the necke and the thzoate.

*The Anatomie of the shoulders  
and armes.*

**A**ND first to speake of the bones: It is to be noted, that in the shoulder there bee two bones, that is to say, the shoulder bone, and the Cannell bone, and also the adiutor bone of the arme, are ioyned with the shoulder bones, but they are not numbred among them, but amongst the bones of the armes. In the composition of the shoulder, the first bone is *Os spatula*,

*Spatula*, or shoulder blade, whose hinder part is declined towards the chinne, and in that ende it is broad and thinn, and in the upper part it is round, in whose roundnesse is a concavities, which is called the box or cove of the shoulder, & which entreteth the *Adiutor* bones, and they haue a binding together with strong flexible *Sinewes*, and are contained fast with each bone called *Clavicula*, or the *Cannell bone*; and this *Cannell bone* stretcheth to bothe the shoulders, one ende to the one shoulder, and another to the other, and there they make the composition of the shoulders. The bones of the great armie, that is to say; from the shoulders to the fingers endes, be thirtie: the first is the *Adiutor* bone, whose upper ende entreteth into the concavities or bove of the shoulder bone: It is but one bone having no fellow, and it is hollowe and full of Marrow, and it is also crooked because it should bee the more abler to gripe things, and it is hollowe because it should bee lighter and more obedient to the stirring or moving of the *Brawnes*. Further more, this bone hath two emynences, or two knobs in his nether extremitie, or in the iuncture of the Elbowe, of the which the one is more rising then the other, and are made like unto a Bully to drawe water with, and the endes of these bones enter into a concavities proportioned in the uppermost ends of the two *Facelbones*, of which two bones, the lesse goeth from the Elbowe to the thumbe, by the uppermost part of the armie, and the greater is the nether bone from the Elbowe to the little finger. And these two bones bee contained with the *Adiutor* bone, and bee bound with strong *Ligamentes*, and in like manner with the bones of the hande. The which bones be numbyed. viij. the foure uppermost bee ioyned with the foure nethermost towards the handes: and in the thirde warde of bones, bee five, and they are called *Ossa Parvis*, and they are in the palme of the hand. And to them be ioyned the bones of the fingers and the thumbes, as thus, in every finger iij. bones, and in the thumbe two bones, that is to say, the fingers and thumbe of every hand, xiiij. called *Ossa digitorum*, in the palme



of the hand. v. called *Patinis*, and betwene the hande and the  
wrist. viij. called *Rafete*, and from the wrist to the shoulder,  
iii. bones: all which beeing accounted together, ye shall finde  
thirtie bones in each hand and arme. To speake of Sinewes,  
Ligaments, Cordes, and Braines: here first ye shall vnder-  
stand, that there cometh from *Dynuca* through the Spondles  
of the necke. iij. sinewes, which most plainly do appeare in  
sight, as thus: one cometh into the vpper part of the arme,  
another into the nether part, and one into the inner side, and  
another into the vtter side of the arme, and they bring from the  
Braine & from *Dynuca*, both feeling & mouing into the armes,  
as thus: The sinewes that come from the Braine and from the  
Marrow of the Backe that is called *Dynuca*, when they come  
to the iuncture of the shoulder, there they are mixed with the Li-  
gaments of the selfe shoulder, and there the Ligaments receiue  
both feeling and mouing of them, and also in their medling to-  
gether, they are made a Cord or a Tendon.

Thre causes I finde why the sinewes were medled with the  
Ligaments. The first cause is, that the littlenesse of the Si-  
nawes, which many waies bee made wearie by their continual  
mouing, should bee repressed by the insensiblenesse of the Liga-  
ments: the second is, that the littlenesse of the Sinewes should  
bee through the qualitie of the Ligaments: the third is, the fee-  
bleness of the Sinew, that is insufficient and too feeble to  
use his offices, but by the strength and hardnesse of the Liga-  
ments.

Now to declare what a Cord is, what a Ligament, and what  
a Muskle or a Braine, it is ynough rehearsed in the Chapter  
of the simple members. But if you will through the comman-  
dement of the Will or the Soule, drawe the arme to the hinder  
parts of the bodie, then the vtter Braine is drawne together,  
and the inner is enlarged, and likewise inwards, when the one  
Braine doth drawe inwards: the other doth stretch, and when  
the arme is stretched in length, then the Cordes be lengthened:  
but when they passe the iuncture of the shoulder and of the el-  
bowe,

why  
sinewes  
are mixed  
with  
ligaments

of  
cordes  
ligaments  
are

bowe, by three fingers breadth or thereabout, then it is diuided by subtil Will, and medled with the simple flesh, and that which is made of it is called a *Brawne*. And three causes I finde, why that the simple flesh is medled with the Corde in the composition of the *Brawne*. The first is, that the aforesaid Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Corde with his moistnesse, the which drought he getteth thorough his manifolde mouing. The third is, that the forme of the *Brawne* members should bee the more faire, and of better shape: wherefore God and Nature haue clothed it with a *Dannicle*, that it might the better bee kept: And it is called of the Philosophers, *Musculus*, because it hath a fourme like vnto a *Moule*. And when these *Brawnes* come neare a Joynt, then the Cordes spring forth of them, and are medled with the *Ligaments* againe, and so moueth that Joynt. And so ye shall vnderstand, that allwaies betwene euerie two Joynts, is engendred a *Brawne*, proportioned to the same member and place, vnto the last extremitie of the fingers, so that as well the least iuncure hath a proper feeling and mouing when it needeth, as hath the greatest. And after *Guydo*, there be numbred thirtene in the arme and hand, as thus: foure in the *Adiator*, mouing the vpper part of the arme: and foure in the *Focles*, mouing the fingers. Nowe to speake somewhat of the *Veynes* and *Arteirs* of the arme: it is to be vnderstood, that from *Venakelis* there commeth two *braunches*, the one commeth to the one arme pit, and the other commeth to the other. And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the *braunch* is in the arme pit, there he is diuided into two *braunches*: The one *braunch* goeth along in the inner side of the arme, vntill it come to the bought of the arme, and there it is called *Basilica*, or *Epatica*, and so goeth downe the arme till it come to the wrist, and there it is turned to the backe of the hande, and it is founde betwene the little finger and the next, and there is called *Saluatella*. Now to the other

*veins  
of Arm*

*veine  
basilica*

*braunch*



veine  
going to  
head

veine  
cephali-  
ca

braunch that is in the arme hole , which spreadeth to the vpper  
side of the shoulder, and there he divideth in two, the one goeth  
spreading vp into the carnous part of the head , and after des-  
cendeth through the bone into the braine , as it is declared in  
the Anatomie of the head. The other braunch goeth on the out-  
ward side of the arme, and there he is divided into two also, the  
one part is ended at the hande , and the other part is folded  
about the arme, till it appeare in the bouget of the arme, and  
there is called *Sephalica* . From thence it goeth to the backe of  
the hand, and appeareth betweene the thumbe and the fozenmost  
finger, and there it is called *Sephalica Ocularis*.

veine of  
heart

The two braunches that I spake of, which be divided in the  
hinder part of the shoulders, from each of these two (I say) sprin-  
geth one , and those two meete together and make one Veyne  
which appeareth in the bought of the arme, and there it is called  
*Mediana*, or *Cordialis*, or *Commune*. And thus it is to be vnder-  
stood, that of *Vena Sephalica*, springeth *Vena Ocularis*, and of *Ve-  
na Bazilica* , springeth *Vena Saluatella* . and of the two veynes  
that meete, springeth *Vena Mediana*, and in ramesying fro these  
fiue principall Veynes springeth innumerable , of the which a  
Chirurgion hath no great charge : for it sufficeth vs to knowe  
the principals.

Arteries  
rarked  
in the  
arme

To speake of Arteirs , you shall vnderstand , that wheresoe-  
uer there is found a Veyne, there is an Arteir vnder him : and  
if there be found a great Veyne , there is founde a great Arteir,  
and whereas is a little Veyne, there is a little Arteir : for where-  
soeuer there goeth a Veyne to giue nutriment , there goeth an  
Arteir to bring the spirit of life. Wherefore it is to bee noted,  
that the Arteirs lye more deeper in the flesh then the Veynes do:  
for they carry and keepe in them more pzeious blood then doth  
the Veyne, and therefore he hath need to bee further from daun-  
gers outwardly : and therefore God and Nature haue ordained  
for him to be closed in two Coates, where the Veyne hath but  
one.

6 brest  
Arke of spirituall members

The Brest or Thozar, is the Arke or chest of the spirituall  
members

members of man, as saith the Philosopher : / Where it is to bee noted, that there bee foure things containing, and right contained, as thus / The foure containing, are, the Skinne, Musculus flesh, the Vappes and the Bones. / The partes contained are, the Heart, the Linges, Vannicles, Ligaments, Perues, Veines, Arteirs, Pyre, or Esophagus. / Now the Skinne and the flesh are knowne in their Anatomie. / It is to bee noted, that the flesh of the Vappes, differeth from the other flesh of the bodie : for it is white, glandulus, and spongeous : and there is in them, both Perues, Veines, and Arteirs, and by the they haue Coliganes with the Heart, the Liuer, the Braine, and the generatiue members. / Also there is in the Breast, as olde Authoꝝ make mention, lxxx. or xc. Muscles: for some of them bee common to the necke, some to the Shoulders, and to the Spades : some to Diafragina or the Midriffe : some to the ribs, some to the Backe, and some to the Breast it selfe. / But I find certaine profitableness in the creation of the Vappes, as well in man as in woman : for in man it defendeth the spirituals from annoyauce outwardly : and another, by their thicknesse they comfozt the naturall heate in defience of the spirits. / And in women, there is the generation of Milke: for in women there cometh from the Matrix into their Breasts many Veines, which bying into them Menstruall blood, the which is turned through the digestiue vertue, from red colour vnto white, like the colour of the Vappes, euen as Chillye comming from the Stomacke to the Liuer, is turned into the colour of the Liuer.

Now to speake of the Bones of the Breast : they be said to be triple or threesolde, and they bee numbꝛed to bee seuen in the Breast befoze, and their length is according to the breadth of the Breast, and there extremities or endes bee gristly, as the Ribbes bee. / And in the vpper ende of Thorax is an hole or a concauitie, in which is set the foote of the Furlebone or Canel-bone, and in the neither end of Thorax, against the mouth of the Stomacke, hangeth a gristle called Ensi forme, and this gristle was ordained for two causes. / One is, that it should de-

Things  
contam  
ing &  
contam



send the Stomacke from hurt outwardly. The second is, that in time of fullnesse, it should giue place to the Stomacke in time of need when it desireth, &c.

*Spondels*  
12  
*ibbs 12*  
*n ach*  
*ide*  
*parte*  
*et by*  
*im selfe*  
*substance of*  
*hart*  
*shape*  
*of y*  
*arte*  
*substance of y*  
*arte*

Now to speake of the partes of the backe behinde forth : There be twelue Spondels, through whome passeth Dynuca, of whome springeth twelue paire of perues, bringing both feeling and mouing to the Muscles of the breast aforesaid. And here it is to be noted, that in euery side there be twelue ribbes, that is to say, seuen true and five false, because these five be not so long as the other seuen be : and therefore called false Ribbes, as it may be perceiued by the sight of the Eye. Likewise of the parts that be inwardly, and first of the Heart, because he is the principall of all other members, and the beginning of life : hee is set in the middlest of the breast seuerally by himselfe, as Lord and King of all members. And as a Lord or King ought to be serued of his subiects that haue their liuing of him, so are all other members of the bodie subiects to the Heart : for they receiue their liuing of him, and they doe seruice many wayes vnto him againe. The substance of the Heart, is as it were Lazartus flesh, but it is spermaticke, and an officiall member, and the beginning of life, and he giueth to euery member of the bodie, both blood of life, and spirite of breath and heate : for if the Heart were of Lazartus flesh, his mouing and stirring should bee voluntary and not naturall, but the contrary is true : for it were impossible that the Heart should be ruled by Will onely, and not by Nature. The Heart hath the shape and forme of a Pine-apple, and the broad end therof is vpwards, and the sharp end is downwards, depending a litle towards the left side.

And here it is to be noted, that the Heart hath blood in his substance, whereas all other members haue it but in their Veines and Arteries. Also the Heart is bound with certaine Ligaments to the backe part of the breast, but these Ligaments touch not the substance of the Heart, but in the ouer-part they spring forth of him, and is fastened as aforesaid. Furthermore, the Heart hath two Ventricles, or Concauities, and the left is higher then

then the right : and the cause of his hollownesse is this : For to keepe the blood for his nourishing, and the aire to abate and temper the great heate that he is in, the which is kept in Concauities. Now here it is to be noted, that to the right Ventricle of the Heart, commeth a Veyne from the great Veyne called *Venakelis*, that receiueth all the substance of the blood from the Liuer. And this Veyne that commeth from *Venakelis*, entreth into the heart of the right Ventricle, as I said before, and in him is brought a great portion of the thickest blood to nourish the heart with, and the residue that is left of this, is made subtill through the vertue of the Heart, and then this blood is sent into a Concauitie or pit in the midst of the Heart between the two Ventricles, and therein it is made hotte and pured, and then it passeth into the left Ventricle, and there is engendred in it, a spirite that is clearer, brighter and subtiller then any corporall or bodily thing, that is engendred of the foure Elements : For it is a thing that is a meane betweene the bodie and the soule. Wherefore it is likened of the Philosophers to bee more liker heavenly things, then earthly things.

Right  
ventric  
kle of  
harte

where  
blood of  
I harte  
is Refined

Also it is to be noted, that from the left Ventricle of the heart, springeth two Arteries : the one hauing but one Coate, and therefore it is called *Arteria venalis* : And this Arterie carrieth blood from the Heart to the Lungs, the which blood is vaporous, that is tryed and left of the Heart, and is brought by this Arterie to the Lungs, to giue him nutriment : and there he receiueth of the Lungs aire, and bringeth it to the Heart to refresh him with.

Left  
ventri  
cle

Wherefore Galen saith, that he findeth that mans Heart is naturall and friendly to the Lungs : for he giueth him of his owne nutrimentall to nourish him with, and the Lungs re- ward him with aire to refresh him with againe, &c.

friend  
ipe bet  
I harte  
I lungs

The other Arterie that hath two Coates, is called *Vena Arterialis*, or the great Arterie that ascendeth and descendeth, and of him springeth all the other Arteries that spred to every member of the bodie : for by him is vnited and quickned all the members of the bodie. For the spirite that is retained in them, is the instru-

Arteria  
origine  
lis



ment or treasure of all the vertue of the soule. And thus it passeth  
 vntil it come to the braine, and there he is turned into a further  
 digestion, and there he taketh an other spirit, and so is made ani-  
 mall, and at the Liuer nutrimentall, and at the Testicles gene-  
 ratiue: and thus it is made a spirit of euery kinde, so that he be-  
 ing meane of all maner operations and workings, taketh effect.  
Two causes I finde why these Arteries haue two Coates. One  
 is, that one Coate is not sufficient nor able to withstand the vio-  
 lent mouing & stirring of the spirit of life that is carried in them.  
 The second cause is, that the thing that is carried about from  
 place to place, is of so precious a treasure, that it had the more  
 need of good keeping. / And of some Doctors, this Arter is called  
 the Pulsatiue veyne, or the beating veyne: for by him is percei-  
 ued the power and might of the Heart, &c. Wherefore God and  
 Nature haue ordained that the Arteries haue two Coates. / Also  
 there is in the Heart three Velicles, opening and closing the go-  
 ing in of the Heart blood and spirit in conuenient time. / Also the  
 Heart hath two little Cares, by whom cometh in and passeth  
 out the aire that is prepared for the Lungs. / Also there is found  
 in the Heart a Cartilaginous Audiment, to helpe and streng-  
 then the selfe Heart. / Also the Heart is covered with a strong  
 Pannicle, which is called of some *Capsula Cordis*, or *Pericordi-*  
*um*, the which is a strong case, vnto whom cometh Nerves, as  
 to other inward members. / And this Pannicle *Pericordium*,  
 springeth of the vpper Pannicle of the *Diaphragma*. / And of him  
 springeth an other Pannicle called *Mediastinum*, the which de-  
 parteth the breast in the midst, and keepeth that the Lungs fall  
 not ouer the Heart. / Also there is an other Pannicle that coue-  
 reth the Ribs inwardly, that is called *Plura*, of whom the *Di-*  
*aphragma* taketh his beginning. / And it is said of many Doctors, that  
*Duramater* is the originall of all the Pannicles within the bo-  
 die: and thus one taketh of an other.

*The Anatomie of the Lungs.*

**T**he Lungs is a member spermaticke of his first creation, and his natural complection is cold and drie, and in his accidentall complection he is colde and moyſte, lapped in a peruous Mannicle, because it ſhould gather together the ſofter ſubſtance of the Lungs, and that the Lungs might feele by the meanes of the Mannicle, that which he might not feele in himſelf. Now to proue the Lungs to be colde and drie of kinde, it appeareth by his ſwift ſtirring, for hee lieth euer waiving ouer the heart, and about the heart. And that he is colde and moyſt in reward, it appeareth well, that he receiueth of the braine many cold matters, as Cataries, and Humes, whoſe ſubſtance is thin. Alſo I finde in the Lungs thre kinds of ſubſtance. One is a Veyne comming from the Liuer, bringing with him the Crude or rawe part of Chylle to feed the Lungs. An other is *Arterea venealis*, comming from the heart, bringing with him the ſpirit of life to nourish him with. The thirde is *Trachia Arteria*, that bringeth in ayre to the Lungs, and it paſſeth through all the left part of them to doe his office.

The Lungs is deuided into ſiue Lobbes or Bellikeles, or ſiue poztions, that is to ſay, thre in the right ſide, and two in the left ſide. And it was done for this cauſe, that if there fell any hurt in the one part, the others ſhould ſerue and do their office. And thre cauſes I finde why the Lungs were principally ordeined. Firſt, that they ſhould draw cold wind, and reſreſh the heart. The ſecond, that they ſhould change and alter, and purifie the ayre before it come to the heart, leaſt the heart were hurt and annoyed with the quantitie of the ayre. The third cauſe is, that they ſhould receiue from the heart the ſumous ſuperfluities that he putteth forth with his breathing, &c.

Behinde the Lungs toward the ſpondels, paſſeth Vire or Iloſagus, of whome it is ſpoken of in the Anatomie of the Pecke. And alſo there paſſeth both Veynes and Arteirs, and all theſe



these with *Trachia Arteria*, doe make a *Stoke*, replete vnto the Gullet with *Pannicles*, and strong *Ligaments*, and *Glandulus* flesh to fulfill the voyd places. And last of all, is the *Midriffe*, and it is an officiall member made of two *Pannicles* and *Lazartus* flesh, and his place is in the midst of the bodie, ouerthwart or in breadth vnder the region of the spirituall members, departing them from the matrix.

And three causes I find why the *Midriffe* was ordained. First, that it would diuide the *Spirituals* from the *Putrates*. The second, that it should keep the vital colour or heat to descend downe to the *Putrates*. The last is, that the malicious fumes reared vp from the *Putrates*, should not noy the *Spirituals* or *vitals*, &c.

The wombe is the regio or the citie of all the *Intrails*, the which reacheth from the *Midriffe* downe vnto the *Share* inwardly, and outwardly from the *Reines* or *Kidneys*, downe to the bone *Pecten*, about the priue parts. And this wombe is compound and made of two things, that is to say, of *Sysac* and *Myrac*. *Sysac* is a *Pannicle*, and a member *Spermaticke*, officiall, sensible, *Unio*, *Uie*, compound of subtile *Uil*, and in complexion cold and drie, hauing his beginning at the inner *Pannicle* of the *Midriffe*. And it was ordained, because it should containe and binde together all the *Intrails*, and that he defend the *Musculus*, so that hee oppresse not the naturall members. And that hee is strong and tough, it is because he should not bee lightly broken, and that those things that are contained go not forth, as it happeneth to them that are broken, &c. *Myrac* is compounde and made of foure things, that is, of skin outwardly of fatnesse, of a carnous *Pannicle*, and of *Musculus* flesh. And that it is to bee vnderstanded, that all the whole from *Sysac* outward, is called *Myrac*, it appeareth well by the wordes of *Galen*, where hee commaundeth, that in all woundes of the wombe, to sewe the *Sysac* with the *Myrac*, and by that it proueth, that there is nothing without the *Sysac*, but *Myrac*. And in this *Myrac* or bitter part of the wombe, there is noted eight *Muscles*, two *Longitudinals*, proceeding from the shilde of the stomacke, vnto *Os Pecten*:  
two

two Latitudinals comming from the backwards to the wombe and foure Transuerse, of the which, two of them spring from the Ribbes on the right side, and goe to the left side, to the bones of the Hanches, or of Pecten: and the other two spring from the Ribbes on the left, and come ouer the wombe to the right parts, as the other befoze both.

Here is to be noted, that by the vertue of the subtil will that is in the *Musculus Longitudinalis*, is made perfect the vertue attractiue: and by the *Musculus Transuerse*, is made the vertue retentive: and by the *Musculus Latitudinalis*, is made the vertue expulsiue. It is thus to be vnderstood, that by the vertue attractiue, is drawne downe into the Intrailes, all superfluities, both water, winde, and dyt. By the vertue retentive, all things are withholden and kept, vntil Nature haue wrought his kinde. And by the vertue expulsiue is put forth al things, when Nature prouoketh any thing to be done. *Galen* saith, that wounds or incisions be moze perillous in the midst of the wombe, then about the sides, for there the parts bee moze tractable then any other parts be. Also he saith, that in woundes pearcing the wombe, there shall not be made good incarnation, except *Sifac* be sewed with *Myrac*. Now to come to the parts contained within: First that which appeareth next vnder the *Sifac* is *Omentum*, or *Zirbus*, the which is a Pannicle couering the stomacke and the Intrailes, implanted with many Veines and Arteries, and not a litle fatnesse ordained to keepe moyst the inward parts.

This *Zirbus* is an officiall member, and is compound of a Veine and an Arter, the which entereth and maketh a line of the vtter Tunicle of the stomacke, vnto which Tunicle hangeth the *Zirbus*, and couereth all the guttes downe to the share.

Two causes I finde why they were ordained. One is, that they should defend the Putratiues outwardly. The second is, that through his owne power and vertue, he should strengthen and comfort the digestion of all the Putrates, because they are moze feebler then other members bee, because they haue but a thinne wombe or skin, &c. Next *Zirbus*, appeareth the Intrailes or guts,



of which *Galen* saith, that the *Guttes* were ordained in the first creation to conuey the drosse of the meate and drinke, and to cleanse the bodie of their superfluities. And here it is to be noted, that there bee five portions of one whole *Gutte*, which both in man and beast beginneth at the nether mouth of the stomacke, and so continueth forth to the ende of the fundament. Neuerthelesse he hath diuers shapes and formes, and diuers operations in the bodie, and therefore he hath diuers names. And here upon the *Philosophers* say, that the lower wombe of a man, is like vnto the wombe of a swine. And like as the stomacke hath two *Tunicles*, in like manner haue all the *Guts* two *Tunicles*. The first portion of the *Guttes* is called *Duodenum*, for he is 12. Inches of length, and couereth the nether part of the stomacke, and receiueth all the drosse of the stomacke: the second portion of the *Guts* is called *Ieiunium*, for he is euermore emptie, for to him lieth euermore the chest of the Gall, beating him sore, and draweth forth of him all the drosse, and cleanseth him cleane: the third portion of *Gut*, is called *Yleon*, or small *Gut*, and is in length fifteen or sixteene Cubits. In this *Gut* oftentimes falleth a disease called *Yleaca Passio*. The fourth *Gut* is called *Monoculus*, or blinde *Gut*, and it seemeth to haue but one hole or mouth, but it hath two, one neare vnto the other, for by the one all things goe in, and by the other they go out againe. The fift is called *Colon*, and receiueth all the drosse depriued from all profitablenesse, and therefore there commeth not to him any beynes *Miseraices*, as to the other. The sixt and last, is called *Rectum*, or *Longeon*, and he is ended in the fundament, and hath in his nether end foure *Muscles*, to hold, to open, to shut, and to put out, &c. Pert is to be noted of *Mesenterium*, the which is nothing else but a texture of innumerable beynes *Miseraices*, ramesied of one beyne called *Porta Epates*, couered and defended of *Mannicles* and *Lygaments* comming to the *Intraills*, with the backe full of fatnesse and *Glandulas* flesh, &c.

The stomacke is a member compound and spermaticke, slowe and sensible, and therein is made perfect the first digestion.

tion of Chyle. This is a necessary member to all the bodie, for if it faile in his working, all the members of the bodie shall corrupt.

Wherefoze *Galen* saith, that the stomacke was ordained principally for two causes. The first, that it should be to all the members of the bodie, as the earth is to all that are engendred of the earth, that is, that it should desire sufficient meate for all the whole bodie. The second is, that the stomacke should be a sarke or chest to all the bodie for the meate, and as a Cooke to all the members of the bodie. The stomacke is made of two Pannicles, of which the inner is *Perueous*, and the viter *Carneous*. This inner Pannicle hath *Musculus Longitudinalis*, that stretcheth along from the stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And he hath *Transuerse* will, for to withhold or make retention. And also the viter Pannicle hath *Latitudinall* will, to expulse and put out: and that by his heate he should helpe the digestive vertue of the stomacke, and by other heates given by his neighbours, as thus. It hath the *Liver* on the right side, chasing and heating him with his lobes or figures: and the *Splene* on the left side, with his fatnesse and beynes, sending to him melancholie, to exercise his appetites: and about him is the *Hart*, quickning him with his arteirs: Also the *braine* sending to him a braunch of *perues* to give him feeling. And he hath on the hinder part, descending of the parts of the backe many *Lygaments*, with the which he is bound to the *Spondels* of the backe. The forme or figure of the stomacke is long, in likenesse of a *Goode*, crooked: and that both holes be in the vpper part of the bodie of it, because there should be no going out of it vnadvisedly of those things that are receiued into it. The quantitie of the stomacke commonly holdeth two *Pitchers* of water, and it may suffer many passions, and the nether mouth of the stomacke is narrower then the vpper, and that for three causes. The first cause is, that the vpper receiueh meate great and boysterous in substance, that there being made subtile, it might passe into the nether. The second is, for by him passeth



all the meates, with their chilositie from the stomacke to the Liuer. The thirde is, for that thzough him passeth all the drosse of the stomacke to the guts. And this sufficeth for the stomacke, &c.

The Liuer is a principall member, and officiall, and of his first creation spermaticke, complete in quantitie of blood, of him selfe insensible, but by accident he is insensible, and in him is made the second digestion, and is lapped in a sinowie Pannicle.

And that he is a principall member, it appeareth openly by the Philosophers, by *Auicenn* and *Galen*. And it is officiall as is the stomacke, and it is of spermaticke matter, and sinowie, of the which is engendzed his veines. And because it was little in quantitie, Nature hath added to it crudded blood, to the accomplishment of sufficient quantitie, and is lapped in a sinowie Pannicle. And why the Liuer is crudded, is because that Chile which commeth from the stomacke to the Liuer, should be turned into the colour of blood.

And why the Liuer was ordained, was because that all the nutrimentall blood be engendzed in him. The proper place of the Liuer is vnder the false Ribbes in the right side. The forme of the liuer is gibbous or bunchie on the back side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should be plyable to the stomacke, like as a hand doth to an Apple, to comfort her digestion, for his heate is to the stomacke, as the heate of the fire is to the Potte or Cauldron that hangeth ouer it.

Also the Liuer is bound with his Pellikles to the Diaphragma, and with strong Ligaments. And also he hath Coliganes with the stomacke and the Intrailes, and with the Heart and the Keynes, the Testikles and other members. And there are in him five Pellikles, like five fingers. *Galen* calleth the Liuer *Messa Sanguinaria*, containing in it selfe foure substances, Naturall and Putrimentall. The Naturals is sent with the blood to all parts of the bodie, to be engendzed and nourished. And the Putrimentall's bee sequestrate and sent to places ordained for some helpings. These are the places of the Humours, the blood in



in the Liuer, Choller in the Chest or Gall, Melancholie to the Splene, Flegme to the Lungs and the Iunctures, the waterie superfluities to the Keynes and the Veslike. And they goe with the blood, and sometime they putrifie and make Feuers, and some be put out to the skinne, and be resolved by sweate, or by Strabbes, by Pusshes, or by Impostumes.

And these foure naturall humours, that is to say, Sanguine, Choler, Melancholie, and Flegme, bee engendred and distributed in this manner: First ye shall vnderstand, that from the spermatiske matter of the Liuer inwardly, there is engendered two great Veynes, of the which, the first and the greatest is called *Porta*, and comitieth from the concauitie of the Linner, of whom springeth all the small veines *Miseraices*, and these *Miseraices* be to *Vena Porta*, as the braunces of a tree be to the stocke or tree. For some of them bee contained with the bottome of the Stomacke: some with *Duodenum*, some with *Jejunum*, some with *Ileon*, and some with *Monoculus*, or *Saccus*. And from all these guttes they vzing to *Vena porta*, the succozitie of Chiley going from the Stomacke, and distribute it into the substance of the Liuer. And these Veynes *Miseraices* bee innumerable. And in these Veynes begun the **second digestion**, and ended in the Liuer, like as it is in the Stomacke the **first digestion**.

So it proueth that *Vena porta* and *Vena Miseraices*, serue to bring all the succozitie of all the meate and drinke that passeth the Stomacke to the Liuer, and they spread themselves through the substance of the Liuer inwardly, and al they stretch towards the gibbous or bowing part of the Liuer, and there they meete and go all into one vnitie, and make the second great Veyne called *Venaculis* or *Concaua*, or *Vena Ramosa*, all is one, and he with his rootes draweth out all the blood engendered from the Liuer, and with his branches ramesping bpwards and downwards, carrieth and conueyeth it to all other members of the body to bee nourished with, where is made perfect the **third digestion**. And also there goeth from the Liuer veynes, bearing the superfluities of the third digestion to their proper places,

of 4  
naturall  
humors

second  
digestion

3<sup>rd</sup>  
digestion  
is made  
venaculis  
or concaua



gall

as it shall be declared hereafter. Now to speake of the Gall, or of the chest of the Gall: it is an officiall member, and it is spermaticke and sinowie, and hath in it a subtil Will, and it is as a purse or a Panniculer Vesike in the hollownesse of the Liuer, about the middle Pericle or Lobe, ordained to receiue the cholericke superfluities which are engendred in the Liuer: The which purse or bagge hath three holes or neckes: by the first he draweth to him from the Liuer the Choler, that the blood be not hurt by the Choler. By the second neck, he sendeth to the bottom of the stomacke Choler, to further the digestion of the stomacke. And by the third necke he sendeth the Choler regularly from one gut to an other, to cleanse them of their superfluities and drosse: and the quantitie of the purse, may containe in it halfe a pinte, &c.

spleene

And next is the Spleene, or the Milke, the which is a spermaticke member, as are other members, and officiall, and is the receptorie of the Melancholious superfluities that are engendred in the Liuer: and his place is on the left side, transuersely linked to the stomacke, and his substance is thinne. And two causes I finde why he was ordained there. The first is, that by the Melancholious superfluities that are engendred of the Liuer which he draweth to him, he is nourished with. The second cause is, that the nutritiue blood should by him be made the moze purer and cleane, from the drosse and thicking of Melancholie, &c.

Lemes &amp; Kidneyes

And next of the Keynes and Kidneyes: It is to be understood, that within the region of the Putrites backwards, are ordained the Kidneyes, to cleanse the blood from the watery superfluities, and they haue each of them two passages or holes, or neckes: by the one is drawne the water from Menakelis by two Veynes, which are called *Vena Emulgentes*, the length of a finger of a man, and issueth from the Liuer: and by the other is sent the same water to the Bladder, and is called *Poros Vrihides*.

The substance of the Kidneyes is Lazartus flesh, hauing Longitudinall will: and their place is behinde on each side of the

the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher then the left, and is bound fast to the backe with Ligaments. The Philosopher saith, that mans Kidneys are like the kidneys of a Cowe, full of hard Concauities, and therfore the sores of them be hard to cure. Also they are moze harder in substance then any other fleshy member, and that for two causes. One is, that he be not much hurt of the sharpnesse of the Urine. The other is, that the same Urine that passeth from him, might the better be altered and clenfed thzough the same. Also there comueth from the Heart to each of the Kidneys, an Arter, that bringeth with him blood, heate, spirite and life. And in the same maner there comueth a veyne from the Liuer, that bringeth blood to nourish the Kidneys, called blood nutrimentall.

The grease of these Kidneys or fatnesse, is as of other inward members, but it is an officiall member, made of thinne blood, congeled and crudded thzough colde, and there is ordained the greater quantitie in his place, because it should receiue and temper the heate of the Kidneys, which they haue of the byting sharpnesse of the water.

Now by the Kidneys vpon the Spondels, passeth *Venaculis*, or *Venacua*, which is a veyne of great substance, for he receiueth all the nutrimentall blood from the Liuer, and from him passeth many small Pipes on euery side, and at the Spondell betwene the Shoulders, he diuideth himselfe whole into two great bzaunches, the one goeth into the one arme, and the other into the other, and there they diuide themselues into many veynes and bzaunches: as is declared in the armes.

*The Anatomie of the Haunches,  
and their parts.*

The Haunches are the lower part of the wombe, ioyning to the Thies and the secret members. And three things there are to be noted therof. The first is of y parts containing: the  
second



second is of the parts contained: and the thirde is of the partes proceeding outwarde. The parts containing outwardly, bee *Myrac* and *Sifac*, the *Zirbus* and the bones. The partes contained outwardly, are the *Vezike*, or bladder, the spermatike vessels, the *Matrrix* in women *Longaon*, *Perues*, *Veines*, and *Arteirs*, descending downewardes: the partes proceeding outwardes, are the *Buttockes* and the *Muscles* descending to the *thighes*, of which it is to bee spoken of in order. And first of the partes containing: as of *Myrac*, *Sifac*, and *Zirbus*, there is enough spoken of in the Anatomy of the wombe. But as for the bones of the *Hanches*, there bee of the partes of the backe three *Spondels* of *Ossa sacri*, or of the *Hanches*: and three *Cartiliginis Spondelles* of *Ossa cande*, called the *taile bone*.

And thus it is proued, that there is in euery man thirtie *Spondels*, and thus they are to bee numbred: In the necke seauen, in the ridge twelue: in the reines five: and in the hanches sixe: And it is to bee noted, that euery *spondel* is hollowe in the midst: through which hollownesse passeth *Puca* from the bzaine, or the marrowe of the backe. And some Authoys say, that *Myruca* is of the substance that the bzaine is of, so; it is like in substance, and in it selfe giueth to the *Perues* both the vertue moving and feeling.

And also euery *spondell* is holden on euery side, through the which holes, both *Artiers* and *veines*, do bring from the Heart and the Liver both life and nourishment, like as they do to the bzaine: and from the *Pannicle* of *Myruca* or the marrowe of the backe, through the holes of the sides of the *Spondels*, springeth forth *Perues* motives, and there they entermeddle themselves with the strong *Lygements* that be insensible, and so the *Lygements* receiue that feeling of the *Perue*, which the *Perue* taketh of *Myruca*. And by this reason many Authoys proue, that *Myruca* is of the same substance that the bzaine is of, & the *Pannicles* of the *Puca* is of the same substance of the *Pannicles* of the bzaine, &c. And each of these *spondels* bee bound fast one with another, so that one of the may not wel be named without another.



another. And so all these Spondels together, contained one by another are called the Ridgebone, which is the foundation of all the shape of the bodie. They with the last Spondell be contained or ioyned to the bones of the Haunches, and they be the vpholders of all the Spondels. And these bones be small towards the tayle bone, and broad towards the Hanches, and before they ioyne and make *Os Pellicinis*. And so they be broad in the parts of the Fles, and therefore some Authoers calleth it *Ilea*. And each of these two bones toward the Liuer hath a great round hole, into the which is receiued the bone called *Vertebra*, or the *Whorlebone*. Also besides that place, there is a great hole or way, thorough the which passeth from aboue *Musculus*, beyne and Arteries, and go into the Thighes. And thus it is to be noted, that of this bone *Pecten*, and the bone *Vertebra*, is made the iuncture of the Thigh.

Now to speake of the parts contained, the first thing that commeth to sight is the bladder, the which is an officiall member, compound of two peruous Pannicles, in complexion colde and drie, whose necke is carnous, and hath Muscles to withhold, and to let go: and in man it is long, and is contained with the yard, passing through *Peritoneum*, but in women it is shorter, and is contained within the *Vulua*. The place of the bladder, is betwene the bone of the Share and the tayle gut, called *Longaon*, and in women, it is betwene the foresaid bone and the *Matrux*.

And in it is implanted two long vessels comming from the Kidneys, whose names be *Porri Vrickides*, bringing with them the vyne or water from the Kidnies to the bladder, which princely entreteth into the holes of the pannicles of the bladder, by a naturall mouing betweene Tunicle & Tunicle, and there the vyne findeth the hole of y<sup>e</sup> nether Tunicle, and there it entreteth princely into the concauitie of the bladder, and the more y<sup>e</sup> the bladder is filled with vyne, the straiter be the two pannicles comprised together, for the holes of the Tunicles be not euen one against another, and therefore if the bladder be neuer so full, there may none go back again.



The forme of it is round, the quantitie of it is a pitcher full, in some moze, and in some lesse, &c.

Also there is found two other vessels, called *Vasa Seminaria*, or the spermatike vessels. And they come from *Menakelis*, bringing blood to the Testikles, as well in man, as in woman, the which by his further digestion it is made sparme or nature in men: they be put outward, for the testikles be without, but in women it abideth within, for their testikles stand within: as it shal be declared hereafter.

Next followeth the *Matrrix* in women: the *Matrrix* in women is an officiall member, compound and *Perueous*, and in comeplexion colde and drye: and it is the seelde of mans generation, and it is an instrument susceptible, that is to say, a thing receiuing or taking: and her proper place is betwene the bladder and the gut *Longaon*, the likenesse of it, is as it were a yard reuerfed, or turned inward, hauing testikles likewise, as aforesaid. Also the *Matrrix* hath two Concauties or Selles, and no moze, but all beastes haue as many Selles as they haue *Wappes* heads. Also it hath a long necke like an *Uinall*, and in euery neck it hath a mouth, that is to say, one within, and an other without. The inner in the time of conception is shut, and the utter part is open as it was before: and it hath in the middlest a *Lazartus* *Pannicle*, which is called in Latine *Tengito*: And in the creation of this *Pannicle*, is found two vtilities. The first is, that by it goeth forth the vyne, or else it should be shed throughout all the *Vulua*: the second is, that when a woman doth set her thyres a-broade, it altereth the ayze that commeth to the *Matrrix* for to temper the heate.

Furthermoze, the necke that is betwene these two aforesaid mouthes, in her concautie hath many inclusions and pleates, cloynd together in the manner of *Rose* leaues before they be fully spread or ripe, and so they be shut together as a purse mouth, so y nothing may passe forth but vyne, vntil the time of childing. Also about the middle of this necke be certaine *veynes* in *Wapdens*, the which in time of deflowzing, be corrupted and broken.

Furthermoze,



thermoze, in the sides of the vtter mouth, of the mouth are two Testikles or Stores, and also two vessels of sparne shorter then mans vessels, and in time of coyt the womans sparne is shead downe in the bottome of the Matrix. Also from the Liuer there commeth to the Matrix many Veynes, bringing to the child nourishing at the time of a womans being with childe: and those Veynes, at such time as the Matrix is voyde, bring thereto superfluities from certaine members of the body, whereof are engendred womans flowers, &c.

And for as much as it hath pleased Almighty God to giue the knowledge of these his misteries and workes vnto his Creatures in this present world, here I purpose to declare what thing Embzeon is, and his creation. The noble Philosophers, as *Galen*, *Auicenn*, *Bartholomeus*, and diuers other writing vpon this matter, say: that Embzeon is a thing engendred in the mothers wombe, the originall whereof is the sparne of the man and of the woman, of the which is made by the might and power of **G D D** in the mothers wombe a childe: as hereafter moze at large shall be declared. First, the field of generation called the Matrix, or the Mother, is knowne in the Anatomie, whole place is properly betwixt the bladder and Venaen in the woman, in which place is solue by the tillage of man, a couenable matter of kindly heate: for kindly heate is cause efficient both of doing and working, and spirite that giueth vertue to the body, and governeth and ruleth that vertue: the which seede of generation commeth from all the partes of the bodie, both of the man and woman, with consent and will of all members, and is shead in the place of conceiuing, where thorowe the vertue of Nature, it is gathered together in the selles of the Matrix or the Mother, in whome bee the way of the working of mans seede, and by the way of suffering of the womans seede mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embzeon. And further it is to be noted, that this sparne that commeth both to man and woman, is made and gathered of the most best and purest drops



of blood in all the body, and by the labour and chafing of the **Te-  
sticles** or **Stones**, this blood is turned into an other kinde, and  
is made **sparme**. And in man it is hot, white, and thicke: wher-  
foze it may not spread nor runne abroad of it selfe, but runneth  
and taketh temperance of the womans **sparme** which hath con-  
trary qualities: for the womans **sparme** is thinner, colder, and  
feebler. And as some Autho<sup>r</sup> hold opinion, when this matter  
is gathered into the right side of the **Matr**, then it happeneth  
a male kind, and likewise on the left the female, and where the  
vertue is most, there it saoureth most. / And further it is to bee  
noted, that like as the **Kenet** of the **Cheese** hath by himselfe the  
way or vertue of working, so hath the **Milke** by way of suffer-  
ring: and as the **Kenet** and **Milke** make the **Cheese**, so doth  
the **sparme** of man and woman make the generation of **Em-  
bryon**, of the which thing springeth by the vertue of kindly heate,  
a certaine skinne or caule, into the which it lappeth it selfe in,  
wherewith afterwarde it is tyed to the mothers wombe, the  
which couering commeth forth with the byrth of the childe: and  
if it happen that any of the skinne remaine after the birth of the  
childe, then is the woman in perill of her life.

Furthermoze, it is said, that of this **Embryon** is engendred  
the **Heart**, the **Liu**, the **W**, **P**, **W**, **A**, **C**,  
**C**, **L**, **S**, **G**, and **B**, receiuing to  
them by kindly vertue the menstrual blood, of which is engendred  
both flesh and fatnesse. And as writers say, the first thing that is  
shapen be the principals: as is the **Heart**, **Liu**, and **W**.  
For of the **Heart** springeth the **A**: of the **Liu**, the **W**:  
and of the **W**, the **P**: and when these are made, **P**-  
ture maketh and shapeth **B** and **G** to keepe and  
saue them, as the bones of the head for the **W**: the **B**-  
**B** and the **R** for the **Heart** and the **Liu**. And after  
these springeth all other members one after an other: and thus  
is the childe byed forth in foure degrees, as thus. The first is,  
when the said **sparme** or **seede** is at the first as it were **Milke**.  
The second is, when it is turned from that kinde into an other  
kinde,



kinde, is yet but as a lumpe of blood, and this is called of *Ipo-cras, Fetus*. The third degree is, when the principall parts be shapen, as the Heart, Liver, and Braine. The fourth and last, as when all the other members be perfectly shapen, then it receiveth the Soule with life and breath, and then it beginneth to move it selfe alone. Now in these foure degrees aforesaid: in the first as *Milke* it continueth seven dayes: in the second as *Fetus* nine dayes: in the third, as a lumpe of flesh engendring the principall parts the space of nine daies: and the fourth unto the time of full perfection of all the whole members, is the space of eightene dayes: so is there sixe and fortie dayes from the day of conception, unto the day of full perfection and receiving of the Soule, as God best knoweth.

Now to come againe to the Anatomie of the Vanches: Then come we to *Longaon*, otherwise called, the tayle gutte, whose substance is pannicular, as of all the other bowels: the length of it is of a span long, stretching nigh to the Rignes, his nether part is called *Annis*, that is to say, the towell: and about him is founde two Muscles, the one to open, the other to shut. Also there is found in him five veynes or bzaunches, of veynes, called *Vena Emoroidales*, and they have colliganes with the Bladder: wherefore they are partners in their grieues.

And when this *Longaon* is raised up, then ye may see the veynes and Arteries, and Sinewes, how they be bzaunched and bounde downe to the neither parts. The parts proceeding outwardly, are *Didimus*, *Peritoneum*, the Vard, the Testicles, and Buttocks. And first it shall be spoken of the Vard, or of mans generative members, the which dureth unto that part that is called *Peritoneum*, the which place is from the Coddes unto the fundament, whereupon is a seame. Wherefore saith the Philosopher, mans Vard is in the end and terme of the share.

The Vard is an officiall member, and the tiller of mans generation, compound and made of skinne, Bratwines, Tendons, Veynes, Arteries, Sinewes and great Ligaments: and it hath in it two passages, or principall issues, one for the Sparme,



and an other for the Urine. And as the Philosophers say, the quantitie of a common yarde, is eight or nine inches, with measurable bignesse proportioned to the quantitie of the Matrix.

This member hath, as saith *Anicen*, three holes: through one passeth insensible politions and winde, that causeth the yarde to rise: the other two holes is declared before. Also the yarde hath a skinne, and about the head thereof, it is double, and that men call *Prepusium*, and this skinne is moueable, for through his consecration the spermatick matter is the better, and sooner gathered together, and sooner cast forth from the Testicles: for by him is had the more delectation in the doing. And the foremost part of the head of the yarde before, is made of a brawny flesh, the which if it be once lost, it is neuer restozed againe, but it may bee well skinned, &c.

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

The viter is compound and made of skinne, and *Lazartus*, Longitudinall and Transuersall, in like manner as the Myrac. The inner part of the Cods is of the substance of the Sifac, and are in similitude as two pockets drawne together by themselves, and they differ not from the Sifac: and there bee two, because if there fall any hurt to the one, the other should serue. The Testicles or stones be two, made of *Gandulus* flesh or curnelly flesh. And furthermore, through the *Didimus* cometh to the Testicles from the Braine, Sinewes, and from the Heart Arteries, and from the Liuer Veynes, bringing vnto them both feeling and stirring, life and spirit, and nutrimentall blood, and the most purest blood of all other members of the bodie, wherof is made the sperme by the labour of the Testicles, the which is put forth in due time, as is before rehearsed.

The Groynes be knowne: they bee the empy Jundures or purging

purging place vnto the Liuer, and they haue curnelly flesh in the plying or bowing of the Thyes. The Hippes haue great bzaway flesh on them, and from thence descend downwards, Bzawnes, Cordes, and Ligaments, mouing and binding together the Thighes, with the Haunches themselues.

*The Anatomie of the Thighes,  
Legges, and Feete.*

**T**He Legge reacheth from the Joynt of the Thigh vnto the extremitie of the Toes, and I will diuide it in parts, as the armes were diuided. One part is called *Coxa*, or Thigh, and that is all that is contained from the Joynt of the Haunch vnto the Knée. The second part is called *Tibia*, and that reacheth from Knée to the Ankle. The third is the litle foote, and that is from the Ankle, vnto the ende of the Toes. And here it is to be noted, that the thigh, legge, and foote, are compound and made as the great arme or hand, with Skinne, Flesh, Veynes, Arteirs, Sinewes, Bzawnes, Tendons, and Bones, whereof they are to be spoken of in order.

Of the skinne and flesh there is inough spoken of before. And as of Veynes and Arteirs in their descending downwards, at the last spondels they be diuided into two parts, whereof the one part goeth into the right thigh, and the other into the left: And when they come to the thigh they be deuided into other two great bzaunches: the one of them spreadeth into the inner side of the legge, and the other spreadeth into the vtter side, and so bzanching, descend downe to the legge, to the Ankles and feete, and be brought into foure beynes which bee commonly vsed in letting blood, as hereafter followeth.

One of them is vnder the inner ankle toward the héele, called *Soffena*, & an other vnder the vnder ankle, called *Siarica*, and an other vnder the hamme, called *Poplitica*, the fourth betwéne the litle toe and next, called *Renalis*. And it is so bee noted of these foure great beynes in the legges, of the manifold daungers that might.

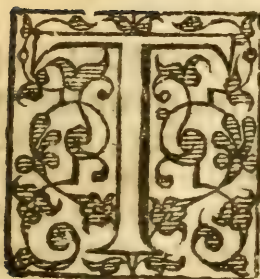


might fall of them, as oft it happeneth. There be many other  
 braunches which a Chirurgion needeth not much to passe vpon.  
 The Sinewes spring of the last Spondell, and of *Os Sacrum*,  
 and passeth through the hole of the bone of the Hippe, and des-  
 cendeth to the brawnes, and moueth the knée and the hamme,  
 and these descend downe to the ankle, and moue the foote, and  
 the brawnes of the fete moue the toes, in like maner as is decla-  
 red in the bones of the hand. The first is called *Coxa*, that is the  
 thigh bone, and he is without a fellow, and he is full of Marrow,  
 and is round at either ende. The roundnesse that is at the vpper  
 end, is called *Vertebrium*, or *Whorlebone*, and boweth inwards,  
 and is receiued into the bore or hole of the hanche bone: and at  
 the lower and towards the knée, there it hath two rounds, which  
 be receiued into the concauities of the bone of the legge, at the  
 knée, called the great *Fossels*. There is also at the knée a round  
 bone, called the knée panne. Then followeth the legge, wherein  
 is two bones, called *Focile Maior*, and *Focile Minor*, the bigger  
 of them passeth befoze, making the shape of the shinne, and it is  
 called the shinne bone, and passeth downe making the inner an-  
 kle. The lesse passeth from the knée backwards, descending down  
 to the vtter ankle, and there formeth that ankle, &c. The bones of  
 the foote are sixe and twentie, as thus. First, next the ankle bone,  
 is one called in Latine *Orabastus*: next vnder that towards the  
 heele is one, called *Calcany*: and betwene them is an other bone,  
 called *Os Nauculare*. In the second ward there be foure bones,  
 called *Raceti*, as be in the hands. In the third and fourth warde  
 be fourtene, called *Digitari*: and fīue called *Petlens*, at the ex-  
 tremities of the Toes, next to the Nayles. And thus be there in  
 the foote, sixe and twentie bones with the legge from the ankle  
 to the knée, two in the knée, and one round and flat bone, and in  
 the thigh one. And thus you shall finde in the whole Legge and  
 Foote thirtie bones. And this sufficeth for yong Practitioners.



# REMEDIES FOR

all Captaines and Souldiers, that trauell  
either by water or by Land.



Here are three infirmities that offende the  
Souldiers in the Campe, aboue all the rest,  
the which are these: Feuers, Woundes,  
and Fluxes of the bodie: the which thou  
maist helpe in this order following, with  
these medecines, that quintessence of wine:  
our *Balsamo magno licore*, *Quintessencia*,  
and *Spice Imperiall*: And the order to vse  
them is thus. When any hath a feuer or a fluxe, then present-  
ly when the disease beginneth, let him blood in one of the two  
veynes vnder the tongue, cutting it ouerthwart, and this thou  
shalt doe in the euening: then the next morning, take a dose of  
your Imperiall powder mixt with Wine, and this you may doe  
without any Dyet, or straight order: that being done, giue him  
three mornings together halfe an ounce of our Quintessence so-  
lutiue with broth: but if it be a fluxe, and that the Patient is  
not cured, let him stand in a cold bath of salt water of the Sea,  
three or foure houre or more, and he shall be perfectly holpe.

*of fluxe*

Then as concerning wounds, as well cuts as thrusts, and  
as well gawling with Arrolues, as Hargubush shot and other  
sorts, thou shalt cure them thus. The first thing that thou shalt  
doe to them, is to wash them verie cleane with Wine, and then  
dye them well, then put therein our Quintessence of Wine,  
and presently ioyne the parts together, and solwe or kitch them  
close,

*wounde  
cuts  
to heale*



close, then put thereupon five or six droppes of our *Balsamo*, and upon the wound laie a cloth wet in our *Magno Licore* as hote as ye may suffer it, and this ye shall do the first day: then the next day follow this order. First put thereon our Quintessence, and a litle of our *Balsamo*, and then our *Magno Licorie* verie hot, and neuer chaunge that medicine. And this done, the wound shall be whole with great speede, and in a quarter of the time that the common Chirurgions is able to do it, by the grace of God.

*What Wounds are.*

**W**ounds are these, which in Latine are called *Vulnus*, of the vulgare *Vulner*, and they are of two kindes, that is simple and compounde: the simple are those, that are only in the flesh: the compounde are those where are cut sinewes, veines, Muscles and bones, and these are of diuers and sundrie kindes, and the difference that is among them, is by the varietie of the place where they are wounded, and by the difference of the weapon wherewith they were hurt. For some go right, some ouerthwart, that offend diuers places of the bodie: the simple are of small importance, if they keepe them cleane and close shut, Nature wil heale them, without any kind of medicine: but those where veynes are cut, had neede of some art or practise, with the which they must stop the blood, and in any wise not to suffer the wound to remaine open, but to solwe it by verie close, so that the veyne may heale, and those where sinewes are hurt are of great importance, and would be healed with great speed, so the sinewes may ioyne with moze ease. But those where bones are hurt, are of great importance, for if the bone be separated from the other, of necessitie it must be taken forth befoze the wound be healed: so that by this meanes euery one may know what wounds are and their kindes.

*simple*

*compounde*

*veines  
hurt*

*sinewes  
hurt*

*bones  
hurt*

A rare secret, the which this Author did send to a very friend  
of his being in the warres: the which helpeth all wounds eyther  
by cut, thrust, galling with Arrowes, or Hargubush shot, or o-  
therwise.

*for all wounds, cuts, thrusts, gun shot*

**T**he first thing that ye shall doe, is to wash the wounds very  
cleane with Wine, and then drie it very well: then put  
therein Quintessence of Wine, and presently ioyne the  
parts close together, and stitch or solve them well, but in any wise  
sow nothing but the skinne: for otherwise it will cause great pain:  
then put thereon five or sixe drops of our Balsamo, and vpon the  
wounde lay a cloath wet in our *Magno Licore*, as hotte as they  
can suffer it, and this doe the first day. Then the next day followe  
this order. First put thereon our Quintessence, and then a little  
of our Balsamo: and then annoynt it very well with our *Magno  
Licore*, as hotte as it may be suffered: neuer changing this medi-  
cine vntill it be whole.

*to heale*

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

*wounds of head  
& bone broken*

**V**Wounds of the Head with fracture of the Bone, of the  
common Whistions and Chirurgions, are counted  
difficile to be healed, because thereunto belongeth  
great Art or cunning, for they open the flesh, and raise the bone,  
with many other things, of which I count it superfluous to en-  
treat of, because that many be holpen without them. For alwaies  
when the Whistions or Chirurgions do offend the wounde for  
alteration and corruption, Nature it selfe will worke very well,  
and heale it without any aide. / But with our medicines they  
may be holpen with much more speede, because they let the al-  
teration, and defendeth them from putrifaction, and mittigas-  
teth the paine. / And the order to cure those kindes of woundes  
are thus. / The first thing that is to be done in those woundes, is  
to ioyne the parts close together, and dresse them vppon the  
wound

*how to  
cure it*



wound with our *Oleum Benedictum*, and vpon the Dyle laie cloathes wet in our *Magno Licore*, as hotte as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our *Oleo Benedicto* taketh away the paine, and keepeth it from putrifaction and creposueth. *Dur Magno Licore* digesteth, mundifieth, and incarnateth and healeth. / And therefore this is the best medicine that can be vsed in these kindes of wounds.

For hereof I haue had an infinite of experiences, the which hath bene counted myzacles: and therefore I haue let the world to vnderstand thereof, that they may helpe themselves, if needs shall serue. /

To heale

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

wound of  
head & y  
bone whole

**W**ounds in the Head, where the Bone is not hurt, are not of so much importance, but are easily to be holpen: for you shall do nothing, but to keepe it from putrifaction, and defend it from inflammation, which are easie to be done, and so Nature will worke well with great speed. / To keepe the wound from putrifaction, you must annoint it round about with our *Oleum Philosophorum*, *Deterebinthina*, & *Sera*. And to keepe it from inflammation, you shall wash it with our *Quintessence*, and vpon the wound dresse it with our *Magno Licore*: thus doing, thy cure shall prosper happily, and shall not needs to take away any blood, nor yet to keep any dyet, nor yet to keep the house, but to go where you thinke good, without any perill or daunger: and this order I haue vsed a long time, as diuers of my friends can testifie.

To heale

Of Concussions or bruises, as well in the head as  
any other place.

bruises

**C**oncussions or bruises in the head or any other place of the bodie, of the auncient Phisitians hath bene counted dangerous

gerous to heale, for they say that concussions must be brought to putrifiactiō and turned into matter, which opinions I do allow, for by me those concussions or bruises is very easie to be dissolued without maturation: and that I do with our *Oleo benedicto*, and *Magno licore*, as much of the one as of the other mixt together, and made very hotte as you can suffer it, and then wet cloathes twice a day, and in three or foure dayes at the most they shall bee dissolued: and this it doth, because this remedy assubtiliateth the humors, and openeth the pores, and draweth forth the matter that is runne into the place offended, and so by those means they shall be holpen with this remedy: I haue cured hundreds, when I was in the warres in *Africa*, in anno 1551. when the said citie was taken and destroyed by the camp of *Charles* the sixt Emperour.

to heale Of woundes in the necke, and the order to bee used in curing them. *wounds in & necke* } Why hard to cure

**VV**ounds in the necke are very hard to be cured, and long before they heale, & this commeth, because next are all the ligaments of the head, as bones, sinewes, veines, fleshe and skinne, all instruments that hold the head and the body together, without the which a man cannot liue, and therefore those wounds are so perillous to be healed, seeing thereunto runneth so great a quantitie of humors, that they will not suffer the wound to bee healed.

*how to cure them*

The true way therefore to helpe those wounds, is to stitch the well in his place, and dresse it vpon the wound with clothes wet in *Oleum benedictum* one part, and *Magno licore* three parts, mixt together, as hot as you can suffer it. And vpon the cloth lay the powder of *Millefoyle*, and this thou shalt do once in 24. houres, and so that shall helpe them quickly: giuing you great charge that you change not your medicine, for it mundifieth, incarnateth, and healeth the wound without any further helpe, for I haue proued it an infinit times.



*Of wounds in the Armes and their importances and medicines.*

*wounds in y Armes*

**VV** Wounds in the Armes are dangerous, for that there also are a great number of Sinewes, Cartylagines, Heynes, Muskles, and other dangerous things, as it is wel seene in woundes in the Armes, how that thereunto runneth abundance of humors, and there commeth alteration, inflammation, and impostumation, which hurteth the patient much. Therefore in this case I will shewe thee a rare secret wherewith thou shalt helpe any sort of wounde in the Arme, without any alteration and with a little paine, and the secret is this. Dresse the wound upon the vpper parts with our *Magno Licore*, very warme without any senting at all, and this doe once a day and no more, and in no wise change your medicine, for with this thou mayest helpe all woundes in the Armes with great speed, and it is one of the greatest secrets that can bee vsed for the woundes in the Armes: and proued by me infinit times.

*Of wounds in the Legges and their parts.*

*wounds in y legges*

**VV** Wounds in the Legges are in a manner of the same qualitie as those in the armes, because the Legges are of their proper qualitie and nature, compounded of the like substance that the armes are: that is, in skinn, flesh, Muskles, beines, sinewes and bones: and these when they are offended or wounded, are very perillous, because vnto them runneth great quantitie of humors, and in the Legges are certaine places deadly as men say, as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the foote, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Auncients, it were great trouble to the Chirurgion: and pittie to see the paine of the Patient. Wherefore in any wise vse not the medicines of the Auncients. But when thou hast occasion,

casion, ioyne vnto the skill of thy Art the vse of these medicines, our *Quintessentia*, *Balsamo*, *Magno Licore*, *Oleo di Rassa*, *Oleo Benedicto*, *Oleo Philosophorum*. Any of these or such like, which are incorruptible, which by their proper qualitie assubtiliateth concussions, pearceth to the bottome of the wounds, keepeth the flesh in his naturall caliditie and humiditie, preserveth from putrefaction, and naturally maketh the flesh to ioyne and grow together, and that in short space. Therefore consider well, which worketh better effect, ours or the Auncients, and vse them at thy discretion. /

*A discourse vpon olde Wounds, which are not yet healed, with their Remedies.*

*old wounds*

**W**hen that wounds are ill healed, and that therein cometh Impostimations, and that the part wounded, be indurated and full of paine, then vse this secret of our inuention, which was neuer yet seene or heard of the Auncients, nor yet in our time, but of vs: when thou findest such a cause, wash the wound well, and make it cleane round about, and then wash it with our *Quintessentia Vegetabile*, & bath it wel through, for that the said *Quintessentia* doth open the pores, and assubtiliateth the matter, and causeth the humors to come forth.

This being done, annoynt it all over with our *Magno Licore*. And this done, within three dayes the Patient shall feele great ease. And in short time after he shall be whole. This is one of the noblest medicines that can be made, for it takes away the hardnesse, healeth the wound, and comforteth the place offended.

*A rare secret to heale wounds of Gunshot, Arrowes, or such like, in the warres, when haste is required.*

*wounds by gunshot Arrowes &c*

**I**f thou wilt cure these Woundes, presently ioyne the partes together, and washe it with our *Aqua Coelestis*, and *Oleum Balsamy*,



*Balsamy*, of our inuention, and laie a cloth wette in the same thereon.

*To heale a Wound quickly.*

*A wound healed wth speed*

**W**Ashe the Wounde well with our *Aqua Balsamy*, and close it by, and therupon laie a cloth of the Oyle Frankensence, and so by this meanes thou shalt heale any great wound quickly: for I haue proued it infinit times, to my great credit.

*To heale a Wound quickly, that is in daunger of any accident.*

*A wound to heale wth speed in daunge*

**W**ounds in some part of the bodie are verie daungerous of life, and especially where the sinewes or beynes be cut or pearced, or beynes or muscles be hurt, or bones broken, and by an infinit of other particulars, which being open or ill healed, the Patient may be in daunger of life, because the winde entreteth in, and causeth paines and inflammation, and therefore to auoyd all these aforesaid matters, so that the wound shall haue no detriment, vse this remedie. First ioyne the parts close together, and put therein our Quintessence, and laie a cloth wet in our Baulme, and binde it fast that the aire come not in: for it is verie hurtfull. You shall vnderstand that these be two of the best experienced medicines that may be found: because our Quintessence doth assubtilitate the blood, and taketh it forth, and taketh away the paine, And the Baulme doth warme and comfort the place offended, and will not suffer any matter to runne thereunto by any meanes: for this is most true, as I haue proued diuers and sundrie times, and allwaies haue had very good successe.

*To staie the Fluxe of the blood in wounds.*

*blood stop in wounds*

**W**hen there is a Fluxe of blood in any wound, by reason of some beine that is cut, and that the Chirurgiō would stop

Stop it, it is necessarie that he put it into our Quintessence, and then to stich it vp very close and hard, & vpon the wound strowe the blood of a man dried, made in powder, and lay vpon the wound a cloath wet in our Baulme artificiall very warme, and vpon that bind the wound very straight with Ligaments, and euery day twise wash it with our Quintessentia, and round about it annoynt it with our Baulme, and also cast thereon our secret powder for wounds, and that do morning and euening euery day without opening the wound, and in short time it will remaine well, giuing you charge that the wounded person doe keepe no straight dyet, because nature being weake relaxeth the veynes, and that causeth the flure of blood,

*An other for the same.*

*blood stoppt in wounds*

First stich the wound close, then cast thereon mans blood, and binde it somewhat hard, so let it remaine foure and twentie houres: and when you vnbind it, take hard you remoue nothing, and cast thereon more dried blood, and annoynt it round about with *Oleum Phylsophorum Deterebinthina* and *Cera*, and binde it againe other foure and twentie houres, and then binde it gently, and annoynt the wound with Oyle of Frankensence, and in short time it will be perfectly whole.

*A defence to be laid vpon Wounds.*

*A defence*

Take perfect *Aqua Vite* of good Wine, what quantitie you wil land put therin *Hipericon*, *Mil-soyle*, *Viticella*, and *Betonie*, and then let it stand certaine dayes close stopped, and when ye will vse it, wet a cloath therein and lay it round about the wound, and thou shalt haue thy intent, to the great satisfacti-  
on of the Patient.

*A secret powder for mounds.*

*A secret powder to defend wound*

Take *Hipericon* flowers and leaues, *Mil-soyle*, and *Viticella*, and stampe them well together, and strowe it vpon the



the wound, and round about the wound when it is dressed, and it ooth defend it from accidents.

To make a resolutiue plaister of great vertue. This plaister is to resolute tumors and hardnesse, if it be laide thereon verie hotte, and when it is cold, to laie on an other, and this you shall do till the hardnesse be resolved: and it is made in this order. *To Resolute hard tumors*

**T**Ake common Ashes that are well burnt and white, & finely searced, one pound, Clay beaten in fine powder halfe a pound, Carab one ounce, mix all these in an earthen dish on the fire, with Oyle of Roses, in forme of a liquid vnguent, and that ye shall lay vpon the place grieued, as hotte as ye may suffer it, and change it morning and evening, and ye shall see it worke a marvellous effect. Moreover, when that Pelethie commeth forth of a diseased, let him bee folded in the same remedie very hotte, and in foure and twentie houres ye shall be holpe, if ye be first well purged: for this is a great secret which I haue reuealed. This word Pelethie, is as it were certaine spots, like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Feuer.

To make a maturatiue plaister of great vertue. This maturatiue doth open an Impostume without instrument and paine: and the order to make it is this.

*To Ripen & open An Impostume*

**T**Ake the yolkes of Egges two ounces, white Salt finely ground one ounce, Venues dung that is liquid and red like Honey, one ounce: mix all these well together without fire, and when you wil bring an Impostume to superation and break it, lay on this plaister morning and evening a litle warme, and in short time it will draw forth the Impostume and breake it, and heale it without any other helpe. Keepe this as a secret.

# English Men.

65

A composition of great vertue against all  
Ulcers and Sores.

*to heale Ulcers  
& sores & scabb*

**T**ake Oyle of Myrtioll that is perfect, as much as you will, and put it in a Glasse, with as much Oyle of Tartar made by dissolution, and so let it stand ten dayes: then take one scruple of that, and one ounce of pure Aqua Vie, and mixe them together, and therewith wash the hollow Ulcers, and they will heale in short time. It helpeth any crude kinde of scabbe or soze that is caused of the euill qualitie or nature.

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

*Sciatica heales*

**T**he Sciatica is a disease so called, because it commeth in that place of the body called Scio, and is caused of an euill qualitie and grosse humors that are straied in that place, because they cannot passe downe. And this is scene by experience daily: for where that paine is, there is alteration, and the cure thereof is with Glisters, Vomits, Purgations and Vnctions, because the Glisters doth euacuate those places next vnto it, and so easeth the humor: the Vomit cleanseth the stomacke, the Purgation doth euacuate the body downwards: the Vnctions dissolue the wind, and so by these meanes thou mayest helpe the Sciatica, as I haue done many times to my great credit, and satisfaction of my Patient.

A most excellent Remedie to helpe the Fluxe of the  
body, with a certaine discourse thereon.

*fluxe or rage helped*

**T**he Fluxe of the body is caused of superfluous heate conceived in the stomacke, the which make a continuall solution inwardly, as ye may see by experience of those that are troubled therewith: for so long as the cause is not taken away, all their meate doth run into that matter, the which if it be so, that



is true which I do say, that the fluxes are a distemperance of the body, caused of hotte and corrupt humors in the stomacke, and therefore if thou wilt cure it, it were necessary to extinguish the heate, and to take away the corruption, the which thou shalt doe with the rednesse of *Marte Mylletare* written in this Booke following, for that is the most soueraigne remedie that can be found. But first ye shall take twelue graines of our *Petra Philosophalla*, with half an ounce *Mel Rosatum*, and then take foure mornings together one scruple of the rednesse of *Marte* with halfe an ounce of *Sugar Rolate*, and therewith thou shalt worke myracles.

*A discourse as concerning Cornes in the feete or elswhere, with their remedies.* **Cornes healed**

**T**his callowes mutter is a certaine hot humour, the which nature would discharge her selfe of, and when that humor is driven forth of nature, it goeth into the lower parts into the end of the toes, for in that part of the toes that skinne is called *Epidarma*, is hard, and wil not suffer it to passe or exalare, and there many times it engendreth a tumor in the skin with great hardnesse, and many times that tumor doth encrease and cause such pain, that it doth not only hinder their going, but hinder the from their sleep in the night, and this kind of tumor is called commonly *Callo*, or *Cornes* in English, and I thought it good to call them crest, because they are alwaies growing and is of great importance among the Chirurgions, for an infinit number of persons are troubled therewith, and therefore I will shew thee our secret to helpe them quickly and with great ease, which secret was neuer knowne of any. First ye shall pare them with a sharp knife untill the bottome, and there ye shall find a certaine thing like matter, but if ye find no matter, ye shall pare it untill the blood doth appeare, then touch it with the oyle of *Sulphure*, and then dresse it with our *Balsamo Artificiato*, once a day until it be whole. Keepe this as a secret.

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

*A Spanish Cure*

**T**here was a certaine Spaniard called *Samora*, of the age of 34. yeares, of complexion *Cholericke* and *Sanguine*, the which was wounded in the left side of the head with incision of the bone. Also ye shall vnderstand, that in *Naples* the aire is most ill for wounds in the head, by reason that it so subtil, and for that cause the Doctors did feare the cure, neuerthelesse I dressed him with our *Magno Licore*, and *Balsamo*, *Artificio*, keeping the wound as close as was possible, annoynting it only vpon the wound, and so in fourteene dayes he was perfectly whole, to the great wonder of a number of *Chirurgions* in that Citie.

*For to beale hurts and Wounds.*

*A Salve to heall wounds &c.*

**T**ake *Hallowes* and seethe them well, and when they be sodden, take and stamp them, and then take old *Barrowes* grease, and cleane *Barley meale*, and mingle the iuice, the meale and the grease altogether, and make a salve thereof, it is a readie healer.

*An oyntment for the Stone and Cholicke,*

*to be made in May.*

*for Stone*

**T**ake the buddes of *Wisme flowers*, neare the shutting, he ll a pound of them picked from the stalkes, and beate them in a mortar verie small, that done, mingle them with clarified *May butter*, as much as you shall thinke meete, and so keepe it close in a vessell eight dayes, then seethe it and straine it, as the other before, and therewith annoynt the Patients grieife verie warme, euening and morning.

*A Plaister of all maner of sores, and especially*

*for all sores*

*for all greene sores.*

**T**ake of fine *Sugar* and *Burnet*, and ech of them like much, and bruse them in a mortar, and wash the wound with the



iuyce of the same, then take the Hearbes finely beaten, and mingle with them, and the iuyce, a quantitie of English Honey, and bntwrought Alare, so boyle them togither till it be all of one colour, then take them from the fire, and let them stand a while: then put it into a Basen of faire water, and so worke it out into rowles, and laie it on plaisters once or twice a day.

*An other for the same, approued.*

*wounds & sores to heale*

TAke the Hearbe Salendine, and House-lecke, of each equall quantitie, then bruse them in a Morter, and take the iuyce of them, and put it into the wound, and annoynt the same there-with: that done, fill the wound with part of the brused hearbes, and so binde it vp, and in short time it will heale the sore, as by pprose hath bene scene.

*For a pricke of a Thorne, or any  
other thing.*

*pricke of thorne*

TAke Honey, and a good quantitie of Chalke, and of the Gall of a beast into it, and boyle them togither, and make a plaister of it, and as hotte as you can suffer it, laie it thereunto. Let the Chalke be scraped verie small. Approued.

*To stanch blood of a cut.*

*blood to stop in a cut*

TAke a good handfull of Pettles and bruse them, and then laie them vpon the wound hard bound with a cloth, and it will stint presently.

*A Remedic for burning and scalding.*

*burning*

TAke the white wooll of the belly of an Hare, and if it be rawe, laie it thereto, and it will neuer away till suche time it be whole.

*An other for the same. burning &*

TAke a Thistle called S. Mary Thistle, stampe it and straine it, and take thereof two spoonefulls, and put to this three spoonefulls of Cream, and mixe them together, and annoynt the Patient therewith.

*To kill a Tetter or a Ringworme. Ringworme &*

TAke the roote of a red Docke, the roote is verie red, and slice it, and laie it in Vineger a night, and after laie it vpon the Tetter, and tie it with a cloth hard, and it will the Tetter. Approued.

*For a winde or Collicke in the belly.*

*winde in y belly*

TAke a Rose Cake and tosse it at the fire, with Vineger thowen vpon it, and laie it as hote to your belly as you may suffer it.

*For the Collicke. Collicke*

TAke Mustard, Figges, and Vineger, stamped together, and laie it to the belly of the diseased, colde, in maner of a plaister, and it shall helpe.

*Against the Shingles. Shingles*

A Ppoynt the Shingles with the iuyce of Mint, and it will heale them.

*To heale a wound wih in tenne dayes as by prooffe hath bene seene.*

*wounds to heale*

STampe Camphere with Barrowes grease, and put it into the wound, and it will heale it. Approued.

*For ache in the Backe. Back Ache*

TAke Egremont and Bugwort, both leaues and rotes, and stampe them small, then mingle them well with olde Dares lewet,



sewet, then sincere or annoynt the greued place therewith verie warme, and after role it vp heard.

*Against the Crampe. Cramp*

**T**ake and beate Wymstone and Verueine together, and so binde it to your arme, or other place greued, and it shall kill it, for hauing the paine againe.

*A Plaister for the Stitch. Stitch*

**A**nnoynt your side with the Oyle of Melilote, then make a plaister of the same Melilote vpon a peece of Leather, and chaunge it not but once a weeke.

*Stubbes medicine for the Gout. gout*

**T**ake a quart of redde Wine Lees, a quarter of a pounce of Beane flower, halfe a quarter of a pound of Commin fine beaten, a spoonefull of Bole Armoniacke, halfe an ounce of Camphere, which must be put in at twise, and boyle them all together, til they be somewhat thicke, then make it plaister-wise, and laie it to the paine.

*An other Plaister for the Gout. gout*

**T**ake Occyeronum Galbanum, and Melitonum, of eache one penywozth, and still them: take a pound of stone pitch, and an other pound of fine Rosin, one half ounce of Camphere, one quarterne of Deeres Sewet, halfe a quarter of a pounce of Commin, and boyle them on a soft fire together, and therof make a Plaister vpon a peece of Leather, vsing it as the other.

*An other for the same. gout*

**T**ake the Gall of an Ore, and Aqua Composita, of each like quantitie, as much Oyle of Exceter as of both the other, and labour them altogether in a pot with a sticke, the space of halfe an houre: when you haue so done, annoynt your paine therewith,

therewith, then wet a linnen cloth therein, and as hotte as you can suffer it, binde it to the soze.

*The Lord Capels Salve for Cuts, or rancklings, coming of rubbings: it is also good Lip Salve. **Salve for cuts &***

**T**Ake a pound of Bay butter and clarifie it, then take the purest therof: also take three ounces of English war, and two ounces of Rozine, and clarifie them by themselves, then boyle them altogether, when it is boyled, coole it, and after keep it in the Cake, or otherwise as your Salve.

*A Plaister for the Plurisie.*  
**plurisie**

**S**ampe well in a Morter, foure ounces of the rootes of wilde Gallowes well sodden, put to it an ounce of Butter, and an ounce and a halfe of Honey, of Vigcons dung two Drams, mingle all together, and laie it right hot vpon the paine, and sone after the corruption will breake.

*For to heale in foure daies the scalding with water or any other thing, without plaister or oymment, it hath bene tryed and found true.*  
**scald to heale in 4. daies**

**T**Ake an Onyon and cut him ouerthwart, and wryng out the iuice vpon the scalded place, doing so euery day twise, and it will heale it quickly.

*To heale the Itch.*  
**Itch**

**T**Ake of *Lapadinum Acutum*, or of Soress, and boyle it in water, and wash therewith the diseased person: or else take the rootes of *Laluzell*, and being well brayed with salt and bread, annoynt therewith the bodie. The like effect is done with the decoction of *Egrimonie* and Sage, made with raine water, and washing therewith the sicke person.



To make an Instrument called *Canterinum*, wherewith Sores are burned, which shall raise the skinne without any grieve or paine.

*To Raise & kinne*

**T**ake soft Sope, and vnslackt Lime that hath not bene wet, as much of the one as of the other, mingle them together, and when you will vse of it, if the skin be not broken, laie a little peece of it upon it with sonie oyntment, and leaue a hole in the midst, of the greatnesse that you will that wounde shall be, and put in the same hole as much of the Instrument as a wheate coyne, and let it remaine so, and within thre or foure houres it shall make a hole without any paine: and if the skin be rotten, as of a Felon, or Cattes haire, it shall suffice to wash the place befoze you laie to the *Canterinum*, with strong Vineger, and within an houre it will raise the skin without any grieve or paine.

To remedie festered and inflamed woundes,  
either old or newe.

*woundes old or new*

**T**ake of the iuyce of the hearbe called *Pimpernell*, and of *Semperuine*, of each half a pound, of oyle *Oliue* one pound, put them all into a vessel to boyle, vntil halfe be consumed, then put thereunto of butter foure ounces, of *Varderam* halfe an ounce, make thercof a verie perfect oyntment.

To heale Sores or Tetters.

*Tellers*

**T**ake of ware of *Canabrinum* in powder, and of Oyle of *Roses*, as much as shalbe sufficient, make therof an ointment. Or else bray Cockle and Brimstone, and mixe them with Vineger and make an oyntment.

*legges swollen*

To remedie the swelling of the Legges.

**T**ake the iuyce of *Walwort*, of *Warc*, of Vineger, of *Barley* Heale, of each like quantitie, boyle it, and make a plaister, and binde it vpon the soze,

A good

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

*A cordiall Drinke*

Take the best Aqua Vita that you can get, and take a peece of fine golde, and make it glowing hotte tenne times, and squench it againe, the moze you squench it, the stronger wareth the water and better, then put it into the same Aqua Vita, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Sinomon, both beaten: let them stand foure dayes well stopped, and stirre it euery day once: but when thou wilt take it, then let it stand stil vnstirred. that it may be cleare. This water warmeth the colde stomacke, giueth strength to all the members, specially to aged folkes that haue bene ouerlong sicke, whose strength is consumed: for it comforteth and strengthneth the heart out of measure.

A speciall medicine to cause sleepe. *To sleepe*

Take a spoonefull of Oyle of Roses, a spoonefull of Rosewater, and halfe a spoonefull of red Wineger, and temper them all together: then with a fine linnen cloth annoynt the patients head.

*Toothache*

An easie remedie for the toothache.

*Toothache*

Take a slice of the roote Acorus, of some called in English Gladden, of other Calanga, which groweth in waters and marshes, this must be laid Greene vpon the tooth. A peece of the Greene roote of Tormentill doth it likewise.

For swelling in the throte. *Throte*

*of Batum*  
*est*

Take white Frankensence, and cast a peece of it vppon hotte coales, then put a Chumble ouer it, and let the smoake there



of goe into the thyoate: that hel peth, and is oft times experimen-  
ted and proued.

*For the Canker in the mouth. mouth canker*  
**T**ake halfe a pinte of Ale, and a sprig of Rosemarie, and seeth  
them together, and skum your Ale. And then put in a peece  
of Allom as much as a Nut, and a spoonefull of Honey, and  
two spoonefulls of Honey-suckle water.

*To bewtifie the face faire and the breath sweete. Sweete breath.*  
*face* **T**ake the flowers of Rosemarie, and boile them in white  
wine, then wash your face with it, & vs it for to drinke, and  
so shall you make your face faire and your bzeath sweete.

*A remedie for a red face or red nose. Red face*  
**T**ake Litarge, of Siluer and Wymstone, of each like much,  
and seethe them in Rosewater, and Vineger, and then with  
a linnen cloath wet in the said Vineger, lay it to the soze.

*A remedie to qualifie the coppered face  
that is incurable. Red face*

**M**ake a Bath with the flowers of Cammamile, Violets, Ro-  
ses, and flowers of water Lillies, then annoynt the place  
with Vnguentum Album, Campherarius, and mire that  
oyntment with a litle yealow Wymstone, and Quicksilver killed  
with fasting spettle, and annoynt the face withall.

*A speciall good diet for all copperous faces. Red face*

**A**bstaine from all salt things, spiced, fried meates, and roasted  
meates: also from drinkeing of Wine, for it is very euill: al-  
so Onyons, Mustard and Garlicke are very naught: in  
steed of which, you must take Purflaine, Sorrel, Lettice, Woppes  
and Borrage, with Succorie or endiue in Potage, or otherwise;  
Also it is necessarie to be laxatiue, and in sleeping to lay your head  
hie.

*An easie Remedie to make the Teethe white. To whiten*

**T**ake Vineger of Squilles, and dip a litle peece of cloth in it, *Leath*  
and rub the Teethe oz Gummes withall: the said Vineger  
fastneth the Gummes, comfoteth the rootes of the Teethe,  
and maketh a swete bzeath.

*To take away the stincking of the mouth. Stinking mouth*

**Y**e must wash your mouth with Water and Vineger, and  
chewe Bastick a good while, and then wash thymouth with  
the decoction of Annis seeds, Hints and Cloues sodden in  
Wine. If the stincking of thy mouth commeth of a rotten tooth,  
the best is to haue it drawne out.

*A Remedie for sore Eyes. Sore eyes*

**T**ake the iuice of Fennell, and drop therof into the Cies eue-  
ning and morning, and it shall heale the grieve and paine.

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

*stopp  
bloud all  
f nose*

**T**ake the shell of an Egge, the meate being very cleane out,  
and put it into the fire til it be burnt very blacke and readie  
to breake, then take it out and make thereof fine polwder, where-  
of ye shall blowe thzough a q vill part thereof into the Nose that  
bleedeth, and it shall stanch.

*Against a stincking mouth. Stinking mouth*

**M**elt Honey, Salt and Rye flower well together, and there-  
with rubbe the gummes twise oz thzise, then wash it with  
saire water, and it will helpe thee.

*For an euil breath.*

*breath stinke*

**S**ethe two ounces of Commin in fine polwder, in a pottle of  
white Wine vntil a quart, then keepe it, vsing to drinke a litle  
thereof warme at night, the space of fiftene dayes, and it will  
helpe.



For the headache and cleansing of the same.

*headache*

**C**hew Bellitoy of Spaine in thy mouth, and it will cleanse the head, and also take away the ache or paine.

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

*face swollen*

**T**ake the iuyce of Barba Iouis, in English Singreene, and rub your face with ittwise or thysle a day. You may do the like with the iuyce of Purselaine: but if your face were too much marred or hurt, take fortye or fiftie yolkes of Egges, and put them in a frying panne vpon a great fire, and get some oyle out of them, wherewith you shall annoynt your face.

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

*teeth to fall out*

**T**ake Wheate flower and mix it with the milke of the hearbe called in Latine *Herba Lactaria*, in French *Tintimaillo*, or *Herbe Alerte*, in English Spurge, that hath milke in it, in Greeke *Tithimales*, which is a hearbe well inough knowne, and thereof make as it were a paste or dowe, with the which you shall fill the hole of the tooth, and leaue it in a certain time, and the tooth will fall out of it selfe. Also if you wash your mouth euery month once with Wine wherein the roote of the said hearbe hath bene sodden, you shal neuer haue paine in your teeth. Also the decoction or powder of the flowers of a Pomegranate tree, beeing put in your mouth and betwene your gummies, fasteneth teeth.

To kill Lice and Nits in the head.

*Lice*

**T**ake the powder or scraping of Hartes horne, and make the Patient to drinke it, and there will no Lice nor Nits breede in his head, but if you strow the said powder vpon his head, all the Lice and Nits will die.

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

**T**Ake the tops or ends of Wormewood, which is an hearb wel  
inough knowne, and stamp it, mixing it with the white of an  
Egge and Rosewater, and make therof as it were a plaister, and  
spredde it vppon a Linnen cloth which you shall lay vppon the  
eye where the blood is, or else vpon both, and do this at night whe  
you go to bed, and the next morning take it off, and you shall see  
that this plaister shall haue drawne to it selfe all the blood and all  
the rednesse that was in your eyes, and so you shall be quit of it.

For the Toothache. *tooth ach*

**T**Ake the rootes and leaues of Chickwæde, and boyle them in  
water, with the which you shall wash your mouth, and holde  
it in your mouth a certaine space, and it will take away your  
paine.

To fasten the gummies and loose teeth. *teeth to fasten*

**T**Ake a litle Pirrhe, and temper it with Wine and Oyle, and  
wash your mouth withall, and you shall see a wonderfull expe-  
rience. The Pirrhe also killeth the wormes in mans body, and  
being chewed in the mouth, maketh a sweete bzeath.

To take away the Toothache. *tooth ach*

**T**Ake Hysope, and make thereof a decoction with Vineger, and  
it being hotte, wash your mouth withall, and the paine of the  
teeth shall go away. The Hysope also being stamp and incorpo-  
rated with Honie, and a little Pirrina, killeth the wormes in a  
mans body.

*The excellent vertues of Cardus Benedictus.*

*Cardus  
Benedictus*

**I**t is very good for the headach, and the Hegrim: for the vse of  
the iuyce of the powder of the leaues, preserueth and keepeth  
a man from the Headache, and healeth it being present: it  
quickneth



quickneth the sight if the iuyce of it be laide on the eyes . The powder stencheth blood that flowes out of the nose , or commeth out of the Lungs : the bzoath of it taken with Wine, maketh an appetite. / It is good for any ache in the body : it strengthneth the members of the body, and fastneth loose sinewes and weake. It is also good for the Dropsie : it breaketh also the Stone , and breaketh an Impostume: it p[re]serueth one from the Pestilence, if the powder be taken in water foure and twentie houres before a man come to the infected place. / It is good for the distines of the head : it helpeth the memoze: It helpeth thicke hearing: It is good for short winde, and the diseales of the Lungs : some wyte that it strengthneth the teeth : other wyte that it bringeth downe flowers, and prouoketh sleepe, and helpeth the falling sicknesse. / It is also good for falles and bruises : the leaues prouoke sleepe : the powder is good against all poyson, the same put into the guttes by a Glister : It helpeth the Collicke and other diseales of the guttes, and the woundes of the same. They wyte also, that the water of *Cardus Benedictus* helpeth rednesse and the itching of the eyes, and the iuyce doth the same : the leaues bruised are good for the byting of Serpents , for Burnings , and for Carbuncles. There is nothing better for the Canker and olde festring sores: the leaues are good for fomentations : and to be sitten ouer being sodden in water, that the vapour may come to the diseased places, against the stones & stostipping of flowers.

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

*lung & lights*

**T**Ake halfe a pound of faire Barley, a gallon of water , halfe an ounce of Licorice, Fennell seede, Violets, Parsely seede, of each a quarter of an ounce, red Roses a quarter of an ounce, drie Hyssope, and Sage, of each a penny waight, fixe leaues of Hartes tongue , a quarter of an ounce of Figges and Raisins, seethe all these in a new pot in colde water, and then straine the cleare from it and drinke it : the same cooleth the Liuer and all the members, drineth away all the euill heate, slaketh thirst, causeth

leth to cast out much, purgeth the Lightes and Splæne, the Kidneyes and Bladder, and causeth to make water well: and especially it is good for all Agues that come of heate.

*A denice for a Dredge.*

**T**Ake a pound of bzused Licorice finely searsed, a pound of Anniseeds finely searsed, two pound of Sugarcandie, half a quarter of a pounce of powder of Ginger, as much Pepper, and put them altogether in a pounce, and it wil make a good Dredge.

*A good Drinke for the Poxe.*

**T**Ake Salendine and English Saffron, the waight of a halfe peny, and a farthing worth of Graines, a quart of long Pepper, a peny weight of Mace, and stale Ale, stampe your hearbe, and pounce your Saffron, and mingle them together, and then drinke it.

*Doctor Stenens Water.*

**T**Ake a gallon of Gascoyne Wine, then take Ginger, Galin-gall, Cammamile, Sinomon, Putmegs, Graines, Cloues, Mace, Anniseeds, Carrawayseed, of euery of them a dramme, then take Sage, Mintes, redde Roses, Tyme, Bellitorie of the wall, wilde Hargerum, Rosemary, Penymountaine, otherwise wilde Tyme, Camanile, Lauender, of euery of them one handfull, then beate the Spices small, and bzuse the hearbes, and put all into the Wine, and let it stand twelue houres, stirring it diuers tyme, then still it in a Limbecke, and keepe the first pinte of the water, for it is the best, and then will come a second water, which is not so good as the first.

*Vertues*  
The vertues of this water be these, it comforteth the spirits, and preserveth the youth of a man, and helpeth the inward diseases conning of colde, against the shaking of the Palsie: it cureth the contraction of sinewes, and helpeth the conception of women that be barren: it killeth the wormes in the belly: it helpeth colde Goutes: it helpeth the Toothache: it comforteth the stomacke




Stomacke very much: it cureth the colde Droopie: it helpeth the Stone in the Bladder, & in the raines in the back: it cureth the Canker: it helpeth shortly a stinking breath, and whosoever beth this saide water, it shall preserue him long. Take but a spoonefull of it once in seven daies, for it is very hot in operation: it preserued Doctor Steuens very long, he liued a hundred yeares lacking but two, and ten of them he liued bedded.

*A very good drinke for the Cough. Cough*

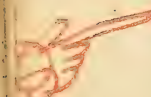
Take a quart of white Wine, and boyle it with Licorice, Anniseeds, and Sugercandie, of each a like quantitie, putting therein tenne figges of the best, till it be halfe consumed, and so preserue thereof to drinke euening and morning thre or foure spoonefuls warmed.

*for plague*

 A maruellous secret to preserue a man from the plague, and hath bene prooued in England of all the Phisitians, in that great and vehement plague in the yeare 1348. which crept through all the world: and there was neuer man which used this secret, but he was preserued from the plague.

Take Aloe epaticum, or Sicotrine, fine Sinomom & Mirche, of each of them thre dragms, Cloues, Bace, Lignum Aloe, Masticke, Bole Armoniacke, of each of them halfe a dragme: let all these things bee well stamped in a cleane morter, then mingle them together, and after keepe them in some close vessel, and take of it every morning two penny weight, in halfe a glasse of white Wine, with a litle water, and drinke it in the morning at the dawning of the day: and so may you (by the grace of God) goe hardly into all infection of the ayre and plague.

*for him sicke of a plague*

 A very sure and perfect remedie to cure a man of the Pestilence, and some there hath bene that haue bene cured in a night. The said remedie is also good for Gods markes, Carbuncles, Boyles, or Botches, and such like sicknesse, as S. Anthonies fire, and such other.

Take the seede or berries of Ruie, that groweth on trees or walles, and not of that which is found lowe by the ground,

and

and you must gather the said Berries very ripe, and towarde the South if it bee possible, if not, take them as you may get them, although they be not very ripe, drie them in the shadow, and keepe them in a boxe of wood, as a precious thing. And if any bee infected with the Pestilence, take of the saide hearbes, and beate them to powder in a moxter, and giue the Patient of the said powder, in halfe a glasse full of white Wine, as much as a man may lay vppon a groat or moze, then couer him in his bedde and make him sweate well: this done, change his shirt, sheetes, and the other couering of his bed, if it may be, if not, let him at the least chaunge his shirt and sheetes. Some hauing taken of the saide powder ouer night, found themselves in the morning so well, that they rose vppe, cloathed themselves and walked about the house, and finally thzoughly cured. I saw a Mylanoy the yeare 1523. in Aleppe that had the Plague, and one soze vnder the thigh, and an other vnder the left arme, and hauing taken of the saide powder in the morning, and againe at night following, hee found that the two saide sozes brake of themselves, by the vertue of this so excellent a medicine sent by the great clemencie of God the Lord almightie. Wherefore I would counsell, that in all Townes where a man may haue the commoditie to do it, to haue Plants and Sets of Iuie, bee it within the Towne or without, to the end to be allwaies provided and furnished of the said Berries, which men may gather euery yeare, and keepe diligently for to ayde themselves in all chaunces that may happen and fall.

*A very goodly and present remedie for to heale the Pestilence, in drawing out the venom from the botch or sore, or other like accident.* *for one sicke of the plague*

TAke a quicke Venne, and plucke the feathers from her arse, and from the place whereat she layeth her eggges, and set her so that the said place may be vpon the grasse, and that she may as it were sit vpon the botch or soze, or the place of the Plague, and hold her so a good while. Then you shall see that the saide



Venne will haue drawne all, or at the least some of the poison and infection, and shortly after she will die. It shall be good to do thus with two or three or more Venues immediately one after another, the which will draw all venome out of the soze. This done, annoynt the place with good Triacle, and let not in the meane time to vse other remedies by the mouth, whereof we haue spoken here befoze: that is to say, the Iuie or Bayberries, or some other remedie that you finde most ready. If the soze be so hard that it will not breake, you may vse the foresaid remedies to make it breake, to the intent that all the venome may come out and voyd from the heart.

*An aduertisement and warning of great importance, to preserve a mans selfe in time of Pestilence.*

*An Admonition in time of Pestilence*

**B**ecause the euill humors that bee in mans body do easily receiue the corruption and infection of the aire, it is good to keepe the stomacke and the head cleane purged, not to overlade it with eating and drinking, but abstaine from grosse meates, to purge himselfe as oft as is possible with some gentle and familiar purgation, as *Cassia pilles*, as the pilles of *Gallicke*, of *Aloe*, or of other such like things, and aboue all, to vse often of the lees of wine, called *Tartre*, which you must beate well in powder, and steepe it in hotte water, and then straine it, or dreane it faire and softly out. After drie it thoroughly as men do white salt, then keepe the same powder, & put iiij. ounces of it with a pound of *Sugar roset*, and in the morning take a good spoonefull thereof untill there be an ounce or more, and do this from day to day, for it will keepe your body clean and purged: and he that cannot do it with *Sugar roset*, let him take the lees stamped, and steep or wash it in the broath of *flesh* or *Collworts*, stirring it untill all be loosed and vndone, that may be loosed, then let it stand a while, & after powze softly the broath into a dish, cast away the substances that go to the bottome and drink the broath: do this euery day at the houres of your meales, or at the least euery second day, or when you shal thinke

*ills to  
purge*

*o purge  
body*

thinke good. It shall be good also to eate in your pottage, things  
 that purge the blood, as Buglasse, Bozrage, Suckozie, Lettice,  
 and such like: and aboue al, not to keepe your stomacke ouerchar-  
 ged, noz too emptie, & in the morning betime, to take some of the  
 aforesaid p̄seruatiues, as the pouder that was experimented in  
 England (as we haue recited) or such other like. Then two or iii.  
 hours befoze dinner, to take some of the said other p̄seruations,  
 as the Rue with a fig, & with the walnut, which is a thing very  
 good, or some of the said confections, or the p̄ce of a pill of a Ci-  
 tron confect, or a spoonful of the iuyce of Citrons d̄ressed as we wil  
 declare hereafter, and to vse of it at meales in maner of sauce, and  
 after meales to vse of the seed of Cytrons confect in Sugar, as  
 they make the Coriander, & Almons, which is a thing very good  
 against all manner of venome and poyson. And likewise at your  
 meales, to eate the white and inside of a Citron with a little Su-  
 gar if you will, and to eate it with flesh or bread (as men eate Li-  
 mons) in y<sup>e</sup> morning, at none, & at night when you go to bed. It  
 shall be also very good to bath & wash your hands, your temples,  
 your pulses, and your nose with vinegar roset, or with other,  
 whereunto you must put a little Camphere, Rose water, *Lignum*  
*aloes*, *Xilobalsamum*, if you can get it, if not, a litle sinamon in stead  
 of it.

things to  
eate

other  
things  
also

It is good allwaies to keepe such manner of Vinegar beside  
 you in some viol, for to vse of it when time shall require, for it is  
 a very good p̄seruatiue: and if you cannot haue the Vineger  
 compound as is said, vse Vineger of compound wine. Also it shal  
 be good to carrie about you some perfume or good odour, eyther in  
 your gloues, shirt, handchercher, cap, beard, or to hang it about  
 your necke, or otherwise. Your house ought to be kept as cleane  
 and as neat as is possible, not sauouring of piss: noz other ordure,  
 ye ought to keep it shut, washing often the gutters, and priues. Ye  
 must also keep as few soule & stinking clothes in your house as is  
 possible. Rich men ought oft times to perfume their house with  
 some notable perfume. Whereof we will put in the booke follow-  
 ing a good number. Poze men may make p̄uision of leaues,

perfume



and of the Wood of a Bay tree, of Rosemary, Juniper, Cypress, and to vse it as often as they may, burning it in the midst of their chamber or house, and principally at night and in the morning. Likewise of Orange and Lemon pilles, or other sweete smelling things, of *Storax*, *Calamira*, and *Labdanum* bee good cheape, and are very good for this purpose. As concerning the disposition of courage and mind, yee must consider that sorrowe, sadnesse, or Melancholy, corrupt the bloud and other humors, weaken the heart, and depraue and hurt nature, therefore ought a man to auoyde them as much as is possible. Also if a man be too merrie or iocound, it dilateth and enlargeth the poares and passages of the seede of man, and the heart, so that hee is the more enclined to receiue the euill ayre and venome, which are things that penetrate and pearce soe. Also a man must beware of drinkeing too much wine, for it maketh merrie and cleareth a man out of measure. Now because that in time of a pestilence, euery man is afraid, so that he thinketh that a man cannot catch the disease in being too merrie, vlesse it be so that he be drunk, as is said, but contrary in being too sad or sorrowfull: for sorrow and sadnesse come of themselues, not sought after.

Therefore it is good to vse temperance and moderation, walking and recreating himselfe honestly, not vsing too much carnall company or copulation. And aboue all, a man must haue alwayes a sure hope and confidence in God, euier to be ready and disposed to dye when it shall please him to call vs, not esteeming so much this mundane life, or fearing so much death, which is no other thing then an issue or departing out of this life full of calamities, and an entring into an eternall life, replenished with all ioy, solace and pleasure.

### Oyntments

An oyntment to soften all hard lumps, swellings, or bruses, in any part of the body, whether it come of inward or outward cause, which also is good to annoynt horsefecte withall, if they be brused or swelled, or if this oyntment be not ready, it shall be good to take the iuyce of the rootes, and to seethe them in the  
other

ther geere in lesse proportions, and lay it too warm, as man and  
beast shall need. *to softer hard swellings*

**T**Ake the rootes of March Mallowes, or in the stead of it  
Holloock, or of common Mallowes twelue ounces, of Lin-  
saede six ounces, a Wine quart of the fatnesse and grease  
of Hennes, Geese, Capons, or of Peates fat, six ounces, of Ware,  
of Turpentine, one ounce, of Rosine three ounces: first of all  
bruse as small as you can the roote and saede, and steape them for  
the space of three dayes and three nights in a pottle of water, bee-  
ing scalding hotte when it is first put into it, but if you would  
steape them and seeth them in white Wine, or in halfe water and  
halfe Wine, the medicine would be much stronger: let them be  
sodden the fourth day, untill they may see the bzoath all slimie,  
and then straine it through a cloath, and then take of that slimie  
bzoath a pinte, and seeth it with the fattes, and when as that wa-  
trie substance as ye can gather, is sod away, and the onely slime  
remaineth, melt the ware, the Rosine and the Turpentine alto-  
gether, and seeth a little together, and if there bee any soule skum,  
take it away, but it were a little better to take a little of the fatte,  
and melt first therein the Ware, then the Rosine and the Tur-  
pentine, and so mixe them altogether, and seethe them a little, and  
take the skum away.

*For the Pockes.*

*gore*

**T**Ake the iuyce of Penitroyal, and young Tansie, and giue the  
sicke partie to drinke.

*A true medicine for the Jaundies.*

*Jaundie*

**T**Ake a handfull of Cherrie leaues, seeth them in a pinte of  
Milke, and let it boyle well, then straine it and drinke a good  
draught thereof to bedwards, and in the morning fasting, and  
the Jaundies shall auoyd from you by siege: or else drinke in  
the



the morning this following. Take the wood of Bayberries, pill the upper shell with the leaues from it, and take the second shell that is yeallow, put thereof as much as a Walnut into a cloth and seethe it with a pinte of water, let it be well boyled, and let it coole, and then drinke it: this hath bene experimented.

*Remedie for the Stone.* **Stone**

**T**ake the stones of Medlers, and lay them vpon a hot tilestone: after that you haue rubbed and dried them in a faire cloth, then being dried vpon the tilestone, beate them into powder, then take a parcel of Tyme, and parfly, and plaie it vpon the fire, with Beere and Butter, and thowle in halfe a spoonfull of the said powder: and hereof you must drinke a good draught fasting in the morning, and eate nor drinke nothing else for three houres after.

*For the Liuer that is corrupt and wasted.* **Liuer**

**T**ake a good quantitie of Liuerwort and bruse it a litle, and then seethe it in good strong Wort, with a quantitie of Ruerbe, and vse this medicine, and thou shalt be whole.

*For heate in the Liuer.* **Liuer host**

**T**ake the iuyce of sowter Apples and swete Apples, of eache a pound or more, as much as you thinke best, and two poundes of Sugar, mingle these things together, and let them boyle on a simple fire, till it be thicke as a sirrope, and vse this a curie euery day fasting, with luke-warne water.

*For to make Haire growe.*

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

*For*

For to take away Hayre. *heire*

Take Horseleaches and bunre them to powder, and mingle it with Cyfell, and touch the place where the hayre groweth, and it shall growe no moze there. Approued.

To know whether a woman shall conceiue or no. *Conception*

Take of the ruyne of a Hare, and hauing friend and consumed it in hotte water, giue it the woman to drinke in the morning at her breakfast, then let her stand in a hotte Bath, and if there come a grieve or paine in her belly, she may very well conceiue.

To make a barren woman beare children. *Conception*

Take of these litle Sea fishes, called in Latine Polipodes, and roste them vpon the coales with our Dyle, and let the woman eate of them, and it shall profit and helpe very much, hauing in the meane time the company of a man.

To make a woman haue a quicke birth. *Birth*

Take leaues of Dictary, and stamp them, or else make powder of them, and giue the woman that laboureth drinke of it with a litle water, and she shall be deliuered in continent without any great paine or grieve.

*87* A proued remedie for the Plague or Pestilence. *Plague*

Take an Onyon and cut him ouerthwart, then make a litle hole in each peece, the which ye shall fill with fine Treacle, and set the peece together againe, then wrap them in a wet linnen cloth, putting it so to roste, couered in the embers, and when it is roasted inough, straine out all the iuyce thereof, and giue the patient a spoonfull thereof to drinke, and immediately he shall feele himselfe well, and shalbe healed.

For all manner of lameness or swellings. *Lameness*

Take a handfull of Tyme, a handfull of Lauender cottin, and a handfull of running Strawberries that bee like to a string,

and



## A Treasure for

and to cut them small, then beate them in a moztter, with foure or five young Swallowes taken out of the heast verie fligge and quicke, beate them together vntill ye see neuer a feather of them whole: that done, take a penyworth of May butter clarified, and mingle it in the moztter with hearbes, and so let in stand foure and twentie houres befoze they seethe: when you haue sodden it, vse it as befoze you are taught, as well in preserving of it, as in vsing of it.

*For to staie the Laxe or Fluxe.*

*large*

TAke Plantine, otherwise called Weybyed leaues and rofes, and washe them in faire water, and then stampe them, and take a good quantitie of the iuyce and put it to olde Ale, and make a Posset therewith, and after take the Posset Ale, and clarify it vpon the fire perfectly, and then let the Patient drinke it blood warme, in the morning and eyening, without taking of other drinke, the space of two houres either befoze or after.

*A speciall remedie for the stone.*

*stone*

TAke a quantitie of Anniseedes, Licorice, Fennell rootes, and Parsley rootes, and Keysons, and Currants, and let all these be boyled in Whay, from a pottle to a quart.

*Against sweating*

*For the sweating sicknesse.*

YE must take a good spoonefull of Treacle, thre spoonefulls of Vineger, fiue spoonefulls of water, and two spoonefulls of iuyce sinckfoyle, swing them all together, and drinke them luke warme.

*For him that pisseth blood.*

*pissing blood*

TAke a good quantitie of Rew, otherwise called hearbe Grace, and drie it so that you may beate it into powder, and then take the powder and drinke it with Ale, and it will chaunge the Urine.

*Read Dodson pag 17. 18. 13. 29. 117. 260.*

*An*

*An other remedie that breaketh the stone, which being used a certaine time, will cause the stone broken, neuer after to harden in the bladder.*

*Stone*

**T**Ake a pound of Gromwell, a pound of Sarefrage seede, and a pounce of Coliander, with a quarter of a pounce of Sozas, white and red, and grinde all these in a Morter very small, and so keepe it, vsing to eate thereof in your Pottage, euerie day a spoonefull.

*An other proued medicine for the stone.* *Stone*

**T**Ake Tyme, Hamsons, Beane Cods, Bellitorie of the Wall, Sarefrage, like quantities, and steepe them one night in white Wine, then distil them, and vse to drinke thereof.

*An other remedie for the stone, and to cause the voydance of Urine.*

*Stone & to pisse*

**T**Ake Bellitorie of the Wall, Sothernwood, and seethe them in Water or white Wine, with a quantitie of sheepes setwet, till it be tender, then put the hearbes and tallow in a linnen bagge, and warme late it to the bottome of the belly, vsing this, you shall finde remedie.

*A proued medicine to auoyd Vrine that hath bene long stopped, also for the stone.*

*to pisse*

**T**Ake Radish rootes, one if it be of bignesse and strong, is sufficient, and scrape it very cleane, and laie it in white Wine, a night in steepe, then straine the Wine, and giue the Patient to drinke, and he shall voyd water.

*A verie good water for the stone, proued.*

*Stone*

**T**he water of Strawberries, with the leaues distilled, and so used by draughts, as other drinke.



## A Treasure for

*To breake the stone.**Stone*

**D**rye the stones of a Cocke a yeare old, and beate them into fine powder, and giue the diseased thereof to drinke in white wine, but if he haue the Charward, then giue it to drinke with good water.

*The Lady Gath her medicine against the Plague.**Plague*

**T**ake Abaunce, Turmyntell, Sage, Spermynt, and Violet leaues, of each one handfull, and stampe them in a Morter very small, when you haue so done, straine them through a strainer with red wine, Claret, or white, whether you can most easily get, and luke warme, giue of this water to the diseased to drinke.

*Against the new Ague, by D. Langton.**Ague*

**T**ake Sorrell, Southwistle, Endiue, Dandelion, Succorie, croppes of fenell with Hallowes, with Violet leaues, of each one handfull, and seeth them all in a gallon of stale ale, to a pottle, with skimming, that done, straine out the liquoz, and make thereof a posset Ale, and let the patient drinke thereof as oft as he is a thirst, putting into euery draught as much Treacle as the bignesse of a Beane, and ye shalbe healed.

*To kill the Palsie.**palsie*

**D**rinke the roote of Valerian in powder, and it will destroy the Palsie, so that ye eate no hogs flesh.

*A remedie for the Dropisie.**Dropisie*

**S**crape an Elder roote very cleane, and breake it in many peeces, or shred it into white wine, and let it steepe therein, then drinke the wine, and it will heale your disease.

*Against the stopping of the pypes.**pipes stoppt*

**T**ake Hyssope, Mintes, Rosemarie, Daisies, and Consoud, of each like quantitie, and seeth them with Ale in Licorice, and vse it moyning and euening.

*Against*

Against horsenesse. *horsenesse*

**T**Ake a good quantitie of Merueine, and saethe it with Licoris in faire water, then straine the water, and vse no other drinke with your meate vntill you find remedye.

To cause good tasting of meate. *Appetite*

**D**rinke Wine sodden with Sentoze and Plantine, euening and moorning, and it shall helpe you.

For the yealow Jaundise. *Jaundis*

**T**Ake the reddest dock roots that ye can get, and being washed cleane, put them into a vessell of good Ale, and when it is stale, let the diseased drinke no other drinke to his meat but Ale, and it shall helpe him.

Doctor Argentines medicine for the stone. *stone*

**T**Ake the red bark of an Iule tree dried and beaten into fine powder, and after searse it thzough a fine searse: also take a like quantitie of blacke Zette, beaten and searsed in like manner, and being mingled together, drinke thereof with Wine or Ale, blood warme, fve or sixe times.

An experimented science for horsenesse, *horsenesse*  
though it hath long lasted.

**T**Ake a soft nightkercheffe, and warme it, take also a head Pillowe, warme the same also, and binde it with the kercheffe about the head al night, do this thre nights one after the other, and keepe thy selfe warme, and beware of cold drinckes, and ayre, and it shall surely go from thee without hurt, this same is also good for the flux and cough: giue the patient also Licorice in his mouth.

Against horsenesse, goe into the hotehouse, and when thou hast halfe bathed, drinke a good draught of warme water, this is oft proued. *ffsed*



## A Treasure for

Garlicke sodden and eaten maketh a cleare voyce, and driueth away hoysenette and the old cough.

If a man stand in feare of the Palsie.

*palsie*

**L**et him eate euery mozning two or thre Mustard seedes, and two Pepper cornes : the same is assured for the same disease.

For wormes in the belly.

*wormes*

**A**gainst the Wormes in the belly, take Onyons and pill them, cut or slice them smal, powze springing water ouer them : let it stand all night, and in the mozning drinke that water, and it driueth away all wormes : powze the same water vpon the earth where wormes are, and within halfe an houre they shall creepe out of the earth.

Another for the same.

*wormes*

**L**ikewise if one eate Garlicke fasting, it killeth and driueth out wormes out of the bodie. Or else drinke distilled water of Knot grasse or Shamegrasse. The same killeth wormes also : howbeit, it worketh moze in young then in eld folkes.

Approued remedie for a woman that hath  
her throwes before her time.

*womans  
travaille*

**S**et a good handfull of whole Chervill in a quart of Claret wine, and when the hearbes be well sodden, wring them in to the wine and cleanse it, then make thereof an Hypocras with Sugar, Sinamon and Ginger, of Smouane, and giue her thereof warme at times needfull. And it shall expulse the paine. Approued.

**A**

# A brief Treatise of Vrines, 33

as well of **Mans Vrines** as of **Womens**, to  
iudge by the colour which betokeneth **health**, and  
which betokeneth **sicknesse**, and also  
betokeneth **death**.



**I**t is shewed that in the forepartes of y<sup>e</sup> body dwelleth sicknesse and health: that is, in the **Wombe**, in the **Head**, in the **Liver**, and in the **Bladder**, in what manner thou mayest knowe their properties, and thereof thou mayest learne.

If a **mans Urine** be white at morning and red befoze meate, and white after meate he is whole: and if it be fat and thicke it is not good. And if the Urine be meanly thicke it is not good to like: and if it bee thicke as spice, it betokeneth headache.

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

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

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

A little Urine all fleshy, betokeneth of the **Raynes**: who pisseth blood without sicknesse, he hath some veyne broken in his Raynes.

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

Urine that is bloodie in sicknesse, betokeneth great cuill in the body, and namely in the Bladder.

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

**Womens Urine** that is cleare and shining in the Urinall of silver, if she cast off, and if she haue no talent to meate, it betokeneth she is with childe.

Womens Urine that is strong and white with stinking, betokeneth sicknesse in the **Raynes**, in her secret receipts, in her chambers

woma  
vrine



chambers full of euill humoꝝ, and of sicknesse of her selfe.

Womans vyne that is bloodie and cleare as water vnder, betokeneth headach.

Womens vyne that is like to gold cleare and mightie, betokeneth that she hath lust to man.

Womens vyne that hath colour of stable clensing, betokeneth her to haue the Feuer quartaine, and thee to die the third day.

Womens vyne that appeareth as colour of Leade, if thee be with childe, betokeneth that it is dead within her.

Hereafter followeth all the **Vrines** that **betokeneth death**,  
as well the vrine of man as of woman.

vine  
eathly

**I**n a hotte ares, one part red, an other blacke, an other greene, an other blew, betokeneth death.

Vyne in hot ares blacke, and litle in quantitie, betokeneth death.

Vyne coloured all ouer as Lead, betokeneth the prolonging of death.

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

Vyne that in substance hauing fleeting aboute as it were a darke Skye, signifieth death.

Vyne darkely shining, and darke with a blacke skinne within, betokeneth a prolonging of death.

Vyne that is of the colour of water, if it haue a darke skye in an ares, it betokeneth death.

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

Vyne blacke and thicke, and if the sicke loath when he goeth to the priue, and when he speaketh ouerthwart, or that hee vnderstandeth not aright, and these sicknesses goeth not from him, it betokeneth death.

nesse. Let no man enter into any bath before his body be purged or cleansed after the aduice of a learned Physitian, for if any man goe vnto the bath vnpurged, hee may fortune neuer come home againe, or if he come home againe, he commeth home most commonly with woyle diseases then he brought to the bath with him.

Yee may not goe into the bathe, the first day that you are come to it, but you must rest a day or two, and then goe into the bathe.

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

This best time of the day is an houre after the rising of the Sunne, or halfe an houre: but before yee go into the bathe, if your disease will suffer you, yee must walke an houre, or at the least halfe an houre before you go into the bathe.

But you must at no time go into the bath, except ye haue been at the Stoule, eyther by nature or by craft, yee may take a Suppositoary, or a Clyster, and for a great need *Sauanorola* suffereth pills, but he wil not suffer that he that is so purged, enter into the bath, for the space of xiiij. houres.

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

If that he be counsell'd to go twise on a day in the bathe, hee must see he goe not into it, till seuen houres bee past after your dinner, and tarry not so long in it in the afternone as you did before.

The common time of tarrying in the bath, is commonly al-

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loved to bee an houre, or moze or lesse, according to the nature both of the bath, as also of the Patient.

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

Ye must alwaies go into the bath with an emptie stomacke, and as long as you are in it, you must neither eate nor drinke, saving that for a great need require the contrarie.

Some graunt that a weake person may eate a litle bread steeped in the iuyce of Pomegranates, Barberries, or Rills, or in the Symples made of the same.

Some Physicians suffer a man that cannot abide hunger so long, to take ere he go in, two spoonfuls of reisons well washed: oftentimes with two parts of water, one of wine, or so much of delaid or watred wine, as much as can bee holden in a spoone, or a few pynes sodden or steeped in water, or two spoonfuls of crummes of bread, washed oftentimes with water or wine, tempered as I tolde befoze, or a taste put into such water: but let no man drinke in the bath, except hee sound in the bath, or be in daunger of sounding, or else ye must all the time that ye be in the bath, abstaine from all meate and drinke.

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

When you come out of the bathe, see that ye couer your selfe well that you take no colde, and drie off the water on your body with warme cloaths, and go by and by into a warme bed, and sweate there if ye can, and wipe off the sweate diligently, and afterwards sleepe, but ye must not drinke any thing untill dinner time, except ye be very faint: then ye may take a little Sugar, candie, or a fewe reisons, or any such thing in a small quantitie that will slake thirst: for Galen in the 14. *De methodo medendi*, commaundeth that a man shall not eate nor drinke by and by after the bathe, untill hee hath slept after his bathing.

After that ye haue sweat and slept ynough, and bee clearely delivered

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head in  
the bath

to doe  
the coming  
of the bath

How to take  
the bath

deliuered from the heate that you had in the bathe, and afterwards in the bedde, then may you rest and walke a little, and then go to dinner, for by measurable walking, the vapours and windinesse that is come in the Bath is diuen away.

If the Patient cannot walke, then let him be rubbd quickly, and if he can suffer no rubbing, then at some time it were good to take a Suppositoie, either of a roote or of a beate, with a litle salt hypon it, or a Suppositoie of honey, or a Suppositoie of a Flower-deluce, or of salt Bacon, or white Sope.

After all these things, then shall ye go to dinner, but you must neither eate very much good meate, nor any euill meate at all. Wherefore you must rise from the table with some good appetite, so that ye could eate moze if you would.

The meates that are commonly of all Whisitions allowed, that write of Diet that belongeth to bathes, are, breade of one daies baking, or two at the most, well leauened and thoroughly baked, small birds, and other birdes of the fieldes and mountaines, that are of easie digestion, but Waterchanters, ye must not touch, kids flesh, Heale, and Putton, of a Lambe of a yeare olde, new laide Egges, Pheasants, Patriges, Capons, Chickens, and young Geese. The meates that are forbidden, are, salt Beefe and Bacon, Pigeons, Quayles, Pyes, and Pasties, and such like meates, Cherries, and all such fruites, Garlick, Onions, and all hot spices, and all colde meates, as are the most part of Fishes: howbeit, diners may be well allowed, so they be well dressed.

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

White Wine that is small is allowable, or Wine beeing delayered with the third or fourth part of sodden water, according to the complexion of the Patient: Some vse to steape breade in strong wine, when as they can get no other wine.

Beware that in no wise ye drinke any water, and especially

of use  
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colde water, and so should ye forbear from all things that are presently colde, namely, when ye begin first to eate or drinke. Let therefore both your meate and drinke be in such temper, that they be not cold but warme, lest when as ye are hotte within, by your bathing and sweating, the cold strike suddenly into some principall member and hurt it.

*Thirsty* They that are of a hote complexion, and of an open nature, and not wel fastned together, ought not to tarry so long in the bath, as other ought that are of colder and faster complexion.

If that any man between mealtimes be vexed with thirst, hee may not drinke any thing, saving for a great need he take a little Barley water, or water sodden with the fourth part of the iuyce, either of solwe or milde swete Pomegranates, with a little Sugar: a man may use for a need, a little Vineger, with water and Sugar, if he haue no discale in the sinewes, nor in the ioynts.

*of sleepe*

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

*of chastity*

*in time of bathing & chastity* All the time that a man is in them, he must keepe himselfe chaste from all women, and so must he doe a moneth after, after the counsell of diuers learned Physicians, and some for the space of fortye dayes, as *Pantheus* and *Alcarius* would, namely, if they come out of the Cauldron.

*f. f. cleansing bath* It were meete that in euery foure and twentie houres the bath should be lessened out, and fresh water receiued into the pit againe, for so shall ye sooner be healed, and better abide with lesse ieopardie, abiding in the bath.

*So them at home some in head* It is most meete for them that haue any disease in the head, as a Catthaire or Rheume, comming of a moyst cause and not very hotte. For them that haue Palsies or such like diseases, that they cause a bucket to be holden ouer their heads, with an hole in it, of the bignesse of a mans little finger, about foure foote about their heades, so that by a Rade or Pipe made for the nonce, the water may come downe with great might vpon the mould

mould of the head, if they haue the Cathaire: and vpon the nape of the necke, if the Patient be sicke of the Palsie, or any such like disease.

The claie or grounds of the bath, is better for the Dropisie then is the water alone: it is also good for thynken, Swelled and hard places, and for all olde and diseased places, which cannot well be healed with other medicines: The matter is to laie the grounds vpon the place, and to hold the same against the hotte Sunne, or a warme fire, vntil it be something hard, and then to wash away the foulennesse of the claie, with the water of the bath: this may a man doe as oft as he list. Some Physitians counsell, that betwene the bathings, when a man is twise bathed vpon one day, in the time that the Patient is out of the bath, to vse his plaistering with the clay: but if the person be any thing weake, I counsel not to go twise into the bath, but either once, or else to be content with the plaistering of the mudde or groundes of the bath.

It were good wisdom for them that cannot tarry long at the bathes, either for heate or for cold, to take home with them some of the grounds, and there occupie it as is afoze fold.

There are certaine learned men which reckon that the hote breath or vapour that riseth vp from the bathe, is much more mightier then the water of the bath is, and it is true: therefore it were well that they which haue any Dropisie, and especially a Tympanie, should sit ouer such a place of the bath, that they might receiue into the moyst diseased place, the vapour of the bath, either by an holed stole, or by some other such like manner of thing, well deuised for that purpose.

If any poore man by the heate of the drinessse of the bathe cannot sleepe enough, let him eate Lettice, or Purslaine, or the seedes of Poppey, called Chesboule, in some places of Eng-lande, or let him eate Sugar and Poppey seede together, let this be done at night. He may also if he cannot get the foresaid things, sette Violet leaues and Pallowes, and bathe the vt-termost parts that they are sodden in. These are remedies for

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poore folke that are not able to haue a Phisitian with them to giue them counsell: Let the rich vse such remedies as their Phisitians shall counsel them.

*an casuvsle* If any poore man be vexed with any vn sufferable thurst, let him take a litle Barley, and seethe it long, and put a litle Sugar vnto it: or let him take the iuyce of an Orange, or take a litle of it with a litle Sugar.

*with* If any poore man catch the Headache, let him take a litle Cloymelad if hee can get it, or Coziander Comfites: or if hee can get none of these, let him take the white of an Egge, and beate it with Vineger and Rosewater, or with the bzoath of Violets or Nightshade, or with any of them, and a litle Vineger, and laie them in a cloath vnto the Temples of his head, and forehead.

*harte* If any poore man be burned too much, let him take a Glister made with Dallowes, Beates and Violet leaues, or let him seeth Prunes long with Barley, and Reilsong, & put away the stones, and eate of them, or let him vse Suppositoies sometimes, made of rootes, either of Beates, of Flower de Luce, or of white Sope, or of salt Bacon.

*if so much sweating* If any man sweat too much, let him vse colder meates then he vled before, and Vineger, Wergenice: let them also eate sheeps fete, and calues fete, with Wergenice or Vineger.

*care of* If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the bath, annoynt his kidneys with some colde oyntment, as is *Infrigidus Galeni*: or if ye cannot come by that, let him seeth Violet leaues, Poppy heads, Reilsins, Licozice and Dallowes together, straine them, and put some Sugar in the bzoath, and drinke of it a draught before supper. If any be troubled with the Rheume which he hath caught in the Bath, let him perche or bristle at the fire, *Nigella Romana*, and holde it in a cloath to his pose, and let him set cups or boxing glasses to his shoulders, without any scotching, and let him drinke sodden water with Barley, and with a litle Sugar.

If any man haue any appetite to eate, let him vse the sirups of Ribles, or Barbaris, or the sirup of vnrripe Grapes, or vse bergiuce or vineger to prouoke appetite in due measure, and now and then if ye can get it, let him take a litle Marmalade, or of the sirup of Synt, or Wormewood Romaine. (These haue I writen for poore folke). Those that are rich by the aduise of the Physitians, may haue other remedies enough against the forenamed tofals, that chance in the time of their bathing.

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

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

Some if they be not healed whilst they be in the bathing, crie out both vpon the Bathe which healeth many other of the same diseases that they are sicke of, and of the Physitian also that counsellled them to go to the bath, such men must learn, that they must not appoynt God a time to heale them by the Bath, and that when as the Bath hath dried vp and washeth vp by sweating, and subtil thzough blowing the euil matter of the disease, that it is one dayes worke or two, to make good humours to occupie the place of suche euil humours as haue bene in them before. Therefore let such be patient, and for the space of a moneth keepe the same dyet that they kept at the Bath, and if God will they shall haue their desire, but not onely these, but all others that are healed for a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be also from the vse of all wo-  
men.

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When as you goe homewards make but small iourneyes,  
and beware of sursetting and of cold, and when you are at home,  
use measurable exercise daily, and honest mirth and  
pastime, with honest company, and beware of  
too much studie or carefulnesse.

*Thanks be to God for all his gifts.*

FINIS.



























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