



RAYNALDE  
BYRTH OF  
M A N  
K I N D E











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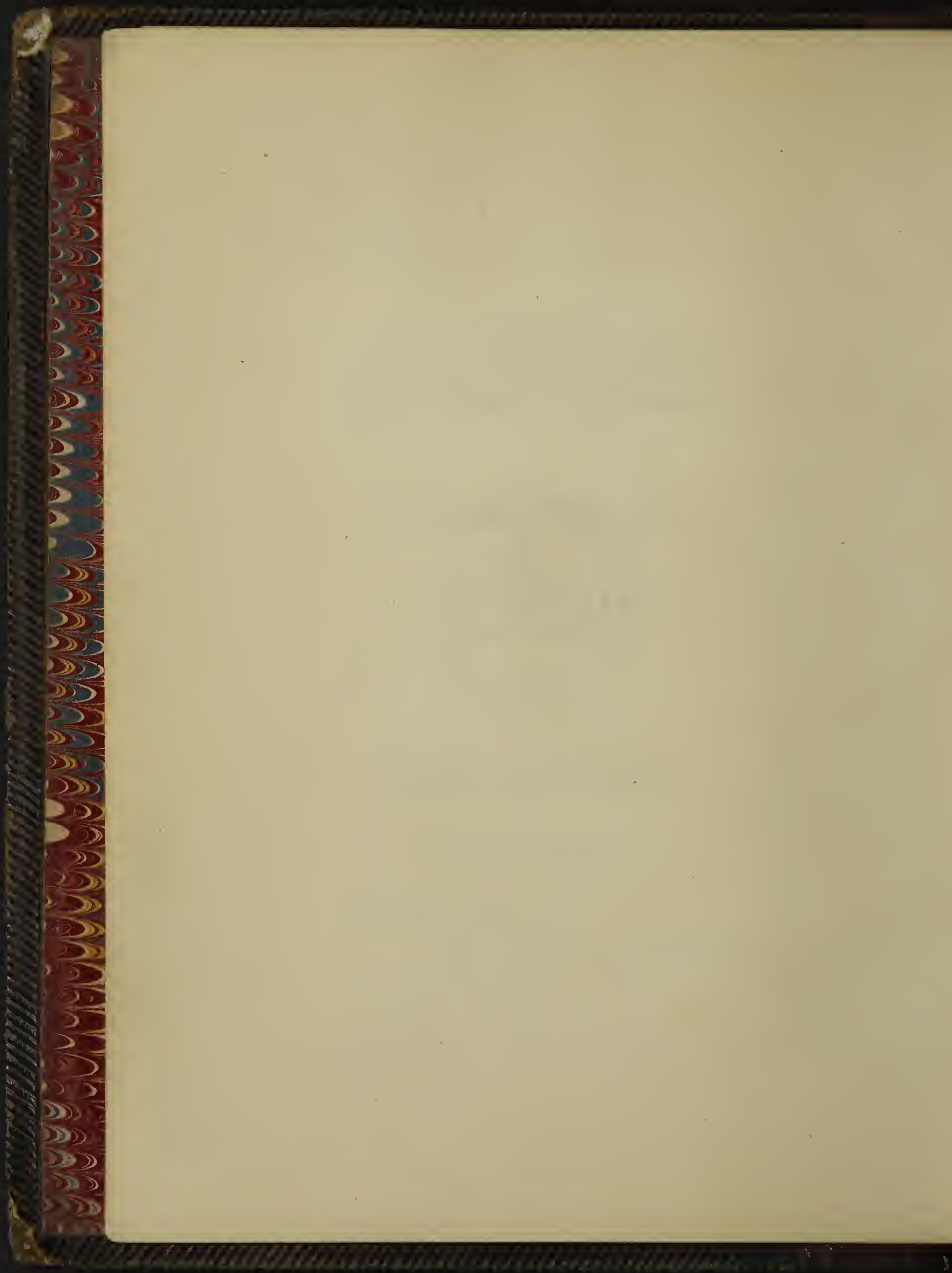
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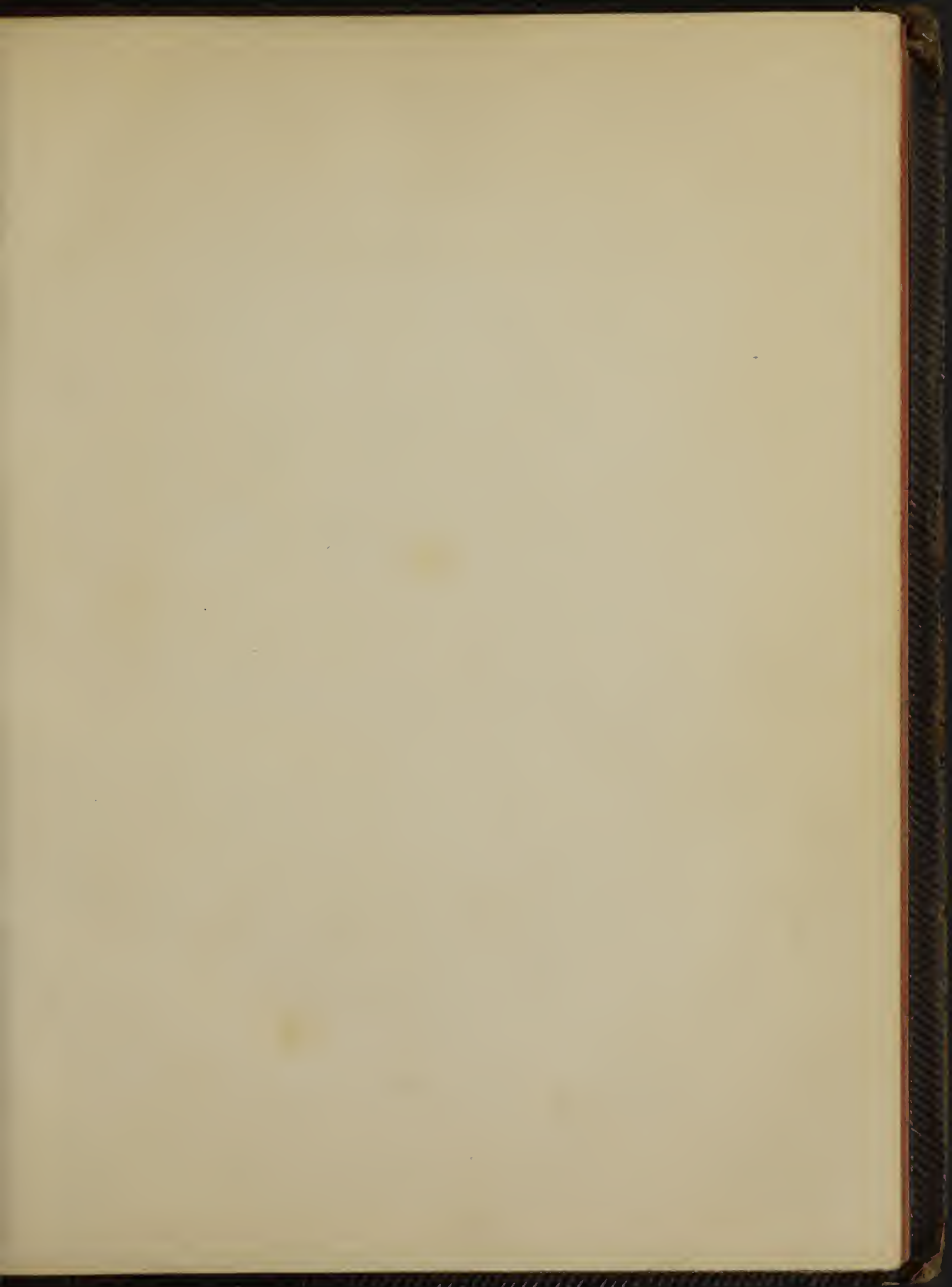
The birth of mankind  
[before 1598] Not in STC



V15







VI





L be it some  
*Aristarchus* may  
perhappes finde  
some lacke of  
faythfulnes and  
diligence in this  
worke: yet there  
is none so fro-  
warde to deny,  
but that there is  
some fruite and  
profyte to be  
founde therein,  
seeing that it

commeth now abrode muche more enlarged and en-  
creased, and more diligently corrected, then it was be-  
fore cyther in the Latine or in the Englyshe. And  
where before in the other printes, there lacked matter  
necessarie to the opening and declaration of the Figures  
parteyning to the inner partes: it is now so playnely  
set foorth, that the simplest Mydwyfe which can reade,  
may both vnderstande for her better instruction, and  
also other women that haue neede of her helpe, the  
more commoditie. VVherefore my desire is, that

it may be receyued and practised of Mydwyues  
and all other Matrones, with no lesse suc-  
cesse then it is with good wyll and  
desire written to profite,  
and to do good to  
other.

C ii.

The date of this  
book is 1565.



*The Table of the first Booke*  
of the Byrth of Mankinde.



- With a Prologue to the women readers. Fol. i.
- Item, a briefe declaration of the contentes of the fyrst Booke. Chap. i. Fol. xvii.
- In how many coates the body is lapped or inuolued. Cap. ii. Pag. xviii.
- A declaration what the Muscles be. Cap. iii. Fol. xxi.
- Of the Kell, called Peritoneum. Cap. iiii. Fol. xxiii.
- The declaration of the names and nature of the Matrix. Cap. v. Pag. xxiiii.
- Of the Wombe and his partes. Cap. vi. Fol. xxv.
- Of the Mother port. Cap. vi. but should be. vii. Pag. xxvi. i.
- Of the vesselles of seede, called the Stones, with other thereto appertaynyng. Cap. viii. Fol. xxix.
- Of the seede byngers. Cap. ix. Pag. xxx.
- Of the office and vse of these seede byngers. Cap. x. Fol. xxxiii.
- Of the way by the which the seede is sent from the Stones, to the angles & corners of the matrix. Cap. xi. Fol. xxxix.
- A declaration of the situation of the bladder in women. Cap. xii. Pag. xlii.
- Of the baynes which resort to the Matrix, and the partes thereof. Item, of the Termes and their course, with the causes thereof. Cap. xiii. Fol. xlvi.
- Of the thre calles or wrappers wherein the Infant is lapped. Cap. xiiii. Pag. l.
- Which of the thre Matrix baynes conteyne the Termes, and how the Milke commeth to the womans breastes. Cap. xv. Fol. lvii.
- The declaration by letters of the Figures folowynge, wherein



## The Table.

wherein be set forth to the eye, euery part in woman,  
mentioned in this booke before.

Of the fyrst figure.	Pag. lxxviii.
Of the seconde figure.	Fol. lxxi.
Of the thyrde figure.	Fol. lxxv.
The fourth figure or table.	Fol. lxxvii.
The fyfth figure.	Pag. lxxviii.
The syxth and seuenth figure or table.	Fol. lxxix.
The eight figure or table.	Pag. lxxx.
The ninth figure of women.	Fol. lxxxi.

All which Figures folow in the ende of the fyrst booke,  
and lyke wyse the Figures of the tyme of byrth, both  
naturall and vnnaturall.

### The Table of the seconde Booke.

<b>O</b> f the tyme of byrth, and which is called naturall or vnnaturall. Cap. i.	Fol. xci.
Of easy and vneasy, difficult, or dolorous deliue- rance, and the causes of it, with the signes how to know and foretell the same. Cap. ii.	Fol. xciii.
How a woman with chyld shall vse her selfe, and what remedies be for them that haue hard labour. Cap. iii.	Fol. xcvi.
Remedies and medicines by the which the labour may be made tollerable, easie, and without great payne. Cap. v.	which should be. iiii. Fol. cix.
How the secundine, or seconde byrth shall be forced to issue forth, yf it come not freely of his owne kynde. Cap. v.	Fol. cxiii.
How many thynges chaunce to the women after their la- bour, and how to auoyde, defende, or to remedie the same. Cap. vi.	Pag. cxviii.
Of abortementes or vntymely byrthes, and the causes of it, and by what remedies it may be defended, holpen, and eased. Cap. vii.	Pag. cxxx.



## The Table.

- Signes whereby ye may foresee aboꝛcement. Cap. viii.  
Fol. cxxxv.
- Of dead byrches, and by what signes or tokens it may be  
known, and by what meanes it may also be expelled.  
Cap. ix. Fol. cxxxix.
- In the last Chapter of this booke be bꝛiefely recited cer-  
tayne expert medicines, which be most requisite to the  
chiefe purpose entended in this present booke. Cap. x.  
Fol. cxliii.

### The thyrde Booke.

- I**n the fyrst Chapter of the thirde Booke, is fyrst de-  
clared the matters therein conteyned, and then how  
the Infant newly boꝛne must be handled, noꝛished,  
and looked to. Cap. i. Folio. cxlvii.
- Of the Nurse and her mylke, and how long the chyld  
shoulde sucke. Cap. ii. Pag. cl.
- Of diuers diseases and infirmities which chaunce to chyld-  
ren lately boꝛne, and the remedies therfore. Cap. iii.  
Pag. clvi.
- Of the fluxe and ouermuch loosenes of the belly. Fol. clvii.  
To vnloose the chyld, beyng bounde. Pag. clviii.
- Remedie for the Crampe, or distention of members.  
Fol. clix.
- Remedie for the Cough and distillation, or catarrhes of  
the head. Pag. clx.
- Remedie for Hoꝛt wynde. Pag. clxii.
- Agaynst wheales or bladders on the tong. eodem.
- Of exulceration or clefture, chapping or chynning of the  
mouth. Pag. clxiii.
- Of apostumation and runnyng of the eares. Fol. clxv.
- Of apostumation in the head. eodem.
- Of the swellng or bolning of the eyes. Pag. clxvi.
- Of the scumme or white of the eye. eodem.
- Agaynst immoderate heate of the feuer. eodem.
- Agaynst



## The Table.

Agaynst frettyng or gnawynge in the belly.	Fol. clxvii.
Agaynst swellynge of the body.	Pag. clxviii.
Agaynst often sneesing.	eodem.
Of whelkes in the body, and the cure.	Fol. clxix.
Agaynst swellynge of the Coddres.	eodem.
Agaynst swellynge of the Naupill.	Pag. clxx.
Agaynst vnslleepynesse.	eodem.
Agaynst perxyng or the hycate.	Fol. clxxi.
Agaynst often parbreaking by weakenesse and feeblenesse of the stomacke.	Pag. clxxii.
Agaynst fearefull and terrible dreames.	Pag. clxxiii.
Agaynst issuing forth of the fundament gutte.	eodem.
Agaynst Tenasmus.	Fol. clxxv.
Agaynst Wormes in the belly.	eodem.
Of chafing or galling in any place of the body.	Fol. clxxvii.
Of the fallynge sycknesse.	Pag. clxxviii.
Consumption or pyning away of the body.	Fol. clxxix.
Of lassitude, wearinesse, or heaunesse of the chyldes body.	Pag. clxxx.
Of tremblyng of the body, or of certayne members of the body, called the Palsie.	Fol. clxxxi.
Agaynst the Strangury or Stone, with stoppyng of the vrine.	eodem.
Of goggle eyes, or looking a squint.	Fol. clxxxiii.

### The fourth Booke.

<b>O</b> f such thynges the which shalbe entreated of in this fourth Booke. Cap. i.	Pag. clxxxiiii.
Of conception, and how many wayes it may be hindered or letted. Cap. ii.	Pag. eodem.
How many wayes conception may be letted, and how the causes may be knowen. Cap. iii.	Fol. clxxxvi.
How to know whether lacke of conception be of the woman or of the man, & how it may be perceiued whether she be conceaued or no. Cap. iiii.	Fol. clxxxix.
	Of



## The Table.

- Of certayne remedies and medicines which may further  
the woman to conceaue. Cap. v. Fol. cxcj.
- Of dyuers bellifying receiptes. Cap. vi. Fol. cxcv.
- Of the causes and remedies for dandruffe of the head.  
Pag. cxcvi.
- To take away heares from places where it is vnseemely.  
Fol. cxcvii.
- To do away frekens or other spottes in the face. eodem.
- To destroy Wartes and such like excressences on the face,  
or els where. Fol. cxcix.
- To cleare and clarifie the skinne in the handes, face, or  
other part of the body. Fol. eodem.
- To souple and molifie the ruggednesse of the skynne.  
Pag. cc.
- Agaynst sodayne ryslenges of pymples through vnkynde  
heate in the face, or els where. Fol. cci.
- To keepe and preserue the teeth cleane. eodem.
- Of stynking breath. eodem.
- Of the ranke sauour of the armeholes. Pag. ccii.

Here endeth the Table.





A Prologue to the women Readers.

**H**ere in the beginning of this present Prologue, I will follow the example of thē, which when they bid any ghestes to dinner or supper, are wont first to declare what shall bee their cheere, what fare, and how many dishes they shall haue, praying them to take it in good woorth, and to looke for neither better ne worse then hath beene mentioned of: And euen so heere will I do. Before that ye enter into the reading of this little treatise, I shall succinctly and in few wordes resite the summe and chiefe contentes of the same, with the vtilitie and proffite which may ensue to the diligent and attentife ouer-reader thereof, to the end that ye of these thinges being fyrst well aduertised, may haue the more or lesse courage to employ your labour in ouerlooking and perusing of the same. For commonly it doth occasionate any man to bee the more prompt, ready, and willing to take paine, when he is assured or certified of the profite, purpose, and fruite thereof comning: and likewise it is a great prycke or allurement, entisinge and mouing a man to reade any booke, when hee is somewhat first admonished of the matters comprehended and contained therein.

The intēt of  
the Auctour.



The more part of this booke translated into English three or foure yeares past.

The name of this booke.

Wherefore now to come to our purpose, ye shall vnderstand that about three or foure yeeres past, a certaine studious and diligent clarke, at the request and Desyre of diuers honest & sad matrones, being of his acquaintance, did translate out of Latine into English a great part of this booke, entituling it according to the Latine inscription *De Partu Hominis*, that is to say, Of The Birth of Mankinde: which we now doe name, The Womans Booke, for so much as the most part, or well-neere all therein entreated off, doth concerne and touch onely women. In which his translation he varied or Declined nothing at all from the steppes of his Latine author, obseruing more fidelitie in translating, then choyce or discretion at that time in admittinge and allowing many thinges in the same booke, greatly needing admonition, and wary aduice or counsell to the readers, which otherwise might sometimes vse that for a helpe, the which shoulde tourne to a hinderance. Wherefore I reuoluing and earnestly reuising from top to toe the said booke, and heerewithall considering the manifold vtilitie and profite which thereby might ensue to al women (as touching that purpose) if it were more narrowly looked ouer, & with a straighter iudgement more exactly euery thing therein pondred & tryed, thought my labour and paynes should not be euill employed, ne vnthankefully accepted and receyued of all honest, discrete, and sage women, yf I after good and diligent perusing therof, did correct and amende such faultes in it, as seemed worthy of the same, and to aduise the readers what thinges were good, or tollerable to bee vsed, which were dangerous, and which were vtterly to be eschued. The which thynge



I haue not onely so done, but ouer this, haue therunto adioyned and annexed dyuers other more experimēted and more familer medicines. And farther haue in the fyrst booke set forth, and evidently Declared, all the inwarde partes of women (such as were necessary to be knowen to our purpose) & that not onely in wordes, but also in liuely and expresse figures, by the which e- uery parte befoze in the booke Described, may in ma- ner be as exactly and clearely perceiued, as though ye were present at the cutting opē of Anathomy of a dead woman.

Many things annexed and newly added to this book. The contēts of the first booke.

And thinke not the vtilitie and profite of this fyrst booke, and knowledgē thereof to be little or of small value, but take it as the foundation and grounde, by the perceiuerance whereof, your witts and vnderstan- ding shall be illuminate & lightned, the better to vnder- stād how euery thing cometh to passe within your bo- dies in the tyme of conception, of bearing, and of byrth. And further, by y perfect knowledgē of this booke, ye shall clearely perceauē y reason of many diseases which happen peculiarly to women, and the causes therof, by which perceiuerance, agayne ye shall haue the redy- er vnderstanding how to withstand and remedie the sayd infirmities or diseases. For note ye well, that as there is no man, whatsoeuer he be, that shall become an absolute and perfect Philition, vnlesse he haue an absolute and perfecte knowledgē of all the inwarde and outwarde of mans & womans body: euen so shall ye neuer groundly vnderstād the matters contained in the second booke, or any other communication, or wri- ting, touching the same intent, except ye first haue true and iust cognoissance in the first booke. Againe, when

How profi- table the first booke is.

How profi- table the first booke is.

The vtilitie of the perfect knowledge of Anatho- mic.



The Prologue.

4  
that a woman cometh to a Physitian for counsell, concerning some thing that may be amisse in the part: the answer of the Physitiō, and reasonable allegation of causes to the same infirmitie, is many times obscure, Darke, and strange, to be comprehēded by the woman, for lacke of due knowledge of the situation, maner, and fashion of the inwardes. And truely when a person is sicke or diseased in any part, it is halfe a cōfort, yea halfe his health to vnderstand in what part the disease is, & how that part lyeth in the body. This knowledge also ministrerth yet a farther engin and policie, to inuent infinitely the better how the medicine should be applyed, and after the most profitable sort ministred & set to the diseased plot. To be short, all the witnesse and artificiall craftie inuention, and diuers maners of ministrations in the noble science of Physicke, proceedeth & springeth of the profound knowledge of Anathomie. Therefore myne aduise and vtter counsell is, that all women in whose handes this litle booke shall chaunce to come, with all diligence do force them selues perfectly to the vnderstanding of the first booke: well assuring thē that they shall not repent thē of their small paines bestowed in that behalfe. And to the end that euery thing might be the plainer & more easie to attaine vnto, I haue at the latter end of y<sup>e</sup> foresaid first booke, set the figures which represent such matters as were entreated of in the booke before, and also haue thereto annexed a sufficient Declaration and exposition by letters, of all partes and parcelles contained in the said figures.

The counsaile  
of the au-  
thour to the  
readers.

The contents  
of the second  
booke.

In the second booke we shall Declare y<sup>e</sup> diuers sortes and maners of the Deliueraunce or byrth of mankind, & all the daungers, perils, and other cases happening to  
the



## The Prologue

the labouringe woman in that season, with remedies and manifolde medicines concerning the same, where also we haue not omitted ne left out any medicines being first in the old booke, but haue in many places certified & amended the same, accordyng to reason and the lawes of Physicke: & besides this, haue added thereto diuers other salutarie and effectuall medicines, such as either I my selfe, or other Physitions, beinge yet alyue at this day, haue experimented and practised. Furthermore, in this second booke ye may finde diuers remedies whereby to prouoke the teames of flowres (when that needeth) or to restraine or stopp the same when thei issue more largely then nature doth require, with many other matters, to long heere to be rehearsed.

Many truly experimeted medicines added to this booke.

In the thyrd booke shall be intreated, of the election and choyse, by certayne signes and tokens of a good Nurse, whiche may foster and bring vp the child being borne. Item medicines increasing, Deminishing, attenuatynge, engrossing, and amending the milke in the Nurfles brestes. Also remedies for many and sundry diseases, whiche oft tymes chaunce vnto infantess after theyr byrth.

Things entreated in the third booke.

In the fourth and last booke, we will somewhat commune of conception, with the causes hindering or farthering the same, shewing certayne counsell and remedies whereby (by the grace of GOD) the vnfruitfull may be made more fruitefull, and impedimentes of conception, by vertue of medicines, remoued and overcome, the woman being made more apt to conceiue. And farther in this last booke shall be vttered and sett forth certayne embelishing receiptes, concerning onely

What is contained in the fourth book.



What is  
the  
purpose  
of  
this  
book?

Against pain-  
ing of wo-  
mens faces.

The bene-  
uolencie of  
the reader  
required.

honest and healthsome decoration and clenlinesse, al-  
wayes most lovable and commendable in a woman,  
as to scoure and clense the head, to cause the haire to  
keepe his naturall colour to preserue the haire from  
fallinge away, to take away haire from certaine pla-  
ces, where beinge, it causeth some deformatie or un-  
seemelinesse in a person, to subtile and cleare the skynne  
in the face or other where, to remoue and doo away  
spottes, frekens, and other such like displeasent marks  
and tokens, to supple and mollifie the skynne beinge  
rugged and rough: with other moe such like matters,  
too long heere to be rehearsed, the which truely are not  
of any prudent person to be reiected, improoued, or dis-  
prayed, forasmuch as I teach nothinge in that place,  
but that onely which may make to the honest, come-  
ly, and commendable conseruing and maintaining of  
the inset and naturall beautie in a woman, vtterly ab-  
horring and defying all farding, painting, and couiter-  
faite cast colours, which of some damnable and mil-  
proude people be daylie vsed, such as by all meanes  
possible seeke and searche more the abhominable and  
diuelish painting and garish setting forth of their mor-  
tall carcases (the better thereby to commende it vnto  
the eyes of foolish and fond men) then by honest, sober,  
debonaire, and gentle manners, so to demeane their  
life, that they may thereby rather obtaine the loue, a-  
mitie, and hartly perpetuall fauour, first of God, and  
then of all honest, discreet, and godly wise men. Thus  
now to bee shorthe, I haue in as compendious manner  
as the matter would suffer, set before your eyes the  
chiefe and principall contentes comprehended in this  
little volume. And now remayneth there nothinge els  
but



but only to require the benevolent fauour and good acceptance of this my labour and paines, spent, in the compiling of these foresaide matters, prayinge, that as it hath bene to me painefull in the composing thereof, so it may be both pleasante and fruitefull to all women (for whose sake and onely respect it is set forth) in the reading thereof. Howbeit, I am not ignorant ne vn-  
 sure, that many there are, before whose sight this booke shall finde small grace, and lesse fauour.

So hard a thing it is to write or endite any mat-  
 ter whatsoeuer it be, that should be able to sustaine and  
 abide the variable iudgement, and to obtaine or winne  
 the constante loue and allowance of euery man, espe-  
 cially if it containe in it any nouelty or vnwont strang-  
 nesse. Therefore the auncient Poetes in times passed,  
 when that they enterprised any new or strange workes,  
 were wont in the frunt of the same, with great prote-  
 station, to inuocate and call vpon all the Gods and  
 Goddesses by name, requiring them fauourably to as-  
 pire, aide, and prosper their attempted purpose, to the  
 ende that by their obtained fauour, it mighte bee the  
 more acceptable and gracions to all such as shoulde it  
 behold and reade. Whose example right necessary and  
 needefull it were, that I heere shoulde deuoutly ensue  
 and follow, so that I coulde firste beleene that by such  
 maner of inuocation, might be allured and wonne, the  
 beneuolencie and willing fauour of all such in whose  
 handes this present booke should happen to fall. But  
 truely I do suppose, that although I should call down  
 all the nine noble Muses out of the famous mounts of  
 Hellicon, or pray to be assistent the three louing graces,  
 or great Apollo, God, maister, and chiefe inuentour of

Hard to  
 please many  
 iudgements.

The maner  
 of Poetes in  
 times past.

The difficul-  
 tie to con-  
 cyle the good  
 will of per-  
 uert people.



The Prologue.

the nature of all herbes and other medicines, or Esculapianus cheefe patrone and president in the worthy science of Physicke, or Wittie Mercurie with his doulse and sugred eloquence, with sweete Suada, goddesse of al perswasion, with al other the goddes and goddesse: what ever they bee, in whom ingenious Poettes doo sayne to be a maiestie, might, and power, to encline the hartes of men for to Delight and take pleasure in any such thing which first shalbe by their Godhed allowed and fauoured: though (I say) all these should firmly conspire in one together, and bende them vtterly to the most of their high puissance, to sacre, hallow, yea and with their holy poetical spirite to breath ouer this booke, yet should there be found people of so ingrate, straunge, peruerse, and wayward wittes, that would (without all good reason) blame and improue the same, vnderneath yet seene and much lesse reade. For who bee they that geue so precipitate and headdie iudgementes in all manner of matters, as such (for the more parte) the which therein shal haue least cognoissance or knowledge, and take least payne in reading or searchinge the verity of that thing against the which they be most stout, doughty, and bold pronouncers. And this do I not say onely of them, that peraduenture shall here and there in the processe of this booke finde any particular matters to reprove and carpe, some times woorthely, and sometimes otherwise: but also, yea, and that much more, of them which generally without all exception, shall condemne and vtterly reprove all the whole matter: some alleaging that it is shame, and other some, that it is not meete ne fitting such matters to bee entreated off, so plainely in our mother and vulgar language, to  
the

The light  
iudgementes  
of many me.

Of them that  
vtterly doe  
condemne  
this booke.



the dishonour (as they say) of womanhead, and the derision of their want secretes; by the detection and discovering whereof, men it reading or hearing, shalbe moued thereby the more to abhorre and loth the companie of women, and further in their communications to iest and bourde of womens priuities, not wont to be knownen of them, with diuers other such like cauillations and reasons: so that their opinion it is, that it were more expedient and better to suppress and vtterly to condemne vnto darkenesse for euer this booke, then to send it forth into light. For, such is the light iudgement of them, the which in euery thyng, whereof may ensue both good & euill, haue alwayes their eyes walking, and firmly affixed and directed vpon the euill, picking and choosing out the worst of euery matter, omitting and leauing to speake of the best, as the thing which were nothyng to their purpose. If euery thyng in this world should be wayed and passed vpon after this sort, then should we be fayne to condemne & banish those thyngs farre from vs, which are at this time accompted and taken for the most necessarie, worthy, and of greatest price or estimation. For to be short, there is nothyng vnder heauen so good, but that it may be peruerted and turned to an euill vse, by them that be euill and naught them selues, & do abuse it: ne is there any thyng so absolute and perfect, but by the occasion of the abuse thereof, at one tyme or other, may and doth ensue great daunger and damage to mankynd. Fire and water be two right necessarie elementes to the vse of man, without the which we could not lyue: yet by the meanes of them, many a miserable deed hath been done, and perpetrated. By fire hath been consumed &

Deuour

Answer to  
certaine ca-  
uillations.

Nothing so  
good but it  
may be abu-  
sed.

Fire and wa-  
ter abused.



Meate and  
drinke abu-  
sed.

Weapons a-  
bused.

The Bible a-  
bused.

The blessed  
Sacrament  
may be abu-  
sed.

Whose iudg-  
mentes can  
neuer be in-  
different.

Deuoured whole Cities and Countreyes . By water,  
swallowed and drowned infinite men, shippes, yea and  
whole regions . Agayne, meate and drinke , to the mo-  
derate vsers thereof, doth minister and mainteyne lyfe.  
And contrary, to the vnumeasurabable and vnsaciab goure-  
maundes and gluttons , it hath full many thousand  
times brought surfettes, sicknesse, and at the last death.  
By weapons , Realmes and Cities be defended from  
the iniurie and violencie of their fierce enemies, the true  
wayfaring man , from the assault of the theefe : **¶** Yea &  
many tymes cleane contrary , by Weapons , Realmes  
and Cities be subuerted and vtterly destroyed, the true  
mans throate by the theefe cut . The most holy and sa-  
cred Byble teacheth nothing but holynesse and vertu-  
ous liuyng, charitie to God and to our neighbour, refor-  
mation of our wicked liuyng, and by esly, the high way  
to God . The blessed Sacramēt of the body and bloud  
of Christ Iesus was instituted & ordeined by our Sa-  
uiour him selfe, for a principall, earnest, liuely, and most  
present consolation and comfort of mans cōscience , yet  
both holy Scripture, & also the foresayd holy Sacra-  
ment, haue been, be, and will be, the confusion, and con-  
demnation of a great number of the abusers & indigne  
or vnworthy receiuers of them both . Should men , for  
the auoyding all these foresayd inconueniencies, and for  
the reasons abouesayd , condemne and banish fire and  
water , forsake their meate and drinke , suppress & for-  
bid all maner of weapons , abolish and set aside the ho-  
ly Scripture , deny or vnrregarde the blessed Sacra-  
ment ? No, it were but madnesse once to thinke it.  
Therefore I say, the iudgement of that eye can neuer  
be equall and indifferent, which hath more respect and  
regarde



regarde alwayes to the displeasures and hurtes possible to happen (onely through the misuse of a thing) then to the emolumentes & profit: is dayly & commonly like to ensue to the well vsers of ysame: that, that of it selfe is good, is neuer to be disallowed for the sake of the that doe abuse it. For as the Apostle also doth testify, To the that be good them selues, every thing turneth to good: what euer it be, is to them a sufficient matter and occasion therein to seeke the glorie of God, & the onely profite of their euen Christen. And contrary, such as be of ill disposition, in every thing (be it neuer so good & salutarie) piketh out matter of mainteinaunce to their lewdnesse, turnyng matters of sadnesse and discretion, to foolish and pyuissh prating contention.

Wherfore considering that there is nothyng in this world so necessarie, ne so good, holy, or vertuous, but that it may by wickednesse be abused, it shall be no great wonder, though this litle booke also, made, written, and set forth for a good purpose, yet by light and lewde persons be vsed contrary to godlynesse, honestie, or th'entent of the writer thereof. The abusyon of this booke (in my simple iudgemēt) consisteth onely in these two points. The one is, least that some ill disposed person should wickedly abuse such medicines as be here declared for a good purpose, to some deuillish & lewde vse. What I meane by the lewde vse of them, they that haue vnderstandyng, right soone will perceiue. The second point is, least that this booke happenyng into any light marchaunts hands, should minister matters vnto such, to deuise of these thyngs at vnset and vnseemely tymes, to the derision or ashaming of such women as should be in presence. &c. To these reasons can I make

To the good every thing turneth to good.

The condition of such as be ill.

Wherein this booke may be abused.

The second point.



No light  
persons shall  
haue any of  
these bookes.

no better aunswere, then hath been alledged before. Notwithstanding, yet I say that I trust, yea, and doe not doubt, but that this booke shall be so discretely diuided abroad, that none of them shall fall in any such persons handling.

Of foolish &  
lewd talkers.

Some would  
that neither  
honest nor  
vnhonest  
should haue  
this booke.

Algayne, if any doe chaunce to them, I am sure they will as soone read this Prologue, as the rest of this booke, the which thyng when they shall doe, here shall they heare of me, that they be in their doyngs neither honest, good, ne godly, but speaking vnrueerently, contemptuously & vntymely of such thyngs, they do great iniurie, dishonour, and contumely to nature: For he that declareth any thyng in man or woman, priue or apart, talkyng and rehearsing it in reproche, derision, or confusion of his euen Christen, can not be excused of mortall and deadly sinne, for so much as contumeliously he ashameth and confoundeth his euen Christen, wherewith he bringeth him out of his patience, mouing him to ire, and vengeaunce, in rehearsing of such things, and after such fort, as he knoweth should agreeue and bere his minde. Wherefore for such deedes, he shall not be accounted of the number of honest and sage persons, but of the light and lewde. Yet another sort is there, which would that neither honest ne vn honest men should see this booke, for because (as they say) be a man neuer so honest, yet by reading here of things to them before vnknewen, they shall conceaue a certaine lothsomnesse and abhorring towardes a womā. To these I aunswere, that I know nothing in womā so priue ne so secret, that they should neede to care who know of it, neither is there any part in woman more to be abhorred, then in man. And if the knowledge of  
such



Such things which commonly be called the womans p[ri]uities, should diminish the hartie loue & estimation of a woman in the mynde of mā, then by this reason, Whisitians & Chirurgiās wiues should greatly be abhorred & misbeloued of their husbandes. And I my selfe likewise, which writeth this booke, should marueilously aboue many other abhorre or loth women. But to be short, there is no such thyng, neither any cause thereto why. Wherfore all such slender reasons set apart, let no woman be greeued who shall see or behold this booke: for if the partie be lewde, vnhappy, & knauish that shall read it, here I am sure he shall learne neither lewdenesse, vnhappinesse, ne knauerie. Howbeit, generally to all men, in whose handes this booke shall chaunce to come, I counsell and exhort, that they take not vpon them to talke of any things therein contened, but only where it may edifie, and be assuredly well accepted.

No matter who readeth this booke.

The exhortation to all readers.

For women lightly will not gladly heare of such matters, by any man, vnlesse it be a Whisition of whom they require counsaile, or of their discreet husbandes. It shall be no displeasure to any honest and louyng woman, that her husband should read such thyngs: for many men there be of so gentle and louing nature towardes their wiues, that they will be more diligent and carefull to read or seeke out any thyng that should doe their wiues good, beyng in that case, then the women themselves. Briesly, I require all readers hereof, to interpretat and consture euery thing herein conteyned, accordyng to the best, and to vse euery thyng herein entreated of to the purpose wherefore it was written. For truely as for my part considering the manifold, dayly, and imminent daungers

The consideration why this booke was set forth.

and



This booke  
set forth in  
many other  
languages.

How Ladies  
and Gentle-  
women haue  
vsed this  
booke

and perilles the which all manner of women, of what estate or degree soeuer they be, in their labours doe sustayne and abyde, yea many tymes with perill of their life ( of the whiche there be to many examples, needelesse here to be rehearsed ) I thought it should be a very charitable and laudable Deede, and right thankefully to be accepted of all honourable and other honest matrons, if by my paynes this little Treatise were made to speake Englishe, as it hath been long sith taught to speake Dutche, Frenche, Spanishe, and Diuers other languages. In the whiche Countries there bee fewe women that can read, but they will haue one of these bookes alwayes in readinesse, where also this and other such bookes be as commonly sold at euery Stacionars shoppe, as any other booke. The same commoditie then and profite which they in their regions doe obteyne by enioying of this little booke in their maternall language, may also ensue vnto all women in this noble Realme of England, it beyng likewise set forth in our Englishe speeche, so that to them whiche diligently will aduert and geue heede to the instructions of this little booke, it may supply the roome and place of a good Midwife, and aduise them many tymes of sundry causes, chaunces, and remedies, wherein peraduenture right wise women and good Midwiues shalbe full ignorant. And truely ( as I haue beene credibly enfourmed by diuers persons worthy to bee beleued ) there be sith the first setting forth of this booke, right many honourable Ladys, and other worshypfull Gentlewomen, whiche haue not disdayned the oftener by occasion of this booke, to frequent and haunt  
women



women in their labours, carying with them this booke in their handes, & causing such part of it as doth chiefly concerne the same purpose, to bee read before the Midwife, and the rest of the women then beyng present, whereby oft tymes, then all haue been put in remembraunce of that, wherewith the labouring woman hath been greatly comforted, & alleuiated of her thronges and trauaile: whose laudable example and doynges, would God that many proude Midwiues would ensue and folow, among the which, as there be many right expert, diligent, wise, circumspect and tender about such businesse as appertaineth to their office: So be there agayne many mo full vndiscreete, vnrasonable, cholish, and farre to seeke in such thynges, the whiche should chiefly helpe and succour the women in their most painefull labour & thronges, through whose rudenesse and rashnesse onely, I doubt not but that a great number of women in their labour speede worse then needed otherwise. But here now let not the good Midwiues be offended with that, that is spoken of the bad. For verily there is no science, but that it hath his Alpes, Dwoles, Beares, & Asses, which as aboue all oth-  
In euery science there be of al sorts.  
 er haue most neede of information and teaching, so most commonly agayne, more then any other, will they kicke & wynce agaynst such as would them refourme or reduce to any better way then they haue been accustomed to in tymes past. And this do I say, for because that at the first comming abroad of this present booke, many of this sort of Midwiues, moued either of enuie, or els of mallice, or both, diligented & endeuoured them  
Some Midwiues would haue had this booke forbidden.  
 very earnestly, by all wayes possible, to finde y<sup>e</sup> meanes to suppress and abrogate the same, making all of their  
 acquaint



The false sur-  
mises of the  
malevolent.

The good  
Midwiues  
were glad of  
this booke.

Enuie & vn-  
thankfulness  
to be abhor-  
red.

acquaintaunce (whom they thought to haue any know-  
ledge thereof) to beleue that it was nothyng worth, &  
that it should be a flander to women, for somuch as  
therein was descried and set forth the secretes & priui-  
ties of women, & that euery boy and knaue had of these  
bookes, reading them as openly as the tales of Robin  
hood. &c. The which sayings, as they were false, & vn-  
true, & malicious allegations onely of euill harted per-  
sons, to whom it was great grieffe, that any by reading  
thereof, should see or vnderstand more then they had  
knowledge of before: So is it very sooth and true, that  
right diuers of the better & more sober sort, were there-  
of full fayne and glad, & very desirous to haue of them,  
and gaue faithfull counsaile also vnto women of their  
familier knowledge, to heare the booke read by some o-  
ther, or els (such as could) to read it them selues. Whose  
honest and vertuous industrie in that behalfe, as it doth  
merite and deserue the laude & prayse of all them that  
be laudable them selues: euen so is the filthie and vile  
ingratitude and dispituous enuie of the malevolent, to  
be detested and vtterly abhorred of all people: Whose  
malignant wittes, if they might preuaile of their pur-  
pose, would sleie the good courages of all honest inter-  
prisers, in those matters and all other. And thus I cō-  
clude and make an end of this rude Prologue, requi-  
ring the gentle readers thereof, that if they finde  
any thing therein interpretable to diuers  
senses, to accept onely that whiche  
may make to the best, accordyng  
to my meanyng.





In this first Chapter is briefly declared the contentes  
of the first Booke.



Although that many things entreated  
of in this first booke, shall seeme vnto  
some not very necessarie to the vnder-  
standing of the second booke, yet then  
contrary do I ensure and certifie (as I

The vtilitie  
of the first  
booke.

haue sufficiently sayd in the Prologue)  
that the ignorant in the first, shall be full blind in the se-  
cond, to the which the first is as a key opening and clea-  
ring the matters to be intreated off in the second.

In this first booke then shall be declared the forme,  
manner, and situation of the inward partes of a wo-  
man, such as are in them by Nature dedicate & assign-  
ed to the propagation, conception, & bearing of man-  
kinde. In whom truely is the receptacle, and as yee  
would say, the campe or feilde of mankind to be engen-  
dred therein. And although that man bee as princi-  
pall mouer, & cause of the generation: yet (no displea-  
sure to men) the woman doth conferre and contribute  
much more, what to the encrease of the childe in  
her wombe, and what to the nourishment thereof after  
the byrth, then doth the man. And doubtles, if a man  
would demaund to whom the child oweth most his ge-  
neration? He may worthly make aunswere, that to  
the mother, whether ye regard the paines in bearing  
other else the conference of most matter in begetting.

The contentes  
of this booke.

The woman  
conferreth  
more the ge-  
neration the  
man.

Furthermore, in this Booke ye shall reade certaine  
things,



Many things  
falsely writtē  
in times past.

things, which in times passed haue beene corruptly, negligently, yea and very falsely written of, and of the which both men, yea and women themselues haue conceived very erroneous & misopinions, as yee shall farther perceiue in the processe.

Now therefore that wee come to the Declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shew the Description of certayne things, without whose knowledge, this Treatise would bee many times the more obscure and darke.

In how many coates the bodie is lapped or  
inuolued. Cap. II.

The princi-  
pall coates  
of the bodie.



The bodie of man or woman is inuolued or compassed vniuersallye with three principall coates.

Of the which the first and vttermost is called the skinne, in Latine Cutis, with whome generally euerye parte of the body is clad and inclosed, the which yet in some parte is more soft, delicate, and thin, then in some other, and in some one person more stowre and stiffe, than in some other agayne, for causes needelesse heere to bee rehearsed.

The superfi-  
ciall skinne.

And yee shall note, that vppon the outboard face and superfiacie of this skin, there is yet another thinner skin in Latine commonly named Cuticula, & of some Efflorescentia cutis. This thin skin is it, the which yee see rise like a bladder when any part of the bodie is blistered with fire or hote water, so that betweene this  
thin



thinne skinne and the verry skinne, is contayned the water which resorteth to the place by the violence of the fire or heate, the which thinne skinne also wee vse to picke to let the water issue forth: also the same that skalleth or pilleth of the handes or other partes of the body being scabbed & beginning to dry. Item, the skin that the Adders do cast in the sommer time, is the foresayd thin superficiall skin, & not the very substantiall skin of the body indeed. For the verry skin neuer pilleth ne falleth of but by great violence, as by flaying, like as beasts be slain at the butchers, & as they flay comies. And againe the thin or superficiall skin, scale it or fall it off neuer so often, yet in the place of it is reingendred newe, as good alwayes as the former. But if the seconde and verry skinne bee perished, by cutting or apostumation, or by other casualitie, it will neuer bee restored to his old perfection againe, but shall shew alwayes in y place where it is, as it were a seame scarre, or marke, smoth, and harder then the other skin, & without naturall powes.

The second inuestiture or clothing of the body, is named the fleshie skin, in Latine Membrana carnosa, so called, for because that it contayneth and is compassed of fleshines, then any other kelle or skin in all the body, and is as it were the lynning to the foresayde Cutis, that is, the verry skinne immediatly aboue him, the verry skin and it being both basted together, by a greate number of small fybres or cordes enterlacing these two skins, so that with great paine vnneth may they bee separated the one from the other. And farther betweene these two skinnes runne a greate number of Vaines, Artires, and Sinnes, in euerye part of the bodye,

The verry skin scalleth not of.

The verry skinne perished is neuer restored.

The seconde coate.

The fleshye skinne,



so that the great vaines which appeare so manifestlye to your sight in the armes, temples, handes, legges, feete, and other places, runne betweene the proper skinne and the fleshie skinne, this being to them as a bed, and that as a couerlet.

The thirde  
coate, is the  
fatte.

Store of fatte  
letteth the  
shew of the  
vaines.

Fat in some  
part, more  
then some.

What is con-  
teyned nexte  
vnder the  
fleshie skin.

The thirde coate of the bodie, is the fatte, in Latin Adeps, the which doth so generally in euery part of the body inuolue and wrap the same, as the other two coates: but yet the man or woman being in any reasonable liking, it is found in euery part (except febre) as the foreheade, the temples, the backes of the handes & feete, with certaine other places needles heere to be recited, and doth entercurre & runne between the two foresayd skinnes, receiuing and embracing in it selfe the small basting fibres, the vaines, arteries, and sinues, which (as I sayde before) bee deriued from the one skin to the other: And the greater foyson of fatte that there is betweene the two skinnes, the lesse bee the vaines intercurriug betweene them, conspicuous or sensible to the eye (th'abundance of fatte Drowning and couering the greatnes of them) the which also in the selfe same place of a leaner or sparer person, shall be seene be rie great, & as it were swollen vaines, in comparison of the fatter. Item vnderstande yee that in some part of the bodie, naturally fatnes doth abounde much more then in other some, as in the bellie lightlye the fatte is two fingers thicke and more: and in women that be meanelly fatte, in the thyes and buttockes this fatte is of thre, yea foure fingers thicknes, which (as I saide aboue) alwaies hath this place betweene the foresaide two skins.

Now immediately vnder the fleshie skin, bee con-  
teyned



teyned the Muskles of the bodie, so that the inner face or superficie of the fleshie skinne, wherewith it toucheth the Muskles, is alwaies bedewed with a certaine slymie moysture, by which meanes the foresayd Muskles mouing and stirring vnder the fleshie skinne, be the freer, and haue the lesse impediment or let in their motion, and verie easie it is to seperate this skin from the Muskles.

Heere is declared what the Muskles bee.

Cap. III.



**T**he Muskles of mans bodie bee called the mouing cordes & fleshie stringes wherby any member of the body is moued to or fro, vpwarde or downeward, or turned round. As for example: If ye close, or otherwise doe moue eyther of your handes, and in closing or mouinge it with the other hand doe feele the wrist of that hand, yee shall sencibly perceiue as it were certaine cordes, mouing vnder the skin, the which bee called Muskles, in Latine Musculi. To discusse curiously the nature or occasion of the name of Muskles, is not for this place. Heere it is sufficient to vnderstande what is meant by the name. Yet note yee well, that wheresoeuer there is great store of Muskles, and chiefly in the middle part of the, there is also great plentie of fleshe, enterlarding & entermingling it selfe with the muskles, and as it were combynding, colligating, or knitting together the Muskles, not so yet, but that neuerthelesse they haue their free motion.

What is mee by the name of Muskles.

The Muskles entermingled with flesh.



All other places of the body left apart and vnmencioned off, heere will I onelye declare a little of the Muskles of the belly, forasmuch as theyz operation is sometimes conferent and appertayning to the matters that we entend off.

The muskles  
of the bellie.

Ouer the amplitude of the belly, next vnder the fleshye kelle or skinne, be foure muskles, each situate and set vnder other, of the which, the vppermost immediatlye touching the fleshy skinne, be called Byaswise Descending Muskles, in Latine Musculi obliqui descendentes. Of these Muskles there be two, in each side of the belly one, so that these two Biaswise Descending Muskles meete togeather in the middle region of the belly, & bee extended or spread ouer all the amplitude of the belly, shaping thereto as it were another coate.

The second Muskles be named the Byaswise ascending muskles, in Latine, Musculi obliqui ascendentes, whose being is immediatlye next vnder the inwarde face of the first muskles. Of these also as of the first, in each side or coast of the belly is there one.

The right  
Muskles.

The third sort of the belly Muskles, as they be situate in order, the one vnder the other, bee called the right Muskles, in Latine, Musculi recti, which be double as the other two before.

The ouer-  
wharte Mus-  
kles.

The fourth be nominated the ouerthwart muskles, in Latine, Musculi transuersi, because they transuerse or ouerthwart the belly. In each side likewise of whom, there is one of these Muskles, which in the middle lyne of the bellye encounter eache other, as I haue sayde of the aboue named three Muskles, so that the Byaswoyse ascendinge, and the Byaswoyse descendinge, with the ouerthwart Muskles, Doe each  
of



of them couer and compasse all the whole breadth of the belly, but so doe not the right Muskles, for the breadth of them is but small in comparison of the other. All these foure Muskles bee to the entrailes and bowels within the belly, as foure seuerall coates, by the vertue & helpe of whom, together with the ayde of the midriffe, all expulsion both vpward and downeward in the guttes, in the stomacke, in the matrix of the woman in the time of labour, and also in the bladder in time of making water, is wrought, and yet besides this vtilitie, they clothe (as I haue sayde) defende, fortifie, and strength the inward partes of the belly.

The vse of  
the foure bel-  
ly muskles.

Of the Kell, called *Peritoneum*.

Cap. IIII.



**V**nder the last muskle of the belly, called the ouerthwarte Muskle, immediately succeedeth a certaine thinn rime, kell, or skinne, named in latine *Peritoneum*, which compasseth round the amplitude and largeour of the belly, takinge his originall at the bynders of the Loyne bones, and from thence dilatinge and spreadinge it selfe abroad, vnderlyneth the ouerthwarte Muskles, the Midriffe, and parte of the shorte ribbes. To bee shorte, this rime vnderlyneth all the whole cavitie, holonesse, or amplitude of the belly, from the midriffe to the flankes or share, immediately containinge and inuoulinge in it selfe all the whole contentes of the belly, euen as the Skinne nexte

The Peritoneum & his office.



The vse and  
profit of the  
Peritoneum.

vnder the shell of an egge enuironeth and compasseth immediatlye all the contayned meate of an egge. And as for Peritoneum, doth not onely inuolue all the entrayles of the belly in his compas, but also yeeldeth vnto each entrayle a coate and webbe of the cloath of his owne bodye, by the which his liuerie, they be the more arctly and straightly affixed or fastened vnto himselfe, and farther in themselves the stronger within the cauitie of the belly: and vnder this peritoneum, bee contayned these bowels following.

Bowels con-  
tayned vnder  
the Peritone-  
um.

First the Stomacke, which is the first receptacle & receiuer of the foode or meate chawed and mashed before in the mouth, from thence descending ouer the winde pipe, downe along the Stomacke gutte, and so consequently into the Stomake, then the Kell, in Latine omentum, the Liuer, the Spleene, or Melt, the bladder, & the matrix, then yet the guts, vnder y guts, the kydnies, the mayster vaine, and the maister artire. But here we shall begin first to entreate of the matrix, as the part which maketh chiefly to our purpose.

The declaration of the names and nature of the Matrix. Cap. V.

Diuers names  
of the matrix



Ere ye shall vnderstande, that these three wordes, the Matrix, the Mother, and the Wombe, doe signifie but one thing, that is to saye: The place wherein y seede of man is conceiued, fetified, conserued, nourished, and augmented, vnto the tyme of deliuerance, in Latine named Vterus et Matrix.



trix. The necke of this wombe, otherwise called the womans priuie, we will call y<sup>e</sup> wombe passage, or the priuie passage: in Latin, Ceruex vteri, et pudendum muliebri: the extreme end or the first entraunce of this priuie or wombe passage, yee shall name the passage port: for because that it is the port gate, or entraunce of that passage, or way in to the wombe or matrix: in Latin, Vulua i. Valua.

The wombe passage, the or the necke of the wombe, The neck of the matrix. taketh his beginning at the passage porte, and from thence styeth and mounteth right vpyward vnder the sharebone like a great conduct, varying in length and bredth according to the age of the woman.

To make especiall mention of the length of this wombe passage, were but follie, for the diuersities thereof. Notwithstanding in women it is esteemed of the length of x. xi. xii. or xiii. fingers bredth, some more, some lesse. And this wee may say that nature hath so prouided that it is of sufficient length to receaue the priuie parte of man, in the generation, directing the same towardes the wombe porte, thowoe the which the Seede is naturally sent from the man into the wombe or Mother, thereto helping an attractive power, which is enset and giuen to the wombe, to attract and drawe towards it selfe the seede parted from the man (so that there bee no other let.)

Of the Wombe and his partes. Cap. VI.



The heade or vpper ende of this wombe passage, is situate the wombe it selfe, which in women (beinge) not with Child is very little.



The Wombe  
or Matrix in  
women not  
with childe  
contrahid.

little. contract and drawen together: so that the amplitude or largenesse thereof, passeth not the amplitude and largenesse of the pyuie passage, the which thing to some may seeme vncredible, yet by Anathomypye may see it to bee true. And for all this contraction, or drawing so neere together of the matrix, the out side of it is very smoothe, moyst, glystering, & reddyshe, as it were a little redde tempered with a great Deale of white, the inside also of the matrix is smoothe: yea, and though that the matrix, as wee haue sayde, be full of riuels and wrinkles, by the reason that it is so contract from a great amplitude or largenes (as may bee seene in the wombe or matrix of womē with child) to this little compasse, yet may a body scarce perceiue in this inner side any wrinkle, (albeit that there bee infinite) they be so finely and neere drawen together.

The cause of  
the contracti  
on of the ma  
trix.

This contraction of the Matrix, no doubt, was made by nature, for these causes, partlye that at such time that the woman is not with childe, it should occupp y lesse roome in the belly: but chiefly that in tyme of conception of the seede, the little bolke or quantitie of the sayde seede, at his first conceauing into the womans Mother, may bee touched rounde about euery where of the Mother: and as yee would say, amplexed or embrased, and contayned (as the nuttshell contayneth immediatlye the nutte) of the inner walles or face of the Matrix: and as the seede is viuified, shaped, and doth encrease, so doth the amplitude of the matrix enlarge and waxe bigger: so that at the laste when the Infant commeth to his full groweth, or when the woman is great with Childe: then this coate or kell of the matrix is as  
thinne



thinne as a bladder, where that in time of his contraction, or when the woman is not with Childe, the coate or wall of the matrix is as good as halfe an inch thicke.

How the matrix varieth the thicknes & thinnes of his coate.

Nowe yee shall vnderstande, that the found or bottome of the matrix is not perfectly rounde bowllwise, but rather like the forme of a mans heart, as it is painted, sauing that the partition or clifte in the matrix betweene both corners, the right and the lefte, is not so profoundly dented inwardes as the clift in the hart:

The founde of the matrix.

For in the inwarde vault, cavitie, or holonesse of y<sup>e</sup> matrix, there is a certaine seame, which beginning in the middle of the forepart of the matrix, at the wombe porte, doth passe forth by that foreside, and so by the bottome to the hinder side of the matrix, and from thence along downe to the wombe port on the backe side, as ye may more evidently see in the figure hereof.

A certaine seame diuiding the matrix as it were in two parts.

This seame then is as it were a little seperation, marke, or limit, diuiding the wombe in two equall partes or sides, the right and the left: Notwithstanding, in the matrix there is but one vault, cavitie, holonesse, or amplitude, the foresayde seame beinge but as it were a note, signe, or scale sensible marke runninge alonge the sides and bottome of the wombe. But this seame or line where it passeth the wombe is more crasse, thicke, and fleshie, propendinge, heldinge, hanginge, or lookinge downeuarde into the vaulte or amplitude of the wombe, the which Lyne in the sydes is nothinge so manifeste ne sensible to bee perceyued. Thus yee maye see that the middle parte of the bottome of the Matrix, is not so high as the two Corners or Angles on both

In the matrix but one holones.



Certaine erroneous opinions of vii. selles in the wombe.

both sides bee. Other distinctions or seperations in the Matrix is there none, albeit that in times passed, diuers Clarkes haue written, and many other haue beleued, that there should bee seuen selles, or seuen distincte places in the matrix, in three of the which on the right side, should onely men children be conceaued, and in the other three on the left syde women children: and if it chaunced that the seede were conceaued in the seventh sell, which was the middlemost, then that should become a monster, halfe a man & halfe a woman. The which all is but lies, Dreames, and fond fantasies. For the womans matrix, as I haue sayde, is euen as a strong bladder, hauinge in it but one vniuersall holonesse, and the childe when it lyeth in it, lyeth euer on the one side more then on the other, the head being towardes one of the corners or angles, and not vpright toward the middle brydge.

The matrix hath but one holonesse.

Of the Mother Port. Cap. VI.

Of the mother port, the situation thereof.



The entraunce of the matrix or wombe, is named the wombe porte or mother port, the which in substance & fassion much both resemble the forme of an Haukes bell, or other little morris bels, sauing that it is much bigger, hauing a clift ouerthwart the bodye thereof, as you may more playnly perceiue by the figure heereof. And this port of the matrix is of substance more thicke, and crasse thē the rest of the same, & as it were a kernel, round, & clift in y<sup>e</sup> middlest. This womb port also is fastened and affixed to the vpper end of the wombe passage, as all the rest of the wombe is.

How



Howe be it, the middle parte of the wombe port, or the snout thereof, where it bosseth downwarde, doth touch no side nor parte of the wombe passage, but onely holdeth pendant wise, or looketh downeward: and where as at such time that the man companieth with the woman, the priuie passage is dilated and opened to the quantitie of mans priuie part, yet notwithstanding, the mouth of the clift of the wombe porte is not moued thereby, ne dilated: except that it bee at such time that the Matrix being apt and disposed thereto, & other conditions requisite, this wombe port doth naturally open it selfe, attracting, drawing, and sucking in to the wombe the seede by a behemente and naturall desire.

The wombe well disposed naturally attracteth the seede.

Notwithstanding, when the seed is conceaued in at this wombe port, it doth not alwayes remaine there, but many times issueth out againe for some indispositiō found other in the place or in the seede it selfe. Albeit if the seede be retayned still in the matrix, then doth the wombe port close it selfe so fast and so firmly, that the point of a nedle cannot enter in therat without violence, and so doth remayne vntill the time of deliuerance, at what time againe it dilateth & openeth it selfe in such amplitude and largenesse, that it is wonderfull to speake off.

The closenes of the matrix after the seed conceaued.

Of the vessels of seede, called the Stones, with other thereto appertayning. Cap. VIII.



Each side of the Matrix lieth a stone, which both be called the womens stones, wherein is ingendred the seede and sparme that cometh



meth from the woman, not so stronge, firme, & mightie in operation as the seed of man, but rather weake, fluy, colde, and moyste, and of no great firmitie: howbeit, as conuenient and proper for the purpose for the which it was ordayned, as the seede of man for his purpose. These stones bee nothings so bigge as the stones of man, but lesse, flatter, much fashioned after the shape of a great and broad almond. The substance and body of these stones is not made massyfe, or compact and softe, as mens stones be, but as it were manye little kernells sette together, betweene the which is much holouesse, and therein contayned a certayne thinne watery substance. This substance of the stones is inuolued and wrapped with a coate or thinne Skinne, verve firmly annexed to the foresayd substance, which also dooth receiue into himselfe the seede bringers. Wee may name the same coate in Latine *Supergeminalis*.

Of the seede bringers. Cap. IX.

Of the seede  
bringers,



The seede bringers called in Latine, *Vasa semē adferentia*, be ij. vaines and two artires, which come to these two stones, to eache one vaine and one arterie, and take their beginning on this wise.

The original  
of the great  
vaine,

Under the guttes (as yee may see the figures heereof) bee situate the greate mayster Wayne in Latyne, *Cava Vena*, and the great Artire, *Arteria magna*. The mayster Wayne hath his originall of the Lyuer, from whence it descendeth downward along the Loynes, vntill it attaine vnto



unto the beginning of Os sacrum, where the artire (as the worthier) beginning to mount vppon the mayster vaine, and in this place they both diuide themselues in two partes forkewise, the right parte of the forke proceeding into the right thigh and legge, the left, into the left legge, the Vaine euermore associate with the Artire, the which hath his beginning of the heart, from whence hee is descended through the midriffe to this place, distributinge to all places whereby hee passeth artires.

The office of the great vaine is, to conduct and carry from the Liuer (which is the blood shoppe, where the blood is engendred) to all partes of the bodye blood, therewith to nourish them. For to the great vaine where they passe, there cometh innumerable small baynes on euery side, euen as to the great Riuer many small streames on euery side doe resort.

The office of  
the vaines.

The office of the Artires is, to spreade abroad in the bodie the vitall and liuely sprite, engendred in the bosome of the heart, and to refreshe and temper the immoderate heate which otherwise mought bee engendred in the bodie, the which also sleepe wee or wake wee, doe contynually mooue and beate, therefore the motion of them is called the Pulse, and looke after what manner the hearte (which is the Well of these Artires) doth mooue or stirre it selfe, and euen so doe they.

The office of  
the artires:

The heart then, and the artires thorow him, haue two contrary motions: the one is, in closing it selfe, & the other, in dilating and opening of it selfe, which sorte of mouinges, wee call the beating of the pulses, when the Artires doe open themselues, then they attracte,  
Draw,

The heart &  
artires haue  
two contra-  
ry motions,



drawe, or sucke in fresh ayre, to temper the heate of the bodie withall, and also spirituall and thin pure bloode. But when they close themselſe, then doe they expell miſkie fumes, and hote breathes, or vnnaturall vapours ſuch as of neceſſitie alwaies be ingendred in all partes of the bodie, by the which blood doth paſſe, for cauſes to long heere to bee alleadged: neyther is there any notable vaine vnafſociate of an artyre.

The meeting  
of the vaine  
& artire.

Nowe on the right ſide and foreparte of the great vaine proceedeth a braunch, Deriued from that place along the loynes downwardſ to the head of the righte ſtone: frō the right ſide likewise & foreface of the great artyre, deſcendeth a braunch thwarting ouer the great vaine downe towards the right loynes, where it meeting with the foresayd vaine braunch, before they emplant themſelſe in the heade of the ſtone, become both as one bodie, here ſtraight enlarging themſelſe little & little, ſteplewiſe, not fully round, but flattyiſh before and behind, with the broder ende planting & infixing themſelſe into the head of the right ſtone.

The braided  
bodie.

And at the vpper and ſmaller end where this vaine branch and artyre branch doe firſt meete, they beginne to entermingle, embrayde, and enterlade eche other in ſuch infinit wiſe, writhing and deuiding themſelues in thouſandes of little braunches, as it were hayres of the head, the one embracing, compaſſing and ouerthwarting the other ſo confuſedlye, that no wit can expreſſe the right maner and order of their commixtion. Call this part then in Engliſh, the braided body, in Latine Varicoſo formem plexum: whoſe nether and broder end as I haue ſayd before, affixed and implanted in the vpper head of the right ſtone, ſendeth forth braunches & armes



armes into the bodye of the same stone, manyfold wise dispersed, spred, and commixt.

And also into the skinne or couer of the stone, called before Supergeminalis, from the sayd braded body, bee there deriued many small braunches, much like vnto the little small vaines which yee see reddish in a mans eye.

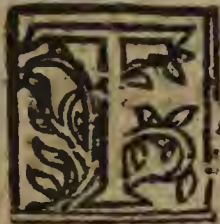
And looke what description and processe, we haue made of the right side seede bringers, to the right stone, euen the same vnderstand of the left side seede bringers to the left stone, sauing that y<sup>e</sup> vayne braunch which cometh to the left stone, most commonly taketh his originall of the neyther side of the left kidney vayne, and not immediatly of the great vayne as the other.

And yee shall vnderstande agayne, that from the foresayd vayne and artire of ech side at the place, where they first coniunction or meeting is, proceedeth a certayne braunch of the vayne, associate with the artyre, which both passe forth together to the found or bottome of the Mother or matrix, of that side where they stand, there dilating and spreading themselue abroade in manyfold smaller braunches, to the nourishment of the body of the Matrix.

Vcines deriued to the bottome of the matrix.

Of the office and vse of these Seede bringers.

Cap. X.



Through these seede bringers, blood out of the veines, & lively spirit out of the artires be deriued, yea, rather (to speake more properly) attracte or drawen into the stones,

The seed procreate of the vaine blood, & the artiri- all blood.

there by vertue and naturall instinction of the place altered

**D**

**tered**



tered and chaunged, being first confused together the blood and the spirite, by mutuall amplexations or embracements of these two vessels, the vayne and the artery being conioyned and vnite in one verve bodye, first beginning in the braded body, and then after in the whole body of the stone: So that through the manyfold and infinite circulations of the attracted matter by the conduyctes or vaynes infinitely intricate and wyrted with a thousande revolutions or turagaines (and all in the little compasse of the body of the stones) the blood and spirite commixed togeather, getteth another nature and propertie both in colour and in effect.

Note the ingin & policy of nature.

And heere yee shall vnderstand, that most commonlye alwayes when that nature is disposed to make a transmutation of any matter, that can shee not doe, vnlesse she haue a mine, shoppe, or workhouse, wherein by contynuall circulation of the matter transmutable, shee may bring her purpose to passe. Euen as metalles and other minerals of the earth, haue their secrete and vnvisibile vaynes, in which by dayly and long coagitation, mouing, circulation, and hurling together, they bee brought from one forme to another, and made metallis of that which before was none.

Fourre mines in mans bodye,

Of these sorte of mines, there bee foure principall in the body of man.

The first is the myne of blood, which is the liuer, in whome the iuyce of meate, before of colour white, is transmutated into redde, made apte and fitte to nourishe all partes of the bodye, attract and drawen out of the stomake and guttes, thoroowe verve small and infinite litle vaynes into the liuer.

The heart is the seconde Mine.

The second mine is the heart, which of the bloode attract



attract and drawen from the great mayster bayne, proceeding out of the foresayd liuer, into his parlors, doth engender vehement and liuely spirite, commixed with depured and greatly elaborated blood, within the sellis of the heart, from thence sent forth thorow the arteries, into all partes of the bodie, being in colour yealowish, thin, and hote blood.

The thirde mine is the brayne, of whome all the nerves take their originall. In whom the wittie spirit, the spirites of mouing, and the spirites of all sensibilitie be engendred, and thorow the sinewes sent to all partes of the body. For all such partes as moue and feele, haue that by reason of sinewes deriued vnto those places from the head.

The brayne  
the thirde  
mine.

The fourth mine is the stones, in whom by commixtion of all the other three foresayd mettals of the body, is to say, bayne blood, arteriall blood, and liuely spirits engendred in the head, is engendred & produced seede, which bestowed in his due place, becommeth like a perfection to the creature from whence it came, that is to say, of mankind, man.

The fourth  
mine is the  
stones.

But yee shall vnderstand, that the receyuing of the seede into the stones, is not that there should bee anye one onely caue, holonesse, sell, vaulte, or parlor in the bodie of the stone, wherein it might be receiued and retayned, like as the holonesse of an egge, the meat being out of it, or of an hassell nutte, the kernell out of it, but farre otherwise: for the stones (chiefely in man more than in woman) be massiffe, not hard, but dilicate and soft, as a soft kernell, full of small and almost vn sensible whyte baynes, reuoluing them selfe in and out a thousande folde, and manyfold wise intricate together, within the

Howe the  
seede is re-  
ceiued into  
the stones,



How the colour of the seed is transmuted.

Liquid things saour of the nature of the vessell thorough which it runneth.

A little quantity sooner overcome the a greater.

which the seed is couayed, carried, concocted, or digested, and altered, by vertue of the white flesh, which intercurreth and intermingleth it selfe euery where betweene the foresayde bayne, like as the earth doth intercurre and intermingle it selfe betweene and among the small fybres, beardes, or heires of rootes. The whyte coate also or walles of the sayd baynes, helping not a little to the transmutation of the colour from red to whyte.

For euery thing that is liquid, as the seede is, receiveth alwayes a nature of the place, mine, or conduite, by which it runneth and passeth, so that when the conduite is very small and narrow, and long withall, then the liquor that passeth through it, receiveth & saoureth so much the more the nature and condition of that vessel or conduite. As for an example: If there were a conduit or pipe made of lead, whose length were ten foote, & the inner compasse, holonesse, or cavitie of the same, but so much that an heire might passe through it: then say I, that a gallon or quarte of water passinge and thrillinge through that narrow conduit should saour much more of the nature and qualitie of lead, then though the holonesse of the aforesayde conduite, being still of the abouenamed length, were so large that a bowle might enter and passe thorow the same. For this reason, that when the water hath to passe thorow so narrow passage, it maketh the longer iourney, and yeeldeth the smaller thread or strene, and therefore is touched more immediately and intyely of the insides or inner walles of the conduite. And further, well ye wote that a little quantity is sooner overcome and altered, then a great. As a spoonefull of wine standing all night in a pewter or brasen potte, shall saour much more of the potte, then a pint



pynt of the same. Likewise, if a man would coole hote  
 drinke by pouring of it out of one pot or cuppe into ano-  
 ther, sooner and moze perfectly shall the circumstant  
 cold ayre alter and coole it, being poured out very soft-  
 ly, making thereof a fine and small screen, then if he did  
 the same hastely. And truely this engine and pollycie  
 doth nature vse in euery part where she causeth any no-  
 table transmutatiō, making the matter transmutable  
 to passe through long straightes and narrow turagain  
 lanes, the matter bowing, enclining, and apting it selfe  
 alwaies to the disposition and nature of the vessels tho-  
 row which it cooleth or runneth, so that the sparne or  
 seede of man or woman, being attracted by the foresaid  
 seed bringers into the stones, passeth by many narrow  
 straightes, which being before vaine blood & artire blood,  
 by vertue of the places through which it had to pas, be-  
 cometh from red colour to white, & of much moze perfec-  
 tion then it was before. For this transmutatiō of blood  
 into sparne, is not only in colours, but also in properties  
 and absolute perfection. What greater wonder or mi-  
 racle is there, wherein wee may knowledg and be-  
 holde the omnipotencie of God, then to consider howe  
 that of the meat and drinke which we dayly do eate, by  
 digestion first of the stomacke, the fine iuice thereof is se-  
 perated from the drosse and grosser part: & then after  
 at the second hand, the foresayde iuice passing thoro-  
 w the guts, attract & drawen into the liuer thoro-  
 w infinit small vaines, there transmuted into blood, fro the liuer  
 sent into the great mayster vayne, from thz which the  
 heart drawing part, transmuted certayne thereof into  
 Artyre blood. Again, the stones drawing other part,  
 maketh thereof and of the artyre blood; whozled, circu-  
 late,

The policie  
 of nature.

The transmu-  
 tation of  
 blood into  
 sparne.

Howe meate  
 and drinke is  
 transmuted  
 into blood.



late, and coagitate together, sparme: which sparme bestowed and conceived where it should bee, becommeth mankinde.

The seede in woman, not firme as in man.

This foresayde seede, as we haue sayde before, is nothing so firme, perfect, absolute and mightie in woman as in man, and yet can you not call this any imperfection or lacke in woman: for the woman in her kinde, and for the office and purpose wherefore shee was made, is euen as absolute & perfect as man in his kind, neither is woman to be called (as some doe) vnperfecter than man (for because that man is more mightier & strong, the woman weaker and more feeble.) For by this reason, the Horse, the Lion, the Oliphant, Camell, and many other beastes should bee called more perfect than man, to the which man is not able to compare in naturall might and strength.

Who be vnperfecter the one or the other.

But truely, comparing one man to another, such as bee gelded and want the genetories, bee much feebler, weake, and effeminate, then other: in voyce womanlike, in gesture and condition nice, in softnes of skin and plumpnes of the bodie fatter and rounder, in strength and force impotent, nothing manly ne bolde, the which imbecilitie in them, may well bee named imperfection. For impefection is, when that any perticuler creature doth lacke any propertie, instrument, or qualitie which commonly by nature is in all other, or the more parte of that kinde, comparing it to other of the same kinde, and not of another kind.

Thus wee haue sufficiently talked of the seede bringers and stones, with their offices. Now shall I declare what becommeth of the seede being thus engendred, and whyther it is conuayde.



Of the way by the which the seede is sent from the  
stones to the Angles and corners of the Ma-  
trix. Cap. XI.



**A**t the lower end and foote or base  
of the braded bodie, where it is  
infixed & planted into the heade  
of the stone, on the back side half  
of the stone there is the begin-  
ning of another vessell, which  
may bee called the seede carrier,

Of the seede  
bringers,

in Latine Vas semen deferens, whose body is white, and  
hardish, like an hard sinew. And from that part where  
it taketh his beginning, it passeth downwardes to the  
side of the stone, hooping and compassing along the side  
thereof (as y<sup>e</sup> may more expressly perceiue in the figure  
hereof) till it come to the lower ende or base of the stone,  
from thence againe resting or remounting bywarde,  
creeping along the other side of the same stone, till it  
come and attayne in maner to the middle region of the  
stone on that side, all the waye as it creepeth, firmelye  
fastned & affixed to the bodye of the stones, as the eye  
braunches do fasten themselves to the walls, by which  
they creepe.

The belly and inner side of the sayde seede carrier,  
whereby it cleaueth to the outside or face of the stone, be-  
ing flattish, the backe or outer side thereof roundish and  
smothe: from the beginning and head of this vessell, to  
this latter ende, in manner of equall corpulencie or big-  
nes, but infinitely wreathed as an adder or yeele when  
they slide fast or hastely, make of their long bodies ma-



Of the parte  
called the  
worme.

ny halfe hoopes, halfe circles, or wreathes neere ioyned together: howbeit, these wreathes be not so frequent and thicke in the woman as in the man. Therefore this part of the seed carriers may be called the worme, in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

And if ye bee disposed to seperate this forenamed worme from the face of the stone with a sharpe knife, ye shall perceyue no maner of holonesse or cauitie of bayne or other conduite: but as it were a ruggednes, by reason of seperation from the party to whom it was before so surely annexed. And yet no doubt, there is verely in it cauitie and holonesse, by and thorow the which seede is carryed into the angles of the Matrix. Now then when this foresayd worme body hath attayned to the middle region (as it were) of the stone, it beginneth to depart from the bodie of the stone, and is no more (as it was before) thicke wreathed, but playne, smothe, and round like a round sinew, with an vn sensible holonesse, departing from the stone along the inside of the belly ouerthwarting the guttes, to the angle or corner of the matrix, on the right side thereof (if it proceede from the right stone) and on the left side (if it come from the left stone) and that not straight or forthright, but somewhat bowing and crooking it selfe in two or three crookes by the way. These seede carriers receyue the seede conficted, concocted, & digested in the stones and foresayd seede bringers, conuaying & directing the same from the stones to the inside of the corners of the Matrix, so that they which do open dead women, shall alwayes perceiue in the holonesse of the matrix these two angles or corners specially bedeawed



or imbued with a white slymie and thinne cleare matter, which no doubt is the womans seede. And in women hauing great and feruent Desire to any man, this seede doth issue from this foresayde place, Downe along to the womans priuie passage, moystring all that parte as it were with a dewe. Aristotle and other mo, Doe suppose that this seede in woman, serueth for no other purpose, but onely to recite, moue and stirre the woman to pleasure. But some peradventure would thinke that this were but a simple and an idle or slender purpose, which if they did more neerely consider the matter, should perceiue it to bee a iust, great, and necessarye cause. For if that the God of nature had not instincted, and inset in the bodie of man and woman, such a vehement and ardent appetite and lust, the one lawfully to companie with the other, neyther man ne woman would neuer haue beene so attentiuie to the workes of generation and increasement of posteritie, to the vtter decay in short time of all mankinde. For ye shall heare some women in time of theyr trauayle, moued through great payne and intollerable anguish, forswear & vowe themselſe, neuer to companie with a man againe, yet after that the pangēs passed, within shORTE while, for entyre loue to their husbandes, and singuler naturall Delight betweene man and woman, they forget both the sorrow passed, and that that is to come. Such be the priuie workes of God, and such be the prickēs of nature, which neuer createth no speciall pleasure vnaccompanied with some sorrow, neyther is there for the most part any sorrow, but that it hath annexed some ioy or comfort, lesse or more, to alleuiate & lighten the burthen and weight of displeasure.

The prickēs  
of nature.

No ioy with  
out some sorrow.

Here



Here is declared the situation of the bladder in Women.  
Cap. XII.



Now for the vicinitie and neighbourhood that is betweene the priue passage and the bladder, heere I will declare a little the nature of the bladder.

The bladder in woman is assituate and set vppon the forepart of the mother, whose necke is an-

nered, fastened, & vnite within the priue passage, vpon the foreparte thereof, as ye may see in the figure hereof. So that it is very hard to seperate the one from the other. This necke of the bladder in women is much shorter then in men, the which necke is enuironed and compassed with a muskle, called the Bladder muskle, as it were with a broade and flat hoope ring, firming & clasping the vrine passage in such wise, that no vrine can issue out of the bladder, till such time that this muskle doe open it selfe, & licence it thereto: which thing commeth to passe, other when the bladder is ouercharged with vrine, or else that the vrine, although that it be but little in qualitie, yet haue some cholericke qualitie with it, which for the sharpenes & eagernes of the qualitie picking & tickling the muskle, causeth it to open it selfe many tymes for little quantitie.

The bodie of the bladder is round, into the which a little aboue the necke thereof entreteth the seconde vrine conduites, deriued from each kydney one.

And heere ye must first vnderstand, that on ech side

of

The Muskle  
of the blad-  
der.

How the  
bladder mus-  
kle is forced  
to open it  
selfe.

The descrip-  
tion of the  
bladder.



of the great mayster bayne, and likewise of the Artyze, is situate a kydney, in Latine called Ren. And to euery of them from the sayde great bayne and great Artyze, is there Deriued a bzaunch of the bayne, and another of the Artyze, by the which bzaunches the kidneyes Doe attract and Drawe blood vnto them, the which so Drawen they Doe (by their natine office) seperate and Deuide from the watery part, sending forth the water, otherwise called brine Downe to the bladder, through the brine vaines or conduites.

In these kydneyes is there many tymes in a great number of people engendred the grauell or stone, which is called the stone in the backe, the which when it is broken eyther of it selfe, or else by vertue of medicines, the grauell, rubbell, or peeces thereof, Descend from the raynes or kydneyes into the bladder, by the forenamed brine conduites, and so from the bladder out at the parde, where, if the peeces be rockie or bigge, it causeth to the partie in the auoyding of them, vntollerable paynes and torment. And note that for the moste part the right kydney euermoze standeth higher than the left.

Nowe againe yee shall vnderstande, that when the brine, pisse, or water is once entred through the foresaid brine conduites, into the bladder, it cannot returne bywarde againe the way that it came (were the bladder neuer so full) for because that where as the sayde brine conduites do enter into the bladder, in the inner face of the bladder, there be set before the mouth or gull of the conduites, certaine little skinnie flappes, which suffer any thing to enter in, but when it is once entred, these skinnie flappes close the passage, and defende that nothing

Of the stone  
engendred  
in the backe.

The vrine  
once entred  
into the blad-  
der, cannot  
reuert.



thing can rebounde, ne refluxe backe againe, even as it is in a payre of bellows, which haue euer a great hole on the one side thereof, to lette into the bellows great store of winde or ayre at once, but when the bellows is full of winde, if yee stoppe the nose thereof with somewhat, there will none therof returne againe out by that way, the flappes of leather crossing and defending the passage: yea the more vehemently & the harder that ye presse both sides of the bellows togeather, the faster & more stiffly doth the flappes stoppe the way, and cleaue to the bordes of the bellows, the violence and force of the winde closing and stopping his owne way, so that the bellows would sooner breake, then that the ayre should come out there. And euen so it is in the bladder, sauing that the sayd skinnie flappes of the bladder, be more craftily, properly, and artificially wrought, then any man can deuise.

When there is then any notable quantitie or quality of the brine, gathered together in the bladder, the bladder muskle naturally doth open it selfe, and letteth it forth, passing thoroowe the priuie passage on the foreparte thereof.

The stone engendred in the bladder.

In this bladder also, as in the raynes, is there in many people engendred the Stone, whereof commonly ensueth the Strangury, Dysury, with other diseases. The stone engendred in this place, if it be of any notable quantitie, is very hard or rather vnpossible to bee dissolued, or cured without incision and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter & larger, howbeit notwithstanding, dyuers of them be herewith greuously encumbred.



Of the Vaynes which resort to the Matrix, and the partes thereof. Item, of the Termes and their courses, with the causes thereof. Cap. XIII.



Inasmuch as the absolute vnderstanding of the nature of the Termes in women, can not well bee perceined, except first it be known what vaines, how many, from whence, and after what sort they doe attaine to the matrix: therefore first I will entreate of them, and then consequently of the Termes.

Vaines then notable, which may bee perceined by Anatomie to reach from severall partes of the great Vena Caua, or maister bayne, to the Matrix and the partes thereof, be three, to whom for the more cleere, distinct, and euident doctrine sake, I will giue three distinct and diuers names. The first shalbe named the bottome vaines of the Matrix. The second, the necke baynes of the matrix. The thirde, the sharpe vaines.

Three notable vaines resorting to the matrix.

The bottome baynes be they, which proceede & take their beginning at the seede bringer baynes, from whence they attayne to the bottome or founde of the matrix, there dilating themselue brode in manifolde small slippes, nourishinge the body of the matrixe, as hath beene sayd already in the end of the ix. Chapter.

The bottome vaines of the matrix.

As touching the necke baynes of the Matrix, yee shall vnderstande that in the foresayde ix. Chapter, I shewed you how that the great maister bayne, & the great artire associate together, when they attayne about Os sacrum, they beginne to deuide themselues in

The necke vaines.

two



two partes forkewise, of the which the right (and so likewise the left) part of the forke is rediuided in other two partes forkewise also, whereof the vppermost and greatest vaine passeth downe along till it come to the hockle bone, ouer whom it proceedeth into the vtter part of the thigh, and so along downe to the legges & feete. The innermost and left or smaller part or vaine of this second diuision, where it parteth from the vppermost, passeth downe along vntill it come to the great hole which is alwaies in the share bone, through which it entreteth into the inner part of the thigh or flank. But by the way, or it attaine to the sayde hole of the share bone, it sendeth forth diuers slippes & small branches in the necke of the Matrix, and the nether part of the bodie of the matrix, and also to the bladder, as yee may more cleerely see in the Figure hereof.

Of the necke  
vaines of the  
matrix.

The share  
vaines.

The share vaines take their beginning at the inside of the abouenamed vppermost and greatest vaine, euē at the place where it beginneth to passe ouer the hockle bone, from whence this slippe is deriued on each side, that is, both the right and the left, vnto the middle of the sharebone, where in men it sendeth forth branches into the skinne that couereth the priuie part and the coddes, & also the Peritoneum, which is the place that is betweene the fundament and the yard. In women this vaine where it attayneth the middle part of the sharebone, it deriueth and spreadeth it selfe into the lappes, sydes, or extreame ende of the priuie passage also in the sayde Peritoneum. And this shall suffice for the declaration of the vaines which resort to the Matrix and her partes, saue that ye must vnderstand, looke what order or procesion of vaines commeth to



the matrix from the right side, the same selfe order is likewise in the left side: and againe, that none of these baynes runne to the Matrix, or other where, vnassociate of an artery.

Nowe to come to the declaration of the nature of Termes: yee shall vnderstand that they bee called in Latine Menstrua, so because that once in a month they happen alwaies to womankind after xiiii. or xv. yeares of age passed (being in their perfect health) in English they be named Termes, because they return estsoones at certayne seasons, times, and termes, and some name them their flowers. What name so euer ye giue vnto it, ye shall wit, that the thing meant therby, is nothing else, but the issuing of certayne blood, comprehended in the baynes of the matrix, thereby little and little collected and gathered betweene terme and terme, and so againe at wont and accustomed times, by nature expelled and sent forth.

What is meant  
by this word  
Termes

The which blood, the matrix baynes doe attract fro the great Vena caua, into this part, & that not sodainely or at once, but very soberly, and with much leasure, yea so much as there is space betweene the one hauing of the flowers and the other (which is commonly three weekes, more or lesse, according to the womans wont) so long be these sayd baynes in filling, and if they were sooner full, sooner also would they send it forth again. For when they be once replenished, they cannot conveniently or naturally containe or drawe any more, till they bee lightened and discharged of that that is drawn already.

Wherefore at the foresayde certayne circuities and termes, the small endes of these Matrix baynes open them.



themselues in the inner face or superflie of the matrix, after an insensible and secrete priuie sort, and so let to passe forth this blood, which as I haue sayd, is called the womans termes.

The cause of  
the ordinace  
of Termes.

The cause and reason why nature created this perpetuall course of termes in women, in this: Forasmuch as Almighty God had so institute, that women should be conceyued, efformed, or fashioned, augmented, nourished, and brought to perfection. This could not bee done vnlesse there were a commodious & conuenient place to this office assigned and destinate, wherof nature created the wombe or matrix to be the said receptacle, & house of office wherin she might at her leasure worke her diuine feats about the seed once conceiued.

Againe it is not ynough the seede to bee placed, vnlesse also it haue foode and nourishment, to the encrease and augmentation of the same, wherfore prudent Lady Nature full wisely hath prouided, that there should alwayes be prest and ready a continuall course and resort of blood in the vaines of the matrix, as a very naturall course, spring, fountaine, or well, euermore ready to arrouse, water, and nourish the feature, so soone as it shall bee conceiued, yea although the woman do neuer conceiue, other because she accompanieth not with mā, other else for some other infirmitie, yet is there no fault in Nature, who hath prepared a place and foode to be at all times in a redinesse.

Which foode, although it is ordayned for this necessarie purpose, yet when the purpose fayleth (as it doth when there is no feature in the wombe to be fed therewith) it should be to the place but a burthen and vnprofitable load, there to remaine or lenger: wherfore  
then



then I say, at her set and prescript time shee laboureth to cleare her selfe of it, and to expell it as superfluous & seruing to no vse. The which thing when she hath so done, yet vnto the said vaines of this contynuall spring resorteth of new againe other fresh blood in the place of that that is departed, which by little and little cooling into them, in y<sup>e</sup> wont circuit of time refilleth them, & then yet issueth againe, and so this continuall course doth keepe alwayes in women, from their youth, till they come to about fittie yeares of age, or little more or lesse, at what tyme naturally this spring dryeth away, which when it is gone, it is impossible for the woman to beare any mo children. For were the woman neuer so young and lustie, yet if she neuer had her termes (as some such there be) she shall neuer also haue no children, albeit it maie bee that shee may conceaue, but the seede conceaued cannot proue, but melteth and issueth forth againe for lacke of nutriment. Item yee shall note, that where as some write and say, that the womens termes follow the course of the Moone, so that in the full or in the wane of the Moone they should alwayes come: this is not true, for they haue them at one tyme and other in all seasons of the Moone. Againe, as they come not to all women after one sorte, or at one season, so is the time of their duraunce not all one in euery woman, for in some they linger vppon them v. vi. vii. yea viii. dayes at each terme, to their great esseoblishment and strong paynes in the backe. In some other commonly they passe not the space of thre dayes at the vttermost, wherefore such sustayne little or no paynes at that time.

They that  
haue no  
termes can  
not beare  
children.

To be short, all women (for the most part) which be  
E
of



of very delicate & moyst complexions (as the sanguine chiefly bee) haue greatest aboundance of termes, and longer time doth it endure vppon them. And contrary such as be drie and chollericke, other by nature, or labor and trauayle, & such that bee of complexion cold, haue least store of termes, and lesse time doo they endure vppon them. After what manner the feature conceaued is fedde and nourished with this blood (matter at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certayne causes, wherein the feature conceaued is wrapped and inuolued.

Of the three caules or wrappers wherein the infant is lapped. Cap. XIII.



The feature  
conceiued, is  
wrapped in  
three caules,

The first  
caule:

The seede conceaued into the wombe or Matrix of the mother, anone it is amplexed, clipped, and embrased of the inner face of the matrix, the mouth or porte thereof in the meane while closed and shut exquisitely. The seede then when it hath bene a certayne little space in the wombe, by the naturall heate, or rather by the inset & ingenite vertue of that place, is enuyroned and enclosed rounde with three diuers coates, caules, or wrappers, which in Latine they call Inuolucra.

The first and most immediate or neerest to the body of the conception, is a very thinne and cleere caule or skinne, which contayneth round about the whole feature, and yet is fastened to no part of the feature, but onely at the nauell by certayne baynes and artires, where-



Whereof we will speake anon: this caule in Greeke is called Amnios, in Latine Agniua, for because it is as delicate as Lambes be. The Midwiues commonly call it the coyfe or biggin of the childe, and some call it the childes shirt, the which also many times proceedeth alone with the childe, eyther vppon the childes head, or one of the armes or legges. And then the women reserue it as a thing that should betoken some great lucke to the childe in time to come, for they beleue that euery childe hath not such a coyfe, because it doth appeare but seldom alone, vnaccompanied with other caules. Betweene this wrapper or coyfe, and the body of the infant, is collected and gathered the yelowishe sweate which euapozeth continually from the skinne of the infant, whilest it is in the wombe.

The second wrapper or caule, in Greeke is called The second wrapper: Allantoides, in Latine Farciminosa, in English, these two tearmes do signifie (haggaswise) for because that it is fashioned much after the shape of the outwarde skinne or bagge of an haggasse puddinge. The inner face and superficie of this caule is smoth and moist, fastened to no parte of the first wrapper, but onely at the Nauell of the childe, and containeth also round about, in his compasse and cavitie or hollownesse, the whole childe, and the said first caule.

Betweene this and the firste caule, is gathered together all the store of vrine that the childe maketh, during the time it is in the mothers wombe, wherein the industrie of nature is to be lauded, which so prouideth, Where the vrine of the childe becommeth: that this pisse or vrine of the infante should bee expelled betweene these two caules, and not remaine about the body thereof, least with the accrimony & eager sharpnesse



nesse hereof, it should endamage and greue the tender body of the baby.

The third  
wrapper na-  
med Chorio.

The third wrapper of the feature is named Chorion of the Greekes, in Latine, secunde or secundina, in English ye may call it the secundine: Albeit that in the second booke following, I do commonly vse to name the whole afterbirth, the secundine. And no doubt but that the auncientes which gaue the name (of secunde or secundina) to this wrapper, gaue the name of the whole to the part, for this terme (secunde or secundina) is proper and most due to the afterbirth, the which afterbirth, is nothing els but an issuing forth, and proceeding of these three wrappers or caules, together with such grosse excrementes as haue beene engendred and remayning in the wombe, during the time of conception, and that immediatly after the childe is first proceeded and come to light: for first issueth the Infant, and then secondly the foresaid afterbirth, and therefore it may bee iustly called the second birth, or secundine.

This wrapper or caule then, doth not vniuersally, and in euery parte compasse and couer the infante as the other two wrappers do, but onely the middle region, as it were from the vpper parte of the waste, to the share of the infante, so that it is compassed with this wrapper as with a brode hoope ringe, the latitude or breadth wherof, is commonlie to be esteemed about the breadth of vi. or viii. fingers, and so girdeth the childe round about the body thereof, as it were a brode girth or swadling band: but yet yea must not vnderstand, that it should touch immediatly the body of the infante, for betweene this and the body thereof (as I haue declared before) be the foresayd two other caules



or wrappers, which generally incloseth rounde the whole corpes of the infante, where as this hoope caule compasseth and couereth but the middle region thereof onely.

The office and propertie of this wrapper is such: First the vtter face of it cleaueth and is affixed or basted very exactlie to the inner face and walles of the Matrix, by meanes of vnumerable small vaines and artires, which at this time doo shewe them selues moze clearely in the face of the Matrix, then at any other time, the which also cleaue vnto this hoope caule in euery part therof, touching the same Matrix, so that the said hoope caule and the inner side of the matrix be basted very thicke together, by the immediate meanes of the said vaines and branches, euen much like as the body of the Iuy tree basteeth and fasteneth it selfe vnto the walles or trees, whereby it creepeth by many hearie fibres or small threedes.

The office of the hoope caule:

This coniunction betweene the Matrix and the hoope caule, reacheth vniuersally so farre and so brode, as the latitude and longitude of the hoope caule dooth extende it selfe round about in the Matrix. And these foresaid vaines and artires, doe not onely knit and vnite these two together, but also entreth into the substance of the hoope caule at euery parte thereof. And within the sayd substance of the hoope caule, these manifold smal braunches meete and entermingle the one with the other, the vaines with the vaines, and Artires with the Artires, so that in theyr recountre and meeting, they produce bigger and bigger vaines and Artires. (but fewer) til at the last all these become two greate vaines, and two greate artires. The which



four vessels from hence proceede together, passe and pearse through the other two caules spoken of before, and so entreteth into the Nauell of the child, so that the three caules by the meanes hereof be attached, nayled, and fastened to the childe's Nauil: and when they be entered into the nauill, the two waynes degenerate in one, the which from this place mounteth upward alonge the inner superficie of the belly, vntill it haue attained into the liuer, where it entering diuideth it selfe againe into many slippes, so that no doubt the blood is carried through this nauill vaine, from the vaines of the mothers Matrix into the liuer of the childe, from whence againe it is attracted into all partes nourishable of the Infant.

Againe, the two Artyres passe from the Nauell downward, the one along the right side of the childe's bladder, the other along the lefte, till it attaine to the share Artyres, wherof we spake before. Through these Artyres, liuely spirit and freshe ayre is deriued out of the mother into the child, wherwith the naturall heat of the childe is viuified and refreshed.

And these two Artyres with the foresayd nauill vayne, when the child is borne, beginne to wither and drye, euerydaye more and more, and become much like a Harpestring, without any holownesse or cavitie. Yet ye shall note that there is another vessell, which taketh his original at the bottome, founde, or vpper parte of the childe's bladder and extendeth it selfe to the nauill of the Infante, through which it passeth vntill it come betweene the firste and the second caule without the childe's body, where, by a priuie issue deuised by nature for the same purpose, is expelled the vrine of the Infant

Which way  
the childe  
doth expell  
the vrine.



Infante, proceedinge by this brine wayne from the bladder, as partely was spoken of before, that parte of this brine wayne which is within the body, when the child is borne, dryeth and withereth away, as I saide of the other.

The inner superfacie or face of this Chorion is verie strongly affixed and fastned to the vtter superfacie of the seconde caule named Allantoides.

As for the bastinge that is betweene the Matrix & Chorion, many times it is weakened and esteoblisshed by reason of euill, flegmaticke, or collicke humours therabout, betweene the bastinges conceaued which ouer much habounding, do cloy the said basting vaines or strings, wherby many times the one seuereth from the other before conuenient season, and soe causeth a-borcement. The monthes or speckes of the vaines in the matrix, where it cleaueth to Chorion, be called in latine Acetabula and Cotiledones, for what cause or vpon what reason, is both needlesse and vnprofitable here to be rehearsed. Agayne, the substance of this Chorion is not thin like a skin, bladder, or caule: but

The substance  
of Chorion.

of all other partes of the body, it may be most worthily resembled to the spleane or melt in a man or beaste, the corpulencie or thicknes wherof, is as much or more as the thicknes of the thumbe, the colour swartishe blacke. Of which colour also the blood therein contained, is as the remayne and refuse of the purer, attract and drawen naturally of the Infante, by the abouenamed nauil vaine. So that to be short, Chorion is the immediate receptacle and receauer of all the waynes and artires, to be deduced from the Matrix to the childe, and the childe receaueth onely at his hande



the two vaines & Artyres, which by the way as they passe and pearle thoro the other two caules, towards the childe's Nauil, they sende into each of the caules innumerable small eye vaines and artires, whereby the caules be susteyned and encreased also.

The termes then which were wont at other times to sturre themselves in the Matrix vaines, and at certaine circuites to issue forth: Now when there is a feature or childe in the same Matrix conceived, they proceede no more forth (as superfluous) but remaine and bee reserued to the necessary nutriment of the feature, and some part thereof reflueth and is reuerted to the womens brestes, there to become milke, as shall be saide in the next Chapter. And now hath nature her purpose wherefore she made and created this course of blood, as hath beene written sufficiently in the Chap. before. But here yee shall note, that they be greatly deceaued and abused, which cal the Tearmes the womans purgation, or y<sup>e</sup> cleansing of their blood: as who should saye that it were the refuse, Drosse, and byler parte of the other blood remaininge in the body, naturally euery moneth sequestrate and separated from the purer, for the vilitie and euill qualitie therein comprehended. For vndoubtedly this blood is euen as pure and holsome as all the rest of the blood in any parte of the body els.

The termes  
be of so hole-  
some blood  
as any other  
part in the  
body:

Is it to be thought, that nature would feed the tender and delicate Infant in the mothers wombe, with the refuse of the blood, or not rather with the purest of it: Yes, and therefore for because that she would that the pure blood coming from the Matrix vaines should be made yet purer, she suffereth not the same to enter  
imme-



immediatly into the Infant, but first vseth another meane and sendeth it into Chorion or the hoope cal (as I haue sayd before) where truely it hath a certaine circulation and another digestion, whereby it is Defecate, and clesed very exquisitely, by the Diligency of nature attenuated and fined, and so at the last sent fourth into the Infante, leauing all the grosser part in the spongy body of the hoope caule.

The childe being in the wombe, nourished of the purest blood.

Yet much more are to be detested and abhorred the shamefull lies and slander that Plinie, Albertus magnus de secretis mulierum, and diuers other moe haue written of the venemous and daungerous infective nature of the womans flowres or termes, the which all bee but dreames and plaine dotage. To reherse their fond wordes here, were but losse of incke and paper, wherefore let them passe with their authozs.

Slaunders of the Termes,

Which of the three Matrix vaines containe the Termes, and how the Milke commeth to the womans brestes. Chapt. xv.



Shewed you heere before, that to three different partes and regions of the Matrix, there resorted from three different partes of vena caua, three sundry vaine slips. Now which of these slips should bring the blood called the Termes into the Matrix, or from which of them the termes should proceede, it is harde cleerely to discusse, but onely by likely coniectures. And yet it is a thing very necessary to bee known, for the readier aduertisement how medicines



for that purpose should bee applied in that place, when need should be, eyther to prouoke the Termes by some casualty stopped, or els contrary to restrayne them immoderately flowing. For if the bottome vaines of the Matrix do containe only the Termes, then should any medicyne conueyed vnderneath profite nothinge, except it be couayd so far vp, that it may attaine within the holowesse of the Matrix, the which is very little when the woman is not with child.

Againe, if the necke vaines of the Matrix do only contayne these termes, then needed medicines to be applyed no farther then to that place. As for the third Matrix vaines, there is none that doth once suspecte the Termes to proceede from them: But many there be, which doe suppose the termes to issue both at the necke vaines, and at the bottome vaines also, but most notably at the neck vaines, for because (say they) that these vaines doe appeare more conspicuous and notable to the eyes when a woman is cutt open, then doe the bottome vaines, which may be very skautlye perceaued: wherefore they thinke that these necke vaines should be the greater stirrer of Termes.

Agayne (say they) we see many times that after the woman is conceaued, yet doth there issue termes till the third or fourth, yea sometimes the fift moneth, the which nowe at this tyme cannot proceede out of the Matrix: for the porte or mouth thereof, accordinge to aucthours opinions, is so closed after the seede conceaued, that the poynce of a needle can not enter but by violence and force. Wherefore they conclude, that the Termes at this tyme muste needes springe out of the necke vaine, and not out of the bottome vaines.



To those I aunswere, that both at this time & at al other times, the Termes issue onely out of the bottom vaines, and out of such of the necke vaines as spreade themselves onelie within the Matrix, as may be seene in the figure. For insomuch as nature did create the course of Termes for no other cause, but onely to be a preast and redy foode at al times to the feature conceaued, to what purpose should the Termes in the necke vaynes of the Matrix serue, where there can neuer bee anye conception, neither the seede there can remaine: And as concerning the issuinge of the Termes after conception, I say that the porte of the Matrix is neuer so exactly close, but that such a liquid thinge as blood is, may thryll and coole out of it yea although (as the say) the point of a needle can not enter in thereat. For ye may see, that betweene the chines & chinkes of closely ioyned boordes, the point of a needle will not easilye enter, yet water or anye other liquide thinge, may passe through without let, and euen so is it in the Matrix.

And yet for all this, it shall not follow that the seede should passe out thereat, as well as the blood, for the seede is of a more fast compact, and stedfast substance. And besides this, by that time that the seede hath beene but a day or twoo in the Matrix, it waxeth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thinne ryme, as a tender egge is vnder the shell, wherefore it will not so soone issue out of the matrix without great iniury.

Here againe ye shall note the cause why that Whistions doe counsell women which bee delirous to con-  
 ceive, and can not for lubricitie, moistnes, or waterish-  
 nesse



nesse of the Matrix (whereby the attractife and attentife power of the Matrix is debilitate and weakened) to take fumes and vapours vnderneath, or other medicines at the mouth to dry the said humidities immediately after the Termes be passed, and not vpon the comming of them: for if the woman should bee conceived vpon the comming of the said Termes, then wold they commix themselves with the seede, before the seed haue gotten yet any perfect ryme or caule, wherby the seede should become the thinner, and be made fluy, and so to passe forth againe out of the Matrix, washed out with the Termes.

But immediately after that the Termes be passed, if the seede bee conceived, then shall it haue sufficient time to gett a strong ryme or caule ouer it, before the Termes come againe. And againe, whiles the little speckes or mouthes of the Matrix vaines bee yet open, after the letting forth of the Termes, they shall be the more apte to cleaue and to ioyne themselves with the feature, by meanes of caules wherein the feature is inuolued, and chiefly of Chorion, named the hoope caule, as hath beene sufficiently said here before.

Yet when the seede hath bene three or foure weekes in the wombe, it is not of sufficiente quantitie to consume into his nutriment all the blood that was wont to resort into the Matrix vaines, wherefore the first, second, yea and third month, sometimes at the womans wont time of Termes, there issueth and sheweth some blood more or lesse: the more in them which wer wont at other times to haue abundance of them. &c. And yee shall note, that when the child is conceived, and that the caule Chorion, is fastened and basted to the matrix  
by the



by the vaines thereof, yet doe not all the vaines of the matrix attaine to the saide Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the child, the moe vaines doth he couer. Wherefore from those vaines that be not yet affixed vnto Chorion, do the termes flow at this time: but when the childe beginneth once to come to a greater perfection and groweth, then is all the terme blood reserued in the Matrix, as little inough to satisfie the childe, and then also part thereof mounteth vp into the brestes, and becommeth milke, as shalbe saide hereafter.

Yet againe to confirme mine oppinion, that the termes do onely issue out of the vauit of y<sup>e</sup> Matrix: We shall vnderstand, that at sundry times I haue had two diuers women in cure, the one in London, & the other in Paris: Of which, the one by a fall of her horse, the other by a violēt thrust and squat on the buttockes vpon the hard stones in the streete, being both neere the time of their purgation, chaunced also both of them into one manner of disease (that is to say) immediately herevpon their termes did issue, and so continued daily, to the one of them, the space of halfe a yere, and to the other a whole yere: so that after that time the termes stayed againe, and issued no more daily as befoze, but once in foure weekes, at what time they voyded great lumps, cakes, or cloddes of blood, congealed together euen like the liuer of a beaust. And in the meane time, betwene eche voiding of these lumps of blood (which as I haue saide come to passe once in foure weekes) every day continually appered and issued their white flowres (as they named it.)

Now



Now to declare the particular occasions of this manner of voyding of the termes, ye shall vnderstand, that by the force of the fall & squat, the Matrix vaines brake, and that so much the more promptly, that they were the fuller of blood, and that neerer their time of purgation, vpon which bracke, the blood dayly issued afterward, whereby the vigour and kinde heat of the matrix, by little and little decreased and decayed, frigiditie and coldnesse succeded. By which occasion also the mouth or porte of the Matrix, waxed the more contract and narrower, for cold closeth, knitteth, and coniealeth. Heereto helpeth also not a little the greatesse of colde binding medicines, which ech of them did apply to this place at the simple counsaile of ignorant persons.

The port then of the Matrix by this occasion closed & contracted, the blood wont alwaies daily to proceed, remaineth within the Matrix, where as faste as it droppeth and cooleth out of the vaines, it coniealeth and cluddereth together, like as ye may see, that when a man is lett blood in a basen or other vessell. and that the blood stand still in it the space of. v. or vi. houres, it will be concret and coniealed in a cludder like a liuer, the watery parte thereof swimminge and flitting aboue vpon the face of it: and euen so is it of the blood coniealed in the matrix, so that when there is so much of this coniealed blood conceybed together in the saide matrix, that it can not containe it any longer, then violently and perforce it issueth out together, with far greater peril, daunger, and dolour to the woman, then though she laboured with a childe.

The white flowres that issued, during the time that  
this



this blood gathered in the matrice, was (noe doubt) the very waterishe parte that flected when the blood coniealed, for that water can neuer conieale as the blood doth: wherefore euery day as faste as the blood did conieale in the matrix, so fast also did the water separate it selfe from the blood, and so issued.

Notwithstanding, I am not ignorant that the very white flowres in Deede do proceede from the seede carriers, into the angles or corners of the Matrix, and so from thence outwarde, the which disease also men haue many tymes. And it cometh either of the abundance of the flegme in the body, or of the corruptiō and euill qualitie mixed in the seede. &c.

These examples as I suppose, may be sufficient evidences, that the Termes spring alwayes from within the matrix, & not from any part of the necke thereof. Item, I haue seene dyuers other women, in whom their termes stayed the space of. vi. viij. & x. weekes, wherewith their bellies haue increased and waxed bigger, soe that they haue thought themselves to be with child: Notwithstanding, at the last haue voyded such like lumpes of blood, as I haue spoken of before, not without great perill and daunger to them in the voyding, wherewithall their bellies haue relanked and decreased agayne. And thus I make an ende to talke anye more of the nature and course of the termes: and now wil I Declare somewhat of the conueiaunce and course of the milke into the womans brestes: for there is great affinitie, comunitie, and familiaritie betweene the Matrix and the brestes, which naturally doe perceiue and feele, anone when the matrix hath concyued, and then begin they to vyue and  
to



to make ready their part, agaynste the tyme that the Matrice hath all done her parte, that is agaynste the childe be borne. The milke which commeth to the brestes, is engendred of the Termes (according to the most mens opinions.)

But to knowe which waye the sayde Termes should attaine from the Matrice to the brestes, ye shall vnderstand, that the vppermost and greatest vaine of the second diuision, spoken of in the xiiij. Chapter wher it attayneth the hockle bone, ready to passe out of the holownesse of the belly into the thigh, before that it pearse the kell called peritoneum, it sendeth forth a notable vayne branche, which from hence mounteth vppward along the bellie betweene the right Muskle and the ouerthwart, till it come a little aboue the nauel, where the extreame or vpper end thereof deuideth it selfe in manifold little braunches, meeting and enterminglinge them selues with the extreame little branches or slippes of another like vaine, Descendinge from the vppermost chestbone, downe along the inside of the chest, and the insyde of the vpper parte of the belly, vntill it meete with the foresayd mounting vayne, a little aboue the Nauill.

And ye shall note, that this vayne branche proceeding from vena caua, at the highest chestbone downwarde alonge the inner syde of the chest or brest, by the way as it passeth, it yeeldeth certayne lyttle slippes and small branches of it selfe, betweene the ribbes into the brestes. Wherefore the consent of all aucthours is, that by the meanes of these descending vayne branches at both sides of the body, and the other ascending vayne branches on both sides of the belly, there should  
be



be great communitie and fellowship betweene the brestes in women, and the matrix or the wombe.

For doubtlesse by common experience, yee may see that when the tyme of conception in woman is, and that by this meanes the termes be stopped, then as the termes doe deminish and waxe lesse, soe doth the milke in the brestes encrease and waxe every day more and more, as who might saye that the superfluitie of blood, wont at other tymes to voyde in the name of Termes, nowe at this tyme by the prudence and provision of Nature, is retayned as noe superfluitie, but rather a necessarie humour, reuerted and destinate another waye, that is to say, sent from the vaines of the Matrix, parte thereof upwarde, by the forenamed ascending vayne branches, at their handes agayne received and naturally attracted by the other descending brest vaines, through whom it is carryed into the brestes, where by newe naturall circulations it is digested into white milke, being before red blood, ready now prepared to nourish the childe when nature shall sende it into the worlde.

Againe, so longe as the woman giueth sucke to the childe, and hath store of milke in her brestes, her termes be of very little or noe quantity. These be evidences that there should be great familiarity betweene y<sup>e</sup> Matrix & the brestes, forsomuch as the ebbing of the one is the flowing of the other: wherefore Physicians sometimes, when the floures issue more vehementlye then needeth, they sett boringe glasses vnder the brestes, meaning thereby to reuert and returne upwarde, the matter enclined too much downward: the which practise how much it preuaileth, I will not heare dis-



pute. Bet in this matter to discusse the very verity as neare as reason and the knowledge of Anatomie will geue leaue, ye shall not vnderstand my sayinges that I should meane that alwayes when the termes stopp beneath by any colde, thought, or other occasions, by and by the same blood to stye and mounte vpp into the brestes, and there to become milke, for the contrarpe hereof is daylye seene. For most commonlie they in whom these termes doe stop, for any other cause then conception, the superfluous blood retayned in the body, and in the vayne wandring, causeth to the partye great headache, taketh awaye their stomacke, and engendreth diuers other inconueniences, neyther in the meane while is there any thinge the more milke in the brestes.

Wherefore ye may well say, that the cause of plenty of milke in the womans brestes in the time of her beinge with child, and much more afterwarde, commith cheefely by a priuie naturall instinction, whereby it is geuen vnto the brestes at that tyme more then at anye other, to drawe vnto it-selfe greater abundance of blood, conuerting and altering the same by the proprietye of the place, into conuenient milke.

It is not a sufficient cause to replenish the breste the termes to be by any occasion stopped beneath, but there must also concurre the attractiue power, inset in the brestes to drawe the sayd blood (matter at other times of the termes) without which attraction, be the termes neuer so longe stopped, yet shall the brestes be nothing the fuller, if it chance that this attractiue power halte, or be not able to attract sufficient matter to make milke vpon for the Infant: then Abissions  
are



are wont to helpe the Debilitie of nature, with cupping glasses set vpon or vnder the brestes, or els with gentle attractiue emplasters applyed to the same places.

And although that into the brestes Doe resorte great store of other vaines, some Descending from the vaines of the shoulders, and other some from y<sup>e</sup> vaines passing by the armeholes into the armes and handes, the which in moyson and notable bignesse, much surmount the quantitie of the abouenamed Descendinge breste vaines, as it may appeare euidentlye in manye women which haue these vaines appearinge in the superficie of their brestes immediately vnder the skin, very conspicuous and sightfull: yet notwithstandinge it is thought by stronge coniectures, that the milke in the brestes should be engendred onely vpon the blood mountinge from the aforesayde ascendinge Matrix vaines, and not vpon the blood contayned in the other vaines, how conspicuous so euer they be, so that the blood in them comprehended, serueth onely to the nourishmente of the substance of the brestes themselves, and not to the maintenaunce of the milke.

To declare heere curiously the manner that nature vseth in circulating of the attracted blood, where by alteration is made from one coloure to another, would require a longer processe, the which for breuitie we wil omit at this tyme with many other problemes, doubtles, and difficulties concerning the same. And so we make an end of this first booke.



The declaration by letters of the Figures followinge, wherein be set forth to the eye, euery parte in woman, mentioned in this booke before : which in the former printinges hath beene corrupted, but nowe truly set forth,

⚙ The first Figure of the partes of women, with the declaration and characters of the same.



In this first figure is set forth the tronke or stocke of a womans bodye laide on the grounde, whose Peritonium is opened with y<sup>e</sup> muskles of y<sup>e</sup> Abdomen, and turned ouer towarde the insyde, according to the vse of cutting, and afterward we haue cut away all the bowels or entrayles frō Mesenterium, the straight entrale being yet left in the body, with also the whole Mesenterium, whose pannicles we haue here somewhat taken away, and set a portion from the other, that the nature of Mesenterium might come to light, but this present figure is for this cause principally declared and set forth, y<sup>e</sup> it might so shew the position of y<sup>e</sup> Matrix or wombe, and the bladder, as in this woman it is seene, no part of the saide Matrix or wombe being moued.

For here is as yet no pannicle pluckte away from the Matrix or wombe, but that all thinges are here yet wholly seene, likewise as in women somewhat fat they doe appeare to the cutter, the bowels beinge takē awaye. For women are so fat, that when they be bered and killed with long sicknesse, and become most lea-  
rest, then they shew noe kind of processe of veies, vn-  
lesse



lesse the pannicles or thinne coveringes be seperated asunder.

A.B.C.D. The inner face or parte of the former seate of Peritoneum.

E.E. A parte of Mesenterium, knitting the thinne entrayles to the backe.

F.F. Herre is noted another pannicle of Mesenterium, plucked from the other which we haue marked with G and G. But both the pannicles doe shewe the order of the vessels of Mesenterium, and order of the karnels put betweene the distributions of the vessels

H.H. In this parte of Mesenterium, the entraille Colo was committed and set to, where it was nighest to the strayght gut.

I. And in this parte of Mesenterium, did consist and stand the beginning of the intraile Colon, or his continuance with the thin intrailes, and also the blind gut.

K. The straight gut beinge there cutt of where Colon did ende, which seate or place is right against the place of the knitting together of the hockle bone, with the towest turning ioynt of the loynes.

L. The former seate of the bottome of the Matrix, from whence is nothing perceiued pluckt away.

M. The right stone or testicle in a woman.

N. The left stone of a woman, and the former parte of this is here entirelye seene, although there bee of the right but a small portion perceiued, and it is for this cause that we haue in such manner set forth the right stone: for both the testicles are covered with a pannicle, which pannicle bringeth downe the seede vesselles of a woman, which do springe from Peritoneum: but we haue vncovered the lesse testicle of that pannicle,



with the hand onely without anye knife, leauinge the right as you see. For this pannicle doth not growe to the former seate of the testicle in anye parte therof, but lyeth there onely,

O. A pannicle springing and growing forth from the the right seate of Peritoneum, & committinge the right testicle with the seede vessels on this syde, and those vessels which infolde the higher seate of the Matrix to the backe, conteyning together the Matrix or wombe, and after ward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the foresayd pannicle, runne forth fleshy fibres or thinne skynes, constitutinge the right Muskle of the Matrix, or wombe.

QQ. With these karacters, the pannicle of the left side is noted, which is correspondent and like to that pannicle, which the foresaid OO did poynte to vs.

RS. The former parte of the necke of the Matrix, couered as yet, betweene R and S with that coate which the partes of Peritoneum offer vnto it, which bringe forth vessels vnto it, and from it, and do knitt it to Peritoneum: but the space being betweene R and S, doth shewe the largenesse of the necke of the Matrix. And the wrincles which are seene here, are they which the necke of the Matrix falling into it selfe, not stretched forth agayne, doth shewe in the cutting.

T. The bladder whose hinder parte is here cheefelye seene, for wee haue so cast our eye in the declaration and settinge forth of this figure, as though we would principally behold in the bodye being prostrate and laide along the hinder seate of the bladder, which looketh towarde the Matrix.



For if ye will suppose and imagine this bodye of a woman, to be set vpright as that which next followeth, ye should thinke otherwise then the thing is, that the bottom of the Matrix is set forth much higher then the bladder,

V. This is a portion of the Mauell, deliuered in the cutting from Peritoneum, and turned ouer togeather with the vessels seruing properly to the child.

X. A portion of a vayne going from the Mauel to the liuer.

Y. A way going from the highest seate or place of the bottome of the bladder, pertayning vnto the Mauel, and bringing from thence the vrine of the chylde, betweene his second and the innermost infolder.

Ket & Shew two artzyes creeping forth hither from the Mauel, by the sydes of the bladder, and graft in or continued in this place, to the branches of the great artire, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members of women, and of the karacters of the same.



We haue here taken awaye the skinnie from the right teate of this present figure, that the nature of the teates might (as nigh as may be,) be set before the eyes: and afterward we haue cut awaie the ventricle with the bowels, and also Mesenterium and the splene, leauing the strayght entrails in this place vnnedled with as well as we did in y<sup>e</sup> figure before. And mozeuer, we haue



as it were, taken away from y<sup>e</sup> vttermoſt coate which Peritoneum gaue vnto it, cutting away alſo al the pannels, that the veſſels carying forth the ſubſtance and matter of ſeede to the ſtones, and alſo the veſſels carying away the ſeede from thence to the Matrix, ſhould appeare and be ſeene. Alſo we haue turned ouer the bladder downeward on the left ſyde, likewise breaking the way or conduit which beareth forth the vrine to it from the right kydney, that the inſertion of the wayes of bearing forth the vrine to the bladder might appeare, and that the bladder ſhould not let the inſpection or ſight of the Matrix or wombe. Laſt of all, we haue cut away from this figure a portion of the bones about the priuie members, that the neckes of the Matrix and of the bladder might the more commodiouſlye be ſeen.

AA. Vaines running forth oftentimes to the teates, from thoſe wayes which are offered to the ſkin, which is brought ouer the height of the ſhoulder.

B. Vaynes ſpringinge from thoſe vaynes which are led forth by the arme hole to the hand.

C. The principall body of the teate.

DD. Kernels and fatneſſe ſpreed abroad euery where on the kernelly body, marked with C.

EFGH. The hinder outſyde or inſide of the former ſeat of Peritoneum outward. For the former region of Peritoneum is heere bowed bywarde and downeward toward the ſyde.

IK. Portions of Vaynes and alſo Arteryes, creeping forth downward, vnder the breaſt bone from the throte.

L. The gyboſyte or ſwelling ſeate of the liuer.

M. The hollow part of the liuer is here alſo ſome what ſeene



seene.

- N. A small portion or peece of the Veine goinge from the Hauell to the liuer.
- O. The stocke of vena porta is here cut away, with the vesselles brought vnto it.
- P The holowe vayne.
- Q. The great artire.
- R. The rootes of the artires goinge to the ventricule, the liuer, the spleane, the caule, and to the bowelles.
- S. The beginning of a vaine infolding the fat coate of the left kidney.
- T. The vaine and artire which bringeth the vohayish humour to the right kydney.
- V. The vaine and artire which bringeth the vohayishe humour into the left kydney.
- X. The begining of the vayne going into the fat coate of the right kydney.
- Y. The former seate of the right kydney.
- Z. The former seate of the left kidney.
- aa. The waye that bringeth the vrine from the right kidney into the bladder, but at the nethermour, a is broken away, but the portion that is left of this waye, and is continued to the bladder, marked with b.
- b. The waye that carrieth forth the vrine from the right kidney into the bladder.
- cc The way that carrieth forth the vrine from the left kidney into the bladder.
- dd. The right seeede vayne, whose beginning the higher d doth shewe.
- e. The seeede vayne going to the left testicle.
- f. The springing forth of the artyzes of seeede.
- g. The right seeede arayze.

f b

h. The



h. The left seede artire.

ikl. The former parte of the bottom of the Matrix, and i sheweth the right blunt angle or corner of the said bottome, where k sheweth the left, but l sheweth the region or place of the matrix, where the mouth of his bottome consisteth, and wher his necke beginneth.

m. This is the streight gut. And that I may the lesse burden both the sydes of this figure with many letters, I will at this present affix the Characters but on the one syde onely.

n. A portion of the vaine and artyre of seede, which do goe to the vpper syde of the bottome of the wombe.

o. Portion of the baynes and artyre of seede going to the testicle, and there ioyning and going together, and constituting.

p. A body like the spire of a steeple, and this letter p doth poynt vs the roote or foundation of this bodye, whereas the sayde roote or foundation is committed and ioyned to the testicle.

q. From that said body such vessels ruine forth into the tunicles, committinge and ioyninge the testicle to Peritoneum.

r. The former face or parte of the testicle.

s. The begining of the vessell which beareth forth the seede from the testicle into the Matrix.

tt. The bowinges and turninges ouer againe of the vessell which beareth forth the seede, which turninges the said vessell maketh round about the sydes of the testicle.

v. The goinge forth of the vessell which carieth forth the seede of th Matrix.

xx. The necke of the Matrix.

y. Vesselles



y. Vessells folding in the lower seate of the bottome of the Matrix or Wombe, and the necke also of the same.

z. A bayne coming from those vessells to the bladder, which vessells do fold and winde in the necke or the Matrix, and this karakter also noteth the insertion of the waies of the vrine.

u.β. The hinder seate of the bottome of the bladder.

γ. The Muskle of the necke of the bladder.

δ. In this seate the necke of the bladder is implanted into the necke of the Matrix.

ε. Small skinnie portions of flesh of the necke of the mouth or opening of the Wombe or Matrix, and the small hillockes of the Matrix, with the mouth or opening of the necke thereof, neede here no speciall declaration with karacters.

ζ. The roote of the Artire, going into the lowest part of Mesenterium.

α. Vesselles which do assend and rise vpyward to the muscles of the Abdomen, from the Vaines and artires which do go into the legge.

The declaration of the Karacters of the thirde Figure of women.



This present Figure sheweth y<sup>e</sup> matrix or wombe, with the thinne coueringes which do bynd it to Peritoneum, cutt forth from the body and the necke thereof is here so folded togeather, and turned ouer, that the mouth or opening of the bottome of the matrix doth heere manifestly shewe it selfe.



celse. And we haue likewise so opened the bottome and the necke of the bladder, that the holownesse of the same, with the insertion of the wayes of brine, are here manifestly seene.

A. The former face of the bottome of the Matrix, being not yet vncovered of any pannicle.

BB. The necke of the Matrix.

C. A parte of the bottome of the Matrix, swellinge forth into the vpper seate of the necke of the Matrix, in manner of a kernell,

D. The mouth of the bottome of the Matrix.

EE. A pannicle knittinge the Matrix to Peritoneum, and contayning his vesselles.

F. The left testicle of the Matrix.

G. The vaine and artire of seede.

H. Portion of the seede vaine and artire, comming to the vpper seate of the bottome of the Matrix.

I. A portion of the seede vaine and artire comming to the testicle.

K. The vessell carrieng the seede from the testicle into the Matrix.

L. The holownesse of the bladder.

M. The insertion of the wayes of the brine.

N. Here hangeth forth a little peece of the wayes of the brine.



## The declaration of the Karacters of the fourth table of women.



Mal branches runing forth into the pannicle, where they are committed and ioined to Peritoneum.

A portion of the vaine and artire going into the testicle, fallinge to y<sup>e</sup> vpper seate of the bottome of the Matrix.

μ The commixion and goinge togeather of the seede vaine & artyre, that is lyke the spire of a steeple, which we lyken to the braded vaines called varices.

λ The left testicle.

μμ The vessell carying forth the seede from the testicle into the Matrix.

ν The blunt angle or corner of the bottome of the Matrix, in whom the vessell that bringeth forth the seede attempteth his insertion.

ε In this seate the bottome of the matrix is ended into the necke thereof, and in this region or place is the beginning of the mouth or opening place thereof.

ετν The necke of the Matrix or Wombe.

ε Here the necke of the bladder is brought forth into the necke of the Matrix, and there endeth.

ς Those are vesselles infolding the nether seate of the bottome of the Matrix, and also his necke.

ζζ The swelling brimmes at the mouth of the necke of the Matrix.

υυ The wayes that bringe the brine from the raynes into the bladder.



The declaration of the Karacters of the 5. 6.  
7. and 8. Figures.



**W** We haue nowe diuided this fiftte table of the wombe or Matrix, contayninge a male chylde on the former syde, with a longe section or cut, and another which are ouerthwart slyt, remouinge and takinge awaye, into the sydes, partes of the coates of the bottome of the Matrix, yea, even from the vttermost infolder of the childe.

**ABCD.** The inner syde of the sayd infolder of the Matrix, which befoze the section was brought about and couered with the infolders of the child.

**EE.** The vtter syde of the Matrix, and the higher E noteth the top or the right angle or corner of the Matrix, brought forth vpyward and toward the right syde, more then towarde the left, because it is a man child which is in the wombe.

**F.** The first or the vttermost infolder of the child,

**GG.** The seconde infolder of the childe is here also a great part seene.

**H.** A parte of the necke of the Matrix, to whom in the other syde we haue left growinge to it a vaine and an artyze, which is principally distributed into the lower seate of the bottome of the Matrix;

**I** Here is also yet left the right testicle, that the situation of it might be seene and perceiued in women beinge with childe.



The sixt Table sheweth the infolders of the child,  
taken whole away from the Matrix,  
and not broken.

K



The vttermost infolder of the chylde.  
LL. The seconde infolder of the  
childe, which forsomuch as it is  
transpernaunt in manner of a pan-  
nicle, it suffereth the child (be wrapt  
within this thyrde infolder) in it

somewhat to be seene.

In the seuenth Table we haue diuided the vtter  
and the seconde infolder of the child, with a long section  
or cut, and we haue heere expessed and shewed forth  
both the said infolders, taken away from the thirde in-  
folder, and the thirde infolder also yet whole.

MM. The thyrde or the inmost infolder of the childe,  
which because it is soe thinne that one maye easlye see  
through it, the forme of the child lyinge therein, some-  
what sheweth him selfe to the eies.

N. The proceeding or order of Waynes and Artyres,  
goinge to the Nauell from the first infolder of the child.

OPOP. The second infolder of the child.

And OO shewe his insyde, where PP sheweth his vt-  
ter syde.

QR. The first infolder of the childe, where Q. noteth  
the outsyde, and R the insyde, but the proceeding and  
order of the vesselles by the second and thyrde infolder,  
are perfectly known without any helpe of the kara-  
cters.

And





AND the eight Table expresseth the child deliuered from all his coates, and soe it sheweth him lying, by the wonderfull prouidence of nature, not as the common opinion of the vulgar sorte of writers affirmeth, but as you may here see in these figures, and and so doth it lye in the middlest of the wombe. For it is most vnttrue, that the childe doth lye in the wombe rounde, like as it were bowed, so that the knees should touch to the face, but as he is set herein the .viij. figure, And obseruing this true situation of him, you shall find commonly none other situation of the child, nor ioyning of any ioynt of him therein, then is here expressed.

But in this figure *M M N O P O P Q & R*. Do note the same as in y<sup>e</sup> seuenth Table, saue *M* and *M* do shew the insyde, or inner part of the third infolder. But *S* sheweth heere priuately the going forth of the vesselles of the Plauell, which is betwoene the Plauell and the ioyning together of the vessells with the third infolder, which is also brought forth with a great space betwoene the shewing, where be certayne (as it were) knottes or swellings, according to y<sup>e</sup> number of the which knottes more or lesse, Midwives foolishly do profesie eyther few or many children to the woman, which of the learned men is taken but for a very fantasie, & worthy of reprehension. And moreouer, when the child commeth forth (as it chaunceth sometimes) hauinge that about his necke, they say that it is the same childes destiny to be hanged, with many other foolishe conceites, rather to be laughed at, then to be beleued.



The declaration of the Karacters of the ninth  
Figure of women.



**A**D the ninth Figure sheweth the Matrix cut forth of the body, being of that bignesse as it was seene taken forth of a woman at the laste Anathomie which I did see at the vniuersitie of Padua in Italie. And moreouer

we haue so diuided and cut asunder the bottome of the Matrix by the middle, that the concauity and holowe bought within the same might be perceiued, and the thicke substance also of both the coates of the Matrix in women, when they be with chylde.

**A A B B.** The concauity and holowe bought of the bottome of the Matrix.

**C D.** A line somewhat after the manner of a seame called in Latine Scortum, which doth belong to the place wherein the testicle doth lye, which swelleth somewhat forth into the bought of the bottome of the Matrix.

**E E.** The thicknes of the inner and proper coate of the bottome of the Matrix.

**F F.** A portion of the innermer bottom of the Matrix, swelling forth downward from the higher seat of the Matrix, into y<sup>e</sup> holowesse and bought of the bottome.

**G G.** The beginning of the necke or opening place of the bottome of the Matrix.

**H H** The second or vttermer infolder of the bottome of the Matrix, descended from Peritoneum.

**I I.** Here we haue reserued a portion on both the sydes of the thin coueringes, descended from Peritoneum, and



conteyning the Matrix.

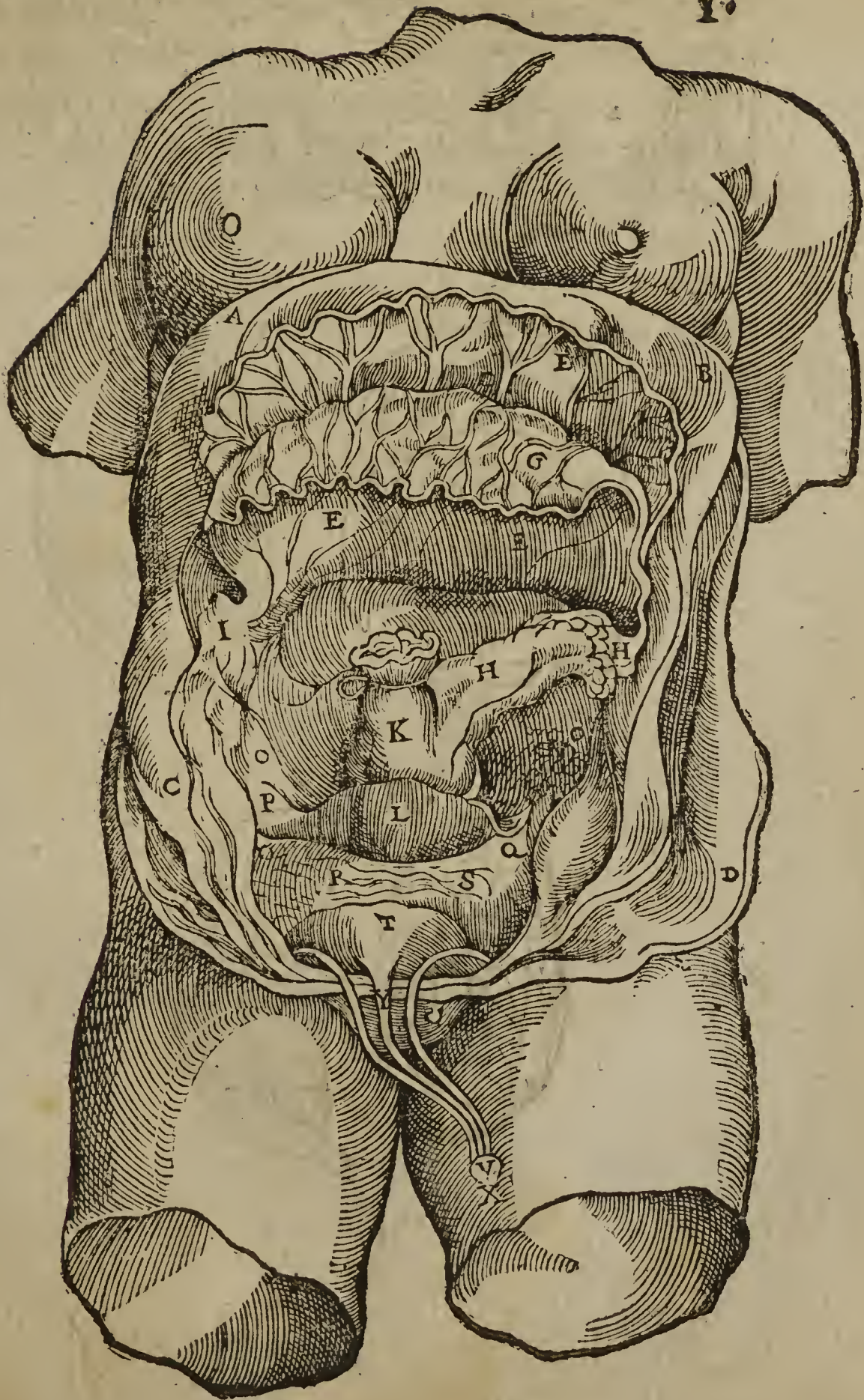
K. Here is also seene the substaunce of the necke of the Matrix, because the cutting wherewith wee deuyded the bottom of y<sup>e</sup> Matrix, was begun at this place.

L. A parte of the necke of the bladder, implanted into the necke of the Matrix, casting forth into it the vryne. The swelling partes of Abdomen, and whatsoeuer is els to be considered thereof, they may be sufficiently knowen without direction of karacters.

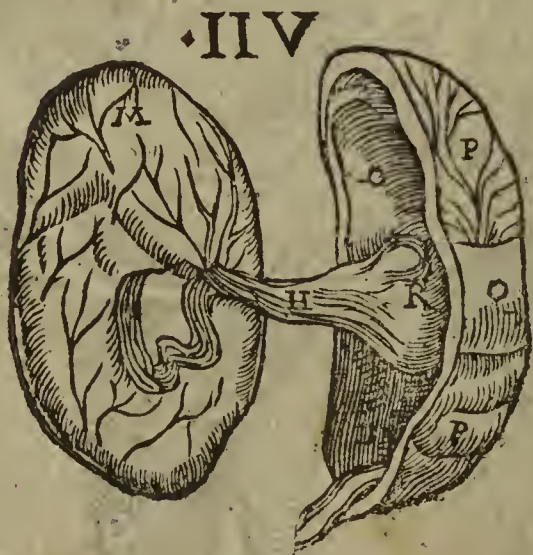
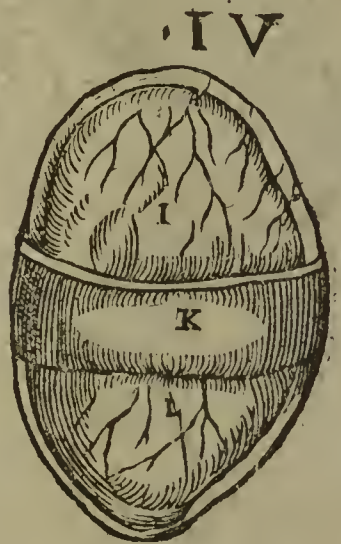
FINIS.



Y.





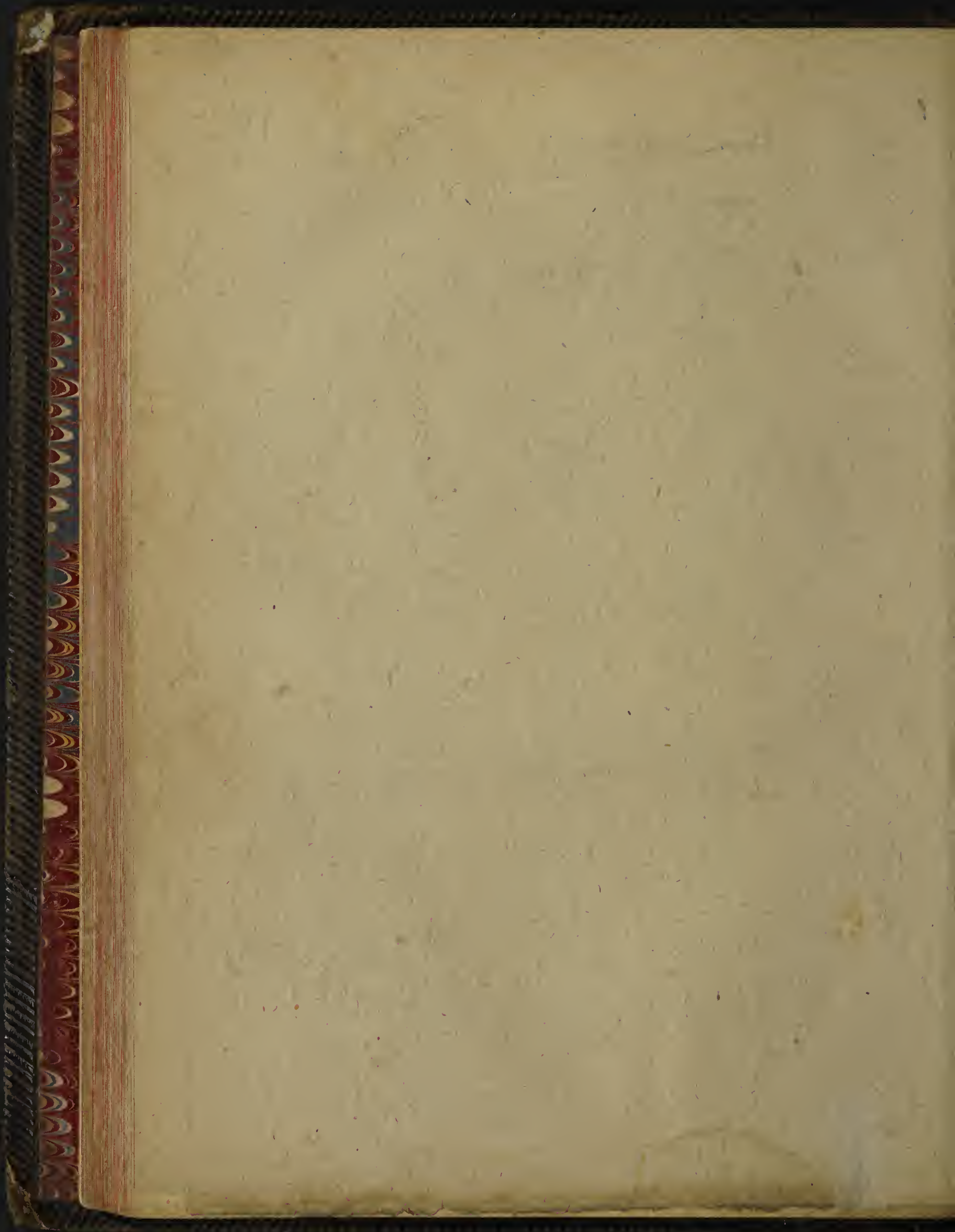




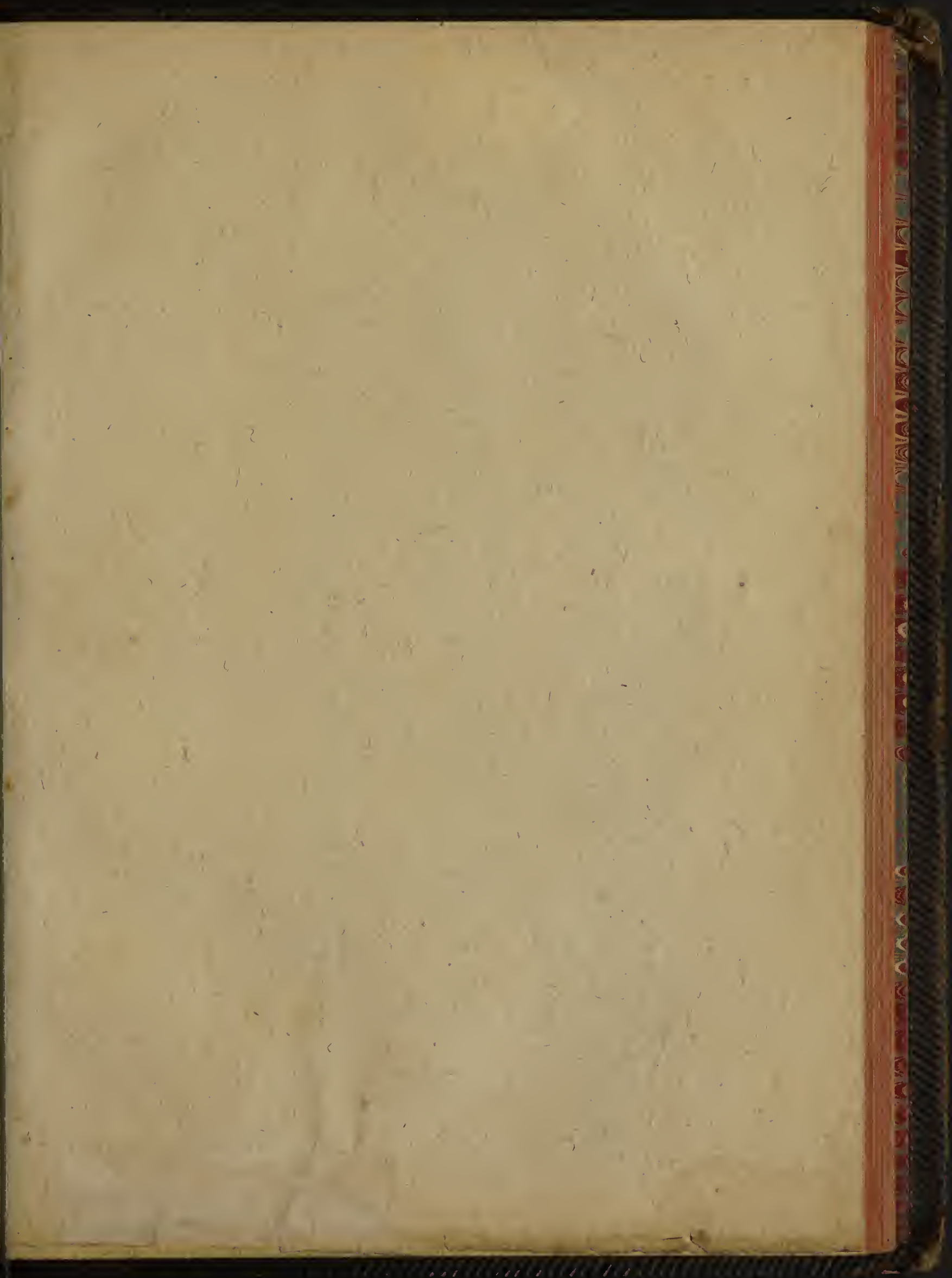
II









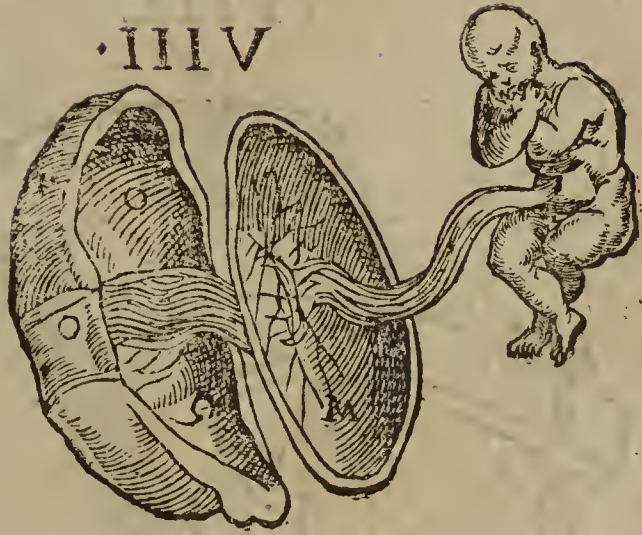




IX.

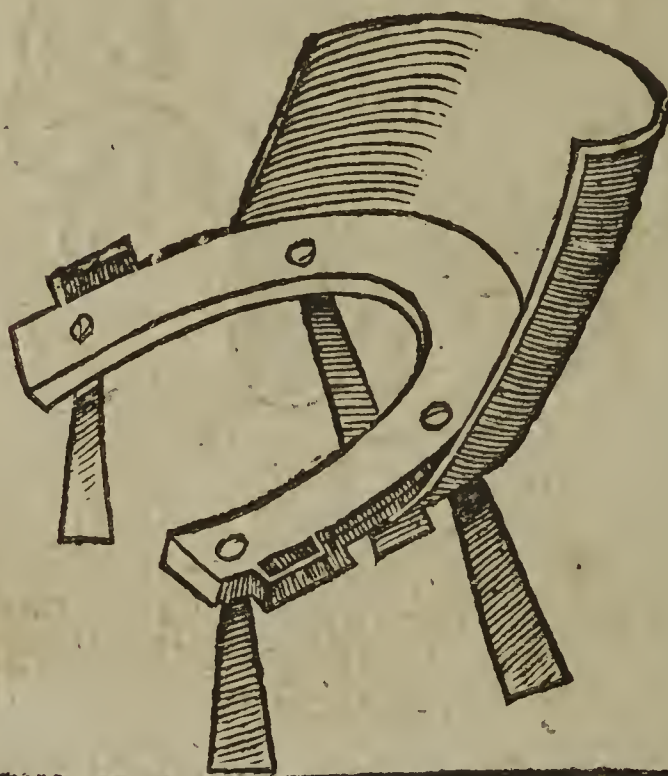








THE BIRTH FYGVRES  
THE WOMANS STOOLE  
THE



II



I





THE BYRTHE

III



IIII



V



VI



VII





FIGVRES





THE BYRTHE FYGVRES  
XIII



XIIII



XV



XVI



XVII









¶ Of the tyme of byrth. And which is called naturall or vnnaturall. Chapt. I.



In the first booke we haue sufficiently set forth and described the manner, situation, and forme of y<sup>e</sup> Matrix where- in man is conceiued, with dyuers o- ther matters appertayning and concer- ning the better vnderstanding of the same. And now here in this second Booke, we wil de- clare the manner of the quyting and deliuerance of the Infāt out of the mothers wombe, with other thinges thereto appertayning. And first here in this Chapter we wil declare the tokens and signes wherby ye may perceiue whether the time of labour be neere or not: For when the houre of labour approcheth neare, these signes following euermore proceed and come before.

First certaine Dolours and paynes begin to growe about the guttes, the nauill, and in the raynes of the backe, & likewyse about the thighes, and the other pla- ces being neere to the priue partes, which likewise then beginneth to swell and to burne, and to expell hu- mours, so that it geueth a plaine and euident token that the labour is neere.

But ye shall note, that there is two manner of birthes, the one called natural, the other not vnnatural. Naturall birth is, when the child is borne both in due season, and also in due fashion.

The due season is most commonly after the ninth month, or about fortie weekees after the conception, al- though some be deliuered somtimes in the seuenth mo- neth, and the child proueth very well. But such as are



borne in the eyght moneth, other they be dead before the birth, or els liue not long after.

The due fashion of byrth is this: first the head cometh forward, then followeth the necke and shoulders, the armes with the handes lying close to the bodye toward the feete, the face & forepart of the child being towards the face & forepart of the mother, as it appereth in the first of the byrth figures. For as hath bene said already in the first Booke, before the time of deliuerance, the childe lyeth in the mothers wombe the head vppward, and the feete downward, but when it should be deliuered it is turned cleane contrarye, the head downward, the feete vppward, and the face towardes the mothers belly, and that if the birth be naturall. Another thing also is this, that if the birth be naturall, the deliuerance is easie without long tarying or loking for it.

The birth not naturall is, when the mother is deliuered before her time, or out of due season, or after any other fashion then is here spoken of before: Als when both the legges proceed first, or one alone, with both the handes vp, or both downe, other els the one vp and the other downe, and dyuers otherwise as shalbe hereafter moze clearly declared.

And by  
allied



Of easie and vneasie, difficult, or dolorous deliuerance, and the causes of it: with the signes how to knowe and foresee the same. Chapt. II.



Very many be the perilles, daungers, and thronges, which chaunce to women in their labour, which also ensue and come in dyuers wayes, and for dyuers causes, such as I shall here declare.

First when the woman that laboureth is conceiued ouer young, as before xij. or xv. yeeres of age (which chaunceth sometime, though not verie often) and that the passage be ouer angust, streate, or narrowe, other naturally, or els for some disease and infirmity, which may happen about y<sup>e</sup> part, as apostumes, pushes, pyles, or blisters, and such other. Through the which causes, nature can not (but with great doleur and payne) open and dilate it selfe, to the expelling and deliuerance of the child. And sometyme the vesicke or bladder, or other intrailes beyng about the Matric or wombe, be also apostumate and blistered, which being greued, the Matric or wombe likewise for vicinity and neighbourhead ys greued with them, and that hindereth greatly the deliuerance. Also sometyme in the fundament are humorrhodes, or pyles, and other pushes, chappinges or chines, which cause great payne. Also hardnesse and difficulty or bynding of the bellie, which thinges for the greefe and paine that ensurth of them, causeth the woman to haue little power to help her self in her labour.



Furthermore if the party be weake and of feeble complexion, or of nature very cold, or too young, or very aged, or exceeding grosse and fatt, or contrariwise too spare and leane, or that she neuer had child before, or that she be ouer timorous and fearfull, dyuers, waywarde, or such one that will not be ruled, remouyng her selfe from one place to another, all such thinges causeth the labour to be much more paynefull, cruell, and dolorous, then it would otherwise be. Also ye must vnderstand, that generally the birch of the maue is easier then the byrth of the female.

Item if the child be of a fuller and greater groweth, then that it may easily passe that narrowe passage, or contrariwise, if it bee so faynt, weake, and tender, that it cannot tourne it selfe, or dooth it very slowly, or if the woman haue twoo children at once, other els that it with the which she labourerh be a monster: as for example, if it hath but one boddy and twoo heades, as appeareth in the .xviii. of the birch figures, such as of late was seene in the Dominion of Werdenbergh.

Algaime, when it proceedeth not in due tyme, or after or after due fashion, as when it commeth forth with both feete or both knees togeather, or els with one foot onely, or with both feete downewardes, and both handes vwardes, other els (the which is most perillous) sidelong, arselong, or backlong, other els (hauing two at a birch) both proceede with their feete first, or one with his feete, & the other with his head, by those and dyuers other wayes the woman sustaynerh great dolour, payne, and anguish.

Item, if the woman suffer aboycement, that is to say,



say, bring forth her childe in the .iiij. or v. moneth after the conception, which is before the due tyme, in this case it shalbe great payne to her, for so much as in that tyme, the porte of the wombe is so firmly and strongly enclosed, that vnneath the poynt of a needle may enter in at it.

Also if the childe be dead in the mothers bellie, it is a very peryllous thing, for so much as it can not be easily turned, neither can it weld or helpe it selfe to come forth, or if the child be sicke or weakned, so that it can not for feeblenesse helpe it selfe.

The which thing may be foreseene and knowen by these tokens: If the woman with child haue bene long sicke before her labour, if she haue bene sore lasked, if after her conception she haue had dayly and vnwontly her flowres, if strayght after one moneth vpon the conception, her brestes yeld any milke, if the child stir not, ne moue at such tyme as is conuenient for it, these be argumentes and tokens that it should be very weake. By what tokens ye shall knowe it is dead. I shall shewe you hereeafter.

To knowe whether the child be weake in the mothers belly.

Also there is great perill in labouring, when the secundine or latter birth is ouer firme or strong, and will not soone riuē or breake a sunder, so that the child may haue his easie coming forth. And contrarywise, when it is ouerweake, slender, or thin, so that it breaketh asunder before that the child be tourned, or apt to issue forth, for then the humours which are collect and gathered together about this secundine or seconde birth, passe away sooner then they should do, and the byrth shall lacke his due humidites and moystures, which should cause it the easlier to proceed, and with lesse

Peril in the secundine.



lesse payne.

The birth also is hindered by ouermuch cold, or ouermuch heate: for in ouermuch cold, the passage and all other powers of the labouring woman be coercted and made narrower, then they would otherwise be. Lykewise ouermuch heate debiliteth, weakeneth, and fainteth both the woman and the child, so that neither of them in that case can well weld or helpe themselues for fayntnesse.

And further if the woman haue vled to eate commonly such meate or frutes which do exicate or drie, and constraime or bynd, as Medlers, Chestnutes, & all sowre frutes, as Crabes, Chokeperes, Quinces, and such other, with ouermuch vse of Tergenis, and such lyke sowre sauces, with Rysse, Myll, and many other thinges, all this shall greatly hinder the byrth.

Also the vse of cold bathes after the fifth moneth following the conception, or to bath in such water where Allome is, Iron, or Salt, or any such thinges which do coerct and constrayne, or if she haue beene oftentimes heauie and mourning, or ill at ease, or if she haue bene kept ouer hungry and thurstie, or haue vled ouer much watch and walking: eyther if she vled a little before her labour thinges of great odour, smell or saueur, for such thinges (in many mens opinions) attract and drawe vward the mother or Matrix, the which is great hinderance to the birth.

Also if the woman feele paine onely in the backe and aboue the nauell, and not vnder, it is a signe of harde labour: likewise if she were wont in times past to be deliuered with great paine, is an euidence & likelyhood of great labour alwaies in the birth.

Now



Now signes and tokens of an expedite & easie deliuerance, be such as be cōtrary to all those that haue bene rehearsed before. Als for example, when the woman hath bene wont in times passed easily to be deliuered, and that in her labour she feele but little thronge or dolor, or though she haue great paines, yet they remaine not still in the vpper partes, but descende allwayes downewardes to the neather partes or bottom of the bellie.

And to be short, in all painefull and troublesome labours, these signes betoken and signify good speed and lucke in the labour: vnquyetnesse, much stirring of the child in the mothers bellye, al the thronges and paines tombling in the foreparte of the bottome of the bellye, the woman stronge and mighty of nature, such as can well and strongly helpe her selfe to the deliuerance of the byrth. And againe, euill signes be those, when she sweateth cold sweate, and that her pulces beate and labour ouer sore, and that she her selfe in the labouring faint and swoone, these be vnluckie and mortall signes.

How a woman with child shall vse her selfe,  
and what remedies be for them that  
haue hard labour. Chapt. III.



**D** succour and helpe them that are in such difficult peril of labour, as we haue spoken of before, ye must obserue, keepe and marke those thinges that we shall (by the grace of God) shew you in this Chapter following.

**H**

First



How the labour may be made more easie.

First the woman with child must keepe two diets, the one a moneth before her labour, the other in the very labouring. And about all thinges she must eschue and forbear all such occasions which may hinder the birth, to the vttermost of her power, the which occasions we rehearsed in the Chapter before. But if there be any such thing which can not be auoyded, forso-much as it cometh by nature, or by long continuance and custome in this case: yet ye shall vse some such remedies, the which may somewhat aswage it, mollifie it, or make it more easie or tollerable, so that it hinder the birth so much the lesse.

But if it so be, that any infirmity, or disease, swelling, or other apostumation chaunce about the mother or the priuie parte, or about the vesike or bladder, as the stone, the strangurye, and such like, the which thinges may cause such straytnes and coarctation, that vnneth without great and horrible paine, the partie can be deliuered or discharged. In these cases it behoueth such thinges to be looked vnto and cured, before the time of labour cometh, by the aduice of some expert Surgion.

Also if the woman be ouermuch constipat or bound, most commonly she must vse, the moneth before her labour, such thinges the which may lenifie, mollifie, dissolve, and lose the belly, as apples fryed with suger, taken fasting in the morning, and after that a draught of pure wine alone, or els tempred with the iuice of sweete and very ripe apples.

Also to eate figges in the morning fasting, and at night,



night, loseth well the bellie. If these profit not, Cassia fistula taken iij. or iiij. Drames one halfe hower before dinner shall lose the belly without perill.

Againe, in this case she must refraine from all such thinges as do harden, restraine, and constipate, as meates broyled or roasted, and ryce, hard egges, beefe, chestnuttes, and all sowre frutes, and such lyke.

Also if farther necessity require, she may receaue a clyster, but it must be very gentle and easie, made of a pynte of the broath of a chickin, or other tender fleshe, thereto putting so much course suger or hony, as may make it resonably sweet, and halfe a sponefull of white salt. Or for the poore woman may be made a clyster of a pynt of water, wherein hath bene sod mallowes, or holyoke, with hony and salt as before. She may vse also some other easie and temperate purgation, to mollifie and lose her withall, as Mercury sodden with fleshe in pottage, and dyuers such other, or els a suppositor tempered wyth sope, larde, or the yolkes of egges.

Things to  
lose the belly

And if it chaunce that (the labour drawing neere) she ware faint or sickely, then must ye comfort her with good comfortable meate, drincke, holesome and noble electuaries, and in this tyme must shee doe all such thinges the which can make her apte and sufficiente to her labour, and to vse such thinges the which may laxe, open, and mollifie the nature of the passage, so that the birth may the more freely proceed, and that cheefely in the yonger women. The elder women, for because that those partes in them be somewhat dryer, and harder, therefore they must vse hoat and moyst thinges which haue propertie to lenifie and soupple,

Wherewith  
to comfort  
the woman  
in her labour



and that both in meate and Drinke, and also in outwarde fomentations, bathinges, suppositoies, and annointmentes.

Ointmentes  
to souple.

Annointments wherwith ye may soupple the priuie place, be these, Hens grece, Duckes grece, Goose grece, also oyle Oliue, Lineeede oyle, or oyle of y<sup>e</sup> Fenegreke, or the viscolite of holiok, and such other: and for Drinke, let her vse good rype wyne mixed with water: also there must be a consideration in the Dyeing of the woman, that she may vse such thinges the which may moysten her, and not make her fat. Contrariwyle, let her aboyd such thinges the which should ericate, Dye, constraine, or coaret her, and that all the moneth before her labour. But about ten daies before the time (if she feele any payne or greefe) let her vse euerie day to wash or bath her with warme water, in the which also that she tarie not ouer long in bathing for weakning of her, and therein let her stand, so that the water come aboue the nauil a little, and also seeth in the water Malowes Holiok, Camomell, Mercurie, Maydenhayre, Lineeede, Fenegreke seede, and such other thinges which haue vertue to molify and souple. And if it be so, that for weaknesse of the body she may not endure this bathinge in warme water, then with a sponge or o<sup>r</sup>ther cloth dipped in the foresayd bath, let her sokingly wash her feete, her thighes, and her priuie partes, the which thinges shall greatly profite to her. But in such time beware ye come not in the common hot howses, for they would cause you to be feeble and fainte, which were yll in this case.

Bathes to  
lose and gen-  
tilye to open  
the body.

And when ye are thus bathed or washed, then shall  
it be



It be very conuenient for you to annoint with y<sup>e</sup> foresaid greces and oyles, your backe, belly, nauell, sydes, and such places as are neare to the priuie partes. Further-  
 more it shalbe greatly profitable for her to conuey in-  
 ward into the priuie parte these foresaid oyles or grea-  
 ces with a sponge, or other thing made for the purpose,  
 she lying vpright, the middes of her body most hiest, so  
 that it may the better remaine within her, and that  
 cheefely if the Matrix be dry, other els the party verye  
 leane and spare.

Annoint-  
 ments to  
 supple.

It shalbe also very profitable for her to suffume the  
 nether places with Muske, Ambre, Gallia Muskata,  
 which put on embres, yeld a goodly sauour, by the  
 which the neather places open themselſe, and drawe  
 downeward.

Also as I said before, she must take good heede to  
 her dyet, that she take thinges the which may com-  
 fort and strengthen the body, feeding not ouermuch  
 of any thinge, and to drinke pleasant and well sauou-  
 ring wine, or other drinke, also moderately to exercise  
 the body in doing some thing, stirring, mouing, going,  
 or standing, more then otherwise she was wont to do,  
 these thinges further the byrth, and make it the easier,  
 and this is the manner of dyet the which we aduise the  
 the woman to keepe the moneth before her labour, or  
 longer.

Sweet fumes.

Another diet there is, the which she ought to obserue  
 in the tyme of labour, when the stormes and thronges  
 begin to come on, and the humours which yet hitherto  
 haue remained about the Matrix or mother collected,  
 nowe begin to flow forth, and this manner of diet con-  
 sisteth in two sortes. First that such thinges be procu-  
 red



what is to be  
done when  
the time of  
labour is come

cured and had in readinesse, which may cause the birth  
or labour to be very easie. Secondly, to withstande,  
Defend, and to put away (so neare as may be) the in-  
stant and present dolours. And as touching this point,  
it shalbe very profitable for her, for the space of an houre  
to sit still, then (rysing againe) to go vp and downe a  
paire of stayres, crying and reaching so loud as she can,  
so to stir her selfe,

And also it shalbe very good for a time, to retaine  
and keepe in her bzeath, for because that through that  
meanes, the guttes and entrailes be thrust together,  
and depressed downeward. And it shall be very good  
to receiue some medicine to prouoke the byrth, of the  
which we will speake more hereafter.

Of the Mid-  
wives stoole

Now when the woman percepueth the Ma-  
trix or Mother to waxe late or loose, and to bee dis-  
solved, and that the humoures issue forth in great  
plentie, then shall it bee meete for her to sit downe, lea-  
ning backward in manner vpright. For which pur-  
pose in some regions (as in Fraunce and Germanie)  
the Midwives haue stooles for the nonce, which being  
but lowe, and not hye from the ground, be made soe  
compasswise and caue or hollowe in the middes, that  
that may be receiued from vnderneath which is looked  
for, and the backe of the stoole leaning backward, re-  
ceiueth the backe of the woman: the fashion of the  
which stoole, is set in the beginninge of the birth fi-  
gures hereafter.

And when the time of labour is come, in the same  
stoole ought to be put many clothes or cloutes in the  
backe of it, the which the Midwyfe may remoue from  
one syde to another, accordyng as necessity shal require.

The



The midwife herselfe shall sit before the labouring woman, and shall diligently obserue and waite, how much and after what meanes the childe stirreth it selfe: also shall with her handes first annointed with the oyle of Almondes, or the oyle of white Lillies, rule and direct every thing as shall seeme best.

Also the Midwife must instruct and comfort the partye, not onelie refreshing her with good meat and drinke, but also with sweet wordes, geuing her good hope of a speedfull deliuerance, encourageing and enstomaking her to patience and tollerance, bidding her to hold in her breath so much as she may, also stryking gentlie with her handes her belly aboue the Navel, for that helpeth to Depresse the byrth downward.

The Midwife must geue comfortable wordes to the party traualing.

But and if the woman be any thing grosse, fatt, or fleshye, it shall be best for her to ly groueling for by that meanes the Matrix is thrust and depressed downward, annoynting also the priuie partes with the oyle of white Lillies. And if necessity require it, let not the Midwife be afraide ne ashamed to handle the places, and to relaxe and lose the straightes (for so much as shall lye in her) for that shall helpe well to the more expedite and quicke labour.

But this must the Midwife aboue all thinges take heede of, that she compell not the woman to labour before the birth come forward, and shew it selfe. For before that tyme, all labour is in vaine, labour as much as ye list. And in this case many times it commeth to passe, that y<sup>e</sup> partie hath labored so sore before the time, that when she should labour indeede, her might and strength is spent before in vayne, so that she is not now able to helpe her selfe, and that is a perillous case.



Furthermore, when the Secundine or second birth (in the which the byrth is wrapped and containd) doth once appeare, then may ye knowe that the labour is at hand, wherefore if the same secundine breake not of his owne kynd, it shalbe the Midwives parte and office, with her nailes easily and gentelly to breake and rent it, or if that may not conveniently be done, then rayse vp betweene your fingers a peece of it, and cut it of with a paire of sheares, or sharpe knife, but so that ye hurt not the birth with the cut. This done, by and by ensueth consequently the flure and flowe of humours, of the which I spake before, and then next followeth immediately the birth.

But if it so chance that the Secundine should be cut by the Midwife, and al the watery parte issued and spent before due tyme and necessity should require it, so that the priue passage be left ericate and dry, the birth not yet appearing, by this meanes the labour should be hindered and letted. In this case ye shall annoynte and molifie that priue passage with the oyle of white Lillies, or some of the greaces spoken of before, firste warmed, and so conueied into the priue partes, the which thinges will cause the waye to bee slippery, souple, and easie for the birth to passe. But cheefly in these difficulties should profit the white of an egge, together with the yolke powred into the same place, which should cause it to be most slippetie and slyding, and supplie the roome of the naturall humidities spent before.

And if it be so, that the birth be of a great growth, and the head sticke in the coming forth, then must the Midwife helpe all that she may, with her hande first annoynted

The head  
proceeding  
first.



annoynted with some oyle, opening and enlarging the way, that the issue may be the freer. Likewise must be done if she beare two children at once. And all this is spoken of the naturall byrth, when that first proceedeth the head, and then the rest of the body ordinally, as ye may see in the first of the birth figures following.

ii. But when the birth cometh not naturally, then must the midwife do all her diligence and paine (if it may be possible) to turne the birth tenderlye with her annoynted handes, so that it may bee reduced againe to a naturall byrth. As for example: Sometime it chaunceth the child to come the legges and both armes and handes downeward, close to the sydes first forth, as appeareth in the second of the birth figures. In this case the Midwife must do all her payne with tender handling and annointing to receiue forth the child, the legges being still close togeather, and the handes likewise remayning, as appeareth in the sayde second figure.

The legges  
and both  
handes  
downe, pro-  
ceeding first.

Howbeit, it were far better (if it may be done by anye possible waies or meanes) that the midwife should turne these legges coming first forth, vppwardes againe by the bellyward, so that the head might descend downeward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

iii. Againe sometime the birth cometh forth with both legges and feete first, the handes being lifted vp aboue the head of the childe, and this is the perillouſt manner of birth that is, as appeareth in the iii. of the birth figures. And here must the Midwife do what shee may to tourne the birth (if it may bee possible) to



first figure, and if it will not be, then reduce the handes of it downe to the sides, & so to reduce it into the second figure. But if this also will not be, then receiue the feete as they come forth, & bynd them with some fayre linnē cloth, and so tenderly & very softly lose out the byrth till all be come forth, and this is a very ieopardous labour.

The iiii. figure

iiii. Also sometime the birth commeth forth with one foot only, the other being left vprward, as appereth in the fourth figure. And in this case it behooueth the labouring woman to lay her vpright vpon her backe, holding vpr her thighes and bellie, so that her head be the lower parte of her body, then let the Midwife with her hand returne in againe the foot that commeth out first, in as tender manner as may be, and warne the woman that laboureth to stir and moue her self, so that by the mouing and stirring, the birth may be turned the head downeward, and so to make a naturall birth of it, and then to set the woman in the stoole againe, and to do as ye did in y first figure. But if it be so that notwithstanding the mothers stirring and moueing, the byrth do not turne, then must the Midwife with her hand softly fetch out the other leg which remained behind, euermore taking heed of this, that by hādling of the child she do not remoue ne set out of their place y two handes hanging downeward toward the feete.

The v. figure:

v. Likewise sometime it commeth to passe, that the side of the child commeth forward as appeareth in the v. figure, and then must the midwife do so, that it may be returned to his naturall fashion, and so to com forth.

The vi. figure:

vi. Also sometime the child commeth forth the feete forward, the legs being abroad as in the vi. figure, and then must the Midwife see, that the feete and legges may



may be ioyned together and so come forth, euermore regarding the handes, as I warned you before.

vij. If it come with one of the knees or both forward, as in the vij. figure, then must the Midwife put by the birth, till such tyme as the legges and feete come right forth, and then to do as afoze.

The vij. figure.

viii. When the child cometh headlong, one of the handes comming out and appearing before, as in the viij. figure, then let the birth proceed no farther, but let the Midwife put in her hand, and tenderly by the shoulders thrust in the byrth againe, so that the hand may be resettled in his place, and the birth to come forth ordinally and naturally, as in the firste figure: But if by this meanes the hand come not to his convenient place, then let the woman lye byrigh with her thighes and bellie bywardes, and her head downewardes, so that by that meanes it may be brought to passe, and then bring her to her seate againe.

The viii. figure.

ix. But if it procede with both hands forward, then must ye likewise do as before, by the sholders thrusting it backe againe, until such tyme as the hands lye close to the sides, & so to come forth, as appereth in the ix. figure.

The ix. figure.

x. But when it cometh arlward, as in the x. figure may be seene, then must the Midwife with her hands returne it againe, until that tyme that the birth be turned, the legges and feete forward: other els, if it be so, it were best that the head might come forward, and so naturally to proceed.

The x. figure.

xi. And if so be that it appeare and come forth first with the sholders, as in the xi. figure, then must ye faire and softely thrust it backe againe by the sholders, till such tyme as the head come forward.

The xi. figure.

xij. But when the birth cometh forth wryth

The xii. figure

¶ vi

both



both the handes and both the feete at once, as in the xij. figure, then must the Midwife tenderly take the child by the head, and returne the legges vpward, and so receiue it forth.

The xiii. figure.

xiii. And when it commeth brestward as in the xiii. figure, the legges and handes byding behind, then let the Midwife take it by the feete or by the head, which that shalbe most apt and commodious to com forthward, returning the reste vpward, and soe to receiue it forth: but if it may be hedling, that shalbe best.

The xiiii. figure.

xiiii. Nowe sometime it chaunceth the woman to haue two at a burthen, and that both proceed together headlong, as in the xiiii. figure, and then must the midwife receiue the one after the other, but so, that she let not slip the one, whylest she taketh the first.

The xv. figure

xv. If both come forth at once with their feete forward, then must the Midwife be verpe diligent to receiue first the one, and then the other, as hath bene shewed before.

The xvi. figure.

xvi. When the one commeth headlong, the other footelwise, then must the Midwife helpe the birth that is most nearest the issue, and it that commeth footelwise (if she can) to returne it vpon the head, as is spoken of before, taking euer heed that the one be not noysome to the other in receiuing forth of either of them.

And to be short, let the Midwife often tymes annointe and mollifie the way and passage with some of the foresaid oyntmentes, and to make the womans labour so much the easier, and haue the lesse trauaile and paine. And if there chance to be any Apostume or disease about those places in this time, by such annoyting to alay and swage the paine, soe that for the tyme it  
may



may be the lesse grieffe to the party, as I spake before also. And for them that be in this case, it shalbe best to lye groueling, as I said of the grosse, fatt and fleshye women.

Remedies and medicines by the which the labour may be made more tollerable, easie, and without great paine. Chap. v.



The thinges which helpe the birth and make it more easie, are these. First the woman that laboureth must eyther sitt groueling, or els vpright, leaning backward, according as it shall seeme commodious and necessary to the party, or as she is accustomed. And in winter or cold weather, the chamber wherin she laboureth must be warmed, but in sommer or hot weather, let in the aire to refresh her withal, lest betweene extreame heate and labour the woman faint & swoone. And furthermore, she must be prouoked to sneeing, and that either with the powder of Eleborus, or els of Pepper. Also the sydes of the woman must be stroken downward with the handes, which helpeth greatly and furthereth. And let the Midwife alway be very diligent, prouiding and seeing what shalbe necessary for the woman, annoynting the priuities with oyle, or other such greace as I spake of before, in this fashion.

Meanes to helpe and prouoke the birth

Take the oyle of white, Lillies or Duckes greace, and with that temper two graines waight of Saffron, and one graine of Muske, and therewith annoint the secret partes. If this proffit nothing, then vse this suffumigation.

A good mollifying oymment

℞ vij.

Take



Take Myrrhe, Galbanum, Castorium, let these be beaten, and make like pilles of them, tempered together with bulles gall: then take a dram of these pilles, and put it on hot coales, and let the woman receiue the fume & fauour of it vnderneath.

Another perfume: Take yellowe brimston, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all those together, making of them pilles, and with those also ye may make fume, to be receiued vnderneath.

Item, the fume of Culluer dung, or Haukes dung, by putting to it of Oppoponacum, is soueraigne for the same. All these fumes open the powers beneath, and causeth nature to be the freer in deliuerance.

Also it is very good to dip Wooll in the iuyce of Rue, and the same to conuey into the secretes. Also the powder of Aristolochia rotunda, or the roote called Bothor martis, Ciclaminus, or malum terre, or the seede of Stauisagre, any of these wrapped in Wool and conuayed inward, prouoketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, & wrap them together in wooll, & minister the inward, for that will bring forth and prouoke the birth, whether it be aliue or dead. Also the rynde and barke called Cassia lignea beaten to powder, and tempered with Wine and drunken, prouoketh well the birth.

Item Afa fetida, of the bignesse and waight of a Pease, mingled together with Castorium, of the wayght of a dram, beaten together and tempered with Wine mixed with water, and so drunken, is very good to prouoke the byrth. Also Canell drunke with Wine is very good.

Item, take a scruple of Roses, with the water of the seed  
of Fe-



of Fenegreke, Cicercula, Maidenhaire, al beaten together and sodden, and the oyle of blew Flouredeluce, a small quantity tempered therewithal, and then geue it to the woman that laboureth, and it shall prouoke the birth, greatly. And Cassia lignea and Asafetida drunke with Wine, be very good for the same.

Also Holyoke sodden in conduit water and drounken, is soueraigne for the same purpose, and it is very good for her to washe her in the water in the which this Holioke is decoct and sodden.

Item, certaine pilles the which make the labour easie and without paine.

Take Canell, Cinamome, and Sauine, of each a dram, of Cassia lignea a dram and a halfe, of Myrrhe Aristolochia rotunda, and Costus amarus, of ech a dram, of Storax liquida halfe a dram, and of Oppium the waight of xij. graines, beate these altogether, & fourme them into pilles, & geue vnto the woman two drammes of these pilles with two ounces of good old Wine.

Item, Saffron and Siler montanum prouoketh the birth of any lyuing thing, if it be drunken: howbeit to a woman geue neuer passing a dram at once of Saffron, for greater quantity should greatly hurt.

Item, take .v. drames of Sauime, of Rue or hearb Grace one dragma and a halfe, of Iuniper beryes two drames, of Asa fetida, Amoniacum, Madder, of ech two drams, of these make pilles, geuen to the woman in labour, with water in which is sodden Sauine and Peniriiall, or els with the broth of Cicercula, and the iuice of Rue shall helpe very greatly.

Item, take two drammes of Sauine, of Asa fetida, Amoniacum, and Madder, of each halfe adram, these temper together

℞ viij.

gether



gether in pilles, and geue her with Wine one dram of the same.

Item take of Aristolochia longa, Pepper. and Mirrhe, of ech like much, confict them together with Wyne, and make pilles of them, and minister them with an ounce of water of the decoction of Lupines, these pilles be of such efficacie and strength, that it alleuiateth & vnpayneth the birth, it deliuereth the Matrix or Mother from all manner of byrth, be it aliue or dead.

Item, take of whyte Bedellium, Myrrhe, and Sauiue, of each like much, temper these with Cassia lignea, and Hony, and make pilles of them to the bignesse of Peason, and of these pilles geue at each tyme fiue to the labouring woman, which be of the same might and strength, that the other pyiles spoken of here next before are.

Item, take of Mirrhe, Castorium, and Storax, of each one dram, temper them with Hony, and make pilles of it: these for this purpose excell and passe all other, they be of such vertue and strength in operation.

#### A plaster to prouoke the birth.

Take wild Goward, and seeth it in water, in the same water temper Mirrhe, the iuyce of Rue, and Barly meale, so much as shalbe sufficient, stampe these thinges together, and make it plasterwise, then lay it to the womans belly betweene the Nauell and the neather parte: This plaster shall helpe meruelously.

And although many other thinges there be which haue vertue and power to prouoke the birth, and to help it, yet leauing al such thinges, for breuity and shortnesse



nesse, we haue set here onely a certaine, whose efficacie and power is sufficient to this present purpose.

How the secundine or second birth shalbe forced to issue forth, if it come not freely of his owne kinde. Chap. V.



Here also sometyme it commeth to passe, that the secundine which is wont to come together with y<sup>e</sup> birth, remaine and tary behynd, and followe not, and that for diuers causes. One is for because peradventure the woman hath bene soe soze weakened and feeblished with trauayle, dolour, and paine of that first birth, that she hath no strength remayninge to helpe her selfe, to the expelling of the second byrth. Another may be, that it be entangled, tyed, or let within the matrix (which chaunceth many tymes) or that it be destitute of humors, so that the water be flowen from it sooner then time is, which should make the places moze slipperye and moze easie to passe thorow: Or els that the places ouer wearied with long and soze labour, for paine contract or geather together, and enclose them selfe againe, so that the places be swolne for anguise and paine, and so let the coming forth of the second birth.

But to be short, of whatsoeuer it be thus stopped, the Midwife in anie wise must find such meanes, that it may be vnloosed and expelled for otherwise, great inconueniencie should chaunce to the partye, and specially suffocation and choking of the Matrix, which also must so much the moze be taken heede to, for because

¶

the



the second byrth retayned and kept within, will soone putrifie and rot, wherof will ensue ill noisome and pestiferous vapours ascending to the hart, the braynes, and the midriffe, through the which meanes the womā shalbe shorte winded, faynte harted, often soundinge, and lying without any manner of mouing or styring in the pulces: yea, and many times is plainly suffocated, strangled, and dead of it.

Wherefore that none of these thinges happen, with all diligence and paine it must be prouided that the secundyne be expelled.

Retention of  
flowes for  
weakenesse.

If retention of it come by weakenesse of the labourer, through long trauaile, then must she be recomforted and strengthened with good comfortable meates and drinckes, which may enhart her, as broth made of the yolke of Egges, or with good old wine, and good fatt and tidie fleshe, or Birdes, Hennes flesh, Capons, Partridge, Piggins, and such like.

And if retention of this secondine come, because the place is contract together againe, eyther els that the Matrix is swollen for long paine: then must be vsed such thinges to prouoke it out, the which doo make the way slipper, supple, and easie for it to proceed, with the oyles of opyntmentes spoken of before, as oyle of white Lillies, of Maiorum, and of blewe Lillies.

Item, the beries of Juniper, or Galbanum, beaten to powder and druncke with luke warmed wyne, will cause the same to issue out.

Item, Sothernewood, or els Peneralall sodden in wine, and the decoctiō druncken is of the same vertue.

Item, to suffume the secretes with the perfumes witten of before, is good for this purpose, and the vapour



pour of the water in which Mallowes, Holpocke, and Beresfoote be sodden, receiued beneath, is lyke good.

Also to washe that partes in water in which is sodden Branne, or to hold a little bag full of sodden Bran to the place, and therewithall to soke the place, is very profitable.

But if the retention of the secondine come by reason that it is entangled or fastened in som place of the Matrix, so that it will not resolue ne loose: then make a fume vnderneath of brimstone, Iuie leaues, and Cresses, or els of Cresses and Figges.

Also of all odoriferous and sweet smelling thinges, as Ambre, Muske, Frankencense, Gallia Muscata, and confection, neare the which saouours and perfumes put on the embres, must be so closely receiued vnderneath, that no part of the smel do ascend to the nose of the woman. For to the nose should the saour of nothings come, but onely of such thinges the which stinke, or haue abhominable smell, as Asafetita Castorum, mans hayre or womans hayre burnt, Decockes feathers burnt. Item, in this case it shalbe very good to make a perfume vnderneath of y<sup>e</sup> houe of an asse, which thinges although they be of ill saour, yet they be of such nature & efficacie, that they occasionate not only the secondine, but also dead byrthes to proceed and come forth out of the Matrix.

And in this case also let the woman hold her breath inward, so much as she can, for that shall driue downward such thinges as be in the body to be expelled.

Item, let her be prouoked to sneese with the powder of Eleborus or Pepper put in the nose, holding her mouth and nose so close as may be.



Also the oyntment which is called Vnguentum Basilicon, conueied into the Matrix, is very good, for it molifieth the place, and draweth out the secondine perforce, the which so done as it is expelled, infuse the oyle of Roses into the same matrix. Item Rose water tempered with a quantity of the powder of Holioke, and drunke, is good to expell the secondine.

And if it be so that any parte of the secondine doe appeare, let the Midwife receiue it tenderly, loosinge it out softely least it breake, and if ye doubt that it will breake, then let the Midwife tye that parte of the which she hath handfast, to the womans leg or foote, not very streight lest it breake, neither very laxe, lest it slip in againe, and then cause her to sneese. Now if the secondine tary or stick, so that it come not quickely forward, then loose it a little and a little very tenderly, wreathing it from one syde to another, till such time as it be gotten out, but euer beware of violent and hastie mouing of it, lest with the second birth ye remoue the Matrix also.

And in this meane while the woman faint or sowne by reason of great paine ensuing of the taking awaye of this secondine, then must ye minister such thinges to her the which comfort the head and the hart, as be electuaries which are confect with Muske, Ambre, and the confection of pretious Stones, as Diamargariton, and such other. Also such thinges the which comfort the stomacke, as Diagalanga, Diacinamomum, and such like, which are alwaies in a readines at the Apothecaries, the which also she shall receiue with wine.

Item, to remoue the secondine, and to expell it, take Rue, Horehound, Sothernewood, and Motherwort,  
of ech



of each like quantity, and then take so much of the oyle of Lillies, as may be sufficient to steepe, moysten, and soke the foresaid herbes, put all this together in a glasse pott, couered with such a couer, that it haue a little hole or vent aboue in the top of it, and set this pot ouer a fyre of coales, so that it boyle a little whyle, then take it from the fyre, and set it vnder the stoole, where the woman sitteth, made for the nonce, hauinge a pype made for the purpose, of the which the one end ye shall put into the vent or hole of the couer of the pot, and the other end must the party receiue into her body, and soe to sit closed round about with clothes, that no vapour or ayer go forth of the pot, hauing a fewe coales vnder it, to keepe it hoat: and thus sitt the space of an houre or two, till such time as the secondine moue or begin to proceed of his owne kind.

And if it be so that ye proffit not this waies, yet the lay this plaster on the bellie betweene the nauill and the secrettes, of the which we shall speake heareafter, the which is of such operation and efficacie, that it expelleth dead birthes. If for all this the secondine come not forward then leaue it, and vse no more medicines ne remedies to that purpose, but let it alone, for within fewe dayes it will putrisie and corrupt, and dissolue into a watery substance, thick lyke brine or other fer mixed with water, and so issue forth. Howbeit, in the meane while it will put the woman to great paine in the head, in the hart, and in the stomacke, as we touched before.

**F. 3**

**How**



How that many thinges chaunce to the women after their labour, and how to auoide, defende, or to remedy the same. Chap. VI.



**T**is also to be vnderstanded, that many times after the deliuerance, happeneth to women other the feuer or ague, or swellinge, or inflation of the body, other tumbling in the belly, or els commotion or setteling out of order of the Mother or Matrix. Cause of the which thinges is sometimes lacke of due and sufficient purgation and clensing of the flowres after the birth, or els contrariwise ouermuch flowing of the same, which sore doth weaken the woman: also the great labour and stirring of the Matrix in the birth.

Then as oft as it commeth for lacke of due purgation of the flowres, there must be ministred such thinges the which maie prouoke the same, whether it be by medicines taken at the mouth, or by lotion and washinge of the feete, or by fumes, or odour, or emplastration, or by decoction of herbes seruing to that purpose, or els by oyntmentes, and such other thinges, according as the person or the perrill doth require: of the which thinges, few or no women be ignorant. And ye must take diligent heed that she be exactly and vtterly purged. To this be agreeable all such simples the which prouoke vrine, and open the vaines, makinge free way for the bloud to passe & send the humours and matter downward, as Motherwort, Alarum Saume, Peneriall, Parsely, Charuill, Annis seed, Fenell seede, Juniper berries, Rue, Bay berries, Germaunder, Valerian, Tyme,



Tyme, Cinamome, Spikenard, and such other. All those things as they do prouoke and cause vaine, so do they also prouoke and cause the flowres to depart. Howbeit, as neere as ye can, vse none of these things without the counsell of an expert Physitian, lest whilest ye helpe one place, ye hurt another: also to sneese, helpeth much to this matter, and to hold in the breath, enclosing the nose and the mouth. Also fumigation made of the eys of salt fishes, or of the houe of a Horse vnderneath, prouoketh the flowres. If ye profit not by this meanes, then being able to beare it let her blood in the vaine called Saphina, vnder the ancles of the feete, for this prouoketh flowres chiefly of all other things.

Likewise do if the woman haue the ague after her labour, for that cometh of like cause by retention of the flowres, & in the feuer let her vse to drinke water in the which is decoct Barlie beaten, or Cicer and Barly togeather, or water in which is sodden Tamarindi, or whay of milke, and let her eate a cullis made of a Cock, and sweete Pomegranates, for these things do prouoke the flowres, and mittigateth the immoderate heate, refreshing greatly the body, loosning and opening such things the which before were constrict and cluded together,

For the ague  
in women  
with child:

If the body after labour do swell and inflate, then let her drinke water, in the which is sodden Cicer, and Cummin, beaten together.

Item good old Wine with the electuarie called Diaciminum, or of the Trochiskes of Alkechenge, otherwise called Halicacabus.

Also in this case a clister made of such things the which



do vanquish and expel ventosities and windinesse, as Annis seede, Fenell seede, Rue the hearbe and the seede, Bay berries, Commin. &c. Also a pessary or suppositar made for that parte of Aristolochia rotunda, Squinantum, Storax Liquida, Dorenicum, Zeduaria.

Againe, if the woman after her labour haue fretting and gnawing of the guttes, and payne of the Matrix, and other secret partes there about, then let her vse the vapour and fume of such thinges the which haue vertue to mittigate, swage, and alay the paine, as Mallowes, Holioke, Fenegrek, Commin, Camomel, and Sauine. Of these also make em-plasters and bagges, the which may be applyed to the payned places.

Also to annoynt the places with Oleum sesaminum (if it were to be had) or with the oyle of sweet Almonds. And if no great heate do abound in the woman, she may drinke Triacle, or Trifera magna, with Wine in which is decoct Motherwort or Mugge wort.

Also agaynst payne in the priuic partes, take Peniriall, Policaria, six leaues of Baye tree, seeth them together, and receiue the vapour vnderneath closely.

Item, take Rue, red Motherwort, Sothernwood, beate them together, and temper them with the oyle of Peniriial, and put altogether in a pot, and set it ouer the fyre a while til it be somewhat sodden together, and then take it of againe, and put it into a little round linnen bagg, made for the purpose, the which with these hearbes in it, yee shall conuey into the secrets.

Item, take Camomell and Lyne, of each like much. iiij. handfuls, bray them together, and seeth them with white wine, and then put it in a round bagge of linnen, as before was done, and conuey it into the womans priuic partes.

Item,



Item let her drinke for the same purpose, two graynes of Muske with wine.

Item, take white Onions, and couer them vnder the hot ashes, the which when they be well rosted, beate them together with fresh Butter vnsalted, and make it in manner of a plaster, and then put it in a linnen bagge, and conuaye it into the places as before: in the meane while perfuming the priuie partes with white Frankencense and Storax.

If it be so that the woman be vexed about the backe and loynes after her labour, take Camomell and Muggewort, of each two handfulls, of Wormewood, Sothernewood, of each one handfull, of Motherwort three handfulls, of Cinamome and Nutmegges beaten small halfe an ounce, decoct al these thinges together, and in the water of this decoction, beinge warme, dipp a sponge or other linnen clothes, fomenting, soaking, and streeking the backe with the same, and so do oftentimes, or els put all these foresayd hearbes together sodden in a bagge, and lay it plasterwise to the backe.

If this profit not, take oile Nardine, oile of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges beaten to small powder, with this annoint the backe.

Item, take oyle of Anece, oile of Camomell, of each an ounce, Oyle of white Lyllyes two ounces, or Waxe two drammes, dissolue al these together ouer the fyer, and therewith annoynt the backe.

But if after the labour the flowres issue more vehemently, and in greater abundance then they should, to the great effeblishing of the woman, and inducinge of much langour and painfullnesse: then first shall ye



note wherupon it commeth, for the cause knowne, the disease may the more redily be recured: and causes of it be dyuers, but most especiall those that followe, that is to say, Of much abundant superfluous blood containd in the whole body, or of much commixion of the cholerick humour and the blood together, by the which the blood is enfired and chauffed, and so distendeth, or peneth, and setteth abrode the vaines which descend to the Matric.

Also the blood being very thinne and waterish, for so it penetrateth, thirleth, and issueth forth the sooner. Also if the vaines be very large, and receiue much blood, for in that case they send forth the more agayne. And if the Matric bee vnnighty and weakened, the vaines likewise are weake and large, so that they cannot retaine nor with hold the blood.

And if the body of the woman, or the outward partes be very dence, close, and compact together, so that the outward poores be contract and shut, in such wise that noe vapours or sweate can issue out at them, then this shall cause the ill humours (which otherwise would passe through the powers in sweate) to remaine within the body, and there to engender and encrease greate fluxe and abundance of matter, which proceedeth with the flowers, and augmenteth the quantity of them.

Also if the vaines of the Matric be (by som chance) open and flowe forth, as if the Matric be perished or otherwise vicicate: or if it chance that the woman haue had a fall, or hath bene thrust, or beaten, by al and any of this means may come this inordinate fluxe of flowers.

Now seeing then that it ensueth by so manifold occasions and causes, it shalbe meete that women in this case

Good coun-  
sell to the  
woman.

case



case be nothing ashamed ne abashed to disclose their mind vnto expert phisitions, shewing them euerye thing in it, as they know wherupon it should come, so that the Phisition vnderstanding the womans mind, may the sooner by his learning and experience consider the true cause of it, and the very remedy to amend it. And many thinges there be which cease & restraine this ouermuch flowing of flowers, both Electuaries, Confections, Trochiskes, Pouders, Clusters, Odours, Suffumigatiōs, Bathes, Plasters, and ointmentes, of which for the loue of women I will heere sett forth the most principall and best.

First then to stinte and restraine the outragious fluxe of flowers, it shalbe very good to bind the armes very straight & strongly, and not the feete or handes, as some vnwise men do teach, and then to set a ventose boxe or cuppinge glasse with fyre (which is called boxing) vnder the brestes, without any scarification, laying also linnen clothes dipped in viniger on the belly betweene the Nauell and the secretes, conueying also into the places such things which haue vertue to restraine blood, as the flower and rind of Pomegranate, Amber, Terra Sigillata, Bole Armeniacke, Sanguis Draconis, Hematites, the red Rose, white Frankencense and Galles, all those thinges, or as many of them as ye can conueniently get, beate them to powder in like portion, and temper them with red Wine, making of it a plaster, the which so tempered, put into a little round bag, the quantity of a mans thumbe, the which she shall put into the priuie partes.

*Item, another plaster, to be ministred likewise.*

Take of the blood stone, called Hematites, Bole Armeniack, of ech halfe an ounce, Sanguis Draconis, Licium, of

℞ vi.

ech



each two drams, Karabe, otherwise named Amber, the cups of Acornes, Cipres tree nuttes, flowres of Pomegranate, of each one dram, of the scales of Iron one dram and a halfe, Turpentine and Pitch like quantitie, or so much as shalbe sufficient to make a soft and somewhat liquid plaster, beat and bray all these together, tempering it to a plaster, and then do with it, as ye did with the other before.

*An oyntment for the same purpose.*

Take oyle Martine, oyle of Roses, of each iiij. ounces, Karabe, the scrapping of Iuory, the scrapping of a goates horne, red Corall, Terra Sigilata, white Frankencense, of each (being well & finely beaten) two drammes, of white Waxe two ounces: all those tempered together, make the in an oyntment, & therewith annoynt the wombe and the secretes.

*A bath concerning the same.*

Take Wormwood, Plantaine the more and the lesse, the tops of Vines, freshe branches of wilde Mulberies, or of the bramble, vnripe Damassons, Sloes, or Bolasse, wild Peares, Medlers or Mispills, of each two handfulls, and red Rose leaues two handfulls, of Dasies of all sortes of Thistles, of each two handfulls, of Cinchfoyle the leaues and rootes, Tormentill the rootes, Colubyne, of each one handfull: Also of Acorne cuppes, a sawcer full, of Gaules, of Acornes pilled, of Bursa pastoris, of each two handfulls, beate all these to powder, cuttinge and brusinge that that will not be beaten to powder, and seeth them together in rayne water, or els in water in the which ten or twelue burnt flint stones haue bene quenched. This done, let the woman bath her self in this water vp to the Nauell, & whē she commeth forth of the bath, geue her to drinke two drammes



drammes of Electuarium Athanasie, or Miclite, with Plantaine water, or if she be fore thirstie, with red Wine.

And likewise ye may geue to her of these Electuaries that follow. Take good old rose Suger two ounces, of red Corall, burne Iuory, Bole Armeniack, of each two drams, of Hemates three drames, beate all these thinges together, tempering it with the rose Suger, and let her receiue of it in the morning and euening, at each time one dram, with sixe spoonefulles of Plantaine water, or els the water of Bursa pastoris.

Item, take of the stone Hematites, and rub it on a Barbers Whetstone called a Hone, till the Hone seeme redd, then wash it agayne from the Hone with Plantaine water, and so doo often times, vntill you haue a good quantitye of it, and euerie morning let the woman drinke 3. 4. or 5. spoonefulles of the same water.

Furthermore, there be at the Apothecaries Trochiskes which helpe greatly in this case, as the Trochistes of Carabe, or Ambre, and the Trochiskes of Bole Armeniacke, which must be ministred a dram, or more of eyther of them, with 4. or 5. sponesfuls of Plantaine water.

Who that requireth further in this matter, let them aske counsell of the Phisitians.

Now if it be so that there be engendred any Apoptume or other disease in the priuie places after her labour, then must the Apoptumes & diseases be censed, purged, and healed, the paine and ache of it mitigated and swaged with the iuce of the berries or leaues of Nightshade, and the iuce of Plantaine, also the oyle of Roses, so that all those things be tempered together, and the places annoynted therewith.

¶ vi

¶ Item



Item otherwise. Take the whyte of an egge, womans milke, the iuyce of Burflayne, and temper all these together, and conuey it to the diseased place.

These medicines do refrigerate and coole the vehement heate wont to be in Apostumes. As for the reste, how to open, drye, and clense such Apostumations, ye must consult with some Physicion or expert Surgion.

Many times also it chaunceth that the fundemente gutt commeth forth both in man and woman, and especially in women in this businesse, by reason of theyr great labour and struiuing with them selfe: wherefore in this case it is the Midwives parte, with her hande warmed, and wet in white wine, to reduce it backe into his place agayne, the which if she can not by this meanes, for because peradunture it be swollen, then let her dissoulue Butter in white wyne warmed, and therein dip Wooll, with the which wrap the same gutt a while, so doing oftentimes, till it be swaged, that it may be returned in agayne. And ye may vse in steede of white wine luke warme milke.

And when it is thus returned & reduced into this place: Take Waxe and melt it together with Masticke or white Frankencense, then spreade it vpon linnen plasterwise, and lay it ouer the place where it came forth, binding it to, with a linnen cloth or roller, for parting of. And let this be done thus so often as she goeth to stoole, after that she hath done, vntill such time that it be so settled within, that it come noe more out.

And if you will not occupye Waxe: then dipp Wooll in the oyle of Masticke, or of Spyke Nardy, and lay it vnto the place ouer the fundement, bynding it fast vpon the  
place



place, as before.

Item another waye, washe and soke the gutt with water in which is decoct & sodden such thinges which exicate, dry, & constraîne or combind: as Galles, Cipres, nutts, flowers of Pomegranade, Ambre, Masticke, Frankencense, Sanguis Draconis, and when it is well washed and soaked with this water, then take the powder of an hartes horne burnt, and strue it round about the gutt, and so restore it againe into his place.

Againe sometime it commeth to passe, that after the womans labour, the Matrix is remoued out of his place, and appeareth forth: then let it be washed and soaked with the water in which be sodden these thinges following.

Take of Cipres nuttes, Spike narde, Balauftium, Acorne cuppes, of each an ounce, of Mespilles and vnripe wylde Peares, & vnripe apples, Plummes, and Damsons, or Bullasse, of each an handfull. And such of those as be to be powdered, beate them to powder, and the rest deuide and cut them smal: then seeth them altogether in raine water, or els in water in the which Steele being red hot hath bene oftentimes quenched: and in the same water, let the partie bath her vp to the Nauel, or els, dip a sponge or a Locke of Wooll in it, and therewith wash and soke the same Matrix oftentimes. Then euer with a faire cleane linnen cloth wipe it cleane againe, and strew vpon it the powder following, beaten very small, and searsed through silke.

Take of Frankencense, Carabe, Galles, Balauftium, Cipres nuttes, Alome, Antimonie, Bole armeniack, Mastick, of each like much: beat all these to very fine powder, and strew the matrix with it: then tenderly reduce it into his



Place againe with warme linnen clothes binding it vp.

But if so be that the Matrix be swollen, so that by this meanes it will not be restored to his naturall place agayne: then dissolue Butter in white Wine, as ye did before, and with the same soke it, vnto such time as it be swaged, and then reduce it.

Remedies  
for the wo-  
mans Nauell  
when it ope-  
neth it selfe,  
for paine in  
the labour.

Againe, sometime it chanceth that the womans Na-  
uel through labour is dissolved, so that it openeth it selfe:  
then make a small tent of fine linnen, and annoynte it  
with this oyntment that followeth, and the same putt  
into the Nauell.

Take white Frankencense, and beat it to powder, and  
then temper it with the white of an egge, so that it be after  
the manner of liquid hony, with this annoynte the Nauel  
within and without, annoynting also the tent, the which  
being put in the hole of the nauell, bind some cloth ouer  
it, to keepe it in his place.

Item, many times it chaunceth that thoroowe the  
great difficulty and thronges of labour, the priuie part  
and the fundement become one, by reason of rupture  
and breakinge of the same parte in deliuerance of the  
child, and that by this meanes the Matrix descendeth  
and issueth downe, the which thinge chaunceth some-  
tymes, by reason that the same place is very narrowe  
and also tender, and the birth big and of great growth,  
so that it proceedeth with such violence, that it brea-  
keth the way before it.

When this mishap falleth, first washe and soke the  
Matrix, and also reduce it to his place agayne, after  
the manner as I tolde you immediately before: then  
heale



heale this brack & wound by sowing both sides of it together againe with a silken threed, as Chirurgians do other woundes: and if that like ye not, then may ye cure it otherwise without sowing, thus,

Take two little peeces of linnen cloth, each of the length of the wound, and in breadth two fingers brode, spread the little clothes with some fast cleauing plaster, the which will cause the cloutes to stick fast where they shalbe set: then fasten thē, the one on the one syde of the rift, the other on the other syde, so that nothing appeare betweene the peeces of linnen in the mydes of them, but onely the clift and rift of the wound in the breadth of a straw. Then (this done) sowe the sydes of the linnen together close, as before I byd you to sowe the skyn: and when they bee thus stitched together, lay a little liquid Pitch or Tarre vppon the same. And this doone, the lappes and sydes of the wound vnder the linnen plaster will growe together agayne, and heale, and then may ye remoue your plasters.

*Item another waye.*

Take Camfely dryed, and beat it to pouder, also a little quantitie of of Cinomome beaten to pouder, ioyne them together, and straw of this pouder into the wound, and without fault it shall heale.

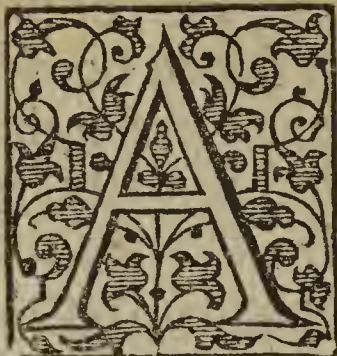
¶

Of



Of Aborcementes, or vntimely byrthes, and the causes of it, and by what remedies it may be defended, holden, and eased. Chap. VII.

Many causes  
of vntimely  
birthes.



**A**Borcement or vntimely birth is, when the woman is deliuered before due season, and before the fruit be ripe (as in the .iij. .iiij. or v. moneth) before the birth haue life, and sometimes after it hath lyfe it is deliuered before it stir, being by some chance dead in the mothers wombe. Of the which thinges there be many & dyuers causes.

First, sometimes the mouth of the Matrix is so larg and ample, that it can not conueniently close it selfe together, neither containe the feature or conception: Or els it may be so corrupted and infected with viscos, slymie, flegmaticke, and other waterish humours, that the cavity or hollownesse is thereby made so slippery, & the feature conceiued can not there remaine, but slip peth and flydeth forth againe. Also sometimes the Matrix is apostumated and sore, so that for payne it cannot containe the conception.

Item, somtimes the Cotilidons, that is, the vaines by the which the conceptio and feature is tyed and fastened in the Matrix (thorow the which also the feature receyueth nourishment and foode, as is declared in the first booke) be stopped with viscos and ill humours: or els swollen by inflation, so that they breake, by the which meanes the feature destitute of his wont nourishment, perisheth and dyeth, and that most commonly in the second or thyrd moneth after conception.

Wherefore



Wherefore Hipocrates saith: all such women which be impregnate or conceived, being of a meane state in their body (that is to saye, neyther to fat or grosse, ne to spare or leane) if it chaunce any such to aboize in the seconde or third mooneth (no other euident cause appearing) knowe ye for certaine, that it ensueth for because the Cotilidons be opplete, stopped, and stuffed with ill humours, and be swollen and puffed therewith, that they breake, and so consequently the feature dyeth for fault of foode.

Item, aborcement sometime commeth by reason that some of the places about the Matrix be diseased and greued, as if Intestinum rectum, which is called the fundament gut, be vlcerate, hauing the pyles or Hemorroides, or the visicke or bladder be swollen or encombred with the stone, the strangury, or other euil. In these cases though the great labour and paine the which the party hath in endeuoring and inforcing her selfe other to stoole, or to make water, bee engendred great motions downeward, whereby many times the handfastnesse of the Cotilidones is broken.

Aborcement  
by reason of  
some greefe  
about the  
Matrix.

Also aborcement may come of a disease called Tenasmus, the which is when one hath euer great Desyre and lust to the stoole and yet can do nothing, neuertheless the parties greatly do enforce and paine themselves to it. And as Hipocrates saith, the pregnant woman which hath Tenasmus, for the most part abhorteth, that is to saye, bringeth forth her child out of tyme.

Aborcement  
by Tenasmus

Item the cough, if it be greeuous, causeth the same. And as the forenamed excellent Physition saith: such as are very spare and leane, and brought lowe, euer more lightly do aboize: for because that all the meate

Aborcement  
through the  
cough.



meate and food the which they receiue, turneth to food, nourishment, and restauration of their owne bodyes, and so is the conception destitute of foode: wherefore necessarily it dyeth.

Item, this chance also cometh by ouermuch bleeding at the nose, or other where, or issuing of the flowes immoderately. And so saith Hypocrates, if the woman yeeld flowes after her conception, it cannot be that the featurz doo long proue, the which saying must be vnderstand, if they flow vehemently, or that the partie be weake & very spare, or if it be after the third moneth, for it may be well, that in the first and second moneth flowes may issue, and yet no daunger. For as yet little food and nourishment satisfyeth the conception for the smallnesse thereof.

Item, to be let bloode may be the cause of aborcement, which must be vnderstand in such as haue but little store of blood: but such as haue great copie and plenty of blood, may without any perill (if any vrgent cause require it) be let blood, so that it be after y<sup>e</sup> fourth moneth, and before the seuenth. Howbeit, I would that none should be let blood, except some great and waighthy cause did require it.

Itē, it may come by taking of some strong purgation before the fourth moneth, & after the seuenth moneth.

And if it be so that any necessity do so require that she must needes receiue a purgation, let it be done betweene the fourth and the seuenth moneth after the conception, for then may it be with least perill. And see that the purgation be very gentle and easie.

And this may come by reason of a continuall fluxe, be it blooddy or otherwise, and specially if the woman be



be weake & spare, for by that meanes the conception is greatly weakened and perished. And ouermuch vomiting may be the cause of aborcement, for by ouermuch galping and reaching vppwards, the Cotilidons may be broken, and so the feature to perishe.

Item, ouermuch famine or hunger, and also sharpe and feruent sicknesse may be the cause thereof, as the pestilence, apostume in the brest, and sodaine palsie, the falling sicknesse. &c. Also ouermuch drunkennesse, and excesse feeding and surfetting, by the which the byrth is suffocate and strangled in the belly, and the food corrupt for lacke of due digestion.

Item, if the birth be sick by any outward or inward cause, or if the secondyne in the which the feature is containned, doe breake before his tyme, and the humours and waters of the same flowe and issue forth, causinge the place to be slipperie, and so the byrth to slide away vntimely: or if the mother haue taken very great cold, or ouer great heate, which weakeneth both mother and child.

And therefore ought women with child to excheu much bathing or going to the hot howses in theyr teeming, for that may do hurte thre wayes.

First, that it kyndleth or enflāth the ayze or breath containned in the body, and so stiflith the child, and sometime the mother to.

Secondlie, that it relaxeth, dissolueth, and looseth the Cotilidons, and so maketh the byrth to issue forth. Thirdly, the vtter heate of the bath, encreaseeth the inward heate of the body: in somuch, that the birth not being able to sustaine and abyde the heate, naturally proceedeth for refrigeration and cooling: but in the



tyme, or about the tyme of labour, she may vse bathes, as I declared before, for the redyer and more expedite Deliueraunce.

Cause of a-  
borcement  
by mutation  
of the wea-  
ther.

Item, the intemperancie and mutation of the ayre and weather, may be cause of aborcement. For (as Hypocrates wyrteth) whensoever the winter is hott and moyst, and the spring tyde after cold and dry, such women in that spring tyde may soone and of a light cause haue aborcement: Or if they aborce not, yet they shalbe deliuered with great payne, and the birth shall be very weake and sickly, so that it shall dy streight, or if it dye not by and by, it shall proue but very slenderly. The cause of the which thing is this.

For when that such wintering chaunceth, the hott and moyst wether heateth and moysteth the womans body and by that the body is opened, vnloosed and resolved, no lesse then though she were euery day bathed, and vpon this when the spring time commeth, if it be cold and dry, finding the body open and vnloosed after such sort, the cold entreth and pearceth the body the sooner and the more vehemently: and the birth feeling the sodaine cold and chaung of weather, pyneth away and dyeth in the mothers bellye, or anon after it is deliuered: or if it be aliue, it lyketh not, nor proueth not, and great paine shall it be to keepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, daunsing, or leaping, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, dread, sorrowe, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes of the which most commonly may ensue aborcement or vntimely byrth, the which no doubt  
is



is much more greefe and paine to the woman, then the very naturall labour, for such thinges as chaunce to man or woman contrary to nature, or before nature doth require it, is farr greater greefe, then the same happening and comming in his due season.

*Signes whereby ye may foresee aborcement*



When the woman shall labour before her tyme, these signes are wont to go before. First her brestes which before were hole, sound, and full, shall begin to waxe lesse, to fall, and to flagg, and then euer for the most parte aborcement followeth. Tokens to  
foresee a-  
borcement.

But if it be so that she goe with two children at once, if one of the brestes swage, which before was in good liking, the other remayning sounde and safe, then looke of what syde the brest is of, and the child of that syde is in perill. Wherfore Hypocrates wyrteth, if the right brest flake or flagg, the masculine or male birth is in perill: if the left, the femal byrth, because that for the most part when there be two at once, the one is masculine, the other feminine: the man lyeth in the right syde, the woman in the left most commonly.

Also another signe of aborcement is: when the woman hath great payne and doloures of the Matrix, and that she beginne to waxe redd in the face, and all partes of the body to shake and tremble, as though it were in a feuer, or the pallsie in the head. Item when she feeleth great ach in the inner parte of the eyes toward the braines, the rest of the body taken as it were with a wearinesse, without any outwarde aparante cause why: these thinges portend and signify aborcement



ment to be at hand, specially if at the same tyme the flowres issue also.

Item if the womans body doe swell and inflate w<sup>th</sup> a certaine hardnesse or stiffnesse, and that she feele stiches, and as it were ventosity or wind, running from one syde of the body to the other, and yet the belly notwithstanding, being nothinge the more ponderous or waightie, and that the same inflation do persiste and continue any whyle, the woman taking and eatinge such thinges the which haue vertue to discusse and vanquish ventositie and windinesse: this thing I say doth betoken perill of aborcement through ventositie and inflatiō, and that cheefely about the third or fourth moneth after the conception.

Thus haue I sufficiently declared euident and sufficient signes, whereby may be prouided and foreseene the aborcement before it come. Now will I shewe you the remedies whereby it may be auerted and let.

Remedies  
whereby to  
avoid aborce  
ment.

The cheefe remedy to auoid aborcement is, to shun all such thinges which may be cause of it, the which I haue competently entreated of alreedy: but if ye feare aborcement, because that the mouth of the Matrix be ouer ample and large, then must ye vse such thinges whose operation is to contrahē, constrainē, and bringe together, as Bathes, Fumigations, Oyntmentes, Plasters, Odures, and such like, of the which I haue spoken before, and such thinges the which expresse and stint the flowres flowing ouer much after the birth.

Againe, if ye feare this perill, because the mouth of the Matrix is moyst and slipperye, other because that the Cotilidons be replete and fulfilled with viscos humours



humours, and with inflations or ventosities: then may yee defende it by vsing of such thinges whose qualities be to purifie, cleanse, exicate, or dry, and to repressse ventosities, whereof also we haue made mention here before.

Howbeit, in all this matter, lett not to make some expert Physition of your counsaile, if ye may haue such one, for because that many such thinges come, and not all by one way or meane.

And if yee doubt perrill for because that the Matrix or other places about bee infected, exulcerated, or apostumate, or hauing the stone or strangury, and such other thinges: then aske and vse the aduise of some well learned medicine, and he shall shew you how al things shalbe recured.

If againe ye feare aborcement because the partie is very weake and low brought, then let her feede on such thinges the which moisten and nourrish well or fatten the body, as Capons flesh, Kid, Lambe, young Weale, Partridge, and such other.

Algain if the woman be taken with any sharpe and fell disease, then let her bee cured of the same as shortly as can be, with such thinges the which appertayne to the curing of such disease: or if shee haue sustayned any long famine or hunger, then let her bee fedd with good meates and drinckes moderately taken: and if she haue surfeited by ouer much eating and drinking (as now a dayes most commonly people doe) then let her abstaine for a time, and if it may be conueniently doone, lett her receiue some easy and gentle medicine, which may alleviate and lighten her of her surfeitinge burthen, especially by vomitinge, for the which purpose, geue her



halfe a pynt of water luke warme, wherein hath bene sodden two sponesfulles of clarified hony, and then afterward if it come not of it self, with her finger or with a feather put into her throte, let her prouoke her selfe to vomit.

Now if it be soe that the woman abound in blood, then shall it be very good a little to let her blood, both for her selfe, and also for the byrth, which thowwe ouer much abundance of it, might happen to be suffocated and strangled: of the which thing also I haue spoken largelie before.

Furthermore, if the woman feare abozement, by reason of continuall cough, or ouermuch vomit and parbreaking, or the fluxe, or of the disease called Tenasmus, or of ouermuch issuing of blood, whether it be by the nose, or other partes of the body, aske the aduyse of a Physitian for remedy, if for the fragility, tenderesse, and bracke of the secondine, she feare this abozement, for because that in this case the secondine shall not be able to hold and containe the birth. Als for this, there is no other medicine to defend it, but onely that the partie take heede that she hurt not her selfe by ouermuch mouing or stirring, as by labouring, daunsing, runing, standing, fast going, or carying of ponderous or waigh-ty thinges, or lifting of the same. And to be short, let her with all warinesse take heede and be diligent that she excheue and abstaine from all such thinges the which might coue and induce abozement.



Of dead birthes, and by what signes or tokens it  
may be knowne, and by what meanes it  
may also be expelled, Chap. ix



**I**t shalbe now conuenient for vs to speake  
of dead birthes, how it shall be knowne  
that they be dead, and how they may be  
expelled from the mother.

Signes to  
know whe-  
ther the child  
be dead in  
the mothers  
wombe.

Signes then that the birth is dead in the Mothers  
Wombe, be these.

- i. First, if the mothers brestes doe sodenly flake, as I  
touched before.
- ii. If it mooue it selfe no more, beeing woont before to  
stirre.
- iii. If when the mother turneth her from the one side  
to the other, shee feele it falling from the one side to the  
other like a stone or a dead waight.
- iiii. If her belly and nauill begin to ware colde, which  
before was wont to be temperately hoat.
- v. If any stincking and filthy humours flow from the  
Matrix, and chiefly after some fell disease.
- vi. If the womans eyes ware hollow, and that her  
colour chaunge from white to swart and dunne cou-  
lour, and that her eyes and nose ware astonied, and  
haue not their right vse, and her lippes ware wanne.
- vii. If beneath the Nauell and about the secret parts  
she feele great throng and paine, the colour of her face  
chaunginge into woorse and woorse, otherwise then it  
was wont to doe.
- viii. If she haue appetite to eate such things which be  
against



against nature, and not wont to be eaten or drunken.  
ix. If she be in her sleepe vexed with vayne and terrible dreames.

x. If she be payned continually with the strangury, or that she enforce her selfe much to the stoole, and with all her power, and yet can not do any thing.

xi. If her breath begin to stinke, the which thinge lightly happeneth two or thre dayes after the byrth be dead.

xii. If the handes put into very warme water, and then layd on the womans belly, and the childe stirre not, is a signe that it is dead.

Of all these signes nowwe, the more that come together of them at one tyme and in one person, the surer may ye be that the birth is dead, the which being once dead all diligence must be had that it may be expelled out of the womans bodie.

But here must ye see againe whether it may be expelled, the mothers life saued or no: for sometyme it chanceth that the mother dyeth withal, and somtimes the Mother doth well and prospereth.

To knowe  
whether the  
mother shall  
be in perill  
or no.

Whether the Mother shalbe in perill withall, or no, by these thinges shall ye knowe. If the woman being in the labour sowne or feare, as though she were in a trance: if her remembrance fayle her, and she ware feeble and scant able to moue or stir her selfe: if she (called with a loude voyce) can answer nothing at all, or els very little, and that very softly, as though her voice began to faile her: if she be inuaded or taken among in the labouring with conuulsion or shynkeling together: if she refuse or cannot brooke meate: if her pulces beat very fast, the which signes when ye see in y woman labouring



bouring, it is an euident token that she shall not liue long after her Deliueraunce, wherfore omitt the cure of her to the handes of almightie God: but if none of these signes do appeare, then haue good hope, for the woman shall doe well, the birth beeing once departed: wherfore giue all diligence to the expulsion of it, that the woman may be deliuered of this dead burthen, the which thing may be done by two wayes, either by medicines expulsive, or els by certaine instrumentes made for the nonce.

Two meanes  
to expell the  
dead birthes

First without instrumentes, with this fumigation. Take either the hooe or dounge of an Ass, and put it on coles, and let the woman receiue the fume vnderneath.

Another. Take the skinne of an Adder, Myrrhe, *Castorium*, Brimstone, *Galbanum*, *Oppoponacum*, Madder that the Diers occupie, Pigeons dounge, or Hawkes dounge, beat all these to powder, and temper them with Oxe gall, and make pilles of it, each the quantity of a filberd nutt, & then put one after another in the coales, and receiue the fume thorow a pipe or conduite made for that purpose into the priuities.

Another. Take Encense, *Oppoponacum*, *Galbanum*, Brimstone, of each like much, beate them together, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A posion for the same purpose. Take *Asafetida* halfe a dram, of Rue three drams, of Myrrhe two drammes, and beate them to powder, and geue to to the woman at each time a dram of this pouder with white wine, or with water in the which Sauine is sodden.

Another Take Figges, Fenegreke, Organic, and seeth



them in water, the which geue vnto the woman to drinke: for this drinke will engender lubricity and slippernesse in the neather partes, and vse also some of those things which haue vertue to prouoke the byrth, whereof we haue entreated before.

Item, certaine pessaries, or suppositaries concerning the same. Take Gumme, Ammoniack, *Oppoponacum*, *Heleborus niger*, Staphisager, *Aristolochia longa*, and *Colocynthis* without his kernels, beate all these together, temperinge them with Oxe gall, and also with the iuice of freshe Rue, then make a pessary of wollen, and annoynt and wett the pessary with the sane, conueying it into the secret places.

Item Another. Make a pessarie of woollen, of the length and thicknesse of a finger, and dip it in the iuyce of Rue in the which is dissolued a quantity of Scamony, & doo with that pessarie as before.

Item, take *Aristolochia rotunda*, Sauie, Gardeen Cresfes, of each like much, beate them to powder, and temper them with Oxe gall, with this annoynt a pessarye made and ordered as before is spoken of.

Item, if the woman drinke the milke of another woman, it will stir and expell the birth.

Item, take of the iuyce of Dittaine, or of the powder of the roote of the same hearbe, two drammes, and geue the same to drinke to the woman with wine, except she be in great heate, for then shall ye geue it her with luke warme water, and this shall expell the dead byrth without anye perill to the Mother.

Item, take of Myrrhe foure drammes, of Cinamome, *Galbanum*, *Castorium*, of each two drammes, of *Oppoponacum*, one dram, all those beaten and tempered together with Oxe gall, make pilles of them, waying eych of them  
a dram,



a dram, and with the fume of those, perfume the neather partes, by this vapour the dead birth is brought forth, inflation and suffocation of blood is expelled.

Item, take of water Minte, Southernewood, Mugwort, of each a handful, of *Asphaltum* halfe an ounce, of Madder, two ounces and an halfe, of Camomell, Horehound, Fenegreke, of each two ounces, seeth all these thinges together in raine water, in the which let the woman bath her selfe: then take of Hennes grece and Duckes grece, of each foure drammes, to the which ad two ounces of the oyle of Dill seede, with this oyntment annoynte the womans heade coming out of the bath, then take Date stones, and beate them to powder a dram and a halfe, with a scruple of Saffron tempred together with white wine, the which let her immediately drink after she come forth of the bath.

Item, take *Oppoponacum*, and make thereof a pessarie, the quantity of a finger, conuay it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dramme or somewhat lesse, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* being dissolued, geue it to the woman to drinke.

Item, a plaster for the same. Take *Galbanum* beaten and tempered with the iuice of Motherwort, and of this make a plaster by puting to of waxe a certaine quantity: then take a linnen cloth of such length and breadth that it may couer all the belly vnder the Nauell to the priuitis, from one syde to another, on this cloth spread this plaster of the thicknesse of a strawe, and lay it to the belly.

Item, take the Triacle which is called *Diateffarum*, and geue it to the woman to drinke, and it will expell the dead birth.

But



But if all these medicines profit not, then must be vsed more seuerer & hard remedies with instrumentes, as hokes, tongues, and such other thinges made for the nonce. And first the woman must be laide along vpright, the middle part of her body lying hyer then all the rest, companied of women assisting her about, to comfort her, & to kepe her downe, that when the birth is plucked out, she rise not withall. Then let the Midwife annoynt her left hande with the oyle of whyte Lillyes, or other that may make it supple and smoth, and holding out her fingers, shutting together her hand, let her put it into the Matrix, to feele and perceiue after what fashion the dead birth lyeth in the Mothers wombe, so that she may the better put in hookes, and such other instruments to plucke it out withall.

If so be that it lye the head forward, then fasten a hooke either vpon one of the eies of it, or the roofe of the mouth, or vnder the chin, or on one of the shoulders, which of these partes shall seeme most commodious and handsome to take it out by, and the hooke fastened, to draw it out verry tenderly for hurting of the woman.

But if it lye the feete forward, then fasten the hooke on the bone aboue the priuie partes or by some rib, or some of the back bones, or brest bones: & whē this hooke is thus fastned, the midwife may not by & by draw & pluck at it, but holding it in her left hand, let her with her right hand fasten another in some other part of the birth, right against the first, & then tenderly let her draw both together, so that the birth may proceede and come forth on both sydes equally, mouing it from one syde to another, till ye haue gotten out altogether, and now and then to helpe it in the comming forth with the forefinger well annoynted, if it chaunce to stick, or to be let any where: aud as it cometh forth



forth, alway to remoue the hookes farther and farther on the dead birth..

Againe, if it chaunce that one of the handes onely of the byrth do appeare, and that it can not conueniently be reduced and returned vpward agayne, by reason of the narrowesse of the place, then bynde it with a linnen cloth that it slip not vp againe, and then to plucke it outwarde vntill such time that the whole arme be out, and then with a sharpe knife cut it of from the body: and euen so doe if both handes appeare first at once, or one legge, or both, if they cannot be returned backe to be othwise taken out conueniently. As ye cut the armes from the shoulders, so likewise cutting the legges from the thighes, for the which purpose the Chirurgians haue meete instrumentes made for the nonce, with the which such legges and armes may soone be cut from the body. These partes being once respect and cut from the body, then turne the rest, so that it may easily proceede, with as little payne to the mother as may be.

If it be so that the childes head be so swollen by inflation, swelling, or resort of humours, that it will not conueniently issue out at that narowe place: Then let the Midwife with a sharpe penknife cut open the heade, that the humours contayned in it may issue and runne forth, and so the head to waxe lesse, able to be plucked out: But if it be so, that (not by any such casualtie) the head be big but of anaturall growth, then must the head be broken in peeces, and the partes euermroe taken forth with such instrumentes as the Chirurgians haue ready and necessary for such purposes.

Againe, if that after the head were come foorth, yet the breste parte would not follow for greatnesse: Then must

L

ye



ye breake and cut likewise that part, vnto such time that it may be had forth. And euen so likewise if all the reste of the body should be so swollen that it would not proceede ne come forth: then must it likewise be broken in peeces, and so had forth.

Furthermore, if by chaunce or disease it come to passe, that the mouth of the Matrix be exulcerate or apostumate, so that the passage be made the narrower, by that meanes, the dryer, and the more contract: then must ye first study and endeouour you to supple and ease the places by oyles and other greaces, such as I spake of sufficiently before in the fourth Chapter, with bathes and fumigations.

Also if the dead byrth come sydelonge, then must ye do what may be done to conuert & turne it to such fashion, that it may most easily be brought forth. The Matrix and other secretes must be annoynted, perfumed, and vapoured with such thinges the which may make it more ample and large. If it can not be thus had forth whole, then let it be cut out by peece meale, as is before spoken of. And if after this deliuerance the flowres issue ouer vehemently, then vse such thinges as haue vertue to restrayne them, of the which I haue spoken in the vi. Chapter before.

But contrary to all this, if it chaunce that the woman in her labour should dye, and the child hauing life in it: then shall it be meete to keepe open the womans mouth, and also the neather places, so that the child may by that meanes both receiue and also expell ayre and breath, which otherwise might be stopped, to the destruction of the child. And then to turne her on the left syde, and there to cut her open, and so to take out the child. They that be borne after this fashion are called Cesars, for because they be cut out of their mothers belly: Wherevpon also the noble Romaine



mayne Ceesar the first tooke his name.

*In the last Chapter of this booke be briefly recited certaine experient  
medicines, which bee most requisite to the cheefe pur-  
pose entended in this present booke.*

Chapt. X.



Orsomuch as the principall entent and end of this booke is, to shew the meanes and medicines whereby the womans labour may be made more easie: therefore here I will compendiously set forth certaine medicines, oyntmentes and em-

plasters, such as shalbe sufficient and most requisite to that purpose, and such as hath bene well experimented and practised: The which also it shalbe conuenient (for them that may) alwayes to haue in a redinesse against their time of neede. For although that Nature be the cheefe and head doer in all this businesse (as in conception, bearing, and the byrth: ) yet notwithstanding, medicines many tymes doe helpe, ayde, and fortifie Nature, being sometime impedit and let, yea, impotent and not able to doo her office as should appertaine.

When the time then of the womans labour is come, if she labour long and paynefully, and yet the birth do not proceede: then for the more expedite and quicke deliuerance, geue her of this medicine following.

Take of the finest Cinamome that may be chosen. iiij. drammes, and with a sharpe knife first shred it in verye small peeces, and then beate it to very fine powder.

Item, of Saffron dried by the fyer till it be blackish, of

L 2

Cassia



*Cassia lignea*, fine Reubarbe, Sauine dried, Myrrhe, of each of these seauen scruples, of pure Muske xvj. graines, euery of these simples exquisitely by themselues powdred, and then perfectly mixed in one, with vj. or vij. droppes of Maluese, temper the whole masse into little roundels or trochiskes, each waying a dramme. And in time of neede at the womans labour, geue her hardly the waight of vj. d. of these trochiskes beaten into fine powder, with iiij. spoonefulles of Hysope water, and other iiij. of good Wine secke.

This medicine is not onely profitable at this time to prouoke the birth, but also is notably good to expell the after birth, or any other such like matter in that place, hauing need of expulsion.

Item, if neede doe so require, it shall be very expedient to haue this emplaster following in a readinesse, the which spread abroad vpon a linnen cloth either els vpon leather, and so applied to the bottome of the belly in as large manner as may be, dilateth and openeth the pores of that parts, amplifieth, enlargeth, and dissolueth them, whereby that that is contayned in the belly findeth the freer issue, to the lesse greeuance of the mother.

Take of *Emplastrum de Melliloto*, of *Diachilon*, of *Oxyeroceum*, of each two ounces, of the rootes of *Asarum*, of wild Nepp dryed, the leaues of *Bemioim*, of tosted Cumin, of each two drammes, of good *Castorium*. iiij. drams, of the oyle of Dyll one or two spoonefulles: such of these as are to be powdred, beate them fine, and then ouer a soft fire temper them altogether perfectly.

Item, the same emplaster may serue to be laide ouer all the bottome of the belly & the priuy passage, to prouoke and draw forth the latter or hinder birth if neede be: But if that be not strong inough, then lay too this plaster following,



wing, which is of much more efficacie, force, & strength.

Take of *Galbanum*, *Ammoniacum*, *Seraphinum*, Myrrhe, of each an ounce, of *Colloquintida*, *Heleborus niger*, of each two drammes, of *Castorium*, *Perethrum*, and *Storax liquida*, of each three drams, of Turpentine and *Petroleum*, of each foure drammes. First ouer a soft fyer temper the Turpentine, *Petroleum*, and *Storax liquida*, togther, then thereto adde *Colloquintida*, *Heleborus*, *Castorium*, and *Perethrum*, being first well and finely beaten to powder: after put to the *Galbanum*, *Ammoniacum*, *Serapinum* and Myrrhe, beinge first dissolued in good Maluesey, and so take it from the fier, and labour it with your handes. This plaster is of great effect to prouoke the after birth.

Item, vnset Leekes stamped and fryed with butter, and so laid plasterwise to the belly serueth well for the same.

Item, the leaues or flowers of Marigoldes drunke with white Wine, expell the after birth. Also the sayd leaues and flowers dried, and at tyme of neede, kindled with a waxe candle, and the fume thereof receiued vnderneath into the priuie parte, prouoketh out merueylously the after birth.

*Item a comfortable potion, to be taken after the deliuerance of che childe.*

Take of the sweetest garden Mintes, greene or dry, of the leaues of Baume, greene also or dry, of the leaues of *Maioram*, the rootes of Fennell, the pith taken out, the flowers of Buglos, of Rosemarie, of Ruds, of Borage, and of dried red Rose leaues, of each of these halfe a hadful, more or lesse as it pleaseth you, of Cloues & Mase brused a little, the waight of two pence, of Cinamone shredd in small



portions the waight of six grotes, knit all these together in a clout or little linnen bagge, and hang the same bagge in a quart of Borage water the space of a day and a night: then take out the saide bagge, and reserue the water, of the which take one halfe, and the other halfe of pure wine Secke, or els Muscadell: and beeing mixte together, putt thereto a little of the conserue of Barberies, conserue of Borage flowers, conserue of Rosemary flowers, and drink hereof euery day the space of foure or fiue dayes, at once foure spoonefulles of the water, and other foure of the foresaid Wine. And this potion shall both comfort the womā, & also help greatly to the expulsion of all noysome thinges to be expelled.

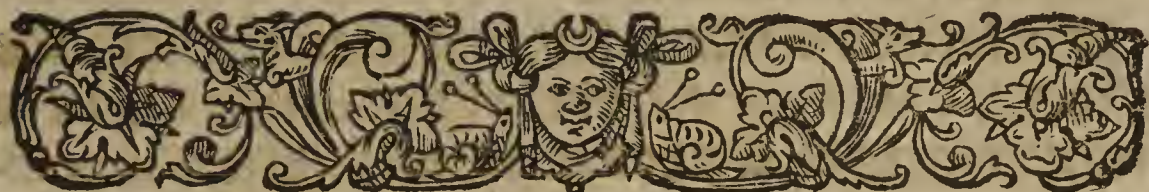
And here it is woorthy to be noted, that where as it is a common vsage to geue often to women in their child-bed caudells of Otemeale, thinking and saying thereby the woman to be scoured, whereas in deed the said Otemeale is a notable binder and dryer: Therefore ye shall vnderstande, that the right vse thereof is, to geue it to such as haue already bene wel & sufficiently scoured and cleansed from their after birth, & other thinges to bee looked for in this time and case: but if the woman be not sufficientlye purged allready, then giue her no Otemeale cawdels, ne other thinges that may binde.

And thus I make an ende, praying the women readers hereof, to accept and suffise themselues with these few medicines heere in this Chapter mentioned, and often by me and other practised. The which thing if they shal do so, it shall (no doubt) be occasion to me the soner to retake this matter in hande againe, and to refresh and furnish the same with new & much more excellent experiences then hath beene yet hitherto read or seene in any booke concerning  
such



such matters.

And as touching the aboue Trochisks & emplasters described here in this place, ye shal find them alwayes readdy made in Bucklers berie in London.



## THE THIRD BOOKE.

In this first Chapter of the third booke, is first declared the matters therein contayned, and then how the Infant newly borne must be handled, nourished, and looked to. Chapt. I.



In the second booke we haue sufficiently and at length declared the manners, fashions, and diuersities of birthes, with the daungers and perilles often chaunsing to the women at their labours, and after the same.

And now we here in this thirde booke shalbe intreated what is to be done to the Infant borne. And how to choose a Nurse, and of her office: with manifold medicines & remedies against sundry infirmities, which estsoones happen to Infantes in their infancie.

Then after that the Infant is once come to light, by & by the Nauell must be cutt three fingers breadth from the bellye, and so knit vp, and let be strued on the head of that that remayneth, of the powder of Bole Armemiake, and



*Sanguis Draconis*, *Sarcocola*, Mirrhe, and Cummin, of each like much beaten to powder: then vpon that bind a peece of Wooll, dipped in oyle Oliue that the powder fall not of. Some vse first to knit the Nauell, and after to cut it so much, as is before rehearsed.

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childes tongue be, if it be a man child. Item, Auicenna saith, that Dyuers thinges may be knowen by marking of the childes Nauell: for (as he sayth) when the woman is deliuered of her first child, then behold the Nauell of the child: which if in that part of it which is next vnto the body it haue neuer a wrinkle, it protendeth and doth signify perpetuall from thenceforth sterilitie or barenesse: and if it haue any wrinkles in it, then so manie wrinkles, so many children shall the woman haue in tyme to come. Also some ad to this, and say, that if there be little space betweene these wrinkles in the Nauell, then shall there be also little space bethe bearing of the children: if much, it signifyeth long tyme betweene the bearing of them: but these sayings be neyther in the Gospell of the Day, ne of the night.

Now to returne to our purpose, when that the nauell is cut of, and the rest knit vp: annoynt all the childes body with the oyle of Acorns, for that is singularly good to confirme, stedfast, and to defend the body from noysome thinges which may chance from without, as smoke, colde and such other thinges: which if the Infant be greued withall straight after the birth, being yet very tender, it should hurt it greatly.

After this annoynting, wash the Infant with warme water, and with your finger (the nayle being pared) open the  
 childes



childest nosethrills, and purge them of the filthinesse. And that the Nurse handle so the childe sitting place, that it may be prouoked to purge the belly. And cheefely it must be defended from ouermuch colde, or ouermuch heate.

After that the part extant or the knot of the Nauell is fallen (the which commonly chaunceth after the third or fourth day) then on the rest remaying, strew the powder or ashes of a calues hoofe burnt, or of Snayle shelles, or of the powder of lead, called red lead, tempered with wine.

Furthermore, when the Infant is swaddeled and laid in Cradell, the Nurse must geue all diligence and heede that she bind suery parte aright, and in his due place and order, and that with al tenderesse and gentle entreating, and not crookedly and confusely, the which also must be done oftentimes in the daye, for in this is it, as it is in young and tender impes, plantes, and twigges: the which euen as ye bowe them in their youth, so will they euermore remaine vnto age. And euen so the infant, if it be bound & swaddled, the members lying right and straight, then shal it grow straight and vpright. If it be crookedly handled, it will grow likewyse. And to the il negligence of many Nurses, may be imputed the crookednesse & deformity of many a man and woman, which otherwise might seeme aswell fauoured as any other.

By the onely negligence of Nurses mauy child groweth croke backed, & wry legged

Item, let the childs eies be often times wiped & clenfed with a fine and cleane linnen cloth, or with silke. And let the armes of the Infant be very straight layde downe by the sydes, that the may grow right, and sometime stroking the belly of the child before the vesick or bladder, to help to ease, and to prouoke the childe to the makinge of water: and when ye lay it in the Cradell to sleepe, set the



Cradell in such a place, that neither the beames of the Sunne by day, neither the Moone by night, come on the Infant, but rather set it in a darke and shadowy place, laying also the heade euer somewhat hyer then the rest of the body.

And farther, let it be washed two or three times in the day, and that anone after sleepe, in the Winter with hott water, in the Sommer with luke warme water: neither let it tary longe in the water, but vnto such time as the bodye begin to wax red for heate, but take heed that none of the water come into the Infantes eares, for that should greatly hurt his hearing a nother way.

Then, to be short, when it is taken out of the bath, lett it be wiped and dryed with gentle and soft linnen clothes warmed, and then to lay it on her lapp the backe vpward, the which with her handes let her tenderly stroke and rub, and then to lap it vp, & to swaddell it, and when it is swaddled, to put a drop or two of water into the nosethrilles of it, is very good for the eye sight. And so to lay it to rest.

*Of the Nurse and her milk, and how long the chylde should sucke. Chapt. II.*



Concerning the bringing vp, nourishment, & geuing of suck to the child, it shalbe best that the mother geue her child suck her selfe, for the mothers milke is more conuenient and agreable to the Infant, then anye other womans, and more doth it nourish it, for because that in the mothers belly it was wont to the same, and fed with it, and therefore also it doth  
more



more desirously couet the same, as that with the which it is best acquainted. And to be short, the mothers milke is most holosome for the childe, as *Auicenna* wryteth, it shall be sufficient to geue it sucke twise or thrise in a day. And alwaies beware ye geue not the child to much sucke at once in this tender age of it, for cloying of it, and lest also it loth it: but rather let it haue often of it, and little at once, then fewe tymes, and ouermuch at once. For such as be ouer cloyd with the mothers milke, causeth their body to swell and inflate, and in their vrine shall it apcare, that it is not ouercome ne concocted or digested in the childe: which thing yet if it chance, let the Infant be kept fastinge vntill such time as that which it hath receyued alre dye be completly digested.

Item, if the mothers milke be somewhat sharpe or cholericke, let her neuer geue the child her brest fasting. If it be so that the mother cannot geue the Infant suck her self, eyther for because of sicknesse, or that her brestes be sore, & her milke corrupted: then let her choose a holosome nurse, with these conditions following.

First, that she be of a good colour and complexion, and that her bulke and brest be of good largenesse. Secondly, that it be not to soone ne to long after her labour, so that it be two monethes after her labour at the least, and that (if it may be) such one which hath a man child. Thirdly, that she be of meane and measurable lyking, neyther to fatt ne to leane. Fourthly, that she be good and honest of conuersation, neyther ouer hasty or ireful, ne to sad or solome, neith: r to fearefull or timorous: for these affections and qualities be pernicious and hurtfull to the milke, corrupting it, and passe forth through the milke into the child, makinge the childe of lyke condition and maners. Also



that they be not ouer light and wanton of behauiour. Fifthly, that her brestes be full, & haue sufficient plenty of milke, and that they be neither too great, soft, hanging, and flagginge, ne too little, harde, or contract, but of a measurable quantitie.

The consideration of the Nurses milke

Also looke vpon her milke, that it be not blackish, blewish, gray, or reddish, neither sower, sharp, saltish, or brackish, neither thin and fluy, neyther ouer grosse and thicke, but temperately whyte, and pleasant in tast.

And to be short, that milke is best & most to be chosen, of the which a drop being milked softly vpon the naile of the thumbe, holding your finger still, it rolleth not off, neither flitteth abroad, but if ye moue your hand a little it will flyde off by and by: but if when it is milked on the naile it spread abroad, and flit by and by, then is it too thin, but if it cleaue still when that ye moue a little your hand, then is it too spisse and thicke. The meane betweene both is best.

If it be so that the Nurses milke be too hot, sharpe, or colericke: then let her neuer geue the child sucke, her selfe being fasting.

Dyuers causes of the defect or failing of milke.

Sometimes it chaunceth, that the mothers or Nurses milke doth faile or decrease, the which thinge may come by dyuers causes: as by sicknesse, by disease in the brestes, or by taking of cold in the same, and so stopp and cludder the milke, or for because she lacketh such thinges the which might engender milke, other by ouermuch fasting, hunger, and thirst, the which causes must be well considered: and then according to that, minister a remedy.

*Thinges which do augment and encrease milke be these.*

Let her vse to eate Parsenep, either the seed or the roote:  
also



also the seede or roote of Fenell, sodden in the broth made with Barley or Cicercula, let her eate of that with other meates that she feedeth on.

Item, to eate sheepes brestes, and the milke of them is good.

Item, take an ounce of cow butter, and dissolue it in warme white Wine, the which let the Nurse drinke.

Item, boxing vnder the brestes doth well, without scarification.

Item a plaster for the same of Frankencense, Mastick, & Pitche, laid to the brestes, or vnder the brestes, the skinne first being annointed with oyle, lest it should cleave ouer fast to the place.

Item, it shalbe very good to rub softly with the hande the brestes, or els in bathing after dinner or supper, to cause some to sucke her brest.

Item, take the oyle of white Lillies, or of Violettes, and mingle with it Muske, Encense, and *Laudanum*, well tempered together, in the same dip a peece of Wooll, & clapp it to the brestes, and soke them with it.

Item, washe them, & soke them oftentimes with wine, in the which is decoct and sodden Mintes, Roses, Violets, and *Xiloaloes*. Also to eate of the broth in the which is sodden a Hen, with Cinamome, Maces, *Cardamomum*, and also the yolke of an egge.

Item, it is good for her to eate freshe cheese and milke, and to refrayne from all manner of great labour and harde workes.

Also pottage made of beane meale, Ryce, and breade made of fine flower, tempered with Milke and Sugar, putting to it also a quantity of Fenell seede, or of the leaues, is very good.



Item, take of Annis seede, of *Siler montanum*, of ech three drams, of Chrifall beaten to powder two drammes, & as much of Sugar, geue her this to drinke about ten dayes, at morning, euening, & midday.

Item, take of Fenell seede, or the leaues, and of Horehound, of each two handfulls, of Annis feed foure drams, of Saffron beaten one scruple, also of freshe Butter three ounces, and seeth all these in sufficient water, making hereof a plaster, the same plaster whilest it is hot, laye it to the Nurses brest.

Item, take of Commin seede an ounce and an halfe, of clarified Hony three ounces, seeth it in fise pyntes of water, altogether put into a new pot, & let it seeth to the third parte, and of this decoction geue the Nurse often-times to drinke.

Item, take of Beetes well washed one ounce, of Commin halfe an ounce of Hony six ounces, of these mingled and tempered together, make an electuarie, of the which let her take both in the morning and euening, at each time a spoonefull.

Item take two drams of Cristal beaten into fine powder, and deuide that in foure equall partes: one of these partes geue vnto the Nurse, the space of four daies to drink, with broth made eyther of Cicer, or els of peason.

Also all these things following encrease and augment milke in the brestes: Annis and Annis seede, Dill and the seede, Horehound, *Cardamomum*, freshe Cheese wortes made of ould Chese, Cicer, Cristall beaten to powder, and taken with Hony, Lettuse, Fenell, Wine in which Rosemarie or Sauery be sodden.

Item, to abstayne from venery or mans company: for if she vse that, it shall spend and consume the milke, and  
make



make it vnfaerie and vnholosome, neyther can the childe well brooke it, but most commonly shall cast it vp againe, because it cannot digest it.

Also it shalbe best that the child suck not of the mothers brest by and by, as soone as it is borne, but rather of some other womans, for a day or two, for beeaue that the cream (as they call it) strayght after the birth, the first daye in all women doth thicken and congeale.

Item, if it chaunce that the Nurse be ouer sore lasked, or that she be ouer sore bound, so that she take anye medicines to remedy it: then let another geue the child sucke whylest she be recouered againe. And when the child is laide in cradell to be rocked, rocke not to fast, lest through ouer much rocking & stirring, the childes stomacke turne, and the milke there corrupt for lacke of rest.

*Auisen* aduifeth to geue the child suck two yeares: howbeit among vs most commonly, they sucke but one yeare. And when ye will weane them, then do it not sodenly, but a little and a little, and to make for it little pilles of bread & Suger to eate, and accustome it so, till it be able to eate all manner of meate: and this shall suffise for the education & bringing vp of infantes at this time. Notwithstanding dyuers other thinges heere are left vnspoken of, another time, God willing we shall declare them at large.

How longe  
the child  
should sucke.



*Of dyuers diseases and infirmities which chaunce to  
children lately borne, and the remedies there-  
fore. Chapt. III.*



Although there be in manner infinite diseases which happen to Infantes, as writeth Hipocrates, Galenus, Racis, Auicenna, & Dyuers other: yet for breuitie and shortnesse we will rehearse heere onely such of them which moste commonly happen to the same, and that be these: exulceration of the gummes, flux of the belly, or ouermuch loosenesse of the same, the belly hard bound, the cramp, the cough, and distillation of the head, short windinesse, bladders on the tongue, exulceration or clipping of the mouth, apostume in the eares, apostume in the braine, swelling and bolning of the eyes, scumme or creame of the eies, the feuer, gnawing in the bellie, the body swelling and puffed vp, often sneezing, wheales or bladders of the body, swelling of the coddles, swelling of the Throat, will, vnsleepinesse, yering, appetite to parbrake, fearefullnes in the Dreames, the mother, issuing out of the fundement gut, wormes in the belly, chaufing, the falling sicknesse, the consumption, the pallsie, trembling of the partes of the body, the stone, goggle eies.

*How to cure and to remedy all these nowe will I  
shewe in order.*

**Of exulceration of the gummes**

**F**irst in exulceration of the gummes, are wont certaine pushes, & as it were wheales to grow on the gumms, or in the corners of the iawes, the which put the place



place to much greeuance: and to remedy this, it shalbe good that ye with your finger rub the Infantes gummes, and the pushes or whelkes withall, and then to annoynte the same gummes with oyntment made of Hennes grece, Hares or Conies braine, oyle of Camomel mixt with Honny: then take water, and in it seeth Camomell and Dill, the which water being hot, powre it on the childes heade, holding it a foote aboue the head.

*Of the flix and ouermuch loosenes of the belly.*

**F**Or this take the seede of Roses, Commin, Annis, and the seede of Smallage, beate all these together, and make them plasterwysse, and lay it to the childes belly. For the flix  
in children.

And farther, if that it which the Infant voydeth be of red or yellowe colour, then geue it to drinke of the syrope of Roses, or of Crabbes, other els of Pomegranates, tempered with a little Minte water.

Item, take the seede of Sorrell, and beat it, then temper it together with the yolke of a rosted egg, and geue that to the child to eate, or els take the same seed bruiled first, and then seeth it in a faire running water, thereof let the childe drinke two or three tymes the day.

Item, take a gal, and beate it to powder, then seeth it in water, with this water temper Barlie meale or the meale of *Mellium*, and make a plaster of it, the which lay vnto the childes belly.

Item if that that commeth from the childe be whytish, then take of Nutmegges the waight of a Penny, and of white Frankencense a scruple, or the waight of two pence, the which temper with the iuyce of a Quince, and geue it



to the child to drinke.

Item, take the meale of Barlye, temper it with the iuice of Plantane, and a little Vineger, and make it plasterwise, and lay it to the childes belly, but being first a little boyled together ouer the fyer.

Item, take the iuyce of *Centinodium*, and the whyte of an egg, & temper them together, to the which ad the powder of dryed red Rosēs, the powder of Hematites, Masticke, Frankencense, Bole Armeniake, *Sanguis Draconis*, and the rynes of Pomegranate, of all these mixed together make a plaster, and lay it (first warmed ouer the fire) to the Infantes belly.

Item, to washe the child with the water in the which be sodden leaues of redde Rosēs, is very good.

Item, take the iuyce of Camfely, and the iuyce of Plantane the more and the lesse, and in this put clay of an old furnace or ouen, and make of it a plaster, and lay it to the childes belly.

*To vnlose the child being bounde.*

**I**F the child be so bound, that it cannot long time haue any stoole, then make a suppositary of Hony, sodden till it be hard and massye, and let the suppositary be of the length of your little finger, and the bignesse of two Wheate strawes bounde together, then dip it into oyle, conuey it into the childes fundement.

Item, likewise you may make a suppositar of the stalke and the roote of Beetes, or els of the roote called Oresse, or Flourdeluce roote, made of the quantitie before spoken, and conueyed into the sitting place of the child.

Item, to geue to the infant as much Hony as a pease to  
 drinke



drinke, and to rubbe the belly a little, and to supple it with a peece of wooll dipped in oyle, or dipped in Bulles gall, and layd to the Nauell.

Item, you may geue vnto the Nurse a medicine which hath vertue to vnbinde and loose, and the next day after let the child sucke her, and it will loose also the child.

Item, take of small Mallowes, of great Mallowes, of eche an handfull, of Fenegreke and Lineseede of eche an ounce, of Holyke two ounces, of figges the number of ten, seeth all these together in water, and then stampe them in a mortar, and put vnto it of Butter, and of Hennes grece, of eche two ounces, and of Saffron one scruple, and make a plaster of it vpon a linnen cloth, of the thickestesse of a straw, and lay it to the childes belly, a day and a night.

If this moue not the belly, then take of Aloes Cicotrine one dram, of *Helebores* both *niger* and *albus*, of eche, fifteen graynes, beate these to powder, then temper them with three spoonefuls of the iuyce of Walwurt, or of Oxe gall, in this licour dippe wooll, and lay it to the Nauel the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwurt, and of Mill meale, and seethe those together till they be thicke, then make a plaster thereof, and lay it to the belly beneath the Nauel.

*Remedie for the crampe, or distention  
of members.*

**I**F it chaunce that the infant be taken with the disease called the crampe, the which for the most part cometh of indigestion, and of the weakenesse of the power attractiue, and specially in such children the which be very fat and moyste, then shall ye annoynt all along the



backe of the infant with the oyle of blewe Flouredeluce or els white Lillyes, either the oyle of Rue.

If the crampe take the child whilest it stretcheth forth the armes, legges, and other members (as we be wont in gaping or yaning) then let it be bathed and washed in water, in the which prime Roses, Couflopes, or the flowers of Camomell be sodden, or els annoynt it with the oyle of Violettes, and the oyle of sweet Almons tempered together: and if the child be in great heate, annoynt him with the oyle of Violettes, or with oyle Olyue, tempered with a little white waxe, and also powre on the childes head the oyle of Violettes.

Remedie for the cough and distillation, or  
Catarrhes of the head.

**S**ometimes the childe is fore encombred with the  
cough, and with distillation or running of hu-  
mours out of the head, to the nose, the mouth, and  
the brest, the which ye shall remedie thus.

First powse warme water on the childes head, holding it a foote and a halfe from the childes head, and so do continually the space of halfe an houre, and in the meane while put a little Hony on the childes toungue to chawe vpon: then put your finger into the childes mouth, and depresse or hold downe the innermost part, or the roore of the toungue next to the throate, to prouoke the childe to vomite, and to voyde the grosse and viscouse humours which be cause of this ill.

Item, take Gumme Arabicke. Gumme Dragagant; the  
seede of Quinces, the iuyce of Lycorise, and Suger pene-  
dium,



dium, all this beaten together, geue euery day to the child a quantitie with milke new milked.

Item, make Almonde milke with Almondes blanched, and onely the iuyce or water of Fenell, whereof when it is well sodden, let the child eate or drinke morning and euening, or any other time of the day.

And if it be so that the cough haue exasperate and made rough the tounge and the roofe of the mouth, then take of the seede of Quinces two spoonefulles, bruisse them a little, and stiepe them in warme water the space of two or three houres, then strayne the viscouse and grosse water from them through a strayner, and that remaineth, frye it together in a frying panne with Suger *Penidium*, and the oyle of sweet Almondes, thereof making an electuarium, the which geue vnto the child to receiue: if the child haue great heate with the cough, then adde vnto the same electuarie, the iuyce of a sweet Pomegranate.

Item, against the cough and ouermuch heate, take the seede of white Pogie and Dragagant, of eche two drams, of the seede of Gowardes foure drams, and beate all these together, and geue at once the waight of foure pēce to the child, with the water in which raysons haue bene sodden.

Item, take raysons, and dooyng away the graynes of them, seeth them together with water in a frying pan, so that they burne not to the bottome of the panne, then take it from the fire, and beate it well in a mortar, tempering therewithall Suger *Penidium*, and geue of this in the morning and euening to the child.

Agayne, if the cough come of a cold cause, then take a little Myrrhe beaten to powder, & temper it with a quantitie of warmed Hony, and the oyle of sweet Almondes, and of this geue vnto the child.



Furthermore, the Nurse must auoyde all such thinges the which may engender cough, as Vineger, ouermuch salted meates, Cheese, Nuts, and all sharpe thinges. Also she must annoint the childes brest with butter, and with Dialthea.

Item, for the cough, take Raysons, and frye them in a frying panne, then stampe them in a mortar, and to that, adde as much of Suger *Penidium*, with a little oyle of Violettes, and make an electuarie of these, and geue to the child the moutenaunce of a hasell Nut.

*Remedie for short winde.*

**M** Any times chaunceth also to Infantes difficultie of breathing or short windinesse, the which to remedie, take Lineseede, and beate it, and geue of it vnto the child with Hony: but if the disease encrease on the child, and that the winde pypes in a manner seeme stopped, then annoynt well the eares, and all the places about the eares with oyle Olyue, and also the toungue for to prouoke vomite, and then powre a little warme water into the childes mouth to wash it withall, and geue to it a little Lineseede, tempered with Hony and beaten, made after the fashion of an electuarie.

Item, if the child haue besides this also the fixe: then geue vnto it the Syrope of Myrtels, other els Dates sodden with Milke and flower.

Against wheales or bladders on the toungue.

**I** Tem, sometimes happeneth to the childre, wheales and blisters on their toungue and mouth, which things



things comme of the sharpnesse and eagernesse of the Nurses milke, the mouth and tounge of the Infant being so tender, that the least thing that toucheth it shall offend it: wherefore, besides that it is great payne to the child thus to be blistered by the eagernesse of the milke, it is also very perillous and dangerous. For such wheales which be not ripe and seeme blacke, be token death: which if they be white or yelowyshe, then they be of lesse perill.

Against this ill, take Violets and Roses, and seeth them in a little Rose water, and therewith wash the blisters.

Item, take the iuyce of Lettuse, the iuyce of Petie morel, and the iuyce of Purselayne, which when they bee well commixt and tempered together, annoynt therewith the whelkes. And if the foresayd blisters or whelkes be blackishe: then adde to the foresayd iuyces, Licorise beaten to powder.

Item, if the same be very moyst, then take Myrre, Galles, the rine of Frankencense, beate them well together, and temper them with Honey, and annoynt the childs tounge therewith.

Item, take the iuyce of Mulberies before they bee full ripe, other else of vnripe grapes, which is called *Vergens*, & with that annoynt the tounge.

Item, it is very good to wash the tounge with red wine, and then to strew vpon it the powder of Galles, or else of the barke or rine of Frankencense.

If ye will haue a quicker medicine in operation & sharper: then take Bole armeniake, Psidium, and Sumach, of each three drams: also of Galles two drams, of Alome one dram, all these beate together, and searse them through a



fearser, and strew that powder on the blisters.

Item, if these wheales be reddish and cause much spittle to gather together in that place, then let the nurse vse such thinges which are moyst and cold, and let her chaw in her mouth very small a few fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or starch tempered together with Rose water, and put on the childs tongue is good.

Item, take the iuyce of Pomegranats, the iuyce of Quinces, or the iuyce of Oringes, and do of this on the chilles tongue in like manner: but if the wheales or blisters bee somewhat yelowish, then to these iuyces spoken of before, ad the iuyce of Lettuse & of Purselane. But if the wheales seeme whytish, then take of Myrrh and of Saffron, of each one drame, of Sugar candie two drammes, and beate these to powder, and lay of it on the vvheales of the tongue.

*Of exulceration or clefture, chapping or chining  
of the mouth.*

**S**Ometimes by reason of the hardnes of the nurses paps, the childs lippes and mouth bee exulcerate, hauing in manner of cleftes and chines in them: and in this case take tozed vvoll, and dippe it in the iuyce of Plantane, or else in butter molten, or in fresh hens greace, euery of them being warme, and with this annoynt the mouth and lipps of the child.



*Of appostumation and running of the eares.*

When that humors and matter issueth out of the eares, vvhich properly commeth of abundant humors in all the body, & most specially in the head: then take a peice of vvoll, and dippe it in honey mixt vvith redde Wine, to the vvhich is put also a little quantitie of Alome beate to powder, or of Saffron, then make of the same as it were a tent, and put it in the childe eare, and when the tent hath sucked and drawen to it the humors and filthynesse of the eare, then take it out, and put in new: and if that which commeth out of the eare be as matter, then take of sodden Honey, and temper it with water, put of it into the eares: or else take the powder of Galles, tempering it with vineger, and doe likewise.

But if the childe haue great paine and dolour by windynesse, ventositie, and the humours in this place, then seethe Organie and Mirrhe with oyle Oliue, and so being warme; put of it into the eares.

*Of appostumation in the head.*

If there be any Apostume engendered in the head, ( which many times chaunceth) the which causeth the cheekes and eyes to bee greatly payned, and the eyesight to waxe wannish or tawney: then must be applyed such things which may refrigerate and coole the braynes: as, take of the iuyce of

M 5

Gowardes,



Gowardes, the iuyce of Nightshade, and iuyce of Purse-lane, and temper them with the oyle of Roses, in this dip a peice of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

*Of the swelling or bolning of the eyes.*

**A** Gainst swelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the childes eyes, and binde it to the place with a fine and soft linnen cloth; then afterward wash the eyes with water in which Camomell and Basill haue been sodden. If that in this swelling the eyes be not red, neyther the browes swollen: then take Mirre, Aloes, Saffron, and the leaues of Roses, and temper all these, and stiepe them in olde wine, and binde it to the childes eyes with some linnen cloth, and into the childs nose put a quantity of Ambre dissolued in womans milke.

*Of the Scumme or white of the eye.*

**A** Gainst the Scumme or white of the eye, which for the most part happeneth to children through ouer-much crying and weeping, take the iuyce of *Solutrum*, and drop of the same into the childes eye, and if by the same chaunce the vaine of the eyes wax reddish, or be swollen, then annoynt them with the same iuyce.

*Against immoderate heat, or the feuer.*

**I**F the Infant be in great and vehement heate, contrary to nature, the vvhich is called a Feuer: First it shalbe the Nurtes part, to eate and vse such thinges the which  
coole



coole and moysten.

Also to geue vnto the Infant of these thinges following. The iuice of Pomegranate, the water of Gourdes, Suger with a little Camphere mixed therewithall, tempered well together. Item, it is very good to prouoke it to sweating.

Item, take of the iuice of Wormewood, of Plantaine, Mallowes, and Singrene, and temper them altogether, and seeth them a litte on the fier, in the which also mixe Barley meale, and make a plaster of all these, and lay it to the childes breste. Also take the oyle of Roses, and the oyle of Popular, and mixe them together, with this ointment being cold, annoynt the childes forehead, the temples, the armes, the handes about the wrestes, and the pulses, and the feete about the ancles.

Item, take of Barlye meale, and of dried Roses & powdered, and temper these with the water of Roses, and the water of Endiue, and make thereof on the fyer a plaster, the which lay to the childes breste somewhat warme.

Also as often as the child is washed, let it be done with water in which is sodden such thinges which coole: As Lettice, Purslaine, Endiue, Plantaine, and such other.

*Against fretting or gnawing in the belly*

**I**F the child be vexed with fretting and gnawing in the bellye, the which thing ye shall know by the immoderate crying of the child, & that it turneth from one syde to another with great crying: then shall you take warme water, wherein hath beene sodden Lauander, Cummin, Fenell seede, or the seede of Dill, and oyle Oliue, tempering them together: and herein dip a peece of  
Wcoll



Wooll, and therewith loke the childes belly oftentimes.

*Against swelling of the body,*

**W**Hen the childes body or anye parte thereof is swollen and puffed vp: then take the toppes of Elder tree, and of Wallworte: and seeth them in white Wine, and therein lapp the Infant, specially if it be not taken with ouer great heate: but if so be that with swelling in the head the belly be swollen also, then take Myrrhe, Aloes epatike, and Saffron, and beate them altogether, and temper them with the iuice of Beanes, and lay it to the childes head.

*Against often sneesing,*

**S**ometimes the Infantes be sore troubled and vexed with often sternutation and sneesing, which thinge if it come of the Apostume in the head: then shall ye minister such thinges to the head which refrigerate and coole, whether it be oyles, oyntmentes iuices of the hearbes, or other thinges. If this come of any other cause then of Apostume: take Basill, be it greene or dry, and put of the iuice or powder of it into the childes nose. But if this sneesing come and begin with heate, and that the childes eyes seeme as they grew inward for payne thereof: then lay to the childes head the leaues of Purflaine, or Go-ward, cut in thinne slices and tempered with oyle of Roses and Barlye meale, and also the yolke of an egge.



*Of whelkes in the bodie, and the cure.*

**T**Hese whelkes if they appeare blacke vpon the body, they signifie perill of life, and so much the more, the greater quantitie that there is of them : but if they seeme whitish or reddish, it is no perill, and may easly be cured. Wherefore take the leaues of the red Rose, the leaues of Myrtils, and of *Tamariscus*, and seeth these in water, and in that water wet a linnen cloth, and soke therewith the whelkes.

Item, likewise it is good to annoynt the same with the oyle of Roses, of Myrtils, and *Tamariscus*. If the whelkes be white or reddish, then let them be ripe before ye minister any thing to them : and when they be open and begin to matter, then to cleanse, purifie, and to dry them, beyng ripe and broken. It is very good to wash the same whelkes with Mulsum or Hydromell, in which Saltpeter is dissolved. Mulsum and Hydromell is, water and hony sodden together.

*Against swelling of the Coddles.*

**M**Any times chaunceth to children (thorow ouer-much crying) swelling about the Coddles, and sometimes burstenesse, and swelling in the inner part of the thighes, the which swelling sometimes cometh by inflammation of great heate, and sometimes with onely windynesse. If it come of windynesse, then the Coddles will sometimes appeare so stiffe as a tabour, and shyne as it were an horne. The remedie for this, to take a quart of double beare woort, and therein seeth of the leaues of Bay halfe a handfull, of Rue a quarter of an

M vij.

hand-



handfull, of Fenell, Dill, and Camomell, of eche a meane handfull, cut and bruse all these hearbes together, and seeth them from the quart to the pinte, then straine them strōgly from the liquor, in the which liquor seeth so much Beaneflowre as may serue to make a plaster, thereto adding at the latter end two or three sponefulles of oyle of Camomell, and lay this plaster hotte to the coddles. If the swelling come of heate, then alay the same with some cold hearbes, such as I haue oftentimes spoken of before.

*Against swelling of the Nauell.*

**A**lso sometimes the childes Nauell swelleth, and especially straight after the byrth when it is cut. For this, take Spyke celtike, and seeth it in the oyle of Almondes myxed with a little Turpentine, then in this dip wooll, and lay it on the place.

But if so be that this swelling come of ouermuch crying, cough, or of a stroke or fall: Then take bitter Lupines, and the powder of faire old linnen cloth burnt to powder, and temper these with red Wine, and then in this dip a peece of towe, and lay it to the Nauell.

*Against vnsleepynesse.*

**A**gainst vnsleepynesse, that is, when the child is destitute and wanteth his due and naturall rest, all the while crying and weeping. For this take two heads (with the feedes therein contened) of white Popie, and with one sponefull of Rose water, and three or foure droppes of Vineger, stampe them in a mortar reasonably, then adde thereto two sponefulles of womans milke, and  
the



the waight of an halfe peny of Saffron, with halfe a sponefull of Barly flowre, the which yet stampe a little together againe, and then lay it in a fine thinne double linnen cloth, and apply it to the forehead from one temple to the other.

Item, geue the child to drinke a little of the syrope of Popie. Also to annoynt the temples with the oyle of Popie is very good.

But if this vnsleepinesse come of the impuritie of the Nurfes milke (as many times it doth) then take of the oyle of Violettes, and put vnto it a little quantitie of Vineger, and of this licour drop oftentimes into the chilles nosethrilles. Or els take the oyle of Roses, and temper it with the iuyce of Lettuse, and therewith annoynt the head and the stomacke of the child, and farther, see that the Nurfes milke may be amended.

*Against yexing or the hyckot.*



His yexing commeth either of coldnesse of the stomacke, other els of ouermuch fulnesse, or for lacke of meate and emptinesse of the stomacke, or els by some hot and colerike qualitie bytyng vpon the mouth of the stomacke.

As often as it commeth by the abundaunce of meate & fulnesse, the remedie is to prouoke it to vomite. If by coldnesse of the stomacke, then annoynt the stomacke with the oyle of Bayes warmed, other els lay to the stomacke a plaster made of the seede of Dill, beaten and tempered with the iuyce of Myntes.

But if it chauce by any heate or colerike qualitie, then take the oyle of Violets, or of Roses, the iuyce of Endiue,

or



or of any other such hearbes, the which haue power to in-  
frigidate and coole , and temper the same with womans  
milke, and annoynt therewith the childes stomacke.

And when it proceedeth by defect and lacke of meate  
or emptinesse of the stomacke , then geue to the child to  
feede vpon milke , and other good holesome thinges to  
suppe , neither passe not greatly though the child reiect  
and vomite vp agayne that the which it receiueth, for so  
much euer will remaine in the stomacke that shalbe suffi-  
cient to sustaine it, and meanelly to nourish it.

*Against often parbreaking by weaknesse and feeblenesse  
of the Stomacke.*



Gainst ouermuch parbreaking, beate foure  
graines of Cloue, and giue it to the child to  
drinke, vwith foure or fiue sponefulls of red  
Wine.

Item, take of masticke; white Franken-  
sence, and the leaues of the redde rose, so much as shalbe  
sufficient, and all these beaten together, temper them  
with the iuyce of Myntes, and make a plaster of it, laying it  
to the childs stomacke. But if the childes vomiting be  
very vehement, then put vnto these foresayd thinges a  
quantitie of Rose vineger.

Item, take fine meale, and bake it so hote in an Ouen, or  
else in a frying pan ouer the fire, till it waxe brown, then  
beat it to pouder againe, putting it into Vineger, and to  
these adde the yolke of an egge hard roasted, Mastike, Fran-  
kensence, and Gum Arabicke, and temper all these with  
the iuyce of mintes, making of it a plaster, the which lay  
to the childes stomacke, and to the childs mouth & nose  
hold



hold a warme toft of bread.

Caufes of this ill be three. The firft, if the child haue taken more milke then it is able to concoct and digest. The fecond, if the Nurfes milke be ouer thinne, waterifh, and fluiſh. The third, if the ſame milke be impure, feculent, and corrupt. Theſe cauſes prouoke vomite; and eſpecially if the childe alſo haue a weak and waterifh ſtomacke: wherefore ye muſt helpe the Infant after this manner.

Firſt let the child ſucke leſſe then it did before, and then alſo marke that which the child doth perbrake, whether it ſauour ſharpely like Vineger, and that it be whittifh: For if it be ſo, then take of white Frankenfence. viii. graynes, of dried Rue. xx. graines: beate theſe to powder, and giue it to the childe to drinke with the ſirope of red Roſes.

Or elſe let the Nurſe chaw Cummin, and ſo put it into the childs mouth: Giue alſo of the ſyrope of Pomgranets, with the powder of dry Mynts to the child.

Take Maſticke, *Accatia*, *Xiloaloes*, Galles, white Frankenfence, toſted bread, of each like much, beate them together, putting to of red Roſes, and tempering it with the conſerue of Roſes, and lay it to the childes ſtomacke.

But if it ſo bee that the parbreaking of the childe ſauer not after the faſhiõ of Vineger, but after ſome other ſoure ſauour, and that it bee not whitifh, but pale or yelowifh: then giue it the iuyce of Quinces, and lay this plaſter vnto the childs ſtomacke, Take barley meale, wild Mulberies, and *Pſidium*, beat all theſe together, and temper it with Roſe water, and lay it to the childes ſtomacke.

And furthermore, if the childes ſtomacke be ſomewhat waterifh, and ſlow in digeſtion, then annoynt it with the water of Roſes, in the which Muſke hath been diſſolued,



or else the water of Mirtilles, and giue it to drink the iuyce of Quinces, with a little Cloues and Suger, or with a scruple of Nutmegges therewith tempered and mixed.

*Against Fearefull and terrible dreames.*

**A**lso somtimes the children be vexed & vnquieted with fearefull and terrible dreames in their sleepe, which thing for the most part commeth of the aboundance of foode, and ouermuch meat or drinckes, which for the superfluitie thereof cannot be couict ne ouercome of nature, wherefore necessarily it putrifieth and corrupteth: the noysome and hidious vapours whereof, stying vpto the head in time of sleepe, cause these terrible phantasies in the sleepe. And thus it may be remedied. First take heed that ye lay not the child to sleepe straight after it hath fed, and also let it licke a litle honey, swallowing it downe, so that by it, such thinges the which be somewhat hard to digest and conuict, may the sooner be digested, and the refuse the more easily to descende into the guttes.

Item, euery day giue to the Infant halfe a dram of the Electuary called *Diamuscum*, or *Diaplicis*. Also Triacle in this case is very good, taken vvith milke, as sayth *Rasis*.

*Against issuing foorth of the Fundament gutte.*

**F**Or the issuing foorth of this gutte; when the childe laboureth to ease it selfe: Take Mirtyls, Acorne cuppes, red Roses dried, burnt Harts horne, burnt Alome, Goates hoofe, *Baluastium*, and Galles of each like much, and seeth all these together with water, so long till the



the water haue receaued the strength of the ingredience, and with this water being warme, wash the gut, & so conuey it into the body againe, as I haue taught you in the second booke.

*Against Tenasmus.*



*Tenasmus* is a disease when the child enforceth it selfe to the stoole, and yet can do nothing, the which thing oftentimes chaunceth to children, most commonly proceeding of cold. Against the which, ye shall vse these remedies. Take Gar-

den Cresses and Cummin seed, of each like much, beate them together, and temper them with old butter, & giue it the child to drinke with cold water.

Item, take Turpentine, and lay it vppon coales, whose fume let the child receaue beneath in the fundement, the fume being inclosed round about with clothes.

Item, take Tarre, & likewise make fume of it, receiuing the fume as before.

*Against wormes in the belly.*

Sometimes there breede Woormes in the guttes, of the bignesse and quantity of such as are wont to be in old Cheese called mytes, and some like Lyce. And somtime in the belly are engendred Woormes of the bignesse of earth Woormes, called Eases. Against these vse this remedy. Take the water of *Centumnodia*, and giue it to the child to drinke vvith milke.

Item, take of white Corall, the scraping of luory, of



Harts horne burnt, and of Ireos, of each a scruple, of Suger Candy one ounce and an halfe, of the vvater of *Centummodia*, somuch as shalbe sufficient to temper all these thinges before, and of this make suppositaries, ministring to the child euery day the waight of two drammes.

Otherwise according to *Rasis* minde. Take of Commin seede as much as shalbe sufficient, and temper it with Oxe gall, making thereof a plaster, the which ye shall lay to the Infants Nauell.

Item, oyle Oliuetaken and drunken a small quantitie therof, is very good to kill all manner of Woormes which breede in the gutte, neere to the fundement. Take the finest Cotten, and thereof make suppositaries, the which ye shall annoynt with the oyle of Woormewood, or of Rue, or of the kernells of Peaches, or the oyle of bitter Almonds, and so to conuay it into the childs sytting place.

Item, it shall greatly profit the child, if it be washed in the water which is sodden in Woormewoode, and the leaues of Peaches.

Item, an oyntment for the same. Take of Woormewood, and of Lupines, of each two drams, of *Siler montanum*, Commin, Cockle, Centorie, and *Centonicum*, and of Harts horne burnt, of each foure drams, all these thinges beaten together, temper them in the oyle of Woormewood, or of bitter Almonds, the waight of two ounces, putting to it foure drams waight of waxe, and make hereof an oyntment, and annoynt the childes belly therewith by the fire, or in some warme place.

Item, take of Cockle two drams, of woormewood & Masticke, of each one dram, of Aloes, red Corall, of each two drams, of *Coriander preparat*, six drams, beat all these well together. Adde also to these, of Rye meale three ounces



ounces, of Lupines beaten to powder, six drams, of Saffron two drams, temper all these in two ounces of the iuyce of Rue, & foure ounces of the iuyce of woormewood, or of the oyle of the same, and make here of a plaster, and lay it vnto the childs Nauell the breadth of a hand.

Item, giue the child the waight of foure pence of the powder of *Aloes cicotrine*, with fayre water first sodden & sweeted with Suger, or else vvith single beare, and this no doubt is soueraigne.

Item, against the great and long woormes. Take of the iuyce of Woormewood, and of Oxe gall, of both two ounces, of *Colocinthis* viij. drams, temper all these wel together, adding to it a little wheaten meale, and make hereof a plaster, the vvich lay to the Nauell of the child.

*Item a bath for the same.*

Take Worme wood and Gaules, and seeth them in water, and let the child be bathed in it vp to the Nauell.

*Of chaufing or galling in any place of the bodie.*

**A** Gaynst galling or chaufing of the chilles skinne, by reason of the acrimonie and sharpnesse of vrine or sweat: Take Mirtils and beate them to powder, and strew thereof on the place.

Item, take of *Irios*, of the red Rose, of Cyprus, of *Tragacantum*, so much as shalbe thought sufficient, and beate them all, or part of them, and strew of the powder on the chaufed place.

Item, take of the oyle of Roses one ounce, of white



Frankencense one dramme, and melt these together, and take viij. graynes of Camphere dissolued in Rose water, and mixe there withall, and of all this make an oyntment, and annoynt the chaufed place there withall. Also *Vnguentum album*, and *Vnguentum rubeum* be good for this purpose.

Item, the decoction and fomentation with the water wherein Plantaine, Knotgrasse, Docke rootes, or *Bursa pastoris* is sodden, is very good for the same.

*Of the falling sicknesse.*

**S**ometimes the Infantes be vexed and encombred with the falling sicknesse, and that two manner of wayes. One is, that it hath this disease straight forth with the byrth: Cause of the which, is cold and ill humours in the head and braynes. Another is, that it taketh this infirmitie after the byrth by some accidentall causes, in which case, if it leaue not the child, being a man child, before he be xxv. yeares of age, and the woman child, about the time of hauing her first flowres, if it forsake them not in this space, neither by the might of Nature, neither of Medicines, then is it like neuer to depart from them.

Againe, if this disease come not by Nature, but by some accidentall cause afterward: the geue diligent heede that the Nurses milke be very good, and conuenient to the childes Nature. And for the same purpose, if necessitie require, it shalbe very good to purge and cleanse the Nurses body with due and meete medicines, and she must auoyde all such thinges the which do coole and moysten: and to suffer the child to receiue no more milke at once, then it may be able well to digest.

Agaynst



Agaynst this cruell disease, authours much commende the roote of a Pionie, onely hanged about the childes necke.

Item, the same roote dried and beaten to powder, and so oftentimes geuen to the child to take, sometimes with drinke, sometimes with potage, pap, or milke, or any other wayes. Likewise the seede of Pionie is very good.

Furthermore powre now and then into the childes nosethriles of oyle of *Castorium*, or the oyle of *Costus*, or of *Euforbium*: Also let the child smell to Rue and to *Asa fetida*.

Item, to hang *Viscum quersinum*, which is gathered in Marche the Moone decreasing, about the childes necke, is very good. Diuers other thinges there be which might be here rehearsed, but this shalbe sufficient at this time.

*Consumption or pyning away of the bodie.*

**W**Hen the Infant falleth away, and the flesh rebateth, remayning nothing but as it were skinned and bone, and thereby the child waxeth sickely: Then let the Infant be often bathed in water, in which hath bene sodden the head and the feete of a Weather, so long till the flesh part from the bones of his owne accorde: and euery time that the child commeth forth of the bath, first let it be wyped and dried cleane, and then annoynt it with this oyntment. Take fresh Butter, oyle of Violettes, and oyle of Roses, of eche one ounce, of the fat of freshe Porke halfe an ounce, of white waxe two drammes: melt all these things together, and make an oyntment of it, annoynting therewith the childes body.

Item, take white Waxe, Swines grese, Sheepes tallow,



fresh Butter : melt all these things together , and strayne them , making of it an oyntment, and annoynt the child withall once or twise euery day . But the chiefe hope of restauration , must be in light, restoratiue, and pure nourishing meates.

*Of lassitude, wearinesse, or heauinesse  
of the chilles bodie.*

**S**ometimes it chanceth, that the chilles members of the body be so feeble, as though it had the paulsey, so that with that partes of the body the child can not helpe it selfe, neither can it lift vp the handes, armes, ne stand on the feete . If the child haue this disease whilest it sucketh , then let the Nurse be comforted and strenghtened with such thinges the which haue vertue to heate and to dry . Also let the Nurse feede onely on rosted or fryed meates, and that she forbear from milke , fish , and hard or salt powdered flesh: for commonly this disease springeth of cold and moyst humours, beseeing the sinnewes.

Furthermore, let not the Nurse vse any watered Wine, or mixed , but mere and in his owne kinde : and let her bath the child euer before she geue it sucke, after annoynting it with the oyle of *Castorium* , or the oyle of *Costum*, and let the child drinke euery day a quantitie of this electuarie folowing.

Take garden Mint, Cinamome, Cummin, dry Roses, Masticke, Fenugreke, *Valeriane*, *Amios*, *Doronicum*, *Zedoarium*, Cloues, Saunders, *Xiloaloes*, of eche a dram, of Muske halfe a dram, beate all those to powder, and confict them with clarified and depured hony , making thereof an electuarie , of the which euery day geue vnto the child  
the



the weight of two pence to drinke with white Wine . If the child haue this disease in euery part of the body , then take an ounce of Waxe, & a dram of *Euforbium*, the which *Euforbium* ye shall beate in a mortar with v. or vi. droppes of Oyle, till it be perfectly beaten, then temper them together ouer the fire, adding thereunto so much Oyle as may be sufficient to make a searcloth, and lay it to the raynes of the backe.

*Of trembling of the bodie, or of certain members  
of the bodie, called the Palsey.*

**I**F the child happen to be vexed with trembling or shaking of the body, or the partes thereof, so that ye feare the Palsie of the same part, or that the falling sicknesse should ensue: then remedy it after this meanes. Take the oyle of Roses, and the oyle of Spykenard, and temper them together, warming it, and therewith annoynt the backe or reines, and the other shaking members: ye may also take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and such other.

Item, to bath the child in the decoction of Rosemary, Sage, Tyme, Hysope, Sauery, Alexander, Smallage. &c. is very soueraigne.

If you can not cure it by this meanes, then demaunde farther counsaile of the Phisitians.

*Against the strangurie or stone, with stop-  
ping of the vrine.*

**S**Trangurie, Dissury, and the difficultie in making of water, oftentimes chaunceth to children by reason  
of



of the stone, or aboundaunce of grauell, other els many times of some other viscos, slimie, and flegmatike matter, in maner and fourme of dregs or ragges ouerwharting and crossing the passage, whereby the vrine should passe forth, in such wise, that (without great payne) the child can not make his water, and that yet but in small quantitie at once.

Which of these wayes so euer it come, it shalbe very good to bath the child vp to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Lin seede, Lillie roots, Fenegreke, and Sauery, other els with a sponge or double linnen cloth dipped therein, eftsoones to foment the share and neather part of the belly against the bladder.

But in mē children chiefly foment thē on the straights, betweene the fundement and the coddles, the which place in Latin is called *Perineū*, for there in them lyeth the necke of the Bladder. After this bathing or fomentation, dry the places fomented, and whilest they be yet red with bathing, annoynt them with the oyle of Scorpions, to be had at the Apothecaries, or els the oyle called *Petroleum*.

And if further neede shall require it, ye may apply this plaster folowing to the foresaid places. Take of Parseley, and of Alexander, of eche halfe an handfull, of Peritorie, Mallowes, Holiok roots, of eche an handfull, seeth these hearbes together in good stale ale, till such time as they be soft, then powre out the ale from them, and stampe the hearbes in a stone mortar, adding thereunto of the feedes of Fenegreke and Line, of eche halfe an ounce, being first beaten to subtrill powder.

Item, of Cummin seede the waight of foure grotes; beaten likewise to fine powder, of the oyle of Scorpions, *Petroleum*, or other appertiffe oyle an ounce and an halfe, of all these



these well commixed together, make a plaster, and lay to the places aforesayd. To speake of any medicines to be administred in wardes, it is but follie, for so much as it is so hard to cause a child to take any thyng within forth.

This difficultie in making water, may ensue by other meanes, whereof we neede not to speake at this time.

*Of goggle eyes, or looking a squint.*

**I**F the child haue goggle eyes, or that it looke a squint, then first set the cradell in such a place, that the light may come directly and right in the childes face, neither in the one side, neither in the other, neither aboue the head, least it turne the sight after the light. Also marke on which side that the eyes doe goggle, and let the light come vnto it on the contrary side, so to returne the sight. And in the night season set a Candell on the contrary side, so that by this meanes, the gogglyng of the eyes may be returned to the right place. And further it shalbe good to hang clothes of diuers and fresh colours on the contrary side, and specially of the colour of light greene, or yelow, for the child shall haue pleasure to behold these straunge colours. And in returnyng the eye sight toward such thinges, it shalbe occasion to rectifie the sight agayne. And this shalbe sufficient for this tyme, of the diseases of children after they be borne, making here an ende of this third booke, for this time.



Of such thinges the which shalbe entreated  
in this fourth booke.

## CAP. I.

**H**ere in this fourth Booke (by the  
leauē of GOD) shall briefly be de-  
clared such thinges whiche may  
farther or hinder the conception  
of mā, which as it may be by di-  
uers meanes letted and hindred,  
so also by many other wayes, it  
may be furthered and amended. Also to knowe by  
certaine signes and tokens, whether the woman bee  
conceiued or no, and whether the conception bee male  
or female, and finally certaine remedies and medicines  
to farther and helpe conception, and thereafter wee  
will (according to our promise in the Prologue) sette  
foorth certayne bellyfying receipts, and so make an  
end of this whole treatise.

*Of conception, and how many wayes it may  
be hindred and letted.*

## CAP. II.



Here is nothing vnder heauen, which so  
manifest & plainly doth declare & shew  
the magnificent mightynesse of the om-  
nipotent liuing GOD, as dooth the  
perpetuall and contynuall generation &  
conception of liuing thinges here in  
earth,



earth, by the which is saued, proroged, and augmented the kinde of all things. And where that this Almighty Lord and Creatour hath so institute and ordayned, that no singular thing in it selfe (here vpon earth) should continually remayne and abide: yet hath he giuen frō the beginning & instinced such a power and vertue vnto these mortall creatures, that they may ingender and produce other like things vnto themselfe, & vnto their owne similitude, in the which alway is saued the seed of posteritie. VVere not this prouision had by Almighty God, the nature and kind of all manner of things would soone perishe and come to an ende, the which vertue and power of generation many times doth halt and misse, by defect and the contrary disposition in the partes generaunt: As ye may euidently see in the sowing of Corne, and all other manner of seede. So that there be in all manner of generation three principall parts concurrent to the same, the Sower, the seed sowed, and the receptacle or place receiving and contayning the seed. If there be fault in any of these three, then shall there neuer be due generation, vnto such time as the fault be remoued, or amended.

The earth vnto all seedes, is as a Mother and Nurse, containing, clipping, and imbracing, them in her Wombe, feeding and fostering them, as the Mother dooth her children in her belly or matrix, vntill such time as they come vnto the growth, qaantitie, and perfection due vnto their nature and kind: But if this seede conceyued in the bowells of the earth, do not proue or fructifie, then be thou sure that eyther there is let in the sower, in the seede, or els in the earth.

The earth may be ouer waterish, dankish, or ouer hote and dry, or else full of stones, grauell, or other rubbish, or



full of ill weedes, which may strangle & choake the good corne in his growing: also the seede may be putrified, or otherwise viciate and corrupted, and so the life and spirite of it vanished away and destroyed. The Sower may vnordinatly strew and cast the seede on the earth, &c. So that if there be no let in none of these partes concurrant to generation, or that the lettes be remoued and done away, then doubtlesse will ensue multiplication & encrease-ment of that kind, of the which the seede cometh, according to the naturall inclination, the which Almighty God hath implanted and set in the kind of all thinges.

*How many wayes conception may be letted, and how the causes may bee knowne.*

CAP. III.



Very thing then, the which dooth encrease in this kinde, must first bee conceyued in the Wombe and Matrix of the Mother, which is apt and conuenient for the receipt of such seede. And (as I said before) as there may be defect and lacke in the mother, receiuing the seede, so may there be fault and defect in the Sower, and in the seede it selfe also.

And in women there bee foure generall causes by the which the conception may be impedit and let: ouermuch caliditie or heat of the matrix, ouermuch coldnesse, ouermuch humiditie, or moystnesse, and ouermuch drynesse. Any of these foure qualyties exceeding temperancie, may be sufficient causes to let due conception.

Where-



Wherefore the right excellent Phisition *Hypocrates* in the fifth booke of his Aphorismes sayth, All such women the which haue cold and dense Matrixes cannot conceiue, and such as haue moyst & waterish Matrixes, cānot conceiue. For the power of the seede is extinguished in it: also hauing dry Matrixes, conceiue not, for the seede perisheth for lacke of due nutriment and foode: but that Matrix the which hath all these qualities in temperancie, that is fruitefull. This is *Hypocrates* saying, the which thing also may be well perceiued by a familiar example of sowing of corne.

For if it be sown in ouercold places, such as bee in the parts of a Countrey called *Scithia*, and in certaine places of *Almaine*, or in such places where a cōtinuall snow, or frost, or where the sunne doth not shine, in these places the seede or graine sown, will neuer come to prooffe, nor fructifie, but thorough the vehement coldnesse of the place in the which it is conceiued, the life and quicknesse of the grayne is vtterly destroyed and adnihilated.

And further, as concerning ouermuch humiditie, if yee sow your grayne in a fen or marish and waterie ground, the seede will perish thorough the ouermuch abundance of water, which extinguisheth the liuelynes & the naturall power of the grayne and seede.

Likewise if it bee sown in such a Countrey or place where is ouergreat heat, not tempered with water & raine, or if the yeare be so dry, that there come no rayne at all to alay the extreame and feruent heat of the Sunne: then shall the seede sown, wither and dry away, and the power of it be consumed and burnt.

And if it be sown in dry places, where neuer commeth rayne, or on the sand & grauelly places, in such a place the  
grayne



grayne can neuer take, ne proue, ne be conceiued in it, to come to any fruite or profite.

Wherefore, if the Matrix be distempered, by the excesse of any of these foure qualities, then must ye reduce it againe to temperauncie, by such remedies as I shall shewe you hereafter. Likewise may there be defect and lacke in the man: as if the seede be ouer hot, the which the woman shall feele as it were burning hot, or too cold, the which she shall feele as it were in manner cold as yse, or to fluye or thinne. &c. Diuers other wayes also it may be letted which shall not neede here to be rehearsed.

Now if the woman can not conceiue, the cause coming of ouermuch frigiditie or coldnesse in the Matrix, that shall she know by these tokens. She shall feele great cold about the sides, the reynes of the backe, and the Matrix, her vrine shall appeare white and thinnish, and sometymes also somewhat spisse and thicke, and all manner of cold things shall noy her, hot things shall greatly comfort her.

But if it come by ouermuch humiditie of the Matrix, that shall she know by these signes. If the body of her be of a fat and grosse disposition, if with her flowres issue forth at the beginning and the latter end of them, certaine viscos and watery substaunce, and that her vrine be white, thicke, and sometime as it were milke: Also that she feele great cold and payne about the Matrix and priuie partes, and much dolour in her sides, and in the reynes of her backe.

And when ouermuch heate or dryth in the Matrix is cause of the hindaunce of conception, then is the vrine high coloured, redde, or yelow, being thinne, with certaine motes appearing in the water: the woman hath great  
thirst,



thirst, and bitter ryfinge or belchinges out of the stomacke into the mouth. And many tymes they that are in this case, are very spare and leane in all their body, hauing also but small quantity of flowres, the which thing may happen eyther by ouermuch watch, or ouermuch fasting, labour, trauayle, sorrow, sicknesse &c. But such women which naturally are thus spare and leane, may very hardly be brought to a temperance againe, and be made apt to conceiue. And this shalbe sufficient for this time, to know which qualirie by his excesse causeth sterilitie. Now will we shew how it shalbe knowen, whether lacke of conception be in the woman, or els in the man, and how to know whether the woman be conceiued or no, according to the mind of right expert Phisitians.

*How to know whether lacke of conception be of the woman or of the man, and how it may be perceiued whether she be conceiued or no. Chapr. IIII.*



I fe be desirous to knowe whether the man or the woman be hinderance in conception: Let each of them take of Wheate and Barly cornes, and of Beanes, of each vij. the which they shall suffer to be steeped in their seueral vrine the space of twentie and foure houres: then take two pottes, such as they set Geliflowres in, fill them with good earth, and in the one let be set the Wheate, Barly, & Beanes steeped in the mās water, & in the other the Wheate, Barly, & Beanes steeped in the womans water, and euerie morninge the space of. viij. or x. dayes, let each of them with their proper vrine water the sayd seedes sowen in the foresayde pottes,  
 O and



and marke whose pot doth proue, and the seedes therein contayned doth growe, in that party is not the lacke of conception, and see that there come noe other water or raine on the pottes: but trust not much this far fet experiment.

Item, according to *Hipocrates* writing, if ye will knowe whether the fault be in the woman or no, then let the woman receiue into her body vnderneath, beinge well and closely closed round about, the fume of some odoriferous perfume, as *Laudanum*, *Storax*, *Calamite*, *Lignum*, *Aloes*, *Muske*, *Ambre*, and such other, and if the odour and sa- uour of such thinges ascend thorow her body vp vnto her nose, ye shall vnderstand that sterility commeth not of the womans parte: if not, then is the defect in her.

Item, if she take Garlick, being pilled out of the huskes, and conuay of it in to the priue partes, and if the sent of it ascend vp thorow the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason & apearance, yet be they not alwayes vnfallible, but onely likely.

Whether she be conceiued alredy or no, ye shall know by these signes. First the flowres issue not in so great quantity as they are wont, but wax lesse & lesse, & in manner nothing at all commeth from them. Also the brestes begin to wax rounder, harder, & stiffer then they were wont to be: the woman shall long after certaine thinges, otherwise then she was vsed to do before that tyme, also her v- rine waxeth spysh and thickish by retention of the super- fluities. Also the woman feeleth her Matrix very fastly & closly shut, insomuch that as *Hipocrates* saith, the poynte of a needle may scarce enter.

Item, to know whether she be conceyued or no, accor-  
ding



ding to *Hipocrates* mynd, in the v. of his *Ampho*. Geue vno a woman when she is going to bed, a quantity of *Millicratum* to drinke, and if after that drinke she feele greate paine, gnawinge, and rumblinge in her belly, then be ye sure that she is conceiued. This *Millicratum* is a drinke, made of one parte Wine, another parte Water, sodden together, with a quantity of hony.

But if ye be desyrous to knowe whether the cōceptiō be man or woman, then let a drop of her milke or twaine be milked on a smooth glasse, or a bright knife, other els on the nayle of one of her fingers, and if the milke spreade abroad vpon it by and by, then it is a woman child: but if the drop of milke continue and stand still vpon that the which it is milked on, then is it a signe of a man child.

Item, if it be a male, then shall the woman with childe be well coloured, and light in going, her bellie round, bigger toward the right syde, then the left (for commonly the man child lyeth in the right syde, the woman in the lefte syde) and in the tyme of her bearing she shall better digest & like her meate, her stomack nothing so queisie ne feeble.

*Of certaine remedies and medicines which may further the  
of a woman to conceyue.* Chapt. V.



**A**sterilitie then for the most parte ensueth and commeth of the distemperauncie of one of these foure forenamed qualities; wherefore the remedy and cure of the same when it chaunceth, muste be done by such thinges the which haue contrary power and operation to the excessiue quality, for by that shall it be reduced to his temperancie againe.



As if that coldnesse and moystnesse exceeding temperancy in the Matrix be occasion of sterilitie, then must she apply such thinges to that place the which be of nature hot and dry, the which may califie and warme the place, and also dry vp the ill moystnesse and humours contayned in the same, hindering conception.

And for because that the most generall and common cause of sterilitie doth proceed of cold, waterish, and flegmaticke humours, which bedeawing the inner sydes and hollownesse of the Matrix, with the port and mouth thereof also, causeth that the feede sent from the man into the womans wombe or Matrix, cannot there remayne ne cleave: neyther is the mouth or porte of the Wombe apt or able to close it selfe sufficiently after reception of the feede, the flewmie and slymie humours withstanding it, the which vnlesse they be discuffed, or dried away, the feede alway slippeth and slideth foorth as fast as it entreth in.

Wherefore to remedy and to doe away the foresayde impedimente ye shall vse the meanes that followeth.

First, within a day or two after the womans Termes be passed, let her by the aduice of some Phisitian take a Purgation, which may purge flegme and waterishnesse, and then the next or the third day after, let her sit in a Bath vp almost to the Nauell, in the which Bath ye shall decocte and seeth these hearbes, following. Take of Baye leaues, Mallowes, red Mintes, Mirtilles, Camomel, Maioram, Marigoldes, of each an handfull, of Sage three handfulls, of Mercury and Brankursin of each two handfulls, seeth all these hearbes together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe redde Wine, in this bath let her remaine the space of a good half  
houre,



houre, and a little before that she come forth of the Bath, geue her to drinke of this electuary following.

Take of Spyke, Nutmegges, Cloues Galingall Cinnamon, and long Pepper, of each the waight of a grote, of Anins seede the waight of two grottes, of Sage leaues dried, the waight of three grottes, all these thinges (each by them selues) beaten to small powder, temper them altogether in so much pure clarified Hony, as may be sufficient to receiue all the powder, other els commixt with this powder so much fine Sugar, as the waight of the powder amounteth vnto, whereof ye shall geue vnto her at once the waight of two grottes, with viij. ix. or x. spoonefulles of good White or Claret Wine, other els with good Maluesey or Muscadell.

And al this must be done eyther fasting in the morning, one houre before breakfast, or dinner, other els. v. or vi. houres after dinner, so that it be not done vpon a full stomacke. But if ye take the bath and the electuarium in the morning, the at night three or foure houres after supper, let her receiue vnderneath her clothes the vapour of these thinges following into the priuie. Take of Lauander dried, of vnset Tyme, Bay berries, Iuie leaues, of ech halfe a little handfull, of white Frankensence the waight of foure grottes, of Sage dried, or other, two little handfulls, of Rosemary leaues one handfull, seeth these together in fayre water, and when they be perfectly sodden, then let the woman set her selfe ouer the vapour thereof, sittinge groueling, other els set on a couer made for the nonce with a tunnell or conduite, thorow the which the vapour may be directed into the womans priuy passage, the neere thereby, that the vertue thereof may approach vnto the wombe or wombe port.



Ye may also in the same water dipp Wooll, or els fine linnen cloutes, and so conuey it into the priuie passage there to remaine the space of one or two houres. This bath, electuary, and vapour, I councell them that haue neede, to vse them the space of three dayes continually, & then, the third night to company with her husband, and by the grace of God she shalbe spedde. There be sometimes, that with the vse of the bath onely, or the electuary alone, eyther the vapour, without any farther remedye, haue bene aptified to conception, but who that vseth it as is aboue mentioned, worketh the surer way.

These shalbe sufficient remedies for want of conception, proceeding of cold, moyst, and flegmaticke humidities. Now if it come by any distemperancie in heate and dryeth: then let her be purged of coler, or other vnkynd heate bred in the body, by thinges apt and meete for that purpose, and then afterward to vse bathes, electuaries, and vapoures, of moderately cooling thinges, as of Roses, Violettes, Lettuse, Purslaine, Plantaine, and dyuers other.

But forasmuch that most commonly the vnaptitude of conception (in women hauing their health) springeth of the superfluity of colde and moyst humoures, (whereof we haue already spoken) therefore al other impedimentes left aparte, ye shall hold ye content for this at this tyme. For if I would make mention of all the occasions whereby conception may be lett or impedit, then should I here alledge and bringe in all the diseases that may happen to a woman in that partes, with the remedies thereof, which were a long worke, and not proper for this volume.



*In this vi. Chapter is entreated of dyuers bellifying receptes,  
as ye may hereafter reade.*



He embellishing or bellifying medicines whereof I entend to speake here, be not to be vnderstande to be of that sort, whereby any adstiticious or outwarde foraine beauty or set coulours should be acquired or gotten, the which farre fett and damnable curiosity, I doubt not but that all honest and vertuous sad women do vtterly abhorre and contemne : but here mine onely meaning is, to shew how to remoue certaine blemishes, & as it were weedes of the body, through the which many times the natural beauty thereof is obscured and defaced. For as in a faire Garden, be it neuer so beautifull, yet if it be not regarded and looked vnto, the weedes enterminglinge them selues among the good hearbes, will deforme and emperish the good grace of them. For in the earth, be it neuer so well diligented & picked, yet alwayes therein wil remayne some sparkes and feedes of vnlooked for weedes, the which euer when tyme and season serueth, Nature thrusteth foorth.

Likewise in the body of man, among the good and necessary humours, is some sparke or quality of ill and not necessary humours, with the which nature being offended and cloyed, expelleth and dryueth them forth sometimes into one place, and somtimes into another, according to the aptitude or feebleness in resistance of the place receiving it, & the force or violence of nature (therewith grieved) sending it, so that the superfluities found in the vpper parte and face or superficie of the skanne, ensueth by the su-

perfluitie



perfluitie and dominion of like matter cōteined and com-  
mixed in the vaynes among the bloud, and is a great eui-  
dence and testimony thereof. But here I will not speake of  
all kindes of vtter diseases springing of this inward corrup-  
ted humours, but onely such things as commonly chance  
to men and women without any imperishment of their  
health.

As for example, first I will briefly declare the filthinesse  
of the head, called in Latin *Perrigo*, in English the Dandruffe  
of the head, the which is, when that in kembering  
and scratching of the head, certaine white scales, as it were  
Branne, falleth of from the head, and lyeth very thicke a-  
mong and vnder the heare.

*Of the causes and remedies of Dandruffe  
of the head.*

**T**He cause of this Dandruffe commeth by aboun-  
dance of flegmaticke humours, commixt with the  
bloud, the which dayly and houely by incessable  
sweating, euaporateth and issueth forth of the pores, in  
the skinne that couereth the panbone, and as fast as it issu-  
eth forth, dryeth on the viter superficie of the skinne, and  
there remainyng and gathering together, becommeth  
euery day more and more, thereto greatly helping the for-  
rest of heare which couereth, harboureth, and retayneth  
such superfluities, more in those places then in any other  
where no heare groweth. And most commonly they that  
haue blacke heare haue more store of Dandruffe then o-  
ther. This humour suffered ouerlong to raigne on the  
head, destroyeth and corrupteth the rootes of the heares,  
making them to fall of in great plentie, and specially in  
kem-



kembing. And although this superfluitie be not cleanelly, yet notwithstanding it shalbe no wisedome for me to teach, ne any other herewith encumbred to learne, how to stop it, for feare of further inconueniences, but onely I counsell you once in ten dayes at the least, to wash and scoure the head cleane with good lye, wherein let be steeped in alinnen bagge of Annis seede, Commin, dryed Rosemary, Fen greke, and the rindes of Pomegranate, of eche like much: and beware that after the washing of your head ye take no cold, before the head be perfectly dryed.

And whereas some say, that they which vse oft washing of their heades, shalbe very prone to head ache: that is not true, but onely in such that after they haue bene washed, roll vp their heare (being yet wette) about their heades, the cold whereof is daungerous to bring them to Catarrhes and poses, with other inconueniences. Whereof all diligence must be had, that the head may be exactly well dryed with warme clothes, whilest the head is yet hotte of the washing, and then neuer feare no inconueniences, but rather conuenience and commoditie: and let this be done also fasting in the morning; or else one houre before supper, or fife houtes after supper. This oft washing shall purifie the skinne of the head, and stedfast the heare from falling, leuiate and lighten the head, with all the senses therein conteined, and greatly comfort the braynes.

*To take away heares from places where  
it is vnseemely.*

**I** Tem, sometimes heare groweth in places vnseemely, and out of order: as in many maydens and women the heare groweth so lowe in the foreheades and the temples, that it disfigureth them. For this ye may vse three



wayes to remoue thē: either to plucke vp one after another with pincers, such as many women haue for the nonce, ther else with this lye folowing.

Take new burnt Lime foure ounces, of Arsenecke an ounce, steepe both these in a pynt of water the space of two dayes, and then boyle it from a pynt to the halfe.

And to proue whether it be perfect, dyppe a feather therein, and if the plume of the feather depart of easily, then it is strong enough: with this water then annoynt so farre the place that ye would haue bare from heare, as it liketh you, and within a quarter of an houre plucke at the heares, and they will folow, and then wash that place much with water wherein branne hath bene steeped: and that done, annoynt the place with the white of a new layd egge and oyle Olyue, beaten and mixt together with the iuyce of Singrene or Purslane, to alaye the heate engendered of the foresayd lye. The third way to remoue heare, is a plaster made of very dry pitch, and vpō leather applied to the place, the heares being first shauen, or cut as neare as can be with a payre of Cyfers.

Now when the heares be vp by the rootes, then to let them that they grow no more: take of Alome the waight of a groate, and dissolue it in two spoonefulles of the iuyce of Nightshade, or of Henbane, and there withall annoynt the place two or three times euery day, the space of nine or ten dayes, and heare will grow no more in that place.

*To do away Freckens, or other spottes  
in the face.*

**T**Hese Freckens, and such other spottes in the face, or other where in the body, may be taken away by often annoynting them with the oyle of Tarter, to be founde



founde alwayes at the Apothecaries, and suerly that oyle is soueraine for that purpose.

Item, take Eleborus, and seeth of it an ounce in halfe a pynt of strong white Vineger, till halfe be consumed, then mixt therewith Hony foure spoonefulles, & the weight of a peny of Mercury sublimid (to be had at the Apothecaries) and seeth these together agayne till it become thicke: with this annoynt the Frekens, and it will destroy them.

This is also very good for the Morpew, and other discolouration or stainyng of the skinne.

*To destroy Wartes, and such like excressences  
on the face or else where.*

**F**Or this purpose nothing is so excellent, as euery day once, the space of three or foure dayes, to drop one drop of strong water, called *Aqua fortis*, on them, for this destroyeth them in very short time.

Item, the iuyce of a red Onion, and the iuyce of Mary-goldes, is very good for the same.

Item, dissolue a little of Mercury sublimed in fayre water, and therewith drop the Wartes, and they will soone wither and consume away.

*To cleare and clarifie the skinne in the handes,  
face, or other part of the body.*

**F**Or this there is nothing better then to take one spoonefull of the oyle of Tarter, and fixe spoonefulls of water, with these commixed together, wash the handes, face, and othes partes, for it scoureth, cleanseth, and purifieth the skinne soueraignely, and will suffer no filthi-



filthinesse to remaine in the pores of the flesh: and this oyle of Tarter is made on this wise.

Take wine lyes dryed, the which the Goldsmithes do call Arguyl, and beate it into powder, & then fill thereof a Goldsmithes crudible, and set among hotte coales, till the Arguyl begin to waxe blacke: then take it out of the fire, and let it coole, and bynde it in a linnen cloute, and hang it a little over the vapour of hotte boylyng water: that done, hang this cloute with the Arguyl in a glasse with a broad mouth, so that the bagge or cloute touch not the bottome of the glasse, and the water or oyle called Tarter will drop downe a little and a little: and the sooner, if it stand in a very cold and moyst sellar.

Item, to scoure the handes and the body, some vse to wash their handes with the powder of Oresse, whiche is the roote of the blew Floredeluce, and some with Beane flower.

Item, the yolke and white of egges is good for that purpose, and so is hony.

*To souple and mollifie the ruggednesse of the skinne.*

**A**Nnoynt the skinne with the oyle of sweete Almondes, the same is very good also for chippinges of the lippes or handes.

Item, Deere fuet is very proper for the same purpose, especially beyng well washed and tempered with Rose water, wherein hath bene dissolued two or three graynes of pure Muske.

*Against*



*Against sodaine rysing of pimples through vnkind beate  
in the face, or els where.*

**T**Ake the white of an egg, and beate it well with a  
spoon, and then therewith commix two spoone-  
fulles of Sallet oyle, one spoonfull of Rose water,  
another of the iuce of Sorel, & halfe a little spoonefull of  
Vineger, herewith annoynt the pimples and rysinges.

*To keepe and preserue the teeth cleane.*

**F**irst if they be very yelow and filthy, or blackish, let  
a Barber scoure, rub, and picke them cleane & white,  
then after to maintaine them cleane, it shalbe very  
good to rub them euery day with the roote of a Mallowe,  
and to picke them cleane that no meate remaine and pu-  
trifie betweene the teeth.

Item, take of the small white pibble stones which bee  
found by the water sydes, and beate them in very small  
pouder, hereof take an ounce, and of Masticke one dram,  
mingle them together, and with this powder once in. xiiij,  
dayes rub exactly your teeth, & this shal keepe your teeth  
faire and white : but beware ye touch not, ne vex the  
gummes therewithall.

Item, to stable and stedfast the teeth, and to keepe the  
gummes in good case, it shalbe very good euerie day in the  
morning, to washe well the mouth with red Wine,

*Of stinking breath.*

**S**Tinch of the breath commeth eyther by occasion  
bred in the mouth, or els in the stomacke. If it come  
from the stomacke, then the body must be purged by

O vij-

the



the further aduice of a Phisitian. If it be engendred in the mouth onely, then most commonly it commeth of some rotten & corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured & washed with Vineger wherein hath bene sodden Cloues & Nutmegges. The cleanlie keeping of the teeth doth conferre much to the sauernesse of the mouth.

*Of the ranke sauour of the armeholes.*

**T**His vice in many persons is very tedious and lothsome: the remedie whereof is, to purge first the chollericke and egre humours, originall causers of the same, and afterwardes to wash the armeholes oftentimes with the water wherein Wormewood hath bene sodden togeather with Camomell, and a little quantity of Alome.

Item, Aucthors do write, that the rootes of Artichaughes (the pith picked out) sodden in white Wine & so drunke, doth cause the stench of the armeholes, and other partes of the body by the vrine. For (as Gallen also doth testify) he prouoketh copie and plenty of stinkinge and vnfauerie vrine from all partes of the body, the which propriete it hath by special gift, and not

honelye by his hot quality. And thus

here I make an end of this

fourth and laste

booke.

**FINIS.**







