



THE  
BREVIARY  
OF  
HEALTH

1546







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VI 4





Egregious Doctours and maysters of the  
 Eximious and Archane Science of phi-  
 sicke, of your Urbanitie Exasperate not  
 youre selfe agaynste me for makynge of  
 this lytle volume of Physycke. Consyde-  
 ryng that my pretence is for an vtilitie and a common  
 wealthe. And this not onelye, but also I do it (for no de-  
 triment) but for a preferment of youre laudable scyence,  
 that euery man shoulde esteeme, repute, and regarde the  
 excellent faculty. And also you to be extolled and hygh-  
 lye to be preferred, that hath, and dothe studie, practyse,  
 and laboure, thys sayde Archane scyence, to the whyche  
 none inarcious persons can noz shal attein to the know-  
 ledge: yet thys notwithstandinge, fooles and incipiente  
 persons, ye and many the whyche doth thynke them selfe  
 wyse (the whyche in this facultie be fooles in dede) wyll  
 enterpryse too smatter and to meddle to mynister mede-  
 cynes, and can not tell howe, when, and at what tyme  
 the medesyne shoulde be mynystred, but who is bolder  
 then blynde Bayerde, for a Ladye, a gentylwoman, a  
 blynde prest, a tye on such a one nowe a dayes, wil prac-  
 tise other by a blynde booke, eyther els that they haue  
 beene in the company of some Doctoure of Physycke, oz  
 els hauyng an Auctoure of Physycke, oz Auctours, and  
 wyll minstre after them, and can not tell what the auc-  
 tour ment in hys ministracion. The Phylosopher saith,  
 when the Phylosopher doth make an ende, the Physici-  
 on dothe begyn, where shall he oz she begyn that can but  
 wyte and rede, and doth vnder stande lytle learyng oz  
 none. O Lorde what a great Detriment is this to the no-  
 ble scyence of phisicke, that ignoraunte persons wyll en-  
 terpryse

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terpzye to medle wyth the ministracion of phisicke, that Galen, prince of phisicians in hys Terapentike doth reprehende and dysproue, sayng. If Phisicians had nothyng to do with Astronomy, Geomaty, Logycke, and other sciences, Coblers, Curriars of lether, Carpeters and Smythes, and al such maner of people wold leaue their craftes, and bee Phisicions, as it appereth nowe a dayes that many Coblers be, sie on suche ones, wherupon Galen reprehended Tessalus for his ignoraunce: for Tessalus smattered and medled with Phisicke, and yet he knewe not what he dyd, as manye dothe nowe a dayes, the whiche I maye accompte Tessalus fooly the dyscyples. Auenzoar sayth, euey Phisicion oughte too knowe fyrste lernynge and then practyse, that is to saie, fyrst to haue grammer to vnderstande what he doth rede in latin. Then to haue Logycke to dysculle oz dysfyne by argumentacion the truth from the falshode, & so e conuerso. And then to haue a Rethoricke oz an eloquente tonge, the whych should be placable to the herers of his woordes. And also to haue Geomaty, too ponder and way the dregges oz porcions the whych oughte too be ministrad. Arhythmetycke is necessary to be hadde, concerning numeracion: but aboue al things next to grammer a Phisicion must haue surely hys Astronomye, to knowe how, whē, & at what tyme euey medecine ought to be ministrad. And then fynally to knowe natural philosophye, the whych consisteth in the knoweledge of natural thynges. And al these thynges had, then is a man apt to study Phisicke by speculation. And speculation obteyned, then boldely a man maye practyse Phisicke. And who so euer he oz shee bee that wyl, practyse Phisicke in mynistrynge medicynes, not hauynge these aforesayde scyences shall kyll manye moze then he shall saue

saue, for and anye suche blynde physicion healpe oz heale  
 one person, the person so healed is healed moze by chaunce  
 then by any cunning, even lyke as the blinde man dothe  
 caste his staffe, peradventure he hit the thyng that he  
 dothe caste at, peradventure nat hit it, wherefore I do ad-  
 uertise every man and woman, of what degree oz estate  
 so ever they be, lackynge the speculation of physicke, too  
 beware to minstre medecines, although they take no-  
 thing for their labour, nor for the medecines, for if they  
 have not a doctours learning, and also knowinge their  
 symples howe they shall compounde them, and what o-  
 peracion they be of, and howe, and when, and at what  
 tyme they shoulde be ministred, suche ignorant persons  
 may do greate harme, although they do thinke no euill,  
 and let them thynke and make the best they can, yet for  
 their presumption they shall offende both god and man.  
 There be some blinde physicions that will excuse them-  
 selues sayeng, that they do folowe their booke oz booke,  
 naye, naye, it is not so, for they do folowe theyr folysh  
 presumptuous minde, for if doctours of physicke shoulde  
 at all times folowe their booke, they shoulde do moze  
 harme then good. And some blinde Physicions will  
 saye, I was taughte of suche a doctour too practise thys  
 thyng and that thyng, suche practisynge dothe kyll  
 many men that myght lyue many yeres. Wherefore to  
 conclude I aduertise al marciuous physicions to beware  
 hereafter in the ministracion of interial medecines, for  
 they do not only offende God and their neyghbour, but  
 also they offende the kynges actes and lawes, the which  
 willethe and commaundeth wyth greate penalitie that  
 no man shoulde enterpyle too medle with Physicks, but  
 they which be learned and admitted, as it doth appere  
 moze largelier in the Introduction of knowledge, De-

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tyringe all maner of **Phisitions** to be contented and too  
practise them with this my wryttinge, for in this matter  
I haue nowe discharged my consience in shewyng the  
truth as god knoweth, who send al maner of phisicians  
a true knoweledge in phisicke, that they the whiche bee  
sicke and diseased may haue a remedy. Amen.

### ¶ A Proheme to Chierurgions.



**C**hierurgy is a laudable sciēce, and worthy  
to be esteemed and regarded for the greate  
vtilitie of it, for it is a science vrgente, nede  
full, and necessarye for the preseruacion of  
mans lyfe, wherfore maisters of Chierur-  
gy: oughte to be experte in theyr facultie, hauynge good  
wittes and memozy, euer moze to be diligent and atten-  
dable about their cures, and to be of a good iudgement  
in the knowinge of the disease, and to minister suche sal-  
ues and medecines as is accoꝝdinge to the infirmitie,  
syckenes, or soze. Also they must haue a good eye and  
a stidfastte hande, for Chierurgye taketh the name of. ii.  
woꝝdes of Greke, of Chier, whiche is an hande, and of  
Ergasomei, whych is operacion, whych is to say, ope-  
racion or workinge with the hande, for Chierurgy con-  
sisteth in workinge medecines and other necessarye thin-  
ges concernynge the scyence wyth the hande. Also Chie-  
rurgions ought to be wyse, genyll, sober, circumspecte  
and lerned, and not dzonken, and too promise no moze  
then they bee able to perfourme wyth goddes helpe, and  
not to be boistiose aboute his patientes, but louingely  
to comforte theym. Also euerye Chierurgion oughte to  
knowe the complexion of his patiente, and too consider  
the age, the weakenes, and strengthe, and diligentelye  
to consider if the sickenes, soze, or impedimente, be per-

ticuler

ticuler by hym selfe: or els that it haue any other infirmitie concurrant woth it: or els that the sickenes in the exteriour partes haue any feedinge from the interiali partes, and that they be circumspecte in incisions and Scarifications and flebothomy, and sure in Anothomy, and in no wise to let bloud in anye particular place, there wher the signe hath any dominion. Forthermoze Chierurgions must be circumspecte in serchinge greene woundes that be festered and fystiled, and that they cleanse & scour the woundes from all cozzruption, and that they heale not the woundes to quickely, making the wound whole aboue, and false vnderneath And in anye wyse let theym be sure in serchyng of the Depnes of woundes and fistules, and accoordinge to the Depnes to make the tentes.

Moreouer Chierurgions muste knowe the oposition and the coniunction of the moone, and in what signe the moone is in euerye daye, and to knowe what signes bee attractiue, what synges bee recentiue, what signes bee expulsiue, and what synges bee dygestiue. Also they muste knowe the operacion of all maner of breades, of drynkes, and of meates. And to haue euer in a redines their instrumentes and their salues, and their oyntementes, and in periculus causes one Chierurgiõ ought to consulte with an other, and to haue the counsell of a Doctoure of phisicke, for there is no manne can bee too sure to helpe a man, as god knoweth, who kepe vs all. Amen.

**C**A Preamble to sicke men and to those  
that be wounded.

**I** Do aduertise euery sicke man, and al other men the whych hath any infirmitie, sicknes, or impediment, aboue all thynges too pacyfyne hym selfe, or too arme hym selfe woth pacyence, and too fyre hys harte and

A.iii.

mynde

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mynde in Chrystes death and passion, and to call to his remembrance, what paynes, what aduersitie, and what penury, and pouertye Chyste dyd suffer for vs. And he that can thus pacify hym selfe, and fele his owne payne in Chrystes passion, shall mitigate his paynes and anguythe, be it neuer so greate. And therefore let euery sycke person stycke as fast to Chyste in hys paynes and sickenes, as Chyste dyd stycke fast to the Crosse for oure synnes and redemption. And then if the paciēt will haue any counsel in Physicke: fyrste let hym call to hym hys spirituall Physicion, whiche is his goostely father, and let hym make his conscience cleane, and that he be in perfyte loue and charite, and yf he haue done any wronge let him make restitution yf he can, and yf he be in dette, let hym loke to it, and make a formal wyl or testament, setting euery thinge in a Dewe order for the wealth of hys soule, wylse menne be sure of theyr testaments makinge many yeres befoze they dye, and bothe renewe it once a yere as they increase or Decrase in gooddes or substance. All these aforesayde thynges goostly and godly prouided for the soule. Then let the paciente prouyde for his body, and take counsel of some experte physicion, howe & in what wise the body maye be recouered of hys infirmitie, and than to commit hys body to the industry of his physicion, and at al tymes redy to folowe the wyl, mynde, and counsell of hys Physicion, for who so euer wyl do the contrary, saynt Augustine sayth, seipsum interimit qui precepta medici obseruare non vult, that is to saye, He doth kyll hym selfe that doth not obserue the commaundement of his physicion. After al thys, marke thys matter well, that yf there bee anye Physicion or Chierurgion, whiche is wyth anye sycke man, woman or chyld, lette no manne dysquiet theym that bee in the  
house

house, nor tell them what they should do, let euerye person be tending aboute them, and do as they shall commaunde them, And let euery man in the house please and serue the physicion or Chierurgion honestly, and lette theym lacke nothyng, to the ende that they maye be the moze dyligente too do the thyng that they goo aboute: whyche is to recouer the sycke person, for and yf the physicion or the Chierurgion be checked, and not gently intreated, and haue no moze then they doo commaunde it wyll dyscourage theym so muche, that they will haue no ioy nor pleasure to do their cure. I hadde rather not too meddle with physicions and Chierurgions then to haue them, yf I should dysplease them: for yf they be dyspleased, there is neither Lorde nor Ladye nor no other person can haue anye seruyce or pleasure of theym, for thys matter looke tozther in the Introduction of knowledg and there shall you see what is good bothe for the soule and body in god. Amen.

The preface to the readers of this boke.

**U**ntyll readers, I haue taken some peyne in making thys boke, to do sycke men pleasure and whole men prosypte, that sycke men may recuperate theyr health and whole men maye preserue theym selke frome syckenes (wyth goddes helpe) as well in physycke as in Chierurgy. But for as muche as olde aunciente, and autentike auctours or doctours of Physycke in their bokes dothe wyzte many obscure termes, geuyng also to manye and dyuerse infirmityes, darke and harde names, dyffycyle to vnderstande, some and mooste of all beyngre Greeke wordes, some and fewe beyngre Araby wordes, some

A. v. beyngre

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beynge Latyn woordes, and some beynge Barbarus woordes. Therefore I haue translated all suche obscure woordes and names into Englysh, that euery man openly and apartyly maye vnderstande them. Furthermore all the aforesayde names of the sayde infyrmytyes be set togyther in order, accoꝝdyng to the letters of the Alphabete, or the. A. B. C. So that as many names as doth begyn wyth A. be sette together and so forthe, all o- ther letters as they be in order. Also there is no sickenes in manne or womanne, the whyche maye bee frome the crowne of the heade to the soole of the foote, but you shal fynde it in thys booke, aswell the sycknesses the whyche dothe pertayne to Chierurgy as to physycke, and what the syckenes is, and howe it doth come, and medecynes for the selfe same. And for asmuche as euery man nowe a dayes is desyrous to reede bryefe and compendious matters. I therefore in thys matter pretende to satisfye mens myndes as muche as I can, raryng thys booke accoꝝdyng to the matter, whyche is. The Breuiarye of healthe: and where that I am very bryefe in shewyng bryefe medecines for one sicknes. I do it for two causes. The fyrst cause is, that the Archaic science of physycke should not be so manifeste and open, for then the Crimi- nous science shoulde fall into greate detrimente, and doc- tours the whyche hath studied the facultie should not be regarded so well as they are. Secondaryly if I shoulde wyte all my mynde, euery bongler would practise phy- sycke vpon my booke, wherfore I do omit and leue out manye thynges, relinquyshyng that I haue omitted to Doctours of hygh iudgement, of whom I shal be chet for parte of these thynges that I haue wytten in thys booke: howe bee it in thys matter I do sette God before myne eyes and charytye, consydeyng that I do write  
thys



this booke for a common welth, as god knoweth my p[re]te[n]ce, not onely in makynge thys booke, but al other bookes that I haue made, that I dyd neuer loke for no reward neyther of Lorde, nor of Prynter, nor of no man lyuyng nor I had neuer no reward, nor I wyl neuer haue none as longe as I do lyue, God helpynge me, whose perpetual and fatherly blessing lyght on vs al. Amen.

☞ The Apendex to all the p[re]misses  
that foloweth.

**L**ordes, Ladies, and Gentylnen, learned and vnlearned, of what estate or degree so euer you be of, thyncke not that no man can be holpen by no maner of medecines, yf so be God do send the sicknes, for he hath put a tyme to euery man, ouer the whych tyme no man by no art nor science can not p[ro]longe the tyme: for the n[um]ber of the monthes and dayes of mans lyfe God knoweth. But thys aforesayde tyme, these monthes and dayes a man may shorten or abzeuiate many waies concerning that god hath geuen man in this lyfe free wyll, the whych of hys ryghteousnes as longe as wee do lyue he can not take it a waye from vs. Nowe we hauyng thys free wyll, dyuers tymes we do not occupye it to the wyll of god as it appereth bothe for soule and bodye, we do kylle our soules as much as both lye in vs, when that we do breake any of hys commaundementes, or do syn deadlye, for that matter he hath p[ro]uyded a spirituall medecyne, whych is repentaunce wyth penaunce. Also we do kylle oure bodyes as muche as lyeth in vs (except that a man do kylle hym selfe wyllfully) as many dayly dothe (contrary to Goddes wyll) as well the one as the other when a manne dothe abzeuiate hys lyfe by surfettyng,

by

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by Drunkennes, by pencyfulness, by thought and care, by takynge the pockes wyth women, and leprousnes, and many other infectious sickenneses, beside robbing, fightinge, killinge, and many other mischaunces, whyche is not goddes will that such thinges should be done, but God knowinge at the begynnyng of the creacion of the woorld, that man woulde be prone many wayes too abreuiate his life, made then prouision that man might be holpen, by hys grace, and then the vertue the whyche he dyd gyue to herbes, weedes, trees, rootes, frutes, and stones. The propertie and vertue of the whyche, fewe men oz none doth knowe them, excepte Doctours of physicke, and such as doth Laboure to haue the knowledge of their operacions. And thys knowledge notwithstandinge let no man thyncke that there is no physicion nor Chierurgion can make a man sodenly whole of hys infirmitie as Christe and hys Disciples and manye other sanctes dyd, for they must haue leysure tyme and space as their liuing and practyse is, for sicke men, and womē be lyke a pece of rustye harnis, the which cā not be made bryghte at the first scouringe, but lette a man continue in ruobynge and scorynge, and than the harnis will be bryght, so in like maner a sicke mā cā not be made whole of his maladye oz sickenes the firste daye but he muste continue with hys medecines. But here let euerye man that is sicke, beware of blynde phisicions and Chierurgions the which be ignoraunt & can not tel what things doth pertaineto their science, and therfoze let al men beware of bagabundes & ronagates that wil smatter with physicke, for by suche persons manye sicke men haue bene Deceiued the moze pitye  
God knoweth, who helpe vs all  
now and euer. Amen.

The fyrst Chapter doth treate  
vpon Abstynence.

**A**bstinencia is the Latyn worde. In greke <sup>abstynence</sup> it is named Apochi. In Englyshe it is named Abstynence, or fastynge, or for bearynge of meates and drynckes. There be many maner of fastynges. The fyrste fastynge is not to eate eyther meate or drynke. And thys fastynge oughte to be vled after replecion, or surfetyng for a tyme. The seconde Abstynence is too eate one meale a day or els twyse a day, and this is not properly Abstynence, but it may be called Temperance. The thyrde abstynence is inuoluntary, for many men wold eate meate if they had it, and therfore nolens volens, they do absteyne. The .iiii. abstynence, is when a man for deuocion, or by comaundement of the church doth absteyne from fleshe, kepynge one meale a day, whiche is laudable. Howe bee it to be longe fastynge, or fastynge too muche, it dryeth and macerateth the bodye, it maketh the coloure salowe, it doth ingender melancoly humours, and it doth hurte the syghte, and it clarifyeth the body. Thys notwithstanding, abstynence is the most perfite medicine that can be after replecion or surfet. And then if it be moderate, it dothe consume superfluities, and in consumynge them, it dothe clarifye the humours, and so consequente-ly it maketh the bodye fayre coloured, and not onely kepeth out sycknes, but also wher sycknes is entred nothyng more helpeth, vled at the begynnynge of the sicknes: wherfore Abstynence moderately vled is of a hyghe efficacitye for the sauetye of mannes bodye. And there is not so great a detriment to mannes body, as is replecion or surfetyng.

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And who so euer he be that vseth not temperaunce in eating & Drynkinge, liueth a beastly lyfe. And man hauing wyt and reason to gouerne hym selfe, should kepe a Dew order in eatynge and Drynckynge, for sauegarde of hys soule and body.

The seconde Chapitre doth shewe of the Abhorring of a mans stomake agaynst meate or Drynke.

Abhorring of a mā's meate

**A** Rhominacio stomachi, or els fastidium stomachi, be the latin wordes. In Englyshe it is named the abhorrynge of the stomake, for manye men and women beyng sicke or diseased, their stomakes doth abhorre the sight of meate, or the sauer of meates and Drynkes.

The cause of thys impediment.

Thys impedimente doth come of Debylite of the stomake and wekenes of the brayne. And Dyuers tymes it doth come by corrupt humours, the whyche be in the stomake. And otherwhyle it doth come by replecion, and otherwhyle by ouermuche and wyllfull fastynge, but as for fastynge, that rule nowe a daies nede not too be spoken of for fastynge, prayer, and almes Dedes, of charitie be banished out of all regyons and prouinces, and they be knockyng at paradise gates to go in, wepyng & waylynge for the Tempozaltie and spiritualtie, the whyche hath exiled them.

A remedy for them the whyche doth abhor their meate thowwe debylytie and sicknes.

Who so euer he or she be, the which dothe abhorre any meates or Drynkes, let them vse to eate the confection, de aromatibus, the confection of riloaloes, and al odiferous and redolent sanours dothe comfozte the stomake, the harte and the brayne for thys matter looke in the Chapitre of the stomake, or stomachus.

**The. 3. Chapter** doth shewe of Abhorzion, which is when a woman is deliuered of her chylde befoze her tyme.

**A**Bhorfus or Abhortus, be the latyn wordes. In eng Abhorzion. lythe it is named Abhorzion. And that is when a woman is deliuered of her chylde befoze her tyme. Or els Abhorzion is also, when a chylde is cut out of the mothers bely.

**The cause of Abhorzion.**

**A**bhorzion dothe come manye wayes. fyrste it maye come by ventosite and lubricite of humours in the matrix. Or it maye come by a greate feare or by extreme thought, or by extreme syckenes, or death, it dothe come also by a strype, or a stroke, or a fall. Also it may come by receptes of medecines, as by extreme purgacions, poisons, & other laxatiue drinckes, of the whiche I dare not to speake of at this time, lest any lyghte woman shoulde haue knowledg, by the whiche wilfull Abhorzion maye come of the multitudenes of the flowers of a woman.

**A remedy for Abhorzion.**

**I** do aduertise euery good woman to beware of al maner of thynges aboue rehersed. And to beware what medicines they do take: except it be of and by the counsell of experie doctours of physicke.

**I**f it do come of the Lubricite of humours in the matrix, ble peralogodan.

**I**f it come of the multitudenes of the flowers, take of the iuice of saynt Johns wort, and of the iuice of plāen, of either like porciō, & drinke it with red wine, & wine elegāt. ix. daies.

**I**f it come of ventosite. Take of Anis sedes, of Fenel sedes, of zedual, of eche the weyghre of. xii. d, of Comyn sedes the weight of. iii. d, of Organū, of Calamintes, of eche the weight of. viii. d. make fyne poudre of all this, and drinke of it wythe white wyne, or skale ale. ix. daies morning and euenynge. And let boyes, folysh men, and hasty men, the whiche be married beware howe that they do ble their wyues when they bre wyth chylde. And let women the whiche be with child beware of any occasion that shulde make Abhorzion.

**For Achante, loke in the Chapitre named Spina.**

**The**

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The. 4. Chapter dothe shewe of a scurfe in the skyn of the hed.

A scurfe.

**A** Cor, or Acoris, be the greeke wordes, Furfur, is the latin worde, Acora, is the Barbarus word in englyshe it is named Dandruffe, or a scurfe in the head like bran or otmeil, the which doth penetrate the skyn of the head, makynge lyttle holes, dyfferynge from an other infirmitie in the skyn of the head, named Fauus, as it shall appeare in the Chapter of Fauus.

The cause of this infirmitie

**T**his infirmitie doth come thozowe great humyditie and moistnes in the head, it may come also of a melancholy humour, or of a salt humour.

A remedy.

**T**ake the gall of a Bull, and myre it with byneger, and anoynt the head, or els take of blanched Almons, and grind them small, and myre them with whyte wine, and washe the head. v. or. vi. tymes. Or els take of Mellylore three vnces of Fenugreke. ii. vnces, of blacke sope an vnce, sethe this in water or wyne, and washe the head. v. or. vi. tymes.

**F**or Acrochordones, looke in the Chapter of Anaslepsia.

**F**or Achinodis orexis, loke in the Chapter named Canina appetencia.

**F**or Adustio, loke in the Chapter named Combustio

The. 5. Chapter doth shewe of a wyld  
or runnyng scabbe.

A runnyng  
scabbe.

**A** Cria, is the greeke worde, Celsus doth name it in latin Fera scabies. In english it is named a wild or runnyng scabbe, the whiche doth infest a man moze in one tyme of the yere then in an other.

The cause of chys infirmitie

**T**his infirmitie commeth to man, after his complexio, by

*G. G. G.*

by superabundante humours, or by lyenge boyth infectious persons hauynge the sayde infirmitye, or by acyditye or Dzyneffe of coler or melancoly, the whyche doth ingender a Dzye skabbe, whyche is the worst amonges al the kyndes of skabbes.

¶ A remedy.

Take Mercury mortified with fastyng Spectil. iiii. vneces, incorporate it with the oyle of Bayes, and anoynt the bodye. Or els take Mercury mortified iii. vneces, of the powder of Bism: Stone ii. vneces, of the powder of Enula campana. ii. vneces, confect this together with Barowes grece and anoynte the bodye ofte.

¶ The. 6. Chapter doth shewe of an impediment in the corner of the eye.

**A** Eglyops, is the Greeke worde. In English it is a superfluous fleshe in the corner of the eye towarde the nose, wher vnto corrupt humours be gathered. And if thys impediment do encrease, and a remedye by tyme not had, it wil fester and fyste, the whych is dangerous to meddle wythal, for it doth stand in a dangerous place.

An impediment in the eye.

¶ The cause of this impediment.

¶ This impediment dothe come thozowe a reumatyke humour mixte with corrupt blood, or it may come with a strypp, or hurt done in that place.

¶ A remedy.

¶ First if it do come of reume or corrupte bloude, purge reume and blood, as it dothe appere in the Chapters Reuma et sanguis. If it do come otherwyse be let bloude in a vayne named Mediana, and vse locall medicines, as waters to mandifie the place, and than vse salus sanatiue.

¶ For Aegineta, loke in the Chapter named Estara.

¶ The. 7. Chapter doth shewe of Ulcerations.

**A** Gria, is the Greeke worde. In Latin it is named Ulcera. In English it is named Byles or botches.

Abyle.

or such lyke apostumacions. A dyfference is betwixt Acria and Agria : for the one is with swellynge, and the other is with skabbes without swellynge.

The cause of this infirmitie.

**C** This infirmitie commeth thozowe grosse and rautinous sedyuge, or els by cozturpion of bloud myxt with flewme.

A remedy.

**C** First purge flewme and clense the bloud, as it appeareth in the Chapter of blud and flewme. Then make maturacions, and after that make incision, or els a coztolue, than abstrace with playsters abstractyue the cozturpte matter, as it appereth in the Chapter of Ulcus or Ulcera.

**C** The . 8 . Chapter doth shewe of the greene syckenes, or the greene Jaundes.

The greene Jaundes.

**A** Griaca is no greeke worde, nor no latyn word, but a terme in phisicke signyfyinge a sickenes named the greene sickenesse, or the greene Jaundes, some Arabes doth vse this worde.

The cause of this impediment.

**C** This impediment commeth of cozturpion of bloude and debilitie of nature, and faintnes about the hert.

A remedy.

**C** Take Cordialles and restozatiues, and clense the bludde, as it appereth moze plainely in the Chapter of Sanguis. And for this matter vse the syrop of fumitory, and the confection of fumitory.

**C** The . 9 . Chapter doth shewe of the whyte Morphewe.

The whyte Morphewe.

**A** Lboras, is an Araby worde, and some do name it Albaras, it is named in Latin Morphea alba. In Englyshe it is named the whyte of Morphewe.

The cause of this infirmitie.

**C** This infirmitie doth come by Defaute of nutritiue vertue. And it may come by vsyng to muche of Venus actes in youth.



## A remedy.

Take the rotes of Bencian made in fine powder. Or take the iuyce of Bencian. iiii. vneces, mixe it with white vinegre, & wash the face or place oft with it. Or els take a skarlet clothe & rub the face or place wher the Moꝝpheme is. And after that rubbe the face or place with Mandragoꝝ leues. And to bedwarde anointe the face with oyle of the Alsche keyes. Or els take the rootes of Madder. iiii. vneces stampe it wyth whyte bynegre, & rub the face or place with it.

¶ For Alchites, or as some saye Alclites, looke in these woꝝdes in the Chapitres named Astites and Hidroips.

¶ For Albernalieth, loke in the Chapitre named Polipus

¶ For Alaxos ligmos, loke in the Chapitre named Singultus.

¶ For Alsoach, loke in the Chapitre named Singultus.

¶ For Alburglo, loke in the Chapitre named Argemita

¶ The. 10. Chapter doth shewe of a fistulus impostume in the corner of the eye.

**A**lgarab, is the Araby woꝝde, Auicenn doth name it *Apostum* in Algaras. In Englyshe it is an impostume in the corner of the eye.

¶ The cause of this Apostumacion.

¶ This impostume dothe come of a Reumatyke humour myxt wyth coꝝrupte bloude hauyng a recourse to the eye.

## A remedy.

Take of the water of Roses, and of water of Plantayne, of eche an vnce, of Turpe prepared a dram and a halfe of the flowers of Myrtles, an vnce, & a halfe, of the leues of house lyke or Syngrene, halfe an vnce, of Camphyre a drame and a halfe, of the whyte of Egges .iii. beate all thys together in a mortar, and put of the confection of the corner of the eye vpon the impostume.

¶ For Albugo, loke in the Chapitre named Argemita,

¶ Alcola is a Barbarus woꝝde, loke for it in the Chapitre of Aphthis or Aphthas.

¶ And for Almusagari, loke in the Chapitre of Almusae for both the woꝝdes hath one signification.

¶ And for Albugo, looke in the Extrauagantes in the ende of this booke.

¶ For Albaras, loke in the chapitre named Allopecia.

¶ Albatin is a sinewe the whiche doth growe out of the myddle of the spondils, ioynyng to the pellicles of the kydnes.

The. 11. Chapitre doth shewe of the infla-  
cion of the eyes.

Inflation  
of the eye.

A Linthifer, is the Arabye worde. In Latine it is named Inflatio oculorum or Tumor palpebrum. And some doth name it Almusagari. In Englyshe it is named a Tumor, a swelling or an inflacion in the eyes

The cause of this infirmitie.

¶ This infirmitie doth come of reume or els taking of a vaperous humour coniuinct with reume.

¶ A remedy

¶ Firste purge reume as it doth appere in the Chapitre named Reuma. And ones or twice a weke take of the pilles of Cochee. And beware of drynyng of wyne or of other hote drynkes. And vse a good diet, and syt not vp too late, and vse some labour or manual occupacion to sweate at the browes, except it be in a tyme of infection, or whan any vniuersal sickenes is in a countre, then open not the poores, neyther by labour nor trauell, neyther by bathes, neyther by supbes, nor such lyke. And as I doo shewe my mynde for thys infirmitie. About all other thynges lette euery man beware of the premilles, reherced in the tyme whan the pestilence, or the sweatyng syckenes, or feuers or agues dothe reigne in a countre. For these syckeneses, be infectious, and one man maye infecte an other, as it dothe appere in the Chapters named Scabies, morbus Gallicus. And specially in the dietary of health, wherfore I would that euery man hauyng this booke, should haue the sayd dietarye of health wyth thys booke, considering that the one booke is concurant wyth the other.

¶ Blohosos is a bone in the backe.

The. 12. Chapitre doth shewe of one of the foure kyndes of Leprosy, named Allopecia.

A kynd of  
Leprosy.

A Lopecia, is the Greeke worde. Ophiasis, bothe the grekes and the latyns doth vse that worde. The

barbarous

barbarous worde is Alopecia. The Araby worde is Albaras. In Englyshe it is a soden fallynge of a mannes here of hys heed and hearde, hauynge growynge vpon the skynne, vnder the heare an humoure lyke bzian oz otmel, & betwixt the fynger is a white drynes, it is named Alopecia, for as much as the worde is deriued of greke named Alops: whyche is in Englyshe a for, for a for ones a yere hath that infirmitie shedyng hys heare, hauynge also a lytle skurfe vnder the heare vpon the skyn.

The cause of thys infirmitie.

**T**his infirmitie dothe come of the heate of the stomake and of the cozruption of the braine, for the skyn of the heade wyll styncke thozowe the vapozyng of euyl and cozrupt humours. Also thys infirmitie dothe come diuers tymes of the defaute of humiditie oz moiste humours. And then the skurfe is lyke otmel, but some lokeyth whytyshe and other blackyshe.

A remedy.

**I**f y<sup>e</sup> drynke no hote wines, noz eatc drye meates, noz lepreouse fyshes. Than haue the head and herde, and anoynte the heade with the grece of a for. Or els washe the head with the succe of Bcetes. b. or. vi. tymes, or els stampe Barlyke and rub the heade with it, & after that washe it in bynegre, do thys, b. or. vi. tymes. Or els make ashes of Barlyke & temper it with Hony and anoynt the heade. If it do come thozowe any opilacids, anoint the head with the oyle of bytter Almons, or with the oyle of wormwode, or with the oyle of Spynard, and such lyke oyles. If it do cōe otherwayes, the oyle of Myrtles is good, or the oyle of Bailes or the oyle of Walnutes, or the oyle of Bayd n heare.

The. 13. Chapter dothe shewe of a Carboole.

**A**ltois is the araby word. In greke it is named Althoea. In latin it is named Carbunculus. In Englyshe it is named a Carboole or a botche, Carbunculus doth take his name of Carbo, which is to say in englyshe a cole, for a cole beyng a fyze is hote, & sois a Carboole.

Carbole.

B. iii.

The

The cause of this infirmitie.

Most commonly a Carbocle dothe come in the tyme when the pestilence dothe raygne, or els when the ayer and the bloude is purifyed and corrupted, This vlcera- tion and infirmitie moost commonly doth breade in the emunctorie places, there where the .iii. pryncypall mem- bers hath theyr purgynge places the which be vnder the eare or throte, or els aboute the arme hooles or breste, or els about the secrete partes of a man or womanne, or in the thare, or thygh, or flanke. And of Carbocles there be .vii. kyndes. The fyrst is blacke. The second is redde. The thyrde is of a glasse or a grenythe coloure. And the fourth is of a swarte or dym coloure, The blacke colour cometh of melancoll and of a venemous matter. And therfore it is daungerous. The red colour of the carbo- cle cometh of a corrupted bloude. The glasse coloure cometh of coler, & the swart colour cometh of coler, adu- sted. And if the carbocle do appere, and after that doth retozne to the body againe, comonly it is an euyl sygne. And if the sycke person do vomit & be sompnouent or sle- ping. And the pulces subuerted & cold swetes wyth alte- racion of coloure, wyth a vehement agewe, it is a sygne of Death.

A remedy as muche as I can tel.

Before the soze be fixed, take purgacifs according to the age & strength of the person & be let bloud with the coucel of a doc- toure of physicke, & as it is specified in the dyetari of helth, and if the soze be fixed, lay thys playster to it. Take of Dones dug .iii. vnces stampe it with vineger and laie it ouer the soze. And to breke the Carbocle take of Dalies halfe an vnce, of Canca- rides the weyghre of .ii. d. stampe this together & laye it on the head of the Carbocle. Thā take salues to draw out the corrup- tion, & other whyle mūdifte the soze with the iuice of smalage. For this matter loke further in the Chapt. named Epidiua. For Ambustro, whych is a scaldynge, loke in the Cha- pitre named Combustio.

**C** For Amor, a sykennesse, loke in the Chapitres named Hereos.

**C** For Ambustio meretricis, loke after the Chapitre named Anastropha.

**C** The. 14. Chapter doth shewe of lyttle cornels in the roote of the tounge.

**A** Migdale, is the latin worde. In englyshe it is lytle cornels in the roote of the tounge as some saye, but I do say it is two fleshely peeces, the which doth lye to the two vnyles lyke the fashyon of an Almon. Cornels.

The cause of this infirmitie.

**C** This infirmitie doth come thozowe reume, the whiche doth discende from the head to the roote of the tounge, and other whyle it doth come by heate of the stomake, the which doth vapour vp to the roote of the tounge, and it may come of Dzynkinge to muche of hotte wyne and stronge ale.

A remedy.

**C** First vse gargarice, and then take sternutacions, and purge the head & the stomake with pylles of Cocher. And beware of late dzynkyng and euyl dyet, as surfering & dzyking of hote wyne and stronge ale, for Omne nimium veritur in vicum.

**C** The. 15. Chapter doth shewe of one of the kyndes of the fallynge sickenes.

**A** Nalepsia is the greke word. The barbarus word is named Analencia. In latin it is named Morbus caducis, and Morbus cominicialis. In Englyshe it is one of the kyndes of the fallynge sickenes. A kynd of the falling sickenes. And they that haue this sickennesse, when they do fall they do not come at the mouth, but they do defyle them selfe other by vryn or by egestion, or bothe at once.

The cause of this infirmitie.

**C** Many surours in dyuers matters be of sundrye oppnyons, but for this matter I do saye that for as

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much as it is one of the kyndes of the fallynge sycknes, it doth take his originall of a reumatyke humour, oppylatynge the celles of the brayne, and the brayne so opilated and stopped, the pacient lyueth pitefullye vnto the tyme that nature hath remoued the cause.

A remedy.

For this matter a great circumspect must be had. First in the diet of the pacient, for the pacient not onely in this kinde of the fallynge sicknes, but in al other kyndes must absteine from white meates, and beefe, hare fleshe, and venyson. And they must beware of clymynge vp to hygh places, they muste eat no salades, Garlyke, Ramsons, Dypyons, Chybolles, or Scaltons, or such lyke chynges: the pacient must refrayne fro eatynge of water foules, and from eatynge of the fatnesse of fysh, as Beles, Conger, and Salmon, or such lyke. And then vse the seedes and the rotes of pyony as well in meates and drynks, as to were the rote and seedes about the necke, and purge oft the head, and do as it is specified in the Chapter named Epilepsia.

The. 16. Chapitre doth shewe of wartes.

Wartes. **A** Crochordones, is the greke worde. The barbarus word is named Acroconides, in latin it is named Varuce, And some do name it Tubercula, loke in Tubercula. In Englyshe it is named wartes.

The cause of this infirmitie.

**T**his infirmitie doth come of grosse and euyll humours.

A remedy.

First with a payre of syllers cut of the heades of the wartes and then rub them with garlyke and bay salte stamped bothe together, do this syre or seven tymes. And laye ouer them a lytle plate of leade. For this matter loke in the Chapter named Tuber.

**A**nchus is a croked elbowe, the barbarus worde is named Ancha.

**The. 17.** Chapitre doth shewe of a sykkenes in the fleshe, whyche is puffed by lyke a sponge, the fleshe beyng softe and the skynne dankyshe.

**A** Nasarca or Iposarca be the greke wordes. In englyshe it is one of the kyndes of Hydropsies, it is a wateryshe humour which runneth betwixte the fleshe and the skyn, and some doth say, it is in the fleshe and the skynne. And this infirmitie doth make the fleshe and the skyn to puffe lyke a sponge and doth make the fleshe dankyshe. Some auctours doth name this infirmitie Iposarca, and some doth name it Sarcites.

**The cause of thys infirmitie.**

**This infirmitie doth come of a salte wateryshe humour.**

**A remedy.**

First vse a precise diet, not to eate contagious meates, than vse stuphes and easy purgacions, as it appereth in the Dietary of health.

**The. 18.** Chapter doth shewe of casting by of a mans meate.

**A** Nastropha is the barbarus worde. In greke it is named Anastrophæ. In Englyshe it is named a bomytting or casting by a mans meate as Catastropha is a quicke casting downewarde of a mans egestion or seege, for the one infirmitie cometh not so fast by boarde, but the other goeth as fast downewarde.

**The cause of this infirmitie.**

**This infirmitie doth come thozowe great replecion of meates and drynkes, or els it cometh thozowe the malyce of the stomake, or of lubryfaction of the intestines or intayles.**

**A remedy.**

First mundifie the stomake with pylls of Coche. And confore the stomake with Dyagalanga, and vse odiferous saours & good meates and drynkes and haue a mery harte, for pencifalnes doth hurte the stomake.

**For**

**C** For Anciloglossi, loke in the Chapitres of Balbuclentes and in Mogilali.

The. 19. Chapter doth shewe of burnynge of an harlot.

Burnyng of an harlot.

**A** Mbustio meretricis be the latin wordes. In englyshe it is named, burnyng of an harlotte or of an hooze.

The cause of this impediment.

**C** This impediment doth come when an harlot doth holde in her bzeeth, and clapse her handes hard together and toes in lyke maner. And some harlot doth stande ouer a chafinge dyshe of cooles, into the whiche she doth put bzymestone and there she doth perfume her selfe.

A remedy.

**C** If a man be burnt with an harlot and do meddle with an other woman within a day, he shall burne the woman that he doth meddle withall. If one be burnt let them washe theyr secretes two or thzee tymes with white wyne, or els with sacke and water. And if the matter haue continued longe, go to some expert Chierurgion to haue helpe, or els the guttes wyl burne and fall out of the belly.

The. 20. Chapter doth shewe of a mans bzeeth or ende.

The bzeeth.

**A** Nhelitus is the latin word. In greke it is named Asthma. The Barbarus worde is Anelitus. And in Englyshe it is named the bzeeth or ende of man, the which otherwhyle doth stynke or hath an euill sauour, and dyuers tymes in many men it is short that he must pufte and blowe and gape for wynde.

The cause of this infirmite,

**C** This impediment doth come from the brayne or els from the stomake, or els from the longes, if it do come from the longes, loke in the chapitre named Asthma, if it do come out of the head, reume whiche is putryfied and cozrupted, infectyng the brayne is the cause, and



if it do come by or thozow the throte, it dothe come of pur-  
trified humour of the stomake or els of cozruptyon of the  
longes.

A remedy if this impediment come of the brayne.

First purge the head and brayne wyth a gargarice, of wlyth  
pyllpul. Elphangyne. And the vlc the Electuari de Bemmis,  
or a confection de Musto, or Tiriaca diatesteron, for this mat-  
ter loke in the Chapter named Asthma.

A remedy if this impediment come of the stomake,

First purge the stomake wyth perapigra galeni, Than take  
of Cloues the weyghte of .vi. d, of Ligni aloes the weyghte of  
viii d of Balingale, the weight of .vi. d. make powder of thys &  
driinke of it mozning and euenyng, as much as an Hase! nure.  
And vlc to chewe in the mouthe a clove without maces in the  
mozning, & after dinner, & to bedwarde.

A remedy to pall or make swete the bzeith, which  
way so euer it do come.

First in the mozning eate or swallow .ii. or .iii. cloues, & kepe  
betwixt the gummes & the chekes .ii. cloues, or els do as I said  
befoze Or els take of Sauery an vncc, of Balingale halfe an  
vncc, of the wood of Aloes a quarter of an vncc, make powder  
of this, and eate or driinke a porcion in the moznyng, & a lytle  
after dinner, & as muche to bedwarde.

The .21. Chapitre doth shewe of the squyce.

Angina is the latin worde, Sinachi or Chinanchibe  
the greke wordes. The barbarus wordes be na- Squynce  
med squinancia or Quinancia. In English it is named  
the Squincy. The which is an impostume in the throte  
the which dothe let a man too swallowe other meate or  
driinke. And diuers tymes it doth stop vp a mans wind  
or bzeith, and there be .iiii. kyndes. The firste kynd doth  
not appere outwarde and that is deathe, excepte it bee  
quickly cured. The seconde kynd doth somewhat apere  
moze inwarde then outward, and that is not so daunge  
rous as the firste is. The thirde kynd doth appere both  
inward and outwarde, and that is not soo periculus as  
the other be, howe be it, it doth continue longer then the  
other doth. The .iiii. kynd doth onely appere outwarde,  
and in it is no peryll.

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The cause of this infirmitie.

This infirmitie doth come of Reume ascendynge from the heade to the throte. And it may come of vaporous humours descendyng fro the stomake to the throte.

A remedy.

Three thynges is requisite to helpe these infirmities: The fyrste is lettynge of blood in a bayne named Cephalica, The second is to purge the head wyth the pylles of Cochee, And the thyrde is to vse gargarices, & to vse Clysters. And than let the pacient for a space absteyne fro meate, except it be of the broth made of a chekyn, and let the pacient take ydormel or Oximel And take a lytle peece of porke or bacon, or els a lytle peece of a sponge, and intynet it in oyle olyue and tye about any of these thynges a strong threde and let the pacient swallowe in thys matter and by and by pul it out agayn and be sure of the thred that he that shall do thys feare in holdyng fast the threde, and so pull it out agayne quyckely.

The 22. Chapiter doth shewe of the soule of man.

Soule.

**A** Nima, is the latin word. In greke it is named ψυ-  
chae. In Englishe it is named the soule of manne:  
The soule of manne is the lyfe of the body, for when the  
soule is departed from the body, the body is but a deade  
thyng that can not se, heare, nor feele. The soule can not  
be felt nor sene, for it is lyke the nature of an Angell, ha-  
uyng wyl, wyt, wysdome, reason, knowledg and vnder-  
standyng. And is partaker of good or euyl, as the body  
and it doth or hath deserued or operated. The soule also  
is a creature made wyth man and connered to man, for  
man is of .ii. natures, whyche is to saie, the nature of the  
soule, and the nature of the bodye, whyche is fleshe and  
bloude, the fleshe or bodye is palpyble and maye be sene  
and felte. The soule is not palible nor can not bee sene  
nor felte, but bothe beyng together nowe and shalbee  
after the general resurrection in tyme to come, dothe,  
and al do, fele ioy or payne, &c.

It is not the soule onely doth make a man, noz the bodie of a man is a man, but soule and bodie conneced or ioyned together maketh a man. And the one becepeted fro the other be of .ii. natures as I haue sayd, vnto the tyme that they do mete againe at the Day of Dome. Therefore let euery mā in this life so prouide by the merite of Chzties pass on that soule and body beyng perfit man maye enter into everlastynge ioy and glozpe too be in heauen with god. The electuary of Gemmis: and the confection named Alchermes bee good to comforte the soule or the spirites of man, soule and bodye beyng together here in earth.

The .23. Chapter doth shewe of a mans mynd.

**A** Nimus is the Latine worde: In greeke it is named Thimos. In Englyshe it is named a mans mynde. The mynde of a man is very mutable and inconstant, moze in one man thē in an other, but the most part myght be amended. A mynde.

The cause of this mutabilitie.

This mutabilitie doth come thozowe wauerynge and inconstant wyttes, lackynge loue and charitie to God, to a mans owne selfe, and to his neyghbour, regardynge moze other sensualitie, or prodigalitie, couetyse or lucre, then the wealth and profyte of the soule. For the mynde of man is so occupied about worldly matters and businesse, that god and the soule of man is forgotten, by the whiche great daungers foloweth.

A remedy.

First let euery man reconcile hym selfe in and to god, and not to set by the worlde, but too take the worlde as it is, not beyng parmanente no abydyng place, but to lyue as one shuld dye euery houre. And if a man may haue thys memory, he wyll not be mutable, noz set by the worlde, but constante, hauynge euer a respect to god his creatour, and to his neyghbour which is euery man where soeuer he dwelle.

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The. 24. Chapitre doth shewe of a hyle  
named Antrax.

A Felon,

**A**Ntrax is the Latin word. In English it is named  
a Felon, and is lyke a Carbocle, but not so great in  
quantitie or substance.

The cause of this infirmitie.

**T**his infirmitie doth come of a venemous matter,  
and otherwhyle it dothe come of interiall cause, or of an  
exterial cause. The interiall cause doth come of some e-  
uyl humour, the exteriall cause doth come of some bene-  
mous stynge of a worme.

A remedy.

**I**f it do come of an euil humour, eat Triacle & make a salve  
or a plaister of triacle and laye vpon the place. Or els take the  
white of a rawe egge and put in salt to it and beat it wel togi-  
ther & make a plaister.

**F**or Antiades, loke in the Chapitres named Glandu-  
le and Cherade,

The. 25. Chapitre doth shewe of a mannes  
ars or fundement.

In ars,

**A**Nus, is the Latyn woorde. In Greeke it is named  
Grans. In Englyshe it is a mannes ars, let euerye  
man kepe that place clene. And let no man make no re-  
stryctions that nature would expel, other by egestion, or  
by ventositie. In the aforesayde place is ingendred the  
pyles or Emerodes, Fystles, and Festures, Cankers,  
the Bores, and Ficus in Ano, and Dyuers tymes the lon-  
gation which is the ars gut, doth fall out of the bodye, &  
otherwhyle many men can not kepe their egestion but lie-  
ping and wakunge they do defyle them selte, for al suche  
matters loke in the chapitres of the pzenominated infir-  
mities.

A remedy for falling out of the fundement,

**F**irst beware of takyng colde in that place. And beware of  
cobifnes, And kepe the ars & buttockes warme. And sit not on  
the

the colde earth, nor vpon stone or stones, nor vpon no harde thynge, but take somewhat vnder the buttockes, not only for fallng out of the longacion, or ars gut, but for all other infirmities that may be in the longacion ingendred.

¶ For fallng out of the longacion.

¶ Take of Myrrylles. iiii. vneces, of Juneper cut in smal peeces. iiii. vneces, seth it in water and washe the place. And after that make a perfume of Juneper & sit ouer it. Or els make a perfume of Berguin, Myrrre, or Frankensence. Or els take the inwarde rine or barke of an Oke, seth it in water with Galles & washe the place & drinke of Galbanū with stale ale, and lay the substance of it to the nauill, it is good for the fallng of the moder. Also for the impedimentes in a mans fundament or ars is good to anoint the place with oyle of limescedes.

The 26 Chapitre doth shewe of an hote vlceration in the rough of the mouth,

**A** Phtæ, is the greeke word. Alcola, is the barbarus worde. And Vlceracio in palato be the latin wordes. In Englyshe it is named a hote Vlceration in the rough or palat of the mouth.

Ulcers

The cause of this infirmitie,

¶ This byle, or vlceration in the palace or the rough of the mouth, is ingendred of a hote stomake, fumpnyng and meting with reume at the vnels in the rough of the mouth, and that is the cause of this impediment

A remedy.

¶ First qualifie the hotte and the vaperous fumosite of the stomake, and the reume the whiche doth descende out of the head to the vnels, as it doth appere in the Chapitres named Stomachus, and vnele. And who so euer that woulde haue helpe, for the mouth, or for the tonge, or for the eares, for the teerh, for the nose, for the eyes, or for any dolour or prine, the whiche may be in these partes or places, let the vse other while Acernuracions, and pylles of Cohee. And ones or twise a moeth lette them vse gargaryces to exhauise and drawe out the reume out of the head, the whiche reume is the cause of many infirmities in mans body, as it doth moze largely appere in the Chapitre named Reuma.

For a uathomia, loke in the Introductiō of knowlege.

¶ For Apepsia loke in the Chapitre named Cruditias.

The

The. 27. Chapter doth shewe of a mans appetite

Spetyde.

**A** Petitus, is the latyn word. In english it is a mans appetite to meate. There be diuers appetides, some be natural, and some be vnnaturall. And one appetite is without order, and that is when a man woulde eate and can not. And some haue lost their appetite that they haue litle stomake or none to eate any meate. A natural appetite is to eate in due order & due time after a digestion. An vnnatural appetite is to eate and drinke at all times withoute due order, or to desire to eate rawe and vnlesful thinges, as women with childe dothe and suche lyke.

The cause that a man hath lost his appetide.

The cause of lesing of a mannes appetide is that the stomake is repleted with the euill humours. And it dothe come other thozowe sicknes, or els it cometh of to much Drynkynge in the morning, or els it doth pronosticate sicknes to be within short time.

A remedy.

First refraine early drynkinge, than purge the stomake wyth pilles of Cochie, and vse to eate the confection de Aromaticibus and so is the sirupe of Wormewode good for that matter.

A remedy for women that haue vnlesful lustes.

I haue knowen that suche lustes hath bene put awaye by smellynge too the sauer of theyr owne hoers, when they be put of. In suche lustes it is best that women haue their desire if it maye begotten, for they shall neuer take surfette by suche lustes.

The. 28. Chapter doth shewe of the Apoplexie.

Apoplexi

**A** Poplexis, is the greke worde. Apoplexia is the barbarus worde. In latin it is named Percussio. In English it is named a sodayne strikinge downe, takynge away a mans wit, reason and mouing.

The cause of this infirmitie.

This infirmitie doth come of a colde humoure, the which

which doth opplate or stop the ventricles of the braine & doth fyl the celles of the heade. And some say it is a cold and a grosse Apostumacion that lieth in the hinder part of the head.

☞ A remedy.

☞ First purge the head, and vse this sterutacion. Take of *Libozus albus*, of *Peper*, of *Castory*, of *eche* .ii. Drames, make powder of it, and blowe or snuffe a lytle in the nosethylles. And vse clisters and fricacions wyth salt and warme vinegre. And vse *Orimel diuretike* & *Orimel squiltryke*, and purge the matter wyth *Peracussi*, or els wyth *peralogodian*. And the medicines the which doth serue for *Eppylepsia*, whiche is named in Englysh the fallyng sickenes or the foule euill, wyll serue for this sickenes.

☞ The. 29. Chapter doth shewe of impostumes general.

**A**postema, is the latin word. In greke it is named *Apostima*. In englyshe it is a postume. A postume Apostume, is no other thynge but a collection or a runnyng together of euill humours. And some be interiall, and some be exteriall. The interiall Apostumes be other in the heade, in the stomake, in the lunges, in the splene, or in the bowels. The exterial apostumes be in the flesh, vnder the skyn.

The cause of this infirmitie.

☞ All apostumacions doo come by cozrupte bloude, or els by congeyled fleume, or fleume vnnaturall. Or els by coler, or els by melancoly. If the impostume doo come of cozrupte and infectious bloude, then the impostume is named *Elegmon*, And if it come by congeyled or vnnaturall fleume, the impostume is named *zimia* and some do name it *zumma*. And yf the impostume do come by coler, the impostume is named *Herisipula*. and if the impostume do come of melancoly, or coler adusted then the impostume is named *Cancri* or *Scliros*. Yet

☞.l.

there

there be many other impostumes the which do come of myrt humours, as the botche and byle, and suche lyke. These impostumes that be interiall and can not be sene be more periculus then they the whiche a man maye se and fele. For this matter and for a remedy, loke in the proper names of the impostumes and specially in the Chapitre named Suffocacion or Suffocacio.

The. 30. Chapter doth shewe of the Cyttryne water in mannes body.

Cyttryne water.

**A** Qua citrina be the latin wordes. In Englyshe it is named cytryne water, like the coloure of an Orange which is ingendred in the body. In greke it is named Hidor medicon.

The cause of this impediment.

The cause of this impediment commeth of superabundance of Cyttryne coler and euyl humours.

A remedy.

Use pylls de Mescreon. ii. times in a weke. And beware of eatyng of boyled meates, of fried and burnt meates, and of al maner of meates that is dried in the smoke, & of crusts of bred of pie crustes, & cake breade, & sodden bread & sower drinks.

The. 31. Chapitre doth shewe of a soze in the eyes.

Soze eyes.

**A** R gemat is the barbarus word. In greke it is named Argema. In englyshe it is named a soze in the eyes, for a white doth growe ouer the blacke of the eye, and the white of the eye is redde. In latin it is named Albugo or Nebula.

The cause of this impediment.

This impediment doth come of reume, and of corrupt bloud, the which doth dystyll out of the heade to the eyes.

A remedy.

First purge reume, as it doth appere in the Chapitre named Reuma, & than make a plaister with the white of .ii. egges, & beate



beat it well together, and than put to it a litle honny, and after that put to it flere oz rowe, and too bedwarde laye it ouer the eyes and let it lye al nyght, and in the moorning wash the eyes with colde water, & a fyne cloute, do this. iii. nightes one after an other.

**The. 32. Chapter doth shewe of the gout Arthetike.**

**A** Rthetica is the Whylpke worde. In latyn it is named **The goute** **Morbus articularis.** And in greke it is named **Arthetike** **Articularis.** The Barbarous word is **Gutta artetica.** In Englyshe it is named the **Arthetike passion,** oz thee **goute Arthetike,** it is a peyne oz a passyon of the ioyntes, for it wyl runne from one ioynte to another, for the matter oz the humour is so subtyll that it wyl dyscende and ascende into the ioyntes, & otherwhyle the peyne is so vehement that it wyl breake the ioyntes. And thys is named the very goute, there be other kyndes of goutes named **Chiragra, Podagra, Sciatica,** as it both appere in their **Chapitres.**

**The cause of this infirmitie.**

**T**hys infirmitie other it doth come of cozrupt bloude oz els of a fleumatike humour, oz els of a colericke humour, if it do come of bloud oz of reumaticke fleume the place wyl swel and be red, & the veynes wyl bee full, if it do come of coler, the place do not swel greatly but is dry & the place wyl prycke and burne.

**A remedy.**

**F**irste beware of contagious meates & dzyntes, as newe ale newe bere, reade wine, newe hote bread, oysters, eles, muscles, samon, dog fysh, raye oz thornebacke, fresh bese, water foules goose & ducke, and suchlyke, be not costur, & vse gentil purgacions, & beware of ryot & late dzyntyng and takynge of colde on the fete, oz goynge oz rydyng wete Godde oz hoted. Than vse staphes, & these oyles if the matter come of colde humours the oyle of **Walnutes, Oleum vulpinum, Oleum philosophoru** and **Oleum de lapide gagatis.** If the matter do come of heate than is good **Oleum de Kanis.**

**The**

The Breuiary.

The. 33. Chapter doth shewe of the eye  
when it is bloud hot.

A blud  
hotten  
eye.

**A** Tarfati is the Araby worde. In latin it is named  
Macula. In Englyshe it is when the eye is bloude  
hotten, & some say it is a blemysch in the eye.

The cause of thys infirmite.

**T**his impediment doth come by a stripe oz a blow oz  
some other casual hurt by some euyl chaunce, oz els of  
some euyl humour, loke for thys matter in the Chapter  
named Macula, in the Extrauagantes.

A remedy.

**T**ake of the whyte of .ii. egges, and beate it too a waterythe  
spume, than put in two, and .iii. nyghtes one after an other lay  
suche playsters ouer the eye oz eyes, & in the meane space hang  
ouer the eye oz eyes a grene sarsenet cloth, and plunge the eyes  
in cold water.

The. 34. Chapter doth shewe of Arters:

Arters.

**A**rterie is the greke word, and the Latin word. In  
Englyshe it is named arters. Arters be lyke bay-  
nes, in the whiche be the bytal spirites, hauing their be-  
gynnyng of the hart. And vppon the arter dothe lye the  
baynes, except it be in the backe, where as a great arter  
named Trachea doth lye vpon the bayne. **T**he arters  
doth feel displeasures, as by brysyng, lifting, & otherwise  
hurtynge them, for such matters vse to annoynt the body  
with oyle of Turpentyne.

The. 35. Chapter doth shewe of pushes and  
whelkes in the heade,

**A**saphati is the greke woorde. In Englyshe they be  
named whelkes oz pushes the whiche be read and  
they be in the rootes of the heare, & in the skin of the hed.  
And there be .ii. kindes, the one is moist, & the othe drye.

The

The cause of this infirmite.

The pusses whych be drye cometh of coler adusted, and they the whych be moyste dothe come of cozrupte bloud mixt with fleume.

A remedy for drye pusses.

Take of Camomyl an handefull, of Fenugreke an vnce, of Rose leues an handefull, sech thys in whit wyne and wash the head. v. tymes at nyght. Or els take the oyle of Linseed. ii. vnces & anoynt the head. vii. tymes.

A remedy for moyst pusses or whelkes.

Take the rust of yron the whych doth lie about the Smithes handfyle. ii. vnces, of Szymstone an vnce, of the pulpes of Cole quintida halfe an vnce, beate this togeher & put it into a pint and a halfe of whyte viniger, and washe the heade. iii. or iiii. tymes with it. Or els take Arlneke & moztify it. ii. vnces myxe it wyth grece & with the oyle of Bayes, & anoynt the head. iii. or. iiii. tymes.

The. 36. Chapter doth shewe of wormes in a mannes belly, named Astarides.

Astarides, is the Greeke woorde. In Englyshe it is wormes, lytle smal wormes, the whiche most comonly both lye in the longacion otherwoyse named the ars gut. And there they wyl tycle in the fundement.

The cause of the breeding of such wormes

Suche wormes be engendred of coler or of fleumatyke humours.

A remedy.

The blage of eatyng of Barlyke doth kyll al maner of wormes in a mans belly, as it dothe moze largelyer appeare in the Chapitre named Lumbrici. Or els take of thee iuyce of Lauander cotton & put to it the poudre of wormescde, & drynke it. iii. tymes every moznyng fastyng, and drynke norjan houre or. ii. after.

The. 37. Chapitre doth shewe of the purifying of the fleshe.

Achachilos is the Greeke woord, the barbarous woord putrifieng is named Achachilis. In Englyshe it is putrifieng of the fleshe, yng of the fleshe, for in some meene the fleshe shalbe putrified and cozrupted to the bone or banes, Achachilos

C. iii.

cometh

cometh of two wordes of Aciā, the whiche doth signifie in the Araby tonge corruption. And of Chilos, a Greeke word, which is to say iuyce.

The cause of this infirmitie.

This infirmitie doth come of a heuinous matter as by some melancoly humour, or by styngynge of a heuinous wyne or serpent.

A remedy.

First take the Dregges of wyne & myre it wyth an vnce of the powder of roche Alome & wahe and scour the place wyth it, than take of the bian of Beanes. & of the bian of Barly. ii. vnces, of the sedes of Nettels made in powder an vnce, myre thys together wyth the iuyce of wormewode & hony & Bake a playster. Or els take of the ople of Roses. iiii. vnces, of waxe. ii. vnces, incorporate this together. And whan it is cold, put too it. v. vnces of Ceruce that is washed. Than take of the powder of Henbane sedes the weyght of. xii. d. of blacke Poppy sedes made in powder the weight of. xii. d. & make emplaysters of this & lay the to the soze place. Also for thys matter is good Unguentum egyptiacum.

Also take in the Chapter named Nictalopis

The 38. Chapitre doth helpe of one of the kyndes of the Hydropsies.

Kindes of Hydropsies.

Asstites or Asclites be the greeke wordes. The barbarous men do name it Alchites or Alclites. In Englyshe it is one of the kyndes of Hydropsies, and is engendred in the belly, for the belly wyll bol and swel & will make a noyse as a botell halfe ful of water.

The cause of this infirmitie.

This infirmitie doth come of superabundance of water in the belly. For loke as the Tympanye cometh of wynde, so doth thys sickenes come of abundance of corrupt water.

A remedy.

First vse Trocis. de lacea & vse Surgacions & clysters & suppositories. And if it be ouergrowne there is no remedy without incisio or cutting of the belly. And in this matter there must be of counsel expert Physicians & Chirurgicals, the which be expert

In incisions. And after that to washe the guttes in white wine and than to sicke by the place agayne and to minister salues accordyng to the matter. And let the patient be a precise diet in meates and drynkes. First not to drinke no newe ale, nor newe beere, nor syder. Also the patient must refrayne from eating of newe bread, and sodden bread. Also to absteyne from all maner of white meates, specially harde cheese, and in no wyse to eate any sozt or kynde of nuts. Also the patient must not eate no maner of fruites, nor no other thyng the whiche ingender wynde. Also the patiente muste absteyne from all kynd of shewes and porages. Also not to eate frische biefte and all other spyringe meates, as al maner of waterfoules aswel wynde as tame. And also the patient muste absteyne from eating of Beles, samon, frethe herynge, dogge fysh, ray, thorn bakke, and other such lyke fyshes. Also salte meates is not good, and no moze be beanes and pelson for any man or wo: man hauyng this afozclayde sickenes.

¶ The. 39. Chapitre both shew of Asmatycke persons, the whiche be shotte wynded.

**A**sthma is the greke worde. Asma is the barbarus shornes of worde, Anhelosi or Suspiriosi, or Constrictio anhelitus, be the Latin wordes. In Englyshe it is named shornes of wynde.

The cause of this infirmitie.

¶ This infirmitie doth come ether by Viscus or tough fleume beyng in the pypes, or els by some Apostumacion in the pypes, or els there is some faulte in the lunges that the lunges is putrified.

¶ A remedy.

A confection of muske is good. Also loch de pino, loch de squilla, loch alfelcra be good, & so is the sicupe of Slope, & the sicup of Calamin. For I haue practised these thinges, & haue sped wel. First I haue made a prisane vnder this maner. Take of Euula campana rotes, picked & made clene, & cut in slyces. vii. vnces, of the rotes of fenel washed, & the pith pulled out. vi. or. vii. vnces, of Anes sedes halfe a pounce, of fygges halfe a pounce, of great resons the stones pulled out a quart of a pound, of Slope thre good handfules, of barley clenfed. v. handfules, seth al this together in two galons of runnyng water, to halfe a galon, & xv. dayes I haue geuen to my patient morninge, noone and nyght, ix. sponesfulles at a tyme, and at

the. xv. dayes ende I haue geuen pylls of Cochee, and after that I haue ministred Diasulfur, and haue made many whole Also the confection of Philonit of the first inuencion is good: And so is to anoynt the stomake with the oyle of Philosopher, named in Latin, Oleum philosophorum And beware of Nuttes, Almons, Cheese and mylke, and colde. And the pylls of Agarycke is good for this syckenes.

For Athoromata loke in the chap tre named tubercula

¶ For Ascelle, loke in the Chapter named Fetozaellarum.

¶ For Atcrabilis, loke in the Chapter named Cardiacapatio.

¶ For Auditus, loke in the chapitre named Aures.

¶ For Auriga, loke in the Chapter named Hictetia.

¶ The. 40. Chapter doth shewe of a mans eares.

Eares

**A**ures is the latin worde. In Englyshe it is a mans eares, the which be the organs of hearynge. And in the eares be many infirmities, as syngynge in the eares, appostimacion. pusses, or whelkes, woymes, and defnes, and such lyke.

¶ The cause of this infirmitie.

¶ This infirmitie dothe come of corruption of the brayne, and by opilacions, and euyl humours.

¶ A remedy.

¶ If there be any peynes in the eares, the oyle of bytter Almons is good, and so is oyle de Beem.

¶ If there be any clyngyng or noyle in the head, loke in the Chapter named Titanus aureum.

¶ If there be any ventosite in the eares, instil into the eares the oyle of Rardine.

¶ If there be any defnesse in the eares, looke in the chapitre named Surditas

¶ If there be pusses or whelkes in the eares, loke in the Chapter named Sustule.

¶ If there be woymes in the eares, loke in the Chapter named Vermes.

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

**C** If there be any other impediments in the eares, you shall fynde it out in the Chapitres of this booke.

**P**ut nothyng into the eare that is colde, but let it be a litle warme.

**T**hus endeth the letter of A, and here foloweth the letter of B.

**C** The. xiiii. Chapitre doth shewe of a stut-  
tynge oz stamerynge.

**B** Albucies is the latin worde. In Englyshe it is named stuttinge oz stameringe. In greke it is named magilali, oz Ancinoglosi

Stutting oz  
stamering.

The cause of this infirmitie

**T**his infirmitie doth come thre maner of wayes, one doth come by nature. The other doth come by the humiditie of the senowes of the tounge, and the thirde commeth to be in the company of a stutter oz stamerer.

A remedy.

**F**irst as stuttinge that doth come by nature, it can not be holpen except it be reformed in youth by some discrete tutor. If it do come with beyng in the company of a stutter oz a stamerer, a man must refrayne the company of a stutter. If it do come by the humiditie of the senowes, this is the remedy. Tak of Basil an handfull, of Coulelippes an handfull, seeth all this together in whyte wine, and dzyrke of it moynge, noone, and nyght, thus continue. xv. dayes. Or els take. vi. oz. vii. pygges, oz. vi. oz. vii. saue graines of Castory, beate th's together with clarified hony and the diuers times put the quantie of a nut vpon the tounge, and vic thre tymes a weke of gargarice.

**F**oz Barba, lesyng of the heare of the barde, loke in the Chapitre named Alopecia.

**F**oz Basilica, loke in the Chapitre named the prin-  
cipall veyne oz Mediana.

**C** The. xlii. Chapitre doth shewe of a greedy appetite.

**B**limos is the greke worde. Bolismus is the barba-  
rus worde, Ingens fames be the latin wordes. In

Honger.

C. v.

Englyshe

**B**

The Breuiary

Englyshe it is named a great hunger, howe be it when these the whiche hath this impedimente yf they do eate greedely a morsell oz two, they be satisfyed.

¶ The cause of this impediment.

¶ This impediment doth come of a colde stomake.

¶ A remedy.

¶ In this impedimente I do aduertise all men and women, fyrst to vse odiferous and redolēt saouours, as Amber de grece Storax, Calamint, Lignum Aloes, Cloves, Lapdanum, and Nutmeges. And to reuocate this inordinat appetite. I wolde that a Cockerell oz a pullet myght be sodden oz roasted & with butter and hinerger asperged, with the p̄misses, & to drinke to it Muscadell oz Ballarde, oz Eleganc, but in any wyse le that the body be not constipated, so that the pacient maye haue dayly a naturall egestion, other by course of nature, or els by suppositoys, or els by some other easy purgacions.

¶ The. 43. Chapitre doth shewe of a hozsenesse.

Hozsnes.

**B**Ranchos is the greke woorde. Branca is the barbarus woorde. In latin it is named Rancedo. In englyshe it is named hozsnes.

¶ The cause of this impediment.

¶ This impediment doth come of reume discendyng from the head to the throte. And some say it is a reume discendyng from the head to the chekes oz throte. And some do say that it may come by opilacions.

¶ A Remedy.

¶ For this matter first purge fleume, vse gargaryces and accutacions, and vse pylls of Cochee, & vse to drinke buttered ale oz buttered beere, and for a space which is to say iii. oz.iiii. dayes, kepe the pacient warme that he do not come into the open ayre, and let there be a good fyre where the pacient is.

¶ The. 44. Chapitre doth shewe of a pushe oz an impostume in the eye.

Apogume in the eye.

**B**Cthor is the Araby woord. In latin it is named pustula or Appostema. In English it is named a pushe



a whele oz an impostume in a mannes eie. And there be some auctours sayeth that it is a lytle whyte whelke oz whele in the face named as **J** Do thynke an ale pocke. And some auctours saye it is a whele in the mouthe oz tonge.

**C** The cause of this impediment

**C** This impedimente dothe come of late Dzynkyng oz surietyng disorder oz Diet in Dzynkyng of wyne stronge ale oz beere out of Due tyme.

**C** A remedy.

**C** First vse temperaunce in Dzynkyng to late, than take of the aches of Wylowes and mixe it with vyneger & washe the place. Or els take of the bran of Tockle and myxe it with the iuyce of Radishe and washe the place. Or els take of the powder of Raddyshe myxe it with vyneger and washe the place with a fethe or a fyne linnen clothe.

The. 45. Chapitre dothe shewe of an impostume growyng in the throte oz necke.

**B** Ccium oz Nauta be the latyn wordes In Englyshe **Apostume** it is a swellng the which doth growe in the throte & **in the necke** in the necke.

**C** The cause of this infirmitie.

**C** This infirmitie doth come of reume distillinge from the heade to the aforesayde places, it maye come of corruption of bloude. And there bee two kyndes, the one is natural the other is accidentall, natural bocions comonly chyldren hath also hath yong persons that be ful of reume, accidental bocions cometh to age oz by mischaunce.

**C** A remedy.

**C** First cate no nuttes, nor harde chese, nor freshe biefe, & vse the medicines, the whiche be in the Chapiters named Sephiro and Scrophule.

The. 46. Chapter doth shewe of a mannes codde.

**B** utsa testaculorum be the latin wordes. In Englyshe **The codde** it is a mannes Codde, in the whyche dyuerse tymes **Doth**

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Doth ingender dyuerse dyseases, as the thre kyndes of hernyes, and other whyle the siphat is relaxed oz broke, that the guttes of man doth fal into the codde, and then it is named a rupture. And other while the stones maye be inflated and inflamed and swollen. A remedy for all the which loke in Chapters of the aforesayd sickeneses and infirmities.

The 47. Chapitre doth shewe of a mannes armes.

An arme.

**B**Rachium is the Latyn woorde. In Englyshe it is a mans arme, the armes of man maye haue diuers impedimētes, as the goute named chiragra. Also in the armes may bee aches, in the ioyntes and bones, for the gout in the armes loke in the Chapter named Chiragra, and for aches and peine in the armes, vse seare cloths that be attractyue. Or els take of the oyle of Turpentine and myxt it wyth aquauitie, and anoynt the place oz places.

The 84. Chapitre doth shewe of an impostume, oz swellynge in the face.

A swellynge in the face.

**B**Vriga is the Latyn word. In Englyshe it is named an impostume oz an inflacion, the which is in all the whole face of man. Some doctours doth name thys infirmitie Ruonia. And some do name it Gutta rubea. There is greate dyfference betwyte Cutta rubea and Gutta rosea, for the causes of the infirmities be not lyke as it shall appere in thys Chapitre, & in the Chapitre of the other infirmitie oz impediment named Gutta rosea.

The cause of this infirmitie.

**T**his infirmitie doth come of a venemous matter ascendynge out of the stomake metyng with reume that wolde dyscende oz dystyl out of the heade, And the one ascending

ascending & the other Dyscendyng, and metyng both together, vehemently doth cause the vapors to breake out, & doth make apostumacion.

A remedy.

First for thys matter Flebothomy is very good and so be purgacions of pylls of Fumitory, & the pilles of Cochee. Also the sirupe of nunifer is good to take of it, morning & evening And the medecines, the whych be in the Chapitre named Unidimia be good for this impediment,

The. 49. Chapter dothe shewe of a grosse impostume named Bubo.

**B**vbo is the Latin worde. In Englyshe is named a grosse impostume, And there be certeyne kyndes Apostome some be pestiferous and some be not pestiferous.

The cause of this infirmitie.

**T**his infirmitie doth come vnder this maner, grosse fedynge doth make grosse humours, & grosse & corrupt humours doth make many diseases, specially it doth ingender this aforesayde infirmitie.

A remedy.

If this infirmitie do come of a pestiferous matter loke in the Chapitre named Carbunculus. If it do come of no pestiferous matter. First take a clister, or a suppositoꝝ, or some easy purgacion. And after that take of oyle oliue an vnce, mixte with bay salt, and lay it ouer the soꝛe. And after that if it do not breake make an incision or a cozolue. And then vse salues with retes attractiue. And the matter abstracted which is the cause of the anguish or paine, then I do saye as the Philosopher dothe say. Deficiente causa defectus effectus, that is to say, take away the cause, or els the cause lackyng, the effect is to no purpose. Or els take the matter as thus. Take awaye the cause of the sycknes. And the sycknes can do no harme but health shal folowe. And the cause not take awaye, of the infirmitie the sicknes must nedes remayne and continue in the bodye, or els in some perticules member it must permayne or rest

**T**hus endeth the letter of B. and her e foloweth the letter of C.

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The. 50. Chapter doth shewe of an infirmitie the  
whiche is concurrant with an hyedropsy.

An euill  
dweller.



Acecia, or Cacexia, or Cathesia, bee the  
greke wordes, In latin it is named Mala  
habitudo. In Englishe it is named an e-  
uill dweller, for it is an infirmitie concu-  
rant woth the hydropsies.

The cause of this infirmitie.

This infirmitie doth come thozowz euill, slacke, or  
slowe digestion

A remedy.

Use the confection of Alkengi, and kepe a good dyet, & be-  
ware of drynking late, and drinke not befoze thou do eate som  
what and ble temperate drinckes, & labour or exercise the bo-  
dy to swete. I was in this infirmitie, and by great trauaile I  
dyd make my selfe whole, moze by labour than by phisicke in  
receptes of medicynes.

The. 51. Chapter doth shewe of a mannes heles.

A mans  
heles.

Alcanei is the Latin worde. In Englishe it is na-  
med the heles of a man or woman, the which may  
dyuers tymes haue infections, as the goute, straining,  
the crampe, the kybes and suche lyke.

A remedy.

First kepe the fete from colde, & than take of oyle of netes  
fete & put to it a litle oyle of Turpentine & anoint the heles di-  
uers tymes & ofte. Or els take of Fenel. ii. handfull, of Smal-  
age. ii. handfull of, Malowes. iii. handfull, seth this in wyne or  
dregges of wine, & put therto Merc suet & washe the heles oft.

For Calculus loke in the Chapter named Nefresis.

The. 52. Chapter doth shewe of the  
ppes of the lunges.

Types of  
the lunges.

Anales pulmonis be the Latin wordes. In Eng-  
lishe it is named the pypes of the lunges, or the  
canes of the lunges, the which diuerse tymes be oppla-  
ted or stopped

The

The cause of thys opilacion.

**T**here is nothyng that doth oppylate oz stoppe these canes oz pyppes, so much as viscus fleume doth.

A remedy.

**F**irste eat no maner of fyshes nor synewes the which will adhere oz cleue to the fyngers in the carryng, Drynke no redde wyne nor thynke oz muddye ale oz beere, specially if it be newe eat no newe breade, nor almons, nor nuttes, nor whyte meates nor rostes. And for this matter eyther eat Barlyke oz els Loclanum de pino. And a pylane is very good, & than take a drame of pylls of Cochee, oz els some equiuolent purgacion, and beware of to much venerious actes.

**I**f oz Cacexia loke in the Chapitre named Cacecia.

The. 53. Chapitre doth shewe of a Canker.

**C**ancer is the latin worde. In Englyshe it is named **A Canker,** the whiche is a soze the whiche doth corrode and eat the fleshe, corruptyng the Arters, the heynes and the sinewes cozodyng oz eatyng the bone, and doth putrylie and corrupt it, and then it is seldome made whole.

The cause of this infirmitie.

**T**his infirmitie doth come of a melancoly humour, oz of a Colerike humour adusted, oz it maye spryng of an hurte oz a harme taken, and not loke d vnto betyme, doth fyste and resture.

A remedy.

**I**f the bone be blacke there is no remedy, but to cut of the bone fleshe and all, specially if it be in the armes of legges, yf the bone be not putrified, first scour the cankerous place. iiii. oz. iiii. dayes with white wyne. After that take burnt leade & myxe it with the oyle of Roses and anointe the place dyuers tymes, and vse pylls named Pillule Jude. And after that take of whyte Popy an vnce, of Opium and Benbane of cyther of them a dram, of Gumme arabicke halfe an vnce, of the oyle of Roses iiii. vneces, incorpore this together and anointe the Canker oft. Or els vse the oyle of Junepet. Or els take of Terre sigillate, of boole Armoniake of eche an vnce, of Ceruce of Muscilage of eyther halfe an vnce, compounde all this together with the iuyce of Letuse, and the water oz iuyce of houseleke, and vse perologodion and the confection of Hamech.

Swellyng.

The 54. Chapitre doth shewe of swellynges

**C**Ancrena is the Latin worde. In Englyshe it is a swellyng the whyche may be in every member in a man hauyng a greenyshe colour oz els a blacke colour.

The cause of this infirmitie.

**T**hys infirmitie doth come of melancolye humoure if it be blacke. And if it be grene it doth come of cytryne colour.

A remedy.

**I**n thys matter purge coler and melancoly. And for thys matter flebothomy is good, yf so be strengthe & age wyll permyt it, & take of hony halfe a pinte, the whit of .iii. raw egges, of barlye an handful, incorporat thys together & make a playster. Or els take of Rapes .iii. unces, stampe theym too gyther wylh hony & make playsters.

The 55. Chapitre doth shewe of a canine oz a dogges appetide,

A canine appetide.

**C**Aninus Apetitus, be the latyn wordes. In English it is named a canyne oz a dogges appetide, oz it may be named an vnfaciable apeteide to eate. In greke it is named Achinodis otexis, whyche is to saye in Latin, Canina appetencia. In Englyshe it is named as I haue reherced.

The cause of thys infirmitie

**T**here bee two kyndes of thys infirmitie, the one doth come of a melancoly humour, ascendyng from the splene to the oryfyce of the stomake, oz els it maye come of a cold distemperance of the stomake. The other kind doth come thozowe a hote lyuer, and a hote stomake. And thus shall you knowe the one kinde from the other if it do come of a melancoly humoure, a man shall haue a rauning stomake to eate what so euer he canne gette. And when the stomake is full repleted, then it is troubled, and then the pacient is prouoked to vomyttinge. And after that the stomake is soo euacuated oz emptye, then

then the pacient doth fal to eatyng againe. There is another canine appetide, which is, when a man is ever hungry and is neuer satisfied, noz is not well but when hee is eatyng or drynking, ignozant men wyll say that suche persons hath an eaton in the bely.

¶ A remedy for the fyrst impediment.

¶ Fyyste purge melancoly with Dialene & the stomake, & then vse to eat fat meates, as Goose, Hyg, and such lyke, & drinke good drynckes. And if it do come of fleume let the matter be digested wyth Organū & Calamynt, & with Anys sedes, & Fenel sedes, & purge the matter with perapigra or such like And vse to eat meates the which ingender fleume as potage made of mylke & aples and such lyke.

¶ A remedy for the second impediment.

¶ Fyrst rectifie the Liuer & stomake fro theyr caliditie or heat, and vse grosse meates, as Befe, Beanes, hard egges, tripes, podynges, and such lyke, & anoint the backe & the stomake wyth oyle of Myrtles, or the oyle of Roses, or the oyle of Sumacke. And for thys impedimēt vse no sauces, specially sowre sauces that doth prouoke an appetide.

¶ For Camo loke in the Chapitre named Combustio.

¶ The .56. Chapter doth shew of the heare of a man.

Capillus or Capilli be the latin wordes, In greeke it is named, Thrix. In Englyshe it is heare of a mannes heade. Crinis is the latin worde for a woman's heare. Pili is the latyn worde for beastes heare. And all maner of heares be ingendred and doth come of a grosse matter or fume beyng hote, wherefoze this comon proverbe is vled in Latin, that Vir pilosus semper est luxuriosus, that is to saye, man that is full of heare is ever vnerious, vnlesse grace (as I saye) woorkes aboue nature. There be .vii. principall colours of heares. There is fyrst albozne heare, yelow heare, redde heare, blacke heare, flexen heare, gray heare, & whyte heare. Albozne heare and yelow heare commeth of a gentyll nature, grounded vpon a good complexion which is bloud, flex-

**C**

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en heare is engendred of fleume, the red heare is engendred of the multitude of grosse humoures, specially of grosse bloude. The blacke heare cometh of colericke humours myxt with melancholy humours. The graie heares do come of the Defection of naturall heate, or els it doth come of corrupt fleume. Euery heare hath a hole and belyde euery heare is a poze where the sweate doth come forth. The heares of man haue diuers impedimētes, it may be eaten with wormes, it may fall of, it maye stynke.

**I**f it fallynge of the heare looke in the Chapitre named Alopecia.

**A** reme dy.

If the here be eaten with wormes, take a pynt of white wine and stampe .iii. heades of Barlyke with .ii. handfull of wormes: wod & boyle al together and washe the head. Or els an oynment named Silotium. Or els desoule an vnce of Aloes cabalyne in a pynt of wyne & washe the head .ii. or .iii. tymes.

**T**o make heares to growe and that they shall not fal.

**T**ake of the oyle named in Latyn, *Olium costinum*, and anoynte the heade with it ofte.

**T**o make heares to fal

**T**ake of arsnecke an vnce, of unslaked lyme halfe an vnce, myre this together with vineger, and washe or anoynt the place diuers tymes. Or els take of the oyle of Henbane, of the oyle of Mandragoz of eche halfe an vnce, compounde this with the bloude of a backe or a flytter mouse, and anoynte the place.

The .57. Chapitre dothe shewe of a mans head.

**T**he head **C**Apud is the Latin worde. In greke it is named Cephalos. In Englyshe it is named a mans head, the whiche is the seate of the soule, and theretore when the head doth ake all the body is out of temper. In the head may



may be many infirmitieſ, as the Apoplexi, the ſcotomy  
 the Megrym, the Sood, the Preumiſes, the fallynge  
 ſickenes, and dyuers other infirmitieſ beſyde aches, as  
 it ſhall appeare in theyr Chapitres. As for aches in  
 the head be many. Firſt there is an ache the which doth  
 come by extreme labour. There is an ache the whiche  
 may come by ſuperabundance of reume. Then is ther  
 ache the which doth come by extreme colde. Ther is an  
 ache the which may come by acyditie or drinkes in the  
 head. There is an ache the whiche may come by a bilus  
 humour or by ſome Apoſtumacion. There is an ach the  
 which may come by or thozowe dronkenneſ. There is  
 an ache in the head, the whiche may come by ventofitie.  
 There is an ache the whiche may come by a blowe, a  
 ſtrype, or a fall, or any great hurt in the head. There is  
 head ache, the which may come by any maner of feuer,  
 and by other certayne ſickenesſes. And beſyde all theſe,  
 aches may be in the head thozowe the calyditie or heate  
 of the ſonne, or by interpozancy of the ayer cozrupted.  
 And it may come by the euyll operacion of the planets  
 and lygnes.

A remedy for all theſe premiſſes,  
 except dronkenneſſe.

**C** Firſt ble in all thynges temperaunce, and an order in all  
 thynges, rule the body that it fall not into infirmitieſ, and  
 purge the head oft with gargaryces and with ſternutacions,  
 with pilles of Cochee, Pillule aggregate, Perapigra Balnei,  
 or Perahermicis, or Peralogodion ruſſi, & Aqua melis is good

**C** The. 58. Chapitre doth ſhewe of a Car-  
 bocle or botche.

**C** Arbunculus is the latin worde. Altoin is the araby  
 worde. In engliſhe it is named a carbocle or botch **Carbocle.**  
 carbunculus, is deriued out of a word of latin named  
 carbo, the whiche is a cole in Englyſhe, for this in-  
 firmitie hath the propertie of a coole that is hot bur-  
 ning

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nyngge, for a Carbocle doth hurt and prycke. For this matter loke in the Chapitre named Alloin.

The. lix. Chap'tre doth shewe of the syckenesse of the pylson.

Speakes of the pylson.

Carcinoma is the greke worde. In Englyshe it is named the sicknesse of the pylson. And some authors doth say that it is a Canker, the whiche doth corrode and eat the superiall partes of the body, but I do take it for the sicknesse of the pylson.

The cause of thys infirmitie

This infirmitie doth come of corruption of the ayer and the bzyeth and fylth the whiche doth come from men, as many men to be together in a lyttle come, hauynge but lyttle open ayer.

A remedy.

The chiefe remedy is for man, so to lyue, and so to do, that he deserue not to be brought into no pylson. And if he be in pylson, eyther to get frendes to helpe hym out, or els to vse some perfumes, or to smel to some odiferous sauours, and to kepe the pylson cleane.

For Cardiacca looke in the Chapitre of beynes named Mediana.

The. 60. Chapitre doth shewe of a Canker in a mans nose.

Canker.

Carcinodes is the greke worde. In latin it is named Cancer in nosa. In Englyshe it is named a Canker in the nose.

The cause of this impediment.

This impediment doth come of coler adusted, mixt with corrupt bludde and reume, for reume is the cause of many infirmities.

A remedy.

First mundifie the place with white wine & roche alome, & then if there be any dead fleshe corode it with Aqua ardens or with aqua fortis, and then take of hony halfe a pynt, of the white of, iiii. egges, of barley bza, an handfull, incorporate this

together and make a plaister, or els do as you shal fynd in many places of this boke of other kyndes of Cankers,

**The. 61. Chapter doth shewe of the Cardiacke passion.**

**C**Ardiaca passio, be the latin wordes. In Englyshe it is named the Cardyacke passyon, or a passyon aboute the herte, for the herte is depressed and ouetcome with fayntnesse. The Cardiacke passion

**The cause of thys infirmitie.**

**T**his infirmitie doeth come of euyll humourse the whiche be in the celles about the herte, it may come also of to muche sweatynge. Also it maye come of imbecillite or weakenes of the body. And it may come of grosnesse of bloud, or of melancoly: if it do come of an euyll humour in the celles about the hert, eyther it doth come of grosse bloud, or a colericke humour. And then is there aboute the herte tremblyng with heate, the which causeth thyrste, and depe fetchynge of wynde yf it do come of imbesyllytpe or of melancoly, then the pacyente is in feare, in dulnesse, and sorowe.

**A remedy.**

**F**or thys matter vse meates in all maner of meates, & vse the confection de Aromatibus, & purge euil humours, & vse mirth and mery company, and beware of pencifulnes.

**The. 62. Chapter doth partract of the fleshe of manne.**

**C**Arō is the latin worde. In greke it is named Sarx fleshe. but I dyd learne amonges the grekees creas, as thus to saye, gyue me some fleshe. In greke they saye Dos so moo creas, this is no true greke although it be the common speche in greke. There be many maner of fleshes as euery man doth know, but I do not pretend to speake of no other fleshe, but of the fleshe of manne,

**C**

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the whiche maye be putrified and cozrupted as by Hye Dropsies and putrifyinge of the bloude, yf the fleshe be in temperaunce and not cozrupted, naturally it is hotte and moyste, if it be putrified with any of the kyndes of Dropsies, looke in their Chapitres, yf it bee infected with euyl bloude, loke in the Chapitre named Sanguis and in the Chapitre of Leprousnesse.

The 63 Chapter doth shewe of the priuacion of mans wylt.

Priuacion of wylt.

**C**aros is the greke worde. Suqeth and Sabara be the Araby wordes. In Latin it is named Dormitacio vigilatiua. In Englyshe it is named priuacion of mans wylt, it doth differ from a sickenes named the Letharge for Caros doth drawe the bryeth in, and expelleth it oute and so doth not the Letharge that can not be perceiued. And the patient that hath this infirmitie named Caros, yf any man do aske hym a question, he wyl aunswere. And the Letharge patient can not. Also it dothe differ from an infirmitie named Apoplexia, for the Apoplexy is euer with vehement aspyrations and drawyng depe by the bryeth. And so is not Caros.

The cause of this infirmitie.

**T**his infirmitie doth come of a colde humour perturbed by the bryeth.

The remedy.

First purge cume, and keepe the fete warme, and vse decructions and gargarices.

**C**aros as some men say is a surfet.

The 64 Chapter doth shewe of one of the kyndes of the fallynge sickenes.

A kynde of the fallynge sickenes.

**C**atalepsis or cathocha be the greke wordes. In Latin it is named congelacta. The barbarus word is named catalencio. In Englysh it is named the Catalepsy, which is one of the kyndes of the fallyng sickenes.

The

The cause of this impediment

This impediment doth come of cold reume, the whiche doth molest and trouble the braine and heade, that it doth depzyue one of his wytte, and dothe fall to the ground, and can not moue nor stee, for as one is taken so shall he lye, other whyle open eyed, and other whyle close eyed. And although the eyes be open yet one shall not see, heare, nor speake, nor scarce drawe any wynde in or out that can be perceyued, for one shall lye as he were deade for a space.

A remedy.

First purge reume which is the chiefeste cause of the infirmitie, and then vse the dyet the which is specified in the Chapter named Analepsia. And in any wyse let not the person or patient be in feare, nor let hym resorte where there is greate company, as in market places, churches, scooles, and great mens houses, for such thynges doth induce all the kyndes of the fallynge syckenes. And so it doth if the patient be vnder a haute, or a churche that is hauted, or any other close house specially if there be any Charcole or sea cole burned and hath no vent, but that the fume of it do enter into the body, the patient wyll fall, for this matter loke in the Chapters named Epilepsia and Analepsia.

For catalencia loke in the Chapter named catalepcis.

The. 65. Chapter doth shewe of a dead or a depe slepe.

Cataphora is the greke worde. In Englishe it is named a dead or a depe slepe, or a disposicion to be euer sompnouent and heauy. A depe slepe

The cause of this infirmitie.

This infirmitie doth come of a reumatyke head and superabundance of fleume.

A remedy.

First purge reume, and diminysh the fleume, and vse not to muche dynapuge of wyne and stronge ale.

For caroli loke in the seconde booke named Extrauagantes.

For cartilago loke in the Extrauagantes in the ende of the booke.

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The. 66. Chapitre doth shewe of a Catharact.

A catharact

**C**atharacta is the barbarus worde. In greke it is named Ypechime. In Englyshe it is named a Catharact, the which doth let a man to se perfectly.

The cause of this infirmitie.

**T**his infirmitie doth come of a grosse and a water-rythe humour, the which doth lye befoze the syght, let-tyng a man to se clerely, for he can not deserue a farre of, a crowe from a man, noz a beast from a bush, and of one thyng, he shall se twoo thynges, although it be but one thyng.

A remedy.

**F**yrst beware of any thyng the whiche shulde fume into the head, as wyne, Barlyke, onyons, the fatnesse of fysh & suche lyke. Then vse gargarisacions and sternutacions, as I haue reherced in this boke in many Chapitres. And beware of costiuenes, and vse purgacions to purge the heade and floz make, as pylles of Cohee and such lyke.

The. 67. Chapitre doth shewe of a Catarue oz a Murre.

Murre.

**C**atarrhos, is the greke worde, catarrus is the barbarus worde. In latin it is named Inundacio oz Distillatio. In Englyshe it is named a Catarue oz a Murre.

The cause of this infirmitie.

**T**his infirmitie doth come of reume, the which doth distyll from the heade into the stomake, and other while it doth make Suffocacions.

A remedy.

For a Catarue is good Dypacodion & the syrupe of Popy, and sternutaciōs & gargarices be good for this matter. And if ther be any suffocacions which by strangulation doth folowe a Catarue, vse to eat Diatiscum, the whiche in grecke is named Diacozidon, and Pillule contra catarrhos be very good, and beware of costiuenes, and therfore vse the aforesayde pylles.

**C**atin be. v. small spondylls, the whiche be. v. small bones

bones in the backe bone.

**C** For Catastrophā, loke in the Chapitre named Anaxrupha.

**C** For Cathesia, looke in the Chapitre named Caecia or Caceria.

**C** For Cathoca loke in the Chapitre named Catalepsis.

**C** For Caulos, loke in the chapitre named Febris ardēs.

**C** Canterisacio, is Canterisaciō, that is to say, burning or serynge with a hot yron or scale of golde.

**C** The. lxxiii. Chapitre doth shewe of a peyne in the head, named the Cephalarge.

Peine in  
the head.

**C**ephalargia is the greke worde. soda is the Araby worde. In Englyshe it is named Cephalarge, or an vniuersall peyne in the head. Some auctours doth holde opinion that Soda and Cephalta is one infirmitie.

**C** The cause of this infirmitie.

**C** This infirmitie doth come eyther by extreme labour or by surfetynge or of the corruption of the ayer, or by some extreme heate, or els by extreme colde, or drynkyng of hot wynes.

A remedy.

First beware of all thynges the which doth hurt the head, as Barlyke, onyons, chybolles, wyne, sloupyng downe with the head, extreme labour and such lyke, and beware of surfetynge and dronkenesse, and purge the head with gargaryces, and sterutacions, and purge the heade and the stomacke wyth a weke with pylls of Cochee or such lyke.

The. 69. Chapitre doth shewe of a peyne in the head named the Cephale.

**C**ephalea is the greke worde. In Latin it is named Cephale Dolor ingens in capite. In Englyshe it is named head aches the Cephale, the which is an extreme peyne in the head.

R. v. that

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that a man can not abyde no lyght noz no noyse, & the patient doth loue to be in darke places, and his head he doth thynke doth go in peeces, and a pylowe is better for the patient then a cote of defence.

The cause of this impediment.

This impediment doth come eyther of extreme heat or els of extreme colde, or of some maluolus humour.

A remedy.

First se that the patient be not costive. And then vse all maner of thynges the which is reherced in the Chapitre named Cephalargia. And beware of vsynge to muche vnerious actes, specially in sommer.

For cephalica, loke in the Chapitre named mediana and Vene.

The. 70. Chapitre doth shewe of a mans Sculle.

Skull.

Cranium is the latin worde. In greke it is named Cranion, or Cranos. In Englyshe it is named a mans skull, the which may be fract or broken, or els it may be putrifid or corrupted.

The cause of this impediment.

This impediment may come of a fall or a bruse, or by a strype, it may also come of some interiall sycknes, or some exteriorl disease.

A remedy.

First the Chierurgions must knowe howe the skull was broken, and then haue the heade, and make incision of the skyn to se aparently the skull, then mundyfie the place with wyte wine warme. Than take of myre an vnce, of Aloes a penyke. ii. Drams, of Sarcocol, of Frankensence, of Sanguis draconis, of Mader of eche the weyght of, ii. d. incorporate all this together and in Sandyll lay it vpon the place and after that do as you do in other fractures.

Brayne

The. 71. Chapitre doth shewe of the brayne of a man.

Cerebrum is the latin worde. In greke it is named Encephalos. In Englyshe it is a mannes brayne, the which is the seconde pryncypall member in man.



In the whiche principall member doth rest the animall spirites. The braine is colde and moyste. And in it selfe it is without bloude, and without fylth. The beast, the fythe, the foule, the whiche hath no braine can not slepe. And yf the brayne be verced oz hurte, perreit of leathe consequently foloweth. And dyuers tymes the brayne is inflated and hath dyuers other impedimentes.

¶ The cause of thys inflacion.

¶ The cause is when the poozes bee opened out oz above all naturall courses, it doth let in subtyl wynde the whiche doth make inflacion, oz elles the poozes opened holdenes descendyng frome the braine is reuerberated into the ventricles of the brayne againe, and maketh inflacion which is a periculus passion, and doth put a man in perill and leopardy of deathe, for the whiche is good the confection of muske and diatesseron and the electuary of Gemmis, and pilles of Elephangyne is good to purge the braine, and Orinel squilite cōpound, is good oz oppylacions of the braine. And to knowe whether a manne be infested with this infirmitie oz not, one maye knowe it by these sygnes, inflacion oz swellynge will be about the temples, and the head oz face they wyll swell and be redde, and the pacient shal not wel heare, and an ague wyll be concurrant with the infirmitie.

¶ A remedy.

¶ Use vble sternutacions and gargarices. And purge the head with pilles of Elephangine, & vble the medecines the whiche bee rehearsed in thys Chapter in the cause of the inflacion of the brayne.

¶ The. 72. Chapter doth shewe of the hynder part of the head.

¶ Crnix is the Latin worde. In greeke it is named **ἡ βε ποῖ**, **Epomis**. In Englyshe it is the hynder parte of the head, in the whiche may be many impedimentes, as **Lethargies**

## The Breuiary

**C**

Lethargies. Obliviousnes, the Apoplexi and such lyke, for the whych impedimentes or sickenelles loke in their Chapitres, & vse the medecynes that there be specified. And beware of hurtynge the hynder part of the head, for the brayne doth lye there.

Chilis is the name of a veine, the whych doth spring out of the lyuer.

**C** The. 73. Chapitre doth shewe of an infirmitie in the eye lydd.

**The eye lydd** **C** Himosis is the greke worde. In Englyshe it is an impediment the whych is in the skin, the whych doth inclose the eye.

**The cause of this impediment.**

**This impediment doth come of a salt humour.**

**A remedy.**

**For this matter gargarices be good to byng the humours another way, that it haue no recourse to the eyes, for if the salte humour haue a recourse to the eyes, it wyll make a man blere eyed, belyde this aforesaide impediment.**

**For Chinanchi, loke in the Chapitre named Angina.**

**C** The. 74. Chapter doth shewe of the Ciphac

**Ciphac,** **C** Iphac, is the Araby worde. In Englyshe it is a call or a pellycle the whyche dothe compasse aboute the guttes. And diuers tymes the sayde Ciphac may be relaxed or broken.

**The cause of the breakynge of the Ciphac.**

**The ciphac, is broken thozowe a greate lyft, or a fall, or a brose, or by great ceyenge, or extreme halowynge, or by lepyng into a sadel, or otherwoyse lepyng or strayning a mans selfe.**

**A remedy.**

**For a remedye for this infirmitie loke in the Chapitre named Ruptura.**

**For cirlocella, loke in the Chapitre named Ramex.**

**The**

**The. 75. Chapitre doth shewe of Carnels.**

**C**Herade is the greke word. Some auctours do cal Carnels; it Strume, & some do cal it in greke Antiades. The latins do cal it Glādule. The barbarus people do name it scrophule. In Englyshe it is named carnelles in a mā's flethe, for this matter loke in the chapitre named Glandule, and vse the medecines that there be specified.

**The. 76. Chapitre doth shewe of the goutte in the handes.**

**C**Hiragra is the greke worde. In Englyshe it is the goutte the which is in the handes & fingers of man. The gout in the handes. And it doth runne from one ioynte to an other as other goutes doth.

**The cause of this impediment.**

**T**his impediment doth come of reume and euyl diet. And there be two kyndes of the gout in the handes, the one is confirmed and can not be made whole, for it do come by kynde, so that the ioyntes be broken, the syckenesse is vncurable. The other the which is not confirmed may be made whole.

**A remedy.**

**T**ake of Colewortes.iii. handefull, scethe it in a lyttle lye with thre sponefull of vineger, and halfe a sponeful of sale, stampe all this together and make a playster. Or els take and cate Triacle, and make a playster of it, and lay it to the place. And marke that if the matter do come of a hote cause, minister hot medecines. And if it do come of a colde cause, minister no hot medecines, but colde medecines, and let the pacyent beware of eatynge and drynkyng of those thynges that be ouer hote or ouer colde.

**The. 77. Chapitre doth shewe of carnall copulation betwixt man and woman.**

**C**oitus is the latin worde. In greke it is named Ochia or Synoufia. In Englyshe it is named carnal flapping. Copulacion betwixt man and woman, and it is a naturall

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call thynges amonges beastes, foules, and fyshes, and all other thynges hauyng lyfe and doth ingender.

The cause of this naturall copulacion.

**C** This naturall copulacions doth come of thre causes. The fyrst is that whan god had made man, beast, fythe and foule, and al other thynges that doth ingender, he byd them to increase and to multiply the worlde oz the earth. The seconde cause is, that naturally euery male Desyrezth copulacion with his make, for the Philosopher sayth. Euery lyke Desyrezthe to haue one lyke to him, for and yf any copulacion be had with unlike, then is engendred a monstrous thyng. The thyrde cause is that euery thyng bearyng oz hauyng lyfe, Desyrezth his make except man, for a man hath reason, in whom grace may worke aboue nature, & if grace do not worke abouze nature for carnall copulacion a man maye lyue chaste, as well in youth as in age. And an olde man to fall to carnall copulacion to get a chylde, he doth kyll a man, for he doth kyll hym selfe, except reason with grace do rule hym. But oft tymes in this matter olde men doth dote, for it is harde to get out of the flethe, that is byed in the bone. And furthermore I do say. Qui multum conlunt diu viuere non possum, for it doth ingender dyuers infirmities, specially yf venerious persons vse carnall copulacion vpon a full stomake.

**C** Medecines for a man the whiche can not do the acte of matrimonye thozewe impotencie.

The electuary de Aromatibus, & a confection of gynger is good for this matter. Also a confection made of the bones of a fox, & the electuary of Alechof is very good for this matter, & so is the confection of Alharif, & the second confection of the bones of a fox. For the makynge of these thynges & many other thynges in this booke, the Potycary must do it, oz els any other

man that marre al that he doth go about, & the medecines shal not take none effect, except the matter be well ordered & trulye made.

**¶ Medecines to helpe a man or a woman to haue chyldren.**

**¶** First a man must knowe whether the fault be in the man or in the womā. If the fault be in the man it doth come thowse weakenes or debilitie of nature, or for lacke of erection of the peece, let such men vse restorative meates & drynkes, and vse good dyet and vse no venerious actes after a full stomake. If the woman be in the fault it doth come of lubricite of humors in the matrix or place of conception. For thys matter looke in the Chapter of conception. Furthermoze this is good to make a woman to conceyue. Take of Mandragor aples, confect the with Roose water & Sugar toset, and take a porcion of it. ix. dayes. And here is to be noted for married men that Aristotle sayth Secundo de Anima, that every partit thyng is, whan one may generate a thyng like to hym selfe, for by it he is assimiled to the immortall God. Avicene De naturalibus, glorified naturall procreacion. And for thys cause God made man and woman to encrease & multiplye to the worldes ende. For thys matter loke further in the Extravagantes in the ende of thys boke.

**¶ Medecines to kepe a man or a woman lowe of corage.**

**¶** To kepe one lowe, is the blage of eatyng or of drynkinge of vinegre, or of smellynge to it, & so dayly bled. Reme & Camphire for thys matter is good to smel to. And Tutlane other: wyle named Agnus castus and Singrene otherwyle named houelyke, & strong purgacions, watch, and study, and al bytter and soure thynges doth mytigate or swage the corage of man, for thys matter loke in the Chapter named Diapylmus

**¶** For contorcio oris loke in the Chapter named Tortura oris.

**¶** For Columella, looke in the Chapter named Gargarion.

**¶** The 78 Chapter doth shewe of the Colycke

**¶** Colica passio, be the latin wordes. In Englyshe it Colycke, is named the Colyke, and it is named a passyon

for,

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**C**onsidering as the peyne is very extreme. The Colycke doth take his name of a gout, the whych is in man named Colon.

**T**he cause of this infirmitie.

**T**his infirmitie is engendred of ventositie or wynde the which is intrused or inclosed in the gout named Colon and can not get out. And otherwhyle it cometh of a Colericke humour the which doth dry by a mans egestion or order.

**A** remedy.

First beware of costiuenes, & beware of colde, and of eatynge of colde meate and frutes, and al manner of meates that honye is in. And vse Clysters and Suppositors, or some easie or gentyl purgacions, and kepe the belly warme, & be not longe fastynge, and vse Diaciminum, or the confection of the first inuencion of Philonit, and the oyle of Aylles, & so be wellule scide minores.

The. 79 Chapter doth shewe of an humoz named Coler.

Coler.

**C**olera is the latyn worde. In Greeke it is named Cholæ. In Englyshe it is named Coler, the whych is one of the foure humours. And is hote and drye by nature or beyng in the stomake and is mouable. There be. v. kyndes of coler. The first is naturall coler whiche is red by nature, cleere, and pure. The seconde is glassy, the whyche is engendred of watter by the fleume, and of red cleere coler. The thyrde is whyte by the viscus, and clammye lyke the whyte of a raw egge, the whych is engendred of congelacion of fleume and of cleere red coler. The.iiii. is greene, the original of the whych cometh of malyce of the stomake. The.v. is a darke greene coler, and dothe burne in the stomake, and is engendred of to muche aduusted humours.

**A** remedy to purge Coler.

**C**oler aduusted doth purge, the pylls of Lapidis lazule, and so doth yeralogodion with the confection of Hameth. And to purge Citrine coler is good the cofeccion of Manna, & the pylls

the

the which be good agaynst Coleryke feuers and pillule psilii. And to purge grosse and viscus coler, vse Sirupus acetosus. And it is good for read coler, and for al superfluous coler, vse the pylles named Pillule scomatice, pylles of Turbyth, or pilles of Coloquintida, & so doth Sirupus acetosus laxat inus, & so doth the confection made of fumiterre, this muste be done of a Soricary, the which hath the practise of al such matters, for I nor no man els cannot in theyr maternall tonge expresse the whole termes of physycke.

The. 80. Chapitre doth shewe of a passion that is in the bely.

**C**olirica passio, as Alexander saith is deriued out of Bely ache. A worde of greke named Colides the whiche is named the inwarde of a mā. Some Greciōs doth name this sickenes Colidica or Ciliaca or Coeliaca passio, and some grekes with the latenistes doth name it Cholera. In latyn it is named Ventralis passio. In English it is named the belly ache or a passion in the belly,

The cause of this impediment.

**T**his impediment doth come for lacke of perfyte digestion for a man shal exonerate or discharge by egestion and vomit both his body and stomacke in an houre, upwarde and downeward.

A remedy.

**F**irst beware of cold, & eatyng of colde meates and liquyde meates, as of al kindes of Potage, sewes, posset ale, alebrues and candelles, and every thyng that is laxatiue, as plomes, aples, and such lyke. And comfort the stomake wyth the confection of Aromatickes, and vse Cordialles and rosted meate, and broyled meates.

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

**C**lor is the latin word. In greke it is named Choma. In English it is named a man or a womans Colur. colour, and some be good and many be euyl.

Et

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C

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The cause of good and euill colours.

A good colour cometh of a good complexion. And an euill colour doth come of an euill complexion, as by sickness, or a sodaine feare, or anger, or malyce, or by extrem heate or colde and by greate labour or Dronkenness and such lyke causes.

A remedy.

First I do saye that phisicke can not helpe none of all these impedimentes, except it do come by syckenes. And the moste of the other doth come by nature and that thyng that nature doth geue to man no Physicion can take it awaye, howe be it in diuers infirmities many and expert Physicions maye mytygate the payne for a tyme but they can not clerely take it away, for thys matter looke in the Chapitre named Cutis, and vse good meate, breade & drynke.

For Collum, which is the necke of man loke in the seconde booke named the Extrauagantes in the ende of thys booke.

The 82. Chapitre doth shewe of Burnyng.

Burnyng

Combustio is the latyn word. In greeke it is named Pyritasta. In Englyshe it is named burning wyth fyre. Then is there Ambustio, the whyche is the latyn word, & in Englyshe it is named scaldyng wyth lye or.

The cause of this impediment.

This impediment of burnyng doth come .ii. wayes eyther it doth come by burning of fyre, or els by burning of a woman thowowe carnal copulation. And Ambustio which is to say scaldyng, doth come by hote & seething lycour, as water, lye, oyle, worte, & such lyke.

A remedy for burnyng wyth fyre.

Take the white of a raw egge & beat it wyth an vnce of the oyle of Roses, than put to it the iuyce of Honselleke an vnce, of Myght shade, of Plantaine, of eche of theym, halfe an vnce, of the rust that is vnder the handefyle of a smythe .ii. unces, composit al this togither & wash the place oft. And thā take Popu lyeon & ad to it a lytle of the oyle of Roses, as much of the iuyce of



of Plantaine, and incorporate al together and make plaisters. Or els take the oynment of Ceruse, and the oynment of Sericine named in latin Unguentum Sericinum. And Popplion is good, and suche other lyke.

**A** remedy for scaldynge with water.

**T**ake of the iuyce of Houselleke and iurinet a linnen clothe in it and lay it vpon the place. Also boyle Armoniack & Camphire is good when it is desolued in the oyle of Roses and lay vpon the place. The water of purslayne and Saffryls, Ceruse and the whyte of rawe egges, and suche lyke be very good for all maner of scaldynge.

**A** remedy for burnynge of or with a woman.

**I**gnorant persons that be burnt of an harlot, as sone as he hath done his carnall and fylthy concupiscence, let him washe all his secret places with white wine thre or foure tymes, as sone as the matter is done, lest at length the guts fall out of the belly. And yf he get a doxer, or two doxers and a ryder let hym loke in the Chapitre named Ambusio meretricis.

**The. 83. Chapitre doth shewe of a terrible and depe slepe.**

**C**amo is the greke woorde. In latin it is named **Cra-** An euill  
slepe.  
**uis et profundis sompnus.** In Englyshe it is named a longe and a greuous slepe with exhaustion of wynde, for he or she haupnge this impedimente wyll snorke and snore the heade lyinge hyghe or lowe.

The cause of this infirmitie.

**T**his infirmitie doth come of superabundance of humours, specially of reume & other corrupt humour s myxt with it, the which doth cause unmoderate and vn naturall slepe.

**A** remedy.

**S**pyte purge the heade, and after vse sternutacions, and drynke not late, and vse a good dyet and surtyt not, and lye the head hyghe.

**The. 84. Chapitre doth shewe of Conception.**

**C**onceptio is the latin woorde. In greke it is named **Conception**  
**Sillepsis.** In Englyshe it is named conception or  
**C.ii.** when

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When a woman is conceaued with chylde.

The cause that a woman can not conceaue.

The cause is that when the seede of man is solwen and the place of conception is lubryfact and can not reteine the seede but doth slyp away from the woman, there can not be conception, therefore lette the matrix oz place of conception be kept in a temperance, neyther to moyste noz to drye, neyther to hot noz to colde. And that the woman haue the due ozder of her termes, and yf the man oz woman be fat, lette them eate pepper in theyr meates and drynkes, and vse purgacions.

A remedy.

Lette baren women vse to eate in powder the matrix of an Hare oz drynke the powder of the stones of a Boze with wine And let her kepe an ozder in her meates and drynkes, and vse no venerious actes after a full somake. Loke for this matter in the Chapitre named Embryo.

For condolamita, loke in the Extrauagantes.

For coniunctiua loke in the Chapitre named oculus

The. lxxv. Chapitre doth shewe of sleeping with open eyes.

Sleppinge  
with open  
eyes.

Congelacio is the latin woorde. In Englyshe it is when a man lyeth aslepe hauinge his eyes open as a Lion doth without mouing of the eyes & the eye lids.

The cause of this impediment.

This cause of this impediment Aristotle doth shewe in his Metheoror, that it doth come of a cold waterlike humour, the which as I do thynke doth lye in the hynder part of the brayne.

A remedy.

First purge that waterlike humour with Clysters, than make fricacions oz rubbynges with the hande of man vppon the forheade, and vse gargarices and sterutacions, & anoint the head with the oyle of Ayllyes.

The

The. 86. Chapitre doth shew of  
the herte of man.

**C**or is the latin worde. In greke it is named Cardia. In Englyshe it is an herte, the herte is the princi-  
pal member in man. And it is the member that hath the fyrste lyfe in man, and it is the laste thyng that dothe dye in manne. The herte dothe buiycate all other members and is the ground and foundaciō of al the vitall spirites in man, and doth lye in the mydle of the bo-  
dye and is hote and drye. And there is nothyng so euyll to the herte as is thought and care, and feare, as for o-  
ther impedimentes that be longynge to the herte dothe appere in their Chapitres, as cardiaca. Herte.

¶ To comfort the herte.

¶ There is nothyng that dothe comforte the herte so much besyde God as honest myrth and good company. And wyne moderatly taken doth letyfycate and dothe comfort the herte, and good bzeade doth confyrme and doth stablyshe a mannes herte. And all good and tempe-  
rate drynkes the whych doth ingender good bloud doth comfort the herte. All maner of cordyalles and restora-  
tives, & al swete or dulcet thinges doth comfort the hert and so doth maces and gynger, cere egges, and poched egges not harde, their yolkes be a cordial. Also the elec-  
tuarie of cittons, Rob de pitis, Rob de ribes, Diambra Aromaticum mustatum, Aromaticum rosatum and so is Electuarium de geminis, and the confection of Xiloaloe and suche lyke be good for the herte.

## The. 87. Chapitre doth shew of defnes.

**C**opohlis, is the greke worde. In latin it is named Defnes: Defnes:  
Surditas. In Englyshe it is named a man that can  
not heare.

C

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The cause of this impediment

This impediment may come to a man. iij. maner of wayes, eyther it doth come by nature, or els accidentall by some stroke, or stryke, or bryse, or fall, or els it dothe come by an humour, the whiche doth opplate or stoppe the Organs of hearynge.

A remedy.

If it do come by nature, that is to saye that one is borne deaf, there is no maner of remedy, but onely god to do a miracle. If it come accidentallye, as by a stroke, a stryke, a bryse, or a fall, or such lyke, and that by it the organs of heringe bee closed by, there is no remedye but onelye god. If it doo come of an humour there is remedye, as thus. Firste put nothyng into the eare, excepte it bee warme as bloude. Then take the gall of an Hare and myre it with the grece of a Fore and with blacke wol inspyl it into the eare. Or els take the faeces of a balson ele and incinct blacke woll in it and put it into the eare. Or els take of the iuyce of Wozne woode and temper it wyth the gall of a Bul & intynce blacke wol in it, put it into the eare.

The. 88. Chapitte doth shewe of Illica passio.

**Illica passio** Cordaplis is the grecke worde. In latin it is named Emullicio intestinorū, or Iliaca passio. Thon Helnes doth name it dñe miserere mei. In English it is named Illica passion. This sickenes is deriued out of a word of greke named Iliā, which is a gout in the belli of man. Some men doth name this sicknes Volnulus.

The cause of this infirmitie.

This infirmitie doth come of ventositie or wynd the which is intruded and inclosed in a goute named Iliā, & doth ascend by uers tymes to the herte, and wyll cause a man to vomit.

A remedy.

First beware of cold, and be not long fastynge, eat no colde meates nor no meate that honny is in, beware of eatynge of portages and of frutes, and of al other thynges the whiche dothe ingender ventositie, for thys matter looke in the Chapitte named Iliaca passio.

The

¶ The. 89. Chapitre doth shewe of a mans body.

**C**orpus is the latin worde. In greke it is named So a mans  
ma. In Englyshe it is named a body. A mans bo- body.

dy is of. v. disposicions. The fyrst is equalitie the which  
consysteth in equalitie of humours. The seconde is  
grosnes, the which hath two kyndes, the one is fatnes  
and the other is grosnes of fleshe, fatnesse doth come of  
colde and moyst humours, grosnes doth come of abun-  
dance of hote humours. The thyrde disposicion is leane-  
nesse the which doth come of a drye colericke humoure.  
The fourth is named Sintesis, the which leanness is  
swart and blacke, and it doth come of a colde and a dry  
melancoly humour. The fyfth disposicio is named Squa-  
liditie or foggynesse. And it doth come of colde and  
moyst humours of the disposicion of them the which be  
infected with the Hiedropsyes. The body that is sycke  
may be made whole many wayes, first by attraction, by  
expulcion, by dissoluyng, by mortificacion, by constric-  
tion, and by restoryng. To comfort the body Diacalami-  
te is good, and so is Trifora sarta magna, and so is Ace-  
tum iniquilitis, and Pillule lucis, or Yerahermetis, and  
Yeralogodion ruffi.

¶ The. 90. Chapitre doth shewe of Corpulence.

**C**orpulencia is the latin word. In greke it is named  
pachos. In Englyshe it is named Corpulence, coz Grosnes,  
pozatenesse or grosnes of the body, or fatnes.

¶ The cause of this impediment.

¶ This impediment doth come eyther by nature or els  
by grosse fedynge, or els by great drynkyng, and that  
doth make a great belly.

¶ A remedy.

If it do come by nature there is no remedy, if it come by grosse  
fedynge or great drynkyng, vse much pepper both in meates &  
drynkes, & vse purgacions and laxative meates & vse labour,  
and exercise the body in open ayre and temperate weathers.

## The Breuiary

The. 91. Chapitre doth shewe of the pose.

pose,

**C**Oriza is the barbarus word. In greke it is named Corriza. In latin it is named Rupia or grado. In Englyshe it is named the pose, or reume stoppyng or oppylatynge the nolethylls that a man can not smell.

The cause of this infirmitie.

**T**his infirmitie doth come of reume the which doth dystyll from the head to the nose, or nolethylls. And this reume is ingendred thozowe imperfite digestion and thozowe fumolitic or vaporeous humours. And dyuers tymes it is ingendred of colde taken in the feete, and it may come of late drynkynge or surfetyng.

A remedy.

**F**or this matter labour and fastynge is good. Also sternutacions or nesynge is good. And to cause nesynge, take of Liborius albus and make powder of it, and snuffe it into the nose, or take a rythe or a strawe and cyccle it within the nolethylls, and beware of drynkynge of wyne, and of surfetyng and vse warme meates for a space.

**F**or Coxa, loke in the Extrauagantes in the ende of this boke.

**F**or coxendrix, loke in the Chapitre named sciatica.

The. 92. Chapitre doth shewe of surfetyng.

Surfyt.

**C**Rapula, is the latin worde. In greke it is named crepala. In Englyshe it is named a surfet, and some say it is an headache.

The cause of this impediment.

**T**his impediment doth come of an euyl dyet, eating and drynkynge late, or takynge to muche meate or drynke, or eatynge of rawe or contagious meates, or taken euyl drynkes drynkynge.

A remedy.

**F**or this matter nothyng is so good as abstinence, and to beware what a man doth este and drynke, and what dyet he doth

doth kepe, there doth no persons dye by surfetyng, than by the swerde or kyllynge, or hangynge, wherefore I aduertise every man that no sensualitie overcome hym. And after a full stomake that which is tard of digestion, drynke two or thre draughtes of wyne specially Secke. And with meate drynke no wyne, except it be Balcone wyne, or Kenyshe wyne, or frenche wyne. And after a surfyte eate no meate nor drynke lytle or nothyng vnto the tyme the stomake be euacuated. And for this matter sometymg is a perfyte medecine, so be it that age and strengthe wyll permyt it.

**C** For craneum, loke in the Chapitre befoze cerebrum  
**C** The. 93. Chapitre doth shewe of the strynges that a mans stones doth hange by.

**C** Remasteres is the Greeke worde. The Barbarus worde is named cremastres. In Englyshe it is the strynges wherby the stones of a man doth hange and they may haue impedimentes many wayes.

Strynges  
of the stones

**C** The cause of this impediment.

**C** This impediment doth come eyther by straynyng or by bzolynge, or by some putryfied humour.

**C** A Remedy.

**T** Take the farnelle of a Cony and anoynt the cod and the stones, and than wrap the cod in a Conyes skyn, do this. ix. tymes and labour not for. ix. dayes.

**C** For crines loke in the Chapitre named capillus.

**C** For cronea loke in the Chapitre named Oculus.

**C** The. 94. Chapitre doth shewe of a mans skyn.

**C** Vtis is the latin word. In greke it is named chros or Derma. In englyshe it is a skyn, the whiche is in dyuers men of dyuers colours, much after the coplerion of man, for some hath whyte skyns, and some hath reed skynnes, and some hath blacke skynnes, and some hath giase and dankyshe skynnes, and some hath tauny skynnes, and some hath grasse or grenyshe skyns.

The skyn

**C** The cause of these impedimentes.

**C** These impedimentes doth come many wayes. First if the skyn be whyte it doth come of fleume, and yf the

**C**

The Breuiary

skyn be red it doth come of bloud, and yf the skynne be blacke it doth come of black coler, & if the skyn be fauny or glase it doth come of coler adusted, & if it be grasse or grenythe, it doth come of melancoly and cold humours

**C** A remedy to mundifie the skyn.

**T**he confection of Hamech is good to purge and to clense the skyn, & so is Trifera mustata, or Diamorolion, oyle de Beanes is good, and so is the oyle of the yolkes of eggcs, or the oyle of Juneper, the oyle of whcate, or the oyle of ashe kapes.

The. 95. Chapitre doth shewe of square woymes in a mans body.

Woymes.

**C** Vcurbiti is the Latin worde. In Englyshe it is square woymes in a mans mawe and guttes.

The cause of these woymes.

**T**hese woymes comineth thozowe coruption and abundance of fleume.

**C** A remedy.

Eate Barlyke with meates dayly for. ix. dayes and that doth kyll all woymes in mans body. Aloes cicotrine is good to kyll woymes, and so is Woymesede, yf it be bled and dronke with mylke or Galmes. For this matter loke in the Chapitres named Lumbuci and Vermes.

The. 96. Chapitre doth shewe of imperfite digestion.

Imperfite digestion.

**C** Ruditas is the latin worde. In greke it is named Apepsia. In Englyshe it is named imperfite digestion, or when a man doth egest his meate it doth come fro him as he dyd eate it, or doth se the substance of it.

The cause of this impediment.

**T**his impediment doth come of intemperance of the ventricles of the stomake and belly, or thozowe inflammation, or els an euill lyuer may be the cause.

**C** A remedy.

**F**irst purge the stomake with pyllcs of Cohee or such lyke & use to eate grene gynger. Diagalanga is good for this matter, and so is Apocras and Secke, and other odiferous wines and all maner of odiferous lauours for this matter is good.

Thus endeth the letter of C. And here followeth the letter of D.



The. 97. Chapitre doth shewe of  
a mans tothe.

**D**ns is the latin worde. In greke it is na-  
med Odons. In Englishe it is named a  
tothe. A tothe is a sensible bone, the whi-  
che beinge in a lyuyng mans heade hath

A tothe

relynge, and so hath none other bone in  
mannes body and therfore the tothe ache is an extreme  
peyne.

The cause of this peine.

**T**his peyne doth come eyther by an humure dyscens-  
dyng out of the head to the teeth or gummes, or it may  
come by corodyng or eatyng of woymes, or it may come  
of corrupcion lyinge and beyng upon and betwixte the  
teeth, or it may come by drynkynge of hote wyne, ea-  
ting of hote spices, or eatyng of hote aples, pearces, and  
suche lyk, or it may come of a hote liver or stomake.

A Remedy.

**F**yrst purge the head wyth pilles of Cochee, and use garga-  
rices. And if it do come of any cold cause, chewe in the mouthe  
diuers tymes the rote of Hozehounde. And if it come by woym-  
es, make a candell of waxe with Benbane sedes and lyghte  
it & let the perfume of the candle entre into the toth & gape or  
uer a dyth of colde water and than maye you take the woymes  
out of the water & kyl them on your naile, the woyme is lytle  
greater than the woyme in a mans hand. And beware of pul-  
lyng out any toth for pul out one, and pul out no. To mundify  
the teeth, wash them euery moynyng wyth cold water and a lit-  
tle Roch alome.

**D**ia is a notable word in Greke, and the Grecions hath vs-  
sed and doth vse so let this word Dia before al their notable  
wordes, as well in Physicke as musycke, as it shall appere in  
the Chapitre of Musycke.

The. 98 Chapitre doth shewe of them that can not  
kepe theyr water but doth passe as much  
as they do drynke.

Diabete

## The Breuiary

Inordinat  
pyffynge.

**D**iabete is the greke worde. And some grekes dothe name it Dipsacos or siphos. The latins do name it Afflictio renū. The barbaris mē do name it Diabeitca passio. In english it is named an immoderate pissynge.

¶ The cause of thys impediment.

¶ This impediment doth come of imbecillitie of the raynes of the backe, and of the secreete members of man or womanne, and it maye come of calyditie or heate of the raynes, and the backe, it maye come of lechery, and of labour, and suche lyke.

¶ A remedy.

First purge the matter wyth Myanna and Castia fistula. And than drynke colde water and by & by vomyt it by againe. And than take of Coriander prepared, of Spodium, of Coral, of Carabes, of eche an vnce, confecte this wyth Whay and vse to drynk of it diuers tymes in a day. If it do come thozowe imbecillite or weakenes of the backe, vse Clary stewed with a Locke cell, or frye Clary dyppe first in the yolkes of egges, & vse restorative meates & drynkes. If it do come by weakenes of a mans prime member vse to eat in the mornynge. ii. or. iii. rene. egges, and put into theym the powder of read nettels & suger. If it do come of heate in the backe, vse to anoynt the backe wyth the oyle of Rewuiler, or the oyle or iuyce of Sengepyne otherwise named Horseleke or such colde thynge.

¶ The. 99. Chapitree doth shewe of peine or dolour

What peine  
is.

**D**olor is the latin word. In greke it is named Lipe. In englische it is named peyne or Dolour, the whiche may be many wayes, as by sickenes of the body, or Disquietnes of a mannes mynde.

¶ The cause of this peyne.

¶ Dyuers tymes of greate pleasure doth come greatte peyne, as we see dayly that thozowe ryot and surfeting and sensualitie doth come diuers sickenes. Also with sport and playe, takynge great heate, or takynge of extreme colde doth ingender diseases and peyne. Also for lacke of patience many mens and womens myndes be vexed and troubled.

## A remedy.

**I**f a man wyll ceche we manye peynes and dolours lette hym lyue a sober lyfe and distemper noz disquyet the body by any excesse oz sensualite. And let hym arme hym selfe with patience, & euermore thanke god what soeuer is sent to man, for if aduersite do come it is either set to punish man for syn oz els probacion & with sorow ble honest mirch & good company.

**F**oz Demoniaci, loke in the seconde boke named the Extrauagantes.

**T**he. 100. Chapitre doth shew of a mannes Hydryffe.

**D**iaphragma is the greke word, and the latin word. **I**n Englyshe it is named the Hydryffe in a man, the which is a grosse skyn, oz pannycle, oz muscules, the which deceper the spirituall members from the nutrytue members deuydyng the herte and the longes from the stomake and bowels. **I**leacke dothe saye that a pluryse is an hot impostume, and is ingendred in the Hydryffe otherwoyse named Diaphragma, for a remedy for this impostume, loke in the Chapitre named pleritis, and in the chapitre named Apoltema.

**T**he. 101. Chapitre doth shew of the Flyxe oz lakke.

**D**iarthea is the greke worde. **I**n latin it is named A flyxe. Fluxus. **I**n Englyshe it is named the Flyxe.

**T**he cause of this infirmitie.

**T**his infirmitie doth come of a salt and a malicious humour. **F**oz this matter loke in the Chapitre named Fluxus in the Extrauagantes.

## A remedy.

**T**ake of suger roset made of dry roses, of Trisandal, of ech an vnce and a halfe, myxe this together and eate it with meates, oz drynke it with drynkes, but the beste remedy that I coulde fynd is, to take thre handfules of saynt Johns wort, and as muche of Plantayne, and as much of Cedris, and seth this in a galon of rayne water, oz read wyne to a potell, and strained it and put to it two vnces of the powder of Synamom and drynke of this drynke warme.

Didimes

## The Breuiary

**D**idimes be two lyttle skyns the whiche doth compasse the stones and doth holde them hangynge, and thozow them certayne veynes and artures doth passe, by the whiche the sede of man is conduced to the yerde.

**The. 102.** Chapitre doth shewe of rylsynge or lylsynge vp of the herte and brayne.

**Rylsynge of the hert and brayne.**

**D**ia stole is the greke worde. In Englyshe it is a rylsynge or lylsynge vp of the herte or brayne.

**The cause of this infirmitie.**

**This infirmitie doth come of some euyl humour the which doth passe or go by the hert or brayne, and doth cause them to moue from the humour. And this a man may knowe by rylsynge of the pulses.**

**A remedy.**

**Use no contagious meates and drynkes, specially suche meates and drynkes as be vaporous, the whiche shulde perturb cyther the herte or brayne, than se that the belly be not constipated or collyue and vse Cordials and dregges to breke boynde. And in any wyse beware of euyl saoures, and vse Aromatyke fumes and saoures.**

**For Digma, loke in the Chapitres named Morfus.**

**The. 103.** Chapitre doth shewe of a mans digestion.

**Digestion.**

**D**igestio is the latin worde. In greke it is named Pepsis. In Englyshe it is named digestion, that is when a man hath dygested his meate that he hath eaten. Egestion is when the meate is dygested, and the grosse substance beyng in the mawe and guttes, then must it nedes be egested and put forth, yf a mans dygestion be perfyte and good, it doth cause health, and if it be weake and vnperfyte it doth cause many infirmities.

**The cause of weake digestion.**

**The weakenes of digestion, eyther it doth come of debilitie of the stomake, or els it maye come of superabundance of vnnatural steume, or els coler, or to much calyditie or heate in the stomake may be the cause.**

**A re.**

## ¶ A remedy.

If vnnaturall fleume be the cause, vse to eate of Diacitonid.  
And if it do come of heat in the stomake, vse Diarodon. And if  
it do come of Coler, vse the sirupe of wormewood with Diaroz-  
mata, or Diarodon. Also these thynges be good for the sto-  
make that is weake. Spyllis is Aromaticum rosatum, Maius,  
Dyambza, Diaciminum and Diacriompiperion.

¶ The. 104. Chapitre doth shewe of the  
fyngers of man.

**D**igitus is the latyn woorde. In Greeke it is named  
Dactile. In Englyshe it is named a fynger. A man A fynger  
maye haue manye impedimentes in the fyngers as the  
goute and apoultumacions, the crampe, and chappes,  
and suche lyke, for these infirmities looke in theyr owne  
Chapitres.

To make the handes and fyngers to loke white.

Wash the handes twise or thrise a weke with water some  
what warme & put to it wheren bran or the bran of Beanes,  
and as it is specified in the Chapitre named Pulchritudo.

¶ The. 105. Chapitre doth shewe of wheslyng and  
stoppyng of a mans wynde.

**D**ifina is the latin word. And some grekes doth name  
this infirmitie Crthomia. In Englyshe it is named <sup>to be aspyged</sup>  
wheslyng.

¶ The cause of this impediment.

¶ This impedimente dothe come of vicinus fleume the  
which is in the pipes or organs that mans breth doth en-  
ter in and out, and the wynde doth enter greater in ward  
the outwarde.

## ¶ A remedy.

For thys matter a Stilane is good preparatiue, vsynge it .xv.  
daies, & after that take pilles of Cochee, & thā vse Loc. de pino

¶ The. 106. Chapitre doth shew of a perylous  
flyte, named the Dysentery.

**D**ysenteria is the greeke woorde. In latyn it is named A flyte.  
Exulceratio intestinorum. In englyshe it is named  
the dysentery, or exulceracion of the guttes, or vlceraciō  
of the bowels, the barbarus word is named Discēteria.

The

The cause of this infirmitie.

This infirmitie doeth come either of unnatura ll co-  
let, either els of a alt fleume, eyther of asperitie of the  
bloude, eyther of a melancoly humour oz els by some ap-  
postumation of the lyuer, eyther els by receptes of euyl  
medicines, oz els it doth come by vlceration in the bow-  
els the whiche excoziate the guttes. Also it maye come  
of a great straynyng of the body, the whiche doth hurte  
the inward partes vreaking a veyne thozowe the whi-  
che vlceration of bloud doth issue frome the bodye with  
the egestion of man, oz els it may come of coler and me-  
lancoly, and than the egestion oz seege wyll be blacke.

A remedy.

Fyrt beware of coldnes and of labour, and vse not to eate  
of meates that bee laxatiue oz dothe ingender ventosite. Than  
take of Jpericon otherwylse named Sainte Johans wort an  
handfull, of Blantaine water. iiii. vncces, oz els of Blantayne  
leues. iiii. handfulls, seth thys in rynnynng water and drynke  
at moznyng, none and at nyght. ix. sponesfull. Or els rost iii. oz  
iiii. egges vnto the tyme the yolkes bee blew and harde, then  
crynble them into a pynt of read wyne and thā put to an vncc  
of the powder of Cynamon, and boyle all togither, and than  
drynke it in the moznyng, at none, and at nyght to bedwarde  
and do this. ix. dayes. and drynke but lytle, and beware of pos-  
set ale, mylke, butter, and frute.

The. 107. Chapter doth shewe of hym  
that can make no water.

One that ca  
not pisse.

Dysuria is the greke worde. In latin it is named Dif-  
ficultas mingendi. In english it is named the Dy-  
sury, which is whan a manne oz a woman that can not  
well make water but with peyne.

The cause of this infirmitie.

This infirmitie doeth come many wayes, fyrt it  
maye come by the colycke and the stone, oz the grauell,  
stoppyng the condytes of the vryne, oz elles an impos-  
tume, oz a lompe of fleshe may growe oz be ingendred  
in the condytes of the vryne, oz elles it maye come of  
congelacion

congelaciō of bloud, or of matter the which doth stop the cōdites of the vyne, or els of long holdyng of the water.

**C**A remedy.

First let every man and woman beware of long holdyng of theyr water or restraining of their egestion, let the body be discharged that nature wold expel, & than take the grece of a Cony & anoint the backe and the coddles & the yerd. If it be a woman let her anoynt her backe & pryue place. And be it manne or woman let them lay ouer theyr secretes a Conys skyn, and for this matter these thinges be good Triacle, the oyle of Balmie, the oyle of Scorpions, Microdatum, and Aurea Alexandrina, so be it that with this sickenes a fever be not concurrant with it and in this matter beware of costiuenes and of euyl dyet.

**C**If or Dipsacos loke in the Chapter named Diabetes  
**C**The. 108. Chapter doth shewe of a mans backe.

**D**orsum is the latyn worde. In Greeke it is named Noton. In englyshe it is named a backe the which may haue many infirmities, as Debylittie and wekenes curupcie, and gybbositie, besyde other infirmityes in the raines of the backe, as Nephritis & such lyke.

A mannes  
backe.

**C**The cause of these impediments.

**C**These impedimentes in the backe dothe come eyther by nature, or els they may come accidentally, yf it come by nature, it doth come by kynde, yf it do come by kynde there is no remedy. If it do come accidentally, as by mischaunce or fortune, or sycknes, they may be holpen, so be it that the infirmitie or the impediment be not veterated or a long continuance.

**C**A remedy.

**C**Clarye is good for the backe, and pylls named Billule aggregate maiozes, & Billule de Serapino, & Billule de Oppopozuaco. And these oyles be good for the backe. Oilem de piperibus Oilem balpinum, Oilem Philolophozum, & Cerorum and Bromachi is good. And I haue proued these oyles to be good for the backe, the oyle of Rardine, or the oyle of Alabastr, and the oyle of water lilyes, in hote causes, the oyle of cōpy is very good, in cold causes the oyle of Lillies, & the oyle of Masur, or the oyle of mustard is good for the backe. Also vse frications & then anoynt the backe oft wryth the oyle of Lillies.

**D**

The Breuiary

**C** Diuramator is the latin worde. In Englyshe it is a pellicle oz a skyn the which is within a mans skul compassing the brayne, it may be perced and hurt, & dyuers times there is no iopar dye in it, but for a moze suertie take of colifiny the weyght of. vii. d. of Mirre, Aloes, & mastix, of eche the weyght of. iiii. d. of sarcocol, of saffron of euery one the weyght of. ii. d. compound them and in fandle lay it over the place.

**The. 109. Chapitre doth shewe of knobbes and burres in the fleshe.**

Burres.

**D** Vbaleth, is the Araby word. The latins do name it Nodi. In Englyshe it is named knottes, knobbes, knobbes, oz burres the which is in mannes fleshe oz fatnes, and there be thre kyndes. The one is harde, and the other is softe, and the other is indyfferente, but they be byscully congelated, if there come anye matter out of it, it is named in latyn Millinus, and yf it bee harde it is named Ingia.

**The cause of this impediment.**

**C** This imediment doth come of cozzrupt fleumatycke humours, the whyche be putrifid, the one takynge the moze and the other the lesse, and the neuter conlesterh in the myddle,

**A remedy:**

**C** First purge the matter with the pylles of Bermodactils, oz with pillule feride. Then excoziat the skyn and marutate the matter, and than abstract them out with the instrumentes of Surgery, and after that incarnate the place, and so skyn it, and for this matter in the healyng and skynnyng, Mellilote and water of Cresses, and Hony is very good and so is Balbanum desolued in a lyttle of the iuyce of Fenell.

**C** Thus endeth the letter **D**. And here followeth the letter **E**.

The



The. iio. Chapitre doth shewe of  
Dronkennesse.



Brietas is the latin word. In greke it is na-  
med Maethæ. In englysh it is named Dron-  
nes,

The cause of this infirmitie.

This impediment doth come eyther by  
weakenes of the brayne, or els by some great hurt in the  
head, or of to much ryot. Dronkennes

A remedy.

If it do come by an hurt in the head there is no remedy but  
pacience of all partes. If it do come by debilitie of the brayne  
and heade, drynke in the mornynge a dyshe of mylke, vse a si-  
rupe named Situpus Acetosus de prunis, and vse laryue  
meates and purgacions, yf nede do require, and beware of su-  
perfluous drynkyng, specially of wyne and stronge ale and  
beere, and yf any man do perceiue that he be dronke, let hym  
take a bomyr with water and oyle, or with a fether, or a rose  
mary braunce, or els with his fynger, or els let hym go to his  
bed to slepe.

The. iiii. Chapitre doth shewe of any  
swellynge that is softe.

Dema is the greke word. In latin it is named Tumor  
Emollis In Englyshe it is named a swellyng the whi-  
che is soft. Swellyng

The cause of this infirmitie.

This infirmitie doth come of a bundance of coxrupt  
humours.

A remedy

Fyrst maturate the matter, and than eyther by incissions or  
els by Corosiuces make an issue, and the with tentes & salues  
to make the impedimentes whole as it doth apere in the Cha-  
pitte named Vulnus.

The. iij. Chapitre doth shewe of a mans egestion.

Gestio or Sessum be the latyn wordes. In englyshe it  
is named the egestion or sege the whyche doth come  
from man, it is necessary whē the metes that man doth  
Sege.

J. W.

eat

Doth eate be digested, that then the grossenes of it be egested, and by the egestion the Physicion in sycke persons hath a great noticion and knowledg of mans infirmities, many men be laxative and costive, and some be indifferent. For laxative men loke in the Chapitres of Diarthea, and Disenteria.

¶ The cause of imperfite egestion.

¶ Who so ever he be that doth eate lytle meate, and is a small drynker, his egestion can be but lytle, but they the which can eate theyr meate and doth lacke egestion can not longe lyue without infirmities.

¶ A remedy for costiveness.

¶ First let no man restrayne his egestion, when that he is provoked to it. And if he be costipated let hym use Supplicators or Clysters or some gentle purgacions, as Mercury, Polypody, Sene, Cassia fistula, Turbith, Rucuberbe, Rapunzica, Aloes cicortine, and suche lyke, & without counsel of a doctour of Physicke. Beware of Colloquintida, of Asaraby Opium, Scamony, Catapuce, Aloes cabalyr, Aloes epaticum, & suche lyke. And let every man beware, specially weake men howe that they do take any pilles or potions of any ignorant person, except he do knowe howe, when, and what tyme medicines, specially purgacions ought to be ministered.

¶ A knowlege in egestion.

¶ If the meate do come from a man as in maner he dyd eate it, the stomake is weake, and the bowels be lubricated, and it is an euill sygne. If the egestion do not synke, it is an euill sygne. If the egestion do loke lyke the earth, it is a sygne of death. If the egestion do loke lyke leade, it is an euill sygne. If the egestion be blacke as ynke, it is an euill sygne. If the egestion be blacke and adusted, & doth loke like Shepes tretles, ther is abundance of coler adusted, and peyne in the splene. If the egestion be yelow, and eatyng no saffron before the body is repleted with coler & cytryne water. If the egestion haue Graynes of bloud, there is impediments

in the lyuer and in the bowels. If the egestion be bud-  
dythe, there is vlceration in the guttes. If the egestion  
loke lyke the chaupnge of guttes, beware then of an ex-  
treme flyre and debilitie of the body. If a man be to lac-  
atiue it is not good, for in such persons ca be no strength  
but muche wekenes. If a man be not coltyue and can  
not haue a naturall egestion ones in a daye, he can not  
lyue longe without syckenes.

**C** The. 113. Chapitre doth shewe of burnyng  
in the sonne.

**E** Ffilla is the latin worde. In Englyshe it is burning Son burnyng  
of the sonne.

**C** The cause of this impediment

**C** This impediment doth come thozowe great heate of  
the sonne.

**C** A remedy.

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

**C** The. 114. Chapitre doth shewe of a kynde of le-  
proulnes named the Elephanly.

**E** Lephas or Elephantia be the greke words. In latin a kynde of le-  
it is named Cancer vniuersalis. In Englyshe it is proulnes,  
named the Elephancy, or the Olyphant sickenes, for an  
Olyphant is sturdy and hath no ioyntes, and who so  
euer that hath this kynde of Leproulnes can not moue  
his ioyntes and is starke: wherfoze he is bedred and  
can not helpe hym selfe.

**C** The cause of this infirmitie.

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

**C** A remedy.

**C** Fyrt purge the cause with pylls of Fumitory, or with  
Diacatholicon, and then cotidially as the patiente may beare  
vse stuyphes wete and drye, and exhaust no bloude, and after  
the stuyphes anoynt the ioyntes with the oyle of Turpentine,  
and Rettes fote oyle, and vse Biarodon abbaiz.

J.iii.

There

## The Breuiary.

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

¶ For Elmita loke the Chapitre named Lumbrici,

¶ The. 115. Chapitre doth shewe of the Conception of a chylde.

Conception

**E**mbria is the latin worde. In greke it is named Embricon. In Englyshe it is a chylde conceyued in the mothers body, hauynge not the perfyte shape or luymentes of a man or woman.

¶ The cause of this matter.

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

¶ To preserve this procreacion looke in the Chapitre named Conceptio,

¶ Use good meates and drynkes, and let such women haue theyr lustes, and beware of abhorzion.

¶ The. 116. Chapitre doth shewe of syckenes.

Syckenes,

**E**gritudo is the latin word. In Englysh it is named syckenes, there be many maner of syckenesse. As it doth moze largelye rapere in the Chap named Morbus

¶ The cause of these syckenesse.

¶ Sickenesse doth come many ways, as by surfeting, and euyll dyet, and to company with infectious people to eat and drynke, or coly with them, and it may come by the punyshment of God.

¶ A remedy.

¶ If god sende the sickenes I knowe no medecine. If it do come other wayes, eyther it is hot or colde sickenesse. If it be a hot syckenes vse the electuary of Roses. If it be a colde syckenes vse Diacalamin and anoynt the body with oyle Benedict, or with the oyle of Gardine. If it do come of a melancoly humour a decoction made of Epithemie is good.

For

**F**or Emigranea loke in the chaptre named Hemigranea  
 ¶ The. 117. Chaptre doth shewe of spyttyng  
 of foule cozrupte matter.

**E**mpima or Empirema be the greke wordes, in Latyn filthy mat-  
 ter. It is named supputacio. In Englyshe it is named  
 a collection or a gatherynge together of fylthy matter in  
 the brest vpon Diafragma spyttyng and coughyng vis-  
 cus and fylthy fleume.

The cause of these impediments.

¶ These impediments doth come of reume distylling  
 from the head to the brest couetyng Diafragma.

A remedy.

First make a Syllane with hooze hound and Enula campana  
 rootes and ylope, & so forth after the comon making of a Syllane,  
 and after that vse of the pylls of Cochce & anointe the  
 brest with the oyle of Lawry myrre with butter.

**F**or Enterocela loke in the Chaptre named Ramex  
 ¶ The. 118. Chaptre doth shewe of  
 spyttyng of blood.

**E**moptoica passio be the latin wordes. In greke it is  
 named Hæmoptoicon pathos or Phthisis. And the  
 true latin worde is named Tabes. In Englysh it is na-  
 med spittynge of blood.

The cause of this infirmitie.

¶ This infirmitie doth come thozowe some vlcercous  
 matter in the brest or in the lunges.

A remedy.

First if age, tyme, and strength will permit it, let the paci-  
 ent be let blood in a veyne named Sophera, and than absteine  
 a lytle blood out of Cephalica. And then after that let them  
 vse to eat mylke or whay, & certayne times let them eat Tri-  
 cle & let them the which hath this passion beware of greate la-  
 bour or lyfting & vberious actes or straining of them selfe, &  
 let them vse to drinke the wyce of the waters of Plantaine &  
 saint Johns wort, or vse Purclain to eat it or drinke the wyce  
 or water with suger. Also for this matter is good Spodium,  
 Carabies, Roses, Coral, Saunders, Sanguis Draconis, Saf-  
 fron, Myrre, Sumacke Coriander, Boole hermonyacke, Maz-  
 sic, Storax, Calamint and suche lyke.

## The Breuiary.

**C** For Empirema, loke in the chapitre named Empima

**C** For Emoroides, looke in the Chapitre named Hemorrhoides.

**C** For emprosthotonos, looke in the Chapitre named Spalmos.

**C** For Epatica a veyne, loke in the Chapitre of veines named Mediana.

**C** The. 119. Chapitre doth shewe of the Mare  
and of the spirites named Incubus,  
and Succubus.

The Mare

**E** phialtes is the greke word, Epialtes is the barbarus worde. In latin it is named Incubus and Succubus. In Englyshe it is named the Mare. And some say that it is a kynd of spirites the which doth infest and trouble men when they be in theyr beddes slepyng, as Saint Augustine sayth De ciuitate dei. Cap. xv. and Saint Thomas of Aquine sayth in his fyrste parte of his diuinitie, Incubus doth infest and trouble women, and Succubus doth infest men. Some holdeth opinion that Harlin was begotten of his mother of the spirite named Incubus. Eldras doth speke of this spirite, and I haue red much of this spirite in speculum exemplorū and in my tyme at saynt Albons here in England was infested an Anresse of such a spirite as she shewed me & also to credyble persons, but this is my opynyon that this Ephialtes otherwylse named the Mare, the whiche doth come to man or woman when they be slepyng doth come of some euyl humour, consydering that they the which be thus troubled slepyng shall thynke that they dose, here, & fele, the thng that is not true. And in such troublous slepyng a man shall skarse drawe his bzeith.

**C** The cause of this impediment.

**C** This impediment doth come of a vapoorous humour

oz fumositie rysynge out and frome the stomake to the  
brayne, it may come also thozowe surfetyng and Dron-  
kenes, and lyenge in the bed vpryght, it may come al-  
so of a reumatyke humour suppressyng the brayne, and  
the humour descendynge doth perturbate the hert, brin-  
gyng a man slepyng into a Dreame, to thynke that the  
which is nothyng is somewhat, and to feele that thyng  
that he feeleth not, and to see that thyng that he seeth  
not, with such lyke matters.

**C** A Remedy.

**C** First let such persons beware of lyenge vpryght, lest they  
be suffocated, oz dye sodenly, oz els at length they wyl fall  
into a madnes, named Mania, therfore let such persons kepe  
a good dyet in eatynge and drynkynge, let them kepe honeste  
company, where there is honest myrth, and let them beware  
of musynge oz studying vpon any matter, the which wyl trou-  
ble the brayne, and vse dyuers tymes sternutations with gar-  
garyces, and beware of wynes and every thyng the whiche  
doth ingender fumositie.

**C** If it be a spirite. &c.

**C** I have read as many moze hath done, that can tell  
yt I do wyte true oz false, there is an herbe named fuz-  
ga Demonum, oz as the Grecians do name it Ipericon.  
In Englyshe it is named saynt Johns wort, the which  
herbe is of that vertue that it doth repell such malyfici-  
ousnes oz spirites.

**C** The. 120. Chapitre doth shewe of a mans lyuer.

**E** Per is the latin word. In greke it is named Aeper The liuer.  
In Englyshe it is named a lyuer, which is no other  
thyng but a congeyled bloud the which doth calyfy the  
stomake lyke the fyre vnder a pot, and doth make dige-  
stion, and it is the thyrdd pryncypall member in man, in  
whom also resteth the anymall spirites, and where as  
incipient persons do say that a mans lyuer may waste,  
it is not so, howe be it the lyuer maye haue dyuers and

**C**

The Breuiary

many infirmities, as heate, water galles, carnelles, and  
opylacions, & such lyke diseases. The liuer of his nature  
is hote and Dry.

**A** remedy for heate in the Luer.

If the Luer be hote, peyne, and heate is felte in ryghte syde,  
and for to open the Epaticke veine, and exhauſte of it. ii. oz. iii.  
vnces of bloud, if age and ſtrength wyll permyt it, and vſe to  
eat Diarodon with the Sirupe of Roſes. And for the heate of  
the Luer is good, Luerwort, thre kindes of Saunders. Dan:  
delion, Southſyle, Endiue, Licoriz, & ſuch lyke.

If the Luer be opylated.

If the liuer be opylated the face wyl ſwell, and peyne  
wyl bee in the ryght ſyde, wherefore clyſters be good &  
the confection of Fumitore. Alſo thys is good for the Luer,  
the confection of Galyngeale, & the confection of Xi:  
loaloes, alſo pillule ſcomatice, and pillule aggregate be  
good to mundifie the Luer. Alſo Emplaſtrum ſtomati:  
cum, and Sirupus de thimo, and if the liuer be inflamed  
I haue ſhewed a remedy, & if the liuer be weak, a plai:  
ſter made of wheate is good with Diale nicon, and ſo is  
Emplaſtrum Andromachi.

For Epatica paſſio loke in the Extrauagantes in the  
ende of this booke.

For Epenictides, loke in the Chapitre named Aegineta.

The. 121. Chapitre doth ſhewe of the Peſtilence.

The peſti:  
lence.

**E**pidimea is the greke worde. In latyn it is named  
Peſtilencia or Febris peſtilencialis. In engliſhe it  
is named the peſtilence.

The cauſe of this infirmitie.

This infirmitie dothe come, eyther by the puniſhe:  
ment of god, eyther els of a corrupte and contagyous  
ayre, and one man infected with this ſykenes may in:  
fecte many men, this ſykenes may come alſo with the  
ſtenche of euyl Dyrtye ſtretes, of channelles not kepte  
cleane



cleane, or standynge puddels, and stynkyng waters, of seges and stynkyng draughtes, of shedynge of mans bloud, and of dead bodies not depely buryed, of a great company beyng in a lyttle or small tyme, or comon pilsynge places, and of many suche lyke contagious ayers as be rehersed in the Dietary of health.

## A remedy.

The chiefe remedy that I do knowe is for every man to submyt hym selfe to God and than to amende our luyng, and to flee farre from infectious places, and not to go into the company of them which be infected, or do resort to infectious persons, and to beware of the clothes, or any other thyng that doth pertyne to suche infective persons. Then vse a good dyet in eatynge and drynkyng, and vse pertumes in your chambers and houses, goo not abrode in the open ayre late in the nyght, nor ryse not early in the mornynge, let the sonne haue dominion ouer the grounde, to waste and consume all contagious mistes and ayres or you aryse, and than aryse and setue god which doth geue health to al men and folowe my counsel in this matter, as I haue shewed in the Dietary of health.

For Epiplocela loke in the Chapter named Ramex

The. cxii. Chapter doth shewe of the fallinge syckenes.

Epilepsia is the greke worde. epilencia is the Barba- The fallinge  
rus word, in latin it is named Conuulcio or Morbus syckenes.  
commicialis, or Morbus sacer, or morbus herculeus, or morbus caducus. And in dyuers regions it is named morbus mahometus, for Mahomete in whom the turkes do beleue, had the sayde syckenes. In Englyshe it is named the fallinge syckenes, or the toule yll. Also it is named in latin Ira dei, and some do name it pedon, and some do name it Iaracionem.

## The cause of this infirmitie.

This infirmitie is engendred eyther of a reumatike humour, or els of a grosse and a colde wynde or els of a melancoly humoure the whiche is bred in the hynder part of the head, or els of euyl humours aboundynge in

**E**

## The Breuiary

the stomake, the which doth vapour and fume vp to the  
brayne oppylatynge the vntall spirites. Galen saith it is  
a colde humour the, whiche doth opilate the celles of the  
brayne, vnto the tyme that nature hath remoued the  
cause. There be thre kyndes of the fallynge syckenesse  
the fyrste is Epileptia, the seconde is named Analepsia,  
and the thirde is named Catalepsia. They tye whiche  
be infected with Epilepsia, in their fallynge shall some  
at the mouth, and this is the common fallynge syckenes  
and they the whiche hath Analepsia when they doe fall  
they shall defyle them selfe and not some at the mouth.  
And they the whiche hath Catalepsia, whether they be  
taken open eyed, or halfe closed, for the tyme they shall  
se nothynge, as it shall appere in the Chaptre named Ca  
talepsis.

### A remedy.

Use the confection of Diamusci and Tircaca diatelexon, Si  
rupus de sicades, Acetum squillicum, Orimell squillicum.  
Also the oynment of Adelliu, the oyle of thre Peppers, the  
oyle of Beat or the oyle of Philosopher be good for the thre  
kyndes of the fallynge syckenes, and otherwhyle purge the  
matter with perahermetis, and vse the dyct as is specified in  
the Chapitre named Analepsia.

**The. 123. Chapitre doth shewe of Pusches & wheles.**

A whele

**E** Pinictides is the greke worde. In latin it is named  
pustula nocturna. In englishe it is named a whele  
or a pusche the which doth ryse in the skyn, the whiche is  
ingendred in the nyght.

**The cause of this impediment.**

**T**his impediment doth come of euill dyet, or els of  
an euill humour procedynge from the lyuer, or dryn  
kyngelate, or els of some venemous worme.

**A remedy.**

**F**irst refrayne for the occasion of it, and touche not the  
matter and it wyll go away within two dayes, yf you nyp or  
couche it, for one whele you shall haue two.

The

of health,

Fol. xlvij. **C**

**C** The. 124. Chapitre doth shew of eructua:  
cions oz belchynge.

**E** Ructuacio, is the latin worde. In Englyshe it is  
named eructuacion oz belchynge. **Belchynge.**

**C** The cause of thys impediment.

**C** This impediement dothe come of ventositie oz of  
lower humours in the stomake.

**C** A remedy.

**C** If it do come of ventositie oz of fame. For it is good con:  
fecti. de acetosis. If it do come of a lower humour in the sto:  
make, then is the confection of Balingale good, Diacimnuna  
and the simple Oximell squillit.

**C** The. 125. Chapitre doth shewe of inflamma:  
cions of the eyes.

**E** Piphora, is the greke worde. In latin it is named  
Inflammacio oculorum. In Englyshe it is named **Werne in  
the eyes.**  
inflammacion of the eyes.

**C** The cause of this infirmitie.

**C** Thys infirmitie doth come of some salt humour, oz  
of corrupt bloud myxt with reume.

**C** A remedy.

**C** First purge the heade, and after that vse gargarices, and  
beware of eatynge of Barlyke and Onions, and such thinges  
as is not good for the eyes oz head.

**C** For Erisipulas, loke in the Chapitre named Herisi:  
pulas.

**C** Eschara is the scabbe oz cruste that lyethe on a toze  
that cometh of burnynge made by some instrument  
by the industry of some phisicion oz Chirurgeon.

**C** The. 126. Chapitre doth shewe of a harde  
pushe oz whele.

**E** Scara, or Essare, or Essara be the latin wordes, in  
greeke it is named Aegineta, or Epiniētides, in en:  
glyshe it is named a harde pushe, oz a whele much like **Wheles.**  
to styngynge of a waspe, a hornet, oz a nettle, and some  
say it is the place that a man is burnt with a hotte yron  
and not made whole.

**C** The

**E**

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**The cause of this infirmitie.**

**This infirmitie dothe come of a salte fleumatyke humour oz els of adusted coler, oz melancoly.**

**A remedy.**

**Take of the leues of Colewortes thre handfuls stampe it, and temper it with hony, and make a playster, and laye it to the place. Or els take Coriander sedes in powder, and com: pounde it with oyle Olive, and lay it to the place, and drinke this drynke. Take of Sumacke halfe an ounce, seth it in raine water, oz in whyte wyne, and drynke it warme.**

**If Esthrius loke in the Chapitre named Sensus.**

**The. 127. Chapitre doth shewe of an infirmitie corrup: tyng to flesh, sinewes and the bones.**

**Putrifying  
of the fleshe**

**Estiomenus is the latin word. In Araby it is named Esthiomenos. In english it is when the flesh the synewes, & the bones be putrified oz corrupted. And here it is to be noted, that these infirmities named Cancrena & Aschachilus be gradiente oz concurrante with this aforesaide infirmitie. For Cancrena is away to Aschachilo, & Aschachilus is alway to Estiameno.**

**The cause of this impediment.**

**This impediment do come of a corrupte melancoly humour, oz els it doth come of some venemous matter corruptyng the flesh. &c.**

**A remedy.**

**In this matter must be vled Canterifacions, and to cleanse the place oz places with water the which doth deceuet golde from syluer, and then vlc the medecines the whiche be in the Chapitre named Escara. In this matter a dyet muste be vled the pacient must refrayne from contagious meates & drynkes, as newe ale, newe beere, hote wyne, newe breade, except it be. xiiii. houres olde. Also the pacient muste eat no freshe biese, nor no maner of water foules, be they wylde oz tame, oz yf they do vlc the water with vnclouen feete. Also Eles, freshe Samon, shel fyshes, as Oysters, crabbes, and Crauices, and suche lyke. Also dogge fysh, Ray, Thornebacke, & suche lyke be good for any man that hath this impediment, oz any other sicknesse and disease, and beware of venerious acres, and loke that they be laxative, and not coltue that hath this infirmitie oz disease.**

**For**

For Etica passio loke in the Chapter named Febria  
hectica.

The. 128. Chapitre doth shewe of stertynge  
in a mans slepe.

Xpergifactio sompni be the latyn wordes. In Englyshe it is stertynge in or out of mannes slepe so  
deynly. Stertynge  
in the slepes.

The cause of this impediment.

This impediment doth come of a melancoly humour  
or els of an angry or a feareful hert, or els of a pencifull  
mynd or a feareful Dreame.

A remedy.

For this mytter is nothing so good (besyde god) as is the  
confection of muske, and otherwhyle vse Secamabine, and be  
ware in any wyse to lye vpryght, and not to go to bed with a  
fyll stomake, and yf the patient do grone in the slepe, awake  
hym leysurably.

The. 129. Chapitre doth shewe of  
wheles or pusles.

Xanthemata is the Greeke worde. In latyn it is na-  
med Tumores Puscule in cute. And there be thze kin-  
des named in latin. Morbilli variole, & Mentagra mor-  
billi is named in Englysh the masesles, Variole in en-  
gliche is named the smal pockes, for Mentagra, looke in  
the Chapitre named Lichim. The masesles  
& the small  
pockes.

The cause of these impedimentes.

These impedimentes may come of cozruption of the  
blood, it may come of cozrupte ayre, and one man maye  
infect another, most comonly this doth happen or come  
into yong persons.

A remedy.

Forst and chiefly kepe the patient warme, and in no wise  
let hym go or stande in the open ayre, drynke no drynke but  
what it be turned out of the colde, eate nothyng but cheker  
or mutton sewed for. v. or. vi. dayes. Alla roche, whytynge  
larfe, or suche lyk is good to fide of, beware of. newe ale,  
beare and wyne, and vse to eate Triacle or Mitridatum.

The Breuiary

The. 130. Chapitre doth shewe of excrementes

**Excrementes**

**E**xcrementa is the latyn woorde. In Englyshe it is these thinges the which be digested and expelled, and there be excrementes of the egestion, of bryne, of steume of coler, of melancoly, of swete, of mylke in womannes brestes, of spetyl, of the fylth of the nose, & fylth of the eares, for this matter loke in the Chapitres of euery pre-nominated impedimētes or sykenesses.

The. 131. Chapitre doth shewe in general of all appostumacions.

**Appostume.**

**E**xitura is the latyn woorde. Upon what woorde it is grounded, I can not tell, but they the whyche haue wytten vpon this woorde, doth say it is named euery Appostumacion, in the whyche is matter and filthe, and there be many kyndes of these Appostumacions. The fyrst is named Cammarate Caurine, the second is named Albir or Toplaria, and the thyrde is Talpa. The fyrst is named as I haue sayd Cammarata, and this is ingendred of an euyl and corrupt fleshe, the seconde is named Albir or Toplaria, the which is most commonly in chyldrens heades, the thyrde is named Talpa the whyche is engendred in the head vpon the skyn penytractynge the fleshe.

The cause with the remedy loke in the pre-nominated wordes or Chapitres.

The. 132. Chapitre doth shewe of excoziacion

**Excoziacion**

**E**xcoziacio is the latyn word. In englyshe it is named Excoziacion, whych is when the skin is awaye from any place of a mans body, or els when a man shall see or take awaye vniuersal or perticuler a mans skyn.

The cause of this infirmitie.

This infirmitie maye come manye wayes, as by ry-  
Dyng

Dyngge, or goyng, or great labour, or by some soze, or by skaldyng or burnyng, or els by fleynge or pullynge of a mans skyn from hym.

**C**A remedy.

**A**noynt the place wyth Unguentum Scissinum, or washe the place oft with the watter of Roche alome, and then cast vpon the place the powder of a Hoste, and if one wyll not, washe the place with the watter of Roche alome, washe the place then wyth whyt wyne, and vse the fyne powder of a Host, and ther is nothyng wyll skyn so sone as it wyll do. Paraventure some persons readyng thys boke, specially thys matter will laughe me to scozne, but for all that for skynnyng of a place there is nothyng shal skyn so sone as it wyll do if it be vled, excepte the place be to much vlceraed, but for a mans yerd & other secreete places, I haue proued this powder to be the moste best. Looke for thys matter in the Extrauagantes.

**C**Thus endeth the letter **C**. And here foloweth the letter of **F**.

**C**The. 133. Chapitre doth shewe of mans face.



**F**acies is the latin worde. In greeke it is named prosopon. In Englishe it is named a face, the which is the fairest thing that euer God made in the compasse of a fote, and it is a wonderfull thyng to behold, consideringe that one face is not lyke another.

The face may haue many impedimentes. The fyrst impediment is to se a man hauing no berd, and a womã to haue a berd. In the face may be moles, wertes, the mozphewe, ale pockes, sauce fleme, Dãdzuffe, skurfe scabbs, pockes, mesels, fystles, cankers, swellinges. For al such matters loke in the Chapitres of the infirmities.

**C**A remedy to mundifie the face.

To clere, to clense, and to mundifye the face, vse stufes and bathes, & every moynyng after keymyng of the head, wype the face with a Skarlet cloth, & washe not the face oft, but ones a

**C**.

weke

**F**

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Wetke anoynt the face a litle ouer with the oyle of Castine, and vse to eat Electuarpe de aromatibus, or the confetion of Anacardine, or the sirupe of Sumitoy, or confetion of Manna, do as is wyrtten in the Chapitre named Pulchritudo.

**F**oz Fastidium, loke in the Chapitre named Abhominacio stomachi.

**F**oz Fauces, loke in the Chapitre named Branchos, and in the Extrauagantes, in the ende of this boke.

**F**oz fatigacio loke in the Chapitre named Lassitudo and in the Extrauagantes, in the ende of this boke.

### The. 134. Chapitre dothe shewe of a named Fauus.

A kynde of  
scalles.

**F**Auus is the latin woorde. In Englyshe it is scabbes in the skin of the head, lyke to an impediment named Acor, but the holes of Fauus is much moze bygger then Acor is.

The cause of this impediment.

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

A remedy.

First shawe or cut away the heares of the heade. Than take of Ceruse, of Sute of the chymney, of Vinegre, of ech an vncc, compounde thys togyther wyth the oyle of nutes, and anoynt the head, or els take of Doves dunge. ii. vncces, of Chalke half an vncc, or powder of Musterd seedes an vncc, of Mastix halfe an vncc, confect or compound all thys wyth the oyle of Nuttes and vineger, and anoynt the head. iii. or. iiii. tymes.

### The. 135. Chapitre doth shewe of the kyndees of feuers in generall.

Feuers.

**F**Ebris is the latyn woorde. In greke it is named Piretos. In Englysh it is named a feuer or an Ageue.

A feuer is an unnaturall heate grounded in the hearte and lyuer, settynge all the bodye out of temper or temperance. And there be, xx. kyndes of feuers. fyrste is

Febrys



Febz is ephimera, otherwise named Febz is diaria, the is Febz is cotidina, Febz is interpolata, Febz is terciaria Febz is puartana Febz is sinochos otherwise named Febz is continua, then is Febz is sinocha, Febz is homothena, Febz is augmastica, Febz is epamastica, Febz is causon or causos, or Febz is ardens, then is Febz is putrida, or hemozalis, Febz is emphisodes, Febz is emitrices, Febz is epialtes, or Febz is epiala, or Febz is epialia, then is Febz is lipparia, or lipparia, Febz is tetratheca, Febz is erraticca, Febz is hectica, and Febz is pestilencialis, for all these feuers loke in theyr chapitres folowynge, and there you shall se the Englyshe wordes for these aforesayde latin wordes.

¶ The. 136. Chapitre doth shewe of a feuer named the Ephimer feuer.

Febz is ephimera be the greke wordes, Febz is diaria be the latin wordes. In Englyshe it is named the Ephimer feuer. And this feuer is the cause of all other feuers. This feuer doth take his name of a beast, some say it is a fysh, and some saye it is a worme the whiche doth dye that day that he beginneth to lyue. So they the which hath this feuer, the feuer doth dye that daye in the which he doth infest any man. And if this feuer continue any longer then a daye, or an houre passynge his course, then it runneth into some other kynde of feuers.

¶ The cause of the Ephimer feuer.

¶ This feuer dothe come by inflacion of the spirites bytall, and naturall, anymall, yf this feuer do come of the bytall spyrytes, it doth come thozowz anger, or wrathe, thought or sorow, or els of extreme heat, or cold, if it do come by the spirites naturall, it doth come by great hunger or thurst, or els by eatynge or drynking of hote meates or drynkes, or els of breaking of a Diet,

**F**

## The Breuiary

oz by surfeitynge, oz by replecion, eating Dyuers meates and Drynynge sundry Drynkes, laces, and costiuenes great abstynence, watchynge, and werines of rydnyng oz goynge, and veneryous actes in such like may be the occasion of this feuer.

**A remedy.**

**C** The chiefest remedy is for euery man to order and rule himselfe in a temperaunce, and neyther for friende nor fo, to eate nor to do the thing the which he dothe knowe by experience shulde hurte hym, and the vpon this Ephimer feuer, no other feuers wyll folowe nor sprynge.

**C** The. 137. Chapitre doth shewe of a cotidian feuer.

**A cotidian.**

**F** Ebris quotidiana, be the latin wordes. In Englyshe it is named a quotidiene, the which doth infect a man euery day.

**The cause of this feuer.**

**C** Euery quotidiene is engendred of a salte fleume oz of swete fleume, oz els of lower fleume. If it be engendred of salte fleume, the pacient shalbe in greate heate, and wyllbe thursty. If it be come of swete fleume, the pacient wyll be sompnolent, dull, and heauy, and his stomake wyll abhorre meates and Drynkes, hauynge taste oz talage to comfozt the palat of the mouth. If it do come of lower fleume the pacient shall haue peryne in the stomake, and is euer disposed to vomeynge, and the coldnes of the feuer wyll be great and the heat lytle

**A remedy.**

**C** Fyrite purge salt fleume, and vse a Dysane. And if it do come of swete fleume, vse Diacalamyns with Oximell squillit. And yf it do come of lower fleume, vse Diatriapiperion with water diuretyke.

**C** Apendex to the aforesayde Chapitre shewyng of a feuer interpolate.

**Interpolate feuer.**

**F** Ebris interpolata be the latin wordes. In englishe it is named an interpolate feuer. And there be three kynds, symple, double, and treble. A symple interpolat feuer

feuer doth infest a man ones a dai. A Double interpolate feuer doth infest a man twyse a day. And a tryble interpolate feuer doth infest a man thryse a day. If a reme dye looke amongst the .xx. kyndes of feuers as they be heare before & after specified.

The. 138. Chapitre doth shewe of a feuer Tercian.

**F**ebri's terciana be the laryn wordes. In Englyshe it is named a feuer tercian, the which doth infest a man <sup>a tercian</sup> feuer, every second day, & there may be a Double tercian.

The cause of this impediment

**T**his feuer doth come of coler, & it dothe differ from a feuer causon, for a feuer tercian doth operate or work his malice in the beyne, & the feuer causon doth worke his malice in the concavitie of the liuer and the lunges, & about the hert.

A remedy.

**T**he medecines the which doth helpe the feuer causon, wyl helpe a feuer terciane. If y<sup>e</sup> purge coler, and thre or foure houres befoze the tyt doth come, I do thus. I cause a man to lye in his doublet, and a woman in her wasse cote, then do I cause them to put on a payze of gloues, and with two garters I do bynde the wyestes of the armes, and do laye theyr armes and handes into the bed, and do cast on clothes to bring them to a swete befoze the tyt do come thre or foure houres, and out of Bose quilles one parte into an other, they do take their drynke, because they shal take no ayer into the bed, then I do giue them fyrst an ale brye, and suffer them to drynke as much Posset ale as they wyl, and whan the burnyng do begyn, I do withdraue the clothes, and thus I do thre courses, and haue made many hundreds whole, but theyr good dayes I do not suffer them to go in the open ayer.

The. 139. Chapitre doth shewe of a feuer quartayne.

**F**ebri's quartana be the latin wordes. In Englyshe <sup>A quartayne</sup> it is named a feuer quartayne the which doth infest a man every thyrd day, that is to say two dayes whole and one sycke, and there may be a Double quartayne.

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¶ The cause of this impediment.

¶ This impediment of feuer doth come of melancoly, or els of coler adusted, and if the blacke Iaynes be concurrant with it, it is a dyffycyl sickenes to make one whole.

¶ A remedy.

¶ First purge melancoly, and vse the pylls of Inde once or twople a weke, and take oft of the Sirupe named in latin Sirupus de thimo, and for the heat, and for the inflacion of all maner of Agues or Feuers, vse the confection of prunes, and a Julib of violets. And in all maner of Feuers fyrste purge the cause, for euery feuer eyther doth come of the malycc of bloud or of fleume, or of coler, or els of melancoly. It may come also of mixt humours, & do as I haue reherled in a feuer tertane.

¶ Febris acute et continuallis one, and that thunge that wyll helpe Sinochos, wyll helpe this.

¶ The. cxi. Chapitre doth shewe of a continuall feuer named Sinoch.

Sinoch  
feuer.

¶ Febris Sinochos is the greeke worde. In latin it is named Febris sinochus, or Febris continua. In Englyshe it is named a continual feuer. Sinochos is deryued out of two wordes, sin that is to say without, & choos whch is to say trauell, and that is as muche to say as a feuer without rest.

¶ An other feuer.

Sinoch  
feuer

¶ There is an other feuer named Febris Sinocha the which doth dyffer from the feuer Sinochos. For this feuer Sinoca hath interpolation that is to say ion reste or interpolacion. And there be thze kyndes of the feuer Sinochos, which be to say Homothena, Augmastica, Epamastica, and howe a man shall knowe the one from the other it doth folowe.

Febris Homothena.

Hemotheren  
feuer.

¶ He that hath this feuer hath a dymme and a swarte vayne.

Febris

**Febzis Augmastica.**

**¶** Who so euer hath this feuer hath a blewishe bryne oz water. Augmasticke feuer.

**Febzis Epamastica.**

**¶** Who so euer hath thys feuer hath a reed bryght bryne and the feuer wil increase, and it wil not in Augmastica, for the water is thicke in the bottom and that doth sygnifye helth. Epamasticke feuer.

**¶ The cause of these Feuers.**

**¶** These feuers doth come of abundance of bloud oz elz of putrifid bloud. And then the skyn wyl be Dankyshe, & al the body wyl be out of temper, the face wyl swel, the eyes wyl be redyshe & the veines wil be ful, and the brine wyl be reed with great spume.

**¶ A remedy.**

**¶** First if age, tyme, & strength wyl permyt it, be let bloud in a veyne named Mediana. And if the pacient be drye oz thurstye, vse the electury of prunes with the sirup of Acetose. And if the pacient can not slepe, make a Dozmitary. Take of the leues of henbatne. ii. handfulls, of the leues of Madragoze an handfull A dozmitary slape both togither & put theim in a cloth & lay it to the temples and tozehead, oz els take a scarlet cloth & intinct it in the oyle of Roses & vinegre, & lay it ouer the head, oz els take towne and perfume it with frankensence, & lai it hote to the head and temples & moznyng and euenyng vse this fomentacion to the fete Fomentacion  
Take of violet flowers oz leues, ii. handfulls, of Roses leues of malowes of eyther of them ii. handfulls, of Barly. iii. handfulls, seth al this in runnyng oz raine water, & then mak this Epithime. Take of the iuyce of nyghtshade halfe apint, of red Epithime launders & whit launders an vnce, of Camphire. ii. Drames, of Roses leues an vnce, of Rose water as muche as wyl suffyce, compounde all thys together, and blewe oz a scarlet clothe, lay it to the ryght syde. And if the feuer doo cause constupacions, vse Clusters, oz els suppositoys. And if age, tyme & strength wyl permyt it open a veyne named mediana, & exhaust an vnce oz. ii. of bloud as the pacient is of strength. If it be a man, take a veyne in the ryght arme. And if it be a woman open the veine in the left arme, & vse thys dver, cate no grosse nor contagious meates, and abstayne from drynckynge of newe ale, newe beere and wyne, cate noo eles, Egges nor freshe Samon, nor well fysh, nor the fysh the whyche dothe adhere too the fyngers. A dver.

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The. 141. Chapitre doth shewe of a  
feuer named Causion.

**Caus'd feuer** Febris causion or caulos be the greke wordes. In lati  
it is named Febris ardens, In Englysh it is named  
the feuer causion whiche is one of the worste feuers that  
can be.

The cause of this feuer.

This feuer doth come of coler, & dothe differ but ly-  
tle from a feuer tercian, considering that the matter is  
in the concavite of the lyuer, & therefore the feuer Cau-  
son is moze vehement and sharpe then a terciane, & the  
mouth of the pacient hauyng the feuer Causion is verye  
dry, & the vryne is as red as fyre.

A remedy.

First purg coler with Cassia fistula, & extirct the thurst with  
the sirupe of Violets or Roses, or with the water of Boordes  
and rub the wrestles and the handes with the water that prun-  
nes be soden in, & do as I have wryten in the feuer tercian.

The. 142. Chapitre doth shewe of the  
putrified feuer.

**Putrified fe-  
uer.** Febris putrida or humoralis be the latin wordes. In  
Englysh it is named the putrified or humozall fe-  
uer.

The cause of this feuer.

This feuer may come many waies. It may come by  
the feruent heate of the sonne, and the ayer, it maye come  
by inordinate laboure, or by great rybyng, or great la-  
boure in goyng, it may come by surfetyng, or contagy-  
ous meates eatyng, it may come by to much drynkyng  
specially of drynkyng of hote wyne, it maye come by  
disordering of a mans vsage, that he hath bene accusto-  
med to do, it may come by disordering of any of the .iiii.  
humours, alsoe by slepe as by excesse of meat or drinke  
as by labour, wherfoze if this feuer take anye principall  
humour

humoure, as bloude or fleume, coler, or melancoly, then thys feuer doth take of other names of feuers, as it appereth here among the feuers.

¶ A remedy.

¶ First vse good dyet, and eate good meate, & little at a tyme drinke no wyne, vse temperate drynkyng, & drinke posset ale made with colde herbes soden in it, go not in the open ayre, & vse to drinke of a Syllane, or els take of the iuyce of grapes, of the water or iuyce of sorrell, or the iuyce of pome Barnades, of eche halfe an vnce, of white vineger a quarteron of an vnce of suger plate. iii. vnces, boyle this together ouer a softe fyre, & lay it vnder the tonge diuers times and take some of it inwarde.

¶ The. 143. Chapitre doth shewe of the  
emphiscode feuer.

¶ Febris emphiscodes is the greke word. In Englyshe it is named the Emphiscode feuer.

Emphiscode  
feuer.

¶ The cause of this feuer.

¶ This feuer doth come of behement heate, the whiche thozowe inflacions doth cause wheles & scabbes to be in & about the mouth.

¶ A remedy.

¶ First qualifie the heare of the lyuer, and the stomacke with cold herbes, as the complexio of the patient is of, giue no churlyshe herbe nor medecine to a gentle complexion, or to the which hath ben with meates & drinckes lauciously educated, let every complexion haue medicines ministered accordynge to their nature, education, & strength, & for this feuer, police must be taken for the safetye of helth amonge these other feuers rehearsed and shalbe expected.

¶ The 144. Chapitre doth shewe of  
the Emitticke feuer.

¶ Febris hemitrica is the greke word. The barbarous word is named Emitticia. In Englyshe it is named the Emitticke feuer.

Hemitricke  
feuer.

¶ The cause of this feuer.

¶ This feuer doth come of a coler yche humours myrte with fleume.

¶ A remedy.

¶ First purg coler and fleume as it is specified in the chapters of Coler and fleume, and vse a good dyet, & beware of open

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ayer vnto the tyme the pacient bec' whole & sweates in a mans  
hed be good, for this feuer, & all other feuers taken befoze the  
feuer doth come.

**The. 145.** Chapter doth shewe of a feuer  
named the feuer Epyale.

**Epyal feuer.** **F**ebzis epialtes is the greeke woorde. Febzis epialsa  
maybe taken for the barbarus woorde and the latyn  
woord. In Englysh it may be named the Epyall feuer &  
some do name this feuer febris epiala, Epi that is to say  
aboue, & Algor that is colde.

The cause of this feuer.

**This feuer dothe come of a grosse fleumatycke mat-  
ter, causynge the intervall partes of the bodye too burne  
and the exteriall partes of the body too be coolde, opyla-  
tynge the poores, the whyche dothe prohibyte that the  
fume can not be desolued, and this feuer causeth the pa-  
cient to be thristy, and the tonge to be rough and out of  
taste.**

A remedy.

First purge grosse fleume with the sirupe acetose, & after that  
take a drame & a halfe of che pylls of Sarcocoll, and the pyll-  
les of Coloquintida and doo as it is wytten in the feuer ter-  
ciane.

**The. 146.** Chapter doth shewe of the Lypery feuer,  
I do not speke of the Leprose sycknes.

**Lipery feuer** **F**ebzis liparios is the greeke woord. In latin it is na-  
med febris liparia, In Englysh it is named the ly-  
pary feuer.

The cause of this feuer.

**This feuer doth come of a hote colerycke humoure  
myxt wyth cozrupt fleume, causyng the inwarde partes  
of the bodye to be coolde, and the outwarde partes to be  
hote.**

A remedy.

First purge the superfluite of Coler wythe pyllule roma-  
tice, & befoze the first or the second course come, sewe. iiii. or. iiii.  
houres, & go not in the open ayre, & keepe a good diet, and vse  
in the sweate to drynke posset ale or els a pylsane.

The



**C** The. cclvii. Chapitre doth shewe of the  
Tetrath feuer.

**F** Ebris tetratheia, be the Physicke wordes. In eng<sup>l</sup> Tetrath  
lyche it is named the feuer Tetrath, and this feuer feuer.  
may be as well in a perticuler member as vniuersal.

**C** The cause of this feuer.

**C** This feuer doth come of the Draggēs of melancoly,  
oz of the iuice of melancoly, the which iuice is putryfied  
oz not putryfied, yf it be not putryfied eyther it is vni-  
uersal, oz els it is perticuler, yf it be perticuler it is in  
a perticuler member, yf it be in the whole body, it dothe  
ingender the blacke Jaunes, if it be in a perticuler mē-  
ber it doth ingender an impostume named sciros, and  
there wyll be a peyne in the splene, and the pacient wyll  
be colde, and oft yeane oz gape, yf this feuer be putrifi-  
ed, eyther it is vniuersal oz els particular, if it be vni-  
uersal it doth ingender the feuer quartaine, yf it be per-  
ticuler it doth ingender feuer quartayne not vehement  
noz periculus.

**A** remedy.

**C** First purge melancoly with the pylls of Jude, and the  
pylls of Sebely, and the pylls made of Lapidēs lazule, and  
than loke for a remedy in the Chapitre of the infirmities pre-  
nominated specially in this Chapitre named febris quartana.

**C** The. 148. Chapitre doth shewe of the  
Erratycke feuer.

**F** Ebris erratica et commixta, be the latin wordes. Erratycke  
In Englyshe it is named the Erratycke and com<sup>o</sup> feuer,  
myxt feuer.

**C** The Cause of this feuer.

**C** These feuers doth come of.ii. causes. The one doth  
come by the indencion oz thychkenes of bloude, and the  
other

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**F** other doth come of colour & fleume not natural, & if any of these feuers do continue in any manne, at length they wyl come to a feuer.

A remedy.

**C** If it do come of indencion of the blood. Fyrt purify the blood, as it doth appere in the Chapitre named Sanguis. If it do come of coler and fleume purge coler and fleume, as it doth appere in the Chapitres named Colera and Flegma, and vse suppositoys and clysters, and vse bozunge betwyrte the shulders, and certeyne tymes exhaust blood out of the veynes named Cephalica, Mediana, Sophera, and Cardiaca, in porcion as the pacient is of age and strength, and vse this sirupe. Take of Endiue, and of Letuse of eche an vnce, of the flowers of water Lyllyes, and of the flowers of Lyllyes, of eche halfe an vnce, of the iuyce of pome Granades two vnces, make a sirupe of this and eate it, and this is good for al hot feuers.

**C** The. 149. Chapitre doth shewe of the feuer Eticke.

Eticke feuer

**F**ebrys hectica be the greke wordes. The latins dothe name it Hectica passio. The barbarus persons wyth some latinist doth name it febris etica. In Englyshe it is named the feuer Etick or Eticke passion, or one of the kyndes of a consumption, for this feuer dothe consume the naturall humiditie of man, that is to saye it dothe consume blood and so consequently nature.

**C** The cause of this feuer.

**C** This feuer may come many wayes. Fyrt it maye come by to muche medlynge with a woman, or els thoro longe continuance of some syckenes, or els it maye come by extreme laboure, or els thoro we debilitie of some of the principall membrs, the arters, synewes, and veynes. And there be thre kinds of this feuer. The fyrt is a vehement heate the which is in the blood, the which blood doth runne in the artures and veynes, heatyng the hert and the other members. The second is an ardent heate inflaming the pryncypal members thoro the caliditie of the blood, The thyrdo doth aryse and dyse by the naturall humiditie in man.

## A remedy.

First qualify the heate of the bloud with colde herbes sodden in posset ale, or vsc a Stypane, and vsc the confection of Auacardine, and troces of Camphire, and a decoction of Mayded heare is good, and vsc a good dyet, and take restorative meates and drynkes, or els take the confection made of the stones of a Fore, Loclanum, troces of Camphire or the oyle of swete Almons.

## The. 150. Chapitre doth shewe of the feuer pestilence.

Febris pestilencialis, be the latin wordes. In greke it is named Epidimea. In Englysh it is named the feuer pestilence, and this feuer is the most venemous of all other feuers, and doth mooste infecte.

The pestilence feuer,

## The cause of this feuer.

This feuer doth come many wayes, eyther by infection of the ayer, or one man infected doth infect an other as it doth appere moze larglier in the Chapitre named Epidimea.

## A remedy.

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

## The. 151. Chapitre doth shewe of an euill feuer the which doth comber yonge persons, named the feuer lurden.

Amonge all the feuers I had almooste forgotten the feuer lurden, with the whiche manye yonge men, yonge women, maydens and other yonge persons bee soze infected nowe a dayes.

The feuer lurden.

## The cause of this infirmitie.

This feuer doth come naturally, or els by euill and slothfull brynnyng vp. If it do come by nature, then this feuer is vncurable, for it can neuer out of the fleue that is bred in the bone, yf it come by slothfull brynnyng vp, it may be holpen by diligent labour.

## A remedy.

There is nothyng so good for the feuer lurden as is Unguentum baculinū, that is to say. Take a sticke or wan of a yere of length and moze, and let it be as great as a mans fynger, and

with

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with it annoynt the backe and the sholders well morning and evening, and do this. xxi. dayes, and if this feuer wyl not be holpen in that tyme, let them beware of wagginge in Galowes, and whyles they do take theyr medecine put Lubberwaze into theyr potage, and beare of knauerynge about theyr heert, and if this wyl not helpe send them than a Newegate, for yf you wyl not they wyl bynge them selthether at length.

¶ The. 152. Chapitre doth shewe of a mans Gall.

The Gal.

FELIS the latin worde. In greke it is named Chola. In Englyshe it is named a Gall, and it doth lye vpon the lyuer lyke a bladder hauynge a thyn skyn easy to breake, and it is named Cistafellis, and that that is within is named fell in latin, in Englyshe the gal. In this matter yf there be any coldnes let the beware of thyselfe, consyderynge that the saynne of the gall is easy to breake, but such men be at a great vantage of other men for they the which hath theyr galles broken shall neuer be Drowned in good ale except that they be Dronken.

¶ The. 153. Chapitre doth shewe of a deade chylde in a womans body.

A dead chylde.

Fetus mortuus be the latin wordes. In Englyshe it is named a dead chylde in a womans body.

¶ The cause of this infirmitie.

¶ This great displeasure may come to a woman many wayes, by great syckenes, or extreme thought, by a fall, or a strypp, or suche lyke.

¶ A remedy to expell a deade chylde.

¶ First geue to the woman a purgacion or els two purgacions, as she is of strength and able to bere it. Then make a fumigacion after this maner, take of Malowes thre handefulles, of Marche, of Camomyll, of eche of them two handefulles, of Fenugreke thre vncces, seth all this together in a gallon & a halfe of fayre water, and the water being sethyng boylet the woman sytte ouer it in a close chayre or stole halfe an houre and moze, & after that let the wydwife do her dewty.

¶ The. 154. Chapter doth shewe of stenche or euyl sauour that may come out of a mans mouth or nose or the arme holes.

Feto

Fetor oris, or fetor narium, or Fetor assellarum, be the  
latyn wordes. In Englyshe it is named stench of the <sup>Stinckynge</sup>  
mouth, stench of the nosehylls, and stench of the arme <sup>breth,</sup>  
holes.

¶ The cause of this infirmitie.

¶ This infirmitie dothe come dyuers wayes, yf it do  
come out of the mouth or nosehylls, eyther it do come  
out from the heade or stomake, or by some rotten tothe, if  
it do come from the arme holes, it doth come of ranknes  
of bloud.

¶ A remedy.

¶ Use every moynynge and after meate to eate iij. cloues, and  
kepe one clove in the mouth, and clense the bloude, as it dothe  
appere in the Chapitre named Sanguis, looke specially in the  
Chapitre named Anhelitus.

¶ The. 155. Chapter doth shewe of Fleume.

Fleuma is the greke word, flegma is the latyn word. <sup>Fleumes</sup>  
In Englyshe it is named fleume, the which is a na-  
tural humour in man, howe bee it, it is but an humoure  
salte decocted, and there be. iiii. kyndes of fleume. The  
first is natural fleume whych is dulset or swete, and na-  
turally it is colde and moyste, but for as muche as thys  
fleume whiche is swete, gree for gree is hote and moyste  
like the ayre, therefore out of fleume is bloude decmed.  
The seconde fleume is named salte fleume the which is  
dry & is corrupted with coler. The th. rd is tarte or sow-  
re the which is cold & dry and corrupted with melancoly.  
The. iiii. is vittrious or glassy the which is ingendred of  
much cold & of coagulation of melancoly.

¶ The cause of this fleume.

¶ Aristotle sayth that fleume is the superfluitie of mea-  
s that is not digested. And I doo saye that fleume is  
substance of the meates and drynke that bee digested of  
e whiche is ingendred bloud which is the lyfe of man,  
& without bloud no man can lyue.

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¶ A remedy.

¶ Peralogadion doth purge fleume, and so doth pilles of **D**byth, or pyllles of **E**ulordium, or pilles of **S**arcocol, or pilles of **C**oloquintida, & pillule **S**toracice, or pyllles of **S**erapyll doth purge diuers fleumes, & pilles of **C**ochce doth purge the head and the stomake, and the **S**irupe of **F**umitory doth purge grosse and viscus fleume, & a decoction of **A**lhalce is good for al **f**leumarlike men, & let all **f**leumarlike persons beware of eating of rawe aples, & of colde takinge in their feete, & of late drinking, & late sytting vp, and let them not rise to early in the mornynge, for they must haue much slepe.

¶ The 156. Chapter doth shew of an impostume named **F**legmon.

Apofume.

**F**legmon is the greke worde. In **L**atyn it is named **A**ppostema calidum, or **P**erticulare. In **E**nglyshe it is named an **i**mpostume or an **i**nflacion ingendred in a particuler place, and it is very hote and burnynge, and doth swel.

¶ The cause of this infirmitie.

¶ Thys infirmitie doth come of abundance of cozrupt bloud, or els of a melancoly humoure, if it do come of a boundance of cozrupt bloude, it is named **H**erispula, if it do come of melancoly it is named **S**ephitos, which is an intolletable peyne.

¶ A remedy.

¶ For both of these matters **t**lebothomy and purgacions is good, if strengthe, age, and the tyme wyll permyt it. And after that if it do come of melancolye, take of oyle **O**liue an vnce, or wheten byan an handfull, compound both togyther and make a playster, and purge the matter with pilles of **I**nde, and with **P**illule **L**ucis of bothe kyndes, and the pilles made of the **L**azule stone, and pyllles **S**ebely. And if it do come of abundance of cozrupt bloude, vse the confection of **A**nacardine and make a plaster with the whyte of .v. egges, and of the oyle of rose and with two make a playster.

¶ The 157. Chapitre doth shewe of **C**happes in a mans body.

Chappes

**F**issura is the latyn worde. In **E**nglyshe it is named **C**hap or **c**happes beyng in the lippes, tongue, handes and fete of a man.

¶

**C** The cause of this infirmitie.

**C** This infirmitie doth come of a Dzye humoure, of a marcke wynde, or els of some other hott cause, or hott wyues, or hot wyndes.

**A** remedy.

**T**ake of the oyle of Swete Almons an vnce, and anoynt the place. And any of these thynges folowynge is good, the pouder of the rines of pome Barnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, goose, or ducke, and such like

**The. 158. Chapitre** doth shewe of a fystle.

**F**istula is the latin worde. In greke it is named ser-<sup>fyste.</sup>  
uix. In Englyshe it is named a fyste, the which is a corrupte Appostumacion in a beyne, or a fyste is a vlceration, longe, and strayght, and moit commonlye it wyll be in a mans foundement.

**C** The cause of this infirmitie.

**C** This infirmitie is ingendzed eyther by a wounde or a soze, or by corruption of some euyl humours, and it may come by nature.

**A** remedy.

**F**irst open the orfice of the fyste, and then mudyfye it with whyte wyne, in the which leth two vnces of the pouder of yrcos, or els mudyfy it with the iuce of Plantayne, with Boole armoniacke, or els take of Aristology that is rounde, of Dentaphilon, of eche an vnce, make pouder of them, and mixe the pouders with Hony, and then make tentes and put them into the fyste, and than take the egestion of a man, & burne it, and make pouder of it, and with the pouder of pepper, lay the substance ouer the fyste. Also Unguentum egipciacum doth mudyfye a fyste, and yeralogodiourusti dothe purge the matter, and Diaphenicon doth make whole the infirmitie, and the oyle of egges is good.

**F**istula cimbalaris is a pype in the throte the whiche doth mollorate a mans voyce or brest.

**The. 159. Chapitre** doth shewe of a syckenes named Ficus in Ano.

**F**icus in ano be the latin wordes. In Englyshe it is named a fygge in a mans foundemente, for it is a

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postu-

**F**

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postumacion lyke a fygge or a lumpe of flesh in the longacion lyke a fygge. And some men saye it is a lumpe of fleshe lyke a figge growing in the longacion which is in the foundement.

The cause of this impediment.

This impediment doth come of a melancoly humor the whiche dothe distende too the longacion or foundement.

A remedy.

Fyrst purge the matter wyth the confection of Hameke, or wyth the piles of Lapidis lazule, or wyth pera ruffini, thā take of the pouder of a dogges hed burnt, & mixt it wyth the iuyce of Pimpernel, & make tentes & put into the foundement.

The. 160. Chapter doth shewe of Flebothomy or lettyng of blood.

Lettyng of blood.

Flebothomia is Deriued out of two wordes of grecke of Flebi, that is too saye a veyne, and Temno, that is to say openyng or cuttyng, soo that Flebothomia is openyng or cuttyng of a vayne. In latyn it is named Minucio sanguinis. In English it is named lettyng of blood there be. ii. waies, one in openyng of a veyne, and the other is by booryng or cuppyng. Here I do aduertise every Chyerurg on, howe, when, and at whattyme they do let any man blood, excepte that they do knowe, the operacion of the sygnes, and do consider the age and strengthe of the pacient, and for what maner of disease the pacient shulde be let bloude.

For Fluxus, loke in the Chapter named Diarrhea.

For Fluxus sanguinis, looke in the Chapitre named Sanguis.

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

Wheale.

Formica is the latin worde. In grecke it is named Mirmichia. In English it is named a lyttle wheale growyng



growynge out of the skyn, some doth call this syckenesse in latin Formica miliaria, as who shulde say briefely by tynge of Amytes, or Pismares, or ants, for this infirmitie doth take his name of an Ant of pismare, or Amital is one thing, and why this sickenes is so called, is because the similitude is lyke the bytynge of an Ant. &c. And there be thre kyndes of this infirmitie, the fyrst is runnyng, the seconde is corodyng or eatynge, and the thyrde is named Formica miliaris, the which I do take it for the syngeles, looke in the Extrauagantes for that worde.

**The cause of these infirmities.**

**These infirmities doth come of dyuers humours, he that is runnyng doth come of coler, he that doth corode or eat, doth come of coler adusted, and the laste dothe come of melancoly myxt with salt steume.**

**A remedy for the fyrst.**

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

**A remedy for the seconde.**

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

**A remedy for the thyrde.**

Fyrst take of the pylles aggregated, and of the pylles of Sumptory of cyther of them a dram, and take of Housleleke, and of the flowers of Rewuifer, otherwoyse named water lyl lyes, and of Zeruse leues, of cyther of them an handfull, bray them together with whyte wyne and make a plaister of it and vse it.

**Furfur or Furfures is named Dandruffe or a skurfe Dandruffe; or lytle scales lyke to otmel or bran, the cause and the remedy you shall fynde in the Chapitre named Acor.**

**The. 162. Chapitre doth shewe of an harde impostume vnder a mans arme.**

**Vgila is the latin worde. In Englyshe it is named an hard impostume vnder a man or a womans arme Apocume. hole, or there about.**

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☞ The cause of this infirmitie.

**C** This infirmitie doth come of a melancoly humour and otherwhyle it may come of a rheumatycke matter couerted to hardnes.

**C** A remedy.

**C** First purge the matter with Diacubyth or with perarutini, and after that vse the medecines the which is in the Chapitre named Scrophule.

**C** For Frenisis loke in the Chapitre named Frenitis.

**C** For Formiculus loke amonge the kyndes of impostumes, the which is ingedzed of an euil & grosse blood.

**C** Thus endeth the letter of F, and here followeth the letter of G.

**C** The. 163. Chapitre doth shewe of ioye or myrthe.



Myrth.

Audium is the latin word. In Englysh it is named ioye or myrthe. In greke it is named Hidonæ.

☞ The cause of myrth.

**C** Myrth cometh many wayes, the principall myrth is when a man doth ioye out of deadly sin, and not in grudge of conscience in this world, and that euery man doth reioyce in God, and in charitie to his neyghbour, there be many other myrthes and consolacions, some beyng good and laudable, and some bytuperable, laudable myrth is one man or one neyghbour to be mery with an other, with honestie & vertue, without swearing or flunderyng, and rebaldry speaking. Myrth is in musycall instrumentes, and gostly & godly syngyng, myrth is when a man lyueth out of det, and may haue meate and drynke and clothe, althoughe he haue neuer a peny in his purse, but nowe a dayes he is mery that hath golde and syluer, and ryches with lecherie, and all is not worth a blewe paynte.

Aerz

## A remedy.

I do aduertise every man to remember that he must dye, how, when, and what tyme he can not tel, wherfore let every man amend his lyfe & commyt him selfe to the mercy of god.

¶ For Gala, loke in the Chapitre named Lac.

¶ For Gangina, loke in the Chapitre named Tubercula  
The. 164. Chapitre doth shewe of crookednes or curvyte in the backe or shoulders.

**G**ibbositas is the latin worde. In Englyshe it is named Crooked  
or crokydnes of the backe or shoulders, makynge shoulders  
a man to go stoupyngly.

The cause of this impediment

¶ This impediment doth come eyther by nature, or by some humour or sycknes, or els of some brose, or a stripe or such lyke thynges.

## A remedy.

If it do come by nature, the impediment is incurable. If it do come of an humour or of sycknes or a brose, take of the oyle of Lillies, & of the oyle of Castore, of cyther an vnce, & anoint the backe or shoulders, & drynke Ormel compound. &c.

¶ For Gingive, loke in the Extravagantes in the ende of this booke.

The. 165. Chapitre doth shewe of Carnelles in the fleshe.

**C**andule is the latin worde. In greke it is named  
Antiades or Cherade, or Strume. In Englyshe it is  
named Carnelles in the fleshe. And there bee two kyn-  
des, the one is harde, & the other is soft.

The cause of this impediment.

¶ The cause of hard Carnelles cometh of colericke humours, & the soft carnelles doth come of corrupte bloud mixt with fleume.

## A remedy.

¶ Take of figge leaves two handfull, of burnt leade halfe an  
vnce, steepe this together & make playsters, & lay it to the place,

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The. 166. Chapter doth shewe of a  
Sodomie passion.

The sodomie  
passion.

**G**ontorhea is the greke worde. In latin it is named  
Proflunio somnis, the barbarous woorde is named  
Gomerra passio, it is named so because Sodom and So-  
dome dyd synke for such lyke matter, but this matter is  
not voluntary, & they did it voluntarily. And there be  
thre kyndes. The fyrste is against nature. The seconde  
doth come of some infirmitie. The thyrde doth come of  
imbecillitie or wekenes.

The cause of these kyndes.

**I**f it be agaynst nature the Deuill & mans wretched  
mynde is the cause. Alas what pleasure shoulde anye  
wretch haue to meddle wyth anye brute beast, or to pol-  
lute hym selfe wyllfully, I knowe no remedye for thys  
but great repentaunce, for the vengeance of God han-  
geth ouer the heades of them that so doth. For thysyn  
Sodome and Gomor dyd synke to hell sodenly. If po-  
lutions do come to anye man thozowe syckenes, or of a  
bundance of nature, if it be not wilfully done nor no dy-  
lectacyon had in it, it is no synne. If it do come slepyng  
or wakynge thozow imbecillyte and wekenes hauynge  
no dylectacion nor pleasure, nor consentynge too synne,  
it is no offeice, if it do come slepyng, of any foule dreame  
and no dylectacion or pleasure had befoze nor after, it is  
no synne.

A remedy.

**I**f it do come naturally, those that be vnmarrid let them  
marry. If it do come otherwyle, vse flebothomy and vompres,  
vse also the sirupe of Roses, of Mirtylles, of Nuniphar, or wa-  
ter of Lylies, or Melons, or vse to eate Letuce, or Purclayne,  
and for thys matter Camphire is good myrre wyth Opinum &  
Benbaine in the oyle of Roses compoude.

The. 167. Chapter doth shewe of a  
mannes tastynge.

**G**ustus is the latin worde. In greke it is named Gen-  
sis. In Englyshe it is named a mans tastynge, the **Tastynge,**  
which many sicke men doth lacke.

**The cause of this impediment.**

**This impediment doth come of heate of the lyuer &  
vntemperance of the stomake.**

**A remedy.**

**Take of Lymons oz of Oranges .v. oz. vi. slyce them and  
eate them, and than vse to eate stewed prunes and clense the  
tounge, that it be not furred with fylth, with sag cleues and  
Alome water.**

**The. 168. Chapitre doth shewe of an impedi-  
ment in the roufe of the mouth.**

**Arcarion or Kyon be the greke wordes. In latin it  
is named Gurgulion or Columella or Granosa. In  
Englyshe it is named an impedimente in the roufe of  
the mouth.**

**The Cause of this impediment.**

**This impedimente doth come of an inflammacion  
rylynge out of the stomake, oz els it may come of a hote  
and a cozzrupt bloud.**

**A remedy.**

**Fyrst for this matter vse gargarices and sternutacions, and  
than vse pylles of Cochee to purge the head and the stomake  
and washe the mouthe with rose water in the whiche Roche  
alome is disolued in, and vse this foure oz fyue tymes.**

**Guidegi be veynes vpon the which great artures be  
circuited.**

**For Genu loke in the Extrauagantes in the ende of  
this boke.**

**For Gutter loke in the Extrauagantes in the end of  
this boke.**

**The. 169. Chapitre doth shewe of Burgula-  
cions in a mans body.**

**Burgulacio or Gurgulaciones be the latin wordes. **Burgulacio**  
In englyshe it is named Gurgulacion oz crokynges **ons,**  
in ones belly.**

☞ The cause of this impediment.

☞ This impediment doth come of wounde and cold, and emptines of the guttes, and it may come bi nature, and to vse long fastynge in youth.

☞ A remedy.

☞ If you be not longe fastynge, beware of colde, desolue wind by draggess and caly purgacions, and beware of eating of porrage, and other sewe, and of frutes, and of colde herbes, and colde meates, and any thyng that hony is in, and kepe the belly laxative and warme.

☞ For Gutta taken for the goutte, loke in the Chapitre named Gutta in the Extrauagantes.

☞ The 170 Chapitre doth shewe of a saucefleume face.

Saucefleum  
face.

☞ Vtta rosacea be the latin wordes. In Englishe it is named a sauce fleume face, whiche is a rednesse aboute the nose and the chekes with small pynples, as is a pzeue signe of leprousnes.

☞ The cause of this impediment.

☞ This impediment doth come of euyl dyete, and a hot lyuer or disorderynge a mans complexion in his youth watchynge and sytynge by late.

☞ A remedy.

☞ If you kepe good dyet in meates and drynkes, drynke no wyne, feade not of freshe befe, eate no shell fyshes, beware of Samon and celes, and egges, and qualyfie the heate of the lyuer and the stomake with the confection of Acetose, and than take this oyntment, take of Boies grece two vnces, of Sage pound small an vnce and a halfe, of quicke syluer mortified with fastynge spetyl an vnce, compounde all this together, & mozynge and cuenynge anoynt the face, and kepe the chamber. vii. dayes. or els take of burre rotes and of Affodyl rotes of eyther. ii. vnces, of white vineger two vnces, of Auripigmēt ii drames, of Blymstone a drame, make pouder of al that, that shulde be made pouder of, than put altogether & let it stande xxiii. houres, and after that anoint the nose and the face.

☞ For Burgulio loke in the Chapitre named Bargarion.

☞ For Branola loke in the Chapitre named Baccarion.

☞ Thus endeth the letter of G. And here foloweth the letter of H.

**C** The. 171. Chapitre doth shewe of the dulnesse of a mans wytte.



**D**ebitudo is the latin worde. In Englishe Dulnes of it is named Dulnesse. In greke it is named *Amblifis*. Dulnes of wytt,

**C** The cause of Dulnesse.

**C** Dulnesse cometh many wayes. First it may come by nature, it may come of to muche studyng or musyng upon one matter, it maye come of Drunkenesse and great surfetyng, it may come of studyng of supernaturall thynges, or of matters that mans wytt can not comprehend, and suche studyng or musyng doth bryng many men to dyuers inconueniences, and at length they do fall mad, or do mischiefe them selfe.

**A** remedy.

**C** Fyrst vse myrth in mesure with honest company, studye not to much upon one matter. If a man loue no good company, then lette hym recreate or refreshe his mynde with some manuell operacion. And for this matter let hym loke further in the Chapitre named Memoria.

**C** Halohonis is named a bone in the backe.

**C** The. 172. Chapitre doth shewe of the Pyles and the Emorodes.

**H**Aemorrhoides is the greke word. In old tyme the latins dyd vse this barbarus word named *Emorodes* Emorodes and pyles, *des*. In Englyshe it is named the *Emorodes*, or pyles the whiche be beyng in the extreme part of the longacion to whom doth happen dyuers tymes twoo sundry passions, the fyrt is lyke pappes and teates, and they wyll blede, and they be the very *Emorodes*, the other be lyke wartes and they wyliche, and water and smart

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and

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and they be named the pyles, and in the sayd place doth  
bryde other infirmities, as Ficus in ano, Fustula in ano  
for the whiche loke in theyr Chapitres.

¶ The cause of this impediment

¶ This infirmitie or impediment doth come of malycious humours in the mawe and intrayles, or it maye come of a colerycke humour.

¶ A remedy.

¶ Take of the powder of Sumacke an vnce, confect it with bo-  
ny, and make a suppositoꝝ and drinke bdellium, and make su-  
migacion with it. Or els take of Bole armoniacke, of Terre si-  
gillat, of Sanguis draconis, of eyther an vnce, of Carabe of  
Aloes cicotrine, of eyther halfe an vnce, confect this together  
with the whyte of an egge, or twoo, and suppositarely vse it  
and drynke of Myllyfolly with the powder of a litle Carabe.

¶ The 173. Chapitres doth shewe of the Meigrine.

The Me-  
grine.

¶ Hemicrania is compounde of two wordes, of Hemi,  
which is to say in Englyshe the myddle, and of Cra-  
neum whiche is to say the skull. In Englyshe it is na-  
med the Meigrine, whiche is a sickenesse that is in the  
head kepynge the middle part of the skull discending to  
the temples, and doth fetch a compasse lyke a rainbow  
and yet dyuers tymes it wyll lye moze at the one syde  
then at the other, the Barbarus menne doth name this  
sickenesse Emigrania.

¶ The cause of this impediment.

¶ This impedimēt doth come of reume & winds intru-  
sed in the head and can not get out but by medecines.

¶ A remedy.

¶ First purge the head with gargarices & sternutacions & other:  
while vse Perahermetis, or pilles named Pillule alhandat, &  
anoyn the temples with the oyle of Rardine, or with the oyle  
of Lufordy, or the oyle of Laurp a plaister made of mustard is  
not worst to lay to the temples, & beware of to much veneri-  
ous actes, and refrayne from eating of Barlyke, of Ramions  
of Onyons, of Chibolles, and suche lyke. Also wyne, stronge  
ale & stronge bere is not good for this matter, and about all  
thynges.



chynge beware of collyuenes for constipation, and keepe not the head to hote nor to cold, but in a temperaunce, and vse no potage, nor newe ale nor beere, nor hote nor newe bread, except it be. xxiii. houres olde, as it doth moze plainely appere in the Dictary of helth.

**F**or Hectica passio, loke in the Chapitre named Febris hectica.

**F**or Heper, loke in the Chapitre named Eper.

**F**or Hemiplexia, loke in the Chapi. named Paralifis. The. 174. Chapitre doth shewe of an infirmitie named Hereos.

**H**ereos is the greeke worde. In latin it is named Amour. In Englyshe it is named loue sycke, and women may haue thys syckenes as wel as men, yong persons be much troubled with this impediment.

The cause of this infirmitie.

This infirmitie doth come of amours which is a feruent loue for to haue carnall copulation wyth the partye that is loued, and if it can not be opteyned, some be so folysh that they be rauyshed of theyr wyttes.

A remedy.

First I do aduertise euery person not to set to the harte that an other doth set at the heale, let no man set his loue so far, but that he may withdrowe it betyme, and muse not but vse myrth and mery company, and be wyse and not folysh.

The. 175. Chapitre doth shewe of an impostume named Herisipile.

**H**erisipulas is the greke word. In latin it is named Apofkema calidum. Some latins doth name it Ignis sacer, Twicen doth name it Spina because it doeth pricke & burne. In Englysh it is named Shingles, or the shynghilles, and the Barbarous word is named Crysi-pule.

The cause of this infirmitie.

This infirmitie mozte commonlye dothe come of Coler.

¶ A remedy.

Take of Rose water, & of Blantayne water, of either of the halfe a pynt, of whyte wyne as muche, put thys together and wash the place oft. Or els take of reade wormes the whych do come out of the earth & bray them in a mortar & put to the a litle vinegre & make playsters. &c. Or els take of the flowers of Camomyl, of Rose leues, of Violettes, the weyghe of eyther of them an vnce, of Myrcylles, of Sumacke, of eyther of them an vnce and a halfe, seth al this in white wine & make a plaister & lay it to the place, or els take the oyntement of Ceruse. I haue taken Houselyke and haue stampit it with a litle Caphire and haue put to it white wyne and haue layde it to the place, and haue healed the paciente, and the oyle of Roses, or the oyle of Violettes be good. For this impediment, mixt together wyth the white of egges and the iuyce of Blantayne.

¶ The. 176. Chapitre doth shewe of the kindes of the hernyes.

Hernyes.

**H**ernia or Ramex, be the latin woordes. In greke it is named Kyli. In englyshe it is a postumacion in the coddes, & ther be thre kindes named in latin Hernia aquosa, Hernia ventosa, Hernia carnosa, whiche is to say in Englysh, a waterish herny, a windy h. rny, a fleshy herny, & some do say that ther be. vii. kindes of the hernyes. For this matter loke in the Chapitre of this booke named Ramex.

¶ The cause of these impedimentes.

¶ These impedimentes be ingendred in the codde eyther of a grosse fleshy humour, or of a grosse wateryshe humour, or els of a wyndy humour.

¶ A remedy.

If it do come of a fleshy hamoure or matter. Firste purge the matter wyth Diaturbyth, & mollyfy the codde wyth Pulscelos, and with the oyle of Spyke and Dia quilon, and after that make incision, and if any of the stones bee percylshed, purrified and corrupted, cutte away the stone with the Bernis and than take Mastix of Sanguis Draconis, and Dragagant of eyther halfe an vnce, beate it and scarse it and com: ponde it with the white of. ii. egges, and with a fyne linnen clothe make a playster, and laye it on the wounde, and whan this hath sucked oute the corrupcion lefte behynde, than make

make the patient whole with any salve that wyll incarnate the  
fleshe & make whole the skyn, & stablyshe and knyght the veynes  
& sinewes that the stone hang by. If the Scruia do come of a  
waterysh humour, fyrst anoynt the codde with the oyle of Ayl-  
lies, & than make incision & draw out the water, & with tentes  
attractive, & gentle salues minister. &c. If it do come of ventosiz-  
te or wyndy cause vse clysters & suppositoys that the patiente  
may be laxative, and desolve Mandellum in vinegree, & wyth a  
fyne linnen cloth make a plaster to the coddes, & vse to eate di-  
uers times of the electuary named Diapolicicon.

**The. 177. Chapitre doth shewe of a Tetter.**

**H**Erpes or Herpeth be the greke wordes. In latyn Tetter.  
It is named Herpera, & some doo name it Flava bl-  
lis. In Englysh it is named a tetter, & some doth name  
it Lupus or Lupie, because a wolfe hathe oftentymes  
such impedimentes, it dothe creepe & corode & eateth the  
skyn, and wareth broder & broder.

**The cause of this impediment**

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

**A remedy.**

**Trose de Arsenico is good, and if it come of bloud, exhau-  
st. or. vi. unces of bloud, & more if neede shall require, and that  
age, time & strength wil permit it. If it come of coler, as it ap-  
peret h in the chapitre named Colera, and if it be Lupie, cut of  
the heades of them & rub them with salte and Barlik. Stamp  
together, and laye ouer them a plate of leade.**

**The. 178. Chapitre doth shewe of the Jaunes**

**H**ictericia is the latin worde. The barbarus worde  
is Ictericia. In Englysh it is named the Jaunes, Jauner,  
or the gulsuff, and there be thre kyndes of this infirmy-  
tye, whiche is to saye the yelowie Jaunes, the blacke  
Jaunes, and the grene sicknesse named Agriaca, and  
some

Some do name it Pene feleon, and Melankyron or Melchimon is the blacke Jaunes.

The cause of this infirmitie.

The cause of the yelowe Jaunes doth come of recoler myrt with bloud, or els as I haue had experient the yelowe Jaunes doth come after a greate syckenes or a thought taken, the which hath consumed the bloud and then the skyn and the ecter: all partes muste neede turne to yelownes, for lacke of bloud, coler hauyng the Dominion ouer it. The blacke Jaunes doth come of coler adusted, or els of melancoly, the whiche putrifeng the bloud doth make the skyn blacke or tawny, and commonly the body leane, for the bodye or fleshe is art yel and dzyed vp. The grene Jaunes doth come of yelow coler myrte with putrified fleume, and cozruption of bloud.

A remedy.

For the yelowe Jaunes, take of Quozp made in smal powder halfe an vnce, of Turmaryck thre quarters or an vnce of Englyshe saffron the weyght of a groce, compounde all this together and dzyrke of it a porcion of the powder moynge euerynge with stale ale. And for the blacke Jaunes fynd purge melancoly, as it doth appere in the Chapitre named Melankyron. And for the grene Jaunes, or the grene sickenede, loke in the Chapitre named Agriaca which is the grene Jaunes.

For Hiocianum, loke in the seconde boke named the Extrauagantes, in the ende of this boke.

For Hidrocela loke in the Chapitre named Ramex.

The. 179. Chapitre doth shewe of the Hydropsies.

Dropsy.

Hydrops or Hidropis or Hidropesis is Deryued out of a worde of greke named Hidor, which is water for the sickenes doth come of a waterythe humour. The old auncient grekes did name this sickenes Lencopleg mantia. In Englyshe it is named the hvedropise or the Dropsy. There be two kyndes of the Dropsies, the fyyste

is named Alcites, the seconde Alchites. For this matter loke in the Chapitre named Alchites. The second kinde of the hidroples is named Timpanites, and for that matter loke in the Chapitre named Timpanites. The thirde kinde of the hidroples is named sarcites, and somme doth name it Iposarca. For this matter loke in the Chapitre named Anasarca. These thinges bee good for the hydropsyes Diamozosion, Pillule sebelie, Pillule alkenagi, and pyllles of Reuberbe.

The, 180. Chapitre doth shewe of a waterish humour in the skyn of the head.

**H**idrocephalos is the greke worde. In latin it is named Morbus aquosus in cute capitis. In English it is named a wateriche humour in and vnder the skyn of the head, and it may be in other pertyculer members nygh to the ple.

The cause of this infirmite.

This infirmite doth come of abundance of reume in the head and with coldenes there taken.

A remedy.

First erche to coldenes, & than vse sternutacions & gargarices, than purge reume, and vse labour an suphes were & dyte, & see that the body be laxatiue, & vse Clysters, & beware of contagious meates & drynkes, and specially beware of newe ale, newe wyne, & newe bere.

The, 181. Chapitre doth shewe of one of the kyndes of the hoynes of wynd.

**H**oecomia or Circcomia be the latyn wordes. In English it is named wrotlynge in the throte or hoynes of the throte. In the throte.

The cause of this infirmite.

This infirmite doeth come when that Asthina and Bilina be ioyned together.

A remedy.

First vse a Hyllane, & than take an easy purgacion, & keepe the hely warme & laxatiue and vse Lucfanum de pino & beware of carryng of hard chese, and nuttes.

**C** For Histera pulux, loke in the Chapitre named Isteri pulux.

**T**he. 182. Chapitre doth shewe of a man.

A man.

**H**omo is the latin worde. In greke is is named Anthropos or Auir. In Englyshe it is named a man or a woman, which be resonable beastes, and man is made to the similitudenes of God, and is compact and made of. xv. substances. Of bones, of gristles, of synewes, of beynges, of artures, of strynges, of cordes, of skin, of pannicles, pellycles, or calles, of heare, of nayles, of grece, of fleshe, of bloud, and of many with in the bones, a man hath reason with Angels, felynge with beastes, lyuyng with trees, hauyng a beyng with stones.

**C** For Hypophtalmia, loke in the chapitre named Ophthalmia.

**T**he. 183. Chapitre doth shewe of standyng, by of a mans heare.

Standynge by of here

**H**orripilacio is the latin worde. In Englyshe it is named standyng by of a mans heare.

**T**he cause of this impediment.

**T**his impediment doth come of a colde reume mixed with a melancoly humour and steume. It may come by a foly the feare when a man is by hym selfe alone, and is a feayde of his owne shadowe, or of a spirite. **Q** what say I, I shulde haue sayde afrayde of the sprite of the buttry, whiche be perylous beastes, for suche sprites doth trouble a man so soze that he can not dyuers tymes stande vpon his legges. Al this notwithstanding, without any doute in thunderyng and in lychtenyng and tempestuous wethers many euyl thynges hath bin sent and done, but of all these afozesayde thynges a whorle

woynde

**C** The, 187. Chapitre doth shewe of a sickenes  
named saynt Antonyes fyer.

**I**gnis sancti Anthonii, Ignis periscus and Pruna be the **S**aint An-  
latin wordes. In Englyshe it is named saint Antho-  
nyes fyer, they be lyke wheales the whiche doth burne  
as fyre, howebeit Ignis periscus or saint Antonyes fi-  
er is not so behemēt as is the infirmitie named Pruna  
for Pruna is moze grosser and greater, and doth burne  
moze then doth saint Anthonies fyer.

**C** The cause of this impediment.

**C** This impediement dothe come of the cozruption of  
bloud, or of coler adusted.

**C** A remedy.

**C** Take of houseleke two handful, stampe it and myxe it with  
the iuyce of Blantayne, and make a playster of it, and lay it to  
the place infected, or els take of the iuyce of Smalage halfe a  
pynt, of the bran of Barly thre handfull, myxe this together  
with a lyttle Hony and make a plaister, or els take of ducke  
meate which be lytle grene thynges the which doth lye vpon  
waters thre handful, of Violet leues an handful, stampe this  
together with a lyttle of the oyle of Roses and make a plaister

**C** For ignis sacer loke in the Chapitre named Heresi-  
pulas.

**C** The, 188. Chapitre doth shewe of puffynge or  
swellynge of the fleche.

**I**cterus is the greke word. Bilis is the latin worde, &  
Cellus doth name it Aurigo, and some latins dothe **S**welleng  
name it Arquatus. In Englyshe it is named a puffing  
or a swellynge in the fleshe puffynge by the skyn as one  
were poysoned or stonge with some venemous worme  
or beast, and some greekes sayth that Icterus is he the  
which hath any of the hernyes in the cobde, looke in the  
Chapitre named Hernia.

**C** The cause of this infirmitie.

**C** This infirmitie doth come of a cozrupte and vene-  
mous humour.

**H**

The Breuiary.

Hypocunder the which doth kepe the compasse of bothe the sydes about the brelles or pappes, in the which places may be dyuers impedimentes.

The cause of this impediment.

The impedimentes of the Hypocunder doth come eyther of ventositie, or els of some euill humour there lyenge and beyng, it may come of the impedimentes of the splene, or the impedimentes of the lyuer, or els of some Appostumacion and some such lyke thynges.

A remedy.

If this matter do come of ventositie, vse Mellicrat condite & the decoction of Alhas. If it do come other wayes, vse the si-rupe of Eupatory. And if it do come of the spleen, or of the Ly-uer, loke in the Chapitres named Splen and Epar.

Thus endeth the letter of H. And here begynneth the letter of J.

The 186. Chapitre doth shewe of a wynde vnder the skyn.

Wynde.



Edigacio is the latin worde. In English it is named a wynde the which may be in many members of man, specially & most commonly it is vnder the skynne.

The cause of this impediment.

This impediment doth come of a vapozeous ventositie or wynde intrused vnder the skyn and can not gette out, it may also be in many other members.

A remedy.

The remedy of this infirmitie doth much rest in the rectificacion of digestion, that is to say the meate the whiche a man doth eate be not of ventositie ingendryng wynde, and than vse purgacions, scaryfycacion, boyrng, flebothomy, and surphes. And for this matter the medecines the which doth seeue in the Chapitre named Tromos is good for this impediment.

The



anoint the body thre tymes, and the oyle of egges, & the sy-  
rupe of Fumitory is good for this infirmitie. And for this mat-  
ter loke in the Chapitre named Psora and Scabies & Lichen.  
For Incubus, loke in the Chapitre named Ephialtes.

**C** The. 190. Chapitre doth shewe of inci-  
sions or cuttynges.

**I**ncisio is the latin word. In Englyshe it is named Incision or  
incision or cuttyng. There be dyuers incisions or cut-  
tynges, as cuttyng of a mans arme or legge or any o-  
ther particuler member, but the very true incision doth  
belonge to the cuttyng out of stones of a mans bodye,  
or els of cuttyng of ruptures or hernyes, and other im-  
pedimentes in the belly, and some sayth letting of bloud  
in a veyne or cuppyng or boryng be incisions. For this  
matter loke in the Chapitre named Febothomia.

**C** For Intestina, looke in the Extrauagantes in the  
ende of this booke.

**C** For Incendium ignis, looke in the Chapitre named  
Combustio.

**C** The. 191. Chapitre doth shewe of infla-  
tions or swellynge.

**I**nflacio is the latin worde. In Englyshe it is named Inflation  
an inflacyon, or swellynge, or bollynge, or ryllyng of  
humours in the fleshe.

**C** The cause of this impediment.

**C** This impediment doth come, or is ingendred many  
wayes, as by reumatike humours, coruption of bloud  
or by the admittion of euill humours. And where ma-  
ny doctours in physicke doth holde dyuers opinyons in  
this infirmitie, sayinge that inflacions doth dyffer fro  
Apostumacions, consydeyrge that al inflacions doth  
appere exterially, and Apostumacions most comonly

## The Breuiary.

A remedy.

¶ First take of Triacle or els of Mitridatum foure or fyue tymes, than take easy purgacions, as the pacient is able to receyue, and after that vse Seuphes and bathes and flk botho my, as nede shall require.

¶ For Illica passio, loke in the Chapitre named Cordaplis.

¶ The. 189. Chapitre doth shewe of the kyndes of Scabbes and Rynge woymes.

A kinde of  
ryng woymes.

¶ Mpetigo is the latin word. And some latins do name it zerna or zerma, this syckenes dothe dyffer in the more and lesse, the grekes doth name this syckenes Lichen, the Barbarus worde is named Lechena. In englyshe it is named roughnes of the skin, or scabbes in the skyn, and there be two kyndes, the one is a Dye scabbe and the other is a wete or an blerous scabbe named in Englyshe a rynge woyme or beyng of that force.

¶ The cause of these infirmitics.

¶ These infirmitics doth come vnder this maner. first by lyenge with any scabious person, by euyl Drynkes Drynkyng, and eatyng of euyl and naughty meates, and dyuers tymes it doth come after a greate syckenes. And yf the scabbes be Dye it dothe come of melancoly, and if they be wete and water issuyng out of them, it doth come of putrified fleume or els of corrupt bloude.

¶ A remedy.

First if it be Dye scabbes, purge melancoly with Pillule lucis & Pillule Indie. And if it do come of the corrupcion of bloud or putrified fleume, purge the body with pilles stomatike. Pilles of Sarcocol, and pilles of Scrapion, and after that annoynt the body with the oyle of Tarter, or els take of docke rootes thre or foure handfulls, bruse them and sethe them in vinegre and washe the body, or els take of the powder yeres thre or foure vneces, of the bran of beanes two handfulls, myxe this with hony and whyte wyne and washe the body. Or els this is the beste to kyll all kyndes of scabbes, take of the oyle of Bay thre vneces and myxe it with an vnec of mortified Mercury, the which is mortified with fasting spittle and

Scabbe

anoint the body thre tymes, and the oyle of egges, & the sy-  
rupe of Fumitory is good for this infirmitie. And for this mat-  
ter loke in the Chapitre named *Sloza* and *Scabies* & *Lichen*.  
For *Jucubus*, loke in the Chapitre named *Ephialtes*.

**C** The. 190. Chapitre doth shewe of inci-  
sions or cuttynges.

**I**ncisio is the latin word. In Englyshe it is named *Incision* or  
*incision* or *cuttyng*. There be dyuers incisions or cut-  
tynges, as cuttyng of a mans arme or legge or any o-  
ther particuler member, but the very true incision doth  
belonge to the cuttyng out of stones of a mans bodye,  
or els of cuttyng of ruptures or hernyes, and other im-  
pedimentes in the belly, and some sayth letting of bloud  
in a veyne or cuppyng or booryng be incisions. For this  
matter loke in the Chapitre named *Flebothomia*.

**C** For *Testina*, looke in the *Extravagantes* in the  
ende of this booke.

**C** For *Incendium ignis*, looke in the Chapitre named  
*Combustio*.

**C** The. 191. Chapitre doth shewe of infla-  
tions or swellynge.

**I**nflacio is the latin worde. In Englyshe it is named *Inflacion*  
an *inflacyon*, or *swellynge*, or *bollynge*, or *rylyng* of  
humours in the fleshe.

**C** The cause of this impediment.

**C** This impediment doth come, or is ingendred many  
wayes, as by reumatike humours, corruption of bloud  
or by the admixtion of euill humours. And where ma-  
ny doctours in physicke doth holde dyuers opinyons in  
this infirmitie, sayinge that inflacions doth dyffer fro  
*Apostumacions*, consyderynge that al inflacions doth  
appere exterially, and *Apostumacions* most comonly

3.iii. be

## The Breuiary

3

be interial, I do say all inflacions and appostumacions be nuters, for they may be as well exterial as interiall.

¶ A remedy.

¶ Take of the dunge of a gate thre vneces, of pzeos two vneces, make pouder of it, compounde this together with clarified hony and make a plaister, and take an easy purgacion made of the coddres of Sene, or els take of Cassia fistule two drams, or serbe of Polypody thre drams in stale ale clarified & stampe it and drynke it.

¶ For Intellectus loke in the chapitre named Memoria

¶ The. 192. Chapitre doth shewe of suppression of a mans body.

Stoppynge  
of water.

¶ Schuria is the greke worde. In Latin it is named Suppressio vrine. In Englyshe it is named suppression of vrine, that is to say that when a man would pisse and can not.

The cause of this impediment

¶ This impediment doth come many wayes, eyther by opilacion or stoppyng of the stone, or some grosse humour, or els thozowe some euill humour growynge in the condyte of the vrine, or els it maye come thozowe longe retencion or longe holdyng in of a mans water.

¶ A remedy.

¶ Take of the sedes of Gordes thre drams and they made in pouder, drynke it with whyte wine or renyshe wyne. Or els take halfe an vnce of Percely sedes, and of Beate stones a drame, make fine pouder of it, & drynke it with white wine.

¶ For Ischiadici, loke in the Chapitre named Sciatica passio.

¶ For Ischias loke in the Chapitre named Sciatica passio.

¶ For Isophagus loke in the chap. named Isophagus.

¶ The. 193. Chapitre doth shewe of suffocacion in the belly.

Suffocacio  
of the moder

¶ Sterichi puiax be the greke wordes. In latin it is named Suffocacio vteri. In Englysh it is named the suffocacion of the belly or matrix.

The

**C** The. 197. Chapitre doth shewe of the curdyng  
of a womans mylke.

**L** Ac is the latin woꝛde. In greke it is named Gala. Mylke.  
In Englyshe it is named mylke. And heare I do  
speake only of the curdyng of womans mylke, for other  
mylkes loke in the Dietary of health.

The cause of Curdyng of womans mylke.

**C** womans mylke is curded thozowe euyl digestion  
of meates and drynkes, and thozowe opilacions, and o  
therwhyle it doth come for lacke of exhaustyng or suc  
kyng or drawyng out the mylke when it shoulde bee  
drawen.

A remedy.

For this matter loke in the Chapitre named Gamille, and yf  
there be any appostumacion there, exhaust some bloud the con  
trary syde in a bayne named Cardiacca, and keepe the brestes  
warne, and be a good moderate dyet, eatyng no meate the  
whiche doth ingender grosse and corrupt humours, and here  
spryngeth the originall of them whose arme holes doth sinke  
for it doth come of grosse and superfluous humours, as wel in  
man as in woman.

**C** The. 198 Chapitre doth shewe of werynes.

**L** Assitudo is the latin woꝛd, in greke it is named Co  
pos or Comatos. In Englyshe it is named werynes. Werynes.

The cause of this impediment

**C** This impediment doth come of to much labour, or  
els it doth come of debilitie and wakenes, or of greate  
sluggishenes not lust to labour.

A remedy.

**C** For be moderate labour and than take good meates and  
drynkes, and lye in a soft and easy bedde, and drynke possie  
ale to bedwarde. And further for this matter loke in the Cha  
pitre named Fatigacio in the Prettanaganes.

**C** Laceris is the latin woꝛde. In Englyshe it is name d  
laceres which be bones, and some say it is lytle streap  
nes the which doth come from the head to the necke and  
to the eares and the face.

**C** Lacuna is a lytle hole in the roufe of the mouth.

The

Lyps

**L**abia is the latin worde. In greke it is named Chili. In Englyshe it is named lyps, the whiche may haue chappes and other diseases.

**The cause of Chappes.**

**Chappes** in a mans lyps maye come of a sharpe or a bytter wynde or it may come thozowe heate of the lyuer and stomake.

**A remedy.**

**Anoynt** the lyps with the oyle of swete Almons. And for this matter loke in the Chapitre named **ficure**.

**The. 196. Chapitre** doth shewe of teares or water the which doth dysyll from the eyes.

Teares.

**L**acryme is the latin worde. In greke it is named Dacria. In Englyshe it is teares or water dysyllunge from the eyes.

**The cause of this impediment.**

**This impediment** doth come of a salt humour in the head dyscendynge out of the head to the eyes. Also to go or to ryde agaynst a sharpe wynde wyll cause teares or water to come out of the eyes, sorowe care or peyne wyl cause one to shede teares, vnkynedens of a man to displease God in offendynge or dyspleasyng hym, wyl cause man, woman, and chyld to wepe and shede teares for the which the grace and mercy of god is sufficient.

**A remedy** for salt humours the whiche doth descende to the eyes.

**Use** to drynke the water of the iuice of Borony, and use to take gargarices lyquyde & vnyquyde, and otherwhyle take of the pylls of Roche to purge the head and the stomake.

**For Lapis**, loke in the Chapitre named **Lynalis** and **Aephrellis**.

**For Latus** loke in the **Extravagantes** in the ende of this boke.

hate of the sea hath no heare on the hynder parte, for this matter loke further in the Chapitre named Capilli and in the seconde booke named the Extrauagantes in the ende of this booke. And some doth name this sickenes a watery the scabbe that runneth abzode, and some doth take it for a kynde of bometynge, looke in the Chapitre named Lepus marinus in the Extrauagantes in the ende of this booke.

**C** The. 202. Chapitre doth shewe of a webbe roted in the eye.

**L** Encomata or lencoma is the greke worde, as some **A webbe,** do say. In Englyshe it is a webbe the which is roted in and vpon the eye or eyes.

**C** The cause of this infirmitie.

**C** This infirmitie is engendred of a viscus humour or reume, and it may come of a strype or some greate brose.

**C** A remedy.

**C** For this matter purge the heade and the stomake with the pylles of Cochee, and vse gargarices, and after that vse Colices, but I woulde counsell every man not to meddle with it yf it be veterated and olde. &c.

The. 203. Chapitre doth shewe of a kynde of Leprousnes named Leonina.

**L** Leonina is the greke worde. In Englyshe it is named **A kynde of** the Lions propertie, for this worde is deriued **Leprousnes,** out of Leo leonis, which is in Englyshe a lyon, for as the Lion is most fearcest of all other beastes, so is the kynde of Leprousnes moste worst of all other sickneses for it doth corode and eatz the fleshe to the bones, and the fleshe doth rot away.

**C** The cause of these infirmities.

**C** This infirmitie doth come eyther by kynde or els a chylde conceyued when the mother is menstruouse, it may come also of putrifed coler and melancoly.

**L**

The Breuiary

Leprousnes.

**C** The. 199. Chapitre doth shewe of Leprousnes.  
**L** Epra is the latin worde. In Greke it is named **Ψο-  
 ra.** In Englyshe it is named leprousnes, and there  
 be foure kyndes of Leprousnes, which is to say Elepha-  
 cia, Leonina, Tiria, and Alopecia. These foure names  
 oz kyndes of leprousnes doth take theyz names of foure  
 kyndes of beastes, for these foure kyndes of leprous-  
 nes hath the properties of the beastes as it appeareth  
 playnely in the Chapitres of the syckenesses.  
**C** For Lecostegmancia, loke in the Chapitre named  
 Drops.

Fracles.

**C** The. 200. Chapitre doth shewe of Fracles in  
 a mans face and body.  
**L** Entigo or lentiginos be the latin wordes. In greke  
 it is named **Ψhacos.** In Englyshe it is named fra-  
 cles the which is in ones face and body.  
**C** The cause of this infirmitie.  
**C** This infirmitie doth come eyther by the calydytie  
 of the son oz els by the corruption of the ayer, oz by some  
 interial cause in reteynnyng some superfluous humour.

**C** A remedy.  
 First be let bloud of a veyne named Cephalica. And yf the fra-  
 cles do go ouer al the body, be let bloud in a veyne named Me-  
 diana, and then purge the body with **Psyllulis aureis** and **pe-  
 ra pigra,** and than washe the body with the water that these  
 thynges folowynge is soden in, the bzan of Barly, of beanes,  
 of Fenugreke, and putte in violets and an vnce of the oyle of  
 bytter Almons and suche lyke, & anoynt the place oz places.

Deapilcion.

**C** The. 201. Chapitre doth shewe of depilacion, otherwyle  
 named Tankerbalde, oz Knave balde.  
**L** Epus marinus be the latin words. In greke it is na-  
 med legos Thalafios. In englyshe it is named depi-  
 lacion of a mannes heare whiche is to saye haunyge  
 heare befoze in the heade and no heare behynd, for the  
 hare



warde annoynt the eyes dyuers tymes with Tutty, and than washe them in the moynynge with colde water.

¶ For Lignos loke in the Chapitre named Singultus.

¶ The. 206. Chapitre doth shewe of the kyndes of Scabbes.

Lichen is the greke worde. Lichena is the barbarus worde. In latin it is named zerna, or Impetigo, and some doth name it Mentagra, and some greccians doth name it Psora. For this matter loke in the Chapitres of the aforesayde names. But Psora in greke is taken for one of the kyndes of leprousnes, whiche is a perylous syckenes and is infectious and so be al maner of kyndes of scabbes, wherefoze I do aduertise all maner of persons the whyche be infected not to lye in bed with these infirmities or anye other disease lyke, as the pestilence, the sweatynge syckenes, or any of the kyndes of the ague or feuers, or any of the kyndes of the fallynge syckenes and such like, & Mentagra is ingendred of a grosse melancoly humour.

Scabbes.

¶ For Liēna loke in the Chapitre named Splen.

¶ The. 207. Chapitre doth shewe of a mans splene.

Len is the latin worde. splen is the greke worde. In Englyshe it is named a splene, the whyche dothe lye on the lette syde & doth make a man to laughe, the which may haue diuers impedimentes, as it doth more playnely appere in the Chapitre named Splen, greate studye and longe wytyng and pencyfulnes, thoughte, and care doth hurte the splene, & honest myrthe with honest company doth comfort the splene, & so doth al redolent & odiferous saours.

¶ For Limphaticarom loke in the seconde boke named the Extrauagantes.

The

A tongue.

**C**The. 208. Chapter doth shewe of a mans tonge.

**L**ingua is the latin word. In greke it is named Glotta or Glotra. In Englyshe it is named a tonge. The tonge of man is an instrument or a member, by the whiche not onely fastyng but also the knowledg of mans mynde by the speaking of the tonge is brought to vnderstandyng, that reason may knowe the truthe from the falschod and so econuerse. The tonge is the best and the worst officall member in man, why, and wherfore, I do remit the matter to the iudgement of the reders. But this I do say that the tonge maye haue dyuers impediments besyde launderyng and lyenge, the whiche is the greatest impedimente or sickenes of all other diseases, for it doth kyll the soule without repentaunce. I passe ouer this matter and wyll speake of the sickneses whiche may be in mans tonge, the which maye swell, or els haue fissures, or wheales, or carnelles, or the Palsey.

**C**The cause of these infirmities.

**C**If the tonge do swell, it doth come of the corrupcion of bloud, or els of superabundance of reume, or euyl diet, as surfetyng. &c.

**C**A remedy.

If it do come of the corrupcion of bloud, exhaust two or thre vnces of bloud, as age and strength wyll permit it with tyme conuenient, & then purge the head with pylls of Cochee, and vse gargarices. If it do come of reume, take the iuyce of nightshade ocherwyle named Solatrum, and let the pacient hold in his mouth, as longe as he may. v. sponesful one after an other. If it do come of a palsey it doth come of a great anger or feare or els of extreme colde, or els of drynkynge of to much wyne and drynkynge of euyl drynkes of sundry brewynges, some good and some badde, some newe and some stale, and it maye come of eatyng of euyl meates, vse therfore dyuers tymes to lay a grayne of Castore vpon the tounge and refrayne frome such thynges as may be the occasion of this sickenes rehearsed. If there be fissures in the tonge or chappes it doth come of some colerike humour whiche doth cause acriditie & drynes of

of the toungue, for such matters vse mellilote and moyst thinges. If there be wheles on the tonge it doth come of surfetynge and keppnge of euyl dyet, and drin kyng late of hotte wyne and stronge ale, and it may come of heare in the stomake, for this matter fyrst vse good dyet, and than purge the head and vse oft gargaryces with sternutacions.

**C** For Lipathomia, loke in the Extrauagantes in the ende of this boke.

**¶** The. 209. Chapitre doth shewe of the stone in the bladder.

**L**ithiasis is the greke word, in latin it is named Calculus The stone in vesica and Lapis is taken for al the kyndes of the stones. In Englyshe Lithiasis is the stone in the bladder. And some doth say that Nefresis is the stone in the raynes of the backe, therfoze loke in the Chapytre named Nefresis.

**¶** The cause of this impediment.

**C** This impediemente dothe come eyther by nature or els by eatyng of euyl and viscus meates, and euyl drin kes, as thyeke ale or bere, eatynge broyled and fryed meates, or meates that be Dried in the smoke, as bacon martynmas biese, red herynge, spottes and salt meates, and crustes of breade, or of pasties and suche lyke.

**¶** A remedy.

If it do come by nature there is no remedy, a man maye mittigate the peyne and bryake the stone for a tyme, as shalbe reher sed. If it do come accidentally by eatynge of meates that wyll ingender the stone, take of the bloud of an Hare, and put it in an earthen pottle, and putte thereto three buces of Saxfrage roots, and bake this together in an ouen, and than make powder of it, and drynke of it moztynge and etenynge. For this matter this is my prascrype, fyrst I do vse a dyet eatynge no newe breade, except it be. xxiij. houres olde. I refuse Cake breade, Safron breade, Rye breade, leuen bread, crackenels, stunnels, & all maner of crustes, than I do drynke no newe ale nor no maner of beere made with hoppes, nor no hot wyne. I do refrayne from fleshe & fysh, which be dried in the smoke, and from salt meates & shell fyshes. I do eate no groffe meates nor burned fleshe nor fysh, thus vsynge my selfe I thanke God I dyd make my selfe whole and manye other, but at the begynnyng when I went about to make my selfe whole I did

take the ponder folowynge. I did take of Brome sedes, of peccilles sedes, of Sarrage sedes, of Bromel sedes, of eyther of them an vnce, of Bere stone a quarter of an vnce, of Date stone as muche, of egge shelles that chekyn hath lyne in the pythe pulled out halfe an vnce, make powder of all this and drinke halfe a sponefull moynnge and cuenyng with poit ale or whyte wyne. Also the water of hawes is good to drinke.

¶ For Lumbe loke in the Extrauagantes in the ende of this boke.

Obliviousnes.

The. 210. Chapitre doth shewe of obliviousnes.

¶ Ethargos is the greke worde. And some Grecians doth name it Sirsen. The barbarus mē doth name it Litergia. In latin it is named Lethergia or Oblivio. In Englyshe it is named obliviousnes or forgetfulnes.

The cause of this impediment

¶ This impedimente doth come thozowe colde reume the which doth obnebulate a mans memozy, and dothe lye in the hynder part of a mans head within the scull or brayne panne.

¶ A remedy.

¶ First yf nede require vse Flebathomy, and aboue all thynges marke or se that the body be not constupated or costive, but laxative, and vse gargarices, and oherwhyle vomites, and anoynt the head with the oyle of Cassoy, and the oyle of Roses, compounde with Aceto Squillico, and let suche men haue this impediment, beware of drynkinge to much stronge dryakes, as wyne and ale, and eatynge of Barlyke, leekes, and onions, and suche lyke.

The. 211. Chapitre doth shewe of a skurfe in all the body.

Skurfe.

¶ Vce or leuci be the greke wordes. In latin it is named Vitiligo. In Englyshe it is named a skurfe in all the body.

¶ The cause of this infirmitie.

¶ This infirmitie voth come of a colerykce and melan coly humour.

a reme.

## A remedy.

**F**oz this matter I do take thre unces of Bozes grece the skynnes pulled out, then I do put to it an unce of the powder of oyster shelles burnt, and of the powder of Brimstone, & thre unces of Mercury mortified with fastyng spittle, compound all this together and anoynt the body thre oz foure tymes, and take an easy purgacion.

**F**oz Lugia, loke in the Chapitre named Dubaleth.

**T**he. 212. Chapitre doth shewe of longe whyte wormes in ones belly.

**L** Vmbrici is the latin worde. In greke it is named wormes. Elmitha. In Englyshe it is named longe whyte wormes in the mawe, stomake and guttes.

**T**he cause of this infirmitie.

**T**his infirmitie doeth come of superabundance of fleumatycke humours.

## A remedy.

If any man wyl take a slowe mans medecine, & the best medecine for these wormes & al other wormes in mans body, let him take Barlike. For this matter loke further in the Chapitres named Vermes, and in Astarides and in Cucurbiti.

**T**he. 213. Chapitre doth shewe of Lunatyke men and women.

**L** Vnaticus is the latin worde. In Englyshe it is named for a lunatike person the which wyl be rauyshed of his wytt ones in a mone, for as the mone doth change and is variable, so be those personnes mutable and not constant wytted.

**T**he cause of this impediment.

**T**his impediment may come by nature and kynde, and then it is vncurable, oz els it may come by a greate feare oz a great study.

## A remedy.

**F**irst be not solitary, nor muse not of audious oz supernaturall matters, vse mery company, and vse some mery and honest pastyme, be not longe fastyng, vse warme meates, and drynke wel to bedward to make oz to prouoke slepe, slepe not in the day, and vse the medecines whiche be in the Chapitres named Memoria, Sensus and Anima.

Intemperance.

The. 214. Chapitre doth shewe of Intemperance.

**L**uxus is the latin word. In greke it is named Afotia. In Englyshe it is named intemperance. Temperance is a morali vertue and worthely to be praysed consyde-  
 ryng that it doth set all vertues in a due order. Intem-  
 perance is a great vyce, for it doth set euery thynge out  
 of order, and where there is no order there is horror.  
 And therfore this worde Luxus may be taken for all the  
 kyndes of sensualitie, the whiche can neuer be subdued  
 without the recognition and knowledge of a mannes  
 selfe what he is of him selfe, and what God is. And for  
 as much as god hath geuen to euery man lyving fre wil,  
 therfore euery man ought to stande in the feare of God,  
 and euer to loke to his conscience, callinge to God for  
 grace, and dayly to desyre and to praye for his mercye,  
 and this is the best medecine that I do knowe for intem-  
 perance.

Thus endeth the letter of L. And here  
 after foloweth the letter of M.

The. 215. Chapitre doth shewe of the prin-  
 cipall beynes in man.

Principall  
 beynes.



**M**ediana I do take hym here for the fyrste  
 beyne, than is Cardiaca & Sophena, &  
 Cephalica, & Basilica, & Salmatella, &  
 Epatica, & Siatica, & the hemoroidal  
 beynes. mediana doth lye in the middle  
 of the armes, & any of the beynes be opened for any pas-  
 sion or greue about the hert. Cardiaca is at the one syde  
 in the middle of the arme, and is opened for passions &  
 diseases about the hert. Sophena doth lye a litle from  
 the ankle, and is opened for passions in the lyuer and the  
 stones. Cephalica doth lye a litle vnder the thome & is  
 opened

opened for passions of the head and eyes. Basilica is opened for passions of the lyuer and for a feuer quartain Salmatella doth lie betwixt the little finger and the lech synger, and is opened to cleanse all the body. Epatica is opened to cleanse the lyuer. Sciatica doth lye in the vtwarde parte of the fete and is opened for the Sciaticke passion. The Hemorodiall veynes be opened to purge melancoly. There be many other veynes opened for other impedimentes longe to rehearse at this tyme.

The. 216. Chapitre doth shewe of a sodayne sickenes.

**M**alus morbus be the latin wordes. In Englyshe it is named an euill sickenes. Every syckenes in it selfe is euill to the body, but this hath his name of a proper sickenes named a sodayne sicknes the which doth fall to a man. And there be many sodayne sickenes, as the pestilence, the kyndes of feuers, the swetyng sickenes, the maseles, the small pockes, the crampe, the palsey, and soundyng, and many such lyke sickenes, but here it is taken as many and dyuers doth holde opinion that it is the frenche pockes, wherefore looke in the Chapitre named Mala frantzoz, and the Chapitre named morbus Gallicus.

A sodayne  
sickenes.

For madaroses loke in the seconde booke named the Extrauagantes.

The. 217. Chapitre doth shewe of the frenche pockes.

**M**ala frantzoz is the Araby word. In latin it is named morbus gallicus or Variole maiores, in englishe it is named one of the first kyndes of the frenche pockes the whiche be scabs & pimples like to leprositie, wherefore for this matter or sickenes loke in the chap. named morbus gallicus. The grecians can not tel what this sickness doth mene, wherefore they do set no name for this

disease, for it dydde come but lately into Spayne and Fraunce, and so to vs about the yere of our Lord. 1470

¶ The. 218. Chapitre doth shewe of a fylthy scabbe corrupted.

A fylthy  
scabbe.

**M** Alum mortuum be the latin wordes. In Englyshe it is named a fylthy scabbe the whiche molte commonly is in the armes and legges.

¶ The Cause of this impediment.

¶ This impediment doth come molte commonly of a menstruous woman, and it maye come by corruption of bloud, and dyuers tymes it doth come of a melancoly humour aduulted.

¶ A remedy.

¶ First make this preparatiue, take of Anula campana rotes clenched and cut in pieces thre vnces, of Fenell rotes the pyth pulled out two vnces, of the kayes of Athe trees an vnce and a halfe, of Scabiose two handfull, of hony seales thre handfull, of Fumitory two handfull, of the tender croppes of burres two handfull, of Sene and Polypody of eche two vnces, of the flowers of Rosemary and of Violets an vnce, of Sicardos and Epythyme an vnce, confect al this together with suger plate and Rose watir, and make a sicupe, and vse to eat it mornynge, none, and at nyght, and then take vera ruffini, or peralogodien ruffi, or Theodoricon a Dramme or two at a tyme. For this matter loke further in the Extrauagantes.

¶ The. 216. Chapitre doth shewe of womans brestes.

**M** Amille is the latin word. In grecke it is named Mastos, or Mazion. In Englyshe it is named womans brest the which maye haue many impedimentes, as lackynge of mylke, curdynge of mylke, inflamyng of the brestes, and other whyle they may be ouer longe and great, and other whyle the skynne may go of from the nipples.

The cause of these impedimentes.

¶ These impedimentes doeth come many wayes, it may come for lacke of suckynge or drawynge of the milke  
it



it may come by grosnes of the bloud, it may come of debilitie and wekenes oz opilacions, as when a woman doth lacke mylke it may come by to muche handlyng of them, & it may come by nature oz grosnes of humours.

**C**A remedy.

**C**If a woman do lacke mylke, take of Cristall a drame and a halfe, and make fine ponder of it, and drynke it w<sup>th</sup> Bassard oz Muscadell, do this .v. oz .vi. tymes. Or els take of Fenell, of Galowes, of Anys, of Marche, of eche of them .ii. handfulls, seche it in Basterde oz Muscadell and strayne it, and drynke it oft. If the brestes be longe, bygge, and great, make a playster with humlockes sodden in white wine and lay it to the brestes. If there be any inflampnges in the brest, take the whyte of two egges and two handfull of houseleke, compound bothe together and lay it to the brest. Or els take Southystell and Dandelion, Violet leaues, the tender croppes of wylde hoppes, of eche a handfull, seche it in posset ale and drinke it. If the mylke be curded in the breste, some olde auctours wyll geue repercussiuues. I wolde not do so, I do thus, I doo take Dragagant, and gumme Arabycke, and do compounde theym with the whyte of rawe egges, and the oyle of violets, and do make a playster. Or els I do take pyrch, and do lyquify it in the oyle of Roses puttyng a lyttle doue dunge to it, & drygges of wyne oz ale and make playsters.

**C**For Macula in Oculo loke in the chapitre named Tarphati

**C**The. 220. Chapitre doth shewe of one of the kyndes of madnesse.

**M**Ania is the greke. In latin it is named Insania oz Furor. In englishe it is named a madnes oz woodnes lyke a wylde beaste, it doth dyffer from a phrenisey, for a phrenisey is with a feuer, and so is not Mania; th<sup>s</sup> madnes that I do pretende to speake now of.

**C**The cause of this infirmitie.

**C**This infirmitie doth come of a corrupte bloudd in the heade, and some doth saye that it doth come of a bylous bloud intrused in the head, and some saye it dothe come of wekenes of the brayne the which letteth a man to slepe, and he that can not slepe muste nedes haue an

ydle brayne, and some say it is a turnyngē by so dooone  
in the head the which doth make the madnes,

¶ A remedy.

¶ First in the chamber where the pacient is kept in, let there  
be no pycters nor painted clothes about the bed nor chamber,  
than vse in the Chamber all thynges that is redolente and of  
swete saouours, and kepe the pacient from musyngē and Audi-  
enge, and vse myrth and mery communication, and vse the pa-  
ciens so that he do not hurte hym selfe nor no other man, and  
he must be kept in feare of one man or an other, and if nede re-  
quyre he muste be punysht and beaten, and geue hym three  
tymes a day warme meate, and vse to eate Cassia fistula, and  
Epithime bled is very good.

¶ The. 221. Chapitre doth shewe of a mans handes

Handes.

**M**anus is the latin word. In greke it is named Chir.  
In Englishe it is named a man hande or handes,  
the which may haue many impedimentes as chappes,  
wormes, Dzynele in the palme of the handes, or some  
moyst humours and suche lyke.

¶ The cause of these infirmities.

¶ These infirmities doth come eyther by cozruption of  
bloud, or els thozowe a humour, or els thozowe the hete  
of the lyuer, or els thozowe the ariditie of coler.

¶ A remedy.

First he that wyl be whole in the body and handes let him vse  
to washe the handes oft in a day, specially in the moynyng and  
after dincr and supper, and for any impediment in the handes  
Take of dere suet an vnce, of Malowes thze handfull, of was-  
ter two pyntes, of secke a pynt, sethe all this together and di-  
uers tymes in a day specially moynyng and euenyng washe  
the handes and kepe them warme out of the wynde. Or els  
take of the powder of Enula campana cores an vnce & a halfe,  
of bozes grec. iii. vnces, of mercury mortified with fastyngē  
spytile an vnce & a halfe, of Camphire a dram and a halfe, in-  
cozporate al this together, and moynyng and euenyng anoint  
the handes and kepe the handes warme from the wynde.

¶ The. 222. Chapitre doth shewe of the Matryx  
of a woman.

The moder

**M**atrix is the latin worde. In greke it is named Mi-  
tra. In Englishe it is named the Matric or the  
moder

moder, or the place of conception the which hath diuers tymes many impedimentes, as Suffocacions, lubricitie, the mole of the matrix, the ryling of the matrix the which no mayde can haue for the orifice of that place in a mayde is very strayte, consyderynge there be fyue beynes the which doth bzeke when a mayd doth lese her maydenhead.

**C** The cause of these impedimentes.

These impedimentes doth come of distemperaunce of the body and of superfluous and moyst humoures, or disorderynge of the mydwoyse, in disorderynge any woman when she shulde be delyuered.

**C** A remedy.

If it come thoroowe suffocation. Take of Betony leues halfe an vnce, stampe it small and drinke it with white wine and smell to Balbanum and Serapine and make a perfume of Juniper, eyther of olde lether and syc ouer it, or els take of Dionysedes. iii. Drams, drynke it with Mellicrate. If the matrix do fall out, fyrste washe the place twyse or thryse with white wyne, or els take of Juniper cut in pieces thre vnces, of Myrtys thre vnces, seth this in runnyng water, and washe the place two or thre tymes, than take of Balbanum thre Drams, drynke it with red wyne, euery thyng that wyll helpe the fallynge out of a mans foundement wyll helpe this impediment, wherfoze loke in the Chapitre named Anus.

**C** For Melanchina loke in the Chapitre named Melanchydon.

**C** The. 223. Chapitre doth shewe of the vertue of medecines

**M**edicina is the latin worde, in greke it is named Pharmacia or Acesis. In Englishe it is named a medecine. The ministracion of medecines doth consist in two thynges, in Theozicke which is speculacion, and in practise. The theozicion doth teache the practicer. The vertue of medecines is to kepe a man that is whol in helth, & he that is sick bi medecines may be recovered

And the arte of medecines is to gouerne and keepe the natural complexion of man in whom it is, and to turne the complexion that is out of a naturall course into a naturall course, wherfoze this science of medecines is a science for whole men, for sicke men, & for neuters whiche be neyther whole men nor sicke men, wherfoze I do aduertise euery man not to set lyttle by this excellent science of medecines, consyderynge the vtilitie of it, as it appereth moze largelier in the introductiō of knowlege.

¶ For meli, loke in the Chapitre named membra.

¶ For mediana, loke in the Chapitre of M.

¶ For melliceriders, loke in the Chapitre named Tubercula.

¶ The. 224. Chapitre doth shewe of the blacke Jaunes.

The blacke  
Jaunes.

**M**elankyron is the Araby worde. melanchima is the greke worde. In latin it is named Hictericia nigra. In Englyshe it is named the blacke Jaunes.

¶ The cause of this infirmitie.

¶ This infirmitie doth come of the maliciousnes of melancoly the which doth byynge in death, for melancoly & death be concurrant together.

¶ A remedy.

¶ If a man haue the blacke Jaunes with a feuer quartaine I do remit him to the mercy of god, if there may be any remedy purge melancoly, & the do as I haue written in the feuer quartaine, & for the blacke Jaunes without a feuer quartain, first purge melancoly with pillule Indie, & pillule Lucis, pillule de lapide Lazuli, pillule Sebely, & a confection of muske is good

¶ The. 225. Chapitre doth shewe of a mans memozy or vnderstandyng.

memozy.

**M**emoria is the latin worde. In greke it is named muime. In Englyshe it is named the memozye of man, which is concurrant with vnderstandyng named Intellectus in latin, the which both be two powers of the soule, as it appereth in the Chapitre named Anima.

To acute and to make quicke a mans memoꝝy  
and vnderstandynge.

Use the confection of Anacardine, and to sauour to Am-  
ber de grece, and to other odiferous sauours.

The. 226. Chapitre doth shewe of the prin-  
cipall member in man.

**M**embra is the latin woꝝde. In greeke it is named *A member*  
Meli. In Englyshe it is named membꝝes, the whi-  
che be many in man, & they be deuyded in principall mē-  
bers, and officiall members. Princypall members be  
foure, the hert, the brayne, the lyuer, and the stones of  
man, and the place of conception in woman. All other  
members be officiall members, and doth offyce to the  
pryncypall members, foꝝ in the hearte be the vycall spy-  
rytes, in the brayne be the Animall spirites, in the lyuer  
be the naturall spirites, and in the stones of man and in  
the place of conception is generacion. If any of the prin-  
cipall members be infected oꝝ hurt, oꝝ out of tēperance  
all the other officiall membꝝes must nedes be out of due  
order and quietnes, but an officicial mēber may be hurt  
and infected, & yet it may be recouered with medecines  
oꝝ salues. &c. Although the lunges, the splene, the tonge  
and the eyes be dangerous membꝝes to heale, specially  
yf there be in any of them old grefes. Also there be spiri-  
tuall members besyde the principall mēbers, the whiche  
be both principall and spirituall members, and the e re  
spirituall members, which is to say, the longes, the mid-  
ryffe, the arter trache, the Epiglote, and they be named  
spirituall members foꝝ as much as they do drawe the  
bꝝeth oꝝ wynde into the body, and dothe expell it out a-  
gaine. Also there be other members named in latin mē-  
bra hetrogenia, which is to say in Englyshe compound  
membꝝes as the face is compound of many thynges, &  
so be the legges, and armes, and such lyke.

The

Womans  
flowes,

**C** The. 227. Chapitre doth shewe of a womans termes.

**M**enstrua is the latin worde. In greke it is named **M**rousginechios. In Englyshe it is named a womans termes, the which most comonly every woman & mayden hath, if they be in good healthe and not with chylde, noo geuyng no chylde sucke, from. xv. yeres of theyr age to. l. not two yeres vnder oz aboue, & where I dyd saye that the womens termes in latin is named **M**enstrua, that word of latin is deriued out of a worde named **M**ensis, which is a month, for every month they that hath their helth hath their termes oz flowers. And there be foure kyndes of womens flowers, red, tawny, whyte and blackynshe, the reedis naturall, and the other be vnnaturall and not perfyte, and they betoken infirmitie oz sickenes to come when they be not red.

**C** The cause of this matter.

**C** The cause of this matter is that God hath ordeyned it to all women from. xv. yeres of theyr age oz there about to. l. and as longe as a woman can byrynge forth theyr flowers oz haue theyr termes, so longe they maye byrynge forth fruite and haue chyl dren oz els not.

**C** A remedy for them that hath not theyr termes, & for them that hath to much of them, and a remedy for them that haue them vnnaturally.

**C** If a womans termes do flowe to much, exhauste twoo oz thre vnces of bloud out of a veyne named **C**ephalica, oz els **B**asilica, oz els of **B**oche **S**ophenes, then let her vse to drinke of the iuyce of **T**ansy, and of the iuyce of **P**lantaine with redde wine. If a woman haue not theyr termes, take of **M**aterwort of **F**lope, of **O**rganum, of **C**alamint, of **C**olloquintida, of **C**alamus **A**romaticus, and of **A**meos and such lyke, and take the in simples oz compounde, and vse it. ix. tymes one daye after an other twyle oz thysle.

**C** The. 228. Chapitre doth shewe of a certeyne kynde of madnes named **M**elancholia.

A kynde of  
madnes.

**M**elancholia is deriued out of two wordes of greke which is to say of **M**olon, whiche is to say in latin **M**iger

**Niger.** In Englyshe it is named blacke and of Colim, which is to say in latin Humor. In English it is named an humour, the deriuacion of this word is as wel referred to this sickenes as to the humoure whiche is one of the complexions. This sickenes is named the melancoly madnesse which is a sickenes full of fantasies, thynkyng to here or to se that thyng that is not harde nor sene, and a man hauyng this madnes, shall thynke in hym selfe that thyng that can neuer be, for some be so fantastycall that they wyl thynke them selfe God or as good, or such lyke thynges perteynyng to presumption or to desperacion to be dampned, the one hauyng this sickenes doth not go so farre the one waye, but the other doth dispayre as much the other way.

**The Cause of this impediment.**

**The** originall of this infirmitie doth come of an ennyll melancoly humour, and of a stubberne heart, and runnyng to farre in fantasies, or musyng or studyng upon thynges that his reason can not comprehend, such persons at length wyl come and be very natural fooles hauyng gestes with them, or els peuythe fantasticall matters nothyng to the purpose, and yet in theyr conceyt do thynke them selfe wyse.

**A remedy.**

First in the begynnyng let them beware of melancoly meates, and let them vse company, and not to be alone nor to muse of this thing nor of that matter, but to occupy him in some manuell operacion or some honest pastime, and let them purge melancoly, and vse to eate Cassia fistula, and vse myrth, sport, play, and musycall instrumentes, for there is nothyng doth hurt this impediment so much as doth musyng and sollicitudenes. For this matter loke in the Chapitre named Mania.

**The. 229.** Chapitre doth shewe of an humour named Melancoly.

**M**elancolia is derpyued as I haue sayd in the Chap. Melancoly before this of two wordes of greke, and the latins doth

Doth name this word Melancolia as the Grecians doth  
 In Englyshe it is named melancoly otherwoyse named  
 blacke coler whiche is one of the foure complectons of  
 humours, and is colde and drye, and there be two kyn-  
 des of Melancoly, the one is naturall and the other is  
 vnnaturall. Naturall melancoly is lyke the dregges of  
 bloud which is blackyshe, vnnaturall melancoly is in-  
 genyred of coler adusted, and of the dregges of fleume  
 & of the dregges of bloud, Diasene, pilles of Inde, pil-  
 de lapide lazuli, Pilluli de lucis be good to purge me-  
 lancoly.

☞ A remedy to purge coler and melancoly if it  
 be superfluous or vnnaturall.

Catholicon and Diaphenicon, and Polypody and suche lyke  
 be good to purge coler, and melancoly humours peraruffini, as  
 as it doth appere moze largely in the Dyetary of health.

☞ For Meri, loke in the Chapitre named Isophagus.

☞ For Mentagra loke in the Chapitre named Lichen  
 and in the Chapitre named morbus gallicus, and in the  
 Chapitres named Variole and Morbilli.

☞ The. 230. Chapitre doth shewe of an euyl  
 vlceration named Metasincrisis.

**M**etasincrisis is the greke worde. In latin it is na-  
 med mala vlceracio. In Englyshe it is named an  
 euyl vlceration.

An euyl vlc-  
 eracion,

☞ The cause of this impediment.

☞ This impediment doth come of cozruption of bloud  
 and fleume.

☞ A remedy.

☞ First purge bloud and fleume, as it doth appeare in theyr  
 Chapitres, and vse the medecines specified in the Chapitre na-  
 med Ulcus or Ulcera.

A passion  
 vnder,

☞ The. 231. Chapitre doth shewe of a passion vnder  
**M**Irachia is the greke worde. In latin it is named  
 Passio ipocundriata, In englyshe it is named a pas-  
 sion

sion



tion in or vnder the Hypocunder, wherfore loke in Hipocundzion.

**C** The cause of this impediment.

**C** This impediment doth come thozob official syckenes, comon sickenes or consimyl syckenes, for this member named in the intrach is sencyble, and therfore many accidentall infirmities doth happen vnto it.

**C** A remedy.

First kepe the belly warme, and as the cause of the sickenesse doth come, so minister the medecines.

**C** For Micta loke in the Chapitre named Micta.

**C** For Micta loke in the Extrauagantes, in the nexte booke after this.

**C** Micta be certeyne beynes so named. Loke in the Anthomy in the Introduction to knowlege.

**C** The 232. Chapitre doth shewe of pyssynge.

**M**ictus or Mictura be the latin wordes. In greke it is named Vria. In Englyshe it is named pyssynge <sup>pyssynge.</sup> and there be many impedimentes of pyssynge, for some can not holde theyr water, and some can not pyss or make water, some doth pyss bloud, and some in theyr pyssynge doth auoyde foule matter, and some doeth auoyde grauell, and some stones, and some when they haue pyssed it doth burne in the issue as well in woman as in man.

**C** The cause of this infirmitie.

**C** These infirmities doth come eyther naturall or els accidentall. If it do come naturally or by nature fewe Physicians can helpe it, but they can mitigate the paine of the infirmitie. If it do come accidentally, it may be holpen.

**C** A remedy.

First for him that can not hold his water, take of Matherons otherwise named Tode Aloes, ii. vnces, of the scales of Iron the which

## The Breuiary

the which is about a Smythes Handfyle an vnce and a halfe, stampe these two thynges together in a brasen mortar as fyne or as subryle as one may do it, and then put it in a quartre of red wyne and let it stande foure of fyue houres, then strayne it and drynke it moznyng and euenyng. .ix. sponeful at a tyme, and if nede requyre make freshe and freshe. Or els take of Enula campana rotes, of Acoznes, of eyther of them two vnces, make fine ponder of them & drynke it at tymes with the iuice of plantayne and saint Johns wort sod with red wyne. Or els take a gotes bladder, or a shepes bladder, or a Bulles bladder, make powder of it and drynke it with vineger or water, & drynke it moznyng and euenyng thre dayes. If a man can not pylle, take of Mellifoly two handfull, of Percely two handfull, of Nettles or nettle sedes an vnce & a halfe, compound all this together and infuse it in whyte wyne and drynke it moznyng and euenyng. .ix. sponfull at a tyme, & anoint the raines of the backe and the sydes & flankes with Conyes grece. Or els take of the rotes of Rapes, of burres, of dockes, of Percely of Nettles, of eche two vnces, sethe all this in whyte wine & drynke of it moznyng and euenyng, & of the substance make a playster and lay it ouer the sydes and the belly. If a man do pylle bloud, take of Alkakenge, of Burres, of eyther an vnce, of Muskeroms an vnce, confect this with the sirupe of Roles, and drynke thre sponeful at a tyme. Or els take of Horehound of Mader, of eche two vnces, stampe it and drynke it with bl gener. If it burne in the ende of the yerde, take than of the sedes of Boordes, and of the sedes of Citrullis excoziated, of eche two vnces, infuse it in the water of hawes & ble to drink of it, and anoynt the coddies and the raynes of the backe with it and oyle of Runifer.

**C** For Muime loke in the Chapitre named Memoria.

**C** The. 233. Chapitre doth shewe of an impostumacion in a womans matrix.

An impediment in the matrix.

**M**olon is the greke worde. In latin it is named Mola matricis. In Englyshe it is named an impostumacion or a lumpe of fleshe ingendred in a womans matrix, which is the place of Conception.

The cause of this impediment

**T**his impediment doth come of grosse humours the which be ingendred in the matrix making a woman to thinke that she is with child when she is not with child.

A res

**A** remedy.

**C**hyllid lette her beware of eatyng of any meates the whiche doth ingender wynde, than let her vse Ruyhes and take than this medecine, take of Moderwort, of Garmander, of Calaz mint, of Botony, of eche an vnce and a halfe, of Anys sedes, of Fenell sedes an vnce, of Calamus Aromaticus, of Cipres, of eche an vnce, of whyte bigener two vnces, of Rolet honye an vnce, make a Sirupe of this and purge the matter with Theobozicon and vse Stuphes, and let the mydwyfe for water occupy Petrosilium, euery thyng that is good for Abhozison is good for this impediment named Mola matricis.

**The. 234. Chapitre doth shewe of Stuttyng  
oz Stamerunge.**

**M**ogilali or Ancinoglosi be the greke wordes, in latin it is named Balbucies. In Englyshe it is named Stuttyng oz Stamerung. Ancinoglosi doth come by nature, mogilali cometh by vsage to stamer, being continually in the company of a stamerer. For this matter loke in the Chapitres named Balbucies. Stamering.

**F**or morbilli loke in the Chap named Exhanhemata.

**F**or mirmachia loke in the Chapitre named Formica.

**F**or mola matricis loke in the Chapitre named molon.

**The. 235. Chapitre doth shewe howe all maner  
of syckeneses be deuyded.**

**M**Crbus is the latin worde. In greke it is named Nosos. In Englyshe it is named a syckenes oz a soze. And there be thre kindes of sozes oz syckeneses, vniuersal, perticuler, and confinuel. An vniuersal sickenes doth occupate al the partes of a mans body, a perticuler sickenes oz soze doth occupate a perticuler member oz place in man. A confinuel sickenes oz soze is when an vniuersall and a perticuler sickenes oz soze be concurrent one with an other lyke one to an other. For this matter loke in the Chapitre named Cgritudo. A sickenes.

**The**

The kynges  
euyl.

¶ The. 236. Chapitre doth shewe of the kynges euyl.

**M**Orbus regius be the latin wordes. In Englysh it is named the kynges euyl, which is an euil sickenes or impediment.

¶ The cause of this impediment

¶ This impediment doeth come of the corruption of humours reflectyng moze to a perticuler place then to vnyuersall places, and it is muche lyke to a fystle, for and yf it be made whole in one place it wyll bzeke out in an other place.

¶ A remedy.

¶ For this matter let euery man make frendes to the kynges maiestie, for it doth pertyne to a kyng to helpe this infirmitie by the grace the which is geuen to a kyng anoynted. But for as much as some men doth iudge dyuers tymes a fystle or a frenche pocke to be the kynges euyl, in such matters it behoueth not a kyng to medle withall, except it be thozow and of his bountifull goodnes to geue his pytyfull and gracious counsell. For kynges and kinges sonnes and other noble men hath bin eximious phisicions, as it appereth moze largely in the Introduction of knowlege, a boke of my makyng.

¶ For Morbus caducus & Morbus comicialis, looke in the Chapitre named Epilepsia.

¶ For Morbus arquatus loke in the Chapitre named Hictericia.

¶ The. 237. Chapitre doth shewe of the frenche pockes.

**M**Orbus gallicus, or Malioze maiores be the latin wordes, & some do name it Mentagra, but for Mentagra loke in Lichen. In englyshe, Morbus Gallicus is named the frenche pockes, when that I was yonge they were named the Spanyshe pockes the which be of many kyndes of the pockes, some be moyst, some be wateryshe, some be drye, and some be skozie, some be like scabbes, some be lyke ryngewozmes, some be fystuled,  
some

some be festered, some be cankarus, some be lyke wens, some be lyke byles, some be lyke knobbes and knurres, and some be blcerous hauinge a lyttle dzye scabbe in the myddle of the blcerous scabbe, some hath ache in the ioyntes, and no signe of the pockes, and yet it maye be the pockes. And there is the small pocke, looke for it in the Chapitre named Valiore maiores.

**C** The cause of these sickeneses.

**C** The cause of these impedimentes or infirmities doth come many wayes, it may come by lyenge in the chetes or bed there where a pocky person hath the nyght befoze lye in, it may come with lying with a pocky person, it may come by syttinge on a draught or sege, there where a pocky person dyd lately syt, it may come by dzyngkynge oft with a pocky person, but specially it is taken when one pocky person doth synne in lechery the one with another. All the kyndes of the pockes be infectious.

**C** A remedy.

Take of the grece of a boze the skin cleue picked out the weigh of a ponde, of the powder of bymstone thye vneces, of the powder of oyster shelles two vneces, of Verdigre the weight of xii. d. of the inwarde barke of the braunches of a vine. v. vneces, than stampe all this together in a mortar and anointe the body, specially as nyghe the sores as one may, and then laye the person in a bedde and cast clothes inough ouer him and let hym swete. xx. or. xliiii. houres, do this thye tymes in. ix. dayes, and after that take an easy purgacion, and take of the water of Plantayne halfe a pynte, of Mercury sublimated the weight of. viii. d. of Roche Alom halfe an vnice, make powder of it, and myxe all together, and with a fether anoynt the places. Or els take of Turpentine well washed an vnice, of Aeterge, of burnt Alome, of eche an vnice, myxe this together, than take two vneces of the fatnes of a gote or a kydde and anoynt the places. Or els take of freshe butter an vnice & a halfe of Barowes grece halfe a ponde, of olde Treacle an vnice, of Mirridatum halfe an vnice, of quicke syluer mortyfied the weyght of. vi. grores, of Aeterge and salte of eche halfe an vnice, myxe all this together and make an oymnt.

¶ The. 238. Chapitre doth shewe of the Morphewe.

**M**orphewa is the latin word. In Englyshe it is named the Morphewe. And there be twoo kyndes of the Morphewe, the whyte Morphewe, and the blacke Morphewe. The whyte morphewe is named Albozas for it loke in the Chapitre named Albozas.

¶ The cause of this infirmitie.

¶ These infirmities doth come by Defaute of the nutritiue vertue, or by vsynge venerious actes in youth.

¶ A remedy.

¶ If the place be pycked and wyll not blede, the Morphewe is not curable. If it do blede, take of Rapes, of Roker, of eche an vnce and a halfe, stampe it with Wyneger, and after that washe the place. Or els take a Cowe horne, and burne it, and with Wineger washe the place, or els take earth of Affricke and myxe it with Wineger and washe the places oft.

¶ The. 239. Chapitre doth shewe of an impediment in the browes and the eares.

**M**orus is the latin word. In Englyshe it is named a moze or a lyttle lumpe of fleshe the whiche dothe growe in the browes or eares, or in any mans foundement or other places, it doth dyffer from Veruca whiche is a wart, as it doth appere moze playnely in the Chapitre named Achrochordones.

¶ The cause of these infirmities.

¶ This infirmitie doth come of a grosse and a superfluous humour, of corruption of bloud, and of coler adusted.

¶ A remedy.

¶ Take of shepe dunge an vnce, bray it with Hony and a lyttle Wineger, and make a playster or a suppositoꝝ or a tent. Or els take of Rue an vnce, of Salt peter halfe an vnce, bray this together and make a playster. Or els pare as depe of the matter as the pacient may suffer, and droppe then vpon the place red waxe, as one wyll do to an agnell.

¶ The

**C** The. 240. Chapitre doth shew of a monster.

**M**onstrum is the latin worde. In greke it is named **A** monster. **T**eras. In Englyshe it is named a monster or a thyng to be wondred of, that is to saye, to se a man to haue two heades, or two thombs or. vi. fyngers on one hande, or to lacke legges, or armes or any other member, and was so bozne, or any thyng that is distourmed is a monster.

**¶** The cause of this impediment.

**C** This impediment doth come eyt her of abundaunce of nature, or els of to lyttle nature, it maye come by the vengeance of god, or by vnnatural copulaciō betwixt mā & woman, or to meddle with any vnreasonable beaste of one kynd to cople with any other beaste of a cōtrary kind

**C** A remedy.

**C** In this matter God must onely remedy it, and folowe the counsell of saint Paule, sayinge, *Malculus super feminam in timore Dei.* This is to vnderstand, betwixte man and wyfe, the which may lefully and lawfull vse the act of matrimony, and other persons can not do so without deadly sinne, & bestes to vse them selfe contrary to theyr kynde. I do cople them together vnreasonable to reasonable, vlyng not reason.

**C** The. 241. Chapitre doth shew of bytyng or styngyng of a venemous woyme.

**M**orfus is the latin worde. In greke it is named **B**ytyng. **D**igma, In Englyshe it is named a bytyng, the which may come many wayes, as by bytyng of an adder or styngyng of a scorpion, snake, or waspe, pissinge of a tode or spyder, and suche lyke, the venim of all the whiche may hurte man.

**C** The cause is shewed. **¶**

**C** A remedy.

**C** First take a sponge and put it in hot water and boylinge out the water and lay it hot to the place, do thus dyuers tymes, & than cuppe the place, and after that make a playster of *Tria: cle* and lay it to the place. And for the styngyng of a waspe or bee, or hornet, put ouer the place colde Stele,

A woman.

The. 242. Chapitre doth shewe of a woman.

**M**ulier is the latin word. In greke it is named Gynny. In Englyshe it is named a woman, first when a woman was made of god she was named Virago because she dyd come of a man, as it doth appere in the seconde Chapitre of the Genesis. Furthermoze now why a woman is named a woman, I wyll shewe my minde. Homo is the latin worde, and in Englyshe it is as well for a woman as for a man, for a woman the silables converted is no more to say as a man in wo, and set wo before man, and then it is woman, and wel she may be named a woman, for as muche as she doth beare children with wo and peyne, and also she is subiecte to man, except it be there where the white mare is the better horse, therfore vt homo non cantet cum cuculo, let every man please his wyfe in all matters, and displease her not but let her haue her owne wyll, for that she wyll haue who so euer say nay.

The cause of this matter.

**T**his matter doth sprynge of an euill education or byngynge vp, and of a sensual and a peruerse mynde, not fearynge God nor worldely shame.

A remedy.

**T**his sicke can not helpe this matter, but onely Godde and great sickenes may subdue this matter.

Vt mulier non coeat cum alio viro nisi cum proprio, &c

**B**eleeue this matter yf you wyll.

**T**ake the gale of a Bore and the gal of Wolfe, myxe them together, and putte to it the oyle of Olive **R. W. B. virga.** Or els take of the fatnes of a Bore that is but of a yere of age. **R. W. B. virga.** Or els take the braynes of a Chosse & myxe it with honny. **R. W. B. virga.** But the best remedye that I do knowe for this matter, let every man please his wife and beate her not, but let her haue her owne wyll as I haue sayde.

The. 243. Chapitre doth shewe of Musicke and musicall instruments.

Musica



**M**usica is the latin worde. In Greeke it is named Musica. In Englyshe it is named Musicke which Musicke. is one of the. vii. lyberall sciences & a science whiche is comfortable to man in sickness and in health, this science is deuyded in Theozicke or speculation and in practice, the grecions in musicke doth vse theyr termes, as they do in phisicke, for they do putte before all notable wordes in musicke **Dia** as they do in phisicke, as **Dia-**teseron which is a fourth **Diapent** is a fyfth, **Diapa-**san is an eyght, **Diaphonia** is a disorde, for this matter loke in the Introduction of knowledg.

Muscilago, Musculi, or Mussulagines be the latin wordes. In Englyshe it is named muscles, or mussulages muscles, the whiche be lytle straynes descendyng from the head to the necke and face, and other partes, and they be compoude of sinewes fyues and lygamentes, and pannycles, and some say that they be lytle gystle bones.

**C** Here endeth the letter of **M**. And hereafter followeth the letter of **N**.

**C** The. 244. Chapitre doth shewe of a mans Nofethryles.

**N**ares is the latin word. In greeke it is named Riues. In englysh it is named a mans Nofethryles nes nofethryles, the whiche be the organs of the brayne, by the whiche the brayne doth attract and expulce the ayer without the which no man can lyue, and without the nofethryles no man can smell, and the nofethryles be the emunctory places of the brayne, by the whiche reume is expelled and expelled with other corrupte humoures and other while the nofethryles be opilated and stopped that a man can not smell.

**R**

# The Breuiary

**The cause of this impediment.**

This impediment doth come thre maner of wayes, the fyrst is thozowe abundance of reume. Or els it dothe come thozowe some Apostumacion lyinge betwixte the brayne & the Organs of the nolethrylles or els it maye come by some apostumacion growyng in the noschrylls.

**A remedy.**

Fyrst take sternutacions and gargarices, & vse ones or twyse in a weeke a drame of pylls of Cochee, and vse labour or wal-kyng, and beware of dlynkyng of wyne and abstayne from the farnes of Samon, the farnes of Conger, and the fatnes of Eles, as it doth appere in the Chapitre named Reuma.

Buttocks.

**The. 245. Chapitre doth shew of a mans buttocks.**

**N**ates is the latin worde. In Englyshe it is named a mans buttocks the whiche dyuers tymes wyl chafe, and some wyl be galled.

**The cause of these impediments.**

These impedimentes doth come eyther by great labour, goynge a fote, or rydyng vpon an euyl horse in a naughty saddle.

**A remedy.**

There is nothyng better then to rub, anoynt, or grece the place with a talowe candell, and they that hath greate buttocks befoze they do trauell, let them anoynte them selve be- wyxt the buttocks with oyle Olyue.

**The. 246. Chapitre doth shewe of the nature of man.**

Nature.

**N**atura is the latin word. In greke it is named Phis. In englyshe it is named the nature of man, the which is the chefest bloud in man, and it doth change in- to whytens when it doth come in the cundytes by the stones. The nature of man doth dyffer from the seede of man, althoughe they be coniuincted together, for the seede of man is lyke the sedes of rice, whē it is lodē, but it is nothing so byg, & that is in the nature of man, which is weillhe and thicke, without the whiche can be no pro- creation, and it may wast and consume, or be putryfied.

The

**C** The cause of these infirmities.

**C** If nature do waste and consume it doth come thoro-  
rowe some sykenes, and if it be putrified, it doth come  
thorowe the corruption of the bloud.

**C** A remedy.

**C** First heale the cause, that is to say, heale the sicknes, &  
clense the bloud, and all thynges that is swete is nutritive,  
and doth encrease nature.

**C** For Naucealoke in the Chapitre named Abhomina-  
cio stomachi.

**C** The. 247. Chapitre doth shewe of a pepne in  
the backe named Nephresis.

**N**ephresis or Nephritis be the greke wordes. Nefre **The stone.**  
fia is the barbarus word. In latin it is named Do-  
lor renum, & some say it is Galeulus in renibus. In eng-  
lyshe it is named the stone in the raynes of the backe.

**C** The cause of this impediment.

**C** This impediment doth come many wayes, as by  
greate lysterunge, or great straying, or to much medling  
with women, and it may come by kynde, or by eatynge  
of euill meates ingendrynge the stone.

**C** A remedy.

**C** Clary fryed with the yolkes of egges is good for the backe  
and so is Muscadell and bastarde dronke next a mans herte.  
Also these oyles be good for the backe, oyle of Alabaster, oyle  
of Scorpions, oyle of Nunifer, otherwyse named the oyle of  
water Lyllyes, and suche lyke, and beware of Costiuenes and  
vble clysters or suppositers, and vse the medecines the whiche  
be in the Chapitre named Lithiasis.

**C** The. 248. Chapitre doth shewe of an im-  
postume in the backe.

**N**atta or Narra be the latin wordes. In Englyshe **An im-  
postume in the  
backe.**  
it is a great fleshy impostume lyke a wenne and is  
solte, and it doth growe in the backe or shoulders.

**C** The cause of this impediment.

**C** This impediment doth come of reume, and of the  
grossenes of bloud.

## A remedy.

¶ Firste geue the pacient a Dramme of pylls Aggregate, and than make incision vnder this maner, cutte the skynne crosse- wyse, lyft vp the skyn and cut out the matter, and washe the place with whyte wyne and lay downe the skyn, and then minister salues to heale it.

¶ For Nephroi loke in the Chapitte named Renes,

¶ The. 249. Chapitte doth shewe of an impediment in a mans syght.

He that can  
not se in  
darkenes.

**N**Yctalopis is the greke word. In latin it is named Nocturna cæcitus. In araby it is named Amicalopes or Sequibere or Superati, or Alie, or Tenebrositas. The barbarus word is named Nililopa, in englyshe it is named darkenes of the sight, for when the son is downe and the euenynge in, a man can se nothyng in darkenes, althoughe other men can perceave and se somewhat that hath not this impediment.

¶ The cause of this impediment

¶ This impediment doth come of an humour the whiche doth lye before the syght, and it maye come of daschyng of a mans eyes vppon the sonne, or els of small prynted letters, or suche lyke.

A remedy.

¶ Firste purge the head and the stomake with pylls of Cochee and ble gargarices and sternutacions, and beware of costringenes and of the occasion of the impediment.

¶ The. 250. Chapitte doth shewe of the sinewes of a man.

A sinewe.

**N**Erus is the latin worde. In greeke it is named Neuron. In Englyshe it is named sinewes the whiche may haue dyuers impedimentes.

¶ The cause of these impedimentes.

¶ The impedimentes whiche doth fortune to the sinewes may come by cuttyng of a sinewe, or by strayingnyng, or by starkenesse, or by the crampe, or such lyke matter or causes.

## A Remedy.

If a synewe be cut a sunder there is no remedy to make it whole, yf impedimentes do come to the synewes thowse the crampe loke in the Chapitre named Spasmos. If any impediment do come other wayes, vse the oyle of Turpentine and netes fore oyle.

The. 251. Chapitre doth shewe of a certayne kynde of blysters.

Noma is bled for a latin worde. In Englyshe it is for a certeyne kynde of blyster or blysters, the which doth ryse in the nyght unkyndely. Blysters.

The cause of this infirmitie.

This infirmitie doth come of corruption of fleuma-tyke humours myxt with putrified bloud.

A remedy.

For matter beware of surfeitynge, and late eatyng and drynkynge. And for this impedimente I do neyther minister medecines nor yet no salues, but I do wrappe a lyttle cloute ouer or about it, and as it doth come, so I do let it go, for and a man shoulde for every tryfle sicknes and impediment shulde runne to the phisicion or to the Chirurgion, so a man shulde neuer be at no poynt with hym selfe as longe as he doth lyue. In great matters aske substanciall counsell, and as for small matters let them passe ouer.

For Nodi loke in the Chapitre named Dabalet.

For Noctilopi loke in the Chap. named Nictalopis.

The. 252. Chapitre doth shewe of a disease named Noli me tangere.

Noli me tangere be the latin wordes. In English it is named touche me not, and some doth name it an ale pocke, which is a whele about the nose, or the lippes or chekes or in some place in the face, and why it is named touche me not, for yf one do nyppe or bryse hym, or do make hym to blede, he wyll ryse and breake out in an other place, or els it wyll festure and brede a further displeasure.

Touch me  
not

The cause of this impediment.

This impedimente doth come of late drynkynge or euyl dyet.

A res

A remedy.

The chiefe remedy is, not to touche nor meddle with it, but loke as it doth come, so let it go, and beware of eating of garlyke and onions and such lyke, and drynke not to muche hot wyne, and vse the medecines the whiche be in the Chapitre named Salsum flegma.

For Rucha loke in the Extrauagantes in the ende of this boke.

For Ruretitus loke in the seconde boke in the Extrauagantes.

Thus endeth the letter of R. And here followeth the letter. D.

The. 253. Chapitre doth shewe of an impediment named Obliuiousnes.

Obliuiousnes.



Obliuio is the latin worde. In greke it is named Lithi. In Englyshe it is named Obliuiousnes or forgetfulness.

The cause of this impediment.

This impediment doth come of reume or some ventositie, or of some colde humoure lyenge about the brayne, it may come of sollicitudenes or greata studye occupyenge the memozy so muche that it is fractured, and the memozy fractured, there must nedes then be Obliuiousnes, and it maye come to yonge men and women when theyr mynde is bryched.

A remedy.

Fyrst beware and eschewe al suche thynges as do make or ingender Obliuiousnes, & than vse the confection of Anacardine and smell to odiferous & redolent saouours, and vse the thynges or medecines the which is specified in the Chapitre named Anima and Memoria. A medecine for bryched persons, I do not knowe except it be Unguentum baculinum, as it doth appere in the Chapitre named the Feuer lurdan.

For Oedema loke in the Chapitre named Vndemia.

For Occomia loke in the Extrauagantes in the ende of this boke.

**¶** The. 254. Chapitre doth shewe of a mans eyes.

**O**culus is the latin woorde. In greke it is named Opthalmos. In Englyshe it is named a mans eye, The eye, which is the tenderest place in a mans body. And of the eyes be foure coloures, which be to say, gray, whytische, blackyche & variable, & euery eye hath. vii. tunicles, or cotes named in latin Rethina, secundina, sclerosis, Tela arena, Vnca, Cronea, and Coninnectiua. The fyrste is Rethina, which is lyke a nette that doth compasse the eye. Then is Secundina, whiche is a pellicle that bredeth of an other pellicle named Dia mater. The coninnectiua is white & thicke and it doth compasse the eyes. Then is Cronea whiche doth take his original of Dura mater which is a pellicle about the braine as Dia mater is. Then is Tela arena which is lyke a spyders web the which doth compasse the eye. And then is Scleros, the which is a moist pannicle. The eye also hath or is made of. iiii. humours or. iiii. substances, the fyrste is in the myds of the eye, & is like an hayle stone, the which is a cristalline humour or substance, & in it doth rest the sight. Then there is a glasi humour or substance the which is in the hynder parte of the cristalline humoure. The third humour or substance is the white of the eye. The fourth humour or substance is the clerenes of the eyes, the which doth compasse the cristalline humour, & there may be many impedimentes in the eye, as a bled red eye, a waterynge eye, the pin and the webbe, an impostumacion and blyndnes, spore blynde, gogyll eyes, and dim syghted, and such lyke, for the which loke in the Chapitres of such impedimentes.

**¶** These thynges be good for the eyes.

**¶** Euery thyng that is greene or blacke is good for a man to loke vpon it. Also to looke vpon golde is good

for

## The Breuiary

for the syght and so is glasse, colde water and euery cold thyng, excepte the wynde is good for the eyes, and no hot thyng, nor warme thyng is good for the eyes, except womans mylke and the bloud of a doue.

¶ These thynges be euill for the eyes.

¶ Euery thyng that is hot is naught for the eyes, the sonne, the fyre, the snowe, & euery thyng that is white is not good for the syght, and smoke, wepyng, the wind, syckenes reume, redyng in small printed booke, specially greke booke, and onyons, garlyke, chybolles, and such lyke be not good for the eyes.

¶ To claryfy the eyes and the syght.

Take of the sedes of Oculi christi, and put into the eyes ii.iii.oz. iii. sedes, or els take colde water and with a fyne linnen clothe washe the eyes dyuers tymes in a Day, the offer the better, and change the water oft that it may be freshe and colde.

¶ The. 255. Chapitre doth shewe of Smellynge.

Smellynge. **O**lactus is the latin worde. In greke it is named Ofphrisis. In englyshe it is named smellynge the which dyuers tymes is opilated or stopped that one can smel nothig, or haue any sauour by the nose or nostrils.

¶ The cause of this impediment.

¶ This impediement doth come thozowe reume that causeth the murre or by some appostumaciō or humour the which doth opilate and stoppe the Organs of smellynge, or thozow some fleshy apostumacion the whiche doth growe in the nosethylles.

¶ A remedy.

¶ Take the water or vyne of an Hart, and instyll it into the Nosethylles dyuers tymes fastyng, and vse sternutacions, and also for this impediment is good to vse gargarices.

¶ Opilacio is the latin worde. In Englyshe it is named opilacion or stoppyng, that a man can not take naturally in and expell out of his bodye the ayer requy

lyte



sitie beside other members the whiche maye be opylated  
as it doth moze playnly appere in the Chapitres of this  
booke

**F**or Ophiasis loke in the Chapitre named Alopecia.

**The. 256. Chapitre doth shewe of one of  
the kyndes of the Crampe**

**O**sthotonos is the greke worde, in latin it is na-  
med Conuultio retrossa. In Englyshe it is named  
a crampe, the which doth drawe the heade backwarde to-  
warde the shoulders, some latenist doth name it Rigor  
cervicis, and some doth name it Spasmus retrossus.

A kynde of  
Crampe.

**The cause of this impediment.**

**This impediment doth come thozowe the attraction  
of the sinewes and for lacke of bloud, it may come by a  
feare or anger, or by a strayne.**

**A remedy.**

**For this matter beware of anger and feare, and vsing of  
benecious actes after replection, and than take of muserde  
sedes made in fine powder an vnce, put it into vineger, & than  
ble fricacions and great rubbynge about the necke and fore-  
heade and the temples.**

**Optique & some do name it Oblique is a sinew that  
doth rule the eye, and it hath two braunches.**

**The. 257. Chapitre doth shewe of an imped-  
ment in the eye.**

**O**phthalmia or Hipophthalmia be the greeke wordes.  
The barbarus word is named Ophthalmia, & some  
say Hipopia. And the latins doth name it Inflacio in cōs-  
iunctiua of Apostema calidum in coniectiua. In Eng-  
lyshe it is named a hot impostume in the eye.

A hot impost-  
tume in the  
eyes.

**The cause of this impediment**

**This impediment doth come of a cold reumatike hu-  
mour, or els of a corrupt bloud mixte with coler as au-  
tentyke doctours doth declare, but I say it maye come  
accidentally, as by a strype or a blowe with a mans fist**

or

oz such lyke matter, for if there were no cause of an infirmitie there shoulde be no sickenes, and if there be no sicknes a man shal liue as longe as bloud and nature is in hym, and this impediment may come by melancoly.

¶ A remedy.

¶ If it do come of a reumaticke humour the eyes wylbe inflatid, and therfore fyrst purge the cause with perallogodion rufi, and pylles of Turbyth doth in lyke maner purge the cause. If it do come by corruption of bloud myrte with coler, rednes and blewnes and heate about the eye wyl shewe the causes, & than take the confection of Anacardine. If it come of a melancoly humour the eyes wyl be drye without moyster, than take the confection of muske. And yf it do come by coler, than is heate and prickynge in the eyes, and it wyl trouble a man, as yf there were dust or grauell in the eyes, than vse Diacironiton, and pillule Stomatice.

¶ The. 258. Chapitre doth shewe of an infirmitie lyke a Barly corne in a mans eye lydde.

A corne in the eye.

¶ **O**Rdiolus is the latin worde. In Englyshe it is named a corne in the eye lydde muche lyke a Barlye corne.

¶ The cause of this impediment.

¶ This impediment doth come of a reume myrt with corrupte bloud the whiche hath a recourse moze to that place than to any other place.

¶ A remedy.

Take of Asodyll an handfull seth this in whyte wyne, & than bray it and make a plaister & lay it to the place & vse it oft.

¶ The. 259. Chapitre doth shewe of an euill drawyng of ones wynde.

Short bzyeth.

¶ **O**Rthopnoisis is the greke worde. In latin it is named Recta spiracio. In englyshe it is named an euill drawyng of a mans bzyeth, for yf he do lye in his bed he is redy to sounde, or the bzyeth wyl be stopped.

¶ The cause of this impediment.

¶ This impediment doth come eyther of the malyce of the lunges or els of opilacion of the pypes, or els it may come thozowe viscus reume.

A remedy.

First vse a Stillane, and Roclanum de pino, and after that vse ones or twyse a weke pylls of Cochee, and other easly purgacions, and beware of eatynge of Nattes and harde chese, and crustes of breade and such lyke thynge, and aboue all thynge beware of Costyuenes.

For Crithomia, loke in the Chapitre named Disma.

The. 260. Chapitre doth shewe of a mans mouth.

The mouth.

osis the latin worde. In greke it is named Stoma. In Englyshe it is named a mouth which hath many impedimentes, as heate, impostumes, wheales and suche lyke.

The cause of these impedimentes.

These impedimentes doth come thorothe reume, or els of fumolitie or heate of the lyuer or stomake, or els of some colericke humour.

A remedy.

First purge reume with pylls of Cochee, yf the cause come of reume. If it do come of coler purge coler with pillulis Stomatycis. If it do come of heate of the lyuer or the stomake, qualify the heate with colde herbes, as Rindyne, Lycory, Dandelion Sowthistle, and suche lyke herbes, and surferynge and late drynkyng.

The. 261. Chapitre doth shewe of a mans bones.

Bones.

os or ossa be the latin wordes. In greke it is named Osta. In Englyshe it is named a bone or bones, there is no bone in man the which hath any feelyng but onely a mans teeth, the whiche hath feelyng as wel as any parte of a mans fleche or member. Every man the which hath all his whole lymmes, hath two hundred xlviij. bones, as it doth more playnely appere in my Anothomy in the Introduction of knowledge which hath ben longe a pryntyng for lacke of money and Paper.

The. cclxii. Chapitre doth shewe of Ostacion, yeanyng or gapyng.

peanyngge.

**O** Scitacio is the latin worde. In greke it is named Chasma. In Engliche it is named Ostitacion peanyngge or gapynge.

**T**he cause of this infirmitie.

**T**his infirmitie doth come eyther for lacke of slepe or els it doth come befoze a feuer or some other infirmitie, or els by luskynnes brother to the feuer lurden.

**A** remedy.

Take away the cause, and take away the impediment, & slepe wel in the morning, & not in the day tyme as the after none, &c.

**The. 263.** Chapitre doth shewe of the hynder part of the head.

The hinder parte of the head.

**O** Cciput is the latin worde. In greke it is named Luion. In Engliche it is named the hynder parte of the head the which may haue dyuers impedimentes, as the letharge obliuiousnes and such lyke besyde cankers.

**T**he cause of these impedimentes.

**T**he causes be shewed in the pzenominated infirmities as it doth appere in theyr Chapitres.

**A** remedy.

**F**or a remedy loke in the Chapitres named Lethagos, Memoria, and Cancer.

**F**or Onix loke in the Chapitre named Diolis.

**F**or Dysphagos loke in the Chapitre named Iso-phagus.

**The. 264.** Chapitre doth shewe of an vlcce in the Nose.

Ulcer.

**O** zenai is the greke worde. In latin it is named vlcera narium. In Engliche it is named an Ulcer or sere in the nose.

**T**he cause of this impediment.

**T**his impedimente doth come of a fylthye and euyl humour the whiche doth come from the bzaune and hed ingendzed of reume and cozrupt bloud.

**A** remedy.

In this matter reume must be purged, as it doth appere in the Chapitre named Renma, than picke not the nose, nor touch it  
not

not, except vrgent causes causeth the contrary, and vse gar-  
garyces and sternutations. I wyll counsell no man to vse ve-  
hement or extreme sternutations for perturbatynge the braine.  
Beutle sternutations is vled after this sort. If yste a man ry-  
synge from slepe or comynge sodenly out of a house, & loking  
into the element or sonne, shall nese twyse or thryse, or elles  
put a strawe or a rythe into the nose and ryckle the rythe or the  
strawe in the nose, and it wyll make sternutations, the powder  
of pepper, the powder of Eliborus albus snuft or blowen into  
the nose doth make quicke sternutations. But in this matter  
I do aduertise euery man not to take to muche of these pou-  
ders at a tyme for troublynge the seconde principall member  
which is the brayne, and they the which wyll not nese stoppe  
the nosethryls with the fore fynger and the thombe vpon the  
nose, and not within the nosethryls, and yf they wolde they  
can not nese, all maner of medecines notwithstanding, howe  
be it I wolde counsell all men takynge a chynge to prouoke  
suche matters to make no restrictions.

**C** Thus endeth the letter of. **D**. And here  
foloweth the letter of **P**.

**C** The. 265. Chapitre doth shewe of an impostume,  
the whiche may be in the fynners and in  
the nayles of a man.



**P** Annaricium is the latin word. In English  
it may be an impostumacion in the fingers  
and the nayles of a mans hande and some  
doth say it is a white flawe vnder the naille

**C** The cause of this impediment.

**C** This impediemente doth come of an hote colerycke  
humour.

A remedy.

**C** Take of the oyle of Roses an vnce, of the oyle of Benbane  
halfe an vnce, of Wyneger thre sponesfull, incorpore this to-  
gether and anoynt the fynners and the nayles, or els anoynt  
the nayles with eare ware.

**C** The. 266. Chapitre doth shewe of Fracles  
in ones face.

**P** Annus is the latin worde. In Englyshe it is named Fracles,  
an impediment in the face, specially in the face of a  
woman

The Breuiary.

woman when she is with child, this impediment is like a sickenes named Lentigini, or Lentigo.

The cause of this impediment

This impediment doth come eyther by heate of the sonne, or by heate the which dothe fume from the lynec and the stomake.

A remedy.

First anoynt the face with the oyle of sober Almons, and ble to dlynke oft of whay the which doth come of chese. Or els take shpes dunge and bray it with Vineger, and to bedward anoynt the face. vi. or. vii. nyghtes.

For Bauus parteynyng to the eye loke in the Chapitre after Peripneumonia.

The. 267. Chapitre doth shewe of a womans labour or delyueryng.

Labour with chylde.

Partus is the latin word, to greke it is named Tocos, In Englyshe it is named when a woman is redy to be delyuered the whiche deliuerance is very hard with many women, and doth put them in ieopardy of theyr lyues.

The canse of this matter.

The cause why it is moze harder peyne and ieopardye with one woman than with an other, when they shuld be delyuered, is that one woman is not so stronge of complexion as an other woman is, and peraduenture the chylde is turned in the mothers body, and that the head doth not come fyrste, then there is great peryl.

A remedy.

If the heade of the chylde do not come forth fyrst the midwyfe than must turne the chylde that the head may come forth fyrst, and let the mydwyfe anoynt her hande with oyle Oliue Also if the woman be in extreme labour, let her take of the luyce of Dyppany a dram with the water of Fenugreke, or els take of Scrapine an vnce, and dlynke it at thre tymes with the water of Cherries, and keepe the woman moderately in a temperate heate.

The. 268. Chapitre doth shewe of inflacions in the eare.

Paris

**P** Arithomia is the greke word. In latin it is named  
 Tonfille or Inflationes aureum. In Englyshe it is  
 named inflacions of the eares. Inflacions  
of the eares,

**The cause of this infirmitie.**

This infirmitie doth come of superabundance of coz-  
 rupt bloud, oz els of reume, oz els of some hurte,

**A remedy.**

First be let bloud in a veyne named Cephalica, and than vse  
 gargarices and snerutacions, and vse pyles of Cochee, and  
 put into the eare with woll the oyle of Been. I do not speake  
 of the oyle of Benes, but an oyle made of Ben the whiche the  
 Poticaries hath, and vse for this matter, the medecines the  
 which shalbe most conuenient specified in the Chapitre named  
 Aures.

**For Perocela** looke in the Chapitre named Ramez  
 oz Ramicer.

**The. 269. Chapitre** doth shewe of Cornels  
 about oz behynde the eares.

**Cornels**

**P** Arotides is the greke worde. In latin it is named  
 Inflationes. In Englyshe it is named Cozuelas  
 about the eares.

**The cause of this impediment.**

This impediment doth come of hot bloudde, oz of a  
 bylous humour, and otherwhyle it doth come of a me-  
 lancoly humour.

**A remedy.**

First be let bloud of a veyne named Cephalica, if so be that  
 age and strength wyll permyt it, with a conuenient tyme. As  
 for any other locall medecines oz playsters, I aduertise al per-  
 sons not to smatter to muche with the impediment, for it wil  
 were away by it selfe.

**The. 270. Chapitre** doth shewe of a whyte flawe.

**P** Ertoniche is deriued out of two wordes of greke of A whyte  
flaw.  
 Peri, which is to say about, and Onix, whiche is to  
 say a nayle which is an impostume about the nayle, I  
 do take it for a whyte flawe, oz suche lyke, and some do  
 name it Paronichius.

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The cause of this infirmitie.

**T**his impediment doth come of a venemous humour sodenly ingendred vnder or about the nayle.

A remedy.

**A**s I dyd say in the Chapitre named Roma, that I wolde not counsell a man for every tryfle sickenes to go to Physicke or Chirurgie, lette nature operate in suche matters in expulsiunge suche humours and meddle no further.

The 271. Chapitre doth shewe of the kyndes of Palseys.

**The Palsey** Paralisis is the greeke worde. In latin it is named Dissolucio. In Englyshe it is named the palsey, and there be two kyndes, the one is vniuersal and the other perticuler. The vniuersall palsey doth take halfe the body eyther the ryght syde or the lefte syde. And what syde so euer is taken, the sayde sickenes doth take away halfe the memory, the one eye is dymme, and halfe the speche or all is taken away, the one legge and the one arme is benomed or astonned that they can not do their office, and the proper name of this palsey, amonges the grekes is named Hemiplexia, and some grekes and latins doth name it Sinea popleris, the barbarus word is named Simeapoplexia. The perticuler palsey doth rest in a perticuler member or place whiche is to saye, in the tonge, hed, arme legge, and such lyke membres. Ignorant persons doth saye that when a mannes headde, handes, or legges doth shake, tremble, and quake, that it is the palsey, for such matters loke in the Chapitre named Tremor.

The cause of Palseyes.

**A** palsey doth come, whether it be vniuersall or perticuler by resolucion or els compression of the neruous or sinewes, and by opilacion or stoppyng of the bloude which hath not his true course nor recourse, & that doth come vnder this maner, eyther it doth come by a great anger



anger, or els of a great feare, it maye also come by extreme colde rydyng, or goynge in an impetuse voynde.

**A** remedy.

**C** For the vse a good dyet and eat no contagious meates, and if nede be vse clysters and anoynt the body with the oyles of Lauray and Camomyll, but whether the Salley be vniuersall or perticuler, I do anoynt the body with the oyle of Turpentine compounde with Aqua vite, and vse fricacions or rubbinges with the handes, as one wolde rubbe with grece an olde payre of bootes, not hurtynge the skyn nor the pacient. And I do geue the pacient Treacle with the powder of peper, or els Mitridatum with Peper, or els take of Diatriapiperion. And if one wyll he may rub the pacient with the rotes of Lyllyes brayed or stamped, after that vse drye suphes, as the pacient is able to abyde. Or els take a fore, and with the skyn and all the body quartered and with the herte, lyuer and lunges, and the fatnes of the intrecyles, stons and kydnes, sethe it longe in runnyng water with Calampyt and balme, and Carawayes, and bathe the pacient in the water of it, and the smell of a fore is good for the Salley.

**The. 272. Chapitre doth shewe of an impediment in the Heeles.**

**Kybes**

**P**erniones is the latin worde. Pernoni is the Barbarus worde. In Englyshe it is named the kybes in a man heeles.

**The cause of this impediment.**

**C** This impediment most comonly doth infest or doth happen to yonge persons the whiche be hardly brought up, goynge bare foted or with euyl shoes, and it dothe come of extreme colde and fleumatyke humours.

**A remedy.**

**C** For the kybes beware that the snowe do not come to the Heeles, and beware of colde, nor pycke, nor picke the kibes kepe them warme with wollen clothes, & to bedwarde washe the Heeles and the fete with a mans propre vrine, and with netes fote oyle.

**The. 273. Chapitre doth shewe of lyce in a mans body or head, or any other place.**

**P**ediculacio or Morbus pediculorum hee the Latin wordes. In greke it is named phthiriasis. In Eng **Lousy.**

**M.iii.**

**lyche**

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**P**

lyche it is named lousines, and there be .iiii. kindes whiche be to say head lyce, body lyce, crabbe lyce, and mts.

**The cause of this impediment.**

**This impediment doth come by the corruption of hot humours with sweat, or els of ranknes of the body, or els by unclene keepynge, or lyeng with lousy persons, or els not changeynge of a mans sherte, or els lyenge in a lousy bedde.**

**A remedy.**

**Take of the oyle of Bay an vnce and a halfe, of Staupsa- cre made in fine powder halfe an vnce, of Mercury mortified with fastynge spytelle an vnce, incorporate al this together in a vessell vpon a chafynge dyshe of coles and anoynt the body. I do take onely the oyle of Bayes with mercury mortified & it doth helpe every man and woman, excepte they be not of ranke of Complexion.**

**The. 274. Chapitre doth shewe of an impediment in the lunges.**

An impediment in the lunges.

**P**neumonia is the greke worde. The barbarus word is named Peripulmonia, or Periplumonia, In latin it is named Inflacio polmonis, or respicacio In Englyshe it is named inflacion of the lunges. And some doth saye it is an inpostume in the flappes of the lunges, for this matter looke in the Chapitre named Pulmonia in the Extrauagantes.

**The cause of this impediment.**

**This impediment doth come of corrupte and grosse fleume, and certaine tymes it doth come of a catarue & certaine tymes of a pluresie, and it may come of superabundance of other grosse humours.**

**A remedy.**

**In this matter I do prayse a Syplane made as it doth appere in the Chapitre named Tussis, & the medecine the which doth serue for a pluresy and for the cough is good for this impediment the matter perstructed in due order and fastid in the ministracion of the medecines.**

The

**C** The. 275. Chapitre doth shewe of Cornels  
in a mans thare.

**P** Annus is the latin worde. In Englyshe it is named  
a cornel in a mans thare, it may be also in other par- Cornels.  
tes of a mans body.

**C** The cause of this impedimente.

**C** This impediment doth come of corrupcion of the ly  
uer and of a watery the bloud, oz of coler.

**C** A remedy.

**C** Forste purge the matter with pylls of Jumpyroye the greas-  
ter, of pylls aggregatyue, of Agaricke, of eche a scruple,  
make than pylls and eatc them, and vie a good and a tempe-  
rate dyet as well in meates as in drynkes.

**C** For Petia in oculo loke in the seconde booke named  
the Extrauagantes.

**C** For Pectus loke in the Extrauagantes in the end of  
this boke.

**C** For Cephis loke in the Chapitre named Digestio.

**C** The. 276. Chapitre doth shewe of a mans fete

**P** Es oz Pedes be the latin wordes, In greke it is na-  
med Pous. In Englyshe it is named a foote of a A foote.  
man the which may haue dyuers impediments, as one  
of the kyndes of the gout named in latin podagra, also  
there may be the crampe with other dyuers impedi-  
mentes, for the which loke in theyr Chapitres.

**C** The. 277. Chapitre doth shewe of Pia mater.

**P** ia mater be the latin wordes. In Englyshe it is na-  
med a pellycle oz a skyn full of Artures, and small  
beynes the whiche doth wyappe oz compasse aboute the  
brayne in many felicles.

**C** No remedy.

**C** If this Pia mater oz pellycle be perceyll there is no remedy  
but death.

**C** For Phthiriasis loke in the Chapitre named Pediculacio.

**C** For Phlebothomia loke in the Chapitre named Flebothomia.

Phrenesy.

**C** The. 278. Chapitre doth shewe of the Phrenesicis.

**P**hrenitis is the greke word. and some greccians doth name it after the arabies. Sircen or Karabitus. The barbarus worde is named Frenisis. The true latins doth vse the terme after the grecians. In Englyshe it is named a phrenise or madnes the which absolutely is as an impostumation bred and ingendred in the pelycles of the brayne named in latin Pia mater, the which appostumacion doth make alienacion of a mans mynde and memozy. There is an other accident phrenise, the which is ioyned with an other sickenes, as a phrenise with a sickenes, or with a plurice, and suche other lyke sykenesses.

**C** The cause of this infirmitie.

**C** For the phrenise the cause is shewed, howe be it some holdeth opinion that a phrenise doth come of a bylous humour oppzessynge the brayne, and some saye it is an inflation of the brayne, the which doth perturbate the reason & doth make a man out of reason. The accidente phrenise doth come two wayes, the one is thozowe a hot fume ascendyng from the stomake to the brayne. The other is thozowe collygacion of the nerues or sinewes which the brayne hath with the mydzyffe.

A remedy.

First let the patient bloude of a veine named Cephalica, that haue the head and anointe it with the oile of Roses, or els wash the head with Rose water and vineger, & if the patient can not slepe vse Dozmitazis, and kepe him as it is specified in the chapter named Mania.

**C** For Pharmacia loke in the Chap. named Medicinis

The. 279. Chapitre doth shewe of whyte  
cornes vpon the eye.

**P**litanai is the greke worde. The barbarus worde  
is named Velice. In latin it is named Pustule. In  
Englyshe it is named pushes or whyte cornes vpon the  
eye, and some say it is a whele or a lyttle bladder in any  
place of the body.

Cornes.

The cause of this impediment.

**T**his impediment doth come of colerycke humours  
boylunge vnder the skyn penytractynge the fleshe a lyt-  
tle yf it be as some do saye it is a bladder, than it dothe  
come of a wateryshe humiditie, and then this impedi-  
ment may come as well thozowe skalding as by labour  
or any other way, some doth name this impediment Ma-  
cula in oculo.

A remedy.

First purge coler as it doth appere in the Chapitre named Co-  
lera, and than vse Colicions, or els vse the water of Plan-  
taine with Tutty lored, & euer vse colde thynges to the eyes,  
& beware of hot and warme thynges to be put into the eyes.

**P**astinaco is the latin worde. It is taken for a licke-  
nes as well as for a persnep.

For Bili loke in the Chapitre named Capillus.

The. 280. Chapitre doth shewe of the  
fatnes of a man.

**P**inguedo is the latin word. In greke it is named Pu-  
neli. In Englyshe it is named fatnes or foggynes  
or such lyke.

Fatnes.

The cause of this impediment

**T**his impediment doth come of greate ease & gross  
or of laucious fedynge, it may come also by nature.

A remedy.

The best remedye that I doe knowe is to vse purgacions, and  
with mete and potages of semes is to eat much pepper, & vse  
electuary of Lachar and vse gargaricis and sternuacions, as  
is specified in the Chapitre named Oznei.

For

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**C** For phtariosis loke in the Chapitre named porrigo.

**C** The. 281. Chapitre doth shewe of matter in the Corner of the eye.

**P**iosis or Onix be the greke wordes. In latin it is named pus in cronea. The barbarus wordes be named Sanies in cronea. In Englyshe it is matter in the eye.

The cause of this impediment

**C** This impediment doth come of viscus reume other whyle myrt with a salt humour, and it may come of corruption of reume.

A remedy.

**C** First purge reume and the head and the stomake with pills of Cochee, and beware of eatynge of viscus meates, the which wyll adhere or cleue to the fyngetts, beware of smoke, and dyuers tymes in the day cleanse the eyes with colde water dyping a fine linnen cloth in the water & drop it to the eyes.

**C** The. 282. Chapitre doth shewe of Inuoluntary standynge of a mans yerde.

**P**eride. Priapismus is the greke worde. In latin it is named Erectio inuoluntaria virge, in englyshe it is named an inuoluntary standynge of a mans yerde.

The cause of this impediment.

**C** This impediment doth come thozome caliditie and inflations from the raynes of the backe, or els it doth come of inflations of the veynes in the yerde and stones it may come by the vllage of venerious actes.

A remedy.

**C** Firste anoynt the yerde and coddies with the oyle of Juniper, and the oyle of Camphory is good. And so is Agnus castus brayed and made in a playster and layde vpon the stones, and let priestes vse fastynge, watchynge, euill fare, hard lodgynge, and great study, and fle from al maner of occasions of lechery, and let them smell to Rue, Vineger and Camphire.

**C** The. 283. Chapitre doth shewe of spyttyng of blood.

**P**htihisis is the greke worde. In latin it is named Tuberculosis. In Englyshe it is named an vlceration in the lunges

luniges, and some say it is a spyttyng of bloud, and some doth name it Emoptoica passio, for this matter looke in the Chapitre named Emoptoica passio, and vse the medicines that there is specified, and beware of strayingng or lyftynge, or great coughynge.

The. 284. Chapitre doth shewe of a mannes Spetill.

**P**ituita is the latin word. In greke it is named phleg Spetill. In Englyshe it is named a mans spittle.

The cause of this matter.

This matter doth come of the humiditie or moisters of bloudde, and specially of fleume, and otherwhyle of reume aboundynge in the head descending by the vels.

A remedy.

If the spetill be superfluous without viscusnes cleanse the head and stomake with pilles of Cochee. If it be viscus purge the head and stomake with pillulis also of Cochee. For this matter loke in Spetum in the Extrauagances in the ende of this booke.

The. 285. Chapitre doth shewe of the Pluresy.

**P**luritis is the greke worde. And some do name it A-Pluresy. In latin it is named Lateralis dolor, the barbarus word is named plurisis. In Englyshe it is named a pluresy the which is an impostume in the cenerite of the bones, but there be .ii. kyndes, the one is in boarde and the other is in the gristles of the bones, and the other is in lacertes in the brest, and Isaac sayth that it is an hot impostume that is ingendred in the mydryffe named Diaphragma, and commonly a feuer is concurrent with this sickenes.

The cause of this infirmitie.

This infirmitie doth come of a fumpythe bloude and of an hasty harte the whiche doth perturbate eyther the ioyntes, or els of the hart and stomake with the brest, it

may

maye also come of greate heate or extreme colde by the north wyndes, and it may come by Drunkennes.

A remedy.

First if the parte be constipated take easy purgacions, as Cassia fistula, or els vse suppositers or clysters, & I haue knowen old auncient doctoures in this matter vse Phlebothomy, the which I dyd neuer vse in this matter, consideringe the periculisnes of it. In this matter a Scisane is good or els the waters of Maloues, Violets, Buglose, or Bozage with suger Candy, and vse a cleanc and a good dyet, as wel in meates as in breades & drynkes, as a lyght breade beinge. xiiii. houres olde is laudable, stale drynke and meates lyght of Digestion I do prayse. &c. And for Pluritis loke in the Chapitre Pulmonia in the Extrauagantes in the ende of this boke.

Plura is a thyn pannycle the whiche doth couer the rybbes in the which dyuers tymes is engendred an impostume named Pluritis.

The. 286. Chapitre doth shewe of a fleshy matter in a mans nose.

Nose.

Polipus is the latin worde. And some doth name it Excrencia carnis in naso. In Englyshe it is named a fleshy humour growynge in the nose. And there be two kyndes, the one is a bytyl nose, which is as bygge as a mans fylte, and the other is a fleshy humour or an impostumacion growynge within the nolethrylles.

The cause of these impedimentes.

These impedimentes doth come of grosse humours the which be viscus descendynge out and from the head to the nose or nolethrylles, it may also come of a melancholy humour, or els it may come of hurtynge the nose.

A remedy.

Take the powder of Dragagant with a lyttle hony, & make a tent and introduce it into the nose or nolethryls. Or els take the iuice of blacke Juy and with a lyttle Cotton make a tent, and introduce it or put it into the nolethryls.

For Piritasta loke in the Chapitre named Combustio

The. 287. Chapitre doth shewe of the Soure in the teete.

Podagra



**P**odagra is the greke worde. In Englyshe it is named the goute in the fete.

The goute.

The cause of this infirmitie.

**T**his infirmitie doth come of euyl dyet syttinge or standyng longe at dyce, cardes, or longe studyng or such lyke thynges takyng extreme coldnes in the fete, it may come of late Drinkyng, or it may come by nature, or els longe standyng or sitting at wyting or studienge.

A remedy.

**F**irst refozme euyl dyet and surfetyng, and than vse suphes bothe wete and drye, and beware of Drinkyng of wyne, and vse to Drynke Idromell, and make playsters of Treacle or Mirridatum. Or els take of the iuice of Letyce and womans mylke halfe an vnce, compounde it with thre egges, and warme lay it to the place thre days. Or els take of the cromes of whyte breade a ponde and moze, of Colwe mylke a pynte, of the oyle of Roses thre vnces, of the yolkes of egges thre, of Saffron the weyght of .ii. d. make of this a styffe playster, and vse it, and this is Good for Chiragra.

The. 288. Chapitte doth shewe of Polucions.

**P**olucio is the latin word. In greke it is named Ptho Polucion. In Englyshe it is named a polucion or a Decepe-ryng of nature from man, and there be thre kyndes, the inuoluntary, the other is slepyng, and it may be as inuoluntary as voluntary, and the other is voluntary.

The cause of this matter.

**I**f it be voluntary they that so doth offend in bogary And they that so doth be those the whiche saynt Paule doth call them molles which can not inherite the kyngedome of heauen, and so do I say, without repentance & amendment. The other is inuoluntary, which is to say that when nature doth Depart agaynst a mans wyll, the whiche doth come to a manne thozowe imbecilitie and wekenes of the body. The other doth come slepyng, and that may be as well voluntary as inuoluntary, for it doth

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Doth come of a foule luxurious Dreame, and if any delectacion, wyll, consent, or occasion had befoze the slepe & in the wakynge to Delyte in the matter it is deadely sin, and so it is yf it do come by Drunkennes then it is voluntary, and if it do come contraryly without any occasion or Delectacion, it is no sinne, for it doth come of superabundance of nature or els thozowe Debilitie.

### ¶ A remedy.

For the fyrst is no remedy but onely repentance. For the other the which be inuoluntary if it do come by surfetyng or Drunkenesse it is a deadly sinne, and so it is yf any voluntary precogitacion doth come or is had befoze the Dreame or polucion they the which be infected with this passion most comonly they be yonge persons the which be vnmarrid, and prestes that do lyue chaste, therfoze for such matter let them pray and fast and lyc harde, and vse no delicate meates and drynkes, the which is a great prouocation to this foule impediment. ¶ Therfoze do aduertyse all those that be of strength to vse Phlebothomy, if this matter do come by imbecilitie or greate wakenes after a sickenesse, dismaye not the matter but vse good restoratyue meates and drynkes within due order without surfetyng.

¶ The. 290. Chapitre doth shewe of a lytle skurfe in the heade.

Skurfe

**P**Orrigo, or Porre, or Furfures, some lateniste doth vse these termes. The grecians doth vse this worde named Pitariasis. In Englyshe it be small scabbes bigger than the scales of Wandzuffe, sproutynge out in latitudes and not in longitudes lyke the head of a leke.

¶ The cause of this impediment.

¶ This impediment doth come of a great moisture in the hed & of reume, or els of a drye melancoly humour.

¶ A remedy.

¶ Take garlyke and stampe it with salt and anoynt the place ix. tymes, or els take of Aiterge, of Auripigment, of ecche an vnce, make fyne powder of it and myxe it with Vineger and washe the place. ix. tymes.

¶ For Precipitacio matricis loke in the Extrauagantes in the ende of this boke.

For

¶ For Pruna, looke in the Chapitre named Ignis sancti Antonii.

¶ The. 274. Chapitre doth shewe of sprowtynge out of cozruption in some perticuler place of a mans body.

**P**Ruritus is the latin woꝛde. In Englyshe it is a sprowtynge or burstynge out in the secrete places of man and woman, and some doth name it ych, for the patient must scrache and clawe. Sprowtynge

¶ The cause of this impediment.

¶ This impediment doth come of great humyditie in the inferiall partes of the body, specially in the oryfyce of the matryx or els in the foundement, or to the partes adiacent to the sayde places.

¶ A remedy.

¶ Take of red sage an handfull, boyle it in freshe butter and with Cotton make a tent or a suppositor. Or els take of Barowes grece two unces, of Mercury mortified with fastynge spittle an unce and a halfe, of Sage finely ground an handfull, compounde all this together, and then anoynt the place. Or for this matter ordeyne a good payre of naples and rente the skyn and teare the flethe and let out water and bloud.

¶ The. 291. Chapitre doth shewe of bledynge at the nose.

**P**Rofluuio sanguinis enaribus be the Latin woꝛdes. Bledynge. In Englyshe it is named bledynge at the nose.

¶ The cause of this impediment.

¶ This impediment doth come many ways, it may come of a strype or by a fal, or by extreme labour and heat, or by greate syckenes, or by some strayne, or by breakinge of some veyne, or Drynkyng to much, specially wyne.

¶ A remedy.

¶ To restreyt the bloud the whiche doth flowe out of a mans nose, lette hym smell to an hogges toꝛde and laye the stones and coddes in Vineger. If it be a woman lette her laye her brestes

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brestes in Vineger. Or els exhaust an vnce or moze of bloud out of a veyne named Cephalica.

¶ The. 292. Chapitre doth shewe of Itchyng.

Itchyng.

**P**Rurigo is the latin worde. In Englyshe it is named Itchyng of a mans body, skyn, or fleshe.

¶ The cause of this impediment

¶ This impediment doth come of cozruption of euyll bloud the whiche wolde be out of the fleshe, it maye also come of fleume mixt with cozrupt bloud the which doth putrefye the fleshe and so consequently the skyn.

¶ A remedy.

¶ This I do aduertise euery man for this matter to ordeyne or prepare a good payre of nayles, to scrache and clawe and to rent and teare the skyn and the fleshe that the cozrupte bloud may runne out of the fleshe, and vse than purgacions and suphes, and sweates, and beware reuerberate not the cause inward with no oynment, nor clawe not the skin with fylthy fyngers, but washe the handes to bedwarde.

¶ The. 293. Chapitre doth shewe of Scabbes.

Scabbes.

**P**Sora is the greke worde. In latin it is named Scabbies. In Englyshe it is named scabbes which is an infection sickenes, for one man may infect an other by lyenge together in a bedde, and there be twoo kyndes, the drye scabbes and the wete scabbes, or moyst scabs.

¶ The cause of this impediment.

¶ If the scabbes be drye it doth come of coler adusted, yf they be moyste it doth come of the cozruption of bloud

¶ A remedy.

Take of the skurfe of iron the which doth lye about a smithes handfile. iiii. handful, make smal powder of it, and put to it. ii. vnces of the powder of brimstone, confect or compounde this together with hony & oyle Olyue, and anoint the body. Or els take of the rotes of Burres. v. vnces, of the rotes of Enula campana. vii. vnces, brose or stampe this together and put to it two vnces of the powder of Brimstone, of Mercury moztified

☞ The cause of this impediment.

**T**his impediment doth come eyther of a great heat and a sodayne colde taken vpon the heate, or els it maye come by lewzynge, halowynge or great cryenge, it maye come of late Drynkyng and late syttyng vpon, it maye come infection of the inwarde partes, and then it is a sygne of leprousnes.

☞ A remedy.

**T**ake of the water of Scabious, of the water fenell, of the water of lycorice, of the water of buglosse, of eche of them a pint, of suger Candy a pounce, seth this together, and morning and evening drinke. .ij. sponesfull.

☞ The. 306. Chapitre doth shewe of the Psole or Snyke.

**R**vpia is the latin worde. In Englyshe it is named the Psole. Psole.

☞ The cause of this impediment.

**T**his impediment doth come of superabundaunce of reume, taken of colde or of a surfet.

☞ A remedy.

**F**irst purge the head and stomake with pilles of Coche & vse gargarices and sternutacions. And for this matter loke in the Chapitre named Coziza.

☞ The. 307. Chapitre doth shewe of the raynes of a mannes backe.

**R**enes is the latin worde. In greke it is named Ne phroi. In Englyshe it is named the raynes of the backe the which may haue many impedimentes, as inflacions, the stone, ache, and such lyke. For this matter loke in the Chapitres of these infirmities and in the Extrauagantes in the ende of this boke. Raynes.

☞ The. 308. Chapitre doth shewe of reume in a mans head.

**R**euma is the latin word. In greke it is named Reuma. In englyshe it is named reume the which doth ingender many infirmities descendyng fro the head to Reume.

R

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the inferiall partes.

The cause of Reume.

Reume is ingendzed in the heade whiche is a biscus humour, and it is ingendzed of takynge of colde in the fete, and in the head and necke, & it may come thozowe Drynkyng of wyne, and stronge ale, and it maye come thozowe surfetyng and late syttyng vp.

A remedy.

The blage of Anacardine and sternutacions and gargarices is very good, & purge the head with perapigra, & vse labour, or walkyng, and smel to this bal. Take of Siozar, calamint, of amber de grece, of eche a dram, of cloues, of Mastix. ii. drames, of muske, iii. graines, of lapdanum a dram, confect this together. &c.

For Rouschinechios looke in the Chapitre named Menstrua.

The. 309. Chapitre doth shewe of crokynge in a mannes bely.

Crokynge.

Rvgitus ventris be the latin wordes. In Englyshe it is named crokynge or clockynge in ones belly. In greke it is named Bricithmos.

The cause of this impediment.

This impediment both come of coldenes in the guttes, or longe fastyng, or eatyng of frutes and wyndy meates, and it may come of euyll dyet in youth.

A remedy.

Firste beware of colde and long fasting, and beware of eatyng of frutes, porages, and sewes, and beware that the bely be not consupated or costive and vse dragges to breake wende.

For Rupia looke before and after the Chapitre named Rancedo.

For Reduue loke in the Extrauagantes.

The. 310. Chapitre doth shewe of a Rupture.

Rupture.

Ruptura is the latin worbe. In greke it is named Epigozontaymenon, In Englyshe it is named a rupture

rupture, and that is when the Siphac which is a pelli-  
cle or skyn the which doth compasse about the guttes, is  
relaxed or broken, then the guttes doth fall into the cod.  
And there be thre kyndes of ruptures, the fyrste is zir-  
bale, the seconde is intestinall, and the thyrde is nuteral,  
for he doth take his originall of bothe the other.

**C** The cause of a rupture.

**C** A rupture doth come of cryenge, or els of a greate  
lytt, or of a great fall or brose, or lepyngge vneasely vpon  
an horse, or clymyngge ouer a hygh hedge or stile, or by  
a great strayne and vociferacion.

A remedy.

Firste make a crulle to kepe in the guttes that they do not fall  
out of the bely, & than take the rotes of Knewholme. iiii. vn-  
ces of Polipody. ii. vnces, of Aynce an handfull & an halfe, of  
Centinody, of Mousleare, of eche of them. ii. handfull, stamp al  
this togyther in a moxter, & than infuce into it a quart of Sale  
Ale, and let it stand. iiii. or. v. houres, then streyne and drinke of  
it moynng and euening. ix. sponesful, continue this. xxi. daies or  
more. If a rupture do continue. iiii. yeres in a man he can not be  
made whole without incision or cutting, for the bely at that  
syde that the rupture is in must be cut & the cal or pellicle that  
the guttes doth lie in must be cut away that doth hang out, &  
so must one of the stones, if the stone be putrifid & than muste  
the Siphac be bounde & knit or sewed vp againe & than sered,  
& so than made whole with salues, this muste be done of some  
expert Chirurgeon with the coucel of some Physicion, the whi-  
che hath both speculation and practise.

**C** For Redimie loke in the Extrauagantes in the ende  
of this boke.

**C** Thus endeth the letter of R. And here  
foloweth the letter of S.

**C** The. 311. Chapitre doth shewe of a Sau-  
cesleume face.



Alsum Aegma be the latin wordes. In Eng. Sauce  
lyche it is named a saulesleume face, whiche <sup>flume,</sup>  
is a token or a preuy sygne of leprousnes.

**C** The cause of this infirmitie,

This

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**T**his infirmitie doth come eyther of the caliditie or heate of the lyuer, or els of the malice of the stomake, it doth most comonly come of euyl dyet, and late drynkyng, and great surfetyng.

**A** remedy.

**T**ake of Bores grece the skin and straynes cleane pyked one an vnce, of sage fynely stamped an handful, of mercury mortified with fasting spetil an vnce, incorporate al this togither & anoint the face to bedward. In the mornig wipe the face with broome paper that is softe, and wash not the face in. vi. or. vii. daies, and kepe the patient close out of the wynde.

**F**or Sabaca loke in the Chapitre named Caros

**F**or Saphati loke in the Chapitre named Pustule,

**F**or Sahara, loke in the Chapitre named Subeth,

**F**or Saliua loke in the Chapitre named Pituita.

**F**or Sarcocela loke in the Chapitre named Ramex or Ramicis.

Bloud:

**The. 312. Chapitre doth shew of a mans bloud.**

**S**anguinis is the latin worde. In greke it is named Hæma. In Englyshe it is named bloud the which is the principal humour in man, for the lyfe or spirites in man consisteth in the bloud.

**The cause of bloud.**

**B**lood is ingendred of fleume, and fleume is ingendred of good meates and drynkes.

**A** remedy for bloud putrified or corrupted.

**F**irst vse suphes and bathes and gentle purgacions, vse also meates of light digestion, & beware of grosse meates & euil drynkes and of surfetting and of to muche repleccion, and of venerious actes, specially after a full stomake.

**F**or Saluatella a veyne, looke in the Chapitre of veynes named Mediana.

**F**or Sarcites loke in the chapitre named Apolarca

**S**arcoides is named in Englyshe a pooze. For this matter loke in the Extrauagantes.

The



The. 313. Chapitre doth shewe of the erection  
or standyng of a mannes yerde

**S**atirialis is the greke worde. In latin it is named  
Desiderium erigendi virgam. In Englyshe it is na-  
med a desyre or standyng of a mans yerde, and some  
doth say it is a continuall standyng of a mans yerde.

The cause why it can not stande.

**A** man that is in great age, or spence, or beyng in  
sickenes, or grace woorking aboue nature in man vnma-  
ried shall haue no erections of his fleshe to exercise any  
beuerious act, if any married man the which wold haue  
this matter or desire and can not thozowe imbecyllitie  
ble the act of matrimony, I wyl shewe my mynde to  
them in the Chapitre named Conceptio, and in the cha-  
pitre named Coitus.

A remedy.

Use Diagalanga, and in the morning vse to eat. ii. or. iii. new  
layd egges rosted ree, & put into them the powder of the sedes  
of nettles with suger. Also al swete thinges is nutritiue & doth  
help in this matter. Also Ipoeras, Elegat, Basterd, Muscadel  
and galcon wine is good for this matter, but now adales few  
hath this impediment but hath erection of the yerde to synne.  
A remedy for that is to leape into a great vessel of colde water  
or put nettles in the codpce about the yerde and stones.

The. 314. chapitre doth shew of the Scotomy.

**S**cotoma is the greke worde. Scotomia is the barba-  
rous worde. In latin it is named Vertigo. In Eng-  
lyshe it is named the scotomy or musing, or waynning  
in the fore parte of the head.

The cause of this infirmitie.

**T**his infirmitie doth come of a vaporous humour,  
the which doth perturbate the anymall powers.

A remedy.

Firste let the patient beware of drinkeyng of wyne or stronge  
drinckes, thei must beware of eatyng of Chibolla, Barlyke &  
Duyons

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Onions, and all vaporous meates and drinkes, and let the best pilles of cochee to purge the stomake & the head, & gargari- ces be good for this matter, & Perapigra, & such men hauing this passion let them beware of climbing or going vpon highe Hilles or rounde staires.

The. 315. Chapitre doth shewe of a goute named Siatica.

**The Siatick** Siatica passio is the barbarous worde. In latin it is named Dolor scie. In greke it is named Ischias of the which word doth come Ischiadici, & some doth name this infirmitie Corendrix or Corendricis morbus.

The cause of this infirmitie.

This infirmitie doth come of hard lyeng on the hokyll bones or lyenge on the grounde, or vpon a forme, or such lyke harde thynges, it maye come by a strype or a great fall, and it wyll runne from the hokyll bone to the knee, and from the knee to the ancle, and from the ancle to the lyttle too, and then it is paste cure, and other- whyle this goute wyll haue a reflection to the raynes of the backe, and to the flankes, & it may come of a grosse Rheumaticke humour.

A remedy.

The chiefe remedye that euer I did knowe practised is to anoint the places with the oyle of turpentine & Aqua vite com- pounde together, and so to vse to anoint the place againe the fyre ofte, and sere cloth of pitche be good.

The. 316. Chapitre doth shewe of many infirmities names whiche shal be founde in their chapitres.

First for Scabies loke in the Chapitre named Psora  
For Scirrhus which is a swellynge aboue nature, and is harde, loke in the seconde boke named the Extra uagantes,

Scarificacio is the latin worde. In Englyshe it is named scarificacion, for the which loke in the second boke named

named the Extravagantes.

**C** For scleros loke in the Cha. named Febris tetra thea

**C** For Sebel loke in the Chapitre named Pterigion.

**C** For Semiapoplexia, looke in the Chapitre named Paralisis.

**The. 317.** Chapitre doth shewe of Cornels in the necke.

**S** Crophule is the latin worde. In Englyshe it is named Cornels. Cornels.  
 named knottes or burres which be in the childres necks

**The cause of this impediment.**

**T**his impediment doth come of grosse fleume & is lyke to an infirmitie named Dubaleth, and Glandule concernynge the rotunditie of the sickenesse, but it doth dyffer in quantitie of Schophule, for the one is greater then the other.

**A remedy.**

**C** First purge the matter with the pylles named Hermodactilis, and after that washe the place with decoction of Ireos and than take of the rotes of Ipyles an vnce and a halfe, of Stozar, Calampyt halfe an vnce, incorporate this together with the mary of a Calfe, and make a plaister or playsters and continue with this. ix. dayes. For this matter in Beome and Mountpyller is bred incillous.

**The. 318.** Chapitre doth shewe of a sickenes, named a burnyng scabbe or a Tetter.

**S**erpigo is the latin worde. And some aurtours doth name it Ignis volaritis. Tetter.  
 And some sayth that this sickenes doth but lytle dyffer from a sickenes of scabs named Impetigo, but that the one is bygger then the other, and some doth name it Impetigo zarna, as it doth appere moze playnly in this booke before this matter and after, as it is specified in the Chapitres of these infirmities, but I do say that this syckenesse or disease named Serpigo is a burnyng scabbe, and it doth runne in the skyn infectyng it moze or lesse, and is named in Englyshe a Tetter.

**The**

The cause of this impediment

This impediment doth come of hot and corrupte bloud myxt with coler.

A remedy.

Take of the oyle of Wheat and mixe it with the oyle of eggs and with a mans vyne wash and anoint the skin, or els take the water of burres, or lethe Burres in water & wash the body

The. 319. Chapitre doth shewe of the skin that the chylde lyeth in the mothers bely.

*Secundine.* **S**ecundina pellis be the latin wordes. In Englysh it is a skyn or a call, in the whiche a chylde doth lye in the mother's belly, and a woman must be delyuered of it after the chylde is bozne, or els she doth dye, for the one must come after the other perfyt.

The cause of these infirmities.

This skyn or call myght nor may not be without the conception, and after the chylde is conceyued and come to the liuamentes, forme, and shape of a creature, there is a pellycle, a skyn, or a call that doth growe incircumfence about the chylde, and when that doth breake the chylde is redy to be bozne, and then the chylde doth come before and the pellycle or skyn doth come after, if it do not folowe after the chylde is deliuered from the mother the mother is in great daunger.

A remedy.

Drinke Venetial with posset ale and make a fume of Zaps danum.

For Sequibere loke in the Chap. named Dictalopis.

The. 320. Chapitre doth shewe of an harde or dence appostumacion.

*Spofume.* **S**ephiros is the greke worde. In Englysh it is named an hard appostumacion in the fleshe vnder the skynne.

The cause of this impediment.

This impediement doth come eyther of a grosse or viscus

bile us fleume, or els of a melancoly humour, and if it be w<sup>h</sup>tythe it both come of fleume, yf it be swarte it both come of melancoly.

**C** A remedy.

**F**irst take the sirupe of bugloss, and of the sirupe of Fumitory, of eche an vnce and a halfe, myre them together & drinke it with the water of fumitory, and than take Doves dong. iiii. vncces, of w<sup>h</sup>ychen by an an handfull, & sethe it in vineger and playsters.

**C** The .321. Chapter doth shew of the .v. wittes in man.

**S**ensus hominis bethelatin wordes. In greke it is named Esthis anthropon. In Englysh it is named the senses or the wittes of man. And there be .v. which be to saye, herynge, felynge, seyng, smellyng, and tastynge, and these senses may be thus deuyled, in naturall, anymall, and ractionall. The natural senses be in al the members of man the which hath any felyng. The animal senses be the eyes, the tonge, the eares, the smellyng, and all thynges perteynyng vnto an vnreasonable beast. The ractionall senses consisteth in reason, the which doth make a man or woman a reasonable beast, which by reason may reuyle vnreasonable beastes, & all other thynges beinge vnder his dominion. And this is the soule of man, for by reason every man created doth knowe his creatour which is onely God that created al thynges of nothyng. Man thus created of God doth not dyffer from a beast, but that the one is reasonable, which is man, and the other is vnreasonable the which is every beast, foule, fesh, & worme. And for as much as dayly we do se and haue in expercience that the most part of reasonable beastes which is man doth decay in theyr memozy, & be obliuious, necessary it is to knowe the cause, and so consequently to haue a remedy.

**C**he

**S**

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**T**his impediment doth come eyther naturally or accidentally.

### A remedy.

If naturally a mans memory is carde of wyte and knowledge or vnderstandynge, I knowe no remedy, yf it come by greate study or sollicitudenes, breakynge a mans mynde about many matters the which he can not comprehend by his capacite, & althoughe he can comprehend it with his capacite & the memory fracted from the pregnancy of it, let him vse odiferous saoures and no contagious apers, and vse otherwhyle to drinke wine and smell to Amber de grece, enery thyng which is odiferous doth comfort the wytes, the memory and the senses, and all exyll saoures doth hurt the senses and the memory as it appereth in the Chapitre named Obliuio.

**T**he 322. Chapitre doth shew of the rydge bone of the backe bone.

Spina is the latin worde. In greke it is named Achan. In Englyshe it is named the backe bone or the rydge bone, the which may haue many diseases, as ach and other peynes.

### The cause of the diseases.

This disease may come of great lyses, and straines byoles or strypes, and it may come of medlyng to much of or with venerious actes, alio a bone or bones in the backe may be dislocated or out of ioynt.

### A remedy.

For the back the grece of a Foxe, or the oyle of a Fox is good & so is the oyle of Spyke, or the oyle of Camomyll, or the oyle of mastike, or the oyle of Lyllies. In old causes the oyle of Ruifer is good, and so is the oyle of Alabaster, and the oyle of Castore, and the oyle of Scorpions, and a pytch cloth is good.

For Swanchiloke in the Chapitre named Angina

**S**iphac is an Araby worde, it is a pellicle or a skyn growynge out of the mydzyffe the which doth discende to the spondyls of the backe. And doth susteyne the stomake and the guttes, and ende in the nether parte of the bely, and of this Siphac the two didimes be ingen

Dred

dyed the whiche doth discende to the stones ouer a bone named pecten, for the didimes loke in D.

**The. 323.** Chapitre doth shewe of lyttle woymes the whiche doth brede vnder the skyn in the handes and fete.

**S**irones is the latin word. In Englyshe it be woymes that doth brede vnder the skyn. And there be .ii. kyndes, the one kynde brede in the handes and wrestes and the other doth brede in the fete, and they be named degges.

**The cause of this impediment.**

**These woymes be ingendred of the corruption of bloud and fleume.**

**A remedy.**

**Take of quicke syluer mortified an vnce compounde it with blacke Sope and anoynt the places.**

**Sintexis is the greke worde. In Englyshe it is named the wekenes and faintnes the whiche doth come after a great sickenes. A remedy is to eat good meates and drynkes, and to haue good cheryshyng.**

**The. 324.** Chapitre doth shewe of syncopacions or soundynge.

**S**incopis is the greke word, and so is Lipothomia, in latin it is named Conficio. In Englyshe it is named syncopacions or soundynges, and some doth name it in latin Parua mors. Soundinge.

**The cause of this impediment.**

**This impediment doth come of infection about the brayne and the harte, makyng there opilacions or els it doth come of some extreme sicknes, it mai come thozow great heate and soden colde, and so econuerse, it maye come of doyng to much of venerious actes, doing more then a man is able to perfourme it may come by replexion, takyng of superfluous meates and drynkes, it may**

**S**

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come of and thozowe great sweates, oz sweatynge, oz stuphes, oz bathes, it may also come of to muche myzth haupnge to much myzth in fantasticall matters.

¶ A remedy.

For and chesely beware of the premiffes, vse temperaunce, and than if such accident causes do come take and eate a race of grene Gynger, oz drynke a sponefull of Aqua vite, oz els of Aqua composita, and rub the pulses of the brayne & heare with Rose water, and Vineger, and holde to the nose of the pacient redolent saours.

¶ The 325. Chapitre doth shewe of perynge oz the Hicker.

Pering.

**S**ingultus is the latin worde. In greke it is named Alexos ligmos. In Araby Alsoach. In Englysh it is named the yere oz the hicket, and of some the Drunken mans cough.

¶ The cause of this impedimete.

¶ This impediment doth come of a colde stomake oz some euyl humour about the herte, it may also come of to much drynkyng, and therfore many men doth name it the Drunken mans cough.

¶ A remedy.

For this matter a sponefull of Aqua vite, oz Aqua composita is good, and so is a race of grene gynger, oz a race of gynger pared and cut in.iiii. oz. v. peces and to swalowe theym ouer one after an other, as hole as one can. Also Diatriapiperon is good for this matter, and so is burnt Galmesey oz burnt Secke, and so is pera Constantini, and pera simplex Salent

The. 326. Chapitre doth shewe of a mans spetyll.

Spetill,

**S**putum is the latin worde. In gecke it is named prisma. In Englyshe it is named a mannes spettyll the which doth shewe dyuers tymes the infirmitie of mans body, as white and viscus fleume doth sygnifie that the sickenes doth come of fleume. The spettyll the whiche is viscus and blacke oz lyke leade, doth sygnifie that the syckenesse doth come of a mylancoly humoure. The

spettyll



spettyll whiche is citrine or glasy doth signifye that the sickenes doth come of coler. The spettyll which is tauny or reddye doth signifye that the infirmitie doth come of bloud. The spettyll whiche is whyte and not viscus but indifferent doth signifye health. The spettyll which is fomy doth signifye a rawe stomake. The steume that is lyke the whyte of a rawe egge doth signifye a rawe stomake, slacke and slowe of digestion.

For Sideratis loke in the Chapitre named Camo.

For Sisen loke in the chapitre named Phrenitis, & Lethargos.

For Sophena loke in the chapitre named Mediana:

For Sopor loke in the Extra. in the end of this booke.

For Soma loke in the chapitre named Cozpus.

For Soda loke in the chapitre named Cephalargia.

For Sparma loke in the chapitre named Natura.

For Sompnus looke in the Extrauagantes in the ende of this booke.

The.317. Chapter doth shew of the crampe.

Spasmus is the greke worde. Spalinus is the barba The Crampe  
 crous word. In latin it is named Couulcio, or Con-  
 tractio neruorum. In Englishe it is named the cramp  
 which is attraction of sinewes, and there be.iii. kinde  
 the first is named Emprosthotos, the which is when  
 the head is drawen downward to the breste. The se-  
 cond is named Thetanos, & that is when the forehead  
 and all the whole bodye is drawen so vehementely that  
 the bodye is vnmouable. The third is named Opisthoto-  
 nos, and that is when the head is drawen backward or  
 the mouth is drawen towarde the eare, for these three  
 kyndes loke in theyr chapitres. The fourth kynde is  
 named Spasmus, the which doth drawe the synewes  
 very strayght and asperously in the fete and legges.

The cause of these infirmities.

This infirmitie Doth come eyther of to much bene-  
trousnes, specially vled after a ful stomake, it may com  
also thozowe Debilitie and wekenes, oz for lackynge of  
bloud and nature, & it Doth come after a great sickenes.

A remedy.

The kynge's maicstie hath a great helpe in this matter in  
halowpage Crampe rynges, and so geuen without money oz  
petition. Also for the crampe take of the oyle of Yllyes and  
Castory, yf it do come of a colde cause. If it do come of a hot  
cause anoynt the sinewes with the oyle of water Yllyes and  
wylowes and Roses. If it do come of any other cause, take  
of the oyle of Euforbium and Castory and of Pyretory, and  
confecte oz compounde all together and anoynte the place oz  
places with the partes adiacent.

The. 328. Chapitre doth shewe of a mans Splene.

The Splen.

Splen is the greke word. In latin it is named Lien oz  
Liena. In Englishe it is named a mans splene whi  
che is a spongiouse substance lyeng vnder the short rib-  
bes in the leftes syde, and it doth make a man to be mery  
and to laughe, although melancoly resteth in the splene,  
if there be impedimentes oz sicknes in it, as sorow, pen-  
cifulnes and care, and anger oz such lyke maketh ma-  
ny men and women to haue suche impedimentes in the  
splene, as opilacions and appostumes and suche lyke.  
Melancoly meates, harde chese, and feare is not good  
for the splene, and if any man be spleniticke let hym vse  
mery company & let hym be let bloud of a veyne named  
Saluatella, of the left side, some doth vse to let bloud in  
a veyne named Basilica on the left syde, but I saye that  
euery thyng the whiche doth hurte the lyuer doth hurte  
the splene, and euery thyng that is good for the lyuer, is  
also good for the splene: and who so euer wyll make  
the hardnes of the splene whole, fyrst take the mary of a  
calfe and the mary of an hart, and the fatnes of an hog  
of

of a Capon, and of a Ducke, and the oyle of swete Al-  
mons of like porcion, myxe this together and anoynte  
the region of the splene, and Dye the lunges of a fore,  
make powder and eat it with fygges, for this matter  
loke in the Chapitre named Lien in the Extrauagan-  
tes in the ende of this boke.

**C** For Splenatica passio, loke in the Extrauagantes  
in the ende of this boke.

**C** For Sputum sanguinis loke in the Chapitre named  
Emoptoica passio.

**C** The. 329. Chapitre doth shewe of a mans spirite.

**S**piritus is the latin word. In greke it is named πνοα <sup>Spirite.</sup>  
or pneuma. In Englyshe it is named a spirite, I do  
not pretende here to speake of any spirite in heauen or  
in hell, nor no other spirite but onely of the spirites in  
man, in the which doth consist the lyfe of man, & there  
be thre, naturall, animall and bytall, the naturall spyr-  
rite resteth in the head, the animall spirite doth reste in  
the lyuer, & the bytall spirite resteth in the hart of man.

**C** To comfort and to reioyce these spirites.

**C** First lyue out of syn, and folowe Christs doctrine, & the  
ble honest myrth and honest companie, and vse to eat good  
meate, and Drynke moderatly. For this matter loke in the  
Chapitre named Bnima.

**C** For Squame loke in the Extrauagantes in the end  
of this boke.

**C** For Squinacia loke in the Chap. named Angina.

**C** The. 330. Chapitre doth shewe of thyrste  
or drynesse of a man.

**S**tis is the latin worde. In greke it is named Διψα. <sup>Thyrst.</sup>

In Englyshe it is when a man is thyrsty or Dye.

**C** The cause of this impediment.

**C** This impediment doth come many wayes, eyther  
it doth come by some sicknes or els by Droukennes, or

**S**

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els by some heate in the lyuer or stomake, or els it doth come by hotnes of the ayer or els of extreme labour, it may come by eatynge of salt meates.

A remedy.

If it do come of a hot stomake or a hot lyuer, qualysy the heate of the lyuer, as it doth appere in the Chapitre named Epat. If it do come otherwyle, eat. v. or. vi. Prunes, & kepe one of the prune stones in the mouth, and otherwyle roale the stone with the tonge in the mouth. Orizacca or the sicupe of Violets, or Ormel diuretycke is good.

The. 331. Chapitre doth shewe of a sickenes named Soda.

Peine in the head.

Soda is the latin worde. In Englyshe it is peyne in the head, and there be two kyndes, vniuersal and perticuler, the vniuersal holdeth a mans whole head, and the perticuler is in a perticuler place in the head, in the which is peyne.

The. 332. Chapitre doth shewe of the Strangury.

Strangury.

Stranguria is the greke worde. In latin it is named Stillicidum vrine. In Englyshe it is named the strangury, the which is a dystylling or droppinge of a mans water dyuers tymes in one houre with great peine and burnyng in the issue of man or woman, or els it is an opilaciō in the necke of the bladder, and thozow the stone or s' by some impostumous humour.

The cause of this infirmitie.

This infirmitie doeth come of some viceracion in the bladder or raynes of the backe, or els it may come thozow acredite or sharpnes of the water, it mai come also of to much heat or to much coldnes in the backe & bladder.

A remedy.

First if the bell be consupared, vse clifters or suppositers, the reforme the matter the which is offendant. And if it do come of heat vse suger roset, & the thze kyndes of Saunders com-  
pounde

pounde with the sicupe of *Myrtles*. If it do come of colde,  
 ble *Mitridarum*, *Diabolibanum*, *Diamynt*, or *Diagalanga*.

**C** For strangulacio loke in the Chapitre named *Suffo-  
 catio*.

**C** The. 333. Chapitre doth shewe of *Knesyng*.

**S** *Terrutacio* is the latin woꝝde. In Englishe it is na *Knesyng*.  
 Smeb *sternutacion* or *knesyng* the whiche is a good  
 signe of an euyl cause.

**C** The cause of this impediment.

**C** This impediment doth come of Dilacion of the pores  
 of the brayne, or of coldenes or heate in the brade, or it  
 maye come castyng by the syght towarde the lyght or  
 sonne.

**C** A remedy not to knese.

**C** If a man wyll not knese, let hym holde his nose harde  
 with his fyngers, and yf a man wyll knese take a strawe or  
 a ryse and ryce hym selfe in the nose, or els take of the pou-  
 der made of *Eliborus albus*, otherwyse named *knesyng* pou-  
 der.

**C** The. 334. Chapitre doth shewe of *barennesse*  
 of a woman.

*Barennesse*,

**S** *Terilitas* is the latin woꝝde. In greeke it is named  
*Stirosis* or *Acarpia*. In Englishe it is named *baren-  
 nes* of a woman when she can not conceaue a chylde.

**C** The cause of this impediment.

**C** This impediment doth come of to muche humiditie  
 in the matrix or in the place of conception, for when the  
 sede of man is sown, and the woman can not retene it  
 but doth slyp away from her, there can be no concepti-  
 on. Also if mans nature be weke he can get no chylde,  
 therfoze the Defaute may be as well in the man as in the  
 woman.

**C** A remedy.

For this matter loke in the Chapitre named *Conceptio*, & in  
 the chapitre named *Coitus*, & in the chapitre named *Embryo*, &

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in the

in the Chapitre named Abhorsus, and let the man that is weake vse restorative meates and Drynkes, and vse cordyalles and myrrh with honest company, and let the woman take no thought and vse good thynges as man dragor, peches, and peper yf she be fat.

¶ The. 335. Chapitre doth shewe of a mans stomake.

Stomake

**S**tomachus is the latin worde. In greke it is named Stomachos. In Englyshe it is named a mans stomake, there be two maner of stomakes, the one is an appetyde to eate and to drynke, and the other is a vesel in man the which doth receave meate and drynke in to it, and is lyke a pot in the which meate and lycour is put in, and as the fyre doth decoct the meates and the broth in the pot, so doth the lyuer vnder the stomake decoct the meate in mans body, and yf the lyuer be out of order the stomake can not be in good temper, wherefore loke in the Chapitre named Epac, and rectify him and rectify the stomake, and yf he be out of order all the body is out of temperance. The stomake is rough within and smoth without.

¶ The cause of this matter is shewed partly.

¶ But the cause may come other wayes, as by anger, or feare, or great studyng vpon many matters, or by extreme heate, or by surfetynge, or such lyke doth hurt the stomake.

¶ A remedy.

¶ To comfort the stomake, vse Spurger and Salpugale, vse myrrh and wel to fare, vse peper in meates, and beware of anger, for it is a shoude harte that maketh all the body fare the worse.

¶ The. 336. Chapitre doth shewe of Stonnyng  
of a membre of a man.

Stonnyng

**S**tupor is the latin worde. In Englyshe it is named a stonnyng in the feete or legges, armes or handes, in a man or woman, some doth say that this impedimēt

is a slepe as thus yf one manne doth aske an other that hath this impedimete, he wyll saye my legge oz myne armes is a slepe.

**C** The cause of this impedimete.

**C** This impedimete doth come of lackyng bloudd in the member where it is, oz els that the spirites be letted that they can not haue a recourse to the sinewes oz els bloud doth lacke in the veynes.

A remedy.

**C** First rub the place with a blew or a scarlet cloth, and yf nede be vse Shlebothomy, and anoynt the place with the oyle of Turpentine, oz with the oyle of Rosemary flowers, named in greke Authos oz such lyke oyles.

**C** For Suberati loke in the Chap. named Nictalopis.

**C** For Strathomata loke in the Chapitre named Tubercula.

**C** For strume loke in the Chapitre named Chirades.

**C** For succubus loke in the chapitre named Epialtes.

**C** For Subeth loke in the Chapitre named Caros.

For Surditas loke in the Chapitre named Copholis.

**C** The. 337. Chapitre doth shewe of sweetyng  
oz the Sweetyng sickenes.

**Sweat,**

**S**vdor is the latin worde. In greke it is named Hydros, In Englyshe it is named sweat, and there be dyuers sweates, the one doth come by labour, the other may come by sickenes and peyne, and those be hot and colde, and there is an other sweat the which is behemēt and that sweate is named the sweetyng sickenes, and some sweates doth drynke and some doth not.

**C** The cause of these impedimetes.

**C** The cause of sweates, eyther it doth come of heat oz corruption of the ayer, oz it may come by one person infectyng another, oz as I sayd by labour oz some sicknes

**C** A remedy for the sweetyng sickenes.

First kepe the patient not to hot not to cold but in a tēperāce  
and

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and let him not cast out armes, fete, nor legges one of the bed, let the hed be couered & the face open, kepe a fyre in the chamber be the ayer neuer so hote, eate no meate for .xxiiii. houres, onles it be an ale brye, drinke warme drinke, & no wyne, & euey thing that is receiued, sucke it thozow quilles of a Swā or Bole. iiii. oz. v. quilles put together the one in an other, & they the which be not infected let thē beware of infectuous perils for the sicknes is infectiue, & is one of the kindes of the plague or pestilēce, for vnnatural sweats the which doth com bi liknes a Saphire is good to drik it oz to hold a Saphire in ones hād oz els take of Mirtils and of Rose leues, of eche of them .iii. vnces, make powder of it and cast it in the shetes, shert oz smok and lay some to the pulles, & drinke of these forclayd things soden in ale, and anoynt the pulles of the harte braine & the Lpuer with the oile of Mandzake. And as for sweat that doth drinke loke in the chapitre named fetoꝝ affellarum.

¶ The .338. Chapitre doth shew of suffocacions.

**Suffocacion** **S**uffocatio or Strangulacio be the latin wordes. In Englyshe it is named a suffocation the whiche doth come two wayes, the one is a suffocation of the matrix & the other is a strangulation, for the suffocation of the matrix loke in the chap. named Isterichi pufux. As for the suffocaciō oz Strangulaciō I do pzetēd now to speke.

¶ The cause of this impediment.

¶ This impediment doth come many wayes, it doth come by hasty eatyng oz drynkyng thozowe the whiche comes oz some droppes of drynke falleth into the wessande oz throte boll, it may come by lyenge open mouthed, and some worme of fyre, oz any other grosse matter may happen into the throte boll, it maye come by an impostume oz a grosse fleume sodenely rylsynge maye make strangulations and so consequentely soden death oz els leopardy of death doth folowe.

¶ A remedy.

¶ If it doe come by hasty eatynge oz drynkyng, firste be not audious in the taking of it, but eate thy meate & drinke thy drynke with delyberacion. If it do come by lying open mouthed or chew such matters & the occasion of it the whiche moste commonly



wonly is thoroꝝe lyeng vpright. If it do come by an impostu-  
me in the orifice of the throte the which wilbe a risig or swell-  
ing there, than if the teth be clapsed together open the mouth  
as wyde as may be & loke vnder the flap of the tunge, & there  
shall ye finde the impostume, & with your finger drawe it out  
or els sodē deeth doth folow. If it do come by viscus fleum thā  
drinke rather to much than to litle. And thei the which be infe-  
sed with fleume purge it, & let them vse Roosanum de pino, but  
Diacozidon is the highest remedy, or Dianucum al is one, for  
the Grecians doth vse this worde Diacozidon as the Latins  
doth vse Dianucum. Also Serotum andromachū doth matu-  
rate and doth desolue appostumacions. Also a plaister made of  
Diagonon & oyle of Violets doth desolue and matureate hoc  
impostumes, & Cerorum Sandalinum and oyle of Violetes is  
good for an hot appostumacion that is inflamed, and the oyle  
of Philosophers named in latin Oiliū Philosophorum is good  
for impostumes of the Splene. Also emplastrum de Alis is  
good for impostumes in the bowels. Also the oyle of Galys  
is good for harde appostumacions in the stomake.

¶ The. 339. Chapitre doth shewe of a squyne  
eye or gogle eyes.

**S**trabositas is the latin worde. In Englyshe it is na **S**trait eyed  
meda squynt or a gogyll eye.

¶ The cause of this impediment.

¶ This impediment doth come eyther naturally or ac-  
cydentally, if it come naturally then the pacient was so  
borne and there is no remedy, if it come accidentally it  
doth come by attraction of the sinewe within the eye.

A remedy.

¶ Use the medecines that is for a perticular Salty, and for  
the Crampe, but beware what is put into the eye, except it be  
celde, vnlesse it be womans mylke and the bloud of a dove.

¶ For Suspicium loke in the Extravagantes.

¶ Thus endeth the letter of S. And here fo-  
loweth the letter of T.

¶ The. 340. Chapitre doth shewe of touchyng  
the which is one of the. v. wptics.

**T**actus is the latin word. In greke it is named Aphi-  
In Englyshe it is named touchyng or handlyng. &  
of handling or touching be. ii. sortes, the one is venarius

Touchyngs

and

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and the other is auaricious, the one is thozobue carnall concupiscence, and the other is thozobu cupitie of worldly substance oz goodes.

**C** The cause of these impedimentes.

**C** The fyrste impedimente doth come eyther that man wyll not call for grace to god not to displease hym, oz els a man wyll folow his luxurious sensualitie like a brute beaste. The seconde impediment the which is auaryce oz couetyse wyll touch al thynges and take as much as he can get, for all is fyche that cometh to the net with such persons.

**C** A remedy.

**C** For these matters I knowe no remedy, but only god, for there is fewe oz none that doth feare God in none of these. the causes, yf the feare of God were in vs we wolde not do so, Iesus Helpe vs all Amen.

**C** For Tabes loke in the Chapitre named Phthisis.

**C** The. 341. Chapitre doth the to e of costiuenes.

Costiuenes.

**T**ENISMOS is the greke worde. And some doth name it Tenasmon. The barbarous word is named Tenasmus. And the latenistes doth name it Tenismus, & some latenystes doth name it Gemitus. In Englyshe it is named sorowe oz waylynge, and I am not so good a grecian to declare, discusse, oz define as some auctours doth wypte in this matter, for as many doth saye that Tenasmon is a difficil thing for a man to make his egestion oz sege, and all this matter consydered all is combined oz cound in one impediment the which is costiuenes, the which is when a man can not go to his egestion oz to sege, howe be it the faute is in a gut named Intestinum rectum the which is opilated, for a man wolde faine do his egestion and can not.

**C** The cause of this impediment.

**C** This impediment doth come of to lyttle Dzyynking of ale

ale or here, and it may come of to muche Drynkyng of wyne, and it may come of eatyng of costyue meates, or els of superabundance of coler adusted.

☞ A remedy.

☞ Use to eat laxatiue meates, and thysle or thysle a weeke with mylke or potage eat halfe a sponesful or moze of powder of Scene, with two peny weyght of Synger, or els vse as much as a Walnut of Cassia fistula, or some other gentle purgacions, as Polypody or mercury, or such lyke.

☞ The. 342. Chapitre doth shewe of the impediment of the eye.

**T**Arphati is the barbarous worde. In latin it is named *Macula in oculo*. In Englyshe it is named a spot or a pushe in the eyes.

The cause of this impediment

☞ This impediment doth come of a reumaticke humour discendyng to the eye.

☞ A remedy.

☞ Be let bloud in a veyne named Cephalica, and leth Colwortes in whyte wyne, and vse to make plaisters of it, or els vse the water of plaintaine.

☞ The. 343 Chapitre doth shewe of one of the kyndes of the Crampe.

**T**Hetanos is the greke word. The barbarous word is named Tetanus, out of the which is vsurped a word named Tetanisi. Thetanos in Englyshe it is named a crampe the which doth pull the head backwade, & doth drawe the body so vehementely that for a space a man shalbe vnmouable, for this matter loke in the Chapitre named spasmos, and vse the medecines that there be specified, and beware of venerious actes after a full stomake, and beware of anger and feare.

☞ For Teras loke in the Chapitre named Monstrum.

☞ For Tetanisi loke in the Chapitre named Thetanos

☞ For Talpa loke in the Chapitre named Testudo.

**T**

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**T** For Testiculi loke in the Chapitre folowynge vnto  
Chozar.

The 344. Chapitre doth shew of a sickenes  
named Testudo.

**T**estudo is the latin worde. And some do name it Talpa. In Englyshe it is a sickenesse the whiche doeth crepe vnderneath the skyn of the heade, & if it do corrupte the scull this sickenes is vncurable, but I do saye there is a difference betwixt Talpa and Testudo, for Testudo is an impostume hauynge a lyttle bladder, and so hath not Talpa.

**T**he cause of this impediment.

**T**his impedimente doeth come of a venemous humour which is tumozuse.

**T**A remedy.

First purge the head and the stomake with the pilles of Coche & shave the head, and than make incision crosse wise, and pull oz rip out of the tumozuse matter and than lay down the skin and vse sanatine salues.

The 345. Chapitre doth shew of a Tympany  
in the bely.

**T**ympany.

**T**impanitis is the greke worde. The babarus worde is named Timpanides. In Englyshe it is named a tympany the which doth make ones belly to swel like a taber oz a Drounset, and the fleshe of the body doth pine away, and it maketh one very chozt wynded and very faynt.

**T**he cause of this infirmitie.

**T**his infirmitie doth come of ventositie intrused in the belly.

**T**A remedy.

First beware of al maner meates that doth ingender winde, as frutes, colde herbes & suche lyke, also beware of drynkynge of ryse ale oz new beere, and of eating of newe bread, of chese & nuttes and such lyke thinges. Furthermoze for this mattier the bely must be kepte laxative with purgacions & clisters and  
suppo

suppositers. And in most piller for this matter is bled incisioꝝ for if there be no incision ther can not be longe lyfe, drags for this mattes is good that doth bryake winde, & so is euery thig the which doth make a man to belch or farre.

The. 346. Chapitre doth shew of feare.

**T**imor is the latin word. In greke it is named Dilia feare. In Englyshe it is named feare, & there is nothinge so euill to the herte as a sodayne feare, for feare dothe brynge in death to the herte.

**C** The cause of this impediment.

**C** This impediment doth come many ways, as feare by fyre, feare by water, feare of greate displeasure of a great man, feare of kyllynge and such lyke.

**C** A remedy.

For this matter thanke god of all aduersitie, & vse mery company and so vse thy selfe that thou feare nothing but God.

The. 347. Chapitre doth shew of ringing or sounding in a mans eare.

**T**innitas aurium be the latin wordes. In Englyshe it is named syngynge or a soundyng in a mans eares <sup>whipping in the eare.</sup> and this doth pronosticate Defnes.

**C** The cause of this impediment

**C** This impediment doth come of ventositie or wynde the which is in the head and in the eares and can not get out.

**C** A remedy.

First purge the head, and than take of the oyle of Castorpe, or els of the oyle of radish & put it into the eare or eares, the oyle of hytter Almonds is good, & so is oyle of Eten infilled into the eares with blacke wolle.

The. 348. Chapitre doth shew of lytle wheales in the head.

**T**inea is the latin worde. In Englyshe it is named wheales or lytle wheales or scabbes in the skyn of the head, and <sup>skabs.</sup> there be manye kyndes and soztes of these infirmities,

some

¶

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Some be moyst and some be drye, some be lyke teates, & some be lyke lyttle hony colmes, and some be lyke hops or wheten branne.

¶ The cause of this infirmitie.

¶ This infirmitie doth come eyther by coꝛruption of bloud, or els by abundance of reume or some vapoꝛous humour.

¶ A remedy.

¶ If you haue the heade, or clyp away the hears, than purge the heade with gargacices and sternutacions, and purge the head and stomake with pylles of Cochee, and anoynt the hed with the oyle of Camomyl, or with the oyle of Almonds, or with the oyle of Violets, do this thre dayes and thre nightes, than after that washe the head with dregges or lves of white wine, in the which a lyttle Roche alome is desolued, and after that stampe onyons and garlyke together and rub the head with it thre or foure tymes, and after that anoynt the head with the iuice of Coziander and hony, or els stampe doves dunge with oyle olyue and anoynt the head. v. or. vi. tymes, or els take thre vncces of Bozes grece, and an vncc and a halfe of Byms stone, stampe altogether, and than put to it an vncc of Mercury mortified with fastynge spetyl and anoynt the head.

¶ The. 349. Chapitre doth shewe of one of the kyndes of Leproulnes named Tiria.

A kynd of leproulnes.

¶ Tiria is the latin worde. In Englyshe it is named the tyze or the propertie of an adder which is full of skales, so is this kynde of leproulnes full of skales and scabbes, cozodyng the fleshe.

¶ The cause of this impediment.

¶ This impediment doth come of a venemous and a melancoly humour.

¶ A remedy.

¶ For this vse, Treacle and purgacions and vomites, & than take of Mercury mortified with fastynge spytte and Byms stone, of eche an vncc, of Bozes grece thre vncces, compounde this together and vse to anoynt the body, & than vse staphes and bathes, and swetes.

¶ For Tiris loke in the Chapitre named Prills.

¶ The

**C** The. 350. Chapitre doth shewe of an impo:  
dume named Topinaria.

**T**opinaria is the latin worde. In Englyshe it is an  
Impostume in childrens heades, and yonge persons Apostume.  
The cause of this impediment.

**C** This impediment doth come of abudance of swete  
hume or els of abudance of bloud with hume.

**A** remedy.

**C** Take three Onions of a good quantitie, and three  
egges, and roll them together in the hot emeries of the fyre,  
than kampe them together and incorporate all together with  
olde boyses grece, and make playsters, and if nede be make inc:  
ision, and than mundyfyce the place, and after all this incar:  
nate the place, and than skyn it with salues.

**F**or Tonsille loke in the Chapitre named Paristhomia.

**C** The. 351. Chapitre doth shewe of drawyng of a  
mans mouth towarde the eare.

**T**ortura oris be the latin wordes. Almanfor doth A wype  
mouth.  
name it Contractio. In englyshe it is named a palsy  
which is false, for it is moze never a Crampe then a pal:  
sy for it doth attract the sinewes of those partes.

The cause of this impediment

**C** This impediment doth come of coldnes taken or els  
of an anger, or of a spice of a perticuler palsy.

**A** remedy. *remedy*

**C** Take of Squerde halfe a pynte, and let the pacient with  
his owne handes take two or three spoonfulls in his handes  
chafynge the one hande with the other, & than let hym make  
fricacions, redryng the syde of the mouth the which is draw  
en to the one syde to bynge it to the other syde, do thus. v.  
dayes, and hle dyuers tymes gargarites and sternutacions.

**C** The. 352. Chapitre doth shewe of peynes in the Belly. Peynes in

**T**orminium or Tormen be the latin wordes. In Englyshe the belly.  
it is a peyne in the belly, or a fretynge in the  
belly.

**C**

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**C** The cause of this impediment.

**C** This impediment doth come eyther of coldnes in the guttes, or els of wynde intrused in the belly, and can not get out, and it may come of constupacion.

A remedy.

**C** First kepe the belly warme, and se that thou be not coo-  
dyne, and beware of eatyng colde meates and colde herbes, &  
frutes, and vse Diatriapiperion and dragges, and clysters,  
or els suppositers.

**C** The. 353. Chapitre doth shewe of the Shakyng  
of the heade and handes.

Shakyng.

**T** Romos is the greke worde. In latin it is named  
Tremor or Ictigacio, or Morbus officialis. In eng  
lyshe it is named an official sickenes, for as much as it  
doth occupate an official member, for it doth make a  
mans heade to shake, or the handes or other partes to  
quake.

**C** The cause of these impedimentes.

**C** These impedi nentes doth come thozowe imbecilitie  
or weakenes of the sinewes, also it maye come of ex-  
treme colde or greate feare, or thozowe a greate anger  
and beware of Drynkyng in the moonyng, but eatyng  
somewhat before.

A remedy.

**C** First beware of celde, of feare, and of anger, and than  
vse to washe the necke & the handes with the water that Sage  
and balme hach byn soden in.

**C** The. 354. Chapitre doth shewe of the Brest bone.

The brest  
bone.

**T** Horax is the greke worde. In latin it is named To-  
rax. In Englyshe it is named the breste bone, the  
whiche may haue oyuers impedimentes.

**C** The cause of these impedimentes.

**C** These impedimentes of the breste bone eyther doeth  
come of some great brosyuge, or els of some puerpencyngs  
of it or such lyke.

A remedy.

**C** First for this matter intertally easye and gentle purgacions  
as



as these folowynge, Souder of the cobbes of Sene, Mercury Polypody, Cassia fistula, Hyllule aurea, Hillule Cochie, and suche lyke, and for a brose take Sparmaceti with warme ale and Malmsy. And exteriorly these ointmentes be good for the brest bone, oyle of Myntes, oyle of Spyke & such lyke.

**C** The. 355. Chapitre doth shewe of a mans stones.

**T**esticuli is the latin worde. In grecke it is named Stones, Orchia. In Englyshe it is named a mans stones, the which may haue many impedimentes.

**C** The cause of the impedimentes of the stones.

**C** These impedimentes doth come by some of the kynnes of the hernies or els by some other humour Descendinge from the body to the cobbes makynge swellings or burnynges, or some other appostumacions, and it may come by a brose.

**C** A remedy.

**C** If it do come by any of the kynnes of the Hernies loke in the Chapitre named Hernia. If it do come any other wayes anoynt the stones with Unguentum album, or els make pul-tes and Mollyspenge bathes, or such lyke be good.

**C** The. 356. Chapitre doth shewe of the welsand or throte boll.

**T**Rachea arteria be the latin wordes. In englyshe it welsand, is named the welsande, or the throte bol, by the whiche the wynde and the ayer is conueyed to the longes, & yf any crome of brede, or Drop of Drynke go or enter into the sayde welsande, yf a man do not coughe he shulde be stranguled, and therfoze whether he wyl or wyl not he must coughe and lay befoze hym that is in the throte and mouth, nor he can be in no quietnes vnto the tyme the matter be expelled or expulsed out of the throte, as it doth moze largely appeare in the Chapitre named Strangulacio.

**C** The cause of this impediment.

**C** This impediemente doth come of gredynes to eate

**C**

The Breuiary.

or dypnde sodenly not takyng leysure, also it may come of some flye inhausted into a mans throte sodenly as I haue sene by other men as by my selfe, for a nyt or a flye comyng vnto a mans mouth when he dothe take in his bryeth and aper, loke what small thyng is before the mouth is inhausted into the welsande, and so it per- turbeth the pacient with coughyng.

A remedy.

**C** For the fyrst cause be not so greedy, eate and dypnke wiche leysur, fearyng God, and as for the seconde cause I committ ouerly to God, for this matter coughyng is good.

**C** For Trixcom loke in the seconde booke in the Extras- uagantes.

**C** The. 357. Chapitre doth shewe of Swellyng of wartes and of agnelles.

Wertes.

**T**uber is the latin worde. In Englyshe it is named euery swellyng or rylsyng of the fleshe. Tubercula is a diminutive of the latin word Tuber, and in englyshe it is named a werte or an agnell growyng in the fete or tooes, and in latin they haue many kinde and termes as Mellicerides, Gangilia, Athoromata, & Stratomata

**C** The cause of these impedimentes.

**C** These impedimentes doth come many wayes, yf it be wertes in the handes, face, or other superiall partes, it doth come of grosse and corrupt humours, if it be ag- nelles it doth come of chafyng of the fete & of straight hosen on the fote, specially it doth come of straight shoes weryng, and it may come by nature.

A remedy.

**C** For the fyrst clippe of theyr heades, and char rubbe them well with Alome water and bay salt, do this. ix tymes, and lay ouer the places thyn plates of leade.

**C** The. 358. Chapitre doth shewe of a Cough.

Cough.

**T**ussis is the latin worde. In greke it is named Vix. In Englyshe it is named a Cough.

The

**T**he cause of this Impediment.

**T**his impediment doth come of the longes, or els of a reume distyllinge to the asperous arture, or the pipes of the longes.

**A** remedy.

**F**irst for this matter let the pacient be kept in a cleane ayer without corruption of draughtes, dung hylles, & euil saoures & flauours, let the pacient beware of swepyng of howles and stetes, & daunsing vpon rishes there where much duste is vnder the rishes, these thinges obserued & kept, than the pacient muste exchewe and refraine from certein meates and drinckes & breaues. First from breaues, as stale and newe breaue, from soden breaue, as semnelles and Crackenelles, and also Take bread and crasses. After this new Ale or Beere, sower Ale or beere, or sower sider or wine, let the patiente refraine from it, Egges, mylke, and specially harde chese & nuttes, let the which hath the Cough eat none of it. A Distillane made vnder this maner, first take of Anula capane rotes. iiii. vnces mādificed & sliced thā of Slope. ii. handfulls more or les, as the time of the yere shal require, for in somer whan the vertue is in the herbes, is worth. iiii. handfulls in winter, thā take of Fenell rotes the pith pulled out, or els Fenell sedes the weight of an vnce & a halfe, of Anis sedes. iiii. vnces, of great raisins the stones pulled out, a quarter of a pound, of figs pulled in peces halfe a pound, of Licorice brosed half a pound, of Barly clenched or piked clene and brosed, & so putrified. iiii. handfulls, seth al this togither in a gallon of running water, strained & boile al togither til it be consumed to lesse than. iiii. quartes, & than straine it & let the pacient drinke morning, none, & nighte. ix. sponesful at a time. And whan this drinke named a Distillane is done, let the patiente purge him selve with pilles of Coche or with pilles stomatical, & after that vse Loclanum de pino. In this matter wolde not that sodenly a restriction shuld be cured lest peraventure thoro such soden mutacions inconuenience might fall, for a soden mutacion is death. And who so euer he be the which can cough so long he can not die, but beware the after clappes. And I do say, who so euer that can coughe and expulse or expel the viscus matter that woulde stop the pipes shal liue long, & thei the which that wold be holpen of an olde cough and do pretende to stop vp the breath and the lyfe and all, let him go about to stop vp the coughe, good it is to take medicines to relaxe, or to lose viscus fleume.

**T**hus endeth the letter of T. And here  
foloweth the letter of U.

The. 359. Chapitrc doth shewe of the  
Small Pockes.

Small pocks



Alfore minores be the latin wordes. In  
Englyshe it is named the small pockes  
the whiche wyll breke out fyrste as small  
pushes, and after that they wyl be scab-  
bed after a stykynge sort.

The cause of this impediment.

This impediment doth come moze of the cozruptiō  
of bloud then any other humour, it may come of a men-  
struous humour in the conception of a chylde, wherfore  
this infirmitie is an accident cause to youth, age is not  
infested nor infected with this infirmitie, onlesse it be  
thorow a great contagious ayer recept and taken of in-  
fectious persons, and if the pacient be so generated, be-  
ware of leprositie consequently wyl folowe.

A remedy.

Fyrst let al phisitions beware, not onely in this infirmitie  
but in many other, not to minister medecines exteriall, which  
shulde be repercussive, which is to saye, to dryue in the infir-  
mitie to the body, and beware in this matter of oyntementes  
and bathes, and of colde and open ayer, or of pykynge or  
touching any of the pushes or scabbes, kepe the paciēt warme  
& let him or her be of a good dyet to comfort bloud, although  
that some experte doctoures in this matter wolde that a man  
shulde exhauſt bloud out of a veyne named Mediana.

Swellynge  
of veynes.

The. 360. Chapitrc doth shewe of Swellyng of the  
veynes specially in the feete and legges.

Varices is the latin word. In Englyshe it is named  
swellynges of veynes in the feete and legges, and  
in other places aboue any naturall course.

The cause of this infirmitie.

This impediment doth come diuers wayes, eyther  
by extreme labour with goynge, leapyng, daunsynge,  
wastynge, or suche lyke, or els it doth come of some  
euyll

euyl humour descendynge from the superiall partes to the inferiall partes, and as I do precisely knowe, this matter is much grounded vpon ventositie the whiche is the principall cause.

☞ A remedy.

☞ First yf nede be, exhaust bloud out of the Basilike veyne, and then purge the mater with yera ruffini, or with pylls of Lapidis lazuli, and than take of the skurfe of Iron in a smythes forge a handfull, of wheten vian thre handfull, seethe this in whyte wyne or in lyes and washe the place thre times to bedwarde, and purge coler.

☞ For Varuce loke in the Chapitre named Acrochoris dones.

☞ The. 361. Chapitre doth shewe of the principall veynes.

**V**ene is the latin worde. In greke it is named *Veynes* *σθηγμος*. In Englyshe it is named veynes, a veine is a cundite that doth contein the principall bloud in man, takyng theyr original or begynnyng of the lyuer. There be many principall veynes in man, as the ramus veynes, then be these veynes, Mediana, Cardiac, Cephalica, sophera, Basilica, Epatica, saluatella, & the hemorodiall veynes they be named princypall veynes, for as much as they do perteyne to the principall members, and they be the principall veynes, for as muche as the principallitie of all other veynes resteth in them, and hath a confluence, or a course and recourse to and from them, furthermore for this matter let them looke that wolde haue more knowledg in the Chapitre named Mediana and in Phlebothomia.

☞ The. 392. Chapitre doth shewe of venym or poysonyng.

**V**enenum is the latin worde. In greke it is named *Venym* *βενην*. In Englyshe it is named venim the which is the most subtilist matter that can be, for nature doth abhorre it, consyderynge that it doth infecte and cozrupte

not onely official members, but also the principal members

The cause of this matter.

This matter doth come of some venemous woorme, or beast bytyng or stynge, and poysonyng doth come by eatynge or drynkyng of poyson, howe be it in Rome they wyl poyson a mans sterope, or saddle, or any o- ther thynge, and yf any parte of ones body do take any heate or warmenes of the poyson, the man is then poy- soned.

A remedy.

If a man do perceiue that he be poysoned, first let him vomit, and geue him purgacions, Clusters, or suppositers, & let hym bloud of these veines named Mediana & Cardiacca, and vse to drinke Treacle or Mirridatum, and also garlyke and Rew is good agaynst poyson or poysonyng. If one be stonge or bitten with a venemous beast or woorme, loke in the Chapitre named Morsus reptilium.

Ventositē.

The .363. Chapitre doth shew of ventosite.

Ventositas is the latin word. In greke it is named Auemodia. In Englishe it is named ventositie or boynde.

The cause of this impediment.

This impediment doth come dyuers wayes, as by longe fastynge or takynge of extreme colde, or eatynge of frutes, or eatynge of potage or sewes, or grosse mea- tes and such lyke.

A remedy.

For this matter vse to eate Diaspermaton, or Diatesseron, or Diaciminū, or els take Anis sedes, of Caraway sedes, of fenel sedes of Binger, of Setnal, of cloues, of Comin sedes, of eche .v. dyames, make powder of al this and vse a porcion euery day with meates, drynkes or potages, and beware of colliuenes and vse dredge.

The .364. Chapitre doth shew of diuers kyndes of woymes.

Woymes.

Vermes is the latin worde. In greke it is named Scolices. In Englishe it is woymes. And there be many

many kyndes of wormes. There be in the bodye three  
 sortes, named Lumbrici, Ascarides and Cucurbite. Lu-  
 brici be longe whyte wormes in the body. Ascarides be  
 small lytle whyte wormes as bygge as an here & halfe  
 an ynche of length and they be in a gut named the lon-  
 gacion and they wyll tyccle in a mans foundement. Cu-  
 curbiti be squere wormes in a mans body, and I haue  
 sene wormes come out of a mans body lyke the fashion  
 of a maggot, but they haue bin swart or hauing a dark  
 colour. Also there be wormes in a mans hands named  
 Sirones, and there be wormes in a mans feete named  
 Degges, then is there a ryng worme named in latin Im-  
 petigo. And there may be wormes in a mans teeth and  
 eares, of the which I do pretende to speake of nowe, as  
 for all the other wormes I haue declared theyz proper-  
 tie and remedies in theyz owne Chapitres.

**C** The cause of wormes in a mannes Ear.

**C** Two causes there be that a man haue wormes in  
 his eares, the one is ingendred thozowe corruption of  
 the brayne, the other is accidentall by crepyng in of a  
 worme into a mans eare or eares.

**C** A remedy.

Infill into the eare the oyle of bitter Almonds, or els the oyle  
 of wormewoodde, or els the iuice of Beewe, warme euery thynge  
 that must be put into the eare.

**C** For Vertigo loke in the Chapitre named scotomos.

**C** The 365. Chaditre doth shew of a mans bladder.

**V** Esica is the latin worde. In greke it is named Ci Bladder  
 tis. In englishe it is named a mans bladder, the  
 which doth receaue the water or brine the whiche doth  
 dystyll from the lyuer and the raynes of the backe to it  
 by the poores named Vritides or Vrichides. The blad-  
 der may haue many impedimentes, as scabbes, vicer-  
 cions

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cions, inflammacions, also a pally may be in the bladder  
oz great debylitie that one can not holde wais water.

**C** The cause of these impedimentes.

**C** These impedimentes doth come commonly of euill  
orderynge in youth, the other causes be shewed.

**C** A remedy.

**C** First anoynt the raynes and the coddies and other secreete  
places with the oyle of Scorpions, and drynke red wyne in  
the whiche Metherons is soden in. Also I do aduertysse euery  
man to discharge oft the bladder and neuer to holde in the wa-  
ter, for by restrycyng of the water such impedimentes be in-  
gendred, and so is the goutte.

**C** For Vesice, loke in the Chapitre named Phlitanai.

**C** The. 366, Chapitre doth shewe of hym oz her  
that can not slepe.

Wache.

**V**igilie is the latin word. In greke it is named Gri-  
goria. In Englishe it is named watching oz they  
that can not slepe.

**C** The cause of this impediment.

**C** This impediment doth come thozowe Idelnes oz  
wekenes of the brayne, oz els thozowe sickenes, anger,  
oz fastyng, oz els thozowe sollicitudenes of repletion, oz  
extreme heate, oz extreme colde in the fete oz such lyke.

**C** A remedy.

**C** Take of the oyle of violettes an vnce, of Opium halfe an  
vnce, incorporate this together with womans mylke & with  
a fine linnen clothe lay it to the temples. Or els take of the  
leues of Herbane, stampe it and lay it to the temples. Or els  
ble to eate of leuse sedes, of whyte Popp sedes, of Mandra-  
gor sedes, of Saunder of eche thre Drams, but about al thins  
ges myrth is best to bedwarde.

**C** For Virago loke in the Chapitre named Mulier.

**C** The. 367. Chapitre doth shewe of a mans perde.

A mans  
perde.

**V**irga virilis be the latin wordes. In greke it is na-  
med Aedion. And some do name it Plosi or Hoxa-  
lis or Oplis. In Englishe it is named a mans perde the  
which



whiche is a member full of sinewes, arters, and veines with lacertes and other ligamentes, the synewes doth procede from the newke which is the mary of the backe. The erection of the yerde doth come from the arters of the hert and the head. The veynes doth proceade from the lyuer. The lacertes and the ligamentes doth procede out and fro the thyes, specially of a bone or bones there beyng. The yerde may haue many impedimentes as well within the condyte as without, vnder the skyn of the heade of the yerde.

**T**he cause of these impedimentes.

**T**hese impedimentes doth come as I sayde manye wayes. If it do come interially in the condyte of the yerde it doth come of an hot colericke humour, or els by some euyl humour ingendred eyther in the bladder, or els in the raynes of the backe, and it maye come of an euyl disposed woman that is eyther fylthy or els pretending to do man displeasure. If it do come exterially whiche is to say that the impediment be in, vnder, or vpon the head of the yerde betwyxte the skyn and the heade of the yerde, eyther it doth come of the heate of the body, or els thozowe much medlynge with a woman, specially if she be menstruous, pocky, or leprous.

**A** remedy.

**I**f this impediment be in any interiall cause, vse to drinke milke, or els drinke oft a good porcion of the water of hawes and iniect into the yerde the water of Camphire. If the impediment be betwyxte the skyn and the head of the yerde and the heade selfe, washe the heade of the yerde dyuers tymes with whyte wyne. And after that vse the powder of a rotten posse, or any siccatiu medecines, or els Populion, or vnguentum Egiptiacum is good.

**The. 368.** Chapitre doth shewe of a mans syght.

**V**luis is the latin worde. In greke it is named Oni-  
clies. In Englyshe it is named a mans syght the  
whiche may haue many impedimentes as spoze blynde,

**Dark**

**Syght**

**S**

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starke blynde, gogle eyes & many other impedimentes as it doth apere in diuers Chapitres of this booke, specially in these Chapitres named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime, Lencomata, Liptitudo, Macula in oculo, Ophthalmia, Ordiolus, Pauus, Pecia in oculo, phlitania, pterigion, sebel, Vngula, & Strabositas.

**C** The cause of these impedimentes.

**C** There can no impediment come to the eye, but either it doth come of an inferial cause, or els of an exteriall cause, as it doth appeare in the Chapitres of the aforesaydes wordes.

**C** A remedy to clarify the sight.

**C** First vse gargarices & sternutacions, and easy purgacions to purge the head, & do as it is writen in the Chap. named oculus.

**C** For Vtiligo loke in the Chapitre named Luce.

**C** The. 369. Chapitre doth shew of Ulcers  
or vlcérations.

Ulcers

**V** Lcus or Vlcera be the latin wordes. In greke it is named Helcos or Helcea. In Englishe it is named an vlcet or vlcérations the whiche is a putrifed and a corrupt matter in a soze.

**C** The cause of this infirmitie.

**C** This matter doth come of a colericke and a Charpe humour.

**C** A remedy.

First take of unguentum Egiptiacum. li. vnces, mixt with the iuice of some garnades and mundify the place & that wil kill the malignite of it. Also it is good to wash oft the vlcet with the water of Blantain, in the which a litle roche Alom is dissolved in, and let the patient vse a good diet, as well in meates as in drinckes and let him not be colliue but laxatiue.

**C** The. 370. Chapitre doth shew of a mans Nauill.

Nauill.

**V** mbelicus is the latin word, In greke it is named Omphalos. In english it is named a mans nauil  
the

the which may haue dyuers impedimentes, for the nauyell may fall out or be buriten or there may be some appostumacion.

The cause of these impedimentes.

These impedimentes doth come eyther of great cryng, or of greate halowynge, or of lewzynge, it maye come of a great brose, or lpytynge, or straynynge.

A remedy.

First make a trusse of whyte fustian, and stuffe it with carded woll or Cotton, and then cruce in the matter, and after that let the patient drynke with stale ale the iuce of Daseps, Cenzinody, Ruewholme roces, Auance, and the roces of Polypo dy, or sethe all together in claryed ale, and drynke of it moze wyng and euenynge, xv. dayes.

The. 371. Chapitre doth speke of a colde appostumacion.

Vndimia is the latin worde. And some doth saye it Apostumacion is a barbarous worde. In Englyshe it is named colde appostumacion, whyte, and softe.

The cause of this impedimente.

This impediment doth come of a colde fleumatyke humour.

A remedy.

First maturate the cause with Sulphuris, than make a Colroline with Cantarides, then minister tentes and after that salues attractyue.

The. 372. Chapitre doth speke of a mans Nayles.

Vngues is the latin worde. In greke it is named Onyches. In Englyshe it is named a mans nayles the which may haue dyuers impedimentes, as fallynge of the nayles, or rotyng of nayles, and by poysonynge or brosynge, or by strayte shoes weynge a man maye lese his nayles, and some mens nayles be verye harde, and some be softe.

The

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**C** The cause of these infirmities.

**C** The cause of the moste parte of these impedimentes is shewed before, yf the nayles be harde, it doth come of grosse humours, yf the nayles be softe it doth come of gentyll nature.

**C** A remedy.

**C** Who so ever that hath euill nayles, vse the oyle of roses, and the iuyce of Blantayne myxt with the whyte of an egge and anoynt the nayles.

**C** The. 373. Chapter doth shewe of vometyng.

Vometyng.

**V**omitus is the latin worde. In greeke it is named Emitos. In Englyshe it is named vometyng, or a vomyt or perbreakyng.

**C** The cause of this impediment.

**C** This impediment doth come eyther voluntary or involuntary, yf it be voluntary it doth come by prouocation, as by puttyng the fynger into the throte or els to put a fecher or a bzanche of rosemary or suche lyke into the throte. Or els it may come by takyng some pocion or some herbe, or some other medecine, if it do come involuntary, the it doth come of the malice of the stomake

**C** A remedy for involuntary vometyng.

**C** Take of Anys seedes two Drams, of Maslike a Dram, of ginger a Dram and a halfe, of all this make fine powder, and put it into .v. sponesfull of Rose water and with suger let the patient drynke it. I do gyue this pocion without suger, or els take of Opium a Dram, myxe it with the iuyce of Blantayne and a lytle saffron and drynke of this thre or foure tymes.

**C** For Volnulus loke in the Chapi. named Cordapsis.

A mans  
voyce.

**C** The. 374. Chapter doth shewe of a mans voyce.

**V**ox is the latin word. In greke it is named Phoni In Englyshe it is named a mans voyce, the whiche may haue dyuers impedimentes, as hoynes, bryngyng, and otherwhyle it is taken away.

The

The cause of these impediments.

These impediments doth come many ways, either by sickness, or els by leprousness, or it may come by halowynge, or by extreme leuerynge or cryenge, or by toragious syngynge, fetchynge a greater compasse the easely a man can reche. Also it may come thozow great colde takynge after an heate, it may come of cryenge & callynge vpon brute beastes, and it maye come of cole dust, or any other dust or smoke the which may opplate the organs or pypes of the brest.

A remedy.

First excheue coldnes and drinke buttred ale or buttred beere, and vse easy purgacions, and warine and swete meates for all fower meates and salt meates and bytter thynges bee not good for the voyce.

For Vrina loke in the seconde boke named the Extravagantes.

The. 375. Chapitre doth shewe of the condites of the vrine.

Vrichides or Vritides be the latin wordes. In englyshe it is the cundites thozowe the which the water doth passe, and some do name them the water gates the which be tyed to the matrix of a woman, the whiche maye haue certeyne impediments as stoppynge of the water by the stone or by some groue humour.

The cause is the wed.

A remedy.

First vse clysters or els suppositers, and to drynke herselfe sedes and a little Scat made in fine powder, drynke it with red wyne, or whyte wyne, or with portre ale.

The. 376. Chapitre doth shewe of a womans secreete membre.

Vlua is the latin worde. In greke it is named His <sup>Porta ven</sup>stira. In englysh it is named a womans secreete me<sup>tris,</sup> ber the which is the gate or doore of the matrix or beilve, and

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and there may brede many diseases, as blcers, scabbes, appostumes, fyssures, fystles, festures, the pockes, and burnynge of an harlot.

**The cause of these infirmities.**

**Many of these infirmities doth come by lyeng with an unclene man oz men, oz lyenge with unclene women oz unclene persons.**

**A remedy.**

**For a remedy for all these aforesayd diseases, loke in the Chapitres of the propre names of the wordes, and there is remedy sufficient.**

**The. 377. Chapitre doth shewe of woundes.**

**A wounde,**

**V**lnus or Vulnera be the latin wordes. In greke it is named Trauma or Traumata. In Englyshe is named wounde oz woundes, and there be dyuers sortes of woundes, some be newe and freshe woundes and some be olde woundes, some be depe woundes, and some be playne woundes, and some fystuled, and some be festered, some be blcerated, and some hath fyssures, and some hath none.

**The cause of woundes.**

**Most comonly woundes doth come thozow an harlot, oz for an hounde, it doth come also thozowe quarelynge, that some hot knauy the bloud woide be out, and diuers times woundes doth come thozow Dronkennes for when the Drynke is in, the wyt is out, and then haue at thee, and thou at me, fooles be they that wolde them parte, that wyll make such a Dronken mart,**

**A remedy.**

**If it be a greene wounde, fyyst stanche the bloud, and if the wounde be large and wyde styche it, and after that laye a playster and let it lyc. xx. houres oz more, than open it, and mundayfy it with whyte wyne. And yf the wounde be depe blciscarine playsters made with Olibanum, Frankensence, Ysterge, Treos, the bian of Bines, and Aristologia rotunda, and such lyke. If the wounde be playne take of the rootes of**  
Ayllyes

Pylles, of pome granade ryues, of Galles, of Aloes or suche lyke. If the woundes be indifferēt, the wound mundified, vse the powder of mirtilles and rose leaues and such lyke, and let the pacient beware of venerious actes and of contagious meates and drinckes.

**C** For Vnea loke in the addicions after the Extrauagantes.

**C** The. 378. Chapitre doth shew of the Vuels.

**V** Vele is the latin worde. In Englishe it is named Vuels. Vuels the whiche doth lye in the rouf of the mouth lyke lyttle longe teetes and other whyle they doe swell, and other whyle they do fall downe out of theyr place.

**C** The cause of these impedimentes.

**C** If vuels do swell it doth come thozowe aboundance of reume or els thozowe a hotte humoure, if the vuels do fall eyther it doth come by labour or by heete, or els thozow great sickenes and wekenes.

**C** A remedy.

**C** If it do come of reume, vse gargarices and sternutacions. & purge the head and the stomake with pilles of Coche. If it do come of heat purge coler, and put vp the vuels that doth fall with the thome layinge Peper on the thome, & vse to cate Peper or els take the powder of a Snail that is burnt & myre it with Hony and lay it on the ende of the thom and than put vp the vuels

**C** Thus endeth the letter of. U. And here followeth the letter of. X.

**C** The. 379. Chapitre doth shew of an impediment in the eyes.



**X** Rophthalmia is the greke worde. In Englishe it is named a blasse or an impediment in the eye, the whiche maye come certeyne waies.

**C** The cause of this impediment.

**C** This impediment doth come of an euil

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wynde or els of some contagious hete or of an euyl humour or suche lyke, for the eye wyll neyther swell, nor water nor droppe.

**C** A remedy.

I mighte here shewe of many salubriouse medecines, but the best medecyne that I do knowe is to let the matter alone and medle not with it but were befoze the eyes a pece of blacke sarcenet and eate neyther garlyke nor onions nor drynke no wynes nor stronge ale, and it wyll were awaye.

**C** The 380. Chapitre doth shewe of a gut the whiche doth lye behynde the welsande or throte boll thozow the which meate and drynke doth passe out of the mouth into the stomake.



Sophagus is the latyn worde. In greke it is named Oysophagus or Meri. In english it is named Isosagon or the mery, or the gut of the stomake the which doth descende from the Epiglote to the orifice of the stomake, there is nothyng that dooth passe thozowe the throte boll or the welsande but onely wynde, yf by chaunce there do at any tyme any droppe of drynke or crume of breade or flye, or any such lyke thynges dothe happē into the welsand there is no remedy but to cough it out agayne, yf so be that there do by greedy eatynge or els by any other misfortune that any fythe or fleshe bone, or any other thyng do stave in the orifice of the pzenominated. Isosagon otherwoyse named the mery, then do as it shall folowe.

**C** The causes be shewed.

**C** A remedy.

**C** If there happen a bone, or a pyn, or any other thyng into ones throte, fyra prouoke a vompte, & yf that wyll not helpe drynke a sponefull or moze of oyle Olive otherwoysed named in Englande Salade oyle, and drynke wel, & slepe vpon it.

**C** For Ypichima loke in the Chap. named Catharacta.

For



For Ypofarca loke in the Chapitre named Anasarca or Hidropis.

The. 381. Chapitre doth shewe of them that doth abhorre water.

**Y**Droforbia or Hidroforbia be the greeke wordes the vsiall worde of latin is deriued out of greke named Ydroforbia as is sayde, I haue seene and red that the barbarous worde is named Euforbium whiche is false, for Euforbium is a gumme. Hidreforbia in englyshe is abhorrynge of water as I lerned in the partes of grece, and some doth say it is water in the belly, and some doth say that it is an impediment of hym that can not see the waues of the sea or soundyng of the water but his stomake is turned and muste, or els is redy to perbreake or to vomyt.

The cause of this impediment.

This impedimēt doth come as many auctours doth say of a melancoly humour for the inpotent is named a melancoly passion, but I do saye as I do knowe not onely by my selfe but by manye other whan I dyd vse the seas, and of all ages, and of all complexions beyng in my company, that this matter dyd come more of coler then melancoly, considerynge that coler is mouable and doth swimme in the stomake.

A remedy.

For this matter purge coler & melancoly humours, for I my selfe, which am a phisicion is combered much lyke this passion, for I can not away with water nor waters by nauigation wherfore I do leue all waters & to take my selfe to good ale, & otherwhile for ale I do take good gascon wyne, but I wyll not drynke stronge wines, as Galmesey, Romney, Romanisk wyne, wyne Doozle, wyne greke, & Secke, but otherwhile a draught or two of Muscadel or Basterd, Oley, Capricke, Altigant, tyre, Raspyce, I wyll not refuse, but white wine of Angou, or wyne of Dyleance, or Kenythe wyne, white or red is good for al mē, there is little red Kenythe wine, except it growe about Bon beynd Colyn, there be many other wines in diuers

regions, prouinces & countreyes that we haue not in england  
But this I do say, that all the kingdomes of the world haue  
not so many sondry kyndes of wyne, as be in England, and  
yet there is nothyng to make wyne of.

Thus endeth the letter of. y. and here foloweth  
with the letter of. z.

The. 382. Chapitre doth shewe of  
Dye scabbes.

Scabbes.



Erma or Zerna be the latin woordes. In  
greke it is named Psora or Lichen the bar  
barous worde is named Lichena. In En  
glyshe it is a kynde of scabbes the whiche  
be infectious.

The cause of this impediment.

This impedimente doth come of drynkynge of euyll  
drynkes and of eatynge of contagious meates, specy  
ally by lyenge with infectious persones, it maye come  
of the corrupcion of blode, or els by some monstrous  
humoure.

A remedye.

Take of salte water a galon, and seth in it. iiii. handefulles of  
cromes of wheten bread that is leuand, & wash the body with  
the water twice or thryse, or els wash the body in the sea. ii. or  
iii. tymes, or els take the bryan made of Cocle sedes iii. hand  
full, of the poudre of Bymstone. ii. vnces seth this in a potel  
of whyte wyne or vineger, and wash the body. iii. or. iiii. times.

The. 383. Chapitre doth shewe of an impo  
stume that doth come of fleume.

Apostume.

Imie is the latin worde. In english it is an impo  
stume ingendred in a fleumatyke humour.

The cause is shewed.

A remedye

First purge fleume, than maturate the matter, & than launce  
the impostume, or els make a corosive, and make tentes & after  
that minister salues attractiue, and than maturate the fleshe  
and anointe the place.

The

**¶** The. 384. Chapitre doth shewe of a pannicle  
the whiche shalbe reherced.

**Z** Irbus is the latin worde. In englyshe it is a pannicle  
or a caule compounde of twoo thyn tunicles of  
dyuers artoures, and baines and sarnesse, it doth cover  
the stomake and the guttes, and it doth kepe the heate  
of them and doth defende the colde, this pellicle or pan-  
nicle or caule may be relaxed or broken.

**¶** The cause of this impediment.

**¶** This impediment doth come of some great strayne  
brose, or fall, or some great lyft or such lyke thynges.

**¶** A remedy.

**¶** First make incision, and after that canterise the abstracti-  
on, and I haue seene the cut canterised that the fluxe of blood  
shulde not folowe, the ouerplus of my mynde in this matter  
and all other matters I do commit it to the industry of wyse  
and expert Physitions and Chierurgions.

Here endeth the first booke, examined in  
Oxforde in June the yere of oure Lorde  
M. CCCC. xlvi. And in the reigne of  
oure soueraigne Lorde kynge Henry  
the eyght, kynge of Englande,  
Fraunce, and Irelande,  
the xxxviii. yere.

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**Che. 120.** chapitre doth Mewe of a mans woymes in a mans bodie. fol. eod. lpuer. **Che. 144.** chapitre doth Mewe of the E- of bloud. Folio. eodem. **Che. 145.** chapitre doth Mewe of a feuer es



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<b>The. 197.</b> chapitre doth Mew of a wo mans mylke	Fol. xlix	<b>the. 222.</b> chapitre doth Mewe of the maxtrix of a woman	Folio. eodem
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<b>The. 202.</b> Chapitre doth Mewe of a web in the etc.	Folio. lxx.	<b>the. 227.</b> chapitre doth Mewe of a wo mans termes.	Fol. eodem
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<b>the. 209.</b> chapitre doth Mew of the stone in the bladder	Folio. lxxii.	<b>the. 234.</b> chapitre doth Mew of cutting of kameryng.	Folio. lxxx.
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<b>T</b> he. 244. chapitre doth shewe of a mans nolethylles. eodē.	the. 266. chapitre doth shewe of fracles. eodem
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¶ The. 340. Chapitre doth shewe of touchyng	Folio eodem.	¶ The. 365. Chapitre doth shewe of a mans bladder.	Folio. L. xvii.
¶ The. 341. Chapitre doth shewe of costyuenes.	Folio eodem	¶ The. 366. Chapitre doth shewe of watche.	Folio eodem.
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¶ The. 357. Chapitre doth shewe of wartes	Folio eodem.		
¶ The. 358. Chapitre doth shewe of the cough.	Folio eodem.	¶ The. 380. Chapitre doth shew of a gut the which doth lye behynde the weland or throte bolle.	Folio eodem.
		¶ The. 381. Chapitre doth shewe of abhorre	Folio. L. xxii.
¶ The. 359. Chapitre doth shew of the ryng of water,			

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¶ The 382. chapitre doth shewe of dye  
scabbes.  
¶ The 383. chapitre doth shewe of apos

Folio eodem

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¶ The 384. chapitre doth shewe of a pa  
licle of call,  
¶ Finis Tabule.

Folio. c. xxii.

Folio, c. xxiii

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