COLD AND WET, HOT AND DRY:

THE KNOWING OF WOMAN’S KIND IN CHILDING,

A FOURTEENTH CENTURY VERNACULAR OBSTETRICAL AND GYNECOLOGICAL TREATISE

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By

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ABSTRACT

This thesis presents a single witness edition of *The Knowing of Woman’s Kind in Childing*, which is a 14th century vernacular obstetrical and gynaecological treatise found in British Library MS Additional 12195. Purported to be emulating medical texts of French and Latin origin, *The Knowing of Woman’s Kind in Childing* is “a novel fusing of several different texts and theoretical traditions into a single work” (Green, “Obstetrical” 64). The *Knowing of Woman’s Kind in Childing* is an important and significant medieval medical text because it has a self-identified female audience and a female-orientated medical focus.

Accompanying notes and emendations from the four other extant witnesses are also presented: Oxford Bodley MS Douce 37 (SC 21611), Oxford MS Bodley 483 (SC 2062), Cambridge University Library MS li. 6. 33, and British Library MS Sloane 421A. This thesis explores the folklore of the traditional herbs, medicinals, and compounds used in the treatise. A comparison of the material appended to all five of the extant witnesses is presented in Appendix A; Appendix B lists the incidence of rubrication found in this edition; originating source material for the *Knowing of Woman’s Kind in Childing* is presented in Appendix C; and an alphabetical catalogue of medicinals, in four tables, can be found in Appendix D.
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Sadly, it must be noted, that any errors contained herein are exclusively those of the author.
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INTRODUCTION

The Knowing of Woman’s Kind in Childing

The Knowing of Woman’s Kind in Childing is a Middle English medical treatise written in the middle half of the 14th century which concerns itself with diseases of the uterus and with the complexities of female generation. Written in prose, the treatise presents a medieval perspective on women’s health and discusses the complications that might be expected to affect a woman throughout her fertile and child-bearing years (i.e., in childing). The treatise has a general, four-section progression and discusses the following material: the theoretical nature of conception and of a woman’s role in generation, complications arising during parturition, remedying uterine dislocation, and correcting menstrual cycles so as to encourage conception. Purported to be emulating obstetrical and gynaecological texts of French and Latin origin, The Knowing of Woman’s Kind in Childing is “a novel fusing of several different texts and theoretical traditions into a single work” (Green, “Obstetrical” 64).

The exemplar of The Knowing of Woman’s Kind in Childing (hereafter referred to as Knowing) has not been catalogued or no longer exists. It is not known when the Knowing was first written and the original compiler-scribe is likewise unknown; however, the text survives complete in five manuscripts: British Library MS Additional 12195 (hereafter referred to as A), Oxford Bodley MS Douce 37 (SC 21611) (hereafter referred to as D), Oxford MS Bodley 483 (SC 2062) (hereafter referred to as B), Cambridge University Library MS Ii. 6. 33 (hereafter referred to as C), and British Library MS Sloane 421A (hereafter referred to as S). This thesis concerns itself with the A witness.

Based on paleographic and textual analysis, some conclusions about the treatise have been drawn. Comparative textual evidence affirms “that all the Middle English versions descend from a single Middle English copy” (Barratt 24), and as such “all five share certain ‘common errors.’” Other collated evidence indicates that the Middle English original “was composed sometime around the reign of Edward III (1327–1377) or early in the reign of Richard II (1377–1399)” (Green, “Obstetrical” 66), with a generous window of as late as the 1420s (Wogan-Browne et al. 157). Given the explosion of vernacular medical texts that appeared after the peak of the Black Death (ca. 1348–1350), a date of compilation of mid- to late 14th century is probable: “almost contemporary with the appearance of Chaucer’s Canterbury Tales a flood of literature written in English swamped the older texts. … Among the fields of knowledge which benefited … medicine profited to an enormous extent” (Talbot 186).
While many examples of Middle English medical texts of the late 14th century survive today, the Knowing is the only treatise that identifies and distinguishes itself as being written for a female audience: “Many Middle English texts and translations were made explicitly for a female audience, but these were usually mystical and devotional texts composed for women religious or devout laywomen. Texts written specifically for secular women are extremely rare” (Barratt 1). For example, in The Idea of the Vernacular, edited by Wogan-Browne et al., there is only one work listed as being both secular and written for a female audience and that is the Knowing (Wogan-Browne et al. 387). In surveying Middle English obstetrical and gynecological works, Monica Green states the following about the Knowing: “most notable of all … is the text’s address to women” (“Obstetrical” 65). The Knowing encourages “every woman redet vnto oþer þat cannot so do and helpe hem and concell theme in her maladis without schewyng her desses vnto man” (A24–27).¹ In addition to the Knowing, Green has “compiled a list of thirty different manuscripts containing eleven different obstetrical and gynecological texts or collections of recipes in Middle English” (“Obstetrical” 54), but has distilled this list into three broad categories (55): 1) “translations made from the Latin Trotula” 2) material identified as originating from The Sickness of Women, and 3) other material “that derives from neither Trotula nor ‘The Sekenesse of Wymmen’” (56). But none of these texts employs an address to women: for example, Liber Trotuli gives “no indication of an address to women” (Green, “Obstetrical” 68); likewise, the Book of Rota provides “no direct address to women” (69) – although the use of the second person pronoun indicates that the material is “clearly intended for the use of a patient who will be treating herself” (69); Secreta mulierum offers “no addresses to a female reader or any other indication that this work was intended to be used by women” (71); and The Sickness of Women, the “most widely disseminated” (72) Middle English gynecological text in late medieval England (which is essentially a pared-down and modified translation of Gilbertus Anglicus’s Latin Compendium medicinae, written in 1240), has “no stylistic or grammatical alterations to gear it specifically to a female audience … it never addresses the patient herself or the midwife” (77). Likewise, the Latin Trotula, which acts as the basis of the Knowing’s Prologue, does not charge women with disseminating the knowledge found in its pages. Thus, the Knowing presents itself as an important and significant medical text because of its statement that it was intended for a female audience and the female-orientated medical focus.

¹ All material quoted from this edition will be identified with an <A> and a line number. Line numbers from the other manuscripts will be similarly flagged with a <D>, <B>, <C>, and <S>, as appropriate.
There exists one critical edition of the *Knowing*. In 2001, Alexandra Barratt published *The Knowing of Woman’s Kind in Childing: A Middle English Version of Material Derived from the Trotula and Other Sources*, which is a parallel edition of the D and C witnesses. Substantive and comprehensive readings from the B and S witnesses are included, but “readings from MS Additional are given selectively” (31). In her edition, Barratt concludes that only “two distinct versions of the text are now extant” (24), but she does allow that the A “version has a mind of its own and makes some entirely original contributions to the text” (36). This thesis contends that in having “a mind of its own,” the A witness must be considered its own independent version.

For example, A is unique in being the only witness to carry a distinctive title, by which this work has become known. The A text begins “Her folowyth the knowyng of womans kynde in chyldyng” (A1–2); the other four versions begin with “Ovre lorde God, whan he had storid þe worlde, of all creaturis” (D1).² From this initial title, A continues to distinguish itself from the other witnesses. Features such as extensive rubrication, uncommon Hindu-Arabic numeration, dialectical variation, and other elements underscore A’s distinct nature. Since the A text belongs to neither of the two textual families identified by Barratt, this edition complements the material published by Barratt; it also presents a new stemma. All comparative textual examples of D, B, C, and S cited in this thesis will refer to line numbering in Barratt’s edition and not the originating manuscript. This thesis, then, is a single-witness edition of the *Knowing* and is based on MS A.

**Manuscripts**

Below is a description of the five manuscripts where the *Knowing* can be found. They are described in chronological order:³

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>late 14th c. or very early 15th c.</td>
</tr>
<tr>
<td>D</td>
<td>early 15th c.</td>
</tr>
<tr>
<td>B</td>
<td>mid-15th c.</td>
</tr>
<tr>
<td>C</td>
<td>late 15th c. or early 16th c.</td>
</tr>
<tr>
<td>S</td>
<td>early 16th c.</td>
</tr>
</tbody>
</table>

² All D and C line numbers will refer to Barratt’s edition.
³ With the exception of A, this chronological order is based on information suggested in Barratt’s edition.
The information presented below has been compiled from Barratt’s edition and Monica Green’s “Obstetrical and Gynaecological Texts in Middle English.”

**British Library MS Additional 12195**

This manuscript is a bound collection of Latin and English texts comprised mainly of theological, grammatical, medical, alchemical, magical, and astrological treatises (Barratt 17). The compiled manuscript has four distinct sections identified in the literature as A through D (Thomson 193): section D contains the Knowing. An excellent summary of section D can be found in Barratt’s edition (16–18); a concise descriptive bibliography is provided by Green in “Obstetrical and Gynaecological Texts” (66) and in “A Handlist of Latin and Vernacular Translations of the So-called Trotula Texts. Part II: The Vernacular Translations and Latin Rewritings” (85); and a full description of the manuscript can be found in David Thomson’s *A Descriptive Catalogue of Middle English Grammatical Texts* (193–211). The manuscript has also been described in the *Catalogue of Additions to the Manuscripts in the British Museum* (7: 50–51), *Catalogue of Latin and Vernacular Alchemical Manuscripts in Great Britain and Ireland* (Singer 1030), *Index of Middle English Prose Handlist V* (Brown and Higgs 45–51), and *A Linguistic Atlas of Late Mediaeval English (LALME)* (Benskin et al. 1: 100).

Of section D, which contains the Knowing, Barratt states that “on linguistic grounds we may reasonably assume a Norfolk audience, probably male and religious” (17); *A Linguistic Atlas of Late Mediaeval English (LALME)* assigns the Knowing and the D section to Norfolk and states that it is “nearly all in E. Anglian English” (17). In addition to a possible religious audience, Green allows that “the combination of astrological and medical texts [of the D section] … suggests use by a physician who might be concerned (whatever his involvement in other aspects of the care of women) to know about the processes of birth in order to cast horoscopes” (Green, “Obstetrical” 59). Indeed, the D section commences with a Middle English translation of Johannes Paulinus’s snakeskin tract *Experimenta duodecim* (Twelve Experiments), which illustrates the frequent overlap between thaumaturgy and medicine: for instance, “descriptions of the occult properties of snakes might appear even in the context of mainstream medical text” (Lang 55). And the D section ends with an alleged Hippocratic treatise discussing the influence of the sun and the moon on sickness; in medieval material, it is not unusual to see astrology paired with medicine: “the Hippocratic idea [was] that the physician should pay attention to star risings and settings, as these affected climate and, consequently, health” (Grafton and Siraisi 78).
Before being acquired by the British Library, this manuscript was known to belong to a vicar of Toftrees (Barratt 17) in Norfolk near North Creake. As to the manuscript’s other sections, Section A (fols. 3r–15v) is written in Latin and was bound with the other sections after the 15th century (17) and has no bearing on the Knowing. Section B (fols. 16r–58v), also written in Latin, “is a collection of liturgical texts” of Carmelite origin (17), and likewise has no bearing on the Knowing. Section C (fols. 59r–121v) was mostly written by “John Leke of North Creake” (17) and is a miscellany of “various texts and notes, some on grammatical topics, mainly in Latin but including one in English” (17) – again, this section has no bearing on the Knowing and will not be further discussed.

Section D contains the Knowing (fols. 157r–184v), which is bracketed by a miscellaneous selection of alchemical, thaumaturgical, astrological, and medical recipes. There are four to six scribal hands evident in section D, with three scribal hands contributing to the Knowing: Scribe 1 penned the bulk of the text (1130 lines out of 1162 lines); in a scraped section, Scribe 2 contributed seven lines (A41–47); and towards the end, 25 lines were written by Scribe 3 (A1100–1125). A sample of the three scribal hands can be seen in Figure 1-4 (page 28). It is not known when the D section was included with the other works to form the manuscript, but it probably existed as an independent collection before being bound with the other sections as there is evidence of a foliation which is independent of the manuscript as a whole. A later hand has written the numbers 1 through 76 in the centre of the lower margin and this foliation is referenced internally: on fol. 136r a note says “doo this also in fol:21” and six leaves later, at fol. 142r, there is another note that states “doo this before in fol:15.” A recipe makes reference to King Edward III, which would suggest that the manuscript was written during his reign or soon after his death in June of 1377: “For to make a watyr that good / King Edward usyd” (fol. 143). However, an annotation on the last page of the D section, which is the last page of the assemblage, indicates that the manuscript was considered complete by 1867: “190 Folios 11th July 1864” (end flyleaf).

There is evidence of ruling, yet the number of lines per page varies between 21 and 24; this inconsistency in ruling would be unusual for a professionally produced manuscript. Given the “handbook” size of the manuscript at approximately 11 cm by 18.5 cm (see Figure 1-1 on the next page), the evidence of scraped and corrected passages, the extensive rubrication, and the errors in medical terminology, it is not unreasonable to suggest that this manuscript might have been written by students or been written as an amateur compilation for household use.
Figure 1-1. Size of MS A: approximately 11x18.5 cm.

**COLLATION: SECTION D**

**CONTENTS:**

1. [fols. 122r–124r, English translation of the snake-tract *Experimenta duodecim* (Johannes Paulinus)]; [incipit] “I John Paulen whan I was in the sete of Alisawndyr …”; [explicit] “… Explicit Experimentum de serpente.”

2. [fols. 124r–127r, experiments and recipes connected to item 1]; [incipit] “Also ho so wele taken the powdyr …”; [explicit] “… and the color of þe xal abydyn on þe lettris.”

3. [fols. 127v–135r, English translations from Greek of various natural science and astronomy treatises]; [incipit] “Here begynys the wyse book of phylysophie and astromye …”; [explicit] “… and that syht xal be more peynes onto hem þan all þe peynis of helle.”

4. [fols. 135v–136r, miscellaneous medical recipes]; [incipit] “For hem þat mow no wt holdin mete ne drynke …”; [explicit] “… and if it hove abovyn he schal lyve withowte fayle”; [bottom margin addendum] “doo this also in fol: 21.”

5. [fol. 136v, medical recipes]; [incipit] “Take in oblyes and wryte in of hem …”; [explicit] “… and ley it þeron as hot as he may suffyr it and it schal a whyle.”; [top margin: three-line Latin poetic stanza].

6. [fols. 137r–139r, treatise of the 12 zodiac signs and the characteristics of the people born under them]; [incipit] “Now it is for to declare and dotermyn of the xii signes …”; [explicit] “… and clene hanyng fayre here many thyngs he schal do.” [ends abruptly].

7. [fols. 139v–141r, miscellaneous medical recipes]; [incipit] “For to make braket …”; [explicit] “… and al maner of wonde to anoynte.”

8. [fols. 141r–142r, miscellaneous medical recipes]; [incipit] “For the feuer ys a gode medcyne …”; [explicit] “… and drynke ony of them with rede wyne so þey be made in powder.”

9. [fols. 142v, two medical recipes]; [incipit] “For a woman þat trauaylyth writh þese words …”; [explicit] “… and make her smalle and do a way þe meds.”
10. [fols. 142v, four medical recipes]; [incipit] “For al maner of postoms in þe body of man or woman …”; [explicit] “… geyf hem colubyne to drynke with þe sede of lavet.”

11. [fols. 143r–143v, medical recipes]; [incipit] “For to make a watyr that good Kyng Edward usyd …”; [explicit] “… and þerwith wasch þyn handys ofte as hoot as thou may sofer it.”

12. [fols. 144r–156v, large collection of medical recipes]; [incipit] “For alle posteme in the body …”; [explicit] “… and þu shalt nen hau lykyng þerto.”

13. [fols. 157r–184r, Knowing, Scribe 1 plus two other scribes]; [incipit] “Her folowyth þe knowyng of womanis kynde in chyldyng. Owor lord god …”; [explicit] “… And yf þei be among synowys yow mayst not cut þeme ner ser theme.”

14. [fols. 184r–185r, three medicinal recipes of gynecological nature]; [incipit] “A medysynge to bryng þe modyr in her ryghth place þer it xold be …”; [explicit] “… and mak worts þer of and vs it daylye tyle þat sche be hall.”

15. [fols. 185v–190v, the medical treatise The Book of Hypocras]; [incipit] “Thys bok of Ypocras tech for to knowe be þe planetis of seknes …”; [explicit] “… for all manere of postemus owtwarde. Explicit.”

Of further note – and evinced only in the Knowing entry and in keeping with the esoteric nature of the material of the D section – is the idiosyncratic use of alchemical symbols and Hindu-Arabic numeration: the alchemical symbol for aether (∴) appears at line A870, the alchemical symbol for gold (☉) appears at line A902, and Hindu-Arabic numerals 1 through 8 appear in the left margin between lines A463–508. Medieval medical culture did not much embrace alchemy, although medieval popular culture might have:

In the aftermath of the fourteenth-century plague epidemics (for which there were really no remedies), ‘occult’ forms of medicine, involving alchemy and astrology, became increasingly fashionable. Yet in no sense did they (or the plague itself) dethrone the scholastics. Indeed, university-type medicine remained the gold standard from the later thirteenth century onwards. (Horden 42)

And Hindu-Arabic numeration was rarely employed in late 14th or early 15th century European writing: “the story of the Hindu-numeral-system’s slow acceptance in Western civilization … is a quintessential example of cultural resistance. The new Hindu numerical system was met with open resentment in Europe, rejected by the learned circles” (Yaseen 46);
in 1299, “Italian merchants of Florence were forbidden to use the Hindu numbers and perhaps used them in secret code.” Other sources have observed that the early use of Hindu-Arabic notation was “associated with the supernatural (arithmetic) through the disciplines of theology, philosophy, astrology, and alchemy” (Swetz 18) and was popular in circles interested in the occult: “Astrologers … gladly adopted the new numerals; like every form of secret writing, they helped to raise their status” (Menninger 423). Further, Menninger suggests “that the new numerals were adopted in the early Middle Ages not because of any conception of the advantages of place-value notation but merely as a new and exotic means of writing numbers” (424). Taking the two features of alchemical symbols and Hindu-Arabic numbers into account, the Knowing may have been included in the manuscript because of an erroneous perception that it was associated with alchemy: both “Dam Cleopatre” (A822) and a Jew (A830) are mentioned in the Knowing. In the Middle Ages, there was much confusion surrounding the physician named Cleopatra and the alchemist: “according to one tradition, she was a physician … according to a second, she was an alchemist who was a follower of Mary the Jewess … and a third complication was added: the name of Queen Cleopatra of Egypt” (Ogilvie 269). However, “the only connection between the interests of Cleopatra the alchemist and Cleopatra the physician is in their mutual concern with the reproductive process.” As well, within alchemical circles, Mary the Jewess (a 1st–3rd century Alexandrian alchemist who was also known as Maria Prophetissa)6 “was a revered figure, as Zosimos makes clear: she was responsible for innovations in apparatus in the adept’s laboratory … and in legend was the sister of Moses, perhaps in a symbolic sense” (Haeffner 169).

Thus, of all the witnesses, A proves itself to be the most eclectic and least focused on matters of medicine alone.

Oxford B MS Douce 37 (SC 21611)

The Knowing is the only text found in this manuscript. A summary and a critical edition of the contents can be found in Barratt’s edition (11–12). A concise descriptive bibliography is

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6 Mary the Jewess was attributed with inventing the double boiler, which still bears the name of bain-marie (Haeffner 67).
provided by Green in “Obstetrical” (67–68) and in “A Handlist” (85). A description can also be found in A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford, which identifies the manuscript as having been “written in the first half of the 15th cent.” (B 4:500) and as being “a treatise on the diseases of women.” In reference to the entry found in the Index of Middle English Prose Handlist IV (Braswell 12–13), Barratt states that Braswell’s version has “many errors in the transcriptions of the incipit and explicit” (11).

The D manuscript is a 136.5 mm x 98.4 mm codex and is described as compact and constructed of both paper and parchment: fols. i–iii are paper and fols. iv–end are parchment. Green suggests that as the Knowing is the only work found in the codex, it might “have circulated independently among midwives or laywomen with medical interests” (“Obstetrical” 59); Barratt adds that “the manuscript’s compact size also suggests that it was designed for practical use, being small enough to be conveniently carried around to the bedsides of women in labour” (12).

Collation: 1–4857, iv + 42 leaves; 5 3/8 x 3 7/8 inches; catchwords at the end of the first two quires; i–iii paper, iv–end parchment.

Contents:

1. [flyleaf] “The Polychronicon which was written in K. Edward’s III time being mentioned in this treatise proves it does not exceed that age, but all other circumstances make it probable that it was written either in the latter end of that reign or in Richard’s II. E.W."

2. [fols. 1r–37v, Knowing]; [incipit] “[O]vre Lorde God whan he had storid þe world …”; [explicit] “… and þan a mann schall do curys to hem by no cutyn ne by no fyer."

3. [fols. 37v–39r, without a break, seven gynaecological recipes follow]; [incipit] “Tak schepys dong and poudyr of comynn and franckenssse …; [explicit] “… Thys is to putte out þe secundine or aftyre byrth.”

Oxford MS Bodley 483 (SC 2062)

In this manuscript, which has been bound with seventeen other works to create a medical miscellany, the Knowing is the eighth entry. An excellent summary of the manuscript’s contents can be found in Barratt’s Knowing (12–14). A concise descriptive bibliography is provided by Green in “Obstetrical” (67) and in “A Handlist” (85–86). A standard description can be found in the A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford, which identifies the manuscript as having been “written in two hands about the middle of the 15th cent.” (B 2/1: 190–191). According to Green, on 117v there is an inscription dating from ca.
1500, which reads “Jhon Barcke,” and the manuscript was “probably owned in the later sixteenth century by John Twynne of Canterbury (d. 1581)” (“Obstetrical” 67). All the works in the manuscript are written in Middle English, but some Latin sentences and headings are seen. As a miscellany of herbals and medical treatises, the manuscript contains both prose and verse works. Green states that “while the receptary and herbas … may have been accessible to a lay reader, a medical specialist seems the more likely user. Furthermore, the text on andrology and gynecology that follows [the Knowing] … is clearly intended for the use of physicians” (“Obstetrical” 61). However, it should not be assumed that this manuscript was only intended for a physician’s exclusive use: any lay assistant to the medical practitioner would find the verse and herbal entries approachable, comprehensible, and invaluable.

**Collation:** 10 (lacks 1, 10) initial lacuna, 210364–9810–1110120 (lacks 7, 8, 9), no lacuna in the end text in spite of the final missing leaves. Parchment. Scribe 1, 28–29 lines per page. Scribe 2, 23–25 lines per page.

**Contents:**

1. [fol. 1] missing
2. [fols. 2r–13v, series of general medical recipes, Scribe 1]; [text continues from missing leaf] “aliam tria grana mirre ante accessum febris.”
3. [fols. 14r–51r, alphabetical prose herbary, Scribe 2 starts at fol 18 with black ink]; “Agnus castus is an herbe that men clepyth Toutsayn or parke levenes.”
4. [fols. 51v–54r, verse on the herb rosemary, Scribe 2]; [incipit] “As yn boke wrytyn y fynde off doctors yn dyverse londe / …”; [explicit] “… And hit shall staunge some wit owȝt dowȝt.”
5. [fols. 54v–57r, continuation of alphabetical prose herbary (see item 3), with saturyon, salgia, savina, Scribe 2]
6. [fols. 57v–80r, prose herbary, Scribe 2]; [incipit] “Here men may se the virtues off herbes wyche ben hot and colde and for how many thyngeis they ben gode After plato galyen and ypocras …”; [explicit] “… and a noynte þe yen that beth dymme and hit shall clere them.”
7. [fols. 80v–81v] blank.
8. [fols. 82r–103v, prose, Knowing, Scribe 2]; [incipit] “Our lord god when he had stored the worlde of all creatours he made man and woman …”; [explicit] “… and then a man shall doo cure hem by no cuttyng ne by no fyer.”
9. [fols. 103v–104v, without break, seven gynaecological recipes, Scribe 2]; [incipit] “Take shepys dung and powder of comyne …”; [explicit] “… And perof a onys gyfфе to the pacient jȝ worthi or more. This is to put oute the secundyne or aftyr byrth.”; [Scribe 2 ends].
10. [fol. 104v, prose treatise on swollen testicles, Scribe 1]; [incipit] “Now here begynneth of the sweleryng of ballokis the whiche other whyle swelryn because of humours …”; [explicit] “… put it vpon the grevaunce.”

11. [fols. 105r–106r, prose treatise on ailments of the penis, Scribe 1]; [incipit] “Now here begynneth of the grevaunce of mannys yerd …”; [explicit] “… after þe tente is drawen out of hyt hit is a token of helyng.”


13. [fol. 107r, prose treatise on menstrual disorders, Scribe 1]; [incipit] “De morbis mulierum. Now here begynneth þe siknesse that comyth to a woman …”; [explicit] “… in þe last quarter of the mone.”

14. [fols. 107v–110r, prose treatise on menstruation, Scribe 1]; [incipit] “De Fluxu menstoruorum. Now here begynneth of overmuche sheddyng of wommannys flowrys …”; [explicit] “… and this shall lett that þe flowrys shall not come downe.”

15. [fols. 110v–112v, prose treatise on pregnancy symptoms, Scribe 1]; [incipit] “Of generall tokyns of concepcion oon is this …”; [explicit] “… and lighthede of hote blode than in þe lyfte halfe.”

16. [fols. 112v–114v, verse treatise on childbirth difficulties, Scribe 1]; [incipit] “Sequitur de difficultate partus mulierum …”; [explicit] “… and anoon she shall be deliuered if it be hir tyme.”

17. [fols. 114v–116v, prose treatise on expunging the afterbirth, Scribe 1]; [incipit] “Sequitur de secundina. Now here begynneth of þe childis hame whiche is clepyd secundina …”; [explicit] “… and these medicines been sufficient to help eny woman by the grace of god. Explicit istud Regimen. Deo gracias.”

18. [fols. 116v–117v, two medicinal recipies, Scribe 1 and Scribe 2]; [incipit] “for to stoppe þe flowrys yff a woman …”; [117r end Scribe 1, begin Scribe 2]; [explicit] “… for thys ys well provd.”

Cambridge University Library MS II.6.33

By the middle of the 16th century, an independently circulating text of the Knowing was bound to an independently circulating manuscript of The Book of Rota (which lists diseases and maladies that can afflict the uterus, but is not specifically written for women) to create the Cambridge manuscript. A brief description of the manuscript’s contents can be found in Barratt’s edition (14–15), which also includes a critical edition of the C text. A concise descriptive bibliography is provided by Green in “Obstetrical” (66) and in “Handlist” (85). An entry can be
found in *A Catalogue of the Manuscripts Preserved in the Library of the University of Cambridge, Summary Catalogue*, which identifies the manuscript as a “12mo, on paper, of 71 leaves, in writing of the XVth and XVIth century” (C 3: 532). In commenting on the wear, size, and discolouration patterns found within the manuscript, Green suggests that the copy of the *Knowing* found in this manuscript “was later bound with another gynecological text” (“Obstetrical” 59). Barratt further states that “the small dimensions of the manuscript, especially before it was bound together with *The Book of Rota*, suggest a practical function” (15).

**COLLATION:** Section A, 1$^{162}_{14}$ (lacks 3); Section B, 1–2$^{163}_{16}$ (lacks 16). 150 x 113 mm (6 x 4 ¼ inches). 22 or 23 lines to the page. Paper.

**CONTENTS:**
1. [fols. 1r–32v, *The Book of Rota*, Scribe 1, Section A]; [incipit] “This boke mad a woman named Rota of þe prive siknesses þat long to a woman with medicynal to help them …”; [explicit] “… than take a clene bason with hote water and therin holde thi handes a wyle and thow shalt see þe wormes crepe out”; [end Section A, end Scribe 1]
2. [fols. 33r–68v, *Knowing*, wear marks indicating that it may have circulated independently before being bound with *The Book of Rota*, contains infrequent red rubrics and occasional capital ornamentation, Scribe 2, Section B]; [incipit] “Owre lord God when he had storid the word of all creatures …”; [36v, explicit] “… and than a man shal do cure hem be no cuttyng ne be no fire.”
3. [fols. 68v, medicinal recipe]; [incipit] “A medycine prouyd for the white floures of wyf or maydyn …”; [explicit] “… and wel on hir body a litill a boue hire share. Explicit”; [end Scribe 2].
4. [Section B, fols. 70r–71v, a listing of revenues in the hand of Scribe 1, Barratt concludes this provides “evidence that the two manuscripts were combined at the time of writing of *The Book of Rota* or shortly after” (15)].

**British Library MS Sloane 421A**

This paper manuscript has been described by Barratt as “of poor quality,” “cheap,” and “possibly home-made” (16). In this manuscript, the *Knowing* has been paired with a shorter treatise on hygiene. An undated restoration and mounting has obliterated quiring information, but evidence of an earlier foliation system seems to indicate that four leaves are missing at the end of the *Knowing* section. Green has identified the manuscript as being written before 1530 (“Obstetrical” 67). A concise descriptive bibliography is provided by Green in “Obstetrical” (67) and in “Handlist” (85). A brief description of the manuscript can be found by Barratt (15–16), and an entry can be found in the *Index to the Sloane Manuscripts in the British Museum* (Scott 78).
**Collation:** 30 folios, but original information lost when mounted. 210 x 150 mm (8 1/4 x 6 inches). Paper.

**Contents:**

1. [fol. 1, accounting note with five entries, identification of MS: “Of the diseases of women. / The Regiment of health.”].

2. [fols. 2r–25v, Knowing]; [incipit] “Our lord god when he had stored the world …”; [explicit] “… and then a man shall doe no cure by cuttynge nor by no fire.”

3. [fol. 25v, medicinal recipe]; [incipit] “A medycyne preved for whit flours of wyff or of mayd to store them yff they turn surfetously …”; [explicit] “… and well one her body a lyttell above her share.”

4. [fols. 26r–29v, The Regiment of Health]; [incipit] “Nevertheles that the most hie ineffable and most glorius …”; [explicit] “… ye have not naturall rest enough.”

5. [fol. 30r, medicinal recipe]; [title] “To delyuer a woman of ded child”; [incipit] “Take blades of lekes …”; [explicit] “… drynke them with hony and water.”

**Textual History**

As indicated earlier, all of the five extant witnesses descend from a single, lost original (Barratt 24). However, within the five witnesses, two textual families have been identified. The material in D is closely allied to the material in B to the extent that they both must have shared “a common source” (30). The similarity between the C and S texts also places them into another textual family. Thus, even if not explicitly stated in the following discussions, remarks made of the D text are mostly applicable to the B text, and the remarks made of the C text are mostly applicable to the S text. In her edition, Barratt describes the A version as being “distantly allied” (34) to the D family of texts rather than the C family of text. This is because both in style and in content, A is “closer to Douce than to Cambridge” (24). However, wording and passages found in the C textual family of manuscripts also appear in A. And even more unexpected are instances when the A text contains passages that combine readings found in both of the D and C texts. Thus, a new stemma has been constructed for this thesis to more accurately reflect the relationship between the five extant manuscripts. Figure 1-2 illustrates this new stemma.
Various textual instances in the A text support the above stemma. In general, the A text follows the style and content of D – with some of the associated elements from C, such as word order or the replication of scribal errors, being minor – but the incidence of both D and C wording is frequent enough to be of note. For example, instead of D’s “tak hys fete” (D421) to correct a difficult delivery, A parallels C’s “sese his feet” (A515, C421); in a medicine for amenorrhea, A and C suggest using the “medyl barke” (A758, C668) of a cherry tree, but D uses the “myddyll rynde” (D670); there is a scribal error of “sungre” (A476) for fenugreek in A and “senigreue” (C388) in C, but there is the clear word “fenygrek” (D389) in D; or, a rare introductory phrase is omitted by D but is used in both A and C: “Medisignes for suffocassioun. Whan þes þengs fall to a woman” (A619–620, C548) is simply “Whan þeys thyngis fall to a woman” (D548) in D. A further example surrounds advice on choosing a wet nurse. MS A states, “þat þe opynyng of [the milk ducts] be not owerwyde, and þat sche be wysse and well-avyssyd” (A586–588). This mirrors C, which reads the same (C480–481); but D omits that she be wise (D479–480). Frequently, A will parallel C when ingredients for medicinals are being discussed or
listed. For example, MS A gives the following directions: “Þan take garogodioum and polipodin – þat is fern þat growythe on þe oke – and sythet in wyne or ale and gyf her to drynke” (A702–704). C reads the same (C615–616). D omits that is the fern that grows on the oak (D616). The scribes of A and C either sensed that further information was needed about polipody (oak fern, Polypodium vulgare), or they were working from a common exemplar. Interestingly enough, an earlier reference to polipody has the D text reading “þat growth on þe oke” (D327), but both A401 and C327 omit specifying the oak fern in that instance. In the following list of ingredients, MS A (again) mirrors C rather than D: MS A and C read “And yf þe marris ake gretly, take storax and good incence, aleke mech of eche IƷ” (A876–878, C801–802), but D inserts of the woman after “marris” (D 803–804). The scribes of the C and A witnesses (or the exemplar used by the scribes in transcribing the witnesses) obviously felt the addition of the woman to be redundant with respect to pain in the uterus.

As indicated earlier, however, A presents readings that are usually a mixture of both D and C, which would seem to indicate that the scribe of A relied upon an exemplar that existed before there emerged the two distinct textual families that would become D and C. Again, surrounding a recipe, A lists ingredients as found in C rather than D, and then modifies directions in a manner similar to D:

<table>
<thead>
<tr>
<th>MS D</th>
<th>MS A</th>
<th>MS C</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Tak suet]</td>
<td>Take swet,</td>
<td>Tak suet,</td>
</tr>
<tr>
<td>of a dere, gres of a</td>
<td>gres of a goys and of</td>
<td>grece of a goos and of</td>
</tr>
<tr>
<td>hogge and of</td>
<td>an henne and vergyn wax and</td>
<td>an henne, vergyn wax,</td>
</tr>
<tr>
<td>a henne, virgyn wak,</td>
<td>botur and after</td>
<td>buttit,</td>
</tr>
<tr>
<td>botthyre IƷ and aftreywarde</td>
<td>take</td>
<td></td>
</tr>
<tr>
<td>tak</td>
<td>fenecreke and lynsed and</td>
<td></td>
</tr>
<tr>
<td>fenigrek and lynsede and</td>
<td>sethe þeme togeder in water;</td>
<td></td>
</tr>
<tr>
<td>seethe hem to-gythere</td>
<td>and þey be well sothen,</td>
<td></td>
</tr>
<tr>
<td>on an esy fyre till þey been</td>
<td>draw þe jus þorow a</td>
<td></td>
</tr>
<tr>
<td>well sodyn and than</td>
<td>clothe. And þan take oyll and</td>
<td></td>
</tr>
<tr>
<td>vse ham</td>
<td>all þe þengs aforseyde and</td>
<td></td>
</tr>
<tr>
<td>with a pessary.</td>
<td>sethe þeme with</td>
<td></td>
</tr>
<tr>
<td>(D 845–849)</td>
<td>essy fyer, meng þem togyder,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>and vsyd</td>
<td></td>
</tr>
<tr>
<td></td>
<td>with a pessarye.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(A919–925)</td>
<td>(C 845–850)</td>
</tr>
</tbody>
</table>
A simpler example can be seen at line A903, which reads both *modirwort or mogwede* to D’s *mugwort* and C’s *moodirwoort*:

<table>
<thead>
<tr>
<th>[MS D]</th>
<th>[MS A]</th>
<th>[MS C]</th>
</tr>
</thead>
<tbody>
<tr>
<td>And þan tak 1 handfull of cassie and as moche of rwe and as moche of mvgwort and seth hit in whyte wynne to þe half and gif hare to drynk.</td>
<td>And take an handfull of cassye, as meche of rue and as meche of modirwoort or mogwede, and sethe yt in wyn to þe half and gyf her to drynke.</td>
<td>And take and handfull of cassye, as meche of rue and as meche of moodirwoort and sethe them in whyght wyn to the half and gif her to drynke.</td>
</tr>
</tbody>
</table>

(D830–832)  
(A902–904)  
(C829–831)

**British Library MS Additional 12195**

Of all the extant texts, A is the most distinctive. Written on parchment, the A text features the hands of three different scribes (identified as Scribes 1 through 3), extensive rubrication, and scribal spellings characteristic of an East Anglian English dialect (specifically of the Norfolk region). Like the exemplar itself, the scribes of the A text are unknown. Barratt suggests “that the manuscript of which this text is part may have belonged to a house of Augustinian canons in North Creake, Norfolk” (37). While it will never be known who the A scribes were or why they copied out the Knowing, it is fair to conclude that “some level of Latin literacy” (Green, “Obstetrical” 60) must be assumed.

Green characterizes the manuscript as “macaronic” (“Obstetrical” 60) due to its “intermixture of English and Latin texts” and posits “a specialized readership of surgeons and physicians – who, more likely than not, were men – as well as other readers who perhaps approached the texts more out of scientific curiosity than out of medical concern for women’s health” (59). In contrast, Barratt argues that the extensive rubrications found in the A text speak to a non-specialized medical reader or one who is not highly educated (i.e., a female audience): “even if not owned by or written for a woman … Additional would present few problems as long as one could read, as it highlights new topics and key terms with the generous use of red ink” (37); Barratt calls the A text “a user-friendly version.” Green doesn’t outright dismiss this
suggestion, but further states that “the combination of astrological and medical texts alongside [the Knowing] suggests use by a physician who might be concerned (whatever his involvement in other aspects of the care of women) to know about the processes of birth in order to cast horoscopes” (“Obstetrical” 59). For example, the treatise that immediately follows the Knowing is The Book of Hypocras, which teaches “for to knowe be þe planets o seknes both of lyf and deyth” (A, fol. 185r); and the materials that precede the A text present a grab-bag of “scientific” treatises, treatments, cures, and medical formularies.

To further illustrate the major features that individualize A, the text’s rubrication, length, date, style, vocabulary, and dialect will be discussed.

Rubrication

For many medieval works, rubrication and marginal ornamentation serve as “an important function of mediation between the text and its readers” (Huot 42). This is certainly true for works that are viewed as important or sacred. Various examples of illuminated medieval psalters, devotionals, and romances exist today and they are frequently exhibited for their ornamentation by libraries with impressive holdings: for example, the Bodleian Library’s digital LUNA collection includes an illuminated version of the “Poem on the Passion of Christ” and a much ornamented Troilus and Criseyde. Normally, however, secular works were not afforded the consideration of rubrication. Rubricating takes time and “as a practice confers value on those sections of the text rubricated” (Mayer 14).

The A text is the most extensively rubricated witness of the Knowing. The only other manuscript with rubrication is the C version (late 15th century or early 16th century), which displays infrequent ornamentation, including a stylized O to start the text (fol. 1), a spurious blue H (fol. 17), scattered red paragraph indicators, and infrequent red words or catchwords (Barratt 15). In the A witness, there are over 140 instances of red ink usage scattered throughout its 27 leaves (see “Appendix B: Incidence of Rubrication” for all instances of red ink in the text). In general, the rubrics of A fall into four general types: topic introduction (introductory sentences), number and amount identification (roman numerals), paragraph indicators (paraph marks, interlinear capitula, and left-hand margin capitula), and infrequent head-letter ornamentation.

In the A text, the rubrics help illustrate how this text may have been used and read by its scribes and its audience. Just as a modern reader might use a highlighter to flag important
passages in a textbook or article, the pattern of rubrication in A displays a similar bent. In this case, not only do the rubrics convey value, they also introduce a gloss-like dialogue between the text and the reader: “the rubrication surrounds and invades the text, interacting with it and yet remaining apart” (Huot 42). For the most part, important topics are introduced with a word or a sentence in red ink: for example, “Nowe well J tell yow weche women be most abyl to consevye and whan” (A310–311), “What is abortyf and what be his signes” (A364–365), or “How þat þe navell xall be cute after þe chylde be born” (A554–555).

This usage further supports the conclusion that the Knowing treatise could be expected to be read and used by women. In reflecting upon the layout of manuscripts, Barratt states, “Medieval texts can be hard to navigate: for instance it may not even be clear where one text ends and another begins, and chapter headings and lists of contents are often not provided, let alone titles” (37). The heavy use of rubrics in the A witness means that “it might have been designed to be made available for consultation by those known to be relatively inexperienced with books.” Although the A version presents an example of the early usage of rubrics in a vernacular and secular text, it remains unclear as to why so much red ink was used. Perhaps it reflects a pattern of headings found in the lost exemplar, or perhaps the scribes preferred red ink over manicule usage, or perhaps the scribes were unfamiliar with the material and decided to create an easy and quick reference system.

**Length**

At approximately 10 600 words (1162 manuscript lines), A is the shortest of the five witnesses. It is almost 3000 words shorter than D’s approximately 13 500 words and 1500 words shorter than C’s approximately 12 000 words. In her edition, Barratt states that “Additional has several extensive cuts, though we cannot know how far this is deliberate and how far the results of a defective exemplar” (35). Traditional editing theory suggests that when material is missing or does not agree with other textual sources, it is probably the fault of the exemplar or the fault of a weak transcriber (i.e., scribal error). For example, in the case of medical terminology, Barratt states that “it would be harder to introduce specificity into a text where the terminology had been originally vague and imprecise than to reverse the process” (24). While this is generally true, it does not fit the pattern of scribal changes exhibited by the A text. In this case, a close examination of the scribal changes reveals a specific intent to their omission.
As compared to the other four witnesses, there are two instances where more than 300 words of material have been omitted. These exclusions are found at lines A588 and A1157. Barratt comments on the missing material: “Curiously, these omissions are not evenly distributed throughout the treatise but become more extensive as it progresses, almost as if the redactor were becoming increasingly critical or impatient with the text (or texts) before him” (35). As indicated, the two major cuts happen in the latter half of the manuscript. But more importantly, as will be illustrated below, the omissions occur when less theoretical material is being presented. As well, the final 200 words of material appended to the treatise differ significantly from the 700 words appended to D and the 75 words appended to C.

An examination of those instances when 300 or more words have been omitted reveals that the A scribes were systematically and consciously removing material that shifted the discussion away from “the knowing of woman’s kind in childing.” At lines A588–592, the A text segues from a brief description on how to choose a wet nurse to ways of drying up milk production:

and þat sche lof þe chyld, and þat sche be not dronkeleche, [approximately 500 words of material found in D, B, C, and S but excised in A] and lat her not be overe costyf, and yf þe noresch be to habondant of mylke, put her to gret labur of her body þat þe mylke be jswaged þerwith. (A588–592)

After the phrase “þat sche lof þe chyld,” D includes a warning about the drunkenness of the nurse as well (D481–483) – C omits this – but then quickly digresses into a 560-word discussion on how to raise a child in the first two years, a discussion on pores, and strategies on how to wean a child (D483–525). MS C delivers the same exposition in approximately 460 words (C483–525). Both D and C return to the discussion on drying up the wet nurse and pick up at “and yf þe noresch be to habondant of mylke” (A590, DC525). The excision is too deliberate and delicate to be a result of scribal laziness, error, or misunderstanding of the A exemplar. It is obvious that the scribes of this material felt that the discussion had strayed too far from the topic at hand and had removed material they felt was not in keeping with the “knowing” of women.

The second instance of omitted material of over 300 words occurs at line A1157. The text has just explained how to identify the various uterine swellings (postemes) caused by the different humours and has offered some brief theoretical prescriptions for relief: “þou most hele þe mene with cold thyngs” (A1154–1155). At the end of the discussion, A goes on to differentiate
between normal sores and ulcers; however, both D and C extend the discussion and include
recipes and various treatments for the swellings – approximately 330 words in D (D1039–1064)
and 300 words in C:

[MS A]
these things is good for postemes.
[330 words of material found in D, B, C, and S
but excised in A]
And yf a sor or
wonde be
holed IIII or V dayes and breke owte agyne it
schall not be called an wonde but a cancre
or a festor.

(A1156–1160)

[MS D]
Tys thyngis schall pow put to a empostem
[330 word discussion]
…
For a
wonde þat semyth
helyd IIII dayes or v, and brekyth owte agayne,
schulde not be callyde a wonde but a kankyre
or a fystere.

(D1039–1064)

Again, A has excised this material because it does not further the knowing of women and the
strategies for curing diseases of the uterus. Without a doubt the material existed in the original,
but the A text is striving to produce a copy with a specific focus. Barratt observes that “in
manuscript culture every copy of a text could be, and often was, literally handcrafted for a
particular audience: this could entail considerable adaptation, excision, addition, and censorship”
(23). It would seem to be the case here.

The final instance of word variance of over 300 words occurs after line A1162 – “no
cuttynge nor be no fire” (A1162) – and concerns material appended to the treatise. There are
approximately 700 words added to the end of D as compared to the approximately 204 words (27
lines) appended to A (see Appendix A). The D material is comprised mainly of recipes and other
prescriptions for various ills. The C text adds only a recipe of about 75 words of material. Even
in this variance, the A material continues to be less prescriptive and more proscriptive. The
material begins with a nine-line recipe (72 words) and is in the hand of Scribe 1. The next 12
lines (93 words) contain a unique discussion on the dangers of eating the wrong foods while
pregnant: “ther be IIII thyngs þat folowyth þe chylde in þe mobryris wombe: þat is honny, ach,
comyn, and fenele” (fol. 184v, ln. 7–9). The final six lines (39 words) have been written by
Scribe 3 and again return to a recipe. The source of this appended material is not known. Such
variance at the end of the treatise highlights the individual nature of the A text. It also illustrates
that even in omission, certain conclusions can be made: “differences in readings, which may be
extensive, are not necessarily tell-tale errors at all, but may be deliberate changes that the scribe
probably regarded as distinct improvements on his original” (Barratt 23).
A secondary pattern of omission can also be identified. The scribes of A freely omit recipes and ingredients and these tend to be of 50 to 150 words in length: see lines A793, A828, A864, and A1095. There are also numerous other instances of simplification and abridgment. Barratt pithily observes that “when Additional does not omit it may radically simplify and condense” (35). For example, at line A793, a 100-word passage on bath preparation and fumigation (smudge) has been deleted. This could be because the scribes did not recognize the cure, did not believe in its efficacy, or felt that it added nothing to the discussion on amenorrhea. It is probably more likely that the scribes did not recognize the treatment because what follows the excision is approximately 34 more lines of various cures for amenorrhea.

At line A828 another 100-word recipe has been omitted: one that describes making a plaster and binding it to the navel. At line A864, again in the section concerning amenorrhea, another 100-word recipe has been omitted. The missing material includes a fumigation, a vaginal suppository, and a drink.

There is one final 130-word omission of note, which occurs in a section on miscarriages. The scribes of A exclude a discussion on the signs of paralysis of the uterus (D984), which would have fallen after “lytell” in line A1095. However, an examination of the omitted material reveals that it is very similar to material that precedes it and the scribe probably excised it as a redundancy:

[excerpt of material preceding material omitted in MS A]
… and þe passent hathyt the deduit of drewry.
And yf it be don to þeme agyne her well, þey resseyve not þe sede of a man …

(A1087–1090)

[excerpt of material found in MS DC but omitted in A]
… and she shall hate þe deduit of drewery.
And if she be taken forthe agayn hir wille, she shall not conceive…

(D986–988)

Much as in what has been identified in the longer omissions, even the removal of 50 words or less, can be seen as systematic in nature. There are approximately 38 instances where a significant word or phrase found in both D and C has been omitted in A. For example, the scribe of A is not much worried about witchcraft or interested in the use of charms. In detailing how the umbilical cord should be cut, the following instructions are given:
and with a rassur, or with a peyer of scheris, clepit betwene þe byndyngs

And VIII or X owors after þe chylde ys born (A563–566)

and than with a rasere or a scharpe knyffe kit þe navyll bytwene both byndyngys.
And assentyth nevyre to þe foly of sume olde women þat were wont to kot hym with glas or with a pese of a potte of erthe or with a scharp stone, or all þat ys but foly and wyche crafte. And VIII or X ovyr aftyr the chyle ys borvne (D459–464)

Barratt comments that “Additional also omits the censure of old wives’ practices in this respect as witchcraft (D460–63), which … can be traced right back to Soranus” (36). As well, it should be noted that A uses a pair of shears to cut the umbilical cord, not a razor or a sharp knife (D459), thus updating or modernizing the material. Neither A nor C includes the following charm found in D: “Or tak a ltyll scrow & wryt þys with-in: [body of the charm] and kyt þat scrov in-to small pecys & jiffe here to drynk” (D369–372). Yet all the manuscripts include the charm “And also, wryte þe salme of Magnyficath in a longe scrow and gyrdit abowte her, and sche xall be delyuert” (A459–461), which indicates a selective removal of material: especially since charm medicine was an active and important element in the medieval healing arts.⑦ When both D and C provide a list of ingredients for a prescription, A is just as likely as not to include all the ingredients named.

For the most part, other omissions tend to be stylistic and only occasionally change the meaning of the text. A seeks to instruct without including material that does not add to the discussion. For example, in a dialogue on menorrhagia, A reads “But sche be þe soner holpyn and stoppyt be medisignes þat ye xall fynd hereafter wer as it spekyth for þe superfluite or oueremekell of flouris and et cætera” (A294–297). The “and et cætera,” replaces D’s “I have tolde yow herebefore why the women fayle flowrys or ellys have ryȝth feve, and þe cause” (D247–248).

Ultimately, A is shorter than either D or C because of its omissions; but the omissions have been consciously and systematically chosen to keep the text focused on the theoretical discussion of woman’s diseases and to minimize the prescriptive features of the text. The

⑦ Charm medicine drew its power from chanting or recitation and was frequently religious in nature: “in many charm remedies the operator is told simply to sing so many psalms or litanies over the medicine and the patient” (Cameron 19).
systematic nature of the cuts does not support the suggestion that A was derived from a defective exemplar, but does support the suggestion that the scribes were interested in the intellectual and abstract aspects of generation as opposed to practical or procedural aspects.

**Date of the Text**

Of the A manuscript’s fourth section (section D), which contains the *Knowing*, Thomson states that there are “no clues as to its provenance” (211) and there has been no attempt in the literature to date this section of the manuscript. However, internal evidence strongly suggests that the A text is at least as old as the D witness. Two major features support this claim: the idiosyncratic use of Hindu-Arabic numeration and the scripts employed by the three scribes.

**Hindu-Arabic Numeration**

In the section on birthing complications (A463–508), the A text employs Hindu-Arabic numeration in the margin to flag the first eight difficulties (see Figure 1-3).

Evidence that this numeration was written by the originating scribe rests in the pattern of rubrication: of the marginated numbers, only the <3> entry at A470 is rubricated. It also so happens that the “and,” which begins the line, is also rubricated. This strongly suggests that the numbers were written at the same time as the transcription, rather than later. The other witnesses do not employ Hindu-Arabic numeration and it is somewhat surprising to see its use in a Middle English manuscript. According to some historians, “the uptake of Arabic numerals in Britain was
very slow” (Crossley, personal communication). This disinclination was due in part to the continued and more typical use of Roman numerals: “A certain amount of reticence to adopt the new numeral system is attested in various scientific sources. ... The new forms were not so easily standardized in the manuscript age and there were various sets in circulation, not all of which could be recognized by scholars in other localities” (King 315). Before becoming standard, however, various iterations of the number-forms moved across Europe and England. These numeral forms can be used to provide clues as to when the A text may have been written.

Expanding on material first compiled by G.F. Hill, George Ifrah documents the progression of Hindu-Arabic numeral-forms through the Middle Ages and across Europe and provides approximate dates as to when these forms emerged and when they were replaced by subsequent and later forms. He places the <3>, <5>, <6>, and especially the <4> forms in A as “mid 14th century” and no later than “about 1429” (see Ifrah 482, Fig. 29–22). Thus, given the emergence of a robust vernacular medical tradition emerging after the Black Death in the 1350s (Talbot 186), and given that the original text was probably not written later than 1399 (Green, “Obstetrical” 66) and given that another treatise of section D makes reference to King Edward III (fol. 143), who died in 1377, and given that A contains numeral forms not commonly seen after 1429, this would situate the A text as an early copy of the Knowing. Barratt and others (for example, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford) suggest that D is probably the oldest extant witness, being written in “the first half of the

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8 It took the pragmatism of technology to introduce a standard numerical Arabic set: “By the mid-1500s, the use of Arabic numerals was fairly standard throughout Europe – largely due to the development of the printing press” (Cheng 162).

9 Extracted from Figure 29-22 (Ifrah 482):
fifteenth century” (Wogan-Browne et al. 157). However, the Hindu-Arabic numbers in MS A make it clear that the A witness is at least as old as D and possibly older.

**Script**

The script employed by the three scribes also supports the conclusion that A is one of the oldest witnesses. All the scribes of the A text write in a Bastard Anglicana script: the two-compartment a (א), the looped d ascender (ד), frequent tailed d (ד), the long f (ף) and long s (ס) that descend below the line, a two-compartment g (ג), the long-tailed r (ר), and sigma or six-shaped s (ס) can readily be seen in the document:

Table 1-1. Examples of Bastard Anglicana features found in the A text.

<table>
<thead>
<tr>
<th>Feature</th>
<th>Example</th>
<th>Word</th>
<th>Line</th>
<th>Scribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>a (א)</td>
<td>after</td>
<td>23</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>as</td>
<td>45</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pase</td>
<td>1103</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>d (ד)</td>
<td>frettyd</td>
<td>66</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dothe</td>
<td>44</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>drynke</td>
<td>1112</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>d (ד)</td>
<td>called</td>
<td>59</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>g (ג)</td>
<td>myght</td>
<td>31</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gone</td>
<td>42</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gyt</td>
<td>1112</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>s (ס)</td>
<td>seede</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>is</td>
<td>42</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sewet</td>
<td>1115</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>

Infrequently, however, the cursive nature of Scribe 1’s hand (the main scribe) devolves into a Textualis form: for example, an upright rather than a cursive f (e.g., at A31), an angular p or g ductus instead of a rounded shape (e.g., “pley” at A316 or “akyng” at A882), and a gothic-like w (“flowrs” at A800).

Table 1-2. Examples of Textualis features found in the A text.

<table>
<thead>
<tr>
<th>Feature</th>
<th>Example</th>
<th>Word</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>f</td>
<td>fall</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>p</td>
<td>pley</td>
<td>316</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feature</th>
<th>Example</th>
<th>Word</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>g</td>
<td>akyng</td>
<td>882</td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>flowrs</td>
<td>800</td>
<td></td>
</tr>
</tbody>
</table>
Since Bastard Anglicana’s “evolution fell into two stages” (Parkes xviii), with later 14th-century scribes becoming “more experienced and more expert” in the emerging script to the point where “the details of the two scripts [Anglicana and Textualis] have been fully assimilated,” a probable date of the late 14th and early 15th century, for the A witness, can be hazarded:¹⁰ that is, as early as the 1370s and as late as the 1420s. Figure 1-4 (on the next page) provides an example of the three scribal hands evident in the manuscript.

**Dialect, Style, and Vocabulary**

Three distinct, but unknown, scribes were involved in the transcription of A: a main scribe who penned the bulk of the text and is identified here as Scribe 1, Scribe 2 who wrote seven lines, and Scribe 3 who wrote 25 lines. However, based on specific word and letter forms, it is clear that all three scribes were from the Norfolk area. Diagnostic of this, and written by all three scribes, are the x-forms of *shall* (*xall, xald, xolde*): for example, A5 reads *xald* (Scribe 1), A45 reads *xall* (Scribe 2), and A1103 reads *xall* (Scribe 3). A LALME dot map localizes this form to Norfolk; this is equally true of the swech-form of *such* (A149), the present plural arn-form of *be* (A657), and the qu-form of wh-: *queder* (whether, A451) or *quyth* (white, A760). However, other linguistic evidence is less diagnostic and indicates an exemplar with a different dialect profile and a wider circulation: for example, the o-form of *any* (“onye” A580), the fro-form of *from* (A85), or the sch-form of *shall* (A89) reveal a strong and broad Midlands influence. Since the other witnesses do not exhibit many of the diagnostic cues indicative of a Norfolk origin, it can be concluded that the A witness represents a Norfolk scribal layer, rather than an authorial layer.

With regards to the text as a whole, the phrasing, diction, and aesthetic mode of A are very similar to the didactic style adopted by D. For example, the A scribes frequently introduce material in an instructive manner: “Now well J tell þew þe caus þat makyth þe flowris to fall to habundantly and owt of cowrs” (A270–271, D223–224). C is more likely to be succinct: “The causes that makith the flours to falle oute of course” (C223). Again, similar to the language found in D, A uses very specific and exact language to describe the anatomy of women. For example, where C consigns the genitalia to the general “pruyyte” (C49) or *privates*, MS A

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¹⁰ The other texts are written in the later Secretary and Bastard Secretary scripts, which were known to have emerged “from about the third quarter of the fourteenth century onwards” (Parkes xix).
called flowers // with owt weche may no chylde ben ingendrede ner conceyvet // for eithe be hat it is cume neer after hat it is gone may non woman consevyve ffor ryth as polucyon be super habundant of humors fallyth to man so dothe he flowirs to a woman as I xall telle hear after ffor haer be V · dyuersytes be tween man and woman · The fyrst dyuersyte is aboven per front for here

be sum Men balled and so be not women

The · ij · diversyte is hat sum Men be thyke hered on per berdes and women be smothe The · iiij · dycrict is on þe brestes for Men haue but lytel wartys and women have long papys The · iiiij · diversyte is be twene per legges for Men have a ȝerd with oþer portnans and wo men haf opynyng weche is calld a bel chos
Or ells a weket of þe wombe The · V · diversyte is with in þe body of þe woman bet wene her navel and her wekete for per haue sche a vessell þat no Man hathe þe weche is called þe Merres and be caus it is with in þe woman þat no Man may se what it is Resson wold þat

yf þe maris be meved owt of place

Tak wax and Sewet of a Der Euen messur vij · Ʒ · of tarpentyn and grec of gos Euen leke iiiij · Ʒ · and a lytyl opium and temper all to gydþer with oyll of Cyperyn and vs þat in a pes ary for þat pesary is helpyng to anye Malady þat is Caled fyer of hell þat
consistently uses “weket” (A56) to describe the vaginal opening. In describing sexual relations, A prefers “deduyt of drwery” (A298) or the *joy of love-making* to mean sexual intercourse – D as well uses “dedeuyl of dewery” (D484); B, C, and S do not use such explicit language. MSS C and S frequently refer to the *natural deed* (C934) or *deal naturally with men* (C986). The B scriber refers to sex as *reasonably dealing with men* and refuses to use anatomical language: in B (but not in D), *mouth of her womb* replaces D’s use of *wicket*. Barratt suggests that the variance is a reflection of the material at hand, which “inevitably relates to sexual practices” (24) and “ventures into territory that can quickly become forbidden.” However, there is evidence that the exemplar probably employed the more technical terms:

Only on one occasion does Bodley preserve *wekett*, which suggests that its exemplar did use the term (in which it was followed by Douce) and that the redactor of Bodley was deliberately following a “global replace” procedure which was not infallible. (31)

In other ways, however, the vocabulary and the presentation of material in A are dissimilar from D, B, C, and S. In comparison with the other texts, or with identified French and Latin sources, the main A scriber displays a general lack of knowledge concerning medical procedures or ills: “Even more so than Sloane, Additional badly garbles technical terms, which suggests that the scribe and/or adapter was not accustomed to medical or gynaecological texts” (34). For example, A reads “emerowndys” (A263) for hemorrhoids, “oyle cyroyne” (A342) for cyperus oil, “heyhow” (A765) for horehound, “galbaun” (A797) for galbanum, “teodoricon enpyston” (A860) for the purgative theodoricon empiricon, “aromacum” (A900) for gum ammoniac, or “hepensethy omenus” (A1130) for herpes estiomenus (gangrene). For the most part, the A scriber does not outright omit unfamiliar terms, but the “translation-by-ear” results in some very interesting spellings of terms or herbals: for example “an horse” (A1053) is written instead of *abhors* (miscarriage), “fenekreke” (A449) instead of *fenugreek*, or “tyfer” (A699) instead of *trifer* (a three-ingredient mixture).

Further evidence that the main scribe of A was unfamiliar with a medical lexicon occurs when the concept of “retention” is being discussed. The main A scriber explicates the female ailment of “retention” as “defawt of superfluite of flourys” (A105, emphasis mine), which translates to *the lack of excess menses* (not unreasonable given the definition of “defawt”); the other manuscripts, however, read “defaute or superfluite of florys” (D89, emphasis mine): *lack*
or excess of menses. A close reading of the *Knowing* – and perhaps by extension the medical convention of the time – reveals that the term “retention” is a broad term referring to both the withholding of the menses (as the term suggests) and to the opposite concept of excess flow. In this way, the main A scribe has displayed a weak familiarity with common medical notions. This lack of familiarity extends to other medical concepts. For example, in the other witnesses the concept of “suffocation” clearly refers to both the rising (choking) and falling (prolapse, dislocation, or wandering) of the uterus. The main A scribe has missed the dual nature and usage of the word, again illustrating unfamiliarity with the medical conventions of the time.

**Classical Texts and Sources Evident in the *Knowing***

While it is true that the *Knowing* is unique in its organization of the medical material presented and contained therein, the *Knowing* derives almost all of its material from identifiable, established sources: “most Middle English scientific texts are translated from or, in one way or another, derived from Latin or French treatises” (Taavitsainen and Pahta 13). The *Knowing* itself states that it descends from “tretys of diuers maistris that han translatid owte of Greek into Latyn and Frensh” (C17–18). Thus, the *Knowing*, along with many of the emerging medical treatises, “were not original works, but translations of standard texts used by physicians and surgeons during previous centuries” (Talbot 187). In *Medicine in the English Middle Ages*, Faye Getz observes the following about Middle English medical translations:

> creative though they may have been in form and content, [texts] were never entirely “original”: every piece owed a distinctive debt to other written sources. This is especially true for medieval English medical writings, since compilation and translation from other sources were the principal methods of textual production. (36)

Thus, the translators that produced these vernacular works are better seen as compiler-scribes rather than authors since very little or no new material would have been presented in the treatises they reproduced.
To legitimize their translations and to prove their material’s prestige or veracity, compiler-scribes almost inevitably reference established Aesculapian authorities. In the Knowing, Hippocrates is invoked: “Ypocras sayth þat …” (D768); Galen is referenced: “Galyon seyth …” (A790); and Trotula is alluded to: “Another medisigne þat a lady of Selerne vsyd …” (A780). From the textual shape and content of the Knowing, it is evident that a variety of sources were used to create “a much broader treatise of the compiler’s own devising” (Green, “Obstetrical” 56). However, it should be stressed that even when a Middle English medical treatise seems “a novel fusing of several different texts” (“Obstetrical” 64), almost none of the material would have been original.

The Knowing owes its existence to an eclectic mix of French and Latin medical treatises. Barratt has identified one French and two Latin works as primary sources that were used – if extensively rearranged – in the construction of the Knowing. But she also warns that “there is probably at least one further source that has not been traced” (8).

One major source is an Old French translation of Liber de sinthomatibus mulierum 1 (LSM1), which is also known as the Trotula Major or the Book on the Conditions of Women. This treatise – which would later be combined with the Trotula Minor (De curis mulierum, also known as the Treatment of Women) and On Women’s Cosmetics (De ornatu mulierum) to produce the late 13th-century Latin gynaecology ensemble known as the Trotula – descends from both Greek and Arabic medical material. The Arabic material was introduced by the polyglot spice-trader Constantine the African in the 12th century when at the monastery of Monte Cassino in Italy and whose translations of Arabic medical material greatly influenced medical theorists in the then-famous medical city of Salerno. What is interesting to note is that even though “approximately one third of the Latin ‘Trotula’ MSS come from England” (Hunt, AN Med. V.2, 71), that is, were reproduced in England in the Latin language, there exists no Middle English translation of the LSM1 and it was an Old French translation that was used to construct the Knowing: “our Middle English translator, however, did not use [the Latin] LSM1 directly but rather worked from an Old French translation of the Latin” (Barratt 6).

A second major source, the Latin gynaecological treatise known as Non omnes quidem, can be traced to Soranus’s “gynaecological treatise, the Gynaecia” (7), which Barratt affirms was “extremely influential in Western Europe.” A third, minor source is a Latin formulary called Genicia Cleopatrae ad Theodotam, which is known as a pseudo-Cleopatra work because of its
erroneous association with the Egyptian queen, Cleopatra. The *Knowing* “takes some recipes” (8) from this source (see Appendix C: Source Material).

With respect to the properties of the herbs listed in the *Knowing*, the much reproduced 9th-century, 2269-line hexameter Latin poem *De viribus herbarum* must have been, at the very least, a reference text: “this work reached every corner of Europe, and was translated from Latin into Polish, French, and English. Only the English translation was completed before the invention of printing. It was done about 1373” (Anderson 30). Based in part on Pliny the Elder’s *Historia Naturalis* (Davisson 154, Flood 62, Anderson 34), *De viribus herbarum* “appears to reflect no direct influence from any Arabic sources” (Flood 62), but, nonetheless, “was one of the most influential works on botanical pharmacy and therapeutics from the 11th century to the Renaissance and after” (65). Of the 50 herbs listed in the *Knowing* – excluding gums, resins, and compounds, which are not part of the *De viribus herbarum* corpus – 44 have direct entries either in the Latin or Middle English versions of the herbal. Barratt does not list *De viribus herbarum* as a source.

Another suspected source is Henri de Mondeville’s *Chirurgie*, which is a French treatise on wounds and anatomy completed no later than 1320 (the date of his death). Mondeville was “one of the four surgeons and three physicians who accompanied the King [Philippe le Bel] into Flanders” (Walsh 114). A Middle English translation, entitled *Treatise on Anatomy*, was known to have been produced in 1392 at St Bartholomew’s Hospital, which displays terminology similar to what is found in the *Knowing*:

[A, ln. 63–69] [Treatise on Anatomy, fol. 41v col. 2]

The marrys … hath a long neke, … the marrys also haþ a long necke
and a stryte and a large mowthe, and a large entrey, and a playn schapyn as an vrynall
lyke an vrynall

Even as it is a truism that a vernacular medical text will not be original in content, the *Knowing*, to a certain extent, both conforms to and defies this convention. Of both the *Non omnes quidem* material and the *LSM1* material, Barratt observes that the compiler does not necessarily use complete runs of chapters [of *Non omnes quidem*] nor does he always keep the chapters in the order in which they appear in the Latin. In fact, he rearranges this material even more radically than the *Trotula* [LSM1] material, again for reasons that are unclear. (8)
Acknowledging “some interesting cultural shifts,” Barratt still contends that the *Knowing’s* source material is ultimately derived from known Aesculapian masters and texts: “some of the material in the Middle English text in fact goes straight back to Soranus, to the quite different world of second-century Imperial Rome” (8). However, as indicated by the source material’s rearrangement, the *Knowing* must be reflective of a Middle English medical mindset and not simply a translation. Further, Barratt suggests that “some of the text may well be the medieval English translator’s own original contribution” (8). This follows Monica Green’s suspicion that “the translators and composers of the Middle English gynecological and obstetrical texts also drew on local medical traditions and occasionally on their own experience or therapies they had learned from others” (“Obstetrical” 55). In the context of the *Knowing*, Figure 1-5 on the next page affirms Green’s statement of “how very much alive and dynamic were the theoretical and practical traditions of medicine in medieval England” (55).

In using classical sources to create Middle English medical treatises, two general types of texts emerged: those that were systematic in nature and followed a Greco-Arabic tradition and those that were encyclopedic in nature and followed a Roman-Anglo-Saxon tradition:

> texts can be divided into those that derive ultimately from ancient Greek sources, translated and adapted by Islamic scholars into Arabic and then into scholastic Latin for use in universities; and Roman or humanistic, those derived from the writings of educated patriarchs like Pliny or the Elder Cato, which relied on simple remedies, charms, and traditional wisdom. (Getz 36)

Broadly speaking, systematic medical treatises exhibited a head-to-toe organization: they begin with a “head” entry and systematically categorize sicknesses by working downward. An encyclopedic treatment is characterized as “a summary of all useful knowledge” (48), with medicine “always included in English encyclopaedias as a part of general knowledge”: organization was scribe dependent and was not seen as exhaustive or systematic in nature.

The organization of medical material found in the *Knowing* is systematic in nature and, as Figure 1-5 illustrates, it is derived from both Greco-Arabic and Roman influences. However, unlike most medical translation-compilations, which strive to be inclusive of all types of diseases and sicknesses, the *Knowing* is narrowly systematic in progression and somewhat encyclopedic in content: not all of women’s health has been categorized, only those health concerns surrounding generation and “uterine” diseases. The *Knowing* strives to provide a theoretical
Figure 1-5. Sources and influences evident in the *Knowing*.
backdrop as to why such diseases arise in women and general strategies for correcting the difficulties. This makes the *Knowing* an important source for understanding medieval concepts of sickness and healing and understanding the role a Middle English medical practitioner saw for women in generation.

**Health and Diseases of the Uterus in the Middle Ages**

Throughout the centuries, medical theories have waxed and waned and re-emerged. Modern medicine knows that the four humours espoused by Hippocrates in the 3rd century BCE do not dictate the health of an individual, but humoural theories were still influential even after Edward Jenner first used his vaccine against smallpox in 1796 and Louis Pasteur proved the existence of bacteria in 1862; fumigations to entice humours to flow – as formalized by Galen in the 2nd century – are not used in modern Western medical practices, but Galen’s temperature and moisture aspects have been preserved by psychologists and psychiatrists today when referring to personalities and temperaments. For example, a contemporary person might be described as being phlegmatic (“stolidly calm, self-possessed, imperturbable” or “sluggish, apathetic, lacking enthusiasm” (*OED*)), but the original Galenic concept would have been an association with moisture and coldness and the excess production of phlegm (see Figure 1-7).

The medieval belief in the seven-chambered uterus – where “the male embryos develop on the right side, the female on the left, while the middle cell [was] reserved for the generation of hermaphrodites” (Kudlien 415) – did not long survive the resumption of post-mortem dissections, which had been prohibited in the Roman world: “until the Renaissance, medical texts had relied heavily on anatomical knowledge set down by Galen in the [second] century AD” (Richardson 32) – which was “meagre, distorted and bore little relationship to the dissected body” (Russell xvii).

Yet, even today, it is easy to see how medical practices, which are frequently culture-based, traditional, and slow to change, can act as important clues to the mind-set and attitudes of a people. The World Health Organization (WHO) defines traditional medicine as “the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous
to different cultures, *whether explicable or not …*” (emphasis mine, WHO). Traditional, alternative, or complementary medicines have not been much embraced by the contemporary Western medical model, notwithstanding that “70% to 80% of the population has used some form of alternative or complementary medicine” (WHO) to treat ailments. Yet paradoxically, the Western medical tradition evolved out of “theories, beliefs, and experiences” first written and hypothesized by Greek medical practitioners like Hippocrates of Cos, Galen of Pergamon, and Soranus of Ephesus: whose treatments are not usually explicable by modern Western medicine and can only be categorized as being traditional in nature.

As the *Knowing* illustrates, the medieval physician, midwife, or leech\(^1\) identified disease as arising out of the stagnation, blockage, or excesses in the four essential substances found in the human body: yellow bile, blood, phlegm, and black bile.\(^2\) In the 3rd century BCE, Hippocrates called these substances “humours,” which comprised the “elements” of disease and were associated with the four classical elements of antiquity. Specific organs in the body both stored and produced the humours: yellow bile was associated with the liver and fire, blood was associated with the heart and air, phlegm was associated with the brain and water, and black bile was associated with the spleen and earth (see Figure 1-6). The *Knowing* typifies these views. For example, the treatise lists and identifies particular swellings as arising from specific humours: “On comyth of blod [blood] … Anoþer, the scecunde, comyth of color red [yellow bile] …. The III comythe of malycoly [black bile] and is called cancre. The IIII comythe of fleme [phlegm] and is callyd zymia” (A1128–1134).

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\(^1\) A medical practitioner who focused mainly on physical health, rather than on spiritual health, was known as a leech (*MED*).

\(^2\) In 1929, Fahraeus observed that freshly drawn blood, when allowed to stand for one hour in glass, separated into four identifiable layers. Since this separation is disease responsive (Burgess, personal communication) and species dependent – with bovine blood exhibiting very little separation and equine blood readily separating (Jain 32–33) – Fahraeus suggested that ancient physicians probably based their humoural theory on this observed separation, which is now known as the erythrocyte sedimentation rate (ESR):

According to the pathology of antiquity, as expounded by Hippocrates and Galen, health was conceived as dependent upon the normal mixture of the four fluids … these four fluids were: the yellow bile, cholera – the serum which separates from the blood-clot; the black bile, melancholia, seemingly collecting as a dark colored substance in the lowest portion of the blood-clot; blood in the restricted sense of the word, sanguis, the upper bright red portion of the blood-clot in contact with the air (the black bile and the ‘blood’ thus corresponding to the red corpuscles); and the mucus or phlegma answering to what we now call fibrin. (Fahraeus 241–242)
In the 2nd century CE, Galen of Pergamon would introduce a further complexity: temperature and moisture aspects were adjoined to each disruptive humour (see Figure 1-7). The *Knowing* is very Galenic in its theories. Men are considered choleric and have a hot and dry temperament; women are considered phlegmatic\(^{13}\) and have a cold and wet temperament: “þat man – þat is made of hote and dry natur … the woman – þat is made of colde nater and moyst” (A6–8). To the medieval medical practitioner reading the *Knowing*, it will be explained that illness and sickness are caused by the superabundance of humours: “J schall tell yow þat comyth of meche cold and to meche moystur … be weche cold and moystur, þe synnowys of þe marris slakyne and goth owt of hys ryte place and so fallyth owt” (A890–895). In the theories presented, excess humours are balanced through countervailing and contrary action: “The medisigne ȝe most vse: contrary medisigus …” (A897–898). These prescriptive theories and cures are classically Galenic: emetic and noxious herbs are described and used below the waist to encourage humours to flee upward or diuretic and laxative herbs or foods are prescribed to encourage humours to flow downward. To promote menstruation, for example, laxatives should be used to force everything downward: “To make þe flowrs to com … vse mets laxatyuys and drynkes” (A806–817). The ideal location to bleed a patient is determined by the direction one wishes the humours to flow: “And yf þe marris be fallyn downwarde … þan lat her blod on her

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\(^{13}\) Phlegmatic and choleric, in this sense, refer to a physical composition – too much moisture and coldness or too much heat and dryness – rather than a personal disposition (e.g., unemotional or passionate).
arne on þe vyn epetyke, or on þe hand, to draw þe blod vpwarde, for it well [run evermore] and draw þer as it hath ysew” (A683–690). Foul and sweet smokes are also used to encourage humoural motility: “Medisignes for suffocassioun … put to her nos a þyng of strong savor, as is castory and galbaun and brent cloth or federis brent. And benethen, at her weket, lat her take a fumygacion of spice or herbys of swete sauor … for þes well draw … þe flour down” (A621–638).

The theories and practices of these medicines, actions, and cures – as introduced to the Roman Empire by Greek philosophers and re-introduced to medieval culture, with an Arabic flavour, when the Normans took possession of the Lombard trade city of Salerno in the 11th century – would not change until the 1800s: “the most zealous advocates of bleeding and purging were the ones most instrumental in turning popular opinion against the practice. Public opinion in this regard was one step ahead of the profession” (Duffy 77).

The Knowing concerns itself with a very narrow list of conditions: diseases of the uterus. It explicitly states that there are three major troubles that affect women: “þer ben III anguissches þat princypally dern women be þe marris” (A101–103). These anguishes are identified as childbirth, suffocation, and retention (A103–106). It should be noted, however, that the childbirth section also addresses miscarriages and stillbirths, that the suffocation section also addresses uterine prolapse (dislocation), and that the retention section also addresses menorrhagia. In spite of listing herbals that make a woman “to be delyuert qweder þe chyld be queke or ded” (A477–478), the Knowing makes it very clear that the deliberate inducement of an abortion will not be addressed nor would not be tolerated by readers in the pages of the treatise: “and sume vs a thyng for þey xelde not conceve and þat makythe abortyf and slene hemselfe – þe weche J well not wryte for sume corssed kelots wold vsset” (A376–379).

According to the Knowing, suffocation of the womb was one of three diseases said to afflict the uterus: “þer ben III anguissches þat princypally dern women … the II is suffocacion, precipacion, or prefocacion of marris” (A102–105). Suffocation was “also called ‘hysteria’ (particularly after the sixteenth century)” (Wallis 187). Suffocation or choking occurs when an overly-cold uterus “ryssith owt of his ryth place and goth ouerhye” (A161–163) from its rightful position in an attempt to latch onto the moisture and heat contained within “þe hart, þe lyver, and melt, and longs” (A170–171). As presented in the Knowing, the opposite condition, that of precipitation (uterine prolapse), is also discussed in the context of suffocation: “that is whan it goth owt of his ryth place overelowe” (A181–182). Symptoms of suffocation included choking,
fainting, “chills, weakness of heart, and dizziness” (Miller 82). Even though “at the time of Hippocrates it was believed that the uterus (hystera) could wander inside the body” (Prioreschi 475), both “Galen (and Soranus as well) asserted that the womb could not move” (Miller 82), so most of the material presented on suffocation in the Knowing is derived from other sources. The concept of the “wandering uterus” probably entered the medical corpus through Hippocrates: “the Greek physician Hippocrates is generally credited with first suggesting that hysteria was the result of a wandering uterus: the uterus, he thought, could detach itself and wander about the body, causing dysfunction by adhering to other organs” (Meyer 1). However, it was Aretaeus of Cappadocia in the 2nd century (a contemporary of Galen) who would formalize the use of fumigations and scents (both sweet and foul) to right a dislocated uterus: “Aretaeus suggested that the uterus was attracted to or repulsed by certain smells, causing either a prolapse or ‘hysterical suffocation,’ respectively” (2).

Thus, like all other medical texts of the Middle Ages, the Knowing contributed very little that is new or original to the theoretical understanding of diseases, but it does present the information in a unique manner, which provides a context for describing attitudes surrounding women’s health and sickness in medieval times and in medieval England.

The Politics of Language and Gender

In the Middle Ages, countries that were once under the sway of the Roman Empire, and that continued to be under the extended influence of the Western Christian Church, used Classical Latin as the dominant language for education and learning. Religious, philosophical, medical, and other works of import were almost always written in Latin: “to the middle of the fifteenth century at least, all professional, specialist, and technical subjects were presented in Latin” (Robbins 393). After the Norman Conquest (1066), a further linguistic complication emerged in England; the language of instruction and education was Latin, the vernacular of the people was English, and the official language of the state was French: “except at the Universities where Latin was prescribed, children construed their lessons in French, whilst among the nobility and gentry French was the language for polite conversation” (Talbot 186). As Tony Hunt’s Anglo-Norman Medicine volumes show, there existed alongside the Latin tradition a very strong
and active Anglo-Norman French medical tradition: “all students of medicine in medieval England [were] quickly obliged to confront the problem of multi-lingual documents” (Shorter Treatises, 1). But during the 14th century, translator-compilers in England were more interested in translating Latin material into Middle English, rather than French, because the influence and importance of the French language was on the wane:

Anglo-Latin gradually lost ground to Anglo-French in its role as the official language of record at both national and local level[s], whilst Middle English emerged over time from being a predominantly spoken language to take over from the two others in the fifteenth century as the acknowledged national language, both spoken and written” (Rothwell, vi)\(^1\)

By the time of the Black Death (ca. 1348–1350), there was a trend towards the vernacularization of learning and information: “Whereas previously the use of English had been limited to the insertion of medical recipes into the margins of books, now whole treatises, written by laymen for laymen, began to pour from the shops of the stationers” (Talbot 186). Thus, when a treatise like the Knowing explicitly states that it is being written in English, and not in Latin or French (Anglo-Norman), compiler-translator-scribes were making a political statement about the importance of vernacular learning and the merit of their vernacular language. The introduction of the Knowing states the following: “I thynke to do myn entintif [careful] bysynes forto drav oute of Latyn into Englysch dyuerse causis of here maladyes” (D13–15). The treatise goes on to explain that women are better able to understand English over classic tongues: “because whomen of oure tonge cvnne bettyre rede and undyrstande þys language þan eny oþer … I have þys drawyn and wryttyn in Englysch” (D17–22). Women most likely to be able to read Middle English would be found within the educated religious communities or within educated gentry. In compiling a medical handbook in vernacular English, the compiler has shifted knowledge from the hands of Latinate-learned control – and also perhaps masculine control – and placed the information into the hands of English-lay or English-gentry control.

Further, the Knowing also concerns itself with female self-ownership. The prologue specifically identifies English-speaking women, “whomen of oure tonge” (D18), as the target of the treatise. In the same passage, the treatise also charges literate women with educating and

\(^1\) For example, in “1362, the chancellor opened Parliament for the first time with a speech in English” (Baugh and Cable 136).
informing unlettered women: “And, þerefor, every woman redet vnþo oþer þat cannot so do and helpe hem and concell theme in her maladis without schewyng her desses vnþo man” (A24–27). The text also begs that if a man does read the treatise, that he only do so in the helping of women and not in the censure of women: “And if any man rede þis, I charge theme … þat he red it not in despyt ner slander of no woman” (A27–33). It might be argued that by stating “if any man rede þis” the compiler is constructing a rhetorical vehicle not actually meant to empower women, but designed to make male audiences feel as if they are reading hidden or secret knowledge. However, subtle clues within the introduction do not support this suggestion.

For example, as compared to the Latin Trotula, the Knowing’s prologue does not introduce a woman’s weaker or feeble nature (as compared to men) until later in the passage (line 14) and does not dwell long on the hierarchically lower-value of being female:

**Knowing**

… and þat is of þe man – þat is made of hote and dry natur – scheld com þe seede, and of the woman – þat is made of colde nater and moyst schelde reseyve þe seede so þat be þe tempere of cold and moyst, het and drye the chyld xal be ingendered, ryght as we se tres, cornys, and herbys mowe not grow without ressonabel temper of þe IIII complexcious. And for as mech as women be more febel and colde be nature þan men ben (A5–14)

**Latin Trotula**

… so that the stronger qualities, that is the heat and the dryness, should rule the man, who is the stronger and more worthy person, while the weaker ones, that is to say the coldness and humidity, should rule the weaker [person], that is the woman … so that by his stronger quality the male might pour out his duty in the woman just as seed is sown in its designated field, and so that the woman by her weaker quality … might receive the seed (Green 65)

Further, as illustrated above, the Knowing introduces the different natures of women and men in a factual and comparative manner, rather than a subordinate manner: men are hot and dry, women are wet and cold (A6–8). As well, the construction of the temperament argument in the Knowing has been altered subtly from the originating Latin Trotula to increase the seeming importance of the female’s contribution: when first described, man’s hot and dry nature is introduced before the female’s nature; however, in the very next passage, the female’s contribution to generation is introduced before the man’s contribution: “be þe tempere of cold and moyst, het and drye the child xal be ingendered” (A911). The Latin Trotula maintains a consistent construction throughout its whole argument: man is always the “stronger and more worthy person” and woman is always the “weaker person” (Green, Trotula, 65). As well, after briefly mentioning the “feebleness” of women, the Knowing text segues into its address to women.
The text also acknowledges that women are unique in their illnesses of the uterus: “And for as mech as women be more febel and colde be nature þan men ben, and have greter travel in chyldyng, þerfor fallyth oftnyn to them mo diverse seknes þan to men and namly to þe membris þat be longyng to ingenderyng” (A14–18). The Latin *Trotula* is not so kind: “because women are by nature weaker than men and because they are most frequently afflicted in childbirth, diseases very often abound in them especially around the organs devoted to the work of Nature” (Green 65). In the Latin *Trotula*, this state of illness is to be pitied; however, in the *Knowing*, the opposite response is encouraged:

### Knowing

and vnderstend þat þey haue non oþer evellis þat now ben on lyve than þo women haden þat now be seyntys jn hevene (A28–36)

### Latin Trotula

Moreover, women, from the condition of their fragility, out of shame and embarrassment do not dare reveal their anguish over their diseases (which happen in such a private place) to a physician. Therefore, their misfortune, which ought to be pitied …. (Green 65)

Likewise, in describing menstruation, the text compares the process to ejaculation and as a release of excess humours: “for ryght as polucyon be superhabundant of humours fallyth to man, so dothe þe flowirs to a woman” (A43–44), making it seem as if menstruation were an equivalent process, rather than one borne out of her cold and wet nature.

Further, when describing the five distinctions between men and women, the text moves from a description of lacking to a stronger position of ownership: 1) men have testes, women do not (lacking) (A48), 2) men have beards, women do not (lacking) (A50), 3) men have small nipples on their chests, women have long breasts (equivalency or comparison) (A52), 4) men have a penis, women have an opening (equivalency or comparison) (A55), and 5) “for þer haue sche a vessell þat no man hathe” (A58–59) – a possession that men lack – which is a uterus (identified in the text as *marris*). The text goes on to describe the uterus in relatively correct anatomical detail, which might be an attempt by the original compiler to familiarize or normalize a female audience to the uniqueness of her body. It might also be an attempt to mitigate the pervasive Galenic view that women’s many illnesses are caused by their wet, cold, and feeble nature, by ensuring that “a counterposition is implied in the text’s desire to limit the possible effects of misogyny” (Wogan-Browne *et al.* 121).
Early in the treatise, when explaining why conception occurs, the *Knowing* does an exemplary job of giving equal importance to male and female contributions and humoural composition. After declaring men and women as being capable of noesis ("ressonabel creature" (A3)), the text gives a nod to Genesis 1:22 ("wax and multiplye" (A5)) and explains how the hot and dry nature of man is needed to balance the wet and cold nature of woman: "man þat is made of hote and dry natur sheld com þe seede and of the woman þat is made of cold nater and moyst schelde reseyve þe seede so þat be þe tempere of cold and moyst, het and drye the chyle xal be ingendered" (A6–11). The treatise assures the reader that such an equal mixing is correct and essential for apposite growth: "ryght as we se tres, cornys, and herbys mowe not grow without ressonabel temper of þe IIII complexcionus" (A11–13).

Thus, as discussed above, it is probable that the *Knowing* was deliberately constructed to not only empower women linguistically, it was also constructed to give women the sense that their bodies and their functions are as essential and as normal as anything found in nature.
EDITORIAL PROCEDURES

Whenever possible, the reading of A has been preserved and the text has been corrected only when obviously faulty. Emendations have been flagged with square brackets and further information can be found in the textual apparatus.

Expansions, Abbreviations, Insertions, and Symbols

Expansions and abbreviations have been silently expanded and normalized. Scribal insertions and marginal additions have also been silently inserted, with the point of insertion documented in the textual apparatus. All symbols for dram, also known as drachm and used interchangeably for fluid dram (1/8 of a fluid ounce, ≈ 3.55 mL), have not been expanded and have been normalized to \( \text{ʒ} \) (dram). The symbols for ounce (also known as uncia) have not been expanded and have been normalized to \( \text{ʒ} \) (ounce). Roman numerals in the text, which represent days or quantity, are preserved and presented as small capitals, with the terminal \( j \) silently converted to a terminal \( i \). All Tironian notations for et have been expanded and normalized to and. Nasal suspensions have been expanded silently.

Capitalization and Representation of Letters

Modern capitalization has been adopted. The letters thorn (þ) and yogh (ȝ) have been preserved. With the exception of a terminal \( j \) in a quantity or a day count, which has been regularized to \( i \) (as mentioned above), the letters \( iy, ilj, \) and \( ul/w \) have not been normalized and are preserved as in the text. All letter form variants have been normalized to their modern print equivalent. For example, the rotunda \( r \) (z) and the long \( r \) (ɀ) have been conflated to the modern \( r \); the sigma \( s \) (σ), the capital sigma \( s \) (Ϭ), and the long \( s \) (ʃ) have been conflated to the modern \( s \) (capitalization as required); and all long and short forms of thorn have been conflated to \( þ \) (capitalization as required). Infrequent use of \( ff \) to indicate a capital \( F \) have been regularized to \( f \) and only capitalized as required. Tails and scribal flourishes – frequently found at the end of g, m, n, \( σ \), and \( r \) – are treated as such and not transcribed as a final -e except in two cases of ambiguity: nature (A15) and Creature (A36). Although sometimes distinct and sometimes indistinct, the final scribal flourish or curl – signifying -s, -es, or -is and normally indicative of a plural ending – is somewhat inconsistent and problematic in the A text (especially after -ng) and
has been contextualized to singular where appropriate: for example, knowing (A1), longyng (A18), ingendering (A18), helpyng (A23), etc. Unless the -es or -is (-ys) form is explicitly written in the text, plurals have been normalized to -s: for example, womans (A1), prevyts (A33), portnans (A54), ells (A56), corvpcyons (A86), etc., as compared to membris (A18), bessynes (A20), diveris (A21), maladis (A22), signes (A22), etc., where the text has provided the -is or -es form.

**Punctuation, Layout, Presentation, Word Spacing, and Textual Apparatus**

All punctuation is modern, but original line breaks have been preserved and each line has been numbered accordingly. Folios are noted in the upper left margin of each page. Modern word division has been adopted silently; hyphens have not been inserted into compound words that appear separately in the text, and hyphenation is modern. Although the manuscript text is presented as one large prose document, there are occasional rubricated and unrubricated capitula marks in the margin (e.g.,  at A98, A181, A400, etc.), in-line capitula marks (  at A145 and A1153 ), significant inline virgules or caesura ( // at A2 and A89), and infrequent endline paraph marks (  or  at A656, A667, A847, etc.). A danda mark (|) followed by a capitalized letter is used to indicate these section breaks, and if the marks are rubricated, a bold face type double danda mark is used (||): for example, there is a marginated capitulum at A98 and the convention for this edition presents the line as “… female. | Now J haue …,” there is an inline capitulum at A145 before the “Ne” and the line is presented as “… resseyve. | Ne þeis …” (A145), and there is a rubricated endline paraph indicator at A656 and this edition represents this as “|| Whan þe marris …” – further information is provided in the textual apparatus. Rubrication is presented as bold face type. Footnotes appear below the textual apparatus.

In the textual apparatus, round brackets are used to indicate specific spelling variations between the texts. For example, the textual apparatus for line 37 reads “37 blossom[ ] bvrione D(BCS),” which indicates that the D, B, C, and S MSS all use essentially the same word, but with some spelling variation: bvrione D, burion BC, and burione S. Curly brackets ({} ) and the slash mark (/) are used to indicate word variations when conflating D/B and C/S textual readings. For example, the textual apparatus for line 94 reads “94 may legge[ ] {ly}/{be} more D/B, lye CS,” which indicates that the D text should be read as “ly more” and that the B text should be read as “be more,” but that texts C and S use the same word and the same spelling and should be
read as simply “lye.” A more complex example can be seen at line 150, which reads “150 wynter old] yere {om.}/(of) D/(B(CS))” and indicates that the D text has slightly different wording than the B, C, and S text, and that there exist spelling variations between the B, C, and S texts, which read yere D, yere of B, yer of CS.

Regardless of source and where applicable, the textual apparatus has been normalized to these editorial procedures. For example, the textual apparatus for lines 21–22 read “21–22 schew … signes] drav oute of Latyn into Englysch … D(B)(CS),” with modern capitalization and word breaks: however, the originating D text reads “latyn in to englysch,” the B text reads “latyn into englyshe,” the C text reads “latyn in to Inglysh,” and the S text reads “latyn into Inglyshe.”

**Scribal Errors and Editorial Corrections**

Scribal errors are corrected, flagged with square brackets, and further information is provided in the textual apparatus. Except where noted above as “silent,” any emendation to the base text is marked with square brackets and further information is provided in the textual apparatus.
TEXT

BL MS ADDITIONAL 12195 (fols. 157r–184v):
THE KNOWING OF WOMAN’S KIND IN CHILDING

157r

1 Her folowyth the knowyng of womans kynde
2 in chyldyng. || Owor lord God, whan he had stor-
3 yd þe warld of all creatores, he made man
4 and woman ressonabel creature and bad hem
5 wax and mvltipyle, and ordent þat of them xald cum
6 þe thyrd, and þat is of þe man – þat is made of hote
7 and dry natur – scheld com þe seede, and of the
8 woman – þat is made of colde nater and moyst –
9 schelde reseyve þe seede so þat be þe tempere
10 of cold and moyst, het and drye the chyld xal be
11 ingendered, ryght as we se tres, cornys,
12 and herbys mowe not grow withowt ressonabel

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1–2 Here ... chyldyng: A is the only extant MS to carry this incipit. | 2 storyd: The MED associates the verb storen with livestock. | chylding: Strictly speaking, chylding means “child-bearing, parturition, delivery” (OED). Figuratively, however, chylding can also refer to the state of being “fertile, fruitful” and, in this case, is being used to embody all aspects of a woman in her state of being able to bear a child. | 8 nater: This word might be nature or matter as both words are used in the various MSS. But this MS identifies man as having a “hote and dry natur” (A7) and women as being “more febel and colde be nature” (A14–15). For consistency, nature is assumed here. | 10 het: Neither the MED nor the OED list this variant as a common form of hot; however, het is listed in the OED as a northern adjective variant. Its usage here might reflect a scribal error or it might indicate a Northern dialectical influence.
temper of Þe III complexcionus. And for as

mech as women be more febel and colde be

nature Þan men ben, and have greter travel in

chyllyng, þerfor fallyth oftn to them mo

divarse seknes Þan to men: and namly to þe

membris þat be longyng to ingenderyng.

Wherfor in worchep of ower Lady, and of all þe

seynts, J thynke to do myn intent and bessynes

for to schew after the French and Latyn the diveris [causis]
of þe maladis and þe signes þat ye schall know theme

by and þe cures helpyng to theme, after the
tretys of diveris masteris. And, þerfor, every
woman redet vnto oþer þat cannot so do and
helpe hem and concell theme in her maladis with-
ownt schewyng her desses vnto man. And if any
man rede þis, I charge theme on owor Ladys
behalf, þat he red it not in despyt ner slander of
no woman ner for no caus but for þe helpe or
hele of them, dredyng þe venjones þat myght fall
to theme as hath do to oþer þat hath schewyt þe
prevyts of þeme, in slanderyng of hem: and vnder-
stend þat þey haue non oþer evellis þat now ben on
lyve than þo women haden þat now be seyntys
jn hevene. For ryght as þe Creature of all

24–26 masteris … helpe] mastrys þat have translatyde hem oute of Grek into Latyn. And because whomen of our
tonge cvnne bettyre rede and vndyrstande þys langage þan eny oþer and euery whoman lettyrde rede hit to oþer
unlettyrde and help D(BCS) | 27 man] + I have þys drawyn and wryttyn in Englysch D(BCS) | 27–28 any … þis]
hit fall any man to rede hit D(B)CS | 28 charge … Ladys] pray hym and scharge hym {in} / {on} ovre Lady
DB/(CS) | 29 ner] ne DB, and CS | 30 ner] ne DB, nor CS | 30–31 helpe or hele] hele and helpe D(C), helpe and
helpe B, helpe and hele S | 33 of þeme] om. DBCS | 36–37 þe Creature … þyng] þe makere of all þyngs DB, God
hath C |

25 redet: The A MS frequently presents verb + it combinations as one word (e.g., read + it = redet, have + it =
havit (A126), stamp + it = stampeyt (A642)).
þyng ordent tres to blossum and flowor and þan
after to ber frute, [in] þe sam maner he hath ordent
to all women þat haue þer sporgemente, weche is
called flowors, withowt weche may no chylde
ben ingendrede ner conceyvet for be[for] þat it
is cume [ner] after þat it is gone may non woman
conseyve. For ryght as poluc[y]on be superhabundan[ce]
of humours fallyth to man, sō dothe þe flowirs
to a woman, as I xall telle heerafter. For þaer be
V dyuersytes between man and woman. The
fyrst dyuersyte is aboven þer front, for þere

dressing cleansing produced nor conceived

superhabundance: There are frequent examples in this MS where a <t> has been misread for a <c>. | 43 superhabundance: There are frequent examples in this MS where a <t> has been misread for a <c>. | 45–60 for ...
merres: Barratt notes that this passage on the differences between women and men is not found in Fr. and L. sources and “its purely empirical nature suggests it may be the ME redactor’s own contribution” (117, n40–51).
be sum men balled and so be not women.

The II diversyte is þat sum men be thyke hered on þer berdes and women be smothe. The III divercite is on þe brestes, for men haue but lytel wartys and women have long papis.

The IIII divercye is betwene þer legges, for men have a þerd with oþer portnans and women haf opynyng weche is calld a bel chos or ells a weket of þe wombe. The V divercye is within þe body of þe woman betwene her navel and her wekete, for þer haue sche a vessell þat no man hathe, þe weche is called bel chos... wekete:

The A MS has chosen to retain both euphemistic and anatomical descriptors in referencing the vulva or externa genitalia. The MED equates wiket to the vulva, which the OED defines as “the opening or orifice of that organ.” Cunte is the older word, but is only seen in the C MS. Chaucer makes use of this euphemism in The Wife of Bath’s Prologue: “For if I woulde selle my bele chose, / I coude walke as fresh as is a rose” (Chaucer, ln. 447–448, 116).
he merres, and becaus it is within he woman –
that no man may se what it is – resson wold þat
J schold tell yew fyrst how þat it is schapyn
and formyd and whereof it is made. The
marrys is a vessell made of thyn lether,
rowe within and pleyn without, sclydyng, thyk[1]ly
frettyd, enterlasyd with smal senowys al abowt,
and hath a long neke, and a stryte and a large
mowthe, and a large entrey, and a playn schapyn
lyke an vrynall; þe bottom þerof is to þe navell
of þe woman and þe II sydis to þe sydis of þe
woman, and it is pertyd into VII vessell, of þe wyche

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60 merres: After this opening section, the A MS prefers the marris spelling of uterus. D prefers matrice but uses maryce in this instance, B and C prefer matrix, and S uses matrix and matrice. All forms are listed as variants, with marris and matrix having an Anglo-Norman root (OED) and matrix a more direct Latinate root. | 63–69 The ... vrynall: Describing the uterus as having a long neck can be seen in the Fr. source material LSM1. However, another 14th-century English treatise (c. 1392) describes the uterus as urinal, as well: “the marys also hap a long necke as an vrynall” (Treatise on Anatomy, fol. 41v col. 2). | 71 pertyd into VII vessell: The uterus was believed to be compartmentalized into seven chambers (see Kudlien’s “The Seven Cells of the Uterus” for a full description of this concept).
III ben on þe ryght syde and III be on þe left syde, and þe VII ryth in þe mydis betwen þe navel and þe weket. The wych marrys is ordent for to resseyue and holde þe seed of man and þe schyld to be conseuyed and norysch into þe conveyabyl tym of þe berthe, and so it is rowe within for to hold þe seede of man þat it go not owte. And if so be þat þe seed fall int[o] any of þe chamberes on þe rythte syde, yt xall be a man chylde, if it þer abyde an be conceuyyd. And if it fall into any of þe chamberes or vesselus on þe lefte syde, yt xal be a mayde chylde. And if yt fall in the

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72–73 ben ... in] lyth in þe party tovarde þe ryȝht syde, and III {om.} /{in þe party} tovarde þe lyfte syde, and þe VII evyn in D/B, ar in the parte toward the right syde, and III are in CS | 73 VII ... mydis] VII evyn in þe myddys D(C) | 74 ordent] ordende DB, ordeyned CS | 75–76 to ... into] to conceuyue, forme and norsche vnto DB, to be conseuyed, fourmed and norished to CS | 79 into] in t A, into DBCS | 82 chamberes or] om. DBCS
vessell in þe medis, it fallyth owt and perschych middle, disappears
fro þat place of creacion. And if it byde, it fall lingers
vnto corvpcyons of superfluite of hete, colde, and corruptions, excess humours
drynes, and moystnes, and oþer corupcyons þat passith hindrance
vp fro þe weket with[owt] ressistauns to þe seed and
rotyd. || And yf it be conseyyed þer, yt schall
have þe tokyn bothe of man and of woman: characteristics
þat is to say, both þerd and wekete as it
hath be sen oftyn in diverse place. And yf any
woman well conseyyve a man chylde,
lete her dress her þat her left hepe may legge position herself, hip, lie
heyar þan þe rythte, well þat dede is done. And
þan schall þe seed of her hosbond fall into
þe rytht seyde wer þe male is conseyyvet
and þe contrary for þe female. | Now J haue
told yew what is þe marris and how it lyth in
womans body, and now J well tele yew the
anguisch þat desesen yt. And ye schall fyrst know
þat þer ben III anguissches þat princypally dern women
be þer marris. The first is trauelyng of schylde.
The II is suffocacion, precipacion, or prefocacion
of marris. The III is retencion: defawte o[r]
superfluite of flowors. The fyrst is child-
yng: þat caus everry whoman knowyth. Suffocacion
higher, while
where
torment, afflicts
distresses, harm
by, labour, childbirth
suffocation, prolapse, or choking
withholding of blood, lack
excess, menstruation

95–97] well … conseyyvet] for so schall sche make þe seede of here hosbonde to fall on here ryȝht syde where þat þe man ys conceyvydde D(B), for so she shal make the seed of man to falle on the right syde where the male is conceuyde CS 98 left margin] capitulum mark A | 102 anguissches anguysch D, syknesses CS | dern] dysesyn DB(CS) | 105 or] of A, or DBC, om. S | 107 whoman] body DB, discreet body CS

102 dern: The MED defines dernen (v.) as “to hide” or “conceal”; deren, however, is a verb that means “to hurt, injure, or wound”; the other MSS use diseases, which might indicate confusion on the part of the scribe who mixed up the two meanings. | 105 or: The structure of the Knowing makes it clear that both the lack of menstrual flow (amenorrhea) and the excess of menstrual flow (menorrhagia and dysmenorrhea) will be referred to as a generic “retention.” The A MS has incorrectly interpreted retention as only a “lack of excess of menstrual flow” (A105–106) and has incorrectly altered the or found in the other MSS (and probably of the exemplar) to of.
of marris is anguisch þat makyth women to
swell at her hart and makyth hym for to
swone and fall down, and þer theth joyne
togeder withowte drawyng or schewyng of
brethe, and but þey be holpe þe sonar, in soth, it
is wonder and þey releve. Prefocacion or
precipacyon of marris makyth womenes
bakes (vpwardes and downwardes to þer reynus) to
ake; and it makyth her hedis for to ake and all
is for defawte of ressonabyl delyueronus

their, them
faint, teeth
breath, and unless they are helped quickly, truth
a miracle if they recover, choking
prolapse
backs, kidneys
head
lack, release

108 makyth] doth D(B) | 109 at] þe poyn of DBCS | 112 soth … releve] suche case hit ys wondure and euere they releve DB, suche cas it is wonder yif they leue CS | 117 delyueronus] delyuerance DB(CS)
of her body, as ye xall [see] her afterwarde.

The flowors of women is anguische and that fallyth to every woman be natur euer monyth onys; and at a certyn tyme, be þey puroget at þer weketts of an mortell puyssyn þat ryssyth in hem of corupe blode. Yt is so þat sume women havet every monyth many day- es, and sume woman but fewe dayes but þey that havyt surfetosly and sume haue it lytel and esyly; and þo women þat have þeme every monyth onys þey may conceyve fro xv yere tyll þey be L wynter olde. But yf it be leted be any

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118 ye] sche D, ye BCS | xall … afterwarde] schall here heere hereafter D, schall see hereafter B, shall see afterward CS | see] om. A, see BCS | 121 tyme] om. D | 123 Yt is] om. DBCS | 124 havet] have hit D(BCS) | 126 surfetosly] + and anguisly DB | lytel] + wyle DB | 127–128 And … fro] And yf hit so be þat a woman not hem euery monyth onys fro þe tyme sche {have]/{may} {conceyvy}/’{conceiue}, þat ys fro D/B, This syknesse fallith to a woman propirly at CS

127 þeme: The MS reads yeme. Scribe 1 prefers the <þ> form of thorn; however, this is one of the few occasions when the <y> form is preserved, which suggests that the exemplar might have used the <y> form; Scribes 2 and 3 tend to use the <y> form of thorn. The DBCS MSS predominately use the <þ> form.
of þes cavsis þat J xall schewe, and but so be þat sche be holpyn be medisyn, sche xall passyn surly be on of þes III weys – owther che schall have a tesseke, or sche xall have a dropissi vncurabel, or sche xall dey sodenly.

Now J schall tell þewe weche women lesse her flours withowt desses and the cause wyse þey less them. Women þat be with chylde haue no flours becaus þat the chyld is noryschte jn þer body with þat same flours. Ne þo þat labour mekyl,
for þe sade labur of þer body þey defy þer mete pasyngly well. Ne þo þat syng and wake, as don þes rely-
geos women, for of þer wakyng and travelynge of syngyng, þer blode wastyth. Ne þo þat have gret
defawte of vitell, for þer stomakes and þer leveres be of full pour to defy all þat þey resseyve. | Ne þeis
maydens tyll þey be xv yere olde, for þey be so
trophyfull and ȝength þat þer mete defyth as þey ressey-
vet – and þe blod so bydyng, and other humoris, and þer vessell so stryt and small – þat non swech þeng passe. Ner þes woman of L wynter old becaus þey be so
drye þat þe hete of þe blod ys destroyde þat non super-
habundance of humors may reseyne heme ner passe.
The fyrist anguisch is of travelynge of chyld, childbirth
and þat comyth of þe seed of mane, þe wych che man, she
resseyued; and in her body, it is conseuyed and so must
sche haue travell in delyverones. And for swech, suffering, parturition
I can wryte no medysygnes. But sche þat well
have no trauell of chyllde, lat her kepe her fro
þe seed of man, and of my perell, sche þer never
þe seed of man, and of my perell, sche þer never
at the risk of losing my soul
I drede þe travellyng of chyldyng. The II ang-
visch is suffocacion of marris: þat is whan the childbirth
marris ryssith owt of his ryth place and goth correct, goes
ouerhye, and I xall schew yew þe caus þerof. J
haue told yow befor þat þe marris is made of
synowys, and eche synow be kynde is colde, and
eche þynge þat is cold sekyth to hete and perfor
þe marris (þat is cold of þemself), if it be not hol-
pyn with oþer þeng, it sekyth hete and so sumetyme
it goth vp to þe most hottest place of þe body
of þe woman: þat is þe hart, þe lyver, and melt,
and longs – þe weche cleve togeder abowte
the longs or stomake. And becawsse þat all the
brethe þat we draw comyth be contynyall

__163__ þerof [om. CS] __164__ + I schall schev yow by resonne D __165__ I … þat [om. CS] __166__ of [om. CS] __167__ holp DB(CS) __168__ vp] ouerhye CS __170__ of þe woman [om. CS] __172__ longs or [om. CS] __177__ And … flap] And because the breth of a body comyth be flappynge of the lungys, sumtyme the matrice in this syknesse oppressith the lungys that thei may not meve and flappe CS
flapyng of the longs, and whan þe marris þat i[s] full of synowys toche þe longs, it pressich them and incomber theme þat þey may not meve ne flape forto draw bryth; and whan þe breyth may neyder in ner owt, þe body is as dede. And þat is þe caus þat women lyne oþerwylls and swone as þey war ded. | **Prefocacion or precipitacion of marris.** That is whan it goth owt of his ryth place overelowe, and J xall tell yew þe caus þerof and of þat peyn. Ther is a bowell within þe body of man and woman þat
is callyd langao, be þe wych þe gret vryn

passith – of wyche bowell þe end vpward is
jo[y]ned to þe stomake and þe ende downward
to þe regebone ende and þe bleder of
man and woman in wyche þe vryn symple is
gaderyd and lythe joyned to þe forseyyd
bowell downwarde. And sumetym þe senowes
be diverse caus (weche þe marris is festid to) –
for oueremekyl moyster – slakyn and wax long and þan
þey fallyn down and lythe vpon þat bowell and
on þe bleder, þe wyche may not dvly the
vryn reseyve, and hold, ner lat passe, and ouer-presse so þat gret bowell þat þe gret vryn may haue no comendabell yssue. And so þe þes cav’s, gret depressed fall to þe bledur and to þis bowell and to þe reynes; and þe gret vryn þat may not haue his ysse, cast vp a gret fume int[o] þe hede and trobull þe brayn and makyth þe hede to ake þat þe passent lese her talent of mete and drynke and of naturall reste.

**The III anguische is retencion.** þat is defawt o[r] superfluite of flourys. But fyrst J well...
tell yow wherof the flourys come and sithyn þe afterward
caus of retencyon and defawte and þe holding, lack
caus of superfluite of theme, and than
medisyne for eche of theme. The cavs
of þer comy[n]g is thys: al þe mete þat we
reseve goth into þe stomake, and þer it is sothen
heated and defyid, and al þat is grethe and not profitabel to
digested, solid, beneficial man passith down to þe bowell – þat hythe
called langao – and þer passith awey. And þat at is
rectum, that that
pewer and clene abyd in þe stomake and þer it
pure and unpolluted turnethe into substance of mylke and þat
another substance passithe to þe lever and þer it is anodur


212 sethen: A common principle of the Middle Ages was to present digestion as a cooking process: sethen is defined as “to carry on the process of digestion” (MED).
tyme defyyd and sothen and full well clensed.

And all þat is not well clensed ner profitabyl
descendyt vnto þe bleder and is called

vrryn symple; and þat þat is good and puor
abyd into þe lever and turnyth into blode.

And so fro thens, it passith into all hvmoris
of man and womans body and so norysch her
lyfe. And sithen the stomake and þe leuer of þe
most hotest man mau be bessy jnow for
to sethe and defy þe mete þat þou reseyest (and þe
drynke), and þe most coldest man is hotter þan

digested and boiled, purified

liquid urine, pure
there
nourishes
since
is active enough
boil, digest, they receive
be most hotest woman, how scheld þey þan defy þer
mete þat þey reseyve? Yt myght not be no wey of
resson, but at every repast of mete þer abydyth
some thyng on þe lever ondefiyd; and [þ]o superfluites
draw heme togeder into þe vessell þat is ordent
for heme þat hath[e] his overe ende joined to her
marris so þat bo superfluites rotyn in þat vessell
and torn into mortall venom. But Natur þat hath every
corupcion, and voydyth at hys pour all þeng þat
is noyand to þe body of man and woman, com
forth every monythe onys to pourge and clense
þe body of all humores and corupcion. And so þes

undigested, some, excesses
created
opposite
those excesses decay
turn, deadly secretion, scorns
purges, power
noxious
once, purge

---

purgacion is ordent to women and it is

callede menstrual becaus þat it comyth every
monyth onys. And þe more hotter þat a woman
is, þe lesse sche xall haue of her flourys. Nowe

well I tell yow þe caus of retencion and

fallyng of flourys: þat fall otherweyll for
defawt of blod, and þat comyth to a woman þat
is hotte and dry of compleccyon in weche þe blod
is mekyl wastyde, and þat is becaus þey be lene
and make mekel vryn and so þe flouris is holdyne.
Anóper weys it comyth – if so be þat þe blod is stopyd, þat it may not yssew – and þat comyth of cold and drynes. For both þes qualites makyn þe venys narowe and small and stryth. And óþer- wyell yt comyth of grete comyng of blod þat for þe gretnes yt may not passe þe venes, and þat fall whan malycoly is caus of þat defawte; and þe xall know þat desses whan a woman makyth lytell vryn and thynne. And óþerweyll yt fallyth becaus þat blode þat schold passe þer passyth be óþer weyes – as be vomet and be bledyng at þe nos or þe emerowndys beneth – and þat is of the

{others ways withholding comes} exit

veins, thin and tight amount, veins
occurs, black bile, lack sickness
infrequently fails by, by vomit, by bleeding nose, haemorrhoids

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flouris þat sekythe yssew and may haue none and so 
avoydyth þer. And if it stope becaus it may
not haue ressonabyl yssew, þe xall make þem
holl be medysignes herafter wer it spekyth yf
a woman haue to lytel of her flouris. The
caus of fallyng of flowris owte of corse.
Now well J tell þew þe caus þat makyth þe
flowris to fall to habund[a]ntly and owt of cowrs.
On caus is þat þe vynes of þe marris be oftyn-

tyme overewyde or opyn; and ye xall know þat
whan þe flowris passyth hastily red and cler. A-
oþer caus: whan a woman gader ouermekyll
blode be overemekell mette or drynke or rest.
And oþerwyeyll, it comyth becaus þat blod is ouer-
mekebell chafyd be colloreke or oþer humoures þat
come owt of þe hede and oþer perts of þe body and me-
delyn with þe blod and chafyn it and makyth for to
bowlyn þat þe vynes may not hold it for mych.
And yf þe flouris þat pasyn comyth of coloreke,
than þey be ȝelowe; and if it com of blod, þan þey
be rede; and if it cum of fleme, þan be þey watryle
and pale. **Anoþer caus is ther,** þat caus all þe blod within þe body is corrupt and Natur at his pour well voyde corrupte thynge noyssant to manys body, and womanes makyth floures to passe so superhondantly and ouerowtrageosly so þat yt makyth þe woman to lese tallent of mette and drynke, and makyth her so febyl þat her leuere colyth for þe blode þat sche leseth and may not abyde in his kyndly hete ne to defy þe mete and dryncke into kyndly blod, but turned so into watyr and fall

*Nature in its capacity will expel, harmful, man's liver cools because of loses natural heat, digest essential blood, urine*

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285 caus] because DB, *om.* CS | 285–288 Anoþer … makyth] Anoþer {cause}/*om.*} þer ys because þat all blode within þe body of woman ys corrupte thynge and nature of hys pouere woll voyde corrupte thyngeys and {noyschant}/*noyant* to manmys body and womanyns and so makyth D/B, Another cawse ther is, whan blood within the body is corrupte, than nature at his power voydith corrupte thynges and {noyand}/*noysom* to the body of man and woman and so makith C/S | 288 to passe so} *om.* D, voyde to B, to passe CS | 289 and ouerowtrageosly} *om.* CS | 291 and … þat} and febillith here so sore that CS | colyth for| coldyth for DB(C), coldyth for lake of the | 292a kindly … into} om. A, kyndly hete ne to defy þe mete and drynck into DB, keendely hete to defye mete and drynke into CS

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292a: The double use of *kindly* in close proximity has probably led to scribal eyeskip. The inserted line follows D because *ner* makes more sense in the context of the argument.
into a dropisy incurable, but she be þe soner
holpyn and stoppyt be medisignes þat ye xall
fynd herafter wer as it spekyth for þe superfluite
or oueremekell of flouris and et ceetera. Nowe well J
wryte at what age a maydyn may vse [þe deduyt]
of drwery. Eche mayd scheld kepe her fro þat
deduyt at þe lest tyll her flowres befall and
comonly þat is at xv þer olde, and þat natur and
þe marris fullfyll and ber þat þat long to þem of
kynde. For trewly, and sche vs þat deduyt or þat tyme,
on of þes III thyngs or ells all schall fall to
her: owder sche xall be baren, or her

aided and prevented by

where

joy

of lovemaking, virgin

pleasure

mature and carry that which belongs

if she use that pleasure before that time

one, else

either

---

294 But sche] but yf {pey} {she} B/D | 295 holpyn DB, holpe CS | 295-296 þat ... spekyth} om. CS | 296-297 as ... flouris] hit spekith {for} {for þe} superfluite {of ouermoche} {or moche of} flowrys D/B | 297 and et ceetera IHave tolde {yow} {om.} here before {why the} {whiche} women fayle flowrys or ells have ryȝth feve, and þe cause D/B, om. CS | 297-298 Nowe well J wryte] Now schal I tell yow DB, om. CS | 298 deduyt] om. A 298-299 vse of drwery] vse resonably þe deduyt of dewery D, resonable vse to dele with man B, vse hire body naturaly with man. Clerkis sey at xv {yeer} {yers} of age and not afore, to saue heresilff. For C/S | 300 deduyt] man B | 301 comonly] comyn DB | 301-303 and ¿ kynde] þat nature and þe matryx myth fullfyll and bere þat þat longith to hem {of kynde} {om.} D/B, and than aftir that nature and the matrice {myght} {may} holde that longith to hem of keende C/S | 303 and] yif CS | deduyt] to dele with man B | yf ... tyme] yif she vse that deede with man afor that age CS | 304 or ells all] or all DB, om. CS | 305 or] + ells DB(CS)

298-299 þe deduyt of drwery: The “of drwery” does not quite make sense. However, the stock phrase þe deduyt of druerie is used frequently enough in this MS that the omission of þe deduyt was probably unintentional.
brethe schall haf an yll savor, or sche xall
be to lythy or lauy of her body to oþer þan to
her hosbonde. But for þe II fyrst ȝe xall
fynde medysignus herafter, and þe III is vnne-
curabyll. Nowe well J tell yow weche
women be most abyl to conseyve and whan:
tho þat be pourget of clere blod and not to mekell, and
þo þat have þe mowyth of þer marris nythe and evyn
agyne þe weket of þe wombe, and þo þat haue
her bodys not ouerharde ner ouersohte and be of good

smell
to too free or unruly
incurable

those
near and level
towards
color and joy and mery and goo not to pley
whan her wombe be not ouerereplet. And
a lytyl befor or elys sone after her flouris
ys most commendabyl tyme and best to concyue.

How a woman xall kepe her whan sche is
conceyved. And a woman know þat sche be
conceyved, lat her kep her restly and well and
not ouergretly travelyngh, noþer with rydyng,
er ouermekel gate, ner be not stored to
ouermekel anggur ner wrothe, and in þe VII
monyth lat her kepe her esyly, for þan is the
chylde formed. And be oueremekell steryng

\[
\begin{align*}
\text{good temper and joyous and cheerful, lovemaking} & \\
\text{overfull} & \\
\text{before} & \\
\text{appropriate} & \\
\text{restfully and prudently} & \\
\text{toiling, neither} & \\
\text{ouermuch walking, stirred} & \\
\text{anger nor resentment} & \\
\text{comfortably} & \\
\text{by, moving} & \\
\end{align*}
\]
of þe wombe, it myght lytly passe or elys be
myss-schapyn; for as J schall schew yew her be
resson, a chylde may be born jn [þe] VII monyth.
And, þerfor, it is nedfull for a woman to kepe
well þe perty benethen, for handelyng or schafyng
of hem be ouermeche gate or rydyng and namly
þat sche gyrd her not to stryte vnder her brestis,
but hold her þer as slake as sche can and þat her
brest be at large to fyll þe me of melke. For
many desses may fall to a woman for byndyng

**Footnotes:**
328 wombe] woman DB | 330 þe] om. A, þe DB(CS) | 331 it … woman] a woman owhte CS | 332 þe perty] þe partyes DB, in the parties CS | 333 gate or rydyng] goynge or rydyng or ony ober thyng BD, rydyng or goynge and othir gret labours CS | 337 for byndyng] for ouerstrait byndyng DB, of ouerstreyte gyrdynge CS
to stryte in þe VII monythe; principally þat þey kepe þem well in þe VIII monythe, for þan be þey heuy and gret. And lat hem than kepe hem jn rest and ette messurably and kepe þer wombe at large and anoyned with oyle cyroyne or with oyle of olyue, and kepe þem well whan þe chylde storyth. And in þe IX monythe, loke þat þey kepe þem slake benethe and bynd þem harde vnder þer papis with a brod gyrdyll, þat whan þe chylde draw downward þat he resort not op agyn, ner turnyth not hym amysse. And vs bathis of sewet of a der or of a got benethyn

tranquilly, belly
unrestrained, fragrant cyperus oil
protect them carefully
stirs
loose
broadcloth
returns, up
wrongly
lotions, deer, goat beneath

338 to stryte] om. DBCS | monythe | + but DBCS | 342 cyperyn] cyroyne ACS, ceroine D, ceprine B | 343 olyue] + or with oyle \{mirton\}/\{nortyn\} D(B)/C(S) | 346 harde ... papis] hard vnder the pappis harde vnder the pappis C, fast vnder the pappis S | 347 resort not] reyseth D, reyseth not B(CS) | 348 ner ... amysse] \{om.\}/\{ne\} torne hym amysse D/B, and turne hym \{mys\}/\{amysse\} C/S | 349 vs] + plastrys and DB \| bathis \+ and oynementys DB, + plaistris and onymentis CS \| sewet\} swet B

342 cyperus: The AN Dict. notes usage of cirun, ciroine, or ciron as relating to a wax or plaster. A later American medical dictionary (ca. 1848) identifies ceroene/ciroine as “a plaster composed of yellow wax, mutton suet, pitch, Burgundy pitch, bole Armeniac, thus and wine. … Sometimes it contained neither wax nor wine” (Dunglison 149). Although all MSS generally agree in spelling, a waxy plaster does not make sense in context. Barratt suggests that “these are errors for some form of ‘oyle ciperine’ (not cited in MED) … or from cipre [henna shrub]” (121, n284); but henna is better known as a dye and a British medical dictionary that likewise identifies oil of cypress (Cyprinum oleum) as “a sweet oil made of the flowers of the privet-tree [Ligustrum oleaceae or oil-tree]” (Ainsworth 132) is a later reference (1840). The DVH (156) lists Cyperus (Acorus calamus) as a medicinal herb, which would later become known as English galingale or sweet sedge. Grieve notes that “all parts of the plant have a peculiar, agreeable fragrance” (728) and that this “oil is contained in all parts of the plant, though in greatest quantity in the rhizome [root].” Hunt notes that A. calamus also goes by the names of ciperus (Plant Names 317), Cyperus longus (322), and English galingale (284). Given that the DVH lists Acorus calamus (Cyperus 156), its use has been assumed here (see note 1045 for more information).
at her weket þat þe mowthe of þe marris may be large. þat in þat, sche [intermet] her not with no disport ded of drwry and namly ny her tyme: for with sweche putyng, þe secundine maȝth breke and so þe chyld be abortyf and distroyit for euermor. And yf þe well know what is þe secundyne, J schall tell yow. Ryte as ye se in an egg þe chekyn wrapyd in a lyttel thyn skyne, ryte so þe chylde lyth e wrapyd in þe moderys wombe in swech a lytel skyne, þe wyche he brekyth and brynge forth with hym
And yf yt abyde within, and be not browte forth, [per] be medysignis þat ye xall fynde in þes boke þer hyt tretes of delyuerance of þe secondyne. What is abortyf and what be his signes. An abortyf is a chyld þat is ded in his modyres wombe. The segnes of þe weche ȝe xal know by: the bristis of þe woman well wax small and lene and oftyn sche felyth-desses as þowe sche xolde travell of chylde befor convenyabyl tyme. And sche felyth gret cold nye her reynes, and blake vryn passithe operwyll
at her weket. And at þe last, þer aperythe

a blake skyn or elys þe ded chyld, and þat may be

be smytyng or be fallyng; and sume vs a thyng for

þey xelde not conceve and þat makythe

abortyf and slene hemselfe – þe weche J well

not wryte for sume corsed kelots wold vsset.

Now well J tell yow what thyngus may

let a woman with chyld of rythfull deliuer-

ance. Sche may be desturblyd yf sche be

by striking, by, some

abortion and ruin themselves, will
cursed fools

hinder, proper

troubled
angry, prowde, schamfull, or if it be her fyrst chyld, or ellys yf sche be small and megre of body, or if sche be ouerfate, or yf þe marris be febel or in ouergrete hette, or ellys yf þat þe chyld be desturbylyd with sume knot in þe neke of þe marris, or ells þat þe mowth of þe marris be to clos or torned on þe to[n] syd or on þe toder syde, or yf sche have the stone, or ellys yf her bowells be ouerreplet of þe gret vryne for defawte of degestion, or yf þe chyld haue ouergret an hede or body, or yf þey have more membris þan it scheld

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382 shamfull] shamefaste CS | or if it be] or ellys þat hit be DB, or ellis if it be CS | 386 sume] any CS | 388 ton] to A | 392 an] hand B | 393 more] oþer B | 393–394 yf … or] om. D
haue be resson, or yf it haue þe dropissy
or oþer ell, or dede, or turned ageyne kynde.
Nowe haue J told yow þe letyng of delyuer-
ance of chyld, now well J wryte yow
medysignes for redy delyverance yf
yt be þer tyme. | Whan a woman trauell,
and her throwes come, take þe rotis of
þe pollypody and stampe þe and bynde þem
vnder þe solles of her fette, and þe chyld
xall be born, þow it war dede || Or take

by

disorder, dead, turned unnaturally

hindering

will

enters labour

contractions, roots

oak fern, crush

feet

were dead
the seed of wyld comyne, as it growyth
cumin
jn þe herbe, and after take þe woll þat growyth
middle, forehead, sheep
in þe medis of þe front of a schepe, and
mix
medell þe seed and þat togeder and whan
kidneys
nede is, bynde yt to hyr reynes. But as
sone as sche is delyuert, take yt awey
for ellys þe marris [will] sew after it. | Anoþer. Take
follow
leke bladus and skald hem and (as hot as sche
leek leaves
may sufer) bynd it to her navel and þey well
will
delyuer her anone and þow þe chyld be
immediately
dede; but take þem awey after delyverance a-
immediately
non or ellys her bowellys well folow after.
uterus

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411 leke bladus: See note 840 for more information on the medicinal use of leeks (poret, Allium porrum).
How ye schall helpe a woman that travell of chylde. Fyrst ye xall vnderstonde that in III manerwyes chylderun may schew hem ressonably at þer berthe.

For owder þey schew þer hed and þer fet, or þe ton syde or þe toder, or þer hed and fet joynly to-gydþer. But oþer caus may oþerwys fallyn. Þo þat schew fyrst her hed haue all þe rema-

nt of þer body to þe ton syd or to þe toþer: þat
whan þe hed is in þe neke of þe marris,
hys neke lyȝth ouerequart within and oþer-
wyll he putyth fyrst owt hys on hand
and þe remant abydyth within. And sumetyme
hys on fot and sumetyme bothe, and his handis
and bothe hys fet to þe seydes of þe weket
befor or behynde on þe toþer and, oþerwyll, he
hath hys handis aboven on hys hede, and
sumetyme he putyth his fet to þe sydis
of þe marris and þer h[ec] ys festynyde. And sumetyme
he schewyth hys knes and sumetyme
hys botokes. And sumetyme it is so þat ye xall
fynde hys fete joyned in þe neke of þe marris.

|| And becaus many women pereschen for
defawte of conyng and good helpe, J xall
tell yow how ye xall helpe theme wysly
at ned. But fyrst J well wryte moo
medissignes for deluyerance of chylde.
|| Gyf her to drynke þe schavyng of jvery,
and sche xall haue chylde – and do þe same to
ony þat slepith and spekyth in þat tyme.

die
lack of knowing
with skill
need, more
shavings of ivory


443 shavings of jvery: In Of Medicine (de Medicina), a 1st-century Latin medical treatise, Aulus Cornelius Celsus lists ivory shavings as a cleanser or detergent (Celsus 161). A 19th-century science encyclopedia states that “the shavings of ivory, like those of hartshorn, may by boiling be converted into a jelly” (Willich 116). | 445 slepith … tyme: This is one of the few instances in this MS where a medicine is being prescribed to a non-reproductive ailment: sleeptalking. According to Barratt, lines 443–462 “with their strong overtones of superstition and magic are not found in Non omnes quidem or the Genicia Cleopatrae” (123, n.359–76), and should be considered a digression.
For to make a woman sone to be delyuert—queder þe chyld be queke or ded—gyf hyr to drynke [detayne], II ʒ, with þe water of fenekreke and gyf her to et diamargariton and sche xall be delyuered | For hasty delyueronce—queder þe chylde be queke or dede—believe it well þis, for thyngus þat oftyn haue ben asayed and proved full trewly | Take of merre, þe mowntenous of a lytell note, and gyf her to drynke in wyne and withowte fayll sche xall be delyuert ryte soun. | Yf the chyld be ded in þe moders wombe, gyf her to drynke ysope in hot water and son sche xall be delyuert.

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**446 left margin** capitulum mark A | For … delyuert] Also to redy deliuerance CS | delyuert] + of chyde DB | detayne] deteny detayne A, dytayn DB(CS) | et] drynk B | 448 detayne] Also for C | 450–453 For … trewly] For þe same anoþer medylon preuye ofte tymys {trew} D/B, or ellis S | 452–453 believe it well þis, for thyngus þat ofte tymys haue beliue it well þis, for thyngus þat ofte tymys haue | 454 left margin] capitulum mark A | For] Also for C | 455 left margin] capitulum mark A | be … soun] be delyuered anoon DB, sone be deliuerid CS | 457 in … wombe] om. DB | 458 delyuert] + Or tak a lyttell {scrowe} and wryt þys {within: +} in nominie {Patris} and {Spiritus Sancti} | Amen + Sancta Maria + Sancta Margareta + ogor {+ sugor} | + nogo and kyt þat scrov into small pecys and jiffe hir to drynke D/B

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**448 detayne:** The MED notes that ditaine is either dittany of Crete (Origanum dictamnus) or white dittany (Dictamnus albus). Both herbs were used to help regulate the menses. However, white dittany was considered an abortifacient: “Dittany (Dictamnus albus) … was believed by the Greeks and Romans to induce menstruation and to expel a dead (or live?) fetus. It has both contraceptive and abortive effects. About 3 g of dittany seeds was given to terminate a pregnancy …” (Bullough 126). DVH lists a Ditayne (195), but it cannot be known if this is the same herb. **449 fenekreke:** Fenugreek (Trigonella foenum graecum) was “used extensively in medicine, as powder, or poultice” (MED). Due to its thickening properties, it was frequently mixed with linseed (flax) and mallows to create a poultice (Culpeper 158). The DVH notes that fenugreek “wole beter if þou yyne perto hockes and wylde malwe” (Fenymgrek 198). Fenugreek was “one of the chief ingredients of Kuphi, the Egyptian embalming and incense oil” (Watts 146). **458 ysope:** The DVH identifies hyssop (Hyssopus officinalis) as dry and hot (Isope 98); it is said to soften a “wombe þat is costyf [bound]” (99).
And also, wryte þe salme of Magnyficath in a longe scrow and gyrd it abowte her, and sche xall be deluyert. But þis ner non oþer helpe, not tell tyme come. Yf so be þat þe chylld schow fyrst hys hed, and þe remant er of þe body cleue to þe ton syd, þan pute to ȝer handis and dresse hym þat both hys handis ly justly to hys sydis, so þat he may come rythe forthe.

167r | And also, wryte þe salme of Magnyficath in Magnificat strip of parchment [do nothing], until [childbirth is immanent] rest cleave, apply arrange, snugly

458 delyuert] + Or tak a lytyll {scrowe}/strowe and wryt þys {within: +} in nominie {Patris}/pa {et Filij}/and Fi and {Spiritus Sancti}/S•S Amen + Sancta Maria + Sancta Margareta + ogor [+ sugor]/om. + nogo and kyt þat scrov into small pecys and ziffe hir to drynke D/B 459 left margin capitulum mark A 459–460 And … scrow) Or wrytt in a longe scrow all þe psalme of Magnificat anima mea DB, And write in a {skrowe}/scrowle all the psalme of Magnificat C/S 460–461 and2 … delyuert om. DBCS 461 left margin capitulum mark A 461–462 But … come] But wethyth well þat þis ne nonne oþer kepyth no woman at commenabyll tyme of deluyerance {om.}/but as a preparatyue and þerfor let þe mydwyffe helpe D/B, But {wit wel that this nor non othir helpith a woman at comenabill tyme of deliuerance and therfore let euery mydwyf helpe with}/yet ye medwiff most doe} her besyness C/S 462 left margin capitulum mark A come] + Now of the birthe of a childe C 463 left margin Hindu-Arabic numeral <1> A | whan … aperith om. DBCS 465 justly yontly DB(CS)

463–554: Thirteen birthing complications are discussed in these lines, concluding with three post-delivery complications (for a total of 16 delivery complications). The first eight complications have been flagged with Hindu-Arabic numerals (see right): line 463 with a <1>, 467 with a <2>, 470 with a <3>, 490 with a <4>, 495 with a <5>, 499 with a <6>, 505 with a <7>, and 508 with an <8>. Hindu-Arabic numeral usage was not common in Latinate countries and manuscripts (King 315). All 16 complications are introduced with rubrication, but the last eight are not numbered. There are no other instances in this MS of Hindu-Arabic numeration (although lowercase roman numerals are used in recipes). It should be noted that the <3> of line 470 has been rubricated, as has the initial and, leading to the conclusion that the Hindu-Arabic numerals were probably written by the A scribe and not at a different time. More importantly, the numerals provide a clue that this MS may have been written in the late 14th century, making it at least contemporary with D (see “Age of Text” in the Introduction).
And when he schewythe bothe his legs joyntly,

put to [y]er handis and sess hym be þe fete and drawe

hym so forth wysly þat he be not dissjoyned,

and þat he opyn not hys handes and cleue onto

þe sydis of þe marris. And yf so be þat hys hed

be so gret þat it may not owt, put to yer

handis and put hym [in] ageyne and anoyn the

mowthe of the marris with sume soft oyntments,

as oyle olyue or laury, and late þe medweyf

twit her handes in water [f]ungre[k] and lynesed

bothe be sothen in þem, ses þe hed, and draw

hym so [f]orthe. And yf þe chylde ly agyn kynde,

together

apply, seize, by
carefully

apply

pleasant

oil olive or bay

fenugreek, linseed

boiled
turned unnaturally
late þe moder ly on an hard bede so þat sche paltet
haue her hed and her scholders lyth well and high, apply carefully, adjust
hey, than put wysly to ȝer hands and drese
nym so þat he may come forth in dew maner
and so draw hym forthe: but loke in þe mene-
wyll þat sche lege on an hard bede. And yf he lies
hold with þe ton hand, loke ye draw hym not
forth þan, for ye myght dessjoynte hyme;
but set ȝowr fyngeres on hys scholders and so put wrench
jn hym agayne and dresse hys handis to [h]is

sydis and þan take hym be þe hed and draw hym

soft forthe. **Yf he hold owt bothe handis,**

**put ȝewor on hand** on þe ton sholder and þe toder

hand on þe toder cholder and dres wysly the

handis to hys sydis and þan, be þe hed, draw

hym forth and be þe handis. **And yf he scheu**

**hys fett,** and þe remant abyde within and a-
mys-tornyd in þe marris, put to ȝer handis

and dress hym – as J haue seyd befor – and ses

hym be þe fette and draw hym so forthe.

**Yf he scheu but [h]is on leg,** ses hym never:

...
han but put ȝer hand to hys [fourches] and put hym [in] a lytyl agyne and seke wysly þe oþer fot, and joyne hys fette togeder (and ȝe may do hys handis to hys sydis), and be þe fette so drawe hym forthe. Yf he desjoyne hys fette in comyng forth, put þerto fot on þe to[n] syde and þe toder on þe toder syd and put to þer handis:

joyne þe fet togyder and dress hys handis to hym sydis and drawe hym forth. Yf þe hed be torned on þe ton syde or on þe toder syde, be-

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500 fourches: The MED notes two anatomical usages for forche: 1) “the fork formed by the legs and the trunk of the body, the crotch” and 2) “the collar bones and the breast bone regarded as a unit” (shoulders). It is likely that the scribe misread the word-initial <f> as an <s> and corrected the reading to his understanding. But, since the baby is presenting itself legs first, groin is a better reading than shoulders.
for or behynde, put to ȝer handis and dres þe
hede comendably and ses hym be þe cholders
and so draw hym forthe wysly and softly þat ȝe
brose not þe marris. And yf he schew his
knes, put in ȝer hand and so put in hym a-
geyne and dress hys handis and sess hys fet and
so take hym forthe. Yf he schew hys botoke,
put hym in agyne and dress hym as J seyd befor
and so take hym forthe. And yf he schew hys
hed and fet togyder joyntly, put to ȝer handis
and display hym and dress hym so þat ȝe may take
hym owt be þe hede. | Ther was ones a chylde

suitably, grab, by the shoulders
gently
brou̍se
seiz

Ther was a chyld by, once
takyn fro hys moder, hys hede and fet jo[y]nyd togedyr, and both þey leuet long after; but þe moder was long seke. And yf he haue all hys membris jo[y]nyd togedyr, or yf he ly ouerequart, put to ȝer hand and – yf ȝe may – in any maner do in thes form as J seyd befor, in weche perty of þe body ȝe may fyrst esily ses hym, hold hym, [and] so body ȝe may byr hand and – yf ȝe may – in any maner do in thes form as J seyd befor, in weche perty of þe body ȝe may fyrst esily ses hym, hold hym, [and] so

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522 hys²) {om.}/{and his} C/S | {and} + his C | joynyd| jonyd A | 525 joynyd| jonyd A | he} + or yf he D | 526 may} + by B | maner} + of wise B | 526-527 maner … as] maner dresse hym and sese {om.}#{hem} as C/S | 527 befor| before D, afore or B, before be CS | in weche] be what CS | 527–528 of þe body} om. CS | 528 body … hym¹] body ye may {esly se hym}#{sease hym esily} D/B | hold} holdyth D | and} + do in þe manere as J haue seyd befor or in wyche pertey ȝe may of his body ses hym esily and A | 528-529 ses … But} and whan ye haue hym dressid, wysely take hym forth and CS | hold … forthe} om. B

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528 and: Scribal error has led to line repetition; the repeated line has been omitted.
take hym forthe. But eueremore dessyr to
take hym be þe hede or elles be þe fette, for
bo ben þe most esy wey of all.

And yf þer be mor þan on chylld, and yf
þey schewe theme joynytly in þe neke of the
marris, with þer hande put agyn þe ton to þe ton syd
and drawe forth þe toder, and after take hym forthe þat
abod last. And yf þe secundyne þat þe chylde
lyȝth wrapit in come not forthe with hyme,
than let þe mydwyf helpe þe woman þat travelythe
and [s]e[s]yth þe secondyn on what perty sche may and
draw it forthe. Yf so be it fall þat yt be gone
to þe bottom of þe marris, sche Þat is delyuert let
her fors her in all Þat sche may for to putid
forthe. And yf þe secundyne be holdyne
with the marris, than lat þe medwyf draw yt
soft a lytel tyl þe to[n] syde and a lytel tyl þe
toder syd; but loke sche drawe not eveneforthe,
for þan myte sche lytly þerwith drawe owt þe
marris þerwythe. And yf þe mowythe of the
marris be so clos þat sche may not help in her hand,
than vse thyngs þat be herafter [wretyn]
  for delyuerance of þe secundyne: for be þe
  helpe of þo, all þat is stoped schall owt and
  all þat is in þe marris other than schold ben of
  ryte schall passe be þo medisignes. How þat þe
  navell xall be cute. After þe chylde be born,
  loke þat ye bynd hys navell a lytyll fro þe
  wombe; and a lytel from thens bynd it with a-
  noþer thred so þat he bled not to mekell. And
  whan he hath a lytyl restyd hym owt of
  his moders wombe, than lat hys navel be
  cut on thys maner: ley it on a pleyn bord,
and hold þe ton byndyng in þe ton hand and þe
toder in þe toder hand and with a rassur, or
with a peyer of scheris, clep it betwene þe
byndyngs. And VIII or X owors after þe chylde
ys born, gyf hym mete at þe begynyng – yt
may porge hys stomake and his wombe, as hony
a lyttyl sothyn; for yf it be raw, it xall make
hym swell, and yf it be ofermekell sothen, it
xall bynde hys wombe and his stomake.
Thus schall þe fede hyme: wet þer fyngers in
the hony and putid to hys mowythe and lat hym

562-563 hold... and] {aftyre}/(than} tak with yowur to fyngyrs {þat oon}/(the to} byndyne in yowur {on hand
and}/(on hand and/(handis)} yowur oþer ðyngyrs on {þat oþer }/{the tother} byndyne {and}/(and/(om.) than
DB/C(S) | 564 with ... it] a scharpe knyffe {kit}/(cut} þe navyll DB/CS | þe both D, the 2 B | 565 byndyngs] +
and assentyth nevyre to the foly of sume olde women þat were wont to kot hym with glas or with a pese of a potte
of erthe or with a scharp stone or {all}/(/om.) þat ys byndyne DB, + and assentyth ye neuer to the
foly of sume olde women þat were wont to cut them with glas or {with}/(/om.) a pese of an erthen pott or
{with}/(/om.) a scharp stone ffor all these are {foly}/(but folysh} and wychecrate C/S | 567 porge] + him S |
wombe + and {norsch}/(norse} þe chylde DB, and norysh CS | as] + is DCS | 567–568 as ... sothyn] and þat it
be well seasoned B | 569 hym] to C | 571 hyme] + ye shall S | fyngers] fyngyre DBS

567–569 hony ... swell: This might be a description of infant botulism caused by honey ingested at too early an
age: “a significant risk factor for the development of infant botulism is honey consumption; 15% to 25% of honey
products harbor botulinum spores” (Caya, Agni, and Miller 655). It is now known that “children younger than 1
year should not be fed honey.”
soket well and then gyf hym mylke; but loke

bat ye gyf hym not hys moders melke – for

becaus of þe trauelyng þat sche hath had and þe

purgacyoun, þefor þe melke is not so holsume

to hym as other ner well not defy so lytly

as oþer – tyl sche hath restyd awyll. And sume men

sey it war good to drynke þe mylke of IX women

or he drynke onye of hys modris mylke, and

than hys modires mylke is best for hyme.

Now wyll J tell yow how ye schall schesse

a nores. Take a noresche þat is ȝonge, and in

good astat, and þat hath twys travelde of chylde,
and þat sche be of good color, and hath large brestis, 
and not to schorte papis, and þat þe opynynge
of hem be not owerwyde, and þat sche be wysse 
and well-avyssyd, and þat sche lof þe chyld, and
þat sche be not dronkeleche, and lat her not be 
overecostyf; and yf þe noresch be to habondant
of mylke, put her to gret labur of her body þat
þe mylke be jswaged þerwith. And be war þat
þe mylke be js waged þerwith. And be war þat 
sche et not overesalt metes and better, for þat xall
rotte þe chylde or þat he be half-olde or cumm to
too short nipples, milk ducts
prudent, love
drunken
reluctant, full
assuaged, wary
eat, over salted foods and bitter
corrupt, before, under-formed
that hyt may loth hym and foryete hys sokynge D/(B)

anoynte þe and by lytyll and lytyll draw the tete fro hym, and at þe last ete dyuerse metys, {

{venyded. Whan he ys {of}/{þe} age of {I}

{þat}/{þat/and nonne/{no} korrupcyon lyffe, and lok {þat}/{þo} tymes schall have dyuerse sekenes þe tyme of hys yf he do, hyt shall do mvche harme at hys hert, for wete ye sok not anoon befoore he ys bathyd ne in hys bathynge, for 

talent, gyve hym sok. But avyse yow wele {hym nedyth, and þerfor as ofte as sche knowyth þat he hath

{good} tyme, and esy to norce. How ye shal kepe the child the firste yere. Lete hym {every day be} /{om.} washe onys or twyres and non ofte nerter but {more

nede}/{nede} be, for ofte bathynge and washynge will hurte {his hed} /{om.}, but lete his norce yeue {hym lityll} and {þat} hathe mylk {in} youur hand it 

renne not lyghtly down, but a party droppynge be lityll {and bi tylill} /{om.}. For suche mylke is good and moste holsom and {norsynge} þe chylde. Ye þef

modere whyle sche was with chylde was euer in goode pynty and deluyeryde {conueniant} /{at conuenable} tyme and yf þe chylde have all hys membrys ryȝght as he shold have,

{and þe pore}/{and all þe poorys} and oþer openyng of hys body be large, and yf he had a stronge voys whan he come 
fyrst fro hys modere, and yf a {man}/{women} towche hym body be large, and yf he had a strong woyce whan he

come /{cast agayen}. How ye shal wene your 

{and þe pore} /{and other openenynges} of his body be large, and yf he had a stronge voys whan he 

come /{came} ferste forth of his moder, and yf 

{a man tylw} /{one touche} hym be any part that 

{than} /{om.} he crye, all these ar signes that he is 

lyflyn and born at {comenabill} /{convenient} tyme, and esy to norce. How ye shal kepe the child the 

firste yere. Lete hym {every day be} /{om.} washe onys or twyres and non ofte nerter but {more

nede}/{nede} be, for ofte bathynge and washynge will hurte {his hed} /{om.}, but lete his norce yeue {hym lityll} and {þat} hathe mylk {in} youur hand it 

renne not lyghtly down, but a party droppynge be lityll {and bi tylill} /{om.}. For suche mylke is good and moste holsom and {norsynge} þe chylde. Ye þef

modere whyle sche was with chylde was euer in goode pynty and deluyeryde {conueniant} /{at conuenable} tyme and yf þe chylde have all hys membrys ryȝght as he shold have,

{and þe pore}/{and all þe poorys} and oþer openyng of hys body be large, and yf he had a stronge voys whan he come 
fyrst fro hys modere, and yf a {man}/{women} towche hym body be large, and yf he had a strong woyce whan he

come /{cast agayen}. How ye shal wene your 

{and þe pore} /{and other openenynges} of his body be large, and yf he had a stronge voys whan he 

come /{came} ferste forth of his moder, and yf 

{a man tylw} /{one touche} hym be any part that 

{than} /{om.} he crye, all these ar signes that he is 

lyflyn and born at {comenabill} /{convenient} tyme, and esy to norce. How ye shal kepe the child the 

firste yere. Lete hym {every day be} /{om.} washe onys or twyres and non ofte nerter but {more

nede}/{nede} be, for ofte bathynge and washynge will hurte {his hed} /{om.}, but lete his norce yeue {hym lityll} and {þat} hathe mylk {in} youur hand it 

renne not lyghtly down, but a party droppynge be lityll {and bi tylill} /{om.}. For suche mylke is good and moste holsom and {norsynge} þe chylde. Ye þef
any gret age. And sythyn J haue tolde

yow what is sufocacyon and preciptacyon her

beforn, and werof þey come, now well

J tell yow þe sygnes, how ye xall know þem

by whan ye haue þe ton and whan ye haue

þe toder, and þan well J tell yow of

all þe evll of þe marris. The signes of

sufocacion of the marris be þes: yf sche draw

her brethe with deffyculte and schortly and lytyl –

for than þe marris ryssyth vp to þe hart –

her joyntez, her handis, her fet, and her brestes

be [s]or, and swelyng abowt her harte, and her
weket is mor fat þan it was wonte to be;
þe veynes on her front ryssyn and swell, and a
cold swet renyth over her face and be her
hede, and her pownce steryth but lytel. Oþer-
wyll, þe peyn comyth oftn and passithe son.
Oþerwyll þey wen it be þe gowte: mekel
spotyll ryse in her mowthe and þer passe, but
her marris abyd styll in her place; and
the sufocacioun makyth þe marris to rys to
the hart and her pownce is styll and no spotell

laury: According to Culpeper the laurel or bay tree (Laurus nobilis) “is so well known that it needs no description” (The Bay Tree); he warns that bay berries “likewise procure women’s courses, and seven of them given to women in sore travail of childbirth, do cause a speedy delivery, and expel the after-birth, and therefore not to be taken by such as have not gone out their time, lest they procure abortion.” Modern sources note that the plant has “narcotic properties” (Grieve, Laurel) and that bay oils were “used externally for sprains, bruises, etc., and sometimes dropped into the ears to relieve pain. The leaves were formerly infused and taken as tea, and the powder or infusion of the berries was taken to remove obstructions, to create appetite, or as an emmenagogue.” Also known as Sweet Bay or Daphne, Ovid accounts how the nymph Daphne was turned into a Laurel to escape the attention of Apollo. The DVH states that many “poetes and leches” claim “his pocion shal neuer doo harm” (Laureole 191). | 629 castory: Castoreum is a bitter, nauseous oil obtained from the scent glands of mature beavers. Sometimes the glands were dried and powdered. | galbaun: Commonly referred to as galbanum – a musky smelling gum or resin from a bitter tasting plant (Ferula galbaniflua) found in the Middle East.
cloth or federis bren. And benethen, at her weket, lat her take a fumygacion of spice or herbys of swete sauor, as is ligun aloe, musce, and soft and oliues, and make her a pessary of [y]relyon, mos[c]elyon, camelys, nardylco[n]: for þes well draw þe sydis and þe flour down. And yf sche be stronge and not febyl and haue eten, lat her blod vnder þe ancle of þe fote and gyf her for to drynke þe sorope of
calament or garapigra with jus of wormwo[de].

And it is gode to wasche her weket with water

þat nepte or calament hath be sothyn in, and take
drye comyn and stampe yt and gyf her to drynke.

And yf so be þat her marris go to hye whan

cshe hath chyldyd, late her parsch otts in a pan

and make hem as hot as sche myȝte suffer and

put hem in a bagg and bynde hym to her wombe.

A drynke for suffocacyon. Take þe sed

of nettyll and stampe þem to powder and gyf

her to drynke in wyne and sche xall be

catmint, hiera picra, wormwood

good, wash

catmint, boiled
cumin

high

birthed, roast oats

belly

stinging nettle

calament: Syrup of calamint, made from the catmint or catnep (Nepeta cataria), was “a decoction made from various parts of the plant (or plants)” (MED), which “induces sweating and … was revered as a detoxifier and cleanser, and was used as a treatment against the plague” (Roberts 11). DVH lists calamentum as an alternate name for Nepis (86). garapigra: The MED lists this as a variant of hiera picra, which the OED defines as “a purgative drug composed of aloes and canella bark.” | wormwo[de]: Wormwood (Artemisia absinthium) is a bitter tasting plant whose “leaves and tops are used in medicine as a tonic and vermifuge, and for making vermouth and absinthe. ... It yields a dark green oil” (OED). Listed in DVH (Wermode 61), wormwood is also known as absinthium, green ginger, or grand wormwo[de]. 641 nepte or calament: The DVH explains that “nepys is clespid in greek calamentum” (Nepis 86) and this herb will “purge women flourȝ if it be drunke.” Culpeper identifies “nep or catmint” as “generally used for women to procure their courses … it takes away barrenness and the wind” (Nep). This MS seems to be providing the alternative name for catmint “nepte or calament,” and both will be identified as catmint in this edition. | comyn: Known for its pungent odor, cumin (Cuminum cyminum) was believed to calm wind in the body: “comyn tak þe rote of holyhock, wylde {malov}/[malowes] and flex and lynsed and stampe hem togythyre and wrynge owte þe juce and chaffe {her wyket}/{the mowth of her wombe} þerwith and þat plaster ys good {layde}/[to ley] to here {navyll}/[wombe navyll] D/B, + or {to}/[om.] take the gres of a fox or the suet of a got [was] believed to excite the passions and to facilitate births” (Folkard 460).
holpyn anon. And yf her speche fayl, immediately
and sche be in perell of dethe þat sche may not young rue
reseyve no drynke, take grene rew and rub
tret yt well betwene þer handis and putyt genuine
to hyr nos; and yf þe þat sche be in rythe mix castoreum
gret perell of dethe, tempere castorevm in
wyne and put it in hyr mowythe. ||

Whan þe marris arn owt of hys place.
Be þys signes [ye schall know whan þe
marris is] removed of hys ryȝthe place:

rew: Favoured by both Hippocrates and Pliny the Elder, all parts of the rue (Ruta graveolens) were used in medicine (see note 900):
The name Ruta is from the Greek reuo (to set free), because this herb is so efficacious in various diseases. … The Greeks regarded it as an antimagical herb, because it served to remedy the nervous indigestion they suffered when eating before strangers, which they attributed to witchcraft. In the Middle Ages and later, it was considered – in many parts of Europe – a powerful defence against witches, and was used in many spells. It was also thought to bestow second sight. (Grieve, Rue)

arn: The use of the plural arn is indicative of the problem the scribe had surrounding the nature of the marris (uterus). The beginning of the treatise speaks of the uterus as a seven-chambered vessel, but the marris is referred to in the singular for most of the treatise. | 658–658a ye … is: The sentence as written – "by þys signes or ar remeved" – is problematic; either the exemplar was unclear (but agreement in the DBCS MSS would seem to suggest otherwise), or scribal eyeskip occured.
gret anguische and akyng is þer abowtyne and (but helpe be þe sonar) many wondys and grevos or chynnnes schall rys in þe marris. And whan yt rysyth vp hye þat it come vp to þe hart, and inpressyth it so, as J haue seyd beferne, þat sche is nye stranglet and womyth comyth and spotell as esel and her mowthe foull of water and her hed and her tong quakyn and her speche is lost. | Medisignes whan þe marris ben vp at þe hart. Take a penne and bynd it abowt with woll thyke and þan wet yt in oyle of bawme, around sooner, wounds painful injuries or tears squeezes near choked vomit, spittle like vinegar full tongue quivers feather, wrap horsemint oil


670 oyle of bawme: This can be one of two fragrant oils: oil of horsemint (Mentha sylvestris) or oil of balsam. Dvh describes balm as being a type of mint: “þis is clepid sometyme ciralis” (Bawme 196), with the OED defining balm as the “name of some fragrant garden herbs (family Labiatae)” (e.g., balm gentle, balmmint, bastard balm, field balm, etc.); the Med includes “mint (of the genus Mentha)” as a definition. However, the main entry for baume in the MED is “the aromatic oleoresin of the balm of Gilead and other shrubs of the genus Commiphora,” which is a type of healing oil. The OED includes balsam oil as a meaning for balm: “an aromatic substance, consisting of resin mixed with volatile oils, exuding naturally from various trees of the genus Balsamodendron, and much prized for its fragrance and medicinal properties,” where balsam is “an aromatic oily or resinous medicinal preparation, usually for external application, for healing wounds or soothing pain.” Since many of the other recipes for suffocation contain mint, horsemint (balm) has been assumed here.
or in oþer oyle of good sauour, and put it in at her weket. And þan take asspaltum and put it to her nos (or þe horn of a got or þe leg of a der brent or federis brent) and wete it in vyneger and hold it to her nos. And yf sche may opyn her mowythe and spekyne, gyf her castor in wyn and wet ȝer fyngres in oyle and hold it to her nos. But take not þe penne awey with þe woll tyll sche be holl: for yf sche be opyn benethe, þe peyn well com agyne.

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672–674 asspaltum … brent2: Asphalt, mineral pitch, or mineral wax is a natural, foul-smelling petroleum substance (OED). Galenic theory holds that foul odours, such as asphalt or burnt bones or scorched feathers (inhaled at the nose), will repel the uterus downward. Asphalt is “a smooth, hard, brittle, black or brownish-black resinous mineral” (OED).
And yf þe marris be fallyn downwarde,

þes be þe signus: sche xall haue stronge dasses

in her bleder, and her leggs quakyn, her vryn

is stopyd – do than þe medisignes of precipacion.

Yf yt come of blod, þan lat her blod on her

arne on þe vyn epetyke, or on þe hand, to dra[w]

þe blod vpwarde, for it well ren euemer

and draw þer as it hath ysew. And yt is good to

set a ventos betwene her papis. | And yf it come of blod. Take jus of planten and

ley þerin fayer tosset woll of þe front of

a schepe and put it in at her weket, well

\[\text{\footnotesize \textit{panes}}\]

\[\text{\footnotesize \textit{bladder, tremble, urine}}\]

\[\text{\footnotesize \textit{prolapse}}\]

\[\text{\footnotesize \textit{blood}}\]

\[\text{\footnotesize \textit{arm vein}}\]

\[\text{\footnotesize \textit{will flow}}\]

\[\text{\footnotesize \textit{blood cup, breasts}}\]

\[\text{\footnotesize \textit{plantain}}\]

\[\text{\footnotesize \textit{place therein, clean carded, forehead}}\]

\[\text{\footnotesize \textit{sheep}}\]
and depe. And gyf her to drynk þe jus of selgrene with red wyn and take woll and wet yt in þe jus þerof and leyt to her navell (also þe jus of þe red doke and all þengus þat is colde is good). | And yf it come of blood flow color, medisignes: þan gyf her laxatyuys, as is tyfer sarracineise, ewrose, serep of vyletys and oþer swete laxatyuys.

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693 and] om. DB | And] or DBCS | gyf] make S | 694 selgrene] syngrene DB, senigrene C, fengreve S | and] or DB | 694–695 take ... wetyt} wete {om.} /{this} wolle C/S | 695 þerof} om. DB | navell} + and S | 696 left margin| capitulum mark A | þe jus of] tak þe {rose} /{rote} of D/B, take the rote of CS | doke} + seth hit in wynne or {om.} /{it} watyrre and þiff here to drynk DB/(CS) | and all þengus} also thyngis DB, alle thynge C | 697 colde} + for that S | good} + to here to vse DB, + for here to vse CS | 698 medisignes} om. DBCS | þan] þat it ys good to DB | 699–700 as ... laxatynys} as ys tifera saraseta, sirup de violet and suche othyre laxatifiis C | 700 endline} two paraph marks A

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693–694 jus of selgrene: Parts of the houseleek, senegrene, singreine, or jubarbe (Sempervivum tectorum) were “used medicinally” (MED); it was considered a cold and drying compound (DVH, Jubarbe 147) | 696 red doke: Dock is “the common name of various species of the genus Rumex (family Polygonaceæ)” (OED), red dock being Rumex sanguineus: “several species of Dock may be eaten as pot-herbs, but are not very palatable, and have a slight laxative effect” (Grieve, Dock; 147). | 697–698 And ... color: If the superfluous bleeding is caused by a[n excess of] yellow bile, identified by Galen as possessing a hot and dry temperament, the blood will lessen after the excess bile has been removed through the use of laxatives of a known moist and cold nature (e.g., rose-water, violet syrup, etc.). | 699–700 serep of vyletys: The violet (Viola odorata) is considered moist and cold (DVH, Violet 76).
And yf it come of habundans of fleme, phlegm

\( \text{pan take} \) garogodioun and polipodin – \( \text{pat is fern} \)

\( \text{bat growythe on } \text{pe oke} – \text{and sythet in wyne or} \)

\( \text{ale and gyf her to drynke. And whan } \text{pe body} \)

\( \text{is well clenssed of evell humors, } \text{pan gyf} \)

her medysignus \( \text{pat well streyn } \text{pe blod within-} \)

forthe. And lat bathe her in luk water \( \text{pat ressis} \)

and eglytyn and \( \text{pe cropis of } \text{pe red bryer and} \)

egramondy and planten is sothen in, and

after lat gyf her streynabel dryngs, as is powder

of corell and sed of folfot and \( \text{pe pomiegernet}, \)

\( \text{pomiegernet: It was believed that the pomegranate } (\text{Punica granatum}) \) would stimulate the uterus: “Soranus gave six recipes for vaginal suppositories to be taken after the cessation of menstruation, five of which use the peel or rind of a pomegranate” (Riddle 11).
powder of an harts horn, planteyn, cent-
tinodie, sanedegragon: all þes be good to-
gyder or ellys eche be þeself. And it is good
for her to drynke þe water þat benys is sothen in.

| Anoþer: take þe eggys schellys þat þe chekenes
be heget in and make pouder þerof and gyf her to
drynke þerof III dayes: eche day as meche as
sche may take op with her thombe and to fyngers
with cold water. | Anoþer: take a tode and bren he[r]

710 lat] + a man DB | dryngs] drynkes DB(CS) | as is] and CS | 714 þeself] + and good ys to drynk {ptisan}[/a
tissan} made with barly {dryed}[/drye] before and sodyn in watyre and whan hit ys cold put a lytyll vynegyre
{and yf þerto}[/þerto and if þer be} plantayne with þe rotis þerin, so muche þe better D(B), + and good ys to
drynk tysiynys made with barly dryed before and sodyn in watyre and whan hit ys cold put a lytyll vynegyre þerto
and yf plantayne with þe rotis be sothyn þerin, it is þe better C/S | 715 for her] om. CS | is sothyn] be sod DB,
have be sodyn CS [in] + or tak whetemelle and sethe hit with mylk or with hony and bynd hit to here navyl or tak
schepis donge {or gresse of a gosse}[/and goos gres] or {of a capon}[/{capons grece} and stompe hit togythyre
he* A, hare DB, hire C, hem S

712 powder … horn: This might refer to burnt and powdered deer’s horn. However, since the list is mainly plant
ingredients, this might also refer to a plant that is antler-shaped like “swine’s cress (Coronopus squamatus) or
buck’s-horn plantain (Plantago coronopus)” (Barratt 131, n623). 712–713 centtinodie: Knotgrass or centinody
(Polygonum aviculare) is not mentioned in the DVH. Culpeper states, “it is generally known so well that it needs
no description,” (Knotgrass), but very little is written about its properties. Shakespeare (A Midsummer Night’s
Dream) calls centinody “the hindering Knotgrass,” because its decoction was, in olden times, believed to be
efficacious in stopping or retarding the growth of children …” (Folkard 399). 713 sanedegragon: Also known as
sandragon or dragon’s blood, the MED defines this substance as “the red juice or resin of the dragon tree”
(Dracaena draco). Folkard states that “this Dragon’s blood, or Gum Dragon, is well known in medicine as an
astringent” (314). 720 her: MS damage.
in a pot to poudre and take of þat powder
and pvt it in a porse and hang it abowte her
medell; and be þe grace of God, þe curs schall
son sese. And yf ȝe well prof it, take an[and] hang
it abowe an henes neke II days, and sythen
draw of her hed, and sche xall not blede.

|| Anoþer: take lensed and as meche darnell and make
powder þerof and et yt at morn and at euen with che[s].

|| And yf þe flouris comythe to surfet[e]wssly:
take vynys and bren þem to poudre and put
it in a lynen bagge and put it in at her weket,
and it is good. || Yf it come to surfetewsly,
take hors donge and tempered with vynegr and, horse dung, mix it
as hot as sche may sufer it, bynd it to hyr
navell and whan it is colde, het it agyn and
ley þerto mor. || Or take þe her of her hed and
bynd it abowte a grene tre – what tre þat þe
well – and it schall stanche. || Anoþer: take blak
popy and powder made of egg schellys þat þe
hennë has thëtyn and Fayled of chekones,

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733 hors donge: The use of animal excreta as a medicinal component was very common. Writers such as Pliny “included in his *Natural History*, … a reference to mouse dung applied in the form of a liniment as an aphrodisiac” (Bullough 102). By the 17th century, William Salmon’s *English Physician* would give “the official uses of the dung of no fewer than 34 different birds and beasts” (Hatfield 146). 737 grene tre: This refers to a sapling or to a healthy and green leafy tree (i.e., a deciduous tree): “covered with or abundant in foliage or vegetation; verdant; (of a tree) in leaf” (*OED*). 738–739 blak popy: This refers to the *black poppy*, “a variety of the opium poppy, *Papaver somniferum*, with purple flowers and dark seeds” (*OED*). The seeds are culinary in nature and harmless: “[black] Poppy Seeds … possess no narcotic quality whatever, they may be freely eaten” (Griffith 122). (See note 908 for more information about the *white* and *opium poppy*.)
and gyf her to drynke, or sethe lynesede,  
planteyn, and netyll in wyn and gyf hyr to  
drynke. Yf ye well change þe corse of  
flouris into oper dayes: take VII leves  
of þe fyg tre and stamp hym and gyf hyr to  
drynke in wyne, and her cors xall chonge  
into oper dayes withowt dowte. ||

Now sythen J haue told þew þe medisignes  
for superfluite of flouris, now well J tell  
þow midisignes for retencyon or fallyng  
of flouris, as whan women haue non or  
ellys rytht fewe. Yf þe well vndertake for  

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741 drynke] + in wynne DB | 742 and'] + red D, þe B | netyll] croppis CS | gyf] + it S | 742–743 to drynke] om. CS | 743 drynke] + or tak þe rote of}/om.] a herbe þat ys callyd comfyry and scrapp hit clene and sethe it well in a new pot of erthe in wynne and þif hare to drynk III dayes þe rote D/B, + or þak}/om.] the rote om.}/of} camfory and scrape it well and sethe it in a new pot of erthe in wyn and gyf here drynke III dayes thereof}/thereof} C/S | Yf ye] this S | 744 flouris] + of eny DB, + of þe woman}/women} C/S | 747 without dowte} om. DBCS | endline} four rubricated paraph marks A | 748–750 Now … 30w} om. CS | 751 as whan} when a CS | 752 rytht} very S | Yf} but þf ye DB

745 fyg tre: In addition to Christian mythology (i.e., fig leaves being used to cover Adam), Roman folklore associated the fig (“a tree of the genus Ficus” (MED)) with fertility and nourishment: The Romans bestowed upon Jupiter the surname of Ruminus, because he presided over the nourishment of mankind, and they had a goddess Rumina, who presided over the female breasts, and whose oblations were of milk only. These words were both derived from ruma, a teat; and hence the tree under which Romulus and Remus had been suckled by the she-wolf was the Rumina Ficus, a name most appropriate, because the Fig was the symbol of generation and fecundity. (Folkard 335)
to make þe flouris of any woman to come, ȝe
most fyrst vse þes medisynes VIII dayes
befor þe day and tyme þat sche was wonte to
haue þem befor – weche ȝe most be sertyfyd
be herself. Take a gret quantyte of nepte,
and not so meche of sclarye, and þe medyl barke of
a chary tre, sauen, beteny (a lytel), and boyle
þes togeder in quyth wyne well; and þe
fyrst day, of þe [V][I] dayes, lat her drynke on

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754 medisynes] + folowenge S | 755 þe day and] om. B | 756 þem befor] hare flowrys D, of þe B, the flouris of the
C, then of the S | sertyfyd] certayne D | 757 be] of D, by B, be C, om. S | 758 sclarye] salarye DB, claryy CS |
dayes] + before hare {tymme}/(termes} D(S)/B(C)

758 sclarye: The herb clary (Salvia sclarea) was known for “many oþer vertues” (DVH, Sclarye 198):
The English name Clary originates in the Latin specific name sclarea, a word derived from clarus (clear). This
name Clary was gradually modified into “Clear Eye,” one of the popular names and generally explained from the
fact that the seeds have been employed for clearing the sight, being so mucilaginous that a decoction from them
placed in the eye would “clear” it from any small foreign body, the presence of which might have caused
irritation. (Grieve, Clary)

758–759 medyl … tre: The inner bark or middle bast of the Wild Cherry or Gean tree (Prunus avium), which
should not be confused with the modern, cultivated variety; “the cultivated Cherry was not re-introduced till the
reign of Henry VIII [1491–1547], whose fruiterer brought it from Flanders, and planted a Cherry orchard at
Teynham. … The Cherry is dedicated to the Virgin Mary” (Folkard 279). 759 sauen: Listed in DVH (Saveyne
83), savine (Juniperus sabina) was a known abortifacient “either by the simple matter of swallowing the berries,
or by the decoction of the leaves, or, as in East Anglia, put into the teapot with ordinary tea” (Watts 81). Folkard
states that savine ‘is called the ‘Devil’s-tree,’ and the ‘Magician’s Cypress,’ on account of the great use of it made
in olden times by sorcerers and witches when working their spells” (541). Culpepper warns about savine’s
dangers: “inwardly it cannot be taken without manifest danger” (Culpeper, Savine). | beteny: As a medieval cure-
all, wood betony (Betonica officinalis) was very popular: “there is an old saying that, when a person is ill, he
should sell his coat, and buy Betony” (Folkard 251). DVH lists over 36 ailments that betoyne can be used for,
including “powdre drunkyn wole [will] moue þe wombe” (Betoyne 106). | 761 viii] MS damage.
tyme, and þe secund day II tymes, and þe III day
III tymys, and so euery day mor and mor tyl
þe terme of her purgacyon. And make a bath of
heyyhow, neptte, and pyolyall ryall, and saven,
and lat her bath her þerin euery day [f]astying,
and after mete, or sche goo to slepe. And make
her swech a stue: lat boyll in a pot lorell
leuys, saven, nepte, and beteyn. And make her
a fumygacioun forto reseyve þe sauer þer-
of at her weket, vp to her marris, as
warm as sche may suffer. But whan þe
terme of her purgacyon is passit, [cesyth] of all
menses, discontinue

heyhow: As a medicinal, white horehound (Marubium vulgare) “was at one time in much repute in asthma, jaundice, and visceral and uterine obstructions” (Griffith 513). The DVH states Horhowne (153) will “also shorte a woman trauayle” (154). According to Folkard, horehound was “the Herb which the Egyptians dedicated to their god Horus, and which the priests called the Seed of Horus, or the Bull’s blood, and the Eye of the Star” (380). Culpeper states “it is given to women to bring down their courses” (Horehound). pyolyall ryall: A small and strongly-scented mint (identified in DVH as Pyliole (134)), pennyroyal (Mentha pulegium) “was in high repute among the Ancients. Both Pliny and Dioscorides described its numerous virtues. In Northern Europe it was much esteemed … in the Anglo-Saxon and Welsh works on medicine” (Grieve, Pennyroyal). A later medical compendium (1847) doubts its efficacy: “It is given in warm infusion, and … acts very beneficially in slight cases of suppressed or scanty menstruation, though no dependence is to be placed upon it …” (Griffith 509). stue: The MED defines this as “a herbal decoction used in a steam bath or for inhalation.”
hengs – save of þe dryne: þat ȝe shuld gyf her
did
cured
meanwhile, cease
Salerno
pellite, mallows, catmint
daisies
refined flour of wheat

Anóþer medisigne þat a lady of Selerne vsyd:

Salerno

pat … vsyd] ye schall þeue harre [om./[as} ye have do D/B, that ye shuld gyf here as ye did CS | 775–
e S | and] ùlet DB | ðem] hit DB | wrynge} **yng A, wrynge DBCS | 781 jus] + of þe forseyde herbys D | And after| afure D, then B | fayer flower} fay** *ow** A, fayere flower DB, faire whete flour CS | of qwette} om. CS

774–775 pat … ded] ye schall þeue harre [om.]/[as} ye have do D/B, that ye shuld gyf here as ye did CS | 775–
e S | and] ùlet DB | ðem] hit DB | wrynge} **yng A, wrynge DBCS | 781 jus] + of þe forseyde herbys D | And after| afure D, then B | fayer flower} fay** *ow** A, fayere flower DB, faire whete flour CS | of qwette} om. CS

778 lady of Selerne: Although not identified by name, this is probably a reference to the Salerno healer known as Trotula (Trota, Trocta, Trotta): “Trota is the only Salernitian woman healer whose name is attached to any extant medical writings. ... Nevertheless, there can be no doubt that such a healer existed” (Green, Trotula 48–49). The name Trotula was well enough known that Chaucer makes reference to her in The Wife of Bath’s Tale: “In which book eek ther was Tertulan, / Crisppus, Trota, and Helowys” (Chaucer 121, ln 676–677). | 779 pellitey: Common pellitey or pellitey of the wall (Parietaria officinalis) was “one of a variety of herbs used medicinally in salves, dentifrices, purgatives, etc.” (MED). Listed as Peletre in DVH, it was considered a hot and dry herb (178). | malvys: According to DVH (Hocke 174), malva, blue mallow, or common mallow (Malva sylvestris) will “make [soft] þe hardnesse of þe matrice” (176). Later herbals prefer the marshmallow: “the use of this species of Mallow has been much superseded by Marsh Mallow, which possesses its valuable properties in a superior degree” (Grieve, Blue mallow). According to Culpeper, mallows “not only void hot, choleric, and other offensive humours, but eases the pains and torments of the belly coming thereby” (Malows and marshmallows) and “Pliny saith, that whosoever takes a spoonful of any of the Mallows, shall that day be free from all diseases that may come unto him.” | 780 dayeseys: The daisy is not specifically listed in DVH; but under Camomille (143), three different daisy-like herbs are discussed (camomile, chrysanthemum, and echinacea): “þer ben iii maner of camomylle, and by þe colurs of þer flourys only þey may be distingwed” (143). The iconic ox-tail daisy (Chrysanthemum leucanthemum, also known as moon daisy, field daisy, day’s eye) – “she haungþ white floroues abowe þe gelow” – is called leuchantenmon in the DVH. Folkard writes, “from its use in uterine diseases, this plant was dedicated by the ancients to Artemis … who had special charge over the functions of women … in the Middle Ages, the moon Daisy became known as Maudelyne or Mauldin-wort” (444). | wrynge: MS has been damaged. | 781 fayer flower: MS has been damaged. | qwette: Wheat could represent any number of grain crops: “in addition to wheat of the Triticum aestivum genus and durum wheat, the Romans and medieval Europeans cultivated several other wheat species … among them einkorn, spelt, and emmer” (Adamson 2).
and temper it with þe jus of þeys herbis, and make þerof oblys or cresspes, and gyf her wafers, pastries

þe fyrst day VII, and þe secun day V, and þe III day III, and it schall purge her anone.

And yf yt com to surfetously, do medisyns aforwrytyn for stanchyng of flowores.

|| Galyon seyth yf a woman hath lost her flowers a monyth, sche schold blede vnder her ancle on day on þe ton fot and anoþer day on þe teder fot messurably, and þat well mak þe blod to drawe downward: for it is þe

Galen seyth yf a woma hath lost her flowers a monyth, sche schold blede vnder her ancle on day on þe ton fot and anoþer day on þe teder fot messurably, and þat well mak þe blod to drawe downward: for it is þe

Golyon seyth yf a woman hath lost her flowers a monyth, sche schold blede vnder her ancle on day on þe ton fot and anoþer day on þe teder fot messurably, and þat well mak þe blod to drawe downward: for it is þe

Most of this treatise follows the methods and treatments first advocated by Galen: “for centuries the Galenic concept of morbid humors, one based on the humoral theory of the Greeks … attributed sickness to an imbalance or corruption of the four basic humors …. Bleeding, blistering, purging, vomiting and sweating, the so-called depletory regime … was designed to restore the humoral balance or to eliminate morbid or corrupt humors” (Duffy 7). 788–789 lost her flowers: Has stopped menstruating. 789–790 vnder her ancle: By the thirteenth century, bloodletting locations were highly codified. For example, the surgeon Lanfranc of Milan (1250–1306) wrote the following about phlebotomy in his Chirurgia magna (ca. 1296):

In the feet, three veins in each foot are frequently bled: one under the curve of the knee, bled for illnesses of the womb and to bring on menstruation – this vein strongly evacuates the entire body; another is between the heel and the ankle, on the inner side (called the saphenous vein), which is bled for diseases of the womb in women, and for apostemes of the testicles in men – always preceded by bleeding of the basilic vein on the opposite side; and on the outside lies the sciatic vein, which is similarly bled between the heel and the ankle, on the outside, for sciatica – this will cure it, as I have said. (Lanfranc 285)
properte to draw þer yt may haue yssew.  

Or elles take xxxvi bays of lorell and 

stam[p]e þem into pouder and gyf her to drynk 

with wyte wyne. Or ellys take saffron and 

galbaun and estorax – of eche, aleke meche (in 

all, a vnce) – and stampe hem togydþer and mak 

of hem as yt war a pessay and vset so. 

And yf þe marris be so hardyd þat it hold þe flowrs

yssew

A medycyn for þe same: tak horhownd and stamp 

{hit}/[{the juse}] and drawe hit þorow a cloth and ziff 

hare to drynk with white wynne and pat herbe ys good 

to bath harre ynne. And hit ys good whyle hit ys grene 

to stamp hit and ley hit vnndyr harre navyll. Or ellys lett 

sethe hit in a pot and, {also}/[{as}] hote as she may 

suffyr hit, let hare sitte þerouyre and receyve þe fume 

into hare matryce, and look {om.}/[{pat} she be {well 

couryde}]/{covered well} with clothys all aboute, þat 

þe fume may well be holdyn {ynne}/[{om.} so that 

nonne passe but upward D(B) | 

elas} om. DBCS | and] + let D(CS), + bete and B 

DBCS | 97 and] or S | estorax] storak DB | 797–798 in all, a] {and}/[{om.} half an C/S | 798 all] + ys to say half 

DB | 799 vset so} so vse hit DB | 800 hardyd] hard D

saffron: The collected stigma of the crocus (Crocus sativus), saffron or crocus is listed in the DVH (Safron 194) and was “used as a spice in cooking, in medical recipes, etc. and as a dyestuff” (MED). Saffron dyes impart a distinctive orange-yellow colour: “one of the sanscrit names of the Crocus, or Saffron, is asrig, which signifies ‘blood’” (Folkard 299). | 797 galbanum: Obtained from the umbelliferous Ferula galbaniflua, which grows in Persia or the Cape of Good Hope, galbanum is a gum resin with an “acrid and bitterish taste” (Gregory, Galbanum) and “it dissipates flatulencies, promotes the menses, and facilitates delivery and the expulsion of the secundines.” The resin is found in all parts of the plant: The whole plant abounds with a milky juice, which oozes from the joints of old plants, and exudes and hardens …. The juice from the root soon hardens and forms the tears of the Galbanum of Commerce. The best tears are palish externally and about the size of a hazel nut and when broken open are composed of clear white tears. … Pliny called it bubonion (Grieve, Galbanum). | 797 estorax: Another gum or resin, storax is obtained “from the storax tree (Styrax officinale)” (MED) and was “often used medicinally.” Formerly called styrox, “it was known to the ancients, and is noticed by all their writers on medicinal plants …. Pliny says that the Arabians used it as a perfume” (Griffith 438). As of the late nineteenth-century, “Storax-tears [were] still used as incense in the churches and mosques of Asia Minor” (Folkard 554).
bat it may not passe, take lensed and fenecrek, a
ounce of þe ton and as myche of þe toder, and temper
it well and make a pessary and vsset so.

To make þe flowrs to com, þow þe marris
be owt of hys ryȝte place, and for to make
a woman to consevy, take of botyr þ, and
of jus of ysope þ, of myrr þ and þe sewet of a
der þ, of gres of a hen þ, of terpentyn a
ounce, and of hony þat suffysyth; make þes thengs

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806–809 v ... vnce: The apothecaries’ weights employed in medieval medical recipes include ounces (uncia), drams (drachms), scruples, and grains: “typography … of apothecaries’ weight are: gr. … denoting grain or grains; ϖ, denoting scruple or scruples; ϖ, denoting drachm or drachms; and ϖ, denoting ounce or ounces” (Oldberg 98). Here, however, non-standard notation is observed: ϖ, ϖ, ϖ, ϖ, ϖ, and vnce). The Text Creation Partnership has published an expanded list of symbols found in medical recipes, called “Apothecaries’ Symbols Commonly Found in Medical Recipes,” which corresponds to some of the apothecary symbols illustrated in this MS. In her edition, Barratt states that “abbreviations have been expanded … except for ‘&’ and ‘Ʒ’ (symbol for uncia, ounce) which are preserved” (37). Her use of ϖ to represent an uncia (ounce) is in error and in all cases (except in lines corresponding to 806–809) should be read as dram. | 807 myrr: The OED defines myrrh (Commiphora abyssinica and related species) as “a bitter, aromatic gum resin exuded by various Arabian and African trees” and “formed one of the principal ingredients inserted in the bodies of mummies” (Folkard 454). According to Culpeper, “Myrrh is hot and dry in the second degree, dangerous for pregnant women … it stops fluxes, provokes the menses, brings away both birth and after-birth, [and] softens the hardness of the womb …” (396). According to Griffith, “it also appears to have some special affinity to the uterus, though this is denied by many writers” (172); others have noted that “it has been used from remote ages as an ingredient in incense, perfumes, etc.” (Grieve, Myrrh). | 809 terpentyn: Terpentine was a resin obtained from the terebinth tree (Pistacia terebinthus) (OED). Due to its rarity, “the product of each tree is very small” (Griffith 188), it was frequently used to make medicinal compounds (MED).
to sethe in a new pot of erthe and vse theme

vndernethe as a pessary. For þys pessary vsid

Dam Fabyan Priciall whan her natur was ny

wasted and sche was holl. And or ȝe gyf hir

medisignes, lat her VI or VII dayes befor

vse mets laxatyuys and drynkes. And take

castorion and temper it with þe jus of puliol and of

calament, and gyf her to drynke. Or take pioll

ryoll and calamynt and sethe þem in mede and

þan dry hem and make powder þerof and gyf

Lady Fabiana Priscilla, strength, near

burned away, cured, before

purgative foods and drinks

castoreum, mix, pennyroyal

catmint, pennyroyal

boil, mead
her to drynke with mede, for þys is good.

Lady Cleopatra, taught daughter, firm
doughter yf her marris war so induryd
and hard þat her flouris myȝte not come ne passe. Sche bad take þe gall of a boll (or of anoþer best), and poudier of mir or of a galbladder of a bull beast, myrrh

Dam Cleopatre tawt þes medisigus to

dam Cleopatra, taught daughter, firm
her dowter yf her marris war so induryd and hard þat her flouris myȝte not come ne passe. Sche bad take þe gall of a boll (or of anoþer best), and poudier of mir or of a
gallbladder of a bull beast, myrrh
to drynke with mede, for þys is good.

Zootherapy is historically well supported: Hippocrates mentions the use of six kinds of animals and their body parts ... Neo-Aramaic (Syrian) medicine notes the use of substances such as beaver testicles, honey and wax, dung (of the bat and lizard), the glands of the musk deer, milk, frog, and earthworm. Use was also made of animal body parts such as liver, horn, and gall. (Lev and Amar 64–65)

natrus: Obtained from natron lakes, soda lakes, or “dried lake beds” (OED), natron or nitre (hydrus sodium carbonate Na₂CO₃•10H₂O) had known antiseptic and cleaning properties and was used in the Egyptian embalming process: “the Egyptians had begun to embalm their dead through desiccation by means of dry natron (a mixture of sodium carbonate and bicarbonate)” (Selin, “Mummies in Egypt” 750).

123
nutrus, and jus of yssope, and medel hem togedyr
and þan take tossyd woll and make a pessary
þerof and rolyt þerin and so put it in.
| Anoþer þat [a Jew] dede to þe Quene of France: he
toke genger, and leves of lorell, and saven, and
stampyd hem a lytell togedyr and put þem in
a pot vpon queke colys, and made þe Quen
to stryde þerouere and set þerouere þe mowth of þe pot
and resseyve þe fume þerof vp into her marris –
and let couer her well with clothys þat þer myȝt
non fume owt. But what woman þat schall vss
sweche fumygacyons, it is nedfull for her

829 a Jew: Barratt suggests there has been a corruption in transmission from the Old French LSM1 to the Knowing; the Old French reads “mires fist a la reine de France” (133, n740), where “mires (physician: Lat. medicus) at some stage in transmission has presumably been misread as iuues.” As has been seen in this MS, “[m]edieval medical manuscripts in English are known to contain miscopied words due either to the scribe’s inattentiveness or his failure to understand the original … It is usually impossible to say exactly when the corrupt forms arose” (Taavitsainen and Pahta 110). However, this potential scribal error, and reference to a Jew, might explain why the Knowing was included in the A MS. Within alchemical circles, Mary the Jewess (a 1st–3rd century Alexandrian alchemist) has been attributed with inventing the bain-marie (double boiler) and being the sister of Moses: “Maria was a revered figure, as Zosimos makes clear: she was responsible for innovations in apparatus in the adept’s laboratory … and in legend was the sister of Moses, perhaps in a symbolic sense” (Haefner 169). 830 genger: According to DVH, ginger (Zingiber officinale) has the same hot and dry properties as pepper: “gingeure is of þe vertue in medecyns þat is peper” (Gynger 179). Used by ancient Greeks like Pliny, ginger “has for a very long time enjoyed a reputation for medicinal use, from the prescription of Arabian and Persian doctors for impotence … to its still popular reputation as a stomach settler, and this use dates from the earliest records” (Watts 165).
to anoynte her weket within with oyle roset
for oueremeche chafyng. Nepte, calamynt,
mynts, savyn, porret, seneveyn, peper, and comyn
ben good for her to vse it togeder, elys
eche be þeself. Fowlys of þe fyld, kydis
or getys flesch, fysche of rynyng water
with scalys – all þes be good for her to ete. And
yf sche haue non agve, it is good for her
drynke strong wyne.

|| Forto make flowors to come. ||

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838 weket] the mowthe of her wombe B, priuite S | within] om. S | 839 oueremeche] muche B | 840 mynts] om. B | savyn, porret, seneveyn] savayne, {eschalones}/ {porrett}, {senvay}/ {chybollys, mustarde} D/B, saveyn, porret, eschalons, {seneveyn}/ {om.} C/S | togeder] + or DB | elys] or CS | 842 eche] + of them S | 844 all] om. CS | 845 agve] + ne feuyre DB(C), anger nor fever S | it is good] good hit ys DB, good is C, it were good S | 846 dyneke] vse S | strong] + whyte DB(CS) | wyne] + {othyre}/ {o} thyngis were good for hare to vse but þat wolle {not I wyrht}/ {I not telle} lest summe wolde leue all þes medecynys and vse þat to moche D/B | endline] five paraph marks A | 847 left margin] rubricated capitulum mark A | make] + þe DBCS | endline] rubricated paraph A

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838 poret: The MED defines poret as being a leek (Allium porrum); the DVH states that “Ypocras vsede leeeke in many of his medecyns” (Leeke 83). Anglo-Saxon gardens grew leeks and identified them as an important vegetable crop: “OE leac-tun meant a kitchen garden, implying that leeks were in the majority. Similarly, a leac-ward, literally leek keeper, meant a gardener” (Watts 223). seneveyn: The MED defines senevei as either white or black mustard: Brassica alba or Brassica nigra; however previous to about 1600, “white mustard was not very common in England” (Grieve, Mustards). The DVH identifies Senueye as being an herb “þat Putagoras preysede” (116) and notes that it “is both hoot and drye in þe ferþe gre.” Culpeper attributes many uses to mustard, including the inducement of menses: “It is of good effect to bring down women’s courses … for by the fierc sharpness it purges the brain by sneezing, and drawing down rheum and other viscous humours …” (Mustard). peper: Pepper (Piper nigrum) was an important spice to the medieval world and to the medieval medical: “The commercial value of various species of pepper in ancient times in general and in medieval time in particular was very high … and even served as a means of exchange instead of silver coinage” (Lev and Amar 236). The DVH lists at least nine medicinal uses for pepper, and considers it first among the spices: “first of hem alle wole I telle of þe peper whom þe kechenhauyb raper or more mad kende þan hath medicine” (Peper 176). Much like mustard, pepper was subject to adulteration: “At one time, when the duty levied on Pepper was very high, fictitious peppercorns were made of oil-cake, clay, with a little cayenne added” (Grieve, Pepper).
Lat first bathe her, and after take mir Ʒ, and make of hem powder and gyf her to dryne in wyn, for þat xall helpe her anon. Or take þe castorium II Ʒ and XV pepercornes and make powdyr þerof and stamp it and gyf her yt in þe jus of piliol. Or eles take pouder pennyroyal, powder of dry myntys and gyf her in wyne.

And yf þe flouris cese becaus yt ys stopid, and may have non ysew,


855 wynne] DB material + Or tak colrage and radysch and sethe them both in wynne and ley hit to {here wyket}/[þe movthe of hyr wombe], as hote as sche may suffure, and do þat oftyyn. Or tak þe myddyll bark of {om.}/[þe] cherytre and stampe hit and wrynge out þe juce and þif hare [to drynkck]/[om.] III dayes with {whyte}/[luk] wynne. Ypocras sayth þat yf a woman cast blode at hare mouthe or have þe emeryodys or þe [fy]/[dropsy], þat ys þe cause [of]/[that] þe flovyre sekyth to have a way [and ys stoppyys and so passygh by worng wayes]/[om.]. And yf þe [flowre]/[flowrys] seers for [þe]/[om.] defawt of blode, þer is no mor [forto]/[to] do but make þe woman to ete [ofte]/[om.] suche mete as sche deseryth, not contrary to þe maledy but to hyre luste D/B |

856 yt] þat that DB | **857** may … ysew] may no ysew hav ye schall mak þem/[hir] hole in þys manere DB, may non issew haue C

**849** pepur: Listed in the DVH, black pepper (*Piper nigrum*). | **850** stafisagre: The dried, ground seeds of the lousewort, larkspur, or stavesacre plant (*Delphinium staphisagria*) were used to induce vomiting. Grieve warns that “these seeds are so violently emetic and cathartic that they are rarely given internally” (771).
teodori[c]on anacardivm, for þes be profytably

for þat evell; or elys teodori[c]on enpyston þat is

most pur and proved for þat. But becaus it is

bettyr for to tast, wrap it in a col lef þat ys

sothen tender and gyf her and lat her blod on

þe fot, as J have seyd befor.


864 before] DB material
+ and mak {hare} [hyr] a stew on þys maner: tak mugwort, savayne, þe lasse centory, rwe, {wormwode} / {om.}, savye, {dauck} / {dauce} cretyk, ameos, spica celtica, pulioll, parsley, mynt, {sowthyrnwode and} / {sowthernwode} calamynt and boyle {all} / {om.} þes {erbs be} / {herbes by} evyn quanitie in a pot and let mak to þe pacyent a {suffumigacion} / {suffumigacion} þat sche may receuyey þer / {the} fume þerof bynethe at {hare wyket} / {the mowthe of hir wonbe}. Or elys tak wull and {wrap} / {warpe} hit in þe juce of {mugwort} / {mugworte and arthesemy} and rew and mak þerof a pessayr and vse hit and 3yf hare euery morvn to drynk þys drynk. Tak aristologe, {longe} / {longa} gencyan, bayes of {om.} / {the} lorerre, of eche Þ / {Þ}, sticados, sede of persely, sauge, calamynt, horhownde, camedreos, of eche Þ / {Þ} / {drames}, and of dauk, fenell, and ache, of eche J / {J} / {drame} and / {om.} let sethe all þes {togethyre} / {om.} in white wynne and þiff hare to drynk {eche day} / {om.} fastynge. Medycyns for þe deluyerance of þe secvndyn D / (B) |

858 fera magna: Trifera magna is a purgative traditionally made from three plum types: “the Latin trifera magna, is a myrobalan [plum] electuary [honey paste] ... composed of three myrobalan varieties, chebulic, Indic, and belleric, whence probably comes the term tri-fera” (Bar-Sela et al. 24, n89). 859 teodoricon anacardivm: This is a general purgative made from cashew nuts. Hunt lists theodoricon as a general medical remedy, “a medicament” (AN Med. 312) and Rowland identifies theodoricons as “ordinary purgatives” (71). 860 teodoricon enpyston: Enpyston is probably an error for empiricon; according to Rowland, “theodoricon empiricon is a purgative tested by experience and found to be effective (empiricon)” (71). 862 col lef: Very little is written about cabbage as a medicinal, but the DVH does have an entry for Coul (110). Folkard notes that “Cabbage, like the Laurel, is inimical to the Vine” (264) and Pliny frequently “recommended it for drunkenness” (Hatfield 59).
Yf þe secundynne abyde within whan þe chylde afterbirth

Yf þe chylde be borvn and þe secundynne abyde lye-water, ashes, strain clear

ley of cold water and of asches and clense fayer lye, mallops

þe leye and put þerto 3 of pouder of malvys heave

and gyf her for to drynke: and so lat her cast or vomit

brake. | Or ellys gyf her for to drynke þat mallow powder, barley water

pouder with tesen in warm water. And it is good bathe, affliction, oil of salt-water fish

or oyle of senovoy, for yt well make þe secondin to mustard oil, will

come and blod after; and þe blod come not aftyr, do to some

her sume of þe medissynes þat befor is to mak flowors

to come. And yf þe marris ake gretly, take

storax and good incence, aleke mech of eche storax resin, frankincense, alike

1 3, and of þe sed of town creses 3, and ley hem garden cress

on queke colys and lat her resyve a fume. The smudge

871 tesen: Barley water, also known as a *tisane* or *ptisane*, was a general cure-all made from pot barley (*Hordeum distichon*) and was considered an excellent diet for invalids, especially when suffering from inflammation of the internal organs” (Griffith 665). *878 town creses: A member of the mustard family and known by many names, the town cress (*Lepidium sativum*) is an ancient medicinal plant: “Many of the authors of the old oriental and Mediterranean cultures emphasized the medicinal properties of cress, especially as an antiscorbutic, depurative and stimulant” (Bermejo and Leon 307). True to its Latin source, but wrong in identification, the *DVH* lists *town cress* (*Kerson 121*) as *kerson*, *nasturtium*, or *cardomon*: “There is some confusion about the plant because it is also called nasturtium by the Latin authors, as well as *cardamum*” (Wright 165) – for example, “Dioscorides reports on the use of *kardamon*, which is identified with garden cress, as an emmenagogue, to cause abortion, to let blood, and to cure skin diseases and internal wounds” (Lev and Amar 173).
signe of prefocacioun of þe marris be þes: costynes, suffocation, constipation
retencioun of vryn, desses in þe gret bowell – þat urine, pain, large intestine
hyth langao – and in þe bleder, gret akyng of þe named rectum, bladder
hede and þe rynys, non aptyd to mete (et ner drynke), head, kidneys, no appetite for
ner naturall slepe, ne to rest, and oftyn tymes
be vomet, castyang vp glette. Take þe sed of heaving up mucus, seed
ache and sed of feneygrek and stamp it and medyled smallage, fenugreek
wyne and gyf her to drynke. In [the] case
marris comyth so lowe þat it gothe owt at þe signs, easy
weket; þe sygnes of þe weche is essy to know,
and werof þat comyth J schall tell yow: þat
comyth of meche cold and to meche moystur,

880 perfocacioun] + or precipitacyon DB(CS) | 882 hyth langao] clepyd logaon D, hyght longaon B, callid longaon CS | 883 mete] inserted after to A | 883–884 aptyd … ner] appetyt neper to ete ne to D, appetyt to mete ne B, apetite to mete {nor} [nor and to] C/S | 884 naturall] naturally B | ne to rest] om. CS | tymes] om. S | 885 glette] {of mete} [glit]. Medycyn {for} {for þe} precipitacion of þe matryce D/B, + medycines for {thes} / {this} CS | 886 ache] smalache B | feneygrek] ssenygrene C, venecryke S | medyled] medyll hit DB, medyll hem CS | 887 with] + whyte DB | drynke] + anothyr: tak agaricum and aspaltum and þe sede of plantaynne and þe sede of tovncrasse and let make poudyre of all þat and þif hare to drynk with wynne and with hony clarfyfed DB, another: take {agaritum} / {agaricum} and aspaltum and the seed of plaunteyn and the seed of toncresses and {make a powdir} / {om.} of all thers and gif hire to drynke with wyn or with hony clarifyed CS | Jn hape] hit happyth oberwhille DB, othirwhile CS | 888 gothe} got C | at] of D | 889 he weket] þe mowþe of the womb B, at hire priuite CS | 889–890 he1 … yow] om. CS | 890 and] but DB | 891 of] + to DBCS

886 ache: Smallache or smallage is the older name for wild celery (Apium graveolens). The DVH states that “Alcydes toke vpon him first for to were suche a corowne, and oþer men afterward vsed forth þat manere” (Smalache 81). According to Culpeper, “Smallage is hotter, drier, and much more medicinal than parsley, for it much more opens obstructions of the liver and spleen, rarefies thick phlegm, and cleanses it and the blood withal” (Smallage 241).
and þat woman þat vs to set long in cold and moyst place – be weche cold and moystur – þe synno-wys of þe marris slakyne and goth owt of hys ryte place and so fallyth owt. And oþerwhyll it fall so for overmekell inforcement and paynyng in deluyer-ans of chylde. The medisigne þe most vse:

contrary medisigus – þat is, all well-savort þengs to her nose and all evll savort þengs benethens.

892 contrary medisingus: Ancient and medieval medical theory held that “one should use like remedies if one wished to preserve the nature of a part of the body, but contrary medicines to expel a disease which one was fighting” (Thorndike 251).
And take aroma[c]um and temper it with þe jus of worm-wod: put it into þe wombe of þe woman with a penne.

And take an handfull of cassy, and as meche of rewe, and as meche of modirwort or mogwede, and sethe yt in wyn to þe half and gyf her to drynke. And also make hot weet brene and bynd it hot in a bage to her navell and her wombe. And yf þe marris fall owt and þey be hurt, take wax, [t]er[p]entyn, VIII of þe

gum ammoniac feather
cassia, rue

motherwort, mugweed

wheat bran, poultice bag

900 aromacum: Gum ammoniac – also known as gum of Ammon and armoniac or armoniacum – is “a gum-resin, of peculiar smell, and bitterish taste” (OED) of the ammoniacum plant (Dorema ammoniacum) that is “found wild from North Africa to India, and ... employed in medicine.” Hunt lists the following forms: armoniacum, armoniaco, armoniac, ammoniac, and ammoniacum (AN Med. 111, 283) | 902 cassy: Identification of this herb is problematic. Barratt and the MED identify it as “an inferior kind of cinnamon ... Cinnamomum Cassia” (OED), which is cheaper than true cinnamon and frequently called bastard cinnamon. However, since the recipe requests “an handfull of cassy,” the compound in reference was probably available in quantity, which cinnamon was not. The gentle purgative known as cassia (Cassia senna) was cultivated “for the leaves which form a considerable article of commerce ... Senna is a very useful cathartic operating mildly ... rarely occasioning the ill consequences which too frequently follow the exhibition of the stronger purges” (Gregory, Cassia). Cassia was mentioned by Maimonides (Lev and Amar 128), but is not listed in the DVH, probably because “its uses as a medicinal plant began in the 9th or 10th century” (129) in the Arabic world but was not used in Latinate medicine until later. | rewe: With the inclusion of the alchemical symbol for gold or aurum beside the rewe (see right), this scribe might be specifying the use of the tops or the flowersof rue in this recipe. According to the OED, common or garden rue (Rutaceae graveolens) typically “has yellow flowers and bitter, strongly scented feathery leaves” and was used in medical recipes. An entry in the DVH, 13 ailments are listed for use with rue, including “boþe to þe moder and to þe entrayles dooþ rue good if she be drunken with wyn” (Rue 74, see note 652). | 903 modiwort or mogwede: Listed as the first herb in the DVH, “mogwort [Artemisia vulgaris] or moderwort is clepid arthemesia for þat she is modir of alle oþer herbes or forþi þat þe modir of herbes hauyþ ȝouyn her name” (Mogworte 57).
tallow of a calf, de opium, and saffr, and
time, and after vs that pessary. And all maner of pessarys that be
t better or eger, schold be covert in woll and wet
them in oyle or in mylke and so vsyd theme. Ther
fall otherwhyll allso a fervent hete in þe marris
þat it semyth to ðe woman as hotte within as it
war brynyng. And for þat eull, þe
whyt of xii egges, saffern, and melke of a woman,
and meng all þes togyped and vsed with a pessary.
For eull of þe marris, take swet gres of a goys

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908 opium: The DHV identifies three colours of poppies, but reserves praise for the white or opium poppy (Papaver somniferum, see note 737): “But of alle, þat is best whos flour is white” (Popie 122). A Greek myth attributes the creation of the poppy to Ceres, “who, despairing of regaining her daughter Proserpine … created the flower, in order that by partaking of it she might obtain sleep, and thus forget her great grief” (Folkard 504). The recreational use of opium was not encouraged by the Catholic Church; however, the medicinal use of opium seemed to be acceptable: “In Europe during the Middle Ages recreational drug use was often associated with witchcraft and strongly opposed by the influential Catholic church. Where opium consumption occurred, it was mainly limited to medical use” (Pietzschmann et al. 15–16). 909 rossen: Resins (also known as tears) are the dried sap of various trees and some plants (e.g., amber, turpentine, myrrh, pine, styrax, galbanum, etc.); unlike gums, they are not soluble in water: “Resin commonly consists of terpenoid hydrocarbons, together with other organic compounds. Various forms of resin are harvested, often by making incisions into the bark of the tree, and used in varnishes, adhesives, medicines, and other products” (OED).
and of an henne and vergyn wax and botur and after take fene-
creke and lynsed and sethe þeme togedir in water; and
þey be well sothen, draw þe jus þorow a clothe. And þan
take oyll and all þe þengs aforseyde and sethe þeme
with essy fyer, meng þem togyder, and vsyd with a pessa-
rye. || þes be þe signes of retencion of þe mar-
ris. An hard swellyng ryssyth above þe novell, and
her wombe and rynes and her hed akyn sore, and þer passyt
he[r] but lyttyl vryn; gret flowes seyn þe purgacioun.
And þe medysynes þat ȝe haue for þe suffocacyon is
curabyll herfor and to delyver yew þero. || Thes
be þe sygnes of swellyng of þe marris: the

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920 and] inserted after wax A | botur] + 1 Ŭ D, of eche a dramme B | and after take] om. CS | 921–922 in … be]
{on}/[ouer] an esy fyere tyll þey been D/B | 922 þey … sothen] om. CS | 922–924 draw … vsyd] and þan vse
ham DB | 924 with] togedir on an CS | meng … vsyd] till they be wel sothen and than vse hem CS | 924–925
pessarye] + For euyll {of}/[in] þe matryce þat duellyth styll in hys place: tak suet of a dere, gres of a
{hogge}/[gose] and of a henne, virgyn {wak}(/[wax], bothyre J {3}(/[of eche a dramme] and
{aftyrward}/[after] tak fenigrek and lyndsede and sethe hem togythere {on}/[over] an esy fyere tyll þey been
well sodyn and þan vse ham with a pessary. {Thys}/[That ] is a {full}/[om.] good thynge for all {euyll þat been
within}/[{eyllis in} þe matryce D/B, + For euyll in the matrice that dwellith stille in his place, tak suet, grece of a
goos and of an henne, virgin wax, butir, fenygrek and lynseed, sethe hem togedir in watir and drawe {that}/[the]
juce throwh a cloth, than tak oly and thyangis afore seid and sethe them togedir on an esy feer till they be wel
sothen and than vse hem with a pessary and {this is}/[þes are] good {thynge}/[thenges] for euelys withynne the
matrice C/S | 925 left margin] rubricated capitulum mark A | signes] tokyns B | 927 and1 … hed] hare hede and
harre raynes DB(S), hire reynes and hir hed C | sore] om. DBCS | 928 her] he A, om. DBCS | flowes seyn
fearvys sewyn D, flewys sewyng B, flowes sue CS | 930 left margin] rubricated capitulum mark A | curabyll
herfor] curatyff {þero} [hereof} D/B, curabill for this dishese C, good for this S | and … þero] om. CS | to] do D
[þero] of þat euyll DB

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931 swellyng: The MED defines swelliage as “an increase in the humoral quality of heat” or the “morbid
enlargement of a body or a bodily part because of … harmful humors.”
woman is swelyn and yf ȝe thrist it with ȝer
fynger, þe swelyng gothe in and ryssythe son agyne;
and yf ȝe smythe on þe wombe with ȝewr hand,
it well sownde as it war a tabur and many prekyngus
is and þe wynd rynythe to and fro in her body. And
jn sume woman, otherwhyll, it bydythe euer a-
leche meche; and with sune woman, otherwhyll, it
comyth and oþerwhyll yt passyth. And þat evll comyth
of cold or of a horsnes or ellys blod þat scholde
distended, press, [the swelling]
soon
rap
will sound, were a drum, sharp pains
air rushes
persists
equal amount
ill
miscarrage


940 horsnes: This appears garbled in all versions (see line 1053), but probably refers to a miscarrage or an induced abortion; Barratt suggests abhors (136, n864) as a possible reading, but only abort and aborsum are listed as forms in the MED. The OED defines aborsement as a “spontaneous or induced abortion,” but its emergence is listed as mid-16th century: “classical Latin aborsus, variant of abortus, past participle of aborīrī.”
come with þe chyld whan it is born and abydythe will

still in þe mowth of þe marris, for þat well make mortify

þem fowll, to swell. And þerfor, lat every woman would give birth, wary

þat travell of chylde be well war whan sche birthed

hath traveled, þat þe humor þat is wrytyn on þe ofþer page

syde com forth clene. Or ellys to make an

pessary of rew and [n]itrum and puliel and galle of a

boll and vssyd; or ellys take fygis (wyth greynes),

and comyn II Ʒ, and of affro[n]itri II Ʒ, and make a pessary.

Be thes signes schall þe know whan a woman

is nye her tyme of delyverance. In þe VII or

VIII or IX monythe sche schall haue gret heynes

Be thes signesschall þe know whan a woman

is nye her tyme of delyverance. In þe VII or

VIII or IX monythe sche schall haue gret heynes

946 ofþer syde] neste syde DB, heeraftir CS | 946 clene] + and yf þat thynge sew longe, hit were good to vse of
epithyme, dyaspermaton or poliarcon D(B), + and yf þat thynge {om.}[/{tary} longe, hit were good of epithyme,
dB, II CS | 950 Be … woman] these are the signes to knowe {a woman whan she}[/{when a woman} C/S | 951 nye] nere S | tyme of] om. DBC | 952 hevynes] besynesse B

947 nitrum: According to the OED, vitrum is a “glassy substance,” which does not make sense in context. Barratt has suggested that the various MSS readings “are presumably corruptions of an Anglicized form of Lat. aphronitrum, ‘efflorescence of saltpetre, sodium carbonate or washing soda’” (136, n870–73). Since various salts were used in the manufacture of glass, the scribe might have used vitrum to indicate a particular type mineral salt (i.e., lye or washing soda). 949 affronitri: The OED lists aphronitre as “‘foil of nitre’; a name formerly applied to the sulphur salts of various alkalis and earths”; as above, Barratt suggests a garbled version of aphronitrum and suggests “efflorescence of saltpetre.”
of burden in her body and in her rynes, with strong
het and akyng of her bake nye her hepis, and þe
marris draw hem downwarde and hath hys
mowth mor large þan it was wont. And whan
her tyme com ryte nye hyr, þe pertys above wax
small and rythe gret beneythe, and sche shall haue
talent to make vryne oftyn; and moyst draw
down to her weket. And yf sche put in her
fynger at her weket, sche schall fynd þer an

kidneys
heat, back near her hips
was normal
parts
desire, moisture travels

957 nye hyr] neygh DB, ner CS | 958 rythe] rysyth D, right B, om. CS | and²] + ofte DB | shall haue] hath no CS |
959 oftyn] om. DBCS | moyst] moysture DB(CS) | 960 her weket] þe mowthe of her wombe B, hire pruyite CS |
960–961 in … weket] hir finger into hyt B | 961 at her weket] om. CS
humour at þe gretnes of an henes egg, þe
weche begynyth fyrst lytyl and aftyr yt
comyth gret and blody and but þat comyth
forthe whan þe chyld is born. Yt is gret
perell of þe woman for in sothe sche schall
fall son aftyr into a gret seknes, for yt
well swell in her marris and torn to gret
desses yf sche be not holpyn þe sonar.

The signes of þe marris þat is ouer-
replet of humour: akyng of eyn, and gret
het in her hed and akythe, oþerwhyll swownyn
gent and þe preuey memburs akyth gretly. Take
annes and stamp it and medyl yt with grece of anise, crush, mix, grease
goose, butter, linen
by
goys and with botyr and cover it in woll or lynen
goose, butter, linen
in maner of a pessary. And swelyng or oþer-
wysse fall to þe marris, thes ben þe
breasts swell, pale
signes: the papis swelllyn and becomyn pall and harde; and but medisygne be don þe
sonar þerto, þe marris brekyth and moyster
cyst breaks, pus
comythe and passyth and so þe angwise passythe

974 annes: The DVH lists anise (Pimpinella anisum) as an herb that is “hote and drye in þe t[nd] degree” (Anyse 104). Originating in Egypt, anise “in traditional medicine is closely linked to the history of the civilizations that have followed one another in the course of centuries in the countries of the Mediterranean basin” (de Pasquale 167). Sources differ on how anise aquired its name, but most agree that there was frequent “confusion with dill [anison]” (Small 54): “In the East, Anise was formerly used with other spices in part payment of taxes: ‘Ye pay tithe of Mint, Anise and Cuminin,’ … but some authorities state that Anise is an incorrect rendering and should have been translated ‘Dill’” (Grieve, Anise). The Romans “ate a spiced cake called mustaceum, containing cumin, new wine, fat, cheese, and grated bark, and also anise seeds … in the belief that it promoted digestion” (Small 56). Anise oil is said to be poisonous to pigeons (Watts 8; Griffith, Anise).
by, some feel faint will
by, sexually goose
ailments

grows great

be lytell and lytell and þat makyth þat sume women by, some
may not conseyve; and it is hard to grop a-
bowt þe marris and þey swown oftyyn for þat
caws, and þey well not sufer her hosbondis to
towche þeme be þe wey of deduit of drew[ry].

Take þe jus of jvy and þe grece of a goys and
make a pessary þerof (as ȝe do for þe marris
þat is over-replet of humours) and þat is good for
all ewell in þe marris. The signes of
akyng of þe marris is whan þe woman
ys delyvert of chyld, and þan þe marris
turn hym vpwarde and wax gret and yt


988 jvy: The *ivy* (*Hedera helix*) is a plant dedicated to Bacchus: “Kissos (Greek for Ivy) was the original name of the infant Bacchus … and he is represented crowned with the leaves of Ivy as well as with those of the Vine. … Pliny says that Ivy-berries, taken before wine, prevent its intoxicating effects” (Folkard 388). Ivy is not listed in the *DVH* and Culpeper warns that “it is an enemy to the nerves and sinews, being much taken inwardly, but very helpful to them, being outwardly applied” (*Ivy*, 141). However, other sources suggest that “this woody evergreen climber has been extensively used in British folk medicine … particularly extensively in the treatment of corns. … It has been used for a variety of other skin complaints, including ringworm, boils, and eczema” (Hatfield 213).
pynyth all þe body þat oþerwhyll sche lyth
as sche war ded – but þat her eyn be not
torned vp, ner þat spotell pass not – but sche
lyth in swownd. And tho þat haue it oftyn and
long tyme, mown not well indewor þe peyne,
þat war good for hem for to be lat blod vnder
þe ancle. And yf þe payn last, take kycumbr-
is and bynd hym to her flankys; and yf it fall
to hym of costom, and ly long in swownd, put

996–997 but … vp} om. S  997 vp] vpwarde DBC | ner] so S | pass] passyth DB(CS) | 997–998 but … And] ne hare synwys be not suollyn {but lyeth lyck swownynge}/"om.}. Medycyne for þat malady D/B | 997–1000 but … blod] nor hire senewes be not swollyn, but lyth lyk {swonyng}/[{swownyngis}. Thei that haue this euyll longe and often and may not endure the peyne, it were good to bleede C/S | 998 oftyn and| so DB | 999 tyme] + and ofte and DB | 1000 þat … blod] yt were to ham to bleede DB | 1001 last] lest D, lest longe B | 1002 hym … flankys] {vnto}/"to} hare flank D/B

1001 kycumbris: The cucumber (Cucumis sativa) is not listed in DVH, but “has been long known in England, where it was common in the time of Edward III (1327)” (Grieve, Cucumber). According to Folkard, “there was formerly a superstitious belief in England that Cucumbers had the power of killing by their natural coldness” (300), but no date is given for this belief; however, it might explain why it “fell into disuse and was forgotten till the reign of Henry VIII” (Grieve, Cucumber). Cucumber is considered a cooling compound (Folkard 300; Watts 94) and was proscribed for “feverous heat” (Watts 94). It is thought that the “cucumber” referred to in Numbers 11:5 – “We remember the fish which we did eat in Egypt for nought, the cucumbers, and the pepons, and the leeks, and the onions, and the garlic” (Geneva Bible) – was a variety of wild melon, perhaps chate melon (Cucumis melo) (Grieve, Cucumber; Lev and Amar 138).
to her nos stynkyng thengs, as is seyd befor

he spek of medisignes for sufocacion. And

take stamped rew and with hony and oyll make a

playster þerof and lay it to her weket and often

fret her body and namly betwyn her leges.

| Or take mostard þat is not strong and robe wel |

her wombe withall and it schall do her gret es.

And yf her weket be hurt, make a pessary

of rosis, or of þe powder of rosis, and fresch

grece of a sowe and whyt of eggs and vsyd; and

after, make a fume of sulphur and þe akyng

schall passe anone. ||
The signes of þe hardnes of þe marris.

þat comyth of vervent hete þat hath be in þe body of þe woman befor: her wombe is ever mor gretly swolyun, as þow sche war with schylde, and þe flessch growyth grethe and hard within her weket, that yf sche put in her fyngur sche xall fynd þe flesch as hard as it war þe hand of a laberer. And oþerwhyll, þe
marris is so gret þat yt becomyth as hard as
yt war a ston and all þe remant of þe body
ys holdyn with grete het. The signes of hardnes

jn þe neke of þe marris: it ys meche opyn
and full of akyng and ful of prekyng, and sche
may not sufer þat a man to towche her be þe
wey of dedunt withowte gret grevance and þe
flessch of her weket is become so hard, a[s] J
haue seyd befor, þat sche may not fell, bow on
towche her. And þat schall ȝe hele as ȝe do
þe swellyng of þe marris. ||
The signe of boylyng of þe marris: hard-
nes vnder þe navel, the wech yf þe therst
with þer fynger yt wyll goo downe and resse vp
agyne, and þe skyn of þe wombe is all hard and
yf þe therst þat þe pacent schall suffer
gret grevance. And whan þe hardnes is fully
gon, þe desses passyth to þe rynes and to her
fourche: grete hevynes is fyled aboue
her schor. And þat schall þe helpe alse ye do þe
swelyng of þe marris and aftyr anoynt her
with oyll cyperyn. The signes of bledyng
of þe marris: werynes and smallnes of þe
body, pale color as led, wamelyng of þe
hart with perelows blod, for þe pacent is
bowndne with grete defuculte and dry. And oþer-
whyll, þat blod comyth not of þe marris but
passyth be oþer ways fro her. And þat bledyng
comyth of hard deliverance of chyld or of
an horse or þat a vyn is brok within her.
And þerfor, make her to lye on a bed þat is
hard so þat her fet may lege heyar þan her

oil of cyperus, bleeding
weariness and thinness
white lead, nausea
dangerous blood, patient
surrounded, trouble, thristy

by
miscarriage, vein, broke

firm, lie higher

181v


1045 oyll cyperyn: Cyperus (Acorus calamus), English Galingale, calamus (Gr.), or sweet sedge is listed in the DVH (Cyperus 156). According to Grieve, “on account of its pleasant odour, it was freely strewn on the floors of churches at festivals and often in private houses, instead of rushes” (726); she further suggests that the reed is mentioned in the Bible: “If the Calamus of the Bible is this plant, Exodus xxx. 23, Canticles iv. 14, and Ezekiei xxvii. 19, are the earliest records of its use.” (See note 342 for more information.) | 1047 led: Also known as ceruse, white lead was a lead or tin compound (2 PbCO$_3$ + PbH$_2$O$_2$ or SnO$_2$) used “in pigments and medicaments” (MED) and as a whitening agent for the skin or paint (OED). Even as early as the 2nd century (CE), Greek physicians warned of its toxic properties: “physician Nicander condemned ‘the hateful brew compounded with gleaming, deadly white lead’ …. Nicander described most of the classic symptoms of saturnism [lead-poisoning] – including hallucinations and paralysis – and recommended several purgative treatments” (Warren 20). | 1053 an horse: This appears garbled in all versions (see note 940), but probably refers to a miscarriage rather than an induced abortion.
hed, and wet a sponge in cold water and aftyr in rose water and put yt in at her four[ches], to her rynys, and to her [f]lanke; and oftyn lat her be bownd with wympulys and oþer soft þengs, and anoynte her hede with cold oyle, and lat her sope a lytyll essell, and take þe jus of planteyn and morell and put it in a pessary of woll. ||


1058 fourches: See note 500. 1062 morell: Garden or black nightshade (Solanum nigrum) is identified as morell, strignum, or morella in the DVH and is used to stanch bleeding: “Þis iuus vndirput wole staunch women flourȝ, þat is to sey þe inmoderat flux of her floures” (Morell 172). Culpeper informs that “it is a cold Saturnine plant” (181) and warns a user to “have care you mistake not the deadly Nightshade for this; if you know it not, you may let them both alone” (181). According to Watts, “the generic name, Solanum, comes from a word meaning ‘to soothe’” (35); while identified as poisonous, black nightshade has known narcotic properties (Grieve, Black nightshade): “this species has the reputation of being very poisonous, a fact however, disputed by recent inquiries. … It is applied in medicine similarly to Bittersweet, but is more powerful and possesses greater narcotic properties.” A Scottish story relates that a besieged Duncan poisons food with nightshade and offers it to the Danish forces and wins the town of Betha’s freedom: “Duncan sent them their provisions, which they duly partook of; but soon after they were overcome by a profound lethargic sleep, for their wine and ale had been drugged with Solanum” (Folkard 546–547).
The signes of renyng of blod of women

Owt of mesur. A pale color and lene of body, gret peyn in goyng, þe body swolyn, þe fet bolyn, and otherwhyll þe skyn brekyth, all only on humour passyth: þat well come of grete surfet of humours. And whan þat eull fall to a woman without wound or gre-vance, þe scheld do þe same medysignus þat þe do to bledyng of þe marris. But whan yt fallyth with wound and akyng, þe schall hel her in þes wesse: take jus of malows and with tansy and enplaysteris, laxatiffis and with barley water and plasters, laxatives.


1075 tansy: This may refer to tisane (ptisane, barley water) or tansy (Tanacetum vulgare). Tansy was frequently used to flavour Lent cakes (Folkard 561) or “Tansy pudding at Easter, in allusion to the ‘bitter herbs’ at Passover.” Although extolled as an herb with “many vertues” in the DVH (Tansey 191), most sources agree to its use as an emmenagogue (Grieve, Tansy; Gregory Tanacetum; Culpeper, Garden tansy; Hatfield, Menstrual problems) – that is “having power to excite the menstrual discharge” (OED) – or abortifacient (Griffith, Tanaceum; Watts 1). Grieve states that “tansy has been used externally with benefit for some eruptive diseases of the skin” (Tansy). However, Barratt notes that the source material, Non omnes quidem, reads, “Quociens autem cum dolore et uulnere fuerit ... suco uel ptisane, relaxatoriis etiam cataplasmatibus, calidis et bonis cibis” (139, n963–71): But as often as it was with pain and wound ... juice or sodden barley, also relaxing plasters, hot food and goods. The MED defines ptisane as “a medicinal drink made from shelled barley and water” (see note 871). In deference to the source material, barley water is assumed here rather than T. vulgare.
hot mets and good, for with sueche þengs þe wondis schall be made holl, allþow yt come of gret feruour, þat is het. And yf þe wonde be ryte fowll – þat schall ye wettyn be þe humour þat passyth – for þat well fowll stynke and be clere. And þo schall þe helle as ye do þo þat haue þe wondis in þer marris: þat is, for to take wax, myrr, fresch grece of an

hot foods and nourishing, such
wounds, healthy
turbulence, heat
wound, putrid, know
by, will
those, heal
myrrh
hogge and medel þeme togeder and make perof a pessary of woll and vs it so.

The signes of slaknes of þe weket be thes:
surfet of flowors þat comyth oftyn in þe monythe and þe passent hathyt the deduit of drewry. And yf it be don to þeme agyne her well, þey resseyve not þe sede of a man;
and yf þey reseve it, þey avoyd it agyne þe fyrst day or þe scecund; and yf it abyde and consevyve, yt schall be all horse, so þe chyld schall – be þe secund or þe III monyth – formyd, but it xall be abortion

This appears garbled in all versions (see note 940); however, *Non omnes quidem* indicates that abortion meets [such conceptions] and casts them out before the legal period: “aborsus eis occurrit et ante legitimum tempus” (Barratt 139, n974–80).
slender and lytell. || **The signes of the mystor[n]lyng of the marris**: the neke and the mowth of þe marris mow be [t]urnyd in III partyz, for oder it is tornyd befor or behynde or vpwarde or downwarde. And yf it be tornyd downwards þe woman may redress it with hyr fynger; yf it be turned vpward, or befor, sche xall haue a swelyng abov in her schor and her vryn xall be dezsturbyled t o pase; and yf it be torned behynd forth, the gret vryn

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1095 lytell] DB material
+ {the}/[om.] whiche ye schall {helpyn}/[helpe] and heale as ye doo þe bledyng of þe {marys}/{matryce} and {be}/[to] rennyng of blode, {doth}/[doo] the same medicynes {in scuch case}/[om.], for it comyth of blode. The {sygne}/[signes] of {þe palsy}/[palacy] of þe {marys}/{matryce} is this: the mowthe of the {marys}/{matryce} shall be hard and thykke so that though she towche hit with {here}/[hir] fynger she shall not fele hyt and she shall hate {þe deduit of drewery}/[to deale with man]. And if she be taken forthe agayn hir wille, she shall not conceive and {om.}/[she] shall haue disesse in {goynge}/[goyng]; hir {flouyre}/[flowrys] shall be withheld or ells it shall goo oude of mesure and not in dewe {forme}/[foorme]. That shall ye {hele}/[helpe] as ye doo the bledyng of the {marys}/[matrice] when it cometh with akyng and {wondys}/[wounde] D(B)


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underdeveloped, distortion
might, ways
either, frontwards or backwards
turned, frontwards
urine, difficult
backwards
schall pase with gret noys and gret peyne and
namly yf þat thyng ly nye þe gret vryne.

The redy sygne of mys-tornyng of þe maris is þes:
a moystour renyth owt of þe maris,
otherwyll whytt and otherwyll lye and oþer-
whyl rede and blody or blake and oþerwhyl
passyth with gret dezese and oþerwhyll with no
dezese. Gyf hyr to drynke papauery with
whytt wyne. ||

Yf þe maris be meved owt of place,
tak wax and sewet of a der (euen messur)
vⅡ 3, of tarpentyn and grec of gos euen leke
III ʒ, and a lytyl opium, and temper all to-
gydþer with oyll of cyperyn and vs þat in a pes-
ary – for þat pesary is helpyng to anye
malady þat is caled fyer of hell (þat 
ys a postome þat rysyth of color) and
all oþer postemes, prekyngs, and hurts
within þe marris and to many oþer thyngs allso.

De postemys. Her is a declaracion

of all postemys: ryth as þer be dyuars humors

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1117 opium] opyon D, of apium CS | 1119–1120 to anye malady] to a maledy D (S), of a maledy B | 1120–1121 þat2 … postome] om. D | 1121 rysyth] aryseth B | color] colry C | 1122 all] allso to DB(CS) | postemes] apostemys and D, apostemys C | prekyngs, and hurts] that prikkys B, as prykkynges and hurtyngis and hurtis C | 1123 allso] overflowed to next line A | 1124–1125 De … postemys] and because þer be many maner of apostemys, both on a man and woman, I will wryte to yow in what maner ye schall know on fro anoþer, for DB, {nd}/{and} because þer are many {maner of}/ {om.} apostemys, both {on}/ {of} man and woman, heer may ye knowe how {ye schall}/ {to} know on fro anoþer, {for}/ {and} C/S | 1125 humors] Scribe 3 ends

1120 fyer of hell: Hemorrhoids went by many names in the Middle Ages and was “one of the few diseases with a patron saint; St. Fiacre was accorded this honor in the time of Galen” (Luchtefeld 675). Some names include fire of hell, fy of hell, ficus, gefigo (OE), or haemorrhoidae (Gr.). According to one source, “ficus seems to have been a vulgar alternative, often employed for defamatory purposes” (Pratt 61).
within the body of man, right so be her diverse apostemys that be called in Engelsche boches or bylys. On comyth of blod and is called flegmon in Frenche. Another, the secunde, comyth of color red and is called h[e]pensethy o[m]enus. The III comythe of malycoly and is called cancre. The IIII comythe of flemme and is callyd zymia. And these apostemys myladys schall ye knowe be these signes: yf a postem comythe of blode, yt xall be rede and ye patient haue a gret hete; and yf a postem comythe of flemme,
yt schall be whyte and softe in þe felyng, and yf ȝe presse þer fyngr þeron, þe hole þat ȝe make well not ryse agyne sone; and yf a posteme comythe of rede colour, that scheld be of cytryn colour; and yf yt comythe of malycoly, it well be blake and harde in felyng – and þus deme þes III. And yf it comythe of blode, it is soft to the touch will soon yellow bile, amber colour black bile, will black, to the touch, differentiate

\textsuperscript{1138}–\textsuperscript{1139} in þe felyng\textsuperscript{om. DBCS} | \textsuperscript{1139} presse\textsuperscript{S} | \textsuperscript{1140}–\textsuperscript{1141} ryse agyne sone\textsuperscript{rysse DB(CS)} | \textsuperscript{1141} comythe of\textsuperscript{om. S} | \textsuperscript{1142} that … of\textsuperscript{it shal be S} | \textsuperscript{1143} comythe\textsuperscript{comme DB(CS)} | malycoly\textsuperscript{malancoly DB} | it\textsuperscript{the aposteme CS} | \textsuperscript{1143–1144} it … felyng\textsuperscript{or of black colere, þe apostem will be black and hard DB} | in felyng\textsuperscript{om. DB} | \textsuperscript{1144–1145} and\textsuperscript{DBCS} | \textsuperscript{1145} comythe\textsuperscript{comme DB(CS)} | blode\textsuperscript{[good CS}

\textsuperscript{1141–1142} rede colour: Yellow bile, choler, or red choler was “one of the four humours of ancient and medieval physiology” (\textit{OED}). See note \textsuperscript{1130}. | \textsuperscript{1142} cytryn colour: The \textit{MED} notes that \textit{colre citrine} and \textit{yellow colre} are specific uses for \textit{yellow bile}. Here, however, the construction of the argument makes it clear that the swelling or discharge is being described as yellow coloured.
good to blede in hast. And ye it come be oþer wey,
porgue hymne be medisignes laxatyfis. To
a þp[ost]eme þat comythe of blod, make þes playstyr:
take comyn brossed, grese of a bor, wete-
mele, rew, and onyons – sethe þem and medell
þes þengs togedþer in wyne and oyle long
tyll þey be made þeke, and after bynde þeme
to þe posteme. || Thes apostemes, or ony
entrax or charbuncle, þou most hele þeme
with cold thyngs, as is oyle roset, juse of
morell, and þe celadony wyld: these thyngs

1146 be] of D | wey] weyes CS | 1147 be] with CS | laxatyfis] + that ar for the humor S | To] for CS | 1148
posteme] psteme A, apostem DB(C), ane apostis S | playstyr] emplaustre DB(CS) | 1149 brossed] bresyde D, brosed B, brosid C, browsed S | gresse of a bor] gresse of beere DB, bores grece S | 1149–1150 wetemele … onyons] whete medled in hony onyon B | 1150 and] om. DCs | onyons] + sodyn DB(CS) | sethe þem and] om. DBcs | medell] mengyl DB | 1151 þengs] om. CS | togedþer] sodyn DB | oyle] boyle them S | 1152 made] om. CS | 1153 posteme] + as a {emplaustre}/{plaister} till hit be well rypyd and softe and {þan}+{þan let} lawnce hit at þe most hongyng place, þan put a tent perin of feyre lynett and ley þerto salys as ye do to oþer wondys DB, + as a plastir till it be wel ripe and softe, than let it be {om.}+{well} leuncyd at the moste {hengyng}+{rypest} place and than put a tent therin of fayr lynyt and ley þerto salues as ye do {to}+{to the} other wondys CS | in-line rubricated capitulum precedes Thes A, Thes] The D | or any] an DB, om. C, or S | 1154 entrax or] om. S | þou most] þow shall DB, ye shal CS | þeme] om. DBcs | 1155 with] + a B | thyngs] thynge B | 1156 and … wyld] celidony {welde}+{om.} CS | 1156–1157 these … postemes] thys thyngis {schall pow}+{pow shalt} put to {a empostem}+{aposteme} DB, om. CS

1150 onyons: The DVH (Oynones 113) lists at least 20 ailments for which the humble onion (Allium cepa) can be used to cure or alleviate and “the UCLA Folklore Archive contains more than two thousand records for folk medicinal uses of onion” (Hatfield 256); however, ancient philosophers like Maimonides, Dioscorides, Galen, and Pythagoras were mixed as to whether the onion was a harmful or healing herb: “Oynones ben goode; but of hem senyb nat leches for to assent ne accord togydere” (DVH 113). It was seen as a sacred food in Egypt (Folkard 476) and as representing divinity among the “English Druids” (476). Culpeper states that “they are so well known, that I need not spend time about writing a description of them” (Onions). 1156 celadony wyld: According to Grieve, the greater celandine (Chelidonium majus) – also known as the horned or prickly poppy – “is called Chelidonium from the Greek chelidon (a swallow), because it comes into flower when the swallows arrive and fades at their departure” (Celandine, Greater). The DVH mentions two types of celandine: “Þe first is clepid of leches þe more, and þat oþer is clepid þe less” (Celydoin 163). It is a purgative best known for “removal of obstructions of the liver” (Griffith 130) and “for sore eyes, to dry up rheum, and to take away specks and film” (130).
is good for postemes. And yf a sor or

wonde be hooled IIII or v dayes and breke

owte agyne, it schall not be called an

wonde but a cancre or a festor. And yf

þey be among synowys, yow mayst not
cut þeme ner ser þeme. ||

1157 postemes] DB material + but yf hit comme of blode: ley scabios, for that ys a provyd thynge for þat and þe lyttyl daysey meddyld with dovys donge ys good. And yf þe apostem be of red colore and be hot and drye and yf hit be in a place and þat hit mak a gret wond, þow schall mak hit hole as thow do an antrax. And yf þe apostem come of fleyme, make þis emplaustre. Tak IX rotys of white malow and sethen them well with VIII quantite of gresse olde of pork and þey be among synowys, yow mayst not cut þeme ner ser þeme. Or ellys mak a emplaustre on þis wyse, for hit will {om.}/[trye] all apostemys. Tak þe brawnychys of branck vrsyn and þe rotys of white malow and sethe þem wel in water and after that stampe hem in olde grece of a hogge and oynyns sodyn, with whylene celodyny and þe levys of colys and lynseed sodyn with whylene: all þes thyngis been good to ryppe aposteme, eche by hymselfe or ellys all togethyre. And summetyme hit fallyth þat cancurs fallvn to women as þey do to men. And þerfore I schall tell yow how they comme. Othyrwhille þey comme of humors þat been rotydde withinforth and otherwhille {favllyn}/[fallen] outward of wondys or of sorys þat be not well helyd D/(B) |

1158 wound, healed

1159 wound, canker, ulcer

1160 sinews

1162 cauterize

++ see Appendix A for material appended to ADBCS | endline] seven alternately rubricated paraph marks A
GLOSSARY

This glossary includes obsolete, dialectical, and word variants found in the *Knowing*, but is in no means complete. Line numbers are illustrative and should not be treated as exhaustive: when a word appears more than six times, only the first three instances are noted. Emendations are flagged with an asterisk (*) either before a word or before a line number. Alphabetically, <j>, <v>, and <y> are treated and listed as vowels when appropriate, <þ> (thorn) is treated as <th>, and <ȝ> (yogh) is treated as the consonant <y> when appropriate. Notes found in the MS and relating to the entry are flagged with a lower-case <n> and precede the appropriate line number.

Plant definitions and identifications are based on those suggested by the Middle English *DVH*, the *MED*, the *OED*, and in conjunction with Hunt’s *Plant Names of Medieval England*. Binomial nomenclatures are based on the Latin names as suggested by Linnaeus.

3 dram (drachm) or fluid dram; Apothecaries’ weight of 1/8 ounce (approx. 3.9 g) or Apothecaries’ volume of 1/8 ounce (approx. 3.7 mL) 448, 807, 848, etc. [n806]

3 ounce n806, 807 see vnce

A

abod remained 536
abortyf miscarriage, abortion, premature birth 354, 365. makythe ~ induce an abortion
376
compare hors(e)
abovn, abov(e, aboue above, atop, over 47, 432, 926, 957, 1042, 1102
abowt(e, abowtyne around, about 66, 171, 460, etc.
abyd(e, abydyth, abod resides 81, 216, 223, etc.
abyl able, capable 311
ache smallage, wild celery (*Apium graveolens*) n886

affronitri foaming mineral salt, native saltpetre, or sulphur salts of various alkalis and earths n949
compare nitrum, nutrus

aforseyde aforesaid, above-mentioned 190, 923
compare aforwrytyn

aforwrytyn aforesaid, above-mentioned 787

after,1 aftyr according to 21, 23,
after,2 aftyr after 21, 23, 38, etc. heer~, her~ after, in this writing or book 45, 267, 296, 309, 550
agve fever chills 845

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weet, wete, qwette wheat, einkorn, spelt, or emmer (Triticum aestivum, T. boeoticum, T. monococcum, T. spelta, or T. dicoccum) n781. ~ brene wheat bran 905. ~mele wheat meal 1150
weket(e) opening, vulva, external female genitalia 56, 58, 74, etc.
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well² while 95
well³ well, carefully, prudently 141, 219, 220, etc. ~avysyd prudent 588. ~savort sweet-smelling 898
wen believe, think 612
wer where 97, 267, 296. ~of from what source 207, 597, 890.
werynes weariness, tiredness, exhaustion 1046
wesse see ways
wettyn know 1079
weys see ways
whytt,¹ quyth, whyte white 760, 1109, 1113, 1138
whyt² egg white, albumen 917, 1013
withall likewise 1010
withinforth the internally throughout, everywhere within 706
withowt(e) without 12, 26, 40, etc.
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women pl. 14, 35, 39, etc. womens, womanes, womanes poss. 1, 100, 114, 225, etc.
wombe¹ womb, uterus 56, 314, 317, etc.
compare marris
wombe² belly, stomach 317, 341, 557, etc.
compare stomake
womyth see vomet
wonde see wound
wonde see wond
wonder miracle wonder 113
wondys, wondis see wound
wont(e) normal, accustomed 607, 755, 956
worchep honour 19
wormwod(e) wormwood (Artemisia absinthium) *n639, 900
wond, wonde wound 1070, 1073, 1079, 1158, 1160. wondys, wondis 660, 1077, 1082
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wrothe resentment, wrath 325
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wysly with skill, carefully, attentively 440, 469, 481, 501, 512
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X
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xald see scheld(e)

Y, 3
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ȝength youthful 147
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yew see ye
ȝewor, ȝewr see ȝer
jonge young 583
yow, 3ow see ye
3or see 3er
*yrelyon strongly scented musky ointment
   n634
ysop(e, ysope) hyssop (*Hyssopus officinalis*)
   n458, 807, 826

ysue, yssew, ysew outlet, exit 198, 201, 253, etc.

Z
zymia abscess 1133
<table>
<thead>
<tr>
<th>Douce/Bodley</th>
<th>Additional</th>
<th>Cambride/Sloane</th>
</tr>
</thead>
<tbody>
<tr>
<td>[D1070–1109, A1162 peme] + D/B material</td>
<td></td>
<td></td>
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<tr>
<td>Take shepys dung, and powder of comne, {and}/om. }</td>
<td>[Scribe3, F.f. 184r–185r, A1163–1189, A1162 peme] + A material</td>
<td></td>
</tr>
<tr>
<td>frankeencense and make of all þes powder. Then take a om. }/litell tyle and bete</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[Fol. 184r]</td>
<td></td>
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<tr>
<td>place per hit xeld be.</td>
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<tr>
<td></td>
<td></td>
<td>A medysygne to bryng þe modyr in her rygth stope them yff they cvm om. }</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Take modyrworte and mowdwed and rede [Fol. 184v]</td>
</tr>
<tr>
<td>A medycyne preved for {the}/om. } whit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>frankeencense and make of all þees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>surfetously: tak oyle benedictum Ʒ</td>
<td></td>
<td></td>
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<tr>
<td>of wyff or {maydyn}/om. } to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>powders and stewe þe {on}/om. } and vse</td>
<td></td>
<td></td>
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<tr>
<td>and vs þeme</td>
<td></td>
<td></td>
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<tr>
<td>nordill thes together and after the rede be</td>
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<tr>
<td>medacyne is proved. A fayre medacyne for a</td>
<td></td>
<td></td>
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<tr>
<td>makes all þe whyll þat</td>
<td></td>
<td></td>
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<tr>
<td>to hyr navyll and to hyr wombe and to hyr reynes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ther be om. }/litell tyle and hete</td>
<td></td>
<td></td>
</tr>
<tr>
<td>let hyr {stride}/om. } stond} therover so that ther may</td>
<td></td>
<td></td>
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</tbody>
</table>
| be despossyt to be epulensie} } /om. } } be fallyng }
| be modyrworte: motherwort } mowdwed: mugweed | rede }
| nep: catmint | 1166 and } om. } A | goldis aneris: fennel |
| (golden anise) } worts: boiled greens | 1171 ryghth: regth A |
| 1173 ach: wild celery | 1174 comyn: cumin | 1176 be }
| skabydd: by scabies } depenipuled: pimply | 1178 swownd: }
<p>| weak hearted | 1179 epulensie: ypollence A (epilepsy) |</p>
<table>
<thead>
<tr>
<th>Douce/Bodley</th>
<th>Additional</th>
<th>Cambride/Sloane</th>
</tr>
</thead>
<tbody>
<tr>
<td>temper {blavnhide almondes}/blaunched almons and make mylke {and}/om. when {ye}/she well ete therof; Boyle hit a litell and put suger therin and when {ye}/ty she will ete rise potage, ye may temper hit with {pe}/om. mylke {forsayde}/aforesaid. A bath for the same sekenesse: take {welewyn}/wyldvyne levys, Gowlds clote levys, rose levys, loueache, malowys, and planteyn. Sethe {his herb}/these herbys in watyr {om.}/and} þen bathe you in that watyr so that it be not to warme. And when ye haue been therin as long as ye {lust}/lyst, then take watyr that is somewhat colder and wasshe elene all your body therwyth. And ye {may}/om. vse {om.}/bis bathe in somer as long as ye {lyst}/lust; but swete not in your bathe. Dietyng for þe same ewyll: ye may ete hene, capon, feysaunt, {perterych}/partryke, and all maner {om.}/of} wylde fowle of the fields and {om.}/of the} wods, save hoole fotyd fowlys. And ye may ete {well}/om. mutton, kyd, lambe, porke of y yer olde, and rabetts, {and ye may ete}/om. potched eggs, {and ye may ete} þe brovesse}/bewews of capon brothe, and iussell, and {tooyys}/coylyse of a capon and coolyse of {om.}/eny other fowle aforneyd, and {stvys}/sewys and brothys made of the flesshe {forsayde}/aforesaid. And ye may ete all maner of {fysche of fresch water}/fresshe watyr fysshe, save eelys and tenchys.</td>
<td>1180 euell). And yf sche ette mech fenel, 1181 þe schyld is sweltyng and þe breyth xall 1182 stynke. And yf sche ette mech comyis, 1183 þan xall þe schyld euer be pale. 1184</td>
<td></td>
</tr>
</tbody>
</table>
Take myrr, {gentian}/gencian, bayes,
 aristology longe (of eche {ijd}/ij peny
 {om.}/worth), and þen make hem in
 powder and þen put to that powder of þe
 syrop of {wormwode}/wormode as
 muche as sufyseth to make a balle and
 {gyf}/om. therof at onys om./gyfe to
 þe pacient {jd}/an dramme worth or
 more. This is to put oute þe secundyne or
 afterbirthe.
**APPENDIX B:**

**INCIDENCE OF RUBRICATION IN THE KNOWING OF WOMEN’S KIND IN CHILDING**

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<thead>
<tr>
<th>Rubrication</th>
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<th>Folio</th>
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<tbody>
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<td>1. H</td>
<td>1</td>
<td>157r</td>
</tr>
<tr>
<td>2. The II</td>
<td>49</td>
<td>158r</td>
</tr>
<tr>
<td>3. The III</td>
<td>50</td>
<td>158r</td>
</tr>
<tr>
<td>4. The IIII</td>
<td>53</td>
<td>158r</td>
</tr>
<tr>
<td>5. The V</td>
<td>56</td>
<td>158r</td>
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<tr>
<td>6. fyrst how</td>
<td>62</td>
<td>158r</td>
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<tr>
<td>7. The</td>
<td>63–64</td>
<td>158r</td>
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<tr>
<td>8. marrys</td>
<td>63–64</td>
<td>158r</td>
</tr>
<tr>
<td>9. II</td>
<td>70</td>
<td>158r</td>
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<tr>
<td>10. vii</td>
<td>71</td>
<td>158r</td>
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<tr>
<td>11. III ben</td>
<td>72</td>
<td>158v</td>
</tr>
<tr>
<td>12. III</td>
<td>72</td>
<td>158v</td>
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<tr>
<td>13. vii</td>
<td>73</td>
<td>158v</td>
</tr>
<tr>
<td>14. And yf it be conseyved þer, yt schall have þe tokyn bothe of man and of woman: þat is to say, both ȝerd and wekete</td>
<td>89–91</td>
<td>158v</td>
</tr>
<tr>
<td>15. And yf any woman well conseyve a man chylde</td>
<td>92–93</td>
<td>158v</td>
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<tr>
<td>16. III</td>
<td>102</td>
<td>159r</td>
</tr>
<tr>
<td>17. The II</td>
<td>104</td>
<td>159r</td>
</tr>
<tr>
<td>18. The III</td>
<td>105</td>
<td>159r</td>
</tr>
<tr>
<td>19. The fyrst is</td>
<td>106</td>
<td>159r</td>
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<tr>
<td>20. Prefocacion or precipacyon of marris</td>
<td>113–114</td>
<td>159r</td>
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<tr>
<td>21. The flowors</td>
<td>119</td>
<td>159v</td>
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<tr>
<td>22. fro xv yere</td>
<td>128</td>
<td>159v</td>
</tr>
<tr>
<td>23. L</td>
<td>129</td>
<td>159v</td>
</tr>
<tr>
<td>24. III</td>
<td>132</td>
<td>159v</td>
</tr>
<tr>
<td>25. Now J schall tell ȝew weche women lesse her flours without desses and the cause wye þey less them</td>
<td>135–137</td>
<td>159v</td>
</tr>
<tr>
<td>26. xv</td>
<td>146</td>
<td>160r</td>
</tr>
<tr>
<td>27. L</td>
<td>150</td>
<td>160r</td>
</tr>
<tr>
<td>28. The fyrst</td>
<td>153</td>
<td>160r</td>
</tr>
<tr>
<td>29. The II</td>
<td>160</td>
<td>160r</td>
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<tr>
<td>30. suffocacion</td>
<td>161</td>
<td>160r</td>
</tr>
<tr>
<td>31. Prefocacion or precipitacion of marris</td>
<td>180–181</td>
<td>160v</td>
</tr>
<tr>
<td>32. The III anguise is retencion</td>
<td>205</td>
<td>161r</td>
</tr>
<tr>
<td>33. The cav of þer comynge is thys</td>
<td>210–211</td>
<td>161v</td>
</tr>
<tr>
<td>34. Nowe well I tell yow þe caus of retencion and fallyng of flourys:</td>
<td>245–247</td>
<td>162r</td>
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<tr>
<td>35. A</td>
<td>252</td>
<td>162v</td>
</tr>
<tr>
<td>36. And oþerwyell</td>
<td>255–256</td>
<td>162v</td>
</tr>
<tr>
<td>37. The caus of fallyng of flowris owte of corse. Now well J tell 3ew þe caus þat makyth þe flowris to fall to habundantly and owt of cowrs</td>
<td>268–271</td>
<td>162v</td>
</tr>
<tr>
<td>38. And yf þe flouris þat pasyn comyth of coloreke</td>
<td>282</td>
<td>163r</td>
</tr>
<tr>
<td>39. and if it cum of fleme</td>
<td>284</td>
<td>163r</td>
</tr>
<tr>
<td>40. Anoþer caus is ther</td>
<td>285</td>
<td>163r</td>
</tr>
<tr>
<td>41. Nowe well J wryte at what age a maydyn may vse þe deduyt of drwery</td>
<td>297–299</td>
<td>163v</td>
</tr>
<tr>
<td>42. xv</td>
<td>301</td>
<td>163r</td>
</tr>
<tr>
<td>43. III</td>
<td>304</td>
<td>163r</td>
</tr>
<tr>
<td>44. owder sche xall</td>
<td>305</td>
<td>163r</td>
</tr>
<tr>
<td>45. Nowe well J tell yow weche women be most abyl to conseyve and whan</td>
<td>310–311</td>
<td>163r</td>
</tr>
<tr>
<td>46. How a woman xall kepe her whan sche is concyved.</td>
<td>320–321</td>
<td>164r</td>
</tr>
<tr>
<td>47. vii</td>
<td>325</td>
<td>164r</td>
</tr>
<tr>
<td>48. vii</td>
<td>330</td>
<td>164r</td>
</tr>
<tr>
<td>49. vii</td>
<td>338</td>
<td>164v</td>
</tr>
<tr>
<td>50. viii</td>
<td>339</td>
<td>164v</td>
</tr>
<tr>
<td>51. And yf 3e well know what is þe secundyne, J schall tell yow Ryte</td>
<td>355–357</td>
<td>164v</td>
</tr>
<tr>
<td>52. And yf yt abyde within</td>
<td>361</td>
<td>165r</td>
</tr>
<tr>
<td>53. What is abortyf and what be his signes. An abortyf</td>
<td>364–365</td>
<td>165r</td>
</tr>
<tr>
<td>54. Now well J tell yow what thyngus may let a woman with chyld of rythfull deliuerance</td>
<td>379–381</td>
<td>165r</td>
</tr>
<tr>
<td>55. now well J wryte yow medysignes for redy delyverance yf yt be þer tyme</td>
<td>397–399</td>
<td>165v</td>
</tr>
<tr>
<td>56. Or</td>
<td>403</td>
<td>165v</td>
</tr>
<tr>
<td>57. Anoþer. Take</td>
<td>410</td>
<td>166r</td>
</tr>
<tr>
<td>58. How ye schall helpe a woman þat travel of chylde. Fyrst ye xall vnderstonde þat in III manerwyes chylderun may schew hem resonabely at þer berthe</td>
<td>416–419</td>
<td>166r</td>
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<tr>
<td>59. And</td>
<td>438</td>
<td>166v</td>
</tr>
<tr>
<td>60. For</td>
<td>450</td>
<td>167r</td>
</tr>
<tr>
<td>61. Take of merre</td>
<td>453–454</td>
<td>167r</td>
</tr>
<tr>
<td>62. Yf the chyld</td>
<td>456</td>
<td>167r</td>
</tr>
<tr>
<td>63. And also, wryte þe salme of Magnyficath in</td>
<td>459</td>
<td>167r</td>
</tr>
<tr>
<td>64. But þis ner non opération</td>
<td>461</td>
<td>167r</td>
</tr>
<tr>
<td>65. Yf so be þat þe chylld schow first his hed, and þe remanter (whan þe hed aperith)</td>
<td>462–463</td>
<td>167r</td>
</tr>
<tr>
<td>66. And whan he schewythe bothe his legs joyntly</td>
<td>467</td>
<td>167v</td>
</tr>
<tr>
<td>67. and</td>
<td>470</td>
<td>167v</td>
</tr>
<tr>
<td>68. Yf he hold owt bothe handys, put þewor on hand</td>
<td>490–491</td>
<td>168r</td>
</tr>
<tr>
<td>69. And yf he schew his fett</td>
<td>494–495</td>
<td>168r</td>
</tr>
<tr>
<td>70. Yf he schew but his on leg</td>
<td>499</td>
<td>168r</td>
</tr>
<tr>
<td>71. Yf he desjoyne hys fette in comynge forth</td>
<td>504–505</td>
<td>168r</td>
</tr>
<tr>
<td>72. Yf þe hed be torned on þe ton syde or on þe toder syde, be</td>
<td>508–509</td>
<td>168r</td>
</tr>
<tr>
<td>73. And yf he schew his knes</td>
<td>513–514</td>
<td>168v</td>
</tr>
<tr>
<td>74. Yf he schew hys botoke</td>
<td>516</td>
<td>168v</td>
</tr>
<tr>
<td>75. And yf he schew hys hed and fet togyder</td>
<td>518–519</td>
<td>168v</td>
</tr>
<tr>
<td>76. Ther was ones</td>
<td>521</td>
<td>168v</td>
</tr>
<tr>
<td>77. And yf he haue all hys membris joynyd togedyr, or yf he ly ouerequart,</td>
<td>524–525</td>
<td>168v</td>
</tr>
<tr>
<td>78. And yf þer be mor þan on chylld, and yf</td>
<td>532</td>
<td>169r</td>
</tr>
<tr>
<td>79. And yf þe secundyne þat þe chylde lyȝth wrapit in come not forthe with hymye</td>
<td>536–537</td>
<td>169r</td>
</tr>
<tr>
<td>80. And yf þe secundyne be holdyne with the marris</td>
<td>543–544</td>
<td>169r</td>
</tr>
<tr>
<td>81. And yf þe mowythe of the marris be so clos þat sche may not help in her hand</td>
<td>548–549</td>
<td>169r</td>
</tr>
<tr>
<td>82. How þat þe navell xall be cute After þe chylde be born</td>
<td>554–555</td>
<td>169v</td>
</tr>
<tr>
<td>83. And VIII or X owors after þe chylde ys born, gyf hym mete at þe begyny. Thus schall þe fede hymye</td>
<td>565–566</td>
<td>169v</td>
</tr>
<tr>
<td>84. Now wyll J tell yow how ye schall schesse a norse. Take a noresche þat is þonge, and in good</td>
<td>582–584</td>
<td>170r</td>
</tr>
<tr>
<td>85. The signes of sufocacion of the marris be þes</td>
<td>601–602</td>
<td>170v</td>
</tr>
<tr>
<td>86. and the sufocacioun makyth þe marris to rys to the hart and her pownce is styll and no spotell</td>
<td>614–616</td>
<td>170v</td>
</tr>
<tr>
<td>87. comythe owt of her mowythe</td>
<td>617</td>
<td>171r</td>
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<tr>
<td>88. Medisignes for suffocassioun</td>
<td>619–620</td>
<td>171r</td>
</tr>
<tr>
<td>89. A drynke for suffocacyon. Take þe sed of nettyll</td>
<td>647–648</td>
<td>171v</td>
</tr>
<tr>
<td>90. And yf her speche fayl and sche be in perell of dethe þat sche may not reseyve no drynke</td>
<td>650–552</td>
<td>171v</td>
</tr>
<tr>
<td>91. Whan þe marris arn owt of hys place. Be þys signes removed of hys ryȝthe place:</td>
<td>657–659</td>
<td>171v</td>
</tr>
<tr>
<td>92. Medisignes whan þe marris ben vp at þe hart</td>
<td>668–669</td>
<td>172r</td>
</tr>
<tr>
<td>93. And yf þe marris be fallyn downwarde, þes be þe signus</td>
<td>681–682</td>
<td>172v</td>
</tr>
<tr>
<td>94. And yf it come of color, medisignes</td>
<td>697–698</td>
<td>172v</td>
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<tr>
<td>95. And yf it come of habundans of fleme þan take</td>
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<tr>
<td>96. Anoþer: take</td>
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<tr>
<td>97. Anoþer</td>
<td>727</td>
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<tr>
<td>98. And yf þe flouris comythe to surfetewssly</td>
<td>729</td>
<td>173v</td>
</tr>
<tr>
<td>99. Yf it come to surfetewssly,</td>
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</tr>
<tr>
<td>100. Or take þe her</td>
<td>736</td>
<td>173v</td>
</tr>
<tr>
<td>101. Yf ye well change þe corse of flouris into oþer dayes</td>
<td>743–744</td>
<td>174r</td>
</tr>
<tr>
<td>102. Now sythen J haue told ȝew þe medisignes for superfluite of flouris, now well J tell ȝow midisignes for retencyon or fallyng of flouris, as whan women haue non or ellys rythtfewe</td>
<td>748–752</td>
<td>174r</td>
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<tr>
<td>103. Anoþer medisigne þat a lady of Selerne vsyd</td>
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<tr>
<td>104. Galyon seyth yf a woman hath lost her flowers a monyth</td>
<td>788–789</td>
<td>175r</td>
</tr>
<tr>
<td>105. xxxvi</td>
<td>794</td>
<td>175r</td>
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<tr>
<td>106. And yf þe marris be so hardyd þat it hold þe flowrs</td>
<td>800</td>
<td>175r</td>
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<tr>
<td>107. To make þe flowrs to com, bow þe marris be owt of hys ryȝhte place, and for to make</td>
<td>804–805</td>
<td>175v</td>
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<tr>
<td>108. Dam Cleopatre tawt þes medisisus to her dowter</td>
<td>821–822</td>
<td>176r</td>
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<tr>
<td>109. Forto make flowors to come</td>
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<td>110. And yf þe flouris cese becaus yt ys stupid and may have non ysew</td>
<td>856–857</td>
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<tr>
<td>111. Yf þe secundine abyde within whan þe chylde is born and yf it abyde</td>
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<tr>
<td>112. The medisigne ȝe most vse:</td>
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<tr>
<td>113. An hard swellyng ryssyth above þe novell, and</td>
<td>926</td>
<td>178v</td>
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<tr>
<td>114. Thes be þe sygnes of swellyng of þe marris</td>
<td>930–931</td>
<td>178v</td>
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<tr>
<td>115. Be thes signes schall ȝe know whan a woman is nye her tyme of delyverance</td>
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<td>179r</td>
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<td>116. The signes of þe marris þat is ouerreplet of humour</td>
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<td>117. Take</td>
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<tr>
<td>118. Take</td>
<td>988</td>
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<tr>
<td>119. The signes of akyng of þe marris is whan þe woman ys delyvert of chyld, and þan þe marris turn hym vpwarde and wax gret and yt</td>
<td>991–994</td>
<td>180r</td>
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<tr>
<td>120. þat war good</td>
<td>1000</td>
<td>180r</td>
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<tr>
<td>121. take kycumbris and bynd hym to her flankys</td>
<td>1001–1002</td>
<td>180r</td>
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<tr>
<td>122. And yf her weket be hurt, make a pessary of rosis, or of þe powder of rosis, and fresch grece of a sowe and whyt of eggs and vsyd; and after, make a fume of sulphur and þe akyng schall passe anone.</td>
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<td>123. e signes of þe hardnes of þe marris. þat comyth of fervent hete þat hath be in þe body of þe woman</td>
<td>1016–1018</td>
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<td>124. The signes of hardnes jn þe neke of þe marris</td>
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<td>125. The signe of boylung of þe marris: hardnes vnder þe navel</td>
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<td>126. The signes of bledyng of þe marris</td>
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<td>127. The signes of renyng of blod of women owt of mesur</td>
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<td>128. The signes of slaknes of þe weket be thes</td>
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<td>129. The signes of the mysstornyng of the marris</td>
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<td>130. III</td>
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<td>131. The redy sygne of mystornyng of þe maris is þes:</td>
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<td>132. Yf þe maris be meved owt of place,</td>
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<td>133. De postemys. Her is a declaracion of all postemys: ryth as þer be dyuars humors</td>
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<td>134. the scecunde</td>
<td>1129</td>
<td>183v</td>
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<td>135. III</td>
<td>1131</td>
<td>183v</td>
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<td>136. The III</td>
<td>1132</td>
<td>183v</td>
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<tr>
<td>137. yf a postem comythe of blode</td>
<td>1135</td>
<td>183v</td>
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<tr>
<td>138. and yf a postem comythe of fleme</td>
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<td>183v</td>
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<td>139. and yf a posteme comythe of rede colour</td>
<td>1141–1142</td>
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<td>140. and yf yt comythe of malycoly, it well</td>
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<td>141. III. And yf it comythe of blode, it is</td>
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<td>183v</td>
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<td>142. blod</td>
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<td>143. take</td>
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APPENDIX C:
SOURCE MATERIAL AND TOPICS OF
THE KNOWING OF WOMAN’S KIND IN CHILDING

Abbreviations

*LSM1:* *Liber de sinthomatibus mulierum*

*NOQ:* *Non omnes quidem*

*Cleopatra:* *Genicia Cleoprae ad Theodotam*

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<td>Description of the Marris (Uterus)</td>
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<td>Untreatable Diseases of the Marris</td>
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<td>551–552</td>
</tr>
<tr>
<td>626–628</td>
<td>Treatment of Suffocation (4)</td>
<td>NOQ</td>
<td>552–553</td>
</tr>
<tr>
<td>628–636</td>
<td>Treatment of Suffocation (5)</td>
<td>LSM1</td>
<td>553–559</td>
</tr>
<tr>
<td>636–638</td>
<td>Treatment for Suffocation (6)</td>
<td>Unknown source</td>
<td>559–560</td>
</tr>
<tr>
<td>638–646</td>
<td>Treatments of Suffocation (7)</td>
<td>LSM1</td>
<td>561–572</td>
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<tr>
<td>647–656</td>
<td>Treatment for Suffocation (8)</td>
<td>Unknown source</td>
<td>573–582</td>
</tr>
<tr>
<td>657</td>
<td>Introduction to Suffocation</td>
<td>Redactor</td>
<td>583</td>
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<tr>
<td>658–658a</td>
<td>Signs of Suffocation</td>
<td>LSM1</td>
<td>583–584</td>
</tr>
<tr>
<td>659–661</td>
<td>Results of Untreated Suffocation</td>
<td>Unknown source</td>
<td>585–586</td>
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<tr>
<td>662–664</td>
<td>Symptoms of a Suffocation</td>
<td>LSM1</td>
<td>586–588</td>
</tr>
<tr>
<td>665–684</td>
<td>Signs and Treatment of Suffocation</td>
<td>Unknown source, possibly classical sources</td>
<td>588–598</td>
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<td>681–685</td>
<td>Symptoms of Precipitation (Falling Marris)</td>
<td>Unknown source, possibly classical sources</td>
<td>598–601</td>
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<tr>
<td>685–689</td>
<td>Superfluity (Excess) of Flower Caused by Sanguine (Blood)</td>
<td>LSM1</td>
<td>602–605</td>
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<td>689–696</td>
<td>Treatment of Superfluity Caused by Sanguine</td>
<td>LSM1</td>
<td>605–611</td>
</tr>
<tr>
<td>696–697</td>
<td>Best Treatment for Superfluity Caused by Sanguine</td>
<td>Unknown source</td>
<td>611–612</td>
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<td>697–720</td>
<td>Medicines for Superfluity Caused by Phlegm</td>
<td>LSM1</td>
<td>613–635</td>
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<tr>
<td>720–743</td>
<td>Recipes for Treating Superfluity</td>
<td>Unknown source</td>
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<td>743–747</td>
<td>How to Change the Day of a Woman’s Flower</td>
<td>Unknown source</td>
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<td>Topic</td>
<td>Source Material</td>
<td>MS D Line</td>
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<td>Treatments for Retention (Amenorrhoea 1)</td>
<td>Unknown source</td>
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<td>788–791</td>
<td>Galen’s Phlebotomy Treatment for Retention</td>
<td>LSM1</td>
<td>694–696</td>
</tr>
<tr>
<td>791–793</td>
<td>Rationale Behind Phlebotomy</td>
<td>Classical Sources</td>
<td>696–698</td>
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<td>794–803</td>
<td>Medicines to Ease Retention</td>
<td>Unknown source</td>
<td>699–710</td>
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<td>804–811</td>
<td>Treatments for Retention (2)</td>
<td>NOQ</td>
<td>713–718</td>
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<td>811–813</td>
<td>Dame Fabian’s Treatment for Retention</td>
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<td>813–820</td>
<td>Medicines for Retention</td>
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<td>821–828</td>
<td>Cleopatra’s Treatment for Retention</td>
<td>LSM1</td>
<td>726–731</td>
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<td>829–846</td>
<td>Famous Jew’s Treatment for Retention</td>
<td>LSM1</td>
<td>740–753</td>
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<td>847–885</td>
<td>How to Bring on a Woman’s Flower</td>
<td>Unknown source</td>
<td>756–763</td>
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<td>856–864</td>
<td>Treatments and Recipes for Retention</td>
<td>Unknown source</td>
<td>773–780</td>
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<td>865–876</td>
<td>Treatment and Medicine to Deliver the Secondine</td>
<td>Unknown source</td>
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<td>Signs of Prefocation (Suffocation/Choking)</td>
<td>Unknown source</td>
<td>806–810</td>
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<td>Treatment of Prefocation</td>
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<td>811–815</td>
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<td>Signs and Causes of Precipitation (Prolapse)</td>
<td>LSM1</td>
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<td>Best Things to Treat Precipitation</td>
<td>Classical Sources</td>
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<td>Treatment of Precipitation (4)</td>
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<td>836–837</td>
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<td>911–913</td>
<td>Correct Use of Suppositories</td>
<td>Unknown source</td>
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<td>913–925</td>
<td>Treatments for Heating in the Marris</td>
<td>LSM1</td>
<td>839–844</td>
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<td>Signs of Retention</td>
<td>NOQ</td>
<td>852–856</td>
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<td>930–943</td>
<td>Signs of Swelling in the Marris (1)</td>
<td>NOQ</td>
<td>857–866</td>
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<td>Danger if the Secondine Is Not Delivered (1)</td>
<td>NOQ</td>
<td>866–869</td>
</tr>
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<td>946–949</td>
<td>Treatments for Swelling in the Marris</td>
<td>NOQ</td>
<td>870–873</td>
</tr>
<tr>
<td>950–965</td>
<td>Signs of Parturition</td>
<td>NOQ</td>
<td>874–885</td>
</tr>
<tr>
<td>965–969</td>
<td>Danger if the Secondine Is Not Delivered (2)</td>
<td>Unknown source, possibly redactor</td>
<td>885–889</td>
</tr>
<tr>
<td>MS A Line</td>
<td>Topic</td>
<td>Source Material</td>
<td>MS D Line</td>
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<tr>
<td>970–977</td>
<td>Signs and Treatments for a Marris That Is Full of Humours</td>
<td><em>Cleopatra</em></td>
<td>889–894</td>
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<tr>
<td>977–991</td>
<td>Signs and Treatments of Swelling in the Marris</td>
<td><em>Cleopatra</em></td>
<td>894–904</td>
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<tr>
<td>991–998</td>
<td>Signs of Imminent Parturition</td>
<td><em>NOQ</em></td>
<td>905–910</td>
</tr>
<tr>
<td>998–1015</td>
<td>Treatment and Medicines Used to Aid Delivery</td>
<td><em>NOQ</em></td>
<td>910–923</td>
</tr>
<tr>
<td>1016–1026</td>
<td>Signs of Hardness in the Marris</td>
<td><em>NOQ</em></td>
<td>924–931</td>
</tr>
<tr>
<td>1026–1034</td>
<td>Signs of Hardness in the Neck of the Marris</td>
<td><em>NOQ</em></td>
<td>932–937</td>
</tr>
<tr>
<td>1035–1045</td>
<td>Signs of Swelling in the Marris (2)</td>
<td><em>NOQ</em></td>
<td>938–945</td>
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<tr>
<td>1045–1053</td>
<td>Signs and Causes of Injury to the Marris</td>
<td><em>NOQ</em></td>
<td>946–952</td>
</tr>
<tr>
<td>1054–1063</td>
<td>Treatment and Medicines for Injury to the Marris</td>
<td><em>NOQ</em></td>
<td>952–958</td>
</tr>
<tr>
<td>1064–1069</td>
<td>Signs of Mis-Bleeding in the Marris</td>
<td><em>NOQ</em></td>
<td>959–962</td>
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<tr>
<td>1069–1083</td>
<td>Treatments of Mis-Bleeding</td>
<td><em>NOQ</em></td>
<td>963–971</td>
</tr>
<tr>
<td>1083–1085</td>
<td>Recipe for Treating Mis-Bleeding</td>
<td>Unknown source</td>
<td>972–973</td>
</tr>
<tr>
<td>1086–1095</td>
<td>Signs of Weakness in the Marris</td>
<td><em>NOQ</em></td>
<td>974–980</td>
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<tr>
<td>1095–1106</td>
<td>Signs of Mis-Turning (Dislocation) of the Marris</td>
<td><em>NOQ</em></td>
<td>992–1000</td>
</tr>
<tr>
<td>1107–1123</td>
<td>Signs and Treatments of Mis-Turning of the Marris</td>
<td>Unknown source</td>
<td>1000–1012</td>
</tr>
<tr>
<td>1124–1162</td>
<td>On Postemes (Abscesses)</td>
<td>Unknown source</td>
<td>1013–1109</td>
</tr>
</tbody>
</table>
APPENDIX D:
ALPHABETICAL LISTING OF
HERBS AND MEDICINALS FOUND IN
THE KNOWING OF WOMAN’S KIND IN CHILDING

This appendix lists the herbs, compounds, and medicinal ingredients found in the Knowing. A taxonomic cross-reference is included, as are MS A line numbers. This information is presented in four tables: a Middle English listing by name, a Common Term listing by name, a listing of herbals found in both the Knowing and De viribus herbarum (DVH), and a listing of herbals found in the Knowing but not in DVH. De viribus herbarum entries that are only found in the Middle English version are flagged with a subscript <v>: for example, “Bawme<v>.”

Emendations are not flagged. Unless significant (e.g., different first two letters), word variants are not provided. Notes relating to a specific entry are flagged with a lower-case <n> and precede the appropriate line number. Square brackets indicate that further information about an entry can be found at the indicated note.

Plant definitions and identifications are based on those suggested by the Middle English DVH, the MED, the OED, and in conjunction with Hunt’s Plant Names of Medieval England. Binomial nomenclatures are based on the Latin names as suggested by Linnaeus.

Table D-1: Middle English Listing of Medicinal Substances Found in the Knowing

<table>
<thead>
<tr>
<th>Knowing Entry</th>
<th>Common Name</th>
<th>Scientific Classification</th>
<th>DVH Entry</th>
<th>Line Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>ache</td>
<td>smallage, wild celery</td>
<td>Apium graveolens</td>
<td>Smalache</td>
<td>n885</td>
</tr>
<tr>
<td>affronitri</td>
<td>mineral salt, saltpetre?</td>
<td>potassium nitrate? (KNO₃)</td>
<td>–</td>
<td>n949</td>
</tr>
<tr>
<td>annes</td>
<td>anise</td>
<td>Pimpinella anisum</td>
<td>Anyse</td>
<td>n974</td>
</tr>
<tr>
<td>aromacum</td>
<td>gum ammoniac</td>
<td>Dorema ammoniacum</td>
<td>–</td>
<td>n900</td>
</tr>
<tr>
<td>asspaltum</td>
<td>asphalt, bitumen</td>
<td>—</td>
<td>—</td>
<td>n672</td>
</tr>
<tr>
<td>bawme</td>
<td>horsemint</td>
<td>Mentha sylvestris</td>
<td>Bawme&lt;v&gt;</td>
<td>n670</td>
</tr>
<tr>
<td>bays of lorell,</td>
<td>bay berries</td>
<td>Laurus nobilis</td>
<td>Laureole&lt;v&gt;</td>
<td>794 [n624]</td>
</tr>
<tr>
<td>benys</td>
<td>beans</td>
<td>Fabaceae or Leguminosae</td>
<td>*</td>
<td>n715</td>
</tr>
<tr>
<td>beteny</td>
<td>betony</td>
<td>Betonica officinalis</td>
<td>Betoyne</td>
<td>n759, 769</td>
</tr>
</tbody>
</table>

* This medicinal or plant is mentioned in passing in DVH, but does not have a discrete entry.
<table>
<thead>
<tr>
<th>Knowing Entry</th>
<th>Common Name</th>
<th>Scientific Classification</th>
<th>DVH Entry</th>
<th>Line Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>blk popy</td>
<td>black poppy</td>
<td><em>Papaver somniferum</em></td>
<td>Popie</td>
<td>n738</td>
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<tr>
<td>boll</td>
<td>bull</td>
<td><em>Bos primigenius taurus</em></td>
<td>–</td>
<td>n824, 948</td>
</tr>
<tr>
<td>bor</td>
<td>wild or domesticated pig, <em>usually</em> male</td>
<td><em>Sus scrofa</em></td>
<td>–</td>
<td>1149</td>
</tr>
<tr>
<td>botyr</td>
<td>butter</td>
<td>–</td>
<td>–</td>
<td>806, 920, 975</td>
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<tr>
<td>brene</td>
<td>wheat bran</td>
<td><em>Triticum</em></td>
<td>–</td>
<td>904 [n781]</td>
</tr>
<tr>
<td>brent cloth</td>
<td>burnt cloth</td>
<td>–</td>
<td>–</td>
<td>629 [n672–674]</td>
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<td>calamynt</td>
<td>catmint</td>
<td><em>Nepeta cataria</em></td>
<td>Nepis</td>
<td>n639, n641, 779, 817, 818, 839</td>
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<tr>
<td>calf</td>
<td>calf tallow</td>
<td><em>Bos primigenius taurus</em></td>
<td>–</td>
<td>908</td>
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<tr>
<td>camelys</td>
<td>camel’s hay, lemongrass</td>
<td><em>Andropogon schoenanthus</em></td>
<td>Southernwode</td>
<td>n634</td>
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<tr>
<td>cassy</td>
<td>cassia or bastard cinnamon</td>
<td><em>Cassia senna</em> or <em>Cinnamomum cassia</em></td>
<td>–, Canel</td>
<td>n902</td>
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<td>castorium</td>
<td>castoreum</td>
<td><em>Castor canadensis</em>, or <em>Castor fiber</em></td>
<td>–</td>
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<td>celadony wyld</td>
<td>greater celandine</td>
<td><em>Chelidonium majus</em></td>
<td>Celydine</td>
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<td>centtinodie</td>
<td>centinody</td>
<td><em>Polygonum aviculare</em></td>
<td>–</td>
<td>n712</td>
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<td>chary</td>
<td>cherry</td>
<td><em>Prunus avium</em></td>
<td>–</td>
<td>n759</td>
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<tr>
<td>ches</td>
<td>cheese</td>
<td>–</td>
<td>–</td>
<td>728</td>
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<tr>
<td>col</td>
<td>cabbage</td>
<td><em>Brassica oleracea</em></td>
<td>Coul</td>
<td>n862</td>
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<td>comyne</td>
<td>cumin</td>
<td><em>Cuminum cyminum</em></td>
<td>Comyn</td>
<td>404, n641, 840, 949, 1149</td>
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<td>red coral</td>
<td><em>Corallium rubrum</em></td>
<td>–</td>
<td>n711</td>
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<td>cornes of pepur</td>
<td>black pepper</td>
<td><em>Piper nigrum</em></td>
<td>Peper</td>
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<td>pastries</td>
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<td>–</td>
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<td>cyperyn</td>
<td>sweet sedge</td>
<td><em>Acorus calamus</em></td>
<td>Cyperus</td>
<td>n342, n1045, 1118</td>
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<td>cockle</td>
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<td>Kockul</td>
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<td>daisyseys</td>
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<td>Camomille</td>
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<td>detayne</td>
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<td>Ditayne</td>
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<td>diamargariton</td>
<td>powdered pearl compound</td>
<td>CaCO₃ and conchiolin</td>
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<td>eggshells</td>
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<td>–</td>
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<td>eglytyn</td>
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<td><em>Rosa rubiginosa</em></td>
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<td>agrimony</td>
<td><em>Agrimonia eupatoria</em></td>
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<td>verjuice, vinegar</td>
<td>–</td>
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<td><em>Styrax officinale</em></td>
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<td>rose-water</td>
<td><em>Rosa damascena</em></td>
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<td>fayer flower of qwette</td>
<td>refined wheat flour</td>
<td><em>Triticum</em></td>
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<td>n781</td>
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<td>federis Brent</td>
<td>burnt feathers</td>
<td>–</td>
<td>630, 674</td>
<td>n672–674</td>
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<td>fenugreek</td>
<td><em>Trigonella foenum-graecum</em></td>
<td>Femygrek,</td>
<td>n449, 476, 801, 886, 920</td>
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<td>fera magna</td>
<td>trifera magna</td>
<td>purgative</td>
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<td>n858</td>
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<td>folfot</td>
<td>purslane</td>
<td><em>Portulaca sativa</em></td>
<td>Purslane</td>
<td>n711</td>
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<td>fowlys of be fyld</td>
<td>wild ground-birds</td>
<td><em>Galliformes</em></td>
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<td>front of a schepe</td>
<td>forehead wool</td>
<td><em>Ovis aries</em></td>
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<td>smoke</td>
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† Used extensively in DVH, but does not have a discrete entry.
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<td>Vitis vinifera</td>
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<td>Triticum</td>
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<td>egg whites</td>
<td>–</td>
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<td>Vinum</td>
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<td>hyssop</td>
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**Table D-2: Common Names of Medicinal Substances Found in the Knowing**

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<th>DVH Entry</th>
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<td>Agrimonia eupatoria</td>
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<td>475, n624, 768, 794, 830</td>
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<td>Betoyne</td>
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<td>Magnyficath</td>
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<td>Mogworte</td>
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<td>Saveyne</td>
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<td>Ditayne,</td>
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<td><em>Galliformes</em></td>
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<td><em>Vinum</em></td>
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<td>scented ointment</td>
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Table D-3: Herbs Found in Both *De Viribus Herbarum* and the *Knowing*†

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<td>anise</td>
<td><em>Pimpinella anisum</em></td>
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<td>bawme</td>
<td>horsemint</td>
<td><em>Mentha sylvestris</em></td>
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<td>betony</td>
<td><em>Betonica officinalis</em></td>
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<td>46. Camamille</td>
<td>dayesey's</td>
<td>daisies</td>
<td><em>Chrysanthemum leucanthemum</em></td>
<td>n780</td>
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<td>bastard cinnamon</td>
<td><em>Cinnamomum cassia</em></td>
<td>n902</td>
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<td>greater celandine</td>
<td><em>Chelidonium majus</em></td>
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<td>comyne</td>
<td>cumin</td>
<td><em>Cuminum cyminum</em></td>
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<td>cabbage</td>
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<td>56. Cyperus</td>
<td>cyperyn</td>
<td>sweet sedge</td>
<td><em>Acorus calamus</em></td>
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<td>94. Ditayne,</td>
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<td><em>Dictamnus albus</em></td>
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<td>horehound</td>
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<td>houseleek</td>
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<td>31. Kerson</td>
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<td>garden cress</td>
<td><em>Lepidium sativum</em></td>
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<td>39. Kockul</td>
<td>darnell</td>
<td>cockle</td>
<td><em>Lolium temulentum</em></td>
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<td>bay</td>
<td><em>Laurus nobilis</em></td>
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<td><em>Allium porrum</em></td>
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<td><em>Mentha</em></td>
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<td>motherwort, mugweed</td>
<td><em>Artemisia vulgaris</em></td>
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<td>black nightshade</td>
<td><em>Solanum nigrum</em></td>
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† Of the 51 medicinal herbs mentioned in the *Knowing*, 44 have entries in the *DVH*. |
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<td><em>Urtica dioica</em></td>
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<td>n1150</td>
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<td>pellitory</td>
<td><em>Parietaria officinalis</em></td>
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<td>black pepper</td>
<td><em>Piper nigrum</em></td>
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<td>6. Planteyn</td>
<td>planteyn</td>
<td>plantain</td>
<td><em>Plantago major</em></td>
<td>n690, n709, 712, 742, 1062</td>
</tr>
<tr>
<td>32. Popie</td>
<td>blak popy, opium, papauery, popy</td>
<td>black poppy</td>
<td><em>Papaver somniferum</em></td>
<td>n738, n908, 1112, 1117</td>
</tr>
<tr>
<td>50. Purslane</td>
<td>folfot</td>
<td>purslane</td>
<td><em>Portulaca sativa</em></td>
<td>n711</td>
</tr>
<tr>
<td>41. Pyliole</td>
<td>puliol (ryall)</td>
<td>pennyroyal</td>
<td><em>Mentha pulegium</em></td>
<td>n765, 816, 817, 818, 854, 947</td>
</tr>
<tr>
<td>17. Rose</td>
<td>egltyyn, ewrose, red bryer, roset, rose water, rosis</td>
<td>Eglantine Rose</td>
<td><em>Rosa rubiginosa</em></td>
<td>n699, 707, 838, 1012, 1057, 1155</td>
</tr>
<tr>
<td>8. Rue</td>
<td>rew(e)</td>
<td>rue</td>
<td><em>Ruta graveolens</em></td>
<td>n652, 902, 947, 1006, 1150</td>
</tr>
<tr>
<td>90. Safronv</td>
<td>saffern</td>
<td>saffron</td>
<td><em>Crocus sativus</em></td>
<td>n796, 908, 917</td>
</tr>
<tr>
<td>12. Saueyne</td>
<td>saven</td>
<td>savine</td>
<td><em>Juniperus sabina</em></td>
<td>n759, 765, 769, 830, 840</td>
</tr>
<tr>
<td>100. Sclarye</td>
<td>sclarye</td>
<td>clary</td>
<td><em>Salvia sclarea</em></td>
<td>n758</td>
</tr>
<tr>
<td>29. Senueye</td>
<td>mostard, seneveyn, senovoy</td>
<td>mustard</td>
<td><em>Brassica nigra</em></td>
<td>n840, 873, 1009</td>
</tr>
<tr>
<td>11. Smalache</td>
<td>achce</td>
<td>smallage, wild celery</td>
<td><em>Apium graveolens</em></td>
<td>885</td>
</tr>
<tr>
<td>55. Softe</td>
<td>soft</td>
<td>mullein-steeped oil</td>
<td><em>Verbascum thapsus</em></td>
<td>n633</td>
</tr>
<tr>
<td>9. Violet</td>
<td>vyletys</td>
<td>violet</td>
<td><em>Viola odorata</em></td>
<td>n700</td>
</tr>
<tr>
<td>24. Vyldemalwe</td>
<td>malows, malvys</td>
<td>marsh mallow</td>
<td><em>Malva officinalis</em></td>
<td>n779, 868, 1074</td>
</tr>
<tr>
<td>3. Wermode</td>
<td>wormwod</td>
<td>wormwood</td>
<td><em>Artemisia absinthium</em></td>
<td>n639, 900</td>
</tr>
</tbody>
</table>
Table D-4: Herbs in the *Knowing* But Not Listed as Entries in *De Viribus Herbarum*

<table>
<thead>
<tr>
<th>Knowing Entry</th>
<th>Common Name</th>
<th>Scientific Classification</th>
<th>Line Number</th>
<th>Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>cassy</td>
<td>cassia</td>
<td><em>Cassia senna?</em></td>
<td>n902</td>
<td>MM</td>
</tr>
<tr>
<td>centtinodie</td>
<td>centinody, knotgrass</td>
<td><em>Polygonum aviculare</em></td>
<td>n712</td>
<td>Hist</td>
</tr>
<tr>
<td>egramondy</td>
<td>agrimony</td>
<td><em>Agrimonia eupatoria</em></td>
<td>n709</td>
<td>MM</td>
</tr>
<tr>
<td>otts</td>
<td>oats</td>
<td><em>Avena sativa</em></td>
<td>n644</td>
<td>LL</td>
</tr>
<tr>
<td>pollypody</td>
<td>polypody</td>
<td><em>Polypodium vulgare</em></td>
<td>401, n702</td>
<td>MM</td>
</tr>
<tr>
<td>stafisagre</td>
<td>stavesacre</td>
<td><em>Delphinium staphisagria</em></td>
<td>n849</td>
<td>MM</td>
</tr>
<tr>
<td>vynys</td>
<td>grape vines</td>
<td><em>Vitis vinifera</em></td>
<td>n730 [n672]</td>
<td>MM</td>
</tr>
</tbody>
</table>

MM: Listed in various medieval Materia Medica (e.g., Lev and Amar).
Hist: Listed in various historical herbals (e.g., Crellin et al., Culpeper).
LL: Listed in various anecdotal sources (e.g., Folkard, Watts).
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Trotula


