

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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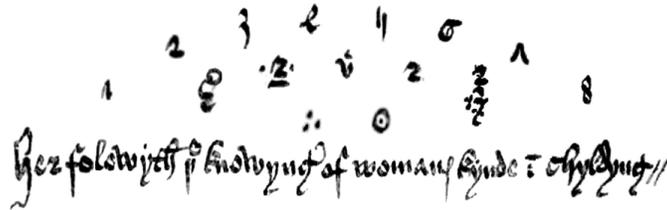
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ABSTRACT



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 li. 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>, , <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

MS	Date
A	late 14th c. or very early 15th c.
D	early 15th c.
B	mid-15th c.
C	late 15th c. or early 16th c.
S	early 16th c.

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.

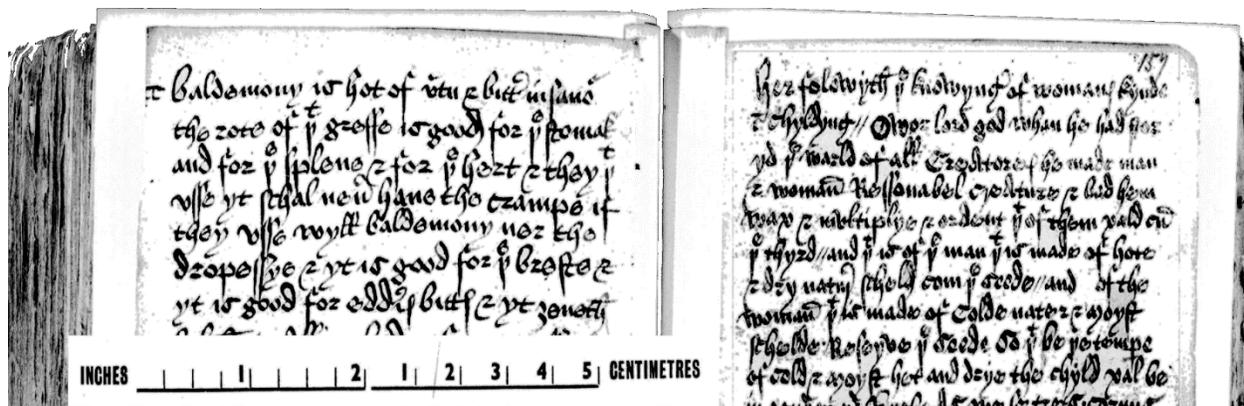


Figure 1-1. Size of MS A: approximately 11x18.5 cm.

COLLATION: SECTION D

CONTENTS:

1. [fols. 122r–124r, English translation of the snake-tract *Experimenta duodecim* (Johannes Paulinus)]; [incipit] “I Iohn Paulen when 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 nowt 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 trauallyth 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 A463–508.⁴ Medieval medical culture did not much embrace alchemy, although medieval popular culture might have:⁵

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);

⁴ The use of Hindu-Arabic numeration in this MS is further discussed in the “Date of the Text” section.

⁵ In the later Middle Ages, alchemy would strongly become associated with chemistry: “alchemy and chemistry remain fully intertwined, because the criteria of demarcation are untenable in the light of the historical record” (Newman and Principe 35).

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 (*arithmetica*) 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

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 cuttyn ne by no fyer.”
3. [fols. 37v–39r, without a break, seven gynaecological recipes follow]; [incipit] “Tak schepys dong and poudyr of comynn and franckensense ...; [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 herbals ... 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: 1¹⁰ (lacks 1, 10) initial lacuna, 2¹⁰3⁶4–9⁸10–11¹⁰12¹⁰ (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 febriis.*”
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 leves.*”
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 ow3t dow3t.*”
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 thynggis 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 þerof at onys gyffe to the pacient j^d worthe or more. This is to put oute the secundyne or after byrth.*”; [Scribe 2 ends].

10. [fol. 104v, prose treatise on swollen testicles, Scribe 1]; [incipit] “Now here begynneth of the swellyng of ballokis the whiche other whyle swellyn 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 drawn out of hyt hit is a token of helyng.”
12. [fols. 106v–107r, prose treatise on involuntary ejaculation, Scribe 1]; [incipit] “De pollucione. Now here begynneth of nyght pollucion ...”; [explicit] “... whiche curys been tolde in þe fyrst chapitre.”
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, 1¹⁶²14^(lacks 3); Section B, 1–2¹⁶³16^(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 sicknesses 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 cuttynge 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.

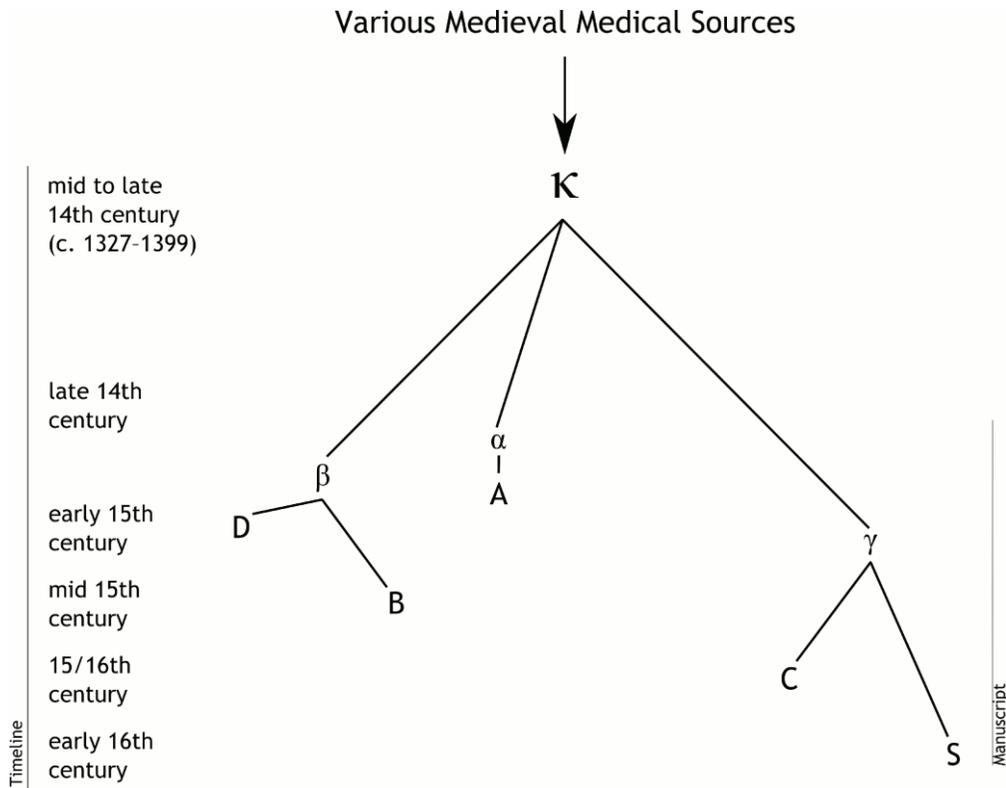


Figure 1-2. New stemma of the *Knowing*. MS A is more closely allied with D, but also contains material found in C.

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* (D 479–480). 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, *Polipodium 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 I 3” (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 *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:

[MS D]	[MS A]	[MS C]
Tak suet of a dere, gres of a hogge and of	Take swet,	Tak suet,
a henne, virgyn wak, botthyre I 3 and aftyrewarde tak	gres of a goys and of an henne and vergyn wax and botur and after take	grece of a goos and of an henne, virgyn wax, buttir,
fenygrek and lynsede and seethe hem to-gythere	fenecreke and lynsed and sethe þeme togeder 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	fenygrek and linseed, seethe them togedir in water and drawe that juce throwh a cloth, than tak oly and thyngis a-fore seid and seethe them togedir
on an esy fyre tyll þey been well sodyn and than vse ham with a pessary. (D 845–849)	essy fyer, meng þem togyder, and vsyd with a pessarye. (A919–925)	on an esy feer till thy be wel sothen and than vse hem with a pissary. (C 845–850)

A simpler example can be seen at line A903, which reads both *modirwort or mogwede* to D’s *mugwort* and C’s *moodirwoort*:

[MS D]	[MS A]	[MS C]
And þan tak I handfull of cassie and as moche of rwe and as moche of	And take an handfull of cassy, and as meche of rewe, and as meche of	And take and handfull of cassye, as meche of rue and as meche of
<hr/> mvgwort	<hr/> modirwort or mogwede,	<hr/> moodirwoort
and seth hit in whyte wynne to þe half and 3if hare to drynk.	and sethe yt in wyn to þe half and gyf her to drynke.	and sethe them in whyght wyn to the half and gif her to drynke.
(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 of 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 abyll to conseyyve 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 labour 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 þeme 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]	[MS D]
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.	Tys thyngis schall þow put to a empostem [330 word discussion] ... For a wonde þat semyth helyd IIII dayes or v, and brekyth ovte agayne, schulde not be callyde a wonde but a kankyre or a fystere.
(A1156–1160)	(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 modyris 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 drewry.
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:

[MS A]
and with a rassur, or with a
peyer of scheris,
clepit
betwene þe byndyngs

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

[MS D]
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 wychehafte.
And VIII or X ovyre aftyre 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 lytyll scrow & wryt þys with-in: [body of the charm] and kyt þat scrov in-to small pecys & ʒiffe 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 ryʒth 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).

	In.	#	
1	hys hed	and	þe Remanter whan þe hed aperith
2	and whan	he schewythe	bothe hys legges joyntly
3	and þat	he opyn not	hys handes and cleue onto
4	soft forthe	· // ·	yf he hold owt bothe handis
5	hys fett	· // ·	and þe Remant abyde with in and a
6	yf he schew	but [h]is on leg	· Ses hym Never
7	comyng forth	·	put þer to fot on þe to syde and
8	hys sydis	and drawe hym forth	· // · yf þe hed be

Figure 1-3. Hindu-Arabic numeration (1 to 8) and red ink found in lines 463–508 of A.

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).⁸ 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).⁹ 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

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):

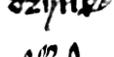
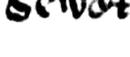
About 1300	1	7	3	2	4	6	8	9	0
Mid 14th century	1	7	33	2	4	6	8	9	0
Mid 14th century	1	2	3	2	4	6	8	9	0
About 1429	1	2	3	2	4	6	8	9	0
15th century	1	2	3	4	5	6	7	8	9
15th century	1	2	3	4	5	6	7	8	9

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* (a), the looped *d* ascender (d), frequent tailed *d* (d), the long *f* (f) and long *s* (s) that descend below the line, a two-compartment *g* (g), the long-tailed *r* (r), and sigma or six-shaped *s* (σ) can readily be seen in the document:

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

Feature	Example	Word	Line	Scribe	Feature	Example	Word	Line	Scribe
<i>a</i> (a)		after	23	1	<i>g</i> (g)		myght	31	1
		as	45	2			gone	42	2
		pase	1103	3			gyf	1112	3
<i>d</i> (d)		frettyd	66	1	<i>s</i> (σ)		seede	7	1
		dothe	44	2			is	42	2
		drynke	1112	3			sewet	1115	3
<i>d</i> (d)		called	59	1					

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.

Feature	Example	Word	Line	Feature	Example	Word	Line
<i>f</i>		fall	31	<i>g</i>		akyng	882
<i>p</i>		pley	316	<i>w</i>		flowrs	800

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 3ew 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 "pryuyte" (C49) or *privates*, MS A

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 flowrs // to owt weche may no chylde
 ben ingendrede nor conceyvet // for ~~synthe~~ be ~~it~~ it
 is cume neer after ~~it~~ it is gone may no woman
 conseve ffor rygth as polucion be super habundant
 of humors fallyth to man so dothe ~~be~~ flowirs
 to a woman as I xall telle heer after · ffor ~~paer~~ be
 V · dyuersytes be tween man and woman · The
 fyrst dyuersyte is aboven ~~per~~ front for here

[fol. 157v, Scribe 1 and 2, ln. 40–47]
 called flowrs // with owt weche may no chylde
 ben ingendrede ner conceyvet // for ~~synthe~~ be ~~it~~ it
 is cume neer after ~~it~~ it is gone may non woman
 conseve ffor rygth as polucion be super habundant
 of humors fallyth to man so dothe ~~be~~ flowirs
 to a woman as I xall telle heer after · ffor ~~paer~~ be
 V · dyuersytes be tween man and woman · The
 fyrst dyuersyte is aboven ~~per~~ front for here

be in men balled and so be not women
 The · ij · diversyte is in men be thyke hered
 on in berdes & women be smothe The · iij ·
 divercite is on the brestes for men haue but
 lytel wartys & women have long papys
 The · iiij · divercite is be twene in legges
 for men have a 3erd with ower portnans and wo
 men haf opynyng weche is calld a bel chos
 or ells a weket of the wombe The · v ·
 divercite is with in the body of the woman be twene
 her navel and her wekete for ~~per~~ haue sche
 a vessell in no man hathe the weche is called
 the Merres and be caus it is with in the woman
 bat no man may se what it is Resson wold in

[fol. 158r, Scribe 1, ln 48–61]
 be *sum* Men balled and so be not women
The · ij · diversyte is *bat* *sum* Men be thyke hered
 on *per* berdes and women be smothe **The · iij ·**
 divercite is on the brestes for Men haue but
 lytel wartys and women have long papys
The · iiij · divercite is be twene *per* legges
 for Men have a 3erd with *ower* portnans and wo
 men haf opynyng weche is calld a bel chos
 Or ells a weket of the wombe **The · v ·**
 divercite is with in the body of the woman bet wene
 her navel and her wekete for *per* haue sche
 a vessell *bat* no Man hathe *the* weche is called
 the Merres and be caus it is with in the woman
 bat no Man may se what it is Resson wold *bat*

if the maris be meved out of place
 Tak wax and Sewet of a der Euen messur
 vij · 3 · of tarpentyn & grece of gos Euen leke
 iiij · 3 · and a lytyl opium and temper all to
 gydper with oyll of Cyperyn and vs ~~bat~~ in a pes
 ary for ~~bat~~ pesary is helpyng to anye
 Malady ~~bat~~ is Caled fyer of hell ~~bat~~

[fol. 183r, Scribe 3, ln. 1114–1120]
if the maris be meved owt of place
 Tak wax and Sewet of a Der Euen messur
 vij · 3 · of tarpentyn and grece of gos Euen leke
 iiij · 3 · and a lytyl opium and temper all to
 gydper with oyll of Cyperyn and vs ~~bat~~ in a pes
 ary for ~~bat~~ pesary is helpyng to anye
 Malady ~~bat~~ is Caled fyer of hell ~~bat~~

Figure 1-4. Examples of the three scribal hands and a semi-diplomatic transcription. Colour Coding: Scribe 1, **Scribe 1 rubrication**; Scribe 2; Scribe 3, **Scribe 3 rubrication**.

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 “dedeuyt 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 scribe 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 scribe 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 scribe 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 *trifera* (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 scribe 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 flovrys” (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* (*LSMI*), 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 *LSMI* and it was an Old French translation that was used to construct the *Knowing*: "our Middle English translator, however, did not use [the Latin] *LSMI* 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]
The marrys ... hath a long neke,
and a stryte and a large mowthe, and a large
entrey, and a playn schapyn
lyke an vrynall

[*Treatise on Anatomy*, fol. 41v col. 2]
... the marys also haþ a long necke
as 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 *LSMI* 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* [*LSMI*] 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

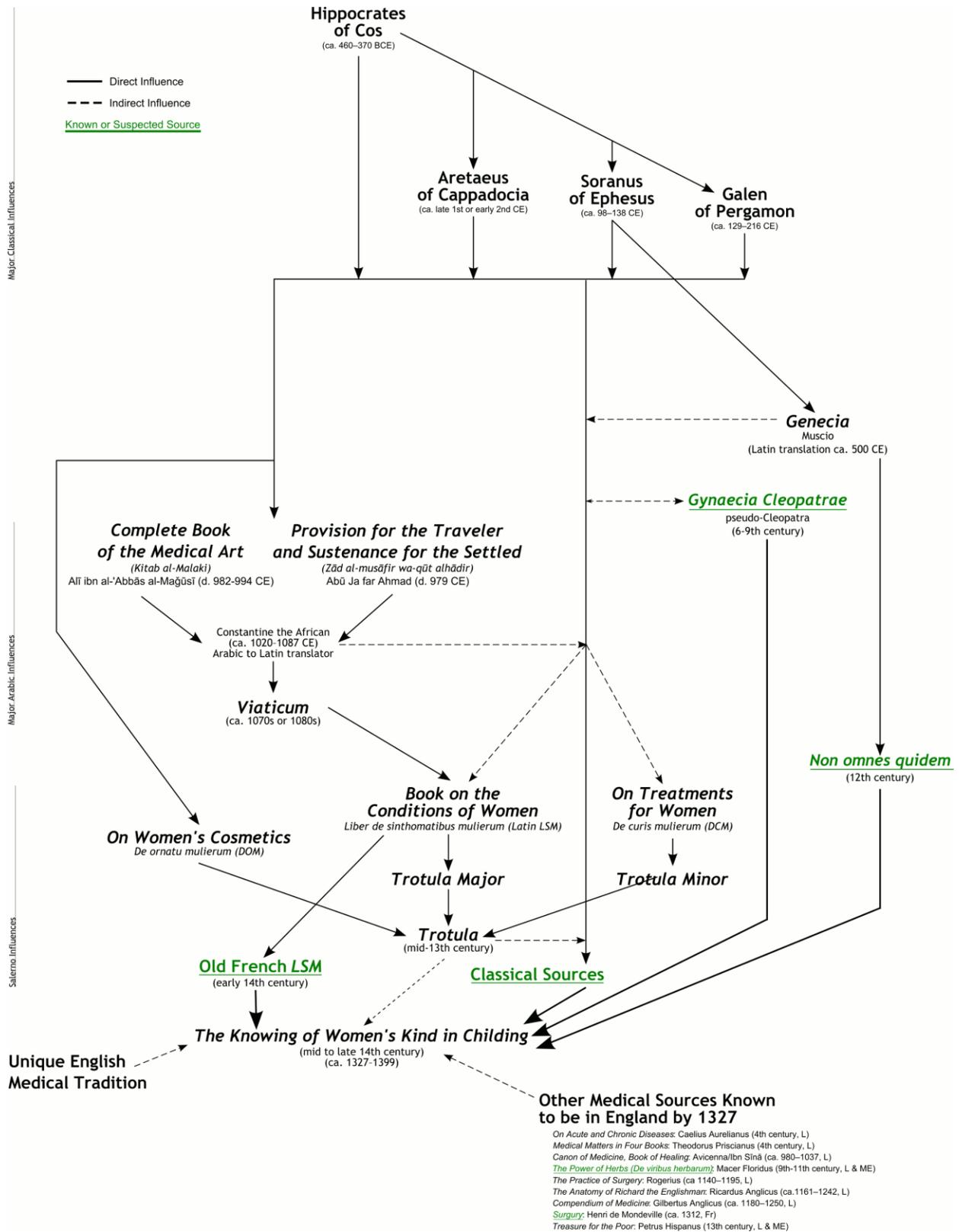


Figure 1-5. Sources and influences evident in the *Knowing*.

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 humoral 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

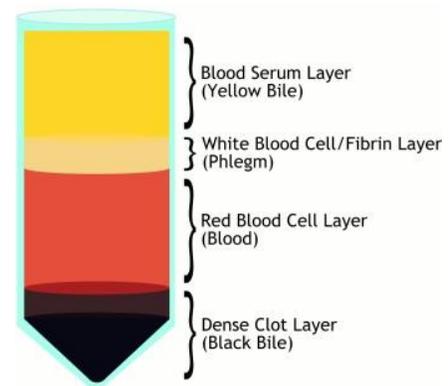
to different cultures, *whether explicable or not ...*” (emphasis mine, WHO). Traditional, alternative, or complementary medicines have not been much embraced by the contemporary Western medical model, notwithstanding that “70% to 80% of the population has used some form of alternative or complementary 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 leech¹¹ 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.¹² 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] ... Anoper, the ssecunde, 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).

¹¹ A medical practitioner who focused mainly on physical health, rather than on spiritual health, was known as a leech (*MED*).

¹² 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 humoral 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 lowermost 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)



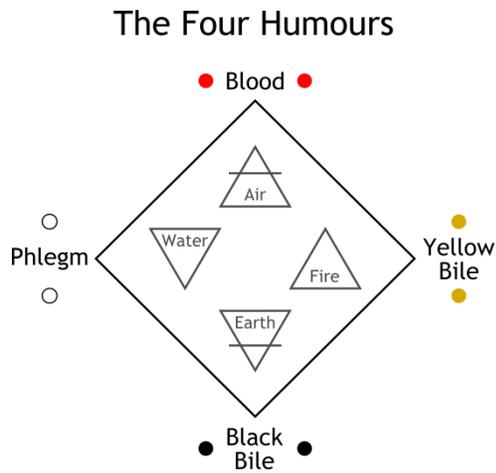


Figure 1-6. The elements and their humours.

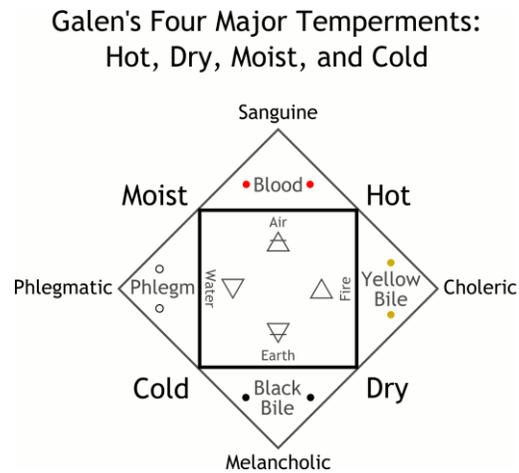


Figure 1-7. Galenic temperature and moisture aspects of disease.

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 phlegmatic¹³ 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 3e 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 laxatyuus 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

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).

arme 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, precipitacion, 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” (Pioreschi 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)¹⁴

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 draw 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 wrytyn 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

¹⁴ 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 vnto oþer þat cannot so do and helpe hem and concell theme in her maladis withowt schewyng her desses vnto 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 reseve 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 withowt ressonabel temper of þe IIII complexionus. 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 oftyn 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:

<i>Knowing</i>	<i>Latin Trotula</i>
and vnderstend þat þey haue non oper evellis þat now ben on lyve than þo women haden þat now be seyntys jn hevene (A28–36)	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 rygth 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 humoral 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 mvltiPLYe” (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 reseve 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 withoutt 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 ℥ (dram). The symbols for *ounce* (also known as *uncia*) have not been expanded and have been normalized to ℥ (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 *i/y*, *i/j*, and *u/v/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* (ꝛ) and the long *r* (ꝛ) have been conflated to the modern *r*; the sigma *s* (σ), the capital sigma *s* (Ⓢ), and the long *s* (*ſ*) 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), *ingenderyng* (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 (C̄ at A145 and A1153), significant inline *virgules* or *caesura* (// at A2 and A89), and infrequent endline *paraph* marks (⋈ or ʁ 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 margined 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-	<i>childbearing, filled</i>
	3 yd þe warld of all creatores, he made man	
	4 and woman ressonabel creature and bad hem	
	5 wax and mvtiplye, and ordent þat of them xald cum	<i>should</i>
	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	<i>nature, should</i>
	8 woman – þat is made of colde nater and moyst –	<i>nature, moisture</i>
	9 schelde reseyyve þe seede so þat be þe tempere	<i>by, combination</i>
	10 of cold and moyst, het and drye the chyld xal be	<i>hot, child shall be</i>
	11 ingendered, ryght as we se tres, cornys,	<i>produced, seeds</i>
	12 and herbys mowe not grow without ressonabel	<i>might</i>

1 H] *rubricated initial letter A* | Here ... chyldyng] *om.* DBCS | 2 *in-line*] *rubricated paraph mark precedes* Owor A | 5 them] II DB | 7 natur] *mature* D(B), *matier* C(S) | 9 tempere] *temperaunce* B, *temperure* C(S) | 10 cold ... dry] *hote and colde, moyste and dry* D, *cold and hote, moyst and dry* B(CS)

1–2 *Here ... chyldyng*: A is the only extant MS to carry this incipit. | 2 *storyd*: The *MED* associates the verb *storen* with livestock. | *chyldyng*: Strictly speaking, *childing* means “child-bearing, parturition, delivery” (*OED*). Figuratively, however, *childing* 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.

157r	13	temper of þe IIII complexcionus. And for as	<i>balance, temperaments</i>
	14	mech as women be more febel and colde be	<i>weak, by</i>
	15	nature þan men ben, and have greter travel in	<i>exertion</i>
	16	chyldyng, þerfor fallyth oftyn to them mo	<i>more</i>
	17	divarse seknes þan to men: and namly to þe	<i>sickness</i>
	18	membris þat be longyng to ingenderyng.	<i>be pertaining to reproduction</i>
	19	Wherfor in worchep of ower Lady, and of all þe	<i>Virgin Mary</i>
	20	seynts, J thynke to do myn intent and bessynes	<i>saints, do my effort and duty</i>
	21	for to schew after the French and Latyn the diveris [causis]	<i>put forth, causes</i>
	22	of þe maladis and þe signes þat ye schall know theme	
	23	by and þe cures helpyng to theme, after the	

13 complexcionus] *om.* DBCS | **15** greter] grete D(BCS) | **18** to] *inserted after* longyng A | ingenderyng] gendrynge D, engenderyng B(S), engendure C | **20** intent and bessynes] ententyffe bysynes D(BCS) | **21** causis] *om.* A, causis DB(CS) | **21–22** schew ... signes] drav oute of Latyn into Englysch dyuerse causis of here maladyes, the synes D(BCS)

157v	24	tretys of diveris masteris. And, þerfor, every	
	25	woman redet vnto oþer þat cannot so do and	<i>read it, others</i>
	26	helpe hem and concell theme in her maladis with-	<i>counsel</i>
	27	owt schewyng her desses vnto man. And if any	<i>afflictions</i>
	28	man rede þis, J charge theme on owor Ladys	
	29	behalf, þat he red it not in despyt ner slander of	<i>read, nor</i>
	30	no woman ner for no caus but for þe helpe or	
	31	hele of them, dredyng þe venjones þat myght fall	<i>welfare, dreading, punishment</i>
	32	to theme as hath do to oþer þat hath schewyt þe	<i>others</i>
	33	prevyts of þeme, in slanderyng of hem: and vnder-	<i>privates</i>
	34	stend þat þey haue non oþer evellis þat now ben on	<i>other, illis</i>
	35	lyve than þo women haden þat now be seyntyts	<i>saints</i>
	36	jn hevene. For ryght as þe Creature of all	<i>Creator</i>

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 unlettyrd 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)).

157v 37 þyng ordent tres to blossom and flowor and þan
 38 after to ber frute, [in] þe sam maner he hath ordent
 39 to all women þat haue þer sporgemente, weche is *cleansing*
 40 called flowors, withowt weche may no chylde
 41 ben ingendrede ner conceyvet for be[for] þat it *produced nor conceived*
 42 is cume [ner] after þat it is gone may non woman
 43 conseyye. For rygth as poluc[y]on be superhabundan[ce] *nocturnal emission, excess*
 44 of humours fallyth to man, so dothe þe flowirs
 45 to a woman, as I xall telle heerafter. For þaer be
 46 v dyuersytes between man and woman. The
 47 fyrst dyuersyte is aboven þer front, for þere *difference, above, forehead*

37 blossom] bvrione D(BCS) | 38 in] J A, in BDCS | 39 women ... is] whomen an esporgyment the weche ys DB, women to haue espurgement is CS | 41 ingendrede] + afore {that it}/{the flouris} is comyn C/S | ner] ne DB, nor CS | for] + rytht *struck through* A | *Scribe 1 ends* | befor] be A, befoore {om.}/{ þe tyme} D/B, afore CS | *Scribe 2 begins* | 42 ner] neer A, ne DB, nor CS | 43 polucyon] polucron A, polucyon D(BC), pollucyons S | superhabundance] superhabundant A, superhabundance D(BCS) | 45 a] *inserted after* to A | 45–46 For ... between] But furste ye schall undyrstonde þat þer be v dyuersyteys betwen DB, But first ye shal understand v diuersites betwen CS | 47 þere] *Scribe 2 ends*

39 *sporgement*: Both the *MED* and the *OED* define *sporge* as a verb meaning to heal, cleanse, or purge. Hunt identifies *esporgement* as a “purging, cleansing (purgatio)” (*AN Med. V.1* 120). | 40 *flowors*: Both the *MED* and *OED* note 1400 as the earliest use of *flower* to mean menstrual flow. The *OED* suggests that *flower* is a corruption of the OF *flueurs* (course, flux, stream). According to Green, the use of *flower* to refer to menstruation is a vernacular adaptation:

This reference to “women’s flowers” has no precedent in the *Viaticum* (the source for the rest of this general discussion on the nature of the menses) nor in any earlier Latin gynecological texts, which refer to the menses solely as *menstrua* (literally, “the monthlies”) ... “the flowers” was a common vernacular term to designate the menses in most of the medieval western European languages and, indeed, still is in many traditional societies throughout the world. (*Trotula* 21)

41–47 *be ... þere*: These six lines were written by another scribe and written over an erasure (scraped area). | 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).

158r	48 be sum men balled and so be not women.	<i>bald</i>
	49 The II diversyte is þat sum men be thyke hered	<i>thickly haired</i>
	50 on þer berdes and women be smothe. The III	<i>beards</i>
	51 divercite is on þe brestes, for men haue but	
	52 lytel wartys and women have long papys.	<i>nipples, breasts</i>
	53 The IIII divercyte is betwene þer legges,	
	54 for men have a 3erd with oþer portnans and wo-	<i>penis, accessories</i>
	55 men haf opynyng weche is calld a <i>bel chos</i>	<i>beautiful thing</i>
	56 or ells a weket of þe wombe. The V	<i>vulva</i>
	57 divercyte is within þe body of þe woman betwene	
	58 her navel and her wekete, for þer haue sche	
	59 a vessell þat no man hathe, þe weche is called	

48 be] *Scribe 2 recommences* | women] + but seldyn D | 49–50 is ... women] ys on {here}/{here the here of the} berde, for þer be men thyke heryde and þer be women D/B, on her berd, for ther ar men pik herid and women CS | 51–52 for ... papys] for þer hath men but lytyll vertis and þer hath women long pappis and hangyng DB, for ther haue men litill wertis and women longe pappis and hangyng | 54 for ... 3erd] for þer have men a yerde BD, for ther haue men a membir callid a pyntyll CS | 54–56 and ... wyket] and þer hathe women an opynyng wyche ys calde in Frenche a *bele chose* or ellys a wykete DB, and ther haue women an openyng callid a cunte or priuyte C

55–56 *bel chos* ... *wekete*: The A MS has chosen to retain both euphemistic and anatomical descriptors in referencing the vulva or external 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).

158r 60 þe merres, and becaus it is within þe woman – *uterus*
61 þat no man may se what it is – resson wold þat
62 J schold tell yew **fyrst how** þat it is schapyn
63 and formyd and whereof it is made. **The**
64 **marrys** is a vessell made of thyn lether,
65 rowe within and pleyn without, sclydyng, thyk[l]y *rough, smooth, mobile*
66 frettyd, enterlasyd with smal senowys al about, *scored, interwoven, sinews*
67 and hath a long neke, and a stryte and a large *straight*
68 mowthe, and a large entrey, and a playn schapyn *smooth appearance*
69 lyke an vrynall; þe bottom þerof is to þe navell *oblong glass vessel*
70 of þe woman and þe **ii** sydis to þe sydis of þe
71 woman, and it is pertyd into **vii** vessell, of þe wyche *divided*

60–64 merres ... marrys] *om.* CS | **62** fyrst] ffyrst A | **63** made] formyde D, made B | thykly] thykky A, thykly DB(CS) | **68** playn schapyn] plenere euyn schapp D(B), plener shapen CS

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 *matrice*, and S uses *matrix* and *matrice*. All forms are listed as variants, with *marris* and *matrice* 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 *LSMI*. However, another 14th-century English treatise (c. 1392) describes the uterus as urinal, as well: “the marys also haþ a long necke as an vrynal” (*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).

158v	72 III ben on þe ryght syde and III be on þe left syde,	
	73 and þe VII ryth in þe mydis betwen þe navel	<i>precisely, middle</i>
	74 and þe weket. The wych marrys is ordent for to	<i>created</i>
	75 resseyue and holde þe seed of man and þe schyld to	<i>child</i>
	76 be conseued and norysch into þe conveyabyll tym	<i>appropriate time</i>
	77 of þe berthe, and so it is rowe within for to hold	<i>rough</i>
	78 þe seede of man þat it go not owte. And if so be	
	79 þat þe seed fall int[o] any of þe chamberes on	
	80 þe rythte syde, yt xall be a man chylde, if it þer	<i>right, baby boy</i>
	81 abyde an be conceuyd. And if it fall into any of	<i>resides</i>
	82 þe chamberes or vesselus on þe lefte syde, yt	<i>wombs</i>
	83 xal be a mayde chylde. And if yt fall in the	<i>baby girl</i>

72–73 ben ... in] lyth in þe party tovarde þe ry3ht 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 conceyue, forme and norsche vnto DB, to be conseued, fourmed and norished to CS | 79 into] in t A, into DBCS | 82 chamberes or] *om.* DBCS

158v	84	vessell in þe medis, it fallyth owt and perschych	<i>middle, disappears</i>
	85	fro þat place of creacion. And if it byde, it fall	<i>lingers</i>
	86	vnto corvpcyons of superfluite of hete, colde, and	<i>corruptions, excess humours</i>
	87	drynes, and moystnes, and oþer corupcyons þat passith	
	88	vp fro þe weket with[owt] resistauns to þe seed and	<i>hindrance</i>
	89	rotyd. And yf it be conseved þer, yt schall	
	90	have þe tokyn bothe of man and of woman:	<i>characteristics</i>
	91	þat is to say, both 3erd and wekete as it	<i>penis and opening</i>
	92	hath be sen oftyn in diverse place. And yf any	<i>has been seen</i>
	93	woman well conseve a man chylde,	<i>will</i>
	94	lete her dress her þat her left hepe may legge	<i>position herself, hip, lie</i>

84 perschych] perysch D, peryshyth B(CS) | 86 corvpcyons] corrupcion DBCS | 87 moystnes] moysture DB(CS) | 88 vp fro] ovt by D, vp from B(C), furthe fro S | withowt] with A, withovtyn DB(CS) | 89 rotyd] rotyth hyt D(B) | *in-line*] *rubricated paraph mark precedes* And A | 90 tokyn] marke S | 92] oftyn ... place] heere before in many cuntreys DB, in many cuntres C | 94 dress ... þat] dresse in suche a manere wise here dedyut þat DB, dresse here in suche maner wise in the deede of hire naturall lykyng: let CS | may legge] {ly}/ {be} more D/B, lye CS

159r 95 heyar þan þe rythte, well þat dede is done. And *higher, while*
 96 þan schall þe seed of her hosbond fall into
 97 þe rytht seyde wer þe male is conseyyet *where*
 98 and þe contrary for þe female. | Now J haue
 99 told yew what is þe marris and how it lyth in
 100 womans body, and now J well tele yew the
 101 anguisch þat desesen yt. And ye schall fyrst know *torment, afflicts*
 102 þat þer ben **III** anguissches þat princypally dern women *distresses, harm*
 103 be þer marris. The first is trauelyng of schylde. *by, labour, childbirth*
 104 **The II** is suffocacion, precipacion, or prefocacion *suffocation, prolapse, or choking*
 105 of marris. **The III** is retencion: defawte o[r] *withholding of blood, lack*
 106 superfluite of flowors. **The fyrst is** chyld- *excess, menstruation*
 107 yng: þat caus every whoman knowyth. Suffocacion

95–97] well ... conseyyet] for so schall sche make þe seede of here hosbonde to fall on here ryght 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 conceyued CS | 98 left margin] capitulum mark A | 102 anguissches] anguysch D, syknesses CS | dern] dysesyen 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 (amenorrhoea) and the excess of menstrual flow (menorrhagia and dysmenorrhoea) 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*.

159r	108	of marris is anguisch þat makyth women to	
	109	swell at her hart and makyth hym for to	<i>their, them</i>
	110	swone and fall down, and þer theth joyne	<i>faint, teeth</i>
	111	togeder withowte drawyng or schewyng of	
	112	brethe, and but þey be holpe þe sonar, in soth, it	<i>breath, and unless they are helped quickly, truth</i>
	113	is wonder and þey releve. Prefocacion or	<i>a miracle if they recover, choking</i>
	114	precipitacyon of marris makyth womenes	<i>prolapse</i>
	115	bakes (vpwardes and downwardes to þer reynus) to	<i>backs, kidneys</i>
	116	ake; and it makyth her hedis for to ake and all	<i>head</i>
	117	is for defawte of ressonabyll delyueronus	<i>lack, release</i>

108 makyth] doth D(B) | **109** at] + þe poynt 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)

159v 118 of her body, as ye xall [see] her afterwarde.
 119 **The flowors** of women is anguische and
 120 that fallyth to every woman be natur euery *by*
 121 monyth onys; and at a certyn tyme, be þey *once*
 122 puroget at þer weketts of an mortell puyssyn *purged, poison*
 123 þat ryssyth in hem of corupe blode. Yt is so þat
 124 sume women havet every monyth many day- *have it*
 125 es, and sume woman but fewe dayes but þey that
 126 havyt surfetosly and sume haue it lytel and esyly; *excessively, easily*
 127 and þo women þat have þeme every monyth *those, them*
 128 onys þey may conceyve **fro xv yere** tyll þey
 129 be L wynter olde. But yf it be leted be any *be, be prevented by*

118 ye] sche D, ye BCS | xall ... afterwarde] schall here heere hereafture D, schall see hereafture B, shall see aftirward 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.

159v	130	of þes cavssis þat J xall schewe, and but so be þat	<i>causes</i>
	131	sche be holpyn be medisyn, sche xall passyn	<i>be helped by, die</i>
	132	surly be on of þes III weys – owther che	<i>by one, else she</i>
	133	schall have a tesseke, or sche xall have a	<i>cough</i>
	134	dropissi vncurabel, or sche xall dey sodenly.	<i>dropsy, incurable, die</i>
	135	Now J schall tell ȝew weche women	
	136	lesse her flours withowt desses and the cause	<i>lose, diseases</i>
	137	wye þey less them. Women þat be with chylde	
	138	haue no flours becaus þat the chyld is noryschte	<i>nourished</i>
	139	jn þer body with þat same flours. Ne þo þat labour mekyl,	<i>Nor those, much</i>

130 cavssis ... schewe] cavsys þat I shev hereafyre DB, her folwyng CS | **135** women] + may | **139** þer] here DBCS

132 *che*: Norfolk variant of *she*.

160r	140	for þe sade labour of þer body þey defy þer mete pasyngly	<i>hard, digest, exceedingly</i>
	141	well. Ne þo þat syng and wake, as don þes rely-	<i>Neither those, chant and keep vigil</i>
	142	geos women, for of þer wakyng and truelyng of	<i>devotion, exertion</i>
	143	syngyng, þer blode wastyth. Ne þo þat have gret	<i>burns away</i>
	144	defawte of vitell, for þer stomakes and þer leveres	<i>lack of nourishment, livers</i>
	145	be of full pour to defy all þat þey resseyve. Ne þeis	<i>be at full power</i>
	146	maydens tyll þey be xv yere olde, for þey be so	
	147	joyfull and 3ength þat þer mete defyth as þey ressey-	<i>youthful, receive it</i>
	148	vet – and þe blod so bydyng, and oþer humoris, and þer vessel	<i>persistent, wombe</i>
	149	so stryt and small – þat non swech þeng passe. Ner	<i>tight and narrow, such</i>
	150	þes woman of L wynter old becaus þey be so	
	151	drye þat þe hete of þe blod ys destroyde þat non super-	
	152	habundance of humors may reseyne heme ner passe.	<i>rise in</i>

141–142 Ne ... for] Ne tho þat syngvn and wake mekyll, as do þes religios {om.}/{folke}, for D/B, Nor the women that weche, as do religious women, for C, And religious women, for S | **143** wastyth] + and defyet well here repast D, + muche/{mekyll} and defyet well here repast B/C, om. S | **143–145** Ne ... resseyve] Nor the women that wantyn vitaill, for here somakys and here lyuer are poore to defye that they resseyue CS | **145 in-line] capitulum mark precedes** Ne A | **147** defyth as] þat D | **148–149** and ... passe] and þe blode {of}/{and} oþyre hyumors so byndyng and here vesell þat hit schulde passe by ys {so}/{om.} smalle and so strayte þat no {thyngge suche}/{suche thyngge} may passe D/B, and so the blood and other humoures passe away CS | **149** Ner] ne DB, nor CS | **150** wynter old] yere {om.}/{of} D/(B/CS) | **151** destroyde] wastyd CS | **152** of] + blood nor CS | may] *inserted after* humors A | passe] + Nov schall I tell yow why þys III anguysch þat I spake of byfore fallyn to women rathyre then to men DB, + Why these III syknessis afore seyð falle to women rather than to men CS

145 *be of full pour*: Probably a scribal misreading of “poor” and an attempt to clarify the sentence to mean *the liver is too weak to digest all the food it receives*.

160r 153 **The fyrst** anguisch is of travellyng of chyld, *childbirth*
154 and þat comyth of þe seed of mane, þe wych che *man, she*
155 resseyued; and in her body, it is conseved and so must
156 sche haue travell in delyverones. And for swech, *suffering, parturition*
157 I can wryte no medysyignes. But sche þat well *will*
158 have no trauell of chyllde, lat her kepe her fro
159 þe seed of man, and of my perell, sche þer never *at the risk of losing my soul*
160 drede þe travellyng of chyldyng. **The II** ang- *childbirth*
161 visch is **suffocacion** of marris: þat is whan the
162 marris ryssith owt of his ryth place and goth *correct, goes*

153 The ... chyld] The fyrst anguysch þat I spake of ys travelynge of chylde DB, The firste is traueylyng of chyld CS | **154** che] woman D, women B, *om.* CS | **155** and] *inserted after* resseyued A | body ... conseved] body, þe chylde conceyuyth D, body, conceiveth þe chylde B, body, the child is conceyuyd of C, wherof the child is conceyuyd S | **157**] + but kepe fro man CS | **157–160** But ... chyldyng] *om.* CS | **159** þe] + recevyng DB | **160** angvisch] syknesse CS

156–157 *And ... medysyignes*: Most Latin and Arabic gynecologies and medical treatises included recipes and lore concerning contraception: for example see Biller’s “Birth-Control in the West in the Thirteenth and Early Fourteenth Centuries,” which suggests “the possibility of a case for appreciable contraceptive practice in the Middle Ages” (25). In this case, the *Knowing* conspicuously points out that such material will not be included in the treatise. See line 377 for a further example of how the redactor of the *Knowing* explicitly avoids the subject.

160v	163 ouerhye, and I xall schew yew þe caus þerof. J	<i>high</i>
	164 haue told yow befor þat þe marris is made of	
	165 synowys, and eche synow be kynde is colde, and	<i>sinews, by nature</i>
	166 eche þynge þat is cold sekyth to hete and þerfor	
	167 þe marris (þat is cold of þemself), if it be not hol-	<i>helped</i>
	168 pyn with oþer þeng, it sekyth hete and so sumetyme	
	169 it goth vp to þe most hottest place of þe body	
	170 of þe woman: þat is þe hart, þe lyver, and melt,	<i>heart, liver, spleen</i>
	171 and longs – þe weche cleve togeder abowte	<i>lungs, stick</i>
	172 the longs or stomake. And becawsse þat all the	<i>bowels</i>
	173 brethe þat we draw comyth be contynyall	<i>by continual</i>

163 þerof] + I schall schew yow by resonne D | **163–164** I ... þat] *om.* CS | **164** of] + thenne skyn and CS | **167** holpyn] holp DB(CS) | **169** vp] ouerhye CS | **170** of þe woman] *om.* CS | **172** longs or] *om.* CS | **172–177** And ... flap] And because the breth of a body comyth be flappyng of the lungys, sumtyme the matrice in this syknesse oppressith the lungys that thei may not meve and flappe CS

160v	174 flapyng of the longs, and whan þe marris þat i[s]	<i>beating</i>
	175 full of synowys toche þe longs, it pressich them	<i>squeezes</i>
	176 and incomber theme þat þey may not meve ne	<i>chokes, move</i>
	177 flape forto draw breyth; and whan þe breyth	
	178 may neyder in ner owt, þe body is as dede. And	<i>dead</i>
	179 þat is þe caus þat women lyne oþerwylls and	<i>lies, occasionally</i>
	180 swone as þey war ded. Prefocacion or	<i>faint, were dead, Choking</i>
	181 precipitacion of marris. That is whan it	<i>prolapse of uterus</i>
	182 goth owt of his ryth place overelowe, and	
	183 J xall tell yew þe caus þerof and of þat peyn. Ther	
	184 is a bowell within þe body of man and woman þat	

174 flapyng] clappyng BD, flappyng CS | is] it A, ys DB, *om.* CS | 175 pressich] pressyth DB, oppressith CS | 176 incomber] comburth D, encomberyth B, *om.* CS | 177 flape] clappe BD, flappe CS | 179–180] women ... swone] women oþerwhyll {ly}/{ly in} asvovnyng D/B, women ly oþirwhile {eswone}/{in swoune} as they wer ded C/S | 180–181 Prefocacion ... owt] {Precipitacion or prefocacion}/{*tr.*} of matryce ys whan {hit}/{it} goyth out D/B, Also prefocacion or precipitacion is whan the matrice risith owte CS | 181 *left margin*] *capitulum* mark A | 183 J ... peyn] þe cause of þat payne I schall tel yow DB, the cawse therof CS | 184 þe body] *om.* CS

161r	185	js callyd langao, be þe wych þe gret vryn	<i>rectum, by, solid waste</i>
	186	passith – of wyche bowell þe end vpward is	<i>travels</i>
	187	jo[y]ned to þe stomake and þe ende downward	
	188	to þe regebone ende and þe bleder of	<i>spine, bladder</i>
	189	man and woman in wyche þe vryn symple is	<i>urine</i>
	190	gaderyd and lythe joyned to þe forseyd	<i>gathered and lies</i>
	191	bowell downwarde. And sumetym þe senowes	
	192	be diverse caus (weche þe marris is festid to) –	<i>by, attached</i>
	193	for oueremekyl moyster – slakyn and wax long and þan	<i>loosen, stretch</i>
	194	þey fallyn down and lythe vpon þat bowell and	<i>[the sinews] fall</i>
	195	on þe bleder, þe wyche may not dvly the	<i>rightly</i>

186 of] + þe DB(CS) | **187** joyned] joned A, yoynyde D, ioyned B, joyned CS | **187–188** downward ... regebone] donvarde ys yoynyde to þe rygebonys DB, dounward to the reggebon CS | **190** and ... downwarde] *om.* CS | **191–192** sumetym ... marris] summetyne be diuerse causis þe synvys by þe wyche matryce DB, sumtyme be diuerse causis the senewis that the matrice CS | **195–197** þe ... presse] and will not suffre the vryn symple to come and passe, and so it oppressith CS

185 *langao*: The *OED* notes that *langao* is a Latin variant of the ME *langaon*. | *gret vryn*: The text differentiates between two types of urine: “gret vryn” and “vryn symple” (see line 189) or simply “vryn” (see line 196). *Great* is defined as “lumpy, coarse” (*MED*); *simple* is defined as “a single one of the four elements,” “consisting solely of form, having no matter,” “only one substance or ingredient,” or as “composed of a single bodily substance, homogeneous”: great urine is solid waste and urine simple is liquid waste.

161r	196	vryn reseyyve, and hold, ner lat passe, and ouer-	<i>receive</i>
	197	presse so þat gret bowell þat þe gret vryn may	
	198	haue no comendabell yssue. And so be þes	<i>appropriate outlet, by</i>
	199	cavs, gret desses fall to þe bledeur and to þis	<i>sicknesses</i>
	200	bowell and to þe reynes; and þe gret vryn þat	<i>kidneys</i>
	201	may not haue his yssew, cast vp a gret	<i>exit</i>
	202	fume int[o] þe hede and trobull þe brayn and makyth	<i>vapour, troubles, brain</i>
	203	þe hede to ake þat þe passent lese her talent	<i>patient loses, interest</i>
	204	of mete and drynke and of naturall reste.	
	205	The III anguische is retencion, þat is	<i>holding blood</i>
	206	defawt o[r] superfluite of flourys. But fyrst J well	<i>lack or excess of menstrual blood will</i>

198 comendabell] resonabull D, conuenient B, *om.* CS | **201** cast] castynge D, casteth B(CS) | **202** fume] swyme B, fome S | into] in t A, to DB, onto CS | trobull] trovbelyth DB(CS) | **204** reste] + to slepe DB, *om.* CS | **205** anguische] syknesse CS | **206** or] of AC, or DBS

206 *defawt or superfluite*: The A MS has missed that retention represents both amenorrhoea and menorrhagia, but so have the D, B, and S MSS.

161v	207	tell 3ew werof flourys comethe and sithyn þe	<i>afterward</i>
	208	caus of retencyon and defawte and þe	<i>holding, lack</i>
	209	caus of superfluite of theme, and than	
	210	medisynes for eche of theme. The cavs	
	211	of þer comy[n]g is thys: al þe mete þat we	
	212	reseve goth into þe stomake, and þer it is sothen	<i>heated</i>
	213	and defyid, and al þat is grethe and not profitabel to	<i>digested, solid, beneficial</i>
	214	man passith down to þe bowell – þat hythe	<i>called</i>
	215	langao – and þer passith away. And þat at is	<i>rectum, that that</i>
	216	pewer and clene abyd in þe stomake and þer it	<i>pure and unpolluted</i>
	217	turnethe into substance of mylke and þat	
	218	substance passithe to þe lever and þer it is anodur	<i>another</i>

207–208 flourys ... retencyon] the flouris comme and {þan}/{om.} {schall I}/{tr.} tell yow þe cause of retencyon D/B, but first vnderstonde wherof the floures come and aftirward retencion CS | **209** þan] + schall I tell {om.}/{you} þe D/B | **209–210** and ... theme] *om.* CS | **211** comyng] comyg A, commynge DB(CS) | **213** grethe] gret DBCS | **214** bowell] bouellys D | hythe] þat ys clepit BD, callid CS | þat²] *om.* CS | **215–216** passith ... clene] *om.* CS | **217** substance of] *om.* CS | **218** substance] *om.* CS | **218–219** it ... tyme] abidith till it be CS

212 *sothen*: 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*).

162r 230 þe most hotest woman, how scheld þey þan defy þer
 231 mete þat þey reseyye? Yt myht not be no wey of
 232 resson, but at every repast of mete þer abydyth
 233 sume thyng on þe lever ondefiyd; and [þ]o superfluites *undigested, some, excesses*
 234 draw heme togeder into þe vessell þat is ordent *created*
 235 for heme þat hath[e] his overe ende joyned to her *opposite*
 236 marris so þat þo superfluites rotyn in þat vessell *those excesses decay*
 237 and torn into mortall venom. But Natur þat hath euery *turn, deadly secretion, scorns*
 238 corrupcion, and voydyth at hys pour all þeng þat *purges, power*
 239 is noyand to þe body of man and woman, com *noxious*
 240 forth euery monythe onys to pouрге and clense *once, purge*
 241 þe body of all humores and corrupcion. And so þes

231 mete] + clene DB | **231–232** no wey of resson] donne {be}/{no} way of reson DB, not do be reson CS | **232** mete] necessaryte DB(CS) | **233** þo] to A, tho DB | **233–234** ondefiyd ... togeder] {undefyed}/{not defied} and the superfluiteys dravn hem togedyre D/B, vndefyed, the which growth to superfluites and drawe togedir CS | **235** hath[e] hatha A | hath[e] his overe] hath hys {one}/{over} D/B, of wech on CS | **235–236** joyned ... marris] {joynye to þe lyuer and hys oþer to þe navyll of þe woman,}/{om.} joynye to þe matrice D/B, joyned to the lyuer and the nedir ende to the navyll of þe woman C, joyned to here matrice S | **237** hath] hatyth DB(CS) | **238** voydyt] + afthyre DB | **239** noyand] noryschant D, noyant B, noyeth CS | **239–240** man ... euery] man, enforsyth euery DB, man or woman, and enforsith euery CS | **241** all] euyll DC, ille CS | and corrupcion] and corrupte D, *om.* B, + and S

162r	242	porgacion is ordent to women and it is	<i>purgation, given</i>
	243	callede menstrual becaus þat it comyth every	
	244	monyth onys. And þe more hotter þat a woman	<i>once</i>
	245	is, þe lesse sche xall haue of her flourys. Nowe	
	246	well I tell yow þe caus of retencion and	<i>will</i>
	247	fallyng of flourys: þat fall otherweyll for	<i>failing, fail occasionally</i>
	248	defawt of blod, and þat comyth to a woman þat	<i>lack</i>
	249	is hotte and dry of complexcion in weche þe blod	
	250	is mekyl wastyde, and þat is becaus þey be lene	<i>much destroyed, slender</i>
	251	and make mekel vryn and so þe flouris is holdyne.	

245 is] + of compleccyon DB(CS) | 247 fallyng] fayllynge D, failyng B(CS) | fall] fallit D, falleth B(CS) | 247–248 flourys ... blode] floures. Hit fallit oþerwhyte {of}/{for} blode D/B, floures {fallith}/{falleth} oþirwhile for defawte of {blood}/{bloudis} C/S

162v	<p>252 Anoper weys it comyth – if so be þat þe blod is 253 stopyd, þat it may not yssew – and þat comyth of cold 254 and drynes. For both þes qualites makyn þe 255 venys narowe and small and stryth. And oper- 256 wyell yt comyth of grete comyng of blod þat for 257 þe gretnes yt may not passe þe venes, and þat 258 fall whan malycoly is caus of þat defawte; and 259 3e xall know þat desses whan a woman makyth 260 lytell vryn and thynne. And operwyeyll yt 261 fallyth becaus þat blode þat schold passe þer passyth 262 be oper weyes – as be vomet and be bledyng at þe 263 nos or þe emerowndys beneth – and þat is of the</p>	<p><i>[other ways withholding comes]</i> <i>exit</i> <i>veins, thin and tight</i> <i>amount, veins</i> <i>occurs, black bile, lack</i> <i>sickness</i> <i>infrequently</i> <i>fails</i> <i>by, by vomit, by bleeding</i> <i>nose, haemorrhoids</i></p>
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256 comyng] congeylynge DB(CS) | 257 gretnes] grosnesse D, grettnesse B, thykness CS | 260 vryn] watyre DB(CS)

162v 264 flouris þat sekythe yssew and may haue none and so
 265 avoydyth þer. And if it stope becaus it may *purges*
 266 not haue ressonabyl yssew, 3e xall make þem
 267 holl be medysignes herafter wer it spekyth yf *healed by, where*
 268 a woman haue to lytel of her flouris. **The**
 269 **caus of fallyng of flowris owte of corse.** *out of proper order*
 270 **Now well J tell 3ew þe caus þat makyth þe**
 271 **flowris to fall to habund[a]ntly and owt of cowrs.** *copiously, course*
 272 On caus is þat þe vynes of þe marris be oftyn- *One*

265 avoydyth] no resnabill issu CS | 268-269 The ... corse] *om.* BD | 270 Now ... 3ew] *om.* CS | 271 habundantly] habundntly A, superhabundantly DB | to habundantly and] *om.* CS

163r	273	tyme overewyde or opyn; and ye xall know þat	
	274	whan þe flowris passyth hastily red and cler. A-	<i>suddenly red and bright</i>
	275	noþer caus: whan a woman gader ouermekyll	<i>gathers too much</i>
	276	blode be overemekell mette or drynke or rest.	<i>by</i>
	277	And oþerwyeyll, it comyth becaus þat blod is ouer-	<i>sometimes</i>
	278	mekell chafyd be colloreke or oþer humoures þat	<i>heated by yellow bile</i>
	279	come owt of þe hede and oþer perts of þe body and me-	<i>head, parts, mixes</i>
	280	delyn with þe blod and chafyn it and makyth for to	<i>heat</i>
	281	bowlyn þat þe vynes may not hold it for mych.	<i>heat, veins, nothing</i>
	282	And yf þe flouris þat pasyn comyth of coloreke,	<i>yellow bile</i>
	283	than þey be ʒelowe; and if it com of blod, þan þey	
	284	be rede; and if it cum of fleme, þan be þey watryle	<i>phlegm, water-like</i>

273 overewyde or opyn] oueropyn DC(CS) | 274 hastily] ouerhastily CS | 275 gader ouermekyll] hath gaderyde {ouermoche}/{grett and overmykyll} D/B, gadrith ouermeche CS | 276 be ... rest] by ouermoche mete {and ouermoche}/{om.} drynck and ouermoche reste D/B, be meche mete and drynk and ouermech reste CS | 277 oþerwyeyll] somtyme CS | 278 þat] + if {that}/{om.} it C/S | 280 chafyn] chauffe D, chaseth B, chafe C, cane not sethe S | 280–281 and² ... þat] and make hit to boyle {with}/{that} D/B, so to boyle that CS | 281 for mych] *om.* DBCS | 284 watryle] watyrellycke DB, are watirlyke CS

278–279 *oþer ... body*: The brain, spleen, liver, and heart were the four major organs involved in the production of humours. Identifying the source of a humoral imbalance allowed for a cure to be determined: “disease may be connected either with disequilibrium among the humors and their constituent qualities or with the specific state of particular organs” (Lindberg 125).

163r	<p>285 and pale. Anoþer caus is ther, þat caus all þe blod 286 within þe body is corrupt and Natur at his pour well 287 voyde corrupte thengs noyssant to manys body, 288 and womanes makyth flowrs to passe so superha- 289 bondantly and ouerowtrageosly so þat yt makyth 290 þe woman to lese tallent of mette and drynke, 291 and makyth her so febyl þat her leuere colyth for 292 þe blode þat sche leseth and may not abyde in his 292a [kyndly hete ner to defy þe mete and drynke into] 293 kyndly blod, but turned so into watur and fall</p>	<p><i>Nature in its capacity will expel, harmful, man's liver cools because of loses natural heat, digest essential blood, urine</i></p>
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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 thyng and nature of hys pouere woll voyde corrupte thyngs and {noyschant}/{noyant} to mannys body and womannys 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

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.

163v 294 jnto a dropisy vncurabyll, but sche be þe soner
 295 holpyn and stoppyt be medisignes þat ye xall *aided and prevented by*
 296 fynd herafter wer as it spekyth for þe superfluite *where*
 297 or oueremekell of flouris and *et cætera*. **Nowe well J**
 298 **wryte at what age a maydyn may vse [þe deduyt]** *joy*
 299 **of drwery**. Eche mayd scheld kepe her fro þat *of lovemaking, virgin*
 300 deduyt at þe lest tyll her flowres befall and *pleasure*
 301 comonly þat is at xv 3er olde, and þat natur and
 302 þe marris fullfyll and ber þat þat long to þem of *mature and carry that which belongs*
 303 kynde. For trewly, and sche vs þat deduyt or þat tyme, *if she use that pleasure before that time*
 304 on of þes **iii** thyngs or ells all schall fall to *one, else*
 305 her: **owder sche xall** be baren, or her *either*

294 But sche] but yf {þey}/{she} B/D | **295** holpyn] jholpyn DB, holpe CS | **295–296** þat ... spekyth] *om.* CS | **296–297** as ... flouris] hit spekyth {for}/{for þe} superfluite {of ouermochē}/{or moche of} flovrys D/B | **297** and *et cætera*] I have tolde {yow}/{*om.*} here before {why the}/{whiche} women fayle flowrys or ellys have ry3th 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 naturally 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** and¹ ... kynde] þat nature and þe matrys myth fulfyll 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] + ellys 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.

163v 306 brethe schall haf an yll savor, or sche xall *smell*
307 be to lythy or lauy of her body to oþer þan to *too free or unruly*
308 her hosbonde. But for þe II fyrst 3e xall
309 fynde medysignus herafter, and þe III is vnne- *incurable*
310 curabyll. **Nowe well J tell yow weche**
311 **women be most abyll to conseve and whan:**
312 tho þat be pourget of clere blod and not to mekell, and *those*
313 þo þat have þe mowyth of þer marris nythe and evyn *near and level*
314 agyne þe weket of þe wombe, and þo þat haue *towards*
315 her bodys not ouerharde ner ouersofte and be of good

306 haf ... savor] have evyll sauor DB, stynke and haue an {ylle}/{evell} savour C/S | or] + ellis CS | **307** lythy or] *om.* DBCS | **307–308** to³ ... hosbonde] *om.* CS | **308–310** II ... curabyll] fyrst I schall finde medecyn hereaftere; þe III ys incurabyll D, fyrst ther been medicynes and for the secund but þe III ys uncurable B, II fyrste ye may haue medicynes heeraftir CS | **310** Nowe ... weche] Knowe heer what CS | **312** clere] here corrupte CS | to] *inserted after* not A | **313** nythe and] right B | **314** weket] private CS

164r	316	color and joconde and mery and goo not to pley	<i>good temper and joyous and cheerful, lovemaking</i>
	317	whan her wombe be not ouerereplet. And	<i>overflow</i>
	318	a lytyl befor or elys sone after her flouris	<i>before</i>
	319	ys most commendabyl tyme and best to concyue.	<i>appropriate</i>
	320	How a woman xall kepe her whan sche is	
	321	conceyved. And a woman know þat sche be	
	322	conceyved, lat her kep her restly and well and	<i>restfully and prudently</i>
	323	not ouergretly travelyng, noþer with rydyng,	<i>toiling, neither</i>
	324	ner ouermekel gate, ner be not stored to	<i>overmuch walking, stirred</i>
	325	ouermekel anggur ner wrothe, and in þe VII	<i>anger nor resentment</i>
	326	monyth lat her kepe her esyly, for þan is the	<i>comfortably</i>
	327	chylde formed. And be oueremekell steryng	<i>by, moving</i>

316 goo ... pley] go not to þat play DB, {go}/{om.} not that pley C/S | **317** be not ouere] ys {ouer-replet}/{replete} D/B, is replete CS | **318** flouris] + are past CS | **319** most ... best] beste tyme CS | commendabyl] conuenyant D, conuenable B | **320–322** How ... her] Now schall I tell yow how whomen schall kepe hem whan þey know þey have conceyuyde. Loke þey kepe hem DB, How women shal kepe hem whan they knowe hem conceyuyd with chylde. Loke that they kepe hem CS | **322** restly] esily S | and well] *om.* DBCS | **323–324** not ... gate] wol not {ouergretly trauell }/{ouergrett trauell with } her body, {ne}/{nether} wit rydyng {nothyre}/{ne} with {ouermoche}/{much goynge} D/B, vse not here body with ouermeche labour, or rydyng or goynge CS | **324** stored] sterid DB(CS) | **326** kepe her] {om.}/{labour} C/S

164r	<p>328 of þe wombe, it myght lytly passe or elys be</p> <p>329 myss-schapyn; for as J schall schew yew her be</p> <p>330 resson, a chylde may be born jn [þe] VII monyth.</p> <p>331 And, þerfor, it is nedfull for a woman to kepe</p> <p>332 well þe perty benethen, for handelyng or schafyng</p> <p>333 of hem be ouermeche gate or rydyng and namly</p> <p>334 þat sche gyrd her not to stryde vnder her brestis,</p> <p>335 but hold her þer as slake as sche can and þat her</p> <p>336 brest be at large to fyll þeme of melke. For</p> <p>337 many desses may fall to a woman for byndyng</p>	<p><i>easily abort</i></p> <p><i>by</i></p> <p></p> <p><i>protect</i></p> <p><i>parts beneath, touching, rubbing</i></p> <p><i>by, walking</i></p> <p><i>wrap, tight, breasts</i></p> <p><i>loose</i></p> <p></p> <p><i>illnesses, wrapping</i></p>
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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] goyng or rydyng or ony oþer thyng BD, rydyng or goyng and othir gret labours CS | **337** for byndyng] for ouerstrait byndyng DB, of ouerstreyte gyrdyng CS

164v	338	to stryde in þe VII monythe; principally þat þey	
	339	kepe þem well in þe VIII monyth, for þan	
	340	be þey heuy and gret. And lat hem than kepe hem	
	341	jn rest and ette messurabyly and kepe þer wombe	<i>tranquilly, belly</i>
	342	at large and anoynted with oyle cyroyne	<i>unrestrained, fragrant cyperus oil</i>
	343	or with oyle of olyue, and kepe þem well whan	<i>protect them carefully</i>
	344	þe chylde storyth. And in þe IX monythe, loke	<i>stirs</i>
	345	þat þey kepe þem slake benethe and bynd þem	<i>loose</i>
	346	harde vnder þer papis with a brod gyrdyll, þat whan	<i>broadcloth</i>
	347	þe chyld draw downward þat he resort not op	<i>returns, up</i>
	348	agyn, ner turnyth not hym amysse. And	<i>wrongly</i>
	349	vs bathis of sewet of a der or of a got benethyn	<i>lotions, deer, goat beneath</i>

338 to stryde] *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] ~~harde vnder the papis~~ harde vnder the papis C, fast vnder the papis 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 *cion* 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).

164v 350 at her weket þat þe mowthe of þe marris may
 351 be large. Þat in þat, sche [intermet] her not with no *busy*
 352 disport ded of drwry and namly ny her tyme: *casual deeds of sexual intercourse, near*
 353 for with sweche putyng, þe secundine maȝth *thrusting, placenta*
 354 breke and so þe chyld be abortyf and distroyit for
 355 euermor. **And yf ȝe well know what**
 356 **is þe secundyne, J schall tell yow.** *placenta*
 357 **Ryte** as ye se in an egg þe chekyn wrapyd in
 358 a lytell thyn skyne, ryte so þe chylde lythe wrapyd
 359 in þe moderys wombe in swech a lytel skyne,
 360 þe wyche he brekyth and brynge forth with hym

350 her weket] the entre of hir wombe B, priuyte CS | **350–352** þat ... and] þe movth of {þe matrice to enlarge} / {to enlarge the mowthe of her matrice} and {þat} / {om.} in þat tyme {om.} / {that} sche entermet hyre not with no disport {of deuyt} / {or delyng with man} and D/B, to enlarge the mowth of the matrice and that she dispose not here body naturally with man CS | **351** intermet] inturn A | **353** secundine] + or skynne B | **353–355** sweche ... euermor] that werke she myght breke the secundyne and so the child myght be abortiff and distroyed CS | **355** euermor] euyre DB, om. CS | **355–357** And ... Ryte] What is the secundyne, ye may knowe. Lyke CS | **357** wrapyd] warpid B | **358** lytell] om. CS | **359** swech] om. CS | **360** forth] owt S

165r 361 whan þat he is born. **And yf yt abyde within,**
 362 and be not browte forth, [þer] be medysignis þat
 363 ye xall fynde in þes boke þer hyt tretes of *speaks*
 364 delyuerance of þe secondyne. **What is**
 365 **abortyf and what be his signes. An abortyf** *miscarriage*
 366 is a chyld þat is ded in his modyres wombe. *dead*
 367 The segnes of þe weche 3e xal know by: the *signs*
 368 bristis of þe woman well wax small and *will*
 369 lene and oftyn sche felyth desses as þowe *thin, pains, though*
 370 sche xolde travell of chylde befor convey- *enter labour, appropriate*
 371 abyl tyme. And sche felyth gret cold nye *around*
 372 her reynes, and blake vryn passithe oþerwyll *black, sometimes*

361 whan ... born] at his berth CS | **362** þer] *om.* ADBCS | **363** fynde] se BD | þer hyt tretes of] where he tetryth of þe DB, she shal stonde in gret perell of deth CS | **364** delyuerance of þe secondyne] *om.* CS | secondyne] + the chyld shall be abortyfe B | **364–365** What ... signes] *om.* DB, what is abortiff CS | **367** 3e xal know] *om.* B | by] + theys DB, *om.* CS | **369** þowe] *om.* DBCS | **370** conveyabyl] comenabill DBC, convenient S

165r 373 at her weket. And at þe last, þer aperythe
374 a blake skyn or elys þe ded chyld, and þat may be
375 be smytyng or be fallyng; and sume vs a thyng for *by striking, by, some*
376 þey xelde not conceve and þat makythe
377 abortyf and slene hemselfe – þe weche J well *abortion and ruin themselves, will*
378 not wryte for sume corssed kelots wold vsset. *cursed fools*
379 **Now well J tell yow what thyngus may**
380 **let a woman with chyld of rythfull deliuer-** *hinder, proper*
381 **ance.** Sche may be desturblyd yf sche be *troubled*

373 at her weket] at here wombe B, *om.* CS | **374** may] + fall DBCS | **375** be²] *inserted after* or A | fallyng] + or mysgydyng of herself CS | **375–378** and ... vsset] *om.* CS | **377** slene] to slee B | hemselfe] + also D, + also þer been medicynes B | well] dare DB | **379** thyngus] *om.* DB | Now ... thyngus] Dyuers thynges CS | **380** with ... rythfull] *om.* CS | rythfull] ryth DB | **381** Sche may be desturblyd] On is CS | be desurblyd] dystrovbelyd D, distroye hit B

165v 382 angry, prowde, schamfull, or if it be her fyrst
383 chyld, or ellys yf sche be small and megre of *thin and slender*
384 body, or if sche be ouerfate, or yf þe marris
385 be febel or in ouergrete hette, or ellys *weak, heat*
386 yf þat þe chyld be desturbyld with sume knot *troubled, complication*
387 jn þe neke of þe marris, or ells þat þe mowth
388 of þe marris be to clos or torned on þe to[n] *contracted, one*
389 syd or on þe toder syde, or yf sche have the *other*
390 stone, or ellys yf her bowells be ouerreplet *kidney stone*
391 of þe gret vryne for defawte of degestion, *lack*
392 or yf þe chyld haue ouergret an hede or body,
393 or yf þey have more membris þan it scheld

382 schamfull] 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

165v	<p>394 haue be resson, or yf it haue þe dropissy</p> <p>395 or oþer ell, or dede, or turned ageyne kynde.</p> <p>396 Nowe haue J told yow þe letyng of delyuer-</p> <p>397 ance of chyld, now well J wryte yow</p> <p>398 medysignes for redy delyverance yf</p> <p>399 yt be þer tyme. Whan a woman trauell,</p> <p>400 and her throwes come, take þe rotis of</p> <p>401 þe pollypody and stampe þeme and bynde þem</p> <p>402 vnder þe solles of her fette, and þe chyld</p> <p>403 xall be born, þow it war dede Or take</p>	<p><i>by</i></p> <p><i>disorder, dead, turned unnaturally</i></p> <p><i>hindering</i></p> <p><i>will</i></p> <p><i>enters labour</i></p> <p><i>contractions, roots</i></p> <p><i>oak fern, crush</i></p> <p><i>feet</i></p> <p><i>were dead</i></p>
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395 ell] euyls DB, euyll CS | 396 Nowe ... yow] These are CS | of] + redy and tymfull DB | 396–397 of ... yow] at redy tyme of chilyng CS | 398 for] to make CS | 398–399 yf ... tyme] of child at tyme | 399 trauell] travelyth DB(CS) | 400 *left margin*] *capitulum mark A* | 401 pollypody] + þat growth on þe oke DB | 403 *left margin*] *rubricated capitulum mark A* | be born] come B

166r	404	the seed of wyld comyne, as it growyth	<i>cumin</i>
	405	jn þe herbe, and after take þe woll þat growyth	
	406	in þe medis of þe front of a schepe, and	<i>middle, forehead, sheep</i>
	407	medell þe seed and þat togeder and whan	<i>mix</i>
	408	nede is, bynde yt to hyr reynes. But as	<i>kidneys</i>
	409	sone as sche is delyuert, take yt away	
	410	for ellys þe marris [will] sew after it. Anoper. Take	<i>follow</i>
	411	leke bladus and skald hem and (as hot as sche	<i>leek leaves</i>
	412	may sufer) bynd it to her navel and þey well	<i>will</i>
	413	delyuer her anone and þow þe chyld be	<i>immediately</i>
	414	dede; but take þem away after delyverance a-	<i>immediately</i>
	415	non or ellys her bowellys well folow after.	<i>uterus</i>

405 after] then CS | 406–407 and ... togeder] do thes II togedir CS | 410 left margin] *capitulum* mark A | for] or DBCS | will] *om.* A, will DBCS | 412–413 þey ... her] she shal be delyuered S | 413 and þow] allthowhe D, *om.* B, though CS | 413–415 and ... anon] *om.* B | 414 away] + anon CS | 414–415 anon] *om.* CS | 415 ellys] + all DBCS | her bowellys] *om.* C | folow] sew D, shewe B, come C, come owt S

411 *leke bladus*: See note 840 for more information on the medicinal use of leeks (*poret*, *Allium porrum*).

166r 416 **How ye schall helpe a woman þat travell** *is in labour*
 417 **of chylde. Fyrst ye xall vnderstonde**
 418 **þat in III manerwyes chylderun may**
 419 **schew hem ressonabely at þer berthe.** *present, logically*
 420 For owder þey schew þer hed and þer fet, or þe ton *either*
 421 syde or þe toder, or þer hed and fet joyntly to- *other, together*
 422 gydþer. But oþer caus may oþerwys fallyn.
 423 Þo þat schew fyrst her hed haue all þe rema- *those, rest*
 424 nt of þer body to þe ton syd or to þe toþer: þat

418 in III] III D | **420** For owder þey] Ferste otherwhile CS | and þer] sumtyme his CS | or] somtyme CS | **421** or] sumtyme CS | or þer] and sumtyme his CS | **422** caus ... fallyn] {casys}/{causes} mow {othyrewhyle}/{other} fall for D/B, {cas}/{casys} may {othirwhile fall}/{tr.} to {that}/{as} C/S | **423** haue] þey have peraventure BD, peraventour he hath CS | **423–424** remant] remmenaunt DB, remanentis CS

166v 425 whan þe hed is in þe neke of þe marris,
426 hys neke ly3th ouerequart within and oþer- *crosswise, sometimes*
427 wyll he putyth fyrst owt hys on hand *one*
428 and þe remant abydyth within. And sumetyme
429 hys on fot and sumetyme bothe, and his handis *one foot*
430 and bothe hys fet to þe seydes of þe weket
431 befor or behynde on þe toþer and, oþerwyll, he *other, sometimes*
432 hath hys handis aboven on hys hede, and
433 sumetyme he putyth his fet to þe sydis
434 of þe marris and þer h[e] ys festynyde. And sume- *stuck*
435 tyme he schewyth hys knes and sumetyme
436 hys botokes. And sumetyme it is so þat ye xall

426–427 oþerwyll] sumtyme CS | 427 he ... hys] he puttyth forth {hys}/{om.} D/B, he puttith owte his CS | 429–434 he ... marris] oon fote and summetyme {hys}/{om.} both and hys hondys joyntly togethyre and svmetyme he fastenyth hys oo fote or {ellys}/{om.} bothe {hys}/{om.} fete to þe {sydys}/{syde} of þe {wyket}/{mouthe of þe wombe} befor or behynde {and þat}/{on the} oo syde or þe othyre. And oþerwhyle he hath hys hondys above {on}/{om.} hys hede, and sumetyme he puttyth hys {fete}/{fote} to þe syde of þe matryce D/B, on foot and sumtyme bothe, and sumtyme he hath hys handis aboue his hed, and sumtyme he puttith his feet to {the}/{oon} sydes of the matrice CS | 434 and] om. B | he ys] hys A, ys he DB(C), he is S

166v 437 fynde hys fete joyned in þe neke of þe marris.
 438 || **And** becaus many women pereschen for *die*
 439 defawte of conyng and good helpe, J xall *lack of knowing*
 440 tell yow how ye xall helpe theme wysly *with skill*
 441 at ned. But fyrst J well wryte moo *need, more*
 442 medissignes for delyuerance of chylde.
 443 || Gyf her to drynke þe schavyng of jvery, *shavings of ivory*
 444 and sche xall haue chylde – and do þe same to
 445 ony þat slepith and spekyth in þat tyme. *any*

438 *left margin*] *rubricated capitulum mark* A | And ... pereschen] and therof {many}/{may} women perish C/S | pereschen] + children B | **439** defawte ... helpe] defawte of connyng helpe and good DB, {fawte}/{lake} of cunnyng and good helpe C/S | **439–441** J... ned] To helpe all these ye shal knowe heer aftirward CS | **440** wysly] *om.* DB | **441** moo] my D | **442** chylde] + whan she shal trauayle CS | **443** *left margin*] *rubricated capitulum mark* A | **445** slepith ... tyme] spekyth in hys sleppe DB(CS)

443 *schavyng 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: sleepwalking. 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.

167r	446 For to make a woman sone to be delyuert –	<i>soon</i>
	447 qweder þe chyld be queke or ded – gyf hyr to	<i>whether, alive or dead</i>
	448 drynke [detayne], II 3, with þe water of	<i>white dittany, drams</i>
	449 fenekreke and gyf her to et diamargariton	<i>fenugreek, eat powdered pearl compound</i>
	450 and sche xall be delyuered For hasty	
	451 delyueronce – queder þe chylde be queke or dede –	<i>whether, alive or dead</i>
	452 beleve it well þis, for thyngus þat oftyrn haue	
	453 ben asayed and proved full trewly Take of	<i>tested</i>
	454 merre , þe mowntenous of a lytell note, and gyf	<i>myrrh, amount, small nut</i>
	455 her to drynke in wyne and withowte fayll	
	456 sche xall be delyuert ryte soun. Yf the chyld	<i>soon</i>
	457 be ded in þe moders wombe, gyf her to drynke	<i>dead</i>
	458 ysope in hot water and son sche xall be delyuert.	<i>hyssop, soon</i>

446 *left margin*] *capitulum mark A* | For ... delyuert] Also to redy deliuerance CS | delyuert] + of chyde DB | **448** detayne] deteny detayne A, dytayn DB(CS) | **449** et] drynk B | **450** *left margin*] *capitulum mark A* | For] Also for C | **450–453** For ... trewly] For þe same anoþer medyson preuyde ofte tymys {trew}/om.} D/B, or ellis S | **452–453** beleve ... trewly] for it hath ofte be provyd CS | **453** *left margin*] *capitulum mark A* | **454** mowntenous ... note] quantite of {J}/an} hasull not D/B, {quantite}/greatnes} of a note C/S | **455** withowte fayll] *om.* CS | **456** *left margin*] *capitulum mark A* | be ... soun] be delyuerd anoon DB, sone be deliuerid CS | **457** in ... wombe] *om.* DB | **458** delyuert] + Or tak a lytyll {scrowe}/strowe} and wryt þys {within: +}/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 3iffe hir to drynke D/B

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 ynne þerto hockes and wylde malwe” (*Femygreek* 198). Fenugreek was “one of the chief ingredients of Kuphi, the Egyptian embalming and incense oil” (Watts 146). | *diamargariton*: *Diamargariton* is a “powdered electuary [mixed powdered compound]” (*MED*) made from pearls and other medicinals. | **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).

167r 459 | **And also, wryte þe salme of Magnyficath in**
 460 a longe scrow and gyrd it abowte her, and sche xall
 461 be delyuert | **But þis ner non oþer helpe**, not tell
 462 tyme come. | **Yf so be þat þe chyld schow fyrst**
 463 **hys hed, and þe remanter (whan þe hed aperith)**
 464 of þe body cleue to þe ton syd, þan pute to 3er
 465 handis and dresse hym þat both hys handis ly justly
 466 to hys sydis, so þat he may come rythe forthe.

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: +}/{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 keypyth no woman at comenabyll tyme of delyuerance {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 therefore 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).

463 1. hys hed 3e ye be
 467 2. And wrytt þe
 470 3. And if he appyn not h
 490 4. soft forthe // yf he h
 495 5. hys forthe // and if he
 499 6. yf he schew but his
 505 7. comynge forthe put y
 508 8. hys forthe 3e deame hyn

167v	467 And whan he schewythe bothe hys legges joyntly,	<i>together</i>
	468 put to [y]er handis and sess hym be þe fete and drawe	<i>apply, seize, by</i>
	469 hym so forth wysly þat he be not dissjoynted,	<i>carefully</i>
	470 and þat he opyn not hys handes and cleue onto	
	471 þe sydis of þe marris. And yf so be þat hys hed	
	472 be so gret þat it may not owt, put to yer	<i>apply</i>
	473 handis and put hym [in] ageyne and anynt the	
	474 mowthe of the marris with sume soft oyntments,	<i>pleasant</i>
	475 as oyle olyue or laury, and late þe medweyf	<i>oil olive or bay</i>
	476 wet her handes in water [f]ungre[k] and lynesed	<i>fenugreek, linseed</i>
	477 bothe be sothen in þem, ses þe hed, and draw	<i>boiled</i>
	478 hym so [f]orthe. And yf þe chylde ly agyn kynde,	<i>turned unnaturally</i>

467 left margin] *Hindu-Arabic numeral* <2> A | he] *inserted after* whan A | 468 yer] her A, yowur DB(CS) | 469 wysly] avysydly D | dissjoynted] + in his armys CS | 470 left margin] *rubricated Hindu-Arabic numeral* <3> A | 471 sydis of þe] *om.* CS | þe²] + nek of þe DB | marris] + but dresse wysely to his sydes CS | 472 þat... owt] then CS | 473 in] *om.* A, in DBCS | 474 sume] *om.* DBCS | 475 laury] oyle de bay DB, lawryne S | 476 handes] handym D | fungrek] sungre A, fenygrek DB, senigreue CS | 477 bothe] haue DB(CS) | 478 forthe] sorthe A, forth DBCS | kynde] + that is when he commethe furthe hes face loking vp to hes mothers face S

476 *lynese*d: *Linseed* (*Linum usitatissimum*) is not listed as a discrete entry in the *DVH*, but it “is an ancient plant that has been cultivated since at least 5000 BC as a source of flax or linen fibre” (Roberts 49) and “flax flowers were believed in the Middle Ages to be a protection against sorcery” (Grieve, *Linseed*).

167v 479 late þe moder ly on an hard bede so þat sche *pallet*
480 haue her hed and her scholders lyth well and
481 hey, than put wysly to 3er hands and drese *high, apply carefully, adjust*
482 hym so þat he may come forth in dew maner
483 and so draw hym forthe: but loke in þe mene-
484 wyll þat sche lege on an hard bede. And yf he *lies*
485 hold with þe ton hand, loke ye draw hym not
486 forth þan, for ye myght dessjoynte hyme; *wrench*
487 but set 3owr fyngeres on hys scholders and so put

480–481 lyth ... hey] wel hy and DB, esily leyd an hye and CS | **481** than put wysly] þan avysydly and well put DB, than wysely put CS | **483** forthe] + and ese tymely the woman CS | **483–484** but ... bede] *om.* CS | **484** lege] ley DB | **486** þan, for ye] þan ye DB, for so ye CS

168r	488	jn hym ageyne and dresse hys handis to [h]is	<i>arrange</i>
	489	sydis and þan take hym be þe hed and draw hym	<i>by</i>
	490	soft forthe. Yf he hold owt bothe handis,	<i>gently</i>
	491	put ʒewor on hand on þe ton sholder and þe toder	<i>one</i>
	492	hand on þe toder cholder and dres wysly the	<i>other shoulder, adjust attentively</i>
	493	handis to hys sydis and þan, be þe hed, draw	<i>by</i>
	494	hym forth and be þe handis. And yf he schew	<i>by</i>
	495	hys fett , and þe remant abyde within and a-	
	496	mys-tornyd in þe marris, put to ʒer handis	<i>wrongly-turned</i>
	497	and dress hym – as J haue seyd befor – and ses	<i>adjust, seize</i>
	498	hym be þe fette and draw hym so forthe.	<i>by</i>
	499	Yf he schew but [h]is on leg , ses hym never:	<i>one, grab</i>

488 in hym] hym in DB(CS) | his] is A, his DBCS | **490** left margin] *Hindu-Arabic numeral* <4> A | soft] *om.* CS | owt] *om.* DB | **491** on] to S | **492** wysly] *avysydly* D | **495** left margin] *Hindu-Arabic numeral* <5> A | **495–496** abyde ... in] abyde within mys-turnyde within DB, abyde withjñne amys, than is he turned in CS | **499** left margin] *Hindu-Arabic numeral* <6> A | his] *is A, hys DB(CS) | hym] + inne B | **499–500** never þan] *neuer* but C, not but S

499 *his*: An erasure has occluded the <h> of this word:

168r	500	pan but put 3er hand to hys [fourches] and put	<i>groin</i>
	501	hym [in] a lytyl agyne and seke wysly þe oþer fot, and	<i>seek carefully</i>
	502	joyne hys fette togeder (and 3e may do hys	
	503	handis to hys sydis), and be þe fette so drawe	<i>by</i>
	504	hym forthe. Yf he desjoyne hys fette in	<i>splits</i>
	505	comyng forth , put þerto fot on þe to[n] syde and	<i>one</i>
	506	þe toder on þe toder syd and put to 3er handis:	<i>other</i>
	507	joyne þe fet togyder and dress hys handis to	
	508	hys sydis and drawe hym forth. Yf þe hed be	
	509	torned on þe ton syde or on þe toder syde, be-	<i>one, other</i>

500 put] + to DBS | fourches] scholders A, forkys DB, fourches CS | **501** in] *om.* ADB, in CS | wysly] besyly DBC, *om.* S | **502** and] + yf DB(CS) | may] mow D | **504** forthe] + and DBCS | **505** *left margin*] *Hindu-Arabic numeral* <7> A | ton] to A | **505–507** put ... handis] put {þat oo}/{þe oon} fote {on þat oo}/{over þe oon} syde and put oþer {on þat}/{over þe} oþyre syde, and put to yowur honde and yoyne þe fete togethyre and dresse þe handys D/B, than ley the to foot on þe to syde and the tother foote on the tother syde, than put to your {hand and ioyne the feet togedir and dress his}/{*om.*} handis C/S | **508** *left margin*] *Hindu-Arabic numeral* <8> A | Yf ... be] And yf he schew hys hede and be DB(CS)

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*.

168v 510 for or behynde, put to 3er handis and dres þe
511 hede comendabely and ses hym be þe cholders *suitably, grab, by the shoulders*
512 and so draw hym forthe wysly and softly þat 3e *gently*
513 brose not þe marris. **And yf he schew his** *bruise*
514 **knes**, put in 3er hand and so put in hym a-
515 geyne and dress hys handis and sess hys fet and *seize*
516 so take hym forthe. **Yf he schew hys botoke**,
517 put hym in agyne and dress hym as J seyde befor
518 and so take hym forthe. **And yf he schew hys**
519 **hed and fet togyder** joyntly, put to 3er handis
520 and display hym and dress hym so þat 3e may take *unfold, arrange*
521 hym owt be þe hede. | **Ther was ones** a chylde *by, once*

510 behynde] + but D | **511** hede] hand DB | **512** wysly and softly] {avysydly and softly}/{softely} D/B | **512–513** wysly ... marris] *om.* CS | **513** brose] brysse D | **514** in¹] to CS | **515** sess] tak DB | **516** take] drawe CS | **519** togyder] *om.* DB | joyntly] *om.* CS | **520** display hym] display hed and feet asonder CS | **521** *left margin*] *capitulum mark A* | owt] *om.* CS | **521–523** Ther ... togedyr] There was a chylde onys þat was takyn fro hys modere, hys handys and hys fete yoynyde togedyrre DB

168v 522 takyn fro hys moder, hys hede and fet jo[y]nyd
523 togedyr, and both þey leuet long after; but þe *lived*
524 moder was long seke. **And yf he haue all hys** *sick*
525 **membris jo[y]nyd togedyr, or yf he ly ouerequart,** *crosswise*
526 put to 3er hand and – yf 3e may – in any maner do in
527 thes form as J seyde befor, in weche pertey of þe *ways, part*
528 body 3e may fyrst esily ses hym, hold hym, [and] so

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] beforre 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 {esyly se hym}/{sease hym esily} D/B | hold] holdyth D | and] + do in þe manere as J haue seyde befor or in wyche pertey 3e may of his body ses hyme esily and A | **528–529** ses ... But] and whan ye haue hym dressid, wysely take hym forth and CS | hold ... forthe] *om.* B

528 *and*: Scribal error has led to line repetition; the repeated line has been omitted.

169r	529 take hym forthe. But eueremore dessyr to	<i>always strive</i>
	530 take hym be þe hede or elles be þe fette, for	<i>by, by</i>
	531 þo ben þe most esy wey of all.	<i>those</i>
	532 And yf þer be mor þan on chyld, and yf	<i>one</i>
	533 þey schewe theme joyntly in þe neke of the	
	534 marris, with 3er hande put agyn þe ton to þe ton syd	
	535 and drawe forth þe toder, and after take hym forthe þat	
	536 abod last. And yf þe secundyne þat þe chylde	<i>remains, placenta</i>
	537 ly3th wrapit in come not forthe with hyme,	<i>lies wrapped</i>
	538 than let þe mydwyf helpe þe woman þat travelythe	
	539 and [s]e[s]yth þe secondyn on what perty sche may and	<i>grab, placenta, part</i>
	540 draw it forthe. Yf so be it fall þat yt be gone	

530 hym] þe chylde DB | 531 wey of all] *om.* CS | all] + *four paraph marks* A | 533 joyntly] *om.* CS | 535–536 and² ... last] and alwey bewar and wys that ye dele and drawe softly for brosyng of the matrice CS | 538–539 helpe ... and¹] *om.* CS | 539 sesyth] feyth A, take DB, cache CS

169r 541 to þe bottom of þe marris, sche þat is delyuert lat *let*
542 her fors her in all þat sche may for to putid *exert, put it*
543 forthe. **And yf þe secundyne be holdyne**
544 **with the marris**, than lat þe medwyf draw yt
545 soft a lytel tyl þe to[n] syde and a lytel tyll þe *gently, one side*
546 toder syd; but loke sche drawe not eveneforthe, *other; but be aware, tugs, directly*
547 for þan myte sche lytly þerwith drawe owt þe *easily therewith*
548 marris þerwythe. **And yf þe mowythe of the**
549 **marris be so clos þat sche may not help in her hand,** *tight*

541 sche] than let the woman CS | sche ... delyuert] *om.* B | **541–542** lat ... her²] enforce hireself CS | **542** her in] *om.* D | may] can D | **543** be] + fastnyd or CS | **545** soft] forth D | soft a lytel] softly S | tyl] to DBCS | ton] to A | tyll] to DBCS | **546** syd] *om.* D | loke sche] *om.* CS | **547** þerwith] *om.* CS ADB | **548** þerwithe] *om.* DBCS | **549** in] + with BCS

169v 550 than vse thyngs þat be herafter [wretyn]
 551 for delyuerance of þe secundyne: for be þe *by*
 552 helpe of þo, all þat is stoped schall owt and *those*
 553 all þat is in þe marris other than schold ben of *opposite*
 554 ryte schall passe be þo medisignes. **How þat þe** *by*
 555 **navell xall be cute. After þe chylde be born,** *cut*
 556 loke þat ye bynd hys navell a lytyll fro þe
 557 wombe; and a lytel from thens bynd it with a- *from there*
 558 noþer thred so þat he bled not to mekell. And
 559 whan he hath a lytyl restyd hym owt of
 560 his moders wombe, than lat hys navel be
 561 cut on thys maner: ley it on a pleyn bord, *finished wooden table*

550 wretyn] + for A | 551–552 for² ... þo] *om.* CS | 552 þo] þe D, thoo B | 553 schold ben of] *om.* B | 554 schall ... medisignes] it shal owte CS | 554–555 How ... cute] *om.* DBCS | 556 loke þat ye] *om.* CS | 557 thens] the ende B | 561 maner] wyse CS | ley it] ley hym DB | pleyn] *om.* DBCS

169v	562 and hold þe ton byndyng in þe ton hand and þe	
	563 toder in þe toder hand and with a rassur, or	<i>razor</i>
	564 with a peyer of scheris, clep it betwene þe	<i>pair of shears</i>
	565 byndyngs. And VIII or X owors after þe chylde	<i>hours</i>
	566 ys born, gyf hym mete at þe begynyng – yt	<i>food</i>
	567 may porge hys stomake and his wombe, as hony	<i>purge, stomach</i>
	568 a lytyl sothyn; for yf it be raw, it xall make	<i>heated</i>
	569 hym swell, and yf it be ofermekell sothen, it	<i>excessively boiled</i>
	570 xall bynde hys wombe and his stomake.	<i>constipate, belly</i>
	571 Thus schall 3e fede hyme: wet 3er fyngers in	
	572 the hony and putid to hys mowythe and lat hym	<i>put it</i>

562–563 hold... and] {aftyre}/{than} tak with yowur to fyngyrs {þat oon}/{the to} byndyng in yowur {on hand and}/{on hand and/(handis)} yowur oþer II fyngyrs on {þat oþer }/{the tother} byndyng {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 but foly and wyhecrafte D/B, + 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 folyshe} and wyhecrafte C/S | **567** porge] + hime 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.”

170r	573	soket well and than gyf hym mylke; but loke	<i>suckle</i>
	574	þat 3e gyf hym not hys moders melke – for	
	575	becaus of þe trauelyng þat sche hath had and þe	<i>birthing</i>
	576	purgacyoun, þerfor þe melke is not so holsume	<i>emptying</i>
	577	to hym as other ner well not defy so lytly	<i>will not digest so easily</i>
	578	as oþer – tyll sche hath restyd awyll. And sume men	
	579	sey it war good to drynke þe mylke of IX women	
	580	or he drynke onye of hys modris mylke, and	<i>before, any</i>
	581	than hys modires mylke is best for hyme.	
	582	Now wyll J tell yow how ye schall schesse	<i>will, choose</i>
	583	a norse. Take a noresche þat is 3onge, and in	<i>wet nurse, wet nurse, young</i>
	584	good astat, and þat hath twys travelde of chylde,	<i>condition, has twice given birth</i>

573–574] loke ... hym] *om.* CS | 574 moders melke] *modyrs mylk* {fyrst}/{first} D/B, *mooder first* C | 574–577 for ... hym] *ffor* that is not so holsum at the firste tyme for her travellyng S | 575–576 þat ... þerfor] *om.* C | and þe purgacyoun] *om.* B | 576 so] + good and DB | 577 to hym] *om.* DB | 577–578 as ... oþer] {at the firste}/{*om.*} as othir woman mylke is, nor wil not so sone purge hym and defye in his stomak CS | 578 as oþer] *om.* DB | sche] the woman CS | menn] *om.* DB | 578–581] And ... hyme] *om.* S | 579 good] + for a chyld DB(C) | drynke þe mylke] *sowke mylke* C | 580 or] {befoore}/{befoore þat} D/B, *afore* C | he drynke onye of] *om.* C | mylke] *om.* D | 581 than] and aftir þat C | 582–583 Now ... norse] *om.* DBCS | 583 Take] *Yiff ye take* CS | noreshe] + for hym to kepe þe chylde D, + to your child CS | þat is 3onge] *se that she* CS | 584 astat] *stat* DB, *state* CS

578 *sume menn*: Soranus of Ephesus (ca. 78–129 CE) and author of the Greek *Gynaecology*, which was used as source material for Muscio's Latin *Genecia* (ca. 500 CE), which in turn was the source material for the anonymous *Non omnes quidem* (12th century), advised against giving newborn babies the yellow collustrum first produced by breastfeeding mothers:

one should feed with milk from somebody well able to serve as a wet nurse, as for twenty days the maternal milk is in most cases unwholesome, being thick, too caseous, and therefore hard to digest, raw, and not prepared to perfection. Furthermore, it is produced by bodies which are in a bad state, agitated and changed to the extent that we see the body altered after delivery ... it is absurd to prescribe the maternal milk until the body enjoys stable health. (Soranus 88–89)

170r	585	and þat sche be of good color, and hath large brestis,	
	586	and not to schorte papis, and þat þe opynyng	<i>too short nipples, milk ducts</i>
	587	of hem be not owerwyde, and þat sche be wysse	
	588	and well-avyssyd, and þat sche lof þe chyld, and	<i>prudent, love</i>
	589	þat sche be not dronkeleche, and lat her not be	<i>drunken</i>
	590	overecostyf; and yf þe noresch be to habondant	<i>reluctant, full</i>
	591	of mylke, put her to gret labur of her body þat	
	592	þe mylke be jswaged þerwith. And be war þat	<i>assuaged, wary</i>
	593	sche et not overesalt metes and better, for þat xall	<i>eat, over salted foods and bitter</i>
	594	rotte þe chylde or þat he be half-olde or cumm to	<i>corrupt, before, under-formed</i>

585 color] calor D, colour BCS | **587** owerwyde] to wyde DB, to large CS | and ... wysse] *om.* DB | **588** well-avyssyd] + and not wrathfull DB, + and not angry nor wrathfull CS | **588–590** lof ... and] *see next page for* DBCS *material* | **591** mylke] + let DBCS | her] *om.* DBCS | **591–592** þat ... þerwith] be labor sche may {*om.*}/{be} D(CS)/B | **592** And bewar þat] And let euery norse beware DB, And {ware euery norce}/{lett euery nvrse beware} that CS | **593** not oueresalt] no salt DB(CS) | and] not S | **594** or ... half-olde] *om.* DBCS | or²] + he DBCS

590 *costyf* [DBCS *material*] *and*: Material found in DBCS is also in *Non omnes quidem*. It might be argued that the A scribe excised the passage because the material does not concern itself with *birthing, suffocation, or superhabundance*, the stated business of the treatise. | **594** *half-olde*: The specific use of this word combination is not recorded in the *OED* or in the *MED* and is unique to this MS; however, the *OED* records the use of *half* as meaning “as a measure of degree: attaining only half-way to completeness,” which would seem to indicate being malformed or under-formed.

588–590 lof ... and] *material found in DB*

+ {lovyth}/{love} þe chylde with all her hert ne þat she be not dronklew of overmoche drynk, but euer let {here ete}/{hete} wele and lette hir sometyme travayle þat she fall not costyff. And þat sche entermet {not of dedeuft of dewery,}/{hyr not with mann,} for {of}/{om.} þat myzght fall here {om.}/{to} purgacyon and take away here mylk and make hem drye. And lok {do}/{om.} not afture svme old women þat gyf {here}/{ther} norysse to ete, when here mylk faylyth, þe {estrayne}/{vddernesse} of schepe or of {om.}/{a} kow or of oþer bestys femalys forto recovyre here mylk, and þat but encomurth þe stomak þat hyt may not defy here mete and so hit turnyth to corrupcion and rotyth þe chylde. And lok ye take {suche}/{om.} an norse þat hathe mylk sumdell whyte {ne}/{but} not all pale ne {semblabyll to þat, and}/{all whyte ne} þat hit be not to thyn but sumdel thyk, þat an ye put hit {on}/{in} yowur hande hit {rynnyth}/{reme} not {lythely}/{lightly} dovne {and}/{but} a party droppynge lytyll by lytyll, for suche mylk ys good and {most holsome}/{holsumnest} and norschyng þe chylde. Yf þe modere whyle sche was with chylde was euer in good poynt and delyueryde {conueniant}/{at conuenable} tyme and yf þe chylde have all hys membrys ryzght as he shold have, {and þe pore}/{and all þe poorys} and oþer openyng of hys body be large, and yf he had a strong woyce when he come fyrst fro hys modere, and yf a {man}/{women} towche hym on eny party of hym þat he {bray anow,}/{crye anoon,} all þes ben synnes þat he ys {lyfly and}/{lawfully} borvne in a comenabill tyme and esy to norche. There {her}/{arn} lytyll holys full on a mannys body and womannys, not so gret as þe poynt of a nedyll be the whyche swet {got}/{goþe} ovte of a man {and of a}/{or} woman and þey {been powrys}/{ben called poorys}. How ye shall kepe the chylde þe fyrst yere. Let hym be wasch euery day onys or {ellys}/{om.} tweys and {nonne oftyre}/{no more} but {om.}/{þe} more {mystery}/{myster} be, for ofte bathyng or waschyng shall do hys hede harme; but let þe norse gyfe hym mylk ofte on þe day, now at þe oon bryste and now {oon þat}/{at þe} oþer, for þe chylde ys not of povyre to draw of þe oon brest all þat hym nedyth, and þerfor as ofte as sche knowyth þat he hath talent, gyve hym sok. But avyse yow wele {om.}/{that} he sok not anoon befoore he ys bathyd ne in hys bathyng, for yf he do, hyt shall do mvche harme at hys hert, for wete ye {wyle}/{well} þat þe chylde þat is bathyd in any of {þe}/{tho} tymes schall have dyuerse sekenes þe tyme of hys lyffe, and lok {þat}/{om.} he be in good eyere and fede hym whan he ys mery and þan schall {nonne}/{no} corrupcyon hym greve ne entyre within hym but {þat}/{om.} he schall cast hyt vp agayne sonne. How and when þe chylde shall be venyd. Whan he ys {of}/{þe} age of {I}/{oon} yere or {om.}/{of} II {om.}/{yer,} so þat he have tethe þat he may ete dyuerse metys, {om.}/{and} than vse hym fro þe bryst; and a lytyll befoore, yef hym softe metys and svete forto ete and by lytyll and lytyll draw the tete fro hym, and at þe last anoynt þe tetys ende with some bytter þynge and lothly, so þat hyt may loth hym and foryete hys sokyng D/(B)

588–590 lof ... and] *material found in CS*

+ loue the chyld and that she loue to ete and drynke wel {om.}/{and} clenly and that she dispose here so that she falle not costyf. And that she vse not her body with {man}/{many}, for that myght falle to take away here mylke. And lok ye do not aftir summe olde women that yeue norcis, whan here mylke {failith, to ete}/{is nere gonne} the estreen of sheep or of cow or of othir femell bestis, to recouer her mylk {om.}/{agyne}; and encomrith here stomak that she may not defie her mete and so turnyth {to}/{into} corrupcion and hurtith the child {om.}/{and so the nvrse have no mylke}. {And}/{But} see {the}/{your} norce haue mylke sumdel whyte and {not}/{no thenge} pale, and that it be not thenne but {sumdel}/{som what} thykke, that and ye put {om.}/{it} in your hand it renne not lyghtly down, but a party droppynge be lityll {and be litill}/{om.}. For suche mylke is good and moste holsom and {norishyng}/ {noryssethe best}. And {yif}/{while} the mooder {whil she}/{om.} was with child was alway in good poynte and deliuerid at {om.}/{good} tyme, and if the child haue all his membris right {om.}/{so} as he shuld haue, and that the pooris and other {openenynges}/{openyngis} of his body be large, and yif he had a stronge voys whan he {come}/{came} ferste forth of his moder, and yif {a man twyk}/{one touche} hym be any part that {than}/{om.} he crye, all these ar signes that he is lyfly and born at {comenabill}/{convenient} tyme, and esy to norce. How ye shall kepe the child the firste yere. Lete hym {euery day be}/{om.} washe onys or twyes and non oftener but {more nede}/{nede} be, for ofte bathyng and washyng will hurte {his hed}/{om.}, but lete his norce yeue hym mylke often on the day, now on the ton breste, {om.}/{and} now on the tother, for the child is not of power to drawe on the ton breste that he nedith; and bewar that he sowke not anon before his bathyng {nor in his bathyng}/{om.}, for if {he}/{om.} do, it {shal}/{shold} harme hym at his herte. Therefore yif ye {so do}/{do so}, it shal turne to diuers syknesses terme of his lyf. And loke that he be in good eyre and fed {om.}/{hem} whan he is mery and than shal no corrupcion greve hym nor entre {om.}/{in} hym, but he shal sone {taste ayen}/{cast agayne}. How ye shal wene your child: whan he is oon yer of age or II, so that he hath teeth that he may ete diuers metis, than vse {om.}/{hem} fro the brestis and a litill afore gyf hym softe metis and sweet and be litill and litill drawe the breste fro hym. And {than}/{om.} anoynte the pappis with sum bitter thyng so þat he may lothe {om.}/{them} and forsake his sowkyng C/(S)

170v 595 any gret age. And sythyn J haue tolde *since*
596 yow what is sufocacyon and preciptacyon her *rising uterus and prolapse*
597 befor, and werof þey come, now well
598 J tell yow þe sygnes, how ye xall know þem
599 by whan ye haue þe ton and whan ye haue
600 þe toder, and þan well J tell yow of
601 all þe evll of þe marris. **The signes of** *ills*
602 **sufocacion of the marris be þes:** yf sche draw
603 her brethe with deffyculte and schortly and lytyl –
604 for than þe marris ryssyth vp to þe hart –
605 her joyntez, her handis, her fet, and her brestes
606 be [s]or, and swelyng abowt her harte, and her

595–600 And ... of] And seth {here}/{*om.*} beforre I have told yow what suffocacyon and precyptacion been and whereof þey comme, now woll I tell yow þe sygnes þat ye schall know {þat}/{the} oon fro þe oþer and than {wyl I}/{I woll} tell yow þe synes of D/B, Heere ye shal knowe of diuers sicknesses that were spoke of afore, that is {*om.*}/{to} seyn, suffocacion {an}/{or} precipitacion of þe matrice, and wherof thei come, and the signes to knowe the ton fro the tother, and all C/S | **604** vp to þe] toward hire CS | **605** her¹ ... brestes] *om.* D | **606** be sor, and] *om.* S | **606** sor] for A, sore DBS, fore C | **606–607** and her weket] and the mowthe of her wombe B, here priuite CS

170v	<p>607 weket is mor fat þan it was wonte to be;</p> <p>608 þe veynes on her front ryssyn and swell, and a</p> <p>609 cold swet renyth over her face and be her</p> <p>610 hede, and her pownce steryth but lytel. Oþer-</p> <p>611 wyll, þe peyn comyth oftyn and passithe son.</p> <p>612 Oþerwyll þey wen it be þe gowte: mekel</p> <p>613 spotyll ryse in her mowthe and þer passe, but</p> <p>614 her marris abyd styll in her place; and</p> <p>615 the sufocacioun makyth þe marris to rys to</p> <p>616 the hart and her pownce is styll and no spotell</p>	<p><i>puffy, was normal</i></p> <p><i>forehead</i></p> <p><i>by</i></p> <p><i>pulse stirs, sometimes</i></p> <p><i>pain, soon</i></p> <p><i>sometimes, believe, gout</i></p> <p><i>spittle</i></p> <p><i>pulse</i></p>
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608 on her] of here DBCS | and] *om.* DBCS | **609** renyth over] rysyth on D, rysit ouer CS | be] *om.* CS | **610** pownce steryth] pourys steryd D, powls stirreth B | **612** Oþerwyll] and so CS | gowte] + {*om.*} / {kynde} but þer ys dyuersyte tytwene þe gowt and þat, for she þat hathe þe gowte D/B | **613** spotyll] + schall DB | þer] þus B | **615** the] *om.* CS | rys] aryse DB | **616** pownce is] pounces are S | **616–617** no spotell comythe] maketh no spatylle B

171r	617	comythe owt of her mowythe and makyth	
	618	her to swon and makeyth her to corve to-	<i>faint, bend</i>
	619	geder hed and her knes Medisignes for	
	620	suffocassioun. Whan þes þengs fall to a	
	621	woman, lat cowche her on a bed and hot	<i>let her lie</i>
	622	so þat her hed be hey as it war in sytyng vp,	<i>high, sitting</i>
	623	and fret well her hands and her fete and þan	<i>rub</i>
	624	anoynt þem with oyle laury and take a feder	<i>bay oil, feather</i>
	625	and wet yt in hot water and wet well her face	
	626	þer with and make hot 3er handis and chafe well	<i>warm</i>
	627	her brestes and her body, and meve often her	<i>move</i>
	628	chyne and p[u]t to her nos a þyng of strong	<i>jaw, nose</i>
	629	savor, as is castory and galbaun and brent	<i>smell, castoreum, galbanum, burnt</i>

617 of her mowythe] *om.* DBCS | 618 swon] swete B | corve] covrbe BD, cowre CS | 619 left margin] *capitulum mark A* | 619–620 Medisignes ... suffocassioun] *om.* DB | 620 þengs] dishese CS | 621 lat ... hot] let cowche here in a fayre bedde {and hote}/{*om.*} D/B, ley hir hote faire vpon a bed CS | 621–622 and ... hey] *om.* B | 622 vp] and {þan}/{let} anoynt here with oyle lavryon D/B, *om.* CS | 623 fret] frot DB | and her fete] *om.* B | 623–624 and³ ... laury] *om.* DB | 624 laury] laurion CS | take] wete CS | 624–626 and ... handis] *om.* B | 625 and wet yt] *om.* CS | 626 3er] you D | 627 body] wombe DBCS | 628 put] pt A | to her nos] some S | 629 galbaun] + or assa fetida S

624 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 “likwise 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 “þis 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.

171r	630	cloth or federis brent. And benethen,	<i>feathers burnt, beneath</i>
	631	at her weket, lat her take a fumygacion	<i>smudge</i>
	632	of spice or herbys of swete sauor, as is	<i>sweet smell</i>
	633	ligun aloe, musce, and soft and oliues, and make	<i>agarwood, deer musk, and mullein-steeped oil</i>
	634	her a pessary of [y]relyon, mos[c]elyon, camelys,	<i>suppository, scented ointments, camel's hay oil</i>
	635	nardylco[n]: for þes well draw þe sydis and þe flour	<i>nard oil, pull, ova, menses</i>
	636	down. And yf sche be stronge and not febyl and	
	637	haue eten, lat her blod vnder þe ancle of þe	
	638	fote and gyf her for to drynke þe sorope of	<i>syrup</i>

630 brent] bront DB | **630–631** benethen ... fumygacion] lett her have a fumygacyon benethe at her previtte S | **631** weket] priuite C | fumygacion] suffumigacion C | **632** swete] good DBCS | **633** musce] + i.e. vinygre S | soft] cost DB, softe of C, *om.* S | and oliues] *om.* S | **634** yrelyon] vrelion A, vrelion B, vrelion C, *om.* S | moscelyon] mostelyon A, mustelyon DB(C), *om.* S | **634–636** yrelyon ... down] the same with woll S | **635** nardylcon] nardylco A, nardilion DB, nardileo CS | **636–637** and haue eten] *om.* S | **637** eten] + lytyll DB

629–630: According to Galen, foul-smelling substances should be applied to the nose in hopes of forcing or repelling the uterus to move down. | **633–635**: *ligun ... nardylcon*: According to Galen, sweet and pleasant smelling substances should be applied to the vulva in hopes of enticing or encouraging the uterus to move down. | **633** *ligun aloe*: An aromatic and bitter-tasting resin, *agarwood* (*Aquilaria malaccensis*) was used in incense and some perfumes (*OED*). According to Grieve, “the word Aloes, in Latin Lignum Aloes, is used in the Bible and in many ancient writings to designate a substance totally distinct from the modern Aloes” (*Aloes*). | *musce*: Obtained from the “preputial musk sac of the male musk deer” (*MED*), *musk* was said to raise “the pulse, without heating much; it allays spasms, and operates remarkably on the brain” (Coxe 396). | *soft*: *mullein or soft* (*Verbascum thapsus*) is mentioned by both Dioscoride and Pliny the Elder and was used to correct reproductive ailments: “This herbe drunken prouokyþ vryne and purgeþ women floures” (*DVH, Softe* 155). *Soft* might be an error for *cost*, which could refer to costmary (*MED*; Barratt 147) or the costus root (*MED*; *DVH, Coste* 183), both of which were used to correct menstrual disorders. | **634** *yrelyon*: Barratt describes *vrelion* as a corruption of the Fr. and L. *yrileon* (128, n558): “*irilion*, ‘sort of ointment or salve,’ from *Bartholomaeus Anglicus*.” The *LSMI* gives reference to *yreleon* or *yrileon* as a pleasant-smelling but strongly-scented oil or ointment. | *moscelyon*: Green lists *oleum muscelinum/musceleum* as “musk oil” (*Trotula* 154). | *camelys*: Oil made from *camel hay* (*Andropogon schoenanthus*) in the *lemon grass* family, would have had a pleasing, citron fragrance. *Camylsheye* is one of its Middle English names. Barratt settles for *wild teasel*, which was not a known oil-producing compound, but does suggest *camel grass* (*hay*) in her notes. | **635** *nardylcon*: The *OED* defines *nardyn* as “the ointment nard,” where *nard* is “a fragrant ointment or perfume” prepared from *Nardostachys grandiflora* (f. *Valerianaceae*), a Himalayan plant. It might also refer to the North Indian *spikenard*, an aromatic substance found in *Nardostachys jatamansi*, which the *OED* lists as “employed in ancient times in the preparation of a costly ointment or oil.” *DVH* lists *Spikenard* (184) as being good for drying “out boþe þe woman floures and þe vryne” (184) and for “hardenesse of þe matrice” (185).

171v	639 calament or garapigra with jus of wormw[o]de.	<i>catmint, hiera picra, wormwood</i>
	640 And it is gode to wasche her weket with water	<i>good, wash</i>
	641 þat nepte or calament hath be sothyn in, and take	<i>catmint, boiled</i>
	642 drye comyn and stampe yt and gyf her to drynke.	<i>cumin</i>
	643 And yf so be þat her marris go to hye whan	<i>high</i>
	644 sche hath chyldyd, late her parsch otts in a pan	<i>birthed, roast oats</i>
	645 and make hem as hot as sche myzte suffer and	
	646 put hem in a bagg and bynde hym to her wombe.	<i>belly</i>
	647 A drynke for suffocacyon. Take þe sed	
	648 of nettyll and stampe þem to powder and gyf	<i>stinging nettle</i>
	649 her to drynke in wyne and sche xall be	

639 or] and D | garapigra] yerapigra DB | wormwode] wormwode A | 641 þat] of D | 642 drynke] + Or forto tak þe grece {om.}/{oute} of a fox or þe sewet of a gotte and medyll hit with {aspaltum}/{a spalter} and put hit in with a pessary. Aftyre tak þe rote of holyhock, wylde {malov}/{malowes} and flex and lynesd and stampe hem togythre 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 and medyll it with {aspale}/{aspalte} and put it in with a pissary C/S | 643–646 And ... wombe] om. CS | 645 as hot] hot and as hote DB | 647 A] + good DBCS | 649–650 xall be holpyn] haue helpe CS

639 *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.” | *wormwode*: *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 wormwood*. | 641 *nepte* or *calament*: The *DVH* explains that “nepys is clepid in greek calamentum” (*Nepis* 86) and this herb will “purge women flour3 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 taken in any wise wole destruyeþ þe wynde þat greueþ þe bowell and þe stomak” (*DVH*, *Comyn* 179). | 644 *otts*: Not listed in the *DVH*, oat (*Avena sativa*) had a mixed reputation as a medicinal and was associated with Loki and the Devil: “the diabolic God of the North is wont mischievously to sow weeds among the good seed” (Folkard 472). | 648 *nettyll*: As a hot and dry herb, *stinging nettle* (*Urtica dioica*) was said to “drieþ vp wickyd humour3” (*DVH*, *Nettle* 65). Associated with Thor and marriage, “nettle-seed [was] believed to excite the passions and to facilitate births” (Folkard 460).

171v	650	holpyn anon. And yf her speche fayl,	<i>immediately</i>
	651	and sche be in perell of dethe þat sche may not	
	652	reseyve no drynke, take grene rew and	<i>young rue</i>
	653	fret yt well betwene 3er handis and putyt	<i>rub</i>
	654	to hyr nos; and yf 3e se þat sche be in rythe	<i>genuine</i>
	655	gret perell of dethe, tempere castorevm in	<i>mix castoreum</i>
	656	wyne and put it in hyr mowythe.	
	657	Whan þe marris arn owt of hys place.	<i>are</i>
	658	Be þys signes [ye schall know whan þe	<i>By this</i>
658a		marris is] remeved of hys ry3the place:	<i>shifed, right</i>

651 sche¹] *om.* DBCS | þat] and DBCS | **654** nos] + or tak {aspaltum}/{aspartum} and ley hit vpon quyck colys and put {hit}/{*om.*} to here nosse DBS/C | rythe] *om.* DBCS | **656** mowythe] + A stermuntacyon for þe same evyll: take fethyrwort {with I 3, I drame castorium I 3 }/{whyte *de struccion* castorium ana 3 I}, take thes and put {þem poudyre}/{hem powdered} in {here nosse}/{hir nosethrylls} D/B, A stermutacion for the same: take fethirwort, wey3te I 3, *de struccion* I 3, of castorium I 3, stampe thes thynges, put them to ther nase therlys C | *endline*] *three rubricated paraph marks* A | **657** Whan ... place] *om.* DBCS | **658–658a** Be ... hys] the sygnes {how}/{that} ye schall know whan þe matrys ys {remewydde}/{remeved oute} of {hys}/{*om.*} DB/(CS) | ye ... is] *om.* A | **658a** ry3the] grett B, hes S | place] + she felith CS

652 *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*)

657 *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 occurred.

172r	659 gret anguische and akyng is þer abowtyne and	around
	660 (but helpe be þe sonar) many wondys and	sooner, wounds
	661 grevos or chynnes schall rys in þe marris.	painful injuries or tears
	662 And whan yt rysyth vp hye þat it come vp	
	663 to þe hart, and inpressyth it so, as J haue seyð	squeezes
	664 beferne, þat sche is nye stranglet and	near choked
	665 womyth comyth and spotell as esel and her	vomit, spittle like vinegar
	666 mowthe foull of water and her hed and her	full
	667 tong quakyn and her speche is lost.	tongue quivers
	668 Medisignes whan þe marris ben vp at	
	669 þe hart. Take a penne and bynd it about	feather, wrap
	670 with woll thyke and þan wet yt in oyle of bawme,	horsemint oil

659 akyng] paynn D | 660 but] + if CS | sonar] {sonere}/{sone} doon DB | 661 grevos or chynnes] grevys and chynnys DB, grevous chynnes CS | 662 yt rysyth vp hye] he rysyth so hy DB, it risith hie CS | it] he B | þat it come] *om.* CS | vp] *om.* DBCS | 663 to] toward CS | and inpressyth it so] and oppressyth so DB, it inpressith it so sore CS | 664 is] + well DB | nye stranglet] ny strangelyde D(B), ner strangelid C(S) | 665 womyth] vom D, foome B, vomet CS | 667 *endline]* two *paraph marks* A | 668 *left margin]* *capitulum mark* A | 668–669 Medisignes ... hart] *om.* DB, For this dishese CS | 670 bawme] bayme D, baune B, bawme CS |

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: “Pis 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.

172r	<p>671 or in oþer oyle of good sauour, and put it in at her 672 weket. And þan take asspaltum and put it to 673 her nos (or þe horn of a got or þe leg of a der 674 brent or federis brent) and wete it in vyneger 675 and hold it to her nos. And yf sche may opyn her 676 mowythe and spekyne, gyf her castor in wyn 677 and wet 3er fyngres in oyle and hold it to her nos. 678 But take not þe penne away with þe woll 679 tyll sche be holl: for yf sche be opyn benethe, 680 þe peyn well com agyne.</p>	<p><i>fragrant nature</i> <i>asphalt</i> <i>castoreum</i> <i>cured</i> <i>pain will</i></p>
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671 oyle] *om.* CS | 671–672 at her weket] in the mowthe of her wombe B, here priuite CS | 672 asspaltum] aspaltum DB, aspale C | 672–673 asspaltum ... or¹] *om.* S | 674 brent²] *om.* CS | it] *om.* C | 676 spekyne] spek DB(CS) | castor] castorium DBCS | 680 peyn] euyll DB(CS)

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*).

172v	681	And yf þe marris be fallyn downwarde,	
	682	þes be þe signus: sche xall haue stronge desses	<i>pains</i>
	683	jn her bledr, and her leggs quakyn, her vryn	<i>bladder, tremble, urine</i>
	684	is stopyd – do than þe medisignes of precipitacion.	<i>prolapse</i>
	685	Yf yt come of blod, þan lat her blod on her	<i>blood</i>
	686	arme on þe vyn epetyke, or on þe hand, to dra[w]	<i>arm vein</i>
	687	þe blod vpwarde, for it well ren euermer	<i>will flow</i>
	688	and draw þer as it hath ysew. And yt is good to	
	689	set a ventos betwene her papis. And yf	<i>blood cup, breasts</i>
	690	it come of blod. Take jus of planten and	<i>plantain</i>
	691	ley þerin fayer tosset woll of þe front of	<i>place therein, clean carded, forehead</i>
	692	a schepe and put it in at her weket, well	<i>sheep</i>

682 desses] dyesse D, disease B, dishese CS | **684** stopyd] stoppethe S | precipitacion] + afore seid CS | **685** Yf yt] a woman have to muche of hare flourys yf DB, and yif CS | **686** draw] dra* A, draw DB(CS) | **688** and draw] *om.* CS | þer] thedyre DB(CS) | And ... good] {good}/{and good} ys D/B, and good it is CS | **689** And] medicines for the matrice {fallen}/{fallinge} downward C/S | **690** left margin] *capitulum mark* A | **691** fayer] *om.* DB, faire CS | **692** her weket] þe mowthe of hir wombe B, here priuite CS

686 *epetyke*: Also known as the *basilic vein* or the *epatica*, it refers to “the large vein of the arm” (*OED*). It was believed that this important arm vein was “in direct communication with the liver [right arm] and spleen [left arm].” | *hand*: The dorsal vein (back) of the right hand is normally specified (*MED*). | *draw*: Erasure or MS damage has truncated this word. | **887–888** *ren ... ysew*: Galenic theory holds that purposeful bleeding in the upper part of the body will encourage superfluous menstrual flow, or bleeding out of course, to run in the direction of the cut (i.e., move upward, and lessen below). | **690** *jus of planten*: *Plantain* (*Plantago major*) was used as a general curative: “the juice of Plantain clarified and drank for divers days together, either of itself, or in other drink, prevails wonderfully against all torments ... even women’s courses, when they flow too abundantly” (Culpeper, *Plantain*). Since blood is hot and moist, treatments to counteract this humour will be opposite in nature: “planteyne is ... colde and dreie in þe þridde [third] degree” (*DVH, Planteyn* 69, see note 709).

172v	693 and depe. And gyf her to drynk þe jus of	
	694 selgrene with red wyn and take woll and	<i>houseleek</i>
	695 wet yt in þe jus þerof and leyt to her navell	<i>apply it</i>
	696 (also þe jus of þe red doke and all þengus	<i>red dock</i>
	697 þat is colde is good). And yf it come of	<i>blood flow</i>
	698 color, medisignes: þan gyf her laxatyuys,	<i>yellow bile</i>
	699 as is tyfer sarracineise, ewrose, serep of	<i>saracen trifera, rose-water, syrup</i>
	700 vyletys and oþer swete laxatyuys.	<i>violets</i>

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 wyne or {*om.*} / {it} watyrre and 3iff here to drynk DB/(CS) | and all þengus] also thyngis DB, alle thyng 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 laxatiuis D, *om.* BS, as is trifera serracineise, ebrose, sirep of violet and other suche laxatifiis C | 700 *endline*] *two paraph marks A*

693–694 *jus of selgrene*: Parts of the *houseleek*, *senegrene*, *singrene*, or *jubarbe* (*Sempervivum tectorum*) were “used medicinally” (*MED*); it was considered a cold and drying compound (*DVH*, *Iubarbe* 147) | 696 *red doke*: *Dock* is “the common name of various species of the genus *Rumex* (family *Polygonaceae*)” (*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, *Docks*) with red dock’s “powers as a tonic... perhaps rather more marked than the previous species [yellow dock].” | 697–698 *And ... color*: If the superfluous bleeding is caused by an 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 *tyfer sarracineise*: This laxative (cleansing medicine) was commonly known as *trifera saracenic* or *saracen trifera*. According to Green, “*trifera saracenic* (otherwise known as ‘juvenile’) renders a person young again. It is called *saracenic* because it was invented by the Saracens” (*Trotula* 134). It commonly contained plums (myrobalans), cassia tree bark (see note 902), and tamarinds. Variations include the addition of *violets*, *anise*, *fennel*, *mace*, and other sweet-tasting purgatives. | *ewrose*: According to *DVH*, *roses* (family *Rosa*) “ouerpassiþ alle oþer floures in sauour and in kynde or manere” (*Rose* 90) and was primarily used “for þe fluxe [menses]” (91). | 699–700 *serep of vyletys*: The *violet* (*Viola odorata*) is considered moist and cold (*DVH*, *Violet* 76). Roberts notes that “violets also have a gentle laxative effect” (79).

173r	701 And yf it come of habundans of fleme,	<i>phlegm</i>
	702 þan take garogodioun and polipodin – þat is fern	<i>jeralogodion, polypody</i>
	703 þat growythe on þe oke – and sythet in wyne or	<i>boil it</i>
	704 ale and gyf her to drynke. And whan þe body	
	705 is well clensted of evell humors, þan gyf	<i>ill</i>
	706 her medysignus þat well streyn þe blod within-	<i>will, purify, internally throughout</i>
	707 forthe. And lat bathe her in luk water þat ressis	<i>lukewarm, roses</i>
	708 and eglytyn and þe cropis of þe red bryer and	<i>Eglantine Rose, flowers of the dog rose</i>
	709 egramondy and planten is sothen in, and	<i>agrimony, plantain, heated</i>
	710 after lat gyf her streynabel dryngs, as is powder	<i>strong drinks</i>
	711 of corell and sed of folfot and þe pomiegernet,	<i>red coral, purslane, pomegranate</i>

701 *top margin*] *capitulum* above habundans A | **702** take] *om.* B | garogodioun] yeralogodyon DB, geralogodion CS | **702–703** þat ... oke] *om.* DB | **707** And] medicynes to streyne the blood CS | luk] + warme DB | **707–708** þat ... þe¹] in wyche ben sodyn rosys eglente {þe}/ {*om.*} DB/(CS) | **708** red bryer] brynt S | **709** is sothen in] *om.* DBCS

702 *garogodioun*: The *MED* defines *jeralogodion* or *yeralogodion* as a “purgative medicine, apparently similar to *hiera picra*” (see note 639). Green states that “*yera* [i.e., *hiera*] means ‘sacred,’ *logos* means ‘speech,’ and ... as a laxative with warm water it marvelously purges both black bile and phlegm” (*Trotula* 127). | *polipodin*: Polypody can refer to any of the *Polypodiaceae* family of ferns. However, the oak fern (*Polypodium vulgare*) – commonly found in E. Anglia – was especially sought after as a medieval medicine: “the Polypody, especially when growing on the oak, has long endured a high reputation ... and such herbals as Langham’s *Garden of Health* devote a good deal of space to the record of its ‘virtues’” (Britten 164). | **709** *egramondy*: *European agrimony* (*Agrimonia eupatoria*) “was a medieval cure-all” (*MED*) with an “exceedingly bitter, astringent juice.” As a member of the rose family, a later source (1884) states that *agrimony* “was a herb much in vogue among the old herbalists” (Folkard 208). | *planten*: The *plantain* (*Plantago major*), now considered a weed, was a popular medicinal herb: “plantain seems to have followed the migrations of our colonists to every part of the world, and in both America and New Zealand it has been called by the aborigines the ‘Englishman’s Foot’ (or the White Man’s Foot), for wherever the English have taken possession of the soil the Plantain springs up” (Grieve, *Plantain*, see note 690). | **711** *corell*: Red coral was considered “a strengthening drug, a substance used against vomiting and stomach acidity, and served in the treatment of epilepsy, dysentery, and spitting of blood” (Lev and Amar 155). | *folfot*: *DVH* identifies *folefoot* (*Portulaca sativa*) as *Purslane* (148). Following Hunt (*Plant Names*), Barratt identifies this as *coltsfoot* (*Tussilago farfara*) “because so many plants vaguely resemble foals’ feet” (131, n622); however, *coltsfoot* was traditionally used to treat coughs (Culpeper, Folkard, Grieve). Of *purslane*, Culpeper states that “the seed is more effectual than the herb ...” (206). Since the seed is specifically mentioned here, *purslane* will be taken as the preferred reading. | *pomiegernet*: It was believed that the pomegranate (*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).

173r	712 powder of an harts horn, planteyn, cent-	<i>plantain, knotgrass</i>
	713 tinodie, sanedegrakon: all þes be good to-	<i>dragon tree resin</i>
	714 gyder or ellys eche be þeself. And it is good	<i>by</i>
	715 for her to drynke þe water þat benys is sothen in.	<i>beans, boiled</i>
	716 Anoþer: take þe eggys schellys þat þe chekenes	<i>chickens</i>
	717 be heget in and make pouder þerof and gyf her to	<i>hatched</i>
	718 drynke þerof III dayes: eche day as meche as	
	719 sche may take op with her thombe and to fyngers	<i>up, thumb, two</i>
	720 with cold water. Anoþer: take a tode and bren he[r]	<i>toad, burn</i>

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 vynegyrye {and yf þerto}/ {therto and if ther be} plantayne with þe rotis þerin, so muche þe better D(B), + and good ys to drynk tysanys made with barly dryed before and sodyn in watyre and whan hit ys cold put a lytyll vynegyrye therto and yif plantayne with þe rotis be sothyn þerin, it is þe better C/S | **715** for her] om. CS | is sothen] be sod DB, have be sodyn CS | in] + or tak whetemelle and sethe hit with mylk or with hony and bynd hit to here navyll or tak schepis donge {or gresse of a gosse}/ {and goos gres } or {of a capon}/ {capons grece} and stompe hit togythyre and mak a plastre DB/(CS) | **716** Anoþer] + medycyn DB, also CS | schellys] scalys D, shalys B | **717** heget] havtydde D, hacched B(CS) | her to] þe woman DB, here do C | **718** *left margin*] *capitulum mark A* | þerof ... day] III dayes þerof {om.}/ {eche day} D/B, thre dayes eche day CS | **719** op] om. B, + at onys CS | to] hire III CS | **720** *left margin*] *capitulum mark A* | Anoþer] {om.}/ {also} anoþer medycyn well {prouoyd}/ {provyd} DB/CS | her] 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** *centinodie*: *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** *sanedegrakon*: 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.

173v	721	jn a pot to pouder and take of þat powder	
	722	and pvt it in a porse and hang it abowte her	<i>pouch</i>
	723	medell; and be þe grace of God, þe curs schall	<i>middle, by, flow</i>
	724	son sese. And yf ʒe well prof it, take an[d] hang	<i>soon cease, test</i>
	725	it abowt an henes neke II days, and sythen	<i>after</i>
	726	draw of her hed, and sche xall not blede.	<i>off</i>
	727	Anoþer : take lensed and as meche darnell and make	<i>linseed, cockle</i>
	728	powder þerof and et yt at morn and at euen with che[s].	<i>cheese</i>
	729	And yf þe flouris comythe to surfet[e]wssly :	<i>too excessively</i>
	730	take vynys and bren þem to pouder and put	<i>grape vines, burn</i>
	731	it in a lynen bagge and put it in at her weket,	<i>linen</i>
	732	and it is good. Yf it come to surfetewsly ,	

721 to pouder] *om.* DB | 722 it¹] *om.* D | it²] *om.* B | 723 curs] cowrs DB, cource CS | 724–726 And ... blede] *om.* S | 724 take and] *om.* C | and] an A, and DB | 725 it] {þat/this} poudyre DB/(C) | and sythen] byforre {*om.*}/or} ye sle here and þan D/B, er ye sle hir and C | 727 left margin] *rubricated capitulum mark A* | Anoþer] or DBCS | and¹] or B | 728 morn ... euen] morvne and at eue DB, {morwe}/mornyg} and {eve}/evenynge} C/S | ches] che* A, chese of a gote DB(CS) | 729 surfetewssly] surfetwssly A | 730 left margin] *rubricated capitulum mark A* | 731 put ... weket] put hit in the mowthe of her wombe B, so put hem into here priuite CS | 732 and it is good] and yf hit comme {be}/bycause} hyre matryce ys hurt {for cause}/*om.*} of trauelynge of chylde, take oyle IIII ʒ and medyll hit with old butter and mak a pessary þerof and put hit in and hit schall do gret esse D/B, and yif thei come because {*om.*}/that} hire matrice be hurte of trauelynge of child, take oyle IIII ʒ and medill it with olde butter and make a pissary therof and put in at here priuite and it shal do here gret ese CS | 732 Yf ... surfetewsly] also CS

727 darnell: *Darnel (Lolium temulentum)* was also known as *cockle* (Old English), *ray-grass*, *drake*, *cheat*, or *zirwan* (Arabic): “Kockul is clepid in greek *lolium* and in latin *nigella*” (*DVH, Kockul* 132). Known to be infested with ergot, Culpeper called *darnel* “a pestilent enemy among corn” (*Darnel*): “Darnel, a prevalent weed in Mediterranean and Levantine regions ... is very prone to be affected with *Ergot*, and in the ergotized condition is deleterious” (*OED*). Its French name, *ivraie*, derives from “*ivre* (drunkenness)” (Grieve, *Bearded Darnel*). Still, Culpeper commends it for “women’s bloody issues” (*Darnel*). | 728 ches: Loss of letters at the margin. | 730 vynys: *DVH* does not mention the *grape vine* (“any plant of the genus *Vitis*, esp. *V. vinifera* (*MED*)), but “at one time almost every part of the vine was recognised as officinal, and considered as possessed of remedial qualities” (Griffith 222).

173v 733 take hors donge and tempered with vynegr and, *horse dung, mix it*
734 as hot as sche may sufer it, bynd it to hyr
735 navell and whan it is colde, het it agyn and
736 ley þerto mor. || **Or take þe her** of her hed and *hair*
737 bynd it abowte a grene tre – what tre þat ʒe
738 well – and it schall stanche. || Anoper: take blak *will*
739 popy and powder made of egg schellys þat þe
740 henne hath sotyng and fayled of chekones, *incubated and failed to hatch*

733 *left margin*] *rubricated capitulum mark A* | tempered] tempyre hit DB(CS) | **736** *left margin*] *rubricated capitulum mark A* | þerto mor] it therto CS | her²] hare D, her B, hire C | **738** *left margin*] *rubricated capitulum mark A* | Anoper] or DBCS | **739** egg schellys] þe {scalys}/{shalys} of eggys D/B | **739–740** þe ... chekones] chekens hath be hatched of S | **740** sotyn] soton D, sytten B, setyn C | of] + hare DB(C)

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*.)

174r	741 and gyf her to drynke, or sethe lynesede,	<i>boil, linseed</i>
	742 planteyn, and netyll in wyn and gyf hyr to	<i>plantain, stinging nettle</i>
	743 drynke. Yf ye well change þe corse of	<i>will</i>
	744 flouris into oþer dayes: take VII leues	
	745 of þe fyg tre and stampe hym and gyf hyr to	
	746 drynke in wyne, and her cors xall chonge	
	747 into oþer dayes withowt dowte.	
	748 Now sythen J haue told 3ew þe medisignes	
	749 for superfluite of flouris, now well J tell	<i>excess, will</i>
	750 3ow midisignes for retencyon or fallyng	<i>withholding, failing</i>
	751 of flouris, as whan women haue non or	
	752 ellys rytht fewe. Yf 3e well vndertake for	<i>will endeavor</i>

741 drynke] + in wynne DB | 742 and¹] + 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 comfry and scrapp hit clene and seth hit well in a nev pott of earthe in wynne and 3if hare to drynk III dayes þerof D/B, + or {tak}/{*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 therof}/{therof thre dayes} C/S | Yf ye] this S | 744 flouris] + of eny DB, + of {a woman}/{women} C/S | 747 withowt dowte] *om.* DBCS | *endline*] *four rubricated paraph marks A* | 748–750 Now ... 3ow] *om.* CS | 751 as whan] whan a CS | 752 rytht] very S | Yf] but yf 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)

174r	753	to make þe flouris of any woman to come, 3e	
	754	most fyrst vse þes medisynes VIII dayes	<i>must</i>
	755	befor þe day and tyme þat sche was wonte to	<i>was normal</i>
	756	haue þem befor – weche 3e most be sertyfyd	<i>must, attested</i>
	757	be herself. Take a gret quantyte of nepte,	<i>by, catnep</i>
	758	and not so meche of sclarye, and þe medyl barke of	<i>clary, inner bark</i>
	759	a chary tre, sauene, beteny (a lytel), and boyle	<i>cherry, savine, betony</i>
	760	þes togeder in quyth wyne well; and þe	<i>white</i>
	761	fyrst day, of þe [v]ii[i] dayes, lat her drynke on	<i>one</i>

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, clary CS | barke] rynde DB | 759 lytel] + quantite DBCS | 760 þes] + well CS | well] *om.* DB | 761 viii] *ii* A, viii DBCS | dayes] + before hare {tymme}/{terme} 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” (Culpepper, *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.

174v 762 tyme, and þe secund day II tymes, and þe III day
763 III tymys, and so euery day mor and mor tyl
764 þe terme of her purgacyon. And make a bath of *menses*
765 heyhow, neptte, and pyolyall ryall, and saven, *horehound, catnep, pennyroyal, savine*
766 and lat her bath her þerin euery day [f]astyng, *bathe*
767 and after mete, or sche goo to slepe. And make *digesting, goes*
768 her swech a stue: lat boyll in a pot lorell *such, vapour, bay leaves*
769 leuys, saven, nepte, and beteyn. And make her *savine, catnep, betony*
770 a fumygacioun forto reseuye þe sauer þer- *smudge, odour*
771 of at her weket, vp to her marris, as
772 warm as sche may suffer. But whan þe
773 terme of her purgacyon is passit, [cesyth] of all *menses, discontinue*

762–764 day² ... terme] tymes, and so eueryday more and more to the tyme CS | 763–764 tyl þe terme] to the day DB | 765 heyhow] horehounde B, heyhofe CS | 766 her þerin] *om.* DBCS | day] *om.* B | fastyng] sastyng A, fastyng DBCS | 767 And²] *om.* DBCS | 768 swech] *om.* CS | boyll] + well DB(CS) | 769 leuys] *om.* DBCS | beteyn] dytayne D, betayn B(CS) | 770 fumygacion] subfumigacyon DB, suffumygacion C, fumygacion S | þerof] benethe or S | 771 weket] priuite CS | 772 suffer] + hit DB | But] and CS | 773 passit] + and S | cesyth] *om.* A, cesyth DB(CS)

765 *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 *Pyliale* (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). | 768 *stue*: The *MED* defines this as “a herbal decoction used in a steam bath or for inhalation.”

174v	774 þengs – save of þe drynke: þat 3e scheld gyf her	
	775 as 3e ded befor her purgacioun, and þan do	<i>did</i>
	776 all þengs as 3e haue don; but yf sche be holl	<i>cured</i>
	777 in þe menewell, and than sess yt all.	<i>meanwhile, cease</i>
	778 Anoper medisigne þat a lady of Selerne vsyd:	<i>Salerno</i>
	779 take peritory, mal[v]ys, calamynt, and þe	<i>pellitory, mallows, catmint</i>
	780 dayeseys, and stamp þem and [wr]yng owte	<i>daisies</i>
	781 þe jus; and after, take fay[er] [fl]ow[er] of qwette,	<i>refined flour of wheat</i>

774–775 þat ... ded] ye schall 3eue harre {om.}/{as} ye have do D/B, that ye shuld gyf here as ye did CS | 775–776 befor ... don] *om.* D, afore hire purgacion S | 776 yf] *om.* CS | holl] holde C | 777 menewell] mentyme DB, menewhile CS | all] of all thyngis DB(CS) | *endline*] *three rubricated paraph marks A* | 778 þat ... vsyd] *om.* S | of] *om.* CS | 779 malvys] malbys A, malovys DB, malwis CS | 780 dayeseys] daysy DB, dayesjees C, dayes juce S | and!] +let DB | þem] hit DB | wryng] **yng A, wrynge DBCS | 781 jus] + of þe forseide herbys D | And after] afture D, then B | fayer flower] fay** **ow** A, fayerere flowere 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 Salernitan 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, Trotula, and Helowys” (Chaucer 121, ln 676–677). | 779 *peritory*: *Common pellitory* or *pellitory 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” (*Mallows 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 camomyll, and by þe colurs of þer flours only þey may be distingwed” (143). The iconic *ox-tail daisy* (*Chrysanthemum leucanthemum*, also known as *moon daisy*, *field daisy*, *day’s eye*) – “she hauyþ white floures abowte þe zelow” – is called *leuchantemon* 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 Maudlin-wort” (444). | *wryng*: 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).

175r 782 and temper it with þe jus of þeys herbis,
783 and make þerof oblys or cresspes, and gyf her *wafers, pastries*
784 þe fyrst day VII, and þe secun day V, and þe
785 III day III, and it schall purge her anone.
786 And yf yt com to surfetously, do medisyns
787 aforwrytyn for stanchyng of flowores. *stopping*
788 || **Galyon seyth yf a woman hath lost her** *Galen of Pergamon*
789 **flowers a monyth**, sche schold blede vnder
790 her ancle on day on þe ton fot and anoþer day *one day on the one*
791 on þe teder fot messurably, and þat well mak *other; moderately, will*
792 þe blod to drawe downward: for it is þe

782 of þeys herbis] of þe forseide herbys DB, *om.* CS | **783** oblys] oxles B | **785** it] sche DB(CS) | **786** yt] þe flowrys DB(CS) | to] *om.* B | do] do þat DB, than do the CS | **786–787** medisyns ... for] medycyn to hire þat ys wrytyn {before}/ {afore} in þe receyt of D/B, to hire that is wreten afore {in retencion of}/ {for} C/S | **787** stanchyng] changyng B, restreyng S | of] + þe DB | flowores] + {þe}/ {*om.*} whyche he puttyth {*om.*}/ {before} to {profyrrer}/ {*om.*} þe prefe of þe henne DB, the whiche he puttith to preue the preef of them C | **788 left margin** *rubricated capitulum mark A* | yf] þat DBCS | womann] + þat DBCS | **789** a monyth] *om.* DS | sche] *om.* DBCS | **790** on¹] J DB | þe ton] þat J DB, the too CS | fot] *om.* B | day²] *om.* DB | **791** þe teder] þat oþer DB, þe tother CS | fot] *om.* CS | **791–793** and ... yssew] as sche {may}/ {myght} bere, for þe blode will euyre draw thedyre as hit hath yssev, and so schall {sche}/ {ye} mak hit {do}/ {to} draw donward DB, as sche {myght}/ {may} bere, for þe blode will draw thedir as it hath jssev, and than schal {she}/ {ye} make it drawe donward C/S

788 *Galyon seyth*: 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)

175r ⁷⁹³ properte to draw þer yt may haue yssew.
⁷⁹⁴ Or elles take xxxvi bays of lorell and *berries of bay*
⁷⁹⁵ stam[p]e þem into pouder and gyf her to drynk
⁷⁹⁶ with wyte wyne. Or ellys take saferon and *saffron*
⁷⁹⁷ galbaun and estorax – of eche, aleke meche (in *galbanum, storax resin, alike much*
⁷⁹⁸ all, a vnce) – and stampe hem togydþer and mak *ounce*
⁷⁹⁹ of hem as yt war a pessary and vset so. *use it*
⁸⁰⁰ **And yf þe marris be so hardyd þat it hold þe flowrs**

793 yssew] DB *material*

+ A medycyn for þe same: tak horhownd and stamp {hit}/{the juse} and draw hit þorow a cloth and ziff hare to drynk with white wyne and þat herbe ys good to bath harre ynne. And hit ys good whyle hit ys grene to stamp hit and ley hit vndyr hare navyll. Or ellys lett sethe hit in a pot and, {also}/{as} hote as she may suffyre hit, let hare sitte þerouyre and receyve þe fume into hare matryce, and look {om.}/{þat} she be {well couyrde}/{covered well} with clothys all aboute, þat þe fume may well be holdyn {ynne}/{om.} so that nonne passe but vþward D/(B) |

794 elles] *om.* DBCS | and] + let D(CS), + bete and B | **795** stampe] stame A, stamp DB(CS) | **796** ellys] *om.* DBCS | **797** 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

793 yssew] CS *material*

+ Take {horond and}/{horehound} stampe it, {drawe oute the juce therof throw a cloth}/{and drawe it throwe a clothe} and gyf hire to drynke with whight wyn and that herbe is good to bathe hire jn, and it is good whill it is grene to stampe and ley {it}/{om.} vnder here navyll, or ellis {let}/{om.} sethe it in a pott and, as hote as she may suffir {om.}/{it}, let her syt {therouer}/{over it} and receyue the fume into here matrice, so that she be coueryd with clothes abowt, that the fume be wel holden in so that non passe away C/(S) |

796 *saferon*: 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** *galbaun*: 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 *styrax*, “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).

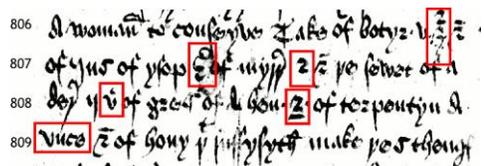
175v 801 þat it may not passe, take lensed and fenecrek, a linseed, fenugreek
802 vnce of þe ton and as myche of þe toder, and temper ounce, mix
803 it well and make a pessary and vsset so. use it
804 | **To make þe flowrs to com, þow þe marris** menses
805 **be owt of hys ryzte place, and for to make**
806 a woman to conseuye, take of botyr v ʒ, and conceive, butter, ounces
807 of jus of ysop ʒ, of myrr ʒ and þe sewet of a ounce, hyssop, myrrh, suet
808 der II ʒ, of gres of a hen ʒ, of terpentyn a deer, grease, turpentine
809 vnce, and of hony þat suffysyth; make þes thengs

801 fenecrek] senygrene C, fenygrek S | 801–802 a ... toder] of ech I unce DB, of eche an vnce CS | 803 it well] {hem}/ {it} with hony DB/CS | so] *om.* DBCS | *endline*] three paraph marks A | 804 left margin] capitulum mark A | To] forto D, for B | com] + all {to}/ {yff} the matrice C/S | þow] althow DB | þow þe marris] *om.* S | 805 hys] hare D, the CS | 806 a woman] + for to B, hire CS | v ʒ] v ʒ DCS, v dramme B | 807 of¹] and C | ysop ʒ] ysop ξ° A, ysope 1 ʒ D, jsope 1 dramme B, jsope ʒ CS | myrr ʒ] myrr z A, myrr 1 {ʒ}/ {dramme} D/B, mirre ʒ C, myrr 1 ʒ S | and þe] of CS | 807–808 sewet of a der II vnces] sewet of a der II v̇ A, sevet of a deere II ʒ D(C), suet of a dere II dramme B, of dere suett 2 ʒ S | 808 hen ʒ] hen z A, henne II {ʒ}/ {dramme} DC/B, henne 2 ʒ S | terpentyn a vnce] terebentyne II ʒ D | 809 make] + all DBCS | make] sethe S | thengs] *om.* CS |

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; ʒ, denoting scruple or scruples; ʒ, denoting drachm or drachms; and ʒ, denoting ounce or ounces”

(Oldberg 98). Here, however, non-standard notation is observed: ʒ, ξ°, z, v̇, z, 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 ʒ to represent an *uncia* (ounce) is in error and in all cases (except in lines corresponding to A806–809) 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*: Turpentine 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*).



175v	810 to sethe in a new pot of erthe and vse theme 811 vndernethe as a pessary. For þys pessary vsid 812 Dam Fabyan Priciall whan her natur was ny 813 wasted and sche was holl. And or 3e gyf hir 814 medisignes, lat her VI or VII dayes befor 815 vse mets laxatyuys and drynkes. And take 816 castorion and temper it with þe jus of puliol and of 817 calament, and gyf her to drynke. Or take pioll 818 ryoll and calamynt and sethe þem in mede and 819 þan dry hem and make powder þerof and gyf	<p><i>boil, clay pot</i></p> <p><i>Lady Fabiana Priscilla, strength, near burned away, cured, before</i></p> <p><i>purgative foods and drinks castoreum, mix, pennyroyal catmint, pennyroyal</i></p> <p><i>boil, mead</i></p>
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810 sethe] + hem B, *om.* S | new] *om.* DB | **811** vndernethe] *om.* DB | pessary¹] + vndyrnethe D | pessary²] *om.* B | **812** Dam Fabyan Priciall] Damd Fabina Prycyll D, Dame Fabian Porcille B, Dame Fabyan Prycelle C, Dame Fabyan Prynces S | **813** was] + all DB | And ... hir] and {are}/{if} ye yeue {hare}/{*om.*} eny D/B, and yif ye gyf here ony CS | **814** her] + vse B, + vse laxatyue meattis and drynkis S | **815** vse ... drynkes] mete and drynk laxatyfe B, vse metis and drynkys laxtiffis C, *om.* S | **817** take] *om.* CS | **818** mede] methe B | **819** dry] drynke B | make] + of hem CS | þerof and] of hem and of þat poudyre DB, and CS

812 *Dam Fabyan Priciall*: *Non omnes quidem* mentions Fabiana Priscilla as a *medica* (Barratt 132, n718). All the MSS incorrectly identify her as a patient.

176r 820 her to drynke with mede, for þys is good.

821 | **Dam Cleopatre tawt þes medisigus to**

Lady Cleopatra, taught

822 **her dowter** yf her marris war so induryd

daughter, firm

823 and hard þat her flouris myʒte not come ne

824 passe. Sche bad take þe gall of a boll

gallbladder of a bull

825 (or of anoþer best), and pouder of mir or of a

beast, myrrh

820 to drynke] *om.* B | with mede] with methe B, *om.* S | for þys is good] *om.* DBCS | **821** Dam] damd D | Cleopatre] thopar B | **822** dowter] + of hir matrice B | **823** hard] hardyde D(B) | **823** come ne] *om.* DBCS | **824** left margin] *capitulum mark A* | **825–826** and ... nutrus] and þe poudrye of myrre DB(S), and the powdir of nutre C | **828** endline] *five paraph marks A* |

828 rolyt ... in] DB *material*

rolle hit and put hit in so. {Anoþer:}/{And after,} tak rwe, mynt, pulioll ryall, of eche lyche muche, III croppis of sawge, III plantys of rede cole, III hedys of lekys, and sethe all þes in a pot of erthe with wyne and ʒif {hare}/{hir} to drynk {aftyr hare bathynge.}/{*om.*} Anoþer {*om.*}/{medycyne}: tak þe rote of gladyoll and þe rote of louache and þe herbe of nepte and seth {them}/{hem} togythre in wyne and gif {hare}/{hir} to drynk at euyn and at morvne and let {kyuere hare}/{cover hyr} warme þat sche may svete. Or tak tansay, fethyrfoy, mvgwort and fry hem in bottyre and bynde hem {hot}/{*om.*} to {hare}/{hir} navill and so do ofte D/(B) |

828 rolyt ... in] CS *material*

rolle therin and {put it in so}/{so put it in}. {Another:}/{And after,} take rue, mynte, puliall riall, of ech a lyke, III croppis of sawge, III {plantis}/{crops} of red cole {*om.*}/{as mvch}, III hedis of lekys, and sethe all togedyr in a new pot with wyne and gyf here to drynke aftir hire bathynge. Or take tansy, fethirfoye, mugworte and frye hem in botyr and bynde hem hot to hir navill and do it often C/(S) |

821 *Dam Cleopatre*: The *Gynaecia Cleopatrae* was “one of the most original and popular works ... on women’s diseases, conception, birth, contraception and voluntary abortion, attributed either to the Egyptian queen or to Theodote, a female physician in her service” (Barkai 48). 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). Given the other works included in the A MS, there is a strong possibility that the scribe(s) included the *Knowing* in their collection due to the erroneous belief that the Cleopatra referenced in this passage was the alchemist (also see note 829 concerning Mary the Jewess). | **824** *gall of a boll*: Zootherapy is historically well supported:

Hippocrates mentions the use of six kinds of animals and their body parts ... Dioscorides reports on the use of about 168 body parts and products of living creatures ... 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) |

826 *nutrus*: Obtained from natron lakes, soda lakes, or “dried lake beds” (*OED*), *natron* or *nitre* (hydrous sodium carbonate $\text{Na}_2\text{CO}_3 \cdot 10\text{H}_2\text{O}$) 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).

176r 826 nutrus, and jus of yssope, and medel hem togedyr *natron salts, hyssop, mix*
827 and þan take tossyd woll and make a pessary *carded wool*
828 þerof and rolyt þerin and so put it in.
829 | Anoper þat [a Jew] dede to þe Quene of France: he
830 toke genger, and leves of lorell, and saven, and *ginger, bay leaves*
831 stampyd hem a lytell togedyr and put þem in
832 a pot vpon queke colys, and made þe Quen *burning coals*
833 to stryde þerouere and set þerouere þe mowth of þe pot *straddle*
834 and resseyve þe fume þerof vp into her marris –
835 and let couer her well with clothys þat þer myȝt *cover*
836 non fume owt. But what woman þat schall vss
837 sweche fumygacyons, it is nedfull for her

829 a Jew] Jve A, a Jue DBCS | dede] taught CS | **830** and¹] *om.* DBS | of] or D | **831** a lytell] both D, all a litill C, *om.* BS | **832** made] make B | **833** stryde ... þer²] syt DB(CS) | **834** and] to CS | þerof vp] *om.* CS | **835** let] *om.* S | with clothys] *om.* CS | **835–836** þer ... owt] þe fume myȝht not passe DB(CS) | **836** what ... schall] whan women D, women B, what woman that C, that woman þat usethe S | **837** sweche] many suche DB | it is nedfull] hathe nede S | for her] for them B, *om.* CS

829 *a Jew*: Barratt suggests there has been a corruption in transmission from the Old French *LSMI* 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” (Haeffner 169). | **830** *genger*: According to *DVH*, *ginger* (*Zingiber officinale*) has the same hot and dry properties as pepper: “gingeuere 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).

176v	838	to anoynte her weket within with oyle roset	<i>rose oil</i>
	839	for oueremeche chafyng. Nepte, calamynt,	<i>irritation, catnep, catmint</i>
	840	mynts, savyn, porret, seneveyn, peper, and comyn	<i>leek, mustard, pepper, cumin</i>
	841	ben good for her to vse it togeder, elys	
	842	eche be þeself. Fowlis of þe fyld, kydis	<i>by, birds, field, kid's</i>
	843	or getys flesch, fysche of rynyng water	<i>goat's, fish, running</i>
	844	with scalys – all þes be good for her to ete. And	
	845	yf sche haue non agve, it is good for her	<i>fever chills</i>
	846	to drynke strong wyne.	
	847	Forto make flowors to come.	

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, jt were good S | **846** drynke] vse S | strong] + whyte DB(CS) | wyne] + {othyre}/ {o} thyngis were good for hare to vse but þat woll {not I wryht}/ {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*

840 *porret*: The *MED* defines *poret* as being a leek (*Allium porrum*); the *DVH* states that “Ypocras vsede leeke 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 *leacward*, 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 fierce sharpness it purges the brain by sneezing, and drawing down rheum and other viscus 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 kechene hauyþ raþer 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*).

176v	848 Lat fyrst bathe her, and after take mir I 3, and	<i>myrrh</i>
	849 XL cornes of pepur, and stafisagre VII 3 and	<i>peppercorns, stavesacre</i>
	850 make of hem powder and gyf her to drynke	
	851 in wyn, for þat xall helpe her anon. Or	
	852 take þe castorium II 3 and XV pepercornes	<i>castoreum</i>
	853 and make powdyr þerof and stamp it and gyf her	
	854 yt in þe jus of piliol. Or eles take pouder	<i>pennyroyal, powder</i>
	855 of dry myntys and gyf her in wyne.	<i>mints</i>
	856 And yf þe flouris cese becaus yt ys stopid,	<i>cease, prevented</i>
	857 and may have non ysew,	<i>issue</i>

848 and¹] + anonne DB(CS) | **849** XL] *om.* S | stafisagre] stavysaliv C | **850** of] *om.* S | hem] *om.* CS | **851** for þat] and it CS | anon] + and tak centory evyn as hit grovyth and stampe hit and mak pelettis þerof and put hit into þe movthe of {þe}/{hyr} matryce D/B, + and tak centory as hit grovyth and stampe {*om.*}/{it} and mak pelettis þerof and put hit in þe movthe of þe matryce C/S | **853** and¹ ... þerof] *om.* DBCS | it] hem with {*om.*}/{white} wynne DB/(CS) | **854** yt] to drynk DB(CS) | in] and B | eles] *om.* CS | **854–855** pouder ... myntys] dry myntys II 3 and mak powdyre DB(CS) | **855** her] to drynk DB(CS) |

855 wynne] DB *material*

+ Or tak colrage and radysch and sethe them both in wynne and ley hit to {here wyket}/{þe mowthe of hyr wombe}, as hote as sche may suffure, and do þat ofyn. Or tak þe myddyll bark of {*om.*}/{the} cherytre and stampe hit and wrynge out þe juce and 3if hare {to drynck}/{*om.*} III dayes with {whyte}/{luke} wynne. Ypocras sayth þat yf a woman cast blode at hare movth or have þe emeroydys or þe {fy}/{dropsy}, þat ys þe cause {of}/{that} þe flovyre sekyth to have a way {and ys stoppys and so passyth by worgne wayes}/{*om.*}. And yf the {flowre}/{flowrys} sees for {þe}/{*om.*} defaut of blode, þer is no mor {forto}/{to} do but make þe woman to ete {ofte}/{*om.*} suche mete as sche desyryth, not contrary to þe maledy but to hyre luste D/B |

856 yt] þat that DB | **857** may ... ysew] may no yssev hav ye schall mak {hem}/{hir} hole in þys manere DB, may non issew haue C

855 wynne] CS *material*

+ Or tak colrage, radyk and sethe them in wyn and ley it to here priuite, as hote as she may suffure, and do that often. Or take medill bark of cheritre {and}/{*om.*} stampe it and wrynge owte the juce and gif it here to drynk III dayes with lewke wyn. Ipocras seith that yif a woman caste blood at here mouthe or haue the emerawdys {of}/{or} the {fy}/{fire}, that is þe cause {of}/{*om.*} the flouris sekith to haue a weye and is stoppyd and passith be worgne weyes. And if the floures lesse for defawte of blood, than make the woman to ete often suche metis as she desirith, not contrary to the maledy but here luste C/S |

849 *pepur*: Listed in the *DVH*, black pepper (*Piper nigrum*). | *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).

177r	858	lat her vse fera magna every nythe or ellys	<i>trifera magna, night</i>
	859	teodori[c]on anacardivm, for þes be profytabyll	<i>theodoricon anacardium</i>
	860	for þat evell; or elys teodori[c]on enpyston þat is	<i>ailment, theodoricon empiricon</i>
	861	most pur and proved for þat. But becaus it is	<i>excellent</i>
	862	bettyr for to tast, wrap it in a col lef þat ys	<i>bitter, taste, cabbage leaf</i>
	863	sothen tender and gyf her and lat her blod on	<i>cooked, be bled</i>
	864	þe fot, as J have seyð befor.	

858 lat] than lat C | magna] the grete CS | **859** teodoricon anacardivm] teodoriton anacardivm A, theodoricon anacardinum D, theodorcon anacardium B, teodoricioun anacardinum C, theodoricun anacardinum S | **860** teodoricoun enpyston] theodoricon euperiston D, theodorcon enpperistoun B, teodoricon empiston C, theodoricun empistticoun | **861** pur] propyr DB(CS) | But] *om.* S | **862** for to] to DBCS | tast] tak S | gyf] + hit DB(CS) | **864** þe fot] her fete B | J have] is seyð C, it is sayð S | *endline]* *paraph mark A*

864 befor] DB *material*

+ and mak {hare}/{hyr} a stew on þys maner: tak mugwort, savayne, þe lasse centory, rwe, {wormwode}/{*om.*}, savge, {dauck}/{dauce} cretyk, ameos, spica celtica, pulioll, parsley, mynt, {sovthyrnwode and}/{sothernwode} calamynt and boyle {all}/{*om.*} þes {erbys be}/{herbes by} evyn quantite in a pot and let mak to þe pacyent a {subfumigacyon}/{suffumigacion} þat sche may receyue {þer}/{the} fume þerof byneth the {hare wyket}/{the mowthe of hir wombe}. Or ellys tak wull and {wrap}/{warpe} hit in þe juce of {mugwort}/{mugworte and arthemesy} and rewe and mak þerof a pessary and vse hit and 3yf hare euery morvn to drynk þys drynk. Tak aristologe, {longe}/{longa} gencyan, bayes of {*om.*}/{the} lorere, reupontyk, of eche II {3}/{drames}, sticados, sede of persely, sauge, calamynt, horhownde, camedreos, of eche III {3}/{drames}, and of dauk, fenell, and ache, of eche J {3}/{drame} and/{*om.*} let sethe all þes {togethyre}/{*om.*} in white wyne and 3iff hare to drynk {eche day}/{*om.*} fastynge. Medycyns for þe deluyurance of þe secvndyn D/(B) |

864 befor] CS *material*

+ and make hire a stue on this maner: tak mugwort, saveyn, the lesse centory, rue, wormood, {savge, dauc coelicum, ameos, spericum}/{salge, daucus creticus, spicam}, selticam, puliol, percell, {myrte}/{mynt}, {sowth-thernwoode}/{sothernwood} and calamynte, boyle thes be euyn quantite in a pot and {lete}/{*om.*} make hire a suffumygacion that she may resseyue the fume therof at hire priuite. Or ellis take wulle and wrappe in the juce of mugwort and artemesy and rue {and}/{*om.*} make therof a pissari and vse it and lete hir euery morn drynke of this drynk. Also tak {aristologe longe, gencian}/{astrologye, gentian}, bayes of lorell, rupontijk, of ech II 3, {disticados}/{sticados}, seed of percill, {sauge}/{salge}, calamynte, horhond, camedrios, of ech an vnc, of {daunce, fenell, and ache}/{daucus, of fenell}, of eche {J 3}/{a dram}, sethe all these in white wyn and {gyf}/{geve it} here to drynke euery day fastynge C/(S) |

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).

177r	865	Yf þe secundine abyde within whan þe chylde	afterbirth
	866	[is] born and yf it abyde styll within, late make	
	867	ley of cold water and of asches and clense fayer	lye-water, ashes, strain clear
	868	þe leye and put þerto i ʒ of powder of malvys	lye, mallows
	869	and gyf her for to drynke: and so lat her cast or	heave
	870	brake. Or ellys gyf her for to drynke þat	vomit
	871	powder with tesen in warm water. And it is good	[mallow] powder, barley water
	872	to stu a woman in þat desses with oyle of saltfysch	bathe, affliction, oil of salt-water fish
	873	or oyle of senovoy, for yt well make þe secondin to	mustard oil, will
	874	come and blod after; and þe blod come not aftyr, do to	
	875	her sume of þe medissynes þat befor is to mak flowors	some
	876	to come. And yf þe marris ake gretly, take	
	877	storax and good incence, aleke mech of eche	storax resin, frankincense, alike
	878	i ʒ, and of þe sed of town creses ii ʒ, and ley hem	garden cress
	879	on queke colys and lat her resyve a fume. The	smudge

865–866 Yf ... within] yf þe chylde be borvn and þe secundyne abyde
 {om.}/{stille} within DB/(CS) | 866 is] his A, be DBCS | within] + than CS | 869
 and² ... her] so that she S | 870 left margin] capitulum mark A | interline]

*2 gyf her for to drynke
 or ellys gyf her for to drynke*

alchemical symbol for aether (∴) above Or A | for to drynke] om. DBCS | 871
 good] om. CS | 873 yt] inserted after for A | 874 after] + or ellys sethe lynsed in water and ʒif hare to drynk DB |
 and²] + yf DBCS | aftyr] + þe secvndyne {lete}/{than} DB/(CS) | 875 befor is to] be wryttyn forto DB(CS) | 876
 marris] + of þe {woman}/{wombe} DB | 877 aleke ... eche] om. DB, of ech a lyke CS | 879 and] om. B | a fume]
 the {fume}/{fume therof} C/S | The] om. CS

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).

177v	880	signe of perfocacioun of þe marris be þes: costynes,	<i>suffocation, constipation</i>
	881	retencioun of vryn, desses in þe gret bowell – þat	<i>urine, pain, large intestine</i>
	882	hyth langao – and in þe bleder, gret akyng of þe	<i>named rectum, bladder</i>
	883	hede and þe rynys, non aptyd to mete (et ner drynke),	<i>head, kidneys, no appetite for</i>
	884	ner naturall slepe, ne to rest, and oftyn tymes	
	885	be vomet, castyng vp glette. Take þe sed of	<i>heaving up mucus, seed</i>
	886	ache and sed of feneygrek and stamp it and medyled	<i>smallage, fenugreek</i>
	887	with wyne and gyf her to drynke. Jn hape þat þe	<i>In [the] case</i>
	888	marris comyth so lowe þat it gothe owt at þe	
	889	weket; þe sygnes of þe weche is essy to know,	<i>signs, easy</i>
	890	and werof þat comyth J schall tell yow: þat	
	891	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 neþer to ete ne to D, appetyt to mete ne B, appetite 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, + medicines 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 plantayne and þe sede of tovncrease and let make poudyre of all þat and 3if hare to drynk with wyne and with hony clarifyed DB, another: take {agaritum}/ {agaricum} and aspaltum and the seed of plaunteyn and the seed of toncesses and {make a powdir}/ {*om.*} of all thes and gif hire to drynke with wyn or with hony clarifyed CS | Jn hape] hit happyth oþerwhile DB, othirwhile CS | **888** gothe] got C | at] of D | **889** þe weket] þe mowþe of the womb B, at hire priuite CS | **889–890** þe¹ ... 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).

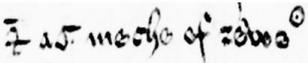
177v	892 and þat woman þat vs to set long in cold and	<i>habitually sits</i>
	893 moyst place – be weche cold and moystur – þe synno-	<i>by, sinews</i>
	894 wys of þe marris slakyne and goth owt of hys ryte	<i>weaken</i>
	895 place and so fallyth owt. And oþerwhyll it fall so for	
	896 overmekell inforcement and paynyng in delyuer-	<i>straining, suffering</i>
	897 ans of chylde. The medisigne 3e most vse:	<i>must</i>
	898 contrary medisigus – þat is, all well-savort þengs to	<i>sweet-smelling</i>
	899 her nose and all evll savort þengs benethens.	<i>bad smelling</i>

892 and þat] and tho fallyn to a DB, {as}/{as and} to a C/S | vs] vsyth DB(CS) | set] sytt DB(CS) | in] + {a}/{om.} bath of DB/CS | **892–893** and² ... moystur] water or in anoþer place moyste and cold by DB, watir or in a place moyste and cold throwh the which cold CS | **894** slakyne] fallyth D | **895** oþerwhyle] sumtyme CS | **896** overmekell] ouer {the}/{gret} CS | and paynyng] *om.* DB | **897** The medisigne] þe cuere þerof I schall tell yow DB, medicynes for this CS | **898** medisigus] + þat ye ded into þe suffocacyon of þe matryce D, þat ye vse to suffocacyon B, that ye vse to suffocacion of the matrice CS | to] into B | **899** and] + beneth DB(CS) | evll] well D, ill CS | benethens] *om.* DBCS

898 *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).

178r 900 And take aroma[c]um and temper it with þe jus of worm- *gum ammoniac*
901 wod: put it into þe wombe of þe woman with a penne. *feather*
902 And take an handfull of cassy, and as meche of rewe, *cassia, rue*
903 and as meche of modirwort or mogwede, and sethe *motherwort, mugweed*
904 yt in wyn to þe half and gyf her to drynke. And
905 also make hot weet brene and bynd it hot in a bage *wheat bran, poultice bag*
906 to her navell and her wombe. And yf þe marris fall
907 owt and þey be hurt, take wax, [t]er[p]entyn, viii ʒ of þe

900 aromacum] aromatum ACS, armoniacum DB | 901 of þe woman] *om.* CS | penne] pynnys D, a pyn B(CS) | 902 an] I DB | cassy] cresse B | *interline*] *alchemical symbol for gold* (☉) above rewe A | 903 modirwort or mogwede] mvgwort DB, moodirwoort CS | 904 in] + whyte DB(CS) | 906–907 And ... þey] if the matryce B | And ... hurt] *om.* S | 907 þey] þer D(CS) | terpentyn] cerentyn A, terebentynne {*om.*}/of eche} DS/B

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 Latin 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 flowers of 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 doþ rue good if she be drunken with wyn” (*Rue* 74, see note 652). | 903 *modirwort* or *mogwede*: Listed as the first herb in the *DVH*, “mogwort [*Artemisia vulgaris*] or moderwort is clepid arthemisia for þat she is modir of alle oþer herbes or forþi þat þe modir of herbes hauyþ zouyn her name” (*Mogworte* 57).

178r	<p>908 tallow of a calf, XVI ʒ de opium, and þe saffr VII ʒ, and 909 a good quanteyty of rossen, and þus make a pessary; 910 and put þe marris into hys rythe place and 911 after vs þat pessary. And all maner of pessaryes þat be 912 beter or eger, þey schold be covert in woll and wet 913 þem in oyle or in mylke and so vsyd theme. Ther 914 fall otherwhyll allso a vervent hete in þe marris 915 þat it semyth to þe woman as hotte within as it 916 war brynyng. And for þat eull, ʒe most take oyle, þe 917 whyt of XII egges, saffern, and melke of a woman, 918 and meng all þes togydþer and vsed with a pessary. 919 For eull of þe marris, take swet gres of a goys</p>	<p><i>of opium, saffron</i> <i>resin</i> <i>bitter or sharp, wool</i> <i>burning heat</i> <i>were on fire, must</i> <i>saffron, milk</i> <i>mix, use it</i> <i>fresh grease, goose</i></p>
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908 de opium] of opium DB, de apium C, apium S | saffr] + ana B | **909** and ... pessary] make hit thus: mak a pessary DB, and make of these a pissary CS | **910** rythe] *om.* DBCS | **912** þey] a man DB, *om.* CS | **913–914** Ther fall otherwhyll] *om.* B | **914** allso] in the matrice CS | hete] + otherwhile B | in þe marris] *om.* CS | **915** þat ... þe] and that comyth to a CS | **915–916** it war brynyng] thowh here matrice were full of brennyng colys CS | **916** brynyng. And] full of brynyng colys DB(CS) | ʒe most] *om.* CS | **918** and¹] let DB, *om.* CS | meng] medyll B | vsed] mynyst hit D, mynyster hit B, put it in CS | **919** of¹] in CS | marris] + þat duellyth styll in hys place DB(CS) | swet ... goys] suet of a dere, gres of a {hogge}/ {gose} DB, suet, grece of a goos CS

908 *opium*: The *DVH* 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” (Pietschmann *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*).

178v	<p>920 and of an hene and vergyn wax and botur and after take fene- 921 creke and lynesed and sethe þeme togeder in water; and 922 þey be well sothen, draw þe jus þorow a clothe. And þan 923 take oyll and all þe þengs aforseyde and sethe þeme 924 with essy fyer, meng þem togyder, and vsyd with a pessa- 925 rye. Þes be þe signes of retencion of þe mar- 926 ris. An hard swellyng ryssyth above þe novell, and 927 her wombe and rynes and her hed akyn sore, and þer passyt 928 he[r] but lytyll vryn; gret flowes seuyn þe purgacioun. 929 And þe medysynes þat 3e haue for þe suffocacyon is 930 curabyll herfor and to delyver yew þerof. Thes 931 be þe sygnes of swellyng of þe marris: the</p>	<p><i>hen, new wax, butter</i></p> <p><i>well cooked, through</i></p> <p><i>moderate heat, mix</i></p> <p><i>navel</i></p> <p><i>kidneys, head, aches sorely</i></p> <p><i>great bleeding accompanies, menses</i></p> <p><i>a curative here, you</i></p> <p><i>swelling</i></p>
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920 and^{3]} *inserted after* wax A | botur] + 1 3 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^{1]} 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}, botthyre J {3}/{of eche a dramme} and {aftyward}/{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 thyng for all {euyll þat been within}/{evyllis 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 throw a cloth, than tak oly and thyngis 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}/{thes are} good {thyng}/{thenges} for euelys withjnne 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 seuyn] feavrys sewyn D, flewys sewyng B, flowes sue CS | **930 left margin**] *rubricated capitulum mark A* | curabyll herfor] curatyff {þerof}/{hereof} D/B, curabill for this dishese C, good for this S | and ... þerof] *om.* CS | to] do D | þerof] of þat euyll DB

931 *swellyng*: The *MED* defines *swelling* as “an increase in the humoral quality of heat” or the “morbid enlargement of a body or a bodily part because of ... harmful humors.”

178v	⁹³² woman is swelyn and yf 3e thrist it with 3er	<i>distended, press, [the swelling]</i>
	⁹³³ fynger, þe swelyng gothe in and ryssythe son agyne;	<i>soon</i>
	⁹³⁴ and yf 3e smythe on þe wombe with 3ewr hand,	<i>rap</i>
	⁹³⁵ it well sownde as it war a tabur and many prekyngus	<i>will sound, were a drum, sharp pains</i>
	⁹³⁶ is and þe wynd rynythe to and fro in her body. And	<i>air rushes</i>
	⁹³⁷ jn sume woman, otherwhyll, it bydythe euer a-	<i>persists</i>
	⁹³⁸ leche meche; and with sume woman, otherwhyll, it	<i>equal amount</i>
	⁹³⁹ comyth and operwhyll yt passyth. And þat evll comyth	<i>ill</i>
	⁹⁴⁰ of cold or of a horsnes or ellys blod þat scholde	<i>miscarrage</i>

932 swelyn] suollyn DB(CS) | **933** in] *om.* DB | ryssythe] restyth B | son] sore D | **934** with 3ewr hand] *om.* CS | **935** well] *om.* CS | as it war] lyke CS | a] + belle or a B | many] + soore | **936** is] *om.* DB | is and þe wynd] *om.* CS | rynythe]+ in the wynde CS | **936–939** And ... passyth] and in some women it comyth and otherwhile passeth and in some women it abideth ever liche moche B | **937** otherwhyll] *om.* DCS | bydythe] abydyth D(CS) | euer] *om.* CS | **938** woman] *om.* CS | otherwhyll] *om.* D | **940** a horsnes] an abhors D, abortyfe B, an hors C, ane horf S

940 *horsnes*: This appears garbled in all versions (see line 1053), but probably refers to a miscarriage 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*.”

179r 941 come with þe chyld whan it is born and abydythe
 942 styll in þe mowth of þe marris, for þat well make *will*
 943 þem fowll, to swell. And þerfor, lat euery woman *mortify*
 944 þat travell of chylde be well war whan sche *would give birth, wary*
 945 hath traveled, þat þe humor þat is wrytyn on þe oþer *birthed*
 946 syde com forth clene. Or ellys to make an *page*
 947 pessary of rew and [n]itrum and puliel and galle of a *mineral salt, pennyroyal, gallbladder*
 948 boll and vssyd; or ellys take fygis (wyth greynes), *bull, figs (with seeds)*
 949 and comyn II Ʒ, and of affro[n]itri II Ʒ, and make a pessary. *cumin, mineral salt*
 950 **Be thes signes schall Ʒe know whan a woman** *By*
 951 **is nye her tyme of delyverance.** In þe VII or
 952 VIII or IX monythe sche schall haue gret hevynes

941 come] + oute D(CS) | whan ... born] *om.* CS | 942 styll in] in DB, withjn CS | 943 þem] hit DB(CS) | to] forto CS | lat] war C, bewar S | 944 travell ... war] trauaylith that CS | 945 humor] humors S | wrytyn] within S | 945–946 oþer syde] nexte syde DB, heeraftir CS | 946 clene] + and yf þat thyngesew longe, hit were good to vse of epithyme, dyaspermaton or poliarcon D(B), + and yf þat thyngesew longe, hit were good of epithyme, dyaspermaton or ellis poliarcon C/S | 947 nitrum] vitrum A, nitrun DB, vitrum CS | 948 ellys] *om.* S | wyth] + hare DB(CS) | 949 comyn] comyng eueriche B | affronitri] affrotitri AD, a fortigry B, affrotiri C, affrotary S | II²] III 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 “‘foam 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.”

179r	<p>953 of burden in her body and in her rynes, with strong</p> <p>954 het and akyng of her bake nye her hepis, and þe</p> <p>955 marris draw hem downwarde and hath hys</p> <p>956 mowth mor large þan it was wont. And whan</p> <p>957 her tyme com ryte nye hyr, þe pertys above wax</p> <p>958 small and rythe gret beneythe, and sche shall haue</p> <p>959 talent to make vryne oftyn; and moyst draw</p> <p>960 down to her weket. And yf sche put in her</p> <p>961 fynger at her weket, sche schall fynd þer an</p>	<p><i>kidneys</i></p> <p><i>heat, back near her hips</i></p> <p><i>was normal</i></p> <p><i>parts</i></p> <p><i>desire, moisture travels</i></p>
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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 pryuite CS | 960–961 in ... weket] hir finger into hyt B | 961 at her weket] *om.* CS

179v	⁹⁶² humour at þe gretnes of an henes egg, þe	<i>swelling, size, hen's</i>
	⁹⁶³ weche begynyth fyrst lytyl and aftyr yt	
	⁹⁶⁴ comyþ gret and blody and but þat comyþ	
	⁹⁶⁵ forthe whan þe chyld is born. Yt is gret	
	⁹⁶⁶ perell of þe woman for in sothe sche schall	<i>truth</i>
	⁹⁶⁷ fall son aftyr into a gret seknes, for yt	<i>soon, sickness</i>
	⁹⁶⁸ well swell in her marris and torn to gret	<i>will, turn</i>
	⁹⁶⁹ desses yf sche be not holpyn þe sonar.	<i>pain, helped</i>
	⁹⁷⁰ The signes of þe marris þat is ouer-	<i>full</i>
	⁹⁷¹ replet of humour: akyng of eyn, and gret	<i>wetness, eyes</i>
	⁹⁷² het in her hed and akythe, oþerwhyll swownyng	<i>heat, head, fainting</i>
	⁹⁷³ and þe preuey memburs akyth gretly. Take	<i>genitals</i>

962 [þe¹] *om.* C, of the S | henes] *om.* B | **963–964** yt comyþ] hit becommyth D, *om.* CS | **965** forthe] first B | gret] *om.* S | **966** in sothe] *om.* BCS | **967** fall son aftyr] sonne afture fall DBCS | **967–968** seknes ... gret] *om.* B | **698** torn] + hire CS | **969** yf ... holpyn] but she be holpyn CS | þe sonar] *om.* DBCS | **970** of] with B | ouer] gret DB | **971** humour] humors D(CS), humors is B | **972** akythe] akyng S

179v	974	annes and stamp it and medyl yt with grece of	<i>anise, crush, mix, grease</i>
	975	a goys and with botyr and cover it in woll or lynen	<i>goose, butter, linen</i>
	976	cloth and put yt into her marris be þe weket	<i>by</i>
	977	in maner of a pessary. And swelyng or oþer-	
	978	wysse fall to þe marris, thes ben þe	
	979	signes: the papis swellyn and becomyn pall	<i>breasts swell, pale</i>
	980	and harde; and but medisygne be don þe	
	981	sonar þerto, þe marris brekyth and moyster	<i>cyst breaks, pus</i>
	982	comythe and passyth and so þe angwise passythe	<i>pain</i>

975 or] + clene B | 976 cloth] + þat be clene D | be þe weket] *om.* CS | weket] mowthe of þe wombe B | 977 And] yf DB(C), yif the S | swelyng] swelle B | 979 swellyn] swollen S | becomyn] be comonly CS | 982 comythe and] *om.* DB | comythe ... angwise] *om.* CS

974 *annes*: The *DVH* lists *anise* (*Pimpinella anisum*) as an herb that is “hote and drye in þe II[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 tith of Mint, Anise and Cummin,’ ... 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*).

180r	983 be lytell and lytell and þat makyth þat sume women	<i>by, some</i>
	984 may not conseve; and it is hard to grop a-	<i>feel</i>
	985 bowt þe marris and þey swown oftyrn for þat	<i>faint</i>
	986 caws, and þey well not sufer her hosbondis to	<i>will</i>
	987 towche þeme be þe wey of deduit of drew[ry].	<i>by, sexually</i>
	988 Take þe jus of jvy and þe grece of a goys and	<i>goose</i>
	989 make a pessary þerof (as 3e do for þe marris	
	990 þat is over-replet of humours) and þat is good for	
	991 all ewell in þe marris. The signes of	<i>ailments</i>
	992 akyng of þe marris is whan þe woman	
	993 ys delyvert of chyld, and þan þe marris	
	994 turn hym vpwarde and wax gret and yt	<i>grows great</i>

983 þat sume] sumtyme CS | 985 swown] dremyn B | 985–986 for þat caws] *om.* CS | 986 well] may CS | 986–987 her ... drewer] naturally with man. Than CS | 987 towche ... drewry] haw do with hem be way of deduit drwere D, dele with hem B | drewry] drewer A, drwere. A medycyn {*om.*}/{therefore} DB | 988 jvy] rue B | 989 do for] ded to D, do to B | 990–991 and ... marris] *om.* CS | 991 marris] + and vyces D | 992 is] *om.* DBCS | 993 and þan] *om.* DB | 994 turn hym] turnyth hym DB, turne C, turnethe S | wax] wexith DB, waxethe S | 994–996 yt ... ded] all þe body {*om.*}/{þat} hytt paynyth {*om.*}/{all þe body} D/B, whereof sche lyeth oþerwhyll as ded CS

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).

180r	⁹⁹⁵ peynyth all þe body þat oþerwhyll sche lyth	<i>pains</i>
	⁹⁹⁶ as sche war ded – but þat her eyn be not	<i>eyes</i>
	⁹⁹⁷ torted vp, ner þat spotell pass not – but sche	<i>turned, spittle</i>
	⁹⁹⁸ lyth in swownd. And tho þat haue it oftyn and	<i>unconscious</i>
	⁹⁹⁹ long tyme, mown not well indewor þe peyne,	<i>might not well endure</i>
¹⁰⁰⁰	þat war good for hem for to be lat blod vnder	
¹⁰⁰¹	þe ancle. And yf þe payn last, take kycumbr-	<i>persists, cucumbers</i>
¹⁰⁰²	is and bynd hym to her flankys ; and yf it fall	<i>groin</i>
¹⁰⁰³	to hym of costom, and ly long in swownd, put	<i>persists, long in a faint</i>

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 blede 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).

180v	1004	to her nos stynkyng thengs, as is seyde befor	
	1005	þer he spek of medisignes for sufocacion. And	
	1006	take stamped rew and with hony and oyll make a	<i>rue</i>
	1007	playster þerof and lay it to her weket and often	<i>plaster</i>
	1008	fret her body and namly betwyn her leges.	<i>rub</i>
	1009	Or take mostard þat is not strong and robe wel	<i>mustard, rub</i>
	1010	her wombe withall and it schall do her gret es.	<i>belly likewise, ease</i>
	1011	And yf her weket be hurt, make a pessary	<i>injured</i>
	1012	of rosis, or of þe powder of rosis, and fresch	<i>roses</i>
	1013	grece of a sowe and whyt of eggs and vsyd; and	<i>sow</i>
	1014	after, make a fume of sulphur and þe akyng	<i>smoke</i>
	1015	schall passe anone. 	

1005 þer ... sufocacion] in suffocacion CS | **1006** stamped] and stampe CS | **1007** her weket] the mowthe of her wombe B, hire priuite CS | **1008** fret] frote D, frete BCS | **1009** *left margin*] *capitulum* mark A | **1010** withall] *om.* CS | gret] *om.* CS | **1011** her weket] þe mowthe of her wombe B, here priuite CS | **1013** whyt of eggs] þe white of a egge DB(CS) | **1014** after] oft S | fume] subfumigacion DB(C), fumygacyon S | **1015** *left margin*] *capitulum* mark A | anone] *om.* CS | *endline*] *six rubricated paraph* marks A

1005 *he*: The use of *he* in this instance (found in ADB but not CS) is probably a reference to Soranus of Ephesus, which the redactor has failed to remove during compilation. According to Barratt, lines A991–A1095 make “use of an entire run of [*Non omnes quidem*] chapters 31–36 in one way or another ...” (138, n924–31). *Non omnes quidem* is a 12th century adaptation of Muscio’s sixth century *Genecia* (*Gynaecia*), which in turn is an adaptation of Soranus’s second century *Gynecology* (see Figure 1-3 in the Introduction). | **1014** *sulphur*: *Sulphur* had known combustable and disinfecting properties: “In ancient Babylon its smoke was used as a disinfectant and it also served for the treatment of scratches. ... The Greeks and Romans were familiar with the techniques of sulphur burning and the use of its smoke as a disinfectant” (Lev and Amar 297).

180v 1016 | **The signes of þe hardnes of þe marris.**

1017 **Þat comyth of veruent hete þat hath be in þe**

burning heat

1018 **body of þe woman** befor: her wombe is ever

1019 mor gretly swolyun, as þow sche war with

swollen

1020 schylde, and þe flessch growyth grethe and hard

child, flesh, large

1021 within her weket, that yf sche put in her

1022 fyngur sche xall fynd þe flesch as hard as it

1023 war þe hand of a laberer. And oþerwhyll, þe

labourer

1016 marris] modyre D | **1017** veruent] ferwent DB(CS) | **1018–1019** evermor] euer CS | **1019** gretly] gret DB | þow] thowgth D, *om.* CS | **1021** her weket] þe mowthe of her wombe B, here priuite CS | **1022** as] *om.* CS | **1023** laberer] lab^{er}rer A

181r	1024 marris is so gret þat yt becomyth as hard as	<i>large</i>
	1025 yt war a ston and all þe remant of þe body	<i>rest</i>
	1026 ys holdyn with grete het. The signes of hardnes	<i>seized, heat, hardening</i>
	1027 jn þe neke of þe marris: it ys meche opyn	
	1028 and full of akynge and ful of prekyng, and sche	<i>torment</i>
	1029 may not sufer þat a man to towche her be þe	<i>endure, by</i>
	1030 wey of dedunt withowte gret grevance and þe	<i>pleasure, pain</i>
	1031 flessch of her weket is become so hard, a[s] J	
	1032 haue seyde befor, þat sche may not fell, þow on	<i>feel, although one</i>
	1033 towche her. And þat schall 3e hele as 3e do	<i>touch, heal</i>
	1034 þe swellyng of þe marris.	

1024 yt becomyth as] *{om.}/{he}* waxith C/S | **1025** yt war] *om.* DBCS | remant] remenavnt DB, remanentis CS | **1026** with] + a DB | **1027** it ys] ys þis: þe marys ys DB, the which CS | **1028** full of] *om.* DBCS | **1029** þat ... towche] a man {tuche}/to deale with} D/B | **1029–1030** be ... of] betwex þe D | **1030** wey ... withowte] naturall deede, but with CS | grevance] payne S | **1031** weket] wombe B, priuite CS | as] a A, as DBCS | **1032** fell] feell DB, fele CS | **1032–1033** þow ... þat] thowgh {a man}/oon} touche here {here}/there}. But þat D/B, thowh she {towche}/be touched} there. This euylle ye C/S | **1033** 3e¹] *om.* CS | **1034** *endline]* five rubricated paraph marks A

181r	¹⁰³⁵ The signe of boylyng of þe marris: hard-	<i>swelling</i>
	¹⁰³⁶ nes vnder þe navel , the wech yf 3e therst	<i>press</i>
	¹⁰³⁷ with 3er fynger yt wyll goo downe and resse vp	<i>will, rise</i>
	¹⁰³⁸ agyne, and þe skyn of þe wombe is all hard and	<i>skin, belly</i>
	¹⁰³⁹ yf 3e thyrst yt hard þe pacent schall [s]uffer	<i>push, patient</i>
	¹⁰⁴⁰ gret grevance. And whan þe hardnes is fully	<i>discomfort</i>
	¹⁰⁴¹ gon, þe desses passyth to þe rynes and to her	<i>kidneys</i>
	¹⁰⁴² [fourche]: grete hevynes is fyled aboue	<i>groin, heaviness, felt</i>
	¹⁰⁴³ her schor. And þat schall 3e helpe also ye do þe	<i>groin, as</i>

1035 signe] sygnes DB(CS) | boylyng] boblynge D, bolnenyng B, bolnyng CS | marris] + ben theyes DB | **1036** navel] + on CS | **1039** hard þe pacent] sore she CS | suffer] fuffer A, suffyre DB, fele CS | **1042** forche] folowyth A, forowed D, forger B, forgeth C, fourche S | aboue] about S | **1043** And ... 3e] whiche ye schall B, this euyl ye shal CS | also] as DBCS

1042 *fourche*: This appears garbled in all versions. According to Barratt, *Non omnes quidem* reads “reuertitur dolor ad renes et inguen et grauitudo super pecten sentitur” (*hardness of the kidneys and the pain extends to the groins and weight is felt upon the comb* [pelvic girdle]), so *forche*, meaning *crotch* or *groin*, seems more reasonable than *folowyth*; however, an alternate ME reading might be “and to her folowyth grete hevynes [þat] is fyled aboue her schor.”

181v	1044	swelyng of þe marris and aftyr anynt her	
	1045	with oyll cyperyn. The signes of bledyng	<i>oil of cyperus, bleeding</i>
	1046	of þe marris: werynes and smallnes of þe	<i>weariness and thinness</i>
	1047	body, pale color as led, wamelyng of þe	<i>white lead, nausea</i>
	1048	hart with perelows blod, for þe pacent is	<i>dangerous blood, patient</i>
	1049	bownde with grete defuculte and dry. And oþer-	<i>surrounded, trouble, thirsty</i>
	1050	whyll, þat blod comyth not of þe marris but	
	1051	passyþ be oþer ways fro her. And þat bledyng	<i>by</i>
	1052	comyth of hard deliverance of chyld or of	
	1053	an horse or þat a vyn is brok within her.	<i>miscarriage, vein, broke</i>
	1054	And þerfor, make her to lye on a bed þat is	
	1055	hard so þat her fet may lege heyar þan her	<i>firm, lie higher</i>

1044 and] but DBCS | **1045** cyperyn] cypyn B | **1046** marris] + is S | **1048** for þe pacent] she CS | **1049** bownde] bowndyn DB | **1050** þat] se that C | of] fro S | **1052** or] + ellys DB | **1053** an horse] abors D, abortyfe B, hors C, horse S | **1054** And þerfor] {medycyn}/{medicynes} for þat sekenes D/B, for this euyll CS | mak] let CS | lye] be B

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 *Ezekiel* 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 PbCO₃+ PbH₂O₂ or SnO₂) 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.

181v 1056 hed, and wet a sponge in cold water and
 1057 aftyr in rose water and put yt in at her
 1058 four[ches], to her rynys, and to her [f]lanke; and *groin, kidneys, abdomen*
 1059 oftyn lat her be bownde with wympulys *covered, headscarfs*
 1060 and oþer soft þengs, and anoynte her hede with *head*
 1061 cold oyle, and lat her sope a lytyll essell, and *sip, verjuice*
 1062 take þe jus of planteyn and morell and put *plantain, black nightshade*
 1063 it in a pessary of woll. ||

1057 water] levys DB(CS) | **1058** fourches] fourge; AD, forger B, fourgez C, fourches S | flanke] slanke A, flank DB(CS) | **1058–1059** and oftyn] *tr.* DB | **1059** wympulys] swadbondis S | **1060** and¹] or with DBCS | hede] *om.* B | **1062** and morell] *om.* CS | **1063** of] made with DB | *endline*] *five rubricated paraph marks A*

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: “Pis iuus vndirput wole staunch women flour³, 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).

182r	1064	The signes of renyng of blod of women	<i>flowing</i>
	1065	owt of mesur. A pale color and lene of body,	<i>excessively, thin</i>
	1066	gret peyn in goyng, þe body swolyn, þe fet	<i>pain, walking, swells, feet</i>
	1067	bolyn, and otherwhyll þe skyn brekyth, all	<i>swollen, although</i>
	1068	only on humour passyth: þat well come of	<i>only one, will</i>
	1069	grete surfet of humours. And whan þat eull	<i>excess</i>
	1070	fall to a woman withowt wownd or gre-	<i>wound, injury</i>
	1071	vance, 3e scheld do þe same medysignus þat	
	1072	3e do to bledyng of þe marris. But whan	
	1073	yt fallyth with wownd and akyng, 3e schall	<i>wound</i>
	1074	hel her in þes wesse: take jus of malows	<i>heal, ways</i>
	1075	and with tansy and enplaysteris, laxatiffis and with	<i>barley water and plasters, laxatives</i>

1064 renyng] rying S | of women] *om.* BCS | **1065** A ... and] she is pale of colore CS | **1066** gret ... body] *om.* CS | swolyn] suellynge DB | þe fet] and CS | **1067** bolyn] bollynge D, bolnyng B | all] *om.* CS | **1068** þat well come] þat euyll commyth DB, and it comyth CS | **1068–1070** of ... womann] *om.* B | **1069** surfet of] *om.* CS | **1070** to a woman] *om.* DCS | **1071** scheld] schall DB(CS) | same] *om.* CS | **1072** bledyng] bolnyng CS | **1073** and] or with DBCS | **1073–1074** 3e ... wesse] *om.* CS | **1074** hel ... take] mak here hole with DB | **1075** tansy] ptysanne DB | enplaysteris] emplaustrys DB, emplastris CS | laxatiffis] laxatiue S

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*.

182r	1076	hot mets and good, for with sueche þengs þe	<i>hot foods and nourishing, such</i>
	1077	wondis schall be made holl, allþow yt	<i>wounds, healthy</i>
	1078	come of gret feruour, þat is het. And yf þe	<i>turbulence, heat</i>
	1079	wonde be ryte fowll – þat schall ye wettyn	<i>wound, putrid, know</i>
	1080	be þe humour þat passyth – for þat well fowll	<i>by, will</i>
	1081	stynke and be clere. And þo schall 3e helle as ye	<i>those, heal</i>
	1082	do þo þat haue þe wondis in þer marris: þat is,	
	1083	for to take wax, myrr, fresch grece of an	<i>myrrh</i>

1076 for] + fede her S | **1077** be made holl] hele CS | **1078** of] + to DB | gret] *om.* CS | feruor] fervoor D, fervent B, feruent CS | þat is] *om.* BCS | **1079** wettyn] wete DB, knowe S | **1080** passyth] + from hit B | well] + be B | fowll] fouly C, *om.* S | **1081** stynke] stynkkyng B | be] *om.* B | And þo] and þat B, this CS | **1082** in þer] in þe D, in her B, of the CS | **1083** for to take] to saye with S | myrr] *om.* S | fresch] soft S | grece] + and freshe S

182v	1084	hogge and medel þeme togeder and make	<i>hog, mix</i>
	1085	þerof a pessary of woll and vs it so.	
	1086	The signes of slaknes of þe weket be thes:	<i>weakness</i>
	1087	surfet of flowors þat comyth oftyn in þe	<i>excess, menses</i>
	1088	monythe and þe passent hathyt the deduit	<i>patient despises, pleasure</i>
	1089	of drewry. And yf it be don to þeme agyne	<i>intercourse, against</i>
	1090	her well, þey resseyve not þe sede of a man;	<i>will</i>
	1091	and yf þey reseve it, þey avoyd it agyne þe fyrst	<i>expell</i>
	1092	day or þe scecond; and yf it abyde and conseyyve,	
	1093	yt schall be all horse, so þe chyld schall – be þe	<i>aborted, by</i>
	1094	secund or þe III monyth – formyd, but it xall be	

1085 þerof] *om.* DBCS | of woll] *om.* DB | *endline*] *paraph mark* A | **1086** slaknes] hurtyng B | weket] mowth of the wombe B, priuite CS | **1087** surfet] surfettis B | **1088** þe passent] *om.* C, she S | hathyt] hath D, hateth B, hat C, hathe S | **1088–1089** the ... drewry] to deale with man B, here naturall lyking with man CS | **1089** þeme] hem D, them B, her CS | agyne] ayens C, aganst S | **1090** þey resseyve] she concevithe S | **1091** þey² ... agyne] *om.* CS | avoyd] *avoyd* A, woyde DB | agyne] *om.* DB | **1092** scecond] + day CS | and conseyyve] *om.* B | **1092–1095** and² ... lytell] *om.* S | **1093** all horse] abors D, abortyffe B, all horse C, *om.* S | schall] *om.* D | **1094** secund] + monyth CS | þe] *inserted after* or A | monyth] be CS | but ... be] {schall}/{*om.*} be but hit schall be D/B

1093 *all horse*: 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).

182v 1095 slender and lytell. || **The signes of the mys-**
 1096 **stor[n]yng of the marris:** the neke and the mowth
 1097 of þe marris mow be [t]urnyd in IIII partyz,
 1098 for oder it is tornyd befor or behynde or
 1099 vpwarde or downwarde. And yf it be tornyd
 1100 downwards þe woman may redress it with hyr
 1101 fynger; yf it be torned vpward, or befor, sche
 1102 xall haue a swelyng abov in her schor and
 1103 her vryn xall be dezsturbyled to pase; and
 1104 yf it be torned behynd forth, the gret vryne

underdeveloped, distortion

might, ways

either, frontwards or backwards

turned, frontwards

groin

urine, difficult

backwards

1095 [ytell] DB *material*

+ {the}/om.} whiche ye schall {helpyn}/helpe} and hele as ye doo þe bledyng of þe {marys}/matryce} and {þe}/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 dissease in {goynge}/goyng}; hir {flouyre}/flowrys} shall be withholden or ells it shall goo oute 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) |

1095 [ytell] C *material*

+ This euyll ye shal helyn and helpe as ye do the bledyng of the matrice and the rennyng of blood: do to the same medicynes in such cas, for it comyth of blood. The signes of the palasye of the matrice: the mouthe of the matrice shal be hard and thikke, that yf she towche it with here fynger she shal not fele it and she shal hate to dele naturally with man and yif she be take to that ayens hire wyll, she shal not conceyue. And she shal haue dishese in goeng, here flouris shal be withholden or ellis thei shal go owte of mesure and not in due forme. This shal ye hele as ye do the bledyng of the matrice whanne it comyth with akyng and wonde C |

1095 *in-line*] rubricated middle dot (punctus) procedes The¹ A | **1095–1096** mysstornyng] mysstoryng A, mysturnyng DB(CS) | **1096** the neke and] om. S | **1097** mow] may S | turnyd] curnyd A, turnyde DB, turned CS | III] III CS | **1098** oder] othyre DB, otherwhile CS | it] om. C | **1099** downwarde] + she may redresse it with hyre {fynger}/fingers} C/S | **1100** þe] Scribe 1 ends | woman] Scribe 3 begins | **1101** fynger] fingers | **1102** abov in] vpon CS | **1103** dezsturbyled] distrobeled B, disturbyd CS | **1104** behynd forth] donward D, donward inforthe B, donward hindforth C, donward than S

183r	1105 schall pase with gret noys and gret peyne and	<i>noise, pain</i>
	1106 namly yf þat thyng ly nye þe gret vryne.	<i>near</i>
	1107 The redy sygne of mys-tornyng of þe maris is þes:	<i>ready, distortion</i>
	1108 a moystour renyth owt of þe maris,	<i>runs</i>
	1109 otherwyll whytt and otherwyll lye and oþer-	<i>sometimes white, sometimes cloudy</i>
	1110 whyl rede and bloody or blake and oþerwhyl	
	1111 passyth with gret dezese and oþerwhyll with no	<i>pain</i>
	1112 dezese. Gyf hyr to drynke papauery with	<i>discomfort, poppy</i>
	1113 whytt wyne.	
	1114 Yf þe maris be meved owt of place,	<i>shifted</i>
	1115 tak wax and sewet of a der (euen messur)	<i>suet, deer, equal amount</i>
	1116 VII 3, of tarpentyn and grec of gos euen leke	<i>turpentine, grease, goose, equal amount</i>

1105 and] + with B | gret²] *om.* CS | 1106 þat thyng] þat thys B, it CS | nye] one S | 1107 is þes] *overflowed to next line* A | 1108 a] þe DB, *om.* CS | 1109 otherwyll²] othir CS | and otherwyll lye] and watery DB(CS) | 1110 rede] wete B | and¹] or D | or blake and] *om.* CS | oþerwhyl] + it CS | 1110–1112 and² ... dezese] *om.* B | 1112 dezese] + medycyn for þat euyll DB | papauery] purple B | 1113 wyne] + aftyre stamp þe {scalys}/{shalys} of eggys and mak a pessary DB, and after stampe the shalis of eggis with wyn and {make}/{vse it as} a pissary, and C/S | *endline*] *eleven alternately rubricated paraph marks* A | 1114 of] + hys DB

183r	1117	III 3, and a lytyl opium, and temper all to-	<i>mix</i>
	1118	gydþer with oyll of cyperyn and vs þat in a pes-	<i>oil of cyperus</i>
	1119	ary – for þat pesary is helpyng to anye	<i>relief</i>
	1120	malady þat is caled fyer of hell (þat	<i>hemorrhoids</i>
	1121	ys a postome þat rysyth of color) and	<i>swelling, yellow bile</i>
	1122	all oþer postemes, prekyngs, and hurts	<i>inflammations, injuries</i>
	1123	within þe marris and to many oþer thyngs allso.	
	1124	De postemys. Her is a declaracion	<i>Of swellings, explanation</i>
	1125	of all postemys: ryth as þer be dyuars humors	<i>inflammations, diverse</i>

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 prikkyngs B, as prykynges 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).

183v	1126	within þe body of man, rythte so be þer diverse	
	1127	apostemys þat be called in Englessche boches	<i>swellings, tumours</i>
	1128	or bylys. On comyth of blod and is called	<i>boils, one</i>
	1129	<i>flegmon</i> in Frenche. Anoper, the scecunde ,	<i>inflammation</i>
	1130	comyth of color red and is called h[e]pensethy	<i>yellow bile, gangrene</i>
	1131	o[m]enus. The III comythe of malycoly	<i>black bile</i>
	1132	and is called cancre. The IIII comythe of	<i>canker</i>
	1133	fleme and is callyd zymia. And thes a-	<i>phlegm, abscess</i>
	1134	postemys myladys schall 3e knowe be	<i>swelling diseases, by</i>
	1135	þes signes: yf a postem comythe of blode ,	<i>swelling, blood</i>
	1136	yt xall be rede and þe passient schall	<i>red, patient</i>
	1137	haue a gret hete; and yf a postem comythe of fleme ,	<i>heat, phlegm</i>

1126 within] *Scribe I recommences* | rythte] *om.* DBCS | **1128** bylys] bleynes D, belys C, byles S | **1128–1130** blod ... of] *om.* S | **1129** Anoper] + and he B | the scecunde] *om.* DBC | **1130** red] *om.* DBCS | **1130–1131** hepensethy omenus] hpensethy onuenus A, herpes omenus D, herbesyti B, herpesethi omenus C, herpesethi omenus one cometh of bloud and that is called flegmon in French S | **1132** cancre] cankyr CS | **1133** callyd] zimna or B | **1134** myladys] *om.* DBCS | **1135** þes signes] signes {heer}/{*om.*} folwyng CS | comythe] come DBCS | **1137** comythe] comme DB(CS) | fleme] *overflowed to next line A*

1130 *color red*: The *OED* observes that *red choler* is used interchangeably with *bile* or *yellow bile*, and that “the word [choler] appears to have been sometimes confused with colour, especially in its association with *red*” (*OED*). | **1130–1131** *hepensethy omenus*: The *MED* defines *herpes estiomenus* as gangrene, and Hunt writes that it is a “pustular condition of the skin ‘lupus,’ ‘wolf’ (herpes estiomenus), gangrene” (*AN Med.* 122). | **1133** *zymia*: The *MED* defines *zymia* as “a pustule caused by phlegm,” which might be a corruption of *idema* (edema) because the two words are frequently associated; *idema* is “a swelling filled with phlegmatic humors” (*MED*): *edema* was originally “a fluid-filled tumour or swelling” (*OED*) and an *abscess* is defined as a “collection of pus or purulent debris, typically caused by a localized bacterial infection” (*OED*).

183v	1138	yt schall be whyte and softe in þe	
	1139	felyng, and yf 3e prese 3er fyngur þeron, þe	<i>soft to the touch</i>
	1140	hole þat 3e make well not ryse agyne	<i>will</i>
	1141	sone; and yf a posteme comythe of rede	<i>soon</i>
	1142	colour , that scheld be of cytryn colour;	<i>yellow bile, amber colour</i>
	1143	and yf yt comythe of malycoly, it well	<i>black bile, will</i>
	1144	be blake and harde in felyng – and þus deme	<i>black, to the touch, differentiate</i>
	1145	þes iiii. And yf it comythe of blode, it is	

1138–1139 in þe felyng] *om.* DBCS | **1139** prese] put S | **1140–1141** ryse agyne sone] sone rysse DB(CS) | **1141** comythe of] be of DBS, be C | rede] *om.* S | **1142** that ... of] it shal be S | **1143** comythe] comme DB(CS) | malycoly] malancole DB | it] the aposteme CS | **1143–1144** it ... felyng] or of black colere, þe apostem will be black and hard DB | in felyng] *om.* DB | **1144–1145** and² ... **iiii**] *om.* DBCS | **1145** comythe] comme DB(CS) | blode] + good CS

1141–1142 *rede colour*: *Yellow bile, cholera, or red cholera* was “one of the four humours of ancient and medieval physiology” (*OED*). See note 1130. | **1142** *cytryn colour*: The *MED* notes that *colre citrine* and *yellow colre* are specific uses for *yellow bile*. Here, however, the construction of the argument makes it clear that the swelling or discharge is being described as yellow coloured.

184r	1146	good to blede in hast. And yf it come be oþer wey,	<i>haste, by</i>
	1147	porge hyme be medisignes laxatyfis. To	<i>cleanse, by</i>
	1148	a p[o]steme þat comythe of blod , make þes playstyr:	<i>poultice</i>
	1149	take comyn brossed, grese of a bor, wete-	<i>cumin crushed, boar, wheat meal</i>
	1150	mele, rew, and onyons – sethe þem and medell	<i>meal, rue, onions</i>
	1151	þes þengs togedþer in wyne and oyle long	
	1152	tyll þey be made þeke, and after bynde þeme	<i>thick</i>
	1153	to þe posteme. Thes apostemes, or ony	<i>any</i>
	1154	entrax or charbuncle, þou most hele þeme	<i>eruption, carbuncle, must cure</i>
	1155	with cold thyngs, as is oyle roset, juse of	<i>rose oil</i>
	1156	morell, and þe celadony wyld: these thyngs	<i>black nightshade, greater celandine</i>

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, brosed S | grese of a bor] gresse of beere DB, bores grece S | **1149–1150** wetemele ... onyons] whete medled in hony onyon B | **1150** and¹] *om.* DCS | onyons] + sodyn DB(CS) | sethe þem and] *om.* DBCS | medell] mengyll 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 hongynge place, þan put a tent þerin of feyre lynett and ley þerto salvys as ye do to oþer wondys DB, + as a plastir till it be wel ripe and softe, than let it be {*om.*}/{well} launcyd at the moste {hengyng}/{rypest} place and than put a tent therin of fair lynt and ley therto salues as ye do {to}/{to the} other woundys CS | *in-line*] *rubricated capitulum precedes* Thes A | Thes] The D | or ony] 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] thyng B | **1156** and ... wyld] celidony {welde}/{*om.*} C/S | **1156–1157** these ... postemes] thys thyngis {schall þow}/{þow 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 semyþ 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” (*Celydoine* 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).

184r	1157	is good for postemes. And yf a sor or	
	1158	wonde be holed IIII or v dayes and breke	wound, healed
	1159	owte agyne, it schall not be called an	
	1160	wonde but a cancre or a festor. And yf	wound, canker, ulcer
	1161	þey be among synowys, yow mayst not	sinews
	1162	cut þeme ner ser þeme.	cauterize

1157 postemes] DB *material*

+ but yf hit comme of blode: ley scabios, for that ys a provyd thyng for þat and þe lytyll daysey meddyld with dovys donge ys good. And yf þe apostem be of red colere and be hot and dry 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 flewme, mak þis emplaustre. Tak IX rotys of white malow and sethen them well with VIII ʒ of gresse olde of pork and II quantite of oyle and when þe rotys be well sodyn, þan draw þe lyqure thorow a cloth and put þerto IX ʒ of litarge and let seth hit on colys and stere hit well and aftyre ley hit to þe apostem in maner of a emplaustre. Or ellys mak a emplaustre on þis wyse, for hit will {om.}/{rype} all apostemys. Tak þe brawnchys of branck vrsyn and þe rotis of white malow and sethe þem well in water and aftyre stamp hem well with olde gres of a pork and put þat to buttyre, wynne, mylk of a woman, and mak þerof a emplaustre. Or ellys take þe white with þe ʒolk of a egge and salt and mak a emplaustre. Or ellys tak lyly rotis and sethe þem in water and stamp hem with olde gres of a hogge and oynyns sodyn, with whylde celydony and þe levys of colys and lynesede sodyn with whynne: all þes thyngis been good to rypppe apostem, eche by hymselfe or ellys all togethyre. And summetye hit fallyth þat cancvrs 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 othyrwhille þey {favllyn}/{fallen} outward of wondys or of sorys þat be not well helyd D/(B) |

1157–1158 And ... be] for a wonde þat semyth DB, woundis or sorys that be not wel CS | **1158** IIII] + days DB(CS) | dayes] om. DBCS | breke] brekyth DB | **1159** it schall] schulde DB, shal CS | **1160** or a festor] om. B | **1160–1161** festor ... be] {and oþerwhile hit fallyth þat}/{but} a cankere {om.}/{is} new and {othyrwille}/{other} olde and othyrwhille in {a}/{om.} playnne place full of flesch and oþerwhile D/B, and otherwhile it fallith {that}/{to} a kankyr {is}/{as} newe and otherwhile olde and otherwhile {om.}/{in a} pleyn place ful of flesh and othyrwhile CS | **1161–1162** yow ... þeme²] and þan a man schall do {curys to}/{cure} hem by no cuttynge ne by no fyere DB, and than a man shal do {om.}/{no} cure {hem be no}/{by} cuttynge nor be no fire C/S | **1162** þeme] + see Appendix A for material appended to ADBCS | *endline*] seven alternately rubricated paraph marks A

1157 postemes] CS *material*

+ and yif it come of blood, ley therto scabios, for that is prouyd thyng for þat, and the litill dayesje medelid with dows donge is good. And yif the aposteme come of red colour and be hot and drye and yif it be in place that it make a gret wounde, than shal ye hele it as ye do an antrax. And yif the aposteme come of flewme than make this plaistir. Take IX rotis of wyldemalwe and seth hem wel with VIII vnce of olde grece of an hog, II quantite of oyle and whan the rotis be wel sothen, than drawe the licour throw a cloth and aftir put therto IX vncis of lytargion and set it on colys and stere it well and aftir ley it to the aposteme in maner of a plaister. Or ellis make a plaister on this maner, for it will rypppe all epostemys. Tak the braunchis of vrsyn, the rootis of {wylmalwe}/{wild malows} and sethe them wel in watir and after that stampe hem in olde grece of an hog and put therto buttir, wyn and mylke of a woman and make therof a plaistir. Or take the white with the yello of an eg and salte and make a plaister. Or take lyly rootis and {om.}/{put} them in watir and stampe hem with grece of an hog and onyons, with wylde selidonye and the leuys of colys and lynseed sothen with wyn: all these thynges ar good to ripe aposteme be {þeselff}/{þemself} or ellis all togedir. And sumtyme it fallith to women as wel as to men. And tho otherwhile come of humoures that arn rotyn withjnneforth and otherwhile they falle owtward as C/(S) |

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.

ʒ 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]
ʒ ounce n806, 807
see **vnce**

A

abod remained 536
abortyf miscarriage, abortion, premature birth 354, 365. *makythe* ~ induce an abortion 376
compare **hors(e)**
aboven, 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
compare **aforseyde**
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
agyn(e,¹ ageyne towards, against 314, 1089. ~ *kynde* turned unnaturally 395, 478
agyn(e,² ageyne again 348, 473, 501, etc.
akyn, akyth(e ache, pain 927, 972, 973. **akyng** torment, aching 882, 954, 971, etc.
aleke, leke, leche ~ *mech(e* equal amount, 797, 877, 938. *euen* ~ equal amount 1116
all although 1067
allpow although 1077
compare **pow(e)**

aloe *see* **ligun**
also as 1043
amysse, amys wrongly 348. ~-*tornyd*
 wrongly-turned 495
anacardivm *see* **teodoricon anacardivm**
ancl ankle 637, 790, 1001
and if 113, 303
anggur anger 325
anguisch(e, angvisch, angwise, anguissches
 torment, distress, pain, anguish 101, 102,
 108, etc.
annes anise (*Pimpinella anisum*) n974
anon(e immediately 413, 650, 785, 851, 1015
anoper, anodur another 218, 252, 274, etc.
anoynt(e anoint, smear, rub 473, 624, 838,
 1044, 1060. **anoynted** 342
any(e, ony(e any 27, 79, 81, etc.
apostemys, apostemes swellings,
 inflammations, sores 1127, 1153. ~
myladys swelling diseases 1133
compare **postome**
aptyd appetite, desire 883
compare **talent**
arm(e arm. ~ *epetyke* basilic arm vein n686
arn are 657
***aromacum** gum ammoniac (*Dorema*
ammoniacum) n900
asayed tested 453
asch(e ash 867. **asches** 867
asspaltum native asphalt, bitumen n672
astat condition 584
avoyd, avoydyth expel, purge 265, 1091
compare **voydyth**
away away 215, 409, 414, 678

B

bad bade, commanded 4, 824
bage poultice bag 905
compare **porse**
bake back 115, 954
balled bald 48
bath¹ lotion 349
bath² bath 764
bath(e³ bathe, wash 707, 766, 848

bawme horsemint (*Menta aquatica*) n670
bay small fruit or berry. ~ *of lorell* small fruit
 of the bay n794
see **lorell**
be *prep.* by 9, 14, 103, etc.
be been 92
bed(e pallet, mattress, bed 479, 484, 621, etc.
befor¹ frontward 1098
befor,² befor, beferne, or before *41, 164,
 303, etc.
behynd(e backward 1098. ~ *forth* towards the
 back 1104
bel chos beautiful thing n55
benethen, benethyn beneath, below 349, 630,
 899. *perty* ~ private parts, genitals 332
benys beans 715
ber carry, bear; produce 38, 302
berdes beards 50
bessy active, busy, occupied 227
bessynes duty 20
best beast 825
beteyn, beteny wood betony (*Betonica*
officinalis) n759, 769
better, bettyr, beter bitter 593, 862, 912
bladus leaves 411
blak(e black 372, 738, 1144
bleder bladder 188, 683, 882
bledyng bleeding 262, 1045
blod(e¹ blood; sanguine humour 685, 1048,
 1135
blod² be bled 863
boches eruptions, tumours, ulcers, tubercles,
 boils, etc. 1127
boll bull n824, 948
bolyn *see* **boyle**
bor boar 1149
bord wooden table; board, plank 561
botoke(s) buttocks 436, 516
botyr, botur butter 806, 920, 975
bowell, bowellys chamber, vessel, uterus 184,
 186, 415, etc.
compare **marris**
bowlyn *see* **boyle**
bownde¹ surrounded 1049

bownde² covered 1059
boyle, bowlyn, bolyn boil, heat; swell 281, 759, 1067. **boylyng** swelling 1035
compare swell
brake vomit, expell, eliminate 870
compare vomet, castyng
brayn brain 202
breke, brekyth rupture, break 354, 360, 981, 1067
bren burn 720, 730. **brent** burnt 629, 630
brene bran 905
brest chest, breast 336. **brestes, brestis** 51, 334, 585, 605, 627
compare papis
brethe breath, breathing 112, 173, 306, 603
brod broadcloth 346
brok broke 1053
brose bruise, crush 513. **brossed** 1149
bryer *red* ~ briar rose 708 [n699]
brynyng fire 916
but unless 112
byde, bydythe lingers, persists 85, 937.
bydyng persistent 148
bylys boils 1128
bynd(e¹ bind, wrap, tie; attach 345, 401, 408, etc. **byndyng** wrapping 337, 562.
byndyngs wrappings 565
compare wrap
bynde² constipate, clog 570

C

calament, calamynt catmint (*Nepeta cataria*) n639, 641, 779, 817, 818, 839
also nepte
called(e, calld, callyd called 40, 55, 59, etc.
compare hythe
camelys camel's hay, lemongrass (*Andropogon schoenanthus*) n634
cancre canker 1132, 1160
cassy cassia (*Cassia senna*) or bastard cinnamon (*Cinnamomum cassia*) n902
cast¹ throw 201
cast² heave, vomit 869

castorium, castor, castory, castorion, castorevm castoreum n629, 655, 676, 816, 852
castyng heaving up, vomiting 885
compare brake, vomet
caus(e, cavs, caws cause, causes 30, 107, 136, etc. ***causis, cavssis** 21, 130
celadony wyld greater celandine (*Chelidonium majus*) n1156
centinodie knotgrass (*Polygonum aviculare*) n712
cese, *cesyth, sese, sess cease, discontinue, stop 724, 773, 777, 856
chafyn, chafe warm, heat; rub; irritate 280, 626. **chafyd** heated 278. **chafyng, schafyng** warming, heating, rubbing, irritation 280, 332, 839
charbuncle carbuncle 1154
chary cherry (*Prunus avium*) n759
che *see sche*
chekenes, chekones chickens 716, 740
***ches** cheese 728
cholders *see shoulder*
chonge, change change, shift 743, 746
chos *see bel chos*
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fayer good quality. *clense* ~ cleanse thoroughly, strain clear 867. ~ *tosset* clean carded 691. ~ *flower* refined flour *781
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hosbond(e husband 96, 308. **hosbondis** 986
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mogwede mugwort (*Artemisia vulgaris*) n903
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wesse *see* **ways**
wettyn know 1079
weys *see* **ways**
whytt¹ **quyth, whyte** white 760, 1109, 1113, 1138
whyt² egg white, albumen 917, 1013
withall likewise 1010
withinthorthe internally throughout, everywhere within 706
withowt(e) without 12, 26, 40, etc.
woll wool 405, 670, 678, etc. *tosset* ~, *tossyd* ~ carded wool, cleaned woll 691, 827
woman, whoman woman 4, 8, 25, etc.
women *pl.* 14, 35, 39, etc. **womans, womenes, 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* **wownd**
wonder miracle wonder 113
wondys, wondis *see* **wownd**
wont(e) normal, accustomed 607, 755, 956
worchep honour 19
wormwod(e) wormwood (*Artemisia absinthium*) *n639, 900
wownd, wonde wound 1070, 1073, 1079, 1158, 1160. **wondys, wondis** 660, 1077, 1082
wrap wrap 862. **wrapyd, wrapit** wrapped 357, 358, 537 *compare* **bynd(e)**²
wrothe resentment, wrath 325
wryte write 157, 298, 378, 397, 441, 459. **wrytyn, wretyn** written 550, 945
wyld *see* **celadony wyld**
wyll *see* **well**¹
wympulys headscarfs, soft cloths 1059
wyn(e) wine 455, 649, 656, etc.
wynd air, air as element 936
wynter winter 129, 150,
wysly with skill, carefully, attentively 440, 469, 481, 492, 501, 512
wysse prudence, wise 587

X

xal(l) *see* **schall**
xald *see* **scheld(e)**

Y, 3

ye, yew, yow, 3e, 3ew, 3ow you 22, 101, 118, etc. *compare* **pou**¹
3elowe yellow 283
3ength youthful 147
3er¹ **3ewor, 3ewr, 3owr, yer** your 464, 481, 487, etc.
3er² *see* **yere**
3erd penis 54, 91
yere, 3er year, age 128, 301
yew *see* **ye**
3ewor, 3ewr *see* **3er**

ʒonge young 583

yow, ʒow *see ye*

ʒowr *see ʒer*¹

***yrelyon** strongly scented musky ointment
n634

ysop(e, yssope) hyssop (*Hyssopus officinalis*)
n458, 807, 826

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

Z

zymia abscess 1133

APPENDIX A: A, D, B, C, and S MATERIAL APPENDED TO THE KNOWING

Douce/Bodley	Additional	Cambride/Sloane
<p>[D1070–1109, A1162 <i>beme</i>] + D/B <i>material</i></p> <p>Take shepys dung, and powder of comme, {and}/{<i>om.</i>} frankencense and make of all bees powder. Then take a {<i>om.</i>}/{litell} tyle and hete {<i>om.</i>}/{hyt} and cast {peron}/{therouer} of be powder and stewe be {on}/{therover} and vse this on {morou and on eue}/{evenys}. And forto availle the matryce smelle to asafetida and this medicine is proved. A fayre medicine for a woman þat hath to much of hir floures, to lesse them: take confiryne and washe {hit}/{and} stamp it {<i>om.</i>}/{clene} and seþe hit in wyne and make a {emplaustre}/{plaister} therof and ley hyt to hyr navyll and to hyr wombe and to hyr reynes and she shall be hole. Forto make a woman to haue hyr flowrys –but loke she be not with chylde: take the rote of gladyn and sethe hit in vinagre or in wyne, and when it is {well sodyn}/{sodden wel}, set hit on the ground and let hyr {stride}/{stond} therover so that ther may {no aiere}/{noon ayre} away but into hyr priuytee. A medycyne for a woman that hath to muche of hir flowrys: take planteyn, bursa pastoris, letuse (of eche like muche), {and}/{<i>om.</i>}</p>	<p>[Scribes3, F.f. 184r–185r, A1163–1189, A1162 <i>beme</i>] +A <i>material</i></p> <p>[Fol. 184r]</p> <p>¹¹⁶³ A medysygne to bryng þe modyr in her rygth ¹¹⁶⁴ place þer it yeld be.</p> <p>¹¹⁶⁵ Take modyrworthe and mowdwed and rede [Fol. 184v]</p> <p>¹¹⁶⁶ nep [and] goldis aneris, and mak worts of þeme, ¹¹⁶⁷ and vs þeme vIII dayes; and for þat, sche ¹¹⁶⁸ haue her flowrys. And all þe whyll þat ¹¹⁶⁹ sche haue þeme, lat her vs þes medysyns ¹¹⁷⁰ and it xall make her to haue þeme well ¹¹⁷¹ and bryng þe modyr into her r[y]lgh place. ¹¹⁷² Ther be IIII thyngs þat folowyth þe chylde ¹¹⁷³ in þe modyris wombe: þat is hony, ach, ¹¹⁷⁴ comyn, and fenele. For yf a woman ¹¹⁷⁵ with chylde ette mech honny, þe schyld xall ¹¹⁷⁶ be skabydd and depenipuled in diuerase ¹¹⁷⁷ parts of hys body. And yf sche ette mech ¹¹⁷⁸ ache, þan xall þe chylde be swownd and ¹¹⁷⁹ be despossyt to be [epulensiel] (þat is be fallyng</p> <p>1165 <i>modyrworthe</i>: motherwort <i>mowdwed</i>: mugweed <i>rede nep</i>: catmint 1166 and¹ <i>om.</i> A. <i>goldis aneris</i>: fennel (golden anise) <i>woris</i>: boiled greens 1171 <i>rygth</i>: regth A 1173 <i>achi</i>: wild celery 1174 <i>comyn</i>: cumin 1176 <i>be skabydd</i>: by scabies <i>depenipuled</i>: pimply 1178 <i>swownd</i>: weak hearted 1179 <i>epulensie</i>: ypollence A (epilepsy)</p>	<p>[C1070–1075, A1162 <i>beme</i>] + C/S <i>material</i></p> <p>A medycyne preved for {the}/{<i>om.</i>} whit flours of wyff or {maydyn}/{of mayd}, to stope them yff they cvm {to}/{<i>om.</i>} surfetously: tak {oyle}/{olen} benedictum 3 I, oyle of lyle 3 I, oyle of camamell 3 I, meddill thes together and after the rede be gone anoynt her side where she felethe most peyne and the reyns of her bake and a lytell one her navell and well one her body, a lytell above her share. {Explicit}/{<i>om.</i>} (C)/S</p>

Douce/Bodley	Additional	Cambride/Sloane
<p>temper {blavnychide almondes}/{blaunched almons} and make mylke {and}/{om.} when {ye}/{she} well ete therof; boyle hit a litell and put sugur therin and when {ye}/{y she} will ete rise potage, ye may temper hit with {be}/{om.} mylke {forsayde}/{aforesaid}. A bath for the same sekensse: take {welewyn}/{wyldvayne} levys, gowlds clote levys, rose levys, loueache, malowys, and planteyn. Sethe {pis herb}/{these herbys} in watyr {om.}/{and} ben 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 clene all your body therwyth. And ye {may}/{om.} vse {om.}/{pis 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, {perteryche}/{partryke}, and all maner {om.}/{of} wyldre fowle of the felds and {om.}/{of the} wods, save hooole fotyde fowlys. And ye may ete {well}/{om.} mutton, kyde, lambe, porke of i yer olde, and rabetts, {and ye may ete}/{om.} potched eggs, {and ye may ete þe brovesse}/{brewes} of capon brothe, and iussell, and {tooyse}/{colyse} of a capon and coalyse of {om.}/{eny} other fowle afornewyd, and {stvys}/{sewys} and brothys made of the flesshe {forsayde}/{aforesaid}. And ye may ete all maner of {fysche of fresch water}/{fresshe watyr fyssh}, save eelys and tenchys.</p>	<p>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 Yf a woman haue a gret wombe: to mak it 1185 small, tak [s]low thestyl, maroury, – [F.f. 185r] 1186 sowth thystyll þat growyth lowe be þe 1187 grownd – dawndelyon, pypurnell 1188 and make worts þerof. And vs it daylye 1189 tyle þat sche be hall. </p>	<p>1181 sweltyng: fainting 1182 comyis: cumin 1185 sow thestyl: thow thestyl A (sow thistle) maroury: costmary (<i>Tanacetum balsamita</i>) or marsh mallow (<i>Aithaea officinalis</i>). 1186 sowth thystyll: sow thistle (<i>Sonchus oleraceus</i>) 1187 dawndelyon: dandelion pypurnell: scarlet pimpernel (<i>Anagallis arvensis</i>) 1189 hall: healed</p>

Douce/Bodley	Additional	Cambridge/Sloane
<p>Take myrr, {gentian}/{gencian}, bayes, aristology longe (of eche {ijd}/{ij} peny {om.}/{worthe}), 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} worthe or more. This is to put oute þe secundyne or afterbirthe.</p>		

**APPENDIX B:
INCIDENCE OF RUBRICATION IN THE
*KNOWING OF WOMEN'S KIND IN CHILDIRING***

Rubrication	Line	Folio
1. H	1	157r
2. The II	49	158r
3. The III	50	158r
4. The IIII	53	158r
5. The v	56	158r
6. fyrst how	62	158r
7. The	63–64	158r
8. marrys	63–64	158r
9. II	70	158r
10. vii	71	158r
11. III ben	72	158v
12. III	72	158v
13. vii	73	158v
14. And yf it be conseyved þer, yt schall have þe tokyn bothe of man and of woman: þat is to say, both 3erd and wekete	89–91	158v
15. And yf any woman well conseyve a man chylde	92–93	158v
16. III	102	159r
17. The II	104	159r
18. The III	105	159r
19. The fyrst is	106	159r
20. Prefocacion or precipacyon of marris	113–114	159r
21. The flowors	119	159v
22. fro xv yere	128	159v
23. L	129	159v
24. III	132	159v
25. Now J schall tell 3ew weche women lesse her flours without desses and the cause wye þey less them	135–137	159v
26. xv	146	160r
27. L	150	160r
28. The fyrst	153	160r
29. The II	160	160r

Rubrication	Line	Folio
30. suffocacion	161	160r
31. Prefocacion or precipitacion of marris	180–181	160v
32. The III anguische is retencion	205	161r
33. The cavs of þer comyng is thys	210–211	161v
34. Nowe well I tell yow þe caus of retencion and fallyng of flourys:	245–247	162r
35. A	252	162v
36. And oþerwyell	255–256	162v
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	268–271	162v
38. And yf þe flouris þat pasyn comyth of coloreke	282	163r
39. and if it cum of fleme	284	163r
40. Anoþer caus is ther	285	163r
41. Nowe well J wryte at what age a maydyn may vse þe deduyt of drwery	297–299	163v
42. xv	301	163r
43. III	304	163r
44. owder sche xall	305	163r
45. Nowe well J tell yow weche women be most abyl to conseyye and whan	310–311	163r
46. How a woman xall kepe her whan sche is conceyved.	320–321	164r
47. vii	325	164r
48. vii	330	164r
49. vii	338	164v
50. viii	339	164v
51. And yf 3e well know what is þe secundyne, J schall tell yow Ryte	355–357	164v
52. And yf yt abyde within	361	165r
53. What is abortyf and what be his signes. An abortyf	364–365	165r
54. Now well J tell yow what thyngus may let a woman with chyld of rythfull deliuerance	379–381	165r
55. now well J wryte yow medysignes for redy delyverance yf yt be þer tyme	397–399	165v
56. Or	403	165v
57. Anoþer. Take	410	166r
58. How ye schall helpe a woman þat travel of chylde. Fyrst ye xall vnderstonde þat in III manerwyes chylderun may schew hem ressonably at þer berth	416–419	166r

Rubrication	Line	Folio
59. And	438	166v
60. For	450	167r
61. Take of merre	453–454	167r
62. Yf the chyld	456	167r
63. And also, wryte þe salme of Magnyficath in	459	167r
64. But þis ner non oþer	461	167r
65. Yf so be þat þe chyld schow first hys hed, and þe remanter (whan þe hed aperith)	462–463	167r
66. And whan he schewythe bothe hys legges joyntly	467	167v
67. and	470	167v
68. Yf he hold owt bothe handis, put ʒewor on hand	490–491	168r
69. And yf he schew hys fett	494–495	168r
70. Yf he schew but his on leg	499	168r
71. Yf he desjoyne hys fette in comyng forth	504–505	168r
72. Yf þe hed be torned on þe ton syde or on þe toder syde, be	508–509	168r
73. And yf he schew his knes	513–514	168v
74. Yf he schew hys botoke	516	168v
75. And yf he schew hys hed and fet togyder	518–519	168v
76. Ther was ones	521	168v
77. And yf he haue all hys membris joynyd togedyr, or yf he ly ouerequart,	524–525	168v
78. And yf þer be mor þan on chyld, and yf	532	169r
79. And yf þe secundyne þat þe chylde lyʒth wrapit in come not forthe with hyme	536–537	169r
80. And yf þe secundyne be holdyne with the marris	543–544	169r
81. And yf þe mowythe of the marris be so clos þat sche may not help in her hand	548–549	169r
82. How þat þe navell xall be cute After þe chylde be born	554–555	169v
83. And viii or x owors after þe chylde ys born, gyf hym mete at þe begyny. Thus schall ʒe fede hyme	565–566	169v
84. Now wyll J tell yow how ye schall schesse a norse. Take a noresche þat is ʒonge, and in good	582–584	170r
85. The signes of sufocacion of the marris be þes	601–602	170v
86. and the sufocacioun makyth þe marris to rys to the hart and her pownce is styll and no spotell	614–616	170v
87. comythe owt of her mowythe	617	171r

Rubrication	Line	Folio
88. Medisignes for suffocassioun	619–620	171r
89. A drynke for suffocacyon. Take þe sed of nettyll	647–648	171v
90. And yf her speche fayl and sche be in perell of dethe þat sche may not reseyye no drynke	650–552	171v
91. Whan þe marris arn owt of hys place. Be þys signes remeved of hys ry3the place:	657–659	171v
92. Medisignes whan þe marris ben vp at þe hart	668–669	172r
93. And yf þe marris be fallyn downwarde, þes be þe signus	681–682	172v
94. And yf it come of color, medisignes	697–689	172v
95. And yf it come of habundans of fleme þan take	701–702	173r
96. Anoþer: take	720	173r
97. Anoþer	727	173r
98. And yf þe flouris comythe to surfetewssly	729	173v
99. Yf it come to surfetewsly,	732	173v
100. Or take þe her	736	173v
101. Yf ye well change þe corse of flouris into oþer dayes	743–744	174r
102. Now sythen J haue told 3ew þe medisignes for superfluite of flouris, now well J tell 3ow midisignes for retencyon or fallyng of flouris, as whan women haue non or ellys rytth fewe	748–752	174r
103. Anoþer medisigne þat a lady of Selerne vsyd	778	174v
104. Galyon seyth yf a woman hath lost her flowers a monyth	788–789	175r
105. xxxvi	794	175r
106. And yf þe marris be so hardyd þat it hold þe flowrs	800	175r
107. To make þe flowrs to com, þow þe marris be owt of hys ryzte place, and for to make	804–805	175v
108. Dam Cleopatre tawt þes medisigus to her dowter	821–822	176r
109. Forto make flowrs to come	847	176v
110. And yf þe flouris cese becaus yt ys stopid and may have non ysew	856–857	176v
111. Yf þe secundine abyde within whan þe chylde is born and yf it abyde	865–866	177r
112. The medisigne 3e most vse:	897	177v
113. An hard swellyng ryssyth above þe novell, and	926	178v
114. Thes be þe sygnes of swellyng of þe marris	930–931	178v
115. Be thes signes schall 3e know whan a woman is nye her tyme of delyverance	950–951	179r
116. The signes of þe marris þat is ouerreplet of humour	970–971	179v

Rubrication	Line	Folio
117. Take	973	179v
118. Take	988	180r
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	991–994	180r
120. þat war good	1000	180r
121. take kycumbris and bynd hym to her flankys	1001–1002	180r
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.	1011–1015	180v
123. e signes of þe hardnes of þe marris. Þat comyth of vervent hete þat hath be in þe body of þe woman	1016–1018	180v
124. The signes of hardnes jn þe neke of þe marris	1026–1027	181r
125. The signe of boylyng of þe marris: hardnes vnder þe navel	1035–1036	181r
126. The signes of bledyng of þe marris	1045–1046	181v
127. The signes of renyng of blod of women owt of mesur	1064–1065	182r
128. The signes of slaknes of þe weket be thes	1086	182v
129. The signes of the mysstornyng of the marris	1095–1096	182v
130. IIII	1097	182v
131. The redy sygne of mystornyng of þe maris is þes:	1107	183r
132. Yf þe maris be meved owt of place,	1114	183r
133. De postemys. Her is a declaracion of all postemys: ryth as þer be dyuars humors	1124–1125	183r
134. the scecunde	1129	183v
135. III	1131	183v
136. The IIII	1132	183v
137. yf a postem comythe of blode	1135	183v
138. and yf a postem comythe of fleme	1137	183v
139. and yf a posteme comythe of rede colour	1141–1142	183v
140. and yf yt comythe of malycoly, it well	1143	183v
141. IIII. And yf it comythe of blode, it is	1145	183v
142. blod	1148	184r
143. take	1149	184r

**APPENDIX C:
SOURCE MATERIAL AND TOPICS OF
*THE KNOWING OF WOMAN'S KIND IN CHILDIRING***

Abbreviations

LSM1: *Liber de sinthomatibus mulierum*

NOQ: *Non omnes quidem*

Cleopatra: *Genicia Cleopatrae ad Theodotam*

MS A Line	Topic	Source Material	MS D Line
1–2	Title	Unique to this MS	—
2–18	Prologue	<i>LSM1</i>	1–12
19–20	Dedication to Mary and the Saints	Redactor	13
20–27	Rationale and attribution	<i>LSM1</i>	13–18
27–36	Entreaty	Unknown source, possibly redactor	24–31
36–45	Nature of the Menses (Flower)	<i>LSM1</i>	32–39
45–63	Female/Male Differentiation	Unknown source	40–51
63–71	Description of the Marris (Uterus)	Unknown source, possibly <i>Chirurgie du maitre Henri de Mondeville</i> (ca. 1320)	52–60
71–98	Seven-Chambered Uterus and the Nature of Conception	Classical sources	60–83
98–101	Introduction to the Diseases of the Marris	Redactor	84–86
101–119	The Three Diseases of the Marris: Travail of Childbirth, Suffocation, and Retention	Classical sources	86–103
119–123	Introduction to the Flower	Unknown source	100–103
124–125	The Flower (1)	<i>NOQ</i>	103–104
125–129	The Flower (2)	Classical sources	104–108
129–134	Untreatable Diseases of the Marris	Unknown source, possibly redactor	108–113
135–152	Why Women Lose their Flower	<i>NOQ</i>	113–129
153–160	Introduction to the Travail of Childbirth	Classical sources	131–138

MS A Line	Topic	Source Material	MS D Line
160–180	Introduction to Suffocation	Classical Sources, including <i>NOQ</i>	139–153
181–204	Introduction to Precipitation	Classical Sources, including <i>LSMI</i>	154–171
205–245	Introduction to Retention	Classical Sources	171–203
245–251	Causes of Retention (Amenorrhoea)	Classical Sources	204–208
252–260	Causes of Retention (2)	<i>LSMI</i>	208–215
260–297	Retention and Superfluity (Menorrhagia)	<i>LSMI</i>	215–248
297–303	Introduction to the Deduyt of Drwery (Joy of Lovemaking)	<i>NOQ</i>	249–253
303–310	Consequences of Deduyt of Drewery Too Soon	Classical Sources	253–258
310–320	Characteristics of a Woman Best able to Conceive	<i>NOQ</i>	259–266
320–327	Comportment of Pregnant Women	Unknown source, similar to material found in the <i>Nature of Woman</i> (see Green, “Obstetrical,” 87)	265–271
327–336	Limit Activity of Pregnant Woman	<i>NOQ</i>	272–274
337–355	Care and Activity of Women in Months 7, 8, and 9 of their Pregnancy	Unknown source	275–284
355–361	Description of the Secundine (Placenta)	Unknown source, possibly redactor	295–301
364–366	Definition of an Abortif (Miscarriage)	Redactor	302
367–374	Signs of an Abortif (Miscarriage)	<i>NOQ</i>	303–308
374–375	Hitting or Falling Causing an Abortif	Unknown source, possibly redactor	308
375–378	Warning Against the Use of Emmenagogues (Abortifacients)	<i>NOQ</i>	309–311
379–395	Reasons of Complications (Letting) in Childbirth	<i>NOQ</i>	312–323
396–399	Introduction to Medicines Used in Delivery	Redactor	324–326
399–410	Herbal Recipes for Easing Delivery (1)	<i>Cleopatra</i>	326–334
410–415	Herbal Recipe for Easing Delivery (2)	Unknown source, possibly redactor	334–338

MS A Line	Topic	Source Material	MS D Line
416–437	Introduction to Complications Observed in Delivery	<i>NOQ</i>	339–356
438–441	Introduction to Correcting Complications in Childbirth	Redactor	356–358
441–462	Medicines, Recipes, and a Charm to Aid Delivery	Unknown source	359–376
462–466	When the Child Presents Head First	<i>NOQ</i>	377–380
467–471	When the Child Presents Both Legs First	<i>NOQ</i>	380–383
484–494	When the Child Presents one Hand First	<i>NOQ</i>	396–403
494–498	When the Child Presents Feet First	<i>NOQ</i>	404–407
499–504	When the Child Presents one Leg First	<i>NOQ</i>	408–411
504–508	When the Child’s Legs Spread During Delivery	<i>NOQ</i>	411–415
508–513	When the Child Presents Facing forward	<i>NOQ</i>	416–419
513–516	When the Child Presents Knees First	<i>NOQ</i>	420–422
516–518	When the Child Is Breach	<i>NOQ</i>	422–423
518–521	When the Child Presents Both Head and Feet at the Same Time	<i>NOQ</i>	423–425
521–524	Anecdote of a Complication	Unknown source, possibly redactor	425–428
524–531	When the Child Presents All Limbs First	<i>NOQ</i>	429–434
532–536	When Twins Present Together	<i>NOQ</i>	435–438
536–543	How to Remove the Secundine (Afterbirth)	<i>NOQ</i>	439–452
548–554	Strategies for Dilating the Cervix	<i>NOQ</i>	447–452
554–565	How to Sever the Umbilical	<i>NOQ</i>	453–463
565–573	Foods to Cleanse a Newborn’s Stomach	<i>NOQ</i>	464–470
573–576	Warning Against Mother’s Milk	<i>NOQ</i>	470–473
576–578	Warning Against Colostrum	Classical Sources	473–474
578–581	Best Milk	<i>NOQ</i>	474–476
582–583	Introduction to the Wet Nurse	Redactor	477
583–590	Characteristics of a Good Wet Nurse	<i>NOQ</i>	477–485
590–592	Regulation of Wet Nurse’s Milk	<i>NOQ</i>	525–527
592–594	Best Foods for Wet Nurse	<i>NOQ</i>	527–529
595–601	Introduction to the Signs of Suffocation (Rising/Choking Marris)	Redactor	530–533
601–606	Signs of Suffocation (1)	<i>NOQ</i>	533–537

MS A Line	Topic	Source Material	MS D Line
606–607	Signs of Suffocation (2)	Unknown source	537–538
608–610	Signs of Suffocation (3)	<i>NOQ</i>	538–540
610–611	Signs of Suffocation (4)	Unknown source, possibly redactor	540
612–617	Difference Between Gout and Suffocation	<i>NOQ</i>	541–546
617–619	The Effect of Suffocation on a Woman’s Body	<i>NOQ</i> and/or <i>LSMI</i>	546–547
619–620	Medicines for Suffocation	Redactor	548
620–622	Treatment of Suffocation (1)	<i>NOQ</i>	548–549
623	Treatment of Suffocation (2)	<i>LSMI</i>	550–551
624–626	Treatment of Suffocation (3)	Unknown source	551–552
626–628	Treatment of Suffocation (4)	<i>NOQ</i>	552–553
628–636	Treatment of Suffocation (5)	<i>LSMI</i>	553–559
636–638	Treatment for Suffocation (6)	Unknown source	559–560
638–646	Treatments of Suffocation (7)	<i>LSMI</i>	561–572
647–656	Treatment for Suffocation (8)	Unknown source	573–582
657	Introduction to Suffocation	Redactor	583
658–658a	Signs of Suffocation	<i>LSMI</i>	583–584
659–661	Results of Untreated Suffocation	Unknown source	585–586
662–664	Symptoms of a Suffocation	<i>LSMI</i>	586–588
665–684	Signs and Treatment of Suffocation	Unknown source, possibly classical sources	588–598
681–685	Symptoms of Precipitation (Falling Marris)	Unknown source, possibly classical sources	598–601
685–689	Superfluity (Excess) of Flower Caused by Sanguine (Blood)	<i>LSMI</i>	602–605
689–696	Treatment of Superfluity Caused by Sanguine	<i>LSMI</i>	605–611
696–697	Best Treatment for Superfluity Caused by Sanguine	Unknown source	611–612
697–720	Medicines for Superfluity Caused by Phlegm	<i>LSMI</i>	613–635
720–743	Recipes for Treating Superfluity	Unknown source	636–644
743–747	How to Change the Day of a Woman’s Flower	Unknown source	659–662

MS A Line	Topic	Source Material	MS D Line
748–787	Treatments for Retention (Amenorrhoea 1)	Unknown source	663–693
788–791	Galen’s Phlebotomy Treatment for Retention	<i>LSMI</i>	694–696
791–793	Rationale Behind Phlebotomy	Classical Sources	696–698
794–803	Medicines to Ease Retention	Unknown source	699–710
804–811	Treatments for Retention (2)	<i>NOQ</i>	713–718
811–813	Dame Fabian’s Treatment for Retention	<i>NOQ</i>	718–720
813–820	Medicines for Retention	Unknown source	721–726
821–828	Cleopatra’s Treatment for Retention	<i>LSMI</i>	726–731
829–846	Famous Jew’s Treatment for Retention	<i>LSMI</i>	740–753
847–885	How to Bring on a Woman’s Flower	Unknown source	756–763
856–864	Treatments and Recipes for Retention	Unknown source	773–780
865–876	Treatment and Medicine to Deliver the Secondine	Unknown source	793–803
876–879	Treatment for Pain in the Marris	Unknown source	803–805
879–885	Signs of Prefocation (Suffocation/Choking)	Unknown source	806–810
885–887	Treatment of Prefocation	<i>LSMI</i>	811–815
887–897	Signs and Causes of Precipitation (Prolapse)	<i>LSMI</i>	816–824
897–899	Treatment of Precipitation (1)	<i>LSMI</i>	825–827
899	Best Things to Treat Precipitation	Classical Sources	827–828
900–906	Treatment of Precipitation (2)	<i>LSMI</i>	828–834
906–909	Treatment of Precipitation (3)	Unknown source	834–836
911	Treatment of Precipitation (4)	<i>LSMI</i>	836–837
911–913	Correct Use of Suppositories	Unknown source	837–839
913–925	Treatments for Heating in the Marris	<i>LSMI</i>	839–844
925–930	Signs of Retention	<i>NOQ</i>	852–856
930–943	Signs of Swelling in the Marris (1)	<i>NOQ</i>	857–866
943–946	Danger if the Secondine Is Not Delivered (1)	<i>NOQ</i>	866–869
946–949	Treatments for Swelling in the Marris	<i>NOQ</i>	870–873
950–965	Signs of Parturition	<i>NOQ</i>	874–885
965–969	Danger if the Secondine Is Not Delivered (2)	Unknown source, possibly redactor	885–889

MS A Line	Topic	Source Material	MS D Line
970–977	Signs and Treatments for a Marris That Is Full of Humours	<i>Cleopatra</i>	889–894
977–991	Signs and Treatments of Swelling in the Marris	<i>Cleopatra</i>	894–904
991–998	Signs of Imminent Parturition	<i>NOQ</i>	905–910
998–1015	Treatment and Medicines Used to Aid Delivery	<i>NOQ</i>	910–923
1016–1026	Signs of Hardness in the Marris	<i>NOQ</i>	924–931
1026–1034	Signs of Hardness in the Neck of the Marris	<i>NOQ</i>	932–937
1035–1045	Signs of Swelling in the Marris (2)	<i>NOQ</i>	938–945
1045–1053	Signs and Causes of Injury to the Marris	<i>NOQ</i>	946–952
1054–1063	Treatment and Medicines for Injury to the Marris	<i>NOQ</i>	952–958
1064–1069	Signs of Mis-Bleeding in the Marris	<i>NOQ</i>	959–962
1069–1083	Treatments of Mis-Bleeding	<i>NOQ</i>	963–971
1083–1085	Recipe for Treating Mis-Bleeding	Unknown source	972–973
1086–1095	Signs of Weakness in the Marris	<i>NOQ</i>	974–980
1095–1106	Signs of Mis-Turning (Dislocation) of the Marris	<i>NOQ</i>	992–1000
1107–1123	Signs and Treatments of Mis-Turning of the Marris	Unknown source	1000–1012
1124–1162	On Postemes (Abscesses)	Unknown source	1013–1109

**APPENDIX D:
ALPHABETICAL LISTING OF
HERBS AND MEDICINALS FOUND IN
THE *KNOWING OF WOMAN’S KIND IN CHILDIRING***

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*

Knowing Entry	Common Name	Scientific Classification	DVH Entry	Line Number
ache	smallage, wild celery	<i>Apium graveolens</i>	Smalache	n885
affronitri	mineral salt, saltpetre?	potassium nitrate? (KNO ₃)	–	n949
annes	anise	<i>Pimpinella anisum</i>	Anyse	n974
aromacum	gum ammoniac	<i>Dorema ammoniacum</i>	–	n900
asspaltum	asphalt, bitumen	–	–	n672
bawme	horsemint	<i>Mentha sylvestris</i>	Bawme _v	n670
bays of lorell,	bay berries	<i>Laurus nobilis</i>	Laureole _v	794 [n624]
benys	beans	<i>Fabaceae</i> or <i>Leguminosae</i>	*	n715
beteny	betony	<i>Betonica officinalis</i>	Betoyne	n759, 769

* This medicinal or plant is mentioned in passing in *DVH*, but does not have a discrete entry.

Knowing Entry	Common Name	Scientific Classification	DVH Entry	Line Number
blak popy	black poppy	<i>Papaver somniferum</i>	Popie	n738
boll	bull	<i>Bos primigenius taurus</i>	–	n824, 948
bor	wild or domesticated pig, usually male	<i>Sus scrofa</i>	–	1149
botyr	butter	–	–	806, 920, 975
brene	wheat bran	<i>Triticum</i>	–	904 [n781]
brent cloth	burnt cloth	–	–	629 [n672–674]
calamynt	catmint	<i>Nepeta cataria</i>	Nepis	n639, n641, 779, 817, 818, 839
calf	calf tallow	<i>Bos primigenius taurus</i>	–	908
camelys	camel's hay, lemongrass	<i>Andropogon schoenanthus</i>	Sowthernwode	n634
cassy	cassia or bastard cinnamon	<i>Cassia senna</i> or <i>Cinnamomum cassia</i>	–, Canel	n902
castorium	castoreum	<i>Castor canadensis</i> , or <i>Castor fiber</i>	–	n629, 655, 676, 816, 852
celadony wyld	greater celandine	<i>Chelidonium majus</i>	Celydoine	n1156
centinodie	centinody	<i>Polygonum aviculare</i>	–	n712
chary	cherry	<i>Prunus avium</i>	–	n759
ches	cheese	–	–	728
col	cabbage	<i>Brassica oleracea</i>	Coul	n862
comyne	cumin	<i>Cuminum cyminum</i>	Comyn	404, n641, 840, 949, 1149
corell	red coral	<i>Corallium rubrum</i>	–	n711
cornes of pepur	black pepper	<i>Piper nigrum</i>	Peper	849 [n840]
cresspes	pastries	–	–	783
cyperyn	sweet sedge	<i>Acorus calamus</i>	Cyperus	n342, n1045, 1118
darnell	cockle	<i>Lolium temulentum</i>	Kockul	n727
dayeseys	daisies	<i>Chrysanthemum leucanthemum</i>	Camomille	n780
detayne	white dittany	<i>Dictamnus albus</i>	Ditayne,	n448
diamargariton	powdered pearl compound	CaCO ₃ and conchiolin	–	n449
eggys schellys	eggshells	–	–	716, 738
eglytyn	Eglantine Rose	<i>Rosa rubiginosa</i>	Rose	708 [n699]
egramondy	agrimony	<i>Agrimonia eupatoria</i>	–	n709
enplaysteris	plasters, poultices	–	–	1075
essell	verjuice, vinegar	–	–	1061
estorax	storax resin	<i>Styrax officinale</i>	–	n797

Knowing Entry	Common Name	Scientific Classification	DVH Entry	Line Number
ewrose	rose-water	<i>Rosa damascena</i>	Rose	n699
fayer flower of qwette	refined wheat flour	<i>Triticum</i>	–	n781
federis brent	burnt feathers	–	–	630, 674 [n672–674]
fenecrek	fenugreek	<i>Trigonella foenum-graecum</i>	Femygrek _v	n449, 476, 801, 886, 920
fera magna	trifera magna	purgative	–	n858
folfot	purslane	<i>Portulaca sativa</i>	Purslane	n711
fowlys of þe fyld	wild ground-birds	<i>Galliformes</i>	–	842
front of a schepe	forehead wool	<i>Ovis aries</i>	–	406, 692
fume	smoke	–	–	834, 879, 1014 [n629]
fume of sulphur	sulphur smoke	S	–	n1014
fumygacion	smoke	–	–	631, 770, 837
fyg(is)	fig	<i>Ficus carica</i>	*	n745, 948
fysche of rynyng water with scalys	freshwater fish	–	–	843
galbaun	galbanum	<i>Ferula galbaniflua</i> or <i>F. rubricaulis</i>	–	n629, n797
gall(e)	gallbladder	–	–	n824, 947
garapigra	hiera picra	purgative	–	n639
garogodioun	jeralogodion	purgative	–	n702
genger	ginger	<i>Zingiber officinale</i>	Gyngeuere	n830
getys	goat's	<i>Capra aegagrus hircus</i>	–	843
gos	goose	<i>Anserini</i>	–	1116
got	goat	<i>Capra aegagrus hircus</i>	–	349, 673
goys	goose	<i>Anserini</i>	–	919, 975, 988
grece	grease	–	–	808, 919, 974, 1116, 988, 1013, 1083, 1149
grece of a goys	goose's grease	<i>Anserini</i>	–	919, 974, 988, 1116
grece of a sowe	lard	<i>Sus scrofa domesticus</i>	–	1013
grece of an hogge	hog's grease	<i>Sus scrofa domesticus</i>	–	1083
gres of a hen	hen's grease	<i>Gallus gallus domesticus</i>	–	808, 920
grese of a bor	boar grease	<i>Sus scrofa</i>	–	1149
harts horn	red deer horn	<i>Cervus elaphus</i>	–	712
hen(e)	hen, chicken	<i>Gallus gallus domesticus</i>	–	808, 920
heyhow	horehound	<i>Marubium vulgare</i>	Horhowne	n765

Knowing Entry	Common Name	Scientific Classification	DVH Entry	Line Number
hogge	hog	<i>Sus scrofa domesticus</i>	–	1083
hony	honey	–	–	567, 572, 809, 1006
horn	burnt horn	–	–	n673, 712
horn of a got	burnt horn of goat	<i>Capra aegagrus hircus</i>	–	n673
hors donge	horse dung	<i>Equus ferus caballus</i>	–	n733
incence	frankincense	<i>Boswellia thurifera</i>	Frankensence	877
jvery	ivory	–	–	n443
kydis	kid, young goat	<i>Capra aegagrus hircus</i>	–	842
laury	bay	<i>Laurus nobilis</i>	Laureole _v	475, n624
laxatyus	unspecified laxatives	laxatives	–	698, 700, 815, 1075, 1147
leg of a der	burnt leg of deer	<i>Cervus elaphus</i>	–	673 [n672–674]
leke bladus	leek leaves	<i>Allium porrum</i>	Leeke	411 [n840]
lensed	linseed, flaxseed	<i>Linum usitatissimum</i>	–	727, 801 [n476]
leves of lorell	bay leaves	<i>Laurus nobilis</i>	Laureole _v	768, 830 [n624]
leye	lye-water, sodium carbonate	Na ₂ CO ₃ + H ₂ O	–	867, 868
ligun aloe	agarwood	<i>Aquilaria malaccensis</i>	–	n633
lorell	bay	<i>Laurus nobilis</i>	Laureole _v	768, 794, 830 [n624]
lorell leuys	bay leaves	<i>Laurus nobilis</i>	Laureole _v	768, 830 [n624]
lynen cloth	linen cloth	–	–	975
lynesed	linseed, flaxseed	<i>Linum usitatissimum</i>	*	n476, 741, 921
Magnyficath	Magnificat	healing charm	–	459
malows, malvys	mallows	<i>Malva sylvestris</i> or <i>M. officinalis</i>	Hocke, Vylde malwe	n779, 868, 1074
mede	mead, honey wine	–	–	818
melke	milk	–	†	336, 574, 576, 917
melke of a woman	nursing mother's milk	–	–	917
mir	myrrh (gum resin)	<i>Commiphora abyssinica</i>	–	454, 825, 848 [n807]
modirwort	motherwort, mugweed	<i>Artemisia vulgaris</i>	Mogworte	n903
mogwede	motherwort, mugweed	<i>Artemisia vulgaris</i>	Mogworte	n903
morell	black nightshade	<i>Solanum nigrum</i>	Morell	n1062, 1156
moscelyon	musk oil	–	–	n634
mostard	mustard	<i>Brassica nigra</i>	Senueye	1009 [n840]

† Used extensively in *DVH*, but does not have a discrete entry.

Knowing Entry	Common Name	Scientific Classification	DVH Entry	Line Number
musce	deer musk	–	–	633
mylke	milk	–	†	217, 573, 579, 580, 581, 591, 592, 913
mynts	mint	<i>Mentha</i>	Mynte	840, 855
nardylcon	nard oil	<i>Nardostachys jatamansi</i>	Spikenard	n635
nepte	catmint	<i>Nepeta cataria</i>	Nepis	n641, 757, 765, 769, 839
nettyll	stinging nettle	<i>Urtica dioica</i>	Nettle	n648, 742
nitrum	mineral salt, saltpeter?	potassium nitrate? (KNO ₃)	–	n947
nutrus	natron salts	–	–	n826
oblys	wafers	–	–	783
onyons	onions	<i>Allium cepa</i>	Oynones	n1150
opium	opium	<i>Papaver somniferum</i>	Popie	n908, 1117
otts	oats	<i>Avena sativa</i>	–	n644
oyle	oil	–	†	671, 677, 913, 916, 923, 1006, 1061, 1151
oyle laury	bay oil	<i>Laurus nobilis</i>	Laureole _v	475, n624
oyle of bawme	horsemint oil	<i>Mentha sylvestris</i>	Bawme _v	n670
oyle of saltfysch	oil from a saltwater fish	–	–	872
oyle of senovoy	mustard oil	<i>Brassica nigra</i>	Senueye	873 [n840]
oyle roset	rose oil [n699]	<i>Rosa</i>	Rose	838, 1155
oyll cyperyn	cyperus oil	<i>Acorus calamus</i>	Cyperus	n342, n1045, 1118
oyll olyue	olive oil	–	–	343, 475
papauery	poppy	<i>Papaver somniferum</i>	Popie	1112 [n908]
penne	feather	–	–	669, 678, 901
pepercornes	black pepper	<i>Piper nigrum</i>	Peper	852 [n840]
pepur	black pepper	<i>Piper nigrum</i>	Peper	n840
peritory	pellitory	<i>Parietaria officinalis</i>	Peletre	n779
pessary	suppository	–	–	634, 799, 803, etc.
pessary of woll	wool suppository	–	–	1063, 1085
planteyn	plantain	<i>Plantago major</i>	Planteyn	n690, n709, 712, 742, 1062
playster	plaster, poultice	–	–	1007, 1075, 1148
pollypody	polypody	<i>Polypodium vulgare</i>	–	401, n702
pomiegnert	pomegranate	<i>Punica granatum</i>	*	n711
popy	black poppy	<i>Papaver somniferum</i>	Popie	n739

Knowing Entry	Common Name	Scientific Classification	DVH Entry	Line Number
porret	leek	<i>Allium porrum</i>	Leeke	n840
puliol (ryall)	pennyroyal	<i>Mentha pulegium</i>	Pyliole	n765, 816, 817, 818, 854, 947
qwette	wheat	<i>Triticum</i>	†	n781
red bryer	dog rose	<i>Rosa canina</i>	Rose	708 [n699]
red doke	red dock	<i>Rumex sanguineus</i>	Dokke	n696
rew(e)	rue	<i>Ruta graveolens</i>	Rue	n652, 902, 947, 1006, 1150
rose water	rose-water	<i>Rosa damascena</i>	Rose	1057 [n699]
roset	rose oil	<i>Rosa damascena</i>	Rose	838, 1155 [n699]
rosis	roses	f. <i>Rosa</i>	Rose	707, 1012 [n699]
rossen	resin, tears	–	–	n909
saffern	saffron	<i>Crocus sativus</i>	Safron _v	n796, 908, 917
salme of Magnyficath	Magnificat	healing charm	–	459
saltfysch	saltwater fish	–	–	872
sanedegrakon	dragon tree resin	<i>Dracaena draco</i>	–	n713
saven	savine	<i>Juniperus sabina</i>	Saveyne	n759, 765, 769, 830, 840
schavyng of jvery	ivory shavings	–	–	n443
schepe	sheep	<i>Ovis aries</i>	–	406, 692
sclarye	clary	<i>Salvia sclarea</i>	Sclarye _v	n758
sed of ache	smallage seeds	<i>Apium graveolens</i>	Smalache	n885
sed of feneygrek	fenugreek seeds	<i>Trigonella foenum-graecum</i>	Femygrek _v	886 [n449]
sed of town creses	garden cress seeds	<i>Lepidium sativum</i>	Kerson	n878
seed of wyld comyn	cumin seeds	<i>Cuminum cyminum</i>	Comyn	404 [n641]
selgrene	houseleek	<i>Sempervivum tectorum</i>	Iubarbe	n694
seneveyn	mustard	<i>Brassica nigra</i>	Senueye	n840, 873
serep	syrup	–	–	638, 699
serep of vyletys	violet syrup	<i>Viola odorata</i>	Violet	n700
sewet of a der	deer suet	<i>Cervus elaphus</i>	–	349, 807, 1115
sewet of a got	goat suet	<i>Capra aegagrus hircus</i>	–	349
soft	mullein-steeped oil	<i>Verbascum thapsus</i>	Softe	n633
sowe	sow	<i>Sus scrofa domesticus</i>	–	1013
stafisagre	stavesacre	<i>Delphinium staphisagria</i>	–	n849
storax	storax resin	<i>Styrax officinale</i>	–	877 [n797]
sulphur	sulphur smoke	S	–	n1014
tallow of a calf	calf's tallow	<i>Bos primigenius taurus</i>	–	908

Knowing Entry	Common Name	Scientific Classification	DVH Entry	Line Number
tansy	barley water	<i>Hordeum vulgare</i>	*	n1075
teodoricon anacardivm	theodoricon anacardium	purgative	–	n859
teodoricon enpyston	theodoricon empiricon	purgative	–	n860
terpentyn, tarpentyn	turpentine	<i>Pistacia terebinthus</i>	–	n808, 907, 1116
tesen	barley water	<i>Hordeum vulgare</i>	*	n871
tode	burnt toad	<i>Bufo vulgaris</i>	–	720 [n672]
town creses	garden cress	<i>Lepidium sativum</i>	Kerson	n878
tyfer sarracineise	saracen trifera	purgative	–	n699
vyletys	violets	<i>Viola odorata</i>	Violet	n700
vyneger	vinegar	CH ₃ CO ₂ H + H ₂ O	–	674, 733
vynys	burnt grape vines	<i>Vitis vinifera</i>	–	n730 [n672]
wax	bee's wax	–	–	907, 920, 1083, 1115
weet	wheat	<i>Triticum</i>	†	n781, 905, 1150
weet brene	wheat bran	<i>Triticum</i>	–	904 [n781]
wete mele	wheat meal	<i>Triticum</i>	–	1149 [n781]
whyf of egg(es)	egg whites	–	–	917, 1013
woll	wool	–	–	405, 670, 678, etc.
wormwod(e)	wormwood	<i>Artemisia absinthium</i>	Wermode	n639, 900
wyne	wine	<i>Vinum</i>	–	455, 649, 676, etc.
yrelyon	yrileon	scented ointment	–	n634
yssope	hyssop	<i>Hyssopus officinalis</i>	Isope	n458, 807, 826

Table D-2: Common Names of Medicinal Substances Found in the *Knowing*

Common Name	Knowing Entry	Scientific Classification	DVH Entry	Line Number
agarwood	ligun aloe	<i>Aquilaria malaccensis</i>	–	n633
agrimony	egramondy	<i>Agrimonia eupatoria</i>	–	n709
anise	annes	<i>Pimpinella anisum</i>	Anyse	n974
aphronitre?	affronitri	sulphur salts?	–	n949
asphalt	asspaltum	–	–	n672
barley water	tesen, tansy	<i>Hordeum vulgare</i>	*	n871, n1075
bastard cinnamon	cassy	<i>Cinnamomum cassia</i>	Canel	n902
bay	laury, lorell	<i>Laurus nobilis</i>	Laureolev	475, n624, 768, 794, 830

Common Name	Knowing Entry	Scientific Classification	DVH Entry	Line Number
bay berries	bays of lorell,	<i>Laurus nobilis</i>	Laureole _v	794 [n624]
bay leaves	leves of lorell, lorell leuys	<i>Laurus nobilis</i>	Laureole _v	768, 830 [n624]
bay oil	oyle laury	<i>Laurus nobilis</i>	Laureole _v	475, n624
bees wax	wax	–	–	907, 920, 1083, 1115
benys	beans	<i>Fabaceae</i> or <i>Leguminosae</i>	*	n715
betony	beteny, beteyn	<i>Betonica officinalis</i>	Betoyne	n759, 769
bitumen	asspaltum	–	–	n672
black nightshade	morell	<i>Solanum nigrum</i>	Morell	n1062, 1156
black pepper	pepur	<i>Piper nigrum</i>	Peper	n840
black pepper	cornes of pepur, pepercornes	<i>Piper nigrum</i>	Peper	849, 852 [n840]
black poppy	blak popy	<i>Papaver somniferum</i>	Popie	n738
boar grease	grese of a bor	<i>Sus scrofa</i>	–	1149
bull	boll	<i>Bos primigenius taurus</i>	–	n824, 948
burnt cloth	brent cloth		–	629 [n672]
burnt feathers	federis brent	–	–	630, 674 [n672]
burnt grape vines	vynys	<i>Vitis vinifera</i>	–	n730 [n672]
burnt horn	horn	–	–	
burnt horn of goat	horn	<i>Capra aegagrus hircus</i>	–	n673 [n672]
burnt leg of deer	leg of a der	<i>Cervus elaphus</i>	–	673 [n672]
burnt toad	tode	<i>Bufo vulgaris</i>	–	720 [n672]
butter	botyr, botur	–	–	806, 920, 975
cabbage	col	<i>Brassica oleracea</i>	Coul	n862
calf tallow	tallow of a calf	<i>Bos primigenius taurus</i>	–	908
camel's grass	camelys	<i>Andropogon schoenanthus</i>	Sowthernwode	n634
cassia	cassy	<i>Cassia senna?</i>	–	n902
castoreum	castory, castorevm, castor, castorion, castorium	<i>Castor canadensis</i> , or <i>Castor fiber</i>	–	n629, 655, 676, 816, 852
catmint	nepte, calamynt	<i>Nepeta cataria</i>	Nepis	n639, n641, 757, 765, 769, 779, 817, 818, 839
centinody	centtinodie	<i>Polygonum aviculare</i>	–	n712
cheese	ches	–	–	728
cherry	chary	<i>Prunus avium</i>	–	n759

Common Name	Knowing Entry	Scientific Classification	DVH Entry	Line Number
chicken	hen(e)	<i>Gallus gallus domesticus</i>	–	808, 920
clary	sclarye	<i>Salvia sclarea</i>	Sclarye _v	n758
cockle	darnell	<i>Lolium temulentum</i>	Kockul	n727
purslane	folfot	<i>Portulaca sativa</i>	Purslane	n711
cumin		<i>Cuminum cyminum</i>	Comyn	404, n641, 840, 949, 1149
cumin seeds	seed of wyld comyn	<i>Cuminum cyminum</i>	Comyn	404 [n641]
cyperus oil	oyll cyperyn	<i>Acorus calamus</i>	Cyperus	n342, n1045, 1118
daisies	dayeseys	<i>Chrysanthemum leucanthemum</i>	Camomille	n780
deer musk	musce	–	–	633
deer suet	sewet of a der	<i>Cervus elaphus</i>	–	349, 807, 1115
dog rose	red bryer	<i>Rosa canina</i>	Rose	708 [n699]
dragon tree resin	sanedragon	<i>Dracaena draco</i>	–	n713
egg whites	whyt of egg(es)	–	–	917, 1013
eggshells	eggys schellys	–	–	716, 738
Eglantine Rose	eglytyn	<i>Rosa rubiginosa</i>	Rose	708 [n699]
feather	penne	–	–	669, 678, 901
fenugreek	fenecrek, fungrek	<i>Trigonella foenum-graecum</i>	Femygrek _v	n449, 476, 801, 886, 920
fenugreek seeds	sed of feneygrek	<i>Trigonella foenum-graecum</i>	Femygrek _v	886 [n449]
fig	fyg(is)	<i>Ficus carica</i>	*	n745, 948
flaxseed	lyneseed	<i>Linum usitatissimum</i>	*	n476, 727, 741, 801, 921
forehead wool	front of a schepe	<i>Ovis aries</i>	–	406, 692
frankincense	incence	<i>Boswellia thurifera</i>	Frankensence	877
freshwater fish	fysche of rynyng water with scalys	–	–	843
galbanum	galbaun	<i>Ferula galbaniflua</i> or <i>F. rubricaulis</i>	–	n629, n797
gallbladder	gall(e)	–	–	n824, 947
garden cress seeds	sed of town creses	<i>Lepidium sativum</i>	Kerson	n878
ginger	genger	<i>Zingiber officinale</i>	Gyngeuere	n830
goat	got, getys	<i>Capra aegagrus hircus</i>	–	349, 673, 843
goat suet	sewet of a got	<i>Capra aegagrus hircus</i>	–	349
goose	gos, goys	<i>Anserini</i>	–	919, 975, 988, 1116

Common Name	Knowing Entry	Scientific Classification	DVH Entry	Line Number
grease	grece	–	–	808, 919, 974, 1116, 988, 1013, 1083, 1149
greater celandine	celadony wyld	<i>Chelidonium majus</i>	Celydoine	n1156
gum ammoniac	aromacum	<i>Dorema ammoniacum</i>	–	n900
hen's grease	gres of a hen	<i>Gallus gallus domesticus</i>	–	808, 920
hiera picra	garapigra	<i>purgative</i>	–	n639
hog's grease	grece of an hogge	<i>Sus scrofa domesticus</i>	–	1083
honey	hony	–	–	567, 572, 809, 1006
horehound	heyhow	<i>Marubium vulgare</i>	Horhowne	n765
horse dung	hors donge	<i>Equus ferus caballus</i>	–	n733
horsemint	bawme	<i>Mentha sylvestris</i>	Bawme _v	n670
houseleek	selgrene	<i>Sempervivum tectorum</i>	Iubarbe	n694
hyssop	yssope	<i>Hyssopus officinalis</i>	Isope	n458, 807, 826
ivory shavings	schavyng of jvery	–	–	n443
jeralogodion	garogodioun	<i>purgative</i>	–	n702
kid	kydis	<i>Capra aegagrus hircus</i>	–	842
lard	grece of a sowe	<i>Sus scrofa domesticus</i>	–	1013
leek	porret	<i>Allium porrum</i>	Leeke	n840
leek leaves	leke bladus	<i>Allium porrum</i>	Leeke	411 [n840]
lemongrass	camelys	<i>Cymbopogon schoenanthus</i>	Sowthernwode	n634
linen cloth	lynen cloth	–	–	975
linseed	lynesed	<i>Linum usitatissimum</i>	*	n476, 727, 741, 801, 921
lye-water	leye	sodium carbonate (Na ₂ CO ₃ + H ₂ O)	–	867, 868
Magnificat	Magnyficath	healing charm	–	459
mallows	malvys, malows	<i>Malva sylvestris</i> or <i>M. officinalis</i>	Hocke, Vylde malwe	n779, 868, 1074
mead, honey wine	mede	–	–	818
milk	melke, mylke	–	†	217, 336, 573, 574, 576, 579, 580, 581, 591, 592, 913, 917
mints	mynts	<i>Mentha</i>	Mynte	840, 855
motherwort	modirwort, mogwede	<i>Artemisia vulgaris</i>	Mogworte	n903
mugweed	mogwede, modirwort	<i>Artemisia vulgaris</i>	Mogworte	n903
mullein	soft	<i>Verbascum thapsus</i>	Softe	n633
musk oil	moscelyon	–	–	n634

Common Name	Knowing Entry	Scientific Classification	DVH Entry	Line Number
mustard	seneveyne, senovoy, mostard	<i>Brassica nigra</i>	Senueye	1009, 873 [n840]
myrrh	merre, mir, myrr	<i>Commiphora abyssinica</i>	–	454, n807, 825, 848, 1083
nard oil	nardylcon	<i>Nardostachys jatamansi</i>	Spikenard	n635
natron salts	nutrus	native hydrous sodium carbonate (NaCO ₃ •10H ₂ O)	–	n826
nursing mother's milk	melke of a woman	–	–	917
oats	otts	<i>Avena sativa</i>	–	n644
oil	oyle	–	†	671, 677, 913, 916, 923, 1006, 1061, 1151
olive oil	oyle (of) olyue	–	–	343, 475
onions	onyons	<i>Allium cepa</i>	Oynones	n1150
opium	opium	<i>Papaver somniferum</i>	Popie	n908, 1117
pastries	cresspes	–	–	783
pellitory	peritory	<i>Parietaria officinalis</i>	Peletre	n779
pennyroyal	puliol, pyolyall, pioll, piliol, puliel (ryall)	<i>Mentha pulegium</i>	Pyliole	n765, 816, 817, 818, 854, 947
plantain	planteyn	<i>Plantago major</i>	Planteyn	n690, n709, 712, 742, 1062
plaster	playster, playstyr, enplaysteris	–	–	1007, 1075, 1148
pomegranate	pomiegernet	<i>Punica granatum</i>	*	n711
polypody	pollypody	<i>Polypodium vulgare</i>	–	401, n702
poppy	popy, papauery	<i>Papaver somniferum</i>	Popie	n739, 1112 [n908]
poultice	playster, playstyr, enplaysteris	–	–	1007, 1075, 1148
powdered pearl compound	diamargariton	CaCO ₃ and conchiolin	–	n449
red coral	corell	<i>Corallium rubrum</i>	–	n711
red deer horn	harts horn	<i>Cervus elaphus</i>	–	712
red dock	red doke	<i>Rumex sanguineus</i>	Dokke	n696
refined wheat flour	fayer flower of qwette	<i>Triticum</i>	–	n781
resin, tears	rossen	–	–	n909
rose	ressis, rosis	family <i>Rosa</i>	Rose	707, 1012 [n699]
rose oil	roset	<i>Rosa damascena</i>	Rose	838, 1155 [n699]
rose-water	ewrose, rose water	<i>Rosa damascena</i>	Rose	n699, 1057

Common Name	Knowing Entry	Scientific Classification	DVH Entry	Line Number
rue	rew(e)	<i>Ruta graveolens</i>	Rue	n652, 902, 947, 1006, 1150
saffron	saffern, saffr	<i>Crocus sativus</i>	Safron _v	n796, 908, 917
salt peter?	nitrum	potassium nitrate? (KNO ₃)	–	n947, n949
saltwater fish oil	oyle of saltfysch	–	–	872
saracen trifera	tyfer sarracineise	purgative	–	n699
savine	saven	<i>Juniperus sabina</i>	Saveyne	n759, 765, 769, 830, 840
sheep	schepe	<i>Ovis aries</i>	–	406, 692
smallage seeds	sed of ache	<i>Apium graveolens</i>	Smalache	n885
smoke	fume, fumygacion	–	–	631, 770, 834, 837, 879, 1014 [n629]
sow	sowe	<i>Sus scrofa domesticus</i>	–	1013
stavesacre	stafisagre	<i>Delphinium staphisagria</i>	–	n849
stinging nettle	nettyll	<i>Urtica dioica</i>	Nettle	n648, 742
storax resin	estorax, storax	<i>Styrax officinale</i>	–	n797, 877
sulphur smoke	fume of sulphur	S	–	n1014
suppository	pessary	–	–	634, 799, 803, etc.
sweet sedge	cyperyn	<i>Acorus calamus</i>	Cyperus	n342, n1045, 1118
syrup	serep, sorope	–	–	638, 699
theodoricon anacardium	teodoricon anacardivm	purgative	–	n859
theodoricon empiricon	teodoricon enpyston	purgative	–	n860
trifera magna	fera magna	purgative	–	n858
turpentine	terpentyn, tarpentyn	<i>Pistacia terebinthus</i>	–	n808, 907, 1116
verjuice	essell	–	–	1061
vinegar	vyneger	CH ₃ CO ₂ H + H ₂ O	–	674, 733, 1061
violet syrup	serep of vyletys	<i>Viola odorata</i>	Violet	n700
wafers	oblys	–	–	783
wheat	weet, wete, qwette	<i>Triticum</i>	†	n781, 905, 1150
wheat bran	brene	<i>Triticum</i>	–	904 [n781]
wheat meal	wete mele	<i>Triticum</i>	–	1149 [n781]
white dittany	detayne	<i>Dictamnus albus</i>	Ditayne _v	n448
wild boar	bor	<i>Sus scrofa</i>	–	1149
wild ground birds	fowlys of þe fyld	<i>Galliformes</i>	–	842
wine	wyne	<i>Vinum</i>	–	455, 649, 676, etc.
wool	woll	–	–	405, 670, 678, etc.

Common Name	Knowing Entry	Scientific Classification	DVH Entry	Line Number
wormwood	wormwod	<i>Artemisia absinthium</i>	Wermode	n639, 900
yrileon	yrelyon	scented ointment	–	n634

Table D-3: Herbs Found in Both *De Viribus Herbarum* and the *Knowing*‡

ME DVH Entry	Knowing Entry	Common Name	Scientific Classification	Line Number
25. Anyse	annes	anise	<i>Pimpinella anisum</i>	n974
96. Bawme _v	bawme	horsemint	<i>Mentha sylvestris</i>	n670
26. Betoyne	beteny	betony	<i>Betonica officinalis</i>	n759, 769
46. Camomille	dayeseys	daisies	<i>Chrysanthemum leucanthemum</i>	n780
75. Canel	cassy?	bastard cinnamon	<i>Cinnamomum cassia</i>	n902
60. Celydoine	celadony wyld	greater celandine	<i>Chelidonium majus</i>	n1156
71. Comyn	comyne	cumin	<i>Cuminum cyminum</i>	404, n641, 840, 949, 1149
27. Coul	col	cabbage	<i>Brassica oleracea</i>	n862
56. Cyperus	cyperyn	sweet sedge	<i>Acorus calamus</i>	n342, n1045, 1118
94. Ditayne _v	detayne	white dittany	<i>Dictamnus albus</i>	n448
38. Dokke	red doke	red dock	<i>Rumex sanguineus</i>	n696
101. Femygrek _v	fenecrek	fenugreek	<i>Trigonella foenum-graecum</i>	n449, 476, 801, 886, 920
70. Gyngeuere	genger	ginger	<i>Zingiber officinale</i>	n830
67. Hocke	malows, malvys	mallows	<i>Malva sylvestris</i>	n779, 868, 1074
54. Horhowne	heyhow	horehound	<i>Marubium vulgare</i>	n765
22. Isope	yssope	hyssop	<i>Hyssopus officinalis</i>	n458, 807, 826
49. Iubarbe	selgrene	houseleek	<i>Sempervivum tectorum</i>	n694
31. Kerson	town creses	garden cress	<i>Lepidium sativum</i>	n878
39. Kockul	darnell	cockle	<i>Lolium temulentum</i>	n727
86. Laureole _v	bays, laury, lorell	bay	<i>Laurus nobilis</i>	475, n624, 768, 794, 830
13. Leeke	leke, porret	leek	<i>Allium porrum</i>	411, n840
35. Mynte	mynts	mints	<i>Mentha</i>	840, 855
1. Mogworte	modirwort, mogwede	motherwort, mugweed	<i>Artemisia vulgaris</i>	n903
65. Morell	morell	black nightshade	<i>Solanum nigrum</i>	n1062, 1156

‡ Of the 51 medicinal herbs mentioned in the *Knowing*, 44 have entries in the *DVH*.

ME DVH Entry	Knowing Entry	Common Name	Scientific Classification	Line Number
14. Nepis	calamynt, nepte	catmint	<i>Nepeta cataria</i>	n639, n641, 757, 765, 769, 779, 817, 818, 839
4. Nettle	nettyll	stinging nettle	<i>Urtica dioica</i>	n648, 742
28. Oynones	onyons	onions	<i>Allium cepa</i>	n1150
69. Peletre	peritory	pellitory	<i>Parietaria officinalis</i>	n779
68. Peper	pepur	black pepper	<i>Piper nigrum</i>	n840, 849, 852
6. Planteyn	planteyn	plantain	<i>Plantago major</i>	n690, n709, 712, 742, 1062
32. Popie	blak popy, opium, papauery, popy	black poppy	<i>Papaver somniferum</i>	n738, n908, 1112, 1117
50. Purslane	folfot	purslane	<i>Portulaca sativa</i>	n711
41. Pyliole	puliol (ryall)	pennyroyal	<i>Mentha pulegium</i>	n765, 816, 817, 818, 854, 947
17. Rose	eglytyn, ewrose, red bryer, roset, rose water, rosis	Eglantine Rose	<i>Rosa rubiginosa</i>	n699, 707, 838, 1012, 1057, 1155
8. Rue	rew(e)	rue	<i>Ruta graveolens</i>	n652, 902, 947, 1006, 1150
90. Safronv	saffern	saffron	<i>Crocus sativus</i>	n796, 908, 917
12. Saueyne	saven	savine	<i>Juniperus sabina</i>	n759, 765, 769, 830, 840
100. Sclaryev	sclarye	clary	<i>Salvia sclarea</i>	n758
29. Senueye	mostard, seneveyn, senovoy	mustard	<i>Brassica nigra</i>	n840, 873, 1009
11. Smalache	ache	smallage, wild celery	<i>Apium graveolens</i>	n885
55. Softe	soft	mullein-steeped oil	<i>Verbascum thapsus</i>	n633
9. Violet	vyletys	violet	<i>Viola odorata</i>	n700
24. Vylde malwe	malows, malvys	marsh mallow	<i>Malva officinalis</i>	n779, 868, 1074
3. Wermode	wormwod	wormwood	<i>Artemisia absinthium</i>	n639, 900

Table D-4: Herbs in the *Knowing* But Not Listed as Entries in *De Viribus Herbarum*

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

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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