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**A Corpus of Middle English Medical Prologues in
the Sloane Collection of the British Library:
An Introduction to the Genre in Prose.**

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Abbreviations

AND	The <i>Anglo-Norman Dictionary</i> available through the Anglo-Norman On-Line Hub at < http://www.anglo-norman.net/ >
BL	British Library
BLOC	The British Library manuscripts catalogue available at < http://www.bl.uk/catalogues/manuscripts/INDEX.asp >
EETS	Early English Text Society
eVK	Voigts, Linda Ehrensam and Patricia Deery Kurtz. 2000. <i>Scientific and Medical Writings in Old and Middle English: An Electronic Reference</i> . Ann Arbor: The University of Michigan Press.
F	French
Grk	Greek
L	Latin
LALME	McIntosh, Angus, M.L. Samuels, Michael Benskin, Margaret Laing and Keith Williamson. 1986. <i>Linguistic Atlas of Late Medieval English</i> . 4 Vols. Aberdeen: Aberdeen University Press
LP	Linguistic Profile
MED	The <i>Middle English Dictionary</i> at < http://ets.umd.umich.edu/m/med/ >
MEMT	Taavitsainen, Irma, Päivi Pahta & Martti Mäkinen. 2005. <i>Middle English Medical Texts</i> . Amsterdam: John Benjamins Publishing Company.
ML	Medieval Latin
MS(S)	Manuscript(s)
OED	Simpson, J.A. and E.S.C. Weiner (eds). 1989. <i>Oxford English Dictionary</i> . 2nd ed. Oxford: Clarendon Press.
PDE	Present Day English

Chapter 1. Introduction

1. 1 Introduction

Research involving medical texts copied or written in 15th century English often makes reference to prologues, yet normally no definition of what is understood as a prologue is provided. At the same time, the texts themselves considered to be prologues do not always have a label, such as a form of the word *prologue*, within them (Evans 1999: 373). This leads to several questions. What exactly is a medieval prologue? How can we be sure that a text is actually a prologue so that we identify it accurately? In this sense, what characteristics did they have in medieval times?

This thesis will attempt to lay the groundwork for undertaking research into these questions with regard to prose prologues to medical texts written or copied in 15th century English. It will be based on prologues from the Sloane collection of the British Library in London for two reasons: 1) the collection is an important one for the number (forty) of complete late medieval manuscripts devoted to medicine (Bennet 1944: 3), and it is one of the largest collections of individual medical texts known for the period in question (Voigts 1995: 191); and 2) the lack of a complete, modern catalogue has led to its neglect on the part of scholars (Linda Ehlsam Voigts, personal communication, July 2008).

1.2. Objectives and methodology

Initially, this thesis will answer two questions: 1) What prologues related to scientific and medical fields written in Middle English are known to exist in the Sloane collection of the British Library? 2) Of these prologues, which ones written or copied in 15th century English prose accompany medical texts or texts related to the ancillary areas of astrology, astronomy, the zodiac and alchemy? Both of these questions can be answered by consulting the database *Scientific and Medical Writings in Old and Middle English: An Electronic Reference* (henceforth eVK). A list of the prologues in the Sloane Collection can be found in Appendix 1 here. It makes reference to all of the prologues catalogued by eVK for the period including the 15th century prose prologues to medical texts and the ancillary areas of medicine selected for this study.

The first objective of this thesis is to provide transcriptions for those unpublished prologues found to meet the above conditions in order to provide a corpus of texts which scholars in philology, medieval studies and history of medicine will be able to access. Some prologues known to have been published or included in theses and dissertations difficult to locate will also be transcribed for this study as will others when discrepancies are detected between the manuscript version and the published one. Some 56 prologues will be presented after collation of the different witnesses, and an additional 9 published prologues will be considered for the analysis, making a total of

65 prologues. To facilitate discussion of their characteristics they will be divided into six categories: 1) surgery texts; 2) plague texts; 3) urine and uroscopy texts; 4) texts with remedies; 5) texts on regimen of health; and 6) texts on the ancillary areas of medicine.

A second objective of this thesis is to provide an introduction to the medical prologues in the corpus. A first step to achieve this aim is an introduction to research already conducted in the areas of medieval prologues and medieval medical texts in English. The focus of the first part of this review of the literature includes 1) a discussion of terms used to identify prologues; 2) difficulties inherent in recognizing prologues in a manuscript; 3) issues specifically related to prologues; and 4) findings on the contents, form and structure of prologues. Particular attention is paid to prologues to scholarly works and medical and scientific writings, but some consideration is given to literature. Some information is also offered on the antique and medieval topoi found in prologues, and the dedicatory letter.

The second part of this review of the literature will discuss issues addressed in the area of medieval medical texts in English. It is intended to provide a brief context to the field of study and is an overview of the issues found in research today. After a short description of the concept of medicine in the late medieval period, there are comments on 1) the codicological characteristics of medical manuscripts from the time; 2) the languages found in them; 3) centers of manuscript production and discourse communities; 4) the sources of vernacular texts; and 4) the practitioners who would have written or read the texts in the corpus.

The second part of this second objective involves a presentation of the actual prologues and manuscripts consulted for this thesis and the characteristics known about them based on personal examination at the British Library and the reading of already-published studies. With regard to the prologues themselves, information is provided on 1) the criteria for their selection; 2) the categories used to group them for this study; 3) modifications made to the eVK database listing; 4) prologues included in the corpus because corrections are proposed for transcriptions or editions already published; 5) the collation of several witnesses into one version for the corpus; 6) the witnesses known for the different prologues; and 7) the sources known for the texts accompanying the prologues. In terms of the manuscripts in which the prologues are found, there is codicological data on 1) the dialect; 2) the overall contents; 3) the languages; and 4) the dates. Additional codicological information is also reported for a sample of 26 manuscripts; it includes 1) the folios in the manuscripts; 2) the use of paper or parchment; 3) the size; 4) the visuals used in the manuscripts; 5) the hands observed and; 6) the quiring of 19 of the manuscripts. A sample of 10 extensive catalogue descriptions was originally prepared for inclusion in this thesis, but it has been omitted given the volume of information provided overall. As part of this second objective, the six different categories of prologues are discussed in chapter six in light of the above-described findings.

1.3. Structure of the thesis and bibliography

Chapter two is the introduction to prologue study. Works prominent in this overview of the literature include the various collections by Hamesse (2000); Wogan-Browne et al. (1999); and Carruthers & Papahagi (2001). Writings significant for the classical part of the prologue overview are Janson (1964); Curtius (1990); Hunt (1948); and Minnis (1988). Finally, information on technical and scientific prologues has been found in

Santini & Scivoletto (1990); Litzler (forthcoming); Keiser (2003); Taavitsainen (1988); and a number of articles and editions of medical texts from the late Middle English period, all listed in the references section below.

Chapter three provides a brief description of the context of medicine in the late medieval period. A variety of scholars stand out here. Works by historians of medicine include Siraisi (1990) and Nutton (1995). The most significant person who works specifically with medical texts is Linda Ehrensam Voigts, whose numerous publications have been fundamental as the basis for much of the thesis (for example, Voigts (1982), which mentions the need for prologue study (54); Voigts (1989 Scientific), and Voigts (1990)). Other important authors for this chapter are Taavitsainen and Pahta, who have written a number of publications both together and separately on the vernacularization of scientific and medical writings in the late medieval period. Some examples are Pahta & Taavitsainen (2004); Pahta (2001); Pahta (2004 Code-switching); Taavitsainen (2004 Transferring) and Taavitsainen (2004 House styles).

Chapter four is the presentation of the prologues selected for inclusion in the corpus and the manuscripts which hold them. A variety of catalogues were initially consulted for identification of prologues and already-existing editions and publications. The most important ones are Voigts & Kurtz (2000, eVK) and Keiser (1998). Others consulted are the Singer & Anderson catalogues of plague and alchemical texts (1950 and 1928-1931 respectively) and, initially, Moorat (1962). Many editions of medical texts were also consulted in order to determine whether they contain prologues similar to those in the corpus. They are Taavitsainen, Pahta & Mäkinen (2005) and the medical and scientific texts edited for the Early English Text Society, such as Power (1910), Furnivall (1889), Manzalaoui (1977), and Ogden (1971). Others appear in the articles and collections listed in the reference section below.

The eVK database served as the basis for the six categories of medicine used for separation of the different prologues into groups, for the initial examination of witnesses and versions for collation, and for information regarding textual affiliation of the prologues and their accompanying texts. The sources and dialect information was obtained from the variety of editions of medical and ancillary area texts listed in the references section at the end of this thesis. The general and additional codicological information has been written based on personal examination of the actual manuscripts at the British Library during three research stays in London totaling a period of three months.

Chapter five has the transcriptions of the unedited prologues, which are presented under the six categories mentioned above. The transcriptions made for this study are partially editorial as the scribal abbreviations have been expanded, albeit in italic font. Otherwise, they are diplomatic in the sense that the original punctuation and capitalization are followed and the breaks in text at the end of each manuscript line have been respected. These measures have been taken in order to provide a tool for research that is as close to the original texts as possible, as these elements can be clues to the copyists' understanding of different parts of texts (Alonso-Almeida 2002-2003: 38; Alonso Almeida 2005-2006: 337-341).

Chapter six provides a discussion of the different categories of prologues bearing in mind the findings on prologues related to structure, content and form, as described in chapter two. The conclusion to this thesis appears in chapter seven, which also points out possibilities for additional research into medical prologues in English prose from the 15th century

A series of appendices serve to provide complementary information on the corpus. The first one has a complete list of the scientific and medical prologues from the 14th

century or later found in eVK, along with an indication of whether or not they have been included in the corpus and any reasons for rejection. Appendix two has transcriptions of the witnesses collated for this study that do not appear with the transcriptions in chapter five. A glossary and some brief notes are found in appendices three and four. The glossary is intended to clarify the meanings of difficult-to-understand terms, but in no way is it intended to be exhaustive. The notes contain short explanations about the people mentioned in the prologues and any transcription difficulties including questionable word meanings. Information on the decoration of the prologues is also provided in the notes section. The online Middle English Dictionary (MED) has served as the basis for the present-day English translations in the glossary. The various editions of medical texts and medical history books indicated above have been used for identification of the people in the notes section.

Chapter 2. An Introduction to Prologue study

2.1 Introduction

This chapter presents findings reported in studies on prologues in general and prologues to scientific and medical texts in particular. Included are sections on 1) the terminology used for referring to prologues as evidenced in texts themselves; 2) some difficulties inherent in identifying prologues; 3) issues related specifically to prologues; and 4) findings related to the content of prologues to writings in different subject areas such as scholarly works and scientific and technical works. Brief mentions will also be made about prologues to literature.

2.2 Terms used for identifying prologues

The on-line version of the Middle English Dictionary (henceforth MED) defines the word *prologe* as “the introduction to a narrative or discourse; a preface to a tale, statement, book, etc; preamble;” or “an announcement, a speech; an inscription.” The first of these definitions is the focus of this thesis. The dictionary lists the origin as Old French and Latin *prologus*, *prōlogium* and it provides the variant Middle English spellings *prōlog*, *prologge*, *prologue*, *proloug(e)*. Other Latin variants were *prologus*, *prooemium*, and *praefatio*. The origin would have been the ancient Greek word *πρόλογος* (Hamesse 2000: xii). The word is first cited in English by the Oxford English Dictionary in *Cursor mundi*, around the year 1300, and the most common English words used to refer to prologues examined in a group of texts edited by Wogan-Browne et al. (1999) are *prologue* and *prologe* (L *prologus*, F *prologe* < Grk). Other words found were *prohemy* (L *prohemium*), *proheymm* (F *prohème*), *prefacio*, *prefacyon* (L *prefacio*), and *preamble*. The majority of these are first recorded in the fourteenth century (373).

Nevertheless, no distinction will be made in the use or meaning of these different words, all being referred to as prologues in this study, because the definitions in the MED are sufficiently similar in the sense that they all refer to a text before another text¹. Aristotle himself uses the word in two different, albeit similar, contexts. In his *Poetics* he states that the prologue is an entire part of a tragedy and that it comes before the *Parode* of the Chorus, the first undivided utterance. In his *Rhetoric*, however,

¹ The MED defines *prohemi(e)*, from Latin *prooemium*, as “The beginning of a narrative; an introduction or a preface of a letter, tale, treatise, etc.; a proem.” The words *preface* and *prefacioun*, from L *praefatio* and F *prefacion*, are specifically related to the liturgy: “An introduction to the canon of the Mass; the proper preface for a given occasion....” The first form has a second definition: “an invocation of God used in the coronation rite.” A *preamble*, from OF *prēamble* & ML *preambulum*, is “An introduction, a prologue, preface; also, introductory material or remarks.”

Numerous terms in Latin and the vernacular languages indicate a variety of related groups of writings: *prologus*, *proemium*, *praeambulum*, *principium*, *introitus*, *epistola*, *introducio*, *praefacio*, *prolocutio*, *inceptio*, *accessus* and *explicatio* (Dalarun 2000: 640). These too will be referred to and considered prologues throughout this thesis.

he refers to a prologue as the beginning section in poetry: “The Introduction is the beginning of a speech, corresponding to the prologue in poetry and the prelude in flute-music; they are all beginnings, paving the way, as it were, for what is to follow.”

2.3 Difficulties inherent in identifying prologues

Despite Aristotle’s references to beginnings, the prefix *prae* did not necessarily have the idea of “prior” in Ancient times. Aristotle himself indicates in the same part of *Rhetoric* that an introduction, which can serve as a call for attention, can go at any point in a speech: “calls for attention...may come equally well in any part of a speech.... it is...ridiculous to put this kind of thing at the beginning, when every one is listening with most attention.” In medieval times prologues could appear before or after texts (Genette 1987: 152). For example, certain *florilegium* (collections of the “flowers” from other works) without a prologue end with an explanation added by a compiler to justify the choice of extracts retained, the method followed, and the title chosen (Hamesse 2000: xii-xiii). In addition, texts resembling prologues can even appear within texts themselves (Dalarun 2000: 641). This lack of a fixed position means that modern-day readers must adjust their ways of thinking to look for prologues in unexpected positions with respect to the accompanying text.

Another problem related to identifying prologues is the fact that not all prologues are identified explicitly as such in medieval manuscripts. In fact, a prologue can be labeled in one witness to a text but not in another (Evans 1999: 373). In the cases in which they actually are labeled, it can be in the incipit or explicit as in *incipit prologus*, *explicit prologus*, or a similar form of the word, or in the prologue text itself. However, without such an appellation, identification is difficult, complicating any systematic studies of prologues as a whole. Prologues and epilogues which are “organic,” that is, ones which cannot be distinguished from the accompanying texts, can only be identified “par son propos plus général” (Bourgne 2001: 81). Given this difficulty, prologues can be mistaken for texts, texts can be mistaken for prologues, or the division between a prologue and the accompanying text can be incorrect. In narrative texts, the transition from the prologue to the accompanying text can even take place within the same sentence (Dalarun 2000: 641).²

A third problem associated with recognizing prologues is potential confusion between prologues and rubrics, or headings. Clemens & Graham (2007) provide a description of rubrics and their function. They appear at the beginning or end of medieval texts and they are often written in red ink. If they do not appear in red ink, they can be underlined or highlighted with a stroke of red ink. They can be positioned on the first two lines before a new text, written at the end of the prior text if the last line of writing space permitted it, or added into the margin if no room within the text area was available. They served to indicate the start and finish of a text in the absence of titles as they are known today (24). Given this description of rubrics, the question of what constitutes the difference between a short prologue and a long rubric arises. The scholar interested in prologue study must draw the line at some point.

This situation leads to the question of prologue length as much of the literature on prologues refers to texts of at least 100 words and often more than 250 words. Well-known examples in Middle English are the prologue to Chaucer’s *Canterbury Tales*,

²A clue to distinguish between the two parts is a change in language. A prologue can be written in English but accompanied by a text in Latin or vice versa (Voigts 1996: 821).

Trevisa's epistle before *Polychronicon*, and Wycliffe's prologue to his translation of the Bible. Other examples are the prologues studied by Wogan-Browne et al. (1999) and the various studies in Carruthers & Papahagi (2001). An exception is Parisse (2000: 144), which refers to preambles ranging from a few phrases to six lines of text, and in a few cases ten lines, all to royal charters. The Voigts & Kurtz (2000) electronic database (eVK) used to find the prologues for the corpus of this study mentions the potential confusion between rubrics and prologues related to length and indicates that the cataloguers have, in some cases, labeled longer rubrics of two lines as prologues. In this sense, the corpus presented here may contain a few rubrics as opposed to prologues. In an effort to compensate this problem, the existence of prologues of 50 words or fewer will be identified throughout the discussion in chapter six of this thesis.

2.4 Issues related specifically to prologues

A number of considerations must be taken into account in any prologue study. They are related to when they are written, and their presence or absence alongside the same text. This section focuses on these issues.

One important characteristic of prologues is that they may or may not have been written at the same time as the accompanying text (Genette 1987: 11).³ A study of verse prologues to medical texts (Keiser 2003) provides examples that were often added at a later date and written by a different person (315).⁴ Determination of when prologues and their texts were originally written is complicated by the medieval writing process. Medical texts involved "successive stages of copying, translating, paraphrasing, commenting, excerpting, assimilating, adapting, and conflating" (Pahta & Taavitsainen 2004: 12), often carried out by different people.

A second characteristic of prologues related to the timing of writing is that texts can have more than one prologue in the same manuscript witness. For example, the gynecological part of Gilbert of England's *Compendium medicinae* in London, BL, MS Sloane 2463, ff 194-232 has two prologues and John of Rupescissa's *Consideration of Quintessence* in London, BL, MS Sloane 353, ff 2-51 has five. Both of these texts are represented in the corpus of medical prologues here. Different prologues appearing alongside one text would not necessarily have been written at the same time. A clear example is the case of an author's prologue and a translator's prologue. An extreme case would be an original author's prologue, followed by a commentator's prologue, then a prologue by a translator into Latin, and finally, one by a translator writing in a vernacular language (Dalarun 2000: 647).

³ Genette (1987: 11) describes different types of paratexts and their temporal relation to their texts. Paratexts are elements related to a text but they are not the text itself. They can appear before texts (*paratextes antérieurs*), at the same time as the texts (*le paratexte original*), or after the texts themselves appear. One of these, *le paratexte ultérieur*, is a second edition that comes out shortly after the first, while a *paratexte tardif* is a later re-edition. A further distinction can be made between elements appearing while an author is alive (*paratextes anthumes*) and after his/her death (*paratextes posthumes*). Prologues appearing at the same time as a text would be considered original paratexts, but prologues added at a later date by a different author would be ulterior elements.

⁴Three groups of verse introductions to prose texts examined are 1) *The man that will of lechecraft lere* and *This book hight Ypocras*; 2) *Ypocras this boke made ȝare* and *Ipocras made thys bok*; and 3) *Whoso will be his soules leche*. No specific information is provided on the identity of the writers or the dates they were added. The main reason for their being added to the texts is "ornamental," but they also inform readers of the "value and purpose" of the accompanying texts (Keiser 2003: 316).

The circumstances for the presence of multiple prologues also appear to be related to organizational, social or political matters. An example of multiple prologues reported by Hamesse (2000) is Armand de Belvézer's *Tractatus de declaratione difficilium dictorum et dictionum in theologia*. It has an *epistola prohemialis* first and then six different preambula. In referring to the prologues Belvézer indicates that he is approaching the text "in an orderly way" by writing some preambula to facilitate understanding, a question of organization (xv). Evans (1999) points out that *Confessio Amantis* has two prologues, one for Richard II and another for Henry of Lancaster, an indication of "authorial allegiance" (373-374). Finally, *The Book of Margery Kempe* has two prologues, the first of which was written later and probably by a priest friend of Kempe's who acted as her second scribe; the second, presumably an earlier prologue, contains "balder statements about the origin of the text and authorizations" (Wogan-Browne et al. 1999: 84-85). The first one expands on these same ideas and provides background information on the circumstances around the writing of the work. For example,

And therefore, be the leve of owere mercyful lord Cryst Jhesu, to the magnyfyng of hys holy name, Jhesu, this lytyl tretys schal tretyn sumdeel in parcel of hys wonderful werkys: how mercyfully, how benyngly, and how charytefully he meved and stered a synful caytyf (wretch) unto hys love, wheche synful caytyf many yerys was in wyl and in purpose thorw steryng of the Holy Gost to folwyne [owre] Savyowr, makyng gret behestys of fastyngys wythe many other dedys of penawns (Wogan-Browne et al. 1999: 86).

The first, substantially longer prologue can be interpreted as the priest's backing of the work and a reaction to what may have been "a perceived need for still greater authorization" (Wogan-Browne et al. 1999: 84-85).

The use of one prologue before some witnesses of a text but not before others, mentioned above, can also be related to organizational, social and political circumstances. The prologue to *The Northern Homily Cycle* does not appear alongside later versions of the same text because of the social situation at the time as some clergy were against the idea of using English for Scripture (Evans 1999: 374). The prologue explicitly mentions use of the vernacular to provide accessibility of the religious text to English-speaking clerics and laymen who do not know Latin or French.

On Ingelis tong that alle may
Understand quat I wil say...
And bathe klerk and laued man
Englis understand kan
That was born in Ingeland,
And lang have ben tharin wonand.
Bot al men can noht, i-wis
Understand Latin and Frankis (Wogan-Browne et al. 1999: 127-128).

Just as different witnesses of the same text can appear with or without the prologue, they can also have different prologues for the same or similar reasons. In the case of scholarly works, Hamesse (2000) suggests that different prologues before similar texts in a variety of witnesses could be a question of a professor varying the way he introduced a course or one of voluntary modification of an introduction to a course (xiv).

Another consideration to bear in mind is the fact that prologues are sometimes observed without any accompanying text. The presence of a prologue may be a question

of a scribe who “accidentally” copies a prologue after another text; a clue to this possibility is a prologue that enumerates the contents of an accompanying text that are not found (Hamesse 2000: xiii). This situation could happen due to misplacement or loss of the following folios, and a scribe might have continued copying the set of leaves in the same quality without realizing it. Dalarun (2000) provides another explanation for prologues to stand alone: they may have been so well-written that they served the purpose of encouraging people to read the accompanying text to such an extent that they are no longer needed for this purpose. As a result, they were no longer copied alongside the text, but separately, due to their perfection as prologues (658).

A final issue related to prologues is the presence of the same prologue alongside different texts in different manuscripts (Voigts 1995: 187). I am not aware of any examples of this situation, but in the case of medical texts, if the accompanying texts relate to the same field, such as the plague, the situation could be due to the existence of multiple versions of works, such as scholarly treatises, summaries of scholarly works, and practical passages taken from them for remedy books. However, if the prologues come before apparently unrelated texts, and the situation is not an “accident,” as mentioned above, it could be a clue to a relationship between texts hitherto undiscovered.

2.5 The content of prologues

Much of the information that follows relates to the ancient tradition of writing. However, in an article about medieval poetics, Schultz (1984)⁵ warns against using models from ancient rhetoric in describing medieval prologues because the classical rhetoricians did not write with narrative works in mind and because a large variety of prologues are found in the medieval period and they cannot be accommodated by such a narrow view. He feels that scholars tend to work in a backward manner in that “prologues are ransacked for scraps of evidence that support their dependence on the prescriptive treatises, never for evidence that might place this dependence in question” (1)⁶. Nevertheless, this thesis deals with prologues to technical works, not narratives.

Schultz also cautions scholars of medieval poetic prologues from basing themselves on the ancient tradition of letter-writing found in Ciceronian rhetoric and the *ars dictaminis*. He claims that “there is no inherent reason to suppose that treatises devoted to letter writing should be any more likely to offer valid categories for the analysis of poetic prologues than treatises devoted to forensic oratory” (11). Once again, this thesis deals with a different subject, not poetic prologues. At the same time, the terminology used by Conrad of Hirsau and John of Garland in referring to beginnings to works is highly confusing so that modern literary scholars have had to redefine the same terms (12). A final criticism of modern scholarship is that academics tend to “borrow categories from the prescriptive treatises” when analyzing the parts of a prologue;

⁵ This study is based on the works of Conrad of Hirsau, Matthew of Vendôme, Geoffrey of Vinsauf, John of Garland and Eberhard the German, all French or German teachers of grammar and writers on poetics in the 12th and 13th centuries who followed the tradition of Horace, which had “a few words to say on beginning a narrative but absolutely nothing to say about prologues” (Schultz 1984: 5).

⁶ A scholar who defends the influence of the classics on Latin writings is Janson (1964). In discussing didactic, scientific and technical works, he states: “These are generally in direct dependence on Greek predecessors, and most often their literary form –when such is discernable-- follows a Greek model” (95). It should be noted, however, that Wogan-Browne et al (1999), in a more recent study of close to 60 prologues, do not mention Schulz’s comments or include the article in their bibliography.

however, the categories used are not of any use because “The modern scholarly poetics of the prologue is...far too rigid to accommodate the variety of actual medieval prologues” (14). Still, Schultz indicates that the prescriptive writings of ancient authors should not be neglected because they can shed some light on the study of vernacular prologues as long as any recommendations are not rigidly applied (15). This flexible interpretation of the classics will be aimed at in the present study.

2.5.1 Some background information

As mentioned above, Aristotle indicates in his *Rhetoric*, Book III, Part 14, that the prologue is the beginning of poetry, which explains what is to follow. In the same place he provides some advice on writing introductions to “speeches of display.” They often contain praise or censure, advice, or appeals for excuse if the subject of a speech is “paradoxical, difficult, or hackneyed.” However, when a subject is not long or difficult to follow, he claims that no introduction is necessary.

Aristotle also refers to other kinds of introductions that may be used for any kind of speeches:

They are concerned with the speaker, the hearer, the subject, or the speaker's opponent. Those concerned with the speaker himself or with his opponent are directed to removing or exciting prejudice. The appeal to the hearer aims at securing his goodwill, or at arousing his resentment, or sometimes at gaining his serious attention to the case, or even at distracting it --for gaining it is not always an advantage, and speakers will often for that reason try to make him laugh (Aristotle, *Rhetoric*, Book III, Part 14)

In order to communicate these and other ideas, prologues take different forms. There are dedicatory letters, colophons with varying degrees of development, epilogues with the same value as a prologue, commented tables of contents, etc. (Dalarun 2000: 640-641). The late medieval prologues in the study by Wogan-Browne et al. (1999) take the form of “narratives, lyrics, exhortations and prayers, formal discussions of intention and structure along academic lines, and so on” (Wogan-Browne et al. 1999: xv). A number of the Latin prologues to scientific and medical texts presented in Santini & Scivoletto (1990) take the form of the dedicatory letter. Regardless of their form, the prologues to different medieval writings reveal, according to the findings reported below, that they dealt with the writer, reader and the subject, similar to Aristotle’s advice. They also seem to include some *topoi* from antique rhetoric.

The tradition of Latin prose prefaces is discussed in Janson (1964), who indicates that the first extant complete treatise on rhetoric in Latin, *Rhetorica ad Herennium*, and Cicero’s *De inuentione* have introductions similar in content and arrangement. Both writers mention that they are pressed for time, they indicate that they are writing in response to a request from a dedicatee, they praise their subject matter, and lastly, they provide information on earlier authors in the field and defend the present work (38). A third text, Cicero’s *Orator*, resembles these two in that the three of them have a similar “line of thought.” This third text also mentions a request from a dedicatee and provides praise for the subject matter; however, there is no information on earlier authors and the writer does not defend his own work. Given the request he is faced with a dilemma because he must write about a subject he prefers not to develop (45). The elements of these three texts formed “a skeleton” of prefaces discussed by

Janson because he considers their relationship to be “unmistakable” (64).⁷ Many of these elements appear in the corpus, as discussed in chapter 6.

2.5.2 *The dedicatory letter*

One of the forms mentioned above that seems to appear, at least partially, in the corpus of medical prologues is the dedicatory letter. Janson (1964) uses the term “epistolary preface” to refer to “introductions with the formal characteristics of a letter, namely a salutatory phrase at the beginning and/or the word *uale* or corresponding at the end.”⁸

Janson indicates that prefaces in the form of letters were already used by Archimedes and others in Greek times, but their contents were similar to normal dedicatory prefaces. The use of these epistolary beginnings continued into Latin writing (106). Seneca the Elder was one of the first writers of rhetoric to follow this form in his *Controuersiae*. His letter is addressed to his sons and it contains some of the same elements mentioned above and other new ones: a brief reference to a request for the work, mentions of earlier writers, the motivation for his writing the text, his poor memory, a history of *declamationes*, and finally, an introduction to the speaker (Janson 1964: 49).

Letters could also be written to publishers as in the case of Quintilian’s *Institutio oratoria*. The *epistola* contains the familiar element of a request--this time from the publisher--but it has no dedication and it includes a different element: the writer’s unsure attitude about writing the work (Janson 1964: 50). These recurring themes will be discussed in the next section.

Prose epistolary prefaces became quite common during the Latin period, accompanying both prose and verse writings, but the reasons for this trend are not known. Janson (1964) suggests that it was related to the custom of sending private letters alongside written works. In addition, he speculates that three factors may have played a role: 1) letters may have been a convenient way of praising the Emperor; 2) they provide a vehicle for differentiating the style of poetic work from the introduction; and 3) writers may have simply started to imitate each other in a new trend (112).

2.5.3 *Antique topoi*

Curtius (1990: 79-105) describes rhetorical topics, or *topoi*, used in ancient times and carried over into medieval literature both in Latin and the vernacular languages.⁹ He provides no specific definition but instead refers to them as the “stockroom” where “one found ideas of the most general sort--such as could be employed in every kind of oratory and writing” (79). First and foremost, a writer had to seek “a favorable frame of mind” on the part of the reader, similar to Aristotle’s idea of securing the reader’s goodwill. It was important to do so in a modest way, as will be described below. After that the reader was drawn to the subject. There existed a series of *topoi* for different kinds of writing, such as judiciary or epideictic speeches, and for the different parts of speeches or writing, for example the *exordium*, or introduction, and for the conclusion (79).

⁷ For bibliographic information on the classical texts mentioned here and below, see Janson (1964).

⁸ He also notes that most Latin epistolary prefaces have both of these elements (Janson, 1964: 106 n2).

⁹ Janson (1964) discusses the *topoi* in relation to Latin Prose Prefaces but uses the term *theme*.

2.5.3.1 *Affected modesty and requests*

A pervasive topos throughout medieval literature is affected modesty. By showing modesty, a writer or orator could achieve the reader or listener's goodwill. However, it was also necessary to ensure that the modesty was noticed, and in this sense, one had to make it visible, hence the term affected modesty. Examples of modesty could be submissiveness, humility, feebleness and inadequate preparation for writing (Curtius 1990: 83).¹⁰ Writers who dedicate their work to their sons, however, show less "self-deprecatory" language (Janson 1964: 117). In his epistle to *Polychronicon*, Trevisa shows he is submissive through obedience when he writes:

I, John Trevisa, your priest and beadsman, obedient and buxom to work your will, hold in heart, think in thought, and mean in mind your needful meaning and speech...." (Pollard 1903: 209)

As part of showing modesty, writers and orators could refer to their fears about completing the task at hand (Curtius 1990: 83). Trevisa mentions a series of potentially troubling situations that could arise as a result of his writing a translation, but he is determined to fulfill the task at hand, further proof of his submissiveness:

Therefore I will fond to take that travail, and make English translation of the same books, as God granteth me grace, for blame of backbiters will I not blinne; for envy of enemies, for evil spiting and speech of evil speakers will I not leave to do this deed; for travail will I not spare (Pollard 1903: 209)

Writers might also show concern over their readers' or listeners' being bored or "satiated." In a prologue to a poem on the cross, Raban Maur refers to attempting to "spare the reader satiety" (Curtius 1990: 85). This concept is closely related to the virtue of brevity, discussed in section 2.5.3.3 below.

Finally, apologies were made for poor language use, such as uneducated or rude speech, uncultivated language, metrical errors, and for simple language or language that did not have art (83).¹¹ A common explanation for deficient language use during the Roman Empire was the fact that a writer was using a foreign language, but sometimes the people were quite versed in the language, proving that their comments were affected (Janson 1964: 130-131). During the period when texts were being translated into the vernacular, comments about translation are often found. For example, Purvey refers to a potentially deficient translation of the Wycliffe Bible and the fact that others who have a better understanding might make a better translation than the Latin original:

And whether I have translated as openly or openlier in English as in Latin, let wise men deem, that know well both languages, and know well the sentence of holy scripture. And whether I have done thus, or nay, ne doubt, they that con well the sentence of holy writ and English together, and will travail, with God's grace, thereabout, may make the bible as true and as open, yea, and openlier in English than it is in Latin (Pollard 1903: 194).

Some compilers, including compilers of scientific and professional works, apologize for their style, but refer to the controversy between content and form, a subject discussed in books on rhetoric, thereby showing their understanding of ancient rhetoric (Janson 1964: 127). Solinus states:

¹⁰ Janson (1964: 125-127) provides examples in Latin of writers' claims of "incompetence." A general term used by Christian and non-Christian authors was *mea mediocritas*, but it became less popular during the medieval period.

¹¹ See Janson (1964: 125-141) for a discussion of writers' comments about incompetence related to style. These are found in Greek and Latin works as well as vernacular ones.

Cui si animum propius intenderis, uelut fermentum cognitionis magis ei inesse quam bratteas eloquentiae deprehendes (Solinus. pref. 2 (liber), in Janson, 1964: 127).

Palladius, the writer of an agricultural textbook, writes:

Neque enim formator agricolae debet artibus et eloquentia rhetores aemulari, quod a plerisque factum est: qui dum diserte loquuntur rusticis, adsecuti sunt, ut eorum doctrina nec a disertissimis possit intelligi (Palladius, 1.1.1, in Janson 1964: 133).

Both writers placed preference on content, as opposed to form (Janson 1964: 127, 134). This attitude was also taken in Christian writings, which were justified on the grounds that “artistic language was unnecessary or actually a drawback for those explaining holy things to people” (129).

Curtius (1990) reports that alongside affected modesty there were “formulas of submission” which developed in relation to the Bible and later in reference to the emperors of Rome. For example, the word *mediocritas* is used by Saint Jerome and other writers. While the Emperor was shown respect, the writer or orator’s position had to be downplayed. (Curtius 1990: 84-5).

As mentioned above, it could be stated that a work was being written in response to a request from a friend, patron or someone superior, to whom the work was often dedicated (Janson 1964: 117).¹² Nevertheless, the specific requests did not necessarily exist despite the apparent popularity of the topos (Curtius 1990: 85). Robert Mannyng wrote the *Chronicle* in simple English in response to the request of others who did not want his work on the history of England to be translated into complicated language; they would have been unwilling to read it if that were the case:

And men besought me many a tyme
To turne it bot in light ryme.
They sayd if I in strange it turn
To here it manyon suld skurne,
For it ere not used now in mouth (Wogan-Browne et al. 1999: 22).

According to Janson (1964), requests placed writers in a dilemma because they found themselves to have mixed feelings. On the one hand, they wanted to carry out the request, but on the other, they felt unable to do so, either because the subject matter was extensive or because they lacked the ability to do it. The dilemma was resolved when the author decided to comply with the request, but in doing he showed that he is actually inadequate for the task, a return to affected modesty (120-121). Moreover, by responding to a request in this way, a writer could be freed from some of the responsibility for the work (124). Another option for coming to terms with the situation was through a transformation on the part of the writer, either through the presence of the Emperor, which would have inspired the person to perform better (121-122), or through the grace of God or prayers by the Pope (122-123). Because it was the lower classes and foreigners who wrote during the Roman period and writing was “regarded as a useless

¹² See Janson (1964: 117-120) for a discussion of Latin terms and patterns thereof for discussing requests. The terms range from “normal words” in classical times (*rogare*, *hortari*) to stronger words and expressions used in the fourth century to indicate more demanding requests (*efflagitare*, *cogere*). Janson explains that the language to indicate writers’ reactions to the requests also became stronger, ranging from *efficere quod rogares* (Cicero, *Orat.* 1.1.) to mentions of obedience as in *superest ut nec te consilii nec me paeniteat obsequii* (Pliny the Younger, *Epist.* 1.1.2.). This trend in language use even occurred among equals.

and morally suspect invention of the subtle Greeks,” complying with a request from another person made the activity more acceptable among the higher classes (28-29).

2.5.3.2 *Topics in the exordium*

While the modesty topos could occur either in the introduction to speeches and writing or in other parts of a work, a number of topoi related to the reasons for writing are seen specifically in the *exordium*. Some of them will be seen in the corpus of medical prologues, but others do not occur. One of these introductory topoi is that a writer is presenting something new or that he is writing it in a new way (Curtius 1990: 85-86). In this sense, any translation would be worthy of writing. The writer of the prologue to the *Northern Homily Cycle* justifies his translation as a provision of instruction for people to learn how they can avoid the devil:

Forthi me think almous it isse
To wirke sum god thing on Inglisse,
That mai ken lered and laued bathe,
Hou thai mai yem thaim fra schathe,
And stithe stand igain the fend,
And til the blis of heven wend (Wogan-Browne et al. 1999: 128).

Related to the concept of writing something in a new way is the topos of communicating the belief that one has knowledge or understanding of something and, hence, the obligation to share it with others (Curtius 1990: 87). This would imply that what is being written is new. Cato wrote:

Disce, sed a doctis, indoctos ipse doceto:
Propaganda etenim est rerum doctrina bonarum (in Curtius 1990: 87).

Another topos found in introductions is the topos of dedication, be it to God, a teacher, or someone else, such as a person's son(s) (Curtius 1990: 86). The dedicatee is often indicated as having requested the writing of the work; however, a request is not normally observed if the dedicatee is a writer's son(s) (Janson 1964: 117). Specialist writers in the second and third centuries in the Roman Empire often requested that the dedicatee read and comment on the work, sometimes asking for an opinion about whether it should be published (141). This theme, which became popular in the fifth century, could include a request for benevolence on the part of the person who was to review the text, an indication that any reader in general could make suggestions for changes, or a statement that no changes should be made (142-143).

The first writer known to dedicate his work to God is Saint Jerome (Curtius 1990: 86). Latin writers dedicate their works to the Emperor in order to obtain his favor; however, when a statement of dedication is made as a simple courtesy to the dedicatee or when it is written but there is no actual “contact” between the writer and dedicatee, the use of a dedication has no meaning and it is fictional (Janson 1964: 101).¹³

¹³ The emperors of Rome could also be addressed in invocations. These are similar to dedications, but they are normally reserved for direct reference to God. In invoking him, the writer would be putting him on the level of the gods (Janson 1964: 105). Further discussion on dedication and invocation of the Roman Emperors, including ways of avoiding these two elements but still mentioning the emperor, can be found on pages 100-106 of Janson.

A final introductory topos is the attitude that laziness or idleness was to be avoided. In this sense, writing was a worthy activity that kept people from being idle (Curtius 1990: 85-86). This topos is not seen in the corpus of prologues.

2.5.3.3 Brevity

While it is not referred to as a topos in Curtius (1990),¹⁴ writers as early as Greek times stress the importance of brevity in writing and speech. Isocrates indicated that it was fundamental in judicial speeches (Sheehan, 1901, in Curtius 1990: 487). Mentions of brevity can be found in both prose and poetry in the medieval period. However, the use and meanings of these mentions can vary. For example, sometimes they are an indication of familiarity with the ancient rhetoric, but at other times they are used as empty promises because a work is not very brief or it has digressions (Curtius 1990: 487).¹⁵ This use of a brevity formula was extended to the idea of ending a preface in order to continue with the main text, and to the notion of having a short preface in general, as observed in Pliny the Younger:

librum, cuius amplitudo non sinit me longiore epistula prae loqui. Oportet enim nos in hac certe in qua possumus breues esse, quo sit excusatus quod librum ipsum, non tamen ultra causae amplitudinem, extendimus (Pliny. *Epist.* 4.5.3-4, in Janson 1964: 155).

Janson (1964) points out a natural context for highlighting the need for brevity: the compilation. In producing compilations, writers would point out their usefulness to others as a pretext for writing them (154). Alongside mentions of brevity, compilers might also stress that they have taken great strides to find the most interesting information, thereby insinuating that they have made an improvement on the original work(s) (Janson 1964: 154).

2.5.4. Prologues to different subject areas of writing

The word “prologue” brings to mind various famous examples from the Middle English period, for example, the prologue to Chaucer’s *Canterbury Tales*, his prologue to the *Treatise on the Astrolabe*, Wycliffe’s prologue to his translation of the Bible, and Trevisa’s epistle to *Polychronicon*, several of which have already been mentioned. Chaucer’s prologue to the *Canterbury Tales* was considered “one of the most perfect compositions in the English language” by Thomas Wright in 1847 (Malone 1946: 38), and it and Chaucer’s other prologues have been the subject of a variety of studies.¹⁶ It starts by setting the scene of a pilgrimage to Canterbury in the spring, followed by an announcement of the author’s intention to describe the people on the journey, the

¹⁴ Janson (1964) refers to brevity as a *theme*. He also discusses the themes of metaphors related to ships to present a writer’s anxiety or uncertainty (146-147) and others with bees and flowers for the process of compiling (152-153). Another is mentions of Alexander at the grave of Achilles (148-149). None of these can be found among the prologues in the corpus.

¹⁵ An example of this is the anonymous poem *De translatione sancti Vincenti*, which has two books, each with three chapters, all having ten lines (*Poetae*, in Curtius 1990: 487). For a detailed discussion of the concept of brevity in medieval times along with examples cited from Latin works, see Curtius (1990: 487-493).

¹⁶ Studies include scholarly works as well as notes for students, for example, Blandeau (2001), Brewer (2001), Malone (1948).

descriptions themselves, and finally, a request for the readers not to criticize him.¹⁷ The other three prologues are known for their mentions of translation into the vernacular including techniques used in doing so (Voigts 1982: 52 and 66 n66; Voigts 1995: 184).

The literature on prologues follows several directions. We can find studies on the prologues to specific works or texts, such as Mancho Barés' examination of the introduction to *Orrmulum* (2004); McSpadden (1978) on Cervantes' *Don Quixote* and other Spanish prologues; and Pulsiano (1998) on London, BL, Cotton Vitellius E. xviii. Others examine specific groups of prologues, such as sermons (Berlioz and Beaulieu 1995, 2000); religious works (Dubois and Roussel, 1998); scholarly texts (Hunt 1948; Minnis 1988); royal charters (Parisse 2000; Vacher 2001); travel narratives (Westrem 2001); and poetic prologues (Gertz 1996), Latin Prose (Janson 1964); technical and scientific works (Santini & Scivoletto 1990). Some studies focus on the subject of prologues from the point of view of time, for example, the Spanish renaissance, *Siglo de Oro* and Baroque periods in Porqueras Mayo (1965, 1968), the Restoration in Dachin (1981), and the French Renaissance in Losse (1994).¹⁸

To the best of my knowledge only Wogan-Browne et al. (1999) and Carruthers & Papahagi (2001) relate to collections, albeit varied ones, of Middle English prologues. Santini & Scivoletto (1990), which concerns earlier texts written in Latin, is the only study of technical prologues that I am aware of. The following discussion will report findings on scholarly works, the variety of writings reported in the Wogan-Browne et al. study (1999), and scattered information found on medical texts within larger studies not specifically related to prologues.

2.5.4.1 Scholarly prologues

2.5.4.1.1 Hunt's 'type C' prologue

Studies by Hunt (1948) and Minnis (1984, 1988) refer to four types of prologues in Latin, one of which is the 'type C' prologue, used from the eleventh century originally before philosophical texts (Hunt 1948: 94), but also before commentaries to textbooks including medical textbooks (Minnis 1988: 19). Although commentary texts are not common in the vernacular (Pahta & Taavitsainen 2004: 51), the Hunt and Minnis paradigms will be discussed because some medical texts are scholarly in their nature. Moreover, a few of the prologues in the Sloane corpus make reference to the fact that they are commentaries.

Hunt's type C prologue could have up to 8 "heads," or types of information, some of which have already been mentioned up to this point. These were 1) the *titulus libri*, which could include the name of the author or another person, a place, a literary genre or subject, and comments on the etymology of words in the title; 2) *nomen auctoris*, the author's name, including discussion of the authenticity of the work, in which theories about possible authorship were commented, and at times a description of the author's life; 3) *intencio auctoris*, the author's intention or purpose in writing the work, sometimes including a demonstration of adherence to "an abstract truth," as in Christianity (Minnis 1988: 21-22); 4) *materia libri*, the subject of the book and the sources from which it was taken; 5) *modus agendi*, the didactic method used in the text including the stylistic and rhetoric features; 6) *ordo libri*, the order of the contents of a

¹⁷ See Malone (1948) for a more-detailed description of the style and structure in this prologue, including reasons for its being considered perfect.

¹⁸ Some of the collections of articles are the result of congresses organized on the theme of prologues and/or epilogues. Hamasse (2000) and Carruthers & Papahagi (2001) are two examples.

work and sometimes the chapters in it, optionally placed in the *modus agendi*; 7) *utilitas*, the use of the text, in particular the justification of its belonging to a Christian program of studies; and 8) *cui parti philosophiae supponitur*, or the branch of learning under which the text fell (Hunt 1948: 95-97; Minnis 1988: 19-23).

2.5.4.1.2 *The thirteenth century Aristotelian prologue*

Minnis (1988) describes a different kind of prologue developed by commentators in the thirteenth-century who were influenced by their reading of Aristotle. Again, some of the sections are familiar from earlier sections throughout this chapter. The elements of the “Aristotelian prologue,” which could also appear at the beginning of commentaries to medical textbooks, were 1) the *causa efficiens*, or the author, who “brought the work into existence”; 2) *causa materialis*, the sources of the text; 3) *causa formalis*, the author’s “pattern,” or procedure and organization of the text; and 4) the *causa finalis*, the objective or purpose of the text (Minnis 1988: 28-29). Evidence that late medieval authors were familiar with this form of prologue is found in the prologue to Osbern Bokenham’s *Legendys of Hooly Wummen*:

In wych two wurdys, as it semyth me,
The foure causys comprehendyd be,
Wych, as filosofys us do teche,
In the begynnyng men owe to seche
Of every book, and aftyr there entent.
The fyrst is clepyd cause efficyent,
The secunde they clepe cause materyal,
Formal the thrydde, the fourte fynal (Wogan-Browne et al. 1999: 66).

The writer then proceeds to explain the four sections. Both the type C prologue and the Aristotelian prologue were used into the Renaissance period (Minnis 1988: 29).

2.5.4.1.3 *Extrinsic and intrinsic prologues*

Another way of describing prologues from the medieval period is through the distinction of their “extrinsic” and “intrinsic” function, or nature. The extrinsic prologue or section of a prologue came first in a text and served to explain the background to it. It included “identification and description” of the area of study to which the text belonged. The intrinsic prologue or section of a prologue followed the extrinsic part and introduced the text itself (Minnis 1988: 30). According to Thierry of Chartres, the ancient rhetoricians claimed that an extrinsic art is one that must be understood before beginning to practice an art, while an intrinsic art included the actual rules and procedures of practicing that art itself (Häring 1964: 281, in Minnis 1988: 30). Different variations of these prologue types and sections were used throughout the medieval period (Minnis 1988: 32).

2.5.4.2 *The Wogan-Browne et al. prologue study*

The Middle English prologues to a varied collection of texts studied in light of vernacular literary theory by Wogan-Browne et al. (1999)¹⁹ share some characteristics

¹⁹ The authors examine prologues written between 1280-1520 taken from a variety of texts including literature, as well as theological treatises, historical chronicles and alchemical treatises, etc. (Wogan-Browne et al. 1999: xiv). The prologues normally accompany translations of Latin texts and mention

with those mentioned up to this point of this chapter as well as with modern-day prologues. They tend to present an image of modesty or humility, have a dedication in which the author dedicates the work to a patron or distinguished person, and often include an outline of the work to follow and a rationale. In addition, they show “intense negotiation between authors and readers/audiences” and they serve as a place for “authorial self-fashioning” (Evans 1999: 375). The main part of the study is organized into three sections related to the author, the audience and the reading process.

2.5.4.2.1 *Writers and the text*

In terms of authors and texts, the prologues often show that the writers understood the Latin and Greek traditions of writing.²⁰ The use of phrases showing modesty and inadequacy are one of the most common ways that they do so (Wogan Browne et al. 1999: 16). The example indicated by the authors of the study is from Walton’s translation of Boethius, *Consolation of Philosophy*. In it the translator mentions a request that the work be written, a dilemma as a result of that request, the possibility of the work’s being amended, and praise for the recipient:

Insuffishaunce of connyng and wytte,
defaute of language and of eloquence
This werke fro me schulde have be holde yytte
But that youre heste hath do me violence
That nedis moste Y do my diligence
In thyng that passeth myne abilite,
Besechyng to youre noble excellence
That be youre help hit may amendyd be (Wogan-Browne et al. 1999: 35, lines 1-8).

Another way that the writers using English demonstrate that they were familiar with Latin concepts was through their apparent respect for authorship and authority;²¹ This attitude is seen in texts that mention their sources and earlier writers, such as Robert Mannyng’s prologue to the *Chronicle* on the history of Britain; it refers to Master Wace and Piers Langtoft (Wogan-Browne et al. 1999: 3):

And ryght as Mayster Wace says
I telle myn Inglis the same ways;...
Ther Maytster Wace of the *Brute* left
Ryght begynnes Pers eft... (Wogan-Browne et al. 1999: 21, lines 23-24 and 29-30)

In terms of using the vernacular language, the authors of the texts examined in the study increasingly express “diffidence or defensiveness” about using English

translation in them. No formal schema of the contents in the prologues is provided in the study; instead, the elements that relate to the concepts of author, audience and the reading process are discussed.

²⁰ The authors of the study state that the prologues actually deal more with the use of the vernacular than follow the older Latin models (Wogan-Browne et al. 1999: xv). During the fourteenth century, English was increasingly being used as a literary language but the English writer’s role “had to be justified and defined” (3).

²¹ Minnis (1988: 10-12) describes these medieval concepts. An *auctor* is “someone who was at once a writer and an authority, someone not merely to be read but also to be respected and believed.” An *auctoritas* is “in the specific sense... a quotation or an extract from the work of an *auctor*” (10). The older a writer was, the more authoritative and respected he was, so the ancient authors were the most respected (9). It was considered drastic to question the work of an *auctor* (11). Galen and Constantine the African were *auctores* in the area of medicine (13).

vocabulary and stylistic features in the later part of the period studied, when the use of English was more established (3-4).²² For example, Chaucer's *Complaint of Venus: Envoy*, from the late 14th century, refers to the fact that English does not rhyme very much, although Wogan-Browne et al. indicate that the poem does, in fact, show excellent rhyme (16):

For elde, that in my spirit dulleth me,
 Hath of endyting al the subtilite
 Welnyghe bereft out of my remembraunce,
 And eke to me hit ys of a gret penaunce,
 Syth ryme in Englissh hat such skarsete,... (Wogan-Browne et al., 1999: 27, lines 5-10).

At first glance, it would appear that defenses of use of the vernacular would be additional examples of modesty, as mentioned above, but their less common nature in the earlier part of the period would imply that modesty was less visible in the earlier period than in the later one. Further research into this question beyond this thesis is required to examine this issue. It will, however, be interesting to examine the attitude expressed toward the use of the vernacular in the corpus of 15th century medical texts, if any is observed.

Many of the prologues in the study contain comments that offer an apology for the "rough and unpolished diction" (Wogan-Browne et al. 1999: 8), a form of modesty. For example, Thomas Usk discusses the English language compared to Latin and French and states in his work in English that it "is dolven with rude wordes and boystous" (29-30). Some authors did actually use simple syntax but others had more elaborate writing; yet it is the latter group who apologize more profusely about their language (9).

On the other hand, some of the writers write confidently of the "distinctiveness of English," giving the impression that they thought Middle English was so different that writing in the vernacular entailed "make [ing] meaning in a distinctive way" (8). In this sense, they are following the topos of writing something new. In fact, Usk, the same writer who referred to English as having "rude words and boystous," also points out that the vocabulary of English is so extensive that Englishmen are not able to know all of the words, putting English on the same level as French (28):

And many termes ther ben in Englysshe whiche unneth we Englysshmen connen declare
 the knowlegynge (Wogan-Browne et al. 1999: 30, lines 21-22).

In addition to a preoccupation for language, the authors of the prologues in the Wogan-Browne et al. study often show concern for the truth of their texts more than for the stability of their texts or the language. As a result, they often make a call to their readers to improve their texts (12-13). This same theme was seen above in the discussion of the topoi of requests and modesty, by which writers could attempt to release themselves from full responsibility for what they wrote. A possible example of an empty request for changes noted by the authors (13) is Lydgate's prologue to the *Troy Book*:

So as I can this story for to make:
 Preynge to alle that schal it rede or se,
 Wher as I erre for to amenden me,

²² Voigts (1995: 184) also indicates that medical writers of the 14th and early 15th centuries defend their efforts when providing vernacular translations.

Of humble herte and lowe entencioun
 Commyttyng al to her correccioun;
 And therof thanke my wille is that thei wynne,
 For thorough her support thus I wil begynne (Wogan-Browne et al., 1999: 48, lines 208-214).

2.5.4.2.2 *The audience*

In the second part of the study, Wogan-Browne et al. refer to the “audience,” as opposed to readers because not everyone knew how to read in late medieval England and a literate person would read to a group (10). The prologues in their study tend to address their audiences directly. Nevertheless, the people who are explicitly addressed in a prologue may not be those whose “interests are at stake in the production of the text” (111).²³

Texts written in English sometimes include indications that a work will be accessible to everyone, or they have wording that relates to “social leveling” (117), but distinctions are, in fact, made. Examples are between uneducated laymen and clerks and between “symple men” (who do not know Latin) and “proud clerkis” (who do) (117-118). The prologue to the *Northern Homily Cycle* makes reference to different groups of people, such as learned people and laymen who would not have been able to read:

Forthi me think almous it isse
 To wirke sum god thing on Inglisse,
 That mai ken lered and laued bathe,
 Hou thai mai yem thaim fra schathe,
 And stithe stand igin the fend,
 And til the blis of heven wend (Wogan-Browne et al. 1999: 128, lines 75-80).

Distinctions between an author and the readers or audience can also be made. The prologue to Norton’s *Ordinal of Alchemy* appears to make alchemy available to everyone but, in fact, a distinction is insinuated between the writer and common folk; the former knows more and is, hence, the most appropriate person to write about the subject, while the latter are common folk (118):

And as I hadde this arte bi grace fro hevyn,
 I geve you the same here in chapters sevyne,
 As larglie as I bi my foialte [trustworthiness] may,
 Bi licence of the dredful Juge of Domysdai (Wogan-Browne et al., 1999: 143, lines 138-142).

This sort of distinction between the writer and readers is seen in some of the medical prologues in the corpus.

Another distinction of this kind is made when texts address women, as opposed to men.²⁴ This is seen in the prologue to *The Knowing of Woman’s Kind in Childing*,

²³ Different prologues can address the “actual audience,” “intended audience,” “fictional audience,” and “implied audiences.” For example, Trevisa’s implied audience is everyone who thinks that English translation should be made available (Wogan-Browne et al. 1999: 116).

²⁴ The section on the audience in the Wogan-Browne et al. study (pages 109-125) also discusses prologues that relate to audiences involved in courtly life, others concerned with constructing an English Christian identity, and finally another group that dealt with issues around a masculine identity and knighthood. They will not be summarized here because their contents do not seem to relate to the medical prologues in this thesis.

which shares some phrases with the gynecological treatise in Gilbert of England's *Compendium medicinae*,²⁵ in the corpus here.

And because whomen of oure tonge cunne bettyre rede and undyrstande thys langage than eny other, [that] every whoman lettyrde [may] rede hit to other unlettyrd and help hem and conceyle hem in here maledyes withowtyn scheuyng here dysese to man, I have thys drawyn and wryttyn in Englysch (square brackets in Wogan-Browne et al. 1999: 158, lines 14-18).

Translators sometimes used the fact that women did not commonly know Latin as a pretext for making a translation (120). However, it should be noted that use of the vernacular can reveal potential differences within textual communities due to the possible divergences in interpreting texts.²⁶ This would be the case of the text just cited.

2.5.4.2.3 *The reading process*

While the first two sections of the study deal with the medieval understanding of authorship and audience, the third section in the study discusses how prologues indicate that the texts should be read, or they present an idea of how the act of reading was viewed at the time.²⁷ Instructions can be for texts to be read “in quiet” and “slowly,” as originally instructed in the prologue to Anselm of Canterbury's *Prayers and Meditations* (Wogan-Browne et al. 1999: 212), or “as a whole” (215). For instance, the *Soliloquies* indicates the former:

And therfor thei be not to be radde in grete hast and in grete tumultuosite but in quyettesse; not wyth gret switheness and hastenesse but moderately and easely and with amoureuse and a wise entent and abydyng meditacion (Wogan-Browne et al. 1999: 225, lines 3-5).

The prologues can also emphasize the instruction that can be gained from reading the texts. In doing so, readers will select them over others as the most “beneficial” ones to read.²⁸ The prologue to *Cursor mundi* is especially explicit in this respect in stating that it is “the best boke of alle” (218).

In terms of the reading experience, some of the prologues relate the situation to that of eating, which would have had its origin in the concept of monastic *ruminatio*, or chewing the cud (220). Another set of prologues in the study implies that the reader can access the experience of the writer through the reading process. As part of this concept, some readers can be expected to resist the message of the texts (220). For example, the prologue to Brian Anslay's translation of Christine de Pizan's *Book of the City of Ladies* refers to hesitation about printing the work despite the writer's liking it:²⁹

This foresayd boke / by Bryan Anslay...

²⁵ The literature on medieval medical texts often mentions this quote or similar ones and the question of women vs. men as readers. See, for example, Taavitsainen & Pahta (2004: 17).

²⁶ The concept of ‘textual communities’ will be discussed in section 3.5.2.

²⁷ A variety of reading models existed at the time: 1) reading could be a form of meditation; 2) it could be used to evoke feelings or it could be the “disciplined exercise of the power of reason”; 3) it could be serious or not; 4) it could be done to “save the soul or to avoid boredom”; or 5) it could be done individually, sometimes silently, or in groups (Wogan-Browne et al. 1999: 211).

²⁸ Because Middle English literature was attempting to take a place in a context where Latin and French were dominant, the serious nature of the works in English was often stressed, even if works were written for “pleasure” (Wogan-Browne et al. 1999: 217-218).

²⁹ Henry Pepwell wrote the introductory verses quoted here (Wogan-Browne et al. 1999: 304).

The whiche I lyked / but yet I made delay
 It to impresse; / for that it is the guyse
 Of people lewde / theyr prowesse to dyspyse.
 But then I shewed / the foresayd boke
 Unto my lorde / the gentyll Erle of Kente
 And hym requyred / theron to loke
 With his counsayle / to put it in to prente... (Wogan-Browne et al. 1999: 306, lines 9, 12-18).

These three areas of writer and text, audience, and the reading process will appear in other sections of this chapter to a greater or lesser extent.

2.5.4.3 Galloway's literary prologues

In a discussion of Middle English prologues to literature, Galloway (2005) discusses four different categories. The "redactor's prologue" highlights the role of the writer or copyist and the fact that a text is a compilation from earlier sources, for example, as in the prologue to Lazaman's *Brut* (297). Within the context of medical prologues, the prologue to Guy de Chauliac's *Chirurgia magna*, has been mentioned because it discusses the role of compilations (for example, in Wogan-Browne et al. 1999: 6). Another category of prologues described by Galloway is the "testimonial prologue," one which combines the concept of compilation with comments about personal experience. An example of "testimonial allegory" would be Gower's *Confessio* (Galloway 2005: 299). A third type of prologue is the "commentary prologue." In this kind, "an initial or later explanation is offered or initiated, or simply promised," but it does not live up to expectations in the end; the example provided by the author is Chaucer's *House of Fame* (301). The fourth and final type of prologue discussed is the "literary autobiographical prologue," used only by Chaucer in his *Man of Law's Tale* and Gower in a Latin *epistola* at the end of his *Confessio amantis*. In this fourth type of prologue, a writer introduces a work "as another in a series of works by the present author." Because authors at the time did not normally consider themselves to be career writers, this type of prologue is not found very often in Middle English (302).

2.5.4.4 Scientific and medical prologues

2.5.4.4.1 Findings by Janson (1964)

As part of a study on Latin prose prefaces, Janson (1964) reviews the history of the preface. He includes some to scientific works in Greek and Roman times, but prefaces were not normally included before scientific writings before the third century B.C. In the third century, however, Archimedes often wrote letters to friends before his works. These "prefatory letters," or "epistolary prefaces," often contain "a short statement on what the treatise is about..., a dedication to the addressee and finally some general advice and hints to the reader" (19-20). As described in section 2.5.2, these letters often include some type of statement indicating that the text has been written in response to a request from the recipient in order to justify its being written (20-22).

Janson (1964) reports that Hypsicles is known to have written another kind of preface in the second century B.C.: a rhetorical one. The contents are similar in the sense that his rhetorical prologue informs his colleague of how he became interested in the field of study in question, and he dedicates his work to Protarchus' "knowledge and benevolence." There is no introductory phrase addressed to a particular person and there

is no farewell phrase either. Instead, the preface starts with the dedication to Protarchus (23). The existence of this preface and the epistolary prefaces described above is evidence that writers felt that the two forms were acceptable to writers of scientific works at the time (Janson, 1964: 23).

This same author points out a series of four elements found in a group of prefaces from the period, some of which are scientific or technical works. The first of these is brevity (96), discussed in section 2.5.3.3 above. The second is reference to predecessors, often Greeks, described in section 2.5.4.2.1. In some cases long lists of earlier writers were presented, giving the impression of a highly scholarly work. The example is given of Pliny, who mentions in his preface to *Naturalis historia* some 2000 volumes that he has read (97).

A third element discussed by Janson (1964) is the mention of working at night in order to complete a work as a way of implying the writer's diligence. The first reference found was written by the Greek author Callimachus, who used the expression "nocturnal studies." The first Latin author that Janson found was Cicero (97). The final element observed in the Latin prefaces is statements about the authors' high opinions of their subjects. The example is given of Scribanus Largus, who defends medical treatment of diseases in the first part of his preface to a collection of remedies (98).³⁰ In another example, Pliny the Elder mentions the "vast" subject-matter which is "difficult" to deal with, but he also indicates its "interest and usefulness." By highlighting the extensive yet difficult nature of the subject, the author was actually insinuating his own ability as a writer, especially if he was expected to present his work in an "artistic way" (99).

2.5.4.4.2 Santini & Scivoletto (1990)

Santini & Scivoletto (1990) contains a collection of studies of individual prologues in Latin to various types of technical and scientific works from the first century A.D. through the sixth century A.D. The medical prologues discussed in the volume correspond primarily to collections of remedies but also to works contained within encyclopedias, such as Cornelio Celso's *Libri VIII de medicina*, which describes dietetics, pharmacology and surgery as part of an encyclopedia on agriculture, medicine, strategy, rhetoric, philosophy and jurisprudence. Some of the prologues to remedy collections are Scribono Largo's preface to a collection of *Compositiones*; Sereno Sammonico's preface to *Liber medicinalis*; and Pliny the Younger's introduction to *Medicina*.

The Celso prologue (discussed in Zurli 1990) relates to the entire treatise and has two sections. The first explains background history on medicine, while the second introduces the first of the three books (305). The first section would be a continuation of the ancient tradition to delimit the history of the *ars* in question, as discussed in section 2.5.4.1.3 above on extrinsic and intrinsic prologues. It ends with a discussion of the reason for writing about dietetics in the first book of the treatise. The second part starts with an introduction to the methodology of the work, including a controversy about whether experience is enough to practice medicine or if an understanding of the human body and nature is needed (315).

Scribanus Largus' preface to his collection of recipes (discussed in Römer 1990) is dedicated to Callisto, a powerful *liberto* under Emperor Claudius and it takes the form of an *epistola dedicatoria*. The first part of the preface is an introduction and

³⁰ A transcription and discussion of this preface can be found in Römer (1990).

justification of the discipline of pharmacy including a description of the responsibility of practitioners. The second part discusses medical ethics and the unity of the medical profession including pharmacy with references to the Greek model (346-347). Part of this discussion is in reference to him, including the fact that he has practiced medicine “assiduously” and in particular the area of pharmaceuticals; hence, he is in the condition to provide advice to Callisto on recipes (350). A third section is the actual dedication to Callisto with some indications about the utility of collecting recipes (347). It is in this third section that the importance of the discipline is mentioned. In contrast to the mention of his extensive experience in section two of the preface, section three contains a request for readers to excuse the insufficiency of his work with a promise to write another more complete one in the future (352), reminiscent of the show of affected modesty discussed in section 2.5.3.1 above. Finally, at the end of the preface, there is a section to facilitate understanding of pharmaceutical terminology, such as descriptions of a *drachma* and a *denarius* (341).

The short preface to Sereno Sammonico’s recipe collection (discussed in Corsini 1990) starts with an invocation to Phoebe, the patron of medicine, following the tradition of didactic poems. It is followed by the purpose of the accompanying text: “salutiferum quod pangimus adserere carmen.” The author then continues with references to *Aegeas*, *Pergama* and *Epidaurum*, places in Greece and Asia Minor where temples in honor of Asclepius were located. Finally, the invocation closes with a request made to the gods that they be present, in accordance with the Greek and Latin tradition (358-359). The short prologue to Pliny’s collection of recipes (discussed in Segolini 1990) explains that the collection has been written in response to a request for one that can be consulted quickly in light of the various “*fraudes medicorum*” existing at the time (363-364). The prologue takes a personal perspective: “*frequenter mihi in peregrinationibus accidit...*” (365).

2.5.4.4.3 Litzler’s structural study

Litzler (forthcoming) examines 15 prologues to 15 medical texts concerning a variety of fields within medicine and the ancillary areas of astrology and the zodiac. The results determined that mainly three different types of information are found: 1) information to identify the text in question, such as a title or the subject matter; 2) references to the original author or the sources used to compile the accompanying text; and 3) organizational information indicating the order of the contents in the text, which Alonso Almeida (2002-2003) refers to as “*treatise organisation of contents*” (17). Another two types of information were observed, albeit less often, so they are not described in detail. These are “*background information*” and “*statements of efficacy*.”³¹ Background information would be similar to the extrinsic prologues described in section 2.5.4.1.3 above. An efficacy statement is “*a formula asserting the value of treatment*” (Hunt 1990: 23).

³¹ For information on efficacy statements, see Hunt (1990) and Alonso-Almeida & Cabrera-Abreu (2002), both of which are concerned with remedy books and recipes.

2.5.4.4.4 Keiser's prologues

A study by Keiser (2003) on verse prologues to prose medical texts³² refers to many of the elements already mentioned throughout this chapter. The prologues to two of the texts in question, *The man that will of lechecraft lere* and *This book hight Ypocras*, contain indications that the remedies in the texts that follow them will provide “satisfactory cures” for illness (306-307). This claim, which could be considered a statement of efficacy, is made because the remedies come from authoritative sources even though they are not always specified (306-7).³³ The prologues also contain “specific information about the contents” and sometimes data about the order of the remedies in the text. For example, the text in London, BL, MS Add 34111 is arranged in the order of head to foot “to ease the reader’s task in searching the contents” (307). Another prologue to a remedy book in Oxford, Bodleian Library, MS Ashmole 1444 is reminiscent of romance writing as it ends with “an expression of hope for the salvation of the ancient medical authorities” (308).³⁴

2.5.4.5.5 Taavitsainen's lunary study

A study by Taavitsainen (1988) about medieval lunaries describes the elements commonly found in the prologues to the texts in her research. Several of them have already been mentioned in this chapter. The prologues mention the compilers or authors of the lunaries, albeit sometimes in general terms, as in “a greet astronomyer” or “wise clerkes” (85). The Bible and specific biblical figures can also be mentioned as the sources of texts; some names observed are Adam, Noah, Abraham and Daniel (89). Classical authorities referred to are Aristotle, Armogynes (Hemagyens, possibly meaning Hermes Magnus), Socrates, and Boethius, but they are not necessarily the actual authors (89). The name mentioned most often in the zodiacal texts is Ptolemy, and other authorities who appear, but less frequently, are Avicenna, Boethius and Galen (87).

A second element found in the prologues to the lunaries mentions the intended audience, even if it was not the actual audience (152). The groups addressed directly in prologues can be general ones, as in “lewide men or lordyngis lesse and more” (155-156). In fact, readers can be indicated in common phrases used to fill lines in poetry or for the purpose of rhyming. Two examples are “hize and lowe,” and “olde and younge” (Pearsall 1970: 51, in Taavitsainen 1988: 156). Finally, medical practitioners of different ranks can be addressed: “surgyn, ficiens, barboris” (157-159).³⁵

Other elements found in the lunary prologues are listings of the contents of the accompanying text and statements about the “usefulness” of the information in them (157). Finally, the purpose of a text can be indicated in the prologue. An example is reproduced from Digby 88, ff 64-66v, which has been written for “profit, comfort, and delight.” Profit related to knowing when to time one’s actions, and comfort would have

³² Tavormina (2007) continues discussing the prologues. She concentrates on providing information on additional witnesses to the prologue to the Middle English *Letter of Ipocras*, as opposed to describing the elements found in them.

³³ The prologues to the remedy book *Medicines for Horses* attempt to persuade readers to read the texts and to take them seriously (Keiser 2003: 316-317). These examples might be considered statements of efficacy, but a closer look at them is necessary before this can be stated with any certainty.

³⁴ The presence of this statement could be related to the fact that remedy books were often written or copied in monasteries, but some authors of Middle English romances also used to “pray for the salvation of the characters in the romance” (Keiser 2003: 308).

³⁵ Practitioners will be discussed in section 3.7.

been provided by stories from the Bible, while delight would have been a part of some predictions which have “elements that appeal to the imagination” (156).

2.5.4.4.6 *Miscellaneous findings*

The rest of the literature on medieval medical texts reviewed here tends to mention prologues, but comments of their structure and contents often appear only in passing. Nevertheless, the elements described can often fit into the different categories already discussed throughout this chapter. For example, Voigts (1982: 42-43), Voigts (1996: 816), Voigts & McVaugh (1974: 14-16), and Tavormina (2007: 636, 639) all refer to a “wisdom prologue” in Cambridge, Gonville and Caius 176/97, which includes justification for a translation into the vernacular. The translator is “somewhat defensive” about using English in the prologue, an attitude reported in section 2.5.4.2.1 above. Taavitsainen (2004 Transferring) describes another prologue that discusses translation. It appears with Walter Agilon’s *Commentarium urinarum* in Cambridge, Cambridge University Library, MS Ii.6.17, ff. 5-29, and explains the translation techniques used by the translator along with a discussion of “hard” words (52-53).³⁶ A similar prologue will be discussed in section 6.4 below.

The prologue to Guy de Chauliac’s surgery, mentioned throughout this chapter, explains the benefits of a compilation (Taavitsainen 2004 Transferring: 43). The prologue indicates that the *Chirurgia* is not meant to fill a gap or to replace any prior works, but to add to the already-existing tradition. The prologue also provides direct proof of how the concept of author was different from today’s conception of the term, similar to the discussion in section 2.5.4.2.1 above; Guy refers to the role of the compiler and textual transmission and intellectual tradition, and he submits his work “to the authority of God,” who is asked “to oversee the beginning, middle and end” (Wogan-Browne et al. 1999: 6). The prologue also helps his work to “situate[sic] itself confidently in a long tradition of medical writing that stretches back as far as the Greeks, but which it might still hope to refine” (6).

The prologue to Benvenutus Grassus’ ophthalmologic treatise, another specialized text, explains that the writer will include information from his reading and from his own experience. In this sense, it appears to be an instance of Galloway’s “testimonial prologue,” which combines a compilation of earlier material with comments about experience. Eldridge (1996) postulates that the prologue is “mostly an advertisement for the author,” who would have had some university training (9).

Other prologues refer to readers, as described above in reference to the Wogan-Browne et al. study. The prologue to *Sidrak and Bokkus*, a question-answer encyclopedic treatise, indicates that the book will be useful for all men including the illiterate, who should listen carefully (Taavitsainen 2004 Transferring: 63). A Latin rubric to Walter Agilon’s *Commentarium urinarum* at Cambridge, Cambridge University Library, MS Ii.6.17, ff. 5-29 indicates that the text was written for “intelligentiam laicorum...ad requisitionem Regis Ricardi et Anne Regine” (Taavitsainen 2004 Transferring: 52).

Finally, Alonso Almeida (2002-2003) describes the structure of the introductory chapter to some gynecological treatises from Gilbert of England’s *Compendium medicinae* in an article on punctuation practices. The elements he reports are an optional “topic introduction,” followed by a “topic description,” and the “treatise organization of

³⁶ It is interesting to note that the prologue promises to signal certain sections of text but this is not done later (Taavitsainen 2004: 52).

contents.” The first section is a general sentence such as “*Here begynnes þe sekenesse of wymmen wech ys clepid þe moder id est matrix,*” while the second is “a basic account of what the manuscript is about.” The second section is divided into three more sections: presentation of a problem, its solution including additional explanatory information, and a description of “disorder of the natural solution,” in other words, illnesses. The different types of medical problems are then enumerated in the “treatise organization of contents” (16-17).

2.5.5 Conclusion

While few studies have focused on medical and scientific prologues written in the 15th century, a survey of the literature on medieval prologues and medieval medical texts reveals that there are, in fact, trends common to both. Prologues seem to combine information on the author/writer, sources, audience or reader(s), and the subject matter in question. The information provided varies from brief statements to longer comments and combines variations of literary topoi.

Chapter 3. An Introduction to Medical Texts

3.1. Introduction

This section provides general background information on medieval medicine and medieval medical texts required for understanding the context of the prologues in the corpus. Information is provided on 1) the concept of medicine at the time, 2) some codicological characteristics of medical texts from the period, 3) the languages of medical manuscripts and their vernacularization, 4) the scriptoria and communities of readers, 5) the sources, and finally, 6) medical practitioners.

3.2 Medieval medicine and its sub-areas

A number of background articles on the cataloguing and editing of scientific and medical writings in the late medieval period have been published in relatively recent years.³⁷ A first question that they raise is the fact that the medieval concept of medicine was not equivalent to that held today. While it is true that medieval medicine was considered “a technology for maintaining and restoring health” (Voigts 1989 Scientific: 345), manuscripts from the period reveal that it involved ancillary areas, as viewed from a modern perspective, such as astrology and magic. Diagrams of what is called a “zodiac man” linking the parts of the body to the different astrological signs appear alongside medical texts in manuscripts (373), as do herbal preparations and charms, which would have been viewed as related methods of treatment (Singer 1918-1919: 99). The use of astrology, magic and alchemy in later medieval medicine may have been influenced by the inability to find a cure for the plague (Jacquart 1990: 148).

The different categories used in attempts at classifying medieval medical manuscripts according to subject area provide an idea of how the field was viewed at the time. For instance, Singer (1918-19: 99) uses a number of categories that would be expected from a modern perspective: anatomy, diet, fevers, gynecology, hospitals, ophthalmology, prognostics, pulse, surgery and urine. However, several areas are no longer used in medicine today or they belong to different, more specialized fields such as pharmacy: recipes and drugs, alchemy, charms and magic, pestilence, phlebotomy, and the theory of the four complexions. Other scholars, including Voigts (1995) and Keiser (1998), vary the names of some of the headings and add or subtract categories depending on their extension, but the subdivisions of the field of medicine at the time tend to be reflected.³⁸ In any case, it can be said that the medieval medical practice involved treatment of the body for health aided by the ancillary areas of magic, astrology, astronomy and alchemy. It is for this reason that the present corpus of

³⁷ For example, Voigts (1982), Voigts (1989 Scientific), Voigts (1995), and Keiser (1998). Earlier writings are Singer (1918-1919), Bennett (1944), and Robbins (1970).

³⁸ For example, Voigts (1995: 192) refers to recipes and charms in different categories, and she has categories for moon, planet, astronomy, and astrology. Keiser (1998: 3591), however, puts astrology and astronomy together but separates them from the moon.

medical prologues will include texts that represent these areas not recognized as part of medicine today. The six categories used to organize the prologues in this study are broader than the specific ones followed by the above scholars. The groups here are 1) surgery texts, 2) plague texts, 3) urine and uroscopy texts, 4) texts with remedies, 5) texts on regimen of health, and 6) texts on the ancillary areas of medicine. More information on these categories and the rationale for their use can be found in section 4.3 below.

3.2.1 Surgery

Just as the concept of medicine differed from that of today, so did the idea of surgery. In fact, it was considered a separate discipline from medicine, and training was obtained through an apprenticeship and membership in a guild (Nutton 1995: 163; Siraisi 1990: 180).³⁹ At the time, surgery included bloodletting and working with broken bones, cuts, burns, swelling, skin eruptions, and ulcers and fistulas from infected wounds (Siraisi 1990: 154). In a sense, surgery dealt with external ailments as opposed to internal ones (McVaugh 1997: xi). Surgeons were instructed to avoid operating on certain cases, such as tooth extraction or breast cancer, because they were either extremely painful or there was little chance of success (Siraisi 1990: 155-157). This explains why surgery texts include remedy books, as evidenced in the prologue to the *Book of Operations* (London, BL, MS Sloane 2463, f 53): *þe second partie shalle be of þe antitodarie in the whiche boþe medicyns & þe maner of wercheng with hem shalle be writyn as oynementes emplaisters cataplasma embrocaciones*. The idea of using other methods of healing, such as diet, which referred to the mode of living overall (Getz 1998: 87), as well as remedies, is described in the prologue to Theodoric of Cervia's *Cyrurgia* (London, BL, MS Sloane 389, ff 2-4): *The diete his the fyrste werke and the beste... The second Instrument / is drinke zif we mowe wythe drinke helpe a man it is nozhte to rechyng of handwerke*.⁴⁰

3.2.2 Complexion theory

One of the theoretical bases of medicine and healing in the medieval period that differs from those followed today was complexion theory, or the theory of the four humors. The human body was thought to have four humors, or fluids: blood, phlegm, red or yellow bile (or choler), and black bile (or melancholy). Each of these was considered to have varying degrees of strength of two properties: hot or cold and moist or dry. The combination of the humors in a person's body was responsible for "complexion," or temperament, and illness was believed to come about as a result of an imbalance in the humors (Siraisi 1990: 101-102).

³⁹ Later in the medieval period this separation became less pronounced (Nutton 1995: 164).

⁴⁰ Additional background information on the practice of surgery can be found in Power (1910: xiv-xxxii) and McVaugh (1997: ix-xviii). The former is found in an edition to John Arderne's *Treatises of Fistula, Hemorrhoids and Clysters*, while the latter deals with surgery from the point of view of Guy de Chauliac's *Cirurgia Magna* in Latin. Siraisi (1990) is written from the point of view of a historian of medicine.

Plants and other ingredients in remedies were also thought to have the above properties in one of four degrees of strength.⁴¹ To correct an imbalance in the patient, medical practitioners would prescribe a remedy of the opposite properties (Siraisi 1990: 102). Evidence of an understanding of this theory is seen in the prologue to Walter Agilon's *Compendium Urinarum* (London, BL, MS Sloane 121, ff 41v-43v) in a section that describes the different substances (powers of magnification) of urine samples: *bykke vryne comeþ of moystnesse and þenne comeþ of drynesse*. The theory is actually mentioned in the *Man, Beast and Bird* text accompanying the prologue to the *Dieta Ipocratis* (London, BL, MS Sloane 706, ff 95-96).⁴² The prologue to *Virtues of Herbs* in this corpus (London, BL, MS Sloane 2269, f 74v) makes direct reference to the properties of hotness and coldness of plants: *Here men may se the vertues of herbes wheche ben hote and wheche bien colde....*

3.3 Codicological characteristics of medieval medical texts

Voigts (1989 Scientific) provides a tentative description of the characteristics of scientific and medical manuscripts from the period 1375-1500 based on a sample of 153 manuscripts;⁴³ the results are reported in terms of 178 units because some manuscripts were put together in the post-medieval period using fragments from different ones. A first characteristic found is that the gatherings of the leaves into quires include ten or more leaves as often as they include eight (353). In other words, the medical and scientific quires can often be larger than normal. In terms of the materials, the most common writing surface was parchment, followed by paper and then by a combination of the two; the proportion of this finding was approximately 4:2:1, meaning that parchment was considerably more common than paper or a combination of paper and parchment.⁴⁴ As for the writing styles observed, the most common hand was Anglicana, followed by Book or Textura hands, and then by Secretary hand. Some 35 units, however, were written by a variety of hands or they were written in hybrid, or mixed, handwriting (353). The proportion in this case is approximately 8:5:1:4. Finally, medical and scientific manuscripts make considerable use of visual information such as diagrams, tables and drawings. Specifically, 164 of the 178 units contained some form of visuals (356). Nevertheless, it should be noted that the visuals are "practical" as opposed to "decorative," and the decoration is not "of high quality" (379).

In her discussion of the language used in the manuscripts (379-380), she includes the use of symbolic language. Eleven of the 178 units contained alchemical symbols and 23 had other types of symbols.⁴⁵ Her examination of the languages of Latin, English and French in 71 units of manuscripts containing specifically medical

⁴¹ For example, poppy is cold and moist in the second degree according to the text *The Virtues of Herbes* (see Grymonprez (1981) and Litzler (2005)).

⁴² The text states: *...yer ben iiij humours in a mannes body // Blood. Reed coler / Blak coler & flewme*. Tavormina (2007: 636) refers to the prologue as the *Treasure Prologue* and the text as *Man, Beast and Bird*. The prologue is included in the corpus in this study, but the accompanying text is not.

⁴³ Voigts (1989 Scientific) estimates that some 1,000 extant scientific manuscripts fitting her definition exist today (353).

⁴⁴ It should be noted that the use of parchment vs. paper was not made based on complete manuscripts or quires, but on booklets, or discrete units. Booklets often have a medieval contents list or bindings but they are not unrelated groups of folios put together in the post-medieval binding process (Voigts 1989 Scientific: 39 n37). Of the 38 manuscripts in the study that were made up of different sections and not written as complete books at the time, 25 were made up of booklets (353).

⁴⁵ For a discussion of symbols in medical and scientific manuscripts, see Voigts (1989 Sigils).

texts revealed 10 units in Latin only, 37 mixed units of Latin and English but sometimes Latin, English and French, and 24 English only. A group of 46 units having both scientific as well as medical texts revealed that six were Latin only, six were English only, and the rest combined languages. Both of these findings show that medical manuscripts most often involved the use of more than one language. The bilingual nature of medical manuscripts and their vernacularization will be discussed in more detail in the next section below.

3.4 The language of late medieval medical texts

3.4.1 Vernacularization of texts

Medical manuscripts written in Middle English can be found starting in the mid-fourteenth century and their production greatly increased in the 15th century.⁴⁶ In fact, medicine was a forerunner in terms of the vernacularization of texts (Voigts 1982: 52; Pahta & Taavitsainen 2004: 11), before religious or legal texts, for example. Many of the medical texts were translated, compiled or based on Latin texts, which were in turn sometimes based on Greek sources. Many theoretical works were also translated from Arabic into Latin (Pahta 2001: 206). The translation and transmission of the texts was not a straightforward process, however, because texts involved “successive stages of copying, translating, paraphrasing, commenting, excerpting, assimilating, adapting, and conflating” (Pahta & Taavitsainen 2004: 12).

The translation of texts did not always involve direct transfer of the contents from the earlier cultures to the medieval culture. The main concepts and frameworks were passed on, but sometimes the scientific theories were modified (Pahta 2001: 207). In addition, ideas about divinity, the soul and sexuality differed in the Greek, Muslim and Christian cultures so translators had to deal with this situation in doing their work (208).

In addition, the process of vernacularization of Latin medical texts did not necessarily involve a direct transition from one language to the other and, in fact, manuscripts from the period reflect the use of both Latin and English, and sometimes French. At the level of the codex, some manuscripts contain tracts in both languages in the sense that certain works are in Latin, while others are in English, as mentioned in section 3.3 above. Several of the manuscripts examined for this study are of this sort, as will be seen in section 4.10 below. However, individual texts also make use of the two languages. For example, an English text can contain phrases or specific words in Latin.⁴⁷ In this corpus, the prologues to John of Rupescissa’s *Consideration of Quintessence* (London, BL, MS Sloane 353, ff 2-7) and to the *Compendium Urinarum* (London, BL, MS Sloane 121, ff 41v-43v) have a variety of phrases in Latin, while the

⁴⁶ Although Latin was the language of writing for many spheres of medieval life including law, government, education and the church, some scientific texts were, in fact, written in Old English. The eVK database lists some 300 texts for the Old English period, mainly remedy texts from the 11th century (Voigts 1982: 352). After the Norman Conquest in 1066, Anglo-Norman French and Latin were used for these different areas, meaning that English texts, including medical texts, for the period of the 12th and 13th centuries are scarce. This shift in language use for scientific writing is reflected in the presence of only three 13th century scientific texts in eVK. Nevertheless, nearly 8000 extant medical and scientific texts in Old and Middle English have been located according to eVK (Voigts 1995: 187; Voigts 1996: 814).

⁴⁷ Other combinations of Latin, English and French also occur (Pahta 2004: 75).

prologue to the *Book of Egidius* (London, BL, MS Sloane 357, ff 23-23v) has Latin terms for the different colors of urine alongside the corresponding translations in English.

During the period of translation of Latin texts into vernacular ones, some translators focused more on the authority of the original Latin text and author than on the need to communicate the concepts. Pahta (2001: 215) describes two ends of a continuum in terms of the styles of early translators. One end covers people who appeared to have made original compositions by paraphrasing, rearranging and taking excerpts from the original(s), while the other is represented by those who follow the Latin original as faithfully as possible, including the use of Latin linguistic features (215). The latter is the case of the translator who rendered the texts *De spermate* and *De humana natura* in Cambridge, Trinity College Cambridge MS R.14.52 into English (Pahta 2001: 215; Pahta & Carrillo Linares 2006: 116). This person, possibly the Hammond scribe (Pahta & Carrillo Linares 2006: 96), attempted to provide a close version in English to the Latin original, but his lack of knowledge of Latin and medical practice meant that he followed the Latin syntactical patterns while translating nearly word for word, instead of attempting to provide clear information to readers. Where the original Latin text was corrupt the result is not always understandable (116-117).⁴⁸ This may be the case of some passages in the corpus which, despite careful transcription efforts, make little sense.⁴⁹ One example is the prologue to William of Saliceto's *Cyrurgia* (London, BL, MS Sloane 6, ff 53-54v).

3.4.2 Academic writings and practical works: Latin vs. English?

In the past, scholars tended to associate Latin texts with more academic or scholarly writings and vernacular texts with the practitioners who had not received any university training and worked locally (for example, Robbins 1970: 394). However, this idea has been challenged in recent years (Voigts 1989: 383; Pahta 2004 Code-switching: 75). The large numbers of manuscripts containing texts in both languages, mentioned above, is one piece of evidence. Additional evidence is the existence of more scholarly, theoretical works, such as Guy de Chauliac's *Chirurgia Magna* or John Arderne's *Practica de Fistula in Ano*, in English. At the same time, practical manuscripts with large numbers of recipes in Latin can be found.

As mentioned in chapter 2, manuscript evidence shows that the writers/translators of vernacular texts appear to have been self-conscious about use of the mother tongue. Around the year 1475 it can be said that English was viewed in a more positive light for use in scientific texts because it was then used for many subjects of academic writings (Voigts 1996: 817). Moreover, the use of code-mixing within the same text can, in some cases, imply that the two languages were viewed without preference (821). The attitudes observed in the present corpus of medical prologues will be considered in the discussion of findings in chapter 6.

⁴⁸ Voigts & McVaugh (1984: 30-31) provide a description of the translation ability of another scribe, in this case apparently better than the translator mentioned above.

⁴⁹ The use of both Latin and English is not a characteristic of prologues alone, but instead it is common in medical texts overall (for example, Pahta 2004: 75). For a discussion of the types of code-mixing observed in medical texts from the period of vernacularization of texts, see Voigts (1996) and Pahta (2001, 2004). For information on innovation of vocabulary in English medical texts including terms of Latin and French origin, see Norri (2004). A more recent study on translation techniques is Alonso Almeida & Sanchez Cuervo (2009).

3.5 Centers of manuscript production and discourse communities

3.5.1 *Specialized scriptoria*

Recent studies have examined the possibility that there existed scriptoria that might have specialized in the writing of medical texts, and as such they would have had specific “house styles” in response to discourse communities (for example, Taavitsainen 2004 House styles). The house styles would have had an influence on the scribes’ “writing forms” including spelling and to some extent syntactic patterns (214). Dialectal studies of the English used in medical and surgical texts suggest that groups of them were written in a Central Midlands Standard (Samuels 1989, in Taavitsainen 2004 House styles: 214), and in an East Midlands dialect (McIntosh 1989), both groups being associated with London (Taavitsainen 2004: 236). London, BL, MS Sloane 73, part of the Central Midlands Standard group, is present in the corpus of prologues (*Book of Ipocras* and *Quintessence* (Furnivall 1889)). Hand C of London, BL, MS Sloane 563 (the Arderne text), London, BL, MS Sloane 3666 (Chauliac), and London, BL, MS Sloane 6 (Arderne) show some features of the East Midlands group (McIntosh 1989: 120) and are also included in the corpus. Further evidence for the existence of specialized scriptoria is the Sloane Group of manuscripts (Voigts 1990), whose members share codicological features such as paper type, watermarks, size, hand, illustrations and a common core of texts (27). Most of the texts in the group were written in Latin so there is little evidence for dialectal study of the Group (Taavitsainen 2004 House styles: 235), but the codicological features point to a possible relationship with London (Voigts 1990). This third group of texts is represented in the corpus by prologues from London, BL, MS Sloane 2320 and London, BL, MS Sloane 3566 (both collated witnesses of John of Burgundy’s *Contra morbum pestilentialem*) and from London, BL, MS Sloane 1118 (*Our Heaven Quintessence*).

3.5.2 *Discourse communities*

While the concepts of house styles and scriptoria relate to writing, the concept of *discourse community* relates to readership. Jones (2004) discusses the concept, which involves a group of people with some things in common although they may or may not have read a text, and in this sense they can be potential or actual readers. She adds to this definition the possibility of listening as opposed to reading, which applies to the medieval setting (24-26). An example of something that members of a medical discourse community might have in common would be “a shared cultural knowledge about medicine, and about the *materia medica* available locally, which coloured their approach to the texts they read, and thus their literacy practices” (31). Two groups of texts suggesting the existence of discourse communities have been found. One is the Stockholm group of nine manuscripts containing recipes and herbals, four of which are from the Norfolk or Lincolnshire areas and one of which is in a northern dialect (Jones 2004: 32), while the second is the Additional 33996 group of recipes and charms, six of which have been situated in East Anglia, two in Derbyshire, and one in Hampshire (32). The manuscripts in the two groups appear to show that “certain practical medical texts were circulating within a local community, whose members compiled their medical texts in order to suit their own purposes from material that was readily available” (32). No prologues from the Stockholm Group are found in the present corpus, but the

Additional 33996 Group is represented by London, BL, MS Sloane 405 (John of Saint Paul's *Causes that long to surgery*, Hippocrates' *Tokens of Ipocras*, and Galen's *Regimen of health*) and London, BL, MS Sloane 3153 (Galen's *Regimen of health*). The Charm of Saint William, mentioned by Jones as a common link between the two groups (32), is also a part of London, BL, MS Sloane 405 and London, BL, MS Sloane 962 (*Charm of Saint William*), both of which are in the present study.

3.6 Sources of Middle English medical texts

As mentioned in section 3.4 above, English medical texts from the period in question often had their ultimate sources in the Greek and Arabic medical tradition. Nutton (1995: 143-146) describes five stages of translation of Greek and Arabic works into Latin on the European continent.⁵⁰ The first took place in the time of Constantine and involved translation of texts from both languages into Latin in southern Italy. A second phase started in 1140 in Spain and concerned translations of Arabic medical, scientific and philosophical works, sometimes via Hebrew, including some Galenic works and others by Avicenna and Rhazes. Another phase happened at the same time as the second, but it involved translation of Greek texts including Galen by Burgundio of Pisa. The fourth phase was in the 13th century in Spain and Italy and entailed additional translations from Arabic including Rhazes, Averroes, and further translations of Galen's works. Some people associated with this fourth period were Arnald of Villanova and Pietro d'Abano. The final stage occurred in the early 14th century and involved lesser-known texts by Galen from Greek translated by Niccolò da Reggio in Naples. Greek authors commonly mentioned as writers or sources of English medical texts are Galen and Hippocrates (Voigts 1995: 189). The Arab authors Avicenna, Rhases, Haly Abbas and Averroes were also cited often (Taavitsainen & Pahta 1998: 168, in Taavitsainen 2004 Transferring: 42).

Just as there are names of specific people who worked with the classical languages, we know of some English writers involved with Latin texts thanks to mentions of their names in the texts themselves. Some of these are John of Burgundy, John Arderne, Gilbert of England, Guy de Chauliac, Aemilius Macer and Lanfrank of Milan, all of which are observed in the corpus of prologues. Names frequently seen in alchemical texts are George Ripley, Ramon Lull and Albertus Magnus (Voigts 1995: 189), but they are not found in the corpus.

In the specific case of medical recipes, both academic texts and popular remedy books were based on the earlier classical texts, but the relationship between the popular remedy books and their sources is not as obvious as it is between scholarly texts and the classical ones (Alonso-Almeida & Carroll 2004: 29). Nevertheless, recipes show considerable repetition of contents in different manuscripts, meaning that there was a common tradition (24), and the fact that remedybooks do not cite their authors or sources may actually be a question of "economy" (29). At the same time, there is a "high degree of standardization of contents" between recipes in the two types of writing, even though they are organized differently (25). It could be expected that these trends in the relationship between English texts and their Latin and Greek sources also apply in the case of other different categories of medical texts. The mentions of sources in the corpus of prologues will be discussed throughout chapter 6.

3.7 Practitioners

The people involved in healing in the late medieval period included university-trained doctors, skilled medical practitioners, skilled surgeons, barber surgeons, herbalists and apothecaries (Siraisi 1990: 20), as well as other practitioners such as eye-doctors, bone-setters, experts in bladder-stone, hernias, and urinary and genital ailments, midwives, and even housewives who knew about home-medicines (Nutton 1995: 165). Barbers were people who cut hair, as today, but they also performed bloodletting or minor surgical operations.

A number of titles and forms of address existed for practitioners at the time. “Master” was used for university graduates or teachers and as a term of respect in general (Siraisi 1990: 20-21). Other titles were *doctor*, *phisicus*, *medicus*, and *empiric* (21).⁵¹ “Master” is the one that appears most often in the corpus, as in John Arderne’s *Extracta Hemorrhoidarum* (London, BL, MS, Sloane 563, f 112 and Power (1910)), which refers to *lamfrank a discerte mayster of the kynges of fraunce...*, *Maister bernard de gordoun...*, *maister Bartelmew...*. Generally, practitioners who were higher up on the hierarchy of medical professionals worked in more varied areas, while those who were specialized were at the lower end of the scale (38).

Medical practitioners came from a variety of backgrounds including the religious orders (Siraisi 1990: 25). This connection between the church and the medical practice is evidenced in various prologues in the corpus including the one found before Theodoric’s *Cyrurgia* (London, BL, MS Sloane 389, ff 2-3); in it the *chapeleyn and penitauncer of ower lorde the pope* writes to the honorable *sir Archebischof of Valentine ffreer theoderic*. The practitioners who cut open the body, including surgeons, barber-surgeons and barbers, were normally lay individuals (26). A small number of women were also practitioners, but they belonged to the non-skilled areas of practice (Getz 1998: 9) and the process of childbirth although this was not their exclusive territory (Nutton 1995: 168-169). In fact, the prologue to the gynecological section of Gilbert of England’s *Compendium medicinae* (London, BL, MS Sloane 2463, ff 194-195) implies that women would have normally had to seek medical advice from men: *I wyl wright of women prevy sekenes the helpyng, and that oon woman may helpe another in her sykenesse & nought diskuren her previtees to suche vncurteys men* (Rowland 1981: 58, 60).

Apothecaries prescribed remedies made with plants after making diagnoses, as well as made and sold the treatments. Lay practitioners, empirics, wise women and cunning men would also have practiced medicine at the local level (Pahta & Taavitsainen 2004: 16). Most practitioners, however, had no formal training in medicine and they often only practiced on a part-time basis (Jones 2004: 27).

The most important medical universities in the medieval period were located in Salerno, Montpellier, Bologna and Paris (Siraisi 1990: 55). As a whole, university-trained practitioners and professors tended to write, translate or compile a larger number of books than other types of practitioners (65). Significant centers of medical writing were Montpellier and the Italian universities (65). Mention is made of these centers in the prologue to Guy de Chauliac’s *Cirurgia Magna* (London, BL, MS Sloane 3666, f 2):

⁵⁰ Cf. Taavitsainen (2004 Transferring).

⁵¹ A *phisicus* was a university-trained practitioner who had knowledge of natural philosophy, but it could also refer to a person who practiced internal medicine; a *medicus* designated anyone who practiced medicine or surgery without any distinction of level or training, and an *empiric* was a derogatory classification used by university-trained practitioners for those who had learned their trade and practiced it basing themselves on trial and error (Siraisi 1990: 21).

lordes lechez of Montpelers of bonoun [sic] *of Paryse and of Auinioun*, and the prologue to William of Touke's *Surgery* (London, BL, MS Sloane 563, f 2) states that the text was *ymade in þe stody of mounpleris*. Salerno is listed in the prologue to John of Saint Paul's *Causes that long to surgery* (London, BL, MS Sloane 405, f 117).

3.8 Conclusion

This chapter is a presentation of the recent area of research into medieval medical texts in English. Some differences in medieval medicine compared to today have been introduced as has information on the codicological information of a sample of manuscripts (Voigts 1989 Scientific), the language of late medieval medical texts, centers of production and communities of readers. In addition, some background information on common sources and on practitioners has been provided.

Chapter 4. Introduction to the Corpus

4.1 Criteria for selection

This study examines prose prologues in the Sloane Collection of the British Library in London written or copied in the late 14th and 15th centuries. This particular collection was selected for two reasons: 1) it is one of the largest collections of medical texts known (Voigts 1995: 191); and 2) the lack of a complete, modern catalogue has led to its neglect on the part of scholars (Linda Ehrtam Voigts, personal communication, July 2008). Some MSS from the Wellcome Institute, another of the largest collections, were also considered initially but the sample of texts examined had short prologues or repetitions of prologues already obtained from the British Library.

This thesis takes into account all of the 90 witnesses or versions of prose prologues written or copied in the 15th century and related to medicine and/or its ancillary areas in the Sloane collection as listed in eVK. Most of the prologues have been transcribed for the occasion but nine of them already present in publications as editions or transcriptions have also been considered. All of them appear before texts in Middle English, except for one that precedes a text in Latin.⁵² The texts excluded from the corpus are those dated earlier or later than the period, those written in verse as opposed to prose, and those related to non-medical fields such as the grafting of trees and gardening, horses, hunting, etc.. A list of all of the prologues in the Sloane collection dating from the 14th century or later, as identified in eVK, can be found in appendix 1. The table indicates which texts have been included in this study and which have been rejected, and in the latter case, the reasons why they were rejected.

The prologues selected for study specifically come before texts related to medicine and astrology, astronomy, the zodiac, and alchemy, the last of these being ancillary areas to the medical profession in the late medieval period. Included are surgical texts, herbals, remedy books, texts on urine and interpretation of its colors, treatises on the plague, writings about blood-letting, and others.

Other prologues may actually exist in the Sloane collection. New texts can be discovered as scholars work in close detail with individual manuscripts, and in fact, during my work with the 49 manuscripts containing the prologues studied here, I found what appear to be witnesses or versions of different prologues not listed in eVK. Further research upon completion of this thesis will focus on determining whether this is actually the case.

4.2 Prologues selected for inclusion

Table 4.1 below provides a list of the 90 prologues selected for the corpus. The information includes 1) the shelfmark and folios of the prologue and accompanying text; 2) the eVK codes for each of them; 3) the author's name and/or a title if it appears in eVK; 4) the incipits to the prologue and main text (separated by three dots); 5) and

⁵² This excerpt will be rejected in section 4.4 because it is actually a rubric.

the eVK descriptors for the field of science or medicine to which the accompanying text relates. Finally, any publications that reproduce a full or partial transcription of the prologue and the category to which the prologue has been assigned in the corpus are listed at the end of each entry. These groups are 1) surgery texts; 2) plague texts; 3) urine and uroscopy texts; 4) texts with remedies; 5) texts on regimen of health; and 6) texts on the ancillary areas of medicine. They will be discussed in section 4.3. The authors' names, titles and incipits have been taken from eVK. Square brackets indicate incomplete or illegible text.

Table 4.1. Prologues from London, BL, Sloane collection selected for the corpus

1) London, BL, MS Sloane 6, ff 53-54v; 55-140v

3162.00; 0268.00

William of Saliceto, *Cyrurgia*

It is purposed to thee my good friend to make a book of surgery that satisfaction answer...[] and the outer skin

Surgery, wounds

Surgery

2) London, BL, MS Sloane 389, ff 2-4; 4-76v (incomplete)

3849.00; 6642.00

Theodoric of Cervia, *Cyrurgia* (Book I)

O my worshipful father and friend worthiest and most honorable man Sir Archbishop... The causes of wounds solution beth twain in general one is within and another

Surgery, wounds, herbs and herbal medicine, fractures, fistula

Surgery

3) London, BL, MS Sloane 240, ff 1; 2-47v

2158.00; 6858.00

Roger of Parma, *De Cyrurgia*

Here beginneth a brief treatise of surgery which treatise is divided into four parts... The head happeth to be

Surgery, wounds, apostemes, fractures, genital and urinary disorders

Surgery

4) London, BL, MS Sloane 3666, ff 2; 2-5v; 5v-7v; 7v-157

1960.00; 3637.00; 6672.00; 1880.00

Guy de Chauliac, *Chirurgia magna* (Prologue, *Capitulum singulare*, rubrics, *Inventorie or Collectarie*)

Forsooth after that I have first done lovings or thankings unto God giving both... For that after Galen lantern of all leeches in the seventeenth book De utilitate

History of medicine, medicines, surgery, anatomy, apostemes, bloodletting

See Wallner (1964)

Surgery

5) London, BL, MS Sloane 2463, ff 53; 53-151v

2196.00; 7160.00

Book of Operations, based on Mondeville and Chauliac

Here beginneth a treatise of Ipocras Galen Avicenna Henricus de Amondavilla... There

be two things the which owe to be understand principally in curation of wounds
Surgery, apostemes, wounds, fractures
Surgery

6) London, BL, MS Sloane 3486, ff 18v; 19-57v (94 chapters) (incomplete)
2198.00; 7233.00
Ff. 19-57v based on Mondeville and Chauliac
Here beginneth a treatise of Ipocras Galen Lucien Henricus de Amondavilla... There shall be two things the which owe to be understand principally of curation of wounds
Surgery, wounds, antidotary, epilepsy, apostemes
Surgery

7) London, BL, MS Sloane 563, ff 2; 2-59
7566.00; 4599.00
William of Touke
Thus beginneth the surgery after the doctrine of Saint William of Touke the which book... Sometime there falleth a wound on the head without breaking of the skull with sword
Surgery, wounds
Surgery

8) London, BL, MS Sloane 121, ff 35; 35-36
1181.00; 1060.00
Astronomers said that a surgeon should not cut nor carve nor open no vein on mans body when... Aries is a token of hot
Moon, zodiac
Surgery

9) London, BL, MS Sloane 6, ff 157; 157-173
0700.00; 2138.00
John Arderne, *Hemorrhoidarum, A Treatise of the Hemorrhoids*
[A] *treatise of the hemorrhoids drawn out after Lanfrank... Hemorrhoids in Greek is said flux of blood*
Hemorrhoids, medicines, arsenic, clyster, diet, bloodletting, disease, signs and symptoms, surgery, plasters, vitriol
See Power (1910); transcription not included in the present study.
Surgery

10) London, BL, MS Sloane 563, ff 112; 112v-21v (incomplete)
0701.00; 2138.00
John Arderne, *Extracta hemorrhoidarum, A Treatise of the Hemorrhoids*
A treatise of the hemorrhoids drawn out after Lanfranc a discreet master of the kings... Hemorrhoids on Greek is said flux of blood and it is said of emar that is blood
Surgery, hemorrhoids
Surgery

11) London, BL, MS Sloane 6, ff 183-184; 184-203v
4356.00; 8098.00
Galen, *Ingenio sanitatis*
Right dear friend Nero as it accordeth the significations of working for to be...

Wherefore I shall begin at some simple wounds as thus a wound being in the over part of fleshy members

Wounds, etiology

See Getz (1991) and MEMT; transcription not included in the present study.

Surgery

12) London, BL, MS Sloane 405, ff 117; 117-121v (incomplete)

3014.00; 3712.00

John of Saint Paul

In the name of God here beginneth a book touching generally of all causes that longeth to surgery... Now first we begin of passions that fall outward the skin and under the skin first we touch

Etiology, signs and symptoms of disease, medical recipes, surgery

Surgery

13) London, BL, MS Sloane 563, ff 59v; 59v-61

7925.00; 4439.00

What is sanies what is virus what is putredo what is sordities what is squama what is crusta... Sanies is moistness somewhat natural and somewhat not natural ne it is not clean superfluity

Etiology, signs and symptoms of disease, disease

Surgery

14) London, BL, MS Sloane 405, ff 123; 123-125

2304.00; 8124.00

Attributed to Hippocrates, *Tokens of Ipocras, Signa mortis*

Here begins the tokens of Ipocras to know if the sick may be hele or no with any medicines... Whoso hath dolor or aching in the head or swelling in the face without red

Signs of life and death, prognostication, signs and symptoms of disease

Surgery

15) London, BL, MS Sloane 5, ff 61-62; 62-63 (incomplete)

0765.00; 7115.00

Bernard Gordon, *De pronosticis*

Age is mother of forgettilhed and forasmuch as the science of prognostication... Then we may not prognostic [in] maladies

Prognostication, diagnosis, fevers, lucky and unlucky days

See Voigts (2004)

Surgery

16) London, BL, MS Sloane 2463, ff 194; 195-232

1956.00; 8201.00

Gilbert of England, *Compendium medicinae*

Forasmuch as there been many women that have many divers maladies and sicknesses...

Withholding of this blood that they may not have their purgations in due times

Gynecology and obstetrics, medical recipes, charms, medicines, illustration

See Rowland (1981); transcription not included in the present study.

Surgery

17) London, BL, MS Sloane 2463, ff 194v; 195-232
7249.00; 8201.00

Gilbert of England, *Compendium medicinae*

Therefore ye shall understand that women have less heat in their bodies than men have... Withholding of this blood that they may not have their purgations in due times

Gynecology and obstetrics, medical recipes, charms, medicines, illustration

See Rowland (1981); transcription not included in the present study.

Second prologue to same text as prologue above

Surgery

18) London, BL, MS Sloane 706, ff 104; 104-106v
2177.00; 7382.00

John of Burgundy

Here beginneth a noble treatise made of a good physician John of Bordeaux for

medicine... This clerk saith in the first chapter that for the fault of good rule and dieting

Plague, regimen of health, diet, medicines

Plague

19) London, BL, MS Sloane 1764, ff 5; 5-6v (incomplete)
2177.00; 7380.00

John of Burgundy

Here beginneth a noble treatise made of a good physician John of Bordeaux for

medicine... This clerk saith in the first chapter that for default of good ruling and dieting

Plague, regimen of health, diet, medicines

Plague

20) London, BL, MS Sloane 2320, ff 16; 16-17v
2177.00; 7380.00

John of Burgundy, *Tractatus contra morbum pestilentialem sive epidemialem*

Here beginneth a noble treatise made of a good physician John of Bordeaux for medicine... This clerk saith in the first chapter that for default of good ruling and dieting

Plague, regimen of health, diet, medicines, bloodletting

MEMT (from Sudhoff, Karl. 1912. "Pestschriften aus den Ersten 150 Jahren nach der Epidemie des 'Schwarzen Todes' 1348. Part III: Aus Niederdeutschland, Frankreich und England." *Archiv für Geschichte der Medizin* 5: 36-87.); transcription not included in the present study.

Plague

21) London, BL, MS Sloane 3566, ff 88-89; 89-101
2177.00; 7380.00

John of Burgundy, *Tractatus contra morbum pestilentialem sive epidemialem*

Here beginneth a noble treatise made of a good physician John of Bordeaux for medicine... This clerk saith in the first chapter that for default of good ruling and dieting

Plague, regimen of health, diet, medicines

Plague

22) London, BL, MS Sloane 963, ff 55v; 55v-57v

2185.00; 6788.00

John of Burgundy

Here beginneth a noble treatise that made a noble physician John of Bordeaux... The first part saith this clerk that for default of good ruling and dieting

Plague, regimen of health, diet, medicines

Plague

23) London, BL, MS Sloane 983, ff 37v; 37v-39

2185.00; 7383.00

John of Burgundy

Here beginneth a noble treatise that made a noble physician John of Bordeaux... This clerk saith in the first part that for default of good ruling and dieting

Plague, regimen of health, diet, medicines

Plague

24) London, BL, MS Sloane 965, ff 132-133; 133-143

1798.00; 7375.00

John of Burgundy

First ye shall understand that this said treatise compiled and studied by this said Master John... This clerk declareth in his first chapter that in the default of good governance and measurable

Plague, regimen of health

Singer & Anderson (1950).

Plague

25) London, BL, MS Sloane 3489, ff 44; 44-51

2289.00; 2480.00

John of Burgundy, attributed to Thomas Multon, O.P.

Here begins a treatise that is needful and necessary against the pestilence... I find by the saying of four doctors the four pareils of Holy Church Jerome

Plague

Taavitsainen (2004 Transferring: 71, n22) indicates that the edition in Cant's dissertation is "not easily available" (Cant, Peter A. 1973. *Thesaurus Pauperum: An Edition of British Museum MS Sloane 3489, a Fifteenth-Century Medical Miscellany*. Unpublished dissertation. University of London, 1973).

Plague

26) London, BL, MS Sloane 2187, ff 86; 86-88

2183.00; 7376.00

John of Burgundy, *Bonus tractatus contra epidemiam regnantem*,

Here beginneth a noble treatise of a good physician John of Bordeaux for these entretes... This clerk saith in his first chapter that for default of good governance and dieting

Plague, regimen of health, diet, medicines

Plague

27) London, BL, MS Sloane 405, f 41v

2267.00; accompanying text in Latin

John of Burgundy's plague treatise in Latin

Rubric only. See discussion of modification to eVK prologues in section 4.4 below.

28) London, BL, MS Sloane 404, ff 282v; 282v-293v
3045.00; 7050.00

Benedictus Canutus, *Treatise and Governance against the Pestilence*

In the worship of the blessed and undivided Trinity and the glorious Virgin Mary... The tokens of pestilence of the prognostication be seven the which forthwith you

Plague

See Pickett (1994), MEMT, Singer & Anderson (1950); transcription not included in the present study.

Plague

29) London, BL, MS Sloane 2276, ff 191; 191-199
1199.00; 6778.00

Benedictus Canutus

At the reverence and worship of the blessed Trinity and of the gloriant virgin Saint Mary... The first is when in a summers day the weather often times changeth as in the morning when the weather

Plague, regimen of health, etiology

Singer & Anderson (1950)

Plague

30) London, BL, MS Sloane 404, ff 243-245; 245-282
2269.00; 3595.00

Attributed to Benedictus de Nursia

Here beginneth the treatise of the preservation of pestilence after the doctrine... Mesue said in his book of the properties in his chapter of the passions of the stomach

Plague

Singer & Anderson (1950)

Plague

31) London, BL, MS Sloane 121, ff 41v; 41v-43v
7362.00; 4559.00

Agilon, Walter, *Compendium urinarum*

This book that we have now in hands to turn into English is of the dome of urines but... Sith that all authors say

Urine and uroscopy

See discussion of modification to eVK prologues in section 4.4 below.

Urine

32) London, BL, MS Sloane 121, ff 43v; 43v-58
2380.00; 0787.00

Agilon, Walter, *Commentarium urinarum*

Here note that the exposition of these dark words shall follow here afterward... Alba urina betokeneth oppilation of

Urine and uroscopy

See discussion of modified eVK prologues in section 4.4. Excerpt combined with above prologue in section on urine texts.

Urine

33) London, BL, MS Sloane 706, ff 4v-6v; 6v-20

7362.00; 0787.00

Agilon, Walter, *Compendium urinarum*

This book that we have now in hands to turn into English is of the dome of urines but...

Alba urina betokeneth oppilation of the spleen and that urine is beneath printed and windowed

Urine and uroscopy

Urine

34) London, BL, MS Sloane 2527, ff 295-297; 297-306v

7361.00; 0790.00

Agilon, Walter, *Commentarium urinarum*

This book that we have now in hands to turn into English is of the craft of urines but...

Alba urina tokeneth oppilation of the spleen and then the urine is beamy

Urine and uroscopy

Urine

35) London, BL, MS Sloane 357, ff 23-23v; 24-28

2225.00; 7828.00

Book of Egidius

Here beginneth the book of Aegidius that sometime was a doctor of physick and teacheth...Urine white and thin with

Urine and uroscopy

Urine

36) London, BL, MS Sloane 1388, ff 43v; 43v-54v

2873.00; 1675.00

Dome of Urines

In the beginning thou shall take heed to four things that longeth to the dome [of urine]...

First look to the substance whether it be thick or thin or between both

Urine and uroscopy

Urine

37) London, BL, MS Sloane 122, ff 107; 107-111v

2298.00; 3285.00

Here begins the dietary against all manner of digestion drawn by order all after the twenty... Karapos glauca lactea or alba they betoken moist cold and most feeble defying [sic] of the stomach

Diet, regimen of health, urine and uroscopy

Urine

38) London, BL, MS Sloane 297, ff 106v; 106v-108v

1890.00; 7748.00

For the more sickness and perfect knowledge to have in urines of divers sicknesses by the... Urina animalium the farther that

Urine and uroscopy

Urine

39) London, BL, MS Sloane 240, ff 48; 52-137

7549.00; 4949.00 (prologue, table of contents, main text)

Roger of Parma

Though that heretofore written hath sufficiently be treated of surgery from the highest...

Take an handful of mallows

Antidotary, medical recipes, plasters, ointments

Remedies

40) London, BL, MS Sloane 389, ff 129v; 129v-137 (ca. 66 recipes)

3805.00; 8215.00

Now will I shortly treat of proper medicines and divers members not as Galen...

Wounds of the head have five manner of helps the first is a drink for wounds and

Theodoric

Medical recipes, wounds, surgery

Remedies

41) London, BL, MS Sloane 6, ff 178; 178-179v (ca. 13 recipes)

0715.00; 6801.00

About the confections of syrups been seven canons to be noted with four certain

notabilities... The first syrup is oxymel.

Medical recipes, waters

Remedies

42) London, BL, MS Sloane 404, ff 2-7; 8-243, 294-319 (ca. 150 plants) (incomplete)

6986.00; 0933.00; 0719.00 (prologue, a text on weights and measures, main text)

Platearius, *Circa Instans*

The prayers of a great number of poor people that had not thing to help themself and

because... An ounce the figure is this {ounce} and this is the half an ounce {half ounce}

a dram is... Absinthium {id est} wormwood and it is hot in the first degree and dry in

the second

Herbs and herbal medicine, medicines, laxatives, medical recipes, weights and measures

Remedies

43) London, BL, MS Sloane 1764, ff 47-49; 49-114v

2190.00; 0862.00

Platearius, *Circa instans*

Here beginneth a table after the ABC of divers herbs and certain gums and some... Aloe

is hot and dry in the second degree and it is made of the juice of an herb

Degree, herbs and herbal medicine

Remedies

44) London, BL, MS Sloane 2463, ff 153v-154; 154-188v

7232.00; 7158.00

Antidotary

There shall be seven chapters in this book the first is of repercussive medicines... There

be two manner of repercussive medicines of the which some be simply repercussive

Etiology, medical recipes, preparation and/or administration of medicines, oils,

antidotary

Remedies

45) London, BL, MS Sloane 706, ff 128; 128-134v (ca. 32 recipes)

2395.00; 7885.00

*Distilling of Waters**Here virtues for certain sickness water of roses water of betony water of borage...**Water of betony drunken with wine or ale or by himself is good for all manner headache*

Medical recipes, waters, distillation

Remedies

46) London, BL, MS Sloane 1764, ff 31; 31-33v (ca. 20 recipes)

2206.00; 7893.00

*Distilling of Waters**Here beginneth distilling of waters and their virtues for certain sickness water of roses...**Water of roses is good for all sharp fevers drunk with wine or ale and it*

Medical recipes, distillation, herbs and herbal medicine, waters, aqua vitae

Remedies

47) London, BL, MS Sloane 2581, ff 5-5v; 6-7; 7-22 (ca. 108 ME recipes)

2327.00; 1614.00; 3450.00 (prologue, embedded text, main text)

*Here followeth the new invention of medicines briefly and compendiously abstract...**First as of a congruence it is most expedient in every work begun to show the original cause... Make lye of vervain and betony or of wormwood and therewith let wash thine head*

Medical recipes, etiology, recipes for ophthalmology, dental recipes, herbs and herbal medicine

Remedies

48) London, BL, MS Sloane 393, ff 159; 159-204 (ca. 376 recipes)

2250.00; 4950.00

Here beginneth the medicines that good clerks hath drawn out of their books... Take an handful of milfoil and an handful of avens and an handful of golders? six leaves

Medical recipes, charms, herbs and herbal medicine

Remedies

49) London, BL, MS Sloane 610, ff 6v; 6v-31 (ca. 270 recipes) 14th century text

2152.00; 3458.00

*Here begin medicines for all manner evils the which good leeches drew out of books ...**Make lye of vervain of betony of filles of wormwood and therewith wash the head*

Medical recipes, wounds, ointments

Remedies

50) London, BL, MS Sloane 2579, ff 100v; 100v-117v (ca. 105 recipes) (incomplete)

2213.00; 6313.00

*Here beginneth good medicines of the books of Galen Asclepius and of Ipocras for they...**Take the wild teasel and stamp her well in a mortar small and take barley and grind*

Medical recipes, wounds, dental recipes, recipes for gynecology and obstetrics

Remedies

51) London, BL, MS Sloane 964, ff 2; 2-42v (ca. 340 recipes)

2290.00; 5018.00

*Here begins good medicines for divers manners of evils for good leeches have drawn them out...**Take and make lye of vervain and of betony or of wormwood and therewith*

wash

Medical recipes, waters, ointments, apostemes, charms, recipes for gynecology and obstetrics, plasters, wounds, leprosy

Remedies

52) London, BL, MS Sloane 213, ff 91; 91-109v (ca. 355 recipes)

2314.00; 4902.00

Treatise of Oils and of Waters Medicinable

Here commenceth a treatise of oils and waters medicinable how they shall be made...

Take a vessel of earth that be made in the manner of a just that has a long neck

Medical recipes, oils, waters

Remedies

53) London, BL, MS Sloane 353, ff 51v; 51v-56 (ca. 7 plants)

0806.00; 4586.50

Alexius Africus, *Kiranides*

Alexius Africus disciple of Robert Claddere of the worthy study of Archiment hath...

Solsecle {id est} goldes is a herb to all men known gather the flowers and the leaves

Magic, charms, herbs and herbal medicine

Remedies

54) London, BL, MS Sloane 2269, ff 75v; 75v-80 (ca. 31 plants)

2378.00; 4062.00

Here men may see the virtues of herbs which been hot and which been cold... Quintefoil that is five-leaf Galen saith that it is cold and dry in two degrees

Herbs and herbal medicine, degree

Remedies

55) London, BL, MS Sloane 3160, ff 102; 102-108

2378.00; 4059.00

Here men may see the virtues of herbs which been hot and which been cold... Quintefoil that is five-leaf Galen saith it is cold and dry in two degrees

Herbs and herbal medicine

Remedies

56) London, BL, MS Sloane 357, ff 1; 1-19v

2191.00; 5011.00

Thesaurus pauperum

Here beginneth a treatise drawn out of a book that is cleped Thesaurus Pauperum...

Take and make a lye of doves dung and wash thy head well with that lye for to make hair

Medical recipes, hair

Remedies

57) London, BL, MS Sloane 963, ff 96v; 96v-97 (1 recipe)

1921.00; 6524.00

For to make oil or ointment wonderly mighty and good for a gout and ache in what place it be... Take wild sage that men clepe sage of the wood take the tender crops and the leaves and stamp

Medical recipes, ointments, herbs and herbal medicine
Remedies

58) London, BL, MS Sloane 962, ff 72; 72-72v (1 charm)
7427.00; 0905.00

Charm of Saint William

*This is the charm of Saint William that Gabriel brought from our Lord for to charm...
Also verily as God is and was and shall be and as verily as that he said was sooth and
Charms*

See Gray (1974); transcription not included in the present study.
Remedies

59) London, BL, MS Sloane 2269, f 111v; 111v
2841.00; 7714.00

*In medicine thou shalt take thy weight by the wheat corns in this wise... Twenty wheat
corns been a scruple weight three scruples make a dram*

Weights and measures
Remedies

60) London, BL, MS Sloane 3171, ff 1v; 1v-2
1930.00; 7529.00

*For to read and understand the writing that cometh hereafter and such other writings...
Thou shalt understand that a pound is thus writ {pound} and half pound*

Weights and measures
See Voigts (1989 Sigils); transcription not included in the present study.
Remedies

61) London, BL, MS Sloane 2276, ff 3-3v; 3v-90v (incomplete)
2536.00; 4005.00

*I should be now drawing of length my doctrine if I should treat utterly here...
Phlebotomy is cutting of the veins purging blood and other humours that run in them
Medicines, bloodletting, cupping, leeches (sanguisugium), cautery
Regimen of health*

62) London, BL, MS Sloane 706, ff 95; 95-96
7353.00; 1559.00

Attributed to Hippocrates, *Dieta Ipocratis*

*This book Ipocras sent unto King Caesar that he desired of him and now I have it
made... Every man beast and fowl hath four humours which been humours of mans body
that is to say*

Regimen of health, diet, humours, seasons, bloodletting
See Braekman (1988); transcription not included in the present study.
Regimen of health

63) London, BL, MS Sloane 3160, ff 151; 151-151v
2303.00; 2951.00

*Here begins the teaching and the ruling how a man should govern him through the
year... In the month of January all manner of sweet wines been good to drink and
medicinable*

Regimen of health, diet, lucky and unlucky days, bloodletting
Regimen of health

64) London, BL, MS Sloane 989, ff 2-4; 4-35v
3070.00; 3251.00

Governal of Health

In this little treatise that is called governal of health somewhat shortly is... It needeth him that will live long to know the craft of wholesome governal

Regimen of health, diet, humors, exercise, laxatives, physiognomy, weather, bloodletting

Regimen of health

65) London, BL, MS Sloane 3215, ff 2; 2-17
3080.00; 3249.00

Governal of Health

In this treatise that is cleped governal of health somewhat is to be said... It needeth him that will have long life to know the profit of good governance

Regimen of health, diet, humours, exercise, laxatives

Regimen of health

66) London, BL, MS Sloane 213, f 106v; 106v
2146.00; 2929.00

Perilous Days of Bloodletting

Here be the perilous days of bloodletting and the good days to bleed on for divers evils... In the first three days that I tell if any man let him blood or fall sick he shall die

Bloodletting, lucky and unlucky days

Regimen of health

67) London, BL, MS Sloane 405, ff 62v; 62v-63
2385.00; 3002.00

Attributed to Galen, *Regimen of Health*

Here saith Galen the leech and teaches of metes and of drinks to use in the time of bloodletting... In the month of January white wines drink and bloodletting forbear in all

Bloodletting

Regimen of health

68) London, BL, MS Sloane 962, ff 72v; 72v-73v
2333.00; 2959.00

Attributed to Galen

Here he says Galen the leech and teaches of metes and drinks to use in the time of bloodletting... In the month of January fasting white wine is good to drink and bloodletting forbear

Regimen of health, diet, lucky and unlucky days, bloodletting

See Braekman (1988); transcription not included in the present study.

Regimen of health

69) London, BL, MS Sloane 963, ff 3v; 3v-4
2383.00; 2953.00

Attributed to Galen

Here saith Galen the good leech of metes and drinks to use ne [sic] time of

bloodletting... In the month of January drink white wine and bloodletting forbear
 Regimen of health, diet, bloodletting, lucky and unlucky days
 Regimen of health

70) London, BL, MS Sloane 3153, ff 21; 21-22 (14th century)
 2389.00; 2960.00

Here teacheth Galen the good leech of mete and drink and time of bloodletting... In the month of January fasting white wine is good to drink and bloodletting forbear
 Regimen of health, diet, bloodletting
 Regimen of health

71) London, BL, MS Sloane 963, f 5; 5
 7431.00; 3916.00

This is the image of Ipocras and Galen by this thou mayst know what place of thy body thou shalt bleed... Of the vein in the middle of the forehead for the falling evil and for the migraine

Bloodletting, illustration, planets, zodiac

See Brackman (1988); transcription not included in the present study.

Regimen of health

72) London, BL, MS Sloane 2457, ff 1; 1-2 (14th century)
 2394.00; 6931.00

Here thou shalt know veins for bloodletting and how in a mans body beth two and thirty... The masters that use bloodletting / And thereby gather their living

Bloodletting

See Hunt (1996); transcription not included in the present study.

Regimen of health

73) London, BL, MS Sloane 5, ff 173; 173-179
 2247.00; 8184.00

Here beginneth the marvelous and soothfast cunning of astrology found and proved...

Wit ye well indoubtable that when the moon is in Aries for that beginneth at

Zodiac, moon

Ancillary

74) London, BL, MS Sloane 1313, ff 94; 94-103v
 2247.00; 8188.00

Here beginneth the marvelous and soothfast cunning of astrology found and proved...

Wit ye well undoubtably that when the moon is in Aries for that beginneth at

Astronomy, astrology, planets, zodiac

Ancillary

75) London, BL, MS Sloane 73, ff 128; 128-131
 1705.00; 8014.00

Attributed to Hippocrates, *Book of Ipocras*

First saith Ipocras that a leech, x-ref: First saith Ipocras a leech... When the moon is in a sign that is cleped Aries in English a ram, Hippocrates

Moon

Ancillary

76) London, BL, MS Sloane 340, ff 75v; 76-78v
1705.00; 8014.00

Attributed to Hippocrates, *Book of Ipocras*

First saith Ipocras that a leech shall take keep of the moon when he is at the full... When the moon is in a sign that is cleped Aries in English a ram

Moon, Planets, zodiac

Ancillary

77) London, BL, MS Sloane 213, ff 112v; 112v-113
0748.00; 1349.00

After that Alexander the great king conqueror of all the world was gone to Macedonia... By Almagest in Centiloquium of Ptolemy ilk limb of mans body is ruled by certain

Zodiac and signs of

Ancillary

78) London, BL, MS Sloane 353, ff 34v-35; 35-51
1884.00; 2351.00

John of Rupescissa, attributed author Roger Bacon, *General Remedies*

For the first book the which is the consideration of quintessence is of so great... Here is the first remedy

Alchemy, alchemical recipes, medical recipes, quintessence

Ancillary

79) London, BL, MS Sloane 353, ff 56v-57; 57-61
0844.00; 2485.00

Attributed to Albertus Magnus, *Semita recta*

All wisdom is of God and with him it hath be everlasting and without beginning therefore... I have labored and waked with great labor and sought many regions divers provinces

Alchemy

Ancillary

80) London, BL, MS Sloane 636, ff 163; 163v-168
2328.00; 8174.00

Here followeth the second book in the which is contained in general of the signs of heaven... Wise men saith that they naturally dureth and never ceaseth for to ask and to inquire

Astronomy, astrology, cosmology, planets, zodiac

Ancillary

81) London, BL, MS Sloane 353, ff 2; 2-51
6747.00; 7446.00

John of Rupescissa, *Consideration of Quintessence*

The first decree is that by the virtue the which God hath give to nature made and... This is the thing in

Alchemy, philosophers stone, quintessence

See discussion on modified eVK prologues in section 4.4.

Ancillary

82) London, BL, MS Sloane 1118, ff 100-100v; 101v-102v
7646.00; 2399.00

Our Heaven Quintessence

To seek the very true prick of profit the which is incorruptible as thing that should... ere ye shall know when quintessence is full made and departed from the four elements

Alchemy, quintessence

See discussion on modified eVK prologues in section 4.4 below.

Ancillary

83) London, BL, MS Sloane 1118, ff 101-101v; 101v-102v
7699.00; 2399.00

Trow thou not that I lie or color false matter for it is very quintessence the which... Here ye shall know when quintessence is full made and departed from the four elements

Alchemy, quintessence

Second prologue to same text. See discussion on modified eVK prologues below.

Ancillary

84) London, BL, MS Sloane 636, ff 20v; 21-23
8198.00; 6970.00

Pars fortunae

Withdraw the very place of the {sun} and of the place of the {moon} or else take the...

The part of life is take by day from {Jupiter} to {Saturn} and by night from

Prognostication, astrology, geomancy, planets

See Voigts (1989 Sigils)

Ancillary

85) London, BL, MS Sloane 1609, ff 47; 47-48
7448.00; 2646.00

Esdras, Vision of Esdras the Prophet

This is the vision of Esdras the Prophet had of God how he should know it teach the children... If the first day of January be on the Sunday winter shall be good and warm [windy]

Prognostication by New Year's day

Ancillary

86) London, BL, MS Sloane 1609, ff 11; 11-27
2231.00; 0974.00

Wise Book of Philosophy and Astronomy

Here beginneth the book of astronomy and of philosophy contrived and made of... And it is to understand that there beth eleven heavens and nine orders of angels

Elements, planets, days, zodiac, humours

Ancillary

87) London, BL, MS Sloane 2453, ff 1; 1-14
2231.00; 0974.00

Here beginneth the book of astronomy and of philosophy contrived and made of... And it is to understand that there beth eleven heavens and nine orders of angels

Elements, planets, days, zodiac, humours

Ancillary

88) London, BL, MS Sloane 3553, ff 1; 1-20
2272.00; 3217.00

Wise Book of Philosophy and Astronomy

Here beginneth the wise book of philosophy and astronomy contained and made of... It is to understand that there been eleven heavens and nine orders of angels

Elements, planets, days, zodiac, humours

Ancillary

89) London, BL, MS Sloane 73, ff 10; 10-25v
8195.00; 6694.00

Book of Quinte Essence

With the might wisdom and grace of the Holy Trinity I write to you a treatise in English...The first and sovereignest privity that God maker of kind ordained for mans need

Alchemy, quintessence, aqua vitae, distillation, metallurgy, antimony, bloodletting, humors, medicines

See Furnivall (1889); transcription not included in the present study.

Ancillary

90) London, BL, MS Sloane 965, ff 145v-146; 146-147v, 148, 156v, 165-180
2195.00; 0970.00

Here beginneth a treatise of astronomy and of philosophy contrived and made of... And it is to understand that there be eleven heavens and nine orders of angels

Astronomy, astrology, elements, planets, zodiac

Ancillary

4.3 Categories according to field of medicine

As mentioned in sections 3.2 and 4.2 above, the prologues in this thesis will be divided into different broad categories of medicine based on the subject of the respective accompanying texts in order to facilitate their study and the determination of characteristics according to subject matter. The six groups are 1) surgery texts; 2) plague texts; 3) urine and uroscopy texts; 4) texts with remedies; 5) texts on regimen of health; and 6) texts on the ancillary areas of medicine. The group of surgical texts is actually a broad category that includes tracts describing surgical procedures, wounds and their treatment, hemorrhoids, prognostication of a variety of ailments when the prologue concerns surgery and/or the recommended behavior of medical practitioners, etiological texts, passages on the signs and symptoms of disease, and one gynecological treatise. Well-known treatises represented are Guy de Chauliac's *Chirurgia magna*, John Arderne's *Hemorrhoids*, Bernard Gordon's *De pronosticis*, Galen's *Ingenio sanitatis*, and Gilbert of England's *Compendium medicinae*.

It could be argued that some of these prologues should go into other categories, or that separate categories should have been created for some of them, but the decision was made to group them together to create groups of relatively equal numbers of texts.⁵³

⁵³ The categories were decided according to the original number of prologues (witnesses and version). This explains, for example, why there are more surgical prologues than plague ones; a number of witnesses were found for John of Burgundy.

For example, there is only one gynecological text. At the same time, many of the texts relate to wounds and/or recognition of maladies.

The tracts in the group of plague texts are often labeled with the additional descriptors of regimen of health and diet. Identifiable texts are Benedict of Nursia's treatise and various versions of John of Burgundy's treatise. The urine texts describe the reading of urine samples, including different versions of texts identified as being by Egidius and other unidentified ones. The next category, remedy texts, includes recipe collections and herbals with information on the preparation and administration of medicinal waters, oils, herbal remedies, laxatives, plasters, powders, ointments, salves, and charms. Two short passages on weights and measures have also been placed in this group, as an understanding of the different forms of measurement would be needed in making and administering remedies. Among the texts in this group are tracts known as *Circa instans*, *Virtues of Herbs*, and *Thesaurus pauperum*.

The fifth group, texts on regimen of health, provides information on diet, exercise and bloodletting, and one text also includes a description of the four humors. *Governal of Health* is the only initially identifiable text of the group. Once again, it could be argued that texts on diet and exercise should be separate from others on bloodletting, but all of these measures were means of recovering and maintaining health. In addition, the different eVK descriptors normally coincide for these texts.

The final group concerns the ancillary areas of medieval medicine including the zodiac and moon and/or planets, astronomy, alchemy and quintessence, geomancy, and prognostication using the day of the week on which New Year's Day falls. It is a catch-all category for the aspects of medieval medicine that are not considered part of the health profession today. Well-known works represented are *The Marvelous and Soothfast Cunning of Astrology*, *The Book of Astronomy and Philosophy*, *Semita recta* and John of Rupescissa's *Consideration of Quintessence*. It might be argued that some of these texts are not really related to medicine. This could be the case, for example, of the texts entitled *Pars fortunae* and *Vision of Esdras the Prophet*. The decision was made to include as large a number of prologues as was feasible in order to obtain the broadest view possible in carrying out the analysis, and as part of this decision, a few texts may have been inappropriately selected. This situation will be compensated by examining the results according to each category of prologues, as opposed to the overall results for the corpus.

4.4 Modifications to the eVK listing of prologues

Upon examination of the manuscripts, some of the prologues did not coincide with the information provided in eVK. In particular, London, BL, MS Sloane 121 is listed as having two different prologues to urine tracts (ff 41v and 43v), when in fact, they are parts of one longer prologue. This decision was made upon examination of the prologues in London, BL, MS Sloane 2527, ff 295-297 and London, BL, MS Sloane 706, ff 4v-6v, which contain highly similar wording, and upon consultation in person with Maria Teresa Tavormina in July 2007 and 2008. The entire prologue in London, BL, MS Sloane 121 (ff 41v-43v) has been transcribed for this study, and from this point it will be referred to as one prologue.

Another modification made to the original eVK list for this study concerns London, BL, MS Sloane 353, f 2 and London, BL, MS Sloane 1118, ff 100-101 and ff 101-101v. First, the database indicates that the former is much shorter than it is; the manuscript actually contains five prologues which extend through folio 7: 1) ff 2-3; 2)

ff 3v-4; 3) 4-5; 4) ff 5-6v; and 5) ff 6v-7. Evidence for this change is the presence of the word *prologue* written in red ink at the start to each of the five sections of text and comparison with the latter, which has versions of three of the five prologues. Second, London, BL, MS Sloane 1118 has three prologues as opposed to the two indicated in eVK: 1) ff 100-100v; 2) ff 100v-101r; 3) 101r-101v. Again, this conclusion has been drawn based on the presence of the word *prologue* above each of the texts. In both cases, the prologues have been transcribed together, without any separation, because this is how they appear in the manuscripts themselves.

As indicated in table 4.1 above, the English prologue to the Latin copy of John of Burgundy in London, BL, MS Sloane 405, f 41v is only a rubric as opposed to a prologue, contrary to the information listed in eVK. The Latin text starts with the same wording as the English version of the prologue in the corpus so this extract will no longer be considered for this study. Nevertheless, the English incipit and Latin prologue have been transcribed and appear in appendix 2.

4.5 Corrections to prologues already published

As mentioned in the introduction, some of the prologues transcribed for this study have already appeared in published form, be it in editions or in studies on medical texts. The prologues have been reproduced here only when discrepancies have been detected between the manuscript version and the published proposal. Any inconsistencies have been indicated in the notes at the bottom of the pages of the transcriptions. The prologues affected by this situation are: John Arderne's *Extracta hemorrhoidarum*, John of Burgundy's *Contra morbum pestilentialem*, John of Burgundy's *Plague*, Benedictus Canutus' *Plague*, Benedictus of Nursia's *Plague*, and Galen's (attributed) *Regimen of Health*. Another prologue, Guy de Chauliac's prologue to his *Chirurgia magna*, was transcribed before I had access to the Wallner (1964) edition. It has been included here because it is mentioned often in this thesis.

4.6 Collation of some prologues

A number of the 90 prologues in this study are actually witnesses or versions of the same text. If the wording is exact, eVK lists them with the same code. However, close examination of the other prologues with differing eVK codes reveals that they are, in fact, extremely close to each other in terms of wording. They are, hence, quite possibly witnesses of the same text with a related source or sources, at least as far as the prologues are concerned. For this reason, the decision was made to collate the different versions using notes in the bottom margin to indicate the variations from the other copies. Nevertheless, the prologues not selected as base texts can be consulted in appendix 2.

In the case of John of Rupescissa's *Consideration of Quintessence* (in London, BL, MS Sloane 353, ff 2-7 and *Our Heaven Quintessence* (London, BL, MS Sloane 1118, ff 100-101v), the different texts have not been collated. They are clearly based on the same source text(s) because extensive sections have similar wording, but the latter is much shorter. In fact, the transcription of the Rupescissa version is approximately ten pages longer than the other one. In another case, the different versions of the prologue to the *Book of Astronomy and Philosophy* have been collated despite the different titles cited at the start of the different texts (*Wise Book of Astronomy and Philosophy* vs. *The*

Book of Philosophy and Astronomy, etc.). While this could be an argument for the existence of different versions, the texts have been collated because the remaining sentences are practically identical. In addition, consultation with Carrie Griffith via e-mail in early 2010 reveals that she is considering the four witnesses in her critical edition of the text.

In general, the versions having the lowest numerical shelfmarks were normally used as the base texts in collating the different prologues. If sections were found to be missing due to folio damage, or if the lower numerical version has already appeared in published form, then another was used. The decision was made on non-linguistic grounds because the collated prologues tend to be only a few lines long. Variations in spelling have not been considered. After collation of the different versions, the final number of prologues transcribed in chapter 5 is 56. The prologues collated from more than one manuscript copy are listed below.

Table 4.2 Prologues collated for this study

Prologue	Base text	Other witnesses
<i>Book of Operations</i>	Sloane 2453, f 53	Sloane 3486, f18v
<i>Extracta hemorrhoidarum</i>	Sloane 563, f 112	Sloane 6, f 157 (Power 1910)
John of Burgundy, <i>Contra morbum pestilentialem</i>	Sloane 706, f 104	Sloane 2320, f 16 (Sudhoff 1912, MEMT) Sloane 1764, f 5 Sloane 3566, ff 88-89 Sloane 963, f 55v Sloane 983, f 37v Sloane 2187, f 86
Walter Agilon, <i>Compendium urinarum</i>	Sloane 121, ff 41v-43v	Sloane 706, ff 4v-6v Sloane 2527, ff 295-297
<i>Distilling of Waters</i>	Sloane 706, f 128	Sloane 1764, f 31
<i>Virtues of Herbs</i>	Sloane 2269, f 75v	Sloane 3160, f102
<i>Governal of Health</i>	Sloane 3215, f 2	Sloane 989, ff 2-4
Attributed to Galen, <i>Regimen of Health</i>	Sloane 405, f 62v	Sloane 962, f 72v (Braekman 1988) Sloane 963, f 3v Sloane 3153, f 21
<i>Marvellous and Soothefast Cunning of Astrology</i>	Sloane 5, f 173	Sloane 1313, f 94

Attributed to Hippocrates, <i>Book of Ipocras</i>	Sloane 73, f 128	Sloane 340, f 75v
<i>The Book of Astronomy and Philosophy</i>	Sloane 1609, f 11	Sloane 2453, f 1 Sloane 3553, f 1 Sloane 965, ff 145v-146

4.7 Textual affiliation

In addition to the multiple witnesses found in the corpus, many of the prologues have witnesses in other collections or libraries. These other copies have not been considered in preparing the transcriptions for this study because they fall outside the Sloane collection, but table 4.3 below indicates their existence along with the witnesses to the main texts accompanying them as indicated in eVK.

Information on versions as opposed to witnesses as reported in eVK has not been included in the table below but will need to be taken into account in future studies of individual prologues. This information can be found in eVK (using the ‘title’ function among others), Keiser (1998) and already-published editions of medical texts.

In table 4.3, the titles and authors of the texts have been taken from eVK, but when none is provided a title has been assigned based on the wording within the prologue. Under each title or author is an indication in parentheses of the Thorndike & Kibre (1963) codes for the source prologues and texts in Latin, if they are listed in eVK. The eVK codes are specified in parentheses for the different prologues and texts because they are often not exact witnesses but close versions. This is particularly the case with the accompanying texts, but can also be the case of prologues considered separately here. The prologues are identified with a code beginning with a capital letter *P* (prologue) or the letters *EP* (edited prologue) in the first column. These codes will be used in chapter 6 and in the glossary and notes sections.

Table 4.3 Witnesses of the Sloane prologues and their accompanying texts

Text	Sloane prologues in corpus and texts	Other affiliated MSS
P1) William of Saliceto, <i>Cyrurgia</i> (1141G*)	Sloane 6, ff 53-54v; 55- 140v (3162.00, 0268.00).	
P2) Theodoric of Cervia, <i>Cyrurgia</i> (1682F, 197A).	Sloane 389, ff 2-4; 4-76v (3849.00, 6642.00).	Magdalene College Cambridge Pepys 1661, ff 35-37; 35-198 (3849.00, 6641.00).

- P3) Roger of Parma, *De cyrurgia* (191P) Sloane 240, ff 1; 2-47v (2158.00, 6858.00).
- P4) Guy de Chauliac, *Chirurgia magna*, Wallner version 1 (1076F, 193F, 1301E). Sloane 3666, ff 2; 2-157 (1960.00, 3637.00, 6672.00, 1880.00) Takamiya 59, ff 2; 2-149v (1960.00, 3637.00, 7602.00, 1879.00) (1076F, 193F, 1301E); New York Academy of Medicine 12, ff 1-5; 8-181v (1959.00, 3637.00, 1878.00).
- P5) *Book of Operations*, based on Mondeville and Chauliac Sloane 2463, ff 53; 53-151v (2196.00, 7160.00); Sloane 3486, ff 18v; 19-57v (2198.00, 7233.00). New York Academy of Medicine 13, ff 52; 52-151v (2196.00, 7160.00); Glasgow University Library, Hunter 95 (T.4.12), ff 51; 51-147v (2196.00, 7192.00).
- P6) William of Touke, *Surgery* Sloane 563, ff 2; 2-59 (7566.00, 4599.00).
- P7) *Surgery and Zodiac* Sloane 121, ff 35; 35-36 (1181.00, 1060.00)
- P8) John Arderne, *Extracta hemorrhoidarum* Sloane 6, ff 157; 157-173 (0700.00, 2138.00); Sloane 563, ff 112; 112v-121v (0701.00, 2138.00).
- EP1) Galen, *Ingenio sanitatis* Sloane 6, ff 183-184; 184-203v (4356.00, 8098.00).
- P9) John of Saint Paul, *Causes that long to surgery* Sloane 405, ff 117; 117-121v (3014.00, 3712.00).
- P10) *What is Sanies* Sloane 563, ff 59v; 59v-61 (7925.00, 4439.00).
- P11) Hippocrates, *Tokens of Ipocras, Signa mortis* Sloane 405, ff 123; 123-125 (2304.00, 8124.00).
- P12) Bernard Gordon, *De pronosticis* (1428B, 692I). Sloane 5, ff 61-62; 62-63 (0765.00, 7115.00) Trinity College Cambridge O.9.37, ff 31-31v; 31v-32v (0765.00, 7115.00)

- EP2) Gilbert of England, *Compendium medicinae*
Sloane 2463, ff 194; 194v; 195-232 (1956.00, 7249.00, 8201.99)
Sloane 249, ff 180v-205v (1956.00) (same incipit but not listed as prologue); Trinity College Cambridge R.14.52 ff 107; 107-134v (1956.00, 7249.00).
- P13) John of Burgundy, *Contra morbum pestilentialem* (prologue: 619K)
Sloane 706, ff 104; 104-106v (2177.00, 7382.00); Sloane 1764, ff 5; 5-6v (2177.00, 7380.00); Sloane 2320, ff 16; 16-17v (2177.00, 7380.00); Sloane 3566, ff 88-89; 89-101 (2177.00, 7380.00); Sloane 963, ff 55v; 55v-57v (2185.00, 6788.00); Sloane 983, ff 37v; 37v-39 (2185.00, 7383.00); Sloane 2187, ff 86; 86-88 (2183.00, 7367.00).
Takamiya 33, ff 44v; 45-47 (2177.00, 7380.00) (619K, none); Gonville and Caius 336/72, ff 148; 148-150v (2175.00, 7380.00); Harvard University, Countway Library of Medicine 19, ff 43; 43-49 (2177.00, 7380.00); Trinity College Cambridge R.14.52, ff 156v; 156v-158 (2177.00, 7379.00); Trinity College Cambridge R.14.32, ff 90; 90-92 (2182.00, 7382.00); London Society of Antiquaries 101, ff 91; 91 (2182.00, 2192.00); Trinity College Cambridge O.1.77, ff 72v-73v; 73v-83 (2176.00, 7380.00); Emmanuel College Cambridge 69, ff 205; 205-206v; (2179.00, 7380.00).
- P14) John of Burgundy, *Plague*
Sloane 965, ff 132-133; 133-143 (1798.00, 7375.00).
- P15) John of Burgundy, attributed to Thomas Multon, O.P., *Plague*
Sloane 3489, ff 44; 44-51 (2289.00, 2480.00).
- EP3) Benedictus Canutus, *Treatise and Governance against the Pestilence* (45G, 1502H*)
Sloane 404, ff 282v; 282v-293v (3045.00, 7050.00).
- P16) Benedictus Canutus, *Plague* (prologue: 45G)
Sloane 2276, ff 191; 191-199 (1199.00, 6778.00).

- P17) Benedictus de Nursia, *Plague* (prologue: 736L) Sloane 404, ff 243-245; 245-82 (2269.00, 3595.00).
- P18) Walter Agilon, *Compendium urinarum* (338M, 1607A) Sloane 121, ff 41v-43v; 43v-58 (7362.00 and 2380, 4559.00 and 0787.00); Sloane 706, ff 4v-6v; 6v-20 (7362.00, 0787.00); Sloane 2527, ff 295-297; 297-306v (7361.00, 0790.00). Cambridge, Cambridge University Library Ii.6.17, ff 2-5 (7361.00, 0788.00).
- P19) *Book of Egidius* (338M, 1607A). Sloane 357, ff 23-23v; 24-28 (2225.00, 7828.00)
- P20) *Judgement of Urines* Sloane 1388, ff 43v; 43v-54v (2873.00, 1675.00).
- P21) *Dietary against all Manner Digestion* Sloane 122, ff 107; 107-111v (2298.00, 3285.00).
- P22) *Perfect Knowledge to Have in Urines* Sloane 297, ff 106v; 106v-108v (1890.00, 7748.00).
- P23) Roger of Parma, *Remedies* Sloane 240, ff 48; 52-137 (7549.00, 4949.00).
- P24) *Proper Medicines not as Galen* Sloane 389, ff 129v; 129v-137 (3805.00, 8215.00). Glasgow University Library, Hunter 513 (V.8.16), ff 86v-94v (same incipit but not listed as prologue, 3805.00); Sloane 2463, ff 188-193v (same incipit but not listed as prologue, 3805.00).
- P25) *Confection of Syrups* Sloane 6, ff 178; 178-179v (0715.00, 6801.00).
- P26) Platearius, *Circa instans, Practice of Simple Medicines* (main text: 11J*) Sloane 404, ff 2-7; 8-243, 294-319 (6986.00, 0933.00, 0719.00).

P27) Platearius, <i>Circa Instans Table</i> (main text: 211C)	Sloane 1764, ff 47-49; 49-112v (2190.00, 0862.00).	Sloane 706, ff 21-89v (main text only) (0862.00); Bodleian, Bodley 178, ff 152- 155v (main text only) (0862.00); New York Academy of Medicine 13, ff 189v-194v (main text only) (0862.00); Glasgow University Library, Hunter 95 (T.4.12), ff 158-163 (main text only) (0862.00); BL, Additional 29301, ff 55-89 (main text only) (0862.00); Jesus College Cambridge Q.D.1, ff 75v-121, 121v-22 (main text only) (0862.00).
P28) <i>Antidotary 1</i>	Sloane 2463, ff 153v- 154; 154-188v (7232.00, 7158.00).	New York Academy of Medicine 13, ff 152; 152-184 (7232.00, 7190); Bodleian, Ashmole 1468, ff 139; 139-167 (7232.00, 7158.00); Glasgow University Library, Hunter 513 (V.8.16) 36, ff 36v- 86v (7232.00, 7158.00).
P29) <i>Distilling of Waters</i>	Sloane 706, ff 128; 128- 134v (2395.00, 7885.00); Sloane 1764, ff 31; 31- 33v (2206.00, 7893.00).	
P30) <i>New Invention of Medicine</i>	Sloane 2581, ff 5-5v; 6- 22 (2327.00, 3450.00).	
P31) <i>The Medicines of Good Clerks</i>	Sloane 393, ff 159; 159- 204 (2250.00, 4950.00).	
P32) <i>Medicines for All Manner Evils</i>	Sloane 610, ff 6v; 6v-31 (2152.00, 3458.00).	
P33) <i>Good Medicines of Galen, Asclepius and Hippocrates</i>	Sloane 2579, ff 100v; 100v-117v (2213.00, 6313.00).	
P34) <i>Good Medicines for Diverse Manners of Evil</i>	Sloane 964, ff 2; 2-42v (2290.00, 5018.00).	

P35) <i>Treatise of Oils and of Waters Medicinable</i>	Sloane 213, ff 91; 91-109v (2314.00, 4902.00).	Sloane 3566, ff 2-2v (main text only) (4902.00).
P36) Alexius Africus, <i>Kiranides</i> (79I*)	Sloane 353, ff 51v; 51v-56 (0806.00, 4586.50).	Glasgow University Library, Ferguson 205, ff 49v-54v (same incipit but not listed as prologue, 0806.00); All Souls College 81, ff 105v-118 (same incipit but not listed as prologue, 0806.00).
P37) <i>Virtues of Herbs</i>	Sloane 2269, ff 75v; 75v-80 (2378.00, 4062.00); Sloane 3160, ff 102; 102-108 (2378.00, 4059.00).	BL, Additional 19674, ff 35v; 35v-44v (2378.00, 4067.00).
P38) <i>Thesaurus pauperum</i>	Sloane 357, ff 1; 1-19v (2191.00, 5011.00).	
P39) <i>An Oil or Ointment Wonderly Mighty</i>	Sloane 963, ff 96v; 96v-97 (1921.00, 6524.00).	
EP4) <i>Charm of Saint William</i>	Sloane 962, ff 72; 72-72v (7427.00, 0905.00).	
P40) <i>Weight by Wheat Corns</i>	Sloane 2269, ff 111v; 111v (2841.00, 7714.00).	Stockholm, Royal Library X.91, f 43v (2842.00, 7714.00).
EP5) <i>Weights and measures</i>	Sloane 3171, ff 1v; 1v-2 (1930.00, 7529.00).	Huntington, HM 19079, f 15v; 15v (1930.00, 0665.00); Bodleian, Ashmole 1389, f 284; 284 (1930.00, 7530.00); BL, Additional 30338, ff 11: 11-11v (1930.00, 0666.00).
P41) <i>Antidotary 2</i>	Sloane 2276, ff 3-3v; 3v-90v (2536.00, 4005.00).	
EP6) Attributed to Hippocrates, <i>Dieta Ipocratis</i>	Sloane 706, ff 95; 95-96 (7353.00, 1559.00).	Trinity College Cambridge R.14.32, ff 81; 81-82 (7353.00, 1558.00); Jesus College Cambridge Q.D.1, ff 126v; 126v-128 (7354.00, 1558.000).

P42) <i>How a Man Should Govern Him</i>	Sloane 3160, ff 151; 151-151v (2303.00, 2951.00).	
P43) <i>Governal of Health</i> (718L, 1011I*)	Sloane 989, ff 2-4; 4-35 (3070.00, 3251.00); Sloane 3215, ff 2; 2-17 (3080.00, 3249.00).	Cambridge, CUL Ll.1.18, ff 6-6v; 6v-13v (3251.00, 3164.00); Bodleian, Ashmole 1481, ff 94; 94v-101v (3080.00, 3248.00); Bodleian, Ashmole 1498, ff 51; 51-51v; 55-55v, 53-54v (misbound) (3080.00, 3248.00); BL, Additional 29301, ff 89v; 89v-93v (3080.00, 3249.00).
P44) <i>Perilous Days of Bloodletting</i>	Sloane 213, ff 106v; 106v (2146.00, 2929.00).	Cambridge, CUL Ee.1.13, ff 107; 107-108 (2146.00, 2928.00); Durham University Library, Cosin V.IV.8, ff 20v; 20v (2146.00, 2929.00).
P45) Attributed to Galen, <i>Regimen of Health</i>	Sloane 405, ff 62v; 62v-63; (2385.00, 3002.00). Sloane 962, ff 72v; 72v-73v; (2333.00, 2959.00). Sloane 963, ff 3v; 3v-4; (2383.00, 2953.00). Sloane 3153, ff 21; 21-22 (2389.00, 2960.00).	Sloane 540A, ff 24v-25 (main text only) (2959.00); Wellcome Library 404, ff 1; 1-1v; (2006.00, 2959.00). Sloane 1964, ff 30-31 (main text only) (2960.00).
EP7) <i>Bloodletting 1</i>	Sloane 963, ff 5; 5 (7431.00, 3916.00).	
EP8) <i>Bloodletting 2</i>	Sloane 2457, ff 1; 1-2 (2394.00, 6931.00).	
P46) <i>Marvellous and Soothefast Cunning of Astrology</i>	Sloane 5, ff 173; 173-179 (2247.00, 8184.00); Sloane 1313, ff 94; 94-103v (2247.00, 8188.00).	Bodleian, Ashmole 210, ff 81; 81-86v (2247.00, 3318.00).
P47) Attributed to Hippocrates, <i>Book of Ipocras</i>	Sloane 73, ff 128; 128-131 (1705.00, 8014.00); Sloane 340, ff 75v; 76-78v (1705.00, 8014.00).	Durham University Library, Cosin V.IV.7, ff 2; 2-5v (1705.00, 8016.00); BL, Harley 2378, ff 7-11 (same incipit but not listed as prologue) (1705.00); Glasgow University Library,

Book of Ipocras
(continued)

		Hunter 513 (V.8.16), ff 96; 96-101v (1702.00, 8014.00); London Royal College of Physicians 384, ff 85; 85-85v (1700.00, 8014.00); BL, Additional 12195; ff 185; 185-190 (1703.00, 8014.00); BL, Harley 1736, ff 232; 232-234 (1701.00, 8014.00).
P48) <i>Alexander the Great King Conqueror</i>	Sloane 213, ff 112v; 112v-113 (0748.00, 1349.00).	Gonville and Caius College 457/395, ff 55-55v (same incipit but not listed as prologue) (0748.00).
P49) John of Rupescissa, attributed author Roger Bacon, <i>General Remedies</i> (1347J)	Sloane 353, ff 34v-35; 35-51 (1884.00, 2351.00).	Glasgow University Library, Ferguson 205, ff 33v; 33v-49v (1884.00, 2351.00).
P50) Attributed to Albertus Magnus, <i>Semita recta</i> (main text: 964D*)	Sloane 353, ff 56v-57; 57-61 (0844.00, 2485.00).	Glasgow University Library, Ferguson 205, ff 54v-55; 55-71 (0844.00, 2485.00).
P51) <i>The Signs of Heaven</i>	Sloane 636, ff 163; 163v-168 (2328.00, 8174.00).	
P52) John of Rupescissa, <i>Consideration of Quintessence</i> (1416M, 807J*)	Sloane 353, ff 2; 2-51 (6747.00, 7446.00).	Glasgow University Library, Ferguson 205, ff 1-33 (6746.00, 7446.00).
P53) <i>Our Heaven Quintessence</i> (1416M, 807J*)	Sloane 1118, ff 100-101v; 101v-102v (7646.00 and 7699.00; 2399.00).	
EP9) <i>Quintessence</i>	Sloane 73, ff 10; 10-25 (8195.00, 6694.00).	
P54) <i>Pars fortunae</i>	Sloane 636, ff 20v; 21-23 (8198.00, 6970.00).	
P55) Esdras, <i>Vision of Esdras the Prophet</i> (1506E, 1453A*)	Sloane 1609, ff 47; 47-48 (7448.00, 2646.00)	

P56) <i>The Book of Astronomy and Philosophy</i>	Sloane 1609, ff 11; 11-27 (2231.00, 0974.00); Sloane 2453, ff 1; 1-14 (2231.00, 0974.00); Sloane 3553, ff 1; 1-20 (2272.00, 3217.00); Sloane 965, ff 145v-146; 146-147v, 148, 156v, 165-180 (2195.00, 0970.00).	Bodleian, Ashmole 1443, ff 13; 13-81 (2231.00, 0974.00); Bodleian, Selden supra 73, ff 3; 3-11 (2231.00, 0974.00); CUL L1.4.14, ff 153; 153-156v (2272.00, 0974.00); Trinity College Cambridge 0.10.21, ff 94v-95; 95-99 (2235.00, 0974.00); Huntington, HM 64, ff 52; 52-61 (2295.00, 0974.00); Bodleian, Ashmole 1477, III, ff 1v; 1v-2 (2356.00, 0974.00); BL, Additional 12195, ff 127v; 127v-135 (2307.00, 0974.00); Takamiya 39 (ff. not indicated). Trinity College Cambridge R.14.51, ff 77v-78; 78-86 (2272.00, 3220.00). Surrey History Service LM 1327/2, ff 32; 32-37 (2307.00, 0970.00).
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4.8 Sources

As mentioned in the section above, the Latin sources to some of the prologues and accompanying texts in this corpus have already been determined and can be found in the *Catalogue of Incipits of Mediaeval Scientific Writings in Latin* by Thorndike & Kibre (1963). The codes to these source texts are listed in table 4.3, as indicated in the preceding section. An examination of various existing editions of medical texts, though not necessarily the Sloane witnesses of these texts, reveals considerable information pointing to the probable origins of the Sloane texts too.⁵⁴ Information is available on a large number of the texts, as reported in table 4.4. A reference is indicated in each case.

Table 4.4 Sources reported for the texts

Text	Information from other sources
P4) Guy de Chauliac, <i>Chirurgia magna</i> Sloane 3666, ff 2; 2-157	The Middle English version was translated from a Latin version of the text (Wallner 1964: xvii). The Latin text itself mainly cites Galen and Arab authorities: Avicenna, Albucasis, Rhazes, Haly Abbas, Hippocrates; some references to the Western tradition are Lanfrank, Ruggiero, Theodoric, Mondeville, William of Saliceto, Bruno (McVaugh 1997: xiii). See also Nicaise (1890).

⁵⁴ To the best of my knowledge I have consulted all of the known editions to medical and astrological texts from the period.

- P5) *Book of Operations*
Sloane 2463, ff 53; 53-151v;
Sloane 3486, ff 18v; 19-57v
Based on Mondeville and Chauliac (eVK)
- P8) John Arderne,
Extracta hemorrhoidarum
Sloane 6, ff 157; 157-173;
Sloane 563, ff 112; 112v-121v
Jones (1989) provides background information on the Latin texts of Arderne's work. The Latin hemorrhoid treatise appears to have been a compilation of the authors cited in the prologue (Jones 1989; Power 1910: xv).
- EP1) Galen, *Ingenio sanitatis*
Sloane 6, ff 183-184; 184-203v
Galen's *De ingenio sanitatis*, translated into Latin from the Greek by Gerard of Cremona in the 12th century (Getz 1991).
- P11) Hippocrates,
Tokens of Ipocras, Signa mortis
Sloane 405, ff 123; 123-125
Attributed to Hippocrates (eVK)
- P12) Bernard Gordon,
De pronosticis
(1428B, 692I).
Sloane 5, ff 61-62; 62-63 (0765.00, 7115.00)
Translated from the Latin text written in 1295 by Gordon (Voigts 2004: 149).
Voigts (2004: 149) also reports that information can be found in Demaitre, Luke E. 1980. *Doctor Bernard de Gordon: Professor and Practitioner*. Toronto: Pontifical Institute of Mediaeval Studies.
- EP2) Gilbert of England, *Compendium medicinae*
Sloane 2463, ff 194; 194v; 195-232
Comes from the Latin *Compendium medicinae* by Gilbert of England, written c1240. Some information taken from 3 "brief" chapters of *Trotula*, but "far more heavily" from Roger Baron's *Practica medicinae* (Green 1992: 72-74). See also Green & Mooney (2006: 455-461).
- P13) John of Burgundy,
Contra morbum pestilentialem (1)
(prologue: 619K)
Sloane 706, ff 104; 104-106v;
Sloane 1764, ff 5; 5-6v;
Sloane 2320, ff 16; 16-17v;
Sloane 3566, ff 88-89; 89-101
Sloane 2320 and Sloane 3566 are group C version of *De epidemia* by John of Burgundy (originally Johannes de Burgundia, Jean de Bourgogne, Johannes de Barba, or a version thereof) (Matheson 2005: 24).

- John of Burgundy,
Contra morbum pestilentialem (2)
(prologue: 619K)
Sloane 963, ff 55v;
55v-57v;
Sloane 983, ff 37v;
37v-39
- John of Burgundy,
Contra epidemiam regnantem, Bonus tractatus
(Prologue: 619K)
Sloane 2187, ff 86; 86-88
- P14) John of Burgundy,
Plague
Sloane 965, ff 132-133;
133-143
- P15) John of Burgundy,
attributed to Thomas Multon, O.P., *Plague*
Sloane 3489, ff 44; 44-51
- EP3) Benedictus Canutus, *Treatise and Governance against the Pestilence*
(45G, 1502H*)
Sloane 404, ff 282v;
282v-293v
- P16) Benedictus Canutus, *Plague*
(prologue: 45G)
Sloane 2276, ff 191;
191-199
- P17) Benedictus de Nursia, *Plague*
(prologue: 736L)
Sloane 404, ff 243-245;
245-82
- P26) Platearius, *Circa instans, Practice of Simple Medicines*
- Singer & Anderson (1950: 36-37) puts these two together with Sloane 706, Sloane 1764, and Sloane 2187 in a list entitled “English version without date and without glosses.”
- See note above.
- Belongs to group A, possibly written or revised by John Shirley, a version in four chapters of the Latin text *De epidemia* (Matheson 2005: 22, and Matheson 2006 Burgundy: 572)
- This text “very closely follows the John of Bordeaux version” (Matheson 2005: 25).
- Translated from the Latin “Canutus” plague treatise, a 15th century descendent of a 14th century plague text by Joannes Jacobi (Pickett 1994: 263).
- Possibly copied from an earlier English version of the Latin “Canutus” treatise on the plague (Pickett 1994).
- A note in Singer & Anderson (1950: 77) refers to an original Latin version printed in Milan in 1476 and subsequently.
- Much of this text comes from Platearius’ Latin *Liber de simplici medicina* (12th c), also known as *Circa instans*, but considerable information has also been taken from

- (main text: 11J*)
Sloane 404, ff 2-7; 8-243, 294-319
- Pandecta*, Avicenna, Serapion. The prologue differs from the original Latin (Garrido Anes 2004: 8-9). Similar to part of a German prologue to *Gart der Gesundheit*; the text descended from one entitled *Herbarius latinus*, published in Mainz in 1484 (Stannard 1969: 218-219)
- P27) *Circa instans*
(main text: 211C)
Sloane 1764, ff 47-49; 49-112v
- Text is a version of the Platearius' Latin *Liber de simplicibus medicina*, but with reduced information starting in the second plant entry (Garrido Anes 2004).
- P30) *New Invention of Medicine*
Sloane 2581, ff 5-5v; 6-22 (2327.00, 3450.00)
- Note for all recipes and herbals: Mäkinen (2004: 149-151) lists main classical herbals extant today: Latin: Pliny the Elder's *Historia naturalis*, Cato the Censor's *De re rustica* (both come from Greek sources); Greek: Theophrastus, Sextius Niger, Dioscorides' *De materia medica*, Krateuas, Pamphilos' *Synonyma*, Galen's *De simplicibus*. Hunt (1990: 1-16) discusses background to the recipe tradition. See also Touwaide (2008).
- P37) *Virtues of herbs*
Sloane 2269, ff 75v; 75v-80;
Sloane 3160, ff 102; 102-108
- Grymonprez (1981: 18) edits Oxford, Bodleian Library, MS Bodley 483: 57-67v; the first main source is Macer's *De Viribus Herbarum* and second most important source is Platearius' *Liber de simplicibus medicina*.
- EP6) Attributed to Hippocrates, *Dieta Ipocratis*
Sloane 706, ff 95; 95-96
- The introductory lines of what is referred to as the *Letter of Ipocras* (Tavormina 2007: 632) may have their original source in a separate text from the main texts; the originals were either Latin or French but they have not been determined yet (Keiser 2003: 312, 313 n24).
- P43) *Governal of Health 1*
(718L, 1011I*)
Sloane 989, ff 2-4; 4-35;
Governal of Health 2
Sloane 3215, ff 2; 2-17
- A text in London, BL, Harley 2390 appears to be a version of this same text; it is attributed to John of Burgundy (Braekman 1988: 46).
- P45) Galen, *Regimen of Health*
Sloane 405, ff 62v; 62v-63;
Sloane 962, ff 72v; 72v-73v
Sloane 963, ff 3v; 3v-4; (691H)
- Probably related to the monthly regimen for diet and bloodletting edited by Mooney (1994). Possible sources she mentions are *De minutione sanguinis, sive de phlebotomia*, attributed to Bede, some Old English texts edited by Cockayne (1866), and "simply classic-antique culture" (247). (Cockayne, Oswald. 1866. *Leechdoms, Wortcunning and Starcraft of Early England*, Vol III. London: Longmans, Green, Reader, and Dyer.

Galen, *Regimen of Health* (continued)
Sloane 3153, ff 21; 21-22

EP8) *Bloodletting 2*
Sloane 2457, ff 1; 1-2

No sources determined but possible background texts could be *Epistula de phlebotomia* “reworked” in 12th century by Archimatheus (attributed), revised again and attributed to Roger Frugardi; Haly Abbas’ *Kitab al-maliki*, translated by Constantine of Africa as *Pantechni*; Albucasis’ *Kitab* of al-Zahrawi (Hunt 1996: 311). See also Voigts & McVaugh (1984).

P46) *Marvellous and Soothfast Cunning of Astrology*
Sloane 5, ff 173; 173-179;
Sloane 1313, ff 94; 94-103v

Cambridge, Gonville and Caius College 457/395, ff 79-83 contains a witness of this prologue. In Means’ edition (1993), which collates both of these versions, she indicates that it is an adaptation of Haly Albohazen’s *De proprietatibus Lune* and possibly Albumazar’s *De electionibus lune* (294).

The attributed author Ptolomy is unlikely to be correct because his writings “date to the second century A.D., not ‘before Christ was born’” (Means 1993: 300).

P47) Attributed to Hippocrates, *Book of Ipocras*
Sloane 73, ff 128; 128-131;
Sloane 340, ff 75v; 76-78v

London, BL, Harley 2378: 7-11 contains a very similar version of this prologue. The text is “closely related to the Pseudo-Hippocrates’ *Libellus de medicorum astrologia*, and the prologue is a paraphrase of the prologue to that text (Means 1993: 306).

P50) Attributed to Albertus Magnus, *Semita recta* (main text: 964D*)
Sloane 353, ff 56v-57; 57-61

Translated from the Latin *Semita recta* as early as the 13th or 14th century (Grund 2006: 26-28). Mahnedis, the author who identifies himself as the writer in the prologue, may have been an anagram for *Sidenham*, but Grund (2006) has not been able to confirm this suggestion (28).

P52) John of Rupescissa, *Consideration of Quintessence* (1416M, 807J*)
Sloane 353, ff 2-7; 7-51 (6747.00, 7446.00).

A translation of John of Rupescissa’s *Liber de consideratione quintae essentiae* (Singer & Anderson (1928-1931) in Keiser (1998: 3628-9)).

P53) *Our Heaven Quintessence* (1416M, 807J*)
Sloane 1118, ff 100-

Condensed version of above text.
Same note above.

101v; 101v-102v

EP9) *Quintessence* Attributed to Hermes (Trismegistus) (Furnivall 1889: v).
 Sloane 73, ff 10; 10-25 An “abbreviated version” of the text in Sloane 353 and
 Glasgow Ferguson 205 (Keiser 1998: 3628).
 A translation of John of Rupescissa’s *Liber de*
 consideratione quintae essentiae (Singer & Anderson
 (1928-1931), reported in Keiser (1998: 3628-9)).

The sources mentioned in the prologues themselves will be discussed in chapter 6. No attempts have been made to verify the Latin, Greek or Arabic source texts proposed by other scholars or proclaimed in the texts themselves.

4.9 Dialect

The different prologues in the corpus show a variety of forms in Late Middle English. Some of the prologues are found in manuscripts already studied by scholars who have reported the corresponding dialect for part or all of the manuscript. This information is listed below in table 4.5. The linguistic profiles (LP) reported have been taken from pages 115-116 of the *Linguistic Atlas of Late Medieval English* (LALME).

Table 4.5 Dialects reported for the manuscripts

Shelfmarks	LALME profile and/or dialect	Scholar(s) who mention dialect
Sloane 5	Herefordshire Western dialect with East-Midland features	Voigts (2004: 152); Moreno Olalla (2002: 55)
Sloane 6	Possibly North Rutland, North-East Midlands	McIntosh (1989: 120)
Sloane 73	Bedfordshire variety of the Central Midlands Standard. LALME LP 4708	Samuels (1989: 79 n5, in Taavitsainen 2004 House styles: 214)
Sloane 213	ff 91-109v, 111-123: East Nottinghamshire near Lincolnshire border; Lincolnshire; LALME LP 504	Keiser (1998, 156); Taavitsainen (1988: 186)

Sloane 240	Area between South Lincolnshire and Norfolk	Norri (1992: 75)
Sloane 297	Norfolk County in East Anglia	Garrido Anes (2005: 98)
Sloane 340	LALME LP 8450	
Sloane 389	ff 2-76: Surrey with Northern influence	Norri (1992: 75-76)
Sloane 404	Norfolk, East Anglia	Garrido Anes (2005: 97-98)
Sloane 563	ff 112-121: North Rutland, North-East Midlands or North-East Leicestershire	McIntosh (1989: 120)
Sloane 610	ff 5-35v: South Lincolnshire with some central Leicestershire features	McIntosh (1989: 122)
Sloane 706	ff 4v-20: South Norfolk bordering Suffolk, East Anglia	Garrido Anes (2005: 97)
Sloane 962	ff 3-8, 12-86, 132-151, 249-255: Nottinghamshire LALME 506.	
Sloane 965	North-East Leicestershire, possibly Rutland	Taavitsainen (2004 House styles: 226)
Sloane 1118	Possibly London or Westminster	Voigts (1999: 37)
Sloane 1764	Norfolk, East Anglia	Garrido Anes (2005: 98)
Sloane 2320	Possibly London or Westminster	Voigts (1999: 37)
Sloane 2463	Leicestershire; South-East Suffolk, possibly Ipswich	Norri (1992: 75); Matheson (2006 Dialect: 78 n8) and Green & Mooney (2006: 459 n12)

Sloane 3160	ff 102-141v: North- West Warwickshire or North-East Worcestershire; ff 151-151v: North Staffordshire LALME	
Sloane 3666	Either North Rutland, or North-East Leicestershire (an urban place)	Wallner (1964: xxx) McIntosh (1989: 120); Taavitsainen (2004 House styles: 236)

To the best of my knowledge, the dialects of the other prologues have not been identified to date. Nevertheless, use of the pronouns, verb forms and certain spellings indicate that many of the prologues were written in different varieties from the Midlands or the varieties around London. Future research into the forms present in these texts will confirm whether this is actually the case and if the prologues and texts were written at specialized scriptoria for discourse communities, as described in section 3.5 above.

4.10 General codicological information

The Sloane collection of the British Library in London has only been catalogued in part. The unpublished work entitled *Catalogus librorum manuscriptorum bibliothecae Sloanianae* was compiled between 1837 and 1840 but it is only available for consultation in the manuscripts reading room of the library itself. Some of this information has been transferred to the library's online manuscripts website, but because the original work was incomplete, the webpage lacks information. For this reason, study of the Sloane collection manuscripts is necessary. Codicological information is one aspect of study required.

Some points of codicological information concerning the manuscripts represented in this study appear in table 4.6 below. The data include 1) the manuscript shelfmark (in all cases, London, British Library), 2) the general contents, 3) a more specific descriptor of the contents, 3) the languages observed in the manuscript and 4) the approximate date. The general and specific contents are based on the listings of individual texts as found in eVK, the British Library on-line catalogue (BLOC), the handwritten Sloane catalogues, and direct examination of the manuscripts. A table with the individual texts recorded in these catalogues was originally going to appear in an appendix to this thesis, but the idea was discarded due to the volume of information already presented here. The information on the languages has been taken from the same sources. The dates of the manuscripts are rarely indicated within the medical texts themselves, so in the absence of this information, the approximate dates have been obtained from Keiser (1998).

In the column with the more specific contents, an indication has been provided as to whether the volumes appear to be more theoretical or practical in nature following a proposal for classification of medical texts in Alonso-Almeida & Carroll (2004). This evaluation of each of the manuscripts is provisional because it is based on a list of contents originally proposed for an appendix, the subject areas of the different texts and

their relative length, while no consideration is given to the other variables discussed in the Alonso Almeida and Carroll proposal, such as linguistic features. Volumes containing large numbers of folios with recipes and/or shorter texts on judgement of urines, prognostication, the zodiac and plague have normally been judged to be practical (P). Books that have longer texts on surgery, anatomy, women's ailments, hemorrhoids, and similar subjects are considered to be theoretical (T). Most of the manuscripts contain combinations of these two and are, hence, listed as being theoretical and practical in their nature (TP).

Table 4.6 General codicological information

Manuscript	General contents	More specific contents	Languages	Date
Sloane 5	Medicine, astrology	Women's ailments, recipes, herbal, zodiac, bloodletting, humors, urine, plant glossary (TP)	Mainly English, some Latin and French	ff 1-13: c1340; ff 13-194: 1465 (Moreno Olalla 2004)
Sloane 6	Medicine	Surgery, phlebotomy, cupping, recipes (T)	English, Latin quotes	ff 1-174: 1425-1450
Sloane 73	Medicine, astrology	Quintessence, anatomy, bloodletting, herbal, recipes (P)	Mainly English, some Latin	1450-1500 (Norri 1992)
Sloane 121	Medicine	Urine, women's ailments, recipes, plant glossary (TP)	Mainly English, some Latin	f 94: 1400; ff 118-128: 16c
Sloane 122	Agriculture, medicine	Herbal, recipes, tree grafting, pigments and dyes, urine (P)	Mainly English, some Latin	ff 49-49v, 72-83: 1475-1500; ff 168-185: 1673 (in text)
Sloane 213	Medicine, astrology	Prognostication, herbal, recipes, bloodletting, regimen of health, zodiac, geometry (P)	English, Latin, Romance	ff 106, 111-112; 113-115; 118-120; 121-124; 138-159: c1400
Sloane 240	Medicine	Surgery, antidotory (TP)	English	1475-1500 (Norri 1992)

Sloane 297	Medicine	Urine, bloodletting, herbal, recipes (TP)	English, some Latin quotes	15c
Sloane 340	Medicine	Urine, surgery, herbal, recipes, prognostication (TP)	Mainly English, some Latin and Romance	15c
Sloane 353	Alchemy	Quintessence, alchemy, remedies, herbal (TP)	English, some Latin quotes	1450-1500
Sloane 357	Medicine, astrology	Herbal, recipes, bloodletting, urine, zodiac (P)	English, some Latin quotes	15c
Sloane 389	Medicine	Surgery, prognostication, recipes, bloodletting (TP)	Mainly English, some Latin recipes	ff 2-76: 1450-1475 (Norri 1992)
Sloane 393	Medicine, veterinary medicine	Herbal, recipes, charms, prognostication (P)	English	15c
Sloane 404	Medicine	Herbal, plague, recipes (P)	English	ff 281-293: 1475-1500; eVK says 14c
Sloane 405	Medicine	Herbal, recipes, plague, prognostication, signs of disease, dyes and pigments, astrology, bloodletting, regimen of health, plant glossary (TP)	English, Latin	ff 7-17: c1400; f 40: c1450; f 39-41; 55-60v; 126-199: 1450-1475; ff 62-63v: 1450-1500; f 107: c1475
Sloane 563	Medicine	Surgery, signs of disease, recipes (T)	English, some Latin quotes	15c
Sloane 610	Medicine	Recipes, bloodletting, zodiac (P)	English	14c, 15c

Sloane 636	Astrology	History and theology, climate, prognostication, medical recipes, charms (TP)	English, Latin	1450-1500 (Means 1993)
Sloane 706	Medicine	Urine, herbal, recipes, regimen of health, signs of disease, bloodletting, planets (P)	English, some Latin quotes	15c
Sloane 962	Medicine and other	Herbal, recipes, charms, plant glossary, bloodletting, plague, regimen of health, veterinary medicine, dyes and pigments (P)	Mainly English and Latin, some French	ff 12-55: 1425-1450
Sloane 963	Medicine	Herbal, recipes, charms, regimen of health, urine, bloodletting, humors, plague (P)	Mainly English, some Latin	f 35: 1450-1500
Sloane 964	Medicine	Recipes, charms, bloodletting, plant glossary (P)	English, Latin	15c
Sloane 965	Medicine, astrology	Anatomy, plague, herbal, astrology, zodiac, complexions, humors, plague, bloodletting, urine (TP)	Mainly English and Latin, some French	1480 (Means 1993)
Sloane 983	Medicine	Herbal, recipes, anatomy, plague, pediatric medicine (P)	Mainly English, some Latin	f 12: c1475; ff 37v-39v: c1475; ff 81- 103v: c1450; ff 107v-108v: 1475-1500
Sloane 989	Medicine	Regimen of health, bloodletting, anatomy, humors, planets,	English	15c

Sloane 989 (continued)		prognostication (TP)		
Sloane 1118	Alchemy, philosophy	Quintessence, recipes, philosopher's stone, prognostication (TP)	English, Latin	f 26v: 1475-1500; ff 34-36: 1475-1500; ff 100-102v: 1475- 1500
Sloane 1313	Medicine	Herbal, recipes, urine, surgery, signs of death, glossary, physiognomy, bloodletting, astrology (TP)	English, Latin, French	ff 94-103: c1480 (Keiser 1998); ff 135-142: 1458, on f 135 (Voigts 1990)
Sloane 1388	Medicine, 17th century letters	Urine, humors, prognostication, physiognomy, recipes, correspondence (TP)	15c part: English; 17c: English, Latin, French	15c, 17c
Sloane 1609	Medicine, other	Recipes, astronomy, bloodletting, prognostication, arithmetic, regimen of health, theology (P)	Mainly English, some Latin	ff 3-4v: c1475; ff 11-18v; 18v-27: c1425; ff 29-32: c1400; ff 37-40v: c1475
Sloane 1764	Medicine, veterinary medicine, other	Herbal, recipes, horses, cloth, bookmaking, plague (P)	English	f 3: 1465 (on f); ff 3-4: c1465 (Keiser 1998)
Sloane 2187	Medicine	Recipes, herbal, plague (P)	English	f 17: c1500; ff 45-48v: c1500; ff 49-50: 1450-1500
Sloane 2269	Medicine	Recipes, charms, herbal, urine (P)	Mainly English, some Latin, French	15c
Sloane 2276	Medicine	Antidotary, surgery, history of medicine, anatomy, cupping, plague, signs of disease (TP)	Mainly English, some Latin	late 15c to early 16c (Pickett 1994), but the year 1405 appears on f 238v

Sloane 2320	Medicine, astrology	Plague, urine, regimen of health, zodiac, signs of death, quintessence (TP)	Mainly Latin, some English	f 65: 1454 (Voigts 1990: 47)
Sloane 2453	Philosophy, astronomy	Philosophy, astronomy (TP)	English	1450
Sloane 2457	Medicine	Recipes, charms, herbal, bloodletting, signs of disease (P)	English	f 7v: 1400-1450; f 29: 1390-1425
Sloane 2463	Medicine	Surgery, antidotary, recipes, women's ailments (T)	Mainly English, some Latin	1450-1475 (Green & Mooney 2006)
Sloane 2527	Medicine	Urine, antidotary, humors, recipes, herbal, cholera, plant glossary, bible commentary (TP)	Latin, English	ff 241v-250: 1408 (BLOC); ff 250-293v: 1450- 1500 (Keiser 1998)
Sloane 2579	Medicine, chemistry	Recipes, philosophy secrets, four elements, chemistry (TP)	Mainly Latin, some English	15c
Sloane 2581	Medicine	Recipes, diet (P)	English, Latin, French	ff 3-5: c1450; ff 24; 25v (notes dated 1516, 1517)
Sloane 3153	Medicine	Recipes, charms, herbal, regimen of health, bloodletting (P)	English	ff 2-2v: c1450 (Keiser 1998); 14c (eVK)
Sloane 3160	Religion, medicine, other	Sermons, urine, humors, bloodletting, regimen of health, recipes, charms, herbal, prognostication (P)	English (medical texts)	ff 116-116v, 119- 119v, 130, 138, 145v, 147v, 153, 160, 168v, 172: 1475- 1500; ff 126-127v: 1228 (on folio); ff 148-149, 152: c1450

Sloane 3171	Medicine, astronomy	Regimen of health, quintessence, herbal, astronomy, humors, plague (TP)	Mainly Latin, some English	15c
Sloane 3215	Medicine	Regimen of health, recipes, herbal (P)	English	ff 17v-24v: c1450 (Keiser 1998); ff 24v-30v: 1338 (BLOC); ff 29v-30: 1425-1450 (Keiser 1998)
Sloane 3486	Medicine	Anatomy, surgery, recipes, astrology, urine, women's ailments, bloodletting, cupping (T)	Mainly English, some Latin	f 1v: 1454 (last date on a list); ff 25-26, 91-139, 140-147v: c1450 (Keiser 1998); 1458 (on f 150)
Sloane 3489	Medicine	Recipes, plague, herbal, surgery, regimen of health (P)	English	ff 12-28: 1450-1500
Sloane 3553	Medicine, astronomy	Recipes, philosophy, astronomy (TP)	English	ff 1-6; 7-10; 10-20v: c1475; ff 21-95v: c1450
Sloane 3566	Medicine, astrology	Plague, recipes, urine, regimen of health, planets, zodiac, anatomy, complexions (TP)	Mainly Latin, some English	ff 112v-115: 1450- 1475
Sloane 3666	Medicine	Surgery, recipes (T)	English	1450-1475

An examination of the data reveals that the vast majority of the 49 manuscripts are devoted largely to medicine, or to medicine and astronomy or astrology. Nevertheless, it should be noted that texts of one or two folios related to other subjects and often located at the beginning or end of a volume have not been considered when assigning the overall description for the manuscripts.⁵⁵

⁵⁵ Examples are a text on how to play a card game, in London, BL, MS Sloane 5, and a note about pigs and geese at the end of London, BL, MS Sloane 357.

4.10.1 Theory books, practice books and theory-practice books

Some 22 of the medical manuscripts are practical in nature in that they have numerous texts related to diagnosis and treatment of sicknesses. These are volumes that have information on bloodletting, regimen of health and diet, recipes and charms, examination of urine, and information on the zodiac. For example, London, BL, MS Sloane 297 contains texts on diagnosis through urine, information on blood-letting, and recipes of different types. Its content, along with its soiled nature, gives the impression that the manuscript was consulted often by a practitioner.

On the other hand, five of the manuscripts are clearly more theoretical in nature. These volumes have texts on surgery and anatomy, but there are also lengthy treatises on quintessence and astronomy and/or astrology. London, BL, MS Sloane 6 is a case in point. It contains a variety of texts related to surgery and women's ailments, along with Arderne's treatise on hemorrhoids and Gilbert of England's *Compendium medicinae*, in addition to texts on phlebotomy, the division of medicine into different areas, and information on the history of medicine. It is an example of a theoretical volume that received considerable use based on the soiling and more damaged edges of the paper.

Another theoretical volume is London, BL, MS Sloane 3666, which contains a copy of Guy de Chauliac's *Cirurgia magna*. This book is a large manuscript made on good quality parchment with colorfully decorated initials at the start of the text. Its user would have had more reference works available judging by the fact that the manuscript is in excellent condition and that it only contains one treatise.

The rest of the manuscripts fit somewhere between the two poles of the continuum of theory books and practical books. They tend to have a variety of texts including recipes and tracts on diagnosis through urine, but they also have some texts on topics that are potentially more theoretical such as surgery or anatomy, albeit shorter ones. As mentioned above, assignment of the different manuscripts to the three categories of theoretical, practical or a combination of theoretical and practical is tentative because the volumes must be examined in light of their language features.

4.10.2 Languages

In terms of the languages used in the different manuscripts, 22 of the volumes are written in English only or mainly English with the use of Latin for occasional quotes within texts; another eleven of the manuscripts are written in English but have some texts or fragments written in Latin. An example of a volume that has Latin quotes would be London, BL, MS Sloane 353, which has texts on quintessence, alchemy and recipes. The Latin quotes can be seen in the prologue to John of Rupescissa's *Consideration of Quintessence*, in chapter 5. The use of Latin for some tracts in a volume that is mainly written in English is London, BL, MS Sloane 121, which has a plant glossary with the names of plants in English and Latin, and charms against thieves and texts on the planets in Latin, at least some of which were written by a hand other than the main scribe.

Only four of the manuscripts are written predominantly in Latin with a few tracts in English. These are London, BL, MSS Sloane 2320, 2579, 3171 and 3566. The four of them have been listed as theory-practice books and they contain various texts on urine, plague, regimen of health, zodiac, recipes, information on the four elements, the humors and complexions, and quintessence. In other words, the use of Latin does not seem to be related to the subject matter of the tracts. The large presence of English in

the different manuscripts of this study follows a tendency of using the vernacular in medical texts in the 15th century (Voigts 1989 Scientific: 383-386).

The remaining manuscripts use both Latin and English in more or less equal proportions, and in some cases French can be found on occasion. When French is observed, its use is very limited, as in London, BL, MS Sloane 5, which contains one recipe among others in English. It is also typically found in glossaries, or synonyma, of plant names in Latin, English, and French, as in London, BL, MS 405, ff 7-17v.

4.10.3 Approximate dates

Information on the approximate dates of writing has been found for 36 of the manuscripts. In ten of the cases, the information relates to short texts of up to one or two folios; it is likely that the information pertains to notes written onto the folios, probably at a later date and, hence, is of little interest to this study, particularly because the prologues are not found on these pages.

Dates have been found for substantial sections of eleven of the manuscripts, including some of the prologues in the corpus. Nine of the eleven dates are in the third or fourth quarter of the 15th c, while one is dated the second quarter and the other has some sections written in the third quarter. London, BL, MS Sloane 2527, one of the volumes with sections from the third or fourth quarter of the century, has several folios from the first quarter.

In fourteen cases, the dates found correspond to the complete manuscript or nearly so, meaning that the dates of the prologues are also included in the estimation. Most of the manuscripts are dated in the third part of the century or around that point, and seven of them are specifically listed as being from that quarter of the century. Three of these volumes are dated between 1450 and 1500, another two from around 1450, and another has a section from around 1400 and another one from around 1475. Finally, one manuscript is dated in the second quarter of the century. Conflicting information has been found regarding London, BL, MS Sloane 2276; Pickett (1994) reports it as being from the late 15th c or the early 16th c, but the date 1405 is written on folio 238v of the manuscript itself. Direct examination of the volume is required to determine which of the dates is correct.

4.11 Additional codicological information

Additional codicological information has been recorded from direct examination of 26 randomly selected manuscripts to provide a sample of the characteristics that might be expected of the corpus. The data recorded include 1) the number of folios, 2) the use of paper or parchment or a combination of the two, 3) the size of the folios, 4) the type of binding, 5) any use of illustrations or tables, and 6) the number of hands, as indicated in table 4.7 below. The number of folios has been taken from the librarians' notes in the back of each manuscript. The measurements are in millimeters with the height listed first. Binding, modern in all of the cases, refers to the type of cover, in this case one embossed with the British Library seal. The illustrations include drawings, tables, and schematic diagrams, such as a zodiac man with the signs of the zodiac linked to the

different parts of the body.⁵⁶ Finally, the number of hands reported refers to the number of main scribes and the type of writing used by them, such as Secretary or Anglicana, according to the letter forms described in Petti (1977) and Roberts (2005). The additional hands that have written notes in the manuscripts have not been counted or noted here. In a few cases, the data are followed by an asterisk; the information is incomplete and must be verified during a future visit to the British Library.

Table 4.7 Additional codicological information on a sample of manuscripts

Manuscript	Folios	Materials	Size	Binding	Visuals	Hands
Sloane 5	194	ff 1-12: parchment; f 13-194: combined (outer, inner folios of each quire: parchment; others: paper)	270 x 200	Modern	yes: urine flasks	2: ff 4-12v: Cursive University; ff 13-194: Anglicana mixed (Moreno Olalla 2004)
Sloane 6	205	paper	280 x 200	Modern	yes: history of medicine drawings, tools, bodies	4: ff 1-52, 155-203: Secretary Mixed; ff 53-98, 132-136v: Anglicana; ff 99-132, 137-140v: Anglicana (possibly same hand as prior); ff 141-154v: Anglicana Mixed
Sloane 121	128	mainly paper*	205 x 140	Modern	yes*	2: Angliana Mixed
Sloane 240	137	paper	270 x 190	Modern	no	1: Secretary
Sloane 297	121	paper	varies, f 106 (prologue) 225 x 160	Modern	yes: man's head to indicate start of some texts	2: ff 2-112: Secretary Mixed (unique <g> as in plate 7, Petti (1977)); ff 113-120v: Anglicana Mixed

⁵⁶ Voigts (1989 Scientific) discusses the types of visuals that can typically be found in medical and scientific manuscripts from the 15th century. The article contains reproductions of the various types.

Sloane 353	61 parchment	212 x 170	Modern	no	1: Secretary Mixed (unique <g> as in plate 12, Petti (1977))
Sloane 357	64 ff 1, 8, 49-50: parchment; rest: paper	212 x 140	Modern	yes: urine flasks	1: Secretary Mixed (unique final <s> as in plate 11, Petti (1977))
Sloane 389	322 f 1: parchment; ff 2-322: paper	208 x 140	Modern	yes: volvelle, table of Pythagorus	3+: ff 2-26v: Secretary Mixed; ff 27-76v, 93-97v, 109-115; 115v-117r, 129v-137, 145-165: Anglicana; ff 98-108v: Anglicana Mixed; ff 77-97v: 16c
Sloane 404	331 paper	212 x 145	Modern	no	1: Secretary Mixed
Sloane 563	129 parchment	160 x 130	Modern	yes: instruments, bodies	4: ff 2-43: Anglicana Mixed; ff 43-59 Secretary Mixed; ff 60-61: mixed; ff 63-?* similar to ff 43-59 but unique <3> for plural and <g> as in plate 7, Petti (1977)
Sloane 636	182* f 1, 131: parchment; ff 2-182: paper	205 x 150	Modern	yes: tables of lunar eclipses, drawings of symbols	6: ff 2v-15v, 91-94v, possibly 95-97: Secretary Mixed; ff ff 16-42: Secretary Mixed; ff 42-66: post medieval hand; ff 74-90: Cursive Mixed; ff 98-129v: Anglicana; ff 130-182v: Anglicana

Sloane 706	181 ff 1-179: paper; ff 180-181: parchment	210 x 140	Modern	yes: urine flasks leather cover, but not same as others	3: ff 2-89: Secretary Mixed; ff 95-147: Anglicana; ff 148-179: Secretary
Sloane 963	100 ff 1-2: parchment; ff 3-100: paper	220 x 145	Modern	yes: zodiac chart	2+: Anglicana; Anglicana Mixed*
Sloane 965	184 parchment	115 x 80	Modern	yes: zodiac man	1: Anglicana Mixed
Sloane 983	113* paper	210 x 145	Modern	yes: symbols for weights and measures, planet table	1+: Anglicana
Sloane 1388	232 paper	cover: 190 x 240; folios: 145 x 210	Modern	no: space left for urine flasks not drawn in later	various: Secretary and post-medieval hands*
Sloane 1764	115* mainly paper*	200 x 150	Modern	pointing hands in margins	1: Secretary Mixed
Sloane 2276	242 ff 1-241: paper; f 242: parchment	225 x 160	Modern	yes: drawings of history of medicine, instruments	2: ff 2-93, 97-190v, 203-211, 231-240v: Secretary Mixed; ff 93v-96v; 199v- 202v; 225v-230v: post-medieval hand
Sloane 2320	93 ff 1-20, 55- 93 paper; ff 21-54: parchment	215 x 137	Modern	yes: urine flasks, zodiac man	various: Secretary
Sloane 2453	14 parchment	265 x 200	modern	no	1: Anglicana
Sloane 2463	234 parchment	260 x 190	Modern	yes: women in childbirth	1-2 (similar): Secretary Mixed

Sloane 2579	117	parchment	150 x 100	Modern	yes: simple drawing of pot on 3 legs	1: Anglicana
Sloane 2581	25	parchment	165 x 105	Modern	no	1: Mixed
Sloane 3486	150	ff 1-3: parchment; ff 4-150: paper	285 x 210	Modern	no	1: Anglicana Mixed
Sloane 3553	95*	ff 1-20: parchment; ff 21-95: paper	not known*	Modern	no	2: ff 1-20: Secretary; ff 21-95: Secretary Mixed
Sloane 3566	143	parchment	90 x 60	Modern	yes: urine flasks, planet table, zodiac man	2: ff 1-126: Secretary Mixed; ff 127-139: Secretary

4.11.1 *Folios and quiring*

Two major groups of manuscripts can be distinguished in terms of the overall number of folios; the rest of the manuscripts fall outside or between these two. One group of 9 manuscripts ranges from 93 to 129 folios, while the other group of 5 has between 181 and 205. Two manuscripts have fewer than the first group; 5 have more than the second group (but cannot be associated together as there is a difference of 100 folios between them), and the remaining 3 fall between the two groups.

The patterns of quiring were found for 19 of the 26 manuscripts, as indicated in table 4.8 below. Of the total, 9 were quired in gatherings of 10 or more folios, 7 show gatherings of 8 folios or fewer, and 3 have a combination of sets of 8-10 or more folios. These results are similar to the findings of Voigts (1989 Scientific: 353), who reports that similar numbers of medical and scientific manuscripts from a sample of 93 codices were quired in groups of 10 or more folios and groups of 8 folios.

Table 4.8 Quiring of the folios in a sample of 19 manuscripts

MS	Quiring
Sloane 5	most 10 ff or more
Sloane 121	8 or 10 ff
Sloane 240	12 ff, last has 5 ff
Sloane 353	10 ff
Sloane 389	appears to be 10+ ff
Sloane 404	8 ff
Sloane 563	varies, 8-16 ff
Sloane 706	8-10 ff

Sloane 963	6-8 ff
Sloane 965	mainly 8 ff
Sloane 2276	12 ff
Sloane 2320	10 ff
Sloane 2453	MS is 1 quire of 14 ff
Sloane 2463	8 ff
Sloane 2527	varies, several are 10-12 ff
Sloane 2579	8 ff
Sloane 2581	varies, appears to be 8 ff
Sloane 3486	22 ff
Sloane 3566	6-8 ff

4.11.2 Paper or parchment

The use of paper as opposed to parchment is predominant in the selection of 26 manuscripts from the Sloane corpus. The volumes made up exclusively or mainly of paper number 17, while those made up exclusively or mainly of parchment come to 8. Another manuscript, Sloane 5, has a first section in parchment, and a main section with quires that have outer and inner parchment folios and the intermediate folios in paper. This finding differs from Voigts (1989 Scientific: 353) as parchment was more common in her study.

4.11.3 Size

The manuscripts tend to measure close to one of four sizes. Six volumes are large ones measuring 260-285 x 190-210 millimeters. An intermediate size is the most common in the selection; fourteen manuscripts measure between 200-225 x 135-170 millimeters, but normally have a width around 145-150. Another two manuscripts measure between 150-165 x 100-130 millimeters, so they could be placed in a practitioner's bag, and a final three could have fit into a bag held on a belt because they measure between 90-115 x 60-80 millimeters. Sloane 1388 has not been included in these categories because the folios are wider than they are taller, and measure 145 x 210 millimeters. They are bound in a cover that measures 190 x 240 millimeters but every other folio has been placed up or down within the space of the 190 millimeters during a modern binding process of the leaves onto individual guards. Considering the size of the original folios, this manuscript should be counted among the most common group here of intermediate-sized volumes.

4.11.4 Visuals

Eighteen of the manuscripts have some type of illustration or table. The most common ones are drawings of urine flasks used to illustrate the colors of urine used in diagnosing diseases. Five volumes show this type of visuals, and another book has a blank area in a urine and uroscopy text where they could be expected. Other common visuals are zodiac men (four cases), drawings of instruments for surgery or alchemy (four) and astrological or planetary tables (three). Finally, two manuscripts have symbols for interpretation of

weights and measures for alchemy, two have drawings illustrating the history of medicine including pictures of practitioners at work, two indicate the start of texts through drawings in the margin of pointing hands or a man's face, and one contains a volvelle for use in astronomical work.⁵⁷ While the visuals used in these manuscripts are not as ornate or colorful as those found in manuscripts related to other fields, they are used frequently in medicine and the ancillary areas, another finding reported in Voigts (1989 Scientific: 386).

4.11.5 Hands

Most of the manuscripts have been written in one or two main hands. Eleven of them show the work of one scribe, while seven show the work of two (another is the work of 1-2 scribes). The remaining seven volumes were written by three or more scribes, possibly indicating that they are parts of earlier manuscripts pieced together since the 15th century, before or during the modern binding process. Of the eighteen volumes written in one or two main hands, a Secretary script or impure Secretary script is the most common form observed. Ten of the volumes show this type of writing, while eight are written using Anglicana or an impure Anglicana script.

4.12 Conclusion

A total of 90 witnesses and versions of 15th century prose prologues accompanying texts on medicine or its ancillary areas in the Sloane collection of the British Library have been presented in this chapter. Collation of the witnesses and close versions has reduced this number to 56 prologues transcribed for inclusion in the corpus. These prologues and another 9 that have already been published have been divided into the six broad categories of surgery, plague, urine and uroscopy, remedies, regimen of health and the ancillary areas in order to facilitate their analysis. Information on the textual affiliation, sources, dialects and codicological features of the manuscripts and prologues has also been reported here.

⁵⁷ These numbers add up to more than 18 because some volumes have more than one instance of illustrations or tables.

Chapter 5. Transcriptions

5.1 Transcription method

The transcriptions below are partially editorial in the sense that the abbreviations have been expanded in italics according to the spelling patterns observed in the respective text. Common abbreviations in many of the prologues include: (1) a raised letter <t> as in *bat*; (2) a macron over a letter or word to represent <m> or <n>, but sometimes <u> in <ioun>; (3) a raised letter <a> with a tail, referred to as a *tra* by the scribe who copied Walter Agilon's *Compendium urinarum*, to represent <ra>; (4) a raised <r> or <n> to represent <er>; (5) a raised <2> shape for letters <ur>; (6) a <p> with a bar across the descender for <ro> and (7) a <p> with a loop to the left of the descender also for <ro>. Less common abbreviations are: (1) a loop extending up and back towards the left at the end of a word for <er>; (2) a <q> in word-final position for <us>; and (3) a loop that extends up and to the right ending with a descender for <es>. In addition, many of the scribes crossed final letters <ll> and <th> and/or they added final letter <r> with an upward curl. These marks have normally been interpreted as signaling final <e> but the decision has been made in each case considering the evidence from spelling patterns in the respective text.

Except for the expansion of abbreviations, the transcriptions below are diplomatic as they attempt to reproduce the original spelling, punctuation, capitalization, word division and end-of-line breaks. These measures have been taken in order to provide a tool for research that is as close as possible to the original as these elements can be clues to the copyists' understanding of the different sections of texts (Alonso Almeida 2002-2003: 38 and Alonso Almeida 2005-2006: 337-341). In terms of spelling, the scribes use <v> word-initially and <u> in mid-position independently of their values, but a few exceptions to this pattern do exist. They also tend to use both <i> and <y> to represent the vowel sound, and <j> occurs in numbers and but rarely at the beginning of words. The different scribes have generally punctuated their texts using the mid and low *punctus* (.), the single and double *virgule* (/) and occasionally the *punctus elevatus* (·).⁵⁸

The transcriptions follow the word division and end-of-line breaks observed in the manuscripts. Consequently, some present-day English words are written as two here. This is the case of words such as *there for* or *in to*. On rare occasions, word boundaries that are no longer followed, such as *a boue* or *aman*, have been modernized if it has been deemed necessary to facilitate understanding. In the case of word breaks at the end of line that have not been signalled by the scribe using a single or double virgule (/), a hyphen has been added at the end of the line.

The symbols <> in the transcription mean that a reading is tentative due to an unclear section on the MS such as a stain or because the word makes no sense whatsoever. Text transcribed as 'word' with raised angles indicates that the scribe or

⁵⁸ See Petti (1977) for more information on punctuation and these terms.

another person added the word or letters above the line of written text. Words in {} are represented in the MS by symbols.

The prologues already published do not appear below. They are London, BL, MSS Sloane 6, f 157 (John Arderne's *Extracta Hemorrhoidarum*); Sloane 6, ff 183-184 (Galen's *Ingenio sanitatis*); Sloane 2463, ff 194-194v (Gilbert of England's *Compendium medicinae*); Sloane 404, ff 282v (Benedictus Canutus' *Treatise and Governance against the Pestilence*); Sloane 962, ff 72 (*Charm of Saint William*); Sloane 3171, f 1v (*Weights and Measures*); Sloane 706, ff 95 (*Dieta Ipocratis*); Sloane 963, f 5 (*Bloodletting 1*); Sloane 2457, f 1 (*Bloodletting 2*); Sloane 962, ff 72v (Galen's *Regimen of Health*); and Sloane 73, ff 10 (*Quintessence*). Some of these published texts have been collated with the other witnesses from the Sloane Collection and are reflected in the footnotes of the corresponding transcription here.

5.2 Transcriptions

5.2.1 Surgery texts

P1, Sloane 6: 53-54v, William of Saliceto, *Cirurgia*

- It is purposid to þe my gode ffrend to make a book of
 surgerie þat satisfaccion answe to the and to felawis
 wite þu forsoþe þat þe makynge euene of this craft
 may nat be properli doon but bi vse and wurchynge
 5 fforwhi þe euene makynge and rectificacioun of <ein>
 craft hangynge fro werkyng is nat rectified but
 bi this wey maner and tyme ¶ And þerfore it is ryght in þis
 partie of doctrine forto procede after þe þynges þe whiche to me
 bi vse and wurchynge in long tyme weren openli shewed
 10 And bi ensample shewynge of many wurdis I may passe
 in In whiche dedis doynge I haue travailled *with* myne
 owne handis ¶ And þerfore I shal parte þis wurk in to 6
 parties settyng bfore to euery partie his chapitlis þat what
 þyng be soght may þe more esili be founden ¶ But or
 15 I passe to my principal purpos. I shal make o chapitle in
 þe whiche I shal sette the diffinicion And þe endynge of
 surgerie ¶ And ferst I shal determyne of nedful comande-
 mentis and *profi*<table> wurcheres and hem þat ben aboute
 þe sceke pacientis <...> þe eide of oure entente may be
 20 mad the more <nob>le and wurthi ¶ And þat I may þis
 þyng wurthili fulfille and to þyn askynge may suffisem
 dede *with* owte cessynge I aske þe grace of Almyghty god
 ¶ And þerfore þe firste tretise shal be of alle siknesses whiche
 ben mad in þe open body fro þe heued to þe foot as fro with
 25 Inneforþ ¶ The secounde tretice shal be of alle m<aner wond>
 des and brusurers whiche ben mad in alle the membres fro
 þe heued to the feet ¶ The pridde tretice shal
 bra . þat as bi conuenient restorynge
 þynges owt of ioynthe ¶

- 30 comvne anothomie of f
to be considred in
¶ retue shal be of
diuerse membres d
medcynes profi
- 35 in mannys sowle & of þing endid & dennyed determined & in corrup-
tible ¶ ffor soþe *particulere* wurchinge hangeþ in *particulere* of in
fynynt & durthermed & corruptible ¶ And so *particulere* worching yt
ys not cirurgie whyche is oon of þe sciences contened vnder
medecyne but *particulere* wurchyng hangeþ wel of cyrurgie whych
- 40 ys a science as a *partyculer* þyng fro a vniversel And ellis þe maner
of wurchyng scholde not be knowe by resoun. but *particulere* doinge
towchede to vniuersel wurchyng þe whych ys purchesynd by scyence
in þe inwytt As so shewyth and soþ yt ys þat on may haue þis science
& þouȝ he neuer had wrouȝt yt ¶ This sciense only schal be con-
serynd in þis manere wyþ oþer wyche ben touching to wur-
- 45 chyns by vse & *particulere* doying in *particulere* membre ¶ And
þere fore þer ben manye wurcheris of þis science þe wyche
vnresonablelych & *with* oute cause & al so casuely wurchyn as men vnkun-
ing & þat haue not lernid here wurching of wyse & kunynge may-
- 50 stres but of vnkunying þe whiche informeris of membres and
figures in disposions of causes of sekeneses in no maner haue
haunted hem neyþer in felyng þyng ne corruptible & *particulere* þey
mow not ey men and so þey enden here lyf in veyn for here igno-
raunce of nessessarie principles to þis craft ¶ yt ys soþ þat ys
- 55 sayd he ys wysest of leches þe whyche knoweþ to ȝeue best⁵⁹
conseil of doctrine þe whyche techen in vniuersel to *partyculer* þing
þat ys helyd ¶ Neþeles yt seweþ not of þis þat sciens ys of *parti-*
culer worchyng þowȝ *particuler* worchyng and vse of euery worchyng
sciens takeþ conffirmacion ¶ Thre þinges forsop ben nessessarie
- 60 to worcheris of þis sciens The fyrst
þat he þat ylk ciurgien wel by haue hym self
nnyg · in askyng · in conmanten makeng · in
d of euery maledye and cause of
be deseyned and his sciens
- 65 g schal haue no wor-
eþ to enclyne to
and medicines ¶ *with* þe frendes forsoþe of þe seke he schal speke as he
seþ þe condicions of hys maladie · þat he be not sen vnkuning of ·
god speche amonge hys frendys and þat hys sciens be not mo-
ued to schaundre ne þat his frendys haue of hym non euel *prisup-*
- 70 cioun ad þat yt mow not be seyð þat þe cause of þe deþ of hym
þat dieþ es of þe leche but þat he ys cause of þe helf of þat he ys
helyd ¶ Neþer yt ys conuenient þat þe leche haue no *pruuee* speche
whyt þe woman of þe hous ne þe damsel or *with* eny oþer but ȝif

(36) in] in in *in MS.*

(62) makeng] makeg *in MS.*

- 75 þe specke be for profit of þe wele present or to come ¶ Ne for
soþe yt ys not semly to speke vnonestly *with* hem ne moche-
ly holde hem and namly in presens of þe sek ¶ ffor why of
sweche by holdyng wexen werre and indingnacion of wurchyng
and þe feyþ of þe seke ys made lesse by euel ymaginacion and⁶⁰
- 80 *with* þat worchyng of naturel vertu *with* medecine profitable & ryȝt
þe werk of þe leche ys turned in to errowre ¶ ffor why vertu
of strengþe helyþ þe seknesse and þe leche not ¶ Nature
sobly ys worchere of al þynges þe leche for soþ ministre þe
wyse man schal do no þeft ne he schal sowe no dyscorde be-
- 85 twexe þe seruantes of þe sek ne he schal ȝeue hem no conseil
vnaxed ne by hys powere he ne schal not vse þese vices
ne dele *with* folk hauyng þe same vices ne vse no þing þat
may hem abowte þe seke displese ne he schal nowþer rape ne
stryne wyþ þe meyne of þe seke ffor why al þese schenden &
- 90 defoulen good worchyng and maken þe leche sett at nowht ¶ he
schal not delyte of þe cupanye of lewd folk lewdfolk al <w>ey
ben wont to bendre and disprave leches ¶ ffor ouermoche homlynnesse
bryngyþ forþ dispite ¶ And also for ouermoche homlynnesse hee
schal not be hardy to aske reward for hys werk ¶ And wyte þu
- 95 þat god reward for þat werk and competent salarie make a worþi
leche and autentik and yt comforted þe feyþ of þe seke vpon
hym þouȝ he be lewd so þat þe seke wenyt þat he betre þan
eny oþer may and can procede in hys cure ¶ ffor why al þese alle
þynges ȝyf þey ben semely kept of þe leche þey lyȝtyned
- 100 þey keper ad casten down to depnesse þe contrarious of <hem>
kepe þerefore þis lore as I haue seyð and þe felawes and <vses>
of hem þat he dwelyþ among ¶ So þys power al so <..>⁶¹
he schal procure to þe pore helpful medicines and not hauyng
hem in despite in body ne in godes ¶ He schal vesyte hem
- 105 as yt semep hym and þey schal make hys fame to be mul-
teplied among þe pepil and þe myȝt of god by þat <ȝotey> in
hys grace in hym and þe worchyng of þe leche in hem of
wyche he take god reward for hys trayueyle · more noble &
and heleful ys schewed The secunde
- 110 The secunde ys þat yt ys not semely to þe seke to <aȝeseye>
to þe leche whyt wordes ne *with* werkes for to mete aȝens hym
or to countre worchen hym for why yt ȝelde þe seke for
to holde hys restorer þat ys hys leche suspect feble and
not kunnyng and þan þe leche membres of ouer moche drede
- 115 schul be made quakyng and in hys mynde he schal dowe
þe cure of hys help and þe werk of hym ys mad inperfyȝt
and hys curacion ys toned in to errowre and by þis wey þe
sekenesse þat was curable ys torned to incurable ¶ It ys
also convenient þat þe seke aplie hym to þe wordes of hys

(76) semly] semly with *in MS.*

(91) cumpanye] cupanye *in MS.*

- 120 restorere and to hys werkes after þat he haþ chosen hym in
 hys sekenesse to be hys curat ¶ ffor soþ yt foluyt by þis
 þe more noble worchyng and þe ende of þe curacion more
 profitable to boþe · the þrid
 The thryd ys þat þe þat be abowte þe seke be welwyllyd
 125 and kynd to þe seke in al þinges obedient to þe leche
 wyche be perteynyng to þe profyt & help of þe seke Ne
 yt ys not convenient to tel þe sek al þynge þat þey hau
 herd of þe leche· but þe þynges profytable and kyndely to
 þe seke ¶ They schul not stryne ne rape togedyr ne
 130 wyt þe seke but þey schul put away al rapes and whyste-
 ynges ¶ By þat þyng for soþ yt makeþ þe leche holden
 unspecte and vnbunnyng þrow here þerne talkyng and per wey
 yt afere and do wtyng vp on þe seke and þe sekeness ys mad
 more worse a þe gode werk of þe leche ys set at nowt ¶ ffor
 135 soþe þe owtward þynges dwellyn styll after þe nater of þe
 sekenesse and in þe fre ordinaunce of þe leche
 The fyrst capitule ys of wetter gadered in þe hedes of
 children newlyche born ¶ þe secunde chapitle ys of crost or
 schabbe in þe hedes of chyldren þe whyche ys hyd and hyt
 140 ys cleped of lewd folk latumen
 ¶ The þrydde chapitle ys of þe scalle maungew moyst or drey & lys
 ¶ The fourþe chapitle ys of schurf brauny *with* chines in þe hede
 ¶ The fyfþe ys of a posteme queteryng in hed or in forhede
 and ys clepyd ruptur
 145 ¶ þe syxte chapitle ys of a posteme not quetering and ys cleped
 hardnese or a fige or a knotte
 ¶ þe seuenþe chapitle ys of obtolmia þat ys a hote enpostume in þe
 eye of þe web & of ordeolo þat a lytel corn in þe tunicle of þe ye
 ¶ The eyghtþe chapitle ys of þe knotte in þe ye lyddys⁶²

P2, Sloane 389: 2-3, Theodoric of Cervia, *Cyrurgia*

- TO my worschipfull fader and frende
 worthiest and moste honorable man Sir
 Archebischof of Valentine ffreer theoderic
 howe vnworthi I beginne · A werke of sur-
 5 gere ¶ Sum time worthi fader we bothe beinge at
 rome togeder · And I that tyme was yower chapeleyn
 And penitauncer of ower lorde the pope ¶ And that
 tyme beseliche ye prayde me þat I yow scholde write
 A treteys of surgere ¶ And in schorte maner brin-
 10 gin it togedre and I ouercoumed it *with* yower prey-
 ers desirusse on alle and sum for to fulfille *your*
 preyers this boke that I made for the most parte

(148) ordeolo] odeolo *in MS.*

I copide it owte of ¶ Sir hewys bokes and other
 for awile I was wythe sir hewe and ther I sawe
 15 And comprihendede fulle his Curys ¶ What hys
 Surgerie and whar of his It Isayde and what
 werkes schal it haue and <what> his ther entent / I schal
 notefie it that Surgerie is handwarke on the
 bodie perteyninge to helthe ¶ And surgerie his
 20 the last instrument of medecine ¶ Thre thing-
 ges bethe instrumentis of medicine withe the
 wiche the leche schal helpe causes of evyle that
 his to saye ¶ diete ¶ drinks ¶ and handwarke //
 25 ¶ The diete his the fyrste werke and the beste as
 saythe Galien on þe begynninge of hetis governinge
 If we mow helpe a man ayens the cure and make
 digestion we ne rechythe no3ht of no drinke ¶ The se-
 cunde Instrument / is drinke 3if we mowe wythe
 drinke helpe a man it is no3hte to rechynge of
 30 handwerke ¶ The thirde instrument / is surgerie
 And withe owt Surgerie the tweyne other mowe
 not remeve the evil of the bodie ¶ Surgerie it /
 is expowned on þis maner *sirurga asiros quod*
est manus · i · a hand & *agios quod est Accio* vel o-
 35 *peracio* that is to saye handwarke hit bihouithe
 surgeans as saythe mastre hewe on þe begynninge
 for to haunte to suche placis þer as they wonte
 for to haue profit and þer besyliche attende and
 take it to mynde and that they be of gode remem-
 40 brauns ware and wise and moest abowte the
 brayne and membris and neruose þat is to saey
 senewes and placis Iswollen And for why alle
 thinges mowe no3hte that bethe nedful may
 not be comprihended and ofte tyme to the craft
 45 many thingis comethe to vse of werkyng the
 wyche mo3hte ly3htelyche be pronouns ther for
 it behouithe the · leche to be wittie Damacene
 commendythe ingeliche on a leche to be of natural
 witte and it helpethe hym hugeliche to be lletterd for
 50 ofte tymes ellis he schalle . erre . for vnnethe *with*
 owte he be letterd A gode surgeon we ope no3hte
 to finde Almassor sayþ that the werkis of this
 crafte for the moste *partie* bethe boystrious and
 chorliche and ther for they spille al that they
 55 doen and men bethe dayly Isleyne for they sayne
 that þey wol hele theyme and þey conne not
 ¶ The entencioun of the werke of a surgeon is on
 thre ffyrst his *comunicoun* of that þat his lose
 ¶ The secunde is the depertinge of that þat is *comuined*

¶ The thred is strippinge of ouer moche nature and
 as witnessethe Iohn and albucaser The spices of
 a surgeon bethe tweyne and also theurgerie
 ther of is dowble one is on the flesche and anoþer
 on the bone And þat aþeyne the contrarie of mem-
 bris vnderput anoþer on nesche membris as
 on þe flesche vaynes and senows ¶ Theurgerie
 the wyche is on nesche membris is threfolde on
 is garsinge Anoþer is Cuttinge and another
 hys sowinge theurgerie the wiche is on harde
 membris his double one is on harde bones
 And it his Inemyd resturacioun oþer consoli-
 dacioun of broken ¶ Other hellis it is on bonis
 owte of Ioinite ffrom hys owne place and
 it is clepid comuncioun of that þat is lose
 deperte we on foure perties this bocke Ior-
 deyned eche by is owne chapeters to þe fyrste
 pertie of this bocke

P3, Sloane 240: 1, Roger of Parma, *De cyrurgia*

Here begynneth a breue treatese of Surgery
 which treatese is devided in to iiij partes. consernyng
 the remedise which by mysfortune · casualite ·
 or chaunce · myght happe to man . or any other superfluous
 humour to growe in any part of his body . what so euer it be ·
 and for as moche as the hede is the most wurthy part of man
 ther for in the furst boke of this saide treatese . shal be shewid
 of the partes of the same *with* the curys longyng ther to · /
 and aftirwarde in other bokes. of other partes, and of euery
 boke . the kalender shal make mencion befor of the maters
 folowing.

/

P4, Sloane 3666: 2, Guy de Chauliac, *Chirurgia magna*

HHere bigynneþ þe Inuentorie or þe colle-
 torie in cirurgicale parte of medicene
 compiled and complete in þe 3ere of our lord
 ·1363· by Guydonem ·i· Gy · de Caulhiaco Cir-
 urgien Maister in medicene ·i· doctour of phi-
 sic in þe fulle clere studee of Montis pessu-
 lani ·i· Mountepelers *with* som addiciouns of
 oþer doctours necessary to þe forsaid arte or
 crafte
 FOr soþe after þat I haue
 first done louynge3 or
 þankynges vn to god gi-

ffynge boþe *perpetuale*
 life of soulez & helthe
 15 of bodies and lechingē
 grete sikenesses by the
 grace *which* he haþe pro-
 fered to alle flesh ·i· to euerych man of uertues
 conseruyng ·i· keping helpe & defending fro
 20 langore & sikenesse giffing vnto dyuynēz
 and *animose* ·i· stronge & wilful vnderstanders
 þe arte ·i· crafte of medicene & þe witte of
 helpe I shal giffe bisynez to comentyng &
 assummyng ¶ Inuocacion þerfor at þe first I
 25 assaiyng a comentacioun or a colleccioun of
 þe arte ·i· crafte of Cirurgie I do graces or
 þankez to god quik & trewe þat haþ giffen be-
 inge to alle þingez *with* oute whom no bigyn-
 nyng is rightly founded Irynnyng to
 30 hym ful deuoutely prayng hym *with* alle þe
 strenþes of myne herte þat in þis werke
 and in al opere he send me helpe for his ho-
 lynes and fro syon & defende me *in* giffeng
 a happy bigynnyng & *in* gouernyng more
 35 happi myddelyng & commaunde for to com-
 plete þat it be made *prophitable* in ledyng þe
 beste ending. ¶ Cause *generale* þe resoun
 or cause of þis comentacioun of colleccioun
 was not defect of bokez bote rapere vnite
 40 and *perfecte* ¶ fforsop euery man may not
 haue alle bokes & þof he hade it were tedi-
 ous for to rede þam and for to holde dyu-
 ynely alle þinges in mynde ¶ various
 or dyuers redyng deliteþ bute certayne
 45 *profiteþ* ¶ And in construccions or *in* ma-
 kinge3 euermore comeþ amendinge3 ¶ Sci-
 ence3 forsop bene made by additamentēz
 It is noȝt forsoþe possible bi one silfe man
 for to bygyn & for to ende fforsop we
 50 beþ children in þe nekke of a gygant
 ffor we may see whate so euere þe gygant
 may see and somwhate more ·þer is þerfor
 in construccions & assumacions ·i· somy-
 nge3 vnite & *perfecte* ¶ Bot for as seiþ
 55 noble Plato þe þinges þat be written more
 breuely þan it spedēþ beþ diminute & derke
 þo þinge3 forsop *which* bene written more
 longe: þai þat seþe þam bene fulsome vn-
 neþe is þer eny boke þat may flee reprihenci-

- 60 on ¶ Cause speciale and for þin to me to so-
 las of age & exercise of mynde to 3owe my lor-
 des lechez of Montpelers of bonoun of Pa-
 ryse and of Auinioun namely papalez which
 hathe taken me to felawship in seruice of
 65 Bisshopes of Rome with which in herynge
 redyng & worching y haue be noreshed
 in kepinge mediocrate ¶ I shale areyne wip
 a moderate compendiosite þe principale or
 namely seiynge3 of wise men which þay
 70 haue treted in volume3 of diuerse bokes
 of Cirurgie ffor which þing this boke shalle
 be called þe Inuentorie or collectorie of Cir-
 urgie Ne haue nou3t added any þinge of
 myne owne bot ful fewe perauenture which
 75 by þe litelnesse of my witte I supposed profi-
 table ¶ Neþerlez if eny þing be þere vnperfite
 doutefulle superflue and derke I submyt it
 to youre correccioun And I beseche þat forgif-
 nes be graunted to my litelle pouere science or kunnyng

P5, Sloane 2463: 53, *Book of Operations*, based on Mondeville and Chauliac

- In the name off God Amen . Here begynneth
 a tretys of ypocras Galyen Auicen. henricus
 de amonda villa . Willius de Saliceto . Lam-
 ffrank . Tederyk . Brune . Rogeryn. And
 5 other auctoris the whiche were expert surgenes and
 ther schall two parties be conteyned in this book. ¶ The
 firste partie schal be of woundis botches bresingis breking
 of bones dislocacions and off other sores the whiche parteyne
 tourgerie begynnyng at the heuyd and so passyng for-
 10 the by alle the parties of a mennes bodie to the sole of þe foot .
 ¶ And the secunde partie schal be of the antitodarie in the
 whiche bothe medecynes and the maner of worchyng with
 hem schal be wreten as oynement enplasteris cataplasma
 enbrocacions and other suche ¶ The fyrste tretys schalle be
 15 of the heuyd and of þe parties of the heuyd from the nekke
 vpward that is to seye of woundis botchis cankeris fistulis⁶³

(2) Auicen] lucien 3486

(3) Willius] williams 3486

(6) be] omitted in 3486

(7) bresingis] brisures 3486 || breking] brekynges 3486

(9) begynnyng] begynnyth 386

(10) of þe fote] of fote 3486

(13) oynement] oynementes 3486

(15) and of þe parties] omitted in 3486

and other maladies þat fallen moste comynlie in þat pla-
 ce ¶ The secunde tretys schal be of þe nekke and of parties
 of þe nekke. ¶ The thirde tretise schalle be of þe armes and
 20 of þe parties of alle þe armes. ¶ The fyrthe tretise schalle
 be off þe brestis ande off alle þe parties off the brest. ¶ The .v.
 tretise schal be of þe wombe and off alle þe parties that ben
 conteyned in þe wombe ¶ The .vj. tretise schal be off alle
 the parties þat ben from þe wombe donnward as þe buttok-
 25 kis þe yerde þe leggis and alle þe parties of hem

P6, Sloane 563: 2, William of Touke, *Surgery*

Thus bygynnythe the Surgery after þe doctryne
 of seynt william of Touke þe whiche boke was
 ymade in þe stody of mounpleris in whiche
 tretise shullen be shewed þe curis of accident causes
 5 þat may falle fro þe hed vn to the foot in mannys
 body or in womanys and hit shalle be departed in . v .
 partyes the first part fro the hed to the nekk & the
 secounde parte fro the nek shalle conteyne the accydent
 þat mow falle in þe nek haterelle and throte // In the
 10 þridde party shalle conteyne þe accydent3 þat may
 falle fro þe nekke to þe mydryfe / In þe iiij party shalle
 trete for woundis and curis of þe norisshyng membrs
 as stomak and lyuer þat ben vnder þe mydryfe and so
 downe to þe hipe bonys / The v. party fro þe hepe bonys
 15 and for þe goute þat may falle there ycallyd Ciatica
 I shalle conteyne tille y come downe to þe feet and in
 þe toon I shalle ende my tretyes

(17) þat pla(18)ce] þe soone partie

(18) of parties] of þe parties S3486

(20) of þe parties] of alle þe parties S3486 || alle þe armes] þe armes S3486

(22) alle] *omitted in* S3486 || that ben (23) contyend in] of S3486

(23) *after* wombe *add* as welle byhynd as afor S3486

(24) as þe buttok(25)kis] as buttockes S3486

(25) *after* and *add* of S3586

P7, Sloane 121: 35, *Surgery and Zodiac*

- Astronomours sayne þat a cirurgione shulde
 not kutte ne kerue ne opyn no veyne on manes
 body · whanne þe mone is in þe token þat go //
 uernethe þat membre
- 5 And therefore he moste knowe þe xij tokens þat arne
 in þe firmamente aboue þe whiche *with* þe wirchyng
 of þe 7· heavenly bodyes þat arne called 7· planettes .
 þat is to say after þe ordour of þe 7 speres Saturnus Jubiter
 Mars Sol · venus mercurius luna reule & gouerne alle
- 10 bodyes on erth þat lyfe beren as is shewed in þe
 ymage of man of þe 12 · tokens þat is to say a rame
 in þe hede a bole in þe necke a twynlyng in þe
 armes a crabbe in þe breste a lyone in þe stomak
 a mayden in þe wombe a paire of balaunce in þe lyndes
- 15 an adder in þe prevy membrys an a archere in þe
 thyes a goot in þe kneys a water tokyn in þe legges
 as a man *with* a pott or a tankard on eyþer legge
 hildyngte oute water · ij · fysshys in þe fete.

P8, Sloane 563: 112, John Arderne, *Extracta hemorrhoidarum*

- Here bygynnep of the
 emoraides and of the cure of hem;
 A Tretys of þe emoraides Idrowen out after
 lamfrank a discerte mayster of the kynges
- 5 of fraunce whiche made tuo bokes of cirurgie
 the lesse & the more · Also after Maister bernard de
 gordoun in his lilie Also after maister Bartelmew
 in his passionarie Also after Maister Richard in his
 Micrologue And after Maister Roland And Maister
- 10 Guy And after Roger baron and Maister Iamar
 cij And Maister Gilbertyne And after oper experte
 men whos doctrine I haue byholden and sene
 and whiche I haue founden moste experte in practi //
- 3yng wiþ helpe of oure lorde I schalle schewe þam
 15 in this boke⁶⁴

(P18/10) baron] Bawn in *Power* (1910); baron in MS S6.

P9, Sloane 405: 117, John of Saint Paul, *Causes that Long to Surgery*

In the name of god / here begynnyth a boke
 twoy^rc^lhyng generally of al causes þat longes to surge //
 ry · drawen owt of a boke þat Maister John of saynt
 powle made in the Cite of salerno // which was
 5 on of the iiij maisteris of salerno.

P10, Sloane 563: 59v, *What is Sanies*

Uhat is Sanieꝝ · What is virus · What is
 putredo · What is sordicies · What is
 squama · What is crusta · And what is
 þe conditions of hem . And wherof þey ben gen-
 5 dred maturaly . And wherof effectuath And by
 what manere eche of hem is engendred

P11, Sloane 405: 123, Hippocrates, *Tokens of Ipocras, Signa mortis*

Here begynnys þe tokenes of ypocras to know
 yef þe secke may be hoole or no *with* any Me //
 dicyns ffor agaynst Deth is medicyn founde. And
 þes be þe tokenes þat ypocras wrote & comavndede
 5 þat þai schuld be laid *with* him in his tovmbe whan
 he diede And affter long tyme Cesar þe emperowre
 came by þe toumbe & wende to have found
 tresovre þer in & made it be openyd & þere he founde
 noght but a writte vndre his hede. Wheryn wer wri //
 10 ten þe tokenes of mannes body And þo þe emperrowre
 comaundede þat þe writ schuld be taken to amade //
 ys his leech for to kepe al his liffe and here
 begynnys first þe tokenes of þe hede.

P12, Sloane 5: 61-62, Bernard Gordon, *De pronosticis*

Age is moder of forretelhed · and for as meche as the science
of pronosticacion or of tellyng afor his streyte and heuy
and wonder profitable. *þer* for I *propose* to drawe in sum
short sentence the signes of pronosticacioun and the cretik dayes
5 that hit be a solace to myne age · not trustyng ought of my
wordes . but of the godenesse and the *grace* of oure saueoer ¶ yff
ther be in þis werk ought that is reprenable · that I knowleche I<es>s
of me. And yf *þer* be ought gode that is not of me but of god
¶ The science of pronosticacion and knowyng afor his god
10 of many thinges . for whate tyme the pacient hape herd
his *pronosticacioun* he is yolden buxum to þe leche and suposiþe
that the medicyne is myghti to make *him* hole. Also hit vnder-
goþe and for doþe *perilis* that ar to come. And hit kepe the leche
from an eville name. And *þer* for whate tyme þe leche knowt
15 the state of þe pacient. after that he may diete *him* and yf
him mete and medicynes and *particuler* remedies as *him* þinkeþ
best. And as shalle be saide in other placis. ¶ The keye and
the foundement of alle *pronosticacion* stondeth in *comparison*
of the *vertue* of kynde and of þe *maladie* yf kynde ouergothe
20 þe *maladye*. with oute doute þe pacient shalle be curid for
helpe comeþe of none *oper* thinge but of ful lordshippe of kynd
the pacient shalle deyzen . for deþ is not ellis but fullordshippe
of þe *maladie* aboue kynde ¶ The streynþ of kynde is know-
yng of strenþe of werkynge whan þat þe *operacioun* haviþ
25 not ouer myche kynde ¶ Also yf þe reysoun Imagynacion and
mynde be safe. And þe wit gode and þe maner of slepe and
þe wacchinge and the wyrkyng of þe fyue wittis ben *perfit*e
and þe resting and þe meuyng of al þe body be goode . þane
the first foundement is safe. And *þer* for alle þe *oper*. ffor on *vertu*
30 saaf alle þe Remanant leuen in here disposicion. Also yf the
breþ be pre[i]seable . and þe pulse euene and ordinat. þan þe
vertue of the hert is safe. And *perfore* alle þe body . for which moche
hurt . þo *oper vertues* mon not fully ben safe. ¶ And yf the apetid
and the vrine be preisable than the naturyelle *vertu* is saafe
35 And *þer* fore alle the body is saafe. And yf one *vertu* suffer meche
¶ Alle þe *opre* shalle suffer because of <u3 hed> of knettyng togeder · of
alle þese forseid þinges is signified þe strengþe of kynde · after þat
þei come or noo more or lesse ¶ The strengþe of þe *maladye* is
moste knowen bi þe febilnesse of kynde. as ouer myche ache &
40 wonder myche hete. And of vnpaciens for suffring of the
maladye · or of vnsufferable slephed. And that the yeving
of medicynes availþ not for gretnesse of þe postem and
of þe nobilte of þe menbre and of wodnesse of þe *mater*
of *oper* noifulle accedentis. And of alle þes is signified þe grete
45 malice of þe *maladie*. And after þat þe forsaide accedentis⁶⁵

(44) of alle] of alle of alle in MS.

be relessid more or lesse. After þat þe malice of þe maladie
 is more or lesse. And þat is to vnderstonð . Whan þe ache is
 litelle or ellis none. ffor þe ache distroieþ þe *vertues*. And when
 þe ache is slowȝ and resting not prekende · not brenyng in
 50 feling. And whan þe pacient sufferþ þe seknesse *with* suffer-
 aunce and liztnesse . And nameli yf he be kynde tendre. &c
 of alle þes þinges is signified þe malice of þe maladie more or
 lesse. ¶ There for who so besye him in þese rules and *persiȝth with*
 oute derknesse of wit stodi in þese þinges he shalle not be deicy-
 55 ved in *pronosticacion* nor in wirkyng · for þe science of *pronosticioun*
 and of *operacioun* be knett togeder. And þerfor who so take hede
 to þese þinges he shall haue an euer lasting name. ¶ This werk
 is departed in fyue partis of þe whiche þe first parte conteneþ
 þe mater of þe maladie. ¶ The seconde þe mater of tymes
 60 ¶ þe þirde þe nature of þe feuere · ¶ þe fourþe þe nature of
 the accidentis. ¶ þe fyfþe þe natur of þe cretik daies

5.2.2 *Plague texts***P13, Sloane 706: 104, John of Burgundy, *Contra Morbum Pestilentialem***

HEre begynnyth a noble trefyfe made of
 a good phesician Iohn of burdewes for
 medicynes aȝens ye pestilense yuylle & it is departyd¹
 in iiij partys ¶ The oo part telleth how a man schalle
 5 kepe him in ye tyme of pestilense yat he falle noth
 in to ye sekeness ¶ The ij telleth howe ye sekenesse
 comyth ¶ The iij telleth medicyn aȝen ye pestilense
 ¶ The iiij tellyth how he schal be kepe yer jnne²
 ¶

§

(1) made of] þat made a S963, S983; *omit* made S2187

(2) good] nobyl S963, S983 ¶ Iohn of burdewes] John of Burdeaux S963, S983

(3) medicynes] medecyn S963, S983; *substitute* þis entretis is S2187 ¶ aȝens] ageyne S3566; ageyn S1764; agenst S2320 ¶ pestilense] pestylente euyll S963, S983 ¶ *omit* it S2187 ¶ departyd] enparted S2187

(4) partys] chapters S3566; parties S1764; captres S2320; *add* maner of S963, S983 ¶ The oo] Th *in MS*; The oo part] þe first S3566, S2320, S963, S983; The oo partye S 1764; The fyrst parte S2187 ¶ schalle] scholde S963-S983.

(5) ye tyme] in tyme S3566, S1764, S2320, S963, S2187; on tyme S983 ¶ falle noth] ne falle not S963; fal not S983.

(6) in to ye sekeness] in to þat euyll, S3566, S963; in to the evylle S983; in to þat siknesse S1764; in þat Seknesse S2187; in the evel S2320 ¶ howe ye] how the S2320 *in manuscript*, home the *in MEMT*; how þis S3566, S1764, S2187; how his S963; how is S983

(7) tellyth] *omitted in* S1764 ¶ *after* tellith *add* what S963, S983; *add* þe S2187 ¶ aȝen] ys aȝenct S963, S983 ¶ ye sekenesse] þis sekenes S3566, S1764, S2187; the sikenes; that euyll S963, S983

(8) schal] schulde S963, S983 ¶ kepe] kept S963, S983; kepid S2187 ¶ yer jnne] in hyt S3566, S963, S983 ¶ þer Inne S1764, S2187 ¶ in it S2320

P14, Sloane 965: 132-133, John of Burgundy, *Plague*

Lo leue sires here begynnithe
 a solempne doctrine and openli pre /
 ued made for true medicine for the
 pestilence bi maister Iohn de Bur-
 5 goyne other wise cleped la barbe
 whiche by the grace of almyghti
 god certainly curithe and helithe
 the seke yef thei vse the medisine
 as it is here afterward more open
 10 ly declared
 Furst ye shulle understonde
 that this saide tretys compiled and
 studied by this sayd maister iohn de
 burgoyne professoure of phisyk and of
 15 surgerie Citeseyn of leeges the yere
 of oure lorde a thousande thre hun /
 dred sixti and fyve is departed to
 youre more clere vnderstanding in
 to iiij chapitres the furst chapitre tre /
 20 tithe and declarathe to you How ye
 shulle kepe diete and governe you
 in the tyme of pestilence *Capitulum ¶ I*
 The secounde chapitre declarith you
 How and bi whiche menys sikeness
 25 of the pestilence comithe and enfec-
 tithe you *Capitulum ij*
 The thridde chapitre tretithe you ful
 trely and plainly what is the trewe me-
 dycline to withstonde the pestilence
 30 and certainly to hele it with the might
 of almighty god whiche is souerayn
 surgeon and phisiciene aboue alle erthe-
 ly lechis *Capitulum iij*
 And the fourthe chapitre opynly techi-
 35 the Huw ye shal bi medycine bothe
 kepe and diete you during the pesti-
 lence tyme *Capitulum iiij*
 thorough the whiche ye may resseyue
 bothe helpe and hele bi the gre of
 40 the souerayne leche ihu that bought
 al man kynde by the holy medicine of
 his precious dethe vpon the rode⁶⁷

(2) pre(3)ued] proved in Singer & Anderson (1950)

P15, Sloane 3489: 44, John of Burgundy, attributed to T. Multon, O.P., *Plague*

This trefy folowing / fore the pestilence · is deuided in thre
parties / The first declarethe · Where of hit comethe / The second /
Howe a man shalle kepe him there fro · The thirde · howe

a man that is infecte there with · shal be cured;

- 5 Here bigynnes a trefy that is nedefulle and necessarie
ayenst the pestilens that nowe is regnand · the whiche
trefy gadered and sette togidre on englisshe · A master of
diuinite of the ordre of ffrere prechoures · Master Tho//
mas Multon of diuerse Doctours of phisik / Where thei treted of the
10 mater of Pestilence · Nowe this trefe gadered · and sette in englisshe ·
meves me diuerse causes · one is · praier of my bretheren · the second
is · the praier of lordes · and of other Worthi men · the thirde is com //
passioun that peple ben so distroubled euery day thereby · And the · iiijth
cause that meves me moost specialle · consciens of euery a cristen man
15 and woman is bownden bi the lawe of god · that seethe his <e>men
cristen in grete perelle · or likely to falle in grete mystheues to help him
if he may · With his witte · his trauaile · and With his goodes · And
thes · iiij · causes · meves me to gader this trefy · And sette it in englisshe
that euery man bothe lerned and lewde may the better vnderstond hit
20 and do there after · And to be his owne phisicien in tyme of nede ayenst
the venym and the malice of the pestilence · this trefy is deuyled
in thre parties / the first party telleth diuerse causes of þe pestilens
And how hit may be engendred / the second telles howe man and wo //
man and childe shalle preserue him · and to kep him there fro //
25 The thirde partie tellethe remedy and medecyn ayenst it · if man
be curable · the first partie as I haue tolde shewes diuerse causes þe
whiche may be grounde and cause there of

P16, Sloane 2276: 191, Benedictus Canutus, *Plague*

Here bygynyth a lytelle boke necessary and behoueful agens the pestylence
 At the reverence and worchypp of the blysyd trinyte
 and of the gloryaus vyrgyn saynt mary // for the
conservacyon of the comyn welle of all crysten people
 5 as well for *them* that ben hole / as for remedy of them
 that ben seke // I entende to write (all I be but <skke>
 lernyd in phisyk) by the moste *experte* and famos
 doctors auctorysed in Physyk / some thynges of the
 Infyrmyte of pestylence / whych dayly enfecteth
 10 and sone suffreth us to departe owt of this lyff⁶⁸

(1) agens] agene in *Singer & Anderson* (1950: 56)

(3) gloryaus] gloryant in *Singer & Anderson* (1950: 56)

(4) people] peop in *MS*

(5) them] th in *MS*

(8) the] t in *MS*

(9) enfecteth] enfectet in *MS*

P17, Sloane 404: 243v-246v, Benedictus of Nursia, *Plague*

A compendius trete / of the ex /
 cellent & worsypfulle Master of physyc
 aboue halle other<u>s prince / of his Age
 Master benedicte of Nursia phisicion
 5 & Senator of the Duke of Anguigeri

- ¶ Hyer begynethe the trete of the
 preseruacion of pestilence After the doctri-
 ne of wyse & sage physycyons gederd
 10 togiders of the whiche doctrine ys
 suche that he that wil followt & obserue
 withoute any doutte *with* the grace of god
 he shal be sevre frome any pestilence
 And thys ys the ffurste chyapitre
 15 of the begynnyng of the *prohemy*.
 ¶ ij^rde^r. Chyapitre the causes of the
 ffyeuers pestilencialle / As in the begyn //
 nyng / & followyng & coniunctely
 ·iiij^rde^r. Chyapitre in what wyse the
 20 ffyeuers pestilencial how & in what
 wyse yt ys genderd
 ·iiij^rte^r. Chiapitre in what session of the yere⁶⁹
 that *comunely* pestilence douthe falle
 ·v^rte^r. how longe shal pestilence endure
 25 after the Session of the yere & tyme
 ·vj^rte^r what maner of bodyes shalle
 sonne be emffekted / *therwith*
 ·vij. ys of whiche Agge may sonne
 be enffect / & *comme* therto /
 30 ·viii. The reule how yt shal be down
 ·ix· ffor the chyesse to be in a good
 heer / after the substance / & of subiecion
 And for the remedye / any man furste
 that be enffecte / or stande in doutte of
 35 the sekeness
 ·x^rte^r. for to chyese the Aere after the
 qualite of man
 ·xi· of Mettys / & the maruelyuse *vertue*
 of vinegre / in halle maner of mettys.
 40 xij^re^r. of Drinks / & the difference of
 watters As wel in drynkyng / as in the
 decoctions of his mettys
 ·xiiij· of his goynge / & of his reste /

(2) worsypfulle] worshypfulle in Singer & Anderson (1950)

(9) gederd] gaderd in Singer & Anderson (1950)

- xiiij. of his slepe & of his wakyng
 45 xv. of his Inanicion ·i· debilitas sensus
 ·i· debilitate of the wyttys memorial / And
 of ys repleccyon /
 xvi. of the accidens of the Soule
 ·xvij of the continuance of þe sekenes
 50 ·xviij. of the kyepynge frome lecherye
 ·xix. of the bathes
 ·xx. how he came þerto & þe fabricacion
 ·xxi. the contynuyng of the Sekenes
 ·xxij. for the ordenance of certeyn
 55 general medecynes /
 xxij. the nombre of the medecines
 that ys for to take inne warde
 ·xxiiij. ffor þe ffurste medecin that
 shal be take inwarde ·i· of pyllettyr /
 60 xxv. ffor þe ·ij^rde^l. medecine to be take
 inne warde ·i· tyriacle & metridate
 xxvi. ffor the ·iij^rde^l. medecine to be
 receuyd inwarde ·i· bole Armeniak *with*
 other ingredience
 65 xxvij. of the dyuersite / & the quan //
 tite shal be take atte ons of the me-
 decines / & the session whan yt shulde be
 take
 xxviii. how yt shal be ministred vnto
 70 childerns / & women that be wythe
 chyldeyns *with* certeyn puders aboue /
 reherssyd & of ther vertues
 xxix / Of the Swytte smyllynge
 that shalle be occupied atte þat sesons /
 75 As the recette of the pomeandre
 And the recepte of the puders / that
 shalle be puttet in clene selkys & for to
 receue the flauor & the odor theroff .
 And the recepte / how that the infussion
 80 of the Spounge shal be
 xxx. ys the conclusion of halle this
 wark & compendiose to haue in þe
 membrance
 The ffurste chyapitre ys
 85 of the prohemye·
 ¶ Mesue Seyde in his boke of the
 propriertes / in his chiapitre of the pas //
 sion^rs^l of the Stomac ·o· ye tha wyl
 take the gydyng & the reule of mens
 90 bodyes Wyllynge to dowthe / go not fro /
 & put not asyde frome you the science
 of natural philosophy. The whiche and

wherffore that same Auctor that ma //
 dethe / yt dede Stabellished / & confermed /
 95 that same / And *without* her influence
 halle maner of meuyng & vnderstan //
 dyng yt daw faylle ¶ And in this pro-
 hemy & take hyde & aduertens of this
 boke / they seyde that god *propone* & dyspose
 100 halle thynges & wil dispose & worshyp
 him / & he shal worshep the / And drede
 hym And you shal be seure / in halle /
 maner of experiences that you shalle
 occupie / & expert you shal be ¶ Wherfore
 105 euer more he may be blessyd / And begy-
 ner of this Warke in suche wyse that
 of ys diuine influence / & be his me-
 ne / everi body may be preseruyd / And
 hellythe of ther bodyes of this malici //
 110 ouse plage of Epydimie ·i· pestilence
 ¶ Wherffore y shal tellethe you that the
*preseruyn*g ys doune / be the weys of
 medecins yeuyng be the helpe & in
 fluence of godyes poer / And after the
 115 dewe approximation · of · vj· thynges /
 that be not natural / & *contrary* to that
 same / And be *conuenient* exhibicion out
 warde / of certain medecines the whiche
 ys be the presente exhibicion & entent
 120 And you shalle vnderstande & appye //
 rethe / the whiche ys remewythe / or ellys
 yt moste be remeuyd nydefulle / for the
 disposicion / or the appetit of the mens þ^rer^r
 bodyes / that stande in parelle of thys
 125 pestilence subiection . Wherffore no /
 maner of causes after the aptitude
 that the pacient ys borne in / And in
 the ·ij^rde^r· chiapitre ffurste of the ffyeuers &
 in the iij^rde^r chiapitre of the ffyeuer pe-
 130 stilencial / yt douthe concorde hale in oon
 And Auicen furste in the ·iiij^rte^r· chiapi //
 tre of the ffyeuer pestilencial wher
 he seyde wher only whan yt cume. And
 the pacyent not habel to receuyd / theer ys
 135 no cause / nother passion · But after the
 maner / & *preseruacion* of the ffyeure pe-
 stilencial be the weys of medecynes / hyer
 y dow *proposse* to declare ¶ And in the
 begynnyng byfore that y go to my /
 140 processe / that yustely that y dow aske

that y may be Sattesfyed ¶ And furste
yt ys to be vnderstande what ys the
causes of the ffyeuers peustilenciale
& the cause of ther quracion / & the tyme
145 wher yt moste dowthe followythe And
to that same porposse after that / y wil
retorne Agayne

5.2.3 Urine and uroscopy texts

P18, Sloane 121: 41v-43v, Walter Agilon, *Compendium urinarum*

- Cum *secundum* doctores & c // This book þat we haue
 now in handes to turne into englyssche is of þe
 Doom of vryns / but whos werke it is we wote nott
 good neuerþeles we suppose it is / And vs þynkeþ þerby
- 5 þat is a Coment vppon a textt of vryns þat a worschip
 full Doctour made þat men callen Egidius and versyfyed^r
 in latyn / whos texte begynneþ þus // Dicitur vrina qui
 fit renibus vna // and in as moche as we may by þe /
- 10 grace of god we schalle followe trowþ^re^r þorough out alle
 þis translacioun // Wherefore in latyn where euere þu fynde
 þis forseyd Coment it begynneþ in þis maner //
- Cum *secudum* auctores viginti sunt vrinarum colores / Sepþe þat
 alle auctours seyn þat þer ben · xx · colours in vryns /
 wytnessynge alle operacions of kynde in man wheþer
- 15 he be syke or hole we intende schortly to declare
 be sygnes of dystressyon weche be þe · xx · colures and
 what syknesse eche of hem sygnifieþ // Therfore seþþe
 kynde of man standeþ in · vi · operacions of þe weche · i ·
 þe furste is indygestyon / þe secunde begynnynge
- 20 of dygestioun / þe þirde is perfyt dygestyon / þe iiij^r þe^r
 is excesse of dygestyon / þe v^r þe^r adustyoun / þe vj^r þe^r mor-
 tyficacion // Here nota þat þorough out þis translacion we⁷⁰
 vse to wryte ij þyngys / þat oon is þe playn entente /
 of þis Coment // Som tyme be þe lettre in englyssche
- 25 after þe lettre in latyn / and som tyme whan þe lettre
 is to harde from symple mennes wyttes / þanne we
 folowe as nye we may þe wytte of þe lettre

(1) After & c add ¶ even & at morn S706

(3) Doom] craft S2527 || wote nott] we netithe S2527

(4) neuerþeles] neþeles S2527 || And vs] And as vs S2527

(5) þat is] hit is S2527

(6) made] omitted in S2527 || and] omitted in S2527

(7) whos] wheche

(8) and in as] and as S2527

(10) þu fynde] þu mowe fynde S2527

(12) viginti sunt vrinarum colores] omitted in S2527 || Sepþe þat] Siþ as S2527

(14) wytnessynge] wytnenessing to S2527 || alle] omitted in S2527 || operacions] workes S2527 || wheþer] wheþer euer S2527

(16) dystressyon] discrecion S2527

(17) sygnifieþ] betokenyth S2527 || seþþe] here note þat S2527; text missing from this point S706.

(18) operacions] workynges S2527

(20) þe þirde] þrydde S2527

(21) þe v^r þe^r] article omitted S2527

(23) þat] þat oueral S2527

(26) harde] fer S2527

That *oper* þynge þat we vse in þis translacion is oure
 exposicion of harde woordys wherby ye schulle kno-
 30 we þat oon from þat *oper*.// What paraff / þus marked ·i· þus
here note þis is oure exposicion & þer *with* it hathe a
·tra· þus marked ·[tra]· ayens hem in þe marghyn / And
 euery paraff þat begynneþ · note · *with* þis woord/. here
 note þat is þe pleyn entente of þe coment /. And
 35 comonly it begynneþ *with* þis woord also & þer *with* it
 haþ awgrym nyumbrarye ouer þe heed.// Here note þat
 whanne a man is syke þer is *with* jnne hym a /
 batayle betwene his kynde and hys yuylle / & his
 kynde stryveth to þe lyff / & his yuylle striueth
 40 to þe deef // And so eyþer of hem ayen *oper* hath · iij ·
 mevynges // wherfore wete wele þat þe iij · mevynges
 of kynde be þese / Dygestyoun / Dyvysyon / & expulsyon
 And ayenste hem ben þese · iij · mevynges of syknesse /
 ·i· Indygestyon / Compaccion and Mortificacion // þre ayenst
 45 iij · as þus / Digestyon ayenste Indygestyon / Diuisioun
 ayenste compaccion / & expulsion ayenst mortificacion
 wherfore yf kynde *with* his iij mevynges be strengere
 þanne þe syknesse þanne schalle he lyve / And yf þe
 synkesse *with* hys iij · mevynges be strengere þanne /
 50 knyde þanne schalle he deye // And þerfore euery medecyn
 þat is wele yeven ayenste syknesse muste have *with*
 hym þes iij · mevynges of kynde / ffor it muste be
 Dygestyff · Divysyff & expulsyff // I seye it muste
 be dygestyf for to defye · rote · & ryve þe syknesse⁷¹
 55 // þer after it muste be Diuisyff for to departe in sonder
 þe syknesse // ffor eche þynge is weykere in sonder

(28) þynge] *omitted in S2527* || is oure (29) exposicion of harde woordys] *omitted in S2527*

(29) wherby] wherfore þus S2527

(30) ·i·] þat begynnyth S2527

(31) þis] þat S2527

(34) þe coment] this coment S2527

(35) comonly] bloþely S2527 || woord] wood *in MS* || with it] wiþ S2527

(36) haþ] hath sum S2527 || ouer] on S2527

(37) a man] man S2527

(38) yuylle] euel sekenesse S2527

(40) *oper*] *oper oper in MS and in S2527*

(43) ayenste hem ben þese iij mevynges of syknesse] *transposed azenward þe þre mouyngs of sykenes*
 bith þese S2527

(47) with] by S2527

(48) þanne schalle] þereuen schal S2527

(50) And þerfore] And so S2527

(51) syknesse] a sykenesse S2527

(52) þes] þe S2527

(53) I] *omitted in S2527*

(54) rote & ryve] rype & rote S2527

(55) þer after] After S2527

(56) ffor] A twynne for S2527 || in sonder] a etwynne S2527

- panne togedere // þe iij^r þe¹ tyme þe medecyne schalle
 be expulsyff for to putte owt þe syknesse þat is
 wele dyvyded / And yf it be gret in a man þer muste
 60 be yeve at onys þese iij mevynges in o medicyn
 panne muste he loke þat hys Dygestyff double hys
 dyvysyff and þat hys dyvysyffe dowble hys expulsyff
 and euermore putte to hem a Cordyalle to conforte
 hym þat he faynte not to sore in hys stronge batayle
 65 And but a leche boþe ffesycyan and Cirurgyan ke-
 pe þis ordre in his pacyent *with* holsom dyett and
 exercyse wete wele hys *craftte* ys nowght // Here
 note þat þis now þus seyð we wole expoune /
 harde wordys þat ben seyð before // Adustyon ys bre-
 70 nnyng of kynde for to moche hete / Dygestyon
 is deffyinge and lowsynge of *humerus* matere þat is /
 abowte to make syknesse in a man / Diuisyon is
 a convenable departynge by diuerse lymes of gadered
 mater þat ys dyffyed // Expulsyon is a convenable //
 75 puttyng of gaderyed mater in þe body þat is wele
 deffyed and wele dyvyded // And ayenward Indy-
 gestyon is a *propirte* of gadered mater þat is redy to
 make a syknesse // Compaccion is kepyng & gaderyng
 togydere of vnyond & gadered mater þat is Indygest /
 80 And mortyfication is þe vttermest passynge of gadered
 mater Indygest and compactt togydere þat is vtterly
 contrarious to kynde & þat ys som tyme for to moche
 hete / & some tyme for to moche cold // These hard
 woordys now þus expounyd turne we ayen to þe
 85 vj · mevynges of kynde of weche þe furste is Indy-
 gestyon & þat hath · iij · of þe forseyd · xx · colours
 · i · Alba whyt as water / lactea as whey of mylk⁷²

(57) schalle] moste S2527

(59) yf it be gret in a man] if in gret nede a man S2527 || þer muste (60) be yeve] most 3eue S2527

(60) þese iij mevynges in o medicyn] *transposed* in on medicine þese þre mouynges S2527

(61) Dygestyff double hys (62) dyvysyff and þat hys dyvysyffe dowble hys expulsyff] *transposed* diuysif
 double his expulsif And þat his digestif dowble his diuisif S2527

(63) to hem] with hem S2527

(64) not to] not in to S2527 || hys] þis S2527

(68) wole expoune] wole nowe exponne S2527

(69) before] to fore S2527

(71) humerus] noyous S2527

(73) gadered] noyous S2527

(74) S706 *resumes after* expulsyon

(75) gaderyed mater in þe body] þe body of noyous matiere S2527

(77) gadered] noyous S2527

(79) vnyond & gadered] noyous S2527

(80) vttermest] vtmost S2527 || gadered] noyous S2527

(81) togydere] tt togydere *in MS.* || togydere] in to S2527

(84) þe (85) vj] þe forsaide sixe S2527 ||

(85) mevynges] worchynges S2527

(87) *after* · i · *add* alb lactic glauke & karapos S2527

- Glauka as yelow horn // or as yelow levys abowte
 Myhelfmasse fallynge from þe tree // Karapos grey
 90 as kamelys heere or grey russett // And furste
 we wole seye of þese · iiij · and so of þe oþer / Also it
 is to wete // þat substaunse in vryn / ys þyknesse þer
 of or ellys þe þennesse / Intensyon is to seye
 here encresynge and hyinge of þe vryne in colour
 95 or in substaunse // And remysseyon ys abatynge or
 a lowynge of þe vryne in colour or in substaunse /
 Moreouer note wele þat in vryns ben · v · substaunces
 · i · þykke or þenne · menely þykke / or menely þenne
 and þe · v · ¹þe¹ is wyn mene betwene þykke & þenne
 100 Menely þykke ys cleppyd þat draweþ more to þe
 þykkenesse þanne to þennesse / And menely þenne
 ys cleped þat draweþ more to þennesse þanne /
 to þyknesse / And note be þe loyntes of þy fyngres
 þu mayste knowe þykke from þenne / and ayenward
 105 yf þu myght se þorough þe vryne þe loyntys of
 þyn hande even in þe same quantyte þat þey ben /
 þanne þat vryne is þenne / and yf þey seeme a /
 litille grettere þanne þe vryne is þykke and /
 yf þu myght not see hem at alle þanne þe vryn
 110 is to þykke // More ouer note þat þykke vryne co-
 meþ of moystnesse and þenne comeþ of dry /
 nesse // And alle colouris in vryns as we seyde /
 aforne be · xx · i · viij comeþ of colde and · viij ·
 of hote and iiij · of temparyre betwene hete &
 115 colde // The viij · colours of colde ben þese // ffusk⁷³
 lyvyd / Alb lactick · glauk · karapos / subpale &
 pale // The iiij · of temparyre ben þese / subcitrine

(88) yelow horn or] *omitted in S2527* || as yelow levys] as falowe leuss S2527

(91) of þese] of þe first of þese S2527

(92) *After* is to wete *add* þat al þinge þat alb vrine with substaunce betokenythe; þat same þing betokenythe glauke vrine with a remission & so diuerseþ by entensioun. Here note S2527 || ys þyknesse] is þe þiknes S2527

(94) here] hegere S2527 || hyinge] hynige S706

(95) or (96) a lowynge] & lowynng S2527

(97) note wele] wete S2527

(98) menely þenne] menely S2527

(99) and] *omitted in S2527* || wyn mene] euene mene S2527

(100) ys cleppyd] yclepe S2527 || þe (101) þykkeness] to þikke S2527 ||

(101) þennesse] tynne S2527

(102) ys cleped] yclepe S2527 || þennesse þanne to (103) þyknesse] þynne þan to þikke S2527

(105) yf] For if S2527

(108) þe vryne] þat vryne S2527 || þykke] mene S706; in þe mene S2527 || *after* and *add* yf þey seeme so gret þanne þe vryne is þykke S706; and if þey seme to grete þat þat urin is þikke S2527

(112) as we seyde (113) aforne be xx] bithe as we saide to fore xx S2527

(113) viij (114) of hote] viij of hete S706; And oþer eȝte of hete S2527

citrine / subrufe & rufe // And þe viij colours
 of hete ben þese Subrube / Rube / Subru-
 120 bicunde and Rubicunde / ynopos / kanos / vert &
 noir // Here note þat þe exposicioun of þes derke
 woordys schall folowe here afterward eche in
 his place and þerfore we wole here tarye no
 lengere but go streyght to þe furste colour of In-
 125 dygestyon þe weche is alba as we seyde be-
 forn and so after of þe oþer.⁷⁴

(120) vert] vert viridis S2527

(121) noir] noire & niger S2527

(122) afterward] after S2527

(125) be(126)forn] to fore S2527

(126) and so after of þe oþer] *omitted in* S2527

P19, Sloane 357: 23-23v, *Book of Egidius*

Here bygynnyth þe boke of egidiij þat sum //
 tyme was a doctor of fesycke and te //
 chith and schewyth all þe colorys of
 waterys and tellyth how that a man
 5 schall knowe all þe sykenes of ·xix ·
 colorys · but ysodore seyth ther byth
 · xxi · coloris · and ysa seyth · xix · co //
 loris· for þus bith no mo coloris in þe
 wordyll of substance · ffor they byth
 10 to sey in latyn · in this wyse hyt
 moste be rehersyd in the begynnyng ·
 Niger ut carbo · black as colys · liui
 Libidus assimilatur plumbo · Lyke þe color
 of leed · viridis assimilatur folijs sali-
 15 cis · lyke the wellewe lefe · kianos vel-
 vinum nigrum · lyke blacke wyne · Yno //
 pos sicut color epatis · that ys to sey
 as the color of rostyd lyuer · rubicundus
 sicut flamma ignis · lyke a flamme of fire .
 20 sub rubicundus ut crocus orientalis ·
 lyke as saffron dorte orientall · rubeus
 assimilatur croco ortolenti · lyke as flam //
 me of fyre let owte · subrubeus rose
 canne · lyke a flowre of the cane · rufus
 25 assimilatur auro dorisum · that ys ylyke
 fyne golde · subrufus assimilatur
 auro coine · lyke not so gode golde · sitri-
 nus assimilatur latoni hispanie · lyke
 laton of spayne · subcitrinis · lyke laton
 30 of engelonde · Pallidus assimilatur ·
 as hit where brothe of flesche halfe y-
 sodon · subpallidus · as water waschyn
 of flesche · Karapos assimilatur pilis
 cameli · lyke ruscet cloth nother whyte
 35 ne blacke · Glauca assimilatur cornu //
 lucide · lyke a bryzt horne · Lactea assi //
 milatur lacti · lyke to mylke · Alba assi //
 milatur aque pure · lyke to clene and
 fayre water · et cetera

P20, Sloane 1388: 43v, *Judgement of Urines*

[I]n the begynnyng of a tretys þu schalt take hede to iiij
thynggys that longgythe to the doome off vrins
& to the substanse & to the contentys & to þe reyyomes

P21, Sloane 122: 107, *Dietary against all Manner Digestion*

Here begynnes the dietarie ageynes
alle maner of digestion drawyn by ordire
alle after þe 20 coloures of vryne & first of white

P22, Sloane 297: 106v, *Perfect Knowledge to Have in Urines*

Ffor the mare sykynesse and parfych knowlych to haue in vrinis of diuers se-
kenesses by the diuersite of colours afore wryten ; ye schalle knowe be þe tre-
tyse þat folowyth // howe þat the water of man & woman ys þe true testefyer
& very wytnesse of trowth yf ye applye to haue in mynde the centens that

- 5 I schall schewe you here after. // As for þe ferst ; ye most commavnde your pacient
to make hys water in a clene vessell of glas . Also þat þe water þat ye schalle
see ; be þe water in þe mornynge . or after hys lengyst sleppe & after hys best dy //
gestioun & most rest . Also þat ye haue alle hes water þat he maketh at oo time hole
10 in on vessell .i. in on glas not departythe ne ylassythe . Also that ye geue 'no hasty' ne
very lu -

gement vpon waters gadert & made after g^re^t fastyng . and en specialle after fastyng
bred & water. Also þat immediat as yt ys made . þat hyt be coueryd with a clene clothe
& þe vesselle wele stoppythe þat noon other þyng come þerto ; to soylyth or to chan //
ge hyt fro hys owen natur ; by þe whyche ye my3th be ylludythe or dysseuythe. //

- 15 Also that ye haue þe sy3th of hyt wythin þe space of oon ovr after þe makyng
& hyt may be . And yf yt be lenger er yt come to you ; enchafyt by þe fyre
as ye kan þat 'ye' bryng hym to hys ferst natur ; Also þat ye loke not in hyt where as
þe sunne schynyth with here most bry3th stremes opynly schynyng ; ne yet in
no place þat ys any moche derkenesse . Also þat ye holde your hond behynde hyt
20 þat ye may haue þe more parfyte & sure dyscernyng in þe contentes & in alle parties of
hyt. //

Also here ys the deferens & knowlych 'of vrine & waters' betwene man . woman . &
beest . //

5.2.4 Texts with remedies

P23, Sloane 240: 48, Roger of Parma, *Remedies*

¶ Prima · Pars //

Though that here to for writen hath sufficiently
 be treatede of surgery · from the hiest *part* of man
 vnto the lowest . towching cuttinges with other *grete* cures .

- 5 yet for as moche as I fynde many other medicyns and
 remedies wroten in many and sondrey oder *queres* · which
 ar right necessary to be known . and this saide boke of
 surgery to be made the more *parfecte* . / I propose by godes *grace*
 as here aftir schal folowe ; So to ordre them / that the
 10 redar may the sonner fynde the remedy sought for · /
 deviding them in to iiij *partes* / thuse *proceding* / ¶ In the
first part . schal be treatyde of plasters for woundys /
 festers / Gowtes normales / for cuttynges and staunching
 of blode in woundys . / ¶ In the seconde part · schal be shewyde
 15 of plasters for brussours · and making of gume clothis · /
 Entretes. / sawys. / powders and oyntementes for woundys. //
 /In the thride. for aches in the body / for swellinges / for
 cankers. for boiles. botches and ffelons. / ¶ In the iiijth part. /
 for stabbys and scaldys. for brennyng and scalding. for
 20 byting and stynging of venemous bestes and *serpentes*. *with*
 many other sondrey remediesse for diuers other infir //
 metes right necessary to be known. / And of iche of
 these iiij parts . the table schal make mencion before euery
 25 *part* · of the *maters* folwyng. / And first ^{of} medicyns and
 plasters for woundys. //

P24, Sloane 389: 129v, *Proper Medicines not as Galen*

Now wylle I schortely tretyn of propere medecynes
and diuerse membris not as Galyen seythe that
they ben so prepered to one membre partikkelle þat they
wylle not helpe anoþer but as for þe moest partye be-
cause þat they ben vsed moest in þat partie of þe wyche
partye they haue hadde here name at þe begynnyng

P25, Sloane 6: 178, Confection of SyrupsOf confection of sirupe3

About þe confection of sirupes bene · 7 · canons to be noted *with* sam certain notabilites
¶ þe first canon is that euery sirupe is anþer made *with* hony or *with* zucare

¶ þe ·2· is þat euery sirupe þat is made *with* zucare aw more to be 'decocte' þa þat þat
5 is made *with* hony

¶ þe ·3· is þat euer more to ·2· lb of liquour . aw to be putte to · i · lb · of hony or of
zucare

¶ þe ·4· is þat hony how myche it is 'lesse' decocce so mich it is more laxatiue. & how
mych it is more

10 decocte so mich it is lesse laxatyue & after *serapion* lesse nutritiue.

¶ þe ·5· is þat euery sirupe þat is made *with* hony may be longar & more kepte þan þat
is made *with* zucare

¶ þe ·6· is 'þat' euery sirupe constrictiue nedeþ more decoccion þan laxatiue

¶ þe ·7· is of confection of sirupe3. Wher for it is to witte þat euery sirupe þat is made
15 of clene flours

is of roses. of violettes. or of nenufare owe þus to be confecte ·i· made. Be þer first
boilyng or scaldyng water

casten in þe flours as an roses. violettes. <..> afterward be þe vessel couered. vn þat it
be a litel colded · afterward

20 be þe roses or violette pressed. eft sone3 be þat same water lasten on oþer flours &. 3itte
oft sones on oþer flours

vnto þen þe water haue ygeten þe color of þe flours. And vnderstond þis of al oþer
flours And at þe last be

25 þis Water boiled agayne & putte þer to hony or zucur & make it a sirupe Also witte þu
þat euery sirupe

ouþer it is clarified or no3t clarified If it be clarified it is more *competent* & lizther ytake
of þe pacient3

If it be no3t clarified it is lesse *competent* and more lizth made abhominable to þe
pacient3.// þus forsop

30 is a sirupe clarified. Tak þe white3 of ·4· or ·5· or ·6· eiren & after þe decoccion &
colyng of þe herbe3

and of þe liquoer þe forseid white3 schul be medled *with* þe liquoer at a soft fire. þise
white3 for sop by

- reson of þair viscosite & conglutinacioun makeþ þe grosse & erþi parties so þat gendrex
 35 abhoracion
 in decoctions vtterly for þe more parte forto breþ out Also witte þu þat sirupe is seid of
 siren
 þat is drawyng and opos þat is juse þerfor sirupe is seid as it war a drawyng juse for it
 draweþ
 40 and engesteþ ·i· dissneþ and habileþ. to expulsion yuel materie3 contened in þe body
 Also
 witte þu after Auicena · 5 · cande sirupes þat þer is difference acuyx þise nauces Rob
 Roboz & sirupe
 ffor rob · is þe iuse of any herbe growyng when it is freschly or newly ydrawe out
 45 þer of · and no3t decocce.// Robo3 an Arabic is seid A coccion of pauer men an
 ynglisch. And it is
 þe juse of any herbe *with* out any swetnes And sirupe is a liquide confeccion *prepare*
with sam
 swetnes. And þise sufficeþ as in general of sirupe3. Also it is to witte þat after
 50 auctours . þer bene ·13· 'comon' sirupe3 which bene necessary to practi3 oere for to
 know and vrey
 as it is schewed in þise verses· Oximel^{1·2·3·} & ⁴ finnus '^{<a funica>} ^{<..>sep} ·⁵
 borago ·⁶ rose ⁷ q3 Sinic
 viole ⁸ nenufar ·⁹ mina ·¹⁰ oxiznera ·⁹ 11¹ vf acetur ¹² Tercin i· ^{<decrinus>}
 55 sirupus de acedula faccus

P26, Sloane 404: 2-3v, Platearius, *Circa instans, Practice of Simple Medicines*

[T]he prayours of gret nombre /
 of povre peple that hade not thing
 to help them selff / And because
 of that pouerte / the Apotecarijs
 5 reffuse them . / And because that suche me //
 decins that longe to a seke body ys very dyre
 As we the simple medecines As the conponed
 medicins to moche to compare . / But now
 atte this tyme / my mynde gothe not therfroo
 10 but in suche thingis that be ffound in pryne
 places / as in gardyns / wildernes & medowys
 of the whiche be the presence & ffyndyng
 of them / the men ther bodyes . / And women
 also may be broughte frome sekenes in to
 15 helthe / As yt do testiffye the dyligent phy //
 sicioun. Harnolde de noua villa / seyng thus
 in ys Amphorismis what summe euer yt
 be that may hellethe *with* single medicines
 in vayne & deceuabely to soche conponed me-
 20 dicines what summe euer they be that dow
 so ¶ Also seyde auicenna / in the . ij^r de¹ . bok . þe
 iiij^r te¹ . chiapitre . The simple medecines / As
 vniuersal operacions / & *perticularis* . And
 wher vnnethe a man ys body many dyuerse
 25 occasions douthe falle or he be *perffyctely* hole
 the acte *conseruatyff* / his necessarye . / And
 they that be hurt in any place *sensibili* / the
 curatyff acte ys to be broughte ffourth ¶ And
 about them that be hurt / *insensibili* / the
 30 acte *preseruatyff* / or *ellis resumptyff* / yt /
 ys necessary ¶ wherffore whan the seke
 body desyre the acte to be hole / or ellys þe
 patik . wher this present volume / haue
 receue / hys name be the *compiller* & *gederer*
 35 that was *practyss* of simple medecines .
 In the whiche yf yt be any man / that wil
 helpe him selff / may haue help *with* smale
 expenses / ayenst of halle maner of sekenes
 frome the hede vnto the soole of the
 40 ffyt3 / And *within* the body / of halle maner
 of sekenes that be payne fulle / After the
 tenour & seyng of many pryued / And expert
 physycions of medecins dowthe dyffusely speke
 The whiche seyng to the expert *practyss* be
 45 gederd togiders in on / As you may thinke
 that Auicenna prince / & begynner in his
 secunde boke of his simple medicins / And

- also Pandecta / And also Serapio in that same
 wyse of simple medecins / And plattearius also
 50 ¶ halle maner confusions the whiche was
 called treu in holde tyme / now atte this
 tyme / yt ys reffused. wher halle maner of
 ffurste original ffollowt / be ressoun &
 ordenance / order / & nombre was stabel //
 55 lyshed formabeli . And so you may know / be
 Boecius in Arismetrica of his seyng. ¶
 Wher thys present bok . in . vij^ren¹. partes ys
 dyuyded ¶ In the furste parte hit douthe
 trettet of the vertues of herbes that be-
 60 longyng to the Apotekarys / in the man //
 ner of antidotyys to be vsed ¶ In the .ij^rd¹.
 particle / yt douthe enfforme / of the simple laxa //
 tiuis / & mollifficatiuis / or retentiffys / with
 the forsaide antidottys / of the ffurste particule
 65 that deserue therto ¶ In the .iiij^rd¹. partycule
 yt declare / of the simple comfortatiuis / And
 of spyces Aromatycs ¶ In the .iiij^rte¹. particule yt
 speceffye of ffructys / & sedys / & rottys / ¶ In
 the .v^rte¹. particule of gomme / & suche others /
 70 ¶ In the .vj^rte¹. particule of the dyuersites of
 saltys & of mynnes / & of stonnys ¶ In
 the .vij^ren¹. particule / & the laste .ys of halle
 maner bestys / And that comme from them / þe
 whiche .halle that ys aboue reherssyd / hys lon //
 75 gyng to this present wark. / And eche of
 them haue ther Seruice / accordyng
 ¶ The medicinal weyghtys / And in figures
 ther with / in thys wyse you shal knowen /
 ¶ An once . the figure . ys thys . {ounce} . / And thys
 80 ys the halff an once . {half ounce} . / A drgme ys thys
 . {dragme} . halff a dragme ys thys . {half dragme} . And a
 scrypul . ys thus . {scruple} . And halff a scepulle
 ys . {half scruple} . And an handffulle yt ys called . Ma //
 nipulus vnus /. And Manipulus . {half} . yt ys
 85 thys figure . {half manipulis} . halff an handffulle ¶
 And whan yt do speke of . {symbol} yt ys to be
 vnderstonde . / that yt ys be equal porcyoun . /
 A lbe<j> yt ys a ponde . / halff a ponde . yt ys .
 .lbe{half} . A screp<oelle> wayeth a peny & thre {scruple} ma-
 90 kyth a {dragma} & 8 {dragma} makyth a {ounce} & 16 {ounce} makyth a lb
 farther morre 20 whe<.> & <...u>ellees wayeth⁷⁵

(53) ffurst] halle furst in MS.

a {scrupple} & that yces the tr<v> wytth to tre þe {dragma} and
so the {ounce} &c

P27, Sloane 1764: 47, Platearius, *Circa instans table*

HEre begynneth a table after þe Abece of
 diuerse herbes and certeyn gummes and
 some of mineralles and of stones whos
 vertues in þat þey seruen to medicines here þey
 ben declared in þe book folowyng · And her com-
 pleci<on>s ben sette here for redynesse⁷⁶

P28, Sloane 2463: 153v, *Antidotary I*

Here beynnythe the book the whiche is clepid
 the Antitodarie.

- In the name of god Amen. ¶ Ther schalle
 be .vij. Chapiters in this boke. ¶ The first
 5 is of *repercussive* medecines and of the ma-
 ner of *repercussion*. ¶ The seconde is of
resolutif medcines and how that a man schalle vsen
 hem. ¶ The thirde of *maturacines* and of þe maner
 of *maturyng* ¶ The fourthe of *mundificacines* and
 10 of the maner of *clensyng* ¶ The .v. of *incarnatiue*
medecines *regeneratiues* and *cicatrizaciues* and of
 the maner of *flesshyng* *regenderyng* and *cicatrizing*
 and how the forsaid medecyns acorden and discorden
 and how longe eche of hem schalle be ministred. ¶ The
 15 vj. is of *corrosiue* medecines and *ruptories* and how
 þat a man schall corrode and breke þe skynne. ¶ þe
 vij. is of *remollicioun* of *hardenes* and of the maner
 of *remollicioun* other *softyng*.

(P27/3) mineralles] ineralles *in MS*.

P29, Sloane 706: 128, *Distilling of Waters*

Here begynneth distillynge of waters
 here *vertues* for *certeyn* sekenesse water of rosys
 water of beteyn water of borage water of fenelle water
 of eufrase water of flore of eldre water of mugwed water
 5 of sawge water of ysope water of fynitere water of scabiousse
 water of woortes In ye furst I schalle declare yese
 wateres *vertues* water of rosys is good for alle charpe
 feueres drynken *with* wyn or ale & it bryngeth a man
 in good temper if he anoynt him selue *with* out at
 10 ye templys and in oyer dyuerse places.⁷⁷

(1) *after* waters *add* & S1764

(4) water of flore] water of þe fflour S1764

(6) ye] þe S1764 || yese] þese S1764

(10) ye] þe S1764 || oyer] oper S1764

P30, Sloane 2581: 5-5v, *New Invention of Medicine*

Here folowt þe new inuencion of me-
 dicine briefly & compendiously ab-
 stracte oute of the bookis of the
 moste nobil & cunning phisicians
 5 & cirourgions. Galien . Asclepius .
 Ypocras macer . *With* othir, in þat same fa-
 culte riȝt cunning and experte , þe
 which nobil clerkis by theire diligent
 labour and cunning found remedies &
 10 medicines anempst diuers maladies
 as woundis. apostumes. Cancres. &
 Gowtes. ffestres. felouns . & festridd gowte
 and for sodeine soris þat cum on a man
 Vnwaris. for woormis and blaynis
 15 in þe visage . and sausfleme . & for
 many diuers and sundry infirmitis
 þat happen as welle *within* a manis body
 as withoute they haue left for a
 perpetuelle memory and moste *prophetabille*
 20 socoure to the pacientes. And for
 þe more emaent knowlege to be the
 better vndirstond, here aftir þe remedies
 Welle approvyd folowen drawn in
 to oure inglisshe tung. ffirþ þe
 25 originalle cause & how many sun-
 dry wayis cumme þe aking of þe hede
 <ca iij, iij>

P31, Sloane 393: 159, *The Medicines of Good Clerks*

Here beginnythe
the medicyns þat good clerkes hathe drawyn owt of þer
bokis · Galyen . Asclapius & ypocras The wiche were the best
clerkes & lechis in the world for al maner soris wondis postemys
5 cankers growthis ffestrīs felons . And for other soden soris
þat happyn in Any man . And for alle maner evyllyes in the body
And also *with* owght þe body · medicyns provid shalle 3e fynd in
this booke in englis tong

P32, Sloane 610: 6v, *Medicines for all Manner Evils*

HEre biginnen medicines for alle manere euelis
 þe whilke gode leches drowon out of bokes þat
 Galion . Aschephus · & ypocras hadde & vsude le<checra>ft
 & wrote hem *in* boke on þis maner wyse. First for þe hed

P33, Sloane 2579: 100v, *Good Medicines of Galen, Asclepius and Hippocrates*

... Here byginneþ gode medi-
 cynes of þe bokes of Galien · Asclo-
 pyus & of ypocras for þei were þe
 beste leches in al þe world

P34, Sloane 964: 2, *Good Medicines for Diverse Manners of Evil*

Here begynnes gode medicynes for diuers<e>
 maners of euylle for gode leches has drawen
 hem oute of here bokes · Galyen Asclipeus &
 Ipocras who so wal be hole do has þay say hym don
 eftirward first for þe hed

P35, Sloane 213: 91, *A Treatise of Oils and of Waters Medicinable*

Here comenceth a tretise of oyles
 and of wateres medecynables how
 þei sale be made and for what male-
 dy yei be gode · And al *yer* first of waters
 wille I neuene · Water brennyng ma-
 ke jus.

P36, Sloane 353: 51v, Alexius Africus, *Kiranides*

Alaxus affrike disciple of Robert Claddere of the worthy
 studie of Archymente hath long contynued and
 made a notable ende and preisable after thactual &
 fruteful bokes of olde Kyranes the whiche was felow
 5 in that tyme to yprocras the greet leech and clerke /
 this present boke here foloweng was founde by rela-
 tion of the greet cite of troye in a tumber with the
 boones of the furst king Kyranne / of whom this
 tretre here foloweng whiche was compiled with greet
 10 studie and diligence and par<fet dis>crecion distinctly
 compiled and draue oute of the greet volumes of ·
 Kyranne the whiche tretreth of the vij herbes hauyng
 wirking and vertue of thinfluctions of the vij . pla-
 nett₃ / and afre thimpressions the which been ye-
 15 uen to thaym of the sighte and powaire of god and
 in special in hoothe regions and hoothe tymes of the⁷⁸
 yere / and namely to . iij . of thoo / and to iij. other also /
 vn sum tyme a man that wil doo eue and wirke
 on this maniere / and saue and kepe the mortalle
 20 boody saufe / he may be callid a hooly prophete /
 for the vertue ther of is wondre merueilleuse / for alle thing
 that I shal teche here afre in thees . vij . herbes shal
 bee so merueilleuses and haue so greete powaire that
 the nature and wirking of god shal be shewed of
 25 thaym is wondre in wirking to speke of vt sequitur. /

(12) vij] vii in Voigts (2008: 39) ; vij in MS.

(13) vij] vii in Voigts (2008: 39); vij in MS.

(14) nett₃] netts in Voigts (2008: 39); nett₃ in MS.

P37, Sloane 2269: 75v, *Virtues of Herbes*

Here men may se the *vertues* of her-
 bes wheche ben hote and wheche
 bien colde and for how many thynges
 thay arn goode

P38, Sloane 357: 1, *Thesaurus pauperum*

[H]ere bygnyth a tretus ydraw<e>
 owte of a boke þat ys ycleped tesu-
 <rus> pauperum þe wheche tretis knowith
 remedies for alle evelis þat <ra>ynyth and⁷⁹
 <may>yfalle vpon a man fro þe hede to
 þe fote þat men beholpe by <a>rte of fesyke
 the wheche evelis to towchith here in the
 bygynyng of this boke by and by :

P39, Sloane 963: 96v, *An Oil or Ointment Wonderly Mighty*

For to make an oyle or oynement wonderly
 myȝty and good for a gowte and akþe in what
 place hit be

P40, Sloane 2269: 111v, *Weight by Wheat Corns*

In medicine þu shalt take þi weiȝte
 be þe whete cornes In þis wyse ·

(P37/1) vertues] vertue S3160

(P37/3) bien] byn S3160

5.2.5 *Texts on regimen of health***P41, Sloane 2276: 3-3v, *Antidotary 2***

- Here begynneth the trete that is called
the antidotarie conteyning two doctrines
The first doctrine is of vniuerselle medcynes
or helpis ¶ The secund of suche as ben *particuler*
5 The first doctrine hath 12 Chapteris ¶ The first
Chapitle is of ffleobotomye and ventusis and
blode leches . s . sanguissugis
- I shold be knowe drawing of leng^rt^he
my doctrine if I shulde trete vtterly her
10 of al the remedies with whiche in þe
places of þe subiecte thei applied and is
ledd in Surgerye and nameli seth the maner
of leding that ende by curatife Intentiounis
In treteng and exemplefyinge ¶ many þingges
15 and tho that ben moste *propre* ben graffed in
ouer alle this boke ¶ And whoso be not content
þer withe and he wille haue moo lat him sethe.
hem and take hem In toto contenente & in
- Antidotario Azaray · In whiche he shal fynde
20 a thousand thousandes of olde remedies
gadred togedyr ¶ The empikes and the cha-
rmes I tel but litel by of whiche in Gylbert<y>
and in Thesaurus pauperius A man shalle fy-
nde moo ¶ yit for sothe that I seme nat
25 to leue the trace of other · Summe 2 that ben
moste comon and to me vside as shortly as
I may I shalle bringe to mynde ¶ And lat
not rehersly displese yowe for nedefulle
thinges vailen oft Rehersid and þerwith by dow-
30 blynge euche may mende other ¶ And for soþe
because of that ffleobotomye is moste *commone*
and gentillest of helpis for by example of G·
8º · capente alle the oþer ben in effectuelle inn san-
gyne greuaunices withe out ¶ That þer fore at hym
35 we wille begyn

P42, Sloane 3160: 151, *How a Man Should Govern Him*

[H]Ere begynnys the techyng and the Ruling how a mon
 shuld gouern hym thro the 3ere of methus and drinkus and
 blode lettyng and 3if a mon vse this rule he schal be in gode hele
 and long of life &c · / And also to be ware of perelus daies þe whiche
 ben in þe 3ere · 32 · and in þies daies no mon shuld let him blode noþer
 of vayne ne of wound ne begyn no grete werk ne no grete Iornay
 for take ne no mariage for to make for it wil torne to wrake. and þer for
 it is gode þat this daies befor said be fore borne in al thing þat is to be
 done the wheche daies ben written here vnder how þai fallen and
 what tyme ·/

P43, Sloane 3215: 2, *Gouernall of Health*

[I]n this tetryce that is cleped gouerna //
 yle of helthe : somewhat is to be saide ·
 withe cristes helpe · Of som thynges
 that longen to the bodily helthe ;
 5 had and to be kepte · or to doo bodyly luste to be recouer //⁸⁰
 ed · And it is departed in · viij · Chapitres ; That
 is to say · / In the firste Chapter ; Of the pro //
 fighte of goode gouernaunce ; In the secounde
 Chapter ; What is first on morowe to bee ~
 10 doone · In the thirde Chapter / of Bodily excer //
 cise ; that is to say bisynes and his profighte ·
 In the fourthe Chapter ; Of the spices of excer-
 cise ; In the fyethe Chapter · how A man sch //
 ulde haue hym at mete; in etyng of his me //
 15 te ; In the sexte · hou A man schulde haue hym
 in drynkyng of his drynkes ; In the ·vij· th
 what schulde be doone after mete ; In the ·⁸¹

(P42/6) Iornay] Iorna in MS.

(P42/7) þer for] þer f in MS.

(P43/1) After this add lital S989 || clepid] callid S989

(P43/2) After somewhat add shortly S989

(3) withe cristes helpe] omitted in S989 || som] omitted in S989

(4) the] omitted in S989

(5) be] omitted in S989 || to doo] omitted in S989 || after luste add and S989 || after recouer(6)ed add by grace of god S989

(6) viij] 9 S989 || That (7) is to say] omitted in S989 || Chapters 1-5 illegible in S989

(13) In the fyethe Chapter] The .5. S989

(14) at mete] in etyng his metis S989

(15) In the sexte] The .6. S989

(16) In the ·vij·th] The .7. chapetre spekith S989

(17) be] he S989 || mete] metis S989

·viiij·¹ Of the noyes of evelle gouernaunce ;
 And of the profighte of good gouernaunce⁸²

(18) *After viij· add chaptre spekith S989 || ¹th¹] ht in MS || the] omitted in S989 || of] & S989 || gouernaunce] gouernale S989*

(19) *And of the profighte of good gouernaunce] omitted in S989 || S989 continues through a 28th chapter*

P44, Sloane 213: 106v, *Perilous Days of Bloodletting*

Here be ye *perilous* dayes of blode latyng
 and ye gode dayes to blede on for dyuerse
 eueles · and ye *perilous* dayes of birthe of
 childyes and of etyng of ges · þat is for to wite.

P45, Sloane 405: 62v, Attribted to Galen, *Regimen of Health*

¶ Here saith Galian þe leche & teches of metes & of
 drynkes to vsyn in þe tyme of blode latyng to vsyn
 & to leuyn.⁸³

(P45/1) *After* here *add* he S962 || saith] techip S3153 || þe leche] yo leche S962; þe good leche S3153, S963 || teches] *omitted in* S3153, S963 || metes] mete S3125 || & of] & S3153, S963

(P45/2) drynkes] drink S3153 || to vsen] *omitted in* S3153 || in þe tyme] netyme S963, & tyme S3153 || to vsyn (3) & to leuyn] to have and to loue S962; *after* loue *add* fasting in *Braekman* (1988) || for to vse S3153; to take and to lete S963.

5.2.6 *Texts for the ancillary fields***P46, Sloane 5: 173, *Marvellous and Soothfast Cunning of Astrology***

Here begynneth the mer-
 aueylous and sothefaste con-
 ynge of astrologye founde
 and preuyd trewe · 2· 00 3ere ore crist
 5 was borne be the grete phelisefor
 Ptelome. honorable. and prophita-
 ble is to knowe euery day of the
 yere in whiche signe the mone
 is. ¶ ffore as þe philosophorys⁸⁴
 10 seythe þe mone is the nexte
 planet to the erþe. therefore
 hit hathe þe more vertues and
 effecte þan anoper planet to
 erþely þinges And more
 15 shewynge and shynynge to cre-
 ature of man . ¶ So that be þe
 mone and by þe complexcion of
 þe sygne that þe mone is þu
 ys mowe knowe whate is gode
 20 to do or do not leue or take begyn
 or rest as I mysvlfe preuid euery day
 in my wykyng

(5) borne] bore S1313 || be] by S1313

(7) of] in S1313

(9) philosophorys] pphilosopher S1313

(11) *After erþe add And* S1313

(12) þe] *omitted in* S1313

(17) by] be S1313

(18) *After is add And* S1313

(20) or do not] or not S1313

(22) wykyng] wyrkyng S1313

P47, Sloane 73: 128, Attributed to Hippocrates, *Book of Ipocras*

This is þe techynge of ypocras / In þis book he
 techiþ for to knowe bi what planete syknes
 comeþ. lyf and deef & þe tymes þerof // ffirst seiþ ypo -
 cras þat a leche schal take kepe of þe moane whanne
 5 he is at þe fulle. þanne wexiþ blood & marowe &
 brayn & opere humouris. þe whiche ben moiste &
 coalde. moist & hoot. þilke sykinnessis þat ben colde &
 drie or hoat & drie schewen also þis course of þe moane /
 wherfore whanne þou takist a cure be it of fisik or elle
 10 ofurgerie. take kepe of þe moane & of þe tyme whanne
 þe syknes took *him* & in what signe it bigan first / The
 moone is þanne ensauple. & I schal schewe by alle þe
 xij· signys ech oan bi him silf //⁸⁵

(2) bi] be S340

(7) þilke] þo ilke S340 || sykinnessis] siknesse S340

(8) þis] þe S340

(9) þou] þu S340

(12) I] *omitted in S340*

(13) ech oan] euer ilkon S340 || bi] be S340

P48, Sloane 213: 112v, *Alexander the Great King Conqueror*

Aftere yat alixaun-
 dere ye grete kyng conqueroure of alle
 ye werlde was gone to Masdoyne · kyn-
 ges of Grece were lordes of Egypte · 200 ·
 5 3eres · and · 79 · of whilk kynges ten con-
 tynuely ilk regnyng aftere oyer · were called
 iwone by one name · yat es to say Tho-
 lome · of whilk ten Tholomeys one was
 borne at Philadelph insasy & regnyng
 10 in Egipt Wrote one of ye first & best
 boke of astronomy in Jonyk language
 and yat ilk bokes es called Almagest.
 yat es to say Macroby · on englisch longe
 way · for it begynnes at heuene and so
 15 doune to ye erthe · of yem bothe and
 alle thynges bitwene yem it tretes;
 Right als in Englonde ere · 5 · manere
 langages · yat es to say · estren · westren ·
 sothren · northren · and myddel · and neuer
 20 yeles alle fyue ere bot one englisch · so
 in Grece ere · 5 · langages · yat es to say
 etyke · eolyke · doryke ionyk · boete &
 3it neuer yeles alle yese fyue ere bot
 one grue speche .⁸⁶

(12) bokes es] boke es es *in MS.*

P49, Sloane 353: 34v-35, John of Rupescissa, Attributed to Roger Bacon, *General****Remedies***

Hic incipit ij^r *du*s¹ liber de generali-
bus remedijs

In the name of oure lord ihu crist here be-
gynneth the secund boke the whiche is

- 5 callid the boke of generall³ remedies yn
curyng and heelyng alle manier men of infirmitees
ffor the furst boke the whiche is the consideracion of quynte
essence is of so greete vertue that of hymself al oone
that alle infirmitees curable mowe be heelid // yit sum
10 men mowe reede and inquire of the heuenely cun^{ny}ng
and bigynnyng of quynte essence that I haue shew-
id here bfore / Neuertheless though thay hau seen
and radde this matiere / yit thay hau not thyntel-
lection ther of ner consideracion ner canne not
15 brynge this conclusion to a pourpoos / in defen-
ding and puttyng awaye of vnhappy and ca-
suell³ chaunc³ of nature / But in this secunde
boke I shal teche the remedies alle infirmitees
soudaynely to heele and cure miraculeusely and
20 with thees heuenely medicynes alle hooly lyuers
shal be made able wilful and strong to al parfit
labour and werkes of vertue.

P50, Sloane 353: 56v-57, Attributed to Albertus Magnus, *Semita recta*

Here endeth the ij boke the whiche is callid the gene-
 rall3 remedies ayens diuers infirmittees ¶ And
 here bigynneth the thridde boke of the werkes
 of Alkymye with his chapitres alle here now
 5 foloweng /.
 Alle wisedame is of god and with hym hit hath bee
 euerlastyng and withoute bigynnyng / therfor
 he that loueth wisedame lete hym sike hit of god
 and aske hit of hym for he yeueth hit plenteueusely and
 10 with noo hastynesse but of good and greete special grace /
 And for the highnesse and the profounde knowelaiche
 of euery cunnyng and the tresour of pryue secrete science
 is yeue to euery man oonely of god *Quoniam ex ipso et*
 15 *per ipsum et in ipso sunt omnia* / ffor in hym is al thing / and
 withoute hym noo thing / may be made / therfore yn
 the furst day and bigynnyng of my sermon I shal
 clepe and calle afre his helpe / the whiche is welle
 and bigynner of alle goodnesse that he of his pite
 and benignyte fouchesafe / that lytenesse and sim-
 20 plenesse of my cunnyng to mereche and send in
 me wisedame and grace of the h<e>oly gost toppenne
 the hooly and trewe doctrine / and to brynge into
 lighte and knowelaiche of man that long hath leye
 and be hidde in derkenesse and to shewe hym the
 25 vraye trouthe / and to reuoke thaym fro thayre errour
 the whiche hau be long fro the waye of trouthe / and
 ye that been reders of this booke I you bisike vnto me
 directe ye neyther shame ner vilanye / for the transla-
 cion here of into oure modre is tunge / for vf I haue
 30 any wise errid I submytte me to youre correction
 and to thoo that been my bettre for to thayre correc-
 tion ful tendrely I me submitte with al my hoole
 intent I me obeye / but with the grace of almighty
 god in alle thees bokes bfore seide in this present
 35 volume I haue not errid / but as my auctour seide so
 I seye / excepte my tunge is differente and fully
 afre my *lettre* and my auctour I labored and sued as god hath
 sende me grace / and here in this thrid boke I shoope to
 make a ende / This labor and this translacion at the
 40 instance and prayer of a poure creature and to the
 helping of man I Mahnedis beyng at greete vne-
 ase in prisone haue thees forseide bokes hidre to Ita-
 ke a hande / and so I shal fynysshe hit to god be the
 lande and preisyng / and yours be the fructe and cum-
 45 fort to thelping bothe of boody and soule and that
 he the whiche is eternal in maieste hit graunt and
 fouchesaufe / the whiche sitteth a high / and alle thing3

disposeth and gouuerneth by alle thees world³ present
and to come Amen.

P51, Sloane 636: 163, *The Signs of Heaven*

Here foloweth the second boke in the whiche is
conteynyd in *generalle* of the signes of hevyn of the
mevng of the 8 sperys and of thaspectes of thynges
in this world and ffyrst be nombred the Chapiters

5 of the second boke

The ffyrst Chapter showeth howe men shal come
to this science. The second is of the ssignes off
hevyn and of sterres secrettis and of werkes of
the planettes and of {sun} & {moon}. the thryd of the

10 mevng of the 8 spere and of the ssix sterres

The 4 of the dyuysion of this science & what
part therof euery man is brought therin The

15 v. of the *vertuys* of ymages and in what maner
they be made take the *vertuys* of the planettes &

howe werkes bene hadd ther in and this is the
rote of nigramancy and of ymages The 6. how

men must bepe. Dialoaes in this sciens of ymage
and which part of hitt is behovefull in this

20 sciens The 7 & 8. of ordinaciounis of naturall

thinges and howe men may entre into this science

The 9 of the demonstraciouns of figures and
formys of planettes that be of the mixion of

planettes The 10th of stonys apropered to euery planet

and the fformacions of figuris The 11 of the

25 figures and the ffaces of the signes & of the affectes

afre the opynyons of Iudens and how men

procedith the *vertuys* of the bodyes above afre their
opynyons with notable secrettes the fyrst chapter

showith men shall come to this science.⁸⁷

(25) The affectes] Th affectes *in MS*.

P52, Sloane 353: 2-7, John of Rupescissa, *Consideration of Quintessence*

- Tthe furst boke of the consideracion of quynte es-
 sence of alle thinges that mowe bee changid
 fro oon kynde to an other · yn the name of oure
 lord ihu crist here begynneth the boke of the
 5 lyknesse and simulacion of philosophie · wit-
 nessyng the *euangele* of oure lord ihu crist · the whiche he
 hath yeue and grantid to holy lyvers · ¶ The furst / de-
 cre is that by the uertue the whiche · god hath yeue
 to nature and made to man is knowlaiche · A man may
 10 sodaynely alle in profitableness and fleubleness of olde
 age in the euer olde men been lette fro holy werkes · cure
 and restore ayen · and youthe and strengthe with lusti-
 nesse of inuenture may be had ayen and restorid newe
 but not in the same decre · but rather better · the whiche
 15 is the grettest priuete that is in al kynde. And how
 hit shal be made or do here is the furst canon.
 This is the thyng in the whiche alle men haue labo-
 rid to siche a thing ymade the whiche is profita-
 ble to the vse of man · the whiche may kepe his corrupti-
 20 ble body fro corrupcion and putrefaction . and to con-
 serue hit fro wastyng . and yf hit be possible to kepe a
 man euer lasting in life and helthe · for that is a thing
 that all men desiren neuer to deye · witnessing the
 holy philosophre St paule in the secunde epistelle ad
 25 corinthios the . v . chaptire. Nam et qui *sumus* in hoc ta-
 bernaculo corporis ingemiscimus grauati eo · s · ex infir-
 mitatibus eo quod nolumus expoliari sed corpore uestiri <id est>
 corpore ne moriamur Ideo subdit . ut sorbeat^{ur} quod mor-
 tale est a uita . hec paulus · fful fewe philosophres hau
 30 come to the laste cause of knowlaiche of suyche thing³
 euidence and cause why men and leeches now a dayes
 been sette so ferre in coueitise and in desiring of world-
 ly worshype · that thay mowe not . ne god wol not . that
 thay haue suyche grace to come to suyche high cunnyng.
 35 But as oure trewe philosophre paule seythe in epistelle
 Ad hebreos the ix chapitre / Al last euerly manis or-
 deyned comes to deye / Ergo hit were a phantasie to
 labor in this deedly life suyche a thyng the whiche
 might kepe oure deedly body immortale and neuer
 40 to deye . ffor god seith in genesi in the iij rd chapitre /
 now therefore left Adam put fourth his hande /
 and take of the tree of life and ete to lyue for
 euer / therefore oure lord put hym out of lusty
 paradise to wirke in therthe / of the whiche he
 45 was made / And so he sette hym bifore paradise /⁸⁸

(37) comes] cones *in MS.*

and ordeyned cherubyn *with* a brennyng swerde to
 kepe the weye of the tree of life / Ergo hit were
 but a phantasie to seye that God yafe to Adam
 withoute paradise any thing by the whiche he
 50 mighte lyue for euer / Sithe oure lord caste hym
 oute / that he shuld lyue for euer / . This we seen openly
 in holy writte / that god hath sette and ordeyned
 to euery man a terme of life / the whiche noo man
 may passe by noo crafte ne witte as Iob seieth /
 55 Breuis dies hominis sunt / et numerus mensium eius
 apud te est / Constitiisti terminos eius qui praeteriri
 non poterunt . Ergo to sicke helpe and remedie ouer
 the tyme that god hath ordeyned to man / hit we-
 re but vayne / therefore hit is to sicke remedie
 60 to conserue and kepe oure bodies fro corrupcion
 for the tyme and terme the whiche god hath sette
 to man to lyue yn / and to make hym hole / and hym
 merueusely to *cum*forte and restore to the laste
 day of deeth come / the whiche oure lord hath
 65 as signed to vs / to saue a man for al deeth bifore
 the day of god assigned is not in our powaire
 as deeth of thundre or lightenyng / of falles /
 of slaughtre / or of any violence / but to reherche
 of the deeth bifore the terme a lymited of surfetes and of
 70 corrupcion of the body and of defaute of vertue in kynde
 as ofte hit falleth / Reason sheweth that the corruptible
 body desireth to be nurishid by corruptible thinges
 and rotten / and so refourme the body by inparfite thyng
 and so the body is made corruptible by thing₃ that
 75 been corrupte and failyng / and the seke to hele by mati-
 ers that been vnstedefaste / And foule to make fayre by
 styntyng crafte / alle suyche been but phantasies and
 vayne matiers / Ergo the rote of life is to sicke a
 thing of hymself that mighte abide euermore in
 80 corrupte the whiche may kepe al thing that is put
 thereyn / fro corrupcion / as flessch in his kynde vertue
 and state / the whiche nurisshethe the vertu of life and
 increcheth and restoreth kinde / and al rawe humours
 desireth and bringeth hit to euene qualitees / And al
 85 qualite that hath excesse or any maniere qualite
 that is loste / hit restoreth / and hit maketh kynde moist //
 nesse to be plenteuous / and hit maketh hete of kinde
 mighty / And trowe wel *withoute* any falshede that noon
 of the . iiij . element₃ is of suyche kinde / ne noo thing
 90 that is compond of any matiers of the . iiij . element₃
 for alle suyche been cause of corrupcion and alle corruptible
 and sike and fleuble / yf corrupte matiere or like to corrupcion
 be put thereto hit increcheth hit / And for alle leches by
 suyche corrupte matiers there of / and wroughte perewithe

95 myghte neuer come to the highe pryete that we siche /
 But sum seyen that al that is bodily in this worlde
 to the vse of man bee element³ or of element³ / Ergo
 the rote of life may not in this worlde be founde of man
 the whiche may quyke the body into the last terme of
 100 life ymerked to man of oure lord god ¶ Indago
 celi nostri seu quinte essence ¶ The prologe of oure
 heuene or quinte essence
 To answeere trewly to this matiere hit behoueth to siche
 a thing the whiche is in comparason and in respecte
 105 of the . iiij . qualitees / of the whiche oure body is made
 as heuene is in comparason of the . iiij . element³ . Philo-
 sophres clipen heuene quynte essence in comparason of
 iiij . element³ / for heuene is in himsilf incorruptible and
 also inchangeable / receuyng noon other impressions ne kyn-
 110 de but as god hath commandid / So the thyng is whiche we
 sichen in comparason of the . iiij . qualitees of oure body / quynte
 essence is in hymself incorruptible / yf hyt shuld stonde for
 euer // not hote with fire and drye / neither colde ne moiste
 with witre / neither hote ne moiste with ayer / neither colde
 115 ne drye with erthe / But hit is quynte essence auaylling a-
 yens alle contrarieusenesse for right as heuene is incor-
 ruptible / and as whenne nede is hit reyneth moisture
 and sum time hiy yeueth hete / sum tyme colde / sum ty-
 me drouthe / 3wyche is the rote of life / quynte essence
 120 the whiche oure lord almighty made in kinde to ful-
 fille the necessitees of our body into the tyme of
 oure lord assigned / And I seye that oure lord almighti
 made quynte essence and wroughte hit of a kindly
 body / and made hit craftily with man is reason and
 125 witte /. And I shal name hit with his . iiij . names the
 whiche was youen sum tyme of olde philosophres / ffurst ye shal
 calle 'hit' brennyng watre / the soule of wyne or the spirite of
 wyne / and aqua vite / watre of life / And whenne þu wil
 hide his name fro lewde men / that they shal haue noon
 130 vndre standing calle hym Quinta essencia / or quynte es-
 sence / ffor his kinde and his name quynte essence was
 shewed by olde philosophres and with thaym they
 kepten this cunnyng close . And that hit is not colde and
 moyste as thelement of watre is I shal shewe by reason
 135 for hit is brennyng / and so is not thelement of watre /
 And that hit is not hote and moiste as thayre is / hit
 proueth welle / for thayer wol rather ingendre corrupcion
 and venum as hit sheweth welle in mystes and contagi-
 ouses ayers / the generacion of flies and spithers and
 140 attrecobbes and other corrupcions / but oure quynte
 essence is euer abidyng in corruptible / yf hit bee
 kindly closed fro thayer /. And that hit is not colde

and drie as therthe / hit sheweth expressely / for
 hit is highest in wirking of kinde in hete / And that
 145 hit is not hote and drie as the fure is / hit sheweth
 in wirking / for hit maketh hote thing³ colde / and ho-
 te sikenesse hit swageth and putteth of / as I shal
 proue hereaftre / And that hit taketh awaye corrup-
 cion / and kepeth a thing fro corrupcion / experience
 150 proueth hit thus / ffor take what maniere bridde
 or pece of flessch or fissh that thou wil / and putte
 hit there yn and hit shal neuer apeyre while
 hit is there yn / . Thenne by reason hit shuld wirke
 more in quicke flessch and lyuely creatures / and ke-
 155 pe thaym fro al corrupcion / This is quynte essence
 man is heuene / the whiche oure lord made in keping
 of alle thinges / And knowe hit for sothe that phi-
 losophres now a dayes and leches knowen not this
 quynte essence nother his kinde / Therefore with
 160 the grace of god I shal shewe here after the pryuy-
 tes of hym. Here I haue shewed the a secrete thyng
 quynte essence . i . man is heuene in comparison as
 heuene euer lasting / . ¶ Indago / olis ad in-
 fluendum principium vite in nobis et ad or-
 165 nandum celum *nostrum* suminum.
 The prologe of the sunne / that is to saye gold to
 bringe in the begynnyng of life in vs / And to
 waye oure heuene at fulle that is called quynte es-
 sence / hit helpeth not oonely men is body by *hym*silfe
 170 but oonely by vertue of the sunne and other sterres /
 this heuene quynte essence wil lughte and flourisshe
 the sunne merueusely / and make hym shynyng
 withoute corrupcion / But euene as quynte essence
 sunne may not wirke in distreng of hete / And therefore
 175 I saye to the of vraye charite and goode conscience / that
 this sunne is ylightened and shynyng / and vnable to
 be with fure ywasted for hit is incorruptible / and *brin*-
 geth ynne the rote of life / as possible may be as I haue
 shewed bfore in man is body / the whiche is made to
 180 glorifie oure heuene / and to increche thinfluence
 of quinte essence that same be take with man is *hande*
 and god hath ordeyned hit in the powaire of deedely
 creatures / And I at thinstance of god and for charite
 seye to you holy lyuers and good men / what is this
 185 sunne that shal stande in oure heuene quynte essence
 I shal shewe hym to you by his *propre* name. hit is
 gold whiche is take of the vraye myne / or of the oure
 // in therthe / and not gold whiche is made of watres
 and is gadred in wrouste by crafte / . ffor gold of
 190 the doctor Alkym was made of corrosie watres / the
 which is contagious to man is nature / But this

good gold of the myne is callid among philosophres
 the . Sunne . for hit is the soon of sunne of heuene /
 ffor this gold is ingendrid in therthe of the reflec-
 195 cions of the sunne / and to hym the sunne yeueth his
 kinde and colour. and his substance kepith fro corrup-
 cion as comparison may be made / But quynte
 essence is of the nature and colour of heuene / and
 oure sunne shal lighte hym / as the sunne lighteth
 200 heuene / and thees two ioyned togedre / that is
 to saye quynte essence and gold hau the condicions
 of heuene ly sunne as possible may be in nature of creatures
 that been deedly to restore life and nature loste &
 205 to renue youthe clerely / and hit yeueth kindly
 helthe as man desireth to haue. ¶ *Indago stellarum*
nostrarum ad ornatum celi nostri ad iuuandum influenciam nostri
celi et solis ad influendum primum principium vite in
nobis ¶ The prologe of oure sterres to the beute of oure heuene
 210 Salamon seyeth <enlisistire> in //
 the furst chapitre / Alle thing₃ been harde
 and mowen not vttrely be shewed with man is
 worde ne tunge. for among alle wondre thinges
 that euer god made in this worlde and moste to
 215 be wondrid of / is this / that summe spices medicina-
 ble have vertue and powaire to draue corrupte
 humours and superfluell₃ fro oon certayn membre
 and not of an other / as Ierapigur that draueth
 humours fro the heed fro the necke / fro the breste
 220 and not fro the nauyle // nother bynethe / And
 summe other drauen fro the nauyle and so bynethe and not
 fro the ouer parties of membres / But how and where
 of that is / hit is ful harde to man to knowe / but the
 highe philosophre Eheben and Iohan Mesue / other
 225 wise callid Iohan of Damaske in his boke of simple
 medicines aboute the bigynnyng seyeth / that there
 is noon cause to be askid / but that thay haue that
 of the kinde of heuene abouue / and how and of what
 place and partie of heuene thay couthe not seye
 230 and yit thay were so good clerkes / that alle leches
 and philosopres in thees dayes callen thaym &
euangelist₃ / And thay that vndrestande the trouthe
 of suyche worldly thing₃ that been of so me^rr^uailleus-
 se vertue / the cause there of is of god / but thees
 235 worldly philosophres / and but communely lettred
 leches haue noon felyng here yn / and holden hit
 but phantasies and lesing₃ // But to euery false
 sclaundre trouthe is to be putte afore / I shal sike
 the nature of oure sterres to araye our heuene

240 that the flouyng of quynte essence that we haue
 sought / and of the sunne / that is to seye of the
 gold of myne bfore seyde in the prologues / how
 mouche the kynde of the heuene and the sunne been incre-
 245 welle that euery sterre of heuene abouue hath his
 floweng down to erthe / and euery sterre hath his
 owen *propriete* / and euery sterre hath a singulier kyn-
 de of the *commandement* and ordenance of god in
 250 wirking vppon certayn thing₃ in erthe / As the loode
 sterre hath vppon thadamant stoone and vppon Ire /
 And the mone hath his wirking vppon the watre
 of the see / the sunne vppon golde / the mone vppon
 <i>llure / And Images of men abouue in heuene
 255 wirken on mennes bodies binethe in erthe / ffor
 as a carpentier with his axe in his hande maketh
 a shippe / and in lesse thanne he haue his axe he
 canne not make hit / right so neyther god gou-
 uerneth not the worlde / the whiche hath yeuen
 wirking to the sterres / but oonely leteth þe ster-
 260 res wirk in thare kinde in thing₃ here bynethe /
 as he wille and hath *commandid* and noon other
 wise / And vndrestande in thy hert / that among
 sterres and Images of heuene of that oone
 partie / and erthely thyng₃ vppon the whiche thay-
 265 re kinde failleth / hit is so stronge and mighty
 that thay willen haue thaire kinde courshe of
 wirkinge / hit may not be withstande / ffor aris-
 totille seyeth that heuene shuld rather to breste
 thanne kinde shuld faille here bynethe fro wirking
 270 of the sterres abouue / for there is suyche knyttyng
 of kinde and loue among the heuenly bodies
 that al thing here bynethe answereth and se how
 to thare gouernance / Considere and se how
 275 that shipmen in the see setten an elde to thalda-
 mant stoone / and maken hym to tourne euene
 agayn the lode sterre / how hath the nelde that
 kinde to tourne ayenst that sterre so alway and
 withoute any defeaute and tourneth to noon other place. ffor
 280 sothe and withoute any doubte this is the cause / for bothe
 Ire and adamant stone by *commandement* and imperiali-
 te of god been cause and ingendrerid in therthe of that
 loode sterre / and thay haue the *propriete* and the kind in
 thaymsilfe of the same sterre / And therefore for the
 likenesse that the nedil and thadamant stone haue
 285 of hym and kinde therefore euery thyng desireth his
 kinde / and so the nedil tourneth to hym as for likenesse
 of reason and kinde /. I biseche you what is the cause
 that as ofte tyme as the mone riseth the see bigyn-

290 neth to flowe and arise / and whanne the mone is co-
 me to the middle of the firmament hit begynneth
 to ebbe / And whenne the mone is in the weste / hit
 begynneth to flowe ayen til the mone to th^re^langle of
 therthe / and thenne hit begynneth to ebbe ayen ·
 and so til the mone rise ayen / And afre this courshe
 295 of the mone Two tymes in a day natural is floweng
 and ebbing / . but neuertheles this foloweth no cour-
 she of the sunne / . But why is hyt that floweng and
 ebbing of the see foloweth the mone and not the
 sunne / The cause is this / for the mone hath his kinde
 300 by influence vppon watre / and therefore floweng
 and ebbing folowen the mone and not the sunne /
 ffor as a man unuisibly foloweth kindely a woman
 in his thought the whiche he loueth / and as a hun-
 gery man desireth mete and foloweth hit / and the
 305 thirsty man to drinke / so to the p<.>poos foloweng
 I seye that sterres the whiche hau kindely working
 and influence vppon the heede / and the necke / and
 the breste of man / as thees sterres / the wethre /
 the bole and gemince / the whiche yeuen working
 310 vppon Ierapigra / and therefore by the comandement
 of god Ierapigra draueth corrupte humours fro
 the heede / the necke and the breste / and of noon
 membre bynethe thaym / And so I seye of other spices that
 drauen humours fro the knees / the legges / and the feete /
 315 the whiche haue a singuliere reflection and kinde of the
 sterres / Capricorne / Aquari and piscis / and so hit may
 be seyde of many other / Ergo yf thow wil cure of heed
 of any sike man with quynte essence and gold / thow
 muste take suyche thinges / and put there yn as been
 320 ingendrid of the kinde and constillacion vndre the ster-
 re of aries / as Ierapigra and other suyche that longen
 to the heede / and so of other lymes in the same wise
 And so with oure sunne and erthely sterres thow shal make
 goodely cures and miracles here in erthe as / I shal
 325 teche the in this boke here after.
 Here is the ij ^rde^l canon of the furst boke the
 which sheweth the maistrie of quinte essence
 how and in what wise oure quinte essence
 with the sunne and the sterres shal be ^rs<i>^rayed & how
 330 hit kepith the helthe & life of man . & how quinte
 essence is made . here biginneth the furst prologe
 Trowe thou not that I lye or coloure fak watieres
 for hit is quynte essence / the whiche is called
 Aqua ardens . brennyng watre / And I seyde bfore *pat*
 335 noo philosophres ne leches now a day couthe not
 come there to / but of aqua ardent euery man may
 finde oueral / But for sothe the maistrie of quynte

essence is hidde fro thaym / And I sawe neuer but
 oon diuine that vndrestode any thing of the *pri-*
 340 uetees and maistries of this quynte essence / And
 I telle you for sothe that quynte essence is *brennyng*
 watre / and hit is not *brennyng* / But god putteth
 wisedame in the hert³ of holy lyuers and good
 men / for whom I make and translate this boke /
 345 that thay conuine not hyt with reprouous men
 and mysselyuers in sclaudre of the high priue-
 tees of god / so I shal here openne to the vraye
 trouthe / ¶ Thow shal take wyn not ouer dere ne
 watre / neither blac wyne erthely and thicke / but no-
 350 ble wyne glad sauory and swete smylling the beste
 that may be had / and distille hit by a canon ofte
 tymes / til thou haue made good *brennyng* watre /
 at the highest degree that thou can make and dis-
 tille hit iij . or vij / sithes / and this is *brennyng*
 355 watre / the whiche leches now a dayes knowe &
 can make well ynow / This is a watrie matiere
 of the whiche quynte essence is made and draue
 oute of hit / the whiche we pourpose in this book
 And whanne thou has thi noble aqua ardent /
 360 thenne shal thou do make a vaisschel of glas / or
 a stillatoyre al hoole of oone pece *with* oon hole a
 // bouue in the heede / by the whiche the watre
 shal be put ynne and draue oute / And this vais-
 schel shal haue canons *withynne* honging dunne-
 365 ward / so that the watre *withynne* the vaisschel by
 uertue of fure shal ascende / and distale *withynne*
 the vaisschel by the canons streicching oute as
 armes doon in a body / but thay been ynwarde
 in the stillatoyre and many / and so distille dow-
 370 ne and rise again / and panne downe ayen conti-
 nually day and night til that *brennyng* watre
 by the high wille of god be tournid heuenly into
 guynthe essence the whiche ye sike fore / And ye
 shal vndrestande that the beste watre ardent that
 375 may be made hath in hitsilf a material *commix-*
 tion of the . iij . element³ . and therefore by thinspi-
 ration of god and by stillatoire bfore seide
 and by continual ascending and descending
 quynte essence the whiche ye sike shal be depart-
 380 tid fro corrupcion and composicion of the . iij .
 element³ / and so by greete labour and continual
 distilling *withynne* the vaisschel / and by ascending
 and descending and sublymyng hit shal come to so high
 glorieusenesse / that hit is made almost incorruptible⁸⁹

⁸⁹ (378) descending] ascending *in MS.*

385 as heuene and of the kinde of heuene And therefor
hit is called quynte essence for hit is of suyche kinde
in respecte of oure body / as heuene is abouue in re-
pecte of al the worlde / almost in the same wise as
390 crafte may folowe kynde by suyche a maniere si-
militude / as nigh as nature may conclude.

P53, Sloane 1118: 100-101v, *Our Heaven Quintessence*

[T]he *prologe* of oure heuene Quinte essence · To
 seke the verray trewe prikke of *profite* þe which
 is incorruptible as thyng that shulde euer
 5 laste as heuene it is soo clene This quinte essence by
 name or elles availyng alle contaïnesse / for right
 is heuene incorruptible, and as whenne need is
 hit reynith moysture / and some tyme hit yeueth hett
 and som tyme colde; Somtyme drowhte ; suche is the
 10 rote of lyf quinte essence, the whiche oure lord god
 made in kynde to fulfille the needes of oure body
 vnto the tyme that oure lord fonde for vs . and I seye
 that oure lord ihc made quinte essence, and wrought
 it of a kyndely body , and made hit vastly *with* mannys
 15 reason and witte . and I shal name it with his 3 ·
 names the whiche was yeuen of olde philosophirs
 somtyme . firste ye shal it calle brennyng watier ;
 the Soule of wyn /. and aqua vite ·/ and whenne thou
 wilte hyde his name from lewde men: calle hit qinte
 20 essencia · for thus called olde philosophirs . This qin-
 te essence is hote ayens cold and colde ayens hete
 and drey ayens moystnesse, and moyste ayens drought
 and contrary to alle corrupcion · for there as he
 cometh he make clene . and *þerfore* it is called heuen
 25 withoute corrupcion euer lastyng pure and thene
 soo ; that it be kept cloos from the foule corrupcions
 aeire. // Thus proeue this *precious* heuenly medicine :· Take
 a pece of flesshe or fische and put it *þerinne* and it shal
 neuer apeire while it it [sic] in therinne ·/ then by reason
 30 hit sholde kepe a lyuly creature from alle corrupcion
 and longe in goode state , Truste hit soo trouthe. phi //
 losophirs and leches that be nowadayes knowe nerþer
 quinte essence noþer his kynde of workyng · By his *propre*
 name it is golde · the whiche is take of verrey 'myne of the' coure
 35 in the erthe · and not the golde the which is maad of
 water<r> / and is gadred, and wroughte by crafte. for gold
 of the doctoure alkamyne was maad of corrvsf *watris*
 the whiche is contagious to mannys nature But
 this good gold of the myne is cleped among philosophers
 40 the soenne · for it is sone of the sunne & of heuene . and
 the 2· Injoynod togedre that is to seye quinte essence
 and golde than e haue they the condicion of heuenly
 heuene that is aboue and of the heuenly sunne as
 possible is and may be in nature of creatures that
 45 be dedly ; to restore the lyf and the nature lost / and to

renewe youth clierly . and it yeueth kyndly helthe
 as man desireth to haue . // The prologe of our sterres .
to the beawte of our heuene. As Ierapegra draweth
 humours from the hed · fro the brest · and not fro the navle
 50 ne benethe . Dalamon · Ehebene · Iohn Mesue · Iohn
 of Damaske knowe it wel ; that euery sterre hath his
 folowyng downe to the erthe . and euery sterre hath his
 awne *propurtee* and singuliere kynde by the ordinaunce
 of god vpon certain thinges . as the loode sterre to
 55 the Adamant . the moone to the water . the Sonne
 vpon gold, the mone vpon siluer . hit may not be
 with stande · but euery sterre wol haue his owne cours
 and vertu doon in erthe as god ordeigneth to be · for
 as Aristotil seith ‘ heuen sholde rather to breste than
 60 kynde shulde fayle here benethe fro wirkyng of the
 sterres aboue. for as the Iron and the adamant
 desiren to gedr ; soo desideth euery sterre to his own
 kynde . and to haue his kynde and his *vertue* acorde abo-
 ue and benethe the kynde of the adamant ; is to
 65 fulfille the wil of the loode sterre · and therfore he
 maketh the nedel to turne to the loode sterre
 ward / and soo forthe euery sterre in his kynde to
 diuers thingys as in man from the hed to the
 foot , as thees sterres . Aries. taurus . gemine and
 70 soo forth alle the *oper* . the whiche yeuen kynde vpon
 Ierapigra and þerefore by the comandemet of god Ierapi-
 gra draweth corrupt humours fro the hed þe nek
 and the brest, and from the knees the leggys and
 the fete the sengulere kynde of sterres is *capricorne*
 75 et aquarius · et piscis, and soo it may be said of many
 other. Ergo yf thou wilt cure the hed of any syke
 man with quinte essence and gold ; thou muste
 take suche thinges and put þerinne that ben engendred
 of the kynde and constellacion and kynde vndre
 80 the sterre Aries, as Ierapegra · and suche *oper* that
 longen to the hed ; and soo of *oper* lymys in the same
 wise and soo with oure sunne and erthly sterres
 thou shal make goodli cures and miracles here in
 erthe ; as I shal teche the in this boke here after ;
 85 Now haste thou herd and seen how Quinte essence
 with the sunne and the sterres shal be araied to the
 helppe and lyf of man and helthe // And how quinte
essence is maad · here begynneth the first prologe·
 [T]rowe thou not that I lye · or coloure fals matiers
 90 for it is verrey Quinte essence . the whiche is called
 aqua ardent · i· brennyng water / but as I saide before / noo
 philosophers noor leches now adayes that couthe come
 þerto but of aqua ardente euery man may fynde ouer all·

But for sothe the maistry of Quinte essence is hid fro þem ·
 95 FFor sothe I sawh neuer but oon divinein, that euer
 vndrestode any thing of the maistry of Quinte essence
 of the pryuteus þerof. / I telle you for sothe this quinte
 essence · is brennyng water, and it is not brennyng . But
 god putteth the wysdom in the hertes of holy philosophirs
 100 and þerfore I *translate* this booke · that thei comon it not *with*
 noo reproevable men , and mys lyevers , for scladeryng
 of the high priutees of god . // Looe · here I shal opene to
 the verray trruth; Thou shalt take wyn not ouer clir-
 ne watry ne blak ne erthly ne thik · / noble wyn and
 105 glad sauery and swete smyllng the best that may be
 had and distille by a canon ofte tyme til thou haue
 made good brennyng water at the heighest degree
 that thou can make it and distille it . 3 or · 4 · sithes and
 this is brennyng water · the whiche leches now aday knowe
 110 and can make it wel and fyn. This is a watry mater
 the whiche quinte essence is maad and drawen out of
 hit. But when thou haste thy noble water ardent
 then thou shalt doo make a vessel of glas · or a stilia-
 tory al hol of oon piece with oon hole aboue in the
 115 hed by the whiche the water shal be putte In & drawen
 out / and this vessel shal haue canons withyng hangyng
 doon ward · soo that the water *withinne* the vessel by *vertu*
 of the fyre shal ascende / and distille withinne the vessel
 be the canons strecching out as armes doon in a
 120 body · but ther ben inward in the stillatory many of them
 and soo distille dooun and anon aryse ayen · and dooun
 ayen / and soo continually day and night / tyl the bren-
 nyng watir by the high wil of god be turned into
 heuenely quinte essence) · the whiche is · fer soughte ·
 125 And ye shal vndrestande that the best ardent that
 may be maad hath in hym self a *material commixtione*
 of the · 4 · element³ . and be þe speracion of god , and by
 the stillatory and by the continuell ascendyng and descen-
 dyng Quinte essence the whiche ye seche. shal be de //
 130 parted from corrupcion and from composicion of the
 4· elementes · and soo by grete laboure and continuel dis //
 tillyng withinne the vessel and ascending and descen //
 dyng and sublymyng ; hit shal come to so high glori //
 ousnesse that it is maad almoost incorruptible as
 135 heuene / and of kynde of heuen. And þerfore · it is called
 Quinte essence as erthly craft may ·

P54, Sloane 636: 20v, *Pars fortunae*

Withdrawe the verry place of the {sol} and of þe
 place of the {moon}. or els take the equale gre.
 that ben betwene the {sol} and the {moon}. and cast ther
 to the gre of the syngne of the *ascr*. Then cast
 5 that <u>roduite fro the begynnyng of the *ascr*.
 by .30. and .30. to every syngne. And there as the
 numbir. leuys . is pars fortune. Exemplum.
 I put the {sol} in the ende of the 6. gre of *pisces*. And
 the {moon} in the 14. gre of *Geminis*. and the *ascr*. in the
 10 10 gre of *Aries*. Counte the equale gre. fro the {sol}. to
 the {moon}. and there resulteth 98. cast ther to 10 grees
 of *Aries*. which be *ascr*. and there shalle vyse vp. 108.
 whiche thou shalt begynne to cast fro the begynnyng
 of *Aries* . that is *ascr* goyng to euery syngne. 30. gre
 15 es . and the numbir shal be endid at the .15. gre of *Can-*
cer and ther shal be parx fortune.

P55, Sloane 1609: 47, Esdras, *Vision of Esdras the Prophet*

This ys the vicioun of Esdras the prophete had of god how he schuld
 knowe it teche þe chyldryn of ysraelle the iij quarters of the yere & h<ow>
 alle þe yere ys rewlyd by the first day of Iany<.>er þat ys be þe <kl>
 of the monthe yff yt falle on sonday monday te<.o>ysday wedynise
 thursday fryday or saturday

P56, Sloane 1609: 11, *The Book of Astronomy and Philosophy*

Here begynnith the 'book' of astronomye and of philosophie
 contriued and Imade of 'the' wiseste philosophis and astro-
 nomeris that euere were sitthe the world was be gunne.¹
 that is for to say · of the lond of Grece ¶ ffor in that lond an En-
 5 glysh man ful wys and wel vnderstandyng of philosophie and
 astronomye stodyid and compilyd this book out of grew in to En-
 glysh graciously ¶ And ferst this book tellith how many heue-
 nys ther beth ¶ Afterward he pronounsith and declarith of the
 course and of the gouernayl of the planetis ¶ Afterward of the
 10 signes and of the sterres of the firmament ¶ Afterward of the e-
 lementis the complexyons and the maneris of a man with oute
 whiche science and knowlyche · no man may konne come to perfyte
 worchyngys of astronomye Phisyk ne surgerye ne of any other
 sotyl science ¶ ffor ther is no leche in the world that may truly
 15 werche his craft · but yif he haue the sciens and the konyng of
 this book.²

(P56/1) book] a litelle tretys S965; þe wys booke S3553 || astronomye and philosophie] phylosophie
 and astronomie S3553

(2) contriued] contenyd S3553 || Imade] made S2453, S3553, S965 || the] *omitted in* S3553 ||
 philosophis] philosopher S3553 || astro(3)nomeris] astronomyuer S3553

(3) were] was S3553 || sitthe] sithen S965 || the] this S965 || world] worle S3553 || *after world add*
 furste S965

(4) for] *omitted in* S2453, S965 || Grece] Greke S965 || that lond] þe londe S3553 || *after lond add* was
 S2453 || an En(5)glysh man] & englych man S3553; *omitted in* S965

(5) of philosophie and (6) astronomye] of philosophie & of astronomye S2453; filosofoers and
 astronmiers S965

(6) stodyid and compilyd] studieden and compileden S965 || grew] greke S965 || En(7)glysh] latin S965

(7) graciously] fulle graciously S965 || And] *omitted in* S2453, S3553, S965

(8) beth] been S2453, S3553, S965 || he pronounsith and declarith] *omitted in* S965

(9) of] *omitted in* S3553 || the planetis] planetis S965 || Afterward] after S965

(10) of the sterres] sterres S3553 || Afterward] after S965 || *after e(11)lemenis add* & S2453, S3553

(11) of a man] of man S2453, S3553, S965

(12) knowlyche] kynnyng S3553 || may konne come] may knowe ne come S2453; may come S3553;
 may no man haue S965 ||

(13) worchyngys] worchyng S2453; werking S965 || Phisyk] ne phylosophye S3553 || ne surgerye]
 surgerie S965 || any other] no noþer S3553; none other S965

(14) sotyl] *omitted in* S3553 || ffor there] þer fore þer S3553 || the] this S965

(15) his craft] this crafte S2453 || yif] *omitted in* S3553 || the konyng] kunnyng S965

- course and of the *gouernayl* of the planetis ¶ Afterward of the
 10 signes and of the sterres of the firmament ¶ Afterward of the e-
 lemenis the complexyons and the maneris of a man with oute
 whiche science and knowlyche · no man may konne come to *perfyte*
 worchyngys of astronomye Phisyk ne surgerye ne of ony other
 sotyl science ¶ ffor ther is no leche in the world that may truly
 15 werche his craft ·but yif he haue the sciens and the konyng of
 this book.

(9) of] *omitted in* S3553 || the planetis] planetis S965 || Afterward] after S965
 (10) of the sterres] sterres S3553 || Afterward] after S965 || *after e*(12)lemenis *add &* S2453, S3553
 (11) of a man] of man S2453, S3553, S965
 (12) knowlyche]kynnyng S3553 || may konne come] may knowe ne come S2453; may come S3553;
 may no man haue S965 ||
 (13) worchyngys] worchyng S2453; werking S965 || Phisyk] ne phylosophye S3553 || ne surgerye]
 surgerie S965 || ony other] no noþer S3553; none other S965
 (14) sotyl] *omitted in* S3553 || ffor there] þer fore þer S3553 || the] this S965
 (15) his craft] this crafte S2453 || yif] *omitted in* S3553 || the konyng] kunnyng S965

Chapter 6. Discussion

6.1 Introduction

This chapter presents findings on the six categories of prologues. Each section here begins with a mention of the number of prologues in the group and any collated or short prologues of fewer than fifty words. Each section has a first point, which discusses use of the word *prologue* or any similar words within the texts, the existence of double or multiple prologues before a main text, and evidence of their being written at different times from each other or from the accompanying text. A second point describes the questions of structure and contents of the prologues. It includes any clues of formal presentation such as dedicatory letters, prayers or narratives, and the sections and contents observed, for example, justifications for writing a text, mentions of translation, and the organization of the contents. The strategies used by the writers to present these elements are discussed throughout this second point.

6.2. Surgical Texts

As mentioned in section 4.3 above, the category of surgical texts is a broad one. It has fourteen prologues to surgical texts and other tracts that describe wounds and their treatment, hemorrhoids, prognostication of ailments, passages on the signs and symptoms of disease, and a gynecological work. Twelve of these fourteen prologues have more than fifty words, meaning that there is little risk that they are longer rubrics as opposed to prologues in terms of length. In fact, five of the prologues range from 500 to 1,749 words, making them some of the longest in the entire corpus. Only *Book of Operations* has been collated from two witnesses in the Sloane collection.

6.2.1 Issues related to prologues

Only one text makes use of a form of the word *prologue*: Guy de Chauliac's *Cirurgia magna* (London, BL, MS Sloane 3666, f 2). Interestingly, the word does not appear in the prologue itself, but at the end of the *Capitle singuler*, an introductory chapter on the field of surgery which appears between the prologue and a listing of the contents prior to the main text: *Here endeb þe prologe of þe boke and þe capitle singuler*.⁹¹ The statement at this point suggests that the writer felt that there was a connection between the two parts of the text, and in fact, the *Capitle singuler* could be an extrinsic prologue, as described in section 2.5.4.1.3; it contains background information on the area of

⁹¹ The end of the prologue is not identified through linguistic means in Sloane 3666, f 2, but there is an enlarged dropped initial letter at the start of the *Capitle singuler* and curlicues filling the last line of the prologue to signal a change in section. A division also exists in the Middle English version edited by Ogden (1971), a French version edited by Nicaise (1890), and a Latin version edited by McVaugh (1997).

surgery including a history of the field, the qualities of a surgeon, and instruments for working the trade.

There is no linguistic evidence in the prologues of this group to indicate that the prologues were written at different times from the main texts. Nevertheless, one text contains two prologues, which may have been written by different people at different times: Gilbert of England's gynecological tract in his *Compendium medicinae* (EP2: Rowland 1981).⁹² The first prologue includes a justification for writing the text: *...in helping of women I wyl wright of women prevy sekenes the helpyng, and that oon woman may helpe another in her sykenesse & nought diskuren her previtees to suche vncurteys men*, while the second provides background information on the area of gynecology and some definitions. In particular, there is an introduction to women's menstruation and an explanation of its causes, its onset, and the duration. The first of the two prologues is written in the first person, whereas the second is written in the third person, with one instance of the second person. This may be a sign that originally the two were written at different times, or by different people, in the first case possibly to cater to the feminine audience. In any case, the question of time of writing must be addressed in conjunction with the different extant witnesses from other collections and libraries and, for this reason, cannot be answered at this point.

6.2.2 Structure and contents

In terms of their formal presentation, William of Saliceto's *Cirurgia*, Theodoric of Cervia's *Cirurgia*, and Galen's *Ingenio sanitatis* begin their prologues in the form of letters with a salutation. William of Saliceto (London, BL, MS Sloane 6, ff 53-54v) starts by referring to an unnamed *gode ffrend* (P1/1)⁹³ and uses the first and second person singular pronouns through line (22), but no indication of his actually knowing the recipient is found. Then he starts a discussion of surgery in line (23). The rest of the prologue from this point uses the third person pronouns for an impersonal discussion of background information on surgery and recommendations for practitioners.

Theodoric of Cervia (London, BL, MS Sloane 389, ff 2-3) starts by addressing a specific person: *To my worschipfull fader and frende worthiest and moste honorable man Sir Archebischop of Valentine* (P2/1). It would appear that the two people knew each other because Theodoric continues with references to their common past: *Sum time worthi fader we bothe beinge at rome togeder · And I that tyme was yower chapeleyn And penitauncer of ower lorde the pope* (5-7). However, like the above prologue, this one shifts to a more impersonal style which only uses the pronoun *I* in line (17) and *we* in one of the final sentences: *deperte we on foure perties this bocke* (75). In addition to the third person pronouns, the style of this part of the prologue is more formal than the other one in that it cites several authorities, including *Galen* (25), *Damacene* (47), and *Almassor* (52).

Ingenio sanitatis (EP1, MEMT) addresses a *Rizt dere frend Nero*, apparently a person known by the author. However, no other references to him or uses of the second person pronoun are observed in the rest of the prologue. In fact, the entire text is a discussion of surgery including the healing capacity of the body, the importance of experience vs. reason in practicing medicine, and a description of the field of surgery. The first person plural pronoun is sometimes used throughout the prologue, but no other

⁹² The codes in parentheses throughout this chapter indicate the codes for each prologue in table 4.3.

⁹³ These references in parentheses refer to the prologue codes and line numbers in the transcriptions.

linguistic features support the possibility that the friend is actually considered part of the group. Instead, the salutation appears to be an empty use of formality.

The existence of what seem to be letters using direct address through the first and second person pronouns followed by a more impersonal, theoretical discussion of the field of surgery in the first two of these three cases suggests that the two parts came originally from separate sources. The letters could have been added at a later date or may have been added only to these witnesses for special audiences, as mentioned in section 2.4 above. Further research involving the different extant witnesses is required to confirm this suggestion. No matter what the case, both sections of each prologue and the main texts themselves in the Sloane witnesses were written by the same hand.

An element of narrative is observed in another prologue from this group: *Tokens of Ipocras, Signa mortis* (London, BL, MS Sloane 405, f 123). The origin of the text is recounted as a short story in which Hippocrates produces the tract and requests that it be buried with him when he dies. Some time later, Cesar, *pe emperowre* (P11/6), discovers the tomb and orders it to be opened so that he can obtain the treasure, but *pere he founde noght but a writte vndre his hede* (8-9).

In terms of the structure and contents of the prologues in this group, the majority of them introduce the sources of the accompanying text, its subject matter, and some information on the arrangement of the contents, occasionally alongside other elements. Six of the fourteen prologues refer to the specific source authors, and they do so towards the beginning. The names mentioned include Greek, Arabic and Latin writers: Galen, Damascene, Almassor, Hippocrates, Avicenna, Henry of Mondeville, William of Saliceto, Lanfrank, Theodoric, Roger Baron, William of Touke, Bernard Gordon, Bartholomew, Richard, Roland, Guy de Chauliac, Jamarcius, and John of Saint Paul.⁹⁴ Another two texts refer to their sources in general terms. The writer of the copy of Theodoric of Cervia's *Cirurgia* (London, BL, MS Sloane 389, ff 2-3) refers to the fact that he has had access to *Sir hewys bokes* (P2/12-13), while Guy de Chauliac's *Cirurgia magna* (London, BL, MS Sloane 3666, f 2) indicates that his compendium will include *seynges of wise men which pey haue treted in volumez of diuerse bokes of Cirurgie* (P4/69-71). These mentions of earlier authors coincide with the tradition of showing high esteem for earlier writers and their work (Minnis 1988: 10). They also provide a guarantee of quality for the work at hand (Taavitsainen 2001).

Two strategies are used to show high regard for the source writers. In the first, the names of prestigious universities are indicated, as in William of Touke's *Surgery* (London, BL, MS Sloane 563, f 2), *ymade in pe stody of mounpleris* (P6/2-3), and in John of Saint Paul's *Causes that long to surgery* (London, BL, MS Sloane 405, f 117), written in Salerno (P9/4). The incipit to the copy of Guy de Chauliac's surgical text (London, BL, MS Sloane 3666, f 2), which would have been written by a later copyist or translator as opposed to the original author, states that the text was compiled *in pe fulle clere studee of Montis pessullani* (P4/6-7).

The second strategy involves using positive adjectives to present the source author and/or a title. The first example of citing of sources in Guy de Chauliac (London, BL, MS Sloane 3666, f 2) above includes the adjective *wise* (P4/69); the *Book of Operations* (London, BL, MS Sloane 2463, f 53) takes information from *expert surgeons* (P5/5); and John Arderne's *Extracta hemorrhoidarum* (Sloane 563, f 112) refers to Lanfrank as a *discerte mayster of the kynges of fraunce* (P8/4). This last prologue also mentions *experte men* (11-12) as *Book of Operations* does. In terms of

⁹⁴ See the notes section for information on these men.

titles, we find reference to *Sir hewe* (P2/14) and *mastre hewe* (P2/36) in Theodoric of Cervia's *Cyrurgia* (London, BL, MS Sloane 389, ff 2-3); *Maister in medicine · i· doctour of phisic* (P4/5) in the rubric to Guy de Chauliac (London, BL, MS Sloane 3666, f 2); *Seynt william of Touke* (P6/2) in *Surgery* (London, BL, MS Sloane 563, f 2), and a host of people referred to as *maister* in John Arderne's *Extracta hemorrhoidarum* (London, BL, MS Sloane 563, f 112; P8/6-11) and in John of Saint Paul's *Causes that long to surgery* (London, BL, MS Sloane 405, f 117; P9/3).

Three of the writers of the prologues in this category appear to break from the tradition of showing high regard for earlier writers by offering their own work. William of Saliceto in *Cyrurgia* (London, BL, MS Sloane 6, ff 53-54v) refers to experience as being fundamental for working as a surgeon (P1/3-4), and then proceeds to highlight his own with regard to the treatise he is presenting: *And þerfore it is ryght in þis partie of doctrine forto procede after þe þynges þe whiche to me bi vse and wurchyng in long tyme weren openly shewed... In whiche dedis doynge I haue travailled with myne owne handis* (7-12). An introductory comment in Bernard Gordon's *De pronosticis* (London, BL, MS Sloane 5, ff 61-62) explicitly states the writer's intention: *þer for I propose to drawe in sum short sentence the signes of pronosticacioun and the cretik dayes* (P12/3-4). It then continues with what resembles the ancient topos of humility when the author indicates that he may have made mistakes: *yff ther be in þis werk ought that is reprehensible · that I knowleche l<es>s of me. And yf þer be ought gode that is not of me but of god* (6-8). The author of the gynecological treatise in Gilbert of England's *Compendium medicinae* (EP2, Rowland 1981) also specifies the intention using the first person in the first of the two prologues: *...Therefore I schal sumdele wright to herre maladies remedye... I wyl wright of women prevy sekenes*. The author then appeals to God for help in writing the work.

The subject of the accompanying texts is explicitly announced in eleven of the fourteen surgery prologues. This is done in the first lines before the sources are indicated, or it is combined in the same sentence as them. Seven of the prologues begin with a form of the expression *Here begins* or *Thus begins*. The others use a variety of phrases with verbs that clearly state the author's intention, as in the gynecological treatise in Gilbert of England's *Compendium medicinae* (EP2, Rowland 1981): *I schal sumdele wright...*; William of Saliceto's *Cyrurgia* (London, BL, MS Sloane 6, ff 52-54v): *It is purposid... to make a book...* (P1/1); Theodoric of Cervia's *Cyrurgia* (London, BL, MS Sloane 389, ff 2-3): *I beginne A werke...* (P2/4); and Bernard Gordon's *De pronosticis* (London, BL, MS Sloane 5, ff 61-62): *I propose to drawe in sum short sentence...* (P12/3-4).

In indicating the subject of their texts, the writers refer to their subjects and works in a neutral manner. That is, they refer to their works in a bald, or simple, way as in *a book of surgerie* (William of Saliceto, *Cyrurgia*, London, BL, MS Sloane 6, ff 53-54v; P1/1-2), *a werke of surgere* (Theodoric of Cervia, *Cyrurgia*, London, BL, MS Sloane 389, ff 2-3; P2/4-5), and *a trefyse of þe emoraides* (John Arderne, *Extracta hemorrhoidarum*, London, BL, MS Sloane 563, f 112; P8/3). Nevertheless, Roger of Parma in *De cyrurgia* (London, BL, MS Sloane 240, f 1) adds the idea of *breve* (P3/1), and Bernard Gordon in *De pronosticis* (London, BL, MS Sloane 5, ff 61-62) refers to *sum short sentence[s]* (P12/3-4), in what appears to follow the classical conception that being brief was a positive attribute (see section 2.5.3.3). At the same time, William of Saliceto in *Cyrurgia* (London, BL, MS Sloane 6, ff 53-54v) expresses hope that his book of surgery is well-received by his friend in what looks like a gesture of humility: *þat satisfaccion answeere to the and to felawis* (P1/2).

Interestingly, however, five of the texts that present the subject in a neutral way also mention their specific source authors at the same time, an implication that they are worthy of reading. For example, William of Touke's *Surgery* (London, BL, MS Sloane 563, f 2) starts *Thus bygynnythe the Surgery after þe doctryne of seynt william of Touke...* (P6/1-2), and the *Book of Operations* (London, BL, MS Sloane 2463, f 53) and John Arderne's *Extracta hemorrhoidarum* (London, BL, MS Sloane 563, f 112) list numerous source authors. The latter of these two ends the list with positive comments about the authors including adjectives, a strategy mentioned above: *And after oper experte men whos doctrine I haue byholden and sene and which I haue founden most experte in practizyng* (P8/11-14).

One text, Bernard Gordon's *De pronosticis* (London, BL, MS Sloane 5, ff 61-62), includes what might be an efficacy statement, as mentioned in section 2.5.4.4.3, to emphasize the importance of the work, and indirectly the subject. Towards the end of the prologue, just before a listing of the contents to follow, he states:

There for who so besye him in þese rules and persizth with oute derknesse of wit stodi in þese þinges he shalle not be deicyved in pronosticacion nor in wirkyng · for þe science of pronosticacioun and of operacioun be knett togeder. And þerfor who so take hede to þese þinges he shall haue an euer lasting name (P12/53-57).

The linguistic characteristics of this statement and others found in the corpus must be examined in future research to determine whether they are, in fact, efficacy statements.

The three remaining prologues implicitly indicate the subject of the text. The entire prologues of *What is Sanies* (London, BL, MS Sloane 563, f 59v) and *Surgery and Zodiac* (London, BL, MS Sloane 121, f 35) are made up of something resembling a list of the contents of the accompanying texts. The former has a series of questions in the form of *Uhat is sanies · What is virus · What is putredo...* (P10/1-6), while the latter starts with a warning that surgeons should not operate on specific parts of the body when the moon is in the corresponding sign of the zodiac. It then lists the parts of the body with the symbols for the astrological signs, as in *a rame in þe hede a bole in þe necke a twynlyng in þe armes...* (P7/11-13). The accompanying text describes the signs of the zodiac and the parts of the body that should not be operated on at the corresponding time of the year in the same order. The third prologue which implies the subject of the accompanying treatise is Galen's *Ingenio sanitatis* (EP1, MEMT). At the end of a description of medical science, the last sentence reads: *With þe which science forsoþe may be knowen which passions bene curable and which incurable and how þe curable bene for to be cured.*

In terms of the organization of the contents, six of the fourteen prologues in this category provide explicit indications of the arrangement of the accompanying treatises into different sections. This is done after the subject and sources have been announced. Four of these prologues have explanations of each major division in the work using ordinal numbering, as in Bernard Gordon's *De pronosticis* (London, BL, MS Sloane 5, ff 61-62):

This werk is departed in fyue partis of þe whiche þe first parte conteneþ þe mater of þe maladie. The seconde þe mater of tymes þe þirde þe nature of þe feuere · þe fourþe þe nature of the accidentis. þe fifþe þe natur of þe cretik daies (P12/57-61)

Another example is found in the Book of Operations (London, BL, MS Sloane 2463, f 53): *The firste partie schal be of woundis botches bresingis, breking of bones dislocacions... And the secunde partie schal be of the antitodarie...* (P5/6-14).

This same prologue, as well as William of Saliceto's *Cyrurgia* (London, BL, MS Sloane 6, ff 53-54v), also contains a breakdown of the contents in the first section of the treatise at the end of the prologue. William of Saliceto reads: *The fyrst capitle ys of wetter gadered in þe hedes of children newlyche born þe secunde chapitle ys of crost or schabbe in the hedes of chyldren...* (P1/137-139). These specific indications of the contents of a first section appear at the end of the prologues just before the start of the accompanying texts.

Another kind of contents statements found in two of the prologues is an explanation about the writer's methods of organizing the text. William of Saliceto in *Cyrurgia* (London, BL, MS Sloane 6, ff 53-54v) refers to the different sections *settynge bfore to euery partie his chaptis þat what þyng be soght may be more esili be founden* (P1/13-14). Theodoric of Cervia's *Cyrurgia* (London, BL, MS Sloane 389, ff 2-3), which is not included among the six above, finishes with a general statement about the arrangement: *deperte we on foure perties this bocke Iordeyned eche by is owne chapeters to þe fyrste partie of this bocke* (P2/75-77).

As mentioned above, *What is Sanies* (London, BL, MS Sloane 563, f 59v) and *Surgery and Zodiac* (London, BL, MS Sloane 121, f 35) imply the subject of the accompanying text by using something like a list. In both cases, the lists imply the organization of the contents as they are written in the same order as the topics in the main texts. Another two prologues, Guy de Chauliac's *Cirurgia magna* (London, BL, MS Sloane 3666, f 2) and John Arderne's *Extracta hemorrhoidarum* (London, BL, MS Sloane 563, f 112), make no mention of the organization of the contents, but both are large books which contain separate tables of contents in the same volume. Another four prologues make no mention of the organization of their contents, but two of them, John of Saint Paul's *Causes that Long to Surgery* (London, BL, MS Sloane 405, f 117) and Hippocrates' *Tokens of Ipocras, Signa mortis* (London, BL, MS Sloane 405, f 123), are relatively short texts of only 2-3 folios each. The other two, Gilbert of England's gynecological text (EP2, Rowland 1981) and Galen's *Ingenio sanitatis* (EP1, MEMT), are longer works which may have tables of contents to the entire books.

Also observed in five of the prologues to this category of texts are introductory discussions of surgery or medicine in general. Four of these five texts are some of the longest in the corpus, with over five hundred words, and this background information in the prologue is the main component. The discussions of surgery or medicine follow the indications of the subject and sources if they are explicitly stated, and they tend to precede specifications about the organization of the contents. Explanations are provided on the different areas or tasks carried out within the fields and recommendations to surgeons and other practitioners on how to conduct themselves with patients. An interesting discussion of divisions can be found in Theodoric of Cervia's *Cyrurgia* (London, BL, MS Sloane 389, ff 2-3; P2/15-32 and 57-74), while an enlightening and, at times, amusing description of the practitioner's suggested behavior occurs in William of Saliceto's *Cyrurgia* (London, BL, MS Sloane 6, ff 53-54v; P1/59-136). Bernard Gordon's *De prognosticis* (London, BL, MS Sloane 5, ff 61-62) describes the importance of prognostication (P12/9-17) and background information on how to determine if a patient will recover (P12/17-53), while Gilbert of England (EP2, Rowland 1981) introduces women's menstruation including its onset, duration, and characteristics. Finally, Galen's *Ingenio sanitatis* (EP1, MEMT) discusses experience compared to reason in relation to treating disease.

In summary, it can be said that the prologues to the surgical texts in the corpus are normally written as straightforward expository introductions. Nevertheless, a few cases of letters and one case of a short narrative exist in addition to the prologue but they are included with it as one text. In terms of the structure and contents of the prologues in this group, most of them mention the sources and/or subject at the beginning, followed by information on the organization of the contents of the accompanying text. A good example of this structure would be William of Touke's *Surgery* (London, BL, MS 563, f 2). In the case of longer prologues, background information on the field of surgery often appears, normally after a general statement about the arrangement of the contents and/or before a specific listing of the contents into different chapters.

The two shortest introductions of fewer than fifty words, John of Saint Paul's *Causes that Long to Surgery* (London, BL, MS Sloane 405, f 117) and *What is Sanies* (London, BL, MS Sloane 563, f 59v), were questionably considered prologues at the start of this section. At this point, however, they can be considered prologues because they contain information on more than one of the types of structural information. The former has information on the subject and source, while the latter indicates the subject and arrangement of the contents. Nevertheless, they are not the most representative examples of prologues in this group.

6.3 Plague texts

The introductions in the group of plague texts range from 80 to 1,043 words, meaning that all of them are most likely prologues as opposed to longer rubrics. In fact, a version of the shortest of them, the prologue to John of Burgundy's *Contra morbum pestilentialem*, appears in Latin after an English rubric in London, BL, MS Sloane 405, f 41v. The change in language after the rubric supports the proposal that even the shortest of the six prologues in this group is, in fact, a prologue.⁹⁵ Seven witnesses of this same prologue in late Middle English have been collated for this study. The other prologues are single witnesses in the corpus.

6.3.1 Issues related to prologues

Only one of these prologues is referred to using a form of the word *prologue*. Benedictus of Nursia's *Plague* introduction (London, BL, MS Sloane 404, ff 243v-246v) has three instances of the word, only one of which occurs within the prologue itself. The first appears in the first sentence after the rubric: *and thys ys the ffurste chyapytre of the begynnyng of the prohemy* (P17/14-15), but it is followed by a table of contents instead of the prologue. After seventy-five lines of this contents listing, the prologue is signaled again through a rubric centered on the page: *The ffurste chyaptire ys of the prohemye* (84-85) and this is where the actual introduction begins. The third instance is seen within the prologue itself: *And in this prohemy & take hyde & aduertens of this boke* (97-99).

⁹⁵ Voigts (1996: 821) indicates that a change in language can be observed between a prologue and the accompanying text. The scribe of Sloane 405 also would have been signaling a boundary between the rubric and prologue.

None of the prologues in this group contains any linguistic evidence of being written at a later date than the accompanying text, but this question must be addressed through examination of the various extant versions in the different libraries. No cases of multiple prologues appear to exist either. Nevertheless, the case of Benedictus of Nursia's *Plague* introduction (London, BL, MS Sloane 404, ff 243v-246v) is interesting because it raises the issue of the possible existence of chapters within a prologue and their likely contents. Based on this example, it seems that medieval writers considered tables of contents a natural part of the prologue as they served as one way to indicate the organization of the accompanying text.⁹⁶

6.3.2 Structure and contents

In terms of their formal presentation, the start to John of Burgundy's *Plague* text (London, BL, MS Sloane 965, ff 132-133) resembles a letter in that it has a salutatory start with the words *Lo leue sires* (P14/1), but it is not dedicated to anyone. While the entire prologue is addressed to someone in the second person plural, no evidence of a particular reader is found: *Furst ye shulle understonde...* (11). Nevertheless, the description of the fourth chapter of the treatise gives the impression that the text was written for practitioners who would have been concerned with treating themselves as well as their patients. The chapter *opinly techithe Huw ye shal bi medycine bothe kepe and diete you during the pestilence tyme thorough the whiche ye may resseyue bothe helpe and hele bi the gre of the souerayne leche ihu* [Jesus]... (34-40).

The other five of the six prologues to plague texts are not written using any other formal form of presentation. The introduction to Benedictus of Nursia's *Plague* (London, BL, MS Sloane 404, ff 243v-246v), however, is a more formal discussion along academic lines including mentions of earlier authors and chapters in their books: *Mesue Seyde in his boke of the propriertes in his chiapitre of the passions of the Stomac...* (P17/86-88). These indications of the sources of the information in the text would have been an attempt at seeking a guarantee of quality. Nevertheless, these claims should not necessarily be taken at face value.

In terms of the structure and contents of the six prologues, all of them make some attempt at identifying the source, subject and contents and do so in the beginning, if the information is not found in a rubric. The specific sources mentioned are John of Burgundy, Thomas Multon, and Benedict of Nursia (in a rubric). In addition to identifying their specific sources, the writers tend to use positive appellations and titles to refer to them, as seen in section 6.2.2, possibly following the classical tradition of holding earlier authors in high regard (Minnis 1988: 9), and as a way of showing that the texts were worthy of being taken seriously (Taavitsainen 2001). John of Burgundy is called a *good phesician* in his *Contra morbum pestilentialem* (London, BL, MS Sloane 706, f 104; P13/2) and a *maister* in his *Plague* (London, BL, MS Sloane 965, ff 132-133; P14/4); Thomas Multon is identified as *a master of diuinite of the order of ffrere prechoures* in John of Burgundy's *Plague* attributed to this writer (London, BL, MS Sloane 3489, f 44; P15/7-8); and Benedict of Nursia is praised as *the excellent & worsypfulle Master of physyc aboue halle otherus prince of his Age... phisician & Senator of the Duke of Anguigeri* in the rubric of Benedictus of Nursia (London, BL, MS Sloane 404, ff 243v-246v; P17/2-5).

⁹⁶ Tables of contents have not been considered in this thesis. The existence of this case is evidence that further research is called for.

General references to sources are seen in John of Burgundy's *Plague* (London, BL, MS Sloane 3489, f 44): *diuerse Doctours of phisik Where thei treted of the mater of Pestilence* (P15/9-10); Benedictus Canutus' *Plague* (London, BL, MS Sloane 2276, f 191): *the moste experte and famos doctors auctorysed in Physyk* (P16/7-8), Benedictus of Nursia's *Plague* (London, BL, MS Sloane 404, ff 243v-246v): *wyse & sage physycyons* (P17/9), and *Autentiks phisycions* (EP3, Picket 1994). As in the group of surgery prologues, adjectives for positive characteristics and titles are observed here.

All six prologues identify the subject of the accompanying works as the plague and medicines against it at the beginning of the introduction. While they present the subject in a neutral way, as in *for medicynes azens ye pestilense yuylle* in *Contra morbum pestilentialem* (London, BL, MS Sloane 706, f 104; P13/2-3), five of the six stress the importance and/or novelty of the works themselves. This is often communicated through positive adjectives about the book in question: *a noble trefyse* in *Contra morbum pestilentialem* (P13/1); *a solempne doctrine and openli preued made for true medicine* in John of Burgundy's *Plague* (London, BL, MS Sloane 965, ff 132-133; P14/2-3); and *A compendius trete* in Benedictus of Nursia (London, BL, MS Sloane 404, ff 243v-246v; rubric P17/1). It is also done through mentions of a need for the treatise: *Here bigynnes a trefy that is nedefule and necessarie* in John of Burgundy's *Plague* attributed to Thomas Multon (London, BL, MS Sloane 3489, f 44; P15/5); and *Here bygynyth a lytelle boke necessary and behoueful agens the pestylence* in Benedictus Canutus' *Plague* (London, BL, MS Sloane 2276, f 191; rubric P16/1).

Another way of highlighting the importance or novelty of a work is through phrases resembling efficacy statements, mentioned in section 2.5.4.4.3 and observed in section 6.2.2. The sentences found in the prologues assure readers that the remedies for the plague will work if they are followed. For example, Benedictus of Nursia's *Plague* (London, BL, MS Sloane 404, ff 243v-246v) indicates confidently that *the whiche doctrine ys suche that he that wil followt & obserue withoute any doutte with the grace of god he shal be sevre frome any pestilence* (P17/10-13). The rubric to John of Burgundy's *Plague* (Sloane 965, ff 132-133) makes a similar claim: *a solempne doctrine... whiche by the grace of almyghti god certainly curithe and helithe the seke yef thei vse the medisine as it is here afterward more openly declared* (P14/2-10). Similar statements are found elsewhere in the same two prologues.

The presence of language stressing the importance of these works, be it through positive adjectives, mentions of a need, or efficacy-type statements, is a sign that the original works were respected and continued to be so. At some point in the copying process this esteem for the treatises began to be stated. Whether it took place during the copying of the texts in Latin, during the translation to English, or during the process of copying the English texts into other exemplars cannot be determined from the corpus at present. What can be said, however, is that the fifteenth century writers were concerned about showing readers that their works were supported by tradition.

Five of the six prologues provide a breakdown of the contents of the accompanying text. In all of these cases the information about the order of the contents comes after the statements about the sources and the subject, as in the surgery prologues, and it is enumerated using some type of numerical order, as in *The oo part... the ij... the iij* in John of Burgundy's *Contra morbum pestilentialem* (London, BL, MS Sloane 706, f 104; P13/4-8) or *the first party telleth..., the second telles..., the thirde partie tellethe...* in John of Burgundy's *Plague* text attributed to Thomas Multon (London, BL, MS Sloane 3489, f 44; P15/22-25). The sixth of the prologues, Benedictus Canutus' *Plague* (London, BL, MS Sloane 2276, f 191) provides no clue of

the arrangement of the contents, but instead has a general statement: *some thynges of the Infyrmyte of pestylence* (P16/8-9).

Three of the six plague prologues contain another structural section: justification for writing the accompanying text. The Thomas Multon prologue to John of Burgundy's *Plague* text (London, BL, MS Sloane 3489, f 44) refers to *praiers of my bretheren...., the praiers of lordes · and of other worthi men...., compassioun that peple ben so distroubled euery day....* (P15/11-13). Most importantly, however, is another reason:

consciens of euery a cristen man and woman is bownden by the lawe of god · that seethe his <e>men cristen in grete perelle · or likely to falle in grete mystheues to help him if he may · With his witte · his trauaile · and With his goodes (14-17).

While there is no mention of a request that the book be written, the writer seems to be following the topos of a dilemma, described in section 2.5.3.1. By listing all of the reasons that have compelled him to write, he insinuates that he has had no choice in doing so.

The two versions of the Benedictus Canutus *Plague* treatise (London, BL, MS Sloane 2276, f 191; EP3, Pickett 1994) and the Benedictus of Nursia *Plague* text (London, BL, MS Sloane 404, ff 243v-246v) also refer to their reasons for writing. In the case of the former, it is out of the writer's faith in God and for the good of Christian people *as well for them that ben hole / as for remedy of them that ben seke* (P16/5-6). The latter refers simply to preserving and healing people of the disease: *& be his mene everi body may be preseruyd And hellythe of ther bodyes of this maliciouse plage of Epydimie · i · pestilence* (P17/107-110).

Another structural section is observed in Benedictus of Nursia's *Plague* text. Following the indications of the subject, source, an efficacy statement and an extensive listing of the organization of the contents is background information on the illness in what is specifically identified as *the prohemye* (P17/84-85). This part includes recommendations to practitioners to consider the science of natural philosophy, because *without her influence halle maner of meuyng & vnderstandyng yt daw faylle* (95-97). It is also stated that *preseruyng* is achieved through medicine and God's power, six unnatural things (which are not otherwise described), and the medications explained in the accompanying text (112-119).

The John of Burgundy plague text attributed to Thomas Multon (London, BL, MS Sloane 3489, f 44) has a section which states the purpose of the accompanying text. Specifically, it is written in English so that people who have had some training as well as those who have not can read it and follow it to find a cure for the plague:⁹⁷ *And sette it in englisshe that euery man bothe lerned and lewde may the better vnderstond hit and do there after · And to be his owne phisicien in tyme of nede ayenste the venym and the malice of the pestilence* (P15/18-21). This statement appears after the justifications for writing the text and before the explanation of the contents organization. Based on this comment it can be suggested that the text that follows was written for local practitioners but that they could also use it as a type of self-help manual for curing themselves or for avoiding the plague themselves. The other versions of plague texts by John of Burgundy in this group (London, BL, MSS Sloane 706, f 104 and Sloane 965, ff 132-133) also

⁹⁷ This reference to English suggests a division of readers into two groups: those who had received training and those who had not, this latter group being the group who would have depended on English. Nevertheless, recent research into the bilingual nature of medical and scientific manuscripts (discussed in section 3.4.2) questions the actual existence of this type of division. It should also be noted that there appears to be no bias against use of the vernacular in the above quote.

seem to be written with the same purpose in mind as they both have similar statements; *Contra morbum pestilentialem* (London, BL, MS Sloane 706, f 104) reads: *The oo part telleth how a man schalle kepe him in ye tyme of pestilence yat he falle noth in to ye sekeness* (P13/4-6), while *Plague* (London, BL, MS Sloane 965, ff 132-133) states: *the furst chapitre tretithe an declarathe to you How ye shulle kepe diete and governe you in the tyme of pestilence* (P14/19-22).

In summary, one of the prologues to a plague text shows some resemblance to a letter. The structure and contents of the prologues in this group include information about the sources and subject at the beginning, if it is not listed in the rubric, followed by information on the organization of the contents in the accompanying text. Three of the texts also have information to justify the reasons for the writing of the texts; it comes after the information on the sources and subject and before the contents. In one case, general data on the plague is presented in a separate *chyapitre* after a listing of the contents, while in another there is a reference to the purpose of the text alongside a mention of translation into English.

6.4 Urine and uroscopy texts

This group consists of five prologues. Walter Agilon's *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v) is one of the longest in the study with more than 1,300 words, and it is represented by three witnesses collated together. On the other hand, *Judgement of Urines* (London, BL, MS Sloane 1388, f 43v) and *Dietary against all Manner Digestion* (London, BL, MS Sloane 122, f 107) have fewer than fifty words, meaning that they may actually be longer rubrics based on their length.

6.4.1 Issues related to prologues

None of the texts in this group contains any form of the word *prologue*. This finding is not surprising given the fact that the two groups examined to this point have revealed only isolated cases. In addition, this group has only three texts which can safely be considered prologues based on the criterion of length.

None of the prologues to the urine and uroscopy texts appears to have been written at a different time from the accompanying tract. No cases of multiple prologues appear to exist either. Nevertheless, further study of the extant versions at different libraries is required to confirm these claims.

6.4.2 Structure and contents

All of these prologues are written as expository introductions in the sense that they are not letters, narratives, prayers or any of the other forms of presentation mentioned in section 2.5.1. None of them have salutatory formulas at the beginning or any references to specific people who could be a potential audience. Nevertheless, *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v) uses the first person pronouns, and this same text, along with *Judgement of Urines* (London, BL, MS Sloane 1388, f 43v) and *Perfect Knowledge to Have in Urines* (London, BL, MS Sloane 297, f 106v), makes use of the second person pronoun.

Only two of the five possible prologues in this group refer to their sources, but they do so towards the start and reinforce the prestige of the authors through the use of titles and positive adjectives, as seen in the sections on the two groups of prologues already described in sections 6.2 and 6.3. The *Book of Egidius* (London, BL, MS Sloane 357, ff 23-23v) opens with the words *Here bygynnyth þe boke of egidij þat sum tyme was a doctor of fesycke...* (P19/1-2), and the *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v) proposes that the text is a *Coment vppon a textt of vryns þat a worschipfull Doctour made þat men callen Egidius* (P18/5-6).

Evidence from the latter text, *Compendium urinarum*, suggests that a mention of the source was important at the time and, thus, expected in texts. After an indication of the subject at the start, the writer states: *but whos werke it is we wote nott* (P18/3). If an indication of the source were not important, the comment would easily have been left out of the text. After this point, the postulation that the work was a commentary on Egidius is presented.

The other three prologues make no mention of their sources. This may be because of the practical nature of many texts on interpretation of the colors of urine. They may be non-academic treatises or tracts used for frequent consultation on the part of local practitioners who may not have sought the prestige of authors. Nevertheless, this suggestion must be confirmed through further examination of the accompanying texts, extant witnesses, and manuscripts.

In terms of the subject of the accompanying texts, all five introductions in this group of prologues explicitly mention the subject towards the beginning. Two of them follow a form of the expression *here begins* (*Book of Egidius*, London, BL, MS Sloane 357, ff 23-23v; P19/1; *Dietary against all Manner Digestion*, London, BL, MS Sloane 122, f 107; P21/1), mentioned in section 6.2.2. *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v) is equally clear about the subject in stating *This book þat we haue now in handes to turne into englyssche is of þe Doom of vryns* (P18/1-3), as is *Perfect Knowledge to Have in Urines* (London, BL, MS Sloane 297, f 106v): *ye schalle knowe be þe trefyse þat folowyth howe þat the water of man & woman ys þe true testefyer & very wytnesse of trowth...* (P22/2-4). The last text, *Judgement of Urines* (London, BL, MS Sloane 1388, f 43v), warns readers to *take hede to the subject* (P20/1), an expression not seen up to this point for introducing the subject.

As seen with the two above categories, the subject is presented in a neutral way. In this case, however, no reinforcement of the prestige of authors is given because they are only mentioned in passing in two of the prologues. In three cases, nevertheless, it is suggested that the texts are beneficial to read. In two of them the writer uses the word *all* to indicate the thoroughness of the work, as in *techith and schewyth all þe colorys of waterys* (*Book of Egidius*, London, BL, MS Sloane 357, ff 23-23v; P19/2-4), and *the dietarie ageynes alle maner of digestion* (London, BL, MS Sloane 122, f 107; P21/1-2). The third text uses positive adjectives *Ffor the mare sykyrnesse and parfych knowlych to haue in vrinis...* (London, BL, MS Sloane 297, f 106v; P22/1), along with a conditional structure that might be considered an efficacy statement: *ye schalle knowe be þe trefyse þat folowyth howe þat the water of man & woman ys þe true testefyer & very wytnesse of trowth yf ye applye to haue in mynde the centens that I schall schewe you here after* (P22/2-4). Here again the adjectives and efficacy statement work to impress upon readers the reliability of the work that follows.

As for indications of the organization of the accompanying texts, none of the prologues to urine and uroscopy texts is as explicit about the sections as the examples discussed in sections 6.2.2 and 6.3.2. Instead, short references of two types mentioned briefly in the above two groups are observed. The first is general indications of the

overall contents towards the end of the prologue, as in *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v) and the short text *Dietary against all Manner Digestion* (London, BL, MS Sloane 122, f 107). *Compendium urinarum* reads: *Here note þat þe exposicioun of þes derke woordys schall folowe here afterward eche in his place* (P18/121-123), while *Dietary* indicates that the text on *alle maner of digestion* will be written *by ordire alle after þe 20 coloures of vryne* (P21/2-3). *Perfect Knowledge to Haue in Urines* (London, BL, MS Sloane 297, f 106v) also refers to the general contents that follow: *Also here ys the deferens & knowlych of vrine & waters betwene man . woman . & beest.* (P22/22-23).

The second type of mentions about the organization of contents is a specific indication of what is normally the first section that follows the prologue. Two prologues contain these statements. *Compendium urinarum* (London, BL, MS Sloane 121, ff 42v-43v) starts with the color *alba*: *and þerfore we wole here tarye no lengere but go streyght to þe furste colour of Indygestyon þe weche is alba as we seyde befor and so after of þe oper* (P18/123-126). *Dietary* (London, BL, MS Sloane 122, f 107) is briefer: *& first of white* (P21/3).

The *Book of Egidius* may actually implicitly show the organization of the contents through a list of the colors of urine, which makes up the majority of the prologue. Nevertheless, this suggestion must be compared with the accompanying text and extant witnesses.

In terms of other structural sections in this group of prologues, only *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v) refers to the fact that the text is a translation from Latin into English. The translator's method is discussed in different sections of the prologue, the first of which is immediately after the introduction of the subject and source: *and in as moche as we may by þe grace of god we schalle followe trowþe þorough out alle þis translacioun* (P18/8-10). More in-depth information is found after a brief note on the existence of twenty colors of urine and six divisions of the process of digestion. The writer states that he will provide two things: the *playn entente* (23) of the Latin text and explanations of *harde woordys* (29). When the Latin wording is understandable, then it will be written in English followed by Latin, but if this is not the case, then the writer will *folowe as nye we may þe wytte of þe lettre* (27). The translation method also involves signaling in the margin of the explanations using a *tra*, an *a* shaped symbol with a tail off the top right used sometimes to abbreviate the letters *ra*, and an indication of the original ideas from the Latin text using the word *note* and an Arabic number over it. It is interesting, however, that the *tra* symbol does not appear in any of the three witnesses collated for this corpus or in their corresponding accompanying texts.⁹⁸

The *Book of Egidius* (London, BL, MS Sloane 357, ff 23-23v) does not mention translation explicitly, but it does imply that an original had been written in Latin because the colors of the urines have Latin names. For this reason they must be explained before the start of the text: *ffor they byth to sey in latyn · in this wyse hyt moste be rehersyd in the begynnyng* (P19/9-11). The remainder of the prologue consists of terms in Latin for colors of urine and their corresponding descriptions/translations, as in *Niger ut carbo · black as colys* (12).

It should be noted that both these prologues treat the two languages equally. In other words, there is no deference shown toward one or the other, and there are no

⁹⁸ This fact has been corroborated by Tavormina (personal communication, July 2008). Taavitsainen (2004: 52) mentions the same situation for what could be a witness in Cambridge University Library, MS I.6.17, ff 5-29.

displays of humility or statements regarding difficulties in using the vernacular. This attitude towards the two languages may be related to the fact that English was at the forefront of the vernacularization process, and hence accepted, as mentioned in section 3.4.1.

A section with background information on the use of urine for diagnosis is provided in two prologues. After the introduction of the source, subject and translation method, *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v) provides a lengthy discussion of the fight between the patient's *kynde*, or normal functioning, and *yuylle*, or illness (P18/36-50), followed by a section on definitions of the technical terms used in the previous section (67-96), and information on how to read *pykke* and *penne* urine and the other intermediate degrees of substance by using the fingers and light (97-112). A list of the colors of urine and their corresponding properties according to complexion theory (112-121) concludes this fascinating discussion. The precision and theoretical as well as practical nature of the explanation throughout the entire prologue reveals an academic discussion written by a careful translator or copyist who probably had substantial experience or technical training.

The introductory discussion to urine samples in *Perfect Knowledge to Have in Urines* (London, BL, MS Sloane 297, f 106v), on the other hand, appears to be aimed at an unskilled audience. It provides a list of guidelines for collecting and reading urine specimens of a more basic nature compared to the theoretical discussion above. For example, the patient should *make hys water in a clene vessell of glas* (P22/6), and *Also þat immediat as yt ys made . þat hyt [should] be coueryd with a clene clothe* (12). The use of the second person plural pronoun throughout the prologue, as opposed to the impersonal third person in the other example above, adds to the effect of an introduction written less formally and with the local practitioner in mind.

A far reduced discussion of background information is found in the *Book of Egidius* (London, BL, MS Sloane 357, ff 23-23v). After the subject and source are indicated, it alludes to disagreement among the classical authorities as to the number of colors of urine used for diagnosis, the subject of the accompanying treatise: *but ysodore seyth ther byth ·xxi· coloris · and ysa seyth ·xix· coloris* (P19/6-8). This indication of a discrepancy among the authorities provides a theoretical note to this prologue, which otherwise seems to have been aimed at practitioners who may or may not have had any training.

In conclusion, this small group of prologues is written as expository introductions in the sense that they are not letters, narratives or prayers, etc. In terms of their structure, they provide information on their sources less often than those in the first two groups discussed above. Nevertheless, when the sources are mentioned, it is at the start of the prologue, alongside the subject, which is clearly indicated in this group. Another difference compared to the two above groups is less precise information about the arrangement of the contents in the accompanying texts. When this type of information is included in the prologues, it is more general and appears after the source and subject information, or it concerns only the first part of the text and appears at the end of the prologue. Background information on the field of medicine is also observed in the longest prologue, similar to the long prologues in the surgery group above. A new structural section found in this third group is references to translation. They appear after the information on the sources, subject and general comments on organization of contents or, in the case of the *Book of Egidius* (London, BL, MS Sloane 357, ff 23-23v), at the same time as the organization of the contents.

The two short introductions of fewer than fifty words should probably be considered prologues. Both *Judgement of Urines* (London, BL, MS Sloane 1388, f 43v)

and *Dietary against all Manner Digestion* (London, BL, MS Sloane 122, f 107) contain more than a title or brief introduction of the subject of the accompanying texts, and in this sense, they serve to present the texts. The former mentions the different topics in the text: *the doome of vrins & to the substance & to the contentys & to þe reyyomes* (P20/2-3), while the latter indicates the general organization followed by the subject of the first section: *drawyn by ordire alle after þe 20 coloures of vryne & first of white* (P21/2-3).

6.5 Texts with remedies

Twenty introductions are included in this group. However, nine of them have fewer than fifty words. In fact, *Weight by Wheat Corns* (London, BL, MS Sloane 2269, f 111v) has only fourteen words, and a few others have 20-30 words. This means that only eleven of these texts can safely be considered prologues in terms of length. The longest in the category, Platearius' *Circa instans, Practice of Simple Medicines* (London, BL, MS Sloane 404, ff 2-3v), has 838 words, but the majority of the longer prologues in this group range from 50 to 300 words.

Only *Virtues of Herbs* (London, BL, MS Sloane 2269, f 75v) and *Distilling of Waters* (London, BL, MS Sloane 706, f 128) have been collated from more than one witness. In each case two copies from the Sloane collection have been considered for this study. The remaining eighteen prologues are single witnesses.

6.5.1 Issues related to prologues

The word *prologue* does not appear in any of these texts. No instances of double prologues have been found and there is no evidence for different times of writing of the prologues and their accompanying texts either. As mentioned above, however, the witnesses and versions in other collections and libraries must be considered before these issues can be dealt with fully.

6.5.2 Structure and contents

All of the prologues in this group are expository introductions as opposed to letters or narratives, etc. However, several of them are written using the first person and/or second person pronouns.

In terms of structure, a total of eleven of the prologues in this group make some mention of their sources towards the beginning, be it through specific names of authors or books or general references to the same. Generally, the longer prologues provide some indication of the sources, but some of the shorter ones do too. The relatively low number of indications in this group compared to the surgical and plague texts may be related to two factors. On the one hand, the accompanying texts are generally of a practical nature so readers would presumably have been interested in consulting their reference works quickly to find remedies for their patients. On the other hand, there are many short prologues in this group. Some of them might actually be longer rubrics as opposed to prologues, but if, in fact, they are prologues, the writers may have been interested in saving space.

Six explicitly indicate the names of their source authors at the beginning. Five of them refer to Galen, Asclepius and Hippocrates, or these three men along with Macer. *New Invention of Medicine* (Sloane 2581, ff 5-5v) is the longest of them, while the others are shorter texts ranging from 27 to 78 words and are possibly versions with a shared ancestor or ancestors. The other prologue which cites a specific author is Alexius Africus' *Kiranides* (London, BL, MS Sloane 353, f 51v): *olde Kyrrannes the whiche was felow in that tyme to ypocras the greet leeche and clerik* (P36/4-5).

General references to earlier writers as sources appear in two prologues: *Confection of Syrups* (London, BL, MS Sloane 6, f 178) mentions *auctours* towards the end (P25/50), and Platearius' *Circa instans, Practice of Simple Medicines* (London, BL, MS Sloane 404, ff 2-3v) refers in the middle to *the tenour & seyng of many pryued And expert physycions of medicins* (P26/41-43). On two more occasions a specific book, not a person, is listed as the source at the start. One of these is taken from the herbal text *Thesaurus pauperum* (London, BL, MS Sloane 357, f 1): *Here bygnyth a tretus ydrawe owte of a boke þat ys ycleped tesurus pauperum* (P38/1-3), while the other comes before a table to Platearius' *Circa instans: Here begynneth a table after þe Abece of diuerse herbes...* (P27/1-2). A general reference to a book is found towards the beginning in the case of Roger of Parma's *Remedies* (London, BL, MS Sloane 240, f 48): *zet for as moche as I fynde many other medicyns and remedies wroten in many and sondrey oder queres* (P23/5-6). All of these different ways of referring to a source would have maintained the tradition of the accompanying texts and would have served as a guarantee of their effectiveness (Taavitsainen 2001).

An interesting case of citing an authority worth pointing out here is *Proper Medicines not as Galen* (London, BL, MS Sloane 389, f 129v). This prologue mentions Galen but states that the medicines will not be listed in the order which he uses, but instead they will be listed for the member of the body for which they are most used: *not as Galyen seythe that they ben so prepered to one membre partikkelle þat they wylle not helpe anoper but as for þe moest partye because þat they ben vsed moest in þat partie...* (P24/2-5). A contradiction of an earlier source so explicitly stated in the prologue has not been seen up to this point in the corpus. This could be a justification for writing the text, its novelty, as discussed in section 2.5.3.2.

While this last example takes a critical approach to an earlier author, seven of the eleven prologues with a reference to their sources refer positively to them, normally through the two strategies seen in the categories discussed above: positive adjectives and mentions of titles or university links. Platearius' *Circa instans, Practice of Simple Medicines* (London, BL, MS Sloane 404, ff 2-3v) calls Arnold of Villanova *the dylligent physicioun* (P26/15-16) and Avicenna a *prince* (46); the other sources in the same prologue, however, are not shown any praise. *New Invention of Medicine* (London, BL, MS Sloane 2581, ff 5-5v) calls its sources Galen, Asclepius, Ypocras and Macer *the moste nobil & cunning phisicians & cirourgions* (P30/4-5), and refers to *othir[s], in þat same faculte rizt cunning and experte* (6-7). *The Medicines of Good Clerks* (London, BL, MS Sloane 393, f 159) and *Good Medicines of Galen, Asclepius and Hippocrates* (London, BL, MS Sloane 2579, f 100v) claim that the source authors were the *best clerkes & lechis in the world* (P31/3-4; P33/3-4).

In two cases, the copyists draw attention to the diligent work of writers and compilers who worked with the source texts, something not seen up to this point in the study. Alexius Africus' *Kiranides* (London, BL, MS Sloane 353, f 51v) affirms: *this treti here foloweng whiche was compiled with greet studie and diligence and parfet discrecion distinctly compiled and draue oute of the greet volumes of Kyrranne...* (P36/8-

12). *New Invention of Medicine* (London, BL, MS Sloane 2581, ff 5-5v) has similar praise: *nobil clerkis by theire diligent labour and cunning found remedies & medicines anempst diuers maladies...* (P30/8-10). Likewise, three of the Galen, Asclepius and Ypocras prologues (*The Medicines of Good Clerks*, London, BL, MS Sloane 393, f 159; *Medicines for all Manner Evils*, London, BL, MS Sloane 610, f 6v; and *Good medicines for diverse manners of evil*, London, BL, MS Sloane 964, f 2) refer to the *clerkes* or *leches* that drawyn owt the recipes from the source texts as being *good* (P31/2, P32/2, P34/2). All of these references to the intermediate copyists relate to the practical nature of the remedy text. Because recipe collections would have been in great demand to meet the needs of practitioners everywhere, and because new remedies could have been added over the years, they would have been copied and recopied and modified often.

A section with references to the subject of the accompanying texts in this group of prologues often appears very close to the mentions of the sources, and normally at the start, as seen in the above groups of prologues. In eleven of the introductions, the subject (and source) is clearly signaled through use of the word *here*, which is frequently followed by the verb *begins*. For example, London, BL, MS Sloane 706, f 128 starts *Here begynneth distillynge of waters* (P29/1). Other phrases include *here comenceth* (*A Treatise of Oils and of Waters Medicinable*; London, BL, MS Sloane 213, f 91; P35/1); *for to make* (*An Oil or Ointment Wonderly Mighty*; London, BL, MS Sloane 963, f 96v; P39/1; and *Weights and Measures*, EP5, Voigts 1989 Sigils); *Thys is* (*Charm of Saint William*; EP4, Gray 1974); and *Now wylle I schortely tretyn* (*Proper Medicines not as Galen*, London, BL, MS Sloane 389, f 129v; P24/1).

Three of the prologues in the group of remedy texts are less clear about the subject from the start, largely because they stress other aspects of the prologue. For example, the prologue to Alexius Africus' *Kiranides* (London, BL, MS Sloane 353, f 51v) emphasizes the sources of the accompanying text:

Alaxus affrike disciple of Robert Claddere of the worthy studie of Archymente hath long contynued and made a notable ende and preisable after thactual & fruteful bokes of olde Kyrannes the whiche was felow in that tyme to ypocras the greet leech and clerck... (P36/1-5)

The prologue continues by relating the accompanying treatise to the city of Troy and the first king *Kyranne*. It is not until four lines later that reference is made to the subject of *Kiranides*' books, but the subject is not explicitly stated until the end of the prologue: *I shal teche here afre in thees . vij. herbes* (22).

Platearius' *Circa instans, Practice of Simple Medicines* (London, BL, MS Sloane 404, ff 2-3v) uses the first lines of the prologue to justify the writing of the text:

The prayours of gret nombre of povre peple that hade not thing to help them selff And because of that pouerty the Apotecarijs reffuse them. And because that suche medecins that longe to a seke body ys very dyre... (P26/1-6)

The subject of the accompanying text is then revealed, albeit less directly than in the above examples:

But now alle this tyme my mynde gothe not therfroo but in suche thingis that be ffound in pryne places as in gardyns wildernes & medowys of the whiche be the presence & ffyndyng of them the men ther bodyes · And women also may be broughte frome sekenes in to helthe (8-15).

Some twenty lines later, after continued justification for the text, the title of the text is announced as the *practys of simple medicines* (35).

Finally, Roger of Parma's *Remedies* (London, BL, MS Sloane 240, f 48) seems to begin with a summary of the previous treatise combined with information on the sources and a justification for writing the next treatise:

Though that here to for writen hath sufficiently be treatede of surgery · from the hiest part of man vnto the lowest . towching cuttinges with other grete curese · 3et for as moche as I fynde many other medicyns and remedies wroten in many and sondrey oder queres · wech ar right necessary to be known . and this said boke of surgery to be made the more perfecte . I propose by godes grace as here aftir schal folowe ; So to order them that the redar may the sonner fynde the remedy sought for... (P23/2-10).

The writer does not specifically state that the subject is remedies, but the context provided in these lines enables the reader to determine that this is the case.

One text not mentioned until now in terms of the indication of the subject matter is *Confection of Syrups* (London, BL, MS Sloane 6, f 178). It deserves special attention because the mention of the subject at the start of the prologue does not correspond to the indication of the subject at the end, the actual topic of the accompanying text. The prologue starts by stating that *About þe confeccion of sirupes bene ·7· canons to be noted* (P25/2). It continues with an explanation of the seven canons, such as the fact that all syrups must be made with honey or with sugar (3-5), and instructions on how to prepare syrups in general. The subject listed at the end of the prologue, however, is thirteen *comon* syrups that *bene necessary to practiz oere for to know* (50-51). The thirteen are then listed and they are described in the main text. This discrepancy between the subject of the prologue and the subject of the main text appears to be evidence that this introduction is not a prologue. No other witnesses to it and no sources are known according to eVK, Keiser (1998), and the editions consulted, so its comparison to them is not possible at this time.

In addition to stating the subject of the accompanying texts, the writers of the prologues refer to them in a positive way in ten of them, as was frequently the case in the above three categories of prologues. This strategy is normally expressed through positive adjectives, as in *grete curese* (Roger of Parma, *Remedies*, London, BL, MS Sloane 240, f 48; P23/4), *gode medicynes* (*Good Medicines of Galen, Asclepius and Hippocrates*, London, BL, MS Sloane 2579, f 100v; P33/1-2), or *an oynement wonderly myzty and good* (London, BL, MS Sloane 963, f 96v; P39/1-2). *New Invention of Medicine* (London, BL, MS Sloane 2581, ff 5-5v) refers to the fact that the treatise presented is *þe new inuencion of medicine* (P30/1-2), so that readers will have reason to read it: its novelty, as described in section 2.5.3.2.

Another method for highlighting the importance of the subject matter, and hence the work at hand, is the use of efficacy statements, as seen in the other groups of prologues discussed to this point. *Good Medicines for Diverse Manners of Evil* (London, BL, MS Sloane 964, f 2) stands out from the other versions of the Galen, Asclepius and Hippocrates texts because it is the only one that contains what appears to be a statement of this sort: *who so wal be hole do has þay say hym don eftirward* (P34/4-5). Alexius Africus' *Kiranides* (London, BL, MS Sloane 353, f 51v) goes further by ending with two of these statements. First, it is said that *vn sum tyme a man that wil doo eure and wirke on this maniere and saue and kepe the mortalle boody saufe he may be callid a hooly prophite* (P36/18-20). This affirmation is followed by another promise:

for alle thing that I shal teche here aftre in thees .vij. herbes shal bee so meruailleuses and haue so greete powaire that the nature and wirking of god shal be shewed of thaym is wondre in wirking to speke of vt sequitur (21-25). It is interesting to note that both of these statements make reference to religion, possibly a convincing reason at the time for readers to heed the advice.

In terms of a structural section with indications of the arrangement of the contents in the accompanying text, nine of the prologues provide some form of orientation about the contents similar to the ways discussed in the above three sections. Only five of the prologues give a specific breakdown into sections or chapters of the main text after the subject and sources have been introduced, and they normally do so at the end. Interestingly enough, all five are among the longest prologues in the group. Another four provide only information on the first section of the main text, as opposed to a general description of the order, and again, this information is found at the end of the prologue. For example, *Good Medicines for Diverse Manners of Evil* (London, BL, MS Sloane 964, f 2) ends with *first for þe hed* (P34/5), and *A Treatise of Oils and Waters Medicinable* (London, BL, MS Sloane 213, f 91) finishes with *And al yer first of waters wille I neuene* (P35/4-5). Two more prologues have general comments at the end, but they seem only to repeat information from the introduction of the subject instead of serving to assist readers in locating information. Platearius' *Circa instans table* (London, BL, MS Sloane 1764, f 47) reads *...here þey ben declared in þe book folowyng · And her complecions be sette her for redynesse* (P27/4-6), while Alexius Africus' *Kiranides* (London, BL, MS Sloane 353, f 51v) repeats information from earlier in the prologue in what was discussed above as a possible closing efficacy statement: *for alle thing that I shal teche here aftre in thees .vij. herbes bee so meruailleuses...* (P36/21-23).

Seven of the prologues in this group make no reference to the arrangement of the contents that follow in the main text. Generally they are among the shortest prologues. However, this absence of specific information on the contents may also be related to the fact that many texts that have plant descriptions or remedies often have some form of predictable order or highlighting of the different entries to assist readers in locating information quickly. Ailments are often listed in order from head to foot and plants can be arranged in alphabetical order; names of either of them can also be found written in red ink or underlined.

Other structural sections observed in this group of prologues are justifications for texts' being written, mentioned briefly above. Roger of Parma's *Remedies* (London, BL, MS Sloane 240, f 48) follows a surgical text, so the author claims that the remedies, *wech ar right necessary to be known* (P23/6-7), should be included in order for *this saide boke of surgery to be made the more perfecte* (7-8). Platearius' *Circa instans, Practice of Simple Medicines* (London, BL, MS Sloane 404, ff 2-3v) describes the fact that poor people cannot go to apothecaries for medicine because they are expensive. In addition, people can find plants in *gardyns wildernes & medowys* (P26/11). This presentation of the reasons for writing the text is backed by quotes from Arnold of Villanova and Avicenna about the difference between simple and compound medicines (15-21) and about *conseruatyff*, *curatyff*, *preseruatyff* and *resumptyff* acts and medicines (21-31). The mentions of earlier authors and the four types of medicines, apparently more theoretical concerns, seem to contradict the reference to poor people at the start of

the prologue. The reader (or readers) probably had some training given the precision of the information.⁹⁹

A structural section for background information to an area of medicine is also observed in two instances in this group. The first, *Confection of Medicines* (London, BL, MS Sloane 6, f 178), was discussed above as possibly being a separate text as opposed to a prologue. It contains one sentence explanations of seven canons about making syrups, with an expanded seventh canon as it involves instructions on how to make syrups. The text that follows has recipes for thirteen common syrups. The second instance of background information is at the end of Platearius' *Circa instans, Practice of Simple Medicines* (London, BL, MS Sloane 404, ff 2-3v). A section on interpretation of symbols for weights and measures is found between the prologue and the main text (P26/77-94). The explanations would have proven useful for a person interested in precision, or possibly not so experienced in preparing medications.¹⁰⁰

Finally, while it is questionable as to whether they can be considered structural sections, mentions of translations of texts into English are seen in two cases. Both instances appear in passing towards the end of the prologues. *New Invention of Medicine* (London, BL, MS Sloane 2581, ff 5-5v) states *here aftir þe remedies Welle approvyd folowen drawn in to oure inglissh tong* (P30/22-24), while *The Medicines of Good Clerks* (London, BL, MS Sloane 393, f 159) indicates that *medicyns provid shalle 3e fynd in this booke in englis tong* (P31/7-8). These short statements contrast substantially with the lengthy discussion on translation method found in *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v), described above in 6.4.2. Nevertheless, they share the neutral attitude towards use of the vernacular found in that same prologue.

In summary, this group of prologues to texts with remedies follows the general structural pattern of sources and subject matter at the start and comments on the organization of the contents afterwards, normally closing the prologue. Justifications for writing texts appear on two occasions at the start before the subject and source information. Efficacy statements and mentions of translation into English can also appear towards the end of the prologues, but normally when no extensive listing of contents appears. If brief comments about the contents are present, these two sections can appear before or after them.

Confection of Syrups (London, BL, MS Sloane 6, f 178), one of the longer prologues in this group, does not seem to correspond in the same way to its accompanying text as the other prologues do. It explains background information to the text, and in this sense it might be an extrinsic prologue (see section 2.5.4.1.3), but it announces the subject of the following text at the end, not at the start. For this reason, and because it is similar in length to the main text, it is questionable as to whether it is actually a prologue. Instead, it may be a separate, albeit related, text.

Three of the short prologues in this group should also not be considered prologues, as they appear to be long rubrics. This situation is evidenced by the fact that they contain only one of the structural sections described to this point: the subject. The other short prologues have more than one of them. The three introductions in question are *An Oil or Ointment Wonderly Mighty* (London, BL, MS Sloane 963, f 96v), *Weight by Wheat Corns* (London, BL, MS Sloane 2269, f 111v), and *Weights and Measures* (EP5, Voigts 1989 Sigils).

⁹⁹ The manuscript is a very thick one and the remedy text is extensive, so it may have served as the only source of remedies for the practitioner(s).

¹⁰⁰ This second postulation is unlikely given the manuscript and text's worn condition.

6.6 Texts on regimen of health

The eight texts on regimen of health range from 26 words to 293 words. Three of them can safely be considered prologues because they have over one hundred words, but the other five should be considered with caution because all of them have fewer than fifty words. *Governal of Health* (London, BL, MS Sloane 3215, f 2) has been collated from two witnesses, and *Regimen of Health* (London, BL, MS Sloane 405, f 62v), attributed to Galen, has been collated from four witnesses.

6.6.1 Issues related to prologues

None of the introductions in this group is referred to using a form of the word *prologue*. There is no linguistic evidence that any of them are actually double or multiple prologues, and there are no clues to their being written at different times from the main texts.

6.6.2 Structure and contents

Only the *Dieta* text attributed to Hippocrates (EP6, Braekman 1988) resembles a letter to some extent even though it has no salutatory phrase at the start. The prologue uses a verb related to correspondence in stating: *and now I haue it made I sende it on 3ow*. It also continues with an imperative and use of the second person plural pronouns, which could be other elements of a letter: *and wete wele it is good tresur kepe it wele as 3owr lyffe for I haue made it for helpe and hele of 3owr body*. Further evidence that this introduction may originally have been a letter is the fact that Tavormina (2007) includes it in a group of texts that she refers to as *The Letter of Ipocras*. Who the recipient(s) of this letter would have been cannot be said without examination of the other existing witnesses.

Antidotary 2 (London, BL, MS Sloane 2276, ff 3-3v) and *Bloodletting 2* (EP8, Hunt 1996) are written in the first person singular, but no other clues indicate that they could be letters. *Bloodletting 1* (EP7, Braekman 1988) and *Bloodletting 2* (EP8, Hunt 1996) both make reference to a potential reader by using the second person singular pronoun, but again, no other indications suggest that these two introductions were letters. In fact, there is no evidence of an audience in any of these three texts.

The sources to the texts are mentioned at the start of six of the prologues. In three cases, it is through identification of the authorities Galen and/or Hippocrates. In another three instances, the title of the work is stated. Assuming that the texts are copies of earlier books, based on the manuscript tradition of compiling, translating and copying mentioned in section 2.4, these can also be considered sources. The regimen of health text in London, BL, MS Sloane 3160, f 151 starts *Here begynnys the techyng and the Rulyng how a mon shuld govern hym* (P42/1-2). *Antidotary 2* (London, BL, MS Sloane 2276, ff 3-3v) begins *Here begynneth the trete that is called the antidotarie* (P41/1-2). In addition to stating the title, *Antidotary 2* also cites *Gylbert* (22), *Antidotario Azaray* (19), *Thesaurus pauperius* (23), and *G*, which could be Galen (32), as sources.

The subject of the different texts is indicated in all the prologues in this group, and normally at the start. Two exceptions that present the subject towards the end are short introductions. The *Dieta* text attributed to Hippocrates (EP6, Braekman 1988)

ends with the advice to readers cited above: *kepe it wele as zowr lyffe for I haue made it for helpe and hele of your body*. This sentence can be considered a less specific example of a statement of the subject. *Bloodletting 1* (EP7, Braekman 1988), a prologue of only 29 words, follows the source information with an introduction to the subject: *be þis þu mayst know in what place of thy body þu schalt blede and in what tyme and wher fore*.

Four of the subject and/or sources statements follow an introductory expression with the word *here*. The others use equally explicit wording, such as *How thou schalt knowe veynes for blod letynge* (*Bloodletting 2*, London, BL, MS Sloane 2457, f 1; EP8, Hunt, 1996), or *This ys the ymage of ypocras and galien* (EP7, Braekman 1988).

Interestingly, this category of prologues shows no use of positive adjectives or honorary titles for the subject and sources of the accompanying texts. In two cases, however, the writers advise readers about the text at hand. The *Dieta* text (EP6, Braekman 1988) tells readers to *wete wele it is good tresur*, and *Perilous Days of Bloodletting* (London, BL, MS Sloane 213, f 106v) concludes that the subject matter is *for to wite* (P44/4). In addition, an efficacy statement is seen in *How a Man Should Govern Him* (London, BL, MS Sloane 3160, f 151): *and zif a mon vse this rule he schal be in gode hele and long of life &c* (P42/3-4). This same text expands on the subject matter through negative statements that seem like warnings, for example, *And also to be ware of perelus daies þe whiche ben in þe zere* ·32·(4-5). This could be a different kind of strategy used to convince readers that the book is worth reading.

In terms of the organization of the contents of the accompanying texts, *Governal of Health* (London, BL, MS Sloane 3215, f 2), one of the longer prologues in this group, is the only one to give a specific breakdown into chapters (P43/7-19). *Antidotary 2* (London, BL, MS Sloane 2276, ff 3-3v), another longer prologue in the group, however, mentions a separation of the text into two *doctrines* in the rubric (P41/2-4). Two more introductions include a general statement of the contents to follow. For instance, *How a Man Should Govern Him* (London, BL, MS Sloane 3160, f 151), the third of the longest prologues, concludes a list of activities that must be done on certain days and avoided on others, possibly an implicit indication of the organization of the contents, by stating *the wheche daies ben written here vnder how þai fallen and what time* (P42/9-10). Finally, *Antidotary 2* (London, BL, MS Sloane 2276, ff 3-3v) provides orientation on the first section to follow the prologue (P41/34-35), in addition to the information on the division of the treatise into two doctrines mentioned above. All of these indications about the arrangement of the contents or the contents in general are found after the subject and sources information, and normally in the final position within the prologue.

Another possible structural section was only observed in one of the introductions, *Antidotary 2* (London, BL, MS Sloane 2276, ff 3-3v). A substantial section of it (P41/8-27) discusses the writer's method including the contents provided or not provided and the sources where missing information can be obtained. For example, *The empikes and the charmes I tel but litel by of whiche in Gylberty and in Thesaurus pauperius a man shalle fynde moo* (21-24). The writer seems to be compiling his work for a person who would use this book as a primary reference but who would also have access to others. The reference to various authorities and their work also implies an audience with some familiarity with them, so this appears to be a more scholarly reference work despite the practical nature of its subject matter.

In summary, these prologues to texts on regimen of health follow the same pattern of subject and source information at the start, followed by information on the contents, when it is presented. Nevertheless, the prologues as a group tend to "sell" their texts less than the other groups of prologues observed to this point. This may be related

to their practical nature, but it could also be due to the fact that the majority of them are short in length.

Despite their short length, these introductions provide more than one kind of information. Even the simplest, *Perilous Days of Bloodletting* (London, BL, MS Sloane 213, f 106v), which only informs about the subject matter, can be considered a prologue because the information is provided in some degree of detail: good days for letting blood, and bad days for letting blood, delivering babies and eating geese (P44/1-4).

6.7 Texts for the ancillary fields

As mentioned in section 4.3, this group of prologues precedes texts on the zodiac, moon and/or planets, astronomy, alchemy and quintessence, and prognostication using the days of the week. Twelve main texts are represented in the group, and in some cases it is by multiple prologues as opposed to double ones, as will be discussed in section 6.7.1. The different prologues in this group range from 61 to 1,218 words.¹⁰¹ Hence, in terms of length, it can be said that they are not longer rubrics. In fact, only *Vision of Esdras the Prophet* (London, BL, MS Sloane 1609, f 47) has fewer than 100 words.

Several texts have more than one witness in the Sloane collection. *Marvellous and Soothfast Cunning of Astrology* (London, BL, MS Sloane 5, f 173) has been collated from two witnesses, *Book of Ipocras* (London, BL, MS Sloane 73, f 128) from two, and *The Book of Astronomy and Philosophy* (London, BL, MS Sloane 1609, f 11) from four. Three different versions of introductions to quintessence texts also exist in the Sloane collection. Two of them have been transcribed for this study and the third has already been published by EETS (Furnivall 1889).

6.7.1 Issues related to prologues

A form of the word *prologue* appears a number of times in the introduction to John of Rupescissa's *Consideration of Quintessence* (London, BL, MS Sloane 353, ff 2-7) and in a second version identified as *Our Heaven Quintessence* (London, BL, MS Sloane 1118, ff 100-101v). In fact, the presence of the word in five red rubrics throughout the introduction to the Rupescissa text was a sign of the existence of various prologues not listed in eVK, and pointed out in section 4.4 here. The word also appears in three underlined rubrics to the shorter *Our Heaven Quintessence* version, also indicated in section 4.4.

Another instance of the word appears within the *Prologue to the Stars* in the Rupescissa version: *that is to seye of the gold of myne bifore seyde in the prologues...* (P52/241-242). The presence of the word in this fourth of the five prologues is a clue that the prologues before it, or at least the *Prologue to the Sun*, which mentions gold from mines, were written at the same time or earlier than it.

Nevertheless, the five prologues to Rupescissa's *Consideration of Quintessence* discuss different subjects, and in this sense, some of them may have originally been written separately. The first presents an introductory discussion of quintessence and its aim. Man's desire to *kepe his corruptible body fro corrupcion and putrefaction . and to conserue hit fro wastyng...* (19-21) is not possible because God has established a set

¹⁰¹ These figures are for the individual prologues, as opposed to the overall introductions.

period of time for each person to live (51-54). For this reason, the goal of quintessence is to look for ways *to conserue and kepe oure bodies fro corrupcion* for that period *and to make hym hole and hym merueusely to cumforte and restore to the laste day of deeth come* (60-64).

The second prologue, the *Prologue of our Heaven Quintessence*, provides an introductory explanation of quintessence itself. For example, when necessary it *reyneth moisture and sum time hiy yeueth hete sum tyme colde sum tyme drouthe* (117-119), and its names are *brennyng watre, the soule of wyne* and *aqua vite* (127-128), but it should be referred to as *quinta essencia* when others who are not familiar with it are around (130). These instructions, as well as the introductory discussion in the first section, could well have appeared in the main part of an earlier text. It is not evident that they were originally written as prologues. The only clue that they are prologues is the existence of the label in the incipit, written in the same hand as the text itself.

The *Prologue of the Sun*, the third of them, discusses the fact that the sun combined with quintessence increases the strength of the latter (180-181). However, the sun actually refers to gold taken from *the vraye myne* (186-187). The combination of the two *hau the condicions of heuenely heuene that is aboue* (201-202) and can assist in promoting health (205-206). Once again, while there may be a progression in topic from a general introduction of quintessence to the more specific elements of it in these first three prologues, it is not evident that they were, in fact, written originally to serve as such; only the presence of the word *prologue* seems to indicate that they were introductions.

The *Prologue of our Stars* describes the relationship between the stars and earthly things. This is possible since every star has its own property and it *flows* down to Earth (244-249), just as the moon influences the water of the sea (251-252). Numerous examples are provided to illustrate this notion including some related to parts of the body and, hence, medicine (306-316). For example, *and therefore by the comandement of god Ierapigra draueth corrupte humours fro the heede the necke and the breste and of noon membre byneth the thaim* (310-313). A reference in this section to the *bifore seyde in the prologues* (242), referred to above, seems to indicate that the writer, at least at some point in the textual transmission, considered the above introductions to be prologues. While the succession of topics from one to the next seems to progress naturally, it is not clear that these were originally prologues. They do not resemble the structures discussed up to now; instead, they deal with the actual subject of quintessence, and in this sense, could have been part of an extrinsic prologue or a main text at some earlier point. Only a detailed analysis of the other surviving sources, versions and texts can clarify this situation.

The last prologue, referred to as the first one, appears to be a translator's prologue, and possibly the original. First of all, the person who wrote it explicitly states he is the translator: *holy lyuers and good men for whom I make and translate this boke* (343-344). Second, the topic of quintessence is introduced from the start in a general way: *Trowe thou not that I lye or coloure fak watieres for hit is quynte essence the whiche is called Aqua ardens . brennyng watre* (332-334). A reference to the earlier section, *And I seyde bifore* (334), could have been added in a more recent version or in this very one. Regardless of whether this was the original prologue or not, it should be noted that there is a change in subject matter after the introduction and the writer's statement on translation; starting at line 348 instructions are given on how to distil high grade alcohol in order to prepare quintessence. In addition, the first person pronoun is no longer used after this point.

The use of both singular and plural second person pronouns to address the audience in this prologue is evidence that this introduction was probably put together from different sources or that the introductory part and mention of translation may have been added at some point. The mixture of forms is orderly as it changes from one form to the other coinciding with punctuation and content changes. The first part (332-348) uses the second person plural, while the second (348-363) is written in the second person singular. A third section which continues the discussion of distilling (363-390), however, goes back to the second person plural.

The other version of this quintessence text (London, BL, MS Sloane 1118, ff 100-101v) has three prologues: the *Prologe of oure Heuene Quinte Essence*, the *Prologe of our Sterres · to the Beawte of our Heuene*, and the *First Prologe*. Large sections of the *Prologue of our Heaven* are similar to the version in London, BL, MS Sloane 353, but the copy in London, BL, MS Sloane 1118 does not include all of the information in it and the final sections coincide with parts of the *Prologue of the Sun* in London, BL, MS Sloane 353. Nevertheless, the essence of the text is the same; it is an introduction to quintessence and its properties along with some information on gold. The *Prologue of our Stars* is much shorter than the version in London, BL, MS Sloane 353 because it is missing large sections in that one. Still, it presents the concept of the stars having an impact on life on earth. The third and final prologue in London, BL, MS Sloane 1118 is very similar to that found in London, BL, MS Sloane 353, including the same changes in the second person pronouns and possible sections mention above.

The prologue to the third quintessence text considered in this study (Furnivall 1889) has a completely different prologue from the above two. In addition, it has only one prologue, as opposed to a multiple one.

6.7.2 Structure and contents

Most of the introductions in this category seem to be expository introductions, but there are two partial exceptions. The first, *Alexander the Great King Conqueror* (London, BL, MS Sloane 213, f 112v), seems to start as a narrative: *Aftere yat alixaunder ye grete kyng conqueroure of alle ye werlde was gone to Masdoyne* (P48/1-3), but it shifts after this point to an explanation of the kings of Greece and Egypt, their use of the name *Tholomey*, the source and subject of the present text, along with information on the varieties of Greek in comparison with the varieties of English. The second exception, the prologue following the rubric to *Semita recta* (London, BL, MS Sloane 353, ff 56v-57), seems to take the form of a prayer and, in fact, the writer refers to it as a sermon (P50/16). It starts with praise of God: *Alle wisedame is of god and with hym hit hath bee euerlastyng and withoute bigynnyng...* (6-7). It also ends with the word *Amen* (49). The rest of the prologue follows traditional conventions for presenting the work, including the topos of humility, as will be discussed at the end of this section.

Just as many of the other groups of prologues start with information on the subject and/or source of the accompanying texts, eleven of these twelve introductions to the ancillary areas of medicine do too. In six cases, the information is presented following an expression with the word *here*, and normally a form of *here begins* (*here followeth* is used in *The Signs of Heaven*, London, BL, MS Sloane 636, f 163). In another two, the words *This is* appear (*Book of Ipocras*, London, BL, MS Sloane 73, f 128; *Vision of Esdras the Prophet*, London, BL, MS Sloane 1609, f 47), and in one the sentence *I write to zou a tretice in englisch* (EP9, Furnivall 1889) is used. The other two texts follow no obvious formulaic language (*Quintessence*, London, BL, MS Sloane

1118, ff 100-101v; *Alexander the Great King Conqueror*, London, BL, MS Sloane 213, f 112v).

Positive adjectives are used to refer to the subject, title or sources in three of the eleven introductions, and efficacy statements indicating the worthiness of the accompanying texts are seen in three cases too. London, BL, MS Sloane 5, f 173 is referred to as *the meraueylous and sothefaste conynge of astrologye founde and preuyd trewe* (P46/1-4); *Alexander the Great King Conqueror* (London, BL, MS Sloane 213, f 112v) makes reference to its source as *one of ye first & best boke of astronomy in Jonyk language* (P48/10-11); and *The Book of Astronomy and Philosophy* (London, BL, MS Sloane 1609, f 11) was written by *the wiseste philosophris and astronomeris that euere were sitthe the world was be gunne* (P56/2-3).¹⁰² This small number of prologues with positive language to refer to the subject and/or sources is striking compared to the other groups examined throughout this chapter. The lack of positive attributes may be related to the secretive nature of some alchemical texts, whose authors might have preferred not to “sell” their texts openly.

In terms of efficacy statements, John of Rupescissa’s *General Remedies* (London, BL, MS Sloane 353, ff 34v-35) ends by stating: *and with thees heuenely medicynes alle hooly lyuers shal be made able wilful and strong to al parfit labour and werkes of vertue* (P49/20-22), and the two versions of the quintessence introduction (*Prologue of the Stars*) read: *And so with oure sunne and erthely sterres thow shal make goodely cures and miracles here in erthe as I shal teche the in this boke here after* (P52/323-325). A third case, *The Book of Astronomy and Philosophy* (London, BL, MS Sloane 1609, f 11) ends with a what might be considered a threat, or negative efficacy statement: *ffor ther is no leche in the world that may truly werche his craft · but yif he haue the sciens and the konyng of this book* (P56/14-16). The quintessence text in London, BL, MS Sloane 73 (Furnivall 1889) takes a different approach by appealing to religion to imply the importance of the source: *a tretice... þat hermys þe prophete and kyng of Egipt, after the flood of Noe, fadir of philosophris, hadde by reuelacioun of an aungil of god to him sende.*

Eight of the introductions in this group contain some form of indication about the arrangement of the contents of the accompanying text at the end of the prologue. Two of them provide a breakdown of the different chapters or sections in the text (*The signs of heaven*, London, BL, MS Sloane 636, f 163; *The Book of Astronomy and Philosophy*, London, BL, MS Sloane 1609, f 11). Another, *Vision of Esdras the Prophet* (London, BL, MS Sloane 1609, f 47) has what is probably an implicit description of the arrangement according to day of the week: *...how alle þe yere ys rewlyd by the first day of Iany<.>er þat ys be þe <kl> of the monthe yff yt falle on sonday monday te<.>ysday wedynise thursday fryday or saturday* (P55/2-5).

Five of the introductions have short general statements referring to the contents which follow, as opposed to a breakdown of the information into sections. Again, the information normally appears at the end of the prologue. For example, *Book of Ipocras* (London, BL, MS Sloane 73, f 128) indicates *& I schal schewe by alle þe xij · signys ech oan bi him silf* (P47/12-13), and *Semita recta* (London, BL, MS Sloane 353, ff 56v-57, rubric) states: *And here bigynneth the thridde boke of the werkes of Alkymye with his chapitres alle here now foloweng* (P50/2-5). The quintessence text in Sloane 73 (Furnivall 1889) indicates that the author will *more determine of practif [sic] þan of theorik*. The other two are at the end of the *prologue of our stars* in the two quintessence texts (P52/323-325; P53/82-84). Finally, *The Signs of Heaven* (London,

¹⁰² The witness in London, BL, MS Sloane 3553 refers to the title as *þe wys booke*.

BL, MS Sloane 636, f 163, rubric) ends with a statement about the first section that follows: *the fyrst chapter showith men shall come to this science* (P51/28-29).

A section with a justification for the accompanying text can be seen in three of the prologues, but in these cases the justification is not as explicitly indicated as in some of the other groups of prologues above. For example, *Marvellous and Soothfast Cunning of Astrology* (London, BL, MS Sloane 5, f 173) states: *honorable and prophitable is to knowe euery day of the yere in whiche signe the mone is* (P46/6-9). Roger Bacon's copy of Rupescissa's *General Remedies* (London, BL, MS Sloane 353, ff 34v-35) indicates that some readers will not be able to profit from the previous book on quintessence and, hence, they will need the accompanying book for healing:

ffor the furst boke the whiche is the consideracion of quynte essence is of so greette vertue that of hymself al oone that alle infirmitees curable mowe be heeled yit sum men mowe reede and inquire of the heuenely cunning and bigynnyng of quynte essence that I haue shewid here bifore Neuertheless though thay hau seen and radde this matiere yit thay hau not thyntellection ther of ner consideracion ner canne not brynge this conclusion to a pourpoos in defending and puttyng awaye of vnhappy and casuell3 chaunc3 of nature (P49/7-17).

Finally, the quintessence text in London, BL, MS Sloane 73 (Furnivall 1889) is more explicit: *I write to zou a tretice in englissh... þat þe wijsdom [sic] and þe science of þis book schulde not perische, but be kept and preserued vnto þe eende of þe world, of alle holy men from al wickid peple and tyrauntis, for greet perilis þat my3te falle þerof*. Interestingly, two of these three examples make distinctions between groups of possible readers, implicitly putting some of them, as well as the writer, in a position of moral or intellectual authority.

Five of the introductions refer to translation of the texts into English, but normally only in passing comments. Albertus Magnus' *Semita recta* (London, BL, MS Sloane 353, ff 56v-57), written by someone identifying himself as *Mahnedis* (P50/41), places more emphasis on translation than the other writers in this group, mentioning it a number of times in his shows of modesty. For example, when he requests that his readers *directe ye neyther shame ner vilanye for the translacion here of into oure modre is tonge* (28-29), he requests corrections for improvement of the text. However, he continues by stating that *I haue not errid but as my auctour seide so I seye excepte my tunge is differente and fully aftre my lettre and my auctour I labored and sued as god hath sende me grace* (35-38). A third and final comment is found shortly thereafter: *This labor and this translacion at the instance and prayer of a poure creature...* (39-40).

The Book of Astronomy and Philosophy (London, BL, MS Sloane 1609, f 11) provides an interesting, albeit questionable comment on translation: *ffor in that lond [Greece] an Englysh man ful wys and wel vnderstandyng of philosophie and astronomye stodyd and compilyd this book out of grew in to Englysh graciously* (P56/4-7). This sentence raises the questions of how many English speakers worked in Greece, when they worked there, and why they did not write their texts in Latin. A translation into English would only seem feasible if it were in the fourteenth century or later, based on the appearance of texts in the vernacular starting at that point. The natural language of choice before that period would have been Latin (see sections 3.4 and 3.6). The other questions cannot be answered at this point and fall beyond the scope of the present work.

The other three prologues include short mentions of the fact that the accompanying text is in English. The quintessence text in London, BL, MS Sloane 73 (Furnivall 1889) states *I write to you a tretice in english*, while the *First Prologue* in the two versions of the quintessence introduction (London, BL, MSS Sloane 353, ff 2-7; Sloane 1118, ff 100-101v) refers to translation of the work for *holy lyuers and good men* in a comment which distinguishes between groups in the potential audience: *But god putteth wisdom in the hert3 of holy lyuers and good men for whom I make and translate this boke...* (P52/342-344; P53/98-100). As in the other groups of prologues discussed throughout this chapter, the references to translation and/or use of English as opposed to Latin are neutral. There is no apparent shame on the part of the writers of these ancillary texts for using their mother tongue, an issue discussed in sections 2.5.3.1 and 2.5.4.2.1.

Several prologues in this group provide varying amounts of background information that may or may not be related to the accompanying text. A clear example of background information can be found in the long introduction made up of multiple prologues in the two versions of the quintessence text, already described in section 6.7.1. The different prologues discuss information on various aspects of quintessence; only part of the *First Prologue* bears any resemblance in structure and contents to the other groups of prologues examined up to this point. Another prologue with background information is *Marvellous and Soothfast Cunning of Astrology* (London, BL, MS Sloane 5, f 173), which introduces a short section with the idea that the moon has a greater affect on earthly life because it is the closest to this planet (P46/9-16). A similar example of a brief section with introductory information is *Book of Ipocras* (London, BL, MS Sloane 73, f 128); practitioners are advised to take notice of the moon when it is full and when patients fall ill because the moon has an influence on the blood, marrow, brain and humors (P47/3-12).

An example of background information not related to the accompanying text can be found in *Alexander the Great King Conqueror* (London, BL, MS Sloane 213, f 112v). After the source author is mentioned as being one of ten Greek and Egyptian kings named *Tholomy*, a comparison is made between the five varieties of Greek, the language of the original version of the text, and the five varieties of Middle English (P48/17-24), implying readers would have been aware of their existence and that the five were considered separate entities. Another prologue consisting entirely of what could be called background information is *Pars fortunae* (London, BL, MS Sloane 636, f 20v). This introduction contains an explanation on how to calculate *pars fortunae* followed by an example. Because no information on the subject, source or contents is provided, it is questionable as to whether this text is actually a prologue.

The prologue to Albertus Magnus' *Semita recta* (London, BL, MS Sloane 353, ff 56v-57) is worthy of mention before completing this section as it contains many elements from the earlier tradition mentioned above in section 2.5.3. Specifically, there is an invocation of God with a request for assistance (P50/15-26), a plea for readers to be benevolent with the writer and his work (26-29), submission of the work to readers for their correction (29-39), a show of diligent work (37-39), a dilemma on the part of the writer (39-43) and, finally, a dedication to God (43-49). The topos of modesty is seen throughout much of the prologue. In invoking God, the writer refers to the *lytenesse and simplenesse of my cunning* (19-20). In requesting corrections, he refers to the readers as superior to him in understanding and indicates his submissiveness: *I submytte me to youre correction and to thoo that been my bettre for to thayre correction ful tendrely I me submitte with al my hoole intent I me obeye* (30-33). Later, he calls

himself *a poure creature* (40). Nevertheless, these shows of modesty should not be taken at face value; after requesting that readers be understanding of him when they read the translation, he defends himself by stating that *but with the grace of almighty god in alle thees bokes bfore seide in this present volume I haue not errid but as my auctour seide so I seye excepte my tunge is diferente...* (33-36).

In summary, this group of prologues is generally written as expository introductions, although two partial exceptions resembling a narrative and a prayer exist. The introductions in this group also tend to contain the same structure and contents as the other groups. The majority of the prologues here, such as *Marvellous and Soothfast Cuning of Astrology* (London, BL, MS Sloane 5, f 173) and *The Signs of Heaven* (London, BL, MS Sloane 636, f 163), provide information on the subject and/or source and arrangement of the contents. Nevertheless, when information on the contents is provided in the introductions, it tends to be sparser than in the other groups. Additional sections seen in this group are justifications for writing the accompanying texts, mentions of translation into the vernacular, and background information.

Some variation in this group is seen because some of the introductions contain mainly background information, as opposed to information on the subject and/or sources and contents. This is the case specifically of the introductions with multiple prologues to the quintessence texts in London, BL, MS Sloane 353, ff 2-7 and London, BL, MS Sloane 1118, ff 100-101v. Only the *First Prologue* in these two versions shows some similarity to the findings in this chapter in that it introduces the subject of the text and refers to the translation of the book. While these texts, identified by the writers as prologues, do not fit the structural pattern described for the six groups here, their writers did consider them to be prologues, as evidenced in their labels. Hence, the concept of a prologue in medical writings was apparently broader than the structure observed throughout this corpus. Additional work with more prologues is needed to determine the extent of what a medieval prologue could include.

Another introduction which does not follow the structural pattern observed throughout this chapter is *Pars fortunae* (London, BL, MS Sloane 363, f 20v), which provides a theoretical explanation of how to make calculations, followed by an example. In no place does the introduction refer to the subject of the accompanying text or its source, let alone an arrangement of the contents. The text is not identified by the writer as a prologue either. This passage may actually have been incorrectly identified as a prologue in eVK and, for these reasons, it should no longer be considered one.

6.8 Conclusion

A number of points can be concluded when the findings from the six categories are considered together. First, use of a form of the word *prologue* is highly uncommon. In fact, when the word is used, it often appears outside the prologue, as in the rubric or the main text. In addition, the existence of double or multiple prologues before the same main text is unusual in this corpus. When different prologues do coexist, they appear to serve different purposes, for instance, one to justify the writing of a text and another to present background information on an area of medicine (as in Gilbert of England's gynecological tract in *Compendium medicinae* (EP2: Rowland 1981)).

Only occasional examples of elements from letters are seen, while two prologues have sections that resemble narratives and one starts and finishes with formulaic expressions reminiscent of prayers. In these cases, there is often a change in

pronoun use accompanying the change in sections; this is one clue to indicate that these particular prologues were probably written using separate original texts, such as a letter and an academic text.

In terms of the structure and contents of the prologues examined, the corpus as a whole tends to follow a pattern of identifying first the sources and/or subject of the accompanying text and second the organization of the contents. While most of the groups of prologues show some form of positive language such as positive adjectives or the use of honorific titles in reference to the sources and/or subject, the prologues to the surgical texts mention university connections, a way of demonstrating clout. The groups of urine, remedy and regimen of health introductions, however, provide information on their sources less often. This observation may be related to the practical nature of the accompanying texts or their short overall length though, and not a question of field of medicine. Another form of encouraging readers to take notice of texts is through the use of efficacy statements, described above in section 2.5.4.4.3. These positive statements are found occasionally throughout the different categories of texts in the corpus.

Comments on the organization of the contents in the main texts can be of three different types, which also seem to relate more to the length of the prologue than to the group. The longer prologues often have sections indicating the order and breakdown of the contents into different treatises or chapters, while the shorter ones might have only a sentence or two to introduce the contents in general or the contents to the first section of the main text in particular. Further research will reveal whether this distinction is merely a question of length of text or if it is related to a text's having a more theoretical nature or a more practical one.

A similar situation occurs in the case of the sections of background information observed mainly in the longer prologues, and in particular in the longer surgery and ancillary area texts. This information on the field of medicine in question often appears in what seem to be more theoretical works, not just the longer ones. Background information normally appears after the work is introduced but before the organization is explained.

Other sections observed in the corpus are justifications for the writing of the main texts and mentions of texts' being translations. Again, both of these sections normally occur after the work is identified and before the order of the contents is explained. Justifications are observed in the groups of plague texts and remedies, while references to translation are found in the texts on the plague, urine and uroscopy and the ancillary areas to medicine. It should be noted, however, that sometimes the comments on translations are merely made in passing and should, therefore, not necessarily be considered actual structural sections.

Chapter 7. Conclusion

Two initial questions were raised at the start of this thesis: 1) What prologues related to scientific and medical texts written in Middle English are known to exist in the Sloane collection of the British Library? and 2) Of these prologues, which ones written or copied in 15th century English prose accompany medical texts or texts related to the ancillary areas of astrology, astronomy, the zodiac and alchemy? Consultation of the database *Scientific and Medical Writings in Old and Middle English: An Electronic Reference* (referred to as eVK throughout this thesis) reveals a list of some 150 prologues to scientific and medical texts in Middle English in the Sloane collection, as reported in appendix 1 of this thesis. More prologues will certainly be discovered in the future as scholars continue to work with the different manuscripts of the collection. In fact, additional prologues not listed in eVK came to my attention during my visits to the manuscripts reading room. Future publications will serve to bring them to light.

Ninety separate prologues were found to have been written or copied in 15th century English prose to accompany medical texts or texts related to the ancillary areas mentioned in the paragraph above. Analysis of the actual prologues reduced this number to 56 prologues (excluding their witnesses) and another nine already published prologues, making a total of 65 prologues for transcription and/or analysis in this thesis. Comparison of seven published transcriptions and the original manuscripts revealed discrepancies, so the prologues in question were transcribed for inclusion here and have been counted as part of the 56 prologues; they have not been included among the nine published ones. At the same time, modifications in length were made in three cases to the eVK listing: *Compendium urinarum* (London, BL, MS Sloane 121, ff 41v-43v), John of Rupescissa's *Consideration of quintessence* (London, BL, MS Sloane 353, ff 2-7), and *Our Heaven Quintessence* (London, BL, MS Sloane 1118, ff 100-101v). These changes do not affect the final number of 56 transcribed prologues.

The first objective of this thesis was to provide transcriptions of the 56 unpublished prologues for their use by scholars in philology, medieval studies and history of medicine. The different texts have been placed in groups according to six general categories of the field of medicine of the accompanying text: 1) surgery texts, 2) plague texts, 3) urine and uroscopy texts, 4) texts with remedies, 5) texts on regimen of health, and 6) texts on the ancillary areas of medicine. The numbers of prologues transcribed for each group are as follows: surgery texts: 12; plague texts: 5; urine and uroscopy texts: 5; texts with remedies: 18; texts on regimen of health: 5; and texts on the ancillary areas of medicine: 11.

These categories reflect the fact that medicine was understood differently in medieval times from today. First, astrology, magic and alchemy were closely related to medicine then (Jacquart 1990: 148). These areas are reflected in the corpus through the group of twelve ancillary texts on the zodiac, moon and planets, astronomy, alchemy and quintessence, and prognostication using the days of the week. At the same time, surgery was understood differently as it included bloodletting and working with burns, swelling and skin eruptions among other tasks (Siraisi 1990: 154). This multifaceted

field is reflected in fourteen prologues considered here; they deal with wounds, hemorrhoids, the signs and symptoms of disease, and gynecology among other topics.

The second objective was to provide an introduction to the prologues in the corpus. This introduction consists of different sections: an introduction to research already conducted into medieval prologues, an introduction to research on medieval medical texts in English, and a presentation of the corpus of prologues selected for this study, including a discussion of the six groups. A brief summary of some of the findings from the introduction to medieval medical texts will be provided here first, followed by the findings on prologue research and the corpus of prologues.

A study of the characteristics of a group of 153 scientific and medical manuscripts by Voigts (1989) reveals a number of characteristics, some of which have also been found in this corpus. In terms of codicological information, her group of manuscripts tended to be bound in quires of ten or more folios as often as they were bound in gatherings of eight leaves; parchment was found to be more common than paper or a combination of parchment and paper; Anglicana was the most common script observed; and visuals were observed in a large number of the manuscripts examined. Analysis of the information obtained from a sample of the manuscripts represented in the corpus reveals similarities to Voigts' findings as far as the quiring and visuals are concerned. However, paper and Secretary script were more common in this corpus.

The same study by Voigts found that scientific and medical manuscripts from the late medieval period are often bilingual or trilingual in nature. While this is also true of the 49 manuscripts examined for this thesis, it should be highlighted that fifteen of the manuscripts are English only and another seven are mainly English with some occasional Latin quotes, meaning nearly half are close to monolingual.

In terms of the dates of the manuscripts in the corpus, information was found for eleven substantial sections and fourteen complete manuscripts, making a total of 25 dates. Nineteen of these dates are in the third or fourth quarters of the 15th century, while most of the others tend to be from the second quarter. The most common size in a sample of 26 manuscripts examined is an intermediate one; fourteen manuscripts measure between 200-225 x 135-170 milimeters, but normally with a width around 145-150. Another three patterns for sizes were also found, one larger than this intermediate size, and two smaller ones, the first of which could fit into a practitioner's bag and the other which could fit into a bag held on a belt.

The research concerning medieval prologues reveals that a variety of words were used in medieval times to identify prologues. However, few instances of any of these words were found in the corpus, a finding which coincides with another study of medieval prologues by Wogan-Browne et al. (1999). This lack of labels is only one reason why medieval prologues are difficult to identify. They could also appear before, after or in the middle of their accompanying texts (Genette 1987: 152; Dalarun 2000: 641), could seemingly vary in length, and can be confused with rubrics, or headings. While all of the examples in the corpus come before their accompanying texts, the question of length and whether the shorter texts were actually considered rubrics in medieval times is an issue here.

The arbitrary number of 50 words was selected as a criterion for precaution in analyzing the different prologues in the corpus. It was only when various pieces of information were conveyed within this word limit that an introduction was judged effectively to be a prologue as opposed to a rubric. In this sense, three of the eighteen short introductions were deemed not to be prologues after analysis (*An Oil Wonderly Mighty*, London, BL, MS Sloane 963, f 96v; *Weight by Wheat Corns*, London, BL, MS Sloane 2269, f 111v; and *Weights and Measures*, EP5, Voigts 1989 Sigils).

Nevertheless, the other fifteen introductions with fewer than fifty words should not be considered the most representative examples of medieval medical prologues, based particularly on length but also on the structural characteristics observed throughout the corpus and discussed in chapter 6 above.

A number of issues specifically related to prologues have also been published in the literature on medieval works. These include 1) prologues written at different times from the accompanying texts, 2) double or multiple prologues appearing alongside the same main text, 3) the presence of a prologue with some witnesses of a text but not with others, 4) the observation of varying prologues with the different witnesses of a text, 5) the existence of witnesses of the same prologue alongside different texts, and finally, 6) prologues found without any accompanying text. Most of these issues have not been addressed in the present study because all of the known extant copies of the prologues and accompanying texts are needed to consider them.

Nevertheless, three cases of double or multiple prologues are found in the corpus (Gilbert of England's gynecological tract to his *Compendium medicinae* (EP2: Rowland, 1981), John of Rupescissa's *Consideration of Quintessence* (London, BL, MS Sloane 353, ff 2-7), and *Our Heaven Quintessence* (London, BL, MS Sloane 1118, ff 100-101v)). Another two prologues (William of Saliceto's *Cirurgia*, London, BL, MS Sloane 6, ff 53-54v, and Theodoric of Cervia's *Cyrurgia*, London, BL, MS Sloane 389, ff 2-3) show signs of having been written or copied from letters as well as academic texts. All five of these cases could have been based on original sections written at different times. However, no changes in hand appear in the manuscripts examined, meaning that the versions used for the corpus were written in their entirety at the same point. What is more, no changes in hand appear between any of the prologues and their corresponding accompanying texts, so any differences in time of writing would more likely have taken place in earlier versions.

It was also found that prologues written in medieval times could be written in the form of narratives, lyrics, exhortations, prayers, dedicatory letters, commented tables of contents and others (Dalarun 2000: 640-641, Wogan-Browne et al. 1999: xv). A similarity to letters was found in four cases that explicitly address the readers, use the first and/or second person pronoun forms, and/or have lexical choices that refer to correspondence (for example, the verb *send*). These four are William of Saliceto's *Cirurgia* and Theodoric of Cervia's *Cirurgia*, mentioned in the paragraph above, and John of Burgundy's *Plague* (London, BL, MS Sloane 965, ff 132-133), and the *Dieta* text attributed to Hippocrates (EP6, Braekman 1988). A partial resemblance to a narrative appears in *Alexander the Great King Conqueror* (London, BL, MS Sloane 213, f 112v), and a style similar to a prayer is seen in *Semita recta* (London, BL, MS Sloane 353, ff 56v-57). The rest of the prologues are written in an unadorned style.

Medieval writing in general made use of a series of rhetorical topoi, which writers used to seek "a favorable frame of mind" on the part of the reader (Curtius 1990: 79). Some of these topoi are found in a number of the prologues in the corpus, for example, modesty and brevity. Modesty is often seen in the numerous examples that include positive attributes or use of titles in referring to the sources or source authors of their works. A particularly striking case of modesty in the corpus, regardless of whether it should be taken at face value, appears in *Semita recta* (London, BL, MS 353, ff 56v-57). Reference to brevity is found in some of the compilations, such as *New Invention of Medicine* (London, BL, MS Sloane 2581, ff 5-5v) and Roger of Parma's *De cirurgia* (London, BL, MS Sloane 240, f 1).

The research reveals certain tendencies in terms of the structure and contents of medieval prologues. Prologues often have sections with information on the sources

and/or source writers, the subject matter in question, and the organization of the contents. Other elements described, albeit less often, are justifications for the writing of texts, background information on the general field in question, mentions of translation, claims about the usefulness of the ideas contained in a work, and methodological issues. Many of these different elements are present in some skeletal frameworks that have been established for what Hunt (1948) refers to as a “type C” prologue, and what Minnis (1988) calls “Aristotelian prologues” and “extrinsic” and “intrinsic” prologues. They are also at the heart of a study of prologues by Wogan-Browne et al. (1999).

The sections observed most often in the corpus of prologues are sources, subject, and organization, followed by background information, justifications for writing a work, and mentions of translations. When an introduction contained only one of the first three types of information, it was rejected as a prologue. This is the case of the three short prologues mentioned earlier in this section and *Pars fortunae* (London, BL, MS Sloane 636, f 20v), which may have been misidentified as a prologue in eVK because it contains no apparent relation to the framework observed in the rest of the corpus. The presence of the second three types of information was observed to be optional and varies throughout the corpus. Exceptions to this overall pattern are prologues which contain mainly background information, as they could be examples of what Minnis (1988) refers to as “extrinsic” prologues. This could be the case of *Confection of Syrups* (London, BL, MS Sloane 6, f 178) and most of the prologues to the transcribed quintessence texts (London, BL, MSS Sloane 353, ff 2-7 and Sloane 1118, ff 100-101v).

7.1 Further research

This thesis was conceived as an initial venture into the study of prose prologues to medical texts written or copied in the 15th century. As such, it opens the door to a variety of studies. First, the prologues not listed in eVK but observed during my stays at the British Library should be added to this corpus in order to make them available for further prologue and medical text scholarship. Second, work needs to be carried out on the individual prologues from this study including all of the known extant witnesses and versions. This research will provide additional information on the difficulties inherent in identifying prologues and issues specifically related to prologues, discussed in sections 2.3 and 2.4 here. At the same time, it will enable confirmation or modification of the findings related to the structure and contents of the different categories and the overall corpus.

As prologues from other collections beyond the Sloane collection become available through further research, additional work can be done to examine the presence or absence of different forms of presentation such as letters, narratives, and prayers, etc. In this way, it can be determined whether the examples found in this corpus are merely remnants from the classical period or if they are, in fact, the sign of a pattern still in use in the 15th century. This is also the case of the *topoi*, or antique topics, discussed in section 2.5.3 here, and the question of the different skeletal frameworks to scholarly prologues described in section 2.5.4.1.

A number of interesting linguistic studies can also be conducted using these prologues in the future. For example, a study of the lexicon of the medical prologues can now be made to complement Norri (1992, 1998), an idea suggested by Voigts (personal communication, July 2008). Studies of the language features in the line of Taavitsainen (1994, 2001) and others as described in Alonso Almeida and Carroll

(2004) can also be carried out to confirm the theoretical or practical nature of the texts proposed in section 4.10 here. In addition, closer examination of the efficacy statements, in the line of Jones (1998) and Alonso Almeida and Cabrera Abreu (2002) and mentioned in section 2.5.4.4.3 here, may reveal the existence of different types. Finally, a structural study following Halliday and Hasan (1985, 1989) can provide additional information on the structural sections observed in chapter 6 of this thesis.

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Appendix 1: Prologues in the Sloane collection according to eVK

The table below provides information on all of the prologues in the Sloane Collection that are listed in the unpublished updated version of eVK kindly provided to me by Linda Ehram Voigts. All of the prologues come before texts in Middle English except for one that comes before a text in Latin; this case is pointed out in the column for the accompanying text. The information on the shelfmarks, incipits, authors and English and/or Latin titles of the texts (if provided), bibliography and eVK codes has been taken from the database unless otherwise indicated. Information on whether or not the prologues have been included in the study and any reasons for rejecting them can also be found in the chart. Prologues listed as having appeared in publications are included in the analysis of this thesis but not the corpus transcriptions unless discrepancies have been observed. Square brackets [] in the incipits indicate that a sentence starts mid-way or that the part of the folio in question is unreadable. Round brackets { } indicate a symbol in the MS.

Shelfmark prologue; main text	Incipit prologue	Accompanying text (author, title, incipit)	Included or not in corpus; if rejected, why	eVK number prologue; main text
Sloane 5, ff 61-62; 62-63 (incomplete)	Age is mother of forgettilhed and forasmuch as the science of prognostication	Gordon, Bernard, <i>De pronosticis</i> , incipit: Then we may not prognostic [in] maladies till we know verily the malady and therefore	Included	0765.00; 7115.00
Sloane 5, ff 173; 173-179	Here beginneth the marvelous and soothfast cunning of astrology found and proved	Incipit: Wit ye well indoubtable that when the moon is in Aries for that beginneth at	Included	2247.00; 8184.00
Sloane 6, ff 53-54v; 55-140v (incomplete)	It is purposed to thee my good friend to make a book of surgery that satisfaction answer	William of Saliceto, <i>Chirurgia</i> , incipit: [] and the outer skin and the sinew is when the leech at his teaching feeleth not the bone of	Included	3162.00; 0268.00

		the head		
Sloane 6, ff 157; 157-173	A treatise of the hemorrhoids drawn out after Lanfranc a discreet master of the king	Arderne, John, <i>Extracta hemorrhoidarum</i> , incipit: Hemorrhoids on Greek is said flux of blood and it is said of emar that is blood	In Power (1910); ff 164-174v, in MEMT (included)	0700.00; 2138.00
Sloane 6, ff 178; 178-179v (ca. 13 recipes)	About the confections of syrups been seven canons to be noted with four certain notabilities	Incipit: The first syrup is oxymel of which is three kinds that is to say simple compound and	Included	0715.00; 6801.00
Sloane 6, ff 183-184; 184-203v	Right dear friend Nero as it accordeth the significations of working for to be	Galen, <i>De ingenio sanitatis</i> (Books 3 and 4), incipit: Wherefore I shall begin at some simple wounds as thus a wound being in the over part of fleshy members	Ff 183-184 transcribed by P. Pahta in MEMT (included)	4356.00; 8098.00
Sloane 7, ff 89; 89-92	The manner of grafting of trees is manifold and so common that at this time I will not	Godfrey, <i>Tractatus Godfridi super Palladium de Agricultura</i> (abbreviated version), incipit: If thou will graft a tree whose fruit shall have no cores take and bow it	Not related to medicine (not included)	6914.00; 2716.00
Sloane 7, ff 92; 92v-93v	This treatise is departed in three parts the first part is of gendering bringing forth and planting	Bullard, Nicholas, incipit: I saw in the secrets of Aristotle that in the equinoctions of regions that the earth	Not related to medicine (not included)	7487.00; 2512.00
Sloane 14, ff 1; 1-24 (incomplete)	Dear friends shortly as in [] the causes cures and signs of	Platearius; <i>Practica</i> , incipit: Ephemera is a fever that is gendered of principal	Folio is illegible (not included)	1457.00; 1535.00

	sicknesses and not of all sicknesses	distemperance of the spirits		
Sloane 60, ff 3-13 (incomplete); 13-147v (incomplete)	[] excellent and Christian prince Henry the Fourth and the foresaid grace King of England	Gaston de Foix, <i>Livre de Chasse</i> (translator: Edward, Duke of York), incipit: The hare is common beast enough and therefore me needeth not to tell of her making	Not related to medicine (not included)	0315.00; 6849.00
Sloane 73, ff 10; 10-25v	With the might wisdom and grace of the Holy Trinity I write to you a treatise in English	John of Rupescissa, <i>Quintessence</i> , incipit: The first and sovereignest privity that God maker of kind ordained for mans need	In Furnivall (1889); ff 10-25v in MEMT (included)	8195.00; 6694.00
Sloane 73, ff 128; 128-131	First saith Ipocras that a leech shall take keep of the moon when he is at the full	Attributed to Hippocrates, incipit: When the moon is in a sign that is cleped Aries in English a ram	Included	1705.00; 8014.00
Sloane 121, ff 35; 35-36	Astronomers said that a surgeon should not cut nor carve nor open no vein on mans body when	Incipit: Aries is a token of hot temperate and dry and this sign ruleth of man the head the chin	Included	1181.00; 1060.00
Sloane 121, ff 41v; 41v-43v	This book that we have now in hands to turn into English is of the dome of urines but	Agilon, Walter, <i>Compendium urinarum</i> , “Dome of Urines” according to prologue, incipit: Sith that all authors say that there been twenty colors in urines witnessing all operations	Included but combined with next prologue	7362.00; 4559.00
Sloane 121, ff 43v; 43v-58	Here note that the exposition of	Agilon, Walter, <i>Commentarium</i>	Included but combined	2380.00; 0787.00

	these dark words shall follow here afterward	<i>urinarum</i> , incipit: Alba urina betokeneth oppilation of the spleen and that urine is beneath printed and windowed	with above prologue	
Sloane 122, ff 72; 72-83v	The manner of setting of trees is manifold and so [common] that we will not	Godfrey, <i>Tractatus Godfridi super Palladium de Agricultura</i> , incipit: If ye will graft a tree whose fruit shall have no cores take a graft and bow it	Not related to medicine (not included)	6919.00; 2754.00
Sloane 122, ff 107; 107-111v	Here begins the dietary against all manner of digestion drawn by order all after the twenty	Incipit: Karapos glauca lactea or alba they betoken moist cold and most feeble defying of the stomach	Included	2298.00; 3285.00
Sloane 140, ff 65v-66; 66v-67 (ca. 7 recipes)	The man that will of leechcraft lere / Read over this book and he may hear	Incipit: Take strong vinegar of white wine and anoint every three or four times the visage	Verse (not included)	6910.00; 6010.00
Sloane 213, ff 91; 91-109v (ca. 355 recipes)	Here commenceth a treatise of oils and of waters medicinal how they shall be made	<i>Treatise of Oils and of Waters Medicinable</i> , incipit: Take a vessel of earth that be made in the manner of a just that has a long neck	Included	2314.00; 4902.00
Sloane 213, f 106v; 106v	Here be the perilous days of bloodletting and the good days to bleed on for divers evils	<i>Perilous Days of Bloodletting</i> , incipit: In the first three days that I tell if any man let him blood or fall sick he shall die	Included	2146.00; 2929.00
Sloane 213, ff 112v; 112v-113	After that Alexander the great king conqueror of all	Incipit: By Almagest in Centiloquium of Ptolemy ilk limb of mans body is ruled by	Included	0748.00; 1349.00

	the world was gone to Macedonia	certain		
Sloane 240, ff 1; 2-47v	Here beginneth a brief treatise of surgery which treatise is divided into four parts	Roger of Parma, <i>De cyrurgia</i> , incipit: The head happeth to be wounded in divers manners sometime with breaking of the pan	Included	2158.00; 6858.00
Sloane 240, ff 48; 52-137	Though that heretofore written hath sufficiently be treated of surgery from the highest	Roger of Parma, incipit: Take an handful of mallows another of vervain another of hillwort another of wormwood	Included	7549.00; 4949.00
Sloane 261, ff 6-8; 8-66	Little Lewis my son I perceive by certain evidences thine ability to learn sciences	Chaucer, Geoffrey, <i>Treatise on the Astrolabe</i> , incipit: Thine astrolabe hath a ring to put on thine thumb of thy right hand in taking the height	16 th century text (not included)	3382.00; 7328.00
Sloane 288, ff 78-80; 80-91	I being about to entreat to your most excellent lordship of the secrets of alchemy	Ripley, George <i>Marrow of Alchemy</i> (possibly a 16 th century translation), incipit: Therefore first will I entreat to explain this? that and what effect shall come thereof	16 th century (not included)	2462.00; 7241.00
Sloane 297, ff 106v; 106v-108v	For the more sickness and perfect knowledge to have in urines of divers sicknesses by the	Incipit: Urina animalium the farther that ye hold it off from you the clearer it appeareth	Included	1890.00; 7748.00

Sloane 297, ff 119; 119-121v	Now I have told of the four humours of man with their signs and the properties that	Incipit: Childhood b[] the time of h[] and birth and lasteth and mans age of twenty-five winter	Folio is illegible (not included)	3732.50; 1408.50
Sloane 314, ff 65v-68; 68-106	Little Lewis my son I perceive by certain evidences thine ability to learn science	Chaucer, Geoffrey, <i>Treatise on the Astrolabe</i> , incipit: Thine astrolabe hath a ring to put on thy thumb of thy right hand in taking the height	Not related to medicine (not included)	3381.00; 7332.00
Sloane 316, ff 8-9v; 10-54	All the wisdom in this world cometh of our Lord Jesus Christ almighty God therefore	Albertus Magnus, <i>Semita recta</i> , incipit: Now in the beginning I will show you all the erring in the which erring many a one	16 th century text (not included)	0828.00; 3744.00
Sloane 317, ff 56v-57v; 57v-64v	I did descend into my garden that I might behold the plants of sundry growing things and	<i>Rosarius minor, The Lesser Rosary</i> , incipit: In this first chapter I will declare unto you all the operations which issue out of the matter	16 th century text (not included)	2478.00; 3068.00
Sloane 319, ff 10; 10v-18v	I being about to entreat to your most excellent lordship of the secrets of alchemy	Ripley, George <i>Medulla alchemiae</i> (possibly a 16 th century translation), incipit: I will not require from your excellency for this great treasure a great sum of gold	16 th century text (not included)	2462.00; 2546.00
Sloane 320, ff 37; 37-50	Almighty God and most merciful father have mercy on me have mercy on me I beseech	Rosary, incipit: Desirous desire and price inestimable of all philosophers but not plainly set out	16 th century text (not included)	0852.00; 1465.00

Sloane 340, ff 75v; 76-78v	First saith Ipocras that a leech shall take keep of the moon when he is at the full	Attributed to Hippocrates, <i>Book of Ipocras</i> , incipit: When the moon is in a sign that is cleped Aries in English a ram	Included	1705.00; 8014.00
Sloane 353, ff 2; 2-51	The first decree is that by the virtue the which God hath give to nature and made	John of Rupescissa, <i>Consideration of Quintessence</i> , incipit: This is the thing in the which all men have labored to seek a thing made the which	Included	6747.00; 7446.00
Sloane 353, ff 34v; 35-51	For the first book the which is the consideration of quintessence is of so great	John of Rupescissa, attributed author Roger Bacon, <i>General Remedies</i> , incipit: Here is the first remedy and mastery to cure and help the unprofitableness of old men	Included	1884.00; 2351.00
Sloane 353, ff 51v; 51v-56 (ca. 7 plants)	Alexius Africus disciple of Robert Claddere of the worthy study of Archiment hath	Alexius Africus, <i>Kiranides</i> , incipit: Solsecle {id est} golde is a herb to all men known gather the flowers and the leaves	Included	0806.00; 4586.50
Sloane 353, ff 56v-57;	All wisdom is of God and with him it hath be everlasting and without beginning therefore	Attributed to Albertus Magnus, <i>Semita recta</i> ; Third Book of the Works of Alchemy, according to f 56v, incipit: I have labored and waked with great labor and sought many regions divers provinces	Included	0844.00; 2485.00
Sloane 357, ff 1; 1-19v (ca. 120 recipes)	Here beginneth a treatise drawn out of a book that is cleped Thesaurus Pauperum	<i>Thesaurus pauperum</i> , incipit: Take and make a lye of doves dung and wash thy head well with that lye for to make hair	Included	2191.00; 5011.00

Sloane 357, ff 23-23v; 24-28	Here beginneth the book of Aegidius that sometime was a doctor of physic and teacheth	<i>Book of Egidius</i> , incipit: Urine white and thin with small gravel as it were shines? and in the urine	Included	2225.00; 7828.00
Sloane 374, ff 14-14v; 14v-59v (ca. 255 recipes)	That man that will of leechcraft lere / Read over this book and he may hear	Incipit: Take strong vinegar of white wine and anoint each day thrice or four times the visage	Verse (not included)	6594.00; 6005.00
Sloane 382, ff 211-211v; 211v-245 (ca. 165 recipes)	The man that will of leechcraft lere / Read on this book and he may hear	Incipit: Take and seethe vervain and of betony and of wormwood and therewith wash the sick head	Verse (not included)	6906.00; 5034.00
Sloane 389, ff 2-4; 4-76v (incomplete)	O my worshipful father and friend worthiest and most honorable man Sir Archbishop	Theodoric of Cervia, prologue and <i>Cyrurgia</i> (Book I), but ff. 27-76v are a later hand, incipit: The causes of wounds solution beth twain in general one is within and another	Included	3849.00; 6642.00
Sloane 389, ff 129v; 129v-137 (ca. 66 recipes)	Now will I shortly treat of proper medicines and divers members not as Galen	Incipit: Wounds of the head have five manner of helps the first is a drink for wounds and Theodoric	Included	3805.00; 8215.00
Sloane 393, ff 159; 159-204 (ca. 376 recipes)	Here beginneth the medicines that good clerks hath drawn out of their books	Incipit: Take an handful of milfoil and an handful of avens and an handful of golders? six leaves	Included	2250.00; 4950.00
Sloane 404, ff 2-7; 8-243, 294-319 (ca. 150 plants) (incomplete)	The prayers of great number of poor people that had not thing to help themself	Platearius, <i>Circa instans</i> , incipit: Absinthium {id est} wormwood and it is hot in the first degree	Included	6986.00; 0719.00

	and because	and dry in the second		
Sloane 404, ff 243-245; 245-82	Here beginneth the treatise of the preservation of pestilence after the doctrine	Attributed to Benedictus de Nursia, incipit: Mesue said in his book of the properties in his chapter of the passions of the stomach	Included	2269.00; 3595.00
Sloane 404, ff 282v; 282v-293v	In the worship of the blessed and undivided Trinity and the glorious Virgin Mary	Benedictus Canutus, <i>Treatise and Governance against Pestilence</i> , incipit: The tokens of pestilence of the prognostication be seven the which forthwith you	In Pickett (1994); ff 282v-293v in MEMT (included)	3045.00; 7050.00
Sloane 405, f 41v	Here beginneth the treatise of John de Bordeaux the noble physician against the pestilence	John of Burgundy's plague treatise in Latin	Rubric only (prologue in Latin follows) (included in Appendix 2 only)	2267.00; none
Sloane 405, ff 62v; 62v-63	Here saith Galen the leech and teaches of metes and of drinks to use in the time of bloodletting	Attributed to Galen, incipit: In the month of January white wines drink and bloodletting forbear in all	Included	2385.00; 3002.00
Sloane 405, ff 117; 117-121v (incomplete)	In the name of God here beginneth a book touching generally of all causes that longeth to surgery	John of Saint Paul, incipit: Now first we begin of passions that fall outward the skin and under the skin first we touch	Included	3014.00; 3712.00
Sloane 405, ff 123; 123-125	Here begins the tokens of Ipocras to know if the sick may	Attributed to Hippocrates, <i>Tokens of Ipocras, Signa mortis</i> , incipit: Whoso	Included	2304.00; 8124.00

	be hele or no with any medicines	hath dolor or aching in the head or swelling in the face without red		
Sloane 442, ff 43; 43-61v (ca. 235 recipes)	The man that will of leechcraft lere / Read on this book and he may hear	Incipit: Take and seethe vervain betony and wormwood and therewith wash the sick head	Verse (not included)	6906.00; 5039.00
Sloane 563, ff 2; 2-59	Thus beginneth the surgery after the doctrine of Saint William of Touke the which book	William of Touke, incipit: Sometime there falleth a wound on the head without breaking of the skull with sword	Included	7566.00; 4599.00
Sloane 563, ff 59v; 59v-61	What is sanies what is virus what is putredo what is sordities what is squama what is crusta	Incipit: Sanies is moistness somewhat natural and somewhat not natural ne it is not clean superfluity	Included	7925.00; 4439.00
Sloane 563, ff 112-112v; 112v-21v (incomplete)	A treatise of the hemorrhoids drawn out after Lanfranc a discreet master of the kings	Arderne, John, <i>Extracta hemorrhoidarum, A Treatise of the Hemorrhoids</i> , incipit: Hemorrhoids on Greek is said flux of blood and it is said of emar that is blood	Included	0701.00; 2138.00
Sloane 610, ff 6v; 6v-31 (ca. 270 recipes)	Here begin medicines for all manner evils the which good leeches drew out of books	Incipit: Make lye of vervain of betony of filles of wormwood and therewith wash the head	Included	2152.00; 3458.00
Sloane 633, ff 124-124v; 124-138	All wisdom is of God and with him it hath be everlasting and without beginning	Albertus Magnus, <i>Semita recta</i> , incipit: I have waked with great labor and sought many regions and divers provinces	16 th century text (not included)	0843.50; 2489.50

Sloane 636, ff 20v; 21-23	Withdraw the very place of the {sun} and of the place of the {moon} or else take the	<i>Pars fortunae</i> , incipit: The part of life is take by day from {Jupiter} to {Saturn} and by night from	Included	8198.00; 6970.00
Sloane 636, ff 163; 163v-168	Here followeth the second book in the which is contained in general of the signs of heaven	Incipit: Wise men saith that they naturally dureth and never ceaseth for to ask and to inquire	Included	2328.00; 8174.00
Sloane 661, ff 32; 32-46	A great philosopher and a profound physician cleped Benevenutus Grapheus after the	Benvenutus Grassus, <i>Deus oculorum</i> , An eye is a round hollow thing hard as the ball of the foot or as the new scoured basin	16 th century text (not included)	0590.00; 0924.00
Sloane 686, ff 1; 2-15	The beginning of this book teacheth all manner men for to govern their lands tenements	Walter of Henley, <i>Treatise of Husbandry</i> , incipit: The father in his old age saith to his son live wisely and discreetly	Not related to medicine (not included)	6610.00; 6682.00
Sloane 686, ff 15; 15-18v (excerpt)	The manner of setting of trees is manifold and so common that we will not	Godfrey, <i>Tractatus Godfridi super palladium de agricultura</i> (excerpt), incipit: If thou will graft a tree whose fruit shall have no cores take and bow it	Not related to medicine (not included)	6920.00; 2716.00
Sloane 686, ff 21; 19-39v	The manner of setting of trees is manifold and so common that we will not	Godfrey, <i>Tractuatus Godfridi super palladium de agricultura</i> , incipit: If thou will graft a tree whose fruit shall have no cores take a graft and bow it	Not related to medicine (not included)	6920.00; 2715.00

Sloane 686, ff 41; 41-48v	This treatise is departed in three parts the first part is of gendering of trees	Bullard, Nicholas, incipit: I see in the secrets of Aristotle that in the equinoctions of regions the earth	Not related to medicine (not included)	7488.00; 2518.00
Sloane 706, ff 4v-6v; 6v-20	This book that we have now in hands to turn into English is of the dome of urines but	Agilon, Walter, <i>Compendium urinarum</i> , incipit: Alba urina betokeneth oppilation of the spleen and that urine is beneath printed and windowed	Included	7362.00; 0787.00
Sloane 706, ff 95; 95-96	This book Ipocras sent unto King Caesar that he desired of him and now I have it made	Attributed to Hippocrates, <i>Dieta Ipocratis</i> , incipit: Every man beast and fowl hath four humours which been humours of mans body that is to say	In Braekman (1988) (included)	7353.00; 1559.00
Sloane 706, ff 104; 104-106v	Here beginneth a noble treatise made of a good physician John of Bordeaux for medicine	John of Burgundy, incipit: This clerk saith in the first chapter that for the fault of good rule and dieting	Included	2177.00; 7382.00
Sloane 706, ff 128; 128-134v (ca. 32 recipes)	Here virtues for certain sickness water of roses water of betony water of borage	<i>Distilling of Waters</i> , incipit: Water of betony drunken with wine or ale or by himself is good for all manner headache	Included	2395.00; 7885.00
Sloane 776, ff 267; 267-271v	Here beginneth a noble treatise made of a good physician called John of Bordeaux for medicine	John of Burgundy, incipit: This clerk saith in the first chapter that for default of good ruling and dieting	16 th century text (not included)	2174.00; 7381.00

Sloane 962, ff 72; 72-72v (1 charm)	This is the charm of Saint William that Gabriel brought from our Lord for to charm	<i>Charm of Saint William</i> , incipit: Also verily as God is and was and shall be and as verily as that he said was sooth and	In Gray (1974) (included)	7427.00; 0905.00
Sloane 962, ff 72v; 72v-73v	Here he says Galen the leech and teaches of metes and drinks to use in the time of bloodletting	Attributed to Galen, incipit: In the month of January fasting white wine is good to drink and bloodletting forbear	In Braekman (1988) (included)	2333.00; 2959.00
Sloane 963, ff 3v; 3v-4	Here saith Galen the good leech of metes and drinks to use ne time of bloodletting	Attributed to Galen, incipit: In the month of January drink white wine and bloodletting forbear	Included	2383.00; 2953.00
Sloane 963, f 5; 5	This is the image of Ipocras and Galen by this thou mayst know what place of thy body thou shalt bleed	Incipit: Of the vein in the middle of the forehead for the falling evil and for the migraine	Included	7431.00; 3916.00
Sloane 963, ff 55v; 55v-57v	Here beginneth a noble treatise that made a noble physician John of Bordeaux	John of Burgundy, incipit: The first part saith this clerk that for default of good ruling and dieting	Included	2185.00; 6788.00
Sloane 963, ff 85v; 85v-100v (ca. 50 plants) (incomplete)	This book is drawn by physic / That Macer made for him that been sick	Macer, Aemilius, incipit: Cinquefoil the five-leaved grass all is one it is cold and dry in the second degree	Verse (not included)	7357.00; 1422.00
Sloane 963, ff 96v; 96v-97 (1 recipe)	For to make oil or ointment wonderly mighty and good for a gout and ache in what	Incipit: Take wild sage that men clepe sage of the wood take the tender crops and the leaves and stamp	Included	1921.00; 6524.00

	place it be			
Sloane 964, ff 2; 2-42v (ca. 340 recipes)	Here begins good medicines for divers manners of evils for good leeches have drawn them out	Incipit: Take and make lye of vervain and of betony or of wormwood and therewith wash	Included	2290.00; 5018.00
Sloane 965, ff 132-133r (eVK says 132-132v); 133-143	First ye shall understand that this said treatise compiled and studied by this said Master John	John of Burgundy, incipit: This clerk declareth in his first chapter that in the default of good governance and measurable	Included	1798.00; 7375.00
Sloane 965, ff 145v; 146-147v, 148, 156v, 165-180	Here beginneth a treatise of astronomy and of philosophy contrived and made of	Incipit: And it is to understand that there be eleven heavens and nine orders of angels	Included	2195.00; 0970.00
Sloane 983, ff 37v; 37v-39	Here beginneth a noble treatise that made a noble physician John of Bordeaux	John of Burgundy, incipit: This clerk saith in the first part that for default of good ruling and dieting	Included	2185.00; 7383.00
Sloane 989, ff 2-4; 4-35v	In this little treatise that is called governal of health somewhat shortly is	<i>Governal of Health</i> , incipit: It needeth him that will live long to know the craft of wholesome governal	Included	3070.00; 3251.00
Sloane 1095, ff 7v; 7v-10v	This chapter following that is to say in the name of God amen declared the words	<i>Practice of Philosophers</i> , incipit: Let us therefore exalt out of the bodies made liquified the living spirit by alembic	16th century text (not included)	7371.00; 3357.00

Sloane 1107, ff 3-5v; 6-48v	Good reader consider that the emperors kings and princes and other magistrates be	de Nemore, Richard, <i>The Readings and Reasons of the True Meaning of the Statute</i> , incipit: The words of the statute are that if it is ordained and established that none from	16th century text (not included)	2075.00; 7100.00
Sloane 1118, ff 100-100v; 101v-102v	To seek the very true prick of profit the which is incorruptible as thing that should	<i>Our Heaven Quintessence</i> , incipit: Here ye shall know when quintessence is full made and departed from the four elements	Included	7646.00; 2399.00
Sloane 1118, ff 101-101v; 101v-102v	Trow thou not that I lie or color false matter for it is very quintessence the which	<i>Our Heaven Quintessence</i> , incipit: Here ye shall know when quintessence is full made and departed from the four elements	Included	7699.00; 2399.00
Sloane 1313, ff 94; 94- 103v	Here beginneth the marvelous and soothfast cunning of astrology found and proved	Incipit: Wit ye well undoubtably that when the moon is in Aries for that beginneth at	Included	2247.00; 8188.00
Sloane 1314, ff 5-5v; 5v- 44v (ca. 328 recipes)	The man that will of leechcraft lere / Read over this book and he may hear	Incipit: Take and seethe vervain and betony and wormwood of each one a like much and wash	Verse prologue to prose text (not included)	6910.00; 5031.00
Sloane 1315, ff 49-50; 50- 64v	God that all this world wrought / And all mankind with his blood bought	<i>The Thirty Days of the Moon, Storia lunae</i> , incipit: The first day of the moon Adam / Our forefather to the world came	Verse (not included)	2056.00; 6725.00

Sloane 1317, ff 103v; 103-110	Here beginneth the wise book of philosophy and astronomy made [of]	<i>Wise Book of Philosophy and Astronomy</i> , incipit: And it is to be understand that there be eleven heavens and nine orders of angels	16 th century text (not included)	2273.00; 0965.00
Sloane 1388, ff 43v; 43v-54v	In the beginning thou shall take heed to four things that longeth to the dome [of urine]	<i>Dome of Urines</i> , incipit: First look to the substance whether it be thick or thin or between both	Included	2873.00; 1675.00
Sloane 1588, ff 275v; 275v-280v	At the reverence and worship of the blessed Virgin Mary to the conservation of the people	Benedictus Canutus, <i>Treatise of the Pestilence</i> , incipit: Now concerning the tokens of this malady seven things are to be observed and taken heed of	16 th century text (not included)	1202.00; 3707.00
Sloane 1588, ff 281; 281-282v	Here beginneth a noble treatise made of a good physician John of Bordeaux for medicine	John of Burgundy, incipit: This clerk saith in the first chapter that for default of good ruling and dieting	16 th century text (not included)	2178.00; 7381.00
Sloane 1592, ff 39v; 39v-42 (incomplete)	Here men may see the virtues of herbs which been hot and which been cold	<i>Virtues of Herbs</i> , incipit: Quintefoil that is five-leaf Galen saith it is cold and dry in two degrees it is	16 th century text (not included)	2379.00; 4060.00
Sloane 1609, ff 11; 11-27	Here beginneth the book of astronomy and of philosophy contrived and made of	<i>Wise Book of Philosophy and Astronomy</i> , incipit: And it is to understand that there beth eleven heavens and nine orders of angels	Included	2231.00; 0974.00
Sloane 1609, ff 47; 47-48	This is the vision of Esdras the Prophet had	<i>Esdras, Vision of Esdras the Prophet</i> , incipit: If the first day	Included	7448.00; 2646.00

	of God how he should know it teach the children	of January be on the Sunday winter shall be good and warm [windy]		
Sloane 1698, ff 12; 12-13	In March thou shalt learn / For to angle I understand	<i>De arte piscandi</i> , incipit: Take for the perch worm without knot or the withy worm that lieth in clay or the worm	Verse not related to medicine (not included)	2835.00; 5372.00
Sloane 1764, ff 5; 5-6v (incomplete)	Here beginneth a noble treatise made of a good physician John of Bordeaux for medicine	John of Burgundy, incipit: This clerk saith in the first chapter that for default of good ruling and dieting	Included	2177.00; 7380.00
Sloane 1764, ff 31; 31-33v (ca. 20 recipes)	Here beginneth distilling of waters and their virtues for certain sickness water of roses	<i>Distilling of Waters</i> , incipit: Water of roses is good for all sharp fevers drunk with wine or ale and it	Included	2206.00; 7893.00
Sloane 1764, ff 47-49; 49-114v	Here beginneth a table after the ABC of divers herbs and certain gums and some	Platearius, <i>Circa instans</i> , incipit: Aloe is hot and dry in the second degree and it is made of the juice of an herb	Included	2190.00; 0862.00
Sloane 1787, ff 78-81v; 81v-106v	But shall I require at my lords hands for that so great a treasure a great sum of gold	Ripley, George, <i>Marrow of Alchemy</i> (possibly a 16 th century translation), incipit: Faileth the helpst you be as p[]ede as it because there are three things to whence	17 th century text (not included)	1340.00; 1588.00
Sloane 1842, ff 57-59; 59-77	After that I George an Englishman born had exercised myself a long time in	Ripley, George, <i>Philorcium</i> , incipit: First and principally we must inquire of the possibility and truth of alchemy	17 th century text (not included)	0752.00; 1610.50

	the study			
Sloane 1873, ff 4; 4-84	To the honor of God one in persons three / This book is made that laymen should it see	Norton, Thomas, <i>Ordinal of Alchemy</i> , incipit: Mastery full marvelous and archmastery / Is the tincture of holy alchemy	16 th century verse (not included)	7677.00; 3552.00
Sloane 1986, ff 27-27v; 29- 56v (ca. 127 recipes)	Now speak I will a little more / Of craft iwis that has great lore	<i>Liber curae cocorum</i> , incipit: Now sleights of cure will I preach / How some mete shall seem raw I teach	Verse not related to medicine (not included)	3776.00; 3775.00
Sloane 2036, ff 71-73; 73v- 79 (incomplete)	I being about to entreat to your most excellent lordship of the secrets of alchemy	Ripley, George, <i>Marrow of Alchemy</i> (possibly a 16 th century translation), Now with the help of God let us proceed but because there are three things	16 th century text (not included)	2462.00; 3813.00
Sloane 2174, ff 89-90v; 90v-116v	To the honor of God one in persons three / This book is made that laymen should it see	Norton, Thomas, <i>Ordinal of Alchemy</i> , incipit: Mastery full marvelous and archmastery / Is the tincture of holy alchemy	16 th century verse (not included)	7677.00; 3552.00
Sloane 2187, ff 86; 86-88	Here beginneth a noble treatise of a good physician John of Bordeaux for these entretes	John of Burgundy, <i>Bonus tractatus contra epidemiam regnantem</i> , incipit: This clerk saith in his first chapter that for default of good governance and dieting	Included	2183.00; 7376.00
Sloane 2193, ff 40; 40-45	After that I George Ripley Englishman had long studied natural philosophy it came	Ripley, George, <i>Philorcium</i> , incipit: The individual forms of things may be changed as is seen in a glass which by decoction	17 th century text (not included)	0753.00; 6873.00

Sloane 2199, ff 1-2v; 3-34v (ca. 160 recipes)	Hereafter followeth things very necessary for a surgeon that is to say certain simples	Incipit: Take mucilage plaster and wax of each half a pound ceruse litharge of gold ana	16 th century text (not included)	2402.00; 5655.00
Sloane 2269, ff 75v; 75v- 80 (ca. 31 plants)	Here men may see the virtues of herbs which been hot and which been cold	Incipit: Quintefoil that is five-leaf Galen saith that it is cold and dry in two degrees	Included	2378.00; 4062.00
Sloane 2269, f 111v; 111v	In medicine thou shalt take thy weight by the wheat corns in this wise	Incipit: Twenty wheat corns been a scruple weight three scruples make a dram	Included	2841.00; 7714.00
Sloane 2276, ff 3-3v; 3v- 90v (incomplete)	I should be now drawing of length my doctrine if I should treat utterly here	Incipit: Phlebotomy is cutting of the veins purging blood and other humours that run in them	Included	2536.00; 4005.00
Sloane 2276, ff 191; 191- 199	At the reverence and worship of the blessed Trinity and of the gloriant virgin Saint Mary	Benedictus Canutus, incipit: The first is when in a summers day the weather often times changeth as in the morning when the weather	Included	1199.00; 6778.00
Sloane 2320, ff 16; 16-17v	Here beginneth a noble treatise made of a good physician John of Bordeaux for medicine	John of Burgundy, <i>Contra morbum pestilentialem sive epidemialem</i> , incipit: This clerk saith in the first chapter that for default of good ruling and dieting	In Sudhoff (1912); ff. 16- 17v in MEMT (included)	2177.00; 7380.00
Sloane 2453, ff 1; 1-14	Here beginneth the book of astronomy and of philosophy contrived and made of	Incipit: And it is to understand that there beth eleven heavens and nine orders of angels	Include	2231.00; 0974.00

Sloane 2457, ff 1; 1-2	Here thou shalt know veins for bloodletting and how in a mans body beth two and thirty	Incipit: The masters that use bloodletting / And thereby gather their living (prose prologue to verse text)	In Hunt (1996) (included)	2394.00; 6931.00
Sloane 2463, ff 53; 53-151v	Here beginneth a treatise of Ipocras Galen Avicenna Henricus de Amondavilla	<i>Book of Operations</i> , based on Mondeville and Chauliac, incipit: There be two things the which owe to be understand principally in curation of wounds	Included	2196.00; 7160.00
Sloane 2463, ff 153v-154; 154-188v	There shall be seven chapters in this book the first is of repercussive medicines	<i>Antidotary</i> , incipit: There be two manner of repercussive medicines of the which some be simply repercussive	Included	7232.00; 7158.00
Sloane 2463, ff 194-194v; 195-232 (excerpt)	Forasmuch as there been many women that have many divers maladies and sicknesses	Gilbert of England, <i>Compendium medicinae</i> (excerpt), incipit: Withholding of this blood that they may not have their purgations in due times	In Rowland (1981); ff 195-199 in MEMT (included)	1956.00; 8201.00
Sloane 2463, ff 194v-195; 195-232 (excerpt)	Therefore ye shall understand that women have less heat in their bodies than men have	Gilbert of England, <i>Compendium medicinae</i> (excerpt), incipit: Withholding of this blood that they may not have their purgations in due times	In Rowland (1981); ff 195-199v in MEMT (included)	7249.00; 8201.00
Sloane 2507, ff 7; 7-20v	Here beginneth the noble book of physic and surgery Thesaurus Pauperum contains divers	Attributed to Burton, John of, <i>Thesaurus pauperum</i> , incipit: Take a hazel twig of a year or two old and then say a Pater Noster and an Ave for	16 th century text (not included)	2252.00; 4734.00

Sloane 2507, ff 21; 21-31v	In the first he toucheth and teacheth repercussive medicines for to smite and drive	Lanfranc of Milan, <i>Antidotary of Surgery</i> , incipit: Now understand that as oft as thou wouldst make a repercussive it is good first	16 th century text (not included)	2914.00; 3794.00
Sloane 2527, ff 295-297; 297-306v	This book that we have now in hands to turn into English is of the craft of urines but	Agilon, Walter, <i>Commentarium urinarum</i> , incipit: Alba urina tokeneth oppilation of the spleen and then the urine is beamy	Included	7361.00; 0790.00
Sloane 2532, ff 1-3; 3-49v	To the honor of God one in persons three / This book is made that laymen should it see	Norton, Thomas, <i>Ordinal of Alchemy</i> , incipit: Mastery full marvelous and archmastery / Is the tincture of holy alchemy	16 th century verse (not included)	7677.00; 3552.00
Sloane 2579, ff 100v; 100v-17v (ca. 105 recipes) (incomplete)	Here beginneth good medicines of the books of Galen Asclepius and of Ipocras for they	Incipit: Take the wild teasel and stamp her well in a mortar small and take barley and grind	Included	2213.00; 6313.00
Sloane 2581, ff 5-5v; 6-22 (ca. 108 ME recipes)	Here followeth the new invention of medicines briefly and compendiously abstract	Incipits: First as of a congruence it is most expedient in every work begun to show the original cause	Included	2327.00; 1614.00; 3450.00
Sloane 2584, ff 9; 9-12v	Ipocras this book made yare / And sent it to the Emperor Caesar	Attributed to Hippocrates, incipit: Every man beast or bird in his body hath four humours the first is hot the other	Verse (not included)	3108.00; 1560.00
Sloane 2584, ff 13; 13-84v (ca. 650	The man that will of leechcraft hear /	Incipit: Take burnet dauk tormentil maidenhair bugle	Verse (not included)	6902.00; 5193.00

recipes)	Read over this book and he may lere	pigle sanicle herb John herb Robert?		
Sloane 2584, ff 86; 86-86v	Master of the Mount of Cassine showed and to mans help in form that here showeth	Attributed to the Master of Monte Cassino, <i>Medicines and Virtues of the Ash</i> , incipit: The ash is of that virtue that whoso useth him to drink wine kept in a vessel	Not related to medicine (not included)	3535.00; 6605.00
Sloane 3153, ff 2-2v; 2v-97v (ca. 750 recipes)	The man that will of leechcraft lere / Read on this book and he may hear	Incipit: Take and seethe vervain and wormwood and therewith wash the head (verse prologue to prose text)	Verse (not included)	6907.00; 5037.00
Sloane 3153, ff 21; 21-22	Here teacheth Galen the good leech of mete and drink and time of bloodletting	Incipit: In the month of January fasting white wine is good to drink and bloodletting forbear	Included	2389.00; 2960.00
Sloane 3160, ff 102; 102-108	Here men may see the virtues of herbs which been hot and which been cold	Incipit: Quintefoil that is five-leaf Galen saith it is cold and dry in two degrees	Included	2378.00; 4059.00
Sloane 3160, ff 151; 151-151v	Here begins the teaching and the ruling how a man should govern him through the year	Incipit: In the month of January all manner of sweet wines been good to drink and medicinable	Included	2303.00; 2951.00
Sloane 3160, ff 153; 153-165v (ca. 100 recipes)	Ipocras made a noble book / Whoso will therein look	Attributed to Hippocrates, incipit: Take puliol royal hillwort and eisell seethe these together and hold thine	Verse (not included)	3098.00; 5850.00

Sloane 3171, ff 1v; 1v-2	For to read and understand the writing that cometh hereafter and such other writings	Incipit: Thou shalt understand that a pound is thus writ {pound} and half pound	In Voigts (1989 Sigils) (included)	1930.00; 7529.00
Sloane 3215, ff 2; 2-17	In this treatise that is cleped governal of health somewhat is to be said	<i>Governal of Health</i> , incipit: It needeth him that will have long life to know the profit of good governance	Included	3080.00; 3249.00
Sloane 3285, ff 73-73v; 73v-74	Witteth well this book is good leech / With all thing that it doth teach	Incipit: Every man beast or bird that body hath in himself hath four humours that sustaineth	Verse (not included)	8205.00; 1561.00
Sloane 3466, ff 6; 6-64 (ca. 455 ME recipes) (incomplete)	Ipocras made this book / God it will whoso will it look	Attributed to Hippocrates, <i>Ipocras Saws</i> , incipit: Seethe puliol royal and hillwort in eisell and hold thy head thereover that the odor	Verse (not included)	3099.00; 4513.00
Sloane 3486, ff 18v; 19-57v (94 chapters) (incomplete)	Here beginneth a treatise of Ipocras Galen Lucien Henricus de Amondavilla	Ff. 19-57v based on Mondeville and Chauliac, incipit: There shall be two things the which owe to be understand principally of curation of wounds	Included	2198.00; 7233.00
Sloane 3489, ff 44; 44-51	Here begins a treatise that is needful and necessary against the pestilence	John of Burgundy, attributed to Multon, Thomas, O.P., incipit: I find by the saying of four doctors the four pareils of Holy Church Jerome	In Cant diss. (1973), but “edition not easily available” (Taavitsainen (2004: 71 n22)) (included)	2289.00; 2480.00
Sloane 3501, ff 4-6	[] we have of joy enough and	Gaston de Foix, <i>Livre de chasse</i> , <i>Master of</i>	Not related to medicine (not	0547.00; 6838.00

(incomplete); 6-52 (incomplete)	of gladness and of solace so that he keep him of two	<i>Game</i> , translated by Edward, Duke of York, incipit: The hare is a common beast enough and therefore me needeth not to tell of	included)	
Sloane 3553, ff 1; 1-20	Here beginneth the wise book of philosophy and astronomy contained and made of	<i>Wise Book of Philosophy and Astronomy</i> , incipit: It is to understand that there been eleven heavens and nine orders of angels	Included	2272.00; 3217.00
Sloane 3566, ff 88-89; 89- 101	Here beginneth a noble treatise made of a good physician John of Bordeaux for medicine	John of Burgundy, Johannis de Barba, <i>Tractatus contra morbum pestilentialem sive epidemialem</i> , incipit: This clerk saith in the first chapter that for default of good ruling and dieting	Included	2177.00; 7380.00
Sloane 3580A, ff 193v; 193v- 208v	In the name of the Trinity / This work now begin shall we	Attributed to Albertus Magnus, <i>Mirror of Light</i> , parts. 2-3, incipit: The four spirits of the bodies I will thee tell the first is quicksilver the	16 th century verse (not included)	3025.00; 6825.00
Sloane 3580B, ff 61- 64; 64-118v	To the honor of God one in persons three / This book is made that laymen should it see	Norton, Thomas, <i>Ordinal of Alchemy</i> , incipit: Mastery full marvelous and archmastery / Is the tincture of holy alchemy	16 th century verse (not included)	7677.00; 3552.00
Sloane 3666, ff 2; 2-5v; 5v- 7v; 7v-157	Forsooth after that I have first done lovings or thankings unto God giving both	Guy de Chauliac, <i>Chirurgia magna (Capitulum singulare, rubrics, Inventorie or Collectarie)</i> , incipits: My most dear	In Wallner (1964) (included)	1960.00; 3637.00; 6672.00; 1880.00

		lordings for that this manner commentation is ordained to the manner; The easy or light finding of the matters of which is treated in this book it is profitable for to set; For that after Galen lantern of all leeches in the seventeenth book De utilitate		
Sloane 3688, ff 122-124; 124-131	Thou that intendest this book for to read / Above? all things be secret before you proceed	Pater Sapientiae, <i>Metals of the Mine</i> , incipit: Whoso in histories of metals doth seek / In what language so ever be it Hebrew or Greek	16 th century verse (not included)	7544.50; 8128.70
Sloane 3688, ff 136v; 136v-44v	All the wisdom in the world cometh of our Lord Jesus Christ God almighty maker of	<i>Artium alchemiae</i> , incipit: Take one {pound} of salt common and one {pound} of alum roche and one {pound} of saltpeter	16 th century text (not included)	0827.00; 5755.50
Sloane 3707, ff 1-3v; 3v-4v; 4v-51	Raymond lamented much and was in a great sorrow when he had taken pains so long a time	Attributed to Lull, Raymond, <i>Quintessence</i> , incipits: Here beginneth a book of the secrets of nature or quintessence which, Now I begin with that thing for thy salu O son which is necessary for thee to know	16 th century text (not included)	4076.00; 2155.00; 3732.00
Sloane 3732, ff 25; 25v-48v	I have judged it expedient to admonish thee before thou settest on the reading	<i>Key of the Golden Gate</i> , incipit: Whereas the way of the truth of the alchemistical magistrery is shut up I George Ripley	17 th century text (not included)	2484.50; 8093.50

Sloane 3866, f 92	First of all should stand the treatise of astronomy and philosophy	None, a list of texts not in the MS follows	Text from 17 th century according to Sloane catalogue (not included)	1688.00
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Appendix 2: Collated Witnesses

Below are the witnesses that have been collated for the transcriptions in chapter 5. They have been included here so that readers can compare them to the prologues in that chapter.

P5) Sloane 3486: 18v, *Book of Operations*

In þe name of god Amen here begynneth a tretys of ipocras galien lucien hen-
ricus de Amondavilla williums de saliceto lamfranke Thedericke Brune Rogerine
& oþer autours þe whiche wer experte surgens & þer shal two parties contenid in þis
boke ¶ þe
first partie shal be of woundes botches brisures brekynges of bones dislocacions & of
oþer
sores þe whiche parteyn to surgerye begynnyth at þe hede & so passyng forthe by alle
þe
parties of a mannes bodye to þe sole of fote ¶ And þe second partie shalle be of þe
antitodarie in þe whiche boþe medycyns & þe maner of wercheng *with* hem shalle
be writyn as oynementes emplaisters cataplasma embrocacions & oþer siche · þe 'first'
tre-
tyse shalle be of þe hede fro þe nek vpw<oor>d þat is to sey of wounds botches kankers
fistules
& oþer maladies þat fallen most comonely inn þe soone partie þe second tretise shalle
be of
þe neke & of þe parties of þe necke · þe iij tretise shalle be of þe Armes & of alle þe
parties
of þe armes · þe iiij tretise shalle be of þe breste & of alle þe parties of þe breste · þe
v · tretise shalle be of þe wombe & of þe parties of the wombe as welle byhynd as a
forn · þe vj · tretise shalle be of alle þe parties þat ben fro þe wombe domwarde as but
tockes þe yerde þe legges & of alle þe parties of hem

P13) Sloane 3566: 88-89 John of Burgundy, *Contra morbum pestilentialium*

HEre begynnyth
a noble tretis
made of a goo-
de phisician Jhon of
Burdeux for medycyn
ageyne þe pestilence
euylle · And it is depar-
tyd in · iiij · chapters

¶ þe first tellith how
 a man shal kepe hym
 in tyme of pestilence
 þat he falle not in to
 þat euyl · ¶ þe secund
 tellith how þis seke
 nes comyth ¶ The
 thyrd tellith medi
 cyne ageyn þs [sic] euyl
 ¶ The · iiij · th tellith
 how he shal be kepte
 in hyt

P13) Sloane 1764: 5, John of Burgundy, *Contra morbum pestilentialium*

HEre begynneth a noble tetryse made
 of a good Phisician Johne of Bur-
 dewes for medicines ageyn þe pesti-
 <len...y....> // And it is departed in to iiij party-
 es // The oo partye telleth how a man schalle
 kepe hym in tyme of Pestilense þat he falle
 not in to þat siknesse // The secunde tellethe
 how þis syknesse comethe // The þrydde telleþ
 medecyn ageyn þe siknesse // The ffowrþe
 how he schalbe kepte þer Inne

P13) Sloane 963: 55v, John of Burgundy, *Contra morbum pestilentialium*

Here begynnþ a nobyl tretes þat made a nobyl phisician
 John of Burdeux for medecyn azens the pestylente
 euyl and hit ys departyd in · iiij · maner of partyes ¶ The fyrste
 tellyþ how a man scholde kepe hym in tyme of pestilence
 that he ne falle not in to that euyl ¶ The secunde telleþ
 how his sekenesse comyþ ¶ The · iiij · telleþ what medecyn
 ys azenct that euyl ¶ The · iiij · telleþ how he schulde be
 kept in hyt ¶

P13) Sloane 983: 37v, John of Burgundy, *Contra morbum pestilentialium*

Here begynnys a nobulle tretise that made a nobulle fescion
 Iohn of Burdeux fore medicine azanyys the pestylence evylle
 and it is departyd in fore maner of partes ¶ The fyrste tellis
 how a man schulde kepe hym on tyme of pestilance that he
 fal not in to the evylle ¶ The secunde tellys how is
 sekenys comys ¶ The tryde tellis what medicen is ayayn
 that evylle ¶ The fourte tellis how he schulde be kept in hit

P13) Sloane 2187: 86, John of Burgundy, *Contra morbum pestilentialium*

Here be gynnyth a nobil tretis of a good fysician
 Iohn of burdeux · ffor þis entretis is ageyn
 pestylence euelle and is enparted in iiij parties
 The fyrst parte tellyth how a man schal kepe hym
 in tyme of pestilence þat he falle not in þat
 Seknesse · The secunde tellyth how þis seknes
 comyth · The thride tellyth þe medicyne a-
 3eyn þis seknes · The fourte tellyt how he
 schal be kepid þer Inne.¹⁰³

P13) Sloane 405: 41v, John of Burgundy, *Contra morbum pestilentialium*

(Latin Prologue)

HEre be^rg¹ynneth þe tretis of Iohannus de Bordoux þe nobil
 phisesian ageyn þe pestelens ewylle as it is pro //
 wed by Doctoures
 Iste trattatus in quatuor partes diuiditur ¶ prima pars narrat
 q^oui^o & quater hom custodiret ocipium in tempore pestilentie
 & no incedat in illa infirmitatem ¶ Scdo narrat q^oui & qua lv
 illa infirmitas pt denenire ¶ Tercia narrat q incedicia
 pestilentie extas totraria ¶ Quarta narrat que hom in illo
 morbo debet oe iperin custodiie ¶ In prima partmerat qurg
 hoies incident in illa infirmitate parpl in normitate...

P18) Sloane 706: 4v-6v, Walter Agilon, *Compendium urinarum*

Cum secundum doctores &c ¶ even & at morn
 Thys book þat we haue now in handes to
 turne into englyssche is of þe doom of vryns but
 whos werke it / is we wote nott / good neuer^rþe¹les
 we suppose it is And vs þynkeþ þerby þat ys a Co-
 ment / vppon a textt of vryns þat a worschypfulle
 doctour made þat men callen // Egidius / and versyfyed
 in latyn whos texte be þ gynneþ þus // ¶ Dicitur
 vrina quoniam fit renibus vna // And in as moche as we
 may be þe grace of / god we schalle folowe trowþe
 þorough out alle þys translacion ¶ Wherfor in latyn
 where euere þu fynde þys forseyd / Coment it begyn-
 neþ in þys manere ¶ Cum secundum auctores viginti sunt
urinarum colores ¶ Seppe þat alle auctours seyn þat þer ben
 · xx · colours in vryns wytnessynge alle operacions
 of kynde in man wheþer he be syke or hole we inten-

(2187/5) not] not ~~not~~ in MS.

de schortly to declare be sygnys of dystressyon we-
ch *ben þe xx · coloures & what syknesse eche of hem*
sygnyfyeþ ¶ Therefore seþþe...

in *vj · operacions of þe w...*

tyon *þe secunde beg...*

de is *perfyte dygest...*

þe *v^{te} adustyon...*

þorough *o...*

þyngys...

Som ...

in ...

...estyon dyuysyon ayenste
.....& mortyfycacion wher
..... be strengere þane
..... þe syknesse wt
...de þan schal
... yeþen

· ys a convenable puttyng owt of gadered mater ·
in þe body þat is wele deffyed and wele dyvyded
And ayenward Indygestyon is a *propyrte* of gade-
deryd mater þat ys redy to make a syknesse / *Compact /*
cion is kepyng & gaderyng togydere of vnyond
and gadered mater þat is Indygest / And mortyfycacion
is þe vttermest passyng of gadered mater Indygest
and *compactt* togydere þat ys vtterly *contrarious*
to kynde & þat ys som tyme for to moche hete &
som tyme for to moche cold ¶ These hard word-
ys now þus expounyd turne we ayen to þe *vj ·*
mevynges of kynde of weche þe furste is Indyges-
tyon & þat hath *iiij ·* of þe forseyd *xx ·* *tiⁿ* colours i Alba
whyte / as water / Lactea as whey of mylk / Glauca
as yelow horn or as yelow levys a bowte My ·
helmasse fallynge from þe tre ¶ Karapos grey as
kamelys heere or grey russet / And furste we wo-
le seye of þese *iiij ·* and so of þe *oper* / Also it is to
wete þat substaunce in vryn is þyknesse þerof or
ellys þe þennesse Intensyon is to seye here encres-
yng and hynige of þe vryne in colour or in substaunce
And remysyon is a batyng or a lowyng of þe
vryne in colour or in substaunce ¶ More ouer note wele
þat in vryns *ben v* substaunces i · þykke or þenne me-
nely þykke or menely þenne and þe *v* þe is wyn
mene betwene þykke & þenne Menely þykke is
clepyd þat draweþ more to þe þykkenesse þanne to
þennesse ¶ And menely þenne is clepyd þat draweþ
more to þennesse þanne to þyknesse And note
be þe Ioyntes of þy fyngrys þu mayste knowe
þykke from þenne and ayenward yf þu myght se
þorough þe vryne þe Ioyntys of þyn hand even in

þe same quantyte þat þey ben þanne þat vryne is þenne
 and yf þey seeme a lytylle grettere þanne þe vryne
 is mene and yf þey seeme so gret þanne þe vryne
 is þykke and yf þu myght not see hem at alle þanne
 þe vryne is to þykke ¶ More ouer note þat þykke vry-
 ne comeþ of moystnesse and þenne comeþ of dry-
 nesse / And alle colourus in vryns as we seyde a-
 forn ben · xx · i · viij comeþ of cold and viij of hete
 and iiij of *temperyre* betwene hete & cold ¶ The viij
 colourus of colde ben þese ¶ ffusk lyvyd Albe lacyk
 glauk karapos subpale & pale ¶ The iiij of *temper-*
ire ben þese subcitrine Citrine Subrufe & rufe // &
 þe viij colourus of hete ben þese Subrube ¶ Rube
 Subrubicunde and rubicunde ynopos kyanos
 vert & noir ¶ Here note þat þe exposycyon of þese
 derke woordys schalle folowe here afterward eche
 in hys place and þerfore we wole here tarye no
 lengere but / go streyght to þe furste colour of Indyges-
 tyon þe weche is alba as we seyde befor & so after
 ¶ of þe oper

P18) Sloane 2527: 295-297, Walter Agilon, *Compendium urinarum*

Cum secundum Auctores & c ¶ This booke þat we hau newe
 in hondes. to turne into englisshe is of þe craft of
 vrinis. but hwos werke it is. we netithe. Gode neþeles
 we suppose it is. And as vs þenketh þerby: hit is a coment
 vpon a texte of vrins. þat a worschipful doctor þat me cle-
 pithe Egidius versefied in latyn. wheche texte begyn-
 nyth þus · *Dicitur vrina quoniam fit renibus vna .& c.* / And as mo-
 che as we mowe be þe grace of god. we schulle folewe
 trowthe · þorwe out al þis *translacion* . wherfore in
 latyn where euer þu mowe fynde þis forsayde coment
 hit be gynnythe in this maner. *Cum secundum Auctores .& c.*
 Sif as auctors seiþ · þer bith · XX · colours in vrins wytte //
 nessinge to alle workes of kynde in man. wheþer euer
 he be sike oper or hole. we entendyn schortly to declare
 be signes of discrecion · wheche beþ þo · xx · colours · &
 what siknesse eche of hem betokenyth · // ¶ Ther fore
 here note þat kynde of man stant in sixe workynges of whe-
 che þe firste is Indigestion . ij begynnynge of digestioun .
 þrydde perfect digestioun. iiij excesse of digestioun . v. ad //
 ustioun. þe sixte mortificacioun // ¶ here note þat oueral þurghe
 þis *translacioun* we vse to write two þinges · þat on is the
 playn entent of this comente· sumtyme þe *lettre* in englis //
 she after þe *lettere* in latyn . & sumtyme when þe *letter* is to
 fer from symple mennys wyttys : þen we folewen as
 neghe as we mowe þis witte of þe *lettere* · // ¶ þat oper

þat we vsyn in this *translacioun*. wherfore þus þu schalts
knowe *þat* on from *þat* oþer : what paraþ þus markyd. ¶ *þat*
be gynnyth þus . here note: *þat* is oure exposicioun &
þer with hit hathe a tra þus marked . [tra] aʒens hym in the
margyn . And euery paraþ *þat* begynnythe not *with* þis worde .
here note : *þat* is þe playn entent of this coment.
and bloþely it begynnyth *with* þis word Also . & *þer* wiþ
hath sum augrym numbrari on þe hed . ¶ here note
þat when man is seke. *þer* is *with* inne hym a batayle . be-
twene his kynde . & his euel sekenesse . And his kyn-
de stryuethe to the lyf . and his euel stryuyth to the
deeph. and 'so' aīþer of hem aʒens oþer hathe þre meuynges .
wherefore wete wel *þat* þe þre mouyngs of kyn-
de biþ þese · Digestion. Diuisioun & Expulsioun. // And
aʒenward . þe þre mouyngs of sykenes biþ þese
Indigestioun · Compacioun & mortificacioun . þre aʒens
þre as þus. Digestioun aʒens Indigestioun . Diuisioun a-
ʒens Compaccioun . & Expulsioun aʒens mortifica-
cioun . ¶ Wherefore if kynde by his þre meuynges
be strengier þan þe sykenes · þereuen schal he lyue. &
if þe sykenes *with* his þre meuynges be strengere
þan kynde: þen schal he dye. // And so euery me-
dicyn *þat* is wel ʒeuen aʒenist a sykenesse moste
haue *with* hym þe þre meuynges of kynde. ffor
it moste be Digestif. Diuisif & Expulsif . Say ht
most be digestif for to defie & rype & rote þe
sekenes.// After it moste be diuisif for to departe
& sundre þe sekenes . A twynne· for eche þinge is
wakker 'a' etwynne þan togeder // The þrydde time
þe medicine moste be expulsif for to put out þe
sekenes *þat* is wel defied. & wel deuydid // ¶ And if
in gret nede a man most ʒeue at ones in on medi-
cyn þese þre meuynges. þan moste he loke *þat* his di /
uysif double his expulsif . And *þat* his digestif . dow //
ble his diuisif. And euer more put *with* hem a cordial
to conforte hym *þat* he faynte not in to sore in þis strong
bataile. & but a leche boþe fesicien & surgion kepe þis
ordre in his pacient withe holsom diete & exercise ;
wete wel his craft is not. // ¶ here note *þat* þis nowe
þus saide: we wole nowe exponne harde wordes *þat*
been said to fore // Adustion is brennyng of kynde. for
to moche hete. // Digestion is defyyng & lousinge
of noyous matier *þat* is aboute to make a sekenes
in a man. // Diuision is a couenable 'de'partyng be di-
uers lymes of noyous matiere *þat* is defied // Expul-

sioun is a couenable puttyng out of þe body of noyous matiere þat is wel defied & wel diuided. // ¶ And azaynward Indigestion is a *properte* of noyous matiere þat is redi to make a sekenes. // Compaccioun is a kepyng & gaderyng to gedere of noyous matier þat is indigeste. // And mortificacioun is þe vtmastee passing of noyous matiere indigest & compacte in to þat is vtterly *contrarius* to kende / & þat is sumtyme for to moche hete & sumtyme for to moche colde // ¶ þese harde wordes now þus exponned . turne we azayn to þe forsaide sixe worchynges of kynde / of which þe firste is Indigestion & þat hath . iiij . of þe forsaide . xx . colours . i . alb . lactik . glauke & karapos . Alb . i . white as water . lactik as whey of mylke . Glauke . i . zelowe as falowe leuss aboute myzelmasse falling from þe tre . / karapos . gray as camel here or gray russet . & first we wil say of þe first of þese foure & so of þe oþer. ¶ Also hit is to wete þat al þinge þat alb . vrine *With* substaunce be tokenythe : þat same þing be tokenythe glauke vrine *with* a remission & so diuerseþ by entensioun.

¶ Here note þat substaunce in vrine . is þe þiknes þer of; or ellis þe þynnes. // Intencion is to say hezere encressyng & hezyng of þe vrine in colour . or in substaunce. / And remisioun is a batyng & lowynng of þe vrine in colour or in substaunce // ¶ More ouer wete þat in vrins bithe fyue substaunces . i . þikke or þinne . menely þikke or menely [sic] . þe fifte is euene mene betwene þykke & þynne . menely þikke yclepe þat drawith more to þikke þan to tynne. / And menely þynne I-clepe þat drawithe more to þynne þan to þikke // ¶ // And note by þe ioyntes of þy fyngers þu maiste knowe þicke from þynne . and azeniward. // For if þu may se þorw3 þe vrin þe ioyntes of þyn hond. euene in þe same quantite þat þey been: þan þat vrine is þinne. And if þey semen a litel gretter þan þat vrine is in þe mene. / And if þey seme to grete . þan þat urin is þikke. / And if þow maiste now3t se hem at al: þan þe vrine is to þikke // More ouer note þat þicke vrine comyth of moistnesse & þinne comythe of drynesse. // And alle colours in vrine bithe as we saide to fore . xx . i . viij . comythe of colde. And oþer e3te of hete . & iiij . of temprure betwene hete and colde // þe viij of cold bith þese. ffuske & liuide . alb . lactik . glauke . & karapos . subpale and pale. // The iiij . of tře temprure [sic] bithe þese subcitrine . citrine subrufe . & ruffe . // And þe viij colours of hete biþ þese.

subrubi· & rubi. subrubicunde & rubicunde . ynopos
 kyanos . vert 'viridis' & noire ' & niger'. // here note þat þe exposicion
 of þese derke wordes schal folewe here after eche
 in his place // And þer fore we wole here tarie no
 lenger. but go streȝt to þe firste colour of Indigesti-
 on þe wheche is .alb. as we saide to fore.

P29) Sloane 1764: 31, *Distilling of Waters*

[]Ere begynneth distillynge of waters &
 here vertius for certeyne siknesse / Water of
 roses / water of Beteyn / Water of Borage / Water
 of ffenelle / Water of Eufrase . Water of þe fflour
 of Elder / Water of mugwed / Water of Sawge
 Water of ysope / Water of ffynitere / Water of Scabi-
 ouse / Water of woortes // In þe furste I schalle
 declare þese waters vertuis // Water of roses
 is good for alle scharpe ffeueres drunken with
 wyn or ale & it bryngeþ a man in good tem-
 pre yf he anoynte hym selff with owte at þe
 templyes and in oþer diuerse places /

P37) Sloane 3160: 102, *Virtues of Herbs*

[H]ere men may se þe vertue of herbus wheche ben hote an[]
 wheche byn cold and for how many thenges þi beyn godd

P43) Sloane 989: 2-4, *Gouernal of Health*

I<r> <...> lital tretus that
 is callid <go>ueral<e> of hel-
 th. Sum what shortly is
 to be seide. of thynges that <lon>g<y>n to
 bodily helth had and to kepte. or
 bodily helth lost. and to be recouerd by
 grace of god. And it is <de>ptid in 9
 chapetirs

The .5. how a man shuld haue him
 self in etyng his metis.

The .6. how a man shuld haue hym
 in drynkyng his drynkes.

The .7. chapetre spekith what shuld
 he don. aftir metis.

The .8. chaptre spekith of noyus
 and euyl gouernale.

The .9. chaptre shewyth the vers

of the scole of salerne.
 The 10 is of gouernaunce of the
 iiij tymes of the zere.
 The 11. is of the makyng of *man* &
 wherof he is made.
 The .12 of the *humours* of man
 and whan they reyne most *in* a man.
 The .13 of the veynes of man to
 bledyn naturally & how many *per* be of
 The .14 is of the tymes ¶ hem.
 goode or yulle to blede in.
 The .15 of the *disposicions* of *pe*
 xxx^rtj¹ dayes of the mone.
 The 16 of the *disposicion* of them
 born in december & in capricorn.
 The 17 of the *disposicion* of them
 born in Ianyuer. Aquarius.
 The . 18 of the *disposicion* of them
 born in ffebruier In pisciv³.
 The .19 of the *disposicion* of them
 born in Marche. In ariece.
 The . 20 of the *disposicion* of them
 born *in* Aprille. that is in tauro.
 The . 21 of the *disposicion* of them
 born in May. that is in gemine
 The . 22 of the *disposicion* of them
 born in Iune. that is in cancr<e>.
 The .23 of the *disposicion* of them
 born in Iule. that is in leone.
 The . 24 of the *disposicion* of them
 born in August. that is *uirgine*.
 The . 25 of the *disposicion* of ^rthem¹ born
 in September. that is in libra.
 The . 16 [sic] of the *disposicion* of them
 born in October. that is in Scorpione.
 The . 17 [sic] of the *disposicion* of them
 born in Nouember. that is *in* Sagittaris
 The. 28 of naturall *disposicions* of
 wedirs throwghe oute the zere.

P45) Sloane 963: 3v, attributed to Galen, *Regimen of Health*

Here seythe galyan the goode leche of metys and drynkes to vse netyme
 of blood letynge to take and to lete ·

P45) Sloane 3153: 21, attributed to Galen, *Regimen of Health*

¶ Here techip galian þe good
 leche of mete & drink & tyme of blood leting for to
 vse ·

P46) Sloane 1313: 94, *Marvellous and Soothfast Cunning of Astrology*

Here begynnyth the meruelous & sothefast connyng
 of Astrologie ffounden And preued trewe 200
 yere or cryste was bore by the greet philysophre
 Tholome honourable And profitable ys to knowe euery
 Daye in the yere in which sygne the mone ys ffor as þe
 pphilosopher seyth the mone ys the next planet to þe
 erthe And therfore yt hathe more vertewes & effecte
 then another planet to erthely thynges. And more
 shewyng & shynyng to creature of man so þat be the
 mone And be the complexion of the sygne þat the mone is
 And ye mowe knowe . what ys gode to do . or not . leue .
 or take . begynne or reste . as I mysylf proued euery daye
 in my wyrkyng

P47) Sloane 340: 75v, Attributed to Hippocrates, *Book of Ipocras*

[T]his is þe techyng of Ipocras. In þis boke he techyth
 for to knowe be what planete syknesse cometh . lyf & deþ
 and þe tymes þerof . ffirst seiþ Ipocras þat a leche xal take keepe of þe mone
whanne he is at þe fulle. þanne waxetȝ blood & marowe & brayn & oper humours þe wyche been
moyste & colde · moyst & hoot · þo ilke siknesse þat
 ben cold & drie or hot & drie schewyn aslo þe corse of
 þe moone. Wherefore whanne þu takest a cure be it
 of fysyk or elle of surgery take kepe of þe moone
 & of þe tyme whanne þe siknesse toke hym & in
 what signe it began ferst . þe mone is þanne ensauple
 & xal schewe be alle þe xij · signes euer il kon be hym self.

P56) Sloane 2453: 1, *The Book of Astronomy and Philosophy*

Here begynnythe the Boke of Astronome · & of Philosophie · contryuyd &
 made of the wisist philosoferis & · astronomyeris þat euer was sithe the
 worlde was bygonne þat is to seið of þe lond of grece · ffor in þat lond
 was an englishe man · fulle wiys · & welle vndirstondyng of philosophie · &
 of astronome studyd & compilid þis Boke · oute of Grew into englishe graci-

[F]irste this boke tellithe how meny heuenys · ther been ·/ Aftir ward he *pronounsithe* ·& declarithe of þe course ·& of þe *gouernaile* of the planetis ·/ aftirward of þe signys ·& of the sterris of the firmament ·/ Aftir ward of þe elementis ·& þe compleccionys & þe manerys of mayn withoute wiche science ·& knowliche no man may knowe ne come to parfite worchyng of astronomye phisik ne surgerie ne of eny othir sotille science ffor ther is no leche in the worlde þat may trewliche wirche this crafte but if he haue þe science ·& þe konnyng of þis boke

P56) Sloane 3553: 1, *The Book of Astronomy and Philosophy*

HEre bygynnyth þe wysbooke of phylosophie and astronomie conteynynd & made of wysest philosopher and astronomyuer þat euer was syth þe world was bigunne þat is for to sey of þe londe of grece for in þe lond an englych man ful wyse & wel vnderstondyng of phylosophie & astronomye studiede & compyled þis boke owt of grew in to englische graciously ffurst þis boke tellyth how many heuenes þer ben afterward he *pronounsyth* & declaryth of¹⁰⁴ þe cours & þe *gouernail* of þe planetes afterward of þe signes & sterris of þe firmament afterward of þe elimentes & complexiouns & þe maneris of man wt owt wych science & kunnyng no man may come to perfitte worchyng of astronomye ne physophye [sic] ne surgerye ne of no noþer science þer fore þer is no leche in þe world þat may trewly worche his craft but he haue þe science & kunnyng of þis boke.

P56) Sloane 965: 145v-146, *The Book of Astronomy and Philosophy*

HEre be gynnithe a litelle tretyss of Astronomie and of philosophie contriued and made of the wisest filosofers and astronomyers that euer weren sithen this worlde furst be ganne that is to saie of the londe of greke for in that londe ful wise and welle understanding filosofers and astronomiers studieden and compyleden this book out of greke into latin fulle graciously ¶ ffurst this boke tellithe how many heuenis there bene afterward of the cours and of the *gouernail* of pla-

(3553/3) world] worle *in MS.*

(3553/4) an] & *in MS.*

netis after of the signes and of the
sterres of the firmament after
of the elementis the complexions
and the maners of man with
oute whiche sciens and knowla-
che may no man haue *perfit* wer-
king and knowlache of Astronomy
Phisik Surgerie ne of none other
sotille science ffor there is no leche
in this worlde that may truly wer-
ke his crafte but yef he haue the
sciens and the cunnyng of this bo-
ke

Appendix 3: Glossary

This glossary contains words that show different spellings and/or meanings compared to PDE and, therefore, might cause difficulty to readers because they are not readily predictable from the context at first glance. Words that show spelling differences related to morphemes for noun and verb inflection have been excluded from this list as have those that follow predictable spelling patterns for Middle English, such as the use of <y> for <i> or <u> for <v>. Nevertheless, words having more than one of these conventions are generally included in the glossary as the combination of spelling variations can lead to confusion.

The entries are listed in alphabetical order with <_3> following <g> and <þ> after <t>. Each entry contains a headword, its part of speech, and a PDE translation. An asterisk after a headword signals the presence of more information in the notes section. PDE words written as two words in the manuscripts are included here only if they meet the criteria listed above for inclusion. If necessary, cross-referencing has been provided for the sake of clarity.

The main source consulted for this glossary is the online version of the MED. Other sources such as the OED, Tavormina (2006), Matheson (1994), Hunt (1989), Wallner (1964), and Norri (1992) have also been consulted.

A list of abbreviations used to identify the parts of speech for each entry in the glossary appears below.

abbr	abbreviation	past	past
adj	adjective	pers	person
adv	adverb	pl	plural
art	article	poss	possessive
comp	comparison	ppl	participle
conj	conjunction	prep	preposition
def	definite	pron	pronoun
det	determiner	prs	present
dvbln	deverbal noun	prpl	present participle
F	French	SAD	Tavormina (2006)
ind	indicative	sg	singular
indef	indefinite	subj	subjunctive
inf	infinitive	sup	superlative
L	Latin	WAL	Wallner (1964)
n	noun		

a *conj* and.
abece *n* alphabet.
abhoracion *n* strong dislike.
abidyng *adj* steadfast.
abou(u)e *adv* above; externally.
abowte *prep* around.
abstracte *v ppl* taken from.
accidentis *n pl* illness, disease.
accidens *n pl* *see* **accidentis**; **accidens of the soule**: mental disorders.
accydent *n* *see* **accidentis**.
acorde *v ppl* agreed upon.
acorden *v 3rd pers pl ind prs* are suitable.
acuix* *prep* among.
ad *conj* and.
adamant* *n* a precious stone or mineral.
aday(s): nowadays *adv* nowadays.
adder *n* snake.
additamentez *n pl* additions.
aduertens *n* warning.
adustyo(u)n* *n* modification of body humors through body heat.
ae(i)re *n* air.
afere *v 3rd pers sg ind prs* infuriate.
affectes *n pl* effects.
afor(n)e *adv* above.
agayne *adv* again.
agaynst *prep* against.
agens *prep* *see* **agaynst**.
ageynes *prep* against, for.
agge *n* age, period in life.
a3en(s) *prep* *see* **agaynst**.
a3eseye* *v inf* to challenge.
a3eyne *adv* *see* **agayne**.
aking *dvbln* aching.
akpe *n* ache.
al *prep* at.
alkamyne *n* an alloy resembling brass;
doctoure alkamyne: alloy specialist.
alkym* *n* *see* **alkamyne**.
alkymye *n* alquimy.
alle *adj* all.
als *conj* as.
amendingez *n pl* emendations.
an *prep* in.
anempst *prep* for.

animose *adj* vigorous.
anon *adv* soon, immediately.
antidotarie *n* collection of remedies.
antidot(t)ys *n pl* remedies.
antitodarie *n* *see* **antidotarie**.
anþer *conj* either.
apeire *v inf* appear.
apetid *n* appetite.
apeyre *v inf* *see* **apeire**.
apostumes *n pl* morbid swelling or inflammation.
apotecarijs *n pl* apothecaries.
applied *v ppl* pertained.
applye *v 2nd pers sg ind prs* undertake.
approvyd *v ppl* approved.
appyerethe *v 3rd pers sg ind prs* show.
apropered *v ppl* assigned to.
aptitude *n* likelihood.
aqua ardens *n* distilled spirits.
aquari *n* Aquarius.
aqua vite *n* distilled spirits.
ar *v 3rd pers pl ind prs* are.
araied *v ppl* arranged.
araye *v inf* *see* **araied**.
archere *n* a person with a bow and arrow.
ardent *n* *see* **aqua ardens**.
areyne *v inf* make provision for.
arne *v 3rd pers pl ind prs* are.
ascendent *n* ascendent, part of zodiac rising above the horizon.
assumacions *n pl* summaries.
assumying *v prpl* summarizing.
atte *prep* at.
attricobbes* *n pl* insects.
auaylling *v prpl* helping.
auctores* *n pl* authorities, authors.
auctorysed *v ppl* authorized.
aw *v 3rd pers sg ind prs* should.
awgrym *adj + n* **awgrym nyumbrarye**: Arabic numbering.
awne *adj* own.
availeþ *v 3rd pers sg ind prs* helps.
ayen *prep* *see* **agaynst**.
ayens *prep* next to.
ayenste *prep* *see* **agaynst**.
ayenward* *adv* on the contrary; specifically.
ayer *n* *see* **ae(i)re**.
balaunce *n* balance for weighing.

barbe* *n* **la barbe**: the bearded one.
batayle *n* battle, struggle.
be *prep* by (36/1); using.
be *v* 3rd *pers pl subj prs* are; *v* 3rd *pers sg subj prs* might be.
be *v ppl* see **be**.
beawte *n* glory, honor.
bee *v ppl* see **be** *v ppl*.
beest *n* animal.
begynner *n* originator, author.
behoueful *adj* helpful.
behouith *v* 3rd *pers sg ind prs* is necessary.
behoveful *adj* necessary.
bendre *v inf* destroy.
ben(e) *v* 3rd *pers pl ind prs* are.
benignyte *n* benignity.
beþe *v* 3rd *pers sg as inf* be.
beren *v* 3rd *pers pl ind prs* bear, have.
beseche *v* 1st *pers sg ind prs* beg.
beseliche *adv* busily.
beste *comp adj* best.
bestes *n pl* see **beest**.
besye *v* 3rd *pers sg subj prs* occupies, devotes time.
beteyne *n* betony.
beute *n* see **beawte**.
beyennythe *v* 3rd *pers sg ind prs* begins.
bien *v* 3rd *pers pl subj prs* are.
bihouithe *v* 3rd *pers sg ind prs* is necessary.
biseche *v* 1st *pers sg ind prs* beseech.
bisike *v* 1st *pers sg ind prs* see **biseche**.
bisyne3 *n* attention.
bisynes *n* activity, work.
bith *v* 3rd *pers pl ind prs* see **ben**.
blac* *adj* dark.
blak *adj* see **blac**.
blaynis *n pl* pimples, sores.
blode *n* blood.
blysyd *adj* blessed.
boete *n* Boeotian, Beotian.
bokes *n pl* books.
bole *n* bull, sign for Taurus; **bole Armeniak**: Armenian bole.
boody *n* body.
boones *n pl* bones.
borago *n* *L* borage.
bot *conj* but.

botches *n pl* swelling, eruption or other skin ailment.
bought* *v ppl* converted, submitted.
bownden *v ppl* bound.
boystrious *adj* crude.
brauny *adj* see **schurf**.
breke *v inf* break.
brenyng *adj* burning.
bresingis *n pl* bruises.
brete *n* chest.
brete *v inf* fall apart, break up.
breteis *n pl* see **brete**.
breuely *adv* briefly, concisely.
breve *adj* brief.
bridde *n* bird.
brought *v ppl* arranged.
brussours *n pl* see **bresingis**.
brusurers *n pl* see **bresingis**.
bry3t *adj* bright.
but *conj* if.
buxum *adj* obedient.
by *prep* in; see **relation**.
byholden *v ppl* seen, studied.
bynethe *adv* beneath.
byth *v* 3rd *pers pl ind prs* are.
cancres *n pl* cancers, ulcers.
cande *adj* made with crystallized sugar.
canker(i)s* *n pl* see **cancres**.
canne *v* 3rd *pers sg ind prs* can.
capente* *n* chapter, division.
capitle *n* chapter.
cast(en) *v imper* add.
casualite *n* accident, chance.
casuell3 *adj* accidental.
casuely *adv* without morals.
cataplasma *n* an herbal application, cataplasm.
causes *n pl* origins; **accident causes**: injuries and diseases.
centens *n* information.
cessyng *v prpl* ceasing.
chapiter(i)s *n pl* see **capitle**.
chapitles *n pl* see **capitle**.
chapitre *n* see **capitle**.
charite *n* benevolence.
charmes *n pl* charms, magic spells.
charpe *adj* acute; **charpe feueres**: high fevers.
chaunce *n* mishap.

chauncz *n pl* events.
cherubin *n* cherub.
chiapitre *n* *see* **capitle**.
childyes *n pl* children.
chines *n pl* cracks, gaps.
chorliche *adj* rustic.
chyapytre *n* *see* **capitle**.
chyese *v inf* choose.
chyesse *n* choice.
chylderns *n pl* *see* **childyes**.
ciatica* *n* inflammation or disease of the sciatic nerve.
cicatrizaciues *adj* causing a cicatrix or scar tissue to form.
cicatrizing *dvbln* causing scars or new tissue to form.
cirourgions *n pl* surgeons.
cirurgicale *adj* surgical.
cirurgie *n* surgery.
cirurgione *n* *see* **cirourgions**.
cirurgyan *n* surgeon.
cite *n* city.
citeseyn *n* inhabitant.
citrine* *adj* orange, amber.
clarified *v ppl* purified, strained.
clepe *v inf* call; **clepe and calle**: call out and pray.
clepid *v ppl* called.
cleppyd *v ppl* *see* **clepid**.
clere *adj* praiseworthy.
clerkes* *n pl* writers.
clier *adj* transparent.
clierly *adv* excellently.
clipen *v 3rd pers pl ind prs* say: **clipen heuene quynte essence**: use the name 'heuene' for quinte essence.
cloos *v ppl* closed.
close *v ppl* closed, secret.
coalde *adj* cold.
colded *v ppl* cooled.
collectorie *n* compendium.
colyng *dvbln* *see* **colded**.
colys *n pl* coal.
comandemet *n* command, order.
coment *n* commentary treatise; comment.
commaunde *n* authority.
commaundede *v 3rd pers sg ind past* commanded.

commavndede *v 3rd pres sg ind past* *see* **commaundede**.
commendythe *v 3rd pers sg ind prs* recommends.
commixtion *n* mixture, combination.
communely *adv* popularly; **communely lettred**: with an ordinary level of training.
comon* *v 3rd pers pl subj prs* comment.
compaccion *n* solidification, accumulation.
compactt *v ppl* accumulated.
compendiosite *n* brevity.
compendiously *adv* comprehensively but briefly.
compendius *adj* *see* **compendiously**.
competent *adj* effective.
compiler *n* compiler.
complecions* *n pl* make-up, constitution; constitution which affects life on earth.
complexcion *n* *see* **complecions**.
componed *adj* compound, having more than one ingredient.
comun(i)cioun* *n* sewing of tissues .
comyn *adj* common, popular.
comynlie *adv* *see* **comyn**.
conclusion *n* doctrine.
concorde *v inf* reconcile.
confecte *v ppl* made.
confermed *v 3rd pers sg ind past* confirmed.
confortatiuis *n pl* stimulating medicines.
confusions *n pl* errors.
conglutinacioun *n* process of gluing or sticking together.
coniunctely *adv* together.
conne *v 3rd pers pl ind prs* are able to.
conpendiuse *adj as n* brief but comprehensive document.
complexyons *n pl* *see* **complecions**.
conponed *adj* *see* **componed**.
conponyd *v ppl* *see* **componed**.
conqueroure *n* conqueror.
conseil *n* advice.
conseruatyff *adj* preservative.
conseruyng *v prpl* maintaining.
conservacyon *n* *see* **conseruatyff**.
consolidacioun *n* knitting of bones.

- constrictyue** *adj* promoting the thickening of bodily fluids.
- contaienesse*** *n* see **contrarieusenesse**.
- contened** *v ppl* included.
- conteyne** *v inf* continue.
- conteyned** *v ppl* see **contened**.
- continuance** *n* continuation.
- contriued** *v ppl* devised.
- contynuely** *adv* see continually.
- conynued** *v ppl* continued.
- contrarieusenesse** *n* adversity.
- contrarious** *adj* see **contrarious**.
- contynuyng** *dvbln* continuing.
- conuine** *v 3rd pers pl subj prs* conspire.
- conuined** *v ppl* agreed.
- convenable** *adj* appropriate.
- cordyalle** *n* substance to stimulate the patient.
- cornes** *n pl* grains; **whete cornes**: wheat corns.
- corrode** *v inf* destroy.
- corrosie** *adj* see **corrosiue**.
- corrosiue** *adj* causing destruction of tissue or skin.
- corrupcion** *n* deterioration.
- corrupcions** *adj* contaminating.
- corruptible** *adj* mortal.
- corrvsf** *adj* see **corrosiue**.
- coueitise** *n* strong desire, covetousness.
- coueryd** *v ppl* covered.
- coure** *n* core, center.
- courshe** *n* course, procedure.
- couthe** *v 3rd pers pl subj prs* are able.
- crabbe** *n* crab.
- craft(e)** *n* practice.
- creature** *n* person.
- cretik** *adj* decisive.
- cristen** *adj* Christian.
- cristes** *n poss* Christ's.
- crost** *n* scabs.
- crusta** *n L* scab.
- cu(m)e** *v 3rd pers sg subj prs* comes.
- cunning** *adj* knowledgeable.
- cunnyng** *dvbln* branch, division.
- cupanye** *n* companionship.
- curacion** *n* act of curing.
- curat** *n* priest responsible for one's welfare.
- curatife** *adj* healing.
- curatyff** *adj* see **curatife**.
- cyrurgie** *n* surgery.
- daies** *n pl* days.
- daw** *v 3rd pers sg ind prs* does.
- debilitas sensus** *n L* weakening of the senses.
- debilite** *n* weakening.
- deceuabely** *adv* deceitfully.
- declarathe** *v 3rd pers sg ind prs* explains.
- declared** *v ppl* see **declarathe**.
- decocce** *v ppl* boiled.
- decoccions** *n pl* acts of boiling.
- decocte** *v ppl* see **decocce**.
- dede** *v 3rd pers sg ind past* did.
- de(e)d(e)ly** *adj* mortal.
- deeph** *n* death.
- defaute** *n* lack; fault.
- defending** *dvbln* protecting from.
- deferens** *n* differentiation.
- deffyed** *v ppl* digested.
- deffyinge** *dvbln* promoting of digestion.
- defoulen** *v 3rd pers pl ind prs* ruin.
- defy** *v inf* defy, challenge.
- deicyved** *v ppl* mistaken.
- delitep** *v 3rd pers sg ind prs* are enjoyable.
- delyte** *v inf* enjoy.
- demonstraciouns** *n pl* explanations.
- departed** *v ppl* divided.
- departyd** *v ppl* see **departed**.
- departyng** *dvbln* see **departed**.
- departythe** *v ppl* see **departed**.
- deperte** *v 1st pers pl ind prs* divide.
- depertinge** *dvbln* separation.
- depnesse** *n* grief.
- dere*** *adj* expensive.
- derke** *adj* unclear.
- derk(e)nesse** *n* darkness; **derknesse of wit**: ignorance.
- desideth** *v 3rd pers sg ind prs* yearn.
- desirusse** *adj* eager.
- deuided** *v ppl* divided.
- deuyded** *v ppl* see **deuided**.
- devidede** *v ppl* see **deuided**.
- dewe** *adj* appropriate.
- deye** *v inf* die.
- deyzen** *v inf* see **deye**.
- diete** *v inf* supervise a diet.
- diminute** *adj* defective.

discerte *adj* deserving of respect.
discorden *v* 3rd *pers pl ind prs* are not compatible.
dispose *v* 3rd *pers sg ind prs* makes provision for.
disposeth *v* 3rd *pers sg ind prs* make provision.
disposicion* *n* state of humors.
dispositions *n pl* positions of planets.
disprave *v inf* speak against.
dissnep* *v* 3rd *pers sg ind prs* prepares.
distale *v inf* vaporize and condense.
distinctly *adv* clearly.
distreng *dvbln* destroying.
distroubled *v ppl* affected, infected.
diuers(e) *adj* different.
diuine *n* theologian.
diuinite *n* theology.
diuisioun *n* decomposition.
divinein *n* see **diuine**.
divysyff *adj* promoting decomposition.
doctor *n* specialist, authority.
doctrines *n pl* sections.
doen *v* 3rd *pers pl subj pl* do.
don *v* 3rd *pers sg subj prs* does.
donnward *adv* below.
doo *v inf* do.
doom *n* judgement.
doo(u)n *adv* down.
dorte* *prep* **dorte orientall** *n* from the East.
doryke *n* Doric.
doune *v ppl* see **don**.
douthe *v* 3rd *pers sg ind prs* does.
dout(t)e *n* doubt.
dow *v* 1st *pers sg ind prs* do; 3rd *pers pl ind prs* do.
dowble *adj* two-fold.
dowblynge *v prpl* duplicating.
down *v ppl* see **don**.
downe *adv* down.
dowt *n inf* see **doubt**.
dowthe *v inf* **dowt**.
dowthe *v* 3rd *pers sg inf prs* see **don**; *pl* see **don**.
dragme *n* dragme, apothecary weight of 1/8 ounce.
drawep *v* 3rd *pers sg ind prs* approaches; draw out.

drawing* *v prpl* drawing of length: prolonging, postponing.
drawyn *v ppl* taken out.
drey *adj* dry.
drgme *n* see **dragme**.
drouthe *n* drought.
drowht *n* see **drouthe**.
drowon *v* 3rd *pers pl ind past* took.
drynesse* *n* dryness.
dunneward *adv* down.
dutermind *v ppl* delimited.
dyett *n* diet.
dyffusely *adv* in detail.
dyffyed *v ppl* digested.
dygestyff *adj* promoting digestion.
dygestyoun *n* digestion.
dyre *adj* dear, expensive.
dyscernyng *dvbln* judging.
dysseuythe *v ppl* deceived.
dystressyon *n* affliction.
dyuers(e) *adj* see **diuers(e)**.
dyuersite *n* diversity.
dyuyded *v ppl* divided.
dyuynē3 *n* see **diuine**.
dyuynely *adv* well.
dyuysion *n* division.
dyvyded *v ppl* divided.
dyvysyon *n* decomposition.
e* *corrupt text*.
eche *indef pron* each.
effecte *n* effect, impact.
effectuath* *v* 3rd *pers pl ind prs* infect.
effectuelle *adj* in **effectuelle**: in effect.
eft *adv* see **sone3**.
eftirward *adv* afterward.
eide *n* assistance.
eiren *n pl* eggs.
elde *n* fire.
eldre *n* elder.
elemenis *n pl* the elements of fire, water, air, earth.
elle *adv* see **els**.
ellys *adv* see **els**.
els *adv* else.
emaent *adj* eminence.
emffekted *v ppl* infected.
emoraides *n pl* hemorrhoids.
emper(r)owre *n* emperor.

empikes* *n pl* remedies similar to charms.
en *prep* *F* in; *see* **specialle**.
enbrocacions *n pl* a hot application for swelling or pain.
enchafyt *v ppl* heated.
encresynge *dvbln* increasing.
ende *n* final result.
endure *v inf* last.
enfectithe *v 3rd pers sg ind prs* infects.
enf(f)ect(e) *v ppl* infected.
enfforme *v inf* inform.
engelonde *n* England.
engendred *v ppl* originated.
engestep* *v 3rd pers sg ind prs* ingests.
englis *adj* English.
englisshe *adj* English.
englyssche *n* English.
enlisistire* *adv* *see* notes.
enplasteris *n pl* plasters.
enpostume *n* *see* **posteme**.
ensa(u)mple *n* example.
entende *v 1st pers sg ind prs* intend.
entent(e) *n* purpose; meaning.
entretes *n pl* plasters, salves.
eny *adj* any.
eolyke *n* Aeolic.
epistelle *n* epistle.
epydymie *n* epidemic.
er *conj* before.
ere *v 3rd pers pl ind prs* are.
ergo *adv* thus.
erre *v inf* be mistaken.
errid *v ppl* *see* **erre**.
errowre *n* mistake.
erthe *n* earth.
erthely *adj* *see* **erthe**.
erpi* *adj* earthy.
es *v 3rd pers sing ind prs* is.
escending* *dvbln* descending.
esili *adv* easily.
et *conj* *L* and.
etyke *n* Attic.
euangelist3 *n pl* people who bring good tidings.
euche *indef pron* each.
euel *adj* negative.
euelis *n pl* illness, pain.
euene *adv* adequately; *adj* adequate.

euene *adj* uniform; **euene agayn**: in direct opposition to.
euer(e) *adv* ever; **euer laste**: last forever.
euermore *adv* always.
euerych *adj* each and every.
eufrase *n* euphrasy.
eure *n* fate, prediction.
evelis *n pl* *see* **euelis**.
evelle *adj* unwholesome.
evermore *adv* invariably.
evyl(l)e *n* *see* **euelis**.
exemplefyng *dvbln* setting an example.
exhibicion* *n* application (of medicine); subject matter.
exposicioun *n* explanation.
expoune *v inf* explain.
expowned *v ppl* *see* **expoune**.
expulsyff *adj* promoting elimination.
expulsyon *n* elimination.
ey *v inf* examine.
eyper *indef pron* any, every one.
eyper *conj* either.
fader *n* spiritual father.
faile *v inf* fail.
failleth* *v 3rd pers sg ind prs* falls, corresponds.
failyng *adj* deficient.
fak *adj* false.
falles *n pl* falls, accidents.
falleth *v 3rd pers sg ind prs* worsens.
fals *adj* *see* **fak**.
falsehede *n* falsehood.
faylle *v inf* fail.
fayre *adj* pure.
febilnesse *n* weakness.
feble *adj* ineffective.
felawes *n pl* *see* **felawes**.
felawis *n pl* colleagues.
felawship *n* community.
feling *dvbln* feeling.
felyng *dvbln* understanding.
felyng *adj* of emotions or senses.
fer *adv* for.
ferre *adv* far.
ferst *adv* first.
ferther *adv* further; **ferther morre**: furthermore.
festers* *n* fistula.

festrid* *adj* festered.
fesycke *n* medicine.
feyþ *n* faith.
ffaces *n pl* parts of ten degrees of each sign of the zodiac.
ffelons *n pl* abscesses SAD.
ffestris *n pl* see **festers**.
ffesyryan *n* physician.
ffleobotomye *n* bloodletting.
ffreer *n* brother, friar.
ffructys *n pl* fruit and vegetables.
ffusk *adj* dark.
ffyeuer *n* fever; **ffyeuer pestilencialle**: epidemic fever.
ffyeure *n* see **ffyeuer**.
ffyrst *adv* first.
ffyt3 *n pl* feet.
figures *n pl* configurations; symbols.
finyt *adj* finite, limited.
firment *n* sky, heavens.
fistulis* *n pl* fistula, ulceration.
flee *v inf* avoid.
flesche *n* skin.
flesh *n* bodies, people.
flessh *n* meat.
flesshyng *dvbln* production of new skin.
fleuble *adj* feeble, weak.
fleublenesse *n* weakness.
flore *n* flower.
flourisshe *v inf* adorn.
flours *n pl* see **flore**.
flouyng *dvbln* flowing.
floweng *dvbln* see **flouyng**.
flowre *n* see **flore**.
foluyt *v 3rd pers sg ind prs* follows.
folwyng *v prpl* see **foluyt**.
fonde *v 3rd pers sg ind past* found.
for doþe *v 3rd pers sg ind prs* prevents.
formabeli *adv* in an orderly way.
forretelhed* *n* forgetfulness.
forseyd *adj* above mentioned.
forsop(e) *adv* for a fact.
fouchesa(u)fe *v 3rd pers sg subj prs* grant; approve.
foule *n* rogue.
foule *adj* unhealthy.
found *v ppl* provided.
foundement *n* foundation, basis.
fraunce *n* France.

fro *prep* from.
fruct *n* fruit, result.
fruteful *adj* beneficial.
fulle *n* quality of being full; **at the fulle**: full.
fullordshippe: **ful lordshippe** *adj + n* complete predominance.
fulsome *adj* loathsome.
fure *n* fire.
furst(e) *adj* first.
fyngres *n pl* fingers.
fynitere *n* fumitory.
fynysshe *v inf* finish.
fyre *n* fire.
fyrthe *adj* fourth.
fysshys *n pl* fish.
fyue *num* five.
fyueth *adj* fifth.
gadered *v ppl* compiled.
gaderer *n* compiler.
gadert *v ppl* see **gadered**.
gadred *v ppl* see **gadered**.
garsinge *dvbln* cutting to drain.
gedr *v inf* come together.
gemince* *n* see **gemine**.
gemine *n* gemini.
genderd *v ppl* see **engendred**.
gendred *v ppl* see **engendred**.
gendrex *v 3rd pers pl subj prs* see **engendred**.
ges *n pl* geese.
geue *v 2nd pers sg subj prs* give.
giffe *v inf* give.
giffeng *v prpl* see **giffe**.
giffyng *v prpl* see **giffe**.
glad *adv* pleasantly.
glauk *adj* bluish-green.
gloryaus *adj* glorious.
god(e) *adj* good.
godes *n poss* god's.
godyes *n* see **godes**.
gold(e) *n* gold.
gom(m)es *n pl* resins, gums.
goodely *adj* godlike.
goodes *n pl* good deeds.
goodli *adj* see **goodely**.
goot *n* goat.
gost *n* ghost.
gouernaunce *n* regimen.

gouernayl(e) *n* see **gouernaunce**;
 controlling influence.
gouerne *v* 3rd *pers pl ind prs* influence.
gouernyng *v prpl* handling.
goute* *n* gout, arthritis.
gouuerneth *v* 3rd *pers sg ind prs* see
gouerne.
governe *v inf* handle.
gowte *n* see **goute**; **festrid gowte**:
 festered gouty swelling, or fistulous
 sore.
gowtes *n pl* see **goute**.
goynge *dvbln* activities.
graciously *adv* favorably.
graffed *v ppl* inserted.
graunt *v* 3rd *pers sg subj prs* grant.
gre *n* grace; degree, 1/360 part of a
 circle.
greet *adj* important.
grettere *comp adj* larger.
greu *adj* Greek.
greuaunices *n pl* injuries, ailments.
grew *n* Greek.
grosse *adj* large, thick.
grounde *n* source.
gume *n* resin; **gume clothis**: cloth
 bandage soaked in resin.
guynte *adj* quinte.
gydyng *dvbln* guiding.
gygant *n* giant.
3e *pron* ye, you.
3elde *v* 3rd *pers sg subj prs* causes.
3eres *n pl* years.
3if *conj* if.
3it *conj* yet.
3itte *adv* and also.
3otey *n* see *notes*.
3owe *pron* you.
3wyche *adv* such.
3yf *conj* see **3if**.
habel *adj* able.
habileþ *v* 3rd *pers sg ind prs* enables.
hale* *indef pron* all.
halle *det* all.
handwarke *n* manual work.
hangeþ *v* 3rd *pers sg ind prs* concerns.
hangynge *prpl* see **hangeþ**.

happe *v inf* happen.
hardy *adj* quick, ready.
has *prep* as.
has *v* 3rd *pers pl ind prs* have.
hathe *v* 3rd *pers sg ind prs* has.
hatterelle *n* nape of the neck.
hau *v* 3rd *pers pl ind prs* have.
haunte *v inf* frequent.
haunted *v ppl* practiced.
he *pron* it.
hed(e) *n* head.
heed *n* head; **ouer þe heed**: above it.
heede *n* see **heed**; top.
heer* *n* exalted position.
heere *n* hair.
heighest *sup adj* highest.
hele *n* health.
hel(e)ful *adj* curative.
helithe *v* 3rd *pers sg ind prs* heals.
helleth *v inf* see **helithe**.
hellis *adv* else.
hellythe *v* 3rd *pers sg ind prs* heals.
hem *pron* them; it.
heoly *adj* holy.
her *pron* its.
her *adv* here; their.
herbe *n* plant.
here *pron* its; their .
herynge *v prpl* hearing.
hes *pron* his.
hetis *pron* his.
hett *n* heat.
heuen(e) *n* heaven.
heuenely *adj* supernatural.
heuenen *n* see **heuen(e)**.
heuy *adj* difficult.
heuyd *n* head.
heuyn *n* heaven.
hevenly *adj* heavenly.
hidde *v ppl* hidden.
hidre *adv* here.
hiest *adj* highest.
highnesse *n* embellishment.
hildynge *v prpl* holding.
himsilf *pron* itself.
hipe *n* hip.
his *v* 3rd *pers sg ind prs* is.
his *pron* its.
hitsilf *pron* itself.
hit(t) *pron* it.

hiy *pron* it.
hoat *adj* *see* **hoote**.
hold *adj* olde.
holde *v inf* observe.
hol(e) *adj* healthy; whole.
holpe *v ppl* helped.
holsom *adj* wholesome, healthy.
homlynesse *n* familiarity, lack of manners.
hond *n* hand.
honging *v prpl* hanging.
hoole *adj* healed; whole.
hoote *adj* hot.
hou *adv* how.
humorous* *adj* of body fluids.
humour* *n* fluids in the body.
huw *adv* how.
hyde *n* heed.
hyer *adv* here.
hyinge* *dvbln* changing quickly.
hymself *pron* itself.
hyd *adj* hidden.
hys *v 3rd pers sg ind prs* is.
hys *pron* its.
hyt *pron* it.
iassaiyng *dvbln* attempt, test.
iche *pron* each.
idrowen *v ppl* compiled.
ihc *n abbr* Jesus Christ.
ihu *n abbr* Jesus Christ.
iletterd *adj* literate, trained.
ilk *pron* the aforementioned.
illure* *n* a metal or similar substance.
images *n pl* images; **images of heuene**: constellations.
inanicion* *n* loss of body fluid.
incarnatiue *adj* drying and healing.
incorruptible *adj* indestructible.
increche *v inf* increase.
increcheth *v 3rd pers sg ind prs* *see* **increche**.
indingnacion *n* indignation.
indygest *v ppl* undigested.
indygestyon *n* indigestion.
inemyd *v ppl* called.
infirmetes *n pl* ailments.
infirmiteis *n pl* ailments.
informeris *n pl* advisors.
infussion *n* liquid preparation.
infyrmyte *n* illness, disease.

ingeliche* *n* English.
ingendre *v inf* originate.
ingendrerid *v ppl* *see* **ingendre**.
inglisshe *adj* English.
ingredience *n pl* ingredients.
injoynod *v ppl* joined.
inmediat *adv* immediately.
inneforþ: with inneforþ *adv* internally.
inquere *v inf* inquire.
insasy* *adv* *see* *notes*.
insensibili *adv* imperceptibly.
intensyon *n* intensification.
inuencion *n* organization.
inuentorie *n* list, compilation.
inuenture *n* discovery.
inuocacion *n* summoning.
inwytt *n* reason, mind.
ioinite *n* joint; **owte of ioinite**: out of joint.
ionyk *n* Ionic.
iordeyned *v ppl* placed in order.
iornay *n* journey.
ioygned *v ppl* joined.
ioyntes *n pl* joints.
ire *n* iron, the metal of Mars.
iryynnyng *dvbln* running.
is *pron* its.
is *conj* as.
is poss: man is knowlaiche: man's knowledge.
isayde *v ppl* said.
isleyne *v ppl* slain.
iudens* *n* good judgement.
iugement *n* judgement.
iuse *n* *see* **juse**.
iwone* *adj as adv* customarily.
jne *prep* in; **with jne**: within.
jonyk *adj* *see* **ionyk**.
juse *n* juice.
kalendar *n* table of contents.
kamelys *n poss* camels'.
kan *v 3rd pers sg ind prs* know.
kep *v inf* keep.
kepe *n* attention; **take kepe of**: pay attention to.
kepe *v ppl* kept, cared for.
keper *n* attendant.
kepinge *v prpl* remaining.
kepten *v 3rd pers pl ind past* kept.
kepyng *dvbln* retaining.

kerue *v inf* make incisions.
kinde *n* universe.
kindly *adv* properly; naturally.
knett *v ppl* related.
knettyng *dvbln* interrelation.
kneys *n pl* knees.
knott *n* protrusion.
knowe* *adv* now.
know(e)la(i)che *n* knowledge.
knowith *v 3rd pers sg ind prs* contains.
knowleche *1st pers sg subj prs* confess.
knowlych(e) *n* knowledge.
knowyng *dvbln* knowing; perception;
knowyng afor: making predictions.
knyttyng *dvbln* see **knettyng**.
konne *v inf* be able to.
konyng *dvbln* knowledge.
kun(n)yng *n* see **konyng**.
kyepyng *dvbln* refraining.
kynd(e) *n* natural physiological
functioning; kind, sort; attributes,
nature.
kynde *adj* healthy.
lactick *adj* milky in color.
lasten *v ppl* filled.
lat *v 3rd pers sg subj prs* let.
latigore* *n* sickness.
laton *n* alloy of copper, tin, other
metals.
latyng *dvbln* letting; **blode latyng**:
blood letting.
laxatiue *adj* laxative.
laxatiuis* *n pl* laxatives, medicines
which expel unhealthy humors.
leche *n* medical or surgical practitioner.
lechecraft *n* profession of medicine
and/or surgery.
lecherye *n* adultery.
leches *n pl* practitioners of medicine;
blode leches: bloodsucker, leeches.
leching *dvbln* treating, curing.
ledd *v ppl* direct the course of.
leding *dvbln* direction of the course of
illness.
leech *n* see **leche**.
leed *n* lead (metal).
leeue *v inf* leave.
lenger(e) *comp adv* longer.
lerned *adj* educated, trained.

lesing3 *n pl* lies, lying.
lesse *n* less; **in less than** *conj*: unless.
leteth *v 3rd pers sg ind prs* lets.
lette *v ppl* let; **lette... fro**: allowed to
leave.
lettre *n* wording.
lettred *adj* educated see **communely**.
leue* *adj* respected, honored.
leue *v inf* leave, depart.
leuen *v 3rd pers pl ind prs* depend on.
leuen *v inf* to comply with.
leuys* *v 3rd pers sg ind prs* totals.
levys *n pl* leaves.
lewd *adj* foolish, lacking in judgement;
uneducated.
leye *v ppl* stay, remain.
liffe *n* life.
lizther *comp adv* more readily.
liztnesse *n* a calm attitude.
liquoer *n* see **liquour**.
liquour *n* liquid from boiling plants.
litel *adv* a little.
litel *n* little.
litel(le) *adj* small.
litille *adj* little.
lo *interj* behold.
lode* *adj* lode.
loede *adj* see **lode**.
lond *n* land.
longar *comp adv* longer.
longe *v 3rd pers pl ind prs* are suitable.
longe *adj* long, far.
longes *v 3rd pers pl ind prs* require.
longgythe *v 3rd pers pl ind prs* pertain.
longyng *v prpl* suitable.
loode *adj* see **lode**.
looe *interj* see **lo**.
lordes *n pl* rulers.
lordshippe *n* predominance.
lore *n* information, instruction.
loueth *v 3rd pers sg ind prs* loves.
louynge3 *dvbln pl* praising.
lowsynge *dvbln* elimination.
lowynge *dvbln* decreasing.
lughte *v inf* illuminate.
luna *n* moon.
luste *n* energy, life.
lustinesse *n* energy, stength.
lusty *adj* pleasurable.

lyf(f) *n* life.

lyȝtyned *v ind past* eased.

lyknesse *n* sub-class.

lymes *n pl* organs; parts.

lymys *n pl* *see* **lymes**.

lyndes *n pl* loins.

lyone *n* lion.

lytel *adj* *see* **litel(le)**.

lytenesse *n* smallness.

lyue *v inf* live.

lyuely *adj* living.

lyuer *n* liver.

lyuers *n pl* human beings; **hooly lyuers**:
righteous people.

lyuly *adj* *see* **lyuely**.

lyvyd *adj* livid, a discolored blue.

ma(a)d *v ppl* made.

maieste *n* majesty.

maister* *n* learned man.

maistrie *n* mastery.

maistry *n* *see* **maistrie**.

maledy *n* illness.

malice *n* malignancy; suffering.

maniere *n* manner, way.

manipulus *n* *L* handful; **manipulus**
vnus: one handful.

manis *n poss* man's.

mannys *n poss* man's.

mare *adv* more.

marghyn *n* margin.

maruelyuse *adj* excellent.

mastre *n* *see* **maister**.

mater *n* subject.

matere *n* matter, substance.

materieȝ *n pl* *see* **matere**.

matiere *n* *see* **mater**.

maturacines* *n pl* pus-inducing
medicines.

naturally *adv* naturally.

maturyng *dvbln* action of inducing
suppuration.

maungew *n* *see* **scalle**.

mayden *n* virgin.

mayste *v 2nd pers pl ind prs* may.

mayster *n* *see* **maister**.

meche *n* much.

medecynables *adj* therapeutic.

medecyn(e) *n* medication.

medicine *n* remedy, means.

mediocrate *n* moderation.

medled *v ppl* mixed.

medowys *n pl* meadows.

membrance *n* memory.

membres *n pl* parts of body.

membres *v 3rd pers sg ind prs*
considers.

menbre *n* *see* **membres**.

mende *v inf* amend, improve.

mene *n* means; mean, middle point.

menely *adv* mainly, tending toward.

menes *n sg poss* man's (18/19); *n pl*
poss men's.

menys *n pl* means.

mereche* *v inf* take note.

meruailleuse *adj* *see* **maruelyuse**.

merueusely *adv* *see* **maruelyuse**.

mete *v inf* confront, fight.

mete *n* food; **at mete**: at mealtime

methus *n pl* food.

metridate *n* mithridate.

mettys *n pl* food.

meuyng *dvbln* *see* **mevyng**.

meuvynges *n pl* operations, processes.

meves *v 3rd pers pl ind prs* moves,
encourages.

meyne *n* servants of the household.

mevyng *dvbln* moving.

mich *adv* much.

might *n* power, strength.

ministred *v ppl* administered.

misselyuers *n pl* evil doers, sinners.

mixon *n* combination.

mo *adv* more.

moane *n* *see* **mone**.

mochely *adv* much.

moder *n* mother.

modre *n* mother; **modre is tunge**:
mother tongue.

moest *sup* most.

mozhte *v 3rd pers sg ind prs* can.

mollifficatiuis *n pl* softening.

mon *v 3rd pers pl ind prs* may.

mon *n* man.

mone *n* moon.

moo *adv* *see* **mo**.

morowe *n* morning; **on morowe**: in the
morning.

mortyfikacion *n* necrosis, gangrene.

moste *v* 3rd *pers sg ind prs* must.
mouche *adv* much.
mow(e) *v* 3rd *pers pl ind prs* are able to.
mowen *v* 3rd *pers pl ind prs* see **mow(e)**.
moyst* *adj* moist.
mugwed *n* mugwort.
mundificacines *n pl* cleansing of pus in a wound.
myche *adj* much; **ouer myche**: too much.
mychelmasse *n* Michaelmas.
myddel* *adj* middle.
myddelyng *dvbl n* writing of the middle section.
myght *v* 2nd *pers pl ind pres* are able to, can.
my3th *v* 3rd *pers sg ind prs* might.
my3ty *adj* mighty, powerful.
mylke *n* milk.
myne *pron* my.
myne *n* mine.
mynnes *n pl* minerals.
mys lyevers *n pl* see **misselyuers**.
mystes *n pl* mist.
mystheues *n pl* illness.
mysylfe *pron* myself.
nat *adv* not.
nater *n* nature; state.
nature *n* substance.
nauces* *n pl* nuances.
nauyle *n* navel.
navle *n* see **nauyle**.
nedefulle *adj* useful, fitting.
nedel *n* needle.
nedil *n* see **nedel**.
nelde *n* see **nedel**.
nenufare *n* water lily.
nepeles *adv* nevertheless.
neper *conj* nor.
ner *conj* see **neper**.
nerper *conj* see **neyther**.
nesche *adj* soft.
neuene *v inf* explain.
neuer *adv* never; **neuer yeles**: nevertheless.
neyther *conj* neither.
nign *adv* near.
nigramancy *n* magical arts.

nobilte *n* physiological superiority.
noble *adj* renowned.
noght *pron* nothing.
no3(h)t *adv* not.
noies *n pl* afflictions.
noifulle *adj* annoying.
noir *adj* *F* black.
nombre *n* number.
nombred *v ppl* enumerate.
noo *adv* no.
noon *adj* see **noo**.
noon *pron* none.
noor *conj* nor.
no3per *conj* see **noor**.
noreshed *v ppl* nurtured.
norisshyng *adj* nourishing.
nota *v imper* *L* note.
notabilites *n pl* observations.
notable *adj* noteworthy.
nother *conj* see **noor**; see **neyther**.
nou3t *adv* see **no3(h)t**.
now(h)t *pron* nothing; **sett at nowht**: be underestimated.
now3per *conj* see **neyther**.
numbir *n* see **nombre**.
nurishid *v ppl* see **noreshed**.
nutrityue *adj* nutritive.
nydefulle *adv* necessarily.
nye *adv* nearly, closely.
o(o) *indef art* one, a.
o *interj* oh.
oan *pron* one.
obeye *v* 1st *pers sg ind prs* obey; **I me obeye**: I submit myself.
obtolmia *n* inflammation of the conjunctiva and eye.
oere *conj* or.
off *prep* of.
ofte *adv* often.
on *pron* see **oan**.
on *prep* with; in.
once *n* ounce.
ons *adv* once; **atte ons**: at once.
ony *adj* any.
onys *adv* once.
oon *pron* see **oan**.
oonely *adv* only.
ope *v* 1st *pers pl ind prs* expect.
openli *adv* certainly.

operacions *n pl* functions; the effect of medicine.
opynyons *n pl* verdicts.
or *conj* or; **or...or**: either...or.
or *adv* before.
ordeigneth *v 3rd pers sg ind prs* ordered, commanded.
ordenance *n* judgement, prescription.
ordeolo *n* swelling of eyelid.
order *n* method.
ordeyned *v ppl* created; **manis ordeyned**: human beings.
ordinaciounis *n pl* arrangements.
ordinaunce *n* see **ordenance**.
ordire *n* order, position.
ordour *n* see **ordire**.
ore *adv* see **or**.
other *conj* or.
othir *pron* see **oþer** *pron*.
oþer *conj* see **other**.
oþer *pron* other.
oþer *adj* other.
ouer *adj* upper.
oueral *adv* everywhere.
ouergothe *v 3rd pers sg ind prs* exceeds.
ouermoche *adj* excessive.
ought *adv* in any way.
oure *n* ore.
out *adv* on the outside, externally.
ouþer *conj* either.
owe *v 3rd pers sg ind prs* should.
owen *adj* own.
ower *pron* poss our.
owght *prep* out.
owr *n* hour.
owte *adv* out; **with owte** *conj* unless.
oximel *n* medicinal drink with vinegar and honey.
oyer *adj* see **oþer** *adj*.
oyer *pron* others.
oyles *n pl* oils.
oynement *n* ointment.
pacyent *n* patient.
papaleȝ *n pl* clerks of the Pope WAL.
paraff *n* paragraph, section.
parelle *n* peril, danger.
parfecte *adj* perfect.
parfit *adj* see **parfecte**.
parfych *adj* complete, correct.

parfyte *adj* see **parfych**.
parteyn(e) *v 3rd pers pl ind prs* pertain.
particle *n* section.
particule *n* see **particle**.
particuler *adj* affecting a specific part of the body.
parties *n pl* sections.
partikkelle *adj* specific.
party *n* see **parties**.
partycule *n* see **particle**.
partye *n* part.
partys *n pl* see **parties**.
parx fortune* *n* part of fortune.
passions *n pl* illnesses, diseases.
pauer *adj* poor.
payne *adj* pain.
pece *n* piece.
penitauncer *n* confessor.
perauenture *n* qualifying phrase.
perelle *n* peril, danger.
perelus *adj* dangerous.
perffyctely *adv* completely.
perfit *adj* see **parfecte**.
perfyt(e) *adj* see **parfych**.
persiȝth* *v 3rd pers sg subj prs* persists.
perticulere *adj* specialized.
perties *n pl* see **parties**.
pestilencial(le) *adj* see **ffyeuer**.
pestilense *n* plague; **pestilense yuylle**: bubonic plague.
phelisefor *n* learned man.
phesician *n* physician.
philosophie *n* see **philosophy**.
philosophre *n* see **phelisefor**.
philosophy *n* knowledge; alchemy; **natuerall philosophy**: natural science.
phisyk *n* the field of medicine.
pite *n* pity.
plage *n* plague.
playn *adj* clear, unadorned.
pleinly *adv* fully.
plenteueusely *adv* plentifully.
plenteuous *adj* plentiful.
pleyn *adj* unadorned.
poer *n* power.
pomeandre *n* pomander.
ponde *n* pound.
porcyoun *n* portion, amount.

porposse *n* purpose.
postem(e) *n* morbid swelling or inflammation.
pouere *adj* poor.
pouerte *n* poverty.
pourpoos *n* purpose; **brynge... to a pourpoos**: successfully carry out.
pourpose *v* 1st *pers pl ind prs* propose.
povre *adj* poor.
powaire *n* power.
practyss *n* practice.
praiers *n pl* prayers.
pratik *n* practical application.
prechoures *n pl* preacher, friar.
preiseable *adj* good.
prekende *adj* piercing.
preparate *v ppl* prepared.
preseruacion *n* protection.
preseruatyff *adj* preventative.
preserue *v inf* protect.
preued *v ppl* proved.
prevy *adj* private.
prikke *n* goad, stimulus.
prince *n* leader in a profession.
prine *adj* prime.
prisupcioun *n* supposition.
priuete *n* divine secret.
priuetees *n pl* see **priuete**.
processe *n* subject matter.
produite *n* product, result of multiplication.
proeue *v* 3rd *pers sg ind prs* proves.
profighte *n* benefit.
profitable *adj* beneficial.
profitableness *n* benefit.
profiteþ *v* 3rd *pers pl ind prs* are helpful.
prohemy *n* introduction, prologue.
pronosticacion *n* making of a prognosis.
propere *adj* excellent; appropriate.
prophetabile *adj* beneficial.
prophite *n* prophet.
propone *v* 3rd *pers sg ind prs* proposes.
proprietes *n pl* properties.
propriete *n* see **proprietes**.
propurtee *n* see **proprietes**.
pryued *adj* proven.
pryueteus *n pl* secrets.
pryuytes *n pl* see **priuete**.

pryve *adj* valuable, proven.
puders *n pl* powders.
purchasesyd *v ppl* accomplished..
purposid *v ppl* proposed.
put away *v inf* overcome.
put of *v* 3rd *pers sg ind prs* rejects, casts away.
putredo *n* L festering, gangrene; pus.
putrefaction *n* decomposition.
putting to* *v prpl* inclination.
puttynge awaye *dvbln* see **put away**.
pyllettyr *n* pellitory.
qinte essencia *n* quinte essence.
quakyng *adj* anxious.
qualite* *n* heat, coldness, wetness or dryness.
queres *n pl* quires, treatises.
queteryng *v prpl* suppurating, having pus.
quicke *adj* living.
quracion *n* remedy.
quyke *v inf* revive.
quynte essence* *n* quintessence.
radde *v ppl* read.
rame *n* ram.
rape* *v inf* hasten.
rawe* *adj* unadapted, unready for use.
raynyth *v* 3rd *pers pl ind prs* are present.
reason *n* reason, logic.
recepte *n* recipe.
recette *n* *F* see **recepte**.
receue *v inf* receive.
receue *v ppl* see **receue**.
receuyd *v ppl* see **receue**; take medicine.
rechynge *v prpl* using.
rechythe *v* 1st *pers pl ind prs* make use of.
rectificacioun *n* correction.
redar *n* reader.
reders *n pl* see **redar**.
redynesse *n* availability.
reffussed *v ppl* rejected.
refourme *v inf* transform.
regenderyng *dvbln* causing the growth of new skin.
regeneratiues *adj* causing skin to repair itself.
regnand *v ppl* present.

regnyng *v ppl* reigning, ruling.
reherche *v inf* describe; **reherche of**: give a description of.
rehersly* *adv* explaining.
reherssyd *v ppl* explained.
relation *n* account; **by relation of**: as is known.
relessid *v ppl* alleviated.
remanant *n* remaining ones.
remedesse *n pl* remedies.
remedy *n* healing, curing.
remembrauns *n* memory.
remeuyd *v ppl* changed.
remeve *v inf* eliminate.
remewythe *v ppl* see **remeuyd**.
remollicioun *n* softening.
remysyon *n* remission, reduction.
renue *v inf* renew.
repercussion *n* reduction of swelling.
repercussiu* *adj* anti-inflammatory, causing excess humors to decrease.
repleccyon* *n* having full body fluids.
reprenable *adj* reproachable.
reprovable *adj* see **reprenable**.
reprouous *adj* see **reprenable**.
resolutif *adj* able to dissolve humors.
resseyue *v inf* receive.
res(s)oun *n* reason.
resturacioun *n* setting of bones.
resumptyff *adj* restorative.
retentiffys *n pl* medicines to keep food in the stomach.
retorne *v inf* return.
reule *v 3rd pers pl ind prs* rules
reule *n* see **ruling**.
reuoke *v inf* rescue.
rewlyd *v ppl* governed, controlled by.
reyneth *v 3rd pers sg ind prs* rains.
reynith *v 3rd pers sg ind prs* see **reyneth**.
reysoun *n* intellect.
reyyomes* *n pl* kidneys.
right *adj* just.
riȝt *adv* highly.
rode *n* cross.
rostyȝ *adj* roasted.
rote *v inf* break down.
rote* *n* basis; **rote of life**: a desired alchemical process.

roten *adj* rotten, spoiled.
rottys *n pl* roots.
rube *adj* ruby red.
rubicunde *adj* red.
rufe *adj* reddish.
rule *n* see **ruling**.
ruling *dvbln* regimen for health.
ruptories *n pl* caustic medicines.
ruscet *adj* russet: **ruscet cloth**: russet-colored fabric used for working clothes.
ryve *v inf* break up.
saaf *prep* except for.
saey *v inf* say.
sage *adj* learned.
sale *v 3rd pers pl ind prs* should.
sam *adj* some.
sanguissugis *n pl L* bloodsuckers, leeches.
sangvyne *adj* sanguine, related to blood.
sanies *n sg* pus.
sattesfyed *v ppl* answered.
saueoer *n* savior.
sa(u)fe *adj* healthy.
sauory *adj* delicious.
sausfleme* *n* a skin affliction.
sawge *n* sage.
sawh *v 1st pers sg ind past* saw.
sawys *n pl* salves including internally taken ones.
sayne *v 3rd pers pl ind prs* say.
scabiouse *n* scabious.
scalddys *n pl* inflammation.
scalle* *n* scaly crust on the scalp.
sceke *adj* sick, ill.
scepulle *n* scruple, apothecary weight of 1/24 ounce.
schabbe *n* scabies.
schal(le) *v 3rd pers sg ind prs* will.
schalt *v 2nd pers sg ind prs* will.
schaundre *n* discredit.
schenden *v 3rd pers pl ind prs* cause disgrace.
schewe *v inf* show.
schewen *v 3rd pers pl ind prs* see **schewe**.
scholde *1st pers sg ind prs* should.
schulle *v 2nd pers sg ind prs* should.

schurf* *n* scabby skin disease on the head.
schynyng *v prpl* shining.
scladeryng* *dvbln* see **sclaundre**.
sclaundre *n* slander.
scrypul *n* scruple, apothecary weight of 1/24 ounce.
se *v inf* see.
seche *v 2nd pers sg ind prs* seek.
secke *n* sick person.
sedys *n pl* seeds.
seen *v 1st pers pl ind prs* see **se**.
seethe *v 3rd pers sg ind prs* see **se**.
seynge3 *n pl* words, ideas.
sek *n* see **secke**.
seke *v inf* seek.
selkys *n pl* silk.
selue *n* self.
semely *adv* appropriately.
senator *n* worthy person.
senews *n pl* tendons, ligaments.
sengulere *adj* unique, exclusive.
senows *n pl* see **senews**.
sensibili *adj* clearly, noticeably.
serapion *n* medicinal gum from galbanum SAD.
sermon *n* treatise.
seruen *v 3rd pers pl ind prs* are suitable.
seruice *n* benefit, use.
session *n* season.
seth(e) *v inf* indicate, state.
sett *v ppl* declared; **sett at nowht**: been undervalued or despised.
sette *v ppl* written.
sep *v 3rd pers sg ind prs* testify to.
seppe *v imper* let it be known.
seure *adj* sure.
sevre *v ppl* separated, saved.
seweþ *v 3rd pers sg ind prs* appears, seems.
sexe *adj* sixth.
sey *v inf* see **saey**.
seyde *v 3rd pers sg ind past* see **saey**.
seye *v 1st pers sg ind prs* see **saey**.
seyn *v 3rd pers pl ind prs* see **saey**.
seyng *dvbln* words.
shal(le) *3rd pers sg ind prs* should.
shewe *v inf* show.
shewed *v ppl* see **shewed**.

shewes *v 3rd pers sg ind prs* shows.
shewynge *dvbln* see **shewe**; visibility.
sholde *v 3rd pers sg ind prs* should.
shoope* *v 1st pers sg ind prs* make.
shuld *v 3rd pers sg ind prs* see **sholde**;
shuld rather: would rather.
shullen *v 3rd pers pl ind prs* see **schal(le)**.
siche *v inf* seek.
signified *v ppl* influenced.
sike *v inf* seek.
sike *adj* sick.
sikenes *n* illness, disease.
simple *adj* having only one ingredient;
simple medecines: medicines with only one ingredient.
simulacion *n* form.
singulier *adj* see **sengulere**.
sirayed* *v ppl* arranged.
siren* *n* plant sprout.
sires *n pl* sires.
sithe *adv* after that.
sithes *n pl* times.
sitthe *conj* since.
slaughtre *n* killing.
slephed* *n* sleepiness.
sleppe *n* period of sleeping.
slow3 *adj* slow to appear.
smale *adj* small.
smyllyng *dvbln* smelling.
soche *adj* such.
socour *n* help.
sodaynely *adv* suddenly.
sodein *adj* sudden.
soenne *n* sun.
solempne *adj* important, well-known.
somwhat *pron* something.
somynge3 *n pl* gathering of information.
sonder *adv* separate; **in sonder**: into pieces.
sondrey *adv* see **sonder**.
sone *adv* soon.
sone *n* son, offspring.
sone3* *adv*: **eft sone3**: immediately afterward; **oft sone3**: repeatedly.
sonne *n* sun.
sonner *comp adv* see **sone** *adv*.
sonneste *sup adv* see **sone** *adv*.

soo *adv* so.
soon *n* see **sone** *n*.
sordicies *n* pus.
sore *v inf* to experience pain.
sores *n pl* ailments.
soris* *n pl* sores.
sothe see **for sob(e)**.
sothefaste *adj* genuine, true.
sothren *adj* southern.
sotyl *adj* involved, intricate.
sop *v 3rd pers sg ind prs* proves, confirms.
soply *adv* truly.
soudaynely *adv* immediately, just now.
souerayn *adj* sovereign, supreme.
soule *n* soul.
soule3 *n pl* see **soule**.
sowe *v inf* sew.
sowinge *dvbln* stitching.
sowle *n* see **soule**.
soylyth *v inf* soil, contaminate.
speceffye *v 3rd pers sg ind prs* specifies.
speche *n* conversation.
speciale *adv* especially; **en speciale**: in particular.
spe(c)ke *n* see **speche**.
spedeþ *v 3rd pers sg ind prs* is recommendable.
speracion* *n* see **thinspiracion**.
speres *n pl* spheres.
sperys *n pl* see **speres**.
spices *n pl* divisions; kinds; spices:
spices medicinale: spices used in medicine.
spille *v 3rd pers pl ind prs* ruin, spoil.
spithers *n pl* spiders.
spounge *n* sponge.
spyces *n pl* spices; **spyces aromatycs**: aromatic spices.
squama *n* L scales on the skin.
stabbys *n pl* stabs.
stabellished *v 3rd pers sg ind past* established.
staunching *dvbln* stanching, stopping of blood flow.
sterres *n pl* stars.
stiliatory *n* still for distilling spirits.
stillatoire *n* see **stiliatory**.
stillatoyre *n* see **stiliatory**.

stodi *v 3rd pers sg ind prs* studies.
stodyid *v 3rd pers sg ind past* see **stodi**.
stonde *v inf* exist.
stondeth *v 3rd pers sg ind prs* is.
ston(n)ys *n pl* stones, precious stones.
stoppythe *v ppl* stopped up.
strecching *dvbn* stretching.
strecching *v prpl* see **strecching**.
stremes *n pl* rays.
strengere *comp adj* stronger.
strenþ *n* strength.
strenþes *n pl* strength.
streyte *adj* strict.
stryne *v inf* pressure.
stryveth *v 3rd pers sg ind prs* strives, struggles.
studee *n* place of learning.
studie *n* see **studee**.
style *adv* quietly.
stynkyng *adj* morally corrupt.
subiecion *n* succumbing.
subiecte* *n* subject matter.
sublymyng* *dvbln* refining.
subpale *n* pallid pale, light pale.
subrube *adj* pale ruby red.
subrubicunde *adj* pale red.
subrufe *adj* pale reddish.
substaunse *n* substance, physical property.
sued *v past* endeavored.
sufferaunce *n* ability to handle pain.
suffisem *v inf* suffice.
suffreth *v 3rd pers sg ind prs* subjects.
summe *pron* some.
sundry *adj* different.
sunne *n* sun.
superflue *adj* superfluous.
superfluell3 *adj* see **superflue**.
surfetes *pl* excesses.
surgeans *n pl* surgeons.
surgere *n* surgery.
swageth *v 3rd pers sg ind prs* relieves.
sweche *pron* such.
swerde *n* sword.
swytte *adj* sweet.
sygnes *n pl* symptoms.
sygnifieþ *v 3rd pers sg ind prs* represents.
sy3th *n* sight; **haue þe sy3th of**: to see.

syke *adj* sick, ill.
sykinessis *n pl* see **syknesse**.
syknesse *n* illness.
sykyrnesse *n* assurance.
symple *adj* unskilled, untrained.
syngne *n* sign.
synkesse *n* see **syknesse**.
syon *n* Zion.
table *n* table of contents.
take *v ppl* taken.
tankard *n* tub, cask.
tarye *v inf* take more time.
teche *v inf* teach.
tellyng *v prpl* telling; **tellyng afor**:
 making predictions.
temparyre *n* combination in
 proportion.
temper* *n* balance of humors SAD.
templys *n pl* temples.
tendre *adj* young.
tendrelly *adv* earnestly.
tenour *n* main idea of a written
 document.
testefyer *n* proof.
tha *pron* that, who.
thactual *adj* the real.
thadamant *n* a kind of precious,
 enduring stone.
thaire *pron poss* their.
thaldament *n* see **thadamant**.
thaspectes* *n pl* positions.
that *pron* that which.
that *adv* thus.
thay *pron* see **thei**.
thayer *n* the air.
thaym *pron* see **theyme**.
thaymsilfe *pron* themselves.
thayre *n* see **thayer**.
the *pron* thee, you.
their *adv* see **ther** *adv*.
thees *adj* these.
thei *pron* they.
thelement *n* the element.
thelping *dvbln* the helping.
ther *pron poss* their.
ther *adv* there; **ther in**: in it.
there *adv* there; **there fro**: from it;
 there with: with it.
theroff *adv* of it.
therthe *n* the earth.

theyme *pron* them.
thi* *pron* thee, you.
thik *adj* undiluted.
thimpressions *n pl* see **thinfluence**.
thinfluctions* *n pl* the flowing.
thinfluence *n* the influence.
thinspiracion *n* the inspiration.
thinstance *n* the insistence.
tho *adv* however, though.
thoo *pron* them, the above-mentioned;
 thou, you.
thorough *prep* through, during.
thou *adv* though.
thow *pron* thou, you.
thred *adj* see **thrid(de)**.
thrid(de) *adj* third.
thro *prep* through, throughout.
thryd *adj* see **thrid(de)**.
thuse *adv* thus.
thyes *n pl* thighs.
thyntellection *n* the understanding.
tille *prep* until.
to *adv* too.
togiders *adv* see **togidre**.
togidre *adv* together.
token *n* sign; symptom.
tokyn *n* container; **water tokyn**:
 container of water.
toned *v ppl* see **torned**.
tong *n* tongue, language.
toon *pron* that one.
toppenne *v inf* to open.
torne *inf* see **tourne**.
torned *v ppl* turned.
touching *v prpl* see **towchith**.
tourne *v inf* turn.
tournid *v ppl* see **torne**.
tovmbe *n* grave.
towchith *v ppl* described.
tra* *n* symbol.
trauaile *n* work.
trayueyle *n* see **trauaile**.
trely *adv* properly.
tresour *n* treasure.
tresovre *n* see **tresour**.
trete *v inf* deal with.
treteys *n* treatise.
tretise *n* see **treteys**.
trettet *v inf* deal with.
tretus *n* see **treteys**.

trety(s) *n* see **tretey**.

treu *adj* true.

trewe *adj* proper; see **treu**.

trouthe *n* truth.

trowe *adj* see **treu**.

trowþe *n* see **trouthe**.

trruthe *n* see **trouthe**.

true *adj* proper.

tung(e) *n* tongue, language; see **modre**.

tunicle *n* tissue around eye.

tuo *adj* two.

tweyne *n* two.

twoychyng *v prpl* see **towchith**.

twynlyng *n* pair of twins.

tymee *n* time.

tyriacle *n* theriac, antidote to poison
SAD.

þai *pron* they.

þair *adj poss* their.

þam *pron* them.

þankynges *n pl* thanks.

þanne *conj* then; than.

þay *pron* see **þai**.

þeft *n* theft.

þei *pron* see **þai**.

þem *pron* see **þam**.

þenne *adj* transparent, clear.

þennesse *n* transparency.

þerby *adv* with regard to it.

þerfroo *adv* from there, there.

þerinne *adv* in it.

þerne *adj* previously-mentioned.

þes *pron* these.

þey *pron* they.

þi* *pron poss* thy, your.

þies *det* these.

þilke *adj* above-mentioned.

þirde *adj* third.

þo *conj* than; although.

þo *adv* then.

þof *conj* than.

þorough *prep* through.

þou3 *conj* though.

þow3 *conj* see **þou3**.

þridde *adj* see **þirde**.

þrow *prep* through.

þu *pron* thou, you.

þykke *adj* opaque, dense.

þyknesse *n* opacity.

þyn *pron poss* thine, your.

uernethe *prep* under, alongside.

uertues *n pl* see **vertu(e)**.

uhat *pron* what.

undergoþe *v 3rd pers sg ind prs*
predicts.

unnethe *adv* hesitantly.

unspecte *adj* incomprehensible.

unuisibly *adv* invisibly.

vailen* *v 3rd pers pl ind prs* are of
benefit.

vaisshe *n* vessel, container.

vastely* *adv* with no effect.

vayne *adj* useless.

vaynes *n pl* veins.

venemous *adj* poisonous.

venim *n* toxins.

ventusis *n pl* instrument for drawing
blood such as a cupping glass.

venym *n* contagion, infection.

verray *adj* very.

verrey *adj* see **verray**.

versyfyed *v ppl* written in verse.

vert *adj F* green.

vertu(e) *n* physical power over part of
body or body processes; property;
power, effectiveness; **virtue of**
kynde: physical functioning.

vertuys *n pl* see **virtue**.

vesyte *v inf* visit.

veyn *n* vain.

veyne *n* vein.

vicioun *n* vision.

vilanye *n* villainy.

viole *n* violet.

visage *n* face.

vn* *prep* during the time; at.

vnaxed *adj* unsolicited.

vnbunnyng *adj* unbound.

vnderput *v 3rd pers sg ind prs* reveals.

vnderstonde *v ppl* understood.

vndirstonde *v ppl* understood.

vndrestande *v imper* see **vnderstonde**.

vndrestode *v 3rd pers sg ind past* see
vnderstonde.

vniuerselle *adj* for the body overall.

vnkuning *adj* unknowing.

vnnethe *adv* easily; rarely.

vn paciens *n* intolerance.

vnperfite *adj* imperfect.

vnstedefaste *adj* unreliable.
vn sufferable *adj* unbearable.
vn waris *adv* unexpectedly.
vnyond* *adj* separate.
vppon *prep* about.
vraye *adj* very.
vrey *adj* *see* **vraye**.
vrins *n pl* urines.
vryns *n pl* urines.
vs *pron* we; us.
vse *v* 1st *pers pl ind prs* tend to; use.
vside *v ppl* used.
vttermest *adj* most complete.
vyse *vp** *v inf* come to.
wacchinge *dvbln* being awake.
wal *v* 3rd *pers sg subj prs* wants.
war *v* 3rd *pers sg subj past* were.
ward *suf* towards.
ware *adj* aware of.
wark(e) *n* *see* **werk(e)**.
waschyn *v ppl* washed.
water *n* urine; water; **water token**:
 container of water.
waterys *n pl* urines.
watier *n* water.
watieres* *n pl* maters.
watre *adj* watered-down.
watre *n* *see* **water**.
watrie *adj* water-like, liquid.
waye *v inf* weigh, measure.
wayeth *v* 3rd *pers sg ind prs* weighs.
web *n* outer membrane.
weche *pron* which.
wedynise *n* Wednesday.
weizte *n* weight.
wel *adv* well.
wele *n* well-being.
wele *adv* assuredly.
welle *n* good; source; **comyn welle**:
 common good.
wellewe *n* willow.
wende *v* 3rd *pers sg ind past* undertook.
wenyt *v* 3rd *pers sg ind prs* expect.
wer *v* 3rd *pers pl ind past* were.
werche *v inf* work, perform.
were *v* 3rd *pers sg subj past* is.
werk(e) *n* treatise; task.
werkyng *v prpl* *see* **werche**.
werlde *n* world.

werre *n* discord.
wete *v imper* know.
wete *v inf* know.
wethre *n* ram, sign for Aries.
wetter *n* water.
wexen* *n* affliction.
wexeth *v* 3rd *pers sg ind prs* increase.
weyker *comp adj* weaker.
weys *n pl* ways, means.
whan(ne) *adv* when.
whar *conj* where.
whesch(e) *pron* which.
whenne *conj* when.
wher *conj* where.
wher *adv* at any time.
wherby *adv* by which.
wherffore *adv* on account of which;
 therefore; for which.
wherof *adv* by what means?
whiche *pron* who; which.
whilk *pron* which.
whos *pron* of which.
whoso *pron* whoever.
whysteynges *n pl* whisperings.
why *prep* with.
wiche *pron* *see* **wiche**.
wilful *adj* strong.
wille *v* 3rd *pers sg ind prs* wants.
wille *n* will, desire.
willen *v* 3rd *pers pl ind prs* will.
wilte *v* 2nd *pers pl ind prs* want.
wirchyng *dvbln* working.
wirkyng *dvbln* *see* **wirchyng**.
withdrowe *v imper* depart from.
without *adv* externally.
wise *n pl* ways.
wisedame *n* wisdom.
wit *n* intelligence.
wite *v inf* know.
withe *prep* with.
without *prep* outside; excluding.
withstande *v ppl* denied.
with stande *v ppl* *see* **withstande**.
withyng *adv* within.
witre *n* water.
witte *n* knowledge; **natural witte**
 common sense.
wittie *adj* with sound judgement.
wittis *n pl* senses.
wodnesse *n* severity.

wol *v 3rd pers sg ind prs* wants; will.
wole *v 1st pers pl ind prs* will.
womanys *n poss* woman's.
wombe *n* digestive system and area around it including the womb.
wonder *adv* extremely.
wonderly *adv* see **wonder**.
wondre *adj* exceptional.
wondrid *v ppl* astonished.
wont *adj* accustomed to.
woordys *n pl* words.
woormis *n pl* worms, term for animals and insects that slither.
woortes *n pl* medicinal plants.
worchen *v inf* work.
worchere *n* worker, maker.
wordyll *n* world.
worschipfull *adj* respectable.
worshep *v inf* bring honor to.
worshype *n* respect.
worthi *adj* important.
worthy *adj* see **worthi**.
wote *v 1st pers pl ind pres* know..
wrake *n* ruin.
wreten *v ppl* written.
writte *n* written document; **holy writte**: the Holy Scriptures.
wroten *v ppl* written.
wrought *v 3rd pers sg ind past* made.
wroughte *v ppl* working; made.
wrouzt *v ppl* practiced.
wrouste *dvbln* work.
wryten *v ppl* written.
wtyng vp *dvbln* blaming.
wurcheres *n pl* workers.
wurchyn *v 3rd pers pl ind prs* work.
wurchynge *dvbln* working.
wurchyns *dvbln pl* works.
wurdis *n pl* words.
wurk *n* treatise.
wurthili *adv* worthily.
wyche *adj* which.
wykynge* *dvbln* working.
wyl *v 2nd pers sg ind prs* will.
wylle *v 1st pers sg ind prs* will.
wyllyng *v prpl* wanting, tending.
wyn* *adj* joyful; **wyn mene**: happy medium.

wyn(e)* *n* wine; **blac wyne erthely**: dark red wine with sediment.
wyrkyng *dvbln* functioning.
wys *adj* wise.
wyse *n pl* ways.
wyt *prep* see **wythe**.
wyte *v imper* know.
wythe *prep* with.
wytnessynge *v prpl* providing evidence.
wytte *n* meaning.
wyttys memorial *n pl* memory.
y *pron* I.
yafe *v past* gave.
yat *pron* that.
ycleped *v ppl* called.
ydrawe *v ppl* removed.
ye *n* eye.
ye *def art* the.
yef *conj* if.
yei *pron* they.
yeles see **neuer** + **yeles**.
yelow horn* *n* yellowhorn tree.
yem *pron* them.
yer *adv* there; **yer jinne**: at this time.
yerde *n* the penis and prepuce.
yese *adj* these.
yet *adv* also; **ne yet**: nor in addition.
yeue *v ppl* given.
yeuen *v ppl* given.
yeve *v ppl* given.
yeven *v ppl* given.
yeving *dvbln* giving.
yf *v inf* give.
yf(f) *conj* if.
ygeten *v ppl* taken on.
yit *adv* yet.
ylassythe *v ppl* reduced.
ylludythe *v ppl* tricked.
ylyke *prep* like.
ymerk *v ppl* assigned.
ynow *adv* enough.
yolden *v ppl* become.
youen *v ppl* given.
yow *pron* you.
yower *pron poss* your.
ys *pron* his.
ys *poss*: **a man ys body**: a man's body.
ys *v 3rd pers sg ind prs* is.
ysodon *v ppl* boiled; **halfe ysodon**: boiled down to a half.

ysope *n* hissope.

ytake *v ppl* taken.

yt *pron* it.

ywasted* *v ppl* consumed.

yuel *adj* unhealthy.

yustely *adv* properly.

yuylle *n* deterioration of health.

zucare *n* sugar

Appendix 4. Notes

These notes contain brief explanations about the people mentioned in the prologues and difficulties encountered during the transcription process, in particular questionable word transcriptions and meanings. Some information on the decoration of the manuscripts is also provided here. The bibliographical sources used only for this section are cited in full in the first mention here. Those sources consulted also for the main body of the thesis are listed in the references section. The codes to the left of each entry here correspond to the line numbers within the particular prologue.

P1, Sloane 6, ff 53-54v, William of Saliceto, *Cyrurgia*

P1/2 Top margin note in faded ink: *here bigynneth willin de per<me> contenyng alle hi<s> <bokes> saf <a...lle>*. Letter I in red ink. First two lines of text written in larger textura script.

P1/18 A black mark on the folio hinders reading of these letters and letters in the next few lines.

P1/27 Folio has been torn off from this point downward. An additional five lines without text exist after line 12 here but the corresponding space has not been represented in the transcription. A modern translation of the prologue is found on pages 107-111 of Zimmerman M. and Ilza Veith. 1993. *Great Ideas in the History of Surgery*. San Francisco: Norman Publishing.

P1/60 The expression *the first* is written in textura script in red ink. This section of incomplete text corresponds to the other side of the missing folio. An additional five lines of manuscript without text have not been reproduced here.

P1/78 The glossary translation for *wexen* is based on the MED description of the verb *vexen*. The modern translation of the prologue in Zimmerman and Veith (1993: 110) contains a completely different phrase: for the lack of success of the operation might stem from that.

P1/83 The modern translation in Zimmerman and Veith (1993: 110) clarifies this sentence: It is nature, indeed, which effects all things, but the physician is her minister.

P1/88 It should be noted that the word *rape* has been defined in the glossary as *hasten*, but an intransitive verb is required in the context. The text in Zimmerman and Veith (1993: 110) does not contain this clause.

P1/106 The word *zotey* does not appear in the MED or printed editions of medical texts listed in the bibliography. It is most likely a noun given its linguistic environment (following *bat*). The modern translation in Zimmerman and Veith (1993: 111) differs somewhat: This reputation of charity augments his renown before the public, and the estimation in which he is held.

P1/109 The expression *The secunde* appears in red ink.

P1/110 Enlarged letter T in red ink. The word *azesey* and similar forms do not appear in the MED, AND or editions of medical texts listed in the bibliography. Nevertheless, the context reveals that the word is a verb, possibly related to a surgeon's *challenging* the patient's regular practitioner in front of him. The version in Zimmerman and Veith (1993: 111) provides another possible interpretation: Secondly, the patient should neither contradict the physician by his remarks, nor delay the operations by his objections.

P1/112 The word *hym* was written after *countre* but the scribe crossed it out.

P1/123 The expression *the brid* appears in red ink.

P1/124 Enlarged letter T in red ink. A stroke of red ink decorates letter H.

P1/136 A stroke in red ink fills the remainder of this line.

P1/137 Left margin note in red ink: 1. Enlarged letter T in red ink.

P1/138 Left margin note in red ink: 2. A stroke in red ink decorates the thorn.

P1/140 A stroke in red ink fills the remainder of this line. The same convention is used to fill the remainder of the lines in this listing of the contents.

P1/141 Left margin note in red ink: 3. Paragraph symbol and a stroke in letter T in red ink. The rest of the paragraph symbols on this folio are also in red ink. Each chapter is indicated with the corresponding number in red ink in the margin. While *scalle* refers to a scaly crust on the scalp, no meaning for *maungew* has been found in the MED, AND or printed editions of medical texts listed in the bibliography. A variety of searches in the MED, including *maun**, *ma*geu*, etc., proved unsuccessful for determining a possible mistake in transcription.

P1/142 The adjective *branni* is defined in the MED as meaning *scaly*. The adjective is, therefore, redundant as the definition of *schurf* is also related to scabs on the skin.

P1/149 A line in red ink fills the remainder of the line, indicating the end of the listing of the contents.

P2, Sloane 389, ff 2-4 Theodoric of Cervia, *Cyrurgia*

P2/1 Letter T in red ink is outlined using brown ink; a drawing of a red and brown feather extends into the top margin and another extends down into the left margin. Letter O is decorated with red dots inside of it. A note in the upper margin in a later hand identifies this text as *Theodorics Surgery*.

Edwards (1976: 554) indicates that the *Chirurgia* text was dedicated to Master Andres Albolat, the bishop of Valencia. However, the reference in the prologue included in the corpus is to *Sir Archebischof of Valentine ffreer theoderic*. It is not clear whether the name *ffreer theoderic* goes with this sentence or the following one, but it seems more likely to go with the former. (Edwards, Harold. 1976. Theodoric of Cervia, a Medieval Antiseptic Surgeon. *Proceedings of the Royal Society of Medicine, Section of the History of Medicine* 69 (8): 553-555. <<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1864551>> (accessed 4 May 2010).

P2/14 *Sir Hewe* would have been Hugo de Lucca, the possible founder of the school of surgery in Bologna. Theodoric was his apprentice in the 13th century, but the identity of the latter beyond this circumstance is a question of debate; he may have been one of Hugo's sons or a Catalanian Theodoric who belonged to the Order of Prêcheurs (Edwards 1976: 554). Additional information on Theodoric can be found in Zimmerman and Veith (1993: 100-103).

P2/25 Galen was a major Greek medical authority from the second century A.D. In a sample of medieval medical texts in the vernacular catalogued by Voigts (1995), Galen is one of the authorities mentioned most often and, in fact, he is mentioned more often than Hippocrates (189).

P2/33 This sentence in Latin relates to the etymology of the word *surgery*: *Sirurgas*, which is *hand*, and *agios*, which is *the accion of operation*.

P2/36 See the note for line 14 about *Mastre Hewe*.

P2/47 Damascene refers to John Damascene, or Mesue, who is considered to be the Arabic writer Abū Zakariyyā' Yahannā ibn Māsawayh from the 8th century (Tavormina 2006: 230 n51). It is impossible that Damascene could have recommended that medical practitioners have an understanding of English because the vernacularization of texts post-dates his time of life. This recommendation would have been added by a more recent scribe or compiler.

P2/52 *Almassor* may be Rhasis' work *Almansor*, mentioned in Siraisi (1990: 12).

P2/58 *Comunicioun* does not appear in the MED, AND or editions of medical texts listed in the bibliography. The context is about three tasks undertaken by surgeons, two of which are related to cutting or separating skin or parts of the body. Thus, the third, *comunicioun*, is logically the bringing together of skin or parts that have been separated. The MED shows *unicion*, the second part of the word in question, as *knitting of body tissue*, thus confirming this suggestion.

P2/61 *Albucaser* is probably *Albucasis*. He was the Arabic writer Abu l-Qasim Halaf, also known as Abbas az-Zahrawi, who wrote a compendium on surgery (Siraisi, 1990: 12).

P2/62 The word *per*, written at the end of the line, has been crossed out by the scribe.

P2/77 A series of red strokes fill the remainder of the line of writing space.

P3, Sloane 240, f 1, Roger of Parma, *De cyrurgia*

P3/1 Enlarged letter H in red ink.

P3/5 See section 3.2.2 for an explanation of humors in the medieval period.

P4, Sloane 3666, f 2, Guy de Chauliac, *Chirurgia magna*

P4/1 The first nine lines of this text are in red ink. Enlarged dropped letter H is in blue ink decorated with red ink around it.

Guy de Chauliac was a French surgeon from the second half of the 14th century. More information on him can be found in Nicaise (1890), Wallner (1964) and McVaugh (1997).

P4/5 The word *master* is defined in the MED in a number of ways. The most relevant to this corpus of prologues are *master tradesman; an expert, one who is preeminent; a person superior in knowledge, skill, or courage; and holders of a master's degree, or of other learned men*.

P4/7 Montpellier was one of the major centers for medical training in the medieval period. In addition to training future medical practitioners, the university had many specialists who wrote or translated texts (Siraisi 1990: 65).

P4/10 Enlarged dropped letter F in blue ink occupies eight lines of written text and it is elaborately illuminated with brown leaves and gold leaf. The entire left margin is decorated using various colors representing some branches with leaves. The decoration extends halfway across the upper margin and all the way across the bottom margin.

P4/20 The version of Guy de Chauliac's prologue in Wallner (1964) contains the word *langore*, but no reference is made to a possible reading in Sloane 3666: 2: *latigore*. The MED does not report the spelling *latigore* among the variants, but the word would have had the same meaning: sickness.

P4/24 The descriptors *Inuocacion* (24), *Cause generale* (37), and *Cause speciale* (60) do not appear in the Wallner (1964) edition. The paragraph symbol and following word *Inuocacion* are in red ink. The rest of the paragraph symbols in this prologue are also in red ink.

- P4/29 Wallner (1964: 3) transcribes the word *iryynnyng* as one word. The context of the word, however, would quite plausibly allow for the transcription to be the subject pronoun *I* followed by the verb *rynnnyng*: *Therefore, at the first attempt, a commentary or collection of the art, that is, the craft of Surgery, I do grace or thanks to God... I run to him full devoutely praying to him with al the strength of my heart...*
- P4/40 Wallner (1964:2) proposes *profecte* for this word, rightly expanding an abbreviation into <ro>. However, the context has led me to prefer the inconsistent expansion of <er>. The same abbreviation is normally used for <ro> in this text. Wallner has proposed the same expansion for the word *perfecte* on line (54).
- P4/60 Wallner (1964: 3) has transcribed *forpy* instead of *for pin*. The stroke which I have interpreted as an abbreviation for *n* may actually be otiose, in which case Wallner's proposal would be correct. For this reason, the discrepancy has not been indicated in the notes at the bottom of the transcription.
- P4/61 The witness in Gonville and Caius MS 336/725 clarifies the meaning of the word *bonoun* as Bologne, as transcribed in Wallner (1970: 4).
- P4/67 The word *areyne* is Wallner's alternative transcription. In this sense, I disagree with his first transcription, *streyne*.
- P4/72 Right margin note in same hand: *Title of þe boke*.

P5, Sloane 2463, f 53, *Book of Operations*, based on Mondeville and Chauliac

- P5/1 Enlarged, dropped letter I in blue ink decorated with red ink around it. There are curlicues around the box for the letter and they also extend up and down the left margin reaching the top and bottom margins. Upper margin note in a different hand: *Staunching of Bloode*.
- P5/2 Some sixty medical treatises have been attributed to Hippocrates (Siraisi 1990: 1). Galen is described briefly in the note for line (P2/25) above. Avicenna, from the 11th century, was the Arabic writer al-Husain or Abdallah Ibn Sina, whose most important medical work was the *Canon of Medicine* (Afnan, Soheil M. 1958, 2009. *Avicenna*, 163. Selangor, Malaysia: The Other Press). The rest of the names are writers from the 13th century. Henry of Mondeville was a French medical authority, and Lanfrank was from Milan but worked in Paris (Siraisi 1990: 166, 214 n21). *Tederyk* most likely refers to Teodorico Borgognoni of Lucca, while *Brune* would be Bruno Longoburgo, both of whom were from later in the century (164). *Rogeryn* may possibly have been Roger Baron, also known as Roger de Varone, who was also from the late 13th century (the name is mentioned in Power (1910: 123)).
- P5/16 According to the MED, *cankeris* could refer to any of the following ailments: *a carcinoma, an ulcerated non-malignant tumor, gangrene in a wound, a sore in*

the mouth, a polypus, pustular inflammation of the skin, or a gangrenous disease in the leg.

P6, Sloane 563, f 2, William of Touke, *Surgery*

P6/1 Initial letter T in blue ink. The entire prologue is written in red ink. A blank line has been left between the prologue and the first line of text.

P6/2 No information has been found to identify Saint William of Touke. Searches on the Google Books and Google Scholar databases included his name, *medieval surgeons*, *medieval surgeons Montpellier*, *Montpellier Saint William*, *Montpellier Touke*, etc.

P6/15 The MED definitions of *goute* and *ciatica* indicate that this ailment would have involved swelling of the sciatic nerve.

P7, Sloane 121, f 35, *Surgery and Zodiac*

P7/1 Enlarged initial letter A in red ink. The word *knowe* appears after *shulde* but it has been crossed out with a single horizontal line.

P7/4 The expression *þe which þat <.> openeth or knytteth* has been crossed out using a single horizontal line.

P8, Sloane 563, f 112, John Arderne, *Extracta hemorrhoidarum*

P8/1 Enlarged initial letter H in blue ink. The first two lines here are written in red ink.

P8/2 Right margin note possibly by same scribe: *lamfranke*.

P8/3 Left margin note: 14. Enlarged letter A in blue ink.

P8/4 See the note for line (P5/2) for information on Lanfrank.

P8/6 Power (1910: 122-123) provides background information on the authors mentioned at this point in the prologue. Bernard of Gordon, whose prologue to *De pronosticis* is included in this corpus, was from the late 13th and early 14th century and worked in Montpellier. His *Lilium medicinae* was published in the early 14th century. Bartholomew of Salerno was from the late 11th century, but Power indicates that he did not write *Passionarius*. Richard would have been Richard of England, who worked in Salerno at the end of the 12th century, and wrote *Micrologus*. Roland was from Parma and lived in the mid 13th century. *Guy* was Guy de Chauliac, whose prologue appears in this corpus; he was from the second half of the 14th century. Roger Baron, also known as Roger de Varone, was from the late 13th century. *Iamarcij* (Jamarcius) is probably Johannes Jamerius from Salerno. Finally, *Gilbertyne* is most likely Gilbert of England, from the early 13th century.

P9, Sloane 405, f 117, John of Saint Paul, *Causes that Long to Surgery*

P9/1 Letter I in red ink extends into the upper margin. Shank of letter H in *here* extends up into the margin.

P9/3 No references to John of Saint Paul have been found in the Google Scholar or Google Books databases, or in the editions and books on medical history listed in the references section of this thesis. The source author's description as one of the four masters of Salerno is striking, however, as his importance would have been investigated by scholars. Bennet (1944: 4) and Voigts (1982: 60 n24) do mention the existence of his surgery treatise, but no other information on him is provided.

P10, Sloane 563, f 59v, *What is Sanies*

P10/1 Enlarged letter U in blue ink.

P10/5 The verb *effectuen* does not appear in the MED. It could be related to the verb *infecten*, but in this case it would have been copied incorrectly. Another possible meaning would be *to take place*, based on the context and the modern verb *effect*, which means *cause*.

P11, Sloane 405, f 123, Hippocrates, *Tokens of Ipocras, Signa mortis*

P11/1 Initial letter H in red ink.

See the note for line (P5/2) for information on Hippocrates.

P11/7 The letters *gtee*, written at the end of this line of writing space, have been crossed out using a single horizontal line. Right margin note in a different hand under this line of text: *the*.

P12, Sloane 5, ff 61-62, Bernard Gordon, *De pronosticis*

P12/1 Enlarged, dropped letter A in red ink is decorated with dots around it.

The MED contains an entry for *foryetfulhed*, as opposed to the manuscript reading *forretelhed*. Voigts (2004: 152) proposes the transcription *forzetilhed*. The context of the word confirms that the MED translation, *forgetfulness*, is appropriate.

P12/9 Enlarged, dropped letter T in red ink is decorated with dots around it. The bar of the letter extends down the left margin and is also decorated with red dots on both sides.

P12/41 The word *slephed* does not appear in the MED or the printed editions of medical texts listed in the bibliography. The translation provided in the glossary is based

on the root word *slep* and the suffix *hede*, meaning *hood* (as in *knighthood*), as well as on the context.

P12/53 No listings similar to *persizth* appear in the MED. It might mean *persist*, based on the context.

P12/61 The next part of the text is a list of the contents in the first part of the work.

P13, Sloane 706, f 104, John of Burgundy, *Contra morbum pestilentialem*

P13/1 Enlarged initial H in red ink and a stroke in red ink decorates letter E.

According to Matheson (2005: 19), little is known about the author John of Burgundy, except for what is stated in his treatises. He probably wrote his treatise in Liege in 1365, meaning that he would have been from the mid 14th century.

P13/4 The word *in* is written to the left of the writing space.

P14, Sloane 965, f 132-133, John of Burgundy, *Plague*

P14/1 Initial letter L is in blue ink. Strokes of red ink extend out from it up to the upper margin and down the left margin. The first 9 lines of this text are in red ink.

The expression *lo leue sires* is a formal form of address according to the MED (*sire* n).

P14/4 *Iohn de Burgoyne* and *la barbe* were two other names for John of Burgundy, the author mentioned in the note for line (P13/1).

P14/10 Two decorative lines fill the remainder of this line of text. One is gold and the other is blue.

P14/11 Enlarged raised initial letter F is illuminated with gold ink and decorated with brown and blue ink. A branch extends upward from the letter along the left margin and another extends downward.

P14/20 Starting with the word *how* the text is written in red ink for the next two lines (through *pestilence*). The other four chapters are written in the same way with red ink starting with the word *how*, *whiche* and *huw*.

P14/26 Two horizontal lines fill the writing space on this line and the other lines that end chapter descriptions. One line is gold, and the other is blue.

P14/40 The translation in the glossary for *bought* is based on the MED entry for *beien*.

P15, Sloane 3489, f 44, John of Burgundy, attributed to T. Multon, O.P., *Plague*

P15/1 These first four lines are written in red ink.

P15/4 A few curlicues in red ink fill the remainder of this line.

P15/5 Enlarged dropped letter H in blue ink is decorated with red ink in the box around it. Red curlicues extend upward and downward from the letter along the margin.

P15/8 No information has been found on Thomas Multon, but Keiser (1998: 3858) indicates that information on the author of the text can be found in Stephen L and S Lee, *Dictionary of National Biography*, NY and London, 1885-1900, and its supplements.

P16, Sloane 2276, f 191, Benedictus Canutus, *Plague*

P16/1 A box has been drawn around this heading.

P16/4 The edge of the page has been cut off during the binding process so the remainders of the last words in each of the next lines are no longer complete.

P16/10 A table of contents follows the prologue.

P17, Sloane 404, ff 243v-246v, Benedictus of Nursia, *Plague*

P17/1 The first five lines here are written in red ink. Initial A is enlarged.

P17/4 The only reference found for Benedict of Nursia, the Duke of Anguigeri, estimates the date his text was written to be in the third quarter of the 15th century (Ruclos, R, André-Charles Cailleau, and Jacques-Charles Brunet. 1790. *Dictionnaire bibliographique, historique et critique des livres rares, précieux, singuliers, curieux, estimés et recherchés qui n'ont aucun prix fixe*, 302. Paris: Cailleau et Fils).

P17/6 A blank line has been left between the incipit and the listing of contents, both of which precede the actual prologue.

P17/14 The next two lines are written in red ink.

P17/16 The numbers for each chapter are written in red ink.

P17/26 A capital letter W has been written and crossed out before *bodyes*.

P17/28 Enlarged initial A in red ink.

P17/32 The proposed translation of *heer* in the glossary is tentative as it is not completely logical in the context: [*chapter*] 9: *for the choice to be at a good high point, after the substance. & about submitting [to the plague]. And for the*

remedy, any man first that has been infected, or is in doubt of the sickness. In any case, the word in question is a noun. Other attempts at finding a translation in the MED, including **eer*, revealed no plausible words.

P17/84 The next two lines are centered on the page and written in red ink.

P17/86 See the note on line (P2/47) for information on Mesue. A stroke of red ink decorates letter M.

P17/117 According to the context, *conuenient exhibicion out warde* refers to the *appropriate application of topical medication*. The closest MED definition of *exhibicion* to medication is *sustenance, means of support; food*.

P17/119 The catchwords *As you shale* have been written downwards on the left side of the page.

P17/130 The proposed translation for *hale* is *all*. Other cases of initial letter <h> also exist in this prologue, making it a plausible translation.

P17/131 See the note for line (P5/2) for information on Avicenna.

P18, Sloane 121, ff 41v-43v, Walter Agilon, *Compendium urinarum*

P18/1 Enlarged initial letter C in red ink in *Cum*. Enlarged initial letter T in *This*. A stroke of red ink decorates the initial capital letters throughout this prologue. A stroke of red ink is also found in the first letters following a double virgule (/). The Latin phrase at the start of this prologue means *according to doctors* (or *those who know*). I am grateful to Teresa Jimenez Calvente and Maria Teresa Tavormina for their assistance in transcribing and understanding the Latin phrases throughout the corpus.

P18/6 Egidius refers to Egidius (Gilles) of Corbeil, who studied and taught at Salerno but later lived in Paris. He was from the late 12th century. See Power (1910: 124, n59/32) for more information.

P18/7 The quote in Latin can be translated as follows: *It is called urine because one is made in the kidneys*. The word *qui* should actually read *quoniam*. In fact, this is the word observed in the Sloane 706 and Sloane 2527 versions of the text.

P18/12 The Latin sentence has been translated into English immediately after it in the prologue.

P18/30 A pointing hand appears in the right margin here.

P18/32 The *tra* symbol resembles a cursive letter <a> with a tail off the top right side of it. It can be seen in manuscripts to abbreviate the letters *ra* and, for this reason, it is shown on page 24 of Petti (1977).

P18/34 Right margin note: +

P18/37 Some letters have been smudged out before the word *jnne*.

P18/41 Right margin note: +

P18/57 Left margin note: +

P18/65 Left margin note: +

P18/67 Left margin note: *nota*

P18/70 Left margin note: +

P18/71 See section 3.2.2 for an explanation of the medieval theory of the humors.

P18/79 The word *vnyond* does not appear in the MED. The glossary translation is based on the context and on the existence of the word *unionen* in the MED: *to unite (two countries)*. While the context is not related to geography or politics, it does involve the concept of food that has not been digested and is separate in the digestive system but has been brought together.

P18/81 Right margin note: +

P18/90 Some letters have been smudged out before the word *heere*.

P18/94 The word *hyinge* could be related to two different verbs listed in the MED: *hien* means *hasten*, and *heien* is *to increase*. The context lends itself to the idea of a *fast change* in the color of urine.
Right margin note: 2

P18/95 Right margin note: +

P18/97 Right margin note: *nota*

P18/99 The glossary translation for *wyn mene* is based on the MED entry for *win* (*fair, goodly*) and the context.

P18/103 Left margin note: *nota*

P18/104 The context of the word *ayenward* suggests that it means *specifically*, as opposed to the MED definition *on the contrary*.

P18/110 Left margin note: *nota*.

P18/111 See section 3.2.2 for information on complexion theory, which involved the qualities of moistness, dryness, heat and cold, mentioned in these lines of the prologue.

P18/118 *Citrine* can refer to a number of colors in the yellow range. These include *reddish or brownish yellow; orange, amber* according to MED.

P18/119 Some letters have been smudged out before the word *Subrube*.

P18/121 Left margin note: *Nota*.

P18/126 Decorative strokes in red ink fill the rest of this line of writing space.

P19, Sloane 357, ff 23-23v, *Book of Egidius*

P19/1 The word *here* is written in red ink. See the note (P18/6) for information on Egidius.

P19/5 The numbers throughout this prologue are written in red ink.

P19/6 The name *ysodore* may refer to Isidore of Seville, from the 7th century. Who *isa* would have been is not clear at this point.

P19/12 The names in Latin in this prologue are written in red ink.

P19/16 The expression *blacke wyne* is used to describe the color of urine called *cyan*, a dark blue color.

P19/21 The expression *dorte orientall* serves as an English translation of the Latin. While *dorte* does not appear in the MED, AND or printed editions consulted, the context reveals that it indicates *from the East*.

P19/22 The English corresponding to the Latin expression *rubeus assimilatur croco ortolenti* is not a translation. The Latin means *reddish (blond) similar to saffron from the garden* (as opposed to wild saffron). The usual Latin expression would be *crocus hortensis* (Teresa Jimenez Calvente, personal communication, April 2010).

P19/24 The *rose cane* or *flowre of the cane* may be the *rosa canina*, or dog rose.

P19/29 *Laton of spayne* and *laton of engelonde* refer to two varieties of latten, probably dependent on differing proportions of the copper, tin and other metals used to produce them.

P19/33 The Latin expression *Karapos assimilatur pilis cameli* has not been translated. It means literally *Karapos is similar to camel's hair*.

P20, Sloane 1388, f 43v, *Judgement of Urines*

P20/1 Space left for enlarged dropped letter I.

P20/2 The word *a* before *vrins* has been crossed out with a single stroke.

P21, Sloane 122, f 107, *Dietary against all Manner Digestion*

P21/1 Letter H is highlighted with red ink. Shank of letter H extends upward.

P22, Sloane 297, f 106v, *Perfect Knowledge to Have in Urines*

P22/1 There is a drawing of a man's profile in the left margin. He has a beard and is sticking his tongue out. Enlarged, raised initial letters FF extend into the top margin. Each line of text in this folio of the manuscript extends beyond a normal typed line here; this explains the unusual distribution of this prologue on the typed page.

P22/5 Left margin note: *Vrine*

P22/26 In the left margin there is a line that extends from this line down to the next line. It is shaped like an X but is more ornate.

P23, Sloane 240: 48, Roger of Parma, *Remedies*

P23/2 Enlarged letter T in red ink.

P23/11 Paragraph symbol in red ink. Letter I has been filled in with yellow ink. The underlining is also highlighted with yellow ink. These same conventions are used for each phrase introducing the different sections to the book.

P24, Sloane 389, f 129v, *Proper Medicines not as Galen*

P24/1 Enlarged initial letter N in red ink has three lines of red ink which extend into the top margin and another three lines which extend into the left margin. Red dots appear along the outer lines in each case.

P24/2 See the note for line (P5/2) for information on Galen.

P25, Sloane 6, f 178, *Confection of Syrups*

P25/1 A stroke in red ink decorates letter O. This heading is underlined in red ink. Each line of text in this folio of the manuscript extends beyond a normal typed line here; this explains the unusual distribution of this prologue on the typed page.

P25/3 The paragraph symbols in the next lines appear in the left margin of the text.

P25/4 The word *decocte* has been written above the line and the word *sopen* has been crossed out.

P25/9 The word *lesse* has been written above the line and the word *more* has been crossed out.

P25/11 The word *be* appears to have been smudged out.

P25/18 The word *vn* appears to mean *until* based on the context. However, it is only listed as a variant of the preposition *on* in the MED.

P25/21 The expression *oft soneȝ* has been defined in the glossary following the meaning for *oft*, which is *again*, and the context of the passage.

P25/36 This line seems to define the underlined word *opos* as *juice*. This suggestion is corroborated by the fact that the words *rob* and *roboz* in line (44) are also underlined and then defined in the following lines.

P25/37 The word *siren* has been defined in the glossary following the MED entry for *siron*.

P25/40 The words *engesteþ* and *dissneþ* do not appear in the MED, AND or printed editions of medical texts consulted. The context suggests that the former is similar to *habileþ*, or *enable*, while the latter is a synonym of *draweþ*, which is related to bringing together of matter in the digestive system so that it can be eliminated from the body.

P25/42 This phrase may introduce the fact that there are differences among different types of syrups. The words *acuyx* and *nauces* (or similar forms) are not found in the MED, AND or the printed editions of medical texts listed in the bibliography. Eldridge (1996: 103) lists *acurye* as a *needle*, but this meaning does not fit the context. The proposed glossary translations for the two words should be considered with caution.
See the note for line (P5/2) for information on Avicenna.

P25/43 The words *rob* and *roboz* are defined in the next lines of text. *Rob* refers to the juice of any freshly-gathered plant that has not been boiled, while *roboz* is the Arabic word for the unsweetened boiled juice of a plant, apparently made by poor people.

P25/44 The expression *on þe erthe* after *growyng* has been crossed out.

P25/49 The word *þu* after *witte* has been crossed out.

P25/52 This line and the following ones list the thirteen common syrups made with plants recommend by the writer. There are three variations of *oximel* with vinegar and honey, and syrups made with borage, rose, violet, and water lily. The other syrups appear to be named using a combination of English and Latin words, but they cannot be explained at this point; the transcription is tentative because the writing was difficult to understand.

P26, Sloane 404, ff 2-3v, Platearius, *Circa Instans, Practice of Simple Medicines*

P26/1 Space has been left for enlarged, dropped initial letter T, which has not been written in the text. A stroke of red ink decorates the second letter T.

P26/3 The initial capital letters of words following slashes in this prologue are decorated with a stroke of red ink.

P26/16 Arnold of Villanova was a professor who lived in Spain in the late 13th century and early 14th century; he translated some of Galen's and Avicenna's works (Nutton, 1995: 144).

P26/21 See the note for line (P5/2) for information on Avicenna.

P26/47 Platearius was a 12th century physician from Salerno (Hunt 1990: 15). According to Power (1910: 122 n55/29) Serapion was a 9th century writer who used the name of John Damascene. However, this date conflicts with the information in the note for line (P2/47). The *Pandects* were seven books translated into Latin under the name *Brevarium* (Power 1910: 124, n55/29).

P26/56 Boethius lived in the late 5th century and early 6th century. His most famous work was *Consolation of Philosophy*. <<http://www.britannica.com/EBchecked/topic/71328/Anicius-Manlius-Severinus-Boethius>>, accessed 18 July 2010.

P26/77 A blank line has been left between the prologue and the text on weights and measures.

P27, Sloane 1764, f 47, Platearius, *Circa instans Table*

P27/1 Enlarged dropped letter H in red ink is somewhat intricately decorated with brown ink around it. Letter E in *here* is capitalized.

P27/5 *Complecions* refers to the composition of the plants, minerals and stones. See section 3.2.2 for more information.

P28, Sloane 2463, f 153v, *Antidotary I*

P28/1 These first two lines of text appear at the bottom of folio 153v, which is otherwise blank. They are written in red ink.

P28/3 Enlarged, dropped letter I in blue ink. It is decorated with red ink around it and curlicues extend up and down the page reaching the top margin. The paragraph symbol on this line is in red ink.

P28/4 The paragraph symbol is in red ink. The paragraph symbols preceding each word that announces a new chapter alternate between red and blue from this point, but the last two are in red ink.

P28/8 *Maturacines* were medicines that would lead to *bringing a morbid swelling to a head* (MED).

P29, Sloane 706, f 128, *Distilling of Waters*

P29/1 Enlarged, dropped letter H is in red ink. A stroke of red ink decorates slightly enlarged letter E.

P29/9 The expression *good temper* relates to a balance of the humors. See section 3.2.2 for more information.

P30, Sloane 2581, ff 5-5v, *New Invention of Medicine*

P30/1 Entire prologue is written in red ink. Enlarged, raised initial letter H in brown ink.

P30/5 See the note for line (P5/2) for information on Galen and Hippocrates. Asclepius was “the healing god and patron of physicians” in fourth century ancient Greece (Siraisi 1990: 2), and Macer refers to the eleventh century French physician Odo de Meung’s *Macer floridus de virtutibus herbarum* (Goldschmidt, Ernst Philip. 1969. *Medieval Texts and Their First Appearances in Print*, 67. New York: Biblo & Tannen Publishers).

P30/13 According to the MED, *sore* [*soris*] was a general term that could refer to a variety of medical ailments, such as wounds, pain, illnesses, and even mental disorders.

P30/15 The MED defines *saucefleume* as *a skin ailment considered symptomatic of a type of leprosy originating in a humoral disorder, caused by sexual and dietary excess and characterized by red and black discoloration, pustules, swelling, loss of hair, etc.* See section 3.2.2 for an explanation of the medieval concept of humors.

P30/21 The word *emaent* appears to be an error for the word *emanence*, listed in the MED.

P31, Sloane 393, f 159, *The Medicines of Good Clerks*

P31/1 The words *here beginnyth* appear in large textura script in the upper margin.

P31/2 According to the MED *clerkes* can refer to clergy members, scholars, learned people, writers and university students.

P31/3 See the notes for lines (P5/2) and (P30/5) for information on Galen, Asclepius and Hippocrates.

P31/8 Horizontal strokes with flourishes fill the remaining space in this line.

P32, Sloane 610, f 6v, *Medicines for all Manner Evils*

P32/1 Enlarged dropped letter H in blue ink is decorated with curlicues that extend into the upper and left margins. Letter E is capitalized. The prologue is written entirely in red ink.

P33, Sloane 2579, f 100v, *Good Medicines of Galen, Asclepius and Hippocrates*

P33/1 Entire prologue is written in red ink. The prologue starts on the same line as the end of the prior text.

P34, Sloane 964, f 2, *Good Medicines for Diverse Manners of Evil*

P34/1 Enlarged dropped and raised initial letter H in blue ink at start of prologue. These five lines are written in red ink.

P34/5 Some red strokes fill the remainder of the writing space.

P35, Sloane 213, a 91, *Treatise of Oils and of Waters Medicinable*

P35/1 Enlarged letter H in blue ink is decorated with red ink. Curlicues in red ink extend up and down along the left column. The entire prologue is written in red ink.

P36, Sloane 353, f 51v, Alexius Africus, *Kiranides*

P36/1 Some letters in the transcription have come from Voigts (2008: 39). Voigts (2008: 37) mentions the name Alexius Africus in relation to the *Compendium aureum*, another name for the text accompanying this prologue. However, no information on his identity or life, or the identity of Robert Claddere, has been found to date.

P36/4 The only mention of Kyrannes found to date is in a partial transcription of this same text in Voigts (2008: 39). According to the prologue itself, Kyrannes lived at the time of Hippocrates and wrote a number of works. There appear to have been a number of kings by the same name, yet no information on them has been found. This information should be considered with caution as it has not been verified.

P36/13 The word *thinfluctions* relates to the influence of the planets on things on Earth, as described in the prologues in the section on ancillary areas of medicine.

P37, Sloane 2269, f 75v, *Virtues of Herbes*

P37/1 Enlarged raised letter H has been decorated in the same color ink. It occupies the space of 5 lines of text. The text comes after a space has been left on the page.

P38, Sloane 357, f 1, *Thesaurus pauperum*

P38/1 Space has been left for enlarged letter H but it has not been filled in. The folio is in very bad condition.

P38/2 The *Thesaurus pauperum* was written by Peter of Spain in the mid 13th century. See Siraisi (1990: 131-133 and 210, n33) on the *Treasury of Poor Men*.

P39, Sloane 963, f 96v, *An Oil or Ointment Wonderly Mighty*

P39/1 Enlarged dropped letter F in red ink. A heading written between the last text and this prologue is in red ink: *ffor to make oyle*.

P40, Sloane 2269, f 111v, *Weight by Wheat Corns*

P40/1 The word *þi* has been defined in the glossary as *thy, your*, but it could also be the definite article *the*.

P41, Sloane 2276, ff 3-3v, *Antidotary 2*

P41/1 Enlarged, dropped letter H in faded ink was probably blue or brown. Decorative red lines around it extend into the upper margin. Lines 1-7 of this text are in red ink. Upper margin note probably in a different hand: 1350.

P41/8 Enlarged, dropped letter I in red ink occupies the equivalent of four lines of writing in the text. It is decorated with brown ink curlicues around it which extend up and down the left margin.

The word *knowe* appears to mean *now* based on the context. No plausible translations for the spelling with the letter *k* have been found in the MED or printed editions of medical texts listed in the bibliography. The following expression, *drauen in lengthe*, is defined in the MED as meaning *to prolong* or *to postpone*. The use of the different preposition *of* used here does not seem to affect the meaning.

P41/18 The phrase *In toto contenente* is in red ink.

P41/19 No information on the *Antidotario Azaray* has been found to date. The context reveals that it is a book with numerous remedies. However, the lack of any known extant witnesses will make identification of the source difficult.

P41/20 Right margin note in a different hand: 100000 medice (written to edge of page).

P41/21 The words *empik* and *empique*, listed in the MED and AND respectively, do not make sense in this context as they are for a *person suffering from emphysema* (AND). Instead, the term appears to refer to a type of remedy not based on plants, such as a chant, prayer or charm.

P41/22 *Gylbert*<y> probably refers to Gilbert of England, who wrote the *Compendium medicinae*. See the note for line (P8/6), which provides information on him. The name and the title of the book appear in red ink.

P41/23 See the note for line (P38/2) for information on *Thesaurus pauperum*.

P41/28 The adverb *rehersly* appears to function as the subject of *displese* in this sentence. A translation of the sentence could be *And do not let explanations tire you because it is often beneficial to explain useful things, as the repetition of each can improve the others*. In other words, a further explanation of a concept often improves the first one provided.

P41/29 This part of the sentence could be translated as *for it is beneficial to explain useful things*

P41/32 The context of the letter *G* seems to refer to an author, possibly Galen, and *capente*, in the next line, would be a book or division of a book. The expression *G· 8° capente* is in red ink.

P41/35 Left margin note in red ink (cut off at left side): [ffl]*eobotomyei*.

P42, Sloane 3160, f 151, *How a Man Should Govern Him*

P42/1 Space has been left for enlarged dropped initial letter H, which has not been filled in.

P42/6 The folio has been cut off during the binding process so the final letters at the end of the next two lines are missing.

P43, Sloane 3215, f 2, *Governal of Health*

P43/1 Space has been left for enlarged dropped letter I but it has not been filled in. Upper margin note in a post-medieval hand: *The gouernance of Health*.

P43/5 The scribe has written the word *luste* in the margin. A carot mark within the text signals its place.

P43/19 A few curly strokes fill the remainder of the line of text.

P44, Sloane 213, f 106v, *Perilous Days of Bloodletting*

P44/1 Shank of enlarged letter H extends upward into the margin. The entire prologue is written in red ink.

P45, Sloane 405, f 62v, Attributed to Galen, *Regimen of Health*

P45/1 Left margin note in red ink: The moneth <...> of þe yere. The paragraph symbol is in red ink. See the note for line (P2/25) for information on Galen.

P46, Sloane 5, f 173, *Marvellous and Soothfast Cunning of Astrology*

P46/1 Enlarged initial letter H. A single stroke of red ink decorates letter E in *here*.

P46/6 In this case, *Ptelome* seems to refer to Claudius Ptolemaeus, the philosopher, mathematician, and astronomer from the 2nd century.

P46/9 The second letter P has been written over a long S in *philosophorys* in what is possibly a scribal emendation.

P46/14 The word *moste* before *more* has been crossed out.

P46/22 The word *wykyng* in Sloane 5 corresponds to the verb participle *werking*(e in the MED. The entry shows an erroneous variant without an <r> in the spelling. At the same time, the Sloane 1313 version of the same text uses the correct spelling *wyrkyng*.
A series of flourishes in red ink fill the remainder of the line of text.

P47, Sloane 73, f 128, Attributed to Hippocrates, *Book of Ipocras*

P47/1 Enlarged initial letter T in *This* is decorated with a stroke of red ink within it. This heading is underlined in red ink (through *ypocras*).
See the note for line (P5/2) for information about Hippocrates.

P48, Sloane 213, f 112v, Alexander the Great King Conqueror

P48/1 The title *alixaundere ye grete kyng conqueroure of all ye werlde* seems to refer to Alexander the Great, who came from Greece and lived in the 4th century. The expression *Aftere yat alixaundere ye grete kyng* is written in red ink.

P48/7 *Iwone* seems to be related to the MED listings for the adjective *wone* and the verb *wonen* (1). The origin of the former is OE *gewun*, and both are related to the idea of something's being normal or customary. In this case, the adjective is used as an adverb.

- P48/8 The kings called Ptolemy would have ruled Egypt from 322 BC to just before the time of Christ (Sharpe, Samuel. 1838. *The History of Egypt under the Ptolemies*, iii-v. London: Edward Moxon).
- P48/9 No translation has been found for the word *insasy*. It does not appear in the MED or printed medical texts in the bibliography. It is probably an adverb.
- P48/17 The first four words of this line are written in red ink. The number in the MS looks like a 9 but the context reveals that it is meant to be a 5.
- P48/18 This list of the five dialects of Middle English, written in the fifteenth century, is interesting in that it reveals a different understanding of the dialects than that discussed in textbooks (for example, Crystal, David. 2004. *The Stories of English*. Woodstock and New York: The Overlook Press; Mossé, Fernand. 1968. *A Handbook of Middle English*. Baltimore: The Johns Hopkins Press).
- P48/21 As in the above case, the number in the MS looks like a 9 but the context shows that it is meant to be a 5.

P49, Sloane 353, ff 34v-35, Attributed to Roger Bacon, *General Remedies*

- P49/1 Left margin note in red ink: *Liber secundo*. This two-line rubric is written in red ink.
- P49/3 Enlarged initial letter I in red ink.
- P49/7 The MED defines quintessence as *the fifth element (the material of the heavenly bodies, distinct from the four elements, supposed to be latent in all things and to be extractable by sublimation, etc.), to which were attributed wonderful properties*.

P50, Sloane 353, ff 56v-57, Attributed to Albertus Magnus, *Semita Recta*

- P50/1 Enlarged, raised letter H extends into the upper margin. These first five lines of text are in red ink.
- P50/5 A series of simple red strokes fill the remainder of the space on this line.
- P50/6 Enlarged initial letter A in red ink.
- P50/13 The Latin text can be translated literally into English as follows: *because everything is from Him, for Him and in Him*. The sentence after the Latin provides another possibility.
- P50/20 *Mereche* is most likely related to the word *marken* listed in MED. Variants include such spellings with the vowel *e* and the consonant *k* as *merke* and *merki*. One of the definitions of the word is *to notice*.

P50/38 The definition of *shoope* provided in the glossary is based on the context and the MED definition of *hopen* (1), with the supposition that the scribe used a contraction. The verb *shapen* (to make) includes a variant spelled *shopen*, but the meaning does not fit the context: *I shoope to make a ende*.

P50/41 Grund (2006: 28 n25) proposes that *Mahnedis* could be an anagram for *Sidenham* but he has been unable to confirm his idea.

P51, Sloane 636, f 163, *The Signs of Heaven*

P51/1 Enlarged, raised initial letter H outlined in red ink.

P51/3 The implication of the word *thaspects* is that the planets and constellations of the stars have an impact on things on Earth, as described in the prologues in the category of ancillary texts.

P51/6 A stroke in red ink appears in initial letter T and in the first letter of the word *The* announcing chapters 2, 4, 5 and 11.

P51/9 The symbols are reproduced in Voigts (1989 Sigils: 103).

P51/17 The meaning of the word *Dialoaes* is not clear. The only other word underlined in the prologue, *iudens*, appears to be the name of an unidentified author or title of a work. This would imply that *Dialoaes* could also be an earlier work. A likely alternative transcription is *Dialoges*.

P51/26 As mentioned in the above note, the fact that the word *iudens* is underlined in the text suggests that it is the name of an author or the title of a book. It could, however, refer to *good judgement* based on the context.

P52, Sloane 353, ff 2-7, John of Rupescissa, *Consideration of Quintessence*

P52/1 Enlarged initial letter T in red ink. According to eVK, the prologue extends through line (15). A number of notes have been written in a post-medieval hand in the margins of this prologue. They have not been reported here as they are not pertinent to the understanding of the text as a prologue.

P52/7 Initial letter T decorated with red ink.

P52/15 These two lines are in red ink and a different handwriting by the same scribe. Right margin note: *prima canon*.

P52/17 Enlarged initial letter T in red ink.

P52/25 The Latin expression is taken from St. Paul's second letter to the Corinthians 5: 1-4: *For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling –if indeed,*

when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life (The Holy Bible, New Revised Standard Version, Catholic Edition. Oxford: Oxford University Press)

P52/55 This passage is taken from Job 14: 5: *Since their days are determined, and the number of their months is known to you, and you have appointed the bounds that they cannot pass...* (The Holy Bible, New Revised Standard Version, Catholic Edition. Oxford: Oxford University Press)

P52/78 The expression *rote of life* is explained in the following lines of this passage to be the desire to find a way to preserve life while existing in a mortal environment.

P52/83 While the MED definition for *rawe* with regard to humors is *unready for use, undigested, unadapted*, the context of this passage seems to lend itself to the meaning of *pure* or *unaltered*.
The reference to *humours* and *qualitees* here is in relation to complexion theory. See section 3.2.2 for more information.

P52/100 The paragraph mark after *god* is in red ink. Initial letter I in *indigo* is in blue ink. The line of text in Latin can be translated as *I inquire about our heaven, quintessence*.

P52/101 The paragraph mark after *essence* is in red ink. Initial letter T in *the* in blue ink.

P52/102 Curlicues fill the rest of this line.

P52/103 Initial letter T in red ink.

P52/140 The context of the word *attricobbes* suggests that this word refers to some type of creature, such as insects or animals, which would cause people to become ill.

P52/163 The Latin text should read *Indago solis ad influendum principium vitae in nobis et ad ornandum caelum nostrum* (Teresa Jimenez Calvente, personal communication, April 2010). An approximate translation would be *I inquire into the sun to breathe the start of life into us and to adorn our heaven*. The Latin phrase appears in red ink.

P52/166 Initial letter T in red ink.

P52/176 Left margin note: *nota*.

P52/183 Left margin note: *nota nota* q. 23

P52/190 The version of this text in London, BL, MS Sloane 1118 uses the word *alkamyne*, which fits this context. Left margin note: *nota* doctor Alkym.

P52/206 The Latin text can be translated approximately as follows: *I inquire into our stars to adorn our heaven and, thus, contribute to the influence of heaven and the sun in breathing the start of life into us.* Paragraph symbol in red ink. Letter I in blue ink. The rest of this line is written in red ink. The words *of oure heuene* appear in red ink on the next line.

P52/210 Initial letter S in red ink. The proposed transcription *enlisistire* appears to be erroneous or it reflects some type of scribal confusion during the copying process. No similar form of this word appears in the MED. Searches attempted included *inlis**, *enlif**, *onlif**, *enles**, *lisist**, etc. The sentence structure indicates that it is most likely an adverb.

P52/218 *Ierapigur* is spelled *gerapigra* and referred to as *gerapigra galieni* in Furnivall (1965: 3, 29). It is defined as “hiera picra, a purgative containing aloes” in Hunt, Tony. 1994. *Anglo-Norman Medicine*, Vol. 1, 297. Suffolk and Rochester: Boydell and Brewer.

P52/224 See the note for line (P2/47) for information on John of Damascus. No information on Eheban has been found to date.

P52/244 The expression *putting to* is defined in the MED (*puten* 3a) as to “incline (one’s) heart (to laws).” The passage here describes heaven and the sun and their relationship with the stars, which have an impact on earthly things. Hence, the expression can be understood as relating to an *inclination*, or *influence*.

P52/247 The version of the text in London, BL, MS Sloane 1118 mentions the names Ehebene, Iohn Mesue and Iohn of Damaske at this point but attributes the statement starting at line (244) to them.

P52/252 Left margin note in a different hand: *And ymages of schepe or wedyros of heuyn aboue ge // vyn kynde to schepe and we dyr<o> by neth in erth.*

P52/253 The word *illure* does not appear in the MED, AND or printed editions of medical texts listed in the bibliography. From the context, it can be deduced that it is a metal or substance on Earth similar to the others listed: water, a stone, iron and gold.

P52/265 The word *failleth* appears to refer to *falleth*; the context describes the influence of the stars and constellations in the sky on things on Earth, not on how they err.

P52/267 The OED defines a *lodestar* as *a star that shows the way; especially the pole star*. A figurative meaning is *an object of attraction*.

P52/280 The OED indicates that the *adamant* is the *name of an alleged rock or mineral, as to which vague, contradictory, and fabulous notions long prevailed. The properties ascribed to it show a confusion of ideas between the diamond (or other hard gems) and the loadstone or magnet...*

P52/309 The version in London, BL, MS Sloane 1118 refers to Gemini. The proposed transcription here may be erroneous, in which case it could be *geminee*.

P52/310 See the note for line (218) for information on the name *Ierapigra*.

P52/325 A series of curlicues in red fill the remainder of this line.

P52/326 The next six lines are written in red ink.

P52/329 One of the definitions of the verb *raien* in the MED is *arrange*. The glossary entry *sirayed* includes a raised letter *s* along with a questionable letter *i*, both above and to the left of the word *rayed*.

P52/331 Left margin note: 2^a Canon.

P52/332 Enlarged initial letter T in red ink.

P52/338 Left margin note: nota q · 23.

P52/348 Paragraph symbol in red ink. Initial letter T in blue ink. Right margin note: nota bene q 23.

The London, BL, MS Sloane 1118 version of this text provides another plausible word for the context: *clir*, meaning *clear*. The varying transcriptions may be due to one of the scribes' mistaking the letters <cl> or <d> in an earlier version.

P52/349 Other possible MED translations of *blac* referring to wine could be *murky*, *discolored*, or *containing sediment*. See the note for line (P19/16) for more information.

P52/356 Initial letter T in red ink. The version of this text in London, BL, MS Sloane 1118 has the word *matiers* instead of *watieres*. The glossary translation for the latter has been listed as *matters* bearing in mind a possible scribal copying error.

P52/359 The word *thi* could be the possessive pronoun *thy*, or the definite article *the*.

P52/373 Given the context of the word *guynte*, it is clear that the intended word is *quynte*.

P52/383 The MED defines *sublimen* as *to refine (a substance) by heating it to the point of vaporization in an enclosed container and discarding the sediment*.

P52/390 A series of curlicues in red ink fill the remainder of this line.

P53, Sloane 1118, ff 100-101v, *Our Heaven Quintessence*

P53/1 A blank space has been left for enlarged, dropped initial letter T, which does not appear. Right margin note: *stererne*.

P53/5 The version of this text in London, BL, MS Sloane 353 uses the word *contrarieusenesse*, a logical choice in this context.

P53/14 The word *vastely* (including *vast**) does not appear in the MED. Instead, the glossary translation has been taken from the adverb *wastli*. However, the context, one of praises for God's creation of quintessence, would lend itself better to the idea of *wonderfully*, similar to the present-day adjective *vast*.

P53/42 The words *than e* appear to be a mistake made by the scribes when copying or compiling the text. The version in London, BL, MS Sloane 353 does not contain them.

P53/48 See the note for line (P52/218) for information on *Ierapegra*.
A mark shaped like a backwards letter C appears at this point in the left margin.

P53/50 See the note for line (P2/47) on Mesue (John Damascene). No information has been found to this point on Dalamon or Ehebene.

P53/51 Right margin note: *philos<i>pher*.

P53/71 See the note on line (P52/218) for information on *Ierapigra*.
Left margin note has a symbol that resembles a yogh.

P53/87 A change in script is used for the heading to the prologue.

P53/89 A blank space has been left for enlarged, dropped initial letter T.

P53/100 The version of this text in London, BL, MS Sloane 353 uses the word *conuine*, meaning *conspire*, as opposed to *comon*, which makes little sense.

P53/101 The MED indicates that the spelling *scladerryng* is an error for *sclaundringe*.

P53/102 Left margin note: *Quinte essence*.

P53/127 The version of this text in London, BL, MS Sloane 353 uses the word *thinspiration*, which has served as the basis for defining *speracion* in the glossary. The latter does not appear in the MED.

P54, Sloane 636, f 20v, *Pars fortunae*

P54/1 The symbols, numbers and names of the signs of the zodiac are written in red ink in this text, as are the words *exemplum* and *ascr*. The symbols have been interpreted using Voigts (1989 Sigils: 103).

P54/2 The letters *tak* written after *take* have been crossed out in the MS.

P54/7 The MED defines *leven* (v.(1)) as *to stop, cease*. Given the context of the word *leuys*, it seems to refer to the final result of the mathematical calculation explained in the text.

P54/8 Initial letter I in red ink.

P54/10 The word *counte* is written in red ink.

P54/12 The verb *vysen vp* appears in the context of a mathematical operation and, hence, lends itself to the glossary translation *totals* or *comes to*. The MED shows meanings in point ten of *usen* which are sufficiently close to this idea to justify it: *possess, have, own*.

P54/16 *Parx fortune* is referred to as the *Part of Fortune* in White (1810: 170), who indicates that it is a part of the sky used in making calculations (White, Thomas. 1810. *The Beauties of Occult Science Investigated or, the Celestial Intelligencer*. London: Anne Davis and Dickson).

P55, Sloane 1609, f 47, Esdras, *Vision of Esdras the Prophet*

P55/1 A faded heading in the upper margin cannot be read.

Esdras the prophet was from the 6th century before Christ (James, Montague Rhodes. 2006. *The Lost Apocrypha of the Old Testament: Their Titles and Fragments*, 80. San Diego: The Book Tree. Originally published in 1920 by The Macmillan Company, New York).

P56, Sloane 1609, f 11, *The Book of Astronomy and Philosophy*

P56/1 Enlarged, dropped initial letter H in red ink decorated with brown ink inside it. A single stroke of red ink decorates the following capital letter E. The paragraph symbols in this prologue are written as angles. They appear in red ink. All of the words starting with a capital letter contain a stroke of red ink as does the first word after each paragraph symbol if it is not capitalized, ex. *ffor*.



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A Corpus of Middle English Medical Prologues in the Sloane Collection of the British Library: An Introduction to the Genre in Prose.

(Resumen en español)

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La doctoranda,

Tesis doctoral realizada bajo la **dirección del
Doctor en Filología Inglesa D. Francisco
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Abreviaturas

BL	British Library
BLOC	El catálogo en línea de manuscritos occidentales ubicados en la British Library < http://www.bl.uk/catalogues/manuscripts/INDEX.asp >
eVK	Voigts, Linda Ehrensam and Patricia Deery Kurtz. 2000. <i>Scientific and Medical Writings in Old and Middle English: An Electronic Reference</i> . Ann Arbor: The University of Michigan Press.
F	Francés
Grk	Griego
L	Latín
MED	La versión en línea del <i>Middle English Dictionary</i> < http://ets.umd.umich.edu/m/med/ >
MEMT	Taavitsainen, Irma, Päivi Pahta and Martti Mäkinen. 2005. <i>Middle English Medical Texts</i> . Amsterdam: John Benjamins Publishing Company.
ML	Latín medieval
MS(S)	Manuscrito(s)
OED	Simpson, J.A. and E.S.C. Weiner (eds). 1989. <i>Oxford English Dictionary</i> . 2nd ed. Oxford: Clarendon Press.

1. Introducción

Los estudios de textos médicos escritos o copiados en el siglo XV incluyen menciones a los prólogos sólo de manera ocasional. Sin embargo, normalmente no se proporciona una definición del concepto *prólogo*. Además, los textos llamados así no siempre se mencionan de esta manera en los originales (Evans 1999: 373) por lo que en varios casos estamos ante una suposición impuesta por nuestro propio conocimiento del género. Esta situación nos obliga a plantearnos varias preguntas: ¿qué se entiende exactamente por un prólogo medieval? ¿Cómo podemos estar seguro de que un texto se ha identificado de manera correcta como prólogo? En este sentido, ¿qué características presentan los prólogos escritos en inglés medio?

Esta tesis pretende ser una contribución a los estudios de prólogos en inglés medio, al menos una aproximación que sirva como punto de partida a otras investigaciones en el campo que la sucederán, especialmente aquellos trabajos que versen sobre prólogos a textos médicos escritos en prosa en inglés del siglo XV. Se incluyen este trabajo los prólogos de la colección Sloane de la Biblioteca Británica. Mi decisión de usar esta colección se sustenta en dos razones principalmente, a saber: 1) el número de copias existentes: contiene cuarenta manuscritos completos dedicados a la medicina (Bennet 1944: 3) --la colección de Sloane es la mayor que se conozca de textos médicos medievales (Voigts 1995: 191); y 2) la falta de atención recibida hasta el

momento, lo cual se muestra en la ausencia de un catálogo actualizado y completo de los fondos (Linda Ehram Voigts, comunicación personal, julio de 2008).

1.1 Objetivos y metodología

Inicialmente, esta tesis contestará a dos preguntas: 1) ¿cuántos prólogos escritos en lengua inglesa ss. XIV-XV y relacionados con la ciencia en general y la medicina en particular han sido identificados en la colección Sloane de la Biblioteca Británica? y 2) de dichos prólogos, ¿cuáles fueron escritos en prosa durante el siglo XV? Las respuestas a estas preguntas se encuentran en la base de datos titulada *Scientific and Medical Writings in Old and Middle English: An Electronic Reference* (de aquí en adelante, eVK). El Apéndice 1 contiene una relación de todos los prólogos escritos a partir del siglo XIV y ubicados en la colección de Sloane. Esta lista incluye los datos de todos los prólogos catalogados en el eVK para el periodo, incluso los que se han escrito en prosa durante el siglo XV y que acompañan a textos médicos o textos relacionados con los campos auxiliares a la medicina en esa época, que son el objeto del presente estudio.

El primer objetivo de esta tesis es el de proporcionar transcripciones para aquellos prólogos que no hayan salido a la luz hasta la fecha si cumplen con las condiciones arriba descritas, con el propósito de establecer un corpus para estudios desde el punto de vista de la filología, los estudios medievales, o la historia de la medicina. También se proporcionan transcripciones para algunos prólogos que ya han sido publicados, o que ya han sido incluidos en otras tesis difíciles de localizar, o para prólogos editados que tengan diferencias respecto a las transcripciones elaboradas para este estudio. Después de considerar los distintos testimonios, se seleccionaron 56 prólogos. Además, para la parte de análisis de la tesis, se tienen en cuenta otros 9

prólogos ya publicados. Por lo tanto, este estudio considera un total de 65 prólogos. No obstante, para facilitar su análisis y comentario, se hace una división en seis grupos según el tema del texto que los acompaña: 1) textos de cirugía; 2) textos sobre la peste; 3) textos acerca de la orina y su lectura; 4) textos con remedios; 5) textos acerca de regímenes de salud; y por último, 6) textos sobre los campos auxiliares de la medicina, como son la astrología, los planetas y la luna, o la alquimia.

El segundo objetivo de esta tesis es proporcionar una introducción a los prólogos del corpus. Un primer paso para alcanzar este objetivo es la descripción del estado de la cuestión en torno a los prólogos medievales y a los textos médicos en lengua inglesa. La primera parte de este estado de la cuestión describe 1) los términos empleados para identificar los prólogos; 2) las dificultades a las que se enfrentan los estudiosos en su búsqueda de prólogos en el texto de un manuscrito; 3) las cuestiones relacionadas específicamente con los prólogos; y 4) la información encontrada en cuanto a los contenidos, la forma, y la estructura de los prólogos. Se presta una atención especial a los prólogos de índole académico y a los prólogos a textos médicos o científicos, pero también se comentan prólogos a obras literarias. Además, se ha llevado a cabo un resumen de los tópicos clásicos empleados en los prólogos, además de comentarios acerca de las cartas de dedicatoria.

La segunda parte del estado de la cuestión describe trabajos previos en el campo de los textos médicos en inglés medio. Se proporciona así un contexto resumido del campo de estudio que encuadra el presente estudio en la investigación desarrollada hasta la actualidad. Primero se define el concepto de la medicina a finales del periodo medieval, y después se comentan 1) las características codicológicas de los manuscritos médicos de la época; 2) los idiomas empleados en su redacción; 3) los centros de producción de manuscritos y las comunidades discursivas; 4) las fuentes de los textos

escritos en lengua vernácula; y 5) la posible audiencia y editores de los textos representados en el corpus.

Otra parte de la presentación al corpus es una introducción a los propios prólogos y a los manuscritos que los contienen. Los datos se han recopilado durante varias visitas a la sala de manuscritos de la Biblioteca Británica y a través de la lectura de estudios y ediciones ya publicadas. En cuanto a los prólogos en sí, se comentan 1) los criterios para su selección; 2) su división en grupos para el estudio; 3) las modificaciones realizadas para esta tesis a los datos encontrados en el eVK; 4) los prólogos incorporados en el corpus a pesar de haber sido publicado anteriormente, debido a discrepancias entre la versión publicada y la transcripción realizada en Londres para esta tesis; 5) el cotejo de varios testimonios en una misma transcripción ya que todos se encuentran en la colección Sloane; 6) los testimonios conocidos para los prólogos aunque no se encuentran en dicha colección; y 7) las fuentes conocidas para los textos que acompañan a los prólogos.

En cuanto a los manuscritos, se proporciona información codicológica acerca de 1) los dialectos ya conocidos; 2) el contenido global; 3) los idiomas empleados; y 4) las fechas aproximadas. También se proporcionan datos codicológicos adicionales para un grupo de 26 manuscritos. Estos son: 1) los folios; 2) el empleo de papel o pergamino; 3) el tamaño de los folios; 4) los dibujos u otros tipos de información visual encontrado; 5) los escribas identificados; y 6) la encuadernación de 19 de los manuscritos. La última parte del segundo objetivo es un análisis de los seis grupos de prólogos en el Capítulo 6.

1.2 Estructura de la tesis y bibliografía

En el capítulo segundo, se ofrece el estado de la cuestión acerca de los prólogos medievales. En este sentido se incluyen, entre otros, los trabajos de Hamesse (2000);

Wogan-Browne et al. (1999); y Carruthers & Papahagi (2001). Para los estudios sobre la tradición en la redacción de prólogos, en Latín, se sigue a Janson (1964); Curtius (1990); Hunt (1948); y Minnis (1988). La información referente a los prólogos a obras técnicas o (pseudo-)científicas se ha encontrado en Santini & Scivoletto (1990), Litzler (en prensa), Keiser (2003), Taavitsainen (1988), y una variedad de artículos y ediciones de textos médicos del inglés medio tardío, todos citados en la sección bibliográfica al final del presente estudio.

El capítulo tercero proporciona una descripción de la medicina a finales de la Edad Media. Para la historia de la medicina propiamente dicha, se ha consultado sobre todo los trabajos de Siraisi (1990) y Nutton (1995). En el ámbito de los manuscritos médicos medievales, la autora más influyente es Linda Ehrensam Voigts, quien ha publicado numerosos trabajos fundamentales para esta tesis (por ejemplo, Voigts (1982), que menciona la necesidad de estudios sobre prólogos (54); Voigts (1989 Scientific), y Voigts (1990)). Otras dos autoras fundamentales para este capítulo son Taavitsainen y Pahta. Estas investigadoras han escrito una variedad de publicaciones sobre la vernacularización de los escritos científicos y médicos en la parte final de la Edad Media: Pahta & Taavitsainen (2004); Pahta (2001); Pahta (2004 Code-switching); Taavitsainen (2004 Transferring), y Taavitsainen (2004 House styles).

En el capítulo cuarto, se presentan los prólogos seleccionados para el corpus y los manuscritos en donde se encuentran. Inicialmente, se consultaron una serie de catálogos para identificar los prólogos conocidos y las ediciones ya publicadas. Los más importantes en este sentido han sido Voigts & Kurtz (2000, eVK), y Keiser (1998). Otros catálogos han sido los libros sobre textos de la peste y la alquimia compuestos por Singer & Anderson (1950 y 1928-1931 respectivamente) e, inicialmente, Moorat (1962). También se han consultado numerosas ediciones de textos médicos para

averiguar si contenían prólogos parecidos a los que se incorporaban en el corpus. Algunos de ellos son Taavitsainen, Pahta & Mäkinen (2005), y los textos médicos y científicos editados para la Early English Text Society, como Power (1910), Furnivall (1889), Manzalaoui (1977), y Ogden (1971). Las otras ediciones o transcripciones que se han consultado en artículos figuran en la bibliografía al final de esta tesis.

La base de datos de eVK ha sido fundamental para la clasificación de los prólogos en el corpus en los seis grupos, y para averiguar la existencia de variantes de los prólogos para su cotejo, además de obtener información acerca de la afiliación de éstos y los textos que les siguen. Los datos de las fuentes y los datos dialectales se han obtenido de las ediciones de textos ya publicadas y citadas en la sección bibliográfica abajo. Por otra parte, la información codicológica se ha conseguido mediante la consulta personal de los manuscritos en la Biblioteca Británica en Londres durante tres estancias de investigación que sumaron un total de tres meses y, ocasionalmente, a través de artículos ya publicados.

Las transcripciones de los prólogos inéditos hasta la fecha aparecen en el capítulo quinto. Estos textos se han organizado en los seis grupos mencionados con anterioridad. El método editorial empleado es semidiplomática en el sentido en que se han expandido las abreviaturas empleadas por parte de los escribanos, lo que se indica mediante una tipografía cursiva. Por lo demás, las transcripciones son diplomáticas; se ha respetado la puntuación original, y se han mantenido las divisiones de línea de los manuscritos. Con esto se ha tratado de ofrecer textos lo más fieles posible a los originales, puesto que tanto la puntuación y el formato de línea proporcionan información fundamental para comprender la división en secciones de los textos medievales (Alonso-Almeida 2002-2003: 38; Alonso Almeida 2005-2006: 337-341).

El capítulo sexto es una análisis de los seis grupos de prólogos teniendo en cuenta el contexto ofrecido en el Capítulo 2. En concreto, se comentan aspectos estructurales, además del contenido y de la forma. Finalmente, las conclusiones de esta tesis se recogen en el Capítulo 7, junto con unas notas sobre investigación futura que se desprende del presente trabajo.

Una serie de apéndices proporcionan información complementaria al corpus. El primero contiene una lista completa, según el eVK, de los prólogos escritos en inglés a partir del siglo XIV que se encuentran en la colección Sloane de la Biblioteca Británica. En la tabla se señalan los que se han incluido en el corpus de estudio y los motivos para rechazar aquéllos que no se han considerado idóneos para su inclusión. El Apéndice 2 contiene las transcripciones de los textos que no aparecen en el Capítulo 5 para que puedan ser consultados por cualquier lector de este trabajo. Por último, los Apéndices 3 y 4 proporcionan un glosario y unas notas explicativas, respectivamente. Las notas contienen explicaciones acerca de las personas mencionadas en los prólogos, de las dificultades encontradas durante el proceso de transcripción, además de información acerca de palabras con significados dudosos o que no se han podido confirmar. También se ofrece información acerca de la decoración de los folios y prólogos si se ha estimado que puede ser de interés para el estudio de la estructura de los mismos. Para hacer el glosario se ha empleado como base la versión en línea del *Middle English Dictionary* (MED). En cuanto a la confección de las notas, se han consultado las ediciones de textos médicos, y los libros sobre la historia de la medicina arriba indicados.

Capítulo 2. Introducción a los estudios de prólogos medievales

Este capítulo presenta los resultados de estudios ya realizados acerca de prólogos medievales, en general, y de prólogos a textos científicos o médicos, en particular. Las diferentes secciones en este capítulo comentan: 1) los términos empleados para referirse a los prólogos tal y como se evidencia en los mismos prólogos; 2) algunas dificultades que se encuentran a la hora de reconocer un prólogo como tal en un manuscrito; 3) algunas cuestiones relacionadas expresamente con los prólogos; y 4) la estructura y/o contenido de los prólogos a obras de diferente índole, como pueden ser los tratados académicos, o trabajos científicos o técnicos. Como parte de este tema se realiza una breve mención a prólogos de obras literarias.

La investigación en torno a los prólogos medievales revela que existía una variedad de palabras en la Edad Media para referirse a ellos, como pueden ser *prologue*, *prohemy*, *prefacio*, y *preamble* (Evans: 373). Sin embargo, no siempre se encuentran estos términos para identificar los prólogos como tales. Esta ausencia terminológica es uno de los motivos por el que es difícil reconocer los prólogos medievales. Además de no ser referidos de ninguna manera, también podían variar de posición respecto a los textos que acompañan, en el sentido de que pueden aparecer antes, después o incluso en el medio de éstos (Genette 1987: 152; Dalarun 2000: 641). Incluso pueden tener una extensión variable hasta el punto que algunos prólogos cortos pueden confundirse con las rúbricas.

Los estudios acerca de los prólogos medievales revelan una serie de cuestiones relacionadas específicamente con estos. Estas cuestiones son: 1) el hecho de que un prólogo puede haber sido escrito en un momento diferente al del texto que lo acompaña;

2) la aparición de dos o más prólogos en un mismo texto; 3) la posibilidad de que un prólogo puede acompañar solo algunos testimonios de un texto, pero no necesariamente a todos ellos; 4) la aparición de diferentes prólogos para un mismo texto dependiendo de la variante consultada; 5) el uso de un mismo prólogo precediendo distintos textos; y por último, 6) la presencia de prólogos aislados en manuscritos sin que aparezcan los textos a los que supuestamente acompañan.

Capítulo 3. Presentación de los textos médicos

Este capítulo proporciona información acerca de la medicina medieval y sobre los textos médicos con el propósito de facilitar la comprensión del contexto de los prólogos en el corpus. En estas páginas hay secciones que tratan: 1) el concepto de la medicina en el periodo en cuestión; 2) las características codicológicas de una muestra de textos médicos escritos en la época; 3) los idiomas empleados en los manuscritos médicos y la vernacularización de los mismos; 4) los posibles centros de producción de manuscritos y comunidades discursivas (o audiencia); 5) las fuentes, y por último, 6) las personas que practicaban la medicina a finales de la Edad Media. Un resumen en español de esta información se encuentra en el Capítulo 7, abajo.

La bibliografía consultada sobre la historia de la medicina incluye, sobre todo, a Siraisi (1990) y Nutton (1995). En cuanto a los estudios sobre textos médicos de finales del siglo XV, destacan las obras de Linda Ehrensam Voigts (por ejemplo, Voigts (1982), que mencionan la necesidad de un estudio de prólogos (54); Voigts (1989 Scientific), y Voigts (1990)). Otras dos autoras importantes para este capítulo son Taavitsainen y Pahta, quienes han escrito una variedad de publicaciones sobre la vernacularización de los escritos científicos y médicos. Algunos ejemplos son Pahta & Taavitsainen (2004); Pahta (2001); Pahta (2004 Code-switching); Taavitsainen (2004 Transferring), y Taavitsainen (2004 House styles).

Capítulo 4. Introducción al corpus

4.1 Criterios de selección

Este trabajo estudia prólogos del siglo XV en prosa de la colección Sloane de la Biblioteca Británica de Londres. Tal y como se mencionó en la introducción a este resumen, se eligió esta colección por dos motivos principales: 1) es una de las colecciones más extensas de textos médicos de la época que se conozcan; (Voigts 1995: 191); y 2) la falta de un catálogo completo y actualizado ha supuesto el olvido de esta colección por parte de los estudiosos (Linda Ehram Voigts, comunicación personal, julio de 2008). Inicialmente, se consideraron algunos manuscritos del Wellcome Institute, pero los textos examinados fueron descartados por su corta extensión o por ser repeticiones en su mayoría de los ya existentes en la Biblioteca Británica.

Esta tesis considera noventa versiones de prólogos escritos o copiados en prosa durante el siglo XV. Todos ellos están relacionados con la medicina de alguna manera, ya sea porque son textos con fines terapéuticos o porque son textos auxiliares de la medicina. Todos los textos pertenecen a la colección de Sloane según la base de datos de eVK y se custodian en la Biblioteca Británica. La mayoría de los prólogos han sido transcritos para la ocasión, aunque también se consideran en el análisis de esta tesis nueve ejemplares ya aparecidos en publicaciones o ediciones. Todos ellos aparecen junto a textos redactados en Inglés Medio, salvo uno que precede un texto en latín, que de hecho, se descarta más adelante en el estudio por ser una rúbrica. De una lista de un total de 150 prólogos confeccionada en base a eVK se han excluido del corpus los prólogos que son 1) los que fueron escritos antes o después del periodo en cuestión, 2)

aquellos que están escritos en verso, y 3) los que no tienen una relación evidente con la medicina, como pueden ser los textos sobre la cría de caballos, la injerta de árboles, o la agricultura. El Apéndice 1 contiene la lista completa de los prólogos identificados en eVK como pertenecientes a la colección de Sloane y escritos a partir del siglo XIV. La tabla indica cuáles son los noventa textos seleccionados para el presente estudio, y cuáles han sido rechazados, y en este segundo supuesto, el motivo para su no inclusión.

4.2 Prólogos seleccionados para el corpus

La tabla abajo contiene los 90 prólogos que sí se han seleccionado para el corpus. La información en esta versión en español de la tabla incluye 1) los datos de catalogación del manuscrito donde se encuentra cada prólogo, además de los números de folio de los prólogos y de los textos prologados; 2) el nombre del autor y/o el título de la obra si se conoce según se recoja en la base de datos eVK; y 3) el grupo al cual se le ha asignado dentro del corpus.

En la versión inglesa de la misma tabla, se proporciona, además de estos tres datos 1) los códigos de eVK para los prólogos y textos; 2) los *incipits* a los prólogos y a los textos que acompañan (separados ambos por tres puntos suspensivos); 3) las etiquetas respecto a las áreas temáticas médicas del texto principal según el eVK; y por último 4) las referencias bibliográficas a las publicaciones que contienen una transcripción del prólogo.

Como se ha explicado en la introducción, los prólogos se han clasificado en seis grupos que permiten un análisis unificado de los mismos. Esta taxonomía es la siguiente: 1) textos de cirugía; 2) textos sobre la peste; 3) textos sobre la orina y su análisis; 4) textos con remedios; 5) textos que tratan regímenes de salud; y 6) textos

acerca de los campos auxiliares a la medicina. Se comentan con mayor detalle estos seis grupos en el apartado 4.3 de la versión inglesa.

Prólogos de la colección de Sloane en la Biblioteca Británica de Londres seleccionados

1) London, BL, MS Sloane 6, ff 53-54v; 55-140v

William of Saliceto, *Cyrurgia*

Cirugía

2) London, BL, MS Sloane 389, ff 2-4; 4-76v (incompleto)

Theodoric of Cervia, *Cyrurgia* (Libro I)

Cirugía

3) London, BL, MS Sloane 240, ff 1; 2-47v

Roger of Parma, *De Cyrurgia*

Cirugía

4) London, BL, MS Sloane 3666, ff 2; 2-5v; 5v-7v; 7v-157

Guy de Chauliac, *Chirurgia magna* (Prólogo, *Capitulum singulare*, rúbricas, *Inventorie or Collectarie*)

Cirugía

5) London, BL, MS Sloane 2463, ff 53; 53-151v

Book of Operations, basado en Mondeville y Chauliac

Cirugía

6) London, BL, MS Sloane 3486, ff 18v; 19-57v (94 capítulos) (incompleto)

Ff. 19-57v basado en Mondeville y Chauliac

Cirugía

7) London, BL, MS Sloane 563, ff 2; 2-59

William of Touke

Cirugía

8) London, BL, MS Sloane 121, ff 35; 35-36

Cirugía

9) London, BL, MS Sloane 6, ff 157; 157-173

John Arderne, *Hemorrhoidarum, A Treatise of the Hemorrhoids*

Cirugía

10) London, BL, MS Sloane 563, ff 112; 112v-21v (incompleto)

John Arderne, *Extracta hemorrhoidarum, A Treatise of the Hemorrhoids*

Cirugía

11) London, BL, MS Sloane 6, ff 183-184; 184-203v

Galen, *Ingenio sanitatis*

Cirugía

12) London, BL, MS Sloane 405, ff 117; 117-121v (incompleto)

John of Saint Paul,

Cirugía

13) London, BL, MS Sloane 563, ff 59v; 59v-61

Cirugía

14) London, BL, MS Sloane 405, ff 123; 123-125

Atribuido a Hippocrates, *Tokens of Ipocras, Signa mortis*

Cirugía

15) London, BL, MS Sloane 5, ff 61-62; 62-63 (incompleto)

Bernard Gordon, *De pronosticis*

Cirugía

16) London, BL, MS Sloane 2463, ff 194; 195-232

Gilbert of England, *Compendium medicinae*

Cirugía

17) London, BL, MS Sloane 2463, ff 194v; 195-232

Gilbert of England, *Compendium medicinae*

Cirugía

18) London, BL, MS Sloane 706, ff 104; 104-106v

John of Burgundy

Peste

19) London, BL, MS Sloane 1764, ff 5; 5-6v (incompleto)

John of Burgundy

Peste

20) London, BL, MS Sloane 2320, ff 16; 16-17v

John of Burgundy, *Tractatus contra morbum pestilentialem sive epidemialem*

Peste

21) London, BL, MS Sloane 3566, ff 88-89; 89-101

John of Burgundy, *Tractatus contra morbum pestilentialem sive epidemialem*

Peste

22) London, BL, MS Sloane 963, ff 55v; 55v-57v

John of Burgundy

Peste

23) London, BL, MS Sloane 983, ff 37v; 37v-39

John of Burgundy

Peste

24) London, BL, MS Sloane 965, ff 132-133; 133-143

John of Burgundy

Peste

25) London, BL, MS Sloane 3489, ff 44; 44-51

John of Burgundy, atribuido a Thomas Multon, O.P.

Peste

26) London, BL, MS Sloane 2187, ff 86; 86-88

John of Burgundy, *Bonus tractatus contra epidemiam regnantem*,

Peste

27) London, BL, MS Sloane 405, f 41v

Tratado sobre la peste de John of Burgundy en latín

Rúbrica solo.

28) London, BL, MS Sloane 404, ff 282v; 282v-293v

Benedictus Canutus, *Treatise and Governance against the Pestilence*

Peste

29) London, BL, MS Sloane 2276, ff 191; 191-199

Benedictus Canutus

Peste

30) London, BL, MS Sloane 404, ff 243-245; 245-282

Atribuido a Benedictus de Nursia

Peste

31) London, BL, MS Sloane 121, ff 41v; 41v-43v

Agilon, Walter, *Compendium urinarum*

Orina

32) London, BL, MS Sloane 121, ff 43v; 43v-58

Agilon, Walter, *Commentarium urinarum*

Orina

33) London, BL, MS Sloane 706, ff 4v-6v; 6v-20

Agilon, Walter, *Compendium urinarum*

Orina

34) London, BL, MS Sloane 2527, ff 295-297; 297-306v

Agilon, Walter, *Commentarium urinarum*

Orina

35) London, BL, MS Sloane 357, ff 23-23v; 24-28

Book of Egidius

Orina

36) London, BL, MS Sloane 1388, ff 43v; 43v-54v

Dome of Urines

Orina

37) London, BL, MS Sloane 122, ff 107; 107-111v

Orina

38) London, BL, MS Sloane 297, ff 106v; 106v-108v

Orina

39) London, BL, MS Sloane 240, ff 48; 52-137

Roger of Parma

Remedios

40) London, BL, MS Sloane 389, ff 129v; 129v-137 (ca. 66 recetas)

Remedios

41) London, BL, MS Sloane 6, ff 178; 178-179v (ca. 13 recetas)

Remedios

42) London, BL, MS Sloane 404, ff 2-7; 8-243, 294-319 (ca. 150 plantas) (incompleto)

Platearius, *Circa Instans*

Remedios

43) London, BL, MS Sloane 1764, ff 47-49; 49-114v

Platearius, *Circa instans*

Remedios

44) London, BL, MS Sloane 2463, ff 153v-154; 154-188v

Antidotary

Remedios

45) London, BL, MS Sloane 706, ff 128; 128-134v (ca. 32 recetas)

Distilling of Waters

Remedios

46) London, BL, MS Sloane 1764, ff 31; 31-33v (ca. 20 recetas)

Distilling of Waters

Remedios

47) London, BL, MS Sloane 2581, ff 5-5v; 6-7; 7-22 (ca. 108 recetas en ingles medio)

Remedios

48) London, BL, MS Sloane 393, ff 159; 159-204 (ca. 376 recetas)

Remedios

49) London, BL, MS Sloane 610, ff 6v; 6v-31 (ca. 270 recetas) texto del siglo xiv

Remedios

50) London, BL, MS Sloane 2579, ff 100v; 100v-117v (ca. 105 recetas) (incompleto)

Remedios

51) London, BL, MS Sloane 964, ff 2; 2-42v (ca. 340 recetas)

Remedios

52) London, BL, MS Sloane 213, ff 91; 91-109v (ca. 355 recetas)

Treatise of Oils and of Waters Medicinable

Remedios

53) London, BL, MS Sloane 353, ff 51v; 51v-56 (ca. 7 plantas)

Alexius Africus, *Kiranides*

Remedios

54) London, BL, MS Sloane 2269, ff 75v; 75v-80 (ca. 31 plantas)

Remedios

55) London, BL, MS Sloane 3160, ff 102; 102-108

Remedios

56) London, BL, MS Sloane 357, ff 1; 1-19v

Thesaurus pauperum

Remedios

57) London, BL, MS Sloane 963, ff 96v; 96v-97 (1 recipa)

Remedios

58) London, BL, MS Sloane 962, ff 72; 72-72v (1 encantamiento)

Charm of Saint William

Remedios

59) London, BL, MS Sloane 2269, f 111v; 111v

Remedios

60) London, BL, MS Sloane 3171, ff 1v; 1v-2

Remedios

61) London, BL, MS Sloane 2276, ff 3-3v; 3v-90v (incompleto)

Régimen de salud

62) London, BL, MS Sloane 706, ff 95; 95-96

Atribuido a Hippocrates, *Dieta Ipocratis*

Régimen de salud

63) London, BL, MS Sloane 3160, ff 151; 151-151v

Régimen de salud

64) London, BL, MS Sloane 989, ff 2-4; 4-35v

Governal of Health

Régimen de salud

65) London, BL, MS Sloane 3215, ff 2; 2-17

Governal of Health

Régimen de salud

66) London, BL, MS Sloane 213, f 106v; 106v

Perilous Days of Bloodletting

Régimen de salud

67) London, BL, MS Sloane 405, ff 62v; 62v-63

Atribuido a Galen, *Regimen of Health*

Régimen de salud

68) London, BL, MS Sloane 962, ff 72v; 72v-73v

Atribuido a Galen

Régimen de salud

69) London, BL, MS Sloane 963, ff 3v; 3v-4

Atribuido a Galen

Régimen de salud

70) London, BL, MS Sloane 3153, ff 21; 21-22 (siglo xiv)

Régimen de salud

71) London, BL, MS Sloane 963, f 5; 5

Régimen de salud

72) London, BL, MS Sloane 2457, ff 1; 1-2 (siglo xiv)

Régimen de salud

73) London, BL, MS Sloane 5, ff 173; 173-179

Campos auxiliares

74) London, BL, MS Sloane 1313, ff 94; 94-103v

Campos auxiliares

75) London, BL, MS Sloane 73, ff 128; 128-131

Atribuido a Hippocrates, *Book of Ipocras*

Campos auxiliares

76) London, BL, MS Sloane 340, ff 75v; 76-78v

Atribuido a Hippocrates, *Book of Ipocras*

Campos auxiliares

77) London, BL, MS Sloane 213, ff 112v; 112v-113

Campos auxiliares

78) London, BL, MS Sloane 353, ff 34v-35; 35-51

John of Rupescissa, atribuido a Roger Bacon, *General Remedies*

Campos auxiliares

79) London, BL, MS Sloane 353, ff 56v-57; 57-61

Atribuido a Albertus Magnus, *Semita recta*

Campos auxiliares

80) London, BL, MS Sloane 636, ff 163; 163v-168

Campos auxiliares

81) London, BL, MS Sloane 353, ff 2; 2-51
John of Rupescissa, *Consideration of Quintessence*
Campos auxiliares

82) London, BL, MS Sloane 1118, ff 100-100v; 101v-102v
Our Heaven Quintessence
Campos auxiliares

83) London, BL, MS Sloane 1118, ff 101-101v; 101v-102v
Campos auxiliares

84) London, BL, MS Sloane 636, ff 20v; 21-23
Pars fortunae
Campos auxiliares

85) London, BL, MS Sloane 1609, ff 47; 47-48
Esdras, *Vision of Esdras the Prophet*
Campos auxiliares

86) London, BL, MS Sloane 1609, ff 11; 11-27
Wise Book of Philosophy and Astronomy
Campos auxiliares

87) London, BL, MS Sloane 2453, ff 1; 1-14
Campos auxiliares

88) London, BL, MS Sloane 3553, ff 1; 1-20
Wise Book of Philosophy and Astronomy
Campos auxiliares

89) London, BL, MS Sloane 73, ff 10; 10-25v
Book of Quinte Essence
Campos auxiliares

90) London, BL, MS Sloane 965, ff 145v-146; 146-147v, 148, 156v, 165-180

Campos auxiliares

Capítulo 5. Transcripciones

Las transcripciones de los 56 prólogos, inéditos hasta ahora, después de considerar las diferentes variantes, aparecen en el Capítulo 5. Las transcripciones, como se mencionó en la introducción, son semidiplomáticas. Se han expandido las abreviaturas empleadas por los escribanos, lo que se indica por medio de la cursiva en la edición. Por lo demás, se ha respetado la ortografía y la puntuación originales. También se ha mantenido las divisiones de línea de los manuscritos. Todos los criterios de edición se detallan en este mismo capítulo de la versión inglesa de esta tesis.

Los prólogos ya publicados no aparecen entre las transcripciones. Estos son los siguientes: London, BL, MSS Sloane 6, f 157 (John Arderne *Extracta Hemorrhoidarum*); Sloane 6, ff 183-184 (Galen *Ingenio sanitatis*); Sloane 2463, ff 194-194v (Gilbert of England *Compendium medicinae*); Sloane 404, ff 282v (Benedictus Canutus *Treatise and Governance against the Pestilence*); Sloane 962, ff 72 (*Charm of Saint William*); Sloane 3171, f 1v (*Weights and Measures*); Sloane 706, ff 95 (*Dieta Ipocratis*); Sloane 963, f 5 (*Bloodletting 1*); Sloane 2457, f 1 (*Bloodletting 2*); Sloane 962, ff 72v (Galen *Regimen of Health*); y Sloane 73, ff 10 (*Quintessence*). Algunos de estos textos ya publicados se han comparado con otros de la colección de Sloane, y este hecho queda reflejado en el aparato crítico de las correspondientes transcripciones.

Capítulo 6. Análisis

6.1 Introducción

Este capítulo presenta los resultados encontrados acerca de los seis grupos de prólogos. Cada uno de los apartados aquí empieza por explicar el número de prólogos pertenecientes al grupo en cuestión, además de los prólogos comparados. Un primer punto de cada apartado comenta: 1) el empleo, o su falta, de la palabra *prólogo* o un término equivalente en los textos de cada grupo, 2) la existencia de prólogos dobles o múltiples junto a un mismo texto, y 3) evidencias encontradas para demostrar que algunos prólogos se han escrito en un momento diferente al del texto acompañante. Un segundo y último punto de cada apartado describe la estructura y el contenido de los prólogos. Desde el punto de vista formal, se hace especial hincapié en aquellos prólogos que toman la estructura de otros géneros discursivos como la carta o la oración; normalmente se trata de que estos géneros textuales sólo forman parte de la macroestructura del prólogo como una sección informativa. En este sentido, se incluye la descripción de estas y otras secciones que componen el prólogo. Estas ofrecen información diversa como, por ejemplo, la justificación para redactar el texto, la mención de que la obra es una traducción o, simplemente, la descripción programática de los contenidos del texto al que el prólogo precede.

6.2. Textos acerca de la cirugía

El grupo de textos sobre cirugía es amplio. Hay catorce prólogos en esta categoría que se relaciona con las heridas y su tratamiento, las hemorroides, la pronosticación de las

enfermedades, las señales y los síntomas de las enfermedades, y la ginecología. Doce de los catorce prólogos tienen más de cincuenta palabras, y de hecho, cinco del grupo tienen entre 500 y 1.749 palabras. Estos figuran entre los más largos de todo el corpus. Solo un prólogo, *Book of Operations*, ha sido cotejado con otras dos variantes de la colección de Sloane.

Se han encontrado unos pocos casos de cartas y una narración corta dentro de los prólogos más largos, aunque en todos los ejemplos la carta y el prólogo, o la narración y el prólogo, se escribieron como una pieza continúa sin hacer una distinción entre las dos partes. En cuanto a la estructura y contenido de los prólogos en este grupo de textos, se ha comprobado que la mayoría mencionan las fuentes y/o el tema al principio de los mismos. A esta información le sigue una descripción de la organización del contenido del tratado que el prólogo precede. Un buen ejemplo de esa estructura es el texto titulado *Surgery* de William of Touke (London, BL, MS 563, f 2). Además de estas secciones, en los prólogos más largos del grupo, se encuentra a menudo información sobre la cirugía en general. Esta información viene o bien después de una afirmación global acerca del orden del contenido, o bien antes de una relación específica del contenido dividido en capítulos.

6.3 Textos acerca de la peste

Los prólogos en este grupo tienen entre 80 y 1.043 palabras. Se encontraron siete variantes de un mismo prólogo que acompaña a dos textos acerca de la peste escrito por John of Burgundy. El resto de los prólogos no presentan variantes en el corpus.

Uno de los prólogos se parece parcialmente a una carta. En cuanto a la estructura y contenido de este grupo, los prólogos incluyen información acerca de las fuentes y el tema al principio, si no figuran estos datos en la rúbrica. Después de esta información

aparece, igual que en los textos sobre cirugía, la organización del contenido en el texto principal. Además, tres de los prólogos contienen una justificación para la redacción del texto, que aparece después de la información sobre las fuentes y el tema, y antes de la organización. En un caso, se presentan datos generales acerca de la peste en un *chyapitre* por separado, que viene después de la relación de contenidos. En otro caso, hay una referencia al propósito del texto y una mención del hecho de que el texto es una traducción al inglés.

6.4 Textos sobre orina

Este grupo tiene cinco prólogos. Uno de ellos, el *Compendium urinarum* de Walter Agilon (London, BL, MS Sloane 121, ff 41v-43v) es uno de los más largos de todo el corpus con 1.300 palabras. Su transcripción se ha hecho según tres variantes presentes en el corpus. Por el contrario, *Judgement of Urines* (London, BL, MS Sloane 1388, f 43v) y *Dietary against all Manner Digestion* (London, BL, MS Sloane 122, f 107) presentan menos de cincuenta palabras.

Ninguno de estos prólogos parece contener elementos en común con las cartas, los rezos o las narraciones como sí ocurre en otros grupos de prólogos. Con respecto a su estructura y contenido, proporcionan información acerca de sus fuentes con menor frecuencia que los dos grupos anteriormente descritos. No obstante, cuando se mencionan las fuentes, éstas aparecen al principio del prólogo, junto al tema, que sí se indica claramente en este grupo. Otra diferencia respecto a los otros dos grupos es que estos prólogos tienen información menos precisa acerca de la organización del contenido en el texto acompañante. En los casos en que se indica esta información, suele ser muy general y, como en los otros dos grupos, aparece después de los datos de las fuentes y el tema. Si no es general, la información concierne solamente al primer

apartado del texto siguiente, y se indica justo al final del prólogo. Por otra parte, el prólogo más largo de este grupo contiene información relacionado con el campo médico en la misma línea que los prólogos más largos del grupo de textos de cirugía. Finalmente, este grupo incluye referencias exactas a cuestiones de traducción. Esto sucede después de la información sobre las fuentes, el tema y los comentarios generales sobre la organización, o, en el caso del *Book of Egidius* (London, BL, MS Sloane 357, ff 23-23v), aparece junto con los datos sobre la organización del contenido.

6.5 Textos con remedios

Este grupo contiene veinte textos. Nueve de ellos tienen menos de cincuenta palabras; de hecho, *Weight by Wheat Corns* (London, BL, MS Sloane 2269, f 111v) cuenta con solo catorce. Por el contrario, el más largo, *Circa instans, Practice of Simple Medicines* de Platearius (London, BL, MS Sloane 404, ff 2-3v), presenta 838 palabras.

Solo *Virtues of Herbs* (London, BL, MS Sloane 2269, f 75v) y *Distilling of Waters* (London, BL, MS Sloane 706, f 128) ocurren en más de una variante en el corpus. En estos dos casos, se han considerado las dos copias para preparar la transcripción final.

Como los otros grupos, estos prólogos a textos de remedios siguen el patrón estructural ya comentado: las fuentes, el tema, y los comentarios acerca de la organización del contenido en el tratado principal. En dos ocasiones, se incluyen dos justificaciones para redactar el texto que se presentan al principio del prólogo. Además de las menciones a aspectos de traducción, como novedad se han observado afirmaciones sobre la validez de la información en los textos, y aparece al final del prólogo.

6.6 Textos de regímenes de salud

Los ocho prólogos que tratan regímenes de salud tienen entre 26 y 293 palabras, y en este sentido son, como grupo, más cortos que los otros. *Governal of Health* (London, BL, MS Sloane 3215, f 2) se encuentra en el corpus en tres variantes, y *Regimen of Health* (London, BL, MS Sloane 405, f 62v), que se ha atribuido a Galeno, se halla en cuatro.

Estos prólogos sobre regímenes de salud se estructuran igual que los prologos de los otros grupos. Sin embargo, como característica principal, se observa una ausencia de interés en cuanto a la promoción de los textos que acompaña, como sí ocurre en otros grupos de textos.

6.7 Textos acerca de los campos auxiliares de la medicina

Como se ha indicado arriba, este grupo de prólogos aparece junto a textos y tratados sobre el zodiaco, la luna y/o los planetas, la astronomía, la alquimia y la quintaesencia, y la pronosticación según los días de la semana. Hay doce textos principales en este grupo que pueden estar redactados como introducciones dobles o múltiples. Los prólogos de este grupo tienen entre 61 y 1218 palabras.

Aparte de los prólogos múltiples, existen varios prólogos con más de una variante dentro de la colección de Sloane. La transcripción de *Marvellous and Soothefast Cunning of Astrology* (London, BL, MS Sloane 5, f 173) se ha hecho según dos copias, y la de *The Book of Astronomy and Philosophy* (London, BL, MS Sloane 1609, f 11) se ha hecho considerando cuatro. Además de estos prólogos con diferentes variantes, se han usado para el presente estudio tres versiones diferentes de un texto sobre la quintaesencia. Dos de ellas se han transcrito por separado para el corpus, y el tercero ya ha sido publicado en EETS (Furnivall 1889).

En cuanto a la forma de los prólogos, se ha encontrado uno que se parece parcialmente a una narración, y otro que tiene elementos de una oración. Respecto a la estructura y el contenido, la mayoría de los prólogos relacionados con los campos auxiliares de la medicina, como *Marvellous and Soothefast Cunnyng of Astrology* (London, BL, MS Sloane 5, f 173) y *The Signs of Heaven* (London, BL, MS Sloane 636, f 163), proporcionan información acerca del tema y/o las fuentes, y la organización del contenido. Sin embargo, cuando aparecen datos sobre la organización, estos tienden a ser más escuetos que en los otros grupos. Otras secciones en este grupo son: la justificación del texto, las menciones a aspectos de traducción, y los datos sobre el campo en cuestión.

Se encuentra algo de variación en el grupo en el sentido de que algunas de las introducciones contienen, en su mayoría, datos relacionados con el campo en cuestión, y no tanto sobre las fuentes o el tema del texto acompañante. Es el caso específico de las introducciones con más de un prólogo a los textos de quintaesencia en London, BL, MS Sloane 353, ff 2-7, y London, BL, MS Sloane 1118, ff 100-101v. En estos casos, se encuentra algo más de similitud con los resultados que se presentan en los demás grupos solamente en el *first prologue*, pues se ofrece el tema del texto y se refiere al hecho de que es una traducción. Es interesante notar que estos prólogos, que no siguen las tendencias observadas en los demás, sí se consideraban prólogos en el momento que se redactaron o copiaron, pues se incluyen en su redacción la palabra ‘prólogo’ para identificarlo. Por lo tanto, se puede concluir que el concepto de prólogo en los escritos médicos, o al menos en los textos auxiliares de la medicina, era más amplio que en los cinco primeros grupos.

6.8 Conclusiones

Al considerar los resultados de los seis grupos de prólogos juntos, se pueden concluir varias cosas. Primero, es muy poco frecuente encontrar una forma de la palabra *prologue* para identificar los textos. De hecho, cuando se incluye una mención al género, ésta aparece a menudo fuera del propio prólogo, ya sea en la rúbrica o en el texto acompañante. Es también poco frecuente el empleo de dos o más prólogos junto a un mismo texto en este corpus. Los casos que sí tienen más de un prólogo parecen deberse a propósitos diferentes, como puede ser la justificación de un texto en un prólogo y la presentación de información general acerca del campo de la medicina en cuestión en otro (como es el caso del tratado ginecológico de Gilbert of England en su *Compendium medicinae* (EP2: Rowland 1981)).

Se observan solo unos ejemplos de elementos en común con cartas, y solo dos prólogos tienen secciones que se parecen a una narrativa, mientras que un único prólogo empieza y termina con expresiones más propias de un rezo. En cuanto a la estructura y al contenido de los prólogos estudiados, el corpus en general tiende a mostrar una tendencia a indicar las fuentes y/o el tema del texto que acompaña primero, y la organización del contenido después. Aunque la mayoría de los prólogos muestran algún tipo de lenguaje positivo, como por ejemplo, adjetivos o títulos honoríficos, para referirse a las fuentes y/o el tema, los prólogos a los textos acerca de la cirugía mencionan una vinculación con alguna universidad como forma de alegar que tienen prestigio o que sean de buena calidad. Por el contrario, los grupos de textos sobre orina, remedios y regímenes de salud indican información acerca de sus fuentes en menor frecuencia lo que puede tener relación con la naturaleza práctica de los textos principales, o puede ser debido a su reducida extensión, y no sería por tanto una cuestión relativa con el campo de medicina. Otra forma de animar a los posibles lectores

a leer y a usar un texto, tal y como se observa en el corpus, es a través de afirmaciones sobre la validez del contenido en los textos. Existen varios ejemplos de expresiones de eficacia en el corpus pero no se trata de una característica concreta de un grupo de prólogos.

Los apuntes acerca de la organización del contenido en los textos principales son de tres tipos. Estos están relacionados con la extensión de los prólogos más que con la especialidad médica de la que los textos versen. Los prólogos más largos tienden a incluir una sección que expone el orden y divide el contenido en diferentes tratados o capítulos, pero los más cortos pueden tener solo una frase o dos para presentar el contenido en general, o bien para especificar el contenido de la primera sección del texto principal. Futuras investigaciones podrán esclarecer si esta diferencia se debe a la extensión de un prólogo, o si subyace otra causa que determina la presencia o la ausencia del contenido programático del texto prologado. Igualmente la extensión de un prólogo también está relacionado con ciertos campos de la medicina, como la cirugía, pues se incluye una descripción del área médica a modo de introducción en los prólogos. Parece que esta información se da más a menudo cuando el texto que sigue es más teórico que práctico. Este tipo de información aparece normalmente después de los datos sobre las fuentes y el tema, pero antes de explicar la estructura del texto.

Otras secciones que se observan en el corpus son justificaciones para un texto y menciones de que un texto es una traducción. Una vez más, estas dos secciones aparecen normalmente después de la identificación de una obra y antes de describir la estructura organizativa de los tratados. Se ha constatado estas secciones en los grupos de textos sobre la peste y de remedios, mientras que se han observado menciones de traducción en los grupos de textos sobre la peste, la orina, y los campos auxiliares de la medicina. En cualquier caso, estas menciones a aspectos de traducción suelen ser

bastante breves por lo que puede que, para algunos, esto no represente una sección en sí misma.

Capítulo 7. Conclusiones

Esta tesis comienza con el planteamiento de dos cuestiones: 1) ¿qué prólogos a textos científicos o médicos en inglés medio existen en la colección Sloane de la Biblioteca Británica? y 2) de estos prólogos, ¿cuáles se han escrito o copiado en el siglo XV y acompañan a textos sobre medicina o a campos auxiliares de la medicina (como por ejemplo, la astrología, la astronomía, el zodiaco o la alquimia)? La respuesta a la primera de esas preguntas, obtenida al consultar la base de datos *Scientific and Medical Writings in Old and Middle English: An Electronic Reference* (llamado eVK en esta tesis), son los 150 prólogos citados en el Apéndice 1 de esta tesis doctoral. Seguramente los estudiosos encontrarán más ejemplos en el futuro cuando trabajen con los distintos manuscritos de la colección. De hecho, yo misma encontré otros prólogos no mencionados en el eVK durante mis estancias en Londres. Estos serán objeto de estudio en trabajos futuros.

En cuanto a la segunda pregunta, se encontraron noventa prólogos que se habían escrito o copiado en prosa inglesa para acompañar textos médicos o los de los campos auxiliares durante el siglo XV. Un examen de estos prólogos reveló que eran 56 prólogos distintos, con más de una variante en varios casos, y otros nueve que ya habían sido publicados, lo que, finalmente, representan un total de 65 prólogos diferentes. El total de 56 prólogos inéditos incluye siete prólogos que habían sido publicados, y no contados entre los nueve mencionados anteriormente, pero la transcripción realizada para esta tesis reveló discrepancias. Por otra parte, y siempre basándome en el examen personal de los manuscritos, he decidido ampliar la extensión de tres prólogos con respecto a los datos encontrados en el eVK: *Compendium urinarum* (London, BL, MS

Sloane 121, ff 41v-43v), John of Rupescissa's *Consideration of quintessence* (London, BL, MS Sloane 353, ff 2-7), y *Our heaven quintessence* (London, BL, MS Sloane 1118, ff 100-101v). Estos cambios no afectan al número de 56 prólogos arriba.

El primer objetivo de esta tesis ha sido el de proporcionar transcripciones de los prólogos que no habían sido publicados hasta la fecha con vistas a su empleo por los estudiosos en filología, estudios medievales y la historia de la medicina. Se han agrupado las transcripciones en seis categorías generales según el campo de la medicina del texto acompañante. Estos son: 1) textos acerca de la cirugía, 2) textos sobre la peste, 3) textos acerca de la orina, 4) textos con remedios, 5) textos acerca de los regimenes de salud, y 6) textos acerca de los campos auxiliares de la medicina. En cuanto a los números de prólogos transcritos para cada grupo, estos son: cirugía: 12; peste: 5; orina: 5; remedios: 18; regimenes de salud: 5; y campos auxiliares: 11.

Estas categorías reflejan el hecho de que la medicina se entendía muy diferente en la Edad Media a hoy día. Por un lado, la astrología, la magia y la alquimia eran materias afines en la época (Jacquart 1990: 148) hasta el punto que, en ocasiones, el límite entre ambos es confuso. Estos campos se ven en el corpus en el grupo de doce prólogos de textos que tratan el zodiaco, la luna y los planetas, la astronomía, la alquimia y la quintaesencia, y la pronosticación a través de los diferentes días de la semana. Por otro lado, el concepto de cirugía era diferente porque incluía un espectro amplio de técnicas para el desangrado, las quemaduras, las inflamaciones, las erupciones cutáneas, etc. (Siraisi 1990: 154). Muchos de estos tratamientos forman parte de nuevas ramas de la medicina hoy día. Esto se refleja en los catorce prólogos del grupo que contienen información terapéutica para las heridas, las hemorroides, las señales y los síntomas de las enfermedades y la ginecología, entre otras cuestiones.

El segundo objetivo de esta tesis ha sido el de proporcionar una presentación a los prólogos en el corpus. Esta consta de cuatro partes: 1) un resumen del estado de la cuestión en la investigación en prólogos medievales; 2) una descripción de trabajos sobre textos médicos medievales en lengua inglesa; 3) una presentación de los prólogos seleccionado para el corpus; y 4) una análisis de los seis grupos en los que se incluyen todos los textos que componen la compilación.

Un estudio de un grupo de 153 manuscritos científicos o médicos realizado por Voigts (1989 Scientific) revela varias características, algunas de las cuales se observan en el presente corpus. En cuanto a los datos codicológicos, los manuscritos de Voigts muestran una tendencia a ser encuadernados en grupos de ocho o más folios. Por otra parte, como soporte de escritura, el pergamino es más común que el papel. En cuanto a la escritura, la Anglicana es la tipografía más usada. Finalmente, el uso de dibujos en los manuscritos además de otras ayudas visuales es una constante en el corpus analizado por Voigts. Una análisis de una muestra de los manuscritos incluidos en el presente estudio reveló las mismas tendencias en cuanto a la encuadernación de los folios y la presencia de dibujos y otras ayudas visuales. Sin embargo, el uso de papel como soporte para la escritura es más frecuente, así como la tipografía Secretary en vez de la Anglicana.

El mismo estudio realizado por Voigts encontró que los manuscritos científicos o médicos del final de la Edad Media se escriben a menudo en dos o tres idiomas. Esta misma tendencia se ve en los 49 manuscritos examinados para esta tesis, pero habría que señalar que quince de ellos están redactados únicamente en lengua inglesa y que otros siete son mayoritariamente en inglés con fragmentos en latín. Este resultado significa que casi la mitad de los manuscritos en este estudio son de naturaleza monolingüe.

En cuanto a la datación de los textos, se ha conseguido localizar las fechas de unos 25 manuscritos o fragmentos de manuscritos y se distribuye de la manera siguiente: 19 entre 1450 y 1500, y el resto entre 1425 y 1450. En cuanto al tamaño de los folios, las dimensiones se encuentran en un rango entre 135-170 mm y 200-225 mm. Estas medidas deben tomarse como una referencia genérica, pues es cierto que existen manuscritos de tamaño mayor y otros más pequeños que 135-170mm. Estos últimos eran especialmente útiles para ser transportados pues podían guardarse en el bolso de herramientas del médico, o bien se podían acoplar a un cinturón.

La investigación en torno a los prólogos medievales revela que existía una variedad terminológica en la Edad Media para referirse a ellos. Sin embargo, se encuentran pocos ejemplos de esos términos en el corpus. Esto lo constata Wogan-Browne et al (1999) en su estudio sobre prólogos medievales. Esta falta de etiquetas es solo uno de los motivos por los que es difícil de distinguir un prólogo medieval, pues, además de esto, varían su posición respecto al texto que acompañan. Así, pueden aparecer antes, después o incluso en el medio del texto (Genette 1987: 152; Dalarun 2000: 641). En cuanto a la extensión, pueden ser cortos, medianos o largos. Un prólogo corto puede confundirse con una rúbrica como se explica en el desarrollo de esta tesis. En todos los ejemplos de esta tesis, los prólogos anteceden a los tratados o colecciones de remedios.

Se eligió arbitrariamente el número de cincuenta palabras como criterio para tener precaución a la hora de considerar una introducción como un prólogo. En los casos de introducciones con menos de este número, se estimó que esas eran efectivamente prólogos solamente cuando se comunicaba más de un tipo de información. Es decir, cuando el prólogo mostraba más de una sección estructural. En este sentido, se descartan como prólogos a tres de las introducciones mencionadas en el

eVK como posibles prólogos. De todos modos, las otras quince introducciones con menos de cincuenta palabras no se deben de considerar ejemplos representativos teniendo en cuenta su extensión y las características estructurales observadas en los demás prólogos del corpus y que se comentan a lo largo del Capítulo 6.

En el estudio de los prólogos medievales, surgen varias cuestiones, a saber: 1) un prólogo puede haber sido escrito en un momento diferente al del texto que lo acompaña; 2) dos o más prólogos pueden aparecer junto un mismo texto; 3) un prólogo puede acompañar solo a algunas variantes de un mismo texto, pero no necesariamente a todos ellos; 4) se pueden observar prólogos diferentes para diversas variantes de un mismo texto; 5) un mismo prólogo puede aparecer delante de distintos textos; y por último, 6) pueden existir prólogos sin un texto, es decir, pueden encontrarse dentro de un manuscrito sin preceder tratado alguno. Otro aspecto importante es el hecho de que existan casos de prólogos dobles o múltiples en el corpus. En ocasiones, estos textos se han copiado de dos originales diferentes. Es más, los originales de donde los escribanos han bebido para redactar los prólogos representan géneros textuales diferentes, una carta y un tratado académico, por ejemplo.

En este sentido, se ha constatado en el corpus que los prólogos escritos en tiempos medievales se redactaban usando diferentes géneros textuales, tales como letras de canciones, rezos, cartas dedicatorias, índices, entre otros (Dalarun 2000: 640-641, Wogan-Browne 1999: xv). En cuatro casos se ha encontrado una similitud parcial a cartas dirigidas a los posibles lectores. Así, se emplean los pronombres personales en la primera o segunda persona, o se utilizan un léxico relacionado con la correspondencia escrita (como por ejemplo el verbo *send*). En general, el tipo de texto en los prólogos del corpus usado es expositivo con independencia del género que pueda usarse en la redacción.

La escritura medieval generalmente empleaba una serie de tópicos retóricos que los escritores empleaban para buscar una actitud más abierta por parte de los lectores (Curtius 1953, 1990: 79). Se observan algunos de estos tópicos en los prólogos del corpus, como por ejemplo, la modestia y la brevedad. La modestia se ve en numerosas instancias mediante el uso de un lenguaje positivo o el empleo de títulos honoríficos al referirse los copistas a las fuentes o autores originales de las obras. Con respecto a la brevedad, algunas compilaciones hacen mención explícita de este hecho.

En cuanto a la estructura y contenido de los prólogos medievales, los estudios revisados revelan un patrón que se reitera en los diferentes ejemplos del corpus. Las secciones informativas recurrentes en los prólogos son varias: información acerca de las fuentes y/o autores de las fuentes, el tema de la obra, los datos sobre la organización del contenido en el tratado, la justificación para escribir un texto, información teórica sobre un campo específico de la medicina, menciones de traducción, afirmaciones acerca de la utilidad de las ideas en una obra, cuestiones metodológicas. Muchos de estos elementos forman parte de unas esquemas descritas en lo que Hunt (1948) llama el prólogo del “tipo C”, o lo que Minnis (1988) llama prólogos “Aristoteliano”, o prólogos “extrínsecos” e “intrínsecos”. También se encuentran en el estudio de prólogos realizado por Wogan-Browne et al (1999). En cualquier caso, las secciones no son todas obligatorias por lo que existe variación formal de un texto a otro. En esta línea, las secciones más frecuentes en los textos del corpus son la información acerca de las fuentes, el tema y la organización del contenido en el tratado

7.1 Futuras líneas de investigación

Esta tesis fue concebida como una iniciación a los estudios de prólogos en prosa a textos médicos escritos o copiados durante el siglo XV. Como tal, abre la puerta a una

variedad de trabajos académicos. Un primer paso sería la publicación de los prólogos no citados en la base de datos de eVK que he encontrado en los manuscritos durante mis estancias en la Biblioteca Británica. De este modo, estarán disponibles al mundo académico para futuros estudios sobre prólogos y/o textos médicos. Por otra parte, es necesario cotejar los documentos analizados en este trabajo con otras versiones conocidas de otras colecciones y bibliotecas. Este tipo de trabajos proporcionará más datos para esclarecer la identificación de los prólogos en su contexto manuscrito. Esto permitirá confirmar o modificar las conclusiones propuestas aquí acerca de la estructura y contenido de los diferentes grupos de prólogos y del corpus en general.

En otro nivel, se podrán hacer nuevas pesquisas de naturaleza lingüística usando como punto de partida los prólogos aquí transcritos. Esto incluye, por ejemplo, un estudio del léxico de los prólogos médicos como complemento a Norri (1992, 1998), una idea que Linda Ehrtman Voigts me sugirió en una de nuestras conversaciones en julio de 2008. También se podrán hacer análisis de las características lingüísticas en la línea de Taavitsainen (1994, 2001), además de otros aspectos como los descritos en Alonso Almeida & Carroll (2004) con lo que se podría confirmar la naturaleza teórica o práctica de los manuscritos propuesta en el apartado 4.10 de la versión inglesa de la tesis.

Finalmente, sería muy interesante la elaboración de un estudio macroestructural minucioso al estilo de Halliday y Hasan (1985, 1989) que complemente los datos aquí aportados y que permita, a su vez, la caracterización lexicogramatical de los textos. Esto podría incluir aspectos de orden discursivo-pragmático como los elaborados en Jones (1998) y Alonso Almeida y Cabrera Abreu (2002).

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