"Gyf hyr þis medycyn": Analysing the Middle-English Recipe Medical Discourse

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Within the historical studies of the English language, only the literary genre has been traditionally under the spotlight. However, there is a number of texts which still remain virtually unstudied, at least, as far as their internal structure is concerned. Nevertheless, studies on this particular matter by Manfred Görlach, and Paivi Pahta have enjoyed some attention. In this paper, I present the analysis of the recipes contained in Yale MS 47 (ff. 60r-71v) pointing out the structure of the texts, and the different linguistic devices used in the different parts of the medical recipe.

1. The aim of the study [1]

The aim of my study is to describe the fifteenth-century medical recipes contained in MS Yale 47. The interest of such a study is to understand the organisation of recipe texts within a larger body text, that is, how they are inserted within the overall medical treatise and how a reader can identify those recipes by means of certain linguistic elements which appear recursively in the medical recipe genre. At the same time, I shall describe a set of features which are typical of such a genre.

2. Material

In this study of the recipe genre, the material used consists in 53 recipes (see Appendix) excerpted from a fifteenth-century gynaecological treatise housed at the Harvey Cushing/ John Hay Whitney Medical Library (Yale University), and catalogued as MS Yale 47 under Bond and Faye (1935-40: 62), folios 60r-71v. The manuscript constitutes a translation into English of some parts of Gilbertus Anglicus's *Compendium medicinae* [2], written in Latin, and it deals with

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[1] I would like to express my gratitude to Dr Mercedes Cabrera for the painstaking work of reading earlier drafts of this paper.

[2] A comprehensive discussion of gynaecological and obstetrical manuscripts in Middle English is given by Monica Green (1992). This American scholar classifies the manuscripts

common obstetrical diseases. By considering the significant number of extant copies, one may assume that the text circulated well beyond the mediaeval academic medical communities, and possibly into the world of midwifes and rural practitioners. However, these copies remain untranscribed, save for MS Yale 47 —transcribed by Hallaert in 1982— and MS Sloane 2463 which was edited by Beryl Rowland in 1981[3].

In my study of the recipes contained in MS Yale 47, I will depart from Hallaert's edition, since her transcription fails to be accurate in some particular cases. For instance, Hallaert ignores the *marginalia* contained in the manuscript and offers no transcription for them. The marginal notes are partially written in Latin, and they constitute an unavoidable component of a manuscript like this, since «they help to identify the organisation of information in an effective way» (Alonso Almeida 1997: 65)[4]. In these circumstances, I shall follow the edition proposed in Alonso Almeida (1997).

3. The mediaeval medical recipe text: the state of affairs

The use of recipes is quite common during the mediaeval period both as *receptaria* (a collection of recipes), and as part of larger academic medical treatises. Library collections in the United Kingdom and the United States of America house a large number of medieval *receptaria* manuscripts written in the vernacular and which

according to the sources of the manuscripts, mainly the female Salernitan physician called Trotula, and Gilbertus Anglicus's *Compendium medicinae* (*ca.* 1230).

[3] Rowland's edition was reviewed by Linda Voigts and Jerry Stannard in *Speculum 57* (1982). They found several mistakes and omissions in her work at different levels, namely, codicological, palaeographical, lexical, and historical. In the case of Hallaert's edition, her study of the codicological side of the manuscript lacks an in-depth analysis. Moreover, she fails to regard the manuscript as a Trotula, and her edition is marred with transcription errors every other page.

[4] Keiser (1995: 207) points out the importance of marginal notes in mediaeval texts, since they help the readers to find information quickly and, they highlight the *ordinatio* of the text. Regarding the use of marginal notes and other visual devices, see Parkes (1976), Rouse and Rouse (1979), Keiser (1991), and Alonso Almeida (forthcoming).

mostly remain untranscribed, or even worse, some of them remain uncatalogued. As Linda Voigts (1995: 185) claims below:

> The neglect of fifteenth-century Middle English texts can be at least partially understood because the large majority of these texts remain unidentified in infrequently consulted fifteenth-century manuscripts.

Voigts and D. Kurtz are in the process of compiling information on scientific and medical Middle English manuscripts in order to remedy this situation, and are carrying out a catalogue of *incipits* of Old and Middle English medical and scientific texts. However, and according to Schmidt (1994: 428), this catalogue of *incipits* would be also insufficient for the scholar working on Middle English recipes, because unfortunately, the policy followed in their catalogue of *incipits* excludes those recipes which are not included in a «group» of recipes. Here, «group» of recipes refers to groups of, at least, three recipes written together by the same scribe; so, any «loose» recipe will be lost. In addition, the catalogue gives only an approximate (rather than the exact) number of recipes in each group.

Schmidt also disagrees with the actual policy of the *Index of Middle English Prose (IMEP)*. For the *IMEP* editorial board, recipe collections should be indexed by transcribing «at least fifty words, including the first ten or twelve of each of the first three recipes. One should then transcribe the lines which conclude the collection» (Schmidt 1994: 423-4). Again, this indexing procedure proves unsatisfactory, since the scholar consulting the *Index* is not provided with any information about the contents of the recipe collections.

The initial principles of the *IMEP* are later modified by the guidelines in Hargreaves's «Some Problems in Indexing Middle English recipes» (1981). Then, the new indexing of recipes consisted in «transcribing the first at least fifty words, including the first ten or twelve of each of the first three recipes in a given collection, as

well as the last one, and by noting the number of recipes in that collection» (Schmidt 1994: 424).

Schmidt suggests yet another indexing procedure which consists in transcribing the first fifteen words of each recipe in a collection, leaving the rest unstranscribed. To my knowledge, this proposal is the best ever presented for the indexing of recipes, since this method will also offer an account of the *receptarium* contents, and the number of recipes in each *receptarium*. However, the time required to accomplish such a project would be undoubtedly long! The matter which is left to decide in the issue of recipes indexing is whether recipes which form part of a medical treatise, as it is the case here, are also relevant to be indexed and recorded for further studies of the recipe genre as such.

4. What is a medical recipe text? The structure of the recipe in MS Yale 47

In order to define the medical recipe text, I shall follow this process: first, I put forward a recent definition of text in terms of a set of characteristics offered by Görlach (1992); after that, I study the recipes so as to identify such features.

Görlach (1992) defines text-type as «a specific linguistic pattern in which formal/structural characteristics have been conventionalized in a specific culture for certain well-defined and standardized uses of language» (738). This definition of text-type draws attention to the structural side of the text and the sociological reasons which are involved in the production of such texts. If taken literally, one assumes that texts are cultural dependent, and they may present differences cross-culturally and cross-linguistically. In other words, a same text-type produced in a particular geographical area can show variations according to the time it is produced in and the audience it is addressed to.

Given this definition, at the structural level, a recipe text could be defined simply as a question-response interaction, as a sort of

dialogic structure, where the author answers a hypothetical question. Or, to put it differently, a recipe text presents a two-part division structure: the problem and the solution. According to Michael Hoey (1994: 26), the problem-solution type of text presents a problem which requires a theurapeutic solution. To exemplify this idea, let us turn to the following example from the *Liber de Diversis Medicinis* (Odgen 1938: 31-2)[5]:

> **For þe menyson...**
> Tak a pott of erthe & do it full of whete flour & do it in a hate owen & late it bake als lange as brede dose. þan tak of þat flour a mesure in a coppe & tak þe ʒolkes of iij hen eggis & þe jewse of mynt, of bathe ili-ke mekill of þe jewse & of þe ʒolkes, & make a cake & bake it & ete þer-of, bot nott ouer mekill, & it sal helpe the.
>
> **For the disentery...**
> *Take an erthen pot and put it in wheat flour and put it inside a hot oven, and bake it as long as bread does. Then, take from that flour the quantity of a cup and take the yolks of three hen eggs and mint juice, I like much of both the juice and the yolks, and make a cake and bake it and eat the-reof, but not very much, and it will help you*[6].

In the previous recipe, the problem is given in the title, that is, dysentery, visually indicated by the use of rubrication. The solution to this problem is offered after the title, that is, the medicine made up of flour, eggs, and mint juice. Admittedly, this is a very simplistic view of the structure of the recipe, and also this structure is not generic only to recipe texts; in fact, it can also be found in other instructive text types.

For that reason, Görlach (1992: 746) proposes some linguistic features, which he considers to be generic of the recipe text. Such features are the following: (1) the form of headings, (2) the length of sentences, (3) the type of verbal forms, (4) the use of possessive

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[5] Abbreviations have been silently expanded in all examples of this paper.
[6] Word for word translation offered. Translation mine.

pronouns with nouns referring to ingredients and implements, (5) deletion of objects, (6) temporal sequence and adverbs used, (7) sentence complexity, and (8) loanwords or genteel diction. Of all these, I shall describe only those which are relevant for my study. I leave this until section 4 below.

The sociological components in the medical recipe are related to «the language used and the audience addressed» (Carroll 1997: 49). During much of the mediaeval period, the language of science and instruction was mainly Latin, and, to some extent, Anglo-Norman[7]. Thus, scientific texts were mainly accesible to that minority instructed in those tongues. However, from the thirteenth century on, scientific texts (in which I include medical recipes) were undergoing a process of «Englishing»[8]:

> After the Conquest, vernacular scientific and medical texts did not reappear in England until the thirteenth century, and then in Anglo-Norman. In the mid-fourteenth century, English-language texts began to reappear, and in the last third or quarter of the 1300s eclipsed Anglo-Norman texts.
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> In these last decades of the fourteenth century, English-language remedy books were joined by serious reworkings in English of Latin texts and Middle English writings of some originality (Voigts 1995: 184).

The vernacularisation of scientific texts constitutes an obvious response to the growing demand of practical books by the vast laity and an incipient middle-class who needed instruction at all levels. In the case of the medical recipes, these texts were translated from La-

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[7] For some examples of Anglo-Norman recipes, see Tony Hunt's *Popular Medicine in Thirteenth-Century England: Introduction and Texts* (1990).

[8] This process of Englishing of mediaeval scientific manuscripts is favoured by the increasing demand of practical and recreational books to suit the needs of the growing middle-class: «The steady increase in literacy brought with it a steady increase in the number of people who wanted to read for recreation and profit. As a result, in the 14th and 15th centuries there was an increasing number of translations from French and Latin into English, as well as new works composed in English» (Parkes 1973: 565).

tin and Anglo-Norman into the vernacular, and, to judge by the impressive number of *receptaria* circulating in English during the mediaeval period in the Isles, we may claim that they were greatly appreciated by the population. The consequence of those translations, and the new compilation of recipes in the vernacular, was the disappearance of any linguistic barrier among different language communities; and, ultimately, the availability of quick theurapeutic information in the form of (small) books which could be understood by any English-speaking person. As expected, this process of Englishing of scientific and medical recipe texts was carried out with interferences from Latin and Anglo-Norman. To this, Voigts (1996: 815) adds:

> Popular as well as learned medicine appeared in English, often in the company of Latin, and sometimes Anglo-Norman, in texts from this early period of vernacularization. An example... is a leaf surviving from what appears to be a late-fourteenth-century *receptarium*... The text on the surviving leaf begins with an English recipe. That recipe is followed by Anglo-Norman instructions, introduced by a Latin rubric, on how to make and use a healing amulet. In short, we find three languages in three lines.

In the following section, I present a structural description of the recipe texts contained in MS Yale 47 in order to illustrate the pattern which underlies those texts. This done, I shall study some the linguistic elements in greater detail.

4.1. *The structure of the recipes in MS Yale 47*

As noted above, the recipe text presents a generic pattern which may slightly differ from recipe to recipe. The structure of the recipe is characterised by the fact that it contains a number of stages of which some deem necessary for the text to be considered a recipe. Thus, the schematic structure of the recipes in MS Yale 47 may be outlined, as follows:

PROBLEM	TITLE = *sickness*
SOLUTION (remedy and preparation)	*4.1.1.* Ingredients *4.1.1.1. Quantities* *4.1.2.* Preparation *4.1.3.* Application: dosage, use and treatment duration *4.1.4.* Evaluation

By applying this pattern to the contents of a recipe from MS Yale 47 (f. 63v, ll. 237-243), we get:

Title:	A gode suppositores to purge wymmen
Ingredients:	Take þe meyle of cockle and medull yt with hony
Preparations:	medull ... & make yt sad as paste is... wynde yt yn a soft lynnen cloþe
Application and treatment duration:	put þat in hir priuy membre • And let yt lygge þer all nyght or lenger if it nede Let us now look into each section separately.

4.1.1. *Ingredients*

The *ingredients* section aims at presenting the material needed to prepare the remedy. This section is easily recognisable because the opening element is a verb in the imperative form, such as *tak (l. 238), take (l. 319), let (l. 351)*, followed by a number of noun phrases connected by «and» (sometimes in the form of a tironian nota here represented by &), or a *punctum*:

Tak poudre of galles • notmygge • spykanard • & of clowes... (f. 67v, ll. 544-5)
Take powder of gall, nutmegs, spikenard, and cloves...

Take pyllyall • origanum • and bay leuys • calamynt • & hokkes... (f. 69v, ll. 686-7)
Take wild thyme, oregano, laurel-bay leaves and mallows...

Take rue & mugwort • & camphory... (f. 70r, ll. 692-3)
Take rue, mugwort, camphor...

Make hir a baþe of hokkes • fenygreke • lynseed • warmot • soþern wode • & • mugwort... (f. 70v, ll. 736-7)
Make her a bath of mallows, fenugreek, linseed, wormwood, southern-wood, and mugwort...

4.1.1.1. *Quantities*

This part of the recipe constitutes an indication of the quantities which should be used to prepare the recipe. The expression used to refer to quantities is very vague. The scribe fails to give those quantities clearly, but that failure is very common in Middle English medical and cookery recipes. This idea is contrary to what we may expect for a medical recipe where the instructions for making a particular recipe must be handled carefully, since failure to be precise in metrical units could result in negative consequences for the patient. It should be noted, though, that there existed a number of variables in mediaeval metrology, namely the system used, the quantities established, and the abbreviations used to represent units. At least three metrical systems could be used at a given time, as for example the Greek, the Roman, and the Arab. Tony Hunt (1990: 61) comments on it in the following terms:

> The mixture of Greek and Latin terms and systems, the existence of numerous local traditions, the variety of symbols used all render the exact identification or duplication of weights in medieval medical receipts an extremely hazardous enterprise.

Sometimes, inaccuracy of measurement could also refer to the inexperience of the scribe in medical theory, or metrology; or it could be just that the scribe assumed a certain degree of medical

competence in his readers. In any case, this fact results in the presentation of this stage of the recipe as an «open» one, that is, that the reader may interpret the message according to his/her own knowledge. It can even lead to ineffective communication; what goes against the idea of clarity in scientific discourse. In the examples of measures indicated in the excerpts under examination, there are also certain recipes which do not present any indication as to the quantity; other recipes do include that kind of information, sometimes indicated by means of symbols:

Oon ys take tyriacull • dyatessoron & j ʒ oþer of cocle • and as myche of mirre... (f. 62r, ll. 162-3)
One is: take dyatessoron one dram, another of cockle and the same of myrrh...
— j ʒ = 1 dram (specific)
— as myche of... = as much of ... (specific in this context)

And oþer take þe rote of marche • of þe quᵃntite of þy fynger all grene and larde it... (f. 62v, ll. 170-1)
Another: take the root of celery, completely green, of the same size of your finger and grease it...
— þe quantite of þy fynger = the same size of your finger (we do not really know whether this is specific or vague, for we do not know either if the size of the sick person's finger has any therapeutic involvement; or it is just an approximate measure being in such case a vague indication)
for þe flux • Take a gode quantyte of reyne watre • and þe fyeþe part of strong veynegre... (f. 65r, ll. 363-5)
For the flux: take a good quantity of rain water, and the fifth part of strong vinegar...
— a gode quantyte of reyne watre = a good quantity of rain water (specific?)
— þe fyeþe part of strong veynegre = the fifth part of strong vinegar (specific providing <a gode quantyte of reyne watre> proves specific)

This inaccuracy, vagueness and omissions in the measures can be also attributed to the fact that many of the recipes belonged to the

oral tradition. As well-known, in the oral process of communication, the participants in that oral exchange intentionally omit the information irrelevant to the understanding of the messages, because both participants supposedly share common background information which help them to interpret those messages with certain degree of confidence. Thus, when pieces of oral exchanges are written down, the omitted information in the oral exchange is lost, and so readers lack such information for the understanding of the messages. In this way, messages become mostly unclear; thus disturbing communication. In the case of our recipes, this phenomenon is seen in the indication of measures with the omissions or vagueness in the quantities, confusing the reader with such unclear messages. Regarding these disturbances in communication, Bergner (1995: 37-8) claims below:

> Human communication can be disturbed in various ways with regard to its process... The constituents of relevant for this communication process can be involved in it, i.e. the text itself, its author(s), its recipient(s) and the communicative path(s) leading to both of them. All of them can be affected by disturbances, irregularities and discrepancies; the persons involved may lack the necessary understanding and background knowledge. This is also true, among other things, for scientific discourse, in which transparency and clarity should actually prevail... Vagueness which can be traced both in written and in oral discourse, is often a natural form of utterance, not to be attributed to a deficient speaker competence and is thus an element of linguistic pragmatics.

4.1.2. *Preparation*

Preparation constitutes an unavoidable part of the recipe. It indicates the way to handle the ingredients in order to prepare the product. This information is a fundamental feature of a recipe text.

This stage in the recipe is easily recognisable by readers thanks to a small set of verbs involving cooking procedures related to heating, as, for instance, *boyle* (148), *brent* (338), *fried* (514), *medull*

(over the fire) (517), *temper* (545), *hete* (549), and *warmed* (743)⁹. Other verbs typically used at this point of the recipe are those which imply a change in the state of ingredients like, for instance, *ysoden* (127), *sethe* (146), *cast* (147), *stampe* (163), *larde* (166), *medull* (183), *yclarified* (353), *vse* (376), *stamped* (591), *clense* (668), *wring out* (705).

Another important feature of the preparation section is the use of time linking particles, such as þen (146), *and* (148), *when* (149), *tyl* (344), *aftur* (591). These particles are expected to be found in an instructive text like this which aims at presenting chronologically the steps to follow in the making of a recipe.

Examples of the preparation section are the following (showed here by thick underlining):

An • oþer medycyn Take þe floure of cockell and <u>medull yt with coton & make a suppositore þer of</u> / (f. 62v, ll. 182-3)
Another medicine: take the flour of cockle and mix it with cotton and make a suppository of it.

Or take as myche of hony as of oyle and <u>cast comyn to hem & seþe þem to gedur & weet þer yn wull vn wasch or a blak felt</u> & ley yt from be nauyll doun wart and som what a boue • (f. 67v, ll. 529-31)

Or take as much honey as oil and put cumin into, and mix them together and wet in it wool unwashed or a black felt, and put it from the navel downwards, and, to some extent, above.
Oþer medycyns þat ben gode for wynde in mannys guttys • and for stycchys • ben good for þis sekenes • As a <u>plastre made of caluer donge stamped yn a morter with gotys talowhe • aftur cast þer to a lytul pyche and frye hem wel to gedur • so make a plastre þer of</u> and ley yt vp on a pece of leþer • and ley it warme to þe wombe • (f. 68v, ll. 589-594)
Other medicines that are good for winds in a man's guts and for stitches are good for this sickness, as a plaster made from the excrements of doves mashed in a mortar with a goat's tallow. After that, throw it on to a

⁹ A study on fourteenth-century English cooking verbs has been done by Carrol (1997).

little of pitcher plant, and fry them well together. Make a plaster of it,
and place it on a piece of leather, and put it warm on the abdomen.

It should also be noted at this point, that the use of vocabulary related to kitchen utensils like *erthen pot* (376), *morter* (591), and *pot* (670) is very common.

4.1.3. *Application: use, dosage and treatment duration*

This section of the recipe certainly presents a less well-defined organisation of information. Although this is certainly undesiderable for a good medical practice, it occurs frequently. A reason for this may be that application involves too many instructions to be follo-wed by the practitioner. Very often, this section begins by a verb in the imperative form:

...wete a weke þer yn put yt yn to her priuy membre in þe maner of <...>
<s>uppositore (f. 64v, ll. 322-323)
...moisten a wick in it and put it into her privy member in the form of a
suppository

...ley it to all warme • (f. 69r, l. 638)
...lay them warm

...if hir warme wyne to drinke... (f. 70r, l. 707)
...give her warm wine to drink

Dosage is expressed as follows:

a drauthe of wyne (f. 62r, l. 152)
a draught of wine

too or iij (f. 65r, l. 340)
two or three

þe weyȝte of a pounde þer of (f. 69r, l. 654)
the amount of a pound of it

ȝ S of bawme with wyne warmed (f. 70v, ll. 742-743)

half a dram of balm with warm wine

The expression of duration is normally omitted when the effects of the *medicamenta* on the sick are immediate; otherwise it is indicated by means of days, or day and night units:

a day and a nyght (f. 62v, ll. 174)
one day and one night

ix dayes (f. 68r, l. 550)
nine days

v • or ix dayes • (f. 68r, l. 564)
five or nine days

4.1.4. *Evaluation of treatment*

This section aims at validating the efficacy of the recipe. Tony Hunt (1990) and Jones (forthcoming) study the structure of these statements showing the efficacy of the recipes, and label them as «statement of efficacy,» or «efficacy phrases.» The presence of such statements may be useful for the prognosis of a positive outcome for the patient, so that doctors could make a proper use of this knowledge.

In MS Yale 47, on some occasions, efficacy phrases are included in a marginal note, but it must be considered as part of the recipe. Here, the efficacy value is expressed by means of adjectives such as good, rendered *bona* in Latin, and the Latin word *excellens*:

f. 61v: A gode stwe
f. 62r: Bona medicina
f. 65r: Excellens medicina per fluxu sanguineo viri & mulieris
f. 66v: bona fumigacio
f. 70v: pro paupercula muliere bone medicine

In the case of the efficacy statements inserted within the body of the recipe, they are complete sentences normally containing *will*:

for it woll make hyr a noon to hafe purgacyon (f. 62v, l. 188)
since it will make her have a purgation at once

it wyll deliuer hir of corrupt sede (f. 67r, ll. 473-474)
she will get rid of her corrupt seed

For the sake of clarity, I include below an example of a mediaeval medical recipe parsed as indicated above:

MS Yale 47, ll. 183-188	
Title	An oþer
Ingredients + Quantities	Take of pelettre • and pyrettre ana • ʒ iij of cockull • ɔ j of diagredion as mych
Preparation	poundre al þes • and put þem yn a lytull lynyn bagge
Application: use, dosage and duration	let hyr put þe bagge as depe yn as sche may pull it oute lyhgtly
Efficacy	it woll make hyr a noon to hafe purgacyon

To sum up, the schematic structure of the recipe may be represented in a linear diagram as follows (under Eggins 1994: 40):
Title ^ Ingredients ^ (Quantities) ^ Preparation ^ (Application *(Use) * (Dosage) * (Duration) ^ (Efficacy)
Key: ^ indicates fixed order, * unordered stage, ( ) optional stage

5. Linguistic features in the mediaeval medical recipe
Recipes are also characterised by the use of certain recursive linguistic elements. Those linguistic features are the forerunners of modern academic writings, and they are the use of the imperative mood, the passive voice, causative verbs, relative constructions, and temporal clauses. I concentrate on each one of them in the following sections.

5.1. *The imperative mood*

The use of the imperative mood is extensive in the recipe. The reason for this lies in the fact that it allows depersonalisation which is also a common feature of scientific treatises. By resorting to the imperative, the use of personal pronouns is partially avoided.

The imperative mood also favours the instructive method, since it is a simple way of listing instructions. Besides, it avoids the use of wordy expressions, which may render difficult to understand for the reader of the medical *receptaria.* Such a reader expects straightforward practical guidelines to help him to solve a problematic situation.

5.2. *The passive voice*

The use of the passive voice favours the exclusion of personal constructions in the recipe, as the agent is totally removed from the sentence. Quirk (1985: 165) notes that «since the agent phrase is usually left unexpressed, the identity of the agent may be irrecoverable.» Moreover, the passive voice allows the focalisation of relevant information in the recipe, in the sense that, the most important element(s) is emphasised at a particular point in the recipe. This is exemplified in the following instances:

> tyl þei be well soden (f. 62r, l. 146)
> *till they are well soaked*
> when þat sche is fallen doun (f. 66v, l. 458)
> *when she falls down*
> sowe it to gedre þat ys brokon with a silken þrede (f. 68r, l. 558)
> *sew together the piece that is broken with silk thread*

In the first example, the use of the passive voice <be well soden> allows the focalisation of <þei>, and so it fills the thematic position in the sentence. This position normally implies that new information to the reader is given; or it just constitutes a way to high-

light the most important information in the sentence. Similarly, in the second and third examples, the thematic positions in the sentences are filled by <sche> and the relative pronoun <þat>, respectively, by using the passive voice.

5.3. *Causative verbs*

In nearly all stages of the recipe, we can find many instances of verbs with a causative meaning. The common verbs expressing this causative meaning in our recipes are: *make, do* and *let*, they are followed mostly by a bare infinitive which expresses the resultant action. Causative verbs also raise an object which obtains the benefits from that resultant action, as shown in the examples below:

gyf hyr þis medycyn to make þe mater more abull to passe a way (f. 62r, ll. 141-142)
give her this medicine to make the matter more able to pass away

let hir smell stynkynge þinges as felthe y brent (f. 66r, l. 433)
king things as burnt filth

do seþe þem in watre • and do þe woman syt in þe watre vn to þe pappys • (f. 70r, ll. 698-699)
soak them in water, and make the woman sit in the water up to her nipples

In the previous examples, the causative verbs are *make, let* and *do*. In the first sentence, the causative verb *make* is followed by <þe mater> which eventually receives the action of the second verb: <passe a way>. In the same vein, the object <hir> in the second example obtains the benefits of the verb <smell>. Finally, in the last statement, *do* is the causative verb followed by the object <þe woman>, which performs the action of sitting in the water.

5.4. *Relative clauses*

The relative clause is another feature typical of mediaeval scientific texts. In our recipes, relative constructions are solely introduced by þat, and they are used as a means to mark the identity of a specific element from a wide range of possibilities. There is not one single instance of a relative clause to define any difficult concept; this is due to the absence of complicated technical words in medical recipes. Instances of relative clauses are the following:

> Take a gourde þat is ripe... (f. 69v, l. 668)
> *Take a gourd that is ripen...*
>
> if hir warme wyne to drinke þat comyn haþe be soden yn • (f. 70r, ll. 707-708)
> *give her warm wine in which cumin has been boiled*

In these examples, the relative clauses are introduced by the relative particle <þat> which are placed immediately after their antecedents. Here, the function of the relative clauses is to mark the identity of the antecendents. In other words, the writer refers to a specific amount of <gourd> which must be ripen. In the second example, the <warme wyne> referred to is one which has been boiled together with <comyn>.

There are also underlying relative constructions expressed here by the use of non-finite participle constructions: «take þe poudre of castorye and galbanum resolued yn vynegre» (f. 66v, l. 436). Some of these relative constructions may be also understood as an apposition where «no apposition marker is used» (Pahta & Nevanlinna 1997: 124), and whose function is to identify an element within a larger range of possibilities. «Take hertes horne wel y brent and egges schelles well y brent» (f. 65r, ll. 343-4) and «Also þe ius of mugwort drunkert • or herbe y plastred» (f. 65r, ll. 349-350) are examples to illustrate this point.

5.5. *Temporal clauses*

Temporal clauses are needed in recipe texts, as they mark the chronological sequence in the instructive process they describe. Arguably, the most common way to introduce time clauses is by means of *and*; though *when* also occurs. *And*-temporal constructions make no structural difference with those introduced by *when*, or *then*, that is, the predicate position is filled by a finite verbal form. During the Middle English period, it was also possible to find these *and*-constructions as non-finite clauses to indicate temporal relation of simultaneity, as already claimed by Klemola and Filppula (1992: 310-2). The examples below illustrate the use of *and* with a temporal meaning; often likely to be replaced by *then*:

Take radyche • fenell • parcell • dauke • marche • þe rotes of þese and not þe leuys • (**temporal**) And þer to take þe leuys of rue • mugwort sauyn • calament & origanum (f. 62r, ll. 142-145)
Take the roots of fennel, parsley, wild carrot, celery, the roots of these, but not the leaves. And take the leaves of rue, mugwort, savin, calamint, and oregano

take þe rote of marche • of þe quantite of þy fynger all grene and larde it with þe rote of pelettre of spayne • (**temporal**) And syth put þat rote in erthe A Zeyne (f. 62v, ll. 170-172)
take the root of celery, completely green, of the same size of your finger and grease it with the root of pellitory of Spain. And put the root in the earth again

Aftur ward take it oute and (**temporal**) a noynte yt with oyle of lorer or with mete oyle & (**temporal**) put it yn efte sonys • and (**temporal**) let it lye tyl sche hafe hyr purgacion (f. 62v, ll. 174-176)
Afterward, take it out and anoint it with the oil of laurel or with meat oil and put it in again. And let it lie until she has her purgation

6. The expression of involvement in the Yale recipes [10]

It is certainly difficult to imagine linguistic features showing any emotional meaning in scientific pieces. Taavitsainen (1994: 331) argues that «modern scientific discourse is often described as depersonalised, with frequent use of the "supressed person", the passive voice, and avoidance of emotive features.» However, there is already a set of «affective features» (Taavitsainen 1994: 331) in early scientific writings, namely pronouns, verbs of cognition, and some specific expressions.

Personal involvement is expressed in the Yale recipes by means of the use of personal pronouns: *I* and *you* (2nd person singular). In the case of *you*, the reader of the book is addressed, although it could be argued that, very often, *you* is potentially used to form impersonal constructions. Examples from the collection of recipes show that this is not the case here:

> Take þe leuys of rue • mugwort sauyn • calament & origanum • if þou hafe not ynowe of al • take þem þat may be goton (f. 62r, ll. 144-145)
> *Take the leaves of rue, mugwort, savin, calamint, and oregano. If you do not have enough of all, take those that you may have.*

> Put it yn • in like wyse ye may do with the rote of lupynes þat ys mych bettur (f. 62v, ll. 169-170)
> *Put it in the same way that you do with the root of lupin. That is much better.*

> But be for • and aftur þou must gif hir medycynes to make hyr hafe a purgacion be for sayde (f. 66v, ll. 459-460)
> *But, before and after, you must give her the medicines to make her have her purgation aforementioned.*

The use of the first person singular *I* is restricted to the following statements: *y lyke mykull* (ll. 430-431), and the textual comment *as y sayde befor* (ll. 563-564).

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[10] The partial formulation of this heading is taken from Taavitsainen (1994: 331).

Apart from the use of the above mentioned pronouns, there is hardly any other occurrence of any linguistic feature which may imply interpersonal, or emotive meaning.

7. Inserting the recipes in the treatise

Once I have described the internal structure of the recipe, the following question is how recipes are incorporated into the framework of a larger body text. These recipes are normally inserted by means of linking thematic and pragmatic elements both in the expository text of the ginaecological treatise and in the recipe text.

There is a clear thematic relationship between the gyneacological text and the recipes. The gyneacological text is rather an expository account of the diseases in women, and the ultimate reason for such exposition of diseases is to present remedies which may offer solutions to overcome those states of illness. For instance, in the chapter of the dropsy of the uterus (ff. 63r-63v), the disease is described as an excess of bodily fluids, and the solution to restore good health is by means of purgation. That purgation is achieved by using the suppositories prescribed in a recipe of the said chapter <A gode suppositores to purge women> (l. 237).

For the sake of clarity, I present a partial analysis of one recipe showing how it links into the overall treatise by means of certain lexical items:

> A goode fumygacion for to wakynn þem yn tyme of hir accesse / Take of pensadanum ʒ • vij of galbanum • ʒ xij of coost • as mych of peper xj cornes and a lytull bawme • þo þat may be stomped •stompe þem to poudre But resolue galbanum in vynegre & cast þer to doo þer to on þe coles and do hange hir hed ouer þe smoke • þese medycyns schal be don when sche ys in hir accesse • when þat sche is fallen doun but be for • and aftur þu must gif hir medycynes to make hyr hafe a purgacion be for sayde // (f. 66v, ll. 452-460)
>
> *A good fumigation to make her be awake during her attack: take seven drams of hog's fennel, twelve drams of galbanum, and also that much of*

costmary, twelve grains of pepper, and a little of balm that may be poun-
ded. Pound them to powder, but dissolve galbanum in vinegar and throw
it on the coals and hang her head over the smoke. These remedies will be
done when she has her attack; when she falls down. But, before and after,
you must give her the medicines to make her have her purgation afore-
mentioned.

The title itself is an indication of cohesiveness, in the sense that it links thematically the recipe with the rest of the chapter. The word <accesse> in the title represents a lexical link between the ex-pository text and the recipe, as it is repeated many times throughout the chapter in lines 391 (*accyse*), 427 (*accesse*), and 429 (*accesse*). Another word connected to this one is the hyperonym <sekeness> which represents a lexical link between the expository text and the recipe where we can find the word <accesse>.

From a pragmatic standpoint, recipes are also inserted by using endophoric referential devices. These devices «instructs the hearer/reader to look inside the text to find what is being referred to» (Brown and Yule 1983: 199). In the recipe above, the anaphoric pronouns þ*em* (453), *hir* (453), *hir* (457), *sche* (458), *hir* (458), *sche* (458), *hir* (459), *hyr* (459) are the examples found. Items *hir* and *sche* refer back to *woman* (379) in the first line of the beginning of the chapter where this recipe is included. And so is þ*em*. However, in the case of þ*em* which is clearly plural, its identity could either be found back in *woman* (453) or in *wymmen* in line 1: *Her be gy-nes þe sekenesse of wymmen*. It should be noted that, very often, the scribe shifts from the singular to the plural, but he is always re-ferring to the concept of "woman" as such.

Another common strategic way of inserting the recipes is by means of conditional clauses, as could be observed in the following examples:

But **if this sekenesse be of colde** • furst gyf hyr þis medycyn (f. 62r, ll. 140-141)

But if this sickness is because of cold, first give her this medicine.

And **if sekenes be of febulnes of þe wommanys complexion** • let hir vse confortabul metes (f. 65r, 350-351)
And if this sickness is because of the woman's feeble complexion, allow her to eat nice food.

But **and þe greuaunce be of ony oþer encheson** • make hir a baþe (f. 70v, ll. 735-736)
But if the pain is due to any other reason, make her a bath.

8. Conclusions

As shown above, the medieval recipe text presents a well-defined internal structure which is divided into different stages which are easily identified by the reader. Underliying this structure, there is a group of certain linguistic features that appear to be recursive in a set of mediaeval texts, and can be taken as a characteristic features of the recipe text. Such linguistic elements stand as the forerunners of modern scientific discourse, namely the use of the passive voice, the relative clause, and causative verbs. Besides, it has been shown that the mediaeval medical recipe text is characterised by a high degree of depersonalisation.

This paper constitutes a partial contribution to the study of mediaeval English medical recipe texts. Notwithstanding, there are elements which need furthering up, especially those pragmatic elements such as referents, or the use of cross-references in the mediaeval *receptaria*. The study of these features will shed light both on the process of writing medical recipes throughout history, and on the process of compiling medieval recipes.

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APPENDIX: MS Yale 47 recipes[11]

Recipe nr. 1: 123-127

And if þe stoppynge be caused of solre let make þem a stew of herbes þat ben oponynge • As of pollypodion • Sauyn • madyr • rosmarye • comyne • affodyll • mugwort • Calament • and syche oþer • and let þem syt on a sege stole ouer þe erbes • when þey ar wele ysoden &

Recipe nr. 2: 140-153

But if þis sekenesse be of colde • furst gyf hyr þis medycyn to make þe mater more abull to passe a way • Take radyche • fenell • parcell • dauke • marche • þe rotes of þese and not þe leuys • And þer to take þe leuys of rue • mugwort sauyn • calament & origanum • if þu hafe not ynowe of al • take þem þat • may be goton sethe hem yn vynegur tyl þei be well soden • þen clense yt and cast vn to þy vynegre halfe so mych of hony as þe vynegre is • And let þem too boyle to gedur a whyle ouer • þe fyre when it ys colde let hyr vse þer of a qu antite a ij dayes or iij but medul it with þe watre þat radyche and mader ben soden yn and þen let stwe her and baþe her with erbys a for sayde • þer yn let hyr drinke a drauthe of wyne þat sauyn • mugwort or madyre haþe ben soþen yn •

Recipe nr. 3: 162-166

Oon ys take tyriacull • dyatessoron & j ʒ oþer of cocle • and as myche of mirre • and stampe þem to gedur with coton • and make þer of a suppositore as gret as þy fynger • & put yt in hyr pryuy membre • but a noynte it furst with þe juse of mercurye •

Recipe nr. 4: 166-170

Or elles take þe rote of hook • or of mader • and larde yt with scamonye and a noynte yt with hony • put yt yn • or anoynte oon of þe forsayde rotes with

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[11] Abbreviations silently expanded.

hony • and þen springe þer vp on þe pouder of scamonye • and put it yn • in like wyse ye may do with þe rote of lupynes þat is mych bettur

Recipe nr. 5: 170-176

And oþer take þe rote of marche • of þe quantite of þy fynger all grene and larde it with þe rote of pelettre of spayne • And syth put þat rote in erthe A ȝeyne a xiiij nyght • or iij wokes • þen take it vp and wype it clene & put it in her priuey membre • a day and a nyght • Aftur ward take it oute and a noynte yt with oyle of lorer or with mete oyle & put it yn efte sonys • and let it lye tyl sche hafe hyr purgacion

Recipe nr. 6: 182-183

An • oþer medycyn Take þe floure of cockell and medull yt with coton & make a suppositore þer of /

Recipe nr. 7: 183-188

And oþer Take of pelettre • and pyrettre ana • ȝ iij of cockull • ɜ j of diagredion • as mych poundre al þes • an put þem yn a lytull lynyn bagge as mych as [a] fynger ty þer to a threde and let hyr put þe bagge as depe yn as sche may pull it oute lyhgtly • for it woll make hyr a noon to hafe purgacyon

Recipe nr. 8: 231-236

Neuer þe lese make hir • a stwe • of tyme • and calament• origanum • sauerey • lauandre • rue pulioll • mugwort • & of loryf leuys • & of þe croppys of henbane •& comyn • & of euery kynde of marche • and þy let hir byde in þe stwe as longe as sche may • and when sche goþe oute of þe stwe • let plastre þe erbys on þe moder

Recipe nr. 9: 237-243

A gode suppositores to purge wymmen

Take þe meyle of cockle and medull yt with hony & make yt sad as paste is þat bred is made of and wynde yt yn a soft lynnen cloþe & put þat in hir priuy membre • And let yt lygge þer all nyght or lenger if it nede • And if smart withyn forthe for kenesse of þe kockell a noynt it with oyle roses • or with oyle of vyolet or sych oþer as fresche buttur §§

Recipe nr. 10: 319-323

And take ceruse þat is blank plumme • and almondes • & mussilage • of pissle • and þe whygt of a ney • & water of roses • oyle of violet • and wete a weke þer yn put yt yn to her priuy membre in þe maner of <þ> <s>uppositore •

Recipe nr. 11: 338-343

mummie • encense • maxstix • hertes horne brent til yt be whyght ana • poudre þem & temper þem with ius of mynt plantayn & mug wort • make þem of þe quantyte of a bene and gif hir too or iij at oon tyme • And if þu take þe mawe of a sowkynge har • or of a sowkynges calfe • and bren it al to powder • me-dell þe poudre with þe forsayde pille • þei ar mych bettur •

Recipe nr. 12: 343-347

Also take hertes horne wel y brent and egge schelles well y brent tyl þey be whyght but take iij so mych of hertes horne • as of þe egge schelles • and pou-dre al to gedre • and let hyr vse þat in hyr potage • in sauce • & yn drinke •

Recipe nr. 13: 347-350

or elles take lynseed all hole and sethe yt in schepys mylke • or yn gotes myl-ke • and let hir hete it with fenygrekes þat ys mych bettre / Also þe ius of mugwort drunkert • or herbe y plastred ys gode to staunche þe flux/

Recipe nr. 14: 351-353

let hir vse confortabul metes and drinkes and zuccor roset • diappauer • and þe ius of myntes resolued y clarified • and so cast þer to a quantyte of violet and sugar •

Recipe nr. 15: 353-356

Or elles take encense • & mynt • and sangdragon • mastix • violet & storag • medell all þese to gedur with þe ius of plantayne • and vynegre • and plastre yt on hir schare • and on hir reynes //

Recipe nr. 16: 363-370

for þe flux • Take a gode quantyte of reyne watre • and þe fyeþe part of strong veynegre & seþe þer yn þe rynde of a blak plumtre And of a noot tree • & roses • & plantayne • conferee • daycy • ribwort • mynt oke appulls • penta-filon • hulles • of akkehornes • and of chestaynes • seþe al þese til þe water • be blakes & þikke • þen wete þer yn a scheete and lay hym hoet þer yn • and make þer of a • baþe & cetera

Recipe nr. 17: 374-377

Also take a quyk turtyll & bren hir fedurs and all • take an vnce of mumys • and sangdragon • bren all yn erthen pot to powdre • vse þat yn potage sauce • and drinkes

Recipe nr. 18: 430-435

medull oyle de baye and oyle of roses to gedre of boþe y lyke mykull • and þer with a noynt hir armes • handes • legges • and fete and do set an horne on hir schare with oute ony garsynge and let hir smel stynkynge þynges as felthe y brent oþer houndys • oþer gootes here • or schepys horne • or olde schoon • or a weke weet in oyle tent and quenched aӡeyn •

Recipe nr. 19: 435-439

Or elles take þe poudre of castorye and galbanum resolued yn vynegre & as myche brymston and psillium • & pensadanum • put þer to a peny wyӡht of petroleon • & do þer to • cast þer of on þe coles so þat þe smoke come to hir noyse •

Recipe nr. 20: 452-460

A goode fumygacion for to wakynn þem yn tyme of hir accesse / Take of pen-sadanum ӡ • vij of galbanum • ӡ xij of coost • as mych of peper xj cornes and a lytull bawme • þo þat may be stomped •stompe þem to poudre But resolue galbanum in vynegre & cast þer to doo þer to on þe coles and do hange hir hed ouer þe smoke • þese medycyns schal be don when sche ys in hir accesse • when þat sche is fallen doun but be for • and aftur þu must gif hir medycy-nes to make hyr hafe a purgacion be for sayde //

Recipe nr. 21: 466-470

And let grynde yn a morter louage • and warmade & seþe þem in a lytull wa-tre • and plastre it from þe mouthe of þe stomak to hir pryuey membre • and as myche on hir bakkes • and on hir sydes with oute ony oþer þinge •

Recipe nr. 22: 471-474

Also take sal gemme & sal nytre poudre hem & temper hem with vynegre • and salt watre and weet a weke of coton þer yn • and put it in to hir priuey membre • and it wyll deliuer hir of hir corrupt sede

Recipe nr. 23: 509-512

And make hir a stu of calamynte • origanum • lauandre • sauge • carlokkes pry-meros • comfery & rue • And þoo sche comeþ oute of þe stu gif hir treacull with wyne þat sauge ys soden yn

Recipe nr. 24: 513-516

make hir an oyne ment of cletes and of oyle of nottys and wax fried to gedur & wrongon þorogh a cloþe & siþe cast þer to þe pouder of encense and mas-tix • & þer with a noynt hir boþe be for and be hynde •

Recipe nr. 25: 516-519
Or medull þe ius of cletys • & of agrippa to gedur ouer þe fyre • and þer with
a noynte hir be for and be hynde from þe nauyl doun wart •

Recipe nr. 26: 529-531
Or take as myche of hony as of oyle and cast comyn to hem & seþe þem to
gedur & weet þer yn wull vn wasch or a blak felt & ley yt from be nauyll
doun wart and som what a boue •

Recipe nr. 27: 544-548
Take poudre of galles • notmygge • spykanard & of clowes • and temper þat
poudre with oyle of pyliall & put yt in a smale soft lynnen cloþe • and make •
yt of þe schappe of an ey • þen put yt yn to hyr pryuy membre • to let þe mo-
der þat it fall not oute a ʒeyne •

Recipe nr. 28: 548-550
þen make a plastre of crassed bayes • comyn & gynger • hete hem in a vessell
ouer þe fyre & siþe medull with hony & clet hir lye ix dayes •

Recipe nr. 29: 555-561
To helpe wymmen of þis myschefe • furst seþe buttur and wyne to gedre • þer
with softely handull þe moder and tawhe yt til it be nesche • siþe put yt in sof-
tely a ʒeyn & sowe it to gedre þat pees þat ys brokon with a silken þrede and
a quarell neld in iij places or yn iiij • syþe do pyche on a softe lynnen cloþe •
and ley it to þe priuey membre • and þe stynke of þe pyche schal make þe
moder drawe in to hir owne place

Recipe nr. 30: 562-564
Afturward make pouder of confery • and canell • & strawe þat pouder in þe sore
tyl it be hole • and let hir lye as y sayde be for a v • or ix dayes •

Recipe nr. 31: 580-586
Also oþer þynges of leuys of coste as comyn • anyse • þe seed of fenel • stan-
merche • caruy • louage • & of crasses • & perytory emplastred with oute • and
with yn in maner of medycyn wil dystry wynde • & comyn sod soft yn water
or whiʒt wyne emplastred with oute ys gode • off senuey soden & rapes • yn
watre • and þat watre wasche hir wombe well doune to þe pryuy membre • and
yt also •

Recipe nr. 32: 589-594
Oþer medycyns þat ben gode for wynde in mannys guttys • and for stycchys •
ben good for þis sekenes • As a plastre made of caluer donge stamped yn a

morter with gotys talowhe • aftur cast þer to a lytul pyche and frye hem wel to gedur • so make a plastre þer of and ley yt vp on a pece of leþer • and ley it warme to þe wombe •

Recipe nr. 33: 594-598
Or take þe erthe be for a bestys mawnger þat ys troden & be pyssed with bestes • heete þat ȝerthe a ȝeynes þe fyre and ley it wher þe greuaunce ys • And let þem absteyne þem from metes þat ben wyndy • As froo pesys • benys • fycches • fryte • and rawhe erbys§§

Recipe nr. 34: 629-632
When þe postem ys full waxen • make plastres to make yt rype & nesch to breke As þus make a plastre of whete mele • and lynsed • or of fenygrekes meduld with lye • but let not þe lye be ful stronge •

Recipe nr. 35: 632-633
Oþer medull with syche lye • barlye mele and make þer of a plastre •

Recipe nr. 36: 636-638
And þe by gynnynge of a colde postem • make plastres of origane • ysope • centorye • rue • & celydoyne • y soden yn wyne and ley it to all warme •

Recipe nr. 37: 640-641
Or make a plastre with snayles with hony and whete mele soden to gedur •

Recipe nr. 38: 641-643
Or make a plastre of þe rotes of affodyll stamped with reysinges and dry fyges • and soden yn oyle with lye • wyne and oyle

Recipe nr. 39: 643-645
• Or make a plastre of sowrdowhe soden yn oyle • or of rue or of fenell soden in wyne with oyle or fenell seede so ysod •

Recipe nr. 40: 653-654
Take þen methe warmode and do þer to iij partes of dispumed hony and let hir receyue þe weyȝte of a pounde þer of þorogh

Recipe nr. 41: 668-674
Take a gourde þat is ripe and pare hym with oute & clense hym of þat þat ys with yn hym • þen stampe hym small • and put yt in a pot ouer þe fyre • with oyle and wax • cast þer to þe poudre of mastix and schepis talogh • and when þey wel soden to gedur • cast þer to oli banum and let þem boyle to gedur

well þen clense it þorogh a cloþe • And þer with a noynte it with yn forth • And þis oynement ys gode for brennynge and scaldyng

Recipe nr. 42: 686-691

And herfor take pyllyall • origanum • and bay leuys • calamynt • & hokkes • sethe þem & þer with wasche hir wombe from þe nauyll doun wart to þe pryuey membre • þen take cloys • and spycanard • notmyges • and galyngale • and make hir of hem a fumygacion be neþe forþe

Recipe nr. 43: 692-695

Take rue & mugwort • & camphory • stampe hem wel to gedre yn a morter with oyle of pyliall • and hete yt at þe fyre • and wrappe it wel with a cloþe from þe nauyl dounwart •

Recipe nr. 44: 695-699

Also for ache þat comeþe of hardnesse of þe moder • Take saxifrage & ground swyly • olde caule • mugwort • hokkes betayn • and do seþe þem in watre • and do þe woman syt in þe watre vn to þe pappys •

Recipe nr. 45: 704-708

ffor þat take þe croppys of ellern stampe þem & wring out þe ius • with þat ius & mele and with eyren make þynne cakys • and fry þem with fresche grece • and þat schall cese þe ache • & if hir warme wyne to drinke þat comyn haþe be soden yn • §§

Recipe nr. 46: 736-741

make hir a baþe of hokkes • fenygreke • lynseed • warmot • soþern wode • & • mugwort • soden in watre • and doo hir baþe hir þer yn a gode while • And when sche comeþ oute of þe baþe let a noynt hir from þe nauyll doun wart with buttur and with deuty • & with arogon • & be hynde • also • þen make hir a fumygacion of spynacard & of þe rotes of coste •

Recipe nr. 47: 743-745

Also when sche comeþ oute of þe baþe and sche be ryche gif hir ʒ S[12] of bawme with wyne warmed •

Recipe nr. 48: 743-745

if yt be a por woman seþe þe rotes of cooste • & mugwort in wyne & do þer to ʒ ij of boles gall • & let hir drinke þat when sche comeþe oute of þe baþe

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[12] This symbol stands for the Latin «semi» "half".

Recipe nr. 49: 746
Or elles temper borage • with wyne • & gif hir þat to drinke •

Recipe nr. 50: 746-749
or make a plastre of mugwort soden in watre • from þe nauyll to hir priuy membre • ffor þat makeþe a woman sone to be delyuerd of child •

Recipe nr. 51: 797-800
Also take þe ius of percely and of leke • medel þem with oyle of pulyall & gif hir to drinke • or þe ius of Borage & þese wyll drawe oute þe Seconndyne§§

Recipe nr. 52: 815-817
And if þei be yonge wymmen þen do seþe karlokkes • or skyrwyttes • in wyne & let hir syt ouer þe smoke þer of þat it come to hir priuey membre •

Recipe nr. 53: 817-820
Or take pulyall & make poudre þer of and put yt in a bagge so brod and so longe þat it may hyll boþe þe priuey membre of þe woman & ley it to & bynde yt well þat yt fall not A wey §§§