

# A MIDDLE ENGLISH TEXT ON PHLEBOTOMY

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## ABSTRACT

This paper has a twofold objective. The first one is the edition of the text in Wellcome Library, MS5650, ff. 58v-61v, and the second one concerns the study of its language and its textual organisation. To my knowledge, this manuscript has not been edited before, and belongs to a volume of fifteenth-century medical items bound together. There is apparently no relationship among these items, and the only connecting thread is the practical nature of these texts. The analysis of the language will allow me to tentatively locate the text from a dialectal perspective. This detail along with the analysis of the physical features of the text will help me to provide a more exact date of production of MS5650, ff. 58v-61v. For a more comprehensive study of the text, its characterisation from a genre perspective is offered. The conclusions of this paper comprise all the partial findings, and in so doing a complete picture of MS5650, ff. 58v-61v as both a social and a linguistic object is presented.

**KEYWORDS:** Edition, Middle English, Phlebotomy, Wellcome Library, Textual Criticism, Textual Genre.

## UN TEXTO SOBRE FLEBOTOMÍA EN INGLÉS MEDIO

## RESUMEN

Este artículo persigue un doble objetivo. El primer es la edición del texto en Wellcome Library, MS5650, ff. 58v-61v, y el segundo se refiere al estudio del estudio de su lengua y de su organización textual. Hasta donde es posible indagar, no hay información de que este manuscrito no haya sido editado. Pertenece a un volumen de textos médicos del siglo xv, aparentemente, no hay relación entre los documentos del compendio, y su único hilo conductor es la naturaleza práctica de los textos. El análisis de los rasgos lingüísticos me permitirá ubicar el texto dialectalmente. Esto, junto con el análisis de las características físicas del texto, me permitiría proporcionar una fecha más exacta de producción del MS5650, ff. 58v-61v. Para un estudio más exhaustivo del texto, se ofrece una caracterización del mismo desde una perspectiva de género. Las conclusiones de este trabajo incluyen todos los resultados parciales y, al hacerlo, una imagen completa de MS5650, ff. 58v-61v, como objeto social y lingüístico.

**PALABRAS CLAVE:** edición, Inglés Medio, flebotomía, Wellcome Library, crítica textual, género textual.

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## 1. INTRODUCTION

Medieval medical texts have received uneven editorial attention in the last decades. While every effort has been done to produce seemingly extensive and representative compilations of these texts, the majority of which largely funded by public institutions, thorough critical editions of Old English and Middle English medical texts are still expected<sup>1</sup>. The idea of what is scientific today has motivated frantic waves of medieval textual compilations in order to meet the quantification rules in contemporary scientific methodology ruled by statistics, indicators, and probabilistic means. Depending on the interests of the compilers, some of these corpora contain lemmatizations, other include part-of-speech XML-tags, and very refined compilations present, say, additional information on visual aids in the manuscripts from which the texts have been excerpted. The direction taken in scholarly linguistic research is commendable and, of course, very much needed to comply with the rules of the game. This article pursues, however, a different goal, and an edition of a bloodletting text in the fashion of the work done back in the mid-twentieth century is intended. The product of this edition might be eventually of use for later inclusion in the mentioned larger textual databases, should the text meet the needs of the compilers and of the purposes of the compilation.

This article proposes an edition of the text in the Wellcome Library, MS5650, ff. 58<sup>v</sup>-61<sup>v</sup>, along with information pertaining to its physical and language features. A glossary of Middle English words will be given after the edition for ease of reading. This said, the structure of this paper is, as follows. Section 2 offers an overview of phlebotomy in the Middle Ages, with an indication of earlier work performed on phlebotomy texts from this period. Later, in section 3, I focus on a description of Wellcome Library, MS5650, henceforward *W*, in codicological terms. In the following section, I offer information on the palaeographic, language and dialectal features of *W*. The last section is the edition of this item with textual apparatus, notes and a glossary of words excerpted from the edited text.

## 2. PHLEBOTOMY IN THE MIDDLE AGES

Medieval medicine is both an art and a craft, and sufficient proof has come to us in the form of textual witnesses attesting for the interest medicine arouse among medieval scholars and layfolk (see Voigts). The education in medicine was extremely dear in the medieval period, and so was therapeutic assistance by learned professionals. This was among the reasons to find alternatives, less expensive means of therapeutic treatments. Evidence of this is found in the number of practical texts

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<sup>1</sup> Surprisingly, medieval recipe compendia have received much editorial attention in the last centuries and nowadays of different quality. For a careful edition of medieval *receptaria*, see Hunt and Benskin. An instance of an earlier edition is Ogden.



based, as was pointed out in Alonso-Almeida and Carroll, as well as in de la Cruz Cabanillas, on academic texts. These texts circulated on demand and served an instructive function in those cases in which ordinary healers needed to perform some medical technical procedures. Thus, an English text on bloodletting like the one edited here represents a much lighter version of its phlebotomy master texts in either Latin, or in their translated forms in English or Norman French.

Phlebotomy by bloodletting has a long history coming down from earlier than the Egyptians (Davis 6). In the Middle Ages, this practice was also known and used, even if we cannot precise the popularity and frequency among practitioners. The truth is that countless medical texts contain directions on how to perform the procedure of bloodletting on humans, and where this should be done (see Voigts and McVaugh). A good example is the *homo venarum* found in the Wellcome manuscript 8004, f. 18r. This represents a beautiful decorated figure of a man surrounded by portions of text in either red or black ink indicating the place and names of veins in the body along with a short description, e.g. “The vayn in the vtturst part of þe nose opynd helpis þe brayne & clense þe mynde” (my transcription). This information is very similar to the description of the therapeutic functions of bloodletting depending on the veins on which this operation is carried out in W, ff. 58v-81v.

A technical aspect of bloodletting reports on the specific days in which this practice could be done, and almanacs often contain this information for availability to the surgeon or barber. They believed that there were good and bad days for bloodletting depending on the position of the moon and the planets (Stell 16). Parapia (491, after Dingwall 40) formulates this by drawing from historical evidence:

A manuscript dated 1595 ‘Ane Gude Boke of Medicines’ states ‘for letting of blude thair be thrie perrellous dayis in the year’, and gives the following advice ‘The last day of Apryll the first Monday of August and the last Monday of December. These thrie dayis be forbidden for they ben all ye waynes full of bode of every man. And yrfoir gif a women or man be latten blude on these dayis they sall dye wtin xv dayis’. There were, on the other hand, some auspicious days for, bloodletting. If the procedure was carried out on 18 April there would be no fever; on 3 April no headache; and on 17 December or September, St Lambert’s day, ‘he shall not fall in no dropsie, fransy or tisyke’.<sup>2</sup>

In W, ff. 58v-61v, astrological significance is disclosed in the reference to months of the year and festivity days rather than as exact reference to the moon, the stars and the planets in order to signal recommendation to practice or to avoid certain therapeutic procedures. Medieval books and quires on practical medicine contain numerous instances of how, where and when a person should undergo bloodletting in order to restore balance of their bodily fluids, and consequently of their good health conditions. This belief was perpetuated over centuries (Siraisi 97),

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<sup>2</sup> The months mentioned here coincide with those mentioned in W, f. 58v, but the days mentioned in both are different, except for the month of December.



evidence of which are the number of books mentioning and describing this excess of fluids and how to avoid this bodily disorder. Much of this knowledge recaps on the classical masters, as Hippocrates Galen and Socrates, who recommended the elimination of excessive humoral substance (Matheson 247). This information is echoed in medieval medical works, written either in Latin or in other vernaculars (cf. the pseudo-Bedan *De Minutione Sanguinis, sive de Phlebotomia* and Mirapice's work on bloodletting).

The practice of bloodletting could be innocuous to some extent, but it could also be life threatening, and that is the reason for some to disdain it, as is the case of the English Helmontians in the seventeenth century, in favour of a more rational and chemistry-based type of treatment (Taavitsainen et al. 19), as pointed out by Wear (383): "Blood-letting symbolised for Helmontians the intransigent hostility of Galenic medicine to any questioning of its methods and to any innovation". The advent of a more scientific type of medicine meant the abandonment of this practice, at least in the developed countries. W, ff. 58v-61v, relies on contemporary circulating texts, which were based on the works of the classical writers and their witnesses, and still recommends bloodletting on certain days and on certain dietary conditions, as we shall see.

### 3. W WELLCOME LIBRARY, MS5650

London, Wellcome Libray, MS5650 is described under the heading 'Medical compendium in English' in the online catalogue of the digital collection of the Wellcome Library (London, UK). According to this online catalogue, MS5650 seems to be in a fragile condition. Torn edges and dirt on the first leaves suggest a later binding. The date of production is approximately the fifteenth century. This will be later supported using palaeographic and linguistic data.

The manuscript contains 120 folios and two vellum final flyleaves and this volume is bound in medieval wood boards covered by leather. Quires are sawn and put together by three double thongs attached to the margin of the boards. The book spine shows sewing method as it has not been covered with leather. There is no decoration on the covers, but there is evidence of a missing metal clasp to keep the book close. The volume is 220 × 155 mm. According to the catalogue details, folios 1, 8-9, 16, 22-23 are vellum. Collation is also provided in the catalogue, and reads, as follows (this collation uses pages rather than folios): 1 16, 2 16 wanting 1-2, 15-16 (15-16 probably blank), 3 12, 4 12, 5 12 wanting 10-12 probably blank, 6 10 wanting 7-10 probably blank, 7 14 wanting 9-14 probably blank, 8 16, 9 4, 10 15, 11 10. Quires missing between 8 and 9 and 10 and 11.

Visual inspection of the digitised manuscript reveals that f. 7 is severely damaged to the extent that more than two thirds of the folio have been torn away. Despite the description of quire 2 as wanting folios 2, 15 and 16, my examination of the book and the text on those folios reveals that these folios are present in the volume. The text follows nicely from one folio to the next. The excessive dirt on f. 16<sup>v</sup> indicates that this quire was loose for a good while until bound as part of



the volume. Quire 3 had originally 8 folios, wanting 1-2, 3-4. Quire 4 also had 8 folios, wanting now 13-14, 15-16. From quire 5 onwards, there is no contemporary foliation starting '2' until folio 97 in present day script.

W is written by different scribes in English and Latin. The catalogue informs that the volume was compiled in the Westmoreland area. There are also additions by later hands. The practical nature of W is evinced in the items collected, among which there are medical and culinary recipes along with a treatise of the diseases of women, with some others. The exact contents taken accurately from the catalogue are the following:

Item	Contents
ff. 1r-28v The 'Boke of maschalse'	Incipit: 'The boke of marschalse here it schall begyn...Iff þat þou hafe stede folse to kepe...' Explicit: 'Explicit per dominum Johannem Marshall vicarium sancti Michell de Appelby'
ff. 29r-40v Herbal	Incipit: 'Ruw is hot and dry and dos goode to þe stomak...'
ff. 41r-58r Treatise on the sicknesses of women	Incipit: 'Here begynnys the sekene off women whylk is callyd the moder. Also we salt understande þat women has lesse hete in þe body þan men...'
ff. 58v-61v Phlebotomy treatise	Incipit: 'Ffor blode lettynge. Seth þe autoritie of yprocas þe noble phisiciane...The vayne in þe myddest of the for hede serves for hede ache and for þe mygrayn...'
ff. 62r-67v Trotula, Tractatus de egritudinibus mulierum	
ff. 68r-75v Collection of culinary recipes for meat, fish and vegetable dishes	Incipit: 'Hic incipit modus iusquendi qualiter cocus se habeat in coquinis circa cibaria diversa preparanda. Swan. To slee all maner of birdes to roste þame and to sause þame...'
ff. 76r-88v Recipes for drinks, salves, unguents, etc.	Incipit: 'Here may thou lere diverse manner off makyng of salves, drynkes, siropes, plasters, oyntementes, and gude entretes...'
ff. 89r-91v Tract on making aqua vitae	Incipit: 'Aqua vite and þe makyng þeroff. Take camphore... in distillatorio cum vino ponantur et ad lentum ignem distilles.'
f. 91v On the making of oils	Incipit: 'Her beginnys þe makyng off oyls. Oleum masticis ...'. The end of the work is wanting.
ff. 92r-95v Treatise on uroscopy. The beginning and end of the work are wanting	
ff. 96r-120v Recipe collection	Incipit: 'Ictericia. Item ad [?] mundificare cutem cum aceto albo tepido et decoctione capille veneris eupatorii et ordei ...'

Catchwords in W include f. 11r 'ye hors they', f. 13r 'whylye', f. 16v 'yat fyngyr', f. 24r 'surs of rye', f. 52v 'make ye modyr to drawyn hyr vpp in water', f. 86r 'erthe', f. 88v 'pan', f. 91v 'Oyle of swete almond', f. 115v '& ye hete', f. 120r 'res'. These catchwords are accurate. The folios mentioned correspond to modern foliation, as some medieval folios are missing from the original.



The support of W is paper, but parchment has been used on folios 1, 8-9, 16, 22-23. There are some folios on which lines have been scored for designing the writing space. These lines have been done by pressing some point of lead to mark the paper without using ink. Others do not present these lines. No traces of pricking have been detected. The text is written in a single column throughout with some marginal additions in contemporary and later hands.

Ordinatio in running text is supported by specific headings preceding some items, and the use of red ink and red underlining in the case of the recipe compendium. The use of red paraph marks also serve this same function. W is certainly not rich in the use of decoration. There is one initial capital letter <H> with only a right shank, being the second missing in the form of a large minuscule <h>. This letter occupies approximately five lines, and it has been designed in brown with shades of red and a curly spine to finish at the top. Hanging red initials are used in the two tracts on the diseases of women. In the case of the *Tractatus de egritudinibus mulierum*, initials appear only from folio 64r up to 67v. A hanging initial is also found on f. 1r at the start of the 'Boke of Maschalse'. In the case of our text, there is a manicule in a later hand used as a signalling device to indicate the suitable time for bloodletting on f. 59v. Another marginal note is 'no¶' on f. 58v to indicate unfavourable days for bloodletting.

As to early provenance and ownership, following the information on the catalogue, there are the fifteenth- to seventeenth-century signatures of Lancelot Denton on f. 22r, Georgius Harrison, Thomas Gent and Mary Williamson ff. 22v-23r, Recardus Hygins f. 23v, Edward Johnstone f. 96r-v. On flyleaves, information from a rental for Appleby and the surrounding area. The volume was acquired from Christie's (3 Dec. 1986, lot 349) and purchased from Dr David Segal in 1989, as noted in the online catalogue.

#### 4. W, ff. 58v-61v

The text edited here from W is an instance of a medieval medical practical knowledge being taken from learned sources dealing with medical matters. As I shall show in due course, this text seems to be a digested version of a technical text in which jargon has been reduced to a very minimum, so that a non-trained practitioner may be able to understand the information given. I have consulted several databases and catalogues of manuscripts in order to ineffectively identify any other extant version of this text.

W, ff. 58v-61v, is the work of a single scribe under the contemporary heading 'For blode lattyng'. The text is written using a cursive hand mixing letters from the anglicana formata and the secretary scripts in a sort of brownish ink; in some portions of text the ink is clearly fading away. The style in our manuscript item shows looped descenders, as in the case of the letter <y, h, j, x> and the ampersand <&t>, for example. Instances of looped ascenders include some cases of the letters <s> and <f>, the letters <k, l, h> and some abbreviations. Letter <a> reflects the characteristic Anglicana double-compartment. Letter <g> also reflects the typical



Anglicana 8-shape. There are the 6-shape letter <s> and the tall <ſ>. The forms the letter <r> shows in the manuscript are the short type and the long descender type. There is also the round <r>, as used in the word *thorow*, for instance.

The contents of this item include the unfavourable days for bloodletting and when in the day bloodletting is recommended (ll. 1-12); the bloodletting veins, location of veins and their therapeutic associated benefits (ll. 13-187); and the virtues of bloodletting (ll. 188-191). As indicated in the notes, reference is made to Hippocrates through Isidore of Seville's writing (ll. 2-3), probably from the appended item to Isidore's *Etymologies*, i.e. *De initio medicinae* (Codoñer 18). A closer reading of the text reveals that the *Etymologies*, including its appended item, does not seem to be the main source for W, ff. 58v-61v.

There is, however, evidence that the source of our edited text might be the pseudo-Bedan *De minutione sanguinis sive de phlebotomia*. Even if our Middle English text is not evidently an accurate witness of the *De minutione*, information on the favourable and the unfavourable days for practising bloodletting might have been taken from this text, as shown in the following excerpts, which additionally shows the influence of astrology on surgical procedures:

Plures sunt dies Ægyptiaci, in quibus nullo modo nec per ullam necessitatem licet homini vel pecori sanguinem minuere, nec potionem impendere, sed ex his tribus maxime observandi, octavo Idus April. illo die lunis, intrante Augusto: illo die lunis, exeunte Decembri: illo die lunis, cum multa diligentia observandum est, quia omnes venæ tunc plenæ sunt (*De minutione* in Giles 350).

Seth ye autorite of Ypocras, ye noble phisiciane Ysoder tellis yat yer be thre days in ye 3ere jn ye whilk dayes a man ne sall noght be lett blode. And these bene ye dayes: the 8 kalender of April, the forth day of August, the laste day of Decembre (W, f. 58v).

De ambis temporibus incidimus, propter effusionem oculorum. De subtus lingua, duas propter rheuma gingivarum, vel vitia oris, et dentium dolorem (*De minutione* in Giles 350).

The two vaynes vnder ye tonge serues for swetyng & fluxes & totheache & gomes and rewmes of the hede & appostems and squisies of the throte & for swonnynge & sikkynges & ye cowth & for ye wikkyd euele & for all vices of the mouthe (W, f.59r)

W, ff. 58v-61v, is written in English throughout, and to my knowledge, dialectal provenance has not been yet confirmed, and W has not been considered for localisation in the LALME, either. Evidence based on this manuscript indicates a northern stratum, especially Westmorland in Cumbria.

As to language use, nouns in this text do not present traces of Old English inflections, except for marking the plural and the genitive form. The inflectional endings for the plural are *-s* and *-n* (numbers in brackets refer to lines in the edition), as in *vaynes* (8) and *eene* (24), respectively. These two inflectional ways of forming the plural may be used for the same word at the same time: *bones* and *bonen* (66), *arnes* (10) and *armen* (80), *vaynes* (8) and *vaynen* (123). The genitive is also marked with *-s*, as in *a womans flowres* (152), *ballokkes stones* (126), although zero marking is also possible, as in *ballok stones* (163). Mutated plurals as the result of an earlier i-umlaut have been also identified, as in *fete* (12)/ *feete* (151) and *men* (132).

Adjectival distinctions concerning gender, case and number are not retained in this text (cf. Horobin and Smith 106). Adjectives appear to be invariable, and



there is no trace of the OE strong/weak distinction on these forms: *vnclene* (8), *gude* (19), *strayte* (82), *lytyll* (115), *cold* (173), *right* (173). Degree is expressed in this text by means of synthetic devices: *-er* for the comparative, as in *lawer* (129) and *-mare* (122), and *-st* for the superlative, as in *myddest* (13). There is also the use of *best* (111) and *next* (41) as a case of irregular superlative. As to adverbs, these are formed by the addition of the suffix *-ly*, *onely* (9), *specially* (68), and *namelyche* (92); the last one still reflecting the OE adjectival suffix *-lic*, also used with final *-e* to form the adverbial form.

Pronouns in the text include: (a) personal: 3s, neuter: *jt* (7), *it* (19), gen. masc.: *his/ys* (110); 3s obj. masc. *hym* (171); 3pl.: *yai* (78); gen.: *yair* (158); obj.: *yane* (158); (b) indefinite: *one* (71), *other* (69); (c) partitive: *ylkan* (34); (d) demonstrative: *these* (5).

Articles are *ye* (2) *the* (25), and *ane* before words with vowels initially, as in *ane euyle* (14).

Verbs in the infinitive have generally no specific endings, although forms may carry final *-e* and one case of *-en* as the result of inflectional levelling from Old English *-an* ending for the infinitive. These forms may cooccur with (*for*) *to*: *for to wete* (7), *for to clen*s (27), *to blede* (64), and *for to staunchen* (151). The verbs for the present tense indicative show inflectional endings for the indicative third person singular and plural. Forms include 3s *-is*, *-ys* and *-es*, as in *hauntis* (92), *tellis* (3), *seruys* (55), *serues* (71), and 3pl. *-yn*, as in *clepyn* (133). These forms suggest, as already pointed out, a northern stratum for W, ff. 58v-61v. Present subjunctive apparently carries no additional person marking, and its form is alike the indicative simple past. There is the only instance of 3s *swone*. The imperative is like the infinitive with or without the ending *-en*: *wesch* (168) and *bathen* (176).

The passive is made up of the verb *to be* in the infinitive or in its obliques; the past participle endings are weak *-ed*, *-id*, and *-t*; and strong *-n*: *is called* (18), *i clepyd* (84), *be latt* (133), *be lattyn* (10). The verb *to be* is: subjunctive *be* (170); 3 s prs. ind. *ys*, *is*; 3 pl. prs. ind. *bene*, *or*. Preterite-present verbs in this text are *moie* 's. may sg.' (167), *may* 'may pl.' (157), *mete* 'might' (78), *mot* 'must' (38), *most* 'must' (68), *sall* 'shall' (134), *shall* (169), *shuld* 'should' (10). These forms have been attested in areas of the North, except for the variant *mete* 'might' that is not registered in the *LALME*. The forms *shall* and *shuld* are not very common in the North from which this text seems to be. The variant *shall* in this area is very distinctive occurring only in five LPs. One of which corresponds to the dialectal area of Westmorland.

This state of the language roughly confirms the catalogue date for this manuscript entry, i.e. the 15<sup>th</sup> century, although, particularly, in the case of the item edited here, an approximate date should be some point in the late 14<sup>th</sup> century. This is also supported by the dialectal localisation of this text which shows some degree of standardisation although a number of colourful forms still persist.

The linguistic profile (LP) given below has been designed following the directions in the *LALME* and localisation has been performed focusing on the information in this LP and on the morphological evidence described earlier. Sporadic forms are given within triple brackets.



TABLE 1. *LP WELLCOME LIBRARY, MS 5650, ff. 58v-61v*

THE	ye
THESE	these
IT	it, yt
THEY	yai
THEM	yane
THEIR	yair
WHICH	ye whilk
EACH	ylkan
MAN	man
ANY	any, ony
MUCH	mekill
ARE	bene (((or)))
IS	is, ys
SHALL sg	sall, shall
SHOULD	shuld
AGAINST	agayn(e), (((a3ene)))
NOT	noght
THERE	thare, yer
MIGHT vb	mete
THROUGH	yorow, thorow
BETWEEN adv	bytewix, betwix
CALL vb	call-, clep-
DAY	day
DAYS	dayes
EVIL	euel(e), euyle, euylle
EYE	een
EYES	eenen
FIRST weak adj	fyrste
GOOD	gude, gode
HAVE pres	haue, hafe
LOW	lawer
[C]OLD	cold, cald
ONE pron	one
OTHER adj.	other
TWO	two
WIT inf KNOW	wete



Dialectal localisation of the text has been carried out focusing on the LP in Table 1, as already said, and also on the dot maps in the *LALME*. The LP shows some distinctive Northern features. The forms for *bene* and *or* are found in this area. In the case of the former, it is attested in the dialectal regions of Yorkshire and Westmorland. As to the latter, this form does not appear in the *LALME*. The form SHALL: *sall* is quite spread in the North, and SHALL: *shall* is more exclusive in this area and is registered in the *LALME* in Westmorland and Northumberland. The form *shuld* is recorded in specimens from Durham, the Isle of Man and Westmorland. Another defining feature is *agayn* ‘against’. This form is not widespread in the North and appears in Westmorland and Yorkshire. The form *azene* is not a northern feature, and it has been attested in the county of Norfolk in the *LALME*, and this might suggest that this form is a variant as the result of copying from an exemplar or a variant as the result of the scribe’s own idiolect (cf. Benskin and Laing).

The localisation of the word *thare* ‘there’ has been found in the areas of Durham, Lancashire, Westmorland, York, and Lincolnshire. The form *betwix* ‘between’ in its current manuscript form in two words is extensively used in Westmorland and neighbouring areas. The forms *gude* and *gode* for the item GOOD have been registered for several counties of the North, including York, Lincolnshire, and Durham, among others, and the region of Westmorland, where both *gude* and *gode* coexist. The same happens with the variants *hafe* and *haue*, being the second of these far more popular than *hafe* in areas of the North, although both forms have been attested in documents of the Westmorland area.

The word *lawer* for the item LOW is localised in some areas of the north-east of England to Cumberland, Westmorland and Lancashire. The distinction <a/o> preceding the homorganic consonant cluster <-ld> keeps both variants in the text edited here, hence *cold*, *cald* (see Jordan-Crook 92 for the *cald* variant). The form with *a* is basically found in areas of the North. In the text, another form with *a* from its ancestor Old English long sound /a:/ is identified, i.e. *-mare* in the word *ouermare* (122-123). All these features confirm the Northern stratum of W, ff. 58v-61v, specifically the region of Westmorland, as suggested by the number of variants in the edited text localised in this area. A comparison of the LP designed here with LP 389 in the *LALME* is clarifying. Actually, this LP 389 also includes evidence of fortition of the voiceless interdental fricative represented in spelling by <-th> in numerals into voiced or voiceless plosive sounds represented in spelling by <-t> or <-d>. In W, the form *seuened* ‘seventh’ suggests the same process of fortition.

The lexicon of W, ff. 58v-61v, reflects the type of words that are representative of this type of medical technical texts, even if, as already pointed out, jargon has been kept to a minimum in order not to hinder understanding to the non-professionals. The vocabulary used in this text suggests different traditions. This encompasses the names of sicknesses, plant names, medical products and implements. These lexical items display a high influence of Latin (or Greek via Latin) and French. Some examples taken from the text may illustrate the influence received from these languages (information has been drawn from the *Oxford English Dictionary* and the *Middle English Dictionary*): *colica passio* < ML *colica passio*; *mygrayn* < OF *migrat(g)ne* (<L *hemisrania* < Gr *hemikrania*); *apostemes* < OF *aposteme*, *apostume*, *empostume*



and ML *apostema*; *jaundes* < OF *jaunice*, *gaunisse* and AN *jauniz*; *feuers* < OE *fefer* < L *febris*; *kancer* < OE *cancer* < L *cancer*; < medieval squisies < Latin *squinancia*, *-antia*, apparently formed by confusion of Greek *συνάγγχη* and *κυνάγγχη*; *venegre* < OF *vinaigre*, *vinagre* and AN *vinegre*, *vinegar*; and *spices* < OF *espece*, *espi(e)ce*, *espis(c)e* and AN *spece* from L *species*.

## 5. EDITION

A set of editorial principles has been followed in the edition of W, ff. 58v-61v. The scribe's own spelling conventions have been fully respected throughout this edition, including cases of variation to avoid concealing dialectal information. Variation in the use of <u> and <v> to indicate either a vowel or a consonant quality has been retained. The vowel sound represented by the letter <i> in the PDE word *list* can be either <i, j> or <y>. These are also shown in the edition.

Abbreviations are expanded in conformity with the rest of the manuscript's spelling, and these are indicated using italics for reasons of their dialectal significance. Otiose marks in script have been excluded from the transcription, but abbreviation marks have been identified with reference to similarly spelled-out words used in the recipe book. These abbreviations are curly strokes to indicate the omission of a final *-er*, a sort of upturned <ə> to signal *-es/-ys*, and tildes that indicate a missing nasal sound as in the word *man*. The ampersand symbol <∞> has also been retained in the edition. Supralinear letters, normally <t> and <e>, are also shown.

The scribe quite often uses word boundaries, which are meaningless in PDE. In this edition, I have amended those misdivisions, as I have not clear evidence that division has been purposefully intended by the scribe in all the cases. These words are *a for*, *a boutte*, *a bove*, *a gayne*, *a zene*, *be hynd*, *be twix*, *blodelattyng*, *hede ache*, *with in*, and *with oute*.

As to punctuation in the original, the scribe of W, ff. 58v-61v, uses several times the *punctus*, the *virgula suspensiva*, and the hyphen to establish periodic division within the text. These marks indicate the structure of the text, as well as the reading pauses. Paraph marks are deployed as marginal notes to signal therapeutic directions related to bloodletting.

Punctuation in the edition is editorial. Some uses of the *punctus* reflect PDE use of the point. The same applies to the simple and double virgule, and a PDE point has replaced this punctuation mark. Occasionally, the virgule and the *punctus* combine to indicate a same kind of segmentation. In these cases, a PDE point is also used. Other times either the *punctus* or the virgule may appear after an adverbial phrase, in sequences of any type of phrases, and before the word *and* (in phrases and clauses). All these instances of the *punctus* or of the virgule are a PDE comma or nothing in the edition. The *punctus* surrounding numerals have been removed from the transcription. The genitive is left as it stands in its manuscript presentation, without apostrophe, e.g. *mans mynde* rather than *man's mynde* (f. 60v).

The paraph marks in the margins have been retained as these are considered contemporary visual aids. There is one case of a triple virgule in the original to



separate off two simple sentences. This mark is a point in the edition. An editorial colon has also been added. Capitalisation follows PDE conventions, and <ff> in initial position has been reduced to minuscule single <f>, except in the case of the word *ffeuertzer*, which is capitalised, thus *Feuertzer*.

The folio numbers are included in the edited text, and each line corresponds to a line in the manuscript. Lines are editorial and are given in the margin as a reference aid to follow the description of the text given earlier in this paper.

58<sup>v</sup> For blode lattyng.

**S**eth ye autorite of Ypocras, y<sup>e</sup> noble phisiciane Ysoder tellis yat *yer* be thre dayes in ye zere jn ye whilk dayes a man ne sall nocht be lett blode. And these bene y<sup>e</sup> dayes: the 8 kalender of April, the forth day of August, the laste day of Decembre. It is for to wete yat all the vaynes of ye hede yai bene vnclene after mete, saue onely ye vayne vnder ye chyn. 5

Also ye vaynes of the armes shuld be lattyng blode afor mete. And ye vaynes of ye handes & of y<sup>e</sup> fete after mete. 10

The vayne in y<sup>e</sup> myddest of the forhede *serues* for hedeache & for y<sup>e</sup> mygrayn yat is ane euyle *ya<sup>t</sup>* takes halfe y<sup>e</sup> hede & makes it to ake. And also for the litarge *ya<sup>t</sup>* is ane euylle *ya<sup>t</sup>* makes a man to forgete al yat he heres and *ya<sup>t</sup>* *commes* yorow a postym yat is called litarge. And it waxis behynd ye hede. And it is gude for y<sup>e</sup> fransye & wodenes, and for y<sup>e</sup> brayne yat is defouled, and for newe meselry. 15  
no¶ 20

The two vaynes in y<sup>e</sup> temples a[t] both partes of the hede *serues* for akynge of the dece eres and for mekill waterynge of y<sup>e</sup> eene and agayne grete hete of the temples. 25

The two vaynes behynde y<sup>e</sup> eres *serues* for to make a man haue gude mynde & for to clens y<sup>e</sup> face & for ye spottes in y<sup>e</sup> face & for rewms & filthes of the teth & y<sup>e</sup> gomes & for all vices of y<sup>e</sup> mouthe. 30

2 Seth] There is an indication for the later addition of a hanging initial, i.e. <s> given in minuscule in contemporary hand, same script and ink. This initial has been, therefore, added in this edition.

1 58v] 2 Seth] eth 23 dece] ^dece



59r The two vaynes in y <sup>e</sup> eres within <i>serues</i> for tre- melyng of the hede & stoppyng of the hede & for tyngelyng of y <sup>e</sup> eres & for newe defenes. The two vaynes in y <sup>e</sup> nekk ylkan of yane <i>serues</i> for all swellynges & superflewites of y <sup>e</sup> cheuwynge <sup>s</sup> teth & gomes & chekes and for boches & appostymes of the throte withjn & withoute & yat blodelattyng mot be done with grete sotelte.	35
The two vaynes in y <sup>e</sup> two cornes of y <sup>e</sup> eres next y <sup>e</sup> nose <i>serues</i> for derkenes of y <sup>e</sup> een & for webbes & clowdes & pynnes of y <sup>e</sup> een & for all fluxes & greuans of ye eene. The vayne of y <sup>e</sup> topp of y <sup>e</sup> nose <i>serues</i> for hedeache & for y <sup>e</sup> flux of ye eene & of the heuede.	40  45
The two vaynes ya <sup>t</sup> bene in ye jowes of the mouth <i>serues</i> for schewes of y <sup>e</sup> face & for schabes & schab of ye heued.	
The two vaynes vnder y <sup>e</sup> tonge <i>serues</i> for swetyng & fluxes & totheache & gommes and rewmes of the hede & appostems and squises of the throte & for swonnynges & sikkynges & ye cowth & for ye wikkyd euele & for all vices of the mouthe.	50
The vayne in ye hole of the nekk <i>seruys</i> for hedeache for wodenes & fleble mynde and fluxes & rewmes of the brayn & of ye for- hede & for all the hede.	55
59v The vayn vnder y <sup>e</sup> chyn <i>serues</i> for swellyng & akyng of y <sup>e</sup> iowes & of y <sup>e</sup> pappes & y <sup>e</sup> breste & for rottyng & stynkynges of y <sup>e</sup> nosethrylles & boche in nosethrelles.	60
The hede vayne of both y <sup>e</sup> armes ache of yane is gode to blede for hedeache & for destres of ye hede & for greuans of the shulder bones & akyng of ye rig bonen & foulfallynges & swellynges & fluxes of y <sup>e</sup> een & wiky deuel ane yis bledyng most be specially befor all other tymes of ye year vppon ye seuened day of ye moneth of May.	65  70



The two medil vaynes of ayther arme one  
*serues* for alle sorwes & defautes greuance  
& passions & cardiacles of ye hart & for ye  
brest & y<sup>e</sup> stomak & y<sup>e</sup> ribbes & ye sydes &  
for all ye membres with in ye body & for all  
vices of ye lunges & stoppyng yat makes  
a man haue strayt breth & stynkyng, & speci-  
ally yai mete blede y<sup>e</sup> fifte day of *Septembre*. 75

The two vayns in ye sercle of ye elbowes  
on ayther armen one *serues* for akyng of y<sup>e</sup>  
brest & for ye lunge & for y<sup>e</sup> mydrife & for 80

strayte breth & for ye tistik & for y<sup>e</sup> crampe  
& for akyng of y<sup>e</sup> worme yat is clepyd *colica passio*.

f. 60<sup>r</sup> The vayne bytwix y<sup>e</sup> lityll fynger & y<sup>e</sup> leche  
yat is next on ayther hande *serues* for swel-  
lynges of y<sup>e</sup> stones & of y<sup>e</sup> brest & for wlatynges  
& for y<sup>e</sup> jaundes & for all vices of y<sup>e</sup> mylte  
yat *commes* thorow feuers or any other causes 85

The vayne betwix y<sup>e</sup> thome & y<sup>e</sup> next fynger  
on ayther hande *serues* for hedeache yat  
hauntis a man, & namelyche ye vaynes of the thome. Ye  
fyrste *vennes* or gude for all  
feuers, & namely for y<sup>e</sup> quarten, for schedyng  
of ye gall, & for wikkyd brynnynge, & for a rede  
nose, & for flux of teres in ye eenez. 90

The vayne *wi<sup>h</sup>jn* y<sup>e</sup> thees next y<sup>e</sup> shear *serues*  
for all vices of ye emeraudes & for y<sup>e</sup> flux &  
ye blodymenyson & for ye chaudpysse & for ye  
^blodder. 100

The vayne in y<sup>e</sup> rigg bone ende  
*serues* for all y<sup>e</sup> greuans of rig bone & of y<sup>e</sup> bak/

The two lyuer vaynes on ayther arme one  
*serues* for tremellynges schrynkynge of synowes in y<sup>e</sup>  
armes & handes & fyngers & azene all feblyng  
rotyng & defaute of ye lyuer of  
ye lunges & ye brest & y<sup>e</sup> mylk & ouer mekill  
waxing of ye gall & for akyng of ye bakk  
& ye shulder bones & ye ribbes & ye sides & all ye  
membres within & for bledyng at ys nose & for all  
feueres. The best day of y<sup>e</sup> yere  
is ye seueneth day of May. 105

f. 60<sup>v</sup> The two vaynes on ayther side one of ye  
body bene clepyd *craluestelle* & yan bene



aboute ye lytyll fynger and *serues* for y<sup>e</sup> han-  
ches & for ye eenen & for ye face & for other  
partes of ye body.

115

The two vaynes in ye thees with in on ayther  
hempp *serues* for akynges of ye reynes & y<sup>e</sup> bleddes  
& for all maner of gowtes & dropsies and  
shrynkynges & swellynges of all ye body.

Thare bene two vaynes on ye pyntell ye ouer-  
mare vaynen *serues* for y<sup>e</sup> crampe & for ye euel  
*ya*<sup>t</sup> is callyd Collica Passio *ya*<sup>t</sup> is a swellyng in  
ye wombe & wynde horlynges & for all maner  
swellynges of ballokkes stones & for ye wombe  
& for ye stonen euele & for ye bledder & for  
ye reynes.

125

The vayne lawer on y<sup>e</sup> pyntell next y<sup>e</sup> huske  
is gude for y<sup>e</sup> dropcy & all his spices.

- .9. Thare bene two vaynes thre fyngers mele  
above ye knees on ayther kne, one yat men  
clepyn “sagittes”. If *yai* be latt blode, ye man  
sall dye on one sodenly with leyh3ning. Be-  
war of yat.

135

The two vaynes vnder y<sup>e</sup> knees in both y<sup>e</sup> legges  
*yat* is in ye harmmes, *yai serue* for all passions  
& ye defaute of ye reynes & ye bledere & for  
f. 61<sup>r</sup> ye longes & entrayles agayne boches and  
postemes & swellynges & rotynges of the thees  
& legges, & specially agayn ye goute in the  
heppes & ye legges handes & fete.

The two veynes on y<sup>e</sup> lytyll too ayther fote  
one *serues* for ye reynes & y<sup>e</sup> bledder & for the  
gendrynges membres & for ye palsie & for all  
euele goutes.

145

The two vaynes vppon y<sup>e</sup> grete too on ayther  
fote one *serues* for whebbes & spottes in y<sup>e</sup> face  
& for all greuance & apostemes & boches & a gayn  
y<sup>e</sup> kancer & y<sup>e</sup> fester *ya*<sup>t</sup> *commes* in y<sup>e</sup> theis  
& legges & shennes & feete & for to staunchen  
a womans flowres.



The two vaynes vnder y<sup>e</sup> inner ancles on  
ayther fote one *serues* for sande in y<sup>e</sup> bledder  
& for ye stonen & for women ya<sup>t</sup> bene noght  
clene purged after child berynges & for wo-  
men ya<sup>t</sup> may noght consayfe, and also for to  
make yane hafe yair floures when yai  
bene stopped. 155

The two vaynes vnder ye vtterer ancles on  
ayther fote one *serues* for greuance of the  
hanches & y<sup>e</sup> longes & y<sup>e</sup> reynes & for swel-  
lynges & boches & apostemes & for y<sup>e</sup> ballok

f. 61<sup>v</sup> stones & for lattyng off vryne & for y<sup>e</sup>  
chaudpysse. 165

When any vayne shall blede on y<sup>e</sup> fete,  
y<sup>e</sup> fote moie be sett in hote water. ¶

Iff ony swone for bledynges & it be wynter  
tyme, wessh his face with hote water  
& ye palmes of his handes & ye soles off his feete. ¶

And if it be somer tyme, wash hym wi<sup>th</sup>  
cald water & make hym brake & put to  
his nose yeyll pulioll & mynte & horsemezt  
& spryng cold aysell or venegre on his nakyd side. ¶

And if y<sup>e</sup> place swelle ya<sup>t</sup> bledys, take oyle &  
louke water in wynter & lay to wi<sup>th</sup> a cloute.  
In somer bathen & froyte y<sup>e</sup> soles of his  
fete with cold water. ¶ 175

And fro saynt Petres day in Feuerzer in-  
to ye vtaues day of ye *assumpcion*, vse the  
on ye left syde. ¶

The vertues of blodelattyng. It kepys  
a mans mynde. It brynges it agayn. It  
clensys his bledder. It tempers his brayn.  
It hetys his marow. It copyus his heringes. 185

167 61v] *venerabil*; marginal note located in the header section of the page written in a different hand and different ink; also the word *venerbil*, blurred –intentional rubbing-off. 181 left ] lest.



## 6. GLOSSARY

The glossary includes all the words contained in the edited text whose spellings and/or meanings differ in any aspect from PDE and may cause confusion in the interpretation of the text. The order is alphabetical. There is no conflation as regards alternative spellings. Thus, variants like <j>, <y>, <i>, for instance, are entered as they appear in the MS. For ease of reference, I provide the line where an instance of each entry appears. For the glossary, I have mainly used for reference the MED and the OED, though some other sources have also been consulted, such as the editions by Mowat, Henslow, Ogden; and as the manuals by Hunt, Norri (*Names of Sicknesses* and *Names of Body Parts*).

The following abbreviations are used:

adj.	adjective	e	early	ppl.	past participle
adv.	adverb, adverbial	fem.	feminine	pron.	pronoun
art.	article	gen.	genitive	prpl.	present participle
aux.	auxiliary	imp.	imperative	prs.	present simple
comp.	comparative	ind.	indicative	subj.	subjunctive
conj.	conjunction	L	Latin	sg.	singular
def.	definite	n.	noun	sup.	superlative
dem.	demonstrative	pers.	person	v.	verb
dvbln.	deverbal noun	pl.	plural		

**appostymes:** *n. pl.* a gathering of purulent matter in any part of the body; a large deep-seated abscess #37.

**ayther:** *pron.* either #91.

**blodder:** *n.* bladder #100.

**blodymenyson:** *n.* discharge from the bowels containing blood #99.

**boches:** *n.* a hump, a swelling, a tumour #37.

**cald:** *adj.* cold #171.

**cardiacles:** *n. pl.* from L *cardiaca*; a malady characterized by pain in the heart and palpitation; also, a disease characterized by feebleness and profuse sweating; #73.

**chaudpysse:** *n.* A urinary or venereal disease #99.

**cloute:** *n.* a piece of cloth #175.

**craluestelle:** *prob.* the subclavian vein and artery #116.

**defautes:** *n.* lack #72.

**defouled:** *n.* damage #20.

**destres:** *n. pl.* the right hand #65.

**dropcy:** *n.* A morbid condition characterized by the accumulation of watery fluid in the serous cavities or the connective tissue of the body #130.

**een:** *n. s.* eye #41.

**euyll(e):** *n.* pain #16.

**Feuerzer:** *n.* February #178.

**flebe:** *adj.* feeble #56.

**fransye:** *n.* insanity, delirium, madness, mental derangement #19.

**froyte:** *v.* rub #176.

**greuans:** *n. see greuaunce* #105.





**greuance:** *n.* grievance #72.  
**hanches:** *n. pl.* the part of the human body between the lowest ribs and the thighs, the hips, haunch #115.  
**harmmes:** *n. pl.* arms #137.  
**hempp:** *n.* the plant hemp #119.  
**heued(e):** *n.* head #45.  
**jaundes:** *n.* jaundice; A morbid condition caused by obstruction of the bile, and characterized by yellowness of the conjunctiva, skin, fluids, and tissues, and by constipation, loss of appetite, and weakness #88.  
**leche:** *n.* the bare skin? #85.  
**leyh3ning:** *dvbln.* haemorrhage?? #134.  
**litarge:** *n.* white or red lead #16.  
**medil:** *adj.* middle #71.  
**mekill:** *adj.* much #23.  
**meselry:** *n.* leprosy or similar disfiguring disease #21.  
**mete:** *n.* food, meal #11.  
**mot:** *v.* must #38.  
**mygrayn:** *n.* hemicrania #14.  
**mylte:** *n.* the spleen #88.  
**or:** *v. 3 pers. pl.* are #93.  
**pyntell:** *n.* the penis #129.  
**rewms:** *n. pl.* Watery or mucous secretions, esp. as collecting in or dripping from the eyes, nose, or mouth, originally

believed to originate in the brain or head and to be capable of causing disease #28.  
**rottyng:** *dvbln.* putrefaction #61.  
**schab:** *n.* scab #48.  
**sercle:** *n.* anatomical feature of circular form; in this case the cubital area #79.  
**squisies:** *n. pl.* suppurative tonsillitis #59.  
**strayt -breth:** *adj.* short of breath #77.  
**superflewites:** *n. pl.* excessive growth #35.  
**swone:** *v. pres. subj.* faint #168.  
**thees:** *n. pl.* thighs #118.  
**thome:** *n.* thumb #90.  
**tyngelyng:** *dvbln.* The ringing of the ears; a thrilling or unpleasant tickling of the ear #33.  
**vayne:** *n.* vein #9.  
**vices:** *n. pl.* a physical imperfection, a disorder #54.  
**vtaues:** *n. pl.* the eighth day following a feast day, counting the day itself, an octave #179.  
**waxis:** *v. 3 pers. s.* to increase in size through natural growth, grow #18.  
**wlatynges:** *dvbln.* sickness of the stomach; nausea; vomiting #87.  
**wodenes:** *n.* unsoundness or derangement of mind, lunacy, mania, madness #20.  
**ylkan:** *pron.* each one #34.  
**yorow:** *prep.* through #17.

## 7. CODA

This paper proposes an edition of a hitherto unedited fifteenth-century English text on phlebotomy. This text has never received scholarly attention, and there is, therefore, no information as to its language, dialectal provenance, or early history and affiliation. This article fills the gap and offers this information. The poor physical condition of the manuscript volume calls for an immediate action to preserve codicological and linguistic details. One important finding of this study concerns the sources of W, ff. 58v-61v, which cannot be safely attributed to Isidore of Seville, as referenced in the original text. I have found, however, some evidence relating this text with the pseudo-Bedan *De minutione sanguinis sive de phlebotomia*, which, like our text, contains astrological information useful for bloodletting procedures.

A study of the language of the text has been very helpful for the dialectal localization of the text of W, ff. 58v-61v. For this purpose, a linguistic profile of the scribe has been done using a questionnaire to evince highly dialectal forms. Many of the variants obtained reveal the Northern stratum of this text, and I have suggested the region of Westmorland as a likely area of provenance. This information might be of use as an addition to the data for this county already given in the LALME in other new localizations of Middle English documents.

As pointed out in the introduction of this paper, editorial work here has greatly followed the tradition of mid-twentieth century editors of medieval texts. The purpose of doing this is to provide cultural, paleographic and linguistic evidence to understand and contextualize the text. Editions like the one presented here are also beneficial for students and for researchers, not exclusively in (historical) linguistics, but also in the history of sciences. If otherwise as it stands, a fresh and tailor-made version of this text can be produced after the edition presented here in order to be included in larger compilations of similar texts for computerized linguistic research.

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