

# The *Trotula*

A Medieval Compendium  
of Women's Medicine

Edited and Translated by  
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PENN

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# [Book on the Conditions of Women]

## Here Begins “The Book on the Diseases of Women According to Trotula”<sup>1</sup>

[1] When God the creator of the universe in the first establishment of the world differentiated the individual natures of things each according to its kind, He endowed human nature above all other things with a singular dignity, giving to it above the condition of all other animals freedom of reason and intellect. And wishing to sustain its generation in perpetuity, He created the male and the female with provident, dispensing deliberation, laying out in the separate sexes the foundation for the propagation of future offspring. And so that from them there might emerge fertile offspring, he endowed their complexions with a certain pleasing commixtion, constituting the nature of the male hot and dry. But lest the male overflow with either one of these qualities, He wished by the opposing frigidity and humidity of the woman to rein him in from too much excess, so that the stronger qualities, that is the heat and the dryness, should rule the man, who is the stronger and more worthy person, while the weaker ones, that is to say the coldness and humidity, should rule the weaker [person], that is the woman. And [God did this] so that by his stronger quality the male might pour out his duty in the woman just as seed is sown in its designated field, and so that the woman by her weaker quality, as if made subject to the function of the man, might receive the seed poured forth in the lap<sup>2</sup> of Nature.

[2] Therefore, because women are by nature weaker than men and because they are most frequently afflicted in childbirth, diseases very often abound in them especially around the organs devoted to the work of Nature. Moreover, women, from the condition of their fragility, out of shame and embarrassment do not dare reveal their anguish over their diseases (which happen in such a private place) to a physician.<sup>3</sup> Therefore, their misfortune, which ought to be pitied, and especially the influence of a certain woman stirring my heart, have impelled me to give a clear explanation regarding their diseases in caring for their health. And so with God’s help, I have labored assiduously to gather in excerpts the more worthy parts of the books of Hippocrates and Galen, so that

I might explain and discuss the causes of their diseases, their symptoms and their cures.

[3] Because there is not enough heat in women to dry up the bad and superfluous humors which are in them, nor is their weakness able to tolerate sufficient labor so that Nature might expel [the excess] to the outside through sweat as [it does] in men, Nature established a certain purgation especially for women, that is, the menses, to temper their poverty of heat. The common people call the menses “the flowers,” because just as trees do not bring forth fruit without flowers, so women without their flowers are cheated of the ability to conceive.<sup>4</sup> This purgation occurs in women just as nocturnal emission happens to men. For Nature, if burdened by certain humors, either in men or in women, always tries to expel or set aside its yoke and reduce its labor.

[4] This purgation occurs in women around the thirteenth year, or a little earlier or a little later, depending on the degree to which they have an excess or dearth of heat or cold. It lasts until the fiftieth year if she is thin, sometimes until the sixtieth or sixty-fifth year if she is moist. In the moderately fat, it lasts until the thirty-fifth year.<sup>5</sup> If this purgation occurs at the appropriate time and with suitable regularity, Nature frees itself sufficiently of the excess humors. If, however, the menses flow out either more or less than they ought to, many sicknesses thus arise, for then the appetite for food as well as for drink is diminished; sometimes there is vomiting, and sometimes they crave earth, coals, chalk, and similar things.

[5] Sometimes from the same cause pain is felt in the neck, the back, and in the head. Sometimes there is acute fever, pangs of the heart, dropsy, or dysentery. These things happen either because for a long time the menses have been deficient or because the women do not have any at all. Whence not only dropsy or dysentery or heart pangs occur, but other very grave diseases.

[6] Sometimes there is diarrhea on account of excessive coldness of the womb, or because its veins are too slender, as in emaciated women, because then thick and superfluous humors do not have a free passage by which they might break free. Or [sometimes menstrual retention happens] because the humors are thick and viscous and on account of their being coagulated, their exit is blocked. Or [it is] because women eat rich foods, or because from some sort of labor they sweat too much, just as Ruphus and Galen attest: for in a

h. competenter **B.**—i. contingit **BLM** contingit **GPW.**—j. autem *om.* **W.**—k. inde *om.* **G.**—l. terram] **M.**

¶5a. circa scilicet **V.**—b. uel *om.* **V.**—c. Vnum **L.**—d. accidit **B.**—e. sed etiam **V.**—f. priores **L.**

¶6a. extuatis **S.**—b. propter eorum **M.**—c. aliquo] alio **S.**—d. a **B.**—e. ut] quod **P.**—f. existat **GLMPSV**, **W** illegible.

woman who does not exercise very much, it is necessary that she have plentiful menses in order to remain healthy.

[7] Sometimes women lack the menses because the blood in their bodies is congealed or coagulated. Sometimes the blood is emitted from other places, such as through the mouth or the nostrils or in spit or hemorrhoids.<sup>6</sup> Sometimes the menses are deficient on account of excessive pain or wrath or agitation or fear. If, however, they have ceased for a long time, they make one suspect grave illness in the future. For sometimes women's urine turns red or into the color of water in which fresh meat has been washed. For the same reason, sometimes their face changes into a green or livid color or into a color like that of grass.

### On Retention of the Menses

[8] If therefore the menses are deficient and the women's body is emaciated, bleed her from the vein under the arch of the inside of the foot,<sup>7</sup> the first day from one foot, the following day from the other, and let the blood be drawn off according to what her strength demands, for in every illness one ought generally be cautious and circumspect that the patient is not excessively debilitated.

[9] Galen tells of a certain woman whose menses were lacking for nine months, and she was drawn and emaciated in her whole body, and she almost entirely lacked an appetite. [Galen] drew blood off from her from the aforementioned vein for three days: one pound of blood from one foot on the first day, one pound from the other foot on the second day, and eight ounces from the first foot on the third day. And so in a brief time her color and her heat and her accustomed condition returned to her.

[10] Also, very frequently [a woman's] belly is constipated, and then you should take five pills of any suitable medicine. Then intensify it to the degree that she is able to sustain its intensity, and give it to her. Afterward, bleed her from the saphenous vein.<sup>8</sup> Then let her be bathed, and after the bath let her drink some calamint or catmint or mint cooked in honey so that there are eight parts of water and a ninth of honey. This bath ought to be repeated frequently. And after the bath let her drink one denarius of *diathessarum* or two denarii with honey and water.

[11] *Diathessarum* is made from four plants, that is, mint or myrtleberry, fel-

sum] acue prout ipse V. — e. acutum R. — f. uel nepita om. GW. — g. tamen] inde L. — h. mellis] nullis S. — i. ad pondus GW. — j. denarii om. GMRW. — k. uel .ii. denariorum om. P. — l. aqua dyatessarum GW.

wort, birthwort, and laurel berry; an equal weight of each should be prepared with cooked honey. Let her take this, just like *hierapigra* or *hieralogodion*.<sup>9</sup>

[12] All diuretic substances are good for her, such as fennel, spikenard, wild celery, cumin, cowbane, caraway, parsley, and similar things. All these herbs together or individually are useful when cooked in wine or drunk with honey.

[13] Galen teaches as follows: mugwort ground with wine and drunk is very good, or it helps when it is cooked in wine and drunk. In the bath, it helps not a little if catmint is drunk, or cooked in the bath itself. Or let it be tied fresh and pounded upon the belly either below the navel or upon the navel, or let it be cooked in a pot and let the woman set a perforated chair over it and let her sit there covered all over and let the smoke come out through a reed, so that the smoke is received inside penetrating through the reed up to the womb.

[14] Mugwort is also very good when mixed with these herbs: deadly carrot, sermountain, sage, oregano, cumin, cowbane, savin, balm, pennyroyal, dill, betony, anise, summer savory, lovage, either all of these or some of them cooked in water. And let one little sack be filled with finely carded wool in the manner of a cushion and let it be dipped in this water and placed warm on the belly. Let this be done frequently.

[15] Likewise, chickweed cooked in an earthenware pot and placed over [the belly] provokes the menses.

[16] Likewise, an excellent powder for provoking the menses: take some yellow flag, hemlock, castoreum, mugwort, sea wormwood, myrrh, common centaury, sage. Let a powder be made and let her be given to drink one dram of this with water in which savin and myrrh are cooked and let her drink this in the bath. And let her be given one dose of one scruple.<sup>10</sup>

[17] But if the womb becomes so indurated that with these aids the menses are not able to be drawn out, take gall of a bull or another gall or powder of natron, and let them be mixed with juice of wild celery or hyssop. And let carded wool be dipped therein, and then let it be pressed so that it is hard and rigid and long so that it can be put into the vagina. And let it be inserted.

[18] Or let there be made another pessary in the shape of the male member, and let it be hollow, and inside there let the medicine be placed and let it be inserted.

¶17a. uel] et LMRW. — b. prematur GW. — c. ut] et S. — d. intromittatur] intus mittatur P.

¶18a. ubique GW. — b. et om. B.

## On Paucity of the Menses

[19] If women have scant menses and emit them with pain, take some betony or some of its powder, some pennyroyal, sea wormwood, mugwort, of each one handful. Let them be cooked in water or wine until two parts have been consumed. Then strain through a cloth and let her drink it with the juice of fumitory.

[20] If, however, the menses have been deficient for a long time, take two drams of rhubarb, one dram each of dry mugwort and pepper, and let there be made a powder and let her drink it morning and evening for three days, and let her cover herself so that she sweats.

[21] Likewise, take one handful each of mint, pennyroyal, and rue; three drams of rock salt, one plant of red cabbage, and three heads of leek. Let all these be cooked together in a plain pot, and let her drink it in the bath.

[22] In another fashion, take Florentine iris, lovage, catmint, colocynth, fennel, and rue. Let them be cooked in wine and let this be given to drink.

[23] Another. Let savin, wild celery root, fennel, parsley, lovage, and catmint be cooked in wine, and let this be drunk.

[24] Likewise, take tansy, clover, mugwort, fry with butter, and place upon the navel.

[25] A certain physician made this in the region of France.<sup>11</sup> Take ginger, laurel leaves, and savin. Pound them and place them together in a plain pot on live coals, and let the woman sit upon a perforated seat, and let her receive the smoke through the lower members, and thus the menses will return. Let this be done three or four times or even more often. But for the woman who frequently makes applications of this kind, it is necessary that she anoint her vagina inside with cold unguents lest she becomes excessively heated.

[26] Also good for the above-mentioned conditions is a fumigation of cumin, fennel, dill, calamint, mint, nettle—all these mixed together or individually.

[27] Scarification also works well for the same condition, and coitus likewise. Phlebotomy from the hand, however, is harmful.

[28] If she has no fever, let her eat leeks, onions, pepper, garlic, cumin, and fishes with scales. Let her drink strong wine if she has no pain in the head nor any nervous disorder nor any fever, because wine is harmful in any fever.

¶26a. *predictam* G.—b. *fumigium* GW.—c. *mixtis* GW.

¶27a. *minutio* om. V.

¶28a. *sit* om. M.—b. *et sine febre* om. V—c. *febre* om. W.



## On Excessive Flux of the Menses

[29] Sometimes the menses abound beyond what is natural, which has happened because the veins of the womb are wide and open, or because sometimes they break open and the blood flows in great quantity. And the flowing blood looks red and clear, because a lot of blood is generated from an abundance of food and drink; this blood, when it is not able to be contained within the vessels, erupts out. Or sometimes this has happened on account of the excessive heating of the blood caused by bile pouring out from the gall bladder, which makes the blood boil to such an extent that it is not able to be contained in the veins. Or [this has happened] because salty phlegm is mixed with the blood and thins it and makes it erupt out of the veins.

[30] If the blood which flows out turns into a yellowish color, bile is the cause. If into a whitish color, phlegm. If into a reddish color, blood. Illnesses of this kind emerge on account of corrupt humors within, which corruption Nature refuses to sustain. Sometimes it has happened on account of ulceration,<sup>12</sup> from which death very often follows. From these conditions the woman is discolored and she wastes away, and if it last for a long time, it easily changes into dropsy, for the substance of the liver is chilled on account of the subtraction of food through which the organs ought to be preserved in their natural heat. Or sometimes it has happened on account of a defect of heat which is incapable of digesting the abundance of fluids and which is not strong enough to change it into humors in the customary fashion.

[31] The cure. If, therefore, the blood is the cause, let it be bled off from the hand or the arm where the blood is provoked upward. Any sort of gentle cathartic ought also to be taken.

[32] If bile flowing out from the liver is the cause, let *trifera saracenica* and *rosata novella*<sup>13</sup> be given with juice of violets and prickly lettuce.

[33] If it happens from an abundance of phlegm and black bile, let any of the *hieras*<sup>14</sup> be given with warm water (or with wine, according to some people),<sup>15</sup> and let her drink it. After the purgation, there ought to be applied some sort of constrictive both externally and internally. Let her drink, therefore, water in which are cooked the bark of pomegranate, pomegranate skin, roses, oak apples, nutmeg, oak leaves, eglentine, bramble, agrimony, and great plantain. All these mixed together or individually help. After eating or during meals, let there be given to them to drink powder of hematite stone mixed with rainwater, or a powder of coral and gum arabic, pomegranate, sweet gale

¶33a. contingit L.—b. uero] si V uero a S.—c. aliqua om. GLMPSRVW.—d. decocta sit V.—e. rubi V.—f. lapidos S.—g. lapidis . . . pluuiali om. V.

seed, and purslane, Armenian bole, and powder of buck's-horn plantain, great plantain, knotgrass, dragon's blood,<sup>16</sup> burnt elephant bones, and quince seed.

[34] Let her eat hens cooked in pastry, fresh fish cooked in vinegar, and barley bread. Let her drink a decoction made from barley, in which great plantain root is first cooked, and boil it with the decoction and it will be even better. And afterward boil [the root] in seawater until it cracks and becomes wrinkled, and let vinegar be added and let it be strained through a cloth and let it be given to drink. Let her drink red wine diluted with seawater. And if great plantain root is boiled with the decoction, so much the better.

[35] And let burning cupping glasses be placed between the breasts so that they draw the blood upward.<sup>17</sup>

[36] Let juice of great plantain be inserted by means of a pessary.

[37] Juice of houseleek is also good if it is drunk with white wine.

[38] Also, juice of pellitory-of-the-wall works well when drunk with wine.

\*[39] Likewise, juice of willow-weed works well when applied upon the belly.<sup>18</sup>

[40] Likewise, take two wide slabs of salted bacon, and let powder of coriander together with its seed be sprinkled on top, and powder of wormwood. And let one slab of bacon be tied upon the navel and the other upon the loins.

[41] Also, let two plasters be made from wormwood with animal grease and let them be tied upon the loins and the belly.

[42] And if tender leaves of myrrh that have been ground are applied, it will be even better. And if leaves of elm are applied with them, it will be even better.<sup>19</sup>

[43] In another fashion, take shells of walnut and make a powder and give it in a drink with seawater. Then make a plaster of the dung of birds or of a cat [mixed] with animal grease and let it be placed upon the belly and loins.

[44] Or make a powder of eggshells and give to drink for three days with warm water however much you can lift up with two fingers.

## On Suffocation of the Womb

[45] Sometimes the womb is suffocated, that is to say, when it is drawn upward, whence there occurs [stomach] upset and loss of appetite from an overwhelming frigidity of the heart. Sometimes they suffer syncope, and the pulse vanishes

¶44a. testis] testibus B.—b. da om. B.—c. lauare L.

¶45a. cuenit GPRSVW.—b. subuersio stomachi MR.—c. quando GW.—d. labia contrahuntur om. GW.

so that from the same cause it is barely perceptible. Sometimes the woman is contracted so that the head is joined to the knees, and she lacks vision, and she loses the function of the voice, the nose is distorted, the lips are contracted and she grits her teeth, and the chest is elevated upward beyond what is normal.

[46] Galen tells of a certain woman who suffered thus and she lost her pulse and her voice and she was as if she had expired, because no exterior sign of life was apparent, though around her heart Nature still retained a little bit of heat. Whence certain people judged her to be dead. But Galen put some well-carded wool to her nose and mouth, and by its motion he knew that she was still alive. This [disease] happens to women because corrupt semen abounds in them excessively, and it is converted into a poisonous nature.<sup>20</sup>

[47] This happens to those women who do not use men, especially to widows who were accustomed to carnal commerce. It regularly comes upon virgins, too, when they reach the age of marriage and are not able to use men and when the semen abounds in them a lot, which Nature wishes to draw out by means of the male. From this superabundant and corrupt semen, a certain cold fumosity is released and it ascends to the organs which are called by the common people the “collaterals,” because they are near to the heart and lungs and the rest of the principal instruments of the voice. Whence an impediment of the voice generally occurs. This kind of illness is accustomed to originate principally from a defect of the menses. And if both the menses are lacking and the semen is superabundant, the illness will be so much the more menacing and wide-ranging, especially when it seizes the higher organs.

[48] The best remedy is that the hands and feet of the woman be rubbed moderately with laurel oil and that there be applied to the nose those things which have a foul odor, such as galbanum, opoponax, castoreum, pitch, burnt wool, burnt linen cloth, and burnt leather. On the other hand, their vaginas ought to be anointed with those oils and hot ointments which have a sweet odor, such as iris oil, chamomile oil, musk oil, and nard oil. For these things attract and provoke the menses. Let cupping glasses be applied on the inguinal area and the pubic area. The women ought also to be anointed inside and out with oils and ointments of good smell. Likewise, in the evening let her take *diaciminum*<sup>21</sup> with the juice of wild celery or with a syrup of calamint or catmint, or with juice of henbane or juice of catmint. Or take one dram each of castoreum, white pepper, costmary, mint, and wild celery, let them be ground, and let them be mixed with white or sweet wine. And give one dram of it in the evening.

[49] The physician Justianus prescribed for this illness that cumin be dried and given in a potion [in the amount of] one dram or two spoonfuls. He also

prescribed that the penis of a fox or roebuck be taken and made into a powder and inserted by means of a pessary.

[50] Oribasius ordered that root of common germander and fenugreek be ground, or linseed, and that their juice be inserted, also juice of danewort. He also says that what works very well for the same [condition] is root of lovage cooked and ground with animal grease and tied upon the navel.

### On Descent of the Womb

[51] If it happens that after birth the womb descends too far down from its place, let oats, having first been moistened and put into a sack, be heated and applied.

[52] Sometimes the womb is moved from its place, and sometimes it descends, and sometimes it goes all the way out through the vagina. And this happens on account of a weakening of the ligaments and an abundance of cold humors inside. A weakening and chilling of this kind happens from cold air entering in from below through the orifices<sup>22</sup> of the womb, and sometimes if uncovered she has exposed herself directly to cold air, or sat upon a cold stone. And sometimes [this happens] from a bath of cold water, for by this [the womb] is weakened and goes out from its place, and sometimes [it happens] from the effort of giving birth.

[53] Treatment. If it descends and does not come all the way out, aromatic substances ought to be applied to the nose, such as balsam, musk, ambergris, spikenard, storax, and similar things. Let her be fumigated from below with fetid substances, such as burnt linen cloth, and similar things. Let the navel be fomented with wool steeped in wine and with oil.

[54] But if the womb has come out, let aromatic substances be mixed with juice of wormwood, and from these things let the belly be anointed with a feather. Then take rue, castoreum, and mugwort, and let them be cooked in wine until two parts have been consumed, then give it in a potion.

[55] Let the belly and the navel be covered with small sacks filled with cooked grain.

[56] Then let the extruded womb be restored manually to the place from which it was shaken. Afterward, let the woman enter water in which there have been cooked pomegranate, roses, rind of pomegranate, oak apples, sumac, myrtleberries, the fruit and leaves and bark of oak, and juniper nuts, and lentils.

[57] Then let there be made for them a steambath, which works very well. For Dioscorides prescribes that there be made for them a steambath of box-

wood placed in a pot upon live coals, and let the woman, covered on top, sit on it, and let her receive the smoke inside [her vagina].

[58] Let her diet be cold and styptic, without cumin and pepper and all pungent things. For fruit, let her eat quinces, medlars, service-berries, quinces,<sup>23</sup> bitter apples, and similar things. Let her drink wine mixed with warm seawater.

[59] A proven remedy for an extruded womb: Let one ounce each of powder of deer heart<sup>24</sup> and laurel leaves, and one scruple of myrrh be ground and mixed with wine, and let them be given to drink. And thus the womb will be returned to its prior place.

### On Movement of the Womb from Its Place

[60] Sometimes the womb is moved from its place, but it is not lifted upward toward the organs of respiration, nor does it extrude outside through the orifice [of the vagina], nor does it descend. The sign of this is that the woman experiences pain in the left side, retention of the menses, contortion of the limbs, difficulty of urinating, [and] twisting and rumbling of the belly.

[61] Treatment. Take wild celery and fenugreek, and having ground them with wine, give them to drink.

[62] In another fashion, take ground agaric, great plantain seed, savory seed, and powder them and give them in a drink with wine or cooked honey.

[63] So that the vagina not be moved from its place and so that it not be afflicted by any hardness, take deer marrow and goose fat, red wax and butter, of each two ounces. Then take fenugreek and linseed, and cook them in water on a slow fire with the above-mentioned substances until they are fully cooked. And let this be inserted by means of a pessary. This is a necessary remedy for many illnesses of the mouth of the womb.

### On Excessive Heat of the Womb

[64] It happens sometimes that the womb is distempered in hotness, so that great burning and heat is felt there. Treat it in this way. Take one scruple of juice of opium poppy, one scruple of goose fat, four scruples each of wax and honey, one ounce of oil, the whites of two eggs, and the milk of a woman. Let these be mixed together and inserted by means of a pessary.

¶64a. De calore et ardore ueniente in matricem L.—b. quandoque] aliquando L.—c. Cura hoc modo] Cura eius hoc modo fit L.—d. scrupulum . . . scrupulum . . . scrupula] drachmam . . . drachmam . . . drachmas W.—e. misceantur M.—f. iniciatur W.

## On Lesion[s] of the Womb

[65] Sometimes swellings and lesions of a different color<sup>25</sup> are generated in the womb. If the cause of the lesion is yellow bile coming out of the gall bladder, then she has fever and cancer. If the cause is from cold humors, the lesion is rigid and hard. The woman feels heaviness in the hips, buttocks, and thighs, and in the lower legs accompanied by great pain. Sometimes lesions are generated there from windiness or a blow or from other kinds of injuries, or because the menses never cease.<sup>26</sup> If they are generated in the higher or front part of the womb, pain is felt around the vagina and thence strangury<sup>27</sup> is generated. If the lesion is inside in the orifice of the womb, pain is felt around the navel and the loins. If in the posterior part, pain is felt in the back under the ribs, and the belly is constipated. If the lesion is born of blood or red bile, there will be chronic or acute fever, thirst, and excessive pain.

[66] If, therefore, it comes from a hot cause, it is expedient that the female parts be anointed, and that blood be drawn from the vein which runs under the foot, just as Galen asserts, not from the hand. For it is harmful if it is drawn from the hand in an affliction of the womb because such a bloodletting draws the blood upward and takes away the menses.<sup>28</sup> On this account, let the blood be drawn from the lower part according to the strength of the patient, and if the woman is strong [enough] that she can stand it, let her be bled twice a day. Afterward, let her take in a drink the water of those things which mitigate heat, such as juice of deadly nightshade, great plantain, houseleek, henbane, mandrake, and similar things. Also, let there be made a plaster which mitigates pain and restores strength, such as from the juice of purslane, houseleek, fleawort, great plantain, prickly lettuce, [and] rose oil. Afterward, let maturatives<sup>29</sup> be applied, such as linseed with butter, marsh mallow, fenugreek, all cooked with goose or hen's fat, egg white, and melilot. From these things, either singly or compounded, let there be made a pessary.

[67] Likewise, Galen says that it is beneficial to sit in water in which spike-nard has been cooked.

[68] Paul teaches that there should be made a pessary for hardness of the womb and its inversion and swelling, and for expelling windiness from the body. Take veal marrow and fat of a capon, a squirrel, and a badger<sup>30</sup> in the weight of twelve denarii, and three scruples of buckhorn marrow, two drams of goose and hen's fat, two drams of honey, and the weight of seven denarii of a *cerotum* made of hyssop.<sup>31</sup> Let all these things be ground and commingled and mixed with woman's milk and rose oil, and let it be inserted by means of a pessary, and let there also be made a plaster from this.

[69] If the lesion is cold and it has been generated by thick humors, take fenugreek, melilot, linseed, and rue. Cook in water and from the substance let there be made a plaster, and let the juice be applied in a pessary. Let her often use baths and plasters. Let her diet be subtle so that the grossness of the humors is attenuated. And if we wish to bring the lesion to sanies, let maturatives be applied and substances which rupture the skin so that the sanies will flow out, such as linseed, fenugreek, barley flour cooked together with wheat flour, or beans cooked with the dung of wild doves. If, however, the lesion breaks and the sanies flows out inside [the body] into the bladder, let her drink goats' or asses' milk, or let there be made a pessary of a ptisan and honey and let it be inserted into the womb.

### On Ulcers of the Womb

[70] Sometimes the womb is ulcerated from the intensity of a medicine or matter, sometimes from miscarriage; this is recognized by the sanies flowing out and by an ache and stabbing pain of the womb. If there are wounds from sanies and from corrosion of the vein, the sanies will turn a little bit blackish with a horrible stench. First, therefore, there ought to be applied things to clean out the sanies and to mitigate the pain, such as juice of deadly nightshade, great plantain with rose oil, and white of egg with woman's milk and with purslane juice and lettuce, which are by nature cold. Let the diet be cold. Let her be bathed in water where roses, sweet gale, fenugreek, skin of pomegranate, lentils, oak apples, pomegranate, and similar things have been cooked. But if the veins have putrefied, let dragon's blood or myrrh or [Armenian] bole or frankincense or birthwort be given. From these uncompounded things, make an enema or a pessary.

[71] No less useful is acacia with honeysuckle, inserted by means of a pessary.

### On Itching of the Vagina

[72] If there is itching of the vagina, take camphor, litharge, laurel berry, and egg white, and let a pessary or enema be made.

[73] Galen says that a powder of fenugreek with goose tallow is good for hardness of the womb, just as Hippocrates attests [too].<sup>32</sup>

¶72a. sic **R**. — b. fit **RV**. — c. camphora **B**. — d. baccas lauri] lucas auri **W**.

¶73a. sagemine **GW** sanguine **MV**. — b. Pruritus uulue . . . sic ut testatur Ypocras *iterat* **B** under heading <Item de pruritu uulue>.

## On Impediment to Conception

[74] There are some women who are useless for conception, either because they are too lean and thin, or because they are too fat and the flesh surrounding the orifice of the womb constricts it, and it does not permit the seed of the man to enter into [the womb]. Some women have a womb so slippery and smooth that the seed, once it has been received, is not able to be retained inside. Sometimes this also happens by fault of the man who has excessively thin seed which, poured into the womb, because of its liquidity slips outside. Some men, indeed, have extremely cold and dry testicles. These men rarely or never generate because their seed is useless for generation.

[75] Treatment. If a woman remains barren by fault of the man or herself, it will be perceived in this manner. Take two pots and in each one place wheat bran and put some of the man's urine in one of them with the bran, and in the other [put] some urine of the woman [with the rest of the bran], and let the pots sit for nine or ten days. If the infertility is the fault of the woman, you will find many worms in her pot and the bran will stink. [You will find the same thing] in the other [pot] if it is the man's fault. And if you find this in neither, then in neither is there any defect and they are able to be aided by the benefit of medicine so that they might conceive.

[76] If she wishes to conceive a male, let her husband<sup>33</sup> take the womb and the vagina of a hare and let him dry them, and let him mix the powder with wine and drink it. Similarly, let the woman do the same thing with the testicles of a hare, and at the end of her period let her lie with her husband and then she will conceive a male.

[77] In another fashion, let the woman take the liver and testicles of a small pig which is the only one a sow has borne, and let these be dried and reduced to a powder, and let it be given in a potion to a male who is not able to generate and he will generate, or to a woman and she will conceive.

[78] In another fashion, let the woman take damp wool dipped in ass's milk and let her tie it upon her navel and let it stay there until she has intercourse.

## On the Regimen of Pregnant Women

[79] Note that when a woman is in the beginning of her pregnancy, care ought to be taken that nothing is named in front of her which she is not able to have,

¶79a. Nota quod mulier quod quando **M.**—b. hec **B.**—c. quod] quia **M.**—d. appetat agillam **W.**—e. Nota instante **L.**—f. uiolis **B.**



because if she sets her mind on it and it is not given to her, this occasions miscarriage. If, however, she desires clay or chalk or coals, let beans cooked with sugar be given to her. When the time of birth comes, let her be bathed often, let her belly be anointed with olive oil or with oil of violets, and let her eat light and readily digestible foods.

[80] If her feet swell up, let them be rubbed with rose oil and vinegar, and after the remaining foods let her eat poultry, quince, and pomegranate.

[81] If her belly is distended from windiness, take three drams each of wild celery, mint, and cowbane, three drams each of mastic, cloves, watercress, and madder root, five drams of sugar, two drams each of castoreum, zedoary, and gladden. Let there be made a very fine powder, and let it be prepared with honey, and let three scruples of it be given to her with wine. This medicine takes away windiness and [danger of] miscarriage if it is taken as it should be needed.

### A Proven Procedure for Becoming Pregnant

[82] If a woman wishes to become pregnant, take the testicles of an uncastrated male pig or a wild boar and dry them and let a powder be made, and let her drink this with wine after the purgation of the menses. Then let her cohabit with her husband and she will conceive.

### [On Women Who Ought Not Have Sexual Relations with Men]

[83] Galen says that women who have narrow vaginas and constricted wombs ought not have sexual relations with men lest they conceive and die. But all such women are not able to abstain, and so they need our assistance.

### On Those Who Do Not Wish to Conceive

[84] If a woman does not wish to conceive, let her carry against her nude flesh the womb of a goat which has never had offspring.

[85] Or there is found a certain stone, [called] “gagates,” which if it is held by the woman or even tasted<sup>34</sup> prohibits conception.

[86] In another fashion, take a male weasel and let its testicles be removed and let it be released alive. Let the woman carry these testicles with her in her

¶86a. accipe MR.—b. auferentur GW.—c. uiuus] vnus G.—d. mulier om. GW.

bosom and let her tie them in goose skin or in another skin, and she will not conceive.

[87] If she has been badly torn in birth and afterward for fear of death does not wish to conceive any more, let her put into the afterbirth as many grains of caper spurge or barley as the number of years she wishes to remain barren. And if she wishes to remain barren forever, let her put in a handful.

### On Preservation of the Fetus

[88] Galen reports that the fetus is attached to the womb just like fruit to a tree, which when it proceeds from the flower is extremely delicate and is destroyed by any sort of accident. But when it has grown and become a little mature and adheres firmly to the tree, it will not be destroyed by any minor accident. And when it is thoroughly mature it will not be destroyed by any mishap at all. So it is when at first the infant is brought out from the conceived seed, for its ligaments, with which it is tied to the womb, are thin and not solid, and from a slight [accident] it is ejected through miscarriage. Whence a woman on account of coughing and diarrhea or dysentery or excessive motion or anger or bloodletting can loose the fetus. But when the soul is infused into the child, it adheres a little more firmly and does not slip out so quickly. But when the child has matured, it is led out quickly by the function of Nature. Whence Hippocrates says that if a woman needs purging or bloodletting [during pregnancy], she ought not be purged or let blood before the fourth month. But in the fifth or sixth month, she can be purged or let blood, but nevertheless gently and carefully with a medicine that purges bile or a decoction, and only as much as the strength of the patient is able to tolerate. But beyond this [i.e., what her strength can endure] and before this time purgation is dangerous.

[89] When the time of birth has arrived, the child moves itself vehemently and it exerts itself toward its egress when, in its own time, Nature makes the vagina open so that the fetus finds liberty of its exit. And so the fetus is expelled from its bed, that is to say the afterbirth, by the force of Nature.

### On Difficulty of Birth

[90] But there are some women who are so afflicted in the function of birth that hardly ever or never do they deliver themselves, which has to come about

¶90a. quidam S.—b. orificio S.—c. Quandoque enim V.—d. angustiant G.—e. iuuatur S.—f. hoc om. P.—g. ultimum] multum M.—h. contingit om. W.—i. iuueni om. S.—j. propter frigiditatem] stringit frigiditate V frigiditatem calor totus evaporatur S.—k. ei uirtus V.—l. se om. L.

from several causes. Sometimes extraneous heat supervenes around the inner organs, whence they are excessively constricted in birth. Sometimes the exit of the womb is too small, either because the woman is too fat, or sometimes because the fetus is dead and cannot aid Nature in its movement. And this last condition happens to a young woman giving birth in the winter when naturally she has a tight orifice of the womb, made more so on account of the coldness of the season, for she is more constricted by the coldness of the air. Sometimes from the woman herself all the heat evaporates and she is left without any strength, and she has none left to help herself [in giving birth].

[91] Treatment. It is expedient for a woman giving birth with difficulty that she be bathed in water in which mallow, fenugreek, linseed, and barley have been cooked. Let her sides, belly, hips, and vagina be anointed with oil of violets or rose oil. Let her be rubbed vigorously and let *oxizaccara*<sup>35</sup> be given in a drink and some powder of mint and wormwood, and let one ounce be given. Let sneezing be provoked with powder of frankincense placed in the nostrils. Let the woman be led about at a slow pace through the house.<sup>36</sup>

[92] And those men who assist her ought not look her in the face, because on account of this women are accustomed to be shamed by that during and after birth.<sup>37</sup>

[93] If the child does not come out in the manner in which it ought, as when the legs or arms exit first, let a midwife assist with a small and smooth hand moistened in a decoction of linseed and fenugreek, and let her replace the child in its place and let her put it in its correct position.

[94] If the child is dead, take rue, mugwort, wormwood, and black pepper. This whole mixture, having been ground and given in wine, is good [for this condition], or [when it is given] with water in which lupins have been cooked.

[95] Or let summer savory be ground and tied upon the belly, and the fetus will come out whether it is alive or dead.

[96] This does the same thing: vervain drunk with wine or water or vinegar.

[97] Or let salt water or rose water or asses' milk each be taken, and let it be given to drink.

[98] Or let these names be written on cheese or butter: “+ sa. e. op. ab. z. po. c. zy. e pe. pa. pu c. ac. sator arepo tenet os pera rotas,”<sup>38</sup> and let them be given to eat.

[99] Or let butter be taken with honey and wine and let it be given to drink.

[100] But if birth is up to now still delayed or if the fetus is dead inside her and she is not delivered of it, let her drink “a. ii. i. c. r. z. py. di,” the milk of another woman and immediately she will be delivered.<sup>39</sup>

[101] Likewise, take rue, mugwort, opoponax, and wormwood. Let them be ground with some oil and a little sugar and place this upon the pubic area or upon the navel, and it works even better.

[102] Likewise, let the woman be girded with a snake’s skin from which the snake has emerged.

[103] Or let the root of gourd be tied to her loins, and let it be taken away as soon as the fetus exits, lest the womb come out after the egress of the child.<sup>40</sup>

[104] If the afterbirth remains inside, haste must be made to eject it. Therefore, let sneezing be provoked, and let this be done with the mouth and nose closed.

[105] In another fashion, let lye be made of cinders from an ash tree and let it be mixed with one dram of powder of the seed of marsh mallow, and let it be given to her to drink and immediately she will vomit.

\*[106] And if the blood does not come out, let those things be done which have been said to provoke the menses.

[107] Or let the powder of the seed of marsh mallow itself be given with warm water. And if she vomits, this is good.

[108] And let her be suffumigated from below with the eyes of salty fish or with some horse’s hoof or with some dung of a cat or lamb. For these things bring down the afterbirth.

[109] Also it helps to cook linseed in hot water and to give it to drink.

[110] This does the same thing: bdellium with wine.

[111] If, however, the blood does not exit after the afterbirth, let those things be done which have been said to provoke the menses.

[112] If after birth the womb aches, take one dram each of storax, frankincense, and the juice of opium poppy, and two drams of the seed of black grapes. Let them be placed upon some coals and let the woman be suffumigated. This aids greatly.

## On the Signs of Pregnancy

[113] In order to know whether a woman is carrying a male or a female, take water from a spring and let the woman extract two or three drops of blood or

illius mulieris incontinenti B.—d. .i. *iterat* S.—e. suffumigetur mulier] fumigetur matrix V.—f. confert] ualet M.

¶113a. siue] uel GPRW.—b. .ii. uel .iii.] .i. uel .ii. P.—c. uel lactis] *add. in marg.* P om. V.—d. supernatent L sed si supernatant V.

milk from her right side and let these be dropped in the water. And if they fall to the bottom, she is carrying a male; if they float on top, a female.

[114] Whence Hippocrates says: a woman who is carrying a male is well-colored and her right breast is bigger. If she is pale, she is carrying a female, and the left breast is bigger.<sup>41</sup>

### On Difficulty of Birth<sup>42</sup>

[115] Against difficulty of birth arising from constriction of the orifice (which cause is sometimes the most severe of all), we append this counsel. Let the woman herself see to it that in the last three months [of pregnancy] her diet consists of light and digestible foods, so that by means of these the organs are dilated. Such foods are the yolks of eggs, the flesh and innards of young fowl and small birds, that is, partridges and pheasants, and scaly fish with good sauces. Let there be made for them a bath of sweet water, and do this often. And if softening herbs are added to the bath, such as marsh mallow and the like, so much the better. Let her avoid open-air baths and steambaths, and when she comes out of the bath, let her be anointed with hot unguents, such as oil of laurel and oil of linseed and goose or duck or hen's grease. And let this anointing be done from the navel down with the above-mentioned hot unguents.

### On the Regimen for a Woman Giving Birth

[116] When the time of birth arrives, let the woman prepare herself as is customary, and likewise the midwife should do the same with great care. And let sneezing be induced with the nose and mouth constricted, so that the greatest part of her strength and spirit tends toward the womb. Then let her be given a decoction of fenugreek, spurge laurel, flax and fleawort, or a little *theriac* or *diathessaron*<sup>43</sup> with a decoction of mugwort in wine.

[117] Likewise, let troches<sup>44</sup> be made from galbanum with asafetida and myrrh or rue, and let a fumigation be made to the nose. Above all, let her beware of the cold, and let there not be any aromatic fumigation to the nose. But this can be applied more safely to the orifice of the womb, because the womb follows sweet-smelling substances and flees foul-smelling ones. For this, odoriferous spices are good, such as musk, ambergris, aloewood, and similar things, and also odoriferous herbs, such as mint, fennel, oregano, and similar things.

¶117a. de galbano **GMPRSVW**.—b. tros **B**.—c. fiant **B**.—d. nares] renes **PV**.—e. fumigatio **V** suffumigium **W**.—f. nares] renes **PV**.—g. tucius *om.* **R**.—h. et herbe . . . et similia *om.* **L**.

[118] Likewise, it should be noted that there are certain physical remedies whose power is obscure to us, which are helpful when done by midwives. Therefore, let the patient hold a magnet in her right hand and it helps.

[119] Let her drink ivory shavings.

[120] Coral suspended from the neck is good.

[121] Likewise, the white stuff which is found in the excrement of the hawk, given in a potion, is good.

[122] In a similar fashion, the water in which the stone of the firstborn found in the belly of a swallow or in its nest is washed is good for the same condition and for many others.

### On the Mode of Generation of the Embryo

\*[123] In the first month, there is purgation of the blood. In the second month, there is expression of the blood and the body. In the third month, [the fetus] produces nails and hair. In the fourth month, it begins to move and for that reason women are nauseated. In the fifth month, the fetus takes on the likeness of its father or its mother. In the sixth month, the nerves are constituted.<sup>45</sup> In the seventh month, [the fetus] solidifies its bones and nerves. In the eighth month, Nature moves and the infant is made complete in the blessing of [all] its parts. In the ninth month, it proceeds from the darkness into the light.

### On the Regimen for the Infant<sup>46</sup>

\*[124] The ears of the infant ought to be pressed immediately, and this ought to be done over and over again. Then, attention needs to be paid that the milk does not enter the ears and the nose when [the child] is nursing. And let the umbilical cord be tied at a distance of three fingers from the belly, because according to the retention of the umbilical cord the male member will be greater or smaller. And so that it might talk all the more quickly, anoint the palate with honey and the nose with warm water, and let it always be cleaned with unctions, and let the mucous secretions always be wiped off and cleaned. And so the child ought always to be massaged and every part of its limbs ought to be restrained and joined by bandages, and its features ought to be straightened, that is, its head, forehead, nose. The belly and loins should be tempered, lest

dum S.—ad. Com L.—ae. incipiet GLMPRSW -iat V.—af. faciant S.—ag. glandis] glandium M.—ah. possint R.—ai. in om. B.—aj. est ei PV.—ak. quod] et S que V.—al. incipiens GVW incipiet S.—am. die et] dieta GPRVW.—an. dicendum S.—ao. obseruandus est M.—ap. in om. M.—aq. remoucantur M.

much oiliness or humidity exit from them. If either of these appears, for a time try to abstain from the accustomed bandaging and let it sleep for a while. Then let it be bathed in warm water and let it be restored to the accustomed practice [of binding]. A little bit of soporific medicine should be given so that it sleeps. Its skin ought equally to be massaged, which also is customary to be done after taking the breast. Right after birth its eyes ought to be covered, and especially it ought to be protected from strong light. There should be different kinds of pictures, cloths of diverse colors, and pearls placed in front of the child, and one should use nursery songs and simple words; neither rough nor harsh words (such as those of Lombards) should be used in singing in front of the child. After the hour of speech has approached, let the child's nurse anoint its tongue frequently with honey and butter, and this ought to be done especially when speech is delayed. One ought to talk in the child's presence frequently and easy words ought to be said. When the time for the extrusion of its teeth comes, the gums ought always to be rubbed each day with butter and goose grease, and they ought to be smeared with barley water. The throat and the vertebrae ought to be anointed. If its belly becomes lax, let a plaster which is made from cumin and vinegar and mixed with sugar be placed over it; gum arabic, Armenian bole, and similar things ought to be mixed together and given to the child. But if its belly is constricted, let a suppository be made for it from honey and cotton and mouse dung, which should then be inserted. When the time comes when it begins to eat [solid foods], let lozenges be made from sugar and similar things and milk in the amount of an acorn and let them be given to the infant so that it can hold them in its hand and play with them and suck on them and swallow a little bit of them. The meat of the breast of hens and pheasants and partridges ought to be given because after it begins to take these things well, you will begin to change reliance upon the breasts and you should not permit the child to suck them at night, as was said above.<sup>47</sup> Thus, it ought to be drawn away [from the breast] day by day and in an orderly way, and care should be taken that it not be weaned during a hot season.

\*[125] If one limb of any child is larger than another, it can be reduced to its customary size if the affliction is recent. If it is old, there is no way it can be reduced. For a recent affliction, we aid in this manner. First, let the limb be fomented with a decoction of these herbs, that is, bear's breech with root of marsh mallow and with leaves of wild celery, parsley, and fennel, and all diuretic herbs. Boil these in water. And let the limb of the patient be placed above the vessel, and let it be covered with a linen cloth so that it sweats. Then let chamomile and marsh mallow be cooked in water, and in this thick mixture let wax be melted, and let the whole limb then be covered with this. Afterward,

let it be tied tightly with linen bandages, and thus let the limb of the patient sweat through one night; in the morning, let it be rubbed so that the spirits are aroused and flow to the painful part. This having been done, let the limb be rubbed with *dialtea*, thus composed: two parts *dialtea* and a third of laurel oil mixed together; and let the limb be anointed in the above-mentioned manner three or four times a day. Now take *diaceraseos*, *ceroneum*, and *oxicroceum*, and let them be powdered in turn.<sup>48</sup> Then let marsh mallow be cooked and let the powder be softened with this viscous liquid until it adheres well, and let the whole limb of the patient be covered and tied with bandages, and thus it will be able to be ameliorated with fomenting and the application of plasters. These things having been done, let rest and leisure be ordered; let the patient have a warm and moist diet, with good quality, moderately red wine, which s/he should drink until s/he is cured. Let the patient use baths of fresh water.

### On Choosing a Wet Nurse

\*[126] A wet nurse ought to be young, having a clear color, a woman who has redness mixed with white, who is not too close to her last birth nor too far removed from it either, who is not blemished, nor who has breasts that are flabby or too large, a woman who has a large and ample chest, and who is a little bit fat.

\*[127] Her diet. She should not eat salty or spicy or pungent things, nor those things in which heat is strong, nor styptic things, nor leeks or onions, nor the rest of those spices which are added to foods for flavoring, such as pepper, garlic, garden rocket, but above all garlic. Also, let her avoid anxiety and let her beware provoking her own menses. And if her milk is diminished, let porridges made of bean flour and likewise of rice, and wheat bread and milk and sugar be given to her to drink, by which things the milk is augmented, and let a little fennel seed be mixed in. If, on the other hand, her milk becomes thick, let her nutriment be made subtle, and so let her be compelled to work. In addition, vinegary syrup and light wine ought to be given to her. If the milk becomes thin, let her nutriments be thick and strong, and let her get more sleep. If the bowel of the child is loose, let constipating things be given to the nurse.



## On Pustules of Children

\*[128] Small pustules arise in children, which ought to be dissolved with ground salt and tied with bandages so that they resolve; neither oily nor sweet things ought to be given to them. If a carbuncle appears in the body of the child, let barley water be given to the nurse, and occasionally let her be scarified. Let her eat neither sweet nor salty things. Also, the [quality of] the woman's milk is recognized in this manner: a drop dropped onto the nail ought to be neither too thin nor too runny nor too thick nor too coagulated; it should have a good odor and a pure sweetness. Salty milk, however, or that which smells bad is not suitable nutriment for the infant.

## On Impediment of Conception

\*[129] Conception is impeded as much by the fault of the man as by the fault of the woman. The fault of the woman is double: either excessive warmth or humidity of the womb. For the womb at times, because of its unnatural slipperiness, is unable to retain the seed injected into it. And sometimes from its excessive humidity it suffocates the seed. And sometimes she is unable to conceive because of the excessive heat of the womb burning the semen. If, therefore, excessive heat and dryness is the cause, the signs will be these: their lips are ulcerated and excoriated as if from the north wind, they have red spots, unremitting thirst, and loss of hair. When, therefore, you see this, and if the woman is thirty years old and has suffered this for a long time, you will judge it to be untreatable. If she is young and the disease is not chronic, you should aid her in this way: take marsh mallow and mugwort, and cook them in water, and with such a decoction you should fumigate the patient three or four times. Between these fumigations you will make suppositories and also pessaries for the vagina with musk oil and some musk itself, so that the womb might be strengthened. But on the seventh day after her purgation or after the fumigation has been made, take *trifera magna*<sup>49</sup> in the size of an acorn and similarly wrap it in cotton, and from this you will make a suppository for the vagina, so that from the many fumigations the womb receives some strength, smoothness, and softness, and from the benefit of this suppository and these fumigations it will be dried out, and from this medicine she should receive some strength. On the following day, you will make her have sex with her husband, and if necessary you will use the same treatment the following week, making the above-mentioned fumigations and applying the other remedies, as noted. You should do this until the above-mentioned symptoms have subsided, and

you should make her have intercourse twice or three times a week, because thus more quickly will she be able to become pregnant.

\*[130] If, on the other hand, she is not able to conceive because of excessive humidity of the womb, these will be the signs: she will have teary eyes constantly. For because the womb is tied to the brain by nerves, it is necessary that the brain suffer with the womb. Whence, if the womb has within itself excessive humidity, from this the brain is filled, which [humidity], flowing to the eyes, forces them involuntarily to emit tears. And because the brain suffers together with the womb, the sign of this is mental distress of the woman [when she suffers] from retention of the menses.<sup>50</sup> Therefore, first of all let her be purged with *Theodoricon euporiston*. Afterward we prescribe that you make three or five pills of the same *Theodoricon* or of *Paulinum*,<sup>51</sup> and also that you wrap them in cotton lest they dissolve, and insert however many you can via the genitals. If the womb has not been well purged, on the second day you will make a pessary in the same manner of *trifera* with some musk. You should do this for a long time until you see that she has been evacuated of the superfluous humidity, and afterward take a little bit of musk with oil or another odoriferous substance which again you insert into the vagina. And if she has been well purged, she will sense the odor [of the musk] in her mouth, and if anyone should kiss her, he will think that she is holding musk in her mouth.<sup>52</sup> Likewise, if she becomes thirsty on account of this purgation, you should know that she has been well purged. And thus purged, let her have intercourse frequently so that she might conceive.

### On Sterility on the Part of the Man

\*[131] If conception is impeded because of the fault of the man, either this comes about from a defect of the spirit impelling the seed, or from a defect of spermatic humidity, or from a defect of heat. If from a defect of heat, he will not desire intercourse. Whence it is necessary in such men to anoint the loins with *arrogon*,<sup>53</sup> or take rocket seed and spurge and reduce them into a fine powder, and you should mix these with musk oil and pennyroyal oil and anoint the loins. If it happens from defect of the spirits, he will have no desire and he will not be able to have an erection. We aid him with an unguent generative of many spirits. If it is because of a defect of the seed, when they have intercourse they emit little or no semen. We help men such as this with substances which augment and generate seed, such as onions, parsnip, and similar things.

# [On Treatments for Women]

## Treatment<sup>1</sup>

[132] In order that we might make a concise summary of the treatment of women, it ought to be noted that certain women are hot, while some are cold. In order to determine which, one should perform this test. We anoint a piece of lint with oil of pennyroyal or laurel or another hot oil, and we insert a piece of it the size of the little finger into the vagina at night when she goes to bed, and it should be tied around the thighs with a strong string. And if it is drawn inside, this is an indication to us that she labors from frigidity. If, however, it is expelled, we know that she labors from heat. In either case, assistance ought to be given in this manner.

[133] If she labors from a hot cause, there should be set up a fumigation of cold herbs in this manner. Because contraries are cured by contraries, let us place marsh mallows, violets, and roses in water, and we fumigate her with a decoction of these things.

[134] If, however, she labors from frigidity, which is better, we should make for the woman a fumigation and pessary of pennyroyal and laurel leaves and willow-weed, and thus when the excessive abundance of humors has been cleaned out, she will be ready for conceiving. Afterward we make a fumigation for females which in a marvelous manner is effective and strengthens. Take clove, spikenard, calamite storax, and nutmeg, and let them be placed in an eggshell upon a few hot coals. And let there be prepared a perforated chair so that all the fumes go toward the inside.

## On Provoking the Menses

[135] There are some women who, when they come to their time of menstruation, have either no or very few menses. For these, we proceed thus. Take root of the red willow with which large wine jars are tied and clean them well of

¶135a. *rubr. om. P.*—b. *menstrua GW.*—c. *radices GRW.*—d. *distemperabit L.*—e. *in] cum W.*—f. *sit] fit MPS.*—g. *sicut sunt] sic factum GLMRSVW / factum P.*—h. *inde om. P.*—i. *crispellos PV.*—j. *facimus SV.*—k. *etiam om. P.*—l. *herbe om. P* *herbis V.*—m. *fumigium fit V.*

the exterior bark, and, having pulverized them, mix them with wine or water and cook them, and in the morning give them in a potion when it has become lukewarm. If she labors greatly, we give her things to eat such as these. We grind madder and marsh mallow, and we mix them with barley flour and white of eggs, and then we make from them little wafers. Also good for provoking the menses is a fumigation made from these same herbs.

### [On Immoderate Menstruation]

[136] There are also those others who, on the contrary, have excessive menstruation, whom we aid thus. Take old soles of shoes and pennyroyal and laurel leaves and set them to cook. Once cooked, make a fumigation. Let hot ashes be mixed with hot, red wine and let them be mixed in the manner of a dough, and soften it, and then let some be taken in the form of a small cone and, wrapped in a new linen cloth, let it be inserted lukewarm.

[137] Also, this other one restrains [the menses], which is made thus. Take buck's-horn plantain powdered with ashes of white dead nettle, and let it be diluted with rainwater. We give it to drink, but we do not omit the above-mentioned fumigation, which strengthens cold wombs.<sup>2</sup>

[138] They are also strengthened by this. Take some spikenard, clove, nutmeg, and the rest of the purgatives which we said were good for conception.

### [On Those Giving Birth with Difficulty]

[139] But to those giving birth with difficulty we give aid in this manner. We should prepare a bath and we put [the woman] in it, and after she leaves [the bath] let there be a fumigation of spikenard and similar aromatic substances. For strengthening and for opening [the birth canal], let there be sternutatives<sup>3</sup> of white hellebore well ground into a powder. For just as Copho says, the organs are shaken and the cotyledons ruptured and thus the fetus is brought out and comes out.<sup>4</sup>

### [On Pain of the Womb After Birth]

[140] For pain of the womb after birth, make a remedy like this. The womb, as though it were a wild beast of the forest, because of the sudden evacua-

e. ergo *om.* V.—f. et] etiam R.—g. extracto] abstracto R.—h. cum *om.* GMSW.—i. sagimine et da V.—j. damus P.—k. bibendum *om.* P.

tion falls this way and that, as if it were wandering. Whence vehement pain is caused. Therefore, take the tops of elder and grind them and, having extracted the juice, mix with barley flour and with the white of an egg, and then make little wafers with suet for eating. And we give to these women warm wine to drink in which cumin has been boiled.

### On the Preservation of Celibate Women and Widows

[141] There are some women to whom carnal intercourse is not permitted, sometimes because they are bound by a vow, sometimes because they are bound by religion, sometimes because they are widows, because to some women it is not permitted to take fruitful vows.<sup>5</sup> These women, when they have desire to copulate and do not do so, incur grave illness. For such women, therefore, let there be made this remedy. Take some cotton and musk or pennyroyal oil and anoint it and put it in the vagina. And if you do not have such an oil, take *trifera magna*<sup>6</sup> and dissolve it in a little warm wine, and with cotton or damp wool place it in the vagina. This both dissipates the desire and dulls the pain. Note that a pessary ought not be made lest the womb be damaged, for the mouth of the womb is joined to the vagina, like the lips to the mouth, unless, of course, conception occurs, for then the womb withdraws.

### [For Conception]

[142] There is another treatment with which we render the womb ready for conception. But because some women are fat, as though they had dropsy, and some women thin, both the former and the latter are incapable of conceiving. Each of them we treat in a different manner. If she is phlegmatic and fat,<sup>7</sup> we should make her a bath of seawater, moderately salty, with rainwater.<sup>8</sup> We put in [various herbs], that is, juniper, catmint, pennyroyal, spurge laurel, wormwood, mugwort, hyssop, and hot herbs of this kind. In this bath she should stay until she sweats sufficiently; afterward let her be received in bed carefully and let her be well covered. And if she desires some food, let her at first be given *rosata novella*.<sup>9</sup> Also, let her be given good and wholesome and warm food, and wine of the best quality taken moderately. Thus let there be made for her a bath three or four times that day, and likewise the following day. On the third day, let there be a very good, strong-smelling fumigation, as we described above.<sup>10</sup>

tio V.—u. curam *add. in marg.* B<sub>1</sub>.—v. uiris frigidis *om.* P.—w. et] in S.—x. fumigiis GW.—y. eis *om.* P.

We also do this treatment for cold men, and instead of a fumigation we give them warm strengthening medicines.

[143] If, however, the woman is fat and seemingly dropsical, let us mix cow dung with very good wine and with such a mixture we afterward anoint her. Then let her enter a steambath up to the neck, which steambath should be very hot from a fire made of elder [wood], and in it, while she is covered, let her emit a lot of sweat, and as though in a sweat bath let her remain there until she has purged herself a little through the inferior members, and that which comes out will be rather greenish. After she has thoroughly sweated, let her wash herself with the water of the previous bath, and thus let her cautiously enter her bed. And let this be done twice or three times or four times a week, and she will be found to be sufficiently thin. You will feed her well, and let her drink good and sweet-smelling wine. We also render fat men thin with this treatment.

### [For Fat Men]

[144] We also treat fat men in another way. We make for them a grave next to the shore of the sea in the sand, and in the described manner you will anoint them, and when the heat is very great we place them halfway into the grave, halfway covered with hot sand poured over. And there we make them sweat very much. And afterward we wash them very well with the water of the previous bath.

### On Extracting the Dead Fetus

[145] Those who labor excessively in giving birth to a dead fetus we assist thus. Let us place the patient on a linen sheet and let us have it held by four strong men at the four corners, the head of the patient a little bit elevated. We will make the sheet be pulled strongly this way and that at the opposite corners, and immediately she will give birth.

### On Retention of the Afterbirth

[146] There are some women to whom the afterbirth remains inside after birth, to whom we give aid for its expulsion thus. We extract the juice of a leek and

muscelis B.—d. damus PV.—e. educitur tum V.—f. forte R.—g. et om. GW.—h. educetur P.—i. tamen om. P.—j. ille om. S.—k. ad secundine scilicet V.

mix it with pennyroyal oil or musk oil or juice of borage, and let us give it to drink, and immediately [the afterbirth] will be brought out perhaps because she will vomit and from the effort of vomiting it will come out. Nevertheless, the juice itself has such a power that it is sufficient for expulsion.

### On Excessive Flow of Blood After Birth

[147] There are other women who after birth have an immoderate flow of blood, to whom we give aid thus. Let us extract the juice of mugwort, sage, pennyroyal, willow-weed, and other herbs of this kind, and let us make little wafers and we give them to eat. And let us place them frequently in baths, and in the above-mentioned manner we aid them in order to restrain the blood.

[148] Or otherwise, take clay and mix it with vinegar and make a plaster for the liver on the right side. And if the blood flows through the nose, we place some of this plaster on the forehead and the temples, stretching sideways across the temples and the forehead. And note that this flow from the nose does not happen unless she has borne a son.

### On the Dangerous Things Happening to Women Giving Birth

[149] There are some women for whom things go wrong in giving birth, and this is because of the failure of those assisting them: that is to say, this is kept hidden by the women.<sup>11</sup> For there are some women in whom the vagina and the anus become one opening and the same pathway. Whence in these women the womb comes out and hardens. We give aid to such women by repositioning [the womb]. We put on the womb warm wine in which butter has been boiled, and diligently we foment it until the womb has been rendered soft, and then we gently replace it. Afterward we sew the rupture between the anus and the vagina in three or four places with a silk thread. Then we place a linen cloth into the vagina to fill the vagina completely. Then let us smear it with liquid pitch. This makes the womb withdraw because of its stench. And we heal the rupture with a powder made of comfrey, that is, of bruisewort, and daisy<sup>12</sup> and cumin. The powder ought to be sprinkled [on the wound], and the woman should be placed in bed so that her feet are higher [than the rest of her body],

lecto] *om.* P.—s. ut] quod W.—t. assueto W.—u. quousque P.—v. uideris P.—w. que] qui L.—x. et] etiam W.—y. faciendum est in partu. Subueniendum est ergo sic S.—z. ano] quo L.—aa. [...]mendi W.—ab. illud] id GRW.—ac. ano] quo L.

and there let her do all her business for eight or nine days. And as much as necessary let her eat; there let her relieve herself and do all customary things. It is necessary that she abstain from baths until she seems to be able to tolerate them. Also, it is fitting that she abstain from all things that cause coughing and from all things that are hard to digest, and this especially ought to be done. In [subsequent] birth we should aid them thus. Let a cloth be prepared in the shape of an oblong ball and place it in the anus, so that in each effort of pushing out the child, it is to be pressed into the anus firmly so that there not be [another] solution of continuity of this kind.<sup>13</sup>

### On the Exit of the Womb and Its Treatment

[150] There are also some women to whom it happens that the womb comes out from another cause, such as those who are not able to tolerate the virile member because of its magnitude or length; having been forced all the same, they endure it. But when [the womb] comes out, it hardens. For such women we offer aid in the above-mentioned manner.<sup>14</sup> And if we do not have pitch, we take a cloth and anoint it with warm pennyroyal oil or musk oil, and then we squeeze it and we smear it on or put it in the vagina, and we tie it on until the womb recedes by itself and becomes warm. For this condition, we suggest that whatever causes coughing not be eaten.

### On the Entry of Wind into the Womb

[151] There are some women who take in wind through the vagina, which, having been taken into the right or left part of the womb, generates so much windiness that they seem to be suffering from a rupture or intestinal problem.<sup>15</sup> Whence it happened that Trotula was called in as a master of this operation<sup>16</sup> when a certain young woman was about to be operated on for a windiness of this kind as if she suffered from rupture, and she was thoroughly astonished. Therefore, she made her come to her own house so that in secret she might determine the cause of the disease. Whereupon, she recognized that the pain was not from rupture or inflation of the womb but from windiness. And so she saw to it that there be made for her a bath in which marsh mallow and pellitory-of-the-wall were cooked, and she put her into it. And she massaged her limbs frequently and smoothly, softening them, and for a long time she made her remain in the bath. And after her exit, she made for her a plaster of the juice of wild radish and barley flour, and she applied to her the whole thing somewhat



warm in order to consume the windiness. And again she made her sit in the above-mentioned bath, and thus she remained cured.

### On Exit of the Anus

[152] Protrusion of the anus is an affliction common to men as well as women, and it causes the blood to flow. In order to restrain the blood and replace the anus, we give aid in this manner. First, we should foment the patient with a decoction of wine in which wormwood has been boiled, and with this decoction we should foment the anus, and we smear it well all over with ink<sup>17</sup> in order to constrict it. After having made ashes from willow and its root and the spine of any sort of salty fish, we sprinkle them [over the anus] and replace the anus with a linen cloth. Let this be done for three days twice a day and [the patient] will be healed.

[153] There are also others<sup>18</sup> in whom the anus does not come out; rather, they suffer intense pain, and to these we give aid in such a manner. We pulverize aloe and mix it with warm wine. While it is still lukewarm, dip linen or wool or cotton in it and place it in the anus; this diminishes the pain and takes away the swelling of the anus.

### On Swelling of the Penis

[154]<sup>19</sup> There are some men who suffer swelling of the virile member, having there and under the prepuce many holes, and they suffer lesions. To these we offer aid in this manner. We boil marsh mallow in water and, having boiled it, we squeeze it out so that no water remains. Afterward we grind it up with warm suet or butter without salt, or with oil, and we place it on the fire. Having placed it warm on cabbage leaves and on a linen cloth, we wrap it around the virile member. This makes the swelling go away. Then, with the prepuce turned out, we wash the ulcerous or wounded neck of the prepuce with warm water, and sprinkle on it powder of Greek pitch and dry rot of wood or of worms and rose and root of mullein and bilberry. And if you lack bilberry, these [other] four ingredients are sufficient. And let this be done twice or three times each day until he is cured.

## On Pain of the Intestine

[155] There happens to some people<sup>20</sup> pain of the intestine. For these we offer aid thus. We cook black nightshade in water with ash and we place it upon the painful spot.

\*[156] Or alternately, we cook raw sesame with [its] seed, and we place it upon the pain.

## On Strangury

[157] Both men and women suffer strangury.<sup>21</sup> For men we should proceed thus. We place cooked watercress on the pubic area, and we put the patient in a decoction of the same [herb]. Women, indeed, labor from this same affliction, for whom we make a fumigation of horsemint, catmint, and pennyroyal. For both men and women we should make a steambath, and place them in water in which juniper, catmint, fleabane and horsemint, laurel leaves, pennyroyal, wormwood, [and] mugwort have been boiled, and in the bath we give [to them] uncompounded hemlock.<sup>22</sup> And thus the patient is freed even if s/he has a bladder stone because, so long as it is not yet solidified, patients purge it through their urine as if little grains of sand were coming out.

## On the Stone

[158] Likewise for the stone we cook saxifrage in water, which we give in a drink to those suffering from the stone. And if they desire wine, with water of this kind we dilute it. We do this twice a day for four or five days, either twice or three times a day. It should be noted that if they do not urinate, a sign is given to us that the stone has solidified.

[159] Here follow some treatments of Master Ferrarius for breaking up or drawing out the stone if it is in the neck of the bladder. Take marsh mallow, rock samphire, wild cabbage, saxifrage, pellitory-of-the-wall, and *senationes*, that is, watercress, cowbane, [and] nettle seed. Cook these in a liquor of which a third part is wine, a third oil, and a fourth seawater or saltwater; with this decoction we should foment well, drawing those herbs especially around the parts. With this treatment he [Master Ferrarius] freed a certain man<sup>23</sup> having a stone in the bladder, which after a long fomentation he had extracted by sucking through an opening made around the perineum, and he had the penis

i. Hac cura magister Ferrarius liberatur habentem quendam lapidem V.—j. quam **GMP**.—k. suggendo *om.* P.—l. suggendo . . . fecit] .s. V.

anointed, and especially the head of the penis, with oil of laurel and *unguentum aureum*.<sup>24</sup>

### On Flux from a Lesion

[160] There are some women who suffer, or who seem to suffer, from flux of a lesion or flux of semen in the womb, just as there are some old women who emit a sanious flux. To these, in order to provoke the menses, aid ought to be given thus because they are sterile.<sup>25</sup>

[161] And there are other sterile women who in a similar manner emit a sanies. And this happens at the time when the menses are accustomed to come to them. For when their menses are denied to them, instead of the menses they emit sanies because of their frigidity, as if a hot flux were descending from the liver. To such women aid ought to be offered thus. We should make for them a fumigation from wine or water in which the above-mentioned hot herbs are cooked. Afterward we mix *trifera magna* in pennyroyal oil or musk oil, and in a linen or woolen or cotton cloth we wrap it up and place it in the vagina.

[162] There are also other young women who labor in the same manner on account of failure of the menses, but these women are freed when the menses are provoked. And it ought to be noted that some hot women are rendered sterile, yet they do not labor from this kind of flux but remain dry as though they were men.

[163] There are some women who have a sanious flux together with the menses. Such women we make to sit upon a mass of wild rocket cooked in wine, a linen cloth having been interposed while it is still warm.

[164] Likewise for the same: take powdered pennyroyal and let it be placed in a small sack which is made as long as it is wide, so that both sides of the private parts can be tied, which sack the patient ought to wear upon her vagina in order to prevent the flux. But before it is tied on, it ought to be warmed by the fire so that the anus as well as the vagina might be strengthened.

### On Wind Enclosed Within the Womb

[165] There are some women, as we said,<sup>26</sup> who take in wind through the female members, which, once it has been taken in, causes pain and swelling. These women we foment with a decoction of mustard or turnip.

### [On Itching and Excoriation of the Pudenda]

[166] In these same women sometimes these parts itch, which they excoriate in trying to scratch them. Sometimes there arise pustules which turn into a very large lesion. Hence, we should anoint these parts with an unguent which is good against burns caused by fire or hot water, and for excoriations of this kind. Take one apple, [Armenian] bole, mastic, frankincense, oil, warm wine, wax, and tallow, and prepare them thus. We should place the apple, cleaned of both the exterior and interior rind and ground, on the fire in a pot with the oil, wax, and tallow; and when they have boiled, we put in the mastic and the frankincense, both of which have been powdered. Afterward, it should be strained through a cloth. Note that if anyone because of any burn has been anointed with this ointment, on the anointed place there ought to be put a leaf of ivy cooked in wine or vinegar, or a leaf of gladden. This remedy is decent.<sup>27</sup>

### [Ointment for Sunburn]

[167] An ointment that the Salernitan women make that is very good for sunburn and fissures of any kind, and especially for those caused by wind; and it is good for pustules caused by the air and blemishes and excoriations of the face. Take one ounce of lily root, two ounces of white lead, mastic and frankincense—of each a half dram—, one dram of camphor, one ounce of animal grease, [and] rose water as needed. Let it be prepared thus: let the lily root, having been cleaned, be cooked in water, and once this is extracted we grind it thoroughly. And we pour in the fat, which has been liquefied on the fire and well strained and cleaned of its salt in order to dissolve it. Then we put in the white lead, which has been dissolved in the rose water and somewhat pulverized. And note that this ointment is good both for the treatment of the above-mentioned conditions and for their prevention. And so with this ointment the patient ought to anoint herself in the evening in front of the fire, so that in the morning they might preserve themselves in the daylight hours from the above-mentioned conditions, that is to say from sunburn and fissures and pustules and things of this kind whether caused by the air or the heat of the sun. This [ointment] raises the skin and colors it beautifully. In the morning it need not be removed with washings or by any other [means] from the face, because it does not detract from the color in whatever manner it is spread on or put on. This is the ointment with which the Salernitan women anoint themselves for rivulets and floods [of tears?] made in mourning the dead; also it is good for suppressing pustules in lepers and it is a good cleanser.<sup>28</sup>

## On Those Who Wet Their Beds

[168] There are some women who urinate in their beds at night, whether they want to or not, because their urinary passages suffer paralysis. These women we foment with hot herbs.

## [On Those Suffering from Dysentery]

[169] There are some women suffering from dysentery whom we do not treat before twenty days.<sup>29</sup> Sometimes the cause is bile, sometimes phlegm. Against dysentery caused by phlegm first we fumigate with thyme, thyme dodder, or Greek tar. Afterward, we foment them with wild rocket. Against dysentery caused by bile, we should boil roses in rainwater and we soak cotton in it and place it in the anus.

## On Flesh Growing in the Womb

[170] There are some women in whom pieces of flesh hang from the womb. And note that this happens to them from semen retained inside and congealed, because they do not clean themselves after intercourse. These women we always foment with a decoction of hot herbs.

## On Treatment of Lice

[171] For lice which arise in the pubic area and armpits, we mix ashes with oil and anoint.

[172] And for lice which are around the eyes, we should make an ointment suitable for expelling them and for swelling of the eyes and soothing them. Take one ounce of aloe, one ounce each of white lead<sup>30</sup> and frankincense, and bacon as needed. Let it be prepared thus. We grind the bacon very finely and we place [in it] the remaining ingredients which have been powdered.

## On Treatment of Scabies in Humans

[173] For scabies of the hips and other parts, a very good ointment. Take elecampane, vinegar, quicksilver, as much oil as you like, and animal grease. Let

¶172a. facimus V.—b. tumorem] ruborem GLMPSRVW.—c. gerse om. P.—d. unc. . . . unc.] drach. . . . drach. V.—c. similiter] subtiliter P.—f. inponamus L.

¶173a. cra B.—b. hominis om. GLMPRS De scabie iterat M.—c. percium B.—d. ante

it be prepared thus. Take root of the elecampane, clean it and cut it very finely, and cook it in the vinegar. After it has been well cooked, grind it in a mortar with the grease. Then put in the quicksilver with the oil and with the vinegar in which the dissolved elecampane has been cooked. This ointment is also good for those who excoriate themselves because of itching. Note that if anyone<sup>31</sup> should anoint him- or herself with this ointment, let him/her keep cold water in his/her mouth lest the teeth be damaged by the quicksilver, which flows around every which way.

### On Whitening the Face

[174] For whitening the face, take root of bistort and clean it, and root of cuckoo-pint. Grind them in a mortar with animal grease and mix them with warm water, and strain through a cloth. And afterward stir [the mixture] well and thus let it sit all night. And in the morning gently remove the water, pouring in fresh water; water made from honeysuckle as well as from roses is the best thing for this. You should do this for five days. This is done to repress [the herbs'] harsh properties lest they cause lesions to the face. On the sixth day, having thrown out the water, expose [the mixture] to the sun and let it dry, and afterward take three parts of white lead and a fourth of camphor, and one dram each of borax and gum arabic. We dissolve the borax in rose water, rubbing it between the hands. All these we mix with rose water. Note that when you wish to whiten the face, take from this [mixture] a quantity the size of a bean and mix it with cold water and, rubbing a little between the hands, with both hands we anoint the face, but first we should wash the face with water and soap. Then we sprinkle [the face] with cold water and we place on it a very delicate cloth; this should be done either in the morning or in the evening. And note that it lasts for three days or four.

### On Making the Face Red

[175] For making the face red, take root of red and white bryony and clean it and chop it finely and dry it. Afterward, powder it and mix it with rose water, and with cotton or a very fine linen cloth we anoint the face and it induces redness. For the woman having a naturally white complexion, we make a red color if she lacks redness, so that with a kind of fake or cloaked whiteness a red color will appear as if it were natural.

### For Removing Wrinkles

[176] For wrinkled old women, take stinking iris, that is gladden, and extract its juice, and with this juice anoint the face in the evening. And in the morning the skin will be raised and it will erupt, which rupture we treat with the above-mentioned ointment in which root of lily is employed.<sup>32</sup> And first pulling off the skin,<sup>33</sup> which after the rupture has been washed, it will appear very delicate.

### On Freckles of the Face

[177] For freckles of the face which occur by accident, take root of bistort and reduce it to a powder, and cuttlefish bones and frankincense, and from all these things make a powder. And mix with a little water and then smear it, rubbing, on the hands<sup>34</sup> in the morning, rubbing them with rose water or water of bran or with breadcrumbs until you have removed [the freckles].

### On Stench of the Mouth

\*[178] For stench of the mouth caused by a disorder of the stomach, let the tips of myrtleberry be ground and cooked in wine until reduced by half and, with the stomach having been purged, let the wine be given to drink.

### On Removing Redness of the Face

[179] For removing redness from the face, we put on leeches<sup>35</sup> of various colors, which are in reeds, but first we wash with wine the place to which they ought to adhere; they are usually placed around the nose and ears on both sides. Or we place cupping glasses between the shoulder blades.

### For Veins in the Face

[180] For veins which appear in the nose or on the face, we apply to the place three parts soap and a fourth part pepper, [all] powdered, and we cure it in the above-mentioned manner.

## On Gout of the Mouth

[181] For gout of the mouth, we wash the mouth with warm wine, rubbing the teeth well, and this in the morning and the same thing in the evening. Later we spread around rose oil during the night and she will be freed in a short time.

## For Black Teeth

[182] For black and badly colored teeth, take walnut shells well cleaned of the interior rind, which is green,<sup>36</sup> and we rub the teeth three times a day, and when they have been well rubbed, we wash the mouth with warm wine, and with salt mixed in if desired.

## On Treating Cancer

[183] We wash a cancer wherever it is in the body, and we sprinkle over it a powder made of cumin and green copper. And when it has become necrotic, we foment it as befits a dried-out, afflicted place. We anoint it with this ointment: Take frankincense, mastic, wax, oil, Greek pitch, galbanum, aloe, wormwood, mugwort, pellitory-of-the-wall, rue, and sage. Prepare them thus. Let the herbs be ground and let the oil be poured in and mixed upon the fire, and when it is exceedingly hot, strain the oil and place it again upon the fire, and when it begins to boil let the wax be added. Afterward let the other things, which have been powdered and cooked, be strained and added. The sign of thorough cooking is when a drop placed upon marble stays there and hardens. And note that leaves of wild ivy, cooked in wine and laid upon the cancerous place, work very well.

## On Fissures of the Lips

[184] There are some women who suffer from fissures of the lips, and this on account of the excessive embraces of their lovers and their kisses with their lips rubbing between them. For in the morning their lips are found to be cracked, dried by the heat. We treat these women with an ointment made of fleawort or with the unguent made from lily.<sup>37</sup>

lire apponatur *om.* L.—l. cetera *om.* P.—m. supponatur G superponatur L supponantur W.—n. cum] ut S.—o. resedit GW.—p. supposita GW.

¶184a. amplexus L.—b. lasiis S.



[185] Likewise there are other women who suffer fissures caused by the air and the wind and similar causes. For these, then, we anoint the lips with honey, and afterward we sprinkle on powdered Greek pitch.

[186] And another way, according to Master Ferrarius: take walnut and cook it under some ashes, and grind the core. And after tartar has been put on, apply [the walnut] to the fissure and it will be healed.

### On Loosening of the Teeth

[187] There are some women in whom the teeth are loosened by the cold. These we treat in this manner. We make them take in their mouth wine in which ginger and galangal have been boiled, and after this ablution we sprinkle powder of frankincense around the teeth. And for those who have an excoriated palate, we have the mouth washed with this same wine, and afterward we apply alum with sugar.<sup>38</sup>

### On the Fall of the Uvula

[188] For those who suffer from fall of the uvula, we offer aid thus. We cook a powder of ginger, pellitory, and cinnamon in wine and we make them gargle, and we apply a powder of these hot things to the uvula.

### On Prolapse of the Vagina of Women

[189] In prolapse of the vagina after birth we place a tampon, pressing it so that it does not come out except when she urinates. On the third day we make her bathe. Also we make the powders mentioned above in later [chapters] be blown through the nostrils lest they become swollen.<sup>39</sup>

### A Good Constrictive

[190] A constrictive for the vagina so that they may appear as if they were virgins. Take the whites of eggs<sup>40</sup> and mix them with water in which pennyroyal and hot herbs of this kind have been cooked, and with a new linen cloth dipped

¶189a. mulierum] et cura eius GLMRS.—b. tercio GRSVW.—c. faciamus R.—d. uero om. M.—e. etiam] et S om. GVW.

¶190a. De constrictorio uulue L.—b. albumine S.—c. lineo V.—d. pannum nouum lini intinctum L / intincto] inducto S.—e. in die om. S.—f. uulue] in uulua M.—g. si in GRW.—h. minxit G mixerit W.—i. bene cum eadem] cum P.

in it, place it in the vagina two or three times a day. And if she urinates at night, put it in again. And note that prior to this the vagina ought to be washed well with the same warm water with which these things were mixed.

[191] Take the newly grown bark of a holm oak. Having ground it, dissolve it with rainwater, and with a linen or cotton cloth place it in the vagina in the above-mentioned manner. And remove all these things before the hour of the commencement of intercourse.

\*[192] Likewise take powder of natron or blackberry and put it in; it constricts [the vagina] marvelously.

[193] Likewise, there are some dirty and corrupt prostitutes who desire to seem to be more than virgins and they make a constrictive for this purpose, but they are ill counseled, for they render themselves bloody and they wound the penis of the man. They take powdered natron and place it in the vagina.<sup>41</sup>

[194] In another fashion, take oak apples, roses, sumac, great plantain, comfrey, Armenian bole, alum, and fuller's earth, of each one ounce. Let them be cooked in rainwater and with this water let the genitals be fomented.

[195] What is better is if the following is done one night before she is married: let her place leeches in the vagina (but take care that they do not go in too far) so that blood comes out and is converted into a little clot. And thus the man will be deceived by the effusion of blood.

### On Swelling of the Vagina

[196] The vagina of women sometimes swells in coitus. Let the woman sit in water where there have been cooked marsh mallows and pennyroyal, and she will be freed.

### For Swelling of the Face

[197] For sudden swelling of the face, a fumigation of hot water alone suffices.

\*[198] Likewise for swelling of the same and of the eyes, let fresh pork grease be ground with watercress and let it be applied upon [the swelling].

### On Warts

[199] For removing warts, with a needle we lift them up all around. Afterward we apply slaked lime to the place, and so we remove them. Then we heal [the wound] with the ointment made of lily.<sup>42</sup>

¶199a. *rubr. add. in marg.* GS om. BMPRW.—b. depondendas] remouendas V.—c. post om. B.

## On Pain of the Breasts

[200] For pain of the breasts caused by milk, we should mix clay with vinegar and make a plaster; this diminishes the pain and constricts the milk. But first we should foment the place with warm water.

## On Lesions of the Breasts

[201] There are some women who have lesions in the breasts. For this we make a maturative from marsh mallow and mayweed, wormwood, mugwort, and animal grease, and when the head [of the lesion] appears, grind together nuts and apply them. And if it does not rupture let it be opened with a lancet, and press out a little in the beginning lest by a sudden evacuation it becomes bad, and each day apply a piece of lint twice or three times smeared with egg yolk.

[202] But if this place has become fistulous, with a probe you will be able to determine this. Put in root of black hellebore cleaned and dipped in oil or honey. Place a powder of burnt burdock upon [the fistula] and sprinkle it on, too. For this cleans every fistula and makes it become necrotic, as long as it is not between any bones. And this ought to be applied there until it has dried and become necrotic. Afterward it will be treated like any other wound.

[203] Note that the pain which occurs in the breasts of young women passes easily, for this distress is healed with the eruption of the menses, because in certain girls laboring from the falling sickness it happens from suffocation of the womb compressing the organs of respiration.<sup>43</sup>

## On Cough of Children

[204] For the disease of children which is like a very harsh cough,<sup>44</sup> we give aid thus. Take hyssop and pellitory of Spain, cook them in wine, and we give it to drink. Or we mix grains of juniper with wine and we give it.

## On Foul-Smelling Sweat

[205] There are some women who have sweat that stinks beyond measure. For these we prepare a cloth dipped in wine in which there have been boiled leaves of bilberry, or the herb itself or the bilberries themselves.

¶205a. Contra fetorem sudoris *L titulum om.* S.—b. quo] quo **V** quibus **BGLRSW.**—c. uel *om.* **V.**—d. uel . . . uel] et . . . et **P.**

### On Swelling of the Vagina

[206] For swelling of the vagina. Take pennyroyal, fleabane, and four fronds of laurel, and boil them in water, and you should make her sit in this water, and afterward make a fumigation from all these [herbs].

### For Antlike Itching and Itch-Mites

[207] For antlike itches and itch-mites wherever they might be in the body, especially in the face and on the forehead, we mix grain with wine, and with a powder of frankincense applied in the manner of a plaster, we place it on the [afflicted] spot.

### On Pain of the Eyes

[208] For pain of the eyes, take marsh mallow, the herb of violets, tips of bramble, dried roses, vervain, and sermountain. [With this] foment the eyes in the evening, and make a plaster from the same herbs with white of egg, and apply it.

### On Web of the Eye

[209] If there is a web in the eye, take conch and frankincense and burn them. [Also take] cuttlefish bone that has not been burned. Pulverize them and place them on the eyes twice or three times a week.

[210] If this occurs from phlegm, take mountain germander, pennyroyal, laurel leaves, oregano, and caraway, and foment the eyes.

[211] An ointment for the same. Take two parts of aloe, and as much frankincense and plaster of Paris as of the aloe; pulverize them finely and prepare them with fresh animal grease and anoint the place.

### On Cancer of the Nose

[212] For cancer of the nose, take lungwort, sage, Greek tar, wild garlic, and “blackening,” that is, earth of the countryside,<sup>45</sup> and pulverize them all equally. But before you apply this powder, wash the place with warm wine in which

¶212a. id est *om.* P—b. campanarie L—c. ustum R—d. pone desuper] superpone L—e. puluerem *om.* W.

wormwood has been cooked. Afterward, place upon it the above-mentioned powder.

### [For Provoking the Menses]

[213] For provoking the menses, take vervain and rue, and pound them heavily, and cook them with bacon, and give them to the patient to eat. Afterward, grind root of delicate willow and root of madder, and give the juice to the patient with wine.

### [For Pain of the Womb]

[214] For pain of the womb when it rises due to its hardness, take saxifrage, sea holly, old cabbages, mugwort, marsh mallow, and root of dove's-foot cranesbill. Cook all these herbs in water thoroughly, and make the patient sit in it up to her breasts. And when she exits from the bath, pound marsh mallow, mugwort, and camphor, and warm these pounded things in a pot, and make lozenges with laurel oil or a little pennyroyal oil, and insert them as a suppository.

### On Swelling of the Feet

[215] Sometimes it happens that the feet are swollen due to pain of the womb. Then take sea brambles and cook them in sea- or saltwater, and fumigate the feet often. And after the fumigation, when the mixture has become lukewarm, you will wash the feet.

### [For Restraining the Menses]

[216] For restraining the menses, take sage and camphor, pound them thoroughly, and make little wafers with wine, and cook them upon a tile, and give them to the patient. Afterward, take nettle seed and buck's-horn plantain, and give a powder made of this to drink with wine.

## [On Cutting the Umbilical Cord]

[217] When the umbilical cord of the child is cut, you should say as follows, holding the stump extended: “Jesus Christ is dead, he was pierced by the lance, and he took no thought of any ointment or of his pain or of any unguent.” But first tie the umbilical cord, and afterward, having said this charm, wrap it with a string of an instrument that is plucked or bowed or some other musical instrument.<sup>46</sup> And if [the child] feels pain, for nine days give it to drink *trifera magna* in the amount of a chickpea [mixed] with milk or wine or water.

## On Itch-Mites of the Hands and Feet

[218] For extracting the worm from the hands and the feet, that is, the itch-mite, which in English is called *degge*,<sup>47</sup> take a heated brick and any kind of vessel full of water, and afterward let henbane seed be placed upon the burning brick. And let the patient hold her feet above the smoke, and you will see the worms falling into the water just like hairs.

[219] Likewise take oat chaff and burn it to ashes. Afterward let there be applied water as warm as the patient is able to stand it, and let her leave her feet there until they have become cold. Then let it be strained so that none of the water remains, and let the ashes be squeezed well so that the water goes out, and let them be separated bit-by-bit, and there will be found worms just like threads [extracted] by the smoke of the henbane. In a similar fashion itch-mites of the hand fall out.

[220] Note that if the place is corroded by the worms, take chaff and incinerate it and afterward let it be placed in warm water. And in water as hot as she is able to stand it let the limb of the patient be placed, and the worms will come out; afterward let the place be healed just like any other wound.

## For Deafness of the Ears

\*[221] For deafness of the ears. Take the fatty residue of fresh eels which appears after cooking them, and juice of honeysuckle, and houseleek, and a palmful of ants' eggs; grind them and strain them. And let all these things be mixed together with oil and cooked. After the cooking, let vinegar be added to it so that it might be the more penetrating, or wine as suffices. And pour it into the healthy ear and stop up the afflicted one, and let [the patient] lie upon the

‡221a. *rubr. om.* P / aurium *om.* GMRS. —b. tere et cola *om.* V / et cola *om.* M. —c. simul *om.* P. —d. commisceantur S. —e. obsevetur L. —f. infirma auris V.

healthy part. And in the morning let him take care that he come near no draft. And make him for a little while lie on the healthy ear, and again upon the afflicted one.

### For Worm of the Ears

\*[222] Likewise for worm of the ears. Take an apple and hollow it out and place in on the ear, and if there is any worm, it will come out.

### For Swelling of the Testicles

[223] A fomentation for swollen testicles. Take marsh mallow, wormwood, vervain, marsh mallow,<sup>48</sup> henbane, mugwort, and cabbages. Let all these be cooked in strong or old wine, and you will foment [the testicles] two or three times a day. And grind these herbs and mix them with honey and boil them; apply this with wine.

### [For Tumors]

[224] Mugwort applied warm or ground dissolves tumors. Also, when ground in wine and cooked in honey [and] placed upon tumors of the face, it softens, matures, and attenuates them.

### On Pain of the Womb

[225] Pain of the womb happens from miscarriage, [or] sometimes before that time from retention of the menses.<sup>49</sup> This happens often from frigidity, but only rarely from heat. If from frigidity, the sign is ache and a stabbing pain on the left side. Treatment. Take pennyroyal, oregano, catmint, fronds of laurel or its grains, and marsh mallows, make them boil in water and then foment the patient. Afterward, take clove, spikenard, nutmeg, and galangal, and let a fumigation be made, and let her receive the smoke through a funnel. Then apply *trifera magna* or the potion of Saint Paul<sup>50</sup> in the amount of a hazelnut with [a piece of] cotton.

[226] If, however, [the pain] comes from heat, the womb is dried out and made hot from the use of Venus.<sup>51</sup> The sign is that there is excessive warmth

¶225a. ante tempus] autem contingit GW.—b. retentione] receptione S.—c. ex frigiditate GRW.—d. signum om. R.—e. galange GW.—f. uel] et L.—g. cum bombace add. in marg. B<sub>2</sub>.

¶226a. uenerit B.—b. desiccet GW.—c. iunci] mente P.

around these parts. Treatment. Take marsh mallow, herb of violets, roses, and root of rush, and cook them thoroughly in water, and foment the patient, and put on *trifera saracenic*<sup>52</sup> the whole day.

### [For Exit of the Womb After Birth]

[227] For exit of the womb after birth, take juniper, camphor, wormwood, mugwort, and fleabane, and cook them in water, and bathe the patient [in this water] and make her sit in it up to her breasts. And afterward gently put her in bed, so that she lies suspended by the feet so that the womb may be inverted into its proper place. And with the womb having been put back inside, take a powder of these spices, that is, pennyroyal, galangal, spikenard, nutmeg, [and] clove, and combine them and mix them with musk oil or pennyroyal oil. And take an old linen cloth, thin and fine, and tie inside it these powders, and form the cloth with all these powders in the shape of a ball. The womb having been put back in, stuff up the mouth of the vagina with this ball so that the womb does not come out again, and tie the ball on here with bandages so that it is not able to come out, and you should make [the bandages] go across in the back up to the loins and between the hips and let it be tied there. But before it is tied there, let this plaster be made [to be placed] upon the loins. Take garden cress, laurel berries, frankincense, and cinnamon.<sup>53</sup> When these have been pulverized and warmed on the fire in a pot and mixed with honey and when they are still lukewarm, place them upon the loins and tie them with the bandage with which the ball is tied to the vagina, and let both the plaster and the ball stay there strongly and firmly. Let her lie on top of them for nine days, and more if necessary, and do not let her move herself unless for reason of necessity. And give to her such a diet that for ten days she does not defecate<sup>54</sup> or urinate often.

### On Rupture of the Genitals After Birth

[228] For rupture of the lower parts after birth, take root of comfrey, dry it and then pulverize it well, and put [it together with] very fine powder of cumin and also cinnamon in the vagina, and [the rupture] will be solidified.



### [For Pain of the Vagina After Birth]

[229] For pain of the vagina after birth, take rue, mugwort and camphor, grind them well and, having prepared them with musk oil or pennyroyal oil and warmed them in a pot, wrap them in a cloth and insert as a suppository.

### For Hemorrhoids

[230] For hemorrhoids brought on by the strain of birth. Take wormwood, southernwood, henbane, and cassia, cook them thoroughly in wine, and you should make her be bathed therein, and when she leaves the bath, take powder of aloe together with musk oil or pennyroyal oil, and dip in some cotton, and insert it as a suppository.

[231] In another fashion, take old sandals and pine herb and cook them in wine, and make her sit in it as long as she is able to stand it. And when she comes out of this fomentation, take powdered white alum and insert it as a suppository. This renders a violated woman more than a virgin.<sup>55</sup>

### [For Aiding Birth and Bringing Out the Afterbirth]

[232] For birth of the womb<sup>56</sup> and for bringing out the afterbirth. Take root of parsley, leaves of leek, and borage, and extract the juice, and mix in a little oil, and give to the patient to drink, and put vinegar into the vagina,<sup>57</sup> and she will be freed.

### Against Miscarriage

\*[233] Against miscarriage [which is] accustomed to happen to certain women in the seventh or ninth month. Take oil, wax, powder of frankincense, and mastic, and mix them, and let the woman be anointed in front and in back two or three times a week. This very much strengthens the womb and the cotyledons.<sup>58</sup>

### For Scabies of the Hands

\*[234] For healing scabies of the hands. Take red dock and fumitory, prepare them in the manner of an unguent with pork grease and butter made in May, and anoint the hand.

\*[235] Likewise in another fashion. Take red dock and place it on the fire so that it burns in front of the woman; she will urinate whether she wants to or not.<sup>59</sup>

### For Whitening the Face

\*[236] An ointment for whitening the face. Take two ounces of the very best white lead, let them be ground; afterward let them be sifted through a cloth, and that which remains in the cloth, let it be thrown out. Let it be mixed in with rainwater and let it cook until the consumption of the water, which can be recognized when we will see it almost completely dried out. Then let it be cooled. And when it is dried out and cooled, let rose water be added, and again boil it until it becomes hard and thick, so that from it very small pills can be formed. And when you wish to be anointed, take one pill and liquefy it in the hand with water and then rub it well on the face, so that the face will be dried. Then let it be washed with pure water, and this [whitened look] will last for eight days.

### For Whitening the Teeth

\*[237] For whitening black teeth and strengthening corroded or rotted gums and for a bad-smelling mouth, this works the best. Take some each of cinnamon, clove, spikenard, mastic, frankincense, grain, wormwood, crab foot, date pits, and olives. Grind all of these and reduce them to a powder, then rub the affected places.

\*[238] Likewise in order to make black teeth white, take ten drams of roasted pumice, ten drams of salt, two drams each of cinnamon and cloves, and honey as needed. Mix the pumice and salt with a sufficient amount of honey, and place them on a plain dish upon coals until they burn, and reduce the other spices to a powder. And when there is need, rub the teeth.

¶238a. pumicis] prunicis L.—b. pumicem *om.* V.—c. inscendantur B.—d. dente W.

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[For Pain of the Teeth]

\*[239] For pain of the teeth and for strengthening them if they have moved. Take eleven drams of ammonium salt, fourteen drams of costmary, fourteen drams of black pepper, and two drams of clove. Prepare them thus. Put the salt and [some] bran in a pot until they turn to charcoal. And when this has become cold, grind it with the remaining spices and reduce it into a very fine powder, and rub the teeth and the ulcerous places with it.

\*[240] Likewise in another fashion, some juice of scarlet pimpernel whitens the teeth excellently; also the herb [of pimpernel] ground and applied excellently cleans out inflammation of the gums.

For Whitening the Hands

\*[241] For whitening and smoothing the hands, let some ramsons be cooked in water until all the water has been consumed. And stirring well, add tartar and afterward two eggs, and with this you will rub the hands.

# [On Women's Cosmetics]

## On Adorning Women<sup>1</sup>

[242] In order that a woman might become very soft and smooth and without hairs from her head down, first of all let her go to the baths, and if she is not accustomed to do so, let there be made for her a steambath in this manner. Take burning hot tiles and stones and with these placed in the steambath, let the woman sit in it. Or else take hot tiles or hot black stones and place them in the steambath or a pit<sup>2</sup> made in the earth. Then let hot water be poured in so that steam is produced, and let the woman sit upon it well covered with cloths so that she sweats. And when she has well sweated, let her enter hot water and wash herself very well, and thus let her exit from the bath and wipe herself off well with a linen cloth.

[243] Afterward let her also anoint herself all over with this depilatory, which is made from well-sifted quicklime. Place three ounces of it in a potter's vase and cook it in the manner of a porridge. Then take one ounce of orpiment and cook it again, and test it with a feather to see if it is sufficiently cooked. Take care, however, that it is not cooked too much and that it not stay too long on the skin, because it causes intense heat. But if it happens that the skin is burned from this depilatory, take *populeon* with rose or violet oil or with juice of houseleek, and mix them until the heat is sedated. Then anoint [the burned area] with *unguentum album* until the heat is sedated.<sup>3</sup>

[244] Another depilatory. Take quicklime and orpiment. Place these in a small linen sack and put them to boil until they are cooked. You will test this decoction just like [the one described] above. And if the depilatory should be too thick, put in fresh water to thin it. And note that the dried powder of this is good for abrading bad flesh, and also for making hair grow again on the heads of people with tinea. But first [the affected place] ought to be anointed with oil or honey. Then the powder is sprinkled on.

e. apponem S.—f. calefiat P.—g. et etiam ad capillos redeundos om. V / redendos L.—  
h. tynearum V.—i. cum melle GW.—j. -gatur GLMRSVW.

[245] An ointment for noblewomen which removes hairs, refines the skin, and takes away blemishes. Take juice of the leaves of squirting cucumber and almond milk; with these placed in a vessel, gently mix in quicklime and orpiment. Then [add] pounded galbanum mixed with a small amount of wine for a day and a night, and cook with this. Once this has been well cooked, you should remove the substance of the galbanum and put in a little oil or wine and quicksilver. Having made the decoction, you should remove it from the fire and add a powder of the following herbs. Take an equal amount each of mastic, frankincense, cinnamon, nutmeg, [and] clove. This ointment smells sweetly and it is gentle for softening [the skin]. Salernitan noblewomen are accustomed to use this depilatory.<sup>4</sup>

[246] When the woman has anointed herself all over with this depilatory, let her sit in a very hot steambath, but she should not rub herself because her limbs will be excoriated. But when she has stayed there a little while, try to pull out the hairs from the pubic area. If they do not fall out easily, let her have hot water be poured over her and let her wash herself all over, drawing her palm [over her skin] gently. For if she should rub herself vigorously when the skin is tender, she will quickly be excoriated by this depilatory. Having done this, let her enter lukewarm water and let her be washed well. Then let her exit and then let her take bran mixed with hot water, and afterward let her strain it and pour it over herself. This cleanses the flesh and smooths it. Then let her wash herself with warm water, and let her stand a little while so that the skin can dry a little bit. Then take henna with whites of eggs and let her anoint all her limbs. This smooths the flesh, and if any burn should happen from the depilatory, this removes it and renders [the skin] clear and smooth. And let her remain thus anointed a little while. Then let her rinse herself with warm water, and finally with a very white linen cloth wrapped around her, let her go to bed.

### On Various Kinds of Adornments

[247] After leaving the bath, let her adorn her hair, and first of all let her wash it with a cleanser such as this. Take ashes of burnt vine, the chaff of barley nodes, and licorice wood (so that it may the more brightly shine), and sowbread; boil the chaff and the sowbread in water. With the chaff and the ash and the sowbread, let a pot having at its base two or three small openings be filled. Let the water in which the sowbread and the chaff were previously cooked be poured

c. suos *om.* P. — d. abluet GW lauet P. — e. lexuia B. — f. Accipe GW. — g. ordeï *om.* P. — h. buliant in simul M. — i. superducta] superdicta LM. — j. dimittat capillos P. — k. crunt] fient LMPRSV fiant GW.

into the pot, so that it is strained by the small openings. With this cleanser let the woman wash her head. After the washing, let her leave it to dry by itself, and her hair will be golden and shimmering.

[248] But when she combs her hair, let her have this powder. Take some dried roses, clove, nutmeg, watercress, and galangal. Let all these, powdered, be mixed with rose water. With this water let her sprinkle her hair and comb it with a comb dipped in this same water so that [her hair] will smell better. And let her make furrows<sup>5</sup> in her hair and sprinkle on the above-mentioned powder, and it will smell marvelously.

[249] Also, noblewomen should wear musk in their hair, or clove, or both, but take care that it not be seen by anyone. Also the veil with which the head is tied should be put on with cloves and musk, nutmeg, and other sweet-smelling substances.

[250] If the woman wishes to have long and black hair, take a green lizard and, having removed its head and tail, cook it in common oil. Anoint the head with this oil. It makes the hair long and black.

[251] A proven Saracen preparation. Take the rind of an extremely sweet pomegranate and grind it, and let it boil in vinegar or water, and strain it, and to this strained substance let there be added powder of oak apples and alum in a large quantity, so that it might be thick as a poultice. Wrap the hair with this, as though it were a kind of dough. Afterward, let bran be mixed with oil and let it be placed in any kind of vessel upon the fire until the bran is completely ignited. Let her sprinkle this on the head down to the roots. Then she should wet it thoroughly and again let her wrap her head (prepared thus in the above-mentioned little sack)<sup>6</sup> in the same above-mentioned strained liquid, and let her leave it throughout the night so that she might be the better anointed. Afterward, let her hair be washed and it will be completely black.

[252] If, indeed, you wish to have thick, black hair, take colocynth and, having thrown away the insides, let it be filled with oil of laurel to which have been added henbane seed and a bit of orpiment. And let the hair be anointed with this often.

[253] If, indeed, you wish to have hair soft and smooth and fine, wash it often with hot water in which there is powder of natron and vetch.

[254] For coloring the hair so that it is golden. Take the exterior shell of a walnut and the bark of the tree itself and cook them in water, and with this water mix alum and oak apples, and with these mixed things you will smear the

¶254a. Accipe **GW**. — b. istis] hiis **L**. — c. locum **BS**. — d. adhereat **S**. — e. orientali **B**. — f. post (ante **LM**) pars add. erit **GLMPSRW**. — g. remanet **GW**. — h. mulier *om.* **M**. — i. et pro certo **L**.

head (having first washed it), placing upon the hair leaves and tying them with strings for two days; you will be able to color [the hair].<sup>7</sup> And comb the head so that whatever adheres to the hair as excess comes off. Then place a coloring which is made from oriental crocus, dragon's blood,<sup>8</sup> and henna (whose larger part has been mixed with a decoction of brazilwood), and thus let the woman remain for three days, and on the fourth day let her be washed with hot water, and never will [this coloring] be removed easily.

\*[255] Likewise, cook down dregs of white wine with honey to the consistency of a *cerotum*<sup>9</sup> and anoint the hair, if you wish to have it golden.

[256] For blackening the hair. First the hair is prepared in the above-mentioned manner so that it will be ready for coloring. Then let oak apples be placed with oil in a dish and let them be burned. Then let them be pulverized and placed in vinegar in which there has been placed blacking made in Gaul,<sup>10</sup> and let them be mixed.

[257] Likewise for the same. Mix powder of galangal with juice of a walnut and make it boil and anoint [the hair].

[258] For coloring the hair, cook flower of myrtleberry and clary in vinegar and let the head be anointed, and let her stay away from strong wine and strong cleansers because these corrode or corrupt the hair.

[259] A powder for spots in the eyes which remain after redness. Take two ounces of meerschaum<sup>11</sup> and one-half ounce each of frankincense and cuttlefish bones. Reduce the meerschaum and the frankincense to a powder and, finely scraping the cuttlefish bone, put this on the eyes. If it is a child, let it be mixed with rose water and place it on the eyes.

\*[260] For making the hair golden. Take the middle bark of boxwood, flower of broom, crocus, and egg yolks, and cook them in water. Collect whatever floats on top, and [with this] anoint the hair.

[261] For whitening the hair.<sup>12</sup> Catch as many bees as possible in a new pot and set it to burn, and grind with oil, and then anoint the head.

[262] For the same, agrimony ground with goat's milk is good.

[263] So that hair might grow wherever you wish. Take barley bread with the crust, and grind it with salt and bear fat. But first burn the barley bread. With this mixture anoint the place and the hair will grow.

¶260a. Item ad L.—b. Recipe medianum] Accipe medianam GW.—c. coque] quoque B.

¶261a. Ad capillos om. V.—b. cadentes GW cadendos R.—c. olla . . . noua] olla noua (noua om. L) concludo GLMPSVW.

¶262a. agrimosa G.—b. caprina B.

¶263a. Vt pili uel L.—b. ub B.—c. Acipe B.—d. prius om. V.—e. crescant L crescunt V.

[264] In order permanently to remove hair. Take ants' eggs, red orpiment, and gum of ivy, mix with vinegar, and rub the areas.

[265] In order that the hair might be made blond, cook greater celandine and root of agrimony and shaving of boxwood, and tie on oat straw. Then [take] ashes of oat or vine and make a cleanser, and wash the head.

[266] Likewise for the same. Take root of greater celandine and madder, grind each and with oil in which cumin and boxwood shavings and greater celandine and a little bit of crocus have been carefully cooked, anoint the head. And let it stay anointed day and night, and wash it with a cleanser of cabbage ash and barley chaff.

[267] For making the hair curly. Grind root of danewort with oil and anoint the head, and tie it on the head with leaves.

[268] In order to make the hair thick. Take agrimony and elm bark, root of vervain, root of willow, southernwood, burnt and pulverized linseed, [and] root of reed. Cook all these things with goat milk or water, and wash the area (having first shaved it). Let cabbage stalks and roots be pulverized, and let pulverized shavings of boxwood or ivory be mixed with them, and it should be pure yellow. And from these powders let there be made a cleanser which makes the hair golden.

[269] For making hair long. Grind root of marsh mallow with pork grease, and you should make it boil for a long time in wine. Afterward put in well-ground cumin and mastic and well-cooked egg yolks, and mix them together a little. After they have been cooked, strain [this mixture] through a linen cloth and set it aside until it becomes cold. Then take the fatty residue which floats on the top and, having washed the head well, you should anoint it with it.

[270] For itch-mites eating away at the hair. Take myrtleberry, broom, [and] clary, and cook them in vinegar until the vinegar has been consumed, and with this rub the ends of the hair vigorously. This same thing removes fissures of the head if the head is washed well with it.

[271] Likewise, pulverize bitter lupins and you should boil them in vinegar, and then rub the hair between the hands. This expels itch-mites and kills them.

§270a. coque usque L.—b. fissuram capitis] capitis syrones GW.

§271a. bulliat M.—b. expellunt et occidunt L.



## On Adornment of Women's Faces

[272] After beautifying the hair, the face ought to be adorned, [because] if its adornment is done beautifully, it embellishes even ugly women. The woman will adorn herself in this manner. First of all, let her wash her face very well with French soap and with warm water, and with a straining of bran let her wash herself in the bath. Afterward take oil of tartar and, having first dried her face, let her anoint it.

[273] Oil of tartar is made thus. Take tartar and [break] it into little bits, and wrap it in a new piece [of cloth] and dip it in strong vinegar so that it becomes thoroughly soaked, and then let it be placed on the fire until it turns to coals. Then let it be placed on an iron bowl and let it be mixed together between the fingers with oil. And thus for three or four nights leave it exposed to the air, and let it stay in an inclined spot so that the oil is able to flow out. Having collected this oil in a jug, let the woman anoint her face for seven nights and as many days, and even for fifteen days if she has an abscessed and freckled complexion. And if she is embarrassed to anoint her face during the day, let her anoint it at night, and in the morning let her wash it with warm water in which fatty residue of starch is dissolved in order to soften it.

\*[274] Starch is made in this way. Take grain or fresh barley while it is still in milk, and grind it vigorously in a mortar, and pound it, and put in three parts water, and let it stay there until it putrefies. Then press out the whole thing and expose it to the sun until the water is thoroughly evaporated and reserve this for [later] use.

[275] Having done this, let [the woman] go to the baths and enter a steam-bath and there she will anoint her face with the above-mentioned oil of tartar, and thus anointed let her sweat very well. Afterward, let her wash her face, just as we previously prescribed the whole body should be washed. After the anointing with the depilatory, let her go to the baths again and, having dried it well with a cloth, let her smear her face with this depilatory, which is made as follows.

[276] Take Greek pitch and wax, and dissolve them in a clay vessel. And these things having been dissolved, let a small drop of galbanum be added, [and] let them cook for a long time, stirring with a spatula. Likewise, take mastic, frankincense, and gum arabic, and let them be mixed with the rest. Having done this, let it be removed from the fire, and when it is lukewarm let her smear

¶276a. Recipe] Accipe **GW**.—b. galbani] albani **W**.—c. coquatur **GMSW**.—d. masticum **B**.—e. illiniat **GMVW**.—f. Id **GW**.—g. spurciciem **L**.—h. et omnem . . . et lucidam *om. M*.

her face; but let her take care [not to touch] the eyebrows. Let her leave it on for an hour until it becomes cold. Then let her remove it. This refines the skin and makes the face beautiful, and it removes hairs and renders every blemish well colored and clear.

\*[277] Likewise for removing abscesses after birth, you should smear the face with onion or squill and then the skin will be raised. Having raised the skin, place on the face fresh goat tallow and then you should remove the raised skin.

[278] A *cerotum* with which the face can be anointed every day in order to whiten it is made thus. Let oil of violets or rose oil with hen's grease be placed in a clay vessel so that it boils. Let very white wax be dissolved, then let egg white be added and let powder of well-powdered and sifted white lead be mixed in, and again let it be cooked a little. Then let it be strained through a cloth, and to this strained cold mixture let camphor, nutmeg, and three or four cloves be added. Wrap this whole thing in parchment. We do not apply this in any fashion until the *cerotum* smells good. From this let the woman anoint her face, and afterward let her redden it thus. Take shaving of brazilwood and let it be placed in an eggshell containing a little rose water, and let there be placed in the same place a little alum, and with this let her anoint some cotton and press it on her face and it should make her red.

[279] Note that every wax that ought to be put in a *cerotum* is whitened thus. Let the wax be dissolved in a clay vessel and take a jug full of cold water. Or let this be done with another method. And having done this many times over, let the whole of the wax be extracted pulling it out leaf by leaf.<sup>13</sup> And when the whole of it has been extracted, take the wax made into leaves and let it be exposed to the sun upon a tile and sprinkle on cold water. And when it has dried, let it be sprinkled again. And let this be done for one day, and it will become white just like a linen cloth.

[280] Likewise, the face is whitened in another manner. Reduce to a powder sowbread cleaned of the exterior and dried in the sun, or in a hot oven. With this powder the woman whitens her face. But first she should prepare her face, and she should make red a whitened face, as we said.

[281] An ointment with which you can anoint the face at any time. Take crystals, varnish, eglantine, borax, gum tragacanth, and camphor with a little bit of white lead. Pulverize these with almonds, and let it be mixed with hen's grease.

[282] For whitening the face, take juice of sowbread, red and white bry-

¶282a. pulueres *om.* M.—b. anseris] avce L *om.* M.—c. accipe] recipe L.—d. ana *om.* R.—e. omnia confice PV.—f. ungat V.—g. desiccato B.—h. aqua tepida GSW.—i. in *om.* W.—j. de] cum PV.—k. puluere . . . uel cum *om.* GRW.—l. similiter V.

ony, bistort, and cuckoo-pint, together with skimmed honey. Mix these powders,<sup>14</sup> and put in the juice of each [substance] in the amount of a goose egg or a half. Then take a little white lead cleaned in the sun with water, and add heated rose water to the above-mentioned things, and make it boil a little on a slow fire, and after it is half-boiled add ground ginger, frankincense, white or wild mustard, [and] cumin in equal amounts. [Mix] all these with wax and honey, and when she goes to bed, let her anoint her face vigorously with this ointment, first having dried her face with the steam coming out of a pot full of warm water. And in the morning let her wash herself vigorously with bread-crumbs, or with a powder made from beans or with flour of lupins. And if she cannot have this, let her simply wash herself well.

[283] For roughness of the face caused by the sun or the wind, or for whitening and brightening the face, let deer tallow boil in water. Then strain it into another water and, once it is strained, stir it for a long time with the hands, and then let her add powder of crystal and varnish.

[284] For whitening the face, let whole eggs be placed in very strong vinegar and let them remain there until the exterior shell is like the interior skin [of the egg], and then let white mustard be mixed in and four ounces of ginger, and let them be ground together. Then let the face often be anointed.

\*[285] Or, what is even better, let lily root be ground vigorously, but first let it be washed and cleaned and ground until it is white. Then, when the woman goes to the baths, let her mix one or two of the eggs with the ground-up root and leave it. Then let her anoint the face, and when she wishes to leave the bath, let her wash herself well.

[286] For refining the skin on the face. Grind bistort or marsh mallow, or pound red or white bryony vigorously, and then mix it with white honey, and make it boil for two hours. And at the end of the cooking, add powder of camphor, borax, and rock salt, stirring a long while with a spatula, and save for [later] use. With the face having been washed in warm water and with bran three times during the week, on Sunday anoint with this ointment. Take camphor, lily root boiled in water, and fresh pork grease. Prepare all these with rose water and use it.

[287] For eliminating worms of the face, which cause some people to lose their hair. Take some each of red dock, frankincense, bistort, and cuttlefish bone; make a powder, rub [it on] three times during the week, first having

§287a. *dolendos* G.—b. *lapacium accutum*] *lapacii* M.—c. *lapacii acuti*, *olibani*, *dragun-  
tec*, *ossis* GVW.—d. *post prius add.*] *tamen* LM *lota* S.—e. *laua*] *lauet* M.—f. *et illini cam*]  
*om. M.*

washed the face well in water of bran. And on Saturday wash the face well with egg white and starch, and let it remain for one hour, but first wash it with fresh water and smear it on.

[288] For intense scabies<sup>15</sup> on the face. Take a little bit of red dock and pound it vigorously, and rub the afflicted area for a long time. Afterward, take bran and pour in boiling water, and wash the afflicted area with this, and then let it be dried. And make this ointment: take some well-chopped elecampane and cook it for a long time in vinegar. Afterward, pound it vigorously and mix in powder of three ounces each of frankincense, mastic, litharge, aloe, orpiment, cumin, and quicksilver extinguished with saliva, plus cuttlefish bone, soap, and grease. Prepare these with vinegar in which root of spurge has been cooked.<sup>16</sup>

\*[289] The Salernitan women put root of red and white bryony in honey, and with this honey they anoint their faces and it reddens them marvelously.<sup>17</sup>

[290] Against sunburn. Take root of domesticated lily, cleaned and cooked in water; pound it vigorously. Then take one ounce each of mastic powder and frankincense, two scruples each of camphor and white lead, pork grease with which it should be prepared, and let it be prepared likewise with rose water, and keep it for [later] use. It is prepared thus. We clean the lily root and we cook it with water. Having cooked it, we pound it vigorously, and we pour on fat liquefied on the fire and cleaned of salt and mixed. Then we place the above-mentioned powder in rose water. And it ought to be noted that this is good against sunburn and fissures of the lips and any kind of pustules in the face, and for excoriations and for preventing them. In the evening the woman ought to anoint herself in front of the fire, so that in the morning she is freed from all the above-mentioned afflictions. This elevates the skin and embellishes it beautifully, nor need it be removed in the morning with either washings or by any other means, for it does not detract from the color. With this ointment women only<sup>18</sup> anoint the face for floods [of tears?] made [in mourning] for the dead. It covers up well the pustules of lepers.<sup>19</sup>

\*[291] A proven remedy for fistula. Take leaf of red cabbage and seed of madder root, let each of these be pounded and let them be cooked in very good wine until reduced to a third. Let it be strained and, having added some honey, let it be cooked until thick. Let two spoonfuls be given to the patient daily morning and evening.

\*[292] Note that if the fistula should be in any place where the channel penetrates to the eyes, such as near the nose, it is not treatable, for we are able

neither to make an incision nor [to apply] any medicine there on account of the tender substance of the eyes. Nevertheless, certain people<sup>20</sup> claim that such things can be cured from agrimony alone when used habitually, either in a potion or in a powder.<sup>21</sup>

\*[293] Wood avens and dropwort are good for the same, and the grains found at the end of a radish.<sup>22</sup>

### On the Same

[294] Women adorn their faces thus, and thus the lips can be adorned. They have skimmed honey, to which they add a little white bryony, red bryony, squirting cucumber, and a little bit of rose water. They boil all these things until [it is reduced] by half. With this ointment, women anoint their lips. They wash them with hot water at night and in the morning; it solidifies the skin of the lips, refines it, and renders it extremely soft, and preserves it from every ulceration, and if ulcerations should arise there, it heals them.

[295] If, however, a woman needs to color herself, let her rub the lips very well with the bark of the root of the nut tree. Let her put cotton upon the teeth and gums and let her dip it in composite color, and with this cotton let her anoint the lips and the gums inside.

[296] Composite color is to be made thus. Take the marine herb with which the Saracens dye leather hides green.<sup>23</sup> Let this boil in a new clay vessel with egg white until it is reduced to a third. To the substance strained [from this] add brazilwood finely chopped, and let it boil again. And again leave it to cool. And when it is lukewarm, let there be added powder of alum, and then let it be placed in a golden or glass jug. Reserve for [later] use. The women of the Saracens dye their faces in this manner: their faces having been anointed and dried, they put on any of the above-mentioned substances for whitening the face, such as a *cerotum* or anything else, and a most beautiful color appears, combining red and white.

### On Fissures of the Lips

\*[297] Fissures of the lips are removed by anointing them thoroughly with rose oil or linseed cooked in a hollowed-out sowbread. And also they should be smeared with saxifrage seed pounded with juice of common centaury or with round birthwort.

e. bullias **R.**—f. aurea] *erea* **GRW.**—g. tingunt **V.**—h. Sarracenum] *Sarracenorum* **GW** *Sarracene* **M** *Sarracenicæ* **RV.**

‡297a. *fissura* **L** *fixuris* **S.**

\*[298] Juice of wormwood is good for the same.

\*[299] Thickness of the lips is attenuated with an unction of honey or water in which root of bistort, Florentine iris, or figwort has been boiled, or even starch dissolved in honey water, and let powder of marble and powder of roasted pumice, and cuttlefish bone be mixed in, and let the area be anointed with a mixed powder of agaric<sup>24</sup> with dried mastic.

\*[300]<sup>25</sup> Once these things have been well dried, let a powder be made and let it be placed upon cancerous and even putrid gums. These, then, having been well washed with warm vinegar in which mullein root has been boiled, once the putridity has been consumed, let her have a powder of cinnamon and roses and let her sprinkle it on.

[301] If there is stench of the mouth caused by the stomach or the intestines, let it be treated thus. Let there be a powder made from the best aloe that can be found, and let it be mixed in the manner of a syrup with juice of wormwood. Let her take four spoonfuls from this each day at sunrise and, having taken them, let her take just as much honey, and she will be healed.

### On Whitening the Teeth

[302] The teeth are whitened thus. Take burnt white marble and burnt date pits, and white natron, a red tile, salt, and pumice. From all of these make a powder in which damp wool has been wrapped in a fine linen cloth.<sup>26</sup> Rub the teeth inside and out.

[303] The same thing cleans the teeth and renders them very white. The woman should wash her mouth after dinner with very good wine. Then she ought to dry [her teeth] well and wipe [them] with a new white cloth. Finally, let her chew each day fennel or lovage or parsley, which is better to chew because it gives off a good smell and cleans good gums and makes the teeth very white.

[304] If a woman has a stinking mouth because of putridity of the gums, [her condition] ought to be aided thus. Take quicklime, natural sulfur, and orpiment, as much lime as sulfur, and some powder of burnt gourd and some pepper, and let her have one piece of scarlet cloth or any other red cloth, and let her cut it as finely as she is able, and add it to the above-mentioned things. Then let her take the strongest vinegar possible and let her place it in another clay vessel, and leave it to boil a little while. And afterward add the orpiment,

GRW.—k. desiccari P.—l. supra M.—m. bene prius P prius bene V.—n. ablues M.—o. aspergat S.

then the sulfur, then the powder of the gourd and pepper alternately. Finally, let her put in the piece of cloth and let her remove [the mixture] from the fire, and then let it be extracted from the pot and placed upon a table divided into small tablets in the sun, and let them be left there to dry. From all these dried things let there be made a powder, and let it be placed upon cancerous and putrid gums, these having first been washed with warm vinegar in which mullein root has been boiled. Once the putridity has been consumed, let her have a powder of cinnamon and roses and let her sprinkle it on.

[305] I saw a certain Saracen woman liberate many people with this medicine. Take a little bit of laurel leaves and a little bit of musk, and let her hold it under the tongue before bad breath is perceived in her.<sup>27</sup> Whence I recommend that day and night and especially when she has to have sexual intercourse with anyone she hold these things under her tongue.

\*[306] For removing an abscess of the face, wrap in tow tartar boiled with the strongest white wine and with the urine of a child, and with a linen cloth leave it through the night under hot ashes. In the morning you should throw away the cloth and grind the tartar and mix it with honey, and anoint the face as we said above.

\*[307] So that a woman who has been corrupted might be thought to be a virgin. Take one or two ounces each of dragon's blood, [Armenian] bole, cinnamon, pomegranate rind, alum, mastic, and oak apples, or however much of each you want singly, [and] reduce them into a powder. All these things, having been heated a little in water, let them be prepared together. Put some of this confection in the opening which leads into the womb.

\*[308] In another fashion, so that the vagina might be constricted. Take hematite, oak apples, [Armenian] bole, and dragon's blood, grind each one very finely so that the powder is able to pass through a cloth, and mix the powder with juice of plantain and dry it in the sun. And when you wish to use it, take some powder with the above-mentioned juice and insert it by means of a pessary, and let her lie for a little while with her thighs and hips tightly together. This powder is good for bloodflow from the nose and for [excessive] menses.

\*[309] Another. Take oak apples and place them in water, and with this decoction let her wash the vagina, and sprinkle on a powder of Armenian bole and oak apples, and it will constrict.

\*[310] For whitening the face and clarifying it. Take the juice of pignut

‡309a. abluat .s. V.—b. constringet GW / stringet se L.

‡310a. medullam ceruinam M.—b. cum eo] om. M.—c. Ista] Hec L.—d. et in eis tritis . . . omnia terantur] om. M.—e. fiat inde V.—f. isto] hoc L.

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and mix steer or cow marrow with it, and let them be ground, and in these ground things add powder of aloe, cuttlefish bone, white natron, and dove dung. Let all these be ground, and let there be made an ointment. With this ointment the woman should anoint her face.

\*[311] Another. Take some lovage and cook it well and wash the face with it.

\*[312] For the same and for removing hairs. Take quicklime, leaving it for a month in the sun in water; let it be strained and dried in the manner of white lead, and let it be mixed with *dialtea*<sup>28</sup> and butter. And let her be anointed with this at night, but let her take care not to get it in the eyes. And in the morning let her wash with warm water. Amen.

Here ends Trotula. But thou, O Lord, have mercy upon us.<sup>29</sup>