The Liber Uricrisiarum
in Gonville and Caius College, Cambridge, MS 336/725

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A Thesis Presented to
The Department of Literature, Area Studies and European Languages
The University of Oslo
in Partial Fulfilment of the Requirements
for the Master of Arts degree
Spring Term 2005
Acknowledgements

I would like to thank my supervisor, Professor Kari Anne Rand, for her help and support throughout the writing of this thesis, and especially for all the encouragement she gave me during the more stressful periods. For this I am very grateful.

I would also like to thank Gunn Haaland, Academic Librarian at Oslo University Library, who helped me with the Latin in the text from the Gonville and Caius College manuscript. Her insightful suggestions helped me overcome the frustrating obstacle of reading and understanding Medieval Latin. I am grateful to Gonville and Caius College, Cambridge for being given access to MS 336/725, on which this thesis is based. I am particularly indebted to the sub-librarian Mark Statham and his staff, for their help, and for giving me excellent treatment while I was there.

Thanks also to good friends: to Tommy, for taking a special interest in my work, and to Morten, for many encouraging conversations. And especially, to my fellow student, Bohumila Chocholousova, for her ever-positive attitude and constant encouragement.

Finally, a special thank-you to my mother, for her endless, and arguably, blind faith in me.
1. Introduction

1.1 Background

This thesis will be concerned with the study of a version of Henry Daniel’s Liber Uricrisiarum found in Gonville & Caius 336/725. The Liber Uricrisiarum is a Middle English elaboration on Isaac Judaeus’ De Urinis, as presented in Latin by Constantinus Africanus (Jasin: 9, 12, Hanna: 189). The aim of its author and translator, Henry Daniel, was to provide a treatise on uroscopy in English, as a help to contemporary lay doctors and public-minded practitioners of medicine. Access to books and medical literature was largely a privilege of the university educated physicians of the time, who possessed more authoritarian positions, and, in addition, mastered Latin and Greek, in which this literature was mostly written. The Liber Uricrisiarum is only one of many vernacular texts of the period which exemplify the social distinction between the lay doctors and the university educated physicians (Jasin: 5).

Uroscopy was a fundamental medical discipline in the Middle Ages, and central in the diagnosing of patients’ conditions. In order to practise the art, the doctor would have to have a good understanding of the colours and contents of urine, and of how to examine it properly. The doctor also needed to have knowledge of the patient’s physical state, complexioun, emotional state, the humours, and also of astrology, anatomy and digestion and so on (Jasin: 5).

Many manuscripts contain information from the Liber Uricrisiarum in varying length and form. Hanna notes that the number is twenty-three, of which twenty-two are in English (Hanna: 190). The relationship between the various versions is often diffuse, and information about their origin is a science unto itself. Hanna comments on selected manuscripts that contain “substantial proportions” of the Liber Uricrisiarum and some characteristics pertaining to them (Hanna: 190-191). He mentions one MS as containing a condensation (Sloane 340), and others as ending at certain chapters in “Book 3”. He does not specify the contents in detail. Jasin notes that MS Wellcome 226 contains much of the same material as Wellcome 225, but that it ends without an equivalent of “Book 3”, as found in MS 225 (Jasin: 11). In the Gonville and Caius volume of The Index of Middle English Prose, Rand Schmidt
briefly refers to the existence of a “long version” and a “short version” of the *Liber Uricrisiarum*, but she does not substantiate this. This thesis will principally deal with the so-called short version found in MS Gonville & Caius 336/725. It will also comment on the long version found in Wellcome MS 225, and examine the differences between the two. The Wellcome version which I will use is transcribed and analyzed in a doctoral dissertation by Joanne Jasin.

### 1.2 Aim

The aim of this study is twofold. The first and most basic task is to transcribe and print the short version of the *Liber Uricrisiarum* from Gonville & Caius MS 336/725. This will make it easier to carry out the second part of the study, and it will make the text accessible to anyone interested. The text has so far only been available in its entirety in the MS and on microfilm, in a hand that is not easily legible to the modern reader. This part of the study will be the most time-consuming, and much attention will be paid to transcribing the text as correctly and neatly as possible. As a part of this transcription, a glossary of terms central to the text will also be made available.

The text will for the most part be transcribed from microfilm, or, in practice, from paper print-outs of the microfilm. The microfilm is for the most part easily readable, but some details are occasionally lost in the copying process. Therefore, I have also consulted the original MS in order to make out the finer details where necessary.

The second part of the study is to compare the short version mentioned above, with the long version found in Wellcome MS 225. The focus will be to point out the differences between the two versions, and find out what makes one version longer, and what elements are, for instance, lacking in the other. I will read the two texts side by side and look for similarities and discrepancies in the corresponding chapters. Hopefully, it will be possible to say something about the two texts after this, such as whether they have the same functions or possess different qualities etc., and also, whether they can safely be referred to as two different versions.
2. About the transcription

This chapter will consider some of the characteristics of the original manuscript, and how they are dealt with in the transcription.

2.1 Punctuation

Four kinds of punctuation are used in the text. These are the colon, the dot, the virgule and the paragraph marker.

In some cases, the colons may look like semi-colons at first glance, where the lower dot has a diagonal tail stretching downward and left. There is no noticeable distinction in function between this “semi-colon” and the more obvious colon. Table 1 shows the two colon variants as they appear in the text, and the words that follow.

Table 1 - The colon as it appears in the text on 87v.

|:it bitokeneþ| :bitokeneþ |

The colon most often separates two clauses where the second expands or illustrates the first. Typically, the colon is followed by phrases like *it bitokeneþ* or *panne*, where an explanation follows. Sometimes it serves to divide a list, also in an explanatory fashion, as in *it bitokeneþ adustioun: & sumtyme mortificacioun* (86v-2, line 8). In some rare instances, it appears that a colon is superimposed on a virgule, or the other way round, and in these cases I have transcribed both signs and commented on them in a footnote. It can also be difficult to distinguish between a colon and a single dot if the preceding letter is *e* or *r*, as the upper dot can be read as an extension of the preceding letter.

The virgule occurs frequently throughout the text. This sign is an oblique stroke, and it separates elements of text, and seems to have the function both of the full stop and the comma in modern English. Hector notes that it was a predecessor of the comma, and was used to mark a short pause in the text (Hector: 47). Some instances of double virgules do occur, and these have been transcribed as such. The double virgules will be explained below.
The dot has the same shape as a modern full stop, and it is mostly used as a modern comma, i.e. to separate elements of text and, more rarely, to separate items in a list, e.g. *And ben þese foure. Albus. Glaucus. lacteus. karapos* (85v, line 6). Furthermore, the dot is often used before and after numerals, as will be described below. Often the virgule and the dot seem to have the same function, as in

Also þou schalt vndirstonde þis word age / fforwhi, þe vrine is in oon maner in childhood / And anoþir maner in jong age / And anoþir maner in myddil age / (83, line 20-23)

/ þat is. wheþir þo þingis apperen aboue in þe vrine. or in þe myddis. or ellis ouer al in þe vrine. as þou schalt se here aftir in þe contentis / (83, line 5-7)

The paragraph marker occurs frequently throughout the text. It is used to mark a new line of thought or to create some distance from the preceding bulk of text, and to introduce a heading, announcing a new chapter or section. It is also used before words that are depressed to the end of the line below due to lack of space, when the following line opens with a decorated capital letter introducing a new section or paragraph. Often the paragraph marker is superimposed on a double virgule, which can still be seen in the manuscript. It was standard medieval practice that the writer used a double virgule to signal the insertion of a paragraph marker, and another person would in due course draw those signs. In the instances of double virgules, I presume that these were overlooked, and the paragraph markers intended by the scribe are lacking. As mentioned above, I have transcribed double virgules as they are found in the manuscript.

This applies to all four types of punctuation. I have not attempted to modernize their use, or create modern paragraph marks, but rather tried to reproduce the look of the original as closely as possible. This makes it easier to study the scribe’s own preferences and line of thought, and to find one’s way both in the original and the transcription for purposes of comparison.

### 2.2 Word division

Throughout the text, words are frequently divided at the end of a line. Word division follows syllable boundaries, but no other rule seems to apply as regards to
division between vowels and consonants. We find o-uercome, vry-nes, malen-colious, poruz-out and so forth. When words are divided, the scribe uses a short, hairline hyphen, sometimes with an additional, even shorter, hyphen underneath. These hyphens can be very difficult to spot on the microfilm, and sometimes they cannot be seen at all. Upon inspecting the original manuscript, I found hyphens which were not visible on the microfilm, but sometimes their presence was difficult to confirm. In the few cases where a hyphen cannot be seen at all in the manuscript, I have left it out in the transcription.

The scribe joins the indefinite article a with the following word throughout the text, as in amannys, amaner etc. For this reason, he uses a hyphen when the word is divided between lines after a. I have not included this hyphen, in order to increase readability. I have consistently separated indefinite articles from the nouns that follow. Similarly, where y precedes the verb, the scribe has kept a space between them, but I have written this as one word. Certain words are not joined as we would expect from modern English, e.g. him silf, pi silf, bi cause, head ache, per aftir and ouer myche. In such cases, I have joined them for the sake of readability.

2.3 Abbreviations

For purposes of illustration, I will assign an arbitrary number to the different types of abbreviation explained below.

Abbreviations are frequent in the text. By far the most common abbreviating symbol is the one used for and, which is represented by & in the transcription. See row 1 in the table below. Other abbreviations have been expanded in the transcription, and suppressed letters have been supplied in italics (in some of the examples below, where the word under discussion is in italics, the suppressed letters are written normally).

Another kind of abbreviation consists of an ordinary sized letter followed by a small letter in superscript, for instance when a has been left out in nat and pat. This practice is typically limited to shorter words. We also find with and owiðh abbreviated this way, with a t in superscript, even though these words when written by this scribe would normally have a final p. I have expanded both i and h in the transcription. See row 2 for examples.
The most common way of abbreviating, is to add various pen strokes to the letter preceding or following the elided ones. The most frequent type is a macron drawn in a separate stroke of the pen above vowels, signalling the omission of a nasal consonant. This method is especially useful for reducing the number of neighbouring minims in words that would otherwise be difficult to read. See row 3 in the table below for examples.

The fourth type of abbreviation commonly used in the text is known as the *er/re* abbreviation (Hector: 31). In this text, it resembles a bold pendant comma hovering over the preceding character. Most often, it signifies omission of *er*, as in *opere*, *maner*, *ouver*, *per*. Similarly, it can replace *ir*, in words where the scribe’s preferred form ends in *-ir*, as in *whepir* and *aftir*. More seldom, it replaces *re*, as in *chapitre* and *compressinge*. When used together with *p*, it invariably stands for *re* (Hector: 33).

Type 5 resembles a flattened *u* or a small wavy dash. It indicates omission of *r* or *u* in addition to *a*, as seen below. In this text, this sign only occurs with *traeile*, *qualites* and *squames*.

Type 6 is not very common in this text. It is for instance used after *h* and above *n* in *thanne*, a word that would usually have no *h* in this hand, as it is more often spelled with *p*. It resembles two droplets over the character following the omission of *an*. So also in *whanne*. In *what*, it only replaces *a*. It is confusing that the scribe has used this method to abbreviate *thanne* and *whanne*, instead of the more common *panne* and *whanne* as in method 3, because the signal now comes after the omission instead of before, and the sign does not replace the same characters as in *what*.

Type 7 is a horizontal stroke through the descender of the letter *p*. It is used to replace both *er* and *ar* alike, but is found more often for *er*. So also with type 8, which has a dot on either side of the descender of *p*, which is used to represent the same letters. Here as well, *er* is found a little more often. Type 4 is also used together with *p* to give *per*, but types 7 and 8 are more common for this effect. Type 9, another abbreviation found after *p*, is the *ro* abbreviation. It takes the shape of a looped stroke through the descender of *p*, and ends in a dot on the left side. See line 9 below.

Type 10 is used to replace *ri* and *ir*. It is signalled by a small dot or stroke over the preceding letter. The dot is slightly broader vertically than horizontally. Quite similar in appearance is type 11, where we find two of the same dots. It is not used often in the text, but when it occurs it signals the omission of *ou*. 
Type 12 is used to replace ur. It resembles a dot over the preceding letter with a looped stroke towards the right. Type 13 consists of a dot with a hooked stroke pointing downwards, resembling the Arabic numeral 9. It represents the omission of us, as seen below.

Lastly, type 14 consists of c with a point above it, and a curved stroke similar to that found in type 4. This is a way of writing chapitre, and it has been preserved in the transcription as c and an ordinal indicator, ˛.

Table 2 - Different types of abbreviation found in the text.

<table>
<thead>
<tr>
<th>Type</th>
<th>Symbol</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>7</td>
<td>And. Represented by &amp; in the text</td>
</tr>
<tr>
<td>2</td>
<td>nat, þat, with, owith</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Indicates omission of nasals adjacent to vowels: ben, him</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Used for er, ir and re: wheþer, aftir, chapitre</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Used for ra: traueile</td>
<td>Used for ua: qualitees</td>
</tr>
<tr>
<td>6</td>
<td>Used for an: thanne, whanne</td>
<td>Used for a: what</td>
</tr>
<tr>
<td>7</td>
<td>Mostly er: sperma. Also ar: parte</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Mostly er: perilouse. Also ar: parfiʒt</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Used for ro: propirtees</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Mostly ri: citrinus, priuacioun. Also ir: virgyn</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Used for ou: þou</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Used for ur: colour</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Used for us: perilous</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Used for chapitre, but has not been expanded: cº</td>
<td></td>
</tr>
</tbody>
</table>
Some of the abbreviation methods give room for interpretation, like type 4, which can represent three different spellings; type 6, which is a little untypical in regards to the placing of the symbol, and types 7 and 8, which seem to have the same two functions. I have expanded the abbreviations in such a manner that makes most sense, based on the scribe’s usage elsewhere, spelling variants in the same text and on the Middle English Dictionary. For instance, I have expanded aftir with ir, because this is how the scribe spells aftir in full in the text, and I have rendered symbol 6 as both a and an, because the scribe always uses double n in panne and whanne elsewhere, even though I have no proof that he intended double n when using sign 6.

2.4 Latin

Various Latin phrases occur throughout the text. For the most part, these are used as introductory headlines or verses in the beginning of chapters. They are also found within the paragraph. They often appear as a kind of mnemonic verses, summing up the contents of a subject or chapter. In the manuscript, the Latin phrases are regularly underlined and occur with various ornamentations. I have preserved the underlining in the transcription, as explained below.

The Latin phrases are subject to a different system of abbreviations than the rest of the text, and are therefore more complicated to expand correctly without an in-depth knowledge of medieval Latin. Where expansion has proved a problem, I have commented on this in footnotes.

2.5 Underlining

Two types of underlining are found in the text. The first and most prominent kind is in red ink, and it is drawn in very straight and neat lines. It is mostly used with headings that announce either new chapters or new sections in the text. This is convenient for easy navigation in the text, especially because of the red colour, which has a natural eye-catching effect. The chapters are normally introduced with a sentence in English written entirely in red ink, and then followed by a Latin phrase in black ink with red underlining. Sometimes the red underlining is used with words or
phrases that seem to be of special importance, as in the explanation of colours on 85v-86. I have included this underlining in the transcription in an attempt to be true to the original. The transcription itself does not distinguish between colours, and everything will be rendered in normal black.

The second type of underlining is in black ink, and seems weaker in colour and less neat than the red. It is for instance found in the middle of 87v and 88v. It seems to emphasize words and phrases of some importance, but it is not neatly done in that it may start and end in the middle of a word, and it is also drawn across lines and sentences. It is furthermore difficult to see, because the ink is faint and appears to have faded with time. This seems to me to be a later addition to the text, because it does not agree with the precision of the original work, and I have therefore chosen to ignore it in the transcription.

2.6 Numerals

When writing numbers, the scribe vacillates between Arabic numerals, Roman numerals and the English words for ordinal and cardinal numbers. In almost all cases, a dot is written before and after Arabic numerals, as was standard practice at the time, except on page 79v, where the dot is left out after the numeral .19. Very few instances of Arabic numerals are used within the body of the text, with the ordinal number 19 on pages 79 and 79v as the exception. Arabic numerals are apparently preferred in marginal headings, as seen on pages 79-79v and 92-94v in the original manuscript, providing reference for the discussed topic. According to Hector, this use of Arabic numerals in texts from before the first part of the 16th century is typically a later addition to the text in which they are found (Hector: 43). However, the use of 19 within the text indicates that the marginal Arabic numerals may be contemporary, and they seem to be of the same hand.

Roman numerals are more frequent within the text. When writing Roman numerals, the scribe uses j for i if it is the last character in the number. Here too, a dot is used before and after the numeral, in accordance with what was medieval practice (Jasin: 25). Some exceptions exist, where the dot is left out before or after, but this does not seem to be of any significance. Roman numerals are used for both ordinal and cardinal numbers.
Words for ordinals and cardinals are also used frequently throughout the text. The table of contents on pages 79-79v demonstrates the irregularity of the text’s numeral system:

\[\text{The secunde chapitre is. where is vryne first maad & foormed /}\\ \text{The .iij. chapitre. how a leche schulde considere & take hede of .19.}\\ \text{þingis. or he þeue ony doom in vryne /}\\ (79)\]

In addition to this, the Arabic numerals .2. and .3. are found in the right margin. I have not included marginal numerals in the transcription.

2.7 Marginalia, interlinear text and corrections

Various marginal notes and headings are found throughout the text, of which a few seem to be in the scribe’s own hand, and they are mainly headings that refer to the different chapters and sections in the text, typically displaying a keyword from the paragraph referred to. The illustrations below show what I have considered to be scribal marginalia, as opposed to later additions.
Figure 1 – Extract from 85, with scribal marginalia referring to certain *condiciouns* and *Auicen* (*Avicenna*).

Figure 2 - Extract from 86-2, with scribal marginalia referring to certain *tokenes* discussed in the text.

Note the ornamentation enclosing the marginal words in figures 1 and 2, which is consistent throughout the text when the glosses are in this hand. Figure 2 also includes a word clearly in another hand, which is difficult to make out, but possibly reads *signa morti*. Further down on 86-2 there are more marginalia, as is also shown in figure 3.
These notes may well be in another two hands, as they differ in style and quality of ink. Marginalia are frequently found throughout the text, and where they seem to be scribal, they are superfluous in regard to the transcription, and where they are in a later hand, they are often illegible or very hard to decipher. For this reason, and because I consider later additions to the text irrelevant for the purpose of my analysis, I have not included marginalia in the transcription. However, in the one case where a correction noted in the margin is inserted with a caret in the text; I have included it, and I consider it a scribal correction.

The text also contains a number of interlinear words. These seem to fall into one of two categories: namely what I largely believe to be scribal corrections, inserted with a caret, and later, non-scribal corrections or glosses, without carets. When a caret is used, a word is clearly missing from the line, and the word is given either between the lines or in the margin. In these cases, the words are easily legible and clear, in consistence with the text as a whole. The other cases, without carets, are problematic in the same way as the marginalia; they are hard to decipher. Figure 4 shows a word inserted with a caret, and figure 5 shows an interlinear note by a later hand. The difference in quality between the inserts is clear.
Words inserted with a caret are rendered as such in the transcription, and other interlinear words, as in figure 5, where no other modification is made to the surrounding text, have not been included in the transcription, but they are mentioned in footnotes.

As mentioned above, the scribe makes corrections, or additions, to the text by using carets and placing words between the lines or in the margin. He also uses vertical lines to cancel words in the case of dittographies. Possible cases of erasure are also found. In case of erasures, it is difficult to know exactly what happened during the writing process, as seen on page 81, and demonstrated in figure 6. There is a smudge between alle and pe, which might come from an erased letter, leaving more space between the discernible words.

Figure 6 – Example of smudge from page 81.

to alle pe membro

As mentioned, much of the marginalia and interlinear glosses seem to be non-scribal; so also with corrections or modifications to the text. One example is the word emerawdis on 88. It has been cancelled by a horizontal line, and hemeroides has been written above it, by another hand. Usually, with later interlinear additions, the original word is not cancelled. This will be commented on in the textual notes in the transcription.

Figure 7 - Extract from 88r. Emerawdis, divided between lines, has been cancelled. Hemeroides is added above it.
2.8 The transcription and editorial principles

One of my main concerns when working on the transcription has been to keep it as close to the original as possible. At the same time, I also wanted to make it easily readable. I have preserved the original layout to a great extent. As already noted above, that means I have preserved all punctuation, capital letters and also lineation, and I have added line numbers in the right hand margin for easy reference. I have also supplied page numbers for both recto and verso pages, even though the manuscript only marks recto pages. The verso pages I have marked with v. Two pages are wrongly numbered in the manuscript; the page numbers 86 and 92 are written twice. I have marked the second of these with -2, so that e.g. the second pages 86 read 86-2 and 86v-2.

The marginalia in the manuscript, as already noted, have not been included in any way, because they are either illegible, non-scribal or incidental to the transcription. At the end of chapters, the last line is sometimes written close to the right-hand margin, after a paragraph marker, and the text on the same line starting from the left-hand margin belongs to the following chapter; and in these cases I have either extended the last line of the chapter so as not to interfere with the next one, or started at new line below without adding to the line numbering, but the paragraph marker has been retained in order to demonstrate the original structure. With the Latin headings which often open a chapter, original line division has been retained. I have also preserved what I believe is scribal underlining, but in no case have I tried to copy any kind of ornamentation.

It has not been a priority of mine to modernize the text, but I have modified certain words, so as not to confuse the reader, as already mentioned. For instance, *because* has been contracted to *bicause, y maad* to *ymaad* and *ouer myche* to *ouermyche*, etc., even where this means they will be joined by a hyphen if divided between lines. And, as noted above, abbreviations have been expanded in italic letters. This is true of both elided letters and letters in superscript.

The scribe is sometimes inconsistent in the spelling of certain words, and I have not tried to change or standardise this in any way. Only in a few rare instances have I commented on what might be unnoticed spelling mistakes by the scribe. When I comment on peculiarities in the text, I use footnotes, and when I comment on an amendment in the text, or provide my own emendations, I use square brackets, and
footnotes, if needed. The system I use is based on that found in Rand Schmidt 1993, and is explained below.

[word]       Word erased or dissolved.
[-word]      “word” cancelled with a horizontal line.
[wo..]       Erased or dissolved word with first two characters legible, two following illegible.
[……]        Illegible word or characters. A dot represents one assumed character.
\(\) (word)   Interlinear “word” inserted with caret.
M_{a}(word)  Marginal “word” inserted with caret.
Here bigynneþ a litil tretice of vrynes in þis schort maner. þat is conteyned in seuentene chapitris

† The firste chapitre what is vryne /

† The secunde chapitre is. where is vryne first maad & foormed /

† The .iij. cº. how a leche schulde considere & take hede of .19. þingis. or he þeue ony doom in vryne /

† The .iiij. chapitre is. how a leche schulde knowe which vryne bi her colouris. signifien digestiou nparfišt. & which mene digestiou n. & which bigyñynge of digestiou n. or ellis noon digestiou n. which ouerpassynge digestiou n. which adustiou n. & which mortificacioun & deeþ /

† The fifþe chapitre is of blak colour & what it signifieþ /

† The sixte chapitre is of ledi colour & what it signifieþ /

† The seuenbe chapitre is of whiȝt colour as is watir of a welle. and what it signyfieþ /

† The eiȝtþe chapitre is of glauk colour þat is þelowe as it were a whiȝt þiȝme horn vnneþe þelowe /

† The. nynþe chapitre is of lacteus colour. þat is to seie whanne þe vryne is lijk mylk /

† The tenþe chapitre is of karapos colour. þat is lijk whiȝt russet. þat were medlid wiþ blak & wiþ þelowe /
The enleuenþe chapitre is of pale colour. þat is lijk þe iuys of fleisch half soden. and subpallidus colour.
is lijk þe iuys of fleisch vnneþe soden /

The twelfþe chapitre is of citryne colour as it were
a pome citrine briȝt in colour. and subcitrine colour
is lijk a pome citrine lowe in colour /

The þrittenþe chapitre is of ruff colour þat is lijk to
gold burnyschid. & subruf þat is lijk to gold vnburnyschid /

The fourtenþe chapitre is of rubeus colour þat is lijk to
saffron colour of þe eest. And subrubeus colour is lijk
to saffron colour of þe west /

The fiftenþe chapitre is of rubicounde colour. þat is lijk þe colour of wiyn raspeis / And kyanos is lijk reed
muþd调理 þat stondiþ in polkis in somer of hors
pissynge. & of grene colour as it were þe iuys of a grene ¶ worte leef /

The seuentenþe chapitre is of þe .19
contentis wiþ her significaciouns /

Dictur vrinam quam fit a renibus¹ vna /

¹ The Latin abbreviation is difficult to decipher, but a renibus is probable.
The First Chapter

The first chapitre tretiþ what is vryne & wherof vrine is seid / 12

Vryne is as myche to seie as oon in þe reynes.

þat is an oonynge & a gaderinge togidere in 14

þe leendis / ffor þe reynys is frensch: & þe leendis

english / And whi it is seid oon in þe reynes: for þere it is 16

kyndeli causid & foormed / But vrine is gaderid & foormed

in two placis of a manmys bodi / ffirst in þe lyuere: & siþen 18

in þe reynes / ffor in þe lyuere þe vryne takiþ his firste

bodi & his substauunce / And þe vryne takiþ his colour in 20

þe reynes wha/ne it descendíþ ðidir: & þanne þe kyndeli

heete bigynneþ to worche into þe humouris / ffor in þe 22

reynes þe vryne is soden soden [sic]² & digest & so defied þoruʒ

digestioun of kynde. & þere it takiþ his fynal colour & foor– 24

me / and þerfore it is seid as oon in þe reynes ¶ Also

vrine is clepid of þis word vrith. þat is a word of grew. 26

& is as myche to seie in englisch as a demonstracioun or

schewinge / fforwhi. vrine schewiþ more certeyn þe dis– 28

posiciouns of þe reynes. þan of ony oþir partie of a man–
nys body / ffor whanne we lechis wolen knowe þe dis– 30

posiciouns of a manmys bodi wiþinne & namely of þe rey–

² A case of dittography which has not been corrected in the MS.
nes: þanne take we rede\textsuperscript{3} & counseil of þe vrine ¶ Also vrine is seid of þis word vrine. þat is to seie to breme / ffor vrine is seid brennynge & driynge wiþ a maner of saltnesse bitynge / ffor salt is hoot bitynge & driynge ¶ Also vrine is seid a sutil meltyng of blood & of oþere humouris / ffor riȝt as whey is wrungen & clensid fro þe masse of cruddid mylk:
riȝt so þe vrine is departid & seuerid fro þe substaunce of blood ¶ But undirstonde þat þe substaunce of blood is not ellis but þe lyuere. where þe foure humouris ben gaderid togidere / ffor þe lyuere is not ellis but a masse of blood & humouris ywarrid & lumpid togerideris / Also vrine is seid a cribellacioun. þat is to seie a siftynge of þingis. & it is seid as a siftynge þoruz a syue / ffor as þou seest þat a þing þoruz a syue is departid & twynned þe smale matters fro þe greete. & þe clene fro þe vnclene: riȝt so on þe same wise þe lyuere makiþ a sequestracioun & a dyuioun of þe foode & of þe foure humouris. þe which dyuioun is a maner of siftynge in þe secunde digestioun þat we clepen in latyn epar. in englisch it is seid þe lyuere / The .ij. cº / is where vrine is first gaderid / For to knowe how & in what wise vryne is gade-

\textsuperscript{3} The original says rede. A later hand has cancelled rede with a horizontal stroke and inserted an interlinear hede. Because this is a later emendation, rede is kept in the transcription.
rid in a man. & also of þe secunde digestioun of foo-
dee. þat is of mete & drinke wherof man is susteyned. &

how it is digest & defied ¶ Ther ben þre digestiouns in man /
The firste is in þe stomak / The secunde is in þe lyuere / And þe þridde is in alle þe membris of þe bodi / The

firste digestioun is purgid bi ordure / The secunde diges-
tioun bi vrine /And þe þridde digestioun bi swetynge /Also bi þe colour of a mannys vrine þou schalt [–schalt]4 kno-
we þe firste digestioun bi þe substaunce of þe vrine. þat is wheþir it is þicke or þinne / Thou schalt knowe þi secunde
digestioun /And þou schalt knowe þi þridde digestioun
bi ypóstasis / But vndirstonde þat digestioun in a  m a n

& in womman is in þre placis of þe body / ffor þe firste di-
gestioun is in þe stomac / And þe secunde digestioun is ěn þe
lyuere / And þe þridde is in alle þe veynys & lymes of
man wipinẹforþ / But þe firste digestioun is in þe stomac. for þat place is clepid þe firste digestioun / ffor eueri maner

of foode be it in mete or in drinke þat kyndely entriþ into
þe bodi to norische it / ffirst it drawiþ into þe stomac. &
þere it is soden & defied / And þanne þe iuys of þat fode
lijþ & sokiþ as it were a maner of drinke þat me clepiþ

4 Dittography has been cancelled by a horizontal stroke.
ptisan / And þus doiþ þe lyuere fro þe stomac. & haþ his
kynde heete / And al is þoruʒ worchinge & helpinge of þat
kyndely heete / And whanne þe lyuere haþ þus soken fro
þe stomak: þanne þe stomac takiþ to hiþ þat. þat is moost
answeringe & norischinge to his kynde complexiouŋ / and
þanne he letiþ out þe remenaunt bi an hoole þat is in
þe botme in þe neþir eende of þe stomak / þe which hoole
is clepid porta stomachi / þat is þe mawe ʒate which ga-
liën clepid portanarius / to þe which mawe ʒate is tied
a gutt þat is clepid duodenum / for it is maad in þe lenkþe
of xij. ynche ./5 and for it is twelue ynche long of eueri
man. & of eueri womman. & of eueri child / and þat gutt re-
seyueþ þe fode out fro þe mawe ʒate / and he takiþ þat.
þat is acordynge to his kynde: & þat. þat leueþ pas-
siþ þoruʒ as it were a pressure & delyueriþ it into anoþir
gutt þat is tied to him / þat gutt is clepid ieiunum. þat
is to seie þe fastyng gutt / for it takiþ & vndirfongiþ
þe foode out fro duodenum. & drawiþ out al þe iuys & al
þe moistnesse of þat foode / riþt as an ademaurt stoon
drawiþ to hiþ yren & kepþ to hiþ þat. þat falliþ to his
kynde / and þat gutt sendiþ forþ þe same moistnesse a

5 The virgule and the point in this line are superimposed.
forseid to þe lyuere bi certeyn veynys þat men clepen

vene misereice / And wharne þe lyuere hap vndirfonge

þat iuys & þat humitute fro þe stomak bi þese veynys

misereice mediate: þanne þe lyuere sendþ it forb into

his veynes aboute. til þat it be soden & boylid in hem /

ffor fro þe lyuere kommen alle þe veynes of þe bodi into
eueri membre & into euery lyme of þe bodi / as into the

leggis. to þe feet. to þe toon. to þe armys. to þe fyngris.

& to þe heed / and so al aboute þe lyuere worchip makþ

& engendriþ þe blood of þat humitute and moistnes /

and þanne he bigynþ to deuyde & to departe þe clene

blood fro þe vnclene blood / ffor þe lyuere is but blood

in it silf as I seide arst / and in þat sendinge aboute so
to eueri partie in þe bodi to take her kynde & her noris-
schinge to hem silf / þanne þe herte bicause þat he ys

moost noble membre & best / for he is ground & welle &

bigymynge & þe springynge of al þe kyndely heete in

þe bodi of man / and þerfore þe herte drawþ to him þe

mooste worþi part of þe foodis for to coumforte & (to)⁶ noris-
schen & to encreessen his kyndely heete / & to deuyde & to þe-

ue & to sende it ouer al to alle [. ]⁷þe membris & parties of

⁶ Caret and emendation are clearly scribal; the hand is that of the scribe.
⁷ A letter appears to have been erased; there is residual smudge, leaving a slightly bigger space than usual between the words.
þe bodi. & nameli to þe mooste worþi placis / as first to þe brest & to þe heed / and þerfore þe lyuere & þe stomak & alle þe oþere membris of þe bodi han her kyndely hee-te fro þe herte / ffor þe stomak takiþ his kyndely heete fro þe lyuere: & þe lyuere fro þe herte / ffor Galien seiþ. þat þe lyuere is as it were a fier. & a felowe to þe sto-mak / ffor þe lyuere lijþ to þe stomak on þe riʒtside / þe stomak is as it were a pott or a caudroun stondynge ouer þe fier / ffor þe lyuere is as it were fier to þe stomak / whanne al þis is doon. þanne þe lungis drawen to hem wiþ alle þe spiritual membris to hem þat. þat longiþ & is moost acordynge to hir norischinge. & to þat place & to her parties þat ben vpward / Thanne þe lungis drawiþ & takiþ to him kyndeliþ þe matere of þat foode þat is moost an-sweringe to flewme: for þere is flewme causid and engendrid / And þanne þe galle takiþ to him þat. þat is moost answe-rynge to his kynde. and þat is colerik matere moost / þarne þe mylte takiþ to him malencolie ¶ Thanne vene Capillaris. þat is to seie þe heery veynys / for þei ben sma-le as it were heeris of þe heed / þat vnnepis moun be seen for smalnes & litilnes / for þei knytt to þe stomak & to þe

8 Cancelled dittography.
rigboon. & to þe bak abouen þe mydrif abouen þe rigge–
boon wiþhere þe bodi / and þo veynes beren wiþ hem of
blood. & of þe reednesse. for to norische wiþ þe reynes /
And þus alle þe membris of the bodi taken her norischinge
& her foode of þe stomak / And þe refuse is sent out bi lon–
gaon. þat is þe ers gutt ¶ And whanne þe vryne comeþ
to þe reynes bi þe veynes þat (ben)⁹ Capillaris: þanne þat vry
ne dwelliþ stille þere til it be kyndeli [ . ]¹⁰ boilid. soden & so de–
fied / And þere þe vryne takip his kynde & his fynal colour /
þouʒ it be so þat þe vryne take first his substauunce in þe
lyuere / but his foorme he takip in þe leendis þat is in þe
reynes / And whanne þe vryne is decocte & so defied in þe
reynes: þanne þe reynes sendiþ þe vryne forþ to the
bladdre / bi two veynes þat ben clepid vrichides / & in þe
bladdre þat vryne gaderiþ & encreessiþ into þe tyme þat
þe vertu expulsif dryue it forþ out at þe þerde fro þe
bladdre / And þus is vryne causid & maad schortly. aftir
þat I haue founde in dyuers bookis of phisik //
¶ The þridde chapitre is how a man schulde considere
xix. consideraciouns and condiciouns or he þeue ony
doom on þe vryne. & ben þese consideraciouns / vnde versus /

⁹ Caret and insertion with thinner pen-strokes than in 6. Probably not scribal.
¹⁰ As in 7. There is extra space between words due to an erasure.
Quale quid aut quid quantum quociens vbi quando

Aetas natura sexus labor ira dieta

Also if þou wolt be wys in lokynge of vrynes:

þou muste take heede of þese poyntis. þat ben notified in þe versis aforeseid / þat is. which colour is þe vrine of ¶ The colour of þe vrine is caused princi-
paly of þese two qualitees / þat is. of heete & of coold ffor þe more heete þat þe reynes han in þe bodi: þe deppere in colour is þe vrine / And þe lasse heete þat þe reynes han: þe lasse is þe vrine deep in colour / And riþt as þe substaunce of þe vrine is of two qualitees. þat is of coold & of heete: riþt so þe bodi of þe vrine is cau-
sid of þese two qualities. þat is of drienes & of moist-
nes ¶ Also þou schalt vndirstonde þat þe substaunce of þe vrine is in two wisis / ffor sumtyme it is þicke. and sumtyme it is þinne. & sumtyme menely bitwene heþ bo-
þe ¶ And riþt so it is of þi/messe of vryne. what þing of þe contentis þat þou maist se in þat vryne ¶ How myche þer is of þat vryne / And it is to vndirstonde of þe colour. & of þe bodi of þe vryne / ffor þe quantite of þe vrine is in þre wisis / Or þe vrine is myche. Or it is litil. Or it is meene bitwene myche & litil / And þefore
þou muste take hede to þe quantite / ffor oon maner of
vrine boþe in colour & also in substaunce. sumtyme
it signifieþ boþe11 lijf & deþe ¶ Also þou muste vndirston-de þese þre wordis / þat is to seie. How ofte siþis vrine
owiþ to be seen & lokid / how ofte ygaderid. and how
ofte ymaad ¶ The vryne owiþ to be maad al at oo-
yns as ferforþ as he may / And for þis skille / þat it
may be seen deemed & knowen what it is / & how my-
che is þe kynde of þe sike / and how myche worching
þe kynde háþ12 ouer þe maladie in þe sijk body / ffor
ofte tymes þe vryne is lett of his outcomynge as
in straungurie. & in dissurie. & in ptiriasis. & in siche oþere
maladies of þe bladdre / Also Isaac techiþ þat þe vrine
owiþ to be taken in dyuers tymes. & in þat þei take nat
two vrines togideris. ne half an vrine bi him silf: & þe firs-te & þe laste ycasten awey / But it schulde be gaderid al
in oon vessel togidere/ Therfore it schulde be maad al
at oony as myche as þe pacient myþte make at
oonys. & stoppe þanne þat vessel & þat vrine / and þan-
e loke þer vpon & se it. & aftir þat lete it reste / and

11 Superlinear bothe in a later hand glossing boþe.
12 Superlinear have glossing háþ in a later hand.
Þânne loke it eft as oon hour aftir / To se if þe vrine 
make ony residence: and for to se what contentis ben 
in þat vrine / Also to se if þat vrine chaunʒe ouʒt / & 
for þis skille / ffor sumtyme þe vrine is pissid þirme. and 
turneþ þicke / And sumtyme it is pissid þicke. & turneþ 
þirme / And sumtyme it is pissid þicke. & dwelliþ stille þic– 
ke so forb ¶ Therfore first whanne þou schalt loke þe 
vrine. & hast seen it weel:/13 þânne loke þou haue it weel 
in þi mynde / ffirst se wheþir it is myche or litil. or mene 
in quantite / what colour it beriþ / what substaunce / & 
what bodi / wheþir it be þicke or þirme. or meene bitwe– 
ne hem boþe / swart. briʒt. cleer. or troublí / or ellís ouer 
al þicke ylich / or þirme yliche / þat it is more þirme in oon 
place. þan in anoþir / whanne þou hast seen & conside– 
rid alle þese poynþis: þanne sette þat vrine al vp soft– 
ly & hile it þat it mai kepe his kyndely colour / as it co– 
me fro þe bodi / and þat it may haue his kynde restynʒe. 
& not to trauellid fro place to place / ne putt from oon 
vessel into anoþir / for in sich doyngis þe ayr corrumpþ 
þe vrine & disseyueþ þe leche / for cariage of þe vrine 
from oon place to anoþir: & for to chaunʒe it fro vessel 
into vessel. þukiþ þe vrine þat schulde be þirme ¶ Also þis 

13 What appears to be a colon and the virgule on this line are superimposed.
word where, is to vndirstonde. wheryme þe vrine owþh
to be gaderid & be taken ynne as I seide. þat þe vrine
schal be gaderid in a clene vessel & cleer ymaad of clene
glas in foorme. & maad lyk a mamys bladdre or a swy-
ys brood / and myche abouen & smal downward ¶ Also
þis word what, vndirstonde þe contentis þat be n con-
seyued & parseyued in þe vrine / þat is. wheþip þo þingis
apparen aboue in þe vrine. or in þe myddis. or ellis ouer
al in þe vrine. as þou schalt se here aftir in þe contentis /
¶ Also how & where & in what place þe vrine schulde be
seen ynne / It owþ to be lokid in a place cleer & briʒ. & nat
ouer myche briʒ / ffor ouer myche briʒnesse makiþ þe
vrine to seme of þe same briʒnesse as aftir þe place
schewþ / ffor ažens14 a whiþt wal & þe surme schyne: þe vrine
semeþ briʒtere & whiþtere þan it schulde doon in anoþir place /
riþt so. if þou lokist þe vrine in a derk place: þe vrine is
more dýmmer bloer. or ellis blackere þan it was whanne [sic]15
it was taken fro þe pacient / But if þou schalt loke sich an
vrine ažens a briþt whiþt place: þou schalt putte þiþ hond
bitwene þe briþtnesse & þe vrinal / And if þou schalt se

14 Superlinear agenst glossing ažens in a later hand.
15 whanne appears to be the scribe’s preferred form, so a macron may have been missed out here.
ony vrine in a derk place. þanne þou schalt putte þin hond
bitwene þee & þe vrynal ¶ Also þou schalt vndirstonde þis word age / fforwhi. þe vrine is in oon maner in child-
hood / And anoþir maner in ʒong age / And anoþir maner in myddil age / And anoþir maner in bedere folk / In
childhood þe vrine schulde be þicke & hiʒ in colour / ffor childhood is hoot & moist / In ʒong folk. for þei ben hoot & drie: her vrine ouʒte to be deppere in colour & more
briʒtere þan it is in childhood as citryne: & for þei ben hoot & drie / þe vrine is briʒt cleer & þimme / ffor drienes is cause of þimmes / And moistnesse is cause of þickenesse / Olde men toward age for þei ben coold & drie: her vrine is feynt in colour: & citrynesse or ʒelewis. or ʒalisch. or ʒiʒtische / feynt in colour bicaus ʒe þat her kyndely
heete bigynmeþ to faile: & coold bigynmeþ to regne / her bod-
dies among her nutrityues for cooldnes & drienes en-
gendriþ malencolie. þat is blak colre / Olde folk bedeued for þei ben coold & moist: her vrine schulde be ʒiʒt and þicke / Moistnesse is cause of þickenesse. & coold is cause of ʒiʒtnesse ¶ Also vndirstonde þis word kynde / & com-
plexioun of agis / ffor riʒt as a man in age varieþ in her

16 This can also be read as bedered, meaning “bedridden”. I have opted for bedeued, of bideuen, “to moisten” (MED).
grees or doyingis: riȝt so doon dyuers complexiouns & her
vrines / And to knowe what is complexioun / vndirstonde
þat þer ben .iiij. elementis, þat is / ffiere. Eyr. Water. & Erþe /
riȝt so þer ben .iiij. humouris lijk to þese .iiij. elementis /
Colre. Blood. fflleume. & Malencolie / And .iiij. qvaleites
to hem answeringe. as Heete. Drienes. Coolnes and
Moistnes / This word answeringe in kynde is as myche
to meene as acordinge in kynde / Now þe .iiij. qvaleites
ben answeringe boþe to þe .iiij. elementis & to þe foure
humouris / ffor colre answeriþ to þe fier: for it is hoot &
drie / The blood answeriþ to þe eir: for it is hoot & moist /
ffleume answeriþ to þe watir: for boþe ben colde & moist /
Malencolie answeriþ to þe erþe: for boþe ben cold & drie /
Now telle we þe propirtees of þe sangueyn folk / Thei
ben large. curteis. louynge. glad cheer. leiȝinge. synging.
fleischli. hardi ynowȝ. & debonour. & þei ben of reed colour /
Now telle we þe propirtees of þe colerik folk/ Thei ben rug-
gid. false. or failynge. wraþful. wastynge. & hardy. sliȝ.
sclendre / and þei ben of þe colour lijk saffron / Now
telle we of the propirtees of þe fleumatik folk naturalich / Thei
ben ful of sleep. slowe. & myche spittynge. þei ben of dul
witt. fatt face. & whiȝt of colour / Now schewe we þe
The properties of Malencolie folk / Thei ben enuyous. & careful

coueituous. & hard in holdynge. þei ben euere ful of gile.

& þei ben lijk þe colour of cley ¶ Now vndirstonde þat

þe every sangueyn bodi schulde make his vrine in þis

wise. as I haue here yfoormed & ypeyntid / ffor þis skille /

ffor every sangueyn man or woman or child in her owne

complexioun is hoot & moist / And heete is cause of reed-

nes. or rodynesse. or redisch / And for þei ben moiste of

complexioun: þe vrine schulde be þicke. or þickisch / Reed:

becaıuse of heete / And þicke. becaıse of of moistnes / vndirst-

onde þis reednes & þis þickenes / ffor a briʃt rodynesse

wiþ a meene þickenes whanne þe vrine schewiþ him so /

and þe man or þe woman be natural sangueyn:

þat made it: it is a signe þat he or sche is hool fro ma-

ladie / and þe vrine is good & in his owne kynde / Also

if þe vrine appere golden. þat is rufa or citrine & it be

þinne & cleer. & he þat made it be of colerik complexioun:

it signifieþ & seiþ þat he is hool / And þat þe vrine is of

goldon colour or citrine: it is becaıse of heete / And þat it

is þinne & cleer: it is becaıse of drienes / ffor colericus is

he þat is hoot & drie / If þe vrine be whiʃt grose and

þicke. & he be fleumatik: it bitokeneþ þat he is in heele /
ffor whiȝt colour is bicause of cooldnes / And þicke-
nes is bi cause of moistnesse / ffor fleumaticus is he:
þat is coold & moist / And if þe vrine be ȝelowe eipir
whiȝt & þiȝme & cleer & briȝt in oon þat is Melancolik:/
it bitokeneþ þat he is in heele / þat þe vrine is ȝelo-
we or whiȝt: it is bicause of cooldnes / And þat it is
sutil or þiȝme cleer & briȝt: it is bicause of drienes / ffor
malencolicus is he: þat is coold & drie in complexioun /
† Also to vnstartere þat þe vrine of a man or of a
womman ben ofte tymes yliche if þei ben boþe of oon
complexioun / And ful straunge it is to knowe a twyn-
ny. þat is. þat oon vrine fro þat oþer / Also þe vryne
of a colerik man þat is hool / And þe vrine of a colerik
womman þat is hool: ben comoundi Ngh lijk / But euermore
in eueri complexioun & in eueri sijknes / but if it be so þat
þe man be sijk. & þe womman hool / be þe vrine of a man
neuere so þicke or neuere so þiȝme / & a wommans water neuere
so þicke ne neuere so þiȝme: ne for þat euermore. a marmys
vryne is euermore. more briȝtere & more clerer. þan a
wommans vrine is / ffor euermore a wommans vryne is
more watrisch & more swartisch. more derkisch & more

17 What appears to be a colon and the virgule on this line are superimposed.
A woman of what complexioun þat sche is of: sche is more coldere & moistere þan ony man is of þat same com-
plexioun / fforwhi. þe coldest man of complexioun: is hattere þan þe hattist womman / ffor a man is hoot & drie (as)\(^{18}\) in re-
gard of a wommanmys complexioun ¶ Also bi þis word tra-
ueile. vn diarronde bisynesse & studie. þou þ. traueilynge & wraþþe. & noie þat of siche poyntis comeþ meuynge
& styringe of humouris / and causen swellynge & enchau-
fynge of blood / and þo poyntis & siche causis chaungén þe colour of þe natural humour / and so varieþ of þe vry-
ne/ Vndirstonde also þat eese & reste as in sluggynesse þere it is ouerdoon. it congiliþ & counstreyneþ & wiþholdiþ þe kyndely heete: & refreyneþ & coldiþ þe complexiouns / and þat causiþ in þe vryne a þiknes & a wan colour
rawe & indigest ¶ Also vn diarronde þat dyuer dietis of dyuers metis & drinkis in good rule stondynge þe bo-
di in good heele. & also in greet norischinge of heele / And whanne he doiþ surfete in good dietynge: þan-
ne he schendiþ þe goode humouris & þe norisching of heele ¶ Also hoot spicid metis & drinkis maken þe vrine hiʒ in colour / And coold metis & drinkis ma-

\(^{18}\) as inserted with a caret in what appears to be the hand of the scribe.
ken þe vryne lowe in colour & dyrnme ¶ Also vndirstonde
longe fastynge out of mesure & greet hungur wiþ ab-
stynence. enchaufen þe lyuere & þe blood. & maken þe
vryne hiʒ in colour þoruʒ enchaufynge ¶ And riʒt so
as litil mete & litil drinke: maken weel colourid vrine:
riʒt so ouermyche mete & drinke makib þe vrine yuel
colourid & dyrnmeþ þe colour ¶ Also bi þis word wais-
schinge or baþinge in coold watir. cooldib & chillib þe
body & þe blood & moistiþ kyndly & makib feynt þe
colour of þe vrine / Also babis of hoote watris enchauf-
fen & maken þe colour of þe vrine hiʒ ¶ Also þou must
take hede to þe naturel disposicioun of his kynde & to
what wone & doynge he is of þat þou schalt loke his
vrine / ffor summen ben schipmen & han her doyngis in wa-
tris. & her vrine schulde be lowere & whiȝtere of colour
þan of men of londe ¶ Also þou muste vndirstonde þe
maner of þe cunte þat he is of þat þou lokist his vrine /
ffor summen dwellen on hiʒ cunte as on mounteynes. & in
siche warin stidis / þerfore her vryne schulde be hiʒ of co-
lour & briȝt / And summen dwellen in lowe watri cuntriþ.
& her diete is comounly moist & coold. & her vrine is whiȝt
& þicke / Also auicen in his book of vrines writiþ þus / If þou
schalt se ony watris or vrynnes: þou schalt be wip þe pacient or wip him þat owip þe vrine & se it anoon whanne it is maad / and aftir an hour come aþen to þe vrine. and loke to þe residens & to þe contentis þe whiche longen to þe vryne / and þou þisilf schalt be kunnynge in Theorica in practik knowinge natural disposiciouns & vnnaturel / and þat þou knowe & kurme þi proporciouns equale and inequale / and þat þou be of a good siȝt & of a cleer / or ellis þou schalt be disseyued & scorned in þi worchinge /

† The fourþe chapitre is how a leche schulde knowe which vrine bitokeneþ deeþ deeþ [sic]19. which lijf. which digestioun parfiȝt. which digestiou[n] vnparfiȝt. which meene digestiou[n].

Ouerpassynge digestiou[n]. which adustiou[n]. & which † mortificaciou[n].

Now we schulen trete of colouris of vrynnes / And for so myche þat þer ben twenty colouris of vrynnes / of þe whiche twenti colouris. summe schewen fauti & lackinge & pruacioun of digestioun / And ben þese foure. Albus. Glaucus. Lacteus. Karapos / þese .iiij. colouris bitokenen noon digestiou[n] † Albus colour is whiȝt colour as it were watir yfrore / or ellis watir of a welle. & it bitokeneþ noon digestiou[n]. or ellis ful feble digestiou[n] /

19 A case of dittography with no attempt at correction.
Glaucus colour is œlewis as it were a whiȝt cleer lanternes horn: & bitokeneþ noon digestiouŋ Lacteus co-
lour is mylk whiȝt colour: & it bitokeneþ also indiges-
tiouŋ Karapos colour is wiȝtisch or dimmysh as þe floo of a camelis skyn. or as it were a whiȝt russet medlid. in þe which is œlowe whiȝt colour. þat is bloisch / Pal-
lidus & subpallidus significat incium digestionis / But pale colour & vndir pale: bitokeneþ bigymynge of digestioun / But pale colour is lijk to as it were þe iuys of fleisch sundel soden & is rawe / But subpallida is lijk þe iuys of fleisch þat were half soden / And boþe þese colouris bitokenen bigyn-
mynge of digestioun / If ony of þe toþir foure goon tofore. but if þese two þat comen aftir citrine or subcitrine. þitt þanne signifieþ lackynge of kyndely heete / But citrus & subcitrus color significat medium digestionis / þat is / A citrine colour is lijk to a pome citrine þat is hiȝ in colour / And subcitrinus is lijk to a pome citrine þat is lowe colour / & boþe þese colouris seien a meene digestiouŋ But rufus color & subrufus color significat bona m digestionem / Ruff colour is as „M(it)²⁰ were gold þat were briȝt burnyschid & hiȝ in colour /
Subrufe is as it were gold in masse lowe in colour &

²⁰ Marginal it inserted with caret. This appears to be scribal.
not burnyschid / and boþe þese colouris bitokenen a good

& a parfʒt digestiou[n] / But rubeus color & subrubeus color

significat parum\textsuperscript{21} excessiuum digestiounis / Rubeus colour is lijk reed saffron þat is of þe eest þe which is hiʒ in colour / And

subrubeus colour is lijk saffron of þe west þe which

is lowe in colour / And boþe þese colouris bitokenen

sumdel ouerpassynege of digestiou[n] þoruʒ excessse of heete /

But rubicundus color & subrubicundus significat multum excessum digestionis propter calorem febrilem vel calorem innaturalem /

But rubicunde colour is lijk to a flaume of fire þat were hiʒ & breʒt flawmynge / Subrubicundus colour is lijk to a flaume of fier þat were lowe in colour of bremvynge / And

summe seien þat rubicundus color is þat colour þat is moost lijk to a breʒt rose þat were hiʒ & breʒt in his colour / And

subrubicundus is moost lijk to a rose þat were lowe in colour /

and boþe bitokenen ouerpassynghe of digestiou[n] / þoruʒ sum

greet heete of sum feuere agu. or of sum oþere vnkynde heete /

Innopos color & kyanos significat adustiounem / Innopos is lijk þicke blak wijn þat me clepiþ raspeis. & kyanos is lijk þe iuys of a reed coole leef / and boþe þese two colouris bitokenen adustioun. þat is stronge bremvynge in þe bodi aʒe\textsuperscript{m}

\textsuperscript{21} Latin abbreviation difficult to decipher, but parum is likely.
kynde / Liuidus color & niger significat mortificacionem vel ex-
tinnccionem vite / Lyuydus color. is lijk þe colour of leed /
And niger colour is as it were blak ynke. & it signifieþ
mortificioun & quenchinge of lijf / Also þer is aþir ma-
er of blaknes in vrine. & is moost lijk a blak rauenes
feþere. or ellis a reed blak horn. or ellis þe reednesse þat is
in a mannys face of ñnde ybore / And þerfoþe it is seid þat
þer is two maner of blaknes in vrine / þe toon is cause of
mortificioun. & þat is þis laste blak schynynge horn /
And aþir maner of blak colour þer is. & is lijk enke. þe
which colour signifieþ adustioun complit / Now vndir-
stonde þis teerme. Mortificioun is as myche to seie in þis
facultee as waastynge or quenchinge & fordoynge of
kyndeli heete in man þorúþ excesse & ouerpassynge coold /
ffor whanne þe bodi is overcome wiþ excesse of coold: þarne
þe humouris of þe bodi ben al dissolat & distroied & resten
from her kyndeli heete. & þanne kynde mai not worche ne ha-
ue rulynge in þe bodi / Riþþ so as þis teerme mortificioun
is alwei in regard of coold: riþþ so euen contrarie þis teerme
adustioun is seid in regard of heete schortly to speke / Thanþe
mortificioun is fordoinge of kyndely heete bicause of ex-
cesse of coold / And adustioun complit is fordoinge of kynde
naturel. because of excess of vnkyndely heete / Also þer is a
difference bitwene adustioun symple: & adustioun complete /
ffor adustioun symplich is seid in englich a brenynge. as
whanne þe humouris ben for trauelid & distemprid þoruʒ
excess of vnkynde heete / But adustioun complete. is whame
excess of vnkynde heete is so myche þat þer is noon help or
ellis vnnebe ony help bicause aforseid /
¶ The .v. chapitre is of blak colour. & what it bitokeneþ / vnde versus /
Bis demi vris opossum variare colores.

Quos ex subscriptis poteris propendere formis.

Nigrior vrine faciens in comoda febris.
Quartane soluit mortem pertendit & vrit

An vrine þat is blak þou schalt knowe it euermore
bi a maner of swartnesse moost lijk a rauenes feþere
as I seide riȝt now. bitokeneþ mortificacioun & extinccioun
þoruʒ vnkynde heete / Also whame an vrine is blak. þame
it bitokeneþ vnkynde heete & scaldynge & breȝyne & sleigne.
of kyndely heete / and also it bitokeneþ waastynge of þe
substancial moistnesse in þe bodi / Also a blak vrine & miche
in quantite wiþ a bodi euene & equale: it bitokeneþ heelþe
& fordoynge of þe feuere quarteyn. & purgacioun of malen-
colious humouris / Also an vrine blak & þicke euene þoruʒ-
out: it bitokeneþ euermore in ony maner humour rorynge
& hurlynge & distemperure of humouris in þe bodi. & þat it
is cause of febilnesse of kynde. & þat is perilouse / for it
is a tokene þat þe kynde is not of myȝt ne of power of
himsilf to wiþstonde þe matere of þe maladie ne to o
uercome þe wickide humouris in þe bodi / Also an vry-
ne blak & þinne abouen & þicke douward to þe botme of
þe vrynal wiþ foule swart residence aftir þat þe vrine
haþ his kyndely residence / If it be of a wommans watir. it
seiþ purgacioun of hir flouris & of hir corrupcioun of hir
matrice. þat was achokid þoru ʒ malencolie humouris.
& it is helpinge to hir heelþe // Also an vrine þat is blak
& litil & stynkynge wiþ a litil cloude abouen & þe pacient
be in a feuere agu: it bitokeneþ deeþ. & namely if þer come
on þe pacient ony yuel signys. as myche wakyng. deef-
nesse of eeris. tikelynge in his forheed. reednesse in þe face.
no reste. & þe vrine is myche ,(&) blak wiþ a cloude fletynge
aboue. & he feele sore prenchis to þe herte. penauunce to
cacche breef. wiþ strong & a swift pouce. it is a tokene þat
he schal die in þe day of creticacioun / Also if sich a blak v-
ryne come fro þe pacient. & þer come good signys. as
good reste. good sauour. good pouse. & good aliȝtynge.
wþ þere siche goode signys. it schewiþ þat he schulde
lyue & scape þat maladie wiþ bledynge at þe nose for

his heelpæ / Also a blak vrine & a swart wiþ rauynge of

mynde & þe crampe wiþ a stynkynge sauour wipouten

penaunce or sorowe of hise reynes. or of þe bladdre if

it be fatti aboue. it is perilous & bitokeneþ þe drede of

deeþ / Also sich an vrine so blak & fatti & stynkynge: bi-
tokeneþ sijknesc of þe leendis & of þe bladdre: & þame

it is lesse perilouse / & it bitokeneþ rotehede & mortificaci-

oun of roten humouris & meltynge of nature wth stoppinge

of þe lyuere þoruz hoot scaldynge humouris. & it is perilous /

¶ The vj. chapitre is of blo colour eiþir wanne colour.  

and what it bitokeneþ / vnde versus /

liuida si fuerit liuor vel perticularis &c /

Bloo colour or ledi colour is moost lijk toward

whiȝt & blak. hauynge vnneþe more of þe blak

colour þan of þe whiȝte vpon estymacioun / & sumtyme

it bitokeneþ adustioun: & sumtyme mortificacioun / If it

so be þat þer appere in þe veyne a grenesse: it bitokeneþ

adustioun / If þer apperþ no grenesse þere: þanne it bitoke-

neþ mortificacioun / Also if an vrine be blo or ledi & it o–

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22 Superlinear sumwhat glossing vnneþe in a later hand.
23 Superlinear blewe glossing blo in a later hand.
cupieþ al þe vrine. or ellis it occupieþ but a partie of þe
vrine þe which enfectiþ ouer al: it bitokeneþ mortificacioun of humouris & not of membris. or ellis it bitoke-
neþ mortificacioun of humouris & membris / If it bitoke-
neþ mortificacioun of humouris & not of membris: þanne
þe vrine bineþe schulde be þicke & not holde his blo-
nesse eiþir warmesse aboue. but schulde be cleer & þe enfe-
cioun goiþ away / And if it signifie mortificacioun of humor
& of membre: þanne noon residence may not remoue ne
do awei þe enfeccioun of blonesse eiþir of warmesse. for it
bitokeneþ bigytypynge of mortificacioun not oonly fixe in
humouris: but also in membris / Also an vrine bloo or
ledi: bitokeneþ feuere þat is maad. or wharne fleume
is in þe veynes. & colre is wiþouten in þe veynes / and
is clepid þe litiþ enutricens / The myddil enutricens is
whanne colre is wiþiþme þe veynes & fleume wiþbote /
Also a blo vrine wiþ a grene sercle: bitokeneþ þe falliþ
yuel / Also a blo vrine bitokeneþ an hoot dropsie. which
is clepid aschites / Also it bitokeneþ a feuere þat me cle-
pþ synochus. þat is a feuere of roten blood engendrid
in þe bodi & in þe veynes / Also it bitokeneþ veynes bros-
ten in þe leendis. & it bitokeneþ also a reumatik fluxe fro
be heed distillynge adoun into þe lungis / Also it bitoke-
neþ sorowhe & ache vndir þe ribbis & in þe brest among 
þe lungis / Also a blo vrine & litil & ofte tymes pissid:
bitokeneþ a straungurie / Also a blo eiþir warme vrine & 
vnneþis pissid & þerto is fatti: bitokeneþ deep / Also if 
an vrine be blo ouþir wiþ manye smale greynes vn–
dir þe sercle: it bitokeneþ sijknesse in þe brest & at þe heete
& among þe lungis & þe mydrif / Also if an vrine be blo & 
ful of smale athomies. þat is motis as ben in þe sunne 
beem: it bitokeneþ þe goute artetik. þat is þe goute 
in þe feet & in þe toos / Also if an vrine appere blo with 
smale greynes in þe sercle: it bitokeneþ rewme in þe 
heed / Also an vrine blo in a womman þat haþ compressinge 
of þe modir or of þe mydrif & swowneþ & farþ as sche 
were in poynt to die as it were in colica passione: it 
bitokeneþ þat wickide humouris ben enclosid in þe matrice / 
// The seuenþe chapitre is of wiþt colour as it were watir 
of a welle. or ellis as it were wiþt glas. or wiþt iys froren / 
Alba subremus vrina nigata colori.

Splen ydropim crapulam neufasim frenesim du[.]bete[.]25 
An vrine wiþt as it were watir of a cleer welle

24 Superlinear blew glossing blo in a later hand.
25 Latin abbreviation is difficult to decipher, but the phrase refers to diabetes.
or yis þat is froren: it bitokeneþ sijknesse of

þe mylte. if it so be þat þer appare in þe vrine as it

were raies or smale ʒerdis. or as þe vrine were wijn doun-

ned / Also þe vrine is whiþt as it were watir as I seide riþt

now: is bicause of malencolie humouris þat makþ þe

vrine rawe & indigest / Also a whiþt vrine & longe so beyn-
ge: is a tokene of þe dropsie þat we clepen yposarca /

for it is engendrid of salt fleume / Also an vryne whiþt &

þirme wiþ smal grauel in þe botme: it bitokeneþ neufrasie

þat is a sijknesse engendrid of wiyn & of grauel in þe rey-
nes wiþ a spice of illica passiouþ wiþ hurlynge & struyyn-
ge in þe guttis: & wiþ gnawinge & schetyng as þouþ

þe guttis schulden to breke / Also an vrine whiþt & þirme in

an hoot agu: signifieþ þe frenesie wiþ woodnesse & to be

deed in þat maladie / Also sich a whiþt vrine briþt & cleer

& þirme & þe vrynal ful of þat vrine26: it bitokeneþ drunke-
nes. or ellis a maladie of þe reynes þe which is clepid dia[. ]27-
beten. þat is. ouermsure of makynge of watir / & also it

bitokeneþ þat apostyme is to come in þe reynes. & so itt [sic]28

schal falle douþ into þe ballockis in tyme to comynge /

Also sich an vrine þat is whiþt wiþ smale resoluciouns:

26 without a ground inserted above the line by a later hand.
27 Smudge.
28 itt for it is only found once in the text.
bitokeneþ þe goute artetik. or þe colica passiou[n]. or ellis

sciatica þorúʒ malencolie humouris / Also sich an vrine

þat is whiþt & briþt & cleer & þirme wiþ a grene sercle abou-te or a ledi sercle: bitokeneþ þe fallynge yuel. or ellis

it bitokeneþ þat þe brayn is ouercomen wþh malencolie

humouris / & it is so drede þat. þat maladie of fallinge

wiþ þe turnynge & wiþ þe swownyng schal ouercome

þe pacient/ þat is he þat owiþ [-þat owiþ]29 þat vryne / Also

sich an vrine bitokeneþ chillynge & stoppinge of þe lyuere

& of þe mylte / Also if sich an vrine come in a feuere30 agu

whiþt cleer briþt & þirme & litil: it bitokeneþ deep & þat

hastily / Also if sich an vrine come in oold folk: it bito-

keneþ febilnes of kynde & of myþt. cauþt þorúʒ an ax-

cesse of þe humour of malencolie / and sich an vrine in

30ng folk: bitokeneþ lackynge of her substauunce or fe-

ueris comynge þorúʒ malencolie wiþ oppressynge of

þe spirituals31 / Also if sich an vrine come in þorúʒ folk

in heruest: it bitokeneþ þe feuere quarteyn or ellis þe

feuere tercian cauþt þorúʒ fleume & malencolie humouris

& þorúʒ fleume vitre / Also in wyþmen it bitokeneþ rete-n-

29 þat owiþ is written twice, and the second occurrence is cancelled by a horizontal line.
30 Superlinear hoþe inserted above a feuere in a later hand.
31 or nourishynge, and what may be membris, written above þe spirituals by another hand.
cioun of her flouris / And also in men it bitokeneþ emerawdis: or siche opere maladies causid þoruþ fleume
vitre / and þoruþ opere humouris of malencolie /
¶ The .viij. chapitre is of þelowe colour. þat is next aftir whiþt water colour / vnde versus
Talis cruda post aut indigesta notari.
Spissi suscipiens comm[...]sia nulla liquoris. 
Est in indicio glaucus color emulus albo. 
Aut nimus offendit natim nira caloris
An vrine þat is þelowe as it were a whiþt horn:
it bitokeneþ euermore as doþþ þe whiþte watri
colour: saue þat þelowe bitokeneþ a litil more heete
& a litil more of digestioun / ffor euery maner briþtnesse in
an vrine: bitokeneþ drienes / And whiþtnesse bitokeneþ
cooldnesse þoruþ malencolie humouris / And riþþ as I
seide in whiþt watri colour tofore in þe neste chapitre:
riþþ so vndistonde in þis chapitre. saue þat þis colour
whiþt þelowe is of more heete / and is þus myche to
seie / An vrine whiþt þelowe as it were a „whiþt“ lanternes horn:
it bitokeneþ sijknesse of þe mylte. þe coold dropsie or

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32 Superlinear hemeroides in a later hand glossing emerawdis, which is cancelled by a horizontal line.
33 Latin abbreviation is difficult to decipher.
34 whiþt is inserted with a caret with the edge of the pen in what may be the hand of the scribe.
drunkenesse. or sijknesse of þe reynes. þorȝ grauel &
wiyned or frenesie / & so to die if it contynue. or it bito-
kenþ þe goute artetik. or þe fallynge yuel. or turne
sijk of þe brayn. or cooldnesse of þe lyuere wþh stoppinge
of þe same lyuere & of þe mylte / In oold folk brotilnesse
& febilnesse of kynde / In zong folk failynge of her no-
rischinge in membris: or it bitokenþ swownyng þorȝ
sowwe & care takynge / or it bitokenþ a feuere quarteyn.
or a feuere cotidian of fleume vitre. or retencioun of wynners
flouris / And in men þe emerawdis wþh siche oþere maladies
// of þe ers /
¶ The nynþe chapitre is of mylk
whiȝt colour: and what it bitokenþ /
Lacea sub tenuis in acute caumete febris
Litis in gressu signis adiuncta sinistris
Dampnat accusat pacientem cri[.]e35 mortis
Fallitur vrine sentencia sit tibi certo
An vrine laccea seiþ not for it is whiȝt as it were
mylk: for so whiȝt is þer noon colour of vrine / But
sum vrine is whiȝtisch as it were mylkisch or whey of
cruddis ymaad / And þis whiȝt colour is more whiȝtere

35 Latin abbreviation is difficult to decipher.
than that which afore said / for that which the milk which colour is most caused of melancholy humouris / and this mylk which colour is most caused thereof for the most part and of melancholy by accident.

that is by chance or by chance or by the humouris as it seemeth alday / thanne urina laccea & þizme in a feuere agu:

it bitokeneth deep if ther come wickide signys þerwip / as þus

If that patient haue yuel reste. spewynge. wakynge overmuch or vnkynde sleep. walowinge hidir & þidir. frenesi. feble sauour in his mouþ in tastynge. or ellis schort breeph. no myȝt. no mynde. & he trauelilþ wþþ hise hondis

as he wolde take motis or strawis of bed. or pikþ in þe wal or in hise noseprillis. or pikþ on hise cloþis / if siche signes come & þe urina laccea be litil: it bitokeneth deep

namely in a feuere agu / Also if þer come gode signys / as good sauour in mete & in drinke in his tastynge.

wþholdynge & broukynge of his sustynauþce resseyued / sleep & reste in tyme. good mynde. good taking of breeph.

euene pouse. good appetite. kyndely heete. good diges- 

tiouþ. & esily segynge. & þat he haue euene myȝt. liȝtnes

wþ vndirstondynge wþ siche oþere goode signys: it bi-
tokeneth þat þe pacient myȝte lyue if he be of good
gouernaile / ffor if þe vrine turne him into laccea: it bito-
kenęp heelpe & þat þe sijk man or womman schulde lyue /

Vryna laccea & þiñne & miche in quantite in þe eende of
a feuere: bitokenęp þe tisik / Vrina laccea wiþouten a feuere:
bitokenęp myche yuel. & þat dropsie is to come with alle

opere sijknessis seid afore in þe chapitre of whiȝt watry
colour. and in ȝelowe colour also /

// The tenþe chapitre is of karapos colour.

Albescens karapos vel laccea spissa figurat.

Ydropisim colicam lapidem capitis que dolorem
An vryne in colour karapos þat is in colour nyȝ
as whiȝt as it were whiȝt russet. or ellis þe flo
of a camelis skyn þat is dymmysch in colour. of whiȝt. of
blak. of ȝelewisch / Sich an vrine if þer come: it bitokenęp

gleymous fleume & byndynge þe bodi wiþ malencolie
greet plente & indigest. & regneþ þoruʒ þe body / but mo-
re of fleume þan of malencolie it signifieþ / & it bitoke-
neþ as whiȝt colour afore doiþ / Also an vrine karapos

signifieþ for þe mooste partie febilnesse of digestiouþ in þe
lyuere & of þe mylte stoppinge sumdel in hem & in manye
maladies. it seiþ schapeful. & þat þe kynde is to schape

yuelis of þe bodi / and þat þer is fiȝt bitwene þat mala-
die & þe kynde naturel / þanne þus. if þe vrine appere first
whiȝt. as a watri whiȝt doĭp. & sīpēn ȝelewisch. & sīpēn myl-
kisch. & þeraftir karapos: it bitokeneþ bat þe siȝk bodi

schal ascape þat maladie & be hool / Also an vrine kara-
pos myche in quantite wîþ manye smale chislis in þe
botme: bitokeneþ a dropsie of fleume wîþ swellynge of
alle þe membris / and also it signifieþ þe colica passioun
þorûȝ cause of þe stoon. & heedache. & flux of þe wombe.

& þe rume of þe heed. & òpere maladies as in þe firste whiȝt colour

// is seid

† The .xj. chapitre is of pale & of palisch colour

Pallida cum pingui vel subcitrina colore

Flautice monstrat periodita frigora febris vunde versus

Pallida cum trem[,]36 coleram declarat adustam

An vrine pale or palisch is euermore causid of

dleume: & bitokeneþ bigymynge of adustioun /

and þat þe vrine is pale or palisch is bicause of coold-
nes of matere. as in a coold feuere comynge of fleume

nature / and þanne þe vrine is pale or palisch & þe bodi

of þe vrine is þickisch / ffor fleume þickiþ þe vrine: and

heete colouriþ þe colour of þe humour / If þe colour of

þe vrine be pale or palisch wiþ a þinne bodi. þat is wiþ a

---

36 Latin abbreviation is difficult to decipher.
þinne substaunce. it bitokeneþ a feuere of fleume acetose. 14
þat is sour fleume. & apostyme to come vndir þe riȝt side. 16
& sich an vrine bitokeneþ a long sijknesse / Also an vrine pale wþ a þinne bodi: bitokeneþ colre adust / Als (o)\textsuperscript{31} if an vrine pale or palisch come wþ a feuere: it bitokeneþ rumes & compaccioun. þat is warringe & lumpinge of mater / and if ony tisik come þeraftir it is deep / Also an vrine pale or palisch myche & þinne wþ atture in the botme of þe vrinal: bitokeneþ þe straungurie / And if it be litiþ & pale or palisch: it bitokeneþ þe flux of þe wombe & consumpcioun of þe substancial nature / Also an vrine pale or palisch come aftir þe colour of citrine / & þanne pale or palisch & þeraftir karapos: it bitokeneþ þat þe pacient wole lyue. & aftir citrine or subcitrine wole die

\* The .xij. chapitre is of citrine colour & subcitrine. 28

In multis tenuis citrina referta figuris
\textit{vnde versu.s.}
Fleumaticum iuuenem vel nigerer que efficit humor 30
An vrine citrine or subcitrine: signifieþ þe domi-
niu\textit{n} of fleume & of colre / ffor whanne colre is meyngid with blood: þanne is þe vrine citrine myche toward reednesse / Also whanne it is meyngid wþ malencolie 32

\textsuperscript{31} o inserted with a caret in the hand of the scribe.
naturel: þanne it seip þat þe vrine is citrine toward virgyn
wex / Also if colre be medlid wiþ fleume: þame is þe vry-
ne citrine wiþ a maner of whiȝtnesse / Also an vrine ci-
trine or subcitrine wiþ a maner þiȝme bodi þoruȝout:
þanne þat vrine signifieþ manye þingis / In ȝonge
folk namely. fleumatik or malencolie: in siche folk it
bitokeneþ a feuere tercian symple / Also sich an vrine in
colerik folk: it bitokeneþ heelþe of her bodies / And sich
an vrine in fleumatik fлок [sic]37 it bitokeneþ excesse38 of heete
& breȝmnynge of feuere þoruȝ colerik humouris / Also sich
an vrine aforseid in heruest if it enduriþ: it bitokeneþ
a feuere quarteyn / Also if sich an vrine come wiþ manye
smale greynes in þe same appere: it bitokeneþ stopping39
of þe lyuere & of þe mylyte wiþ myche wiynd arisyngne
into þe brest & into þe spiritual membris / Also if an v-
ryne appere wiþ manye raies40 as it were ȝerdys: it bito-
keneþ sijknesse of þe mylyte þoruȝ malencolie humouris /
and if sich vrine be myche & lange: it bitokeneþ drienes
of þe lyuere / And sich an vrine aforseid in a feuere: bi-
tokeneþ þat þe maladie schal endure longe tyme wiþh

37 I suspect that fлок is a misspelling of folk, even though fлок can mean “flock”, i.e. “group of people”.
38 Superlinear thoroug bumte . . . in a later hand. The following word is illegible.
39 Superlinear in ye g...d and thru parti of ye vrine in a later hand.
40 Raies seems to be the most probable spelling. This word, and most of the text on the lower part of
this page, is difficult to read. The text from about this line and downward is dissolved and smudged.
be pacient. & schal eende wiþ a frenesie & with a woodnes /

Also a[ ] vrine citrine or subcitrine þi me & cleer i n a feuere agu:42

it bitokeneþ þat þe maladie schal longe laste / fforwhi.

in siche feueris we ben not certeyn wheþir þe pacient schal ascape or die / Also an vrine citrine or subcitrine wiþ

a whîȝt ypostasis wiþ him þat is traueilid in a feuere: it is an yuele tokene / also his vryne in þe bigymynge of a feuere: bitokeneþ þe crampe / and þat same vryne in him þat haþ þe palesie hauynge noon appetite. & also beynge stiptik is a good tokene of þe heele & of rekeueryng /

¶ The .xiij. chapitre is of ruffe colour & (of) subruf

In ruffum vergens puri color emulus auro Equalus purus medius cui se liquor vnit

equalis versus

An vrine ruffe or subruffe wiþ a meene bodi bitwe– ne þicke & þi me: bitokeneþ a good disposicioun of heele / ffor an vrine ruffe or subruffe wiþ a pure substauunce & equale bitwene þicke & þi me in oon þat is sangueyne:

bitokeneþ a good signe of heelþe / Also an vrine ruffe or 8

41 Very difficult to read as the ink is washed out. The first letter seems to be a, the following letter looks like l, but it may be distorted due to smearing. The a also seems to have a small macron above it, but this may also be a smudge.

42 Largely illegible. Some of the dissolved text in this section appears to have been touched up, and this may be the case with agu. The letter a seems almost like s, but a is probably the original and correct letter.

43 This line is dissolved and smudged; it appears to have been touched up and is partly illegible. The transcription attempts to recover the text, and appears to make sense syntactically and semantically.

44 of inserted with a caret, in red ink, like rest of the line.
subruffe & þiðme in a child: bitokeneþ a feuere cotidian of
fleume acetosum engendrid / In þonge folk: it bitokeneþ 10
a symple tercian feuere / In oold folk þat ben fleumatik & in
wymmen þat ben not sangueyn: it bitokeneþ a double ter-
cian feuere / Also in heruest tyme it bitokeneþ a quarteyn
of colre of fleume & of malencolie meyngid togidere / Also
sich an vrine ruffe or subruffe: bitokeneþ ofte tyme scalar-
dynge of þe lyuere þoruz outrage heete aþens kynde / Al-
so an vrine ruffe or subrufe wiþ grenesse aboue: bitoke-
neþ an hoot ydropisie & aftir þat to die / Also an vrine
18
ruffe or subruffe & meenly þiðme: þat is not dyme abouen
wiþ a bodi pure & equale & a partie more þiðme aboue vp-
on estymacioun: it bitokeneþ þat his body haþ myche
of salt fleume. or þat he is myche disposid þerto / Also if
22
sich an vrine appare wiþ manye smale resoluciouns: it bito-
keneþ þat þer is myche plente of scabbis & of wiynd / Also
24
sich an vrine ruffe or subruffe meenely þiðme or meeneli þic-
ke wiþ a maner blonesse aboue & grene & þe vryne appare
26
so longe tyme: it bitokeneþ þat þe spiritual membris ben
agreede wiþ myche plente of salt fleume. & bitokeneþ
28
þe cowȝe & streitnesse of bref & disese at þe brest / Also in
wymmen: sich an vrine bitokeneþ penaunce of her matrice.
& namely vndir hir lift side wiþ a walewing and wiþ a fretynge 
& vndir vnkynde filþe þe marice is fortraueilid

& forswollen wiþ hurlyng & worchinge of dyuers humours
& of myche wiyned swwellyng & penaunce of hir pruyn membris /

Also it bitokeneþ a feuere enutricens wiþ breadynge of a-
postym vndir þe brest þat is pleuresis wiþ prickynge
vndir þe ribbis abouen þe mydriþ. or ellis periplumonia.
þat is apostym of boþe sidis of þe mydriþ vpward to-
ward þe lungis & in þe lungis. & þe herte is yuel at ese.

and but if god helpe it: it is but deþ /

¶ The .xiiij. chapitre is of rubeus colour & of subrubeus.

Clara rubeus triceum duplicem vel epar calefactum 
vnde versus.

Quartana que post insumari tipum

An vrine of rubie colour is lijk to saffron of þe 
este / And subrubeus colour is lijk to saffron of 
þe west cuntre / The colour of vrine rubeus or subrubeus
& cleer45: bitokeneþ a feuere tercian of coler engendrid / If 
þe vrine aforeseid schewe him troublie & þicke wiþ a dymp-
me warmesse aboue: bitokeneþ a feuere þat me clepiþ sy-
nocham of myche blood wiþ ache of þe heed & namely

of þe riȝtside / and his mouþ is bittir. hise eeris syngen.

45 thyne above the line in a later hand.
he mai not slepe. for his blood bremeþ. & his lyuere enchau-
fiþ wiþ alle þe oþere signys þat I seide in rupo colore. saue
in þis colour þei ben more greeous & more dredeful /
¶ The .xv. chapitre is of rubiundus colour & of subrubicundus.
Spissa rubeus synocham si sumnum liuor obumbret
Spissa rubeus synochum dempto liuore figurat
An vrine of rubicunde colour is euere lijk fyne reed
blood. or ellis a briþt rose freisch & hiþ in colour /
And riþt so of subrubicundus colour. saue þat colour is
lijk to a rose þat defadid & of lowe colour / and þis vrine
bitokeneþ al þer moost bremeþ & more scaldynge in
þe bodi þan ony of alle þe toþere colouris doon here afore
because of excesse of vnkynde heete / Ffor whanne þou seest
a rubicunde colour & a subrubicunde colour in an vrine. & it
is þicke & no warmesse aboue: it bitokeneþ a feuere synochus /
And if þer be myche warmesse in þe vrine abouen: it bito-
keneþ a feuere synocha / And an vrine rubicouncde or sub-
rubicunde in synocha / and is euermore trouble þicke &
swart. & sumdel is warmesse aboue. & sumdel is grenysch:
þanne it is a feuere synocha þat is engendrid of corrupt
blood in þe veynes / Also an vrine rubicounde or subru-
bicounnde firi & briþt & cleer & þiþe: bitokeneþ a feuere cau-
son þorúʒ miche colerik matere engendrid wiþ heedache.

miche drienesse. miche cowʒe. enchaufynge of þe lyuere.

no reste. no sleep. myche þrist. costif. &c. so forþ of alle

óþere yuelis þat ben conteyneyd for þe mooste partie

in þe ruffe colour // The .xvj. c° is of iþmopos & kyanos /

Si color sit innopos fert detrimenta salutis

In febre continua minus siue febre verenda

An vrine iþmopos is moost lijk raspeis in colour or

blak blodi watir þat stondþ in a polke in þe wey:

& it bitokeneþ blood adust / And kyanos is lijk þe iuys

of greene coul leuees / But euermore aftir innopos. co

meþ kyanos þat is a greene colour / An vrine iþmopos

sumtyme bitokeneþ pissynge of blood / & sumtyme

brosten veynes þat comen fro þe kyle veyne / Sumty-

me apostyme of blood in þe lyuere. & þanne þat pis-

synge stynkip not / and in alle þe óþere pissynge of blood

þe vrine stynkip saue of þe lyuere / Also iþmopos bito-

keneþ sumtyme an hoot bre/monyge humour in þe rey-

nes. & also þe lyuere is forscaldid wiþ bre/monyge of þe

[..w.es]47 & þe hoot dropesie / Also it bitokeneþ þe stoo/nn

& þe colica passiou/n. & pleuresis & apostym vndir þe ríþt

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46 Lines 26 to 31 are illegible near the centre. It is however possible to discern the words in the original MS.

47 The word is largely illegible, possibly rawues, which seems plausible.
side aboue þe mydrif wiþ streitnesse of wiyn & miche
penaunce at þe heerte. & in þe reynes. feble stomak þoruʒ
ouerpassynge of digestioune. & þanne þis colour is lijk
synopre. & is an yuel signe. for it signifieþ deep / Also
i)mpos bitokeneþ as myche as in rufo colour. saue þat
i)mpos is myche worse in alle þingis: for it signifieþ
myche adustioun / Also whanne þou seest kyanos colorur.
þe vrine is grene in colour as þe iuys of a cool leef. for
it bitokeneþ houge adustioun & bremyne & forscalding
of þe lyuere & of þe blood þoruʒ greet excess of vnkynde
heete / Also if þe vrine be greene wiþ a ʒeloewe scome a–
boue: it bitokeneþ þe greene launys / Also if þe vrine
be greene in agu: it bitokeneþ þe crampe with wastynge
of þe substancial moistnesse / Also if an vrine be greene &
swart if it be miche in quantite: it bitokeneþ þe more
enutrician. þat is a feuere causid of malencolie wiþiome
þe veynes & colre wiþoute. & is euere bremyne & scalding
and deep at þe eendynge /
¶ The .xvij. cº. & þe laste is of þe þe [sic]48 contentis in þe vryne:
Circulus ampulla granum nubecula spuma
Pus pinguedo chilus sanguis arena pilus

48 A case of dittography that has not been emended. It is in red ink and part of the chapter heading.
Furfurea crinoides squame partes athamose

Sperma cinis sedemen spe[...]⁴⁹ alta petens

But first þou must knowe þat in euery vryn be n

doure regiouns ¶ The firste regioun of þe vryn.

is þe sercle of þe vryn. for it is seid þe ouermost part

of þe vryn / and þat telliþ & schewiþ þe disposicioun of

þe heed. & alle þe placis of þat stide of lijf ¶ The se-
gunde regioun is þe nexte place atwene þe sercle & þe

myddil of þe vryn. & þat is al oon wiþ þe sercle / and

bi þis place & regioun of þe vryn is euemore to knowe

þe disposicioun. & þe staat of þe spirituals & of her placis⁵⁰ /

ffor if it be þere derk or dymme. or þicke & troubli: it signy-
fieþ sijknesse & distemperure of þe spiritual membris by-
cause of her superfluytees. & wickide moistnessis. & na-
mely if it be ful of smale greynes: þanne it bitokeneþ

streit breþinge or spuynge & spittynge of atture and

quytture & myche woo in þe brest ¶ The þridde regioun

is þe myddeward of þe vryn. & þat serueþ of membris

nutrityues / ffor if it appere cloudi mysti & þicke: it bi-
tokeneþ wickid sijknes in þe stomak welmynge and

⁴⁹ Latin abbreviation is difficult to decipher, but the corresponding phrase in Wellcome MS 225 p. 108v reads spiritus alta potens.

⁵⁰ An unusual abbreviation in this hand. Plac is followed by what seems to be a small s in superscript. I read this as placis.
walterynge & spuyinge: & ðanne ðe stomak is ful of

yuel humouris wiþ distemperure of ðe lyuere & of ðe myl-
te. & of ðe reynes ¶ The fourþe regioun is ðe botme of

þe vrine: & bitokeneþ ðe disposicioun of ðe bladdre & of

þe matrice. þat is ðe place where ðe child is conseuyed

yme // Now bane þe firste contente þat is in þe

vryn. is ðe sercle of þe vrine / ffor þe sercle is ðe hiȝest

regioun of þe vrine. & it schewiþ ðe disposicioun of þe

brayn / fforwhi. þe brayn is ðe principal membre of liȝf /

Thanne if it so be þat þe sercle of ony vryn seme wan

or whiȝt þickisch: it bitokeneþ fleume is plentenous in

þe kyndere partie of þe heed. & is ful myche plentenous

& ful haboundaunt þere / Also if þe sercle be myche and

þicke lich purpur colour: it bitokeneþ sijkeþesse of þe

formere parti of þe heed þoruȝ þe excesse of blood / Al-

so if þe sercle be reed & þiȝme: it bitokeneþ ache & feuere

in þe heed. & principaly in þe riȝtside of þe heed þoruȝ

aboundaunce of colre beyinge þerime. for reednesse is bi-

cause of heete / and whiȝtynesse is bicause of coold / And

if þe sercle of þe vrine appere pale or ledi & þiȝme: it bi-
tokeneþ þat þe peyne schulde be in þe liftside of þe heed /

Also an vrine wiþ a blo sercle: bitokeneþ sijkeþesse taken
þoruʒ feer wiþ feyntnesse of herte or þe fallynge yuel / 2

Also if þe sercle of þe vrine schewe him greene in a feuere

tercian or in a contynuel feuere. as is causon: it bito-

keneþ greuaunce & peyne in þe heed. & it is to drede

of þe frenesie or of þe fallynge yuel: whanne in þe

vrine apperìþ a greene sercle wiþout a feuere / Also

if þe vrine schewe him greene. & aftèr þat schewe hym

blak. it bitokeneþ adustioun complete / 8

The secunde contente ben burblis apperinge in

þe sercle of þe vrine. if þe burblis come þoruʒ þe

þ[...]ynge51 of þe pacient / and þe burblis leue stille hool

so. aftiør þat the vrine hæþ his residence: if it conteyne

al þe ouer part52 of þe vrine: it bitokeneþ wiyndi ma-

tere enclosid. & bitokeneþ rawnesse & indigestioun & ache

of þe heed. & of þe wombe & of þe sidis. & of þe reynes. 16

& of þo placis þat þese longen to. & þat viscouse towʒ

matere is multiplied & þe vapouris arisen into þe heed. 18

& engendren þere greuauunce & ache. & þanne þe vryne is

hiʒ in colour / Also it bitokeneþ þe stoon in þe reynes. 20

& þanne þe vryne is lowe wiþ wiyndi matere in þe wom–

51 What seems to be the second letter, or second and third letters, is partly dissolved. At first glance it

can look like two minims forming a ù, but most probably the first is a minim stroke i, and the second is

an ascending shaft, being the long s, thus forming the word pissynge.

52 parti is cancelled by a faint horizontal line, and what may be part is written above it by a later hand.
be as it were colica passiou%n or sich anoþir sijknesse /

Also whanne þou seest siche greete ampullis in an v-
ryne & þei breken not but stonдеn stille: it bitokeneþ a
¶ long sijknesse/

The bridd conteinte ben smale

greynes. þe whiche ben encausid of þe forseid
matere þat burblis is of. þat is of a towʒe vicouce
humour in closynge wiynd. but þis cause is not so
strong. and it bitokeneþ greet reumatik matere in þe
brayn. þe which rewme is modir of alle ơpere maladies /

The fourþe conteinte is clepid nubes. þat is to

seie a cloude in þe vrine/ If sich a cloude appere: it is toke-
ne of superflu vapouris dynmysch & watrisch & faste ho-
uynge aboue in þe vrine. myche lijk a narowe webbe.
or as it were poudre þat were strewid þere vpon þe
vrine. & it is not but þe superfluite of þe bridd digesti-
oun causid & engendrid þoruʒ worchinge of vnkynde
heete. þat is engendrid in two placis of þe body. þat
is in þe brest. & in þe lyuere. & it bitokeneþ þe feuere
etik: or ellis þat þe bodi is miche disposid þerto / And
if þat cloude be þelowe: it bitokeneþ scaldynge of þe
lyuere & wexynge of þe launys & disturblunce of
humouris & feuere to come & myche raw mater and streitnesse of þe brest. and if it laste longe: it is to drede of þe hoot dropsye /
The fifte contente is spuma. þat is þe frooþ [-þat]\textsuperscript{53} abouen in þe vrine / And sich maner frooþ in þe vrine euermore bitokeneþ greet ventosite & touʒ wiyn & viscouse humouris in þe body / And an vrine þat is spumouse is causid euermore of ouersepinge þoruʒ vn-kynde heete in þe lyuere welmynge & sebinge wiþ dis-temperure of vnkynde humouris in al þe body bremyngge & scaldynge þe blood þoruʒ vnkynde heete & ventosite /
And if þat foom be blak: it bitokeneþ þe blake laundise /
And if it be þelewe: it bitokeneþ þe þelewe laundise /
And if it be greene: it bitokeneþ þe greene laundise & feble digestioun wiþ feyntise & febilte in þe body: and wickid disposicioun in þe spiritual membris / Also if þat spume be black or blo. it bitokeneþ adustioun. or ellis mortificacioun. or ellis boþe /
The sixte contente is lijk quytture or atture as it were a bile þicke & ropinge & hangiþ myche togidere in þe quantite lijk þe whiﬆe of an ey / Alle doc–

\textsuperscript{53} Þat cancelled by a horizontal stroke.
touris of fisik seien þat quytture apperinge in an vrine:

it bitokeneþ sijknessis of þe bladdre / and þarne þe vry–
ne schal stynke & þe pacient haþ myche penaunce abou–
te þe schar / Or ellis þat quytture: it bitokeneþ sijknesse
of þe reynes / and þanne it stynkiþ also. & þe pacient suf–
frię myche woo in þe bladdre for þere is apostym in þe
reynes / And if þat quytture be of þe lyuere: þanne it
stynkiþ but litil / And if it be apostyme of þe lungis: þan–
ne he spittiþ atture whanne it is broken wiþ couʒ and
stynkynge breetþ / And if it come þoruʒ straungurie:
þanne þe vrine is troublý in þe botme /

The seuenþe contente is fathede. or ellis as it we–
re oile in þe vrine / The vrine þat haþ myche
fatnesse or ellis oylynesse aboue: it bitokeneþ in a feuere.
þat he is hoot & drie / And also it bitokeneþ þat he is
wastynge & consumynge of kynde. & oþirwhile it bito–
keneþ a lent feuere wiþ weiknessse of þe reynes / ffor
if it come fro þe reynes þe vryne is myche in quantite /
If it comeþ fro al þe bodi: it apperiþ in myche lasse
quantite / In þe firste spice of etik it is lijk dropis of
oile / And in þe secunde spice of etik: it is lijk a spiþir
webbe / In þe þridde spice of etik: it is lijk oile / ffor
if it were sched on a stoon. it wolde be lijk oile / and
euermore it bitokeneþ wastynge of kynde /

**The eiȝtbe contenë** is of humour in þe vrine /

whanne þou seest þe humour in þe vrine. it

bitokeneþ rothede & sijkenesse of þe bladdre. wiþ sijk-

nessë of þe stomak wiþ sorowe of breek takynge.

wiþ brakynge & swellinge in þe body. & crawlynge

in þe guttis. for if it go into þe guttis it makiþ tenas-

mon. þat is þe ers goiþ out / If it go into þe bladdre: it

makiþ þe straungurie. & so of alle òpere maladies it mai

¶ be knowen /

**The nynþe contenë** is blood in þe

vrine / Sumtyme men pissen blood fro þe lyuere:

and þanne þe riȝtside is soor / If it come fro þe reynes: þan [sic]*

þer is sum stoon bredinge. & þanne þe vrine wol stynke

wiþ myche peyne in þe bak / and if kylus vena be to

broke: þanne he pissiþ fair blood /

**The tenþe contenë** is grauel in þe vrine. sum is

whiȝt & sum is reed / ffor if it is reed: it bitokeneþ

ache & penaunce in þat partie of þe reynes / And if it be

whiȝt: it bitokeneþ ache & penaunce of þe bladdre /

---

*46 *pan* where *panne* would be expected in this hand. *a* has a macron, usually signifying an elided *n*. In this particular case, it may be an unusual abbreviation for *nne*, even though this seems unlikely (Hector 1966, p. 30). Another explanation is that the scribe forgot to continue the word on the following line.
The enleuenþe contente ben pili. þat ben heeris

in þe vrine / Siche heeris so pissid: bitokeneþ

sijknesse & ache in þe leendis þoruʒ excesse of vnkynde

heete wastynge þe substaunce in þe reynes. or þe pa-
cient haþ vsid to myche wymmen & so distroied himsilf

þoruʒ sich doynge / And also it bitokeneþ greet towʒ

vicouse humouris in þe holonesse of þe reynes /

The twelfþe contente, is of bran in þe vrine / Sich

vrine þat is so branny: it bitokeneþ sijknesse of

þe bladdre as scabbis þat comen of vnkynde heete. or el-
is a feuere etik consumynge þe substancial moistnesse of

þe blood wiþ Ṯopere maner of sijknesse of þe spirituals a-
boute þe herte þoruʒ vnkynde heete of þe feuere etik. con

sumynge þe bodily nurischinge / But if it come of þe

bladdre: þei ben not so yuele as þei þat comen fro þe

reynes / and euermore it bitokeneþ a feuere etik meltyngne

& dissoluyngne þe bodily nurischinge & þe sad membris

as ben þe veyne / & also þe grettere þat þe bran is: þe bettere

it is / and þe smaller þe worse it is /

The þrittenþe contente is squames pentaloyda.

& þo ben brode contentis as it were scalis of fisch:

but þei ben not þicke / and bitokeneþ a feuere etik mel-
tynge & wastynge þe bodi wiþ alle þe signys of þe contente furfurea þat is lijk bran / The fourtenþe contente is clepid crynoida. & þese contentis ben greete contentis as it were a greet corn of wheete ybroken / and bitokenen adustioun of humouris or of þe fleisch & on þe sad membris. & euere it bitokeneþ a long sijknesse / And if þei come wiþ a feuere: it bitokeneþ deep. & þat þei schulen die soone / and if þei schulen ascape: it is longe or þei scapen / for þei comen fro þe grettist humouris þat moun be / and þerfore it is þe lengere or þei moun be departid or dissolued / Also it is to vndirstonden þat ben þre spicis of etik / The firste may be holpen / The secunde vnneþe mai be holpen / But þe þridde schal neuere be holpen / In þe firste spice of etik apperiþ heeris & bran of wheete. þat we clepen furfurea in latyn / In þe secunde spice of etik apperiþ suqua- mes of fisch þat is lijk scalis of fisch / which we clepen in latyn pentoloida / And in þe þridde spice of etik: apperiþ þese crynoides þat is lijk to greet corn half broken / The fiftenþe contente is clepid atthamus. & ben lijk mootis þat ben in þe suþme beem / If siche appere in memys vrine: it is a tokene of þe goute artetik.
or of siche ḍere goutis / Also if þei apperen in a wommanmes

watir: it bitokeneþ þat if þe vrine be cleer & briȝt & in
good colour & þo athhomosis ben glostrid togidere þat

sche is wiþ a knaue child / Also if þei apperen in an vryne
& þe vrine be dynme or wan: it bitokeneþ þat þe woman
is wiþ a female child / Also if þo athhamosis goon doun
to þe botme of þe vrinal lumpi as it were þe flour of wheete:
þanne it bitokeneþ wiþholdynge of hir flouris /

The sixtenþe contente is sperma þat is marnys seed

& kynde / and it bitokeneþ myche to haue ydoon

wiþ wymmen a litil afore. or ellis a paralise of þe vessels
þat schulde kepe þe seed. or ellis gomorea passioun. & þat
is for febilte þat oon may not holde his kynde. but sle–
pinge and wakyng þe passiþ awey /

The seuentenþe contente is minuta þat is lijk sma–
le greynes. & þei ben as it were sparclis of fier. &
þei goon vpward & dounward in þe myddil regioun. þat is
clepid þe regioun perforate / & bitokeneþ þat þe stomak is
ful of replecioun & of spuyinge & of brakynge. & it failiþ nat /

The eigstenþe contente ben aischen / And þo aischen
in þe vrine. bitokeneþ sijknesse of þe myle /
or ellis it bitokeneþ emorawdis & sich ḍere sijknessis of
The laste contente & be nyntenbe is þe ypostasis

& sedimen / An ypostasis ouȝte to haue fyue
condiciouns / And þe firste is. þat it be of whiȝt colour /
fforwhi. þe membris radical in her makynge & in her
firste disposicioun first waren whiȝte / and of þis comeþ
þe þridde digestioun / ffor if þis ypostoris be whiȝt and
his substaunce be hool & not floteringe. & þat he dwelle
in þe botme. & þat he contynue so manye daies togi-
dere. & þat he be lijk a pynappil: þarme it bitokeneþ þat.
þat man is hool. & þat he haþ his kyndely þridde di-
getsioun. & þis þridde digestioun vndirsettiþ þe seunde /
And þe secunde. þe firste digestioun / wherfore þe good-
nenesse of colouris in þe ypostasie: bitokeneþ goodnes

of alle digestiouns / ffor in þe ypostosis liȝþ al þe trewe
doom of a mannes heele / But forsoþe sumtyme yposta-
sis is reed in colour: & þat bitokeneþ a long sijknesse. but
it is holsum / for he schal not die if he haue help / Also
sum ypostoris is subrubicunde. þat is vndir reed as it we-
re deed blak blood & aischen togidere ymedlid: & it bito-
keneþ a lengere maladie / Also oþirwhile þe ypostoris
is greene or ledisch in colour: & it bitokenep adustioun.

& oþirwhilis deeþ. or ellis boþe adustioun & deep / Also a blac ypstoris: it bitokenep mortificacioun. or ellis adustioun

& deep ¶ The secunde condicioun of ypstasis is his substauence. þat is þat his bodi be euene & contynuel hol–
dynge togidere ouer al ylich hool & not broken as here

a clott & þere anoþir: & þanne þe þridde digestioun is
good & parfiʒt. & þere is noon viscosite / But whanne it bre–
kiþ & goiþ into clottis here & þere: þarne it bitokenep ven–
tosite in þe þridde digestioun ¶ The þridde propriote of ypstoris is. þat it schulde abide in þe botme of þe

vrinal. & þat it be brood bineþe. & scharp aboue lijk

a pynappil holdynghe togidere lijk a myst: þarne it is
clepid a good ypstoris / And wharne it is flatt to þe
botme: þanne it is clepid sedimen / And whanne it

hangiþ in þe myddis of þe vryne: þanne it is clepid
eneormea / But whanne it hangiþ al aboue: þanne

it is clepid nephilis / And þese bitokene ventosite wþh
þe oþere contentis aforseid if þei apperen in þe vryne /
 ¶ The fourþe condicioun is. if þe ypstoris laste longe

& mange daies contynuelich ¶ The fifþe condicioun.

þat it be lijk a pynappil hool & good & whiʒt & cleer:
it is þame þe beste tokene þat may be / ffor it bito-
kenþ þat þe kynde nature is of myþt to worche &
to overcome þe vnkynde maladies of al þe bodi // Rubea
ypostoris bitokeneþ euermore long sijknesse bicause
of plente of matere of a feuere / But þe pacient schal
ascape and not die /
4. Glossary of selected vocabulary

4.1 About the glossary

The aim of the glossary is to list selected vocabulary from the text which may prove difficult for the reader already familiar with Middle English. The glossary is not intended to be comprehensive, and it only concerns the text and spelling conventions of the *Liber Uricrisiarum* found in MS 336/725.

The glosses are largely taken from the electronic version of the *Middle English Dictionary* hosted and developed by *The University of Michigan Press*. This is to be assumed unless otherwise stated. Glosses from other sources will be marked as such when they appear. The sources and dictionaries are listed below.

(Brad.) *A Middle English Dictionary*, Revised by Henry Bradley, quoted by Jasin

(Jasin) *A Critical Edition of the Middle English Liber Uricrisiarum*

(Jasin MS) Definition derived from Jasin’s manuscript

(MED) *Middle English Dictionary* (*The University of Michigan Press*)

(Norri 1) *Names of Sicknesses in English, 1400-1550*, Juhani Norri

(Norri 2) *Names of Body Parts in English, 1400-1550*, Juhani Norri

(OED) *Oxford English Dictionary Online*


4.2 The glossary

<p>| Acetose   | adj. | tasting like vinegar; sour (chiefly applied to the natural sourness of unripe fruits, sorrel, etc.) (OED) |
| Acordynge | ppl. | corresponding, appropriate (PPS) |
| Adust     | adj. | of humours; morbidly altered in nature by the action of the heat of the body; of a disease: caused by adust humours; of medicines or ingredients: treated with intense heat, calcined |
| Adustioun | n.   | the corruption of bodily humours, ulcers, etc., by heat; the process by which humours, etc., become adust; treatment with heat or burning, calcination of a substance |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>agreed</td>
<td>ppl. of agreuen, v. to distress or grieve (sb.); to grieve or be sad</td>
</tr>
<tr>
<td>agu (feuere)</td>
<td>n. an acute or violent fever, esp. a malarial fever, marked by successive fits or paroxysms, consisting of a cold, hot, and sweating stage (OED)</td>
</tr>
<tr>
<td>albus</td>
<td>adj. one of the colours of urine, white like frozen water, ice</td>
</tr>
<tr>
<td>alday</td>
<td>adj. the entire day, all day; every day, all the time, always; any day, at any time, again and again</td>
</tr>
<tr>
<td>aligynge</td>
<td>ger. cure of a wound, healing; alleviation or relief of the burden of sin</td>
</tr>
<tr>
<td>ampullis</td>
<td>n. bubbles in the urine (Jasin MS); in medicine: a dilation or swelling shaped like a Roman ampulla (MED)</td>
</tr>
<tr>
<td>apostym</td>
<td>n. any morbid swelling or inflammation in any part of the body, external or internal</td>
</tr>
<tr>
<td>apperinge</td>
<td>ger. the act of coming into view or into being; a vision or revelation; outward appearance, semblance</td>
</tr>
<tr>
<td>artetik (goute)</td>
<td>n. arthritic, a disease causing painful inflammation and stiffness of the joints</td>
</tr>
<tr>
<td>aschites</td>
<td>n. ascites, a collection of serous fluid in the peritoneal cavity; dropsy of the abdomen</td>
</tr>
<tr>
<td>atthamus,</td>
<td>n. one of the particles of dust which are rendered visible by light; a mote in the sunbeam; a very minute or microscopic object</td>
</tr>
<tr>
<td>atthamosis</td>
<td></td>
</tr>
<tr>
<td>atture</td>
<td>n. rotten matter, pus; a bitter substance, such as bile</td>
</tr>
<tr>
<td>atwene</td>
<td>prep., adv. between; in between; apart</td>
</tr>
<tr>
<td>Auicen</td>
<td>[L] Avicene, Avicenna, [Arab.] Ibn Sina (980 – 1037), one of the more prominent of the Arab physicians, who codified Arab medicine in his major work, <em>the Canon Medicinae</em> (Jasin)</td>
</tr>
<tr>
<td>ballockis</td>
<td>n. the testicles</td>
</tr>
<tr>
<td>bedered</td>
<td>adj., n. confined to bed, bedridden; one who is confined to bed</td>
</tr>
<tr>
<td>bedeued</td>
<td>ppl. of bideuen, v. to moisten (sth.) gently, as with dew, mist, or rain; to besprinkle, as with blood</td>
</tr>
<tr>
<td>bitokenen</td>
<td>v. to be a sign or omen of (sth.); to be an indication or symptom of (sth.), indicate; show; of words: to denote or mean; refer; to convey a meaning</td>
</tr>
<tr>
<td>bitynge</td>
<td>ger. caustic or corrosive action or quality; the act of biting, or an instance of it</td>
</tr>
<tr>
<td>boilid</td>
<td>ppl. of boile, v. dissolved through the action of bodily heat, digested; boil (with heat)</td>
</tr>
<tr>
<td>brakynge</td>
<td>ppl. of braken, v. vomiting (Jasin, Norri 1)</td>
</tr>
<tr>
<td>bran</td>
<td>n. scurf, dandruff</td>
</tr>
<tr>
<td>branny</td>
<td>adj. containing bran; scaly</td>
</tr>
<tr>
<td>brennen</td>
<td>v. to cauterize; of a medicine: to have a caustic effect; to be feverish or affect with fever; to burn, be consumed by fire; to be hot, radiate heat</td>
</tr>
<tr>
<td>brenynge</td>
<td>ger. a burning sensation; inflammation, festering; cauterization; morbid modification (of humours) by body heat; capacity for producing such modification, the process of combustion; destruction or devastation by fire</td>
</tr>
<tr>
<td>brosten</td>
<td>ppl. of bresten, v. to break because of pressure from within, burst; to be</td>
</tr>
<tr>
<td>Term</td>
<td>Definition/Usage</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>brotilnesse</td>
<td>n. broken, fall apart, break, shatter</td>
</tr>
<tr>
<td>broukynge</td>
<td>ger. to eat or drink (sth.); to retain (food, etc.), digest; stomach (sth.), tolerate</td>
</tr>
<tr>
<td>burblis</td>
<td>n. bubble; a clot of blood</td>
</tr>
<tr>
<td>burnyschid</td>
<td>ppl. of burnishen, v. to polish (metal, a weapon, armor), burnish; to be polished and shiny</td>
</tr>
<tr>
<td>causon (feuere)</td>
<td>n. a kind of chronic fever (MED); a high fever caused by choler putrefying in the veins of the stomach, heart, lungs or liver (Norri 1)</td>
</tr>
<tr>
<td>chiselis</td>
<td>n. pebble; a mass of pebbles; gravel, coarse sand</td>
</tr>
<tr>
<td>clott</td>
<td>n. a clot</td>
</tr>
<tr>
<td>colica passioun</td>
<td>n. ailment, malady affecting the colon, a disease characterized by severe abdominal pain, the colic</td>
</tr>
<tr>
<td>colre, color, colour</td>
<td>n. bile, one of the four primary humours; blak colre: black bile or melancholy, one of the four primary humours; colre adust: an unnatural or morbid secondary form of black bile</td>
</tr>
<tr>
<td>complexioun</td>
<td>n. of substances: constitution or nature resulting from the blending of the four “primary qualities” (i.e. hot, cold, dry, moist) in varying proportions; of persons or parts of the body: constitution or nature resulting from the blending of the four humours (i.e. blood, phlegm, choler, black choler) in varying proportions, temperament or character as produced by the predominance of one of the four humours</td>
</tr>
<tr>
<td>condicioun</td>
<td>n. a situation or state, circumstances of life or existence; quality or aspect</td>
</tr>
<tr>
<td>contynuel (feuere)</td>
<td>n. continuous fever (as opposed to intermittent) (Norri 1)</td>
</tr>
<tr>
<td>corrumpiþ</td>
<td>v. pres of corrumpen, v. to corrupt (sth.); impair the purity of (sth.); infect (the body or its parts); derange (the humours); contaminate</td>
</tr>
<tr>
<td>corrupcioun</td>
<td>n. disintegration, disorganization, deterioration; a morbid condition, disease, or infection; destemper of the humours; decomposed matter; pus, rot</td>
</tr>
<tr>
<td>costif</td>
<td>adj. constipated</td>
</tr>
<tr>
<td>cotidian (feuere)</td>
<td>n. quotidian fever, an intermittent fever (prob. malaria) with daily recurring paroxysms (attributed to corrupt phlegm)</td>
</tr>
<tr>
<td>crampe</td>
<td>n. a disease characterized by violent muscular spasms, tetanus; cramp (Norri 1)</td>
</tr>
<tr>
<td>creticacioun</td>
<td>n. the turning point of a disease, for better or worse, the crisis, the critical or decisive stage (Jasin)</td>
</tr>
<tr>
<td>cribellacioun</td>
<td>n. the action or process involved in sifting or straining (Jasin)</td>
</tr>
<tr>
<td>cruddid</td>
<td>ppl. of crudden, v. to coagulate, congeal, solidify; of milk: to curdle or make curdle</td>
</tr>
<tr>
<td>crynoida</td>
<td>n. a specific kind of furfural/bran, a precise term within the category for bran-like sediment that comes from (and indicates disease in) specific parts of the body (Jasin); as adj.: lily-shaped (OED)</td>
</tr>
<tr>
<td>debonour</td>
<td>adj. mild, gentle, kind</td>
</tr>
</tbody>
</table>
decocte ppl. of decocten, v. subjected to the action of bodily heat (PPS)
defadid v. past of defaden, v. to fade away, lose colour or freshness; rob (sth.) of colour or freshness, rob (of beauty); of health, honour: to decline, deteriorate
defied v. past digest (food, drink), carry on digestive process, be digested; break down into a subtler form; break down pathological matter; transform (blood, nourishment, sperm) (Jasin)
deportid ppl. of departen, v. to break up, divide, sever, split
derk adj. dark, dusky; obscure
digestioun n. according to medieval medical theory, the three “digestiounis” were the three bodily processes associated with digestion and excretion, namely, production and excretion of feces, production and excretion of urine, and the absorption of nutrients in the blood (acquired in digestion) by various types of cells in the body (Jasin)
dissurie n. a disease characterized by difficult or painful urination, including total retention of urine
distemperen v. to upset the proper balance of the humours or qualities; to blend (one ingredient with another), dissolve (a solid in a liquid), dilute (a strong medicine), moisten (with a liquid)
distemperure n. a morbid condition; illness; intemperance (MED); maladjustment, imbalance (PPS)
distemprid ppl. of distemperen, of a person or the body, an organ or its function: to be indisposed, ill; be tired; to be upset by imbalance of the humours or qualities; be diseased or impaired
disturblaunce n. grief, unhappiness; conflict of ideas or beliefs, controversy, disorder; disarrangement of the steps in an ordered procedure; physical confusion, disorder, upheaval.
domiuniun n. dominance; sovereignty
dropesie n. the disease dropsy, excessive accumulation of fluid or air in the body tissues
duodenum n. a hollow jointed tube that connects the stomach to the jejunum/jejunum
dyrmmer adj., comp. not bright or shining; dim; dark; dull
emerawdis n. hemorrhoids, especially the bleeding kind; the hemorrhoidal veins about the anus, the distention of which gives rise to the disease (Jasin)
enchaufen v. to make physically warm or hot; to warm, heat; to become warm or hot; to inflame or excite (a person) with passion; to warm or inflame (a part of the body)
encreessiþ v. pres. to become greater, grow, grow larger or longer, grow up, get stronger or more severe
engendren v. to bring forth, produce, or cause (something); originate, develop
enke, ynke n. ink
enormea n. the precise term for the particles suspended in the middle of the urine sample and not at the bottom (Jasin)
ear n. [L] the human liver (Jasin)
ers n. the anus, the rectum; excretry organ
etik (feuere) n. a continuous or recurring, wasting fever (especially associated with
tuberculosis), hectic fever
extinczioun n. quenching; destruction (of life)
fallynge yvel n. epilepsy (Norri 1)
fastyng gutt n. jejunum
febilnes n. feebleness
febilte n. from adj.: weakness, feebleness, debility
feuere n. high bodily temperature, fever; a disease of which fever is a symptom; an attack of fever, a paroxysm of ague; see agu, causon, cotidian, etik, quarteyn, synocha, synochus, tercian
feyntise n. feebleness, exhaustion, fainness; an attack of such feebleness or fainting
filþe n. natural discharges of the body of man or beast: excrement; other discharges: menstruum, mucus, spittle, etc.; morbid discharges of the body: purulent matter, pus
fixe ppl. & adv. of fixen, v. fixed in position, positioned, firmly, stably, immovably
fleumatik adj. phlegmatic, characterised by the humour of phlegm
fleume n. phlegm, one of the four body fluids or humours; the factor causing a phlegmatic temperament or complexioun
flux n. a pathological flowing of blood (or humours, excretions, discharges) from any part of the body; of the womb: dysentery, diarrhea
forsoþe adv. for a truth or fact, as a fact, truthfully; as an intensive or mild affirmation: truly, indeed, of course, surely
fortraueilid ppl. worn out with toil, hardship, or suffering; exhausted
frenesie n. insanity, delirium, madness, mental derangement, irrationality; a fit of madness, a frenzy
fretynge ppl. of freten, v. to corrode, be corrosive, to destroy, be destructive (of bodily tissues)
fretynge ger. corrosive action; gnawing; pain (Norri 1)
furfurea n. [L furfura] the general name for the type of sediment in urine that resembles bran (Jasin); bran; scales, scurf, dandruff (Norri 1)
glaucus adj. one of the colours of urine, greyish yellow, possibly golden
gleymous adj. slimy, sticky, viscous; full of rheum
gnawinge ger. the corrosion or destruction of organic tissue; act of gnawing, chewing, or biting; a griping or tormenting pain; colic, pain in the gums or joints, etc.
gomorea n. gonorrhea
goute n. an attack of gout; a painful swelling; an attack of arthritis (MED); any morbid condition caused in the same way as gout, that is, by the seeping of morbid humours into the part affected (Norri 1)
graul n. a mass of urinary crystals in the bladder; sediment in urine (Norri 1); sand, gravel, shingle, pebbles; a grain of sand (MED)
grew n. the Greek language (Jasin MS)
haboundaunt adj. abundant
heele n. sound physical condition, health, mental health; a state of happiness or prosperity; fortune, good luck, profit, advantage
heelp n. bodily health, physical soundness; a state of well-being, proper
functioning

harvest

standing still, motionlessness

moisture, water; bodily fluids

jaundice (yellow, green, black: severity of discolouration varies according to extent and duration of obstruction to outflow of bile) (Norri 1)

part of the small intestine, jejunum

one of the colours of urine, a dark, murky red (Jasin MS)

one of the colours of urine, a greyish yellow compared to a camel’s hair (Jasin MS)

of knitted, v. to tie, tie things together; fasten; unite

one of the colours of urine, a darker red than innopos, purple or purplish (Jasin MS)

the inferior vena cava, the ureter (Jasin)

nature, the normal condition or state of a bodily organ, wound etc.; natural, appropriate, normal, healthy; nature as source of living things or a regulative force operating in the material world

natural, innate

[L] milk white, one of the colours of urine

a flame, fire; a flash, leam, gleam of light, lightning; a ray, beam of light

doctor, physician, surgeon

the human loins; the buttocks; the kidneys

of leven, v. to leave, depart from; to stay, remain

laughing, laughter; joy, merriment, merrymaking; derision; favorable aspect of fortune;

less; possessing less of (a quality)

of a bluish leaden colour, livid

the rectum

in reference to time or duration: for a long time, long; over an extended period of time

belong, pertain

of lump, n. a mass of material, usually of no special shape; a piece, lump; of a human body: constricted into a curled-up posture

the human liver

a disease; disease in general, sickness

the humour of melancholy, black bile; the temperament dominated by black bile, state of melancholy

physical substance, matter; material; a thing, object; a bodily fluid; nutritive or humoral fluid in the venous blood

the womb

the uterus, womb

stomach
<table>
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<tr>
<th>Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>mawe ʒate</td>
<td>n. the pylorus in the stomach, the opening from the stomach into the duodenum</td>
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<tr>
<td>medlid</td>
<td>ppl. mixed</td>
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<tr>
<td>membris</td>
<td>n. nutritive organs, organs whose function is to nourish the body</td>
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<tr>
<td>nutrityues</td>
<td></td>
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<tr>
<td>mene, meene</td>
<td>adj. of colour, temperament, food etc.: of a mixed quality or character, moderate in size or quantity; in a middle state between two extremes</td>
</tr>
<tr>
<td>meuynge</td>
<td>ger. moving, shifting; removing; dismantling; disturbance, stirring, agitation; shaking, quaking, etc.</td>
</tr>
<tr>
<td>miche</td>
<td>adj. and adv. see myche</td>
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<tr>
<td>misereice</td>
<td>adj. as n. numerous small blood vessels carrying blood and nutriment from the intestines to the liver (Jasin)</td>
</tr>
<tr>
<td>mortificacioun</td>
<td>n. death; necrosis, gangrene; destruction or elimination of an abscess or ulcer; a condition of numbness, loss of sensation; a caustic medicine</td>
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<tr>
<td>motis</td>
<td>n. a speck, particle, bit of dirt or foreign matter; an impurity in drink; dust; “motes in the sonne”: dust visible in the sunlight</td>
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<tr>
<td>moun</td>
<td>v. must</td>
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<tr>
<td>myche</td>
<td>adj. and adv. much; greatly; many; very; intensely, etc.</td>
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<tr>
<td>myddil</td>
<td>adj. mean, median, middle; medially placed in time; intermediate in size, etc.</td>
</tr>
<tr>
<td>myddis</td>
<td>adj. see myddil</td>
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<tr>
<td>mydrif</td>
<td>n. the diaphragm of man or animal; the spleen; the fatty membrane covering the bowels, the greater or gastrocolic omentum</td>
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<tr>
<td>mylte</td>
<td>n. the spleen</td>
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<tr>
<td>myst</td>
<td>n. a fume or cloud of smoke; a vapour, steam; an aromatic vapour; a cloudy condition of urine</td>
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<tr>
<td>neufrasie</td>
<td>n. nephritis, a disease of the kidneys (Jasin)</td>
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<tr>
<td>noie</td>
<td>n. harm, injury; misfortune, affliction; sorrow, suffering; discomfort, pain; trouble, difficulty, inconvenience; weariness, reluctance, discontent, disgust; wrath</td>
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<tr>
<td>noseþrillis</td>
<td>n. nostrils</td>
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<tr>
<td>nubes</td>
<td>n. [L] any dense mass; gloom; veil, concealment; cloud</td>
</tr>
<tr>
<td>nutrientyues</td>
<td>n. nourishing food, nourishment</td>
</tr>
<tr>
<td>nyʒ</td>
<td>adv. neigh, nearly, almost</td>
</tr>
<tr>
<td>oþirwhile</td>
<td>adv. sometimes, occasionally, at times, now and then, at one time or another; at various times; at other times; on another occasion</td>
</tr>
<tr>
<td>oonyynge</td>
<td>ger. about anatomy: part of the digestive process; probably the assimilation of nutriment; about surgery: the joining together and healing of the lips of a wound, broken bones, etc.</td>
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<tr>
<td>ordure</td>
<td>n. filth; dirt; rubbish; a particle or amount of dirt; excrement, dung; a piece of excrement</td>
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<tr>
<td>ouermeruche</td>
<td>adj. excessive, immoderate, superfluous; very great</td>
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<tr>
<td>ouerpassyng</td>
<td>ppl. to exceed proper measure; of a body of water: to overflow;</td>
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<tr>
<td>ouersþeþing</td>
<td>ouer + seþinge, see seþinge</td>
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<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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</thead>
<tbody>
<tr>
<td>palesie n.</td>
<td>the failure of a part of the body to function properly, loss of motor power, paralysis, numbness</td>
</tr>
<tr>
<td>pallidus adj.</td>
<td>[L] pale, sallow; grey-green, yellow-green; one of the colours of urine</td>
</tr>
<tr>
<td>paralise n.</td>
<td>loss or impairment of motion, feeling, or function in a part or parts of the human body; paralysis; palsy</td>
</tr>
<tr>
<td>passioun n.</td>
<td>an ailment, a disease, an affliction; an attack of fever; that which must be endured, suffering, pain; an emotion; desire, inclination; feeling, passion</td>
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<tr>
<td>pentaloyda n.</td>
<td>another word for scales in urine (Jasin)</td>
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<tr>
<td>periplumonia n.</td>
<td>an inflammation of the lungs; (possibly pneumonia)</td>
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<tr>
<td>phisik n.</td>
<td>medical learning</td>
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<td>pili n.</td>
<td>[L] hair</td>
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<tr>
<td>pleuresis n.</td>
<td>inflammation of the membrane surrounding the lungs and lining the thoracic cavity, pleurisy</td>
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<tr>
<td>polke n.</td>
<td>a puddle, pool; an eddy; wretched state or condition</td>
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<tr>
<td>pome n.</td>
<td>a fruit of any kind</td>
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<td>portanarius n.</td>
<td>the first division of the small intestine, the duodenum (Norri 2)</td>
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<tr>
<td>pouce n.</td>
<td>pulse; beating of the heart</td>
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<tr>
<td>prencis n.</td>
<td>possibly of preching, ger. (of prichen, v.) a pricking sensation; a sharp pain (Norri 1)</td>
</tr>
<tr>
<td>priuacioun n.</td>
<td>the condition of being without (sth. or an attribute), the failure to possess; absence (of sth. or an attribute), lack, deficiency; an instance of deprivation, destruction, extinction</td>
</tr>
<tr>
<td>priuy membris n.</td>
<td>bodily organ having to do with sex or procreation</td>
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<tr>
<td>ptiriasis n.</td>
<td>disorder of the urinary bladder producing bran-like matter in the urine (Norri 1)</td>
</tr>
<tr>
<td>ptisan n.</td>
<td>a palatable decoction of nourishing and slightly medicinal quality; originally a drink made of barley, barley-water (simple or with admixture of other ingredients) (OED)</td>
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<tr>
<td>pynappil n.</td>
<td>a pine cone</td>
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<td>quarteyn (feuere) n.</td>
<td>quartan fever, an intermittent fever with attacks recurring every third day (Norri 1)</td>
</tr>
<tr>
<td>quyttture n.</td>
<td>pus, suppuration, a discharge of pus or matter; decaying or corrupt humours; purulent sores; putrid matter; a puslike substance</td>
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<tr>
<td>raspeis n.</td>
<td>a sweet wine; rose-coloured wine</td>
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<tr>
<td>rawe adj.</td>
<td>of humours; undigested; raw</td>
</tr>
<tr>
<td>rawues n.</td>
<td>medical: unnatural humours; harsh things, things full of humours</td>
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<tr>
<td>rede n.</td>
<td>advice (PPS)</td>
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<tr>
<td>rekeueryng ger.</td>
<td>recovering</td>
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<tr>
<td>remenaunt n.</td>
<td>remainder, rest (Jasin, Brad.)</td>
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<tr>
<td>repelioun n.</td>
<td>morbid excess of humours</td>
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<tr>
<td>rewme n.</td>
<td>a watery fluid or humour conceived as draining from the higher parts of the body, and capable of causing diseases; a secretion, flux</td>
</tr>
<tr>
<td>rigboon n.</td>
<td>backbone; vertebra</td>
</tr>
</tbody>
</table>
ropinge

ppl. of ropen v. to coil like a rope (Jasin)
to tie; of a liquid: to become viscous, form into threads when drawn out; viscid, glutinous, stringy, ropy (MED)

rothehede

n. putrefaction of bodily humours (Norri 1)

roten

adj. putrid, rotted; in a state of disintegration, rotten

rubeus

adj. [L] red; blushing; one of the colours of urine (Jasin)

rubicundus

adj. [L] red, ruddy; one of the colours of urine (Jasin)

rufus

adj. red, reddish; one of the colours of urine (Jasin)

rulynge

ger. control, charge; preservation of health

sad

adj. firmly established, fixed, settled; of a part of the body, tissue, a morbid growth, etc.: firm, dense, solid; of a scar: hard

sand

n. metaphorical use of sand: urinary sand, small masses of mineral salts, finer than grauel (Norri 1)

sangueyn

n. & adj. a blood-red colour; rosy hue; one of the four humours, blood; the complexion, or temperament, dominated by blood; a person dominated by a sanguine complexion; as adj.: of a blood-red colour; of persons: ruddy, usually as the result of a sanguine complexion; dominated by the humour blood; dominated by a sanguine complexion; of diseased conditions: caused by an excess of the humour blood; consisting of or containing blood; of bodily parts: formed from the maternal blood

schar

n. a scare

sciatica

n. the disease sciatica; an attack of the disease

segingynge

ger. the act of evacuating the bowels, defecation

sequestracioun

n. a separation

se þinge
ger. the process of digestion; the process of heating or becoming hot; the act or process of boiling; the process of boiling down a liquid

sleinge
ger. the removal of diseased tissue by surgery or the application of a caustic substance; the diseased tissue

sl15

adj. wise, prudent; sly, crafty, treacherous; of a wile, wit, an action: cunning, subtle, deceptive

soden

adj. boiled, seathed, soaked (Jasin); of the stomach: to carry on the process of digestion; of food in the stomach: be digested; to digest (food); to heat (blood in the body); transform (blood) by means of heat (MED)

spewynge

ger. vomiting; an instance or a spell of vomiting

spice

n. type, kind, species (Jasin, Brad); a subdivision of a subject of study; a characteristic or an attribute of a person or persons; the nature of a bodily component or medicine

spumouse

adj. full of bubbles, frothy, foamy

spuyinge

ger. vomiting; an instance or a spell of vomiting

squame

n. a scale; a scale on the skin caused by disease, a scab; a film or scale on the eyes; an overlapping plate

stiptik

adj. having power to draw together or contract the soft organic tissues; binding, constrictive, styptic (OED)

stopping

ger. obstruction in an organ (spleen, liver, kidneys, lungs), preventing free flow of humours (Norri 1)
straungurie
n.
a disease characterized by difficulty of urination, strangury; the condition of slow and painful urination (OED)

streit (breþinge)
adj.
of a person, the chest, throat, breathing: congested; of the nostrils: plugged up; of a quinsy: accompanied or characterized by congestion in the throat; short of breath; difficulty in breathing, shortness of breath

streitnesse
n.
of the chest: constricted, tight

styringe
ger.
the action of moving or wriggling something, stirring

sumdel
adv.
somewhat, in some degree (Jasin, Brad.)

swowneþ
v. pres.
of swownen, v. to become unconscious, faint, swoon; collapse in a swoon

swownyng
ger.
a state of temporary unconsciousness, fit of fainting, swoon; the act of swooning

synocha (feuere)
n.
prolonged fever considered to arise from excess of blood (Norri 1)

synochus (feuere)
n.
prolonged fever attributed to blood rotting in the veins (Norri 1)

synopre
n.
a red ochre used in making a vermilion colouring material; the colour vermilion, red, red to reddish brown; the tincture vert, green (the change in meaning from red to green probably does not antedate the 15th cent. in England), sinober

syue
n.
sieve, a vessel into which one strains something (PPS)

tenasmon
n.
a medical condition characterized by a continual urge to defecate, without the ability to do so; tenesmus; a growth in the anus

tercian (feuere)
n.
tertian fever, intermittent fever with attacks occurring every second day (Norri 1)

þrist
n.
the sensation of thirst, desire to drink

tisik
n.
a wasting disease of the lungs, phthisic; a cough or other lung or throat ailment

toþir
adj. & pron.
of one element or member of a group of two: the other; second; latter
towʒ
adj.
tough, strong, powerful; steadfast, stout; viscous, plasticity, adhesive

traueilen
v.
to suffer pain or physical torments; to suffer, to make a journey, travel; go; to alter; to cover

trauelid
ppl.
worn out, to cover (a distance); endure the rigors of touring

troubli
adj.
turbid, murky; full of impurities, thickened, gross; of moving water: turbulent, churning; of the brain: dense, not subtle; impaired in function; of a swelling: turgid; unsettled, tempestuous, stormy, lowering; of the atmosphere: misty, cloudy; rendered opaque, clouded, dark; disordered, confused; unclear or obscure as to meaning or portent; confusing, troubling, obscuring

twynnéd
ppl.
of twynnén, v. diverge; separate; to go, proceed, go away

ventosite
n.
flatulence, gassiness (MED); windiness; the state of having the stomach or other part of the alimentary canal charged with wind, flatulency (OED)

vertu expulsif
n.
the natural pressure (of the bladder) which drives out the urine or faeces

vicouce
n. & adj.
see viscous

virgyn wex
n.
unbleached and unpurified wax; unused wax.

viscouse, vicouce
n. & adj.
viscosity; a sticky substance; as adj.: sticky, viscous; dense, thick
<table>
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<tr>
<th>Term</th>
<th>Description</th>
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<tbody>
<tr>
<td>vitre</td>
<td>n. &amp; adj. translucent and congealed, glasslike; as noun: the vitreous humour; a vitreous form of phlegm, a congealed and glassy phlegm</td>
</tr>
<tr>
<td>vnneþe</td>
<td>adv. as an adverb of degree or an intensive: hardly, scarcely, barely: modifying an adv. or adj. expression of a state or condition, as an adverb of degree or an intensive in negative constructions: virtually, almost</td>
</tr>
<tr>
<td>vrichides</td>
<td>n. the ducts that transport urine from the kidneys to the bladder, ureters</td>
</tr>
<tr>
<td>wakynge</td>
<td>ger. sleeplessness; insomnia as a result of distress, discomfort, illness, etc.; an occasion or a period of troubled wakefulness</td>
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<tr>
<td>walowinge</td>
<td>ger. the action of rolling around</td>
</tr>
<tr>
<td>walterynge</td>
<td>ger. the action of writhing about, usually while affected by grief, pain, etc.; be prostrated; to turn oneself over and over, roll over repeatedly</td>
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<tr>
<td>warin</td>
<td>adj. warm; of weather, wind: characterized by pleasantly warm temperatures, mild, balmy; hot, scorching</td>
</tr>
<tr>
<td>wastynge</td>
<td>ppl. of wasten, v. gradual deterioration of an organ; loss of vitality and strength in whole body (Norri 1); to burn up; waste; to cause burning; as adj: caustic (MED)</td>
</tr>
<tr>
<td>welmynge</td>
<td>ppl. of whelmen v., the action of inverting, overturning, or upending something (MED); welling up, gushing, swelling or bubbling, as in boiling (OED); as adj.: nausea (Norri 1)</td>
</tr>
<tr>
<td>weluiynge</td>
<td>ppl. of welwen (1), v. to waste away; lose vitality or strength, become enfeebled, to dry up from lack of moisture, shrivel up etc.; or of welwen (2), v. to roll (sth.) over and over or along the ground; to roll (sth.) together; wriggle</td>
</tr>
<tr>
<td>wexynge</td>
<td>ppl. of waxen, v. grow; of morbid growth: develop on or in the body; excrescence of growth (Norri 1)</td>
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<tr>
<td>wiyn</td>
<td>n. wine</td>
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<tr>
<td>woodnes</td>
<td>n. various kinds of madness and disorientation</td>
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<tr>
<td>yfrore</td>
<td>ppl. frozen; of minerals: to become solid, solidify, fixed</td>
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<tr>
<td>yis</td>
<td>n. ice</td>
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<tr>
<td>ymedlid</td>
<td>ppl. mixed</td>
</tr>
<tr>
<td>ynowʒ</td>
<td>adj. enough; plentiful; generous; abundant; great; sufficient, adequate, satisfactory</td>
</tr>
<tr>
<td>ynke, enke</td>
<td>n. ink</td>
</tr>
<tr>
<td>yposarca</td>
<td>n. a form of dropsy affecting all of the body</td>
</tr>
<tr>
<td>ypostasis</td>
<td>n. the lower part of a sample of urine, in which sediment settles</td>
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<tr>
<td>yren</td>
<td>n. iron</td>
</tr>
<tr>
<td>yuel</td>
<td>adj. wicked, depraved, sinful, evil; harmful, hurtful, painful; miserable, wretched, unfortunate (MED); specialized meaning of evil: sickness, ailment, pain (Norri 1)</td>
</tr>
<tr>
<td>ywarrid</td>
<td>ppl. of waren, v. having knobs or protuberances; of a tree or piece of wood: having burls, knobs, or knots</td>
</tr>
<tr>
<td>ʒerde, ʒerdis</td>
<td>n. yard, rod staff; a euphemism for the penis</td>
</tr>
</tbody>
</table>
5. A systematic comparison of the two versions of the
*Liber Uricrisiarum*

5.1 About the comparison

In this chapter I will make a systematic comparison of the two versions of the
*Liber Uricrisiarum*, as found in Wellcome MS 225 folio 5r to 143v and Gonville &
Caius MS 336/725 folio 79r to 95v. In her work, Jasin gives an in-depth analysis of
the text of the former. She also describes the condition of the manuscript, its physical
make-up, occurrences of tables and drawings, etc. She elaborates on style and scribal
practices, different scribal hands, ornamentation, letter forms, the various capital
letters, number forms, abbreviations, and language use, such as phonology, spelling,
vocabulary, dialects and so forth. These are all interesting features, but in my
comparison of the two texts, the emphasis will be on content alone.

In describing the two texts, I will italicise words and phrases that are taken
from the texts as examples, and words that require emphasis, either because they are
of special importance or because they are in Middle English. I will use quotation
marks if I want to relay certain statements by the writers, when the focus is on
meaning and not on the words themselves, for instance when I provide translations.
Other standard uses of italics and quotation marks apply.

5.2 The two versions

In order to get a preliminary, comparative overview of the two versions of the
*Liber Uricrisiarum*, I will start by presenting two brief lists of contents based on
Jasin’s transcription and my own. It will be immediately clear that the Wellcome MS
version is a far longer text, containing considerably more material. And not only does
it cover more pages, but these also contain more text. An average page in the
Wellcome MS can easily contain around 460 words, whereas a page from the
Gonville & Caius version holds around 310 words. The first list of contents below is
based on Jasin’s lists of contents of the manuscript. The second is from the Cais text.
The text from Wellcome MS 225 is divided into more chapters than can be listed in
the table, i.e. 18 in Book 1 and 45 in Book 2, and the division into such a large
... he frequently cites both chapter and book number specifying where information is to be found in the *Liber Uricrisiarum*. Once again, his intent is presumably to make the treatise as useful a work as possible, although periodic discrepancies in the chapter numbers are likely to cause confusion.

(Jasin p. 15)

Note especially in Wellcome MS 225, the section *Of the Planets* starting on 56v and the Recipe for Podagra, which is interpolated into an elaboration on the colour *milk white* / *lacteus*. As Jasin notes, the section on the planets is in itself interesting, but its placing is rather peculiar (Jasin: 16).

Table 3 - List of contents from the Wellcome MS version (left) and the Gonville & Caius MS version (right). Only some of the chapters from the Wellcome MS are listed, although all major headings are presented.

<table>
<thead>
<tr>
<th>Book One, Chapter One</th>
<th>(5r)</th>
<th>Table of contents</th>
<th>(79)</th>
</tr>
</thead>
<tbody>
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<td>Chapter Two</td>
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<td>Chapter One</td>
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<td>Chapter Three</td>
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<td>What is Urine</td>
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<td>Chapter Nine</td>
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<td>How to Know the Digestioun by Colour</td>
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<td>Chapter Six</td>
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<td>Chapter Eighteen</td>
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<td>Book Two, Chapter One: Colours of Urine</td>
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<td>Chapter Two</td>
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<td>Chapter Three</td>
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<td>Chapter Five</td>
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<td>Chapter Seven</td>
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<td>Chapter Eleven</td>
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<td>Chapter Eight</td>
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<td>Chapter Twelve</td>
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<tr>
<td>Chapter Seventeen</td>
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</tbody>
</table>

Table 3 - List of contents from the Wellcome MS version (left) and the Gonville & Caius MS version (right). Only some of the chapters from the Wellcome MS are listed, although all major headings are presented.

<table>
<thead>
<tr>
<th>Book 3, Chapter One: Contents of Urine</th>
<th>(107v)</th>
<th>19 Contents of Urine</th>
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</tr>
<tr>
<td>Pus, Fat, Humour and Sediment, Blood,</td>
<td></td>
<td>Circle, Bubbles, Grains, Clouds,</td>
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<tr>
<td>Gravel, Hair, Scales, Crynoida,</td>
<td></td>
<td>Froth, Pus, Fat, Humour, Blood,</td>
<td></td>
</tr>
<tr>
<td>Atthomus, Sperm, Ashes, Hypostasis,</td>
<td></td>
<td>Gravel, Hair, Scales, Crynoida,</td>
<td></td>
</tr>
<tr>
<td>General Rules</td>
<td></td>
<td>Atthomus, Sperm, Minuta, Ashes,</td>
<td></td>
</tr>
<tr>
<td>Charm against bleeding</td>
<td></td>
<td>Hypostasis and Sediment</td>
<td></td>
</tr>
<tr>
<td>Lists of Medical Terms</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5.2.1 The Wellcome MS version

As mentioned above, the Wellcome MS version is considerably longer than the Caius one, which becomes immediately obvious from the folio numbers. Furthermore, it is divided into three books, and contains a larger number of chapters. The chapter numbering appears to be rather arbitrary, as when in some cases one chapter covers many colours (like chapter four, Book 2), while in other cases one colour is described over more than one chapter (the colour black in Book 2). The chapter headings often appear to cause no break in the text, as the subject under discussion is continued immediately after the heading. As mentioned above, the scribe frequently uses cross-referencing, and a large number of chapters probably makes this easier.

Book 1 discusses the engendering of urine, the bodily excretory and digestive functions and related matters. Book 2 describes the colours of urine, twenty in number; what they look like, what they signify, etc., and also various kinds of fevers and maladies, and aspects of anatomy. Book 2 also includes a lengthy section on the planets and the signs of the zodiac, together with a short description of the Ptolemaic planetary system, various climates, and the units of time, which Jasin sees as digressions (Jasin: 8). Book 3 deals systematically with the different contents of urine, and ends with a description of the colours of sediment in urine and a section on urine in women, rounded off with a short praise to God.

5.2.2 The Gonville & Caius MS version

The Gonville & Caius version appears to have a rather similar composition content-wise, but the division into chapters and books is very different. First of all, this version is very short and concise. There appears to be little digression, no division into books, and the chapters are introduced by a rubric in English, followed by a few Latin phrases that appear to list, or mention, key points from the chapter. The different chapter headings all serve to create a more clear and orderly change of subject, unlike in the Wellcome MS version. This version also starts out with an explanation of what urine is, how it is made and where it is formed, and an explanation of the three digestions. Here too there is an explanation of the condiciouns of urine, and the four complexiouns. Then comes an introduction on the colours, followed by a more
thorough discussion on the various kinds of colour, each in its own chapter. The last chapter lists the different contents of urine, explains what they look like, and what they signify. And with a last concluding remark about a certain sediment in urine, this version of the *Liber Uricrisiarum* ends.

### 5.3 The introductory chapters

#### 5.3.1 The Gonville & Caius version - the introductory chapters

The first chapter in the Gonville & Caius MS version is a very brief explanation about what urine is, and what is said about it, i.e. what it is called, and what is known about it. The scribe explains about the liver and the kidneys, where the urine is formed and where it goes after it is first formed, how it influences or is influenced by the humours, and where it takes its colour from. He then explains that, in the Greek language, urine is said to be a “demonstration” of the condition of the liver, that doctors examine urine to learn about the liver, and that urine is said to have a burning quality because of the salt it contains. He then likens urine with whey, because urine is parted from blood in much the same way as whey is parted from curdled milk, and he mentions sifting, and compares the liver with a sieve, because the liver separates and divides certain matters of food and humours. He explains that this happens in the *secunde digestioun* and that the liver is called *epar* in Latin, and that the English word is *lyuere*. Then the chapter ends, after just over one page.

The second chapter explains where the gathering of urine takes place, and the *three digestions* are introduced. The first is said to be in the stomach, the second in the liver and the third in all the parts of the body. The first digestion is purged by defecation, the second by means of urine, and the third by sweating. The quality of the urine, whether it is thick or thin, its colour and sediments, says something about the different digestions. The writer then repeats himself and says that there are three digestions, and explains where they take place. Then follows a detailed explanation of the digestive system with emphasis on urine, with mention of technical terms in Latin. The scribe also frequently uses comparisons in his descriptions of the bodily organs to help readers understand the processes better, and these he credits to Galen. This chapter is about three pages in length, the descriptions of the digestions are very linear and systematic, and the scribe does not divert from the subject under discussion. It
ends with the concluding lines and *bus is vryne causid & maad schortly. aftir þat I haue founde in dyuers bookis of phisik.*

### 5.3.2 The Wellcome version - the introductory chapters

The first chapter of the Wellcome MS version opens with an almost identical wording to that of the Caius version, explaining about the kidneys and where urine is formed. Then comes a reference to a later chapter in Book 2, for those who want to study the kidneys further. Then follows a section very similar to the other version, on how urine demonstrates the condition of the body and the kidneys with reference to the Greek language, and how doctors use urine to learn about the kidneys. This writer also goes on to mention the burning quality of urine having to do with the inherent saltiness, heat and dryness, etc., but here the quality of salt is elaborated upon, and how this can be used in cures for diseases that require desiccation. He explains that a cloth soaked in urine, or an ointment containing this salt, can be used to remedy certain maladies: diseases of the spleen, the dropsy, *the pin in the eye*, a tumorous disease of the eye, etc. More advice follows, with references to Gilbert, etc., and the writer also refers to later chapters in the book which contain more material about the spleen. Then the second chapter opens with further descriptions of urine, and how it has to do with the cleansing of blood and the humours. The writer then explains that not all urine is proper urine, but rather *pyss* or *water* if it goes through the body too fast, thereby not obtaining the natural qualities of proper urine and so forth. Then follows the analogy with whey and curdled milk, and some information on the composition of the liver or *epar*. He then notes how the quality of the blood is important for the general health of a body, and refers to Giles, Theofilus and Isaac. He then refers to a later chapter for more information on the four humours, and goes on to elaborate on the milk of which he wrote in the analogy, and its contents. After that follows the analogy with urine coming through a sieve, and he once again mentions the Latin *epar*, saying that this is a part of the second digestion and is called the *lyvere* in English. He then notes that information about the *three digestions* will be found in the next chapter.

The third chapter opens very much like the second chapter of the Caius MS. The writer explains where each of the three digestions in a person takes place, and what
role the different organs play in the digestive process. He too refers to Galen, but more specifically than in the Caius MS, as he also mentions the name of Galen’s book. For a little more than a page, this version is almost identical to the Caius one, but after the writer has introduced the term *jejenum*, he soon goes on to elaborate on why that intestine has this particular name, and he explains more about its physical appearance as well as that of the duodenum. Then he introduces and explains the term *lactea porta*, and refers to an elaboration on it in a later chapter. He goes on to elaborate further on the *miseraycis*, which he, like the writer of the Caius version, mentions earlier in the chapter. He explains about other intestines not mentioned in the Caius version, and there are also further references to other chapters in the same text and to Isaac.

The fourth chapter opens with further description of the digestive process and is again in more keeping with the Caius MS version, explaining in what relation the heart, liver and stomach are to each other, from where they take their “heat”, etc. The writers use the same analogies, taken from Galen. Then follows a section on references, pointing forwards to other chapters in the text, before the text once again picks up on some of the same topics as the Caius MS. After having introduced the term *urichides*, i.e. the ureters, the chapter ends with *and þus is the 2nd digestioun*, and then the fifth chapter opens. This chapter discusses various aspects of the third digestion and is about two and a half pages in length. This information has no equivalent in the Gonville & Caius MS, and it is only in the next chapter on *the condicions of urine*, that we once again find similarities.

5.3.3 Preliminary conclusion on the introductory chapters

The comparison of the first few chapters by each writer has already made clear that the Wellcome MS version is significantly longer. This writer elaborates more on certain terms once they are introduced; sometimes this may be seen as a digression, and sometimes it is a more thorough explanation of the topic under discussion. The writer of the Wellcome MS demonstrates substantial background knowledge of the topics discussed, and as Jasin also notes (Jasin: 15-16), it appears that he makes it his business to do so. Furthermore, he uses more references to other authors, like Galen and Isaac, even though the analogies are largely the same in the two texts, when the
topic is the same. In addition to this, this writer has extensive references to other sections in his own work, showing readers where to find additional information on related topics, etc. The Gonville & Caius text appears much more streamlined and rigid. This notion is perhaps best demonstrated by the many and when, and then, and therefore phrases found in the explanation of the digestive system, because the writer seldom deviates from this structure, unlike the Wellcome MS writer.

5.4 The middle chapters, part 1

5.4.1 The Gonville & Caius version - the conditions of urine

The so-called 19 consideraciouns and condiciouns of urine occupy chapter three in this text, as is stated in the chapter heading, and the chapter is about seven pages long. Like most chapters, it begins with some lines in Latin, and in this case the Latin headings are a list of keywords including what kind, what, how much, how often, where, when, age, sex, kind, state of mind (ira), diet, etc., which gives a clue of what is to follow. The writer explains that if you wish to be knowledgeable in the analysis of urine, you have to take certain points into consideration and he mentions the colour of the urine, and explains what causes the colour, like heat and cold. He mentions how dryness and moistness affect the urine, how a urine can be thick or thin, its contents, its quantity, how often it should be examined, and gathered, and how it is let out. Then he sums up how one should conduct the sample making, where to store it, what to look for. There is also a short section on the age of the patient, and how age affects the urine. Then follows a discussion on complexiouns and how they correspond to the four elements (fire, air, water, earth), the four humours (choler, blood, phlegm, melancholy), four qualities (heat, dryness, cold, moistness), and how these factors manifest themselves in people. There is a section on the difference between male and female urine, and about how diet and place of residence can affect the urine. The chapter ends with a reference to Avicenna on how to conduct the urine sampling.
5.4.2 The Wellcome version - the conditions of urine

The corresponding section in the Wellcome MS is divided between several chapters, as it is considerably longer. It begins in chapter six where the writer says that one must know 20 *condicions* of urine, as is “taught by Gils and Gilbert and all authors and commentators”. He immediately lists all the *condicions* by numbers 1 to 20, e.g. what hue the urine is, what it contains, age, kind, *ire*, diet, hunger, thirst, etc., among other keywords. In the introduction, he uses a similar phrase as the writer in the Gonville & Caius version, “you must know these… if you will be wise in the judging of urine”. After the introductory lines follows a detailed discussion of the different points. This section is much like the corresponding text in the Gonville & Caius MS, but it is considerably more explanatory. The writer goes into detail on many of the technical terms he mentions; he mentions more related diseases and more etymologies. He has more references to Isaac and also to *an autour* who is not mentioned by name. And typically for his style of writing, he refers to his own work repeatedly, e.g. “þise 3 bokys, as yu sall se in þe 2nd buk”, etc. Like the writer of the other version, he explains how to look at the urine in the urinal, with references to Isaac among his own explanations. On the whole, however, he explains things in more detail. For instance, after having introduced the ideas of *age* and the four *complexiouns, elements* and *humours*, he also includes a detailed discussion on the different stages of ageing, i.e. *puericia, juvenitus, senectus & decrepita*, which has no equivalent in the Caius MS. He elaborates on this by bringing up the ages of the world, represented by Adam, Noah, Abraham, Moses, David and Christ. Then follows a description of the seasons of the year as understood through philosophy, physics and astronomy, and, separately, by the church, and he presents a circular drawing of the seasons, winds, *complexiouns*, elements, qualities and compass points, which demonstrates their relationship to each other. Only after several pages is the Wellcome version once again aligned with the Caius one under keywords like *travalynge* and *diete*, but these discussions too are extended in the Wellcome MS version. As can be seen from the table of contents above, this part of the text takes up about 25 pages and is divided into many chapters.
5.4.3 Preliminary conclusion on the middle chapters, part 1

The most noteworthy discrepancy between the middle chapters of the two texts is possibly the section on the ages of man and the discussion of the four seasons and winds, etc. For the most part, the two texts follow the same line of thought, i.e. they deal with the initial keywords one by one. These keywords are generally introduced with a similar wording in the two texts, which most often reads something like by this word..., understand that..., followed by an explanation of the term, and this is the case in both versions. As earlier, the writer of the Wellcome MS version tends to point both forwards and backwards within this text with references and comments. He also discusses more aspects of urine, the keyword diet is for instance discussed in both versions, but the Wellcome writer comments specifically on different kinds of food and drinks, where food and drink themselves are headwords, and on how these affect the humours etc. He more often refers to authors already mentioned, and also to anonymous authorities, like gret maystyrs and couth lechys.

The writer of the Caius version, on the other hand, is notably concise. One might be justified in seeing his descriptions as insufficient for the purpose of the text. As noted, he includes less details in his discussions of the different topics, but in some cases he includes no discussion at all. As with the third digestion mentioned earlier, the keyword ira which is mentioned in the heading of the chapters (in both texts), and commented on in the Wellcome MS version, is not dealt with specifically in the Caius version. So, not only does the writer of the Wellcome MS text perhaps exceed the expectations that the reader might have for a treatise on urine, but also the writer of the Caius version might be said to fall short of presenting a thorough and useful description of the same topic.

5.5 The middle chapters, part 2

5.5.1 The Gonville & Caius version - the colours of urine

This part of the text begins in chapter four, and the writer states that the chapter will concern how a doctor should know which colours signify life and death, and which signify good and bad digestions. He says that there are twenty colours of urine, and he very briefly describes the colours one by one and says what kind of
digestion they represent, or whether they pertain to life or death, i.e. whether they signify good or bad prospects. There are four colours pertaining to whiteness, and these signify various degrees of faulty and lacking digestion. The rest are described as either palish, or of different shades of yellow, red, gold, and black. Some of the colours are mentioned in pairs, together with a sub-variant of the same colour, which may be a somewhat weaker, less clear, or darker variety of the same colour. The writer consistently describes by use of comparisons, e.g. the colours are like a citrus fruit high in colour, like saffron of the East, like black ink, a raven’s feather and so forth. This chapter is only two and a half pages in length and is very concise.

From the fifth chapter onwards, the text is very neatly arranged. The different related colours are all grouped into chapters and dealt with on a step-by-step basis. In their respective chapters, the colours are most often introduced by an explanation of what they look like, as an elaboration or repetition of what was stated in chapter four. Then the writer notes what the colours generally signify. He then explains in more detail about what kind of sicknesses and fevers, etc., these colours pertain to, their relations to the humours and different body parts, and so on. He elaborates not only on the colours of the urine, but also on contents and form and other aspects of it, even though the colour itself is the main focus here. The writer mentions various conditions of the patients and of the urine, and discloses what the patient does suffer from, and what the most likely outcome will be. The writer often appears quite resolved and specific in his diagnosing, e.g. “also an vrine ruffe or subruffe & þinne in a child: bitokoeneþ a feuere cotidian of fleume acetosum engendrid” (Gonville & Caius MS 336/725, 90v).

This large section of the text, dealing principally with the colours of urine, is about fifteen pages long, and is very neatly and systematically arranged. The writer’s system and manner of presentation is kept consistent in all chapters throughout.

5.5.2 The Wellcome version - the colours of urine

The section on the colours of urine opens Book 2 of the Wellcome MS text. The writer immediately states that there are 20 colours of urine, as opposed to what other authors claim, namely that there are 40, 48 or 50. He argues that the distinction of 20 colours is sufficient. He then lists them by number in Latin or Greek, and says that the
following chapters will explain what they are called in English, how they shall be recognized and what they signify. And, in consistence with his own style of writing, he explains that one should not be confused by the fact that he starts with the description of the colour black, and also ends with a description of black; he does so because “all autors dos sa, & for þis skyll”: there are two kinds of black colour in urine. So, as opposed to the writer of the Caius MS version, this writer not only explains very thoroughly, he also gives his reasons for doing so. This is a trait that pervades the entire text. He then makes clear certain terms like *adustion* and *mortificacion*, and explains the relation of colours to different kinds of digestion etc., before he starts the elaboration on the colour black after about four pages.

The section on black begins with an explanation on how one should recognize the colour: it is like a raven’s feather, as in the Caius MS version, but also like the face of a man of Ethiopia. Then follows a lengthy discussion of about thirteen pages on the various aspects of the colour, with references to anonymous authors and more specific references, for instance to Isaac’s 4th *Book of Febres* and Hippocras’ *Empidiis* etc., many examples of diseases, descriptions of bodily functions, conditions and humours and so on. This pattern of first describing the name of the colour and what it looks like, before discussing what it is caused by and what it signifies etc., is continued in the discussions of the remaining colours. Mixed in with these by now predictable discussions, there is much additional information. For instance, in the discussion regarding the colour *bla* (greyish/pale), we find many pages of information about the liver and veins that surround it, arteries and haemorrhoids etc., before the subject of urine is once again brought up. Then there is a discussion about the stages of pregnancy and hereditary diseases, among other things, which, unsurprisingly, has no equivalent in the Caius MS version.

Under the heading *milk white colour* (*coloare lacteo*), the writer describes the *fever planetica*, and this leads to a very long treatise on the planets, and as mentioned above: the signs of the zodiac, a short description of the Ptolemaic planetary system, various climates, and also the units of time. This is followed by a short recipe against gout, which is in a later hand and signed by Jhon Massy (Jasin: 17). The discussion on milk white colour in urine is then reintroduced by the phrase *agayn to our purpos*, as to demonstrate that the reader has been subjected to a digression.

Under the heading *karapos*, another subject is brought up; namely that of the *four regions of a man’s body*, which is said to correspond with the *four regions of*
urine. This topic is dealt with over six pages. The rest of Book 2 lists the remaining colours, mostly in pairs, as in the Caius MS version, with a colour and a sub-variant of the same colour. These are all extensively covered, but without as overtly digressive discussions as the treatise on the planets and the signs of the zodiac etc.

5.5.3 Preliminary conclusions on the middle chapters, part 2

As in earlier chapters, there are both similarities and major differences in the contents of the respective sections on the colours of urine. Generally speaking, the structure is arguably similar in the two versions, but the Wellcome MS version contains many digressions and much additional information. This is true on two separate levels. On the lower level, the Wellcome MS contains more detailed and specific information on the colours of urine discussed, and elaboration on adjacent and related (and in some cases, apparently distantly related) topics. On a higher level, the Wellcome MS contains entire chapters, like the treatise on the planets, that, according to Jasin, break the continuity of the Liber Uricrisiarum (Jasin: 16.), and may therefore be viewed as digressions. The four regions of urine discussed in the Wellcome MS are briefly mentioned in the Gonville & Caius MS in a later chapter, whereas the four regions of a man’s body has no equivalent in the Caius MS.

5.6 The final chapters

5.6.1 The Gonville & Caius version - the final chapters

The seventeenth and last chapter in the Caius MS version concerns what the writer calls the contents of urine. The opening Latin heading appears to be a mnemonic list or summary of the different entities that can be found in urine. Initially, the writer states that there are four regions in the urine, and he links these with the four regions in a man’s body. This is just a very brief explanation, and it is not a treatise on the regions of the body of the same kind we find in the Wellcome MS version, mentioned above. He explains how the regions, or sections, of the urine represent certain parts of the body, and then he briefly lists some diseases that can be predicted by looking at these sections. Thereafter, he discusses all the contents in a
very neat and concise manner throughout the chapter, where each item is given its own number.

The last item, *sedimen*, is subdivided into five *condiciouns* or properties. For each of the contents, the writer first explains what it is, and what it looks like, and then he goes on to state what this particular item signifies in various contexts. Some of the items are very briefly commented upon, like the tenth which he calls *grauel*. Here he simply says that if the gravel in the urine is red, it signifies problems with the kidneys, and if it is white, it signifies problems in the bladder. There is no further explanation of how to separate *grauel* from, for instance, *bran* or *athamus*. These distinctions may, however, have been more obvious to a contemporary reader, and especially to a doctor. In the description of pus (*atture*/*quytture*), the writer draws on anonymous authorities, in stating that “alle doctouris of fisik seien þat…” This is not a persuasive technique this writer uses very often, so it stands out when he does so. The most complicated item, which is also the one most commented on, is the *ypostasis & sedimen*, in which “al þe trewe doom of a mannes heele”, is to be found. After the description of this, the text ends.

### 5.6.2 The Wellcome MS version - the final chapters

In the Wellcome version, the *contents of urine* constitutes the bulk of Book three. The treatise opens with a recapitulation of what books one and two are about, before the writer states that “by the might of God, we shall now pay attention to the *contenta urine*, things that are in the urine”. He then makes clear that, according to all authorities, the things found in the urine constitute better evidence and more reliable data for the purpose of making a diagnosis, than the colour of urine can ever be. He explains why this is so, and he gives numerous reasons for why the colour can be deceptive, etc., and he explains that the principle of studying the contents of the urine goes back to Hippocras. He then lists the identical mnemonic verses in Latin as found in the Gonville & Caius version, and he provides an English translation of them.

Then the text goes on to list the items in turn, beginning with the *circle*. The *circle* is discussed over nearly four pages, describing far more conditions, variants of the *circle*, and sicknesses than the Caius version does. When the writer introduces the second item, with the obscure name of *ampulla*, he goes to great lengths to explain
what *ampulla* is, how it should be written, how it should be pronounced, and he explains the etymology of the word, saying that it is a compound, in which the last element *bulla* has many meanings, but which in this particular case means “bubble”. This is a good example of the thoroughness that the writer so often demonstrates when new terminology is introduced. The text continues in the same way, with contents being dealt with step-by-step; first mentioned by name and appearance, then explained in more detail together with related conditions and sicknesses and so forth. When he introduces the item *gravel*, which he calls *arena*, the Latin word for “sand”, he immediately compares it with sand and *chyssel*, unlike the writer of the Caius version. He explains that it can vary in size and colour, and is related to numerous conditions etc. The section on *atthomi* is especially long. It starts out as in the Caius MS, by stating that *atthomi* look like *motis in þe sun*. It goes on to state that if these appear in the urine of a man or woman, they signify gout, and the writer lists various places in the urine where the *atthomi* can settle, and thereby signify different kinds of gout. The Caius version, on the other hand, briefly states that they signify gout if found in men’s urine, but if found in the bright and clear urine of a woman, they signify that she is pregnant with a male child, and if the urine is dim, it signifies that she will have a female child. The topic of pregnancy is also dealt with in the Wellcome MS, but only after two pages of information about various kinds of gout etc. The writer then states that *atthomi* in a woman’s urine can signify three things, and he elaborates on these. The discussion on *atthomi* takes up about thirteen pages in the text, as opposed to eleven lines in the Caius version. The section on the contents of *urine* ends with the description of various kinds of *ypostacis*. Then follows a long list of rules, which appears to be a summary of diagnoses based on urine, of about thirteen pages, which the writer attributes to Isaac’s *Buk of Uryns*. These he calls the General Rules, and they are rounded off with a short prayer, a charm against bleeding, and two lists of medical terms, after which the *Liber Uricristiarum* ends.

5.6.3 Preliminary conclusion on the final chapters

This last section of the text is structurally similar in both versions, but again we find that the Wellcome version is far more explanatory and thorough than the Caius one, and also contains more digressional information. Some clear examples of this is
for instance the discussion on gravel in urine, where the Caius writer barely mentions the topic in four lines, and the Wellcome writer has about two and a half pages of information on the same topic; as noted above, the section on athomi / athamus also demonstrates the significant differences in content. This is true of all the sections and chapters in Book 3. Furthermore, the Wellcome MS contains some additional sections of which that on the General Rules is the most significant. As in earlier parts of the text, the structure of the Caius version is to some extent mirrored in the Wellcome version whenever there is a change of topic. The various headings will typically align the two texts, and then the Caius version will quickly leap to the next topic, whereas the Wellcome version will elaborate on the given topic. This feature becomes especially clear in this section of the text, as it is so neatly arranged according to the different entities found in urine.

5.7 Conclusion

A natural starting point for this study was to attempt to discover what makes the Wellcome MS version so much longer than the one found in the Gonville & Caius MS. The comparison demonstrated that the two texts for the most part deal with the same topics in the same order, i.e. they appear to follow the same outline. The list of contents in table 3 clearly shows the structural similarities between the two versions. On closer inspection, one sees that even though the topics are often the same, the Wellcome version offers far more information on any given topic. This is only one of the factors that set the texts apart, however. In what follows, I will summarize the features that distinguish the two versions of the Liber Uricrisiarum.

5.7.1 Individual authorial styles of communication: referencing, reliance on authorities, details about terminology and etymology

The writer of the Wellcome version consistently uses a somewhat informal style where he refers both to himself and to the reader. For instance, we find sentences like “and have na wondyr þat I began at blak colour & end at blak colour, for all autors dos sa…” (24r), where the writer appeals to the reader on a personal level
between chunks of complicated information. Similarly, his extensive cross-references are numerous throughout the text, and they have no equivalents in the Caius version. This makes sense; the Caius version is so short that it does not require cross-referencing. However, as Jasin notes, the references within the Wellcome version are not always correct, and can cause unintended confusion to the reader (Jasin: 15). The shorter Caius version is far more streamlined and to the point, and the Wellcome version appears more drawn out in comparison.

In accordance with common practice in medieval writing, the author of the Wellcome version frequently refers to authorities to validate his work, and he does so far more extensively and in more detail than the author of the Caius version. This widespread invocation of authorities adds to the length of the text.

Another characteristic of the writer of the Wellcome MS, is his preference for details and thorough explanations of terminology. He uses the term id est frequently, and Jasin sees this as an indication of a “desire to explain his subject as clearly as possible” (Jasin: 14). He also tends to explain by comparisons more freely than the writer of the Caius version. For instance, he draws on biblical figures to demonstrate his points, as on 15r, where he discusses sexual maturity in males by referring to King Solomon’s age when he begot Rehoboam and so on. When he discusses the six ages of the world, he draws on biblical characters to personify these “ages” (16r). This fits in with the standard medieval interpretation of the world, but it is nevertheless a characteristic feature of this writer’s style, and one where he to some extent indulges in his inclination to ramble.

To a certain degree etymological explanations occur in the Caius text, but they are very simplistic. The Wellcome writer, on the other hand, elaborates far more on such matters. For instance, he often brings up Greek and Latin terms, and on 23r he discusses words like diuretyk, diuretica, styptyk and stiptica, and admits: “bod þe grond of undyrstandynge of þe term red I not, nor nane fyndys þat me can say”. Generally speaking he goes to great lengths to explain a term, but readily admits it where his knowledge is lacking. Since etymology and explanations of terms are important features of his style, this in itself increases the quantity and quality of information that the reader gets.
5.7.2 Digressions and ramblings

Jasin notes that the writer of the Wellcome MS has a tendency to “ramble” and digress from the given topic (Jasin: 16). For the reader, it can be hard to follow the line of thought when a discussion about a certain colour of urine leads to an explanation of a fever, which in turn leads to further discussions on other fevers before the writer finally returns to the topic of the colours of urine. In the same way, the discussion of the *ages of man* and sexual maturity leads to a discussion of the ages of the micro-cosmos and the macro-cosmos and the *four seasons* etc. These digressions and ramblings can occur within the given topic or within the paragraph, and also on a higher level, as when the discussion of the *ages* and the treatise on the planets breaks the continuity of the whole text. The entire section on the planets, the recipe against gout, and to a certain extent the section on the *ages* and the *four seasons* have little to do with the original topic of the *Liber Uricrisiarum*, i.e. urine-related matters. These features of the Wellcome writer’s style are important factors when comparing him to the writer of the Caius version, who does not digress in this way.

5.7.3 More information in general

The main reason why the Wellcome version of the text is so much longer than the Caius one, is simply that it contains more information on both relevant and irrelevant issues. The various digressions mentioned above make up the irrelevant information, but more importantly, the amount of relevant information in the Wellcome MS version far exceeds that in the Caius MS. This appears to be true of the entire text. From chapter one onwards, the Wellcome text explains in more detail, gives more information on the engendering of urine, on the digestive system, the bodily functions, the colours of urine and the contents of urine, etc. Each topic is presented more thoroughly, with mention of more diseases, prospects, and instructions on how to work with the urine and so forth. In contrast, the Caius version appears very minimalist, and in comparison it may even appear wanting.
5.7.4 Final words on the relationship of the two texts

On the whole, it is reasonable to assume that the two texts were written with different goals in mind. The Wellcome MS version is long and detailed, full of information that the writer wishes to make available to his audience, which he, according to Jasin, sees as a largely uneducated group of medical practitioners without knowledge of Greek or Latin (Jasin: 15). And as Jasin notes, the writer expresses a desire to make his knowledge public in *common speech*, so that it can benefit all who are interested. The text is also full of cross-references, which indicates that it is intended be used as practical book of reference. So, in conclusion, I see the Wellcome version of the text as a comprehensive treatise on urine (and related matters), which aims to provide its intended readers with as much information as is practically possible for this medium.

The Caius version of the text, on the other hand, is shorter and more concise. However, it does not come across as a major body of knowledge, and its linear, simplistic style almost gives it the appearance of an aide-mémoire. The word *bitokenen*, mostly in the phrase *…and it bitokenep*, occurs around 160 times in this relatively short text, and in my view, this is yet another indicator of the fact that the text is largely concerned with the brief cataloguing of conditions, etc., rather than discussing them in detail. It is my view that this shorter version of the *Liber Uricrisiarum*, rather than being a substantial book in itself, is more of a brief catalogue, aide-mémoire or introductory guide to the topics it discusses. It does not contain the same kind of cross-referencing as the Wellcome version does, but this version also has a large number of headings and keywords in the margins, which makes it a practical work of reference. All this considered, I think the two texts can appropriately be referred to as one long and one short version of the *Liber Uricrisiarum*. 
References

Primary sources

Gonville & Caius MS 336/725


Secondary sources


