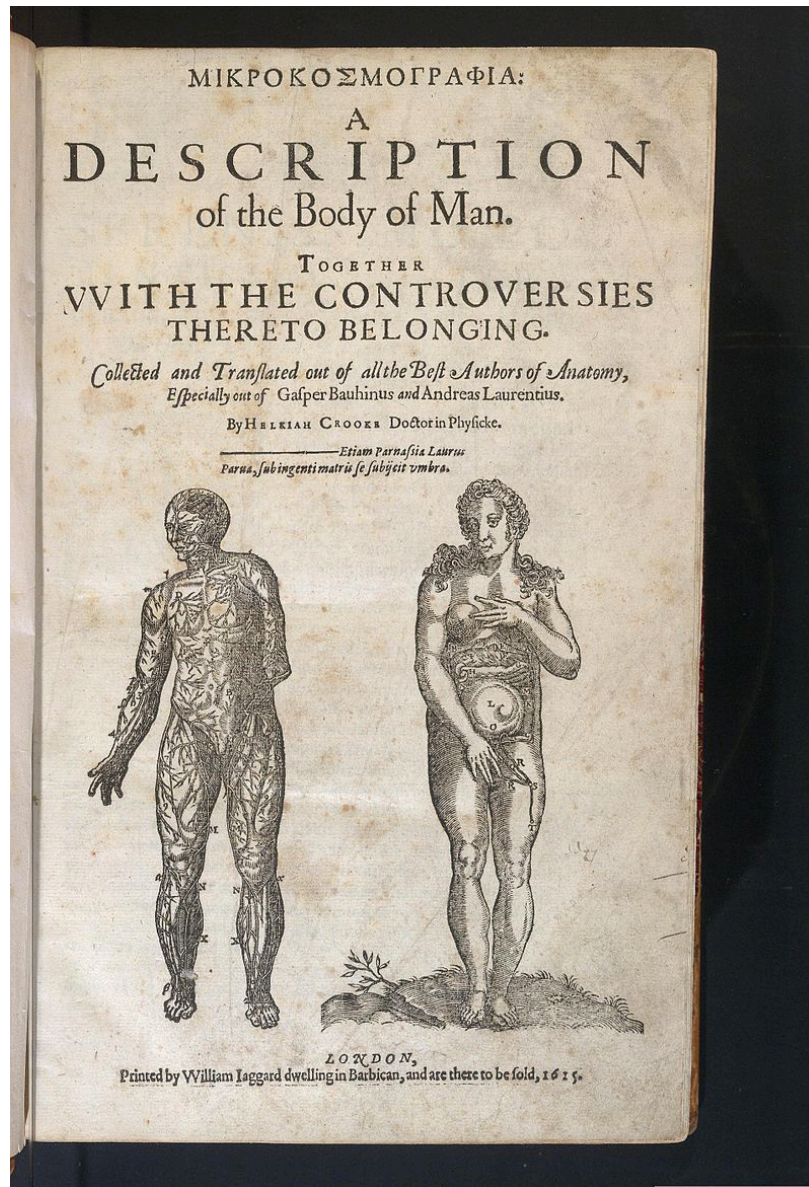


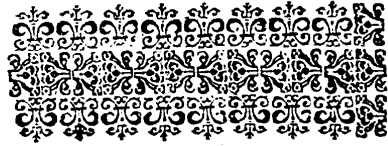
Macbeth

Act V



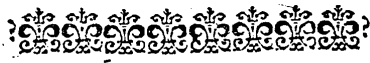
Primary Documents

(Angst and Ambiguity)



Vox medici.

Herbarum vires, Astrorum
juncta potestas
Ars medici moderans, et Deus
ista beans,
Virginibus, pueris, uxoribus atque
maritis:
Quaeque recepturis causa salutis
erant.



THE strength of herbs and
planets influence,
Physicians skill, through Gods
benevolence,
To young and old, to husband,
and to wife,
Are the appointed means for
healthfull life.



**THE SICK WOMANS
Private Looking — glasse**
Wherein methodically are hand-
led all uterine affects, or
diseases arising from y^e Wombe.
Enabling Women to informe
the physitian about y^e cause
of their grieffe
By John Sadler D^r in Physick
in the Citie of Norwich

London Printed, for Ph: Stephens, &
Ch: Meradith at the Gilded
Lyon in Pauls Churchyard
Io: Droeshout sculp 1636

The frontispiece to John Sadler's medical pamphlet, *The Sick Woman's Private Looking Glass* (1636) showing how fruit of the garden on left must be managed, similar to a woman's fertility. Doctor, central and superior, and midwife necessary for women during the seventeenth century.

...now in the act of conception, there must be an agent and a patient, for if they be both every way of one constitution, they cannot propagate; man therefore is hot and dry, woman cold and moist; he is the agent, she the patient, or weaker vessel, that she should be subject unto the office of the man. It is necessary likewise that woman should be of a cold constitution, because in her is required a redundancy of matter for the infant depending on her; for otherwise, if there were not a superplus of nourishment for the child, more than is convenient for the mother, then would the infant detract and weaken the principal parts of the mother; and like unto the viper, the generation of the infant would be the destruction of the parent...

Sadler, John. *The sicke womans private looking-glasse*. 1636. EEBO. STC / 1218:13, copy from Henry E.

Huntington Library and Art Gallery. Trans. From *Texts and Contexts*, 1999. 12 July 2016. pp. 357-359.

http://eebo.chadwyck.com/libproxy.library.wmich.edu/search/full_rec?SOURCE=pgimages.cfg&ACTION=ByID&ID=99851555&FILE=../session/1468356398_2771&SEARCHSCREEN=CITATIONS&VID=16834&PAGENO=1&ZOOM=&VIEWPORT=&SEARCHCONFIG=var_spell.cfg&DISPLAY=AUTHOR&HIGHLIGHT_KEYWORD=

MACBETH

If thou couldst, doctor, cast
The water of my land, find her disease,
And purge it to a sound and pristine health,
I would applaud thee to the very echo
That should applaud again. – Pull 't off, I say. –
What rhubarb, senna, or what purgative drug
Would scour these English hence? (5.4.61-68)

Reubarbe

I learned of one *John Bennet* a Chirurgion of Maidstone in Kent, a man as slenderly learned as my selfe, which he practised vpon a Butchers boy of the same towne, as himselfe repor|ted vnto me; his practise was this: Being desired to cure the foresaid lad of an ague, which did grie|uously vex him, he promised him a medicine, & for want of one for the present (for a shift as him|selfe confessed vnto me) he tooke out of his garden three or foure leaues of this plant of Rubarb, which my selfe had among other simples giuen him, which he stamped & strained with a draught of ale, and gaue it the lad in the morning to drinke: it wrought extremely downeward and vpward within one houre after, and neuer ceased vntill night. In the end the strength of the boy ouercame the force of the Physicke, it gaue ouer working, and the lad lost his ague; since which time (as hee saith) he hath cured with the same medicine many of the like maladie, hauing euer great regard vnto the quantitie, which was the cause of the violent working in the first cure. By reason of which accident, that thing hath been reuealed vnto posteritie, which heretofore was not so much as drea|med of. Whose blunt attempt may set an edge vpon some sharper wit, and greater iudgement in the faculties of plants, to seeke farther into their nature than any of the Antients haue done: and none fitter than the learned Physitions of the Colledge of London; where are many singularly wel learned and experienced in naturall things.

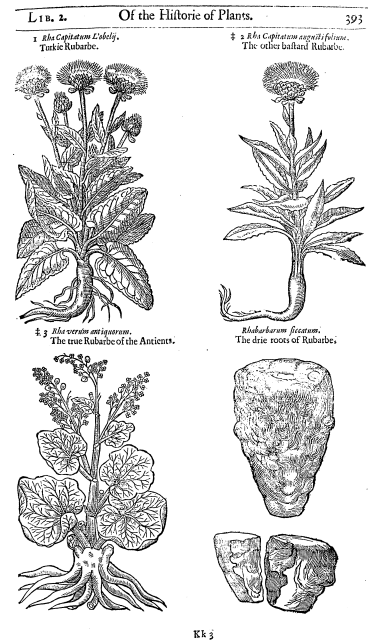
The roots sliced and boiled in the water of *Carduus Benedictus* to the consumption of the third [L] part, adding thereto a little honie, of the which decoction eight or ten spoonfuls drunke before the fit, cureth the ague in two or three times so taking it at the most: vnto robustous or strong bodies twelue spoonfuls may be giuen. This experiment was practised by a worshipfull Gentlewoman mistresse *Anne Wylbraham*, vpon diuers of her poore Neighbours with good successe. (*Gerard's Herbell*, image 281, page 392)

{flower} The Vertues.

[A] The roote of Rhaponticum, as saith Dioscorides, is good against the bla|stinges, wamblings, and the debilitie or weakenesse of the stomacke, and all the paynes of the same. Moreouer it is singuler agaynst conuulsions and Crampes, or agaynst the diseases of the liuer and splene, agaynst the gnawing or griping tormentes of the belly, the kidneyes, and bladder. Also agaynst the akyng paynes of breastes and Mother, and for suche as are troubled with the Sciatica, the spitting of blood, sobbing, yeoxing: it is good also agaynst the blooddie flixie and the laske, and against the fittes of feuers, and the bitinges and stinginges of all sortes of venimous beastes...

[D] Reubarbe and Raued Seni (as Mesue writeth) taken in quantitie of a Dramme, purgeth downewardes cholérique humours, wherefore they are good against all hoate feuers, inflammations, and stoppings of the liuer, and the Iauanders, especially to be giuen or ministred with whaye or any other re|freshing or cooling drinke or potion.

[E] Reubarbe of him selfe, or of his owne proper nature, is also good against al manner of issue of blood, eyther aboue or below, and is good for that are hurt or burste~ inwardly, and against greeuous falles and beatinges, & against Crampes, and the drawing togyther of any part or shrinking of sinewes.



them

Rhubarbe sketch from Dodoens' A nieuwe herbal

PEONY

“good against melancholique dreames”

[A] The roote of Peonie dried, and the quantitie of a Beane of the same dron|ken with Meade called Hydromel, bringeth downe wome~s flowers, scoureth the mother of women brought a bed, and appeaseth the griping paynes, and tormentes of the belly.

[B] The same openeth the stopping of the liuer, and the kidneyes, and sod with red wine stoppeth the belly.

[C] The roote of the male Peonie hanged about the necke healeth, the falling sicknesse (as Galen and many other haue proued) especially in young children.

[D] Ten or twelue of the red seedes, dronken with thicke and rough red wine, doth stop the red issues of women.

[E] Fiftene or sixtene of the blacke cornes or seedes dronke~ in wine or Meade, helpeth the strangling and paynes of the Matrix or mother, and is a speciall good remedie for them that are troubled with the night Mare (which is a dis|ease wherin men seeme to be oppressed in the night as with some great burthe~ and sometimes to be ouercome with their enimies) and it is good against melancholique dreames.

Rembert, Dodoens, *A nievve herbal, or history of plantes wherein is contained the vvhole discourse and perfect description of all sortes of herbes and plantes.* 1578. STC (2nd ed.) / 6984.

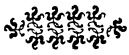
EEBO. Copy from Henry E. Huntington Library and Art Gallery, STC / 288:06. 01 July 2016.

The moste pleasuante arte of the interpretacion of dreames whereunto is annexed sundry problemes with apte aunswares neare agreeing to the matter, and very rare examples, not like the extant in the English tongue. (1576)

THE MOSTE

pleafaunte Arte of the Interpretacion of Dreames, whereunto is annexed sundry Problemes with apte aunswares neare agreeing to the matter, and very rare examples, not like the extant in the English tongue.

GATHERED BY THE former Au^tour Thomas Hill Londoner: and now newly Imprinted.



Imprinted at London in Fleetstreet neare to S. Dunstons Church by Thomas Marsh.

ANNO 1576.

The distinction of Dreames.

And a man also doth more comprehend in his dreame then waking in the daye tyme, because in a dreame i more resolved the~ that in the daye which is troubled throughe the doinges of the outwarde senses. And hee concludeth also, that a dreame is none other, then a fantastical appearaunce, whiche the per|sone sleapyng conceiueth. (image 11)

But of the interpreter of dreames bee ought to be suche a one wh che hathe perfect knowledge to distinguish the simi|tude of al matters and to be skilfull in the manners and condicions of the moste peo|ple. (image 12)

Why men commonly are not wont to dreame in the beginning of the night. To which the Philosopher thus answereth, that the firste digestion is then occupyed, in whiche the sumes of the meate mu^{ch}e ingrossed are sent vp, that mightly stop, and so cause the perso~ that he cannot the~ dreame. (image 17)

Of the opinions of phi|sitions iu dreames. The phisicians also dooe obserue, that dreames in a maner doo declare y^ dis|posicion of our bodies, as eyther to helth or sicknes, whiche parhappes oughte ra|ther to bee searched out and learned by Arte. Yet say they, that when sleapyng men see blacke visiones, lyke as the drye earthe obscure or deade men, these they and such like, do forshewe customed sicke|nesses to be caused of the melancholy hu|moure... (image 26)

Of the Authors proper opmio~ about the maner of interpreting Dreames, which come by an outward cause. For manye truely wyth these, co~|ceyue to direct of the particuler doinges in the day tyme...(image 34)

And a certayne wo|ma~ beyng sicke, dreamed y^ she thought she was with child, & that shortly after to labour of her child, & to be neare the time of her deliuerie: but further she thought that a certayne woman vnexperte aboute these matters to touche her and to saye: that now truly she shall not be deliuered but after .7.monethes she shalbe deliue|red of a fayre childe & amiable, or worthy to be loued who after fel into a da~ngerous sicknes y^ no man thoughte her to escape and liue, and yet the sicknesse leauinge her

nothinge at all whereby shee shoulde come to healthe, died within seuen monethes after. (image 51-52)

And he that thinketh in his dreame to haue harde and fayre handes: signifyeth felicitye or good happe: especially to handicraftes men, which get their substance and lyuinge, by geuing oute wares, and receyuinge in others too worke. But to a personne fearyng or beyng in fear, this dreame portendeth bynding, and bondes or fetters: for not withoute feare this dreame is. And further the one hande is prepared to take thinges, and the other feare to keepe them. And besydes the ryght hande, signifyeth the sonne, father, frend or kynsman. And the left hande the wyfe, mother, sister, daughter mayden seruante and manseruante. And therefore whiche of the handes any shal thinke to lacke, shall lease one of those, whiche be signified by that hande. (image 78)

And good it is to thinke himselfe to haue Torches or lyke lightes burninge, and especially thys, to yonge men. For it signifieth for the more parte ioyous loues to them, and promyseth also pleasaunte actions. But to see hymselfe hauinge one torche, is euill, that coueteth to hyde hym. And the lanterne lyght, clear burning in the house, is good for it signifyeth to all persons, the attayninge to wealthe and riches, and to those vnmarrid, it promiseth maryage, and to sicke persons health. But not cleare burninge but darkely signifyeth sorrowes, & heauines of mynd, & sicke persons not long after it fleeth & the lyght put out, it recouereth and amendeth them for that afterwarde it shalbe lighted agayn. (image 89-90)

And to make candels or light lampes, signifyeth ioye and iocundity. And to see a wax candel or candels, great gladnes or a good message. To handle wax, declareth good. (image 104)

To dreame yt thou killest men, signifyeth damage... To dreame that hee washeth hymselfe in coude water, signifyeth healthe... To dreame that he washeth his handes, signifyeth to bee deliuered of his offence or offences, and crymes excused. (image 107-108)

Hill, Thomas. *The moste pleasaunte arte of the interpretacion of dreames whereunto is annexed sundry problemes with apte aunswares neare agreeing to the matter, and very rare examples, not like the extant in the English tongue.* Treatise. 1576. EEBO. STC (2nd ed.) / 13498, copy from Folger Shakespeare Library. 13 July 2016.

http://eebo.chadwyck.com/libproxy.library.wmich.edu/search/fulltext?SOURCE=var_spell.cfg&ACTION=ByID&ID=D00000998555420000&WARN=N&SIZE=273&FILE=../session/1468423100_23221&SEARCHSCREEN=CITATIONS&DISPLAY=AUTHOR