

UNIVERSITY OF ST MICHAEL'S COLLEGE



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REGIMEN NA  
SLÁINTE: I  
REGIMEN SANITATIS  
MAGNINI MEDIOLANENSIS  
PARS I-II

SÉAMUS  
Ó CEITHEARNAIGH



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# REGIMEN NA SLÁINTE: I

ALEC TOM 7 A CHUID. TEO.  
BAILE ÁTHA CLIATH.

LE CEANNACH DÍREACH Ó  
OIFIG DÍOLTA FOILLSEACHÁIN RIALTAIS  
3-4 SRÁID AN CHOLÁISTE, BAILE ÁTHA CLIATH  
NÓ TRÉ AON DÍOLTÓIR LEABHAR

# REGIMEN NA SLÁINTE

REGIMEN SANITATIS  
MAGNINI MEDIOLANENSIS

IMLEABHAR A I  
(PARS I-II)

SÉAMUS Ó CEITHEARNAIGH  
DO CHUIR I NEAGAR

LEABHAIR Ó LÁIMHSGRÍBHIBH, IX ; ARNA  
GCUR I NEAGAR FÁ STIÚRADH GHEARÓID  
Í MHURCHADHA AGUS ARNA GCUR AR  
FAGHÁIL AG OIFIG AN TSOLÁTHAIR,  
BAILE ÁTHA CLIATH, MCMXLII.

Is é ba mhian le hAire an Oideachais nuair a chuir sé buidhean eagarthóirí ag obair ar na leabhraibh seo téaxanna fada nár cuireadh cló ortha riamh a chur ar fagháil do lucht léighte na Nua-Ghaedhilge, díreach mar atáid siad insna láimhsgríbhñibh, chomh luath is ab fhéidir, gan puinn ceartuighthe ná breithnighthe leaganacha.

G. Ó M.



## CLÁR IMLEABHAIR A I

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## INTRODUCTION

### MEDIEVAL MEDICAL TEXTS

The large body of medieval Latin medical works has generally an interest only for the specialist in the history of medicine, whilst early translations of such texts into the several European vernaculars have mainly interested lexicographers. If this fourteenth century *Regimen Sanitatis* of Magninus, a doctor of Milan, were to make a further claim it would be on the student of the social history of the period: a rule for the preservation of health, it has necessarily a broader compass than works on the treatment of specific diseases or conditions.

Many aspects of fourteenth century life as revealed by Magninus are surprising in their familiarity: great importance is attached to baths; infants are rocked in cradles and coaxed to sleep "*cum dulcibus cantilenis*", and in the last extremity are carried to-and-fro well wrapped up<sup>1</sup>; children are told stories of "captivity and devastation"<sup>2</sup>: no less familiar are the *potatores quotidie tabernas sequentes*.<sup>3</sup> Sport is represented

<sup>1</sup> II, 3.

<sup>2</sup> II, 6 (De membris generationis), but the passage does not seem to belong properly to this section.

<sup>3</sup> III, 21.

in the *Regimen* by <sup>1</sup>*hastiludia, torneamenta, cursus*,<sup>1</sup> *venatio cum auibus venatorum*,<sup>2</sup> *ludus parve pile*,<sup>3</sup> *luctari cum forti bene resistenti*: less exciting are the physical exercises *elevation lapidis*,<sup>4</sup> *caput eleuare versus posteriora et retrospicere*,<sup>5</sup> and the *ludus palme ambabus manibus simul in alto proiciendo*,<sup>6</sup> which is good for the arms. The health value of the mental pleasures, music,<sup>7</sup> the sound of gently-running waters,<sup>8</sup> reading,<sup>9</sup> and listening to stories,<sup>10</sup> the company of dear friends<sup>11</sup> are touched upon, but the chapters devoted to cupping, blood-letting, leeches, purgatives and pessaries show that such drastic physical remedies were the mainstay of practice.

Early translations of such texts into the vernaculars may be of importance in establishing a critical Latin text, and in this connection it might be noted that the earlier of the two extant Irish MSS of the *Regimen* (P, dated 1469), though not the original translation, is earlier than any printed edition: indeed, little over a hundred years, and very possibly less, may have elapsed between the writing of the *Regimen* and its translation into Irish.

For the lexicographer, such translations represent

<sup>1-1</sup> II, 3.                   <sup>2</sup> II, 6 (De corde).                   <sup>3</sup> III, 2.  
<sup>4</sup> III, 2.                   <sup>5</sup> III, 2.                   <sup>6</sup> II, 6 (De conseruatione cutis).  
<sup>7</sup> II, 6 (De corde); III, 7.                   <sup>8</sup> II, 6 (De corde).  
<sup>9</sup> II, 6 (De corde); III, 7.                   <sup>10</sup> II, 6 (De corde)  
<sup>11</sup> *ibid.*

a mine of invaluable material: the language is that of the educated classes of about 1400 with little of the artificiality of the bardic language, the conservatism of which tends to obscure the study of linguistic development in the period of Early Modern Irish. Many words, hitherto unknown to dictionaries are found, e.g. *do raidlean*,<sup>1</sup> "ad presens", *meadach*<sup>2</sup> "pratium", *desding* "distinctio", *furraidhi* "pelles", *essida* (H *esseda*) "essentialis". Early occurrences of borrowed words are interesting e.g. the word for "partridge" is *petrais*, gen. *petraisi*; *oráitse*, is at a stage of phonetic development through which it might have been presumed to have passed by comparison with analogous forms (*páitse* > *páiste*) but direct examples of which were heretofore lacking. In syntax we see that *cinco*, *gingo* "though not" consistently fails to eclipse a following consonant, the usage *lámha na bhfear óg*, with the absence of nazalisation of the initial vowel of the adjective in the gen. pl. is well established, and no example

<sup>1</sup> Perhaps *do raidlén* (H *do roidhlen*); P has in every instance a tall *e*, which usually=short *ea*; before *n* however this usage is not consistent.

<sup>2</sup> This word occurs several times in the *Regimen*: in one instance both P and H have nom. pl. *ineadaigi* (l. 2805), with an accent on the first *i* to distinguish the *in* from *m*; all other examples (e.g. P 392.1) have *m*, which in medical MSS of this period is easily distinguishable from *in*, *ni*. The word is perhaps connected with English "mead", "meadow".

of a contrary usage is found.<sup>1</sup> Many other points no less interesting would emerge if a large body of this material were edited and the language examined.

THE LATIN TEXT (J, T)

For the Latin text I have used two printed editions in T.C.D.—apparently the only copies available in Dublin libraries. The earlier version (J) was printed in Paris by Felix Baligault for Claude Jaumar and Thomas Julian: the edition is undated but is treated by bibliophiles as an *incunabulum* and given the approximate date 1500.<sup>2</sup>

The title-page, which lists the contents of the book, reads:

*Regimen sanitatis magni | ni mediolanensis  
medici famosissimi attrebacensi episcopo directum. | In super opusculum de flegbotomia  
editum a perspicacis ingenii | viro magistro  
Reginaldo de villa noua. Additur quoque  
astronomia | ypocratis facile omnium medi-  
corum principis de variis egritudi | nibus et  
morbis. Item qui[d] pro quo appotecareorum  
superrime ca | stigmatum accuratissimeque per  
peritissimum artis medice cultorem magi |*

<sup>1</sup> Consonants however are regularly nazalized, e.g. *lucht na sül mbeac*.

<sup>2</sup> vide Brunet, *Manuel du Libraire*.



*strum nicholaum rabby Recogn[itum].<sup>1</sup> Cum nonullis insuper auicen | ne ac plerorumque aliorum auct[orum in m]argine<sup>1</sup> cartharum insertis.*

The dedication, which is found only in this edition, reads :

*In primis deum testor : cuius nomen sit benedictum. Ab hoc enim principaliter dependet celum et tota natura. Hic enim est qui omnibus influit esse : his quidem clarius : his vero obscurius. In cunctis igitur deus sublimis est preponendus & honorandus. In cunctis enim prepone deum et preponet te : honora deum et honorabit te : time deum et cuncta experieris securius. Ad honorem enim dei altissimi cuius nutu seruiio recipi gratiam et doctrinam : necnon beatissime virginis marie eius matris & totius celestis curie. Amplius vt domino meo reuerendo domino andree de florentina attrebatensi episcopo cuius vitam deus in prosperitate conseruet et prolonget : cui ne dum quod possem denegare non debeo sed eidem in omnibus obedire : secundum modicum meum posse valeam complacere. Necnon ad omnem utilitatem iuuenum et specialiter rudium pauperum*

<sup>1</sup> There is a hole in the title-page whereby some letters have been lost ; the missing letters are supplied in square brackets from an edition of 1517, with a similar title-page (*per Jacobum myt, Lugduni*) as quoted in the British Museum catalogue of printed books.

*copiam librorum habere nequeuntium nichilominus in hac scientia studere volentium pertractare regulas regiminis sanitatis a diuersis auctoribus medicine prioribus & posterioribus collectas : quos ante initium huius operis laboravi diligenter inspicere et clare secundum modulum mei ingenii confidens de auxilio iesu christi : qui est omnibus verus dator compilare propono hoc opusculum quod pater et domine tanto post deum vobis confidentius offerro : quanto vt spero vestra benignitas defectu me[i] ingenii me in hoc opere mirius supportabit.*

The second version (T) is found in the collected works of Arnaldus de Villanova (also styled Reginaldus, Arnaldus Villanovanus, Arnaldus Catalanus), edited and annotated by Nicholas Taurellus, printed at Basle, 1585. The text begins with the first chapter (*Quod regimen sanitatis . . .*), the dedication (*In primis deus testor . . .*) and the list of chapter headings being omitted. The title reads : *Regimen Sanitatis Arnaldi de Villa nova quem Magninus Mediolanensis sibi appropriauit addendo et immutando nonnulla.*

Generally the text as printed here is a reproduction of J with the contractions, which are those normally found in early Latin printed works, expanded. Misprints are generally referred to in footnotes ; frequently however, when these are of

the simplest kind, e.g. *sumitnr* for *sumitur*, where the apparent *n* is but an inverted *u*, the correction has been made silently.

Some obvious corruptions have been emended, and the reading of the texts given in a footnote, whilst others not equally obvious have been allowed to stand.

Variant readings have been given from T, (a) when T appears nearer to the Irish version than J, (b) when the text of J is unintelligible and T offers some help, (c) when T has a more familiar form of a word than J, e.g. *hoedus* (J *edus*).

As a rule when J appears to be corrupt the reading of T is given in the text and that of J in a footnote, particularly when the Irish text agrees with T.

#### J, T AND THE IRISH TRANSLATION

The Irish text and J are more closely related than is either to T. Indeed, T has been edited to such an extent that one feels very strongly the mark of a personality other than that of the author. This editor generally cuts down repetitious matter, he omits large portions of the text (though at times this may be due to a defective original), and frequently reduces a whole paragraph to a single sentence. A more modern punctuation is used, the use of the comma tending

to diminish that of conjunctions and of sentences beginning with adverbs (*vnde, sic, similiter, etc.*) so common in J. Moreover T deliberately changes certain words: for example, where J has *opilatio* T regularly has *obstructio*; *vel, vel . . . vel*, in J, is usually *aut, aut . . . aut*, in T; *leccatores*, which occurs twice in J, appears in T as *gulosi, luxuriosi*.

The result is that T, through its omissions and deliberate alteration of words and constructions, frequently offers no help when there is a textual difficulty in J. It has not been thought necessary in such cases to call attention to the omission or to give the reading of T.

As far as one can judge, the Latin version of which the Irish text is a translation was inferior to J: in the Irish version much matter is omitted, and corruptions of the Latin source may sometimes be inferred. The following are a few examples of such corruptions, the starred words or passages being the presumed Latin original of the Irish text:

I, 1: *o thosaigib a choimplexa*; J *a generationis principio*; \**a complexionis principio*.\*

ib: *an fhuil mista immorra, inntaigthear a spiraid hi*; J *sperma masculi . . . conuertitur in spiritum*; \**sanguis menstruosus . . . conuertitur*,\* etc.

I, 2: *chailideachta*; J *quantitas*; *qualitas*\*

III, 12: *caera 7 adbar na seirineadh*; J *vna maneries cerasorum*; \**uva et materies cerasorum*.\*

Although the Irish text generally reproduces faithfully and literally the meaning of the Latin original, we can at times convict the translator of ignorance, or, at least, of translating a defective original slavishly and uncritically. The following are some examples:

Analysis of contents: *don droing lerb ail beith na mbeathaid co fada*; J *de volentibus continere*; \**de volentibus viuere continenter*.\*<sup>1</sup>

In the chapter referred to (III, 23), the translator continues with his mistranslation, although that chapter deals exclusively with the medical aspect of continence.

I, 2: *aentshuigiugad maith*; J *vna bona dispositio*: "vna" is here used as an indefinite article and should not be translated.

I, 2: *ticid siat uatha*; J *ab eis dependent*.

III, 7: *an uair thinnsnugus teinneas neach*; J *cum ceperit quis dolorem*. In this instance the translator understood *ceperit* of which, in medieval Latin, *ceperit* was a usual spelling: cf. J *edus*=T *hoedus*.

III, 11: *ar mbeith an respectum sin acu*; J

<sup>1</sup> The phrase *viuere continenter* is found in the chapter referred to.

*habito respectu ad hoc.* This bad translation is found more than once and can only be attributed to the translator's ignorance of the Latin phrase.<sup>1</sup>

#### AUTHORSHIP OF THE LATIN TEXT

In common with J all the 15th century editions of the *Regimen Sanitatis* bear an attribution to Magninus of Milan. In the early 16th century Thomas Murchius included the *Regimen* in the collected works of Arnaldus de Villa Nova,<sup>2</sup> accusing Magninus of literary theft, appropriating the book to himself *addendo et immutando nonnulla*. Later scholars were puzzled. Curtius in his book *De scriptoribus medicis mediolanensibus*<sup>3</sup> suggested that no such person as Magninus ever existed, but that Arnaldus, persecuted for heresy, published some of his later works under the fictitious name of Magninus. Argelatus<sup>4</sup> points out, without entering into detail, that the styles

<sup>1</sup> The translator seems to have had but an imperfect grasp of the ablative absolute: III, 21, *supposito eodem gradu debilitatis in utroque* is translated by *7 a cur anfann a ceim inann*.

<sup>2</sup> Published Lyons 1504, Venice 1505.

<sup>3</sup> I have not been able to consult a copy of this in Dublin: the information is second-hand from the *Bibliotheca Scriptorum Mediolanensium* Philippi Argelati, tom. II, p. 830 (1745).

<sup>4</sup> *Bibliotheca Scriptorum Mediolanensium*.

of the works attributed respectively to Arnaldus and Magninus differ, and Magninus is accordingly given a place in his bibliography "*usque dum clariora proferantur*"

Tiraboschi brings the matter a step further by quoting from T to show that the author was of Milan<sup>1</sup>:

"*ch'ei fosse Milanese di patria, egli stesso ce ne assicura nella detta opera parlando di una pasta azima formata di milio e panico, e mista con vino e con sale, di cui dice: ' & iste cibus est in patria mea, quae est Civitas Mediolanum.'*"<sup>2</sup>

The *Histoire littéraire de la France*<sup>3</sup> accepts the view of Argelatus and Tiraboschi, and offers an explanation of Murchius' inclusion of the work in the collected works of Arnaldus: *Nous supposons qu'il aura trouvé, dans certains passages du livre, des opinions, des recettes déjà recommandées en d'autres écrits d'Arnauld, et que, frappé de ces ressemblances, il aura voulu voir dans Magnino, non le disciple, mais le plagiaire de l'illustre docteur.*

The *Histoire* concludes: *Ainsi nous retranchons des oeuvres d'Arnauld, pour le rendre à Magnino, ce*

<sup>1</sup> *Storia della letteratura italiana*, edition of 1772-6, vol. V, p. 278.

<sup>2</sup> Our edition III, 10: *et iste cibus est in usu apud illos de ciuitate unde fui oriundus: et est ciuitas mediolanensis.*

<sup>3</sup> . . . par des Religieux Bénédictins de la Congrégation de Saint-Maur et continué par des Membres de l'Institut, t. XXVIII, p. 54 (Paris 1881).

Liber de regimine sanitatis, sur lequel on a longtemps plaidé, sans qu'il y eût matière a procès.

The authorities quoted seem to have been ignorant of the dedication of the *Regimen Sanitatis* found in the Baligault edition,<sup>1</sup> which definitely proves the authorship of Magninus and gives us, to within five years, the date of the work : *Andreas de Florentina Attrebatensis episcopus*,<sup>2</sup> otherwise known as Ghino de Malpighi,<sup>3</sup> held the see of Arras between 1329 and 1334 when he was translated to Tournay<sup>4</sup>; within those five years the *Regimen Sanitatis* must have been written, whereas Arnaldus had been dead since 1311 or 1313.<sup>5</sup>

There is indeed, as the authors of the *Histoire* put it, an occasional similarity of "opinions and prescriptions" such as one might reasonably expect in the work of colleagues, or of master and pupil. Nor is this all. Several passages of our *Regimen Sanitatis* can be shown to have been substantially taken from the commentary of Arnaldus on the famous metrical *Regimen Salernitanum*; and in Part III, ch. XIX, of our edition, this commentary<sup>6</sup> has been used to emend the text of J, where the passage in question is

<sup>1</sup> *Vide supra* p. xiii.

<sup>2</sup> *Vide* Dedication *supra* p. xiii.

<sup>3</sup> For identification, *vide* Chevalier, *Bio-bibliographie*.

<sup>4</sup> *Hierarchia catholica medii aevii*, Ed. altera, I, 115.

<sup>5</sup> *Histoire littéraire de la France*, t. XXVIII, pp. 45-6.  
*Opera Arnaldi* (Basle, 1585).



lacking in T.<sup>1</sup> It must be remembered, however, that the author lays no claim to originality: his book is for the use of poor students, who cannot possess many books and is compiled from various authorities, both of antiquity and of a more recent date, *quos ante initium huius operis laboravi diligenter inspicere*.<sup>2</sup> Authorities quoted by name are Galen, Haly, Averroes, Avicenna, Hippocrates, Aristotle, Avemzoar, Rabbi Venatus: other great names undoubtedly hide behind "quidam", "quidam sapiens" and "those of Salerno".<sup>3</sup> Nowhere in the Latin versions used is Arnaldus quoted as an authority: the Irish text however contributes its mite towards the solution of the

<sup>1</sup> Similarly compare the following passage from the same source (*loc. cit.* col. 1885-6) with J, III, ch. XIX (De Lacte):

*Circa electionem autem lactis sciendum est, quod magis eligendum est lac mediocre in via nutrimenti, non subtilissimum, sicut lac cameli, aut etiam asinum, neque pinguisimum & grossissimum, sicut lac vaccarum & pecudum. Eligendum est igitur lac capre: non .n. habet tantum aquositatis sicut lac cameli, quod non est aptum ad nutriendum, ratione nimiae humiditatis, sed ventris subductivum: nec habet tantum pinguedinis & grossitiei seu caseitatis, & vntuositatis, sicut vaccarum & pecudum, quod propter grossitiam & vntuositatem est venarum opilativum, ventositatum etiam generativum, & difficilioris digestionis, quam sit necessarium in regimine sanitatis. Eligatur igitur lac caprae, non nimis propinquae partui, nec nimis distantis a partu, non praegnantis, nutritae in bonis pascuis, & in tempore quo reperiuntur meliora pasca.*

<sup>2</sup> *vide* Dedication, *supra* p. xiv.

<sup>3</sup> *in tabulis illorum de Salerno*, II, 4, is probably a reference to the *Regimen Salernitanum*.

problem of authorship by quoting Arnaldus,<sup>1</sup> thereby at once confirming the authorship of Magninus and saving him from the charge of suppressing entirely the name of his main authority.

Of Magninus nothing is known, save what can be garnered from his works.<sup>2</sup> The style of the *Regimen Sanitatis* is easy, at times almost conversational. His frequent *dicunt quidam . . . sed ego . . .*, and his contemptuous *dicunt stolidi medici . . .* are suggestive of the lecture hall, as are his informal references to other parts of his work *quod memini me dixisse in capitulo de . . .* He is constantly chafing under the limitation which the title of his work imposes, and is often tempted to digress to the cure of one disease or another—at times he evades this self-imposed limitation with references to a certain tract “*quem composui de emoptoica passione et ptisis*”,<sup>3</sup> and to his *Regimen sterilitatis*,<sup>4</sup> and towards the end of the book he is exasperated into promising to write a “*librum memorialem de cura egritudinis*.”<sup>5</sup>

<sup>1</sup> “. . . *mar dearbus Arnaldus*”, V, 3.

<sup>2</sup> For a list of work attributed to Magninus *vide* “A Catalogue of medieval incipits . . .”, Thorndike and Kibbe: this list includes neither of the works to which he lays claim in the *Regimen* nor his projected *De cura egritudinis* (*vide infra*).

<sup>3</sup> II, 5 (De Pulmone).    <sup>4</sup> V, 9.    <sup>5</sup> IV, 3.

No less suggestive of the professorial chair is his tirade against popular superstition which tabooed bloodletting on the "Egyptian days."<sup>1</sup>

Here he shows himself to be a man of some temper, but cautious and diplomatic in dealing with the ignorant; he introduces a personal note into the argument by stating his own practice: *in me nec in meis nullatenus obseruavi nec obseruabo*, a daring climax calculated to impress an audience with the scientific confidence with which he opposed a belief, widely held, not merely by the ignorant, but by some of the greatest names in medicine.<sup>2</sup>

Elsewhere, perhaps, he has not always applied his own principles of scientific reasoning: . . . *quod dictum non approbo quia eius non videbo rationem*<sup>3</sup> implies that medical doctrine must have a sound basis in science, but he accepts, apparently without question, the virtues of the *lapis smaragdus* and of *lingua serpentina* (especially when salted) in the detection of poison, the former by the

<sup>1</sup> V, 1.

<sup>2</sup> Magninus differs in this matter from Arnaldus, who follows Galen in believing that blood should not be let on those days: *De diebus Aegyptiacis dicit etiam Gal. quod in illis non debet fieri phlebotomia, quia luna in ascensu suo & descensu acquirit immutationem ab aliquo maleuolo planeta, secundum quem alterat corpora.* *Parabolae Medicationis*, cap. VI: *Opera Arnaldi*, 1585, col. 863.

<sup>3</sup> V, 1.

changing of colour, the latter by becoming humid<sup>1</sup>.

The dedication of the work to the bishop of Arras suggests, that Magninus was living in France when he wrote the *Regimen Sanitatis*, and this is borne out by several references to French practice with regard to various matters, particularly in the chapter *de regulis sumptis ab etate*<sup>2</sup> where his chief authority is neither Hippocrates nor Galen, but the simple *mulieres Gallicane*. The nature of his association with Ghino de Malpighi may be inferred from the account of that bishop given by P. Giulio Negri:<sup>3</sup>

*Fù grandissimo amatore delle lettere, e de' Letterati; e stimolato dall' amore all' Italia, e alla sua Patria; fondò in Parigi un Collegio à sue spese, cangiando il suo Palazzo in Accademia; per tutti i giovani Fiorentini, ed Italiani, che avessero voluto in quella Regale Città, applicare allo studio de tutte le scienze: Chiamavasi il Collegio de' Lombardi.*

Magninus was in all likelihood one of the expatriate Italians who lectured in the College of the Lombards, under the patronage of the Bishop of Arras.

<sup>1</sup> IV. 3.

<sup>2</sup> II, 3.

<sup>3</sup> *Istoria degli Scrittori fiorentini*, 1722, p. 36 sub *Andrea Pino Malpighi*.

MANUSCRIPTS OF THE IRISH TRANSLATION  
(P, Q, H)

The Irish text is contained in three Dublin manuscripts: *viz.* 24 P 26 (P) and 12 Q 4 (Q) in the Royal Irish Academy, and H.2.13(H) in the library of Trinity College. Q is a nineteenth century transcript of H and has not been used in the preparation of the text.

## P

This manuscript contains 486 pages of which our text occupies pp. 353-486, or about one fourth of the entire book. With the exception of pp. 470-482, and occasional short passages, there appears to be only one hand—that of *Donnchad óg Ó hÍceadha*—in the textual portion of the book.

The following *marginalia* are important for establishing the early history and provenance of the manuscript:

- p. 278, lower marg., a note “*Toirdealbach O Diomsuidhe do sgríobh e so a mBeal Atha na Maigdean 1614. leabhar Ruaidri I hÍceadha.*”
- p. 287, a form of indenture scribbled in a 17th century hand on the blank side of a slip of vellum: “This indenture wittneseth that John Hicky ye son of Roger Hicky of his owne free will and bye [and] with ye consent and asent of his father and mother

and all ye rest of his friends and alies hath put this Indenture."

- p. 353, colophon: *Donnchad óg O hIccadha do sgruibh<sup>1</sup> an leabhar so. Anno Domini 1469.*  
 p. 377, a note: *Ex libris Donati Hickie M.D. anno Domini 1700.*  
 p. 380, marg. *Is me Donatus Hicky* (17th century hand).

### H

This is a manuscript of 222 pages, written in double columns, of which the *Regimen* occupies pp. 126-186. The following colophons are found:

- p. 15 *Iste est liber Ricardi Í Callanain*  
 p. 121<sup>b</sup>, at end of column, *anno domini 1486.*  
 7 *tabradh gach aon lefeas an leabur so beannacht ar anmain an tí ro sgribh .i.*  
 . . .; the name of the scribe has been deliberately erased.<sup>2</sup>

### RELATIONSHIP OF P AND H; O'HICKEY AND O'CALLANAN COLLABORATION; AND THE DATE OF THE IRISH TRANSLATION

P and H derive independently, and perhaps directly without any intervening copyings, from a common exemplar. While each scribe has his individual preference in matters of orthography

<sup>1</sup> sic.

<sup>2</sup> This colophon is not noted in the T.C.D. catalogue of Irish manuscripts, pp. 89, 339.

and use of contractions mere coincidence can not account for the frequency with which words are spelt and contracted in exactly the same manner. The cataloguer of P (RIA cat. p. 1240) refers to a displacement of folios 200-233 (pp. 381-426): that this displacement is not of the MS but derives from the common exemplar of P and H is shown by the fact that H has the same displacement of matter.

That P is independent of H is shown by its earlier date. That H is independent of P is shown in that some omissions in P can be supplied from H.

H and P have some mistakes in common which must derive from their exemplar: *e.g.*, l. 107, both MSS. read *eigintaig* where *éigintach* is required; l. 418, *an chích* must obviously be supplied. It would be wrong to assume that because of slips of this nature, the common exemplar was not the original translation: indeed, the comparative freedom from corruption would at least suggest that it was not very far removed from the original.

In 1403, according to a colophon in Egerton 89,<sup>1</sup>

<sup>1</sup> O'Grady, *Cat. of Ir. MSS. in the British Museum*, p. 222. *Nicol O hIceadha* is mentioned as the translator of a work of Almusor, Nat. Lib. MS. 11, fol. 248 (formerly Phillips MS. 10297). It is perhaps of some significance that this tract (*incipit* Sex sunt nomina) is the first item in 24P26.

*Nicól O hÍcidhe* and *Aonghus O Callannan* were associated in a translation of the Aphorisms of Hippocrates: since our text has been preserved from the 15th century only in manuscripts written by scribes of the families of O'Hickey (P) and O'Callanan (H), it is possible that the *Regimen* was the result of the same association. A detailed examination of both translations would undoubtedly yield results, but pending such examination an assumption of the first quarter of the 15th century as the date of translation of the *Regimen* would hardly be very much in error.

PROVENANCE OF P (AND THE O'HICKEYS  
OF ARRA)

In 1614, P (as we learn from a marginal note quoted in a preceding section) was at *Béal Átha na Maigdean*, a name not found in Hogan's *Onomasticon Goedelicum*, but undoubtedly to be explained as an unusual form of the name of that *Béal an Átha*, or Ballina, stated by Hogan to be on the eastern edge of the Shannon opposite to Killaloe. As *Béal an Átha* is the only Irish form of the name of this place so far instanced in printed sources the identification would be hazardous without corroborative evidence. This we find by a comparison of some of the 17th century names in our manuscript with those of the district found



in the Civil Survey of 1654.<sup>1</sup> There we find both "Morish Hicky" and "Daniell oge O Hicky" styled "physition" and "proprietor in fee by descent from his Ancestors" of lands in Ballycorrigan and Ballymolloony in "the United parishes of Killmcstully and Tample ically". A "Doctor John Hickey of Ballycorrigan" was present at a Court of Survey held at Nenagh, 24 July 1654.<sup>2</sup> The latter is probably to be identified with "John Hicky ye son of Roger Hicky" of our manuscript. Donnchad—in latinised form Donatus—was evidently a common name in the family since *Donnchad óg* or "Daniell oge" implies a *sean-Donnchad*; the "Daniell oge O Hicky physition" of 1654 is probably to be identified with 'Donatus Hicky' of the 17th century hand (*supra*, preceding Section) or with 'Donatus Hickie M.D.' of A.D. 1700 (*ib.*), if indeed these two names do not refer to the same person.

A powerful neighbour of the O'Hickeys of Ballycorrigan and Ballymolloony was O'Brien of Arra, or in the language of the Civil Survey "Donnogh O Bryen of Beallanaha *alias* mac i Bryen Arra esqr Irish Papist". This offshoot of the O'Brien family sprang from *Brian Bán* (d. 1350), who fled across the Shannon to *Dúthaigh*

<sup>1</sup> *Civil Survey: Tipperary* (Irish Manuscripts Commission), vol. III, pp. 164, 165.

<sup>2</sup> *op. cit.* p. 135.

*Arra*, following his defeat, and that of Richard De Clare, by *Muirheartach Ó Briain*, at the battle of Dysert O Dea (1318).<sup>1</sup>

On the other side of the Shannon, at Clonloghane in the Barony of Lower Bunratty, Co. Clare, lived another branch of the O'Hickey's, also a medical family<sup>2</sup>, and presumably under the patronage of the premier branch of the O'Briens: the connection between the O'Hickey families of Bunratty and Arra is doubtless analogous to that of their lords, a junior branch moving across the Shannon in the wake of the founder of the Arra branch of the O'Briens.

#### ORTHOGRAPHY : (1) P

The orthography of the main hand of P is an unsatisfactory middle-stage of the passage from Middle Irish orthography to that of the classical modern orthography as found in printed books and certain manuscripts of the early seventeenth century: there is a bias in favour of the Middle Irish system in the writing of diphthongs, and in favour of the seventeenth century system in the writing of consonants. The usage however is not consistent, and spellings such as *aon*, *aonda*, *tuic*, *adeairait*, are found beside the more usual *aen* (*en*), *aenda*, *tuig*, *adcaraid*.

<sup>1</sup> *vide* Curtis, *Medieval Ireland*, p. 194.

<sup>2</sup> O'Grady, *Cat.*, p. 221.

It is convenient to consider the orthographical peculiarities of the main hand of P under the following headings (a) vowels and glides; (b) diphthongs and triphthongs; (c) tenues, *s*, *f*; (d) mediae, *m*; (e) liquids; (f) *h*; (g) consonants not normally used in Irish to-day; (h) accents; (i) punctuation; (j) numerals.

(a) *Vowels and glides*

The long vowels and short vowels in accented position are used on the whole as in present-day orthography.

In unaccented position the short vowels *i*, *u* are frequently written where present-day usage favours *e*, *a*. Furthermore, in unaccented position short *i* can stand for present-day *ea*, e.g. *co tuitinn* for present-day *go dtuiteann*; this is so even when some grammatical consideration might be expected to make a non-ambiguous form desirable, e.g. the terminations *-id*, *-igid*, proper to the 3rd sg. pres. indic., which has a slender *d*, can stand for the 3rd sg. past subjunctive, which has a broad *d*; thus, *tuitid*, *calmuigid* = present-day (normalized) *tuitidh* or *tuiteadh*, *calmuighidh* or *calmuigheadh*. Similarly the forms *aimsir*, *cuislinn*, which to-day could only represent forms ending in a slender consonant (dat. sg.), can orthographically represent the corresponding gen. pl. forms ending in a broad consonant (present-day *aimsear*, *cuisleann*).

A broad glide is written before a broad consonant after *e* when short, but not when long, e.g. *fer* "grass", but *fear* "man".<sup>1</sup> A broad glide is not written before a broad consonant after *i* when long, but is written occasionally when the *i* is short: thus we get the common spellings *finta* "wines", *sibal* "walking" (but sometimes *siubal*).

The slender glide is written after *a*, *e*, *o*, *u*, giving the combinations *ai*, *ei*, *oi*, *ui*.

In unstressed syllables *u* and *a*, *ui* and *ai* are used indifferently.

In certain words there is alternation between stressed *ai*, *oi* and *oi*, *ui*, e.g. *baill*, *boill*, *poinc*, *puinc*: as *boill* and *puinc* are the commoner forms, it seems probable that *baill* and *poinc* artificially conserve the vowel of the nominative singular.

#### (b) *Diphthongs and triphthongs*

The diphthongs and triphthongs are those of present-day usage, except *ae*, which normally represents present-day *ao*, and *aī*, *aei* which represent *aoi*.

#### (c) *Tenues, "s", "f"*

Eclipses of *p*, *t*, *c*, is not shown, except in a rare phonetic writing of eclipsed *t* as *d*, e.g. *ar dus*.

<sup>1</sup> The scribe as a rule in certain positions uses tall *e* for *ea* when the vowel is short: in this edition when tall *e* represents a short vowel before a broad consonant it has been transcribed *ea*.

The eclipsis of *f* is never shown by *bf* or *ff*, but not infrequently by *fh*: *eirgid a fhothragad* (III, 24), *co fhuilid* (IV, 3).

Aspiration of *p*, *t*, *c*, *f*, *s* is shown less than in good Middle Irish MSS and is then usually indicated by the reduced suprascript *h*. The aspirated form of *s* is sometimes shown by *ts*, *tsh*, *ths*, *thsh*, even when not preceded by *sa*, *annsa*, or a word ending in *n* or *s*.

In the case of all these consonants aspiration when lacking is shown in this edition by an italic *h*.<sup>1</sup>

<sup>1</sup> I now doubt the wisdom of this, at least in the matter of initial mutation of adjectives since it prejudices the answer to problems upon which such texts as the *Regimen* might be expected to throw some light, e.g. to what extent did the old accusative survive in texts of this type and period, such survivals being shown by eclipsis of the adjective in certain positions? The fact that the scribe does not show eclipsis of *p*, *t*, *c*, *f* confuses the problem. There is no instance of eclipses of an adjective in the objective case after a verb e.g. *buail an madra mbán*, so that in all likelihood outside the bardic tradition eclipsis of the adjective did not take place in the direct object at this period. On the other hand *ar an madra mbán* and *ar an madra bhán* appear to have been used indifferently. Another problem which is similarly prejudiced is that of the dependent genitive—how far is it to be treated as an adjective? Examples like *a coiméd shláinti an gaille* are found occasionally; more frequent however is *a coiméd sláinti* . . .; the latter case is ambiguous and cannot be adduced as an example of the non-aspiration of the *s*, since the scribe frequently fails to show lenition that should undoubtedly be present. Plural dependent genitives present similar inconsistencies, e.g., l. 1878, *eanbruithi* . . . *uan mbliadna*, but *feoil* . . . *muc baile*, l. 1893.

*t* and *c* (but not *p*) may sometimes, as in the Middle Irish period, stand for voiced sounds, e.g. *adearait*, *adearaid*, *beac*, *beag*.

In certain words, preceding a slender vowel, Latin *c* appears as *s*, e.g. *sentrom* "centrum."

*cc* is very rarely, and then only in contracted words, used for present-day *g*: examples are *aicceid*, *laccthacha*, where *eid* and *thach* are represented by a suspension stroke; in the case of *aicccid*, the abnormal spelling serves to make confusion with the common contracted forms of *aigid* "face" and *aicid* "disease" impossible.<sup>1</sup>

(d) *Mediae*, " *m* "

Eclipsis of *b*, *d*, *g* is shown regularly. Lenition of *b*, *d*, *g*, *m* is shown less often than the lenition of *p*, *t*, *c*, *s*, *f*, except when one of those consonants forms the last element in a contracted or suspended syllable, e.g. *dona corpaibh*, where "-*aibh*" is represented by a suspension stroke with the reduced suprascript *h*. *m* is rarely doubled except in obvious and conscious compounds, e.g. *neammbronach*, *commor*.

*b*, *g*, *d*, *m*, since they may also represent *bh*, *gh*, *dh*, *mh*, have thus their Middle Irish value, though by sometimes marking their lenition the scribe tends towards present-day usage.

<sup>1</sup> but *co haicc*. (with a suspension stroke over *cc*) = *co haicideach* (edited " *co haicīdeach* ") 436.1; *co haiċ* (edited " *co haicīdeach* ") 436.13 is however the usual contraction.

(e) *Liquids*

The liquids are *l*, *n*, *r*, and their double forms *ll*, *nn*, *rr*.

*l*, *n*, etymologically single, are frequently written double in a short stressed syllable preceding a dental consonant, e.g. *sinntens* (sententia), *cunn-tabairt*, *bolttanugad*.

*nn* is not normally written *nd*<sup>1</sup>: hence in the case of *caindiacht* (sometimes *cainndiacht*), the *d* was doubtless pronounced.

Examples of palatal unlenited *rr* are *tairrngius*, *girre*; but the assimilation of this sound to the non-palatal unlenited sound is apparent in the spelling *girra*, which also occurs.

*r* suffers apparent palatalisation in at least two instances where lenition would be expected: *an da reann* "the two parts"; *an ced-la reachus se* "the first day that he shall go".

(f) " *h* "

*h* is sometimes used as in the Middle Irish period before the pronouns *é* and *í* where it has no phonetic significance.

The reduced suprascript form of *h* is sometimes used for the rough breathing before a vowel, e.g. *na hinchinne*, *homines* (in Latin quotation).

<sup>1</sup> I have only noted one example in the main hand *indtinn*, 462-6.

(g) *Consonants not normally used in Irish to-day.*

Four consonants not normally used in the present-day Irish alphabet are used in P, viz. *k, q, x, y*.<sup>1</sup>

*k* is used for *ca* e.g. *colik, ematoik, lactuk* = *colica, ematoica, lactuca*. This usage is indicated in the text by italics.

*q* is used not alone for *cu*, and in the compendiums for *ar, air*, but for *c*, e.g. *qunntabairt* for normal *cunntabairt*.

*x* is used for *gs* in the word *ēxamail* and its compounds. It is also used in the borrowed word *replexion* (429.23) (= *repletio, replexio* in the Latin text), and in unassimilated Latin words, e.g. *bombax*; the Irish of *repletio* is frequently contracted in P and has been expanded, perhaps unwisely, as *repletion*.

*y* is used for *uigi*, the nom. plural of *og* "egg", and has been expanded *uigi*, the expansion being shown by italics. It is usually written with the point on each side to indicate that it is a contraction (*.y.*); in the dative plural, where the symbol represents *uig*, the points are not thought necessary e.g. *dona hyib (dona huigib)*

*y* is also found for *ī*, e.g. *ymaigithear (íomháigh-ightheair), ysoip (ísóip)*.

<sup>1</sup> The pointed form of *u* is of course not to be transcribed as *v*; I have inconsistently used *v* in occasional Latin words, e.g. *uvula* (= *uuula* in MS).



(h) *Accents*

Accents are rarely used by the main hand of P for the sole purpose of showing length. In cases like *ro óg*, *ó olamlacht* (the words are not necessarily divided in the manuscript) the accent makes the interpretation of the context apparent and unambiguous; similarly the frequent use of the accent over the pronouns *e*, *i*, prevents such words being read as part of an adjacent word.

The accent on *i* is used irrespective of the length of the vowel, like the dot in English, to prevent confusion with neighbouring letters.

In one particular use the accent can definitely be shown not to be a mark of length, *viz.* in its use over the *ct*-symbol to show the non-spirant quality of the *t* or *d* in the contracted syllable. This usage is proved by the fairly regular use of this accent over the *et*-symbol in the following words: *speitsialta*, *foirceadal*, *adearaid*, *spirad*, *feadan* (Lat. *canna*), *da mbeid* (3rd pl. pres. subj).<sup>1</sup> Examples which would not be conclusive, but which support such an explanation since the accent in the main hand is found only in contracted forms, are: *dict* (Lat. *dieta*), *coimcd*, *claircd*.

Hence accents used over *i* and over the *et*-symbol are not printed as acute accents in this

<sup>1</sup> In words like *beith*, *fēithe*, *meadh*, with a spirant dental, the *eith*, *eadh*, are represented by 7 + suprascript *h*.

edition but length in such cases is shown by a macron. This rule is relaxed however in printing the part of the text written by the second hand, since the scribe shows length fairly frequently.

The macron has been used inconsistently in some cases, e.g. usually over the *o* of *region*, but not over the *o* of *mension*, *union*, which do not appear to be so well established in the language. The absence of the macron over vowels in words which have been imperfectly assimilated (e.g. *diet*<sup>1</sup>) does not mean that the editor has any evidence of the short quantity. The macron printed regularly over the preposition *re*, *le* is justified by accents appearing over those words in the second hand, *lé* 471.37, *ré* 472.9.

#### (i) *Punctuation*

The only form of punctuation used in the MS is the point ; this has been disregarded and modern punctuation introduced.

#### (j) *Numerals*

Arabic numerals are generally used, but roman are found occasionally. In the edition they have been regularly expanded, e.g. *an .II. caibidil* is edited *an t-aenmad caibidil dēg*.

In prescriptions the figures .2., .3. used for

<sup>1</sup>This word is once written "diét" by the second hand, 477.14, the *et* being represented by 7.

ounce and drachm, appear to be approximations to the symbols still in use (3̄, 3).<sup>1</sup>

Numerals are sometimes used as contractions e.g. 10f<sup>s</sup>=*deichfir*<sup>2</sup>, 7m̄=*seachtmain*.

#### ORTHOGRAPHY : (2) H

Examples of the orthography of H will be found in the text where there are lacunae in P, as well as in the variant readings.

Some general characteristics which distinguish the orthography of H from that of P are as follows :

(a) H has a preference for short *o*, as against *a* in P, e.g. H *tobarthar*, *soillti*, *roib* ; P *tabarthar*, *saillti*, *raib*.

(b) H has a greater tendency towards the use of *ao* and *aoi*, where P has *ae*, *ai*, *aei*.

(c) H shows lenition of medial *b*, *g*, *d*, *m* more frequently than P.

(d) H very often drops the final consonant of the 3rd sg. pres. indic., e.g. *gnathuigi* (P *gnathuigid*).

<sup>1</sup> In the Irish version of *Rosa Anglica*, edited by Dr. Winifred Wulff, the scribe, we are told, uses "the figure 3, indiscriminately for both drachm and ounce" (*Ros. Angl.*, Intro. XXIX). At l. 1753 where the Irish text has *trī .2. do coiriandrum* the Latin text (p. 183) has *iii libre coriandri*. In the manuscript of the *Regimen Sanitatis* ed. by Cameron Gillies, there is the following scribal note: 2 *unsa* .3. *dragma* ∅ [inverted *e*] *i. sgruball*.

<sup>2</sup> This would perhaps have been better expanded *deifir*, which is the form used by the scribe of P when he writes the word in full.

(e) Contractions, used to a great extent in P (as in most medical MSS of the period), are still more numerous in H, the piling up of contractions sometimes giving a word the appearance of some exotic form of calligraphy : for example the word *sēimighthcach* (sei | m | igh | theach) is represented by inverted numeral *6*, with suprascript *m*-stroke, a suspension stroke with suprascript *h*, and for the final syllable *t* with a suprascript inverted *c*.

(f) Accents are used more frequently in H than in P and have not necessarily a relation to length ; e.g. an accent may be used over the *us*-symbol, whatever its value, e.g. in the words *tairrngius*, *milis*, *dilis*, *mailis* (in the last of which the *i* is long).

Since the original intention in the publication of this series of texts was to use but one manuscript, though P has been fully compared with H, variants have as a rule been cut down to a minimum. Specimens of every variation of any importance have however been given ; generally the more frequently a word occurs the less often is the variant given, when such variation is regular. A complete collation might sometimes help to indicate in specific instances whether a scribe was being influenced by his personal preference or dialect, or whether he was merely copying his exemplar.

The following variations are fairly regular between P and H :

P	H
<i>a</i> (before <i>c</i> )	<i>ag</i>
<i>beirbthcar</i>	<i>beurbthar</i>
<i>biamlacht</i>	<i>bidhamlacht</i>
<i>caindiacht</i>	<i>caindighcacht</i>
<i>ccathra</i> (always partially contracted)	<i>ceithri</i> (always partially contracted)
<i>collad</i>	<i>collad</i>
<i>doich</i>	<i>doith</i>
<i>imarcach</i>	<i>imarcrach</i>
<i>imchubaid</i>	<i>imchuibid</i>
<i>muna</i>	<i>mana</i>
<i>sabus</i>	<i>sabsa</i>
<i>sabuis</i>	<i>sabsaighi</i>
<i>speitsialla</i>	<i>speitsiella</i>
<i>siucra</i>	<i>sucra</i>

#### EXPANSION OF CONTRACTION-SYMBOLS

For typographical convenience certain devices must be used in this and the following sections to represent manuscript abbreviations.

The well known *er-*, *et-* and *us-* symbols shall be represented by *s* (when suprascript by <sup>s</sup>, after the letter over which it is written),  $\gamma$  and  $\mathcal{S}$  respectively.

<sup>aeiou</sup> written after a letter represent those vowels when written above that letter (usually to indicate

the omission of *r*). <sup>a</sup> sometimes has the form <sup>a</sup>, but such cases are not distinguished here.

The Latin compendium for *sed* is represented by  $\bar{s}$ .

The Latin compendium for *est* is represented by the numeral 2, with disregard of the point or comma which is frequently written under it in MSS.

The compendium for *con* is represented by a reversed *c* (*o*).

The suprascript *c* (frequently inverted in the MS.) is represented by <sup>c</sup>.

The compendium normally used in Irish for *eg* (Lat. *haec*) is represented by *h-*. In MSS the stroke is written horizontally from the shaft of the *h*, and in form it is indistinguishable from *h* with the suspension stroke.

Contraction is so extensive in fifteenth century medical MSS that the use of italics to indicate all expansions would result in a text in which italics predominated, thus to a large extent nullifying their use. An attempt has been made to attain a certain degree of consistency in this matter; however, since portion of the text was in proof while transcription was still incomplete, this was impossible to achieve.

It is convenient to consider the expansion of *s*,  $\gamma$  and  $\beta$  together.

The variation in the expansion of  $\beta$  can be

accounted for historically. It was originally the Latin contraction for *us*, and is used for *us* and *uis* in Irish contexts in LU and other early MSS : its use for *uis* is a normal development from its use for *us*, since for one knowing the language thoroughly it was expedient to have the same symbol to represent non-inflected and inflected terminations. From being frequently used for *us* in *u*-stems with a slender consonant preceding the termination (e.g. *flaithius*, gen. *flaithiusa*),  $\mathfrak{z}$  could come to represent the whole unaccented syllable *-ius* : in Late Middle Irish unaccented *-ius* the vocalism is simply a slender glide followed by the obscure vowel, and the syllable is written *eas*, *ios*, *is*, *es*, indifferently, hence orthographically  $\mathfrak{z}$  can have all those values. This development was probably materially helped by a series of words which in Middle Irish may be *o*- or *u*- stems, e.g. *flaithius* (-es), *maithius* (-es), *toirrchius* (-es), can have genitives in *-iusa* or *-is*.

The scribe is more conservative in his use of  $\mathfrak{r}$ , *s*,  $\mathfrak{z}$ , when the vocalism of the contracted syllable is long, and one normally expects the contraction to represent the vowel which is primarily associated with it (i.e. *e* in the case of the *er*-, *et*- symbols, and *u* in the case of the *us*- symbol) + a broad or slender consonant. Occasionally however this is not so, e.g. in the words " *mail̄s* ( $\mathfrak{z}$ ) " *s̄ir* " (*s*) ; I have however noticed no example of  $\mathfrak{r}=\bar{i}d$ ,  $\bar{a}id$ .

There are three determinative factors governing the expansion of the symbols *s*, *ɳ*, *ʒ* in this text : (a) the quality of the consonant preceding the contraction ; (b) the length of the main vowel of the contracted syllable ; (c) the quality of the final consonant of the contracted syllable.

The following table illustrates the usage, the given conditions (slender, broad) referring to (a) and (c) respectively.

slender + broad	<sup>3</sup> eas ius (iūs)	<sup>7</sup> ead, eat (ēd, ēt)	s [ss] ear (ēr) [earr]
broad + slender	uis (ūis)	aid, ait	[airr]
slender + slender	is (īs)	eid, eit id, it (ēid)	eir (ēir) ir (īr) [eirr] [irr]
broad + broad	as us (ūs)	ad, at	[arr]

The comparatively greater variety in the

<sup>1</sup> In expanding, the historical vowel has been kept where possible, e.g. " tēigius " : in cases like " measarda " however this is impossible. In the few cases where the scribe writes out the relative endings he writes -as when the preceding consonant is broad, -eas, -is, when slender. Thus the symbol *ʒ*, when short and unaccented, could with advantage have been expanded -as, -eas, in all cases.



expansion of  $\gamma$  is occasioned by the consonant having the value of present-day *t* or *d*.

In the case of *s* the great variety is due to the fact that the *r* may be doubled by doubling the contraction.

Indubitable examples of  $s=ar$ , *air* do not occur; this is probably because *ar* and *air* are more easily represented by crossed *q* and crossed *q* with the *i* ligatured; also unaccented *ar* can be represented by the *ur* contraction (supra-script *u*) which cannot conveniently be doubled to represent *arr*<sup>1</sup>; *arr*, *airr* are indeed often represented by crossing the *q* twice, with ligatured *i* in the case of *airr*, but this can be inconvenient, since the lower stroke in a closely written hand like that of P may appear to be a suspension stroke or an *n*-stroke over a letter in the line beneath; *ss* not only avoids this but represents a further economy of one letter space.

*aeiou*<sup>2</sup> may be written over any consonant except *l*, which is excluded owing to its inconvenient form;<sup>3</sup> they represent respectively *ra*, *re*, *ri*, *ro*, *ru*. The converse forms of three of these syllables (*ar*, *er*, *ir*) may be represented by other convenient

<sup>1</sup> It is nevertheless doubled in H, where the lines are not so closely written as in P.

<sup>2</sup> The superscript *u* frequently degenerates into a wavering stroke.

<sup>3</sup> But *vide* list of contractions, *sub* 1<sup>1</sup>.

contractions; *or*, *ur*, however have no convenient symbol to represent them: hence suprascript *o*, *u*, frequently represent *or*, *ur*, e.g. in the words "mor", "moran", "mur", "do-gabur." Suprascript *u* may furthermore represent *uir*, and more rarely *r*. Examples are *gabuir*, *lor*, *oir*. A peculiar use of this abbreviation is seen in *cuirp* (gs. and nom. pl. of *corp*), which is represented by *cip* with the wavering *u* written over the middle letter. In this instance the suprascript wavering *u* is frequently replaced by a stroke resembling an *n*-stroke. A possible explanation of this contraction is that *c<sup>u</sup>p* for *cuirp* would be insufficient to distinguish the nom. plural from singular forms.<sup>1</sup>

An interesting use of <sup>a</sup> and <sup>i</sup> is in the contractions for *ceathra*, *ceithri*; P has regularly 4<sup>a</sup>, H 4<sup>i</sup>. Only in cases of doubt has the omission of the *r* been indicated in the printed text by italicising.

The Latin *sed*-symbol ( $\bar{s}$ ) may stand for *acht*, *cht*<sup>2</sup>, *cacht*, e.g. "tirmacht", "seacht", "tirmaid-cacht."

The use of  $\bar{s}$  for *scad*, *sēd*, etc., if it really occurs, is not very frequent, *sṛ* being a more usual

<sup>1</sup> It may be here noted that *curp* in this text is not a specific dative form but may be used for nom. as freely as *corp* may be used for the dative.

<sup>2</sup> The scribe in the rare cases where he writes this group in full writes *acht*, *cht*, never *achd*, *chd* (*eisdeacht* 470.2). The conjunction *acht* when not contracted is usually *ach*, but *acht* 481.38 (second hand).

compendium for this combination of letters ; *mās*, *ās* are of frequent occurrence for *mas ead*, *as ead* : here *̄s* is to be understood as *s*+suspension stroke, cf. *aim̄s*=*aimsear*. In the case of *mās*, *ās*=*mas ead*, *as ead*, *ead* has not generally been italicized in the printed text.

The Latin *est*-symbol (2) may in our text represent *est* (in Latin citations), *east*, *eist*, *iast*, *ist*, *st* ; examples, co “*teastaiginn*”, “*cisteacht*”, “*piasta*”, “*clisteri*,” “*piasta*.”

The expansion of this contraction has always been italicised.

*p*, the Latin abbreviation for *per* is found for *per*, *peir*, *pear*, *pir*, *par* (*pair* ?) ; the following are examples : “*sperma*”, “*suipēir*” (gen. sg.), “*pearsa*”, “*spiraoid*”, “*parilis*” (usually “*pairilis*” when written out).

The compendium which in many Middle Irish MSS represents *con*, *co*, *com*, in form a reversed *c* (ϙ), always represents *con* in P. The expansion of this symbol has usually not been shown by italics.

The letter *h* between two points (*.h.*) is used as a symbol for *aitse* (-i), *aits*, *uath* : *aitse*, *aits*, are approximations to the English or French pronunciation of the name of the letter *h*, and *uath* is the name of the same letter in the Irish alphabet. Examples are, “*potaitse*”, “*oraitse*”, “*potaitsib*”, “*luath*.”

The Latin compendium *h-* (*haec, hec*) in our text represents *ēg, eag, hēg, heag, ēig, eig, hēig*, and when the differentiating conditions are obvious the expansion is not indicated by italics. Examples are, “*ēgsamail*”, “*eagla*”, “go *hēgsamail*”, “go *heaglach*”, “*ēigin*”, “*leigin*”, “go *hēigintach*.” This contraction is not used for *eag, eig*, etc., where *g* is spirant.

*n* with a stroke joining the two shafts is used for *neam* or *neim*, according as the succeeding consonant is broad or slender. The *eam, eim*, have always been indicated in the text by italics.

*b, c, d, t* are written over a consonant (in H the two latter even over vowels<sup>1</sup>) to indicate the omission of a vowel or vowels, e.g. in the words “*geinid*”, “*geinīt*”, “*tuitead*.”<sup>2</sup> This practice has always been indicated in the text by italicising the vowels omitted.

A stroke over a letter may represent *n*; this stroke, and doubled *n*-stroke, have been expanded silently.

A sinuous stroke over a letter with its end bent downwards represents *m*; it is also frequently

<sup>1</sup> This is found at least once in the main hand of P, *it=iat*, MS. p. 397, l. 36.

<sup>2</sup> *as<sup>d</sup>b-=as adbur*. In an early paper copy of the vellum A 32 (both MSS. in Franciscan Convent, Merchants' Quay, Dublin), in poem “*Mithid teacht tar mo thimna*” I have noticed this contraction being a source of corruption, when in the third quatrain *as<sup>d</sup>b-* (= *as adbur*) is expanded as *as ead budh*.

used over a consonant to indicate a vowel or vowels omitted before the *m* as well as the *m* itself, e.g. *cum*, *cuimne*. The omitted vowels have always been printed in italics.

#### AMBIGUOUS CONTRACTIONS

Owing to the elasticity of the symbols used ambiguity sometimes arises when two contractions adjoin one another, e.g. *gaethm<sup>u</sup>š*=*gaethmuireacht* or *gaethmuracht*: experience has generally shown which form the scribe would have used and the word has been expanded accordingly. *Gaethm<sup>u</sup>š*, *ad.h.m<sup>u</sup>š* have been regularly expanded *gaethmuireacht*, *aduathmuireacht*; when either MS. shows a decision in favour of one form this has been pointed out in a footnote.

For the word *méad*, *méid*, "size," "amount," the text has usually *mᵛ*, an ambiguous form since the word admits of two declensions. The main hand in P occasionally writes the nom. sg. as *méd* (e.g. l. 205), suggesting a broad *d*; the second hand frequently has nom. sg. *mēid*, *mēit*. I have expanded both nom. and dat. as *mēid*, generally without italicising. The words *aigéd*, *ainéd*, generally *aigᵛ*, *ainᵛ* in the MSS., present a similar ambiguity. The main hand in P has occasionally a nom. sg. *aigéd*, suggesting a broad *d*, and a dat. sg. *aigēid* (l. 2590); H has nom. sg.

*aineit* (l. 2120). I have expanded both the nom. and dat. sg. of each word as *aigēid*, *ainēid*, generally without italicising.<sup>1</sup>

#### SUSPENSION

Suspension strokes are used after consonants and very rarely after vowels to indicate that a portion of the word is not written. This stroke is written horizontally from the shafts of *b*, *h*, *l*, and over the other consonants ; it may be succeeded by a point if the final portion of a word is suspended.

Most frequently suspension is of a single syllable, e.g. *dona corp*-=*dona corpaib* ; in such a case lenition of the final consonant is often shown by a dot over the suspension stroke, and is indicated in the printed text by a roman " h ", e.g. *dona corpaibh*. Suspension normally ends with a consonant, and a succeeding vowel is frequently written under the suspension stroke, even in cases where the vowel is not final ; examples are

<sup>1</sup> I now think that in this text these words would have been more correctly treated as *aigēd*, *ainēd* (nom. sg.), *aigēid*, *ainēid* (dat. sg.). The form with a broad *d* in the nom. is etymologically correct (*aigēad* < Lat. *acetum*, *ainēad* < Lat. *anetum*), and is supported by the main hand of P. The nom. sg. forms *aigēid*, *ainēid* arose doubtless by the analogy of *mēad*, *mēid*, and are common in MSS. of this period : *Anetum .i. aineit*, Three Irish Medical Glossaries, A. C. L. I, 3, p. 325 ; *muna fagar aigeid fina gabthar aigeid do linn uball*, 23 P10, iii, 8<sup>b</sup>30.

“*slainti*”, “*sligi*”, “*foluighid*”, the vowel succeeding the suspension being written in each case under the suspension stroke.

In examples like “*foluighid*”, “*gnathuighi*”, there is a certain abnormality, since the scribe’s usual practice is to end suspension with a single consonant, that is, to use the suspension stroke only for the *uig* of the examples quoted. Spellings such as *foluighe* (= *foluigthe*) show that in these cases there was a phonetic reduction of unstressed *ghth* to *gh* in the scribe’s dialect; where a suspension stroke stands for *igh*, *uigh* we may presume that the scribe was influenced by this phonetic reduction.

When a suspension stroke is attached to *h* and no point is written, the contraction is identical in form with the *eg*-symbol. Confusion between the *eg*-symbol and suspension stroke is shown in occasional instances like “*gorth-i*” = “*gort-uighi*”: such cases are expanded as if the suspension stroke were over the *t*.

A common word may be suspended by giving its initial letter, followed by a point, or followed and preceded by a point, e.g., *b.*, *c.*, *f.*, or *.b.*, *.c.*, *.f.*, may represent *bainne*, *cēd*, *fuil*, or *boill*, *cuingill*, *fothragad*. In addition to the point or points a suspension stroke may also be used. Such contractions are only used where the context makes any other interpretation impossible.

ALPHABETICAL LIST OF CONTRACTED AND  
SUSPENDED WORDS

The following list is intended for reference purposes and to supplement the preceding sections, which deal with abbreviation in general. References are to page and line of 24 P 26. As the list had to go to press before the Irish text was all in proof some of the contractions have had to be left without reference: this does not imply that contractions with no reference are rare.

The *er-*, *et-* and *us-*symbols (s, 7, 3) have the alphabetical sequence of *er*, *et*, *us*, respectively. Superscript and subscript letters and symbols have been disregarded in the matter of alphabetical sequence, but *a<sup>ac</sup>* precedes *a<sup>bc</sup>*, and *a<sup>ac</sup>* follows all instances of *ac*.

The list is compiled mainly from the text of the Regimen in 24 P 26, but examples are occasionally drawn from other portions of that manuscript, as well as from H. The italicising of solved contractions is that normally used in the printed text.

a<sup>a</sup>=ara 477.21.

a.d.<sup>u</sup> r.=adubramar romainn  
416.24 (romainn may also  
be represented by r with  
superscript m-stroke).

aiċ.=aicid (*passim*).

\*aiċċ.=aicceid 433.35.

aiñ.=ainmide 474.13.

ainn.t.=ainnteas (*passim*).

\*alm̄t=almout (gen. pl.);  
almoint (nom. pl.) 374.30.

aiñ̄.=amail, (*passim*); used

\* The stroke over each of the two adjacent letters is a single stroke in the MS.



- in adjectival terminations, e.g. mianamail; in the inflected forms of such adjectives -aīna represents the termination, here edited -amla, e.g. leigeasamla.*
- am<sup>us</sup>e = amuirseach 453.20.  
 apopl-ia = apoplexia 455.28  
*(never written out in full).*  
 aīit = atait 420.15.  
 \*āū. = Auicenna 426.25.  
 \*aūc̄. = Auicenna 424.17.
- b., .b. = bainne, boill 371.28.  
 .b-a. = bannda<sup>1</sup> "female"  
 359.1.  
 b7<sup>h</sup> = beathaid 479.6.  
 .b<sup>h</sup>i. = buidhi (or bhuidi)  
 476.21.  
 bl-. = (a) blas 467.6. (b)  
 blath 62.2.  
 bl-a = blasa 467.10.  
 br. = brig 418.18.  
 bīe = brige (*passim*).  
 \*buaidī = buaideart 416.33.  
 buathfall- = buathfallan  
 427.29.
- .c. = ced-, ceid- (*passim*).
- .c. — see dub .c.  
 c̄. = (a) caibidil 353.19. (b)  
 cuingill 432.4; 441.24.  
 .c.<sup>b</sup> = caibidil, 416, marg.  
 c̄ = ceim 337.38; chum  
 (*passim*).  
 c̄ = con.  
 .c̄. = contrarda 453.36.  
 .c̄.<sup>a</sup> = contrarda.  
 c<sup>s</sup>ad = cirad 457.18.  
 caib. = caibidil 416.24.  
 cail-ṣ = cailideacht 419.12.  
 calm̄ = (a) calmugad. (b)  
 calmuigid 362.11.  
 c a m a. m. = c a m a milla  
 366.40.  
 cama.m.<sub>a</sub> = camamilla  
 366.33.  
 casia.f. = casia fistula 423.18  
 casia.f.<sub>a</sub> = casia fistula  
 425.6.  
 \*c̄c̄ = cearc.  
 \*c̄c̄a = cearca 425.20.  
 c̄cf = con confaid<sup>2</sup> 390.1.  
 c̄g<sup>e</sup> = cumgach 459.1.  
 .c<sup>a</sup>i. = craidi 423.14.  
 cīp } cuirp (*passim*).  
 ci<sup>u</sup>p }  
 cl-si = clisteri 432.32.  
 cl-l-<sup>e</sup> = claechluingtheach  
 419.22.

<sup>e</sup> The stroke over each of the two adjacent letters is a single stroke in the MS.

<sup>1</sup> The scribe in writing this word usually writes *und*, showing that the *d* was not assimilated to the *n* as in modern Ulster *seannuine* = *seanduine*.

<sup>2</sup> There is a suspension stroke over *f* in MS.

- c<sup>l</sup>m. m. f.<sub>a</sub>=crim muice .d.—see f.d.  
*fiada* 370.10. .d.<sub>a</sub>=daena.  
 colik—see k. .d.<sup>s</sup>=dearg, deirg; 61.2.  
 com̄=comartha 421.29. deal-ī=dealuigthear 479.12.  
 com̄i=comarthaí 475.38. death-e=deathuige 455.40.  
 com<sup>u</sup>.=comurtha 475.38. d<sup>sg</sup>=dearg, deirg (*passim*).  
 comshuiḡ = comshuigiugad \*d̄gi=deirgi 426.25.  
 416.27. d.g.n.d.=do gach ní dib  
 co<sup>~</sup>ñe=comnuide 425.21. (*used in medical pre-*  
 co<sup>~</sup>si = comshuigiḡthi *scriptions*).  
 418.27 d<sup>sj</sup>=deirgi (*passim*).  
 co<sup>~</sup>sib = comshuigiḡthib dil-=dileagad 418.13.  
 418.30. dil-<sub>a</sub>=dileagtha 418.9.  
 co<sup>~</sup>suiḡi = comshuigiḡthi dil-<sub>aid</sub>=dileagaid 455.20.  
 417.5. dil-<sub>c</sub>=dileagthack 418.18.  
 \*oñs̄=consequens 425.17. dil-i=dileagthaigi 364.18.  
 \*c̄p̄=corp (*passim*). dil-<sub>u</sub>=dileagthur 418.9.  
 \*c̄p̄-<sup>h</sup>=corpaibh 417.10. dl-<sub>u</sub>=dleagur 418.13.  
 cr.=cruas 424.3. dl-i=dligi (*2nd sg. pres.*  
 \*c̄r̄=cruithneacht. *indic. of dligim*) 428.2.  
 c̄ra=cruithneachta 361.39. dub.c.=dub-chosach 372.14  
 c3=cuis. duill-=duilleabar 424.40.  
 c̄3c=cumusc 417.1.  
 c̄3cti=cumuiscthi.  
 c3l-=cuisleann<sup>1</sup> 423.1. ē=est (*Lat. citation*) 471.2.  
 c3le=cuisle 416.22. o (inverted e)=*Lat. con-*  
 c3l-i=cuislinni<sup>1</sup> 317.28. *traction for eius; used*  
 c3l-i=cuislinni<sup>1</sup> 422.1. *only in the word leigeas*  
 c3m̄=cusmail. (*see* l̄. l.).  
 c3me=cusmaile 417.41. eal-a=ealada 471.36.  
 eoa<sup>a</sup>=econtra 452.21 (*Irish*  
*context*).

<sup>2</sup> The stroke over each of the two adjacent letters is a single stroke in the MS.

<sup>1</sup> There are two horizontal strokes from the stem of the *l*, where a single stroke is printed above.

- eot<sup>a</sup>=econtra 467.11 (*Irish context*).
- ematoik—see k.
- epil-ia=epilepsia (*passim*)<sup>1</sup>
- 7<sup>e</sup>=edach 455.5.
- .f.—*vide casia.f.*
- .f.=feoil 369.17.
- .f.=fuil (*vide f.d.*; *f.m.*).
- .f.=fuacht<sup>3</sup> 420.17.
- .f.=finn<sup>3</sup> 363.9.
- .f.=fuar<sup>3</sup> 363.11.
- .f.=fuarad (*v.n. of fuaraim*) 380.31.
- .f.<sup>a</sup>=fiabras 422.1.
- .f.i=fiabras 472.44 (*of frequent occurrence; Latin contraction for oblique case of febris?*).
- .f.<sup>o</sup>=fothragad 366.40.
- f.<sub>a</sub>—(a) *vide c<sup>1</sup>m.m.f.<sub>a</sub>*. (b) fuara (*pl. of fuar*) 418.9.
- faeth.=faethugad 470.4.
- faeth-e=faethuigthe 469.13.
- f.d.=fuil dearg (*passim*).
- fē.=fenel 423.20.
- feall.=feallsam “*philosopher*” 459.25.
- feall.= feallsamnacht 457.21.
- feall-š = feallsamnacht 362.31.
- ffi, ffi = fuirfi<sup>2</sup>, fuirfi<sup>2</sup> (*passim*).
- f.i.=fuairi<sup>3</sup>, 367.7.
- .f.i=fuaraidi.
- .f.i=fuaraideacht<sup>3</sup> 479.1.
- fiaċ.=fiacal (*g.pl.*) 362.10.
- finh-<sup>a</sup>=finegra 365.13; *cf. uinh<sup>a</sup>*.
- fiuch.=fiuchad, *v.n. of fiuchaim; genitive expanded fiuchaid*.
- fi-a=fliuchada.
- fi-atain=fliuchatain 59.2.
- fi-i.=flichideacht 479.21.
- fi-<sup>h</sup>i=fliuchaidhe 420.37.
- fi-m<sup>t-h</sup><sub>a</sub>=flegmaticacha 420.33.
- .f.m.=fuil mista 354.1.
- .f.<sup>o</sup>=fothragad. 366.40.
- foill.=foillsigid 479.19.
- foill-<sup>s</sup>=foillsighear 479.12.
- fol-<sup>e</sup>=foluigtheach 420.26.
- folċ.=folcad 373.30.
- fol-id=foluigthid, *dat. sg. of foluigtheach; on cumach-tain fol-id* 468.36.
- folm̄š=folmaideacht 448.33.
- foll-ñ=follamnugad 469.3.
- fosth.=fostuigid.
- foṭ<sup>g</sup>=fothragad 362.39.
- foth-.=fothragad 419.4.
- fuar̄=fuaraideacht 363.36.

<sup>1</sup> But the scribe possibly intended the medieval form *epilepsia, epilentia*.

<sup>2</sup> There is a suspension stroke over the *ff* in the MS.

<sup>3</sup> There is a suspension stroke over the *f* in MS.

- fuaḟa = fuaraideachta 377.17  
 fuil-. = fuiliugad 431.15.  
 fuil-. = fuilid (3rd pl. of  
   *subst. verb*) 469.6.  
 fuil.m.<sub>a</sub> = fuil mista 430.29.  
  
 .g. = (a) gab 11,28.<sup>1</sup> (b)  
   Galen<sup>2</sup> 421.16. (c)  
   geal 373.5. (d) gaileada,  
   455.1 (also gaile, gaili,  
   gailidi<sup>3</sup>); cf. .gi. gail-.  
 ḡ = go 419.22.  
 .g.<sup>a</sup> = gratia in phrase verbi  
   gratia (*passim*).  
 .g.<sup>a</sup> = graineach; grainig;  
   graineacha 416.25.  
 gab- = gabail 427.  
 gab<sup>u</sup> = -gabur *passim*, in do-  
   gabur.  
 gail-. = gailead (*gen. pl. of*  
   gaile) : na ngail- 454.40.  
 gairl- = gairleog 425.30.  
 gall- = gallrugad 440.1.  
 ḡath-id = gnathuigid 419.18.  
 .gi. = (a) gaili (sing.) 416.24;
- (b) gailidi<sup>4</sup> (pl.) : gailidi  
 fuara 418.19. Compare  
 .g., gail.  
 gl-. = glan 422.12.  
 gl-ḡ = gluasacht.  
 gnath-, gnath-: *These can*  
*stand for many parts of*  
*the verb gnáthuigim; da*  
*ngnathuige, 3rd sg. pres.*  
*subj.; gnathuig 3rd sg.*  
*pret. 416.23; gnathugad,*  
*v.n. 417.14; gnathuigead,*  
*3rd sg. past subj.;*  
*gnathuigead, 3rd sg. ipv.*  
*416.23.<sup>5</sup>*  
 gnath-<sup>u</sup> = gnathuigeadur  
 409.36.  
 gnath-7 = gnathuigid (3rd  
   pl. pres. indic.) 417.11.  
 gnath-t<sup>s</sup> = gnathuighear  
 417.16.  
 gorth-i = gortuigthei (*gen. of*  
   gortugad) 417.38.  
 .i., = ead on<sup>6</sup> (*passim*).

<sup>1</sup> This example is not from the *Regimen*, but from another tract in P. It is most frequently used, as it is here, in medical prescriptions.

<sup>2</sup> Often found in Irish MSS as *Gailighen*.

<sup>3</sup> All four forms are possible as plurals of *gaile, gaili*; the variation between *-idi* and *-eada* suggests that the termination *eada* had already its modern pronunciation (*-í*).

<sup>4</sup> The expansion is arbitrary since *gaili* might still also be the plural form in Early Modern Irish (O.I. *io*-stem inflection), see .g. (d), footnote.

<sup>5</sup> It is difficult to distinguish between the contracted forms of a preterite and an imperfect in this verb, since the preterite form could have an imperfect meaning. In cases of doubt I have usually expanded the form as preterite.

<sup>6</sup> This symbol (originally a contraction of Lat. *id est*) has been left unexpanded when its use corresponds to the use of *i.e.* in English. That it was understood as *ead ón* is shown by its use to express the syllables *eadón* in certain words, see *imm .i.*

- ib-. = *ibead*, (3rd sg. *ipv.* of *ibim*) 416.32 (usually *ib7<sup>h</sup>*).
- igl-. = *inglanad* 468.39.
- .ii. = (a) *aen deg* 353.19. (b) *dara* 473.19. (c) *eile*<sup>1</sup> 417.21.
- inm.i. = *inmeadon* 417.26.
- im.i.<sup>c</sup> = *inmeadonach* 420.11
- im.i.<sup>d</sup> = *inmeadonaid* (*dat.* & *gen. sg.* of *inmeadonach*) 421.19.
- im.i.<sup>c</sup>.a = *inmeadonacha* 441.28.
- im.i.<sup>d</sup>.e = *inmeadonaide*.
- \**īp̄*. = *Ipcraid* 421.11.
- Ip<sup>a</sup>*. = *Ipcraid* 470.42.
- īqb*. = *imchubaid* 417.9.
- īqb*. = *imchubaide* 461.6.
- īqb-di* = *imchubaidi*.
- .it̄ = *item* 430.35.
- k (*final*) = *ca*; <sup>2</sup> *exx. colica ematoica, lactuca, portulaca*.
- l. = (a) *linn*; see *l.f.*, *l.r.*, *l.d.* (b) see *lapis .l.*
- .l. = see *l̄* .l.
- .l. (medial) : see *m<sup>s</sup>abo.l.*
- .l. = *leabar* 421.16.
- l-. = (a) *no*, *passim*; cf. *l-id.* (b) *le* 431.40.
- l. = *leabar*<sup>3</sup> 474.34.
- .l.<sup>h</sup> = *leannaibh* 480.1.
- l<sup>o</sup>. = *leannann in H* 137<sup>b</sup>; also used P (*second hand*).
- l<sub>a</sub>. = *leanna* 472.2.
- \**lačča* = *lacthacha* 429.32.
- l.añ. = *leannann* 419.20.
- l.aig<sup>hi</sup> = *leannaighi* 419.20.
- lapis.l. = *lapis lazuli*.<sup>4</sup>
- l.d. = *linn dub* (*passim*).
- .l<sub>a</sub>.d. = *leanna duib* (*passim*).
- l-id = *noid* "or" before a plural; see *l-*.
- l̄.l. = *leigeas lagthach* 419.21; the symbol *̄* (inverted *e*) is in origin the Latin contraction for *eius* and is used in P only in the word *leigeas*.
- l.f. = *linn finn* (*passim*).
- l<sub>a</sub>.r. = *leanna ruaid* (*passim*).
- l.r. = *linn ruad* (*passim*).
- l-<sup>u</sup> = *leagur* (*passim*).

\* The stroke over each of the two adjacent letters is a single stroke in the MS.

<sup>1</sup> But scribe writes *ele, eli*; contractions for this word found in other MSS are .oo., .uu.

<sup>2</sup> In other MSS frequently for *cath*; *kr<sup>c</sup>* = *cathrach* in H at point corresponding to P 398.30.

<sup>3</sup> A stroke like an *m*-stroke crosses the stem of the *l* about midway.

<sup>4</sup> When written out in Irish, usually *laxuili, lasuili*; P *lapis laxuli* 11.29; Latin *z* is sometimes represented in P as *sl*, e.g. *Sđodiacus* "Zodiacus" 460.18; this is a normal Middle Irish usage.

- m. = *mod* 62.25.  
 .m.—(a) *see* *crim* .m.f.  
       (b) *see* *cama.m.*  
 .m.<sub>a</sub>—*see* *rosa* .m.<sub>a</sub>.  
 m<sup>ll</sup> = *maille* *re*<sup>1</sup> 420.35.  
 m̄a = *muna* 472.38.  
 m<sup>o</sup> = *mor* (*passim*).  
 m<sup>oa</sup> = *mora*, 471.16.  
 m<sup>s</sup>abo.l. = *mirabolani*  
       (*passim*).  
 maill. = *maille* *re*<sup>1</sup> 417.1 (*et*  
       *passim*).  
 maill<sub>3</sub> = *maille* *ris*<sup>1</sup> (*passim*).  
 mais.t. = *maiste* 418.11.  
 med.-s. = *meduighear*  
       455.17.  
 m<sup>ug</sup> = (a) *murgad*. (b) *gen.*  
       *murgaid* 381.26  
       (H *m<sup>ug</sup>aid*).  
 m<sup>si</sup> = *meri* (*Lat.* *mery*) ; H  
       *gives expanded form* *meiri*.  
 m̄ma = *meanma* 377.1.  
 m̄mā = *meanman*.  
 morġ = (a) *morgad* 362.18.  
       (b) *morgaid* 425.16.  
 moth.-s. = *mothuighear*  
       455.37.  
 moth-i = *mothuigthi* (*g.s. of*  
       *mothugad*) 458.12.  
 moth-id = *mothuigid* (*3rd*  
       *pl. of* *mothuigim*) 419.18.  
 much- = *muchtha* 364.37.
- n- = *neam*, *neim*<sup>2</sup>, (*passim*)  
       *cf.* *n-i*.  
 .n.<sup>a</sup> = *Lat. contraction for*  
       *natura* ; *used for* *naduiri*  
       417.28 *nadurda* 417.40 ;  
       *cf.* .n.<sup>ae</sup>, .n.<sup>a</sup>.i.  
 .n.<sup>ae</sup> = *chum a* .n.<sup>ae</sup> *fein*,  
       H 154<sup>a</sup>41 ; *see preceding*  
       *contraction*.  
 .n.<sup>a</sup>.i = *naduiri* 418.34.  
 n<sup>c</sup> = *nach*, *neach*, *noch*.  
 n-i = *neimi*<sup>2</sup> 426.39.  
 \*ñċ = *noch* 428.30.  
 n7<sup>h</sup> = *neith* (*passim*).  
 n7<sup>h</sup>7<sup>h</sup> = *neithadh* (*passim*).  
 n7<sup>h</sup>-<sup>h</sup> = *neithibh* (*passim*).  
 oibr. = *oibrigad* 467.6.  
 oibr̄ti = *oibrigthi*.  
 oil- = *oilcad* (*3rd sg. ipv.*  
       *of* *oilim*) 416.25.  
 oil- = *oileamain* 416.39.  
 oil-n<sup>c</sup> = *oileamnach* 443.8.  
 oil-<sup>ca</sup> = *oileamnacha* 443.8.  
 ol- = (a) *olaid* (*dat. sg. of*  
       *ola*) 421.24. (b) *olad*  
       (*gen. pl. of* *ola*) 421.32.  
 ord.-s. = *orduighear*.  
 ox. = *oximel*<sup>3</sup> 369.28.  
 .p. = *passio* ; *coilica passio*  
       423.25.

<sup>2</sup> The stroke over each of the two adjacent letters is a single stroke in the MS.

<sup>1</sup> There is a stroke passing through the stems of *ll* about midway.

<sup>2</sup> The stroke passes through both shafts of the *n*.

<sup>3</sup> There is a suspension stroke over the *x*.

p <sup>u</sup> . = <i>puður</i> 425.27.	raun- <sup>h</sup> i = <i>rannaidhi</i> ( <i>par-ticularis</i> ).
pairil- = <i>pairilis</i> 422.37.	rosa.m. <sub>a</sub> = <i>rosa marina</i> ( <i>found as ros muiridhe, Nat. Lib. MS. 11</i> ).
p <sup>u</sup> ġ. = <i>purgoid</i> 370.11.	.s.—(a) <i>see terra.s.</i> (b) <i>suil, sul</i> ; 59.4 <i>lucht na.s. mbeac.</i>
p <sup>t</sup> .h. = <i>potaitse</i> 366.6; <i>cf. pot.h.</i>	.s <sup>b</sup> . = <i>substaint</i> 418.24.
pl-i = <i>plaigi</i> 425.20.	.s <sup>b</sup> .i = <i>substainti</i> .
poli.p. = <i>polipodium</i> 369.30.	sal- = <i>salann</i> 369.39.
portulak— <i>see k.</i>	siġ = <i>signigid</i> <sup>2</sup> 420.31, 479.15.
pot.h. = <i>potaitse</i> .	siġ. = <i>siroiþ</i> 368.30.
puliol.r. = <i>puliol ruigel</i> ( <i>pulegium regale</i> ).	siġi = <i>siroiþi</i> 368.31.
q = <i>cu</i> .	sl-, sl-. = <i>slan</i> .
qb <sup>u</sup> = <i>cubur</i> 428.40.	sl-a = <i>slana</i> 417.4.
qq = <i>chucu</i> .	sl-i = <i>slainti</i> 417.7.
qqm <sup>s</sup> is = <i>cucumeris</i> .	sl-i = <i>sligi</i> 418.16.
r. = <i>region</i> 372.1.	sl-idi = <i>slainidi</i> 447.6.
.r.— <i>see puliol .r.</i>	soith- = <i>soitheach</i> .
.r.— <i>see linn.r., l.<sup>a</sup>r.</i>	soith-i = <i>soithigi</i> 468.13.
.r., r., = <i>ros, rosa, rois roise</i> . <sup>1</sup>	sġ̄., sp., sp <sup>7</sup> : <i>variously for spirad</i> <sup>3</sup> ( <i>nom. sg.</i> ), <i>spiraid</i> <sup>3</sup> ( <i>nom. pl.</i> ), <i>spirad</i> <sup>3</sup> ( <i>gen. pl.</i> ).
.r. = <i>romainn</i> .	spa = <i>spirada</i> <sup>3</sup> ( <i>nom. pl.</i> ).
ġ̄ = <i>reir, in phrase do reir, 420.15.</i>	spica.n. = <i>spica nardi</i> 423.20.
r <sup>˘</sup> . = <i>romainn</i> 459.9.	
.r <sup>u</sup> . = <i>reamur</i> 470.11.	

<sup>1</sup> The expansion of these symbols is always doubtful. Sometimes the scribe may inter.d a Latin form (*rosa, rosae, rosarum*), or an adjectival *roiseacda* instead of a genitive. In instances where scribes write the word in full the usage is inconsistent. The following are some examples:

62.2 *blath in rosa deirg*; 430.9 *sug rois*; 65.29 *uisgi na roissi*;  
403.29 *siroiþ . . . in rosa*; 128.21 *siroiþ na .r.*; 128.25 *conserua in rosa*. 23P10, III 40<sup>a</sup>16 *da .3. do rois deirg*; 16<sup>b</sup>21 *siucra roiseaca*.

<sup>2</sup> The contraction is possibly for Latin *significat*; the word is never written out in P, but the usual form in H, *sign-hi*, seems to warrant the above expansion.

<sup>3</sup> There is a stroke through the stem of *p*.

- .t.=(a) *teas*,<sup>1</sup> .t. 7 fuacht  
481.18. (b) *te or teas-  
aide*; <sup>2</sup> cf. *teaši*, .ti.  
.t.i=*teasaidi*, 420.29 *biada*  
.t.i  
t<sup>~</sup>a=*tuma* 417.2.  
t<sup>l</sup>aċ=*triacail* 426.34.  
tal=*talam, talaim, talman,*  
*talmain*.<sup>3</sup>  
tal<sup>m</sup>=(a) *talman, talmain.*  
(b) *talmaide* 390.35 (H  
talm<sup>-h</sup>i).  
\*t<sup>l</sup>ċ=*tearc* 409.18.  
teaši=*teasaidi*; d'eis *bidh*  
*teasaidi* 58.28; cf. .t.,  
.ti.  
.t<sup>s</sup>=(a) *tirim.* (b) *tir-  
maideacht* 364.4. (c)  
*tirmugad* 380.31. (d) *tirma*  
368.10.  
t<sup>s</sup>m<sup>c</sup>=*tirmuigtheach.*  
t<sup>s</sup>m<sup>3</sup>=*tirmuigius* 417.27.  
terra.s.=*terra sigillata*  
375.34 (H *at this point*  
*writes word out in full*).  
.ti.=(a) *teasaidi*, 417.20 *na*  
*comshuigigthi teasaidi.*  
(b) *teas.aideacht*, 364.4 *ro*  
*ard a .ti.*<sup>4</sup>  
tocl-=*tochlugad* 416.28.  
tocl-i=*tochluigthi (passim).*  
toirm3c=*toirmeasg (pas-  
sim).*  
toirm3ċ=*toirmiscid* 428.10.  
toirm3c3=*toirmiscius.*  
tosġ=*tosgugad* 479.35.  
treoċ=*treorugad* 453.38.  
treoċteach=*treoraigtheach*  
453.37.  
truail-=*truailiugad*<sup>5</sup>  
418.9.  
truail-i=*truailigthi*<sup>5</sup>  
420.16.  
.u.<sup>o</sup>, v<sup>o</sup>=*Latin contraction*  
*for vero; in text expanded*  
*imorra* 420.19.  
uil-i=*uiliđi* 417.32.  
uin<sup>h</sup>-<sup>a</sup>.=*uinegra*<sup>6</sup> 431.16, cf.  
fin<sup>h</sup>-<sup>a</sup>.

<sup>1</sup> But sometimes perhaps the scribe intended *teasaidacht*?

<sup>2</sup> Expansion in text often doubtful, as between these two forms.

<sup>3</sup> cf. *tal<sup>m</sup>*; since *talam* in the text is both a masc. *o*-stem and a fem. dental stem, I have expanded *tal*- in the gen. as *talaim*, dat. *talam*, unless an accompanying adjective suggested otherwise; 439.13 *a talmain aird*, 439.25 *do thalmain brein*.

<sup>4</sup> The use of this contraction for *teasaidacht*, where the *i* of the contraction has no relationship to any part of the word is peculiar.

<sup>5</sup> This word is unsatisfactory in the text, since there is no example written out in full; the form used for the gen. of the v.n. is peculiar inasmuch as there is no example of *truail<sup>h</sup>-i*; with other verbal nouns of denominative verbs in *-igid*, aspiration of the final consonant is shown in the contracted forms of the gen. sg. as often as not; cf. 23 P 10, iii, p. 43, p. 24 *truailhead*, p. 25, l. 27 *cum truailnidh*.

<sup>6</sup> The form *uinegir* is also found 482.3.



uišī = uisgi 416.31.	3l-i = easlainti ( <i>passim</i> ).
ullīn̄ = ullmugad 453.38.	3l-id = easlaintid ( <i>gen. pl.</i> )
ullīn̄ = ullmuigid 429.1.	455.28.
urċ = urchoid 417.33.	
u <sup>u</sup> ċi = urchoidi 471.16.	.y. = (a) uigi, <i>pl. of og.</i>
	(b) <i>medially -uig-, dona</i>
3l- = easlan.	huigib.

## PLAN OF THIS EDITION

The method followed in preparing the Latin and Irish texts for the present edition has been described *supra* (pp. xxxiii, xxxviii, xl). The Irish translation, according to the original plan, was to have been printed facing the Latin text. Frequent discrepancies between the Irish and the Latin rendered this method of printing inconvenient. It was therefore decided to print the Latin text of each volume of the present edition after the Irish text. References to the corresponding pages of the Latin text are printed in the top inner margins of the Irish text. References to the corresponding lines of the Irish text are printed in the outer margins of the Latin text. References to the pages of 24 P 26 will be found in the outer margins of the Irish text. It had been hoped, during proof-correction, to insert more precise references to the relevant places in H (the source of the Irish variants), but the removal of H to

a place of safety for the duration of the war rendered this impossible.

It remains for me to thank those in charge of the libraries of Trinity College and the Royal Irish Academy for permission to make use of the manuscripts and books necessary for the preparation of this edition. And a special word of thanks is due to the printers who have shown great skill and patience in the performance of a very difficult task.

JAMES CARNEY

# REGIMEN NA SLÁINTE

(PAIRTEAGAL I-II)



## [REGIMEN NA SLÁINTE]

*In hoc autem opusculo quinque sunt partes* P 353  
*principales, .i. tuic co fuilid cūig phairteagail*  
*phrinncipálta annsan obair big so do thinnsgnus:*  
an *cēd-phairteagal* dīb dona neithib tic roim  
riaglachaib *regimen* na slāinti; an *dara pairteagal* 5  
do riaglachaib *regimen* na slāinti do-gabur ō na  
neithib nādūrda; an *treas pairteagal* do riaglach-  
aib *regimen* na slāinti do-gabur ō na neithib  
nach nādūrda; an *ceathramad pairteagal* do  
riaglachaib *regimen* na slāinti do-gabur ō na 10  
neithib atā a n-aigid na nādūire; an *cūigead*  
*pairteagal* d'innstruimintib ēigin gnāthuiginid a  
coimēd na slāinti.

Et connumaid an *cēd-phairteagal* dīb so dā  
*chaibidil*: an *chēd-chaibidil* d'ēigintus *regimen* na 15  
slāinti; an *dara caibidil* dā innisin cad is slāinti  
ann.

An *dara pairteagal* atāit *seacht* caibidleacha  
ann: an *chēd-chaibidil* dīb dona riaglachaib  
do-gabur ōn choimplex nādūrda co huilidi; an 20  
*dara caibidil* dona riaglachaib do-gabur ōn ēgosg;  
an *treas caibidil* dona riaglachaib do-gabur ōn  
aīs; an *ceathramad caibidil* <sup>1</sup>dona riaglachaib<sup>1</sup>

<sup>1</sup>—<sup>1</sup> sic H; i n-easnamh P.

do-gabur ōn tuitim *nādūrda* ; an *cūigead* caibidil  
 25 dona riaglachaib do-gabur ōn aibic ; an *seisead*  
*caibidil* dona riaglachaib do-gabur ō ēgsamlacht  
 na mball ; an *seachtmad* caibidil do riaglachaib  
 dīsle an ēgoisg bannda.

An *treas* pairteagal atāit *sē* caibidleacha *fichead*  
 30 ann: an *chēd-chaibidil* dona riaglachaib do-gabur  
 do leith na ndūl teagmus co *fuirimeallach* don  
*chorp* daena ; an *dara* caibidil do thshaethur ; an  
*treas* caibidil don choimilt ; an *ceathramad* caibidil  
 don fhothragad ; an *cūigead* caibidil don  
 35 choimriachtain ; an *seisead* caibidil do na neithib  
 ithtear ⁊ ibthea co generālta ; an *seachtmad*  
*caibidil* don chodlad ⁊ don neam-chodlad ; an  
*t-ochtmad* caibidil d'aicīdib na hanma ; an *naemad*  
*caibidil* do *cheathra*<sup>1</sup> haimsearaib na bliadna ; an  
 40 *deachmad* caibidil dona grānaib dā ndēntur in  
 t-arān ; an *t-aenmad* caibidil *dēg* dona potāitsib ;  
 an *dara* caibidil *dēg* dona torthuib ; an *treas*  
*caibidil dēg* dona praiseachaib ; an *ceathramad*  
*caibidil dēg* dona prēmuib ; an *cūigead* caibidil  
 45 *dēg* don fhungus ; an *seisead* caibidil *dēg* do  
 thrufulus ; an *seachtmad* caibidil *dēg* dona  
 feōlannuib ; an *t-ochtmad* caibidil *dēg* dona hiasguib ;  
 an *naemad* caibidil *dēg* do na<sup>2</sup> himurcachaib na  
 n-ainmintid ; an *ficheadmad* caibidil dona blasaib ;  
 50 an *t-aenmad* caibidil *fichead* dona deochaib ; an  
*dara* caibidil *fichead* dona hēdaighib ; an *treas*

<sup>1</sup> ls. 4 ⁊ n ós a chionn.

<sup>2</sup> sic an dá ls

*caibidil fichead* don droing lērb āil beith 'na mbeathaid co fada; an *ceathramad caibidil<sup>1</sup> fichead* do l[u]cht an tsiubail; an *cūigead caibidil fichead* do lucht tsibail in mara; an *seisead caibidil fichead* dona comtshuigighib ⁊ dā ngnāthugad. 55

An *ceathramad pairteagal* atāit *cūig caibidleacha* ann: an *chēd-caibidil dīb* don droing atā ullam chum tuitme a n-easlāinti; an *dara caibidil* dona neithib choimēdus ōn phlāid sinn; an *treas caibidil* 60 dona neithibh choimēdus ōn neim sinn; an *ceathramad caibidil* don droing bīs ag ēirgi a heaslāinti; an *cūigead caibidil* don gnāthugad.

An *cūigead pairteagal* atāit *naī caibidleacha* ann: an *chēd-caibidil dīb* don chuislinn; an 65 *dara caibidil* don<sup>2</sup> fhāsadaire; an *treas caibidil* do shangis sugi; an *ceathramad caibidil* dona poncaib; an *cūigead caibidil* don leigeas lagthach; an *seisead caibidil* don sgeathraig; an *seachtmad caibidil* don chlisteri; an *t-ochtmad caibidil* dona 70 gaeithib meala; an *naemad<sup>3</sup> caibidil* don phisairium.

## [AN CÉD-PHAIRTEAGAL]

### AN CHĒD-CHAIBIDIL.

#### D'ĒIGINTUS REGIMEN NA SLĀINTI

*Quod regimen sanitatis sit nisisarium, .i. is ēigin duit dā shligid* do beith agad chum dearbtha

<sup>1</sup> sic H; i n-easnamh P. <sup>2</sup> sic H; P do. <sup>3</sup> P .10. H .9.

- 75 *regimen na sláinti do beith éigintach. An chéid-*  
*tsligi dīb do-gabur ī ō ēgsamlacht an chuirp*  
*daena. Ōir atā corp in duine ēgsamail so-*  
*chlaechluighthi ar son nach coimēdann sē in*  
*comshuigiugad fuair sē ō thosaigib a choimplexa.*
- 80 Ōir is ē is adbur dār corpuib-ne dā sperma atā  
*fliuch silteach 7 fuilingtheach co mōr : ōir is urusa*  
*gnīm do dēnam ar an flichideacht. Ōir is ōn dā*
- P 354 *sperma sin maille rē fuil mīsta na mnā geintear*  
*na boill 7 na spiraid 7 an teas rē n-abur innátus*
- 85 (i. ōn rann is reime 7 is corparda geintear na boill,  
 7 ōn rann is sēime geintear na spiraid ) et ar an  
 adbur sin do baramail drong éigin gurab sēime 7  
 gurab pōireamla sperma an fhir nā sperma na  
 mnā nō an fhuil. An fhuil mīsta immorra, inntaigth-
- 90 ear a spiraid hī comprāidigthear risin craidi 7  
 risna ballaib eile mur do-nīthear an phrēm risin  
 ngēig, ōir mur geintear an gēg as in prēm is mur  
 sin tairrngius an craidi 7 na boill eile a mbunāit  
 dīleas ōn spirad so. Et trē mur atāit adbair ar
- 95 *corp 7 ar mball fuilingtheach go mōr ar son a*  
*lāibeamlachta 7 a flichideachta, 7 sinne ar n-ar*  
*ngeineamain a crīch dēginaid na lāibimlachta*  
*7 na flichideachta sin, nī hingnad a rād co fuilmid*  
*fuilingtheach gu mōr ; ōir nī fhuilmid mur atāit*
- 100 *na clocha 7 na mitaill nach ēidir do dīsgailead*  
*acht rē haimsir fada. Agus do fhoillsigmur*  
*leath-a-tuas dīn co fuilid ar cuirp sochlaechluighthi*  
*innus gurab urusa leō tuitim leath-amuidh do*



*thearmannachaib* dīse na *slāinti* : ⁊ ar an adbur sin  
rigid a leas an *regimen* ⁊ an coimēd dā ngairthear 105  
*regimen* na *slāinte*.

Et nī *fhuil* an *regimen* so na *slāinti* ēigintaig<sup>1</sup>  
innus co saerfad sē ō bās sinn. Acht atā se tarbach  
co *speisialta* ar son dā *shocomlacht* : an *chēd-*  
*shocomlacht* dīb ar eagla cnaīti imurcaidi na 110  
*flichideachta* prēmamla ; an *dara* *socamlacht* d'eacla  
*morgaid* na *leannann*. Ōir dā *seachránaidthear*  
annsa *regimen* fēdtur an *fhlichideacht* *nādūrda*  
sin do *chnaī*, mur *theagmus* a lucht an *tslaethair*  
*mōir* ⁊ do lucht an *trēiginuis*. Et fētur an *teas* 115  
*rē* n-abur innatus do *mūchad* mur *theagmus* don  
droing *caithius* *mōrān* ⁊ do-nī *comnuide* *mōr*.  
Et fētur *morgad* ⁊ *fiuchad* do *theagmāil* isna  
*leannaib* mur is follus annsna *rēdaib* *rannchuididius*  
*rē* *teas* eachtrannach ⁊ *rē* *flichideacht* *aicīdig* 120  
*deathmair*, ōir atāit na *neithe* so *imchubaid*  
*chum* *morgaid* ⁊ *chum* *fiuchtha* do *gabāil* *chucu* ; ⁊  
*foillseōchmaid* sin nī as fearr annsa *proces*. Et  
is mur so as follus an *chēid-tshligi* do *beith* tarbach  
do *leanmuin* *luirg* *regimen* na *slāinti*. 125

An *dara* *sligi* d'*fhoillsiugad* na *neithead* do-  
gabur ō ēgsamlacht na *neithead* *nach* *nādūrda*,  
ōir ni *fhuilid* ēgintach dār *corpaib* uile, mur  
atāit so : .i. *bīad*, ⁊ *deoch*, ⁊ *aēr*, *folmugad* ⁊ *līnad*,  
*codlad* ⁊ *neam-chodlad*, *cumsanad* ⁊ *cumsgugad*, 130  
⁊ *aicīdi* na *hanma* ; ⁊ as *rū* so *adearar* na *neithe*

<sup>1</sup> sic an dá ls., leg. *ēgintach* ?

*nach nādūrda* ar son co teagmann do duine gnāthugad maith *nō* olc innta so ; ⁊ ar an adbur sin teagmaid do duine seachrān innta *nō* oibriugad  
 135 co *dīreach* ; ⁊ ar an adbur sin rigmid a leas ealada a timchill gnāthuigthe na neithead sin. Ōir is amlaid atā an ealada ag labairt dona neithib dā teagmann seachrān *nō* oibriugad <sup>1</sup>*dīreach* ;  
 140 ōir is *ēidir* lē n[each] seach[rān]<sup>1</sup> do dēnum a ngnāthugad bīd ⁊ digi, ⁊ mur sin dona neithib *eile* ; ⁊ is *ēidir* leis gnāthugad *dīreach* do beith aigi annsna neithib *cēdna*. Ar an adbur sin is tarbach do duine ealada do beith aigi do sheachna an droch-gnāthuigthe ⁊ do leanmuin an gnāthuigthe  
 145 maith.

## AN DARA CAIBIDIL

### DĀ THUICSIN CAD AS SLĀINTI ANN

*Ad sciendum quid sit sanitas, .i. dā thuicsin* cad is slāinti ann ⁊ cā mēid mod a n-abur ī, ōir nī hurusa an tslāinti do choimēd muna tuicthear cā mēid mod ō n-abur ī ; <sup>2</sup>et ar in adhbur sin  
 150 abrum ar dūs cad is slāinti ann ⁊ an dara huair cā mēid modh ō n-abur ī.<sup>2</sup> Et nī thabramaid  
 P 355 dār n-aire acht labairt do shlāinti an duine amāin,

<sup>1</sup>—<sup>1</sup> An méid seo scríobhtha ar bhárr an leathanaigh— an méid idir lúibíní as H toisg é beith do-léigthe i P.

<sup>2</sup>—<sup>2</sup> An méid seo ó H (comhartha i P gur fágadh rud éigin ar lár).

*nō* na neithead ele tic *chum gnāthuigthe* an duine. *Ōir* dligid *gach* aen-duine beith slān *chum oibrigthe*  
*gnāith* do *dēnum* gan *gortugad mothuigtheach*; 155  
*ōir* is uime adearar an tshūil do beith slān an  
uair *fhēdus* sī *gnīm gnāthach* an *fhēghtha* do  
*dēnam* gan *gortugad mothuigtheach*; ⁊ a chus-  
*mailius* sin as intuicthi dona *ballaib eile*. Et ar  
an adbur sin *adearmaid* gurab eadh is *slāinti* ann 160  
*aentshuigiugad maith* an *chuirp daena* *trē*  
*ngnīmaiginn* ⁊ *trē fuilnginn* an *gnīm nō* an fulang  
do tidlaicead *dō* do *rēir nādūire* gan *gortugad*  
*mothuigtheach*. Et as é an *suigiugad* so atā co  
*bunāiteach* ⁊ ar *tūs annsna ballaib* homogenia 165  
*nō annsna ballaib comchusmaile*, mur atā an  
*fhcōil* ⁊ in *cnāim* ⁊ a *cusmaile*. Et *gairthear*  
*cudrumacht* <sup>1</sup>na *ceathra cēd-chāilead*<sup>1</sup> de so, mur  
atā *teasaideacht* ⁊ *fuaraideacht*, *flichideacht* ⁊ *tir-*  
*maideacht*; ⁊ is *ōn chudrumacht* sin *ēirgius* an 170  
*tslāinti chomchusmail* ⁊ is *coimplex* ī.

*Tuillead*: an *comshuigiugad maith* is *slāinti*  
do-gabur annsna *ballaib ētomogenia*<sup>2</sup> amāin *nō*  
*oificeacha*; ⁊ do-gabur ē annsa *lāim*, *nō* annsa  
*chois*, ⁊ annsan *inchinn*, ⁊ annsa *chraidi*. An 175  
*tslāinti* so *nī cudrumacht teasaideachta* *nā*  
*fuaraideachta*, *flichideachta* *nā tirmaideachta*, amāin  
ī, acht *cudrumacht cāilideachta* na *mball mbeac*  
⁊ na *figrach* ⁊ na *suigighthi*. Ar an adbur sin

<sup>1</sup>—<sup>1</sup> H na .4. caile.

<sup>2</sup> sic H; P *etmogenia* agus o scríobhtha ós cionn na t.

180 nī lōr comad ēidir leisin cois nā leisin lāim a  
 hoibriugad gnāthach do dēnum gan gortugad  
 mothuigtheach, an coimplex do beith measurda do  
 rēir mur do-gabur ō chudrumacht na teasaideachta  
 7 na fuaraideachta, na flichideachta 7 na tirmaid-  
 185 cachta, acht is ēigin don lāim faris sin cāil  
 dleistinach do beith aici 7 figair dleistinach 7  
 suigiugad dleistinach, 7 suigiugad crīchnuigthe do  
 mēruib; ōir cōirighear na boill orgānta ō na  
 ballaib cusmaile, 7 ticid siat uatha mur sin, 7  
 190 tic slāinti na mball orgānta ō shlāinti na mball  
 comchusmail. Ōir atā an corp uile arna chōrugad  
 ō ballaib ēgsamla comchusmaile 7 orgānta, 7 is  
 inta so do-gabar an tslāinti co huilidi fā deōig.  
 Ar an adbur sin gan qunntabairt is ō chom-  
 195 chlaechlōd na n-uile ball, nō ōna comaentugad,  
 mur atāit na boill phrincipālta 7 na boill nach  
 prinncipālta 7 na mball aenda 7 na mball orgānta,  
 tic slāinti in chuirp co huilidi. Mās ead iarthur  
 chum slāinti an chuirp co huilidi commēdugad  
 200 na mball comchusmail 7 cudrumacht na mball  
 orgānta 7 inannus an gach nī dīb. Ar an adbur  
 sin is follus cad is slāinti ann, ōir as ē a regimen  
 do-bērmaid dār n-ūig.

205 *Nunc autem*, .i. is cōir dūin anois a innisin cā  
 mēd mod ara n-abur an tslāinti an mēid beanus  
 sī rēnar n-adbur. Mās ead as intuicthe dūin  
 nā bī slāinti an duine annsna neithib do-roinnti;  
 7 foillsigid sin ar tūs; ōir dā mbeith slāinti

an duine annsna neithib do-roinnti do bud ēigin  
 dūin fuirceadal sīraidhi an fhulaing d'fhaghbāil, 210  
 mur mīnidius Galen annsa chēid-leabur do Regimen  
 na Slāinti<sup>1</sup> ag labairt do mōrān do ballaib dō  
 nach inann slāinti. Mur is follus co fuil coimplex  
 ēgsamail ⁊ comshuigiugad ēgsamail ag na ballaib,  
 do rēir chonsiquens<sup>2</sup> atā slāinti ēgsamail acu ; 215  
 ⁊ is rēsūnta sin, trē mur atā oibriugad ēgsamail  
 acu, oir foillsigid an t-oibriugad ēgsamail an  
 coimplex do beith ēgsamail. Agus is follus an  
 nī cēdna don lucht tuicius ēgsamlacht na n-aes ;  
 oir nī hinann slāinti na macām annsan aīs macānta 220  
 ⁊ annsan aīs oīg, oir is do rēir atharraig na haīsi  
 athraigius in coimplex : mās ead, do rēir  
 chonsiquens, athraigid an tslāinti. Et a chusmai-  
 lius sin do na ballaib ēgsamla, co rigid a leas  
 regimen ēxamail, mur is follus anar ndiaig. Agus 225  
 ar an adbur sin nī hinann slāinti moch-thrāth  
 ⁊ am easbartain, oir atāit ar cuirp-ne a claechlōd  
 chontinōideach agā fuil slāinti nach inann ⁊ an  
 chēd-shlāinti. Dā rēir sin nī fhuil sin do-roinnti.  
 Agus is follus sin o ēgsamlacht na n-ēgusc ; oir 230  
 is slāinti ar leith atā ag an fear ⁊ slāinti ar leith ag  
 an mnaī. Et is follus a chusmailius sin o ēgsam- 230 P 356

<sup>1</sup> *Qua nimirum sententia perpetuam passionem obiter imprudentes invehunt, disputantque de re aut nunquam plane visa in animalis corpore, aut si quando visa est ne minimum quidem tempus durante.* (Gal. De Sanitate Tuenda. lib. I. cap. V. ed. Kuehn.).

<sup>2</sup> P ons le líne ós a cionn ; H consiquens.

lucht an rēgiōin ; ōir atā slāinti ar leith ag Sglau  
 nach fuil ag na fearaib gorma. Et is follus an  
 235 nī cēdna ō ēgsamlacht an choimplexa nādūrda ;  
 ōir na daïne agā fuil coimplex ēgsamail atā slāinti  
 ēxamail acu : ar an adbur sin as slāinti ar leith  
 atā ag fear leanna ruaid ō shlāinti fhir leanna  
 finn<sup>1</sup>, ⁊ slāinti ar leith ag an duine measurda ō  
 240 shlāinti an duine ainmeasurda. Dā rēir sin is  
 mōr an leithid atā ag an tshlāinti : gid eadh  
 fēdtur aēn-shlāinti do beith nī as fuirfi nāid na  
 slāinti eile, mur atā slāinti an chuirp measarda  
 annsa gnē daena, ⁊ nī<sup>2</sup> sheasmuiginn an tshlāinti  
 245 sin annsa nī do-roinnti.

### AN DARA PAIRTEAGAL

DO RIAGLACHAIB REGIMEN NA SLÁINTI DO-  
GABUR Ō NA NEITHIB NĀDŪRDA

### AN CHĒD-CHAIBIDIL

DONA RIAGLACHAIB DO-GABUR ŌN CHOIMPLEX  
NĀDŪRDA

*Quoniam diuersorum hominum diuerse sunt  
complexiones totales, .i. na daïne atā ēgsamail  
atāit a coimplexa ēgsamail co huilīdi ; ōir nī hurusa*

<sup>1</sup> H finn.

<sup>2</sup> Tá comhartha scímhighthe ar an *i* i n-ait an tsínte  
is gnáth sa ls. seo ós cionn *i* nuair a thagann sé i n-aice  
*n* nó *u*.

do rēir muid dias do daīnib ar aen-shlāinti ⁊ a  
 coimplex inann co huilidi do rēir chēimi. Mās 250  
 ead do rēir chonsiquens, na daīne atā ēgsamail  
 dligid siat regimen ēgsamla<sup>1</sup> do beith acu : oīr  
 is trē neithib cusmaile bīs regimen na slāinti ;  
 oīr dā mbia *deichfir* idir choimplex nādūrda na  
 ndaīneadh ēgsamail is ēigin co coimēdfaidthear<sup>2</sup> 255  
*deichfir* a regimen na droingi sin. Et teagmaid  
 an nī cēdna sin co huilidi dā n-aburthar nach fuil  
 regimen na slāinti trē neithib cusmaile, mur  
 adearaid mōrān dona corpaib do thuit co mōr :  
 oīr na daīne atā a n-easlāinti nī dleagur regimen 260  
 trē chusmailius do thabairt dōib acht trē chon-  
 trārdacht ; oīr atāit siat ēgsamail, ⁊ is mur sin  
 bes regimen na droingi sin ēgsamail ; oīr nī rēsūnda  
 co coimēdfaidi na neithe ēgsamla (do rēir mar  
 atāit siat ēgsamail) o neithib inanna. Dā rēir 265  
 sin is o ēgsamlacht na coimplex nādūrda ēirgius  
 ēgsamlacht regimen na slāinti.

Et atāit naī coimplexa ann ; ⁊ is ē an cēd-  
 choimplex is ro-uaisle ⁊ is ro-mearda dīb. Agus  
 teagmaid tuitim ōn choimplex measurda sin a 270  
 n-ocht moduib ⁊ atāit a ceathair dīb sin aenda  
 ⁊ a ceathair comshuigighi. Na muid aenda  
*immorra*, mur atā, *teasaideacht*, ⁊ *fuaraideacht*,  
*flichideacht*, ⁊ *tirmaideacht*. Na muid chom-  
 shuigighi, mur atā, *teasaideacht* ⁊ *tirmaideacht*, 275

<sup>1</sup> H *regimen* egsamla ; P *regimen* egsa athruithe níos déanaighe go *regimen* egsamla slainti.

<sup>2</sup> H *coimetur*.

*teasaideacht* ⁊ *flichideacht*, *fuaraideacht* ⁊ *tirmaideacht*, *fuaraideacht* ⁊ *flichideacht*. Ar an adbur sin adeirim an tuitim atā a n-aithfhēgad measurdachta in me[a]dhaigthi co mbī sē do rēir  
 280 shinntens na ndaīneadh eagnuid ēigintach as<sup>1</sup> dā *chāilib* amāin. Gid eadh an tuitim atā *chum*<sup>2</sup> na measurdachta do rēir *chōra* as ēidir lē beith a n-aēn-*chāil* amāin. Et gairthear measurdacht do rēir *meadhuigthi* mur a mbīt na *ceathra* dūile  
 285 co haenda arna comthromugad mur so, .i. gan toscugad dūla acu tar a cēile *nō* a *chontrārda*. An measurdacht so *immorra*, atā sī docomail do rēir *nādūire*. Et timairethear as so an *cumusca* ⁊ an nī *cumusca*, ⁊ do rēir *chonsiquens* as  
 290 timairethear in measurdacht atā 'na dīsleacht ag an nī *cumusca*.

Et bīth a fhis agad co mbī an tuitim do gnāth ō measurdacht an me[a]dhaigthi a dā *cāilib*. Gid eadh is ēidir tuitim ō measurdacht do rēir  
 295 *chōra* do beith a n-aen-*chāil* amāin a n-aithfhēgad na measurdachta so. Et gach uile nī atā annsa measurdacht sin atā sī tuitmeach a n-aen-*chāil* gnīmaig ⁊ a cāil ele *fhuingthig*. Mās ead an duine agā fuil coimplex *nādūrda*, co *nādūrda* is mō  
 300 thuitius sē co comthrom ō measurdacht an *meadhuigthi* a dā *cāilib*, mar atā, tuitim a *teasaideacht* ⁊ a *flichideacht*. Et ar an adbur sin gach

<sup>1</sup> *sic* an dá ls. cf. ó infra l. 322.

<sup>2</sup> *sic* an dá ls.



uile nī coimplex tuitid siat ōn *chomthromugad* so a dā cāilīb.

An measurdacht do *rēir chōra immorra* is measurdacht *dleistinach* do nī ēigin hī do *rēir ēigintuis* 305  
na gnee *nō* an [in]diuiduum, *nō* rainn na gnee *nō* rainn an [in]diuiduum. Uerbi *gratia*: ōir P 357  
atā aen-choimplex ag an duine do *rēir gnéé* nach  
ēidir leisin *fuirm* ndaena beith 'na *hēgmuis*. Et 310  
is mur sin do *chineadh rē* n-abur Sglauī 7  
Inniadaigh<sup>1</sup>, atā aen-choimplex acu leis nach  
ēidir leō beith 'na n-Innia[da]chaib<sup>2</sup> *nō* 'na Sglauī  
'na *ēgmuis*. Et mur an *cēdna* dā *gach* uile duine  
rannaidhi, atā aen-choimplex *dīleas* aigi nach 315  
ēidir leisin duine sin beith 'na *ēgmuis*. Et mur  
an *cēdna* tuicthear a coimplex rannaidhi in  
duine.

*Agus* maille *ris* an measurdacht so *chum* na  
cōra anus an tuitim ō measurdacht an 320  
me[a]dhuighthi: ōir an tuitim sin atā co *hēigintach*  
atā sī ō dā *chāilīb* mur adubramar. Gid eadh  
bīth tuitim ō meas[ur]dacht so na cōra a cāil  
aenda, 7 ar an cor *cēdna* bīd a dā cāilīb. Do  
*rēir* mur atāit siat ar tuitim mur so *nō* mur sūd, 325  
a cāil aenda *nō* a cāilīb comshuigighthi, mās ead  
rigid a leas *regimen* ar an mod so *nō* ar mod  
*eile*, mur atā, *regimen* coimēdach *nō* *regimen*  
treōraigtheach. Ar an adbur sin rig a leas *corp*  
measurda annsa gnē *daena* *rē* *regimen* coimēdach 330

<sup>1</sup> H *Inniadhaigh*.

<sup>2</sup> H *Innidachaibh*.

amāin, ⁊ rig a leas neithe glana comchusmaile  
in mēid beanus rē rann an *choimplexa nādūrda*.

Et cad ē in *corp* sin rē n-abar *corp* measurda,  
⁊ cia hiad na neithe adearar do beith cusmail  
335 gu glan don *chorp* measurda? Agus do-gabur a  
*fhis* so a *leabur* na sean-leagad. Et as in-*chuir*  
so sīs do-raiglean<sup>1</sup> . . . ⁊ co *speitsialta* oīr nī  
hē ar ngnōdhad<sup>2</sup> ann so sin do *thuicsin* acht co  
coimēdtuidi sinn anar *slāinti* ⁊ co rēm-*choimētfaidi*  
340 co dingmāla oīnar n-caslāinti. Mās ead *tuicim* co  
ndliginn an *corp* measurda annsa gnē *daena*  
*gnāthugad* dona neithib so atā glan amāin do  
rēir brīge ana leithēd sin do *chorp* in mēid bus  
ēidir ē: oīr atā a *fhis* againn co maith *nach* fuil  
345 aen-nī an mēide so cusmail don *chorp* measurda  
*nach* claechlúiginn é *nō nach* gluaisinn. Et  
[b]u follus mod *regimen* *speitsialta* an *chuirp* so  
leath-a-tīs dīn, mur a cuirfim riaglacha *speitsialta*  
follamnuigthi na *slāinti* do-gabur o na neithibh  
350 *nādūrda* ⁊ o na neithibh *nach nādūrda* ⁊ o  
ēxamlacht na mball.

As na rāitib so *immorra*, is follus co lōr na *cuirp*  
*thuitius* co *fiadnach* do *thuitim nādūrda* oīn  
measurdacht so *nach* rigid siat a leas *follamnugad*  
355 inann, oīr dā labram don *regimen choimēdach*, ⁊  
na *cuirp* do beith *teasaidi* measurda annsa gnē

<sup>1</sup> H *do-roighlean*. Is léir ón Laidin go bhfuil roinnt  
fhocal i n-easnamh annso.

<sup>2</sup> H *gnodhugad*.

*daena*, rigid siat a leas neithe teasaidi. Et rigid a leas na *cuirp fhuara* measurda neithe *fuara* measurda. Ar an adbur sin do-*chĩthear* go *rēsũnta* co coimēdtur na *cuirp choilearda* ana 360  
coileardacht fēin lē neithib atā coilearda do *rēir brĩge*, ⁊ is teó do *rēir brĩge* na neithe sin nāid na neithe lē coimēdtur coimplex an *chuirp* measurda.

Dā labram *immorra* don<sup>1</sup> *regimen choimēdach* 365  
⁊ *treōraigtheach* na *corp adubramar romainn* is mur sin is mō do-gēbam an *chũis* dār labramur, ōir nī rig a leas an *corp* measurda *rē regimen* *treōraigtheach* nā *rēm-choimēdach*, acht na *cuirp* atā ar tuitim co mōr, mur atāit, *cuirp* lucht 370  
*leanna ruaid* ⁊ *leanna finn*; ōir is iat rig a leas an *regimen* sin; ⁊ mās iat a leithēidi sin do *chorpuib* dob āil linn do *choimēd* ana tuitmib, do *thicfaidis* *mōrān* d'easlāintib uatha; ōir atāit siat *imchubaid* ōna *nādũir* *dĩlis chum* tuitme. 375

Ōir na *cuirp choilearda* atā ar tuitim annsa *dara cēim* a *teasaideacht*, coimēdtur iat lē neithib<sup>2</sup> *fuara* sa *chēid-chēim*. Mās ead *treōraigthear* iat lē neithib atā *fuar nīsa mō*, .i. lē neithib *fuara* sa 358  
*dara cēim*; ⁊ nī bia a leithēid sin do *threōrugad* 380  
*leath-amuith* do *thearmannachaib* an *choimplexa* coilearda, acht leath-astig do *thearmannachaib* tuitme an *choimplexa* sin. Agus mar adubramar

<sup>1</sup> sic an dá ls.

<sup>2</sup> ls. *le neithibh le neithib*.

don tuitim choilearda tuicthea a chusmailius  
 385 sin dona tuitmib *eile* atā aenda *nō* comshuigighi.

Et curthar sīs do raidlean cad as cēim ann ⁊  
 cinnus gabur desding<sup>1</sup> na *ceathra* cēiminn ōn līaig.

### AN DARA CAIBIDIL DON DARA PAIRTEAGAL

DON REGIMEN DO-GABUR Ó ĒGSAMLACHT AN  
 ĒGOISG

*Sicut diuerse complexiones indigent diuerso  
 regimine*, .i. mur atāit na coimplexa *ēxamail*  
 390 rigid a leas follamnugad *ēxamail*; ⁊ is mur sin  
 atāit na hēgoisg *ēgsamail*, .i. do-nī an t-ēgusc  
*ēxamail* an coimplex *ēxamail*. Ōir as teō ⁊ as  
 tirma na fir, ⁊ is fad-shaeglaigi ⁊ is mō do rēir  
 chainndiachta ⁊ as treisi ⁊ is glica iat nāid na mnā  
 395 annsa gnē *daena*, gibē innus a mbīt siat annsna  
 gnēithib *eile* ana teagmann an t-ēcusc bannda  
 nīsa mō ⁊ nīsa treisi ⁊ nīsa teō nā an t-ēgusc  
 fearrda, mur as follus annsna hainmintib beirius  
 a cuid ar ēigin do nach laibeōram anois. Mās ead  
 400 tuigim astu so na neithe atā follus a rāitib na  
 ndaīneadh eagnuid, adeir gurab teō ⁊ gurab  
 tirma na fir annsa gnē *daena* nāid na mnā, ⁊  
 gurab fuairc ⁊ gurab *flich*i na mnā, ⁊ gurab luga  
 a cuirp nāid cuirp na fear. Ōir is teō ⁊ is tirma ⁊

<sup>1</sup> H *disding*.

is measurda an fear nā an bean, ⁊ is mō fhēdus 405  
 beith measurda, mās ead, do rēir *chonsiquens*,  
 dligid siat regimen ēxamail dā coimēd. Mās  
 ead, as follus astu sin co n-iaruid coimplexa ēxamla  
 na n-ēgusc ēxamail regimen ēxamail coimēdach  
 ⁊ rēm-choimēdach. 410

*Agus* as follus an nī cēdna so ō ēxamlacht an  
*chomshuigigthi* ⁊ na n-oibrighid ; ōir is comshuig-  
*iugad* ar leith atā ag na mnāib ō na fearaib  
 ar son co fuilid boill imda annsna mnāib nach  
 fuil annsna fearaib ; ōir atā an maclac ⁊ an 415  
 muinēl annsna mnāib nach fuil annsna fearaib, ⁊  
 an tslat *fhearrrda* annsna fearaib ⁊ nī *fhuil* annsna  
 mnāib. Ar son *geineamna* an bainne [an chích]<sup>1</sup>, ⁊  
 nī *chum* na criche sin amāin atā sī annsna fearaib  
 acht *chum* maisi, ⁊ do choimēd teasa an *chraidī*, 420  
 ⁊ ar an adbur sin is mō cīgi na mban nā cīgi na  
 fear. Tuillead, .i. bīth an toirrcheas ⁊ an t-inad  
 rē n-abur bartorion ⁊ folmugad na fola mīsta  
 isna mnāib, ⁊ nī bī isna fearaib. Tuillead, .i.  
 bīd oileamain na leanam mbeac isna mnāib. 425  
 Et trīt sin iarmaid riaglacha speisialta ēxamla  
 ar regimen an ēgoisg bannda nach iarthur san  
 ēgusc *fhearrrda*. Et iarmaid fōs regimen coimēdach  
 an maclaic ⁊ a muinīl, ⁊ regimen rēm-choimēdach  
 a flux ainmeasurda ⁊ a fostōg<sup>2</sup> ainmeasurda na 430  
 fola mīsta. Et rigid a leas na cīgi regimen

<sup>1</sup> Níl na focail seo i n-aon cheann desna lss.

<sup>2</sup> H *fastog*.

coimēdach ⁊ rēm-choimēdach do geineamain bainne innta. Rigmid a leas fōs regimen do choimēd na mban torrach, ⁊ do chungnum <sup>1</sup>imā toirrcheas<sup>1</sup>  
 435 do breith ⁊ d'oileamain na leanam, nach reagur a leas rē haen-nī acu a regimen na fear. Gid eadh, d'fhoirbthiugad na healadna, is maith aenchaibidil speitsialta laibērus don adbur so amāin,  
 P 359 ⁊ [b]u follus so co lōr don taib thīs dīn ; ⁊ beidh<sup>2</sup>  
 440 caibidil do riaglachaib regimen dīlis an ēgoisg bannda, do rēir mur deiligius sé ōn ēgusc fhearra, ⁊ ar an adbur sin bus<sup>3</sup> follus c̄xamlacht an regimen a hēgsamlacht an ēguisc.

### AN TREAS CAIBIDIL

DO RIAGLACHAIB IN REGIMEN DO-GABUR ŌN AÍS ⁊ AR TŪS DO REGIMEN NA NAĪGIN

*Consequenter ponende sunt regule generales*  
 445 *regiminis sanitatis*, .i. as inchuir ana diaig so riaglacha generālta regimen na slāinti do-gabur ō ēgsamlacht na n-aes. Ōir as ī an aīs naīginda an chēd-aīs dīb, mās ead abram ar tūs riaglacha regimen slāinti na naīgin atā a crīch dēiginaigh  
 450 na hēgcudrumachta.

Mās ead abram gurab inchuir a[n] naīgin sin

<sup>1-1</sup> H *an toirrcisa*.

<sup>2</sup> lss. *b7* (le comhartha séimhighthe ós cionn an ⁊).

<sup>3</sup> *sic* (ls. *b3*).

tair ēs a breithi a n-uisgi te measurda, innus nach claechlōchaidi a chorp<sup>1</sup> ō fhuaraideacht an aēir, nō ō thosgugad mōr na teasaideachta; ōir in salcur <sup>2</sup>bīs a' leanmain<sup>2</sup> de ōn maclac, glantar 455 é ōn uisgi the. Et adērmaid so amāin chugi sin gurab ingabāla a[n] naigin a n-inad chusmail risin maclac in mēid bus ēidir é; ōir is dona hurchōidib mōra in claechlōd obann. Et ar an adbur sin nī dleagur ar aen-mod fothragad uisgi 460 fhuair dōib tair ēs a mbreithi mur do gnāthuigidur drong dona barbarchuib, acht fothragad uisgi glain, te, measurda, cusmail rē teasaideacht an maclaic; ōir do-chiamaid iat maille rē dearbad co ro-minic a' fāiltiugad annsa fothragad sin. 465

Et dlígmíd a n-imlicāin do cheangal, 7 gan a cheangal co ro-fhada innus nach beith sē mōr acht beith dead-maiseach, 7 nach bia sē ro-gearr innus nach beith sé nīsa luga nā mur as ēigin. Et nī dlíginn an ceangal sin beith ro-chruaid nā 470 ro-boc, innus nā tuitead sē nī bud luaithi nā nī bud moilli nā an chōir. Et dlígid an ceangal sin beith do shnāth olla gan beith ro-chruaid. Agus tair ēs gearrtha an imlicāin crotur pūdur mirra, nō masdix, nō sangis draconis ar an imlicān, nō 475 a cusmaile.

Agus adearaid drong dona sean-dāinib co

<sup>1</sup> H corp. P cuirp.

<sup>2-2</sup> H bis a lenm- de. P a lenm- de (bis om. : acht doh fhéidir freisin P a léigheamh mar a leaninn de).

ndleagur *pūd*ur salainn arna brisid go ro-min do  
*chrothad* ar *corpuib* na droingi sin ; *ōir* is tarbach  
 480 an *crothad* sin do *chalmugad* na mball, innus  
 nach gortaigir iat *ō* na *neithib* *fuirimeallacha*  
*theagmus* *dōib*, mur *atā*, *teas*, *nō* fuacht, *nō* a  
*cusmaile* ; *ōir* *bīth* a *croicinn* daingin<sup>1</sup> *neam-*  
*fhoāmaigtheach*<sup>2</sup> uaid sin, ⁊ *cnaitear* na *fliuchada*  
 485 *neam-glana* ⁊ *imurcacha* an *chroicinn* uaid, *ōir*  
 is *follus* *dūin* co *mbī* *mōrān* *dīb* sin innta.

Gid eadh, *atā* ag an *tsalann* *ōna* *nādūir* *fēin*  
 baill na *naigin* do *chrēchnugad*<sup>3</sup> ; ar an *adbur*  
 sin a *n-inad* an *tshalainn* annsna *hinmīnīb*  
 490 so *adubramar* *romainn*, *gnāthuigid* *drong* *dona*  
*heagnuidibh* *ola* an *toruid* *rē* *n-abur* na *measōga* ;  
*ōir* *calmuigthear* na baill *uaiti* sin ⁊ *tirmuigthear*  
 na *fliuchada* ar mod *ēigin* *uaiti*, ⁊ *nī* *chrēchnaiginn*  
*sī* na *boill*. Et as *rēsunta* an *ola* so *dona* *naiginaib*  
 495 *atā* *te* ⁊ *tearc* go *mōr*, mur *atā*, *lucht* *leanna*  
*ruaid* ⁊ *fola* *deirgi* ; *ōir* *atāit* a *mbaill* sin *tearc*  
 go *mōr* ⁊ *fuilingtheach* co *ro-mōr*. Agus *nī* *mar*  
 sin *dona* *naiginaib* *atā* a *crīch* *dēiginuid* na  
 measurdachta, *ōir* *atā* *tarba* *mōr* *aigi* *dā* *dēnam*  
 500 *innta* so. Et *mad* *naigin* *leanna* *finn* iat *dligid*  
 a *salann* *beith* *gēr*, *teasaidi*, *tirim* ; ⁊ *mad* *naigin*  
*leanna* *duib* iat *dligid* a *salann* *beith* *teasaidi* ⁊  
*gan* *beith* *tirim* gu *mōr*.

<sup>1</sup> P *daigin* ; H *daingin*.

<sup>2</sup> H *neam-foammaigtheac*.

<sup>3</sup> P. *cresnugad* (*om.* líne ós cionn na s) ; H *cuirtear* *ēcht*  
 i gcéill le líne ós cionn na r.



Tuillead, dleagur a lamannān d'fhāsgad innus  
comad usaidi in fual d'fhāgbāil. Et ainnsēin 505  
osgailtear a srōna ma'ille *rē mēr beac* ar nach  
bia tosgugad ingin tar an feōil. Agus sūigid P 360  
pearsa dochraid a srōn co mīn, ⁊ glantur puill  
na cluas lē *mēr beac* ar a mbia inga mael, ⁊ sīntear  
a lāma ⁊ a *mēr* uile, ⁊ filltear a sliasta ⁊ a colpuidi, 510  
⁊ tarraingthear co mīn mur so ⁊ mur sūd iat.

Et as indēnta fothragad gach lae don naigin  
fā dó. Agus nā bīth a gaile lān do bainne ac  
dul *chum* an fhothraigthi, ⁊ oiltear ana diaid sin  
a cēdōir ē ; oir mur dligid na daīne lāidiri saethur 515  
do dēnum roim an mbiad, is mur sin dligid na  
naigin atā arna ngeineamain co nua, leis *nach*  
ēidir saethur do dēnum, fothragad do dēnam  
roim an lachtugad ; oir dā mbia a ngaile lān do  
bainne truailtear a ndileagad ōn fhothragad, ⁊ 520  
geintir dūinti ana taebuib.

Agus mar an cēdna fāisgthear a sgairt chlēib  
innta, ⁊ geintear cosachtach ⁊ sgeathrach gnāith.

Mās ead na neithe atā urchōideach cusmail rū  
sin as intseachanta iat isna daīnib geintear<sup>1</sup> gu 525  
nua. Agus nī dleagur fothragad do dēnum dōib  
a huisgi a mbī *nādūir* mianamail mur atāit so .i.  
uisgi ailime ⁊ uisgi raibi<sup>2</sup> ⁊ uisgi sailti, acht dligid  
sē beith d'uisgi tobair glain, ⁊ ē ag rith *chum*  
na hairdi soir ar *talam* gainmeach gan beith 530

<sup>1</sup> geintear scríobhtha san imeall.

<sup>2</sup> T raibhe.

clochach nā lāibeamail, ⁊ ō shlēibtib, ⁊ gan chumdach air ōn aēr, ⁊ é arna shuigiugad a fiadnuise na grēine, ⁊ gan blas air, ⁊ substaint shēim aigi, gan recidens do beith aigi, ⁊ comad urusa a thēgad  
 535 nō a fhuarad.

Agus connuimthear anusa fothragad iat nō co tinnsgna a feōil deargad ; ⁊ dēntur a ceangal co deag-maiseach ; ⁊ nī dliginn an ceangal beith ro-chruaid d'eagla an fhāsta do thoirmeasc nā  
 540 ro-bog ar eagla co mbeith suigiugad a mball co neim-dleistinach. Agus nī dligid na hēduighi ana ceangailtear iat beith fuar. Agus mad follus peacugad comsuigigthi a n-acn-ball acu do leith na figrach nō an tshuigigthi nō na cāilideachta  
 545 nō na caindiachta, ceartaigthear sin an mēid bus ēidir agā ceangal a ndiaig an fhothraigthi.

Ana diaig sin taburthar bainne dō nō co codla sē ; ⁊ dā teagmad nā bud āil leis codlad lena cīg siublaigthear maille rē canntaireacht binn ; ⁊  
 550 muna codla sē lē ceachtar dīb sin sgailtear an cris ceangail dā gach taib. Agus sduidērad<sup>1</sup> a banaltra roim gach uile nī nach beith a ēdaighi salach ; Et as ī in mēide so dleagur a sgailead an gach lā nādūrda, .i. in mēid do-gabur a ēdaighi  
 555 salach faī.

Agus dleagur bainne do thabairt dō a ndiaig a fhothraigthi do gnāth, ⁊ ana diaig sin a ēdaighi do chlaechlōd. Et dā faicim gu sūiginn sē an

<sup>1</sup> Is. *sduid* + *er*-nod + *γ*.

bainne co *dleistínach* tuigim as sin gnáthugad a  
 oileamna co fada nō go gearr. Ōir is do rēir a 560  
 riachtanuís a leas dleagur a n-oileamain ; ōir is  
 sia an aimsear iaraid na naīgin ōga *chum* a  
 n-oileamna, 7 *chum* a fothraigthi, 7 *chum* codalta,  
 7 *chum* na n-ēduigid salach do *chlaechlōd* nā an  
 drong *eile* acu. 565

*Agus* nī reaguid a leas co hōg biad *eile* acht  
 bainne, ōir do-nī sé inad bīd 7 digi dōib. *Agus*  
 as ē bainne a *māthar* bainne as imchubaidi dona  
 naīginuib ; ōir bīth an bainne sin arna geineamain 570  
 ō *fhuil* ro-*chusmail* risin fuil dob adbur geineamna  
 7 oileamna don naīdin. Mās cad, as *fīr* a  
 rād gurab ro-maith an oileamain dōib bainne a  
*māthar* ; 7 is amlaid tuicthear sin 7 an *māthair* do  
 beith slān 7 regimen imchubaid do rēir mur iarus  
 gnīm na h-oileamna 7 an tī oiltear. 575

Et dā teagmad nā bud tualaing nō nā bud āil  
 lena *māthair* a oileamain, togthar banaltra *thslān*  
 ele *chugi* agā mbia coimplex *maith* 7 aīs *fhoirbthi*,  
 7 a beith daid-bēsach, 7 a dath a' claed *chum*  
 duibe, 7 *cuisleanna* fairsingi aici 7 muinēl *reamur*, 580  
 7 ucht *leathan*, 7 *cīgi* gan beith feōlmur gu mōr 7 P 361  
 gan mōrān do *chuisleannaib* laga orra ; 7 nā bīth  
 a mbainne roi-reamur nā ro-*shēim*, 7 *corp* geal do  
 beith aici, 7 bainne deag-blasta dead-balaid do  
 beith aici, 7 gan beith ro-gar d'aimsir an toirrchis<sup>1</sup> 585  
 nā ro-fhada uaid. *Agus* mad ēidir banaltra

<sup>1</sup> P an toirrc3 ; H an toirrcisa.

d'fhagbáil beas cusmail do regimen 7 do choimplex  
 rēna mǎthair don leanum, 7 na cuingill so  
 adubramar do beith aici, as intogtha mur banal-  
 590 trainn í.

Et bud follus don taib thīs dīn regimen maith  
 na banaltrann 7 a cīch, 7 cinnus coimēdtur 7  
 ceartaigthear 7 mēduigthea an bainne innta ; 7  
 do-gēbthur sin mur a curthar regimen coimēda  
 595 na slāinti do-gabur ōn ēgusc bannda do rēir mur  
 deiligius sē ōn ēgusc fhearrda.

Agus na cēd-laeithi a ndiaid in leinm do breith  
 nī hinmolta a mǎthair dā oileamain ar dā adbur :  
 an cēd-adbur dīb, ōir atā an mǎthair arna clacchlōd  
 600 co mōr ōn toirrcheas ; an dara hadbur, trē fhad in  
 chomnuide atā ag an bainne annsna cīgib, ōir  
 teagmaid co mbeith sē truailligthi ; 7 tuicthea  
 sin ar a dath 7 ar a shubstaint. Et ar an adbur  
 sin do-nīd na mnā Frangcacha, ar mbeith mī-  
 605 dōchus acu as an bainne sin, bean uirīsil do shūg  
 an bainne as a cīgib.

Et nī hingluaisti a cliabāin co fuirēigneach do  
 thogairm in chodalta acht co mīn innus nach  
 gluaistear an bainne ana ngaileadaib, 7 nach  
 610 truailltear an dīleagad. Agus do budh fearr  
 comad leisín cīch do-gēntaidi in codlad do thogairm.

Et as imchubaid caoi measurda roim an mbainne  
 dōib 7 co speisialta do leathnugad na mball  
 spiradálta, 7 d'fholmugad rainn ēigin do fhlichid-  
 615 eacht an chuirp 7 an chinn, 7 do thogairm 7 do

*chalmugad* an *teasa* *rē* n-abur innatus. Agus taburthar bainne *dō fā dō nō fā thrī* sa *lō nadūrda* 7 an *mēid* is *mō fā cheathair*.

Et *dā* teagmad an bainne do *thruaillingad* ana ngaileaduib *ō imurcaid* 7 *ō ainmeasurdacht* a *ōla*, 620  
teagmaid uaid sin at, ruidheadh,<sup>1</sup> 7 gaedmuireacht imda, 7 gile an fhuail. Leagar *dōib* an tan sin aimsear *fhada* gan biad, 7 *dēntur* inntleacht *chum* codalta fada do *dēnum dōib*; *nō* as innill *beacān* bainne do *thabairt dōib* 7 a *thabairt* co 625  
*minic*. *Ōir* is *cusmail* iat *rē corpaibh* na ndaíneadh *bīs* ag *ēirgi* a *heaslāinti*, 7 is mur sin *dleagur* a n-*oileamain* mur bus follus don taib *thīs dīn*.

Et is maith, roim an mbainne do *thabairt*, *beacān* meala arna glanad maille *rē beacān fīna* 630  
*gil uisgeamail*, do glanad 7 do *chomfhurtacht* an gaile, innus *nach* morgan an bainne ana ngaileadaib. Et is *ēigin* roim bainne do *thabairt dōib* (7 ar *tūs* co *speitsialta*) *mēid ēigin* bainne do *chrūth* ana mbēluib innus coma lugaidi do *shaethrōchad meiri* 635  
ac *dēnum* an atarraing; *mās* ead teagmaid gortugad co *minic* *ō* atarrang *meiri* 7 na n-innstruimintid *eile dōib*.

Et is *ē* so regimen na naīdin *nō* coma follus na *clāirfhiacra*. Agus an uair *thinnsnaid* na 640  
*clāir-fhiacra* as *intuctha* dona banaltrannaib co gnāthach biad *eile dōib*; 7 *bīth* a mbiad *cusmail* risin mbainne a *substaint* 7 a *mbrīg*, 7 *bīth nīsa*

<sup>1</sup> H *ruighi*.

reime do *beacān* nā an bainne. *Agus* bīth siat  
 645 do biaduib nach rig a leas mōrān coganta, *nō*  
 gan acn-*chogaint*, mur atāit, biada inmolta  
 cogantar co *deithideach* ō na banaltrannuib ar  
 tūs, et arān arna maethugad a n-uisgi meala *nō*  
 a n-uisgi tobair inmolta, *nō* biad do-nīthear do  
 650 min *chruithmeachta* ⁊ do bainne *nō* arān arna  
 P 362 *disgailead* a fīn uisgeamail. Et nī moluim na  
 biada so adubramar *romainn* do *thabairt* dona  
 naīdinuib maille *rē* bainne.

Et an uair *thinnsnaid* siat siubal leō fēin  
 655 *dligid* an banaltra beith *deithideach* nach gluai-  
 a[n] naīgi co hanorduighi air eagla co ndīsgaīlfidi  
*nō* gu ceangōltaidi a boill co hainmeasurda. Et  
 nā coimēiguighhear ē *chum* suigi *nō* *chum* siubail  
*nō* co tī a n-ālgus *chugi* fēin do rēir *nādūire*. Et  
 660 an t-inad ana suiginn sē nī *dliginn* sē beith cruaid  
 nā garb, ⁊ nī *dliginn* acn-nī *gēr* nā gearrthach  
 beith lāim ris.

An uair *thinnsnaid* na fiacra *rē* n-abur *canini*  
 fās dēnaid aipstinens ō gach uile nī *chruaid* do-  
 665 *choganta*, air eagla co sgrisfaidi *nō* go laigdeōchaidi  
 adbur na fiacal sin adubramar ō *chogaint* na  
 neithead cruaid, mur do-nīthear co *minic*. Et  
 is maith annsan aimsir sin feōil na fiacal do  
*choimilt* lē blonuig *circi*<sup>1</sup> ⁊ lē him nua, ⁊ lē hinchinn  
 670 *mīl*, ōir togairmīd sin a fās ⁊ *calmuigid* iat fēin.  
 Ōir a n-aimsir *fhāsta* na fiacal sin adubramar

<sup>1</sup> sic H; P cc. (cearc).

gnáthuigid muinil na naídin deargad co mór ⁊  
 moluim an tan sin ola rōis arna leagad ar uisgi  
 te do choimilt dīb. Et an uair thshanntaigid nī  
 do gearrad leis na fiaclaib sin, ⁊ a mēr fēin do 675  
 chogaint, is maith an tan sin imurcacha prēm an  
 yreos<sup>1</sup> do thabairt ana lāmhuib, nach bī tirim  
 co mór acht beith inmeadōnach idir chruas ⁊  
 buga ; ōir tairngid a cogaint sin feōil fiacal na  
 naídin ō chmeaduib ⁊ ō theinneas. Agus moluim 680  
 feōil a fiacal do choimilt lē mil glain maille rē  
 beacān saluinn, ōir coimēdaidh sin feōil na fiacal  
 gan morgad. Et an uair fhāsaid na fiacla rē  
 n-abur canini co fuirfi cogantar prēma licoirisi  
 co gnáthach. 685

Et an mēid tiaguid siat ō oileamain na cīch, as ī  
 an mēide sin dligid siat biada reamra do gnáthugad.

Et as ī so aimsear a mbuana dā cīgib .i. an  
 uair fhāsaid a fiacla uile ⁊ bus ēidir leō biada  
 eile do chogaint co fuirfe, ⁊ is ī an aimsear sin 690  
 aimsear dā bliadan co coitchinn.

Agus dā teagmad co n-iarfad a[n] naīgi na  
 cīgi co hanorduighi tair ēis aimsiri an tsequestair<sup>2</sup>  
 ⁊ co caoighfig sé, curthar neithe faī an cīg do-bēra<sup>3</sup>  
 aduathmuireacht ar a[n] naídin a mblas ⁊ a radarc, 095  
 mur atā sūg uormōint ⁊ a chusmaile. Agus

<sup>1</sup> H *yriois*.

<sup>2</sup> P *ante squestair* ; H *antesquestair*.

<sup>3</sup> H *do beradh*.

connaimthear an regimen so adubramar ar a[n] naighin *nō* co sgara *rē* cīgib gu huilidi.

Et d'ēis a buana *dā* cīgib dligid a chairdi beith  
 700 deithideach agā chur *deid-bēsach*, ōir atāit *dā*  
*tharba* tic de sin : an *cēd-tarba dīb*, co fāsfad *sē*  
 co *maith* ⁊ co mbeith aibīc *maith* aigi ⁊ *suigiugad*  
*maith* ana ealadain ; ⁊ nī hī metafisica an ealada  
 sin acht an *fheallsammacht* morālta : an *dara*  
 705 *tarba* beanaid *sī* risin *corp* ; ōir is ēidir *mailīs*  
 do *geineamain* isin *coimplex* ō *mailīs* na *mbēs* ⁊ ō  
*fhoāmugad* an *chuirp*. Ar an adbur sin leanuid  
 na *droch-bēsa* *mailīs* in *choimplexa* ⁊ is mur sin  
 is ēidir *mailīs* an *choimplexa* do *geineamain* ō  
 710 na *drochbēsaib*. Et ar an adbur *cēdna* geintear  
*linn dub* ōn eagla ⁊ ōn meatacht, ⁊<sup>1</sup> *dā* robuid  
 aimsear *fhada* ar *neach*. Agus nī hinlicthi *dobrōn*  
 nā fearg nā caí nā *gairdeachus* orra, acht a toga  
 a mod *inmcađōnach*. Et mad follus *dūin* a  
 715 *nādūir* a' claenad co hanorduigthi *chum* teadma  
 ēigin as *intreōraigthi* iat *chum* a *chontrārda*. *Dā*  
*rēir* sin *tuicmid* co *coimēdtur* an *corp* ⁊ an *t-anum*  
 ō *choimēd* na *mbēs*. Ōir bīt a mboill anfhann co  
 mōr roim a *seacht* *mbliadnaib* ⁊ a mod *ainimchubaid*  
 720 don *rēsūn* ⁊ don *gluasacht*.

Agus is fearr an fothragad do *chalmugad* na  
 mball ⁊ d'innarbad imurcach an *treas* *dīleagad*  
 nā an *saethar*. Et nī dligid na *daīne* cagnuidi  
 P 363 *fothragad* agā mbī brīg *thirmaigtheach* do *thabairt*

<sup>1</sup> sic an dá ls.



dōib gu mōr mur atā, fothragad ailime ⁊ a chus- 725  
maile, oīr do-nīd na fothraighi sin na boill anumla<sup>1</sup>  
chum gnīma.

Agus nī dleagur fīn do thabairt dōib ar aen-mod,  
oīr atā sē gortaigtheach urchōideach dōib; oīr is 730  
follus dūin gurab tene a ceann teneadh fīn do  
thabairt dona macāmaib, oīr atāit fēithe ⁊ inchinn  
anfann acu dā ndēin an fīn urchōid ⁊ gortugad  
mōr. Oīr is follus dūin a fēithi do beith  
fuilingtheach go mōr ⁊ so-thollta ōn fīn, oīr atā  
brīg tholltach ann ōna shubstaint ⁊ ōna gnīm do 735  
leith a shēime; oīr nī reagaid a leas fīn do thogairm  
an fhuail nā do glanad leanna ruaid, <sup>2</sup>nā do  
fhluchad an chuirp nā do thsēimiugad leanna duib<sup>2</sup>  
nā do chalmugad an dīleagtha, nā an teasa rēn-abur  
innatus, mur is follus dūin. Et ōn aimsir sin amach 740  
fēdtur fīn finn uisgeamail do thabairt a n-inad  
digi dōib, ⁊ an mēid bīs coimplex teasaidi acu  
is lugaidi dligid fīn d'ōl, ⁊ a chontrārda sin  
don choimplex fhuar.

Et is ē sin regimen na macām nō co curthar 745  
chum maigistreach iat a cinn a sē mbliadan.  
Agus is mōr an tshligi dōib chum na haimsiri  
bīs rompu beith umal subāltach.

<sup>1</sup> sic PH.

<sup>2-2</sup> An méid seo ó H; comhartha i P gur fágadh focail éigin ar lár ar; imeall bhárr an leathanaigh a bhí na focail sin ar dtúis, agus tá a rian le feisgint fós ann, acht is amhlaidh do loiteadh an chuid is mó díobh le linn na n-imeall do bhearradh.

Et taburthar annsan aimsir sin do maigistir  
 750 iat teagoscus bēsa ⁊ eagna dōib tair ēs a *chēile*.  
*Agus* an uair *thigid* siat *chum* na haīsi sin nī dligid  
 mōrān fothraigthe do dēnum ⁊ dligid saethar do  
 dēnam roim an proinneachad, ōir calmuigid sē a  
 mboill. Gid eadh, nī dēin in mēide sin comad  
 755 imchubaid *chum* saethair mōir iat roim a *ceathra*  
 bliadnaib dēg, acht is cōra a rād *nach* imchubaid  
 dōib saethur mōr nā lāidir roim crīch na haīsi  
 rē n-abur *adolisensia*.

Et mar adubramar don tshaethur is mur sin  
 760 tuicmid dona biaduib. Ōir nī hēidir leō na  
 biada lāidiri do dileagad atā cruaid do-dileagtha  
 mur as ēidir lē lucht *adolisensia*.

*Agus* mar an cēdna nī hēidir leō gnīm na drūisi  
 do choimlīnad mur is ēidir leisín droing atā a  
 765 *termin* na haīsi rē n-abur *adolisensia*. Ōir tic  
 gortugad mōr ō choimriachtain anorduighthi ⁊  
 toirmiscthear mēdugad an *chuirp* uaitki. *Agus*  
 nī tarbach a *sperma chum* na geineamna *nō* gu  
 roithid na boill a mēdugad *fuirfe*; ⁊ roithid an  
 770 foirfiugad sin co coitchinn a cinn *cūig* mbliadan  
 fithid, ⁊ is annsin atā an *tslāinti* foirfi ⁊ mairid  
 sī co ceann 35 mbliadan ⁊ gairthear aīs an nirt ⁊  
 na sgothamlachta don aīs sin, ōir is annsan aīs  
 sin as sgothamla ⁊ is lāidiri<sup>1</sup> na *cuirp* ⁊ is annsan  
 775 aīs sin is treisi oibrighthi na beathad uile. *Agus*  
 annsan aīs *chēdna* fēdmaid saethur do dēnam

<sup>1</sup> ⁊ is lāidiri fá dhó i P.

co *lāidir*, *ōir* is *mō* an *saethur fhēdmaid* do *dēnum* innti *nā* isna *haesaib* *roimpi*.

*Agus* is *luga* *rig* a *leas* an *aīs* sin *fothragad* *uisgi* *the* *nā* an *aīs* *atā* *roimpi*. Et as don *aīs* so *amāin* 780  
as *imchubaid* *fothragad* *uisgi* *fluair* do *chalmugad*  
na *mball* *chum* a *ngluasachta* *imchubaid* *lāidir*  
do *dēnum* ; 7 *nī* *hanfhainnigthear* an *teas* *rē* *n-abur*  
*innatus* *ōn* *fhothragad* sin *adubramar*, *acht* is *mō*  
*furtachtaigthear* *é*, 7 *nī* *toirmiscthear* *mēdugad* 785  
na *mball* *uada*. *Agus* *nī* *dleagur* an *fothragad*  
so do *beith* *d'uisgi* *atā* *ro-ard* a *fhuaraidéacht*, *nā*  
a *n-uair* *nā* a *n-aimsir* *atā* *ro-ard* a *fhuaraidéacht*,  
*acht* a *n-aimsir* 7 a *n-uair* *the*.

Et *dligid* *biad* *lucht* na *haīsi* so *beith* *nīsa* 790  
*reime* do *chāilideacht* 7 *nīsa* *mō* do *chaindiacht*  
*nā* *biad* na *haīsi* *roimpe* 7 'na *diaig*. *Agus* *dligid*  
*mōrān* do *biad* *reamur* do *chaitim* ; 7 *bud* *follus*  
*anar* *ndiaid* na *biada* *atā* *imchubaid* 7 *animcubaid*  
*dōib*. 795

Et *bīth* a *ndeoch* *d'fhīn* *shēim* *fhinn* is *luga* P 364  
as *uisgeamail* *nā* *fīn* na *cēd-aīsi*, ar son *togairmthi*  
in *fhuaíl* 7 *glanta* an *chuirp* 7 *togairmthi* an *alluis*  
7 *fliuchaid* na *mball*. *Agus* *nī* *dligid* a *fīnta* *beith*  
*ro-theasaidi* *nā* *rō-gēr*, *innus* *nach* *tuitfidis* a 800  
*fiabras*, *nā* a *n-ainteas* *ae*, *nā* a *loscad* *leannann*.  
*Agus* ar an *cūis* *cēdna* *dligid* na *neithe* *atā* *ro-ard*  
a *teasaideacht* 7 a *tirmaideacht* do *sheachna* *mur*  
*atā*, *pibur* 7 *musdard*, *gairleōg* 7 a *cusmaile*.

Et as *gearr* an *codlad* *rigid* a *leas* *lucht* na 805

haísi so a n-aithfhēgad na n-aes eile, ar son treisi a ndíleagtha ⁊ calmacht na mball as innsdruimint don brīg ainmidhi, mothuigthid, ⁊ gluaistig. Óir orduigthear in codlad do chomfhurtacht na mbrīg  
 810 nādūrda, ⁊ an cumsanad do chomfhurtacht na mbrīg ainmidhi.

Do leith aicīdi na hanma *immorra*, is intsheachanta go mōr fearg ⁊ dobrōn, óir cuirid siat an fhuil a n-ainteas. Et as ī an aīs so as mō atā imchubaid  
 815 do gnīmarthaib na drūisi; óir atāit na boill co foirbthi innti, ⁊ an teas ⁊ na spiraid co lāidir, ⁊ an sperma co himda. Et bud follus don taīb thīs dīn riaglacha speitsialta do-gabur ō ēgsamlacht na neithead nach nādūrda.

Et a ndiaig na haísi so tic an aīs arsaid dā cuirfim regimen speitsialta. Agus bīth a fhīs agad gurab ī as inntinn ag follamnugad na sean-daíneadh co huilidī gach oileamain, ⁊ gach fothragad, ⁊ gach deoch ō fliuchaidthear ⁊ ō tēigthear  
 825 iat; ⁊ mur an cēdna d'aimsir fhada in chodalta ⁊ an chumsanaidh.

Et gnāthuigthear linn finn d'indugad a ngailib na sean-daíneadh ar son anfaíne na bríge díleagthaigi. Ar an adbur sin leigisim linn finn  
 830 atā arna indugad ar shligid na n-inneadh, agā díleagad ar tūs maille rē dig ar a mbeirbthear ysōip, ⁊ lē hoximel diureticach. Et folmuigthear ainnsēin maille rē iarapigra<sup>1</sup> ⁊ lē nī ar a mbeirbthear

<sup>1</sup> H *hyarapigra*.

<sup>1</sup>feitleōg, ⁊<sup>1</sup> polipodium, ⁊ ainīs, ana curthar  
 turbit ⁊ sinnsēv. Et gnāthuigthear an brū do 835  
 lagad lē cartamus *nō* lē heanbruithi se[i]n-chirci  
 ar a mbeirbthear polipodium ⁊ ainīs. Et  
 gnāthuigthear a tosach na coda nī ēigin dīb so,  
*nō* iat uile: mur atā, uiola ⁊ hocus ⁊ mercurial,  
 biatus ⁊ eilifreōg, lactuca ⁊ borraītse ⁊ buglosa.<sup>2</sup> 840  
 Et gnāthuigthear so *nō* a cusmaile do chaithim a  
 tosach na coda, lē heanbruithi *nō* lē bainne almont,  
 gan arān.

Item, adearmaid co ndliginn oileamain na  
 sean-daíneadh beith so-díleagtha ⁊ oileamnach gu 845  
 maith, ⁊ beith nīsa luga a caindiacht ⁊ a nuimir  
 nā annsna haesaib so is foicsidi roimpe. Ōir  
 nī bī dīsgailead imurcach ana corpaibh trī chruaidi  
 a mball ⁊ trī anfaíne a teasa; ⁊ is trīt sin nach  
 dlígid siat mōrān bíd nā proinneachad<sup>3</sup> minic, 850  
 ōir is lōr dōib beacān a n-aithfhēgad na cēd-aes,  
 trī anfhainne na brīge díleagthaigi inntu. Mās ead  
 dleagur a n-oileamain do beith a caindiacht bic;  
 ōir is urusa lē corpaibh na sean-daíneadh an  
 oileamain beac do chur ana cusmailius acht gē 855  
 mall díleagaid an oileamain. Ar an adbur sin  
 nī rigid a leas a n-oileamain go minic, ōir teagmaid  
 coma lōr dōib caitnim aen-uair annsa lā nādūrda,  
 ōir is urusa leis na sean-daínib an trēiginus  
 d'fhulang. 860

Et is fīr sin ag labairt do shean-daínib na

<sup>1-1</sup> an méid seo ar iarraidh i H.

<sup>2</sup> H *bughalosa*.      <sup>3</sup> P *proinneacū*; H *proinneach*—.

harsuideachta, ⁊ nī fīr ag labairt do shean-daínbli na seanōrdachta atā ullam chum báis mur atā an lōchrann chum a mūchtha.

865 Et dligid na seanōiri proinneachad minic, ōir mūchthur a teas ō mōrān bīd do chaithim a n-aenfheacht, ōir mūchthur an tene beac ō mōrān an chonnaid; ⁊ muna hoilti co minic iat do  
 P 365 dībōchthaidi an teas nādūrda ⁊ an fhlichideacht  
 870 phrēmamail a n-aenfheacht. Mās ead, saílím gurab maith a n-oileamain fā thrī sa lō nādūrda mur so, innus co mbeith spās sē n-uaireadh idir in cēd-chaithim ⁊ an dara caithim ⁊ ocht n-uaire idir an dara caithim ⁊ an treas caithim, innus co  
 875 mbeith spās deich n-uaireadh nō acn-uair dēg idir an cēd-chaithim ⁊ an caithim dēiginach. Agus is mur so beas an treas caithim, nīsa mō nā an dara caithim, ⁊ an dara caithim nīsa mō do mēid<sup>1</sup> ēigin nā an cēd-chaithim.

880 Et dligid siat gach uile biad ō ngeintear linn finn ⁊ linn dub ⁊ dūnus bēl na cuisleann do sheachna do chaithim, mur atā, gach uile biad reamur rigin saillti bīs anumal don dīleagad, mur atāit, gnēithi na potāitsi, ⁊ ēisg shailti nō  
 885 gan saillead<sup>2</sup> ⁊ ēisg phiastamla muiridi ⁊ co coitchinn na hēisg ar nach bīt lanna, ⁊ feōlanna saillti, ⁊ én shnaīdis a n-uisgib, ⁊ pasdae ⁊ arān slim ⁊ cinēl na torthad fuar, mur atāit, ubla ⁊

<sup>1</sup> H mꝛ; tá an ⁊ séimhighthe i P.

<sup>2</sup> H tsoillead.

pēireadha, ⁊ castanea, ⁊ mespila, ⁊ a cusmaile  
do neithib fuara, mur atā, lactuca. 890

Agus as imchubaidi dona sean-daīnib a sabsa<sup>1</sup>  
do beith d'fhīn nā d'fhinēgra ; oīr atā an aigēid  
ro-animchubaid dona sean-daīnib trēna beith  
fuar tirim, ⁊ hī ag luathad na harsaideachta.  
Agus idir chinēl na spīsrad as é an cainēl ⁊ an 895  
sinnsēr as imchubaidi dona sean-daīnib, ⁊ co  
hāirithi gach uile spīsrad rannchuidigius rē  
teasaideacht ⁊ rē flichideacht.

Item, as imchubaid co mōr mil dona sean-  
daīnibh, ⁊ óligid an mil sin beith geal trom, nō 900  
cruaid so-gearrtha deadh-balaid. Et as imchubaid  
dona sean-daīnibh feōil na n-ainmintid óg as a  
mbeantur, ⁊ gall-choileach, ⁊ mur an cēdna feōil  
phetraisi ⁊ fhuisseōg ⁊ fheadōg, ⁊ uigi nuada  
boga, oīr as urusa a ndīleagad ⁊ is maith oilid. 905

Et as iat so na hēisg as imchubaid dōib, .i.  
ēisg muiridi, ⁊ as a fhīn bud fearr a mbearbad  
maille rē finēl ⁊ rē hainēid nō rē psille ; oīr  
measraigid so a fuaraideacht ⁊ innarbaid a rigneacht  
imurcach. 910

Et as imchubaid an bainne do droing dona  
sean-daīnib, ar son co n-oilinn sē co luath ⁊ co  
fliuchann na cuirp ; ⁊ atā drong eile dā<sup>2</sup> nach  
imchubaid, ar son gu ngeineann sē dūinti. Et  
do gnāthuigidur drong eile d'és bainne d'ól 915  
teinneas ⁊ rigad do beith fāna cliathānuib deasa

<sup>1</sup> H sabsadha.

<sup>2</sup> da H ; om. P

ar son *cumgaid* na *cuisleann*; 7 nī *himchubaid*  
 bainne don droing sin. Et as ē bainne as  
*imchubaidi* dōib, .i. bainne asail 7 gabair maille  
 920 *rē* caindiacht ēigin do *shalann* 7 do mil arna  
 spumāil, ōir toirmiscid sin truaillingad an bainne, 7  
 furtachtaigid siat a *tholltanaigi*. Et is  
*animchubaid* an cāisi dona sean-dainibh, acht  
 muna bia im ann; 7 nī *himchubaid* sailti nā  
 925 ro-nuad dōib é.

An t-im, *immorra*, as *imchubaid* dona sean-  
 dañibh é, ōir *fliuchaid* 7 *tēigid* 7 *mīnigid* boill an  
 ochta.

Na praiseacha, *immorra*, as *imchubaid* dona  
 930 sean-dañibh iat, mur atā, biatus 7 finēl 7 *persille*  
 7 *borrāitsi*, sāitsi 7 minntus 7 a *cusmaile chlaenus*  
*chum teasaideachta* 7 *chum flichideachta*.

Na tortha *immorra*, as *imchubaid* dona sean-  
 dañibh iat, mur atāit, fígeadha tirma, 7 caera  
 935 *fineanna*, 7 almoint 7 pini.

Item, as *imchubaid* sinnsēr mur *shabsa* dōib 7  
*diacalimintum* co *speitsialta* d'oslugad dūintid na  
 taeb *thcagmus* dōib co *minic*.

Item as ī an lictabāire do-nīthear do *thrī* gnēithib  
 940 an *phibair* as *triacail* dona sean-dañibh, ōir  
*comfhurtachtaigid* a *mbrīg dileagthach* 7 *osluigid*  
 a ndūinti. Et do-nī an *comshuigiugad* rē n-abur  
 P 366 *athanasia* an cēdna, 7 do-gēbam a *tuarusbāil*  
 sin a n-Ainntidair.



Et nī *himchubaid* fīn nua *geal uisgeamail* 945  
 dōib acht muna *teagma tart ainmeasurda* orra a  
 ndiaig *fhothraigthi*. Agus *dligid* fīn na sean-  
 daíneadh beith *dearg sēim deadh-balaíd* arsaig,  
 oir *tēigid* ⁊ *oilid* an fīn sin co *lōr*, ⁊ *ceartaigid*  
*linn dub*, ⁊ *togairmid* an fual, ⁊ *fliuchaid* na hait, ⁊ 950  
*calmuigid* an brīg ⁊ an *teas nādūrda* ; oir *rigid* a  
 leas na sean-daíne uile ris sin<sup>1</sup>

Et as iat so na *potāitsi* as *imchubaid* dona  
 sean-daínib, .i. *potāitsi* do-níthear do *choirci* ⁊  
 d'ēorna *maille rē* huisgi ar a *mbeirbthear* feoil 955  
*inmolta*.

Item, as *imchubaid* an deoch *rē n-abur* idromel  
 dona sean-daínibh, oir *osluigid* sī na *dūinti*. <sup>2</sup>Et  
 dā *mbeid* *dūinti* a *sligthib* in *fhuail beirbthear*  
*persille*, ⁊ *mersi*, ⁊ *fenēl* ar *ydromel*, ⁊ *osglaid* na 960  
*dūinti*.<sup>2</sup> Et dā *mbeid* *dūinti* isna *ballaib*  
*spiradālta*, *beirbthear dub-chosach* ⁊ *isōip* ⁊  
*casialinia maille ris* na *neithibh adubramar* ⁊  
*oslaigid* iat.

Et as *imchubaid* *coimilt measurda* dōib a 965  
*cāilideacht* ⁊ a *caindiacht* ; ⁊ *lē hēduigib* garba ⁊  
*lē lāmuib* garba *dleagur* an *choimilt* sin do *dēnum*  
 ⁊ *aimscar* do beith *aturra*. Et nī *dliginn* an  
*choimilt* sin beith an *mēide* so, a *cāilideacht* nā  
 a *caindiacht*, co *treōrōchad sē fuaraideacht* ⁊ 970  
*tirmaideacht* a *mballaib* na sean-daíneadh, *trē*  
*shligid* *dīsgailti* na *fliuchatan nādūrda* ⁊ an *teasa*

<sup>1</sup> P *ris sinn* ; H *les sin*.<sup>2-2</sup> H om.

*nādūrda*, mur gnāthuigius teagmāil dona daīnib do-nī saethur ainmeasurda ; 7 nī dliginn sī beith  
 975 *boc*<sup>1</sup> nā ēgruaid innus *nach* innarbfad sī aen-rēd  
 ō *ballaib* na sean-daīneadh <sup>2</sup>*trē shligi dīscāilti*<sup>2</sup>,  
 ōir as trīt orduighear in *choimilt* co *nādūrda*,  
 d'*fholmugad* imurcach an *treas* dīleagad ōna  
 980 *ballaib* 7 *dā calmugad* ; ōir do-nī an *choimilt* do-  
 nīthear mur so, an uair do-nīthear go lōr í, pōire  
 na mball d'*oslugad* ar mod ēigin, 7 gluaisid sē a  
 teas co sentrom ō *fhuirimeall*, 7 *calmuigid* sē  
*teas nādūrda* na mball ar mod ēigin, 7 cnaīid a  
 n-imurcacha.

985 Et as ī aimsear a ndleagur sgur do *choimilt* na  
 sean-daīneadh, an uair *thinnsnait* siat deargad  
 7 gnē teinnis do *gabāil chucu* ; 7 nī holc ar *deireadh*  
 na coimilta a n-ongad lē *holaid* na holiua millsī  
*nō* na n-almont milis, innus comad *feir*[r]di do  
 990 coimēdfaīdi <sup>3</sup>*tirmaideacht nādūrda* 7 <sup>3</sup>*teas nādūrda*  
 ball na sean-daīneadh an t-ongad sin.

Et moluim an *choimilt* so do dēnum 7 an *gaili*  
 folam, 7 roim biad 7 saethur do dēnum mur an  
*cēdna*. Et togthur inad measurda 7 aimsear  
 995 measurda co *nādūrda nō* co *healadnach chum* an  
*tshaethair nō chum* na coimilta. Et an drong  
 leis *nach* ēidir saethur do dēnum ar son anfhainne  
 a mball *nō* ō *chūis* ēigin *eile*, coimlīnaid inad an  
*tshaethair lē fothraigthib* 7 lē coimiltaib. Et

<sup>1</sup> H *beag*.<sup>2-2</sup> an méid seo i H amáin.<sup>3</sup> H an méid seo ar easnamh.

coimiltear é *gach* lae, ⁊ nī hī an *choimilt* ullmuigius 1000  
 ē *chum* an tshaethair sin, acht an *choimilt*  
*choimilinus* inad an tshaethair.

Et dēntur *fothragad* dó fā *cheathair* sa mī  
 d' *fhothragad* ō comfhurtaigthea a *fhliuchada* ⁊  
 a *theas nādūrda*, ⁊ measraigius tearcacht a ball. 1005  
 Et dligid an *fothragad* so beith d'uisgi milis; ⁊  
 moluim na neithe so do *chur* ann, mar atā,  
*camamilla*, ⁊ dā gnē an sdicadois, hocus ⁊ holihoc :  
 .i. curthar an hocus ann do measrugad tirmaid-  
 eachta na mball, ⁊ an sdicados ⁊ an *camamilla* 1010  
 ar son co calmuigid siat na boill, ⁊ co n-innarbaid  
 a corthacht, ⁊ co togairmid an t-allus.

Et is maith moluim a ndeireadh an fhothraicthi  
 a mboill do *choimilt* d'innarbad an tsalchuir atā  
 orra; ⁊ coimiltear ana diaig sin lē lāmuib arna 1015  
 tuma a n-olaid na holiua, innus co mbeidis na  
 boill *fliuch* a ndiaig an fhothraigthi. Et as ē so  
 comartha ⁊ termin a<sup>1</sup> ndleagur an *fothragad*  
 d'fhāgbāil, an uair thinnsgōnaid aigthi na mēr  
 garbugad. Agus dleagmaid gu mōr a thabairt dār 1020  
 n-ūig gairdeachus an duine annsa *fothragad*; ōir  
 atā drong ann fhuilngius beith ann co fada ⁊ P 367  
 drong *eile* co gearr. Et na neithe *eile* bud inrāid  
 ar an coimilt ⁊ ar an *fothragad* fūicfid iat, ōir  
 laibeōrad dīb sa *cheathramad pairteagal* don 1025  
 leabur so; ⁊ is lōr a ndubramar ar na neithibh so  
 do leith an regimen do-gabur ó deifriugad na n-aes.

<sup>1</sup> H ana.

## AN CEATHRAMADH CAIBIDIL.

DO REGIMEN NA COIMPLEX NĀDŪRDA NACH  
FUIL EASLĀN

*Homines quidam sunt qui a generacionis  
 prinnsiþio sunt calidiores quam requirit humane  
 1030 complexionis temperamentum ꝛ cetra, .i. atā drong  
 dona dañib as teō ō thosach a ngeineamna nā  
 mur iarus measurdacht an choimplexa daena ;  
 ꝛ atāit daïne eile bīs nīsa fuairi ; ꝛ mur an cēdna  
 tuicthear dona cāilib aenda ꝛ dona cāilib  
 1035 comshuigighthi. Agus nī beac an deichfir atā idir  
 regimen na coimplex sin ꝛ regimen na coimplex  
 measurda, dā raib sē 'na regimen choimēdach nō  
 threōraigtheach. Et nī hī ar n-inntinn ann so  
 labairt don choimplex tuitius co beac a n-easlāinti,  
 1040 ōir is ēidir linn regimen na corp sin d'fhagbāil  
 as na rāitib adubramar romainn ꝛ as na neithibh  
 adēram dona coimplexaib thuitius co mōr. Et  
 smuainmid labairt annsa chaibidil so do na  
 corpaibh thuitius co mōr a n-easlāinti mur atāit,  
 1045 lucht fola deirgi, ꝛ leanna ruaid, leanna finn, ꝛ  
 leanna duib.*

*Agus ar tūs d'fhollamnugad shlāinti coimplexa  
 fola deirgi, ōir as ē an coimplex so is luga thēit ō  
 choimplex measurda ꝛ is luga is olc ; ōir adubradur*

drong an coimplex so do beith measurda, òir 1050  
 adubradar siat an coimplex *teasaidi fliuchaidi*  
 do beith measurda is coimplex d'fhuil *deirg*: òir atā  
 sin fìrinneach an gach aen-inad a n-aithfhēgad  
 measurdachta in me[a]dhuigthi, òir an duine is  
 measurda a *teasaideacht* ⁊ a *flichideacht* tuitid 1055  
 sē a n-aithfhēgad measurdachta an meadhuigthi.  
 Et is mar sin do thuigidur drong dona sean-  
 dañibh coimplex measurda na gnēc *daena* do  
 beith *teasaidi fliuchaidi*. Gid eadh, an coimplex  
*teasaidi fliuchaidi* a n-aithfhēgad an choimplexa 1060  
 measurda do *rēir chōra*, .i.<sup>1</sup> a n-aithfhēgad an  
 duine ro-measurda, nī fhuil sē measurda acht  
 tuitmeach; ⁊ ar an mod so atā coimplex *folā*  
*deirgi* measurda.

Et atā lucht an choimplexa so ullam *chum* na 1065  
*heaslāinti* rē n-abur cachecia, .i. droch-aibic an  
*chuirp maille rē* truaigi, ⁊ co *speitsialta chum*  
 gach uile easlāinti darub *cūis* an *morgad*, ⁊ līnad  
 leannaigi, ⁊ dūinti, ⁊ co *speitsialta līnad folā*  
*deirgi*. Et ana leithēid sin do choimplex do 1070  
 gnāthuig *fuil dearg imdugad*, ar son co rāinig sē  
 a leas gnāthugad *minic cuislinni nō fāsadairci*,<sup>2</sup>  
 d'fholmugad *folā deirgi*. Et as inlicthi an  
*chuisse* do rēir mar fhuilngius an brīg, ⁊ an aīs, ⁊  
 an gnāthugad, ⁊ an ealada, ⁊ a *cusmailius* sin 1075  
 dona neithibh rannaide iarrus nō *thoirmiscius*  
 a ligin.

<sup>1</sup> H ⁊.<sup>2</sup> H *fasadaircthi*.

Labrum dona cuislinnaib as inlicthi ⁊ do mod  
 licthi na fola, .i. in mēid reagur a leas í a cāil ⁊  
 1080 a caindiacht, ⁊ dona riaglachaib eile as inchoimēda  
 a timcheall a licthi.<sup>1</sup> Agus biaid caibidil  
 speitsialta (do grāsaib Dia) a ndeireadh an leabuir  
 so laibeōrus don chuislinn.

Et nī hī an chuisle amāin rigiá<sup>2</sup> a leas lucht  
 1085 an choimplexa so acht an leigeas lagthach leis ; ⁊  
 nī d'fholmugad fola deirgi sin acht dā glanad.  
 Et as iat so na leigis atā imchubaid chugi sin .i.  
 na leigis mīne beannuigthi, mur atā, agairg atā  
 muinntearda, ⁊ manna, ⁊ casia<sup>3</sup> fistula, pruna, ⁊  
 1090 uiola, ⁊ meadg, bainne gabair, borrhāitse, buglosa,  
 mirabolani, fumus terre, ⁊ mōrān dā cusmailib  
 bus ēidir d'fhaicsin a clār Salernitane. Gid  
 eadh, biaidh<sup>4</sup> caibidil speitsialta don taib thīs  
 dīn do mod gnāthuigthe na leigeas so.

Et gnāthuigid lucht an choimplexa so mōrān  
 1095 imurcach do beith acu, ⁊ co hāirithi imurcacha  
 P 368 an treas dīlcagad : rig<sup>5</sup> a leas saethur lāidir luath  
 do chnaí na n-imurcach sin adubramar ; oir do  
 bud ēidir dūinti do geineamain uatha sin ; mās  
 1100 ead, do bad ēidir morgad do beith ana corpaibh.

Et ar an adbur cēdna rigid a leas mōrān coimilta  
 ⁊ a beith lāidir, ⁊ dēntur fothragad dōib ⁊ an  
 gaile folam uair sa seachtmain an mēid is luga.

<sup>1</sup> T leigin.

<sup>2</sup> ligid sa dhá ls.

<sup>3</sup> H caisie.

<sup>4</sup> sic H ; P b7 agus comhartha séimighthe ar 7.

<sup>5</sup> sic an dá ls.

Et is ēigin *gailidī* na droingi so do *choimēd* co maith, *ōir* *dā* *mbia* *droch-coimplex* *annsa* *ghaili* 1105  
 as *cusmail* a *beith* sa *chorp* co *huilidī*, ⁊ *claenad*  
*chum* *uilc*, *ōir* an *seachrān* *follus* do-*nīthear* sa  
*chēid-dīleagad*, *nī* *ceartaigthear* *annsna* *dīleagthaib*  
*eile* ē.

*Tuillead*: .i. *atā* an *coimplex* so *ullam* *chum* 1110  
*morgaid* na *leannann* ; *mās* *ead*, is *maith* *gnāthugad*  
*dona* *neithibh* *chathuigius* a *n-aigid* an *morgaid*,  
 mar *atāit*, na *neithe* *fuara* *tirma* gan *beith* *olamail*  
*nā* *mēith*, *nā* *milis*, *nā* *deathmur* ⁊ *ag* *nach* *bia*  
*substaint* *fhuingtheach* *rannchuidigius* *rē* 1115  
*flichideacht* *aicīdig* *eachtrannaigh*, mar *atāit* so :  
 .i. *tortha* *glasa* *nuada*, *mur* *atāit*, *fīgeadha*, ⁊  
*caera* *fineamna*, ⁊ *almoint* ; ⁊ *go* *hāirithi* *gnēithe* an  
*bainne* *atā* *nua* *dleagur* a *seachna*, ⁊ *fīnta* *millsi*, ⁊  
*feōlanna* *teasaidī* *fliuchaidī* *olamla*, *mur* *atā*, *feōil* 1120  
*muilt*.

*Agus* as *iat* na *coimplexa* so is *luga* *gortaigthear*  
*ōn* *trēiginus*, *ōir* *teagmaid* *comad* *lōr* *dōib* *caithim*  
*fa* *thrī* sa *dā* *lā*.

*Agus* is *cumachtaigi* na *coimplexa* so a *ngnīm* 1125  
 na *coimriachtana* *nāid* na *coimplexa* *eile*.

Item is *luga* *gortaigthear* na *coimplexa* so *ōn*  
*neam-chodlad* *nāid* na *coimplexa* *eile*, ⁊ is *mōr*  
*tromuidthear* *ō* *chodlad* *mī-measurda* *iat* ; ⁊ *ar*  
 an *adbur* *sin* *dligid* *beith* *neam-chodaltach* a 1130  
*n-aithfhēgad* na *coimplex* *ele*.

Item as *imchubaid* *dōib* *fearg* do *dēnam* co

gnáthach ⁊ beacān gairdeachuis, ⁊ as imchubaidi  
dobrōn dōib nā don choimplex eile.

1135 Et<sup>1</sup> nī himchubaid biada oilius go mōr dōib,  
acht biada gā mbī beacān d'oileamain maith.

Et ō atā an coimplex so go lōr ullam chum  
dūintid na cuisleann, as maith aibstinens do  
dēnum ō na biadaibh ⁊ ō na deochaib chūisigiuis  
1140 na dūinti. Mās ead, seachmaid siat na biada  
reamra rigne milli mēithe olamla ⁊ mur sin dona  
dcochaib buaideartha reamra milli. Agus  
seachmaid siat fothragad tair ēis bīd ⁊ saethuir,  
⁊ fīn reamur lāidir, ⁊ coimriachtain ⁊ mōrān  
1145 digi; ⁊ is cūis d'innarbad an bīd ōn gaile gan  
dīleagad fuirfe na neithe sin; ⁊ an uair roithid  
na biada mur sin chum na cuisleann do-nīt<sup>2</sup>  
dūinti inntu.

Et is lōr ar labramur do choimplex fhola deirgi.

1150 Mās ead, labrum do choimplex leanna ruaid,  
atā teasaidi tirim, ⁊ adeirim an drong agā fuil an  
coimplex sin co fuilid ullam chum fiabrais lasamhuin  
⁊ co hāirithi annsna haimscaraib teasaidi. Mās  
ead, moluim gurab imchubaid oxisacra aenda ⁊  
1155 sīrōip uiole ⁊ nenufair<sup>3</sup> dōib. Et as rēsūnta na  
sīrōipi adubramar do beith deadh-balaid maille  
rē mēid ēigin do spicanardi ⁊ do chainēl, ōir  
anfainnigid na sīrōipi sin an gaili do mēid<sup>4</sup> ēigin.

<sup>1</sup> H *Item.*

<sup>2</sup> sic H; P *do-ni.*

<sup>3</sup> H *nenufar.*

<sup>4</sup> H *m* ⁊; P *m* ⁊ (agus comhartha scímhigte ós  
cionn an ⁊).



Item as *imchubaid* uisgi eōrna isna haimsearaib *teasaidi* dōib ; ⁊ moluim sīlta osglus na dūinti do bearbad ar na sīrōipib sin, mur atāit so, .i. sīl melones ⁊ cucurbita ⁊ sitruilli ⁊ sgairiola ⁊ mersi ⁊ a cusmaile. 1160

Ōir gnāthuigid na *complexa* sin linn ruaid d'imdugad inntu, ⁊ co hāirithi isna haimsearaib *teasaidi*, ⁊<sup>1</sup> as *imchubaid* dōib neithe fholmuičius linn ruaid co rannaidhi, mur atā, reubarbarum, ⁊ sgamonea arna bearbad, ⁊ mirabolani siterini, ⁊ casia fistula, ⁊ a cusmaile. 1165

*Agus* dligid regimen na droingi so beith a' clænad chum fuaraideachta ⁊ chum flichideachta, ōir atāit siat ullam chum tuitme a n-easlāintib coilearda *teasaidi* tirma. *Agus* atā in coimplex sin ullam chum na hāisi arsaigi, ⁊ ar an adbur sin rigid a leas neithe fhliuchus a coimplex ⁊ chathuigičius a n-aigid na harsaideachta, mur atāit, na biada inmolta so, .i. ēin chearc ⁊ choileach ōga, ⁊ boill fhuirimeallacha na muc, ⁊ feōil laeg, ⁊ fīnta inmolta deadh-balaid gan beith deathmur nā ro-gēr ; ōir idir na huile nī as ē an fīn is luaithi oilius. 1170 1175 1180

*Agus* is *imchubaid* fothragad uisgi milis dōib. *Agus* dligid codlad do dēnum, ⁊ neam-chodlad ⁊ saethur anordaignthi meannan ⁊ cuirp do sheachna, ōir is beac do shaethur lāidir rigid a leas an drong so. P 369 1185

<sup>1</sup> sic.

*Agus* is mōr gortaigthea*r* iat ō *thrēiginus*, ⁊ trīt sin oiltear fá dō sa lō *nādūrda* lucht an coimplexa sin. *Agus* nī dligid a mbiada beith  
 1190 ro-shēim nā fuilingtheach, ōir, dā mbeidis, do hinntōchaide a n-aignead *leanna ruaid* iat, trē gēiri a teasa. Mās cad dligid siat a mbiada do beith lāidir *chum* a [n]dīleagtha.

Et gortaigthea*r* lucht an choimplexa so co  
 1195 mōr on choimriachtain anordaigthi; dā *rēir* sin is beac rigid a leas ria, acht gē atāit siad a' claenad *chum* an gnīma sin ar son a *teasaideachta*.

Item, is beac rigid a leas lucht an choimplexa so cuisle do ligin, ar son gurab í *fuil dearg*  
 1200 folmuigthea*r* innti, acht an mēid innfhuarus an corp ⁊ innarbus na deathaige.

Ō do labrumur do regimen coimplexa fola deirgi ⁊ *leanna ruaid*, labrum anois do regimen coimplexa *leanna finn*, atā *fuar fliuch*; ⁊ ar an  
 1205 adbur sin dligid a regimen beith a' claenad *chum teasaideachta* ⁊ *chum tirmaideachta*. Mās cad gnāthuigid siat biada ⁊ deocha *chlaenus chum teasaideachta* ⁊ *chum tirmaideachta*, mur atā, arān *cruithneachta* fá curthar salann ⁊ lauén a  
 1210 caindiacht inmolta; ⁊ dā curthar sīl finēil ⁊ ainīsi ⁊ a cusmaile ar an arān, is mōidi a dīsleacht.

As iat so na feōla as imchubaid dōib .i. feōil ēn mbeac do-nī eitillach, ⁊ *petra*[i]si, ⁊ turtar, ⁊ culūr<sup>1</sup> óg, ⁊ coinīeadh óg; ⁊ nī himchubaid

<sup>1</sup> H *colum*.

<sup>2</sup> P ⁊ fá dhó.

feòil laigh nā muici dōib ; ⁊ is imchubaid dōib 1215  
 feòil choileach óg, ⁊ go generálta gach uile fheòil  
 so-díleagtha chlaenus chum teasaideachta ⁊ chum  
 tirmaideachta, ⁊ co hāirithi annsan aimsir fhuair.

Na hēisg immorra, as imchubaid<sup>1</sup> dōib as iat so  
 iat, mur atāit, na hēisg oiltear a n-uisgi milis, 1220  
 leanaid siat an coimplex so. Na hēisg lannacha  
 muiridi as iat is luga do-nī urchōid dōib ; ⁊ moluim  
 iat dā mbeirbthear a fīn iat maille rē sīltaib  
 teasaidi diuereticacha.

Agus is mōr rig a leas in coimplex so rē saethur. 1225  
 Agus is beac gortaigthear ō thrēiginus iat ; ar an  
 adbur sin teagmuid comad lōr dōib caithim aen-  
 uair sa lō. Et nī dleagur a mbiad do beith  
 do-díleagtha ; ⁊ nī dleagur an deoch do beith  
 d'uisgi nā do linn, acht a beith d'fhīn lāidir deadh- 1230  
 balaid ⁊ beith sēim do shubstaint ⁊ do gnīm.

Agus is beac rigid a leas lucht an choimplexa  
 so rē cuislinn, acht is mō rigid a leas leigeas  
 lagthach fholmuius linn finn ; ōir do gnāthuig  
 an coimplex so linn finn d'imdugad ann, ⁊ co 1235  
 speisialta annsa geimrid. Agus as imchubaid  
 linn finn d'fholmugad a tosach an earraig an  
 tan sin. Et díleagthur an t-adbur ar tūs maille  
 rē hoximel aenda nō diuereticach nō sgilleticum,  
 maille rē huisgi ar a mbeirbthear isōip ⁊ minntus. 1240  
 Et ana diaig sin folmuighear é lē diaturbit, nō  
 lē huisgi ar a mbeirbthear polipodium ⁊ mirabolani

<sup>1</sup> sic lss. ; recte animchubaid ?

Kebuli, sil cartamuís ana timpearáiltear *turbit*, 7  
agaírg 7 sinnsēv.

1245 *Agus as beac gortaigthea* an coimplex so ō  
*choimriachtain*; 7 atāit gu lōr a cumachtaigi  
*chum* na coimriachtana gínco mōr a n-āilgeas<sup>1</sup>  
trē uircasbaid an teasa, 7 urchōidigid dōib gan  
acn-rēd do dēnum di.

1250 *Agus as imchubaidi* sdufa dōib nā fothragad  
uisgi milis; 7 as imchubaidi fothragad raibi, co  
nādūrda nō co healadnach, dōib. *Agus as*  
*imchubaid neamchodlad* co gnāthach dōib; 7 is  
1255 *urchōideach codlad* imurcach fada do lucht an  
*choimplexa* so. Coimplex *leanna duib immorra*, as  
*fuar tirim ē*; 7 is ē as measa dona coimplexuib 7  
is ullma *chum* na harsaideachta. Et rigid a  
leas lucht an *choimplexa* so regimen tēigius 7  
*fhlíuchus* ana mbiaduib 7 ana ndeochoaib 7 an  
1260 *gach nī* ele.

Et bīth arān na droingi sin do *chruithneacht*  
*glain* gan salann maille *rē* caindiacht bic laibīn;  
7 bīth a n-arān bog. Et bīth a feōlanna *teasaidi*  
*fliuchaidi* mur atāit so, .i. feōil *chabūn* arsaig 7  
1265 ōg 7 a cusmaile. *Agus bīth* a fin deadh-balaid  
sēim; 7 is dona neithib is mō as imchubaid do  
P 370 *choimplex leanna duib* sin.

*Agus as imchubaid* coimilt measurda 7 saethur  
measurda 7 fothragad uisgi milis. *Agus rigit* a  
1270 leas codlad fada. *Agus is animchubaid* coim-  
riachtain do lucht an *choimplexa* so, ōir *fuaraid*

<sup>1</sup> P ailg3; H ailgis.

γ tirmuigid in *choimriachtain* a coimplex. Et an drong agā mbī in coimplex so is mōr gortaigthear iat ō dobrōn γ ō *fheirg*.

*Agus* nī *himchubaid* trēiginus dōib. *Agus* 1275  
 rigit a leas biada so-dīleagtha ar son co fuil an  
*teas* rē n-abur *innatus* anfann acu ; γ mur an  
*cēdna* nī fhuilngid siat caindiacht imurcach an  
 bīd.

Et nī *himchubaid* cuisle do lucht na coimplex 1280  
 so, acht is mō dleagur *leigeas* lagthach do *thabairt*  
 d'fholmugad *leanna* duib. Et as iat so na *leigis*  
*fhodnus* *chugi* sin, .i. *mirabolani* Inndi γ  
*polipodium* γ *lapis lazuli* γ *duilleōga* sene γ *clamān*  
 līn γ a *cusmaile* ; γ dleagur na *leigis* dīleagthacha 1285  
 do *thabairt* roim na neithib so. Et as iat so na  
*leigis* dīleagthacha sin .i. *borrāitsi* γ *buglosa*,  
*tīm* γ *crim muice fiada*, *origanum* γ *calimint*,  
*fumus terra* γ a *cusmaile* ; γ dēntur na neithe so  
 roim an *purgōid* γ *taburthar* an *phurgōid* a *tosach* 1290  
 an earraig γ a ndeireadh an tshamraid.

*Agus* is lōr an *beacān* so adubramar do regimen  
 an *tuitme* big *theagmus* ansa gnē *daena*, γ bu  
 follus regimen an *tuitme* *theagmus* an *gach* aen-ball  
 don taib *thīs* dīn. 1295

## AN CŪIGEAD CAIBIDIL

DO REGIMEN NA SLĀINTI DO-GABUR DO LEITH  
 REME NŌ TRUAIGI

*Non eodem regimine indigent pingues naturaliter,*  
 γ *cetera*, .i. nī hinann regimen dligid na daïne

mēithe co *nādūrda* ⁊ na daíne truaga : .i. bīth  
 drong dona daínib truag nīsa mō do leith a  
 1300 coimplexa nā mur iarrus aibīc<sup>1</sup> measurda na gneé  
 daena ; ⁊ gnāthuigid sin teagmāil ō *theasaideacht*  
 ⁊ ō *thirmaideacht* ball an *treas* dīleagad ; et teagmaid  
 uair *eile* ō anfhainne ball an *treas* dīleagad.

*Agus* dā teagma an anfhainne sin do leith an  
 1305 choimplexa bīth 'na cūis don truaigi mur so, .i.  
*nach* ēidir leis na ballaib an oileamain do *tharrang*  
*chucu*, *nō* arna tarrang *nach* ēidir leō a dīleagad, ⁊  
 tic truaigi na mball uaid sin. Et teagmaid do  
 droing ēigin a mbaill do beith lāidir ag dēnum an  
 1310 atarraing sin, ⁊ gan a mbeith *reamur* acht a  
 mbeith truag co *nādūrda* ; ⁊ as ō lāidireacht an  
*teasa* ag dīsgailead teagmus sin ⁊ ō an bainne  
*brīge* clacchluighthi na mball ⁊ ō anumlacht  
 athnuagthi na mball. Et teagmaid do na ballaib  
 1315 beith anumal *chum* a n-athnuagthi ar son a  
 cruaidi ⁊ a tirmacht, mur is follus a lucht *leanna*  
*duib*, *nō* ar son lāidireacht na<sup>2</sup> cnaī, mur is follus  
 a lucht *leanna ruaid*. Ōir atā *teas* gēr cnaíteach  
 acu innus co cnaidinn an *teas* sin an nī do dligfid  
 1320 inntōg<sup>3</sup> a *substaint* na mball ōn<sup>4</sup> *chlaeclōdh*.

Et as ēidir a *thuicsin* as na neithib sin cūise  
 na reime imurcaidi tic ō *nādūir*.

*Nam oppositorum opposite sunt cause*<sup>5</sup>, .i. is  
 cūise *contrārda* bīs ag na neithibh *contrārda* :

<sup>1</sup> H *aibid*.

<sup>2</sup> H *no*.

<sup>3</sup> H *impogh*.

<sup>4</sup> H *ona*.

<sup>5</sup> P *causa* corr. *cause*.

ōir is iat *cūise* na reime *nādūrda* ⁊ na feōlmuireachta 1325  
 imurcaidi, *flichideacht* na mball maille *rē teasaid-*  
*eacht* mael ⁊ calmacht na brīge claechluiḡthi ⁊  
 ullmacht na mball *chum* a n-athnuaigthi do leith  
 a mbuigi ⁊ a tearcacht.

Et ar an adbur sin *dā* teagmad co mbeith duine 1330  
 ēigin truag ar son *dīg*baidthi na feōla ⁊ in *mēthraid*  
*dligid* *sē gnāthugad* dona neithib do-nī tēigid ⁊  
*fliuchad*, ⁊ do biaduib oilius co *mōr* ⁊ is urusa  
 do *dīleagad* ⁊ d'inntōg a *cusmailius* na mball.  
*Agus dleagur* boill an *treas dīleagad* do *chomfhurt-* 1335  
*acht* innus coma *mōidi* do *tarrōngthaidi* an  
*oileamain* ⁊ do *dīlcagfaidi* ⁊ do *coinneōchaidi* ⁊  
 do *hinntōchaide*. *Agus dligid* *sē gnāthugad* dona  
 neithibh *chathuigi*us a n-aigid na *tirmaideachta*  
 ⁊ an *dīs*gailti. Et as *imchubaid* don droing lērb 1340  
 āil a *cuirp* do *reamrugad* aipstinens do *dēnam* *ō* na  
 neithibh sailti ⁊ *gēra* ⁊ *aigēidigthi*, acht muna  
*gnāthuighear* iat mur *shabsa*<sup>1</sup> innus coma *feirrdi*  
 in *tochlugad*.

Ar an adbur sin is maith do *reamrugad* na 1345  
*corp cruithneacht* *beirbthi* ⁊ uigi boga, ⁊ liti do  
 min *chruithneachta*, ⁊ mur an *cēdna* rais, ⁊ *pōnuire*  
 bristi ar mbuain a croicinn di, bainne ⁊ *cāisi*  
 nuad, ⁊ almoint millsi ⁊ *cnō* nuada aipchi, *cearca*  
 ⁊ *ēin* *mēithe*, colum arna *rōsdad* ⁊ *fīn* maith mur 1350  
 an *cēdna*, ⁊ *gnāthugad* do *chlui*thib ⁊ do *gairdeachus*  
 co *minic*, ⁊ gan cuisle *nā* *purgōid* do *gnāthugad*

<sup>1</sup> H *sabh3*.

1355 acht co hannum, ⁊ fothragad do dēnum tair ēs  
 bīd ar crīchnugad an chēid-dīleagtha, beacān  
 gorta d'fhulang ⁊ mōrān do chaitim, beacān  
 feirgi do dēnam, sōlās ⁊ dobrōn, coimriachtain ⁊  
 saethur ⁊ coimilt measurda do gnāthugad. Et  
 gu coitchinn gach uile nī olamail milis ramraigid  
 siat an corp.

1360 Et gibē shanntaigius na brīga so do chalmugad,  
 .i. brīg an treas dīleagad, ⁊ co speitsialta an brīg  
 atarraingtheach ⁊ an brīg dīleagthach, as ro-maith  
 dōib roim dul a fothragad a mboill do choimilt  
 1365 co measurda, ⁊ ana diaid sin ceirīn do phic do  
 chur orra, ⁊ saethar measurda ainnsēin, ⁊ fothragad  
 'na diaid sin, ⁊ a tirmugad ainnsēin lē hēduigib  
 tirma, ⁊ a n-ongad ainnsēin maille rē beacān  
 d'olaid na holiua nō do chamamilla, ⁊ a oileamain  
 co gnāthach leis na biaduib do gnāthuig sē.

1370 Agus is follus as na neithib sin adubramar  
 regimen na ndāineadh reamur tair ēis a chēile.  
 Ōir as imchubaid dona daīnibh reamra, do  
 choimēd<sup>1</sup> a slāinti, diet oilius co beac ⁊ a beith  
 a caindiacht mōir, ⁊ gach uile nī do-bearar dōib  
 1375 a beith ac toirmeasc na rcime do mēid ēigin.

Mās ead, gnāthuigid siat fothragad roim a  
 cuid, ⁊ mēduighear a saethur, ⁊ ongthur lē holadaib  
 dīsgaılteacha iat, ⁊ gnāthuigid siat trifeara beac ⁊  
 lictabāire do-nīthear do lactuca<sup>2</sup> ⁊ triacail co

<sup>1</sup> H coim7; P coim7 agus comhartha séimhigthe  
 ar an 7.

<sup>2</sup> sic H; P lacta.



gnāthach. Agus seachnaid siat feōil 7 bainne 1380  
 7 gach uile nī milis, 7 gnāthuigid  
 siat praiseacha 7 neithe gēra 7 aigēidigthi gu  
 mōr, 7 gnāthuigid neithe lagus an brū. Et  
 gnāthuigid na neithe thogairmius in fual 7 an  
 t-allus, 7 saethur mōr lāidir; 7 fuilngid gorta sul 1385  
 chaithid biad, 7 codlaid ainnsēin; 7 ullmuigid  
 iat fein chum bīd do chaithim aen-uair sa lō, 7  
 nā codlaid mōrān, 7 ibit sein-fhīn sēm. Et an nī  
 adearar d'aen-rēd, gnāthuigthear regimen contrārda  
 do mur adubramar don taeb thuas dīn. 1390

Et is follus as na rāitib sin cinnus reamraigthear  
 na baill truaga, 7 cinnus truagaigthear na boill  
 reamra.

Et is do leith atarraing na hoileamna chum  
 na mball, 7 a connmāla inntu, 7 a hinntōg ana 1395  
 nādūir, reamraigthear na boill. Et coimlīntur na  
 hoibrigthi so lē coimilt 7 lē deargad na mball  
 maille rē leigeasaibh deargus iat 7 lē huisgi te do  
 dortad orra, 7 fā deōig linemintum do phic do  
 chur orra mur adubramar romainn. 1400

Agus mad āilt ball atā roi-reamur do thruagugad,  
 furtachtaigid chugi sin an ball do chur a n-inad  
 fhuar a connuidhi, 7 sligthi na hoileamna chugi  
 sin do cheangal co cruaid, 7 an oileamain do  
 tharrang chum a chontrārda, 7 epitima do chur 1405  
 ar an mball toirmiscius a reamrugad; 7 curthur  
 cimolea 7 <sup>1-1</sup>cerusa luaidi<sup>1</sup> maille rē sūg gaifne

<sup>1-1</sup> cerusa 7 luaidi sa dá ls.

gile 7 rē holaid mirtuis ar an mball 7 is maith.  
 Item dēntur epitima lē huisgi ailime 7 lē haigēid  
 1410 7 lē min pōnaire 7 lē coriandrum 7 lēna cusmailib,  
 7 curthar ar an mball mur an cēdna.

### AN SEISEAD CAIBIDIL

DO RIAGLACHAIB REGIMEN NA SLÁINTI DO-  
 GABUR Ó ĒGSAMLACHT NA MBALL

*Tota regio corporis humani 7 cetera, .i. atā*  
 rēgiōn an chuirp daena co huilidi arna dealugad  
 ag na daīnibh co huilidi a ceathra rannuib: an  
 1415 cēid-rēgiōn dīb, .i. rēgiōn na mbrīg ainmidhi,  
 mur atā, an inchinn 7 na baill atā 'na comursanacht;  
 an dara rēgiōn, .i. rēgiōn na brīge spiradāлта nō  
 P 372 na brīge beōthaiḡthe, mur atā, an craidi 7 na  
 baill atā 'na chomursanacht; an treas rēgiōn, .i.  
 1420 rēgiōn na brīge nādūrda, mur atā, an gaile 7 na  
 hac 7 an tshealg 7 na hinne; an ceathramad rēgiōn,  
 .i. rēgiōn na brīge geineam[n]aigi, mar atāit, na  
 huirgi 7 an tslat fhearrda 7 matrix 7 a muinēl  
 annsna mnāib.  
 1425 Ōir atāit na baill sin ēxamail do rēir choimplexa  
 7 comshuigigthi 7 oibrigthi, mās ead, do rēir  
 chonsiquens, dligid regimen ēxamail. Ar an adbur  
 sin tinnsgnam ōn cheann, 7 labrum ar tūs dona  
 neithib choimēdus croicinn an chinn 7 an gruag.  
 1430 Ōir coimēdtur croicinn an chinn ō scaibies 7 ō

*chneaduib* lē folcad ; ⁊ gibē lēnab āil folcad do dēnum is maith ar tūs an ceann d'ongad lē mil, ⁊ co hāirīthi annsa geimrid ; ⁊ nī hindēnta mainneachtnaidi gan an ceann do nigi fā dō sa mī an mēid is luga.

1435

Et cīrthur an ceann lē cīr do chnāim ibōire gach lae ⁊ co minic, oīr oslaigid sin na pōire ⁊ innarbaid na deathaigi do ēirig chum na mball uachtarach. Et dā mbia an gruag ēgruaid so-sgrista, dēntar folcad dī do luaith oliua ⁊ don fholcad do-nīthear de. Et dēntur folcad d'uisgi ar a mbeirbthear dub-chosach, ⁊ d'eiginn talaim dōib.

1440

Tuillead : coimiltar prēma na gruaigi lē holaid ainēidi ⁊ masdix ⁊ oliua, oīr imdaigid ⁊ coimēdaidh sin an gruag. Tuillead : bīth a fhis agad gurab cumachtach an dīsleacht atā ag pūdur lapis lazuli do choimēd fhinnfaid an fhabra. Item, coimēdaidh fīn ana mbeirbthear blea fīnnfad na fēsōigi,<sup>1</sup> ⁊ co hāirīthi dā n-innaltur dī d'ēis a bearrtha ; ⁊ is maith innlad a fīn amāin annsa chās so. Tuillead : dā n-innaltur an fhēsōg co minic a huisgi fhuar cuirid an lēithe a maille, ⁊ toirmiscid a tuitim. Et comaentaigid na sean-daīne eagnuidi uile annsa chās so co ndēin mirabolani Kebuli arna chaithim mur shabsa an lēithe do chur a maille, ⁊ coimēdaidh an gruag dub co maith, ⁊ do dearbad so co minic.

1445

1450

1455

<sup>1</sup> H fesaigi.

1460 *Sanitas ceribri*, .i. coimēdtur slāinti na hinchinne  
 lē deathaigib ⁊ lē balad spīsrad ndeadh-balaid,  
 mur atāit so, .i. lignum aloes ⁊ ambra, ⁊ luibi  
 deadh-balaid, mur atāit so, .i. maiorana<sup>1</sup> ⁊  
 balsamita ⁊ uiola ⁊ a cusmaile. Agus com-  
 fhurtachtaigid so an inchinn ⁊ toirmiscid in reuma  
 1465 ⁊ leigisid teinnceas emigrania, ⁊ as imchubaid co  
 speitsialta na neithe so annsa geimrid. Et leagar  
 deathaige neithead ndeadh-balaid fuar annsa  
 tshamrad fān inchinn, mur atā, rōs ⁊ sanduile ⁊  
 a cusmaile.

1470 Et is maith an biad dōib gearraicg ⁊ uain ōga  
 arna mbearbad a mbeacān uisgi, ōir coimēduid  
 siat slāinti na hinchinne; ōir adeir Aristotul co  
 coimēdann ⁊ co mēduighid na gearraicd an inchinn,  
 ⁊ co coimēdann a cēdfada.

1475 Tuillead: leagar deathach uisgi the faī an ceann  
 ana mbeirbthear camamilla ⁊ sdicados ⁊ mentas-  
 drum. Tuillead: ēdrumaigid an tsraedach<sup>2</sup> ar  
 cēd-longad an inchinn, ⁊ innarbaid meisgi na  
 cēdfad, ⁊ toirmiscid an lēithe, ⁊ innarbaid na  
 1480 deathaige. Mās ead nī hindearmaid an tsraedach  
 a coimēd na hinchinne.

Ōir<sup>3</sup> urchōidigid so don inchinn co mōr, .i. an  
 neim-dīleagad ⁊ truailliugad an dīleagtha, ōir is iat  
 sin is prēm dā gach uile easlāinti.

1485 *Sanitas oculorum*, .i. coimēdtur slāinti na sūl

<sup>1</sup> H *magiorana*.

<sup>2</sup> P *sraedach*; H *tsraeghach*.

<sup>3</sup> sic.

ō sheachna suipēir na hoidchi; ⁊ nā codlad a ndiaid bīd ⁊ a ghaili lān; ⁊ gnāthuigead sē na neithe chomfhurtachtaidius ⁊ choimēdus na sūile, mur atāit so, .i. gab sīl fenēl aen-rann, eufrasia leath-rann, maiorana rann, siūcra geal leath-rann; 1490  
dēntur pūdur dīb, ⁊ gibē mod ar a ngnāthuighear so coimēdaidh ⁊ furtachtaigid an radurc. P 373

Tuillead: leagur deathach uisgi the ara mbeirbthear finēl do glanad na sūl ō fhlichideacht reamuir; ⁊ is ēidir na luibi so do bearbad ar fīn fīnn, ⁊ is 1495  
ēidir na luibe eile so do chur farū, mur atā, e[u]frasia ⁊ ruib, ueruena ⁊ seledonia, ⁊ is mōr fhurtachtaigid sin dona sūilib.

Et comfhurtachtaigid radurc na neithead uaine iat, ⁊ do-nī<sup>1</sup> an dath dub ⁊ an dath geal a 1500  
chontrārda sin, ōir in mēid tēid in dath ō inmeadōn as ī an mēide sin anfainnidius sē in radurc.

Et nī urchōidiginn aen-nī don radurc mur do-nī in codlad fada ⁊ an gaile lān, ⁊ mur an cēdna don choimriachtain. Tuillead: anfain- 1505  
nighear an radurc ō chaithim na neithead ndeathmur, mur atāit, uinneamain ⁊ gāirleōg ⁊ a cusmaile; ⁊ do-nī pibur cas ⁊ an aigēid ⁊ prēma na raidisi ⁊ coblān an cēdna; ōir dorchaigid ⁊ anfainnigid gach uile nī deathmur an radurc. 1510  
Agus co speisialta na daīne bīs amuirseach ar a radurc seachnaid siat neithe saillti ⁊ deathmura ⁊ aigēidigthi ⁊ gēra; ⁊ seachnaid siat fuacht ⁊

<sup>1</sup> H do-nith.

pūdur 7 deathach, 7 co hāirithi deathach connaid  
 1515 7 mitall 7 airged beō, 7 gaeth. Et nā gnāthuigid  
 aen-nī chlaechluigiuis an radure d'fhēchain; 7 is  
 ēigin co laigdigthear an radure o fhēchain na  
 litreach cael, acht muna fēchthur iat mur shaethur  
 nō mur gluasacht don tshūil.

1520 Tuillead : urchōidigid sgeathrach 7 caí 7 fothragad  
 dona sūilib. Tuillead : gnāthuigid mirabolani  
 Kebuli co ro-mōr do chomfhurtacht 7 do chalmugad  
 an raduirc. Agus tar gach uile nī lacthur an  
 brū, oir is ro-mōr chalmuigiuis sin an radure.  
 1525 Agus coimēdaid so in radure co ro-maith 7  
 calmuigid na sūile 7 glanuid o fhlichideacht reamuir  
 iat, .i. na sūile 7 na fabraidi d'innlad co measurda  
 a huisgi fenēil.<sup>1</sup>

Dicunt quidam .i., adearaid drong ēigin nach  
 1530 fuil leigeas is nō as imchubaid dona cluasaib nā  
 uinēgra lāidir do chur inntu ar cēd-longad; oir  
 comfhurtaigid sin innsdruimint an ēisteachta  
 7 toirmiscid flux an reuma nach tuitid sē on  
 inchinn chucu. Et is laidiridi an t-oibriugad  
 1535 do-dēnad sī dā mbeith mēid ēigin do shūg minntuis  
 trīthi; oir is maith glanus sin sligthi na cluas o  
 na himurcachaib reamra thoirmiscius an t-ēisteacht  
 7 geinius mōrān d'easlāintib isna cluasaib. Item,  
 ola na n-almont searb arna mbearbad ar eitlnidib  
 1540 na n-almont arna cur <sup>2</sup>ansa chluais,<sup>2</sup> oslaigid 7  
 comfhurtaigid puill na cluas. Et is dona neithibh

<sup>1</sup> P fenel; H fineil.

<sup>2</sup>—<sup>2</sup> H isna cluasaibh.

is deithidi *dlagmaid* do *thabairt* dār n-ūig a coimēd ō *gach* uile imurcaid ⁊ ō *gach* uile fhodur muilinn *nō* uisgi *thuitius* d'inad ard. Et fēduid na leaga in t-*ēisteacht* do *choimēd* lē *deathaigh* 1545  
uisgi *the* ; ⁊ is tarbach sin dā mbeirbthear uormōnt ⁊ puliol<sup>1</sup> *ruigel* ann. Agus *seachnaid* siat folcad a huisgi *chriadamail* *neam-glan* d'eagla co *rachad* *rēd* ēigin annsa *chluais* do *dūnfad* ī.

As iat so na neithe *choimēdus* *slāinti* orgāin 1550  
an *bolltanaid* : .i. an tsrōn do *glanad* co *sdūidērach* ōna *himurcachaib* *reamra* rigne innus *nach* mairfid aen-rēd dīb iunti ; ōir an uair anaid sin co fada annsa tsrōin *geinit* *brēntus* ⁊ *truailleid* an *bolltanad*. Et *seachnaid* siat *gach* uile *droch-balad*, ⁊ co 1555  
*hāirithi* an *droch-balad* bīs a n-inaduib cumga doimne a mbī aēr *truailleigthi* *dorcha* *nach* *ēidir* lē grēin dul dā innsaidi do *chnaī* na *ndeathaigead* *truailleigthi*, ⁊ do *glanad* an aēr *ēirgis* dīb. Ōir *truailletear* an *spirad* *beōthach* ō *thruaillead* an 1560  
aēr. Agus ō *gnāthugad* an aēr *thruailleigthi* nī *mothuighear* an *droch-balad* *truailleigthi* ; mās ead as ēigin neithe *deadh-balaid* do *gnāthugad*, mur atāit, *deathaigi* *neithead* *ndeadh-balaid*, mur atā,  
*crann* na *hola* ⁊ *ambra* ⁊ *cainēl maith* ; ⁊ *boltanaid* 1565  
siat must do *choimēd* na *spirad* ainmidhi.

Et coimēdtur an bēl ana *shlāinti* dā *measgthur* P 374  
*fīn bog* ann roim an cuid ⁊ na diaid ; ⁊ *glanaid* so an bēl ⁊ *tirmuigid* ⁊ *cnaīd* na *fliuchada* *thuitius*

<sup>1</sup> H *poliel*.

- 1570 *ōn cheann chum feōla na fiacal. Et adubradur drong dona daīnibh eagnuidi co n-innarbann dentrifisium do-nīthear do phūdar nutmuici 7 spicanardi ar cēd-longad gach lae brēntus an bēil.*
- 1575 *Et coimēdtur slāinti na teangad lē hinlrad a huisgi ar cēd-longad 7 a coimilt lē mil 7 lē pūdur sinnsēir ; ōir innarbaid sin a reime imurcach 7 cuirid a seingi hī. Tuillead : as imchubaid coblán do chaithim nō do chogaint, nō gargaraisim<sup>1</sup> do*
- 1580 *dēnam de ar reime na teangad ; ar an adbur sin co speitsialta luathuigid an coblán urlabra 7 siubal na naīdin an tan caitear<sup>2</sup> é, 7 comfhurtachtaigid na hailt 7 na musguile mur an cēdna. Tuillead : .i. saeruid connmāil na spīsrad ndeadh-*
- 1585 *balaid ar cēd-longad annsa bēl in teanga ōna reime, 7 furtachtaigid an t-uirgill, mur atā, nutmuic 7 cubibe. Agus is nāmuid don teangaid na cnō ; ar an adbur sin as intsheachanta iat a coimēd shlāinti na teangad, 7 mur an cēdna dona*
- 1590 *cnoib Gaīdealacha.*

DONA NEITHIB CHOIMĒDUS MEIRI 7 FEADĀIN  
AN SGAMĀIN

Mas ead, adeirim co coimēdtur feadāin an sgamāin 7 meiri<sup>3</sup> lē heanbruihi cearc mēith 7 lē feōil uan leith-bliadna<sup>4</sup> ar mbearbad neitheadh

<sup>1</sup> H *gargrasim.*

<sup>2</sup> H *caithid.*

<sup>3</sup> H *meiri.*

<sup>4</sup> H *mbliadna ; bliadna a bhí i P ar dtúis ; do hathruigh-eadh níos déanaighe é le l7h a sgríobhadh isteach ós a cionn.*



milis farū, mur atā, licoiris; ⁊ dā mbeirbthear  
 barr coblāin maille ris na feōlannaib sin is mōidi 1595  
 bus inmolta an eanbruithi. Agus is maith deoch  
 d'fhīn milis chum an neith chēdna. Et nā caitear  
 cnāime gearrcach mbeac nā petraisi nā ēisg  
 deilgnid; ⁊ nā caitear feōlanna reamra nā bud  
 ēidir do dīlcagad acht ar ēigin; ⁊ seachmaid siat 1600  
 neithe saillti ⁊ aigēidigthi ⁊ sean-ola, oīr gortaigid  
 sin canna ⁊ meiri. Tuillead: as imchubaid uigi  
 boga do choimēd na mball adubramar. Tuillead:  
 is maith licoiris do chaithim ⁊ do bearbad ⁊  
 gargraisim do dēnum de chum an neith chēdna. 1605

Et dligid an drong gā tuitinn uvula<sup>1</sup> sgeathrach  
 do sheachna ⁊ co speisialta ar cēd-longad.  
 Tuillead: gibē shanntaigius na boill adubramar do  
 choimēd seachnuid siat deocha fuara bīs fuar co  
 gnīmach, ⁊ co speisialta uisgi fuar. Et an uair 1610  
 bīt na boill adubramar anfann ōn dig so fēdaig  
 spasmus teagmāil a meiri, ⁊ do rēir chonsiquens  
 bās ō easbaid na hoileanna do tharrang; oīr an  
 uair marbthur meiri ō dig fhuair nī hēidir leis  
 beith ana inmeadōn chum an atarraing nā chum 1615  
 an tsloigthi.

DONA NEITHIB CHOIMĒDUS AN SGAMĀN

Agus bīth a fhis agad co n-oilinn ⁊ co com-  
 fhurtachtaiginn cicera an sgamān arna [n]glanad  
 ōna croicinn fhuirimcallach, ⁊ arna mbrisdid ⁊

<sup>1</sup> P uula; H uulua.

- 1620 arna mbearbad ar bainne gobuir nō ar im nua. Et is maith pinēdi 7 almoint tsearba arna nglanad ōna croicinn *fhuirimeallach chum* an neith *chēdna*. Tuillead: is maith bainne gobuir 7 siūcra *chum* an neith *chēdna*, 7 co speisialta caera na *fineamna*
- 1625 a n-ēgmuis a mogall 7 an gaile folam. Et atāit na neithe gēra saillti aigēidighi gontacha, *contrārda* don sgamān. Et comfhurtaigid mirr do chongbāil faī an teangaid an sgamān <sup>1</sup>dā n-atarraingthear<sup>1</sup> an chuid leagus de co mīn. Tuillead: .i. sūg
- 1630 coblāin arna glanad 7 arna shlugad maille *rē* mil comfhurtachtaigid an sgamān 7 glanuid an guth. Tuillead: .i. fīn milis beirbthi arna glanad ōna *shubstaint* reamuir lēna *bearbad*, is mōr *tharbaigius* sē don sgamān 7 dā *fheadānaibh*. Et is cumach-
- 1635 tach in *disleacht* atā ag sgamānuib sinnuig <sup>2</sup>do choimēd<sup>2</sup> sgamān an duine. Et is ro-maith *chum* an neith *chēdna* partāin tsrotha 7 oisridi arna mbearbad, 7 do mīnidius-[s]a fēin so annsa
- P 375 trāchtad do-rinnius d'ematoica 7 do ptisis.

DO CHOIMĒD 7 DO CHOMFHURTACHT AN  
CHRAIDI

- 1640 Agus bīth a fhis agad a tosach na hoibre so gurab intseachauta in nī thogairmuis an fhearg 7 an cumgach; ōir is fiadnuise neich ēigin eagnaíd

<sup>1-1</sup> H *da n-athairrngtear*.

<sup>2</sup> sic H; P *do i coimed*.

co fuilid dā nāmuid urchōideacha ag an craidi,  
 .i. in mīdōchus ⁊ in dobrōn ; ōir tic dochraideacht  
 ⁊ leisgi ōn mī-dōchus ⁊ dīth rēsūin, ⁊ luathuighear 1645  
 an arsaideacht ōn dobrōn ; ⁊ is mōr an urchōid  
 do-nīd an dā chinēl so don chraidi. Agus is mō an  
 urchōid do-nī an dobrōn nā do-nī an mīdōchus ;  
 ōir mūchaid sē an teas nādūrda ⁊ doimnigid an  
 spirad ⁊ dīsgailid comshuigiugad an chraidi an 1650  
 mēide so innus co marbann. Agus gibē ara mbī  
 fearg nō dobrōn, sgrisaid sē ōn chraidi iat lē  
 gairdeachus ⁊ lē fāiltiugad, nō lē spaitseōireacht  
 ⁊ lē saethur furbailteach ; ōir comfhurtachtaigid  
 an gairdeachus ⁊ an lūthgair<sup>1</sup> an t-anum. Ar 1655  
 an adbur sin as imchubaid biada sēime do choimēd  
 an chraidi, mur atāit, ēin chearc ⁊ colum ⁊ petraisi,  
 turtair, uain ⁊ fearbōga ōga, ⁊ na biada ele geinius  
 fuil tsēim.

Tuillead : seachaintear aer brēn ceōmur neam- 1660  
 glan, ōir nī hēidir an spirad beōthach do choimēd  
 ō atarrang an boltanuid maith ⁊ an aēir maith,  
 ōir is uatha sin coimēdtur an craidi. Agus is  
 dona neithibh is mō ō coimēdtur ē fīn maith  
 sēim deadh-balaid. Et nī fadar<sup>2</sup> aen-nī ar an 1665  
 adbur sin is mō chomfhurtachtaidius an spirad ⁊  
 an craidi, ⁊ choimēdus an teas nādūrda nā fīn  
 maith arsaid deadh-balaid arna ōl co measurda ;  
 ōir glanaid an fīn an fhuil ⁊ innarbaid a teimil.

Et is mōr fhurtachtaidius suidi a n-inadaibh 1670

<sup>1</sup> H *luathgair*.

<sup>2</sup> H *fagtur*.

aíbne ana mbít luibi *threōraigius* an gairdeachus, *nō* a ngarrga ana siubluigid uisgidi co mīn ō ard co hīsīl, ⁊ gan fodur mōr acu ag tuitim, ōir gortaigid an fodur mōr an t-*ēisteacht* ⁊ an meanma. Et

1675 adearuid na sean-daíne co sgrisann *ēisteacht* an *cheōil* dobrōn ⁊ sdupāil ōn *chraidi* ⁊ ōn *meanmuin*; ōir coimlīnaid ceōl na n-innsdruimintid *ēxamail* ⁊ sōlāis maithius na compānach ⁊ na carad ngrādach an mēid do mill an dobrōn do *shlāinti* an *chraidi*.

1680 Agus an nī as inrāid d'aen-nī, .i. brīg an *chraidi* do *chomfhurtacht*, coimlīntur sin lē fīn sēm ⁊ lē biaduib geinius fuil shēm, ⁊ lē gairdeachus ⁊ lē *cumsanad* na neitheadh ndeadh-balaid, ⁊ lē *seachna* na neithead do-nī fearg ⁊ dobrōn, ⁊ lē

1685 togairm na neithead *sogrāduidhi*, mur atāit *ēduigi* ⁊ *connaidhi* a n-inad *sogrādach*. Agus is mōr *fhurtachtaidius sīrōip* *chomshuigighi* do shūg na n-uball milis ⁊ do shūg om na cruaiichi *Pādraig* an *craidi*. Et bīth a *fhis* agad na neithe

1690 *chomfhurtachtaidius* an *craidi* co fuil cuid dīb 'na *corpaibh* measurda, mur atāit, creasanna ⁊ ōr ⁊ aingid ⁊ cruach *Phādraig*; ⁊ atā cuid ele te, mur atā, cainēl, sidaual ⁊ crōch ⁊ muscus ⁊ mellisa ⁊ a sīl, cardamomum ⁊ *cubebe*; ⁊ atā cuid *eile*

1695 dīb *fuar*, mur atāit, niamanna ⁊ carabe, campora ⁊ cruel,<sup>1</sup> sandali, rōs, *spodium*, terra sigillata<sup>2</sup> ⁊ *coriandrum*. Tuillead: .i. *comfhurtachtaigid uigi* *cearc* co coitchinn an *craidi*, ōir geinid siat fuil

<sup>1</sup> H *cruidel*.<sup>2</sup> sic H; P .s.

imchubaid don chraidí. Et as imchubaid don droing agā mbí craidí ēgruaid na huigi.

1700

DONA NEITHIB CHOMFHURTACHTAIDIUS AN GAILE

Ōir cūisighear slāinti an chuirp co huilīdi ō shlāinti an gaile, ar an adbur sin nī hinmainneacht-naigt<sup>h</sup>i coimēd an gaile ; ōir is amlaid atā an gaile isna hainmintib mur bīs an phrēm isna crannuib ; ōir is ōn phrēm tic oileamain chum an phlannda uile ; ar an adbur sin muna hoiltéar an phrēm seargfaid<sup>1</sup> an plannda uile ; et dā mbia oileamain na prēime animchubaid nī fada mairius an plannda. Et is mur sin an uair nach oiltéar an gaile, nō an uair nach dīleagthur an biad tēid ann, seargaid an corp uile ; ōir an uair bis seachrán follus annsa ghaili nī ceartaighear annsna ballaib eile é, ⁊ mairid an oileamain neim-dīleagtha animchubaid dā hinntōg a n-oileamain ⁊ a substaint na mball. Ōir as ead as beatha ann nī coimsheasmach maille rē hoileamain, ar an adbur sin dleagmaid beith deithideach co mōr a coimēd shlāinti an ghaile. Et furāilid drong dona dañibh eagnuidi an sgeathrach do thogairm uair sa mī co mīn lē huisgi mbog maille rē beacān aigēide, ōir glanuid so an gaili ō imurcachaib an bīd ⁊ na digi ⁊ na ndroch-leannann.

1705

P 376

1710

1715

1720

<sup>1</sup> sic H ; P seargffaid.

Tuillead: .i. caera *fineamna* do *chaithim* ar *cēd-longad* ⁊ *comfhurtachtaigid* an *gaili* ⁊ *ceartaigid* a droch-coimplex. Agus do-nī aipsint ⁊  
 1725 *spicanardi* arna n-ōl mur dig an *cēdna*, ōir *calmuigid* ⁊ *coimēdaid* ē, ⁊ *innarbaid* na *himurcacha*, ⁊ *dīsgaīlid* cruas an *gaile*. Agus mar an *cēdna* *comfhurtachtaigid* *gnāthugad* na *lictabāire* do-  
 1730 *nīthear* do *masdix* ⁊ do *lignum aloes*<sup>1</sup> an *gaile*. Et *gnāthuigthear* na *biada* do-nīthear *dona* *hēnuib* do *chomfhurtacht* an *gaili*, mur *atāit*, *petraisi* ⁊ *turtair* ōga arna *mbeabad* a n-uisgi. Et *seachnuid* gan *uisgi fuar* d'ōl ar a *chuid* acht a  
 1735 *ndeireadh* a *choda mā* do *gnāthuig* sé é, ⁊ *munar* *gnāthuig* gan a ōl; ⁊ as *beac dleagur* a ōl an tan *sin*.

Tuillead: *sīrōip* *rōise* ⁊ *hī* *deadh-balaid* ō *lignum aloes* *coimēdaidh* *sī slāinti* an *gaili* ⁊  
 1740 *tarbuigid* dō. Adeir *Aristotul* co *comfhurtachtaidinn* *trī* .3. do *lictabāire* do-nīthear do *reubarbrum* ⁊ do *lignum aloes* ar *cēd-longad* *teas* an *ghaile*, ⁊ co *calmaiginn* an *dīleagad*, ⁊ co *nglanann* *bēl* an *ghaili* ō *linn fhinn*, ⁊ co *togairminn* an  
 1745 *tochlugad*, ⁊ co n-*innarbann* an *gaethmuireacht*. Et mur an *cēdna* *ceartaigid* *uisgi rōise* *maille rē* *masdix* ⁊ *rē feōil* an *ubaill buidi* an *gaili*.

Tuillead: is *mōr moluim* *gnāthugad* *coriandrum* a *sabsa*, ⁊ *curthar* *annsa sabsa* *sin* .3. do *lignum*  
 1750 *aloes*, *clōbus*, *sbicanardi*, *sandali* ⁊ *nutmuic*, .3. co

<sup>1</sup> H *aloeis*.

leith do *gach* nī *dīb* ; cainēl 7 *pibur* fada .3. co leith do *gach* nī. *Agus* dēntur *pūdur* *dīb*, 7 *curthar* *trī* .2. do *choiriandrum* ana ceann, 7 caitear iat, 7 *calmuigid* an *gaili*. *Tuillead* : .i. *seachnad* *gach* uile *thorad* nuad 7 co *hāirithi* na *tortha* is urusa do *thruailliugad*, mur *atāit*, *pēirida* 7 *smēra* 7 *āirnidhi* *geala* 7 *seirīni* *millsi* 7 *ubla* 7 a *cusmaile*. *Agus* *seachnuid* siat *bainne* 7 *gach* *gnē* de, mur *atā*, im 7 *cāisi*. *Agus* *seachnuid* *mēthrad* 7 *gach* uile *fheōil* 7 *iasg* *tirmaigthear* *lē* *salann*. 1755

*Et* *urchōidigid* don *gaile* *tochlugad* an *bīd* 7 gan a *fhadbāil*, *ōir* do-nī sin *lēmneach* 7 *saethur* *follus* *annsa* *ghaili*. *Agus* is *olc* *fothragad* a *cēdōir* *tair* *ēs* *bīd*. *Agus* is *olc* an *biad* do *droch-cogaint* ar an *mbord*. *Agus* is *olc* *fuacht* *imurcach* *nō* *teas* *imurcach* don *cheann* 7 *dona* *ballaib* *fuirimeallacha* 7 *urchōidigid* co *ro-mōr* don *ghaili*. *Agus* *urchōidigid* *linn* *ūr* 7 *gach* uile *leigeas* *dīsgailteach* *dō*. *Et* *urchōidigid* co *coitchinn* *gach* uile *nī* do-nī *urlagad* don *ghaili*. 1765

*Tuillead* : .i. is *dona* *neithibh* is *mó* *anfainnidius* an *gaili* *connmāil* na *ndeasgad* 7 na *gaethmuireachta* *ann*, 7 *coimriachtain* *mī-measurda*, 7 co *hāirithi* *dā* *mbia* *sī* a *ndiaid* *repletion* an *bīd*. 1770

*Tuillead* : .i. *urchōidigid* *neam-chodlad* *mī-measurda* 7 *easbuid* an *tshaethuir* 7 *sgeathrach* *shaethrach* don *gaili*. *Et* is *mōr* *fhurtachtaigius* *gnāthugad* na *sgeathraigi* gan *beith* *saethrach* *ē*, *ōir* do-nī *sī* *inad* *purgōidi* 7 a *dēnum* co *hinmolta*. 1775

1780 Tuillead: .i. anfairnighi[d] ribōideacht idir in  
 dā chaithim an *gaili* ⁊ an *dileagad* gan beith coim-  
 P 377 linta annsa *gaili*. Item as dona neithibh anfair-  
 nighius co mōr an *gaili* anfhainne na *meanman*.  
 Et as intsbeachanta co mōr línad urlaictheach, ⁊  
 1785 mōrān na cūrsad ⁊ a truaillugad ainnsēin, ⁊ anmain  
 co fada ar an mbord, ōir truaillid so uile an *dileagad*.

Labrum ana diaid sin do choimēd *shlāinti* na  
 n-ae. Agus adearmaid co comfhurtachtaighear  
 1790 <sup>1</sup>⁊ co coimēdtur<sup>1</sup> *slāinti* na n-ae ō *gach* uile biad as  
 urusa do *dileagad* ⁊ geinius fuil maith *shēim*, mur  
 atā, feōil meannān ⁊ cabūn ⁊ *petraisid* ⁊ *cearc*,  
 ⁊ *uigi*, ⁊ a cusmaile do biadaibh. Tuillead: as  
 intuicti co mēdaiginn gnāthugad na neitheadh  
 so na hae ⁊ co ceartaigid a ndroch-coimplex, mur  
 1795 atāit, ubla grāineacha millsī ⁊ caera *fineamna* a  
 n-ēgmuis a croicinn. Et tēigid an fín bīs sēim  
 ana shubstaint, ⁊ a ōl co measurda, na hae, ⁊  
 osgluid a ndūinti. Item comfhurtachtaigid na  
*leigis* dīse so na hae, ⁊ as iat as tobur dona  
 1800 *leigesaibh eile chum* na n-ae, mur atā, epatorium,  
 .i. an sāitsi Gaīlilach, ⁊ ae aba ⁊ sginantum,  
*spicanardi*, caera *fineamna*, sandali, endiuia ⁊ a  
*cusmaile*.

Tuillead: dlīgi a fhís do beith agad gurab dona  
 1805 neithibh is mō do-nī urchōid dona haeib, ⁊ nī  
 dōib amāin acht don *gaili*, biada do-dileagtha do  
*chaithim*, ⁊ *seachrān* uird in chaithme. Et do-nī

<sup>1-1</sup> an méid seo fá dhó i P.



uisgi fuar ar cēd-longad an cēdna, ⁊ a ndiaid  
 fhothraigthi ⁊ choimriachtana ⁊ thshaethair, oir  
 treōraigid sin co minic na hae chum fuaraideachta 181c  
 ⁊ chum idroipise<sup>1</sup>. Et dā rigi a leas neach uisgi  
 fuar dō ar son aintesa na n-ae nā hibeadh sé  
 'na aenur é gan mēid ēigin fīna trīt ; ⁊ nā hibeadh  
 sē co sanntach é acht a ōl co mīn. Tuillead :  
 bīth a fhis agad co n-urchōidigid na finta rigne 1815  
 dona haeib ar son co ngeinit dūinti inntu. Agus  
 is olc cruithneacht rigin dōib, ⁊ dā teagmad co  
 ndīleagthur co maith hī geinid dūinti fa deōid  
 annsna ballaib. Agus do-nī an fīn milis dūinti  
 annsna haeib ⁊ annsa sgamān. 1820

Et bīth a fhis agad co ndligid na leigis ana  
 fuil seirbi ⁊ gēiri beith maille rē stipeacdacht  
 ēigin ō ndēntur na hae do chomfhurtacht, mur  
 atā, cainēl ⁊ sdicados ⁊ squinantum, spicanardi,<sup>2</sup>  
 crōch ⁊ a cusmaile. Item bīth a fhis agad gurab 1825  
 imchubaid cnō Gaīdilacha dona haeib uile, oir  
 nī fhuil teas ro-dāsachtach inntu ⁊ atā osglad ⁊  
 is maith an chinus<sup>3</sup> geinit. Agus as imchubaid ae  
 meic tīri ⁊ feōil sheilchi dona haeib. Agus as  
 imchubaid mur an cēdna gnēithe endiuiā dona 1830  
 haeib do leith a coimplex ⁊ do leith a ndīleachta,  
 ⁊ co speitsialta na gnēithe is mō ana fuil seirbi  
 dōib. Ar an adbur sin dā mbeid na hae te ullmuig-  
 thear endiuiā maille rē mil ⁊ measraigid sin a n-

<sup>1</sup> H *hydropisi*.<sup>2</sup> H *spicanardi* 'na iomlāine.<sup>3</sup> H *sīm*3.

1835 ainteas. Agus is lōr in mēid<sup>1</sup> ē sin do rād do choimēd na n-ae.

Labrum anois don tsheilg. Ōir is ī in tshealg is cūis ⁊ is innstruimint don gāire ; ar an adbur sin gibē agā mbī sealg arna hinordugad co maith, 1840 ⁊ hī lāidir do glanad na fola reime buaideartha ō nach ēidir an corp d'oileamain co maith, bīt siat subāltach neammbrōnach. Agus a chontrārda so, gibē gā mbī sealg anfann nī hēidir leō an fhuil reamur do glanad, ⁊ siblaigid sī trīt na 1845 cuisleanmuib chum an chraidī ⁊ chum na mball cile, ⁊ do-nī sin duine dobrōnach ⁊ smuaintigthi leanna duib aigi. Ar an adbur sin dleagur slāinti na seilgi do choimēd.

Et furtachtaigthear an tshealg lē biaduib oilius 1850 co maith hī ⁊ osluigius a dūinti, mur atāit so, P 378 .i. cearca beirbthear a mbeacān eanbruithi ⁊ aigēid mur shabsa, ⁊ bainne ūr mur bligthear é maille rē beacān siūcra, ōir osglaid so dūinti na seilgi ⁊ coimēduid a slāinti. Agus do-nī fīn dearg 1855 arna ōl co measurda ar an cuid in cēdna. Agus is tarbach uormōnt d'ōl maille rē mil annsa chūis chēdna, ōir ceartaigid sin coimplex na seilgi.

Agus seachnuid siat na neithe reamra stipeacda ⁊ na tortha, mur atāit so, .i. pēireadha ⁊ orāitsi ⁊ 1860 mespila ⁊ a cusmaile ; ōir cumgaigid siat pōire na seilgi ⁊ anfainnigit na hailt. Agus seachnait siat feōlanna reamra, mur atā, feōil daim ⁊ gabuiv

<sup>1</sup> P *mγh* (*h*=comhartha séimhighthe) ; H *mγ*.

7 fiada 7 muc, 7 *gach* uile *potāitse*, 7 *gach* uile  
 nī do-nīthear don bainne goirt ; ōir gortaigid so  
 uile an tshealg 7 na hae 7 geinid *linn dub*. *Agus* 1865  
*gnāthuigid* fīn fīn, ōir *tearcaigid* sin an tshealg 7  
*osluigid* a dūinti 7 *sēimigid* a reime.

Labrum anois do *choimēd shlāinti* na n-inneadh.  
*Agus* is de sin a *nnglanad* ō na *himarcachaib*  
*connaimthear* inntu, 7 mur an *cēdna* ō na *leannuib* 1870  
*rigne* 7 ō na *neithib eile* leath-amuith do *nādūir*  
 do *gnāthuig* *imdugad* inntu ō mailīs an *regimen*  
*nō* ōna n-anfainne. Ar an adbur sin glantur na  
 hinne ōna n-*imurcachaib* 7 ōna *leannuib* *rigne*  
*maille rē* dig d'uisgi meala ar *cēd-longad*, 7 *lē* 1875  
*caithim* *fígead* *tirim* *mēith* ar *cēd-longad*, 7 *lē*  
 dig d'uisgi ara *mbeirbthear* [iad]. *Agus* *fodnaid*  
*eanbruithi* gearrcach *mēith nō* uan *mbliadna*  
*arna mbearbad* *maille rē* bleta mur an *cēdna*.  
*Agus* *fodnaid* *eanbruithi* se[i]n-*chirci* *arna bearbad* 1880  
*maille rē* *polipodium* 7 *rē* *hainīs chum* an *neith*  
*chēdna*. *Agus* as *imchubaid* uisgi ara *cēid-beirbthear*  
*coblān chum* an *neith chēdna*. *Tuillead* : *bīth*  
 a *fhis* agad co *comfhurtachtaigid* caera na *fīneamna*  
*arna caithim* ar *cēd-longad* na hinne. Item, 1885  
*adearaid* drong co *coimēdann* *rais*<sup>1</sup> *arna bearbad*  
 ar bainne nuad 7 *arna caithim* na hinne, 7 co  
 n-oilinn iat.

Et gibē lērab āil *slāinti* a inneadh do *choimēd*  
*seachnad* *sē gach* uile biad *aigēidigthi* *gēi reamur* 1890

<sup>1</sup> H *ris*.

rigin. *Agus seachnad arān slim, 7 feōil na n-ainmintid fiadānta, 7 feōil dam 7 bō 7 girrfhiad 7 muc baile, 7 ēn do-nī eitillach 7 shnāidius a n-uisgi, 7 ēisg shailti arna priāil nō arna rōstad.*

1895 Et *seachnuid siat rapa 7 coblān, ubla 7 pēireadha 7 mespila 7 a cusmaile. Tuillead: seachnuid siat gnēithe an bainne 7 na neithe do-nīthear de, 7 co hāirīthi sean-chāisi. Agus atā nāimdinus ag cucurbita 7 ag cucumer 7 ac sitonea<sup>1</sup> ris na hinnib.*

1900 Tuillead: *urchōidigid na cnó 7 na halmoint fhliucha 7 an pōnaire 7 na potāitsi co huilīdi don droing agā mbit inne anfhanna.*

Tuillead: *saethur a ndiaid bīdh co grod, 7 co speitsialta deoch uisgi fhuair 7 mōrān fīna a ndiaid bīd, urchōidigid co ro-mōr dona hinnib. Et anfhainnigid coimriachtain imurcach d'ēis mōrāin bīd na hinne. Et leigeasaidh gairleōg om do chaithim teinneas fuar na n-inneadh, 7 innarbaid sī in gaethmuireacht rcamur, 7 ar an*

1910 *adbur sin adearar triacail na mbodach ria. Et adubradar drong dona dāinib eagnuidi co n-innarbann gairleōg arna bearbad maille rē feōil mēith gaethmuireacht mōr na n-inneadh.*

Labrum anois dona hāirnib. *Agus as imchubaid*

1915 *biada so-dīleagtha dōib, mur atā, arān cruithneachta fā curthar laibēn gu maith 7 sīl fenēil 7 carabuaid 7 ē arna bearbad co hinmeadōnach, 7 fīn finn sēim abaid, 7 feōil ēn a n-ēgmuis na n-ēn*

<sup>1</sup> H *sitonia*.

*s/nāidius* a n-uisgi. *Agus* as *imchubaid* dōib fōs P 379  
 meannāin ⁊ gearrcuig colum, ⁊ petraisi ⁊ faīn- 1926  
 leōga ⁊ feōil na n-ēn rē n-abur erball-ar-crith, ⁊  
 feōil gobar óg oiltear ar luibib diuereticacha.

*Tuillead*: min eōrna arna cumusc maille *rē*  
 bainne *mēithigid* na dubāin ⁊ coimēdaidh a *slāinti*.  
 Item, togairmid eanbruithi siserum duib an fual 1925  
 ⁊ *dīsgailid* na himurcacha connaimthear inntu.  
 Item is mōr choimēdus clisteri ⁊ sgeathrach a  
 ndiaid an bīd na hāirne ō na heaslāintib.

Et is mōr *urchōidigid* na tortha fuara co huilidī  
 dona hāirnib ⁊ dona hinnib; ⁊ do-nī aigēid an 1930  
*cēdna* ⁊ na feōla *reamra*, mur atā, feōil daim ⁊  
 gobair ⁊ bainne goirt ⁊ gach uile luib *fhuar*. *Tuil-*  
*lead*: *seachnuid* siat gach uile *photāitsi* ⁊ mar-  
*cuideacht* minic ⁊ rith mōr ⁊ gluasacht imurcach  
 ⁊ fuacht chos ⁊ deoch buaideartha. Et *seachnaid* co 1935  
*speitsialta* ēisg gan beith lannach, ⁊ *repletion* bīd  
 ⁊ digi, ⁊ coimriachtain imurcach d'ēis bīd, ⁊  
*gnāthugad* na neitheadh ndiuereticach. Et bīth  
 a fhis agad co fuil *dīsleacht* ingantach ag bainne na  
 caerach do *chomfhurtacht* na ndubān. *Agus* is 1940  
*maith* dubāin maille *rē* biaduib *eile* do *chaithim*  
 dā *comfhurtacht*, ōir *mēithigid* iat. *Agus* *com-*  
*fhurtachtaigid* bainne camuill d'ōl na hāirne,  
 ōir timurgaid ⁊ daingnigid iat. *Agus* is lōr na  
 neithe sin do choimēd na ndubān. 1945

Labrum anois don lamhannān. *Agus* bīth a  
 fhis agad co *comfhurtachtaigid* na lictabāiri

*teasaidi* so an lamannān, mur atā, diagalanga<sup>1</sup>  
 7 dyitronpipereon<sup>2</sup> 7 a cusmaile. *Agus* anfainni-  
 1950 *gid* deoch d'uisgi *fhuar* ar *cēdlongad* an lamannān.  
*Agus* is dona neithib *choimēdus* an lēs ō easlāintib  
 an sgeathrach. *Tuillead*: is mōr atā brīg com-  
 fhurtachta an lēsa a n-arān *chruithneachta* arna  
 chait<sup>h</sup>im maille *rē* him *nō* maille *rē* mil. *Tuillead*  
 1955 *eile*: *ceartaigid* 7 comfhurtachtaigid *lignum aloes*  
 arna ōl ar dig *gach* lae *fuaraidacht* an lēsa. *Agus*  
 nī *fhuil* aen-nī is mō anfainnighius an lēs nā  
 connmāil gu fada ar an fual. *Tuillead*, .i. geinid  
 cait<sup>h</sup>im feōla daim 7 lui<sup>b</sup>ead *fuar*, 7 uisgi *fuar* d'ōl  
 1960 ar *cēd-longad*, mōrān d'easlāintib annsa lēs. *Agus*  
*gortaigid gnāthugad* na haigēide an lēs mur *adeir*  
*Galen*.

*Labrum* anois don timthearacht. *Agus* is ball  
 gabus urchōid 7 gortugad co hurusa *chuci* ī, 7 an  
 1965 uair gabus is deacair a *leigeas*; mās ead, rig sī a  
 leas follamnugad maith. Mās ead, gibē shanntaigius  
 slāinti na timthearachta do *choimēd* nā suigead  
 sē co fada ar *talam* nā ar cloich<sup>3</sup> atā *fuar* co  
 gnīmach. *Tuillead*: dligid siat feōil *reamur* daim  
 1970 do *sheachna* 7 co huilidī feōil na n-ainmintid  
 fiadānta 7 na neithe geinius *linn ruad*; ōir gort-  
 aigid *linn ruad* an timthearacht do leith a gēiri.  
*Agus* comfhurtaigid suigi ar cloich an sdufa mēid  
 ēigin an timthearacht, ōir cnaítear an fblichideacht  
 1975 imurcach *thuitius chum* na timthearachta ō

<sup>1</sup> H *dyagalanga*.    <sup>2</sup> H *diaiteronpipereon*.    <sup>3</sup> H *cloith*.

*theasaideacht* an stufa. Ōir is dorus glanta ōn *chorp* co *huilidi* an *timthearacht*, ar an *adbur* sin tuitid *mōrān* do *fhliuchadaib chuci*. *Tuillcad* : nī *himchubaid* biada *stipeacda* don droing agā mbī *timthearacht ēgruaid*, ⁊ na *tortha fuara*. 1980  
*Agus seachnuid uinneamain* roim gach uile nī, ōir *osgluid* siat bēl na *cuisleann*. Item, bīth a *fhis* agad co *comfhurtachtaidinn* cuisin do-nīthear do *chroicnib* an *timthearacht*, ⁊ co *hāirithi* na *cuisleanna* rē n-abur *emaroides*. Et *suigthear* co 1985  
*speisialta* ar na *suigicānuib* do-nīthear do *chroicnib* na n-*ainmintid* *fiatamail* ⁊ *ainmintid eile*, mur atāit, tairb ⁊ fiada, ōir atā *dīsleacht* agā *croicnib* sin do *chomfhurtacht* ⁊ do *thēgad* na *timthearachta*. 1990

*Labrum* anois dona *neithibh fhurtachtaigius* boill na *geineamna*, ⁊ *adēram* neithe *athchumaire* dib. Ōir atāit boill na *geineamna* arna n-*ordugad chum gnīma* na *geineamna theagmus* a *ngeinecamain* an *sperma* ⁊ na *drūisi*, ⁊ *teagmus* a *ngnīm* 1995  
*dēiginach* *geineamna* na *cloinne* ; ⁊ <sup>1</sup>na *neithe*<sup>1</sup> *chumnus* lē *ballaib* na *geineamna chum* an *gnīma* sin *furtachtaigid* iat. Et *teagmaid uireasbaid* na *geineamna* ⁊ na *coimriachtana* gu *gnāthach* ō P 380  
na *ballaib* *prinnsipālta eile*, ⁊ nī *luaidmid* *labairt* 2000  
*dā* n-*uireasbaid* *annsan* *inad* so, ōir is *lōr dūin* ar *labramur* don *taeb thuas dīn*.

Et bīth a *fhis* agad *gurab* dona *neithibh* is mó

<sup>1-1</sup> H om.

2005 *chomfhurtachtaidius boill na geineamna spās 7*  
*uair imchubaid gnāthach gnīma na coimriachtana.*  
 Ōir is fearr thālad cīgi na mban, 7 is fearr geinīt  
 bainne, ō gnāthugad oileamna na leanam a mod  
 7 a cāil 7 a caindiacht 7 a n-ūair imchubaid nā  
 an uair nach oilid iat ; ōir milltear gnāthugad an  
 2010 lachtaigthi co lēir ō *neam-gnāthugad* gnīma  
*imchubaid* na hoileamna 7 geineamna an bainne.  
 Et is gnāthach sgrisus an bainne truailigthi agā  
 mbia droch-cāil an cīgh go lēir.

Et is ar an mod sin tuigim boill na geineamna  
 2015 do horduigeadh *chum* na geineamna, ōir bīt  
 uireasbadach annsa gnīm sin muna gnāthuigid ē.  
 Et nī headh amāin truailltear soithīgi an tshīlne  
 ō *chonnmāil* an sperma thruailigthi acht truailltear  
 an corp gu huilidi co minic ; ōir is amlaid atā an  
 2020 sperma truailigthi a mod *neimi*, 7 mur thruaillius  
*beacān* na *neimi* an corp co huilidi as mur sin  
 do-nī an sperma truailigthi. Et is dona neithibh  
*chomfhurtachtaidius boill na geineamna gnāthugad*  
*measurda na coimriachtana,*<sup>1</sup> 7 do-nī an gnāthugad  
 2025 *mīmeasurda a chontrārda* mur bus follus don  
 taeb *thīs dīn*, mur a ndēnum aen-chaibidil  
*speitsialta don choimriachtain.*

Et is lōr linn a thuicsin annso na neithe choimēdus  
*slāinti* na mball ngeineamnach ; 7 gnāthuighear  
 2030 iat 7 na neithe anfainnidius 7 toirmiscius iat

<sup>1</sup> II *coimriachtan* (an fhuirm so do gnāth mar thuiseal gein. i H).



do *sheachna*. Et is dona neithibh an fainnidius an choimriachtain smuaintiugad aduathmur roimpi, ar an adbur bít drong dona daíuib ar tógbáil a spirad annsna neithibh diaga, ⁊ aduathmuirigid roim an gnīm so co léir, innus co mbíd *neamchumachtach* air. Agus is mur sin an fainnighear boill na geineamna inntu. Et bith an mēide so d'aduathmuireacht acu a timchill an gnīma sin co seachnuid siat na daíne ⁊ na hainminti bīs gā dēnum.

2035

2040

Item, bith a fhis agad gurab dona neithibh an fhainnigius boill na ge[i]neamna imurcaid fhothraigthi. Agus do-nī gnāthugad cuisleann na n-airteireadh ⁊ na cuisleann atā do thaeb thiar dona clusaib an cēdna; ⁊ gibē shanntaigius slāinti na mball ngeineamnach do choimēd seachnad sē sin.

2045

Agus seachnad sē na neithe thirmuigius nō fhuarus nō sdupāilius, mur atā, deathach agnus<sup>1</sup> castus nō ē fēin arna ōl, ōir do-nī sin urchōid mōr ac tirmugad. Agus do-nī gnāthugad an choblāin an cēdna; ar an adbur sin dā curthar a shīl annsa banndacht d'ēs choimriachtana truailid an sperma. Agus do-nī gnāthugad an coriandrum an cēdna ag fuarad ⁊ ac tirmugad; ⁊ do-nī an luib rē n-abur basilicon an cēdna. Agus do-nī an campora an cēdna ac fuarad ⁊ ag tirmugad, ⁊ do-nī in lactuca ⁊ an portulaca an cēdna ag fuarad ⁊ ac sdupāil,

2050

2055

<sup>1</sup> sic H; P *agnus*.

2060 7 sīl na cnāibe ag tirmugad. Agus do-nī an aigēid  
 7 gach uile nī aigēidighi<sup>1</sup> an choimriachtain do  
 thoirmeasc ac fuarad. Et gibē lērab<sup>2</sup> āil slāinti  
 na mball ngeineamnach do choimēd gnāthuigid  
 a contrārda sin, mur atāit, na neithe imdaidius an  
 sperma 7 an teas nādūrda.

2065 Et atāit na trī neithe so ēigintach chum na  
 coimriachtana, .i. adbur innarbthur 7 teas dūisgius  
 7 gaethmuireacht. Et atāit neithe mēduighius an  
 choimriachtain ag imdugad an adbuir 7 a' cal-  
 mugad in teasa, 7 neithe eile a' geineamuin na  
 2070 gaethmuireachta, 7 neithe eile mēduighius iat uile  
 a n-aenfheacht. Et atā cuid dīb sin 'na leigeasaibh  
 amāin 7 cuid eile ana mbiad<sup>3</sup> 7 ana leigeas. Na  
 biada immorra, mēduidius in choimriachtain as  
 iat so iat, .i. feōil meannān mēith firinn 7 feōil  
 2075 chaerach 7 uinneamain gan priāil: ōir do-nī an  
 fheōil arna priāil toirmeasc furtachta na gein-  
 eamna 7 tirmuigid an phriāil adbur na hoileamna.  
 Agus is maith cearca \*mēithe chum an neith  
 chēdna, 7 gearraigh colum, 7 fuiseōga co dīleas,  
 2080 7 uigi boga maille rē cainēl 7 rē gailingan, 7 uigi  
 ēisc 7 feōil ēisc annsna corpuibh teasaidi. Et  
 mar in cēdna don biadh do-nīthear don chruith-  
 neacht arna bearbad maille rē mōrān uisgi nō go

<sup>1</sup> P aig7h-hi ; dearmad an chéad h ( = comhartha séimhighthe sa ls.) tar ceann sínte.

<sup>2</sup> H lenab.

<sup>3</sup> H mbiadaibh.

\* Go deire na caibidleach so i n-easnamh P.

mbia sī mur litin, ⁊ do-nī rais maille *rē bainne*  
 an *cēdna* ⁊ feōil *maille rē bainne caerach*. Agus 2085  
 is imchuibid sparagus ⁊ cearrbocāin ⁊ lus ⁊ minntus  
 do *chumfhurtacht ball na geineamna*. Et bīth a  
*fhis* agut gidh bē gnāthuigius gelūin do *chaithim*  
 ⁊ *ibius bainne* ina diaigh gu *tobuir furtacht*  
*cumachtach chum na geineamna*. Tuillead: 2090  
 priāiltear uin[n]eamain ⁊ im trīna *chēile nō go*  
*ndeargaid siat*, ⁊ bristear *uigi* ana ceand ainnsēin,  
 ⁊ is biad imchuibid sin do *chomfhurtacht ball na*  
*geineamna*. Et atā drong eile agā mbīd *coimplexa*  
*teasaidi shanntaighis boill na geineamna dā cal-* 2095  
*mugad*. Agus is imchuibid bainne goirt ⁊ milis  
 dōib, ⁊ iasc ⁊ melones ⁊ cucurbita ⁊ sitruilli ⁊  
 cucumeris ⁊ olada *fliucha* ⁊ *gelāin* ogh, ōir is mōr  
*chomfhurtachtaigid sin*, ⁊ *cerbella na n-ainmidī*.  
 Agus as *maith partāin tsrotha* ⁊ eōin lachan, ōir 2100  
 imdaighid sin an *sperma* ⁊ *furtachtaigid boill na*  
*ge[i]neamna*.

Labrum anois do *choimēd an chroicinn* ⁊ na  
*musgailead* ⁊ ball *fuirimillach an chuirp co huilīdī*.  
 Agus coimēdtur iat ō *fhothrugad uisgi the* ⁊ ō 2105  
*fhothragad aēir measurda* ⁊ ō *glanad imchuibid an*  
*chuirp*. Agus glantur an *corp lē coimeilt mīn* ⁊  
 lē hongad mīn do-nī<sup>hear</sup> annsa *fothragad lē mil*  
 arna spumāil; ⁊ is *cumachtach an glanad do-nī*  
 an t-ongadh sin ar in *croicinn ōna thsalchur*, ⁊ 2110  
 tairrngid imurcacha na *leanann trīt na pōiribh*  
 innus co n-innarbunn iat. Et do-nī min *phōnaire*

7 siserum an *cēdna* arna coimeilt don *chroicinn* maille *rē hēdach* līn ; ōir beōigidhi sin an *teas* 7 tanaighi an *croicinn*.  
2115

Tuillead : bīth a *fhis* agut co *comfhurtachtaigthear* na cuirp *fhleumaitica* ō gl[uas]acht na n-alt. Et innailtear na boill *fhuirimillacha* annsa geimreadh a huisgi *the* ara *mbearbthur* camamilla 7 bitōinne 7 ainēit, 7 a huisgi *fhuar* annsa *tsamradh*. Et adubradur na daīne eagnuidhi ingne na cos 7 na lām do choimeilt lē huisgi 7 lē haigēid 7 lē holaidh, 7 co coimēdand sin iat ō brisid 7 ō sgoltad 7 ō dubad. Item, a n-ongad a holaid 7 a salainn 7 is mōr *fhurtachtaigis* iat, 7 is mō *fhurtachtaighis* an t-uisqi te iat nā in t-uisgi *fuair*. Agus gortaighi lāmanna *nō* brōga arna fāsgad co cruaidh *mēir* na cos *nō* na lām ; 7 is cūis *mēir* ar muin *mēir* ele sin, 7 an droch-shuigigthi. Et nī *fhuil* nī is mō gortaighis an *inchinn* nā sibal cos-lumnacht trī laithig a n-aimsir *fhuair*, 7 cūisighi flux fuail 7 anmfainde na sūl. Item gortaigthear an *inchinn* 7 na sūile ō *chollad* a mbrōgaibh *nō* a n-asānaibh 7 ō *annmacht* innalta 7 coimelta na cos.  
2125

Et bīth a *fhis* agat co coimētur *slāinti* na lām 7 co mīnighthear an *teinnius* bīs unnta ōna *leannaibh* *fuara* oma 7 ō gaethmuireacht lē cluithib liathrōide do-nīthear *chum* inaidh aird leisin dā lāim ; 7 is imchuibid so co mōr do lucht *leanna* *finn*. Tuillead : bīth a *fhis* agut co n-indarbunn coimeilt na cos 7 an *gaile* folum trōmdacht 7  
2130  
2140

corthacht ⁊ cruaidhi na cos. Mar in cēdna  
*leigeasaidh* deathach uisgi mara do leigin fā na  
 luirgnibh ⁊ fā na cosaibh corthocht na cos ō  
*thsiubal fhada*. Et is lōr linn a ndubrumur ann sin 2145  
 do *choimēd* an *chroicinn* ⁊ na mball *fuirimillach*.

### †AN SEACHTMAD CAIBIDIL

DO RIAGLACHAIB FOLLAMNUIGTHI NA  
 SLAINTI DO-GABUR ŌN ĒGOSG BANNDÁ

*Quattuor vel quinque sunt* .i. atāit *ceathra* neithe P 427  
*nō cūig* neithe arna ndīsluigad don ēgosg bannda,  
 mur atā, toirrchis ⁊ a breith ⁊ a oileamain, ⁊  
 coimēd na cīch ⁊ folmugad na fola mīsta ⁊ coimēd 2150  
 an *maclaic*. Agus adēram neithe athchumaire  
 dīb sin annsa *chaibidil* so.

Et ar tūs don toirrcheas. Agus atā drong  
 dona mnāib aimrid *neam-chumachtach*, ⁊ nī  
 dēin an *chaibidil* so mension dīb; ⁊ atā drong 2155  
 ele *nach* fuil aimrid ⁊ is deacair do *thoirrchiugad*.  
 Et laibeōramaid do fhollamhnugad na mban *noch*  
 as deacair do *thoirrchiugad* chum na crīchi so  
 innus comad usaidi a toirrchiugad. Et laibeōra-  
 maid an dara huair dā reghimen tar ēis a mbeith 2160  
 torrach innus gomad usaidi an toirrcheas do  
 theacht chum na crīchi dleistinaigi. Agus cuir-  
 fimid an treas uair regimen na mban ac breith a

†-† Sgríobhaidhe eile seachas príomhsgríobhaidhe P a  
 dhein an giota so, go l. 2191.

2165 toirrcheasa. Agus cuirfimid an *ceathramad* huair regimen a oileamna tar ēis a breithi. Agus cuirfimid an *cūigead* hūair riaglacha generālta ō tuicfithear coimēd an *maclaic* ō fholmugad imchubaid na fola mīsta, ⁊ na neithe ele.

2170 Mās ead, as intuicthi ar son an *chēid*-neith go mbī drong dona mnāib gan beith torrach ō mailis *choimplexa* an *maclaic* maille *rē* hadbur *nō* gan adbur, co *nādūrda* *nō* co haicīdeach, ⁊ go gnāthach ar son mailisi na mball prinnsipālda, *nō* mailisi figrach *nō* *thsuigigthi* an *maclaic* *nō* a brāigead, 2175 ⁊ ar son gnāthuigthe caithmi neithi ēigin toirmiscius an toirrchis.

Et dā teagmad an bean gan beith torrach ar son mailisi an *choimplexa* *nādūrda* *nō* aicīdidh gan adbur *nō* maille *rē* hadbur, gnāthuigthear 2180 an tan sin neithe contrārda don *choimplex* ⁊ neithe fholmuičius an t-adbur cintach. Et teagmaid go mōr docomal an toirrchis do gabāil ō droch-coimplex *fhuar fhliuch* maille *rē* hadbur *nō* gan adbur; ar an adbur sin tinnsnam ōn droch-coimplex sin ⁊ ōna *chusmailib*. Et is neithe 2185 *thirmuigius* ⁊ *tēighis* an *maclac* rigid a leas lucht an *choimplexa* sin ⁊ fholmuičius a *fhlichid-eacht* imarcrach; mās cad atā yerapigra<sup>1</sup> 'na purgōid imchubaid dōib. Et fēdtur comshuigigthi *teasaidi* do dēnam dona neithibh ibthear 2190 annsa chās<sup>2</sup> so, mur atā†, triacail ⁊ metridatum,

<sup>1</sup> H *iarapigra*.

<sup>2</sup> P *c3*; H *cas*.

teodoricon ⁊ diacalimentum, maille *rē* nī ara  
mbeirbthear buathfallān ⁊ sugramunt. Et is  
cumachtach fual eilfinnti d'ōl annsa *chūis* sin.

Et is iat so na neithe aenda do gnāthuigius 2195  
annsa *chūis* sin, mur atā, buathfallān ⁊ sugramunt  
⁊ calennsula ⁊ athair talman ⁊ dairin beac ⁊ mōr,  
⁊ dath squinantum ⁊ spicanardi, bisansia, ameos,  
costus. Et is ēidir na neithe so do *chur* ar fhīn  
a n-aimsir na plāidi, *nō* fothragad *nō* sīrōip do 2200  
dēnum dīb. Agus is mō luaidius an t-inad so  
do *leigeas* na *cūise* so nā do regimen a coimēda,  
ar an adbur sin laibeōrmaid de. Et as iat so na  
*leigis* aenda as imchubaid a pisairium na *cūise*  
sin, .i. ola an balsamuis ⁊ ola lile ⁊ blonac lachon, 2205  
bisansia ⁊ muscus, spicanardi, siper ⁊ cnō na  
sipreach ⁊ cardamomum. Agus adeirim *gach* nī P 428  
atā *teasaidi* stipeacda<sup>1</sup> gurab imchubaid a pisarium  
na mban agā mbī maclac fuar fliuch é.

Tuillead : dlīgi a fhis do beith agad gurab mōr 2210  
fhurtachtaigid cuisleanna na cos do ligin na  
mnā *chum* gabāla an toirrcheasa, oīr glanuid siat  
an maclac ⁊ cūisigid matrix do thuitim a n-inad  
gabāla an toirrcheasa. Gid eadh, bīth a fhis  
agad gurab imchubaidi an chuisle annsa *chūis* 2215  
*teasaidi* nā sa *chūis* fhuair, oīr teagmaid nach  
imchubaid sa *chūis* fhuair hī ar son na *cūise*  
adubramar. Et as imchubaid saethur ⁊ sdufa  
tirim ⁊ biad sēim ⁊ clīsteri *teasaidi* ⁊ neithe

<sup>1</sup> H *stipida*.

2220 *tirmaigtheacha* don droing agā mbī matrix *fiuch*.  
*Agus* is maith fīn laidir dōib. Et as imchubaid  
 co minic dona mnāib nach urusa do thoirrchiugad  
 neithe brisis in gaethmuireacht, ōir toirmiscid sī  
 gabāil in toirrcheasa, mur atā, cuimin ⁊ ainīs ⁊  
 2225 *mersi* ⁊ sīl ruibi, angnus<sup>1</sup> castus ⁊ castorium ⁊  
 a cusmaile, fhēdmaid do chur ana ndeoचाib ⁊  
 ana pisarium ⁊ ana n-uinnemintib.

*Agus* is follus follamnugad na mban nach urusa  
 do thoirrchiugad ar son mailsi na mball eile as  
 2230 na neithib adubramar annsa चाibidil so thuas.  
 Et nī gabann mailis fhigrach nā suigigthi an  
 maclaic nō a brāigid leigeas chuci, acht muna  
 teagma a beith ro-ard, ⁊ co n-īslighear ē ō ligin  
 na cuislinni rē n-abur sofena, ⁊ lē fāsadaire do  
 2235 chur ar na luirgnib; ōir cumnaid sin chum gabāla  
 an toirrcheasa.

Item, is dona neithib ullmuigius matrix chum  
 gabāla an toirrchis deathach neithead teasaidi  
 ndeadh-balaid stipeacda do ligin faī; ⁊ nī dligid  
 2240 siat<sup>2</sup> neithe death-balaid do chur fāna srōin  
 roim an toirrcheas, ⁊ dligid ana diaid.

Tuillead: adeirim an bean tshanntaigius beith  
 torrach co ndliginn sī na neithe thoirmiscius an  
 toirrcheas do sheachna ⁊ co hāirithi na neithe  
 2245 mēduigius an aimrideacht, mur atā, cnām craidi  
 an fhiada; ōir toirmiscid sin gabāil an toirrcheasa  
 do leith a nādūire co huilidi. Tuillead: nā

<sup>1</sup> sic an dá ls.

<sup>2</sup> P siat siat.



himurcad sī matrix gabair, ōir toirmiscid sin gabāil an toirrcheasa. Item na hit<sup>h</sup>id siat caera eidinn. Tuillead : nā himurcaid siat an chloch 2250  
 rē n-abur gagax, nā smargadus, nā saifir, ōir toirmiscid sin gnīm na coimriachtana. Item do-nī beach d'ithi bean aimrid, gid eadh, is usaídi an toirrcheas<sup>1</sup> do breith a caithim. Tuillead : nā caithead sī slaigneach<sup>2</sup> iarainn. Tuillead : seachnad 2255  
 sī gach uile nī thoirmiscius an choimriachtain noch adubramar don taeb thuas dīn.

Et dob āil linn na neithe do-nī furtacht mōr chum na geineamma do chur annso. Ōir ullmuigidh deathach cogail ⁊ tūisi na mnā do gabāil an 2260  
 toirrcheasa. Et dā mbia matrix fuar as imchubaid laudanum dōib. Item pisairium arna dēnum do theodoricon anacairdi ⁊ do sgamonea, ⁊ sin do thabairt dōib ana mbandacht ⁊ coimriachtain co hobann ana diaid ⁊ cūisigid an toirrcheas. 2265

Tuillead : as maith deathach mellisa do ligin faí an mbandacht. Tuillead : is maith matrix mīl muidi do rōsdad ⁊ a chaithim chum an neith cēdna. Et is maith binid mīl d'ōl ar an cēdna. Agus is maith an cubar bīs rē bēl mīl an uair 2270  
 bīs a' gearrad luibinn ⁊ a ōl don mnaí ⁊ don fhear P 429  
 sa chuīs sin. Et adearuid drong co n-ullmuiginn suppositorium nō pisairium do-nīthear do nigella matrix, ōir glanaid sē ē do gabāil an toirrcheasa ; gid eadh, connuimthear co gearr ann é, ōir atā sē 2275

<sup>1</sup> sic H ; *toirt3c3* P.<sup>2</sup> H *sloigteach*.

mēid ēigin coimēignigtheach. Tuillead: .i. ull-  
 muigid an t-uisgi ara mbeirbthear cicuta an bean  
 aimrid do gabāil an toirrchis. Item innlad an  
 bean a banndacht d'ēis na fola mīsta d'fhaicsin  
 2280 lē fīn glan dearg, ⁊ ligthear<sup>1</sup> deathach fīna ara  
 mbeirbthear neift fūithi ainnsēin, ⁊ curthar  
 basilicon sa banndacht na diaig sin. Item<sup>2</sup>  
 leagar deathach rosa marina faī an mbanndacht  
 ⁊ is mōr ullmaigius ī do gabāil an toirrcheasa.  
 2285 Item is cumachtach chum gabāla in toirrcheasa  
 gāirleōg fhlíuch arna brisid ⁊ arna bearbad maille  
 rē holaid rōs nō co cnaítear a flichideacht ⁊ a  
 cur annsa banndacht. Item must<sup>3</sup> arna chumusc  
 maille rē holaid rōs, ⁊ a chur isin banndacht ⁊  
 2290 is mōr fhurtachtaidius matrix chum gabāla an  
 toirrcheasa. Item ongthar boill gach ēgoisg acu  
 lē sūg saturion, ⁊ crotur<sup>4</sup> pūdur banndachta mīl  
 orra, ⁊ do-nī sin bean aimrid torrach. Et is  
 follus as na neithib so adubramar romainn regimen  
 2295 na mnā sul beas sī torrach.

Mās ead cuirim anois a regimen ar mbeith  
 torrach dī annso. Agus atāit neithe ēigin atā  
 dīleas dona mnāib torrcha chuirfimid annso co  
 hathchumair. Ar an adbur sin dligid na mnā  
 2300 torrcha gach uile nī thogairmuis an toirrcheas-  
 marb do sheachna, ⁊ co hāirithi arna gabāil, ōin  
 is inann atā an toirrcheas a matrix ⁊ mur bīs

<sup>1</sup> H leagar.<sup>2</sup> H Et.<sup>3</sup> H musd.<sup>4</sup> H curthur.

bláth ar na crannaib, óir is *beac* an *chūis* trascras é. Agus mur an *cēdna* a ndeirid an toirrchis roim aimsir a breithi an *seachtmadh* mī *nō* an *t-ochtmad* mī; óir atā an toirrcheas a matrix an tan sin mur bīs torad anabuid ar crannuib, óir is *beac* an gluasacht trascras an torad an tan sin. Agus mur an *cēdna* as *beac* an *chūis* do-nī an toirrcheas marb. Ar an adbur sin as ēigin dōib gluasacht imurcach do *sheachna* ⁊ *lēmneach* ⁊ *bualad* ⁊ tuitim ⁊ coimriachtain ⁊ replexion bíd, fearg ⁊ dobrōn ⁊ eagla mōr.

Tuillead: dligid siat *gach* uile nī thogairmius an chosachtach do *sheachna*, óir is *cūis* don toirrcheas marb an chosachtach *lāidir*; ⁊ tuicthear a chusmailius sin don tsraeduig ainmeasurda. Et is maith deithneas do *dēnam* do choimēd a ceann nach geinfidi *rēma*<sup>1</sup> ann. Tuillead: dligid siat fothragad do *sheachna* acht a fogus d'aimsir a toirrchis do breith. Tuillead: dligid siat *leigeas lagthach* do *sheachna thīs* ⁊ tuas acht muna coimēignigi ēigintus é; ⁊ *dēntar* maille *rē* hinnillius an tan sin é ⁊ *lē leigeasaibh* mīne beannuigthi. Tuillead: gnāthuigid siat neithe lagus an brū a mod bīdh, mur atāit, eanbruithi mēithe ara mbeirbthear *borrāitse* ⁊ bletus ⁊ duilleabar uiola ⁊ casia *fistula* ⁊ mēid ēigin do spica, maille *rē* huisgi ara mbeirbthear tortha ēigin *lacthacha*, ūair is tarbach na neithe

<sup>1</sup> H *reuma*.

shleamnaidius an brū dona mnāib torrcha. Tuillead : dligid siat an chuisle do sheachna ⁊ co hāirithi cuisleanna na cos acht an trāth bīs dorchadus meanman orra. Tuillead : dligid siat neithe

2335 diuereticacha do sheachna thogairmius an fhuil mīsta ⁊ ullmaigius é chum a breithi ⁊ co hāirithi a tosach an toirrcheasa. Et bīth a fhis agad an uair bus mō an toirrcheas gurab ann is measa an chuisle.

2340 Tuillead : bīth a fhis agad co ndligid na mnā torrcha gorta do sheachna ⁊ tart ⁊ līnad urlaictheach, ⁊ mur an cēdna fuacht ainmeasurda ⁊ teas imurcach. Et gnāthuigthear na lictabāiri

P 430 chomfhurtachtaidius embrio ; ⁊ is dīb diamargariton. Tuillead : is ēigin stuidēr imurcach do

2345 choimēd gaile na droingi so. Et comfhurtachtaigthear gailidī na droingi so leis an comshuigiugad do-nīthear do shūg rōis ⁊ do lignum aloes ⁊ do masdix cona cusmailib, nō lē lictabāire do-nīthear

2350 do shiūcra ⁊ do spīsradaib<sup>1</sup> deadh-balaid nach fuil te gu mōr, ⁊ lē ceirīnuib stipeacda deadh-balaid nach fuil te gu mōr. Tuillead : dligid an bean torrach gan neithe ro-mēithe nā ro-millsi do chaithim ⁊ deoch uisgi do sheachna mur an

2355 cēdna.

Et as ēigin an gaili do glanad oir bīth a tochlugad truailigthi co minic ; mās ead glantur ē lē nī ara mbeirbthear polipodium ⁊ ainīs ⁊ carabuaid, ⁊ a

<sup>1</sup> P *spisraib* ; *spisrad*. H.

nglanad lē sūg rōis ; ⁊ as imchubaid fholmaigius  
 sin an linn truailig̃thi ⁊ dūisgius a tochlugad. 2360  
 Et seachnuid siat cāisi t̃ivim g̃ēr, ⁊ dā teagmad  
 co sainnteōchdais é rōstar beacān é dā fhliuchad.  
 Tuillead : as imchubaid saethur measurda dōib.  
 Agus b̃id a mbiada sod̃ileag̃tha ana mbia oileamain  
 mōr inmolta, õir rigid a leas sin ar a son f̃ein 2365  
 ⁊ ar son a toirrcheasa.

Tuillead : as imchubaid or̃aitse arna rōstad a  
 ndiaig b̃id dona mñaib torrcha ⁊ co h̃airithi an  
 uair prĩailtear p̃udur crainn aloes innta.<sup>1</sup> Agus  
 mur an c̃ēdna as imchubaid ubla gr̃āineacha ⁊ 2370  
 coriandrum a ndiaig b̃id dōib. Et b̃ith a fh̃is agad  
 gurab dona neithib choisgius an sgeathrach f̃in  
 ana curthar or̃aitse ⁊ bolus armenicus. Et b̃ith  
 a fh̃is agad co rig a leas an bean torrach a folmugad  
 ar son neamglaine a matrix ⁊ na mball at̃ā 'na 2375  
 chomursanacht. Agus d̃ēntur so ōn cheathramad  
 m̃i co n-uig an seachtmad m̃i ; ⁊ is fearr sin lē  
 subpositorium ña lē neithib do-bearar anuas.

Agus gñāthuighear biatus arna bearbad co  
 maith don mnaī at̃ā a ngaire don toirrcheas do 2380  
 breith, ⁊ co h̃airithi an uair beas s̃i a meadōn an  
 naemad m̃i. Agus ibid mur an c̃ēdna eanbruithi  
 aenda ñō eanbruithi maille r̃ē <sup>2</sup>buidēn ug<sup>2</sup> ⁊ f̃in  
 s̃eim uisgeamail. Agus seachnad s̃i pot̃aitse a  
 mbia substaint raisi ⁊ a cusmaile. Agus d̃ēnad 2385  
 saethur ⁊ gluasacht ñisa mō ña mur do gñāthuig.

<sup>1</sup> H unnta.<sup>2-2</sup> H buaigen og.

Et ēirgid sī a fothragad imchubaid uisgi milis aenda nō ara mbeirbthear hocus 7 uiola 7 branca ursina. Agus nī himchubaid dōib sdufa.

- 2390 Et an uair beit<sup>1</sup> siat a ngaire do breith a toirrcheasa onghthar an brū ōn imleacān sīs mochthráth 7 rē laigi lē holaid ruis lín nō lē holaid na n-almont milis nō lē holaid malua uiscus<sup>2</sup> 7 lē luibib boethacha cile; 7 gnāthuigthear na neithe
- 2395 thogairmius<sup>3</sup> an fhuil mīsta 7 gach uile nī ullmaigius an toirrcheas chum a breithi. Et do-nī maidnes<sup>4</sup> do chonnmāil annsa lāim chlī sin. Agus do-nī deathach ingin easail<sup>5</sup> nō eich an nī cēdna. Et do-nī cruel<sup>6</sup> arna cheangal don tshliasuid deis
- 2400 an toirrcheas d'ullmugad chum a breithi. Et bīth a fhis agad co ngnāthuigid na mnā Frangeacha plidhris maille rē must do thogairm an toirrcheasa. Agus is mōr chomfhurachtaidius deathach mirra do ligin fūtha iat. Item as imchubaid deathach
- 2405 galbanuim 7 castorium arna cumusc maille rē mirr 7 rē domblas ae bō chum an neithi chēdna. Bīth a fhis agad gach nī marbus na piasta gurab imchubaid é sa chūis so. Item dā n-ibthear coirt casia fistula do-nī an cēdna, 7 do-nī crōch 7 sinamomum an nī cēdna. Tuillead: is maith fīn
- 2410 deadh-balaid 7 diet sēm dona mnāib bīs a ngaire
- P 431 dā toirrcheas do breith. Tuillead: is maith olann

<sup>1</sup> sic H; P b7.

<sup>3</sup> an focal so fá dhó i P.

<sup>5</sup> H asail.

<sup>2</sup> us = 3 sa dá ls, leg. uisci?

<sup>4</sup> H maighnes.

<sup>6</sup> H cruaidel.

arna tuma a sūg ruibi ⁊ arna cur sa banndacht. Item *buat/fallān* do *bearbad* a n-uisgi ⁊ ceirín de ar an imlicān ⁊ togairmid an toirrcheas. 2415

Labrum anois do regimen na mban tair ēs a toirrchis do breith co ceann trī lā *nō ceathra* lā. Et bīth a fhis agad tair ēs an toirrchis do breith gurab imchubaid biada gā mbī oileamain shēim ⁊ oilius gu mōr ⁊ dīleagthur co luath, mur atā, 2420 uisgi ara mbeirbthear feōlanna inmolta ⁊ [uigi] boga ⁊ fīn sēim deadh-balaid gan beith ro-lāidir. Item dligid siat *gach* uile thorad do sheachna ⁊ na praiseacha ⁊ na potāitse fuara. Agus seachnaid siat fuacht ⁊ aer fuar co ceann trī lā. Agus anuid 2425 ana loigi ana leabuig co ceann trī lā *nō ceathra* lā. Agus caithid siat biad co minic ⁊ co beac.

Et nā dēnuid fothragad co ceann *ceathra* lā *nō cūig* lā. Agus bīth a fīn sēim dead-balaid gan beith deathmur nā lāidir nā buaideartha. Agus 2430 tair ēs *cūig* lā dēntur fothragad fā thrī sa tseachtmain. Agus an mēid druidius sē risin *treas* lā dēg *nō* risin *ceathramad* lā dēg as ī an mēide sin dligid diet reamur do chaithim ⁊ a slāinti do choimēd.

Agus teagmaid co minic flux mōr fola dona 2435 mnāib, tair ēs a toirrchis do breith, ō cūisigthear bās; mās ead, ceangailtear na lāma co cruaid ⁊ curthar fāsadure arna cīgib gan fuilingad. Et curthar brēid arna tuma a uinēgra ana mbī rōs ⁊ blāth an ubaill grāinig ar in meadōn ⁊ a cus- 2440 maile. Et is dona neithib agā fuil dīsleacht mōr

sa *chūis* sin cac muc do *chur* a n-oluinn ⁊ a *cheangal* dā sliasaid.

Et teagmaid co *minic* teinneas cīgh ⁊ neascōid  
 2445 dona mnāib tair ēs a toirrchis do breith ō imdugad  
 an bainne 'na cīgib ; ⁊ is maith an *leigeas* an tan  
 sin bean *eile* do *chur* dā n-ōl. Agus is ainimchubaid  
 an bainne dona leanbaib an bainne sin, mur  
*adubrumar* don taeb *thuas* dīn sa *chaibidil* ar  
 2450 luaigimar<sup>1</sup> do regimen na naīdin. Et is maith  
*chum* an ait sin do *chur* ar cūl epitima do-nīthear  
 don uisgi ara mbeirbthear pōnaire ⁊ orobus ⁊  
 coriandrum. Tuillead : bīth a fhis agad co fuil  
 dīslacht ag partānuib srotha *nō* mara arna  
 2455 mbrisid ⁊ arna cur mur *cheirīn* do laigdiugad an  
 bainne. Agus is maith epitima do *shūg* ruibi sa  
*chās chēdna*.

Et nā glantur an bean co *minic* tair ēs a toirrchis  
 air eagla fosdōig na fola truailigthi ; acht as  
 2460 imchubaidi dōib a folmugad, ōir cūisigthear mōrān  
 d'easlāintib ōn *fhosdōgh* sin, mur atāit, fiabrus  
 ⁊ neascōidi ⁊ teinneas a matrix. Agus is mōr  
*fhurtachtaidius* sraedach na mnā sin. Tuillead :  
 is maith *chum* an neith *chēdna* deathach ceann  
 2465 sgadāin *shailti nō* ingin cich<sup>2</sup> *nō* easail. Agus is  
*maith* na *cuisleanna* rē n-abur sofena do ligin do  
 thogairm na *folā mīsta*, ōir toirmisgid sin urchōid na  
 neascōidi ⁊ a līnta ⁊ an fhiabruis. Et dā teagma  
 fiabras orra san aimsir sin as imchubaid uisgi

<sup>1</sup> H *labramur*.

<sup>2</sup> sic H ; P *ech*.



eōrna dōib ⁊ ubla grāineacha milli; oīr is o 2470  
 chonnmāil na fola mīsta geintear na fiabruis, mās  
 ead togairmthear hī. Tuillead: oīr gnāthuigid  
 brū na droingi sin at, mās ead as imchubaid  
 diacalmentum ⁊ diasiminum ⁊ na neithe aenda ⁊  
 comshuigighi brisis in gaethmuireacht. Tuillead: 2475  
 as imchubaid dōib origanum ⁊ masdix do chaithim,  
 comthrom do gach nī dīb.

Item is minic theagmus teinneas annsa maclac,  
 ⁊ is leigeas imchubaid dō suigi a n-uisgi ana<sup>1</sup>  
 mbeirbthear ainīs ⁊ camamilla ⁊ íchtar na bronn 2480  
 ⁊ na<sup>2</sup> leasa d'ongad lē holaid uiola. Et dā teagmuid  
 cneada a matrix leigistear é lē huinnemint gil P 432  
 Raisis, ⁊ a cusmailius sin as imchubaid a cneaduib  
 na mball fēitheach. Agus is lōr linn a ndubramar  
 do regimen na mban beirius a toirrcheas. 2485

Labrum anois do regimen na mbanaltrann ⁊  
 adēram neithe athchumaire de. Et adēram ar  
 tūs cuingill na banaltrann. Agus do-gabur an  
 cēd-chuingill dīb do leith a haīsi. Et as ī as aīs  
 imchubaid dī an aīs oīg arna crīchnugad. Et is ē 2490  
 spās na haīsi oīgi o chūig bliadnuib fithid co  
 ceann cūig mbliadan dēg ar fhichid; oīr dligid an  
 bainne beith fuirfe an tan sin ar son co mbīt  
 na boill is tosach dó fuirfe.

An dara cuingill do-gabur é do leith na figrach 2495  
 ⁊ na haibīci<sup>3</sup>; oīr dligid an bean oilius leanam  
 corp maith do beith aici ⁊ muinēl reamur ⁊ ucht

<sup>1</sup> H ara.<sup>2</sup> H an.<sup>3</sup> H haibidi.

leathan ⁊ musguili inmolta. Et nī dliginn sī  
 beith ro-thruag nā ro-reamur acht a mod  
 2500 inmeadōnach.

An *treas cuingill* do-gabur ē do leith nā cīch ;  
 oīr is ēigin na cīgi do beith mōr deadh-maiseach  
 daingin, ⁊ nī dligid siad mēid eachtriannach do  
 beith innta, nā beith bog nā lag. Agus dligid  
 2505 cinn na cīch gan beith ro-beac air eagla na naīdin  
 do *shaethrugad* co mōr dā nglacad.

An *ceathramad cuingill* do-gabur o bēsaib na  
 banaltrann é ; oīr dligid sī beith *deidh-bēsach*  
 inmolta innus *nach* beith sī so-*chlaechluigthi* o  
 2510 *aicīdīb* na hanma, mur atā, eagla ⁊ dobrōn ⁊  
 fearg ⁊ a *cusmaile*, oīr *truailid* na neithe so  
 coimplex an bainne. Mās *ead* dā mbia sī arna  
*claechlōd* nā hoilead sī an naīdi, oīr is *beac* in  
 deithmeas *tuicthear* do beith aici fān naīdin an  
 2515 tan sin. Tuillead : nī dliginn sī beith *suirgeach*  
 nā *measgamail*, oīr *truailid* sin coimplex an  
 bainne.

An *cūigead cuingill* do-gabur é o *shubstaint* ⁊  
 o *chāil* ⁊ o *chaindiacht* an bainne ; ar an adbur  
 2520 sin dligid an bainni beith a *substaint meadōnaid*  
 gan beith silteach nā *reamur* ⁊ gan *rainn ēxamla*  
 do beith ann nā gan a beith cubrach. Oīr dā  
*curthar braen* de ar an ingin ⁊ a *sgailead* is *comartha*  
 ar *substaint sēim* do beith aigi sin, ⁊ muna  
 2525 *sgaile* is *comartha* ar *substaint reamuir*. Et bīth  
 a *fhis* agad co mbīt *rainn chāisimla* ⁊ *rainn*

uisgeamla an bainne measurda comthrom; ⁊ dearbthur sin an uair *curthar* braen don bainne ⁊ braen fuail do *chur* ana *cheann* ⁊ a *cumusc* <sup>1</sup>trít a *chēile*,<sup>1</sup> ⁊ bud follus ann sin uisgeamlacht 2530 ⁊ cāisimlacht an bainne inmolta. Et dligid dath an bainne claenad *chum* gile ⁊ a blas *chum* millsí. Et nī dliginn saillteacht nā *gēiri* nā dath buidi nā dearg beith ar an mbainne.

Tuillead: nī dliginn an banaltra beith aisling- 2535 *theach* nā codlad trom do beith aici; ōir is *minic* ligid na banaltranna na leinim d'ēg<sup>2</sup> do gorta trī thruime a codalta, ⁊ mūchaid iat uair *eile* a' collad orra.

Et is mōr as intuicthi gan an bainne do beith 2540 ro-arsaid nā ro-gar d'aimsir an toirrchis. Mās *ead*, bíd sē a n-aís dā mī *nō* mīs co leith. Et bīth a toirrcheas *nādūrda* .i. gan in bean do breith leinm mairb.

Tuillead: is mōr dleagmaid a thabairt dār 2545 n-ūig coimplex inann do beith ag an naīdin ⁊ ag an banaltrainn. Gid eadh, nī bud olc, dā mbeith an naīdi coilearda, an banaltra do beith flegmatica *nō* a regimen do beith a' claenad *chugi*. Et dā teagmad co mbeith an bainne 2550 roi-reamur droch-balaid, leagur comnuide dō fā aer tamall d'ēis a bligthi gan a thabairt dā ōl don naīdin. Tuillead: dā mbia an bainne reamur as imchubaid neithe *shēimigiús* é do thabairt,

<sup>1-1</sup> H *trina ceile*.<sup>2</sup> sic H; eg P.

- 2555 mur atā, *oximel* diuereticach *nō* nī ara mbeirbthear  
 isōip *nō* *origanum nō* blāth na tīme ⁊ a *chusmaile*.
- P 433 *Agus gnāthuigthear crōch* ana diaid ⁊ saethur  
 measurda. *Agus dā* mbia coimplex te ag an  
 mnaī tabuir *oximel* aenda dī *maille rē* fīn sēim
- 2560 anfann ar aen-shligi ris. Et dā mbia an bainne  
 sēim *seachmad* sī saethur, ⁊ *gnāthuigead* neithe  
 reamraidius an fhuil ⁊ furāiltear uirre codlad fada  
 do dēnum. *Agus gnāthuigead* fīn reamur milis.
- Et teagmaid co mbī imurcaid bainne co *minic*
- 2565 annsna cīgib, ⁊ a *thruailliugad* ōn imurcaid sin.  
 Et *leigistear* an aicīd sin lē *gnāthugad* na neitheadh  
 oilius co *beac* ⁊ lē *trēidinus* ⁊ lē saethur ⁊ lē  
*fothragad* ⁊ lē *neam-chodlad* cona *cusmailib*; ⁊  
*curthar* ceirīn ar an ucht ⁊ arna cīgib do *chuímin* ⁊
- 2570 d'aigēid ⁊ do lentes arna mbearbad a n-aigēid,  
*nō* do *phōnuire* ⁊ do terra sigillata ⁊ a *cumusc*  
*rē* haigēid. *Agus* is maith *biamlacht*<sup>1</sup> *psillium* ⁊  
 aigēid ar ndēnum *epitima* dīb *chum* an neith  
*chēdna*; ⁊ is maith *ruib chum* an neith *chēdna*
- 2575 *maille rē* clōbus,<sup>2</sup> oīr laigdigid an t-*epitima* do-  
 nīthear dīb an bainne. *Agus* do-nī an t-*epitima*  
 do-nīthear do bolus *armenicus* ⁊ d'fhīn an *cēdna*.  
*Tuillead*: bīth a *fhis* agad co fuil *dīsleacht* ag  
 partānuib an tsrotha ⁊ na fairgi arna mbrisdid ⁊
- 2580 ar ndēnum *epithima* dīb *chum* laigdigthi an  
 bainne.

Et dā mbia eagla oruinn an bainne do thēchtad

<sup>1</sup> H *bidamlacht*.

<sup>2</sup> H *clous*.

annsna cīgib ongthar iat lē holaid minntuis.  
 Agus an uair chlaenus coimplex na cīch chum  
 teasaideachta aithintear sin co hurusa ōna tagall,<sup>1</sup> 2585  
 ⁊ curthur epithima orra an tan sin do biamlacht  
 luibead fuar, nō olad fuar, nō shūg fuar atā follus  
 dūin. Agus bīth a fhis agad gurab dona neithib  
 dīsgāilius an chāisimlacht teasaidi theagmus annsna  
 cīgib, .i. epithima do-nīthear d'aigēid ⁊ do rōs. 2590  
 Et is dona neithib dīsgāilius an chāisimlacht  
 fhuar theagmus innta epithima do-nīthear d'uisgi  
 ara mbeirbthear fenēl ⁊ balsam ⁊ ainēd ⁊ fenugre-  
 cum. Et is maith chum an neith chēdna epithima  
 do-nīthear d'olaid lile ⁊ do phibur chas ⁊ do 2595  
 chamamilla ⁊ do ruib.

Et teagmaid co minic nach bī a dīl bainne ag  
 an banaltrainn d'oileamain an leinm; ⁊ fēduid  
 so beith 'na cūisib aigi sin, mur atā, truaigi ⁊  
 tearcacht na hoileamna nō droch-coimplex an 2600  
 chuirp co huilidi nō na cīch. Dā teagma sē <sup>2</sup>o  
 thruaigi<sup>2</sup> nō ō thearcacht na hoileamna, gnāth-  
 uigthear arān geal cruithneachta ara curthar  
 pūdur ainīsi ⁊ fenēl. Agus gnāthuigthear fīn  
 abaid ⁊ uisgi eōrna maille rē bainne, nō uisgi 2605  
 seaguil maille rē siūcra; nō gnāthuigthear liti  
 eōrna maille rē fuil cearc ⁊ rē sīl fenēil, nō liti  
 chruithneachta maille ris an fuil chēdna ⁊ rē  
 heanbruithi siser; ⁊ gnāthuigthear liti choirci  
 do-nīthear d'uisgi ana mbāitear iarann ⁊ as 2610

<sup>1</sup> H taghall.<sup>2-2</sup> P o truaige o truaigi.

imchubaid chum an neith chēdna; item<sup>1</sup> biad mēduigius an bainne, .i. feōil beirbthea a n-uisgi maille *rē* huinneaman 7 *rē* hainnēid 7 *rē* fenēl. Agus taburthar an comshuigiugad do-nīthea do  
 2615 shiūcra dōib. Agus is maith buidēn ogh do chaithim ar an cēdna. Item ūith gobar 7 chaerach do chaithim maille *rē* bainne, 7 a ngnāthugad, 7 is mōr an furtacht do-nīd ar son na dīsleachta 7 an chusmailis atā acu ris na cīgib.

2620 Et dligid siat na neithe thirmaigius an sperma do sheachna, mur atā, arān brain 7 aiccēid, lentes, ruib 7 coriandrum tīrim, 7 gnāthugad biad ara mbī mōrān saluinn. Et seachnuid siat gach uile oileamain atā saillti gu mōr.

2625 Tuillead: is maith cac fāinnle 7 bainne easail do choimilt dona cīgib do thogairm an bainne.

P 434 Tuillead: na cīgi do choimilt le lāmuib 7 togairmid an bainne.

Et dā faicthea co fuilid na cīgi te, gnāthuigthea  
 2630 ordenatum 7 biatus 7 a cusmaile chlaenus chum fuaraideachta. Et dā faicthea fuaraideacht ar tigearnugad inntu mēduigthea an oileamain shēm chlaenus chum teasaideachta. Et bīth a fhis agad co mēduidinn fāsadurc, gan fuiliugad, gan brūg  
 2635 mōr, teasaideacht na cīch, 7 tairrngid adbur an bainne chum na cīch.

Dā teagmađ an bainne do-balaid, tabrum fin maith deadh-balaid. Agus caithhead<sup>2</sup> an banaltra

<sup>1</sup> H om.

<sup>2</sup> P caith-; H caitheamh.

biada deadh-blasda deadh-balaid. Et dligid an  
 banaltra *gach* nī *chumuscus* an *fhuil* ⁊ mensdrua 2640  
 do *sheachna*, ōir truaillid an *cumusc* sin balad  
 an bainne ⁊ laigdigid a *chaindiacht*. Mās *ead*  
*seachnuid* coimriachtain ⁊ meisgi ⁊ sgeathrach ⁊  
 sāith mōr ⁊ saethur anmeasurda, fearg ⁊ dobrōn  
 ⁊ *neam-chodlad*, ⁊ gu coitchinn *gach* uile nī buaidris 2645  
 ⁊ *chnaīus* an *fhuil* ⁊ *gach* nī geinius droch-leanna.

Et an mod ara fhēdmaid cainndiacht imurcach  
 na cīch do thoirmeasc ⁊ a coimēd ana caindiacht  
 dīleas do-gēbthur sin gu lōr leath-a-tuas dīn annsa  
*chaibidil* labras do riaglachaib an *regimen* do- 2650  
 gabur do leith na haibīci.<sup>1</sup>

Labrum anois do choimēd matrix ō *fholmugad*  
*imchubaid* na *folā mīsta*. Acht gē [a]dubrumar  
 mōrān sa *chaibidil* so don taeb *thuas* dīn, ar an  
 adbur sin adēram *beacān* annso air. 2655

Et bīth a *fhis* agad gurab *cūis choimēda slāinti*  
 don *maclac* ⁊ don mnaī faicsin na *folā mīsta* a  
*cāilideacht* ⁊ a caindiacht ⁊ a n-aimsir *imchubaid*  
 do *rēir gnāthuigthe* an *gach* uile aimsir, ⁊ gurab  
*cūis choimēda* ō *gach* uile urchōid ; ⁊ do-nī sī iat 2660  
 geannmaid maille *rē beacān āilgis* coimriachtana.  
 Et as ī as meadh *chomthrom* do *fhlux* na *folā*  
*mīsta*, .i. a beith ūair an *gach* aen-mī. Agus nī  
 hēigin a beith co[m]mōr *nō* coimbeac an *gach*  
 aen-mnaī. Et rithid sī annsa *chēd-chadrans* den 2665  
*rē* annsna maigdinuib, ⁊ dona mnāib ōga sa *dara*

<sup>1</sup> H *haibidi*.

cadrans, ⁊ dona mnāib as *fuirfe* nā sin annsa  
*treas* cadrans, ⁊ dona sean-mnāib sa *cheathramad*  
 2670 cadrans. Et tinnsnaid an *fhuil* mīsta *silead* co  
 coitchinn annsna mnāib a ndiaig a *ceathramad*  
 mbliadain dēg, acht gē *thcagmus*<sup>1</sup> co silinn nīsa  
 luaithi nō nīsa moille do *rēir* ēxamlacht coim-  
 plexa, ⁊ aibīci, *regimen*, ⁊ rēgiōin, ⁊ a cusmaile.  
 Et is mur sin crīchnuigthear flux na fola mīsta a  
 2675 ndroing dona mnāib co luath ⁊ a ndroing *eile*  
 gu mall, do *rēir* ēxamlacht na cūisid rannaidhi  
*adubramar* ar tūs.

Item mur claechluigthear an *fhuil* mīsta ōna  
 suigiugad *nādūrda* fēin as cūis anfhainne ⁊ claech-  
 2680 luigthi na *fuirme* dona mnāib sin, ⁊ as cūis tear-  
 cacht don *geineamain* ⁊ toirrchis mairb sin. Mās  
 ead dēntur deithneas innus nach claechluigi an *fhuil*  
 mīsta ōna hord *nādūrda*. Agus tuicthear suigiugad  
*nādūrda* na fola mīsta ōna dath ⁊ ōna *substaint*  
 2685 ēxamailtear fā ēxamlacht an choimplexa, ⁊ na  
 haibīci, an *regimen*, ⁊ na haīsi, ⁊ au rēgiōin. Et  
 nī beanann so risin obair so ar lāthair; ar an  
 adbur sin ligmid torainn hī, ōir is lōr linn a *fhis*  
 do beith againn ann so gibē cūis ō claechluigthear  
 2690 an *fhuil* mīsta ōna suigiugad *nādūrda* fēin gurab  
 cūis dona hurchōidib *adubramar* romainn hī.  
 Ar an adbur sin dā mbia sī 'na suigiugad *nādūrda*  
 fēin, as cūis choimēda slāinti hī; ⁊ muna bia,  
 treōraigthear *chum* an tsuigigthi sin hī an mēid

<sup>1</sup> sic H; *teagmann* P.



bus *ēidir*; ⁊ bud follus sin a caibidleachaib 2695  
 follamnuighthi na slāinti do-gabur ō ēgsamlacht  
 an *choimplexa* ⁊ na haīsi ⁊ na haibīci, ⁊ as na P 435  
 neithib adubramar annsa chaibidil so don taeb  
 thuas dīn.

*Agus* is annsin crīchnuighear *regimen* na 2700  
 slāinti atā dīleas don ēgusc bannda ⁊ tinnsgnus  
 an *dara pairteagal* don trāchtad so do riaglachaib  
*regimen* na slāinti do-gabur ō ēxamlacht na  
 neithead nādūrda; ⁊ connmuid *seacht* caibid-  
 leacha. 2705



# REGIMEN SANITATIS

(PARS. I-II)



## [REGIMEN SANITATIS]

Nunc autem in hoc opere quinque ponam partes supra 1  
principales. Quarum prima est de quibusdam  
que antecedunt regulas regiminis sanitatis.  
Secunda est de regulis regiminis sanitatis ex rebus  
naturalibus sumptis. Tertia est de regulis  
regiminis sanitatis sumptis a rebus non naturalibus  
in generali et speciali. Quarta est de regulis  
regiminis sanitatis sumptis a rebus contra naturam.  
Quinta est de quibusdam instrumentis quibus  
vtimur in regimine sanitatis.

Prima pars continet duo capitula. Primum de  
necessitate huius operis scilicet regiminis sanitatis.  
Secundum ad sciendum quid sit sanitas.

Secunda pars continet septem capitula. Primum  
de regulis sumptis a complexione naturali totali.  
Secundum de sumptis a sexu. Tertium de sumptis  
ab etate. Quartum de sumptis a lapsu naturali.  
Quintum de sumptis ab habitudine. Sextum de  
sumptis a diuersitate membrorum. Septimum de  
regulis appropriatis sexui femineo.

Tertia pars continet viginti sex capitula. Pri- supra 2  
mum est de regulis sumptis ex parte quattuor  
elementorum nostro corpori occurrentium ab

extra. Secundum est de exercitio. Tertium de fricatione. Quartum de balneo. Quintum de coitu. Sextum de comestis et bibitis in generali. Septimum de somno et vigilia. Octauum de accidentibus anime. Nonum de temporibus anni. Decimum de granis<sup>1</sup> pannificum. Vndecimum de leguminibus. Duodecimum de fructibus. Decimumtertium de oleribus. Decimumquartum de radicibus. Decimumquintum de fungis. Decimumsextum de truffulis seu hydrys. Decimumseptimum de carnibus. Decimumoctauum de piscibus. Decimumnonum de animalium superfluitatibus. Vicesimum de saporibus. Vicesimum primum de potibus naturalibus et artificialibus. Vicesimumsecundum de indumentis. Vicesimumtertium de volentibus continere. Vicesimumquartum de iter agentibus. Vicesimumquintum de transfretantibus. Vicesimum sextum de confectionibus et earum vsu.

supra 57

Quarta pars continet quinque capitula. Primum est de his qui parati sunt cadere in egritudinem. Secundum est de preseruando a pestilentia. Tertium est de preseruando a veneno. Quartum est de conualescentibus. Quintum est de consuetudine.

Quinta pars continet nouem capitula. Primum est de flegbothomia<sup>2</sup>. Secundum est de ventosis. Tertium est de sanguisugis. Quartum est de

<sup>1</sup> *grauis* sa téax.

<sup>2</sup> sic.

cauteriis. Quintum est de farmatia. Sextum de vomitu. Septimum de clysteribus.<sup>1</sup> Octauum de suppositoriis. Nonum de pessariis.

## CAPITULUM PRIMUM

### DE NECESSITATE REGIMINIS SANITATIS

Quod regimen sanitatis sit necessarium : duplici supra 73  
 via inuestigare conuenit. Prima quidem via sumitur<sup>2</sup> ex variabilitate corporis humani. Corpus enim humanum est variabile et transmutabile: non seruans consistantiam quam habuit a generationis principio. Materia enim nostrorum corporum sunt duo spermata quae sunt humida & liquida et multum passibilia : humidum enim est multum<sup>3</sup> passibile. Ex his autem duobus spermatibus cum sanguine menstruo mulieris generantur membra spiritus et calores innati<sup>4</sup>: sic quidem quod ex grossiori et corpulentiori parte generantur membra et ex subtiliori calor et spiritus : et hec est opinio <sup>5</sup>Aristotelis et <sup>5</sup>Avicenna[e] et propter hoc opinantur aliqui quod sperma masculi quod est subtilius et spirituosius semine mulieris vel sanguine menstruo : conuertitur in spiritum qui cordi comparatur<sup>6</sup> et aliis membris sicut radix ramo. Ramus enim

<sup>1</sup> *cleristeribus* sa téax.

<sup>2</sup> *sumitnr* sa téax.

<sup>3</sup> T *facile*.

<sup>4</sup> T *calor innatus*.

<sup>5</sup>—<sup>5</sup> om. T.

<sup>6</sup> sic T agus *ed.* 1504 ; J *appropriatur*.

supra 107

sicut oritur a radice sic cor et alia membra a tali spiritu suam traxerunt originem.<sup>1</sup> Cum ergo materie nostrorum corporum sint valde passibiles propter earum limositatem et humiditatem. Sumus enim generati in fine limositatis et humiditatis : non est mirum si corpora nostra sint multum passibilia. Non enim sumus sicut lapides aut metalla a quibus parum aut nichil resolui potest nisi in temporibus valde longis. Et quia corpora nostra vt ostensum est sunt multum variabilia ex quo faciliter labi possunt extra terminos proprie sanitatis : indiguerunt regimine conseruante quod vocatur regimen sanitatis. Non autem est hoc sanitatis regimen necessarium vt nos tueatur a morte : sed vtile est propter duo incommoda specialiter euitanda : quorum primum est <sup>2</sup>nimis cita<sup>2</sup> humidi radicalis consumptio. Secundum est humorum putrefactio. Si enim erretur in regimine anticipari poterit humidi radicalis<sup>3</sup> consumptio : sicut contingit in ieiunantibus et laborantibus excessiue. Poterit etiam suffocari calidum innatum : sicut contingit <sup>4</sup>in dormientibus &<sup>4</sup> comedentibus excessiue & quiescentibus. Poterit etiam contingere in humoribus putrefactio & ebullitio : sicut patet in vtentibus rebus participantibus caliditate extranea et humiditate accidentali vaporosa : talia enim

<sup>1</sup> T *propriam originem.*<sup>3</sup> *racicalis* sa téax.<sup>2</sup>—<sup>2</sup> T *nimia. om. cita.*<sup>4</sup>—<sup>4</sup> om. T.



sunt corpora<sup>1</sup> nata putrefieri et ebullitionem suscipere : de quibus in processu plenius apparebit. Sic ergo patet prima via ad inuestigandum regimen sanitatis esse necessarium & vtile. Secunda via <sup>supra 126</sup> ad inuestigandum<sup>2</sup> idem sumitur ex diuersitate rerum non naturalium quibus necessario indiget corpus humanum<sup>3</sup> sicut sunt cibus & potus : aer : inanitio et repletio : somnus et vigilia : motus & quies et anime accidentia. Hec enim res dicuntur non naturales : quia eis contingit bene et male vti. Vnde circa eas contingit errare et bene agere. Et ideo circa vsum talium indigemus arte quia habetur ab Aristot[el]e VII. ethico quod ars est de his circa que contingit errare et recte agere. Potest enim aliquis errare in vsu cibi & potus : et sic de omnibus aliis & eisdem bene vti. Bene igitur est vtile habere artem euitandi malum vsum et prosequendi bonum : sicut in virtutibus & in aliis artibus est videre.

## CAPITULUM SECUNDUM

AD SCIENDUM QUID SIT SANITAS <sup>1</sup>ET QUOT  
MODIS DICATUR<sup>4</sup>

Non est possibile sanitatem custodire semper. <sup>supra 146</sup>

<sup>5</sup>Nam semper custodire omnifariam ignoramus.<sup>5</sup>

<sup>1</sup> T add. *apta*.

<sup>2</sup>—<sup>2</sup> om. T.

<sup>3</sup> T *nostrum*.

<sup>4</sup>—<sup>4</sup> an méid seo T.

<sup>5</sup>—<sup>5</sup> T *si ipsius naturam omnifariam ignoremus; J omni fama (locht cló ?).*

In hoc ergo capitulo dicemus primo quid est sanitas. Secundo quot modis dicitur sanitas. Nec intendimus loqui nisi de hominis sanitate vel aliorum ab homine vt veniant forsitan ad vsum hominis. Vnus quisque autem hominum dicit se forte sanum cum potest<sup>1</sup> in<sup>2</sup> operationes solitas sine sensibili lesione. Verbi gratia. Si oculus potest<sup>3</sup> in actu videndi consuetum sine omni lesione sensibili: dicitur sanus: et similiter in omnibus aliis membris. Dicamus ergo quod sanitas est vna bona dispositio corporis humani per quam agit vel patitur actionem vel passionem ei debitam secundam naturam absque notabili lesione. Hec autem dispositio est originaliter & primo in membris homogeniis seu similibus<sup>4</sup> puta in osse et carne<sup>5</sup> et consimilibus<sup>5</sup>: et vocatur commensuratio in quattuor primis qualitatibus: puta in calido: frigido: humido et sicco. Talis igitur commensuratio est sanitas consimilium et est complexio vel proprietas consequens complexionem vel concomitans. Amplius dispositio bona que est sanitas: secundo est in membris heterogeneis<sup>6</sup> seu officialibus: puta in manu: pede cerebro: et corde. Hec autem sanitas non solum est commensuratio calidorum: frigidorum: humidorum & siccorum: sed etiam quantitas<sup>7</sup>

supra 172

<sup>1</sup> T add. *perficere*.

<sup>3</sup> T add. *perficere*.

<sup>5</sup>—<sup>5</sup> om. T.

<sup>7</sup> T *quantitatum*.

<sup>2</sup> om. T.

<sup>4</sup> T *consimilibus*.

<sup>6</sup> sic T. *etherogeneis* J.

membrorum numerorum figurarum & situum. Vnde ad hoc quod manus & pes <sup>1</sup>possint in solitas operationes sine lesione insensibili<sup>1</sup> non sufficit temperamentum complexionis quod consistit in commensuratione calidorum frigidorum humidorum & siccorum: immo oportet manum esse debite quantitatis et debite figure debiti situs et habere digitos determinati numeri. Et quia membra organica componuntur ex similibus <sup>2</sup>et ab eis dependent: sanitas organicorum dependet a sanitate consimilium. Et quia totum corpus est<sup>2</sup> compositum ex diuersis membris consimilibus et organicis: sanitas vltimo reperitur in toto. Vnde ex omnium membrorum coalternatione tam principalium quam non principalium tam simplicium quam organicorum<sup>3</sup> sanitas resultat totius corporis. Sic igitur ad sanitatem totius corporis requiritur commensurabilitas membrorum consimilium et coequalitas organicorum: & requiritur etiam vnitas in vtrisque. Vnde solutio continuitatis quo ad similia vel contiguitatis<sup>4</sup> quo ad officialia impedit corporis sanitatem. Sic ergo patet quid est sanitas de cuius regimine nos intendimus.<sup>5</sup> Nunc restat ostendere quot modis dicatur sanitas quantum spectat ad propositum

supra 204

<sup>1</sup>—<sup>1</sup> T *possint obire solitas operationes sine lesione sensibili.*

<sup>2</sup>—<sup>2</sup> T *et ab eis dependet sanitas organicorum, et totum corpus est . . .*

<sup>3</sup> T *add. sine dubio.*

<sup>4</sup> T *discontiguatio.*

<sup>5</sup> T *occupati sumus.*

nostrum. Propter quod sciendum est quod sanitas<sup>1</sup> non in indivisibili consistit quod apparet primo inducentibus<sup>2</sup> <sup>3</sup>in diuersa membra<sup>3</sup> quorum non est eadem sanitas cum appareat manifeste ea habere diuersas complexionones & diuersas compositiones & per consequens diuersas sanitates quod est bene rationabile cum habeant diuersas operationes. Et <sup>4</sup>talis diuersitas<sup>4</sup> arguit diuersam sanitatem. <sup>5</sup>Galie. III. de morbo.<sup>5</sup> Si quidem sanitas dispositio est factiua<sup>6</sup> actus. Hoc etiam<sup>7</sup> apparet diuersitatem considerantibus etatum. Vnde puer non est eiusdem sanitatis punctualis sibi ipsi seni. Vnde secundum aliam et aliam etatem est alia & alia complexio et per consequens alia et alia sanitas: et per consequens indiget alio et alio regimine: et similiter diuersa membra indigent diuerso regimine sicut posterius apparebit. <sup>8</sup>Aristotel. v. phisico<sup>8</sup> immo<sup>9</sup> non est eadem sanitas mane et vespere: sunt enim corpora nostra in continua alternatione: et sic continue aliter se habent <sup>10</sup>quam prius<sup>10</sup>: et sic sanitas non in indivisibili consistit. Hoc idem patet ex diuersitate sexuum. Alia est enim sanitas masculi et femelle. Hoc etiam patet ex diuersitate regionum. Nam homines diuersarum regionum

<sup>1</sup> T add. *hominis*.

<sup>3</sup>—<sup>3</sup> T *ex diuersis membris*.

<sup>5</sup>—<sup>5</sup> om. T.

<sup>7</sup> T *idem*.

<sup>9</sup> *vnde* T.

<sup>2</sup> om. T.

<sup>4</sup>—<sup>4</sup> T *operatio diuersa*.

<sup>6</sup> T *firma*.

<sup>8</sup>—<sup>8</sup> om. T.

<sup>10</sup>—<sup>10</sup> om. T.

sunt <sup>1</sup>diuersarum complexionum et per consequens sanitatum.<sup>1</sup> Hoc etiam patet ex diuersitate complexionum naturalium. Nam homines diuersarum complexionum sunt diuersarum sanitatum. Vnde sanitas colerici alia est a sanitate fleumatici<sup>2</sup> et sanitas temperati alia a sanitate lapsi.<sup>3</sup> Vnde sanitatis latitudo est valde magna: <sup>4</sup>est tamen dare vnam sanitatem aliis perfectiorem.<sup>4</sup> Et est sanitas corporis temperati in specie humana que etiam sanitas in indiuisibili non consistit propter aliqua <sup>5</sup>superius tacta.<sup>5</sup>

## SECUNDA PARS

### DE REGULIS SUMPTIS A COMPLEXIONE NATURALI

Quoniam diuersorum hominum sunt diuerse complexiones totales: immo non est possibile duos homines simul esse eiusdem complexionis totalis secundum gradum consequens est quod diuersi homines indigent diuerso regimine sanitatis. <sup>6</sup>Gal. III.<sup>6</sup> tegni. Cum enim regimen sanitatis sit per similia si complexioniones diuersorum hominum<sup>7</sup> sunt differentes oportet quod per

supra 246

<sup>1</sup>—<sup>1</sup> T *diuersarum sanitatum.*

<sup>2</sup> T *phlegmatici.*

<sup>3</sup> T *leprosi.*

<sup>4</sup>—<sup>4</sup> T *datur tamen vna sanitas alijs perfectior.*

<sup>5</sup>—<sup>5</sup> om. T.

<sup>6</sup>—<sup>6</sup> om. T.

<sup>7</sup> T add. *naturales.*

differentiam conseruentur. Et omnino eidem<sup>1</sup> conuenit si dicatur quod regimen sanitatis non<sup>2</sup> est per similia vt multi<sup>3</sup> dicunt de corporibus multum lapsis. Nam sicut lapsi qui debent regi non per similia <sup>4</sup>vt multi dicunt<sup>4</sup> sed per contraria sunt diuersi sic etiam eorum regimen erit diuersum. Quia enim diuersa vt diuersa per idem conseruentur non est bene rationabile. Quot<sup>5</sup> igitur sunt diuersitates in complexione naturali totali hominis tot sunt diuersitates regiminis sanitatis. Sunt enim nouem diuersitates in complexione naturali<sup>6</sup> totali ipsius.<sup>7</sup> Quarum prima est nobilissima et est complexio temperata ad iusticiam et ab hac complexione temperata labi contingit octo modis quattuor<sup>8</sup> simplicibus et quattuor<sup>9</sup> compositis. Simplicibus quidem in calido frigido humido et sicco. Compositis quidem calido et sicco calido et humido : frigido et sicco : frigido et humido. Vnde dato quod lapsus qui est respectu<sup>10</sup> temperamenti ponderis sit de necessitate in duabus qualitatibus secundum sententiam sapientum : tamen lapsus a temperamento iusticiali potest esse in vna qualitate. Vocatur autem temperamentum ponderis in quo elementa quattuor sunt simpliciter adequata sic

<sup>1</sup> sic T ; J *idem*.

<sup>3</sup> T *quidam*.

<sup>5</sup> sic T ; *Quod* J.  
om. T.

<sup>9</sup> T add. *in*.

<sup>2</sup> om. T.

<sup>4-4</sup> om. T.

<sup>6</sup> om. T.

<sup>8</sup> T add. *in*.

<sup>10</sup> om. T.

quod vnum alterum non <sup>1</sup>excedit nec econuerso<sup>1</sup>: tale autem temperamentum est impossibile secundum naturam. Vnde ex hoc tollitur actio et passio elementorum adinuicem et per consequens mixtio et mixtum. Et per consequens <sup>2</sup>complexio que<sup>2</sup> est proprietas mixti. Et respectu huius temperamenti omnia quecunque sunt illa sunt lapsa in vna qualitate actiua et in vna alia passiuā. Vnde omnis res attributa complexioni habet in se dominium vnus qualitatis actiue que est in ea loco forme et alterius passiuę que est in ea loco materie. Vnde homo qui habet naturaliter complexionem magis equalem labitur a temperamento ponderis in duabus qualitatibus: puta in calido et humido: Vnde<sup>3</sup> complexionata omnia labuntur ab hoc temperamento in duabus qualitatibus. Temperamentum autem ad iusticiam est temperamentum debitum alicui secundum indigentiam speciei vel indiuidui vel partis indiuidui. Verbi gratia: <sup>4</sup>natura humana<sup>4</sup> secundum speciem habet vnā complexionem sine qua forma humana non potest esse. Similiter homines Sclauī vel Indi habent vnā complexionem propriam sine qua stare non possunt. Similiter quilibet homo particularis habet vnā propriam complexionem sine<sup>5</sup> qua esse non potest. Et

supra 292

<sup>1-1</sup> T *excedat nec econtra.*

<sup>2-2</sup> T *temperamentum quod.*

<sup>3</sup> T &

<sup>4-4</sup> T *homo.*

<sup>5</sup> sic T; *sive* J.

similiter intelligatur in complexione partium istius hominis <sup>1</sup>cum illo temperamento ponderis qui<sup>1</sup> ex necessitate est in duabus qualitatibus vt ad praesens supponimus ab<sup>2</sup> hoc enim temperamento iusticiali potest esse lapsus in simplici qualitate et similiter in duabus qualitatibus. Et <sup>3</sup>secundum quod aliter et aliter lapsi sunt<sup>3</sup> indigebunt alio et alio regimine vel conseruatione vel reductiuo. Vnde corpus in specie humana temperatum indiget regimine pure conseruatiuo et indiget pure consimilibus quantum ex parte complexionis naturalis. Quod autem sit illud corpus temperatum et que sunt illa pure consimilia corpori humano<sup>4</sup> temperato intelligitur ex libris antiquorum medicorum. Et hoc ad praesens est supponendum. <sup>5</sup>Nolumus enim omnia in omnibus conculare et specialiter quia hoc negocium est non vt sciamus sed vt sani in sua sanitate conseruentur<sup>5</sup> et ab egritudine preseruentur. Sufficit ergo scire quod corpus temperatum in specie humana debet vti his que sunt pure similia virtualiter corpori tali eo modo quo possibile est : quia scimus quod nihil adeo est simile corpori temperato

STRA 333

<sup>1-1</sup> T cum isto temperamento ad iusticiam stat lapsus a temperamento ponderis qui . . . . .

<sup>2</sup> sic T ; ad J.

<sup>3-3</sup> T secundum diuersitatem lapsus.

<sup>4</sup> om. T.

<sup>5-5</sup> T nolumus enim de omnibus in hoc loco specialiter agere, sed propositum nostrum est docere, quo modo sani in sanitate sint conseruandi



quin ipsum aliquo modo alteret et transmutet. Modus autem specialis regiminis huius corporis inferius apparebit ubi nos ponemus regulas regiminis sanitatis sumptas a rebus naturalibus et sumptas a diuersitate membrorum. Ex dictis autem satis patet quod corpora que labuntur notabiliter notabili lapsu naturali ab<sup>1</sup> hoc temperamento non indigent eodem regimine<sup>2</sup> et ex eisdem. Nam si loquamur de regimine conseruatiuo et sint calidiora temperamento natura in specie humana indigent calidioribus et frigidiora frigidioribus. Calidiora enim calidioribus indigent adiutoriis etc. <sup>3</sup>Gal. III tegni.<sup>3</sup> Vnde videtur rationabile quod corpora colerica conseruentur in sua caliditate per colerica virtualiter que sunt calidiora virtualiter his quibus conseruatur complexio corporis temperati. Nec imaginari debemus quod illa que dicimus corpus colericum conseruare in sua colericitate sint calida simpliciter: nec colerica respectu corporis temperati. Si enim que sunt colerica respectu corporis temperati administrarentur colerico non conseruarent ipsum in sua colericitate: sed distraherent a sua complexione naturali: et facerent ipsum labi in egritudinem. Verbi gratia: si colericus vtatur vinis fortibus alleis et pipere non conseruaretur. Sed talia quibus corpus colericum conseruatur

supra 352

<sup>1</sup> sic T; ad J.<sup>2</sup> T add. *conseruatiuo*.<sup>3-3</sup> om. T.

sunt respectu corporis temperati frigida sed respectu corporis colerici sunt calida conseruantia. Postquam enim passa sunt a colerico calore conuertentur ad eundem gradum vel prope. Vnde dicimus quod corpora colerica quae ponuntur lapsa a temperamento iusticiali in duobus gradibus non conseruabuntur per calida in secundo temperamento iusticiali: sed conseruabuntur per aliqua que postquam passa fuerint a tali calore<sup>1</sup> non augebunt nec diminuent suam caliditatem et huius modi sunt frigida in primo respectu temperamenti ad iusticiam. Et sic patet quod regimen conseruatiuum talium non est idem nec ex eisdem cum regimine conseruatiuo corporis temperati: et similiter intelligatur in aliis. Si autem loquamur de regimine preseruatiuo vel reductiuo talium corporum predictorum <sup>2</sup>adhuc magis ad propositum habet<sup>2</sup> quoniam corpus temperatum non indiget reductiuo nec preseruatiuo: sed corpora multum lapsa puta colerica vel fleumatica indigent. Si enim conseruare vellemus talia corpora in suis lapsibus potius caderent in egritudinem: quia ex propria natura apta nata sunt labi in egritudinem quapropter dicuntur simpliciter egra et a generatione: melius est ergo quod reducantur. Et quia corpora colerica lapsa in secundo gradu caliditatis con-

supra 365

<sup>1</sup> T *corpore.*

<sup>2-2</sup> T *supra dicta locum habebunt.*

seruabuntur per frigida in primo reducentur per frigida magis puta per frigida in secundo. Talis autem reductio non erit extra terminos complexionis colerici : sed erit infra terminos latitudinis eiusdem. Et sicut dictum est <sup>1</sup>de colericis<sup>1</sup> idem intelligatur in aliis lapsibus tam simplicibus quam compositis. Quid etiam sit gradus et graduum distinctio quomodo accipiatur apud medicum ad presens supponatur et de hoc faciam vnam tractatum.

## CAPITULUM II

## DE REGULIS SUMPTIS A SEXU

Sicut diuerse complexionones naturales indigent diuerso regimine : <sup>2</sup>sic etiam sexus diuersus<sup>2</sup> diuersam arguit complexionem. Masculi enim sunt calidiores et sicciore et in quantitate maiores et longiores et fortiores et communiter prudentiores femellis in specie humana quicquid sit in aliis speciebus in quibus potest contingere femellas esse maiores<sup>3</sup> et calidiores videlicet in animalibus viuentibus de rapina et in quibusdam entomorum<sup>4</sup> et piscium de quibus ad presens non est sermo. Supponamus ergo ex his que appare[n]t ex dictis

<sup>1-1</sup> T *de lapsu cholericis*.

<sup>2-2</sup> T *sic etiam diuersi sexus siquidem diuersus sexus*.

<sup>3</sup> T add. *fortiores*.

<sup>4</sup> *entomiorum sa téax (J)*.

sapientum masculos calidiores et sicciore esse in specie humana femellis et femellas frigidiores et humidiores et corpore misericordiores<sup>1</sup> masculis. Vir ergo temperatior est calidior et siccior muliere temperata : et per consequens indiget alio regimine conseruante. Et puto saluo meliori iudicio quod mulier temperatissima in genere mulieris non indigeat regimine reductiuo sed conseruatiuo sicut masculus temperatissimus. Masculus enim temperatissimus temperatior est in specie humana quam mulier temperatissima. Ambo tamen sunt infra temperamentum corporis sani simpliciter et habent illud temperamentum quod se extendit ad masculum et ad femellam. Quia autem masculi ceteris paribus sunt femellis calidiores supponamus ad presens ex dictis sapientum : <sup>2</sup>et ex signis manifestis sic patet : quo habito patet quod ad<sup>2</sup> diuersitatem complexionum diuersorum sexuum diuersi sexus indigent diuerso regimine conseruatiuo vel preseruatiuo. Hoc idem patet ex diuersitate compositionis et operationis. Nam alia est composito in sexu femineo et masculino vt multa membra sunt in femellis que non sunt in masculis <sup>3</sup>et econtra<sup>3</sup> et aliter disposita. Vnde in mulieribus est matrix et collum matricis<sup>4</sup> quae non sunt in viris : et in viris est virga virilis que

supra 411

<sup>1</sup> T *minores.*<sup>2-2</sup> T *ex dictis sapientum et signis manifestis. Sic igitur patet quod habito respectu ad . . .*<sup>3-3</sup> om. T.<sup>4</sup> T *eius.*

non est in mulieribus. Similiter mammille in mulieribus sunt propter lactis generationem: sed in viris non sunt ad hunc finem sed propter decorem et caliditatis cordis conseruationem. Vnde mammille mulierum sunt maiores mammillis virorum. Amplius in mulieribus est <sup>1</sup>impregnatio et menstruorum euacuatio que<sup>1</sup> non est in viris. Amplius in mulieribus est infantium lactatio siue nutritio. Et sic in regimine sexus feminei egemus regulis specialibus diuersis quibus non egemus in regimine masculorum. Nam indigemus regimine conseruante matricem et collum eiusdem matricis et preseruante a fluxu et retentione menstruorum inordinatis. Amplius indigemus regimine conseruante et preseruante mammillas ad moderatam et bonam lactis generationem. Indigemus etiam regimine pregnantis et parturientis et lactantis quorum nullo modo<sup>2</sup> indigemus in regimine virorum. Et de his omnibus propter artis perfectionem bonum est facere capitulum singulare: et de illo forsan inferius apparebit. Et erit capitulum de regulis appropriatis sexui femineo vt differt a masculino. Et sic patet diuersitas regiminis sanitatis ex diuersitate sexus. Et sicut oportet considerare diuersitatem sexuum in regimine sanitatis. <sup>3</sup>Et sic etiam et diuersitatem regionum.<sup>3</sup> Nam homines diuersarum regionum:

supra 443

<sup>1-1</sup> *impar regimen parturitio et menstruorum fluxus que. . .*

<sup>2</sup> T om.

<sup>3-3</sup> T sic etiam est utile considerare diuersitatem regionis.

sunt diuersarum complexionum naturalium et formarum diuersarum et figurarum et colorum <sup>1</sup>sicut in regionibus extremis<sup>1</sup> est videre puta de sclauis et indis. Isti distant in complexione. Et abusio esset dicere quod ex eisdem et eodem modo conseruarentur in sanitatibus suis. Et puto saluo meliori iudicio quod lapsus diuersi secundum diuersitatem regionum non indigent regimine reductiuo sed conseruatiuo. Nam secundum illos lapsus qui sunt ex parte regionis corpora non dicuntur egra nec egrotatiua simpliciter nec vt multum nec vt nunc. Vnde indiuidua diuersarum regionum solum indigent reductiuo regimine secundum lapsus appropriatos singulis indiuiduis vt labuntur a medio latitudinis proprie regionis. Vnde sclauus temperatissimus non indiget regimine reductiuo ad complexionem climatis temperati. Vnde sclauus temperatissimus melius viuit et sanius in suo proprio climate quam in climate temperato: sed sclauus qui sunt multum lapsi a temperamento proprii climatis indigent regimine reductiuo ad proprium temperamentum eiusdem sic tamen quod illa reductio sit infra terminos latitudinis complexionis proprie et nature indiuidui qui<sup>2</sup> reducitur. Vnde puto quod in quolibet climate sunt corpora sana simpliciter et egra simpliciter et semper & multum.

<sup>1-1</sup> T vt patet in regionibus extraneis, vt est Scotia &c.

<sup>2</sup> que sa téax.

Corpus tamen sanum vnius regionis est sanius et perfectius alio alterius regionis. Vnde corpus humanum temperatissimum climatis temperati dicitur <sup>1</sup>medium vnum equale<sup>1</sup> ad iusticiam in comparatione ad corpora temperata aliarum regionum et respectu huius alia corpora dicuntur lapsa sed ille lapsus non erit faciens talia corpora egra aliquo modo.

### CAPITULUM TERTIUM

#### DE REGULIS SUMPTIS AB ETATE

Consequens est dicere regulas generales sanitatis supra 444  
 sumptas ex diuersitate etatum. Supponamus hanc diuersitatem etatum esse in homine temperato libero ab occupationibus qui sit potens obedire siue subiici regimini sanitatis. Quid autem sit de corporibus lapsis et occupatis ex dictis poterit apparere. Et quia prima etas est infantium primo dicemus regulas regiminis sanitatis ipsius infantis que in fine equalitatis existit. Dicamus supra 451  
 ergo quod talis infans post parturitionem<sup>2</sup> ipsius statim ponendus est in aqua temperate caliditatis ne corpus suum alteretur ab aeris frigiditate vel excessiua caliditate. Vt etiam sordes si que a matre fuerint derelictae per aquam calidam delean-

<sup>1-1</sup> T *vere medium & equale.*      <sup>2</sup> *parturitionem sa téax.*

supra 466

tur.<sup>1</sup> Sed ante etiam umbilicus est ligandus non nimis longus ne sit maior quam deceat: nec nimis brevis ne sit minor quam deceat: nec debet etiam ligatura esse nimis fortis nec nimis debilis ne prius cadat et citius quam oportet nec tardius. Ligatura debet esse de filo lane non nimis duro. Post abscisionem umbilici aspergatur sanguis draconis vel aliquid simile ut puta ciminum farcocolla vene citrine. Quantitas incisionis est quattuor digitorum & ligationis unius digiti. Post casum umbilici mulieres Gallicane saliuam solum ponere consueuerunt. Alii autem docent apponere cineres coclearum vel plumbi adusti vel calcanei vitulini. Consueuerunt mulieres Gallicane infantem natum nouissime ante omnia ponere supra nudas paleas: & eundem fricare paleis temperata fricatione. Et ego laudarem paleas non esse frigidas nec calidas excessiue: sed calidas temperate. Sed mos aliarum est infantem recipere in gremio in panno lineo vel laneo temperate caliditatis. Et ut sit ad unum dicere recipiendus est infans in loco similiori loco matris quam possibilis est: quia mutatio subita nocet nocumento magno. Et ideo nullo modo balneandi sunt post parturitionem in aqua frigida: sicut quidam barbari consueuerunt sed in aqua pura temperate caliditatis simili caliditati matris in qua per experientiam nos videmus eos quamplurimum delectari. Dicunt antiquorum quidam

supra 456

supra 477

<sup>1</sup> *abluantur* T.



quod eorum corpora post partum debent synapizari sale minutissime triturato & deinde fasciari decenter<sup>1</sup>. Hec enim synapizatio utilis est ad membra eorum roboranda <sup>2</sup>a frigore calore<sup>2</sup> & similibus. Ex hoc enim eorum cutis efficitur densior & impassibilior : humiditates et impuritates cutis superflue consumuntur in quibus constat infantes abundare. Sed quia sal habet ex sui natura membra infantis mordicare loco salis a[d] predictas intentiones vtuntur aliqui sapientum oleo fructus glandium ex quo membra roborantur & humiditates aequaliter desiccantur.<sup>3</sup> Rationabile est istud in infantibus valde calidis & multum raris puta colericis & sanguineis quorum membra sunt valde rara.<sup>4</sup> Sed in infantibus qui sunt in fine equalitatis secus est. In his enim sal magis utile. Et si essent fleumatici infantes eorum sal debet esse <sup>5</sup>calidius & non siccus.<sup>5</sup> Amplius eorum vesice sunt comprimende vt facilius vrinam emittant. Eorum etiam nares purgentur cum digito minimo cuius vnguis nullam habeat eminentiam & ani orificium minimo digito inuncto oleo est aperiendum. Mulieres Gallicane habent regulam specialem in regimine infantium quam volumus premittere. Dicunt enim infantes

supra 504

<sup>1</sup> sic T ; *recenter* J.

<sup>2-2</sup> T *ne sic laedantur ab extrinsecis occurrentibus puta calore.*

<sup>3</sup> T add. *nec ex eo membra mordicantur.*

<sup>4</sup> T add. & *passibilia.*

<sup>5-5</sup> T. *calidius & acutius & si essent melancholici calidius sed non siccus.*

nouiter natos debere synapizari farina & specialiter partes eorum inferiores musculosas : deinde fricari cute porcina temperate asperitatis. Dicunt enim superfluitates malas ab eorum corporibus resolui. Est etiam infans balneandus singulis diebus bis non quidem pleno stomacho lacte nec statim post lactationem sed ante. Sicut enim exercitium debet anticipare cibum in potentibus exercitari : sic balneum debet anticipare lactationem in nouiter natis qui non possunt exercitari. Vnde si stomachus sit plenus lacte eorum digestio corrumpitur propter balneum & opilationes in lateribus generantur : similiter eorum dyafragma comprimitur & in eisdem tussis generatur et interdum vomitus que omnia in nouiter natis nociua sunt simpliciter et euitanda. Non debet autem balnari in aqua sapiente naturam siue virtutem pharmacorum cuius modi sunt aque sulphuree & alumniose : sed debet esse aqua pura fontina cuius motus sit versus orientem per terram arenosam non lapideam nec lutosam : etiam a montibus discoopertam : aeri et soli expositam nullius saporis : substantie subtilis : cuius residentia nulla vel pauca pondere leuis que cito calefit et cito infrigidatur. Morentur in balneo quousque carnes eorum rubere incipiant. Et post balneum decenter sunt fasciandi <sup>1</sup>sicut nouerunt matrone circa hoc insistentes.<sup>1</sup> Fasciatio

supra 522

<sup>1-1</sup> om. T.

autem non debet esse nimis stricta ne eorum augmentum impediatur nec nimis mollis ne eorum membra indebite figurentur. Nec debent esse panni ex quibus fasciantur frigidi. Et si forsitan in eorum membris aliquod <sup>1</sup>peccatum appareat ex parte figure<sup>1</sup> vel situs vel quantitatis : <sup>2</sup>post balneum fasciando temptari debet eorum correctio sicut nutrices infantibus suis facere consueuerunt. Et similiter in his quorum vna tibia<sup>2</sup> est breuior alia, scilicet magis extendendo eam quam aliam. Post hoc autem infans lactandus est quousque dormiat. Quod si forsitan dormire non velit <sup>3</sup>consolandus est cum dulcibus cantilenis.<sup>3</sup> Et si omnia ista non iuerint portandus est totus fasciatus hincinde.<sup>4</sup> Et super omnia studeat nutrix quod eius vestes non sint sordide. <sup>5</sup>Sed quia matronas in his expertas videmus magis proficere in hac materie me amplius tenere non intendo.<sup>5</sup> Totiens enim sunt fasciandi in die quotiens eorum vestes sordide reperiuntur. Semper autem post balneum lactandi sunt : & similiter post eorum vestium sordidarum mundificationem. Si quidem eos lac sugere delectabiliter videamus quod eorundem infantium lactandi consuetudine iacile

supra 547

supra 556

<sup>1-1</sup> T *peccatum complexionis figurae.*

<sup>2-2</sup> T *tunc post balneum reparari debet : vt si vna tibia. . . .*

<sup>3-3</sup> T *dulcibus cantilenis somnus conciliandus.*

<sup>4</sup> J. *hincide* ; T *hic et inde.*

<sup>5-5</sup> om, T.

est videre tunc <sup>1</sup>secundum quod plus vel minus recipiant vnica lactatione delectationem lactis secundum hoc sepius vel minus sunt lactandi.<sup>1</sup> Maior pars temporis nouiter natorum occupanda est in lactatione: balneatione: dormitione: et <sup>2</sup>huius modi<sup>2</sup> vestium sordidarum mu[t]atione. Nec omnino nouiter nati indigent alio cibo nisi lacte: et hoc eis sit loco cibi et potus. Lac autem infantibus conuenientius est lac matris proprie. Nam natura sagax sagacitate cuius non est finis ex vna portione sanguinis menstrui fetum generat et nutrit in vtero matris: et ex alia portione lac in mammillis generat quod quidem lac cum sit generatum ex sanguine maxime simili sanguini qui fuit materia generationis et nutritionis infantis<sup>3</sup>: est eidem optimum nutrimentum quod est verum supposito quod mater sit sana & debiti regiminis secundum quod requirit actus nutritionis<sup>4</sup> nutricis. <sup>5</sup>Et hoc est quia ex eisdem sumus et nutrimur.<sup>5</sup> Quod si forsan mater proprium genitum nutrire non posset vel non velit: tunc eliganda est nutrix sana bone conditionis & boni moris: etatis perfecte: cuius color<sup>6</sup> ad nigrum declinet: et vene sint late: et collum grossum & pectus amplum & mamille non carnose magne: non laxe: venarum multarum: cuius lac non sit nimis subtile et serosum nec nimis grossum &

supra 567

<sup>1-1</sup> T *secundum quod vnica lactatione plus aut minus de lacte recipiunt, sic tardius aut saepius lactandi sunt.*

<sup>2-2</sup> om. T.

<sup>3</sup> *in infantis sa téax.*

T add. *seu.*

<sup>5-5</sup> om. T.

<sup>6</sup> J *calor*; T *color.*

caseatum : coloris albi : boni odoris et boni saporis. Cuius etiam lac non sit nimis partui propinquum nec nimis remotum cuius partus fuit naturalis etiam masculus et sit vnus mensis cum dimidio vel duorum. Et si possit inueniri nutrix similis complexionis et regiminis matris infantis cuius partus fuerit naturalis etiam masculus <sup>1</sup>non esset malum immo<sup>1</sup> puto quod talis esset pre omnibus eligenda supposita lactis conuenientia in quantitate et in conditionibus ante dictis. Quod si mater proprium filium nutrire velit non eligatur alia sanitate et bono regimine habitis cum lactis sufficientia. Quod autem sit bonum regimen nutricis ex quo lac eiusdem conseruetur corrigatur et auge[a]tur infans : apparebit post vbi regule regiminis sanitatis appropriate sexui femineo vt differt a masculino ponentur. Et non laudarem quod in primis diebus partus mater lactaret proprium filium suum. Tum quia mater multum alterata est a partu. Tum quia lac diu remansit in mammillis ex quo forte potest esse corruptum : sicut etiam ex proprio colore et substantia est videre. Vnde mulieres Gallicane faciunt sugi lac ab earum mammillis per aliquam mulierem vilem ad <sup>2</sup>hoc deputatam.<sup>2</sup> Non est cunabulum eius mouendum<sup>3</sup> ad somni<sup>4</sup> prouocatione[m] motu violento

supra 597

supra 607

<sup>1-1</sup> T non foret malum imo valde bonum. T. om. puto . . . lactis sufficientia.

<sup>2-2</sup> om. T.

<sup>3</sup> nouendum sa téax.

<sup>4</sup> soni sa téax.

ne eius lac in stomacho concutiatur et digestio corrumpatur: sed motu suauis et si sine motu cum mammilla somnus possit prouocari melius est. Moderatus fletus ante lactationem conuenit: et specialiter ad partium spiritualium dilationem et ad humiditatum capitis aliqualem euacuationem et ad <sup>1</sup>caloris temperati<sup>1</sup> reuocationem et confortationem. Lactentur bis vel ter in die naturali vel ad plus quater. Quod si forsan in eorum stomachis corrumpatur lac ex multa et immoderata suctione: ex qua contingit inflatio et extensio et ventositatum multitudo et vrine albedo longo tempore famelici sunt permittendi. et studium impendatur vt somnum dormiant lo[n]gum. Securius est vt parum sugant lactis et sepe. Assimilantur enim corporibus conualescentium qui sic sunt cibandi vt inferius apparebit. Bonum est etiam ante lactationem quod parum mellis despumati cum aliquantulo vini lymphati albi eisdem propinetur propter stomachi <sup>2</sup>ablutionem et lauationem.<sup>2</sup> Et specialiter in principio aliquid lactis in infantium oribus mulgeatur vt minus eorum meri in actione<sup>3</sup> laboret et ex conamine suctionis eorum gule cum mery et reliquis instrumentis lesionem incurrant. Hoc igitur sit regimen

supra 629

<sup>1-1</sup> J *coloris temperati*; T *caloris innati*.

<sup>2-2</sup> T *ablutionem*; *confortationem ne etiam lac in stomachis eorum corrumpatur oportet etiam vt ante lactationem [et specialiter . . . .]*

<sup>3</sup> Γ *attractione*.

infantium quousque dentes emittant anteriores. Postquam dentes apparuerint anteriores alius cibus a lacte nutricis infantibus interdum est tribuendus sicut cibi lacti similes in substantia et virtute lacte tamen parum grossiores et sunt cibi qui pauca vel nulla indigent masticatione cuiusmodi sunt cibaria laudabilia a matribus vel nutricibus eorum primitus diligenter masticata et<sup>1</sup> panis in aqua mellis dissolutus vel in aqua carniū laudabilium vel cibus factus ex farina tritici<sup>2</sup> et lacte animalis sicut mulieres Gallicane facere consueuerunt. Aut panis dissolutus in vino bene aquatico interdum potest eis bene tribui. Aqua bona et pura cuius conditiones superius dicte sunt: potest etiam permisceri cum aliquantulo vini. Nec laudo quod predicti cibi tradantur infantibus simul cum lacte. In hora enim in qua aliquis predictorū ciborum exhibetur infantibus abstineat a lacte quousque predictorū ciborum digestio fuerit perfecta. Hoc facto possunt indui et portari et balneari minus quam ante. Cum autem inceperint per se ipsos ambulare: nutrix debet esse sollicita ne infans diuersis & inordinatis moueatur motibus ne forte eius membra torqueantur: nec est cogendus sedere vel ambulare antequam<sup>3</sup> secundum naturam desiderium veniat. Locus in quo sedet

supra 534

<sup>1</sup> *vt sa téax*; cuireann T *et* i gcéill le comma.

<sup>2</sup> T *frumenti*.

<sup>3</sup> T add. *sibi*.

non debet esse <sup>1</sup>durus : nec asperitatem habens : nec coram ipso debent esse aliquae ex eis quae pungunt et incidunt. Custodiendus est ne<sup>1</sup> ab alto loco labatur. Cum autem dentes canini inceperint apparere : ab omni re quae ad masticandum dura est debet abstinere : ne forte materia predictorum dentium propter durorum masticationem <sup>2</sup>totaliter resoluatur.<sup>2</sup> Et tunc plurimum bonum erit fricare gingivas ex axungia gallinae vel ex butyro recenti et cerebro leporis ex hoc enim facilius eorum fit transitus et origo. Et quia in tempore originis dentium predictorum consueverunt infantium colla rubere quam plurimum laudo quod hoc tempore vngatur caput et collum cum oleo rosato conquassato cum aqua calida. Cum autem possibile est cum predictis dentibus mordere desiderant proprium digitum masticare quapropter hoc tempore frustum paruum radicis yreos in eorum manibus est ponendum quae non sit sicca<sup>3</sup> : sed inter siccum et viride mediocris. Nam ex eorum masticatione prohibentur eorum gingivae ab ulceribus & dolore. Laudo quod gingivae earum frequenter cum melle despumato cum aliquantulo salis fricentur : hoc enim prohibet a dolore et ulcere. Quando autem predicti dentes canini perfecte creuerint radix liquericiae continue masticetur. Et quanto

<sup>1-1</sup> T *durus, asperus, neque pungitius et caueatur ne . . .*

<sup>2-2</sup> T *minuatur aut resoluatur.*

<sup>3</sup> T add. *perfecte.*



infantes magis appropinquant ad tempus in quo sunt a matre<sup>1</sup> totaliter sequestrandi tanto oportet assuefieri cibariis magis grossis. Tempus sequestrationis est <sup>2</sup>cum possunt alios<sup>2</sup> cibos masticare perfecte : cum scilicet omnes dentes emiserint. Et hoc tempus est duorum annorum communiter. Dicunt quidam quod masculus tardius secretandus est quam femella ceteris paribus. Quod si infans perfide et inordinate post tempus sequestrationis mammillam quesierit & ex illo inordinate fleuerit : epithimande sunt mammille cum aliquibus que infanti abominationem inducant in gustu cuiusmodi sunt succus absynthii & mentastri & myrrhe & similium. Hoc ergo sit regimen infantis quousque a nutrice sit secretandus. Postea tota sollicitudo parentum debet esse in meliorando mores ipsius. Et in hoc consistat duplex vtilitas vna vt crescat bonus et fiat ei in bona habitus fixus qui generatur in anima ex actibus frequentatis. Et hec vtilitas est in anima cuius artem non habet medicus sed moralis philosophus. Alia est attinens corpori. Nam ex malicia morum et passionum potest in corpore generari complexionis malicia. Vnde sicut mali mores sequuntur maliciam complexionis : sic possibile est maliciam complexionis ex morum malicia generari. Vnde <sup>3</sup>timor in multo tempore perficit<sup>3</sup> melancolicum. Et ergo non sunt per-

supra 699

<sup>1</sup> T *mamma.*<sup>2-2</sup> T *quando omnes dentes creuerunt & omnes. . . possunt*<sup>3-3</sup> T *timor & pusillanimitas . . . perficiunt. . .*

supra 721

mittendi nimis tristari nec irasci nec flere nec gaudere : sed medium in his elegibile est. Et si nobis appareat eorum natura vel constellatio inclinari inordinate ad aliquam passionem auertendi sunt ad contrarium. Auertentes enim ad contrarium ad medium veniemus sicut dirigentes lig[n]a tortuosa facere consueuerunt : Et sic patet quod in custodia morum summa corporis et anime custodia consistit. Post somnum balneandus est quousque eius carnes rubere incipiant : deinde ludere permittatur per vnam horam : deinde cibandus est cibis laudabilibus : deinde permittendus est ludere prolixius : deinde balneandus est. Post sequestrationem eorum aliqui sunt contenti exercitio : parum aut nihil curantes de balneis : sed quia eorum membra ante septimum annum sunt multum debilia et ad motum inepta rationabile est quod interdum balneentur<sup>1</sup> ad membrorum confortationem et ad superfluum tertie digestionis expulsionem et vt membra ad augmentum preparentur. Non debent esse balnea sapientia naturam aliquorum farmacorum cuiusmodi sunt sulphurea aluminosa & similia : quia redderentur ex illis corpora eorum inaugmentabilia. Et propter eandem causam exercitium eorum non debet esse forte multum et magnum : quia membra eorum adeo sunt debilia quod exercitium forte pati non possunt. In hoc tempore etatis vinum

<sup>1</sup> sic T ; *balnientur* J.

est nociuum et eo non indigent. Nociuum quidem quia est ignem addere igni. Habent etiam neruos debiles et cerebrum quorum vinum est maxime lesiuum: et precipue quia eorum nerui sunt valde passibiles et penetrabiles a vino quod est optimus penetrator propter subtilitatem eius debitam ex parte actionis et substantie. Vinum enim est subtile in substantia et actione. Nec indigent vino propter vrine mundificationem: et colere rubeo cum vrina mundificationem. Nec propter corporis humectationem: nec propter melancolie repressionem: nec propter digestiue et caloris innati confortationem: vt consideranti manifestum est. Vinum album lymphatum valde potest eis propinari loco potus: Et quanto sunt calidioris complexionis minus vtantur vino: et quanto frigidioris plus vtantur eo. Aqua que est potus eorum sit pura cuius condiciones superius tacte sunt. Hoc sit regimen pueri quousque magistro tradatur quod est tempus annorum sex. In hoc tempore tradatur magistro qui eum doceat in moribus et sic gradatim est ordinandus <sup>1</sup>nec solito balneandus et eius labor ante commestionem augmentandus: quia eius membra sunt solito fortiora.<sup>1</sup> Non sunt tamen apta fortibus exercitiis ante decimumquartum annum: immo forsan eis non competit exercitium forte et magnum ante

supra 749

<sup>1-1</sup> T. & cum ad hanc peruenerit aetatem minus est solito balneandus quia membra sunt fortiora.

finem adolescentie. Vsque ad<sup>1</sup> duo septennia annorum non competit vinum nisi aquaticum sed minus quam ante. Sed interdum non est malum eis in hoc tempore ministrare parum boni vini: propter preservationem a generatione opilationum.<sup>2</sup> Hoc sit regimen pueri vsque ad decimumquartum annum. Vnde parum deinceps differt regimen corpori debitum scilicet temperato libero vacare potenti regimini sanitatis a regimine transeuntium decimumquartum annum preterquam quod possunt fortioribus exercitiis vti et cibis grossioribus et vinis minus aquaticis et paucioribus balneis et indigent breuioribus somnis. Non indigent exercitiis fortissimis nec talia exercitia sustinere possunt sine notabili lesione cuiusmodi sunt exercitia luctantium tornantium et similia. Nam eorum membra non sunt sufficienter apta ad tales motus propter eorum imperfectionem: sunt enim adhuc in via augmenti: et talia exercitia

supra 759 impediunt eorum augmentum. Et sicut dictum est de exercitiis ita intelligatur de cibis: non enim possunt digerere cibaria fortissima ad digerendum dura: quem ad modum possunt illi

supra 763 qui sunt in termino adolescentie. Similiter actus venereorum non sunt eis ita conuenientes sicut his qui terminum adolescentie sunt consecuti: immo ex coitu inordinato magnam consequuntur lesionem. Ex hoc enim corpus impeditur ab

<sup>1</sup> *ad fá dhó sa téax.*

<sup>2</sup> *T vermium.*

augmento: nec semen est vtile generationi: antequam membra ad perfectum augmentum peruenerint: vt patet in terre nascentibus quorum semen est imperfectum antequam planta augmentum perfectum deuenit. Cum<sup>1</sup> autem aliquis ad perfectum deuenit augmentum quod communiter supponitur circa medium quarti septenii annorum: et est annus vicesimusquintus tunc est sanitas perfectissima: et durat vsque ad quadragessimumquintum<sup>2</sup> annum. Et vocatur hec etas: etas pulchritudinis et fortitudinis. Nam hoc tempore corpora sunt pulcherrima et fortissima et in eis omnes operationes sunt fortiores: quod specialiter verum est de vitalibus et animalibus quicquid sit de naturalibus. In hac etate indigemus fortioribus exercitiis et est sufficientior ad exercitia fortissima. Et multo magis quam aliqua precedentium. Et minus indiget balneis aque calide quam etas precedens: sed balneum frigide aque huic soli etati est conueniens vt membra reddantur robustiora: et ad motum fortem aptiora. Nec calor innatus ex predicto balneo debilitatur: sed magis confortabitur: nec augmentum membrorum impediatur. Et non debet hoc balneum esse aque intense frigiditatis nec in tempore et hora frigidis: sed calidis. Cibum in hac etate debet esse grossior et maioris quantitatis et minoris numeri. Nam debent et possunt

supra 779

<sup>1</sup> *Cum* sa téax.<sup>2</sup> T 33.

respectu prioris et posterioris etatis grossum et multum cibum accipere et raro. Que sint cibaria conuenientia eis inferius apparebit. Potus debet esse vinum subtile album minus aquaticum quam in minori etate propter vrine prouocationem : colere mundificationem : et sudoris prouocationem : et membrorum humectationem. Nec debent eorum cibaria<sup>1</sup> esse calida nec acuta ne forte ex eis in febrem vel hepatis<sup>2</sup> supercalefactionem vel humorum adustionem incidant. Et propter eandem rationem vitare debent omnia excessiue calida et sicca : vt piper : synapis : allea et similia. Hec etas indiget breuissimo somno respectu aliarum propter digestionis fortitudinem : et robur membrorum que sunt instrumenta virtutum animalium sensitiuarum et motiuarum. Somnus enim ordinatur ad confortationem virtutum naturalium et quietem animalium. Quo ad anime accidentia summe est vitanda ira et tristitia que sanguinem supercalefaciunt et adurunt. Hec etas actibus venereis est conuenientior propter membrorum perfectionem et caloris et spirituum fortificationem et seminis multitudinem & digestionem. Regule autem speciales regiminis sanitatis que sumuntur ex rerum naturalium diuersitate inferius apparebunt. Hanc etatem sequitur consistentia cuius regimen parum differt <sup>3a</sup> regimen <sup>supra 820</sup> immediate dicto.<sup>3</sup> Hanc consistentiam sequitur

<sup>1</sup> T *vina*. <sup>2</sup> sic T; J *captis*. <sup>3-3</sup> T a *praedicto imminente*.

senectus: cuius volumus ponere regimen <sup>1</sup>sicut infantium.<sup>1</sup> Notandum quod tota intentio in regimine senum est administrare quod calefaciat et humectet ex nutrientibus balneis et potibus: longo somno et quiete. Et quia in stomachis senum fleuma <sup>2</sup>multiplicatur: per viam intestinorum euacuare<sup>2</sup> procurabimus: ipsum primitus digerendo cum decoctione hysopi et oximelle diuretico. Euacuatio fieri potest cum pigra<sup>3</sup> vel cum decoctione volubilis et polipodii<sup>4</sup> in qua infundantur carthamus turbith et zinziber. Pillule etiam composite ex semine carthami et ficibus et terebenthina sunt senibus conuenientes et sit de illis quantitas duarum auellanarum vel circa. De nutrientibus senum dicamus quod nutrientia senum debent esse facilis digestionis et boni nutrimenti et minoris quantitatis et numeri minoris quam in etatibus precedentibus. A corporibus enim senum non fit multa resolutio propter caloris debilitatem et membrorum duriciem. Et sic non indigent multo cibo nec sepe sed paucus eis sufficit respectu etatis prioris: et raro propter digestiue debilitatem. Et ergo debent eis administrari nutrientia que in parua quantitate possunt corpus senis nutrire sufficien-

supra 844

<sup>1-1</sup> T *speciale*.

<sup>2-2</sup> T *consuevit . . . multiplicari, propter digestiuam debilem, illud euacuare etc.*

<sup>3</sup> T *hierapicra*.

<sup>4</sup> T add. & *anisi*.

ter: <sup>1</sup>et quia senes non indigent sepissima refectione: immo<sup>1</sup> forte eis sufficit comedere semel in die naturali ideo facillime ferunt ieiunium quod verum est de senibus a senectute et non a senio. Senes enim a senio qui sunt sicut lucerna extinctioni parata indigent sepissima et paucissima refectione. A cibo enim multo simul sumpto suffocaretur eorum calor sicut paruus ignis a multis lignis. Et si non eis sepe nutrimentum administretur calor naturalis humido radicali consumpto sicut lucerna ad extinguendum parata propter olei consumptionem et lichini illuminati paucitatem extinguetur. Bonum ergo puto tales dietari ter in die naturali sic quod inter primam et secundam commestionem interueniat spacium octo<sup>2</sup> horarum<sup>3</sup> et inter vltimam commestionem primi diei et primam sequentis interueniat spacium decem vel vndecim horarum: et sic tertia commestio maior erit secunda: et secunda aliquantulum maior prima. Prima commestio erit circa secundam horam equalem diei naturalis: Et secunda commestio erit circa horam septimam: & tertia circa decimamseptimam horam diei sequentis et est circa nonam vel decimam equales. Debent senes preterea euitare omnia cibaria

<sup>1-1</sup> T & si tarde digerunt non indigent frequenti refectione. immo. . .

<sup>2</sup> T sex.

<sup>3</sup> T add. & inter secundam & tertiam superueniat spatium octo horarum.



fleumatis vel melancolie generatiua et venarum opilatiua cuiusmodi sunt grossa viscosa solida<sup>1</sup> et digestioni inobedientia: verbi gratia genera leguminum et genera piscium salitorum et non salitorum et specialiter <sup>2</sup>animalium marinorum<sup>2</sup> et vniuersaliter carentium squamis et spinis <sup>3</sup>et carniū salitarum et specialiter animalium siluestrium porcorum bouum antiquorum salitorum & non salitorum: et auium in aquis degentium et vniuersaliter cibariorum pomorum coctanorum et mespilorum et similium frigidorum olerum frigidorum puta lactucarum portulacarum et similium. Senibus quoque conuenientior est elixatura quam frixura vel assatura: et assatura quam frixura: et pastillatura quam assatura.<sup>3</sup> Salse ex vino sunt conuenientiores senibus quam ex aceto vel veriuto. Acetum enim est senibus inconuenientissimum ratione eius frigiditatis et siccitatis. Et meo iudicio senectutem accelerat et confirmat. Item specierum genera sicut zinziber et cinamomum sunt senibus conuenientiora. Et omnia genera specierum participantium caliditate et humiditate vel parua siccitate. Mel senibus multum est conueniens. Debet autem

supra 891

<sup>1</sup> T salita.

<sup>2</sup> T bestialium animalium marinorum genera.

<sup>3-3</sup> T aves aquaticae cibi ex pasta azyma, quibus maxime Itali vti consueuerunt, & genera fructuum crudorum frigidorum, puta pira poma, cotonea, mespila & similia: conuenientiora sunt elixa, quam frixa & assata quam pasta.

esse album : grandinosum : durum : incisibile : boni saporis cuiusmodi est mel de Monte Pessulano. Carnes castratorum iuuenum <sup>1</sup>caponum : gallinarum :<sup>1</sup> gallorum testiculi oua recentia sunt cibaria senibus conuenientia. Et similiter perdicum alaudarum et fasianorum. Hec enim sunt facilis digestionis boni nutrimenti et multi. Pisces senibus conuenientes sunt pisces marini et inter ipsos est rogetus gornatus et plagitia. Et melius est quod decoquantur in vino cum feniculo aneto et petrosilino vt eorum frigiditas temperetur et remoueatur eorum viscositas. Lac senibus conuenit<sup>2</sup> eo quod nutrit cito et corpus humectat. Quibusdam autem non conuenit eo quod opilationem generat : vnde quibusdam ex lacte sub dextro hypocundrio<sup>3</sup> dolor et extensio contingere consuevit : propter venarum striccturam et talibus<sup>4</sup> non conuenit. Lac conuenientius est eis asinum vel caprinum <sup>5</sup>cum aliquali quantitate zuccari vel melis despumati : hec enim prohibent ipsius corruptionem et iuuant eius penetrationem.<sup>5</sup> Caseus senibus est inutilis nisi sit bene vnetuosus<sup>6</sup> non salsus nec nimis recens. Butirum senibus conuenit : quia eos humectat et calefacit et membra pectoralia lenit. Olera conuenientia :

<sup>1</sup>—<sup>1</sup> T om.

<sup>2</sup> T add. *quibusdam*.

<sup>3</sup> T *hypochondrio*.

<sup>4</sup> T add. *lac*.

<sup>5</sup>—<sup>5</sup> T & *forsan vaccinum cum pauco sale, aut melle aut saccharo*.

<sup>6</sup> T *butyrosus*.

sunt <sup>1</sup>sicla : bleta :<sup>1</sup> feniculum : petroselinum : borago domestica et siluestris : saluia : menta : et consimilia que ad caliditatem et humiditatem declinant. Polipodium cum aniso est eis conueniens ad leniendum ipsorum naturas si decoquuntur cum carnibus laudabilibus. Idem intelligatur de volubili herba cuius est flos albus ad modum campane : et mercurialis eis conuenit : et eis conueniens est oleum oliuarum maturarum et amygdalorum dulcium et zizaminum.<sup>2</sup> Fructus senibus conuenientes sunt ficus et specialiter sicce et <sup>3</sup>passule et pruna et dactili.<sup>3</sup> Et ficibus quidem in principio commestionis & aliis in fine est vtendum. <sup>4</sup>Dyacalamentum etiam est eis competens<sup>4</sup> et specialiter ad aperiendum opilationes laterum quas senes sepius incurrere consueuerunt. Clistere<sup>5</sup> ex oleo simplici dulci est eis conueniens interdum ad leniendum<sup>6</sup> eorum naturas et ad humectandum eorum viscera. Et omnino cauere debent ab acuto clisteri ne eorum intestina siccentur sed humidum clistere et vnctuosum est eis vtilissimum. Debemus sollicitari in regimine senum de lenitate ventris eorum : et nihil penitus de fleubothomia est curandum. Et loquor de senibus a senio cuius initium ponitur in

supra 933

<sup>1</sup>—<sup>1</sup> T om.

<sup>2</sup> T *sesaminum*.

<sup>3</sup>—<sup>3</sup> T *passulae, amygdalarum, pineae & dactyli*.

<sup>4</sup>—<sup>4</sup> T *Circa condita est diacalamintha eis conueniens*.

<sup>5</sup> T *Clyster*.

<sup>6</sup> *leniendum sa téax*.

septuagesimo anno vel circa : quibusdam citius quibusdam tardius sunt enim quidam ita male constructi corpore quod non possunt ad annum sexagesimum peruenire. Vinum nouum album Gallicum aquaticum senibus non est conueniens : nisi forsitan post balneum si eos inordinate contingeret sitire. Vinum senum debet esse rubeum, subtile odoriferum et antiquum. Tale enim vinum senes calefacit et nutrit : melancoliam compescit : vrinam prouocat : iuncturas humectat : calorem innatum reparat : quibus omnibus indigent senes. Acruminum generibus uti possunt si eisdem uti consueuerunt : puta aleis cepis et specialiter propter opilationem venarum aperiendam quam sepe incurrere consueuerunt ad quod tunc valeret dyacalamentum.<sup>1</sup> Tyriaca<sup>2</sup> senibus multum conuenit ad aperiendum opilationes ipsorum similiter competit medicina vocata athanasia.<sup>3</sup> cuius descriptionem inuenies in antidotario.<sup>4</sup> Potagia senibus conuenientia sunt gruellum de auena et hordeo cum aqua carniū laudabilium. Similiter rape cum aqua carniū laudabilium et feniculo senibus sunt conuenientes. Similiter pureta ex boraginibus bletis feniculo petrosilino senibus sunt conuenientes. Potus hydromellis senibus est conueniens ad aperiendum eorum opilationes : et

<sup>1</sup> T *diacalamintha*.

<sup>2</sup> T *theriaca*.

<sup>3</sup> J *athausia* (sic) T *athanasiae confectio*.

<sup>4</sup> *atnidotario sa téax*.

si sint in viis vrine decoquatur cum hydromelle<sup>1</sup> petroselinum et specialiter macedonicum apium feniculum et similia. Et si opilatio fuerit in viis spiritualibus addatur <sup>2</sup>hydromelli capillus veneris: isopus<sup>2</sup> et similia. Fricatio temperata in quantitate & qualitate: senibus conuenit. Debilia membra et dolentia senum fricatione non indigent. Debet esse fricatio cum manibus asperis et grossis pannis vicibus interpositis: non tamen debet esse fricatio tanta et talis quod membrorum ipsorum inducat siccitatem et per consequens frigiditatem per viam resolutionis humidi & naturalis calidi sicut in exercitiis immoderatis contingere solet. Nec debet esse nimis parua itaque in membris senum nulla fiat resolutio cum fricatio naturaliter ordinetur ad expulsionem superfluitatum membrorum tertie digestionis: & ad confortationem earundem. Debet igitur esse talis & tanta quod sit sufficiens poros membrorum aliququaliter aperire et eorundem calorem innatum aliququaliter confortare & superfluitates eorum consumere: vt ex his membra senum calidiora reddantur & naturaliter humidiora. Et sic patet quod fricatio senum non debet esse fortis quia membra desiccat nec debilis quia calorem in membris non confortat: Nec etiam parua quia non sufficit poros aperire & super-

supra 965

<sup>1</sup> T *hydromellite*.<sup>2-2</sup> T *hydromelliti. hyssopus, capill. vener. cassialig.*

fluitates consumere. Nec nimis magna : ne membra debilia senum vltra naturalem debilitatem debilitentur.<sup>1</sup> Debet ergo esse mediocris in  
supra 985 quantitate & qualitate. Tempus autem cessandi a fricatione est cum membra senum rubere incipiunt & aliquantulum dolere. Nec est malum circa finem fricationis inungi manus oleo oliuarum dulci vel amigdalorum : dulcium : vt membrorum senum siccitas aliquantulum temperetur & calidum naturale in eisdem<sup>2</sup> conseruetur. Laudo hanc fricationem fieri stomacho ieiuno ante cibum & exercitum et eligatur locus temperatus et hora naturaliter temperata vel artificialiter. Et qui non possunt exerceri propter membrorum debilitatem vel propter aliquam causam in rebus mundanis suppleant fricationibus & balneis fricentur qualibet die non solum fricatione preparante ad exercitum<sup>3</sup> sed supplente vicem exercitii. Et balneantur quater in mense balneo humectante & calorem naturalem confortante & siccitatem membrorum obtemperante. Talia non sunt balnea sulphurea vel aluminosa<sup>4</sup> : nec vniuersaliter sapientia naturam similibus pharmacorum sed sunt aque dulces in quibus apponi laudo camomillam & vtrumque sticados & bis maluam quidem ad membrorum siccitatem sticados & camomillam quia membra  
supra 1013 confortant & lassitudinem remouent. Et bene laudo quod circa finem balnei fricentur eorum

<sup>1</sup> *debiliter* sa téax.

<sup>3</sup> sic T ; J *exercitium*.

<sup>2</sup> T add. *melius*.

<sup>4</sup> *alunniosa* sa téax.

membra vt sordes eorum remoueantur si que sint. Et inde fricentur inunctis manibus oleo oliuarum & amigdalorum dulcium vt post balneum membra remaneant humidiora. Terminus balneationis & exitus initium est cum digitorum pulpe incipiunt aliquo modo exasperari. Et in hoc multum dicitur considerari hominis delectatio nam quidam citius balneatione attediantur quidam tardius. De aliis considerationibus circa fricationem et balneum transeo quia de hoc inferius in quarta parte huius operis patebit. Senes qui adhuc habent membra fortia & ad exercitium<sup>1</sup> bene apta non balneo adeo sepe nec fricatione assuescere debent. Nam balneum & fricatio pro magna parte vtilitatis ad expulsionem ordinantur superfluitatum tertie digestionis et caloris naturalis conuersionem et membrorum interiorum euacuationem ad que omnia exercitium ordinatum modo debito plus valet. Membra senum debilia exercitari non debent: ne ampliorem incurrant debilitatem: secus est in adolescentibus in quibus membra debilia naturaliter exercitantur amplius vt maiora et fortia fiant: et hoc quia adolescentium virtutes conualescunt: et senum corpora sunt decidua vnde nulla spes est de membrorum debiliu<sup>2</sup> naturaliter fortificatione per exercitium apta debent plus exercitari non ad virtutis membrorum<sup>2</sup>

supra 1023

<sup>1</sup> sic T; J *exertum*.

<sup>2-2</sup> T *fortitudine per exercitium. Et per oppositum membra senum sicciora & exercitiis apta, debent amplius exercitari, non quidem ad virtutis nec membrorum . . .*

augmentum : sed ad residui vite conseruationem. Vnde si membra superiora sint debilia : et inferiora fortia : exercitentur magis inferiora. <sup>1</sup>Sed vniuersaliter ceteris paribus senes minori exercitio et debilitatione indigent quam adolescentes vel iuuenes : vnde fortioribus exercitiis non sunt apti cuiusmodi sunt hastiludia : torneamenta : et itinera longa : cursus et luctamina et similia his. Non enim sunt vires in senectute. Vnde hec etas vacare debet his que sine viribus sustineri possunt : puta consiliis auctoritatibus et sententiis que in senibus augeri consueuerunt : et non his que viribus corporis fiunt que ad etatem spectant priorem.<sup>1</sup> Non enim viribus corporalibus quibus prior indiget etas res magne geruntur.

## CAPITULUM QUARTUM

### DE REGULIS SUMPTIS A LAPSU NATURALI

supra 1028

Quoniam in precedenti capitulo posui regulas regiminis temperati siue sani a generatione a quo non parum differunt egra corpora a generatione que respectu temperati sunt malarum complexionum. Volunus in hoc capitulo ponere regulas regiminis sanitatis malarum complexionum: non accidentalium sed naturalium. Sunt enim

<sup>1</sup>—<sup>1</sup> T om.



quidam qui a principio generationis calidiores sunt <sup>1</sup>vltra temperamentum humane complexionis<sup>1</sup>: alii frigidiores: et in aliis qualitatibus tam simplicibus quam compositis excedentes <sup>2</sup>quarum complexionum necesse est vt sit aliud regimen conseruatium<sup>2</sup> vel curatium. Nec est nostra intentio loqui de parum lapsis: quia talium<sup>3</sup> regimen sufficienter haberi potest ex his que dicta sunt de regimine temperate complexionis: et ex his que postea dicentur de multum lapsis. Sed in isto capitulo intendimus de corporibus multum lapsis cuiusmodi sunt sanguinei: colerici: fleumatici: et melancolici.

DE COMPLEXIONE SANGUINEA

Primo loquamur de regimine sanguinee complexionis. Est enim complexio minus mala et minus distans a temperata complexione: immo quidam dixerunt hanc complexionem esse temperatam scilicet calidam et humidam cuiusmodi est sanguinea: quod vtique verum est respectu temperamenti ponderis. Vnde homo temperatissimus labitur in calido et humido a ponderis tempera-

supra 1047

<sup>1-1</sup> T quam requirat corpus humanum complexionis temperatae.

<sup>2-2</sup> T quarum complexionum regimen non parum differt a regimine complexionis temperatae siue earundem regimen sit conseruatium . . .

<sup>3</sup> T add. corporum.

mento : et sic intellexerunt antiquorum quidam  
<sup>1</sup>complexionem humanam etiam in tota natura  
 esse<sup>1</sup> calidam et humidam. Sed complexio calida  
 et humida respectu temperamenti ad iusticiam :  
 puta respectu hominis temperatissimi non est  
 temperata sed lapsa : et huiusmodi est complexio  
 naturalis<sup>2</sup> : immo habens<sup>3</sup> hanc complexionem  
<sup>4</sup>patitur a cachochimicis egritudinibus et vniuersa-  
 liter ab omnibus egritudinibus<sup>4</sup> quarum causa  
 est putrefactio et humorum plenitudo et opilatio et  
 specialiter multitudo sanguinis. In tali enim  
 complexione consuevit multiplicari sanguis propter  
 quod indiget<sup>5</sup> fleubothomia<sup>6</sup> vel ventosa<sup>6</sup> propter  
 sanguinis<sup>7</sup> euacuationem et specialiter cum regimen  
 habentium hanc complexionem in reliquis non est  
 equale. Hec fleubothomia fienda est<sup>8</sup> in virtute :  
 etate : et ceteris particularibus permittentibus<sup>8</sup> :  
 in tempore veris in principio vel in fine. In prin-  
 cipio vbi dubitamus de egritudinibus ex sanguinis  
 multitudine vt plurimum contingentibus nam  
 hoc tempus morbo assimilatur ex repletionem. In  
 fine cum dubitamus de egritudinibus ex sanguinis  
 acuitate vt plurimum contingentibus. Et ex

<sup>1-1</sup> T temperatam in specie humana, & in tota natura  
 entis esse . . . <sup>2</sup> T add. sanguinea. <sup>3</sup> T habentes.

<sup>4-4</sup> T sunt parati incidere in morbos cacochymicos &  
 naturaliter in omnes aegritudines . . .

<sup>5</sup> T saepe indigere consueuerunt.

<sup>6-6</sup> T & ventosis.

<sup>7</sup> J sauginis.

<sup>8-8</sup> T aetate, virtute, tempore, arte & caeteris partibus  
 conuenientibus.

hoc concluditur flebothomiam in veris principio fiendam esse maiorem et in fine minorem. De venis flebothomandis<sup>1</sup> & de qualitatis et quantitatis sanguinis cognitione<sup>2</sup> et de considerationibus circa flebothomiam obseruandis transeo : quia per Dei gratiam de hoc fiet vnum capitulum speciale. Non solum hec complexio indiget flebothomia: sed etiam pharmacia : non ad sanguinis euacuationem : sed mundificationem et euentationem. Medicine ad hoc conuenientes sunt leues et benedictae puta agaricus qui est medicina familiaris turbit : cartamus vt testatur Auerrois. Posuerunt medici experti multas bonas medicinas sanguinis mundificatiuas puta cassiafistulam pruna mannam tamarindum violas serum caprinum : boraginem mirabolanos : et multa similia que in tabulis Salernitanis est videre. Omnes enim medicine sanguinem mundificantes vel sunt euacuantes fleuma quod est sanguis coctus imperfecte vel indigestus vel melancoliam ex sanguinis grossiori per viam ebullitionis generatam vel coleram ex subtiliori sanguinis per viam ebullitionis generatam. Nam cum sanguis ebullit quod subtile est ipsius conuertitur ad coleram innaturalem que omnino a corpore euacuanda est et quod grossius est in melancoliam conuertitur innaturalem. Et

<sup>1</sup> T add. *modo phlebotomandi.*

<sup>2-2</sup> T *sanguinis qualitate, quantitate, & sufficienti cognitione circa alia.*

similiter cum sanguis digeri non possit conuertitur in quoddam fleuma quod non est natum nutrire corpus. Vnde medicine euacuantes hos humores predictos: sanguinis mundificatiue ab autoribus nominantur. Non enim debemus vti medicina euacuante sanguinem in sua puritate. Vnde si non peccet sanguis in qualitate et substantia sed solum in quantitate non est adhibenda pharmacia. <sup>1</sup>Vnde Haly refert quod Galienus ordinauit hominem interfici qui inuenit medicinam sanguinis euacuatiam oculis coopertis ne eandem medicinam alium docere posset.<sup>1</sup> Vnde omnino inartificiale est medicinam sanguinis purgatiuam exhibere nisi modo predicto. Non sic est de humoribus aliis a sanguine: quia stantes in sua puritate <sup>2</sup>quod ad<sup>2</sup> substantiam & qualitatem: peccantes tamen in quantitate debent per medicinam farmacam euacuari eisdem appropriatam. Ex his patet in quo differunt medicine sanguinis mundificatiue a medicinis euacuatuis ceterorum humorum. Nam medicine<sup>3</sup> euacuatue aliorum humorum a sanguine respiciunt humores illos vt distinctos a sanguine peccantes in qualitate quantitate vel substantia: sed medicine mundificatiue sanguinis respiciunt eosdem et sanguinem vt deficientes a sanguinis perfectione vel propter diminutionem caloris vt in fleumate: vel propter excessum non vltimum caloris vt in colera:

<sup>1-1</sup> om. T.      <sup>2-2</sup> sic J; T *quo ad*.      <sup>3</sup> J *medciine*.

vel propter excessum vltimatum caloris vt in melancolia. Non etiam multum a veritate remotum est quod aliqua melancolie species ex sanguine generetur a frigido cuius melancolie medicina<sup>1</sup> euacuatiua etiam vocabitur sanguinis mundificatiua. Differunt preterea medicine mundificantes sanguinem a medicinis euacuatiuis aliorum humorum a sanguine in hoc quod medicine sanguinem mundificantes sunt benigniores<sup>2</sup> et minus periculose: vnde sunt quasi quedam medicine benedictae: sed sic non est de medicinis euacuatiuis aliorum humorum a sanguine vt a sanguine distinguntur. Vnde in tabulis illorum de Salerno vbi ponuntur medicine sanguinis mundificatiuae solum ponuntur leues et benedictae cuiusmodi sunt medicine superius nominate quarum quedam mundificant sanguinem fleumaticum quedam colericum quedam melancolicum. Medicine autem euacuantes alios humores distinctos a sanguine sunt fortiores et magis periculose: quod contingit<sup>3</sup> quia tales humores sunt minus nature obediens: quanto enim aliquis humor magis distat a sanguine tanto magis est nature inimicus si quidem sanguis nature est familiaris amicus. Dicamus igitur quod talis complexio calida et humida indiget medicina sanguinis mundificatiua: sed de modo exhibitionis talium

<sup>1</sup> J *medicine.*

<sup>2</sup> *benigniores* sa téax (J).

<sup>3</sup> J *co contingit.*

supra 1095

medicinarum et similium transeo quia de istis fiet vnum capitulum. Hec complexio consuevit multiplicare superfluitates et specialiter tertie digestionis <sup>1</sup>quapropter eam habentes<sup>1</sup> indigent exercitio veloci et forti ad predictarum superfluitatum expulsionem<sup>2</sup> ex quibus posset opilatio generari et per consequens putrefactio in corporibus prouenire. Regulas in exercitio obseruandas inferius ponam in vno capitulo speciali. Eadem ratione indigent fricatione multa et forti et quod balneantur stomacho ieiuno bis ter in ebdomada vel ad minus semel. Et oportet stomachum habentium talem complexionem intueri. Nam si ipsius complexio ad malum verteretur: humores totius corporis ad malum declinarent. Nam error notabilis in prima digestionem non corrigitur <sup>3</sup>in secunda.<sup>3</sup> Amplius quia hec complexio est parata putrefactioni humorum bonum est vt his vtatur que putrefactioni resistunt: cuiusmodi sunt frigida: sicca: <sup>4</sup>non viscosa: non pingua<sup>4</sup>: non dulcia: non passibilia in substantia: non participantia <sup>5</sup>caliditate extranea<sup>5</sup>: non vaporosa cuiusmodi sunt fructus vaporosi et specialiter virides et recentes puta ficus: vuc: amigdala: et similia. Similiter lacticinia et specialiter recentia et vina dulcia et carnes humide et calide: et vnctuose

<sup>1-1</sup> T om.      <sup>2</sup> T *consumptionem.*      <sup>3-3</sup> T *in aliis.*

<sup>4-4</sup> T *non utendo vnctuosus pinguibus.*

<sup>5-5</sup> T *humiditate actuali extranea.*

puta carnes mutonine : et idem intelligatur in aliis. Talis complexio minus leditur a ieiunio supra 1122 vnde forsā sufficit<sup>1</sup> habentibus hanc complexionem comedere<sup>1</sup> in tribus diebus quater. Hec complexio in actibus coitus sufficientior est aliis et minus leditur a coitu. Regule in vsu coitus inferius dicentur. Hec complexio minus leditur a vigilia inter omnes complexionēs et plus a somno grauatur et ergo plus aliis debent vigilare et minus dormire. Plus autem conuenit ei irasci et minus gaudere : similiter tristari quam aliis complexionibus. Non conuenit ei vti cibus plurimi nutrimenti sed pauci et boni. Et de hoc inferius apparebit in speciali capitulo. Hec complexio consuevit in reumate abundare : vnde bonum est materiam reumatis interdum per sternutationem et interdum per gargarismata conuenientia euacuare precedentibus purgationibus vniuersalibus. Mastix et saxifraga sunt appropriata multum in reumatis mundi-  
ficatione gargarizando vel masticanda vel supra 1137 sternutando. Hec etiam complexio satis parata est opilationibus venarum. Abstineant ergo habentes hanc complexionem a cibariis et potibus opilationem inducentibus : et vniuersaliter ab omnibus a quibus opilatio potest prouenire. Vnde vitare debent cibaria dulcia vnctuosa grossa et etiam potus turbidos grossos et dulces : debent etiam vitare. Balnea post cibum et

<sup>1-1</sup> T concedere eis cibum.

exercitum forte et coire et multum bibere : sunt enim causatiua descensus cibi a stomacho ante perfectam eius digestionem : et ideo talis cibus veniens ad venas causabit opilationes in eisdem. Hec sufficiant de illa complexione.

## DE COMPLEXIONE COLERICA

supra 1150

Consequenter dicemus de complexione <sup>1</sup>calida et sicca.<sup>1</sup> Habentes enim hanc complexionem parati sunt cadere in febres inflammatiuas et specialiter in temporibus calidis : vnde laudo quod temporibus calidis vtantur oxizaera simplici cum syrupo violarum vel nenufaris. <sup>2</sup>Et rationale est vt predicti syrupi aromatizentur cum aliquanto<sup>3</sup> spice vel cinamomi predicti syrupi aliquid stomachum debilitant. Amplius aqua hordei in temporibus calidis est conueniens eis.<sup>2</sup> Laudo quod predicti syrupi recipiantur cum decoctione quorundam seminum deopilatorum cuiusmodi est semen melonum cucurbite citruli scariole apii. Et quia hec complexio solet in colera abundare : et specialiter temporibus calidis indiget euacuantibus coleram cuiusmodi est reubarbarum scamonea correcta<sup>4</sup> : mirabolani : citrini : cassiafistula : thamarindi et similia.

supra 1170

Huiusmodi complexionis regimen dicitur esse

<sup>1-1</sup> T *choleric.*<sup>3</sup> J *aliquando.*<sup>2-2</sup> om. T.<sup>4</sup> T *praeparata.*



declinans ad frigida et humida : quia parata est cadere in egritudines colericas calidas et siccas. Est autem complexio hec ad senectutem parata ratione siccitatis : quapropter indiget humectantibus et senectuti resistentibus : cuiusmodi sunt cibi laudabiles <sup>1</sup>gallarum : pullorum : et gallorum iuuenum<sup>1</sup> : et extremitates porcorum et carnes vitulorum : <sup>2</sup>et omnia laudabilia odorifera non fumosa nec acuta sufficienter subtilia.<sup>2</sup> Et omnium velocis et subiti nutrimenti est vinum. Balneum aque dulcis est ei conueniens : similiter somnus et<sup>3</sup> fugere vigilias et labores inordinatos mentis et corporis. Vnde hec complexio minus indiget exercitiis fortibus et plus leditur a ieiuniis. Vnde habentes hanc complexionem cibandi sunt bis in die naturali : nec debent cibi eorum esse valde subtiles et passibiles nec dulces. Nam tales cibi cum percutiuntur<sup>4</sup> a calore forte in coleram conuertuntur : sed debent esse cibi eorum fortioris digestionis. Hec complexio leditur a coitu inordinato : et est minus indigens quamuis propter caliditatem magis ad ipsum sit inclinata. Hec etiam complexio minus indiget fleubothomiis et specialiter propter euacuationem : tamen bene indiget propter sanguinis euentationem.

supra 1182

<sup>1-1</sup> T sicut pulli gallinarum & gallorum iuuenum.

<sup>2-2</sup> T vinum subtile odoriferum non fumosum nec nimis acutum.

<sup>3</sup> J est.

<sup>4</sup> T patiuntur.

## DE COMPLEXIONE FLEUMATICA

supra 1202

Consequenter dicamus regimen complexionis frigide et humide. Regimen habentium hanc complexionem debet esse declinans ad calidum et siccum : cuiusmodi est panis triticeus bene fermentatus cum aliqua salis quantitate. Et si addatur semen anisi : feniculi : et cimini erit panis magis appropriatus. Carnes volatiliū paruorum : pardicum : turturum et columbarum iuuenum et paruorum vitulorum sunt conuenientes eis. Carnes autem porcine et vituline non conueniunt eis. Carnes gallorum iuuenum eis sunt conuenientes : et omnes carnes facilis digestionis ad calidum et siccum declinantes : et specialiter tempore frigido. Pisces et specialiter aquarum dulcium maxime inimicantur eis. Vnde pisces marini sunt minus nociui eis : et laudo quod decoquantur in vino cum seminibus calidis diureticis. Et inter alios pisces approbo ostreas & molas in dicta complexione. Hec maxime indiget exercitio et minus leditur a ieiunio : vnde sufficit in die semel comedere. Nec debent eius cibi esse fortis digestionis : nec sit potus eius aqua vel ceruisia sed vinum forte : odoriferum in substantia et actione subtile. Hec complexio parum fleubothomia indiget : sed magis indiget farmacia fleumatis euacuatua : consuevit enim hec complexio fleuma multiplicare et specialiter in hyeme. Vnde circa principio veris bonum est purgare fleuma. Primo ergo

supra 1225

digeratur cum oximelle simplici vel diuretico vel squillitico vel cum decoctione ysopi: deinde purgetur cum dyaturbith vel cum decoctione polipodii et mirabolanorum kebulorum et seminis cartami in qua temperentur turbith: agaricus et zinziber. Hec complexio minus leditur a coitu quia in eo satis est potens quamuis parum appetat propter defectum calidi: vnde totalis dimissio coitus in ea multum nociua est. Stupha est conuenientior huic complexioni quam balneum aque dulcis: balnea tamen aque sulphurce artificialia vel naturalia sunt ei conuenientia. Sic etiam in hac complexione conuenit vigilia & somnus superfluus & precipue diurnus maxime nocet.

#### DE MELANCOLICA COMPLEXIONE

Complexio frigida et sicca ceteris est deterior & ad senectutem paratior: indiget ergo regimine calefaciente & humectante in cibis & potibus & aliis. Panis igitur habentium hanc complexionem sit triticus sine sale cum parua quantitate fermenti: & sit panis satis mollis. Carnes eorum sint calide & humide: cuiusmodi sunt carnes castrate<sup>1</sup> et caponum antiquo[r]um et iuuenum. Vinum etiam odoriferum et subtile est de his que maxime conueniunt huic complexioni. Indiget etiam fricatione temperata et exercitio temperato

supra 1255

<sup>1</sup> *castrati* sa téax (J.)

supra 1275

et balneo aque dulcis. Hec complexio indiget longo somno. Coitus est maxime huic complexioni nociuus: quia coitus infrigidat et desiccatur et similiter tristitia et ira. Hec complexio quia sicca indiget inter refectiones tempore breui: unde ieiunium nocet ei. Non indiget cibi fortis digestionis: quia calidum innatum est debile: quare etiam non potest sustinere multam cibi quantitatem: unde minus de cibo sufficit ei quam aliis complexionibus: sed debet ad minus cibari bis in die. Flebothomia in hac complexione nocet sed conuenit farmacia melancolie euacuatua. Medicine autem ad hoc valentes sunt mirabolani indi: polipodii: lapis lazuli: folliculi sene: flores vtriusque bugglosse: et multa similia. Debet autem precedere digestium humoris melancolici: vt borrago: bugglossa: thimus: epithimus: scolopendria maior et minor cappares: thamariscus: psidia: vinum odoriferum: lupulus: cuscuta: et similia. Fiat hec purgatio in principio veris vel in fine estatis. Hec sufficiant de regimine totalis lapsus a vero temperamento iusticiali. Quid autem sit de regimine lapsus in singulis membris apparebit inferius.

## CAPITULUM QUINTUM

### DE REGULIS SUMPTIS AB HABITUDINE

Non eodem regimine indigent pingues naturaliter plus quam requirat humane complexionis tempera-

mentum et naturaliter macilenti. Sunt enim quidam qui ex totali complexione et compositione sunt macilenti magis quam requirat habitudinis temperamentum<sup>1</sup> in humana specie quod tam ex siccitate complexionis quam ex caliditate membrorum tertie digestionis: et similiter aliorum membrorum contingere<sup>2</sup> consuevit. Potest preterea talis macies prouenire ex de[bi]litate membrorum tertie digestionis: siue ex parte compositionis siue ex parte complexionis: ratione cuius debilitatis: vel membra non attrahunt alimentum: vel alimentum tractum non possunt digerere: et sic membra extenuantur. Quibusdam hominibus contingit quod eorum membra fortia sunt in attrahendo: et tamen non impinguntur sed manent naturaliter macilenta quod est ex caloris fortitudine resoluentis: et ex virtutis conuersiue membrorum debilitate et ex inabilitate restaurationis membrorum. Sunt enim forte membra inabilia vt a cibo restaurentur propter eorum duriciem: et siccitatem vt in membris melancolicis est videre: vel propter fortem consumptionem: vt in colericis in quibus calidum est acutum et consumptiuum: vnde quod deberet vel posset in membra conuerti a forti calore ante conuersionem consumitur. Ex dictis haberi potest que sunt cause superflue pinguedinis. Nam quia<sup>3</sup> opposi-

supra 1304

<sup>1</sup> J *temporamentum*.

<sup>2</sup> J *contingere*.

<sup>3</sup> *qr sa téax* (J).

torum naturaliter oppositae sunt causae: humiditas membrorum cum caliditate obtusa: & conuersiue fortitudo et digestiue membrorum et abilitas restorationis ex parte molliciei et raritatis sunt causae pinguedinis naturalis siue multae carnositatis. Differunt autem carnositas et pinguedo: eo quod pinguedo est a frigido & humido: nec arguit fortitudinem conuersiue sed solum digestiue primae & secundae. Carnositas autem arguit caliditatem & humiditatem et sanguinis multitudinem & digestiue membrorum interiorum & exteriorum bonitatem et conuersiue similiter & restorationem eorundem: unde carnositas minus vituperabilis est quam pinguedo.

#### DE IMPING[U]ANDO MACRUM

supra 1330

Si ergo aliquis homo naturaliter sit extenuatus per carnis et pinguedinis priuationem: debet vti califacientibus & humectantibus & cibis multi nutrimenti facili digestionis et conuersionis: et debet confortare membra tertiae digestionis & ea preparare vt alimentum melius attrahant & digerant: retineant et conuertant: & debet vti hiis que siccitati resistunt & resolutioni cum magna causa extenuationis sit resolutio fortis. Conueniens est ei qui vult pinguedinem sui corporis seruare: abstinere a salsis: acutis: acetosis & pungitiuis: nisi forte vtatur hiis loco saporis vt

melioraretur appetitus. Vnde triticum coctum <sup>supra 1345</sup> ova sorbilia : a<sup>1</sup> pultes sorbiles de farina frumenti : similiter triticum nutritum cum lacte.<sup>2</sup> Lac : caseus recens amigdala fistici pince auellane vuc galline pulli columbarum pinguium assatarum vel pastillatarum : similiter bonum vinum : leticiis vti et gaudiis : parum vti minutione et purgatione : balneare post cibum completa prima digestionem : parum famescere<sup>3</sup> : multum comedere : parum bibere et specialiter vina fortia : parum irasci : sollicitari aut tristari aut coire : exercitium temperatum : fricatio temperata : et omnia dulcia et vnctiosa corpus impinguant. Si quis cupit memborum tertie digestionis virtutem attractiuam et digestiuam confortare : opportunum<sup>4</sup> est ante introitum balnei membra primo moderate fricare : deinde fortius : postea pice emplastrari : deinde moderate exercitari : & Vltimo absque tarditate balnari : deinde siccis manibus exicari : postea inungi pauco oleo oliuarum camomillino vel anetino deinde cibari cibo conuenienti. Et si <sup>supra 1369</sup> etas consuetudo et complexio permittant fundat super membra sua frigidam aquam in exitu balnei. Finis<sup>5</sup> autem fricationis que ante emplastrum premittitur est vt inflatio non incipiat consumi. Amplius bene scias quod verberare corpora cum virgulis quousque rubeant eorum

<sup>1</sup> om. T ; leg. *et*.

<sup>2</sup> T add. *visum, fabae fractae*.

<sup>3</sup> T *pati famem*.

<sup>4</sup> T *optimum*.

<sup>5</sup> J *fuis*.

carnes calorem ipsorum confortat ad attrahendum et digerendum et ad perfectius conuertendum nutrimentum attractum. Et laudamus vt virgule inungantur oleo oliuarum. Nunc ponatur vnum antidotum bonum ad illos qui volunt impinguari. Sumantur amigdale excorticate et auellane : semen papaueris albi granum viride ex quo fit terebentina: et exoluantur omnia in butyro vaccino et zuccara : de quo mane et sero parum comedatur et superbibatur vinum bonum. Hec sufficiant de impinguando macrum.

#### DE MACREFACIENDO PINGUEM

supra 1370

Et ex predictis satis haberi potest quale debet esse regimen pinguium excessiue. Comedant namque cibaria pauci nutrimenti et magne quantitatis et citi descensus : et frequenter balneantur ante quam comedant et frequenter et festinum sit eis exercitium : et inungantur oleis resoluentibus : et vtantur trifera minori & electuario de <sup>1</sup>lac ea<sup>1</sup> et interdum tyriaca. Dimittant carnes & vinum & lac et omnia dulcia. Plurimum vtantur oleribus salsis acutis acetosis : et larga ventris solutione vtantur vrinam et sudorem prouocent : & labore multo & veloci vtantur antequam comedant & famem tolerant. Amplius disponant se ad comedendum semel in die et diu vigilent et vinum bibant

<sup>1-1</sup>= de lactuca.



vetus et subtile et ad vltimum vtantur regimine contrario ei quod diximus in hoc capitulo. De his autem que macrescere faciunt sunt diaciminum diatreon pipereon. Comedant autem predicta electuaria ieiuno stomacho fame instante: et post eorum acceptionem tamdiu fameant quod eorum appetitus deprimatur et aliqualiter extinguatur. Et vt sit ad vnum dicere famem pati & sitim in balneo aereo sudare et medicinas maciem facientes assumere: parum dormire & in lecto duro et multum coire et morari sub sole et in mansionibus calidis corpus pingue macrescere faciunt. Medicamen corpus macrescere faciens et desiccans. Recipe trifere minoris drag. III. pulueris pigre: turbithi electi ante drag. III. misceantur et sumatur quaque die pro dosi eius medietas vel de tertio in tertium. Amplius euacuationes et vomitus non equales macrescere faciunt sed equales impinguant. Et illud quod plurimum extenuat est alteratio complexionis ad contrarium complexionis facientis pinguedinem. Verbi gratia: si est caliditas frige factio: et si frigus calefactio. Et est notandum quod maciem facientia sunt diuretica secessiua sudorem prouocantia resoluentia et desiccantia et vniuersaliter impediencia motum alimenti ad membra et moram eiusdem in membris extenuant corpus. Vnde olera et alia stupefacientia et infrigidantia sunt corpus extenuantia eo quod attractiua membrorum debilitatur: quia

supra 1390

supra 1391 attractio fit a calido. Ex dictis sufficienter haberi potest quomodo membrum particulare extenuatum sit impinguandum et pingue extenuandum. Impinguandum est ex parte attractionis nutrimenti conuenientis ad ipsum et retentionis eius supra ipsum et conuersionis eius ad natuam ipsius. Et hee operationes complentur per fricationem et rubificationem cum medicinis rubificantibus: et cum fricatione que est fortior: et cum effusione aque calide et vltimo cum linitione piscis<sup>1</sup> sicut superius dictum est: vel cum appositione aliquius habentis virtutem piscis<sup>1</sup> cuiusmodi sunt vermes rubei vocati sanguisuge terrestres. Interdum autem indigemus opere cyrurgico: et specialiter in naso: labio et aure ad incisionem carnis indurate a calore impediante membrum augeri et

supra 1401 impinguari. Si autem velemus aliquod membrum pinguius quam oportet extenuare iuuat ad hoc ipsum facere quiescere cum frigore suo et ligare vias cibi ad ipsum et stringere cum ligamento et attrahere cibum ad oppositum eius. Et de epithimatibus que prohibent testiculum aut mammillam impinguari siue augmentari est vt sumatur chimolea et cerusa plumbi et misceantur cum expressione iusquiami albi et oleo myrtino administretur inunctio: et assiduetur epithimatio eius cum fricatione lapidis in quo flebothomatores acuunt sua ferramenta cum vnus super alium

<sup>1</sup> leg. *piscis*.

fricatur cum aceto : vel cum succo iusquiami<sup>1</sup> albi. Amplius epithimatio fiat cum aqua aluminosa aceto et farina fabarum et coriandro et similibus tribus diebus continuis : deinde emplastretur<sup>2</sup> mammilla cum sepe lilii tribus aliis diebus et fiat hoc in mense tribus vicibus. Et hec sufficiant.

## CAPITULUM SEXTUM

### DE REGULIS SUMPTIS A DIUERSITATE MEMBRORUM

Tota regio corporis humani in quattuor partibus a sapientibus est diuisa : quarum prima est regio virtutum animalium : puta cerebrum et membra adiacentia. Secunda est regio virtutis<sup>3</sup> vitalis : vt puta cor et pulmo.<sup>3</sup> Tertia est virtutis<sup>4</sup> naturalis : puta stomachus splen : epar et intestina. Quarta est virtutis generatiue : puta testiculi et membrum virile in viris : et matrix & collum matricis<sup>5</sup> in mulieribus. Et quia hec membra sunt diuersarum complexionum : compositionum et operationum vtique indigent diuerso regimine. Et incipiemus primo a capite et dicemus de conseruatione cutis capitis et capillorum in ea situatorum : deinde dicemus de cerebro et aliis membris sibi adiacentibus : deinde de nutritiuis et vltimo de generatiuis.

supra 1425

<sup>1</sup> *iusquiani* sa téax.

<sup>2</sup> *emplestretur* sa téax.

<sup>3-3</sup> *T spiritualis seu vitalis vt cor & caetera membra adiacentia.*

<sup>4</sup> *J vritutis.*

<sup>5</sup> *T eius.*

Et ulterius nos addemus regimen membrorum exteriorum totius corporis et cutis: omnium musculorum siue totius corporis preterquam capitis de qua primitus facimus mentionem

DE CONSERUATIONE CUTIS CAPITIS ET  
CAPILLORUM

supra 1430

Quod cutem capitis ab vlcere et scabie preseruat est si cum balneari volueris primum ipsum cum melle inunxeris: <sup>1</sup>et idem facit sapo precipue in hyeme<sup>1</sup> si eam predicto modo vnixeris. Nec aliquo modo lotio capitis est negligenda quin fiat ad minus bis in mense vel in duobus mensibus ter: deinde effunde aquam mediocriter calidam super caput: et pluries antequam a vapore calido balnei calefiat. Et hoc est quod quidam sapiens cuidam regi precepit. Cum balneari volueris primo infunde septies aquam calidam super tuum caput et sic dolorem capitis non timebis: Pectines qualibet die caput ex<sup>2</sup> pectine eburneo: & sepe: quoniam poros aperit & vapores ad superiora euaporare facit. <sup>3</sup>Et si capilli debiles fuerint & exiles lauentur cum lixiuio ex cineribus oliuarum facto<sup>3</sup> et sit lixiuium ex aqua decoctionis capillorum veneris: & edere arboree & terrestris. Amplius

supra 1444

<sup>1-1</sup> T deinde ipsum balneaueris & maxime in hieme.

<sup>2</sup> T om.

<sup>3-3</sup> T si pili capitis exiles fuerint lauentur cum cineribus oliuarum, lixiuio facto ex illis.

fricare radices capillorum cum oleo anetino masticino et oliuarum <sup>1</sup>eos multiplicat & conseruat et caniciem retardat.<sup>1</sup> Amplius puluis lazuli mirabilem habet prop[r]ietatem in conseruando palpebrarum pilos. Amplius<sup>2</sup> decoctio bletarum in vino conseruat pilos barbe : <sup>3</sup>& specialiter si lotio fiat post rasuram immo lotio ex vino simplici aliquid valet.<sup>3</sup> Amplius frequens barbe ablutio cum aqua frigida eius caniciem retardat et prohibet depilationem. Et in hoc omnes antiqui concordati sunt : quod mirabolani kebuli conditi caniciem retardant <sup>4</sup>& capillorum colorem et specialiter nigrum conseruant<sup>4</sup> : & hoc plurimum expertum est.

## DE CEREBRO

Sanitas cerebri conseruatur cum fumigationibus & odoramentis specierum aromaticarum : cuiusmodi sunt lignum aloes & ambra et herbe odorifere : puta maiorana : balsamita : <sup>5</sup>balsamum : viola sarracenic<sup>5</sup> et similia. Hec enim cerebrum confortant & reuma prohibent et dolorem emigraneum curant : et hec specialiter competunt in hyeme : sed<sup>6</sup> in estate fiant suffumigationes ex odoriferis : rebus frigidis : puta ex rosis sandalis &

<sup>1-1</sup> T nam multiplicant capillos, conseruant, & canitiem retardant.

<sup>2</sup> T item.

<sup>3-3</sup> T & specialiter lotio vini simplicis ad hoc valet.

<sup>4-4</sup> T & nigrum colorem capillorum conseruant proprie.

<sup>5-5</sup> T om.

<sup>6</sup> T &.

supra 1475

similibus. Et in via cibi competunt pulli & agni iuuenes decocti modica aqua. Conseruant enim cerebri sanitatem & augent ipsius virtutem. Et sicut dicit Aristoteles comedere paruos pullos augmentat et confortat cerebrum : & eius sensus conseruat : sed comedere grossos pullos siue gallos confortat cerebrum et acuit visum et precipue cerebrum gallorum veterum siue turturum mirabiliter acuit intellectum. Preterea suffumigetur<sup>1</sup> caput super fumum aque decoctionis camomille : sticados et mentastri.<sup>2</sup> Amplius sternutationes in iciuno facte cerebrum purgant<sup>3</sup> et hebetudinem sensuum remouent. Nam<sup>4</sup> vt dicit magnus Auemzoar sternutationes deopilant cerebrum et ingrossant collum mundificant faciem : confortant sensus : caniciem retardant : et dissolunt fumositates inclusas in cerebro. Non est ergo sternutatio negligenda. In hyeme prouocetur a calidis : et in estate a frigidis vel temperatis. Potest etiam sternutatio prouocari aspectu<sup>5</sup> radorum solis. De rebus maxime conferentibus cerebro sunt : thus : achorus : spica : sticados : maiorana : mirabolani : & specialiter kebuli et similia multa que in aureolis<sup>6</sup> medicinarum facile est inuenire.<sup>7</sup> Quod autem maxime nocet cerebro est indigestio et digestionis corruptio. Hec enim

<sup>1</sup> *suffumigetur* sa téax (J).<sup>3</sup> T *alleuiant*.<sup>5</sup> T *aspectu* ; J *aspectū*.<sup>7</sup> J *innenire*.<sup>2</sup> *mencastri* sa téax (J).<sup>4</sup> *Hā* sa téax (J).<sup>6</sup> sic T ; J *aerolis*.

radix est omnium egritudinum. Que autem plus intellectum purificant: sunt gaudium cordis: leticia et tranquillitas: Dicit autem quidam sapiens quod gaudium et leticia deseruiunt intellectui.

DE OCULIS

Sanitas oculorum conseruatur si quis abstineat a cena nocturna et ne statim dormiat stomacho pleno. Consequenter vti puluere cuius recepta sequitur.<sup>1</sup> Recipe seminis feniculi partem vnam eufrasie minoris partem semis maiorane: sileris montani an. partem vnam: zuccari albi partem vnam <sup>2</sup>et semis<sup>2</sup> fiat puluis. Vsus istius pulueris omnibus modis visum conseruat et confortat. Amplius suffumigare oculos supra fumum aque calide decoctionis feniculi oculos mundificat a viscositate grossa. Et potest illa decoctio fieri ex vino albo et aqua: et potest addi in illa decoctione eufrasia: ruta verbena: & celidonia: <sup>3</sup>et hoc multum sepe per<sup>3</sup> me expertum est. Aspectus viridium visum confortat: et inter album et nigrum coloratum: ita quod sit color ad membrum<sup>4</sup> declinans: quanto enim color magis a medio distat tanto magis debilitat siue minus confortat visum. Amplius si intueatur aqua frigida in pelui coloris viridis: et in eadem

supra 1499

<sup>1</sup> T add. *conseruat & confortat visum.*

<sup>2-2</sup> T om.

<sup>3-3</sup> T & *hoc multum prodest prout per. . .*

<sup>4</sup> recte *medium?*

oculi submergantur continue paruo temporis interuallo organum oculorum fortificat. Et conseruat ipsis existentibus sub latitudine sanitatis. Non<sup>1</sup> loquimur enim in hoc opere de regimine egrorum sed sanorum. Vsus turturum et auium paruarum visum confortat : & similiter feniculus quousque modo sumatur. Vtamur ergo crudo et cocto. Nihil adeo visui nocet sicut somnus cum stomachi repletionem : & specialiter diurnus. Et idem intelligatur de coitu. Amplius omnia genera acrimonium<sup>2</sup> : sicut allea : cepe : & similia visum debilitant. Et similiter nasturcium : lactuca : acetum : caules : et omnia vaporosa : & specialiter sero visum debilitant et offuscant. Et veri similiter suspecti de oculorum infirmate seu debilitate. abstineant a salsis : vaporosis : acetosis : acutis pungitiuis. Caueant etiam a frigore : puluere : & fumo : & specialiter carbonum precipue marinorum & metallorum et argenti viui. Et similiter a vento. Et oportet vt minoretur aspectus in litteris minutis nisi interdum

supra 1520 ad exercitium oculorum. Amplius fletus vomitus balneum nocent oculis. Napi siue rape mirabilem habent proprietatem in confortando visum. Amplius vsus mirabolanorum conditorum summe visum conseruat et fortificat. Super omnia procuretur lenitio ventris. Hec enim maxime visum confortat et conseruat.

<sup>1</sup> J Hon.

<sup>2</sup> acruminum sa téax (J).



De lenitione ventris inferius apparebit in capitulo de farmacia siue ventris lenitione. Quod purissime visum conseruat et oculos corroborat et a grossa viscositate mundificat est linire palpebras oculorum cum licio distemperato cum aqua feniculi.

## DE AURIBUS

Dicunt quidam quod acetum forte tepidum supra 152) guttatim in ieiuno auribus instillatum plus ceteris medicaminibus auditui confert: quia auditus instrumentum confortat et prohibet fluxum reumatis ne ad ipsum de cerebro descendat. Et si sit in ipso aceto succus menthe<sup>1</sup> et demum auribus instilletur tunc erit in operatione sua: tunc enim optime meatum mundificat aurium a superfluitatibus grossis ipsum opilantibus que interdum auditum grauant. Et in auribus diuersas egritudines generant. Amplius oleum amigdarum amararum et nucleorum persicorum<sup>2</sup> auribus instillatum tepidum meatus aperit et confortat. Summopere cauendum est ab omni tumultu omnique strepitu molendini vel aquarum ab alto cadentium: quoniam adeo auditum ledunt vt vix vox socii possit audiri: Et dicunt medici quod illud quod pre ceteris auditum conseruat et preseruat est suffumigare aurem supra fumum

<sup>1</sup> *memithe sa téax* (J).

<sup>2</sup> J *parsicorum*; T *perficorum* (sic).

aque calide : et si in ipsa bulierit absinthium vel pulegium vtile erit. Cauendum est pretereane quis balneetur in aqua lutosa et immunda ne aures ingrediens immundet et opilet.

## DE ODORATU

supra 1550

\*Quod sanitatem odoratus conseruat est mundificare nares studiose a grossa viscositate vt in ipsis nihil de ipsa maneat. Nam hec manens in naribus fetorem generat et olfactum corrumpit. Caueat quis ab omni fetore et maxime in augustis et profundis habitaculis opacum et corruptum aerem habentibus in quibus sol intrare non potest vt ipsos vapores corruptos consumere possit et aerem ab ipsis mundificare. Nam ex corruptione aeris corrumpuntur spiritus animales. Et assuetus fetore adeo leditur quod in fetoris absentia olfactus assueto fetore corruptus fetorem sentire non cessat. Ideoque odorem rerum redolentium ex assuefactione mala non potest sentire. Nam necesse est quod assuefaciat odorare redolentia : et specialiter per suffumigationem<sup>1</sup> rerum redolentium et aromaticarum : puta ligni aloes ambre et boni cinamomi et odor[et] specialiter mustum ad conseruandum spiritum animale.\*

\*-\* nil acht an méid seo i T : *De olfactu : conseruatur cum odoriferis & remouendo immunditias nasi, &c.*

<sup>1</sup> *suffumigationem* sa téax.

## DE ORE

Os sanum conseruabitur si ante comestionem supra 1567 et post cum aqua calida abluatur: hoc enim mundificat & humiditates gingiuarum a capite descendentes aufert<sup>1</sup> et desiccat. Et dixerunt quidam sapientum quod dentrifricium factum cum puluere gariofilorum<sup>2</sup> nucis muscate et spice nardi qualibet die in ieiuno fetorem oris remouet. Si dissoluatur aliquantulum masticis in oleo rosato: et inungatur pallatum confortat &<sup>3</sup> conseruat ipsum. Caput leporis combustum puluerisatum valet contra cancrum gingiuarum et palati.

## DE LINGUA

Lingue sanitas conseruatur cum ablutione facta supra 1575 in ieiunio et cum mellis fricatione et zinziberis puluere. Hec enim linguam attenuant et eius grauitatem remouent. Amplius aues parue in assatura vel pastillatura vel frixatura valent in grauedine lingue. Nuces lingue inimicantur vnde ab eis est abstinendum in sanitatis lingue conseruatione. Caules competunt in lingue grauedine comesti et masticati: vnde infantum accelerant locutionem et ambulationem. Confortant enim musculos et articulos. Amplius tenere in ore species aromaticas et specialiter in ieiuno: puta

<sup>1</sup> T *consumit.*<sup>2</sup> J *gariofilorum; garyoph. T.*<sup>3</sup> sic T; om. J.

gariofilos<sup>1</sup>: cubebas linguam a grauedine liberat et ad loquendum facilitatem dat et eius sanitatem conseruat. Hec sufficiant de regimine sanitatis totius capitis.

#### DE MERY ET CANNA PULMONIS

supra 1591

Consequenter dicamus de regimine sanitatis mery et canne pulmonis. Dicamus ergo quod mery et canna pulmonis conseruantur cum potu brodii pinguium gallinarum et carniū semianualis agni cum dulcibus rebus coctarum et specialiter cum liquiricia. Et si cum predictis carnibus caulium summitates decoquantur erit laudabilis potus. Potus vini dulcis valet ad idem. Ossa mollia castratorum iuuenum multum competunt in conseruatione mery et canne pulmonis leniendo: confortando: mollificando et meatus pectoris elargando. Non comedat quis ossa paruorum auium: pullorum pardicum: piscium spinosorum et similium. Non comedat carnes grossas que vix digeri possunt. Abstineat a salsis acetosis et oleo aquatico.<sup>2</sup> Nam hec omnia ledunt cannam et mery. Amplius oua mollia competunt in conseruatione dictarum partium. Amplius liquiricia comesta et eius decoctio gargarisata et potata valent ad idem. Qui patitur casum vuule seu elongationem precauere

<sup>1</sup> J *gariofolos*; T *garyophyllos*.

<sup>2</sup> leg. *antiquo*.

debet a vomitu et specialiter in ieiuno. Amplius qui desiderat conseruationem dictorum membrorum caueat a potibus frigidis actuali frigiditate : et specialiter aque frigide. Ex hoc enim potu habentes talia membra debilia incurrere possunt spasmum mery et per consequens mortem ex defectu alimenti attracti. Nam mery mortificatum a frigido potu nequit esse medium attrahendi sine transglucendi. <sup>1</sup>Hoc enim modo Galie. vnum ex infirmis sinochum vel causionem patientem ex potu aque frigide morti tradidit : quia<sup>1</sup> ipse non preuidit eius meri debilitatem et complexionis eius frigiditatem.

## DE PULMONE

De conseruantibus et confortantibus pulmonem sciendum quod cicera in alba zuccara fracta mundata a cortice exteriori decocta cum lacte caprino vel cum butyro recenti pulmonem nutriunt et confortant. Ad idem valent pinee<sup>2</sup> et amigdale specialiter amare a cortice exteriori mundate. Amplius lac caprinum stomacho ieiuno ad idem valet. Et similiter canna mellis et passule enucleate stomacho ieiuno. Salsa acetosa pungitiua acuta contrariantur pulmoni. Mirra sub

supra 1616

<sup>1-1</sup> T *Galenus enim vnum causonicum morti tradit ex potu aquae frigidae quia . . .*

<sup>2</sup> J *peidie* ; T *pinee* ; *penidia* a thuig an t-aistrigtheóir : cf. leath. 62, l. 2.

lingua retenta pulmonem confortat si illud quod ex ea liquefit paulatiue traiciatur. Amplius succus<sup>1</sup> caulium clarificatus cum melle transglutitus pulmonem confortat et conseruat: et vocem clarificat. Amplius pince: amigdale liquiricia multum mundata iuuant pulmonem et eius cannales et pectus. Amplius vinum nouum dulce coctum: et per decoctionem a subiecta grossa deputatum plus ceteris prodest pulmoni et eius cannalibus: et superiori canne ante cibum sumptum et post cibum. Pulmo vulpis mirabilem habet proprietatem in pulmonis hominis conseruatione et confortatione. Ad idem valent cancri fluuiales et ostree terrestres et limatie sunt optime secundum quod declarauit in quodam tractatu quem composui de emoptoica passione & ptisi: si quis videre voluerit videat quia volo me breuiter expedire.

## DE CORDE

supra 1640

Consequenter dicamus de cordis preseruatioue et confortatione. Et est sciendum quod sum[m]opere fugienda sunt ad iram prouocantia et angustiam: quia sicut testatur sapiens quidam cor duos habet nociuos hostes scilicet desperationem et tristitiam. Ex desperatione<sup>2</sup> prouenit torpor et pigricia. Ex tristitia vero senectutis festinatio.

<sup>1</sup> *siccus sa téax (J)*.

<sup>2</sup> T add. *namque*.

hec ergo duo genera multum cordi nocent : sed tristicie nocumentum maius est : quia naturalem calorem extinguit et spiritum profundat et compositionem cordis dissoluit et tandem interficit. Habens ergo iram et tristiciam eas a corde suo expellat et leticie : gaudio : paci : exercitio delectabili et venationi cum aibus venatorum intendat. Nam hec gaudium leticiam et audaciam generant et animum confortant. Vti cibus subtilibus puta carnibus pullorum : columbarum : gallinarum : pardicum : turturum : agnorum : capreolorum : et ceteris cibus subtilem sanguinem generantibus conuenit in cordis conseruatione. Amplius euitandus est aer fetidus nebulosus impurus. Non enim potest spiritus vitalis conseruari nisi cum attractione boni aeris et boni odoris : et ex hoc etiam cor conseruatur. Vinum bonum subtile odoriferum est de maxime confortantibus cor. Nihil reperitur quod adeo confortet cor et spiritum et calorem naturalem euigilet sicut bonum vinum odoriferum vetus moderate sumptum in estate mediocriter lymphatum : vinum enim sanguinem mundificat : et eius tenebrositatem remouet precipue si cum sonis et melodiis sumatur. Multum etiam iuuat sedere in locis amenis vt viridariis et pratis scilicet vbi sunt herbe odorem delectabilem producentes. Et in orto vbi sunt cursus aquarum ab alto cadentium ad ima suauiter et sine magno strepitu.

supra 1660

Strepitus enim ledit animum et auditum. <sup>1</sup>Et dicunt sapientes quod audire instrumenta musicalia expellit ab animo strepitum et a corde tristitiam et stuporem. Sed nota quod dilectus socius et amicus bonus et solatiosus narrationibus et instrumentorum delectationibus supplet melodiam.<sup>1</sup> Et vt sit [ad] vnum dicere virtus cordis conseruatur subtilibus cibus et conuenientibus : odore laudabili : tranquillitate : gaudio et dimissione eorum que tristari faciunt. Et renouatione rerum delectabilium puta vestium et similium et habitatione cum dilectis. Et nota quod syrupus compositus ex succo buglosse vtriusque & seta cruda summe confortat. Nam hec sumpta simplicia vel composita confortant cor. Et est notandum diligenter quod eorum que confortant cor : quedam sunt temperata vt iacinctus : aurum : argentum : bugglossa. Alia sunt calida sicut duronicum<sup>2</sup> : zedoar<sup>3</sup> : muscus : ambra et seta cruda : et ambo ben<sup>4</sup> : crocus : Et gariofli<sup>5</sup> sunt mirabiles et lignum aloes crudum : et melissa et semen eius et cardomomum : cubebe : smaragdus et enula et mirabolani. Alia sunt frigida puta margarita : carabe : camphora : corrallus : sandali :

<sup>1-1</sup> T *Item ex coadunatione vini, & soni delectabilis chordae instrumenti musicalis coadunantur omnia bona, in spiritu cordis. Sed dilectus socius supplet instrumentorum musicalium melodiam.*

<sup>2</sup> T *doronicum.*

<sup>3</sup> T *zedoarium.*

<sup>4</sup> T *been.*

<sup>5</sup> J *gariofoli ; T garyphylli.*



et rosa et spodium et lutum sigillatum. Et ex eis est coriandrum siccum et humidum sed vsum coriandri inhibeo nisi ante preparetur modo consueto quia aliter habet naturam veneni. Amplius scias quod oua gallinarum mirabiliter confortant cor: generant enim sanguinem cordi proportionabilem: vnde mirabiliter competunt in cordis seruatione et habentibus cor debile naturaliter.

DE STOMACHO

supra 1701

Ex sanitate stomachi totius corporis sanitas noscitur dispensari. Nam stomachus se habet in animalibus sicut radix in arboribus. Sicut enim a radice venit alimentum ad totam plantam: vnde si radix non nutriatur tota planta arescit: et si nutrimentum non sit conueniens<sup>1</sup> planta non diu durat: sic etiam si stomachus non nutriatur et cibus in stomacho<sup>2</sup> non digeratur totum corpus arescit: et similiter si digestio corrumpatur in stomacho membra cetera non nutriuntur. Error enim notabilis factus in prima digestionem non corrigitur in secunda nec in tertia: <sup>3</sup>et sic alimentum est ineptum<sup>3</sup> ad hoc vt conuertatur in nutric[i]um<sup>4</sup> et per consequens deficit vita. Et cum vita per alimentum consistat multum sollicitari

<sup>1</sup> *conueiens* sa téax (J).

<sup>2</sup> *stamacho* sa téax (J).

<sup>3</sup> T *alimentum enim remanet indigestum & ineptum.* . .

<sup>4</sup> T *nutrimentum.*

debemus in custodienda stomachi sanitate. Ad custodiendam igitur stomachi sanitatem iubent quidem sapientum semel in mense vomitum prouocare cum aqua calida & aliquanto<sup>1</sup> aceti. Hoc enim mundificat stomachum a superfluitatibus cibi & potus et humoribus malis. Amplus comedere vuas passas in ieiuno cum granis suis stomachum confortat & rectificat eius malam complexionem. Absinthium et spica nardi in potu eum confortant & sanum eum conseruan[t].<sup>2</sup> Emplastrum ex<sup>2</sup> mastice & ligno aloes confortat stomachum & eius malam complexionem rectifi[i]cat. Amplus potus absinthii soluit stomachi duriciem et expellit ab ipso grossos fumos. Et volens conseruare stomachum vtatur cibo facto ex auibus sicut pardicibus: turturibus iuuenibus in aqua coctis. Caueat ne comedendo aquam frigidam bibat nisi forte in fine comestionis si fuerit ea assuetus et aliter non & parum bibat ex ea. Amplus syrupus rosatus aromatizatus cum ligno aloes stomacho prodest et sanitatem eius conseruat. Dicit Aristoteles<sup>3</sup> quod sumere in ieiuno drag. III. electuarii de ligno aloes et reubarbaro confortat calorem stomachi & adiuuat digestionem: et eius orificium a fleumate mundificat: procurat appetitum et ventositatem

<sup>1</sup> *aliquando* sa téax (J).

<sup>2-2</sup> T & *similiter electuarium factum ex. . .*

<sup>3</sup> T *auicennas*.

remouet.<sup>1</sup> Et similiter aqua rosarum cum mastice et carnibus citoniorum rectificat stomachum. Amplius inunctio stomachi ex oleo de mastice digestionem eius et complexionem rectificat. Amplius multum approbo vsum coriandri conditi in cuius condimento addatur ligni aloes drag. i. gariofilorum spice nardi sandali muscatelli ante. drag. semis cinamomi electi : melano piperis ante. drag. i. et semis fiat puluis. Fiant ergo : iii. libre coriandri conditi et addatur predictus puluis. Amplius euitentur genera fructuum scilicet poma : pira : mospila : auellane : grana pini : et euitentur omnia lacticinia et medulle et cerebella et maxime quadrupedum. Et vniuersaliter omnia interiora magnorum animalium quadrupedum : vti tamen possunt cerebella gallorum et gallinarum et ceterarum auium preterquam auium degentium in ripis aquarum. Pelliculla interior stomachi gallinarum mirabilem proprietatem habet in stomachi hominis conseruatione. Et scias quod omnes medicine et omnia facientia abominationem stomacho inimicantur. Amplius retentio fecum et ventositatem est de his que debilitant stomachum. Et coitus immoderatus maxime debilitat stomachum. Suspecti igitur de stomachi <sup>2</sup>debilitate et <sup>2</sup>passionibus eius contineant. Amplius vigilia immoderate summe debilitat stomachum et etiam dimissio exercitii. Et vomitus laboriosus

supra 1771

<sup>1</sup> T expellet.<sup>2-2</sup> et debilitat sa téax (J).

debilitat stomachum immo ipsius continuatio mortem inducit. Et hoc vidi per experientiam: attamen vomitus non laboriosus est innatius et laudabilis ex parte purgationis. Amplius ex debilitantibus stomachum sunt ceruisia et vinum nouum non defecatum. Et similiter potus inter duas comestiones digestionem stomachi adhuc non completa stomachum debilitat. Amplius scias quod mentis curiositas et ingenii sollicitudo sunt de his que maxime stomachum debilitant. Summe vitanda est repletio nauseatiua et multiplicatio ferculorum et eorum interruptio et similiter eorum difformitas et mense prolongatio et mala masticatio et potus multiplicatio. Hec enim omnia digestionem corrumpunt et stomachum debilitant. Hec sufficiant de conseruatione sanitatis stomachi.

## DE EPATE

supra 1787 Consequentur dicamus de sanitatis epatis conseruatione. Dicamus ergo quod decoctio reubarbari: reupontici: absinthii: eupatorii rose et lacce administrata in ieiuno confortat epar debilitatum. Et similiter electuarium de lacca[et] rosis. Et similiter comestio carniū subtilium laudabilium puta perdicum iuuenum et similium cum ciceribus decoctarum vel assatarum non ad carbones sed cum aqua calida: hec enim melior est assatura. Nam illa que fit ad carbones non euadit ab

adustione vel siccitate nimia nisi custodiatur diligenter. Sed assatura que super aquam fit calida equaliter et vniformiter fit : et ab adustione securatur. Vue passe et ficus albe epar magnificent. Nam quoniam epar in dulcibus delectatur ideo facilius ea appetit et auidius. Et huius probatio est consequenter si anser vel gallina ficubus sit impinguata carnes eorum pingues erunt et humide et delectabiles et ius eorum delectabilissimum. Ficus vero et vue passe si comedantur in ieiuno epar deopilant et confortant et eius complexionem rectificant. Et similiter pulli parui modica aqua decocti in cibo sumpti epar conseruant et confortant. Amplius notandum quod vsus malorum granatorum dulcium et vuarum passarum magnificat epar et intantum eius malam complexionem rectificat quod comedentem ridere facit. Vinum etiam subtile in substantia moderate sumptum epar calefacit et deopilat et confortat et conseruat : et eius sanitas totum corpus in sanitate conseruat. Amplius

supra 1801

non recipiat eam solam sed cum aliquantulo vini vt non infrigidetur vehementer. Nec traiciatur impetuose transglutiendo sed paulatim sugendo. Amplius scias quod omnia viscosa epati nocent ex parte qua faciunt accidere opilationem. Et ex eorum summa est frumentum non omne sed glutinosum. Et supposito quod bene digeratur in eplate causabit in membris sequentibus opilationem. Et similiter vinum dulce opilat epar et deopilat pulmonem. Huius autem causa est quia vinum dulce non gradatim venit ad epar: ex eo quod epar multum diligit ipsum quia dulce et propter facilem eius penetrationem quia potus et quia calidum quare non moratur ea quantitate qua separetur fex ab eo immo peruenit ad epar cum grossitudine sua. Inuenit enim vias scilicet meseraicas paratas: sunt enim ample et vene in eplatis substantia sunt valde stricte. Cum ergo ad epar peruenit<sup>1</sup> non moratur quantitate qua digeratur immo expellitur subtile in venas strictas velocitate sue penetrationis et remanet sedimen propter viarum constrictionem. Sed in pulmone contrarium euenit. Nam ad pulmonem venit vinum dulce cum iam colatum est a via meatuum mery per viam resolutionis ex meatibus strictis ad amplos. Aut ex via concaue cum iam dimisit fecem. Et vadit adhuc illuc cum sit colatum et transit ex meatibus

<sup>1</sup> *paruenit sa téax (J).*

supra 1820

strictis ad amplos quare colatur vice alia. Et supra 1821  
 bene scias quod medicine in quibus est amaritudo  
 qua fiat apertio : et stipticitas quedam qua fiat  
 confortatio : et odor conueniens<sup>1</sup> substantie spiritus  
 prohibens a putrefactione : sunt in quantum  
 huiusmodi medicine epati conuenientes : et  
 huiusmodi sunt cinamomum sticados ; absinthium :  
 mirra : spica : crocus : et similia. Scias quod  
 auellane conuenientes sunt epati omni quoniam  
 non sunt vehementis caliditatis et sunt apertiue  
 et earum chymus est bonus. Et epar lupi &  
 carnes limatiarum conuenientes sunt epati cum  
 proprietate que est in eis. Et similiter species  
 endiuie et specialiter illa in qua est maior amari-  
 tudo. Epati enim calido competunt ratione  
 proprietatis et deopilationis et amaritudinis et  
 alicuius stipticitatis. Si igitur epar sit calidum  
 species endiuie administrentur cum melle vt  
 earum frigiditas temperetur. Et hec de epatis  
 conseruatione.

## DE SPLENE

Consequenter de splene dicendum est. Nam supra 1837  
 splen est instrumentum ridendi. Habentes enim  
 splenem bene dispositum et fortem ad mundi-  
 ficandum sanguinem grossum et turbidum ex quo  
 corpus non potest bene nutriri naturaliter sunt

<sup>1</sup> *conueniens* sa téax (J).

leti et sine tristitia. Et per oppositum splene existente debile<sup>1</sup> sanguis grossus et turbidus manet in venis et mouetur ad cor et ad cetera membra corporis et ideo reddit hominem tristem et melancholicum. Bene ergo sollicitari debemus de sanitatis ipsius conseruatione. Confortetur enim corpus splenis cum cibis bene nutrientibus & deopilantibus cuiusmodi sunt gallina cocta cum modico brodio : & carnes pulline & eduline cum modico aceto condite & lac nouiter mulsum cum modica zuccara et eligatur lac caprarum et camelinum. Hec enim splenis opilationem aperiunt [et] eius sanitatem custodiunt. Et vinum rubeum in commestione summatur. Et generaliter omne quod impinguat prodest spleni : omne enim tale restringit splenem et ipsum temperate diminuit. Paruitas splenis significat bonam complexionem corporis et eius grossicies contrarium. Absinthium etiam in potu cum melle sumptum prodest spleni et eius complexionem rectificat. Et dicunt medici quod bibere aquam vel vinum que diu steterint in vase tamarisci confortat et conseruat splenem. Caueat quis a grossis et stipticis fructibus : cuiusmodi sunt pira : mespila : sorba : coctana : et similia : quoniam orificia splenis constringunt et articulos debilitant. Caueat similiter a grossis carnibus puta bouinis caprinis ceruinis et porcellinis. Et ab omni

supra 1858

<sup>1</sup> *debilis* sa téax (J).



legumine et omni quod fit de lacte : puta caseo et lacte acetoso. Hec enim omnia epar et splenem ledunt et coleram nigram generant. Et vtatur vino albo vel citrino quod splenem attenuat et opilationem aperit et eius grossiciem subtiliat. Et dicunt quidam empiricorum<sup>1</sup> quod sanitatem splenis conseruat : vt quando ire velis sinistrum pedem ante dextrum moueas et hoc in ascendendo et descendendo seruetur. Hec sufficiant de splene.

## DE INTESTINIS

Dicamus quomodo intestina in sanitate conseruantur quod fit cum a fecibus in eis contentis mundantur & similiter dum ab <sup>2</sup>humore viscoso qui in eis multiplicari consuevit<sup>2</sup> : vel ex regiminis malicia vel ex debilitate mundantur nam hic humor interdum impedit exitum fecum naturalem. Mundantur ergo intestina a fecibus & <sup>3</sup>humore viscoso<sup>3</sup> cum potu aque mellis in ieiuno & cum comestione ficuum siccarum pinguium in ieiuno & cum potu aque decoctionis<sup>4</sup> earum. Et ad idem valet brodium pingue agni annualis decocti cum bletis. Et ad idem valet brodium galli antiqui decocti cum polipodio et aniso. Amplius scias quod vne passe non enucleate in ieiuno comeste

supra 1868

<sup>1</sup> T *empirici* ; J *empiricorum*.

<sup>2-2</sup> T *humoribus grossis viscosis qui in eis multiplicari consueuerunt*.

<sup>3-3</sup> T *humoribus*.

<sup>4</sup> sic T ; J *decoctionis*.

pre ceteris intestina confortant. Amplius dicunt quidam quod risum decoctum in recenti lacte comestum intestina confortat et nutrit. Volens autem sanitatem suorum intestinorum conseruare caueat ab omni cibo acetoso acuto grosso et viscoso. Abstineat a pane azimo et a carnibus animalium magnorum domesticorum et siluestrium: bouum: vaccarum: leporum et porcorum: domesticorum: anserum: anatum domesticorum et siluestrium et ab interioribus animalium. Et a piscibus paruis recentibus et salitis. Caueat et ab assatis ex piscibus et carnibus. Abstineat a caulibus: rapis: pomis: piris: mespilis: sorbis: et similibus. Amplius abstineat ab omnibus generibus olerum preterquam a ruta: bleta: feniculo: petrosilino et similibus calidis sicut menta et eruca nam in aliis ab istis est inflatio. Amplius abstineat a generibus lactis et eorum que sunt de lacte. Cucurbita et cucumeres et citonia inimicantur intestinis. Amplius nuces amigdale humide et fabe specialiter humide et vniuersaliter legumina specialiter humida nocent habentibus intestina debilia. Amplius mora celsi multum nocent intestinis et similiter granata accetosa suspecti ergo de egritudinibus intestinorum abstineant a predictis et sciant quod ventositatum retentio multum debilitat intestina et quandoque producit ad hidropisin & generat tenebrositatem visus et epilentiam et vertiginem

supra 1889

supra 1900

exercitium post cibum immediate et similiter supra 1903  
 potus aque frigide & vinum plurimum post cibum  
 immediate nocent vlceribus nocumento mirabili:  
 et similiter coitus immoderatus specialiter super  
 cibum multum debilitat intestina. Dixerunt  
 sapientes quod alleum coctum cum carnibus  
 pinguibus edi<sup>1</sup> mitigat intestina et impetuosam  
 eorum remouet ventositatem et inflationem con-  
 sumit. <sup>2</sup>Comedere etiam all[i]a cruda sicut faciunt  
 Gallici dolorem intestinorum curat<sup>2</sup> et grossam  
 repellit ventositatem et ideo alleum dicitur  
 tyriaca rusticorum.

DE RENIBUS

Quod pre ceteris conseruat renes & confortat  
 quando debiles sunt in propria operatione puta  
<sup>3</sup>ad attrahendum propriam aquositatem<sup>3</sup> vrinalem  
 sanguinis dicitur spirnagia<sup>4</sup> cum carnibus arietis  
 decocta et comesta. Ad idem valent vuc passe  
 bene enucleate.<sup>5</sup> Renes enim nutriunt & fer-  
 culentiam vrine mundificant. Semina melonum  
 post potum comesta cum zuccara idem operantur.  
 Et similiter pulpa melonum cum zuccara comesta  
 ad idem valet. Amplius farina ordeï cum lacte supra 1923  
 preparata renes impinguat et eorum sanitatem

<sup>1</sup> T *hoedi.*

<sup>2-2</sup> T *comedere allium crudum, intestinorum dolorem  
 frigidum curat vt Galli faciunt.*

<sup>3-3</sup> T *in attrahendo serum.*

<sup>4</sup> T *spinachia.*

<sup>5</sup> sic T; J *enucliate.*

conseruat. Amplius ad idem valent pinee et  
 supra 1929 amigdale cum penidiis comeste. Omnes fructus  
 frigide nocent et similiter acetum et carnes grosse  
 sicut caprine bouine et lac accetosum. Et  
 omnes herbe frigide multum nocent renibus: sed  
 rapa prodest aliquantulum. Et scias quod lacti  
 omnino inest proprietas mirabilis in confortatione  
 renum<sup>1</sup> & comedere renes cum aliquibus aliis  
 impinguat renes & confortat. Lac etiam came-  
 linum comestum renes confortat aggregat &  
 consolidat. Amplius vinum passulatum aliquan-  
 tulum ponticum renes confortat. Et coitus  
 immoderatus & balneum immoderatum & odire  
 tranquillitatem & quietem & multum vti cibis  
 diureticis<sup>2</sup> & potibus renes debilitant & rarificant  
 & calorem eorum innatum exalant.

## DE VESICA

supra 1916 Scias quod electuaria calida puta<sup>3</sup> dyagalanga<sup>4</sup>  
 dyatrionpipereon<sup>5</sup> & similia confortant vesicam.  
 Potus aque frigide in ieiuno vesicam debilitat.  
 Etiam sepe comedere vix preseruat vesicam ab  
 egritudine. Amplius panis tritici preparatus cum  
 butiro vel cum melle magnam habet proprietatem  
 in conseruando vesicam. Amplius <sup>6</sup>drag. semis<sup>6</sup>

<sup>1</sup> *rerum sa téax (J).*

<sup>2</sup> *diureticis sa téax (J).*

<sup>3</sup> *buta sa téax (J).*

<sup>4</sup> *T dyagalanga; J dyagalanda.*

<sup>5</sup> *T diatrionpipereon; J dyatrionpipere.*

<sup>6-6</sup> *J tragsemis; T 3.s.*

de ligno aloes quolibet die in potu sumpta valet contra frigiditatem vesice et eam confortat. Nichil adeo ledit vesicam sicut longa vrine retentio vltra voluntatem mingendi. Amplius comedere carnes bouinas & herbas frigidas: & cibaria frigida & aquam frigidam bibere in ieiuno multas egritudines generant in vesica. Et super omnia vsus aceti ledit vesicam sicut dicit Galienus.

DE ANO\*

Anus est membrum de facili lesionem suscipiens & cum suscepit difficulter curatur quare indiget bono regimine cum cibus & aliis rebus conuenientibus. Sanitatem igitur ani custodire cupiens non sedeat diu super terram vel super frigidum actu. Amplius abstinere debet a carnibus bouinis & vniuersaliter a carnibus grossis siluestribus & generantibus coleram. Colera enim suo acumine ledit anum. Caueat ab omnibus generibus acruminum. Sedere enim aliquando aliquandiu supra lapidem calidum in stupha anum confortat. Nam sua propria caliditate actuali consumit humiditatem superfluam ani. Est enim anus velut totius corporis emunctorium: vnde ad ipsum fluunt multe humiditates. Amplius cibi stiptici non competunt habentibus anum debilem nec

supra 1963

\* T *De ano: extremitates vituli non permittunt haemorrhoides nimis fluere.* Nil ach an méid sin i T.

fructus frigidi. Utantur carnibus arietis castrati iuuenis pinguis cum modico brodio. Euitent cepe super omnia quoniam orificia venarum aperit. Etiam sedere in sede facta de corio leonis anum confortat. Et similiter sedere in sede facta de corio thauri & forte cerui & quorundam aliorum quorum corium habet proprietatem in calefaciendo & confortando anum cum quis sederit super eis.

#### DE MEMBRIS GENERATIONIS

supra 1991

Dicamus consequenter de illis que confortant membra generationis. Et quia generationis membra ordinata sunt a natura & ad actum generationis qui consistit in spermatis generatione & fermentatione & eiusdem per actus coitus conuenienti emissionem & in prolis finali generatione : illa que ad hec iuuant membra generationis conforta[n]t et quia defectus coeundi & generandi interdum prouenit a principalibus membris non intendimus in isto capitulo loqui de isto quia de confortatione membrorum principalium superius dictum est. Notandum quod actus et coitus vsitatus modo & hora conuenientibus est de his qui maxime confortant membra generationis. Sic enim mulierum mamille melius lactant & lac generant ex vsu lactationis : modo : qualitate : quantitate & hora conuenientibus & ex deassuefactione lactationis totaliter perit actus

lactationis & generationis conuenientis lactis et interdum lacte corrupto malam aquirente qualitatem mamilla destruitur: sic suo modo non<sup>1</sup> supra 2014 intelligo de membris generationis que ordinantur ad actum coeundi. Perit enim actus si actus non assuescatur. Et interdum ex spermatis detenti corruptione non solum seminaria vasa sed etiam totum corpus corrumpitur. Sperma enim corruptum in toto corpore se habet ad modum veneni. Vnde sicut parum veneni sufficit corrumpere totum corpus ita & spermatis corrupti aliquantulum sufficit corrumpere totum corpus. Vsus ergo moderatus coitus est vnum ex his que confortant membra generationis. Habet etiam coitus moderatus quamplurima alia iuuamenta & immoderatus quamplurima nocumenta que inferius apparebunt vbi de coitu specialem faciemus mentionem. Sufficit enim ad presens scire quod coitus moderatus et debite assuefactus membra generationis corroborat et confortat et immoderatus debilitat et etiam totalis dimissio. Ille ergo qui sanitatem membrorum generationis desiderat fugiat illa que coitum debilitant et impediunt: et vtatur his que coitum confortant. Debilitantia autem coitum & virtutem eius sunt res meditatiue: sicut horribilitas coeundi. Tanta enim videtur esse horribilitas in actu coeundi quod nisi esset delectatio admixta: ne dum

<sup>1</sup> sic J.

homines sed etiam alia animalia fugerent actum coeundi. Vnde quidam homines eleuati spiritu contemplationis hunc actum totaliter abhorrent : et ideo debiles sunt in actu et membra generationis debilitant. Et non solum horribilitas sed etiam verecundia et antecessio intellectus ad cor facit deficere ab actu coeundi ex quo membra generationis debilitantur. <sup>supra 2041</sup> Amplius scias quod balnei multiplicatio est ex his que debilitant membra generationis in actu coeundi : et etiam frequentatio fleubothomie et precipue arteriarum et venarum que sunt retro aures. Ab his ergo cauere debet qui sanitatem membrorum generationis desiderat. Abstineat etiam a quibusdam quorum vsus nocet actui coitus. Quaedam enim nocent desiccando : et quedam nocent infrigidando et stupefaciendo : et quedam vtroque modo. Vnde agnus castus vaporatus et bibitus nocet. Et etiam herba basiliconis. Camphora abscindit coitum infrigidando et exsiccando : et similiter semen caulium. Vnde tale semen sumptum post cibum corrumpit sperma. Et similiter vsus coriandri debilitat coitum infrigidando & dessiccando. Acetum etiam & omne<sup>1</sup> acetosum abscindit coitum infrigidando. Qui ergo desiderat sanitatem membrorum generationis : debet vti multiplican-  
<sup>supra 2065</sup> tibus sperma et calorem innatum & spiritum ventosum. Hec enim sunt necessaria in coitu

<sup>1</sup> *omne* sa téax (J).



scilicet materia exuberans : calor incitans & ventositas erigens. Quedam iuuant ad actum coitus multiplicando sperma : et alia confortando calorem : et alia ventositatem generando. Et quedam sunt que ab omnibus his modis coitum iuuant & membra generationis confortant & conseruant. Et de numero horum sunt medicine quedam & quidam cibi. Dicamus ergo de cibis. Meliores enim cibi sunt carnes edi pinguis masculi et carnes ouine et cicer & cepe absque frixione carnis : frixio nanque prohibet confortationem carnis et multitudinem nutrimenti eius quia frixio desiccatur. Ad idem valent galline & pulli columbini impinguati et proprie allaude & oua sorbilia proprie puluerizata cum cynamomo & pipere et galanga et sale scinci : & oua piscium : et caro piscium calida. Et si fuerit illic frigus resiste cum zinzibere et pipere et macropipere et cynamomo et similibus. Et cibus de rapis et naxis : et cibus de caulibus : & cibus de bauciis : et proprie de bauciis postquam bene decocta est caro earum valent ad idem. Et de illis quibus fit iuuamentum sunt cerebella paruorum auium et butirum et lac. Et similiter cibus qui fit de tritico cocto cum multa aqua usque quo fiat sicut puls et rizi cum lacte et caro cum lacte ouino. Et conferunt in secundis mensis sparagi<sup>1</sup> eruca & porri : et capita card[u]orum & menta

supra 2082

<sup>1</sup> *speragi* sa téax (J).

proprie ipsa enim confortat membra : spermatis valde et eius vsus fortitudinem facit super sperma quare forte fit desiderium. Et sciendum quod ille qui assiduat comestionem passerum et bibit super eam lac loco aque sine cessatione est erectus et multi spermatis. Amplius cepa frigatur cum butiro donec rubea fiat et dissoluatur in decoctione et frangantur super eam oua et erit cibus conueniens in conseruatione membrorum generationis. Sunt autem quidam quorum complexionones sunt calide : desiderantes tamen conseruationem et confortationem membrorum generationis. Et his competunt lac acetosum et lac dulce et pisces assati calidi et melones et citruli cucumeres et cucurbite et fructus et olera humida omnia ita quod lactuca et semen portulace addunt eis in spermate quamuis communiter noceant. Et albumen oui est plurimi iuuamenti multipl[i]cans sperma. Et cerebella animalium et medulle eorum et cancri fluuiales conferunt eis : Auicenna quarto. Nascentibus enim omnibus vite discrimen interitusque imminet. Infantia vero que in septimum vsque annum protenditur tota in alendo versatur id quod per septem ceruos illos quos rabby Venatus fingitur<sup>1</sup> non obscure licet intellegi. Post infantiam pueritia sequitur que fabularum auditione admodum delectari consuevit. Hinc illi captiuitas vastatioque ab episcopatibus narratur. Amplius

<sup>1</sup> *fugitur* sa teax (J).

granum pini bene confortat. Et etiam carnis anatum<sup>1</sup> sperma multiplicat.

#### DE CONSERUATIONE CUTIS ET SIMILIIUM

Consequenter dicamus de conseruatione cutis et musculorum et membrorum exteriorum totius corporis. Hec enim conseruantur balneationibus in aqua calida suaui aut in balneo aereo mediocri cum mundificatione conuenienti. Corporis autem mundificatio fit cum suaui cutis fricatione et leui iniunctione cum oleo oliuarum antiquo odoris suaui in tempore hyemis vel cum oleo rosarum et violarum in tempore estatis. Etiam sciendum est quod iniunctio facta in balneo cum melle despumato mirabiliter mundificat a sordicie et extrahit quod est sub cute de superfluis humoribus et per poros exire facit. Hoc idem facit farina fabarum et cicerum cum fricatione panni asperi. Hec enim calorem viuificant et cutem attenuant. Amplius scias quod multus motus iuncturarum confortat corpora fleumatica. Extremitates autem lauuntur cum aqua calida in hyeme: et cum frigida in estate. Et dixerunt sapientes quod fricare vngues manuum & pedum cum aqua et acceto conseruat eos a confractione denigratione & etiam ne abscondantur: iniunctio cum sale et oleo mixtis eos confortat et specialiter plus prodest eis aqua calida quam frigida. Calciamentum

<sup>1</sup> *anatum* sa téax (J).

strictum ledit digitos pedum: est enim causa  
 superpositionis digitorum pedum vnus supra  
 aliam: & distortionis eorum. Item ire per  
 lutum temporibus frigidis et nudis pedibus pre  
 ceteris ledit cerebrum et infrigidat & debilitat  
 supra 2135 oculos et est causa distillationis vrine. Et scias  
 quod ludus palme ambabus manibus simul in  
 alto proiiciendo brachiis multum confert quoniam  
 eorum conseruat sanitatem. Amplius scias quod  
 fricatio pedum quando fit ieiuno stomacho eorum  
 grauedinem et itinerandi lassitudinem et duriciem  
 remouet. Et similiter fomentatio pedum et  
 crurium in aqua confractionem: siue concutionem  
 & tumoremque ex lassitudine et longa itineratione  
 remouet omnino.

## CAPITULUM VII

### DE REGULIS REGIMINIS SANITATIS APPROPRIATIS SEXUI FEMINEO

Consequenter dicamus de regimine sanitatis  
 mulieribus appropriato. Sunt enim quattuor<sup>1</sup>  
 appropriata mulieribus<sup>2</sup>: puta impregnatio:  
 parturitio: lactatio<sup>3</sup> et per consequens<sup>3</sup> mamillarum  
 conseruatio & menstruorum euacuatio<sup>4</sup>: de quibus

<sup>1</sup> T *quattuor aut quinque.*

<sup>2</sup> T *sexui feeminino.*

<sup>3-3</sup> T om.

<sup>4</sup> T add. & *per consequens matricis conseruatio.*

breuiter dicamus: et primo de impregnatione. supra 2153  
 Sunt enim quedam mulieres simpliciter steriles & maleficiate quibus hoc capitulum non deseruit. Et alie que non sunt steriles sed non de facili impregnantur & tamen sunt sub latitudine sanitatis. Primo ergo nos ponemus regimen talium mulierum antequam impregnantur ad hunc finem quod facilius impregnantur. Secundo earundem ponemus regimen postquam sunt impregnate vt fetus possit ad debitum finem venire. Tertio eorundem ponemus regimen cum actu <sup>1</sup>parturierint & parturierunt<sup>1</sup>. Quarto ponemus regimen lactantium. Quinto<sup>2</sup> ad hoc ponemus regulas quibus scitur matricis conseruatio ex menstruorum debita euacuatione & aliis. Quantum ad primum notandum quod quedam mulieres non sunt bene fecunde<sup>3</sup> per accidens: ratione alicuius maleficii a quo bonum est precauere quantum est possibile. Et interdum propter maliciam figure aut compositionis matricis & colli eius. Et etiam propter malum motum commixtionis viri cum muliere. Et etiam propter vsum quarundam rerum conceptionem impediendum. Primo ergo nos ponemus aliqua ex quibus maleficia potuerunt precaueri & euitari: Si enim serapinum in camera posueris siue hypericon omnia demonia fugabuntur. Vnde hypericon dicitur a multis fuga demonis.

<sup>1-1</sup> *parturierint & parturierunt* sa téax (J).

<sup>2</sup> *Quinquo* sa téax (J).      <sup>3</sup> *fecunde de* sa téax (J).

Item lapis magnetis portatus ad idem valet & concordiam facit inter virum & mulierem. Ad idem valet adamas quem quidam false dicunt esse magnetem. Amplius cor turturis portatum fugat demonia & portantem reddit hominibus gratiosum. Item pirus auis comesta incantatione ligatos soluit & prosperitatem tribuit. Tyriaca exhibita cum decoctione hypericon maleficium tollit. Et hypericon emplastrum renibus maleficium tollit. Amplius corallus si teneatur in domo soluit maleficia. Amplius squilla integra suspensa in limine hostii maleficium tollit. Et idem est de arthemesia. Ad idem etiam valet radix pionie portata. Item si vir portet secum cor coturnicis masculi & uxor cor femelle semper conuenient. Item si quis portauerit semper secum yringum insidias demonum non patietur. Si autem mulier non sit bene fecunda propter maliciam complexionis naturalis vel accidentalis cum materia vel sine materia vtatur contrariis in complexione et purgantibus materiam peccantem. Sed quia difficultas impregnationis vt plurimum fit ex mala complexione frigida et humida cum materia vel sine materia ideo ab hac inchoandum est: & de ea tractandum. Iste enim indigent calefacientibus & desiccantibus matricem et euacuantibus humiditatem eius superfluum. Vnde ierapigra est eius conueniens pharmacum. Et ex eis que exhibentur sunt calide

confectiones puta tyriaca & metridatum & theodoricon & dyacalamentum cum decoctione arthemisie vel abrotani vel calendula. Vrina elephantis potata est mirabilis in impregnatione : & similiter limatura eboris & siseleos. Simplicia quibus ego consueui vti in hoc casu & in quibus inueni iuuamentum sunt hec : matricaria : arthemisia | abrotanum | calendula millefolium | camedreos : camepitheos | squilla | rubea | tinctorum spica : blactebizantie : ameos & costus. Ex his igitur potest fieri sirupus & vinum tempore vindemiarum & balneum. Et quia hoc habet locum in regimine curatiuo de huiusmodi transeo. Amplius debes scire quod coagulum leporis suppositum post menstruorum mundificationem iuuat ad impregnationem. Medicine autem simplices pessariorum sunt hec : oleum de balsamo : oleum de ben : oleum de lilio | custos niger & adeps anseris blactebizantie : muscus & spica : cyperus<sup>1</sup> : anetum : ameos : ysopus : bdellium : nux cipressi & gariofili & cordumeni. Et vt sit ad vnum dicere calida stiptica sunt materia pessariorum mulierum habentium matricem frigidam & humidam. Amplius debes scire quod fleubothomia sopherarum<sup>2</sup> iuuat multum ad impregnandum. Primo quidem quia matricem mundificat. Secundo quia facit matricem ad inferius descendere : ex quo

supra 2195

supra 2210

<sup>1</sup> *cyberus* sa téax (J).

<sup>2</sup> T *Saphenae*.

semen viri perfectius ad eam descendit & attingit. Verum est tamen quod fleubothomia est conueniens magis in causa calida quam frigida: immo in causa frigida forte non competit<sup>1</sup> nisi propter causas predictas. Amplius exercitium & stupha sicca & cibi subtiles & clisteria calida & exsiccatiua competunt mulieribus habentibus: matricem humidam & pinguem. Similiter vinum forte & rubeum & tyriaca talibus conueniunt. Et iunctio matricis ex oleo de lilio est eis conueniens: & similiter ex melle albo. Interdum etiam mulieribus non bene fecundis competunt dissoluentia ventositatem impediendam conceptionem. Que autem sunt illa satis est manifestum: puta diacyminum: anisum: ameos: feniculus: semen rute: agnus castus: castoreum & similia & in

supra 2227 potionibus<sup>2</sup> & in pessariis & vnguentis. Amplius scias quod testiculi ferris mirabilem habent proprietatem in faciendo mulierem fecundam. Et similiter matrix leporis & coagulum eius. Ex his igitur cum limatura eboris & sisileos<sup>3</sup> fiat puluis quo mulier vtatur mane & sero cum brodio cicerum vel cum decoctione arthemisie. Nota quod prima materia recepta in matrice habet naturam lactis sex primis diebus ad hunc calorem lactis operatur calor naturalis in spermate leporis remissus & calor matricis ita quod ista materia

<sup>1</sup> *competit* sa téax (J).

<sup>2</sup> *potioribus* sa téax (J).

<sup>3</sup> T *seseleos*.



dealbatur sicut lac. Interdum autem et raro frigida competunt vt mulier efficiatur fecunda in electuariis sirupis et balneis: et quia illa satis nota sunt etiam ingrediuntur regimen curatiuum transeo. Regimen autem mulieris non bene fecunde propter maliciam figure seu compositionis matricis et colli ipsius non vniuersaliter haberi potest. Solum enim malicia situs recipit curam: puta quando est matrix nimis alta: nam per fleubothomiam sopenarum<sup>1</sup> et per ventosas crurium descendit et conceptio fit facilior.

supra 2228

supra 2236

Debet autem vir et mulier commisceri ad inuicem hora et modo et figura conuenientibus ad hoc vt sequatur fecundatio. Hora autem naturalis et conueniens est postquam facta est administratio illorum que menstrua mundificant: et est perfecte mulier mundata ab eis. Et quando mulier non est famelica nec crapulata nec ebria. Et quando non est calefacta nec infrigidata in excessu. Et prima digestio est completa et tempus aduenerit suscipiendi alium cibum. Et eligatur hora qua mulier coitum appetit non propter aspectum vel confricationem sed naturaliter. Debent autem vir & mulier tanto tempore prolongare coitum quod sperma sit digestum. Nec debent tantum differe quod ambo spermata corrumpantur. Si enim accidat illud vtantur

<sup>1</sup>T *saphenae*.

coitu secundum modum qui non est ad impregnandum. Deinde demittant ipsum tamdiu quod sciatur quod sperma bonum iam aggregatum sit. Amplius prolonget vir ludum cum muliere cuius complexio est bona cum mamillarum tactu suavi & verbis amicabilibus et tactu pectinis eius et obuiet ei non permiscendo se ei permixtione vera. Cunque mulier desiderat & affectat permisceatur ei fricando de ea quod est inter anum eius desuper et vuluam. Ille enim est locus delectationis eius. Considerat ergo horam in qua sit ipsius mulieris fortis adherentia et eius oculi incipiunt mutari in rubedinem : et eius anhelitus eleuari : et verba eius balbutire : et tunc mittat illuc sperma oppositum ori matricis dilatando locum eius illic parumper scilicet tanta dilatatione ne ingrediatur aer exterior et non est bonum vt vir expleat suum desiderium ante mulierem immo simul parum vel mulier ante. Et in seminum emissionem vir adhereat mulieri fortissime secundam figuram quod mulieris crura sint eleuata parumper. Nec vir statim descendat sed adhereat donec videat anhelitum mulieris quietatum et quod nodi oris matricis quiescunt muliere iacente parum eleuatis coxis et euerso dorso. Et tunc descendat et mulier remaneat horula vna supina constrictis pedibus et retento anhelitu. Et si dormierit post illud erit melius ad conceptionem et si contingat ipsam conuerti sit ad dextrum latus.

Amplius scias quod suffumigatio cum aromatibus calidis stipticis est de his que preparant matricem ad concipiendum. Et non debent talia aromatica calida boni odoris ante conceptionem odorari desuper per nares quia impedirent impregnationem cum essent causa motus matricis ad superiora : sed post impregnationem competit odor eorum desuper per nares et non per inferius : quia ex hoc impeditur aborsus. Nam matrix et fetus mouentur ad partem superiorem aromaticis applicatis naribus. Amplius dico quod mulier desiderans impregnari et esse fecunda cauere debet a sterilizantibus et conceptionem impredientibus. Mulier enim volens concipere non comedat os de corde cerui nec secum portet matricem caprinam nec lapidem vocatum gagates : impediunt enim conceptionem. Item caueat a comestione granorum edere nigre. Amplius non portet secum os de corde cerui : nec smaragdum : nec zaphirum. Hec enim impediunt actum coeundi. Amplius non portet secum radicem pimpinelle nec bibat coagulum leporis post partum nec teneat scolopendriam suspensam supra lectum. Item apis comesta reddit mulierem sterilem sed partum faciliat. Amplius non portet secum auriculam mule vel corium nec comedat limaturam ferri : nec succum mente nec matricem mule : reddunt enim mulierem sterilem. Et vniuersaliter vitanda sunt omnia actum coitus impredientia que superius

dicta sunt a muliere volente concipere. Nos autem hic volumus addere quedam que multum valent ad concipiendum. Lolium enim et thus suffumigata disponunt mulierem ad concipiendum : et similiter nepita. Item theodoricon anacardinum per pessarium immissum cum modico scamonnee sine dubio concipere facit si post immediate  
 supra 2266 mulier coierit cum viro potenti. Amplius ad idem valet melissa suffumigata et vulua leporis assata et commesta. Et spuma quam habet lepus circa os quando rodit herbam si bibatur a viro vel muliere. Quidam dicunt quod suppositorium vel pessarium vel sacculus de nigella matricem mundificat et ad concipiendum disponit sed teneatur parum quia nigella est aliquantulum violenta. Amplius aqua cicute exhibita mulieri infecunde mane : eadem die ad vsum concipiendi eam conuertit. Item fiat vnguentum ex cerebro gruis et axungia<sup>1</sup> anseris vel leonis et ex eo inungatur virga virilis cum vir debet coire cum muliere et concipiet. Item lapis qui inuenitur in cerebro aquile portatus ad idem valet et similiter lapis inuentus in vulua cerue. Item post menstrua lauet mulier pudenda cum vino puro rubeo et post suffumigetur cum vino decoctionis nepite et supponat sibi basiliconem et mentem maiorem<sup>2</sup> et concipiet si deus voluerit. Item fomentatio ex decoctione roris marini multum disponit ad

<sup>1</sup> *anxungia* sa téax (J).

<sup>2</sup> T aut *maioranum*.

conceptionem. Item allecum humidum tritum decoctum: cum oleo rosarum quousque eius aquositas consumatur: suppositum est mirabile ad impregnandum. Amplius fenugrecum tritum cum adipe anseris suppositum multum iuuat. Amplius muscus cum oleo rosarum dissolutus suppositus multum confortat matricem ad concipiendum. Item inungantur vtriusque sexus membra cum succo satirionis et superaspergatur puluis vulue leporis: facit enim vt sterilis concipiat. Et sic patet regimen mulieris ante impregnationem.

#### DE REGIMINE PREGNANTIS

Nunc restat ponere regimen mulieris pregnantis. supra 2296  
 Sunt enim quedam appropriata mulieri pregnantique hic breuiter sunt apponenda. Debet enim mulier pregnans omnia euitare que aborsum possunt inducere & specialiter in principio impregnationis: tunc enim fetus in matrice est sicut flos in arbore qui ex leui causa cadit ab arbore. Et similiter in fine impregnationis ante tempus partus puta in septimo vel octauo mense. Tunc enim fetus est in matrice sicut fructus quasi maturus in arbore qui ab arbore ex leui motu descendit et sic fetus tempore illo ex causa leui efficitur abortiuus. Oportet igitur quod mulier pregnans euitet motum superfluum: saltum: percussionem: casum: & coitum proprie: et repletionem cibi: & iram: & tristitiam: & timorem

supra 2314 proprie. Amplius euitare debet balneum: nisi apud propinquitatem partus. Et etiam omnia inducentia tussim: nam tussis fortis est causa aborsus. Et similiter intelligatur de sternutatione immoderata. Bonum est igitur vt sollicitetur ne eius caput fiat reumaticum. Amplius euitare medicinas laxatiuas et per partes inferiores et superiores. Et si neccessitas cogat ad earum vsum fiat hoc cum cautela & sint medicine leues et benedictæ. Amplius procuret habere ventris lenitionem cum cibis lenientibus cuiusmodi sunt brodia pingua: et pureta de boraginibus et bletis cum foliis violarum: et oua sorbilia et cassiafistula cum aliquantulo spice et aqua quorundam fructuum laxatiuorum. Nam lenitio ventris est pregnantibus multum vtilis. Amplius euitare debet balneum. Balneum enim facit abortire dupliciter. Primo quidem lubricando. Secundo faciendo fetum moueri ad aerem frigidum. Amplius euitare debet fleubothomiam et specialiter de sophenis nisi in casu magne neccessitatis et hoc ingreditur curam egritudinis. Et scias quod quanto fetus maior est tanto fleubothomia est deterior. Amplius euitare debet diuretica menstrua prouocantia et partum facilitantia.<sup>1</sup>

supra 2340 Amplius euitare debet: sitim famem: repletionem nauseatiuanam: frigus superfluum et calorem immoderatum et ventum australem: et similiter

<sup>1</sup> *facilitantia* sa téax(J).

borealem post austrealem. Amplius bonum est quod pregnans vtatur quibusdam electuariis confortantibus embrionem quorum vnum est diamargariton. Amplius oportet quod vehemens studium sit in stomachis ipsarum pregnantium quare oportet vt confortentur stomachi earum cum confectionibus ex zuccara rosarum cum xiloaloe et mastice: et electuariis factis cum zuccara plurima et speciebus aromaticis in quibus non est multa caliditas: et emplastris<sup>1</sup> stipticis calefacientibus et aromaticis. Amplius debet pregnans euitare vehementer pingua vel vehementer dulcia et potum aque: et sit contenta potu vini odoriferi | puri | subtilis | pauci. Interdum autem oportet mundificare stomachum pregnantis cum appetitus eius est valde corruptus. Ex quo ad hoc decoctio anisi et polipodii clarificata cum zuccara rosarum est conueniens mundificatiuum. Nam humorem euacuat et appetitum rectificat et excitat. Abstineat pregnans a caseo sicco et acuto: et si forsan appetat assetur humidus super carbones. Amplius exercitium temperatum est ei conueniens. Cibaria eius debent esse facilis digestionis: boni nutrimenti et multi: indigent propter se et propter fetum. Amplius post cibum competit pregnantibus comedere cinia assata et proprie frixa: et similiter frusta ligni aloes Indi et assiduetur comestio et fricatio manuum

supra 2356

<sup>1</sup> *amplastris* sa téax.

supra 2378

et pedum earum. Et similiter poma granata post cibum eis competunt. Et similiter coriandrum conditum. Et scias quod mina citoniorum et bolus armenus est de his que sedant nauseam earum. Amplius scias quod puluis cimini torrefacti in aceto infusi et origani secundum partes equales et castorei partis vnius tertia interdum competit eis et specialiter propter consumptionem ventositatum. Et scias quod quando mulier pregnans indiget mundificatiuis propter immundiciam matricis et partium adiacentium melius est quod mundificatio illa fiat a quarto mense vsque ad septimum. Et quod fiat per supposita a parte inferiori quam per administrata per partes superiores.

#### DE REGIMINE APPROPINQUANTIUM PARTUI

supra 2396

Muliere autem appropinquante partui competit exercitium et balneum et coitus et menstrua prouocantia et cetera partum facilitantia que scripta a sapientibus quasi sunt infinita. Sunt autem quedam partum facilitantia proprietate que est in eis sicut magnes retentus in manu sinistra. Et suffumigatio cum vngula asini vel equi vel cum oleo piscis saliti : et similiter corallus suspensus in coxa dextra. Et scias quod mulieres menstruose huius temporis vtuntur pliris cum musco in facilitando partum. Amplius suffu-



migatio mirre multum competit : et suffumigatio cum galbano et castoreo commixtis cum mirra et felle vaccino. Amplius ad idem valet sulfur citrinum et spoliium serpentis et finus columbinus. Hec enim suffumigata partum facilitant et similiter asa fetida et castoreum in potu sumpta facilitant partum. Amplius sumere in potu cinamomum est bonum valde. Et similiter decoctio foliorum altee cum aqua et melle si sumatur in potu ad idem valet. Simplicia autem partum facilitantia sunt hec cinamomum | cassialigna | cortex cassiefistule | mirra | aristologia rotunda | costos | sauina | armoniacus | thus | rubea | asa | storax et castoreum. Ex his autem possunt fieri suffumigationes : pillule : electuaria et similia. Amplius bonum vinum et odoriferum competit mulieribus partui appropinquantibus et subtilis dieta. Amplius scias quod lana submersa in succo rute et supposita partum faciliat. Etiam scias quod ciclamen aristologia : staphisagria et cucumer asininus supposita partum facilitant. Et similiter fel thaurinum. Amplius arthemisia cocta cum aqua calida : emplastretur super vmbilicum et crura et statim fetum educi[t]. Etiam menta bibita cum aqua mellis partum faciliat. Etiam pimpinella trita et supposita statim fetum educit. Amplius caueatur quod pira non sint in domo mulieris parturientis.<sup>1</sup> Ad idem valet suffumigatio

supra 2411

supra 2415

<sup>1</sup> *perturientis sa téax (J).*

facta de cornibus & vnguibus caprarum. Amplius vngula muli portata sub camisia partum faciliat. Multa alia sunt partum facilitantia que ad presens obmittuntur propter breuitatem: et quia habent locum in regimine curatiuo.

#### DE REGIMINE ENIXE

supra 2416

Nunc restat ponere regimen mulieris enixe ad triginta vel ad quadraginta dies. Scicndum igitur quod post partum immediate competunt cibi subtiles boni nutrimenti et multi et velocis digestionis: sicut aqua carniū laudabilium: et oua sorbilia et vinum subtile et odoriferum: non nimis forte: non turbidum. Vitare debet autem mulier enixa omnia genera fructuum et olerum & frigidorum leguminum et acuminum. Et summopere caueat a frigiditate continentis: et specialiter vsque ad tres dies. Iaceat igitur continue in lecto cooperta: cruribus tamen parum coopertis et eleuatis: comedat sepe et parum in vice. Non balneetur vsque ad quattuor vel quinque dies. Transactis autem quattuor vel quinque diebus balneetur bis vel ter in septimana. Et quanto magis appropinquat ad triginta vel quadraginta dies tanto potest vti grossiori dieta &

supra 2435

in sanitate consueta. Interdum autem fluit sanguinis multitudo immediate post partum ex quo

contingit mulierem periclitari. Huic autem acci-  
 denti obuiandum est cum ligatione brachiorum  
 dolorosa et cum appositione ventosarum magnarum  
 ad mamillas sine scarificatione et cum appositione  
 pannorum infusorum in aceto supra ventrem et  
 suppositione colleriorum stipticorum puta rosarum  
 balaustiarum et karabe et similium. Et de illis  
 quibus inest proprietas in hoc secundum quod  
 dicitur est suspensio stercoris porcini in lana et  
 suspendatur in coxa eius. Amplius enixe con-  
 tingere consuevit mamillarum dolor et apostemata  
 propter magnam lactis exuberantiam. Horum  
 autem cura est lactatio per mulierem vilem.  
 Tale enim lac inconueniens est lactationi infantis.  
 Et ad idem valet epithimatio mamillarum cum  
 aqua decoctionis fabarum & orobi & coriandri.  
 Et quia hoc ingreditur regimen curatiuum transeo.  
 Amplius scias quod linire mamillam cum cancro  
 marino vel fluuiali contrito habet proprietatem in  
 lactis minoratione. Amplius scias quod epithi-  
 matio mamillarum cum aqua decoctionis rute est  
 de his que lac minora[n]t. Interdum etiam post  
 partum non mundificatur mulier: sed retinetur  
 sanguis corruptus qui deberet euacuari & ex hoc  
 possunt egritudines generari valde male puta  
 febres et apostemata et dolor matricis: et  
 sternutatio est tali mulieri iuuatiua. Et vniuer-  
 saliter omnia humida quoniam naturaliter in  
 substantiam aliti mutari non possunt nisi sit

supra 2458

virtute excessus caloris naturalis qui vix in muliere reperitur et maxime in muliere enixa que ex emissione sanguinis in partu dealbata est quod est signum frigiditatis maxime albedo nanque secundum Aristotolem est mater frigiditatis. Quanto enim mulier albior tanto secundum eum. Et similiter secundum Auerroys plus de frigiditate habere dicitur. Amplius suffumigatio cum capitibus allecum salitorum aut cum vngula equi aut asini valet ad idem. Et ad vltimum fiat fleubothomia sophene: valet enim ad menstrua prouocanda et prohibet apostematis aduentum et repletionis nocumentum: Et fleubothomia vene curuature poplitis<sup>1</sup> est fortior in hoc. Et si contingat enixam hoc tempore febricitare aqua ordeï confert ei: et si non retinet menstrua et granata dulcia: quia febres enixarum vt plurimum sunt ex menstruorum retentione cum fit curatio cum fleubothomia sophene fit iuuamentum cum ea. Amplius scias quod talibus mulieribus interdum inflantur ventres earum et tunc eis competit in potu dyamarte et reliqua dissoluentia ventositates. Amplius eis competunt origanum serapinum et mastix cum equalitate. Amplius interdum talibus mulieribus contingit dolor matricis. Et cura eius est sedere in aqua calida decoctionis aneti et camomille et inungere locum matricis cum oleo violato dulci tepido. Et si

supra 2478

<sup>1</sup> *poplicis sa téax* (J).

forsan in loco matricis contingant vlcera curentur cum vnguento albo Rasis et similibus vnguentis conuenientibus vlceribus supra membra neruosa. Hec sufficiant de regimine enixe.

## DE REGIMINE LACTANTIS

Nunc restat dicere aliqua breuia de lactantis supra 2166 regimine sed ante dicemus lactantis conditiones quarum prima sumitur ex parte etatis. Debet enim eius etas esse sanitatis et complementi et est etas iuuentutis a vicesimoquinto anno vsque ad tricesimumquintum. Hoc enim tempore lac debet esse perfectius sicut et totius corporis membra a quibus lac habet exordium. Secunda conditio sumitur ex parte habitudinis et figure: debet enim esse boni corporis et collum habere forte et pectus magnum et amplum: et debet esse bonorum musculorum et dure carnis: et magnarum venarum & medie habitudinis inter matiem et pinguedinem. Tertia conditio sumitur ex parte mamillarum. Oportet enim eius mamillas esse magnas decenter et solidas nec debent esse extranee magnitudinis nec laxae et moles: sed debent esse medie inter molliciem et duriciem. Et extremitates papillarum mamillarum non debent esse nimis parue ne infans in earum compressione laboret. Quarta conditio sumitur ex parte morum ipsius. Debet enim esse bonorum

supra 2518

morum et laudabilium que tarde patiatuꝛ ab anime accidentibus | puta | ira | tristicia | timore et similibus. Omnia enim corrumpunt lactis complexionem. Vnde prohibendum est ne stolidalactet : malicia enim morum ipsius ad hoc perducit cam vt infantis paruam habeat solitudinem et ei parum blandiatur. Amplius non debet esse luxuriosa et ebriosa nec crapulata. Hec enim lactis corrumpunt complexionem. Quinta conditio sumitur a substantia qualitate et quantitate lactis. Debet enim esse substantie mediocris : non nimis fluidum : nec nimis grossum et caseatum : nec diuersarum partium : nec spumosum. Eius quidem substantia experitur : mulgendo ex eo guttam super vnguem. Nam si fluat est subtile : et si non est grossum et spissum. Et scias quod lac temperate substantie habet partes caseatas : et aqueas equales. Experieris igitur cum in ampula ponitur : et parum mirrhe super ipsum proicitur et digito permiscetur. Per hoc enim scitur aquositatis ipsius et caseitatis quantitas que debent esse equales in lacte. Amplius quantitas lactis debet esse sufficiens ad infantis nutritionem. Amplius color lactis debet attinere<sup>1</sup> albedini et sapor dulcedini. Non enim in lacte debet esse amaritudo | salsedo | nec acredo | nec color viridis. Amplius nutrix non debet esse somnifera : nec grauis somni. Nam propter hoc

<sup>1</sup> *attineri* sa téax (J).

multe nutrices dimiserunt infantes fame deficere : & eosdem lactando suffocauerunt obdormientes super eos. Amplius multum considerandum est quod lac nutricis non sit antiquum : nec nimis partui propinquum. Si[t] igitur duorum mensium : vel mensis cum dimidio ab hora partus. Et sit partus naturalis et masculus et si[t] mulier que abortire non consuevit. Amplius considerandum quod nutrix sit complexionis proportionalis infanti quam debet nutrire : et specialiter sit infra latitudinem temperate complexionis vel prope. Quia si infans forte colericus sit non est malum quod nutrix sit fleumatica : vel quod eius regimen sit declinans ad fleumaticum. Scimus enim ex supradictis quod regimen melius complexionum lapsarum debet esse per contraria et non per similia. Et si forsan lac nutricis fuerit grossum et mali odoris : melius est vt non detur nisi postquam mulctum fuerit et in aere moram fecerit. Et si fuerit vehementis caloris : non detur aliquo modo ieiuno. Amplius si lac fuerit grossum : conueniens est vti subtiliantibus : puta oximelle diuretico cum decoctione origani montani : ysopi : epithimi et similium. Amplius in cibus eius vtatur croco : et vtatur exercitio moderato. Et si forsan mulier fuerit calide complexionis : dabimus ei in potu oximel simplex cum vino subtili simul siue separatim. Et si forsan lac nutricis fuerit subtilius quam oportet : desinat

supra 2545

supra 2564

ab exercitio: et cibus vtatur ingrossantibus sanguinem et precipiatur ei vt diu dormiat: et vtatur vino dulci grosso et robusto: nisi fuerit quod prohibeat. Interdum contingat<sup>1</sup> quod in mamillis nutricis est nimia lactis exuberantia: ex qua contingit lac in mamillis corrumpi. Huic autem accidenti remediatur ex vsu eorum que pauci sunt nutrimenti et ieiunio: exercitio: balneo et vigilia: et similibus: & emplastro mamillis & pectori apposito ex cimino & aceto: aut lentibus coctis in aceto: aut fabis aut luto absoluto cum aceto: et per potum rei salse et comestione mente. Et ad idem valet musillago: psillii: epithimata cum aceto: Amplius scias quod ruta et ozinum garioflarum: epithimata: et interius sumpta lac minorant. Et similiter ex armoniaco et aceto: vel ex armoniaco et vino. Et ad idem etiam valet: epithima ex radice caulium. Amplius fiat linimentum ex muscillagine: fenugreci lacca: et litargiro: & olco rosato. Amplius scias quod cancer marinus et fluuialis: contritus et epithimatus habet proprietatem in isto: et forte interius sumptus. Et similiter si timeamus caseationem<sup>2</sup> lactis in mamillis: liniantur cum oleo de menta: et de viola sarracenicis: et hoc cum mamillarum complexio declinat ad frigidum. Et si ad calidum: quod satis potest tactu discerni: epithimentur

supra 2582

<sup>1</sup> sic.<sup>2</sup> caseationem sa téax (J).



mamille cum musillaginibus frigidis: & oleis frigidis: et succis frigidis notis. Et scias quod acetum vini cum oleo rosarum conquassatum: et calefactum linitum super mamillas: est de resolventibus cas[e]ationem calidam. Et ex prohibentibus caseationem frigidam est epithimatio cum aqua decoctionis feniculi et balsamite et aneti: et fenugresci: et similium. Et similiter epithima ea oleo de lilio et nasturcio camomilla et costo: valet ad idem. Et quia hoc ingreditur regimen curatiuum: transeo. Interdum autem nutrix non habet lac sufficientis quantitatis pro nutrimento infantis: cuius causa potest esse penuria nutrimenti: vel malicia complexionis in toto corpore: vel mamillis calida vel frigida: vel debilitas attractiue mamillarum. Quia si penuria nutrimenti sit causa nutriatur iure facto ex ordeo: et furfure: et leguminibus. In iuribus quoque ipsius et cibus ponende sunt radices feniculi et semen eius anetum et nigella. Quidam autem dixerunt quod comedere vbera ouium et caprarum cum lacte: quod in eis continetur valde est iuuatiuum: propter hoc quod in eis existit de similitudine aut propter proprietatem que in eis est. Amplius scias quod drag .i. verminum terrenorum siccorum in aqua ordei continue sumpta multis diebus valet ad lactis multiplicationem. Et similiter elixatura capitum piscium salsorum valet ad idem sepe potata: et fiat

supra 2597

supra 2619

elixatura in aqua aneti. <sup>1</sup>Hic improbat opinionem Auicenne et nota rationem commentatoris probando quod generatum ex semine et sine semine differunt specie sic quod agens est diuersum & recipiens diuersum & sic receptum erit diuersum. Sed diceres stante eadem causa materie effectus erit idem numero verum est stante eadem mensura et materia eque disposita. Sed sic non est quia tempus raptim transit & non reuertitur idem numero.<sup>1</sup> Amplius ad idem valet butirum et sisamum: et valet decoctio raphani in vino. <sup>supra 2625</sup> Amplius mamille liniantur ex stercore sturdorum<sup>2</sup> cum lacte asine et oleo more emplastri: & lac prouocabitur. Etiam fricare mamillas blandis manibus lac multiplicat. Et si in mamillis videatur abundare calor: nutriatur ordeo et spinargiis: et similibus declinantibus ad frigiditatem: et si eis videatur dominari frigus: sit eius nutriens subtile ad caliditatem declinans. Et ad hoc conferunt semen bauciarum: et ipsemet baucie. Etiam scias quod approximatio ventosarum sub mamillas absque scarificatione & multa compressione augmentat mamillarum caliditatem: et attrahit materiam lactis ad mamillas. Quia si forsan velimus rectificare odorem lactis ex eo quod sit odoris mali: dabimus in potu vinum boni odoris: & similiter nutriemus cum cibis boni

<sup>1-1</sup> Cruth gluaise atá ar an méid seo, agus is deacair a thuisgint cad dó go bhfuil sé ag tagairt. <sup>2</sup> sic.

saporis et delectabilis odoris. Euitare debet nutrix ea que sanguinem permiscunt menstruum : & lactis odorem corrumpunt : & ipsius minuunt quantitatem. Debet igitur euitare coitum quantum potest : & ebrietatem : et satietatem nauseantium : & exercitium et balneum immoderatum : et similiter iram tristitiam : vigiliam : et genera acruminum. Et vniuersaliter omnia que sanguinem conturbant et consumunt : & malum humorem generant. Quomodo autem mamillarum magnitudo valeat impediri : et earum magnitudo debita procurari : sufficienter haberi potest ex supradictis capitulis : de regulis regiminis sanitatis ex parte habitudinis.

## DE CONSERUATIONE MATRICIS

De matricis autem conseruatione & debita supra 2652 menstruorum prouocatione : quia satis patet ex dictis superius in isto capitulo : propterea volo breuius pertransire. Sciendum igitur quod menstrua temperata in qualitate & quantitate : & in tempore suo currentia secundum consuetudinem naturalem in omni spacio : sunt cause sanitatis mulierum : et mundificationis corporis earum ab omni nocumento in quantitate & qualitate : et faciunt ipsas acquirere castitatem & paucitatem desiderii. Et mensura equalis menstruorum est vt menstruetur mulier in omni mense vsque ad triginta dies. Et est diligenter notandum quod

menstrua naturaliter fluunt in qualibet lunatione semel: & si fluunt plus vel minus: non est ex toto secundum naturam. In quibusdam autem fluunt in prima quadra: puta in puellis: et in quibusdam in secunda: puta in iuuenibus: et in quibusdam in tertia: puta proeclioribus: et quibusdam in quarta: puta senioribus. Et incipiunt menstrua fluere in mulieribus communiter post decimum quartum annum: quibusdam citius: quibusdam tardius: secundum diuersitatem complexionum & habitudinum: & similiter regionum & similium. Et communiter durant vsque ad quinquagesimum annum. Et in quibusdam non durant vltra tricesimumquintum: et in quibusdam solum vsque ad quadragesimumquintum annum. Quedam enim mulieres sunt ita male complexionate quod non possunt vsque ad quinquagesimum annum peruenire: et in talibus menstrua citius naturaliter deficere consueuerunt. Quando autem menstrua alterantur a dispositione propria naturali sunt causa debilitatis mulierum et alterationis forme: & paucitatis conceptionis: et multiplicationis aborsus: et debilitatis fetus. Multum igitur sollicitari debet medicus quod menstrua non alterentur a dispositione propria naturali. Que autem sit dispositio menstruorum naturalis et propria: scitur ex colore et substantia eorum. Et diuersificantur secundum diuersitatem complexionis: habitudinis regionis: etatis et regiminis.

Et hoc potest experientia disci: puta videndo colorem et substantiam menstruorum diuersarum mulierum: in complexione: etate: habitudine: et sic de aliis. Sed quia hoc non pertinet ad presens opus: transeo. Sufficit autem ad presens scire quod si menstrua alterentur a dispositione propria naturali: siue talis alteratio sit ex mala dispositione totius vel matricis sunt causa nocentorum supradictorum. Studendum igitur est quod sint in propria naturali dispositione: conseruando si fuerint: vel reducendo si non fuerint. Quod quomodo fieri potest: sufficienter haberi potest ex supradictis capitulis sumptis ex diuersitate complexionis: etatis et habitudinis: et ex his que superius in hoc capitulo dicta sunt de his que matricem confortant. In hoc igitur terminetur regimen sanitatis appropriatum sexui femineo: et per consequens secunda pars huius tractatus.









RA 775 .R34 1942

v.1 SMC

Regimen sanitatis

Salernitanum.

Regimen na slbainte :

Regimen sanitatis

AEX-0998 (awih)

