

A MEDICAL COMPENDIUM OF THE FIRST HALF OF THE TWELFTH CENTURY

Manuscript 17, St. John's College, Oxford, about A. D. 1110

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- I. *Medical science in the Dark Ages.*
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I. MEDICAL SCIENCE IN THE DARK AGES

In the west of Europe, medicine, like other sciences, may be said to date its second birth from the advent of translations of the so-called Arabian writers in the later part of the twelfth century. Latin translations from Arabic versions and commentaries on Aristotle, Galen, Ptolemy and other Greek writers formed, for the next three centuries at least, the basis of all scientific knowledge.

Even before the twelfth century a certain amount of Arabian learning had filtered into Europe. Constantine the African, who ended his days in 1087 as a monk at Monte Cassino, had already interpreted into Latin the Arabic writings of Isaac Judaeus (died 941), and his work set deep its stamp on the already ancient medical school of Salerno.¹ A generation or so later certain of the same, or at least very similar, works were circulating among medieval readers, bearing the name neither of Constantine nor of Isaac, but of Haly Abbas (died 994) as their author and Stephen of Antioch (1127) as their translator.² Soon, also, the labors of Hermann the Dalmatian (flourished 1143) were doing for geographical and astronomical science what Constantine and Stephen had done for medicine.³ Gradually these works spread over the continent; but it was not until the end of the twelfth or the beginning of the thirteenth century that

1. The collected works of Constantine were printed in two volumes by Henricus Petrus at Bâle, 1536 and 1539. There are several other editions of single works and collections of the works of Constantine.

2. The so-called *Liber regius* of Haly Abbas, a work which bears an extremely close resemblance to the *Pantegni* of Isaac Judaeus as rendered by Constantine, has twice been printed, namely, at Venice in 1492 and at Lyons in 1523. Both editions bear the statement that the translation was made by "Stephanus philosophi discipulus" in 1127.

3. Hermann the Dalmatian, a translator of the twelfth century, appears to have completed his rendering of the *Planisphere* of Ptolemy at Toulouse in 1143. He was probably also the translator from the Arabic of a work known as the *Experimentarius* of Bernard Sylvestris. This work is as yet unpublished, but exists in two excellent manuscripts at the Bodleian Library at Oxford.

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the deluge of translations by Gerard of Cremona (1114-1187), Gerard of Sabbionetta⁴ (thirteenth century) and others effected that thorough Arabicization of science that was so striking a feature of the succeeding age. The great expounders of medieval science, such men as Alexander of Neckam (1157-1217), Vincent de Beauvais (1190-1264), Albertus Magnus (1193-1280), Roger Bacon (1214-1294), St. Thomas Aquinas (1225-1274) and Bartholomew de Glanvil (flourished 1260), all drew on Arabian sources. Indeed, that characteristic product of the Middle Ages known as *scholasticism* is largely the result of the Arabic revival.

In this sense the little treatise that we discuss here is pre-Arabian and premedieval. It is a product of western learning untinged by any oriental influence, and represents the state of knowledge in Europe at the very end of the prescholastic period.

Medical manuscripts of medieval origin are numerous in the great libraries of Europe, but the overwhelming majority of them date from the scholastic or Arabian period. Remnants of prescholastic medicine are much more scarce and are mainly works which originate from Salerno, that one lamp of ancient science that continued burning in Christian Europe throughout the Dark Ages. There remains, however, a small residue of medieval medical works that are prescholastic and that are neither Arabian nor Salernitan, though often deeply influenced by the writings of Salerno. How small this residue is we will now proceed to show.

St. Isidore of Seville (570-636) and the Venerable Bede (675-735) both made contributions to medical literature which, though slight in themselves, were of importance as influencing their successors. The four centuries which follow the death of Bede are extremely barren of medical works as regards the west of Europe, and we shall therefore be able to review briefly this scanty surviving literature.

First, there is a small Teutonic vernacular literature.⁵ Of this, the most considerable item is the English "Leech Book of Bald," probably written in the first half of the tenth century. Another Anglo-Saxon work of some bulk is a translation, prepared in the first half of the

4. Much has been written on these two industrious translators from the Arabic. A manuscript at the Vatican which throws a flood of light on them and their work is described and printed by Boncompagni "Della vita e delle opere di Gherardo Cremonense and di Gherardo de Sabbionetta." This manuscript has been recently reexamined by K. Sudhoff (Arch. f. Gesch. d. Med., 1914, viii, 73).

5. A fairly complete list of the published Teutonic vernacular medical texts antedating the sixteenth century is given by K. Sudhoff in his "Die gedruckten mittelalterlichen medizinischen Texte in germanischen Sprachen," Arch. f. Gesch. d. Med., Leipzig, 1910, iii, 273. He gives eighty-nine texts in all. Of these not more than thirteen are earlier than 1100, and of the thirteen, all save three or four, and all the longer texts, are English.

eleventh century, of the *Herbarium of Apuleius*, a Latin work which itself dates from six centuries earlier. Both these compositions contain only a list of herbal remedies with the conditions for which they are to be used. Then there is a third Anglo-Saxon document bearing the Greek title *περὶ δισδασκῶν* "of the schools of medicine," but containing only one short paragraph devoted to that subject, and for the rest consisting merely of a list of symptoms with appropriate herbal remedies. This work dates from the twelfth century and has drawn largely on the Salernitan author Petrocillus.⁶ The scant remaining portion of Anglo-Saxon medical literature consists only of scraps of recipes, charms, and glossaries. One such fragment has come down to us from as early as the eighth century.⁷

The general characteristic of this literature is the wide knowledge of herbs which it displays, together with the extreme simplicity of its pharmaceutical processes. There are no anatomical descriptions, there are no physiological explanations, there is no attempt to separate diseases from symptoms. The pathological condition is but named and the remedy follows (as in the *περὶ δισδασκῶν* or in the *Leech Book of Bald*), or the herb is named and the symptom follows (as in the first part of the *Herbarium of Apuleius*).⁸

The other languages of the Teutonic group are even poorer than Anglo-Saxon in the number and character of their early medical texts. Of Old High German all that have survived of a date anterior to the twelfth century are a couple of recipes of the eighth century, while a Latin recipe of the ninth century provides us with a few High German glosses. A third work is the "*Glossae latino-barbaricae de partibus humani corporis*" of Hrabanus Maurus, abbot of Fulda (died 847).⁹ This contains a list of the names of the parts of the body in Latin and gives their supposed derivation in some cases and in others their equivalent in German. A fourth text is a recipe which yields us German plant names interlining the Latin of a later but doubtful date. The remaining Teutonic dialects afford yet scantier relics, and no scrap of

6. The work of Petrocillus is printed in S. de Renzi: *Collectio Salernitana*, Naples, 1852-1856, 5 volumes, iv, 185.

7. Printed by Dietrich and Haupt: *Zeitschrift für deutsches Altertum*, 1887, xiii, 202.

8. The early Anglo-Saxon literature has been in the main printed by O. Cockayne, "*Leechdoms, Wortcunning and Starcraft of Early England*," 3 vols., London, 1864-1866. Much interesting material on early English medicine is contained in a number of other works, among which the more important are J. F. Payne, *English Medicine in Anglo-Saxon Times*, Oxford, 1904; Max Löwenack "*περὶ δισδασκῶν eine Sammlung von Rezepten in englischer Sprache*" in the *Erlanger Beiträge zur englischen Philologie*, Erlangen, 1896, ix.

9. Printed by Melchior Haiminsfeld in his "*Alamannicarum Rerum Scriptores aliquot veteres*," Frankfort-on-the-Main, 1606, ii, 89, and in Migne's *Patrologia Latina*, cxii, column 1575.

medical lore antedating the twelfth century appears to have reached us in any of the Middle German, Low German, or Scandinavian dialects. The Gallic group of languages are in the same case, while the Celtic medical manuscripts are all of a later date than the eleventh century. We may thus say that for practical purposes vernacular medicine in Europe previous to the twelfth century is confined to the Anglo-Saxon texts.

When we turn to the Latin writings that have come down to us from the Dark Age we find ourselves a little better off, but the material is still very scanty. A number of recipes and fragments have doubtless survived and lie scattered through the literature. Passing by these, however, we will consider only the texts proper, commencing with those that emanate from extra-Salernitan sources.

First there is the "commentarium medicinale" of Benedictus Crispus, Archbishop of Milan¹⁰ (died 735). This consists of 241 verses entirely on the uses of herbs; it is based partly on Pliny and Dioscorides, but it is believed to contain also some genuine folk medicine.

The work of Hrabanus Maurus, "De homine et partibus ejus"¹¹ (about 844), can hardly be called medical, but a second Latin medical work of this dark period of European medicine is the "Hortulus" of "Squinting Walafrid" (Walafridus Strabus, 807-849).¹² This writer had studied at that ancient seat of learning St. Gallen, and later with Hrabanus Maurus at Fulda. Subsequently he became Abbot of Reichenau near Constance. Walafrid's "Hortulus" consists of 444 verses divided into stanzas, each stanza dealing with a single plant. Twenty-three herbs are thus described. In some cases the description of the plant itself is good, but the medical part consists only of an enumeration of the symptoms for which the plant is beneficial.

Toward the very end of the dark period come two Latin medical compositions which belong to the earlier part of the twelfth century. One of these is by Odo of Meune (died 1161), Abbot of Beuprai. His work long passed under the name of Macer Floridus, who was thought to be identical with Aemilius Macer, the contemporary of Ovid.¹³ It contains over 2,000 hexameter lines and is concerned entirely with the action of herbs. Borrowing largely from the Regimen

10. The work of Benedetto Crispi has several times been printed in modern times. The most accessible edition is that in Migne's *Patrologia Latina*.

11. Printed in Migne's *Patrologia Latina*, cxi, column 137, as Book 6 of his *De Universo*.

12. The work of Walafridus Strabus was printed twice in the sixteenth century. Among the more valuable modern editions are those of L. Choulant, Leipzig, 1832, and F. A. Reuss, Wurzburg, 1834. The work of Walafrid is reproduced in Migne's *Patrologia Latina*, cxiv, column 1119.

13. There are a large number of editions of Macer Floridus. I have used that of L. Choulant, Leipzig, 1832.

Sanitatis Salerni (about 1100), it is interesting as perhaps the first western medical work written outside Italy which betrays the influence of the Arabian medical system.

Then there is the 'Lapidarius' of Marbod of Anjou, Bishop of Rennes¹⁴ (died 1123). This very popular work describes the supposed action of precious stones and is only partly medical. It exhibits the glamour and fascination with which the Arabians were already regarded, though it has few or none of the characteristics of Arabian medicine.¹⁵

In addition to these, there is a small group of mystical writers of the first half of the twelfth century who sought to give an account of the human body based on certain supposed parallels between its structure and the material cosmos on the one hand and the moral order on the other. The best known of these are Hugh of St. Victor, Bernard Sylvester of Tours and Hildegard of Bingen. The interest of these writers is, however, not directly medical and we shall not consider them here.

Before we leave the non-Salernitan writings of the dark age of medicine, however, we must refer again to Constantine the African, who came to Italy from the east about 1075 and died in 1087. We have dealt with his works in some greater detail elsewhere.¹⁶ He is important for us here as being the first interpreter of Arabian medicine to Europe and as having deeply influenced the school of Salerno. Indeed, Salernitan documents can usually be dated from internal evidence according as they do or do not betray knowledge of the writings of Constantine.

We may now turn to the school of Salerno itself. Its great monument, the Breslau Codex, a twelfth century document containing no less than thirty-five works, was discovered in 1835 and has formed the basis of the most valuable contribution yet made to the history of

14. Marbod's work is printed in Migne, Vol. clxxi, together with an interesting old French version.

15. A valuable document which, while not itself medical, yet throws some light on medical knowledge during the Dark Ages is contained in the Bamberg Codex, LIII, parts of which are printed by K. Sudhoff in *Eine Verteidigung der Heilkunde aus den Zeiten der "Mönchsmedizin,"* Arch. f. Gesch. d. Medizin, Leipzig, 1914, vii, 224. Another glimpse is afforded by the descriptions that have survived of the Hospital at St. Gallan in the ninth and tenth centuries. These are summarized and the references to the literature given in E. T. Withington's *Medical History*, London, 1894, and are reviewed by J. Pagel, *Handbuch der Gesch. der Med.*, Jena, 1902, i, 624.

16. Singer, Charles: *A Legend of Salerno*, Bull. Johns Hopkins Hosp., January, 1917.

medieval medicine.¹⁷ These works and some others, including the great Salernitan cycle of verses known as "Flos Medicinae Scholae Salerni," dedicated to Robert of Normandy and apocryphally ascribed to one John of Milan, all come within our period. In spite, however, of their importance, we must here pass over them hurriedly, dealing with the literature categorically, for even a cursory examination of the Breslau Codex and still more of the Salernitan literature as a whole would extend beyond our limits.

The Salernitan writings have certain common general characteristics. These may be tabulated in comparison or contrast to the Anglo-Saxon medicine, though in estimating the resemblances and contrasts it must be remembered that these literatures have a common ancestor in the Greek and Latin medicine of classical times. The divergence arises, first, from the differing native traditions on which the classical material was grafted, and second, from the relatively greater culture of southern Italy, where some memory of the ancient learning lingered through the Dark Ages.

1. Salerno laid great stress on herbal remedies, implying a very extensive acquaintance with plants. The herbal knowledge of Salerno diffused itself over Europe and most of the modern "herbalism" or folk knowledge of herbs could most probably be traced to a Salernitan source, some elements of which have become embodied in the later Anglo-Saxon medicine.

2. A complicated system of weights and measures and a highly developed method of making up prescriptions were adopted by Salerno. In this respect the Salernitan medicine is very different from the straight-forward English method. The Salernitan *electuaries* may be sharply contrasted with the Anglo-Saxon *simples*.

3. An interest was manifested by Salerno in what we may call theoretical medicine. This displays itself, for instance, in a couple of Salernitan accounts that have come down to us of the anatomy of the pig, an animal selected as being most near in its structure to ourselves. True Salernitan works abound also in physiological speculation, and their authors love to descant on the relationship of the humors and the

17. The documents of Salerno have been printed by Salvatore de Renzi, assisted by S. E. T. Henschel, and C. Daremberg in the "Collectio Salernitana," 5 volumes, Naples, 1852-1859. Some further gleanings were made by Piero Giacosa in his "Magistri Salernitani mundum editi," 1 volume, with atlas, Turin, 1901. A valuable contribution to the relationship of Salernitan to Anglo-Saxon medicine has been made by Max Löweneck (Footnote 8) and by J. L. G. Mowatt, *Alphita in the Anecdota Oxoniensia*, Vol. I, Part 2, Oxford, 1887; G. Stephens' "Extracts in Prose and Verse from an Old English Medical Manuscript in the Royal Library at Stockholm," *Proceedings of the Society of Antiquaries*, 1844, p. 349; and T. J. Pettigrew, "Observations on the Extracts from an Ancient English Medical Manuscript," *Proceedings of the Society of Antiquaries*, 1844, p. 419.

elements and qualities of the various processes and parts of man's body. Pure Anglo-Saxon medicine concerns itself almost exclusively with remedies.

4. An emphasis is placed on diet by Salerno. This is notoriously exhibited by the great "Regimen Sanitatis," that long poem to which many of our own domestic sayings on diet and regimen may be directly traced. Anglo-Saxon medicine lays stress on drugs and pays less attention to diet. Later English medicine, however, borrows dietetic ideas freely from Salerno.

5. A preference is given by Salerno for verse over prose as a medium. This characteristic the Salernitan medicine shares with the surviving Latin medical fragments that have come down to us from the Dark Ages. Anglo-Saxon medicine, however, is mainly in prose, though some quite late specimens are in verse.

6. An absence of the superstitious element of charms and spells characterizes the Salernitan literature, which in this respect follows the saner Greek tradition. Anglo-Saxon medicine, on the other hand, abounds in such follies, some of which are derived from Apuleius and Marcellus Empiricus, though others are perhaps of genuine Teutonic origin.

7. A relative neglect of astrology is apparent in Salernitan writings. The belief in the influence of the stars and especially of the moon and the signs of the zodiac must be sharply distinguished from the beliefs we have classed under heading 6. However ridiculous astrology may appear to us, to the men of the Dark and Middle Ages it appeared as a naturalistic hypothesis, as a means of explaining the workings of the universe without the intervention of supernatural powers. The Salernitan literature does indeed follow the universal contemporary practice in accepting the influence of the stars. The early writings of that school, however, give far less attention to the subject than do the majority of medical works pertaining to the subsequent period, the Middle Ages proper. Anglo-Saxon medicine, on the other hand, abounds in astrological lore.

8. The earlier Salernitan works are marked by the absence of Arabic medical terms. After Constantine, however, Arabian anatomical and other terms, some of which have survived to our own time, become progressively commoner. True Anglo-Saxon medicine never uses Arabian terms.

9. The Salernitan medical literature stands out peculiarly in the literature of the dark period from the fact that it still exhibits a faint and elementary knowledge of the Greek language and the Greek tradition. In this, Salernitan medicine bears some resemblance to Anglo-Saxon medicine, wherein from time to time a Greek word or phrase is unexpectedly encountered.

In most of these respects the twelfth century compendium which we have here to discuss shows its affinities to the early Salernitan literature, from which indeed it contains definite extracts. It exhibits also, however, certain relationships to the Anglo-Saxon literature.

II. THE SCIENTIFIC ENCYCLOPEDIA OF THE TWELFTH CENTURY CONTAINED IN MANUSCRIPT 17, ST. JOHN'S COLLEGE, OXFORD

This manuscript is of folio size, the pages measuring 13 by 10½ inches. It consists of 177 parchment leaves containing a large number of diagrams in colors and a few pen-and-ink drawings. There are no miniatures or illuminations in the proper sense of the words. The text of the whole work, when it is not from Bede or other known writer, is in Latin of a most barbarous type. The entire volume is in the same handwriting and can be dated by certain of its contents. Thus, on folio 3 verso, we read.

Ab adam usque ad diluuium sunt anni ii.ccxlīi
A diluuiio usque ad abraham. dccccxlii
Ab abraham usque ad natiuitatem xpi iixv
A natiuitate xpi usque ad presens tempus i.c.x

From Adam to the Flood are 2,242 years
From the Flood to Abraham 942
From Abraham to the birth of Christ 2,015
From the birth of Christ to the present time 1110.¹⁸

Further evidence of date is yielded by another part of the manuscript (folio 29 recto), where mention is made of the Council of Gloucester in 1085, of the ordination of one Gunterius as Bishop of Lincoln in 1086 and of the death of King William Rufus in 1100. There is also a story (folio 29 verso) of how in the year 1111 two friars of Winchester conveyed the relics of St. Athelwold,¹⁹ consisting as we are told of his backbone, "spinedorsi," to Thorney Abbey. These are told as current events; and there can be no doubt that this manuscript was written in England in the early years of the twelfth century, and probably between the years 1110 and 1112.

The volume contains about sixty items, of which we need only discuss a few of the more important. The various items are designed to include all the knowledge, other than theology, accessible at the time. It is essentially a *scientific* encyclopedia, and is perhaps the earliest

18. This table is a reminiscence of the *aetates seculi* of Bede in his *De temporum ratione*.

19. Perhaps Athelwold the younger, who was Bishop of Winchester 1006-1015. In the twelfth century the monks of Abingdon professed to have some of his bones. He is said to have written a treatise on the circle, a manuscript of which is now in the Bodleian—manuscript Digby 83, folio 24.

Corp hōis diuidit̃ in .iiii. partes. caput. pect̃. uen-
tre. atq; uesica. q̃a uer caput nocet. et̃as tona. au-
tū uenari. hēms uesice. Nāra p̃cipue hominū.
pecudū. Aliūq; calido. frigido. siccō. et̃ humido ē-
t̃at̃. Er̃g̃ enī cānēs uiscera uī susp̃ant̃. calidū
ēat̃ dīd de q̃ uiuim̃. u de q̃ uitā sentim̃. siccā
sē ossa q̃ uires faciunt ad sustēcandū uitā
nre laborē. p̃ uiscera uenē cur̃. q̃ sanguis n-
gunt̃. Sanguis aīc uitā sustinet. ipsi aū der-
uicē. Ossa. neruis munita. uicē corporis p̃i-
Sanguis cū habundat ualitudinē infert. et̃ ex
ca nascit̃ samet̃ q̃ in uulnerib; secat̃ uidēti.
Nascit̃ etiā bilis acida l̃ amara. que māt̃ dī mor-
box. Bilis enī cū fuerit. ēcit̃ calorē. Pūti-
ta. p̃friccione q̃ fac̃ dolorē intestina. Oris
enī inflatio. q̃ corp̃ extendit̃ ut rūpi uidēat̃.
Sanguis aū a nimio cibo. nimiaq; potatione in-
cipit̃ habundare. et̃ a cruditate corrūpit̃.
Q̃ cū euagat̃ exē cursū nat̃alē. infert̃ aliq̃ cor-
poris uicia. et̃ enī in q̃cūq; parte corporis in-
cubuerit̃ corrūpit̃ fatigat. et̃ lechit̃ corp̃.
Corrupt̃ sanguis animū uiciat. et̃ inde os hōis
incendit̃. incipit̃q; fetere. Nā cū ē integer
sanguis ēt̃at̃ animū sine labore. et̃ corp̃ ēfir-
mat. ut possit̃ frig̃. calorēq; fortī sustinere.
Nā cū habundat. et̃ calor animū. sanguisq; ē-

Fig. 1.—MS St. Johns College, Oxford, 17 Folio 175 verso col. a. A passage on the Principles of Pathology, to illustrate the character of the script.

modern work of its kind that has come to light. It is of value as giving us a glimpse of the range of physical knowledge in England in the first decade of the twelfth century.

The medical portion covers the first two and the last three folios. These show signs of having been bound in after the rest of the volume had been made up. The folios in question are, however, in the same handwriting as the rest of the volume, and do not form a mere *fly-leaf pharmacopeia*, such as is not infrequently encountered in old manuscripts.

Among the more interesting items in the volume are the following, which give a general idea of its contents:

On lucky and unlucky days according to the influence of the moon (fo. 3 v.).

A runic alphabet (fo. 5 v.).

A map of the world (fo. 6 r.).

A table of consanguinity (fo. 6 r.).

A classification of knowledge (fo. 7 v.).

A diagram or summary of physical knowledge from one Brihtferthus Ramesiensis (fo. 7 v.).

A number of astronomical tables and calendars scattered through the volume.

Argumentum antiquorum de luna and de mensibus of Bede (fo. 36 r.).

On the positions of the seven planets (fo. 37 v.).

On the art of arithmetic from Boethius (fo. 50 r.).

De natura rerum of Bede (fo. 62 v.). This is a very good text, but wants the first fifteen chapters which occupied two folios that have been cut out.

Jerome on the 15 sign of the 15 days preceding the day of judgment (fo. 159 v.).

A list of etymologies (fo. 159 v.).

Rules of grammar (fo. 168 v.).

Rules of prosody (fo. 169 r.).

A brief discussion of the knowledge involved in some of these various items will enable us the better to estimate and place the medical compendium itself.

There can be no doubt that the writer was Saxon and not Norman. Not only does he show great interest in the national hero Bede, but he occasionally quotes Saxon words, using the Early English script. Thus, in the course of a calendar we read concerning the month of May (fo. 18 recto) "*anglica uero lingue iste mensis thrymilce uocatur.*"²⁰

20. Compare Bede: *De temporum ratione*, Chapter XV, *De mensibus Anglorum*.

A more unexpected feature of the manuscript is that it betrays a rudimentary or rather a vestigial acquaintance with Greek. There are several Greek alphabets scattered through the volume, and in addition the writer shows the same fantastic interest in derivation from the Greek as was exhibited by Isidore of Seville. Thus he tells us that the name of the month April is derived from Aphrodite: "Aprilis per uenere dominatur quasi afrodis grece uenus dicitur."

Again, some of the medical terms seem to reflect a contact—distant it is true—with Greek writings such as is rarely encountered in work



Fig. 2.—From the same MS. The circle of Petosiris showing the Greek script by the same hand.

of this date. Thus, in the section on bloodletting we read: "Inciditur autem de flebotomo optimo *rectam percussuram catatixin* habet hec est in iussum primere flebotomum rectum & sursum leuare. Quod si male incisa fuerit collectionem in altum facit & uulnera insaniosa facit insaniaque plurima & spissa nutrit uulnera & deducit ad omnem peruiciem." The passage recalls a phrase in the Galenic writings:

Τὸ δὲ κατ'ἔξιν ὅτι κατ'εὐθὺ λέγει, πᾶσιν ὡμολόγηται σαφῶς αὐτοῦ κεχρημένου πολλάκις ἐπὶ τοῦδε τοῦ σημαιομένου τῇ κατ'ἔξιν φωνῇ. τὰ δ' ἀνάπαλιν αἰμορραγούντα μὴδὲν ὠφελεῖν ἢ καὶ βλάπτειν ἐνίοτε τῷ καταλῦσαι τὴν δύναμιν ἀνευ τοῦ τὸ πάθος κουφίσαι.²¹

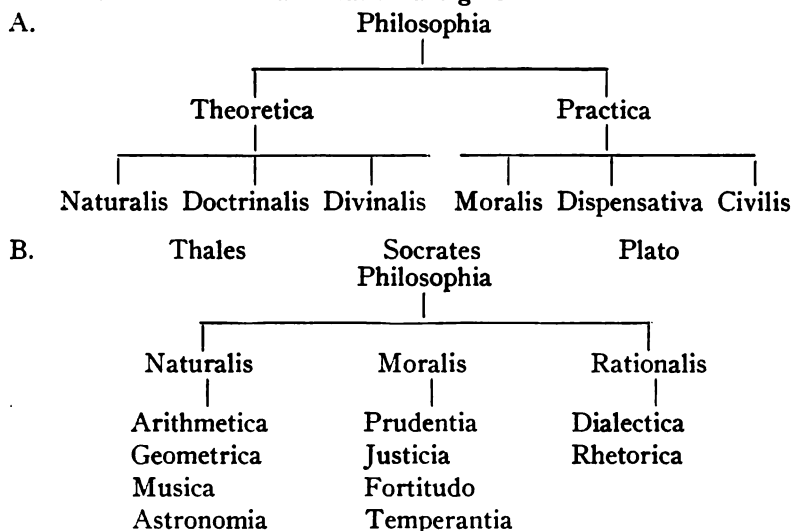
Our author's *catatixin* is clearly the κατ'ἔξιν of Galen that *recta percussura* the neglect of which leads to such grave results.

21. Galen: De curandi ratione per venaesectione, Chapter XV, Kuhn's edition, xi, 295 and 296.

Other terms reminiscent of Greek medicine are *anastomo*, *plagiotimo*, *anacarsis*, *malanma* (*melaena*?), *dissentericus*, *emotoicus*. A few words of this type are scattered through the Salernitan writings, from which our author probably borrowed them. The most used term of Greek origin, however, is the word *cephalica*, descriptive of the vein in the arm from which blood is to be let for diseases of the head. This term is one of the most persistent in the medical vocabulary and comes to us from Galen, having been used in every subsequent age.

Occasionally our author himself explains a Greek derivation: "Eliotropium id est intuba a grecis siue solsequia. uel sponsa solis." A few phrases in the manuscript are actually in the Greek script, as, for instance, the legends in the circle of Petosiris (Fig. 2). This well-known and widely spread diagram is an absurd device that was used to decide a sick man's chances of life or death.²² It probably came into Europe with that bastard offspring of Greek and oriental thought known as the Hermetic Writings; but at any rate it was very popular in the Dark Ages, and a similar use of a few Greek words is to be found in several contemporary Anglo-Saxon manuscripts.²³

Turning to the subject-matter of our encyclopedia, we find that among the earliest of the articles is a classification of knowledge, or *philosophia*, as our author calls it. Attempts of this sort are always instructive as betraying their author's range of ideas (Fig. 3). In this case two methods of classification are given:



22. The application of this device is explained for English readers in Hugo Magnus' *Aberglauben in Medizin* . . . translated as "Superstition in medicine," by J. L. Salinger, New York, 1905.

23. The circle of Petosiris with the legends written in Greek is encountered, for example, in two Anglo-Saxon eleventh century manuscripts in the Cotton Collection at the British Museum, namely, Tiberius A iii fol. 34 v. to 35 r. and Caligula A xv fol. 121 v. to 122 r.

something more than the key, for he believed that a part of the plan itself had been specially revealed to his forbears. Therefore the investigation of the remainder on an analogical basis should yield results similar to the part already known. If this were not the case, the fault might lie in his application of the principle, but not in the principle itself.

The effect of this view in the strictly theological field is manifest and is well known. But turning to *philosophia naturalis* proper, we will illustrate the use of the method by one particular instance. The medieval scientist knew from the ancients that there were four elements and four humors. What more reasonable than to suppose that there were four principal organs or parts of the body to correspond to them? There were four seasons of the year — must there not then be four ages of man? Again, the twelve signs of the zodiac were known from of old to influence the parts of man's body, and the twelve signs arranged themselves obviously into four groups in relation to the four points of the compass so that even geography was brought under the scheme.

Thus developed a whole mass of belief on the subject of what we will call *the physical and physiological fours*. This lore of the fours is a characteristic product of medieval scientific thought, and is but one instance of the tendency to an excessive use of analogy. Many examples of this method occur throughout our encyclopedia, and the subject is beautifully illustrated and summarized with its bearing on medicine in the accompanying diagram (Fig. 4), which is described in the text thus: "Hanc figuram edidit bryhtferth monachus ramenensis cenobii de concordia mensium atque elementorum." The reader can easily unravel for himself the concord of the months and of the elements as worked out by this monk Brihtferth. The same relationship is expressed more simply in Figure 5. This latter diagram is encountered in manuscripts of the ninth century and earlier, and was popularized by Isidore of Seville, and something like it may be found in certain very early manuscripts of Macrobius.

Turning now to the teaching of our manuscript on the actual structure of the universe, we find a geocentric system, the earth being surrounded by the seven spheres of the seven planets, each planet moving independently in its own sphere. The general conceptions both of astronomy and geography are here derived either from Bede or from Macrobius, from whom a considerable passage is quoted.²⁴ Macrobius was one of the very few pagan writers whose works were accessible in

24. A quotation from Macrobius which occurs on folio 39 verso is from the "Commentariorum in Somnium Scipionis" and is from Book 1, chapter 22, pp. 11 to 13, Teubner's Edition (by F. Eyssenhardt), Leipzig, 1868, p. 569.

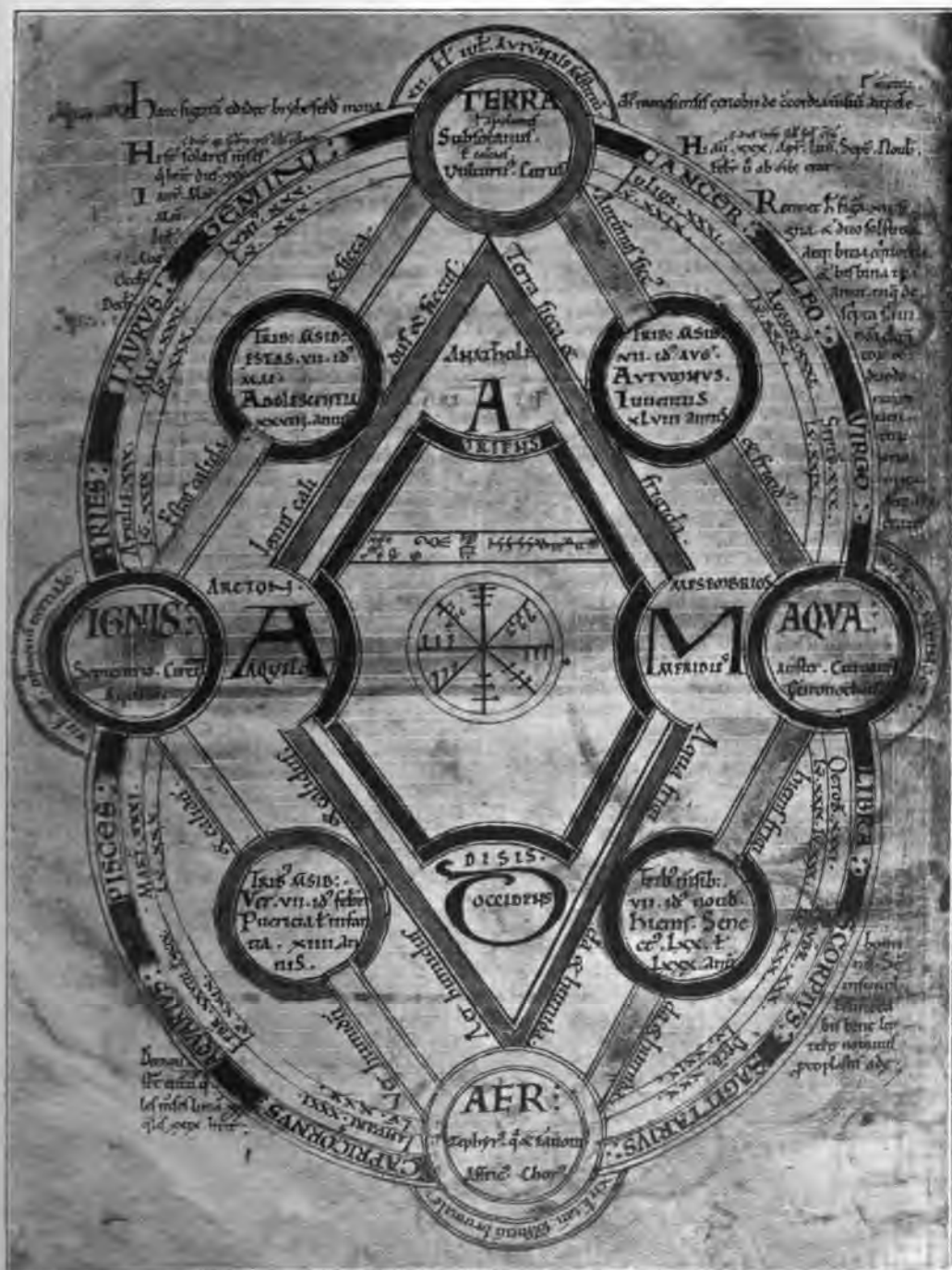


Fig. 4.—From the same MS. A "Concordance" of the physical and physiological fours, composed by the Saxon monk Bryhtferth of Ramsey in the eleventh century on the basis of information derived from the writings of the venerable Bede.

the Dark Age, and we find him extensively used as early as the ninth century by John Scotus Eriugena (810-875).

The earth itself, following the majority of medieval writers, our author regards as a sphere. He emphasizes the obliquity of the ecliptic. Of the "five circles of the earth" itself he tells us that "the Greek philosophers call these parallels, that is, zones, and thus they divide the orb of the earth. . . . Of these two, the Septentrionalis

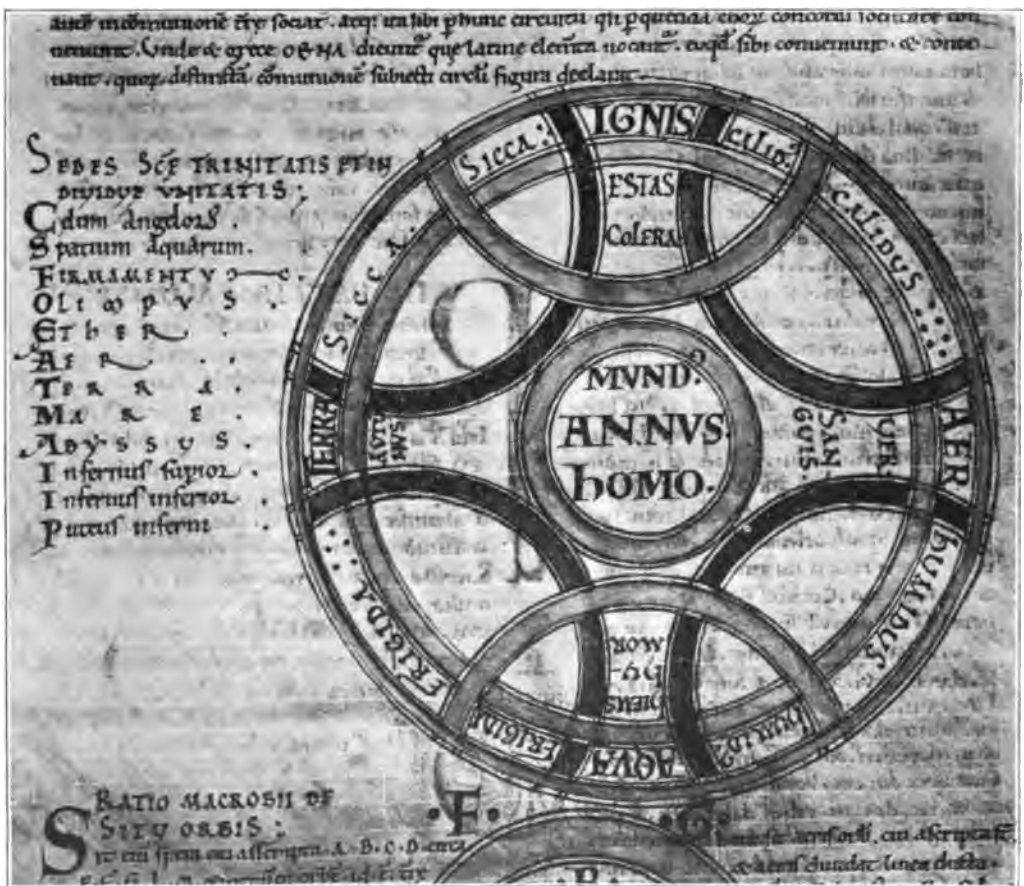


Fig. 5—From the same MS. A simpler "Concordance" of the *physical and physiological fours* of a type commonly encountered in early MSS.

and Australis are uninhabitable because of cold. Two are tempered between heat and cold and therefore are habitable and these are the Solstitialis and the Brumalis. Now we are said to be in one of these and the antipodes in the other, and [between] them there is the equinoctial zone burnt by the great heat and therefore uninhabitable." Our author endeavors to present these facts to the reader by means of a

diagram (Fig. 6),²⁵ which is confusedly represented in something of the nature of perspective.

Before we turn to the purely medical section of our manuscript, we may refer to the map of the habitable part of the earth's surface (Fig. 7). This is represented as circular and thus is not in keeping with its description elsewhere as a zone. Inconsistencies such as this are not infrequent in the science, medical and other, of the Dark and early Middle Ages. With the advent of the true scholastic spirit, especially in the thirteenth century, all science became leveled up and

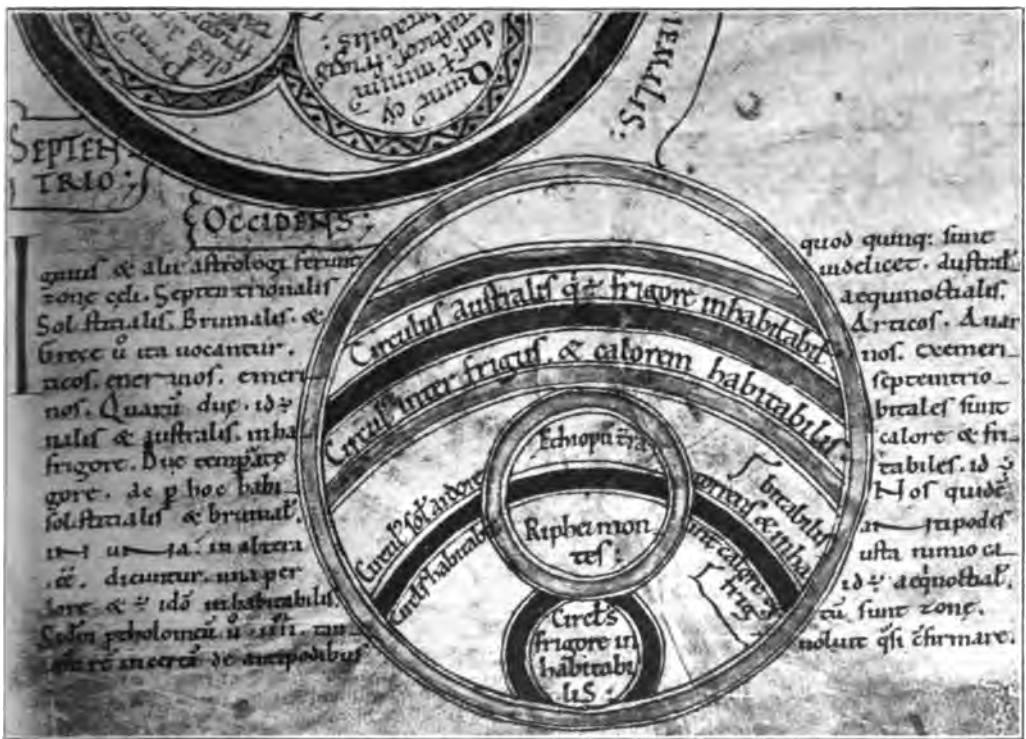


Fig. 6.—From the same MS. A diagram of the five zones or circles of the earth represented in a crude form of perspective.

standardized to the supposed teaching of Aristotle. At the time from which our manuscript dates, however, the amount of freedom was much greater.

The map presents many points of interest on which we may not dwell. Britannia, Hibernia and Thule are represented beyond the rest of the habitable world far away to the left or north, the east being at the top of the map as is usual in charts of this date. Jerusalem is

25. From folio 40 recto.

placed at the very center of the habitable earth, and Noah's Ark still finds a resting place between Babylon and the thirty-three Gentes of Armenia, while Constantinople and Athens are but a cross-channel trip from England.

III. TEXT OF THE MEDICAL COMPENDIUM, BEING A SECTION OF THE ENCYCLOPEDIA

The medical compendium divides itself naturally according to subject into a number of chapters. These are indicated in the manuscript

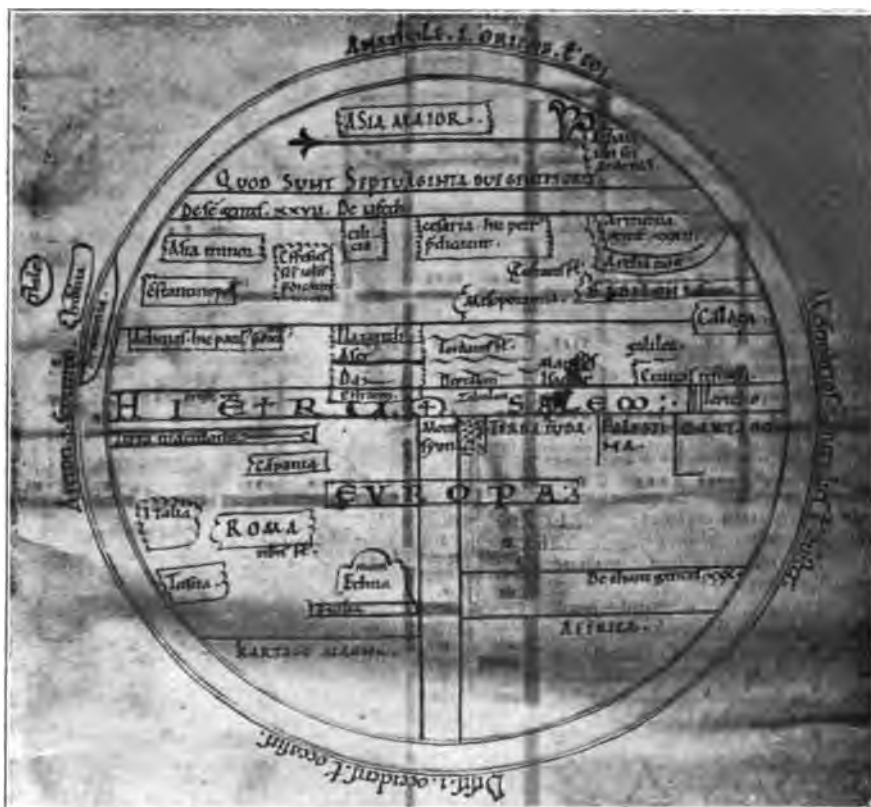


Fig. 7.—From the same MS. A map or diagram of the inhabited portion of the earth's surface. This map is of the well-recognized OT type. Jerusalem is at the center and England (Britannia), Ireland (Hibernia) and Scotland (Thule) are almost out of the picture. The east is at the top and the north at the left.

by new paragraphs. There are no headings except in the case of the section on bloodletting. For the reader's convenience we have supplied headings to all the sections and have broken up the sections into paragraphs. Folio 2 has been so bound that a number of the words on its

inner margin are now illegible. In some instances we have been able to fill in the hiatus, and in a few cases we have rectified the text itself. All such corrections we indicate by enclosure within square brackets.

The subject-matter of the compendium may be divided into the following chapters.

1. On the constitution of the body from the four humors.
2. On the regimen of the four temperaments.
3. On bloodletting.
4. On the prognostics of life or death.
5. A glossary of herbs.
6. A table of weights and measures.
7. Recipes for electuaries.
8. On the principles of pathology.
9. Panaceas.
10. Alphabetical list of remedies with the diseases for which they are appropriate.
11. List of diseases with their appropriate remedies.

1. ON THE CONSTITUTION OF THE BODY FROM THE FOUR HUMORS

Folio 1 verso,
column a

Hi quattuor humores dominantur in suis locis. Sanguis dominatur in dextro latere: in epate quod iecur uocamus. aliter in corde. Colera rubea in eodem latere ubi uestica plena est felle hoc est in dextro: [Colera] nigra in sinistro quo sunt [s]plene. Fleuma autem in capite scilicet una pars. altera in uestica.

Sanguis enim feruens humidus & dulcis. Colera rubea: amara. uiridis. [colera] nigra: acid. & frigida. Fleuma: frigida. salsa & humida.

Hec omnia igitur essent suis temporibus. Sanguis uere. Colera rubea: estate. Colera nigra: autum[n]o. Fleuma: hieme.

Hi uero humores habent respiraciones per singulas partes corporis. Sanguis per nares. Colera rubea. per aures. Colera nigra: per oculos. Fleuma: per os.

Quattuor hi humores. mores tales faciunt. Sanguis facit hominem bone uoluntatis. simplicem. moderatum. somno plenum & crassum. Colera rubea [facit hominem imperterritum. an iustum. macilentum. benemanducantem et cito digerentem. Colera nigra].²⁶ facit iracundum auarum. tumidum [for cupidum?] tristem. inuidiosum. sepe habentem inpedibus cicatricem. Fleuma. facit compositum corpore. uigilantem. in se intra cogitantem. canes [probably for canities] cito producentem.

Folio 1 verso,
column a

Corpus. iiij. habet in se qualitates. & iiij. rebus consistit. ossibus. neruis. uenis. carne. Continet in se frigidum. calidum. humidum. & siccum. Et enim. iiij. habet diuersitates.

26. We have inserted this passage from a text attributed to Giovanni Monaco and printed by S. de Renzi: *Collectio Salernitana*, Naples, 1852-1856, 5 volumes, ii, 411. The addition is necessary to complete the sense.

esurit. sitit. concupiscit. soporatur. & iiij. sunt usus nature. manducare. bibere. generare. dormire.

2. ON THE REGIMEN OF THE FOUR TEMPERAMENTS

Itaque iubemus eos quibus colera [rubea] dominatur uerno tempore flebotomare. & autumnno corpus purgare. Nulla enim res melius est quam purgatorius bonus & optimus. Talibus purgari expedit. Dagridii silis, iij. turis masculi silis. ij. aloene petrosilis. iij. euforbii silis. ij. Hec omnia tritis & cum aqua calida dabis ieiuno bibere hora matutina propter humores noxios deponendos. Fit hec de albis rubeisque coloribus.

Nigra uero [colera] ex quibus melancolia nascuntur que uarietatem faciunt in corpore. uulnera intrinsecus nutriunt. & indigestiones faciunt. His nulla res melior est quam ut abstineant. & hec talia comedant suis temporibus. Carnes berbecinas. de sale. Iubemus non comedere caprinas. non leporinas. non porcinas. quia melancoliam nutriunt. insuper porcina caro uenenum melancolicis est. & stomachum graue facit. Bouinam carnem expedit sumere. Purgatur melancolicis. Dagridii silis. ix. agarici silis. ix. cassie & fistule silis. vi. reopontici silis. iiij. Hec omnia tritis & cum aqua calida ut supra.

Sanguis est calidus. humidus. & dulcis. Fleuma: salsa. acida. & sicca. Sicca maligna humoribus. Inter humores & sanguinem. xii. libre sunt in corpore hominis. medietas sanguinis & medietas humoris. Si sanguis superfluus humori fuerit elephantiosum. Porro quando hoc sentit inequali corpori debes succurrere. At si humor supererit sanguini ydropicum facit. Oportet igitur ut adhibeat purgatorium corpori. aut flebotomum. ideo ut inequalitas corporis compositione salubritatis [restitu]at quod si enim fecerit languoribus grauissimis laborabit. . .

Oportet medicum medicinam corpore adhibere . . . medica . . . Nam idus caniculares dies quos [for id est canicularis dies quo] non iubemus [ullam man]sionem neque curam corpori adhibere. nisi infirmita[tes] aduenere. in initium febricitanti uel pletoricis [iub]emus ut medicus omnem curam flebotomie. uel eu[acuacio]nem que explorauit a magistro suo faciat ceteras . . . res presumat. quia dies sunt caniculares.

Porro a pri[mas idus Iulii]. usque in idus augusti que sunt dies. xxx[quando] subsolanus uentus. in uulturnus dominatur. Addi . . . dies que faciunt in unum dies. xlix. A quinquages[imo] . . . omnem curam corporis expedite medicum curare . . . medicorum fuere. qui non aspexere. xix. dies neque parti . . . neque per ingenium morti haud potuere resistere. Ab . . . aut septembri usque primo kalendarum decembri medicus cautelam habere debet.

Folio 1 verso,
column b

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3. ON BLOODLETTING^m

Folio 1 verso,
column b

[B] De Flebotomia. Si necessitas fuerit omni tempore adhiben[dum] est flebotomus. tamen precipue ab viii. kalendas aprilis in kalendis iulii. Tunc est utilitas detrahendi sanguinem quod tunc sa[nguis] augmentum habet. Sed postea obseruationes sunt temporum & q[uali]tates. cursumque lune obseruanda. Hoc est .v.[x. xv. xx]. xxv. & xxx. In his non oportet flebotomum in[p]onere quod in his diebus quos medici quinnones uocant. haud fieri [flebotomari] oportet. & quia multi medicorum affirmant quod [infinitus] numerus ob negligentiam non obseruantium qualitat[is] [temporum] & cursus lune mortui sunt.

[B] Nam tamen super omnia obseruandum est ut a. xv. kalendas augusti usque. Nonas. septembris quos caniculares dies. pro stella que canicula uocatur dicti. neque potionem neque flebotomum debet aliquis habere in . . . quia hi humores mixtis. Solum si ictus peruenerat [quod] non oportet nisi ut aperiantur uene & uasticas iniquitas [quidem] sanguinis euaporetus esset ut nullomodo hic facere oportet.

[B] Potio uero autumno tempore ab. viii. kalendas octobris usque in. viii. kalendas decembris utilis est. & quod per hiemen & per estatem in fleuma & coleram [corpus] contraxit. In autumno enim debemus adhibere purgatorium fleuma. & nigra colera pessima scilicet quod nos melancolic[am ap]pellamus. Eo tempore uetusta fleuma. & rubea. & nigra. eo [in]super hieme crescit. utatur quod oportet. uel de medicis . . . aut de obseruantia ciborum abstin[eat]. de colera [nigra] curus esse potest usque in alium autunnum.

Quantas uires prostet flebotomia. edicamus. Sanitatem continet in se. sincerat mitem. prouidet memoriam, purgat uesicam. cerebrum exuocat. calefacit medullam. abditum aperit. lacrimas stringit. fastidium tollit. stomachum propiciat. dignitatem inuitat leuem. uocem producit. sensum construit. uenerem cohercet. somnum fugat. anxietatem decrescit. primum sanguinem nutrit. extraneum abicit. longiorem uitam administrat. bonam perseuerantiam facit. omnes incautissimas collecciones remediat. acutas febres ac reumaticas passiones. pestiferasque ualitudines pellit.

Uerum conuenit flebotomare illum qui laborat in acutis passionibus propter lesionem capitis uel infusiones oculorum de cefalica uena. Nam ipsa habet principatum in capite.

[B] Quid est flebotomia: Vene recta incisio. sanguinis emissio. Quibus de locis flebotomari debet: De. xx. & tribus. Videlicet de arteriis. ij. in occipiti quos propter querelam capitis incidimus usque ad ossum [sic!] mensura iij digitorum ab aure: de angelogiis. ij. in ambobus timporibus propter effusionem oculorum. De sullingua. ij. propter reuma gengiuarum uel uitia oris & dentium. Medio de fronte. i. uel propter dolorem capitis uel alienationem frenesis. De naribus. j. propter grauitatem capitis. De

Folio 2 recto,
column a

27. The paragraphs marked [B] are taken from Bede's De Phlebotomia.

collo. ij. propter abundantiam humorum in capite. uel in oculis aut gengiuis. De manibus. iiij. duas secas digitum pollicem propter inflationem pulmonis. & alias. jj. secas digitum minimum. propter inflationem splenum. & dolorem dentium. Si dentes dextri doluerint in sinistra manu. & si dentes sinistri doluerint in dextra manu in minimo digito in medio iuncture trium. De lacrimis. ij. secas nares dextra le[ui]a? que propter accessiones humorum in oculis de sub talo pedum. propter algorem ipsius pedis uel nefreneticos. aut sciaticos. Sic multe cuius menstrua subtraxerit. uel non concipit. Super digitos pedum. jj. propter indignationem testium. In brachio incidimus uenas. iiij. cefalicam. mesaon & epaticam. Cefalica & epatica. anacarsi utimur ad ambas id est a latere in foris flebotomamus. raptim meson catatixim. i. iusso primere flebotomum rectum & sursum leuare.

Quibus locis ponenda. quando flebotomamus: Cefalica uena est que habet a capite principatum & ponitur super munusculum [*for muscolum*] inciditur autem de flebotomio anastomo uel plagiotimo feritur anacarsis anastamus. a fuso incidens flebotomamus in latus. aut incurruum hic habens acumen. Quod si uena ipsa male inciditur. autem musculus qui sub uena est percutiatur subitaneo [*facit*] tumorem & per negligenciam ipse neruus soluitur uel frigidat. mortemque adducit. Mesa uena hec est mediana que a pulmonibus habet principatum ponitur in medio brachio super altitudinem. Ponitur autem uacua inter duos neruos. Inciditur autem de flebotomo optimo rectam percussuram catatixin. habet hec est in iussum primere flebotomum rectum. & sursum leuare. Quod si male incisa fuerit collectionem in altum facit & uulnera insaniosa facit. insanisque plurima & spissa nutrit uulnera & deducit ad omnem peruiciem. Epatica uena est defecatii que a[b e]pate habet principatum. pontique in extremam partem brachii. super neruum cui nomen euenit catatixin. seu plagiotimum uel anastamum. Quod si uena ipsa male incidatur. aut neruus ipse percutiatur humor exiens ut glanlosa [*gloss in later hand, glandola*]. lutosa. carniū aut humarum melitum facit & iam neruorum uel digitorum manus contractionum. Quibus per causis flebotomi utimur. cefalicam uenam incidimus: propter capitis causas & suffusiones oculorum. uel propter impetum atque magnum tumorem accidorum Mesam uenam incidimus propter causas pulmonum. id est lismum & asmatum apoferisis plurimum facientes. Epaticam uero incidimus propter epatis dolorem uel stomachi uel pleoriticos. Faciamus igitur rationem secundum causam que proficiat scriptura nostra medicine. uel quod sit mensura flebotomi uel quod prodest.

Dicimus secundum uires. secundum tempus. secundum emutationem colere. secundum lepotismiam imponderis(?) uel si pulsantur dolorem ponderis. Nam si pulsatur leue pondus aut dolor uel uomitum. aut ruptum ipse sanguis appendebit usque ad libre. ij. aut iiij. secundum etatem

Folio 2 recto,
column b

puerilem. uel senilem. Senibus minus demimus iuuenibus paulo amplius secundum uires. Igitur si tardauere in egritudinem ueniet. aux ex nimia uentris solutione desicamus erit. aut cibum non accipiet. uel nimia febrem capiet propter nimia calorem. uel frigus oportet uerno tempore. flebotomium adhibere. quia equalis est aer tamen non conuenientibus in locis. Secundum emutationem colere. Si sanguis in principio exiere niger. usque ad rubicundum deme. Quod si spissum uel crassum. ad tenuitatem aquosum usque ad crassitudinem. Secundum uel epocissima hoc est usque ad malefactionem & debilitationem stomachi. facit hoc esse propter cautelam que haud scimus agere. Nam emissio sanguinis infrigidat. Inde mala surgunt. ex fleuma. uel colera conclusa in stomacho. non habent exitum suum. uel ex cruditate ciborum uel potuum. sit hec debilitatio stomachi. plurima emissio sanguinis. Quam si sanguis proprius tollitur. ledet. Alienus si tollatur. iuuat. Quomodo subuenimus in leptismia: Si hiemis tempore fuerit calida aqua faciem fouemus uel plantas. Si estate frigida aqua faciem & plantas fouemus. uel uomitum prouocamus & naribus odora opponimus optimum. pulegium. mirtam. sisimbrium. aceto perfusum lateri circumdamus. Quomodo adhibebimus diligentiam flebotomie: Cephalica uena per incisionem si intumuerit. oleo & aqua fomentabimus. Si hieme calida. Estate. frigida. & emplastrum diaquilon imponimus.

Folio 2 verso,
column a

Quod si mediana intumuerit. bete folia tritet. panemque infusum in rosatio cataplasmamus. Quod si epatica. fouebimus ex calida ubi caxerimus alteum. & emplastrum rubeum. quod accipit mellilotum. senopiditem. colophoniam. cera. & oleo myrtino. Sane flebotomiam cum incisionibus atque cautela operare. debemus quam si aliqua uena per incisa fuerit. non conglutinatur neque sarcinatur. Inde cum cautela fieri oportet.

4. ON THE PROGNOSTICATION OF LIFE AND DEATH

Folio 2 verso,
column a

Prognostica uera e libro galieni. Mortiferum signum est. cum in corpore humano frons riut [*for rubet?*]. supercilia declinantur. oculus sinister minuitur. nasi summitas albescit. mentum cadit. pulsus autem currit. pedes frigescunt. uenter defugit:

Iuuenem uigilantem. & senem dormientem. si uideris. hec sunt mortifera signa.

Prognostica ad omnem egritudinem. ut intelligas si uiuere habet homo aut mori. Si testiculi infrigidauerint. & contraxerit natura. uel testiculi ambo absconsi fuerint: signum est mortis.

Ad malum malannum [*for malum anum?*]. Accipe dol-sam radicis da ei bibere in aqua benedicta. Si ei anus indoluerit: morituri sunt. Si non. uiuere.

Ut scias si possit uiuere infirmus. Fermento manus eius illimas. postea da cani manducare. Si manducauerit. uiuet. Si non. morietur:

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5. A GLOSSARY OF HERBS

Nomina herbarum

Folio 2 verso,
column a

Sarminum id est cerfolium.
Lupopectina id est cardinis
magnus.
Blandona id est mole-
donum.
Ypiricum id est trisoa-
lanum.
Subtussella id est petro-
sella.
Agaonem id est cornudella.
Polipodium.
Caliadam.
Opanicum id est ius de
panaco.
Litargiriam id est spum a
argenti.
Ratilia id est tornella.
Masticem id est album in-
censum.
Iusquianum id est canicu-
laris.
Felterre.
Arnegalica id est conferia.
Scolastica id est reomacina.
Stitidata id est ambrosia.
Basilica id est troforata.
Radix ortalana id est ra-
phanum.
Papaver id est pouncel.
Sappa id est longus sauus.
Anagalon id est consolida
maior.
Monoglonos.
Irnis id est gladio uel orta-
lanus.
Tragantum id est mater
herbarum.
Avellana id est nux maior.
Panactum uel regium id est
radix liuestici.
Cimion uel codion id est
cicuta.
Ermendactila id est alnus
agrestis.
Ylion dolor intestinorum.

Glesides id est pionia.
Pergomon id est ruta.
Puleius minor.
Serpillum.
Origanum id est puleius
maior.
Pentaflon id est quinque
folium.
Meliolata.
Calamine uel calamonis id
est nepta.
Basamica id est sinsin-
brium.
Magisca id est musica
minor.
Alosantum id est boletus
maior.
Scolopendria id est splen
uel cerui lingua.
Arcantilla id est apiata.
Ebreilifan id est frisgon.
Glicanum id est puleius
ortensis.
Artemisia id est mater her-
barum.
Ditamen id est salgemma.
Dunima id est tanaceta.
Bariona id est iouis barba.
Tuuus id est terius filcis
(?).
Asarum id est radix uulga-
gum.
Presterion id est berbina.
Timbra id est satureia.
Gamitruis id est gaman-
dreia.
Politritum id est capilli
ueneris.
Oximelle id est acetum
cum melle.
Blandona.
Vapum.
Cepa.
Plantago.
Aglosa.

6. A TABLE OF WEIGHTS AND MEASURES

Folio 2 verso,
column b

Calculus est ciceris grana. v. & est iiij. pars oboli.
Duo oboli faciunt scripulum.
Tres scripuli dragmam complent.

Dragma & scripulus & obolus. quadrantem faciunt.
Duo quadrantes. stateram faciunt.
Due statere unciam reddunt.
Uncie. xii. libram efficiunt.
Libre. lii. talentum.

De liquidis

Coclear habet dimidiam dragman.
Scripulus & obolus coclearia. iiij. condam faciunt.
Conde iiij. ciatum reddunt.
Cyati. ix. eminam faciunt uel mine due. & semis complent.
Cyatus dragmas. x. sextas medicinales: uncias. x. habet.
Siliqua sexta pars denarii scripulus. hoc est denarius.
Obolus habet siliquas. iii.
Dragma habet denarios. iiij.
Didragma sunt. ij. dragme.
Coclear pensat denarius. i. & semis.
Ciatus pensat Dragma. x.
Cotila habet ciatos. vi.
Emina (habet) libram. i.
Sestarius de uino aut de aqua pensat obolos. ij.
Sestarius olei pensat obolum. i. & semis. & [for ad] obolos.
ij.
Sestarius mellis pensat obolos. ij. & semis.
Modius dietus eo. quantum sit suo modo perfectus. Est
autem libre. xl. iiiij. id est sextariorum. xxii.
Modus unus & semis urnam faciunt.
Urne. ij. amphoram complent.
Urne. iiij. id est artabam.
Modii. xij. gomor reddunt.
Gomor. ij. chorum faciunt.
Siliqua habent iiij. grana ordei.
Obolus habet siliquas iiij.
Olcha habet obolum. i. & semis.
Scripulus. i. habet obolos. ij.
Dragma habet scripulos. iiij.
Uncia habet dragmas. viij. & scrupulos xxiiij.
Calculi. iiiij. habent. siliquas. iiiij. dum habent scripulos. ii.
& semis.
Criseus id est aureus habet scripulos. iiiij.
Libra habet obolos. xii.
Semis libre habet uncias. vi.
Ciatus habet dragma. x.
Cotila in siccis habet obolos. vi. & semis. In humidis
obolos. v.
Sestarius in siccis. habet obolos. xv. in humidis uero obolos.
xviii.

7. RECIPES FOR ELECTUARIES

Folio 2 verso, column b *Electuarium diacalamantis. quid iuuat ad omenem frigus.
& ad uocem raucam*

℞ calamantis maiorem & minorem. ysopo. puleio. liues-
tici. piper. cinnamomo. omnia equali pondere mel quantum
sufficit.

Electuarium per nimia salua. a capite descendente

(℞) Zinziberis. iuniperi. ana` unciam. j. piperis uncias
iij mel quantum sufficit. Da coclearia. ij. siue tria.

Electuarium ad tussem probatum

℞ siler. himila. petrosinilo. origano pinee. intundate yris.
illirica. puleio. marubio. ysopo. omnia equali pondere. mel
quantum sufficit.

Electuarium ad solutionem

(℞) gingibri dragma. ij. cinamomi. dragma. ij. costi.
dragma. ij. piperis. dragma. j. simul misce cum melle. & in
modum anellane da eunti dormitum.

Electuarium probatum

(℞) Cumini assi uncie. ij. sinapis seminis uncie. ij.
piperis uncie. ij. calamantis. cinnamoni. peretri ana unciam.
i. mel quantum sufficit.

Electuarium tussientibus de frigore

(℞) piperis grana. xx. bacas lauri. v. pulegii pondus.
(A passage is here evidently missing.)

8. ON THE PRINCIPLES OF PATHOLOGY

Folio 175
verso,
column a

Corpus hominis diuiditur in. iiij. partes. caput. pectus.
uentrem. atque uesticam: quia uer capiti nocet. estas toraci.
autumnus uentri. hiems uestice. Natura precipue hominum.
pecundum. alitumque: calido. frigido. sicco & humido con-
tinetur. Frigus enim continet uiscera unde suspiramus.
calor continet animam de qua uiuimus. id est de qua uitam
sentimus. sicca sunt ossa que uires faciunt ad sustentandum
uite nostre laborem. per uiscera uene currunt [cum humido
eorum] que sanguine reguntur. Sanguis anime uitam sus-
tinet. spiritus autem aer est uite. Ossa neruis munita.
uirtutem corporis parant.

Sanguis cum habundat ualitudinem infert. & ex ea nas-
citur sanies. quam in uulneribus sectis uidemus. Nascitur
etiam bilis acida uel amara. que materia dicitur morborum.
Bilis enim cum fuerit. concitat calorem. Pituita. perfric-
tionem que facit dolorem intestino. Oritur enim inflatio.
que corpus extendit ut rumpi uideatur. Sanguis autem a
nimio cibo. nimiaque potatione incipit habundare. & a crudi-
tate corrumpitur. Qui cum euagatur extra cursum natur-
alem. infert alique corporis uitia. & enim in quacunque
parte corporis incubuerit. corruptus fatigat. & ledit corpus.

Corruptus sanguis animum uiciat. & inde os hominis
incendit. incipitque fetere. Nam cum est integer sanguis
continet animam sine labore. & corpus confirmat. ut possit
frigus. caloremque fortius sustinere. Nam cum habundat.
& calor animum. sanguinemque concitat. & sit sanies quem
bilem dicimus que concitat calorem ut frigus. que facit cor-
poris languorem. animeque malum generat odorem. Quo

facilius bonis commodis ualitudinis fruamur. & incommoda deuitemus prognostica. id est precurrentia signis naturalibus cognoscamus. cognitaque euidemus mortifera.

Quattuor enim partes corporis originem ostendunt. a capite. a torace. uentre. & uesica. Itaque locorum motus cognoscimus. si homines sani erunt.

Urina mane alba. uel ante prandium rufa : post prandium candida. uel ante cenam rosea. Nec ego tamen prandendi necessitatem imposui. uel magis urine tempora naturalia ostendi. Candida debet esse urina. ubi cruditas non est. Mane autem requieto corpore. urina limpida est. deinde motus ipse & deambulatio interanea miscet & excitat limum uesice. ex qua urinam expellimus ideoque coloracior fit. Quod si mane urina mutauerit colorem. ostendit subesse uitium infirmitatis quod tamen propriis indiciis intelligimus.

Cum enim a capite morbus oritur. solet capitis dolorem penetrare. Tunc & supercilia grauantur. tempora saliant. aures sonant. Oculi lacrimant. nares replete odorem insentiunt. Cum ex his aliquid accidit. caput purgari oportet hac ratione : Ysopi. aut conule. bubale. fasciculum feruere facias ad tercias. Sed exinde aquam ore continebis. & caput calide tractabis ut fluat pituita. Quod si quis negligit. caueat epiforas oculorum aut dentium dolorem. Interdum etiam strume paratides nascuntur. & alia uicia que circa fauces. ceruicesque oriri solent. Item distillacio & grauitudo narium erit. & interdum in capite ulcera nascuntur. aut etiam capilli defluunt. Frequenter uomendo stomachus corrumpitur.

Cum autem a torace morbus nascitur. incipit caput sudare. linguaque sit grossior, aut os amarum. aut tunsiles dolent. oscitatio sequitur frequens. sine somno & quiete. torpor membrorum animique dolor. prurigo corporis. brachia manusque assidue tremescunt. subitoque tussis arida & inquieta nascitur. Ex his igitur cum aliquid acciderit. in talibus uicium graue. si uomueris siue ieiunus seu pro cenam uel in balneo. Plus autem prodest si ieiunus bilem eieceris. eam dicimus matrem morborum. Si qui uomere nolunt uel non possunt. quod uomitus corrumpit stomachum. decimo quoque die ieiunando ab omni. cibo se absteineat. Quo facto. uitium grande uitabit. Nam ut dixi frequenter uomendo solet stomachus corrumpi.

Quod si a uentre morbus oritur. hec erunt signa. Uentus uertitur atque turbatur. & sentiet cerebros dolores. cibus & potus amari uidebuntur. succidunt genua. lumbi grauantur. interscapilium contrahitur. totumque corpus particulatim grauabitur. tardantur pedes. pigra fiunt crura. renes indolescent. & pro hec febricule incurrunt. His itaque cognitis. prima est abstinentie utilitas. Tunc etiam medicamentis aluum purgari oportet. ut graue corpus leuamentis adiuuetur. Quod si morbus maior primere uidetur. adicies diem alterum abstinentie si tamen uires patiuntur. Summius quam leuissime sumes cibum, ouum sorbile tamen. aut

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verso,
columna b

Folio 176
recto,
column a

aliquid oui simile accipias. Hoc qui negligiunt fiunt ciliacii. termum duosi. disinterici. Etiam ex eo nascuntur terciane & quartane. Fiunt podagrici. Morbus etiam articularis hinc accidere solet. Quidam etiam sunt amantes. Quibusdam etiam sanguis erumpere naribus solet. Oportet igitur occurri tam grauibis morbis curatione predicta.

A uesica cum nascuntur morbi. hec dabunt signa. Pleni uidebuntur. & cito saterari. sequitur inflatio uentris. strepitur creber uidetur oscitare nec oscitant. sed tantum os deinducunt. sequitur totius corporis stupor. sonusque grauis. sit urina liuida. & uix erumpens. tumescere etiam uerenda. & inde calculosi fiunt. Hec uitia sic emendatur. Feniculo & apii radices uino austero madefacto. uel etiam earum herbarum radicos ceteris. & ex uino cicatis duobus tantum de aqua calida accipiat assidue uel duaci semen & myrtum cum aqua calida sumat. uel cicer album non arietinum madefactum in uino. ut supra scripsi & bibe. uel radices asparagi. uel herbam erraticum. uel serupillum decoquis. eius aqua uino mixto bibe. Que qui negligunt. fiunt hydropici. Sequitur his iecinoris renum. & uesice dolor. fiunt quoque calculosi. Sequitur stranguria. & uentus tumescit. Intueri autem oportet egri uires. quomodo possit sustinere medicinam. ut ita febre & cruditate careat. Fiunt igitur cataplasma adibentur quoque apta sunt capiti. uentri. uesice. & cruditati. frigori. calori. pro ut. tempus exegerit: uti autem ad hec oportet rosa. aceto. uino. oleo. yrino. linguam quoque egri aspera melle perfricari. uel mente folia cum melta linguam illi fricet.

9. PANACEAS

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recto,
column a

Aduersus omnes impetus morborum duo sunt remedia certissima. Primum est ut decimo quoque die sit abstinencia in cibo & potu. deinde postero die ut laueris. ciboque firmo utaris. Quare & obseruationem efficies. ne quod omnino uitium corpori tuo accadat. ut perpetua sanitate sis tutus.

Est et altera potio salubris. que omne corporis tui uitium eliminat. & ualitudinem confirmat. Has autem potiones iam tecum habebas. Compositionem myrre dragma iij. feniculi dragma. iij. piperi dragma. j. aneti dragma. j: contusi ualidissime & mixti. adicies uini candidioris tantum quantum sufficerit. ut coeat quasi fermentum. Quod mixtum. mittes in linteolo mundo. alligabisque diligentissime. Quod ligatum mittes in uino suauiissimo & ceruigium. ut ibi sit diebus. xx. & quintos dies feceris. tanto melius erit. Deinde tolles. linteolum. ex eo uino cotidie bibito in die emanam mixtam unam potionem ante prandium. & unam pro cenam. Hac potione usus nunquam infirmabis corpore. Herbas crescentibus numeris lunam obseruas dum tollis. & componis curationem. Si ita non feceris & ad diminutionem lune sustuleris. minus te ualere scire oportet. Cum autem minuitur luna. una quoque res diminutionem sentit. Quod si ita est in herbis quoque legendis componendisque medicamentis uim eius & potestatem ne dubites.

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recto,
column b

10. ALPHABETICAL LIST OF REMEDIES WITH THE DISEASES FOR WHICH THEY ARE APPROPRIATE

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recto,
column b

Aquilon. fascimentum. Eiusdam usus. camilonta: genera eius sunt. jj. alba & nigra. alba utilior. Succus eius cum rosatio capitis dolorem sanat. Bache eius. xi. cum aqua trita liquorem qui bibat. calculum frangit.

Elenus id est linus. Elimos id est linisemen.

Ecitdidinis (?) id est serpens. Eliotropium id est intuba a grecis siue solsequia. uel sponsa solis.

Egineos (?) id est caprificus.

Elelifagum id est saluia.

Berberina gessis girobotanis. perstantior nascitur locis occultis.

Costa in aqua ad tercias impetus oculorum sanat. puluis eius cum uino trita. uenenum extingit cum uino & pipere pota tercianas & quartanas discutit.

Celedonia irundinea. sucus foliorum in umbra siccatus collirium factum oculos sanat.

Cerfolium. cicimas eius. iiij. teris mel coclearum. j. cum glicano. papauer uiride bulliat. quid si malanma stomacho inducis. dolorem tollit: uiride cum uino bibe ictericos sanat.

Brionianossa. cucurbita a grecis. nascitur iuxta sepes. calami eius longi. folia subalbida. aspera. radix alba. grossa ut rapa. sucus radice eius pota cum mulso uentrem mouet. & uomitum prouocat.

Britannica similis plantagma. folia ut beta. nascitur locis aquosis sine calamo & flore. cum uino pota paraliticis prodest.

Centauria maior. id est felterre. sucus eius cum melle ac lacte caprino caliginem radit. In uino cocta bibita lumbricos & tineas uentris extingit. in aqua cocta ad tercias stomachi doloris sedat.

Centenodia sanguinaria. ileicon. proserpina. perdiconus (?) nascitur locis cultis. Sucus eius cum uino optimo emocoicis prodest. sucus eius cum caltenda (?) dissentericos curat.

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verso,
column a

Fisalidus. fistolidia, serola, nascitur locis harenosis calamus longus. flos alba bene olida. milfolia prope similis. radix nudeata. que cum uino & pipere pota omnia uitia uesice purgat. cauculum frangit.

Gladiolus ortensis irius nascitur locis ortensis. folia eius ut gladioli paludensis. calamus uastus. flos eius persus. radix cripa & lata ut pollex. ex radice eius cum mulso bibitur. urinam mouet. radix eius in mulsa cocta & pota siccum tussem curat.

Gamandrea nascitur locis montuosis. folia uiridis coloris & scissa. flos purpurea. leges eas mense augusto cum uino pota sanguinem spargit.

Glicanus. puleius medianus. masculus habet florem rubeum. femella album. cocta bibe menses mouet in melle & aceto. cocta gargaricetur. caput purgat.

Eliotropia id est solsequia. sucum uenenum extingit. folia eius tunsu luxum sanant in cibo sumpta stomacho prodest.

Ebolus radix eius in aqua cocta ad tercias bibat. cauculum frangit sucus. radix eius coculii iij^{or}. uino emina bibitur. ydropicis ualidissimum est.

Ysopus herba maritima. calefacit fleumas & deducit.

Maurella ficaria nascitur locis humidis calamus altus in cacumine eius capitelli minuti. folio lata ut ortica. cum anxugia imposita prodest ad ficum pota similiter.

Malua ortensis uirtus eius mollis. & purgat uentrem & uesicam cum oleo sumpta uentrem molliat.

Nimphæa alga. nascitur locis aquosis & paludensis. (sic) calamus & folia canapis similes in cacumine calami flos oblongus purpureus. radix aforis nigra. intus subrubea. dura ut lignum. radix munda concisa. in lacte caprino cocta sepius pota disentericos curat. semen eius facit similiter.

Flomus ueruas ueruamo blandoneia. genera eius sunt. ii. alba & nigra. Nigra utilior. masculi folia densa & utiliora semine. albidiora folia in aqua cocta tumorem spargunt. radix cum uino & pipere pota pectus & uesicam purgat.

Nepta trita cum calida aqua ante horam accessionis bibe cotidianas & tercianas liberat. folia eius cum sale trita percussura & liuores sanguinolentos curat.

Narticos. ros maior sucus eius dragma. j. in uino bibe aluum mouet. uenenum excludit. excutit sucus eius cum melle caliginem extingit.

Sinapis sucus eius gargarizetur. caput purgat. cum nasturtio tritus ad ospicias sanat.

Ostriago. nascitur circa sepes uel monumenta uel parietes folia eius camitrio similia. calamo rotundo. radix melina colligis eam mense iulio tunsat. & imposita omnia uitia corporis sanat.

Politricon. paritaria uetruginis capilli ueneris. nascitur prope parietibus uel in puteis. siue in falisiis. ramus eius quasi seta porcina. folia eius quasi filicicula minuta. seu minora & angustiora folia eius trita & pota. capillos nutrit. & sepius pota gutta spargit. ipsa poeta [for pota] partum secundum eicit.

Polipodium adiantur filicula que in arbore nascitur. radix eius in mulso cocta cum pipere trita. uentrem deducit colera & fleuma purgat. urinam & menses mouet. & ad omnes intrinsecas passiones curat.

Andragines id est crassa uoc [atur] mastigata morsum scorpionis curat in aceto triti. ardorem stomachi sedat.

Papauer. semen eius tritum cum aceto emigranum curat. simul cum aqua fronti inductum somnum facit.

Puleius maior in aqua coctus emendat epaticos. tussientes fleuma deducit. sanguinem & colera[m] mitigat.

Puleius minor. serpillus folia eorum cum oleo & sale frixa caperungis dolores sedat.

Rafana. radix cum oximello data. uomitum prouocat.

Napa. semen eius cum mulso tritum pota. uariola sanat.

Ruta semen eius cum uino tritum uenenum excludit.

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verso,
column b

pulius eius foliorum naribus insufflatibus crassum stringit.

Radafine. libre sucus foliorum eius uulnus in fundis uermes occidit. emis calami eius cum oleo mixtus caliginem tollit.

Subtussilla. agaona cum uino bibata folia eius guttam malignam spargit.

Sinapis albus. tritus cum uino bibe. uentrem mouet. educat urinam.

Saxifrica id est grumilium. nascitur locis harenosis. folia uiridis. calamus longus. semen candidum. tritum uesicam purgat. cauculum frangit.

Ungula caballina in aquis nascitur. folia rotunda & lata super aquas natantia. radix grossa. de ipsa radice manipulum. i. pota febres discutit.

Wlgaginis. folia rotunda. semper uirent. de ipsa folia. xi. cum uino pota. uomitum prouocant.

11. LIST OF DISEASES WITH THEIR APPROPRIATE REMEDIES

Folio 176
verso,
Column b

Ad passionem in angulos oculorum. Allia in aceto cocta trito super impones. inueteratos & recentes egi lippas curat.

Item ad caliginem oculorum. Condera terrestria sucus. pinpenella sucus. oleo. ana coclea. j. cum his oculos lines probatum est.

Item ad caliginem. Condere sucus cum pipere tere. ungis acra est cessare non debet interuallo biduum uel triduum mirum est.

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recto,
column a

Ad ordiolium in macula. qui super oculos nascitur. farina ordeï cum mulsâ misces locum imponis a multis expertum est.

Item farina de faba cum sapone teris & imponis.

Ad oculos lacrimos. rutam siccam cum melle & aceto equaliter mixtum per linthea colatum. oculos inungis certum est lacrima stringit.

Potio probata ad paralisi. Saluia. sauina. pimpenella. subtus ille. caprifolia. pulpodii radix. semina iuniperi. ac grana piperi. ccc. cum uino facis potionem mel dispumato calicem plenum. da bibere ieiuno & pro cena nocturno. & iacet in lecto bene coopertus ut sudat.

Contra ficum herba trianguula.

Enema sciaticis id est relaxatio. & ad fleuma educenda hoc est altee radicibus [*gloss in same hand uismalua*]: Abrotana. centauria. absinthium. betarum radix & folia. ana manipulum. i. aqua sexta. ii. coquis addens. furfuras. triticeas galoxinas. ii. salis manum plenam simul bulliant modice. & iterum colans addes mel mundo calix. i. oleum calicem. semis. commiscens tepidum uncias.

Enema. ad eos qui stercora non reddunt. Maluis. betis. brione radix minutatis. ana manus. ii. furfuribus triticeis. goloxinas. ii. sal manum plenam aqua sexta. i. semis. coques ad tercias & colans exinde calices. ii. inter oleum & mel calix. i. commisces. & tepidum incias.

Collirium ad stercora dura. & squibalci deponenda. mel stercus foricinum. & salem mittens in popia ferrea coques ut pastellus fiat. & exinde mandaliones. iij. aut. v. inicias.

Collirium ad hoc mittes. mel partes. ii. atraminta partem. i. coques in patella que spissum sit. & faciens mandalionem. i. & soluet utiliter.

Collirium lenissimum. Vesicam porcinam inundatam & latam extorquens mitte intus fellis porcini quantum uis. & ipsam uesicam in umbra suspende donec fel arescat. & cum opus fuerit exinde inter digitos macerabis & facies collirium dormitum eunti iniciat.

Hac potio omni corpori dat sanitatem. & fortitudinem. Si quis illam usitauerit nullam egritudinem incurrit. Utilis enim est ad reuma uertigines. caligines humores incutanes rufo fel cauculosos epaticis. spleneticis, sanguinem erraticum qui uarietatem facit lumborum dolori ne freneticis uesicam purgat. lapides frangat. neruos geniculorum dolorem paraliticos. urinam mouet. somnum facit & in omnes infirmitates mundat.

Recipit apii semina. leuindola uiola oderata. feniculi semina. livestocki semina. uetonica fenogreci. coste. ana manus. i. petrosilino. centaurea. ruta. semina brassice. semina lauribus. pastinaci semina. iusquiami semina. ana. ii semina (?). asaro. gariofile. piper. spica. mastice. ana uncias. iii. His omnibus puluerem faciens. addes uino tertia parte amphora. mel obtimo libras. xv. & commisces repones in uaso picato. da exinde ieiunas per singulos dies calicem unum. Qui desiderat sanitalem. hoc habeat in usum.

Potio ad humorem melancolicum & guttas erraticas. hitericis. artreticis. recipit agrimonia radice & folia uetionide radix & folia nepita. pinpenella. cardopane radix milofolium. pentasilon benedicta subtusilla. apia radix & semina. petrosilini semina. petrouiola. ambrosia. bladona radix. glicono. coculi. artemesia. feniculi semina. cardonis fulonicis radix. crametrius. minta nigra. saluia. febrofugia. balsemita. sercullo. ana manus. i. teris. addes uino sexto. i. mel calicem dimidium commisces & colas. addes piperis grana. lx. da exinde & sero calicem. i.

Ad uentrem soluendum. ℞ purgatorie grana l. teres cum melle & aqua calida dabis bibere. temperate prime que fortiter soluit.

Gargarismum probatum pro raucitudine. Fenogrece semina cocta saluia siccas. teris simul & caueto pauco melle distemperas & tepidum gargarizetur. fistulas curat & fleuma tollit.

Probata potio ad paralysim. Saluia. sauina. febrifugia. menta nigra. ypericum id est ruta agrestis. betonica. agrimonia. sarminia id est cerfolium. satureia. britula. pimpinella. agaone. id est uermicularis uel uerbena. cardo. faracfolia. millefolia. ana manus. i. tere cum uino & pipere. da bibere mane & sero.

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recto,
column b

Ad stringendum uentrem. Fac potionem de cerefolio spissam prius cum oua. iii. & pro potionem bibe & postea balneare.

Pro uermibus in uentrem hominis habeba mercurii ex aqua temperata bibat. uermes eicit.

Ad bonum malanum [*probably for malagnum* = *μάλagma*]. Testiculos porci tolle. & finde. & appone.

Ad spinam seu sagittam extrahendam. Cardoni radices uel folia teris cum resina & albumen oui cataplasma impone.

Ad tumorem brachii qui male sanguinatus est. Farina tritici cum melle & lacte compasta per triduum super pones.

Ad malanum radunculatum. Liuesticam cum aqua & sale benedicto bibe.

Item. Porri capillos tere in mortario & postea misce uetus unctum & inde facies pastellum. & liga ubi dolorem radunculi senseris.

Ad ficum. Vetonica manipulum. j. costum bonum bene tritum simul cum uino bibe per dies. ix:

Ad ficum qui in ano nascitur. Canis caput cinis factum desuper aspergatur.

Ad calorem oculorum. Vetonica cum aqua calida bibat ciatos. iij. ieiunus.

Vrina spumosa quasi uisciculis super aqua ex pluuiam facta & nichil malum sentiens in corpore. egritudinem futuram significat.

Vrina sicut furfur apparens uel nubem nigram habens longam egritudinem significat.

Vrina pura & desuper natantem nebulam quasi caliginem signum malum est.

Vrina ydropis similis ius fabe pessimum est.

Ad rupturam. Si quis ruptus fuerit in genitalibus. & ipsa intumuerint accipiat de pilo leprosis & conglutinans inserto mellead quantitatem unius fabe & absorbeat. confectionem illam procul dubio sanabitur.

Si epatica uena male incisa fuerit & intumuerit: sic curabitur. Fabam coques in uino ut resoluat. addes oleum quantum sufficit & panno induces. sicque calidum ligabis & succeret.

Si quis medicus uulnera non potest curare. agrimoniam tundat & mel immisceat. & imponat. & sanabitur.

Ad purgationem sanguinis. Cerfolium cum sale bibat.

Ad muris & aranee morsum. coagulum agninum ex uino bibatur.

Ad morsum canis. Nitrum. axungia. resina. aceto equale pondere imponatur. Item. Marubium cum axungia uetere tritum.

Ad serpentium & hominis morsum. & omnium ferarum. Cinere criatum cum aceto impone.

Vt aues manu capias. Frumentum in fece uini macerabis. feces dico mixtas cum suco cicute & auibus sparge. Si que aliquid gustauerit: non uolabit.

Ad carbunculos. Porri sucus & cinerem simul misce & pone. Item. Calcem uiuam ex aceto solutam impone.

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column a

Ad mulierum que partu laborat. Millefolium cum uino bibat.

Ad cauculum uel lapidem frangendum. Lac capricorni bibe. calculum cum mulsum fuerit. aut tepidum faciat ad focum. Item. Capilli porri succo calice pleno in calido balneo bibe.

Ad sanguinem stagnandum de naribus. Millefolia manus. i. bibe cum uino.

Ad renum dolorem. Centauria cum aqua frigida bibat. Ad glandolas. erbas ebulo. cataplasma impone.

Ad cordon pulsum. Bacas lauri. iij. cum uino coque & bibe. Item Marubium. rutam. abrotanum in mortario trita cum melle ieiunus per triduum singula coclearia accipiat.

Folio 177
verso,
column b

Ad tercianas febres. Rutam. pimpermellam. iouis barbam. plantaginem. coliandri semina uel folia cum piperis granis. xxv. accipe ieiunus cum aqua calida ana horam accensionis.

Ad quartanam. Iecor leporis tritum & potum cum aqua datum. febres tollere manifestum est. Ceruinam medullam in aqua calida resolutam bibere da. non plus quam unam unciam. Item. Rute manipulos octo in uino sestario coque usque ad tres stauos perueniat. Hora suspecta da bibere.

Ad caliginem oculorum. Pulegium diligenter teres. ieiunus bibe. Item. Feniculi radicem. uetonicam. ederam terrestrem. in aqua bene coques. & postea mel adicies. cola diligenter. & oculos ungue.

Ad aurium dolorem. Medulla uituli recentem tritam in fundis auribus. & sanat.

Ad surditatem. Accipe rutam & exprime uis illius. & misce cum sago anguille. & colloca te in lecto. & pone predictum sucum in sanam auriculam. & obdormi. Item. Vrinam recentem pueri parui. in auriculas infunde.

Ad dentium (?) dolorem. Radicem plantiginis commastica.

Ad scabiem. Accipe. ix. rodellas de elno & manduca per. iii. dies. & tunc accipe radices ipsius herbe & mitte in stappa hudata & coque subtus brasas calidas. & sic cum lardo ueteri uel uncto commisce ac deinde te perunge usque quando sanus sit.

Ad uerucas. Tange illas & superfunde de semine ebuli. & deficient. Item. Solsequiam teris. & cataplasma cum sale uerrucas & deficient. Item. Vrinam recenti canis. cum suo luto illinita. Similiter. Vrina asini recenti cum suo luto. Sanguis de pullo calidus suppositus uerrucas & cum digito fricatis prodest. & quando siceant de alieno sanguine iterum tange.

Ad eos quibus uox intercluditur. Diptannum dabis cum uino & aqua & proficit. Herba nimphea cessare facit. Item. Herba restologia. bona est etiam fistularis omnino sanat.

De uerme uel farcim. Singillatam herbam in ceruisia decoquis. da bibere pro solum occasum. & suppligas emplastrum. Necat uermem.