REGIMEN SANITATIS
REGIMEN SANITATIS

THE RULE OF HEALTH

A Gaelic Medical Manuscript of the Early Sixteenth Century or perhaps older

FROM

THE VADE MECUM OF THE FAMOUS MACBEATHS

PHYSICIANS TO THE LORDS OF THE ISLES AND THE KINGS OF SCOTLAND FOR SEVERAL CENTURIES

BY

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DEDICATED TO JOHN FOURTH MARQUIS OF BUTE

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DEDICATED TO
JOHN, FOURTH MARQUIS OF BUTE
An t'-Ochdamh Iarla Bhóite
PREFACE.

This is the first definite effort to restore our old Gaelic Medical Manuscripts which have lain unknown for so many centuries.

From the national-historical point of view the Text is very interesting, while from the medical-historical it is even more so, and from the scholar's point it must be of distinct importance. I have tried to keep my eyes open in these three directions.

I have been impelled to endeavour to do this work from a strong feeling that it ought to be done—that it was indeed, for long years, calling to be done. My instinctive devotion to my native language and the exceptional combination, with that, of my Medical training and my very big experience, seemed to make the call imperative that I should undertake the work, for this necessary combination in the life of one person does not occur very often.

I was also encouraged by the patriotic sympathy and enthusiasm of a nobleman who does his heredity full honour by showing his keen interest in the tradition and literature of his race, and particularly in the direction which this effort so far realises.

Very much remains to be done in this way, and it must be undertaken soon, because some of these MSS. are very far gone in decay—especially those written on paper. This work may encourage, as it certainly will assist, such as may wish to work in this field.

Hearty thanks are due to the Publishers, who did this difficult work sympathetically and admirably.

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INTRODUCTION.

This tract *Regimen Sanitatis* or the Rule of Health is from a Gaelic Medical Manuscript which I found at the British Museum. The MS. (catalogued as Add. 15582) consists of sixty-two vellum folios, the same size as is here reproduced. The cover is skin-covered board ornamented by simple straight-line devices. The front board has two sides of the original pair of silver clasps still attached, the other parts are wanting. The vellum is in a very fair state of preservation, and the writing, as may be seen from the photographic reproduction, is quite legible. Without doubt this book belonged to John MacBeath, one of the very remarkable family of that name who were hereditary physicians to the Lords of the Isles and to the Kings of Scotland for several centuries. The volume remained in the MacBeath family for many generations, but how it found its way into England, I fear, cannot now be surely known. The only indication is that it was “purchased of Thos. Rodd 9th August 1845”—by the Museum—but how it came into Rodd’s hands is not known. There is another MacBeath book also lying here (catalogued as Add. 15403), a smaller vellum treating of Materia Medica. It also was got through Rodd, a well-known London bookseller who took up his father’s business in 1821, and died 1849. In this volume, on inserted paper leaves in the front, occur these statements: (1) “Presented by Sir Wm. Betham [to the Duke of Sussex?] May 24th 1827—MS. on Botany in the Irish character”; (2) “Purchased at the Sussex Sale 31st July 1844 by Thorpe and of him (through Rodd) for B.M. 10 Aug. 1845.” It is very likely that the two volumes came by the same way, so
Sir Wm. Betham was Keeper of the Records of Dublin Castle from 1805 onwards until he was made Ulster King of Arms in 1820. He was devoted to philology and to the Gaelic language especially, and wrote extensively upon Keltic subjects. He died at Blackrock near Dublin in 1853. The Duke of Sussex (1773-1846) was sixth son of George III, and a president of the Royal Society.

THE MACBEATHS.

The only methodical attempts as yet made to endeavour to get the long history of this family into anything like order have been (1) by Professor Mackinnon in two valuable articles written to the *Edinburgh Medical Journal* in 1896, (2) by myself in an essay written for the Caledonian Medical Society in 1902, published in the Society's *Journal* for April of that year, and (3) by Professor Mackinnon again upon "The Genealogy of the MacBeths or Beatons of Islay and Mull," which was published in the same *Journal (C.M.J.)* in July of the same year. I here summarise these efforts, and try to get them into such order as I may be able to—with any additional facts I may have lately culled. This will give a more direct and intelligent interest to the text than could be possible without it. It will also serve as a basis for further investigation and addition.

The name MacBeath (as I here prefer it) is very variously written in the old manuscripts and in books. It is Mac-bead, *Book of Deer* 11th cent., M'Betha 1408, Beatone 1511, Meg Beth 1563, Miebhethadh 1587, MacBeath 1609, Beatoun 1638, M'Bethadh 1657, Betonus 1674, Bettonus 1677, Beda 1680—but older far—Maigbhetadh 1701, Maig Bhetha 1708. In the MSS. of the Advocates' Library the dates of which are not yet fixed, it occurs as Betune II, Meigbetadh IV, Maigbhet IV, Magbeta XX, Makbetathe, M'Veagh Beattoun and Beattounne XXI. It has become Peudan (Peden) in Skye and Biotun in Mull. Bethune also occurs associated with the MacBeaths, but as this
family is said to have come from Fife it is doubtful if they were at all related in name or blood. There may have been an overlapping or an intermixture of the names, but the basic name is that given.

The true forms of the family name, such as Bead, Beda, Macbheatha and Macbheathadh, mean "Son of life," following a very old form of Gaelic naming; perhaps the oldest, many others of which remain with us to the present day.

Other important facts relating to this family are, in—

1379. Farquhar (medicus regis) had a grant from Prince Alexander Stuart ("The Wolf of Badenoch") of the lands of Melness and Hope, and in—

1386. Ferchard Leiche, "Farquhar the physician," got in heritage from King Robert II. the islands of Jura, Calwa, Sanda, Ellangawne, Ellanwillighe, Ellanrone, Ellanehoga, Ellanequochra, Ellanegelye, Ellaneyefe, and all the islands between Rowestorenytghe and Rowearmadale—Rudh' a' Stóir an Assaint and Rudh' Armadail.

1408. Fercos Macbetha witnesses, and almost certainly draws, a deed of land-grant in Islay to "Brian Vicaire Mhag-aodh" from "McDomhnnaill"—the Macdonald of the Isles who led the Highlanders at the battle of Harlaw, 24th July, 1411. His father, John, Lord of the Isles, was married to Lady Margaret Stuart, daughter of Robert II. This deed is reproduced in Nat. MSS. Scot. Vol. ii. No. lix., and in The Book of Islay, and in the C.M.J. for April, 1902. The lands here granted are situated in the Oa extending across from Kilneachtoin to Laggan Bay.

1511. Donold M'Donachy or M'Corrachie (simply the same name mis-written because most likely mis-spoken), "descendit frae Farquhar Leiche," resigned the lands of Melness and Hope and all the lands of Strathnaver, in favour of the Chief of the Mackays. Donnachadh (Duncan) was a favourite name with the MacBeaths, and the M'Donachy, M'Corrachie (for MacDhonnachaidh) and the Connachers of Lorn are one and the same name. Donchad M'Meic Bead occurs in The Book of Deer.
Duncan Conacher wrote a medical work at Dunollie in this same year, which is still extant.

In 1511 a David Beatone was among the "Nomina incorporatorum" of the University of Glasgow, and from that time onwards through three centuries the Roll contains such names as Johannis Beatonus, Fergus Betonius, Duncan Beatonus, Donaldus Beatonus, etc.

1563. Another Tract of this same MS., mostly surgical, was written for John MacBeath by David O'Kearny. It was published, C.M.J. April, 1902.

1587. Under this date there is a Gaelic entry in the Laing MS. (Adv. xxi.) that the book then belonged to Gilcolm son of Gillanders son of Donald MacBeath.

In Adv. iii. (which I have at the B.M., by the courtesy of the Directors, for the purpose of reference) there occurs on the second folio from the end, in the top margin, Misi Gilla Col[aim] I am Gilla-colum.

1598. The MS. was in possession of James MacBeath at Tain. It was evidently lent him by John, the real owner, whose mother had in that year made a journey to Islay.—C.M.J.

1609. James VI. confirms to Fergus M'Beath by charter certain lands in the Oa of Islay which his family had held from the Lords of the Isles in virtue of their office as hereditary physicians "ab omni hominum memoria." The full text of the charter is given in the C.M.J.

1629. These lands were sold by John the son of Fergus to the Lord Lorne of the time and the charter found its way to Inveraray, where it is preserved.

1638. A James Betoun, "doctor of physicke," made a "voyage" from Edinburgh to Islay professionally twice, as would seem, in this year. In the Accounts of Colin and George Campbell—brothers and curators successively of John Campbell Fiar of Calder (1638-1653)—there appears an item of payment to the said James of £266 13s. 4d. for his first journey "as his ticket of reseate bearis," and of £178 8s. for the second, and a further
sum of £101 6s. 8d. paid to Patrick Hepburn "for drogis that went in Doctour Beatoune his companie to Illa."

1657. The Laing MS. then belonged to a Donald MacBeath as an entry shows.

1657. John, a distinguished member of the Mull branch—the famous Ollamh Muileach, died. He was buried in Iona, where Donald Beaton in 1674 placed a slab to his memory bearing the inscription "Joannes Betonus, Maelenorum familie medieus qui mortuus est 19 Novembris 1657."

1671. Ioannes Bettonus possessed the MS. Adv. iii., for he says eγραπε το χειρ αυτων, 1671, evidently intended to mean "written with his own hand," and E M'B appears in a small circular mended patch on the inside of the cover.

1700. Martin wrote his Travels, where he makes interesting references to the Beatons. He states among other things that "Dr. Beaton the famous physician of Mull" was sitting on the upper deck of the Florida, one of the vessels of the Spanish Armada, when it was blown up in the bay of Tobermory in 1588, but that he escaped unhurt.


1708. This MS. (15582) was in the possession of John MacBeath. His name is written under 25th May of that year.

1710. The same name is written under "20 die Junn." Although the writing of this name and that of 1708 are very different, it is almost certainly that of the same John.

1778. The Rev. Thomas White of Liberton who married a Miss Bethune of Skye wrote a pamphlet giving a genealogy of the Skye branch from a manuscript to which he had access. This was reprinted by Mackenzie of Glasgow in 1887 for a Mr. Kenneth Maelennan.

1784. The Rev. Donald Macqueen gave a Gaelic copy of the Lilium Medicinar, which belonged to the Beatons "for five generations before," to the Society of Antiquaries.
Even if this book may not add very much to the sum of our present medical knowledge it is nevertheless of extreme interest from the human and historical aspect as well as from the point of view of the physician and the scholar. To find men in the far North and in the Western Isles of Scotland who, in those early centuries, were familiar with, and had well digested all that was best in the medical literature of Greece and Rome and Araby is more than, let us say, Lord Macaulay would give them credit for; and it would surely surprise Samuel Johnson to find that there was a great mass of Gaelic scientific writing lying unknown, for long ages, before he declared that there was not one page in the language beyond a hundred years old. It was so, however, even if Dr. Johnson did not know, and even if Lord Macaulay to his utter discredit did not want to.

The generalisations of the first chapter are so completely comprehensive and yet so extremely precise and logical, that we may doubt if they have ever been, or can be, improved upon. Conservatium, Preservatium, and Reductium round the whole duty of man regarding his health in the most perfect way, and perhaps in the very best form of words. Conservatium is the duty of those in health; or, as we might say, an intelligent understanding of the conditions of health and life, and a rightly careful application of this most useful and saving knowledge, to conserve the healthful state, is the first and highest duty of everyone. That is what Conservation means, or as Dr. Standish O'Grady has put it with almost a stroke of genius, "Keep as you are."

Preservatium, again, is for those who know by any signs that they are departing from the fully healthy state and are going into unhealth and weakness "that is proper and necessary" for them, and very urgently so, if they are to save themselves from a much worse state.
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*Reductium* is for those who, failing to apply their common sense in the earlier, easier positions, must now be led back, through suffering and sorrow and loss and expense, the same way as that by which they ignorantly or foolishly came down—back to and through the *Preservatiuum* or “fore-seeing” position where they could have saved themselves before, and up to the position at which *Conservatiuum* would have made their decline and dis-ease impossible—that is, if they ever get back there again. How very often do we hear a man say, “Since that last illness, I have not been myself at all; I find I must be careful now.” This is the very essence of wisdom, but it has been dearly bought—perfection through suffering surely, for very much less “care” at the proper time would have saved him from the whole catastrophe. Much more rarely we hear, “Since that last illness I have been a new man.” This simply means that a man who has been drawing too much upon his life and health has been “pulled up,” and through long and careful *Reductio* he has been led back fortunately to his first position of apparently good health. *Conservatiuum* is the position for thoughtful, sensible men. *Preservatiuum* is the position at which natural warnings show themselves and should be understood and obeyed. *Reductium* is the whip-lash of compulsion which comes really to save and not to destroy, but which even in the best event can only attain, through suffering and sore uphill travail, to the position of less or more of the health which with some sense should never have been lost or departed from.

The sensefulness of this single chapter alone, if people would only understand and act upon it, would fully justify the labour and expense entailed by this work, apart altogether from its aim in other directions.

I do not analyse the contents of the Tract. It will reveal itself. It is full of wisdom—the filtrate, so to say, of a thousand years of very clear thought, and the essence of writings that are permanent. The very admirable morning “toilet” of the Third Chapter is, however, commended to the attention...
of such as perhaps may be disposed to believe Lord Macaulay's
gross travesty of the personal habits of his own people. We
must remember that this was before the advent of the house-
hold bath and the tooth-brush. It is therefore a very excellent
and very wholesome direction, indeed.

THE GENESIS OF THE BOOK.

John MacBeath (and I here use his name as representative of
the whole family, others of them doubtless contributing also) kept
a Note Book, a Vade Mecum, in which he stored the sum and
essence of his reading, compiled and translated from the many
ancient authors which we know he had in his possession. He
added pertinent comments and observations of his own, based
upon his necessarily wide experience. All this was set down in
the Scottish Gaelic of the time, which really did not differ very
much from the Irish language of the same period. The compila-
tion was not intended for publication, but was simply a practical
memoriola such as many thoughtful physicians keep even in our
day and place, when it is not nearly so necessary as it was in the
MacBeaths' time and circumstances. He gave his manuscripts
over to a professional Irish scribe in order that the substance
might be written in the best and most compact form, and that
is how we have them now. This Tract was written by Aodh
O'Cendainn, as is shown in the last line of column xiv. of the
text. A Cairpre O'Cendamhainn wrote at least part of the Laing
MS. (Adv. xxi.). These may have been brothers. A similar
thing happens in the case of another Tract in this same book
which was written by two O'Kearneys—David and Cairpre
(C.M.J. April, 1902). That these men were mere copyists
knowing little or nothing of Medicine or its terminology is
abundantly evident from the numerous miswritings that occur
throughout all their work. It is also clear that they had their
materials before them in Scottish Gaelic form, because we fre-
quently find that when they take their eye off the "copy" they
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at once drift into the writing of Irish forms—especially of the smaller commoner words.

The MacBeath knowledge by reading seems to have included all the best that was available in their time. Martin "Gent," himself a man of Skye, the interesting, observant, and very intelligent traveller, writing in 1700, states that "Fergus Beaton in South Uist possessed the following MSS., namely Avicenna, Averroes, Joannes de Vigo, Bernardus Gordonus, and several volumes of Hippocrates." These names and many others of the medical classics meet us constantly in the MacBeath writings. John might have sat for his portrait to Chaucer of his "Doctour of Phisik" in the fourteenth century, for

Wel knewe he the olde Esculapius
And Dioscorides and eke Rufus,
Olde Ippocras, Haly and Gaylen,
Serapion, Razis and Avycen,
Averrois, Damascien and Constantyn,
Bernard and Gatesden and Gilbertyn.

It will be helpful to understand the remoter origins. Peritismus omnium rerum Ippocras says the postscript, column xxviii, and we may trace from this point and by this way the history of medical knowledge more directly and more appreciably than by any other path. To Hippocrates, Aristotle, and Galen, and the whole immense power of the Greek intellect, medicine was always a close branch of philosophy. It is not so with us now, but not long hence it must surely be so again.

The disturbing but awakening power of the Macedonian conqueror led to the founding of Alexandria and its great University. This was a University in the truest sense, for it was international and catholic without restraint. It had no test but knowledge and ability. Gentile, Jew, and Christian were alike equal. From this great centre through commercial and intellectual contact the Greek philosophy spread into Arabia and Persia and as far as India, and it had a further disseminating impulse from the banishment of the "heathen" philosophers by
the first Justinian in the year 529. The effect was that a blaze of intellectual culture broke out and possessed the East for five hundred years. The great Greek writers were studied, translated, and commented to an altogether wonderful extent. It was in this way that came Janus “Damascenus,” the Commentator of our text, and “Isaac” Judaeus and Rhases and Avicenna, Hali, Averrhoes, Rufus and many others.

In the early part of the present millennium there came a great return wave which struck along the northern coasts of the Mediterranean, where many schools of learning were founded upon the Arabian models, and were greatly influenced by Arabian teachers. Of these Monte-Casino, Salerno, and Montpellier were the most famous.

The monastery of Monte-Casino, nearly half-way between Naples and Rome, was founded by St. Benedict himself A.D. 529, as is said upon the old site of a temple of Apollo. Centuries later with the return of learning an infirmary was added and a school of medicine.

Monks from foreign lands came there for instruction, and eminent invalids from foreign parts for treatment. The most famous teacher of the School was Constantinus Africanus of Carthage (1018-1087). He introduced Arabic science and learning into Italy and Europe, and because of his universal travel and influence he was called “Orientis et Occidentis Doctor.” He taught for some time at Salerno, and then became monk at Monte-Casino, where he continued his work of translating from Arabic into Latin. Among his works of this kind was Hali’s compendium, which he rendered under the title of Pantegni. It is frequently referred to in our text.

Salerno (old Salernum) on the bay of the same name, some thirty miles south of Naples, was founded as a school of Philosophy and Medicine A.D. 1150, and was for five hundred years at the top of medical schools in Europe. It was for this reason that it was nick-named “Civitas Hippocratica.” It was a practical University, studying the symptoms of disease, diet, materia
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medica, and treatment in its fullest expression—not giving much attention to physiology or anatomy. The school had a very excellent effect in that its teaching mitigated and naturalised the rather severe doctrines of the older Greek methods of treatment; and this, without doubt, came by Arabic influence. Two great and permanent works issued from this school, namely, the Compendium Salernitatum and the rhymed Regimen Sanitatis Salerni. The former was a composite treatise, the text-book of the school, of which Joannes Platearius was part author. His part of the Compendium is the basis of the other MacBeath MS. (Add. 15403) in the British Museum. The other work is a poem, or rather a versification, the object of which was that the wisdom it conveyed could be more easily committed to, and retained in the memory. It was addressed to Robert, son of William the Conqueror, "Anglorum Regi," who was cured of a wound at Salerno in the year 1101. This was the vade mecum of every well-educated physician in Europe for several centuries. Sylvius, in his edition of the Schola Salernitana (Rotterdam, 1649), says Nullus medicorum est qui carmina Scholae Salernitanae ore non circumfret et omni occasione non crepet. This work is attributed to John of Milan, who was President of Salerno in his day, but the Address is from "Schola tota Salerni." That the book was in the possession of the MacBeaths there can be no doubt at all, so that if we owe the form of our text to John of Gaddesden we are indebted to the ancient School of Salernum for its substance and its whole essential character—not forgetting how much the MacBeaths themselves have added to it. The following quotation from the Regimen, if compared with the burden of the text, will readily show the pertinence of the statement which I have just made.

Anglorum regi scribit schola tota Salerni.
Si vis incolumem, si vis te vivere sanum
Curas tolle graves, irasci crede profanum.
Parce mero, caenato parum, non sit tibi vanum
Surgere post epulas. Somnum fuge meridianum.
Ne minctum retine. Ne comprime fortiter anum.
Haec bene si serves tu longo tempore vives.
Si tibi deficiant medici, medici tibi fiant
Haec tria, mens laeta, requies, moderata dieta.

Sex horis dormire sat est juvenique senique
Septem vix pigro, nulli concedimus octo.

Ex magna coena stomacho fit maxima poena.
Ut sis nocte levis sit tibi coena brevis.
Post coenam stabis aut passus mille meabis.

Montpellier, the chief town of the province of Herault in Southern France on the Gulf of Lyons, was, like Salerno, a school of general learning, with Medicine as perhaps its highest feature. The University was established by papal bull in 1289; the sexcentenary was celebrated in 1890. Gilbert the Englishman was taught here, as was also John of Gaddesden, the author of the *Rosa Anglica*, upon part of which our Text is based. Bernard Gordon also, a Scot born in France, was a teacher here in the early years of the fourteenth century. He wrote the *Lilium Medicinae* which the MacBeaths possessed and rendered into Gaelic. A copy of this work was presented to the library of the Society of Scottish Antiquaries in 1784, where it now lies. It came from Farchar Beaton of Husabost “five generations ago”—according to the Rev. Donald Macqueen of Kilmuir who presented the book.

Montpellier was strongly under the Arabic influence, which explains how we find so very many Arabic terms in such of our Manuscripts as came by this way—especially in the names of medicinal plants and in *Materia Medica* generally.

This very short statement of the old Schools taken with the Personal Notes will enable the reader to understand the history of the Text fairly well.
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THE TRANSLITERATION.

The extension of the Text which is arranged to face the photographs is as correct and exact as it possibly can be made. I have copied the errors of the scribe with even more care than the correct writing. I am exceedingly indebted to my affectionate friend Standish H. O'Grady, LL.D.—a Grádhach truly in act as in name. He compared my rendering of the MS. with the original, "letter for letter" as he expressed it—yes, and dot for dot. This exact rendering will make the text much more valuable from the scholar's point of view, and to the student it will be always of interest to observe the many difficulties and the very frequent pitfalls which the pioneer in this kind of work had to overcome and to avoid.

I have not brought the various Contractions together in one place as might have been done. I thought it would be sufficient to refer to them, as they occurred, in the Notes. In my Essay, which is deposited at the Library of the Society of Scottish Antiquaries, there are some ten pages of the contractions given, and a special page is given to the more important in the Caledonian Medical Journal for April, 1902. The novice, however, in this study will do well to make a list of them for himself; it will be easy to do so with the extension facing the original MS. writing.

THE TRANSLATION.

The English rendering of the Text is very stilted—for several reasons. The diction of the old Medical Empirics which occupies the great part of the earlier chapters, and colours all the others, however simple the words may appear, is yet in concept wholly unintelligible to the mind of the present day. All that could be done then was to give a rigidly literal but naked translation. Then again there is the immeasureable and
irreconcileable difference between the Gaelic and the English idioms. An English rendering can therefore only be a very crude compromise. I have endeavoured to conserve as much of the flavour of the original as I possibly could, and yet bring as much of the sense within the English language as makes it fairly easy to follow—with a little thought and attention.

THE TIME AND AGE OF THE TEXT.

This can be arrived at, but at best only approximately, by the following ways, namely:

1. By the earliest expressed date given in, or as part of, the Text. We find in this same MS., and in what would seem to be a later tract than that of our Text, Ocus do bi aos an tigerna antan do sгрибhadh an leabar so i. mile bliadan ocus cuig céd ocus tri bliadna ocus tri fithid and the age of the Lord the time this book was written was one thousand years and five hundred and three years and three score—1563.

It is not drawing too much upon possibility nor even upon probability if we give our Text a century of existence as the handbook of the MacBeath family before it was given by this "John" to the Irish scribe O'Cendaimn to copy, or the other and later tract to the O'Kearneys.

2. The form and style of the handwriting is another aid, but still only approximately. The writing of Leabhar na h'Uidhre in its contractions and other graphical peculiarities does not differ very strongly from our Text, and its date is taken as fixed—about 1470. The same may be said of The Book of Lismore, and it is accepted as being of the latter part of the fifteenth century. This also is in confirmation of my deduction so far.

3. Then there is the developmental stage of the language to be considered, and this again in the matter of "Eclipsis" and other grammatical peculiarities, points to the same period.

4. Finally, there is the fact that the Rosa Anglica, upon which our Text is based, was published in the early years of
the fourteenth century; and knowing that the MacBeaths took
a high place in Medicine long before, and kept it for long after,
we cannot imagine that it took more than two hundred years
to come to their knowledge. Dr. O'Grady thinks the writing is
of the early sixteenth century, but the late Whitley Stokes, by
far the greatest Gaelic scholar of our time and perhaps of all
time, placed the companion MS. (15403) as of the early fifteenth
or even the fourteenth century. The side-light of Chaucer,
already quoted from his "Doctour of Phisik" is also important
in this connection, for we can hardly believe that the first
physicians of Scotland were far, if at all, behind those of
Chaucer's time in England in their knowledge of the authors
here so freely referred to.

So, taking all these things into consideration, it does not
seem too much to say that our Text is "of the Early 16th
Century." I feel that it would be even safer to say the 15th
century instead.

The form of the language in the Text is also of interest.
If compared with the form of modern Scottish Gaelic, several
points come out clearly. First, the root essentials have been,
are, and remain the same—always—though other things vary
and differ very much. The Eclipsis of the Strong initial
Consonants c, p, t and even of the Medials g, b, d which has
been so definitely developed in the later Irish language did
not belong to the old language at all. It is an effort to follow
and to express a physiological actuality but for which expression
there is really no linguistic need. We had the process fully
developed in our older Scottish Gaelic, but it has most sensibly
been done away with altogether, and we have no eclipsis now.
In my copy of the Confession of Faith, printed at Glasgow in
1725, such forms as a mbpeacadh the sin, na ngcriostaidh of
the Christians, na ndtrocair of the mercies are met with, where
the whole vocal gamut is logically, even if unnecessarily, ex-
pressed. The Irish people never went this whole logical length.
It was too much to introduce a word by mbp, nge, ndt—but
they have stuck closely to the two letter forms of initial mb and bp, ng and gc, nd and dt. Eclipsis occurs in our Text, but not regularly and not frequently, so we might fairly infer that the time of our Text was about the time of the introduction of this peculiarity in writing.

The terminal inflections are fairly well preserved, but without precision or regularity—as may be seen. They are carelessly and perhaps ignorantly shown and done; still they are not without interest. As in the matter of eclipsis, there is in these also an apparent seeking after phonetic expression, regardless of the historical continuity of form.

Aspiration of the consonants again is here only partly developed. This is now complete both in Irish and in Scottish Gaelic. The process has certainly deformed written Scottish Gaelic especially, which writes h after the consonant where Irish only uses the very much neater over-dot.

All these expediences follow the "otiose" or lazy development which is manifest in all languages. In fact, as the late Dr. Macbain put it to me, it is not unlikely that mankind in days to come may be able to get along with only a few grunts. The tendency is strongly in that direction. The speech of man is losing its bone and its strength, in the same way and perhaps for the same reasons as the race is losing its hair and its teeth—because it does not fully use them.

P.S.—On 13th July, 1641, William Earl Mareschal borrowed from James Beatoune of Nether Tarbett, Doctor of Medicine, and Janet Goldman, his spouse, the sum of 4000 merks upon the security of some lands in the parish of Fetteresso, for repayment of which and arrears of interest the said Mr. James Beatoune raised against the Earl a successful process of apprising on the said lands before the Commissioners for the Administration of Justice on 3rd January, 1654. (C.M.J., Jan., 1911).

It is surely interesting that when I consulted the Museum authorities as to the best man to photograph this text, they at once said "Mr. Macbeth," and his name is John!
REGIMEN SANITATIS.

COLUMN I.

REGIMEN SANITATIS EST TRIPLEX ·i. ataid tri gneithi ar follamhnughadh na slainte. Conservatiuum ·i. coimed ocus preservatiuum ·i. rem-coimed oecs reduciuum ·i treorugadh mar foillsighius g[alen] sa tres partegul do tegni. Conservatiuum do na daoinibh slána is incubidh e. Preservatiuum don droing bhis ag dul an eslainti no dolucht na neimnechtarda dlighear e. Ocs reduciuum do lucht na heslainti dlighear. Gidhedh gairtheir preservatiuum do servatiuum uair and mar adeir Hali sa tres partegul do thegni sa seathadh coimint dóg oecs dá fitheat. Maseadh adeirim gurub o neithibh cosmhaile do niter in coimed mar adeirur san inadh cét na Si vis conservare crasim quam accepti similia similibvs offeras ·i. madh úil let an coimplex dogabuis cugat do coimet tabhair neithi cosmuile. Maseadh is neithi cosmuile gohulidhi a céim oecs a foirn dligher do tabhairt don corp mesardha oecs in corp claonus do claonadh nadurdh o measurdacht dligher neithi cosmuile doréir forime oecs ni do réir cémne do tabúirt dó arson na togra ata aige cum tuitme mar adeir aueroys sa seathadh leabur do collegett. Et dan abairsi nach gabann ngním mh na cosmalius cuige mar adeir auicina a caibidil comh-

COLUMN II.

artha na coimplex sa dara fén don cét leabur mar an abair gurub o thota species gnimaighitt na baill ar in biadh. Adeirimsi gurub o thota species an baill do niter an dileagadh oecs on tes mar indstruirmin mar adeir aueroys sa cuigedh leabur do collegett do gaile an éin renaburtbar struccio gurub ullma an aimsir ina leaghtur iarann móir ann o thota species na sa teine oecs is mar sin and sa cás so. No adeirim nach gabtur gnim ona cosmalius anns na neithibh bis gan anum gidheadh fettur a denamgh Return is na neithibh ambi anum. Maseadh na cuiρ claonas on mhesurdhacht follamhnaignhter o neithibh cosmuile doréir flhoirme iad intan bit sa measurdacht dligher doréir doibh oecs gan am beith cosmhail doréir chéime oir dlighidh an cém beith nis ísle sa biadh na sa corp da tab[ar]tur da oilemhain e oecs dlighear in drong so d'oileamhain le biadh leighiseamail oir is le biadh is biadh dlighear an coimplex mesardha d'follamhnughadh. Uerbi gracia ·i. adir hali sa tres partegul do theighni a coimint an texta so calidiora calidioribus et cetera condlihear an corp tesaighi do shr no an corp claonas o cuttramacht a dhá céim d'follamhnughadh le neithibh tesaithi sa cét céim oecs is neithi fuara gaires díbh sin oir in teas isel is fuaradh am bél an lea e oecs is uime sin a deirit drong go seachranach ag tuigsín an texta sin gurup le neithibh fuara dligher na cuiρ tesaighi do coimhed oecs is bréig sin gidhegh léttur a remh-choimhned no a tesargadh re neithibh fuara is isle a céim
na in corp do bás do rem-coimhett. Gidhegh cena an follamnughadh renaburtar reduc youngsters is le neithibh fuara sa taoibh contrardha ocus a céim in and dlighear a dhenamh gidhegh dlighear a fhís gurub le neithibh tesaighi Ísli dlighear na cuirp theo do coimhett ocus na cuirp fhuaara le neithibh fuara Ísli ocus na cuirp tirma le neithibh tirma íse, et cetera. Ocus is follahis gondlighear cuirp lenna duibh d’follamnughadh le neithibh fuara, tirma, Ísli ocus is neithi tesaighi fíchí sin ocus ni go h’aonta acht an aithfheghadh complessa lenna duibh mar a deix commentary an damasenus sa dara partegul sa cuigedh coimint ocus tri thitith gofuil an fín tesaighi tirim gidhegh adeir gurub tesaighi fíchí e an aithfegadh lenna duibh ocus is mar sin adeirim ann sa cáis so. Et is mar an cétina do coimplex lenna find dlighear a follamnughadh le neithibh fuara fíchta isle ocus is neithi tesaighi tirma Ísli sin gidhegh dambia coimplessa lenna find ar tuitim dothuithim aicídigh chum fuarachta ocus cum flichada dlighear a follamnughadh le neithibh tesaighi tirma árda ocus is e sin a treorughadh cum a contrardha. Maseadh dlighear na neithisi d’fheuchain a coimhed na slainti. i. cáil ocus caindighecht ocus órd ocus aimsir bliadhna ocus aimsir no uair in proindigheithi ocus aos ocus gnathughadh. Ocus adubhrumar don chail gustraínda gondligheáinni s bheith cosmail a cétim ocus a foirm no a foirm amáín ocus gan a beith a cétim oir mar aduburt artús gomhi níte físeal cosmail rinsí coimplex fuar oir is ní fuar gairtear on liaigh don níthe físeal ocus is cosmail in fuar ris in ní fuar ocus fós gach uile ní inaful betha is te e ocus is uíme sin nach dlighear a tuigsín gurub cosmail rinsí corp ndaonda na neithí fuara acht na neithí fuara Ísle ocus is neithi tesaighi sin

COLUMN IV.
am bél in legha. In dara Caibidil do chaindigeacht in bídh.

Caindigeacht in bídh. i. dlighear a chaitimh intan tochluightear e oir adeir arustotul in Epistula ad Alexandrum Dum aídhce apetitus durat manum retrahe. i. tarruing do lamh chugatt ocus in tochluighadh ar marthain agut. Ocus adir aúicína sa caibidil laburus d’follamnughadh na neithedh íththar ocus ibhter Ita comede quod sint religieus desiderii. i. gurub amhlaidh caithfir fuighlech tochluighthi dobleith agut oir is ferr na huaire d’imdughadh na in caindigeacht mór ocus is ferr bheag do caitimh fadhó na móran an én uair oir in biadh caithear an éinfeacht améidh móir ni héidir a dhileagadh ocus seachrainnigh brigh dileaghthach an gaili annsin ocus in seachran doniter sa chó dhileagadh intan is mór e ni certaighter sa dara dileagadh mar adeir comenter damasenus sa cét partegul sa seathadh comint dég ocus is uíme sin nach oileann se go dlistinach annsin ocus is ar in adhub sin aídeir aúicina sa treas leabhrach nach fhásaidh na daoine ginachra. Et fós an biadh thosgaighes a méid andlistinaigh donf duinte ocus is cúis sin don mhorgadh tre esbhuigh an indfhuartha doréir hali sa thres partegul dothegni. Et is e is comurtha go caithind neach goleór innach tíg o caithem an bhídh méid and sa puls na loigheacht agus san anail oir ni thegmhand so acht arson go cumhaighind an gaile ar in sgaírt ocus is uíme sin bis an anail beg minic ocus do beir égintus innfhuartha ineróidh an puls do médughadh a nach bi anmiseindí ar in mbrigh. Comhurthaigh eile gan claochlogh dobeith ar in fuál na ar in feradh ocus gan na hindedh goháirighthe ypochondria
null
TRANSLITERATION

COLUMN V.
dorigheadh ocus gan cuirríneacht na gaithmairecht na truimidecht na anmfainne domothughadh ocus gan urlugadh na apititus caininus na tuitim tochluighthi dobeith air na leisig indílechta acht gof[é]fadh stuider do dhenamh déis bidh mar do denadh roime acht amhain intan tuitius an biadh ocus tinnsgnus dileagadh dogabhail oir éirgíith na dhetaighi innolma intan sin ocus donít codladh ocus toirmisgint an stuider. Et fós gan nem-codladh do beith air ocus gan blas an bidh d'haghbhail a cind aimsiri ar in mbrúchtaigh oir dambiaidh na neithisi ar adubhrumuir follsighter an biadh dobeith mar mesadha ina caindígeacht. Gidhegh dlighear an gnathughadh do coimet andso muna ro-olc e mar do cithfighter. Et adeirim mar in cétina don digh nach dlighind si beith an méidsin gombeith an biadh ar snámh sa ghaili mar bis ag lucht na meisig ocus is uime sin aní adeir drong gurub maith beith ar meisgi uair sa mhí is bréig e mar follsighiue auerois sa dara partegul dona cantičhibh sa tres cantic dég ar fhitidh mar an abair Assensus ebrietatis simel in mense est erroneus .i. as sea-chranhoch aontughadh na meisg aon uair is in mí oir go do na neithibh is mó tarbhhaighius dons tes nudurra an fin arna gabhail go mesardha is do na neithibh is mó urocidíghius dó ocus don inceind ocus dona cétadhuiubh é intan tosgaighius go himurcrach ocus is uime sin adeir annsin gurub ferr uisgi na meala don droging ag ambit feithi annshand ma e gidhegh féttar began d'fhín deghbalaidh dotabairt do na sen-daoínibh mar chuir e adeir adeir mense gurub adeir aucína sa caibidil labrus d'hollamhghanadh an uisgi ocus inflona Pueris dare vinum est addere ignem igni in lignis debilibus .i. is tine do cur a cenn tinedh a conadh annfand fin dotabhairt dona macamhaibh. Gidhegh tabair go mesardha dona daoínibh óga e ocus don t'sendaoine an méid is áil lis maseadh is améid moir is imechubhaidh doibh e. Adeirim

COLUMN VI.
condlígher anméid is áil lis do tabairt dona tshenduine on thsendacht ocus is e sin an senduine mesardha thochluighes an méidh fhéudus do dileagadh ocus bis ina duine rodheisgríbhidech. Gidhegh an senduine on thesnordhacht ni dlighear an méidhí sin dotabhairt dó oír bidh in drong sin dibenta ocus bidh rabhaíle orra ocus is beg a teas oír bidh mar lóchrand cum beáithi mar a deirur sa cét partegul d'amforismorum ocus is uime sin adeir g[alen] an sa partegul cétina a comint na canonaos Postus indigenciam solvit, et cetera. Is uime sin fiarfuighim in roimh in chuít dlighear atabairt no inadáighe ocus doicéer nach roimpi oír adeir aucína sa caibidil labrus d'hollamhghadhan an uisgi ocus an fína Sapiens debet sibi prohibere ne ieinunus vinum bibat .i. dlighi in duine égnaidhí a caomhna féin ar fhín d'ol ar cét longadh ocus ni dlighear atabhairt déis na coda oír adeir aucíina sa caibidil cétina Vinum post quadlibet omnium ciborum est malum .i. is oile an fin taréis gach uile bidh ocus adir a caibidil follamhuigníthi an neith itter ocus ibhter Vinum post cibum est ex rebus magis impedientibus digestionem .i. dona neithibh is mó toirmisguí aíre dileagadh fin d'ol taréis bidh arson cotabhair ar an mbiadh tolladh sul dileaghtha e. Et ni himechubhíin an fin ar in cuid dorcíre aucína sa caibidil labrus d'follamhghadhan a neithe itter ocus ibhter mar an abair Oportet ut post compostationem bibat quis et non in hora comedendi is hégin gurub taréis an caithmhe iébus nech deoch ocus nach an uair prondighti. Et adeir began roimhe sin Non est bibendum donec cibus de stomaco descendat .i. ni dlighear deoch dh'ol no go tuitinn an biadh is an ghailre. In oposittum .i. ata in gnathughadh coitehind ina aguidh so ag ol an fina ar in cuid ocus tara héis. Adeirim nachimechubidh
**COLUMN VII.**

an fín roimh an cuid an aimsir na sláinte. Gidheadh is imchubidh e uair ann an aimsir na heslainti. i. intan is mó is eogail uireasbhadh na brígh na urchaidh an fina mar is folluis isin t'singeòpis tig o amhfainne na brígh oceus adeirim gurub imchubidh e intan sin roimh in cuit oceus tar a héis. Oceus intan doniter mar argaimh naich imchubaidh ar in cuid e adeirim doréir auicina sa caibidil laghrus d'folamhnuighadh an uisgi oceus an fina uirceochdighnean dá bhfri dhól ar in cuid don nech dognathuigh e oceus mar in céit na duine slán déis cuisilind. Gidhegh dlighear an gnathuighadh do coiméidh annso mad arrsaigh e muna fa ro-ole e oceus dleghar a treigen antan sin déis a céile oceus ni gohoband. *Et* iseadh tuigim tríd in focul tráila i. misur ina tuilleadh oiret ét dighe amain i. an médh doghebadh nech gan claochloigh anala i. den anail gan coimhéignuiughadh gan fostogh ainmdeoch. Adeirim fós gurup oic an fin déis gach uile bídh acht taréis an bídh doethil dileaghta oceus athuitme acht a *caninus apilitus* mar an dlighear neithi meithi dotabhairt artús oceus fin aindsein oceus is dlighi leighis sin. Gidhedh ni hínhuchbaidh an fin déis bídh onginter droch leann na roimhe na intan caither e mar adeir auicina san inadh céit na oir dothbh ar in droch linn sin tolladh cum forimill an chuirp oceus is uime sin tsheacranaoide an drong lerbáil fin d'oil déis na droch biadh dan dileaghadh oir imighi roimh in ndileaghadh oceus tromaighi an corp is uime sin adeirim goemair gu féitar an fin dotabairt a méid big déis na coda oceus ni a cindighecht móir oceus a tabairt do nech dognathuigh e oceus do neach déis cuisilind oceus gan a tabairt do neach eile acht an aimsir tharta móir oceus is na cáisabh eile curtur sa caibidil labrus d'folamhnuighadh an uisgi oceus an fina. *Et* intan adeir nach imchubidh an fin ar in cuitt adeir-

**COLUMN VIII.**

im gurub mar so dlighear briathra auicina dotuigsin antan adeir gurub taréis na coda dlighear an deoch d'oil oceus nach uirri i. gurub taréis thsluigthe an grema oceus nach e trath ata sa bél dlighear a h'oil. No(no)gan imurcaigh dhi'oil antan caithius bidadh oceus is ris sin adeir auicina cindighecht. Is tarbhach don biadh nach dlighind nech d'oil ar in cuitt acht ni doberadh siubhal ar an mbriadh no gan ni do beradh siubhal ro-obond air d'oil no do denadh dealuighadh atturra oceus an gaille no do beradh ar snáimh e. Gidhegh féttur began d'oil daéis indus gombiadh an biadh arna comuig oceus arna timprail gumaith oceus gan fundamint romór do denamh oceus gan moran do óil as a háithle acht na huair d'imidughadh oceus gan an cindighecht continoidech do médughadh. *Et* is uime sin adeirim gofuilidh tri deocha and i. *Potus alternatus*. i. deoch claochloichteoch *Potus permixtinus*. i. deoch cumuisgtheoch oceus *Potus delatius*. deoch imairetech. An deoch claochloichteoch is roim an mbiadh is imchubidh i mar ataid na sirioipighi oceus na deocha leighis, oceus an deoch cumuisgtech is ar an cuid dlighear i oceus began do caithemh oceus began dól indus conderitar an cumus dlistinech. An deoch imairetech, umorro, taréis na coda oceus ar ndeumadh an dileaghtha oceus ar dtuítim an bídh as a gaille dlighear i no intan bheug ag a fágbhall. *Et* is uime sin adeir aenerois sa dara partogal do na cantigibh sa naomhheadh comint fithed mar coisgus an t-uisge doirtter a crocan fhíuchach aflachadh in t-uisgi no an deoch curtar acend an bídh bhis ag a dileaghadh sa gaille coisgidh an dileagha oceus is uime sin nach maith mónra d'oil taréis na coda no combia in dileagha imslan sa gaille. Acht is tarbhach cum an dileaghta tart d'hulang déis.
na coda gidhedh ní héidir caindighcheadh na neitheadh is intabhurta d’foilsíughadh o leitreachubh cindtí mar a deir g[alen] sa treas partegul do megathegni naseadh dentur doréir mhesa bus fokus don fhíndí ocus daingnighter doréir dherbhth a oecs gnathuighthi e. In treas caibidil don Ord.

D’Ord in Dieta no Caithme in Bhidh—is e so e i. intan círeochas neach sa mhaidín sínnead artús a lamha ocus a mhuniel ocus cuireadh aedáigh go glan uime ocus indarbhadh ainnseach in cét dileaghta ocus in dara dileagha ocus in treas dileaghtha le seilleadh o cus le himurcrachaib na sróna ocus na bráighedd oir is iad so inarrachra an treas dileaghtha ocus aindseach coinleadh an corp dambia amsír imeubidh aige arson fhuiighill an alluis ocus in luaithrishis air in croicind oir ata in croicinn poiremhair ocus tairngidh cuigí gach ní bis angar dó doréir g[alen] sa cét leabur de simplici medicina. Et aindseach círeadh a chend ocus inleadh a lamha ocus a níghaidh a huísgi fuar sa t’shamradh ocus a huísgi the sa geimhregh a oecs nigheadh a shúilí le huísgí arna congmaíl sa bhóil oclus arna theghadh and ocus ar tuma an méir téanúisti and oir indarbhidh sin tursgar na súil oclus glanaidh iat. Et coinleadh aindseach a fhiacla le duille ureach in sin t’samhradh ocus le croicinn an ubhailí boidhé sa geimhredh. Et aindseach aburadh a trátha muiri nó a ní eile bhus dúthraicht lis. As a h’ailthe sin denadh saothar ocus siubhal wasmarkedh a anadubh árd Glan oclus ullmuigter a biadh indus conghabha biadh a cét oir déis an thsaothair sin intan tinnsgnus a thochlugadh go nuduradh oca na ghabadh roimhe ocus na cuireadh afaill oir adeir auicína sa caibidil labhrus donf ithter oclus ibhter go

COLUMN X.

Tabair fulang ocuruis tar a gnutáadhadh angailí do linadh do lenuibh mor-guighthi oclus tic antan sin linadh tardhabais o lind ruadh arna tarruing cum béil an ghailí indus nach éidir an biadh do caithimh lis in thochlugadh ainmhdidhe ge madh áil e oclus ni dlighann neach a shuíle docaithimh mar adhubhamar roimhann oclus ni dlighinn acht énghriadh do caithimh ar aon bórd oir adeir auicína san inadh th’shuas Nichil detersium quam cibaria multiplicaire et in eis temporibus prolongare i. ni fuil ní is measa na na biadh d’imdhughadh oclus amsir d’aidhughadh ag a caithimh oclus is uime sin adeir an deiradh caibidilech de regimine eíbi gur leór lis na sendaoiníb feoil anamhí do caithimh sa maidín oclus aran anmhain ar a suiper oclus ni gadbhaois biadh a examhla an énfhieacht. Gidhedh da caithter biadh imdhár ar énchuid iis farr na neithi seimhe dotabairt artúís oclus na neithi remhra aímsiin na a contrarda sin oir intan caithter in biadh seimh déis an biadh remair diligher goluath e ocus ni dentar an biadh remhur oclus bidh se intan sin ag iarraidh sligheadh amach oclus ni fhaghnnn on biadh remhur do beith an fechtar oclus tic de sin go comuisgter ris e oclus go truaillter uile iat. Gidheadh dambeith a fhís an gheag in biadh do meadughadh ris in ghailí do budh cóir oireat in mód is téo fechtar an ghailí na a uachtar dotabairt don biadh remhur artúís. Gidhedh ní hóidir no ní h’urusa sin do denamh oclus o nach féduruis cad is indenta claoí aleith na seimhí mar adir auicína a caibidil leighis in quartaona oclus sa dara partegul de regimenta acutorum. Item na ghabadh biadh omh ar
REGIMEN SANITATIS

COLUMN XI.

muin bídh leth bruithi. Et dilighear a fis uime sin gombi in biadh a comnuighi sa corp sul dilighthar go himlan e sea huair dég mar adeir aneroy sa dara partegul do na cantiacbih ocus adeirar in cétna sa caibidil deighinuigh don tseiseadh leabhair do colliget ge ataid nuaire ag a radh a leabhraibh égin ocus is brég sin oir is dóigh gurub e in sgribneoir fuair nuimir égin sgriibhtha ocus ni fitter catt i ocus do rinn e seachran ag sgribhadh ocus is sea huairi dég do dlighfeadh beith and ocus is e a cúis sin oir adeir auicina a caibidil de regimine cibi ocus aneroes isna cantiacbih gurub e is proindighadh orduighthi ann biadh do caithimh fathri sa dá la .i. fadhó ládhibh ocus einfecht lá eile ocus dlighfeadh sea huairi dég beith ittir gach dá uair dibh sin induis go roindfigter in dá lá nadurda ina fulilit ocht nuaire ocus dá fithet go controm a trí ranuilibh ocus is e a adhbur sin madho rindeadh sechran sa ló inarcaith fadhó go certuighter e arnanhárach ag caithimh énuair ocus e contrario oir gach ole doniter on linadh leighisigh in folmughadh e ocsus e contrario mar adeirar sa dara partegul d’aforismormh. Gidhedh adeir auicina sa treas leabar sa tres fén dég sa tres trachtaidh ocsus sa caibidil labrus do moille tairlingha an bhiadh asa ghaillì Remanencia equalis cibi in stomacho et gressionis eius est illud quod est inter duodecim horas et viginti duas .i. isi aimsir cuttroma anmhana in bídhis isin gaili ocsus a fhaighbala dó ambí ittir da uair dég ocsus a dhó fithteat tre moilí oiprighthi na brighi dileagthaighi ocsus is uime sin adeirim otheid an biadh go remar isin gaili gurub sia anus e na inaduilibh nan dileaghadh eili oir is seimhe in chilis na in t'aran ocsus is uime sin is luath inuntaigher a fulil deirg e ocsus is luath indtaighter fulul deg aros a póiribh nam ball ocsus tig lís in radh so auicina in biadh do dilleagadh.

COLUMN XII.

isna ballaibh uili re sea huairibh dég ge teagmadh gan a cur a cosmailliu ghuilidhi riu risin fedh sin gidheadh anuiddh uair and o amnhfainne an ghaile ocsus o reimhe ocsus o righne an bídh be ocht nuairibh dég no ré fítit uair sa gaili mar is folluis a neimh-dhileaghadh an gaili ocsus intan caithius nean biadh urchoideacha egin anus uair and a póiribh an ghaill ré mí no ré ráithí mar do chuala o daoínib firiinidheca gur sgeighheadh bídh ocsus leighes uair égin sa caindighchecht ocsus sa t’substaint mar gabattar iat mi roime sin. Tuilleadh eile eile dilighear d’oilisighadh .i. nach imeubidh baindi ocsus iasg ar én bórd na fin ocsus baindi oir uilmuighecht neum cum lúbra ocsus na ghabthair liuctairi rotesai déis an bhidh goluath na énín diuretach oir truaillit an biadh aga losgadh no aga chur ar siubhul go roluath ocsus is ume sin is olic in dragea do níter do maratrum ocsus d’ans cona cosmuilibh goluath déis na coda oir is ferr eumsanadh ina sesamh no siubul aigliuch do denamh déis in bídh mar a dubhuit rufhus Modicus incessus post prandium hoc est quod michi placet .i. is mian liumsa began siubhul tairéis na coda gidheadh gulsacht móir do denamh déis in pronidighti dosiubh do no marchuidach druaillibh in biadh ocsus toirmisgidh an dileaghadh. Aisaidhli sin codladh go mesairdhia oir furtachtaiighi sin in dileaghadh mar adeirur sa canoinsí Utentres hieme et uere gurub maith reina thuigsin a méd fhurtachtaiighi in codladh in dileaghadh gidheadh is oic in codladh ocsus in nemh-codladh tèid tar modh amach mar adeirur sa dara partegul d’aforismorum ocsus dentar e san oidhe or adeir ip[ocras] sa cót partegul do pronosticorum Sompnus naturalis est qui noctem non effugit et
...
TRANSLITERATION

COLUMN XIII.

diem non impedit .i. is sin is codladh nadurda and in codladh nach sechmann in oidchi oceu nach toirmisgind in lá. Gidhegh donit dainre imda lá don oidchi ag codladh sa ló oceu ina ndúsach san oidchi oceu is ro-olc sin. Gidhegh díligidh tu afis gurub ar in taobh ndes dílighear codladh artús oir is mar sin is ferr do niter an dileagadh arson nan ae do beith faoi in gaili and oceu dílighear impog ar in taobh élé asaíthihi conach tairngért an biadh cum nan ae seul dílightur gohímlí e oceu impogh arís ar in taobh ndes inns gumadh usaide tarrongtar an ní do dileagadh sa ghaili cum nan ae oceu tuícert so o auicina sa caibidil labrus d'follamnughadh anéith itter oceu ibter oceu is sa caibidil labhrus don codladh oceu don nemh-codladh oceu adeir fós and sin go tabhair tindsgaint loighí ar in medon furtacht mór cum an dileagtha arson go connmhaonn oceus gu tachmaingid e gurub uime sin mêuigír e. Gidhegh is ole codladh faon oceu is ole don radarc codladh goluath déis bíd oceu is ole fós codladh lae muna derntur anghar do beith asuíghi e oceu athaigh maith déis na coda oceu isin th'samradh oceu becan intan sin fós oceu is uime sin adeir in fersaighteoir Aut breuis aut nullus sit sompus meridianus .i. bith codladh in meadoin-lae gerr no na dentur e. Gideagh dan derntur roimn in cuít e dentur o mhaidín go teirt dor'ír ip[ócráis] sa dara partegul do pronosticorum. Et ingaibhért a dhennumh oceu in bél osluigthi areglá droch aír do dul asteach do toirmosgadh in dileagadh an oceu bith in cend gohárd isin chodladh oceu cluthur le héadach gomaith e do róir auicina oceu is ro-maith sin cum in dileagtha. Item mearsruighteur aicidigi na hanna oceu is uime sin adeir in fersaightheoir Sit tibi mens leta labor et moderata dieta .i. bith menma tshuílibir

COLUMN XIV.

agat oceu diet mesurdha oceu déna saotor. Et is móir fhoghnuis fothrugadh uisgi milís acht nach bia biadh isin gáile. Et bith in suiper gerr no édrom muna bia in gnathughadh ina aighidh oir do leith in dileagtha do niter isin codladh do buadh ferr ní buadh mhó do biadh do caithimh isin oiche gídegh o doniter in codladh go ro-luath sul toitís o biadh o bél in ghaili is uime sin is ro-móir uarchoidhigí móran in bidh san oideche don radhurc oceu is uime sin atáit móran d'fersadhaibh ar an adhbaras Nocturna cena fit stomaco maxima pena .i. is móir an pían do goile super na h'oidhche Si uis esse leuis sit tibi cena breuis madháil let bheith édrum bioth do shuíper cogerr oceu atá dá fersa ele ar an céitna Seena breuis vel cena leuis raro molestâ .i. is andam is athumulta an suiper gairn go éile. Magna nocet medicina docet res est manefesta .i. teagasgaigh an ealadha leighis oceu is raod fholluis con uarcoidighinn an suiper móir. Tuilleadh fós Sume cibum modice modico natura foueatur .i. caith began bidh oir sástur in nadur o began. Sic corpus relice ne mens ieiuna gravetur gurub anlaídhi shásfaidhter an corp gan truime do bheith ar an menmuin on trégenus maseadh tabuir an biadh uait mar is tusga tochluighes an nadur e. Item indarburtur an fual oceu in feradh oceu na fastaighter ar éneor iad tar an aimsir a san dtáighter an indharbadh oir do gendáois duinte isna taobhbaib oceu siánsanaí isna cluasaíbh on gaothmuireacht ag impogh suas no cloch no ydorípis o chongbail an fuail. Sin duit a eoin o aodh o cendáinn
Nec minctum retinere velis nech cogere ventrem i. narub āil let th'fual do congmail na do meadhon d'éigniuaghadh i. tar an aimsir ina beitter gomaith e oces is uime sin nach maith beith gu ro-fadh ar in camra na fásghadh éigneach do denamh oces is uime sin is sea huairc is maith in fual do tabairt sa ló conoidché oir is e sin in lá nudurda oces in ferdh fadhó no fathrí san aimsir céitna mar adeirit na ferrsadh so In die mincta frì sexies naturali tempore bis tali vel ter sit estegio. pura i. in cetrama caibidil don aimsir.

Don aimsir i. dleghur aimsir na bliadhna do féichuin oir is cóir ní éigin do tabairt d'aire do leith na haoisi oces in fhuind oces na h'aimsiri mar adeirur sa chéad partegul, d'aforismorum. Maseadh taburtur biadh remur a médh mór sa gheimredh oir adirur san inadh céitna Ventres hieme et vere calidissimi sunt natura i. ataíd na cabain inmedhonach ro-the doréir nadura sa gheimredh oces san errach oces bidh in codhlaigh ro-fhada gurb uime [sin] dlìgheir móran in bidh do tabuirt oces ni dlìghear na proinnidhgo dobeith minic oí ni bfuil an tes gear[r] ann mar bis san tsamhradh acht mór doréir shínte tre imad na spiruit. Gidhegh bidh in tes beg isin tsamhradh a gabail thesa arson cuirp the nis sa mó doréir shínte an édluis no in disguoilti oces ni doréir shínte na cainndighechta acht doréir áirde oces dlìghí an biadh bheith a claonadh cum tesa antansin oces is folluis as sin cred is inraidh re tes nan daoine óg oces na macam.

San errach, umorro, dlìghear an biadh bheith mesurrdha acht a claonadh cum méide bige arson an línta do rinned sa gheimredh roimhe.

Sa tsamhradh, umorro, dlìghí an biadh bhccith seimh

ag dul a bfuaire oces is seimh ina cainndighecht sin i. began do tabháirt an éinecht de oir bidh substaint in tesa beg intan sin arna cnàoi oces arna disgaolleadh on tes foirmeallach oces da tucaoi biadh seimh ina substaint do loisgídlithe on tes teinntigh e oces is uime [sin] adeir g[alen] sa canoinis Ventres hieme et cetera go tèid an tes a bfoirimill sa tsamhradh agabail luthgairre re na cosmailius gurub uime sin anbfuinngheir go himmeonach e. San bfoighmar, umorro, tabhair an biadh a gcainndighecht big oces dlìghí beith ag dul a tesoighecht oces a blichidacht oces ataíd fersadha air so Quantum vis suve de mensa tempore brune caith an mhéid is āil leat don biadh an aimsir in gheimridh. Tempore sed veris cibo moderate frueris gnathagh biadh go mesurrdha an aimsir an erraich. Et calor estatis dapibus nocet in moderatis do ní tes an tsamhradh urchod do na biadoibh mi-mesurrdha Autumnpi fructus exerrands tant tibi lactus do berid toirrthi an foighmhair caoinnedh dermaid duit.

In cuigeadh caibidil—d'aurrib in pròinnnighithi. Is i uair in pròinnnighithi antan bhis an t'ocarus firinneach ann mar adubhrumar sa treas caibidil t'suas oces is i uair is fccarr sa tsamhradh an uair is fuaire i. roimh an teirt oces an uair na hespartan oces isi uair an éigentuis intan is éider le nech biadh d'fhaghbhail oces is uime sin adeir g[alen] in libro de regemine sanitatis nach eidir le nech d'follamnacha na slainti do congmail acht a nech bes gan toirmisg a oon goodugh
भूमिका: जीवन की बाह्य और भारतीय समाज के में बनाए जाने वाले वास्तविकता और मानसिक स्थान पर रहते हैं। उन्हें नामकरण की बारे में जो अनुमान किया जाता है, वह रूपांतरण की बारे में प्रतिकृति करता है। इसलिए जीवन की प्रति बौद्धिक स्थिति के बारे में बनाए जाने वाले समाज के में बनाए जाने वाले प्रस्ताव और नामकरण की बारे में जो अनुमान किया जाता है, वह रूपांतरण की बारे में प्रतिकृति करता है।

संग्रह: किसी भी समाज की बाह्य और भारतीय समाज के में बनाए जाने वाले वास्तविकता और मानसिक स्थान पर रहते हैं। उन्हें नामकरण की बारे में जो अनुमान किया जाता है, वह रूपांतरण की बारे में प्रतिकृति करता है। इसलिए जीवन की प्रति बौद्धिक स्थिति के बारे में बनाए जाने वाले समाज के में बनाए जाने वाले प्रस्ताव और नामकरण की बारे में जो अनुमान किया जाता है, वह रूपांतरण की बारे में प्रतिकृति करता है।

अनुमान: किसी भी समाज की बाह्य और भारतीय समाज के में बनाए जाने वाले वास्तविकता और मानसिक स्थान पर रहते हैं। उन्हें नामकरण की बारे में जो अनुमान किया जाता है, वह रूपांतरण की बारे में प्रतिकृति करता है। इसलिए जीवन की प्रति बौद्धिक स्थिति के बारे में बनाए जाने वाले समाज के में बनाए जाने वाले प्रस्ताव और नामकरण की बारे में जो अनुमान किया जाता है, वह रूपांतरण की बारे में प्रतिकृति करता है।
éigentach eile air ocus ag ambeit a chuingill saor in gach énñ. Sa geimhredh, umorro, toghthar in uair bhus teo ocus mar an céitna don errach ocus don foighmhair oí rannchuidid ris in samradh ocus reis an geimhredh oír as annsna rannuibh is nesa don tsamhradh dibh dlighid in uair bheith mar uair an tsamhraidh ocus is na rannoi bh is nesa don geimhredh toghthar in uair bhus teo mesurra.

In seiseadha caibidil—don ghnathughadadh. Dlegar gnathugh in dieta do congmail muna ba ro-olc e ocus maidegh dlighear a treigen go mall ocus is uime sin in ghnathughadh aontuighius leis na neithi nadurda dlighear a congmail ocus da tosgaigh e began uatha dlighear a chongmail fós. Gidegh mad mór in tosgadhadh dlighear a treorughadh tar a ais ocus ni goho bonn mar adubrumar. Gidhegh tabhradhlucht an droch fhollamhnuighthi anair riú oír gin gon airgid ar an lathair e airechuid fós gomaith mar adeir aucina ocus is uime sin an drong adeir gur línadar iad fein do biadh go minic ocus nach derena én urchoid doibh tabhradh an aire riú oír goirtseochiard iad oí da ndernadh dia dighultus in gach én pecadh a céit oír déis a dhéanta ní bheith duine na bethaidh ocus mar ata in nadur uilidh i.e. dia is mar sin ata a náduir rannaighthi sa duine nach dónonn dighultus a céit oí acht a gcinn aínsire. Item bidh drong ann chaitheas nísa mó do throrrthuibh na do biadhais eile ocus is sechranach do ndú sin oír doni gach uile thoradh fuil

COLUMN XVIII.

uisgemail mitarbhaich somorgthá. Gidheagh dlighear torrtha stipeghdhá do chaithemh déis an bidh dambia an medon lactach mar ataíd péireadh ocus coctana ocus úbhlá. Gidheadh lagaid na húbla ródaighthe roim an chuid lucht lenna ruaídh ocus istipeda na húbla omha ocus ni comór ata gach gné dibh mar sin oír is lugha istipeda na húbla millsí ocus is mó na húbla goirtí. Na bolais, umorro, ocus na risineadh ocus na fígedh is roim in dlighear an gabhail mar adeir Ysaac in dictis particularibus. Gidheadh ata in ghnathughadh coiteindsna aighidh so gu h'olc oír donit so duinti ona meithi ocus is uime sin dlighear a caithimh maille sinnsir oír cathaighidh ruaidh gach uilí truailleadh tic ona toirthibh doréir aucina. Gidheadh is ferr na toirthi uile do tregin ocus is uime sin innisis g[a]len] a leabur follamhnaightí na slaintí goraibh a athair féin céit bliadhán ina bhethaidh arson mar chaith toirrthi. Item, bidh drong ann le náb inmainnirboill nan ainmintigh nísa mó na an chuid ele ocus drong ele a gcoinn ocus drong ele a a gcanama ocus mar sin do na ballaibh ele. Ocus is uime sin adeir an fersaso Pisces et mulieres sunt in caudis meliores vel dulciores is inan errannaibh is ferr no is millsí na h'éisp ocus na mná ocus ni bfuil ann sin ac gurub lugha is fuar in tiasg inanerr arson in gluasacht na sa cuid eile dhe. Gidheadh is usa na boill eile do dileagadh.
REGIMEN SANITATIS

COLUMN XIX.

mur is folluis dotharr in bradain ocus da cosmailibh. Gidhedh isi in cuid is mó bis ar gluasacht is lugha imurcacha ocus is uime sin is i is ferr isna hainminnthibh caithid na daine dambia cudrumacht ria isna neithibh eli. Maseadh toghtar in cuidh is maeithi ocus bis ar gluasacht hegin ocus bus fearr blas oir is e in ní is fearr blas is ferr oílus dambia cudrumacht eli ann. Gidhedh adeir in fersa Non valet in icore quod dulce scit in oire .i. ni maith is na haeibh in ní is milis isin bel. Ocus is don milisi aenda tuighter sin. Gidhedh adeirim do na enoib and so nachfuil etir nahuili toradh déis na fígeadh ocus na risinedh toradh is ferr na iad ocus is uime sin adeir in fersa Dic avellanas epati semper fore sanas .i. abair gurab fallain na cnó do sír do na haeibh. Tuilleadh eli, adeirim .i. an drong lerbál coimríachtachain do gnathughadh nach dlighid a denam ocus a meadhon lán ach ar eríchnughadh in cét dileaghta ocus in dara dileaghta ocus leithi in tres dileaghta ocus g(a)na a denuinh gominic oir anmfainnighí sin go mór an gaili ocus in corp uili ocus is ro-mór urcoidighius don radhure oir cuiridh na súile an doimme ro-

COLUMN XX.

-móir go follus. Don cuislind, umorro, dlighear a fis nach maith a ro-gnathughadh oir adeir auicína a caibidil na cuislinne co cúsighind an cuislinn romine aphoplexia ocus adeir g[a]len] sa naoiimeadh leabhar do meghathegni Minucio ceteris cuauacionibus virtuti maiorem debilitatem infert ise folmughadh na cuislinde is mó anmfainnighius an brigh do na huilidh fholtughadh ocus as se adhbhur sin gurob mó is cara don nádur fuil derg naíd leanda ele ocus is uime sin is e a folmughadh antan is imurcach e is mó anbhainnighius munabia an duine óg ocus complex fola deirge aige ocus e a eumainadh ocus a gnathughadh dh’feoil ocus do biadhuiibh eile oílus comaithe oir dlighitt sin ar egl a squinancia ocus nescoidedh inmedonach cuíslí doleigen nis minica na nech eile. Et dlighear riaghail do bir damasenus sa dara partegul do afoirismorum fein sa naoiimeadh comint ocus dá fithett do congmail .i. mad do gnathugh nech ina oige cuíslí doligen fa cheithir sa bliadhain nach dlighind a ligen acht fathrí acind dara fithett bliadhain ocus én uair amhain acind a tri fithitt bliadhain ocus o chhind a deich ocus trí fithitt no ceathra fithitt bliadhain gan a ligen go huilidhi. Gidhedh as í mediana dlighear do ligen acind tri fithitt bliadhain ocus basilica acind dá fithett bliadhain oir ni cóir cefalica
null
COLUMN XXI.
doligen ochind dà fithett bliadhàn amach oir dallaidh sin nech ocs truaillidh in cuimhne. Uair toghnìdh na bliadhna, umorro, cum na cuislidh i. in t’errach ocs in foghmur. Gidhedd is i cuisle an erruigh is ferr and oir ni fuil 61-nf coimedes nech ar eslaintibh in t’samhrugh mar do nì cuisli an erruigh doréir aucina. Gidhedd is an dà rannuibh fhodhailter aìmsir na bliadhna uìli doréir na tuathadh i. a samrad ocs an geimhredh. Et ni dleghar in cuisli do ligen an aìmsir ro-fuair na ro-the ocs is uime sin is coithcenn tsheachranuighius in drong lerbàil cuisli do ligen um fèil stefain ocs um fhéil coìn basti th’shhuair aìmsir dib ocs tre tes na haimsiri cili acht go ligter uair and um nodluiig i do tesargadh ar na h’eslaintibh do gentaon on linadh gnathuighid do denamh a coiteinne intán sin.

Don taobh as an dlighear a ligen, umorro, adcir in fersaighthcoir Estas ucr dextras autunnuim iemplusque sinistras i. na lamha desa san erraich ocs sa tsamradh ocs na lamha clè san fogaighn ocs sa geimhredh ocs an òs do leith in ré mar so Luna vetus veteres iuuenes nova luna requirit i. a ligen do na scan-daoinebh intan is arrsuigh in ré ocs do na daoinebh óga intan is nua e. Don diet d’úthli na cuisiindh dlighear a fhis condentar sechran mòr and sin oir bit daoine ann lebàil morán d’òl ocs d’ithi intan sin do gheimennuin fhola arís maseadh cad far ligettir i ocs is uime sin dlighitt began d’òl ocs d’ithi. Gidhedd dlighitt nis mó d’òl d’fhin an aithfeaghadh in begain bid sin na mar do clechtattur oir

COLUMN XXII.
is usa linadh na dighe na linadh an bidh. Maseadh sechnadh cáisi antan sin ocs feòil remhar ocs iasg sailti ocs toirrthi ocs ferg ocs gluaisacht ocs na biodh go gar do theine ocs na denuid coimhriachtain ocs na denuid acht super beg ocs is uime sin is maith an fersa so Prima dies uene moderacio sit tibi seni i. bidh do shuiper mesarrdha an cét lá don chuislinn. Gidhgeh is brògach na fersada eile churtar ar in gluaisacht ocs ar in coimhriachtain ocs madail à afios ca huair thinnsgnuid aìmsira na bliadhna do gabtur isna fersadhuibhisi iat Uer petre detur estas et innde sequetur quam dabis urbano autunnuim simphoreano i. in t’errach a féil peaduir ocs in samhradh a féil urbans ocs in fhoghmar a féil simphoreannus. Fèstum clementis iemis caput est orientis i. féil elemint i na cend do tinnsga painted an geimhrigh ocs is doréir nan astroluighedh so noch cuires na haimsira go ctroma ocs ni mar sin do na lèghiuibh acht gairit erraich d’aìmsir measurpha na bliadhna ocs mairidh sin uair and re mó ocs uair eil ni luigha ocs uair eili nis mó. An sainradh, umorro, aìmsir ro-te e ocs infoghnur uair and te ocs uair eili fuair go examhlaich uairdha a laechadh ocs in geimhredh ina aìmsir ro-fhuair go huilidh. Tuilleadh eili i. dlighear a fis go comfurtachttaoidh na h’ùigh ocs a caibhdel in drong bis dèis cuisliinn dambha in gaili glan. Gidhodh da faghaid in soigtech nemh-glan truaìlter ga ro-urusa iad ocs is amhlaid is follaine iat am briseadh an uisgi. Tuilleadh eili
bith afis aghutt gurub i uair imcubidh caithme in potaitsi a toshach na coda ocus dentur e sa geimredh do cabhlan ocus do h'ocus ocus do saithsi ocus do persillidh no do cennduibh geala losa arna mberbadh ocus arna fásghadh ocus a coimsuighedh le baindi almont. Et adeirim gurub romaithe an t'ord na h'almoint ocus a caitimh imlan mar bit no a croicind do buain dibh ocus a tabairt do na daoibh da ligter cuise ocus don droing bhis ar na cnaoí ocus do lucht na ptisi. Sa tsamradh, umorro, is imcubidh potaitsi do borsaitsi ocus do buglosa ocus do sail-cuaich ocus do mercurial ocus do spinarchia ocus do pacienza ocus do lactuca ocus do bharr fhíneil ocus persilli cona cosmuilibh ocus is maith macoll do cur and dambha in gaili fuar. An pis, umorro, na caittir í acht maille cuimin ocus na caitter pónair na pis úr na arsaidh acht maille saland ocus re cuimin ocus in drong ag ambia gaili anmfann ocus gaolmaireacht na caithid ar én cor iad. Gidheadh foghnuidh eanbruíthi na píos ocus do ni lagadh ocus na bit én raod da substaint and. Tuilleadh eili bith afis agut gon urcoidigenn an baindi don gaili fuar ocus ni dénann don gaili the ocsus is imcubidh do sin bainne goirt and sa tshamradh. An tím, umorro, caítir roimh na biadhuibh e ocus na caitter e déis dighi ocus na caitter uachtur baindi d'áithli in tshuiper na treamhanta oir is dúintech righin iat

**COLUMN XXIV.**

Dlighear afhis fós gurub mór urcoidigid na neithi omha mar ataid na hóisreaghdha ocus na neithi leat omha mar ataid na h'éin do niter do droch róstadh ocus is uime sin is beg nach let don dileaghadh go hinmeadonach cogaint maith in bídh ocus a róstadh go maith ocus gu himlán no a beirbadh go forimillach ocus is uime sin thsechranaoid in drong caithis biadh go ro-tindisnech oir caithid uair and neithi uircoideaca sul do biritt danair iad.

In Sechtmadh caibidil don aois ocus don coimplax. In aois ocus in coimplax is beag nach le neithibh cosmaili follamhnuighter iat. Gidhegh is mó dileaghaid na daoine óga na neithi remhra ocus na neithi cruaídi ocus na sen-daoine on tsendacht ocus na macaimh na neithi fliche i. na neithi maotha no boga maseadh dlighidh an diet beit atlungaithiche ocus dlighidh beagan docaitimh go minic. Et dlighear lucht an sduireir d'follamhnuighedd mar na sen-daoineibh oir tirmuighi an sduideir iad. Maseadh caithid neithi seimhe doréir fulaing noc[h] indtuighter go luath a fail ro-maith. Lucht an tsaothair, umorro, caithid neithi róstaighthe remra oir is iat sin is mó cathaighius ris in saothair oir ge slichí na neithi róstuighthi naid na neithi beirbtur an uisghi o fhlichigeacht tsubtainnigh go h'inmeadonach. Gidheagh bit tirim go forimillach ocsus is daingne go huflidhi iad ocsus is uime sin is debris an dealughadh on tes ocsus trit sin is deacra an dileaghadh. Na neithi beirbtur
nulla manibus excipit et resursum sint. "Iuxta etiam hanc," dixit, "est etiam hanc."

Commente...
COLUMN XXV.

an aran bit flíuch o cus is maith iat.  Gideadh is olc aran na pastae.  Et is riaghail forlethon condlighear an biadh lenus do na mérubh intan taidhillter e do shecna oir is righein e.  Et naimth na neithi róstiughthi connaimhter tar oidehi o cus cumdach orra naid na neithi ro-meithi ar deiredh na coda.  In taibstinens measurdua is ro-árd in leigheas e ocus is uime sin a dubairt [alen] Commedo ut uivam non uiva ut commedam .i. is cum beith am beithaigh caithim o cus ui cum caithme bin am betaigh.  Gidhedh adeirur sa cét partegul d’aforsismorum Senes facilime ferunt ieunium .i. is ro-urusa lis na sen-daoinibh in tréginus d’hulang o cus is iad na sen-daoin on arrsuirgecht sin o cus ainnsein na daoine óga o cus aindsein na macaoin o cus ainnsein na sen-daoine on tsendacht.  Et mar in cétna is leór ansacht le lucht lenna treamh d’fulang o cus re lucht fola deirgi go hinnmedonach o cus ni féduit lucht lenna ruaidh na lenna duibh a fulang.  Gidhedh is ferr fuilngit lucht lenna duibh e na lucht lenna ruaign oir is luigha in tes disga joles indtu o cus is mó caithaighius a ní ar an gnuimhend.  Et do cuir in fersaighthheoir fersadh ar follamnughadh na slainti Si uis incolumem si uis te redere sanum curas tolle graues irasci credere profanum .i. mad áil let beith fallain cuir imsnimh trom dit o cus creit gurub dimaoin duit ferg do denamh.

COLUMN XXVI.

Parce mero scenare caue nec sit tibi uanum pergere post epulas sompnum fuge meridianum .i. coigill fion o cus sechain super o cus nar bu dimaoin let céimniughadh deis na coda o cus sechain codhladh in medoin-láe.  Non teneas minutum nec cogas fortiter anum .i. na conaim ar th’fual o cus na héigingh go láidir do shuigi.  Et ataid fersadh eili ar in fin Dat uivum purum tibi ter tria comoda primum .i. ataid naoi scoamhuil do beir in fion glan duit.  Uires multiplicat et viscera plena relaxata .i. imdaighi na brígha o cus lagaid na hinde linta.  Confortat stomacum ceribrum cor dat tibi letum .i. nertaighi an gaili o cus in inchinn o cus do bir in croidhí subaltaich o cus do ni dánacht o cus togairmhgh an t’callus o cus geuraighg in t’indtlecht o cus do ni foirbheartae do na cáirdib.  Gidhedh bit misur mailli ris conach truaillerter a oipriugh oir teid an dimaoinus gach ní díbh so an égmais an misuir.  Et o ibter an fion uair and go deighinech bit an fersa so agut Potus tarde datus multos facit cruciatus .i. dobeir in deoch ibter go deighinech piana imda.  Item, gnathaigner cainel go minic oir do bir an bél go deghbalaidh o cus foghnuidh an aghaidh in remafhuan o cus coinheuduihgh ar truailledh na leanna anntu o cus is uime sin adeirur Non morietur homo commedens sepe
REGIMEN SANITATIS

COLUMN XXVII.

de cinamomo i. intó caithius caniel go minic ni recha d'ég do truailladh na lendann oir toirmisgid e dambia an folamhnuighadh go maith osoin amach. Et dhlighear asis gon dligheand an t'uisgi beith glan ocsus glantur an t'aer go h'eadhanach le teine maith muna faghturn glan gu nudurda e. Et is lór so ge do féidighi moran eili do radh ann.

F–i–n–i–t.

Nott let guruba sea hinduibh dhlighear an adharc do cur maille fuiliughaidh. In cét inadh a clais cúil incinn ocsus folmaighe si ona ballaibh ainmidhi ann sin ocsus fóiridh tinneas in cind goháirighi ocsus easlainti na súl ocsus glantur (ocsus) salahur na haighchi ocsus do ní inadh na cuislinni ren aburta sefalica. In dara inadh i. itir in dá slinnenn ocsus folmaighe si ann sin ona ballaibh spirulalta ocsus do ní comhurtacht an disnia ocsus an asma ocsus an ortomia ocsus do ní inadh na cuislinni renabur mediana. In tres na inadh ar bunuibh in righigh ocsus folmaighe si ann sin ona lamhuibh ocsus fóiridh in seregra bis inntu. In ceathramadh h'inadh itir na hárníbh ocsus in leasraich ocsus folmaighi si ann sin ona ballaibh oilemneacha ocsus do ní inadh na cuislinni renabur basilica. In cuigedh h'inadh ar lár na stiastadh anagaidh lipra ocsus brotha na diasadh ocsus brotha in cuirp gohuidhaidh ocsus ar galardha fuail mar ata stranguria ocsus an agaidh gach uile easlainti dambia is na ballaibh ichtúruca. In seiseadh inadh i. ar lár na colpad ocsus folmuighi ona

COLUMN XXVIII.

cosaib and sin ocsus do ní inadh na cuislinni renabur sofena ocsus togairmidh in fuli místa.
3 i. unsa; 3 i. dragma; 3 i. sgruball
Peritisimus Ómnium rerum ipocras et cetira i. eochair gach uile éolais ip(ocras) ocsus ro-ural oclus aithi bás oclus betha nan uile corp do[s]gríbhadh in betha degindaigh ocsus acuir a comhraigh leis fein ocsus d'órdaigh a cur fona cinn san alucadh areagla na fellsamh ele d'aghail dirradais a ruine ocsus seicre a chroidhi.

Et a cinn móirain dh'aimsir nadiagh sin tainic in t'impir i. sesar ocsus ro-fhurail an uaighi ocsus in t'allucadh d'oslucadh d'iaraidh indmuis i. ór no leag no seod mbuadhadh. Et as e ní dofrit and bogsa cumdaidh ocsus do togbadh he ocsus do hosluceadh he ocsus is e ní fuair and eait ina roibe dirradus ip[ocras] ocsus do fhurail an t'impire atabairt do liag(ac) a cuirp ocsus a colla fein ocsus amustosia a ainm an leagha do chúis na pubail dó ocsus do an eacairt ocsus ar na tuisgin do foillsid don Ímpire gurab e dirradus ip[ocras] do bi ann ocsus tasgaéta bás ocsus bethid an cuirp daena. Et do labhair ip[ocras] artús do comarib bás doleth an cind. Et do raghi do bia tinnus sa cheann ocsus at a pull na sróna singalur sin bás sa ceathramh la dhéag ar fhithit. Item an neach ar a bidh frenisis
da mbidh a gruadh dearg maille h'atcoimlacht san aigid ocnus re tere dileaghta sa ghaile 

Stranguria interpretatur guttatim urine emissio i, isedh is stranguria amn ionmaradh an fhual ina bhraomaibh nibeg sen Domhnaill mic bethadh do scriobh so.
TRANSLATION.

CHAPTER I.

COL. I. REGIMEN SANITATIS EST TRIPLEX, that is, there are three aspects of the Regulation of the Health. Conservatium, that is, guarding, (or maintaining the healthy state); and Preservatium, that is, fore-seeing; and Reductium, that is, guiding backwards (restoration) as Galen shows in the third Particle of his Tegni. Conservatium to the healthy men, it is right. Preservatium to those who are going into unhealth and to those of debility, it is a duty. And Reductium to such as are in illness, it is necessary. Nevertheless Servatium is called Preservatium sometimes as Hali says in the third Particle of his Tegni in the sixth Comment (and) ten and two twenties (the fifty-sixth Comment). And yet I say that it is from things similar that the conservation is made, as is said in the same place, Si uis conservare crasim quam accepisti similia similibus offeras, that is, if you wish the Complexion which thou hast taken to thee to be retained give things similar. And so, it is things similar altogether in degree and in form that should be given to the moderate (abstemious) body; and the body that declines by natural disposition (away) from moderation, things similar should be given to him according to form and not according to degree because of the desire (disposition) he has towards falling as Averrhoes says in the sixth book of Coleget. And if you say that inaction is not taken to him from the similars COL. II. as Avicenna says in the chapter upon the Signs (or indications) of the Complexion in the second Section of the first Book where he says that it is from tota species the members act upon the food, I say that it is from tota species of the member
(the stomach) that digestion is made and from the warmth (heat) as instrument as Averrhoes says in the fifth Book of Colleget regarding the stomach of the bird called Struccio, that more readily (quickly) is the time in which a big (piece of) iron is melted there from *tota species* than in the fire and so it is in this case. Or I say that similars take no effect in the things that are without life yet they may do well in the things in which there is life. Nevertheless the bodies which decline (depart) from moderation they should be regulated (nourished) by things similar according to form while they are in the moderation which is proper to them, and without being similar as regards degree, for the degree should be lower in the (case of the) food than in (that of) the body if given for its nourishment. And these people should be nourished with healing food, for it is with food that is (really) food the temperate Complexion should be nourished. *Uerbi gracia*, that is, Hali says in the third Particle of his Tegni commenting (upon) this text *Calidiora calidioribus, et cetera*, that it is necessary to cure the warm body or the body which departs from the equableness of its two degrees with things (that are) hot in the first degree. And these are called cold things, for the low heat is "cold" in the mouth of the physician, and it is therefore that some say wrongly, understanding (interpreting) that text, that it is with cold things the hot bodies ought to be conserved, and that is a lie. Yet it may be prevented (foreseen) or saved by things with lower degree than the body desired to be preserved. Yet, nevertheless, the regulation (or treatment) which is called *Reductio* it is with cold things on the contrary (side) and in degree that it should be done (carried out). Still it should be understood that it is with things hot and low that the hot bodies should be preserved, and the cold bodies with cold (and) low things, and the dry bodies with things dry (and) low—*et cetera*. And it is evident that those of black humors (of the Melancholic temperament) should be regulated with things cold, dry and low; and these are hot, moist things and not singly.
but in compensation for the Complexion of black humor as says Commentator the Damascene in the second Particle (and) in the fifth Comment and three twenties (the sixty-fifth) that the wine is hot and dry yet he says that it is hot and moist in compensation for black humors and so also I say in this case. And so also regarding the cold Complexion (that) it should be regulated with things cold, moist (and) low, and these are hot, dry (and) low things. Yet if a Complexion of white humors (of phlegmatic temperament) has fallen by a hurtful fall towards coldness and moistness it should be regulated (treated) by hot, dry (and) high things—and that is the guiding towards the contrary. Further, these things ought to be studied in order to preserve the health, namely, Appetite (or disposition) and Quantity (of food) and Order and Time of year and the Time or Hour of eating and Age and Habit. And we have said concerning the appetite lately that it should be similar in degree and in form or in form only and not so in degree for as was said at first that low things are similars to the cold Complexion because low hot things are called cold by the physician and the cold is (a) similar to the cold thing; and also everything in which there is life it is hot [to be so classed] and it is therefore it should not be understood that the cold things are not similar(s) to the human body but that the cold low things are, and these are hot things in the mouth of the physician. Col. IV.

THE SECOND CHAPTER—OF THE QUANTITY OF THE FOOD.

The Quantity of the Food, that is, it should be eaten when it is desired, for Aristotle says in Epistula ad Alexandrum, Dum adhuc apetitus durat manum retrahe, that is withdraw thy hand towards thee and (while) the appetite is (yet) remaining with thee. And Avicenna says in the chapter which speaks of the regulation of the things (to be) eaten and drunken (that is Concerning Food and Drink) Ita comede quod sint reliquie
desiderii, that is, you should so eat that you have a remnant of desire (for more) left, for it is better to multiply the times (to have meals more often) than a great quantity (at one time). And it is better to eat a little in two times than a great deal at one time because the food that is eaten at one time in large quantity it cannot be digested and it will pervert the power of digestion of the stomach then, and the error (perversion) that is made in the first digestion if (while) it is great is not corrected in the second digestion as Commentor Damasenus says in the first Particle in the sixteenth Comment. And it is therefore that it does not nourish dutifully then. And it is for that reason that Avicenna says in the third Book that the greedy men will not grow. And also the food that is taken in unreasonable quantity it will cause constriction and that is a cause of corruption through the absence of coolness, according to Hali in the third Particle of his Tegni. And it is the sign that a person has eaten enough that there comes not from the eating of the meal any increase of the pulse or diminution in the breathing, for this will not happen but because the stomach closes (presses) upon the diaphragm, and it is therefore (because of that) the breath is small (and) frequent, and the need for coolness of the heart causes the pulse to increase, since there is no weakening of (upon) the strength. Other signs are that there is no change upon the (appearance of) the urine nor upon the motions and upon the bowels particularly that hypocondria is not reached (caused) and without suffering cramps or flatulence or heaviness or weakness (faintness) and without sickness (desire to vomit) or apititus caninus (dog-appetite) nor falling (failing) of desire (for food) to be upon him nor laziness of mind, but that he can study after a meal as he did before it, but alone (indeed) while the food falls and the digestion begins, because the offensive (un-praisable) fumes then arise and they cause sleep and prevent study. And further he should be without sleeplessness and he should not have the taste of the food when he eructates—for if these are as we have said it shows that the
food has been moderate in quantity. Yet the habit ought to be considered here, if it is not very bad, as may be seen. And I say also regarding the drink that it should not be in that quantity that the food is a-swim in the stomach as the case is with drunkards. And it is therefore (that) the thing which some say that it is well to get drunk once a month is a lie, as Averrhoes shows in the second Particle of the Canticles in the third Canticle (and) ten over twenty (the thirty-third) where he says assensus ebrietatis simel in mense est erroneus, that is, it is wrong to agree to the drunkenness one time in the month, for, though of the things which more benefit the natural heat (it is) the wine taken in moderation and of the things that do it harm (to the natural heat) and to the brain and to the senses (it is) it, when it is taken in excess; and it is therefore he says there that the water of honey is better for those who have weak nerves, than it (the wine). Yet nevertheless a little wine may give comfort to the old men as he says there (in that place). Yet Avicenna says in the chapter which speaks of the regulation of the water and the wine Pueris dare uinum est addere ignem igni in lignis debilibus, that is, it is (like) putting fire upon the head of fire on weakly wood to give wine to youths. Nevertheless give it in moderation to the young men, and to the old men in the quantity he wishes; indeed they ought to have it in good quantity. I say that the quantity he may desire should be Col. VI. given to the old man because of the agedness and that is the moderate old man who will desire as much (only) as he is able to digest and he is a very discreet man. And yet the old man from his very-agedness (see Voc. Sen) he should not be given that much, for such people are exhausted and foolish and small is their heat for they are like a lamp ready to drown (go out) as is said in the first Particle of the Aphorisms and it is therefore that Galen says in the same Particle commenting upon this canon Potus indigenciam soluit et cetera it is therefore I ask (1 question) is it before the meal it should be given or (immediately) after, and it will be seen that not before the meal for
Avicenna says in the chapter which speaks of the regulation of the water and the wine Sapiens debet sibi prohibere ne icinunus uinum bibat, that is, the wise man should spare himself from drinking wine upon first eating and it should not be given after the meal for Avicenna says in the same chapter Vinum post quod libet omnium ciborum est malum, that is, the wine is bad after every meal (or food); and he says in the chapter which regulates the thing eaten and drunken Vinum post cibum est ex rebus magis impedientibus digestionem, that is, of the things which more greatly prevent the digestion (is) the wine drunk after food, because it makes the food bore (pass out of the stomach) before it is digested. And the wine upon the meal is not proper, according to Avicenna in the chapter which speaks of the regulation of the things eaten and drunken where he says Oportet ut post comestionem bibat quis et non in hora comedendi it is necessary that it is after (the) eating a person should drink a drink and not in the time of eating. And he says a little before that Non est bibendum donec cibus de stomaco descendat, that is, a drink should not be drunk until the food falls from the stomach. In oppositum, the common custom is against this, drinking the wine with the meal and after it. I say that it Col. VII. is not right (to take) the wine before the meal in the time of health. Yet it is necessary sometimes in the time of illness, that is, when there is the greatest fear of the failure of the strength the wine will not hurt—as is evident in the syncope which comes from exhaustion (weakness of strength). And I say that in that time (in such a condition) it is right (to give it) before the meal and after it. And when it is made as an argument (given as a reason) that it should not be given upon the meal I say, according to Avicenna in the chapter which speaks of the regulation of the water and the wine, that two brialia drunk with the meal will not hurt the person who has made a custom of it, and so also to the healthy man after blood-letting. Nevertheless, the ordinary practice should be observed here if it is old or if it is not very bad, and it should be for-
TRANSLATION

saken (given up) at that time after each other (gradually) and not suddenly. And, this it is, that I understand through this word briala the measure (so much) as is taken in one drink only, that is, as much as a person can take without change of breath, that is, without straining the breath or stopping it unwillingly. I say also that the wine is bad after every food but after (until) the food is digested and has fallen, except in caninus apititus where tender things should be given first and then wine, and that is necessary treatment. Nevertheless, it is not right to take wine after food from which evil humors are generated or before or at the time of eating, as Avicenna says in the same place, for it causes that evil humor to penetrate towards the exterior parts of the body and it is therefore that such people err as would desire to drink wine after evil (indigestible) foods (in order) to digest them, for it (the wine) goes before the digestion and it makes the body heavy.

It is therefore I say, briefly, that the wine may be given in small quantity after the meal and not in great quantity, and that it should be given to a person accustomed to it and to a person after blood-letting—and not to give it to any other person except in time of great thirst and in the other cases put (stated) in the chapter which speaks of the regulation of the water and the wine. And when he says that the wine is not right with the food I say that it is thus the words of Avicenna should be Col. VIII. understood when he says that it is after the meal the drink should be drunk and not upon it, that is, that it is after the mouthful (bite) is swallowed and not while it is in the mouth that it should be drunk, for to drink while food is eaten causes a glut—and that is what Avicenna calls quantity. The food is more effectual (more nourishing) by that a person should not drink upon the meal anything that puts the food in motion (forces it forwards) or anything that puts it too quickly in motion, otherwise it (the food) is separated from the stomach and it is put a-swim. Nevertheless a little may be drunk after the meal so that the food may be co-mixed and stirred about
well, and without making (any) very great fundament and without drinking to excess after it but (rather) to increase the number of times of eating, and without increasing the ordinary quantity. And it is therefore I say that there are three (kinds of) drinks, that is, *Potus alteratius,* that is, the alterative drink, and *Potus permixtinus* that is the co-mixed drink, and *Potus delatius* wash-away drink. The alterative drink, it is before the food it should be taken—such as are the syrops and the heating drinks. The co-mixed drink, it is upon the meal it should be used, a little being eaten and then a little drunk, so that the proper mixing is made. The wash-away drink, furthermore, after the meal, upon the making of the digestion (after digestion), and after the falling of the food out of the stomach, it should be taken—or in the time the food is leaving it (the stomach). And it is therefore that Averrhoes says in the second particle of the Canticles in the ninth Comment (and) twenty, as the water which is poured into a boiling vessel stops the boiling (so) the water or the drink that is put at the end of the food which is being digested in the stomach (it) will prevent the digestion and it is therefore that not much should be drunk after the meal until the digestion is completed in the stomach. But it is effectual towards the digestion to bear thirst after of Col. IX. the meal. Nevertheless it is not possible to declare the quantity of the desirable (the give-able) things from proved writings as Galen says in the third Particle of his Megathegni, yet let it be done according to the judgment that is near the truth and let it be confirmed according to proofs (experience) and practice.

**THE THIRD CHAPTER—OF THE ORDER.**

Of the Order of Diet or the Eating of Food. This is it, that is, when a person rises in the morning let him stretch first his hands (arms) and his chest and let him put clean clothes on and let him then expel the superfluities of the first digestion and of the second digestion and (of) the third digestion by the
mucus and superfluities of the nose and of the chest for these are the superfluities of the third digestion and then let him rub the body if he has proper time because of the remnants of sweat and of dust which are on the skin, for the skin is porous and it will draw towards it everything that is near it according to Galen in the first Book of Simplici Medicina. And then let him comb his head and wash his hands and his face out of cold water in the summer and out of hot water in the winter and let him wash his eyes with water (which has been) held in the mouth and warmed there, dipping his second finger in it, for that will drive away the veils of the eyes and it will cleanse them. And let him then rub his teeth with the leaf of the melon in the summer and with the skin of the yellow apple in the winter. And then let him say his Hail Mary or any other (similar) thing which he may desire. After that let him make effort (exercise) and moderate walking in high (elevated) clean places and let his food be prepared so that he may take food the first time after that exercise what time desire begins naturally. And let him not take it (the food) before it (the desire) and let him not delay (beyond the desire) for Avicenna says in the chapter which speaks of the things eaten and drunken that the endurance of hunger beyond Col. X. habit (over the usual time) causes the stomach to fill from corrupt humors and there comes then a heavy fullness of red humors, drawn towards the mouth of the stomach so that the food cannot be eaten by natural desire (healthy appetite) though he should wish it. And a person should not eat to satiety as we have said before and only one food should be eaten at the one table (that is at one time) for Avicenna says in the above-mentioned place Nichil deterius quam cibaria multiplicare et in eis temporibus prolongare, that is, there is nothing worse than to eat too many different foods (at one time) and to prolong the time of eating, and it is therefore that he says in the end of the chapter De regimine cibi that it is sufficient for the old men to eat flesh-meat alone in the morning and bread only at
their supper, and let them not take immoderate (or exceptional) foods at (any) one time. Nevertheless if several (kinds of) food be eaten at one meal it is better to give the mild things first and the fat things then (afterwards) or the contrary of that; for when the mild food is eaten after the fat food it is quickly digested and the fat food is not, and it will be in that time seeking a way out and it cannot get it because the fat food is below; and it comes of that that the one is mixed with the other and they are all corrupted. Yet if one understood (rightly) how to equate the food to the stomach so much of the fat food should be given at first in proportion as the lower part of the stomach is warmer than the upper part. Yet it is not possible or not easy to do that and since you disregard what should be done incline towards the mildness (the tender things) as Avicenna says in the chapter (upon) The healing of Quartan (fever) in the second Particle of *Regimenta Acutorum*.  

Col. XI. Item, do not take raw food on the top of half-cooked food. And it should be therefore understood that the food abides in the body before it is entirely digested sixteen hours as Averrhoes says in the second Particle of the Canticles and the same is said in the last chapter of the sixth Book of Colliget though nine hours are said in some books, and that is a lie, for it is possible that the scrivener found a certain number written and he did not know what it was and he made a mistake in the writing (copying) and it should be sixteen hours and the reason for that (is) because Avicenna says in the chapter *De regimine cibi* and Averrhoes in the Canticles that it is correct feeding to eat food three times in two days, that is, twice on (some) days and once (on) the other day. And sixteen hours should be between every two times of these (that is, of taking food) so that the two natural days (in which there are eight hours and two twenties—48 hours) shall be divided level-ly (equally) into three portions. And the reason for that is if a mistake was made in the day on which food was eaten twice that it may be corrected on the morrow by eating (only) once, and *c contrario*
for every evil that is done by the filling (the excess of the one day) is cured by the emptiness (of the next) and \textit{e contrario} as is said in the second Particle of the Aphorisms. Yet Avicenna says in the third Book (and) in the thirteenth Section (and) in the third Tract which speaks of the delay of the descent of the food out of the stomach \textit{Remanencia equalis cibi in stomacho et egressionis eius est illud quod est inter duodecim horas et uiginti duas}, that is the usual time between the remaining (from its arrival) of the food in the stomach and its leaving is between twelve hours and forty through the slowness of the working of the digestive powers. And it is therefore I say that from the time fatty food goes into the stomach that it remains there six (hours) or in the places of the other digestions, for the chyle is tenderer than the bread and therefore it is quickly changed into red blood and red blood is quickly changed to rose in the pores of the members. And Avicenna comes with this remark (namely) the food digested in all the members \textit{Col. XII.} through sixteen hours so happening without being assimilated to them in that time. Still, from weakness of the stomach, and from the fatness and from the toughness of the food it will remain sometimes through (as long as) eighteen hours or through twenty hours as is shown in indigestion of the stomach, and when a person eats hurtful foods of some kind which remain sometimes in the pores of the stomach through a month or (even) through a quarter of a year as I have heard from truthful men that they vomited foods and medicine some times in the same quantity and substance as they were taken a month before then. Furthermore it needs be shown that milk and fish are not right on one table nor wine and milk for they predispose a person towards leprosy. And let not a very hot electuary be taken soon after food nor any one thing diuretic for they will pervert (corrupt) the food, burning it or putting it in motion too quickly. And it is therefore that the drageta made of Maratrum and of Anise and of the like is bad immediately after the meal. For it is better to rest standing or to make (take)
a gentle walk after the meal as Rufus says Modicus inessus post prandium hoc est quod michi placet, that is, it is agreeable to me an easy walk after the meal. Nevertheless to make great exertion after eating (whether) by walking or riding will corrupt the food and will prevent the digestion. (But) after that (the meal) take a moderate sleep as was said in this Canon Ventres hieme et uere that it is well to understand the extent to which the sleep helps the digestion. Still, the sleep and the non-sleep that goes beyond moderation is wrong, as is said in the second Particle of the Aphorisms; and let it be done in the night for Hippocrates says in the first Particle of the Prognostics Somnus naturalis est qui noctem non effugit et diem non impedit, that is, the natural sleep which does not avoid the night and does not prevent the day. Nevertheless many men make day of the night; sleeping in the day and awake in the night—and that is very bad. Yet, you ought to know that it is on the right side you should at first sleep for it is so that digestion is better made because the livers are (then) under the stomach, and you should afterwards turn upon the left side so that the food is not drawn towards the livers before it is fully digested, and then (again) turn upon the right side so that the thing (part) which is digested in the stomach is more easily drawn towards the livers. And this may be learned from Avicenna in the chapter which speaks of the thing eaten and drunken and in the chapter that speaks of the sleep and of the sleeplessness. And he says there also that to begin by lying on the belly will give great help towards the digestion because the natural heat is retained and because it is surrounded and it is therefore it is increased. Still, a vain (shallow) sleep is bad and to sleep quickly after food is bad for the sight. And sleep of (in) the day is bad if it is not made in nearly a sitting position and that is good after the meal and in the summer but yet in that time, only a little. And it is therefore the versifier says Aut breuis aut nullus sit somnus meridianus, that is, let the sleep of the middle (of) day be brief otherwise don’t let it be
done. Nevertheless if it is done before the meal let it be done of a morning till sunrise according to Hippocrates in the second Particle of the Prognostics. And it should not be done and (with) the mouth open for fear that bad air may go in and prevent the digestion. And let the head be well raised in the sleep and let him be well covered with clothes—according to Avicenna—and that is very good for (towards) the digestion. Item, the diseases of the mind are here considered, and it is concerning this that the versifier says *Sit tibi mens leta labor et moderata dieta*, that is, have a cheerful mind and moderate diet and take exercise. And greatly does bathing in sweet water suffice but that there is no food in the stomach. And let the supper be short or light unless the habit is against that; for regarding the digestion that is made during sleep it were better that not more (or not a greater quantity) were eaten at night: Yet as the sleep is made so very soon, before the food falls from the mouth of the stomach, it is therefore that too much food at night so greatly hurts the sight and it is therefore that there are many verses upon this matter (on this cause). *Nocturna cena fit stomaco maxima pena*, that is, the supper of night is great pain to the stomach. *Si vis esse leuis sit tibi cena brevis*—if you wish to be light let your supper be short. And there are two other verses upon the same thing. *Scena breuis vel cena leuis raro molesta*, that is, it is rarely that the short or light supper is injurious. *Magna nocet medicina doct*; *res est manefesta*, that is, the healing art teaches and it is a clear thing (manifest) that the large supper hurts yet more. *Sumt eibum modice modica natura founatur*, that is, Eat (but) a little food, for nature is satisfied with (from) a little. *Sic corpus rejice ne mens ieiuna gravetur*—it is so the body is known to be satisfied that the mind is not heavy (not dull) because of the abstinence (from food) [when it remains clear without food] and yet take the food from thee (leave it off) when the nature sooner demands it.

**ITEM**, let the urine and the faeces be voided (expelled),
and let them not for any one reason be retained beyond the time in which it is the habit to evacuate them, because they make constriction in the sides (parts) and singing in the ears from flatulence rising upwards (antiperistalsis), or a stone (in the bladder) or hydropsy from the holding of the urine. That is for thee John from Hugh O'Cendainn.

**Col. XV.** *Nec minctum retinere uelis nec cogere uentrem,* that is, do not desire to hold thy urine nor to force thy middle (*uentrem*), that is, beyond the time in which it is right; and it is therefore that it is not well to be on the stool too long and (not well) to make forced squeezing. And it is therefore that the urine should be given (passed) six times in the day with the night for that is the (whole) natural day—and the evacuation (of the bowel) twice or thrice in the same time as these verses say. *In die minctura fit sexies naturali tempore bis tali uel ter sit egestio pura.*

**THIS IS THE FOURTH CHAPTER—OF THE TIME.**

Regarding the time, that is, the time of the year ought to be observed for something of heed should be given to the age and the country and the time as is said in the first Particle of the Aphorisms. And yet let fat food be given in full quantity in the winter because it is said in the same place *Ventres hieme et uerc calidissimi sunt natura,* that is, the internal cavities are very hot by nature in the winter and in the spring, and the sleep will be very long. It is therefore that plenty food should be given and the times of eating should not be frequent for the heat is not short as in the summer but long (great) according to the extension through abundance of the spirits. Nevertheless the heat will be small in the summer taking warmth for the warm body more [*maior extensio extensione raritatis sed non extensione quantitatis*]. And the food should incline towards hotness in that time, and it is apparent from that what is well said regarding the heat of the young men and youth (generally).

In the spring however the food should be moderate but
inclining towards a smaller quantity because of the fullness that was done in the previous winter.

Yet, in the summer the food should be mild going into Col. XVI. (inclining towards) coldness and that is (means) mild in quantity, that is, (only) a little should be given at one time for the substance (the sum) of the (bodily) heat will be small in that time being spent and dissipated because of the external heat. And if food mild in its substance is given it will be burned from the fiery heat. And it is therefore that Galen says in the Canon Uentres hieme et cetera that the heat will go external in the summer to co-rejoice with the similars and it is therefore it is weakened (diminished) internally.

In the autumn, again, give the food in small quantity and it should be inclined towards warmth and moistness, and there are verses upon this Quantam uis sume de mensa tempore brune eat the quantity you wish of food in the season of winter, Tempore sed ueris cibo moderate frueris but use food moderately in the season of spring, Et calor estatis dapibus nocet inmoderatis in summer evil is made (comes) of the immoderate foods. Autumpni fructus extremos dant tibi luctus the fruits of autumn will give thee sore weeping.

THE FIFTH CHAPTER—REGARDING THE TIMES OF EATING.

The time of eating (the proper time) is when there is true hunger as we have said in the third chapter above. And it is better in the summer (to choose) the time that is cooler, that is, before sunrise and at the time of vespers—in the evening. And the time of need (when it is really necessary) is the time in which food should be taken, and it is therefore that Galen says in libro De regemine sanitatis that no person should be compelled to observe the Rule of Health but the person who is not prevented (from following it) from any other compulsory cause and who has his desire (choice) free in every one thing (a man Col. XVII.
who is thoroughly well). Yet, in the winter, let the time that is warmer be chosen and so also of the spring and of the autumn, for these (warmer times) are apportioned towards the summer and towards the winter, for it is in the portions that are nearer to the summer of them that the time should be like the time of summer and the portions which are nearer the winter let the time of moderate warmth be chosen.

THE SIXTH CHAPTER—OF THE HABIT, OR CUSTOM.

The habit of diet should be maintained unless it is very bad (unless it disagrees or is injurious) and if it is so it ought to be departed from slowly (not too quickly) and therefore the habit which conforms with natural things should be maintained. And if it should depart (only) a little from them it should still be continued. Nevertheless if the departure (from nature) is great it should be directed back and (yet) not suddenly, as we have said. And yet let those of bad regulation (habit) take heed to themselves for though it does not show on their countenance (even if the effect is not immediately apparent) it will yet show (later on) very effectively—they shall feel it—as Avicenna says. And therefore, those who say that they can fill themselves often with food and that no hurt comes to them let them take heed to themselves for they shall be hurt; for if God took revenge upon every one sin the first time after it was committed (that is immediately) there would not be a (single) man in life, and as is all Nature, that is, God, it is so that Nature is ordered in man, that revenge (restitution) is not made the first time (or immediately) but after a season. Item, there are some people who eat more of fruits than of other foods, and they do so wrongly, for every fruit makes a watery blood unprofitable (innutritious) and it is corrupted. Nevertheless astringent fruits should be eaten after food if the middle (intestines) is relaxed—as are pears and coctanas and apples. But the roasted apples before a meal will relax those of red humors (of choleric temperament), and the
raw apples are more astringent and every kind of them is greatly so, for the sweet apples are less astringent, and the sour apples are more so. Yet the bullaces and the raisins and the figs it is before the meal they should be taken as Isaac says in *Dietis particularibus*. Nevertheless the common custom is against this badly for this causes constriction from the milder things and it is therefore that they should be eaten with ginger for this fights against every corruption which comes of the fruits—according to Avicenna. But it is better to avoid fruits altogether. And it is therefore that Galen tells in the book upon the Regulation of Health that his own father was a hundred years in his life (lived a hundred years) because he did not eat fruits. *Item*, there are some people who prefer the tails of beasts rather than the other parts, and other people (prefer) the heads and other people the bones—and so of the other parts. It is therefore that this verse says *Piscis et mulieres sunt in Caudis meliores uel dulciores* it is in their tails that the fishes and the wives are better or sweeter, but that only means that the fish is less cold in its tail than in the other parts of it because of its movement (or activity). Nevertheless it is easier to digest the other parts as is manifest *Col. XIX.* regarding the belly of salmon and its like. Nevertheless, that part which is in greater motion is the part that has less superfluity (that is less gross) and it is therefore the better part of the animals which men eat, if all other things are equal. Therefore let the more tender part be chosen which has some motion and is of better taste, for the part that tastes best nourishes best—if other things are equal. And yet the verse says *Non valet in iccore quod dulce est in oire*, that is, that thing is not good in the livers which is sweet in the mouth. And it is of simple (single) sweetness that is to be understood.

Nevertheless I say of the nuts here, that there is not among all the fruits, after the figs and the raisins, a (any) fruit that is better than them, and it is therefore the verse says *Dic avellanas epati semper fore sanas*, that is, say that the nuts are always healthy for the livers.
Furthermore I say, namely, that such as would desire to indulge in co-reaching should not do so with the middle (stomach) full but after the finishing of the first digestion and the second digestion and half of the third digestion, and (I say) that it should not be indulged in (made) often, for that greatly weakens the stomach and the whole body, and it hurts the sight very greatly for it puts the eyes into great depth (it causes them to sink greatly) clearly.

Col. XX. Of the Blood-letting, indeed, it should be understood that it should not be over-practised, for Avicenna says in the chapter Of Blood-letting that the too frequent blood-letting causes apoplexy, and Galen says in the ninth chapter of his Megathegni Minucio ceteris euacuacionibus utriuti maiorem debilitatem infert the regulation (or practice) of blood-letting more greatly weakens the vitality of (than) all other practices, and the reason for that is that red blood is more akin to the nature (of man) than all other humors (fluids). It is therefore that its practice in the time it is excessive most greatly weakens, unless the man is young and has a complexion of red blood (has a ruddy complexion) and he is resting and using of flesh meat and of other foods which nourish well for that condition demands that blood should be let more seldom (less often) for fear of Quinsy and internal ulcers—than would be the case in another person (of different temperament). And the rule which Damascenus gives in his own Aphorisms in the second Particle (and) in the nine and fortieth Comment should be observed; that is, if a person in his youth practised to let blood four times a year it should only be let thrice (in the year) at the end of the fortieth year and once only at the end of sixty years, and after ten and three score or four score years it should not be let at all. Notwithstanding, it is the mediana (vein) that should be let at the end of sixty years and the basilica at the end of forty years for it is not right to Col. XXI. let the cephalic (vein) beyond the end of forty years at the outside, for that will blind a person and it will pervert the memory.
The chosen time of the year, indeed, for the blood-letting, that is, the spring and the autumn. But the blood-letting of the spring is the better, for there is not one thing which preserves a person against the diseases of summer as the blood-letting of the spring does, according to Avicenna. Yet it is in two portions the time of the whole year is divided according to the people, that is, the summer and the winter. And the blood-letting should not be in a very cold time nor in a very hot (time). And it is therefore that those err who would wish to let blood about the feast of Stephen and about the feast of John Baptist through (because of) the coldness of the one time and through the heat of the other time. But it should some times be let about Christmas to save from the illnesses which come of the filling (the excess) accustomed to be done commonly in that season.

Concerning the side on which it should be let, indeed, the versifier says Estas uer dextras, autumpnus iempusque sinistras, that is, the right hands in the spring and in the summer, and the left hands in the autumn and in the winter. And he says also as regards the Moon thus, Luna uetus ueteres iuuenes noua luna requirit, that is it should be let for (in the case of) old men when the moon is old and to the young men when it is new.

Regarding the diet after blood-letting. It should be understood that great error is then (often) made, for there are men who would like to drink and to eat a great deal in that time to make the blood again which they have lost, and it is therefore that (only) a little should be drunken and eaten. Yet more of wine should be drunk in place of (to make up for) the less food then, or as they were accustomed to, because it is easier to satisfy with drink than it is with food. Col. XXII. Yet, avoid cheese in that time and fat flesh and salt fish and fruits and anger and exertion and be not close to a fire and do not make co-reaching and do not make but a small supper and it is therefore this verse is good Prima dies uene moderacio sit tibi sene, namely, let thy supper be moderate the first day of (after)
the blood-letting. Nevertheless the other verses are lying which would put (one) to activity and to exertion.

And if you wish to know what time begins the (proper) seasons of the year they are found in these verses Uer petre detur estus et innde sequetur quam dabis urbano autumphans simphorean, that is, the spring in (at) at the feast of Peter and the summer at the feast of Urban and the autumn at the feast of Simphorean. Festum clementis iemis caput est orientis, that is, the feast of Clement is the beginning of winter. And this is according to the astrologers who always put the seasons to even-ness (who divide the seasons rigidly) and not so the physicians but they call the moderate time of the year spring, and it lasts sometimes during a month, but one time it is less and another time more. The summer, indeed, it is a very hot season, and the autumn it is sometimes hot and another time cold according to different weather, and the winter is a very cold season altogether. Furthermore, namely, it should be understood that the eggs and their custard benefit such as are after blood-letting if the stomach is clean. Nevertheless, if they are got in an unclean vessel they are very easily fouled, and they are the more healthy if broken into water. Furthermore, Col. XXIII. you should know that the right time to eat this pottage is at the commencement of the meal; and it is made, in the winter, of “kale” and of mallow and of sage and of parsley or of the white heads of leeks boiled and strained and mixed with milk of almonds. And I say that the almonds are an excellent fruit eaten whole, as they are, or with the skin taken off them, and given to the men who have had blood let and to those who are wasting and to those of phthisis. In the summer, indeed, a pottage of borage and of bugloss and of violet and of mercurial and of spinach and of patience and of lettuce and of the tops of fennel and parsley with the like—is proper, and it is well to put avens into it if the stomach is cold. The pea, however, should not be eaten except with cumin; and let not beans or peas be eaten new or old except with salt and cumin; and those
who have a weak stomach and flatulence let them not eat them for any reason. Nevertheless the soup of peas is good (sufficient) and it relaxes, but let there not be anything of the substance (the solid part) of the pea be (left in the soup). Furthermore, understand that the milk greatly hurts the cold stomach and (but) it does not (hurt) the hot stomach, and for that the right thing is sour milk in the summer. The butter, indeed, let it be eaten before the foods, and let it not be eaten after a drink, and let not the top of milk (cream) be eaten after the supper, or curds and whey for they are constringent and tough. It should be known Col. XXIV. also that great injury is caused by the raw things such as the oysters, and the things half raw as are the birds that are badly roasted, and it is therefore that good cooking of the food and well roasting and completely (throughout) is little less than half the (work) of the internal digestion—or, to boil it well externally; and it is therefore that those err who eat too hurriedly (or greedily) for they sometimes eat hurtful things before they are brought to their attention (before they notice it).

THE SEVENTH CHAPTER—OF THE AGE AND TEMPERAMENT.

The Age and the Complexion—it is almost entirely by things similar that they are regulated (nourished). Nevertheless, the young men will digest more of fat things and of hard things than the old men because of their agedness and the sons (or youth generally) the moist things, that is, the tender or soft things, for the diet should be renewing (restorative) and (only) a little should be eaten (but that) frequently. And those given to study should be nourished like old people, for the studying dries them; so let them eat tender things according to their sufferance (as they can bear them) so that their blood is replenished quickly and well. Those who labour, however, let them eat roasted fat things for these are the things that resist (the waste) of labour. For though the roasted things are moister
within than the things cooked upon water from the moistness of the substance inside, yet they are dry outside and they are altogether more solid, and it is therefore that they are difficult to separate from their heat and therefore they are the more difficult to digest. The things that are cooked in bread they are moist and (but) they are good. Nevertheless the pastil bread is bad. And it is a very broad (comprehensive) rule that the food which adheres to the fingers when it is being touched should be avoided, for it is tough. And the roast things kept over night are not good (even) with a covering upon them, nor the very tender things at the end of the meal. The moderate abstinence is a very high treatment; and it is therefore that Galen said Commedo ut viuam non viua ut commedam, that is, it is to be in life that I eat and not for eating that I am in life. Yet, it is said in the first Particle of the Aphorisms Senes facilime fortun ieiunium, that is, the old men more easily bear emptiness, and these are the old men from their agedness, and then the young men, and then the youths, and then the old men from their age. And so also those of cold humors fully enjoy to suffer emptiness (hunger) and those of middling red blood (well-blooded people) but those of red humors or of black humors cannot suffer it. And yet those of black humors bear it better than those of red humors for the heat is less which they set free within them, and they spend more upon the thing (or work) upon which they employ themselves (they have less resistance). And the versifier has put (made) verses upon the regulation of health Si vis incoluorem si uis te redere sanum curas tolle graues irasci credere profanum, that is, if you desire to be whole put heavy sorrow from thee and believe that it is vain (foolish) of thee to make anger. Parce mero scenare caue nec sit tibi uanum pergere post epulas sompnum fuges meridianum, that is, spare wine and avoid supper, and do not think it foolish to have a walk after the meal, and avoid the sleep of the middle-day. Non teneas minctum nec cogas fortiter anum, that is, do not retain thy urine and do not constrain too strongly thy seat. And there are other verses
upon the wine *Dat vinum purum tibi ter tria comoda primum*, that is, there are nine (thrice three) cases (or comforts) which the clean wine gives thee *Vires multiplicat et viscera plena relaxata* that is it multiplies (increases) the strength and it relaxes the full intestines. *Confortat stomacum cerebrum cor dat tibi letum*, that is, it strengthens the stomach and the brain, and it will give thee the light heart, and it will make (give) boldness (courage), and it will call forth the perspiration, and it will sharpen the intellect, and it will give assistance to the friends (it will promote friendship). Yet let moderation be along with it so that its working (efficacy) may not be perverted, for all these (good effects) will be undone without the moderation. And because the wine is sometimes drunk finally, remember this verse *Potus tarde datus multos facit cruciatus*, that is, the drink that is drunk finally will give thee many pains. *Item*, let cinnamon be used frequently for it will bring the mouth to sweetness and it will suffice against the cold rheum, and it will prevent the corruption of the humors in them; and it is therefore it is said *Non moriet homo commedens sepe de cinamomo*, that is, the person who eats cinnamon frequently will not go to his death from corruption of the humors for that is prevented if the nourishment (regulation) is well in other respects from that outwards. And it should be understood that the water must be clean, and the air is cleaned scientifically (quickly) by means of a good fire, if it is not found naturally clean. And this is sufficient though a great deal more might be said here.

**IT ENDS.**

Make a note that it is in six positions the horn should be put in bleeding (cupping). The first position—in the furrow at the back of the head, and it will empty (draw from) the animal parts there, and it will relieve headache especially, and diseases of the eyes, and the filth of the night (upon the eyes) shall be cleansed, and it will serve or deplete the region of the vein called
Cephalic. The second position, namely, between the two shoulder-blades, and it will there draw from the spiritual parts, and it will comfort dysquoea and the asthma and the ortomia and it does (controls) the area of the vein called Mediana. The third position, namely, on the roots of the forearm and it will draw from the hands and it will relieve the seregra that is in them. The fourth position between the kidneys and the buttock, and it will there draw from the organs of nutrition (the nutritive parts) and it influences the province of the vein called Basilic. The fifth position—on the flat of the hip, against the lipra and eruption of the hip and eruption of the whole body, and against urine disease, such as stranguria, and against every disease in COL. XXVIII. the parts leading thereto. The sixth position, namely, upon the flat of the ealf, and that will draw from the feet, and it does the area of the vein called Saphenous, and it will call forth the monthly blood.

3 that is Ounce; 5 that is Dragma; 9 that is Scruple.

PERITISIMUS OMNIUM RERUM Hippocrates et cetira, that is, the key of all knowledge (is) Hippocrates, and he commanded that the knowledge and the prognostics of the death and the life of all [human] bodies should be written (at the end of his life) and that this should be placed along with himself in the coffin, and he ordered that it should be put under his head in the burial, for fear the other philosophers might get his "Arcanum" and the secret of his heart.

At the end of much time after that, the Emperor came, that is, Caesar; and he ordered the tomb to be opened—seeking treasure, that is, gold or gems or precious jewels. And the thing he found there was a shapen box which being lifted and opened what was found in it was a document on which was the "Arcanum" of Hippocrates. And the Emperor ordered it to be given to the physician of his own body and flesh and Amustosio was the name of the physician. He saw the people, and he read
the document, and having understood it he pointed out to the Emperor that it was the "Arcanum" of Hippocrates and the prognostics of death and of life to the human body. And Hippocrates spoke first of all regarding the signs of death pertaining to the Head, and he said if there is pain in the head and swelling of the nostrils that signifies death upon the fourteen and twentieth day (34th). Item, the person on whom there is Frenzy, if his cheek is red (flushed) with his face puffed with Col. XXIX. defect of digestion in the stomach. . . .

Stranguria is (to be) interpreted (as) the emission of the urine in drops (and) that is not a trifling (small) matter. Donald MacBeath wrote this.

The first post-script beginning in Col. 27 would seem to be a personal MacBeath note based upon practical experience and observation—for I have not been able to trace its origin otherwise. It would seem also to be in the same handwriting as the text, so far.

The second post-script introduced by Peritisimus omnium rerum Ipocrates is in a new hand without doubt, and most probably that of one of the MacBeaths themselves. At the middle of the fourteenth line down, another and coarser hand takes the same incompletely written matter up. This is almost certainly that of James MacBeath, whom we find making other additions to the manuscript in the year 1598—and long after the O'Cendains and the O'Kearneys had finished their work—when
the book as it stands was in the family possession. From this we must learn that the *Capsula Eburnea*, presently to be referred to, was also, and continuously, in the hands of the MacBeaths.

In a collection of classic, medical, Latin tracts called *Articella*, which was, I think, first published at Venice about the middle of the fifteenth century, the piece *Capsula Eburnea* appears along with tracts from the works of Phylaretus, others of Hippocrates, Johannus Damascenus, Galen, Celsus, Avicenna (the Cantics), and others. It is headed *Liber Hyppocratis dictus Capsula Eburnea qui in ejus sepulchro inuentus fertur*. My edition was printed in London in the year 1519.

The Tract is introduced as follows—"*Peruenit ad nos quod cum Hyppocrates morti appropinquaret percepit ut uirtutesiste scripte ponerentur in capsam eburnam et poneretur capsascum eo in sepulchro suo ne aliquis eam detegeret. Cum ergo uoluit Cesar uidere sepulchrum Hyppo. peruenit ad ipsum: aspexit ipsum: erat aut valde percepit ipsum renouari et fabricari et corpus ejus si integrum inueniret deferri sibi quidquam foderet sepulchrum inuenta est in eo hec capsam eburnam: et in ea iste uirtutes: delata est ergo Cesari: qui in ea aspiciens: Misdos amico suo fideli traditit*"—from which, when compared with the Gaelic rendering, it may be seen that the parallel is not very even between the two.

It would seem that the MacBeaths attached some importance to this tract; and it is surely very interesting, if its history is true, even if it is of no meaning to us in this time. There was a desire to continue it, but James was certainly not the man to do it. It has, however, been done. It was used as base for a Chapter in another Gaelic MS. which lies at the Museum (Egerton, 159), and as it must be of interest for purposes of comparison, I give here a part of it which more than covers the post-script.

*Tionnsgainter dirydus ypo. ann so. Peritisimus omnium rerum ypocras et cetera i. eochair gach uile eoluis yp. rofurail*
The tract is translated in full (Eg. 159), but it does not follow the Latin very closely, especially in the matter of "critical days." The forms of the language are distinctively nearer to those of our own time, and the writing is in many respects like that of Adv. III. Both are almost certainly of the late sixteenth or the early seventeenth century.

Since I finished my work on this text, I have examined MS. Adv. lx, and I find that my note, p. 3,—1511, must be corrected. The MS. was written at Dunolly, Argyll, in the end
of the sixteenth century and the beginning of the seventeenth—and the signatures, which are frequent, leave no room to doubt that Maconochie or Duncan's Son cannot be equated with the Connacher who wrote this book. The signatures are always i oqbaire, i conqbhair, and y oqbaire—and this is one of the oldest and most famous names in the whole tradition and history of Ireland, easily contemporary with the Christian era. It is Connor now, but Connacher is much nearer to the original. The adherence to the Irish generic i and y for Irish uí and modern O' is very interesting and suggestive; and one wonders whether these men of Con-acht may not after all be the Kúi-etae of Herodotus.
NOTES.

COLUMN 1.

1. I here give the whole of the First Chapter from the Latin text of 1501 for purposes of comparison with the Gaelic.

Regimen Sanitatis est triplex, Conservatuum, Preseruatiuum et Reductiuum ut innuit Hali tertia particula tegni can. 19. Conservatuum competit sanis, Preseruatiuum neutris, Reductiuum egris. Sed Preseruatiuum nominatur Conservatuum ut dicit Haly tertia particula tegni (τεχνη) commento 55. Dico ergo quod Conservatio fit per similia—unde tertia particula tegni Si vis conservare crasim qualem concepsisti similia similibus offeras. Corpori ergo temporato debent dari omnia similia in gradu et forma. Sed corpori lapso lapsu naturali debent dari similia in forma sed non in gradu propter inclinationem quam habent ad lapsum ut dicit Auicen. 6° Colliget ultra medium lib. cap. de regimine complexionum malarum. Si dicas similia non patiuntur a similibus sibi dicit Auicen. libro p[ri]mo, fen 2° capitu de signis complexionis Dico quod membra agunt a tota specie in cibum et ideo dico quod digestio fit a toto specie membri per calidum quam per instrumentum sicut dicit Auer. 5° Colliget de stomacho strutionis quod in minori tempore dissolvitur ferrum quam in igne a toto specie. Sic dico in proposito vel dico quod a similia non fit passio in rebus inanimatis sed in rebus animatis bene potest fieri. Corpora ergo lapsa regantur cum similibus in forma quando ipsa sunt in temperamento cibus debito sed non in gradu quia gradus debet esse remissior in cibo quam in corpore nutriendo. Et debit talis regi per cibum medicinalem quia per cibum absolute complexio temperata absolute regi debet dicit Haly tertia particula tegni in commento illius Calidiora calidioribus indigent adjutoris quod lapsum corpus vel calidum ab equalitate per duos gradus debet regi cun calidis in primo gradu vocat frigidum, quia calidum remisse frigidum est in ore medic. Et ideo aliqui errando dicunt ex Haly quod calida debent conservari
6. Galen (Claudius) was born at Pergamos, Asia Minor, A.D. 130. His father, a noted architect and mathematician, gave him a good education, intending to follow the study of medicine. We learn from his writings that he studied under the best physicians of Smyrna, Corinth and Alexandria, and that he travelled widely in quest of knowledge. In his twenty-eighth year he settled in his native town, where he remained for five years. He then went to Rome, where his skill soon brought him into prominence. Envious of his great success as physician and teacher the other physicians made his position so uncomfortable that he went back to Asia, after a while again settling in Pergamos. In A.D. 169 he was again back in Rome upon the invitation of Marcus Aurelius. After some years in Rome, practising, lecturing, and writing, he seems to have returned to Pergamos, but little more is known of his life. Neither the time nor the place of his death is known. He wrote a great number of treatises upon medicine and philosophy—perhaps hundreds—but very many were lost at Rome, where his house was burnt. He also
wrote fifteen commentaries on the works of Hippocrates. (See Col. 6.)

7. Hali sa treas partegul do thegni H. in the third Particle of his τέχνη. This most probably refers to the translation of Hali's works by "Constantine the African," under the title of Pantegni. Hali's most important work was "El Malika" or the Royal Book. He was a strong hygienist and an independent observer and thinker, basing his practice and his writings upon his determination of cause and actual experience rather than upon his teaching or learning. He died A.D. 994.

Constantine (1018-1087) was for a time teacher at Salernum and afterwards became a monk of Monte Casino.

20. tabhair neithi cosmuile similia similibus offeras. This doctrine is extremely comprehensive and valuable. It underlies to a most remarkable extent the great part of what is sensible and truly scientific in modern medical treatment. It simply means "See what Nature is doing and help it on." The homoeopaths have made these words their chief corner stone, but there is no evidence anywhere in their literature that they ever understood the words in their original and philosophical sense. In fact their practice, which they think is based upon this old teaching, is at once conclusive proof that they have not only not understood it but have perverted it into very strange ways. To a thoughtful student of Medicine, and especially of the surgical side, it is of abiding interest to observe how very much of all that is rational and assured in our treatment of the present time is referable to this venerable principle.

28. Averoys, usually now written, Averrheos—a corruption of his Arabic name, Ibn Roshd, or as we should say, Mac-Roshd. He was born at Cordova in Spain in the early half of the twelfth century, where his father was chief magistrate. His early education was directed towards theology and philosophy. He succeeded his father in the magistracy, and was also appointed Cadi of the province of Mauretania by the king of Morocco. His learning and his great gifts were envied. He was charged with having rejected the established religion, and, after being deprived of his offices, he was banished to Spain. Here again he was envied and persecuted, so he fled to Fez and after further persecution there, he was ultimately restored to his dignities by the enlightened Caliph Al Mansur. After an active life he died in Morocco in the beginning of the thirteenth century. Aristotle was to him
the greatest of philosophers. He wrote translations of, and commentaries upon, the philosophy of Aristotle to such an extent that he was nick-named the Interpreter.

He wrote a compendium of medicine, called Colliget in translations, but a corruption of Arabic "Kullyat" meaning Universal. The Colliget is frequently referred to in our Text.

31. **Aucicina**, now commonly Avicenna for Ibn-Sina, Arabian physician and philosopher, was born near Bokhara A.D. 980. Aristotle was his favourite philosopher. He tells us that he read the *Metaphysics* forty times before he understood it. He was very precocious, finishing his early education at the age of eighteen, when he began to practise as a physician. Losing his father, at the age of twenty-two, he spent several years in travel, studying his profession, and then he settled down at Hamadan as private physician to a noble lady. He was soon afterwards appointed Vizier to the Emir. On the death of his patron, the son and successor did not continue him as Vizier so he went into retirement, meanwhile writing diligently upon his favourite studies in philosophy and medicine. He offered his services to the Sultan of Ispahan and so came under the suspicion of the Emir, who put him in prison. He escaped, however, to Ispahan, where he was received with great honour. He lived and worked here in peace for fourteen years. He died A.D. 1037. His principal medical work was the *Canon Medicinae*, often referred to in our text. He also left many commentaries upon the works of Aristotle.

**COLUMN 2.**

3. **Tota species.** I have not been able to find out where this expression had origin. It clearly means the same as our word *digestion* in its widest sense. It seems to imply a big truth, namely, that digestion is not a matter limited to the stomach alone, but is a function of the whole body and of every part of it. Our nails and our hair digest, select, and assimilate the elements of food that are proper to them as surely and as correctly as do our muscles and our bones. The whole body is a digestive organ.

"And from the heat as instrument." This also is a complete expression of actuality. The less heat the weaker function. The higher heat the more life. No heat, no life at all.
The words “form,” “degree,” and “high” and “low,” “hot” and “cold,” in this connection have no meaning, and can have no meaning in our day. They were artificial and unnatural concepts, of the empirical form of thought, which imagined man to stand apart from, and outside Nature. The whole truth is well stated in the Sixth Chapter, “As all Nature is, that is God, and so Nature is ordered in man.” Man is Nature, Nature’s highest product and expression. Man is the microcosm; Nature is the macrocosm. In Heine’s wonderful statement, “The Ego equals the non-Ego,” the whole of wisdom is complete.

20. biadh is biadh “cibum absolute.”
24. Calidiora calidioribus, etc.—the full quotation needs indigent adjumentis.
25. Cuttromacht is here used in its original and best sense of equipoise, or, as Latin has it, equalitate. In the modern speech it always means weight or heaviness.

COLUMN 3.

9. Coimplex lenna duibh—lenna find—lenna ruaidh. These are the Complexions, Temperaments or Idiosyncrasies of the individual body—in older times called Melancholic, Phlegmatic and Sanguineous. In the translation I have rendered the words literally. There is something of a general truth underlying these concepts, and the practice based upon them is not disregarded even in the present time. Crasim is the Latin in Col. 1 for coimplex from Gr. κράσις a combination whence ἰδιο-σίν-κράσις idiosyncrasy, or as it occurs in Old English, “His bodies crasis is angelicall” (1616).
11. an aithfeghadadh coimplex lenna duibh respectu complexionis melancholicc.
12. Commentator an Damasenus—the Damascene Commentator, was “Janus Damascenus” Jahjah ebn Massiweih, a famous physician and teacher of Harun, and a prolific translator from the Greek. He lived 780-857.
28. don chail gustrasda nearly misled me into making it gustatory, but it is really for gusan dráth so lately or up to this time—de qualitate cibi jam dictum est.
3. Do chaindigecht in bidh—Of the Quantity of the Food—Quantitas cibi, is the Heading of the Second Chapter of the Tract, although it ends the First as may be seen. Dilighear a chaithimh intan tochluihter e, it (food) should be eaten in the time that is desired. This is, of course, a simple commonsense observation, yet, not always acted upon. The word caithimh has a wide range of usage. Gu meal ’s gu’n caith thu e may you enjoy it and wear it out is a kindly Gaelic wish when a friend gets a new suit of clothes. Chaith e a mhaoin he spent or wasted his means. Caitheamh is the disease consumption. In our Text it is used of the using, eating, or consuming of food, always. A little thought will show that the essential idea is the same throughout. Tochluihter is from tochluighim, which I cannot find in the dictionaries, but throughout the text it plainly means desire, disposition, and appetite most frequently.

4. Arustotul—in epistula ad Alexandrum. Aristotle was born at Stagira in South Macedonia, B.C. 384. His father, Nichomachus, was a physician of the race of the Asclepiadae who traced their descent from Aesculapius. The profession of medicine was hereditary in the family of the Asclepiads, and Aristotle was seventeenth in descent from the founder of the family and the profession. Diogenes Laertius tells us that Aristotle was with Plato at Athens for some twenty years, after which he went to take charge of the education of Alexander the Great for several years. After this he had a school at Athens from 335 to 322 B.C. when he retired to Chalcis where he died shortly afterwards. Some of Aristotle’s works are well-known. He was the founder of the Peripatetic School of Philosophy and the originator of the scientific method of investigation and of reasoning. It is safe to say that no human being ever used language so precisely, so closely, and so keen-edged, as Aristotle used it for the expression of the highest efforts of the human intellect. The best minds of mankind have strived to follow him. He remains the supreme model of thought and expression and, as would seem, for all time.

25. Do ni duinte ocus is cuis sin don mhorgadh cibus excedens debitum oppilat et est causa putredinis. Duinte is from duin
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Line close up; it is Lat. oppilatio which is explained in another part of the Rosa as “Oppilatio hepatitis est constrictio seu coarctio seu clausius venarum quae sunt in hepate seu in poris et foraminibus quae sunt in substantia ejus.” Sec Col. 14, 34.

26. tre esbhuigh an indfhuartha propter privationem evcntationis.—
34. égintus innfhuartha in croidhi necessitas evctandi cordis.
28. For innach read in[tan]nach.

Column 5.

3. apititus caininus. I have translated this literally as dog-ish appetite. It is a diseased excess of appetite usually now called Bulimia. Tuitim tochuighi “pigritiam,” sluggishness.
7. This would read better and perhaps be more correct as eirghitt na detaighi inmolta. The Latin is vapore boni ascendunt, and my statement in the Vocabulary should be so corrected —although the MS. reading and the context are quite enough to have led me away.
20. The sign 2 is used for dá two and with a superscript for dara second (23, 34) and for est, and for the terminal syllables -da and -dha. Inverted 3 is for con always as in strartha, 3gmail, etc. The old Latin 3 for ejus is very neatly used in l3 = leighius healing or cure. Col. 7, 24.
25. feithi ammfhanda. The word feith is now almost always used for a vein. Cuisle is the word in the Text for a vein (see Col. 27), but in the later usage the word means more correctly an artery. This differentiation is desirable and even necessary. The primary meaning of cuisle is a pipe or hollow tube. The Latin is nervos debiles, but we have no word in Gaelic for nerve so far as I know.
27. intán tosgaighius go himurcrach quando exedit debitum.
40. The spelling imchubhaidh shows that my rendering imchubhaidh might be better so spelled, but as I had it so set in type I have left it as it was. The same is the case with the word dlighear which I have put in the Scottish Gaelic form throughout. In the division of words I have also leaned towards the Scottish forms rather than towards the Irish method of “eclipsis” —but this does no violence to the language.
LINE

4. duine ro-dheisgribhidech homo summe discretionis.
5. an senduine on tсенordhacht, lit. the old man from (because of) the old-agedness, but the latter word seems to have a specific meaning apart from its etymology. O'Reilly renders it as "the fifth stage of human life, from 54 to 84 years of age." It is, however, very difficult to deny a kinship between it and the Sc. Gaelic seanair a grandfather, which is usually taken to mean sean-athair or old-father. It is, however, equated with sen-ator. The senec of Latin was a man over sixty. The meaning of the Text is however quite clear. It means a man old beyond the generally accepted old man. In the second line we find dona tshenduine on thsendacht to the old man because of his agedness, but here in the sixth line, as quoted, the old man because of his over-agedness—the treatment is different. The Latin in the younger case is seni a senectute, and in the older seni a senio.

6. dibenta decrepiti.
8. lóchrand ullamh cum baithi (leg. bánidhi) lucerna parata extinctioni.
9. sa .c. partegul d'amforismorum. This clearly refers to the Aphorisms of Hippocrates, for Galen makes the Comment. It is, in my copy, the 21st Aphorism of the Second Book Α' μον θάρμης λίει.

12. Fiarfuighim I ask. Compare ag iarraidh seeking, Col. 10. These words are part of the same verb but the one has initial f and the other has not. This initial is not "organic"; it does not belong to the first part of the original compound word iar + fach which is the preposition iar after. It is called "prosthetic." It seems to be a matter of dialect and is very unstable. See osluigthi (13) where Sc. Gaelic would have fosgailte open. It comes and it goes readily. It comes very often where it does not belong, and it goes, perhaps as often, where it does, e.g. the Preposition ri which was originally frith, Lat. vert, turn. We have feagal for eagal fear in several districts, and other similar instances might be given.

COLUMN 7.

5. isin tshingcoipis from συγκόπτειν to cut short, usually applied to fatal fainting coming from heart-failure.
10. **dá (2) bhriala**—see the explanation seven lines down as much as a person can take without drawing breath and yet not restraining it. I cannot trace the word satisfactorily. *Bria* was old Latin for a wine-vessel, but it is not easy to see a connection with this. *Bala* is a mouthful in Arabic and this may have been a miswriting. It is certainly interesting that our own word even now for a mouthful is *bala-gum*. In a text of 1595 it is *duas phialas*, but in the margin it has “*duas brialas est in auctore*.”

12. **déis cuislindi** lit. *after the vein*, but used here and frequently in the Text for *blood-letting*—see Col. 27.

13. **Dlighear an gnathughadh do coimedd annso mad arrsaigh e muna fa ro-olc e the (usual) habit should be observed here if it is (an) old (custom).** *Arrsaigh* is not now in use and it does not seem to be etymologically related to *aois age*, for which it is frequently used in the Text. *Fa*, again, is used here not as the prep. *fa = fo under*, or as in *fadhó, fathrí twice, thrior*, but as the verb to be *fa = bha*. Compare Col. 17, 12.

18. **caochlogh anala change of breath**—or between one breathing and another. This in Sc. Gaelic is *caochladh* with base *clóim muto, I change*. It is very finely used in the common speech for the great change of death. The idea of extinction is entirely absent—excluded. It is never used of the death of animals. *Caochladh aghaidh nan speur* is the change in the face of the skies. *Caochladh na h'aimsire* is the change or transition of the seasons. The concept of essential continuity is as clearly implied in the word as is that of simple change. *Chaochail e he has changed*—Eng. he is dead.

27. **san inadh c. na in the same place.** This single *c.* is used as here in *cétna the same*. It is also used for *cét first in c. inadh the first position 27*, and for *cét a hundred goraihbi a athair fén c. bliadhan ina bhethaig that his own father was a hundred years in his life*—that is, of age 10.

**Column 8.**

2. **taraíeis na coda after the meal**, is for *tar trans + éis* a trace or footstep. It is always translatable as *after* even when combined with another prepositive as *déis* for *do + éis*. It may take a personal pronoun as *tar a éis after it, dom éis after me*.

14. **fundamint** is the Lat. *fundamentum*, but what the exact physiological intention here is I cannot well say. It may mean
that the food was supposed partly mixed or dissolved and partly not, and that the latter was the fundament.

16. *continoidech* which I translated as *constringent* in my Essay, basing it upon Lat. *continco* in the sense of *holding together, e.g. leighes continoidech astringent medicine will hardly do here. The Latin is *multiplicat vices non quantitatem continuum*, the unbroken or ordinary quantity. O'Reilly gives *cointoiniodeach* as customary—from an old source.

18. *tri deocha* three kinds of drink—Alteratiuus, Permixtinus, Delatiuus. The Alterative was supposed to effect a beneficial change in the body without materially affecting the fluids—the humors. The Permixtinus was a “mixed drink,” but whether it had any fixed formula or any definite aim would seem to be impossible to know. The drink Delatiuus is rendered in Gaelic *imairctech*, which means removing or changing, and the fact that it should be taken after the meal suggests that this was something like the purpose of it. The word is made up of *imm* + *air* + *ic* to come.

The “Appetiser,” the “bottle of wine,” and the “Liqueur” of civilisation are doubtless descendants of these three drinks, performing similar supposed service.

**COLUMN 9.**

1. *caindighect na nithead is intabhurta quantitas offerendorum.* The prefix *in-, ion-,* signifies fitness or appropriateness, so *intabhurta* means giveable or what is right to give.

7. *D'Ord* in *Dieta no Caithme in Bhidh—Of the Order of the Diet or the Eating of Food.* This begins the Third Chapter as stated at the end of the previous paragraph.

13. *coimleadh an corp, let him rub the body, from co + melim I rub or grind, Lat. *molo.* The same word is used for the teeth (24)— *coimleadh a fhiac1a le duille uircill ... ocus le croicinn an ubhai1 buidhe friect cum foliis citrulli et cum corticci citri.*

23. *tursgar na súl* very likely a metathesis from *trus* gather, therefore, what gathers upon the eyes during the night— *illud enim avert lippitudinem oculorum eosque clarificat.* Lippio was an old expression for having sore or bleary eyes.

32. *na gabhadh roimhe ocus na cuireadh a faill non ante nec tardius.*
NOTES

COLUMN 10.

2. do lenduibh morguighthi with corrupt humors, pravis humoribus.

3. linadh tadhbaís o l[ind] r[uadh] a heavy filling from red humors, venit repletio fantastica propter cholram contractam ad os stomachi.

5. lisin thochlughadh ainmhidhe with the animal (natural) desire, appetitu naturali.

10. prolongare—it should be noticed that the loop on the stem of p is in front before, pro the stem, whereas in per it is after the stem—if the vowel is not superscript as in Col. 1, 8.

16. Ni gabdhaois biadha examhla an éinfeacht nce diversa edulia accepisse simul. Examhla = eu + con + samail the negative of cosmail. Ein one + feacht time—the word is not now in use, but it remains, if rather hidden, in the words feasda for ever and fathast yet, which are our present forms for old i-fecht-sa and fo-fecht-sa.

26. meadughadh here has a slightly exceptional meaning. Usually the direct meaning is to enlarge, to make large, but here it means to equate the food to the powers of the stomach—to make the food "as large as" the stomach can use. The Latin has it well as apportionare.

30. o nach feduruis cad is indenta quum ignoras quid sit faciendum.

COLUMN 11.

13. Proindiughadh orduighthi orderly (or proper) feeding—to take food three times in two days. Proind, the base here, is evidently the Lat. prandium "a dinner," but used in the general sense of a meal. Compare "post prandium" with déis in proindiugdithi, Col. 12, 22.

14. Fathrí sa dá lá i. fadhó lándib ocus einfecht lá eile twice in the two days, that is, twice on days and once (only) on the other day. The modern language has lost these very useful forms fadhó, fathrí, etc. They should be restored.

This dietary may seem peculiar—one day two meals and the other day one, or three meals in forty-eight hours. A personal note may be excused. While on a long sea voyage two years ago, I found that the regulation three or four meals a day made
me quite useless, and strangely enough I fell into this very way of two meals one day, and only one on the alternate days. The result was to me altogether excellent, and indeed surprising, and I have followed it more or less closely ever since. I can truly say that when I may depart from it I am in no way benefited, but distinctly the reverse. This was before I knew anything of this Text or of its teaching.

25. tuirlingha an bhiadh in MS. Should be an bhidh.
28. uiginti duas. This seems to be an error. In the Latin texts it is always sedecim.
30. tre moille oiprighti na brighi dileagthaighi propter tarditatem operationis digestivae.
32. Read na[in] inaduihb etc., quam in aliis digestis—a recognition that they knew digestion took place in other parts as well as in the stomach.
35. is luath indtaighter etc., et ideo cito convertitur in rosem (in rorem, 1595) in poris membrorum.

COLUMN 12.

9. gur sgeigheadur cro murmurt.
13. Lubra—the word seems essentially to mean, or rather to have meant, leprosy, when that disease was common in this country, but later the word seems to have come to mean simply “disease” in one of its coarser external forms. Specific leprosy seems to have followed the Crusaders into Western Europe. Lazaretts were numerous in England from eleventh century onwards for more than five hundred years. There was a leper-house at Canterbury in the eleventh century, and one was established in Edinburgh as late as 1591, and it was the end of the eighteenth century before the disease disappeared—in the Shetlands.
14. Lictuairi a lectuary, an old form for electuary. Chaucer has it “Too late cometh the lectuarye.”
17. Drageta. This seems by some way of kinship to be the same as Fr. dragée, a sweetmeat or comfit. A form drage is used in modern pharmacy for sweetmeat covered medicines.
Rufhus—of Ephesus, a man very greatly in advance of his time (about 50 A.D.) especially as anatomist.
32. *tar modh amach* is rather unfamiliar. It means that the sleep and the sleeplessness which goes beyond manner or is excessive either way, is bad.

**COLUMN 13.**

7. *Arson nan ae do beith faoi in ghaili* because the livers are under the stomach. It is remarkable that the liver is always referred to in the plural form. This implies that they knew the evolution of the human liver, and that morphologically it is a compound organ, or that they made no post-mortem examination or dissection of the human body, and that they derived their knowledge from observations upon the lower animals. It is well known that dissection of the human body was even a rare thing in the old Schools from which our MS. had origin, but in the Latin texts the word is always in the singular, in Gaelic only is it in the plural form.

8. *dilighur impog ar in taobh clé* you should change to the left side. The writing of *dilighur* which is wrong for *dlighear* shows that the writer was copying and that not intelligently. The same sort of error occurs frequently. In Col. 14, 10 *móran in bidh* was written *móran in biadh* but it was corrected and even then left wrong.

22. *angar do beith asuighi nisi quasi sedendo.*

29. *o mhaidin go teirt mane usque ad tertiam*—to the "third hour"—after sunrise. O'R. has *Teirt* sunrise.

33. *cluthur le hédach gomaith e pannis bene contingat* patients.

35. *measruighter aicidigi na h'anma accidentia animar repertur.*

**COLUMN 14.**

2. Note the contractions for *acht, nach* lines 2-3. The former is very often met with as terminal *-acht* and *-echt*, and the latter for *nech* a person.

8. *sul toitis an biadh* before the food falls—*toitis* mis-written for *tuitis*.


17. *ar an cétna* upon the same thing. Note the contraction for *cétna.*

19. *athumulta.* I cannot find this word anywhere. It means
\textbf{REGIMEN SANITATIS}

Link “molesta,” and is perhaps \textit{ath-thum-alta} or as we should say \textit{repeating} of the food.

21. \textit{res est manefesta}—a new way of writing \textit{est}.

22. \textit{teagusgaigh an ealadha leighis} \textit{the art of medicine teaches}. This means rather that from the means used an instructive inference can be drawn. If the remedy used, and directed towards a definite purpose, succeeds, then the inference is good that the diagnosis was right.

32. \textit{na fastaigher ar én cor iad} \textit{nec reteneatur ultra quam natura stimulat, let them not for any reason be restrained or withheld}. The verb is spelled \textit{fostogh} in Col. 7. The meaning here is that neither the natural inclination of the bladder or of the bowel should be for any reason restrained beyond the time in which it is the habit to empty them. This advice holds true in our day—and with emphasis—when our most valuable lives are too often wrecked or lost from Appendicitis, of which this unnatural restraint of the bowel is almost if not altogether the simple and sole cause. It is not the farmer or the field-worker or the shepherd who suffers from Appendicitis, but the dweller in the office and especially in the drawing-room. Without anti-peristalsis there would be no Appendicitis; but the very simple physiology of the matter cannot be entered upon here. The advice is powerfully pertinent, and the explanation in the Text is quite complete—\textit{“on gaothmuirecht ag impogh suas.”} There is no need for any theory of Appendicitis beyond this. A well-known English epitaph gives sound and sincere advice on this matter; but a friend has, for some reason, thought it would be better Latinised, and in \textit{his} Latin.

\begin{quote}
\textit{Quaeunque sis, efflate bis;}
\textit{Retente, me—hie jaet!}
\end{quote}

That retention of the urine may cause stone is not at all unlikely, but that it may and does cause syncope there can be no doubt.

34. \textit{oir do gendaois duinte} \textit{quia generant oppilationes}—see Col. 4, 25.

38. The last line is an interesting note; it is the signature of Hugh O'Cendainn, the writer.
NOTES

COLUMN 15.

1. nech in MS. has the aspirate, wrongly.
8. sa ló conoidhí in the day with a night; oir is e sin in lá nadurda for that is the natural day—24 hours. This preposition con is lost to modern Sc. Gaelic although it remains hidden in a few old expressions. Slat gu (con) leth is a yard and (with) a half.
16. do leith na haoisi, etc., aetati, regioni et tempori.
21. na cabain inmhedhonach the internal cavities, ventres—the stomach and intestines.
25. oí ni bfuil for there is not. Oí here is for oir. It occurs so, and so often, in the Text that it becomes a suggestion the writer was tongue-tied or lisped. It occurs Col. 17, 4 and 26, where it is followed 28 by oir for uair.
29. doréir shinte in edlius, etc. It is very difficult to understand the concept underlying these phrases. The Latin (which I have been compelled to put in the Translation) is just as difficult to understand. The wording is not difficult but the meaning is.
33. Note q with m superscript for chum, and in 36.
35. Observe the reversion of the writing here to the previous line 34 and continued in the following 36. This is the rule in these MSS. and almost certainly for economy of space—see Cols. 6, 32; 20, 6. Mesurrdha here is temperatus.

COLUMN 16.

5. da tucaoi should be da tuctaoi.
16. tempore brune = tempore brumae. Brúma is more correctly the shortest day or time of the year—the winter Solstice or Christmas time. It is really brevissima (dies) contracted. It is here meant for the Winter or the cold time as a whole.
20. Note the terminal contraction 2 for -da in mesurrdha. This, with and without the aspirating over-dot, is frequent. Compare mi-mesurrdha 24.
22. in moderatis—inmoderatis mí-mesurrdha.
33. roimh an teirt, etc., ante tertiaum et hora vesperarum.
34. uair an eigentuis tempus necessitatis.
nach eidir le nech, etc., nullus potest observare tempus cibi sumendi nisi is qui non est occupatus in aliqua operatione necessaria aut qui liberam habet conditionem in omnibus.

Column 17.

10. Don gnathughadh Consuetudo Dietandi.
29. ocus mar ata in nadur uilidh, etc., et sicut est de natura universalis quae est deus ilia de particulari in homine quia non statim punit sed in processu temporis.
32. an c. oi = an cet uair the first time. See Col. 15, 25.
36. oir do ni gach uile thoradh, etc., omnes fructus faciunt sanguinem aquosum et invulilem et putrefactibilem.

Column 18.

5. lagaid na húbla rosdaighthi roim an qid[chuid] lucht l[enn]a r[uaidh] the roasted apples (taken) before the meal relax those of red humors—colorici.
7. istipeda = is stipeda, and so also at 9, they are the more binding.
13. Ysaac (Ben Soleiman, 830-940) was a pupil of "Johannes Damascenus"—Col. 3, 12. He made a special study of Foods, determining the value not only of the different kinds of flesh, but also of the different parts of the same animal. Though a Jew (hence called Isaac Judaeus) he was strongly in favour of pork as a nourishing food.
27. drong ele a gcinn ocus drong ele a gcnamha. This is perhaps the best example of Irish "eclipsis" in the Text. It occurs with other initial consonants, as may be seen, but not at all regularly. It is not unlikely that the Scottish tendency, which has quite done away with "eclipsis," was asserting itself at the time. There is a superfluous a at the end of 27.
29. pisces et mulieres. It is uxores in the texts available to me, and so it is rendered in the Gaelic—na heisg ocus na mná.

Column 19.

1. mur is folluis do tharr in bradain. Mur if not quite wrong would be better as mar. Mur is the Negative Conjunction if
LINE not; but mar, which is here certainly intended, is the Adverbial as.

I was very nearly misled by do tharr, which I took for do thár regarding or concerning—the salmon. This, however, is the old tarr the belly of the salmon which is, as evidently was, considered the best and most digestible part. Donnachadh Bán finely sings of the “Bradan tarra-gheal” the white-bellied salmon. The Latin is ut patet de ventre salmonis.

2. in cuid is mo bis ar gluasacht, etc., illu pars quae magis est in motu pauciores habet superfluitates.

8. gluasacht hégin some movement—a certain amount. Note the contraction for h'égin—it frequently occurs.

9. “That which tastes best nourishes best”—a very neat expression and perhaps true all the way, yet the “verse” is against it.

14. is don milsi oenda tuighter sin it is of the single sweetness that is to be understood. Single here means the sweetness of one simple article of food as against the compound sweetness of made “dishes,” or neithi cumuisgtech—see Col. 8, 20.

16. This contraction for etir is not common.

22. an drong lerbál coimriachtachain do gnathughadh qui volunt uti coitu.

26. gna a denuhm gominic should be gan a denuhm without doing it often—simply bad copying.

COLUMN 20.

1. Don cuislind umorro begins the paragraph upon Blood-letting.

2. aū here is for Avicenna and not Averrhoes.

4. Aphoplexia. This word is a remnant of the old “evil spirits” concepts of disease. It is even now in English called “a stroke.” The idea was that the evil spirit came up stealthily and maliciously from behind and struck the unfortunate victim with a mortal, even if invisible hammer, so knocking him down, perhaps never again to rise.

“Whilst Apoplexy, cram'd intemperance knocks
Down to the ground as butcher felleth ox.”

Thoms. Castle of Indolence.

The same concept is in the word Epilepsy in which the malicious spirit was thought to jump or leap upon the victim
unawares and held him under, writhing and foaming, during the fierce struggle. The Greek origins of these words are plain and their meanings also.

5. **Meghathegni** = μέγατη + ῥήτην the Great Work—see Col. 1, 7, note.

6. Note the reversion of the Latin quotation.

9. **don uile fholmugad** (O’G.).

10. **gurob cara don nádur ful derg** that red blood is more akin to nature—to the tissues of the body—than any of the other fluids. This of course is quite correct. “Quia sanguis est amicus naturae plus quam alius humor.”

12. **intan is imarcach e quando excedit.**

13. **coimplex fola deirge** a ruddy complexion showing that he is full-blooded.

17. **squinancia ocus nescoïdêdh inmedonach** quinsy and internal ulcers. The word nescoïd is now limited specifically to the boil and carbuncle—*apostematum interiorum* is the Latin—but in the old time before the advent of our pathology its application was very wide and very indefinite.

The genesis of the word is given in Cormac’s Glossary as follows: Goibniu, the smith of the Tuath dé Danann, was at his forge making weapons for the battle of Moytura when something affecting the character of his wife came to his ears, and this upset him. “There was a pole in his hand, when he heard the story; Ness was the name of the pole; and he sings spells over the pole; and to every man who came to him he gave a blow of this pole. Then if the man escaped a lump of gory liquid and matter was raised upon him, and the man was burned like fire, for the form of the pole called Ness was on the lump, and therefore it was named Nescoid, from that name. **Ness then, that is a swelling, and scoit liquid**”—all which may or perhaps may not be quite true. Ma’s breug uam is breug chugam.

20. In both my Latin texts of 1501 and 1595 this is “secunda particula Aphorismorum commento sexto” without the才知道 of the Text.

24. Read *fathri acind [a] dara.*
NOTES

LINE bliadhna the year has not as yet been very conclusively explained. It is bliadain in old Irish, and O'Reilly (Introduction) argues at some length that it is the Keltic Bel-ain the great circle of the god Bel or the Sun—for aine, G. fáine, Lat. annus, and anus was and is a ring or circle, and see Dr. Macbain in voc. Bealltuin and Bliadhna.

5. oir ni fuil én ní coimedus nech ar eslainthbh in t'samhruigh mar do ní cuisli an erruigh for nothing protects a person from the ills of Summer (so well) as does the Spring blood-letting. Coimedus, which I translate protects here, is the same word as often occurs in the sense of seeing or foreseeing—see Col. 1. The Preposition ar is here used very clearly in the sense against.

14. um feil Stefain ocus, etc., about the feast of St. Stephen and about the feast of John Baptist. The Preposition um is here nearer to its original form than is usually met with. In modern Gaelic it is inverted to mu, although it still remains in the compound Prepositions as umam, umad, uime and uimpe, etc. Its cognates are W. am, Cor. and Bret. am and em, Gaulish ambi, Lat. ambi, Gk. ἀμφί.

19. Don taobh as an dlighear a ligen—Concerning the side on which it should be let—a paragraph.

23. do leith an ré regarding the moon. Ré is here used in its classic sense for the moon, which is now a ghealach or the white one. This should be a paragraph.

27. Don diet d'aithli na cuislindi—Of the diet after the Blood-letting—another paragraph.

31. macht cadfarligettur i. This is one of the places in which I find a difficulty in rendering the contraction which reads macht as maseadh, and yet I do not know a form macht, nor can I find one anywhere. cadfarligettur is quem amiserunt.

33. an aithfeaghadh in begain bid in compensation for the small (quantity) of food; but Latin is in comparacione ad illum parvum cibum.

COLUMN 22.

1. is usa linadh na dighe na linadh an bidh. This is one of the Aphorisms of Hippocrates, although the author does not mention it—eleventh of the Second Book—Påon πληροῦσθαι ποτὸῦ ἰ στιοῦ facilius est repelleri potu quam cibo.
4. na biodh go gar do theine ocus na denuid coimhriachtain, etc., I would translate this last word as effort, for the word and context would bear this rendering, but the Latin has it nec igni nec coitu approximatum.

14. This is a little troublesome in t’errach a féil peaduir in the Spring at the feast of St. Peter. The feast of Peter Apostle is 29th June. That of St. Patrick, 17th March, would fit rightly, but Patrick is never Petrus but Patricius.

19. doréir nan astroluighedh, etc., et hoc secundum Astronomos qui ponunt tempora aequalia—non sic Medici.

Observe the contraction for noch, $l = \text{vel} = \text{no} + c$ with aspiration.

27. fo examhlacht uairedh a laetheadh secundum horas diversas diei.

30. na h’uighi ocus a caibhdeal ova et candellum de ovis valent flebotomatis. The Gaelic is evidently made from “candellum,” which I cannot follow. That it was something white (from candeo) made from eggs is clear—custard pudding, or what we please.

COLUMN 23.

2. in potaitsi ... do cabhlan ocus do hocus, etc., “fiat brodium de caulibus, malva, salvia, petrosilino vel de albis capitis porrorum decoctis et expressis” (1595).

6. ocus a coimsuighedh le baindi almont and mingled with milk of almonds, “cum lacte amygdalarum confectis.”

7. gurub romaith an t’Ord. I prefer here to an toradh for it reads better with context, although the writing of the word favours the latter, and the grammatical setting is also in favour of it. Latin, however, is dico quod amigdalae comestae sicut sunt vel excorticate sunt optimi fructus flebotomatis et ethicis [hecticis].

11. lucht na ptisisi those of phthisis—such as suffer from phthisis.

23. eanbruithi soup, suggests that there is a bird in it, at any rate etymologically, for it is frequently written énbhruiithe. The Sc. Gaelic is eanaraich for broth, soup, but this would not greatly oppose my suggestion. Cormac’s Glossary says that it means the water of flesh, from old en water + bruithe flesh.

32. oir is duíntech righin iat for they are constringent and tough, quia est valde oppressio et visciosa. Treabhantar is curds and whey (O’G.). The Latin is pinguedo lactis vel eruma.
1. The plants named in this paragraph are—
   "Kale" *Brassica oleracea*, *Oculus* *Oculus Christi* Wild Sage, *Salvia verbena* (but Lat. *malva* mallow), *Saithsi* sage, parsley, and the white heads of leeks—with milk of almonds.

2. Borrago, Bugloss *Echium vulgare*, Violet, Mercurial, Spinache, Monk's rhubarb *Rumex patientia*, Lettuce, the tops of Fennel, parsley and Avens *Geum urbanum* the "herb Bennet" *herba benedicta*, because, as Platearius says, the Devil cannot enter a house in which the root is kept.

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**COLUMN 24.**

2. *na h'oisreaghdha* the oysters and the half-raw things are bad.
4. *is beg nach leth don dileagadh*... cogaint maith in bidh good cooking of the food is nearly half of the digestion—a very wise observation.
9. I misread this sentence at first, and almost excusably, because of the peculiar use of the word *tindisnech*, and because of the miswritten *daniri* for *dan aire*. The meaning is that "those err who eat food too hurriedly or ravenously, for thus they sometimes eat injurious things without being brought to their notice"—errant qui nimis festinantur comedunt et aliquando comedunt nociva et non advertunt.

12. Here, as is usual, the coming new Chapter is announced—Of the Age and of the Complexion—no doubt also to save space.

14. *daoine óga*—*sen-daoine*—*macaoimh*, although all Masculine in form, and literally, are nevertheless better rendered as young adults, old people, and youths.

29. *bit tirim go foririmillach*, etc., sunt sicca exterius et solidiora per totem ideo minus divisibilia a calore.

**COLUMN 25.**

1. *is olc aran na pastae* panis pastillorum est malus, probably something of our own past-ry—*riaghaile forlethon* regula generalis.

4. *intan taidthillter e quum tangitur.*
7. In t'aibstinens measardha is ro-árd in leighes e the moderate abstinence is very high healing—it is a noble treatment. This is one of the very many native, wise comments to be met in the Text, showing all the time that the author was thinking and writing upon the basis of a sound and observant experience. Abstinenti enim moderata est summa medicina.

14. is ro-urusa lis na sen-daoinibh in tréiginus d'fhulang old people bear emptiness (abstinence) very easily.

19. is leor ansacht, etc., phlegmatici bone possunt jejunium.

20. fiond in MS. should be find.

24. oir is luigha in tes disgaoiles indtu, etc., qui calor dispersus est minor et possunt plus resistere.

5. nar bu dimaoin let céiminughadh déis na coda and do not think it is in vain to take a walk after the meal—after the supper. This is probably the source of the proverbial advice “After supper walk a mile,” and see Introduction, p. 12, “post coenam stabis aut passus mille meabis.”

8. na conaim ar th'fual ocus na héigin[i]gh go láidir do shuig[h]i do not restrain thy urine and do not distress thy seat—the bowel. This is in effect the same advice as is given Col. 14, 32, with perhaps the implied difference, or rather agreement, that restraining strongly, and forcing the bowel unnaturally, are both wrong and very injurious.

12. ataid naoi socamhuil do beir in fión glan duit the clean (pure) wine will give thee nine comforts—or benefits, namely:
   1. imdaighi na brigha it will increase the powers (the strength).
   2. lagaid na hinde linta it will relax the full intestines.
   3. nertaighi in gaili it will strengthen the stomach.
   4. ocus in incinn and it will strengthen the brain.
   5. do bir in croidhi subaltach it will give the merry heart.
   6. do ní dánacht it will make (give) courage—efficit audacem.
   7. togairmidh an t'allus it will call forth the sweat.
   8. geuraigi in t'indleocht it will sharpen the intellect—aptat ingenium.
   9. ocus do ní foirbheartas do na cáirdibh and it will make a stimulus to the friends—towards friendship.

This is a very fair statement and withal correct—and yet
NOTES

"let moderation be with it so that its working may not be perverted." The case for the use of wine could hardly be better stated.

25. The contraction which I have extended as forbheartas (9 supra) O'G. renders as forbfailteus, where for is an "extensive" + failteus an agreeable welcoming; and O'R. has forbhfaio-leadh for mirth = for + faoilidh joyful. Latin is tali luxus congandat amico.

31. fhuar MS. should be fhuair.

COLUMN 27.

inté caithius cainel he who uses cinnamon—a very interesting expression which the modern language has lost. We cannot now say intè the he or the him, but we still retain intè the she or the her. Scottish Gaelic has lost the Masculine form but the Feminine remains.

Et is lór so, etc. This finishes the Tract. The rest is a postscript with no reference to the section of the Rosa Anglica upon which our Text is based.

It is difficult to say whether the handwriting of the rest of this Column is the same as that of the Text so far—although it almost certainly is, and therefore is that of Aodh O'Cendainn.

go h'earaladhach le teine per artificium, per ignem.

COLUMN 28.

5. Eochair gach uile eolais Ipocras, Hippocrates (is) the key of all knowledge, was born in the island of Cos about 460 B.C. He was of the family of hereditary physicians descended from Aesculapius. His father Heraclides, himself a famous physician, taught him in his early days. After extensive travel and a wide experience, he established the great medical school of Cos, where he taught that the right conduct of life and right diet was the basis of health and the cure of all disease. His Aphorisms, which seem to have been culled from his extensive writings either by himself or by some of his followers, though fairly well known, but yet not so well known as they should be, are even now worthy of attention. Some sixty works are left us to his credit, but his authorship of several of these is doubtful. Galen (Col. 1, 6) was his great commentator. He is said to have died at Larissa in Thessaly B.C. 357.
The few words here are of little interest except that "Donald MacBeath wrote this."

Further Notes.—I. Sanis to the healthy. It is most interesting to notice how the significance of language changes. Our insane people now are out of their mind. In the old time they were out of their health or wholeness. They were "broken" people. It is difficult to see the advance in conception. Perhaps there is none. The best definition of health that I ever learned was from the late Sir James Paget, if I am not mistaken, "If you close your eyes you don't know you are there at all." I have met with another definition in a margin of an old Latin text, "Qui bene ingerit, digerit, egerit est sanus," but this reduces the human being to an animal machine pure and simple, and it is as well not to translate it into English, and certainly not into Gaelic, for the language is too plain. It reminds us strongly of "Rob Donn's" famous and perfect definition of the "useless," Ghineadh iad is rugadh iad is thogadh iad is dh'fháis; chaidh strác do'n t'saoghal thairis orr' 's mu dheireadh fhuair iad bás.

XII. 14. The following from Add. 546, B.M. Fol. 1 shows the distinction here made very clearly Ata cuid do na leigheasubh aenda ocus cuid ele comsuighithi some of the medicines are simple and others are compound.

The punctum delens is often met with in these MSS. Where the scribe, through carelessness or ignorance, has written a letter which should not be there, he or some one else on noticing the mistake put a dot under the letter. It is seen under the first n of einunius VI 16, under i of oire XIX 12, and under ac at end of XXVIII 21.

At XVI 31 observe uair in the margin and the mark of reference between ísí and is; therefore ísí uair is fearr.
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A, An the Article the; a samhradh ocus an geimhredh the summer and the winter 21; do lucht na h'eslainti to those of the ill-health 1; an gaili the stomach 26. It is in frequently; in foculso this word 7; in dieta the diet 9.

A for in mod. an in; a caibidil comhartha na coimplex in the chapter upon the marks (or signs) of the complexion 1; a ceim ocus a forim in degree and in form 1; a poiribh nam ball in the pores of the parts or organs 11; an aimsir asan (for ins an) dtaighter the time in which 14; a croccan into a pitcher 8.

A, As out of, from, Lat. ex, Gk. εξ; as a ghaili out of the stomach 11.

A his, her, its; fettur a remh-choimhed it may be prevented 2; a aighiadh his face 9; a thrata Muiri his hours of Mary; in an dusacht in their waking—awake, in the day 13; drong ele a gcinn ocus drong ele a gcnaamh some people (chose) their heads and other people their bones 18.

Abair say; mar an abair where he says 2; et dan abrairsi aburadadh a thrata Muiri, let him say his hours of Mary.

Abfullan “auellana” the hazel nuts 19.

Ac for acht but; ac gurub lugha is fuar in t’iasg but that the fish is less cold 18; ach ar crichnughadh but after finishing 19. It is for ag at Col. 5: ac ind amsir at the time.

Adeir, adeirim, adeirimsi, adeirur 1, all are forms of the irregular verb to say as are adeirit, adir 2; mar adeir Hali as Hali says 1; maseadh adeirim therefore I say 1; mar a deirur as is said 1; adeirimsi I myself say 2; adir Hali H. says 2; adeirit drong some people say 2; mar a dubhurt Rufhus as R. said: mar a dubhramar as we said 10.

Adharc horn. The word primarily means the thing to defend with but here it means the horn-cup used for “cupping.”
The word had another side meaning as trumpet whence gilla-adhairce horn-boy or trumpeter; dighean an adharc do cur where the horn should be applied 27.

Adhbur cause, reason; ocus is ar in adhbur sin and it is for that reason 4.

Ae the liver; arson nan ae do beith faoi in ghaili because the liver (lit. livers) is under the stomach, cum nan ae towards the livers 13; is na haeibh in the livers 19.

Aedaighi clothes, G. aodach; ocus cuiredh aedaighi go glan uime and let him put clean clothes upon him 9. See Edach.

Aeir air; droch aeir bad air 13; glantur an t-aer the air shall be cleansed 27.

Aforismorum is Latinised ἀφορισμῶν (of) the Aphorisms; do aforismorum féin of his own Aphorisms 20—and frequently.

Ag, at; ag tuigsin in texasin 2, ag neach at a person 10. It goes with the Infinitive; ag iarraidh a-seeking, ag tuigsin understanding 2; ag ol a-drinking, and with intervening pronoun ag a losgadh burning it, lit. at its burning 12; ag a caithimh eating it—at its eating 10. It also enters into composition with the pers. prons. as agam, agat, aige, etc.; bith a fis aghutt let you understand 23; bith a fis agut 23.

Aghaidh, face, G. aghaidh "in face of"; an aghaidh in rema fhuar against the cold rheum 26; an aghaidh gach uile eslainiti against every disease 27; a lamha ocus a aighiadh his hands and his face 9; muna bia in gnathu-ghadh ina aighidh if the habit be not against it 14.

Aháithle, after; a h'áithle sin after that 12; d'áithle na cuislindi after the vein—letting 21; as a h'áithle after it 8; as a h'áithle sin after that 9.

Aibstinens, Lat. abstinentia, Eng. abstinence; in t'aibstinens measurtha is ro-árd in leighes e the moderate abstinence is a very high cure 25—an excellent cure.

Aicidigi pl. of acaid a pain, dis-case, with the same original stem as urchoid, which see; measruighter aicidigi na h'anma the diseases of the mind are to be here considered—"measured" 13. Note under Anum.

Aighchi, G. oidhche night—see oidchi; salchur na h'aighchi the filth of the night 27.

Áil will, desire, pleasure; madh áil let, "si vis," if you desire 1; madh áil let beith fallain if you wish to be healthy 25.
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Áilginach easy, gentle; siubhul áilginach a gentle walk 12.

Aimsir time, season, W. amser, Bret. amzer; tar an aimsir over or beyond the time 5; aimsir na h'eslaintí the time of illness 7; an aimsir in geimridh... an aimsir an erraich in the season of winter... in the season of spring 16; ag cinn aimsire at the end (head) of a time 17; a cinn moirain dh'aimsir at the end of a long time 28.

Aindeonach unwilling, forcibly, compulsory from an privative +deonach desirous; gan fostogh ainndeonach without compulsory or forceful stopping—of the breath 7.

Ainmidhi, Adj. animal from ainmhidh animal, beast; ona ballaibh ainmidhi from the animal parts 27. Compare ballaibh spirutalta the spiritual parts, four lines down. Lis in thochlugadh ainmidhe with the animal (natural) desire 10; na hainminnthibh caithid na daoine the animals that men eat 19.

Ainnsein, anseinein, aindsein, aindhsein, Mod. ansin =in + sin in that time; indarbadh ainnsein let him then expel 9; aindsein coimleadh an chorpb and then let him rub his body 9; coimleadh aindhsein a fhacla let him then rub his teeth 9.

Aire heed, attention; ní éigin d'aire something of heed 15; tabhradh an aire riu let them take heed 17; tabhradh lucht an droch fhollamhnuiighi an air riu let those of bad habit (in diet) beware 17.

Aireochuid from airíghim I feel, G. fairich feel, perceive; gin go n'airgid ar an lathair e aireochuid fós go maith yet though they do not feel it in their presence (i.e. now) they shall feel (and know) it too well—later on 17.

Airgid. See last.

Áirighi and áirighthe sure, especial: tinneas an cinn go h'airighi the pain of the head especially 27.

Ais back, backwards; dìlighear a treorughadh tar a ais he must be led back—to his first position 17. This phrase tar a ais is now in Sc. Gaelic air ais. See Note, Col. 17.

Aithfegadh comparison, O.D., but in the text compensation would seem to be nearer the meaning as Col. 21 an aithfeagadh in becain bidh in compensation for the small quantity of food; and in Col. 3 the meaning would seem to be nearly the same an aithfsheagadh coimplex a lenna
diubh (twice) in compensation for black humors—to make up for them.

Aithi proofs; probably akin to G. aithne knowledge “co-gnosco”; eolus ocus aithi bás the knowledge and proofs of death 28. Aithaidhim I know, perceive; G. fáth cause, reason. But see the version of the second post-script, p. 57, where the word is written aithne.

Allus sweat, perspiration, G. fallus; arson fuighill an alluis for the remains of the sweat 9; togairmidh an t'allus it will call forth the sweat 26.

Almont almond; le baindi almont with milk of almonds 23; ro-maith an toradh na h'almoint the almonds are excellent fruit 23.

Álucadh, G. adhlucadh interment, burial; oclus d'6rdaigh a cur fo na cinn san alucadh and he ordered it to be put under his head in the burial 28.

Amach out, without, outside. The construction of the word is interesting. It literally means in the field in sa magh and it is the opposite of Asteach (which see) meaning in the house. This is the “motion” form. Amuigh is the “rest” form. We say tha e'dol amach he is going out, but tha e amuigh he is out. The word is used in the text very often as an “extensive”; tar modh amach outside of the usual 12; osoin amach henceforth 27.

Amháin only for na-n-má essentially meaning not more; feoil amháin flesh (meat) only; aran amháin bread only 10; én uair amháin once (one time) only 20; én dige amáin of one drink only 7.

Amhlaidh like as, so, W. amal, Bret. evel, Lat. simil-is?; ocus is amhlaidh is follaine iat and so they are the more healthy—broken into water, “poached” 22.

Anail, the breath, W. anal, Corn. anal, Bret. alan, Sansk. anila wind, Lat. anhelo I breathe; bis an anail beg minic the breath will be small (feeble) and frequent 4; gan claochlogh anala without change of breath 7.

Anbhfhaine weakness, from an very + fann faint, weak. The word is written very irregularly; o anmhfainne na brighi from weakness of the vitality 7; o anmhfainne an gháile from weakness of the stomach 12; gaili anmffann a weak stomach 23.

Andam seldom, “raro,” G. aineamh, ainbhth (Mb.) unusual is
andam is athumulta an suiper gearr the light supper rarely hurts 14—see Athumulta.

Angar near, close by, for in + gar proximity, angar do beith asuighi nearly sitting up 13; tairngidh cuigi gach ní bis angar dó it will attract towards it everything that is near it 9; go gar do theine near to a fire 22.

Anís anise; do maratrum ocus d'anís of Marathrum and of Anise 12; Marathrum μάραθρος is fennel. The borrowed English word as fineal is several times met with.

Ann in it; is maith macoll do cur and it is well to put avens in it 25. It is sometimes difficult to translate, as, uair ann sometimes 25; bidh drong ann there are some (people) 17.

Anntu, in them 26; indtu 25; inntu, 27.

Ansacht from ansamh hard, difficult; G. annsa better liked—borne; is leór ansacht le lucht lenna fiond d'fulang it is very (sufficiently) difficult for those of white humors to bear emptiness—or hunger 25.

Anum life, W. enaid, Corn. enef, Bret. eneif, Lat. anima, Gr. ἀέρ wind, breath; na neithibh bis gan anum the things that are without life 2; na neithibh ambi anum the things in which is life 2; aicidighi na h'anma troubles of the mind 13. Note, Col. 13.

Anus from anaim I stay, rest, remain; G. fan; gurub sia anus and that it is six (hours) it remains—in the stomach 11: anus uair and that sometimes stays 12; anuid uair and they remain sometimes—for eighteen hours 12; aímsir anmhana in bidh the time of staying of the food—in the stomach 11.

Aois age, W. oes, Lat. aetas; ocus aois ocus gnathughadh and age and custom—or habit 3; do leith na h'aoisi concerning the age 15.

Aon one; W., Bret., Corn. un, Lat. un-us; o aon gnodugh from (any) one cause 16.

Aonda unified, simple, single; ocus ní go h'aonda and not singly 3. “Aonda is the opposite of cumusc,” O.R. It refers to things used as “simples” and not co-mixed or compounded.

Aontaighius conforms with, agrees. The verb is based upon aon one, therefore to unify, to bring into agreement; an gnathughadh aontaighius leis na neithi nádurra the
custom or practice which agrees with natural things—or conditions 17; as seachrannach aontughadh na meisg aon uair is in mí it is wrong to assent to (the getting) drunkenness one time in a month 5.

Aotrom is an + trom unheavy therefore light. It is édrom and édrum in the same Col. 14. The form given first is that of the present Sc. Gaelic. In suiper gerr no édrom the short or light supper.

Aphoplexia—see Note, Col. 20.

Ar has several values, all arising from the fact that the modern form embodies three old forms of different meaning and grammatical conduct: arson for the reason, for the sake of; arson fuighill an alluis for (because of) the remnant of the sweat 9; ar egla for fear 13; ar aon bord upon one table, 10, 12; ar in taobh ndes upon the right side 13; ar in camra upon the “stool” 15; ar dtuitim an bídh after the food has fallen 8. In the old language it is often used in the sense of against, as here; ar eslainthib in t’samhruigh against the illnesses of summer 21; ocus coinmheduiagh ar truailledh na lenna and it will prevent the corruption of the humors—against the corruption 26.

Ára kidney, pl. árann, W. aren, Lat. nefrones, Gk. νεφρός; itir na h’airnibh between the kidneys 27.

Aran bread, same root as ar-bhar corn, Gk. ἄρης, Lat. arvum a field; aran amháin bread alone 10; na neithi beirbtur an aran the things cooked in bread 24-25; is olc aran na pastae the pastry bread is bad—panis pastillorum.

Árd high, akin Lat. arduus and Gk. ἀρθρός; le neithibh tesaignhi, tirma, árda with things hot, dry and high 3; ocus bith in cend go h’árd and let the head be high—well raised 13; in t’ainstines measurda is ro-árd in leigheis e the moderate abstinence is very high healing—excellent treatment 25; an inaduibh árd in high places—on high ground 9; do réir áirde according to height 15.

Argamainti (mar) as argument, very likely from English use of Lat. argumentum; do niter mar argamainti it is made (or put forth) as an argument—or as reason 7.

Arís again, mod. arithist for old ar + frith + st. Frith is the mod. prep. ri in which the old and essential idea of again-st remains; do geinemuin fhola arís to make blood again 21.

Arrsaidh old, aged; ponair na pis úr na áirsaidh beans or
peas, new or old 23; intan is áirsuigh an ré when the moon is old 21; mad ársaigh e if he is old; whence arrsuigecht agedness 25.

Artús at first, in the beginning ar upon + tús beginning; sínedh artús a lamha let him stretch at first his hands 9; o cus mar aduburt artús and as was said at the beginning 3.

Asteach inwards, within; ar egla droch ei r do dul asteach for fear of bad air going inside. Isteach is really a phrase is + teach for ins in teach in the house, within, as against amach in the field, without—which see.

Astroluigedh astrologers; do réir nan astroluigedh according to the astrologers 22.

Ata there is, Ataid there are; na togra ata aige the disposition which he has 1; ataid tri gneithi there are three kinds—or ways 1; trath ata sa bél while it is in the mouth 8; mar ataid na siriopighi as are (such as) the syrups 8; ata in croicind the skin is 9; atait mora n there are many 14.

Athair father, Lat. pater, Gr. πατήρ—interesting as showing the loss of p in Gaelic; a a thair fen his own father 18.

Athnuaightech renewing, restorative, from ath-re + nua new; dlighider an diet bith athnuaightech the diet should be restorative 24.

Athis na “molestas,” Note, Col. 14.

Aturra mod. eatorra the plural prep. pron. between them; aturra o cus an gaile between them and the stomach 8.

Aueroys Averrhos—see Note, Col. 1.

Auicína Avicenna—see Note, Col. 1.

B

Baindi milk; baindi o cus iasg... na fin o cus baindi milk and fish or wine and milk 12; baindi almont milk of almonds 23; bainne goirt sa t' shamaradh sour milk (i.e. butter-milk) in the summer 23; uachtur baindi the upper-part of milk, that is cream 23.

Ball limb, member, part; ona ballaibh spírútalta from the spiritual parts—from “the higher centres.” Compare this with the Animal parts, under Ainmhidi; gidhedh is usa na boill ele do dileaghadh yet it is easier to digest the other parts 18.
Bás death, eolus ocus áithi bais 28—see Aithi.

Basilica the basilic vein—on the inside of the upper arm; na cuislidhí renabur basilica the vein called Basilic 27.

Beagan a little, from beag small, little; ocus dlighitt beagan do caithimh go minic and it is meet to use a little often 24; in begain bidh the small quantity of food 21—see Beg.

Beg little, G. beag, W. bach, Corn. bech-an, Bret. bich-an, so G. beagan; dlighitt began d’ol a little should be drunk 21; ocus uime sin is beg nach let[h] don dileaghadh... cogain maith in bidh and therefore it is but little (very nearly) that the half of the digestion is not in the good cooking 24.

Beir give, bring; do beradh siubhal ar in mbiadh the food is put in motion 8; do beradh ar snámh e it is set aswim 8.

Berbadh a boiling; ar nam berbadh after being boiled 23; from berbaim I boil, seethe.

Betha life; ina bhetha in (his) life 18; in betha degindaigh the later life—or the end of life 28; gach ní ina ful betha everything in which is life 3.

Biadh food; W. bywyd, Corn. buit, Bret. boed the same base throughout as in Beatha life and Beo living: no go tuitim an biadh is an ghaile until the food has fallen from the stomach 6.

Blas taste; oir is e in ní is fearr blas is ferr oilius for it is the thing of best taste that best nourishes 19; blas an bidh the taste of the food 5.

Bliadhna. Gen. of Bliadhan a year; aimsir na bliadhna the time of year 3; fa-cheithir sa bliadhain four times a year 20; én uair amhain acind a treas fithitt bliadhain once only (a year) at the end of three score years 20.

Bog soft, tender; na neithi maotha no boga the young and tender things 24.

Bolais bullace; nad bolais umorro ocus na risinedha but the bullaces and the raisins 18.

Borsaitsi borage; potaitsi do borsaitsi a pottage of Borage. The made Gaelic is not euphonious—nor is the English.

Bradan salmon; do tharr in bradain as regards the belly of the salmon 19.

Bráighedh the chest, lungs, thorax; lit. the upper part, “the brae.” It occurs in place-names as Brac, Braid (for bra-
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Ghad); na sróna o cus na bráighedh of the nose and the lungs—the chest 9.

Bréag a lie: G. breug; o cus is bréag sin and that is a lie 2; gidhedh is bréagach na fersadha eile nevertheless the other verses lie 22.

Briala—briala d’ol to drink a Briala. The explanation is given lower down in the same Col. 7. Et iseadh tuigim trid in foculso briala i. in meid doghebadh nech gan claochloogh anala as much as a person gets without changiny (i.e. drawing) breath.

Brigh has an exceedingly wide range of meanings, all however agreeing in “the essence.” Perhaps strength is the best single word to use for it. We say brigh an sgoil the “essence” of the tale, brigh an fhocail the essential force or power of the word, brigh an eorna the essential strength or product of barley, that is, alcohol or whiskey, obair gun bhrigh a work without result, ní gun bhrigh a thing without sense or strength, chaill se a bhrigh he or it has lost its “strength,” etc. It is used in this text almost always for strength, imdaighi na bhrigha “uires multiplicant” 26.

Brotha, broth an eruption, the itch; anaighi... brotha na sliastadh o cus broth na in cuirp go h’uilidhi against eruptions of the thigh and eruptions of the body generally 27.

Brúchtaigh belch, eructate; ac ind aimsir ar in mbrúchtaigh in the time when he belches 5.

Buain reap, cut, remove; a croicind do buain dibh their skins being cut away or taken off 23.

Buglosa bugloss; do borraitsi o cus do buglosa of borage and bugloss 23. Lat. buglosa, Gr. βούγλοσσα.

Buidhe yellow; croicinn an ubhaill buidhe the skin of the yellow apple 9.

Bunuibh Dat. pl. of Bun a foundation, the lowest part of the trunk of a tree, the part next the trunk of the body from which a limb or a member or organ grows, as here; bunuibh an righthigh (ruighe the forearm), that is, the elbows 27.

C

Caban a cavity, hollow (O.D.); na cabain inmhedhonach the internal cavities 15.
Caibidil chapter, Lat. capitulum; mar a deir Auicina a caibidil comhartha na complex as says Avicenna in the chapter upon the symptoms of the complexion—or general health 1.

Cáil appetite; cáil ocus caindighecht ocus órd ocus aimsir... ocus aos appetite and quantity and manner and time (season) and age 3.

Cainghecht quantity. The Gaelic and the English seem closely related. Tabhair an biadh a gcaindighecht big give the food in small quantity 16.

Cainel cinnamon, Gr. κυμάωμον; intet caithes cainel go minic the person who uses cinnamon frequently 27.

Cáirdibh Dat. pl. of caraid a friend; ocus do ni foirbheartas do na cáirdibh and it will make assistance to the friends—it is a great help to friendship 26.

Cáisi cheese, from Lat. caseus, W. caws, Bret. kaouz; seacht-nadh cáisi antan sin avoid cheese in that time 22.

Caithim eat, use, wear; gorabhi a athair fén cét bliadhan ina bhetha arson nar chaith toirrthi that his own father was a hundred years in his life because he did not indulge in fruit 18; see under Cainel 27; intán caithius nech biadh urchoideacha when a person eats hurtful foods 12; caithme in bidh the use or usage of food 9; is cum beith am bethaidh caithim ocus ni cum caithme bim am bethaidh it is that I may be in life I eat and not to eat that I am in life 25.

Camra stool, scat, Camera?; nach maith beith gu ro-fadha ar in camra that it is not well to be too long on the stool 15.

Caninus dog-ish; ocus gan urlugadh na apitusus caininus and without vomiting or dog-appetite—bulimia 5.

Canoin a Canon, rule; adeir Galen sa canoinsi G. says in this canon 16. The word comes from Gk. κάνων through Latin. It primarily meant a stick, a “cane,” hence a “ruler,” whence a rule or doctrine. It has been confused with G. cánain speech, language, but the words are in no way related. This latter is simply canamhuin language, from can say, speak, which we have in cainnt speech also.

Caomhna from caomhnaim I spare, save, restrict, G. caomhain; dlighi in duine égnaidhí a caomhna fein the wise man should restrict himself 6.

Cara a friend, relative, here used adjectively; gurub mó is
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ca ràd don na dàir fùil derg that red blood is more near to (the) nature 20.

Cas Lat. casus, Eng. case. In mod. Gaelic the word means a difficulty; ocus is mar sin sa cás so and so it is in this case 2.

Cathairaghim I fight, defend; oir cathairagh dh re gach h‘uili truailléadh it will defend against every pollution 18.

Ceathardha the fourth, G. ceathramh, Lat. quartus, from ceathair four, W. pedwar, Corn. peovar, Bret. pevar, Lat. quatuor, Gk. τέτταρες, Goth. fidvor—interesting as showing the letter-change in the different languages; in ceathardha inadh the fourth place 27.

Céimniuughadh, base céim a step.: “make a step,” take a walk; ocus nar bu dímaoin let ceimniughadh deis na coda and do not let it be foolishness to you to walk after the meal 26.

Cena yet, already; gidhegh cena nevertheless yet 3.

Cennduibh Dat. pl. of ceann head; no do cennduib geala losa or of white heads of locks 23—de albis capitis porrorum

Cephalica the vein called Cephalic. This is on the outside frontal at the elbow, and the Basilic on the inside—of the upper arm—take up all the superficial veins of the forearm; na cuisliinn ren aburthar sefalica the vein to which is said (named) cephalic 27.

Certuighter from ceartaighim I correct, adjust, put right; go certuighter e arna mhárách that it shall be put right on the morrow 11; ni certuighter sa dara dileagadh it shall not be put right in the second digestion 4.

Cét a hundred W. cant, Corn. cans, Bret. kant, Lat. cent-um; goraiibhi a athair fén cét bliadhain ina bhetha that his own father was a hundred years in his life 18.

Cét the first; sa cét partegul in the first (p)article 25. This word has no philological kinship with cét a hundred—so far as can be yet seen. Cétna in the phrase mar an cétna likewise is from this source; et mar in cétna and so likewise 25; a cét oir (for uair) deis a dhenta the first time after its being done 17; nach denonn dignultus a cét oir (for an cét uair) that he makes not revenge the first time 17; in cét dileaghtha the first digestion 9; sa cét leabur in the first book 9.
Cétfadhuibh  *the senses*—the seat of the first impressions—a very good word.

Ceum  *a step, degree, ocus ni do réir ceime and not according to degree* 1.

Cinnamomo  *(de)* of  *cinnamon* 27.

Cindí  *sure, reliable*;  o leitreachuibh  *cindí from reliable letters (or writings)* 9.

Cinn, ceann  *a head, end*;  W. pen, Bret.  *penn*—which shows the change of *c (k)* and  *p* in the two branches of the Keltic speech;  drong ele a gcinn ocus drong ele a gcnamha  *some (people) their heads and other people their bones* 18;  ocus a cinn morain  *d'haimsir and at the end of a great length of time* 28;  d'ordaigh a cur fona cinn  *he ordered it to be put under his head* 28;  ag cinn aimsire  *at the end of a time—after a long time* 17;  acind a dara fithett  *bliahdan at the end of the second twenty years, i.e. fortieth* 20.

Cireadh  *let him comb; cireadh a chend let him comb his head*.

9.  *The base is cir a comb.*

Cithfighter  *from chí I see: mar do cithfighter as may be seen* 5.

Clais  *a furrow, ditch, hollow, W. clais; a clais cuil in cinn in the hollow of the back of the head* 27.

Claochladh  *alteration, change, G. caochladh a change: gan claochlogh do beith ar in fual without change being upon the urine* 4;  an deoch claochluightech  *“potus alternativus” the alternative drink* 8;  gan claochlogh anala  *without changing of breath* 7.

Claonas and  *Claoanad*  *inclines, inclination; in corp claonas do claoanad nadurdha the body that inclines (that way) of natural disposition* 1.

Clé  *left (hand), G. cli, W. cled, Bret. kleiz; ocus na lamha clé san fogmhur and the left hands in autumn* 21.

Cloch  *a stone, G. clach, W. clwg; no cloch no ydoripis nor stone (in the bladder) nor dropsy* 14.

Cluas  *the car, W. clust, O. Sax. hlust, Eng. listen; ocus siasanach isna cluasaibh and noise or humming in the ears* 14.

Cluthur, clúdham  *I cover, G. clúthaich cover, shelter; ocus cluthur le h'édach gomaith e and let him be well protected with clothes—covering* 13.

Cnamha  *pl. of cnamh a bone; drong ele a gcinn ocus drong*
ele (a) a genamha one class (of people) their heads and another class their bones 18.

Cnaii from cnaoidhim I consume, spend; arna cnaii ocus arna disgaoilidh spent and scattered 16; an droing bhis arna cnaii those who are wasted 23.

Cno a nut, the hazel nut; gidhdedh a deirim do na cnóib yet I say regarding the nuts 19; abair gurab fallain na cnó do sír do na haeibh "dic auellanas epati semper fore sanas" say that the nuts are healthy always to the livers 19.

Coctana a small Syrian fig, Gk. κότανα; mar ataíd péredha ocus coctana as are pears and coctanas 18.

Coda Gen. of cuid a portion, a meal; is oic...goluath dés na coda it is bad too soon after the meal 12; ar deiredh na coda at the end of the meal 25; na sa cuid ele dhe than in the other portion of it 18.

Codladh sleep, from codlaim I sleep; atháili sin codladh go measarraidh after that sleep moderately 12; do nít daoine imhda lá don oidchi many men make a day of the night 13; ocus fós gan nemh-codla idh do beith air and still without insomnia being upon him 5.

Coidigenn from cuidighim I keep, assist: is mór coidigenn in baindi don gaili fuar the milk greatly helps the cold stomach 23.

Coigill Imper. of coigilim I spare: coigill fion spare wine "parce mero." Merum is wine unmixed with water, an intemperate form of drinking—so Horace uses the word 26.

Coimed looking, watching, warding, "conservatium," G. coimhead, rem-coimed fore-seeing, fore-watching "pre-seruatium"; mad áil let an coimplex...do coimet if you desire to retain the complexion—that is the full health 1; preseruatium that is, the fore-seeing 1: dlighear an gnathughadh do coimet the (ordinary) habit or custom should be observed 5.

Coimheidulghi, a later way of writing Coimet, as Col. 1. ocus coimheidulghi ar truailledh na leanna and it will prevent the corruption of the humors 26.

Coimleadh from comlaim I rub, W. Likely co + melim Lat. molo I grind, rub: ocus coimleadh an corp and let him well-rub the body 9. Rub for same is used of the teeth 9.
Coimint, comment, Lat. commentatio reflection, thought; seathadh coimint in the sixth Comment 1.

Coimplex complexion, the general full health, see coimed, and Note, Col. 1.

Coimriachtachain want, distress, hard labour, lit. over-reaching; ocus na dénaid coimhriachtain and let them not over-work 22, an drong lerbál coimhriachtachain do gnathughadh those who would wish to practise co-reaching; gidhedh is brégach na fersadha eile chuireter ... ar in coimhriachtain nevertheless they are living those other verses that would put a person to co-reaching—after a meal 22.

Coimsuighedh from comhsuidhim compound, mix (O'D.); ocus a coimsuighedh le baindi almont and mixed with milk of almond 23.

Cóir just, right = "co-vero," co-fior; do budh cóir it was right 10.

Collegett; sa cuigedh leabur do collegett in the fifth book of Colliget 2—Note, Col. 2.

Coithcenn comment, customary; gidhedh ata in gnáthughadh coitcind ina aighidh so nevertheless the ordinary custom (or practice) is against this 18.

Colpaid the calf of the leg, G. calpa; ar làr n a colpaid on the flat of the calf 27.

Comentator (Damascenus). See Note, Col. 3.

Comfhurtacht comfort, relief: ocus do ni comfhurtacht an disnia ocus an asma and it will make comfort (to—will relieve) the dispersion and the asthma 27.

Comhartha a sign, proof; et is e is comurtha and it is a sign 4: comhurthaighi eile other proofs 4: a caibidil comhartha na coimplex in the chapter (upon) the signs of general health 1.

Comnuighi dwelling, remaining: a comnuighi sa corp remaining in the body 11.

Comuisgim I mix; ocus tic de sin go comuisgter ris e and it comes of that the one is mixed with the other 10.

Congmhail, congmailim I hold, retain; arna congmhail sa bhéil after being held in the mouth 9: ydoripis o chongbail an fuail hydropsy from retention of the urine 14.

Connmhain from congbaighim I hold, retain, G. cumail, Irish congmail also: arson go connmhain an tes nádura because the natural heat is retained 13: na neithi rós-
tuighthi connaimhter tar oidchi the roasted things that are kept over night 25; na conaim ar th'fual retain not thy urine 26.

Continoidech continent; an caindighecht continoidech do médughadh to increase the ordinary quantity, 8.

Contrardha the contrary; sa taobh contrardha on the opposite side—or against this 3. This word is very often, and very neatly, written by a o—a c inverted with a super-script. It is e contrario 11.

Corp the body, Lat. corpus, W. corff, Bret. corf; don corp mesardha to the temperate (abstemious) body 1; an corp uili the whole body 19; na cuirp theo...ocus na cuirp fhuara the warm bodies...and the cold bodies 3.

Cosaibh Dat. pl. of cos a foot, G. cas; ocus folmuighi ona cosaib and it will empty, or draw from, the feet 28.

Cosmhaile from co+samhail co-similar, alike: o neatibh cosmhaile do niter in coimed from similar things prevention is made 1; cona cosmualibh, with the like—things 23; tabhair neithi cosmuile give similar things 1; do tharr in bradain ocus da cosmualibh as regards the belly of the salmon and similar things 19.

Creit believe, “crede profanum irasci”; creit gurub dimaoi duit ferg do denamh believe that it is vain for thee to make anger 25.

Críchnughadh ending, finishing; ar críchnughadh an cét diealghtha after finishing the first digestion 19.

Croccan dim. of croc, G. crog a pitcher, an earthen vessel; croccan fhuichach a boiling earthen vessel 8.

Croicend a skin, G. craicionn; no a croicind do buain dibh or their skins to be reaped (taken) of them 23; croicinn an ubhail buidhe the skin of the yellow apple 9.

Croidhi the heart, G. cridhe, W. craidd, Lat. cor, cordis, Gk. καρδία; ocus do bir in croidhi subaltach and it will give the merry heart 26.

Cruadi pl. of cruaidh hard, dry; ocus neithi cruaidi and hard or dry things, 24.

Cuala heard; mar do chuala o daoinebh firindecha as I have heard from truthful men 12.

Cudrumacht heaviness, weight for con+trom “co-heavy” na daine dambia cudrumacht the men (or those) to whom there is heaviness 19; go comhtrom evenly 11: dambia
cudrumacht eli ann if there is other eveness—"ceteris paribus" 19.

Cugat towards or to thee. The prep. gu older cu is here repeated and the t is the second personal ending for tu thou. Scottish Gaelic writes thugad, but this is etymologically wrong; in complex dogabuis cudug the general health which thou hast taken to thee 1; nach gabann ngním cuige that he will not suffer from inaction 1.

Cuigedh from cuig five, G. cóig, W. pump, pimp, Corn. pymp, Bret. pemp, Goth. fimf, Lat. quinque, Gr. πέντε—quite a lesson in consonantal change between the languages; in cuigedh inadh the fifth place or position 27.

Cuimin the herb cummin, Gr. κύμινος; na caittir i acht maille cuimin let it not be used but along with cummin 23; maille saland ocus re cuimin along with salt and with cummin 23.

Cuimne remembrance; ocus truaillidh in cuimne and it will corrupt the memory 21.

Cumdaidh shapen. The phrase is based upon the English; bogsa cumdaidh a shapen box, a casket 28.

Cuir put; cuirdh na suile an doimne ro-mór it will put the eyes in very great depth 19; dlighear an adharc do cur where the horn ("cup") should be put 28.

Cúirrenecht spasms, cramps; gan cuirrineacht na gaoth-mairecht, without cramps or flatulence 5.

Cúis a cause; ocus is cúis sin don mhorgadh and that is a cause of corruption 4.

Cuisighim I cause, induce; cúisighind an cisli ro-minic aphoplexia the frequent blood-letting will cause apoplexy 20.

Cuisilind Gen. of cuisle a vein. The difference of vein and artery is never clear in this text. Is e folmughadh na cuisinne is mó anmsfainighius in brigh, it is the emptying of the vein that most weakens the strength 20; a caibidil na cuisinne in the chapter upon the vein or blood-letting 20; don cuislind, umorro, but regarding the vein, that is, blood-letting 20. Cuisle is frequently used alone for blood-letting.

Cúl the back part of anything, W. cil, Corn. chil, Bret.kil; a clais cuil in cinn in the hollow of the back of the head 27.

Cumdach a covering; ocus cumdach orra and a covering upon them 25. G. comhdach.

Cumgaighind cumhaingim I make narrow, G. cumhang
narrow; arson go cumhgaighind an gaile ar in sgairt because the stomach closes upon or presses on the diaphragm 4.

Cumsanadhd resting, in tranquillity; ocus e a cumsanadhd and he a-resting 20.

D

Daingen strong, tight; ocus is daingne go huilidhi iad for they are all stronger; ocus dainighter doréir dherbhtha ocus gnaithighi e and it is confirmed according to proofs and custom 9.

Dallaidh will blind; oir dallaidh sin nech for that will blind a person 21. This is from Adj. dall blind, Corn. dal, W. dal, Bret. dall.

Dánacht boldness, courage; ocus do ní dánacht...ocus geuraigi in t'indecht and it will make courage...and it will sharpen the intellect 26.

Daoinibh Dat. pl. of duine a man; o daoinibh firindecha from truthful men 12; Adj. in corp ndaonda the human body 3; na sen-daoine the old men 25.

Dara second, the other of two, from ind+araile the other; in dara inadh the second position 27.

Dealachadh separating, separation; from delaighim I separate; do denadh dealugheidh atturra to make separation between them 8.

Dearbhadh proof, confirmation, base dearbh certain, true; dóréir dhearrbhtha according to proofs 9.

Deathach smoke, vapour, fumes; na dhetaighi inmolta in offensive vapours 5, but see Note.

Dechra difficult, from dí+cor difficult position. Sochair is good position, dochair is bad position, dichair is no position at all—a defect; is deachra an dealachadh on tes it is difficult to separate them from the heat 24.

Degh, G. deagh good, W. da, Cor. da, Lat. dex-ter, Gk. δεξιός right—see deghbaladh.

Deghbaladh seems for dég+boladh sweet or sweet-smelling; gnathaitheart in cainel go minic or do bir an bel do deghbalaidh let cinnamon be used frequently for it will bring the mouth to sweetness 26; began d'fhin deghbalaidh a little of sweet wine 5.

Deighinech finally, at the end; o ibhter an fion uair and go
deighinech since wine is drunk, time in—and out (i.e. occasionally) at the end; in deoch ibhter go deighinech the drink that is drunk finally—gives many pains 26—a bit of human experience.

Deir says; oir a deir Auicina for Avicenna says 9, and frequent. Other parts of this Irregular Verb Abair say, meet us constantly; mar an abair where he says 5; mar a dubhrumar roimhainn as we have said before (us) 10.

Deiredh the end; ar deiredh na coda at the end of the meal 25. Cuid which means a portion seems to mean a meal always in the text. It is interesting that cuideachd a company is the people who share with you what you have to give. Our proverb says Is moide cuid a roinn a portion or a meal is bigger for being shared.

Deisgribhidech written wrongly for discreidech discreet; duine ro-dheisgribhidech a very discreet man 6.

Denom. G. denamh to do; ni h'urusa sin do denamh that is not easy to do 10; gurub dimaoin duit ferg do denamh that it is foolishness of thee to make wrath—to get angry 25.

Deoch a drink; an deoch ibhter the drink that is drunk 26; is h'egin gurub tar'eis an caithmhe ibhus nech deoch it is right (necessary) that it is after consumption (after eating) a person should drink a drink 6, and not at the time of eating; adeirim go fulit tri deocha and I say that there are three drinks 8.

Dermair intense, great; caoinedh dermair intense weeping 16.

Derna is frequently used for deanadh to make or cause, ocus nach derna én urchoid doibh and that not one hurt comes to them 8; dan dernadh dia dighultUS if God made revenge 8.

Des, G. deas right (hand), Lat. dexter, W. dehen, Corn. dyghow; na lamha desa san errach the right hands in the spring 21; ar in taobh ndes on the right side 13.

Diaigh end; na diaigh sin after that end or time. G. na dheidh sin and an deigh sin after that. This is clearly the stem in Deighinech, which see. A cinn moirain dh'aimsir na diaigh sin at the end of a long time after that 28.

Dibenta "in extremis." Dibne is extremity—of exhaustion; oir bidh an drong sin dibenta for such people are exhausted 6.
GLOSSARY

Diet diet, nourishment. Sc. G. uses diata for "a meal"; ocus diet mesurda and a moderate (measured) diet 14.

Dighe as Gen. of deoch a drink; ocus na caitter e déis dighi and let it be not used (or taken) after a drink, i.e. butter 23.

Digultus revenge, retribution; dan derna dia digultus, if God made retribution 8.

Dileaghaim I digest—food; is usa na boill eile do dileaghadh it is easier to digest the other parts 18; and in constant use throughout the text.

Dimaoín from di + maoín “office-less” in vain; ocus creit gurub dimaoín duit ferg do denamh for, believe that it is vain for thee to make anger—to get wrathful 25; ocus nar bu dimaoín let and it would not be wrong (in vain) of you—to step out—after the meal 26.

Dimaoínus is the Abstract Noun from dimaoín, that is foolishness, uselessness; oir teid an dimaoínus gach nì dibh so an égmais in misuir for all of these things go into uselessness (are no use) without the moderation 26.

Dirradas seems here to mean a will or direction. It occurs three times in this postscript 28, where it can only have this meaning. The base is dir, dìor proper, right, lawful, which occurs several times in Cormac’s Glossary.

Disgaolim I dissolve, scatter, for di + sgaoil + im; is luigha in tes di-sgaoireas indtu for the heat is less that is set free in them 25.

Disnìa for dispnæa, difficult breathing; an disnìa ocus an asma the dispnæa and the asthma 27.

Diureticech diuretic; na én nì diureticech nor one thing (anything) diuretic 12.

Dlighim I ought, have a right, it is a duty. Forms of this verb occur so often that quotation is not necessary. The translation will sufficiently show its usage.

Dlistinach lawful, dutiful, right G. dleasnach of same force. This is from a form dligeas I ought, with root dligh a debt or right Welsh dled, and Breton dle, of same meaning; go dlisinach rightly 4; a meid andlistinaigh in unright, unreasonable quantity 4.

Doimne depth, an Abstract Noun from domhann, G. domhain deep Welsh dwfn and Breton don; oir cuiridh na sùile an doimne ro-mór for it will put the eyes into a very great depth—it will cause them to sink in their sockets 19.
Drageta, a kind of comfit in which the drug is covered by sugar, chocolate, or gelatine. It is the Fr. Dragée of the present day.

Dragma, the Gk. δράγμα used here in quite the modern sense of sixty minims or three scruples 28.

Droch bad, evil, W. drwg, Corn. drog. Like a few other old Adjectives it always stands before the Noun as droch-duhine a bad man, droch-bheairt an evil deed; na h'éin do niter do droch réostadh the birds that are badly roasted 24; lucht an droch fhollamhnuighi those of bad rule or evil conduct 17.

Drong a people, certain people, of same meaning and perhaps of the same origin as G. dream akin to Gk. δράμα a handful —of people; bidh drong ann...ocus drong ele...ocus drong ele there are some people...and other people...and others 18.

Duibh Gen. of dubh black; lucht lenna duibh those of black humors 25. See Leann. This is the same “humoral” idea as has come down to us in the word melancholia, μελαγχολία from μελας black + χολή bile.—Note, Col. 25.

Déinte is from dúin shut, close up, the old idea of “strictum” as against “laxum,” the idea being that certain foods caused a closing up of the bodily “pores” and so brought about an unhealthy state; déinte isna taobhaibh constriction in the sides 14; am biadh améid andlistinaigh do ní déinte food in unreasonable quantity will cause constriction 4.

Dúracht desire; no aní eili bhus duracht lis or any other thing which he desires—to say 9.

Dúsacht awake-ness; donit daoine imdha lá don oidchi ag codladh sa ló ocus in an dusacht san oidchi ocus is roic sin many men make day of night, sleeping in the day and awake (in their awakeness) in the night—and that is very bad 13.

E

Ealaidh skill, art, science; teagaisgidh an ealadha leighis “medicina docet” the means of cure teaches 14—that is, a good inference as to the cause may be drawn from what cures the disease—quite correct; glantur an t’aer go
GLOSSARY

**h'eadhanach** the air is cleansed scientifically "secundum artem" 27.

**Eanbruithi**, G. eanaraich, soup, broth. This word has been a trouble to me for many a long day, and it has been a trouble to others. The form én bruith, which is so common in the older language, has always led me to think that there was a *bird én* in it, philologically at any rate. The late Dr. Macbain thought it was from in + bruith "in-boiled." Cormack's Glossary and O'Clery would make it from én *water + bruith* boiled, and the late Whitley Stokes under the word *enghlas* grey *water* or thin gruel or *milk and water*, would point the same way. In this text it always means soup or broth; gidheid foganudh eanbruithi na pisi nevertheless the soup of pease will suffice 23.

**Édagh**, G. Aodach clothes, cloth; ocus cluthur le h'édach gomaith e and let him be well covered with clothes 13.

**Edluis**, "raritas" 15. I cannot give an English equivalent.

**Égla**, G. eagal fear, is éu-gal = ex-gal, wanting or void of valour or courage; ar egla na fellsamh ele for fear of the other philosophers 28. The concept of manliness and courage in the Gaelic language is indeed very interesting. The positive element is the right and natural factor in character always. The defect is always "non" or "ex." It was never there, or it has disappeared.

**Égmais**, G. eugmhais, as eugmhais without. The word essentially means want, defect, and Dr. Macbain is perhaps not very far wrong when he suggests that the word is eu + comas "non-power" which is really want and defect. Teid an dimaoinus gach ni dibh so an égmais an misuir all of these things will go into foolishness without the temperance or abstemiousness 26.

**Égnaidh** Adj. from éagna wisdom; dlighi in duine égnaidhí a caomhna fein ar fhín it becomes the wise man to spare himself of wine 6, "sapiens debet sibi prohibere vinum bibat."

**Eignighim** I force, compel. The stem is égin need, necessity. W. angen; na do meadan eigniughadh "nec cogereuentrem" nor to force your middle, i.e. belly 15; na h'éignigh goláidir do shuigi do not forcefully compel thy seat, that is, thy bowel—do not force it 6, "nec cogas fortiter anum" 26: o aon gnodugh éigentach eile
Regimen Sanitatis

from one another (any) necessary cause 16; égintus innfhuartha in croidi, the necessity for the coolness of the heart 4.

Eile, eili and ele other, another, W. aill, Bret. eil, Lat. alius, Gk. ἀλος, Old Gaulish allo—as in Caesar's Allobrogi; naid leanda ele than other fluids 20; na nech eile than another person 20; do biadhuibh eile of other foods 20; ocus ataid fersadha eili ar an fion and there are other verses upon the wine 26.

Eireochas from eirghim I rise, G. eirichim, Lat. ērigo, Eng. erect; intán eireochas neach when a person rises—in the morning 9; oir eirighitt na dhetaighi inmholta for it will rise in undesirable fumes 5—Note.

Éis footstep, trace, death. The essential meaning is not clear. The word now only remains in composite forms as daéis after and taréis after also, but with different Preps. do and tar = "trans," the latter having a feeling of motion in it.

Én a bird, G. eun, W. etn, edn, Br. ezn, all from an old root pet fly; na h'éin do niter do droch rósadh the birds that are badly roasted 24; gaile an éin renaburthar struccio the stomach of the bird named Struthios 2.

Én one mod. aon; bandid ocus iasg ar én bórd milk and fish upon the one (same) table 12; na gabhthur...én ní diureticach take not (any) one diuretic thing 12; saor in gach én ní free in each one thing—in every respect 17; oir ní fuil én ní coimedus nech ar eslaintibh for there is not (any) one thing which (fore) sees a person against diseases—better than blood-letting 21; ar én cor for (any) one reason 14; na caithid ar én cor iad let them not for any reason use them 23; én raod any part, lit. one thing 23; o aon gnodugh from one cause 16; an éinecht in one time 10—for én and old fecht time; ocus én uair amhain and one time only 20; ocus is don milsi oenda tuighter sin and it is of the united (single, simple) sweetness this is to be understood 19; ar énchuid at one meal 10.

Eochair a key; G. iuchair, W. egoriad "the opening thing" eochair gach uile eolais the key of all knowledge—Hippocrates 28.

Eoin Baisti (Féil): um fhéil eoin baisti about the feast of John Baptist—Midsummer Day, June 24th.

Eolas knowledge; eochair gach uile eolais Ippocras the key of
all knowledge Hippocrates 28; ocus ro[f]urail eolus ocus aithi bás and he commanded (sought out) the knowledge and time of death 28.

Errach Spring, G. earrach. This word seems based upon the old Keltic concept of the year. The Céitein, the month of May, has its best rendering as the cét-ain or “first-time” of the year. The earr-ach would then naturally be the “tail-end” as we have it in earr-ball the tail or end member; sa geimredh ocus san errach in the Winter and in the Spring 15—see errannaibh.

Errannaibh from err a tail, G. earr—which we have in ear-ball tail-piece, really from air after. the after-member; isi nan errannaibh is ferr no is millsí na h'éisg ocus na mná “pisces et mulieres sunt in caudis meliores uel dulci-ores” 18; is fuar in t'iasg in an err fish is cold in the tail 18.

Esbhuigh want, defect; G. easbhaidh from or akin to ex + bi “to be out of”; tre esbhuih an indfhuara through the absence (or want) of the coolness 4.

Espartan twilight. Simply the Lat. Vespertana, G. feasgar; roimh an teirt ocus an uair na h'espartan before sunrise (rather the third hour) and in the twilight 16.

F

Fadhó is the Prep. fa + dhó = twice; is ferr began do caithimh fadhó it is better to use a little twice 4; fadhó no fathrí san aimsir cetna twice or three times in the same period 15.

Faduighim I make longer, prolong from fada long: ocus aimsir d'faidiughadh and to prolong the time 10.

Fágbhail leaving, from fág leave; intán bhes ag a fágbhail whilst it (the food) is leaving 8.

Faghtur from faghaim I find, get: muna faghtur glan gu nadurdha e if it is not found clean by nature 27; ni fhaghann on biadh remhar do beith an ichtar it cannot find (a way) because the fat food is at the bottom 10; ocus gan blas an bidh d'fhaghbhail and not to get the taste of the food 5.

Fáill delay, G. dâil; ocus na cuiredh a faill and do not put it into delay 9.
Faon *poor, feeble*; is olc codladh faon *a poor sleep is bad* 13.
Farligettur; cad farligettur *what has been “let,” “quem amiscrunt.”*
Fásaid, fás *grow*; nach fhásaid na daoine ginacha *that the greedy or gluttonous men will not grow* 4.
Fásgadh vringing, squeezing; nach maith fásgadh eigneach do denamh nor (is it) *good to make an imperative squeezing* 15; arna mberbadh ocus arna fásgadh after being boiled and squeezed—through cloth 23.
Fastaighter from fastinghim I stop, stay, retain; na fastaighter ar én cor iad and let them not be retained for any reason 14.
Feagadh seeing, observing—see aithfeagadh re-seeing, compensation 3, 21.
Fecht a time; began dotabhairt an ein[fh]echt a little given at one time 16; ocus ni gabhdhaois biadh examhla an éinfeachtaid and do not take “exemplary” foods at one time—exasamhla here seems to have an excessive or exceptional meaning. This old word remains in G. hidden in fathast yet and in am feasda forever, the one being fo-fecht-sa “sub hoc tempus” and the other in-fecht-sa “from this time forward”; oir in biadh caither an einfeachtaid a meid móir ni h’eidir a dileagadh for the food taken in large quantity at one time cannot be digested 4.
Féchuin to examine, see, try; dleghur aimsir na bliadhna do féchuin it is necessary to examine the season of the year 15; dlighear na neithisi d’heuchain it is right to try (or examine) these things 3.
Fédfuighi from feudfaighim I can, must, am permitted; ni(fh)éidir no ni h’urusa it is not necessary nor easy 10; ocus o nach féduruis since you dare not 10; ni feduit they must not 25.
Féil a feast, festival; um féil stefain about (at) St. Stephen’s feast, Aug. 2nd; um fhéil eoin baisti at the feast of John the Baptist 21. Note, Col. 22.
Féin self; added to Personal Prons. and to Nouns to make them Emphatic; do aforismorum féin of his own Aphorisms 20.
Fellsamh philosopher; ar egla na fellsamh ele d’aghail dirradais for fear of the other philosophers getting his testament or secret, 28.
GLOSSARY

Fén a section of a book; sa dara fén don cét leabur in the second section of the first Book 2; sa treas fén dég in the thirteenth section 11.

Féoil flesh, flesh-meat; seachnadh cáisi intán sin ocus féoil avoid cheese in that time, and flesh-meat 22; ocus a gnáthughadh dh’féoil ocus do biadhuihb eile oilius comaith and (habitually) using of flesh-meat and of other foods which nourish well 20.

Feradh excrement; indarbur an fual ocus in feradh let the urine and the faeces be expelled 14; in feradh fadhó no fathri san aimsir céitna and defecation twice or three times in the same period; gan claochlogh do beith ar in fual na ar in feral without change being upon the urine or the excrement 4.

Ferg anger; creit gurub dimaoin duit ferg do denamh and believe that it is folly of thee to make anger—to get angry 25.

Férr and fearr better; is i is ferr isna h’annminnthibh it is it that is better in the animals 19; toradh is ferr na iad a fruit that is better than them 19.

Fersa a verse, fersaignteoir a versifier; et do cuir in fersaignteoir fersadha ar follamnughadh na slainti and the versifier has put (made) verses upon the regulation of health 25; adeir in fersaignteoir the versifier says 21; et ataid fersadha eili ar an fín and there are other verses upon the wine 26.

Fhiacla from fiaicail a tooth; G. flacaill; aindhsein a fhiacla and then his teeth 9.

Fiarfuighim I ask; is uime sin fiarfuihym it is therefore I ask 6.

Fiógadhha figs, from English; na rísinedha ocus na fígeadh the raisins and the figs 18; déis na fígeadh after the figs 19.

Fín and fion wine; G. fion, W., Corn., Bret. gwin, Lat. vinum, Gk. (F)oivos; dlighitt nis mó d’ol d’fín more of wine should be drunk 21.

Fineal fennel; ocus do bharr fhineil and of the tops of fennel 23.

Fiond white; lucht leenna fiond those of white (or pale) humors 25.

Fírindecha truthful; mar do chuala o daoínbh fírindecha as I have heard from truthful men 12; antan bis an
t’ocarus firinnech ann in the time when real (truthful) hunger is there 16.

Fis knowledge; dlighear a fhis fós and you should know also, 21, 24.

Fithett, G. fichead twenty, W. ugeint, Corn. ugens, Bret. ugent, Lat. viginti; it occurs several times at end of Col. 20.

Fiuchach from fuchaim I boil; croccan fiuchach a fiuchadh in t’uisgi. Croccan G. crogan is an earthen vessel. The expression here seems to mean a burnt earthen vessel in which the water is boiled 8.

Flichadacht wet-ness, moist-ness, from fiuch wet Lat. liquidus; ag dul a tesoighect ocus a bflichadacht going into heat and in moistness, 16; na neithi flichada the moist things 24; oir ge flichadhi na neithi róstuighi for though the roasted things are moister 24.

Fodhailter from fodhailim I divide; gidheadh is an dá rannuibh fhodhailter aimsir na bliadhna yet (or nevertheless) it is in two portions that the seasons of the year are divided 21.

Foghmhar Autumn. The name seems to be fo + gamur “sub hiemem” the under-winter; do beirid toirrthi an foghmhair caoinedh dermair duit Autumn fruit will give thee sore weeping 16.

Fóghnuidh it will suffice; ocus fóghnuidh an aghaidh an rema fhuar and it will suffice against the cold rheum 26; et is mór fhoghnus fothrugadh uisgi milis and greatly will suffice (the) bathing in sweet water 14.

Foirbheartas help, assistance; ocus do ni foribheartas do na cáirdibh and it will make assistance to the friends, that is, to friendship—the wine 26.

Foillsighim I show, demonstrate; dlighear d’foillsiughadh it ought to be shown 12; mur is folluis as is evident 19; mar foillsighes galen as G. shows 1.

Fóiridh it will relieve, from fóirim I relieve, succour, heal; ocus fóiridh tinneas in cind go h’airighi and it will relieve the headache especially 27.

Foirm form, manner; doréir forime ocus ni doréir céime according to form and not to degree 1.

Foirmmeallach external; on tes foirmmeallach from the external heat; go téid an tes a bfuirmill that the heat goes external
GLOSSARY

16; cum foirimill an chuirp towards the external (parts) of the body 7.

Fola Gen. of ful blood; ocus re lucht fol doirge and with those of red blood 25; ocus togairmidh in ful mìsta and it will call forth the monthly blood—the menses 28.

Follain healthy for fo + shlán “under wholeness,” an extremely fine expression; ocus is amhlaidh is follaine iat and it is so that they are the more healthy 22; mad áil let beith fallain if you wish to be healthy 25. From slán whole comes sláinte health which is, and means wholeness: and even holiness is but an extension of the idea into the higher aspects of life. The Saviour is magnificently called Slán-uigher the giver of wholeness—“sanator,” and not “savior” as other languages have it. To be follain G.

Follamhnuighim 1 rule, order, govern; ar follamhughadh na sláinte concerning the regulation of health 1; lucht an droch fhollamhnuighi those of bad rule or conduct 17; a
leabur follamhnaighti na slainti in the book upon the regulation of the health 17.

**Folmaighe** from folmhaighim *I* empty; ocus folmaighe si ona ballaibh ainmidhí and it will empty (or draw from) the animal members 27; is e folmughadh na cuislide the emptying of the vein 20.

**Fona** under the, under his; a cur fona cinn to put it under his head 28.

**For-lethon** very broad, "hyper"-broad; Et is riaghail for lethon condlgighear an biadh lenus do na mérubh... do shechna and it is a comprehensive rule that the food which sticks to the fingers should be avoided 25—for it is tough.

**Fós** yet, still; dlighear a chongmail fós it is right to keep it still 17; tuilleadh fds moreover.

**Fosgladh** opening; ocus ro-fhurail an uaigh...d'oslucadh and he commanded the grave to be opened 28.

**Fostoghadh** from fostaighim / stop, stay, seize; gan fóstogh[adh] ainddeonach without compulsory stopping—of the breath 7; na fastaighter ar én cor iad let them not for one (any) reason be restrained 14.

**Fothrugadh** bathing, from foothraigim / bathe, G. fathraig bathe; fothrugadh usgi milis bathing in sweet water 14.

**Fual** urine; na conaim ar th'fual and do not hold (or restrain) thy urine 26; ar galardha fuail against diseases of the urine 28; gan claoghlogh do beith ar in fuail without change being upon the urine 4.

**Fuara** Adj. pl. from fuar cold W. oer, Corn. oir; le neithibh fuara with cold things 3; chum fuarachta towards coldness 3; an aimsir ro-fuar na ro-the in a time (which is) very cold or very hot 21.

**Fuighill** Gen. of fuidheal a remnant; arson fuighill an alluis because of the remains of sweat 9; fuighlech toch-luighthi what remains of desire, "reliquie desiderii" 4.

**Fuilighidh** bleeding, from fuil blood; an adharc maille fuilighidh, the horn for the purpose of bleeding 27.

**Fhhuind** Gen. of fonn soil, land, or region; is cóir ní éigin do tabhairt d'aire do leith na h'aoisi ocus in fhhuind for it is right to give something of attention on behalf of (concerning) the age and the soil or district 15.

**Fulang** suffering; is ro-urasa lis na sen-daoinibh in treiginus d'fhulang it is very easy for the old persons (lit. men) to bear
the abstinence 25; is ferr fuilingit lucht lenna duibh e
those of black humors suffer it better 25.

**Fundamint**, Lat. fundamentum base, foundation; ocus gan
fundamhint ro-mór do denamh and so as not to make too
great a foundation 8.—Note.

**Furail** to order, command; ro-furail an uaigh . . . d'oslucaidh
he ordered the grave to be opened 28.

**Furtaighi** from furtaighim I relieve, comfort; oir furtaighi
(MS. furtachaighi) sin an dileaghadh for that will assist
the digestion 12; a meid fhurtachaighus to the extent that
(the sleep) helps—digestion 12.

**G**

**Gabatur** from gabh take, W. Inf. gafael, Corn. gavel, G.
gabhail; mar gabatar iat as they were taken 12; ocus na
gabthur lictuairi ro-tesaigi and let not a very hot electuary
be taken 12.

**Gach** each, every; Corn. pop, Bret. pep, Lat. quisque. These
and other forms of the word are most interesting to the
student of language; gach ní dibh so every one (thing) of
these 26.

**Gaires** from gair call, name; G. goir; is neithi fuara gaires
dibh sin these are called cold things 2; acht gairit errach
d'aimsir measurda but temperate weather is called Spring
22—that is the “mean” between cold and heat; gairther
“preseruatiuum” do “seruatiuum” uair and preser-
uatiuum is called seruatiuum sometimes 1.

**Galardha** diseases; galardha fuail urinary diseases 27. The
word seems to be based upon gal weeping or I.E. ghel pain.
In Gaelic it always has a heavier meaning than tinneas
which is also disease, but based upon the old idea of
“strictum” or tension.

**Galen.** Note, Col. 1.

**Gan**, G. gun without; gan claochlog do beith ar in fual
without change upon the urine 4; gan cuirrineocht without
cramp or spasm 5.

**Gaoothmaracht** flatulency; on gaothmuirecht from the flatu-
ulence 14; gan gaoothmairecht without flatulence 5.

**Geala** Adj. pl. of geal white; do persillidh no do cenuidibh
geala losa of parsley and of white heads of leeks 23.
Geinemuín to generate, create, from genaim, G. gin beget, W. geni to bear; Bret. ganet born, Lat. gigno, Gk. γενείμαι; do geinemuín fhóla arís to generate (restore) his blood again 21; on ginter droch leann from which bad humor is generated 7.

Geimredh Winter, mod. geamhradh, W. gaem, Bret. goam, Lat. hiems, Gk. ἔθιμος; biadh remur a meid móir sa gheimredh fat food in good quantity in the winter 21.

Gendaois error for dhéantaís from dénaim I do; do gendaois duínte it will cause constriction 14; do gentaoi on línadh which are done from the fullness 21.

Geuraigi from geuraighim I sharpen; oclus geuraigi in t'indecht and it will sharpen the intellect 26.

Gidhegh nevertheless, variously written gidhēdh 1; gidhegh 2; gideadh 25; G. gidheadh = ciod + eadh though yes or ge(dh)-eadh; gidhegh bit misur maille ris nevertheless let moderation be along with it 26.

Ginacha Adj. pl. greedy, glutinous; adeir Auicina . . . nach fhásaid na daoine ginacha Avicenna says that the gluttonous men will not grow 4.

Glan clean; fion glan "vinum purum" pure wine 26; dam bia in gaili glan if the stomach is clean 22.

Gluasachta motion, movement; oclus bis ar gluasachta hégín and they would be on some movement 19; arson in gluasachta because of their movement or activity 18; gluasachta mór big effort 12.

Gná Imper. of gnáthaighim I use or accustom myself; a ro-gnáthughadh its over-doing 20.

Gné kind, Lat. genus, Gk. γένος; is comóir ata gach gné dibh mar sin and greatly is every kind of them so 18; ataid trí gneithi there are three kinds or divisions, upon the regulation of health 1.

Gnímaighitt from gním an action; o thota species gnínaig-hitt na balí from "tota species" the members act. Note, Col. 2.

Gnimuighend from gniomhaighim I act, perform; ar in gnimuighend upon which they act 25.

Gnodugh affair, business, cause, G. gnothach; ach a nech bis gan toirmisg o aon gnodugh éigentach eile except the person who is without prevention—forbidden—from any other compulsory cause 16.
GLOSSARY

Goirteochar from goirtighim I hurt and secondarily I make sour; oir goirteochar iad for they shall be hurt 17; na h'ubla goirti the sour apples 18.

Goléor sufficient for go + léoir up to enough. This is the expression that has been “lifted” into English as galore, where it means not enough but far more than enough—abundance, excess.

Gominic often 19; may be taken as a type of Adverbial form which occurs very often. In the next line gómór greatly, is “another of the same.” The go is G. gu to, Lat. ad or rather usque ad “up to”; goláidir strongly, forcefully or violently 26.

Grema Gen. of greim a bit, a mouthful; taréis th'sluigti an grema after thou hast swallowed the mouthful 8.

Gur, gurub, gurup, gurob 6 are subjunctive forms which may be rendered that. The elements are old co now gu + the verbal ro + a fragment of the verb “to be” co-ro-ba; mar an abair gurub where he says that it is 2; gurup le neithibh fuara that it is with cold things 2; gurob taréis that it is after 6.

Gustrasda = a working formula for go san tráth-sa until now, lately; adubhrumar don chail gutrasda I have just said regarding the appetite—“de qualitate cibi jam dictum est” 5.

H

Hali. Note, Col. 1.

I

Iad they, them; follamhnaighter iad they shall be regulated 2; go truaillter uile iat that they are all corrupted 10; toradh is ferr na iad (any) fruit that is better than them 19.

Iarraidh (ag) seeking, Inf. of iarraim I seek, ask; ag iarraidh sligheadh amach seeking a way out 10—see fiarfuiighim.

Iasg fish; baindi ocus iasg milk and fish 12; seachnadh... iasg sailthi shun salted fish—at that time of blood-letting 22; is millsi na h'éisg ocus na mná that is sweetest of fish and of women 18.

Ibhter from ibhim I drink, W. iben “bibimus.” Corn. evaf,
Bret. eva, Lat. bibo; do ní ibhter concerning the thing that is drunk 9.

Ichtar bottom, lower part, the opposite of Uachtar q.v.; ocus ni fhaghann on biadh remhar an ichtar still the fat food being under(neath) prevents the other food passing 10; gach eslainti dambia is na ballaib ichturuca every disease which may be in the lower members or parts 27.

Ím butter, W. ymenyn, Corn. amenen, Lat. unguen-tum; an tím umorro caitir roimh na biadh bu the butter indeed it should be used before the meals 23.


Imchubidh proper, best; is roim an mbiadh is imchubidh it is before food it is most proper 8; dambia aimsir imchubidh aige if he has sufficient time 9.

Imdaighi from imdaighim (based on imdha q.v.) I multiply, G. ioma and iomadh many, therefore I make-many; imdaighi na brigha “uires multiplicat” it multiplies the strength 26; na biadh d’imdughadh to multiply the meals—or more frequent 10; is ferr na h’uaire d’imdughadh na in caindigecht mór it is better to multiply the times than (to take) a great quantity 4—it is better to take food often than in great quantity at one time; acht na huaire d’imdughadh but to make the times more frequent 8.

Imdha many, G. iomadh; daoine imdha many men 13; piana imda many pains—“multos cruciatus” 26.

Imighi from imigh go; oir imighi roim in ndileaghadh for it goes before the digestion 7.

Imlan whole, is im intensive and lán full.: completely full, intact, altogether; na h’almoint ocus a caitimh imlan that the almonds should be used, i.e. eaten, whole 23; dilighter gohimli e it (the food) is wholly digested 13.

Imli wholly, an Adverbial form—see Imlan.

Ímpir Emperor, Lat. Imperator; táinic in t’impir the Emperor came 28.

Impogh from impoighim I turn, move, convert, G. iompaich, Inf. iompaiddh; ocus dlighur (MS. is dilighur) impog ar in taobh ele and it is necessary to turn on the other side 13; ocus impogh aris ar in taobh ndeas and to turn again on the right side 13; gaothmuirecht ag impogh suas flatulence moving upwards 14.
Glossary

Imsnimh sorrow; cuir imsnimh trom dít put heavy sorrow off thee—away from thee 25. The word occurs in Windisch's Texte Sc. M. 4; in imsnimh mór in great sorrow.

Imurcracha superfluities; imurcracha na sróna the superfluities of the nose 9.

Inadh G. ionad a place; mar adeirur san inadh céitna as is said in the same place 1; an cét inadh the first place or position 27—the word is used in this Col. several times; sea h'induibh six places or positions 27.

Incinn the brain; what is "in the head," εν-κεφαλον, from in + ceann a head; geuraichi in incinn it will sharpen the brain 26.

Indarbadh mod. ionarbaim I expel; indarbadh ainnsein imurcracha let the superfluities be then expelled 9.

Inde the "inward" parts, the bowels; lagaid na h'inde línta and they weaken or relax the full (or overcharged) bowels—"et uiscera plena relaxata" 26.

Indfhuara is ind to, against + fuar cold, G. fionnar for fionnfhuar cool—feasgar fionnar a cool evening; tre esbhugh an indfhuara through the absence of coolness 4.

Indladh from inlaim I wash; ocus indladh a lamha and let him wash his hands 9.

Indmuis wealth, treasure; G. ionmhas; d'iarraigh indmuis to seek treasure 28.

Indtlechta intellect Gen.; na leisgi indtlechta nor laziness of intellect 5; ocus geuraigi in t'indtlecht and it will sharpen the intellect 26. This seems to be directly from Lat. intellectus.

Indstruimint the Eng. instrument, Lat. instrumentum means, tool, etc.; on tes mar indstruimint from the warmth or heat as the means 2.

Indtu in them; in tes disgaoiles indtu the heat set free in them 25; in seregra bis inntu the seregra which is in them 27.

Induibh for inaduibh places, positions; sea h'induibh six positions 27.

Inmheadhonach internal; uime sin anbfuinnighter go h'in-me[dh]onach é it is therefore that he is weakened internally 16.

Inmholta offensive, "unpraiseable"; na dhetaighi inmholta in offensive fumes—or eructations 5. The word inmholta
seems to be here used as the direct opposite of the sense in which it is commonly used—but see Note.

**Innis** tell; ocus is uime sin innisis **Galen** and it is therefore Galen tells 18.

**Inntaigh** from inntaigim I change, convert; inntaigher a ful deirg e it is converted into red blood, indtaihter fuil derg aros, “convertitur in rorem in poris” 11.

**Intabhur** “give-able,” allowable; na neithead is intabhurta the things which are allowable 9.

**Intán** in the time, whilst, from intan; intán caither in biadh in the time in which the food is used 10; intán sin in that time 10, 21.

**Inte** 27 is for inté the he, the person; inté caithius cainel go mimic the person who uses the cinnamon frequently 27.

**Ither** from ithim I eat; ní ithter ocus ibhter the thing that is eaten and drunk 9; dlighitt began d’ól ocus d’ithi (only) a little should be drunk and eaten 21.

**Itir** between, G. eadar, W. ithr, Corn. yntr, Bret. entre, Lat. inter; itir in dá sînnen between the two blade-bones 27; itir na h’aírnibh between the kidneys 28.

**L**

Lá a day; oir is e sin an lá nadurra for that is the natural day 15.

**Lachta** loose; dambia in medon lachtach if the middle (the inside) is lax 18.

**Lactuca** lettuce; do lactuca ocus do bharr fhineil of lettuce and of the tops of fennel 23.

**Láidir** strong; na h’éigingh goláidir do shuigi, “nec cogas fortiter anum” and do not compel too strongly thy sitting = anus 26.

Lagaidh from lagaighim I weaken, relax; ocus lagaid na h’inde linta and it will relax the (too) full bowels 26; gidhedh lagaid na h’ubla rosdaighthi nevertheless the roasted apples will relax 18.

**Lámhuibh** Dat. pl. of lámh a hand; ocus folmaighe si ann sin ona lamhuibh and it will there empty (withdraw from) the hands 27.

Lán full, W. llawn, laun, Corn. len, Bret. leun, Lat. (p)lenus; ocus a meadhon lán and the middle (stomach) full 19.
Lár the floor, the ground, Lat. planus, Eng. plain, “the flat part”; ar lár na sliastadh on the flat part of the thigh 27.

Leabhur a book, W. ilyr, Lat. liber; seathadh leabhur sixth book 11; leabhraibh eigin some books 11.

Leaghtur from leagh melt; gurub ulma leaghtur that more readily is melted 2.

Leag read, G. leugh, Lat. lego; do leag an cairt he read the deed 28.

Leag a gem, precious stone; no leag no seed mbuada or gems or precious jewellery 28.

Leanna the “humors”—the old concepts of the fluids of the body; lucht lenna fiond those of white or pale humors 25; lucht lenna ruaide those of red humors; lucht na lenna duibh those of the black humors 25; do truailléadh na lennann to corrupt the humors 27. Note, Col. 3.

Leasrach the loins, the base is leas thigh or hip, perhaps akin to leth as a side. “Deasaich do chlaidheamh air do leis” gird thy sword upon thy thigh (Psalm 45, 3).

Leigheas a cure, same base as liagh, G. leigh a healer; na deocha leighis the curing or healing drinks 8; is dlighi leighis sin that is the necessary treatment 7; leigheas medicine 12.

Leis-féin by himself, alone; leis is the compounded pron. prep. masc. with him + féin self = alone; so leis-féin with himself, alone 28; ani bhus duracht lis the thing which he desires 9.

Leisgi laziness, slowness, slothfulness; na leisgi indtlechta or slowness of mind or intellect 5.

Leitreachuibh Dat. pl. of leitir a letter; o leitreachuibh cindti from certain (or reliable) letters 9.

Lenus from lean follow, adhere to, cling to; an biadh lenus do na méréubh the food which adheres to the fingers 25.

Leór enough, sufficient; is leór ansacht le lucht lenna fiond it is sufficiently heavy or those of white or pale humors—to bear abstinence 25; et is lór so and this is sufficient 27; is comurtha go caithind neach galeór it is a sign that one has eaten enough 4. This is the phrase gu leoir that has come into English as galore plenty, abundance, which really means “up to enough.”

Leth half, side, W. lled, Bret. let, Lat. latus; na neithi leat omha the things half-raw 24.
Lethon broad, G. leathan, W. litan, llydan, ledan, Gk. πλατύς; see For-lethon.

Liagh a physician, G. lighiche; oir is ní fuar gairter on liaigh do nithe iséal for it is a cold thing that the physician calls low things; oir in teas iséal is fuar am bél in lega for the low heat is "cold" in the mouth of the physician; ocus ni mar sin do na leghuibh and not so of (according to) the physicians.

Lictuairi the old spelling of electuary; na gabhthur lictuairi ro-tesaigí do not let a too-hot electuary be taken.

Linadar from lionaim—see Línta, I fill; an drong adeir gur linadar iad féin do biadh go minic those who say that they fill themselves with food often—and that no harm comes to them; is usa linadh na dighe na linadh an bidh for the filling (satisfying) with drink is easier than the filling with food.

Línta from lionaim I fill; na h'inde línta the filled bowels—in a constipated or gross condition.

Lochran a lamp; Lat. lucerna, akin λευκός white; bidh mar lochrand bis ullamh cum baithi it is as a lamp which is ready to drown—to go out.

Loighett diminution, reduction—the irregular Third Compar. of beag small, really a Noun; na loighett and san anail or diminution in the breath.

Longadh is used for supper, but here most likely for eating generally; so ar cét longadh is upon first eating—or the first meal.

Losa leeks, porrum: do cennduibh geala losa of white heads of leeks.

Losgadh burning, singeing; oir truaillett in biadh aga losgadh for the food is polluted, being burned; loisgfidhe on tes teinntighe e it will be burnt because of the fiery heat.

Luath quick, swift; do niter an codladh go ro-luath sleep is made too quickly; diligher go luath e it is quickly digested.

Luathrigh Gen. of luaithreach ashes, dust; arson fuighill an alluis ocus in luaithrigh for the remnants of sweat and of dust—which are on the skin. G. luath means ashes, W. ludyw, Bret. ludo, Corn. lusu.

Lubra leprosy, infirmity; ullmuightit nech cum lubra they predispose a person towards disease.
GLOSSARY

Luigha less, G. lugha, W. llai, Bret. lei, akin Lat. levis, and Sansk. laghas light; oir is luigha an tes disgaoiles indtu for the heat is less that is set free (is untied) in them 25; uair eile ni luigha another time less—shorter 22. See Loighett for Third Compar.—this is the First.

M

Macaoim, mac a son, W. map, mab, Corn. mab, Bret. mab, Ogham maqoi; na daoine óga ocus aindsein na macoim the young men and then the sons 25; na machtaoimh the sons—children 24. The word may be taken to mean "youths" or young people of both sexes as sendaoininbh "old men" means old people.

Macoll, macall (B.M. 15403), W. mabcall, common avens, Geum Urbanum. For a good many old plant-names see C.M.J., April 1910.

Madh, mad if; mad do gnathuich nech if a person has practised—blood-letting 20; madháil let bheith édrum if you wish to be light 14; mad áil let beith fallain if you wish to be healthy 25.

Maidin morning, Lat. matutina, Eng. matin; sa maidin in the morning 9; feoil amháin do caithimh sa maidin to eat flesh meat alone in the morning 10.

Maille with, along with, for imb-an-leth "by the side of" (Mb); bit misur maille ris let moderation be along with it 26.

Mairidh from mair last, live; ocus mairidh sin uair and ré mí and that will sometimes last through a month 22.

Maith good, W. mad, Corn. mas, Bret. mat; ni maith is na haeibh in ní is milis is in bel it is not good in the livers the thing that is sweet in the mouth 19.

Maotha soft, smooth, mild, Lat. mitis; na neithi maotha no boga the mild or soft things 24; toghtar in cuid is maeithi let the softer portion be chosen 19.

Mar, mar sin, mar so so, like that, like this; ocus ni mar sin do na leghuibh and not so of the physicians 22. Mar for mod. far where; mar an abair where he says 5, 6.

Márách tomorrow, G. a máireach; arna mhárách on the morrow 11.
Maratum, Gk. μάρατρον, fennel; do maratum ocus d'anis of fennel and anise 12.

Marcuidhecht riding, based on marc a horse; horsemanship, W. Corn. Bret. march; do siubul no do marchuideacht of travel or of riding—not good, after meals 12.

Maseadh = ma-is-eadh if it is “yes,” if so be it; maseadh toghtar in cuidh is maeithi nevertheless let the softer part be chosen 19.

Meadhon the middle, W. mewn within, Lat. medianum, medius, Gk. μέσος. It is used, perhaps euphemistically, for the belly—na do meadhon d'eigniu-gadh “nec cogere uentrem” 15; ocus a meadhon lán and the belly-full 19.

Meas estimate, judgment, base of measurdha etc., which see; doréir mhesa bis fogus don fhirindi according to the estimate that is near to the truth 9; measruighter aicidighi na h'anma let the diseases of the mind be considered (measured) 13.

Measa worse, irreg. Compar. of dona bad, G. miosa; ni fuil ní is measa there is nothing that is worse 10.

Measardha temperate, moderate, “measured”; don corp measardha to the temperate body 1; o measurdhact from temperance—abstinence 1.

Mediana the median or middle vein of the forearm. It runs into the median-Basilic and the median Cephalic at the bend of the elbow; is i mediana dligher do ligen it is the median vein that should be opened 20.

Médughadh from médughim I enlarge, increase; an puls do mèdughadh to enlarge the pulse 4; an caindighect continoidech do medughadh to multiply or increase the ordinary quantity 8; uime sin médugharter e therefore it is increased 13; at 10 the word has a “side” but very neat meaning; an biadh do meadughadh ris in ghaili to make the food the same size (quantity) as the stomach—can bear or requires—to equate it.


Méid quantity, size, “measure,” W. maint, Corn. myns, Bret. ment, Lat. mensus; biadh remur a méid moir fat food
in great quantity—in abundant measure 15—the base of Médughadh, which see.

Meisg drunkenness G. misg; mar bis ag lucht na meisgi as will be to those of drunkenness 5; adeir drong gurub maith bheith ar meisgi uair sa mí some say that it is good to be drunk once a month 5.

Méith soft, sappy, juicy the same word as maoth q.v. but with a shade of difference in the later meaning; na neithi ro-méithi the very soft things 25.

Menmuinn mind, G. meanmhuin mind, joy, gladness and meanmna from mén mind; gan truime do beith ar an menmuinn without heaviness being on the mind, or spirits 14; bith menma t’shuilbir agat have a cheerful mind 13.

Mér a finger, G. meur; an meur taniuisti the second finger 9; an biadh lenus do na méruih the food that sticks to the fingers 25.

Mercurial, dog's mercury, Mercurialis of the Euphorbiaceae: do sail-cuach ocus do mercurial of violet and of mercurial 23.

Mí a mouth, G. míos, W. Corn. Bret. mí, Lat. mensis, Gk. μήν, Sansk. mās, a moon-eth; uair sa mí a time (once) a month 5.

Mian, G. miann desire, choice; is mian liumsa "placet mihi" I like a short walk after a meal 12.

Milis sweet, tasty; in ní is milis isin bél the thing which is more tasty in the mouth 19. The base is mil honey—the sweet thing; uisgi na meala the water of honey 5.

Minic often, W. mynych, Corn. menough; dlighitt beagan do caithimh go minic a little should be used often 24; co cúisighind ro-minc aphoplexia that it will cause (bring about) apoplexy 20; an drong adeir gur linadar iad fein go minic those who say that they fill themselves often—with food, let them take care 17.

Minica the Compar. of minic q.v. oftener; dlighitt... cuisli doleigen nis minica, it is necessary to let blood more often 20.

Misur measure, moderation, reasonableness, "in measure"; oir téid an dimaoinus gach ní dibh so an éigmas an misuir for all things of these go into vanity (are in vain) without moderation 26.

Mó greater, W. mwy, Corn. moy, Bret. mui, Lat. major; in cuid is mó bis ar glasach the portion which is in greater
motion 19. This is a very good instance of the impossibility of getting the Gaelic idiom into English; in cuid is mó, standing alone, means the part that is greater but here mó refers to the verbal gluasacht... which is more greatly in motion.

Modh manner, habit, custom, reasonableness, W. modd, Lat. modus; is oíc an codladh oíc in nemh-codladh téd tar modh amach bad is the sleep and the non-sleep (insomnia) which goes beyond ("without") all reasonableness 12.

Moille slowness the noun from mall slow; moille tuirlingha the slowness of descent 11; moille oiprighthi the slowness of the working—of the digestion 11.

Moran much, from mór great; oíc gan móran dól and without drinking much 8.

Morgadh corruption; oíc is cúis sin don mhorgadh and that is cause of the corruption 4; do lenduibh morguighthi of corrupt humors 10; do ni gach uile torradh... morgtha every... fruit will make corruption 18.

Mothughudh, mothaighim I feel, perceive; gan anmfainne do mothughudh without feeling weakness 5.

Muin back or more often top. The idiom it forms is peculiar. Thig air mo mhuin is come on my back. Tha e air mo mhuin is equally correct for he is on my back or he is on top of me—even if I am on my back. Air muin an eich on the back of the horse. Biadh omh ar muin bidh leth-bruithi raw food on the top of half-cooked food 11.

Muinel the neck or perhaps better here the chest; sínedh a muinel let him stretch his chest 9.

Muire Mary, the Virgin; a trátha muire his Hail Mary 9.

Muna G. mur. The Irish form is from ma if + ni not; if not. The G. form is a shortened mar-ro mur-robh if (he was) not; muna bia an duine óg if the man is not young 20.

N

Nádur nature is borrowed; mar is tusga tochluighes nádur e as nature more readily desires it 14.

Nadurra natural; is sin is codladh nadurra and in codladh nach sechnann in oíc ian nach toirmisind in lámh that is natural sleep which avoids not the night nor prevents the day, 13.
Neach a person, anyone, W. Corn. Bret. neb, nep; go caithfid neach goléar that a person has eaten enough 4.

Neimnechtarda feebleness; do lucht na neimhnechtarda to those suffering from weakness 1.

Neithibh Dat. pl. of ní a thing, a food; le neithibh fuara with cold things 3.

Nem-codlaidh insomnia, "un-sleep"; o cus gan nem-codlaidh do beith air and without sleeplessness being upon him 5.

Nertaighi will strengthen, base nert strength, G. neart, W. nerth, Corn. nerto, Bret. nerz, same as in Gk. ἀνπ a man; nertaighi in gaili it will strengthen the stomach 26.

Nesa mod. neasa "./; na rannuibh is nesa don t'samhradh... is nesa don geimredh the divisions (times or days) that are nearest to the summer...(and) are nearest to the winter 17.

Nescoidedh boils, ulcers; nescoidedh inmedonach internal ulcers. The word was, at this time, not used with any pathological precision; nescoidedh inmedonach internal boils 20—Note.

Ní a thing, anything; gach ní everything 9; ní fuil ní is measa there is not anything worse 10; in ní is fearr blas the thing of best taste 19; én-ní 21.

Ní the verb to do, cause; do ní tes an t'samraidh urchoid the heat of summer will do harm 16; do ní lagadh it will cause relaxation 22; donít daoine imdha la don oitich, many men make day of night 13; o cus do ní inadh... basilica and it will do (empty) the region of the Basilic vein 27; o cus do ní comfhurtacht an disnía and it will cause comfort to the dyspnoea 27.

Ni a simple negative; ni doréir ceime not according to step or degree 1; ni certaigher it shall not be corrected 4; ni h'imchubidh in fin the wine is not proper—after food 7; ni mar sin not so 22.

Nigheadh let him wash, from nigh wash; nigheadh a shuíli let him wash his eyes 9.

Nignim inaction; nach gabann nigním ona cosmailiuuis that none effect is taken (received) from the similars 1.

Nis for ní + is "id quod" used in Comparison; oir dlighidh an céim beith ní isle for the step (degree) ought to be lower 2; fully expressed 19, oir is e in ní is fearr blas for it is the thing of better (best) taste—that best nourishes.
No or; no do lucht na neimhnechtardha or to those of weakness 1; no go tuiminn an bhia th until the food has fallen 6.

Nodluig, G. Nollaig Christmas, from Lat. natalicia the Nativity; ligter uair and um nodluig it is "let" occasionally about Christmas 21.

Nua new, young, G. nuadh, W. newydd, Bret. neuez, Lat. novus, Sansk. navya; intán is nua e when it is new—moon 21.

Nuimir a number, from Lat. numerus; nuimir éigin some number—or figure 11.

O

O, G. 0 and bho, Lat. ab from and since; o sin a mach from henceforth 27; o measurdacht from moderation 1; o cut-tromacht from equiopise—from a rightly balanced state 2; o nach bi since there will not be 4.

Oband sudden; ocus ni goho band 7; ocus ni go h’obonn and not suddenly 17.

Ocarus hunger, G. acarus; fulang ocaruis the feeling of hunger 10; an t’ocarus firinneach the truthful (real) hunger 16.

Ocus and, G. agus, W. ac. The word occurs very frequently. It is the same base as in fagus near. Agus is close conjunction; fagus perhaps fo + agus is "under" or just short of agus i.e. near.

Oenda single, simple; don milsi oenda of the single sweetness 19.

Ofrit, dofrit bad writing for do fuairit, they found; ocus is e ni dofrit and and what was presented there—was a box 28.

Óga pl. of óg young. The Welsh ieuanc and Bret. iaouank are suspiciously like young—but they are all from the same origin; na daoine óga the young men 24; munabia an duine óg if the man is not young 20.

Oi occurs frequently for oir for q.v.; oí ni fuil an tes gearr and the heat is not short in it 15; oí dan dernadh dia diughultus for if God made revenge 17; a cét oí = an cét uair the first time 17. All this suggests a lisping defect of speech in the writer.

Oidchi night; is in oidchi in the night 14; super na h’oidhche the supper of night 14; san oidche in the night 14.

Oileamhuin nourish from oilim I rear; da tabhairt da
oilemhaíne given to nourish it 2; dligher an drong so d'oileamhain le biadh leighiseamail for such should be 
nourished with healing food 2; ocus is uime sin nach oileann se godlistinach and it is therefore that he is not 
nourished rightly 4.

Oiprugh[adh] from obairighim I work. The base is E.Ir., 
opaír, G. obair a work, labour, from Lat. opus, -eris a work 
or task; conach truaillder a oiprugh[adh] so that its opera-
tion shall not be corrupted 26.

Oir for is really the preposition air used as a conjunction. The 
same occurs with o from which is used also as conjunction 
since; oir is le biadh for it is with food 2; oir mar a 
duburt artús for as I said at first 3.

Oireat, G. urad as much; oireat in méid is teo as much of 
the warmer portion 10.

Oisreaghdha pl. of oisire, G. eisir an oyster; mar ataid na 
hoisreaghdha as are (or such as) the oysters 24.

Ól drink; bit daoine ann lebál móran d'ól there are men who 
would like to drink much 21; fín d'ól taréis bidh to drink 
wine after food—is bad 6.

Olc bad, evil akin to Lat. ulcus a wound and Eng. ulcer, Gk. 
ξέσος, ata in gnathughadh coitcind ina aighidh so gu 
h'olc the common custom (or practice) is against this badly 
18.

Omh raw, unprepared, G. amh, W. of; na neithi omha... ocus 
na neithi leat omha the raw things and the things half 
raw 24.

Ona is o from + the pl. Art.—from the; truailleadh tic ona 
toirthibh the corruption which comes from the fruits 18.

Opair work, G. obair; moille opairthi the slowness of working 
11—see Oiprughadh.

Órd is simply the Lat. ordo rule, order; d'órd in dieta no 
caithe me in bidh of the regulation of diet or the (proper) use 
of food 9.

Orra upon them; ocus cumdach orra and a covering upon them 
25. The Prep. pron. from air upon. It is uirri 8; ocus 
nach uirri and not upon it, where it is Sing. fem. to coda; 
ocus bidh rabhaile orra and greediness will be upon them 6.

Ortoma miswritten for ortonia Orthopnoca; ocus an asma 
ocus an ortonia and the asthma and the orthopnoca 27: Gk. 
\(\phi θος + \pi νον\) breathing (only) upright.
Osulugthi open, mod. fosglaim I open; ocs in bel osulugthi and the mouth open 13.
Osoin amach from henceforth, lit. o sin a mach from that onwards 27.

P
Paciencia, "patience" monks' rhubarb, Rumex patientia; do spinarchia ocs do paciencia of spinach and of patience 23.
Partegul, Lat. particula, dim. of pars a part; sa dara parte-gul in the second (p)article 12.
Peaduir St. Peter; a féil peaduir in Peter's feast 22—June 29th.
Pecadh a sin, transgression, is from Lat. peccatum; in gach én pecadh in every one sin 17.
Péireadh pears from Eng.; mar ataíd péredha (such) as are pears 18.
Persillidh parsley; do saithsi ocs do persillidh of sage and of parsley 23; do bharr fhineil ocs persilli of fennel-top and parsley 23.
Piana pains; piana imda many pains, "multos cruciatus." It is poen in Welsh, Corn. peyn, Bret. poan, Lat. poena, Gk. πονέ· is mór an pian do goile super na h'oidhce the supper of night is great pain to the stomach 14—Note.
Pís the pea; an pis umorro the pea however 23; pis úr new pease 23.
Póir a pore; a póiribh in gaile in the pores of the stomach 12; oir atá in croicinn póiremhal for the skin is porous 9.
Pónair beans; pónair na pis beans or peas 23—the sing. forms are here used, in the "collective" sense, for the plural.
Potaitsi pottage; uair imchubidh caithme in potaitsi the proper time to use or take the pottage 23.
Proinnighthi the time of eating from proinn dinner, a meal, Lat. prandium; in Old Irish praind; uair in proinnighthi the time of eating 16; is proindiughadh orduighthi it is ordered, correct dietary—to take food three times in two days 11.
Ptisisí phthisis; lucht na ptisisí those of phthis—phthisical people 23.
**Q**

Quartana *quartan fever.; a caibidil leighis in quartana in the chapter which treats of quartan (fever) 10.

**R**

Rabhaile *foolishness—*or perhaps stronger. Irish has rabhaidhil for raving, but that seems too strong here. Perhaps the greediness of old age would be very near the first intention; ocus bidh rabhaile orra and they suffer from greediness 6.

Radh the Inf. of irreg. verb *abair say*; ocus tic lis an radh so Auicina and A. comes with this saying 11.

Radharc, G. *fradharc sight, power of vision; is ro-mor urchoighins in biadh san oidche don radharc the food taken at night greatly hurts the sight* 14.

Ráithi a quarter of a year; ré mí no ré ráithi during a month or during a quarter 12.

Rann a portion, division; indus go roindfigter in dá lá nádurra...go comhtrom a trí rannuibh so that the two natural days (48 hours) are equally (or better evenly) divided into three (equal) portions 11; an dá rannuibh in two divisions 21.

Rannchuidid, see Rann; o[i]r rannchuidid ris in *samhradh ocus reis an geimhreidh for they are divided between the summer and (against) the winter 17.

Ré throughout, “the space of”; ocus mairidh sin uair and ré mí and that lasts sometimes for a month 22; ré sea huairibh dég during sixteen hours 12; ré ocht n’uairibh dég during eighteen hours 12.

Ré the moon; intán is airsúigh in ré when the moon is old 21; adeir do leith in ré mar so he says regarding the moon— as follows 21.

Recha d’ég *he will not go to his death “cur morietur.”

Reime fatness, G. *reamhar fat, W. rhef thick; o reimhe ocus o righne from fatness and from toughness 12.

Rem-coimhett “pre-seruatiuum” pre-serve; in corp dobáil do rem-choimett the body you would desire to preserve 3;
preseruatiuum i. rem-coimed preservativum that is fore-guarding 1.

Rema fhuar the cold rheum, a borrowed Greek word; ocus foghnuidh an aghaidh in rema fhuar and it will suffice against the cold rheum 26. The Adjective is not in Agreement. It should be an rema fhuir. The meaning of the expression is now not easy to understand.

Remur fat; tabhartur biadh remur... sa gheimredh let fat food be given in the winter 15; na neithi remhra the fat things 24.

Ria to them, Mod. riu; na daine dambia cudrumacht ria the men to whom is equableness—ceteris paribus 19.

Riaghail a rule, G. riaghailt, Lat. regula; et is riaghail for-lethon for it is a very broad (comprehensive) rule 25; riaghail do bir Damasenus a rule which D. gives 20.

Righinn tough, righne toughness; o reimhe ocus o righne from fatness and from toughness 12.

Righthigh for righe, G. ruighe the forearm—the base in ruigheadh reaching; ar bunuibh in righthigh upon the roots (proximal ends) of the forearm 27.

Rísineadha raisins; déis na figeadh ocus na rísinedh after the Jigs and the raisins 19.

Roime before, before it; go fétfadh stuider do dhéanmh déis bíd mar do déanadh roimhe that study may be made after meat as done before it 5.

Rósdagh roasting; na h'éin do níter do droch rósdadh the birds that are badly roasted 24; na neithi róstaigh do dhrithi remra roasted fat things 24; na neithi rosteighdi the roasted things 24.

Ruadh red, G. ruadh ruddy, W. rhudd, Corn. rud, Bret. ruz, Lat. rufus, Gk. ἰποθός; lucht lenna ruaidh those of ruddy humors 18.

Ruigim I reach, attain to, experience; ypocondria do righeadh to experience hypocondria 4, 5.

S

Sail-cuach the violet; potaitsi do... ocus do sail-cuach a pottage of... and of violets 23. The Gaelic name is pretty and appropriate sail a heol + cuach a cup, from the hollow spur formed by the lower of the five petals. This
is the same word cuach which has gone into lowland
Scottish as quaich a drinking-cup.

Saithsi  
{sage} borrowed from English; do saithsi ocus do
persillidh etc. of sage and of parsley 23.

Saland  
{salt}; maile saland ocus re cuimin along with salt and
with cumin 23; ocus iasg saillt and salted fish 22.

Salchur  
G. salchur filth from salach with root sal to
dirty; glantur salchur na súl the filth of the eyes is
cleansed 27.

Samhradh  
{summer}; sa t'samradh in the summer 23; ocus
isin th'samradh and in the summer 13; eslaintibh in
t'samhruigh the diseases of the summer 21.

Saothair, labour, exercise; a h'aithle sin denadh saothair ocus
siubhal mesarrda after that let him do exercise or moderate
walking 9; déis in thsaothair after the exercise 9.

Sástur  
from sásaím and sásaighim I satiate, satisfy, G. sáth
plenty, Lat. satis; gurub amlaidhi sháfsaidhter in corp
"sic corpus refice" 14; oir sátúr in nádur o began
for nature is satisfied from a little 14.

Sáth  
satiety, plenty, base of sástur etc. which see; ni dligheann
nách a sháth do caithimh a person should not eat his
"fill" 10.

Scruball, Lat. scrupulus, the twenty-fourth part of an ounce 28
—twenty grains.

Sea  
six, seathadh sixth; sa caibidil deighinuigh don seathadh
leabhur do Colliget in the last chapter of the sixth book of
Colliget 11; sea huair dég sixteen hours lit. six hours (and)
ten 11.

Seachnadh  
from seachainim I shun, avoid, miss, pass by;
seachnadh cáisi avoid cheese 22; dlighear an biadh righin
do shechna the tough food should be avoided 25.

Seachran  
an error, going astray; adeirit drong go seachranach
some erroneously say—that etc. 2; ocus seachranuighi
brigh dileaghaidh an gaili and it will pervert the power of
digestion of the stomach 4; is coithcenn t'shechnuighius
in drong lerbáil cuisli doligen um féil stefain those
commonly err who would wish to bloodlet about the feast of
Stephen 21; madho rindeadh sechran if an error (or
mistake) was made 11; ocus is sechranach do níd sin
for they are wrong who do this 17; condentur sechran mór
that a great mistake is made 21.
Secired secrets; seicred a chroidi the secret of his heart 28. The heart is sketched, not written.

Sefalica written for Cephalica q.v., 27; the outer superficial vein of the upper arm.

Seile dh mucus, G. seile spittle, rheum. Glas-sheile is G. water-brash. The meaning here 9 is to cleanse the nose and chest; indarbadh ainsein... le seile dh ocus le himur-cracha na sróna let these things be expelled with the mucus and the superfluities of the nose and chest 9.

Seimh mild, placid, tender—used in the text of things more easily digested; oir is seimhe in chilus na in t'aran for the chyle is tenderer (nearer digestion) than the bread 11.

Sen old, aged; na sen-daoine the aged men, mar na sen-daoinibh like the old men—or persons 24; na sen-daoine on t'sendacht the old men from their agedness 25; an sen-duine on thsenordhacht the old men from their great agedness 6. Senordhacht has a specific meaning = the fifth age of life “from 54 to 84.” O.R.—Note, Col. 6.

Seregra dry eczema? Lat. seresco; ocus fóiridh in seregra bis inntu and it will relieve the seregra that is in them 27.

Sesamh standing from seas stand, Lat. sisto, Gr. ἑστημένος; oir is ferr cumsanadh ina sesamh for it is better to rest standing—or not in motion 12.

Sesar, Caesar; tainic in t’impir .i. Sesar came the emperor that is Caesar 28.

Sgairt the diaphragm the “separator” from sgar separate; ar in sgairet upon the diaphragm 4.

Sgeigheadur for and from sgeathaim I vomit, reject; gur sgeigheadur bidh ocus leighes... mar gabatar iat mí roime sin that food and medicines were vomited just as they were when taken a month before that 12.

Sgríbhadh writing, to write; do[ś]gribadh to write 28; oir is doigh gur e in sgríbneoir fauir nuimir éigin sríbhtha for it is most likely that it was the writer (copyist) who found some number written—and mistook it, placing nine by error for sixteen 11.

Siasanach a humming, singing noise; oir do gendaos... siasanach isna cluaasaibh, for they cause a singing in the ears 14.

Simpheoranuis 22; ocus in fhoghmar a féil S. and in the autumn in the feast of Simphoreanus.—Aug. 22nd.
GLOSSARY

Singcoipis Gk. συγκοπή a fainting away, swooning; isín t'singcoipis tig o anmhfainne in the syncope which comes of weakness 7.

Sínedh 9 and sínedh 12, from sínim I stretch; sínedh artús a lámha let him stretch at first (or first thing) his hands—arms 9; ri sínedh sin with the stretching (or extending) of that 12; ni do réir shinte na cainndighechta and not according to the extension of the quantity 15.

Sínnsir ginger; dlighear a caithimh maille sinnsir it ought to be used along with ginger 18.

Sír, G. sior long, continual, constant, W. Corn. Bret. hír—the base of siorruidh ever-lasting and gu siorruidh forever; abair gurab fallain na cnó do sír do na h'aeibh say that the nuts are always healthy for the livers 19. I think the scribe, as myself certainly, was nearly misled by the contiguity of Abhfullana nuts for “gur abfallain” here, for the writing clearly shows the correction.

Sirioipighi the syrups; mar ataid na siriopighi as are the syrups 8.

Siubhal motion, a movement, journey; an biadh aga chur ar siubhal putting the food in motion that is causing diarrhoea. The word is in common use for diarrhoea; tha siubhal air he is relaxed. It is also used for death in a high and fine sense; shiubhail e means he is dead, but literally he is gone—on a journey. Gaelic has no expressed concept of the individual extinction by death. Chaochail e is perhaps the most common expression in everyday use and it simply means he has changed the same as is used for a change in the weather or in the face of the sky. Siubhal áilginach a gentle walk 12; siubhal mesarrdha a moderate walking 9.

Sláinte is simply wholeness based upon slán.

Slán whole, healthy Lat. salvus safe and solidus firm and the Gk. ἱλικός ἰλικός whole are all akin in origin and idea as in form.—See Sláinte and Euslaínt.

Sliastadh Gen. of sliasaíd the thigh; ar lár na sliastadh upon the floor (or flat part) of the thigh 27.

Sligheadh a journey, a way, G. slighe; ag iarraidh sligheadh amach seeking a way out 10.

Slinnen the shoulder-blade, scapula; itir in dá slinnen between the two shoulder-blades 27.
Slugs *swallow*; *taréis thsluigti an grema* after the swallowing of the mouthful or bite 8.

*Snámh* *swim* Lat. *no, navi*, Gr. *ναῷ*; *no do beradh ar snamh e* or it will be set swimming—the food 8; *am biadh ar snamh sa ghaíli* the food a-swim in the stomach 5.

*Socamhul* rest, case—same base as in G. *socair* case and in sochd silence; *ataid naoi socamhul do beir in fion glan duit* there are nine cases (rests, pleasures) that clean (pure) wine gives thee 25.

*Sofena* the *Saphenous vein*—in this case almost certainly the external or short Saphenous, because the operation is *ar lár na colpaid* on the floor or flat of the calf, where the Ext. Saphenous runs 28.

*Sóithech* a vessel, dish; *gidhdh da faghaid in sóíthtech nemh-glán* truaillter gu ro-urusia iad nevertheless if the vessel is got unclean they are easily polluted 22.

*Spinarchia*, *spinache*; *ocus do spinarchia* and of spinach 23—garden spinach, *spinacia olerata*.

*Spiritalta* spiritual; *folmaighe si ann sin ona ballaibh spírúltalta* it will then (or perhaps better there) empty (or draw away) from the spiritual members or what would now be called “the higher centres”—compare *na ballaibh ainmhidhi* the animal parts 27.

*Squinancia*, Old Eng. *Squinancy, Quinancy, Squinsy, Quinsy* Gk. *κυνάγχυ*; *ar egla squinancia* for fear of quinsy 20.

*Srón* the nose; *imurcracha na sróna* the superfluities of the nose 9.

*Stefain* (Feil) the feast of St. Stephen; *um féil stefain* about the feast of Stephen 21.—December 26th.

*Stípeghdha* from Lat. *stipo* I press closely together :. constipating, *dlighear torrtha stípeghda* do chathemh constipating fruits ought to be used 18.

*Stranguria* *στραγγούπια* a choking of the urine; “stranguria interpretatur guttatim urine emissio” ionnarbadh an fhual na braonibh 28.

*Struccio*, the ostrich, Lat. *struthio*, Gk. *στρούθων*.

*Stuidhe* study seems to be just the Eng. word borrowed. It has a very un-Gaelic feeling.

*Subhachtach* joyful from *subha* pleasure, delight, G. *subhach* merry; the opposite of *dubhach* sad—for so-bo-io and
do-bo-io “well be-ing” and “ill be-ing”; ocus do bir in
croidhi subaltach and it gives the merry heart 26.
Substaint, the Lat. substantia; na bit én raod da substaint
and let there not be anything of its substance in it 23.
Suighi the seat, “anus”; na h'éigingh go láidir do shuighi
“nec cogas fortiter anum” 26. Muna dernter angar
do beith a suighi e if it (sleep) is not done in a nearly
sitting position 13.
Suilbhir cheerful; bith menma t'shuilbhir agut let you have a
cheerful mind 13.
Suili (na) the eyes, suil an eye, W. haul, Corn. heunl, Bret. heaul,
Lat. sol—the sun. The eye is the sun of the body as the
centre of our planetary system is its great light; eslainti
na súl diseases of the eyes 27.
Suiper the Eng. supper; ocus na denuid acht super beg and
do not (take) but a small supper 22.
Sul ere, until; sul do biritt dan [ajrí iad before they are brought
to their attention 24; sul dileaghtar go h'imlan e before it
is entirely digested 11.

T
Tabhair give; na neithed is intabhurta the things that are
forbidden “un-give-able” 9; ni dilghear atabhairt déis na
coda it should not be given after the meal 6.
Tachmaingnid from tachmaingim I surround, embrace; ocus
gu tachmaingind e and that it is surrounded 13.
Tadhbaís firm, thick; linadh tadhbaís o lenna ruadha a
thick fullness from red humors 10.
Taidhillter from taidhim I adhere, join to; intan taidhillter e
in the time (or when) it adheres 25.
Taighter from taig custom, habit; an aímsir as an dtaighter
an indharchadh in the time in which it is customary to expel
them, that is, the usual personal habit 14.
Táinic came, “vénit” táinic in t'impir the emperor came 28.
Tairngter from tairngim I pull; conach tairngter an biadh
cum nan ae so that the food may not be drawn towards the
livers 13; ar na tarruing cum béil an ghaili being drawn
towards the mouth of the stomach 10.
Tanuisti anything second whence tanist heir apparent; an
meur tanuisti the second finger 9; Pilip tanaisi an tíre.
P. the tanist or heir-apparent to the government O.D.; hi persin tanaisi "in persona secunda" Sg.

Taobhaibh, taobh a side, flank. The Welsh, Corn. and Bret. is tú and the word is indeed so pronounced largely over the North of Scotland; do gendrais duinte isna taobhaibh it will cause constriction in the sides 14.

Tar over, across, beyond, W. tra, Lat. trans, Sansk. tar; na neithi... commainhter tar oidchi the things that are kept over night 25; ocarus tar a gnáthughadh hunger beyond ordinary—beyond customary 10.

Tarbhach useful, profitable, effectual; caindighecht is tarbhach the quantity that is useful 8; is tarbhach cum an dileaghtha tart d’fhulang it is effective towards digestion to suffer thirst 8.

Tharr, do tharr in bradain as regards the belly of the salmon 19.

Te hot, G. teth; gach uile ní inaful betha is te e everything in which is life is warm 3; na cuirp theo the warm (or hot) bodies 3; arna theghadh after being warmed 9.

Teagaisgigh from teagaisg teach, instruct; teagaisgigh an ealadha leighis the skill of healing teaches "medicina docet" 14.

Teasargadh from teasargaim I save, rescue; fettur a remh’-choimed’ no a tesargadh re neithibh fuara it may be prevented or saved by cold things 2; do teasargadh ar na h’eslaintibh to save against the diseases 21.

Teghni, Gk. τεχνής; sa treas partegul do theighni in the third particle of his Work 2.

Téghmand, from tégmais it happens; oir ni thegmhand so for this would not happen 4.

Teine fire; na sa teine than in the fire 2; go gar do theine close to a fire 22.

Teintighe fiery based on teth hot and teine fire, W., Corn., Bret. tan; do loisgfidhe on tes teinntighe e it would be burned because of the fiery heat 16.

Teirt sunrise; roimh an teirt before sunrise 16. Note, Col. 13.

Tes heat, warmth, W. tes, Corn. tes, Bret. tez, Lat. tepeo, Eng. tep-id; oir in teas isial is fuar am bél an lega e for the low heat is "cold" in the mouth of the physician 2; le neithibh tesaighi with warm things 3; go fuil an fín tesaighi tirim that the wine is hot (and) dry 3; tre tes na h’aimsiri through (because of) the heat of the season 21.
GLOSSARY

**Texa** a text, from English; a coimint an texa so commenting upon this text 2; ag tuigsin an texa sin understanding that text 2.

**Timprail** not a very Gaelic word. It means "stirring up"; arna coimug ocus arna timprail mixed and stirred—the food in process of digestion 8.

**Tindsgaint** and **Tinnsgnius** from tinnsgnim I begin, commence; cend do tindsgaint an geimhrigh the head of the beginning of the winter 22; "iemis caput est orientis"; go tabhair tindsgaint loighi...furtacht mór that the beginning of lying down—an after-rest—gives great assistance to digestion 13; cahuair thinnsnuid aimsira na bliadhna what time the seasons of the year begin 22.

**Tinneas** sickness, here pain; tinneas in cind pain of the head = headache, retaining the old pathological idea of "strictum" or tension. It is widely used now, as here of pain ocus fóiridh tinneas in cind goháirighi 27, tinneas na h'urchoid orchitis tinneas mara sea-sickness; tinneas cleíbhb chest disease, etc.

**Tirim** dry; na cuirp tirma le neithibh tirma the dry bodies with dry things 3; le neithibh tesaighi tirma árda with warm, dry, high things 3.

**Tirmuighi** from tirmuighim I dry; oir tirmuighi an stuidir iad for the study makes them dry 24.

**Tochlughadh** desire, intan tinnsgnius a thochlaghad go nádura when his desire (for food) begins naturally 9; na tuitim tochlughí do beith air nor that a failure of desire (appetite) should be upon him 5; fuighlech tochlughíúbh remnant of desire "reliquie desiderii" 4.

**Togairmigh** will call forth from to + gairm; togairmigh an t'allus it will call forth the sweat 26; togairmidh in fuil místa it will call forth the monthly blood = menses 28.

**Toghtar** from toghaim I choose, select; sa geimhredh toghtar in uair bhus teo in the winter the warmer time is chosen 17; uair toghnidi na bliadhna the chosen time of the year 21.

**Togra** inclination, desire, disposition; arson na togra ata aige because of the inclination it has 1.

**Toirmisges**, from toirmisgim I forbid, hinder, prevent; nach toirmisgind in lá "diem non impedit" that does not prevent (it) in the day 13; ocus toirmisgít in stuider and it will prevent the study 5.
Toirthegh fruit; gidhegh is ferr na toirrthi uile do trégin nevertheless it is better to shun all fruit 18; re gach uili truailleadh tic ona toirthibh because of all the pollution which comes of fruits 18.

Tolladh from tollaim I bore, pierce, excavate, G. toll a hole, W. twll, Bret. toull; arson co tabhair ar an mbiadh tolladh sul dileaghta e because it makes the food penetrate (pass out of the stomach) before it is digested 6.

Tosach the beginning, G. toiseach; uair imcubidh caithme in potaitsi a tosach na coda the proper time to use the pottage (is) at the beginning of the meal 23.

Tosgaithes from tosguighim I move; ocus da tosgadh e began uaithi and if it should move (or depart) a little from it (natural custom) 17; gidhegh mad mór in tosgadh nevertheless if the departure (from nature) is great 17; intan tosgaighius go h’imurcrach when it moves superfluously 5.

Trachtadh, Lat. tractus, a tract, treatise; sa treason trachtadh in the third tract 11.

Tráth a time, season; tráth ata sa bél while (the time) it is in the mouth 8; trátha muiri the times of Mary 9; dentur o mhaidin gu tráth let it be done in the morning, early 13.

Trátha Times; tratha muiri the Hours of Mary 9.

Tréiginus from tréig shun, avoid; is ro-urus alis na sdenaoinibh in tréiginus d’fulang “senes facilime ferunt ieunum” the old men most easily bear abstinence 25.

Treorughadh “reductiuum” Inf. of treóruighim I guide—a supremely wise and comprehensive word; dlighear a treórguadh tar a ais he should or must be guided back—to his first condition 17; ocus is e sin a treorughadh cum a contradha and that is to lead it towards the contrary 3.

Truaillitt from truaill pollute; ocus truaillidh in cuimhne and it will pollute the memory 21.

Truimidecht heaviness, from trom heavy, W. trwm, Corn. trom, Bret. troum; gan cuirreneacht na gaothmairecht na truimedecht without cramps or flatulence or heaviness 5; ocus tromaighi an chorp and it will make the body heavy 7.

Tuathadh the people, G. tuath, W. tud, Bret. tud, Corn. tus, Gaul teut, akin Lat. totus, Lett. tauta; do reir na tuathadh according to the people 21.

Thubhairt Past of abair say; mar a duburt artús as I said at first 3; ocus adubhrumar and we have said 3.
**Tuca towards them.** This is the Scottish Gaelic form for *chuca* as we have *thugad towards thee* for the older and etymologically more correct *chugad* and *Cugat*, which see.

**Tucaoi** from *tug*, G. *thug* *gìve*, should be *tuctaoi* 16.

**Tuigsin** understanding, Inf. of *tuigim*; a deirit drong a tuigsin an texa sin some say...understanding (or interpreting) that text 2; oclus is uime sin nach dligher a tuigsin and it is therefore it should not be understood that, etc., 3; oclus tuicter so o **Auicenna** and this may be understood from *Auicenna* 13.

**Tuilleadh** more, the Inf. of *tuilim* I enhance, increase; tuilleadh fós more yet, furthermore 14; misur ina tuillfedh oirett éndige amáin the measure (as much) as is taken at one drink only 7.

**Tuirlingha** a descent, fall—based upon an old verb *lingim* I spring, jump; moille tuirlingha the slowness (or delay) of the falling—of the food 11.

**Tuitim**, Inf. of *tuitim* I fall; dambia coimplex lenna find ar tuitim do thuithim aicidigh chum fuarachta ocus cum flichada and if a general health of pale humors (perhaps we should say an anaemic person) was fallen to a diseased fall (or state) towards coldness and towards moisture 3; no go tuitinn an biadh until the food has fallen—into the stomach 6.

**Tuma** from *tum* dip; oclus ar tuma an méir tanuisti and and after dipping his second finger in it 9.

**Tusga** easier, rather; mar is tusga tochluighes an nádur e as nature rather desires it 14.

**Uachtar** surface, upper part; uachtar baindi the surface of milk that is cream 23. In Scottish place-names as *Aughtter* and *Ochter* the upper ground; na an uachtar or above 10.

**Uaigh** a grave; oclus rofhurail an uaigh...d’oslugadh and he commanded the grave to be opened 28.

**Uair** an hour, a time, from Latin *hora*; uair and “time in”—and out 1; that is, occasionally—a pure and peculiarly Gaelic phrase; toghtar in uair bhus teó let the warmer time be chosen 17; uair in proinnighthi the time of eating.
16; uair sa mhí once a month 5; a cét oir the first time 9; sia huair six times 15.

Ubhal an apple, W. afal, Corn. avallen, Bret. avallen—all which suggests a kinship with Auellana the hazel nut, named upon Avela a town of Campania famous for its fruit; le croicinn an ubhaill buidhe with the skin of the yellow apple 9—the orange?; mar ata péredha ocus coctana ocus ubhla as are pears and coctanas and apples 18.

Uighi eggs; dlighear a fis go comhnachtachoidh na h'uíghi ocus a caibhdel in drong bis dés cuisli it should be known that the eggs and their custard comfort those who are after blood-letting 22.

Uilidhi, go h'uilidhi entirely, altogether; an aighi brotha in cuirp go h'uilidhi and against eruption of the body generally 27; aimsir na bliadhna uile the time of the whole year 21.

Uircill water-melon, pumpkin; duille uircill the leaf of the melon 9.

Uireasbhuidh defect, want of, failure; egail uireasbhidh na brighi the fear of the failure of the strength 7.

Uirri upon it—See Orra. This is the Fem. sing. form.

Uisge water from a root ud, Gk. ὕδωρ Sansk. ud-an, Lat. und-a; a h'uisgi fhuar in t'shamradh ocus a h'uisgi the sa geimredh out of cold water in the summer and of warm water in the winter 9.

Uisgemail wateryness from Uisge; uisgemailmi-tarbhach unsubstantial wateryness 18.—See Tarbhach.

Ullma Compar. of ullamh prompt, ready air + lamh a hand ·· handy; adeir aueroys gurub ulma ·· leaghtur iarann món A. says that (a) large (piece of) iron is sooner or more promptly melted 2.

Ullmaighim I prepare, make ready; ocus ullmuighter a biadh and let his food be prepared 9; oir ullmuight nech cum lúbra for it prepares (predisposes) a person towards leprosy 12—Note.

Umorro yet, besides, over and above—the use of the word is not at all definite, but it is always on these lines. It occurs frequently; umorro a deir in fersaigteoir and so the versifier says 21; an saimradh umorro aimsir ro-te é the summer moreover a very hot time it is 22.

Unsa an ounce, here the Troy or pharmaceutical ounce of 480
grains.—See the “signatures” 28, that is, fol. 14b of the text.

Urail from furailim I offer, incite.—See Furail in another “side” sense; ocus ro-(fh)urail eolus ocus áithi bais ocus betha and he offered or taught the knowledge and prognostics of death and life 28.

Urbanuis ( Féil ) the feast of St. Urban; in samhradh a fél Urbanuis in summer in the feast of Urban 22.—May 25th.

Urchoid hurt, harm. The verb is urchoidim I hurt; is ro-mór urchoidighius móran in biadh san oidche too much food at night greatly hurts 14; urcoidigid na neithi omha the raw things hurt 24.

Urlugadh vomiting, spewing; ocus gan urlugadh na “apititus caininus” without vomiting or dog-ish appetite 5.

Urusa, gu ro-urusa very much easier. The base is usa easier from Old Irish asse “facilis” and assu “facilius,” in G. as fasa Compar. of furasda easy. Ro-urusa has a double intensive in it ro + air + usa . . . very much easier; truaillter go ro-urusa iad they are be-fouled much more readily 22. There is a further Compar. innus gumadh usaide tarrong-tar an ní . . . cum nan ae so that the thing (digested) is drawn towards the livers 13; is usa na boill ele do dileaghadh it is easier to digest the other parts 18,—the other parts are easier to digest; ni héidir ocus ni h’urusa it is not necessary and not easy 10.

Y

Ypocondria seems altogether out of place here 4. It does not read well into the text and may be disregarded.
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