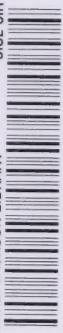


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THE
SCHOOL of SALERNUM

REGIMEN SANITATIS SALERNITANUM

The English Version

BY SIR JOHN HARINGTON

HISTORY OF THE SCHOOL OF SALERNUM BY
FRANCIS R. PACKARD, M.D.

AND A NOTE ON THE PREHISTORY OF THE
REGIMEN SANITATIS BY
FIELDING H. GARRISON, M.D.



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HISTORY OF THE SCHOOL OF SALERNUM

BY FRANCIS R. PACKARD, M.D.

DURING the periods known as the Dark and Middle Ages, medicine, as a science, practically ceased to exist. In the Christian era hospitals and asylums for the sick were established, but it cannot be said that the clinical material thus gathered was utilized to much good. Leper hospitals in great numbers were established throughout Europe and England, necessitated by the spread of that disease by pilgrims and crusaders returning from the East.

To their preservation in various monastic libraries we owe the possession of most of the literary remains of ancient Greek, Latin, and Arabian medicine, but no additions were made during many centuries to the knowledge of anatomy, physiology, or other fundamental branches of medicine. The monks who wrote

on medical subjects were either mere copyists who transcribed ancient manuscripts which were contained in monastic libraries, or compiled formularies of therapeutic measures as absurd as those of the most primitive races.

The Benedictines were, from the medical point of view, the most active of all the religious orders. At the Benedictine Monastery of Monte Casino, near Naples, in the ninth century, medicine, such as it was, was not only practiced but taught. Unfortunately, the records which remain of the cases treated there are chiefly accounts of miraculous cures wrought by St. Benedict, and though interesting from a historical point of view, possess absolutely no scientific value. The monastery had been founded by St. Benedict himself in the early part of the sixth century, and was sacked by the Lombards towards its close. The monks fled to Rome, but returned to Monte Casino in 720, when they rebuilt the monastery, only to be destroyed again, this time by the Saracens in 884. It was restored once

more some seventy years later and became one of the most famous monasteries of the mediæval era. It continued its existence as a monastery until 1866, when at the dissolution of such institutions it was spared because of the intervention of some English well-wishers of Italy, and was classed as a national monument, with its monks as custodians.

One of the chief duties of the Benedictine order was to care for the sick. Although St. Benedict had forbidden the monks to act as teachers, the injunction was from an early period generally disregarded, and we find Monte Casino referred to not only as a hospital but as a medical school at a very early date. Most of the cures wrought at the shrine, however, were of a miraculous nature, such as that of the Emperor Henry II of Germany, in 1022, who had gone to the monastery to seek relief from stone in the bladder. He fell into a deep sleep during which St. Benedict relieved him of the cause of his sufferings. Several of its abbots, notably Bertharius, in the ninth

century, and Desiderius (who became Pope Victor III), in the eleventh, wrote books on medicine, including four books on the miraculous cures wrought by St. Benedict.

One of the most famous inmates of the monastery was Constantinus Africanus, who was born in northern Africa and travelled extensively in Egypt and India in the pursuit of knowledge. When he returned to Carthage he was accused of sorcery and obliged to fly for his life. He fled to Salerno where he was appointed secretary to Robert Guiscard, who had shortly before captured the town. He soon, however, gave up his position and entered the monastery at Monte Casino where in the silent cloister he wrote the many medical works which have preserved his name. These were chiefly translations of and commentaries on Arabian and Greek authors, and it is principally to the labors of Constantine that we owe the injection of Arabic medicine, such as it was, into the medical learning of Europe. Con-

stantine died in 1087. Although undoubtedly a most learned man, the estimate of his writings given by Freind in his "History of Physick," 1750, is pretty generally adhered to by modern authorities. Freind states that though he compiled many books, most of what he wrote was merely a translation of the works of the Greeks and Arabians, and in many instances he was guilty of gross plagiarisms. A collected edition of the works of Constantine was published at Basle in 1539.

On a hill, just above the site of the present city of Salerno, thirty-five miles to the south-east of Naples, there was situated the ancient city of Salernum, which is first known as a Roman colony in 194 B. C. Because of its salubrious situation it became famous as a health resort at an early period in its history. After the Lombard conquest the city achieved great importance. In 1075 it was captured by Robert Guiscard, the Norman, after a siege lasting eight months. The city continued to prosper until it was sacked and its

material prosperity ruined by the Emperor Henry VI, in 1194.

The monks of Monte Casino early realized the importance of Salerno as a health resort, and they lost no time in extending their influence to that town. They established monasteries in the city and many authorities consider that the organization of the medical school of Salerno on a scholastic basis was chiefly attributable to their activities. That the teaching of medicine was carried on from a very early period at Salerno is certain, but the origin of the school is involved in great obscurity. The tradition which was formerly most generally accepted was that the school was founded by four physicians, a Jew, a Greek, a Saracen and a Latin, who foregathered at Salerno about the middle of the seventh century. This cosmopolitan group was supposed to explain why medicine, as taught at Salerno, embodied the learning of all nations. The prevalent view is that the school had no definite point of origin, but

simply grew up out of the gathering together of many sick patients, especially those of wealth, for, like modern resorts of a similar nature, the majority of the people at Salerno were persons of means. Salerno was right in the path of many of the Crusaders and was a favorite stopping place for them both on their way and returning. Thus it was that Robert of Normandy, to whom I shall refer later, visited Salerno, and there were thousands of others who did likewise.

The fact that the town was a resort for those who engaged in the holy wars would naturally attract the monks of the not far distant monastery, and, as we have seen, they hastened to erect monasteries and churches in its midst. At these shrines were deposited various holy relics which were reputed to possess miraculous healing properties, and during the tenth century arose a cloud of testimonials not only to the healing properties of the air and baths and to the skill of the physicians of Salerno, but an immense num-

ber of tales of the wonderful cures wrought at its altars by saintly means. There were four shrines of especial importance from the medical point of view. They were those in which were enclosed the relics of St. Matthew, St. Archelaus, St. Thecla and St. Susanna.

The literary activity of the School of Salerno first manifested itself about the middle of the eleventh century. There exist a series of treatises which are by different authors manifesting rather an erudite knowledge of the writings of previous authorities in Arabic, Greek and Latin than any especial originality. Among the earliest known authors of Salerno were Gariopontus and Petrocillus or Petronius. The former's compilation entitled "Passionarius Galeni" was long extolled as an authority on therapeutics, although it is said to be an almost literal copy of a work by Theodore Priscianus of Constantinople. Gariopontus wrote about 1040. Petrocillus wrote his practice about 1035. One of the most traditionally famous authors of

Salerno was Trotula, who has descended in the vernacular to quite modern times as Mother Trot. Trotula was a woman of noble family who not only wrote but taught at Salerno. She wrote on obstetrics, hygiene, and many other medical subjects, about the year 1059. Malgaigne¹ thought that he had proved that although Trotula existed and was a distinguished female resident of Salerno, there was no evidence that she had anything to do with the authorship of the works attributed to her. Trotula is stated, by those who believe in her authorship, to have written two books, "De Mulierum Passionibus," generally known as Trotula Major, and a work on cosmetic hygiene, known as Trotula Minor. De Renzi in his history of the school of Salerno states his belief that Trotula was the wife of John Platearius, one of the members of the family of that name who occupied a professional chair at Salerno. In looking into the question of the authorship of books written

¹ Introduction, Les Œuvres d'Ambroise Paré.

in the ages before the invention of printing, it is constantly necessary to bear in mind that titles, authors' names, and other essential details of the books were frequently confused to an astonishing degree, because the successive copyists by the necessary frequency with which errors were made led to a consecutive increase in the obscurity as to many things of vital import. Very often the copyist would interpolate contemporary matters without indicating in any way that he deflected from the original. Thus Malgaigne studied the supposed works of Trotula in different manuscripts of various dates. From his researches he concluded that there was no reason to think that Trotula was really the authoress of the works, as the name Trotula was only used in the title as "Summa quæ dicitur Trotula," but nowhere in any of the manuscripts was there any distinct statement that Trotula or any other woman was the writer. In some of the manuscripts the name Eros is used for Trotula. Most

authorities hold with de Renzi, however, that Trotula was a very real person indeed and worthy of all the posthumous fame she had achieved. There were other women besides Trotula who practiced medicine and wrote on medical subjects at Salerno.

In the fifteenth century Costanza or Costanzella Calenda, a woman famous alike for her beauty and intellectual acquirements, received the degree of doctor of medicine.

Abella was another woman who wrote on medical topics in the early part of the fifteenth century. She was the authoress of two treatises in Latin verse, "De Natura Seminis Hominis," and the other "De Atrabile."

Rebecca Guarna and a lady who wrote under the name of Mercuriadis also wrote medical books. The exact dates at which these three females flourished are uncertain, but the thirteenth was the century which witnessed their activities.

Women were undoubtedly admitted to the medical course at Salerno and received de-

grees and licenses to practice. There is no authentic record, however, of a woman having served as a member of the Faculty.

Other authors of Salerno in the eleventh century were Johannes Afflacijs, Bartholomæus, the two Cophons, and Ferrarius. Archimathæus wrote about the year 1100, two works, one a practice of medicine, the other a guide to the physician on his comportment and bearing to his patients. Dar-emberg¹ quotes the following interesting directions given by Archimathæus for the guidance of the physician on his professional visits:

“When the physician goes to visit his patients he should place himself under the protection of God and of the angel who accompanied Tobias. On his way he will try and learn from the person who came to fetch him as much as possible of the condition of the patient in order to put himself *au courant* of the affection he will have to treat, so that

¹ Introduction to L'Ecole de Salerne par Ch. Meaux Saint-Marc.

if, after having examined the urine and felt the pulse, he cannot soon learn the nature of the illness, he can by means of the facts previously ascertained at least inspire confidence in the patient by proving to him that he has divined something of the nature of his sufferings. It is well that the sick man before the arrival of the physician should confess himself or undertake to do so, because if his doctor finds it necessary for him he will believe his case desperate, and the inquietude will aggravate his illness, whereas more than one sick man who provides against the reproaches of his conscience recovers because of his reconciliation with the Great Physician.

“On his entrance the physician makes his salutations with a grave and modest demeanor, seats himself to take breath, praises, if opportunity affords, the beauty of the location, the elegance of the mansion, the generosity of the family, in this way gaining the good will of those present and giving the sick man time to regain his composure. (Archimathæus then

gives minute directions as to feeling the pulse and the examination of the urine.)

“On departing the physician promises the patient he shall recover; to those who are about the sickbed, however, he must affirm that the patient is very ill; if the patient recovers the physician’s reputation will be enhanced, should he die the physician can state that the outcome was as he predicted. He should not allow his eyes to fix themselves upon the wife or daughter, however beautiful they may be, for that would forfeit his honor and compromise the welfare of the patient by drawing upon the household the anger of God. If he is requested to dine, as is the custom, he must show himself neither indiscreet nor greedy. Unless he is forced he should not take the first place at the table, although that should be reserved for the priest or physician. If in the house of a peasant he should taste everything without finishing it, remarking on the rusticity of the food; if, on the contrary, the table is delicate, he

should not yield to the pleasure of the appetite. He should ask for information as to the state of the patient from time to time, who will be charmed to find that he is not forgotten amidst the pleasures of the repast. Upon leaving the table the physician must go to the bedside of the patient, assure him how well he has fared, and above all must not forget to show solicitude as to the regulation of the diet of the sick man."

It is evident that there was a good bit of charlatanry mixed with the medicine of the venerable Archimathæus.

Among these authors should be mentioned especially Cophon the Younger who wrote in the twelfth century a book on the anatomy of the pig, "De Anatomia Porci," which was probably the standard textbook of anatomy at the School, and a book on the practice of medicine, "Ars Medendi."

Daremborg spoke in terms of special commendation of the writings of Cophon the Younger, stating that he described certain

conditions not referred to by any other of the Salernian writers, among which may be mentioned ulceration of the palate, scrofulous glands in the neck, and condylomata. He refers to the custom which prevailed with Cophon, as well as many other of the Salernians, of giving different prescriptions to be used for rich patients than those to be given to patients less fortunately situated. This custom was not the result of any desire on the physician's part to make invidious distinction, but because medicines could be given in a more agreeable form to those who could afford to pay for the gilding of the pill. Thus for a purge for a person of noble birth Cophon recommended rhubarb, very finely powdered, while for peasants he used *mirobolanum* macerated with or without sugar.

Nicholas Præpositus, who flourished in the middle of the twelfth century, was, as his name implies, director of the School. He wrote an *Antidotarium* which achieved great fame as a *pharmacopœia*. Nicholas would

seem to have been an ardent ecclesiastic to judge from the religious names which he gave to the various remedies contained in his books, such as *Potio Sancti Pauli* or the drink of St. Paul; *Emplastrum Apostolicum* or the apostolic plaster. Most of his remedies were nauseous mixtures of many ingredients. He also wrote a little book called "Quid pro quo," which gave a list of the drugs which could be substituted for one another in case of difficulty in procuring any special preparation.

Matthew Platearius was another twelfth-century author of Salerno and a member of a family who supplied the school with several of its faculty. Much confusion exists among writers as to individuals of the Platearius family. Daremberg said that there were three, two named John and one named Matthew; all held chairs at Salerno.

Master Bernard, the Provincial, also wrote on pharmacy at this epoch. To him we owe the preservation of many curious prescrip-

tions in vogue in his time. Bernard had an especially tender regard for the stomachs of archbishops. He particularly recommends wine for them and states that he discovered from his experience in the case of Archbishop Alphanus that it was not wise to give archbishops vomitive medicines on an empty stomach, but only after a meal.

Musandinus who flourished about the middle of the twelfth century was the author of a book on the preparation of food and drink for the sick (*De modo præparandi cibos et potus infirmorum*).

The most famous of the twelfth-century authors, however, was Ægidius Corboliensis. He was a native of Corbeil, near Paris, and after studying at Salerno, he returned to the French capital to practice. He was physician to Philip Augustus and wrote several books in Latin verse, one on the pulse (*De Pulsibus*), one on the urine (*De Urinus*) and a larger one on medicaments.

The best known literary product of Salerno

was the famous poem which survived many hundreds of years in great esteem as a standard textbook, and which is the best known literary survival of medieval medicine.

Before the invention of printing the *Schola Salernitana* or *Regimen Sanitatis Salernitanum* (sometimes called the *Flos Medicinæ Salerni* and *Medicina Salernitana*) was spread over the civilized world in innumerable manuscript copies. Sir Alexander Croke¹ in his edition of the poem enumerates twenty editions which were printed between the years 1480 and 1500, and Baudry de Balzac stated that to 1846, 240 editions of the poem were printed, and that there existed more than 100 manuscript copies in European libraries.

The poem was written as a work of medical advice for the benefit of Robert, Duke of Normandy, the eldest son of William the Conqueror.² Robert had been a rebellious

¹ *Regimen Sanitatis Salernitanum*, edited by Sir Alexander Croke, Oxford, 1830.

² Daremberg thinks the poem was not especially written for Duke Robert.

son and had actually wounded his own father in a battle in 1079. The Conqueror forgave him and in 1087, when William died, Robert became Duke of Normandy, while his younger brother became King of England. It is unnecessary to dwell upon the fraternal feuds in which the sons of William the Conqueror indulged after their stern father's death. In 1096, Robert was seized with the crusading ardor and to raise funds for the purpose mortgaged his dukedom to his brother William for 10,000 marks. On his way to the Holy Land he passed a winter at Salerno, which was the capital of the Duchy of Apulia, whose reigning duke, Ruggiero, was related to Robert. The two dukes seemed to have enjoyed one another's society immensely, and had a mutually agreeable time.

Before sailing in April, Robert repaired to Monte Casino and received the benediction of the monks. Finally he arrived with his followers in the Holy Land, aided in the capture of Jerusalem, and the establishment of

Godfrey de Bouillon as king of the conquered land. In September, 1099, Duke Robert returned to Salerno where Duke Ruggiero welcomed him once more to the hospitalities of his court. Here the returned warrior fell in love with Sybilla, daughter of the Count of Conversano, and was married to her. One reason for Duke Robert's return to Salerno is said to have been to seek relief in the skill of its physicians for a poisoned wound of the arm which he had received in the war. A romantic tale states that the physicians told him that there was but one chance for his recovery. This was to have the poison sucked from his wound. His affectionate wife volunteered for this service, but the Duke sternly refused to consider the proposition. Sybilla, not to be daunted, waited until he was sound asleep one night and then proceeded to suck the wound, with most wonderful results, as it healed as if by magic. As the result of a year passed in pleasant dalliance at the court of Duke Ruggiero, Robert lost

the crown of England, for while he was there William Rufus died, and although Robert was acknowledged as his successor by his companions in Italy, his brother Henry had secured actual possession of the throne of England. Robert tried for some years to dispose of his brother, but was finally, at the battle of Tenchebrai, in 1106, taken prisoner by Henry and passed the last twenty-eight years of his life in captivity.

Attempts have been made to question the statement that the poem was intended for Duke Robert, but Sir Alexander Croke in the edition which he so ably edited advanced reasons which he thought should settle the point decisively. He states the poem was evidently written as early as the end of the eleventh century (Duke Robert's time), because it is imitated and referred to by Ægidius Corboliensis in the middle of the twelfth century, and because of the early imitations of it at the universities of Paris and Montpellier. In the second place, no other king of England

was connected with Salerno, as was Duke Robert. Richard Cœur de Lion stopped at Salerno on his way to Palestine but this was in 1199, long after the poem was in circulation. Doubt has been cast on its being Robert because he never became king of England *de facto*. Croke states, however, that in many ancient writings Robert is distinctly referred to as King of England. He quotes a passage from Peter Diaconus in which he is termed *Robertus rex Anglorum*. Thirdly, as Croke says, there is the internal evidence arising from the recipe for the cure of a fistulous wound, which was the nature of Duke Robert's complaint, and which would indicate that the person for whom it was written suffered from it.¹

The authorship of the Regimen is a matter of some doubt. Daremberg considered it of composite authorship, but it is generally as-

¹Appended to this brief history will be found a most valuable introductory note by Dr. Fielding H. Garrison in which he gives a succinct account of the latest views held by Sudhoff and other German investigators on this subject.

cribed to one John of Milan, who is supposed to have been the head of the faculty of the School of Salerno at the time it was written. Some of the earliest manuscript copies of the poem bear his name, yet as Croke¹ says, Arnold of Villa Nova, the earliest commentator on the poem, who died in 1313, states that it was published by the doctors of Salerno. He adds, that although the name, John of Milan, is not found in any of the lists of the learned men connected with either the monastery of Monte Casino or the School of Salerno, "Yet that it should be so generally ascribed, in later times, to a person whose very name is not elsewhere to be found, unless it were known from undisputed and indeviating tradition, and ancient authorities, it is difficult to conceive."

The Regimen is really a handbook of domestic medicine. It was not intended for the medical profession, but for the guidance of laymen, primarily King Robert, but its

¹ Edition of the Regimen Sanitatis Salernitanum, Oxford, 1830.

merits were such that the demand for it led to its being copied many times and translated into many tongues. It was quite customary, in the days before printing, to write in verse upon any subject, medical, theological, historical, etc., because it was so much easier to memorize than prose and could thus become more generally diffused and readily transmitted. Many manuscript copies are still in existence in the libraries of Europe and England. The Bodleian Library at Oxford and the British Museum each contain several. As in all books which went through numerous copyings, the text varies greatly. Thus the text commented upon by Arnold of Villa Nova contains about 363 lines, and some of the other manuscript editions contain even less, while in other manuscripts the poem is swelled to over a thousand lines. The manuscript as given by Arnold of Villa Nova is regarded as the most authentic of all the texts, because he lived (in the thirteenth century) nearer the date of its composition

than any other known commentator, and was often in Sicily in the immediate neighborhood of the place where it was composed.

Arnold of Villa Nova (1235?–1311) was born near Valencia. He studied medicine at Paris and Montpellier, and at the latter place taught for ten years. He was a very learned man, knowing Hebrew and Arabic as well as Greek and Latin. He became physician to three popes and was the physician and intimate counsellor of the Kings of Arragon and of Sicily. He was a friend of Raymond Lully, the peripatetic alchemist, to whom Arnold taught the art of making brandy from wine. Arnold is said to have been the first to use brandy medicinally. He is stated to have composed a tincture of gold wherewith he cured Pope Innocent V of the plague. Arnold was a bold man and an independent thinker; and after 1299 was largely engaged in schemes of ecclesiastical and social reformation. He was accused of practicing alchemy and of holding heretical opinions. It was for Frederic of

Sicily that Arnold edited his edition of the Regimen. In spite of his disfavor with the Inquisition, Pope Clement V held him in high esteem, because in 1313 that pontiff wrote letters to all those whom he thought might help in his search requesting that they aid him in recovering a book, "De Praxi Medica," which Arnold of Villa Nova had promised to send him. Villa Nova died before the book was actually sent. Another pope, Boniface VIII, was accused of heresy because he approved of the writings of Arnold. In Croke's edition of the Regimen he gives the Latin text of Arnold of Villa Nova and expresses his opinion that the version he reprints is nearer the original as written at Salerno than any other known manuscript.

The version of the Regimen Sanitatis Salernitanum which Sir Alexander Croke used as the text for his English reprint in 1830 is reprinted from an English edition published anonymously in 1607 under the title, "The Englishmans Doctor or the Schoole of Salerne,

or Physicall Observations for the Perfect Preserving of the Body of Man in Continuall Health.”

All the translations into the popular tongues of other nations bear the same character as the English version, namely, that of a series of wise maxims written in plain language on the care of the health.

In the year 1224, the Emperor Frederick II, the Hohenstauffen, published a decree which may be regarded as setting the seal of glory on Salerno. Already King Roger III had recognized it by an edict as the source from which it was necessary to obtain authority to practice in his kingdom of the two Sicilies. By the decree of Frederick II, in 1224, it was ordered that thenceforth no one should be permitted to practice medicine in the kingdom of the two Sicilies without having undergone an examination before the faculty of Salerno. In order to be eligible for this examination it was necessary for the candidate to prove the legitimacy of his birth, to have

reached the age of twenty-one years, and to have studied medicine for at least seven years. He was examined in the works of Hippocrates, Galen, and Avicenna, and in the works of Aristotle. If he passed a satisfactory examination he was given the title of Magister, the term doctor being used chiefly at that time to indicate one who taught, or was a professor. In a decree subsequent to that of 1224, it was ordered that before undertaking the study of medicine, the candidate should have studied at least three years in logic. He was then required to study for five years in the medical school, after which he underwent a rigid examination. After his graduation he was required to practice for a year as an assistant or a sort of apprentice to an older practitioner. It is curious to find that during the five years that the student pursued his curriculum he was authorized to teach and expound the writings of Hippocrates and Galen. Other decrees ordained the charges which were permitted by physicians for their

services, regulated the apothecaries, requiring them to pass an examination and make only certain charges, and also set forth the training necessary for those who desired to practice surgery. In order to obtain a license as a surgeon it was necessary to study anatomy for a year at the School of Salerno or the University of Naples and pass a rigid examination.

Physicians were absolutely forbidden to accept fees or commissions from apothecaries or to have any financial interest in apothecary shops. The fees to be charged by physicians were fixed and there were rigid ordinances concerning the sale of poisons and of love philtres or other charms, and the management of contagious diseases.

To Roger of Parma, a graduate of the School of Salerno in the early part of the thirteenth century, is generally ascribed the honor of founding modern surgery. Roger, after graduating, taught for a time at Salerno before going to Montpellier where, according

to Sprengel, he became chancellor of the University, although Malgaigne believes that it was not he but another Roger who held this office. In 1180 he wrote his *Chirurgia*. In this work he advocated the application of wet dressings and ointments to wounds, in order to favor coction and the formation of what was subsequently for many generations known as "laudable pus." This teaching prevailed for many years and although, as we shall see, it was originally opposed, its pernicious influence did untold harm.¹ Roger fractured the bones in order to remedy badly set fractures. In the treatment of scrofulous ulcers and broken down glands he used tents made of sponge, and he used setons as a means of counterirritation. Roger used the ligature if cauterization and styptics failed to check hemorrhage. He also used the suture.

¹For a most authoritative and interesting summary of this and other subjects, the address of Dr. Clifford Allbutt on "The Historical Relations of Medicine and Surgery," read at the St. Louis Congress in 1904 and since published in book form, should be read. Its learned author sums up in a limited space the gist of the entire subject.

Roland of Parma, who flourished in the middle of the thirteenth century, was Roger's most distinguished disciple. He wrote a surgery which in reality is merely a commentary on the works of his master, interspersed with some original views of his own.

About the year 1270, there was written at Salerno a book, "Glossulæ Quatuor Magistrorum Super Chirurgium Rogerii et Rolandi," which purported to be a commentary by four of the faculty of Salerno on the surgeries of Roger and Roland. This commentary of the Four Masters was widely copied and regarded as an authoritative work on surgery for many generations. A number of manuscript copies are contained in the libraries of Europe and England.¹ The commentary of the Four Masters naturally advocated wet dressings, fomentations and ointments. Many bold surgical procedures are described in it. The

¹ Daremberg published an edition at Paris in 1854. This is readily accessible and is accompanied by the most illuminating notes.

use of the ligature is dwelt upon, and trephining, operations on aneurisms, and goitre are described. In reading this or other medieval works one is struck with the frequent mention of surgical measures such as the ligature, many of them known even in much more ancient times, which were subsequently allowed to lapse entirely from view. Operations for vesical calculus and anal fistula are well described.

The thirteenth century witnessed the birth of the intellectual movement which was ultimately to burst in the glory of the Renaissance. In it the great universities of Europe, many of which continue to flourish, first showed signs of real life. Crowds of students flocked to Paris and Montpellier, or to Bologna and Padua, and the great Emperor Frederick II founded the universities of Naples and Messina which under his fostering care showed marvelous growth, and threw their more ancient rival at Salerno into the shade.

As the University of Naples grew in the importance of its professors and the numbers of its students, Salerno gradually declined. No great names illumine the roll of its faculty, and from the thirteenth century it steadily lost standing. One of the last tokens of respect which it received was in 1748, when the Faculty of Medicine of Paris referred to the Faculty of Salerno the subject of the relative standing of the physicians and surgeons in France, a matter over which professional opinion in that country was so heated that it was deemed necessary to derive aid from outside in its settlement, and the traditional reputation of Salerno led to resort being made to this authority. In 1811, the School of Salerno was formally abolished by the decree of the Emperor Napoleon. In its place a *lycée médicale* or secondary school of medicine was established. Daremberg visited Salerno in 1848 and tells how he found absolutely no trace of the medical school which had once been its glory. "No echo of tradition; not a

stone of the ancient edifice; not one manuscript in a library; not even a good edition of the *Regimen Salernitanum* in the home of the only doctor, Santorelli, in whom the old remembrances were not extinct.”

It became the custom for students as well as teachers to travel from one city to another in search of learning. In this peripatetic fashion not only did the seeker of wisdom derive what he sought, but learning was more generally diffused and the scope of men's minds broadened and mellowed. From this time it is almost impossible to assign a teacher to one particular school, as they not only taught as a rule in more than one, but also went to several to obtain their education. Unfortunately in almost every centre of learning the same slavish submission to tradition prevailed, and scholasticism and superstition benighted the minds of those who should have led the fight for intellectual freedom. The influence of the Arabs had overshadowed the pure Greek tradition. Very few of the scholars

of France or of Italy had any knowledge of Greek, and Hippocratic medicine was known to them solely through the medium of its Arabic and monkish translators who disfigured and corrupted it by the introduction of their fantastic, superstitious and nauseating interpolations.

Sir Alexander Croke (1758–1824) was a distinguished English lawyer and scholar, who, in addition to publishing many legal works, attained distinction as a student of Latin and Greek. In 1830 he published the little volume in which was contained the Latin text of the “Regimen Sanitatis Salernitanum,” with a translation into English, published anonymously, in the year 1607. The book contains a learned dissertation on the Latin poetry as used in the composition of the School of Salerno, with an historical introduction and numerous notes. It has long been out of print and difficult to obtain.

In the present edition we have reproduced the Latin text used by Croke, which was

published in 1491, with the following title: "Regimen Sanitatis, cum expositione Magistri Arnaldi de Villa Nova. Incipit Regimen Sanitatis Salernitanum excellentissimum pro conservatione sanitatis totius humani generis perutilissimum: nec non a Magistro Arnaldo de Villa Nova Cathelano omnium medicorum viventium gemma, utiliter, ac secundum omnium antiquorum medicorum doctrinam veraciter expositum: noviter correctum ac emendatum per egregios ac medicinæ artis peritissimos Doctores Montispeulani regentes, anno MCCCCLXXX, predicto loco actu moram trahentes." At the end, "Hoc opus optatur quod flos medicinæ vocatur. Tractatus qui de Regimine Sanitatis nuncupatur finit feliciter impressus Argen: (Strasburg): Anno Domini MCCCCXCI, in die Sancti Thomæ Cantuariensis. Apud me." Croke compared and corrected it with other editions of the same century. The English text used by Croke was published anonymously in 1607, with the following title:

“The Englishmans Doctor or, Schoole of Salerne. Or, Physicall Observations for the perfect Preserving of the Body of Man in continuall Health. London: Printed for John Helme, and John Busby Junior and are to be solde at the little shop, next Cliffords Inne-gate, in Fleet-streete. 1607.”

In 1870 Dr. John Ordranax, professor of medical jurisprudence in the Law School of Columbia College, New York, published his edition: “Regimen Sanitatis Salernitanum. Code of Health of the School of Salernum, translated into English verse, with an Introduction, Notes and Appendix.” Professor Ordranax reprinted the Latin text of the edition published at Rotterdam by Zaccharias Sylvius in 1657, which he considered the *editio recepta*. It was entitled “Schola Salernitana, sive De Conservanda Valetudine Præcepta Metrica. Autore Joanne de Mediolano (hactenus ignoti) cum luculenta et succinta Arnoldi Villanovani in singula capita exegesi. Ex recensione Zacchariæ Sylvii. Medici Rot-

erodamensis. Cum ejusdem Præfatione. Nova editio, melior et aliquot Medicis opusculis auctior. Roterodami. Ex: Officina Arnoldi Leers, 1657.” This text differs in places from the Latin text of the 1491 edition given by Croke, particularly in the inclusion of the additions by way of commentaries of Arnold of Villa Nova. The variations from the text of Croke’s edition have been placed in footnotes in the present edition, our object being to give the reader as nearly a final Latin text as possible. Professor Ordranax also added to his text the additions made to the text of Arnold of Villa Nova by Daremberg in the edition published in Paris in 1861. As Daremberg derived these from various Salernian authors other than those who might be regarded as the authors of the original “Regimen Sanitatis Salernitanum” and therefore entirely extraneous to it, they have not been included in the present reprint.

The English translation made by Professor Ordranax is a free one, and though more

polished and poetical than the old English translations is, by consequence, no more literal.

The most complete of the modern editions of the "Regimen Sanitatis Salernitanum" is that originally published in 1860 by Daremberg. This has been republished with additional commentaries, in 1880, with the following title: "L'Ecole de Salerne, traduction en vers Français par Ch. Meaux Saint-Marc, avec le texte Latin. Précédée d'une introduction par le docteur Ch. Daremberg, et suivie de commentaires avec figures. Paris, J. B. Baillièrre et fils, 1880." In this edition the Latin text is much longer than that given in those of Croke and Ordronaux, and there are very full notes and commentaries. The Latin text, however, contains matter of periods very much later than the date of the original composition, and written by authors who lived several centuries after the time at which it was composed. These additions though possessing much intrinsic interest cannot,

therefore, be justly considered as representing the body corporate of the original.

The English text which is reproduced in this edition is that of Sir John Harington which was first published in 1607. Harington was one of the most characteristically Elizabethan of the courtiers of the Virgin Queen. He was born in 1561. His father's first wife was a natural daughter of Henry VIII, who had been richly endowed by that parent with the confiscated estates of several religious establishments. She died without issue, leaving her property to her husband, who remarried, this time with one of Queen Elizabeth's gentlewomen, by whom he had John, the translator of the "Regimen Sanitatis Salernitanum." As the father had loyally stood by Elizabeth when she was in the distress which beset her prior to her ascent to the throne, the latter befriended him after that event. She acted as godmother to his son John, and throughout the latter's eventful life she remained his benefactor although her patience must have been sorely

tried by some of his innumerable escapades. Sir John Harington was a man of culture and esteemed a great wit by his contemporaries. He wrote a number of books, many of them showing a ribald vein. He is the inventor of the modern water-closet which is described in a work entitled "A New Discourse of a Stale Subject called the Metamorphosis of Ajax. London, 1596." In Elizabeth's time a common term for privies was the jakes (see Prof. Adams' article on Harington in the *Johns Hopkins Hospital Bulletin*, Oct., 1908). His translation of Orlando Furioso, published in 1591, is said to have been brought about as a punishment. He had written and circulated in manuscript among the ladies of the court, a translation of the twenty-eighth book, containing the story of Gioconda. Queen Elizabeth scolded him for circulating such an improper piece of literature among the women of her court, and as a punishment ordered that he remain in retirement in the country until he had translated the entire work, in lieu of only the im-

proper portion. He got into serious trouble with his royal mistress in connection with the Irish expedition, on which he accompanied the ill-starred favorite, Essex. He wrote many epigrams which have been published and at his death, which occurred in 1612, left several manuscripts bearing on contemporary history which were published many years after his death. Just why Harington undertook the publication of his English version of the "Regimen Sanitatis Salernitanum" is not known. He was appointed as one of those to look after the education of Prince Henry, and it is possible he thought the book might contain matter of service to his youthful charge.¹

I have appended a list of a few of the books which are most readily accessible bearing upon the subject of the School of Salerno. A full bibliography of the subject would require many pages. The following will cover the subject as fully as would be necessary for the

¹Opposite page 75 is reproduced the first page of a MS of Harington's translation in possession of Professor Osler, in a scribe's hand, but with Harington's own corrections. †

general reader, and as the books of both Daremberg and Croke contain copious bibliographies, I have not thought it necessary to repeat them.

L'Ecole de Salerne et les médecins Salernitains.
G. Bécavin. Paris, 1888.

Regimen Sanitatis Salernitanum. A poem on the preservation of the health in rhyming Latin verse. Addressed by the School of Salerno to Robert of Normandy, son of William the Conqueror, with an ancient translation; and an introduction and notes by Sir Alexander Croke. Oxford, England, 1830.

Glossulæ Quatuor Magistrorum super chirurgiam Rogerii et Rolandi. Nunc primum ad fidem Codices Mazarieni edidit. Charles Daremberg. Paris, 1854.

Storia documentata della scuola medica di Salerno, by S. De Renzi, 2nd edition, Naples, 1857.

Collectio Salernitana; ossia documenti inediti, e trattati di medicina appartenenti alla scuola medica Salernitana, raccolti e illustrati da G. E. T. Henschel, C. Daremberg, e S. Renzi premessa la storia della scolare pubblicata a cura di S. e Renzi. Napoli, 1852-1859.

The School of Salerno, by H. E. Handerson. An address read before the Medical Society of the State of New York, 1883.

Œuvres complètes d'Ambroise Paré revues et collationnées sur toutes les éditions, avec les variantes; ornées de 217 planches et du portrait de l'auteur; accompagnées de notes historiques et critiques; et précédées d'une introduction sur l'origine et les progrès de la chirurgie en occident du sixième au seizième siècle, et sur la vie et les ouvrages d'Ambroise Paré, par J. F. Malgaigne. Paris, 1840.

Regimen Sanitatis Salernitanum. Code of health of the School of Salerno. Translated into English verse with an introduction, notes and appendix: by John Ordonaux, LL.B., M.D. Philadelphia, 1870.

L'Ecole de Salerne, traduction en vers Français par Charles Meaux Saint-Marc, avec le texte Latin, précédée d'une introduction par le docteur Ch. Daremberg et suivie de commentaires avec figures. Paris, J. B. Baillière et fils, 1880.

The Schola Salernitana; its history and the date of its introduction into the British Isles, being the Finlayson Memorial Lecture, by Norman Moore, *Glasgow M. J.*, 1908, lxi, 241-268.

Zum Regimen Sanitatis Salernitanum, by K. Sudhoff.
Arch. f. Gesch. d. Med., Leipz., 1914, vii, 360;
1915, viii, 292, 352.

The illustrations accompanying the text are drawn chiefly from the old editions of the "Regimen Sanitatis Salernitanum," some of them being old cuts used in the German editions of Curio in the sixteenth century, and utilized by Croke in his edition. The headpieces and initial appearing in the English version have been exactly reproduced from the Harington edition.



NOTE ON THE PREHISTORY OF THE REGIMEN SANITATIS

BY FIELDING H. GARRISON, M.D.

IN spite of frequent assertions to the contrary, it has been fairly well demonstrated, through the researches of Sudhoff and Neuburger, that the influence of Constantinus Africanus upon the School of Salerno was only episodic and negligible, although his Latin translations from the Arabic writers were destined to play a unique part in the fastening of Saracenic culture upon the medicine of Western Europe, during the 12th century and later. The Saracen overlords of Sicily, during their period of domination (829–1060), made frequent incursions into Southern Italy, and, in 1016, as Leo Ostiensis relates,¹ forty brave Norman pilgrims saved Salerno from one of their attacks. Islam was therefore

¹Leo Ostiensis [Marsicanus]: *Chronica*, I, II, c. 37. Amatus, *Monachus Cassinensis: L'Ystoire de li Normant* [ed. J. J. Champollion-Figeac], Paris, 1835, I, § 35. Cited by G. La Farina, *Storia d'Italia*, Firenze, 1846, 235.

not specially popular with the Salernitans. During the Norman dominion of Sicily (1060-90), what little of the Arabic culture went over to Salerno was quietly absorbed by peaceful infiltration, so that Constantine, in Sudhoff's phrase, was "a mere symptom of a great historic process."

It is also clear that the School of Salerno was of purely laical character, a *civitas Hippocratica* in the midst of monastic foundations, and the reasons for this are not far to seek. The fact that Salerno was ruled by Northern overlords, by Lombard dukes during the 9th and 10th centuries, and, after the 11th century, by Norman princes, Hohenstauffen and Anjou emperors, counted for something. But the point of greatest importance is that the far southern location of Salerno, its proximity to that "Magna Græcia" which formed the "toe" of the Italian boot, put the little town in direct touch with the last survivals of a vanishing Greek culture which from the 6th century B.C., and long after the Roman con-

quest of Greece, had gone on untouched and undisturbed, in spite of Cicero's "*Magna Græcia nunc quidem delenda est*," and the gradual decay of its towns. Up to the 10th century, Sicily, Reggio, and Otranto were still part of the Byzantine Empire. Greek influences from Byzantium itself were not wanting also. Knowledge of Greek was extremely widespread all over Sicily and Northern Italy. Medical translations, made directly from the Greek into Latin, abounded, and, as Sudhoff has shown, so numerous were the towns and communities in which Greek was the spoken language that the Hohenstauffen emperor, Frederick II (1198-1250), actually had his legal ordinances printed simultaneously in Latin and Greek.¹

Thus, Salerno at the start stood heir to the Latinized Greek culture of Brindisi, Reggio, Sicily and Beneventum, and the earlier compilations of its School were in no wise different from the other compilations of the 6th-8th

¹ Sudhoff: *Mitt. z. Gesch. d. Med.*, Leipz., 1914, XIII, 180-182.

centuries. At Salerno was compiled the famous "Latin Dioscorides," an alphabetical arrangement of extracts from pseudo-Apuleius, Orribasius, Gargilius, etc., a work of trimming and interpolation, which, to distinguish it from the 7th century "Lombard Dioscorides" (a Latin translation of the first five books) is either styled "pseudo-Dioscorides" or, given its original spelling, "Dyascorides" (Sudhoff).¹ From this Salernitan "Dyascorides," along with Gargilius, Constantinus Africanus, and the Gothic-Lombardic "pseudo-Pliny," afterwards published at Rome in 1509, was compiled the famous herb-book of the 11th century, "Macer Floridus."² The tendency of the period was toward pseudo-authorship, to pass off a patch-work of choppings and trimmings from the early writers, stitched together with many "insertions," as the *bona fide* treatise of some famous name of the past, such as Dioscorides or Pliny or Apuleius, in

¹ Pagel-Sudhoff: Geschichte der Medizin. 2te Aufl., Berl., 1915, 166.

² *Ibid.*, 163.

order to make it more widely read and renowned. In the period succeeding the Dark Ages, in which timid learning, paralyzed by the constant succession of wars and social upheavals, ever pulled its forelock to authority,¹ this device naturally suggested itself. The "Regimen sanitatis," essentially a compilation passed off as an original production of the Salernitan School, had a similar origin. In its original form, it was a short poem of 362 verses, about which Arnold of Villanova wrote a commentary, and which the zeal of De Renzi and his predecessors has increased to 3520 verses. According to Sudhoff, neither Frederick II nor Gilles de Corbeil ever heard of it. His later investigations would make it seem probable that the poem did not become generally known until about the middle of the 13th century.² The statement of Haeser that most of the manuscripts begin with the words

¹ R. Pépin speaks of the Middle Ages as "une époque où la production originale n'existait, pour ainsi dire, pas, les écrivains se copiant mutuellement." See J. Brinkmann, Leipzig diss., 1914, p. 36.

² Sudhoff: *Arch. f. Gesch. d. Med.*, Leipz., 1915-16, IX, 1-9.

“Anglorum regi” must be accepted with caution, for Sudhoff, who has devoted his life to the study of medical manuscripts, finds that while “Anglorum regi” appears in the printed editions, many of the 80-odd MSS known begin with the dedication “Francorum regi.”¹ This disposes of the old story that the poem was composed for the benefit of Robert, son of William the Conqueror, who, having sustained a wound in the arm, stopped at Salerno for treatment. The date of his visit (1101) has given wide currency to the belief that the “Regimen sanitatis” goes back to the 11th century or earlier. Sudhoff traces its origins to a prose hygienic epistle (*De conservatione corporis humani*) supposed to have been written by Aristotle for the benefit of his pupil, Alexander the Great, and translated into Latin, at the beginning of the 12th century, by a baptized Jew, John of Toledo (*Joannes Hispanus*). In 1860 F. J. Herrgott, a medical professor of the Strassburg Faculty, had al-

¹ Pagel-Sudhoff, *op. cit.*, 173.

ready found some indications of an early ancestor of the "Regimen" in a parchment MS. made by the nun Guta in the cloister at Marbach in 1154.¹ In this, the arrangement of certain dietetic precepts by months and the marked resemblance of these to the monthly series in the "Regimen" is significant and striking. In the 12th century, during the primacy of Raimund, Archbishop of Toledo (1130-50), Toledo was a great storehouse of Arabic MSS., and its school of medical translators, of whom Gerard of Cremona was the earliest (1114-87), had no insignificant influence upon mediæval medicine. Among these, John of Toledo Latinized his hygienic Alexander-epistle from an Arabic MS., the *Sirr-el-asrâr*, or "Secretum secretorum," attributed to Aristotle and alleged to have been found in a remote temple. This supposititious MS. of pseudo-Aristotle, a compilation from Greek sources, was frequently translated in the Middle Ages. The use of the high-sounding names

¹ F. J. Herrgott: *Gaz. méd. de Paris*, 1860, 3.s., XXV, 551-559.

of Aristotle and Alexander was a mere Arabic business device, to give "go" to the production. The temple fiction, like the story of the epistle which Cæsar is said to have found in an ivory capsule (*capsula eburnea*) in the tomb of Hippocrates, was also one of the stalest bits of Arabic *supercherie*.¹ The Alexander-epistle of pseudo-Aristotle enjoyed wide popularity. Some sixty-five manuscript versions have been found, including many translations. The original translator, John of Toledo, as with pseudo-Pliny and pseudo-Dioscorides, was destined later to have many spurious compilations foisted off under his own name. As in the later "Regimen," John dedicates his epistle to royalty, Princess Tharasia, daughter of Alphonse VI, being in this instance flattered with the title of "Queen." In the 14th and 15th centuries, there was, in fact, a veritable

¹ This tendency of the Arabic compilers and translators has been fairly well established by M. Steinschneider, the leading investigator of Arabic and Hebrew MS, in his "Alfarabi" (1869) and elsewhere. The reaction of any hidebound intelligence to some commonplace statement ascribed to a great name affords an amusing illustration of the subtlety of this mediæval device.

flood of hygienic rules, addressed to great lords and ladies, some for travel and sea voyages, some for army campaigns, some for the régime of pregnancy, and all dealing with dietetics, the hygiene of the mouth and the teeth, bathing, care of the hair, sleep, and other phases of daily life. The striking resemblance between the prose epistle of pseudo-Aristotle and the versified "Regimen sanitatis" was first pointed out by Sudhoff¹ and developed at length by one of his pupils.² The Alexander-epistle, at least a hundred years older, was, in all likelihood, the prose model of the poem. Many wise saws of Salerno, compressed into verse form in the "Regimen," are also found in the epistle, and the fact that the latter was derived from Greek sources is evidenced by similar passages in Oribasius.

¹ Sudhoff: *Mitt. z. Gesch. d. Med.*, Leipz., 1914, XIII, 308-309. *Arch. f. Gesch. d. Med.*, Leipz., 1913-14, VII, 360; 1914-15, VIII, 377; 1915-16, IX, 1.

² J. Brinkmann: Die apokryphen Gesundheitsregeln des Aristoteles für Alexander der Grosse in der Uebersetzung des Johann von Toledo. Leipzig dissertation, 1914. This dissertation contains the facts about the Alexander-epistle given above.

Thus, from three different streams of culture, those emanating from Magna Græcia, Byzantium and Toledo, Salerno became the isolated outpost of Greek medical tradition in the Middle Ages. The "Regimen sanitatis," as far as it goes, confirms the view of Haeser that the Salernitan period was a "period of the domination of Greek medicine," and the opinion of Sudhoff that the Greeks were the originators of a rational system of personal hygiene, dietetics and gymnastics. But the Greeks were blind to the fact of contagion, did not in the least understand that disease can be transmitted from person to person, and hence could do nothing for prophylaxis by segregation of actual and suspected cases of infection or by incineration of fomites. This phase of public hygiene, as we know from Leviticus (XIII-XV), was the actual achievement of the Hebrews. In the later Middle Ages, the principle of isolation and segregation proved to be the main coefficient in the stamping out of leprosy. "Light from the

East," says Sudhoff, "was transformed into pulsating energy by the European peoples, while, in the Orient, the disease swung its lash unchecked and unhindered."¹

¹Sudhoff: *Deutsche Rev.*, Stuttg. & Leipz., 1911, IV, 46-48.
Translation of Dr. Frank J. Stockman.





Villa Nova commenting on the Schola Salerni

THE SALERNE SCHOOLE

THE
ENGLISHMANS
DOCTOR.

OR,

The Schoole of Salerne.

OR,

Physicall obseruations for the perfect
Preseruing of the body of Man in
continuall health.



London

Printed for Iohn Helme, and Iohn
Busby Iunior and are to be solde at the little shop
next Cliffords Inne-gate, in Fleet-
streere. 1608.



THE PRINTER TO
the Reader.

READER, the care that I have of thy health, appears in bestowing these Physicall rules upon thee: neither needest thou bee ashamed to take lessons out of this Schoole: for our best Doctors sorne not to reade the instructions. It is a little Academie, where every man may be a Graduate, and proceed Doctor in the ordering of his owne bodie. It is a Garden, where all things grow that are necessarie for thy health. This medicinall Tree grew first in Salerne; from thence it was removed, and hath borne fruit and blossomes a long time in England. It is now replanted in a wholesome ground, and new earth cast about it by the hand of a cunning

To the Reader.

cunning Gardiner, to keepe it still in flourishing. Much good husbandry is bestowed upon it: yet whatsoeuer the cost bee, thou reapest the sweetnesse of it for a small value. It came to me by chance, as a Jewell that is found, whereof notwithstanding I am not couetous, but part the Treasure amongst my Country-men. The Author of the paines, is to me unknowne, and I put this Childe of his into the open world without his consent. Bring it up therefore well, I beseech thee, and hope (as I doe) that he will not bee angry, finding this a Traueller abroad, when by this trauell so many of his own Countrey are so manifoldly benefited.

Farewell.

Ad



Ad Librum.

GO Booke, and (like a Merchant) new
arriu'd,

Tell in how strange a traffick thou hast thriu'd
Vpon the Countrey which the Sea-god faues,
And loues so deare; he bindes it round with
waues:

Cast Anchor thou, and impost pay to him
Whose Swans vpon the brest of I s i s swim.
But to the people that doe loue to buy,
(It skills not for how much) each nouelty
Proclaime an open Mart, and fell good cheape,
What thou by trauell and much cost dost
reape,

Bid the gay Courtier, and coy Lady come,
The Lawyer, Townsman, and the countrie
groome,

'Tis

Ad Librum.

'Tis ware for all: yet thus much let them
know,

There are no drugs heere fetcht from *Mexico*,
Nor gold from *India*, nor that stinking smoake,
Which English gallants buy, themselves to
choake,

Nor filkes of *Turkie*, nor of *Barbary*,
Those luscious *Canes*, where our rich Sugers lie:
Nor those hot drinkes that make our wits to
dance

The wilde *Canaries*: nor those Grapes of *France*,
Which make vs clip our English nor those
wares

Of fertile *Belgia*, whose wombe compares
With all the world for fruite, tho now with
scarres

Her body be all ore defac'd by warres:
Go, tell them what thou bringst exceeds the
wealth

Of all these Countries for thou bringst them
health.

In.

In Librum.

WIT, Learning, Order, Elegance of Phrase,
Health, and the Art to lengthen out our daies,
Philosophie, Physicke, and Poesie,
And that skill which death loues not, (Surgery)
Walkes to refresh vs, Ayres most sweete and cleare,
A thriftie Table, and the wholesom'ft cheare,
All sorts of graine, all sorts of flesh, of fish,
Of Fowle, and (last of all) of fruits a feuerall dish:
Good Breakefasts, Dinners, Suppers, after-meales,
The hearbe for Sallads, and the hearbe that heales,
Physicians Counsell, Pothecharies pils,
Without the summing vp of costily bills,
Wines that the braine hall ne're intoxicate,
Strong Ale and Beere at a more easier rate,
Then Water from the Fountaine: clothes (not deere)
For the foure feuerall quarters of the yeere,
Meates both for Protestant and Puritan,
With meanes sufficient to maintaine a man.
If all these things thou want'st, no farther looke,
All this, and more than this, lyes in this Booke.

Anonimus.

In Laudem Operis.

THE Gods vpon a time in counsell fitting,
To rule the world what creature was most fitting,
At length from God to God this sentence ran,
To forme a creature like themselues (call'd Man)
Being made, the world was giuen him built so rarely,
No workman can come neere it: hung so fairely,
That the Gods viewing it, were ouer-ioyed:
Yet grieu'd that it should one day be destroyed:
Gardens had Man to walke in, set with trees
That still were bearing: But (neglecting these)
He long'd for fruits vnlawfull, fell to riots,
Wasted his god-like bodie by ill dyets.
Spent (what was left him) like a prodigall heyre,
And had of earth, of hell, or heauen no care,
For which the earth was curst, and brought forth weeds,
Poyson euen lurking in our fairest feeds,
Halfe heauen was hid, and did in darkenessse mourne:
Whilst hell kept fires continuall, that should burne
His very soule, if still it went awry,
And giue it torments that should neuer die,
Yet loe; How blest is man? the Deities,
Built up the Schoole of Health, to make him wise.

The

THE Salern Schole doth by their Lynes impart
 All health to Englands Kynge and doth advise
 From care his head to keepe, from wrath his heart
 Drink not with wyne, suppe light and soone arise
 when meat is gone, longe sitting breedeth smart
 And after none still waking keepe your eyes
 when mov'd, so fynde so self to Nature Needs
 forbear them not, for that with danger breeds
 so thre physicians till first Doctor Quiet
 next Doctor Meryman and Doctor Dyett

Ryse early in v^e morne and straight remember
 with water cold to washe v^e handes and eyes
 in gentle fashion, nothing ebery member
 And to refre^sh v^e brayne when as v^e v^e
 in heat in cold in July and December
 Both combe v^e head and rub v^e teeth likewise
 If cold v^e hande keep cold if bathed keep warme
 If cold to stand or walk will doe no harme
 E h^ere th^emy^s p^est^er^e v^e sight grass, glasse & fountaines.
 At Evn v^e springe at mornynge visit mountainto

First page of a MS of Harington's Translation, in a Scribe's Hand
 but with Harington's Own Corrections.

THE SALERNE Schoole.

THE *Salerne Schoole* doth by these lines
impart
All health to *Englands King*, and doth aduife
From care his head to keepe, from wrath his
heart,
Drinke not much wine, fup light, and foone arife,
When meate is gone, long fitting breedeth
fmart:
And after-noone ftill waking keepe your eyes.
When mou'd you find your felfe to
Natures Needs,
Forbeare them not, for that much dan-
ger breeds,
Vfe three Phyficians ftill; firft Doctour *Quiet*,
Next Doctour *Merry-man*, and Doctour *Dyet*.

RISE earely in the morne, and fraight
remember,

With water cold to wash your hands and eyes,
In gentle fashion retching euery member,
And to refresh your braine when as you rise,
In heat, in cold, in *Iuly* and *December*.

Both comb your head, and rub your
teeth likewise:

If bled you haue, keep coole, if bath'
keepe warme:

If din'd, to stand or walke will do no harme
Three things preferue the fight, *Grasse*,
Glasse, & *fountains*,

At Eue'n springs, at morning visit mountains.



The Medieval Physician in His Office.

IF R. be in the month, their iudgements erre,
That thinke that sleepe in after-noone
is good:

If R. be not therein, some men there are
That thinke a little nap breeds no ill bloud:
But if you shall herein exceed too farre,
It hurts your health, it cannot be with stood:
Long sleepe at after-noonnes by stirring fumes,
Breeds *Slouth, and Agues, Aking heads*
and Rheumes:

The moyfture bred in Brest, in Iawes and Nose,
Are cal'd Cataras, or Tyfiquz, or the Poje.



The Banquet

Ex magna cæna stomacho fit maxima pæna

GREAT harmes haue growne, & maladies
exceeding,

By keeping in a little blast of wind:
So *Cramps* & *Drofsies*, *Collickes* haue
their breeding,

And *Mazed Braines* for want of vent behind:
Besides we finde in stories worth the reading,
A certaine *Romane Emperour* was fo kind,
*Claudius*¹ by name, he made a Proclamation,
A *Scape* to be no losse of reputation.

Great suppers do the stomacke much offend,
Sup light if quiet you to fleepe intend.

¹Notes for this and other indicated passages will be found on page 181 and the pages following.

TO keepe good dyet, you should neuer feed
Vntill you finde your stomacke cleane
and void

Of former eaten meate, for they do breed
Repletion, and will caufe you foone be cloid,
None other rule but appetite should need,
When from your mouth a moyfture cleare
doth void.²

All *Peares and Apples, Peaches, Milke
and Cheefe,*
Salt meates, red Deere, Hare, Beefe and Goat:
all thefe
Are meates that breed ill bloud, and
Melancholy,
If ficke you be, to feede on them were folly.³

EGGES newly laid, are nutritiue to eate,
And rosted Reare are easie to digest.

Fresh *Gascoigne* wine is good to drinke
with meat,

Broth strengthens nature aboue all the rest.

But broth prepar'd with floure of finest wheat,

Well boild, and full of fat for such are best.

The *Priests* rule is (a *Priests* rule should
be true)

Those Egges are best, are long, and white
and new.

Remember eating new laid Egges and soft,

For euery Egge you eate you drinke as oft.

FINE *Manchet*⁴ feeds too fat, *Milke* fills the
veines,

New cheefe doth nourish, so doth flesh of Swine:
The Dowcets⁵ of some beafts, the marrow,
braines,

And all sweet tasting flesh, and pleasant wine,
Soft Egges (a cleanly dish in house of Swaines)
Ripe Figs and Rayfins, late come from
the Vine:

[yeere,
Chuse wine you meane shall serue you all the
Well-fauor'd tasting well, and coloured cleere.

Fiue qualities there are, wines praise

aduancing, [dancing.
Strong, Beautifull, and Fragrant, coole and



The Public Bath.

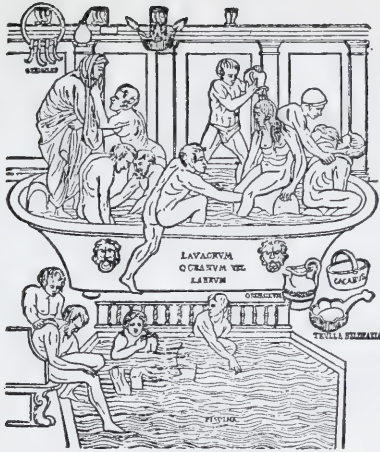
WHITE *Muskadell*, and *Candie wine*, and
Greeke,

Do make men's wits and bodies grosse and fat;
Red wine doth make the voyce oft-time
to seeke,

And hath a binding qualitie to that;
Canarie, and *Madera*, both are like
To make one leane indeed: (but wot you what)
Who say they make one leane, would
make one laffe

They meane, they make one leane vpon
a ftaffe.

Wine, women, Baths, by Art or Nature warme,
Vs'd or abus'd do men much good or harme.



The Public Bath.

SIXE things, that here in order shall enfue,
Against all poyfons haue a fecret power,
Peare, Garlicke, Reddish-roots, Nuts, Rape,
and Rue,

But *Garlicke* chiefe; for they that it deuoure,
May drinke, & care not who their drinke
do brew:

May walke in aires infected euery houre.

Sith *Garlicke* then hath powers to faue
from death,

Beare with it though it make vnfaury breath:

And fcorne not *Garlicke*, like to fome

that thinke

[ftinke.

It onely makes men winke, and drinke, and

THOUGH all ill fauours do not breed
infection,
Yet sure infection commeth most by smelling,
Who smelleth still perfumed, his complexion
Is not perfum'd by Poet *Martials* telling,
Yet for your lodging roomes giue this direction,
In houfes where you mind to make
your dwelling,
That neere the same there be no euill fents
Of puddle-waters, or of excrements,
Let aire be cleere and light, and free
from faults,
That come of secreet passages and vaults.

IF wine haue ouer night a surfet brought,
A thing we wish to you should happen
feeld:

Then early in the morning drinke a draught,
And that a kind of remedie shall yeeld,
But gainst all surfets, vertues schoole hath
taught

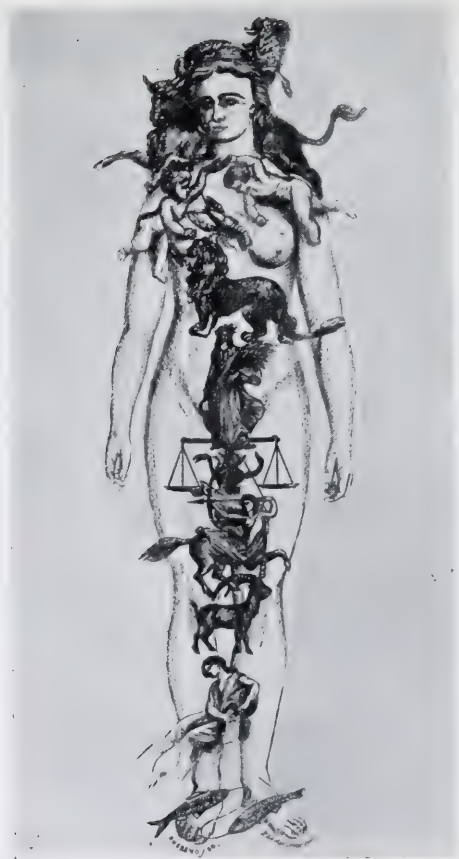
To make the gift of temperance a shield:
The better wines do breed the better humors,
The worfe, are causes of vnwholesome tumors.
In measure drinke, let wine be ripe, not thicke,
But cleere and well alaid, and fresh and quicke.



Si tibi serotina noceat potatio vini
Hora matutina rebibas et erit medicina

THE like aduice we giue you for your
Beere,

We will it be not fowre, and yet be ftale:
Well boild, of hartly graine and old and cleare,
Nor drinke too much nor let it be too ftale:
And as there be foure feafons in the yeere,
In each a feuerall order keepe you fhall.
In *Spring* your dinner muft not much exceed,
In *Summers* heate but little meate fhall need:
In *Autumne* ware you eate not too much fruite:
With *Winters* cold full meates do fitteft fuite.



The Signs of the Zodiac

IF in your drinke you mingle *Rew* with *Sage*,
All poyfon is expeld by power of those,
And if you would withall Lufts heat affwage,
Adde to them two the gentle flowre of Rose:
Would not be sea-ficke when seas do rage,
Sage-water drinke with wine before he goes.
Salt, Garlicke, Parsly, Pepper, Sage, and Wine,
Make sawces for all meates both course
and fine.

Of washing of your hands much good doth rife,
Tis wholefome, cleanly, and relieues
your eyes.

EATE not your bread too stale, nor eate it
hot,

A little Leuend, hollow bak't and light:
Not fresh of purest graine that can be got,
The crust breeds choller both of browne
& white,

Yet let it be well bak't or eate it not,
How e're your taste therein may take delight.
Porke without wine is not so good to eate,³⁴
As *Sheepe* with wine, it medicine is and meate,
Tho Intrailes of a beast be not the best,
Yet are some intrailes better than the rest.

SOME loue to drinke new wine not fully fin'd,
But for your health we wish that you
 drinke none,
For such to dangerous fluxes are inclin'd,
Besides, the Lees of wine doe breed the stone,
Some to drinke onely water are affign'd,
But such by our consent shall drinke alone.
For water and small beere we make no question,
Are enemies to health and good digestion:
And *Horace* in a verse of his rehearſes,
That *Water-drinkers* neuer make good verses.

THE choyfe of meate to health doth much
 auaille, [bloud
 Firft Veale is wholefom meat, & breeds good
 So Capon, Hen, and Chicken, Partridge, Quaile,
 The Phefant, Woodcock, Larke, & Thrush,
 be good, [raile,
 The Heath-cocke wholefome is, the doue, the
 And all that doe not much delight in mud.
 Faire fwans fuch loue your beauties make
 me beare you,
 That in the difh I eafily could forbear you.
 Good fport it is to fee a *Mallard* kil'd,
 But with their flefh, your flefh fhould not be
 fil'd.

AS choyce you make of Fowle, fo make of
Fish,

If fo that kinde be foft, the great be beft,
If firme, then fmall, and many in a difh:
I need not name, all kinds are in request.

Pike, Trowt, and Pearch, from water
fresh I wifh,

From Sea, *Bace, Mullet, Brean*, and *Souls*
are beft:

The *Pyke* a rauening tyrant is in water,
Yet he on land yeelds good fifh ne're the later,
If *Eeles* and *Cheefe* you eate, they make
you hoarfe,

But drinke apace thereto, and then no force.

SOME loue at meals to drink smal draughts
and oft,
But fancie may herein and custome guide,
If Egges you eate, they must be new and soft.
In Peafe good qualities and bad are tryed,
To take them with the skinne that
growes aloft,
They windie be, but good without their hide.
In great confumptions learn'd Phyficians
thinke,
'Tis good a *Goat* or *Camels* milke to drinke,
Cowes-milke and *Sheepes* doe well, but yet
an *Affes*
Is best of all, and all the other paffes.

MILKE is for *Agues* and for *Head-ach*
 naught,
 Yet if from *Agues* fit you feele you free,
Sweete-butter wholefome is, as some
 haue taught, [be.
 To cleanse and purge some paines that inward
Whay, though it be contemn'd, yet
 it is thought
 To scoure and cleanse, and purge in due degree:
 For healthie men may *Cheese* be wholefome
 food,
 But for the weake and fickle 'tis not good,
Cheese is an heauie meate, both grosse and cold
 And breedeth Coftinesse both new and old.

CHEESE makes complaint that men on
wrong suspitions

Do flander it, and say it doth such harme,
That they conceale his many good conditions,
How oft it helps a stomack cold to warme,
How fasting 'tis prescrib'd by some Phyficians,
To those to whom the flux doth giue alarme:
We see the better fort thereof doth eate,
To make as 'twere a period of their meate;
The poorer fort, when other meate is scant,
For hunger eate it to releue their want.



Arnold of Villa Nova.

ALTHOUGH you may drinke often while
you dine,
Yet after dinner touch not once the cup,
I know that some Phyficians doe affigne
To take fome liquor ftraight before they fup:
But whether this be meant by broth or wine,
A controuerfie 'tis not yet tane vp:
To clofe your ftomack well, this order futes,
Cheefe after flesh, *Nuts* after fish or fruits,
Yet fome haue faid, (beleeeue them as you will)
One *Nut* doth good, two hurt, the third
doth kill.

SOME *Nut* 'gainst poyson is preferuatiue:
 Peares wanting wine, are poyson from the
 tree,

But bak't *Peares* counted are restoratiue,
Raw *Peares* a poyson, bak't a medicire be
Bak't *Peares* a weake dead stomack doe reuiue,
Raw *Peares* are heauie to digest we see,
Drinke after *Peares*, take after *Apples* order
To haue a place to purge your selfe of ordure.
Ripe *Cherries* breed good bloud, and help
 the stone,
If *Cherry* you doe eate and *Cherry-stone*.

COOLE *Damfens* are, and good for health,
by reason

They make your inтраiles foluble and flacke,
Let *Peaches* fteepe in wine of neweft feafon,
Nuts hurt the teeth, that with their teeth they
crack,

With euey *Nut* 'tis good to eate a *Raifon*.

For though they hurt the spleen, they help
the back,

[telling,
A plaifter made of Figges, by fome mens
Is good againft all kernels, boyles and fwelling,
With *Poppy* ioyn'd, it drawes out bones
are broken,

By *Figges* are lice ingendred, Luft prouoken.

EATE *Medlers*,⁷ if you haue a loofeneffe
gotten,
They bind, and yet your vrine they augment,
They haue one name more fit to be forgotten,
While hard and found they be, they be
not spent,
Good *Medlers* are not ripe, till seeming rotten,
For medling much with *Medlers* some are fhent.
New *Renish-wine* ftirres vrine, doth not binde:
But rather loofe the Belly breeding winde,
Ale humors breeds, it addes both flesh
and force;
Tis loofing, coole, and vrin doth enforce.

SHARPE vineger⁸ doth coole, withall it dries,
And giues to some ill humor good
 correction:

It makes one melancholy, hurts their eyes,
Not making fat, nor mending their complexion:
It lessens sperme, makes appetite to rife,
Both taste and scent is good against infection.
The *Turnep* hurts the stomack, winde it
 breedeth,

Stirres vrine, hurts his teeth thereon
 that feedeth,

Who much thereof will feed, may wish our
 Nation

Would well allow of *Claudius* proclamation.

IT followes now what part of euery beaft
Is good to eate: firft know the Heart is ill,
It is both hard and heauy to digeft.

The *Tripe* with no good iuyce our flesh doth
fill:

The Lites⁹ are light, yet but in fmall request:
But outer parts are beft in Phyficks skill
If any braines be good, (which is a question)
Hens braine is beft and lighteft of digeftion:
In *Fennel-feed*, this vertue you fhall finde,
Foord of your lower parts to driue the winde.

OF *Fennell*¹⁰ vertues foure they doe recite,
First, it hath power some poysons to
expell,
Next, burning Agues it will put to flight,
The stomack it doth cleanse, and comfort well:
And fourthly, it doth keepe and cleanse the
fight,
And thus the feed and hearbe doth both excell.
Yet for the two last told, if any feed
With *Fennell* may compare, 'tis *Annis-feed*:
Some *Annis-feed* be sweete, and some more
bitter,
For pleasure these, for medicine those are fitter.

DAME Natures reason, far furmounts our
 reading,
 We feele effects the caufes oft vnknowne,
 Who knows the caufe why *Spodium* ftancheth
 bleeding?
 (*Spodium*¹¹ but afhes of an Oxes bone)
 We learne herein to praife his power exceeding,
 That vertue gaue to wood, to hearbs, to ftone;
 The Liuer, *Spodium*; *Mace*, the heart
 delights, [Lites;
 The braine likes *Muske*, and *Lycoras*¹² the
 The Spleene is thought much cōforted
 with *Capers*,¹³
 In ftomack, *Gallingale*,¹⁴ alwaies ill vapors.

SAUCE would be fet with meate vpon the
table,

Salt is good fauce, and had with great facilitie:
Salt makes vnfaourie vyands manducable,
To driue some poyfons out, Salt hath abilitie,
Yet things too falt are ne're commendable:
They hurt the fight, in nature caufe debilitie,
The scab and itch on them are euer breeding,
The which on meates too falt are often
feeding:¹⁵

Salt fhould be firft remou'd, and firft fet downe
At table of the Knight, and of the Clowne.

AS taftes are diuers, fo Phyficians hold
 They haue as fundry qualities and
 powre,
 Some burning are, fome temperate, fome cold,
 Cold are thefe three, the *Tart*, the *Sharpe*,
 the *fowre*,
 Salt, bitter, byting, burne as hath beene told,
 Sweet, fat and fresh, are temperate euery
 houre.
 Foure fpeciall vertues hath a fop in wine,
 It maketh the teeth white, it cleares the eyne,
 It addes vnto an emptie ftomack fulneffe,
 And from a ftomack fill'd, it takes the dulneffe.

IF to an vse you haue your selfe betaken,
Of any dyet, make no sudder change,
A custome is not easily forsaken,
Yea though it better were, yet seemes
 it strange,
Long vse is as a second nature taken,
With nature custome walkes in equall range.
Good dyet is a perfect way of curing:
And worthy much regard and health affuring.
A King that cannot rule him in his dyet,
Will hardly rule his Realme in peace and quiet.

THEY that in Phyfick will prefcribe you
food,

Six things muft note we heere in order touch,
Firft *what it is*, and then *for what 'tis good*,
And *when* and *where*, *how often*, and *how much*:
Who note not this, it cannot be with-ftood,
They hurt, not heale, yet are too many fuch.
*Coleworts*¹⁶ broth doth loofe, the fubftance
bind,

Thus play they faft and loofe, and all behind:
But yet if at one time you take them both,
The fubftance fhall giue place vnto the broth.

IN Phyficke *Mallowes*¹⁷ haue much reputa-
tion,
The very name of *Mallow* seemes to found,
The roote thereof will giue a kind purgation,
By them both men and women good
 haue found,
To womens monthly flowers they giue laxation,
They make men soluble that haue beene bound.
And left wee seeme in *Mallowes* prayfes
 partiall, [*Martiall.*
Long since hath *Horace* praised them, and
The worms that gnaw the wombe & neuer
 ftint, [*Mint.*¹⁸
Are kil'd, and purg'd, and driuen away with

BUT who can write thy worth (O foueraigne
Sage!).¹⁹

Some aske how man can die, where thou
doft grow,

Oh that there were a medicine curing age,
Death comes at laft, though death comes ne're
fo flow:

[fwage,
Sage ftrenghs the finewes, feuers heat doth
The Palfy helps, and rids of mickle woe.

In Lattin (*Saluia*) takes the name of fafety,
In English (*Sage*) is rather wife then crafty.
Sith then the name betokens wife and fauing,
We count it natures friend and worth
the hauing.

TAKE *Sage* and *Primrose*, *Lauender* and
Creffes,

With *Walwort* that doth grow twixt lime
and ftone,

For he that of these hearbes the iuyce expreffes,
And mix with powder of a *Castor-ftone*,

May breed their ease whom palsy much
opreffes,

Or if this breed not helpe, then looke for none.

Rew is a noble hearbe to giue it right,
To chew it fasting, it will purge the fight.

One quality thereof yet blame I must,
It makes men chafte, and women fil with lust.

F AIRE Ladies, if these Phyficke rules be
 true,
 That *Rew*²⁰ hath such strange qualities
 as these,
 Eate little *Rew*, lest your good husbands
 (REW) [disease,
 And breed betweene you both a shrew'd
Rew whets the wit, and more to pleasure you,
 In water boyld, it rids the roome of fleas.
 I would not to you Ladies, *Onyons* praise,
 Saue that they make one faire (*Æscclapius* saies)
 Yet taking them requires some good direction,
 They are not good alike for each complexion.

IF vnto *Choller* men be much inclin'd,
'Tis thought that *Onyons* are not good
for those,
But if a man be flegmatique (by kind)
It does his stomack good, as some suppose:
For Oyntment iuyce of *Onyons* is assign'd,
To heads whose haire falls faster than it growes:
If *Onyons* cannot helpe in such mishap,
A man must get him a *Gregorian* cap.
And if your hound by hap should bite
his master,
With *Hony*, *Rew*, and *Onyons* make a plaster.²¹

THE feed of *Mustard* is the smallest graine,
And yet the force thereof is very great,
It hath a present power to purge the braine,
It adds vnto the stomack force and heat:
All poison it expels, and it is plaine,
With fuger 'tis a passing sauce for meate.
She that hath hap a husband bad to bury,
And is therefore in heart not sad, but merry,
Yet if in shew good manners shee will keepe,
Onyons and *Mustard-feed*²² will make her
weepe.

THOUGH *Violets*²³ smell fweete, *Nettles*
 offenfiue,
 Yet each in feuerall kind much good procures,
 The first doth purge the heauy head
 and penfiue,
 Recouers furfets, falling fickeneffe cures:
 Tho *Nettles*²⁴ finke, yet make they
 recompence,
 If your belly by the Collicke paine endures,
 Against the Collicke Nettle-feed and hony
 Is Phyfick: better none is had for money.
 It breedeth fleepe, ftaies vomits, fleams
 doth foften,
 It helps him of the Gowte that eats it often.

CLEANE *Hyfop*²⁵ is an hearbe to purge
and clenfe

Raw flegmes, and hurtfull humors from the
brest,

The fame vnto the lungs great comfort lends,

With hony boyl'd: but farre aboue the rest,

It giues good colour, and complexion mends,

And is therefore with women in request:

With *Hony* mixt, *Cinquefoyle*²⁶ cures

the Canker,

That eats out inward parts with cruell ranker.

But mixt with wine, it helps a griued fide,

And staies the vomit, and the laske beside.

ELLECOMPANE²⁷ strenghtens each
inward part,
A little loofeneffe is thereby prouoken,
It fwageth griefe of minde, it cheeres the heart,
Allaieth wrath, and makes a man faire spoken:
And drunke with Rew in wine, it doth impart
Great help to those that haue their bellies
broken,
Let them that vnto choller much incline,
Drinke *Penny-royall* steeped in their wine.
And some affirm that they haue found
by tryall,
The paine of Gowt is cur'd by *Penny-royall*.²⁸

TO tell of *Creffes*²⁹ vertues long it were,
But diuers patients vnto that are
debter:

It helps the teeth, it giues to bald men haire,
With Hony mixt, it Ring-worms kills and
Tetter:

But let not women that would children beare
Feed much thereof, for they to fast were better.
An hearbe there is takes of the Swallowes
name,

And by the Swallowes gets no little fame,
For *Pliny* writes (tho some thereof make
doubt)

It helps young Swallowes eyes when they
are out.

GREENE *Willow*³⁰ though in fcorne it oft
is vf'd,

Yet fome are there in it not fcornefull parts,
It killeth wormes, the iuice in eares infuf'd,
With Vineger: the barke deftroyeth warts.
But at one quality I much haue muf'd,
That addes and bates much of his good
deferts.

For writers old and new, both ours and forren,
Affirme the feed make women chafte
and barren.

Take *Saffron* if your heat make glad you will,
But not too much for that the heart may kill.³¹

GREENE *Leekes*³² are good, as some
Phyicians say,
Yet would I choose how er'e I them beleue,
To weare *Leekes* rather on Saint *Dauids* day,[†]
Then eate the *Leeke* vpon Saint *Dauids* Eue,
The bleeding at the nose *Leekes* iuice will ftay,
And women bearing children much releue.
*Blacke Pepper*³³ beaten groffe you good shall
finde,
If cold your stomacke be, or full of winde:
White *Pepper* helps the cough, and fleame it
riddeth
And *Agues* fit to come it oft forbiddeth.

OUR hearing is a choyce and dainty sence,
And hard to men, yet soone it may be
mard,

These are the things that breed it most
offence,

To sleepe on stomacke full and drinking hard,
Blowes, fals, and noyse, and fasting violence,
Great heate and fodaine cooling afterwards;
All these, as is by fundry proofes appearing,
Breed tingling in our eares, and hurt our
hearing;

Then thinke it good aduice, not idle talke,
That after Supper bids vs stand or walke.

YOU heard before what is for hearing
 naught,
 Now shall you see what hurtfull is for fight:
 Wine, women, Bathes, by art to nature
 wrought,
Leekes, Onyons, Garlicke, Mustard-seed, fire
 and *light,* [brought,
Smoake, bruises, dust, Pepper to powder
Beanes, Lentiles, strains, Wind, Tears,
 & *Phæbus* bright,
 And all sharpe things our eye-fight do molest:
 Yet watching hurts them more then all the rest.
 Of *Fennells, Veruin, Kellidon, Roses, Rew.*³⁴
 Is water made, that will the fight renew.

IF in your teeth you hap to be tormented,
By meane some little wormes therein do
breed:

Which paine (if heed be tane) may be
preuented,

By keeping cleane your teeth when as you feed,
Burne Frankincense (a gum not euill fented)
Put Henbane vnto this, and Onyon seed,
And in a Tunnel to the Tooth that's hollow,
Conuey the smoake thereof, and ease
shall follow.³⁵

By Nuts, Oyle, Eeles, and cold in head, .
By Apples and raw fruits is hoarfeneffe bred.

TO shew you how to shun raw running
 Rheumes, [sleepe,
 Exceed not much in meate, in drinke, and
 For all exceffe is cause of hurtfull fumes,
 Eate warme broth warme, sriuē in your
 breath to keep,
 Use exercise that vapours ill consumes:
 In Northern winds abroad do neuer peepe
 If *Fistula* do rise in any part,
 And so procure your danger and your smart,
 Take *Arsenicke*, *Brimstone*, mixt with *Lime*
 and *Sope*, [hope.
 And make a tent³⁶, and then of cure there's

IF fo your head doe paine you oft with aking,
Faire water or small beere drinke then or
neuer,

So may you scape the burning fits and shaking
That wonted are to company the Feuer.

If with much heate your head be ill in aking,
To rub your head and temples still perfeuer,
And make a bath of Morrell (boyled warme)
And it shall keepe your head from further
harne.

A Flix dangerous euill is, and common,³⁷
In it shun cold, much drinke, and straine
of women.

TO fast in Summer doth the body dry,
Yet doth it good, if thereto you enure it,
Against a surfet vomiting to try,
Is remedy but some cannot endure it.
Yet some so much themselues found helpe
thereby,
They go to sea a purpose to procure it.
Foure seasons of the yeare there are in all,
The *Summer* and the *Winter*, *Spring* and *Fall*:
In every one of these, the rule of reason
Bids keepe good diet, suiting every season.



Spring



Summer.



Autumn.



Winter.



Milk.



Swine.

The Four Seasons.

THE spring is moift, of temper good and
warme,

Then beft it is to bathe, to fweate, and purge,

Then may one ope a veine in either arme,

If boyling bloud or feare of agues vrge:

Then *Venus* recreation doth no harme,

Yet may too much thereof turne to a fcourge.

In Summers heat (when choller hath
dominion)

Coole meates and moift are beft in fome
opinion:

The *Fall* is like the *Spring*, but endeth colder,

With Wines and Spice the Winter may be
bolder.



The Four Temperaments.
(Daremborg.)

NOW if perhaps some haue desire to know,
The number of our bones, our teeth,
our veines,

This verse ensuing plainly doth it shew,
To him that doth obserue, it taketh paines:
The teeth thrife ten, and two, twife eight arow.
Eleu'nfcore bones saue one in vs remains:
For veines, that all may vaine in vs appeare,
A veine we haue for each day in the yeare:
All these are like in number and connexion.
The difference growes in bignesse and
complexion.³⁸

FOURE humors raigne within our bodies
wholly,
And these compared to foure Elements,
The *Sanguine*, *Choller*, *Flegme*, and *Melancholy*,
The latter two are heauie, dull of fence,
Th' other two are more Iouiall, quicke and
Iolly,
And may be likened thus without offence,
Like ayre both warme and moist, is *Sanguine*
cleare,
Like fire doth *Choler* hot and drie appeare.
Like water cold and moist is *Flegmatique*,
The *Melancholy* cold, drie earth is like.



Quatuor humores in humano corpore constant,
Sanguis cum cholera phlegma, melancholia.

COMPLEXIONS cannot vertue breed
or vice,
Yet may they vnto both giue inclination,
The *Sanguine* game-some is, and nothing nice,
Loue Wine, and Women, and all recreation,
Likes pleafant tales, and news, playes, cards
& dice,
Fit for all company, and euery fashion:
Though bold, not apt to take offence,
not irefull, [full:
But bountifull, and kinde, and looking cheere-
Inclining to be fat, and prone to laughter,
Loues mirth, & Mufick, cares not what
comes after.



The Sanguine Man.
Hos Venus et Bacchus delectant fercula, risus.

SHARPE *Choller* is an humour most
pernitious,
All violent, and fierce, and full of fire,
Of quicke conceit, and therewithall ambitious,
Their thoughts to greater fortunes still
aspire,
Proud, bountifull ynough, yet oft malicious
A right bold speaker, and as bold a liar,
On little caufe to anger great enclin'd,
Much eating still, yet euer looking pin'd:
In yonger yeares they vse to grow apace,
In Elder hairie on their brest and face.



The Choleric Man.

Est humor Cholerae qui competit impetuosis.

THE *Flegmatique* are most of no great
growth,
Inclining to be rather fat and square:
Giuen much vnto their ease, to rest and sloth,
Content in knowledge to take little share,
To put themselues to any paine most loth.
So dead their spirits, so dull their fences are:
Still either fitting, like to folke that
 dreame,
Or else still spitting, to auoid the flegme:
One qualitie doth yet these harmes repaire,
That for the most part *Flegmatique* are faire.



The Phlegmatic Man.

Otia non studio tradunt, sed corpora somno.

THE *Melancholly* from the rest doe varie,
Both sport and ease, and company
refusing,
Exceeding studious, euer solitary,
Inclining penfiue still to be, and musing,
A secret hate to others apt to carry:
Most constant in his choise, tho long a chusing,
Extreme in loue sometime, yet feldom
lustfull,
Suspitious in his nature, and mistrustfull,
A wary wit, a hand much giuen to sparing,
A heauy looke, a spirit little daring.



The Melancholy Man.

Restat adhuc tristis Cholerae substantia nigra
Quae reddit pravae pertristes, pauca loquentes.

NOW though we giue these humors feuerall
names;

Yet all men are of all participant,
But all haue not in quantitie the fame,
For some (*in some*) are more predominant,
The colour shewes from whence it lightly came,
Or whether they haue bloud too much or want.
The watrie Flegmatique are faire and white,
The Sanguine Roses ioyn'd to Lillies bright,
The Chollerick more red; the Melancholly,
Alluding to their name, are swart and colly.

IF *Sanguine* humor doe too much abound,
These signes will be thereof appearing
cheefe,

The face will swell, the cheekes grow red
and round, [breefe,

With staring eyes, the pulse beate soft and

The veines exceed, the belly will be bound,

The temples and the fore-head full of griefe,

Vnquiet sleepe, that so strange dreames
will make,

To cause one blush to tell when he doth wake:

Besides the moisture of the mouth and spittle,

Will taste too sweet, and seeme the throat to
tickle.

IF *Choler* doe exceed, as may sometimes,
Your eares will ring, and make you to be
wakefull, [times
Your tongue will seeme all rough, and often-
Cause vomits, vnaccustomed and hatefull.
Great thirst, your excrements are full of slime,
The stomack squeamish, sustenance
vngratefull:
Your appetite will seeme in nought delighting,
Your heart still griued with continuall byting,
The pulse beate hard and swift, all hot extreme,
Your spittle sowre, of fire-worke oft you
dreame.

IF *Flegme* aboundance haue due limits past,
These signes are heere set downe will
plainely shew,
The mouth will seeme to you quite out of tart,
And apt with moysture still to ouer-flow:
Your sides will seeme all fore downe to
the waft, [flow:
Your meate wax loathsome, your digestion
Your head and stomacke both in so ill taking,
One seeming euer griping t'other aking:
With empty veines the pulse beate flow
and soft,
In sleepe, of Seas and riuers dreaming oft.

BUT if that dangerous humor ouer-raigne,
Of *Melancholy*, fometime making mad,
These tokens then will be appearing plaine,
The pulse beate hard, the colour darke and bad:
The water thin, a weake fantafticke braine,
Falso grounded ioy, or elfe perpetuall fad;
Affrighted oftentimes with dreames like
 vifions
Presenting to the thoughts ill apparitions,
Of bitter belches from the ftomacke comming,
His eare (the left especiall) euer burning.

AGAINST these feuerall humors
ouerflowing,
As feuerall kinds of Phyficke may be good,
As diet, drinke, hot baths, whence sweate is
growing,
With purging, vomiting, and letting blood:
Which taken in due time, not ouerflowing,
Each malladies infection is withstood.
The last of these is best, if skill and reason,
Respect age, strenght, quantity, and season.
Of feuenty from feunteene, if blood abound,
The opening of a veine is healthfull found.

OF Bleeding³⁹ many profits grow and great,
The spirits and senses are renewed
thereby:

Tho these men slowly by the strength of meat,
But these with wine restor'd are by and by.
By bleeding, to the marrow commeth heat,
It maketh cleane your braine, relieues

your eye,

It mends your appetite, restoreth sleepe,
Correcting humours that do waking keepe:
All inward parts and senses also clearing,
It mends the voyce, touch, smell & taste, &
hearing.

THREE speciall Months (*September, April,*
May)

There are, in which 'tis good to ope a veine;
In these 3 Months the Moone beares greateft
fway,

Then old or yong that store of bloud containe,
May bleed now, though some elder wizards fay
Some dayes are ill in these, I hold it vaine:
September, April, May, haue dayes a peece,
That bleeding do forbid, and eating Geefe,
And those are they forfooth of May the first,
Of other two, the last of each are worst.

BUT yet those daies I grant, and all the rest,
Haue in some cases iust impediment: 7

As first, if nature be with cold opprest,
Or if the Region, Ile, or Continent
Do scorch or freize, if stomacke meate
detest:

If Baths or Venus late you did frequent,
Nor old, nor yong, nor drinkers great are fit,
Not in long sickenefse, nor in raging fit,
Or in this case if you will venture bleeding,
The quantity must then be most exceeding.



Sit brevis aut nullus tibi somnus meridianus.



Exhilarat tristes iratos placat amantes
Ne sint amentes phlebotomia facit.

WHEN you to bleed intend, you must
prepare

Some needfull things both after and before,
Warne water and fweet oyle, both needfull are,
And wine, the fainting spirit to restore:

Fine binding clothes of linnen, and beware,
That all the morning you do sleepe no more:
Some gentle motion helpeth after bleeding,
And on light meates a spare and temperate
feeding:

To bleed doth cheere the penfiue, and remoue
The raging turies bred by burning loue.

MAKE your incision large and not too
 deepe,
That blood haue speedy issue with the fume,
So that from sinewes you all hurt do keepe,
Nor may you (as I toucht before) presume
In fixe ensuing houres at all to sleepe,
Left some flight bruise in sleepe cause an
 apostume:
Eate not of milke, nor ought of milk com-
 pounded,
Nor let your braine with much drink be con-
 founded
Eate no cold meats, for such the strength
 impaires,
And shun all misty and vnwholesome aires.

BESIDES the former rules for such as
pleases,
Of letting blood to take more obseruation,
Know in beginning of all sharpe diseases,
'Tis counted best to make euacuation:
Too old, too yong, both letting blood dis-
pleases.
By yeares and sicknesse make your computa-
tion.
First in the Spring for quantity you shall
Of blood take twife as much as in the Fall:
In Spring and Summer let the right arme blood,
The Fall and Winter for the left are good.

THE *Heart* and *Liuer*, Spring & Summers
bleeding,
The Fall and Winter, hand and foot doth
mend,
One veine⁴⁰ cut in the hand, doth help ex-
ceeding
Vnto the spleene, voyce, brest, and inтраiles
lend,
And fwages griefes that in the heart are
breeding.
But here the *Salerne Schoole* doth make an end:
And here I ceafe to write, but will not ceafe
To wish you liue in health, and die in peace:
And ye our Phyficke rules that friendly read,
God grant that Phyficke you may neuer need.

FINIS.

REGIMEN SANITATIS
SALERNITANUM

REGIMEN SANITATIS SALERNITANUM

ANGLORUM Regi scripsit¹ schola tota Salerni.

Si vis incolumem, si vis te reddere sanum,
Curas tolle graves, irasci crede profanum,
Parce mero, cœnato parum, non sit tibi vanum
Surgere post epulas, somnum fuge meridianum,
Non mictum retine, nec comprime fortiter
anum:

Hæc bene si serves, tu longo tempore vives.

Si tibi deficient medici, medici tibi fiant
Hæc tria, mens læta, requies, moderata diæta.

Lumina mane manus surgens gelida lavet
aqua,
Hac illac modicum pergat, modicumque sua
membra

Extendat, crines pectat, dentes fricet. Ista
Confortant cerebrum, confortant cætera membra.

¹ Notes for this and other indicated passages will be found on page 203 and the pages following.

Lote, cale: sta, pranse, vel i; frigesce, minute.²

Sit brevis aut nullus tibi somnus meridianus.
Febris, pigrities, capitis dolor, atque catarrhus,
Hæc tibi proveniunt ex somno meridiano.

Quatuor ex vento veniunt in ventre retento,
Spasmus, hydrops, colica, vertigo, quatuor ista.³

Ex magna cœna stomacho fit maxima pœna.
Ut sis nocte levis sit tibi cœna brevis.

Tu nunquam comedas stomachum nisi nov-
eris ante
Purgatum, vacuumque cibo quem sumpseris
ante.

Ex desiderio poteris cognoscere certo:
Hæc tua sunt signa, subtilis in ore diæta.⁴

Persica, poma, pyra, lac, caseus, et caro salsa,
Et caro cervina, leporina, caprina, bovina,
Hæc melancholica sunt, infirmis inimica.

Ova recentia, vina rubentia, pinguia jura,
Cum similia pura, naturæ sunt valitura.

Nutrit et impinguat triticum, lac, caseus
infans,

Testiculi, porcina caro, cerebella, medullæ,
Dulcia vina, cibus gustu jucundior, ova

Sorbilia, maturæ ficus, uvæque recentes.

Vina probantur odore, sapore, nitore, colore.
Si bona vina cupis, hæc quinque probantur in
illis,

Fortia, formosa, fragrantia, frigida, frigida.⁵
Sunt nutritiva plus dulcia, candida, vina.
Si vinum rubens nimium quandoque bibatur
Venter stipatur, vox limpida turbificatur.

Allia, nux, ruta, pyra, raphanus, et theriaca,
Hæc sunt antidotum contra mortale venenum.⁶

Aer sit mundus, habitabilis ac luminosus.
Nec sit infectus, nec olens foetore cloacæ.

Si tibi scrotina noceat potatio vini
Hora matutina rebibas, et erit medicina.
Gignit et humores melius vinum meliores.
Si fuerit nigrum, corpus reddet tibi pigrum.
Vinum sit clarumque vetus, subtile, matu-
rum,⁷

Ac bene lymphatum, saliens, moderamine
sumptum.⁸

Non sit acetosa cervisia, sed bene clara,
De validis cocta granis, satis ac veterata.
De qua potetur stomachus non inde gravetur.⁹

Temporibus veris modicum prandere jube-
ris,
Sed calor æstatis dapibus nocet immoderatis.
Autumni fructus caveas; ne sint tibi luctus.
De mensa sume quantum vis tempore brumæ.
Salvia cum ruta faciunt tibi pocula tuta.
Adde rosæ florem minuit potenter amorem.

De Absynthio.

Nausea non poterit quemquam vexare ma-
rina,
Antea cum vino mixtam si sumpserit illam.
Salvia, sal, vinum, piper, allia, petroselinum,¹⁰
Ex his fit salsa, nisi sit commixtio falsa.
Si fore vis sanus ablue sæpe manus.¹¹
Lotio post mensam tibi confert munera bina,
Mundificat palmas, et lumina reddit acuta.
Panis non calidus, nec sit nimis inveteratus,
Sed fermentatus, oculatus sit, bene coctus,
Modice salitus, frugibus validis sit electus.
Non comedas crustam, choleram quia gignit
adustam.
Panis salsatus, fermentatus, bene coctus,
Purus sit sanus, quia non ita sit tibi vanus.

Est caro porcina sine vino pejor ovina:
Si tribuis vina, tunc est cibus et medicina.

Ilia porcorum bona sunt, mala sunt re-
liquorum.

Impedit urinam mustum, solvit cito ven-
trem,¹²

Hepatis emphraxim, splenis generat, lapi-
demque.

Potus aquæ sumptus fit edenti valde noci-
vus,

Infrigidat stomachumque cibum nititur fore
crudum.

Sunt nutritivæ multum carnes vitulinæ.¹³

Sunt bona gallina, et capo, turtur, sturna, co-
lumba,

Quiscula, vel merula, phasianus, ethigoneta,¹⁴

Perdix, frigellus, orix, tremulus, amarellus,

Si pisces molles sunt magno corpore tolles,¹⁵

Si pisces duri, parvi sunt plus valituri:

Lucius, et parca, saxaulis, et albica, tenca,

Sornus, plagitia, cum carpa, galbio, truca.¹⁶

Vocibus anguillæ pravæ sunt si comedantur.

Qui physicam non ignorant hæc testificantur.

Caseus, anguilla, nimis obsunt si comedantur,
Ni tu sæpe bibas et rebibendo bibas.¹⁷

Si sumas ovum molle sit atque novum.

Pisam laudare decrevimus ac reprobare.
Pellibus ablatis est bona pisa satis¹⁸

Est inflativa cum pellibus atque nociva.

Lac ethicis sanum, caprinum post cameli-
num:¹⁹

Ac nutritivum plus omnibus est asininum.

Plus nutritivum vaccinum, sic et ovinum.

Si febriat caput et doleat non est bene sanum.

Lenit et humectat, solvit sine febre buty-
rum.

Incidit, atque lavat, penetrat, mundat
quoque, serum.

Caseus est frigidus, stipans, grossus, quoque
durus.

Caseus et panis, bonus est cibus hic bene sanis.²⁰

Si non sunt sani tunc hunc non jungito pani.

Ignari medici me dicunt esse novicum,

Sed tamen ignorant cur nocumenta feram.²¹

Languenti stomacho caseus addit opem,²²

Si post sumatur terminat ille dapes.²³

Qui physicam non ignorant hæc testificantur.

Inter prandendum sit sæpe parumque bibendum.

Ut minus ægrotes non inter fercula potes.

Ut vites pœnam de potibus incipe cœnam,

Singula post ova pocula sume nova.²⁴

Post pisces nux sit, post carnes caseus adsit
Unica nux prodest, nocet altera, tertia mors
est.

Adde potum pyro, nux est medicina veneno.
Fert pyra nostra pyrus, sine vino sunt pyra
virus.

Si pyra sunt virus sit meledicta pyrus.

Si coquas, antidotum pyra sunt, sed cruda
venenum.²⁵

Cruda gravant stomachum, relevant pyra
cocta gravatum

Post pyra da potum, post pomum vade fœcatum.²⁶

Cerasa si comedas tibi confert grandia dona:
Expurgant stomachum, nucleus lapidem tibi
tollit,²⁷

Et de carne sua sanguis eritque bonus.

Infrigidant, laxant, multum prosunt tibi,
pruna.²⁸

Persica cum musto vobis datur ordine justo.
Sumere sic est mos: nucibus sociando ra-
cemos.

Passula non spleni, tussi valet, est bona reni.
Scrofa, tumor, glandes, ficûs cataplasmate
cedit,²⁹

Junge papaver ei confracta foris tenet ossa.
Pediculos, veneremque facit, sed cuilibet ob-
stat.³⁰

Multiplicant mictum, ventrem dant escula
strictum.

Escula dura bona, sed mollia sunt meliora.³¹

Provocat urinam mustum, cito solvit et in-
flat.

Grossos humores nutrit cerevisia, vires
Præstat, et augmentat carnem, generatque
cruorem,

Provocat urinam, ventrem quoque mollit et
inflat.

Infrigidat modicum, sed plus desiccatur
acetum,

Infrigidat, macerat, melan: dat, sperma minorat,

Siccos infestat nervos, et impingua siccatur.

Rapa juvat stomachum, novit producere ventum,

Provocat urinam, faciet quoque dente ruinam.³²

Si male cocta datur hinc torsio tunc generatur.

Egeritur tarde cor, digeritur quoque dure.

Similiter stomachus, melior sit in extremitates.

Reddit lingua bonum nutrimentum medicinæ.

Digeritur facile pulmo, cito labitur ipse.

Est melius cerebrum gallinarum reliquorum.

Semen fœniculi fugat et spiracula culi.³³

Emendat visum, stomachum confortat animum.

Copia dulcoris anisi sit melioris.³⁴

Si cruor emanat spodium sumptum cito sanat.³⁵

Vas condimenti præponi debet edenti.

Sal virus refugatur, et non sapidumque saporatur.

Nam sapit esca male quæ datur absque sale.

Urunct persalsa visum, spermaque minorant,

Et generant scabiem, prurimum sive rigorem.³⁶

Hi fervore vigent tres, salsus, amarus, acutus³⁷.

Alget acetosus, sic stipans, ponticus atque.
Unctus, et insipidus, dulcis, dant temperamentum.

Bis duo vipera facit, mundat dentes, dat acutum

Visum, quod minus est implet, minuit quod abundat.

Omnibus assuetam jubeo servare diætam.
Approbo sic esse, nisi sit mutare necesse.
Est Hippocras testis, quoniam sequitur mala pestis.

Fortior est meta medicinæ certa diætata:
Quam si non curas, fatue regis, et male curas.
Quale, quid, et quando, quantum, quoties, ubi, dando,

Ista notare cibo debet medicus diætando.³⁸

Jus caulis solvit, cujus substantia stringit:
Utraque quando datur venter laxare paratur.

Dixerunt malvam veteres quia molliat alvum.

Malvæ radices rasæ dedere fæces,³⁹

Vulvam moverunt, et fluxum sæpe dederunt.

Mentitur mentha si sit depellere lenta

Ventris lumbricos, stomachi vermes que nocivos.

Cur moriatur homo cui salvia crescit in horto?

Contra vim mortis non est medicamen in hortis.⁴⁰

Salvia confortat nervos, manuumque tremores⁴¹

Tollit, et ejus ope febris acuta fugit.

Salvia, castoreum, lavendula, premula veris,

Nastur: athanasia, sanant paralytica membra.⁴²

Salvia salvatrix, naturæ consiliatrix.

Nobilis est ruta quia lumina reddit acuta.

Auxilio rutæ, vir, quippe videbis acute.

Ruta viris coitum minuit, mulieribus auget.⁴³

Ruta facit castum, dat lumên, et ingerit astum.

Cocta facit ruta de pulcibus loca tuta.

De cepis medici non consentire videntur.

Cholericis non esse bonas dicit Galienus.

Flegmaticis vero multum docet esse salubres,

Præsertim stomacho, pulcrumque creare colorem.

Contritis cepis loca denudata capillis
Sæpe fricans poteris capitis reparare deco-
rem.^{44 and 45}

Est modicum granum, siccum, calidumque,
sinapi,
Dat lacrimas, purgatque caput, tollitque vene-
num.

Crapula discutitur, capitis dolor, atque gra-
vedo,
Purpuream dicunt violam curare caducos.

De Urtica.

Ægris dat somnum, vomitum quoque tollit
adversum,
Compescit tussim veterem, colicisqus med-
etur,
Pellit pulmonis frigus, ventrisque tumorem,⁴⁶
Omnibus et morbis subveniet articulorum.

Hyssopus est herba purgans a pectore
phlegma.
Ad pulmonis opus cum melle coquatur hysso-
pus:
Vultibus eximium fertur reparare colorem.

De Cerifolio.

Suppositum cancris tritum cum melle med-
etur,

Cum vino potum poterit separare dolorem.
Sæpe solet vomitum ventremque tenere solu-
tum.⁴⁷

Enula campana reddit præcordia sana.
Cum succo rutæ si succus sumitur hujus,⁴⁸
Affirmant ruptis nil esse salubrius istis.

De Pulegio.

Cum vino choleram nigram potata repellit:
Sic dicunt veterem sumptum curare poda-
gram.⁴⁹

De Nasturtio.

Illius succo crines retinere fluentes
Allitus asseritur, dentisque curare dolorem,⁵⁰
Et squamas succus sanat cum melle perunctus.

De Celedonia.

Cœcatis pullis hac lumina mater hirundo,
Plinius ut scribit, quamvis sint eruta reddit.

De Salice.

Auribus infusus vermes succus necat ejus.
Cortex verrucas in aceto cocta resolvit.

Pomorum succus flos partus destruit ejus.

Comfortare crocus dicatur lætificando,
Membraque defecta confortat hepar reparando

De Porro.

Reddit fœcundas permansum sæpe puellas.
Isto stillantem poteris retinere cruorem.⁵¹

Quod piper est nigrum non est dissolvere
pigrum,

Flegmata purgabit, digestivamque juvabit.⁵²
Leucopiper stomacho prodest, tussique dolori
Utile, præveniet motum febrisque rigorem.

Et mox post escam dormire nimisque mo-
veri:

Ista gravare solent auditus, ebrietasque.

Metus, longa fames, vomitus, percussio,
casus,

Ebrietas, frigus, tinnitum causat in aure.

Balnea, vina, Venus, ventus, piper, allia,
fumus,

Porri, cum cepis, lens, fletus, faba, sinapi,
Sol, coitus, ignis, labor, ictus, acumina, pulvis,
Ista nocent oculis, sed vigilare magis.

Feniculis, verbena, rosa, celidonia, ruta,⁵³
Ex istis fit aqua quæ lumina reddit acuta.

Sic dentes serva, porrorum collige grana.
Ne careas jure, (thure?) cum hyoscyamo simul
ure.

Sicque per embotum fumum cape dente re-
motum.⁵⁴

Nux, oleum, frigus capitis, anguillaque, potus,
Ac pomum crudum, faciunt hominem fore
raucum.

Jejuna, vigila, caleas dape, valde labora,
Inspira calidum, modicum bibe, comprime
flatum:

Hæc bene tu serva si vis depellere rheuma.
Si fluat ad pectus, dicatur rheuma catarrhus:
Ad fauces bronchus: ad nares esto coryza.

Auripigmentum, sulphur, miscere memento:
His decet apponi calcem: commisce saponi.
Quatuor hæc misce. Commixtis quatuor istis
Fistula curatur, quater ex his si repleatur.⁵⁵

Ossibus ex denis, bis centenisque, novenis,
Constat homo: denis bis dentibus ex duodenis:
Ex tricentenis, decies sex, quinqueque venis.⁵⁶

Quatuor humores in humano corpore constant:

Sanguis cum cholera, phlegma, melancholia.
Terra melan: aqua fleg: et aer sanguis, cole:
ignis.⁵⁷

Natura pingues isti sunt atque jocantes,
Semper rumores cupiunt audire frequentes.
Hos Venus et Bacchus delectant, fercula, risus,
Et facit hos hilares, et dulcia verba loquentes.
Omnibus hi studiis habiles sunt, et magis apti.
Qualibet ex causa nec hos leviter movet ira.
Largus, amans, hilaris, ridens, rubeique coloris,
Cantans, carnosus, satìs audax, atque benignus.

Est et humor cholerae, qui competit impetuosus.

Hoc genus est hominum cupiens præcellere cunctos.

Hi leviter discunt, multùm comedunt, cito crescunt.

Inde magnanimi sunt, largi, summa petentes.
Irsutus, fallax, irascens, prodigus, audax,
Astutus, gracilis, siccus, croceique coloris

Phlegma vires modicas tribuit, latosque,
brevesque.⁵⁸

Flegma facit pingues, sanguis reddit medi-
ocres.

Otia non studio tradunt, sed corpora somno.⁵⁹
Sensus hebes, tardus motus, pigritia, somnus.
Hic somnolentus, piger, in sputamine multus.
Est huic sensus hebes, pinguis, facie color al-
bus.

Restat adhuc tristis cholerae substantia
nigrae,

Quae reddit pravos, pertristes, pauca loquentes.⁶⁰
Hi vigilant studiis, nec mens est dedita somno,
Servant propositum, sibi nil reputant fore
tutum.

Invidus, et tristis, cupidus, dextraeque tenacis,
Non expers frandis, timidus, luteique coloris.

Hi sunt humores qui praestant cuique col-
ores.

Omnibus in rebus ex phlegmate fit color albus.

Sanguine fit rubens: cholera rubea quoque
rufus.⁶¹

Si peccet sanguis, facies rubet, extat ocellus,
Inflantur genæ, corpus nimiumque gravatur,
Est pulsusque frequens, plenus, mollis, dolor
ingens

Maxime fit frontis, et constipatio ventris,
Siccaque lingua, sitis, et somnia plena rubore,
Dulcor adest sputi, sunt acria, dulcia, quæque.⁶²

Denus septenus vix phlebotomiam vetit
annus.

Spiritus uberius exit per phlebotomiam.
Spiritus ex potu vini mox multiplicatur,
Humorumque cibo damnum lente reparatur.
Lumina clarificat, sincerat phlebotomia
Mentes et cerebrum, calidas facit esse medul-
las,

Viscera purgabit, stomachum ventremque co-
ercet,

Puros dat sensus, dat somnum, tædia tollit,
Auditus, vocem, vires producit et auget.

Tres insunt istis (Maius, September, April-
is),

Et sunt lunares sunt velut hydra dies:
Prima dies primi, postremaque posteriorum:
Nec sanguis minui, nec carnibus anseris uti.
In sene vel juvene si venæ sanguine plenæ
Omni mense bene confert incisio venæ.
Hi sunt tres menses, Maius, September, April-
is,

In quibus eminaus ut longo tempore vivas,
Frigida natura, frigens regio, dolor ingens,
Post lavacrum, coitum, minor ætas atque sen-
ilis,⁶³

Morbus prolixus, repletio potus et escæ,⁶⁴
Si fragilis, vel subtilis sensus stomachi sit,
Et fastiditi, tibi non sunt phlebotomandi.

Quid debes facere quando vis phlebotomari,⁶⁵
Vel quando minuis, fueris vel quando minutus?
Unctio, sive potus, lavacrum, vel fascia, motus,⁶⁶
Debent non fragili tibi singula mente teneri.

Exhilarat tristes, iratos placat, amantes
Ne sint amentes, phlebotomia facit.

Fac plagam largam mediocriter, ut cito
fumus
Exeat uberius, liberiusque cruor.

Sanguine subtracto, sex horis est vigilan-
dum,

Ne somni fumus lædat sensibile corpus.

Ne nervum lædas, non sit tibi plaga pro-
funda.

Sanguine purgatus non carpas protinus escas.

Omnia de lacte vitabis rite, minute,

Et vitet potum phlebotomatus homo.

Frigida vitabis, quia sunt inimica minutis.

Interdictus erit minutis nubilus aer.

Spiritus exultat minutis luce per auras.

Omnibus apta quies, est motus valde nocivus.

Principio minuas in acutis, peracutis.

Ætatis mediæ multum de sanguine tolle,

Sed puer atque senex tollet uterque parum.

Ver tollat duplum, reliquum tempus tibi sim-
plum.

Æstas, ver, dextras: autumnus, hiemsque,
sinistras.

Quatuor hæc membra, cephe, cor, pes, hepar,
vacuanda.⁶⁷

Ver cor, hepar æstas, ordo sequens reliquas.

Dat salvatella tibi plurima dona minuta.⁶⁸

Purgat hepar, splenem, pectus, præcordia,
vocem,

Innaturalem tollit de corde dolorem.⁶⁹

Si dolor est capitis ex potu, limpha bibatur,
Ex potu nimio nam febris acuta creatur.

Si vertex capitis, vel frons, æstu tribulentur,
Tempora fronsque simul moderate sæpe fri-
centur

Morella cocta, nec non calidaque laventur.

Temporis æstivi jejunia corpora siccant.
Quolibet in mense confert vomitus, quoque
purgat

Humores nocuos stomachi, lavat ambitus
omnes.

Ver, autumnus, hiems, æstas, dominantur in
anno.

Tempore vernali calidus fit aer, humidusque,
Et nullum tempus melius fit phlebotomiæ.

Usus tunc homini Veneris confert moderatus,
Corporis et motus, ventrisque solutio, sudor,
Balnea, purgentur tunc corpora cum medi-
cinis.

Æstas more calet sicca, nascatur in illa

Tunc quoque præcipue choleram rubeam dom-
inari.

Humida, frigida fercula dentur, sit Venus ex-
tra,

Balnea non prosunt, sint raræ phlebotomiæ,
Utilis est requies, sit cum moderamine potus.

NOTES ON THE ENGLISH TEXT

(1) According to Suetonius in his life of the Emperor Claudius, the latter had in contemplation the issuance of a proclamation justifying the emission of flatus wherever and whenever the need might exist. Montaigne in his Essay on the Force of the Imagination expresses the wish that the Emperor might at the same time have granted also the power to do so.

(2) *i. e.* This is indicated in the common expression "the mouth waters."

(3) Avicenna thought peaches a wholesome food if eaten before other heavier articles of diet. The Ancients lay stress on the difficulty of obtaining peaches exactly ripe and dwell on the dangers of the fruit when either unripe or overripe. Pears were regarded as in general unwholesome because of the difficulty with which they undergo digestion, being very apt to produce colic and flatus. Apples were regarded as indigestible because "they engender ventuosities in the second digestion." Milk was dangerous for the sick because of its tendency to curdle; but Hippocrates recommended its use in phthisis. The command to abstain from salt meat is very much in line with the modern "salt-free diet." Hare and goat's flesh were held to "engender melancholly blood."

(4) Manchet. Fine white bread.

(5) Dowcet. Testicle.

(6) Muskadell. Muscatel was a term applied to a number of different sweet wines made in Italy, Spain, and France. Candy wine—wine of Candia.

(7) The fruit of the *Mesphilus Germanica*—very much like a small apple; it was only eaten when somewhat overripe.

Gerarde (Herbal, ed. 1636) says: "Medlars do stop the belly, especially when they be greene and hard, for after they haue been kept awhile, so that they become soft and tender, they do not binde or stop so much, but are then more fit to be eaten. The fruit of the three graine Medlar, is eaten both raw and boyled, and is more wholesom for the stomacke. These Medlars be oftentimes preserued with sugar or hony: and being so prepared they are pleasant and delightful to the taste. Moreover, they are singular good for women with childe: for they strengthen the stomacke and stay the loathsomeness thereof. The stones or kernals of the Medlars, made into pouder and drunke, doe breake the stone, expell grauell, and procure urine."

⁶⁶ "Rosalind. I'll graff it with you, and then shall I graff it with a medlar; then it will be the earliest fruit i' the country; for you'll be rotten ere you be half ripe, and that's the right virtue of the medlar." *As You Like It*, Act III, Sc. II.

(8) Vinegar was formerly held in great esteem for the several reasons mentioned in the text. It was supposed to reduce obesity, to act as a sexual sedative and was in great demand as a disinfectant. Matthew Carey in his account of the epidemic of yellow fever

in Philadelphia in the year 1793 states that "Those who ventured abroad, had handkerchiefs or sponges, impregnated with vinegar or camphor, at their noses, or smelling bottles full of thieves' vinegar." The latter, or vinegar of the four thieves, as it was more usually termed, was a preparation the composition of which was said to have been discovered by four young men during the plague at Marseilles in 1720. It was claimed to have rendered them immune from the disease and enabled them to rob the sick while pretending to serve as nurses.

(9) Tripe. The stomach and intestines. Lites.
(Lights) The Lungs.

(10) Gerarde (Herbal, ed. 1636, page 1032) says of fennel (*fœniculum vulgare*), "The powder of the seed of fennell drunke for certaine daies together fasting preserueth the eye-sight: whereof was written this Distichon following:

Fœniculum, Rosa Verbena, Chelidonia, Ruta,
Ex his fit aquaqua lumina reddit acuata.

Of Fennell, Roses, Vervain, Rue, and Celandine,
Is made a water good to clere the sight of eine.

The green leaves of Fennel eaten or the seed drunke made into a Ptisan, do fill womens brests with milke.

The decoction of Fennell drunke easeth the paines of the kidnies, causeth one to auoid the stone, and prouketh urine.

The roots are as effectuall, and not onely good for

the intents aforesaid, but against the dropsie also, being boiled in wine and drunken.

Fennell seed drunke asswageth the paine of the stomacke, and wambling of the same or desire to vomit, and breaketh winde.

The herbe, seed, and root of Fennell are very good for the lungs, the liver, and the kidnies, for it openeth the obstructions or stoppings of the same, and comforteth the inward parts.

The seed and herbe of sweet Fennell is equall in vertues with Annise seed."

(11) Spodium. Greek (*σποδιον*) ashes.

(12) Gerarde (Herbal, ed. 1636, page 1302) says of licorice:

"The root of Licorice is good against the rough harshnesse of the throat and brest; it opens the pipes of the lungs when they be stuffed or stopt, ripeneth the cough, and bringeth forth flegme. * * * It is good against hoarseneses, difficulties of breathing, inflammation of the lungs, the pleurisie, spitting of bloud or matter, consumption and rottennesse of the lungs, all infirmities and ruggednesse of the chest."

(13) The caper bush belongs to the genus *Capparis*.

(14) Gerarde (Herbal, ed. 1636, page 33) says of gallingale, the *alpinia officinarum*, or galanga:

"These roots * * * strengthen the stomach, and mitigate the pains thereof arising from cold and flatulencies. The smell * * * comforts the too cold braine; the substance thereof being chewed

sweetens the breath. It is good also against the beating of the heart. They are useful against the collicke proceeding of flatulencies, and the flatulent affects of the wombe; they conduce to venery, and heate the too cold reines. To conclude they are good against all cold diseases."

(15) Scorbutic disorders of the skin were terribly prevalent among those who went on long sea voyages in times when their chief article of food was salted meats.

(16) Colewort or cabbages were held in much esteem for their supposed medicinal properties. Gerarde (Herbal, ed. 1636, page 317) gives a lengthy list of the various uses to which the different parts of the plant were applied: Thus Dioscorides taught that it was good when eaten "for them that have dim eies, and that are troubled with a shaking palsie;" "It is reported, that colewort beeing eaten before meate, doth preserue a man from drunkenesse: the reason is yeilded, for that there is a naturall enmitie betweene it and the vine, which is such, as if it grow neere vnto it, forthwith the vine perisheth and withereth away." "Pliny writeth, that the iuice mixed with wine, and dropped into the eares is a remedy against deafnesse." * * * etc., etc.

(17) Gerarde (Herbal, ed. 1636, page 932) says of the virtues of mallow: "The leaves of Mallowes are good against the stinging of Scorpions, Bees, Wasps, and such like: and if a man be first annointed with the

leaves stamped with a little oile, he shall not be stung at all, as Dioscorides saith. The decoctions of mallowes with their roots drunken are good against all venome and poyson, if it be incontinently taken after the poyson, so that it be vomited up againe.

“The leaves of mallowes boiled till they be soft and applied, doe mollifie tumors and hard swellings of the mother, if they so withal sit over the fume thereof and bathe themselves therewith.

“The decoction used in clysters is good against the roughness and fretting of the guts, bladder, and fundament. The roots of the Veruaine-mallow do heale the bloody flix and inward burstings, being drunke with wine and water, as Dioscorides and Paulus Aegineta testifie.”

(18) Mint was anciently a very popular remedy in all disorders associated with the female organs. It was also used very greatly in digestive disturbances.

(19) The statement in Gerarde's Herbal, ed. 1636, page 766, fully agrees with the laudation of sage contained in the Regimen: “Agrippa and likewise Aetius haue called it the Holy-herbe, because women with childe if they be like to come before their time, and are troubled with abortments, do eate thereof to their great good; for it closeth the matrix, and maketh them fruitfull, it retaineth the birth, and giveth it life, and if the woman about the fourth day of her going abroad after her childing, shall drinke nine ounces of the juyce of sage with a little salt, and then use the company of her husband, she shall without doubt conceive and

bring forth store of children, which are the blessing of God. * * *

Sage is singular good for the head and braine; it quickeneth the senses and memory, strengtheneth the sinewes, restoreth health to those who haue the palseie vpon a moist cause, takes away shaking or trembling of the members; and being put up into the nostrils, it draweth thin flegme out of the head. It is likewise commended against the spitting of bloud, the cough, and paines of the sides, and bitings of serpents," etc., etc.

Sage tea is still held in much popular esteem in menstrual disorders.

Sage has previously been praised in the poem for its virtues as a prophylactic against seasickness, *vide* p. 91.

(20) Rue or herb of grace had a high place in the pharmacopeia of the ancient physician. It was used both locally and internally. It was especially esteemed as a carminative and diuretic.

(21) In Gerarde's Herbal, ed. 1636, page 170, we find that onions "stamped with Salt, Rue, and Honey, and so applied, they are good against the biting of a mad Dog."

(22) Even the ancients found mustard of but little service in internal medicine, except as a stimulant of the digestive tract. It was in great vogue, however, as a counterirritant. Gerarde (Herbal, ed. 1636) says, "The seed of mustard beaten and put into the nostrils causeth sneezing, and raiseth women sicke of the Mother

(hysteria) out of their fits. It is good in the falling sicknesse, and such as haue the Lethargie, if it be laid plaisterwise vpon the head (after haueing been tempered with figs). It helpeth the Sciatics, or ache in the hip or huckle bone." * * *

(23) In addition to their usefulness in epilepsy and as a purgative in surfeits, there were many other medicinal uses to which they were applied. Gerarde's Herbal, ed. 1636, page 852, says, "the floures are good for all inflammations, especially of the sides and lungs; they take away the hoarseness of the chest, the ruggedness of the winde-pipe and jawes, allay the extreme heate of the liver, kidnies, and bladder, mitigate the fiery heate of burning agues, temper the sharpnesse of choler, and take away thirst." * * *

(24) Gerarde's Herbal, ed. 1636, page 707, contains a very glowing exordium of the virtues of nettles.

"Being eaten, as Dioscorides saith boiled with Periwinkles, it maketh the body soluble, doing it by a kinde of clensing facultie: it also provoketh vrine, and expelleth stones out of the kidnies: being boiled with barley cream it is thought to bring up tough humors that sticke in the chest. Being stamped, and the juice put up into the nostrils, it stoppeth the bleeding of the nose: the juice is good against the inflammation of the uvula. * * * It concocteth and draweth out of the chest humors. It is good for them that cannot breathe vnlesse they hold their necks vpright, and for those that haue the pleurisie, and for such as be sick of the inflammation of the lungs, it

be taken in a looch or licking medicine, and also against the troublesome cough that children haue, called the chin-cough. Nicander affirmeth, that is a remedie against the venemous qualitie of Hemlocke, Mushrooms and Quicksilver. And Apollodorus saith that it is a counter poison for Henbane, Serpents and Scorpions." * * *

(25) Gerarde, Herbal, ed. 1636, page 580.

"A decoction of Hyssop made with figs, and gargled in the mouth and throte, ripeneth and breaketh the tumors and imposthumes of the mouth and throte, and easeth the difficultie of swallowing, comming by cold rheumes. The same made with figges, water, honey, and rue, and drunken, helpeth the inflammation of the lungs, the old cough, and shortness of breath, and the obstructions and stoppings of the breast."

(26) Gerarde, Herbal, ed. 1636, page 991, writes:

"The decoction of the roots of Cinke-foile drunke, cureth the bloody flix, and all other fluxes of the belly, and stancheth all excessiue bleeding. The juyce of the roots while they be young and tender, is given to be drunke against the diseases of the liuer and lungs and all poyson. The same drunke in mede or honied water, or wine wherein some pepper hath been mingled, cureth the tertain or quartain feuers: and being drunken after the same manner for thirty daies together, it helpeth the falling sicknesse. * * * The juyce of the leaues drunken doth cure the jaundice, and comforteth the stomacke and liuer. The decoction of the

roots held in the mouth doth mitigate the paine of the teeth, staieth putrifaction, and all putrified vlcers of the mouth, helpeth the inflammations of the almonds, throat and the parts adjoining * * * and helpeth the bloody flux. The root boyled in vinegre is good against the shingles, appeaseth the rage of fretting sores, and cankerous vlcers.”

(27) Gerarde, Herbal, ed. 1636, says: “It is good for shortnesse of breath, and an old cough, and for such as cannot breath vnlesse they hold their neckes vpriight. It is of great virtue both giuen in a looch, which is a medicine to be looked on, and likewise preserued, as also otherwise giuen to purge and void out thicke, tough, and clammy humors, which sticke in the chest and lungs. The root preserued is good and wholesome for the stomacke: being taken after supper it doth not onely helpe digestion, but also keepeth the belly soluble. * * * The decoction of Enula (Ellecompane) drunken prouoketh vrine, and is good for them that are griued with inward burstings, or haue any member out of joynt.” * * *

(28) Gerarde, Herbal, ed. 1636, page 672, says:

“Pennie Royall boyled in wine and drunken prouoketh the monethly termes, bringeth forth the secondine, the dead childe and vnnaturall birth: it prouoketh vrine and breaketh the stone especially of the kidnies. Pennie Royall taken in honey clenseth the lungs, and cleareth the breast from all grosse and thicke humours. The same taken with hony and Aloes, purgeth by stoole

malancholy humours; helpeth the crampe and drawing together of sinewes. The same taken with water and vinegre asswageth the inordinate desire to vomit, and the paines of the stomacke. If you haue when you are at the sea Penny Royall in great quantitie dry, and cast it into corrupt water, it helpeth it much, neither will it hurt them that drinke thereof. A garland of Pennie Royall made and worne about the head is of great force against the swimming in the head, and the paines and giddinesse thereof. The decoction of Penny Royall is very good against ventositie, windines, or such like, & against the hardnesse and stopping of the mother being used in a bath or stew for the woman to sit ouer."

(29) Gerarde, Herbal, ed. 1636, enumerates a number of varieties of cresses, such as water cress, winter cress, bank cress, garden cress, and sciatica cress, and attributes many virtues to them. Thus of winter cress he writes: "The seed of Winter Cresse causeth one to make water, and driveth forth grauell, and helps the strangurie. The juyce thereof mundfieth corrupt and filthy vlcers, being made in form of an vnguent with wax, oile, and turpentine. * * * This herbe helpeth the scuruy, being boiled among scuruy grasse, called in Latin *Cochlearia*, causing it to work the more effectually."

The garden cress is also highly commended for scurvy, and "it scoureth away tettas mixed with brine."

Sciatica cress derives its name from its supposed value in that complaint.

(30) Gerarde, Herbal, ed. 1636, page 1392, affirms of the willow: "The leaues and barke of Withy or Willowes do stay the spitting of bloud, and all other fluxes of bloud whatsoever in man or woman, if the said leaues and barke be boyled in wine and drunke. The greene boughes with the leaues may very well be brought into chambers and set about the beds of those that be sicke of feuers, for they doe mightly coole the heate of the aire, which thing is a wonderfull refreshing to the sicke patients. The barke hath like vertues: Dioscorides writeth, that this being burnt to ashes, and steeped in vineger, takes away cornes and other like risings in the feet and toes: diuers, saith Galen, doe slit the barke whilst the withey is in flouring and gather a certain iuyce with which they used to take away things that hinder the sight, and this is when they are constrained to use a clensing medicine of thin and subtill parts."

(31) Gerarde, Herbal, ed. 1696, writes of saffron:
"Avicen affirmeth that it causeth headache and is hurtful to the braine, which it cannot do by taking it now and then, but by too much using of it; for the too much using of it cutteth off sleep, for want whereof the head and senses are out of frame. But the moderate use thereof is good for the head and maketh the senses more quick and liuely, shaketh off heauy and drowsie sleepe, and maketh a man merry. Also saffron strengtheneth the heart, concocteth crude and raw humors of the chest, opens the lungs, and removeth obstructions. It is also such a special remedie for

those that haue consumption of the lungs, and are as wee terme it, at death's doore, and almost past breathing, that it bringeth breath again, and prolongeth life for certaine dayes, if ten or twenty graines at the most be given with a new or sweet wine." Saffron was also much used locally in affections of the eyes and ears. The use of the meadow saffron, or colchicum, for gout, dates back to antiquity. The dangers of its too free use in that complaint were well recognized.

(32) Leeks were recommended as antidotes against the bites of venomous beasts, being used both internally and locally. The juice of the leek was considered of great value when dropped into the external auditory meatus, in earache and tinnitus aurium.

(33) Gerarde, Herbal, ed. 1636, makes no distinction as regards the medicinal properties of white or black pepper. He writes: "Dioscorides and others agreeing with him affirme, that Pepper resisteth poyson, and is good to be put into medicaments for eies. All Pepper heateth, prouoketh vrin, digesteth, draweth, disperseth, and clenseth the dimness of the sight, as Dioscorides noteth.

(34) "Fœniculum, Rosa, Verbena, Chelodonia, Ruta
Ex lis fit aqua qua lumina reddit acute.

Of Fennell, Roses, Vervain, Rue and Celandine
Is made a water good to cleere the sight of eie."

(See Gerarde's Herbal, ed. 1636, page 1032.)

(35) Guerini, "History of Dentistry," 1909, ascribes the origin of the legend that dental caries is due to

worms in the teeth to the following passage in Scribonius Largus:

“Suitable also against toothache are fumigations made with the seeds of the hyoscyamus scattered on burning charcoal; these must be followed by rinsings of the mouth with hot water; in this way sometimes, as it were, small worms are expelled.”

He adds: “This passage of Scribonius Largus has given rise to the idea that dental caries depends upon the presence of small worms, which eat away the substance of the tooth. Such an explanation must have well succeeded in satisfying the popular fancy; and it is for this that such a prejudice, although fought against by Jacques Houllier in the sixteenth century, has continued even to our days.”

Lastly he tells from his own knowledge the following story which shows a modern Italian charlatan doing very much what was taught in the Regimen:

“With regard to this I would like to record the following fact: Not many years ago there lived in Aversa, a small town near Naples, Italy, a certain Don Angelo Fontenella, a violin player, who professed himself to be the possessor of an infallible remedy against toothache. When summoned by the sufferer, he carried with him, in a bundle, a tile, a large iron plate, a funnel, a small curved tube adjustable to the apex of the funnel, a piece of bees' wax, and a small packet of onion seed. Having placed the tile on a table, the iron plate was put upon it, after it had been heated red hot. Then the operator let a piece of bees' wax fall upon the

red-hot iron, together with a certain quantity of onion seed; then, having promptly covered the whole with the funnel and made the patient approach, he brought the apex of the said funnel close to the sick tooth, in such a way as to cause the prodigious, if somewhat stinking, fumes produced by the combustion of the wax with the onion seed to act upon it. In the case of a lower tooth, the above mentioned curved tube was adopted to the funnel, so that the fumes might easily reach the tooth. The remedy, for the most part, had a favorable result, whether because the beneficial effect was due to the action of the hot vapor on the diseased tooth, or to the active principles resulting from the combustion of the wax and onion seed, or to both, or perhaps also, at least in certain cases, to the suggestion that was thus brought to bear upon the sufferer. It would not be at all worth while to discuss here such a point. The interesting point is that when the patient had declared that he no longer felt pain, Don Angelo, with a self-satisfied smile, turned the funnel upside down, and showed on its internal surface a quantity of what he pretended to be worms, which he affirmed had come out of the carious tooth. Great was the astonishment of the patient and of the bystanders, none of whom raised the least doubt as to the nature and origin of these small bodies, no one having the faintest suspicion even that these, instead of coming from the tooth, might come from the onion seed."

(36) Tents were formerly much used in surgery to keep wounds open in order that they might heal from

the bottom outwards. Many substances were used for the purpose, especially lint or other fabrics soaked in balsmic oils.

(37) Flix. Gleet, a chronic discharge from the urethra.

(38) Gray's Anatomy, ed. 1887, gives the number of bones in the adult skeleton as follows:

The spine or vertebral column (sacrum and coccyx included).....	26
Cranium.....	8
Face.....	14
Os hyoides, sternum, and ribs.....	26
Upper extremities.....	64
Lower extremities.....	62
	<hr/>
	200

“In this enumeration the patellæ are included as separate bones, but the smaller sesamoid bones and the ossicula auditus are not reckoned. The teeth belong to the tegumentary system.”

Any attempt at an accurate enumeration of the veins is impossible. It must be remembered that at the epoch when the Regimen was composed, injections of the bloodvessels were not practised.

In ancient East Indian medicine the following classification of the human body was made. It consists “of six members (the four extremities, the trunk, and the head), and has 7 membranes, 7 segments, 70 vessels, 500 muscles, 900 sinews, 300 bones, 212 joints,

but only 24 nerves, and 9 organs of sense, etc. The vessels contain not only blood, but they carry also bile, mucus, and air about through the body. Of the nerves, which take their origin from the navel, 10 ascend, 10 descend, and 4 run transversely, as soon as the 10 ascending nerves reach the heart, however, they divide into 30." (Baas, "History of Medicine," Handerson's translation, page 49.)

(39) Garrison's "Introduction to the History of Medicine" contains several figures reproduced by permission of Sudhoff of so-called bloodletting men (Aderlassman), illustrating the planetary influences on the human body as regarded the proper times and places for bloodletting. These figures, printed as calendars, were among the earliest productions of the printers' art. The belief in the astrological relation between bloodletting and the heavenly bodies continued into the seventeenth century. Bleeding was regarded as a very solemn function until but a few hundred years ago. Hippocrates and the ancient Greeks and Latins employed it frequently. Under the influence of the Arabian School the so-called "derivative" method of bloodletting came into vogue. This consisted in drawing blood from the opposite side of the body from the affected part. Early in the sixteenth century Pierre Brissot, a physician of Paris, proclaimed the fallacy of the Arabian view and after a fierce battle lasting over a period of years the medical profession finally returned to the standard of Hippocrates, and bled once more from the diseased side. Paré gives the

following exposition of the reasons for letting blood. I take it literally from Johnson's translation of his works, edition of 1678, page 411:

“Phlebotomy is the opening of a vein, evacuating the blood with the rest of the humors; thus Arterotomy, is the opening of an artery. The first scope of Phlebotomy is the evacuation of the blood offending in quantity, although oft-times the Physician's intention is to draw forth the blood which offends in quality, or other way by opening a vein. Repletion, which is caused by the quantity, is two-fold; the one *ad vires*, that is, to the strength, the veins being otherwise not very much swelled: This makes men infirm and weak, Nature not able to bear his humor, of what kind soever it be. The other is termed *ad vasa*, that is, to the vessels, the which is so called comparatively to the plenty of blood, although the strength may very well away therewith. The vessels are oft-times broke by this kind of repletion, so that the Patient casts and spits up blood, or else evacuates it by the nose, womb, hemorrhoids, or *varices*. The repletion which is *ad vires*, is known by the heaviness and wearisomeness of the whole body; but that which is *ad vasa*, is perceived by their distension and fulness, both of them stand in need of evacuation. But blood is only to be let by opening a vein, for five respects: The first is to lessen the abundance of blood, as in plethorick bodies, and those who are troubled with inflammation without any plenitude. The second is for diversion or revulsion, as when a vein of the right is opened to stay the bleeding of the left nostril. The third is to allure or draw

down; as when the saphena is opened in the ankle, to draw down the courses in women. The fourth is for alteration or introduction of another quality; as when in sharp feavers we open a vein to breathe out that blood which is heated in the vessels, and cooling the residue which remains behind. The fifth is to prevent imminent diseases; as when in the Spring and Autumn we draw blood by opening a vein in such as are subject to spitting of blood, the Squinancy, Plurisie, Falling-sickness, Apoplexy, Madness, Gout, or in such as are wounded, for to prevent the inflammation which is to be feared. Before blood-letting, if there be any old excrements in the guts, they shall be evacuated by a gentle Clyster or suppository, lest the mesaraick veins should thence draw unto them any impurity. Blood must not be drawn from ancient people, unless some present necessity require it, lest the native heat, which is but languid in them, should be brought to extreme debility, and their substance decay; neither must any in like sort be taken from children, for fear of resolving their powers by reason of the tenderness of their substance, and rareness of their habit. The quantity of blood which is to be let, must be considered by the strength of the Patient and greatness of the disease: Therefore, if the Patient be weak, and the disease require large evacuation, it will be convenient to part the letting of blood, yea by the interposition of some days. The vein of the forehead being opened is good for the pain of the hind-part of the head, yet first we foment the part with warm water, that so the skin may be softer, and the blood drawn

into the veins in greater plenty. In the Squinancy, the veins which are under the tongue must be opened aslant, without putting any ligatures about the neck, for fear of strangling. Phlebotomy is necessary in all diseases which stop or hinder breathing, or take away the voice of speech; as likewise in all constitutions by a heavy stroke, or fall from high, in an Apoplexy, Squinancy, and Burning-feaver, though the strength be not great, nor the blood faulty in quantity or quality, blood must not be let in the height of a Feaver. Most judge it fit to draw blood from the veins most remote from the affected and inflamed part, for that thus the course of the humors may be diverted, the next veins on the contrary being opened, the humors may be the more drawn into the affected part, and so increase the burthen and pain. But this opinion of theirs is very erroneous, for an open vein always evacuates and burthens the next part. For I have sundry times opened the veins and arteries of the affected part, as of the hands and feet in the Gout of their parts; of the temples in the Megrin; whereupon the pain always was somewhat asswaged, for that together with the evacuated blood, the malignity of the Gout, and the hot spirits (the causes of the Head-ach or Megrin) were evacuated. For thus Galen wisheth to open the arteries of the temples in a great and contumacious defluxion falling upon the eyes, or in the Megrin or Head-ach."

Heister (English translation of his "General System of Surgery," London, 1757) says, "A good phlebotomist should have a steady, nimble and active Hand,

with a sharp Eye and undaunted Mind; without which he may be either liable to miss the Vein, or commit some Accident that may be injurious or fatal to the Patient and his own Character. For these Reasons it is that Venesection is less readily practiced by the Surgeon as he advances in Years: because old Age is generally accompanied with a weak Eye and a trembling Hand."

Heister gives the following directions for preparation for the operation:

"Preparatory to Bleeding you should have in Readiness, (1) a Linen Fillet, about a Paris Ell in Length, and two Fingers in Breadth, with or without small Strings fastened at each End of it. (2) Two small square Bolsters. (3) Porringers or Vessels to receive the Blood. (4) A Sponge with warm Water. (5) Some Vinegar Wine, or Hungary Water, to raise the Patient's Spirits if he should be inclinable to faint. (6) Two Assistants, who must be void of Fear, one to hold the Porringer, the other to reach you anything that you shall want. (7) A small Wax Candle, when the Patient is to be blooded at Night, or in a dark Place. (8) You must place your Patient upon a Couch; or, if he is very fearful of the Operation, lay him upon a Bed, lest he should fall into a Swoon. (9) Lastly, you should take Care that no Hair, or the Cloaths of the Patient lie in your Way. The Patient himself should take Care that nothing should give him any Concern: And he should avoid terrifying himself with recollecting the Mischiefs which have happened by the unskilful Performance of this Operation. Lastly,

the Operator should be as expert in bleeding with his left Hand as with his right. For, as you are readier at bleeding in the right Arm with your right Hand, so when you are to open the Veins of the left Arm, you will find it necessary to use your left Hand: And there are some Patients who insist upon being bled in the left Arm."

(40) This was a small vein situated on the back of the hand, between the ring and little finger, known as the *salvatella* vein, a branch of the cubital. In the days of cheiromancy it was believed to have an intimate relation on the right side with the liver, the right kidney, and the right lung; on the left side with the spleen, the left kidney and the left lung.

NOTES ON THE LATIN TEXT

- (1) Ordronaux has "scribit" instead of "scripsit."
- (2) After "minute" Ordronaux inserts:
"Fons—Speculum—Gramen, haec dant oculis re-
levanem,
Mane igitur montes, sub serum inquirito fontes."
Arnold of Villa Nova.
- (3) "Spasmus, hydrops, colica, vertigo, hoc res probat
ipsa."
Ordronaux.
- (4) "Tu numquam comedas stomachum nisi noveris
esse
Purgatum, vacuumque cibo, quem, sumpseris
ante
Ex desiderio id poteris cognoscere certo;
Haec sint signa tibi, subtilis in ore saliva."
Ordronaux.
- (5) Ordronaux inserts a line:
"Corpora plus augent tibi dulcia, candida vina
Alii sic,
- (6) "Haec sunt antidotum, contra lethale venenum.
- (7) "Vinum sit clarum, vetus, subtile, maturum."
Ordronaux.
- (8) "Ac bene *dilutum*, saliens, moderamine sump-
tum."
Ordronaux.

(9) Between this line and the next Ordronaux has the following lines:

“Crassos humores nutrit cerevisia, vires
Præstat, augmentat carnem, generatque cruorem
Provocat urinam, ventrem quoque mollit et inflat.
Infrigidat modicum; sed plus desiccatur acetum,
Infrigidat, macerat, melancholiam dat, sperma
minorat,
Siccis infestat nervos, et impingua siccatur.”

(10) “Adde rosa florem, minuitque potenter amorem
Nausea non poterit hæc quemquam vexare,
marinam
Undam cum vino, mixtam qui sumpserit ante
Salvia, sal, vinum, piper, allium, petroselinum.”
Ordronaux.

(11) In Ordronaux's version this line is transposed so that it follows the next two, thus:

“Lotio post mensam tibi confert munera bina
Mundificat palmas et lumina reddit acuta
Si fore vis sanus, ablue sæpe manus.”

(12) “Illa bona sunt porcorum, mala sunt reliquorum
Provocat urinam mustum, solvit cito ventrem.”
Ordronaux.

(13) Between the foregoing lines the following, accredited to Arnold of Villa Nova, are given by Ordronaux:

“Vina bibant homines, animantia cætera fontes
Absit ab humano pectore potus aquæ.”

(14) "Quiscula, vel merula, phasianus, ortygometa."
Ordronaux.

(15) "Si pisces sunt molles, magno corpore tolles."
Ordronaux.

(16) These lines do not occur in the text given by Professor Ordronaux.

(17) Between this and the next line the following is found in the Ordronaux:

"Inter prandendum sit sæpe parumque bibendum."

(18) "Pisum laudandum decrivimus ac reprobandum
Est inflativum cum pellibus atque nocivum
Pellibus ablatis sunt bona pisa satis.

(19) "Lac phthisicis sanum caprinum post camelinum."
Ordronaux.

(20) "Caseus est frigidus, stipans, crassus, quoque
durus
Caseus et panis, sunt optima fercula sanis."
Ordronaux.

(21) Between lines 106 and 107 the Ordronaux text has the following:

"Expertis reor esse rarum, quia commoditate."

(22) Between lines 107 and 108 Ordronaux has:

"Caseus ante cibum confert, si defluat alvus."

(23) "Si constipetur terminat ille dapes."
Ordronaux.

(24) "Post pisces nux sit, post carnes caseus adsit.
Unica nux prodest, nocet latera, tertia mors est
Singula post ova, pocula sume nova."

Ordronaux.

(25) "Si coquis antidotum pyra sunt sed cruda
venenum."

Ordronaux.

(26) "Post pyra da potum, post pomum vade
cacatum."

Ordronaux.

(27) "Expurgat stomachum nucleus lapidem tibi
tollet."

Ordronaux.

(28) "Infrigidant, laxant, multum prosunt tibi
prunae."

Ordronaux.

(29) "Srofa, tumor, glandes, ficus cataplasmati
cedunt."

Ordronaux.

(30) "Pediculos, venerem que facit, sed cuilibet
obstat."

Addition by Arnold of Villa Nova, Ordronaux.

(31) "Mespila dura bona, sed mollia sunt meliora."

Ordronaux.

(32) After line 143 Ordronaux has the following lines,
which he states are an addition by Arnold of Villa
Nova:

"Radix rapa bona est, comedenti dat tria dona;
Visum clarificat, ventrem mollit, bene bombit.
Ventum sæpe rapis, si tu vis vivere rapis."

(33) "Semen fœniculi pellit spiracula culi."

Ordronaux.

Immediately following line 149, Ordronaux has the following two lines, an addition by Arnold of Villa Nova:

“Bis duo dat marathrum, febres fugat atque venenum,
Et purgat stomachum, lumen quoque reddit acutum.”
(34) “Copia dulcoris *aniso fit* melioris.”

Ordronaux.

(35) Immediately between this line and the next Ordronaux gives the following addition by Arnold of Villa Nova:

“Guadet hepar spodio, mace cor cerebrum quo que moscho;
Fulmo liquirita, splen capparis, stomachumque galanga.”

(36) Between lines 157 and 158 Ordronaux's version has two lines of Arnold of Villa Nova:

“Sal primo poni debet, primoque reponi
Non bene mensa tibi ponitur absque sale.”

(37) “*Hic* fervore *viget* tres, salsus, amarus, acutus.”
Ordronaux.

(38) In Ordronaux's version there is an additional line between lines 169 and 170:

“Ne mala conveniens ingrediatur iter.”

(39) “Malvæ radices rasæ deducere fæces.”
Ordronaux.

(40) "Contra vim mortis, non *talis* medicainen in
hortis." *Ordronaux.*

Ordronaux states that he has substituted *talis* in this line instead of *est*, as the original has it. He points out that *est* plainly contradicts the preceding line, and has substituted *talis*, as better illustrating the general high character of the plant, of whose virtues the subsequent lines serve to give a more detailed exposition.

(41) "Salvia confortat nervos, manumque *tremorem*."
Ordronaux.

(42) "Nasturtium, athanasia, haec sanant para-
lytica membra."
Ordronaux.

(43) "Auxilio rutæ, vir *lippe* videbis acute
Ruta viris minuit Venerem, mulieribus addit."
Ordronaux.

(44) "Sæpe fricans, capitis poteris reparare de-
corem."
Ordronaux.

(45) Ordronaux inserts the two following lines by Arnold of Villa Nova:

"Appositas perhibent morsus curare caninos,
Si trita cum melle prius fuerint at aceto."

(46) "Aegrīs dat somnum, vomitum quoque tollit et
usum,
Illius semen colicis cum melle medetur.
Et tussim veterem curat, si sæpe bibatur.
Frigus pulmonis pellit, ventrisque tumorem."
Ordronaux.

- (47) "Oppositum cancris tritum cum melle medetur
 Cum vino potum læteris sedare dolorem
 Sæpe solet, tritam si nectis desuper herbam."
Ordronaux.
- (48) "Cum succo rutæ *succus si* sumitur hujus."
Ordronaux.
- (49) "Appositam veterem dicunt sedare podagram."
Ordronaux.
- (50) "Illius succus crines retinere flueutes
 Illitus asseritur, dentesque levare dolorem."
Ordronaux.
- (51) "Hujus flos, sumptus in aqua, frigescere cogit
 Instinctus Veneris, cunctos acres stimulantes
 Et sic desicat, ut nulla creatio fiat.
 Confortare crocum dixerunt exhilarando
 Membra defecta confortat hepar reparando.
 Reddit fœcundas mansum per sæpe puellas;
 Ills stillantem poteris retinere cruorem,
 Ungis si nares intus medicamine tali."
Ordronaux.
- (52) "Phlegmata purgabit, concoctricemque juvabit"
Ordronaux.
- (53) After this line (238) Ordrónaux has:
 "Subveninut oculis dira caligne pressis,
 Nam ex istis fit aqua, quæ lumina reddit acuta."
- (54) "Cum hyoscyamo ure adjuncto simul quoque
 thure.
 Sic per embotum fumum cape dente remotum."
Ordronaux.

(55) Between lines 253 and 254 the Ordronaux contains the following:

“Si capitis dolor est ex potu, lympha bibatur.
Ex potu nimio nam febris acuta creatur
Si vertex capitis vel frons æstu tribulentur
Tempora fronsque simul moderate sæpe frientur;
Morella cocta nec non calidaque laventur;
Istud enim credunt capitis prodesse dolori.
Temporis æstivi jejunia corpora siccant,
Quolibet in mense, et confort vomitus quoque purgat
Humores nocuos, stomachi lavat ambitus omnes.
Ver, Autumnus, Hyems, Aetas, dominatur in anno;
Tempore vernali calidus fit aer, humidusque,
Et nullum tempus melius fit phlebotomiæ.
Usus tunc homini Veneris confert moderatus.
Corporis et motus, ventrisque solutio, sudor,
Balneâ, purgentur tunc corpora cum medicinis.
Aetas more calet sicca, et noscatur in illa
Tunc quoque præcipue choleram rubram dominare.
Humida, frigida fercula dentur, sit Venus extra,
Balena non prosunt, sint raræ phlebotomiæ
Utilis est requies, sit cum moderamine potus.”

In the Latin version used by Croke these lines form the concluding stanzas:

(56) “Et ter centenis decies sex quinque venis.”

Ordronaux.

(57) “Terra melancholicis, aqua confertur pituita.
Aer sanguineis, ignea vis cholæræ.”

Immediately after the above lines Ordronaux has the following addition by Arnold of Villa Nova:

“Humidus est sanguis, calet, est vis æris illi—
Alget phlegmia, humetque illi sic copia aquosa est.
Sicca calet cholera, et igni fit similata,
Frigens sicca melancholia est, terræ adsimilata.”

(58) “Phlegma viros modicos tribuit, latosque
brevesque.” *Ordronaux.*

(59) “Otio non studio tradunt, sed corpora somno.”
Ordronaux.

(60) “Restat adhuc cholerae virtutes dicere nigræ
Qua reddit tristes, pravos, perpauca loquentes.”
Ordronaux.

(61) After this line *Ordronaux* has the following addition by *Arnold of Villa Nova*:

“Corporibus fuscum bilis dat nigra colorem;
Esse solent fusci quos bilis possidet atra.
Istorum duo sunt tenues, alii duo pingues,
Hi morbos caveant consumptos, hique repletos.”

(62) Following this line *Ordronaux's* version contains the following which is interesting as an exposition of symptoms indicative respectively of excess of bile, of phlegm, and of black bile:

“Accusat cholera dextræ dolor, aspera lingua,
Tinnitus, vomitusque frequens, vigilantia multa,
Multa sitis, inguisque egestio tormina ventris,
Nausea fit morsus cordis, languescit onexia
Pulsus adest gracilis, durus, veloxque calescens—
Aret, amarescitque, incendia somnia fingit.
Phlegma supergrediens proprias in corpore leges,

Os facit insipidum, fastidia crebra, salivas,
 Costarum, stomachi, simul occipitisque dolores,
 Pulsus adest rarus, tardus, mollis, quoque inanis.
 Præcedit fallax phantasmata somnus aquosa.
 Humorū pleno dum fæx in corpore regnat,
 Nigra cutis, durus pulsus, tenuisque urina,
 Sollicitudo, timor, tristitia, somnia tetra;
 Acesunt ructus, sapor, et sputaminis idem.
 Levaque præcipue tinnit vel sibilat auris."

(63) Ordronaux has this:

"Balnea post, coitum, minor ætas atque senilis."

(64) "Morbus prolixus, repletio potus et escæ."

Ordronaux.

(65) "Quid debes facere quando vis phlebotomari."

Ordronaux.

(66) "Unctio sive lavacrum, potus, vel fascia, motus."

Ordronaux.

(67) "Ver, æstas, dextras; autumnus, hyemsque
 sinistras.

Quatuor hæc membra, hepar, pes, cepha, cor,
 vacuanda."

Ordronaux.

(68) "Ex salvatella tibi plurima dona minuta."

Ordronaux.

(69) In the version of Professor Ordronaux the lines which follow line 344 in Croke's are to be found following line 253.

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