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REGIMEN SANITATIS

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REGIMEN SANITATIS

THE RULE OF HEALTH

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

FROM

THE VADE MECUM OF THE FAMOUS MACBEATHS

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

BY

H. CAMERON GILLIES, M.D.

DEDICATED TO JOHN FOURTH MARQUIS OF BUTE

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DEDICATED TO  
JOHN, FOURTH MARQUIS OF BUTE  
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PREFACE  
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INTRODUCTION  
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REGIMEN SANITATIS.

COLUMN I.

REGIMEN SANITATIS EST TRIPLEX .i. ataid tri gneithi ar follamhnughadh na slainte. Conseruatium .i. coimed ocus preseruatiuum .i. rem-coimed ocus reductium .i. treorugadh mar foillsighius g[alen] sa treas partegul do tegni. Conseruatium do na daoineibh slána is imcubidh e. Preseruatiuum don droing bhis ag dul an eslainti no dolucht na neimnechtarda dlighear e. Ocus reductium do lucht na heslainti dlighear. Gidhedh gairther presiruatiuum do seruatiuum uair and mar adeir Hali sa treas partegul do thegni sa seathadh coimint dég ocus dá fitheat. Maseadh adeirim gurub o neithibh cosmhaile do niter in coimed mar adeirur san inadh cétna Si uis conseruare crasim quam accepisti similia similibus offeras .i. madh áil let an coimplex dogabuis cugat do coimet tabhair neithi cosmuile. Maseadh is neithi cosmuile gohuilidhi a céim ocus a foirm dligher do tabhairt don corp mesardha ocus in corp claonus do claonadh nadurdha o measurdacht dligher neithi cosmuile doréir foirme ocus ni do réir céime do tabuirt dó arson na togra ata aige cum tuitme mar adeir aueroys sa seathadh leabur do collegett. Et dan abairsi nach gabann nígnímh ona cosmailius cuige mar adeir auicina a caibidil comh-

COLUMN II.

artha na coimplex sa dara fén don két leabur mar an abair gurub o thota species gnimaighitt na baill ar in biadh. Adeirimsi gurub o thota species an baill do niter an dileaghadh ocus on tes mar indstruimint mar adeir aueroys sa cuigedh leabur do collegett do

gaile an éin renaburthar struccio gurub ullma an aimsir ina leaghtur iarann mór ann o thota species na sa teine ocus is mar sin and sa cás so. No adeirim nach gabtur gním ona cosmailius anns na neithibh bis gan anum gidheadh féttur a denamh go maith is na neithibh ambi anum. Maseadh na cuirp claonas on mhesurdhacht follamhnaighter o neithibh cosmuile doréir fhoirme iad intan bit sa measurdhacht dilighter doibh ocus gan am beith cosmhail doréir chéime oir dlighidh an céim beith nis ísle sa biadh na sa corp da tab[ar]tur da oilemhain e ocus dlighear in drong so d'oileamhain le biadh leighiseamail oir is le biadh is biadh dlighear an coimplex mesardha d'follamnughadh. Uerbi gracia .i. adir hali sa treas partegul do theighni a coimint an texa so calidiora calidioribus et cetera condlighear an corp tesaighi do shír no an corp claonas o cuttromacht a dhá céim d'follamnughadh le neithibh tesaighi sa cét céim ocus is neithi fuara gaires dibh sin oir in teas íseal is fuaradh am béal an lega e ocus is uime sin a deirit drong go seachranach ag tuigsin an texa sin gurub le neithibh fuara dligher na cuirp tesaighi do coimhed ocus is brég sin gidhegh féttur a remh-choimhed no a tesargadh re neithibh fuara is ísle a céim

[TD 18]

### COLUMN III.

na in corp dobáil do rem-coimhett. Gidhegh cena an follamnughadh renaburtar reduccio is le neithibh fuara sa taoibh contrardha ocus a céim in and dlighear a dhenamh gidhegh dlighear a fhis gurub le neitibh tesaighi ísli dlighear na cuirp theo docoimhett ocus na cuirp fhuaara le neithibh fuara ísli ocus na cuirp tirma le neithibh tirma ísle, et cetera. Ocus is folluis gondlighear cuirp lenna duibh d'follamnughadh le neithibh fuara, tirma, ísli ocus is neithi tesaighi flichí sin ocus ní go h'aonda acht an aithfheghadh coimplexa lenna duibh mar a deir commentator an damasenus sa dara partegul sa cuigedh coimint ocus tri fithit gofuil an fín tesaighi tirim gidhegh adeir gurub tesaighi flichí e an aithfegadh lenna duibh ocus is mar sin adeirim ann sa cás so. Et is mar an cétna do coimplex lenna find condlighear a follamnughadh le neithibh fuara flichí ísle ocus is neithi tesaighi tirma ísli sin gidhegh dambia coimplex lenna find ar tuitim dothuithim aicidigh chum fuarachta ocus cum flichíada dlighear a follamnughadh le neithibh tesaighi tirma árda ocus is e sin a treorughadh cum a contrardha. Maseadh dlighear na neithisi d'fheuchain a coimhed na slainti .i. cáil ocus caindighecht ocus órd ocus aimsir bliadhna ocus aimsir no uair in proindighthi ocus aois ocus gnathughadh. Ocus adubhrumar don chail gustrasda gondilighinn si bheith cosmáil a céim ocus a foirm no a foirm amáin ocus gan a beith a céim oir mar aduburt artús gombi nite íseal cosmáil risin coimplex fuar oir is ní fuar gairtear on liaigh don nithe íseal ocus is cosmáil in fuar ris in ní fuar ocus fós gach uile ní inafuil betha is te e ocus is uime sin nach dlighear a tuigsin gurub cosmáil risin corp ndaonda na neithi fuara acht na neithi fuara ísle ocus is neithi tesaighi sin

### COLUMN IV.

am b el in legha. In dara Caibidil do chaindigeacht in b idh.

Caindigeacht in b idh .i. condlighear a chaitimh intan tochlughtear e oir adeir arustotul in Epistula ad Alexandrum Dum adhuc appetitus durat manum retrahere .i. tarruing do lamh chugatt ocus in tochlughadh ar marthain agut. Ocus adir auicina sa caibidil laburus d'follamnughadh na neithedh itther ocus ibhter Ita comede quod sint reliquie desiderii .i. gurub amhlaidh caithfir fuighlech tochlughti dobeith agut oir is ferr na huaire d'imdughadh na in cainndigeacht m or ocus is ferr began do caitimh fadh  na m oran an  n uair oir in biadh caithear an  infhecht am idh m oir ni h idir a dhileaghadh ocus seachrainughi brigh dileaghtach an gaili annsin ocus in sechran doniter sa ch et dileaghadh intan is m or e ni certaighter sa dara dileaghadh mar adeir comentator damasenus sa c et partegul sa seathadh comint d g ocus is uime sin nach oilenn se go dlistinach annsin ocus is ar in adhbur sin adeir auicina sa treas leabhur nach fh asaidh na daoine ginacha. Et f s an biadh thosgaighes a m id andlistinaigh don  duinte ocus is c is sin don mhorgadh tre esbhugh an indfhuartha dor ir hali sa tres partegul dothegni. Et is e is comurtha go caithind neach gole r innach tig o caithem an bh idh m id and sa puls na loighett and san anail oir ni theghmand so acht arson go cumhgaighind an gaile ar in sgairt ocus is uime sin bis an anail beg minic ocus do beir  gintus innfhuartha incroidhi an puls do m dughadh o nach bi anmfhaindi ar in mbrigh. Comhurthaighi eile gan claochlogh dobeith ar in fual na ar in feradh ocus gan na hindedhi goh airighthi ypocondria

[TD 19]

COLUMN V.

dorigheadh ocus gan cuirrineacht na goathmairecht na truimidecht na anmfainne domothughadh ocus gan urlugadh na apititus caininus na tuitim tochlughti dobeith air na leisgi indtlechta acht gof[ ]tfadh stuider do dhenamh d is b idh mar do denadh roime acht amhain intan tuitius an biadh ocus tinnsghus dileaghadh dogabhail oir  irghitt na dhetaighi inmolta intan sin ocus don t codladh ocus toirmisgit an stuider. Et f s gan nem-codladh do beith air ocus gan blas an b idh d'fhaghbhail a cind aimsiri ar in mbr chtaigh oir dambiadh na neithisi mar adubhrumuir foillsighter an biadh dobeith mesardha ina caindigeacht. Gidhegh dlighear an gnathughadh do coimet andso muna ro-olc e mar do cithfighter. Et adeirim mar in c tna don digh nach dlighind si beith an m idisin gombeith an biadh ar sn mh sa ghaili mar bis ag lucht na meisgi ocus is uime sin an  adeir drong gurub maith beith ar meisgi uair sa mh  is br g e mar foillsighius auerois sa dara partegul dona cantichibh sa treas cantic d g ar fhithit mar an abair Assensus ebrietatis simel in mense est erroneus .i. as seachrannach aontughadh na meisg aon uair is in m  oir ge do na neithibh is m  tarbhaighius don tes nadurra an f n arna gabhail go mesardha is do na neithibh is m  urcoidighius d  ocus don incind ocus dona c tfadhuibh   intan tosgaighius go himurcrach ocus is uime sin adeir annsin gurub ferr uisgi na meala don droing ag ambit feithi anmfhanda na e gidhegh f ttar began

d'fhín deghbalaidh dotabairt do na sen-daoinibh mar adeir annsin gidhegh adeir auicina sa caibidil labrus d'fhollamhnughadh an uisgi ocus infíona Pueris dare uinum est addere ignem igni in lignis debilibus .i. is tine do cur a cenn tinedh a conadh anmfand fín dotabhairt dona macamhaibh. Gidhegh tabair go mesardha dona daoinibh óga e ocus don t'sendaoine an méid is áil lis maseadh is améid moir is imchubhaidh doibh e. Adeirim

#### COLUMN VI.

condligher anméid is áil lis do tabairt dona tshenduine on thsendacht ocus is e sin an senduine mesardha thochluighes an méidh fhéodus do dileaghadh ocus bis ina duine rodheisgribhidech. Gidhegh an senduine on thsenordhacht ni dlighear an méidhi sin dotabhairt dó oir bidh in drong sin dibenta ocus bidh rabhaile orra ocus is beg a teas oir bidh mar lóchrand bis ullamh cum báithi mar a deirur sa cét partegul d' amforismorum ocus is uime sin adeir g[alen] an sa partegul cétna a comint na canonaso Potus indigenciam soluit, et cetera. Is uime sin fiarfuighim in roimh in chuit dlighear atabairt no inadiaigh ocus docíter nach roimpi oir adeir auicina sa caibidil labhrus d'follamhnughadh an uisgi ocus an fína Sapiens debet sibi prohibere ne ieinunus uinum bibat .i. dlighi in duine égnaidhi a caomhna féin ar fhín d'ól ar cét longadh ocus ni dlighear atabhairt déis na coda oir adeir auicina sa caibidil cétna Uinum post quodlibet omnium ciborum est malum .i. is olc an fín taréis gach uile bídh ocus adir a caibidil follamhnuighthi an neith itter ocus ibhter Uinum post cibum est ex rebus magis impediens digestionem .i. dona neithibh is mó toirmisgius an dileaghadh fín d'ól taréis bídh arson cotabhair ar an mbiadh tolladh sul dileaghta e. Et ni himchubidh an fín ar in cuid doréir auicina sa caibidil labhrus d'follamhnughadh a neithe itter ocus ibhter mar an abair Oportet ut post comestionem bibat quis et non in hora comedendi is hégin gurob taréis an caithmhe ibhus nech deoch ocus nach an uair proindighti. Et adeir began roimhe sin Non est bibendum donec cibus de stomacho descendat .i. ni dlighear deoch dh'ól no go tuitinn an biadh is an ghaile. In opositum .i. ata in gnathughadh coitchind ina aguidh so ag ól an fína ar in cuid ocus tara héis. Adeirim nachimchubidh

[TD 20]

#### COLUMN VII.

an fín roimh an cuid an aimsir na sláinti. Gidheadh is imchubidh e uair ann an aimsir na heslainti .i. intan is mó is egail uireasbhaidh na bríghi na urchoid an fína mar is folluis isin t'singcoipis tig o anmfainne na bríghi ocus adeirim gurub imchubidh e intan sin roimh in cuit ocus tar a héis. Ocus intan doniter mar argamainti nach imchubaidh ar in cuid e adeirim doréir auicina sa caibidil labhrus d'follamhnughadh an uisgi ocus an fína nach urcoidigheann dá bhriala d'ól ar in cuid don nech dognathuigh e ocus mar in cétna don duine shlán déis cuislindi. Gidhegh dlighear an gnathughadh do coimeidh annso mad arrsaigh e muna fa ro-olc e ocus

dleghar a treigen antan sin déis a céile ocus ni gohoband. Et iseadh tuigim trid in foculso brialala .i. misur ina tuillfedh oirett éndighe amain .i. an méidh doghebadh nech gan claochlogh anala .i. den anail gan coimhéigniughadh gan fostogh ainndeonach. Adeirim fós gurup olc an fín déis gach uile bídh acht taréis an bídh dobeith dileaghta ocus athuitme acht a caninus apititus mar an dlighear neithi meithi dotabhairt artús ocus fín aindsein ocus is dlighi leighis sin. Gidhedh ni himchubaidh an fín déis bídh onginter droch leann na roimhe na intan caither e mar adeir auicina san inadh cétna oir dobhír ar in droch linn sin tolladh cum foirimill an chuirp ocus is uime sin thsheacranaoid an drong lerbáil fín d'ól déis nan droch biadh dan dileaghadh oir imighi roimh in ndileaghadh ocus tromaighi an corp is uime sin adeirim gocumair gu féttar an fín dotabairt a méid big déis na coda ocus ni a caindighecht móir ocus a tabairt do nech dognathuigh e ocus do neach déis cuislindi ocus gan a tabairt do neach eile acht an aimsir tharta móir ocus is na cásaibh eile curtur sa caibidil labrus d'follamnughadh an uisgi ocus an fína. Et intan adeir nach imchubidh an fín ar in cuitt adeir-

#### COLUMN VIII.

im gurob mar so dlighear briathra auicina dotuigsin antan adeir gurub taréis na coda dlighear an deoch d'ól ocus nach uirri .i. gurub taréis thsluighi an grema ocus nach e trath ata sa bél dlighear a h'ól. No(no)gan imurcraigh dh'ól antan caithius biadh ocus is ris sin adeir auicina caindighecht. Is tarbhach don biadh nach dlighind nech d'ól ar in cuitt acht ni doberadh siubhal ar an mbiadh no gan ni do beradh siubhal ro-obond air d'ól no do denadh dealughadh atturra ocus an gaile no do beradh ar snámh e. Gídhegh féttur began d'ól daéis indus gombiadh an biadh arna comusg ocus arna timprail gumaith ocus gan fundamint romór do denamh ocus gan móran do ól as a háithle acht na huaire d'imdughadh ocus gan an caindighecht continoidech do médughadh. Et is uime sin adeirim gofuilit tri deocha and .i. Potus alteratiuus .i. deoch claochluightech ocus Potus permixtinus .i. deoch cumuisgthech ocus Potus delatiuus deoch imairctech. An deoch claochluightech is roim an mbiadh is imchubidh i mar ataid na sirioipighi ocus na deocha leighis, ocus an deoch cumuisgtech is ar an cuid dlighear i ocus began do caithemh ocus began dól indus conderntar an cumusc dlistinech. An deoch imairctech, umorro, taréis na coda ocus ar ndenamh an dileaghta ocus ar dtuitim an bídh as a gaile dlighear i no intan bhes ag a fágbhail. Et is uíme sin adeir auerois sa dara partegal do na cantigibh sa naoimheadh comint fithed mar coisgius an t-uisge doirtter a croccan fhiuchach afiuchadh in t-uisgi no an deoch curthar acend an bídh bhis ag a dileaghadh sa gaile coisgidh an dileagha ocus is uime sin nach maith móran d'ól taréis na coda no combia in dileagha imslan sa gaile. Acht is tarbhach cum an dileaghta tart d'fhulang déis

[TD 21]

#### COLUMN IX.

na coda gidhedh ni héidir caindighecht na neithead is intabhurta d'foillsiughadh o leitreachuibh cindti mar a deir g[alen] sa treas partegul do megathegni maseadh dentur doréir mhesa bus fogus don fhírindi agus daingnighter doréir dherbhtha agus gnathuighthi e. In treas caibidil don Ord.

D'Órd in Dieta no Caithme in Bhídh—is e so e .i. intan éireochas neach sa mhaidin sínedh artús a lamha agus a mhuinel agus cuireadh aedaighi go glan uime agus indarbadh ainnsin imurcracha in cét dileaghtha agus in dara dileagha agus in treas dileaghtha le seiledh agus le himurcrachaib na sróna agus na bráighedh oir is iad so imarcracha an treas dileaghtha agus aindsein coimleadh an corp dambia aimsir imcubidh aige arson fhuighill an alluis agus in luaithrigh bis air in croicind oir ata in croicinn poiremhail agus tairngidh cuigi gach ní bis angar dó doréir g[alen] sa cét leabur de simplici medicina. Et aindsein círeadh a chend agus indladh a lamha agus a aighiadh a huisgi fhuar sa t'shamradh agus a huisgi the sa geimhreghe agus nigheadh a shúili le huisghi arna congmhail sa bhél agus arna theghadh and agus ar tuma an méir tanuisti and oir indurbidh sin tursgar na súl agus glanaidh iat. Et coimleadh aindhsin a fhiaccla le duille urcuill isin t'samhradh agus le croicinn an ubhail buidhe sa geimhredh. Et aindsein aburadh a trátha muiri no a ní eili bhus dúthracht lis. As a h'aithle sin denadh saothar agus siubhal mesarrdha an inaduibh árda glana agus ullmuigter a biadh indus congabha biadh a cét oir déis an thsaothair sin intan tinnsghus a thochlughadh go nadurdha agus na gabhadh roimhe agus na cuireadh afaill oir adeir auicina sa caibidil labhrus doní ithter agus ibhter go

#### COLUMN X.

tabair fulang ocaruis tar a gnathughadh angaili do línadh do lenduibh morguighthi agus tic antan sin línadh tadhbais o lind ruadh arna tarruing cum béil an ghaili indus nach éidir an biadh do caithimh lis in thochlughadh ainmhidhe ge madh áil e agus ni dligheann neach a sháith docaitimh mar adubhramar roimhainn agus ni dlighinn acht énbhiadh do caithimh ar aon bórd oir adeir auicina san inadh th'shuas Nichil deterius quam cibaria multiplicare et in eis temporibus prolongare .i. ni fuil ní is measa na na biadha d'imdhughadh agus aimsir d'faidiughadh ag a caithimh agus is uime sin adeir an deiradh caibidilech de regimine cibi gur leór lis na sendaoinibh feoil amhain do caithimh sa maidin agus aran amhain ar a suiper agus ni gabdhaois biadha examhla an éinfheacht. Gidhedh da caithter biadh imdha ar énochuid is ferr na neithi seimhe dotabairt artús agus na neithi remhra ainnsin na a contrarda sin oir intan caithter in biadh seimh déis an biadh remair diligher goluath e agus ni dentar an biadh remhur agus bidh se intan sin ag iarraidh sligheadh amach agus ni fhaghann on biadh remhar do beith an íchtar agus tic de sin go comuisgter ris e agus go truaillter uile iat. Gidheadh dambeith a fhis ag neach in biadh do meadughadh ris in ghaili do budh cóir oireat in méid is teó íchtar an ghaili na a uachtar dotabairt don biadh remhur artús. Gidhedh ni héidir no ni h'urusa sin do denamh agus o nach féduruis cad is indenta claon

aleith na seimhe mar adir auicina a caibidil leighis in quartana  
ocus sa dara partegul do regimenta acutorum. Item na gabhadh biadh  
omh ar

[TD 22]

COLUMN XI.

muin bídh leth bruithi. Et dlighear a fis uime sin gombi in biadh a  
comnuighi sa corp sul dilighthar go himlan e sea huair dég mar adeir  
aueroyis sa dara partegul do na canticibh ocus adeirar in cétna sa  
caibidil deighinuigh don tseiseadh leabhur do colliget ge ataid naoi  
nuaire ag a radh a leabhraibh éigin ocus is brég sin oir is dóigh  
gurub e in sgribneoir fuair nuimir éigin sgribhtha ocus ni fitter  
catt í ocus do rinn e seachran ag sgribhadh ocus is sea huairi dég  
do dhlighfeadh beith and ocus is e a cúis sin oir adeir auicina a  
caibidil de regimine cibi ocus aueroes isna canticibh gurub e is  
proindiughadh orduighthi ann biadh do caithimh fathrí sa dá la .i.  
fadhó ládibh ocus einfecht lá eile ocus dlighith sea huair dég  
beith ittir gach dá uair dibh sin indus go roindfigter in dá lá  
nadurda ina fuilitt ocht nuaire ocus dá fithet go comtrom a trí  
rannuibh ocus is e a adhbur sin madho rindeadh sechran sa ló  
inarcaith fadhó go certuighter e arnamhárach ag caithimh énuair ocus  
e contrario oir gach olc doniter on linadh leighisigh in folmughadh  
e ocus e contrario mar adeirar sa dara partegul d'aforismormh.  
Gidhedh adeir auicina sa treas leabur sa treas fén dég sa treas  
trachtadh ocus sa caibidil labrus do moille tuirlingha an bhiadh asa  
ghaili Remanencia equalis cibi in stomacho et egressionis eius est  
illud quod est inter duodecim horas et uiginti duas .i. isi aimsir  
cuttroma anmhana in bídh isin gaili ocus a fhagbala dhó ambi ittir  
da uair dég ocus a dhó fithteat tre moilli oiprighthi na brighi  
dileaghthaighi ocus is uime sin adeirim otheid an biadh go remar  
isin gaili gurub sia anus and na inaduibh nan dileaghadh eili oir is  
seimhe in chilus na in t'aran ocus is uime sin is luath inntaighter  
a fuil deirg e ocus is luath indtaighter fuil deirg aros a póiribh  
nam ball ocus tic lis in radh so auicina in biadh do dhileaghadh

COLUMN XII.

isna ballaibh uili re sea huairibh dég ge teagmadh gan a cur a  
cosmailius gohuilidhi riu risin fedh sin gidheadh anuidh uair and o  
anmfainne an ghaile ocus o reimhe ocus o righne an bídh re ocht  
nuairibh dég no ré fitit uair sa gaili mar is folluis a neimh-  
dhileaghadh an gaili ocus intan caithius nech biadha urchoideacha  
eigin anus uair and a póiribh an ghaili ré mí no ré ráithi mar do  
chuala o daoinib fírindecha gur sgeigheadur bídh ocus leighes uair  
éigin sa cainndighecht ocus sa t'substaint mar gabattar iat mí roime  
sin. Tuilleadh eile dlighear d'foillsiughadh .i. nach imcubidh  
baindi ocus iasg ar én bórd na fín ocus baindi oir ullmuighit nech  
cum lúbra ocus na gabthur lictuairi rotesaigi déis an bhídh goluath  
na énní diureticach oir truailitt an biadh aga losgadh no aga chur  
ar siubhul go roluath ocus is ume sin is olc in drageta do níter do  
maratrum ocus d'anís cona cosmuilibh goluath déis na coda oir is



ferr cumsanadh ina sesamh no siubul ailginach do denamh déis in bídh mar a dubhuirt rufhus Modicus incessus post prandium hoc est quod michi placet .i. is mian liumsa began siubhuil taréis na coda gidheadh gluasacht mór do denamh deis in proindighthi dosiubul no do marchuideacht truaillidh in biadh agus toirmisgidh an dileaghadh. Ashaithli sin codladh go mesarrdha oir furtachtaighi sin in dileaghadh mar adeirur sa canoinsí Uentres hieme et uere gurub maith rena thuigsín a méid fhurtachtaighi in codladh in dileaghadh gidheadh is olc in codladh agus in nemh-codladh téid tar modh amach mar adeirur sa dara partegul d'aforismorum agus dentar e san oidhici oir adeir ip[ocras] sa cét partegul do pronosticorum Sompnus naturalis est qui noctem non effugit et

[TD 23]

#### COLUMN XIII.

diem non impedit .i. is sin is codladh nadurda and in codladh nach sechnann in oidhici agus nach toirmisgind in lá. Gidhegh donit daoine imdha lá don oidhici ag codladh sa ló agus ina ndúsacht san oidhici agus is ro-olc sin. Gidhegh dlighidh tu afis gurub ar in taobh ndes dlighear codladh artús oir is mar sin is ferr do niter an dileaghadh arson nan ae do beith faoi in gaili and agus dilighur impog ar in taobh clé asaháithli conach tairngter an biadh cum nan ae sul dilightur gohimli e agus impogh arís ar in taobh ndeas innus gumadh usaide tarrongtar an ní do dileaghadh sa ghaili cum nan ae agus tuicter so o auicina sa caibidil labrus d'follamnughadh aneith itter agus ibter agus isa caibidil labrus don codladh agus don nemh-codladh agus adeir fós and sin go tabhair tindsgaint loighi ar in medon furtacht mór cum an dileaghta arson go connmhann an tes nadurda agus gu tachmaingind e gurub uime sin méduigter e. Gidhegh is olc codladh faon agus is olc don radarc codladh goluath déis bídh agus is olc fós codladh lae muna derntur angar do beith asuighi e agus athaigh maith déis na coda agus isin th'samradh agus becan intan sin fós agus is uime sin adeir in fersaightheoir Aut breuis aut nullus sit sompnus meridianus .i. bith codladh in meadoin-lae gerr no na dentur e. Gideagh dan derntur roimh in cuit e dentur o mhaidin go teirt doréir ip[ocrais] sa dara partegul do pronosticorum. Et ingaibhter a dhenumh agus in bél osluighthi aregla droch aeir do dul asteach do toirmeosgadh in dileaghadh agus bith in cend gohárd isin chodladh agus cluthur le hédach gomaith e do réir auicina agus is ro-maith sin cum in dileaghta. Item measruighter aicidigi na hanma agus is uime sin adeir in fersaightheoir Sit tibi mens leta labor et moderata dieta .i. bith menma tshuilbir

#### COLUMN XIV.

agat agus diet mesurdha agus déna saotar. Et is mór fhoghness fothrugadh uisgi milis acht nach bia biadh isin gaile. Et bith in suiper gerr no édrom muna bia in gnathughadh ina aighidh oir do leith in dileaghta do niter isin codladh do budh ferr ní budh mhó do biadh do caithimh isin oidhici gidhegh o doniter in codladh go ro-luath sul toitis an biadh o bél in ghaili is uime sin is ro-mór

urchoidighius móran in bidh san oidche don radhuc ocus is uime sin ataitt móran d'fersadhaibh ar an adhbarsa Nocturna cena fit stomacho maxima pena .i. is mór an pian do goile super na h'oidhce Si uis esse leuis sit tibi cena breuis madháil let bheith édrum bioth do shuiper cogerr ocus ata dá fersa ele ar an cétna Scena breuis uel cena leuis raro molesta .i. is andam is athumulta an suiper gearr no édrum. Magna nocet medicina docet res est manefesta .i. teagasgaigh an ealadha leighis ocus is raod fholluis con urcoididhinn an suiper mór. Tuilleadh fós Sume cibum modice modico natura foueatur .i. caith began bídh oir sástur in nadur o began. Sic corpus refice ne mens ieiuna grauetur gurub amlaidhi shásfaidhter an corp gan truime do bheith ar an menmuin on trégenus maseadh tabuir an biadh uait mar is tusga tochluighes an nadur e. Item indarbtur an fual ocus in feradh ocus na fastaighter ar éncor iad tar an aimsir a san dtaighter an indharbadh oir do gendaois duinte isna taobhaibh ocus siansanach isna clusaibh on gaothmuirecht ag impogh suas no cloch no ydoripis o chongbail an fuail. Sin duit a eoin o aadh o cendainn

[TD 24]

#### COLUMN XV.

Nec minctum retinere uelis nech cogere uentrem .i. narub áil let th'fual do congmail na do meadhon d'éigniughadh .i. tar an aimsir ina beitter gomaith e ocus is uime sin nach maith beith gu ro-fadha ar in camra na fásghadh éigneach do denamh ocus is uime sin is sea huaire is maith in fual do tabairt sa ló conoidchi oir is e sin in lá nadurda ocus in feradh fadhó no fathrí san aimsir cétna mar adeirit na ferrsadh so In die minctura fit sexies naturali tempore bis tali uel ter sit egestio. pura .i. in cetruma caibidil don aimsir.

Don aimsir .i. dleghur aimsir na bliadhna do féchuin oir is cóir ni éigin do tabairt d'aire do leith na haoisi ocus in fhuind ocus na h'aimsiri mar adeirur sa chéd partegul, d'aforismorum. Maseadh taburtur biadh remur a méid mór sa gheimredh oir adirur san inadh cétna Uentres hieme et uere calidissimi sunt natura .i. ataid na cabain inmedhonach ro-the doréir nadura sa geimredh ocus san errach ocus bidh in codladh ro-fhada gurb uime [sin] dlighear móran in bidh do tabuirt ocus ni dlighear na proinndighi dobeith minic oi ni bfuil an tes gear[r] ann mar bis san tsamhradh acht mór doréir shínti tre imad na spirut. Gidhegh bidh in tes beg isin tsamradh a gabail thesa arson cuirp the nis sa mó doréir shínte an édluis no in disgaoilti ocus ni doréir shínte na cainndighechta acht doréir áirde ocus dlighi an biadh bheith a claonadh cum tesa antansin ocus is folluis as sin cred is inraidh re tes nan daoine óg ocus na macam.

San earrach, umorro, dlighear an biadh bheith mesurrda acht a claonadh cum méide bige arson an línta do rinnedh sa geimredh roimhe.

Sa tsamhradh, umorro, dlighi an biadh bheith seimh

## COLUMN XVI.

ag dul a bfuair agus is seimh ina cainndighecht sin .i. began do tabhairt an éinecht de oir bidh substaint in tesa beg intan sin arna cnaoi agus arna disgaoileadh on tes foirimeallach agus da tucaoi biadh seimh ina shubstaint do loisgfidhe on tes teinntighe e agus is uime [sin] adeir g[alen] sa canoinsí Uentres hieme et cetera go téid an tes a bfoirimill sa tsamradh agabail luthgaire re na cosmailius gurub uime sin anbfuinnigher go hinneonach e. San bfoghmar, umorro, tabhair an biadh a gcainnidighecht big agus dlighi beith ag dul a tesoighecht agus a bflichidacht agus ataid fersadha air so Quantum uis sume de mensa tempore brune caith an mhéid is áil leat don biadh an aimsir in geimridh. Tempore sed ueris cibo moderate fruieris gnathaigh biadh go mesurrda an aimsir an erraich. Et calor estatis dapibus nocet in moderatis do ní tes an tsamraidh urchoid do na biadoibh mí-mesurrda Autumpni fructus extremos dant tibi luctus do berid toirrthi an foghmhair caoinedh dermair duit.

In cuigeadh caibidil-d'uairib in proinnighthi. Is i uair in proinnighthi antan bhis an t'ocarus fírinneach ann mar adubhrumar sa treas caibidil t'suas agus is i uair is fearr sa tsamradh an uair is fuair .i. roimh an teirt agus an uair na hespartan agus isi uair an éigentuis intan is éider le nech biadh d'faghbhail agus is uime sin adeir g[alen] in libro de regimine sanitatis nach eidir le nech d'follamnacha na slainti do congmail acht a nech bes gan toirmisg o aon gnodugh

[TD 25]

## COLUMN XVII.

éigentach eile air agus ag ambeit a chuingill saor in gach énní. Sa geimhredh, umorro, toghthar in uair bhus teo agus mar an cétna don errach agus don foghmhar oi rannchuidid ris in samradh agus reis an geimhredh oir as annsna rannuibh is nesa don tsamhradh dibh dlighid in uair bheith mar uair an tsamhradh agus is na rannoibh is nesa don geimredh toghthar in uair bhus teo mesurrda.

In seiseadha caibidil-don ghnathughadh. Dlegar gnathugh in dieta do congmail muna ba ro-olc e agus madegh dlighear a treigen go mall agus is uime sin in gnathughadh aontuighius leis na neithi nadurda dlighear a congmail agus da tosgaigh e began uatha dlighear a chongmail fós. Gidegh mad mór in tosgaghadh dlighear a treorughadh tar a ais agus ní gohobonn mar adubhrumar. Gidhegh tabhradh lucht an droch fhollamhnuighthi anair riu oir gin gon airgid ar an lathair e aireochuid fós gomaith mar adeir auicina agus is uime sin an drong adeir gur línadar iad fein do biadh go minic agus nach derrna én urchoid doibh tabhradh an aire riu oir goirteochar iad oi da ndernadh dia dighultus in gach én pecadh a két oir déis a dhénta ní bheith duine na bethaidh agus mar ata in nadur uilidh .i. dia is mar sin ata a náduir rannaighthi sa duine nach dénonn dighultus a két oi acht a gcinn aimsire. Item bidh drong ann chaitheas nisa mó do thorrthuibh na do biadhaibh eile agus is sechrnach do níd sin oir doni gach uile thoradh fuil

#### COLUMN XVIII.

uisgemail mítarbhach somorgtha. Gidheagh dlighear torrtha stipeghdha do chaitthemh déis an bídh dambia an medon lactach mar ataid péiredha agus coctana agus úbhla. Gidhedh lagaid na húbla rósdaighthi roim an chuid lucht lenna ruaidh agus istipeda na húbla omha agus ní comór ata gach gné dibh mar sin oir is lugha istipeda na húbla millsí agus is mó na húbla goirti. Na bolais, umorro, agus na risineadha agus na figedha is roim in cuid dlighur an gabhail mar adeir Ysaac in dietis particularibus. Gidhedh ata in gnathughadh coitcind ina aighidh so gu h'olc oir donit so duinti ona meithi agus is uime sin dlighear a caithimh maille sinnsir oir cathaighidh re gach uili truailleadh tic ona toirthibh doréir auicina. Gidhedh is ferr na toirrthi uile do tregin agus is uime sin innisis g[alen] a leabur follamhnaighti na slainti goraibhi a athair fén cét bliadhan ina bhethaidh arson nar chaith toirrthi. Item, bidh drong ann le nab inmain irboill nan ainmintigh nisa mó na an chuid ele agus drong ele a gcinn agus drong ele a a gcnamha agus mar sin do na ballaibh ele. Agus is uime sin adeir an fersaso Pisces et mulieres sunt in caudis meliores uel dulciores is inan errannaibh is ferr no is millsí na héisg agus na mná agus ní bfuil ann sin ac gurub lugha is fuar in tiasg inanerr arson in gluasachta na sa cuid eile dhe. Gidhedh is usa na boill eile do dileaghadh.

[TD 26]

#### COLUMN XIX.

mur is folluis dotharr in bradain agus da cosmailibh. Gidhedh isi in cuid is mó bis ar gluasacht is lugha imurcacha agus is uime sin is i is ferr isna hainminntheibh caithid na daine dambia cudrumacht ria isna neitheibh eli. Maseadh toghtar in cuidh is maeithi agus bis ar gluasacht hegin agus bus fearr blas oir is e in ní is fearr blas is ferr oilus dambia cudrumacht eli ann. Gidhedh adeir in fersa Non ualet in iecore quod dulce scit in oire .i. ní maith is na haeibh in ní is milis isin bel. Agus is don milsi aenda tuighter sin. Gidhedh adeirim do na cnoib and so nachfuil etir nahuili toradh déis na fígeadh agus na rísinedh toradh is ferr na iad agus is uime sin adeir in fersa Dic auellanas epati semper fore sanas .i. abair gurab fallain na cnó do sír do na haeibh. Tuilleadh eli, adeirim .i. an drong lerbáil coimriachtachain do gnathughadh nach dlighid a denam agus a meadhon lán ach ar críchnughadh in cét dileaghta agus in dara dileaghta agus leithi in treas dileaghta agus g(a)na a denumh gomnic oir anmfainnighi sin go mór an gaili agus in corp uili agus is ro-mór urcoidighius don radharc oir cuiridh na súile an doimne ro-

#### COLUMN XX.

-móir go follus. Don cuislind, umorro, dlighear a fis nach maith a ro-gnathughadh oir adeir auicina a caibidil na cuislinne co

cúisighind an cuislinn rominc aphoplexia ocus adeir g[alen] sa naoimeadh leabhur do meghathegni Minucio ceteris euacuacionibus uirtuti maiorem debilitatem infert ise folmughadh na cuislinde is mó anmfainnighius an brígh do na huilidh fholmughadh ocus as se adhbhur sin gurob mó is cara don nádur fuil derg naid leanda ele ocus is uime sin is e a folmughadh antan is imurcach e is mó anbhainnighius munabia an duine óg ocus complex fola deirge aige ocus e a cumsanadh ocus a gnathughadh dh'feoil ocus do biadhuibh eile oilius comaith oir dlighitt sin ar epla squinancia ocus nescoidedh inmedonach cuisli doleigen nis minica na nech eile. Et dlighear riaghail do bir damasenus sa dara partegul do afoirismorum fein sa naoimeadh comint ocus dá fithett do congmail .i. mad do gnathuigh nech ina oige cuisli doligen fa cheithir sa bliadhain nach dlighind a ligen acht fathrí acind dara fithett bliadhan ocus én uair amhain acind a tri fithitt bliadhan ocus o chind a deich ocus trí fithitt no ceathra fithitt bliadhan gan a ligen go huilidhi. Gidhedh as i mediana dlighear do ligen acind tri fithitt bliadhan ocus basilica acind dá fithett bliadhan oir ni cóir cefalica

[TD 27]

COLUMN XXI.

doligen ochind dá fithett bliadhan amach oir dallaidh sin nech ocus truaillidh in cuimhne. Uair toghnidhi na bliadhna, umorro, cum na cuislidhi .i. in t'errach ocus in foghmur. Gidhedh is i cuisle an erruigh is ferr and oir ni fuil én-ní coimedus nech ar eslaintibh in t'samhrugh mar do ní cuisli an erruigh doréir auicina. Gidheadh is an dá rannuibh fhodhailter aimsir na bliadhna uili doréir na tuathadh .i. a samrad ocus an geimhredh. Et ni dleghar in cuisli do ligen an aimsir ro-fuair na ro-the ocus is uime sin is coithcenn tshechranuighius in drong lerbáil cuisli do ligen um féil stefain ocus um fhéil eoin baisti tre fhuaire aimsiri dib ocus tre tes na haimsiri eili acht go ligter uair and um nodluig i do tesargadh ar na h'eslaintibh do gentaoi on línadh gnathuighid do denamh a coitcinne intán sin.

Don taobh as an dlighear a ligen, umorro, adeir in fersaigtheoir Estas uer dextras autumpnus iempusque sinistras .i. na lamha desa san errach ocus sa tsamradh ocus na lamha clé san foghmur ocus sa geimhredh ocus adeir fós doleith in ré mar so Luna uetus ueteres iuuenes noua luna requirit .i. a ligen do na sean-daoinibh intan is arrsuigh in ré ocus do na daoinibh óga intan is nua e. Don diet d'áithli na cuislinde dlighear a fhis condentur sechran mór and sin oir bit daoine ann lebáil móran d'ól ocus d'ithi intan sin do geinemuin fhola arís maseadh cad far ligettur i ocus is uime sin dlighitt began d'ól ocus d'ithi. Gidhedh dlighitt nis mó d'ól d'fhín an aithfeaghadh in begain bid sin na mar do clechtattur oir

COLUMN XXII.

is usa linadh na dighe na linadh an bidh. Maseadh sechnadh cáisi antan sin ocus feoil remhar ocus iasg sailti ocus toirrthi ocus ferg

ocus gluasacht oculus na biodh go gar do theine oculus na denuid  
coimhriachtaí oculus na denuid acht super beg oculus is uime sin is  
maith an fersa so Prima dies uene moderacio sit tibi sene .i. bidh  
do shuiper mesarrdha an céat lá don chuislinn. Gidheg is brégach na  
fersada eile churtar ar in gluasacht oculus ar in coimhriachtaí oculus  
madáil á afios ca huair thinnsnuid aimsira na bliadhna do gabtur  
isna fersadhuibhsi iat Uer petre detur estas et innde sequetur quam  
dabis urbano autumpnum simphoreano .i. in t'errach a féil peaduir  
oculus in samhradh a féil urbanus oculus in fhoghmar a féil  
simphoreanus. Festum clementis iemis caput est orientis .i. féil  
clemint ina cend do tinnsnuid an geimhrigh oculus is doréir nan  
astroluighedh so noch cuireis na haimsira go cutroma oculus ni mar sin  
do na léghiubh acht gairit errach d'aimsir measurdha na bliadhna  
oculus mairidh sin uair and re mí oculus uair eili ni luigha oculus uair  
eili nis mó. An saimradh, umorro, aimsir ro-te e oculus infoghmhur  
uair and te oculus uair eili fuar fo examhlacht uairedh a laetheadh  
oculus in geimredh ina aimsir ro-fhuair go huilidhi. Tuilleadh  
eili .i. dlighear a fis go comfurtachtaoidh na h'uighi oculus a  
caibhdél in drong bis déis cuislinn dambia in gaili glan. Gidhedh da  
faghaid in soigtech nemh-glan truailleter ga ro-urusa iad oculus is  
amhlaid is follaine iat am briseadh an uisgi. Tuilleadh eili

[TD 28]

COLUMN XXIII.

bith afis aghutt gurub i uair imcubidh caithme in potaitsi a tosach  
na coda oculus dentur e sa geimredh do cabhlan oculus do h'oculus oculus do  
saithsi oculus do persillidh no do cennduibh geala losa arna mberbadh  
oculus arna fásghadh oculus a coimsuighedh le bairidí almont. Et adeirim  
gurub romaith an t'órd na h'almoit oculus a caitimh imlan mar bit no  
a croicind do buain dibh oculus a tabairt do na daoibh da ligter  
cuisle oculus don droing bhis ar na cnaoi oculus do lucht na ptisisi. Sa  
tsamradh, umorro, is imcubidh potaitsi do borrsaitsi oculus do buglosa  
oculus do sail-cuaich oculus do mercurial oculus do spinarchia oculus do  
paciencia oculus do lactuca oculus do bharr fhineil oculus persilli cona  
cosmuilibh oculus is maith macoll do cur and dambia in gaili fuar. An  
pís, umorro, na caittir í acht maille cuimin oculus na caitter pónair  
na pís úr na arrsaidh acht maille saland oculus re cuimin oculus in  
drong ag ambia gaili anmfann oculus gothmairecht na caithid ar én cor  
iad. Gidhedh foghnuidh eanbruithi na písi oculus do ni lagadh oculus na  
bit én raod da substaint and. Tuilleadh eili bith afis agut gon  
urcoidigenn an bairidí don gaili fuar oculus ni dénnann don gaili the  
oculus is imcubidh do sin bainne goirt and sa tshamradh. An t'ím,  
umorro, caittir roimh na biadhuibh e oculus na caitter e déis dighi  
oculus na caitter uachtur bairidí d'áithli in tshuiper na treamhanta  
oir is dúintech righin iat

COLUMN XXIV.

Dlighear afhis fós gurub mór urcoidigid na neithi omha mar ataid na  
hóisreaghda oculus na neithi leat omha mar ataid na h'éin do niter do  
droch rósdadh oculus is uime sin is beg nach let don dileaghadh go

hinmeadonach cogaint maith in bídh agus a róstadh go maith agus gu himlán no a beirbadh go foirimillach agus is uime sin thsechranaoid in drong caithis biadh go ro-tindisnech oir caithid uair and neithi uircoideaca sul do biritt daniri iad.

In Sechtmadh caibidil don aois agus don coimplex. In aois agus in coimplex is beag nach le neithibh cosmaili follamhnuighter iat. Gidhegh is mó dileaghaid na daoine óga na neithi remhra agus na neithi cruaidi agus na sen-daoine on tsendacht agus na macaoimh na neithi flicha .i. na neithi maotha no boga maseadh dlighidh an diet beit athnuaighitech agus dlighitt beagan docaitimh go minic. Et dlighear lucht an sduideir d'follamhnuighedh mar na sen-daoineibh oir tirmuighi an sduideir iad. Maseadh caithid neithi seimhe doréir fulaing noc[h] indtuighter go luath a fuil ro-maith. Lucht an tsaothair, umorro, caithid neithi róstaighthi remra oir is iat sin is mó cathaighius ris in saothar oir ge flichi na neithi róstuighthi naid na neithi beirbtur an uisghi o fhlichigecht tsubstainntigh go h'inmeadonach. Gidheagh bit tirim go forimillach agus is daingne go huílidhi iad agus is uime sin is decra an dealughadh on tes agus trit sin is deacra an díleaghadh. Na neithi beirbtur

[TD 29]

COLUMN XXV.

an aran bit fliuch agus is maith iat. Gideadh is olc aran na pastae. Et is riaghail forlethon condlighear an biadh lenus do na méruibh intan taidhillter e do shecna oir is righin e. Et nimaith na neithi róstuighthi connaimhter tar oidchi agus cumdach orra naid na neithi ro-meithi ar deiredh na coda. In taibstinens measurdha is ro-árd in leighes e agus is uime sin a dubairt g[alen] Commedo ut uiuam non uiua ut commedam .i. is cum beith am bethaigh caithim agus ni cum caithme bim am betaigh. Gidhedh adeirur sa cét partegul d'aforismorum Senes facilime ferunt ieunium .i. is ro-urusa lis na sen-daoineibh in tréiginus d'fhulang agus is iad na sen-daoine on arrsuigecht sin agus ainnsin na daoine óga agus aindsein na macaoim agus ainnsin na sen-daoine on tsendacht. Et mar in cétna is leór ansacht le lucht lenna fiond treighinus d'fulang agus re lucht fola deirgi go hinmedonach agus ni féduit lucht lenna ruaidh na lenna duibh a fulang. Gidhedh is ferr fuilngit lucht lenna duibh e na lucht lenna ruaigh oir is luigha in tes disgaoiles indtu agus is mó caithaighius a ní ar an gnimighend. Et do cuir in fersaightheoir fersadha ar follamnughadh na slainti Si uis incolumem si uis te redere sanum curas tolle graues irasci credere profanum .i. mad áil let beith fallain cuir imsnihm trom dít agus creit gurub dimaoin duit ferg do denamh.

COLUMN XXVI.

Parce mero scenare caue nec sit tibi uanum pergere post epulas sompnum fuge meridianum .i. coigill fíon agus sechain suiper agus nar bu dímaoin let céimniughadh déis na coda agus sechain codhladh in medoin-láe. Non teneas minctum nec cogas fortiter anum .i. na

conaim ar th'fual ocus na héigingh go láidir do shuigi. Et ataid fersadha eili ar in fín Dat uinum purum tibi ter tria comoda primum .i. ataid naoi socamhuil do beir in fíon glan duit. Uires multiplicat et uiscera plena relaxata .i. imdaighi na brígha ocus lagaid na hinde línta. Confortat stomachum ceribrum cor dat tibi letum .i. nertaighi an gaili ocus in inchinn ocus do bir in croidhi subaltach ocus do ní dánacht ocus togairmigh an t'allus ocus geuraigi in t'indtlecht ocus do ní foirbhearteos do na cáirdib. Gidhedh bit misur mailli ris conach truaillter a oipriugh oir teid an dimaoinus gach ní dibh so an égmais an misuir. Et o ibter an fíon uair and go deighinech bit an fersa so agut Potus tarde datus multos facit cruciatus .i. dobeir in deoch ibter go deiginech piana imda. Item, gnathaigher cainel go minic oir do bir an bél go deghbalaidh ocus foghnuidh an aghaidh in remafhuar ocus coimheduigh ar truailledh na leanna anntu ocus is uime sin adeirur Non morietur homo comedens sepe

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#### COLUMN XXVII.

de cinamomo .i. inté caithius cainel go minic ní recha d'ég do truailledh na lendann oir toirmisgid e dambia an follamhnughadh go maith osoin amach. Et dlighear afis gon dligheand an t'uisgi beith glan ocus glantur an t'aer go h'ealadhanach le teine maith muna faghtur glan gu nadurdha e. Et is lór so ge do fédfuighi moran eili do radh ann.

F-i-n-i-t.

Nott let guruba sea hinduibh dlighear an adharc do cur maille fuiliughaidh. In cét inadh a clais cúil incinn ocus folmaighe si ona ballaibh ainmidhi ann sin ocus fóiridh tinneas in cind goháirighi ocus eslainti na súl ocus glantur (ocus) salchur na haighchi ocus do ní inadh na cuislinni ren aburtar sefalica. In dara inadh .i. itir in dá slinnen ocus folmaighe si ann sin ona ballaibh spirutalta ocus do ní comfhurtacht an disnía ocus an asma ocus an ortomia ocus do ní inadh na cuislinni renabur mediana. In treas inadh ar bunuibh in righthigh ocus folmaighe si ann sin ona lamhuibh ocus fóiridh in seregra bis inntu. In ceathramadh h'inadh itir na háirribh ocus in leasrach ocus folmaighi si ann sin ona ballaibh oilemneacha ocus do ní inadh na cuislinni renabur basilica. In cuigedh h'inadh ar lár na sliastadh anagaidh lipra ocus brotha na sliasadh ocus brotha in cuirp gohuilidhi ocus ar galardha fuail mar ata stranguria ocus an agaidh gach uile eslainti dambia is na ballaibh ichturuca. In seiseadh inadh .i. ar lár na colpad ocus folmuighi ona

#### COLUMN XXVIII.

cosaib and sin ocus do ní inadh na cuislinni renabur sofena ocus togairmidh in fuil místa.

ξ .i. unsa; ζ .i. dragma; θ .i. sgruball



PERITISIMUS OMNIUM rerum ipocras et cetira .i. eochair gach uile eólais ip(ocras) agus ro-urail eólus agus aithi báis agus betha nan uile corp do[s]gríbhadh in betha degindaigh agus acur a comhraigh leis fein agus d'órdaigh a cur fona cinn san alucadh areagla na fellsamh ele d'aghail dirradais a ruine agus secired a chroidhi.

Et a cinn móirain dh'aimsir nadiagh sin tainic in t'impir .i. sesar agus ro-fhurail an uaigh agus in t'allucadh d'oslucadh d'iarraigh indmuis .i. óir no leag no seod mbuadha. Et as e ní dofrít and bogsa cumdaidh agus do togbadh he agus do hosluccad he agus is e ní fuair and cairt ina roibe dirradus ip[ocrais] agus do fhurail an t'ímpire atabairt do liag(ac) a cuirp agus a colla fein agus amustosio a ainm an leagha do chídis na pubail dó agus do leag an cairt agus ar na tuigsin do foillsid don ímpire gurab e dirradus ip[ocrais] do bi ann agus tasgelta báis agus bethid an cuirp daena. Et do labair ip[ocras] artús do comarib báis doleth an cind. Et do raghi do bia tinnus sa cheann agus at a pull na sróna singalur sin bás sa ceathramh la dhég ar fhithit. Item an neach ar a bidh frenisis

[TD 31-58]

<eng>  
TRANSLATION  
[Beurla]

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NOTES.

COLUMN 1.

LINE

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

[Laideann]

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LINE

6. Galen (Claudius) was born at Pergamos, Asia Minor, A.D. 130. His father, a noted architect and mathematician, gave him a good education, intending to follow the study of medicine. We learn from his writings that he studied under the best physicians of Smyrna, Corinth and Alexandria, and that he travelled widely in quest of knowledge. In his twenty-eighth year he settled in his native town, where he remained for five years. He then went to Rome, where his skill soon brought him into prominence. Envious of his great success as physician and teacher the other physicians made his position so uncomfortable that he went back to Asia, after a while again settling in Pergamos. In A.D. 169 he was again back in Rome upon the invitation of Marcus Aurelius. After some years in Rome, practising, lecturing, and writing, he seems to have returned to Pergamos, but

little more is known of his life. Neither the time nor the place of his death is known. He wrote a great number of treatises upon medicine and philosophy—perhaps hundreds—but very many were lost at Rome, where his house was burnt. He also

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LINE

wrote fifteen commentaries on the works of Hippocrates. (See Col. 6.)

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

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

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

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

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LINE

the greatest of philosophers. He wrote translations of, and commentaries upon, the philosophy of Aristotle to such an extent that he was nick-named the Interpreter.

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

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

COLUMN 2.

3. Tota species. I have not been able to find out where this expression had origin. It clearly means the same as our word digestion in its widest sense. It seems to imply a big truth, namely, that digestion is not a matter limited to the stomach alone, but is a function of the whole body and of every part of it. Our nails and our hair digest, select, and assimilate the elements of food that are proper to them as surely and as correctly as do our muscles and our bones. The whole body is a digestive organ. "And from the heat as instrument." This also is a complete expression of actuality. The less heat the weaker function. The higher heat the more life. No heat, no life at all.

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LINE

The words "form," "degree," and "high" and "low," "hot" and "cold," in this connection have no meaning, and can have no meaning in our day. They were artificial and unnatural concepts, of the empirical form of thought, which imagined man to stand apart from, and outside Nature. The whole truth is well stated in the Sixth Chapter, "As all Nature is, that is God, and so Nature is ordered in man." Man is Nature, Nature's highest product and expression. Man is the microcosm; Nature is the macrocosm. In Heine's wonderful statement,

"The Ego equals the non-Ego," the whole of wisdom is complete.

20. biadh is biadh "cibum absolute."

24. Calidiora calidioribus, etc.—the full quotation needs indigent adjumentis.

25. Cuttromacht is here used in its original and best sense of equipoise, or, as Latin has it, equalitate. In the modern speech it always means weight or heaviness.

### COLUMN 3.

9. Coimplex lenna duibh—lenna find—lenna ruaidh. These are the Complexions, Temperaments or Idiosyncrasies of the individual body—in older times called Melancholic, Phlegmatic and Sanguineous. In the translation I have rendered the words literally. There is something of a general truth underlying these concepts, and the practice based upon them is not disregarded even in the present time. Crasim is the Latin in Col. 1 for coimplex from Gr. κρίσις a combination whence ἰδιο-σύν-κρίσις idiosyncrasy, or as it occurs in Old English, "His bodies crasis is angelicall" (1616).

11. an aithfheghadh coimplex lenna duibh respectu complexionis melancolice.

12. Commentator an Damasenus—the Damascene Commentator, was "Janus Damascenus" Jahjah ebn Massiweih, a famous physician and teacher of Harun, and a prolific translator from the Greek. He lived 780–857.

28. don cháil gustrasda nearly misled me into making it gustatory, but it is really for gusan dtráth so lately or up to this time—de qualitate cibi jam dictum est.

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### COLUMN 4.

#### LINE

3. Do chaindigecht in bidh—Of the Quantity of the Food—Quantitas cibi, is the Heading of the Second Chapter of the Tract, although it ends the First as may be seen. Dlighear a chaithimh intan tochluigher e, it (food) should be eaten in the time that is desired. This is, of course, a simple commonsense observation, yet, not always acted upon. The word caithimh has a wide range of usage. Gu meal 's gu'n caith thu e may you enjoy it and wear it out is a kindly Gaelic wish when a friend gets a new suit of clothes. Chaith e a mhaoin he spent or wasted his means. Caitheamh is the disease consumption. In our Text it is used of the using, eating, or consuming of food, always. A little thought will show that the essential idea is the same throughout. Tochluigher is from tochluighim, which I cannot find in the dictionaries, but throughout the text it plainly means desire, disposition, and appetite most

frequently.

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

25. do ní duinte ocus is cúis sin don mhorgadh cibus excedens debitum oppilat et est causa putredinis. Duinte is from dúin

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LINE

close up; it is Lat. oppilatio which is explained in another part of the Rosa as "Oppilatio hepatis est constrictio seu coarctio seu clausio venarum quae sunt in hepate seu in poris et foraminibus quae sunt in substantia ejus." See Col. 14, 34.

26. tre esbhuigh an indfhuartha propter privationem eventationis.—  
34. égintus innfhuartha in croidhi necessitas eventandi cordis.

28. For innach read in[tan]nach.

COLUMN 5.

3. apititus caininus. I have translated this literally as dog-ish appetite. It is a diseased excess of appetite usually now called Bulimia. Tuitim tochlughí "pigritiam," sluggishness.

7. This would read better and perhaps be more correct as eirghitt na detaighi inmolta. The Latin is vapores boni ascendunt, and my statement in the Vocabulary should be so corrected—although the MS. reading and the context are quite enough to have led me away.

20. The sign 2 is used for dá two and with a superscript for dara second (23, 34) and for est, and for the terminal syllables -da and -dha. Inverted 3 is for con always as in 3trardha, 3gmail, etc. The old Latin 3 for ejus is very neatly used in l3 = leighius healing or

cure. Col. 7, 24.

25. feithi anmfhanda. The word feith is now almost always used for a vein. Cuisle is the word in the Text for a vein (see Col. 27), but in the later usage the word means more correctly an artery. This differentiation is desirable and even necessary. The primary meaning of cuisle is a pipe or hollow tube. The Latin is nervos debiles, but we have no word in Gaelic for nerve so far as I know.

27. intán tosgaighius go himurcrach quando excedit debitum.

40. The spelling imchubhaidh shows that my rendering imchubidh might be better so spelled, but as I had it so set in type I have left it as it was. The same is the case with the word dlighear which I have put in the Scottish Gaelic form throughout. In the division of words I have also leaned towards the Scottish forms rather than towards the Irish method of "eclipsis"—but this does no violence to the language.

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COLUMN 6.

LINE

4. duine ro-dheisgribhidech homo summe discretionis.

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

6. dibenta decrepiti.

8. lóchrand ullamh cum baithi (leg. báidhti) lucerna parata extinctioni.

9. sa .c. partegul d'amforismorum. This clearly refers to the Aphorisms of Hippocrates, for Galen makes the Comment. It is, in my copy, the 21st Aphorism of the Second Book λίμον θώρηξις λύει.

12. Fiarfuighim I ask. Compare ag iarraidh seeking, Col. 10. These words are part of the same verb but the one has initial f and the other has not. This f initial is not "organic"; it does not belong to the first part of the original compound word iar + fach which is

the preposition iar after. It is called "prosthetic." It seems to be a matter of dialect and is very unstable. See osluighi (13) where Sc. Gaelic would have fosgailte open. It comes and it goes readily. It comes very often where it does not belong, and it goes, perhaps as often, where it does, e.g. the Preposition ri which was originally frith, Lat. vert, turn. We have feagal for eagal fear in several districts, and other similar instances might be given.

#### COLUMN 7.

5. isin tshingcoipis from συγκόπτειν to cut short, usually applied to fatal fainting coming from heart-failure.

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#### LINE

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

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

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

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

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

COLUMN 8.

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

14. fundamínt is the Lat. fundamentum, but what the exact physiological intention here is I cannot well say. It may mean

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LINE

that the food was supposed partly mixed or dissolved and partly not, and that the latter was the fundament.

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

18. trí deocha three kinds of drink—Alteratiuus, Permixonus, Delatiuus. The Alterative was supposed to effect a beneficial change in the body without materially affecting the fluids—the humors. The Permixonus was a "mixed drink," but whether it had any fixed formula or any definite aim would seem to be impossible to know. The drink Delatiuus is rendered in Gaelic imairctech, which means removing or changing, and the fact that it should be taken after the meal suggests that this was something like the purpose of it. The word is made up of imm + air + ic to come. The "Appetiser," the "bottle of wine," and the "Liqueur" of civilisation are doubtless descendants of these three drinks, performing similar supposed service.

COLUMN 9.

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

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

13. coimleadh an corp, let him rub the body, from co + melim I rub or grind, Lat. molo. The same word is used for the teeth (24)—coimleadh a fhiaccla le duille uircill ... oculus le croicinn an ubhail buidhe fricet cum foliis citrulli et eum cortici citri.

23. tursgar na súl very likely a metathesis from trus gather, therefore, what gathers upon the eyes during the night—illud enim



aufert lippitudinem oculorum eosque clarificat. Lippio was an old expression for having sore or bleary eyes.

32. na gabhadh roimhe ocus na cuireadh a faille non ante nec tardius.

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COLUMN 10.

LINE

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

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

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

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

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

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

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

COLUMN 11.

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

14. Fathrí sa dá lá .i. fadhó ládib ocus einfecht lá eile twice in the two days, that is, twice on days and once (only) on the other day. The modern language has lost these very useful forms fadhó, fathrí, etc. They should be restored. This dietary may seem peculiar—one day two meals and the other day one, or three meals in forty-eight hours. A personal note may be excused. While on a long sea voyage two years ago, I found that the regulation three or four meals a day made

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LINE

me quite useless, and strangely enough I fell into this very way of two meals one day, and only one on the alternate days. The result was to me altogether excellent, and indeed surprising, and I have followed it more or less closely ever since. I can truly say that when I may depart from it I am in no way benefited, but distinctly the reverse. This was before I knew anything of this Text or of its teaching.

25. tuirlingha an bhiadh in MS. Should be an bhidh.

28. uiginti duas. This seems to be an error. In the Latin texts it is always sedecim.

30. tre moille oiprighthi na brighi dileaghthaighi propter tarditatem operationis digestivae.

32. Read na[in] inaduibh etc., quam in aliis digestis—a recognition that they knew digestion took place in other parts as well as in the stomach.

35. is luath indtaighter etc., et ideo cito convertitur in rosem (in rorem, 1595) in poris membrorum.

COLUMN 12.

9. gur sgeigheadur evomuerunt.

13. Lubra—the word seems essentially to mean, or rather to have meant, leprosy, when that disease was common in this country, but later the word seems to have come to mean simply “disease” in one of its coarser external forms. Specific leprosy seems to have followed the Crusaders into Western Europe. Lazar-houses were numerous in England from eleventh century onwards for more than five hundred years. There was a leper-house at Canterbury in the eleventh century, and one was established in Edinburgh as late as 1591, and it was the end of the eighteenth century before the disease disappeared—in the Shetlands.

14. Lictuairi a lectuary, an old form for electuary. Chaucer has it “Too late cometh the lectuarye.”

17. Drageta. This seems by some way of kinship to be the same as Fr. dragée, a sweetmeat or comfit. A form dragé is used in modern pharmacy for sweetmeat covered medicines. Rufhus—of Ephesus, a man very greatly in advance of his time (about 50 A.D.) especially as anatomist.

25. Marchuideacht riding, horsemanship, from old Gaelic marc a horse—W. Cor. Br. march.

[TD 71]

LINE

32. tar modh amach is rather unfamiliar. It means that the sleep and the sleeplessness which goes beyond manner or is excessive either way, is bad.

COLUMN 13.

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

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

22. angar do beith asuighi nisi quasi sedendo.

29. o mhaidin go teirt mane usque ad tertiam—to the “third hour”—after sunrise. O’R. has Teirt sunrise.

33. cluthur le hédach gomaith e pannis bene contegatur patiens.

35. measruighter aicidigi na h’anma accidentia animae reperentur.

COLUMN 14.

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

8. sul toitís an biadh before the food falls—toitís mis-written for tuitís.

16. édrum light, compare édróm line 4.

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

19. athumulta. I cannot find this word anywhere. It means

[TD 72]

LINE

"molesta," and is perhaps ath-thum-alta or as we should say repeating of the food.

21. res est manifesta—a new way of writing est.

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

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

"Quacunque sis, efflate bis;  
Retente, me-hic jacit!"

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

34. oir do gendaois duinte quia generant oppilationes—see Col. 4, 25.

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

[TD 73]

COLUMN 15.

LINE

1. nech in MS. has the aspirate, wrongly.

8. sa ló conoidchi in the day with a night; oir is e sin in lá nadurda for that is the natural day—24 hours. This preposition con

is lost to modern Sc. Gaelic although it remains hidden in a few old expressions. Slat gu (con) leth is a yard and (with) a half.

16. do leith na haoisi, etc., aetati, regioni et tempori.

21. na cabain inmhedhonach the internal cavities, ventres—the stomach and intestines.

25. oi ni bfuil for there is not. Oi here is for oir. It occurs so, and so often, in the Text that it becomes a suggestion the writer was tongue-tied or lisped. It occurs Col. 17, 4 and 26, where it is followed 28 by oir for uair.

29. doréir shínte in edluis, etc. It is very difficult to understand the concept underlying these phrases. The Latin (which I have been compelled to put in the Translation) is just as difficult to understand. The wording is not difficult but the meaning is.

33. Note q with m superscript for chum, and in 36.

35. Observe the reversion of the writing here to the previous line 34 and continued in the following 36. This is the rule in these MSS. and almost certainly for economy of space—see Cols. 6, 32; 20, 6. Mesurrdha here is temperatus.

#### COLUMN 16.

5. da tucaoi should be da tuctaoi.

16. tempore brune = tempore brumae. Brūma is more correctly the shortest day or time of the year—the winter Solstice or Christmas time. It is really brevisima (dies) contracted. It is here meant for the Winter or the cold time as a whole.

20. Note the terminal contraction 2 for -da in mesurrda. This, with and without the aspirating over-dot, is frequent. Compare mi-mesurrdha 24.

22. in moderatis—immoderatis mí-mesurrdha.

33. roimh an teirt, etc., ante tertiam et hora vesperarum.

34. uair an éigentuis tempus necessitatis.

[TD 74]

#### LINE

37. nach eidir le nech, etc., nullus potest observare tempus cibi sumendi nisi is qui non est occupatus in aliqua operatione necessaria aut qui liberam habet conditionem in omnibus.

#### COLUMN 17.

10. Don gnathughadh Consuetudo Dietandi.

29. oculus maris atque in natura uilidh, etc., et sicut est de natura universali quae est deus ita de particulari in homine quia non statim punit sed in processu temporis.

32. an .c. oi = an céit uair the first time. See Col. 15, 25.

36. oir do ní gach uile thoradh, etc., omnes fructus faciunt sanguinem aquosum et inutilem et putrefactibilem.

#### COLUMN 18.

5. lagaid na húbla rosdaighthi roim an qid[chuid] lucht l[enn]a r[uaidh] the roasted apples (taken) before the meal relax those of red humors—colerici.

7. istipeda = is stipeda, and so also at 9, they are the more binding.

13. Ysaac (Ben Soleiman, 830–940) was a pupil of “Johannes Damascenus”—Col. 3, 12. He made a special study of Foods, determining the value not only of the different kinds of flesh, but also of the different parts of the same animal. Though a Jew (hence called Isaac Judaeus) he was strongly in favour of pork as a nourishing food.

27. drong ele a gcinn oculus drong ele a gcnamha. This is perhaps the best example of Irish “eclipsis” in the Text. It occurs with other initial consonants, as may be seen, but not at all regularly. It is not unlikely that the Scottish tendency, which has quite done away with “eclipsis,” was asserting itself at the time. There is a superfluous a at the end of 27.

29. pisces et mulieres. It is uxores in the texts available to me, and so it is rendered in the Gaelic—na heisg oculus na mná.

#### COLUMN 19.

1. mur is folluis do tharr in bradain. Mur if not quite wrong would be better as mar. Mur is the Negative Conjunction if

[TD 75]

#### LINE

not; but mar, which is here certainly intended, is the Adverbial as. I was very nearly misled by do tharr, which I took for do thár regarding or concerning—the salmon. This, however, is the old tarr the belly of the salmon which is, as evidently was, considered the best and most digestible part. Donnachadh Bán finely sings of the “Bradán tarra-gheal” the white-bellied salmon. The Latin is ut patet

de ventre salmonis.

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

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

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

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

16. This contraction for etir is not common.

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

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

#### COLUMN 20.

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

2. aū here is for Avicenna and not Averrhoes.

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

"Whilst Apoplexy, cramm'd intemperance knocks  
Down to the ground as butcher felleth ox."  
Thoms. Castle of Indolence.

The same concept is in the word Epilepsy in which the malicious spirit was thought to jump or leap upon the victim

[TD 76]

#### LINE

unawares and held him under, writhing and foaming, during the fierce struggle. The Greek origins of these words are plain and their meanings also.

5. Meghathegni = μέγα + τέχνη the Great Work—see Col. 1,7, note.

6. Note the reversion of the Latin quotation.

9. don uile fholmugad (O'G.).

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

12. intan is imarcach e quando excedit.

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

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

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

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

24. Read fathrí acind [a] dara.

COLUMN 21.

3. Uair toghnidhi na bliadhna the time of year to be chosen—for Blood-letting—begins a paragraph. The origin of the word

[TD 77]

LINE

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

5. oir ni full én ní coimedus nech ar eslaintibh in t'samhruigh mar



do ní cuisli an erruigh for nothing protects a person from the ills of Summer (so well) as does the Spring blood-letting. Coimedus, which I translate protects here, is the same word as often occurs in the sense of seeing or foreseeing—see Col. 1. The Preposition ar is here used very clearly in the sense against.

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

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

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

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

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

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

## COLUMN 22.

1. is usa linadh na dighe na linadh an bidh. This is one of the Aphorisms of Hippocrates, although the author does not mention it—eleventh of the Second Book—ῥᾶον πληρουσθαι ποτου ἢ σιτιου facilius est repleti potu quam cibo.

[TD 78]

## LINE

4. na biodh go gar do theine ocus na denuid coimhriachtain, etc., I would translate this last word as effort, for the word and context would bear this rendering, but the Latin has it nec igni nee coitu approximent.

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

19. doréir nan astroluighedh, etc., et hoc secundum Astronomos qui

ponunt tempora aequalia—non sic Medici.

Observe the contraction for noch, 1 = vel = no + c with aspiration.

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

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

#### COLUMN 23.

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

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

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

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

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

32. oir is dúintech righin iat for they are constringent and tough, quia est valde oppilativa et viscosa. Treabhantar is curds and whey (O'G.). The Latin is pinguedo lactis vel crema.

[TD 79]

#### LINE

1. The plants named in this paragraph are—

"Kale" Brassica oleracea, Ocus Oculus Christi Wild Sage, Salvia verbena (but Lat. malva mallow), Saithsi sage, parsley, and the white heads of leeks—with milk of almonds.

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

#### COLUMN 24.

2. na h'oisreaghda the oysters and the half-raw things are bad.

4. is beg nach leth don dileaghadh ... cogaint maith in bídh good cooking of the food is nearly half of the digestion—a very wise observation.

9. I misread this sentence at first, and almost excusably, because of the peculiar use of the word tindisnech, and because of the miswritten daniri for dan aire. The meaning is that “those err who eat food too hurriedly or ravenously, for thus they sometimes eat injurious things without being brought to their notice”—errant qui nimis festinantur comedunt et aliquando comedunt nociva et non advertunt.

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

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

22. caithid neithi seimhe ... noc[h] intuigher go luath comedunt igitur subtilia quae cito convertantur.

29. bit tirim go foirimillach, etc., sunt sicca exterius et solidiora per totum ideo minus divisibilia a calore.

#### COLUMN 25.

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

4. intan taidhillter e quum tangitur.

[TD 80]

#### LINE

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

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

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

20. fiond in MS. should be find.

24. oir is luigha in tes disgaoiles indtu, etc., qui calor dispersus

est minor et possunt plus resistere.

COLUMN 26.

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

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

12. ataid naoi socamhuil do beir in fíon glan duit the clean (pure) wine will give thee nine comforts—or benefits, namely:

1. imdaighi na brigha it will increase the powers (the strength).
2. lagaid na hinde línta it will relax the full intestines.
3. nertaighi in gaili it will strengthen the stomach.
4. ocus in incinn and it will strengthen the brain.
5. do bir in croidhi subaltach it will give the merry heart.
6. do ní dánacht it will make (give) courage—efficit audacem.
7. togairmidh an t’allus it will call forth the sweat.
8. geuraigi in t’indlecht it will sharpen the intellect—aptat ingenium.

9. ocus do ní foirbheartas do na cáirdibh and it will make a stimulus to the friends—towards friendship.

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

[TD 81]

LINE

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

25. The contraction which I have extended as foirbheartas (9 supra) O’G. renders as forbfailtecus, where for is an “extensive” + failtecus an agreeable welcoming; and O’R. has forbhfaoiléadh for mirth = for + faoilidh joyful. Latin is tali luxus congaudat amico.

31. fhuar MS. should be fhuair.

COLUMN 27.

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

remains.

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

It is difficult to say whether the handwriting of the rest of this Column is the same as that of the Text so far—although it almost certainly is, and therefore is that of Aodh O'Cendainn.  
go h'ealadhanach le teine per artificium, per ignem.

#### COLUMN 28.

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

[TD 82]

#### COLUMN 29.

The few words here are of little interest except that "Donald MacBeath wrote this."

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

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

others are compound.

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

At XVI 31 observe uair in the margin and the mark of reference between isí and is; therefore isí uair is fearr.

[TD 83]

## GLOSSARY

### A

A, An the Article the; a samhrad ocas an geimhredh the summer and the winter 21; do lucht na h'eslainti to those of the ill-health 1; an gaili the stomach 26. It is in frequently; in foculso this word 7; in dieta the diet 9.

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

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

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

Abair say; mar an abair where he says 2; et dan abairsi aburadh a thráta Muiri, let him say his hours of Mary.

Abfullan "auellana" the hazel nuts 19.

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

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

Adharc horn. The word primarily means the thing to defend with but

here it means the horn-cup used for "cupping."

[TD 84]

The word had another side meaning as trumpet whence gilla-adhairce horn-boy or trumpeter; d'lighear an adharc do cur where the horn should be applied 27.

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

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

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

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

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

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

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

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

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

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

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

Áil will, desire, pleasure; madh áil let, "si vis," if you desire 1; madh áil let beith fallain if you wish to be healthy 25.

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Áilginach easy, gentle; siubhul áilginach a gentle walk 12.

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

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

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

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

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

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

Airgid. See last.

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

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

Aithfegadh comparison, O.D., but in the text compensation would seem to be nearer the meaning as Col. 21 an aithfeaghadh in becaín bídh in compensation for the small quantity of food; and in Col. 3 the meaning would seem to be nearly the same an aithfheghadh coimplexa lenna



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diubh (twice) in compensation for black humors—to make up for them.

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

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

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

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

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

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

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

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

Anbhfhaine weakness, from an very + fann faint, weak. The word is written very irregularly; o anmfainne na bríghi from weakness of the vitality 7; o anmfainne an ghaile from weakness of the stomach 12; gaili anmfann a weak stomach 23.

Andam seldom, “raro,” G. aineamh, ainbhith (Mb.) unusual is

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andam is athumulta an suiper gearr the light supper rarely hurts 14—see Athumulta.

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

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

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

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

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

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

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

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

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

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

Aontighius conforms with, agrees. The verb is based upon aon one, therefore to unify, to bring into agreement; an gnathughadh aontaighius leis na neithi nádurra the

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custom or practice which agrees with natural things—or conditions 17; as seachrannach aontughadh na meisg aon uair is in mí it is wrong to assent to (the getting) drunkenness one time in a month 5.

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

Aphoplexia—see Note, Col. 20.

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

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

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

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

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

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

Arrsaidh old, aged; ponair na pís úr na áirsaidh beans or

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peas, new or old 23; intan is áirsuigh an ré when the moon is old 21; mad ársaigh e if he is old; whence arrsuigecht agedness 25.

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

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

Astroluighedh astrologers; do réir nan astroluighedh according to the astrologers 22.

Ata there is, Ataid there are; na togra ata aige the disposition which he has 1; ataid trí gneithi there are three kinds—or ways 1; trath ata sa béal while it is in the mouth 8; mar ataid na sirioighi as are (such as) the syrups 8; ata in croicind the skin is 9; ataitt moran there are many 14.

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

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

Athumulta “molesta.” Note, Col. 14.

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

Aueroy's Averrhoes—see Note, Col. 1.

Auicina Avicenna—see Note, Col. 1.

## B

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

Ball limb, member, part; ona ballaibh spirutalta from the spiritual parts—from “the higher centres.” Compare this with the Animal parts, under Ainmhidi; gidhedh is usa na boill ele do dileaghadh yet it is easier to digest the other parts 18.

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Bás death, eolus ocus áithi bais 28—see Aithi.

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

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

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

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

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

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

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

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

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

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

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

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

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

Bráighedh the chest, lungs, thorax, lit. the upper part, “the brae.” It occurs in place-names as Brae, Braid (for bra-

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ghad); na sróna ocus na bráighedh of the nose and the lungs—the chest 9.

Brég a lie: G. breug; ocus is brég sin and that is a lie 2; gidhedh is brégach na fersadha eile nevertheless the other verses lie 22.

Brialala—brialala d’ól to drink a Brialala. The explanation is given lower down in the same Col. 7. Et iseadh tuigim trid in foculso brialala .i. in meid doghebadh nech gan claochlogh anala as much as a person gets without changing (i.e. drawing) breath.

Brigh has an exceedingly wide range of meanings, all however agreeing in “the essence.” Perhaps strength is the best single word

to use for it. We say brigh an sgeoil the "essence" of the tale, brigh an fhocail the essential force or power of the word, brigh an eorna the essential strength or product of barley, that is, alcohol or whiskey, obair gun bhrigh a work without result, ní gun bhrigh a thing without sense or strength, chaill se a bhrigh he or it has lost its "strength," etc. It is used in this text almost always for strength, imdaighi na brigha "uires multiplicat" 26.

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

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

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

Buglosa bugloss; do borrsaitsi ocus do buglosa of borage and bugloss 23. Lat. buglossa, Gr. βούγλοσσος.

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

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

## C

Caban a cavity, hollow (O.D.); na cabain inmhedhonach the internal cavities 15.

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Caibidil chapter, Lat. capitulum; mar a deir Auicina a caibidil comhartha na coimplex as says Avicenna in the chapter upon the symptoms of the complexion—or general health 1.

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

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

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

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

Cáisi cheese, from Lat. caseus, W. caws, Bret. kaouz; seachnadh cáisi antán sin avoid cheese in that time 22.

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

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

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

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

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

Cara a friend, relative, here used adjectively; gurub mó is

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cara don nadur fuil derg that red blood is more near to (the) nature 20.

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

Cathaighim I fight, defend; oir cathaighidh re gach h'uili truailledh it will defend against every pollution 18.

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

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

Cena yet, already; gidhegh cena nevertheless yet 3.

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

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

Certuigher from ceartaighim I correct, adjust, put right; go certuigher e arna mhárach that it shall be put right on the morrow 11; ni certaigher sa dara dileaghadh it shall not be put right in the second digestion 4.

Cét a hundred W. cant, Corn. cans, Bret. kant, Lat. cent—um; goraibhi a athair fén két bliadhan ina bhetha that his own father was a hundred years in his life 18.

Cét the first; sa két partegul in the first (p)article 25. This word has no philological kinship with két a hundred—so far as can be yet seen. Cétna in the phrase mar an kétna likewise is from this source; et mar in kétna and so likewise 25; a két oir (for uair) deis a dhenta the first time after its being done 17; nach denonn dighultus a két oi (for an két uair) that he makes not revenge the first time 17; in két dileaghta the first digestion 9; sa két leabur in the first book 9.

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Cétfadhuibh the senses—the seat of the first impressions—a very good word.

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

Cinnamomo (de) of cinnamon 27.

Cindti sure, reliable; o leitreachuibh cindti from reliable letters (or writings) 9.

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

Cireadh let him comb; círeadh a chend let him comb his head. 9. The base is cír a comb.

Cithfighter from chí I see; mar do cíthfighter as may be seen 5.

Clais a furrow, ditch, hollow, W. clais; a clais cuil in cinn in the



hollow of the back of the head 27.

Claochladh alteration, change, G. caochladh a change; gan claochlogh do beith ar in fual without change being upon the urine 4; an deoch claochluightech "potus alterativus" the alterative drink 8; gan claoghlogh anala without changing of breath 7.

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

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

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

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

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

Cnamha pl. of cnamh a bone; drong ele a gcinn ocus drong

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ele (a) a gcnamha one class (of people) their heads and another class their bones 18.

Cnaoi from cnaoidhim I consume, spend; arna cnaoi ocus arna dísgaoilidh spent and scattered 16; an droing bhis arna cnaoi those who are wasted 23.

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

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

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

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

Coidigenn from cuidighim I keep, assist; is mór coidigenn in bairdi

don gaili fuar the milk greatly helps the cold stomach 23.

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

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

Coimhéigniughadh forcing, restraining; gan coimhéigniughadh without restraining—the breath 7.

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

Coimleadh from comclaim I rub, W. Likely co + melim Lat. molo I grind, rub; ocus coimleadh an corp and let him well-rub the body 9. Rub for same is used of the teeth 9.

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Coimint, comment, Lat. commentatio reflection, thought; sa seathadh coimint in the sixth Comment 1.

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

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

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

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

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

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

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

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

Comfhurtacht comfort, relief; ocus do ni comfhurtacht an disnía ocus an asma and it will make comfort (to-will relieve) the dispnoea and the asthma 27.

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

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

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

Congmhail, congmhailim I hold, retain; arna congmhail sa bhél after being held in the mouth 9; ydoripis o chongbail an fuail hydrosy from retention of the urine 14.

Connmhain from congmbhaighim I hold, retain, G. cumail, Irish congmhail also; arson go connmhain an tes nádura because the natural heat is retained 13; na neithi rós-

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tuighthi connaimhter tar oidchi the roasted things that are kept over night 25; na conaim ar th'fual retain not thy urine 26.

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

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

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

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

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

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

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

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

Croicend a skin, G. craicionn; na croicind do buain dibh or their skins to be reaped (taken) of them 23; croicinn an ubhail buidhe the skin of the yellow apple 9.

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

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

Cuala heard; mar do chuala o daoinibh fírindecha as I have heard from truthful men 12.

Cudrumacht heaviness, weight for con + trom "co-heavy" na daine dambia cudrumacht the men (or those) to whom there is heaviness 19; go comhtrom evenly 11; dambia

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cudrumacht eli ann if there is other evenness—"ceteris paribus" 19.

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

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

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

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

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

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

Cúirreacht spasms, cramps; gan cuirreacht na gaothmaireacht,

without cramps or flatulence 5.

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

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

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

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

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

Cumgaighind cumhaingim I make narrow, G. cumhang

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narrow; arson go cumhgaighind an gaile ar in sgairt because the stomach closes upon or presses on the diaphragm 4.

Cumsanadh resting, in tranquillity; ocus e a cumsanadh and he a-resting 20.

D

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

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

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

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

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

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

Dearbhadh proof, confirmation, base dearbh certain, true; doréir dhearbhta according to proofs 9.

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

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

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

Degbhaladh seems for dég + boladh sweet or sweet-smelling; gnathaighter in cainel go minic or do bir an bél do degbhalaidh let cinnamon be used frequently for it will bring the mouth to sweetness 26; began d'fhín degbhalaidh a little of sweet wine 5.

Deighinech finally, at the end; o ibhter an fíon uair and go

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

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

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

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

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

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

Dermaid intense, great; caoinedh dermaid intense weeping 16.

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

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

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

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

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

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

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

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

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

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

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

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

Disnía for dispnœa, difficult breathing; an disnía agus an asma the dispnœa and the asthma 27.

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

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

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

Doimne depth, an Abstract Noun from domhann, G. domhain deep Welsh dwfn and Breton don; oir cuiridh na súile an doimne ro-mór for it will put the eyes into a very great depth—it will cause them to sink in their sockets 19.

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Drageata, a kind of comfit in which the drug is covered by sugar, chocolate, or gelatine. It is the Fr. Dragée of the present day.

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

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

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

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

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

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

Dusacht awake-ness; donit daoine imdha lá don oidchi ag codladh sa ló ocus in an dusacht san oidchi ocus is ro-olc sin many men make



day of night, sleeping in the day and awake (in their awakesness) in the night—and that is very bad 13.

E

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

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h’ealadhanach the air is cleansed scientifically “secundum artem” 27.

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

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

Edluis, “raritas” 15. I cannot give an English equivalent.

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

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

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

Eignighim I force, compel. The stem is éigin need, necessity. W. angen; na do meadon eignighadh “nec cogere uentrem” nor to force your middle, i.e. belly 15; na h’éignigh goláidir do shuigi do not forcefully compel thy seat, that is, thy bowel—do not force it 6,

“nec cogas fortiter anum” 26; o aon gnodugh éigentach eile

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

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

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

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

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

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

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

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

Eolas knowledge; eochair gach uile eólais Ippocras the key of

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all knowledge Hippocrates 28; ocus ro[f]urail eolus ocus aithi báis and he commanded (sought out) the knowledge and time of death 28.

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

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

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

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

## F

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

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

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

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

Fáill delay, G. dàil; ocus na cuireadh a faill and do not put it into delay 9.

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Faon poor, feeble; is olc codladh faon a poor sleep is bad 13.

Farligettur; cad farligettur what has been "let," "quem amiserunt."

Fásaid, fás grow; nach fhásaid na daoine ginacha that the greedy or gluttonous men will not grow 4.

Fásgadh wringing, squeezing; nach maith fásgadh eigneach do denamh nor (is it) good to make an imperative squeezing 15; arna mberbadh

ocus arna fásghadh after being boiled and squeezed-through cloth 23.

Fastaighter from fastinghim I stop, stay, retain; na fastaighter ar én cor iad and let them not be retained for any reason 14.

Feaghadh seeing, observing-see aithfeaghadh re-seeing, compensation 3, 21.

Fecht a time; began dotabhairt an ein[fh]echt a little given at one time 16; ocus ní gabhdhaois biadha examhla an éinfheacht and do not take "exemplary" foods at one time-exsamhla here seems to have an excessive or exceptional meaning. This old word remains in G. hidden in fathast yet and in am feasda forever, the one being fo-fecht-sa "sub hoc tempus" and the other in-fecht-sa "from this time forward"; oir in biadh caithir an einfhecht a meid móir ní h'éidir a dileaghadh for the food taken in large quantity at one time cannot be digested 4.

Féchuin to examine, see, try; dleghur aimsir na bliadhna do féchuin it is necessary to examine the season of the year 15; dlighear na neithisi d'fheuchain it is right to try (or examine) these things 3.

Fédfuighi from feudfaighim I can, must, am permitted; ní(fh)éidir nó ní h'urusa it is not necessary nor easy 10; ocus o nach féduruis since you dare not 10; ní feduit they must not 25.

Féil a feast, festival; um féil stefain about (at) St. Stephen's feast, Aug. 2nd; um fhéil eoin baisti at the feast of John the Baptist 21. Note, Col. 22.

Féin self; added to Personal Prons. and to Nouns to make them Emphatic; do aforismorum féin of his own Aphorisms 20.

Fellsamh philosopher; ar eglá na fellsamh éle d'aghail dirradais for fear of the other philosophers getting his testament or secret, 28.

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

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

Feradh excrement; indarbur an fual ocus in feradh let the urine and the faeces be expelled 14; in feradh fadhó nó fathrí san aimsir cétna and defecation twice or three times in the same period; gan claochlogh do beith ar in fual na ar in feradh without change being upon the urine or the excrement 4.

Ferg anger; creit gurub dimaoin duit ferg do denamh and believe that

it is folly of thee to make anger—to get angry 25.

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

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

Fhiacla from fiacail a tooth; G. fiacaill; aindhsein a fhiacla and then his teeth 9.

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

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

Fín and fíon wine; G. fíon, W., Corn., Bret. gwin, Lat. vinum, Gk. (F)oivoç; dlighitt nis mó d'ól d'fhín more of wine should be drunk 21.

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

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

Fírindecha truthful; mar do chuala o daoineibh fírindecha as I have heard from truthful men 12; antan bis an

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t'ocarus fírinnech ann in the time when real (truthful) hunger is there 16.

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

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

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

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

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

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

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

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

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

Fóiridh it will relieve, from fóirim I relieve, succour, heal; agus fóiridh tinneas in cind go h'áirighi and it will relieve the headache especially 27.

Foirm form, manner; doréir foirme agus ni doréir céime according to form and not to degree 1.

Foirmeallach external; on tes foirimeallach from the external heat; go téid an tes a bfuirmill that the heat goes external

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

Fola Gen. of fuil blood; agus re lucht fola deirge and with those of red blood 25; agus togairmidh in fuil místa and it will call forth the monthly blood—the menses 28.

Follain healthy for fo + shlán "under wholeness," an extremely fine expression; agus is amhlaidh is follaine iat and it is so that they are the more healthy 22; mad áil let beith fallain if you wish to be healthy 25. From slán whole comes sláinte health which is, and means wholeness; and even holiness is but an extension of the idea into the higher aspects of life. The Saviour is magnificently called Slánuigher the giver of wholeness—"sanator," and not "salvator" as other languages have it. To be follain G. fallain is to be enveloped in health as with a garment. Eu-slán and eu-sláinte is ex-health, disease, "broken" wholeness, in the truest and most real sense. No science can ever over-pass the perfect life-wisdom in these old words. The science which does not see, acknowledge, and accept this simple basic fact of human life is not science and we have no use for it.

It is a most valuable instruction to observe that the Gaelic language, in a fuller degree than perhaps any other tongue, expresses the attributes of manliness, health and courage in the

positive form, and the defect of these, always, in the "ex-" form as being "out of" the natural state or condition. Eu-slaint is disease—"ex-health." Eu-cáil is disease also but in lesser sense; it means out of condition. So also eu-dóchas out of or beyond hope, eu-coir out of or beyond justice, and many other similar expressions.

It may be mentioned that there is no word in Gaelic for a coward. The people who grew this language did not know the coward at all, but when in later days they unfortunately discovered him they called him gealtair or madman. This peculiar defect in the language is not perhaps more interesting than the way in which it was made good.

Follamhnuighim I rule, order, govern; ar follamhnughadh na sláinte concerning the regulation of health 1; lucht an droch fhollamhnuighi those of bad rule or conduct 17; a

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leabur follamhnaighti na slainti in the book upon the regulation of the health 17.

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

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

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

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

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

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

Fothrugadh bathing, from fothraigim I bathe, G. fathraig bathe; fothrugadh uisgi milis bathing in sweet water 14.

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

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

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

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

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

Fulang suffering; is ro-urasa lis na sen-daoinibh in treiginus d'fhulang it is very easy for the old persons (lit. men) to bear

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the abstinence 25; is ferr fuilingit lucht lenna duibh e those of black humors suffer it better 25.

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

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

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

## G

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

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

Gaires from gair call, name; G. goir; is neithi fuara gaires dibh sin these are called cold things 2; acht gairit errach d'aimsir measurtha but temperate weather is called Spring 22—that is the "mean" between cold and heat; gairther "preservatium" do "servatium" uair and preservatium is called servatium sometimes 1.

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



based upon the old idea of "strictum" or tension.

Galen. Note, Col. 1.

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

Gaothmaracht flatulency; on gaothmuirecht from the flatulence 14; gan gaothmairecht without flatulence 5.

Geala Adj. pl. of geal white; do persillidh no do cennduibh geala losa of parsley and of white heads of leeks 23.

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Geinemuin to generate, create, from genaim, G. gin beget, W. geni to bear, Bret. ganet born, Lat. gigno, Gk. γίγνομαι; do geinemuin fhola arís to generate (restore) his blood again 21; on ginter droch leann from which bad humor is generated 7.

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

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

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

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

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

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

Gluasacht motion, movement; ocus bis ar gluasacht hégin and they would be on some movement 19; arson in gluasachta because of their movement or activity 18; gluasacht mór big effort 12.

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

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

Gnímaighitt from gním an action; o thota species gnímaighitt na baill from "tota species" the members act. Note, Col. 2.

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

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

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

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

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

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

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

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

H

Hali. Note, Col. 1.

I

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

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

Iasg fish; bairdi ocus iasg milk and fish 12; seachnadh ... iasg

sailthi shun salted fish—at that time of blood-letting 22; is millsí na h'éisg agus na mná that is sweetest of fish and of women 18.

Ibhter from ibhim I drink, W. iben "bibimus." Corn. evaf,

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Bret. eva, Lat. bibo; do ní ibhter concerning the thing that is drunk 9.

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

Ím butter, W. ymenyn, Corn. amenen, Lat. unguen-tum; an t'ím umorro caitir roimh na biadhuibh e the butter indeed it should be used before the meals 23.

Imarctech, "Potus delativus," deoch imairctech. Note, Col. 8.

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

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

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

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

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

Imlí wholly, an Adverbial form—see Imlan.

Ímpir Emperor, Lat. Imperator; táinic in t'ímpir the Emperor came 28.

Impogh from impoighim I turn, move, convert, G. iompaich, Inf. iompaidh; agus dlighur (MS. is dilighur) impog ar in taobh ele and it is necessary to turn on the other side 13; agus impogh arís ar in

taobh ndeas and to turn again on the right side 13; gaothmuirecht ag impogh suas flatulence moving upwards 14.

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

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

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

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

Indarbadh mod. ionarbaim I expel; indarbadh ainnsin imurcracha let the superfluties be then expelled 9.

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

Indfhuara is ind to, against + fuar cold, G. fionnar for fionn-fhuar cool-feasgar fionnar a cool evening; tre esbhuigh an indfhuara through the absence of coolness 4.

Inldadh from inlaim I wash; ocus inldadh a lamha and let him wash his hands 9.

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

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

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

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

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

Inmheadhonach internal; uime sin anbfuinnigher go h'inme[dh]onach é" it is therefore that he is weakened internally 16.

Inmholta offensive, "unpraisable"; na dhetaighi inmholta in offensive fumes—or eructations 5. The word inmholta

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seems to be here used as the direct opposite of the sense in which it is commonly used—but see Note.

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

Inntaigher from inntaigim I change, convert; inntaigher a fuil deirg e it is converted into red blood, indtaigher fuil deirg aros, "convertitur in rorem in poris" 11.

Intabhurta "give-able," allowable; na neithead is intabhurta the things which are allowable 9.

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

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

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

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

L

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

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

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

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

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

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

Lán full, W. llawn, laun, Corn. len, Bret. leun, Lat. (p)lenus;ocus a meadhon lán and the middle (stomach) full 19.

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Lár the floor, the ground, Lat. planus, Eng. plain, "the flat part"; ar lár na sliastadh on the flat part of the thigh 27.

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

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

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

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

Leanna the "humors"—the old concepts of the fluids of the body; lucht lenna fiond those of white or pale humors 25; lucht lenna ruaidh those of red humors; lucht na lenna duibh those of the black humors 25; do truailledh na lendann to corrupt the humors 27. Note, Col. 3.

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

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

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

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

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

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

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

Leth half, side, W. lled, Bret. let, Lat. latus; na neithi leat omha the things half-raw 24.

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Lethon broad, G. leathan, W. litan, llydan, ledan, Gk. πλατύς; see For-lethon.

Liagh a physician, G. lighiche; oir is ní fuar gairter on liaigh do nithe íseal for it is a cold thing that the physician calls low things; oir in teas íseal is fuar am bél in lega for the low heat is "cold" in the mouth of the physician 2; ocus ní mar sin do na leghuibh and not so of (according to) the physicians 22.

Lictuairi the old spelling of electuary; na gabhthur lictuairi ro-tesaigi do not let a too-hot electuary be taken 12.

Linadar from líonaim-see Línta, I fill; an drong adeir gur línadar iad féin do biadh go minic those who say that they fill themselves with food often-and that no harm comes to them 17; is usa línadh na dighe na línadh an bidh for the filling (satisfying) with drink is easier than the filling with food 22.

Línta from líonaim I fill; na h'inde línta the filled bowels 26-in a constipated or gross condition.

Lochran a lamp; Lat. lucerna, akin λευκός white; bidh mar lochrand bis ullamh cum baithi it is as a lamp which is ready to drown-to go out 6.

Loighett diminution, reduction-the irregular Third Compar. of beag small, really a Noun; na loighett and san anail or diminution in the breath 4.

Longadh is used for supper, but here most likely for eating generally; so ar cét longadh is upon first eating-or the first meal 6.

Losa leeks, porrum: do cennduibh geala losa of white heads of leeks 23.

Losgadh burning, singeing; oir truaillett in biadh aga losgadh for the food is polluted, being burned 12; loisgfidhe on tes teinntighe e it will be burnt because of the fiery heat 16.

Luath quick, swift; do niter an codladh go ro-luath sleep is made too quickly 14; díligher go luath e it is quickly digested 10.

Luathrigh Gen. of luaithreach ashes, dust; arson fuighill an alluis ocus in luaithrigh for the remnants of sweat and of dust 9-which are on the skin. G. luath means ashes, W. lludw, Bret. ludu, Corn. lusu.

Lubra leprosy, infirmity; ullmuighit nech cum lubra they predispose a person towards disease 12.

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

M

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

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

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

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

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

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

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

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

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

Márach tomorrow, G. a máireach; arna mhárach on the morrow 11.

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Maratrum, Gk. μάραθρον, fennel Ovid; do maratrum ocus d’anis of fennel and anise 12.



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

Maseadh = ma-is-eadh if it is “yes,” if so be it; maseadh toghar in cuidh is maeithi nevertheless let the softer part be chosen 19. It is madegh 17; ocus madegh dlighear a treigen go mall and if it be so, it should be given up slowly or gradually.

Meadhon the middle, W. mewn within, Bret. y meton amidst, Lat. medianum, medius, Gk. μέσοϛ. It is used, perhaps euphemistically, for the belly—na do meadhon d’éigniughadh “nec cogere uentrem” 15; ocus a meadhon lán and the belly—full 19.

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

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

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

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

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

Megathegni lit. his Great Work sa naoimheadh leabhur do megathegni 20. Note, Haly Col. 1.

Méid quantity, size, “measure,” W. maint, Corn. myns, Bret. ment, Lat. mensus; biadh remur a méid moir fat food

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in great quantity—in abundant measure 15—the base of Médughadh, which see.

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

Méith soft, sappy, juicy the same word as maoth q.v. but with a

shade of difference in the later meaning; na neithi ro-méithi the very soft things 25.

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

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

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

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

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

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

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

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

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

Mó greater, W. mwy, Corn. moy, Bret. mui, Lat. major; in cuid is mó bis ar gluasacht the portion which is in greater

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motion 19. This is a very good instance of the impossibility of getting the Gaelic idiom into English; in cuid is mó, standing alone, means the part that is greater but here mó refers to the verbal gluasacht ∴ which is more greatly in motion.

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

Moille slowness the noun from mall slow; moille tuirlingha the slowness of descent 11; moille oiprighthi the slowness of the

working-of the digestion 11.

Moran much, from mór great; ocus gan mórán d'ól and without drinking much 8.

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

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

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

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

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

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

## N

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

Nadurra natural; is sin is codladh nadurra and in codladh nach sechnann in oidchi ocus nach toirmisind in lá that is natural sleep which avoids not the night nor prevents the day, 13.

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Neach a person, anyone, W. Corn. Bret. neb, nep; go caithfid neach goléor that a person has eaten enough 4.

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

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

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

Nertaighi will strengthen, base nert strength, G. neart, W. nerth, Corn. nerth, Bret. nerz, same as in Gk. ἀνὴρ a man; nertaighi in

gaili it will strengthen the stomach 26.

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

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

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

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

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

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

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

Nis for ní + is "id quod" used in Comparison; oir dlighidh an céim beith nis ísle for the step (degree) ought to be lower 2; fully expressed 19, oir is e in ní is fearr blas for it is the thing of better (best) taste-that best nourishes.

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No or; no do lucht na neimhnechtardha or to those of weakness 1; no go tuitinn an biadh until the food has fallen 6.

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

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

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

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

Oband sudden; ocus ni gohoband 7; ocus ni go h'obonn and not suddenly 17.

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

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

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

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

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

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

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

Oileamhuin nourish from oilim I rear; da tabhairt da

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oilemhaine given to nourish it 2; dligher an drong so d'oileamhain le biadh leighiseamail for such should be nourished with healing food 2; ocus is uime sin nach oilenn se godlistinach and it is therefore that he is not nourished rightly 4.

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

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

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

Oisreaghda pl. of oisire, G. eisir an oyster; mar ataid na h'oisreaghda as are (or such as) the oysters 24.

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

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

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

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

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

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

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

Ortomia miswritten for ortonía Orthopnoea; ocus an asma ocus an ortomia and the asthma and the orthopnoea 27; Gk. ὀρθός + πνοή breathing (only) upright.

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Osluighthi open, mod. fosglaim I open; ocus in bél osluighthi and the mouth open 13.

Osoin amach from henceforth, lit. sin a mach from that outwards 27.

P

Paciencia, "patience" monks' rhubarb, Rumex patientia; do spinarchia ocus do paciencia of spinache and of patience 23.

Partegul, Lat. particula, dim. of pars a part; sa dara partegul in the second (p)article 12.

Peaduir St. Peter; a féil peaduir in Peter's feast 22-June 29th.

Pecadh a sin, transgression, is from Lat. peccatum; in gach én pecadh in every one sin 17.

Péiredha pears from Eng.; mar ataid péredha (such) as are pears 18.

Persillidh parsley; do saithsi ocus do persillidh of sage and of parsley 23; do bharr fhineil ocus persilli of fennel-top and parsley 23.

Piana pains; piana imda many pains, "multos cruciatus." It is poen in Welsh, Corn. peyn, Bret. poan, Lat. poena, Gk. ποινή; is mór an pian do goile super na h'oidhce the supper of night is great pain to the stomach 14—Note.

Pís the pea; an pís umorro the pea however 23; pís úr new pease 23.

Póir a pore; a póiribh in gaile in the pores of the stomach 12; oir atá in croicinn póiremhail for the skin is porous 9.

Pónair beans; pónair na pís beans or peas 23—the sing. forms are here used, in the "collective" sense, for the plural.

Potaitsi pottage; uair imchubidh caithme in potaitsi the proper time to use or take the pottage 23.

Proinnighthi the time of eating from proinn dinner, a meal, Lat. prandium; in Old Irish praind; uair in proinnighthi the time of eating 16; is proindiughadh orduighthi it is ordered, correct dietary—to take food three times in two days 11.

Ptisisi phthisis; lucht na ptisisi those of phthisis—phthisical people 23.

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## Q

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

## R

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

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

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

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

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

Rannchuidid, see Rann; oi[r] rannchuidid ris in samhradh agus reis an geimhredh for they are divided between the summer and (against) the winter 17.

Ré throughout, "the space of"; agus mairidh sin uair and ré mí and that lasts sometimes for a month 22; ré sea huairibh dég during sixteen hours 12; ré ocht n'huairibh dég during eighteen hours 12.

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

Recha d'ég he will not go to his death "cur morietur."

Reime fatness, G. reamhar fat, W. r hef thick; o reime agus o ríghne from fatness and from toughness 12.

Rem-coimhett "pre-seruatium" pre-serve; in corp dobáil do rem-choimett the body you would desire to preserve 3;

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preservatium .i. rem-coimed preservativum that is foreguarding 1.

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

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

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

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

Righinn tough, ríghne toughness; o reime agus o ríghne from fatness and from toughness 12.

Ríghthigh for righe, G. ruighe the forearm—the base in ruigheachd reaching; ar bunuibh in ríghthigh upon the roots (proximal ends) of the forearm 27.

Rísineadha raisins; déis na fígeadh agus na rísinedh after the figs and the raisins 19.



Roime before, before it; go fétfadh stuider do dhenamh déis bídh mar do dénadh roimhe that study may be made after meat as done before it 5.

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

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

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

## S

Sail-cuach the violet; potaitsi do ... ocus do sail-cuach a pottage of ... and of violets 23. The Gaelic name is pretty and appropriate sáil a heel + cuach a cup, from the hollow spur formed by the lower of the five petals. This

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is the same word cuach which has gone into lowland Scottish as quaich a drinking-cup.

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

Saland salt; maille saland ocus re cuimin along with salt and with cumin 23; ocus iasg sailti and salted fish 22.

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

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

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

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

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

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

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

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

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

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Secired secrets; secired a chroidi the secret of his heart 28. The heart is sketched, not written.

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

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

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

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

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

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

Sesar, Caesar; tainic in t'ímpir .i. Sesar came the emperor that is Caesar 28.

Sgairt the diaphragm the “separator” from sgar separate; ar in

sgairt upon the diaphragm 4.

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

Sgríbhadh writing, to write; do[s]gríbadh to write 28; oir is doigh gurub e in sgríbhneoir fuair nuimir éigin sgríbhtha for it is most likely that it was the writer (copyist) who found some number written—and mistook it, placing nine by error for sixteen 11.

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

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

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

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

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

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

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

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

Sláinte is simply wholeness based upon slán.

Slán whole, healthy Lat. *salvus* safe and *solidus* firm and the Gk. ὅλος = ὁλόφος whole are all akin in origin and idea as in form.—See *Slainte* and *Euslaint*.

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

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

*Slinnen* the skoulder-blade, scapula; *itir in dá slinnen* between the two shoulder-blades 27.

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*Slug* swallow; *taréis thsluigti an grema* after the swallowing of the mouthful or bite 8.

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

*Socamhuil* rest, ease—same base as in G. *socair* ease and in *sochd* silence; *ataid naoi socamhuil do beir in fíon glan duit* there are nine easements (rests, pleasures) that clean (pure) wine gives thee 25.

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

*Soithech* a vessel, dish; *gidhedh da faghaid in soithtech nemh-glan truaillter gu ro-urusa iad* nevertheless if the vessel is got unclean they are easily polluted 22.

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

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

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

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

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

*Stipeghdha* from Lat. *stipo* I press closely together ∴ constipating, *dlighear torrtha stipeghda do chaitheamh* constipating fruits ought to be used 18.

Stranguria στραγγουρία a choking of the urine; “stranguria interpretatur guttatim urine emissio” ionnarbadh an fhuail na braonibh 28.

Struccio, the ostrich, Lat. struthio, Gk. στρούθιων.

Stuider study seems to be just the Eng. word borrowed. It has a very un-Gaelic feeling.

Subhaltach joyful from subha pleasure, delight, G. subhach merry; the opposite of dubhach sad—for so-bo-io and

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do-bo-io “well be-ing” and “ill be-ing”; ocus do bir in croidhi subaltach and it gives the merry heart 26.

Substaint, the Lat. substantia; na bit én raod da substaint and let there not be anything of its substance in it 23.

Suighi the seat, “anus”; na h'éigingh go láidir do shuighi “nec cogas fortiter anum” 26. Muna dernter angar do beith a suighi e if it (sleep) is not done in a nearly sitting position 13.

Suilbhir cheerful; bith menma t'shuilbir agut let you have a cheerful mind 13.

Suili (na) the eyes, súil an eye, W. haul, Corn. heul, Bret. heul, Lat. sol—the sun. The eye is the sun of the body as the centre of our planetary system is its great light; eslainti na súl diseases of the eyes 27.

Suiper the Eng. supper; ocus na denuid acht super beg and do not (take) but a small supper 22.

Sul ere, until; sul do biritt dan [a]íri iad before they are brought to their attention 24; sul dileaghtar go h'imlan e before it is entirely digested 11.

T

Tabhair give; na neithead is intabhurta the things that are forbidden “un-give-able” 9; ni dlighear atabhairt déis na coda it should not be given after the meal 6.

Tachmaingnid from tachmaingim I surround, embrace; ocus gu tachmaingind e and that it is surrounded 13.

Tadhbais firm, thick; línadh tadhbais o lenna ruadha a thick fullness from red humors 10.

Taidhillter from taidhim I adhere, join to; intan taidhillter e in the time (or when) it adheres 25.

Taighter from taig custom, habit; an aimsir as an dtaighter an indharbadh in the time in which it is customary to expel them, that is, the usual personal habit 14.

Táinic came, "vēnit" táinic in t'ímpir the emperor came 28.

Tairngter from tairngim I pull; conach tairngter an biadh cum nan ae so that the food may not be drawn towards the livers 13; ar na tarruing cum béil an ghaili being drawn towards the mouth of the stomach 10.

Tanuisti anything second whence tanist heir apparent; an meur tanuisti the second finger 9; Pilip tanaisi an tíre

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P. the tanist or heir-apparent to the government O.D.; hi persin tanaisi "in persona secunda" Sg.

Taobhaibh, taobh a side, flank. The Welsh, Corn. and Bret. is tú and the word is indeed so pronounced largely over the North of Scotland; do gendaois duinte isna taobhaibh it will cause constriction in the sides 14.

Tar over, across, beyond, W. tra, Lat. trans, Sansk. tar; na neithi ... connaimhter tar oidchi the things that are kept over night 25; ocarus tar a gnáthughadh hunger beyond ordinary-beyond customary 10.

Tarbhach useful, profitable, effectual; caindighecht is tarbhach the quantity that is useful 8; is tarbhach cum an dileaghtha tart d'fhulang it is effective towards digestion to suffer thirst 8.

Tharr, do tharr in bradain as regards the belly of the salmon 19.

Te hot, G. teth; gach uile ní inafuil betha is te e everything in which is life is warm 3; na cuirp theo the warm (or hot) bodies 3; arna theghadh after being warmed 9.

Teagaisgigh from teagaisg teach, instruct; teagaisgigh an ealadha leighis the skill of healing teaches "medicina docet" 14.

Teasargadh from teasargaim I save, rescue; fettur a remh'-choimed no a tesargadh re neithibh fuara it may be prevented or saved by cold things 2; do teasargadh ar na h'eslaintibh to save against the diseases 21.

Teghni, Gk. τεχνίς, sa treas partegul do theighni in the third particle of his Work 2.

Téghmand, from tégmáis it happens; oir ni thegmhand so for this would not happen 4.

Teine fire; na sa teine than in the fire 2; go gar do theine close to a fire 22.

Teintighe fiery based on teth hot and teine fire, W., Corn., Bret. tan; do loisgfidhe on tes teinntighe e it would be burned because of the fiery heat 16.

Teirt sunrise; roimh an teirt before sunrise 16. Note, Col. 13.

Tes heat, warmth, W. tes, Corn. tes, Bret. tez, Lat. tepeo, Eng. tep-id; oir in teas íseal is fuar am bél an lega e for the low heat is "cold" in the mouth of the physician 2; le neithibh tesaighi with warm things 3; go fuil an fín tesaighi tirim that the wine is hot (and) dry 3; tre tes na h'aimsiri through (because of) the heat of the season 21.

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Texa a text, from English; a coimint an texa so commenting upon this text 2; ag tuigsin an texa sin understanding that text 2.

Timprail not a very Gaelic word. It means "stirring up"; arna coimusg ocus arna timprail mixed and stirred—the food in process of digestion 8.

Tindsgaint and Tinnsenius from tinnsnim I begin, commence; cend do tinnsaint an geimhrigh the head of the beginning of the winter 22; "iemis caput est orientis"; go tabhair tindsgaint loighi ... furtacht mór that the beginning of lying down—an after—rest—gives great assistance to digestion 13; cahuair thinnsnuid aimsira na bliadhna what time the seasons of the year begin 22.

Tinneas sickness, here pain; tinneas in cind pain of the head = headache, retaining the old pathological idea of "strictum" or tension. It is widely used now, as here of pain ocus fóiridh tinneas in cind goháirighi 27, tinneas na h'urchoid orchitis tinneas mara sea-sickness; tinneas cléibh chest disease, etc.

Tirim dry; na cuirp tirma le neithibh tirma the dry bodies with dry things 3; le neithibh tesaighi tírma árda with warm, dry, high things 3.

Tirmuighi from tírmuighim I dry; oir tirmuighi an stuidir iad for the study makes them dry 24.

Tochlughadh desire, intan tinnsenius a thochlaghad go nádura when his desire (for food) begins naturally 9; na tuitim tochlughadh do beith air nor that a failure of desire (appetite) should be upon him 5; fuighlech tochlughadh remnant of desire "reliquie desiderii" 4.

Togairmigh will call forth from to + gairm; togairmigh an t'allus it will call forth the sweat 26; togairmidh in fuil místa it will call forth the monthly blood = menses 28.

Toghtar from toghaim I choose, select; sa geimhredh toghhtar in uair bhus teo in the winter the warmer time is chosen 17; uair toghnidhi na bliadhna the chosen time of the year 21.

Togra inclination, desire, disposition; arson na togra ata aige because of the inclination it has 1.

Toirmisges, from toirmisgim I forbid, hinder, prevent; nach toirmisgind in lá "diem non impedit" that does not prevent (it) in the day 13; ocus toirmisgit in stuider and it will prevent the study 5.

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Toirthegh fruit; gidhedh is ferr na toirrthi uile do trégin nevertheless it is better to shun all fruit 18; re gach uili truailleadh tic ona toirthibh because of all the pollution which comes of fruits 18.

Tolladh from tollaim I bore, pierce, excavate, G. toll a hole, W. twll, Bret. toull; arson co tabhair ar an mbiadh tolladh sul dileaghta e because it makes the food penetrate (pass out of the stomach) before it is digested 6.

Tosach the beginning, G. toiseach; uair imcubidh caithme in potaitsi a tosach na coda the proper time to use the pottage (is) at the beginning of the meal 23.

Tosgaites from tosguighim I move; ocus da tosgadh e began uaithi and if it should move (or depart) a little from it (natural custom) 17; gidhegh mad mór in tosgadh nevertheless if the departure (from nature) is great 17; intan tosgaighius go h'imurcrach when it moves superfluously 5.

Trachtadh, Lat. tractus, a tract, treatise; sa treas trachtadh in the third tract 11.

Tráth a time, season; tráth ata sa bél while (the time) it is in the mouth 8; trátha muiri the times of Mary 9; dentur o mhaidin gu tráth let it be done in the morning, early 13.

Trátha Times; tratha muiri the Hours of Mary 9.

Tréiginus from tréig shun, avoid; is ro-urus alis na sen-daoinibh in tréiginus d'fulang "senes facilime ferunt ieunum" the old men most easily bear abstinence 25.

Treorughadh "reductiuum" Inf. of treóruighim I guide—a supremely wise and comprehensive word; dlighear a treórguhadh tar a ais he should or must be guided back—to his first condition 17; ocus is e sin a treorughadh cum a contradha and that is to lead it towards the contrary 3.

Truaillett from truail pollute; ocus truailidh in cuimhne and it



will pollute the memory 21.

Truimidecht heaviness, from trom heavy, W. trwm, Corn. trom, Bret. troum; gan cuirreeneacht na gaothmairecht na truimedecht without cramps or flatulence or heaviness 5; ocus tromaighi an chorp and it will make the body heavy 7.

Tuathadh the people, G. tuath, W. tud, Bret. tud, Corn. tus, Gaul teut, akin Lat. totus, Lett. tauta; do reir na tuathadh according to the people 21.

Thubhairt Past of abair say; mar a duburt artús as I said at first 3; ocus adubhrumar and we have said 3.

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Tuca towards them. This is the Scottish Gaelic form for chuca as we have thugad towards thee for the older and etymologically more correct chugad and Cugat, which see.

Tucaoi from tug, G. thug give, should be tuctaoi 16.

Tuigsin understanding, Inf. of tuigim; a deirit drong ... a tuigsin an texa sin some say ... understanding (or interpreting) that text 2; ocus is uime sin nach dligher a tuigsin and it is therefore it should not be understood that, etc., 3; ocus tuicter so o Auicina and this may be understood from Avicenna 13.

Tuilleadh more, the Inf. of tuilim I enhance, increase; tuilleadh fós more yet, furthermore 14; misur ina tuillfedh oirett éndige amáin the measure (as much) as is taken at one drink only 7.

Tuirlingha a descent, fall-based upon an old verb lingim I spring, jump; moille tuirlingha the slowness (or delay) of the falling-of the food 11.

Tuitim, Inf. of tuitim I fall; dambia coimplex lenna find ar tuitim do thuithim aicidigh chum fuarachta ocus cum flichada and if a general health of pale humors (perhaps we should say an anaemic person) was fallen to a diseased fall (or state) towards coldness and towards moisture 3; no go tuitinn an biadh until the food has fallen-into the stomach 6.

Tuma from tum dip; ocus ar tuma an méir tanuisti and and after dipping his second finger in it 9.

Tusga easier, rather; mar is tusga tochlughes an nádur e as nature rather desires it 14.

U

Uachtar surface, upper part; uachtar bairdi the surface of milk that is cream 23. In Scottish place-names as Aughter and Ochter the upper

ground; na an uachtar or above 10.

Uaigh a grave; ocus rofhurail an uaigh ... d'oslugadh and he commanded the grave to be opened 28.

Uair an hour, a time, from Latin hora; uair and "time in"—and out 1; that is, occasionally—a pure and peculiarly Gaelic phrase; toghtar ín uair bhus teó let the warmer time be chosen 17; uair in proinnighthi the time of eating

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16; uair sa mhí once a month 5; a cét oir the first time 9; sia huaire six times 15.

Ubhal an apple, W. afal, Corn. auallen, Bret. avallen—all which suggests a kinship with Auellana the hazel nut, named upon Avela a town of Campania famous for its fruit; le croicinn an ubhail buidhe with the skin of the yellow apple 9—the orange?; mar ata péredha ocus coctana ocus úbhla as are pears and coctanas and apples 18.

Uighi eggs; dlighear a fis go comhfurtachaidh na h'uighi ocus a caibhdél in drong bis déis cuisli it should be known that the eggs and their custard comfort those who are after blood-letting 22.

Uilidhi, go h'uilidhi entirely, altogether; an aighi ... brotha in cuirp go h'uilidhi and against eruption of the body generally 27; aimsir na bliadhna uile the time of the whole year 21.

Uircill water-melon, pumpkin; duille uircill the leaf of the melon 9.

Uireasbhuidh defect, want of, failure; egail uireasbhuidh na brighi the fear of the failure of the strength 7.

Uirri upon it—See Orra. This is the Fem. sing. form.

Uisge water from a root ud, Gk. ὕδ-ωρ Sansk. ud-an, Lat. und-a; a h'uisgi fhuar in t'shamradh ocus a h'uisgi the sa geimredh out of cold water in the summer and of warm water in the winter 9.

Uisgemail wateryness from Uisge; uisgemailmí-tarbhach unsubstantial wateryness 18.—See Tarbhach.

Ullma Compar. of ullamh prompt, ready air + lamh a hand ∴ handy; adeir aueroys gurub ullma ... leaghtur iarann mór A. says that (a) large (piece of) iron is sooner or more promptly melted 2.

Ullmaighim I prepare, make ready; ocus ullmuighter a biadh and let his food be prepared 9; oir ullmuighit nech cum lúbra for it prepares (predisposes) a person towards leprosy 12—Note.

Umorro yet, besides, over and above—the use of the word is not at all definite, but it is always on these lines. It occurs frequently;

umorro a deir in fersaightheoir and so the versifier says 21; an saimradh umorro aimsir ro-te é the summer moreover a very hot time it is 22.

Unsa an ounce, here the Troy or pharmaceutical ounce of 480

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grains.—See the “signatures” 28, that is, fol. 14b of the text.

Urail from furailim I offer, incite.—See Furail in another “side” sense; ocus ro-(fh)urail eolus ocus áithi bais ocus betha and he offered or taught the knowledge and prognostics of death and life 28.

Urbanuis (Féil) the feast of St. Urban; in samhradh a féil Urbanuis in summer in the feast of Urban 22.—May 25th.

Urchoid hurt, harm. The verb is urchoidim I hurt; is ro-mór urchoidighius móran in biadh san oidche too much food at night greatly hurts 14; urcoidigid na neithi omha the raw things hurt 24.

Urlugadh vomiting, spewing; ocus gan urlugadh na “apititus caininus” without vomiting or dog-ish appetite 5.

Urusa, gu ro-urusa very much easier. The base is usa easier from Old Irish asse “facilis” and assu “facilius,” in G. as fasa Compar. of furasda easy. Ro-urusa has a double intensive in it ro + air + usa ∴ very much easier; truaillter go ro-urusa iad they are be-fouled much more readily 22. There is a further Compar. innus gumadh usaide tarrongtar an ní ... cum nan ae so that the thing (digested) is drawn towards the livers 13; is usa na boill ele do dileaghadh it is easier to digest the other parts 18,—the other parts are easier to digest; ni héidir ocus ni h’urusa it is not necessary and not easy 10.

Y

Ypocondria seems altogether out of place here 4. It does not read well into the text and may be disregarded.

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