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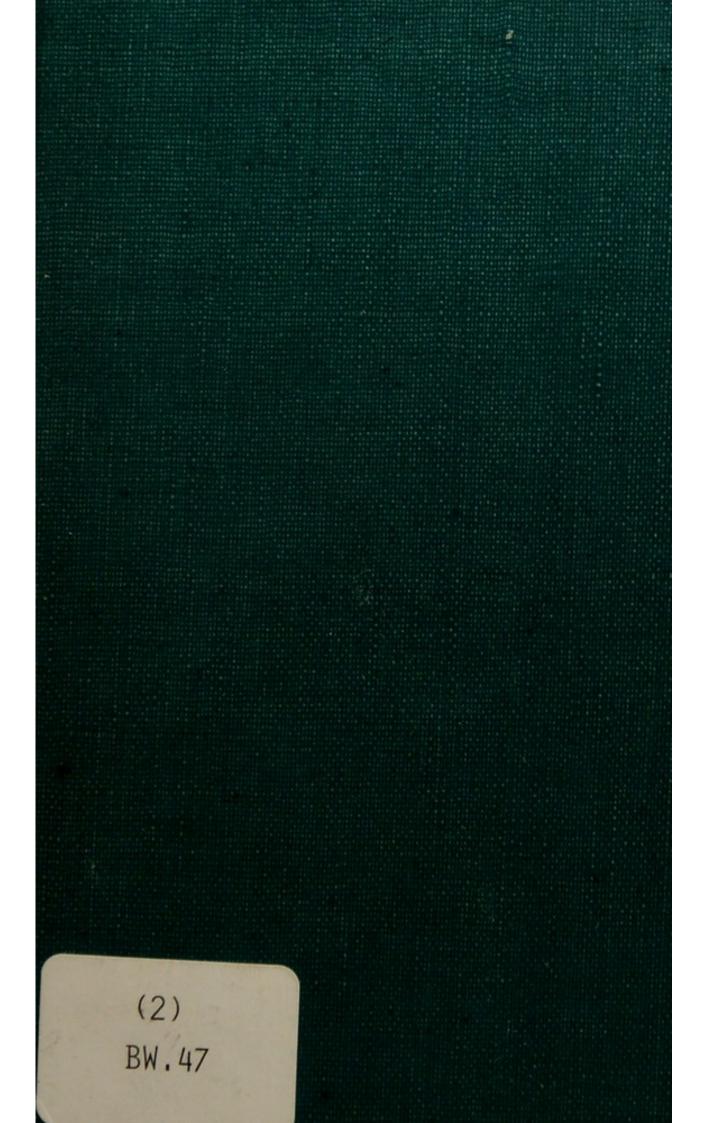
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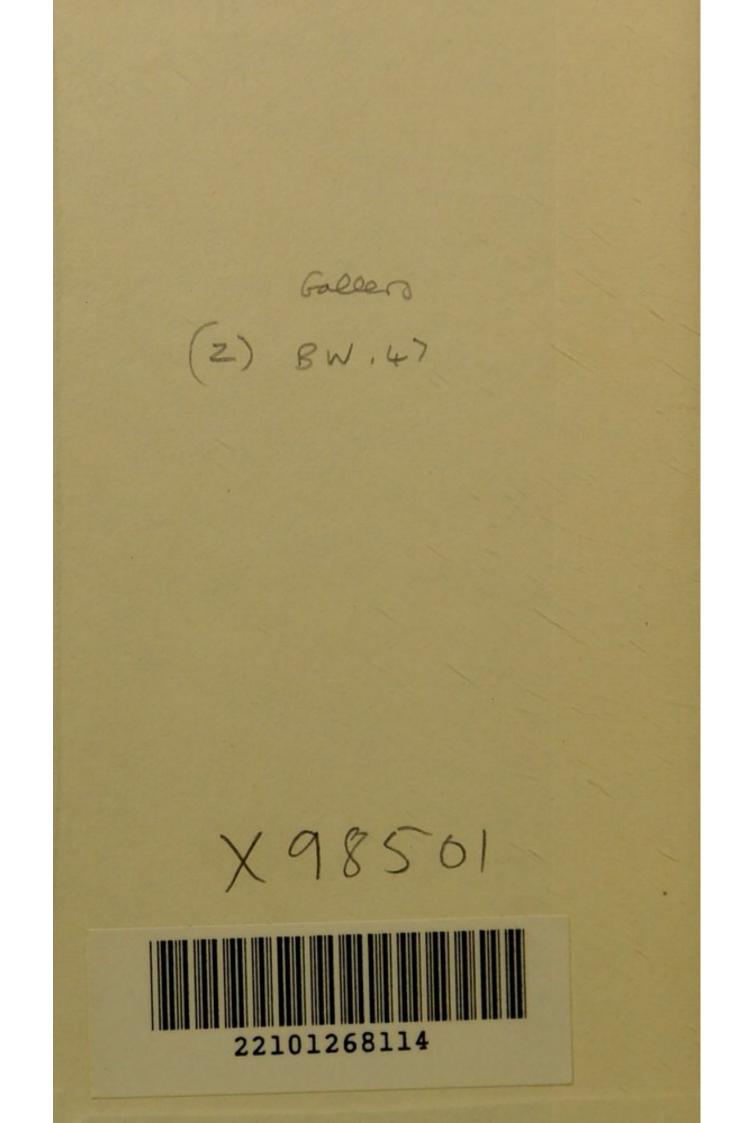
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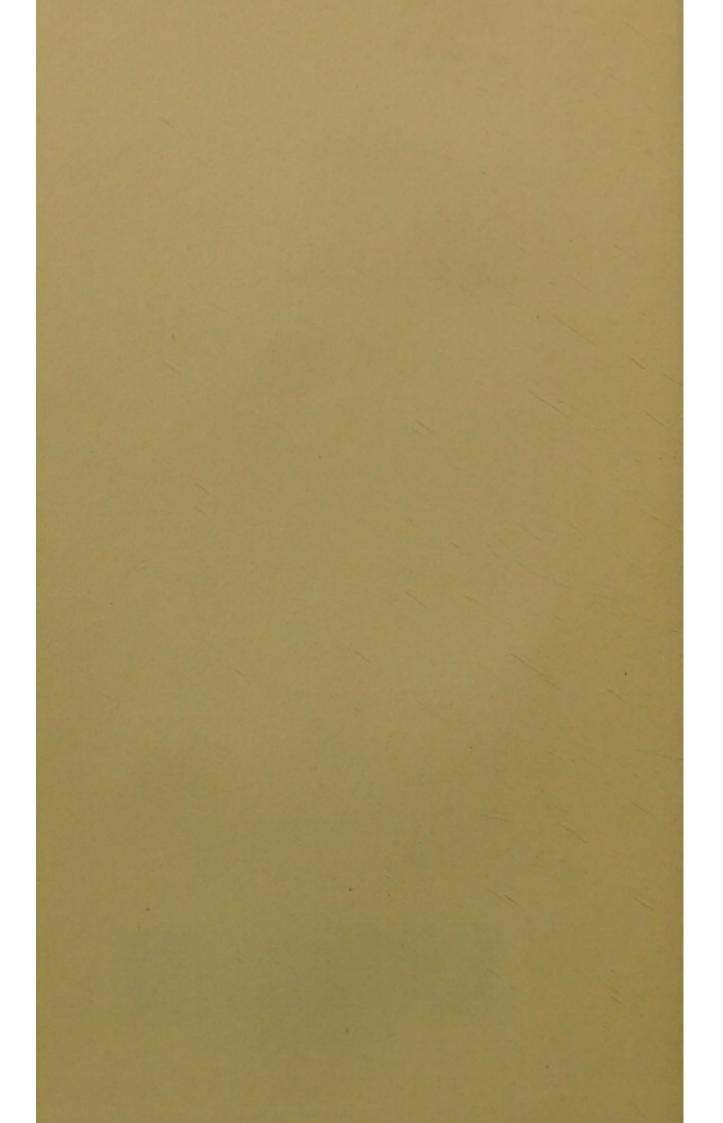


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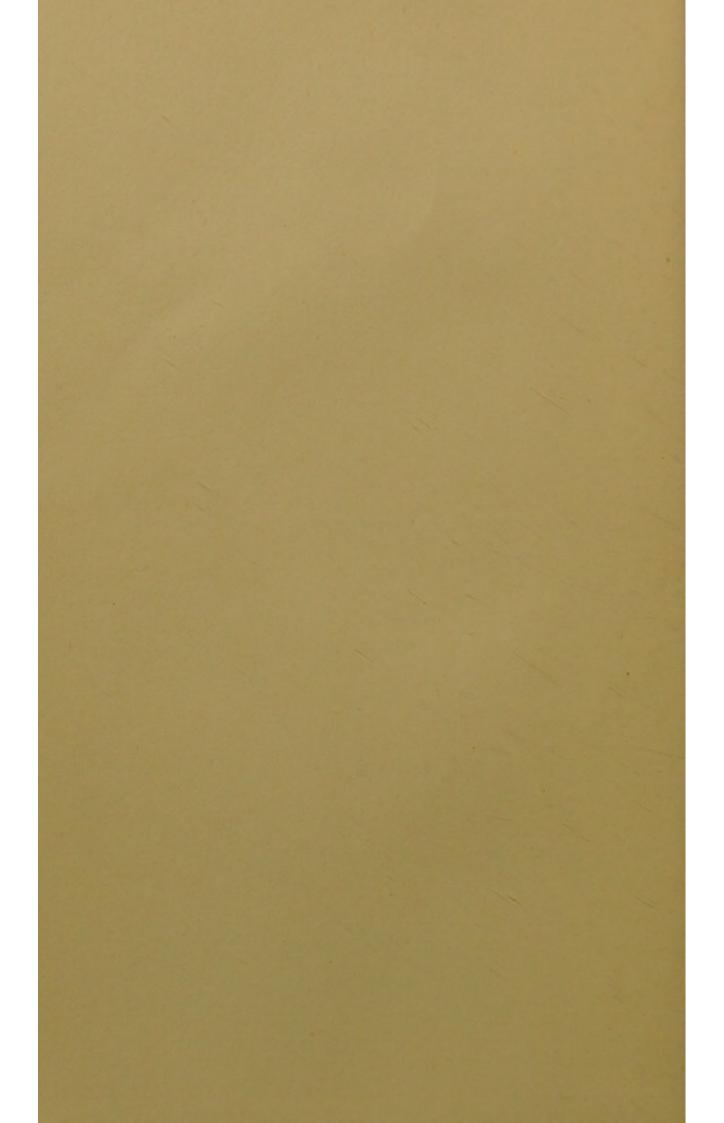


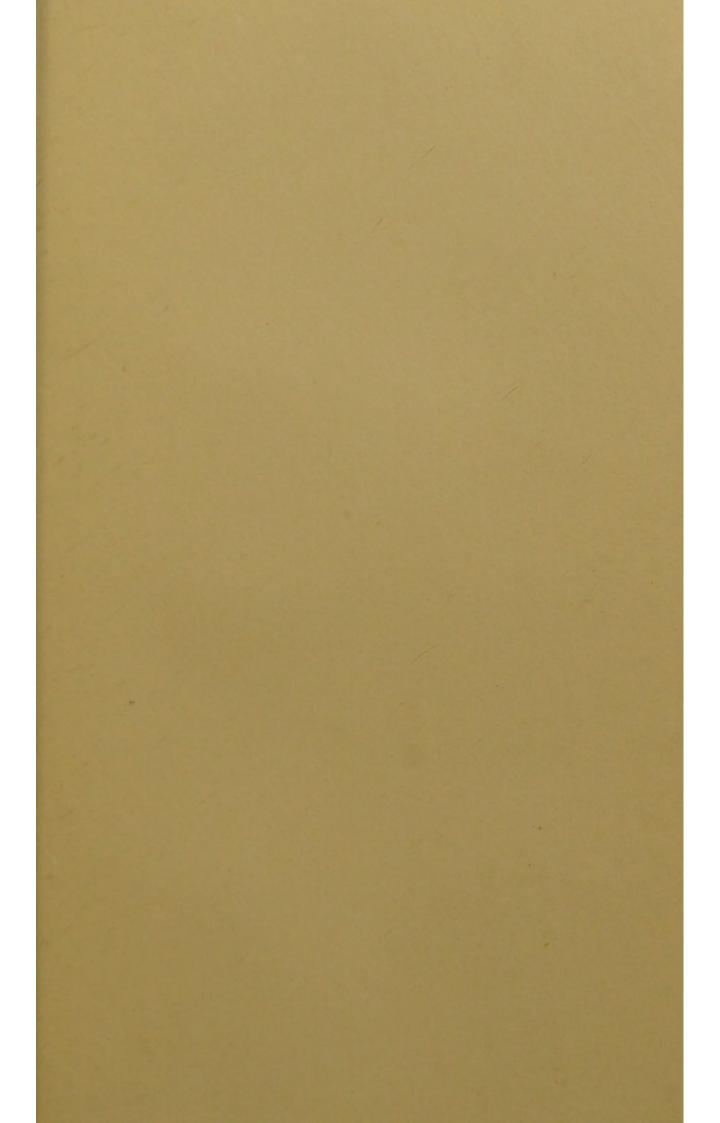


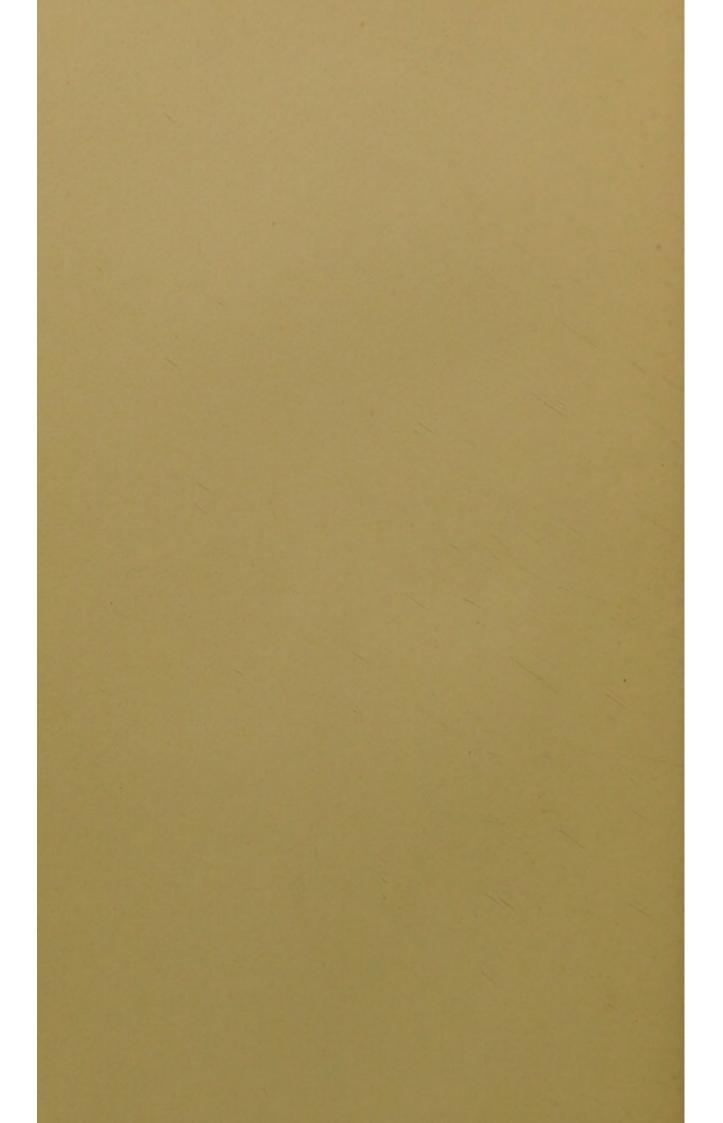




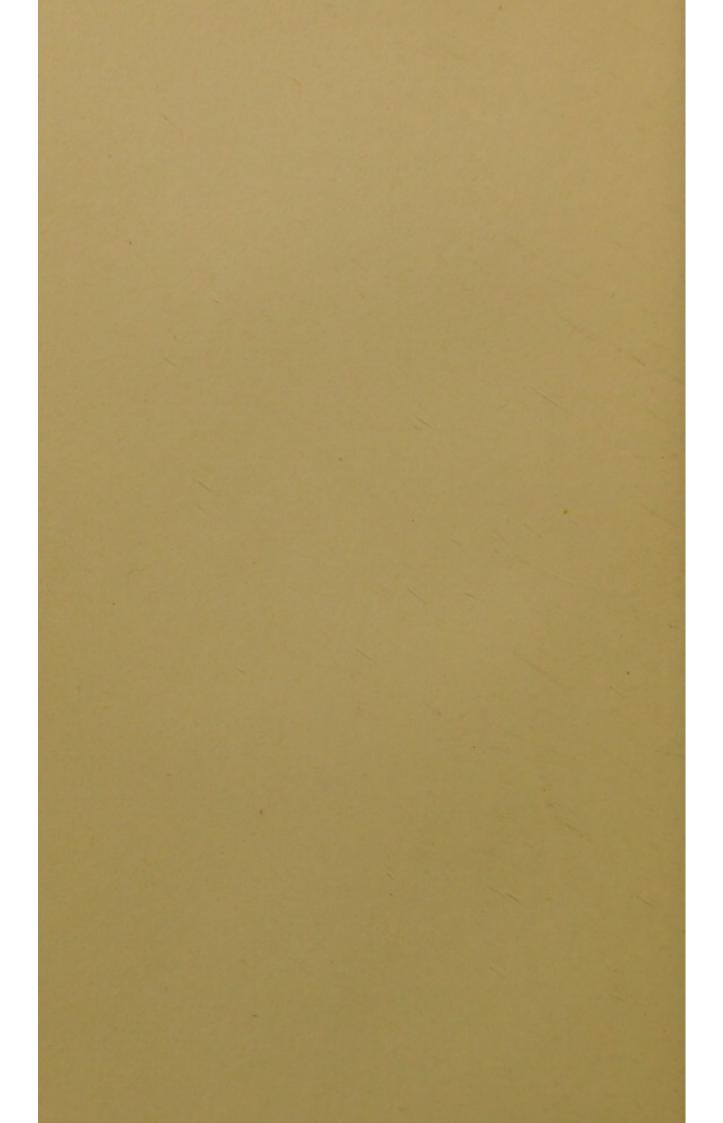


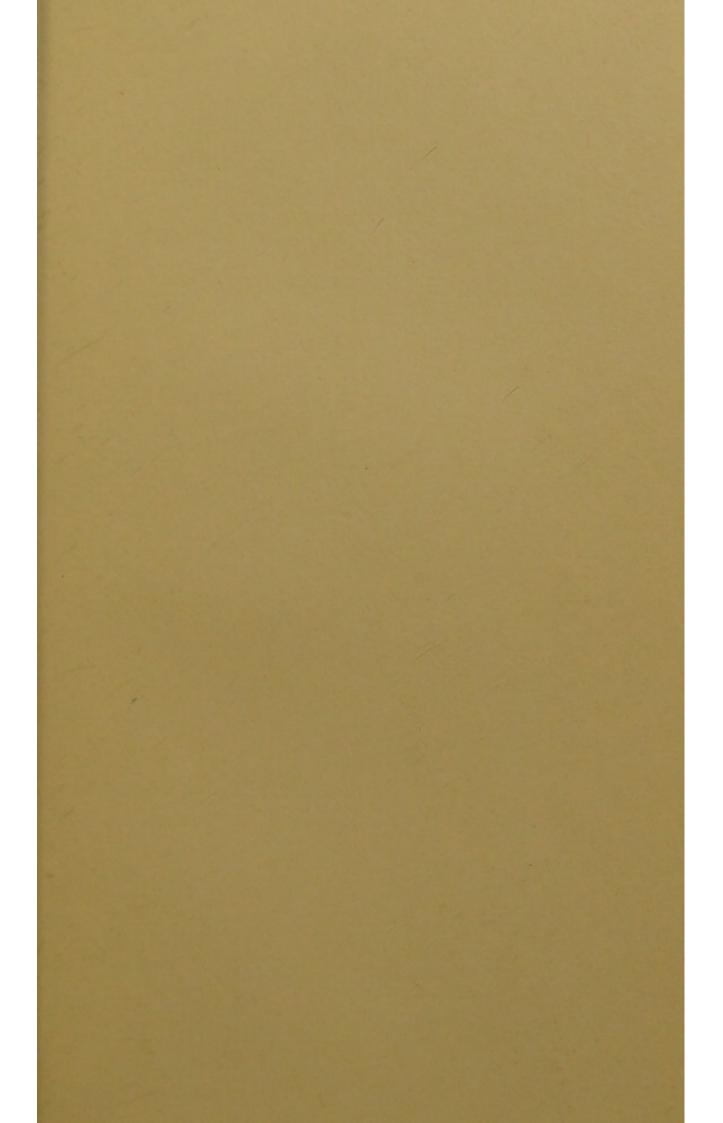




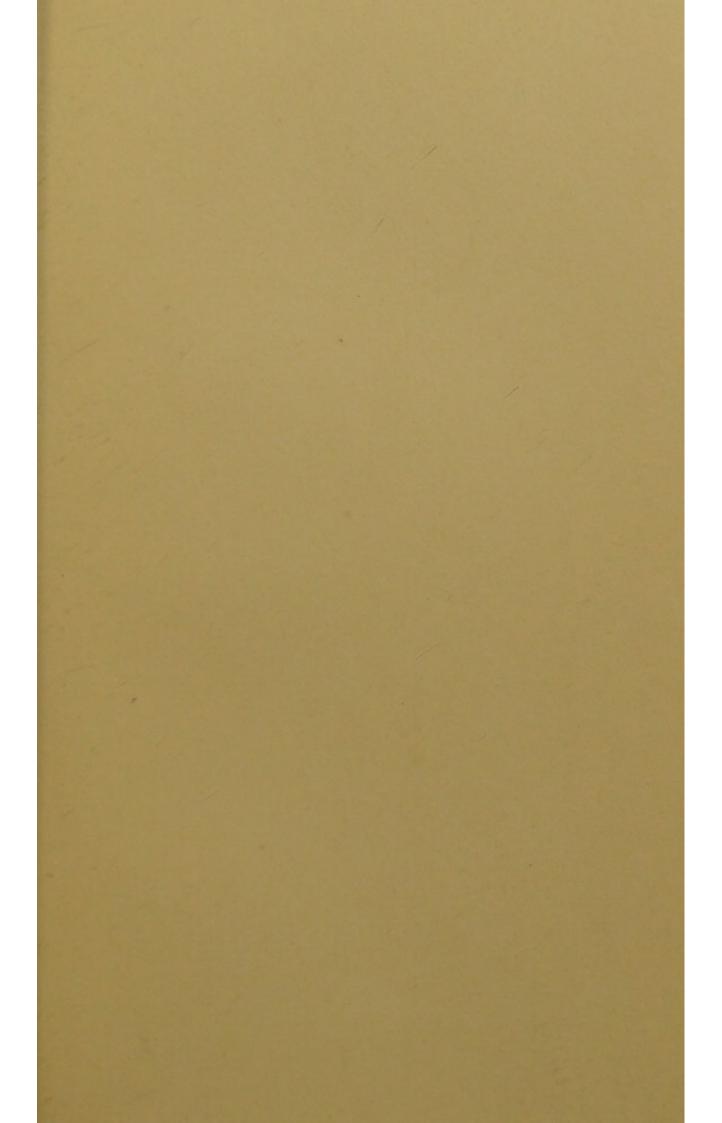




















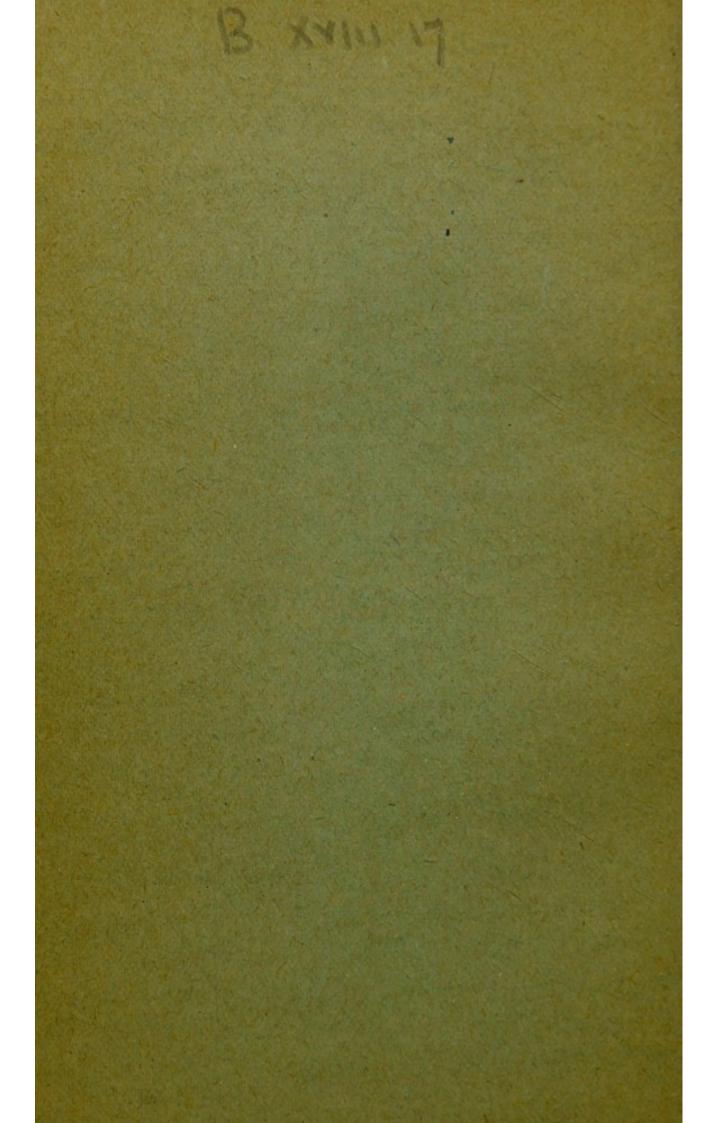
the **Bistory** of **Medicine** in **Ireland**.

An Essay

.. BY ...

NORMAN MOORE, M.D.,

Physician to St. Bartholomew's Hospital, London.



AN ESSAY

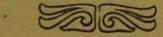
ON THE

HISTORY OF MEDICINE

BY

NORMAN MOORE, M.D.,

Physician to St. Bartholomew's Hospital, London



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1910

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AN ESSAY

ON THE

History of Medicine in Ireland.

THE history of medicine may be divided into three chief periods-those of Hippocrates, of the Middle Ages, and of Sydenham. In the first, though embarrassed by the poorness of the related sciences, physic reached a high degree of cultivation. Observation of patients was the groundwork of the study. The Greek physician was worthy of his generation. He is not the equal of the Greek metaphysician, or of the Greek poet; but his method is excellent, and his defects are, for the most part, due to the want of accumulated observation. The shore had been discovered, there had not yet been time to travel far into the land. The writings of Sydenham mark the next period. All medicine, since the extinction of the Hippocratic school.

This Essay originally appeared in the St. Bartholomew's Hospital Reports, vol. XI., in 1875. may be spoken of as that before and that since Sydenham. The Galenists—the school of Salernum, the Arabians—the school of Montpellier, the Chemists, the Mechanicians, have important differences amongst themselves; but in the plan of proceeding mainly a priori, they are agreed, and in this they are altogether separated from Sydenham, and from all valuable physicians since.

Nearly all the important literary works of the Gaelic language had appeared before Sydenham had taken his degree. In his day, Gaelic¹ was spoken even in the parts of Ireland where there were most English,² and by all classes of society; but the ruin of the native interest in the seventeenth century put an end to the progress of literature. There were no more any patrons of the old learning of the country, and literary men were forced to dig or to beg. A few books were

¹Gaelic is the native equivalent of the following English words:—Irish, Erysche, Erse, Manx. As even in schoolbooks there is confusion on this point, a few examples may be given.

be given. 'The inhabitants speak the Irish tongue only; they express themselves slowly but pertinently, and have the same language with those of Harries, and other isles, who retain the Irish in its purity.'—Martin: A late Voyage to St. Kilda. London, 1698.

Of the converse—Abair i a n'Gaoilig (Say it in Irish). Donlevy: Catechism. Dublin, 1848.

O'n Ghreugais chum Gaelic Albannaich (from Greek into Scotch Gaelic), New Test. London, 1840.

Ayns Gailck (into Manx). Bible. London, 1819.

² That even Dublin, the seat of the English Government, had inhabitants who could not speak English, is shown by a declaration of the Lord Deputy and Council, dated May 18, 1655. This edict, which is preserved in the British Museum, bound up with other Commonwealth proclamations, orders all Irish Papists, and all Protestants unable to speak the English tongue, to leave Dublin before June 20th. written, but they were no more than the leaves, which, for some years, appear on the surface of a stock long dead at heart.

It is, therefore, to the times before Sydenham that the medical books of the Irish belong. Among the Irish MSS. preserved in the British Museum are several on medicine.¹ They have never been printed, and so far as I know, have not hitherto been examined by physicians. They afford grounds for an estimate of the knowledge of medicine existing in Ireland in the later middle ages.

It is probable that physic had made but little progress in Ireland before foreign writings became known. A few traditions, as old as the earliest writings of the language,² fondly repeated as records of fact by Irish historians, deserve notice, as pointing to a practice of physic at a remote but uncertain date. Díancécht, the physician, is one of the heroes whose exploits are told in the ancient stories of the peopling of Ireland. Nuadhat, an invading chieftain, lost his hand at Magh Tuireadh,³ a battle which won for him the kingdom. A physical defect was a bar to the kingly office, and Nuadhat could not have himself enjoyed the fruits of his victory, but for the skill of Díancécht, who cured the

¹These MSS. are included in the manuscript catalogue of Irish MSS. in the British Museum, drawn up by Eugene O'Curry, and have since been more completely described in the admirable catalogue of Mr. Standish Hayes O'Grady.

² Some of these traditions appear in the ancient glosses in Zeuss: Grammatica Celtica.

⁸ The "Annals of the Kingdom of Ireland," "seeming," as Burke says, "clear-sighted in the obscure affairs of so blind an antiquity," give, as the date of this battle, the year of the world 3303.

wound, and fitted on a silver hand. Díancécht's result was brilliant, but his method must have been slow, for the king was seven years under treatment.¹ The Irish Dictionary attributed to Cormac Mac Cuilleanáin² makes Díancécht the pagan god of health and healing.⁸ He is always described as of profound learning, and his traditional estimation is shown by the fact that a summary of the judgments of authority in one of the ancient lawbooks ends by naming the judgments of Díancécht, the physician, "which were the first."4 In several accounts of the households of great men, physicians are mentioned as officers of state.⁵ It was one of the curious institutions of Irish society 6 that learning in several branches was hereditary. There were families of historians⁷ and of lawyers.⁸ So also the medical profession descended from father to son. For generations the family of MacDuinntsléibhe cultivated medicine in the north. Dallán

¹ Annala Rioghachta Eireann, ed. O'Donovan, i. 16. Dublin, 1851.

² Born A.D. 831. Died 903. Stokes: Three Irish Glossaries. London, 1862.

³ Id. p. 16.

⁴ Ocus bretha Dianchecht ó legib ce ro batur side i tus. Senchus Mór. "Ancient Laws of Ireland," i. 18. Dublin, 1865.

⁵ As in the Aided Chonchobhair quoted from the Book of Leinster, by O'Curry. Lectures on the MS. materials of Ancient Irish History. Dublin, 1873, p. 638, and in the Household of Fionn, in MS. Harleian 5280, fol. 39.

⁶ Burke has mentioned this in his short but admirable account of the condition of Ireland in 1171. Abridgment of English History. Works: London, 1812, x. 470.

⁷ O'Cleirigh : O'Maelchonaire.

⁸ MacAedhagain.

Forgaill, writing in the seventh century, alludes to the cure of a physician; and some of the earliest glosses, as those on Leviticus in the library of Corpus Christi College, Cambridge, show that there was a considerable nomenclature of disease.² A number of similar evidences might be accumulated, but perhaps enough has been said to show that before A.D. 800 physic in some guise was cultivated in Ireland, and cultivated with sufficient real or supposed success to obtain respect for the order that practised it. The British Museum MSS. show that later in history Ireland shared the general medical culture of Europe. These MSS. are nine in number. They range in date from 1450 to 1590, but in several instances are probably transcrips⁸ from earlier MSS. I looked into one of these MSS. last year; and finding Montpellier mentioned as the place of its composition, I determined, when an opportunity offered, to search the library of Montpellier in hopes of finding some trace of the author, who I guessed might have been one of the many Irishmen who studied abroad.

¹ Annala R.E., i. 216. See also Reeves, Adamnan, pp. 55, 345, for an allusion to the Irish practice of medicine in a MS. of the eighth century.

² Mr. Bradshaw.

for

⁸ I do not know whether syllabic misplacement is considered evidence of transcription. One would hardly expect an author to join the latter half of one word to the first half of the next, and to leave the extreme syllables as separate words. A transcriber, whether looking from one MS. to another, or writing from dictation, might easily fall into such blunders. Many examples occur in these MSS.—as

agus isi sobar amhail nandi aghairi

agus isi so baramhail na ndiaghairi, and this is the opinion of the theologians (fol. 23, col. 2).

The opportunity occurred, and at Montpellier I soon found that the Irish MS. was no original but a translation of the Latin medical treatise of one of the most famous men of Montpellier, Bernardus de Gordon.¹ On my return I examined the other Irish medical MSS., and one circumstance led me to the supposition that all were translations of foreign works. They none of them begin in the regular Irish way. An Irish author usually began by stating four things-the place, the time, the author, and the cause of the book. Thus begin those great lawbooks, the Senchus Mór and the Leabhar Aicle; thus that curious metrical tale of saints, the Félire of Oengus. Thus, in later days, wrote MacFirbis.² A minute examination confirmed

¹ So called from a town of France where he was born.

² Locc don laidse Teamuir, &c.

Aimser Laeghaire mic Neil, rig Eirenn, &c.

Persa na laidhe imorro Dubhthach Mac ua Lugair, &c. Tucait a denmu na laidhi imorro, &c.

The place of this poem, Tara.

The time, of Laeghaire, Son of Nial, King of Ireland.

The author of the poem, moreover, Dubhthach Mac ua Lugair.

The cause of the making of the poem, moreover, &c. Senchus Mór, pp. 2, 4.

Loc don luibur so Aicill ar aice Temair ocus aimsir Coirpri Lifechair, mhic Cormaic ocus persa do Cormac budein ocus tucait a dénma caechad sula Cormaic do Aengus Gabuaidech. The place of this book, Aicill, near Tara; and the time of it, the time of Coirpri Lifechair. son of Cormac; and the author, Cormac himself; and the cause of its making, the blinding of the eye of Cormac by Aengus Gabuaidech. Lebar Aicle: "Ancient Laws of Ireland," iii. 82.

Cethardai condagar da cech elathain édon locc agus aimsir agus persa agus fáth airicc.

Four things appertain to every composition-namely, place, and time, and author, and cause whence it comes. this suspicion, and I have found that all the MSS. are translations of Latin works.

As the authors translated are seldom read, it may be worth while to give some account of them while treating of the several MSS. The manuscript which sent me to Montpellier is of folio size. It is written in the Irish character with numerous contractions, and in one clear hand throughout. On its vellum cover, and here and there on the pages, are trivial annotations in a later hand. Its age is determined by the following passage written in red on leaf 92:-

Aoir an tizeanna in tan oo repiobad an leadan ro 1482 azur iri an bliadan rin oo mand Pilib Mac Tomair a Daina Pilib Mac Rirdeant a Daina.

The age of the Lord the time this book was written, 1482, and it is the year that Philip son of Thomas Barry slew Philip son of Richard Barry.¹

Leabhar Breac. R.I.A. transcript, Pt. I. Dublin, 1872, p. 75, col. I.

The place, time, author, and cause of writing this book are: The place of it, the College of St. Nicholas in Galway, &c. MacFirbis: Book of Genealogies in O'Curry, p. 121.

The preface to the Félire uses the word *fath*, while the other examples have *tucait*. Four words in Irish may be translated cause—túcáit, siocair, fáth, ádhbhar. The first and the second seem to have almost the same meaning. Bhuail sé mé agus nior thug mé siocair ar bith dhó (he beat me though I gave him no cause at all). Fáth is difficult to distinguish from túcáid. Adhbhar may be used of material things, while fáth may not. Is ádhbhar bais agus beatha dhúm é (It is matter of life and death to me—*i.e.*, it is utterly provoking to me).

¹ The family of Barry seems to have been divided against itself at this period. I have not found any record in history Another note continues the history of the manuscript:---

Ορ το ζεαρόιο ιαρία το ceannuio in leabap pa: Γιώιροιρ πα h-θιριπη αιρ ριόιτ bó. Όα caiteapon αξυρ ριόι ατά απηρα leabap pa. Cip Upmúman αις τεαότ το čum in h-iapla pe ριότ bó. In lá τα pepibat an comaipeam po Comáp O Mail Conaipe το τότ in cíp pin το h-iapla. Ότιαταίη πα ητραρ in bliatain pe a puilim mile bliatain αξυρ cúic ceo bliatain aíp an Tiξeapna neamoa in ταη pa.

A prayer for Gerald¹ the Earl, Lord Justice of Ireland, who bought this book for twenty cows. Two and twenty skins in this book. The tax of Ormond, one hundred and twenty cows, came to the earl on the day this was written. Thomas O'Maolchonaire lifted that tax for the earl. The year of grace this year in which I am, 1500 of the age of our blessed Lord at this time.

This passage, though in years not very ancient, carries one back into a remote period as regards the constitution of society. Cattle are at once the chief goods and the medium of exchange.

of this particular crime. Perhaps it was the cause of the killings mentioned in the Annals of Loch Cé, and in the Annals of the Kingdom of Ireland, at the year 1500.

"Barry Mór was slain by his own kinsman, David Barry, archdeacon of Cloyne and Cork. David was slain by Thomas Barry and Muintir Ceallacháin. The Earl of Desmond disinterred the body of David in twenty days, and afterwards burned it."—"Annals of the Kingdom of Ireland." vol. ix. p. 1257.

¹ Gearoit Mór, Gerald the Great, eighth Earl of Kildare. He was made Lord Justice of Ireland in 1478, and though at one time nominally removed, held the office till his death on September 3, 1513.—Mq. of Kildare : The Earls of Kildare. Dublin, 1858. The MS. may be supposed to have lain in the earl's library for some years. It is not included in the list of the next earl's books, made in 1526.¹ Some writing on the last blank leaf, dated January 1616, indicates that the MS. was then owned by Charles Hicky of Clonlohan, in Clare; and it seems to have remained in this family for some time, for at fol. 104 b is written, "Charles Hicky is the true possessor of this book, and if it be lost, I pray God restore it home again, 1680." A note on the much darkened outside leaf is the next step in its history :—

Οο ιεαθραιό Ματζαώπα Μας Ματζαώπα Οοςτώιρ ιειζιρ σαιτίε ρτυισεαιρ ζειτρε moliagan σέας α υβαριρ ριρφοιομτα πα prainnce.

From the books of Mahon Mac Mahon, doctor of physic, after fourteen years at the University of Paris, a learned man of France, 1728.

The MS. finally became part of the collection formed at the British Museum from the Egerton bequest. It is a translation of the "Lilium Medicinæ" of Bernardus de Gordon. The book begins with the following curious introductory chapter:²—

Δη πα τιαηταιόε σο neč éicín σο Sochacer cinour reorad ní σο μάο co μο mait σο

¹ Earls of Kildare, p. 317.

² The introductory chapters of the early books on physic often give pleasant glimpses of the time in which they were written. Thus Master Gulielmus Placentinus de Salaceto, in the preface to his Liber in scientia medicinali, says that he writes at the constant urging of Ruffinus, prior of St. Ambrose, of Placentia, and his brethern, and also from love of his son Leonardinus, whom he hopes to bring up a physician.—Liber in G. P. de Salaceto. Venice, 1849. fpeasain san ní oo páo ap ré acc ní ber AJAO CO 110 MAIT AJUP ní reomaio ní oo beit azainn co no mait act ní a oubnaman co minic agur ber coiccinn ag cac uile agur o nac puilnsinn boccaine an n-inneleacea neite veachata coimitzeata ip uime pin vo b' ail limpa az múiniúżuo a ciżeanna na nealadan neiti coitcinna unura canvaca do Thad tan canba na noaineo umal évon leaban oo deanam oo phancic na healadan leisir asur or oo na vainib umla repibaim é סוכעוותכפח נעלב אח סוחעוך אחס דוח סוף וך comot an leit bir acu agur ní hail leo ruigi an an mbono concern maille cad agur bio cancarrned an na repubeannaib corcenna uain 1r náp leo ní σο páo σα πούσρασ pompa en uain 510eao a vein Senica Nunquam nimis dicitur quod satis non dicitur évon an ní nac abun co lon ní h-imanchad adenun é azur a vein Oracius Deceis repetita placebunt évon ip blapca ní an na prical pa deic. Marad ora oimbuan cuimne na noaine ní náp Limra an ní a venan on in phairiceir a coircinne oo phical oo luce na humila oin ni heioin le nec out my poicri oo Oia na ac pruivein annra brinnne agur an ron na rinnne oo pein Jalenur reaccinato leaban De ingenio. Marao a n-anoir an uain nemoa ar vealthad healadan Leisir man cicul an in Leaban oin ir amlaro bir an lili agur blat imoa uinne asur reade noulledsa seals asur reade nspaine onda in Jac blat oib agur ir man rin bear an leaban ro oin beid readt paintsil aşur biaid an céo paint dib onda deallpac rolurta oin laideonaide ré do na şaldmaid ui ac tinnrcaint o na riadnuraid. Aşur beide a pantşail eli rolur taitneamac deallpac an a méd dur rollur zaitneamac daideonaid aşur ir and do tinnrchad an leadan ro maille rontac de móin a rtuidén rolurşlan trleide piraláin daitle ricead bliadan d'an leiştoinadtne aşur do di an dala in tişeanna in tan rin mile bliadain aşur thi cét aşur thi bliadna aşur a mi iuil do tinnrchad é.¹

A man having asked Socrates how to talk well, Socrates answered. "Say naught," quoth he, "but what you know well, and no thing is well known to us but the thing that we have often said, and that is common to every one." And since the poverty of the intellect is not up to hard, strange things, it therefore pleases me, trusting in the Lord of knowledges, to treat of common, easy, profitable matters for the advantage of humble folk: to wit, to make a book of the practice of the art of healing. And since I write it for lowly men, the race of the proud is not thought of in it. For they like an assembly apart, and it is not pleasing to them to sit at the

¹ In this, as in other texts printed in this essay, I have expanded the contractions, and separated the words to the best of my knowledge. For the rest I have kept to the MSS., which in places give, and in other places omit, accents and aspirations. Omissions of eclipsed letters are frequent. I hope to examine on another occasion the terminology of these MSS. As I have had no experience in reading MSS., and have in every difficulty been obliged to judge for myself, I am sure that there are errors, common board, and they are wont to frown on every-day writings, for to say what was ever said before is shame with them, though Seneca says, "Nunquam nimis dicitur quod satis non dicitur "—that is not said too much that is not said enough; and Horace says, "Decies repetita placebunt," that is, tasty is the thing that is told ten times. Plain is the unlastingness of man's memory. To repeat what has been commonly said on practice is then no shame to me, for one cannot go nearer God than in studying truth and for the sake of truth, according to Galen in the seventh book, De ingenio.

Moreover, in honour of the heavenly lamb that is most shining and is the glory of God the Father, I give Lily of the Art of Healing for title title to the book. For the lily has many flowers upon it, and seven white leaves and seven golden grains in each lily of them : and it is thus shall be the book; for there shall be seven parts in it, and the first part of them shall be golden, shining, lucid, and it shall speak of all diseases, beginning with fevers, and the other parts too shall he light, pleasing, shining, and will make every thing clear of which they speak. It was in the illustrious University of Montpellier that, by the aid of Almighty God, this book was begun after the twentieth year of our reading, and the annals of the Lord were at that time one thousand years and three hundred and three years, and it was in the month of July that it was begun.

Research has added nothing to the facts of Bernard's life, which are to be found scattered through his works. This book was translated into several European languages; and Bernard's Lily was in the fourteenth and fifteenth centuries a work of authority from Italy to Ireland. After the invention of printing it was produced in a French,¹ in a Spanish,³ and in several Latin editions.³ The "Lilium Medicinæ" has not been printed in English, but in the Bodleian Library is a large paper MS.⁴ containing an English translation.

The following chapter may serve as an example of the Irish style of the translation, and of Bernard's method:—

AN. 23.⁵ CAIBDEAL DINCOBUS.

Incubus edon fantasma in sompnis corpus comprimens et aggravans, motum et loquelam perturbans évon iré ir incubur azur cavbar bruivir azur conmaizir an coipp an aimrin na covalca azur buaivir an zluaireacc azur an unlabra.

¹Cy finist la pratique de tres excellent et docteur en medecine maistre Bernard de Gordon appellee fleur-de-lys en medecine—et translate de latin en Francois a Rome lan mil ccclxxvii. on temps de pape Gregoire. Et imprime a lyon lan mil cccxcv. le dernier jour daoust. Deo gratias. The edition of which this is the last paragraph is in clear and beautiful black letter.

² At Seville in 1494. Hain. Repertorium Bibliographicum.

⁸ I have examined the following: 1. Naples, 1480, fol. 2. Ferrara, 1486, fol. 3. Venice, 1494, 8°. 4. Venice, 1498, fol. 5. Venice, 1521, fol. 6. Paris, 1542, 8°. 7. Lyons, 1559, 8°. 8. Lyons, 1574, 8°. 9. Frankfort, 1617, 8°. There are slight differences between these editions. The pleasantest for reading are those of Ferrara, of Paris, and of Lyons, 1574.

⁴ Marked Ash, 1505. A note in the MS., dated 1578, says that it was then owned by William Cock.

⁵ Pt. ii. cap. 24 of the Paris edition.

Caura in incubuir imoppo ir ainm veamuin e agur ir uime rin irail le opoing an can bir an beamuin compineac or cinn an cuipp oume agur conaquiti an can bir ina coolao דמפח מף ron na oala כחושוונועים oo ni cochomaroinn an comp mup co caronistean oo combi aca mucao azur vatmat vo leanbaib citi ir minic muccun iac an ron nac readato ACO mon rin oo chailleam ofulans asur iri cuata copob calleac mbir ann ac palcaint an an copp asa brusao asur ir nerni ro. Agur iriat na leasa ir reapp bapamail connact tic incubur ocur pat imillead no in m.i. aisi. Ocup pat imilleat in. ip pollup in can bip nead ina coolad agur tic puaract co hobann cut an cino faircur agur ouinur e no an can coolur nead veir linca no món bio azur oisi: caura incrincica imoppo man aca cio chuailio an na oire. ona liaid ouinur agur conmaisur an incinn asur an choioi inur nac reioin na rpionaio oo oail co himplan cum an comp asur oranny na ballais rimilla ורכערכא כוואולוד חא רףוסורא ור עווחפ רוח לאוטbuistean von otun conob a na coraib tinrenear an caobar rom agur co cacmuigideam an copp uite cominic spa haitle oopm chomaisnao asur aisi inramo asur ir uime rin Labnur a Snuireactais ac ianaio ronceacta da fiád labaint agur bit a chitnugad uile an ron an Cine thuim rin agur beacce כחטגונוט סטוחוף אבער סטחלגוטער חג רףוסוכא asur tic an "oestat rin usinto ann o ruit

out agur uain eli o colena agur uain o riegma agur eli o melancholia.

Signa.—Ообавир сотсароа па нагриппе го сре рошалбан осар реп. Сотсароа па цеалса веро гр типис а бивраб зас.

Pronosticacio.—Cibe cum a cicca co minic po ip h.—inn cona ac eaccap oib po eoon apoplexia no epileppia no pparmup no papalip no co puisi bap obano asup oaci oo neac ina ouipeacc ip meara map pin e asup oaci allup puap oe ap na ouipeacc asup a beic maille chic choioi ip po olc.

Curacio. - An ti cum a ngnataiginn po teact ancur aisi companad spadad ourcocur e an can bo cluingi e ac labaine acopmailur Suit asur coimtio acora asur atama copota uo. azur choit uirce pora an a azaio azur unail Th. pc. hain ague cabaine orantor cum murco oo no olaambna azur ir malt r. reatt racar ro anao semper habet Pyladem aliquem qui curet hOrestem evon bit Pylades vo r. azapt Liaiseop hOristes mad. Mad o puace no moin an cinn ber comitcean e le holeum luapinum no le holeum ancorcur agur na puibe con a coramailio. Mai o lino imanasc insaile ber ventun reachead asur clirchida ASUP AIDFCINENTIA ASUP MAD O FUIL DO ber Listean cuiple asur mad o leanneaib eli rolmaistean iat manianaio asur cuincean 1epalozooion azur 1epapurim oorin ina cumure agun bit an oleca reim agur bio ren corubac ronbaileac oo rin asur reannad Jac uile incuipreade agur ghatad le agur

Licenapia composedeta an chioi map ata $\sigma_{1acamapon}$ azur $\sigma_{1acamap$

INCUBUS. CHAP. 23.

Incubus vid. fantasma in somnis corpus comprimens et aggravans, motum et loquelam perturbans; that is, incubus is an apparition bruising and weighing upon the body in the time of sleep, and confusing movement and speech.

Causa.—The incubus, moreover, is the name of a demon, and it is therefore that some people hold that when this demon is right upon the body of the person, especially when he is asleep, empty because of the corrupt influence, that he presses upon the body, so that the patient dreams that he is being smothered. And in the case of sucking children they are often smothered because they are unable to suffer so much corruption; and this is the opinion of the theologians.

Although the laity say that it is a hag that is in it a-jumping about upon the body bruising it, and this is naught; and physicians have a better opinion.

Incubus either comes from an internal or external cause: if external, for example, when the patient is asleep, coldness comes suddenly upon the back of the head squeezing and shutting it, or when a body sleeps after being filled too much with food and drink. The internal cause, moreover, is corrupt fog arising from the humours closing and oppressing the brain and the heart, so that the spirits are not able to go fully to the body; and thus since it is in the members that they are soonest at an ebb, therefore it appears to the sick that this phantom appears to rise from the feet, and afterwards little by little covers the whole body. . . . And, therefore, he speaks, grunting, asking help, if he could speak, and he is altogether shivering because of that heavy burden, and in consequence of the shutting up and obscuring of the spirits.

And that sometimes comes from blood, and sometimes from a great cholera, and sometimes from phlegma, and sometimes from melancholia.

Signa.—The symptoms of this dream are indicated through the suffering of the sick man himself.

The symptoms of the humours: it is often they were said before.

Pronostica.—To whoever this often comes, unless relieved, he will fall into one of the following:—Apoplexy, epilepsy, or spasm, or paralysis, or sudden death. And if it come to a person awake, it is worse; and also if it come with a cold sweat while awake, and if it come with palpitation of the heart, it is worst of all.

Cura.—First of all, the person to whom this is wont to come, let him have a beloved companion who will waken him when he hears him speaking like crying, and who will rub his feet and his hands strongly, and will sprinkle his face with rose water, and will give an emetic and dianthus with musk or diambra, and in such case it may well be said that there is always some Pylades who will cure Orestes.

If the disease come from too great cold of the head, let the head be rubbed with laurel oil, or with costine oil, or with oil of rue, or such like, If the disease come from too great filling of the stomach, let an emetic be given with clysters and fasting; and if the disease come from the blood, let a vein be let; and if from other humours let them be emptied out as they demand, and at the same time give him hierelogodion or hieraruffim. Let the diet be smooth, and let the patient himself be continually merry and cheery, and free from every kind of fatigue, and let him use such electuaries as comfort the heart as dicameron, diarodon Julii, and such like.

Bernard, in his first book, treats of nine kinds of fever, of smallpox, of the bites of snakes, scorpions, bees, and mad dogs, and a variety of sores and skin diseases.

His second book is occupied with diseases of the head. As was usual with authors of his time, he begins with affections of the hair, and goes on to nervous affections. I quote part of his chapter on epilepsy, for it gives us a glimpse of his mind :—

Nevertheless, I say to you about epilepsy, that I have treated many, young, old, poor, rich, men and women, and of almost every kind of epilepsy, and yet I have not myself, nor have I seen any one else, cure any patient who was not young, or one where the disease was due to unhealthy way of life, and had not been long established, though I did my best in every case, and though the patients were obedient. Here I am ignorant, but God has knowledge. And I say this, so that when patients come to you you may avoid disgracing yourselves by empty and untrue promises of curing epilepsy, because every epilepsy is eradicated with great difficulty, if at all, When the patient is in the fit, if some one puts his mouth over the ear of the patient, and says three times those three verses:

"Gaspar fert mirrham thus Melchior Balthasar aurum

Hæc tria qui secum portabit nomina regum Solvitur à morbo Christi pietate caduco."

without doubt he will at once get up. That this is efficacious when repeated in the ear is true, and it has often been proved that he gets up at once. And it is said that the same verses written and worn round the neck cure entirely.

The third book treats of diseases of eyes, ears nose, teeth, and gums.

The fourth of those of the throat and chest. His test for the existence of ulceration of the lungs is a frothy sanguineous sputum, followed by a purulent.

Book fifth is on diseases of the alimentary canal.

Book sixth on diseases of the liver, spleen, and kidney. Like other writers of his period, he makes three kinds of jaundice—citrina, viridis, nigra; and he writes at length on the cause of each.

The seventh book treats of a variety of general questions, and of points omitted before.

He ends thus :--

Δρ πητυικόι Δηηγο ζοη οποδιζηση παιίle ζηδραίο σια καιόμε ποιδηεδά κασα ο ήτη Δηγοη παλαίδηι γο άζυγ σα κυπίδι γο πα κατή σο δυό οδοιη παιζοριεδό κοιηγι ηι άζυγ Leabpan σοη κοιίδαπηυζυσ πα πεγίδιητιστόε ησεδη άζυγ Leaban απ κασόυζαό άζυγ σο πα Laeitiδ κασηταιζόι άζυγ Leaban σδηυό τιτι κίδη πα πιηητίεδας άζυγ Leaban πα κεπιπη αζυγ τη πεγπι πσεδηπαό πα πεζηδιγ γο. This is to be understood that we intended, by the grace of God, four long works from this on account of this work, and then would this be the work of a perfect master. And a little book on the regimen of acute diseases, and a book on the crisis, and on the critical days, and a book of which the title should be a table of the intellects, and a book about graduation; and without these nothing is done.

The first printed edition of Bernard is that in folio of F. de Tuppo, Naples, 1480. The Irish MS. differs from this, the only precedent edition, and is therefore a translation from some MS. once extant in Ireland. Among the MSS. are translations of some of his other works, which will be mentioned in their places. Enough has been said to show that Bernard de Gordon deserved his reputation. He was versed in all the medical books of the age. If his observant glance was sometimes obscured by the hypotheses engrained in his mind, one may be sure, from the way in which he speaks of his art and of his patients, that though his skill was often unable to determine or cure the disease, he never came to a sick bed without bringing comfort to the sufferer in his kind words and manner.

John of Gaddesden was a contemporaray of Bernard. They are celebrated in the same line of Chaucer, and a perusal of the "Rosa Anglica" shows that it is a flower grown in the same Hortus medicus as the "Lilium Medicinæ."

Part of the Rosa Anglica de Regimine Sanitatis begins in one MS. (Harley 546), but it is only continued for a few lines. In another MS. (Add. 15, 582) this section is translated at length. Gaddesden¹ was well read, and it may not be uninteresting to enumerate the authors which are alluded to in the part of his work translated into Irish. It is no slur on the learned society of which he was a member, to suppose that in that age he had read the books he named in Latin only; but of Greeks he cites Hippocrates, Aristotle, Rufus, Galen; and of the Arabians, Haly, Avicenna, Averrhoes, Isaac, Damascenus. He also quotes many lines from the famous work on hygiene, "Regimen Sanitatis Salerni." As Irish is one of the few European tongues in which this book has not been printed, examples may be of use to some future editor:

Ir monan plan oo soile rupain na hoioce.

- Ma hail lear bid eonum bior do ruipean co Seann.
- Great is the torment to the stomach of supper at night.

If thou wishest to be light, let thy supper be short.

- שמט גון שפול דסוומש מבטר שמט גון דומה סס ספחטה סוכ.
- כסוסט סווות היוור דפגוול סט ספחעה.
- Azur coizil an rin azur renain an rupein azur na nub oimain leac.
- Ceimnuz veir bio azur repain coolao an meavon lae.
- If thou wishest to be sound, and if thou wishest to have health,

¹ There is an accurate and interesting account of Gaddesden in Dr. Freind's "History of Physic." This is the best history of physic in English for its period (Galen to 1500). Raise from thyself the heavy cares, and believe that it is idle for thee to wax wroth;

And spare the wine and leave the supper, and it is not idle for thee

To arise after meat, and to shun midday sleep.

Are an chioi oo bein h-ealaona, Azur an reamáin labhur,

Asur vomblar sluairir an reaps,

Azur in creats oo ni an Jaine,

Azur iecun coimteanur cum znioisti.

It is the heart that gives knowledge,

And the lungs that speak,

And the gall that moves the wrath,

And the spleen that makes the laughter,

And the liver that gives origin to pleasantness.

The MS. containing this piece of Gaddesden is of octavo size, and of vellum.

Bound up with it are some later writings in English, but written in the Irish character. The initials are illuminated, and the hand is tolerably clear, but there are many contractions.

The next piece is a series of chapters on various diseases and on surgical affections, a translation or abstract of some writer later than the year 1100; for in the chapter on gout, Platearius¹ of Salernum is quoted, and he is counted a writer of the twelfth century. The chapters are short. I have compared the MS. with many writers, but have not found its

¹ His chief work is called "Practica Brevis." There were five physicians of Salernum named Platearius—two named Matthew, and the others all John. John II. and Matthew II. were the most distinguished. See "Collectio Salernitana," edited by Salvatore de Renzi. Naples, 1852. 4 vols. Vol. i. pp. 180, 228, &c.

original. It may, perhaps, be an abstract of some commentator on one of the better known authors. The practice of cramming seems not to have been unknown even in the infancy of universities. In the Bodleian MSS. which I looked through, there were several of a few pages which contained the substance of some voluminous book. Among early printed books, Dr. Ketham's "Fasciculus Medicinæ" is an example of the same, and he has tables of tests, of diseases and of wounds, which forcibly call to mind the sheets and diagrams by which the modern undergraduate tries to save himself the trouble of reading or understanding his author or his work, whether it be Paley, or the relations and anastomoses of arteries. Most modern discoveries are said by critics to have been made centuries ago. It is consoling to find that if we can do no more than our ancestors, they had yet the same failings as we.

The MS. seems to be by more than one hand. The following note on fol. 29 b shows how hard the times were :—

Sin uaim συιτ a Cóin agur ní nó mait é σόιτ agur ní hingnuờ rin, ir connac ataim ag teteờ noim trarunacuib an ruo coilleờ neill agur ir an in coill pein σο rgnibur cuio σε agur σο ởil me an choicinn miri Cainbné.

There it is from me to thee, O John! and I think it is not very good, and that is no wonder; I am always moving, flying from the Saxons in Niall's wood, and it was in the wood I wrote part of it, and prepared the skin. I am Cairbre. Two other notes are not dated. A third gives us a year :---

 $\Delta 5$ μια ςμιού ση σα τεαδορ μια συις σ θοια mes beatal ο Όαδι ο Ceappnais σsur πα ceopa buada σsur ματα ταιν συις σsur σο bi σοιν σα Τισσεμπα σπεσπα σο γομιδασ σα teabap γο edon mite bliadain σsur cuis ceo σsur τηι bliadna σsur τηι γιζισ.

There is an end of this book for you, O John MacBethaidh, from David O'Kearney, and may the three virtues and graces go with it to you; and the age of the Lord when this book was written, a thousand years and five hundred and three years and three score.

At the end is a fragment of Bernard.

The MS. mentioned above as containing a few lines from Gaddesden is the oldest of the collection. It is of vellum, and of octavo size. The pages are dark, and the writing much contracted. The first eleven leaves contain a treatise on medicine. On fol. II *a* the following passage gives the date, author, and translator:—

Ταιμπις απη μη τιδυη ξαίτεμυις σο σογιγιό πα τειξεας. Commac Macouinntflebi σο сυιη in τήμμη γο α ηξαεισειτζ σο Όιαμπαισ Mac Oomnailt hi τειξίη αξυς ζυη έσξηα σογαη αξυς σαςίοιπο α ταμβαιξί σο comain, ετς. In cethumas τα σο cataino appit σο ομιάπαιξεό in κομεεσαι γο α cluain Uama γα διασαίη σαη δ'annatta σοη Τιζεμπα in ημιμή γι σο διασπαιό 1459.

There ends the book of Galterus of the doses of medicines Cormac MacDunslevy it was that put this portion into Irish for Dermot, the son of Donall O'Lein; and may it serve him and his children as a profitable gift. The fourth day of the calends of April this work was finished at Cloyne, in the year when the annals of the Lord were this number of years, 1459.

The family of MacDuinntshleibhe of which this Cormac was no doubt a member, has produced many physicians, whose fame has been sufficient to secure them a place in history. The "Annals of the Kingdom of Ireland" mention as celebrated no less for their general than for their professional learning, Dr: Muiris, who died in 1395; Dr. Donnchadh, who died in 1526; and Dr. Eoghan, his son, who died in 1586. The MacDuinntshleibhes were originally, say historians, chiefs of Down. About the year 1200, John de Courcy drove them from their territories, and they settled in the district now called the barony of Kilmacrenan, and became the hereditary physicians of the O'Donnells, chiefs of Tirconnell.

This district, named in Irish Cillmicnenain, is one of the wildest in the island. Its surface is everywhere rugged. Great mountains are to be seen on every side. Some are of quartz, sharp-pointed and with bare peaks, which look white in the sun. Others of granite or of schist form rounded masses, or long ridges. Between these mountains are deep glens and broad tracts of moorland. The view from any of the mountains to landward is of a country of heather and rock, with many lakes; and towards the sea, of a deeply indented coast-line, with lofty cliffs beaten by the unbroken swell of the Atlantic. The Peregrine falcon may be seen any day, and in the more lonely parts I have watched the golden eagle, and the white-tailed eagle, and the raven. A traveller would suppose that such a region could produce only ignorant mountaineers. But these wilds deserve respect throughout Europe, for among them St. Columbcille was born and educated; and besides the most celebrated physicians of Ireland, they have produced several famous literary men and chiefs. The barony, formerly called Cinel Luighdhech, was the original possession of the great family of O'Donnell. All the native owners in this district were dispossessed in the reign of James I., and the physicians with the rest. Some years ago, when in Kilmacrenan, I found that some of the MacDuinntshleibhes were still living there.

To return to the MS. The nature of each drug is described, with its varieties, the time for gathering it, &c., and lastly, its doses. Scammony,¹ rhubarb (Indian and Pontic), colocynth, turbit, agaricus, hellebore, esula, euphorbium, polipodium, lapis lazuli, lapis armenicus, senna, black hellebore, violet, prune, cassia fistula, manna, tamarind, and a few other drugs are named. Some remarks on pills, cathartics, and electuaries, and on doses in general, follow; and the treatise ends with a chapter on opiates.

Leaves 12-56 contain short chapters on a variety of diseases, beginning: Oo Salbhaib an cino asur an cur oo cuicim an puilc. (Of diseases of the head, and, first, of the falling of the hair). Greyness, baldness, vermin, scab,

¹ The resin is meant, for the MS. says : Sugh gne feadleóigi—Juice of a kind of woodbine. wens, headache, mania, phrensy, apoplexy, lethargy, scotomia,¹ vertigo, epilepsy follow.

Cormac, in his dictionary, distinguishes six kinds of baldness—Range, where the temples are high; rach, brow to crown bare; romáile, ear to ear bare; sal-tri-asa, bald at top; buide véid, absolute bareheadedness; imspelp, a patch of baldness on each side, of a median hairy tract.² This treatise, however, does not allude to these terms, and as Cormac's work was well known among literary men in Ireland, this is an additional proof that the writer was translating, not composing, an original work.

Fol. 57 contains the lines from Gaddesden.

Fol. 58 is blank.

Fol. 59-60 are on fevers, from what author I did not make out. It is not from any of the treatises on fever contained in the collection printed in folio at Venice in the year 1576.

70-72 contain a piece from Gordon.

On fol. 55 b there is a specimen of the kind of question which physicians of that day delighted to discuss.

In the days when there was so much talk *de* ente et essentiâ, words seem to have been often too much for men. One mediæval writer whom I have read puzzles himself with the question of how it is that a man will live longer on bad food than on no food at all. It is quite contrary to logic, he thinks, but yet is asserted on good authority to have been proved experimentally.

¹ Seems to have been used for a kind of vertigo, and not in the modern sense of a peculiar defect of vision.

² Stokes: Three Irish Glossaries, p. xix.

The custom of arguing out set questions continued, even among great physicians, after the decay of the scholastic system. That able practitioner, Felix Platerus,¹ of Basle, in his "Centuria Quæstionum," debates : Whether the fingers are transparent ; whether the spirits are three vital, animal, natural ; whether hunger is better borne than thirst.

Here is the question in the manuscript :

Cionnup cuiccen viap vo vaoinib vanb ionann aoir azur oileamain azur navuine azur complerc azur erlainti azur nač ionann leizir voib.

Miri eoin o callanain oo Shaip an ceirc rin.

How is it that two men that are of the same age, and nourished alike, and of the same constitution, and of the same temperament, and with the same disease, are yet not cured by the same remedy?

I am John O'Callanan that puts the question.

The most crabbed of all the manuscripts² remains to be described. It is partly vellum, partly paper, and is bound of octavo size, but its leaves are of several dimensions; a few are mere strips of parchment. It contains some philosophy and astronomy, and several treatises on medicine.

The philosophy is a bit of Aristotle, and a translation of part of Burlœus. From the style I think it is from his commentary on the ethics

¹ He wrote shortly before and after the year 1500.

² Arundel, 333.

of Aristotle; but in a somewhat hasty examination of that work¹ I did not find the passage.

The first treatise on medicine is a translation of Philaretus on the pulse. A few lines at the end are defective. Who this Philaretus was seems doubtful. Freind has nothing to say about him but that his authorship of this piece is uncertain.² His treatise³ is short, and is based upon Galen's on the same subject. Philaretus, however, only describes ten varieties of pulse, while Galen makes twenty-seven kinds of pulse as regards size, and twenty-seven as regards rate.⁴

The next forty-three pages contain translations of Isidorus, of Burlœus, of Averrhoes, of Galen's Microtegni, and of the Aristotle of Albertus Magnus.

Averrhoes is mentioned at length in all histories of medicine. This is a translation of part of his great treatise on medicine called

¹ Expositio G.B. super decem libros ethicorum Aristotelis. Venice, 1500. Mr. Standish Hayes O'Grady has printed a full account of the philosophical parts of this manuscript in his very learned catalogue of the Irish manuscripts in the British Museum.

² "History of Physic," i. 250.

⁸ This treatise was printed at Lyons in 1519 in an octavo volume, which also contains Hysagoge Joannitii in medicina, Liber-urinarum Theophili ; several books of Hippocrates, translated by Arnald de Villa Nova; the Aphorisms of John Damascenus ; selections from Celsus ; parts of Galen ; Liber canonis, translated by Gerard of Cremona ; Cantica Avicennæ, translated by Armegandus Blasius of Montpellier ; Tractatus noni Almansoris, and Jacobus de Partibus, a work based on Mesue. Several such collections were published at Lyons about this date. The list is interesting as it shows what medical books were then in demand.

⁴ Galeni opera de pulsibus Hermanno Cruserio campensi interprete. Paris, 1532.

⁵ From the De Urinis of both authors.

"Colliget." Isidorus is the famous Bishop of Seville whose Liber etymologiarum was in every mediæval library, and contains a book on medicine.

What is, I think, some more Galen comes next.

There follow a variety of chapters on disconnected topics—pulse, temperament, fevers.

At p. 83 is an abstract made up from Bernardus and from Isaac, at 98 some Aristotle, and at 112 an incomplete translation of Isaac on This Isaac is said to have been a Jew, Diets. and the adopted son of Sulaiman, King of Arabia. His book on diet is tedious. He describes all varieties of food, but with so much of the jargon of hot and cold, moist and dry, that little is to be learned from him. As illustrating the state of horticulture in his day, it is interesting to note that Isaac mentions nine sorts of apples. Phillips,¹ writing eight hundred years later, names but fourteen. The following passage is a fair example of the style of Isaac :---

At a pmin an opoma po fuap po fleod anaice res pmeans na cham eile oip ip coramail pipin inndinn hi sidead ip chuadi ipi asup ap lusa a pleodad asup conditiais tap co mait hi do ben oileadain ip mo asup asup ip mine na do ben an incinn uaiti.

Smip na cuam eile umoppo ar reapp a blar na blar an rmeapa rmenntain Jidead do in rartidium agur oileadain Jo mop an tan diliais Jo mait hi.

The marrow of the back is colder and moister than that of the other bones. For it is like the brain, although it is harder and its moisture is

¹ Cyder, Bk. p. i. 29 (ed. London, 1708).

less; and if it be well digested, it gives more nutriment than the brain gives.

The marrow of the other bones moreover has a better taste than the marrow —, although it causes nausea, and when well digested it gives much nutriment.

At the end of this fragment is written "Explicit historia." The same hand has written at the beginning of the MS., "Historia de terra Pictica in lingua pictica conscripta," and the price, and at the foot of the same page, "Wm. Howard, 1596." The price is a little indistinct. It could hardly have been too high had the MS. contained two such important additions to history as a local account of Pictland, and a specimen of the Pictish tongue. The purchaser seems to have been grossly imposed upon, for at p. 17 b, as a note to an account of the several complexions of men in which the number four is prominent, he has written: "Nomina provinciarum terræ picticæ. Terra Pictica in 8 partes divisa quas Angli provincias vocant." One can imagine the imposter who sold, and had very likely first stolen the MS., pointing out to the English antiquary its several parts, and gravely pretending to read bits of history from a treatise on medicine.

Since the parts of animals are different they must have different effects as articles of diet. Since they have different effects each must be useful in a particular disease. As there is a drug effective in each malady and acting on each organ, so there must be an article of food for each disease. This is the argument which runs through Isaac, and other works on diet of his age. Some more Aristotle and a short treatise on

the virtues of gems, fill up the remaining leaves.

This MS. affords more than one passage giving its author and its date. At fol. 20:-

Azur mice vonnéav vo rzhib ro azur a vois eoin albanais acu rein azur vomnall o leisin.

I am Donoch who wrote this, and it is in the house of John of Scotland that I am, myself and Donall O'Leighin.

At fol. 35b :--

Αξυγ Αγ Απη ΌΟ σηιόπαιδας Απ τεχ σεπαό σιό Απ τα α σιαις ταε ειτε βασμαις α τιτι πης baeit αξυγ αγε σου αιγ σοη τισεαμπα απ ταη γιη πιτε ότιασαιη αξυγ συις του αξυγ xiiii. ότιασηα το ποσταις γο συσαιη.

And the last text of them was finished on the day after the feast of Patrick at Cill Ingheine Baeith,¹ and the age of the Lord at that time was a thousand years and five hundred and fourteen years come Christmas.

At fol. 82:-

Azur a tiż Domnaill i Choiżtiż vo renibeav an beac ro anno domini 1519 azur miri vonncav.

And in the house of Donall O'Troightigh I wrote this book, A.D. 1519, and I am Donoch.

At fol. 1136:-

Cammin an rin rium agur chacaso ball nainminneeso o Yrac in dietis particularibus²

¹O'Curry in his catalogue says that this is Kilnaboy, near Corrofin, County Clare,

² The name of Part ii. of Isaac's work on diet. This part was printed at Padua in 1487 in black letter. A better edition for reading is that of the whole work, printed at Basle in 1570. αζυγ commac mac oumntende bamilten a rigisect oo cum an Saisoents asur oo rsmb oo oemir o eacordeann anga camtri he, asur sac neac oa roisena smdead an an or rin onaro ten.

Here ends this treatise on the organs of animals, extracted from Isaac, In Dietis Particularibus, and Cormac MacDuinntsleibe, Bachelor of Physic, put it into Irish, and wrote it in this for Denis Heron upon this parchment, and let each who profits by it pray for those two and a prayer with him.

A small MS.,¹ which has the date 1519,² begins with part of Bernardus, and also contains two fragments, one on blood-letting and one on anatomy.

Another MS. contains a fragment from the "Lilium Medicinæ." The following passage tells its date :--

Finis a.d. 1592, an 30 ta vo mi Januarius vo repubav an beacan pin vo vepeav in teabuin azur mo vaiv uittiam vo bi aza tavaipin vam azur co nvinznav via chocaipe aip pein azur opainra. Sin vuic maille benachain a tavz mic caipin.

Finis A.D. 1592, the 30th day of the month of January, this little bit of the end of the book was written; and it was my father William that gave it out to me; and may God have mercy on him and on me. That for thee with a blessing o Tadg MacCaisin.

¹ Arundel, 313.

² Anno domini au tan graifnedh an leabhar so 1519—A.D. the time was written this book, viz. 1519.

There is one small vellum MS. without date. It is probably of the end of the fifteenth or beginning of the sixteenth century, and is a short treatise on materia medica, defective at both ends. The scribe seems to have added nothing from his own knowledge, and no more is said of herbs found in Ireland than on those which are foreign.

The names of the drugs are first given in Latin. Often the Irish name is a mere repetition of the Latin, sometimes a vague explation. Thus assafætida, balsamum, borax, euphorbium, licium, have for Irish equivalent gum croind gum of a tree. The following Irish names deserve note:—

Carduus benedictus,	41 20
Dens leonis,	in re.
Eliborus niger,	111 24
Edera arborea,	eisea
Edera teairasteus,	111 2-0
Herba sanctipetri,	1n ro
Lactuca,	lear
Lanciolata,	in pl
Petrosillinum,	papp
	and the second s

n topcan. n peapban muc.¹ n tataba oub. Szeano an Chauu. n t-eazenn talman.² n pobaipzin. Leatup. n planlup.⁸ Danpilii.

A MS. written on paper by Séamus O'Bróin in 1736 contains a passage on the hare from Isaac, and some notes of medical terms, but is obviously of no authority. A single sentence will show the style :—

Andinn an miol vo coimile vo capabav na leanab mbeas asur rárav na riacla san tinnear.

- ¹ One name used for dandelion at present is Cor reaption.
- ² In add, 15, 582 a bath of ground ivy is recommended

⁸ Still used by the country people to put on cuts. Allheal, plantain, The brain of the hare to be rubbed on the gums of small children, and the teeth will grow without ailment.

The following table shows roughly the subject, the date, and the title of each MS. :--

TITLE.	DATE.	CONTENTS.
Harley, 546.	1459	 Fragment of Galterus on Materia Medica. Chapters on a variety of diseases. Gladdesden de Regimine. Chapters on Fevers. Fragment of Bernard De Urinis.
Egerton, 89.	1489	1. Bernardus: Lilium Medicinæ.
Arnndel, 833.	1514	 Philaretus on the pulse. A variety of fragments : Isidorus, Averrhoes, Aristotle, Burlœus, Galen, some of them abstracts, Isaac In Dietis. Various chapters on Nausea, &c. On the Virtues of Gems.
Arundel, 313.	1519	 Bernardus De Urinus. Another fragment of Bernardus. Passage on Stomach and Liver, from some other author. The style is Galenic.
Additional 15,582.	1563	 Gaddesden de Regimine. Various chapters on Diseases. On Materia Medica. On Wounds. On Phlebotomy, with a curious diagram. Bernardus De Urinis.
Egerton, 159	1572	1. Fragment of Lilium Medicinæ.
Additional, 15,403.	No date.	1. On Plants used in Medicine.
Egerton, 158.	1736	Various.

In the library of the Royal Irish Academy and in that of the King's Inns in Dublin, and in the Advocates' Library in Edinburgh, there are numerous MS. treatises on medicine in Irish. These would, no doubt, increase the evidence that the medical authors read in other tongues were not unknown to those who studied in Irish. It has often been assumed by historians ignorant of Gaelic, that after her early period of learning Ireland was outside the circle of European letters. The Irish translation of Marco Polo, and of parts of Aristotle and Burlœus, and these MSS. prove the contrary. They show that Hippocrates, Galen, Averrhoes, Avicenna, Avenzoar, Isaac, John Damascenus, Platearius, Serapion, Haliabbas, Raby Moses, Constantine, Philaretus, Bernard, Gaddesden, Gilbert, and others, were known in Ireland. In short, the reading of the Irish physician was that of his day, and may be summed up in the words of Chaucer :---

> "Wel knew he the old Esculapius, And Deiscorides and eek Rufus; Old Ypocras, Haly, and Galien; Serapyon, Razis, and Avycen; Averrois, Damascien, and Constantyn; Bernard and Gatesden and Gilbertyn."



