

men laboriosa; ne acuti spiritus dissolvantur, excrementa diligentissime ab omnibus meatibus expurganda. Sordes a corporis totius cute, capitis praecipue, tum lotionem tum frictione penitus abstergendae. Vitanda alimenta frigida nimium atque, nisi obstitit atra bilis, etiam humida et omnino quae pinguis, virulenta, viscosa, uncta glutinosaque sint, vel quae facile putrescere soleant. Si stomachus vel natura vel aetate sit frigidus, aut dimittendus omnino aut certe minuendus aquae potus. Moderatus cibus sit oportet, sed portio moderatio. Habitatio alta a gravi nubiloque aere remotissima. Tum ignis, tum calidi odoris usu humiditas expellenda. Prohibendum frigus a capite, maxime vero cervicis atque pedibus, multum enim obest ingenio. Prodest moderatus usus aromatum in frigidioribus epulis: nucis muscatae praesertim et cinnamomi et croci, zinziberis quoque conditi mane stomacho vacuo, quod sensibus etiam et memoriae maxime prodest.

Qua ratione vitanda sit atra bilis.

Cap. X.

Pessimam vero illam, quam in superioribus detestabamur, atram bilem haec augent: crassum turbidumque vinum, praecipue nigrum; cibi duri, sicci, salsi, acres, acuti, veteres,usti, assi, fricti; carnes bovis et leporis, caseus vetus, salsamenta, legumina: praecipue faba, lenticula, melongia, eruca, brassica, sinapis, radícula, allium, cepa, porrum, mora, cariotae, et quaecunque calefaciunt vel frige faciunt simul atque desiccant, et omnia nigra; ira, timor, misericordia, dolor, otium, solitudo, et quaecunque visum et olfactum auditumque offendunt, omnium vero maxime tenebrae; praeterea exsiccatio corporis nimia, sive longis nata vigiliis, sive multa mentis agitatione, vel cura, seu frequenti coitu usuque rerum calidarum multum atque siccarum, seu immoderata quadam deiectione atque purgatione, vel exercitatione laboriosa, vel inedia, siti, calore, vel sicciore vento, vel frigore. Cum vero bilis atra semper siccissima sit, frigida quoque, licet non aequae, huic certe resistendum est rebus quidem modice calidis, humidis vero quam maxime, cibus elixis assidue, qui coquantur facile et subtilem gignant sanguinem atque clarissimum.

Sed interim ut stomachi et pituitae ratio habeatur, perinde atque bilis atrae, epulae cinnamomo et croco et sandalis condiantur. Conferunt semina

10 aquae ex atque corr. L² 11 Tum] Cum x 15 gignat z

but never strenuously; and to keep the sharp spirits from being destroyed, purge the excrements carefully from all passages. Completely wipe the dirt from the skin of the entire body, especially the head, both by washing and by rubbing. Avoid excessively cold foods and also, unless black bile precludes it, the excessively moist, and, most of all, those which are fatty, full of poison, sticky, oily and glutinous or which have a strong tendency to rot. If the stomach is cold by nature or by age, give up drinking water completely or certainly reduce it. Eating should be moderate but drinking still more moderate. The dwelling should be high and far away from heavy and cloudy air.¹ Expel humidity by the use of fire and warm odor. Keep coldness away from the head and especially from the neck and feet, for it is very harmful for the intelligence. A moderate use of spices is of advantage in colder meals: especially nutmeg, cinnamon, saffron, and also preserved ginger early in the morning on an empty stomach; it is also useful for the senses and especially for the memory.

How to Avoid Black Bile.

Chap. X

The following things increase that most awful kind of black bile which we denounce above: heavy and thick wine, especially if it is dark; food which is hard, dry, salted, bitter, sharp, stale, burnt, roasted, or fried; beef and the meat of the hare, old cheese, foods pickled in brine, vegetables (especially the broad-bean, the lentil, the eggplant ["melongia"], the colewort, cabbage, mustard, the radish, the garlic, the onion, the leek, the black medic, and carrots), and whatever causes warmth or cold, and likewise dryness and everything that is black; anger, fear, pity, sorrow, idleness, solitude, and whatever offends the sight, smell, and hearing, and most of all, darkness. Moreover, excessive dryness of the body increases black bile, whether it be the result of long wakefulness or much agitation of the mind, or worry, or frequent sexual intercourse and the use of things which are very hot and dry, or the result of any immoderate flux and purgation, or strenuous exercise, or fasting, or thirst, or heat, or a too dry wind, or cold. Since, indeed, black bile is always very dry and also cold — although not equally so — it must certainly be resisted with things which are moderately hot but as moist as possible, and with foods that have been thoroughly boiled, since they are easily digested and produce blood which is subtle and very clear.¹

But in order that you might have a plan that works for the stomach and phlegm at the same time as black bile, let meals be seasoned with cinnamon,

peponis atque cucumeris et pinei nuclei abluti. Conveniunt lacticia omnia: lac, caseus recens, amygdalae dulces. Conveniunt carnes avium et pullorum 20 gallinaceorum quadrupedum lactentium, ova sorbilia maxime, et ex membris animalium cerebellum, dulcia mala, pyra, Persica, pepones, pruna Damascena atque similia, cucurbita rite cocta, herbae humidae, non viscosae. Cerasia vero, ficus, uvae minime laudo. Nauseam vero et satietatem valde detestor. Nihil autem adversus hanc pestem valentius est quam vinum leve, clarum, suave, odoratum, ad spiritus prae ceteris perspicuos generandos aptissimum. Nam, ut Platoni et Aristoteli placet, hic humor hoc vino non aliter mollior atque dulcescit et claret quam vel lupini aqua perfusi vel ferrum flammis accensum. Verum quantum eius usus spiritibus et ingenio prodest, tantum nocet abusus. Praeterea infundere aurum vel argentum maxime ignitum eorumque folia in poculis vel in ipso iure prodesse consentaneum est, atque aureo vel argenteo vasculo bibere cibosque sumere. Item perutile est, si saepe stomacho vacuo liquiritiae succus deglutiat, succus quoque Punici pomi dulcis atque dulcis arancei.

Conducunt non mediocriter suaves odores, temperati maxime, at si regnat frigus, ad calidum declinantes; sin dominetur calor, vergentes ad frigidum. Temperandi sunt igitur ex rosis, violis, myrto, camphora, sandalis, aqua rosacea, quae frigida sunt; rursus ex cinnamomo, citro, aranceo, gariophyllis, menta, melissa, croco, ligno aloe, ambra, musco, quae calida. Verni flores prosunt imprimis et folia citri sive arancei odoraque poma, sed maxime vitinum. Odores eiusmodi, prout cuique convenit, et naribus hauriendi sunt, et pectori atque stomacho admovendi. Odores vero calidos multum siccosque, si soli fuerint et continui, non probamus. Tenendus ore hyacinthus, qui animum vehementer exhilarat. Hierobotanum quoque, id est sclarea silvestris, tum cibo tum odore confert; buglossa rursus, borago, melissa, horumque trium aqua. Rursus lactuca, endivia, uva passula, lac amygdalinum mensae familiarissima esse debent. Fugiendus aer aut fervens aut glacialis nimium aut nubilus, sed aer temperatus serenisque liberrime admittendus.

Mercurius, Pythagoras, Plato iubent dissonantem animum vel maerentem cithara cantuque tam constanti quam concinno componere simul atque erigere. David autem, poeta sacer, psalterio psalmisque Saullem ab insania liberabat. Ego etiam, si modo infima licet componere summis, quantum adversus atrae bilis amaritudinem dulcedo lyrae cantusque valeat, domi frequenter experior.

Laudamus frequentem aspectum aquae nitidae, viridis rubeive coloris, horum nemorumque usum, deambulationem secus flumina perque amoena prata suavem; equitationem quoque, gestationem navigationemque lenem

19-20 Conveniunt — dulces om. z 22 cerebrum DR 32 auro z argenteo ex argento qorr. L²
34 arancei ante dulcis transp. L 38 ex] et DR 39 Verni] Verum D 40 sed] si z 41 et om. D
42 multos DR 43 fuerunt A 44 Hierobotana z 47 aut] ut z 52 adversum L

saffron, and sandal. The seeds of the melon and the cucumber and washed pine-nuts are good. Of advantage are all milky foods: milk, fresh cheese, sweet almonds. Also of advantage are the meat of birds and young cocks or of four-footed sucklings, and especially raw eggs, and among the bodily parts of animals, their brains; also good are sweet apples, pears, peaches, melons, damson plums, and similar fruits, gourds properly cooked and herbs which are moist but not slimy. Cherries, however, and figs and grapes I do not advocate in the least. And I thoroughly detest nausea and gluttony. Nothing, however, is better against this pest than wine which is light, clear, pleasant, fragrant — the best adapted to generate spirits clearer than any others. For, as Plato and Aristotle believe, by means of this wine, black bile is softened and grows sweet and clear just as do lupines soaked in water or iron burnt with fire.² But just as the use of wine helps the spirits and the intelligence, so the abuse harms them. Moreover, infusing gold or silver, especially red-hot, and their leaves, in drinks or even in soup is likely to be helpful, and also to drink and consume food in a gold or silver vessel. Likewise it is very useful if one often swallows on an empty stomach the juice of licorice and also the juice of a sweet pomegranate and of a sweet orange.

Also of no little use are pleasant smells,³ especially tempered ones, those verging toward warmth if coldness prevails and those tending toward cold if warmth dominates. Therefore smells must be tempered from roses, violets, myrtle, camphor, sandal, and rose water, which are cold; and again from cinnamon, citron, orange, cloves, mint, melissa, saffron, aloe wood, amber, and musk, which are warm. Spring flowers are especially useful and the leaves of the citron or of the orange, and fragrant fruits, but especially wine. Smells of this sort should be absorbed through the nose and applied to the breast and stomach as convenient for the individual. We do not, however, approve of smells which are too warm and dry, especially if they are constantly only so. The hyacinth, which greatly freshens the mind, must be held in the mouth. The holy herb also, that is *scari-ole* [Fr. translation has "the wild celandine"], is useful both for food and smell, and, again, bugloss, borage, melissa, and the water of these three. And again, lettuce, endive, raisins, and almond milk ought to be very familiar on the dinner-table. Avoid air which is hot or too icy or cloudy, but let in freely air which is temperate and clear. Hermes Trismegistus, Pythagoras, and Plato tell us to calm and to cheer the dissonant and the sorrowful mind with constant and harmonious lyre and song.⁴ Moreover, David, the sacred poet, used to free Saul from madness with psaltery and psalms.⁵ I, too (if I may now compare the lowliest person with the greatest), frequently prove in myself how much the sweetness of the lyre and song avail against the bitterness of black bile.

I advocate the frequent viewing of shining water and of green or red color, the haunting of gardens and groves and pleasant walks along rivers and through lovely meadows;⁶ and I also strongly approve of horseback riding, driving, and

valde probamus, sed varietatem imprimis facilesque occupationes diversaque negotia non molesta, assiduam hominum gratiosorum consuetudinem.

Cura stomachi.

Cap. XI.

Sequitur ut curam stomachi diligentissimam habeamus, ne nauseam cruditate adducat unquam satietas, caputque offendat. Bis cibus quotidie sumendus est, et modicus atque levis, cinnamomo, mace, nucemuscata moderate conditus. Semper tamen siccus cibus pondere alimenta mollia potumque exsuperet, nisi forte atrae bilis siccitatem admodum vereamur. Fautum (si commode fieri potest) cibus, sitim potus expectet. Aviditas utriusque supersit mensae; fastidium et saturitas procul absint. Abstinendum ab iis quae ob nimiam humiditatem vel virulentam et unctam viscosamque materiam stomachum relaxando debilitant, vel etiam frigida aut calidissima sunt, aut propter duritiam aegre coquantur; et quae talia sunt, ut diu post mensam palato saporem reddant molestiorem, sive inflent, sive caput multis vaporibus impleant; ab omnibus imprimis quae facile vel extra alvum vel in alvo putrescant. Dulces sapes aut acres, si soli sint, nullo pacto probamus, sed dulces acri quodam vel acuto vel sicco volumus temperari.

Mastix et menta sicca, salvia recens, uvae passulae, cydonia poma cocta, condita saccharo, cichorea, rosa, corallus, lotus capparitis et aceto conditus stomacho amicissima sunt. Mala praeterea Punica sapore inter acidum dulcemque medio, et omnino quaecumque moderate acida sunt et aliquantulum austera, quae medici styptica vocant, sive quae aliquantum acuta sunt vel salsa vel aromatica. Myrobalani autem omnia superant. Vinum quoque rubeum potius quam album sapore quasi paululum subamaro, ac nisi caliditas vel destillatio aliter postulaverit, optimum erit merum bibitum paulatim. Omnino autem liquiores epulae prius sumendae quam duriores. Sump-toto vero cibo, convenit coriandrum pomumque cydonium conditum saccharo, mala Punica et pyra austera, mespila quoque et Persica sicca atque similia; mandere oportet, antequam deglutiantur, singula exactissime. Fovendus stomachus, si oportet extrinsecus, mastice, rosa, menta, corallo.

Cavendum ne post cibum duabus aut tribus proximis horis vel cogitationi difficili vel lectioni sedulo incumbamus. Necessariae forsan erunt horae vaca-

58 sed] et z

Cura] De curatione yz *Cap. XI]* Cap. X z 1 ut om. B diligentissimam] quam diligenter z 4 moderata L 4-5 mollia potumque] mollita motumque z 8 et om. B 10 duritiem e 16 cap- parus B 18 acida yz; arida *Lauz* aliquantum BD 19 sint z 20 Myrobalani - superant *desunt in e* 22 paululum z 23 sumendum z 25 mespila xz; nespilae *LDGw*; nespilae *ABRy* 8 aut] et z aut tribus om. e 29-33 Necessariae - concoxeris *desunt in e* 29 forsitan z

smooth sailing, but above all, of variety, easy occupations, diversified unburdensome business, and the constant company of agreeable people.

The Care of the Stomach.

Chap. XI

It follows that we should take diligent care of the stomach to keep fullness from leading to nausea or indigestion and injuring the head. Twice a day, eat food that is both moderate and light, and that is seasoned with cinnamon, mace, and nutmeg. But always let the dry food exceed the soft food and the drink in weight—unless the dryness of black bile should be a threat. Let food wait for hunger, if it can conveniently be done, and drink for thirst. Stop eating and drinking while you still want them, and stay far away from distaste and fullness. Abstain from those things which, on account of their excessive moisture or poisonous, oily, and slimy matter, weaken the stomach by loosening it, and also from those things which are cold or very hot, or which are difficult to digest because of their hardness. And those things must be avoided which for a long time after the meal make a very bad taste in the mouth, or puff up or fill the head with many vapors, and, above all, those things which easily decay either outside or within the stomach. Sweet or sharp tastes, if they are only so, I do not approve of at all, but I want the sweet to be tempered with something sharp or keen or dry.

Mastic and dry mint, fresh sage, raisins, quinces cooked and preserved with sugar, chicory, rose, coral, and caper washed and pickled in vinegar, are most friendly to the stomach. Then, too, so are pomegranates with a taste halfway between sour and sweet, as well as all things which are moderately sour and a little tart, which doctors call astringent, or those which are a little sharp, salty, or spicy. Myrobalan, however, surpasses all these.¹ Wine also, red rather than white, with a taste, as it were, a little bitter; and it will be best, unless heat or sweating precludes it, if unmixed and drunk a little at a time. Dishes which are more liquid should certainly be consumed before harder ones. But when the food has been consumed, coriander is appropriate, quince seasoned with sugar, pomegranates, sour pears, medlars, dried peaches, and similar things. But each one must be chewed most precisely before it is swallowed. The stomach must be formented if necessary from the outside with mastic, rose, mint, and coral.

Take care that for two or three hours following a meal we do not devote ourselves to difficult thinking or careful reading. Perhaps four hours of relaxa-