

A LEGEND OF SALERNO.

HOW CONSTANTINE THE AFRICAN BROUGHT THE ART OF MEDICINE TO THE CHRISTIANS.

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I. INTRODUCTION.

Away back in the mists which enshroud the dawn of European medicine stands the shadowy figure of Constantine the African. The only certain facts concerning his history are that he died about 1087, and that in the latter part of the eleventh century works emanating from the school of Salerno were already borrowing from writings to which his name is attached. These writings of Constantine were no original productions. They were, for the most part, mere translations, very badly rendered, from the Arabic of the Egyptian Israelite, Abu Jakub Ishak ben Soleiman el Israeli, known to mediæval medicine as Isaac Judæus (died A. D. 932 or 941). The works of Isaac, though greatly regarded in mediæval times, are themselves in the main little more than versions of various works of Galen. Both Isaac and Constantine derive their main importance in the history of European medicine from the fact that they were the earliest vehicles for the conveyance of the Arabian medical systems to the West.

Practically the only account that we have of the life of Constantine is contaminated from its very source. It is from the hand of Peter the Deacon (1107-1140), librarian of that Monastery of Monte Cassino where most of Constantine's work of translation is said to have been performed. Peter the Deacon is, however, a writer who shows himself credulous and gullible to the last degree. No story is too absurd for him to record, no anachronism too glaring to deter his pen. Furthermore, his main interest in writing is the exaltation of the monastery to which he was attached. Modern research has convicted him of the forgery of documents and the falsification of records. Yet it is on Peter, and Peter only, that we have to rely for the following account of the life of Constantine, which bears on the face of it a legendary character:¹

Constantine the African was a monk of this house (Monte Cassino) and was deeply learned in philosophical studies, both Oriental and Occidental, and was a very Hippocrates for brilliance. Leaving Carthage, where he was born, he went to Babylon, where he fully acquired grammar, dialectic, physic, geometry, arithmetic, mathematics, astronomy, necromancy and music, and he thoroughly learned, moreover, the physic of the Chaldeans, Arabs, Persians and Saracens.

From Babylon he went to India and there he applied himself to the studies of that country. Having completely mastered the arts of the Indians he proceeded to Ethiopia and acquired the discipline of the Ethiopians also. And when he was thus sated with knowledge he went to Egypt and became instructed in all the wisdom of the Egyptians.

¹ For the falsifications of the Monte Cassino MSS. by Peter the Deacon see Erich Caspar "*Petrus Diaconus und die Monte Cassineser Fälschungen. Ein Beitrag zur Geschichte des italienischen Geisteslebens im Mittelalter.*" Berlin, 1909; and E. A. Loew, "*The Beneventan Script.*" Oxford, 1914.

After he had spent nine and thirty years in study, he came again to Carthage [Africa]. But when the people there saw that he was thus filled with the cunning of all the Gentiles, they sought to kill him. Wherefore Constantine secretly took ship and escaped to Salerno and there lay hid for a while disguised as a beggar, till he was recognized by the brother of the king of the Babylonians, who happened to visit there, and so he was hailed in great honor to the house of Duke Robert.

Leaving Salerno, Constantine went to the Monastery of Monte Cassino, and here he was received in all good will by the Abbot Desiderius, and he became a monk. In that very monastery he translated from divers foreign tongues a perfect multitude of works, among which the most important are the following:

The Pantegni, which is divided into twelve books, wherein is set forth what it is meet a physician should know.

The Practica, wherein is laid down how a physician should preserve health and cure disease. It is divided into twelve books.

The Book of twelve Steps (Liber duodecim graduum).

On Food and Diets.

The Book of Fevers, which he rendered from the Arabic.

On the Internal Members.

On Coitus.

The Viaticum, which he divided into seven parts. The first on diseases of the face. Concerning instruments. On diseases of the stomach and intestines. On diseases of the liver, kidneys, bladder, spleen and gall-bladder. On conditions arising in the organs of generation. On all conditions arising in the outer skin [being a work] expounding in sentences the Book of Aphorisms, the Tegni, the Megatechni, the Microtechni, the Antidotarium and the disputations of Plato and Hippocrates.

On Medication with Simples.

The Gynæcia, that is, on the female organs and parts.

On the Pulse.

The Prognostics.

On Experience [De Experimentis].

Glossaries of Herbs and Spices (?) [Specierum].

The Surgery.

The Book of Treatment of the Eyes.

This man spent forty years in acquiring the learning of the nations and he died full of years at Monte Cassino. He was contemporary with the emperors Michael, Constantine, Alexius, and Henricus IV.

Atto, the pupil of Constantine the African and chaplain to the Empress Agnes, copied into elegant Latin style the works which the said Constantine had translated. Atto, Haito or Hetto, for the name is thus variously written, flourished anno 1170.¹

This legendary account of Constantine presents numerous difficulties and improbabilities and need hardly be discussed seriously. Even the list of his works, which presumably were

¹ The account here translated occurs in two works of Peter the Deacon:

(a) *De viris illustribus cassinensibus*, Ch. XXIII and XXIV, reprinted in Johan Albert Fabricius, *Bibliotheca Ecclesiastica*, Hamburg, 1718, pp. 180 and 182.

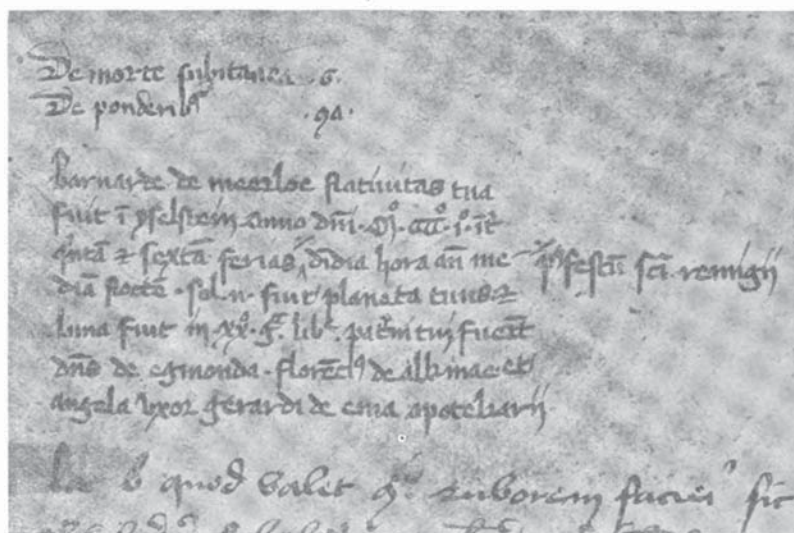
(b) *Chronica monasterii Cassinensis*, Lib. III, Ch. 35, of Leo Mariscanus, bishop of Ostia, continued from the middle of Book III by Peter the Deacon and reprinted in Migne's *Patrologia Latina*, Vol. 173, p. 767, where some minor textual variations are recorded.

before the librarian at Monte Cassino, can hardly be made to fit in with those writings of Constantine that have come down to us. It is, however, possible that an investigation of the surviving manuscripts of Constantine's work might clear up some of the discrepancies. The number, the wide distribution, and the extensive variations in these manuscripts, as well as the frequency with which his writings are quoted, all testify to the great weight attached to his works in mediæval times.

Only one event remains to be added to the account of him given by Peter. There is a tradition that Constantine, before entering the monastery of Monte Cassino, acted as secretary to the Norman Duke, Robert Guiscard, at Salerno, to whom

interesting feature is the rational and scientific spirit in which it is written. The first 62 folios are devoted to the subject of anatomy and form an independent treatise on that subject which it is hoped to publish. Our legend is related in the ordinary course of an anatomical description, and we present it to the reader in this setting.

It is possible to date our manuscript and to fix its provenance within narrow limits. At the very end of the book, after the explicit, and on the verso of the last folio, is an inscription in a somewhat similar, but later, hand to the rest of the book. This inscription we reproduce in facsimile and transcribe as follows:



SUBSCRIPTION TO MS. BRITISH MUSEUM, SLOANE 2426, WRITTEN IN AN EARLY FIFTEENTH CENTURY HAND.

he was especially useful on account of his knowledge of Oriental languages.

The legend which we give below of the coming of Constantine to Salerno is no less improbable than that of Peter. It is perhaps a variant from the same original. The MS. from which it is taken was probably written about two hundred years after the death of Peter, in the days when the school of Salerno had declined and its place had been taken by Montpellier. We give the story as a legend and for what it is worth; it at least has a humorous aspect and yields us a glimpse of the way Constantine was regarded even by an unusually rational and scientific mediæval writer.

II. THE MANUSCRIPT.

The MS. containing our legend is in the British Museum and is numbered Sloane 2426. It is of octavo size and consists of 122 folios written closely and all in the same regular but very contracted hand. The volume bears the title "Copho Theoria Medicinæ. Anatom. Methodus Medendi." The work is, however, clearly not from the hand of Copho, who was a physician at Salerno in the eleventh century, but is of later date, though it relies largely on Salernitan sources. An in-

Barnarde de meerloe nativitas tua
fuit i(n) yselstein. anno d(omi)ni. M^oCCCC^oI^o. i(n)t(er)
p(ost) festu(m) s(an)c(t)i remigii
q(u)inta(m) & sexta(m) ferias & di(mi)dia hora an(te) me-
dia(m) noctem. sol. (e)n(im). fuit planeta tuus. &
luna fuit in. XX^o. g(radu) lib(ræ). pat(ro)ni tui fuer(un)t
d(omi)n(u)s de egmonda. florentius de alkmae et
angela uxor gerardi de ema apoteharii.

Bernard de Meerloe, thy birth was in Ysselstein in the year of Our Lord 1401 between the Friday and the Saturday after the feast of Saint Remigius, half an hour before midnight. The sun was thy planet, and the moon was in the twentieth grade of [the zodiacal sign] Libra. Thy godparents were Master de Egmond, the notable of Alkmaar and Angela, wife of Gerard the Apothecary of Emmer.

The entry is a nativity and is of the sort made for the subsequent casting of a horoscope. It is not unusual to encounter entries of this kind in mediæval medical manuscripts. This nativity gives us at once the year 1401 as the terminus *ad quem* of the MS.

But the MS. was written at a considerably earlier date. At the beginning of the fifteenth century anatomy was deeply under the influence of the northern Italian schools, and

quia repare. tñsunt pñcept salerni qñ morbo afflicti
qñ mñtita i medicol expēdūllet qñ tñ rñtate cari
oel pñtū habebant. a nullo curat fñt. quē mñtēul cō
stamñ att. Si me ab h cōmōz pñcto libāñt. ego a lan
guore te libabo. Qui subridens credēs ipm deliquēnt qñ
captiūū. uñt uñtō indurū uidēhnt. nesciēs qñ i uñt uñ
le mñmāle uñtū qñmānt odoze. cñt oñt facient. i uñt
cozpe magna scia latere possit. mñt. Tu mñmānt pñcto
qñ cōqñt pñcto iā factūl medic libari uñtē. n credēnt
medicū ēē ipm. Tñ si ita ē ut testatū pñt facta in aliq ead
infirmitate dēnto cūmōne. sōdō in me tñsēnt. Et
factū ē sic. Cūm pñt. amāt qñ dī qñ hāc artē pñt au
tñtū ad nos uñtēnt tñsēnt. pñcept. Dēu uñt. tñt fa
mōl cñ i mñtō honore a pñtūl habet fact ē. pñtū.
pñt mñtūl cōstīnēntūl monach. In salerni pñtūl sibi
i pñtū medicū ē sōtēnt. uñt ulq in hodiernū diē ei gesta
referunt. S; iā senio dissoluta a modernis ibi sub ūbra
scientie possidēt. S; in h scie pñtūl extñtūl palmatib;
ulq ad mōtē pñtūl celeberime ibid renascit. Iā tñt
amōnet pñtūl solūe. pñt de ligamētis qñ pñt mñtū
loz. iā pñtūl tñtūl dñpñtatione.

De ligamētis

Ligamētū ē sūbū mñtū uñt atq; ossa media. sñt. sñt
ossib; mollior. tñt si durior. Ineqñt ab extñtūl ossū
i nullū hñt sensū. qñ omīa qñ sensū hñt a cēbro pñdūnt
ā tñt fñtē nēcēnt. tñt ligēnt ossū in qñtñtōē sñt. t
ut lacertū cū ossib; pñt ligēnt. Coz forma ē dñtūl. a cñ ē
rōtūnda sic mñtū forma. qñ i locis mñtūl extñtūl; sñt positi.
sic in qñtñtōē arñtūl. cūbñt. a sñt lata ut ligandūl
sñt cūlēt. sñt mñtū ligēnt ligūda. a sñt lata. sñt rñtūl. sic
pñtūl. ut pñt uñt. arē. e. atq; sñt defendūnt. Cūbñt
cñt cōdē. lacertū cñtūl; sñt hñt pñtūl sñt defensōib; cō
opñt. sñtūl aliū loci hñt sñt.

De cordis

Corde sñt mñtū ligamētū. uñtūl medie. qñ aligamētūl ossū
uñtūl lacertūl pñdūnt; sñt. Cū cñt mñtū ad lacertūl p
gredūnt inqñt dñtūl. Cōmñtōnēl hñt lacertūl uñtūl

MS. BRITISH MUSEUM, SLOANE 2426. FOLIO 8 VERSO. IN AN EARLY FOURTEENTH CENTURY HAND.

the work of Mondino (died 1327) or that of his pupil's pupil, Guy de Chauliac (died 1368), were the usual text-books. The author of our MS., however, though he devotes a large amount of attention to anatomy, not only refers to neither of these authors but shows no trace of their influence. This is the more noteworthy as Guy de Chauliac was early translated into Flemish. Our author, on the other hand, is familiar with the schools of Salerno and of Montpellier where Guy was professor, and he tells us that the former is in decay and has been replaced by the French University. After Hippocrates and Galen he refers most frequently to Theophilus. He is under definite Arabian influence, though he mentions only Avenzoar and Ali. He is familiar with, but very opposed to, certain Jewish physicians whom he does not name. These considerations, as well as palæographical appearances, prompt us to place the manuscript as dating from about the first third of the fourteenth century. The extreme limits are probably fairly represented by the dates 1310 and 1340. Palæographical grounds render it unlikely that it was written much before the former date and the contents of the MS. deter us from extending the latter date.

As regards the provenance. The places mentioned in the subscription are all of them within a small area in or near the province of North Brabant. Meerloe is in Brabant on the Maas, some thirty miles from Crefeld. The Yssel or Ijssel is a river which anastomoses with the northern mouth of the Rhine, and Ijsselstein is a very small town on the Ijssel near Utrecht. Ijsselstein is still a well-known surname in Holland. Alkmaar is a more important town in North Holland, about twenty miles north of Haarlem. Emmen or Emmer is a name given to several towns, small villages and hamlets in the province of North Brabant and in the neighboring provinces of Gelderland and Overijssel. It thus seems probable that our MS. was written, somewhere in the region of North Brabant, in the first third of the fourteenth century, while the subscription shows that it was certainly in use there in 1401.

III. THE TEXT.

SLOANE 2426.

[folio 7 verso line 31] de partibus musculos seu lacertos componentibus disputabimus. qui sunt ligamenta. caro. nervi. atque panniculi. quibus muscoli uestiuntur. etiam de aliis partibus corpus componentibus. ut sunt uene. & arterie. ossa. & de quibusdam superfluitatibus corpus honestantibus & iuuantibus. ut sunt ungues & pili. ut ratio anatomie totius [folio 8 recto] corporis sit euidentior. tractare non pretermitemus secundum auctoritatem Galeni & albansoardi cordubensis qui pantegni composuit. quamvis constantinus ipsum composuisse initiatur. tamen ipsum constantinus. & stephanus nepos patriarche antiochensis transtulerunt. Unde constat ipsos non fuisse auctores. & [5] inventores. sed tamen interpretes & expositores. ut theophilus fuit expositor libri urinarum quod ipse indicat tituli impositione. Uerumtamen cum ipse albansoardus inter omnes medicos cordubenses summus. qui erant numero mille. CCCC^{ta}. haberetur. plures discipulos habuisset. inter quos

sapientiores erant constantinus. & ali. filius tabernarii. qui iussu & [10] auxilio sui magistri. uaticum. dietas utrasque. librum stomachi. chirurgie. librum graduum. & quamplures alios composuerunt. accidit. ut rex cordubensis qui lingua illa almansor dicitur. longe a ciuitate infirmaretur. qui cum adalbasoardum legatos ut cito ueniret misisset. tanquam dedignans uenire quia sapientia & nobilitate polle[15]bat. finxit se infirmari. & misit constantinum & ali. qui cum circa regem euigilantur & multo studio plura ex ratione fecissent. purgato corpore ut quartana omnino expellerent. ipsi in balneo posito opium in nimia quantitate constantinus obtulit. & benefecit. quia opium dedit sed male. quia quantitatem facila [? for facile] uirium comparationem non considerauit. tandem [20] cum ad ipsum venisset. prorsus humore congelato ne deinceps ad locum putrefactionis fluere. & spiritu frigitate opii extincto. omnino curatum inuenit. nil mali sentiens. que uidens timens usque in ultimum diem sibi sociari & in sepulcro poni. iniunxit circumstantibus ne streperent. & quiete essent. quia [25] rex dormiebat. & liberaretur in breue. Quod minime suo indicans socio qui circa spatianti uillam exierat. amotis sarcinis & omnibus libris nemine sibi socio iuncto portum uenit. ubi casu nauem remis & uelo paratam prospero succedente uento littora relinquire inuenit. & cum itinere unius diei naute maria sulcasset. [30] ut credo nutu domini & eius prouidentia qui hanc artem in xpistianos transferre uolebat ad medelam ipsorum a salernitanis nautis causa prede maria solito transfretantibus sunt captiui. & salerni deducti. & ut mos est captiuorum uenales per uillam ducti. de quorum numero constantinus existens. a quodam coriario emptus est. qui constantinum suo negotio destinauit. quem cum contigisset iuxta littus maris [folio 8 verso] coria reparare. transiuit princeps salerni graui morbo afflictus qui cum infinita in medicos expendisset qui tunc temporis raritate cariores prophetis habebantur. a nullo curatus fuerat. quem intuens constantinus ait. Si me ab hoc coriorum periculo liberaueris. & ego a lan[5]guore te liberabo. Qui subridens credens ipsum desipientem quia captiuum & uili ueste indutum uidebat. nesciens quod in uili uase mirabile uinum contineatur odore etiam cuius omnes sacientur. & in uili corpore magna scientia latere possit. inquit. Cum iminenti periculo quo torqueris periculo iam factus medicus liberari uelles. non credens [10] medicum esse ipsum. Cum si ita est ut testaris prius facta in aliquo eadem infirmitate detento curatione. secundo in me transferas. Et factum est sic. Curatur prior. curator gratia domini qui hanc artem per constantinum ad nos uolebat transfundere. & princeps. Deinde ubique cernitur famosus cum in multo honore a xpistianis haberetur factus est & xpistianus. [15] & pos[t]ea montis cassinensis monachus. Inde salernus primatum sibi in primum medicum est sortita. ubi usque in hodiernum diem eius gesta referuntur. Sed iam senio dissoluta a modernis ibi sub umbra scientie possidentur. Sed inde huius scientie propaginum extensis palmitibus usque ad montem pessulanum celeberrime ibidem renascitur. Iam tempus [20] amonet promissa soluere. & primo de ligamentis qui sunt partes musculorum iam permissa neruorum disputatione.

IV. TRANSLATION.

We will now discuss the parts that enter into the composition of the muscles or brawns, namely, the ligaments, the flesh, the nerves, the fasciæ which cover the muscles, and also other component parts of the body, such as the veins, the arteries and the bones, and certain accessory adornments and accessories of the body, such as the nails and hairs.

In order that our general anatomical account may be the clearer, we will treat of it according to Galen and Avenzoar the Cordovan who composed the Pantegni. The beginning of this book was the work of Constantine and he, together with Stephanus, the nephew of the patriarch of Antioch, translated it. On which account it is well known that they were not authors or discoverers, but mere interpreters and expositors, like Theophilus, who was but an expositor of the Liber Urinarum, as he himself indicates by the borrowed title.

However that may be, this Avenzoar was regarded as the greatest of all the physicians of Cordova who were no less than fourteen hundred in number, and he had many disciples. Among these the wisest were Constantine and Ali, son of the tavern-keeper, who, with the help of their master, composed the Viaticum, the two works on Diet, the Book of the Stomach, the Surgery and the Book of Steps and a number of other works.

Now it happened that the king of Cordova, who in their tongue was called Almansor, was taken ill when far from home, and he sent messengers to Avenzoar that he should come quickly [to his aid]. He, however, being a powerful man by reason of his wisdom and his noble birth, scorned to go but pretended to be sick and sent Constantine and Ali instead.

And they watched by the king's bedside and wrought mightily according to their art and his body was purged so that the quartan fever was wholly expelled therefrom. Then when he was in his bath Constantine exhibited a large quantity of opium. Now he did well in that he gave opium, but he did ill in that he did not estimate exactly its amount and strength. At last, however, [the king] came to himself [again]—the humor being completely solidified and its essence destroyed by the frigidity of the opium—and he felt no ill effects.

Seeing this and fearing that he would be tethered to him for his whole lifetime and until his death, [Constantine] conjured the attendants to make no noise but be still, for the king slept and would shortly awake healed. And without notifying his companion [Ali] who had gone for a walk round the town, and with neither baggage nor books nor friend, he made his way to the harbor, where, by great good luck, he found a land breeze blowing and a ship with oars in readiness and sails set.

Now, when they had cleft the waves for the distance of a day's journey, they were held prisoners by the Salernitan sailors, for the sake of gain, as is the custom with these cross channel seamen. And this was done, as I believe, by the will of God and through the providence of Him who wished to bring this art to the Christians to heal them. And when they had reached Salerno, they were led for sale through the town

after the manner of captives. And Constantine, who was of their number, was purchased by a dresser of hides who wanted him for his trade.

It happened that one day he was dressing skins by the sea-shore when the prince of Salerno passed by. Now the prince was stricken with a grievous sickness and had spent vast sums on physicians, who in that age by reason of their rareness were cherished above prophets, but by none of them had he been healed. And Constantine, when he saw him, spake thus: "If thou wilt free me from the misery of this skin-dressing trade, I will free thee from thy sickness." But the prince smiled, thinking him a madman, for he saw that he was a captive and poorly clad and he knew not that wine of the most satisfying quality and delicious bouquet may be contained in the poorest of flasks and that vast wisdom may rest in a mean frame. Not believing him to be a physician [the prince] therefore said: "Thou that claimest to be a physician and wishest to be delivered from this squalor in which thou liest, if it is as thou sayest, first thy cure shall be wrought on some sick prisoner and afterwards on me."

And it was so; first [the prisoner] and then the prince was cured, and cured, mind you, by God's own grace, who willed to bring us this art through the agency of Constantine. Wherefore is he [Constantine] everywhere well regarded and held in great honor by the Christians. And afterwards he himself became a Christian and a monk at Monte Cassino. Wherefore at Salerno he is regarded as the very first of physicians and there, unto this day, they speak of his works, though now, decayed with age, they are considered by the moderns as in the twilight of science. But that science has been reborn, and a young shoot has gone out from the old vine in the famous city of Montpellier.

But time warns me to redeem my promise and now I must speak of the ligaments which are part of the muscles.

V. COMMENTARY.

The story as here detailed contains so many improbabilities and anachronisms that it would be hopeless to attempt to find any new fact therein. We treat it as a legend, appending certain notes on the events and persons mentioned.

Avenzoar. The family of Avenzoar, Ibn Zohr or Ben Sohr, produced a large number of distinguished members and included several physicians whose lives and works are confused by mediæval writers. One of the Avenzoars, 'Abd Al Malik ibn Zohr ibn 'Abd Al Malik (Abû Merwan), was born near Seville about the beginning of the twelfth century. He passed into the service of the mulatto Abd al Munim and as the latter rose to sovereign power Avenzoar also became very wealthy and distinguished. This Avenzoar died at Seville in 1162. His work "*alteisir*—[*facilitatio seu adjumentum scilicet regiminis et medilae*]" was eight times printed in Latin between 1490 and 1574, always with the Colliget of Averroes. The Latin version is itself from a Hebrew translation, which has perhaps given rise to the widespread, but erroneous, impression that Avenzoar was himself a Jew. Another work of

Avenzoar on "The cure of stone" was printed in Venice in 1497.

The Pantegni (παντέγν) was the work not of Avenzoar but of Galen. A rendering of it is attributed to Constantine.

Stephanus, the nephew of the Patriarch of Antioch. Under this name our author is confusing two writers. *Stephanus of Athens* (seventh century) who was a pupil of Theophilus (Philaret) lived in Byzantium, and afterwards in Alexandria. He produced a work on fevers, and the work on urine attributed to Theophilus was probably his. On the other hand, *Stephanus of Antioch* translated, in 1127, the works of Haly Abbas. The folio edition of Haly Abbas, printed at Venice in 1492, opens thus (folio 6 recto) "Incipit prologus Stephani philosophi discipuli in libro medicinae qui dicitur regalis dispositio quem ex arabico in latinam transtulit facultatem."

Ali, son of the tavern-keeper, is also clearly the result of the confusion of two Arabian writers of that name, Ali ben Redhvan and Ali ben Abbas. Ali ben Redhvan, the Haly Rodoam of mediæval writers, was the son of a water-carrier. He was born at Kahira, became physician to the Khalif El

Halim, and he died probably in A. D. 1061. A Latin translation of a work of his was published at Venice in 1496, as "Commentarius in artem parvam Galeni" (ars parva=micro-tegni=ars medica of Galen). Ali ben Abbas, on the other hand, the Haly Abbas of mediæval writers, was a Persian physician who died A. D. 994. He wrote a work entitled *Almaleki* (=Liber regius) which had great influence on mediæval writers. This was probably epitomized by Isaac Judæus and from his compilation translated by Constantine. It is included in the Basel edition of Constantine's works (Henricus Petrus, Basel, 1536 and 1539).

Almansor is a further confusion. The liber medicinalis *Almansoris* (ketaab altebb *Almansura*) was the work of the Persian Rhazes (died A. D. 923-4). It had its name from the dedication to the ruler of Chorasán. The ninth book of the *Almansur* (nonum *Almansoris*) was especially popular in the middle ages. It was widely used as a text-book of pathology and therapeutics, was very frequently translated and commented upon, and a large number of early printed versions are known.

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