

Branka Grbavac

The Historical Sciences Division
Institute for Historical and Social Sciences CASA (HAZU)
Strossmayerov trg 14, 10000 Zagreb, Croatia
E-mail: bgrbavac@hazu.hr
ORCID: 0009-0004-1852-1012

Željko Dugac

Division for the Philosophy of Science
Institute for the History and Philosophy of Science CASA (HAZU)
Ante Kovačića 5, 10000 Zagreb, Croatia
E-mail: dugachazu@gmail.com
ORCID: 0000-0002-6678-419X

HEALTH PRESERVATION DURING TRAVEL: EVIDENCE FROM THE MEDIEVAL MEDICAL MANUSCRIPT *CANTICA CANTICORUM AVICENNE CUM COMMENTO AVERROIS*

Abstract: This paper examines medieval recommendations for maintaining health during travel, as recorded in the manuscript *Cantica canticorum Avicenne cum commento Averrois*, preserved in the Metropolitan Library of Zagreb. It is a Latin translation of Avicenna's poetic medical treatise *Urjuza fi'l tibb* (Poem of Medicine) accompanied by Averroes' commentary. Focusing on chapters that provide practical guidance for travellers, the study examines advice concerning diet, hygiene, environmental conditions, and preventive medical practices for journeys by land and sea during both winter and summer times. These instructions are analysed within the broader framework of medieval medical theory, particularly the humoral concept of bodily balance. The paper also situates Avicenna's recommendations in relation to earlier medical observations found in the *Corpus Hippocraticum*, highlighting continuities and divergences in the perception of travel as a potential health risk. The analysis illustrates how medieval medical authors synthesized ancient and Arabic medical knowledge with practical guidance, emphasizing the significance of preventive measures and the preservation of health in premodern travel contexts.

Keywords: medieval medicine; manuscripts, medical; travelling

Non MeSH: Avicenna; Averroes; *Cantica canticorum Avicenne cum commento Averrois*; *Corpus Hippocraticum*; humoral theory

Introduction

This paper analyses the recommendations concerning the preservation of health during travelling written in the medical manuscript *Cantica canticorum Avicenne cum commento Averrois*. The manuscript originates from the Arabic philosopher and physician Avicenna (Ibn Sīnā, 980–1037), whose text was during the twelfth century accompanied by commentaries written by the Arab scholar Averroes (Ibn Rushd, 1126–1198). In ancient and medieval times, travel represented a significant health risk, so great attention was therefore paid to proper conduct during journeys, including guidance on diet, drink, and protective measures. Even the medical “Bible,” the *Corpus Hippocraticum*, already provides information connected to the various health dangers linked to travel and describes conditions associated with journeys and their potential harmful consequences for human health.

The medical codex *Cantica canticorum Avicenne cum commento Averrois*, which is in the central focus of this discussion, is preserved in the Metropolitan Library in Zagreb, the largest and most important ecclesiastical library in Croatia. Today, the library holds eleven medieval medical manuscripts, although surviving inventories — one from the mid-fourteenth century, another from 1394, and a third from the fifteenth century (more precisely from 1425)—indicate that its collection once contained as many as thirty-two medical manuscripts. [1] The surviving manuscripts reveal a strong French influence, particularly that of the medical school of Montpellier, although the precise circumstances under which most of these manuscripts arrived in Zagreb remain uncertain. One hypothesis suggests that the majority of the medical manuscripts in the Metropolitan Library were brought there by the bishop James of Piacenza (Jacobus de Placentia, ? - 1348). [2] Before becoming a bishop, and after finishing his studies, he shortly worked as a professor of medicine in Bologna (1322). Later he became the provost in Pozsony (Bratislava) and personal physician of the King Charles I of Hungary (Charles Robert of Anjou). From 1333 to 1343 he served as the bishop of Csanád, and from 1343 to 1348 as the bishop of Zagreb. [3]

As he was himself a physician, it is believed that he brought to Zagreb a considerable number of medical manuscripts which he commissioned during his stay in Avignon, since he intended to establish a medical course at the cathedral school in Zagreb. [2]

Among the eleven surviving medical manuscripts in the Metropolitan Library is the manuscript *Cantica canticorum Avicenne cum commento Averrois* kept under the shelfmark MR 154. This manuscript contains Averroes’ commentaries on Avicenna’s work *Urjūza fi’l ṭibb* composed in the *rajaz* metre and considered a poetic summary of Avicenna’s most important work, the *Canon of Medicine*. Rhyme and poetry were often used for scientific writing in Avicenna’s era and were considered a method for memorizing scientific information and raising students’ interest in difficult scientific concepts. Verse was used to simplify the didactic content, ease memorization and make difficult scientific issues more attractive. [4]

From the 12th century onwards, several commentaries on this work were made, including those of Andalusian scholar Ibn Tufayl (1105–1185) and the Arab philosopher and physician Averroes. Averroes's commentary on Avicenna's *Urjūza fi'l ṭibb* was written in Córdoba at the end of the 12th century. It was also known to the Dominican priest and theologian Raymond Martini (c. 1230 – c. 1285), who cites it in his work *Pugio fidei* (c. 1270) under the title *Oriusa Avicennae*. [5]

The Latin translation of the work together with Averroes's commentary was made in the 13th century by the physician Armengaud Blasius of Montpellier (Armengaldus Blasii Monspeliensis, c. 1264 – 1312) under the title *Avicennae Cantica*. The translator Armengaud was the nephew of the prominent Catalan physician, scholar, and religious figure Arnaldus de Villanova (c. 1240–1311), who translated various medical texts from Arabic and Hebrew into Latin. [1]

In the scholarly literature there are various opinions regarding the exact year of its origin, which resulted from the surviving copies preserved in different European countries, in which different dates are explicitly stated. Thus, the manuscripts which are kept in various institutions in England give the years 1283 and 1284 as the year of the translation, as do the copy from the National Library in Paris. But, in the analysed manuscript on folio 72, the following note appears: *Explicit translatio Canticorum Auicenne cum commento Auerrois facta ab arabico in latinum a magistro Ermengando Blasi de Monte Pessulani magistro in medicina. Anno incarnationis verbi MoIIo LXXXVIIIo Deo gratias*. This indicates the year 1294 as the year of the translation. The copies which are kept in the Vatican Library, Hunterian Library Museum (University of Glasgow) and University Library of Paris as well as in analysed copy, list 1294 as the year of origin. To the latter we could also add the copy from the Bayerische Staatsbibliothek, which lists 1290 as the year of the translation.

Since the original is not preserved and filiations from the surviving copies have not yet been fully established it is difficult to determine the precise year of the translation. Nevertheless, it is certain that the translation was made within a relatively short period between 1283 and 1294. [1]

It should also be mentioned that the first print version of Armengaud's translation of the *Cantica* with Averroes's commentary was made by Petrus Maufer and Nicolaus de Contugo in Venice on 24 March 1483. The work was evidently so popular that just one year later, on 25 September 1484, it was printed again in Venice by Andreas de Soziis Parmensis. During the sixteenth century and the centuries that followed, the work was printed numerous times, while the first translation into a modern vernacular language was not published until the 20th century. The first translation was made on French by H. Jahier and A. Noureddine in 1956. Using the French translation as basis, Haven C. Krueger translated the work into English in 1963. [1]

Short description of the content of the codex
Cantica canticorum Avicenne cum commento Averrois

The manuscript begins with an introductory part in which Averroes explains that, for better understanding of the art of medicine, he devoted himself to comment Avicenna's metrical text (*liber rithimatum*) which was, as Averroes said, much better than many other introductions and summaries of medicine. Furthermore, he justifies the purpose of commenting on the text itself, pointing out the fact that the authors of metrical texts dealing with scientific topics were sometimes, in order to achieve a better rhythm, allowed to shorten or change the order of words, which could sometimes cause the text itself to be unclear, and therefore Averroes tried with his comments to clarify the text where he thought it was unclear. In doing so, he warns that he was very careful and tried to present Avicenna's theses the way Avicenna did, while avoiding ambiguities.

After the introductory part, the text begins with a discussion of the very concept of medicine, in which Averroes presents Avicenna's definition of medicine, in Hippocratic tradition which says: *Medicina est conservatio sanitatis et curatio egritudinis* (Medicine is preservation of health and healing of disease). Then he presents its initial division into two main parts, theory and practice. The theoretical discussion consists of three parts. The first part addresses the doctrine of the seven natural components (*res naturales*), the second contains a discussion of the seven non-natural components (*res non naturales*), while the final part deals with three theoretical questions: diseases, their causes, and accidental conditions.

The second main part of the manuscript addresses medical practice and contains a discussion on preserving a healthy body in accordance with the air, that is, atmospheric conditions. This is followed by discussions on habits, on the order of eating and its correction, on the proper consumption of food in both quantity and quality during the summer season, on the correct manner of drinking water, on the proper consumption of wine and similar beverages, on appropriate sleep and rest, on proper movement and exercise, on suitable warming during winter, and on maintaining health in accordance with the changing seasons. The manuscript also contains paragraphs addressing the infant while still in the mother's womb, instructions for those who have recovered from illness and for the elderly, guidance for individuals whose health has weakened in a particular limb, as well as advice concerning the health of those who experience pain in a single limb rather than throughout the body.

The manuscript further includes a treatise on restoring of the health through diet and medicines, which begins with a reminder of the types of medicinal substances used in the treatment of diseases. This is followed by a reminder on purgatives, first those that evacuate bilious humour (yellow bile) then those that evacuate phlegm and atrabilious humour (black bile). The text then proceeds to a chapter discussing on the constitution and composition of medicines. This is followed by a reminder concerning the secondary properties of simple medicines that promote maturation, as well as

those used for softening, opening, and cleansing. Additional paragraphs discuss on medications that are astringent, that burn, that decompose, on those that absorb and on medications that are antidotes. The text further examines the signs of illnesses and treatments of changes by different constitutions, i.e. illnesses that arise from changes in a hot and cold constitution, the types and methods of evacuating bodily fluids, beginning with illnesses caused by the sanguinous humour (blood), by the bilious humour (yellow bile), by the serous humour (phlegm) and atrabilious humour (black bile) followed by instructions for their treatment.

At the end of the manuscript there are treatises on surgical operations, that is, surgical practice, divided into three parts. The text begins with a discussion on vessels and the usefulness of bloodletting as well as on the technique for an incision of the veins. The second part of this section concerns surgical techniques for the flesh, including a chapter on excision, cauterization and incision. The final part of the manuscript deals with the bones and the repair of fractures, ending with the chapter on the treatment of dislocations.

Within the manuscript, there are also paragraphs, which are the central focus of this study. They are devoted to advice on preserving health during travel by sea and by land, particularly in the cold conditions of winter and in the dry and hot climate of summer. [6]

Health and Travel in the *Corpus Hippocraticum*

In antiquity, particular attention was paid to health during travel, since journeys were generally long and exhausting, exposing the traveller to numerous factors that could seriously affect health. These factors ranged from exposure to cold or heat to long walking, sitting on uncomfortable surfaces, or extended periods of horseback riding, all of which could lead to severe fatigue. Consequently, already in the texts of ancient authors we find discussions concerning the relationship between travel and health. Thus, in the *Corpus Hippocraticum*, attention is also drawn to the problems associated with extensive riding on horseback, which in that period was the most common means for covering long distances. Thus, in Book 38 it is stated:

“Those who rode horses extensively, or travelled a great deal, or otherwise fatigued their legs, experienced severe stiffness of the hips and pain and fatigue in the calves. The most persistent and painful symptoms were those that led to complete stiffness (paralysis).” (7 p445)

One of the problems travellers frequently encountered on long journeys was related to reduced intake of food and liquids, or to their improper consumption. Travellers often consumed food and drink in quantities or forms that could be harmful to their health. This issue is therefore discussed in several places within the *Corpus Hippocraticum*. Thus, it is noted that a particular form of dropsy arises during the summer when a person, exhausted from a long journey, hastily drinks rainwater or stagnant water (7 p469)

The *Corpus Hippocraticum* also addresses health problems affecting particular parts of the body associated with travel, especially the extremities. It is stated that it is a bad sign if patients experience pain in their legs after travelling. In addition, it is remarked:

“Travellers, both during and after illness, have thin legs, for their joints are worn out and exhausted.” (7 p437)

The same medical book provides an example describing the health complaints of a man who had returned from a journey. It is written:

“A certain man, exhausted from travelling, experienced great weakness, began to cough and to expectorate. A severe fever seized him. On the second day he felt heaviness in the head, and his tongue was dry and parched. When scratched with a fingernail, his nose did not bleed. His spleen on the left side was enlarged, hard, and painful.” (7 p444)

Corpus Hippocraticum also discusses the health risks associated with travel in relation to the case of a patient named Dinon, whose digestion was disturbed after a journey:

“Before the rising of Arcturus, Dinon, who had already been weakened by the summer heat and diarrhoea, after becoming fatigued from travelling, began to feel pain in the left side of his chest.” (7 p459)

Another noteworthy case concerns the son of Epicharmus, who was unable to digest food after a journey and a bout of drinking. The following morning, he developed a fever. After drinking water mixed with vinegar and salt, he vomited phlegm, after which he became chilled. While still feverish, he bathed, and pain appeared in his chest. On the third day in the morning, he fell into a light coma and began to rave. A severe fever followed, and he endured the illness with great difficulty. On the fourth day he was unable to sleep, and he subsequently died (7 p471)

How to preserve health while travelling according to Avicenna's advice?

Travel in the Middle Ages was slow, dangerous and filled with challenges. It was characterized by limited transportation options, dangerous conditions, and significant social mobility. Whether it was undertaken for Crusades, trading or diplomatic missions, pilgrimages, intellectual exchange or anything similar, without secure roads or reliable maps every step carried the danger, ranging from bandits and wild animals to disease and natural disasters. Travel times, of course, depended on the means of travel. Travellers in the Middle Ages primarily relied on walking, horses, and carts. While nobles and the upper class might also use carriages or carts, especially for longer trips or when transporting goods, the majority of people travelled on foot or used pack animals. When travelling by foot, people often walked in groups to protect each other from potential threats. Those wealthier could hire armed guards for protection, making the journey much safer.

In the medieval period, most roads were poorly maintained. Roman roads still existed in some areas, but many were in bad condition. The roads, in general, were often rough, muddy, and filled with obstacles, further slowing the journey. Weather conditions played a big role in how quickly someone could travel, and winter months were

particularly difficult. People often followed well-known paths, rivers, and landmarks. Along popular routes, there were sometimes inns or monasteries that offered a place to rest. Diseases were common, and many travellers got sick during long journeys and even died. Therefore, before departing on long journeys, they often compose a will, distributing their property among their heirs or for the salvation of their souls.

Maritime travel was particularly desirable one when transporting large amounts of goods. But it had its own risks and expenses. Travelling by sea was often unpredictable and unpleasant. Storms and bad weather could easily send a ship off course or sink it altogether and pirates also posed a significant threat to travellers on the seas. Despite these risks, maritime travel was faster than land travel and naval travellers could use compasses, lunar tables, and astrolabes while those travelling over land would have to rely on knowledge of the terrain and basic sun-and-star navigation. If travelling in an unfamiliar land, one might hire a guide or else have to rely on the spoken directions of locals. [8-10]

Large number of travel diaries, chronicles and diplomatic records from the medieval period testify to the experience of travelling to distant lands and encountering previously unknown peoples and customs. [11-14]

Bearing in mind the fact whether travelling on foot, by horse, or by ship journeys were always long, uncomfortable and dangerous, and in order to help travellers to return safely from their journeys, Avicenna in his work *Cantica canticorum*, gives much practical advice on preserving health during long and exhausting travel.

In the chapter entitled *De regimine iter agentibus et primo de nauigantibus* (Management of the health of the travellers et first those travelling on the sea) Avicenna in general recommends avoiding travel on land and sea during wintertime and land voyages during the rainy season. If one nevertheless decides to travel by sea, it is advisable to bring a sufficient supply of water and numerous clean vessels in which moist foods may be prepared. It is also important that stomach would be prepared with medicines. Therefore, traveller must be purged if he fears seasickness and should take acidic syrups mixed with some astringent liquids. Averroes comments on Avicenna's recommendation, emphasizing that the advice against sailing during the wintertime is by no means a matter of medicine (*ars medicinalis*), but rather piece of a good advice. He further explains that the recommendation to carry a large supply of water is connected with the possibility that travellers might remain at sea longer than originally planned. Additionally, Averroes expresses uncertainty regarding Avicenna's recommendation for offering moist food to those who embarking on a sea voyage. He states that he does not fully understand this advice, since sailors are already in a state of excessive moisture due to their maritime environment—unless, he suggests, Avicenna intended this recommendation as a means of reducing the intake of drinking water. So, Averroes believes that this recommendation also is not *ex operatione medicine*. In contrast, Avicenna's instruction for travellers to consume acidic syrups mixed with some astringent liquids, in order to prevent vomiting and strengthen blood flow is, however, regarded as medically justified by Averroes. [6 f49v-50r]

Maintaining personal hygiene during travel was also considered important. In order to avoid uncleanliness, Avicenna recommends bringing sufficient clothing for changing. Averroes notes that this rule is indeed beneficial for anyone travelling, whether by sea or by land, particularly when bathing facilities are unavailable. One of the problems travellers often faced — due both to insufficient hygiene and to close contact with others in cramped and unhygienic conditions — was the infestation of lice. The manuscript curiously advises that if lice multiply during a journey and cannot otherwise be eliminated, the traveller should take some wool threads, pour quicksilver (*argentum vivum*) on them and rub himself with it. He should also place the threads among the clothes to be worn, to eradicate the lice effectively. Averroes agrees that this method is indeed recommendable for travellers afflicted by lice, since quicksilver effectively kills them. [6 f50r]

The manuscript also provides much advice for those travelling over land in cold (winter) and hot weather (summer). For those travelling by land, Avicenna says that is essential to be aware of what lies ahead. Therefore, during cold weather travellers must be particularly cautious of snowfall and the danger of freezing, which could even lead to death. When travelling across dry and open terrain, he advises that travellers should eat meals until they are full in order to avoid starvation. Averroes explains that this recommendation stems from the fact that cold has a strong effect on the bodies of those who fast or starve. [6 f50r]

If a traveller becomes severely chilled or hypothermic, Avicenna advises entering a warm bath and lying beside those with more corpulent and soft bodies to get extra warmth. Averroes agrees that it is indeed appropriate for a person suffering from hypothermia to be placed in a bath and to lie with others whose bodies provide warmth and comfort. [6 f50r]

Avicenna also offers advice for dealing with snow blindness. If a traveller's eyes become clouded and vision impaired, a black veil should be placed over his eyes, and he should look for a long time at a dark object held in the hands. The extremities should be protected from cold by applying oil derived from costus (*Saussurea costus*, also known as *Saussurea lappa*). In ancient and medieval medicine, costus — an aromatic root was used for digestive disorders and inflammations and more generally for regulating bodily fluids and protecting the body from cold. After the extremities had been protected with oil, the traveller's feet were to be wrapped several times before placing them in shoes. If the pain in the extremities stopped, but the feeling did not return, it was a sign that the extremities was dead and frozen, i.e. that the cold had seriously damaged the tissue. In such cases the bindings had to be removed, and the extremities should be warmed and rubbed with mustard oil and other warming oils, if available. If the feet turn black, it is necessary to carry out scarification below the affected area with an iron instrument until blood began to flow. If decay appears in them, it should be cleaned, and any necrotic tissue should be excised. [6 f50r-50v]

The manuscript further notes that if a traveller becomes exhausted, the body should be treated with oil, and the extremities should be rubbed and stretched in a bath, followed by consumption of light food and he should remain in rest for several days. [6 f50v] Avicenna forbids further exertion, since activity itself is the cause of fatigue, and there can be no proper treatment or restoration except by removing its cause.

Avicenna also provides much advice concerning travel during the hot summer season. Thus, travellers should prepare themselves by avoiding departure during the hottest hours of the day, particularly at midday, and should first rest so as not to become overheated through exertion. He recommends performing phlebotomy in order to draw some sanguinous humour (blood) and thereby protect the body from the formation of abscess. [6 f50v]

Averroes explains that phlebotomy is indeed beneficial and even necessary for someone preparing to travel, because physical exertion generates heat, which can overheat the blood. The external heat to which a traveller is exposed during summer intensifies this effect: if the blood is already warm, further heating causes constriction of veins. Therefore, when the veins become too constricted to bear this pressure, the blood may flow into one of the extremities and predispose to an abscess. After phlebotomy, however, the remaining blood in the veins warms somewhat but does not cause constriction. For this reason, he notes, people customarily performed bloodletting of animals in late spring and early summer. They learned this from experience. [6 f50v]

It was also necessary to purge the traveller who had too much bilious humour (yellow bile) to prevent the risk of dehydration. Travellers should drink cooling juices — such as sour grape juice, pomegranate juice – in order to reduce bodily heat before departure. It was also recommended to drink water frequently and to rest whenever possible. Travellers were advised to sustain from shouting, excessive conversation, and quarrelling, since these activities increase thirst. They should remain in shaded places, avoid very hot locations, and drink syrup made from sour grape juice, purslane, diluted with water. Therefore, Averroes states that this rule is indeed perfectly clear in itself, i.e., one should avoid that which generates heat and use that which has a cooling effect. [6 f50v-51r]

If a traveller felt thirsty in the middle of the day, he should hold in his mouth a pill of the size of a small pea made from saffron and camphor. And if he feared that his face would be damaged by the sun and his skin would darken, he should apply a mixture of oil and wax, - an instruction directed particularly toward women. Averroes comments that what Avicenna has said about holding camphor pills in the mouth is because they quench thirst and cool the body. Also, applying on face a mixture of oil and wax to protect the skin from the sun was a well-known practice. However, Averroes points out that wax tends to melt under intense sunlight and thus recommends using oil alone. He further notes that this advice is particularly directed toward women, whose faces, due to their greater sensitivity, are believed to be more vulnerable to the effects of the sun. [6 f51r]

Later medieval medical literature, strongly influenced by ancient texts, also discusses protective measures related to travel. Thus, another important medieval medical work, the *Regimen sanitatis Salernitanum*, one of the most widely cited and reinterpreted medical and health manuals of the Middle Ages, also refers to problems encountered during sea voyages. It focuses particularly on sea sickness and offers the following verse:

Sea sickness will trouble no one greatly,
if he mixes these substances with wine:
Sage, salt and pepper, wine, garlic and parsley —
if the mixture is right, the broth will be salty.¹ [15 v60]

Conclusion

The analysed manuscript preserved in the Metropolitan Library in Zagreb represents a valuable source in which diverse intellectual experiences and medical traditions — from ancient Greece, through the Arab and Moorish worlds, to medieval European scholarship — are brought together. Medieval medical codices may therefore be regarded as important sources for tracing the transmission and transformation of ancient medical knowledge and Arabic medical learning within the framework of medieval European medicine, particularly through practical instructions concerning the preservation of health.

A comparison between the texts of the *Corpus Hippocraticum* and the analysed Avicenna's manuscript accompanied by the commentary of Averroes, reveals several notable parallels. In both traditions, travel is understood as a dangerous activity capable of endangering human health and even leading to death. Whereas Hippocrates mainly emphasises the health consequences and pathological outcomes associated with travel, Avicenna and Averroes devote greater attention to preventive measures, providing practical advice aimed at preserving health during the journey itself.

The medieval medical tradition, reflected for example in the *Regimen sanitatis Salernitanum*, likewise addresses health problems related to travel and integrates them into broader guidance on maintaining bodily balance and well-being. Within this framework, travel is not only recognised as a potential medical risk but also treated as a circumstance that requires specific preventive strategies and behavioural adjustments.

The medical advice contained in these sources demonstrates that journeys in earlier periods were widely perceived as significant health hazards. Consequently, considerable attention was devoted to the development of practical guidelines aimed at preserving health and maintaining the balance of bodily humours in accordance with the dominant

¹ *Nausea non poterit quemquam vexare marina,
antea cum vino mixtam si sumpserit illam.
Salvia, sal, vinum, piper, allia, petroselinum,
ex his fit salsa, nisi sit commixtio falsa.*

(Translation and poetic adaptation from Latin by professor Zrinka Blažević).

medical theories of the time. Therapeutic measures included the use of plant and mineral-based remedies, alcoholic macerations, hygienic practices, and carefully regulated dietary regimens.

Despite the considerable historical distance, some of these recommendations are still extremely relevant today, especially those related to hygiene, moderation, and the importance of maintaining physical fitness and calmness and composure when travelling. The manuscript *Cantica canticorum Avicenne cum commento Averrois* thus not only illustrates the continuity of medical thought from antiquity to the medieval period but also highlights the enduring concern of medical writers with the protection of human health in situations of physical strain and environmental change.

Sažetak

U radu se na osnovu rukopisa *Cantica canticorum Avicenne cum commento Averrois* koji se pripisuje arapskom liječniku i misliocu Aviceni (980 – 1037) a koji također sadrži i komentare arapskog filozofa Averroesa (1126 – 1198) analiziraju upute kako očuvati zdravlje tijekom putovanja. Prijepis rukopisa nastao je u 14. stoljeću i čuva se u Metropolitanskoj knjižnici u Zagrebu. Naputci o čuvanju zdravlja prilikom putovanja, sačuvani u navedenom djelu otkrivaju kako su putovanja donosila značajne zdravstvene rizike pa se velika pozornost posvećivala smjernicama vezanima uz očuvanje zdravlja, o čemu svjedoče i komparativno analizirani tekstvi iz djela *Corpus Hippocraticum*, a koji se odnose vezano uz putovanja, te napuci o zaštiti od mučnine pri vožnji brodom iz popularnog srednjovjekovnog djela *Regimen sanitatis Salernitanum*. Upute o očuvanju zdravlja su se prije svega odnosile na balansiranje tjelesnih tekućina moderiranim režimom prehrane i dijetetskim mjerama, zatim na higijenske mjere vezane uz tjelesnu čistoću i čistoću odjeće, te zaštitu tijela od snažnih atmosferskih prilika. Jednako su se tako koristila preventivna i terapijska ljekovita sredstva od biljaka i minerala, kao ulje kosta, kamfor ili alkoholni macerat kadulje.

Ključne reči: srednjovekovna medicina; rukopisi, medicinski; putovanja

Non MeSH: Avicena; Averoes; *Cantica canticorum Avicenne cum commento Averrois*; *Corpus Hippocraticum*; humoralna teorija

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