

Galenus Pergamensis De temperamentis : et De inaequali intemperie libri tres, Thomas Linacro Anglo interprete. Opus non medicis modo, sed et philosophis oppido q[uam] necessarium nunc primum prodit in lucem cum gratia & privilegio. Impressum apud praeclaram Cantabrigiam per Joannem Siberch, anno MDXXI / reproduced in exact facsimile, with an introduction by Joseph Frank Payne ... and a portrait of Thomas Linacre.

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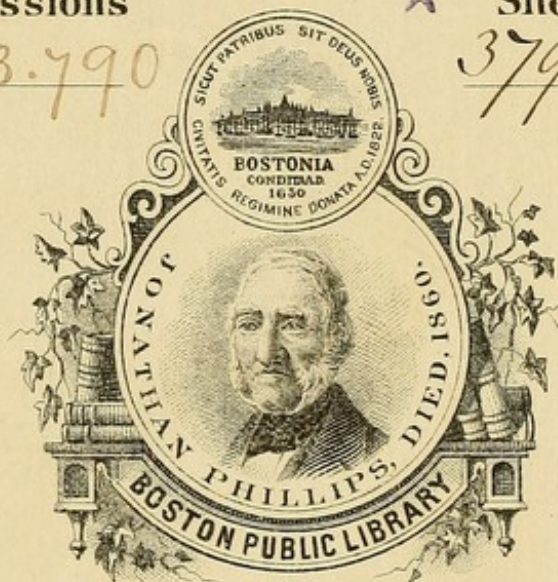
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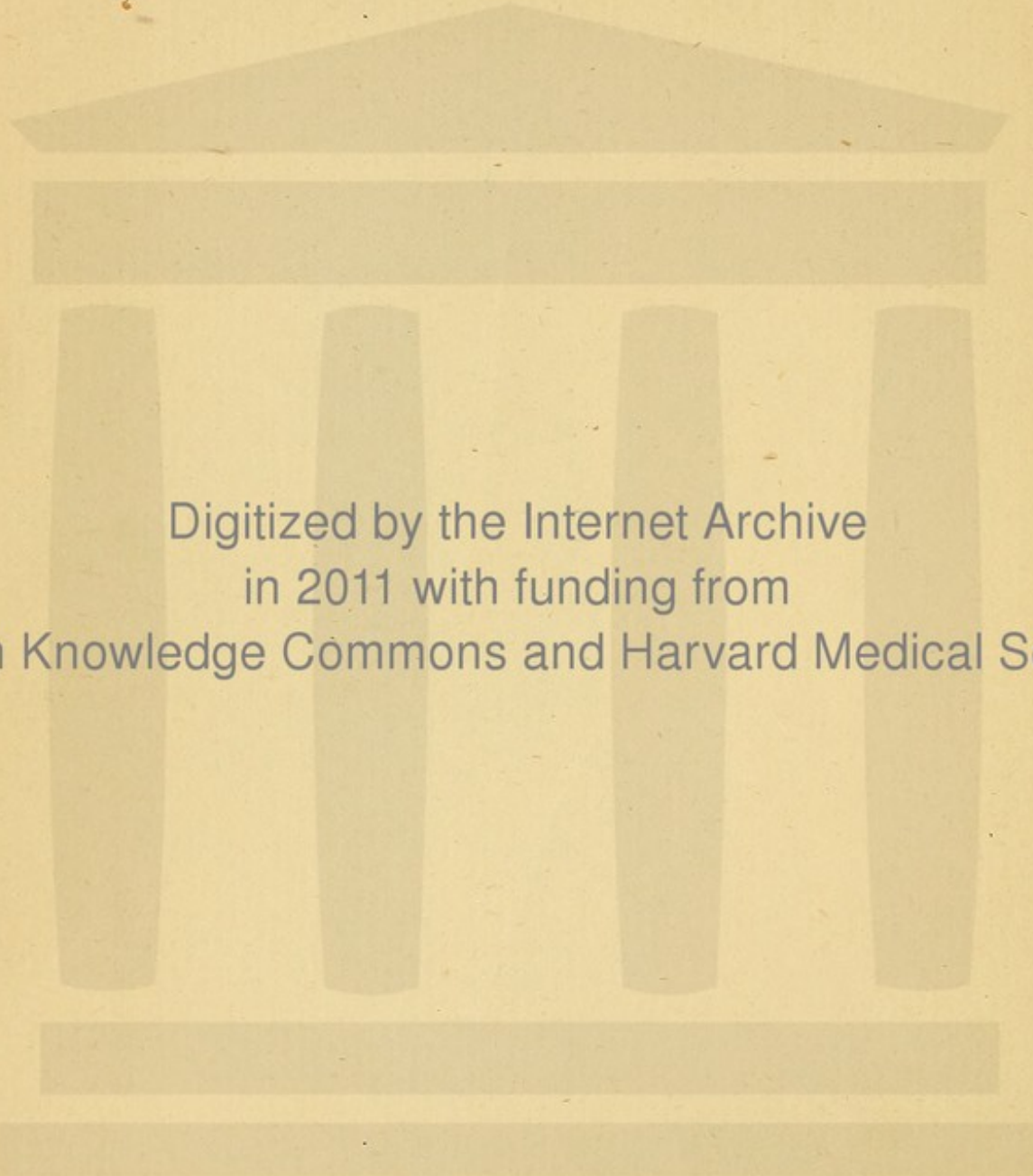
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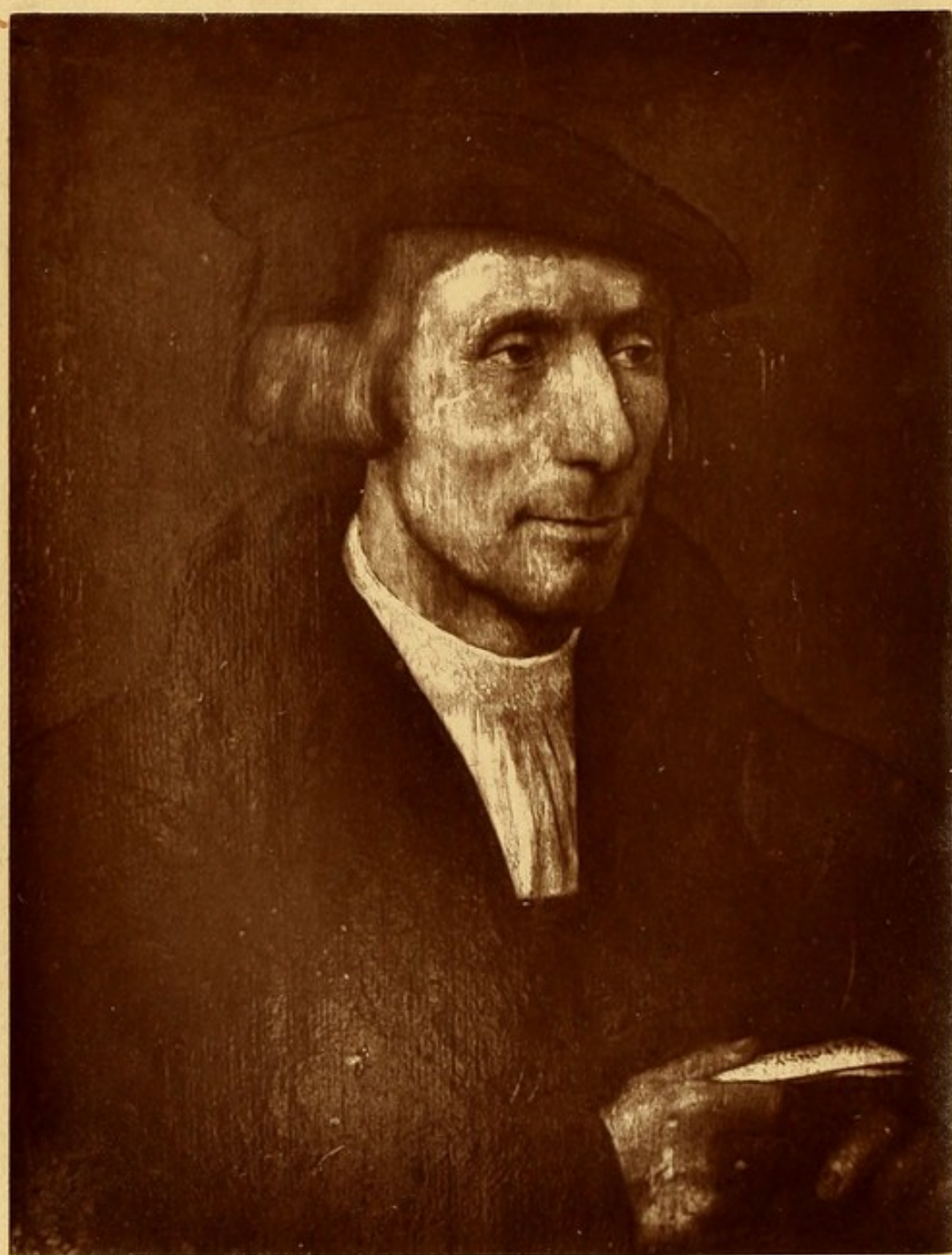
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GALENI PERGAMENSIS
DE TEMPERAMENTIS, ET DE
INAEQVALI INTemperie
LIBRI TRES

THOMA LINACRO ANGLO INTERPRETE.:

‘;‘

Opus non medicis modo, sed et philosophis oppido ꝑ necessariū
nunc primum prodit in lucem

CVM GRATIA

& Priuilegio.

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Impressum apud praeclaram Cantabrigiam per Joannem Siberch,
anno MDXXI.

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WITH AN INTRODUCTION

BY

JOSEPH FRANK PAYNE, M.D., F.R.C.P.

FELLOW OF MAGDALEN COLLEGE, OXFORD

AND A PORTRAIT OF THOMAS LINACRE

¶ Printed by C. J. CLAY, M.A. Printer to the University of Cambridge
for ALEXANDER MACMILLAN and ROBERT BOWES, Booksellers
No. 1 Trinity Street, over against Saint Mary's Church

MDCCCLXXXI



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Dec. 12, 1881.

PUBLISHERS' NOTE.

THE present reproduction of Linacre's translation of two treatises by Galen is issued as a specimen of early typography, being the sixth in order of the seven books printed by John Siberch, the first Cambridge printer, in 1521. Besides these seven, one appeared in 1522, after which date no book is known to have been printed in Cambridge till 1584. The books printed by Siberch are all very scarce; of one but a single copy is known, and of three of the books there is not a single specimen in Cambridge. In 1878, the publishers of the present volume proposed to issue the whole of the eight books, and the following are now ready, and will shortly be published :

1. Bullock, Henry. *Oratio habita Cantabrigiae.* 1521.
2. *Cujusdam fidelis Christiani Epistola ad Christianos omnes. Subsequitur et Divi Augustini de miseria...vitæ fermo.* 1521.
8. *Papyrii Gemini Eleatis Hermathena, seu de Eloquentiae victoria.* 1522.

Mr Bradshaw, University Librarian, has compared the eight books side by side, and has thus been able to determine their relative order. He kindly allows his notes to be printed, and they will be issued with the first of the above three volumes.

The Publishers are desirous of gaining information about the printer, John Siberch, before 1521, when he commenced to print in Cambridge, and after 1522 when he discontinued printing there. Herbert suggests that he may be the John Sibert, who was printing at Lyons in 1498, and mentions a book of that date being in the Cambridge University Library. But this book, *Henrici Bouhic Distinctiones super libros quinque Decretalium*, consists of two large folio volumes, and the printer calls himself '*Magister Johannes Siberti*;' both of which facts make it unreasonable to identify him with the plain Johannes Siberch who printed little books at Cambridge so many years afterwards.

CAMBRIDGE, *July* 1, 1881.

INTRODUCTION.



THOMAS LINACRE, known to his contemporaries as one of the most learned scholars of an epoch when learning was highly prized, but in after times chiefly as the founder of the College of Physicians in London, was born at Canterbury, probably about the year 1460. Of his parentage and descent nothing certain is known, though some of his biographers have assumed, apparently without any evidence except the name, that he was connected with the family of Linacre in Derbyshire. It is clear from a passage in Linacre's will that he had a brother, sisters, and other relatives (the brother strange to say, bearing the same baptismal name—Thomas) but further the family history cannot be traced.

This fact will appear less surprising, if we remember that Linacre like many scholars of his time, was never married, and lived for many years an almost monastic life, little influenced by family or social ties. More important than his descent was his education, and in this Linacre was unusually happy; for not a little of the success and eminence of his

after life may be traced to the bias which the young scholar's mind received from his earliest teacher. The Cathedral school of Canterbury within the monastery of Christ Church where Linacre became a pupil was at that time under the direction of William Tilly, otherwise called William of Selling, an Augustinian monk, and a scholar of a type at that time rare in England. Originally educated at Oxford, elected a Fellow of the newly founded College of All Souls, and afterwards received as a monk in the Monastery of Christ Church, Canterbury, Selling found the means to travel in Italy, where he not only studied the Canon Law, but, what is more to the present purpose, during a stay at Bologna, studied Greek and became the pupil of Angelo Politiano. After two years' stay in Italy, he returned home, became Prior of Christ Church, and later on was sent as Envoy from Henry VII. to the papal court; an event which proved of great importance to Linacre. At the time of which we are now speaking, he was only Master of the Grammar School, whether appointed before or after his first journey to Italy we do not know. In any case it is clear that he had already those tastes and pursuits from which his pupil Linacre derived not only his determining impulse to the life of a scholar, but especially that love of Greek literature which runs like a thread through the great physician's life and is the clue to much of his versatile literary activity.

At the mature age (especially according to the customs of the day) of twenty, Linacre was sent to Oxford. At what College or Hall he studied is uncertain, though it is assumed; on trivial grounds that he must have entered at Canterbury Hall. The only fact which is certain is that after four years' residence at the University, in 1484, he was elected a fellow of All Souls' College. It has been thought by Dr Noble

Johnson, the best biographer of Linacre, that this election must have implied relationship to Archbishop Chichele, the founder, and thus also to Selling, assuming that the latter owed his preferment also to family connexions. But the entry in the College books (which though not contemporary is a copy thought to have been made about 1571 of the original record) has no indication of his being of founder's kin. It is simply "Thomas Lynaker, *medicus insignis*." The omission to specify kinship to the founder is regarded by Dr Leighton the present Warden of All Souls (he was himself good enough to inform me) as decisive that no such kinship existed, and the supposition of any family tie between Linacre and Chichele or Selling must therefore be regarded as entirely baseless¹.

The time of Linacre's residence at Oxford was one of much moment in the history of the University, already stirred by the earliest movements of the revival of learning. The first Oxford printing press was already issuing those few volumes, now become so rare, which must have been of startling interest to the world of scholars. The study of the new learning, Greek, had been introduced by Cornelio Vitali, an Italian, said to have been the first teacher of that language in England, and it is stated that Linacre became his pupil. At the same time he doubtless formed the acquaintance of two scholars who shared his devotion to the 'new learning,' William Grocyn and William Latimer, the former of whom survived to form part, with Linacre himself, of the brilliant circle of Oxford scholars, who a few years later excited the admiration of Erasmus.

But Linacre was soon to have the privilege which he must have long coveted, of perfecting his knowledge of Greek at what was then the fountain-head of that learning,

in the schools of Italy. The opportunity came through his old friend and teacher, William of Selling, who was sent by Henry the Seventh as his envoy to the Papal Court. It is not clear that Linacre had any official position in the embassy; he accompanied his patron however, as far as Bologna, but not in his further journey to Rome. At Bologna Linacre is stated by Leland to have been introduced to Angelo Politiano, and to have remained there in order to become a pupil of this great scholar. His stay in Bologna appears to have been short, and we next hear of him at Florence, having perhaps followed thither Politiano, who along with Demetrius Chalcondylas had now been charged with the instruction of the two sons of Lorenzo de Medici, Piero and Giovanni. Linacre seems to have been favoured with the patronage of Lorenzo, who allowed him to share the instructions given to the young princes. It is not easy to understand precisely what was the position Linacre now occupied at the Court of Florence, for though his fellow pupils were boys and he himself a man of twenty-five and already a considerable scholar, he is not spoken of as in any sense their tutor. The connexion however must have been in after years valuable to him, as the dedication of the work now reprinted clearly shews: the pope Leo the Tenth, being the younger of the two Medici princes. It will be evident from the dedication itself that the privilege accorded to Linacre was shared by others, and it was therefore perhaps not so important as it has been regarded. It is enough to know that he studied under such eminent scholars as Politiano and Chalcondylas, and thus laid the foundation of the elegance in Latin scholarship and profundity in Greek learning for which he was afterwards distinguished.

After a year thus spent in Florence, Linacre proceeded to

Rome, where his studies in the Vatican library procured him the acquaintance of another great scholar, Hermolaus Barbarus. It is possible that this acquaintance may have given Linacre's studies a bias in the direction of medicine; for Barbarus, though not a physician, had devoted himself specially to the study of Dioscorides, whose works he translated into Latin, and illustrated with commentaries, more than once reprinted. It is suggested by Dr Noble Johnson that the example and arguments of Hermolaus Barbarus may have given Linacre's mind a bias of a different kind, namely towards a single life; for the Italian scholar, we are told, wrote a treatise in favour of celibacy at the age of eighteen, and never afterwards deviated either in practice or theory from the principles there advocated. Barbarus was also a great Aristotelian scholar, and in this direction also he may have influenced the mind of Linacre; who afterwards undertook and partly carried out a plan which had also been among the projects of the elder scholar, of a complete translation of the works of Aristotle. In other less important matters, the influence of Hermolaus Barbarus seems traceable, and if Linacre took as his model in a learned life any of the great scholars with whom he studied, it was certainly rather Hermolaus than any other.

From Rome Linacre went to Venice, and here made the valuable acquaintance of the great printer, Aldus Manutius Romanus, who was then engaged in bringing out some of the most important editions of the classics, by which he earned the gratitude of scholars. Aldus appears to have treated the English scholar with great kindness, which is acknowledged, as a personal favour, by William Grocyn, in a letter to Aldus, which must have been written shortly after Linacre's return from Italy. After acknowledging the kindness shewn

to his friend Linacre, Grocyn goes on to thank Aldus, in the name of English scholars especially for his editions of the Greek classics, and commends his preference for Aristotle to Plato. The rest of this letter, the style of which is praised by Erasmus, is interesting, especially as the only extant composition, except two trifling epigrams, of this once celebrated scholar, but has no further reference to our subject. Aldus prefixed it to Linacre's translation of Proclus *On the Sphere*, printed by him in the year 1499², in order (as he says in his dedication of this work to Albertus Pius, prince of Carpi) to make the Italian philosophers ashamed of their bad Latin, and lead them to rival the Englishmen. In the dedication just named Aldus pays a high compliment to Linacre's scholarship, which may be quoted here, though written later. "Linacre," he says, "has translated this work with elegance and learning.

"Qui utinam et Simplicium in Aristotelis Physica, et in ejusdem meteora Alexandrum quos nunc summâ curâ Latinos facit, ad me dedisset, ut et illos unâ cum Proclo ad te mitterem. Quanquam (ut spero) eosque et alios in Philosophiâ, medicinâque perutiles libros aliquando dabit. ut ex eâdem Britanniâ unde olim barbaræ et indoctæ literæ ad nos profectæ Italiam occuparunt, et adhuc arces tenent, latine et docte loquentes bonas artes accipiamus, ac britannicis adjutoribus fugatâ barbarie, arces nostras recipiamus, ut eâdem hastâ sanetur a quâ illatum est vulnus."

He also implies that an intimate friendship existed between Linacre and the prince of Carpi, on which account the work will be more welcome to his patron.

The Aldine *editio princeps* of Aristotle contains also an interesting allusion to Linacre, which seems to shew that he had something to do with the editing or correcting of that great

work. It may even not be without some significance that a splendid copy of this edition, printed on vellum (and as complete in this state, according to Dibdin, of the highest rarity), once belonged to Linacre, and is now, bearing his autograph, in the library of New College, Oxford. In the dedication prefixed to the second volume of this work, Aldus boasts of the pains he had taken to secure a correct text,

“ Ut tum querendis optimis et antiquis libris atque eâdem in re multiplicibus tum conferendis castigandisque exemplaribus quæ dilaceranda impressoribus traderentur, perirentque ut pariens vipera, in manus hominum venirent emendatissima. Id ita sit necne sunt mihi gravissimi testes in totâ fere Italiâ, et præcipue in Venetiis Thomas Anglicus, homo et græce et latine peritissimus præcellensque in doctrinarum omnium disciplinis.”

This volume is dated February, 1497, the first volume 1495, dates which are quite reconcilable with the time when Linacre is believed to have been at Venice.

On leaving Venice, Linacre went to Padua and probably made some stay there: since it was here that he graduated as Doctor of Medicine, and here he must have acquired the greatest part of his medical knowledge. Padua was at that time one of the chief seats of medical knowledge in Europe, and became shortly afterwards one of the first schools of anatomy. Its reputation in both departments was long preserved under the enlightened patronage of the Venetian Senate. Many students from Northern Europe naturally flocked thither, and among them a few from England and Scotland. Linacre was not the first eminent English scholar who graduated in medicine at Padua; the once celebrated Phreas [Wells], who left Balliol for Italy, and died at Rome, having preceded him by half a century or more; but he was

followed by a long roll of English and Scottish students the names and escutcheons of some of whom may still be seen in the gallery of the University quadrangle.

Though Linacre is said to have taken the degree of Doctor of Medicine with great distinction, there is no foundation for the assertion that he was ever *Professor* of Medicine in the University. The story rests on an obvious confusion of the titles of Doctor and Professor which were then and long afterwards equivalent and interchangeable in the European Universities.

The tradition of Linacre's successful disputation at Padua is preserved in a dialogue by Richard Pacey (quoted in Johnson's life) where Grammar and Rhetoric are made to dispute as to the respective merits of Theodore Gaza and Thomas Linacre. Grammar first claims Linacre as her own, Rhetoric contends that he was by right her son, and that Grammar was only the occupation of his leisure moments. On one occasion (says Rhetoric) he condescended to dispute with some Grammarian on certain minutiae connected with the vocative case, but gained a more brilliant victory when he defended his theses for graduation at Padua, "Nam quum in gymnasio Patavino, professionis artis medicæ ei (ut nunc moris est) darentur insignia, publicè non sine summâ laude disputavit, et seniorum medicorum adversaria argumenta accuratissime refellit"³.

Linacre's route after leaving Padua, may, Dr Johnson tells us, be accurately and precisely traced through Vicenza, Verona, Brescia, Bergamo and Milan; but the authority for this statement is not given. It may however be permissible to delay for a moment at Vicenza, since it is pretty certain that Linacre did pass there, and highly probable that his stay had some influence on his literary life. This city was

the home of a celebrated physician and scholar, Nicolaus Leonicensus, best known as the author of the earliest treatise on Syphilis, the fearful malady at that time beginning to be known; but also celebrated for having translated several works of Galen from the Greek. One of these versions, that of the treatise *De motu musculorum* was afterwards published by Linacre with some of his own. Leonicensus was much older than Linacre (though he survived him) and in after years, as we know from a letter of Croke to Henry VIII., spoke of Linacre as his pupil⁴.

The reputation of this now almost forgotten scholar was very high among his contemporaries. Aldus Romanus, in the dedication of the Aristotle already spoken of to Albertus Pius, Prince of Carpi, speaks of Leonicensus as '*philosophorum ætatis nostræ medicorumque facile princeps*'. A correspondence which has been preserved between Leonicensus and Angelus Politianus is full of mutual compliments; and shews that the two scholars regarded themselves as allies in the common warfare against 'barbarism' a foe that had to be expelled from the fields of philosophy and medicine as well as from that of letters⁵.

It is certain that the example of such a man could not have been without effect on so apt a pupil as Linacre, and the influence of Vicenza is clearly apparent in some of his later work.

On leaving Italy, Linacre is said to have indulged in an antiquarian caprice which seems little in harmony with what we afterwards hear of his staid character, though in his hot youth and under the influence of the classical sentiment it may have been possible, and even natural. The story is that on bidding farewell to Italy at some mountain pass he indulged his fancy in building a cairn of stones, which he crowned with

flowers, and dedicated to Italy, as *sancta mater studiorum*. All that is known about this transaction comes from two Latin poems, by Janus Vitalis and by Joannes Latomus, one of which it may be sufficient to quote.

JANUS VITALES

IN THOMÆ LINACRI ANGLI ITALIA DISCESSUM.

Dum Linacrus adit Morinos, patriosque Britannos,
 Artibus egregiis dives ab Italiâ,
 Ingentem molem saxorum in rupibus altis,
 Congerit ad fauces ante Gebenna tuas,
 Floribus hinc, viridique struem dum fronde coronat,
 Et sacer Assyrias pascitur ignis opes:
 "Hoc tibi" ait "mater studiorum, ô sancta meorum
 Templum Linacrus dedicat, Italia;
 Tu modò cui doctâ assurgunt cum Pallade Athenæ
 Hoc de me pretium sedulitatis habe."

The second poem is by Joannes Latomus, and entitled *Arnidis querela in Thomam Linacrum Anglum Italiâ discessurum*. It represents the nymph of the Arno expostulating with Linacre while engaged in erecting his altar, on his fixed resolution to return home. It is highly laudatory, but too long for quotation⁶.

In both copies of verses the name *Gebenna* occurs in connexion with this incident, and as this usually means, in classical Latin, the mountain district called the Cevennes, Dr Johnson concludes that Linacre before pursuing his journey to Paris stayed in this district. It does not seem necessary to suppose that he took so circuitous a route, or visited a

part of the country which must at that time have been wild and little traversed, and where a scholar, uninfluenced by modern love of the picturesque can have found nothing to attract him. But *Civitas Gebennensis* is the name given, almost universally, by the printers of Linacre's time, to the city of Geneva, and Stephanus:—*Dictionarium nominum propriorum* gives an interpretation apparently identical. We can well believe that, in crossing the pass of the great St Bernard on his way down to Geneva, Linacre would not bid farewell to the southern side of the Alps without some expression of emotion. But too much importance must not be attached to a story which probably rested only on some trifling incident of travel in crossing the Alps, related by Linacre himself in writing to his Italian friends.

The name *Morinos* in the verses quoted above sufficiently indicates that Linacre returned home, or was expected to return by way of Calais. He must doubtless have passed through Paris, but we have no record of any acquaintance-ship there, though certainly at a later time Linacre had literary correspondents and friends in that city.

On his return to England Linacre seems to have resumed his residence in All Souls' College. His position in the University must have been one of considerable eminence, since a knowledge of Greek was still confined to a few scholars, and great respect was paid to those who had acquired this new accomplishment in Italy. There were about this time or a little later but four such scholars in Oxford. Grocyn and Latimer were a little older than Linacre. Colet was younger, or, at least, visited Italy later, and the date of his stay in Florence gave his studies a somewhat different complexion from what we see in Linacre. It has been well pointed out by Mr Seebohm, in his work on the Oxford Reformers⁷, that

Colet was at Florence during the agitation and enthusiasm aroused by the preaching of Savonarola, and doubtless derived from him that new spirit in theology which his after life displayed, and which has caused him to be reckoned among the precursors of the reformation. Grocyn and Linacre shew nothing of this. They knew Florence when the literary *renaissance* was at its height, and when the spirit of the learned world was more pagan than Christian. We shall notice afterwards what bearing this had upon Linacre's literary and theological position.

The dissertation which the newly-returned scholar read for his degree in medicine is said to have attracted attention, but he does not seem to have taught publicly;—at least Grocyn and Latimer are the only names we hear of as public lecturers on Greek. It was, however, Linacre's good fortune, at this time, to meet with a pupil whose subsequent eminence was enough to make his teacher distinguished, with whom he formed the most important literary friendship of his life, and who has left us the brightest and most life-like pictures of Linacre himself. This pupil was Erasmus, whose long-cherished plans of going to Italy to learn Greek were, as is well known, deferred, in order that he might visit England with the same object. The story of Erasmus' stay in Oxford has often been told, though never before so fully and clearly as in Mr Seebohm's volume already referred to. It is very likely that he may have derived from Colet some of the ideas which afterwards influenced his literary and theological activity. To Linacre he owed, undoubtedly, the foundation of his Greek scholarship, and his respect for the ability and character of his teacher are shewn in many well-known passages from his letters. In one of the best known he writes as follows: "In Colet I hear Plato himself. Who does not admire the perfect

compass of science in Grocyn? What can be more acute, more profound, or more refined than the judgment of Linacre?" There are many similar passages, and, though eulogy was the fashion of the age, we feel at once that, at least in speaking of Linacre, Erasmus meant what he said. The same impression must be derived, I think, from an amusing passage in the "Encomium Moriæ," though some of Linacre's biographers seem to have omitted it as if derogatory to his reputation. It is, however, written in a strain of good-natured banter, which shews that there was a foundation of good feeling and mutual respect between the two scholars.

"Novi quendam *πλυτεχνότατον* Græcum, Latinum, Mathematicum, philosophum medicum *καὶ ταῦτα βασιλικὸν* jam sexagenarium qui cæteris rebus omissis annis plus viginti se torquet et discruciat in Grammaticâ, prorsus felicem se fore ratus si tamdiu licet vivere, donec certo statuât, quomodo distinguendæ sint octo partes orationis, quod hactenus nemo Græcorum aut Latinorum ad plenum præstare valuit. Proinde quasi res sit bello quoque vindicanda, si quis conjunctionem faciat dictionem ad adverbiorum jus pertinentem⁸."

There is no record of Linacre's practice in his profession at Oxford. A new direction was given to his life by the call which he received about the year 1501 to come to court, and direct the studies of the young Prince Arthur. This mark of court favour appears to have been in some way connected with the visit of Prince Arthur to the University where he resided in Magdalen College. The appointment lasted till the prince's death in 1503, but the only record of it which remains is the Latin translation of the treatise of Proclus *On the Sphere*, dedicated to Prince Arthur, which has been already referred to. This was Linacre's earliest published work. After the prince's death Linacre appears to have stayed in

London, and probably to have practised medicine, but there is no satisfactory evidence as to this period of his life.

The accession of Henry VIII. must have raised the hopes of Linacre, as it did those of all the scholars and enlightened men in England at that time. The young king, known to be learned himself and a favourer of learning, was expected to give a powerful stimulus to the progress of the new studies. Erasmus was urged by his friends to return to England to share the prosperity and splendour of the new reign. A new epoch of enlightenment was to commence, and a final blow was to be given to all those evils and abuses which the scholars summed up in the word barbarism. It is well known that these hopes were not at all, or very imperfectly, realized, but Linacre himself had no reason for disappointment. He was made the royal physician, a post, in those days, of great influence and importance in other than professional matters, as is shewn by a curious letter addressed to Linacre by the University of Oxford. From this, as from other events, it is clear that Linacre did not, while at court, forget his old mistress, learning, but used his influence as far as possible for her advancement. He is described by a contemporary and friend George Lilly, as conspicuous among the chief persons of the court in a purple robe and a hood of black silk⁹. Among his other patients are mentioned the great prelates Wolsey, Warham, and Fox.

After some years of professional activity, and when he was about fifty years of age, Linacre appears to have taken holy orders; or possibly at this time merely proceeded to priest's orders, having been previously deacon. The simplest explanation of this step is that which is given by himself in the dedication of his translation of *Galen de Naturalibus Facultatibus* to Archbishop Warham, namely, that he

hoped to get more leisure for literary work. It is supposed that he prepared himself for the sacred office by entering, in mature life, upon the study of theology, and a curious story is told in connexion with his first reading of the New Testament, which, as it has been strangely misunderstood, may be worth giving in detail. The story rests solely on the authority of Sir John Cheke, Professor of Greek at Cambridge, in his letters on the pronunciation of Greek, addressed to Bishop Gardiner, at that time Chancellor of the University. Cheke seems to have been anxious to conciliate the Bishop, and at the same time, for some reason or other, to depreciate Linacre. He speaks of him as a learned person and a good physician, but one who should not venture out of his own province, and, he says, in power of rhetoric and popular expression far inferior to the episcopal correspondent to whom Cheke's letters were addressed¹⁰.

He then tells the following story. Linacre when advanced in life, his health broken by study and disease, and near his end, took the New Testament in his hand for the first time, (although he was a priest,) and read the Gospel of St Matthew to the end of the 7th Chapter (that is to the end of the Sermon on the Mount). Having read it, he threw the volume away with all the strength he could muster, swearing "either this is not the Gospel or we are not Christians." It is probable that the striking contrast between the teaching of the Sermon on the Mount and the practice of the Christian World has inspired many readers with the same feeling, and it will continue to have the same effect on many more, though they may not happen to give vent to their surprise with the same petulance. Cheke seems to argue that it shewed some scepticism in Linacre or want of respect for the Scriptures. Selden has misunderstood the story still more strangely, imagining

that Linacre referred only or chiefly to the prohibition of swearing. But looked at without prejudice Linacre's exclamation seems natural enough. It is well known that the Scholars of the *renaissance*, before the time of Erasmus at least, were very little acquainted with the Scriptures in the original text, or even in the Latin Vulgate Version, which is said to have been avoided on account of its non-classical idioms. Now Linacre was a scholar and not a theologian. A theologian by profession either passes lightly over discrepancies such as these or else has already found such an explanation of them as is possible. But the spirit of scholarship and criticism is to take words in their true meaning and to view ideas by uncoloured light. Linacre's remark needs no other explanation than that he read the passage with the unbiassed judgment of a scholar.

Although it is clear that Linacre entered the Church under the patronage of Archbishop Warham he is said to have been ordained priest by the Bishop of London on Dec^r 22nd 1520. The date of his entrance into deacon's orders is unknown. It has been conjectured that he received from Pope Leo the Tenth, his old schoolfellow, a dispensation from the necessity of passing through the inferior clerical degrees, and that this may have been the kindness for which he expresses his gratitude in the dedication of the present volume. Be this as it may, he received from Warham in 1509 his first preferment to the Rectory of Merstham in Kent, which he resigned in a little more than a month from his collation. In the same year he received the Prebend of Easton in Gardano in the Cathedral of Wells, and in the same year the living of Hawkhurst, in Kent, which he held till the year 1524. Further marks of favour were bestowed upon him in 1517, when he was made Canon and Prebendary of Westminster, and in 1518 when he

acquired the Prebend of South Newbold in the Cathedral of York. He resigned the latter preferment on receiving the important appointment of Precentor in the same York Cathedral, but resigned this also in the same year. Two other benefices are recorded as having been bestowed upon him, the Rectory of Holworthy in Devonshire by the King, in 1518, and in 1520 the Rectory of Wigan, in Lancashire, on the title of which he received priest's orders, Dec. 22, 1520, and which he held till his death¹¹.

There is no evidence that Linacre resided at any one of the benefices or Cathedral appointments which he received. In fact it is most probable, though not absolutely certain, that he continued to live in his London house. His biographers then have been somewhat puzzled to account for his accepting so many preferments and resigning most of them so soon. But it is probable that a physician and scholar did not hold more rigid notions respecting the evils of pluralism than his more strictly clerical contemporaries and that he saw no harm in holding a benefice of which he could not discharge the duty or only did so by deputy. The speedy resignation of a benefice is no evidence that the preferment was unprofitable. It is probable that in accordance with the common custom he resigned only in favour of a consideration paid by an aspirant who desired to be presented to the office, and was willing to pay the holder to vacate it. Such a practice has lasted in regard to secular offices almost to our own time¹². Linacre must be judged not by the system which, whatever its faults, gave him leisure for literary work and plans of public usefulness, but by the manner in which he employed the wealth which these benefices placed at his disposal. It must have been from this source that he obtained funds for his munificent endowments.

The firstfruits of his renewed literary activity did not appear till the year 1517, eighteen years after his first work, when he published his translation into Latin of the six Books of Galen, *De Sanitate Tuendâ*. This version was printed in a fine folio by Rubeus, of Paris, and dedicated to Henry VIII. The dedication of this work shews the reverence in which the writings of Galen were held, a point of which we shall have to speak again. It is also interesting since it tells us that many scholars of Italy, France, and Germany, but especially the two great lights of the age, Erasmus and Budæus, had repeatedly urged him to publish this work. The Preface addressed to the reader contains a great many Greek words, which may perhaps be the reason why the work was not printed in England, where no Greek type probably existed at this time, as will be seen from Siberch's introduction to the work now reprinted. A vellum copy of this book presented to Cardinal Wolsey is still preserved in the British Museum with the original letter which accompanied it. Another copy presented to Bishop Fox is now in the library of the College of Physicians, and has a dedicatory letter written at the beginning, but I cannot think it to be Linacre's own handwriting.

Two years later appeared the translation of Galen's *Methodus Medendi*, in bulk one of the greatest of his works, and in substance one of the most obscure. It is not now easy to understand the admiration and gratitude with which scholars received his translation. The work itself was known by name only to most, and perhaps on that account was the more respected. The judgment of Dr Johnson, Linacre's biographer, is as follows :—"Not less formidable in its length than incomprehensible in many of the theories contained in it. The sentence pronounced by the Mufti on the verses of the

Turkish poet Missi, whose meaning he declared to be intelligible to none save to God and to him by whom they were composed, may with equal truth be applied to the doctrine which this book inculcates." This translation also was dedicated to Henry 8th and it is curious that Linacre speaks of it as the third work published under the protection of the Royal name, though no other is known than that already mentioned, unless the allusion be to the dedication of his translation of Proclus to the King's elder brother, Prince Arthur. It is further introduced by some commendatory verses from the pen of Janus Lascaris. It was beautifully printed in folio by Desiderius Maheu, at Paris, in 1519. A presentation copy sent to Cardinal Wolsey with the complimentary letter which accompanied it is still preserved in the British Museum. Both the above-mentioned versions have been frequently reprinted at Paris and elsewhere, and, with a few alterations, have been accepted as the standard translations of those works of Galen.

The next work published by Linacre was the translation now reproduced of which we need not speak further at this point. The dedication to Pope Leo the Tenth is, as will be seen, inspired by a recollection of the writer's early friendship with the great Pontiff, when they were fellow-pupils of Politian and Chalcondylas. One passage in this letter is still obscure, that in which he refers to some recent and striking proof of the Pontiff's munificence, shared in common with others, who had been also his schoolfellows at Florence. It has been suggested that this act of kindness may have been some dispensation which facilitated Linacre's entrance into Holy Orders. If there were any such dispensation, it is more likely that it was one enabling him to hold a benefice, while still a deacon, or perhaps even a layman, since we find that Linacre's first clerical preferment was given him in the year of Henry the

Eighth's accession, which must also have been that of Linacre's appointment as Court Physician, and it seems highly improbable that his ordination should have taken place almost simultaneously with this appointment. But there is no proof that any dispensation whatever was referred to, and it is quite possible that the Pope's generosity may have been shewn in some other way, such as by some valuable present, since this might have been, what a dispensation could not have been, bestowed alike on his other old schoolfellows.

Two other translations from Galen, were published by Linacre during his lifetime, one the treatise *De Naturalibus Facultatibus* in the year 1523 by Pynson, in London, and a short tract *De Pulsuum Usû*, either in the same year or in the next, which was the last year of Linacre's life. Two other translations, *De Symptomatum Differentiis* and *De Symptomatum Causis*, were printed by Pynson after the writer's death.

Two grammatical works must also be mentioned as occupying some part of Linacre's later years; the *Rudimenta Grammatices* was composed for the use of the Princess Mary, and is in English, though its title is Latin. It was afterwards translated into Latin by George Buchanan, and in this form published at Paris.

A more elaborate work entitled *De Emendatâ structurâ* was not printed until the year 1524, but from the history of its composition must have been written about 14 years earlier. Linacre's old friend Dean Colet, the founder of St Paul's School, desiring to have for the use of his school a better grammar than any which already existed, appears to have asked Linacre to compose a suitable work. The treatise of which we are now speaking resulted, but when produced it was thought to be, in bulk and difficulty, quite beyond the comprehension of young pupils. Colet accordingly thought himself obliged to decline it, and substituted a much shorter

compendium written by himself, or William Lily, or by both jointly, which was afterwards revised by Erasmus and reprinted by Cardinal Wolsey for the use of Ipswich School. This was the foundation of the well-known Lily's Grammar. Linacre appears to have been annoyed at the rejection of his Grammar, and a breach was thus made in his friendship with Colet, which never appears to have been healed. Erasmus vainly endeavoured to bring about a reconciliation. This was the best known work published by Linacre in the domain of scholarship; several editions were printed by Estienne at Paris, and many others in other European cities. To some is prefixed a laudatory preface by Melanchthon. It is not quite clear whether it was published before or immediately after the author's death.

The works now mentioned were, in combination with medical practice, the occupation of the last 14 years of Linacre's life. It is impossible to say exactly at what time he gave up the active practice of his profession. The only passage which might be supposed to throw any light on the subject, is one in the dedication of the translation of *De Naturalibus Facultatibus* to Archbishop Warham, where he speaks gratefully of the leisure afforded by the assumption of the priestly office conferred on him by Warham¹³. But as the only certain instance of his receiving a benefice from the Archbishop, was that of the rectory of Merstham, in 1509, the year in which Linacre entered upon his duties as Court Physician, it seems that some later preferment or else ordination, must be referred to. It is possible therefore, that he may have only gradually given up practice.

But Linacre rendered a service to medicine far more important than any of his writings, by the foundation of the College of Physicians and it is for this that he has been and

will continue to be held in grateful remembrance. In order to understand the importance and utility of Linacre's conception we must remember that up to this time medicine could not be said to have existed as a distinct profession in England. The two classes of physicians and surgeons were very widely separated. The former were chiefly ecclesiastics and so far as any authorization was necessary to allow them to practice they received their authority from the Bishops or Archbishops. A statute passed in the 3rd year of Henry VIII. (3 Henry VIII. Cap. II.) exhibits a first attempt to remedy this deficiency. It is there recited that "forasmuch as the science and cunning of physic and chirurgy to the perfect knowledge whereof be requisite both great learning and ready experience is daily in this realm exercised by great multitudes of ignorant persons of whom the greater part have no manner of insight in the same nor in any other kind of learning; some also can know no letters on the book, so far that common artificers as smiths, weavers, and women boldly and customarily take upon them great cures of things of great difficulty in the which they partly use sorcery and witchcraft, and partly apply such medicines unto the disease as be very noyous and are not meet therefor, to the high displeasure of God, great infamy to the faculty, and the grievous hurt, damage, and destruction of many of the King's liege people, most especially of them that cannot discern the uncunning from the cunning." It is then provided that no one should practise as a physician or surgeon within the City of London or seven miles from the same except he be examined and proved by the Bishop of London or by the Dean of Paul's with the aid of doctors of Physic and experts in surgery. In other parts of the country the duty of proving medical practitioners was assigned to the Bishop of the Diocese.

We do not know whether Linacre's influence was in any way concerned in getting this Statute passed. A few years afterwards, in the year 1518, Royal letters patent were granted for the carrying out of the scheme in which Linacre was concerned and which was in all probability framed by him. The letters were addressed to John Chambre, Thomas Linacre, and Fernandus de Victoria, together with three other physicians also named, and all men of the same faculty in London. These were to be incorporated as one perpetual commonalty or College, to have the power of electing a President, the use of a common seal, the liberty of holding lands in fee and of purchasing lands whose annual value did not exceed £12. They were permitted to make statutes for regulating the practice of physic in London and for seven miles round, and received the important privilege of punishing offenders by fine or imprisonment.

These letters were dated 23rd September in the 10th year of Henry VIII. Four years after the privileges thereby granted were confirmed and extended by a Statute (14 & 15 Henry VIII. Cap. 5). By this Statute the privileges of the College were extended over the whole of England, no person being allowed to practise physic without having been examined and licensed by the President of the College and three of the elect. The reason given for this extension of privilege was the difficulty of finding in each diocese men able to sufficiently examine those who were to be admitted physicians. The graduates of Oxford or Cambridge who had accomplished all their exercises in due form without any grace were alone allowed to practise without a licence. The privileges of the College were confirmed and enlarged by several subsequent Statutes and Letters Patent in the reign of King James the First, in the Protectorate of Cromwell, and at other times.

Among other powers conferred by James the First was that of examining into the purity and goodness of all apothecaries' wares kept in the houses of apothecaries and druggists in London. This right was exercised up till the beginning of this century and a similar inspection or visitation of drugs is still performed by Government Assessors in Germany.

Comparing the College of Physicians with the bodies which exercised the same rights in other countries in the sixteenth century we see that the chief justification for its existence was the fact that no University or Faculty of Medicine existed in London. In Paris, for instance, and in other University cities very similar privileges were given to the Faculty, that is to say, to the Doctors of Medicine of the University. It would have been a serious curtailment of University privileges to have founded in those cities any body like the College of Physicians. Linacre, who was so well acquainted with the learned bodies of Italy and France, must doubtless have felt the want in London of a learned body with the name and dignity of the University. His College was doubtless intended to take the place of the University so far as medicine was concerned. There is, however, no hint of any provision for teaching.

Beside the ostensible object of preventing the practice of medicine by ignorant persons, the foundation of the College effected another equally important reform which may possibly have been foreseen and intended by its founders, although the intention was not avowed. This was nothing else than the liberation of medicine and the medical profession from the control of the Church. The Bishops, it is said, notwithstanding the formal abolition of their privileges, continued to license physicians for 180 years after the foundation of the College, but never since has any ecclesiastical authority con-

trolled the status or the practice of the medical profession in England. This liberty could hardly have been so complete had medicine been as completely as in other countries a department of University teaching. Linacre's foundation must have the credit of preserving medicine both from the immediate domination of clerics and from future subjection to the leaden rule of orthodoxy, which swayed for several centuries the English Universities. The conditions of the new College and the mode of admission into it were clearly designed, and were calculated to give a very definite stamp to the English physician. He was to be in the first place a man of learning, and in this respect the standard of the College was certainly higher than that of the Universities, as is clear from the history of certain controversies that arose between these authorities. Considering too that it was scarcely possible to obtain in this country the particular kind of learning required, a strong inducement was held out to physicians to study at the Universities of the Continent, especially in Italy. Hence physicians were not only learned but very often travelled persons; and the names of foreigners are found rather frequently in the early rolls of the College. Moreover as the number of physicians practising in London was not large, and the difficulties of obtaining a licence were so considerable, a physician had no doubt a social position very much above that of the surgeon, and perhaps relatively higher than at the present day. It must be admitted also that the standing of an English physician has been made more definite and further removed from any association with trade than in any other European country. We see then pretty clearly what was the ideal that Linacre had framed;—a grave and learned person, well read in Galen, respecting, but not bowing down to, the prestige of the Universities, claiming for his own science a dignity apart

from, but not conflicting with, that of theology, looking upon surgeons and apothecaries with charity, but not without a sense of his own superiority.

Such was to be the English Physician, and Linacre succeeded, if such was his object, in moulding a definite type of character which lasted for two centuries at least. But the physician of Linacre's school is no more;—his epitaph was written nearly a hundred years ago by no less a person than Samuel Johnson. The great lexicographer was asked upon his death-bed for what physician he had sent. "I have sent," he said, "for Heberden, *ultimum Romanorum*, the last of our learned physicians."

The further history of the College of Physicians need not be written here; but something must be said of two other foundations also due to the public spirit and far-seeing benevolence of Linacre. These were his readerships at Oxford and Cambridge. In order to provide for the public teaching of medicine in the University and more especially for the reading of the works of Hippocrates and Galen, Linacre shortly before his death transferred to trustees considerable landed estates producing about £30 a year, which it was no doubt intended should be conveyed directly to the Universities for the foundation of Readerships. But the manner in which his purpose was carried out was unsatisfactory, and the subsequent history of the foundations is a melancholy chapter in University annals. The four trustees were Sir Thomas More, Tunstall, Bishop of London, Stokesley, himself afterwards a bishop and a certain Sheriff, a lawyer. For reasons which it is difficult to understand, unless simply negligence and procrastination were responsible, nothing was done with these funds till the reign of Edward VI., when Tunstall, the surviving trustee, transferred

part of the estate to Merton College, Oxford, for the foundation of two Readers, and another part to St John's College, Cambridge, for the establishment of a Readership there. It is quite clear that Linacre intended these to be University and not college foundations. His intention is sufficiently established by a letter addressed to him by the University of Oxford which has been published by Dr Johnson. The University acknowledges "that peculiar affection towards our commonwealth by which you have rendered yourself specially eminent," and speaks of the splendid lectures "which you have appointed to be read here at your expense as wisely devoted to the study of medicine." This might seem to refer to a foundation already established, but for the concluding words of the letter, "Lastly, we earnestly and again and again implore you not to abandon the resolution you have undertaken, and that your intentions may never be so many and varied as to divert or overcrowd this project. Let us certainly hope that the restoration of these, as well as all other studies to their pristine dignity may be effected during your life, and if aught in our power can promote this most excellent design, believe us prepared to second your wishes. Farewell, and may you long enjoy life, chief patron of learning!" According to Anthony Wood, Linacre's foundation was settled in Merton College instead of in the University, on account of the great decay of the University in the reign of Edward VI., and through the persuasion of Dr Reynolds, warden of Merton College. This College was moreover for some reason specially frequented by the students of medicine. The appointment of readers, originally the duty of the trustees, was now transferred to the College. Members of the College had a preference for the appointment; though if none were found properly qualified, a member of another

College or Hall might be appointed. The appointment was for three years only. With our present experience of University history, it is easy to see that no system could have been better calculated to reduce Linacre's great foundation to uselessness and obscurity.

The names of a few of the earlier readers are given by Wood; that of one only, Dr Robert Barnes, emerges from total obscurity. The Readerships soon became sinecures, and their stipends were regarded as nothing more than an agreeable addition to the incomes of two of the Fellows. Among the many similar instances of the misapplication of endowments we shall not easily find a grosser abuse. Twenty years ago, as is well known, the Oxford Commissioners revived the name of the Founder in the present flourishing Linacre Professorship of Anatomy so ably filled, so important in the history of science in Oxford, and provided for its endowment by Merton College, as an equivalent for the income which the College still derives from Linacre's estates.

At Cambridge the history of the corresponding Readership was even more unfortunate. The appointment was given to St John's College, and though it was at first provided that the lectures of Linacre's Reader should be delivered in the Schools of the University, the office soon came to be regarded as nothing more than a college sinecure. Moreover, through bad management of the funds, or chiefly, I believe, through an imprudent exchange of the estate originally settled by Linacre for one which has turned out to be of less value, the income originally intended for the Readership seems to have been lost. But for the sake of other than Cambridge men it ought to be here stated that the present Linacre Reader of Pathology fills with credit a chair most inadequately endowed, and has revived in Cam-

bridge the public teachings of a study perfectly congruous with, though different from that which was intended by the founder. It is impossible to doubt that Linacre looked forward to founding what should essentially be a school of medicine in each University. And it is a strange instance of the irony of fate, that Cambridge at the present day comes far nearer to carrying out the plans of the great scholar than his own University of Oxford, to which he always shewed the loyalty of an affectionate son, and on which he conferred the largest share of his munificent bounty.

In the year 1524 it became evident to Linacre that his health was breaking, and in June of that year he executed his will. He appears to have suffered much from the painful disease, stone in the bladder, which finally carried him off on the 20th October, 1524, at the age, as is supposed, of sixty-four. His death was a great loss to the cause of learning in England, and many passages in the letters of contemporary scholars will shew that it was not less felt in all learned circles throughout Europe. He was buried in the Old Cathedral of St Paul, but for more than thirty years no memorial appears to have marked his grave. This strange neglect was only supplied in the year 1557 by the great physician John Caius, a name memorable in Cambridge annals, who if not personally a pupil of Linacre was in the most complete sense the inheritor of his spirit, and the most perfect type of a physician, such as the founder of our College wished to see. The Latin epitaph, written no doubt by Caius himself, perished in the great fire of London, but has been preserved by Dugdale. After an enumeration of the learned works and public services of Linacre it sketches in a few words a fine character, "*Fraudes dolosque mire perosus; fidus amicis; omnibus ordinibus juxta carus.*"

It will hardly be necessary to supplement the terse eulogium pronounced by Caius, by any attempt to sum up Linacre's moral excellences. But it may be worth while to form some estimate of the talents and accomplishments which gave him so high a reputation among his contemporaries. No original writing of Linacre's has been preserved, except his grammatical works and a few dedications and letters, on the strength of which it would be absurd to hazard any generalization as to his intellectual power. His reputation rested and still rests upon his translations; together with the undefined, but unmistakably strong impression which he produced upon his friends and literary contemporaries. From them we should gather that it was to the multifariousness of Linacre's attainments as well as his excellence in each, that he owed his renown. To his literary faculty there are many testimonies. His Latin writing was thought to be so good that according to the friendly eulogium of Erasmus, the works of Galen as interpreted by Linacre, spoke better Latin than they had before spoken Greek. Other opinions not less laudatory were expressed both by Erasmus himself in other places and by other scholars not less sensitive in the matter of style. Linacre was not, however, a slavish imitator of any master. Erasmus among others has preserved the tradition of his slight regard for Cicero. He would rather have been thought to write like Quinctilian. The only complaint however which Erasmus makes against his friend is for his excessive elaboration in polishing and correcting his writings, from which it resulted that much of his work was reserved as not sufficiently perfect to be published: and in many cases ultimately lost¹⁴. It is disappointing to hear that Linacre had translated Aristotle in such a way that Erasmus says '*sic Latine legitur Aristoteles ut, licet Atticus, vix in suo*

sermone parem habeat gratiam': and of his other versions '*sunt illi permulta in scriniis, magno usui futura studiosis.*'

Beside the excellence of his style, Linacre was famed for his critical judgment, '*vir non exacti tantum sed severi judicii*', says Erasmus, while in Grammar and Rhetoric, as shewn in the curious little fable of Richard Pacey formerly quoted, he was regarded as no less a master. Moreover he was what was called in those days an eminent 'philosopher,' that is, profoundly read in the works of the ancient naturalists and philosophers, such as Aristotle, Plato and Pliny.

It is not easy to form any distinct notion of Linacre's skill in his own profession. Little more was expected of a physician in those days than to apply with proper care the maxims of the books. We do not even know whether in his practice Linacre made more use of the ancient medical classics whom he was endeavouring to rescue from neglect than of the 'Neoterics' who were the ruling spirits of the day, and whose doctrines were derived from the Arab physicians or from European schools sprung out of the Arab learning. Some have taken for granted that a man so great in book learning could not be good in practice. But the few notices which remain give no countenance to this assumption. Erasmus commemorates in two or three places his friend's medical skill. In one he deplores Linacre's absence, and laments (with curious modernism) that his servant had left the physician's last prescription at the druggist's, and begs for another copy. In one instance a record of Linacre's treatment of Erasmus's complaint remains, and appears to have been as sensible and practical, as if the physician had known not a word of Greek, and had passed his life as a country apothecary. He is also recorded to have advised his friend William Lily not to consent to an operation for the removal of a tumour of the

hip; but the operation undertaken against Linacre's advice, unfortunately proved fatal.

It was not Linacre's fortune to contribute anything to the science of medicine, or to any of its collateral sciences. His age was not one of research as now understood. The first original work on medicine produced in England was done by his successor Caius, whose treatise on the sweating sickness published twenty years after Linacre's death is still esteemed. This and other great epidemics must have passed before the eyes of Linacre, but no record remains to shew us in what light he regarded them. Nor is there any evidence that he appreciated the importance of the revival of Anatomy and Botany; sciences on which the subsequent development of medicine in Europe has so largely been based. Though evidently eagerly desirous to assist in the renovation of medical science, he looked to other means to accomplish this end. What these means were it may be worth while to state somewhat more in detail.

The aim which Linacre and other scholars set before them in translating or publishing the works of Galen can only be understood by a consideration of the state of medical learning and scholarship at the time. The student of medicine in those days, like the student of theology or philosophy, had to derive his knowledge almost entirely from books. There was indeed one school of practical anatomy in Italy, that founded by Mundinus at Bologna in the 14th century, and continued in Linacre's time by Berengarius Carpus, who is said to have dissected one hundred bodies with his own hand, but in other parts of Europe only a literary knowledge of anatomy was possible. There was no such thing as hospital instruction, and what would be called in modern times *Materia Medica* was represented only by the empirical knowledge of humble

collectors of simples, and by the works of scholars learned only in books who gave descriptions borrowed at second or third hand from the Arabian physicians, or at a still greater distance from Aristotle. Medical learning, thus understood, received like all other learning the stimulus of two great movements, the revival of Greek literature, with the consequent higher estimation of the classical Latin writers, on the one hand, and on the other hand the readier diffusion of books through the invention of printing. How the classical revival affected letters in general, theology and philosophy, is well known. Everywhere men became aware more or less distinctly that there was a new world of knowledge within their reach, but concealed from them by a mass of commentary and compilation, barbarous in language, and corrupt in substance, though professedly founded on the works of those great authors who were little more than names to the mediæval scholars. Gradually the great figures of antiquity became more distinct, as the followers of the new learning tore off the barbarous wrappings which had so long hidden or distorted them. It was in this spirit that the scholars set to work in their great task of restoring antiquity. There were doubtless many other aims, and some of them higher, which animated the more ardent spirits of the Renaissance, but of these we cannot pretend to speak. What alone concerns us here is their resolute endeavour to get at the real Aristotle, Plato or Homer, instead of the reflections and shadows of them which had long been revered. It was this spirit which made the printing of the first edition of Homer by Chalcondylas and Demetrius Cretensis in 1488, seem to them, as it has indeed seemed to later generations, an epoch in literature. It was this which in the next generation led Erasmus to devote years of labour to bringing out the *Novum*

Testamentum, and it was in this spirit too, that Linacre the pupil of Chalcondylas and the teacher of Erasmus, standing between the literary and the religious revival, conceived the two great projects of his life, the publication of Aristotle and Galen in a form accessible to the whole learned world. The first scheme indeed he scarcely commenced, of the latter he did but little, though as he says "*nihil magis in votis erat.*"

To discover the genuine text of an ancient author and make it known may seem to us a useful task, though not among the greatest, but to the scholars of the Renaissance it was a matter of supreme importance. Linacre and his fellow workers doubtless expected that medicine would profit as much by the rediscovery of the Greek medical writings as letters and philosophy had gained from the masterpieces of Greek poetry and speculation; and it was with such hopes that they undertook to revive and make known the works of Galen. Galen, like Aristotle, had been very imperfectly known, even to those who most implicitly acknowledged his authority. With regard to Aristotle Sir Alexander Grant has pointed out that thousands of scholars who considered themselves staunch Aristotelians, knew not a word of the master beyond the two first treatises in the *Organon*; and in the same way, many who revered Galen as the source of all medical knowledge, knew him only through imperfect Latin versions, the compilations of mediæval scholars, or of the Arabians, whose works were chiefly based on Galen, and who had in this case as in that of Aristotle the credit of making a Greek author in large measure known to the modern world.

The works of Avicenna, Mesua and others were the chief medical text-books in Europe before, and even for a long time after, the revival of learning. The Jewish teachers, who

had founded schools of surgery in many European cities, (among others in Oxford, before the rise of the University) were versed in Arabian learning, and thus it came to pass that medicine presented itself to the mediæval world in an Arabian dress. From these sources and from the teachers of the school of Salerno, were compiled the manuals of the "Arabistæ" or "Neoterici," which under such names as *Articella*, *Practica*, *Lilium Medicinæ*, *Rosa Anglica* were the daily guides of the medical practitioner.

When the Arabian writers fell into disrepute, partly through being condemned as heretical, and partly as being barbarous in style, it was regarded, if one may say so, as a sort of indignity that Medical Science should still be so much beholden to the infidel sages. Those physicians who were also scholars felt this to be a reproach which must be wiped out. This feeling, fantastic as it may seem, was apparently wide-spread through the little world of scholars, and has been expressed by one of them in a manner so strange that I cannot forbear to quote it both for the sake of the grain of truth which it contains, and for its unconscious reflection of the fantastic ideas of the age.

The author Symphorien Champier was a physician of Lyons, a voluminous writer as well as a liberal and wealthy patron of letters. The extract is from a short tract *Symphonia Galeni ad Hippocratem, Cornelii Celsi ad Avicennam, una cum sectis antiquorum medicorum ac recentium*, forming the introduction to a little work on Clysters, *Clysteriorum campi contra Arabum opinionem pro Galeni sententiâ*, etc., which is known in literature as the original of the "Treatise on Clysters, by S. C.", placed by Rabelais in the catalogue of books forming the library of St Victor.

After lamenting that for so many centuries pure literature,

that is Greek and Roman, should have been neglected, and instead the mean ditties (*neniæ*) of certain pretenders should have been cultivated. *Indignum facinus*, says Champier, (*ita me deus amet*) *nullis bobus, nullisque victimis expiandum*.

Next, passing to the subjects of philosophy and medicine, he represents a war as arising between the Arabians and the Classics, which might have ended disastrously for the latter, but for the interposition of divine providence.

"Jam eo insolentiæ ac temeritatis devenerant Arabi principes, ut nobis medicam artem funditus auferre audacissime conarentur; quandoquidem castra solventes in Græcos ac Latinos omnem belli impetum convertebant, multaque millia processerant, cum deus Opt. Max. (cujus est hominum repente et consilia et animos immutare) ut auguror sanctissimi Lucæ precibus et orationibus flexus, auxiliarios milites demisit, qui obsidione miseros, Hippocratem, Galenum, Dioscoridem, Paulum Aeginetam et nostrum Celsum Cornelium, jam dedicationem cogitantes eriperent et liberarent; idque quantâ sit confectum diligentia, in confesso est. Hippocrati non pauci auxilio fuere, Galeno ab Arabum principe oppresso strennue [sic] adfuit Vicentinorum dux [Nicolaus Leonicensis], præterea ex Galliâ Copus, ex Angliâ Linacrus, bone deus quo studio, quâ alacritate. Porro Dioscoridi Gallorum virtus et ferocia, Venetorum prudentia, Florentinorum divitiæ opem tulerunt."

This passage only puts in an extravagant form the same ideas about the value of ancient learning in relation to medicine which we have already quoted from the letters of Leonicensis, and of Aldus.

A more serious scholar than Symphorien Champier, Janus Cornarius, has left a very clear statement of the position which Galen and the ancient medical writers were considered to occupy at this critical epoch in the history of learning.

He says that medicine, like all good arts and disciplines, comes from the Greeks, and is to be learnt from their works alone. As to the Arabs, Avicenna, Rhazes and others, who now-a-days reign in nearly all our schools, and the numerous Italian or French physicians, who have become celebrated by writing so many of the books called '*Practica*,' they are physicians only in name. It were to be wished, he says, that all public schools would acknowledge their errors and repudiate the barbarian physicians, as the Florentine academy had done.

"At vero non penitus desperandum quando nuper adeo una Florentina Academia resipiscendo aliquando etiam aliis spem nobis exhibuit, quæ excusso Arabicæ et barbaræ servitutis medicæ jugo, ex professo se Galenicam appellavit et profligato barbarorum exercitû, unum totum et solum Galenum, ut optimum artis medicæ authorem, in omnibus se sequuturum pollicita est¹⁵."

The above extracts will shew far more vividly than any generalized statements in what light Galen and the ancients appeared to scholars at the time of the revival of learning. Before considering what was the actual effect of the revival of the ancient medicine on modern science and practice, it may be well to clear away a certain amount of misconception which has been prevalent on the subject.

It is often assumed that the study of Galen introduced the habit of relying implicitly on authority and dogma, and thus retarded the progress of medicine. But in reality the habits of submission to authority and blind acceptance of tradition were already prevalent, and had been so long before the revival of learning. Never were men more ready to bow down to authority than in the middle ages; and, in name at least, they revered even the ancient rulers of thought,

Aristotle, Galen and Hippocrates, though it was to distorted images of these heroic personages that their homage was paid. The names of Galen and Hippocrates were associated with corrupt and often spurious treatises, of which the style was as barbarous as the matter was worthless. The aphorisms of Hippocrates were known in Latin versions as the *Amphorismi*, a barbarism perpetuated even by Symphorien Champier. Galen was chiefly known by a little treatise, often copied and printed with the title *Liber Tegni Galieni*, afterwards known as the *Ars Parva* to distinguish it from the great *Methodus Medendi*, translated by Linacre. The quaint title of this work is a history and a commentary in itself; a scholar might well be puzzled with the word *Tegni*, which seems to suggest an imaginary author, Tegnus Galienus. But this word is simply a corruption of the Greek τέχνη, handed down by a succession of scribes ignorant of Greek. Moreover, as in the case of Aristotle, not only were the works ascribed to Galen and Hippocrates corrupted and misunderstood; but their best works were unknown. If men were to bow down to canonical authority it was better they should have the best works of the writers regarded as canonical, and have them unadulterated.

On the lowest view then the change was rather the substitution of one dogma for another than the introduction of the dogmatic habit; but in reality a much wider and more salutary reform was involved. In the first place, the new authorities were actually much more valuable than the old, and in the second place the new dogma, instead of being merely conservative and petrifying, was found to be innovating and inspiriting in its tendency. Galen himself was not so strictly a Galenist as his followers. His works shew (in spite of his undeniable and fatal love of system and formula) enterprise and originality, with frequent reference to observation, and even

experiment. They led also inevitably to a study of Hippocrates, a writer far more unsystematic, and free from the vice of formalism, whose sagacity and power of observation give his works a perennial freshness. Finally, the revival of the ancient classics led to the revival also of the sciences on which modern medicine rests, and which were destined to overthrow all the dogmatic systems, viz. Anatomy and the knowledge of Drugs.

Haller, speaking of the progress of anatomy in the 16th century, attributes it to two chief causes, the revival of the works of Galen, and the invention of printing. Not less did Botany and Pharmacology take a new departure from the works of Dioscorides. It would thus appear that the task of Linacre and the scholars, really though not in appearance, contributed to the scientific movement which was the turning-point in modern medicine. This movement was the special work of the 16th century. The time had not yet come for the reform in practical medicine which the progress of the sciences rendered possible, and which was reserved to be the special glory of the next age. But a definite and brilliant service was rendered to the progress of medicine by the scholars of the Renaissance, among whom no name is better entitled to be held in grateful remembrance than that of Thomas Linacre.

It would be out of place here to enter into any general estimate of the value of Galen's writings. They are of immense bulk, and few persons in modern times can claim to have done more than dip into them. But this massiveness and bulk were perhaps even among the features which caused his works to be held in such high estimation. They formed a vast encyclopædia in which all the ancient medical lore was comprised. A very large part of the works even of Hippocrates may be said to be contained in Galen, and many older

writers are now only known through the account which Galen has given of them. The Galenical collection embraces anatomy, physiology, practical medicine, and what we should now call Hygiene, as well as dissertations on the history and sects of medicine, with many curious anecdotes and allusions to the manners and opinions of his time. We hear also of works on logic and philosophy which are almost entirely lost.

This encyclopædic knowledge was classified with a systematic minuteness and a delusive appearance of scientific precision which especially fitted Galen to be a ruler of thought in ages when men were willing to accept an intellectual despotism. The disciple of Galen had a formula to explain every disease, and a rule for the treatment of every case.

What his general principles were is shewn very clearly in the work now reprinted, which is rather physiological or physical than strictly medical. In it we find developed the theory of humours and temperaments, which formed the physiological basis of Galen's system of medicine; and which, conveyed through many popular medical works to the lay public, entered largely into the current philosophy of the time. Hence Linacre speaks of this work as not less necessary to philosophers than to physicians. Some knowledge of these ideas is indispensable for understanding many allusions and metaphors in English writers of the Elizabethan age. Nay more, a great part of it has passed into our common language. Such words as '*humour*' in its many acceptations, and many compounds, *temperament*, *temper*, *choler*, *melancholy* and others derived all their original significance from the place which they held in the Galenical system. It is perhaps not too much to suppose that this very version may have been among the sources whence such writers as Elyot (who was a pupil of Linacre) in his *Castell of Helth*, Bright, the predecessor

of Burton, in his *Treatise of Melancholie*, and later, Walkington, in the fantastic book called *The Optick Glasse of Humors*, obtained the ideas which, popularized by them, became the common property of scholars and literary men. From this point of view, our treatise is not without importance in the history of English literature.

The little treatise at the end, *De Inæquali intemperie*, is no part of the work which precedes it; but is apparently appended by Linacre to shew Galen's application of his physiological system to certain points in pathology or the theory of disease.

It is only necessary to say in conclusion that this version of the *De Temperamentis* appears to have been the first ever made in Latin, or at least published. Orlandi (in 1722) speaks of a previous edition with Linacre's name, published at Venice in the year 1498, but this statement is certainly erroneous. All the enquiries of Linacre's learned biographer, Dr Noble Johnson, and of the present editor, have failed to establish the existence of any such edition, and indeed the preface to this edition is of itself enough to refute the story. The treatise *De inæquali intemperie* on the other hand had been previously translated into Latin, though not by Linacre. It is included in a collection of Latin versions of many of the works of Galen and others, translated by Georgius Valla, of Piacenza. This was printed at Venice in 1498; and hence, no doubt, the source of the confusion between Valla's translation of this treatise and Linacre's translation of this and the *De Temperamentis*. I have seen the third edition of Valla's collection published at Pavia 1516; the version of this treatise there given is quite different from Linacre's. Dr Johnson is responsible for the statement that a second edition of both was published during Linacre's lifetime, of which a presentation copy on vellum given to Henry VIII. is in the

Bodleian Library. But an examination of this copy has convinced me that it is of the same edition, though an error in the printing of the last six leaves makes it appear different. According to the British Museum Catalogue a second edition in 24mo. was printed at London in 1527. The version was frequently reprinted on the continent, either alone or as a part of the collected Latin editions of Galen's works; but no subsequent edition has appeared in this country.

J. F. PAYNE.

LIST OF LINACRE'S PUBLISHED WORKS.

1. Translation of *Proclus de Sphærâ*. Venice, by Aldus Romanus, 1499. Folio.
2. Translation of Galen, *De Sanitate tuendâ*. Paris, Gulielmus Rubeus, 1517. Folio.
3. Translation of Galen, *Methodus Medendi*. Paris, Desiderius Maheu, 1519. Folio.
4. Translation of Galen, *De Temperamentis et de inæquali intemperie*. Cambridge, Siberch, 1521. 4to.
5. Translation of Galen, *De Naturalibus Facultatibus*. London, Richard Pynson, 1523. 4to.
6. Translation of Galen, *De Pulsuum usû*. London, 'in ædibus pinsonianis,' sine anno. 4to.
7. Translation of Galen, *De Symptomatum Differentiis et causis*. London, Pynson, 1524. 4to.
8. *Rudimenta Grammatices*. London, 'in ædibus pinsonianis,' sine anno. 4to.
9. *De emendatâ structurâ Latini sermonis*. London, Pynson, 1524. 4to.

NOTES.

SOURCES OF THE BIOGRAPHY OF LINACRE.

THE only separate biography of Linacre is that by Dr Noble Johnson, a fellow of the College of Physicians, published, in 1835 after the author's death, under the editorship of Mr Robert Graves. From this the biographical part of the short sketch here given has been chiefly derived. Dr Johnson collected with great learning and industry the contemporary notices of Linacre, as well as all that has appeared in later writers, and investigated many manuscript authorities. It would be ungrateful here to point out the few errors into which he has fallen, especially as they are probably partly due to his work having been published without the author's personal revision. The earliest life is either that contained in the Elogia contributed by George Lily to the *Descriptio Britanniae* of Paulus Jovius, Venetiis, 1548 (also Basileæ 1578), or that given in Bale's *Illustrium majoris Britanniae scriptorum summarium*. Gippeswici, 1548. Further materials are contained in Leland (*Principum....et eruditorum etc. encomia*. London 1589) Pits (*De Illustribus Angliæ scriptoribus*); Freind's *History of Physic*; the *Biographia Britannica*; Wood's *Athenæ Oxonienses*, Bishop Tanner's *Bibliotheca Britannico-Hibernica*, etc. Later biographical collections, such as Aitken's *Biographical Memoirs of Medicine*, the *Lives of the British Physicians*, and Dr Munk's learned *Roll of the Royal College of Physicians*, have added little or nothing. The present Editor has carefully verified most of Dr Johnson's references; and corrected or added a few facts, but has found little to glean after so exhaustive a worker. The latter part, however, of this short introduction owes little to Dr Johnson. I have to thank Mr Bradshaw, the University Librarian, for some valuable hints.

NOTES (referred to in text).

1. (Page 7). There is no reference to Linacre or Selling in the *Stemmata Chicheleana* or in the MS. additions made to the copy in the library of All Souls' College.
2. (P. 10). Procli de Sphærâ, in the collection called *Astronomici Veteres, Venetiis curâ Aldi Romani* 1499.
3. (P. 12). Dr Johnson quotes Pacey's *De Fructû qui ex Doctrinâ percipitur*. Basileæ Froben 1517, p. 76.
4. (P. 13). Calendar of Letters and Papers relating to the reign of Henry VIII, edited by Brewer, Vol. IV., part 3, page 2874, no. 6403.

5. (P. 13). *Nicolai Leonicensi, De Plinii ac plurium aliorum in medicinâ erroribus liber ad doctissimum virum Angelum Politianum.* Ferrariæ 1492. Also in *Angeli Politiani et aliorum epistolæ.* Lib. II., epist. 3, 4 et seq. (Ed. Hanoviæ 1622, page 46).

6. (P. 14). Johnson's *Life of Linacre*, page 147. It does not appear whence these verses are quoted, as no reference is given by Dr Johnson.

7. (P. 15). Seebohm. *The Oxford Reformers: Colet, Erasmus, and More.* 2nd edition. London 1869, page 17.

8. (P. 17). *Erasmi Roterodami Morie encomium.* Basileæ, Froben 1521, page 251.

(Is this passage the foundation of Mr Browning's fine poem, "The Grammarian's funeral"?)

9. (P. 18). *Pauli Fovii Novocomensis episcopi Descriptio Britannicæ.* Basileæ 1571, p. 40. Elogia virorum per Georgium Lilium Britannum exarata.

10. (P. 19). Sir John Cheke :

Foannis Cheki Angli de pronuntiatione Græcæ potissimum linguæ disputationes cum Stephano Wintoniensi Episcopo. Basileæ 1555, p. 176 and 281, etc. Linacre's name is brought in as follows. Bishop Gardiner finds fault with Cheke for too Ciceronian a style of writing (Ciceronis grandiloquentiam ad sententias de rebus levibus atque ridiculis inconcinne additam et accommodatam), and quotes to him Erasmus in *Ciceronianos* and also Linacre, who he says never admired the style of Cicero and could not listen to it without disgust. Cheke retorts in the manner we have quoted, "Si de acumine et celeritate ingenii disputatur etc.—in eo si nunc viveret, tibi laudem concederet," and makes the curious remark that it is strange Linacre could not listen to Cicero without disgust, when his work *De structurâ* abounds with examples taken from Cicero. Perhaps, Cheke suggests, he had not really neglected the study of that writer, but through some perversity wished to be thought to have neglected him, "ut non tam fortasse reverâ neglexerit, quam animi quâdam morositate videri voluit neglexisse."

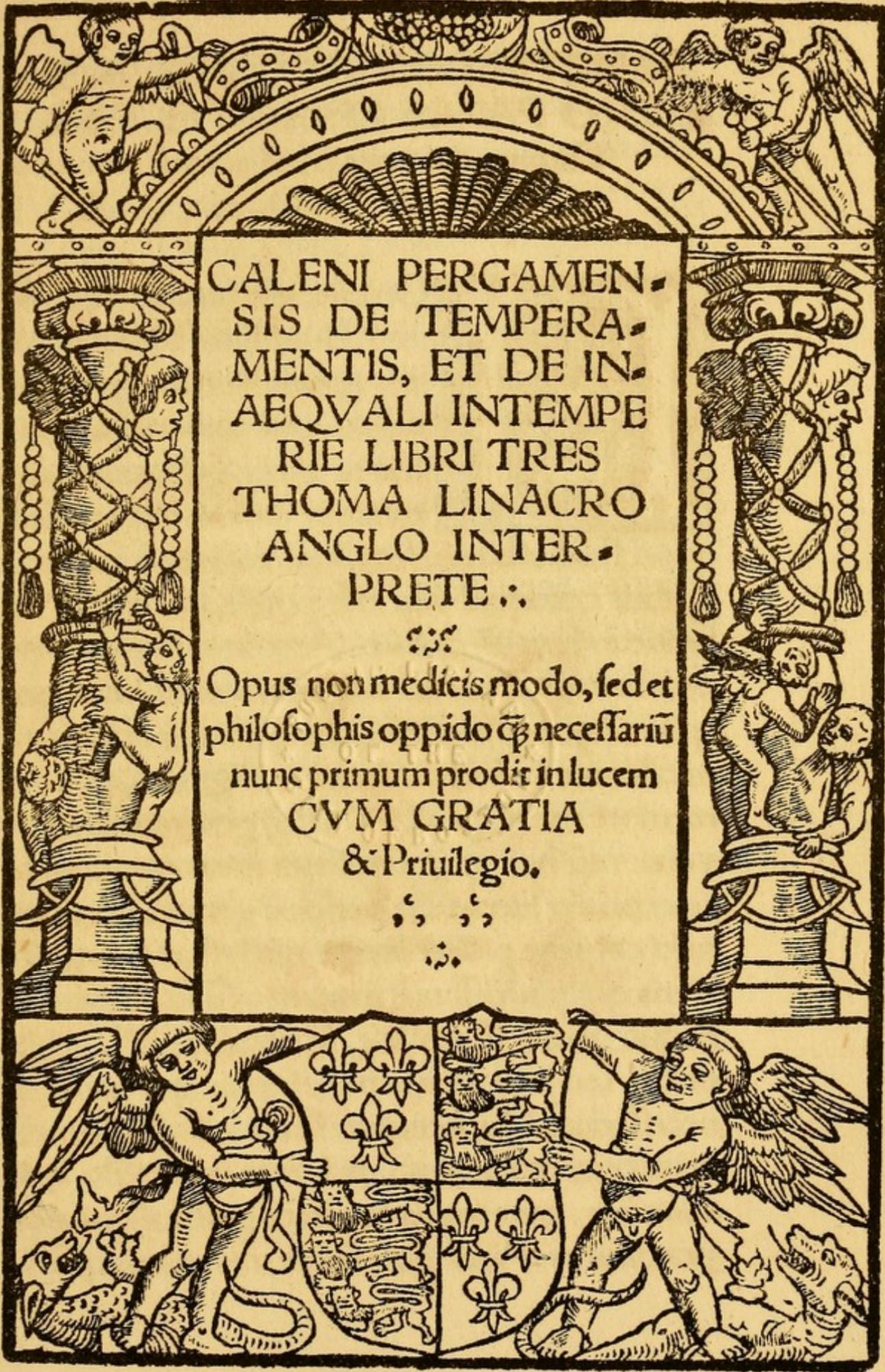
11. (P. 21). The phrase quoted from Tanner, *Bibliotheca Britannico-Hibernica*, seems to refer clearly to ordination, not merely to collation to a benefice.

12. (P. 21). See Dr Munk. *Roll of the College of Physicians.* 2nd edition 1878, page 16.

13. (P. 25). "pro ocio in quod me (honorifico collato sacerdotio) ex negotio primus vindicasti." Introduction to Galen, *De Naturalibus Facultatibus.* London, 1523.

14 (P. 34). This foible of over-elaboration is discussed at great length by Bayle in his article on Linacre in the *Dictionary.* He remarks that though this is not a common fault with authors, it has often operated to the prejudice of the best, and to the consequent loss of the public.

15. (P. 41). Janus Cornarius, in his introduction (dated 1535) to *Marcellus de Medicamentis*, published in the collection called *Medicæ Artis Principes.* Paris, Henr. Stephanus, 1567.



CALENI PERGAMEN-
SIS DE TEMPERA-
MENTIS, ET DE IN-
AEQVALI INTEPE-
RIE LIBRI TRES
THOMA LINACRO
ANGLO INTER-
PRETE .:

Opus non medicis modo, sed et
philosophis oppido q̄ necessariū
nunc primum prodit in lucem
CVM GRATIA
& Priuilegio.

SANCTISSIMO DOMINO NO-
STRO PAPAE LEONI DECIMO,

Thomas Linacer Medicorum

Minimus. S. D. .:

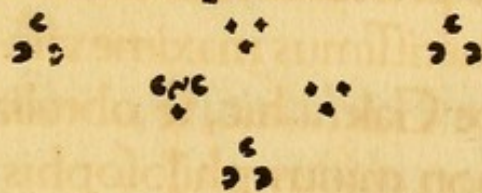


On hanc tibi lucubratiunculā
meā Beatissime Pater quasi
tuis aptam studijs dignamve
offero, quē totū totius chris-
tianae Reip. gubernaculis in-
cumbere omnes scimus, sed
quod studiosis eam futurā nō ingratam sperem.
quibus quidquid vsui esse potest, tibi quoq; fo-
re iucundum nō dubito. Accedit quod quū re-
cens in me collatae nō vulgaris munificētiæ tuæ,
qua me quoq; sicut reliquos quicuncq; te olim co-
mitabamur in ludum beare es dignatus, non im-
memorē me aliquo saltē officiij genere declarare
volui: vnū hoc inter facultates meas quo id effi-
cere conarer literarium perspexi genus. quod et
mihi cui pene præter literas nihil est, et tibi qui in
literis es emīnētissimus maxime visū sit congruēs.
In quo genere Galeni hic, se obtulit libell⁹. brevis
oīno, sed non minus philosophis quā medicis
necessarius. Qui breuitate sua simul officiū meū
minus erat moraturus, simul meæ in uertēdo, quā
tulæcūq; , certe tenuis facultatis gustū aliquē tibi
præbiturus. Perexigua (fateor) res, nimis q; im-

par quæ pro tante benignitatis vel Mnemosyno
ad sacrâ presertim Celsitudinē tuā mittatur. Verū
et cuius ipse vicem in terris geris pauperculæ mu-
lieris duo minuta probauit: et mola salsa litare eos,
qui thura non haberent, proditū nō ignoras. Sūt
sane mihi plura maiora q̃ in manib⁹, quæ vt pri-
mū per valetudinē et ministerij mei officia liccbit,
si tibi hæc non displicere intelligam, sub noīe tuo
(modo id non graueris) ædentur. Non quo ijs
operæ precīū tibi vllū me facturū autumē, quod
scilicet mihi de meo ingenio sperare non licet,
sed quo ijs ex præfatiōe noīs tui, qd' merito litera-
tis omnib⁹ est charissimū, gratiā aliquā autoritatē
q̃ capte. Permultū sane si qui erūt qui ex vigilijs
meis fructum aliquē percipient, Sanctitati tuæ de-
bituris. qui tam insigni beneficētia studiorū
meorum ocio cōsulueris. Deū opt. Max.

precor diu te nobis seruet atq̃ incepta
tua omnia secūdet. Londini. Anno
Christianæ salutis. M. D. XXI.

Nonis Septembris.



ELENCHVS SEQVEN

P R O Elenchi huius intelligētia, scire licet, quū in singulis huius codicis pagellis viginti septē versus contineātur: diuisis ṛs in treis nouenarios: per A significatur eorū prim⁹. per B. secūdus. et per C tertius. Sic intra nouē semper versus lector quod ex Elencho requireret, nō difficulter inueniet. Modo qui breuissimus labor erit, singulis libri chartis numerum adscribere velit. . .

A

Animans in summo calidū humidū frigidum aut siccum nullum esse.	folio primo, pagina. i. C
Autumni incōmodum.	fo. v ṛ. i. B
Autumni qualitas.	fo. eodem. i. C
Autumni et veris collatio.	fo. eodem. ṛ. A
Animalia quomodo veteribus calida et humida sint dicta.	fo. x. ṛ. A
Atræ bilis temperies.	fo. xxxiṛ. i. C
Animal calidum et humidum cur dixerint ueteres.	fo. eodem. ṛ. C
Adipis et carnis variæ causæ.	fo. xxxiiṛ. ṛ. B
Anatomica speculatio.	fo. xliṛ. ṛ. C
Aristotelem de substātia formatricis virtutis dubitasse.	fo. xliiṛ. ṛ. A
Ab exiguo momēto magnam fieri interdum mutationem, et eius rei exemplum,	fo. li. i. C
Archimedes.	folio. lṛ. i. B

TIS OPERIS.

Attendendū in sicco et humi. quid per se tale sit
quid per accidens. fo.lv. ij. B

Aliqua pati a nostro corpore magis quā agere
aliqua magis agere quā pati. omnia vero iū agere
tum pati. fo.lviij. i. C

Ἀπὸ πᾶσιν.

folio.lviij. ij. C

Aliqua primo statim vsu alterationem suam ostē
dere. fo.lix i A

Abs quibus externis iudicādū. fo.lxi. ij. B

Ad aliquid esse quicquid ptāte dicit. fo.lxiij. ij. C

Arterias et venas partes esse compositas. fo.lxvi.

Aliter simplicē carnē aliter vniuersum musculum
inæquali temperie affectum esse fo.lxvi.

Abscessio que melior sit que deterior. fo.lxviij

Alterationis varietates in phlegmonis, ex quinqz
generibus accidere. fo.lxviij.

Animaliū quædā cōueniētes, quædā cōtrarios in
ter se succos habere

Aliquos rigere nec tamen febricitare. Rarūqz id
B (fo.lxxij.

Biliosum quod in uentriculo gignitur quo sit co-
lore, et quo quod in iocinore. fo.xliij. ij. A

C

Calidum, humidū, frigidū, siccū multifariam dici
Aristotelem censuisse. fo.ix. ij. C

Calidum et frigidum, humidum et siccū dici idem
corpus multis modis. fo.xij. i. B

ELENCHVS SEQVEN

Calidū & frigidū non de corporibus modo, sed etia de qualitatibus interdū dici.	eodē. ij. C
Calida, fri. hu. sic. vt substātiæ, quæ.	fo. xv. i. B
Calida. frig. humi. sic. absolute quæ.	fo. xvi. ij. B
Cutem in calore & frigore medium optinere statum.	fo. xxi. i. B
Chondrosyndesmos	fo. eodem. ij. A
Calidum in ætatibus qualiter tactu sit discernendum.	folio. xxix. i. A
Calorem in pueris & florentibus parem esse.	fo.
Carnosi generis species.	fo. xxxij. i. A (xxxi. i. B
Caro proprie, quæ	folio eodem. i. A
Carnem iocinoris, lienis, pulmonis, & renū. simplicis naturæ esse.	fo. eodem. ij. B
Cordis carnē nō esse simplicē.	fo. eodē. ij. B
Carnem ventriculi, vteri, & vesicarum propriam quandam esse.	folio eodem. ij. C
Carnis temperies.	fo. xxxij. i. A
Cartilaginis temperamētū.	fo. xxxij. i. B
Calcarium temperies	folio eodem. i. B
Carnosi qui.	folio xxxij. ij. B
Cōsuetudinē esse acquisititiā naturā.	fo. eo. ij. B
Calui cur.	folio xxxix. i. B
Canī cur.	folio eodem. ij. A
Cur calui a sincipite canī a tēporib⁹ magis fiāt	fo.
Gū maxime attendēdū cum cor-	(eodē. ij. B
poris tēperiē iudicabimus.	fo. eodē. ij. B

TIS OPERIS.

Cur quib⁹ hirt⁹ est thorax ob idipfū aliquādo re
liquis partib⁹ diffimili sint tēperamēto. fo. xl. ij. C

Cutis quando sub se positarū partiū temperiem
indicet, & quarum. folio xli. i. C

Cōsiderandū etiā si quid raro accidit. fo. xliij. ij. A

Cerebri ipsi⁹ temperamētum ex quibus dignosca
tur folio xliij. i. A

Causa quædā huīditatis ī carne folio xlv. i. A

Cōsiderādū esse ex quibus & in quæ mutatioēs
sint factæ. folio eodem i. B

Cur aliqua protinus, aliqua interposito tempore
calefaciant. folio l. ij. B

Calefacere oīs eē alimēti coēm effectū. fo. l. ij. A

Cur aliqua eorum quæ ut alimenta comedūtur,
cuti impolita exulcerēt. folio. li. ij. A

Corpora calida. frigida. hu. & sic. quædam per
se talia esse, quedā ex accidenti. fo. lv. i. B

Cantharidas vesicam exulcerare. fo. eodē. ij. A

Cōmune iudiciū in ōnibus quæ potestate sunt
ex alterationis celeritate. folio. lvi. i. B

Cōtrariztas naturæ vnde iudicāda. fo. eodē. ij. C

Cedendum aliquando esse non exactissime lo
quentibus. folio lviij. ij. B

Cibi pariter & medicamēta, que. fo. lix. i. B

Calidi. frigidi. humidi. sicci. respectu nostri iud:
cium a nobis certū esse posse. folio lxi. ij. A

Calor quōdo ex accidētī refrigeret. fo. lxij. ij. B

ELENCHVS SEQVEN

Calidum reuma quemadmodum musculi partes
 Corporis tēperies quando extrīse- (iūadat. fo. lxxvi
 cus, et quādo interne alteretur. fo. lxxi.
 Cur aliqui simul rigeant et febricitent fo. eodē.
 Concoctionem phlegmonis duo sequi. fo. lxxvñ.

D

Demonstrationis oīs principia esse quæ sensui et
 quæ intellectui sint manifesta. fo. xxvñ. ñ. B
 Durū et molle cū medio criter calēt iudicāda fo.
 Dubitatio de nonnullis quomodo (xxx. ñ. C
 calida frigida ue appellentur. fo. xlix. i. A
 Diuersorū ex medicamētis effectūū causæ fo. liiñ
 Diacantharidon. fo. ly. ñ. A (i. C
 Deleterion. folio. lvi. ñ. A
 Deleterea vnde iudicanda. fo. eodem. ñ. C
 Dubitatio de ñs quæ sub calore applicata, tamen
 refrigerant fo. lvñ. i. C
 Dupliciter fieri aliquid calidius. fo. lix. ñ. A
 Dupliciter fieri aliquid frigidius. fo. eodē. ñ. B
 Diuisio partiū maiorū in sibi proximas. fo. lxxvi.
 Digestionē in phlegmōe maxie optandā esse cu
 Dolor quādo desinat. fo. eodē (rationē. fo. lxxvñ
 Doloris in febris spacium et eius termin⁹. fo. lxxix.

E

Eufarcos. folio. xñ. i. A
 Eucraton corpus quod dicatur. fo. xvñ. ñ. B
 Ex similitate de solo naso iudicandū. fo. xly. i. A

TIS OPERIS.

Error alius in iudicandis tēperamētis fo. xlyi. ij. B
F.

Frigidam temperiē nec humidam necessario esse
nec siccam. folio xvij. i. C

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(1) F I N I S. (:)

GALENI PERGAMENSIS

De temperamentis, Liber

primus.

Thoma Linacro Anglo interprete.



Constare animalū corpora ex calidi, frigidi, sicci, humidique mixtura, nec esse horū omniū parē in temperatura portione, demonstratum antiquis abunde est, tum philosophorum, tū medicorum præcipuis. Diximus autem & nos de ijs, ea quæ p̄babilia sunt uisa alio opere. In quo de ijs, quæ Hyppocrates cōstituit elemētis, egimus. Hoc opere, quod illi proxime succedit, omnium temperamentorum differentias, quot hæ, qualesq; sint, siue generatim quis, siue membratim diuidat, inuenire docebo. Sumamq; ab ipsa nominum interpretatione principium. Cum namq; ex calidi, frigidi, sicci, & humidī, temperatura cōflari corpora dicunt, de ijs, quæ summo gradu sic se habent, ipsis scilicet elemētis, aëre, igni, aqua, terra, intelligendū aiunt. Cum uero animal, stirpemue calidam, humidam, frigidam, uel siccam esse, non item. Neque enim ullum animal, aut calidū in summo esse posse, ut est ignis, aut in summo humidū, sicut est aqua: pari modo nec frigidum, siccumue in summo. Sed ab eo quod in mixtura pollet, appellationē sortiri,

A uocātibus

uocantibus nobis id humidum, in quo maior est humiditatis portio, siccum, in quo siccitatis. Ita uero & calidum, in quo calidum frigido plus ualeat, frigidum uero in quo frigidum calido præstat. Atque hic quidem nominum usus est. Nunc de temperamentis ipsis agendum. Eorum igitur, qui tum medicorum, tum philosophorum maxime illustres fuerunt, plurimi sane opinati sunt humidum calidumque temperamentum ab humido & frigido diuersum esse. Ac tertium ab hijs siccum & frigidum, diuersum a sicco & calido. Nonnulli tamen eorum humidum simul ac frigidum temperamentum quoddam esse concedunt, atque etiam ab hoc alterum calidum siccumque. Non tamen aut humidum simul & calidum, aut frigidum pariter & siccum temperamentum esse. Neque enim posse aut humiditatem cum abundante calore, consistere, aut cum frigiditate siccitatem: quippe absumi a calido, cum superat, humiditatem. Itaque fieri, ut calidum simul & siccum corpus euadat. Eandem ubi imbecillus in corpore calor est, incoctam, imperfectamque manere, quo fieri, ut calido uincente, sequatur siccitas, frigido superante, humiditas. Atque hijs quidem his rationibus nixi, duas tantum esse temperamentorum differentias opinantur. Qui uero ea quatuor autumant, bifariam his contradicunt. Alij statim id quod primum petunt negantes, nempe quod necesse sit humorem a calido superante digerri. Alij contra id quidem assentiuntur, sed alia ratione dissentiant.

sentiant. Ac priores quidē calidi munus esse, ut cale-
faciat, asseuerāt, frigidi ut refrigeret, sicuti rursum sic-
ci, ut siccet, & humidī, ut humectet. Proinde corpo-
ra, quæ calida siccacq; natura sint, quemadmodum
ignis, ea quatenus calida sunt, excalfacere, quatenus
sicca siccare. Quæ humida calidaq; sunt, uelut calēs
aqua, hæc nō humectare modo, sed etiā calefacere
posse, utraq; qualitate hic quoq; unū opus, idq; p-
priū obtinēt. Haudquaq; igit cōcedere se, si quid
calefaciat, idē p-
tinus & siccare, imo si calori humiditas
sit adiūcta, nō calfacere modo, sed etiam hume-
ctare. Quemadmodū balneū dulcis aquæ. Sin sicu-
ti calidum, ita etiam siccum corpus sit, ueluti ignis,
statim id tū calfacere, nū uero siccare. Nō tamen id
calori referendū acceptū, sed siccitati, quæ simul est
cōiūcta. Admonēt aut hoc loco nos de his, qui sub
estiuo sole diutius sūt uersati, atq; ita, ut credibile ē
aresacti, ac totū corpus siccū, squallidūq; habēt, itol-
lerabiliterq; sitiūt. Quippe remediū his expeditū,
& facile dicūt, nō utiq; si biberint, sed si calidæ, &
dulcis aquæ balneo utant, tāq; hūiditate, siue ea cū
frigore sit, siue cū calore, suū munus obire ualente.
Quippe hūectare ea quæ cōtingat. Ad eūdē modū
& siccitatē sēper aiūt siccare, boreā enī qui siccus &
frigidus sit uētus, oīa siccare ac refrigerare. idq; esse
dictū ab Homero, ut uero humētē desiccat p-
tinus agrū autūni boreas. Pari mō & pauperis lachrymā,

& : lia sexcenta pharmaca siccare pariter & refrige-
rare. Itaq; nō esse necessarium, siquid frigidum est,
idem protinus & humidum esse. Nec liquid cali-
dum, idem statim & siccum. Necq; igitur calidum
temperamentum necessario esse siccū, immo posse
aliquando in animalis temperamento calidum qui-
dem plus ualere, q̃ frigidum, & humidum, q̃ sic-
cum. Quin etiam tum generationem, tum altera-
tionem, tum mutationem, ex contrarijs in contra-
ria fieri. Quis enim est, qui si dixerit albū alteratū,
demutatūq; esse, propterea quod factum sit cali-
dum, non sit ridiculus? Cum postulet ea ratio, nō
eam, quæ est in calido & frigido, sed quæ est in co-
lore, mutationem. Mutatur enim quod album est,
in nigrum, & quod nigrum est, in album. Rursus
quod calidum est, in frigidum, & quod frigidum
est, in calidum. Ad eundem modum, & quod hu-
midum est, in siccum, & quod siccum est, in humi-
dum. Quippe si dicas alteratum corpus esse, pro-
pterea quod cum prius esset humidum, nunc sit al-
bum, uel cum prius esset siccum, nunc sit nigrum,
parum compos mentis uidearis. Sin quod prius
erat humidum, nūc factū esse siccū, aut quod prius
erat nigrum, nunc effectum album, aut etiam ex ca-
lido frigidum, aut ex frigido calidum, utiq; sapere
& conuenientia dicere censearis. Quod enim muta-
tur, quatenus mutatur, eatenus cedere in contrariū
debet.

debet. Siquidem fiebat hic, aut fit musicus, ex non musico dicimus; & grammaticus, ex non grammatico: & rhetor, ex non rhetore. Ex musico uero grammaticum, aut ex grammatico musicum, aut ex alio quod diuersi sit generis, fieri aliquid dicere, sane est absurdum. Potest enim qui prius erat grammaticus, nunc musicus esse, utique si musicen grammaticae adiecit, nec grammaticam abiecit. At qui siquid acquisiuit, priore etiam manente, cui non patet, non esse alteratum in eo quod manet? Ita non ex grammatico factus est musicus. Quippe nunc etiam grammaticus est, sed ex non musico, musicus. Non enim potest postquam musicus est factus, etiam non musicus manere. Cum igitur omnis mutatio, & ab contrariis, & ex contrariis fiat in contraria, manifestum est etiam humidum si quatenus humidum est, mutetur, tum ipsum siccatum iri, tum quod id siccet, sic cum dicendum esse. Desināt igitur inquit dicere, non posse calidum, & humidum temperamentum esse. Quippe calidum simul & frigidum esse idem temperamentum, aut humidum, & siccum non potest. Cum fieri nequeat, ut in eodem tempore contrariae qualitates una consistant: humidum uero simul & calidum, praeterea frigidum simul ac siccum, profecto in eodem consistere possunt: sicuti tum ratio ipsa monstrauit, tum quae paulo supra proposita sunt exempla. Ac talis quidem est prioris propositi

A iij sitarum

fixarū partū oratio. Altera pars negat alicū a ratio-
ne esse, etiā si calidū efficacissimū e quatuor sit, ita
ut nō in frigidū modo, sed etiā in humidum agere
possit: esse tamen temperamentū, quod calidū sit,
& humidum, utiq; cū in primo statim animātis or-
tu humoris simul, calorisq; copia in idē coeant. Ra-
tio uero horū non illud efficit, quod nequeat aliqñ
in eodē corpore humidi plus esse, q̃ sicci, & calidi,
q̃ frigidi. Sed quod sub eiusmodi statu durare per-
petuo non possit. Quippe digesto semper per ca-
lidum humore, spatio etiā siccū corpus effici. Atq;
pro calido & humido, calidum siccumq; reddi. Iā
hoc ipsum quod calidū & siccū est redditum, pro-
cedente tempore frigidū siccumq; fore: ubi enim
omnē eiusmodi corporis humorem calor absum-
psit, ipse quoq; (inquiunt) marcescere incipit, desti-
tutus scilicet alimento, quod ipsum accēderat. Ne-
que igitur mirū putant tum inter initia, statim ut gi-
gnitur animal conuenire in idem, aut humidū plus
sicco, aut calidū plus frigido, tum tēporis proces-
su, qđ prius erat calidū & humidū, postea posse
calidū esse & siccū, æque ut postea quæ sicca erat,
calidaq; tēperies, ubi calor ipse extinctus est, frigidā
siccāq; euadere. Ergo est quidē aliqđ tēperamentū,
qđ calidū sit & humidū, ac rursus aliud qđ frigidū
sit & siccū, ex istis confirmāt: Nō posse aut tēpera-
mentorū differētias plures esse, q̃ quatuor, ex his
docere

docere conant. Cū enim quatuor statuuntur qualitates, quæ in se agere inuicē patiq; possint. Nempe calor, frigus, siccitas, humiditas, oppositiones existere duas, alterā in qua calidū aduersatur frigido, alteram in qua humidū pugnat cum sicco. Eoque quatuor non amplius effici coniugationes. Quippe sex fieri, ex quatuor inter se copulatis, coniugia. Quorum duo subsistere nō posse. Cum necq; humidum pariter & siccum, nec calidum simul & frigidum dari corpus possit. Reliquas igitur esse quatuor temperamentorum coniugationes, duas humidas, & duas siccas. Atque has calore, frigoreque diuisas, hæc sunt quæ elegantissimi eorum, qui ante nos fuere, tum medicorum, tum philosophorum de his dixere. Quæ uero mihi prætermisisse uidentur, nunc adijciendum reor, unum igitur & primū id est, quod temperatam naturam, quæ tamen nō uirtute modo, sed etiam uiribus reliquis præstat, non aduerterunt. Immo tanq; nulla sit, prorsus omiserūt. Quancp̃ ne loqui quidem de reliquis aliquid sine hac docuerūt. Quippe quod uel in calida temperie calidū præualeat frigido, uel in frigida reperi, frigidū præstet calido, id ne intellexisse quidem est, nisi prius ponatur eucratos siue reperata, necq; enī alio: q̃ ad hanc teperatā naturā sunt intēti cū sanitatis tuendæ uictū inuestigāt, calidius insto corpus iubentes refrigerare, uel frigidius excalfacere, uel
rursus

ruū fus humidius siccare, uel siccus humectare. Scilicet quo temperatum quendam mediocremq; statum efficiant, id quod minus est ei, quod exuperat semper æquantes. Ergo quem assidue persequuntur, & quo semper respicientes intemperatos status corrigunt, hunc ego quidem primum omnium statui censuerim. Hi uero tantum abest, ut eius uel meminerint, ut etiam totum prætereant. At non prætermittimus inquit ex his aliqui. In calido enim & humido comprehenditur. Et quomodo non quinque esse in totum temperamenta dixistis: sed quatuor, si modo optimum non omisistis? Quippe duorum alterum, aut ex intemperatis statibus necesse est unum esse omissum, aut ipsum temperatum. At ego quidem ex his, quæ statuunt, temperatum ipsis prætermissem: nunc certe scio: ubi enim calidum & siccum, uel frigidum & humidum, uel aliud quoduis temperamentum nominant, non utique summas a nobis intelligi qualitates postulant. Immo ex his, quæ superant fieri appellationes uolunt. Quod si temperatum statum omitti nolunt, certe reliquorum aliquem omisisse conuincuntur. Sit enim sicut ipsi uolunt, temperatus status, is qui calidus est, & humidus. Omisus igitur illis plane est, is qui frigido intemperamento aduersetur, & sicco. Nempe in quo humidum pollet & calidum. At idem inquit is est. At qui fieri potest, ut simul exuperet calidum, & non exuperet:

exuperet; & superetur frigidum, & nō superetur;
Si enim temperatus status est, neutrum alterū im-
modice exuperat. Sin intemperatus, necesse est exu-
peret altera oppositionum pars. At hoc ipsum in-
quiunt temperati status proprium est, ut in ea cali-
dum præstet frigido, & humidum sicco. Quippe
si frigidum modice quidem uincat, non esse com-
modum temperamentum. Sin amplius exuperet,
iam utiq; morbum existere: æque ut si uehementer
exuperet, mortem. Ad eundem modum de sicco
iudicandum. In principio quidem existere intem-
periem. Si amplius augeatur, egritudinem, si pluri-
mum exuperet, mortem. Ceu uero de calido & hu-
mido non idem sit iudicium. Quis enim non dicat,
ubi uel calidum frigido, uel humidum sicco paulo
quidem plus ualet, intemperiem ita fieri, ubi ampli-
ter exuperat, morbum, ubi plurimum, mortem. Si
quidem eadem est utrobicq; ratio. Alioqui nec qui
calidi humidicq; immodice status sunt, eos uitio de-
mus: nec qui calidi morbi cum humore immodi-
co consistunt, eos esse morbos fateamur. Huic sen-
tentiaē aduersantes quidam Attalensis Athenēi se-
ctatores, negant aut calidum humidumq; statum
uitio dandum, aut morbum ullum inueniri, qui ca-
lidus sit & humidus. Sed omnino qui uel calidus
sit & siccus, ut febris, uel frigidus & humidus, ut
aqua intercus, uel frigidus & siccus, ut melancolia.

B . Faciunt

Faciūt hic & de anni temporibus mentionē. Quo-
rum hiemem frigidam esse atq; humidam dicunt.
Estatem calidam & siccam. Autumnum frigidum
& siccum. Ver autem tum temperatum, tum ue-
ro calidum humidumq; appellant. Ad eūdem mo-
dum, & ex ætatibus puerilem quidē temperatam
esse, tum uero calidam humidamq; : porro iudicari
autumant eorum temperiem ex naturalibus actio-
nibus, quæ illa ætate maxīe sint firmæ. Sed & mor-
tem aiunt animantium corpora ad frigidum siccū-
q; perducere, Quippe mortuos Græce ἀλίβαντα,
uocari, quasi nihil humoris in se habentes. Vtpote
tum caloris abitione eo exhaustos tum frigore ri-
gentes. Quod si, inquiūt, mors talis aſt naturæ, eer-
te uita, cum sit illi cōtraria, calida est & humida. At
uero si uita calidum quiddam atq; humidum est,
omnino quod illi ſimillimum temperamentum est,
id optimū necessario est. Quod si est, neminē late-
re, idem quoq; temperatissimum esse. Sic in idem
recidere calidum humidumq; ſtatum, cum tempe-
rato, nec aliud esse temperatum, siue eucraton ſta-
tum, q̄ caliditatem ſimul & humiditatem pollētes.
Atq; Athenei quidem ſequatiū hæ ſunt rationes,
uideturq; & Ariſtotelis philoſophi, & poſt eum
Theophrasti, & Stoicorum eadem eſſe quodamo-
do ſententia. Ita teſtium quoque numero nos terri-
tant, Ego uero quemadmodum Ariſtoteles de ca-
lida hu-

lida humidacq; temperie senscrit, in progressu si res
postulet, fortasse explicabo, uident enī eū nō recte
accipere. Nunc id agam, ut eos qui sic sentiunt.
in quo seipso fallant, doceam. Mox rem totam
in unum coactam caput demonstrē. Cum enim
calidum, & humidum, atque etiam eucraton exi-
stimant uer esse, hic se manifeste decipiunt. Nam
neque humidum est sicut hiems, neque calidum
sicut æstas, quare neutrum immodice. Cum ta-
men ipsis autoribus excessum quendam indicet
quoduis talium nominum. Bisariam autem sunt
decepti, primum quidem quod in quatuor anni
temporibus, quartam temperamentorum coniū-
gationem inuentam omnino uolūt. Deinde quod
id ea ratione concludunt, quod sit hieme quidem
calidius, æstate uero humidius, uerum nec quar-
tam in temporibus anni statuere temperamenti
coniugationem est necesse, nisi etiam talis appa-
rere, & contulisse id cum temporibus utriusq; po-
sitis, non magis id humidum & calidum, quam fri-
gidum probat & siccum. Si enim calidum humi-
dumque excessus cuiusdam nomina sunt, non
potest, nec ipsis quidem autoribus, uerum esse
quod uer in omnibus mediocre sit. Si autem eo
quod æstate humidus est, hieme uero calidi-
us, idcirco humidum est & calidum. Quid

B ij causæ

causæ est, quo minus frigidum id siccumque putes, propterea quod æstate est frigidius, & hieme siccius: uel quam sibi facit sortitionem, ut unam parte oppositionis ab hieme, alteram ab æstate accipiat. Quippe cum ab utroque in utraque oppositionum parte dissideat, non ex dimidio collationem, sed ex toto habere debebat. Atqui si ita fiat contraria illi inesse dicemus. Nam calidum erit & siccum, si conferatur cum hieme, frigidum & humidum, si cum æstate. Ex neutra igitur collatione, si modo integra est, calidum & humidum erit. Sed si illis licet ex utraque oppositione sumpto dimidio, calidum id humidumque asserere, nobis quoque ad alterum dimidium transire, atque id frigidum & siccum dicere, quid nil licebit. Scilicet siccum, ut ad hiemem, frigidum, ut ad æstatem. Omnia igitur hac ratione uer erit, humidum, siccum, calidum frigidum. Atqui illorum ipsorum sententia, non possunt quatuor qualitates eadem in re pollere. Ergo neque æstati, neque hiemi uer comparare est æquum. Sed potius ipsum per se est imare. Neque enim hiemem ipsam ea de causa humidam esse, & frigidam dicimus, quod reliquis temporibus humidior frigidiorque sit. Immo id illi alia quoque ratione accidit. Sed quod humiditas in ea superet siccitatem, & frigiditas calorem, propterea frigida dicitur, atque humida. Ad eundem modum & æstas, quum in ea humor uincitur a sicco, & frigidum

gidum a calido , ipsa quoq; calida dicitur & sicca.
Siquidem æquum censeo quatuor anni temporū
quodlibet ex suaapte estimatum natura, non ex alte-
rius comparatione calidum, frigidum, humidum,
siccum ue nominari debere. Quin etiam si ad hanc
formulam estimes, apparebit tibi uer esse omnis
excessus plane in medio. Cum neq; sicut in hieme
plus ualeat in eo frigidum q̃ calidum, neq; sicut in
æstate, minus. Ad eundem modum siccitatis humi-
ditatisq; æquabilitatem in eo spectes. Neq; scilicet
in eo sicut in æstate præualente sicco, neq; sicut in
hieme, exuperante humido. Proinde recte ab Hyp-
pocrate est dictum: uer esse saluberrimum, ac mini-
me morbis, qui mortem afferant, obnoxium. Est
& autumnus ut q̃ æstas minus calidus, sic utiq; q̃
hiems minus frigidus. Quare hac ratione nec cali-
dus absoluto sermone est, nec frigidus. Quippe cū
ambo sit, ac neutrum ad summum. Carterum alterū
in eo est incommodum. Quod etiam Hyppocra-
tis illa sententia significauit: Cum eodem die modo
frigus nos afficit, modo calor urget, autumnales ex-
pectandi morbi sunt. Atq; ea res est, quæ maxime
autumnū morbiferū facit, inequalis ipsa temperies.
Itaq; non recte frigidus, siccusq; dicitur. Nō enim
frigidus est, si ipse per se spectetur, qd' tamen hiems
est. Sed ubi cum æstate confertur, utiq; illa frigidi-
or: sed nec æquabiliter temperatus, sicut uer. Immo

in hoc maxime ab illo tempore dissidet, quod medi-
am temperiem & equalitatem perpetuo parē nō
seruat. Quippe meridie multo est calidior, q̄ mane
aut uesperi. Nec in humido & sicco medium omni-
no statum optinet, quemadmodum & uer. Sed ad
siccius deurgit. Ab æstate uero etiam in hoc uinci-
tur. Non tamen tanto interuallo, quanto in calore.
Ergo patere arbitror, nec autumnum absoluto ser-
mone, & citra exceptionem frigidum & siccum, si-
cut illis placet, dicendum esse. Cum neutrū ad sum-
mum sit, sed uincat in eo siccitas humiditatē. Qua-
re ratione merito siccus appelletur. In calore uero &
frigore, mixtum quiddam ex ambobus, & inequa-
le statuatur. Proinde si quatuor temperamentorū
coniugationes in quatuor anni tempora distribui
uolunt, sciant se non solum ueri, calidum, humidūq;
statum male assignasse, sed etiam autumnū frigidū
& siccum. Quāq; si hunc quoq; cōcedamus fri-
gidum & siccum esse, non erit statim necesse uer hu-
midum calidūq; esse. Non enim si quatuor in tem-
perie coniugationes in totum sunt, iam omnes eas
in quatuor anni tempora dispensari necessum est.
Sed si quis hoc in mundo est ordo, ac prout meli-
us est, non prout peius omnia sunt disposita, pro-
babilius sit plura quidem ex anni temporibus tem-
perata esse facta, unum uero, si modo aliquod, intē-
peratum, hi uero contra ostendere conantur, nul-
lum eorum

lumeorum esse temperatū. Sed necessario in ipsis
exuperare alias calidum, alias frigidum. Et nunc si
ita fors tulit, siccum, nunc humidum. Ego uero tan-
tum abest, ut aut uer, aut si quid temperatum est ca-
lidum atq; humidum dicam, ut quod plane contra-
rium est, id affirmem, omnium aeris temperamēto-
rum pessimum id esse, quod humidum est & cali-
dum. Quod sane temperamentum, in quatuor anni
temporibus inuenire nequeas. In graui & pestilen-
ti aeris statu, interdum incidit, ueluti quodam loco
Hyppocrates cōmemorat his uerbis: pluebat per
æstum imber largus assidue. Id namq; est humidi
& calidi status proprium, ut in æstu assidue pluat.
Quod si uel tantum æstus sit, quemadmodum in-
naturaliter se habente æstate, uel pluat. Sed in frigo-
re, ueluti hieme solet, fieri nequit, ut is status cali-
dus sit & humidus. An igit̃ sine morbis erat æstas
illa, in qua pluisse dicit in caloribus largum imbrē?
Atqui carbūculos in ea fuisse narrat, putrescētibus
scilicet in corpore excremētis, ac sanie quandā, quæ
calida humidaq; imodice fuerat gignētibus. Intelli-
ges id ex ipsa dictiōe, si totā tibi ascripsero ea sic ha-
bet: Erāt i cranone carbūculi estiuui, pluerat per estū
largo ibri, idq; assidue. Acciderāt aut̃ magis austro.
Ac suberat quidē sub cute sanies, quæ cōclusa i calu-
it, ac pruritū excitauit. mox pusule ueluti ambustus
sūt obortæ, uricq; sub cute sūt uisæ: uerū hic minus
utpote

utpote uno tantum e quatuor temporibus muta-
to, malū fuit. Quod si duo, tria ue sint mutata, aut
etiam totus annus calidus, humidusq; fuerit, neces-
se est, magna pestilentia succedat. Cuiusmodi in ter-
tio epidemion, id est, grassantium publice morbo-
rum narrat. Apponam autem primum, quæ de tē-
porum intempestiuo statu scripsit: deinde de ho-
minum, quæ subsequuta est corruptela. Aduertas au-
tem animum in omnibus uelim, estimesq; primum
cuiusmodi res sit calida, humidaq; temperies, dein-
de q; necessario in ea omnia putrescant. Incipit igitur
I l yppocratis narratio in hunc modum: Annus
Austrinus pluuius a uentis in totum silens, deinde
totius status particularem rationē subiicit, crebros
imbres in calido & austrino statu fuisse scribens.
Mox uniuersum sermonem in unam summam cō-
ferens. Cum fuisset, inquit, totus annus austrinus
humidus, & mollis, hæc & hæc inciderūt, quæ uti-
q; omnia in hoc libro scripsisse sit longum, licet au-
tem cui libuerit in tertio epidemion membratim ea
legere, ac in unum caput omnia redacta uidere: nē-
pe putredinē maximam. Cuius etiam ipsius Hyp-
pocrates nō raro nominatim meminit. Alias sic scri-
bēs: Erat autem & fluxio ipsa collecta, haud similis
puri. Sed alia quædam putredo ac fluxio multa ua-
riaq;. Alias sic: Et in pudendis carbunculi æstiuū.
tum alia quæ putredines appellantur, Et quod ex
hac

hac putredine multis quidem brachium, & cubitus
torus deciderit: multis femur uel lura est nudata, to-
tusque pes. Quin etiam magni ossium carniū, ner-
uorum, articulorū prolapsus inciderunt. Denique
nullum ex affectibus, quos scripsit, inuenias, qui so-
boles putredinis non sit. Quippe cum nec a sicco
putrefieri quicquid sit aptum, nec a frigido. Intelligas
id si carnes & reliqua quaecumque asseruari ab homi-
nibus solent, obserues hæc sale, hæc muria, hæc ace-
ro, hæc alio quopiam ex his, quæ siccant, commode
præparari. Deprehendas & Borea, qui siccus natu-
ra & frigidus uentus est, omnia quæ diutissime im-
putria durare, Contra putrescere facillime Austri-
no statu. Est enim is uentus calidus & humidus.
Adeo nos totum contra, quæ hi, qui calidum & hu-
midum uer autumant decernimus. Cum neque tale
sit, neque si esset, utique faubre esset, aut sanitati accom-
modum: hi autem & tale esse uolunt, & propterea
etiam salutiferum scilicet utrobique peccantes, tum in
his quæ sensu percipere tum quæ ratione est intel-
ligere. Cum sensu id manifeste liceat plane tempe-
raturam aduertere. Nec minus ratione illud inuenire,
quod propterea est aptum sanitati, quod e quatuor
nulla in eo cualitatum exuperet. Quod si uel calidi-
tas eius frigiditatem multo excederet, uel humiditas
siccitatem, ut uarns putredinibus obnoxium. Sic
omniū anni temporum morbis esset maxime oportu-
num,

C tūum,

tumum. Nunc quatuor qualitatum mixtionis æqualitas, & mediæ temperaturæ eius, & salubritatis sunt causæ. Quid igitur medicis, ac philosophis quibusdā persuasit, ut calidū humidūq; uerū esse iudicaret. Nepe qd' quatuor temperamentorum cōiugia quatuor anni temporibus adaptare uoluerūt. Porro id inde accidit, qd' primū oīm temperamentorum, id est, medium ipsum prætermiserunt. Quin etiā uictuū, medicamentorum, omniumq; deniq; rerum differentias, in has quatuor cōiugatiōes reducūt, ex quo manifestū est, quantopere parū rectæ, fallacesq; de hominis natura rōnes, medicationibus obsint. Satiusq; erat duorum alterū, aut prorsus eiusmodi rationes non attigisse: sed totū experientiæ cōcedere, aut prius in logica speculatiōe exercitātū fuisse. Quippe qui nec experientiæ est attentus, & naturalia theoremata aggredit, priusq; rationē, qua hæc inueniat cōuenienter exercuit, necesse est in eiusmodi cauilla sit perductus, ac de euidētibus, ceu is, qui sensu careat, disputet. Tū Aristotelē testē aduocet, male scilicet accipiēdo ea quæ præcipit. Hic enī calidū, frigidū, humidum, & siccum, multipliciter dici nouit. Illi nō quasi multipliciter, sed quasi ad eundem perpetuo modum dici uelit, accipiunt. Quin etiam is quod aliquid suo & naturali calore, aut alieno, & acquisitio calidum sit, non esse idem indicauit. Illi hoc quoq; perperā accipiūt. Ad hæc Aristoteles, itemq;

les, itemq; Theophrastus, quò respicientes tēpera-
tam intemperatā ue naturā esse, iudicare oporteat,
diligenter prodiderunt. Illi ne id quidem intelligūt.
Sed cum hos audiunt animal calidum humidumq;
dicere, aut puelli temperie humidā, calidamq; esse,
nec quēadmodū ea dicta sint, intelligūt, & stupidi
ad quatuor anni tempora rationē transferunt. Ceu
uero idem sit, ac non longo interuallo dissidēs pro-
priā alicuius temperiē humidā, calidamq; esse, aut
circundati nobis aeris. Neq; enim similiter dicitur
animalis temperies calida & humida, sicut aeris
semp(eramentū) calidū dicitur & humidū. Quæ igit
sit omnium horū occasio iam dicam, clareq; osten-
dā, his præsertim, qui intenti esse uolunt, exiguum
errorem in ijs, quæ inter iniua logicæ speculatio-
nis tradūtur, maximorum errorum occasionem fie-
ri, fortasseque omnibus, quæ uel in cūctis artibus,
uel in uitæ actionibus perperam geruntur, sophis-
mata succedunt. Atq; hæc quidem sophismata illi
uitio succedunt, quod utiq; nō recte definitū est de
calidi significationibus. Sed duobus tantū modis
dici id putatum. Quorum altero significetur, qd'
syncerum immixtum & simplex est. Altero, quod
in mixtiōe cū suo contrario, id superat: Quod au-
tem & alteram temperiem cum altera conferentes,
subinde alteram earum calidam pro eo, quod est
calidiorē pronunciamus, id non meminerunt.

C ij Atqui

Atqui ad eum modum animantia ueteribus calida
& humida sunt dicta. Non proprie temperaturæ
gratia, & sermone absoluto. Immo ad stirpes, & de
morta collata. Quippe de mortuis & stirpibus,
animantia calidiora, humidioraq; sunt. Quin etiam
ex animantibus ipsis speciatim inter se collatis, ca-
nis siccior est, homo humidior. At si formicæ uel
api canem conferas, illas sicciores, hunc humidiorē
inuenies: Ita idem animans præut homo siccum,
præut apicula humidum fuerit. Rursus ad hominē
collatum calidum; ad leonem frigidum erit. Nec mi-
rum, si ad aliud atq; aliud comparatum, contraria si-
mul diu de se patitur. Neq; id alienum est, si idem
corpus simul calidum, frigidumq; dixeris. Nisi ad
idem conferens sic dixeris. Quod enim incommo-
dum, si eundem hominem dextrum, sinistrumq; di-
cas nisi ad eundem conferens ita dicas? Cum ad
alterum dextrum esse, ad alterum sinistrum, nihil sit
absonti. Sic igitur & canis humidus pariter & sic-
cus; præterea calidus simul & frigidus est, non ta-
men ad idem collatus. Quippe ad hominem si cō-
feras, siccus est, ad formicam, humidus. Rursus ho-
minis respectu calidus est, leonis frigidus. Quin
etiam calidus est, ut uiuens, cum mortuus non am-
plius sit calidus. Non calidus, ut ad alterum (si ita-
uis) canem comparatus. Atq; hæc quidem omnia
per collationem inter se dicuntur. Quæ uero ut in
animantiū

animantium genere conscruntur Alia ratione, sicut etiam quaecumque in aliqua animalium specie. Canis namque ad formicam & apim est humidus, in animantium genere est siccus. Rursus ipsorum speciatim, canum, hic siccus, ille humidus, alius (ut fas est cani) temperatus. Ac dictum quidem a nobis est, in secundo de pulsuum agnitione de tali nominum usu diffusissime. Necesse tamen uidetur nunc quoque summam aliquid, quod ad rem propositam sit utile, dicendum. Quod absoluto sermone, nec ad aliud ullum collatum, siccum uocatur, id in solis elementis est, igni, terraque. Sicut humidum in aqua & aere. Ad eundem modum & de calido, frigido sentiendum. Nullum enim ceterorum prorsus calidum frigidum ue est, sed sola elementa, quicquid, praeter haec ceperis, ex his mixtis constat. Eoque secundo significationum genere, calidum, frigidum ue est, non absoluta ratione, ueluti syncerum, & a mixtione alienum. Immo ueluti uel calidum largius, frigidum partius; uel frigidum largius, calidum partius sit sortitum reliquorum quiduis calidum, frigidum ue dicitur. Ac duo quidem significata calidi, frigidi, humidi, & sicci, haec sunt: alterum ex absoluto sermone loquentium, mixtura carens, & syncerum; alterum ex contrariis, quidem mixtis. constans, ceterum ex pollentis in mixtura uomine appellatum. Hoc genere sanguis, pituita, adeps, uinum,

C iij oleum,

oleum, mel, quicquid his simile est, humidum dicitur. Os, cartilago, unguis, ungula, cornu, pilus, lignum, hatena, later, minorem portionem humidi sunt sortita, maiorem ficci. Eoque eiusmodi omnia sicca dicuntur. Formica uero sicca est, & uermis humidus: scilicet ut sunt animalia. Rursus inter ipsos uermes, alius siccus, alius humidus. Idque uel absolute loquendo, ut uermis, uel alteri cuiuspiam uermi comparatus. Caeterum hoc ipsum quod dicimus, ut uermis siccus, ut homo calidus, ut canis frigidus: nisi quis recte accipiat, & prius intelligit quid sibi uelit, necesse est omnem sermonem confundat. Est autem recte accipere, id quod in secundo de pulsibus agnoscendis dicitur, unumquodque secundum genus, uel species non modo calidum, frigidum, humidum, siccum uel: sed etiam magnum, paruum, celere, tardum, aliaque id genus tunc nominari, cum supra medium, mediumque sit. Verbi gratia, animal calidum cum supra medium temperie sit animal, equum calidum cum supra medium temperie sit equum. Porro in quoque genere specie uel media sunt ea, quae Graece symmetra dicuntur. Quippe quae a summis in eo genere & specie finibus aequaliter distant. Ac genus quidem est animal: speciesque equus, bos, canis. Medium temperie in toto animalium genere, homo est. Id enim in sequentibus demonstrabit. Medium uero, ut in hominum specie est, quae Graece eusarcon

eufarcon uocant, Latine. puto, quadratum. Is porro est, quem nec gracilem dicere, nec crassum possis: sed nec calidum, nec frigidum, nec alio quouis noie ex ijs, quæ excessum defectum ue indicant appellare. Quisquis super hunc fuerit, is prorsus calidior, frigidior, humidior, sicciorue est. Nomina-
tur aut talis partim absoluto sermone, partim nō absoluto. Absolute quidē loquēti, quoniā calidus, frigidus, siccus, hūidusue esse, minime uni alicui priuatim collatus dicit̃. Ita enim canis absoluto quidē sermōe, prout uidelicet cui piā opinio est, animal siccum dicitur. Nō utiq; alicui cōparatus, uerbi gratia formicæ. Non absoluto uero, una quidē ratione, quod scilicet symmetro, id est, coequali, & medio totius speciei cōparatur. Altera uero, quod cū eo qd' inter omnia animalia coequale, & media tēperie est, quicquid id statuas, confertur. Ergo iā palam fit, quod unumquodq; eorum, quæ sic dicuntur, nos id uel uni cuicunq; comparantes, calidum, frigidū, humidū ue, aut siccū, ut ad illud dicimus, uel in quocūq; genere specie ue sit dictū, ad eius mediū referentes. Et specie quidē, ut equo, cane, boue, platano, cupresso, ficu. Generi uero, ut animali, uel planta, his accedit & tertium significatum, eorum scilicet, quæ absoluto sermone dicuntur, quæ impermixtas summasq; habere qualitates diximus ac elemēta uocari. Quin etiā qualitates ipsas est quando corpo-

do corporibus ijs, quæ affecta qualitate sunt simili-
ter appellamus. Verum de hoc mox agetur. Sed ad
rem propositam, cum qualitate affecta corpora tri-
fariam dicuntur, cōsiderandum arbitror in quacūq;
diētiōe, quēadmodū utamur appellatiōibus, utrū
ne ut simplex aliquid & immixtū iudicantes, an ue-
luti ad symmetron eiusdem generis, uel speciei cō-
ferentes, an ueluti ad rem quamlibet, sicut cum os
siccum dicimus, aut frigidum, absoluto ita sermone
nominantes, nō adiecto leonis, canis, aut hominis.
Palam nanq; est, quod ad uniuersam naturā omni-
um quæ sunt in mundo corporum respicientes ali-
quid concipimus medium, cum quo conferentes,
ipsum siccum dicimus. At si quis leonis, uel canis,
uel hominis os siccum esse dicit, liquet hunc rursus
ei quod in ipsis animalium ossibus medium est id
comparare. Est q; quoniam uniuersorum animalium,
alijs magis, alijs minus sicca ossa sunt hic quoq;
os aliquod in aliquo animalium genere intelligen-
dum, quod media temperie sit, uerbi causa. homi-
nis, atq; huic reliqua collata, alia humida, alia sicca
appellanda. Iam in ipsis hominibus alius os siccū,
alius humidum habere diceatur, utiq; ei, qui medius
est, ut in hominibus collatus. Quod uero in omni-
bus quæ sunt, quod medium inter extrema est, id
symmetron, atq; in illo genere, uel specie tempera-
tum sit, in omni mihi sermone subaudiendum per-
petuo est.

petuo est, quanq̃ sit in dictione omissum. Atq̃ cū
hæc quidem sic se haheant, ubi aliquis hanc, uel illā
humidam, calidam ue temperiem affirmat, rogan-
dus est quemadmodum dixerit, utrū ne hunc quē
piam uni definito comparans Platoni uerbi gratia
Theophrastu, an secundum genus quodlibet, spe-
ciem ue collationem faciens. Quippe uel ut homi-
nem, uel ut animal, uel ut substantiam absolute, ter-
tium enim significatum cuiusuis talium nominum,
quod simplex esse impermixtumq̃ diximus, id in
mixtis substantis non est. Sed in ipsis primis, quæ
etiam uocamus elementa, Ita cum quodq̃ affecto-
rum qualitate corporum trifariam dicat nobis ad
propositam de temperamentis tractationem, duo-
bus tantum est opus, ut qui uel ad unum quodli-
bet, uel ad medium eiusdem generis comparemus.
Quoniam autem multa genera sunt, quemadmo-
dum utiq̃ & indiuidua, poterit multis modis idē
corpus, & calidum, & frigidum, & humidum, &
siccum esse. Verum cum uni cuilibet comparatur
admodum manifestum est contraria de eodem di-
cere licere. Veluti Dionem Theone quidē, & Men-
none siccio rem Aristone, & Glaucone humidio-
rem. At cum ad medium eiusdem generis, uel spe-
cici fit collatio, hic iam confundi, conturbariq̃, qui
parum exercitati sunt, solent. Idem nancq̃ homo hu-
midus simul & calidus esse potest, sed non minus

D siccus

siccus & frigidus. Verum ficcus quidem & frigidus ad mediocris temperamenti hominem collatus, humidus autem & calidus, ad aliud quoduis animal stirpem ue, aut substantiam comparatus, uerbi gratia ad animal, ut apem & formicā: ad stirpem, ut oleam, uel ficum, uel laurum. Ad aliam uero quampiam substantiam, quæ nec animal sit, nec planta, ut lapidem, ferrum, uel æs. In his uero collationem, quæ ad hominem fit, ad rem eiusdem speciei dixeris. Quæ ad apem, uel formicam est, ad aliquid eiusdem generis. Simili modo quæ ad stirpē fit quamlibet. Est enim supra animal stirpis genus, quemadmodum sane superioris, quæ stirpium generis sunt lapis, ferrum, & æs: uocetur tamen pro docendi compendio ad omogenes, id est, rem eiusdem generis, omnis eiusmodi comparatio. Illud modo in ea determinatibus nobis quod ubi simpliciter substantia quæpiam eucratos, siue temperata dicitur, tum hac alia ficior, alia humidior, & alia frigidior, alia calidior, eo loco eam quæ ex contrarijs æqua prorsus inter se portione coeuntibus cōstet, eucraton, siue temperatā nominari. Quæcunque uero ab hac deficiunt, superantque aliquo eam superantis nomine uocari: ubi uero stirpem, animans ue uel lum eucraton dicimus, nequaquam in ea dictione simpliciter contraria inter se comparamus. Sed ad naturam uel animalis, uel stirpis referimus. Ficū uerbi gratia

gratia temperatam dicentes, cū talis sit, qualis maxime ficus esse natura debeat. Rursus canem, suum, equum, & hominem, cum eorū quisq; pro sua natura optime se habeat: optime uero se habere aliquid pro sua natura ex ipsis functionibus intelligitur. Quippe animal, ac stirpem quamlibet, tū optime se habere dicimus, cum optime suam functionem obeunt. Ficus enim uirtus, bonitasq; est, optimos, plurimosq; ficos afferre. Ad eundem modū uitis, plurimas optimasq; uuas pendere. Equi uero, q̄ uelocissime currere. Canis, ad uenationes quidem, & tutelam q̄ animosissimum, ad domesticos q̄ mitissimum esse. Hæc igitur omnia, animalia dico & stirpes, optimam, mediamq; habere in suo genere temperiem dicemus, non utiq; absoluto sermone, cum paritas exacta contrariorū in ijs sit. Sed cū ea mediocritas, quæ ad potestatem refertur, his adsit. Eiusmodi aliquid, & iustitiā esse dicimus, nō quæ pondere, & mēsurā. Sed quæ eo qd̄ pro dignitate cōuenit æqualitatē explorat. Est igit̄ temperaturæ æqualitas in omnibus temperatis animalibus, stirpibusq; non ea, quæ ex parī elementorum cōmixtorum spectatur mole, sed quæ tū animalis, tū stirpis naturæ conuenit. Cōuenit aut̄ alias, ut humidū sicco, & frigidum calido præponderet. Neq; enim similem habere tēperaturā debent, homo, leo, apis, & canis. Ergo ad quærentē cuius sit

D ij temperamētī,

temperamenti, homo, equus, bos, canis, aliud ue
quodlibet, non est absoluto sermone responden-
dum. Non enim fieri potest, ut qui ad ea, quæ mul-
tis modis sunt dicta, uno modo respondet, non co-
arguatur. Oportet igitur duorum alterum, aut oēs
per censere differentias, aut percontatum prius, de
qua rogauerit, illam solam dicere. Nam si ut in ani-
malibus, cuius esset temperamenti rogabat, ad id
quod medio est inter omnia animalia temperamen-
to respicientes, respondere oportet. Si absolute, at-
que ut ad omnem substantiam. Sic iam contraria, quæ
sunt in eo comparare inter se oportet atque æstima-
re, haud quæque ad actionem temperiem referentes,
sed ad elementorum portiones, sin huic cuiquam
singulatim comparans, rogabat, utique ad illud solū
conferendo est respondendum. Iam minus etiam,
si indiuiduorum cuiuslibet dionis, uerbi gratia uel
huius canis, rogemur, quæ nam sit substantiæ tem-
peratura, est simplex danda responsio. Dabit eni
hinc sophistis, ad calumniam occasio non parua.
Nam si calidi esse temperamenti, & sicci dionem
dicat, facile licebit illis, partim hominem quemli-
bet, qui calidioris quæ dion sit, & siccioris tempera-
menti proponentibus, ut ad illum humidum, fri-
gidumque dionē dicere, partim aliud quoduis ani-
mans stirpemue, uerbi gratia leonem, aut canem,
atque his humidiores, ac frigidiores asserere dionem.

nem. Quisquis igit nec ipse sese fallere, nec ab alio
falli uolet, huic opus est ab his substantijs, quæ
simpliciter calidæ, frigidæ, humidæ, siccae dicunt
incipere, atq; ita transire ad reliquas. Ac primum
quidem illud ipsum in ijs exploratū habere, ne has
quidem tamen si maxime uidentur absoluto sermo-
ne dici, quo minus ad mediocre eiusdem generis
comparentur effugere, ueluti enim canem medio
temperamento esse omnium canum dicimus, cum
pari spatio distat ab extremis, ita substantiam me-
dio esse temperamento dicemus, cum pari modo
ab extremis abest, quæ scilicet & prima omnium
sunt & elementa. Porro aberit pari modo ab extre-
mis, cum ea continet æqualiter inter se mixta. Ergo
quæ supra citra ue hanc, temperies erit, eam calidā,
frigidam, humidam, uel siccam dicemus, simul ei,
quæ media est, conferentes, simul cōtrariorum ele-
mentorum examen in ea facientes. Qua nimirū ra-
tione simpliciter eam calidam, frigidam, humidā,
siccam ue pronuntiabimus: ubi uero cum medio
temperamento conferimus, nō simpliciter, sed qd'
ad mediocre eiusdem generis sic se habet. Porro ge-
nus earum substantia est, omnia enim sub hac, ut
superiori sunt genere, tum animata, tum inanima.
Estq; hæc hominis, canis, platani, ficus, æris, ferri,
aliorum deniq; omnium, commune genus. Sub ea
uero sunt alia genera permulta. Animal quidem,

D iij auis,

avis, piscis: stirps arboris & herbæ: avis, aquilæ & corui: piscis, lupi & rombi. Simili modo oleæ & ficus, genus est arbor: anagallidos, & peoniæ, herba. Iam hæc ultima sunt genera, eoq; species appellantur, coruus, rombus, ficus, anagallis, similiter homo & bos. Ac supernæ quidem descendentes, hæc ultima sunt genera, p inde species dictæ. Inferne uero ascendentes, ab indiuiduis scilicet substantijs, prius sunt. Indicatũq; alio opere est, merito oia quæ media sunt iter prius & indiuidua genera, simul genera & spēs a ueteribus nominari. Ergo cū definita significata iā sint, ac clare indicatũ, quẽadmodũ tum absoluto, tũ nõ absoluto sermone calidũ, frigidũ, humidũ, siccũ ue corpus aliquod pronũciandũ sit, quærendæ nobis deinceps eorũ sunt notæ. Quãq; hic quoq; decernere prius de nominibus oportet quæ in habẽdo nobis sermone, necessario incidẽt, simul explicare rẽ quandã, quæ potestate iā mōstrata prius est, nõ tñ ab oĩbus, qui hos cōmentarios euoluẽt, facile saltem intelligi potest. Itaq; de noĩbus prius locutus, mox ad rẽ reuertar. Quod calidum, frigidũ, humidum, siccũ non unũ aliquid simpliciter significant, ubi de corporibus dicunt, prius est indicatũ. Quod aut & solæ ipsæ in corporibus qualitates, citra corpora, quæ eas suscipiunt, sic iterim nominent, id quidẽ, ut nõ dũ est dictũ, ita nũc dici est tẽpestiuũ. Quẽadmodũ nomẽ
albi, tum

albi tū de colore enūciāt, cū ita loquūt, cōtrarius ē
albus color nigro, tū de corpore, qđ colorē susci-
pit, cū scilicet oloris corpus albū dicūt. Ita & calidi
nomē, tū de qualitate affirmāt ipsa, tāq; si caliditatē
appellarēt, tū uero de corpore qđ caliditatē susti-
net. Quippe caliditatē a corpore qđ eā suscipit di-
uersam habere naturā, & propriā existimare oportet,
ueluti in opere de elemētis est idicātū. Et calidi-
tas quidē qualitas est, eadē uero & calidū dicitur,
ueluti & albedo albū. Ipsū uero corpus calidū, unū
hoc nomē tantūmodo optinet, calidū, sicuti albū.
Nūq; tñ caliditas, uel albedo, corpus ipsum dicit.
Ad eūdē modū siccū, frigidū, & humidū, noīant
tū ipsū corpus, tū qualitas. Non tñ corpus frigidi-
tas, humiditas, uel siccitas appellat, quēadmodum
quæ ī eo ē qualitas, hæc cū sic se habeāt, nō alienū ē,
cū uel caliditatē, uel frigiditatē disputās quis pfert,
nullā exoriri captionē. Quod solæ qualitates his in-
dicent noībus. At calidū, frigidum uel cū dicitur,
quando & qualitas ita, & quod eam suscipit, cor-
pus nominatur, facile fit ei, qui redarguere studet,
ut quod a loquente non significatur, id quo possit
reprehendere, accipiat. Eiusmodi enim rem faciūt,
qui sententiam illam, qua dicit Hyppocrates au-
gescentia corpora plurimum habere innatum cali-
dum, oppugnant. Neque enim esse corpus ali-
quod calidum, ipsum innatum aīali calidum intel-
ligentes,

ligentes, neq; id quid sit usquā quærentes, sed de
sola qualitate, quam scilicet caliditatem appellamus
nomen id dici præsumentes, sic dictum eius refelle
re parant. Et iam apparet, quod de homonymia di
stinguere, tamen si sit res parua, tamen in rerum usu
non leuis experitur momenti, uerum cū hoc quo
q; abunde sit definitum, rursum id quod superest,
reperamus. Cū humiditas, & siccitas, & caliditas,
& frigiditas, syncerae quædam, & impermixtæ
qualitates sunt, quæcunq; has suscipere corpora ea
calida, & frigida, sicca, & humida, prorsus exactæ
q; sunt. Atq; hæc mihi genitorum, & peremitiū
elementa intellige. Reliqua corpora uel animalium,
uel stirpium, uel inanimorum omnium, ueluti æris,
ferri, lapidum, lignorum, in medio primorum illo
rū collocata esse. Nullum enim illorum uel ad sum
mum calidum, uel ad summum frigidum, uel ad
summum humidum, uel ad summum siccum est.
Sed uel medium prorsus contrariorum, ita ut nihilo
magis sit calidum, q̄ frigidum, aut humidum q̄
siccum, uel ad alterum contrariorum est propen
sum, ita ut magis sit calidum, q̄ frigidum, uel ma
gis sit humidum q̄ siccū, ac siquidem medium pla
ne sit in utroq; contrariorum genere, ita ut non ma
gis sit calidum q̄ frigidum, aut humidum q̄ siccū,
eucraton id siue temperatum omnino dicetur. Sin
alterum contrariorum superet, siue in altera oppo
sitione,

sitione, siue in utraq; id sit, non etiam dicetur eucra-
ton. Ac si calidum magis sit q̃ frigidum, quod ma-
gis est, id appellabitur. Idem statuendum de sicco,
& humido. Ad eundem modum si frigidum ma-
gis sit, nominabitur frigidum. At si in utraq; oppo-
sitione alterum superet, siue calidum una cum humi-
do, siue calidum simul cum sicco, siue frigidum si-
mul cum humido, siue frigidum una cum sicco, utri-
q; pro uincēti fortietur id corpus appellationem.
Et has quidem quatuor intemperies, ut supra dixi-
mus, plurimi norunt, tum medici, tum philosophi.
Reliquas quatuor, quæ ex dimidio harum cōstitu-
tæ sunt, nescio quomodo derelinquunt, sicut etiam
eam, quæ prima omnium, optimaq; est. Cæterum
quod superante calido liceat nihilo magis humidā
esse, q̃ siccam temperiem: quod utiq; ad hanc spe-
ctet cōiugationem, id uel ex ijs, quæ iam dicta sunt,
manifestum arbitror, facileq; est etiam si nihil esset
prædictum, id colligere. Concedentibus semel il-
lud saltem, alteram esse temperiem humidam & ca-
lidam, alteram siccam & calidam. Si nanq; necessa-
riū omnino nō est siccam esse, quæ calida sit, sed li-
cet eam & humidam esse, licebit utiq; & mediam
esse: propior nanq; siccae temperaturæ media est,
q̃ humida. Ad eundem modū est & frigida quæ-
dam temperies altera, in qua nimirum frigidū pol-
let: hanc tamen nec humidam esse, nec siccam, est ne-
cessc.

cesse. Sed potest inter has & media esse. Rursus enim hic quoque eandem afferes rationem. Nempe si necesse non est frigidam temperiem esse humidam; sed licet & siccam eam fieri manifestum est, mediam quoque esse posse. Quippe quæ uicinior humidæ est quæ sicca. Ergo ueluti duæ intemperies in altera oppositione sunt monstratæ, altera calida tantum, altera frigida. Sic in altera oppositione duæ aliæ statuuntur, altera sicca tantum, altera humida, mediocriter scilicet sese habentibus calido & frigido. Iterum namque dicemus hic quoque, sicuti necesse non est, si qua temperies sicca est, hanc protinus calidam quoque esse. Sed fieri posse, ut etiā frigida sit, ita fieri potest, ut quæpiā nec calida sit nec frigida. Sed in hac quidem oppositione eucratos, siue temperata, in altera, sicca. Simili modo nec humidam temperiem necesse est calidam, frigidam uel esse. Sed eam mediam esse inter huius oppositionis extrema licet. Si igitur necesse non est, ut uel intempericm, quæ in calido est & frigido, sequatur ea quæ est in altera oppositione intemperies, uel hanc, quæ in illa, licebit aliquando & naturam, quæ in caliditate & frigiditate temperata sit, uel siccam esse, uel humidam. Inuicemque quæ in his temperata sit, uel calidam esse, uel frigidam. quare sunt & hæc ab ijs, quas priores tū medicī, tū philosophi nobis tradiderūt quatuor diuersæ intemperies. Mediocque loco positæ inter temperatos habitus

habitus, & eos qui in utraque oppositiōe sunt itēperati. Qui namque in summo ē tēperatus, is neutram oppositiōem habet superantē. Qui uero aduersus hunc ē itēperatus, utraque habet uitiosam. Mediū fortit locū, qui in altera quidē ē tēperatus, in altera itēperatus, qui utique & ex dimidio eucratos, ex dimidio itēperatus cū sit, merito medius dici potest inter eū, qui ex toto est tēperatus, & eū qui ex toto est itēperatus. Et si quidē hæc sic se habēt, sicut certe se habēt, cur nouē dicere uniuersas tēperamentorū differētiās dubitemus. Tēperatā quidē unā, nō tēperatas octo, quarū quatuor simplices sint, hūida, sicca, calida, & frigida, quatuor cōpositæ hūida simul & calida, sicca pariter & calida, frigida simul & hūida, frigida simul & sicca. In quolibet uero iam dictorū tēperamentorū permagnus ē excessus, defectusque modus nō in ijs modo quæ simplicia sunt. Sed etiā in cōpositis. Idque cū in tota substantia, Tū uero in unoquoque genere. Si cui igitur agnoscēdorū tēperamentorū cura ē, incipiat exercitationē oportet ab ijs in quolibet genere naturis, quæ tēperatæ, mediæque sunt. Quippe cū si his alias cōparet facile quod in quauis superet deficiat uel inuenerit. Ergo primū de ijs, quæ simpliciter loquētibz, tēperata, itēperataque dicunt, agēdū; quæ scilicet in omni generata substantia, nō in solis animalibus & stirpibus disquirenda diximus. Porro hic quoque tāuillū salicē distinguere de nominibus cōueniet, quod

E ij calida

calida temperies, alia iam energia, siue, ut loquuntur
actu sit, alia potestate, tum quod potestate ea esse
dicamus, quæ quod dicuntur, id nondum sint: sed
facile id fieri possint. Quoniam naturalem, ut id fi-
ant facultatem sint adepta. Igitur primū de ijs, quæ
actu calida, frigida, humida, & sicca sunt, disera-
mus, auspiciati ab uniuersa substantia. Mox ad ani-
malia & stirpes discensuri. Ita enim consummatio-
nem habebit, quod institutum nobis est. Quoniā
igitur quod in omnium genere, maximeq; in uni-
uersa substantia medium est, id ex mixtione extre-
morum conflatur, utiq; conueniet, ut tū notio eius
tum agnitio ex illis sumatur. Ac notio quidem fa-
cillima est. Quippe a calidissimo omniū, quæ sub
sensum ueniūt, ueluti igni, aut quapiam aqua, quæ
ad summum sit feruens ad id, quod omniū, quæ
nobis apparent, est frigidissimum, ueluti glaciem,
& niuem uenientes, æstimato interea interuallo, in
medio ad unguem id diducimus. Sic enim symme-
tron, quod scilicet ab utroq; extremorū pari abest
spacio, intellectu comprehendemus. Quin etiā id
nobis præparare licet. Miscentibus aquæ feruens-
ti parem modum glaciei. Quod enim ex ambobus
est mixtum pari interuallo ab utroq; extremorum
aberit, & eo quod urit, & eo quod frigore stupefa-
cit. Non est igitur difficile ei, qui ita mixtum tetige-
rit, medium uniuersæ substantiæ in calidi frigidiq;
oppositio

oppositione habere, eiusque meminisse, atque alia omnia illi ueluti norme adaptata iudicare. Quin etiam si terram, quæ sicca sit, uel cinerem, uel tale aliquid quod plane sit aridum, pari aquæ modo imbueris, medium in sicci humidique oppositione effeceris. Ergo ne hic quidem difficile est ubi uisu pariter, tactuque eiusmodi corpus noueris memoriæ id infigere, eoque ad humorum, ac siccorum, quæ deficient, superent uel agnitionem pro norma, exemplarique uti. Porro corpus de quo iudicandum est, mediocre calens est. Nam hoc ipsum humidi, sicci que medium corpus si ad summum id calorem frigus uel sit perductum, falsam interim imaginationem excitabit, uidebiturque quod sit mediocre, aliquando humidius, aliquando siccus. Quippe si liberalius calefiat, liquatum iam, ac fluxile, humidioris substantiæ phantasiam de se præbebit contra refrigeratum plus iusto, consistit, ac cogitur, immobileque redditur, & durum tacti apparet. Vnde etiam falsam duriciæ imaginationem exhibet. Quod si ueluti humidi sicci que parem modum habet, sic caloris, ac frigoris sit in medio, nec durum, nec molle tacti apparebit id corpus. Atque tota quidem eiusmodi corpora per tota se miscendi, calidum, inquam, frigidum, siccum, & humidum, homini facultas non est. Terra enim aquæ confusa, miscetur quidem (quatenus scilicet uideri cuipiam possit) atque ita

E in tota

tota toti contemperatur. Cæterum appositio exiguarum partium ea est, nequaquam totorum per tota mixtio. Sed ambo ea per tota miscere, dei, uel naturæ est opus, magisq; etiã si calidũ, ac frigidum inter se tota per tota miscenda sint. Attamẽ appositio nẽ eiusmodi effecire, ut sensum effugiãt singula simplicium corporũ, nõ solũ naturæ opus dei ue ẽ. Sed etiã nostrũ. Neq; enĩ difficile ẽ tali mixtiõe, lutum, qd' mediũ sicci, hũidicq; sit, moliri. Simili mō & qd' calidi ac frigidi sit mediũ, uidebitq; tibi eiusmodi corpus i calore & frigore tẽperatũ: imo etiã in duricie, mollicieq; medio statu esse. Id aut genus est hominis cutis, utpote omnium extremorũ calidi, frigidi, hũidi, sicci uere media. Maximeq; ea, quæ est in manu, hæc enim omnium sensibiliũ ueluti norma futura erat prudẽtissimo, nimirũ animatiũ tactus instrumentũ ab ipsa natura præparata. Quo magis eã ab omnibus extremis calido inq; frigido, sicco, & hũido pari abesse interuallo oportuit. Iã utiq; & cõstat ex horũ omnium equis partiõibus, nõ cõpositis mō, sed etiã per totas se mixtis, qd' nostrũ plane nemo efficere põt: Sed ẽ naturæ opus. Quæcũq; igitur partes cute sunt duriores, ueluti ossa cartilagine, cornua, pili, ungues, ligamẽta, ungulæ, calcaria, in his omnibus siccũ præualet. Quæcũq; uero molliores sunt, sicuti sanguis, pituita, seuum, adeps, cerebrũ, medulla tũ spinalis, tũ altera, in his humidi
plus

plus ē, q̄ sicci. Quin etiā quāto siccissima omnium
quæ sunt in hōie pars cutē siccitate superat, tātō rur
sus acute superat, qđ est hūidissimū, porro uidet̃
nūc disceptatio nostra, ea quæ utilissima sunt attin
gere, ac docere simul qđ tū animalū, tū uero omni
um corporū tēperatissimus sit hō. Simul qđ omni
um, quæ in eo sunt particularū cutis, quæ intra ma
nū habet̃ omnis excessus plane sit expers. Insistētes
igit̃ hoc loco, estimemus quisnā sit optime tēpera
tus hō, quē scilicet totius substātiæ, uel potius tum
hōim, tū reliquorū animalū mediū, ueluti regulā &
normā statuētes, reliquos oēs huic collatos calidos
frigidos, hūidos, siccos ue dicere oportet. Cōcur
rāt aut̃ oportet in hoc hōie multæ notæ. quippe &
cū uniuersa substātia collatus, medius apparere in
ea debet, & magis etiā cū hōibus & bestiis. Ac me
diū quidē in uniuersa substātia, cōmunes notæ di
ctæ iā sut. Quæ uero in animalū, speciebus notāt,
actiōis perfectiōe quæ cuiq; sit cōueniēs iudicant̃.
Conuenit autem homini, ut sit sapiētissimus, cani,
ut mitissimus pariter sit & fortissimus, leoni, ut tā
tum sit fortissimus. Sicuti ouī, ut sit tantum mitissi
ma. Iam uero quod corporis actiones consentien
tes esse animi moribus oporteat, tum Aristoteli in
his, quæ de partibus animalium scripsit, tum ue
ro nobis alibi nihilominus ē mōstratū. Ac metho
dus quidem hæc est. Exercitari uero, ut non in sin
gulis modo

gulis modo generibus, sed etiam in uniuersis me-
diū in promptu quis noscat, id cuiuslibet homi-
nis non est: sed diligentis imprimis, & qui per lon-
gam, experientiam, & multam omnium particula-
rium peritiā, inuenire medium queat. Quippe ad
eundem modum plastæ, pictores, statuarij, alij de-
niq; fictores, quæ pulcherrima in omnium specie
sunt, tum pingunt, tum fingunt, ueluti hominem,
equum, bouem, leonē formosissimum, ad id quod
medium est in illa specie collimantes, laudantq; ho-
mines quandam Polycleti statuam canonem ap-
pellatam. Inde adeo id nomen sortitum, quod par-
tium inter se omnium competentiam ad unguem
habeat: habet autem quem nunc quærimus, plus
aliquid, q̃ Canon ille. Quum non solum humoris
ac siccitatis in medio consistat, is qui eufarcos, siue
quadratus est homo: sed etiam optimam formatio-
nem sit adeptus. Quæ fortasse bonam quatuor ele-
mentorum temperiem est comitata, fortasse diui-
norem aliquam superne originem habet. Cæte-
rum prorsus eufarcon saltem esse eiusmodi homi-
nem, id uero est necessarium. Quippe mediocri-
tas in carne, ex mediocritate temperamenti proue-
nit: protinus autem adsequitur tale corpus, ut opti-
me ad actiones sit comparatum. Tum in mollicie,
& duritia præterea calore ac frigore mediocriter
se habeat, atq; hæc omnia insint cuti, huiusq; maxi-
me illi

me illi parti, quæ est intra manum. Scilicet quæ cal-
lum eiusmodi non contraxit, qualis in remigibus
& fossoribus cernitur. Cū enim gemini usus cau-
sa manus sunt factæ, tactu discernēdi, & rem quāpi-
am comprehendendi utiq; quæ molles sunt ad ex-
quisitius tangendum, dure ad aliquid maiore vi ca-
piendum magis sunt idoneæ. Quin etiā cutis, quæ
non solum omnium hominis partium, sed etiā uniu-
ersæ, quæ generationi, corruptioniq; subijcitur
substantiæ media est, ea nec callosa, nec dura lapi-
dea ue est, sed secundum naturam se habens, quo
scilicet cutis genere maxime perfectum esse tactū
censemus. Ac quod in duritiā & mollicie medium
omnium particularum locum sit sortita, abunde li-
quet. Quod autem & in calore, ac frigore similiter
se habeat, ex eius substantia maxime intelligas licet.
Est enim ueluti sanguine præditus nervus, qui sit
inter neruum, & carnem quiddam plane medium.
Ac si ex mixtis utrisq; constitueretur. Cæterū ner-
uus, omnis exāguis est & frigidus. Caro multisan-
guinis & calida. Media inter utrunque est cutis.
Nec plane exanguis ut ueruus, nec sanguine abun-
dans, ut caro. si igitur hanc omnium animalis par-
tium, ueluti normam. Iudicemq; proponens, reli-
qua illi conferas, atq; ad eam examines, octo diuer-
sas intemperies in eis inuenies. Iamq; membratim
tibi de omnibus deinceps disseram, humidissimū,
F frigidissi

frigidissimumq; in corpore pituita est. Calidissimum sanguis, non tamē est is perinde humidus, ut pituita. Siccissimū ac frigidissimum est pilus. Minus eo & frigidum & siccum est os. hoc uero minus siccum est cartilago. Proxime hæc sequit̃, quē Græci ex cartilagine & ligamento composito nominant, chondrosyndesmon uocant, post hunc tendo, deinceps membrana, & arteria, & uena, ipsa scilicet corpora uasorum. Succedunt deinde nerui duri: molles autem nerui in humiditate & siccitate, mediam naturam, sicuti cutis optinent. Nam in altera oppositione, quæ est calidi & frigidi neruus mollis in medio non est. Sed tantum ei defit de calore, quantum de sanguine. Ita uero & reliqua omnia prius dicta, tãto sunt cute frigidiora, quanto minus habent sanguinis. Etiam tunicæ ipsæ, maxime sanguineorum uasorum. arteriarum, dico & uenarum, nō solum exangues sunt, sed etiam frigidæ natura cōtactu tum sanguinis calefiunt, atq; ad medium temperamentum statum ueniunt. Sanguis uero ipse, a corde suum accipit calorem. Quippe id uiscus naturæ cum omnium animalis particularum maxime sanguineum, tum uero calidissimum est: proximum illi iecur est. uerum cor paulo q̃ cutis minus est durum, iecur multo. Itaq; etiam humidius q̃ cutis cor est, quanto scilicet est mollius. Iam uero caro humidior cute est, eadem tamen calidior. Spinalis autem medulla

medulla cute est humidior, atq; etiam frigidior, Si
cuti hac rursus humidius est cerebrum: cerebro au
tem ipso adeps cui conerectio contigit, propterea
quod membranis adiacet. Crasso namq; oleo est si
mile. Eoq; congelatūr, ubi cum frigidis, & exan
guibus particulis coniungitur. At neq; circa iecur
coire adeps potest, neque circa ar:erias, uenas ue,
aut cor. Sed nec circa aliam ullam præcalidam par
ticulam. Quoniam autem cogitur per id, quod ual
de est frigidum, idcirco calefacta liquatur, cætero
rum congelatorum ritu. At cerebrum calefactum
minime liquatur, eoq; adipe minus est humidū.
Porro minus humida quā adeps, est & pulmo
rum caro. Vt quæ nec ipsa calefacta liqueat. Iam
longe etiam q̃ hæc adipe minus humida est, tū
lienī, tum renū caro. Omnia tamē cute sunt hu

midiora, harum rerum demonstrationes
proximo libro tradam, sicuti omnia
quæ ad uniuersam de temper
mentis disputationem
pertinet, duobus
deinceps comē
tarijs expo
nam.

Galenī de temperamētis, Thoma Linacro
Anglo interprete, libri primi, finis.

F. ij

GALENI DE TEMPERA-
mentis, liber secundus. Thoma
Linacro interprete.



C quod multifariam quidem dica-
tur, humidum, siccum, calidum, & fri-
gidum corpus in proximo defini-
tum est libro, demonstratum præte-
rea est, nouem esse temperamentorū differentias.
unam quidem quæ mediocris sit & eueratos, quā
etiam temperatam uocamus. Reliquas omnes in-
tēperatas quatuor simplices, unica scilicet in quacūq;
pollente qualitate, calore, frigore, siccitate, uel humi-
ditate: quatuor ab his diuersas, in quibus utriusq;
oppositionis altera qualitas exuperat, dico autem
duas oppositiones, altera quæ est calidi & frigidi,
altera quæ est frigidi & siccæ. Ab his ad notas earū
digressi, de temperata natura disceptauimus, quo-
niam hæc omnium prima uirtute, potentia cogni-
tionisq; ordine sit. At cum temperatum aliud abso-
lute dictum inueniatur in uniuersa rerum natura.
Aliud in singulis generibus, principio uisum est
de eo considerandum esse, quod communiter in
uniuersa natura estimatur, huius norma, iudiciūq;
erat, elementorum portionis æqualitas. Cuius rei
gratia extremorum omnium medium ad unguem
redditum, eucraton & symmetron, siue temperatū
& mediū

& mediocre maus, dicitur. Reliqua quæ in singulis generibus temperata dicuntur proprijs corporũ functionibus usibusq; iudicant. Eoq; fit, ut idẽ animalis cuiuspiam stirpis uel corpus, omniũ quæ in eo sunt genere, medium esse possit, id est, in illo genere eucraton & mediocre. Alteri cuiuspiam comparatum, uel stirpium, uel animalium, uel animorũ generi, discraton, siue intemperatum. Quippe uiuentis corpus cum domortui collatum, humidius eo, calidiuscq; est, uerbi gratia, leo uiuẽs, leone mortuo, tum ipse seipso, tum alter altero calidior, humidiorq; est. Atq; inde adeo dictum ueteribus est, animal calidum & humidum esse. Non absoluto sermone, quod humiditas in eo, calor uel exuperet (Sic enim inuenire est animalia sicca, frigidaq; cõplura, ueluti culices, muscas, apes, formicas) sed ut ad mortua collatũ: uiua enĩ apes calidior hũdiorq; q̃ mortua est, & formica uiua, q̃ mortua. Cũ hoĩe tamen, equo, boue uel collata, tũ alijs sanguine præditis animalibus, omnia id genus frigida, siccaque temperie sunt. Quĩ si ad uniuersam naturam spectans ea expendas, ne sic quidem quo minus frigida, siceaq; sint, elabantur. Tanq̃ enim in unoquoque genere, ubi quid a mediocritate recessit, ab eo quod uincit, nomen accipit. Itidem in uniuersa substantia, cum aliquid medium transierit, nō amplius eucraton, sed uel calidum, uel frigidũ, uel humidũ, F in uel siccũ

uel siccum nominabitur. Monstratum enim supra
est hominem non solum animalium, & irpium ue:
ted etiam reliquorum omnium maxime esse tempe
peratum. Quoniam autem ex multis & dissidenti
bus is conditus est partibus, manifestum est quæ
pars medio omnium sit temperamento, eam esse
maxime eucraton, siue temperatam. Quæ nanque
animalis eius quod mediū sit temperamenti, media
particula est, hæc omnium simpliciter est tempera
tissimum. Monstratum uero est id esse in homine
cutem. Atq; huius eam maxime partē, quæ in ma
nu est interna. Si tamen qualem eam natura est mo
lita, talis perstiterit. Iam uero quod nec cuiusq;
hominis cutis mediū absolute loquendo sit uniuersæ
substantiæ. Sed eius qui maxime est temperatus,
dictū prius est. Plurimā enim esse ipsis quoq; ho
minibus inter se differentiā, uerū maxie temperatus is
est, qui corporis habitu, medius horū extremorū
apparet, gracilitatis, crassitudinis, duricie, molliciei
itēq; caloris, & frigoris. Inuenias enī cuiuslibet ho
minis tangēdo corpus, uel mitē & halituosum ca
lorē, uel igneū, & acrē, uel horū neutū. Immo frigi
ditatē quādā pollēre, frigiditatē aut pollere ut i hoīs
corpore itelligere oportet. Eoq; tū sanguineo, tū
hūido. Ac corpore quidē talis ē temperatissimus hō.
Idē aīo quoq; medius omnino ē, audaciæ & timo
ris, Cūctatiōis & præcipitatiōis, misericordiæ, &
inuidiæ:

inuidiæ: fuerit uero talis alacer amicorū amās, hūa-
nus, & prudens. Et tēperatissimus quidē hō ex his
primū, potissimūq; agnoscit. Accedūt non pauca
corum, quæ ex necessitate hæc sequunt. Quippe
edit, bibitq; in modo, & nutrimenta nō solū i uentre,
sed etia in uenis, & tota corporis mole, pbe cōco-
quit. Oēscq; (ut semel dicā) tū naturales, tū aīales uir-
tutes inculpatas habet. Cū & sensuū facultatibus,
& membrorū moribus optimis sit præditus, & tū
uiuīdo colore semper sit, tū ad perspiratū excremē-
torū bene cōparatus. Idē medius inier somnolentū
& peruigilē, inter glabrū & hirtū, inter nigrū colo-
rem & album, pilosq; habeat cum puer est magis
rufos q; nigros, in flore est contra. At quoniā dif-
ferentiarū, quæ ex ætate eius spectant, mētionē fe-
ci, nō alienū sit, aliquid iā de ijs quoq; apponere.
Porro uolebā unius cuiusq; prædictarū notarum
causas persequi, uerū cū ad ea, quæ nūc sūt, pposita
magis, urgeat ætatū cōsyderatio, quæ etiā maximā
nobis ad causarū inuētiōē facultatē suggerit, huic
nūc insistamus. Intelligamus igitur recens formatū
animal in utero matris, quo sciamus qua ratione hu-
midissimū, calidissimūq; sit, prima enī eius cōstitu-
tio ex semine & sanguine est, quæ humidæ & ca-
lidæ res sunt, his autem magis semper siccescenti-
bus, primum quidem formantur membranæ, tuni-
cæ, iū uiscera & sanguis uasa, ultia uero perficiūt
ossa &

ossa, & ungues, & cartilagines, concreta scilicet eorum substantia. Ante enim quæ uel tendi possit subiecta substantia, uel concrelescere, nihil fieri memoratorum potest. Et tunicæ quidem, ac membranæ, arteriæque, & nerui, & uenæ, tensa ea, ossa, cartilaginee, ungues, ungulæ, & uiscera, coagulata ea perficiuntur. His uero in utero perfectis ita deinde pariter infans. Est uero adhuc in summo humidus, ueluti maris alga. Idcirco non in sanguinis uasis modo & uisceribus, ac carnæ, sed etiam ipsis ossibus, quæ scilicet siccissima sunt omnium quæ in nobis sunt, partium. Verum tum hæc, tum reliqua tota una cum his membra quasi cerea sint, infantium nutrices fingunt, formantque. Tanta est in toto puellorum corpore humiditas. Quin si recens editum porcellum, uel esse, uel dissectum inspicere uelis: carnem quidem eius mucosam, præhumidamque inuenies. Osseum uero genus uniuersum, caseo qui modo sit coagulatus ad simile. Adeo, ut nuper nati animalis corpus propter redundantem in eo humorem libens non comedas. Quod maxime tum suilli, tum ouilli foetus corpori accidit, propterea quod ea maxime sunt humida. Caprinum, quod siccius sit, & melius esui est & iucundius. Contra uero quæ in nouellis procellis, quæcunque iam senuerunt, hæc ossa quidem omnia & ligamenta uniuersa, præsicca, sine succo, & insipida possident. Carnem uero neruosam
& duram

& duram. Arterias quoq; & uenas, & nervos, æta-
tis culpa lori uice, insuaues, & sine succo. Quæ me-
dio statu horum, ac nuper natorum sunt, quæ utiq;
iam ætate processerunt quantū a senio absunt, tan-
tum & ab extrema siccitate sunt remota. Quæ mi-
nora sunt, atq; adhuc augescunt, tantum ea quoq;
ab gestati etiamnum foetus humore absunt, quan-
tum processerunt ætate. Florescens uero ætas om-
nium animalium maxime in medio extremorū est,
neq; sicut senium ad summam perducta siccitatē,
neq; ueluti infantium ætas in humore & multo ui-
do merfa. Cur igitur aliqui celebrium medicorum
humidum esse senium, prodiderunt. An uidelicet
quod excrementorum abundantia sunt decepti.
Quippe tum oculi his lacrimis suffunduntur tum
nares destillatione manant. Tum in ore eorum sali-
uæ copia exuberat. Ad hæc tum tussunt, tum ex-
creant pituitam. Scilicet pulmones quoq; hac esse
refertos iudicantes, ueter quoq; illis pituita est ple-
nus. Tū singuli articuli quodammodo muccosi. Cæ-
terum nihil horum obstat, quo minus senum cor-
pora sicca censeantur. Vt quorum nervos & arte-
rias, & uenas, & membranas, & omnium instru-
mentorum tunicas, multo q; prius erant, sicciores
inuenias. Circumfundi autem illis extrinsecus, in-
trinsecus ue, aut pituitosum quendam humorem,
aut muccosum. Verum tantum abest, ut eiusmodi
G di signa

di signa uniuersa senilem ætatem humidam confir-
mant, ut etiam siccam esse prope testentur. Idcirco
nanq; particula quæuis siccior, quā ante uidetur,
quod per caloris imbecillitatem, similiter non nutri-
tur. foris enim copia illi, humidi excrementi super-
fluitat. Corpus autem cuiusq; intrinsecus, siccum
est, quod nec trahere intro nutrimentum ualeat,
nec eo sufficienter frui. Est ergo humidus senex,
non proprijs suis particulis, sed excrementis. Rur-
sum siccus, nō excrementis, sed particulis ipsis. Ita
nimirum alio genere siccus, alio humidus. Verum
non est ad præsens de excrementis eius, sed de pro-
prijs partibus disceptatio, quarum propriæ actio-
nes uitam eius complent: his igitur siccus senex
est, quibus scilicet puer est humidus. Ipsīs nimi-
rum solidis corporis particulis, ossibus, mem-
branis, ligamentis, arterijs, uenis, nervis, tunicis,
carnibusque. Meritoque Aristoteles senium mar-
centi stirpi adsimilat. Quippe stirpes nouellæ
dum sunt, molles, humidæque cernuntur, sene-
scentes assidue magis siccescere uidentur. Ad po-
stremum siccae prorsus redduntur. Idque ipsis
mors est. Ac quod siccissima ætatum senilis sit,
ex iam dictis liquet. Quod autem & frigidissi-
ma sit, id uel magis est euidentius. Ita ut de eo ne-
mo dubitauerit. Nam & tangenti senes frigidi ap-
parent, & facile in frigidum statum mutatur.
Et nigri

Et nigri, & liuidi fiunt, & frigidis morbis facile capiuntur. Apoplexia neruorum resolutione, stupore, tremore, comulsiōe, destillatione, raucesdine. Porro perijt eorum omnis paulo minus sanguis. Eoque una perijt & coloris rubor. Iam uero concoctio his, & digestio, & significatio, & appositio, & nutritio, & appetentia, & sensus, & motus, oblesā omnia sunt, uitioseque administrata. Et quid, quæso, aliud est senium, q̃ uia ad interitum? Ita si mors naturalis caloris est extinctio, utique senium ueluti tabes quædam eius fuerit. Verum non perinde de puerorum, & florentiū ætate inter medicos conuenit. Sed nec dirimere inter eos litem est promptum, probabiles enim sunt utrorumque rationes, tum eorum, qui pueros calidiores esse, quam florentes ætate censent. Tum eorum, qui contra, florentes calidiores pueris esse contendunt. Alteri nanque ex eo quod sanguinis humor omnium, quæ in animalis habentur corpore calidissimum natura sit, tum quod foetus in utero propemodum sanguis tantum sit post enim fingendis utique iam particulis, aliud os efficitur, aliud arteria, aliud uena, aliud diuersum ab his aliquid: omnia tamen rubra, tum quod sanguinem syncerissimum, calidissimūq; optineat: colligūt calidissimū esse gestatum in utero foetū. Quod si est etiā pueros quāto gesta

tis in utero propiores sunt, tanto esse florentibus
ætate calidiores. Alteri quod etiam plurimus sit in
florētibus sanguis, ac copiosior q̃ in pueris. Ita ut
eius occasione crebro his sanguis profluat. Quin
etiam quod flauæ bilis succus, qui sanguine multo
est calidior, plurimus his sit, propterea calidiores
esse florentes, q̃ pueros, confirmant. Rursus illi ab
ipsis functionibus quod tum augeantur, tum plu-
ra, q̃ pro corporis sui portione, alimenta tum ap-
petant, tum conficiant, ualidum esse in pueris calo-
rem asserunt. hi contra humiditatis occasione, po-
tius, q̃ caloris ui, augeri illos contendunt. At con-
coctione non modo florentes non uincere, sed etiā
longe ab ijs pueros uinci. Nam & uomitiones ijs
ex concoctis cibis accidere, & deiectiones humi-
das, asperasq̃, ac a succo alienas. Quod si appetit
plura, nihil id facere ad caloris robur. Primū enim
id nō accidere caloris copia, ut animal appetat plu-
ra. Immo contra, refrigeratis scilicet his partibus,
quibus appetentia debetur. Deinde quoniam nō
tantum ad nutritionem, sed etiam incrementum,
alimentum moliuntur. Idcirco etiam pluribus nu-
trimenti ijs esse opus. Iam uero reliquis functioni-
bus uniuersis, etiam nō obscure, inferiores esse pu-
eros his, qui florenti sunt ætate, ut qui nec ingredi,
nec currere, nō portare, nec quicq̃ in summa agen-
dorum operum similiter obeant. Cum florētibus,
tū sensum

tum sensum omnem, tum intellectum ad summam
perfectionem, bonitatemque peruenisse dicant. In
summa puerum adnuc imperfectum esse florentē,
animal perfectum. In perfectis rationabile esse, ma-
xime actiuum maximeque princeps elementum pol-
lere. Quin somno quoque plurimo deditos pueros
uidere licet, contra minimo florentes esse conten-
tos. Quamquam hunc quoque, aliter accidere, ne insanū
quidem hominem censere aiunt, quam calido uictō quo-
dammodo grauatoque humoris copia, ueluti tum
ex temulentis intelligere licet, tum ipsi, qui balneo li-
beralius sunt usi. Ita uero & papauer somnificum
esse, & mandragoram, & lactucam, & omnia quæ
humidiore, frigidioreque temperie sunt. Ac tales qui-
dem de propolitarum ætatum temperie rationes
utrinq; afferuntur. Omnes enim recensere, super-
uacuum uidetur. Cum formula ipsa epicherema-
tū, uel ex ipsis, quæ retulimus, satis clare perspici pos-
sit. Eminus enim utriusque, fermeque a secundis priora
colligunt. Ac tantum iam sciat auditor quemadmo-
dum auctio, quemadmodum concoctio, & quem-
admodum nutritio fiat, uerba faciunt. Simili modo
de sensu, de motu, de functionibus, tum naturali-
bus, tum quæ agi sunt idoneæ, disputant. De som-
ni quoque generatione & ciborum natura, mentio-
nem, faciunt, quorum nullum simplex promptumque
cognitu est. Sed & multam disquisitionem requi-

rit, nec potest fortasse ulli comperum esse, nisi qui prius humidam, siccam, calidam, frigidamq; temperiem sciat agnoscere. Quicquid enim eorum ueluti scientes dicunt, id si docere eos cogas, prorsus disputationem de temperamentis, hanc scilicet cui nunc insistimus, desyderabunt. Quare per mutua & ex mutuis, fiunt ijs demonstrationes. Ex ijs quidem quæ nunc quærimus, ceu iam sint cognita, cū de actionibus disputant, & ciborum ac medicamentorum facultates inuestigant, ac de somno, & alijs id genus disserunt. Rursus autem quæ nunc sunt proposita per illa, ueluti prius iā nota demonstrāt. Ego uero eiusmodi demonstrationes non probo, quin si fateri uerum oportet, nec demonstrationes eas censeo, ueluti diffusius in alijs ostendi, satiusq; esse in omni docendi genere existimo, ordinem cōceptionum diffinire. Si igitur principium omnis quæ de temperamentis suscipitur disputationis, tractatio de elemētis est, sint ne ea impatibilia prorsusq; mutationis expertia, alterari, mutariq; potentia, ab illorum uero cognitione, secunda deinceps est, proposita nunc disputatio, non utiq; sumenda est ipsorum fides ex ijs, quæ nō dum sciuntur, sed sicuti tum rectum est, tum uero iustū, quod sumēdum ad demonstrationem est, uel euidens aliquid sit oportet, uel quod prius fuit demōstratum. Nō est igitur neq; de somni generatione mentio faciēda, neq;

da, neqꝫ de concoctione, neqꝫ auctiōe, neqꝫ de alio
id genus ullo, sed ab ipsa sola, nudaqꝫ subiectarum
rerum substantia, disquisitio facienda, sicuti in pri-
mo libro fecimus. Quippe statuentes aliud esse,
quod energia, siue actu sit, aliud quod potestate,
de eo quod actu iam calidum, frigidum, humidū,
siccum ue sit, prius differendum esse diximus, sub-
inde ad ea quæ potestate sint ueniendum. Porro
eorum, quæ actu, calida, frigida, humida, sicca, ue
sunt, obuia, promptaqꝫ omnibus cognitio est, ut-
pote quæ tactu discerni queāt. Qui scilicet, & ignē
ipsum calidum esse docuit, & glaciem frigidam.
Quod si alia quapiam ratiōe notionem, agnitionē
que calidi, frigidi ue habent, dicant hanc nobis.
Inauditam enim ac nullius effectus sapientiam
promittunt. Immo si uerum fateri licebit stupo-
rem potius, si rerum sensibilibus alium quempiam
habere se iudicem meliorem putent, quam ipse
sit sensus. Atqui si eorum, quæ actu calida sunt, ali-
us esse iudex qꝫ tactus, nullus potest, tangant iam
deinceps multos uiros, tum senes, tum adolescen-
tes, tum pueros, tum infantes. Ita enim inuenient,
qui magis, minus ue calidi sint. Si de rebus sensibili-
bus ratiōales demonstratiōes quærūt, iā de niue ipsa
inquirendū est, censenda ne sit, sicut oībus hoībus
apparet, candida, an sicut Anaxagoras asseuerauit,
uō cādida. Iā uero de pice simili modo coruoqꝫ, ac
reliquis

reliquis omnibus estimandum. Nec enim si non habenda est oculis fides de albo quod uident, de nigro sine demonstratione fides est habenda. Omnia igitur quæ sensui apparent, si iam fide carere dicunt, nec colorem album esse dicant, nisi prius id uiderint ratione. Immo nec calcem, nec diem, nec solem. Ad eundem modum & de uoce, auribus fidem abrogent, & de odore, naribus, & de omni tangibili, ipsi tactus sensui. Et nonne hæc sunt pyronis hesitatio, & nugæ immensæ? Sane equum fuerat, eos qui optimam sectam in philosophia elegerant, quæ scilicet calidum, frigidum, humidum, & siccum principia & elementa statuit, non intantum disciuisse a uiris qui hæc posuerunt, ut quod omnis demonstrationis principia sunt, quæque sensui, quæque intellectui sunt manifesta non cognoscerent. Et profecto quisquis de his addubitat, frustra de alijs inquirat. Vtpote ne unde quidem sit incepturus quicquid sibi relinquens. Vnde igitur in tam diuersam uiam diuerterunt, ac sensibilibus rerum cognitionem ratione consequi tentarunt? Ego sane ne cogitare quidem possum. Eoque quod actu calidum est, tactu iudico. Siquid autem adhuc calidum non est, sed ut tale fiat est idoneum, quod utique potestate calidum appellamus, id ratione inuestigare conor: huius uero omnia nescio quo pacto subuertunt, & in argumentis prolixè retoricantur. Sed hos mittamus. Illius ta-

men

men nūc minime oblitū quod unum prauorū dog-
matū principium sit, nihil de demōstratione prius
meditatum simul res ipsas inquirere, simul ueluti
scientem quidnam demonstratio sit, demonstrare
tentare. Denuo igitur ad propositum reuersi, cali-
dum quod in ætatibus cognoscere cupimus, pri-
mum & maxime, tactu iudicemus. Erit autem opti-
mum iudiciū in uno, eodemq; unius infantis cor-
pore, potest enim & qualis calor illi ante bienniū
fuerit, in memoria reponi. Et qualis nunc sit post
duos forte uel tris interpositos annos. Si nāq; mu-
tatio omnino ulla ad calidum, frigidum ue infanti
facta uidebit, nullum præterea negotium erit, qui
usq; ad florentem ætatem futurus excessus sit colli-
gere. Quod si plures pueros pluribus conferre flo-
rentibus ætate uelis, graciles gracilibus, quadratos
quadratis, & crassa crassis conferes, æque uero &
qui colore, & reliquis omnibus (quoad fieri po-
test) similiter se habeant. Quippe si differentiam in
ætatibus inuenire studeas, in similibus q̃ maxime
licet naturis, eam inquisitionem tutius facies. Porro
in contrarijs naturis hanc disquirere non parui er-
roris est occasio. Cum interim non tam explorato-
rum corporum ætatis, q̃ naturalis temperamenti
gratia differentia existat. Ad eundem modum, tū
uictu uniuerso tum temporum, quibus explorat
statu, pari modo se habētia corpora eliges, nō exer

H citatum,

citatum, requieto cōparās, nō balneo usum, ei qui
eo nō sit usus. nō ieiuniū, saturo, nō sicientē, ebrio:
nō eū qui sole incaluit, ei qui ex frigore riget, nō eū
qui uigilauit, ei qui dormiuit, nec deniq; eos qui-
bus cōtraria est uel natura, uel uictus ratio, uel quæ
libet rerum circumstātia. Sed reliqua omnia sint q̃
fieri licet paria, una ætate excepta: pari modo si unū
eundemq; puellum cum seipso conferes, omnes
eius externas circūstantias similes ad unguem ser-
uabis: quo scilicet, si qua harū alicuius causā i calore
& frigore differentia contigit, ætatis mutatiōi nō
impute. Longam tibi experiendi rationē fortasse
tradere uideor. Sed plane uerissimam, atq; ex ipsa
rei quæsitæ essentia desumptā. Sicut in his, quæ de
demonstratiōe scripsimus, a nobis est proditiū. Tu
uero fortasse compendiariā uoles minime curans,
si falsa sit. Scito ergo nō solū falsam te, sed etiā longā
ingressurū uia. Necq; tribus, quatuor ue annis, qd
requiris, inuenturum, sed tota uita in ignorātia uer-
sandū. Quantū enim accipi ex memoratorū uirorū
controuersia licet, non est, quod putemus clare ali-
quid demonstrari posse. Sed nec rationabile om-
nino est, ex ijs quæ posteriora sint, ea probari quæ
sunt priora. Ergo calidū, frigidumq; corpus quod
saltem actu, nec adhuc potestate tale sit, sensu iudi-
cemus, misso nūc tū priorū iudicio tū reliquis om-
nibus notis. Et te iam ceu recte iudicaturū, ad ipsā
experientiā

experientiā remittō, Meū aut iudicium ipse inter-
pretator. Complura enim deinceps corpora, non
puerorū modo uerū etiam infantium, adoleſcētū,
& ætate florentiū, curioſe tangens, neutros uera lo-
cutos inueni, nec eos qui absoluto ſermone calidio-
rem, nec eos qui frigidiorem eſſe florentē etatē, cū
puerilem dixerunt. Si enim reliquis omnibus quæ
extrinſecus adueniunt alterationibus circumciſis,
eas quæ ex ſola ætate proueniunt, differentias eſti-
maueris, neuter absolute loquenti uidebitur tibi ca-
lidior. Quippe diſſident eorum calores qualitate,
quæ ex imparitate diſſlatus creatur. Cuius rei oc-
caſione nonnulli uel eos, qui ſecum uerſentur, uel
ſeipſos fallentes, alij puerorum, alij iuuenum, ualen-
torem eſſe calorem autumant. Eſt enim puero-
rum, calor magis halituoſus, & copioſus, & tan-
genti blandior, florentium calor ſubacre quiddam
habet, ac non ſuaue. Hæc igitur tangenti occurſus
differentia, plures inducit, ut florentium corpus
calidius eſſe pronuncient. Res uero aliter ſe habet.
Quippe qui in uaria materia tactum ſuum ad ca-
lorem, tum ualentorem, tum imbecilliorē,
tum parem diſcernendum exercuerit, huic nō du-
bito puerorū calorē, florentium calori, uel parem
uel ampliorem uiſum iri. Eſt porro exercendi ratio
hæc. Incipiendum enim ab eo qd' euidentius maxime
eſt. Balinearū aer ita eſt aliquñ calens, ut nemo eum.

H ij ferat.

ferat. Sed uri in eo uersatus uideatur. Aliquando
ita est frigidus, ut sudare in eo non sit. Iam tertium
quoque & ab his diuersum, quem utique maxime re-
quirimus, temperatum aeris statum, quid refert
dicere. Idem tres caloris status, in solij quoque ap-
parent aqua. Quippe quæ & calida adeo ut urat,
& frigida adeo, ut ne calefaciat quidē, & temperata
adeo, ut calefaciat modice, sæpe cernitur. Ergo si te
uter sit calidior perconter, aqua ne temperata, an
aer temperatus, neutrum dicere possis. Cum enim
ambo similiter corpori blanda sint, & medio aeri tē-
perie, alterum eorum dicere calidius esse, alterum
frigidius, nulla dici ratione uidetur. Iam si intelligas
aquam labri, ea esse caliditate ut ferueat, aut aerem
balnei prorsus inflammatum, ab utroque te pari mo-
do deurendum constat. Rursus si aquam ita intelli-
ges frigidam, ut procul a glaciando non absit, aut
aerem prorsus refrigeratum, sic ut cum ningit, con-
spicitur, patet, quod utriusuis occursum pari modo
refrigeraberis, rigebisque. Ergo summum tum colo-
rem, tum frigus similiter in aqua, similiterque in aere
finge præterea medium amborum extremorum
statum, simili modo in utroque constitue, hoc casu
quod in medio interuallo extremorum, & mediij
status tū in aere est, tum aqua, eisdem excessus di-
stantiæque rationes habebit. Tantoque dices alterū
mediocri esse calidius, quanto alterum. Ad eundē
modum

modum & frigidius q̃ mediocre, tanto esse aquam
aliquando dices, quanto & aerem. Tamen si suus
utriusq; occurfus tangenti, idem non sit utriq;. Ne-
q; enim simili modo aqua temperata sicut aer tem-
peratus tactu afficit. Et quid opus est in tam dissi-
milibus exemplum proponam. Cum ipse aer qui
simili sit calore, uarie tangenti occurrat, prout alias
ueluti caliginosus & halituosus, alias ueluti fuligi-
nosus & fumosus: interim purus omnino est. Igit
in pluribus iisdemq; differentibus æqualitas calo-
ris consistit. Quæ in consyderatis quasi inequalis
sit, imponit, propterea scilicet quod nō unde qua-
q; similis apparet, Cæterum homo, qui rationes,
quas proposui expenderit, & sensum in multa par-
ticularium experiētia exercuerit, is nimirum æqua-
litatem caloris in pueris florentibusq; inueniet, nec
eo falletur, quod alter in humida, alter in sicca sub-
stantia representetur. Quippe lapis aliquando pa-
ri cum aqua calore esse potest, nullum eo faciente
discrimē, quod lapis siccus sit, aqua humida. Ita igit
mihi cum pueros iuuenes adolescentes millies con-
siderassem, præterea eundem infantem, puerum,
adulescentēq; factū nihilo calidiōr uisus est. Nec
puer q̃ ætate florens, nec ætate florens quā puer.
Sed tantum quemadmodum dixi in pueris magis
halituosus, & multus, & suauis: in florentibus exi-
guus, siccus, nec similiter suauis esse caloris occur-

fus. Siquidem puerorum substantiæ, utpote humi-
dæ, multum foras effluit, florentium substantiæ
parum utpote siccae. Itaq; neuter eorum simplici-
ter uidet̃ calidior. Sed alter multitudine eius quod
diffilat, alter acrimonia. Quippe insiti caloris puer
plus habet, eiusq; blandioris, si modo ex sanguine
& semine ortū habet. In florentibus ætate, exiguus
& siccus, nec similiter suavis calor tangēti occurrit.
Ergo calidi, frigidiq; corporis solus tactus est in-
dex; humidi aut̃ & siccī una cū tactu, ratio. Quip-
pe qđ siccū est, durū prorsus est. At hoc tactu om-
nino dignoscit̃. Non tamē si quid durū est, idē sta-
tim & siccū est. Etenim inseparabilis a sicco corpo-
re duritia est. Non tamē eius unius propria. Nam
& quod a frigore concretum est, durum cernit̃ si-
cut glacies. Quo utiq; minus sicci, humidicq; adeū-
da statim discretio est, ante scilicet q̃p̃ estimatū sit,
quemadmodū se in calore habeant & frigore. Ne-
q; enim siquid cum summo frigore representat̃ du-
rum, id etiam siccū est. Nec si quid cū uehementi ca-
lore est molle, idē statim est humidū. Verū cū me-
diocriter est calidū, tū estimare durū ne an molle
sit oportet. Si enim molle sit, humidū est: si durum,
siccū. Verum si hæc ita se habēt partium, quæ in hu-
mano corpore sunt siccae, nulla est humida. Neq;
enim tanta esse in eo frigiditas potest, ut aliquid in
ipso concrecere in duriciem queat. Potest enim
quod

quod prius fuit fluxile, aliquādo concrefcere ueluti
adeps. Quod enim oleofum in fanguine, fluxileq;
& pingue eft, ubi in frigidum uenit locum, co-
gitur: durum tamen ne fic quidem efficitur. Com-
mode igitur dictum ueteribus eft, humidiffimam
effe adipem. Secundo poft eam loco carnofum ge-
nus. Eius plures funt fpecies, prima quidē quæ p-
prie caro appellatur, quam fcilicet nufq; in corpo-
re per fe inuenies, fed eft perpetuo mufculi pars.
Ab hac cuiusq; uifcerū propria fubftantia eft. Eā
Erafiftratus parenchyma uocat. Quafq; pre par-
ua, leuiq; habet, parum intelligens cuiusq; uifceris
actionem, huic carni acceptam referri: fed horum
non eft nunc tempus. Quod autem ipfum cerebri
pulmonisq; proprium corpus proximū adipi hu-
miditatis ratione fit, ex mollicie eius coniectare li-
cet. Non enim a frigido congelatur, cū nec calore
fundatur, propinquam ijs naturam habet medul-
la. Non eft tamen eiufdem generis cum cerebro &
fpinali medulla, ea quæ in quolibet habetur offe.
Sed cerebrū & fpinæ medulla eiufdem funt gene-
ris. Reliquæ oēs medullæ alterius naturæ funt. Eft
tamen humidius ac calidius cerebrū, q̃ fpinalis me-
dulla. Hocq; etiam mollius, præterea ipfius cerebri
priorcs partes tātō fūt hūidiore, quāto molliore:
omnia tamē hæc cute nō hūidiora modo funt, fed
etiam frigidiora, unoq; uerbo omne exangue frigi-
dius fan-

dus sanguine prædito est. Proxima cuti est mollium neruorum natura. Duriores autem in humido & sicco, secundum cutis naturam se habent. Calore ab eius natura tantum absunt, quantum consentiens est exangue corpus a sanguine prædito abesse: lienis autem renum, & iecinoris caro, tanto cute est humidior, quanto est mollior. Calidior autem quanto magis abundat sanguine. Iam cordis caro omnibus hijs tanto est siccior, quanto est durior. Calidior uero non modo his, sed etiam omnibus plane corporis particulis. Quod etiam sensu clare deprehendas licet, in pectoris animalis dissectione, si digitum in sinistrum eius sinum immiseris. Inuenies enim locum hunc omnium, quæ in animali sunt non paulo calidissimum. At iecinoris, lienis, renum, & pulmonis caro, simplicis cuiusdam naturæ est, circa cuiusque uisceris uenas, arterias, & neruos crescens. Cordis, simplex carnis natura non est: sed sunt in eo fibræ, quales in musculis cernimus, quibus caro circumheret. Cæterum non est idem fibrarum genus, sed quæ in musculis habentur neruorum, & ligamentorum sunt particulae. Cordis propria quædam fibrarum est species, æque scilicet ut uenarum, tunicae, atque arteriarum. Itemque intestinorum, uentriculi uteri, & uesicæ utriusque, licet enim in his quoque instrumentis propriam quandam uidere carnem, suis ipsorum fibris circumnascens. Atque

Atque hæc quidem carnes, cute sunt calidiores : fibræ uero quæ cutis partim paulo magis, partim paulo minus, tum frigida, tum sicca sunt, partim similes omnino cutis substantiæ. Porro omnes membranæ cute sunt sicciores, ueluti cerebri, & spinalis medullæ inuolucra, quæ mininges dicuntur. Sunt enim hæc quoque membranæ, iam ligamenta omnia quanto cute sunt duriora, tanto sunt & sicciora. Tendones quoque tametsi ligamenti sunt molliores, at tamen cute luculenter sunt duriores. Cartilago uero post ligamentum deinceps est, præterea medium quoddam inter ea corpus. Appellant id anatomici quidam *ραιοχονδρώδης σίνδωρ* *μον*, quasi uero cartilagineum ligamentum dicas. Est autem id durum, cartilaginofumque ligamentum. Os uero omnium quæ cutis operit, durissimum est. At eorum quæ ex cute extant siccissimus est pilus. Deinde cornu, mox ungues, & ungulae, & calcaria, & rostra, quæque his in singulis animalium ratione carentium similes sunt partes. Succorum optimus, & maxime proprius, ac domesticus sanguis est, huius ueluti sedimētum, ac fex, attrahibilis est. Quæ idcirco tum frigidior, tum crassior sanguine est. Sicut flaua bilis longe calidior, frigidissimum uero ac humidissimum omnium, quæ in animali habentur, pituita est. Instrumentum autem quo id cognoscit, ipse est tactus. Veluti Hippocrates in libello de homi

nis natura monstrauit. Cæterum quod frigida sit, unus tactus discernit. Quod uero humida quoque, pariter tactus, uisus, & ratio iudicant. Et tactus quidem ac uisus, quod talis res cernitur. Ratio uero, ubi non caloris copia, sed naturali humore talē esse definiuit. Ac particulae quidem & succi corporis, adhunc modum se habent. De his, quæ temperamēta comitantur deinceps agendum. Comitāt enim ea & quæ dicta iam sunt: immo potius inseparabilia omnino sunt. A sicco quidem corpore duritia, ab humido mollicies. Si tamen cum tepido calore est: sed & crassitudo habitus, & gracilitas, temperata sequuntur. Non ea modo quæ naturalia sunt, sed etiam si qua ex longa consuetudine sunt contracta. Multos siquidem qui natura graciles fuerant, pingues redditos uidi, contraque qui pinguas fuerant, graciles. Illis quidem ex otiosa & delicata uita, toto temperamento ad humidius mutato. His uero multa tollerantia, & curis, & tenui uictu per siccatis. Dicemus uero & horum discernendorum notas. Satius enim est talis ne quispiam natura sit, an ex consuetudine redditus nosmet per aliquot signa discernere posse, quam ab alio id querere. Sane eiusmodi signorum autor, æque ut reliquorum omnium, mirus est Hyppocrates. Siquidem quibuscunque latiores uenæ sunt, hi calidiores natura sunt. Quibus angustiores, contra magis frigidi. Ca-

di. Caloris namq; opus est has dilatare, flatuq; extendere. Ita rationabiliter in idem fere recidit uenarum angustia, cum habitu pingui, & crassiore, habitus gracilis cum uenarum laxitate. Quod si quis simul pinguis, crassusq; ē, ac uenas laxas habet, is cōsuetudinis alicuius occasiōe nō natura pinguis est redditus. Sicut ediuerso, si quis angustas habet uenas, & gracilis est, ne hunc quidem talem esse natura necesse est. Quin cum fames urget mediocritatem ex laxitate uenarum, & angustia, non a cætero totius corporis habitu spectandā esse ait. Quippe qui angustas habent uenas, exigui sunt sanguinis, nec longam inedia[m] ferunt. Quibus late, his copia sanguinis est, & citra noxam cibo abstinetur. Causæ horum euidentes iam sunt, ijs qui animum aduerterint, tametsi a me non referantur. Sed quoniam non omnes aduertunt, necessum fortasse erit aliquid eorum causa dixisse. Quicquid in sanguine pingue, lene, & tenue est, id in calidioribus corporibus alimentum quoddam calido fit. In frigidioribus seruat[ur]. Cunque id uenæ transmiserint ubi in frigidas particulas incidit, quod genus membranæ sunt in ijs concrefcit. In partibus uero natura calidioribus, cuiusmodi carnosæ sunt, a calore ipso absorbitur, ac digeritur. Nisi sic ubi frigiditati temperamenti etiam uictus indulgentior, ipsis carnosis par

ticulis adipis aliquid allinat. Qua ratione etiā quæ
hieme deliteſcunt animalia, non raro inueniuntur
adipe obefa. Et foemina uiris ſunt piguioreſ. Qd
ſcilicet foemina mari eſt frigidior & plurimum do
mi uerſatur. Ac quicunq; corporum habitus & tē
peramenti natura ſunt & mediocri exercitatione
utuntur, hoſ neceſſe eſt euſarcos eſſe, id uero eſt
mediocri omnino corporis habitu. Quibuſ uero
humidū abundat, & calor a mediocritate ſumma
non longē abeſt, hi corpulenti, ſiue carnoſi fiunt.
Corpulenti ruſus fiunt, qui natura ſunt tempera
ti. Cæterum deſides & otioſi uiuunt. Quippe di
ctum a ueteribuſ. commodiſſime eſt, conſuetudi
nem acquiſititiā eſſe naturā. Nec fortaſſe opor
tebit cum id iam ſemel dixerimus, in quouis etiam
capite definire natura ne frigidior, an ex conſuetu
dine quiſpiam ſit reddituſ. Sed illud legentibuſ re
mittere. Me autem cōpendij cauſa proprios cuiq;
temperamento corporis habitus perſequi. Sūt igi
tur nonnulli qui & gracileſ ſint, & uenaſ paruaſ ha
beant. Sed ſi ex iſſ quempiam incidaſ, adepſ exci
det. Quam conſtat cuti, ad internā eiꝯ membrā
nam ſubnaſci. Et raro id quidem in uiriſ conſpici
tur: in foeminis ſæpiſſime inuenitur. Eſt nancq; tum
frigidioriſ naturæ, tum uitæ magiſ deſidioſæ eiꝯ
modi nota. Si quidem adepſ ex habitꝯ frigidityte
gignitur. Corpulentia; ſiue carniſ abundantia ex
ſanguinis

sanguinis copia nascitur. Mediocritas temperatae naturae est nota. Et corpulenti quidē, omnino plus adipis habent quā temperati. Nec tamen pro carnis semper portione adeps simul augetur. Sed alios habere plus carnis, alios plus adipis uideas, alijs ambo pari modo sunt adauēta. Et quibus quidem ambo pari modo sunt auēta, his tantum supra temperatā naturā humoris est, quā & frigoris. Quibus autem plus est adipis, in his frigidi plus est, quā humidi. Eque ut quibus caro est plenior, his humoris plus iusto est. Non tamen etiam frigoris. Cum enim calori intra debitos fines manenti, boni sanguinis accedit copia, necesse est corpulentia sequatur. Quantum autem supra mediocritatem esse sanguis debeat, id quidem mensura & pondere, ostendere non est. Ratiōe tradere licet. Quippe ubi nullum adhuc morbosum symptoma, crassato corpori incidit, humoris abundātia intra sanitatis interim est fines. Monstratum enim nobis & in alijs est, non paruum in eo statu, quā sanitas dicitur, necessario statuendam esse latitudinem. Quin nunc quoque in omni fere sermone nostro apparet. Qui temperatam, medianque naturam, reliquarum ueluti canonē semper statuamus. Quae uero ex huius utraque sunt parte, intemperatas censeamus. Quod utique non faceremus, nisi in sanitatis statu, maioris, minorisque ratio inueniretur. Est enim alia sanitatis, alia

morbi intemperies. Morbi quidem ea quæ a media temperie longissime abest. Sanitatis quæ paulum definire autem modum ne hic quidem mensura, & pondere licet. Cæterum intemperamenti, quod intra sanitatē habetur sufficiens nota est: quod nulla functio animalis manifeste sit adhuc læsa. Quærum igitur intervallum est inter id, quod perfectissime functionem obit, & id quod manifeste actionem aliquam habet oblesam, tanto est profecto & sanitatis, & distemperantiæ, quæ intra sanitatē consistit latitudo. Ab hac proxima est intemperies morboſa, cui scilicet animal intemperamenti vitio ægrotat. Non enim huius tantum noxa laborat: sed etiam alijs affectibus non paucis, de quibus in ijs, quæ de morborum differentijs scribemus, diffusius agetur. Nunc redeundum ad diuerticulum est: Sicuti enim naturali calore optimam servante temperiem, humidum quod intra sanitatis terminos est auctum, non adipem modo in homine, sed etiam corpulentiam gignit, & adipem quidem partius adiicit, carnem vero multo liberalius auget. Ita rursus, si humidum & siccū mediocritatē ad unguē inter se servet, calor autem in homine sit minor, necesse est huius corpus adipe, quæ carnis copia magis abundet. At vero si calor augeatur, servetque mediocritatē altera contrarietas, minus erit ei animali adipis quæ carnis. Sicut ediuerso si quā pollet siccū, altera contrarietate mediū modum

dū seruante, & gracilius & durius, corpus euadet.
Hæc a me dicta sunt, patetq; no solū rōne mōstras-
tū esse qđ simplices in aialiū corporibus itēperies
habeant, sed etiam quod singularum manifeste sint
notæ. Nec eæ modo in calore, frigore, mollitie, &
duritie: sed etiā in reliquis omnibus habituum cor-
poris differentijs. Quorum de ijs, quæ ex gracilitate
& crassitudine spectantur mox diximus, de reli-
quis nunc dicamus. Calida igitur & sicca intempe-
ries hirsuta est, uerū ea in summo. Mediocriter autē
quæ calida quidem est, sed in altera contrarietate
mediocritatem habet. Similiter & quæ sicca quidē
est, sed in calido & frigido media est tēperie. Est
nī ea quoq; modice hirta. Nuda pilis sunt frigida
oīa tēperamēta, siue ea mediocriter se habent in hu-
miditate, siue immodice. Cæterum ad summū gla-
bra est frigida temperies & humida. Minus hac,
quæ frigida est, sed in altera contrarietate tem-
perata. Ad huc minus, quæ frigida est & sicca.
Quanquam putet aliquis sicut fieri non potest,
ut in terra sicca herbæ nascantur, nutriantur, & in-
crementum capiant, sic nec pili in sicca cute. Est au-
tem secus. Quippe terra, ut terra sicca dicitur. Cu-
tis, ut cutis: itaque siccitas, quæ in terra est, maxi-
me sine humore est. Quæ uero in hominis est cor-
pore, & eius similibus animalium, nec humoris est
expers, & maxie omniū ad pilorū generationē est
idonea.

idonea. Siquidē ex ijs quæ silicea testa intecta sunt,
nec crustatis, ueluti ostreis, locustis, cancris: sed
nec ex ijs, quæ in cauernis delitescent, quales sunt
serpentes, nec quæ squamata sunt, cuiusmodi sunt
pisces, oriri pili possunt. Sunt enim horum cutes ue
re, atq; in totum siccae ritu testæ, uel petrae. Cæte
rum ex his, quæ molli sunt cute, ut homo, quanto
utiq; siccior calidiorq; cutis fuerit, tanto magis po
test pilos gignere. Nā ut ab exēplo terræ, qđ illi p
ponūt, nō recedamus: herbæ nec in sicca & squalē
te admodum terra nasci possunt, nec in humida &
lacustri: uerum cum absumi ceperit, redundātia hu
moris, tum enascuntur e terra. Augentur autem lar
gius, ubi hæc quoq; siccescit: modice quidem in ue
re, celerrime uero & plurimum ineunte æstate. Sic
cantur autem omnino, arefacta terra, æstate iā me
dia, licetq; tibi (si placet) nunc quoq;, sicuti in prio
re libro demonstratū est, uer ipsum, propterea qđ
ex temporibus anni temperatum est, temperati cor
poris id assimilare cuti, potissimumq; huius tem
poris medium. Tum enim terra quoq; ipsa, medio
quodam statu humoris, siccitatisq; est. Quod autē
ueris æstati est proximum, id iam siccio rem iusto
reddidit terram, hoc etiam amplius, æstas inchoa
ta, Quam igitur dico calidam, & siccam cutem hāc
maxime terræ statui assimilēs quæ abeūte sit uere,
uel ineunte æstate. Nam media æstate in summo
est sicca

est sicca perinde ut testa intectorū animalium tegmē
non ut hominum, suum, asinorum, equorū, aut al-
terius cuiusquam eorum, quæ pilis uestiuntur. Qua-
re si cutem terræ comparare uolunt, hæcenus quo-
que rem consentire cum ijs, quæ prius diximus in-
uenient. Ipsi uero sese ex omonymia non animad-
uerſa fallūt. In sicca enim & calida cute multos ma-
gnosq; nasci pilos diximus. Nimirum ut de homi-
ne uel animali pilis prædito, non de ostreis, aut can-
cris uerba facientes. Quippe per omnem cutem di-
geritur semper aliquid a calido, quod secum etiam
interni humoris nonnihil aufert, uerum in quibus
humida cutis est, & plane mollis, qualis modo con-
crescens caseus, in his eorum quæ exciderunt, uiæ
per cutem non manent, partibus scilicet eius, quæ
prius dissidebāt, rursus inter se unitis. At in quibus
dura est, non abſimilis caseo iam coacto, perfora-
tur quidem eorum quæ exeūt trāfluxu. Cum au-
tem rursus uniri per siccitatē nequeat, meatus ipsos
immutatos seruat. Qui etiam perpetuo transfluen-
cium ictu assidue magis fistulantur. Si igitur quod
trāshuit uel halitus uel humor purus sit, halitui cer-
te celer, minimeq; impeditus trāſitus est, humor in
exilioribus spiramentis nōnunquā hæret. Aliquid
etiam intro recurrere ad profundum cogitur. Sin
ueluti fuliginosus, crassusq;, et terreus uapor sit, sub
inde contingit ut in angustis spiramētis impactus:

K nec facile

nec facile rursus intro redeat, nec uacuari possit. Hunc igitur alius rursus e profundo subiens ferit, prorsumque impellit, tum hunc rursus alter, atque illū alius. Ac multos mihi eiusmodi uapores, fuliginosos alium super alium impactos, temperie compli- cari, coniungique intellige, ac unum eiusmodi effice- re corpus, quale est ea, quæ foris cernitur fuligo, nisi quod his in quantum spissatum est, in tantum etiam per transitus angustiam stipatum, in angustā prorsus redactum est formam. Vbi autem tale cor- pus totum obstruxerit meatum deinceps iam uio- lenter ictum, a similibus sui quibus exitus non est excrementis, totum interim propellitur. Adeo ut cute exire cogatur, iam lori formam adeptum. Ad- similes autem, quod in meatu est impactum, her- bae, stirpis uel ueluti radici. Quod uero ex cute ex- eat, ipsi ueluti stirpi, fit autem niger pilus, cum deu- sto uel caloris uapore, excrementum in exactam fu- liginem mutatur, flauus uero, cum uapor minus tor- retur. Quippe quod tum est impactum flauæ bi- lis, non nigræ feculentum excrementum est. Albus uero pilus ex pituita nascitur. Rursus sicuti coloris flauū albique est medius, sic eius generatio ex pituito- sa, biliosa, et fecis media quadā natura puenit. Cri- spi pili fiunt uel propter siccitatem temperamenti uel propter meatū, in quo radican- tur. Et propter sic- citatē quidē, ad eum modū quo corrigi-
plus

plus iusto ficcantur. Et quid corrigiarum meminisse est opus, cū ipsos pilos, ubi igni propius sunt ad moti, protenus intorqueri uideas. Atq; ita quidem omnes Aethiopes sunt crispī. At propter meatuū in quibus radican- tur naturā, ad hunc modum Cū exhalatio saepe imbecillior est, q̃ ut rectam uiam sibi moliri possit, pro modo quo inflectit, etiam meatu suū figurat. Interī uero exhalatio satis ualēs est. Sed duriore cutis natura, recta ferri regione prohibita, in latus flectitur: ita ut extrinsecus uidere licet, nō halitū modo, aut fumū, sed etiā flammā ipsā cū sursum agi uetatur, diuisam utroq; uersus in obliquum agi. Sic igitur corporis exhalatio, ubi prorsum agi prohibetur, obliquum sibi transitū sub cute molitur. Donec longiore spatio collectam, aliquid eā urgeat, & foras flatu agat. Est qñ ambobus coeuntibus, & prima exhalationis, quæ meatu finxit imbecillitate, & cutis siccitate, obliquitas pilorū radicibus contingit. Quales autem in radice finguntur, tales rationabile est perpetuo fore. Nec enim durorum & siccorum corporum quippiā, nisi prius molliat, fingi in rectū pōt. Atq; hæc quidē est pilorū generatio. Sequens est, ut causas omnīū, quæ tēperamētis ī pilorū p ætate regiōe, & corporis natura differentiis cōtigūt, dicamus. Ergo Aegyptij, Arabes, & Indi, oēs deniq; qui calidā & siccā regionē incolunt, nigros, exiguiq; incre-

K n̄ menti,

menti, siccos, crispes, & fragiles pilos habent. Contra qui humidam, frigidamque regionem habitant, Illyrii, Germani, Sarmatae, & omnis Scytica plaga, modice auctiles, & graciles, & rectos, & rufos optinent. Qui uero inter hos temperatum colunt tractum, hi pilos plurimi incrementi, & robustissimos, & modice nigros, & mediocriter crassos, tum nec prorsus crispes, nec omnino rectos edunt. Et in aetatibus ad eundem modum infantium quidem pili Germanis Florētium aetate, Aethiopibus, Ephesborum, & puerorum, ijs qui temperatum locum incolunt, in robore, crassitudine, magnitudine, & colore, ad portionem se habent. In corporum quoque naturis ad aetatum, & regionum portionem pili se habent. Pueri enim admodum parui nudi sunt pilis. Quod utique nec meatus adhuc ullus illis in cute est: nec fuliginosum excrementum. Incipientes autem pubescere, paruos, & imbecilles exigunt. At qui iam florēt ualētiores, & multos & magnos, & nigros habent. Quod & frequentes iam meatus ijs sint facti. Et fuliginosis excrementis, praeter siccitatem, & calore abundant. Caeterum pili, qui in capite supercilijs, & cilijs habentur, etiam pueris nobis innascuntur. Siquidem generatio ijs est, non qualis herbis, sed qualis stirpibus, prima ratione a natura conditis, non temperamentum ex necessitate sequentibus. Sicut in libris de usu particularum est monstratum.

stratum: uerum hi quoque quod quidem sint, id naturæ arti acceptum ferunt. Quod nigri, rufi uel alio quouis sint colore, id ætatis temperamēto omnino debent. Subrufi enim fere sunt, quoniā quod in meatibus est impactum, nondum totum est nigrum. Quippe cum humiditas multa sit, & transitus facilis & deustio imbecilla. Boni uero incrementi, & modice crassi sunt, propter excrementorum quibus aluntur, copiam. Quippe ipsa pars corporis in qua fiunt, sicca est. Tota namque calua ossea est. Cutis uero, quæ illi est circumdata, tanto reliqua totius corporis cute est siccior, quanto etiam est durior. Ascendit tamen tum ab ijs, quæ circa cerebrū sunt, tum uero ex toto corpore, fuliginosi excrementi non parua uis. Quo fit, ut quale, ætate florentibus, totum est corpus, eiusmodi iam infantibus sit capitis cutis. Eoque rationabilius nonnulli procedēte tempore calui redduntur. Quibus scilicet a primo durior cutis erat. Quippe monstratum prius est senescentium partes omnes siccescere. Fit autē cutis non paucis ueluti testacea, ubi supra iustū fuerit siccata. In ea uero sicut ex prioribus constat nihil nasci potest. Itaque etiam interna manuum, & interna pedum, semper glabra, & pilorum expertia sunt, quod siccissimus, densissimisque sit tendo is, qui sub cute habetur. Quibus autem ad summam siccitatem, cutis capitis non prouenit, imbecilli his om-

nino, albique pili fiunt, quos uulgo, canos appellat. Imbecilli quidem, convenientis alimenti penuria, albi uero propterea quod alimentum quo aluntur, ueluti situs est pituitae, quae spatio computruit. Vbi enim meatus etiamnum manet, excrementum uero exiguum est, & letum, ac languide a colore propellitur, non dissimiliter putredini afficitur, iam calui fiunt homines, consenescent, a sincipite magis. Canescunt magis a temporibus, quoniam illud omnium capitis partium est siccissimum. Haeret enim cutis illic ossi nudo, tempora uero humidiora sunt. Quod in his musculi magni sub cute habeantur. Omnis autem musculus carnosus sit. Caro, tum osse, tum cute humidior. Est autem ei quod dicimus diligenter attendendum, ne imprudentes nos metipsum fallamus. Sicuti se fallunt multi ex istis, qui optimi uisi sunt medici. Qui si quem caluum uiderint, statim huic siccum esse totius corporis temperamentum putant. Neque enim simpliciter ita coniectari oportebat. Sed prius illud definire praestiterat, humanum corpus alijs aequabili per totum temperamento esse. Alijs, nec istis paucis inequabiliter esse affectum. Cum eorum aliae particulae mediocri & iusto sunt humidiores: aliae frigidiores, aliae sicciores, aliae calidiores, aliae prius temperatae, ac mediocres. Porro huic maxime esse attentos conuenit, ubi corporis temperationem estimamus. Quippe si totum corpus aequabiliter

æquabiliter conditū sit, omnēq; partiū iter se cōpe-
tētā in latitudine, longitudine, & altitudine seruet:
pōt utiq; æquabiliter attēperatū esse id corpus. At
sit cui corpori Thorax collū, & hūeri maximi sunt,
lumbi parui, angustiq; & crura gracilia atq; sicca,
quomodo id dixeris omnibus particulis similiter
affectum: Quin si crura ei crassa sint, & lumbi lati.
Thorax uero angustus, ne id quidē oibus parti-
bus equabiliter est tēperatū. Sūt alia corpora, quis
bus maximū est caput: alia quibus paruū, quale pa-
sseribus. Iā crura alijs blesā, alijs rara. Artuū quoq;
extrema alijs gracilia sunt, alijs crassa. Et thorax alijs
ut dictum est, latus alijs tabulæ ritu angustus, quos
Græci σκαυώδεις uocant. Vbi uero opertæ sca-
pulæ illis, siue carne ūdicq; plenæ sunt & alarū mo-
re pronæ, nominantur a medicis eiusmodi naturæ
Græce πτερογώδεις. Quantopere hæ sint uiciatæ
deperdito his paulo minus omni interno spatio,
quo pulmo, & cor sūt sita, neminē latet. Innumerae
uero alia particularū corporis plane affectiōes sūt.
Vbi id a naturali analogia, p̄tinus in utero matris
ad inæqualē intēperiē est mutatū. Minime igit̃ in
corporibus id genus, ex unica particula cōiectan-
dū de toto est. Neq; enī hi qui mores ex ingenio cor-
poris docere p̄fitēt, simpliciter de oibus p̄nūciāt.
Verū ipsi quoq; experiētia docti, si quis impense
hīto est pectore. Hunc audacem iudicāt, sin cru-
ribus est

ribus est hirtis, salacem. Non tamen causam etiam
adijciunt: neq; enim cum pectus habere leoni simi-
le dicunt. Crura uero hirco, iam primam causam in-
uenerunt. Siquidem cur leo quidem audax, hircus
uero salax sit, ratio etiam inuestigandum exigit, ha-
ctenus enī quod in re fieri cernitur dixere. Causam
tamen eius omisere. Cæterum is, qui naturali specu-
latione est exercitatus, sicuti aliorum omnium, ita
horum quoq; causas inuenire tentat. Propterea e-
nim quod inequali partium temperamēto sunt, nō
leo modo & hircus, sed etiam cæterorum plerq;
animalium, idcirco ad alias actiones aliud est pro-
num. Ac de his quidem Aristoteles commode tra-
ctauit. Sed quod ad rem propositam est utile, id iā
apparet. Hominum scilicet temperamenta consy-
derantibus, singulas partium per se examinandas
esse. Nec si cui thorax hirsutus est, huic totum cor-
pus calidius, sicciusq; ex necessitate putandū. Sed
plurimum in corde caloris esse. Eoq; audacē: pos-
se uero aliquando etiam huius ipsius rei occasione
accidere, quo minus totum his corpus similiter cali-
dum siccumq; sit: quod scilicet plurimum caloris
sursum huc spirauerit, atq; in ambientem abierit.
Nam si tota corporis temperies est æqualis erit his
statim thorax ipse uniuersus latissimus, uenæ am-
plæ, arteriæ magnæ, eadem maxime, uehementis-
simeq; pullantes, tū plurimī per totum corpus pili.
Atq; hi

Atq; hi quidem in capite plurimi incrementi, nigri,
& crispi. Vtiq; in prima ætate. procedenti uero tem-
pore caluities excipiet. Quin etiam eiusmodi ho-
minibus cum æqualiter sunt attemperati, & robus-
tum, & exacte deliniatum, & musculosum totum
corpus erit. Tum cutis nigrior, durior, atq; hirsu-
tior. Ad eundem modum, si contraria omnia in tho-
race sint, ac æqualis in toto corpore temperies ui-
geat, id est, si humidiores & frigidiores uniuersæ
corporis partes sint, thorax quidem angustus, &
glaber erit. Sicuti etiam totum corpus pilis nudū.
Cutis uero mollis & alba, capilli subrubi, potissimū
in iuuentute, hi in senectute non caluescunt, tumi-
diq; statim & ignaui, & segnes, adde etiam paruis
uenis, ac minime conspicuis, & adiposi fiunt. Idem
neruis, musculisq; imbecillis, & artibus, parum ex-
acte deliniatis, & blesis. At ubi uaria partium tem-
peries est, ex una earum pronunciare de toto cor-
pore non licet, sed adeundæ singulæ sunt: estiman-
dumq; quo temperamento uentriculus, quo pul-
mo, quo cerebrum, ac reliquarum per se unaqueq;
seorsum sit. Atq; hæc quidem ex functionibus no-
scenda. Cum nec manuum contrectatiōe, nec ocu-
lorum inspectione inuenisse temperiem eorum sit.
Simul autem pensitandus, & continentium ea par-
tium affectus est, quarum omnium extrema est cu-
tis. Hæc in nostra regiōe, quæ utiq; temperata est

L subiecta=

subiectarum partium naturam prædit. Quamq̃ nec
in ea simpliciter loquenti omniū. Sed duntaxat earū,
quæ similit̃ habent cuti temperiē. At in his quæ
sub ur̃sa & sub meridie sunt locis, quoniā corporū
quæ i altero sunt, calor in altū a circumdante extrin-
secus & uicente frigore est fugatus. Alterorū in cu-
tem, a b extremo calore attractus prodiit, non licet
ex eo affectu, qui in cute cernit̃, internarū particula-
rum temperies clare discerni. Quippe corporis tē-
peries in regionibus, ijs quæ a temperie recesserūt,
inequalis uisitur, externis scilicet, internisq̃ partibus
ad eundem se modū non habentibus. Gallis enim
& Germanis, & omni Thracio, ac Scithico generi
frigida, humidaq̃ cutis est. Ideoq̃ etiam mollis, al-
ba, & pilis nuda. Omnis uero naturalis his calor in
uiscera una cum sanguine confugit, ubi dum agita-
tur, & premitur & feruet, iracundi, audaces, &
præcipitis consilij redduntur. Ethiopibus uero &
Arabibus, omnibus denique ijs, qui ad meridi-
em incolunt, natura cutis ex ambientis aestu & na-
turali calore foras acta, uista, dura, sicca, & nigra
redditur. Toto corpore naturalis quidem caloris
exiguam optinente portionem. Sed alieno, atq̃
adscito incalescente. Quippe id quoque ab Aristo-
tele in multis est traditum. Estque illi, si alteri ulli
attendendum, ac in singulis corporibus estiman-
dum suo ne & proprio, an adscititio calore incale-
ant.

ant. Quæ enim putrescunt, omnia adscititio calore sunt calida, proprio frigent. Qui meridianam plagam incolunt adscititio calore sunt calidi, proprio frigidi. Iam apud nos quoque naturalis calor hie me est uberior, adscititius minor. Aestate contra adscititius maior, naturalis minor. Omnia namque hæc definiat oportet, qui recte temperamentum est cogniturus. Neque enim omnino si cutis nigrior apparet, iam totus homo calidior est. Sed si ita est, cæteris omnibus simili modo se habentibus. Siquidem si alter in sole uersatus diutius est. Alter in umbra, illi nigrior, huic albidior cutis erit. Verum hoc ad totius temperamenti alterationem nihil facit. Ipsa namque cutis sub sole diutius habitata siccior, in umbra, humidior euadet. Non tamen naturalis temperies, uel iocinoris, uel cordis, uel alterius cuiusquam uisceris, statim mutabitur. Optimum igitur fuerit, sicuti prius est dictum, cuiusque seorsum particulæ temperamenti notas comparasse. Verbi gratia uentri- euli, si is bene concoquit quod temperatus sit. Sin non bene concoquit, intemperatus, si nidorosos, uel fumosos edit ructus, quod igneus in eo calor sit. Sin acidos, imbecillus & infirmus. Simili modo, si qui bubulam, & omnia quæ concoctu difficilia sunt: concoquunt, quod eorum calor imodicus sit. Si qui hæc concoquere nō ualēt, sed

L n faxatiles

saxatiles pisces, & talia concoquunt, infirmus. Vi-
dendum autem his rursum, num succi alicuius, qui
abunde confluat, culpa eiusmodi symptoma uen-
triculo accidat. Alijs enim ex capite pituita, alijs fla-
ua ex iecinore bilis, in uentriculum confluit. Rarū
tamē hoc cernit & paucissimis contingere. At cō-
pluribus a capite defluit pituita. Atq; id maxime
Romæ, ac locis perinde humidis. Cæterū & quod
raro accidit considerandū. Nihilq; pro superfluo
habendum, aut negligendum. Siquidem ipse uidi,
quibusdam perq; pituitosis hominibus, multam
tamen in uentriculo colligi flauam bilem, quam cū
ante cibum aqua uino ue epoto, euomere debuis-
sent, si quid ciborum priusq; uomerēt, gustassent,
& hos corrumpere, & capite dolerent. Cum hos
quidam natura biliosos esse crederent. Quāquam
essent toto corpore molles, & candidi, & glabri, &
adiposi, & uenis, ac musculis parū conspicuis, præ-
terea exangues, nec tangentibus admodum calidi.
V di & qui bilem nunq; uomuerunt, qui tamen &
graciles, & hirsuti, & musculosi, & nigri, & uenosi
fuerunt, affatinq; calidi, si quis tangeret, uideban-
tur. Cuiusmodi habitu Eudemus philosophus e-
rat. Sed incidit hoc loco speculatio quædam anat-
mica id est, quæ ad corporum dissectionem per-
tinet, quam aliqui medicorum, ignorantes, ex sym-
ptomatum dissonantia, magnopere anguntur, dū
parum

parum intelligunt meatum illum, per quem iecur
bilem in uentriculum euomit, alijs geminum esse,
alijs unicum, id quod in quadrupedum dissec-
tionibus uidere licet. Ac plurimum quidem unicus is
est, in id intestinum quod pylori, id est, exitus fun-
di uentris, & ieiuni medium est, insertus. Graeci
medium id γαστρεῖς ἐκφυοῦσιν, quasi quiddam e uentre
enatum uocant. Vel si geminus meatus sit, in ecphy-
sin illam maior inseritur, minor in fundum uentri-
culi paulo supra pyloron. Inueniunt, sed tamē in pau-
cissimis, superior pars maior, inferior minor. Cete-
rum quibus est maior, his in uentrem quotidie nō
exiguam bilis effunditur. Quam & euomant ante
cibos oportet, & nisi id faciant, laeduntur. Quibus
autem unicus est omnino meatus, his tota bilis cō-
fluit in ieiunum. Quanam igitur ratione dignosce-
re hos licebit? Neque enim dissecandos esse uiuos
censeo, primum certe totius corporis temperamen-
to, ueluti paulo supra est propositum. Deinde ijs
quae infra excernuntur. Eudemus enim biliosa me-
ra, perpetuo per sedē excernebat: utpote, qui mul-
tam collegit bilem, cuius nihil in superiorē uen-
trē peruenit. Reliquis, qui scilicet & pituitoso erant
corporis habitu, & bilem uomebant, his haudqua-
tē erat alius biliosa. Quippe cum & minimum fla-
uae bilis gignerent, & eius plurima portio in supe-
riorem uentrem peruenirent. Tertium notae genus

in ipsis est uacuatis . Nam quibus in uentre bilio-
sum excrementum gignitur, id porri uirorem præ-
fert. At quibus ex iocinore descendit, his uel plane
flauum est, uel omnino saltem pallidum. Præterea
quibus in nētriculo bilis illa gignitur, quæ porri co-
lorem imitatur, debet omnino his cibis fuisse, non
panis, non suilla caro, simile ue aliquid. sed necessa-
rio aliquid, quod his calidius fuit, necq; id boni suc-
ci Quibus autem ex iocinore in uentrem defluxit,
his flaua ea, pallida ue euomitur, etiā si boni impri-
mis succi fuit, quod sumpserunt . Etiam si ad sum-
mum fuit concoctum. Imo uero magis ipsis qui ad
unguem concoxerunt, flaua uomuntur . Atq; etiā
magis his qui diutius cibo abstinerunt . Quæ ue-
ro bilis porrum refert, ijs solis gignitur in uentre,
qui utiq; concoxerunt male . Quin etiam sollicitu-
do, ira, dolor, labor, exercitatio, uigilia, abstinentia,
& inedia, succi flauæ bilis plus aceruāt. Propterea
quod plus eius succi in iocinore gignunt. Sunt igitur
hæc certa indicia, tum ad hæc, quo ubi siccum
& igne p̄ uentricoli calorem, cōuersio ad biliosum
sequitur, panis, & suilla, & bubula caro, commodi-
us q̄ saxatiles pisces concoquuntur. Cum si ex ieci-
nore bilis affluat, ex comestorum mutatione nul-
la secutura sit concoctionis diuersitas. Atq; his qui-
dem discernitur, quod non temperamenti, sed alto-
rius cuiusquam gratia prouenit. Ad eundem mo-
dum

dum si defluens a capite in uentrem pituita acidi
ructus causa est, conueniet simili ratioe hic quoque
a uentris proprio affectu hanc discernere. Equae ue
ro & capitis dolores ex propria ne eius intempe
rie, an propter uentris aliqua excrementa incidant
discernendi iam cerebrum ipsum cuius sit tempe
ramenti, per se estimare est satius, quam ex corporis
totius affectu. Ipsius autem per se consideratio, ex
canitie, catarris, tussi, distillatione, & saluæ copia
initur. Quippe quæ omnia id frigidius, humidius
que esse doceant. Atque his amplius si ex leui qualis
bet occasione, in hos deuenit affectus. At caluities
ex siccitate prouenit. Nigrorum autem & frequentium pi
lorum prouentus, equalis in cerebro temperamen
ti nota est. Ergo ad hunc modum de temperamen
tis ineunda nobis consideratio est. Quamque scilicet
particulam seorsum propendentibus, nec ausis ex una
pronunciare de omnibus. Quod utique nonnulli fece
runt, qui resimos, humidos, aducos, siccos esse dixe
runt. Et quibus parui sunt oculi siccos. Quibus ma
gni humidos. Atque de hoc quidem parum inter eos con
uenit. Alii namque eorum, qui scilicet humidis parti
culis oculos adnumerant, ubi eos maiores uident, in his
humiditate temperamenti pollere existimant. Alii caloris
uehementia, qui in prius formatione sursum confertum magis
copiosiorque ferebat, non oculos modo, uerum etiam os ipsum
et reliquos omnia meatus ampliores factos autem, ita non hui
ditatis

diratis id, sed caloris indicium esse. Verum ambo a
ueritate aberrant, uno modo, eoque cōmuni, quod
unius particulæ occasione de toto corpore pronū
ciare sunt ausi. Altero qd' formatricis in natura uir-
tutis, quæ artifex facultas est, & particulas secundū
animi mores effingit, parum meminerunt. De hac
namq; Aristoteles dubitauit: nunquid diuiniore
originis sit, atq; a calido, frigido, humido, & sicco,
res diuersa, quo mihi minus recte facere uidentur,
qui tam temere de rebus maximis pronunciant, &
solis qualitatibus formandarum partium causam
assignant. Rationabile enim est, hæc organa esse,
formatorem aliū. Sed & citra tam arduas quæstio-
nes, inuenire licet, sicut ostendimus, humidam, sic-
cam, frigidam, calidamq; temperiem. Errant igitur
qui proprijs indicijs neglectis, ad ea quæ longe po-
sita sunt, & magnæ quæstioni fuerūt, atq; ad hunc
usq; diem optimis philosophorum d'ibitata sunt
conuertuntur. Necq; enim propterea quod pueri
natis magis sunt resimis, florentes ætate magis ad-
uncis, idcirco rationabile est resimos omnes humi-
dos censere, aduncos siccos. Sed fieri potest, ut for-
matricis uirtutis eiusmodi opus sit, potius q̃ tem-
peramenti. Quod si temperamenti est nota, at cer-
te eius quod in naso tantum habetur, non eius qd'
in toto corpore nota fuerit. Quare frustra illd' præ-
dicant, in siccis natura temperamentis nasum acu-
tum, oculi-

tum, oculos canos, tempora collapsa. Quod scilicet in affectibus istis, quæ corpora liquant, atque supra quæ par est, inaniunt, hæc contingant. Sæpe namque sic accidit: sæpe non ita. Sed uidere licet totius corporis habitum, & mollem, & pinguem, & album, & carnosum, cum tamen oculi sunt parui, & nasus acutus. Rursus siccum, macilentum, nigrum, & hirsutum, ubi magni sunt oculi, & nasus relimus, præstat igitur, siquidē de solo agitur naso, ut ex eo relimo, humiditatem, ex eo adunco siccitatem coniectes. Nec de totius animantis temperie ex his particulis pronuncies. Pari modo oculorum, & alterius cuiuslibet partis proprium temperamentum ex proprijs indicijs estimare est satius. Ergo de totius corporis temperie non recte ab una quapiam particula iudicium sumitur. Cum siue humoris uincētis, siue caloris, siue etiam amborum, cessios oculos indicium statuere oportet, utique proprijs ipsorum sic, non omnium totius corporis partium, temperamenti documentū erunt. Neque enim si dura & macra crura sunt, omnino siccum est totius corporis temperamentum. Alij namque affatim carnosi, & pingues, & crassi, & prominenti uentre, & molles, & candidi etiam cum eiusmodi cruribus cernuntur. Verum si totius corporis temperies, pari ratione se habeat, sicci omnino sunt, quibus macra sunt crura. Humidi, quibus crassa. præterea qui

M. bus acu-

bus acutus est nasus, aut aduncus. Hi sicci, quibus
resimus humidi. Ad cundē modū de oculis, tempo-
ribus, cæteris deniq; omnibus particulis, iudican-
dum Quibus impar temperamentum est, nec om-
nium particularū idem, alienū a ratione est, ex uni-
cæ particulæ natura, de omnibus sententiā ferre. Por-
ro tale quippiam plurimis eorum imposuit, cū nō
de hominum modo, sed etiam aliorum animalium
totius corporis tēperamēto, ex indicijs, quæ in cu-
totantum spectant, iudicium ferre sunt ausi. Nec
enim si dura cutis est, necessario siccū est animas.
Sed fieri potest, ut tantum cutis sic sit affecta. Sed
nec si nigra hæc hirta ue est. Simili modo, nec si mol-
lis hæc, depilis ue est, humidum ex necessitate totū
est animal. Verum si per totum æquabiliter est at-
temperatum, ratio est, ut qualis sit cutis, talis sit &
reliquarum partium unaquæque. Sin inequaliter,
non item. Quippe ostrearum totum corpus humi-
dissimum est, cutis ipsa siccissima. Est enim hys qua
tegunt testa, cuiusmodi est nobis cutis. Atq; hinc
illis Græce nomen *οστρακοδερμα* enim nominantur
omnia eiusmodi animantia, propterea quod cutis
hys ostraco. i. testæ adsimilis. Iā malocostrata, id est
quæ molli testa integuntur, ueluti marmæ locustæ
& camari, & cancri, cutem quidem habēt siccam,
reliquam uniuersam temperiem humidam. Immo
uero illud ipsum humiditatis in carne nonnunquā
animalis

animalibus causa est, quod siccam, terrenatq; por-
tionem natura his uniuersam circa cutem reponit.
Non est igitur putandum, nec quod cutis ostreis
sicca est, illico carnē quoq; esse siccam. Nec quod
hæc præhumida, mucosaq; est, iam cutem quoq;
eiusmodi esse. Quippe equum est quanq; particu-
lam ex se ipsa dignosci. Ergo tū i his peccāt, n̄ qui cō-
mētarios de tēperamētis nobis reliquerūt, tū quod
id omittūt, qd' Hyppocrates rectissime admonu-
it, spectandū esse ex quibus, in quæ mutatiōes sū-
factæ. Fit eni non raro, ut præsens nota prioris tēpe-
ramēti sit, nō eius quod in corpore nūc habeat, ue-
luti si quis annos natus sexaginta denso pilo sit, nō
quod calidus & siccus nunc sit, sed quod ante talis
fuerit, consistent autem ei prius geniti pili. Ad eun-
dem modum, quo herbæ, quæ uere sunt enatæ,
non unquam perseuerāt æstate. Alijs enim spacio
& paulatī, cōtigit a plurīa illa hirtitate mutari. Labē-
tibus scilicet pre nimia siccitate pilis, alijs diutissime
pili permanēt utiq; qui nec ī p̄cessu tēporis admo-
dū siccāt, et a priō ualētē habuerūt originē. Arborū
ritu, quarū radices ī terra ualētē cōprehēderūt. Ca-
ue igit si quē admodum pilosum uideas, hūc statim
melācholicū putes. Sed si quidē floret adhuc ætas,
nondū esse talē. Sin iā declinat, melancholicū existi-
ma. At si senex est, nō itē. Fiunt nanq; melācholica
tēperamenta, ex sanguinis adustiōe: Cætenī id pa-

M n̄ ti inci-

ti incipit, non statim est percoctus, uerum hirtus
abūde, qui calidus & siccus est, celeriter erit. Si mo-
do eorum, quæ proposita sunt, meminimus. Nō
illico melancholicus. Quippe curis dēlitas, crassio-
rum excrementorum transitum remorans in tem-
peramentis, quæ calida in summo sunt, comburi
ea cogit. Ita fit, ut tale ijs nunc sit excrementū, qd'
pilos creat, quale olim procedente tempore in uas-
sis sanguinis est futurum. Tū hæc igit omīssa prio-
ribus sunt. Tum præter hæc quod ex natura ex-
crementorum, indefinite de temperamentis pro-
nunciant. Putant enim particularum temperiem, si-
milem esse cum excrementorū natura. Id uero usq;
quaq; uerum non est. Sed fieri interim potest, ut
pituitosa excrementa colligantur, nec tamen humi-
da sit particula, immo frigida omnino: humida uer-
o non omnino. Quippe cum siccam quoq; esse li-
ceat. Quod autem eis imposuit, facile animaduēr-
titur. Non enim norunt quod ex cibis, nequaquam
ex ipso corpore nostro, pituita sit. Quare nihil mi-
ri est, si ubi ingestos cibos (qui humidi fortasse na-
tura sint) non uincit, simile ijs, ipsum quoq; excre-
mentum creet. Nō est igitur quod opinenī, tanq;
corpus siccum est, idem excrementum quoq; esse
se siccum. Etenim si quis ab initio siccior, frigidio-
req; temperamento statim fuit, is non melancholi-
cus est, sed utiq; ab excrementis pituitosus. Quod
si ex

si ex habitus mutatione, frigidus, siccusque est redditus, necessario hic talis iam etiam melancholicus est uerbi gratia, Si quis ante calidus & siccus, ex sanguine urendo plurimam generauit atram bilem. Est enim is præterquam quod siccus est & frigidus, protinus etiam melancholicus. Sin a principio frigidus & siccus fuit. Habitus quidem corporis eius albus, mollis, depilis, uenis, articulisque parum expressis, gracilis, & tangenti frigidus, animus uero minime audax, & timens, & tristis, non tamen excrementa huic melancholica sunt. In his igitur omnibus peccant plerique medicorum ex eo quod proprias notas respuunt, atque ad ea quæ non perpetuo, sed frequenter accidunt, conuertuntur. Eiusdem erroris occasione, & quod excalfacit, id etiam ficcare omnino putant. Hoc enim ueluti coronide summaque uniuersi sermonis addito, secundum iam librum finitæ statui. Quippe phlegmone obsessas partes calida perfundentes aqua, atque ita uacuari ab ipsi humore cernentes, clare indicatum arbitrantur, siccitatem omnino calori succedere. Neque id modo ubi cum siccitate is, uerum etiam ubi cum humore est coniunctus. Cæterum non est idem uel uacuasse ab aliquo humorem, qui locis quibusdam sit dispersus, uel propriam particulæ alicuius temperiem sicciorē reddidisse. Siquidem inequalis quedam in his, quæ phlegmone laborant paribus, intemperies est, similis

M iij bus

bus scilicet corporibus a proprio temperamento
nondum amotis, sed assidue adhuc in mutatione
atq; alteratione uersatis, omnibus nimirum inter-
positis inter eas spaciolis, fluxione refertis. Quæcū-
q; igitur calida humidaq; natura sunt, cum sic affe-
ctis admouentur, ipsa quidem superuacanea quæ
media similarium spa cia occuparunt, euocant. Cor-
pora tamen ipsa tantum abest, ut siccet, ut etiam il-
lis humorem adijciant. Ac ipsa quidem ueritas ita
se habet. Demonstratio tamen euidentis dictis re-
quiritur. Verum eam cum & longiorem existi-
mem, q̃ ut huic libro inseratur, & auditorem desy-
deret, qui medicamentorum facultatis sit non igna-
rus, in præsens differo. Cæterum ubi in tertio li-
bro de omni temperamentorum genere tractaue-
ro, ac de ijs, quæ potestate calida, frigida, humida,
siccaq; sunt omnem methodum indicauero, mox
integrum libellum scribere de inequali intemperie
decreui. Quippe si absoluetur a nobis
uniuersa de temperamentis
disceptatio, ad medendi
methodum non parū
adferet commodi

Galenī de temperamentis, Thoma Linacro
Anglo interprete, Libri secundi, finis,

GALENI DE TEMPERAMEN

tis, Thoma Linacro Anglo interprete

Liber tertius.



C quod energia, siue actu calidorum, frigidorum, humidorum, & siccorum unūquodq; tale esse dicat, uel qd' sumā habet eius modi qualitātē, uel qd' uincit in eo id genus qualitarum aliqua, uel quod ad cognati generis me

diocre aliquid, uel ad unumquodlibet a nobis sit collatum, prius est traditum. Monstratum præterea est quemadmodum ea quis agnoscere exacte possit. Reliquum est, ut de ijs, quæ talia potestate sunt differamus, si tamen prius explicuerimus, quid ipso potestatis nomine significetur. Est autem breuis eius & facillima, & clara explicatio:

Quippe quod quale dicitur, tale nondum est, sed pōt tale esse, id hoc esse potestate dicimus. Homiē uerbi gratia, qui mō natus fuit, tōnalē, & auē uolatilē, & canē uenaticū, & equū celerē. Scilicet qd' eorū unū quodq; futurū omnino est, si nihil id extrinsecus impediat, hoc ceu iā id sit, appellātes. Vñ arbitror hæc esse potestate, nō actu dicimus, perfectu nāq; est. ac iā præsens, ipsa energia, siue quod actu est.

Quod uero potestate est, imperfectum, & adhuc futurum, atque ut fiat quidem id quod dicitur, ueluti habet.

luti habite, non tamen adhuc subsistens. Siquidem
nec infans rationalis iam est, sed talis futuras, Nec
qui modo æditus est canis, uenator, qui scilicet ad-
huc non uideat, sed quod uenari queat si ad iustum
perueniat incrementum, sic nominatur. Ac maxi-
me quidem pprie sola ea potestate esse dicimus,
in quibus natura ipsa suo pte impetu ad absolutio-
nem uenit. Vtq; si nihil ei extrinsecus impedi-
mento sit. Præterea quæcunq; fientium (ut sic dicam)
continentes materiæ sunt. Nec refert continentes,
an conuenientes, an proprias dicas. Quippe cum
ex omnibus iudicetur, quod propinquū est, quod
q; nec alia intercedente mutatione sic dicitur, uerbi
gratia cum sanguinem potestate carnem appellas,
quoniam minimam mutationem ad carnis genera-
tionem requirat. At non qui in uentriculo habetur
concoctus cibus, continēs carnis materia est. Sed
prius sit sanguis oportet, longius etiam absunt, ma-
za & panis. Quippe quæ ut caro fiant, certas sui
mutationes requirant. Cæterum hæc quoq; om-
nia, potestate caro dicuntur. Etiam ante hæc ignis,
aer, aqua, & terra. Etiam horum ipsorum commu-
nis materia. Atque hæc quidem omnia magis, mi-
nusue abusiue loquentibus nobis dicunt. Primus
autem modus eorū, quæ potestate esse aliquid di-
cuntur, maxime est pprius. Proximus huic est eo-
rum, quæ sunt propinqua materia, ueluti si fumip
dam ex

dam exhalationem flammam esse, aut balitum aerē
dixeris. Dicitur potestate esse, & quod ei quod ex
accidenti dicitur, est ex aduerso positum, ut si carno
si quis iuuenis in frigida lauationem, corpus eius
ex accidenti, non ex propria potestate calefacere di
cat. Ergo tot modis etiam potestate calida, frigida,
humida, & sicca dicentur. Dubitabitur quoque non
absurde, cur Castoreum, uel Euphorbium, uel Py
rethrum, uel Struthion, uel Nitrum, uel Misy, cali
da esse dicamus. Rursus lactucam, uel cicutam, uel
mandragoram, uel salamandram, uel papauer, fri
gida. Vtrum ne sub prædictis iam modis compre
hendantur, an alia quapiam ratione dicantur, quæ
dicta non dum sit. Bitumen namque resina, & sæuū
& oleum, & pix, calida potestate sunt, quod utique
energia calida celerrime fiant. Etenim celerrime in
flammanur. Præterea cum corporibus nostris ad
mouent, ea manifeste calefaciunt. At Calcitis, Mi
sy, Synapi, Nitrum, Acoron, Meon, Costus, &
Pyrethrum cum nobis sunt admota, calida uiden
tur. Alia magis, alia minus. Non tamē sunt idonea,
quæ in flammam uertantur. An igitur seipso fal
lunt, qui id solum estimant. Nunquid aliqua nō fa
cile in flammam transmutentur, quos utique nō sic.
Sed an non uertantur in prunam estimare oportet
bat. Cum sit pruna ignis non minus, quā flamma.
Hoc tamen discrimine, quod aere, uel aereo quopi-

N am in

am in igne mutato flāma, terra, uel terrea re aliqua
accensa, fit pruna. Atq; hactenus quidē cōsentire se
cū sermo omnino uidet̃. Siquidē uidentur medica
menta ea, quæ ubi ignē attigerit accēdunt, nos quo
q; excalfacere, nisi si quod ppter crassitiē intra cor
pus nō facile assumitur. Differetur enī de ijs latius
in libris de medicamentorū uiribus. Quæcunq; tñ
medicamenta nostrum corpus excalfacere uident̃,
ea prompte uertunt̃ in ignē. At quō igitur inquit
tangentibus nō sentiunt̃ calida, hoc haud scio cur di
cant, Nam si energia, iamq; calidū, esse prædictorū
quidq; diceremus pfecto mirari liceret, quomodo
tangētibus nō appareant calida. Nunc quod pos
sint facile calida esse, idcirco ea potestate talia uoca
mus. Itaq; nihil miri, si eos, qui se tīgūt nōdū calefa
ciant. Veluti enim nec ignis ipse auget̃, priusq; ui
cta ab eo ligna sint mutata, quod aliquo temporis
spatio oīo fit. Ita nec animantiū calor a medicamen
tis, nisi illa prius ab ipso sint mutata. Quippe alio
genere calefit. is qui ab igne uel sole itēpescit. Alio
is qui a prædictorū quouis medicamētōrū. Illa nā
q; actu sunt calida, medicamēta nequaq;. Itaq; nec
calefacere nos ualent priusq; actu talia fiāt. At qd'
actu talia sint, id a nobis accipiunt, ueluti sicci cala
mi ab igne. Ita uero & ligna ex sua quidem natu
ra frigida sunt uuinersa. Sed quæ sicciora sunt, &
gracilia, ea facile mutantur in ignem. Quæ humi
diora

diora sunt & crassa, spacio egent maiore. Nihil igitur miri est, si medicamenta quoque primum quidem in parua & tenuia frangi postulant, secundo loco, ut tempore aliquo tamen si minimo, corpori nostro quo calida fiant sint adiuncta. Tu uero si ea nec comminuta, nec prius calefacta, calida tamen fieri censes, quid significet, quod potestate calidum dicimus, parum mihi meminisse uideris. Sic enim ea exploras, tanquam energia sint calida. Sed nec illud mirum, si quo recalfaciunt, calefieri ipsa prius postulent. Cum idem fieri cernatur, & in lignorum exemplo. Quippe hæc uanescentem, morientemque flammam tum seruant, tum uero augent dum ab hac, ipsa prius calefiunt. Non est igitur alienum, calorem, qui in animantibus habetur, eiusmodi medicamentis quasi alimento quodam uti quemadmodum ignis ligno. Quippe id ita quoque fieri cernimus. Si uero perfrigerato corpori eorum quoduis quantumuis diligenter comminutum inspergas, prorsus non calefit. Proinde quæ refrigeratæ partes sunt, eas eiusmodi medicamentis plurimum perfricamus, una calorem perfricando excitantes, una rarum, quod prius frigore fuit densum, reddentes. Quo scilicet tunc introrsus pharmacum penetret, tum naturali animantis calori coniunctum mutetur, ac calefiat. Quippe cuius si particula quæpiam

N h uel mi-

uel minima, calorem energia concipiat, hunc deinde in totum propter cōtinuitatem porrigat, perinde ac si ex parua scintilla tedam summo tenuis accendas. Siquidem hanc uniuersam facile depascitur, nihilo amplius scintillam requirens. Ac quidquid quidem potestate calidum est, huic nondum in natura sua calidum frigido præpollet, sed in propinquo est, ut præpolleat, adeo ut breuem opem quo uincat extrinsecus requirat. Hanc illi modo frictio abunde præstare potest, modo uel ignis, uel corporis alicuius natura calidi contactus. Non est igitur tam arduum rationem reddere, quid causæ sit, cur alia protinus ut corpus nostrum contingere, recalcacere id possint. Alia post longius id efficere spacium. Quippe ex ijs, quæ igni appropinquant. Alia statim accenduntur, ueluti elychnium, & tenuis teda, & pix, & siccus calamus. Alia nisi diutius sunt admota, non uincuntur, sicut uiride lignū. Illud potius definiamus, cuius utiq; demonstratio cum de naturalibus potētijis agemus, tradetur. Ex hypothese nunc quoq; propositorum causa, eo utemur, quatuor nimirum dicentes totius corporis proprias facultates esse. Vnam idoneorum tractricem, alteram eorum omnium retentricem, tertiam alteratricem, & quartam quæ alieni sit segregatrix, easdemq; facultates effectus esse totius in quouis corpore substantiæ. Quam etiam constare ex calido, fri-

do, frigido, hūido, & sicco inter se mixtis dicimus. Vbi igitur hæc unaquælibet earum, quas in se habet qualitatibus, corpus quod sibi admouetur, demutat, nec ipsam hoc casu tota sua substantia existimandum est agere, nec quod ab ipsa mutatur posse ei assimilari. Quare ne unquam nutriat, quod ita mutatum est, id quod se mutauit. At si illa mutet, id est tota sua substantia operetur, utique tum sibi assimilabit id quod mutatur, tum ab eo nutrietur. Neque enim aliud nutritio est, quam assimilatio perfecta. Quoniam autem hoc definitum est, inde rursus incipiendum. Omne animal conueniente sibi nutriti alimento: conueniens autem cuique alimentum est, quicquid assimilari corpori quod nutritur, potest. Oportet igitur toti nutrientis substantiæ, cum tota nutriti natura communio aliqua, similitudoque sit: prorsus hic quoque non paruo excessus, defectusque subsistente in ipsis discrimine, cum alia magis consentientia, similiaque sint, alia minus. Proinde etiam alia conficiendi opere ualentiore, ac diuturniore, alia minore, ac breuiore egēt: auium caro minore, suilla maiore, bubula etiā hac maiore. Vinū uero ut assimiletur opus desiderat minimū. Quo fit, ut tum nutriat, tum roboret celerrime. Porro id quoque in concoquendi instrumentis, uentriculo, iocinore, & uenis, prorsus aliquādiu traxerit oportet. Quibus scilicet præparatum, nutrire corpus iam

N iiij queat.

queat. Ante uero quod in his sit demutatum fieri non potest, ut animalis corpori sit nutrimentum. Ne si per totum diem, ac noctem extrinsecus super corpus sit impositum. Multoque minus panis, uel beta, uel maza, foris imposita nutriat. At quæ quidem adsimilantur, omnia nutrimenta uocantur. Reliqua omnia medicamenta, est porro & horum natura duplex. Quippe uel cuiusmodi sunt adsumpta, eiusmodi etiam permanentia, uincunt, corpusque mutant, ad eum modum, quo id cibos, atque hæc prorsus tunc uenenosa, tum natura animalis corruptricia medicamenta sunt, uel mutationis initium ab animalis corpore consecuta, deinceps iam putrescunt, ac corrumpuntur, deinde corpus quoque una corrumpunt ac putrefaciunt. Sunt autem hæc quoque noxia uenena. Est his etiam amplius tertia medicamentorum species, eorum nimirum, quæ corpus. recalcasciunt quidem, mali tamen nihil adferunt. Est & quarta eorum species, quæ & agunt & patiuntur aliquid; sed spatio uincuntur, planeque adsimilantur. Accidit porro his, ut tam medicamenta sint, quam nutrimenta. Nihil autem miri est, si exiguum consecuta momentum, aliqua maximam a priore natura mutationem habet. Cernuntur enim eiusmodi multa in his, quæ extra nos sunt. Siquidem in ea Mysia, quæ est Asia pars, domus hac aliquando ratione conflagrauit. Erat proiectum columbinum stercus, cui iam putri & excalescente.

cto, ac uaporem edenti, & tangentibus admodum
calido in propinquo fenestra fuerat, ita ut iam con-
tingeret eius ligna, quæ large nuper illita resina fue-
rant. Media igitur æstate, cum sol plurimus incidi-
set, accedit tū resinā, tū ligna. Hinc aut & fores quæ
dā aliæ, quæ prope fuerant, & fenestræ nuper etiā
resina illite, facile ignē conceperāt, atq; ad tectū usq;
summiserāt. Vbi aut excepta semel a tecto est flam-
ma, celeriter in totam domum est grassata. Hoc ar-
bitror modo aiunt & Archimedes hostium trire-
mes urentibus speculis incendisse. Porro succendi-
tur his prompte, lana, stupa, elychniū, ferula. Quic-
quid deniq; similiter his siccum, rarumq; est. Flam-
mā edunt, & lapides attriti, atq; hoc magis, si quis
sulphure illos illeuerit. Eiusmodi erat medicamētū
Medeæ. Quippe quod quibus est illitū, oīa ubi in-
id incidit, calor accendit. Cōstat id ex sulphure, &
humido bitumine. Iam illud ceu rē mirandā quidā
ostentauit. Extinxit lucernā, ac rursus muro admo-
uens, accendit. Alter lapidi eā admouit. Fuerāt aut
tū murus, tū lapis sulphure cōtacti. Quod ubi de-
prehensum est, desijt mirū uideri, quod ostentaba-
tur. Ergo omnia id genus medicamīa, perfectē, atq;
ad consumationē calida adhuc nō sunt, aptissima
tamen ut calida fiant. Atq; idcirco potestate cali-
da dicuntur. Ac de ijs quidem nulla est dubitatio.
Sed nec cur uinū bibitū ualenter corpus calefaciat.
Monstratū

Monstratum enim supra paulo est, id non utiq; ut
calidum inedicamentum. Immo ut conueniens nu-
trimētum calefacere animal. Tanq̃ enim ignis ido-
neum alimentum, ignē ipsum auget, ita quicquid
corporum natura calidorum proprium & naturae
le est nutrimentum, id ea semper non solum robo-
rabit, sed etiam insitum eorum calorem augebit. At
q̃ id quidem omnis nutrimenti communis effe-
ctus est. Vino praeter caetera proprium, ac suū est
mutatiōis celeritas. Ita utiq; ut redæ, elychni, stup-
pæ, picisdam uero ab ignis exemplo non digressi:
admoneamus rursum de lignis uiridibus, quæ ipsa
quoq; ignis nutrimentum sunt. Caeterum non sta-
tim, aut continuo, eoq; saepenumero igni iniecta,
non solum flammam quasi sopiunt, sed etiam si im-
becilla est & parua, corrumpendæ quoq; eius pe-
riculum afferunt. Sic profecto & in animalibus ci-
bi, qui uiri prorsus adsimilantur, & corpus nutriant
spatio egent, hi frigus uniuersi, potius quam calo-
rem afferre in praesenti uidentur. Caeterum calefas-
ciunt hi quoq; spatio, non secus, ac reliqui cibi, si se-
mel ut corpus nutriant, sint consecuti. Omne enim
nutrimentum, quatenus nutrimentum est, anima-
lis calorem auget. At si deuoretur quidem ut nutri-
mentum, nec tamen superetur, id erit quod Hypo-
crates dixit, nomine quidem nutrimentum, re
autem minime. Quippe cum trifariam nutrimenta
tum dica-

tum dicatur, sicut ipse docuit his uerbis. Nutrimentum est, & quod nutrit, & quod ueluti nutrimentum est, & quod futurum nutrimentum est, quod utique iam nutrit, & corpori adiungitur, nec amplius futurum est, id proprie nutrimentum nominatur. Idem uero & corpus quod nutrit, excalfacit, quod reliquorum neutrum facit. Quod scilicet proprie nutrimenta non sint. Sed alterum eorum ueluti nutrimentum, alterum tale futurum. Proinde nec uinum ipsum semper animal calefacit, æque, ut nec oleum flammam accendit, tametsi aptissimum est ignis nutrimentum. Immo si imbecille & exigue flammæ, confertim multum oleum infundas, suffocabis eam, prorsusque extingues, potiusque augebis. Sic igitur & uinum, ubi plus bibitur, quam ut uinci possit, tantum abest, ut animal calefaciat, ut etiam frigidiora uitia gignat. Quippe apoplexiæ, & paraplegiæ, & quæ Græce caros, & comata uocamus, & nervorum resolutio, & comitiales conuulsiones, & tetani, immodicum uini potum comitantur. Quorum unumquodque frigidum est uiuum, generatim enim quæcunque assumpta in corpus, ut nutrimentum calefaciunt, hæc interim frigefacere deprehendas. Eque scilicet, ut flammam ab eadem materia, non augeri modo, uerum etiam aliquando extinguui. Atque hæc quidem omnia, tum ijs, quæ de elementis, tum ijs quæ de temperamentis sunt prodita consentiunt.

O Illud for-

Illud fortasse dissonare uidebitur, quod ex his, quæ
ut nutrimentum comeduntur, aliqua cuti imposita,
hæc erodūt, atq; exulcerāt. Sicut sinapi, muria, allia,
cepe. Verū hoc quoq; cū positis a principio hypo-
thesibus concordat. Etenim propterea, qd' tum in
uentre concocta, tū in uenis in sanguinē uersa mu-
tant, alteranturq;, præterea qd' uno loco nō perma-
nēt: sed in multas partes diuisa, unde quaq; ferunt,
adde & qd' nō solū multis succis miscent, sed etiā
cibis. cū quibus sumuntur, adhæc qd' celeriter eo-
rū & concoctio, & partiū separatio perficit, ita ut
quod cōueniens in eis est adsimile, quod superua-
caneum & acre, per alium urinas, & sudorē excer-
nat: propter hæc inq;, oīa qd' foris impositū exul-
cerat, id comestū nō exulcerat. Quāuis si uel unum
quodlibet horum accederet, satis esset ad ea quæ
foris sunt integra seruanda, uerbi causa mutatio
ipsa. Si nanque non maneat sinapi, quale extrinse-
cus fuit, cum est adsumptum, manifestum est,
nec uim eius manere censendum. Quod si tum di-
rimuntur eius partes, tum purgantur, multo utiq;
magis sic censendum. Iam satis erat quod nec eo-
dem loci manet. Cum nec circa cutim aliquid effi-
cere posse uideatur, nisi diutius immoretur. Sed
nec mixtio ipsa cum multis cibis parum momenti
habet. Si enim id citra alium cibum solū assumas,
facile intelliges quantum molestiæ, & rosionis
uentri-

uentriculo sit allaturum. Quin etiam, si plurimo
 dulci admixtum succo, cuti id imponas, quam
 nihil adferat incommodi. Cum igitur prædicto-
 rum unumquodlibet per se, satis prohibere pos-
 sit, quo minus sinapi, quod foris facit, idem fa-
 cere intus possit. multo arbitror magis, ubi mul-
 ta simul coierint. Nam & coquendo alteratur,
 & expurgatur, & cum multis alijs miscetur, &
 uarie distribuitur, & in omnem partem fertur,
 nec in ulla moratur. Quod autem si acrimoni-
 am suam seruaret, interna quoque omnino exul-
 ceraret, ex ijs, quæ sponte accidunt ulceribus,
 intelligas. Gignitur enim nō raro alijs ex uitioso
 cibo, alijs ex quapiam in ipso corpore corrupte-
 la, & putredine, uitiosus succus, quam cacochy-
 mian uocant. Iis aliquando interiorum quoque
 aliquid exulceratur. Magna tamen ex parte, cu-
 tis quoniam in hanc excrementa quæ in habitum
 corporis colliguntur, natura expellit, multis & as-
 siduis ulceribus afficitur. Quippe cancri pha-
 gedene, herpes erodentes, carbunculi, & qui
 chyromia, & Celephia uocantur, milleque aliæ
 ulcerum generationes, ab eiusmodi cacochymia
 nascuntur. Neq; igitur talium quicq; est dubitan-
 dum. Sed nec cur medicamentorum nonnulla, cū
 nihil nos extrinsecus offendūt, intro assumpta mag

O ñ. num afferant

num afferant malum. Aliqua rursus intro assumpta, nonnunquam ledant, nonnunquam conferant. Aliqua non solum intro assumpta, sed etiam extrinsecus applicita offendant. Quippe ut semel dicam, nihil foris, intusque parem agendi facultatem habet. Neque enim aut uipere uenenum, aut rabidi canis spuma, aut aspidis ulrus, quæ tamen si extrinsecus corpori occurrant, offendere creduntur, parem uim habent, uel soli cuti applicita, uel intro assumpta. Sed nec illud est mirandum, si cæterorum medicamentorum uis, ad profundum non peruenit. Neque enim necesse est, ut omnia parem habeant uim. Quod si ex his, quæ intro sumuntur non pauca, certo tempore, & certa quantitate, & in mixtura, cum cæteris accepta, conferunt. Intempestiue autem & largius, nec cum alijs admixta lædunt, ne id quidem dubitationem ullam disputationi pariat. Siquidem id tum cibis, tum igni, tum uero omnibus, ut sic dicam quæ corpori occurrunt, accidere solet. Nam & mediocri nobis flamma nonnunquam opus est, easque usi, plurimum ex ea iuuamur. Cum tamen immodica flamma nos urat. Ad eundem modum & frigide potio quæ mediocris est, confert quæ immodica est, maximam affert lesionem. Quid igitur miri est, esse medicamen aliquod, adeo calidum potestate, ut si multum eius sumatur, ac in uacuum corpus inferatur, crodat prorsus, uratque. Sin exiguum sit, & cum his, que ue-

quæ uehementiam eius remittant, cōuinctum, nō
modo nihil incomodi afferre, uerum etiam calefa-
ciendo iuuare. Lacrima enim, uel Cyrenaicā, uel
medicam, uel particham ipsam quidem per se, citra
incomodum sumere non est. At si omnino exigua,
uel cum alijs intemperie congruente sit sumpta, ma-
gnopere conducit. Atq; adhūc quidem modum,
quæcunq; corpus excalfaciūt, ubi mutationis prin-
cipium in ipso sicut dictum prius est acceperit, re-
calfacere illud sunt apta. Quæ uero refrigerant, uelu-
ti papaueris succus, hæc a nostro corpore, ne uel
paulum quidem demutātur, sed ipsum statim uin-
cunt, ac mutāt, etiam si calefacta prius dederis. Est
enim eorum natura frigida, quemadmodum aqua.
Quare illud recte Aristoteli, sicut alia multa, dictū
est, Calidorum, frigidorum, siccorum, & humido-
rum corporum, quædam esse talia per se, quædam
ex accidenti. Sicut aqua per se quidem frigida est,
ex accidenti uero aliquando calida: uerum acquisiti-
tius eius calor breui perit, naturalis frigiditas ma-
net. Tanq̃ igitur calida aqua flammæ iniecta, eam
extinguit. Sic meconium si id quantumuis calefa-
ctum dederis, & calorem animalis perfrigerabis,
& necis periculum afferes. Omnia igitur id genus
medicamēta, si exigue sint data, & una cum ijs, quæ
uehementiam frigoris eorum castigare ualeant, nō
nonnuq̃ usum aliquem corporibus nostris præ-
stant,

stant, quemadmodum in opere de medicamentis
dicetur. Siquidem medicamen id quod Canthari-
das recipit, hydericis prodest. Tametsi cantharis
ipsa, uesicam omnino exulcerat. Verū ubi per ea,
quæ admiscetur castigata est, ac corpori, quod plu-
rimo humore grauatur, tum offertur, illum per uri-
nas expellit. Maxime igitur est attēdendū in omni-
bus, quæ potestate calida, frigida ue dicunt, sint ne
ex natura eorum, quæ nutrire corpus possunt, an
eiusmodi, quæ exiguum alterationis momentū na-
cta, deinde secundum propriā naturā alterata, cor-
pus ipsum aliquo modo afficiunt. Tertio loco an
nullo pacto ab eo quicquid alteret. Si namque ex nutrien-
tiū sunt genere, siquidē uincant, calefaciūt. Si nō ui-
cant, refrigerāt. Sin ex ijs sunt quæ exiguum quippiā
alterāt, oīo calefaciūt. Si uero ex ijs, quæ omnino nō
alterant, maxime refrigerant. Attendere autē, ut di-
ctū est quod maxime oportet, ac discernere, quæ per
se sunt, ab ijs, quæ per accidens, nō in calidis & fri-
gidis modo, sed nihilo etiam setius in siccis & hu-
midis. Quippe aliqua taliū, cum siccā substantiam
sint sortita, ubi largo calore sunt liquata, humidatis
phantasiam præbent, ueluti æs, & ferrum. Quæ-
dam per se humida, ubi in syncero frigore sunt mo-
rata, apparent sicca sicut glacies. Minime igitur de
ijs omnibus faciendum absoluto, & sine ulla exce-
ptione iudicium est, sicut in superioribus monui-
mus. Sed

mus. Sed cum eo, ut quemadmodum sese in calore, frigoreque habeant, considerentur. Siquidem si exiguo prædita calore, nihilominus humida cernuntur, talia esse ex propria natura sunt censenda, tametsi cū copioso calore sint sicca. Quæ uero uel sub feruenti calore fluunt, uel sub puro rigore sunt concreta, ne horum quidem altera per se humida, altera per se sicca sunt existimanda. Ergo tū adhuc modum distinguere cōueniet, quæ per se sunt, ab iis, quæ per accidens, tū ad hæc ipsa spectantibus, eorum quæ potestate calida, frigida, humida, sicca ue sunt, iudicium faciendum. Non enim ad id quod secundum accidens est, respiciētibus: sed ad id, quod secundum se est, id quod potestate est, iudicari debebit. Porro communis in omnibus, unaqueque iudicandi ratio est, alterationis celeritas. At cum calidum, frigidum, humidum, & ficcum dicantur, *οπερυσίως*, quod scilicet alia per id, quod exuperat, alia quod eam qualitatem a qua sunt denominata, summā habeant, in utrūcūque horum prompte uertitur, de quo agitur iudicium, tale potestate fuerit. Oleum nanque calidum potestate est, nimirum quod flamma facile fiat. Eodem modo resina, bitumen, & pix. Vinum autem, quod facile fiat sanguis. Pari modo mel, & caro, & lac. Atque hæc quidem totis ipsorum alteratis substantiis, nutrimenta se altreantiū sunt. Quæ uero unaqualibet qualitate,

qualitate, alterantur ac mutantur, ea medicamenta tantum sunt. Medicamenta itidem sunt, & quæ nulla substantiæ suæ mutata parte, sed tota seruata integra, corpus ipsum afficiunt. Cæterum graua & naturæ animalis corrumpentia. Vnde & totum eorum genus deleterion & pestilens dici reor. Quippe hæc non minus genere deleteria sunt dicenda, quod ubi plane minima exhibentur, nullam inferunt sensibilem noxam. Sic nãq; neq; ignis ipse calidus sit, neq; nix frigida. Nam horū quoq; si quid prorsus exiguum est, nullum euidēs in corporibus nostris excitat affectum. Quippe cētesima unius scintillæ pars, est quidem omnino genere ignis. Cæterum adeo nos non urat excalfaciatue, ut corpori incidens, ne sensum quidem ullum sui excitet. Ad eūdem modum frigidæ asperginis centesima portio nō modo nihil offendat, aut refrigeret, sed nec sensum sui ullum præbeat. Nequaquā igitur sic iudicanda deleteria sunt. Immo totius naturæ suæ cōtrarietate. Porro iudicabit contrarietas, ex ea quæ media intercedit mutatione. In elementis uerbi gratia, neq; aqua mutari potest in ignē, neq; ignis in aquā: sed ambo in aerē. is uero i utraq;. At illa in alterutrū nullo modo. Ergo cōtinēs, & sine medio est aquæ mutatio in aerē, itemq; ignis. Non continens, ignis & aquæ in alterutrum: hæc igitur inter se contraria pugnantiaq; sunt. Nou dissimili ratione papaueris succus,

ris succus, hominis corpori prorsus est contrarius
ut quod in id quicquid agere ne una quidem qualita-
te possit, multo minus tota sua substantia possit. At
quod unum quidem deleteriorum genus eiusmodi est,
alterum est eorum, quae ex nostro calore momen-
tum aliquod mutationis accipiunt, ac deinde in mul-
tifarias alterationes uertuntur, quibus corrumpi na-
turam nostram accidit. Eiusmodi enim omnia dele-
teria genere sunt, etiam si propter exiguitatem non
nunquam nihil quod sentiatur efficiant. Ac quae corpo-
ris naturam rodunt putrefaciunt, & liquant, meri-
to potestate calida nominantur. Contra quae refri-
gerant, & sensum auferunt, torporemque notabilem
afferunt, frigida. Et priora quidem nihil non ratio-
ni consonum, nec ipsa pati, nec in corporibus no-
stris efficere uidentur. Siquidem calido corpori ap-
plicata, & mutationis momentum aliquod hinc ade-
pta, partim eorum ad summam caliditatem, partim
proueniunt ad putredinem. Iure igitur pro affectu
quae ipsa consecuta sunt, etiam corpus animalis af-
ficiunt. At quae corpus tametsi ipsa calida sunt, ap-
plicata, tamen refrigerant, non paruam dubitationem
afferunt, utrius potius naturae sint. Nam si energia
semel calida sunt reddita, cur animal non calefaciunt?
Sin nondum sunt calefacta, quomodo apparent ca-
lida. Soluetur dubitatio si distinguatur, quod per
se frigidum est, ab eo quod est ex accidenti. Ita ui-

P Aristoteles

Aristoteles docuit. Perit namq̃ celeriter eoru, quæ
ex accidenti sunt calida, acquisitiuus affectus. Ita ut
in priorem naturæ suæ statū facile reuertantur. Por
ro in applicandis hīs nobis, quæ natura quidē sunt
frigida, sed per accidens calida, duo hæc continge
re est necesse, ut & acquisitiuus eorum calor pere
at, & propria eorum temperies, a nostra nihil im
mutata, frigida perstet. Et quid miri si papaueris
succus, mandragora, uel cicuta, uel similiū aliquid;
cūuis exhibeantur calefacta, paulo post euadunt
frigida? Cum idem patiantur, ptisana, & lac, & far,
& panis. Vbi in imbecillum uentrem demissa, ab
eo non superantur. Euomuntur enim nō raro abū
de frigida. Et quod hīs maius est, quodq̃ Hyppo
crates notauit, pituita ipsa quamuis iam succus sit,
atq̃ ex cibis in uentre iam concoctis nata, nihilomi
nus frigida tangentibus sentitur, neq̃ id modo dū
in uentre consistit, sed postq̃ a uenis ipsis, purgan
tis, cuiuspiam medicamenti ui, est detracta. Tame
n enim q̃ tenacissima est, ac per uim ducitur, attā
men ne ipsa quidem tractus uiolentia calefieri po
test. Quid igitur miri, si etiā papaueris succus, qd̃
naturæ nostræ tam contrarium medicamentū est,
q̃ celeritē refrigeret, etiā si calefactus sit exhibitus?
refrigeret autem una secum & corpus? Quippe
acquisitiuū calorē nō seruat, propterea quod natu
ra frigidus est. At quia eius substantia a nobis nō
alterat.

alterat. Immo potius nos alterat, & mutat, idcirco
nec a nobis quicquid recipit caloris, & pro sua natu-
ra nos afficit. Itaque cum frigidus natura sit, & nos
utique refrigerat. Nihil igitur in dictione nostra est,
dubitatiois reliquum. Enimuero quod horum om-
nium, quae frigida per naturam sunt, quicquid plus
iusto calefeceris, ex propria id natura recedat, prae-
terque quod nullam dubitationem habet etiam prae-
dictis a nobis, affert testimonium. Sicut enim sala-
mandra ad certum usque terminum ab igni nihil pa-
titur, uritur autem, si longiore spatio igni sit admo-
ta. Sic & mandragora, & cicuta, & psillium, bre-
ui spatio igni admota, proprium adhuc tempera-
mentum seruant, largius autem excalefacta, illico
corrumpuntur; nec quicquid efficere, quae prius po-
terant, ualent. Ac talium quidem omnium natura,
hominibus maxime est contraria. Sane naturam cu-
dico. uniuersam substantiam, ac temperiem, quae ex primis
elementis constat, significo, calido, frigido, humido, sic-
co. Eorum uero, quae celerrime nutriunt conuenientis-
sima. Reliqua omnia media inter haec sunt, quorum alia
magis, alia minus agere, ac pati a corpore nostro
possunt. Siquidem castoreum, & piper agere ma-
gis in corpus nostrum quam patrab eo ualent. Vinum, &
mel, & pituita, pati magis, quam agere. Ergo haec omnia
tum agunt circa corpus aliquid, tum uero patiunt,
Omnino enim ubi duo corpora inter se commissa,

P h aliquam

aliquam multo tempore pugnant, certantq; de alterando, utrunq; eorum tum agere, tum pati est necesse. Fortasse aut & si nō multo tēpore id fiat, attamen agit etiā id qd' uicit, i id qd' uicit: uerū ita exiguum, ut sensum effugiat. Neq; enim si acutissimo ferro mollissimam cæram toto die ac nocte incidas, fieri potest, ut non fiat, manifeste obtusius. Ita nimirū illud comode dici uidetur. Assiduo illisu durum cauat undula saxum. Quippe ita quoq; factum cernitur. Cæterum uno, aut altero ictu nihil adhuc euis dēs uidere in talibus licet. Ex quo factum arbitror, ut quædam ab admotis sibi, nihil prorsus pati, opinati nonnulli sint. Et cedendum quidem est ita loquentibus. Sæpe uero nobis quoq; ipsis ita plerunq; loquendum est, nisi sicubi ad ultimum examen, disputationem perducimus, quemadmodū in præsentia facimus. Sic igitur αὐτὴ πᾶσι, id est, nunquam deficientis affectionis dogma, ijs utiq; qui solum id estimant, ualente demonstratione nō caret. Nō est tamen eius ad priuatas singulatim obeundas actiones ullus usus. Si nāq; adeo exigui affectus sint, quibus assidue afficimur, ut nulli actioni sensibile, & manifestum incommodum afferant, facile profecto contemnendi sunt, atq; ei qui affectus id genus nullos esse dicit non repugnandum. Perinde igitur habet. & in ijs, quæ nutriūt, prope dixerim omnibus. Quippe quæ ipsa quoq; in corpore hominis alijs

nis aliquid faciunt. Sed nec sensibile aliquid prorsus, nec euidens, diuturna tamen eorum exhibitio, magnopere alterat, mutatque iam corpora. Sūt enim & quæ primo statim usu, manifestam alterationē suam indicent, ueluti lactuca, quæ eos, quibus uenter æstuat, manifeste refrigerat. Atque a siti uindicat quibus refrigeratum est, manifeste ledit. Conducit uero & ad somnū non parū, neque id alia ratione ulla quam quod frigido temperamēto & humido est. Verū sic est humida, & frigida ad hominem, & alia quæ nutrirī sunt apta, sicut uiridia ligna ad ignem. Quare rationabiliter cibi, id genus utrumque præstant, & quod ueluti medicamenta corpus nostri afficiunt, & quod nutriunt. Toto quidē concoquendi sui tempore, ut medicamenta. Vbi iam nutriunt ac prorsus sunt adsimilata, ut quæ nihil in nos agāt, sed naturalem calorē augeant, ceu prius est dictū. Quippe id omnium quæ nutrant commune est. Nec est quod miremur, si modo exempli uiridium lignorum non sumus immemores, esse aliqua, quæ prius quam adsimilentur, & nutrant, dum adhuc concoquuntur, refrigerent, cum adsimilata sunt, ac iam nutriunt, calefaciant. Itaque usus quoque talium omnium duplex medicis suppetit, tum ut ciborum tum ut medicamentorum. Fac namque mutata sit alicui optima uentriculi temperies, ad calidiorem. Is profecto quam diu lactucam concoquit, refrigerabitur, & me-

diocritatem temperamenti assequetur: Vbi uero
ex ea iam nutritus est, infini caloris substantiam au-
gebit. In eo igitur uel maxime sese fallere uideatur. Ju-
niorum medicorū uulgus, quod ignorat in nobis
aliquando quantitatem caloris intendi, aliquando
substantiam eius augeri. Tum quod utroq; gene-
re ueteres calidius factum animal dicant. Quando
etiam calidius fit, siue calorem eius intēdas, siue sub-
stantiā, in qua prima consistit, inaugeas, finge nāq;
ex r̄s, quæ in animalis corpore continentur, sangui-
nem esse per se calidum, aut si magis placet flauam
bilem, reliqua omnia ex accidenti esse calida. Vtq;
quod huius aliquam habeant partem, nunquid ne-
cesse erit animal bifariā calidius esse, uel quod plus
calidorum succorum sit sortitum, uel quod calidio-
res eos habeat q̄ ante. Mihi plane ita uidetur. Ad
eundem modum arbitror, & frigidius erit bifariā,
uel quod plures illi succreuerint frigidi succi, ceu pi-
tuita, & nigra bilis, uel quod eorum omnium mo-
do non mutato sola qualitas sit intēta. An igitur mi-
ri quicquam est, si corpus quoad concoquit, qui
frigidus natura cibus est, sicut portulaca, & lactu-
ca, frigidaē qualitatis non parum percipiat, perco-
cto autem, ac iam in bonum sanguinem uerso: cali-
di succi accessione, calidius q̄ prius euadat. Atqui
si nihil horū, aut eiusmodi est, quod fieri nequeat
aut etiam adhuc mirū, desinant iam obstrepere, qui
unum

finum eundemq; cibum, tum nutrimenti, tum me-
dicamenti usum corpori præstare negant. Tanq̃
enim si omnino non percoqueretur, perpetuo ma-
neret medicamentũ, sic cũ iã est percoctũ, ambo ef-
ficiť. Pone enim prorsus nō concoquatur lactuca,
uel si mauis succus ipsius, qñ is si liberalius sumat̃. si-
milẽ in hoĩe cũ papaueris succo effectũ habet. Nũ-
quid hoc casu medicamentũ tãtũ erit, nec aliud quie-
quã? Nemo arbitror de ea re dubitet. Ergo habet
omnĩo lactuca & medicamẽti facultatẽ. At uero ha-
bebat et nutrimentũ: quippe que persepe nutriť. Am-
bas igit̃ facultates simul in se cõmet, nō tamẽ simili-
ter ambas ostendit. Verum ubi plus egit in homi-
ne, q̃ sit passa, medicamenti potius indicat facultate-
tem, ubi passa plus est q̃ egit, nutrimentũ. Nec mirũ
ullũ est, si lactucæ tũ agere, tum pati contingit, quã-
do enĩ quoq; , ceu paulo ante diximus, nō solũ in-
ceram agere, sed etiã ab ea pati accidit. Cæterũ eo
quod multo amplius est quod agit, q̃ quod patit̃,
alterum latet. At si durissimum illi ferrũ admoue-
as, cõtra magis pati, q̃ agere tibi uidebitur. Tam-
etsi agit aliquid tum quoq;. Sed negligitur præ exi-
guitate eius uis. Itaq; de omnibus prorsus cibis, il-
lud pronunciare non dubitamus, qđ non solũ a no-
stris corporibus pati, sed etiam agere aliquid in ea
possunt. Iam uero & de quibusdam, quæ plane sci-
licet & luculenter uidemus agere, quod nō tantũ ci-
bi sint,

bi sint, sed etiam medicamenta. Et lactuca quidem
tam cibus, q̃ medicamentum frigidum est. Eruca
tam cibus, q̃ medicamentum calidum. Quod si ca
storeum quoq; spatio concoquitur, erit id quoq; si
mul nutrimentum, simul medicamentum calidum.
Ad eūdem modū sinapi & piper. Ex herbis quoq;
que anethum, & ruta, & origanum, & pulegium,
& calamynthe, & thymbra, & thymum. Quippe
hæc omnia, tum cibi, tum medicamēta calida sunt,
prius enim q̃ in sanguinem sunt mutata, dum scili
cet adhuc concoquuntur, medicamēta. Mutata ue
ro in sanguinem, non utiq; iam medicamenta, sed
nutrimenta. Secunda nimirum nutrimentū significa
tione, qua id significatur, quod nondum est alimē
tum, sed ueluti alimētum. Ergo sicut de lactuca pau
lo supra fecimus, cum duos uentres, alterum iusto
frigidiorē, alterum iusto calidiorē finximus. Ita
nunc quoq; pro contemplandis ijs, quæ potestate
calida sunt, proponamus eosdem uentres. Ergo eū
qui frigidior iusto est, quoad in eo cōtinētur, ac cō
coquuntur omnes id genus herbæ calefaciunt, atq;
ad temperamenti æqualitatem reuocant, profunt
que ut medicamēta. Alterum uero qui calidus est,
inflammabunt, ac magnopere lædēt. Atq; has qui
dem alterationes qualitate sua inducent. Nam om
nino percocta, & mutata, ac in sangninem bonum
iam uersa, naturalis in animali caloris substantiam
augebūt,

augebunt, non qualitatem intendent. In totū enim
siue frigidus, siue calidus potest esse cibus sit, postea
atq; in sanguinem conuersus est, naturalem calorem
similiter augebit. Quoad autē ad sanguinis formā
tendit, nec dum plane sanguis est redditus, refrige-
rat, excalfacit ue animal medicamenti ritu. Sane em-
nis hæc disceptatio ab uno principio pēdet. Quo
magis seruandum id, memoriaq; tenendum per-
petuo est. Cuilibet corpori proprietatem quan-
dam temperamenti esse, quæ huic quidem naturæ
sit consentiens, ab hac uero sit dissentiens. Tum si
quod conueniens sibi est, in suam naturam trans-
mutet, eo pacto caloris sui substantiam augere. Sin
ipsum sit mutatum, duorum alterum illi continge-
re, uel ut calorem quandam conquirit, utiq; si id a
quo mutatur, calefacit, uel proprium calorem amit-
tat, si id non calefacit. Liquet igitur ex his, quod eius-
modi omnia, ex eorum sunt numero, quæ relata ad
aliquid dicantur. Cum ad proprietatem mutantis
naturæ, quicquid assumitur, uel nutrimenti, uel me-
dicamēti, uel utriusq; rationem sortiatur, uerbi gra-
tia. Cicuta, sturno nutrimentum est, homini medi-
camentum. Rursus coturnici, ueratrum nutrimen-
tum est, hominibus medicamen. Si quidem cotur-
nicum temperies assimilare sibi ueratrum potest,
quod hominum temperies non potest. Ergo ma-
nifestum iam arbitror factum, quod iudicium eius

Q quod

quod respectu nostri calidum, frigidum, humidū,
& siccum dicitur, non ex ijs, quæ extrinsecus sunt
posita. Sed ex ijs, quibus ipsi afficimur, certum exa-
ctumq; fieri possit. Atq; id tanq; primum, ac ma-
xime sit spectandū. Deinde si res exigit, etiam qd
ab externis petitur. Nam si euident ad sentiendū,
& clarus sit adhibiti medicamenti affectus, huic reli-
quis notis omnibus posthabitis credendum. Sin
confusus, & obscurus, aut etiam mixtus, aut ullam
omnino dubitationem sit exhibēs, tum utiq; ad ex-
terna omnia cōferentes, de eo iudicandum. Ac ne-
que horum quidem ad ea, quæ longius absunt, sed
quæ ab ipsa quæsitæ rei substantia sunt desumpta.
Verbi gratia. Si oleum calidum est, nō id inde spe-
ctabitur, quod glutinosum, aut pallidum, aut leue
est: sed quod facile inflammatur. Id nanq; erat illi
calidum potestate esse, quod celeriter in energia ca-
lidum mutatur. Ad eundem modum & in corpo-
ribus nostris, non utiq; id expendendum, an cras-
sarum partium, aut tenuium, aut humidum, aut le-
ue, aut glutinosum, aut pallidum: sed an calefaciat
ad motum. Eque uero nec an dulce sit, an aluum de-
iciat, an sanguinem, si instilletur, faciat in missione
fluxilem. Quippe hæc quoq; superuacua sunt, cū
estimare liceat, an calefaciat cum admouetur. Ergo
si notabiliter id, ualenterq; faceret, quemadmodum
piper, utique clarū id proculque dubio esset. Nunc
cum

cum minime ualenter, id præstet, merito in quæ-
stionē uenit. Multo uero magis de rosaceo, & acc-
to dubitatur a medicis, atque ambigitur calida ne
hæc, an frigida potestate sint. Agendum igitur id
est, ut in omnibus, quæ potestate calida, frigida,
humida, sicca ue dicuntur, exactas aliquas, clarasq;
discretionēs inueniamus. Sicut ante de energia sic
dictis fecimus. Porro incipiendum arbitror ab ijs,
quæ euidentissima sunt. Quando in ijs exercita-
tus, facile consequetur ea, quæ minus sunt euiden-
tia. Ergo statim ut corpori hoc, uel illud medica-
mentum, cibus ue adinouetur, expers esto omnis
acquisitiij caloris, & frigoris. Quam enim in supe-
rioribus determinationem iniuimus, cum sicca &
humida corpora dignoscenda proposuimus, ea-
dem nobis nunc quoq; in ijs, quæ potestate calida
frigidaq; sunt, non minus erit utilis. Nam siue po-
testate frigidum, cum id applicas, calefacias, siue ca-
lidum refrigeres, corpus primo occurſu, qualita-
tis acquisitæ, non eius, quæ propria est rei admo-
tæ, sensu afficietur. Vt ergo admotæ rei uera, syn-
ceraq; natura exploretur, tepidum quoad fieri ma-
xime potest, esto, nec ullā extrinsecus notabilē alte-
rationē ualentis caloris, frigoris ue ceperit. Ac priā
quidē admoti medicamēti præparatio talis esto.
Applicet aut cū eius ui exploras, nō cuiſibet corpo-
ris affectui, sed simplicissimo, et quoad fieri maxie po-

Q ij test,

test, summo. At si summi quidem caloris affectioni
admotum frigoris sensum excitet, erit profecto sic
frigidū. Pari modo si frigido affectui applicatum,
calidum statim appareat, id quoque erit calidum. Sin
uel calide affectioni calidum, uel frigide frigidum
lentiatur, non est quod hoc calidum, illud frigidū
omnino pronuncies. Est enim aliquando summi ca-
loris affectus, quem mediocriter frigidum medica-
men adeo non alterat, ut refrigerando, densandoque
summum extrinsecus corpus, calorem intro conclu-
dat, ac diffuari uetet. Indeque affectum magis accen-
dat. Ita uero etsi quod frigido affectui admouetur,
nullum afferat calorem, uidendum est. Num id cū
sit aliquid mediocriter calidum, nihil egit in affectū
qui summi indiguū caloris. Ergo nec sic, admoti me-
dicaminis exploranda uis est, nec si ex accidenti ali-
quid efficiat, non per se. Iudicabis autem quod ex
accidenti aliquid facit, tum ex affectu ipso, tum tem-
pore. Ex affectu, si is simplex est, & unus. At a tē-
pore determinabitur iudicium ad hunc modum.
Quod protinus ut admotum est, calefacere, uel re-
frigerare manifeste cernitur, id utique & ex se, & per
se tale fuerit. Quod tempore id facit, fortasse ex ali-
quo accidenti huc est actum, ueluti iuueni quadra-
ti corporis. Tetano æstate media laboranti, frigida
liberaliter affusa caloris percussus facit. Carterū
quod aqua frigida per se non calefaciat, ex primo
eius oc

gius occurſu patet. Senſum nanqꝫ inuehit frigoris.
Præterea cutim quoad ei affunditur, frigefacit. Tū
calorem nec in omni corpore, nec dum aſl unditur
inuehit. Immo in iuvene, quadrati corporis, &
æſtate media, & poſtqꝫ a profundendo eſt ceſſa-
tum. Sicut igitur frigida quibus incidit, hæc illico
perfrigerat, ſiue animata corpora ſunt, ſiue non ani-
mata, ſiue calida, ſiue frigida, ita ſi quod eſſet tem-
pus, uel corporis natura, uel affectus ullus, in quo
frigida, primo ſtatim occurſu caloris ſenſum inue-
heret, iure queri poſſet, calefacere ne, an frigefacere
per ſe nata eſſet. Nunc cum omnia tum animata, tū
inanimata protinus, & perpetuo frigefieri ab ea
cernamus. Quibus autem inſitus calor, ueluti fons
quidam ignis in uiſceribus eſt, his occurrens reper-
cuſſum aliquando caloris facit, rationabile arbitror
ex accidenti, non per ſe talia calefacere. Sed nec latet
qua ratione illud accidat. Siquidem ſtipata, cluſaqꝫ
corporis ſumma facie, repercuffus, refractusqꝫ ſit
caloris eius, qui a profundo aſcendit, quicqꝫ ſimul
propter diſſiatus inopiã eſt aceruatus. Simul pro-
pter frigidi circumſtantis uiolentiam in altum re-
cedit. Simul ex ſuccis iſthic habitis nutritur. Quip-
pe ubi collectus, nutrituſqꝫ calor ad ſummã corpo-
ris uiolentiùs ruit, fit quidem caloris repercuffus,
iudiciũ uero, ac documentum, quod frigidum
haud quãqꝫ per ſe calorem auxit. Nã per ſe quidẽ

Q iij cutim

curim perfrigeravit frigus uero eius, dēſitas, & reſ-
ditus caloris ad profundum ſunt cōſecuti. Rurſus
horum, denſitatem quidem diſſolatus prohibito.
Reditum uero ad interiora, concoctio, conſumma-
tioqꝫ, qui iſthic ſunt ſuccorum, eſt adſecuta. Harū
uero diſſolatus prohibito, caloris colligendi, ſucco-
rum concoctio, eiufdem generādi ſuit occasio. Por-
ro horum utruqꝫ natiui, caloris ſequitur auctio.
Ergo intercedentibus, & medijs utriſqꝫ, frigida in
animalis corpore, caloris aliquādo excitat incremē-
tū, per ſe nuncqꝫ. Sed nō minus calor, eſt quādo ex
accidenti perfrigerat. Vtqꝫ intercedente uacuatio-
ne. Sicut perſuſio phlegmonen. Cum enim ex cali-
da fluxione phlegmone conſiſtat, propria quidem
eius curatio, uacuatio ſuperuacui eſt. Vacuatiōi au-
tē particulæ, quæ per phlegmonen excaſta eſt,
oīo ſuccedit refrigeratio. Ergo cū duplex i ſis, quæ
phlegmone laborāt particulis, affectus ſit, unus qui
dē in quātitate, ex ſuperuacui naturæ modum exe-
untis abundātia, alter in qualitate, qui ex caloris ſpe-
ctatur ratione, ſequitur prioris eorū curationē, etiā
poſterioris curatio: fiuntqꝫ ex occidenti, quæ uacu-
ant, calentis materiæ remedia, & inflammatiōis par-
ticularū refrigeratoria, ergo tū hæc diſcernere oport-
et, tū id agere, ut pro modo ſimplicis affectus, etiā
utriū medicamēti inueniat modus, uerbi gratia ſi ca-
liquis i ſummo affectus ſit, frigidū quoqꝫ i ſummo
medi-

medicamentū pareat. Sin affectus a summo paulū rece-
dat, medicamentū quoq; a summo paulū declinet. Si
plus a summo calore absit affectus, ad portionē absit
a summo frigore medicamē. Quippe si auspicatus a
tali cōiectura examē eorū sis, facilius ppriā, cuius-
q; iuenias uim. Ad sumā cnī in oī simplici affectu
calido, quodeūq; adhibitū medicamē, priō statū oc-
cursu frigoris sensū itulit, id frigidū potestate ē. Ac
multo pfecto magis, si post primā exhibitionē tale
perpetuo manet. Quod si calidū affectū, prius sa-
net, frigidū id ex necessitate fuerit. Adhibēdū uero
est cū explorat oīo tepidū, ut prius testati sumus.
Vbi iā cognitū ē tale esse, deinde curatiōis cā petit,
rectius frigidū sumit. Nisi si medicamē sumi sit fri-
goris, morbus in summo caloris non sit. Atq; hæc
quidē diffusius, tū in opere de medicamentis, tū cu-
randi methodo tradent. Ad præsens illud saltē no-
uisse oportet. Si quod calido, & simplici affectui
adhibitum medicamentum, tū protinus, tū toto de
inceps tēpore frigoris, sensum, ac facilioris tollerā-
tiæ, iuuamēticiq; laboranti affert, id frigidum necessa-
rio est. Tametsi in alijs nōnūq; uideat calidū. De-
prehendetur enim in illis si diligenter exploret, nō
utiq; per se, sed ex accidenti excalfacere. Cum per
se dicimus, uel primum, uel nullo intercedente me-
dio, omnibus eiusmodi uerbis, idem potestate sig-
nificamus. In quibus omnibus lectorem, in opere

de medicamentis proprijs exemplis exercitabimur.
Nunc recensitis ijs, quæ ante iam dixi, proposito
libro commodum imponere finem tentabo. Cū nan-
que calidum corpus multifariam dicatur, nam &
quod summam eiusmodi habet in se qualitatem,
ipsum scilicet elementum. Et quod propter eiusmodi
qualitatem pollentem, nomen est sortitum. Ad
hæc quod collatum ad aliud dicitur, uel ad id quod
mediocre eiusdem sit generis, uel quicquid fors tu-
lerit, sic & quod potestate calidum est, energia ue-
ro nondum dici potest, intelligi, probarique multis
modis oportet. Quo utique minus recte siquid nō
statim inflammatur, id aliqui ne ut ad nos quidem
esse calidum potestate putant. Nam siue facile con-
coquitur, & cito nutrit, erit ut ad nos calidum. Si
ue admodum ueluti medicamentum, calefacit,
erit id quoque, ut ad hominem calidum. Sic ni-
mirum & per singulas animalis species, ipsum
potestate calidum, siue est, ut medicamentum, si-
ue ut nutrimentum, ad illud tantum animal colla-
tum dicitur. Est enim ex ijs, quæ ad aliquid referun-
tur, quicquid potestate aliquid dicitur. Quare
& probatio, quæ propria est, melior utique est,
quæ ab externo petitur. Propria uero est una
in singulis, utique si celeriter tale fieri appareat, quale
id esse potestate diximus. Est enim potestate iga-
nis, quicquid celeriter in ignem uertitur: potestate
uero cali-

uero calidum, ut ad hominē est, ex speciebus eorum, quæ ex eo quod in ipsis præpollet, dicuntur, quidquid homini applicatū, naturalis eius caloris uel qualitatem auget, uel substantiā. Eadem mihi & de alijs censerī dicta uelū, quæcūq; scilicet potestate frigida, uel sicca, uel humida dicuntur. Quū hæc quoq; partī ueluti ad ipsa elemēta, partī ueluti ad ea, quæ ex præpollente sunt nominata. tū intelligi, tū explorari, tū doceri cōueniat. Patet uero eū quoq; qui iudicat, tactū, omnis acquisititij caloris & frigoris expertem esse debere, sicuti de medacamen-
tis ipsis prius est dictum.

Tactū eū qui iudicatur⁹ sit, oīs acquisititij caloris uel frigoris expertē debere esse.

De temperamentis finis
Thoma Linacro An-
glo interprete

GALENI PERGAMENSIS

De inæquali intemperie, Thoma
Linacro Anglo interprete



Næqualis intemperies alias in toto animalis corpore fit. ueluti in ea hydropis specie, quā græci *ἰσχυρὰ ὕδρωσις* uocant. & febrib⁹ n̄s, quas iīdem hepialas appellant. fere q; reliquis omnibus

R nibus

nibus, exceptis, quas Hecticas nomināt. Incidit autem & in unaqualibet parte, quum ea uel intumuit, uel Phlegmone, Gangrena, Erisipulate, Cancro ue, est affecta. Huc pertinet & qui Elephas dicitur, & Phagedena, & Herpes. Verū hæc oīa cū fluxione consistunt. Absq; autē materiæ affluxu, solis partium qualitatibus aliquatenus alterādis, in æquales intemperies fiunt, utiq; refrigeratis ijs, aut deustis, aut immodice exercitatis, aut feriatīs, aut aliquid id gen^o passis. Iam ex medicamētis ijs, quæ foris corpori occurrunt, inæqualis intemperies gignitur, dum id uel frigesit, uel calefit, uel siccatur, uel humectum redditur. Quippe hæ simplices intēperies sunt, veluti in ijs, quæ de temperamētis scripsimus, est mōstratum. Compositæ ex ijs aliæ quatuor sunt, quū corpus uel calefit simul & siccatur, uel calefit simul & humectat, uel refrigerat simul & siccescit, uel refrigerat pariter & madescit. Quod autē eiusmodi intemperies ab æqualibus eo distēt, quod in omnibus intemperanter affecti corporis partibus æqualiter nō insint: id clare liquet. Ergo quis sit omnis inæqualis intemperaturæ generandæ modus, in proposito libello statutum est exequi. Admonēdi autē sumus, quo clarior nobis omnis disputatio sit, de omnibus corporis particulis. principio a maximis sumpto, quæ scilicet ne vulgo quidē sunt ignotæ

notæ. Si quidem manus, & pedes, & uentrem, & thoracē, & caput nemo est qui ignorat. Diuida Diuisio partium autē earū rursus unamquāq; in proximas ū maiorū in sui, quæ $\pi\epsilon\omicron\sigma\theta\chi\acute{\iota}$ græce dicuntur, particulas. Ver sibi proximas, bi gratia, crus in fœmur, tibiā, & pedem, Item totum brachium, in brachium, cubitum, & summā manū. Iam manus ipsius particulæ sunt, uola, & eius pars auersa, $\mu\epsilon\tau\alpha\kappa\acute{\alpha}\rho\pi\iota\omicron\nu$ græci uocant, & digiti. Digitorū uero particulæ sunt, ossa, cartilago, ligamentū, arteria, uena, mēbrana, caro, tendo, unguis, cutis, adeps. Has autē diuississe in aliā spēm nō est. Sed sūt similes, ac primæ. exceptis tamē arterijs et uenis. Hæ nāq; ex fibris & mēbranis sūt Arterias, & conditæ, ueluti in tractādæ dissectionis ratiōe est uenas partes traditū. Quētiā cōplura esse spatia iter ipsas pri e ē cōpositas, & similes particulas, atq; ijs etiā plura ma Vacua spatia ioracq; inter ipsas instrumētales, & cōpositas, ali- inter singulas qua uero et in unaqualibet similari particula, uelu corporis parti ossē cuteq; hæc quoq; oīa in ijs, quæ de admī tes itecedere nistrādis dissectionib⁹ scripsimus, sunt p̄dita. Ac Quorū inter quæ mollia quidē sunt corpora, ea quoniā sibi in posita spatia uicē incūbūt, interposita spatia latere cōspectū faci nō cernātur, ūt. Quæ dura siccaq; sūt, in ijs cernere spatia licet, sicuti ossiū cauernulas. Cōtinēt hæc nātaliter multū i sese humoris, hui⁹q; albi, in id cōparati ut ossa nutriat. Quæ i cute foramiā sūt, ea, q̄ ratiōe fiāt: i ijs quæ de tēperamētis precepim⁹, est dictū. Atq;

R ij hæc

hæc monuisse necessariū erat claritatis causa eorū
quæ a nobis deinceps sunt dicenda. De inæquali
uero intemperie nunc agendum, tū quænam eius na-
tura sit, tū quot ei⁹ generandæ modi. Ergo qđ, in
omnibus particulis, corporis quod fluxione est
affectū, unica temperies non sit, prius est dictum.
Verum id cōmune omnis intēperamenti inæqua-
lis est. Differētiæ eius, ipsam corporum affecto-

Aliter simpli rum sequuntur naturā. quum aliter simplex caro
cē carnē, Ali- aliter uniuersus musculus impari temperamento
ter uniuersū sit affectus. Quippe calida fluxio, ubi in musculū
musculū inæ proculbuit, primum maiores arteriæ, uenæq; op-
quali intēperi plentur, ac distendūtur. Ab ijs minores. Atq; ita
e affectū esse. res procedit, donec ad minimas sit peruentum. In
Calidum reu ijs, ubi ualenter impacta fluxio est, nec adhuc iis
ma quēadmo stitur: partim eius per ipsarum ora, partim per tu-
dum musculi nicas, ueluti colatum foras transmittitur. Tū uero
partes iuadat spatia ipsa uacua, quæ inter prima sunt corpora,

fluxione implētur. Sic omnia ab humore, omniq;
ex parte incalescunt, ac perfunduntur. Ea sunt,
nerui, ligamēta, membranæ, caro ipsa, ante qđ hæc

Venas & ar- arteriæ, & uenæ. Quæ scilicet & primæ, & præ-
terias in phle ter cætera uario dolore afficiūt. Quippe interi⁹
gmone uarie a fluxione tum excalfiunt, tum distenduntur, ac
dolere,

diuelluntur. exterius non modo excalfiunt: sed
etiam premuntur, ac degrauantur. Reliquæ par-
ticulæ aliæ comprimēdo solū, uel incalescendo,
aliæ

aliæ utroq; genere laborāt, Appellaturq; morb⁹
 ipse Phlegmonæ. Est autē inæqualis intēperies
 musculi, feruet enim iam qui in eo est sanguis. Is
 secum excalfacit primum quidem ac maxime ar-
 teriarum, & uenarum tunicas. Mox uero omnia
 quæ extra has sunt, quibus scilicet circūfunditur.
 Ita duorū alterum necesse est sequi, ut si fluxio ui-
 cerit, corruptio sequatur uictorū corporum, sin
 fluxio sit uicta: ut musculi ad naturalem statum re-
 deant. Esto igitur prius uicta fluxio (rectius enī Victa fluxio
 a melioribus incipitur) Duplex hic incidit cura- ne, quæ dein
 tionis genus, quod uel digeretur quidquid humo de curatio.
 ris in particulam procubuit, uel concoquet. Ve Digestionē i
 rum digestio optanda maxime curatio est. Con phlegmone
 coctionem hæc duo necessario sequuntur. puris ge maxie optādā
 neratio, & eius in aliquod spatium abscessio. Ab esse curationē
 scedit aliquādo in capacitatū quæ propinquæ sunt, Cōcoct ionē
 tum maximā, tum minime momentaneam. Quod phlegmonis
 sane abscessionis gen⁹ optimū est. Alias in nō mo- duo sequi.
 mentaneam quidem, non tamē maximā. Interim Spatiorū in
 in maximā, non tamē non momentaneā. Ac quæ quæ abscedit
 in uentriculum incidunt abscessionū, optima est uaria genera.
 quæ in sinū eius internum abit. In quem etiam ple Abscessionū
 rūq; se aperiunt. Mala uero quæ sub peritoneum. quæ melior
 Pari modo in ijs quæ circa cerebrū existūt, bona sit quæ deteri
 est quæ in priores eius uētriculos abscedit. Mala or.
 quæ sub inuolucra eius. Item quæ in postieū eius

uērem se recipit. Qui uero circa costas abscess⁹
colliguntur: hi in capacitates erumpunt pectoris.
Ac musculorum quidem abscessus sub cutem, uis-
cerū uero in arterias & uenas, quas in se conti-
nent, uel in membranam qua operiuntur, quæ
Si uicta pars ipsis pro cute est. At si uictæ a fluxione partis
a fluxione sit. culæ fuerint, in tantam deuenient intēperiem, un-
de tum earum pereat actio, tum ipsæ spatio cor-
Dolor quam rumpantur. Porro desinent tum primum dolo-
do desinat. re, quum mutatrici qualitati fuerint adsimilatae.
Quādo dolo Non enim quum mutata particulariū temperies
anx corpora, iam est, siue (ut sic loquar) in ipso mutatum esse,
dolent, sed dum mutantur, siue in ipsa mutatio
Hippocrates ne. Quemadmodum mirus dixit Hippocrates.
„ Dū alterascit ac corrūpitur natura: dolores fiūt.
Alteratur autem, ac corrumpitur cuiusq; na-
tura, quū uel calefit, uel frigefit, uel siccatur, uel
humefit, uel eius unitas dissoluitur. In ijs quidē
intemperamentis quæ inæqualia sunt, ex calefaci-
endo, uel ex frigefaciendo. Quippe quum effi-
cacissimæ qualitates hæ sint. Secundo loco e sic-
cando, uel humectando. Ex esuriendo uero uel si-
tiendo, deficiente hic humida, illic sicca substātia.
Ex uulnerando, & erodendo, & tendēdo, & pre-
mendo, & conuellendo: unitate ipsa soluēda. Er-
goli calor sanguinis in particula, quæ phlegmone
laborat,

laborat, mitis est: tū qui in toto animalis est cor-
 pore mediocriter attēperatus: nō facile una cū af-
 flicta particula calefit, sin uel ille feruet uehemē-
 tius, uel qui per totum spargitur animal, biliosus
 est: illico totus ad calorem uertitur. Multo uero
 magis sicubi ambo concurrunt, ut & qui in phle-
 gmone habetur admodū calidus sit, & qui in to-
 to est animante biliosus. Porro calefit primū qui In phlegmo-
 in arterijs est sanguis, quod scilicet is tum natura ne quis san-
 calidior, tum uero magis spirituosus sit. post hūc guis primum
 uero etiam qui in uenis est. Quod si in propīqua calefiat, quis
 uisceri, cui plurim⁹ sit sanguis, obsessa phlegmōe deinceps.
 particula fuerit: iam celerius cum hoc uniuersus
 qui in animali est sanguis calore afficitur. Vnoq; Quid citius,
 uerbo, quidquid ex facili alterabile est, aut cali- & quid tardi-
 dum naturā: id a quouis calefaciente primum ex us alteret' iū
 calfit. Non secus & ab eo quod frigefacit, quid- us alteret' iū
 quid facile alteratu est, uel natura frigidum: id generatim tū
 primum refrigeratur. Ac promptus quidem ad membratim,
 alterandū spiritus est. Vipote extenuissimis cō-
 stans partibus. Calidissima naturæ merito est fla-
 ua bilis. At frigidissima pituita est. Reliquorum
 humorum, sanguis post flauam bilem maxime
 est calidus, sicut nigra bilis post pituitam est fri-
 gida. Quinetiam alteratur flaua bilis leui mo-
 mento, ex quouis in eam agente. Nigra ægre
 R iij. alterascit.

alterascit. In summa quidquid tenuiū est partiū, id
prōpte alteratur: cōtra cui crassæ sunt partes, ægre.
Alterationis Ita necesse est multifariæ phlegmōis alterationes
varietates in incidant, propterea quod multifariam affecta sunt
phlegmonis, corpora. Principio nāq; succus qui phlegmonē
ex quinq; ge- excitat, magis minusue calidus est. deīde succi pu-
neribus acci- trefactio, pro ipsius natura respondet. non mini-
dere. mum certe prout is magis minusue est impactus.
Quippe quæ perspiratu carent, celeris putrescūt,
ueluti & in externis accidit ōnibus. Cæterū quū
calida temperie sunt & humida, tum unq; poussi-
mū, iam ipsa phlegmone laborans particula, uel
prope uel longe sita est, a multi sanguinis uisceri-
bus. totus q; sanguis uel biliosus est, uel melācholi-
cus, uel pituitosus, uel spirituosus. Atq; hæc ōnia
magis minus q;. Quare necesse est multiformes
fieri alterationes, siue alterum alteri sit collatū, siue
In corpore idem sibi. Fiunt hæc omnes inæquales corporis in-
quod phleg- temperies, maxime quidem inflammato eo qui in
mōe laboret, phlegmone est sanguine. deinde eo qui in uisceri-
quid maxime bus habet & corde. Atq; huius maxime eo qui ī
inflammetur, sinistro eius sinu est. In quē (sicut in opere de usur
quid deinde. pandis manu dissectionibus est dictū) si uiuo etiā
animante, nec adhuc febre tentato, dimittere digi-
tum uelis: uehementissimū deprehendes calorem.
Quo magis uerisimile est, ubi totum corpus præ-
ter naturā īcalescit: hūc maxime sinū ad summū
peruenire

peruenire caloris. Quippe quū tenuissimū maxime q̃ spirituosum sanguinē habeat, ac moueat perpetuo. Cæterū in febribus id genus ōnibus, calescit quidē sanguis aliquādo uniuersus, quicūq̃ nō naturalem illū calorem, qui ex humoris putrescentia est obortus, cōcoepit. Non tamē aut arteriarum, uenarū ue tunicæ, aut aliud ullum circū iacentium corporum, prorsus iam temperamentum suū mutauit, sed adhuc mutatur atq̃ altera ē incalescēs, siue (ut sic loquar) calesiēs. Quod lōgiore tēpore hoc patit̃, etiam uincetur aliquādo, prorsus q̃ mutabitur. ita ut nō amplius calefiat, sed iam sit præter naturā calefactum. Porro termin⁹ alterationis est, cuiusq̃ particulæ functionis lesio. Ad quem usq̃ terminū omnis alterationis latitudo: via est in id quod præter naturam est. veluti mixtum cōmune q̃ ac medium quiddam ex cōtrarijs vtriusq̃ cōpositū, ipso naturali prorsus affectu, & eo qui iam plane est præter naturā. Ergo toto hoc tēpore corpus in calefcens: pro modo alterationis etiam ad portum onem sentit dolorem. Quum vero omnes corporis solidæ particulæ excalfactæ ad absolutiōnem iam sūt, eiusmodi febrem Hecticam græci vocant. ceu non amplius iam in humoribus & spiritu: sed in corporibus ijs quæ habitus rationem habēt, comprehensam. Hæc doloris est ex

Termin⁹ alterationis quis statuendus.

Doloris in febrī spatium, & ei⁹ termin⁹

S pers,

Indolescētia i pers. putant q̄ qui ea febricitant, omnino se fe
hecticis causa bre carere. neq̄ enim sentiunt eius calorem. om
nibus scilicet eorum partibus æque percalfactis.

Sed & cōuenit de ijs, inter naturalis scientiæ pro
Doloris in fe fellores in ijs quæ de sensibus produnt. Neq̄
bribus causa, enim citra alterationē est sensus, neq̄ in ijs quæ
iam ad perfectionē sunt alterata, dolor. Itaq̄ etiā
hecticæ febres omnes, tum sine dolore sunt: tū
nec sensu ab his qui ipsis laborāt, perceptæ. Nō
enim ex eorum particulis, hæc agit hæc patitur.
quum omnes inter se iam similes sint redditæ,

Hypophora ac vnicam habeant cōsentientē tēperiem. Quod
& solutio. si alia earū calidior est, alia frigidior: at certe ea
tenus est frigidior, ut uicinā nihil offendat. Ali
oqui sic scilicet partes quæ pro naturæ modo se
habent: mutuo se offenderēt. vtpote qui sic saltē
temperamentis dissideant. Caro nāq̄ calida par

Inæqualitas ticola est, os frigidū. Cæterum tam harū partiū,
tēperamēti in q̄ reliquarū omniū indolens inæqualitas est, mo
sanis indolēs di excessus merito. Sic nanque nec aer qui nos
est. ambit, prius offendit: quam ad immodicū calo
rem frigusue est immutatus. Cuius alioqui quæ
in medio sunt differentias, tametsi numerosas, ac
manifestū excessum inter se habentes, eitra nox

Hippo. dictū am sentimus. Ex ijs ergo fortasse nec illud duri⁹
et eiusdē non dici videatur, quod Hippocrates alicubi ait: Om
nulla pro ., nē morbū vlcus esse. Quippe vlcus vnitatis est
babilitas. diuisio.

diuifio. Immodicus vero calor ac frig⁹ proxime accedunt, vt vnitatē foluant. plurimus quidē calor, dū segregat ac diuidit fubftantiæ cōtinuitatē. fummū vero frigus, tū ftipando tū introrſus pariter trudēdo, quædam exprimit, quædā quaſſat.

Atq; hūc quiſpiam immodici caloris ac frigoris terminū ſtatuens, fortasſe nō incōmode ſentiat.

Seu vero iſ ſiue alius immodici exceſſus terminus. Omnē immodicus eſt, certe cōſiſtere omnē immoderatū exceſſū dicū exceſſū ſum in habitudine ad aliquid, iā liquet. Non enī ad aliquid eē, pari ratione a calidis frigidis q; afficiūt omne cor

pus. Inde q; fit ut aliqua animalium cōueniētes in Animalium ter ſe ſuccos habeant. aliqua nō ſolū non cōueni quædā cōuenientes, ſed etiā qui ſe mutuo corrūpāt, veluti homines, quædam contrari mo atq; vipera, quorum utriuſq; ſaliua alteri eſt dam contrari pernities. Ita vtiq; & ſcorpium necaueris, ſi ieiunus os inter ſe ſucus illi inſpueris. At non homo hominē morſu cos habere.

interemit, nec uipera uiperam, nec aſpis aſpidē.

Siquidem quod ſimile eſt: id congruū amicūq; eſt. quod cōtrariū eſt, inimicū ac noxiū. Augeſt enī quidque ac nutriūt a ſimilib⁹, perimit ac corrūpit a diſſimilib⁹. Itaq; etiā ſanitatis tutela per ſimilia perficitur, morborū ſublatio per cōtaria. Verū

de iſ ali⁹ eſt ſermo. Hecticā uero febrē quæ iā Omnē febrē habitū corporis occupauit, minie ſetit qui ea laborat præter heclicat. Reliquarū febrū nulla ē quæ nō a laborate ſe cē a laborate tiae. ſed aliæ magis aliæ min⁹ ægrotāui ſūt graues. ſentiri.

S ij. Sunt

Sunt ex ijs & quæ rigorem ingerant. sit enim id quoque symptoma, veluti alia multa, ab inæquali intemperie. Rationem tamen generandi eius in proposito libro tradere non est, priusquam de naturalibus facultatibus demonstratum fuerit, quot hæc qualesque sint, tum quid agere quæque sit nata. Verum in libris de symptomatum causis, de omnibus agitur. Sed reuertor ad inæqualis intemperamenti differentias. Nam quemadmodum ex phlegmone febris nascatur, tum quod febris omnis ac phlegmone omnis, præter heclicas, ex morbis sint, quibus inæqualis sit intemperies: dictum iam est.

Inæqualis in Porro accendi febrem & citra phlegmonem ex solis temperamenti humoribus putrescentibus licet. Neque enim ea generandi via solum que inculcata sunt, & perspiratu prohibita, putrescunt. verum celeriter ea, maxime que. Cæterum putrescunt & alia multa, quæ putredini sunt opportuna. Dicitur vero de horum opportunitate alio loco. Iam alio quoque genere inæqualis oriri intemperies in toto corpore potest. modo fuliginoso vapore detento. modo exercitationibus & plusculis laboribus calore adaucto. modo ab ira, quum sanguis immoderatus seruet. modo ex deustione quavis externa, incalescit. Porro quod etiam in his omnibus febribus, non secus quam in phlegmonis supra est dictum, tum pro viribus effectricis causæ, tum pro corporis ipsius affectu, alij magis febricitent, alij minus,

alijs minus, alijs haud quaquam, apertum esse arbitror. Aequae vero et quod intemperies ipsa nonnumquam spirituosam tantum inuadit substantiam, nonnumquam ipsos etiam succos, clarum id quoque reor. Sed nec minus illud, quod omnibus huiusmodi febribus si traxerint, hectica superueniet. Iam quod sermo noster praepremo dum ostendit, inaequalem hanc intemperiem aliquando ex calida, frigida ve substantia, quae in particulam aliquam influat, accidere. veluti in his fiebat, quos phlegmonae infestat. Sepe non ita: sed ipsa corporis temperies in qualitate mutata. tum quod alterantium eam, peries quando quaedam ortum habeant ab ipso corpore, quaedam extrinsecus, et extrinsecus, utique quum ex putredine tantum aliqua, vel quando inter phlegmone excitatur febris, ab ipso corpore. quum ne alteretur. ab vitiolatione vel exercitatione, extrinsecus. Dicitur autem et de his fusius in morborum causis. Tantumque autem ex deustitione accedit febris, alterato videlicet corporis temperamento: itidem nonnulli sepe ex frigore refrigerati toto corpore vehementer sunt. aliqui vero etiam perierunt. Iam quod hi omnes etiam doleant, ne id quidem latet. Porro dolent et qui ex rigore ingenti vehementer perfrigerati, celeriter sese excalfacere properarunt. multi quoque eorum quum subito ac simul manus igni admouerunt, ingentem circa unguium radicem sentiunt dolorem. Et quisquam quum tam luculenter videat intemperiem inaequalem doloris esse causam: etiam de internis doloribus dubitet, aut miretur, quo pacto citra phlegmonem

S iij. gmonem

gmonē, subinde uel laxiore intestino, quod colon
græci uocāt, uel dentibus, uel alia quauis particula
homines doleāt. Nam neq̃ taliū ullū mirabile est,
nec quēadmodū simul rigeant et febricitent ægro

Cur aliqui si- tantū aliqui. Quippe si pituitosus succus qui fri-
mul rigeant, gidusest, quē q̃ Praxagoras uitreum appellat, et
et febricitent. amara bilis quæ calida est, simul abundant, ac per
sensibilia mēbra moueantur: nihil miri est utrūq̃ a
cubāte pari modo sentiri. Necq̃ enim si hoīem sub
sole feruido statuas, et aquā illi frigidā infūdas, fieri
potest, ut nō simul et a sole calorem, et ab aqua frī-
gus sentiat. Verū hoc casu ābo extrinsecus sūt, nec

In hepialīs cur paruis portionibus incidūt. In febribus quas hepī
frig⁹ et calor alos uocāt, tū ab interno, tum exiguis portiōibus.
simul sētiant. eo q̃ uniuersū corpus ambo sentire uidetur. Quū
eni tenuissimis portiūculis aspersū per corpus tum
calidū sit tū frigidū: nullā sensilē alterius portiūcu-
lam ita paruā desumas, ī q̃ nō alterū sit cōpræhēsū.

In accessionū In ipsa tamē accessionis inuasiōe, aliqui febricitā-
inualiōe febrī tū tum rigent, tū uero febricitāt, tū ambo sentiūt,
citātes aliquos frigus imodicū, et calorē una. Verū nō eodē loco.
frig⁹ et calorē Quippe quū possint quæ excalfactæ sunt partes,
simul sētire. manifeste a refrigeratis discernere. Nam itus et in
ipsis uisceribus calorē sentiūt. In externis partibus

In Lipyrijs uniuersis frigus. Tales perpetuo febres sūt et quæ
utrūq̃ perpe græce Lipyrīæ uocātur. Præterea quoddā ardētū
tuo ita ut iac- febriū perniciosū gen⁹. Quod igit̃ in his maiorib⁹
cessiōibus sē- portionibus
tiri

portiōib⁹ accidit, hoc in hepialis cōtingit minutis.
 Inæqualis nāq; est et harū febrū itēperies, sed nec
 min⁹ reliquarū oīm. exceptis tñ hecticis. *Quietia* Aliquos rige
 ijs qui rigent, nec tamē febricitāt, inæquale tēpera re nec tamen
 mentū est. Rarū tamē est id symptoma. Cæterū febricitare Ra
 incidit tum mulieribus, tum quibusdā aliquādo ui rumq; id.
 ris. Dabet autō oīno deses præcessisse uita. aut cer
 te ciborū copiā longiore spatio hō sup̄fisse. ex qui-
 bus tard is, frigidus, crudus, & pituitosus nascat̄
 succus. qualē scilicet Praxagoras uitreū existimat.
 Porro antiquitus nemo (ut uidet̄) ita est affectus, *Symptōa* pri
 ut qui nec adeo ociosi, nec in uictus saturitate ui- scis (ut uidet̄)
 uerent. Inde q; factū est, ut scripserint ātīqui me- ignotū, et cur
 dici, rigori febrem necessario superuenire. Verū
 tamē tum nos ipsi, tum aliī iuniorū medicorū nō
 pauci, sepe numero uidimus rigore, quē nulla se-
 cuta sit febris. Porro cōpōit̄ ex hac intēperie, et ea
 quæ febricitariū est, Hepialus. appello ita febrē *Hepialos*
 illam, cui ambo semper accidunt. At in qua rigor quæ vocet̄
 quidē præcedit, febris sequit̄. ueluti in tertianis &
 quartanis hanc hepialū nō voco. Ita ex duplici inæ
 quali intēperie hepialus cōnonit̄. Eriā aliæ febres
 præter hecticas fere oēs. Simili genere qui parti
 culæ alicuius cū tumore morbi sunt, hi quoq; oēs
 perīde ac phlegmonæ, cum intēperamēto inæqua
 li consistūt. Cācer, Eriipelas, Carbūcul⁹, Herpes
 Tumor, Phagedena, Gāgrena. Quippe cōmune
 ijs omniibus

ijs oīb⁹ est, vt ex fluxiōe hūorū sint orta. Dissidēt
in eo quod alij ex pituitoso, alij ex bilioso, vel melā
cholicō succo, alij ex sāguine vel calido, vel tenui,
vel bulliente, vel frigido, vel crasso, vel alio quopīā
genere affecto fiant. Declarabitur enī alio loco de
horū mēbratim differentia diligēter. Quod ad pro
positam disceptationē pertinet, hoc tantū dixisse
abunde est, quod qualiscūq; est fluxio, eadem ra
tione, quēq; prædictorū affectuū creat, qua prius
ex calida et sanguinea phlegmonen gigni mōstra
uimus. Sed non minus etiā similariū, ac simpliciū,
primorū q; in ijs corporū singula, sic a fluxiōe affe
cta, ad inæqualem intēperie deueniēt. Cæterū ex
trinsecus pro reumatis ratione calefacta, refrige
rata, siccata, vel humectata. penitus et in profundo
nondū similiter affecta. Quod si tota per tota mu
tata alterata q; sint: fiūt quidē illico a dolore libera.
In difficili tamē sic cōstituta sunt statu. Hec præno
uisse his qui opus de medicamētis sūt percepturi,
et post id medendi methodum, abunde mihi satis
videtur. ∴ ∴ ∴

Finis Tertij de Temperamentis
Thoma Linacro Anglo
Interprete.

∴

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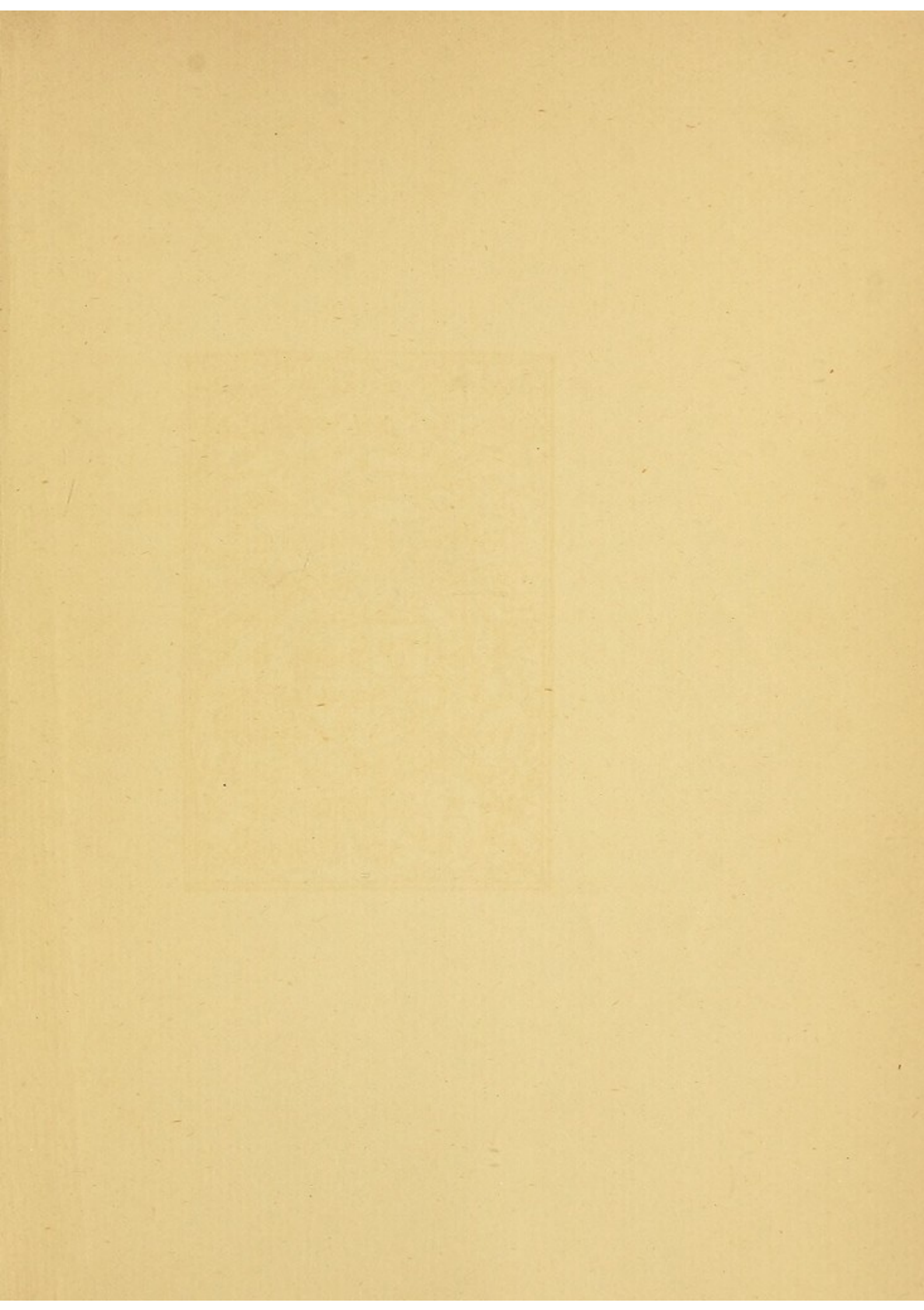
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