

**Galenus Pergamensis De temperamentis : et De inaequali intemperie libri tres, Thomas Linacro Anglo interprete. Opus non medicis modo, sed et philosophis oppido q[uem] necessariu[m] nunc primum prodit in lucem cum gratia & priuilegio / impressum apud praeclaram Cantabrigiam per Joannem Siberch, anno MDXXI : reproduced in exact facsimile : with an introduction by Joseph Frank Payne.**

### **Contributors**

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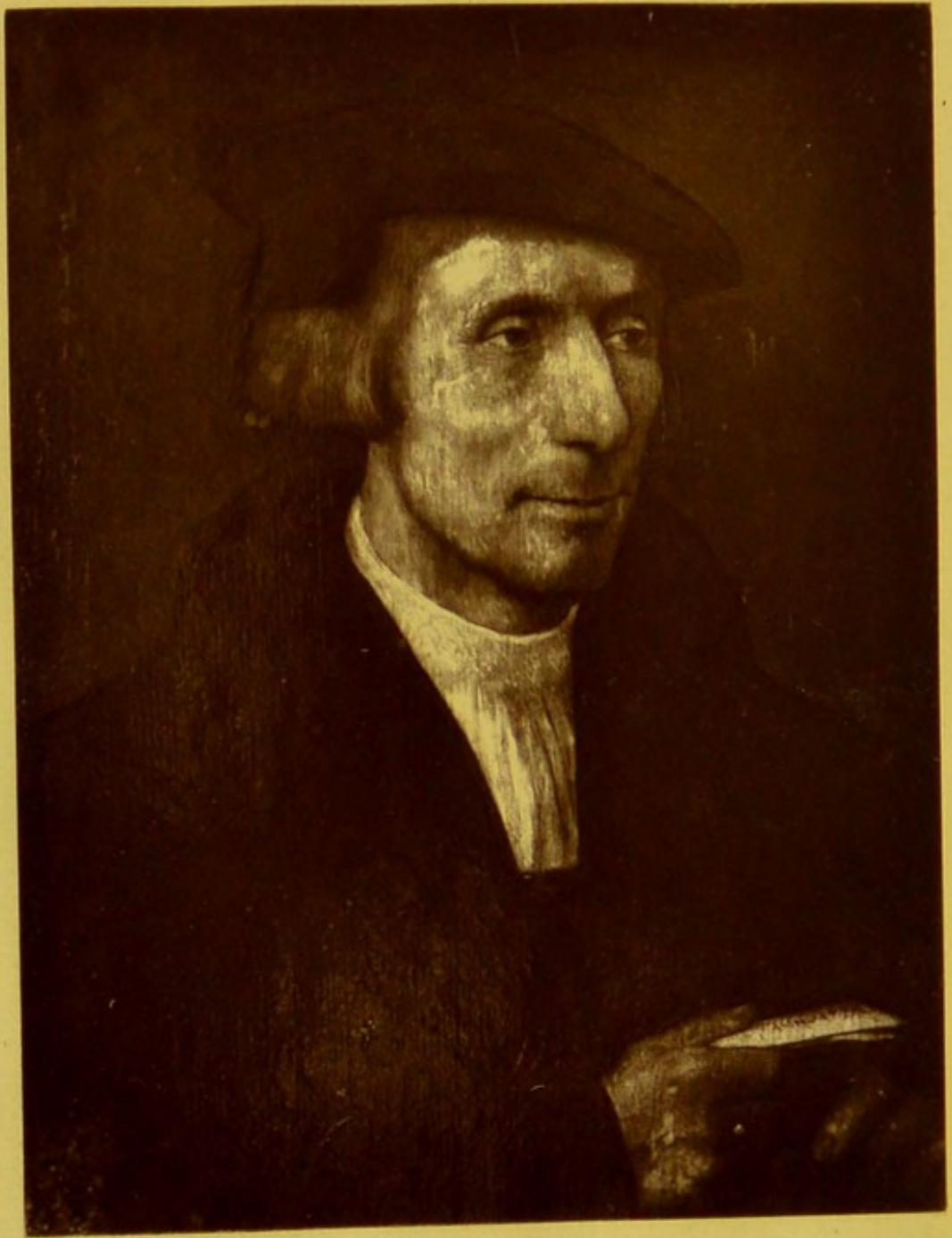












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CVM GRATIA  
& Priuilegio.

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Impressum apud praeclaram Cantabrigiam per Joannem Siberch,  
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WITH AN INTRODUCTION

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BY

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

FELLOW OF MAGDALEN COLLEGE, OXFORD

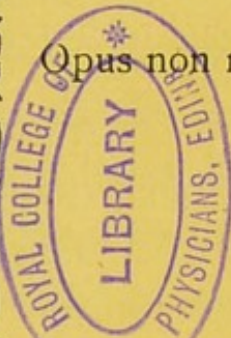
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AND A PORTRAIT OF THOMAS LINACRE

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¶ 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





## 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 Eloquentiæ 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.

HOMAS 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 baseless<sup>1</sup>.

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 1499<sup>2</sup>, 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 eâ em 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"<sup>3</sup>.

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 motû 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 pupil<sup>4</sup>.

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 letters<sup>5</sup>.

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 VITALE

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 quotation<sup>6</sup>.

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 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 Reformers<sup>7</sup>, 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 pertinentem<sup>8</sup>."

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 silk<sup>9</sup>. 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 addressed<sup>10</sup>.

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<sup>r</sup> 22<sup>nd</sup> 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 death<sup>11</sup>.

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 time<sup>12</sup>. 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 Warham<sup>13</sup>. 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 lost<sup>14</sup>. 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 diligentîâ, in confesso est. Hippocrati non pauci auxilio fuere, Galeno ab Arabum principe oppresso strenue [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 est<sup>15</sup>."

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*, *choleric*, *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.

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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 Britannicæ* of Paulus Jovius, Venetiis, 1548 (also Basileæ 1578), or that given in Bale's *Illustrium majoris Britannicæ scriptorum summarium*. Gippeswici, 1548. Further materials are contained in Leland (*Principum.....et eruditorum etc. encomia*. London 1589) Pits (*De Illustribus Anglicæ 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 medicina erroribus liber ad doctissimum virum Angelum Politianum.* Ferrariae 1492. Also in *Angeli Politiani et aliorum epistolae.* Lib. II., epist. 3, 4 et seq. (Ed. Hanoviae 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 Moriae encomium.* Basileae, Froben 1521, page 251.

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

9. (P. 18). *Pauli Jovii Novocomensis episcopi Descriptio Britanniae.* Basileae 1571, p. 40. *Elogia virorum per Georgium Liliū Britannum exarata.*

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

*Joannis Cheki Angli de pronuntiatione Graecae potissimum linguae disputationes cum Stephano Wintoniensi Episcopo.* Basileae 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 negocio primus vindicasti." Introduction to Galen, *De Naturalibus Facultatibus.* London, 1523.

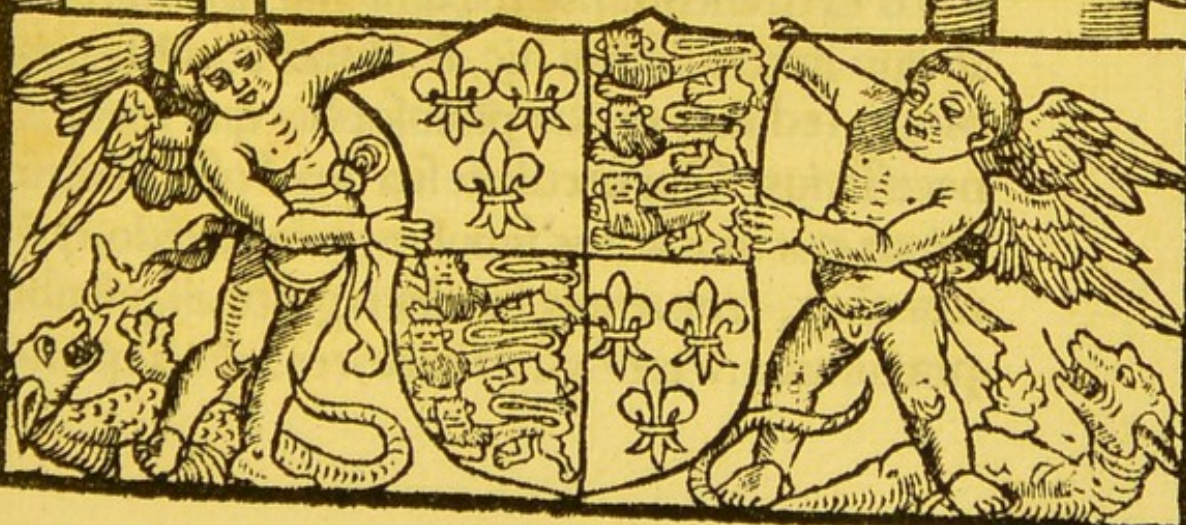
14 (P. 34). This foible of over-elaboration is discussed at great length by Bayle in his article on Linacre in the *Dictionary.* He remarks that though this is not a common fault with authors, it has often operated to the prejudice of the best, and to the consequent loss of the public.

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 INTEMPE-  
RIE LIBRI TRES  
THOMA LINACRO  
ANGLO INTER-  
PRETE. ∴

Opus non medicis modo, sed et  
philosophis oppido q̄z 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 chri-  
stianæ Reip. gubernaculis in-  
cumbere omnes scimus, sed  
quod studiosis eam futurā nō ingr-  
atam sperem. quibus quidquid  
vsui esse potest, tibi quoq; fo-  
re iucundum nō dubito. Accedit  
quod quū recens in me collatæ  
nō vulgaris munificentiæ tuæ,  
qua me quoq; sicut reliquos quicunq;  
te olim comitabamur in ludum  
beare es dignatus, non im-  
memorē me aliquo saltē officij  
genere declarare volui; vnū  
hoc inter facultates meas quo  
id efficerere conarer literarium  
perspexi genus. quod et mihi  
cui pene præter literas nihil est,  
et tibi qui in literis es eminen-  
tissimus maxime visū sit congruēs.  
In quo genere Galeni hic, se obtulit  
libell<sup>9</sup>. breuis oīno, sed non minus  
philosophis quā medicis necessarius.  
Qui breuitate sua simul officium  
meū minus erat moraturus, simul  
meæ in uertēdo, quā tulacūq;  
certe tenuis facultatis gustū  
aliquē tibi præbiturus. Perexigua  
(fateor) res, nimis q; im-

par quæ pro tante benignitatis vel Mnemosyno  
ad sacrâ presertim Celsitudinē tuâ mittatur. Verū  
et cuius ipse vicem in terris geris pauperulæ mu-  
lieris duo minuta probauit: et mola salsa litare eos,  
qui thura non haberent, proditū nō ignoras. Sūt  
sane mihi plura maiora q̄ 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  
operæpreciū tibi vllū me facturū autumē, quod  
scilicet mihi de meo ingeniolo sperare non licet,  
sed quo ijs ex præfatiōe noīs tui, qd' merito litera-  
tis omnib⁹ est charissimū, gratiā aliquā autoritatē  
q̄ captē. 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 atq̄ incepta  
tua omnia secūdet. Londini. Anno  
Christianæ salutis. M. D. XXI.

Nonis Septembris. 33

33  
33  
33  
33

ELENCHVS                      SEQVEN

PRO Elenchi huius intelligētia, scire licet, quū in  
singulis huius codicis pagellis viginti septē versus  
contineātur: diuisis ijs in treis nouenarios: per A  
significatur eorū prim⁹. per B. secūdus. et per C  
tertius. Sic intra nouē semper versus lector quod  
ex Elencho requiret, nō difficulter inueniet. Mo-  
do 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. ij. i. B
Autumni qualitas.	fo. eodem. i. C
Autumni et veris collatio.	fo. eodem. ij. A
Animalia quomodo veteribus calida et humida sint dicta.	∴ fo. x. ij. A
Atræ bilis temperies.	fo. xxxij. i. C
Animal calidum et humidum cur dixerint uete- res.	fo. eodem. ij. C
Adipis et carnis variæ causæ.	fo. xxxiiij. ij. B
Anatomica speculatio.	fo. xliij. ij. C
Aristotelem de substātia formatricis virtutis du- bitasse.	fo. xliij. ij. A
Ab exiguo momēto magnam fieri interdum mu- tationem, et eius rei exemplum,	fo. li. i. C
Archimedes.	folio. liij. 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

Ἄπ' ἀθροῦ.  
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. lxiiij. 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. lxvij

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

Animaliū quædā cōueniētes, quædā cōtrarios in  
ter se succos habere

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

Biliofum 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  
etiā 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 discernen-  
dum. 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. sim-  
plicis 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. xxxiij. i. A
- Cartilaginis temperamētū. fo. xxxiij. i. B
- Calcarium temperies folio eodem. i. B
- Carnosi qui. folio xxxiiij. ij. B
- Cōsuetudinē esse acquisititiā naturā. fo. eo. ij. B
- Calui cur. folio xxxix. i. B
- Canis cur. folio eodem. ij. A
- Cur calui a sincipite canis a tēporib⁹ magis fiāt fo.
- Qui maxime attendēdū cum cor- (eodē. ij. B
- poris tēperiē iudicabimus. fo. eodē. ij. B

## TIS OPERIS.

- Cur quib<sup>9</sup> hirt<sup>9</sup> est thorax ob idipsum aliquando re-  
 liquis partib<sup>9</sup> dissimili sint temperamento. fo. xl. ij. C
- Cutis quando sub se positarum partium tempericm  
 indicet, & quarum. folio xli. i. C
- Cōsiderandū etiā si quid raro accidit. fo. xliij. ij. A
- Cerebri ipsi<sup>9</sup> 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. liij. ij. A
- Cur aliqua eorum quæ ut alimenta comeduntur,  
 cuti imposita exulcerēt. folio. liij. 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
- Cōtrarietas 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. lxiij. 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. lxxvii.

### D

Demonstrationis oīs principia esse quæ sensui et  
 quæ intellectui sint manifesta. fo. xxviii. ij. B  
 Durū et molle cū medio criter calēt iudicāda fo.  
 Dubitatio de nonnullis quomodo (xxxii. ij. C  
 calida frigida ue appellentur. fo. xlix. i. A  
 Diuersorū ex medicamētis effectūū causæ fo. liiiij  
 Diacantharidon. fo. ly. ij. A (i. C  
 Deleterion. folio. lvi. ij. A  
 Deleterea vnde iudicanda. fo. eodem. ij. C  
 Dubitatio de ijs quæ sub calore applicata, tamen  
 refrigerant fo. lvij. i. C  
 Dupliciter fieri aliquid calidius. fo. lix. ij. A  
 Dupliciter fieri aliquid frigidius. fo. eodē. ij. B  
 Diuisio partiū maiorū in sibi proximas. fo. lxxvi.  
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̄.̄. ̄.̄. V. ̄.̄. ̄.̄.

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(1)

F I N I S.

(2)

GALENI PERGAMENSIS  
De temperamentis, Liber  
primus.

Thoma Linacro Anglo interprete.



Onstare 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 pbabilia 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 nanq; ex calidi, frigidi, sicci, & humidī, temperatura cōflari corpora dicunt, de ijs, quæ summo gradu sic se habent, ipsis scilicet elementis, 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 ualet, frigidum uero in quo frigidum calido praestat. 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 abundantia 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 digereri. Alij contra id quidem assentiuntur, sed alia ratione dissentiunt.

sentūit. Ac priores quidē calidi munus esse, ut cale  
faciat, asseuerāt, frigidi ut refrigeret, sicuti rursus sic  
ei, ut siccet, & humidi, 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 obtinēte. Haudquaq; igit̃ cōcedere se, si quid  
calefaciat, idē p̃tinus & siccare, imo si calori humiditas  
sit adiūcta, nō calfacere modo, sed etiam hume  
ctare. Quemadmodū balneū dulcis aquæ. Sin sicuti  
calidum, ita etiam siccum corpus sit, ueluti ignis,  
statim id tū calfacere, tū uero siccare. Nō tamen id  
calori referendū acceptū, sed siccitati, quæ simul est  
cōiūcta. Admonēt aut̃ 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 utant̃, tāq; hūiditate, siue ea cū  
frigore sit, siue cū calore, suū munus obire ualente.  
Quippe hūectare ea quæ cōtigat. 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 desiccet p̃tinus  
agrū autūni boreas. Pari mō & pauperis lachrymā,

& alia sexcenta pharmaca siccate pariter & refrige-  
rare. Itaque non esse necessarium, siquid frigidum est,  
idem proutus & humidum esse. Nec liquidum calidum,  
idem statim & siccum. Neque igitur calidum  
temperamentum necessario esse siccum, immo posse  
aliquando in animalis temperamento calidum qui-  
dem plus ualere, quam frigidum, & humidum, quam sic-  
cum. Quin etiam tum generationem, tum altera-  
tionem, tum mutationem, ex contrarijs in contra-  
ria fieri. Quis enim est, qui si dixerit album alteratum,  
demutatatumque esse, propterea quod factum sit cali-  
dum, non sit ridiculus? Cum postulet ea ratio, non  
eam, quae est in calido & frigido, sed quae 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, nunc factum esse siccum, aut quod prius  
erat nigrum, nunc effectum album, aut etiam ex ca-  
lido frigidum, aut ex frigido calidum, utique sapere  
& conuenientia dicere censearis. Quod enim muta-  
tur, quatenus mutatur, eatenus cedere in contrarium  
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 grammaticæ 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 contrarijs, & ex contrarijs 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 contrariæ qualitates una consistant: humidum uero simul & calidum, præterea frigidum simul ac siccum, profecto in eodem consistere possunt: sicuti tum ratio ipsa monstrauit, tum quæ paulo supra proposita sunt exempla. Ac talis quidē est prioris propo-

A iij sitarum

statū 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, caloriscq; copia in idē coeant. Ra-  
tio uero horū non illud efficit, quod nequeat aliqū  
in eodē corpore humidi plus esse, q̄ sicci, & calidi,  
q̄ 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, qd' 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 aliqd' tēperamētū,  
qd' calidū sit & humidū, ac rursus aliud qd' frigidū  
sit & siccū, ex istis confirmāt: Nō posse aut tēpera-  
mentorū differētias plures esse, q̄ quatuor, ex his  
docere

docere conant. Cū enim quatuor statuuntur qualita-  
tes, quæ in se agere inuicē pati q̄ possint. Nempe  
calor, frigus, siccitas, humiditas, oppositiones exi-  
stere duas, alterā in qua calidū aduersatur frigido,  
alteram in qua humidū pugnat cum sicco. Loque-  
re quatuor non amplius effici coniugationes. Quip-  
pe sex fieri, ex quatuor inter se copulatis, coniugia.  
Quorum duo subsistere nō posse. Cu necq̄ humi-  
dum pariter & siccum, nec calidum simul & frigi-  
dum dari corpus possit. Reliquas igitur esse qua-  
tuor temperamentorum coniugationes, duas humi-  
das, & duas siccas. Atque has calore, frigoreque di-  
uisas, hæc sunt quæ elegantissimi eorum, qui ante  
nos fuere, tum medicorum, tum philosophorum  
de his dixere. Quæ uero mihi prætermisisse uiden-  
tur, nunc adiiciendum reor, unum igitur & primū  
id est, quod temperatam naturam, quæ tamen nō  
uirtute modo, sed etiam uiribus reliquis præstat,  
non aduerterunt. Immo tanq̄ nulla sit, prorsus omi-  
serūt. Quanc̄ ne loqui quidem de reliquis aliquid  
sine hac docuerūt. Quippe quod uel in calida tem-  
perie calidū præualeat frigido, uel in frigida tēpe-  
rie, frigidū præstet calido, id ne intellexisse quidem  
est, nisi prius ponatur eucratos siue tēperata, necq̄  
enī alio q̄ ad hanc tēperatā naturā sunt intēti cū sanita-  
tis tuendæ uictū inuestigāt, calidius insto corpus  
iubentes refrigerare, uel frigidius excalfacere, uel  
eiusus



nū sus humidius siccare, uel siccius 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 præterimus inquirunt 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: non certe scio: ubi enim calidum & siccum, uel frigidum & humidum, uel aliud quoduis temperamentum non uiuant, non utique summam a nobis intelligi qualitates postulant. Immo ex his, quæ superant fieri appellationes uolunt. Quod si temperatum statum omitti nolunt, certe reliquorum aliquem omisisse conuincantur. 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 inquirunt 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 utrobique ratio. Alioqui nec qui  
calidi humidique immodice status sunt, eos uitio de-  
mus: nec qui calidi morbi cum humore immodi-  
co consilunt, eos esse morbos fateamur. Huic sen-  
tentiae aduersantes quidam Attalensis Athenæi se-  
ctatores, negant aut calidum humidumque 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 maxie sint firmæ. Sed & mor-  
tem aiunt animantium corpora ad frigidum siccū-  
q; perducere, Quippe mortuos Græce ἀλιβαντας,  
uocari, quasi nihil humoris in se habentes. Vtpote  
tum caloris abitione eo exhaustos tum frigore ri-  
gentes. Quod si, inquiūt, mors talis est naturæ, cer-  
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 enim eū nō recte accipere. Nunc id agam, ut eos qui sic sentiunt. in quo seipfos fallant, doceam. Mox rem totam in unum coactam caput demonstrarem. Cum enim calidum, & humidum, atque etiam eucraton existimant uer esse, hic se manifeste decipiunt. Nam neque humidum est sicut hiems, neque calidum sicut æstas, quare neutrum immodice. Cum tamen ipsis autoribus excessum quendam indicet quoduis talium nominum. Bifariam autem sunt decepti, primum quidem quod in quatuor anni temporibus, quartam temperamentorum coniugationem inuentam omnino uolūt. Deinde quod id ea ratione concludunt, quod sit hieme quidem calidius, æstate uero humidius, uerum nec quartam in temporibus anni statuere temperamenti coniugationem est necesse, nisi etiam talis apparere, & contulisse id cum temporibus utriusq; positus, non magis id humidum & calidum, quam frigidum probat & siccum. Si enim calidum humidumque excessus cuiusdam nomina sunt, non potest, nec ipsis quidem autoribus, uerum esse quod uer in omnibus mediocriter sit. Si autem eo quod æstate humidus est, hieme uero calidius, idcirco humidum est & calidum. Quid

B ij causæ

causæ est, quo minus frigidum id siccumque putes,  
propterea quod æstate est frigidius, & hieme sic-  
cius: 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 con-  
feratur cum hieme, frigidum & humidum, si cum  
æstate. Ex neutra igitur collatione, si modo inte-  
gra est, calidum & humidum erit. Sed si illis licet ex  
utraque oppositione sumpto dimidio, calidum id hu-  
midumque asserere, nobis quoque ad alterum dimi-  
dium transire, atque id frigidum & siccum dicere, quid  
nil licebit. Scilicet siccum, ut ad hiemem, frigidum,  
ut ad æstatem. Omnia igitur hac ratione uer erit, hu-  
midum, 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 i-  
mare. Neque enim hiemem ipsam ea de causa humi-  
dam esse, & frigidam dicimus, quod reliquis tem-  
poribus humidior frigidiorque sit. Immo id illi alia  
quoque ratione accidit. Sed quod humiditas in ea su-  
peret siccitatem, & frigiditas calorem, propterea  
frigida dicitur, atque humida. Ad eundem modum  
& æstas, quum in ea humor uincitur a sicco, & fri-  
gidum

gidum a calido, ipsa quoque calida dicitur & siccata.  
Siquidem æquum censeo quatuor anni temporū  
quodlibet ex suapte estimatum natura, non ex alte-  
rius comparatione calidum, frigidum, humidum,  
siccum uel nominari debere. Quin etiam si ad hanc  
formulam estimes, apparebit tibi uer esse omnis  
excessus plane in medio. Cum neque sicut in hieme  
plus ualeat in eo frigidum quam calidum, neque sicut in  
æstate, minus. Ad eudem modum siccitatis humi-  
ditatisque æquabilitatem in eo spectes. Neque scilicet  
in eo sicut in æstate præualente sicco, neque 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 quam æstas minus calidus, sic utique quam  
hiems minus frigidus. Quare hac ratione nec cali-  
dus absoluto sermone est, nec frigidus. Quippe cum  
ambo sit, ac neutrum ad summum. Cæterum alterū  
in eo est incommodum. Quod etiam Hippocra-  
tis illa sententia significauit: Cum eodem die modo  
frigus nos afficit, modo calor urget, autumnales ex-  
pectandi morbi sunt. Atque ea res est, quæ maxime  
autumnū morbiferū facit, inequalis ipsa temperies.  
Itaque non recte frigidus, siccusque dicitur. Non enim  
frigidus est, si ipse per se spectetur, quod tamen hiems  
est. Sed ubi cum æstate confertur, utique illa frigidior:  
sed nec æquabiliter temperatus, sicut uer. Immo

in hoc maxime ab illo tempore dissidet, quod me-  
diam temperiem & equalitatem perpetuo parē nō  
seruat. Quippe meridie multo est calidior, q̄ mane  
aut uesperis. Nec in humido & sicco medium omni-  
no statum optinet, quemadmodum & uer. Sed ad  
siccus 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, humidūq̄  
statum male assignasse, sed etiam autumnū frigidū  
& siccum. Quāq̄ si hunc quoq̄ cōcedamus fri-  
gidum & siccum esse, non erit statim necesse uer hu-  
midum calidūq̄ 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-  
babilis 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

lum eorum 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  
Hippocrates cōmemorat his uerbis: pluebat per  
æstum imber largus assidue. Id nanq; 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 igit sine morbis erat æstas  
illa, in qua pluuisse 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 aut magis austro.  
Ac suberat quidē sub cute sanies, quæ cōclusa i cahu-  
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 q̄ necessario in ea omnia putrescant. Incipit igi-  
tur I lypocratis 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 utiq;  
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  
totus deciderit: multis femur uel iura 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 quoque iam 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, uicque salubre esset, aut sanitati acco-  
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-  
ratum 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-  
mum.

C tūm,

tumum. Nunc quatuor qualitatum mixtionis æqualitas, & mediæ temperaturæ eius, & salubritatis sunt causæ. Quid igitur medicis, ac philosophis quibusdam persuasit, ut calidum humidumque uer esse iudicaret. Nepe quod quatuor temperamentorum coniugia quatuor anni temporibus adaptare uoluerunt. Porro id inde accidit, quod primum omnium temperamentorum, id est, medium ipsum prætermiserunt. Quin etiam uictuum, medicamentorum, omnium denique rerum differentias, in has quatuor coniugationes reducunt, ex quo manifestum est, quantopere parum rectæ, fallacesque de hominis natura rationes, medicationibus obsint. Satiusque erat duorum alterum, aut prorsus eiusmodi rationes non attigisse: sed totum experientiam concedere, aut prius in logica speculatione exercitatum fuisse. Quippe qui nec experientiam est attentus, & naturalia theoremata aggreditur, priusquam rationem, qua hæc inueniat convenienter exercuit, necesse est in eiusmodi cauilla sit perductus, ac de euidetibus, ceu is, qui sensu careat, disputet. Tum Aristotelem testem aduocet, male scilicet accipiendo ea quæ præcipit. Hic enim calidum, frigidum, humidum, & siccum, multipliciter dici nouit. Illi non 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 quoque perperam accipiunt. Ad hæc Aristoteles, itemque

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  
temperamentū 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 initia 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

At quia de 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, humidiora que sunt. Quin etiam  
ex animantibus ipsis speciatim inter se collatis, canis  
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 atque aliud comparatum, contraria si-  
mul diu de se patitur. Neque id alienum est, si idem  
corpus simul calidum, frigidumque dixeris. Nisi ad  
idem conferens sic dixeris. Quod enim incommo-  
dum, si eundem hominem dextrum, sinistramque di-  
cas nisi ad eundem conferens ita dicas? Cum ad  
alterum dextrum esse, ad alterum sinistram, nihil sit  
absoloni. Sic igitur & canis humidus pariter & sic-  
cus, præterea calidus simul & frigidus est, non ta-  
men ad idem collatus. Quippe ad hominem si con-  
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. Atque hæc quidem omnia  
per collationem inter se dicuntur. Quæ uero ut in  
animantiū

animantium genere conscruntur Aliaratione, sicut etiam quæcuncq; in aliqua animalium specie. Canis nanq; 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 quoq; 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, terraq;. Sicut humidum in aqua & aere. Ad eundem modum & de calido, frigido sentiendum. Nullum enim cæterorum prorsus calidum frigidum ue est, sed sola elementa, quicquid, præter hæc ceperis, ex his mixtis constat. Eoq; secundo significationum genere, calidum, frigidum ue est, non absoluta ratione, ueluti syncerum, & a mixtionē 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, hæc sunt: alterum ex absoluto sermone loquentium, mixtura carens, & syncerum; alterum ex contrarijs, quidem mixtis. cōstans, cæterum ex pollentis in mixtura uomine appellatum. Hoc genere sanguis, pituita, adeps, uinū,

C iij oleum,

oleum, mel, quicquid his simile est, humidum dicitur. Os, carnilago, unguis, ungula, cornu, pilus, lignum, hatena, later, minorem portionem humidi sunt sortita, maiorem sicci. Eorum 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 mediocre, 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: species 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 eufarcon

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 aut talis partim absoluto sermone, partim non absoluto. Absolute quidē loquēti, quoniā calidus, frigidus, siccus, hūidusue esse, minime uni alicui priuatim collatus dicit. Ita enim canis absoluto quidē sermōe, prout uidelicet cui piā opinio est, animal siccum dicitur. Non 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 qd̄ 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 cuiuscq; 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;  
diētione, 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 animaliu-  
um, alijs magis, alijs minus sicca ossa sunt hic quoq;  
os aliquod in aliquo animalium genere intelligen-  
dum, quod media temperie est, 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, quanq̄ sit in dictione omisſum. Atq̄ cū  
hæc quidem ſic ſe habeant, 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 impermixtumq̄ diximus, id in  
mixtis ſubſtantis non eſt. Sed in iſtis primis, quæ  
etiam uocamus elementa, Ita cum quodq̄ 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 eiufdem generis comparemus.  
Quoniam autem multa genera ſunt, quemadmo-  
dum utiq̄ & indiuidua, poterit multis modis idē  
corpus, & calidum, & frigidum, & humidum, &  
ſiccum eſſe. Verum cum uni cuiſlibet compar .ur  
admodum manifeſtum eſt contraria de eodem di-  
cere licere. Veluti Dionem Theone quidē, & Men-  
none ſiccioſiorem Ariſtone, & Glaucone humidioſi-  
orem. At cum ad medium eiufdem generis, uel ſpe-  
cici fit collatio, hic iam confundi, conturbariq̄, qui  
parum exercitati ſunt, ſolent. Idem nanq̄ homo hu-  
midus ſimul & calidus eſſe poteſt, ſed non minus

D ſiccus

ficcus & 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. Quæcumque 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 fit, qualis maxime ficus esse natura debeat. Rurfus canem, suem, equum, & hominem, cum eorū quiscq; 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. Hac igitur omnia, animalia dico & stirpes, optimam, mediamq; habere in suo genere temperiem dicemus, non utiq; absoluto sermone, cum paritas exacta contrariorū in ijs fit. 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 igitur temperaturæ æqualitas in omnibus temperatis animalibus, stirpibusq; non ea, quæ ex pari 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 cōtraria, 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 enī  
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 igitur nec ipse sese fallere, nec ab alio  
falli uolet, huic opus est ab his substantiis, quæ  
simpliciter calidæ, frigidæ, humidæ, siccæ dicuntur  
incipere, atque ita transire ad reliquas. Ac primum  
quidem illud ipsum in his exploratum habere, ne has  
quidem tamen 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 calidam,  
frigidam, humidam, uel siccam dicemus, simul ei,  
quæ media est, conferentes, simul contrariorum ele-  
mentorum examen in ea facientes. Qua nimirum ra-  
tione simpliciter eam calidam, frigidam, humidam,  
siccam ue pronuntiabimus: ubi uero cum medio  
temperamento conferimus, non simpliciter, sed quod  
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.  
Estque hæc hominis, canis, platani, ficus, æris, ferri,  
aliorum denique omnium, commune genus. Sub ea  
uero sunt alia genera permulta. Animal quidem,  
D in 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, eoque species appellantur, coruus, rombus, ficus, anagallis, similiter homo & bos. Ac supernæ quidem descendentes, hæc ultima sunt genera, pinde species dictæ. Inferne uero ascendentes, ab indiuiduis scilicet substantijs, prius sunt. Indicatūque 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 indicatū, quæadmodū tum absoluto, tū nō absoluto sermone calidū, frigidū, humidū, siccū ue corpus aliquod pronūciandū sit, quærendæ nobis deinceps eorū sunt notæ. Quæque hic quoque discernere prius de nominibus oportet quæ in habendo nobis sermone, necessario incidēt, simul explicare rē quandā, quæ potestate iā mostrata prius est, nō tñ ab oibus, qui hos cōmentarios euoluēt, facile saltem intelligi potest. Itaque de noibus prius locutus, mox ad rē reuertar. Quod calidum, frigidū, humidum, siccū non unū aliquid simpliciter significant, ubi de corporibus dicunt, prius est indicatū. Quod aut & solæ ipsæ in corporibus qualitates, citra corpora, quæ eas suscipiunt, sic iterim nominent, id quidē, ut nō dū est dictū, ita nūc dici est tēpestiuū. Quæadmodū nomē  
albi, tum

albi tū de colore enūciāt, cū ita loquūt, cōtrarius ē  
albus color nigro, tū de corpore, qđ colorē suscipit,  
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 indicatū. 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 i 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 ue 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, tametsi sit res parua, tamen in rerum usu  
non leuis experitur momenti, uerum cū hoc quoq;  
abunde sic definitum, rursum id quod superest,  
repetamus. 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 animalū,  
uel stirpium, uel inanimorum omniū, ueluti aeris,  
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 nihil  
lo 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,  
eueraton id siue temperatum omnino dicetur. Sin  
alterum contrariorum superet, siue in altera oppo  
sitione,

sitione, siue in utraq; id sit, non etiam dicetur eucra-  
con. Ac si calidum magis sit q̄ 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 sortietur 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 humidã  
esse, q̄ 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; siccæ temperaturæ media est,  
q̄ humida. Ad eundem modū est & frigida quæ-  
dam temperies altera, in qua nimirum frigidū pole-  
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 quae uicinior humidae est quam sicca. Ergo ueluti duae intemperies in altera oppositione sunt monstratae, altera calida tantum, altera frigida. Sic in altera oppositione duae aliae 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 etiam frigida sit, ita fieri potest, ut quaequam 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 intemperiem, quae in calido est & frigido, sequatur ea quae est in altera oppositione intemperies, uel hanc, quae in illa, licebit aliquando & naturam, quae in caliditate & frigiditate temperata sit, uel siccam esse, uel humidam. Inuicemque quae in his temperata sit, uel calidam esse, uel frigidam. quare sunt & haec ab ipsis, quas priores tum medici, tum philosophi nobis tradiderunt quatuor diuersae intemperies. Mediocum loco positae inter temperatos habitus

habitus, & eos qui in utraq; oppositiōe sunt itēperati. Qui nāq; in summo ē tēperatus, is neutrā oppositiōnē habet superantē. Qui uero aduersus huic ē itēperatus, utraq; habet uitiosam. Mediū fortit locū, qui in altera quidē ē tēperatus, in altera itēperatus, qui utiq; & ex dimidio eucratos, ex dimidio itēperatus cū sit, merito medius dici pōt 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 tēperamētōrū differētias 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 iā dictōrū tēperamētōrū permagnus ē excessus, defectusq; modus nō in ijs modo quæ simplicia sunt. Sed etiā in cōpositis. Idq; tū in tota substātia, Tū uero in unoquoq; genere. Si cui igit agnoscedōrū tēperamētōrū cura ē, incipiat exercitationē oportet ab ijs in quolibet genere naturis, quæ tēperatæ, mediæq; sunt. Quippe cū si his alias cōparet facile qd in quauis superet deficiat ue inuenerit. Ergo primū de ijs, quæ simpliciter loquētibus, tēperata, itēperataq; dicunt, agēdū; quæ scilicet in oī generata substātia, nō in solis aīalibus & stirpibus disquirenda diximus. Porro hic quoq; tāuillū saltē distiguere de noībus cōueniet, qd

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 adeptæ. Igitur primū de ips, quæ  
actu calida, frigida, humida, & sicca sunt, dissera-  
mus, auspiciati ab uniuersa substantia. Mox ad ani-  
malia & Itirpes discensuri. Ita enim consummatio-  
nem habebit, quod institutum nobis est. Quoniã  
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 omuium, 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 etiã 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, quae sicca sit, uel cinerem, uel tale aliquid quod plane sit aridum, pari aquae modo imbueris, medium in sicci humidique oppositione effeceris. Ergo ne hic quidem difficile est ubi uisu pariter, tactuque eiusmodi corpus noueris memoriae id infigere, eoque ad humorum, ac siccorum, quae deficient, superent uel agnitionem pro norma, exemplarique uti. Porro corpus de quo iudicandum est, mediocre calens est. Nam hoc ipsum humidum, siccumque 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 substantiae phantasia de se praebit contra refrigeratum plus iusto, consistit, ac cogitur, immobileque redditur, & durum tangenti apparet. Unde etiam falsam duricie imaginationem exhibet. Quod si ueluti humidum siccumque parem modum habet, sic caloris, ac frigoris sit in medio, nec durum, nec molle tangenti apparebit id corpus. Atque tota quidem eiusmodi corpora per tota se miscendi, calidum, inquam, frigidum, siccum, & humidum, homini facultas non est. Terra enim aquae confusa, miscetur quidem (quatenus scilicet uideri cupiam 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 iter se tota per tota miscẽda sint. Attamẽ appositio nẽ eiusmodi effecire, ut sensum effugiãt singula simpliciũ corporũ, nõ solũ naturæ opus dei ue e. Sed etiã nostrũ. Neq; enĩ difficile e tali mixtiõẽ, lutum, qd' mediũ sicci, hũidiq; sit, moliri. Simili mō & qd' calidi ac frigidi sit mediũ, uidebit q; tibi eiusmodi corpus i calore & frigore tẽperatũ: imo etiã in duricie, mollicieq; medio statu esse. Id aut genus est hominis cutis, utpote omniũ extremorũ calidi, frigidi, hũidi, sicci uere media. Maximeq; ea, quæ est in manu, hæc enim omniũ sēsibiliũ 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 omniũ equis partiõibus, nõ cõpositis mō, sed etiã per totas se mixtis, qd' nostrũ plane nemo efficere põt: Sed e naturæ opus. Quæcũq; igitur partes cute sunt duriores, ueluti ossa cartilagine, cornua, pili, ungues, ligamẽta, ungu læ, calcæria, 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 uideē  
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 habet̄ omnis excessus plane sit expers. Insiētēs  
igit̄ 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 aut̄ oportet in hoc hōie multæ notæ. quippe &  
cū uniuersa substātia collatus, medius apparere in  
ea debet, & magis etiā cū hōibus & bestijs. Ac me  
dij quidē in uniuersa substātia, cōmunes notæ di  
ctæ iā sut. Quæ uero in animalū, speciebus notāt,  
actiōis perfectiōe quæ cuiq̄ sit cōueniēs iudicant̄.  
Conuenit autem homini, ut sit sapiētissimus, cani,  
ut mitissimus pariter sit & fortissimus, leoni, ut tās  
tum sit fortissimus. Sicuti ouī, ut sit tantum mitissi  
ma. lam uero quod corporis actiōes 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-  
dium in promptu quis noscat, id cuiuslibet homi-  
nis non est: sed diligentis imprimis, & qui per lon-  
gam, experientiam, & multam omnium particula-  
rium peritiam, inuenire medium queat. Quippe ad  
eundem modum plastæ, pictores, statuarij, alij de-  
nicq; 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, q̄ 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 utriq; 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 durtitia & 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 neruus, 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-

frigidissimumque in corpore pituita est. Calidissimum sanguis, non tamen est is perinde humidus, ut pituita. Siccissimum ac frigidissimum est pilus. Minus eo & frigidum & siccum est os. hoc uero minus siccum est cartilago. Proxime hanc sequitur, quae Graeci ex cartilagine & ligamento composito nomine, 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, quae est calidi & frigidi neruus molli in medio non est. Sed tantum ei defuit de calore, quantum de sanguine. Ita uero & reliqua omnia prius dicta, tanto sunt cute frigidiora, quanto minus habent sanguinis. Etiam tunicae ipsae, maxime sanguineorum uasorum. arteriarum, dico & uenarum, non solum exangues sunt, sed etiam frigidae natura contactu tum sanguinis calescunt, atque ad medium temperamentum statum ueniunt. Sanguis uero ipse, a corde suum accipit calorem. Quippe id uiscus naturae tum omnium animalis particularum maxime sanguineum, tum uero calidissimum est: proximum illi iecur est, uerum cor paulo quam cutis minus est durum, iecur multo. Itaque etiam humidius quam 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; congelatũr, 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, cetero-  
rum congelatorum ritu, At cerebrum calefactum  
minime liquatur, eoq; adipe minus est humidũ.  
Porro minus humida quã adeps, est & pulmo-  
num caro, Vt quæ nec ipsa calefacta liquecat, Iam  
longe etiam q̄ hæc adipe minus humida est, tũ  
lienis, tum renum caro, Omnia tamẽ cute sunt hu-  
midiora, harum rerum demonstrationes  
proximo libro tradam, sicuti omnia  
quæ ad uniuersam de tempe-  
mentis disputationem  
pertinet, duobus  
deinceps comẽ-  
tarijs expo-  
nam.

Galenı 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-  
reperatas 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 & sicci. 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 propriis corporum functionibus usibusque iudicant. Eoque fit, ut idem animalis cuiuspiam stirpis uel corpus, omnium quæ in eo sunt genere, medium esse possit, id est, in illo genere eucraton & mediocre. Alteri cuiuspiam comparatum, uel stirpium, uel animalium, uel animorum generi, discraton, siue intemperatum. Quippe uiuentis corpus cum domortui collatum, humidius eo, calidiusque est, uerbi gratia, leo uiuens, leone mortuo, tum ipse seipso, tum alter altero calidior, humidiorque est. Atque 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, frigidaque complura, ueluti culices, muscas, apes, formicas) sed ut ad mortua collatum: uiua enim apes calidior humidiorque quam mortua est, & formica uiua, quam mortua. Cum homine tamen, equo, boue uel collata, tum alijs sanguine praeditis animalibus, omnia id genus frigida, siccaque temperie sunt. Quin si ad uniuersam naturam spectans ea expendas, ne sic quidem quo minus frigida, siccaque sint, elabantur. Tantum enim in unoquoque genere, ubi quid a mediocritate recessit, ab eo quod uincit, nomen accipit. Itidem in uniuersa substantia, cum aliquid medium transierit, non amplius eucraton, sed uel calidum, uel frigidum, uel humidum, uel siccum

F in uel siccum

uel siccum nominabitur. Monstratum enim supra  
est hominem non solum animalium, & irpium ue:  
led 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 medijs 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 tēperatus,  
dictū prius est. Plurimā enim esse ipsis quoq; ho  
minibus inter se differētiā, uerū maxie tēperatus 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  
forē, uel igneū, & acrē, uel horū neutū, Immo frigi  
ditatē quādā pollētē, frigiditatē aut pollere ut i hoīs  
corpore itelligere oportet. Eoq; tū sanguineo, tū  
hūido. Ac corpore quidē talis ē tēperatissimus 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. Oēs q; (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 excreme-  
torū bene cōparatus. Idē mediū inter somnolentū  
& peruigilē, inter glabrū & hirtū, inter nigrū colo-  
rem & album, pilosq; habeat cum puer est magis  
rufos q; nigrōs, 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 cōsideratio, quæ etiā maximā  
nobis ad causarū inuētionē 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 sicciscenti-  
bus, primum quidem formantur membrana, tuni-  
cæ, iū uiscera & sanguis uasa, ultia uero perficiūt  
ossa &



ossa, & ungues, & cartilagine, concreta scilicet eorum substantia. Ante enim quæ uel tendi possit subiecta substantia, uel concrefcere, nihil fieri memoratorum potest. Et tunicae quidem, ac membranae, arteriaequæ, & nerui, & uenæ, tensa ea, ossa, cartilaginee, ungues, unguulae, & 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 fit 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 & ligamēta uniuersa, præsicca, sine succo, & insipida possident. Carnem uero neruosam  
& duram

& duram. Arterias quoque & uenas, & neruos, aetatis culpa lori uice, insuaues, & sine succo. Quae medio statu horum, ac nuper natorum sunt, quae utique iam aetate processerunt quantum a senio absunt, tantum & ab extrema siccitate sunt remota. Quae minora sunt, atque adhuc augefcunt, tantum ea quoque ab gestati etiamnum foetus humore absunt, quantum processerunt aetate. Florescens uero aetas omnium animalium maxime in medio extremorum est, neque sicut senium ad summam perducta siccitate, neque ueluti infantium aetas in humore & multo uiuidomersa. 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 saliuae copia exuberat. Ad haec tum tussunt, tum excreant pituitam. Scilicet pulmones quoque hac esse refertos iudicantes, ueter quoque illis pituita est plenus. Tum singuli articuli quodammodo muccosi. Caeterum nihil horum obstat, quo minus senum corpora sicca censeantur. Ut quorum neruos & arterias, & uenas, & membranas, & omnium instrumentorum tunicas, multo quae prius erant, sicciores inuenias. Circumfundi autem illis extrinsecus, intrinsecus uel, aut pituitosum quendam humorem, aut mucosum. Verum tantum abest, ut eiusmodi signa

di signa uniuersa senilem ætatem humidam confir-  
mant, ut etiam siccam esse prope testentur. Idcirco  
nanq; particula quæuis siccior, quã 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, nõ 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 propriae actio-  
nes uitam eius complent: his igitur siccus senex  
est, quibus scilicet puer est humidus. Iphis nimi-  
rum solidis corporis particulis, ossibus, mem-  
branis, ligamentis, arterijs, uenis, neruis, 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 euidens. Ita ut de eo ne-  
mo dubitauerit. Nam & tangenti senes frigidi ap-  
parent, & facile in frigidum statum mutantur.

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, quæ 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, calidissimumque optineat: colligunt calidissimum esse gestatum in utero foetum. 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 quā 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, quā pueros, confirmant. Rursus illi ab  
ipsis functionibus quod tum augeantur, tum plu-  
ra, quā pro corporis sui portione, alimenta tum ap-  
petant, tum conficiant, ualidum esse in pueris calo-  
rem asserunt. hi contra humiditatis occasione, po-  
tius, quā 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, asperasque, 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-  
trimentis 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 quicquid 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 adhuc imperfectum esse florentem, animal perfectum. In perfectis rationabile esse, maxime actiuum maximeque princeps elementum polere. Quin somno quoque plurimo deditos pueros uidere licet, contra minimo florentes esse contentos. Quamquam hunc quoque, aliter accidere, ne insanum quidem hominem censere auit, quam calido uictio quodammodo grauatoque humoris copia, ueluti tum ex temulentis intelligere licet, tum his, qui balneo liberalius sunt usi. Ita uero & papauer somnificum esse, & mandragoram, & lactucam, & omnia quae humidiores, frigidioresque temperie sunt. Ac tales quidem de propositarum aetatum temperie rationes utrinque afferuntur. Omnes enim recensere, superuacuum uidetur. Cum formula ipsa epicherematum, uel ex his, quae retulimus, satis clare perspici possit. Eminus enim utriusque, fermeque a secundis priora colligunt. Ac tanquam iam sciat auditor quemadmodum auctio, quemadmodum concoctio, & quemadmodum nutritio fiat, uerba faciunt. Simili modo de sensu, de motu, de functionibus, tum naturalibus, tum quae agi sunt idoneae, disputant. De somni quoque generatione & ciborum natura, mentionem, faciunt, quorum nullum simplex promptumque cognitu est. Sed & multam disquisitionem requi-

rit, nec potest fortasse ulli comperitum 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, desiderabunt. Quare per mutua & ex mutuis, fiunt istae demonstrationes. Ex istis quidem quae nunc quaerimus, ceu iam sint cognita, cum de actionibus disputant, & ciborum ac medicamentorum facultates inuestigant, ac de somno, & alijs id genus differunt. Rursus autem quae nunc sunt proposita per illa, ueluti prius iam nota demonstrant. 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 conceptionum diffinire. Si igitur principium omnis quae de temperamentis suscipitur disputationis, tractatio de elementis est, sint ne ea incompatibilia prorsusq; mutationis expertia, alterari, mutariq; potentia, ab illorum uero cognitione, secunda deinceps est, proposita nunc disputatio, non utiq; sumenda est ipsorum fides ex istis, quae non dum sciuntur, sed sicuti tum rectum est, tum uero iustum, quod sumendum ad demonstrationem est, uel euidens aliquid sit oportet, uel quod prius fuit demonstratum. Non est igitur neq; de somni generatione mentio facienda, neq;

da, necq; de concoctione, necq; auctiōe, necq; de alio  
id genus ullo, sed ab ipsa sola, nudaq; subiectarum  
rerum substantia, disquisitio faciēda, 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, promptaq; omnibus cognitio est, ut-  
pote quæ tactu discerni queāt. Qui scilicet, & ignē  
ipsum calidum esse docuit, & glaciem frigidam.  
Quod si alia quapiam ratiōe notionem, agnitiōem  
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 q̄ 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 demōstratiōes quærūt, iā de niue ipsa  
inquirendū est, censenda ne sit, sicut oībus hoībus  
apparet, candida, an sicut Anaxagoras asseuerauit,  
nō cādida. Iā uero de pice simili modo coruoq; ac  
reliquis



reliquis omnibus estimandum. Neque enim si non habenda est oculis fides de albo quod uident, de nigro sine demonstratione fides est habenda. Omnia igitur quae 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 fide abrogent, & de odore, naribus, & de omni tangibili, ipsi tactus sensui. Et nonne haec sunt pyronis hesitatio, & nugae immensae? Sane equum fuerat, eos qui optimam sectam in philosophia elegerant, quae scilicet calidum, frigidum, humidum, & siccum principia & elementa statuit, non intantum disciuisse a uiris qui haec posuerunt, ut quod omnis demonstrationis principia sunt, quaeque sensui, quaeque intellectui sunt manifesta non cognoscerent. Et profecto quisquis de his addubitat, frustra de alijs inquit. Vt pote ne unde quidem sit incepturus quicquam sibi relinquens. Unde 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 tamen

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 q̄ 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, q̄ naturalis temperamenti  
gratia differentia existat. Ad eundem modum, tū  
uictu uniuerso tum temporum, quibus explorat̄  
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, ebriō:  
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 q̄  
fieri licet paria, una ætate excepta: pari modo si unū  
eundemq; puellum cum seipso conferes, omnes  
eius externas circumstantias similes ad unguem ser-  
uabis: quo scilicet, si qua harū alicuius causa ī calore  
& frigore differentia contigit, ætatis mutatiōi nō  
imputet. Longam tibi experiendi rationē fortasse  
tradere uideor. Sed plane uerissimam, atq; ex ipsa  
rei quæsitæ essentia desumptā. Sicut in his, quæ de  
demōstratiōe scripsimus, a nobis est prodiū. Tu  
uero fortasse compendariā uoles minime curans,  
si falsa sit. Scito ergo nō solū falsam te, sed etiā longā  
ingressurū uia. Necq; tribus, quatuor ue annis, qd̄  
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, missō nūc tū priorū iudicio tū reliquis om-  
nibus notis. Et te iam ceu recte iudicaturū, ad ipsā  
experientiā

experientiã remittõ, Meũ aut iudicium ipse inter-  
pretator. Complura enim deinceps corpora, non  
puerorũ modo uerũ etiam infantium, adoleſcẽtiũ,  
& ætate florentiũ, curioſe tangens, neutros uera lo-  
cutos inueni, nec eos qui absoluto ſermone calidio-  
rem, nec eos qui frigidiorẽ eſſe florentẽ etatẽ, cõp-  
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 diſſatus creatur. Cuius rei oc-  
caſione nonnulli uel eos, qui ſecum uerſentur, uel  
ſeipſos fallentes, aliĩ puerorum, aliĩ iuuenum, ualen-  
tiorẽ 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 ualentiorẽ, tum imbecilliorẽ,  
tum parem diſcernendum exercuerit, huic nõ du-  
bito puerorũ calorẽ, florentium calori, uel parem  
uel ampliorẽ uiſum iri. Eſt porro exercendi ratio  
hæc. Incipiendum enim ab eo qd̄ euidens maxime  
eſt. Balinearũ aer ita eſt aliqñ 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 quae & calida adeo ut urat,  
& frigida adeo, ut ne calefaciat quidem, & temperata  
adeo, ut calefaciat modice, saepe cernitur. Ergo si te  
uter sit calidior percontet, aqua ne temperata, an  
aer temperatus, neutrum dicere possis. Cum enim  
ambo similiter corpori blanda sint, & medio aeri tem-  
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 praeterea medium amborum extremorum  
statum, simili modo in utroque constitue, hoc casu  
quod in medio interuallo extremorum, & medij  
status tum in aere est, tum aqua, eisdem excessus di-  
stantiaeque rationes habebit. Tantoque dices alterum  
mediocri esse calidius, quanto alterum. Ad eundem  
modum

modum & frigidius quàm mediocre, tanto esse aquam aliquando dices, quanto & aerem. Tamen si suus utriusque occurfus tangenti, idem non sit utriusque. Neque enim simili modo aqua temperata sicut aer temperatus tactu afficit. Et quid opus est in tam dissimilibus exemplum proponam. Cum ipse aer qui simili sit calore, varie tangenti occurrat, prout alias ueluti caliginosus & halituosus, alias ueluti fuliginosus & fumosus: interim purus omnino est. Igitur in pluribus iisdemque differentibus æqualitas caloris consistit. Quæ in consideratis quasi inequalis sit, imponit, propterea scilicet quod non unde quæque similis apparet. Cæterum homo, qui rationes, quas proposui expendit, & sensum in multa particularium experientia exercuerit, is nimirum æqualitatem caloris in pueris florentibusque inueniet, nec eo fallitur, quod alter in humida, alter in sicca substantia representetur. Quippe lapis aliquando pari cum aqua calore esse potest, nullum eo faciente discrimen, quod lapis siccus sit, aqua humida. Ita igitur mihi cum pueros iuuenes adolescentes millies considerassem, præterea eundem infantem, puerum, adolescentemque factum nihilo calidior uisus est. Nec puer quàm ætate florens, nec ætate florens quàm puer. Sed tantum quemadmodum dixi in pueris magis halituosus, & multus, & suauis: in florentibus exiguis, 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  
difflat̃, 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 occurr̃t.  
Ergo calidi, frigidiq; corporis solus tactus est in  
dex: humidi aut̃ & sicci 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 inseperabilis 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, humidiq; ad eū  
da statim discreto est, ante scilicet q̃b̃ estimatū sit,  
quemadmodū se in calore habeant & frigore. Ne  
q; enim si quid 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, fluxileq̄  
& pingue est, ubi in frigidum uenit locum, co-  
gitur: durum tamen ne fic quidem efficitur. Com-  
mode igitur dictum ueteribus est, humidiffimam  
effe adipem. Secundo post eam loco carnofum ge-  
nus. Eius plures funt fpecies, prima quidē quæ p̄-  
prie caro appellatur, quam fcilicet nufq̄ in corpo-  
re per fe inuenies, fed eft perpetuo mufculi pars.  
Ab hac cuiufq̄ uifcerū propria fubftantia eft. Eā  
Erafiftratus parenchyma uocat. Quali q̄ p̄ re par-  
ua, leuiq̄ habet, parum intelligens cuiufq̄ uifceris  
actionem, huic carni acceptam referri: fed horum  
non eft nunc tempus. Quod autem ipfum cerebri  
pulmonifq̄ 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 eiusdem generis cum cerebro &  
fpinali medulla, ea quæ in quolibet habetur offe.  
Sed cerebrū & fpinæ medulla eiusdem funt gene-  
ris. Reliquæ oēs medullæ alterius naturæ funt. Eft  
tamen humidius ac calidius cerebrū, q̄ fpinalis me-  
dulla. Eo q̄ etiam mollius, præterea ipfius cerebri  
priorcs partes tãto funt hūidiore, quãto molliore:  
omnia tamē hæc cute nō hūidiora modo funt, fed  
etiam frigidiora, unoq̄ uerbo omne exanguie frigi-  
dius fan-



dus sanguine prædito est. Proxima cuti est mollium nervorum 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 sinistram 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, & nervos 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 nervorum, & ligamentorum sunt particulæ. 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 : fi-  
bræ uero quæ cutis partim paulo magis, partim pau-  
lo minus, tum frigida, tum sicca sunt, partim simi-  
les omnino cutis substantiæ. Porro omnes mem-  
branae cute sunt sicciores, ueluti cerebri, & spinalis  
medullæ inuolucra, quæ mininges dicuntur. Sunt  
enim hæc quoque membranae. Iam ligamenta omnia  
quanto cute sunt duriora, tãto sunt & sicciora. Ten-  
dones quoque tametsi ligamenti sunt molliores, at  
tamen cute luculenter sunt duriores. Cartilago ue-  
ro post ligamentum deinceps est, præterea medi-  
um quoddam inter ea corpus. Appellat id anato-  
mici quidam *ναροχονδρωδὴν ἢ ἰνὸν μόνον*, quasi uero  
cartilagineum ligamentum dicas. Est autem id du-  
rum, cartilaginofumque ligamentum. Os uero om-  
nium quæ cutis operit, durissimum est. At eorum  
quæ ex cute extant siccissimus est pilus. Deinde cornu  
mox unguis, & ungulae, & calcaria, & rostra, quæ  
quæ his in singulis animalium ratione carentium si-  
miles sunt partes. Succorum optimus, & maxime  
proprius, ac domesticus sanguis est, huius ueluti  
sedimentum, ac fex, atra bilis est. Quæ idcirco tum  
frigidior, tum crassior sanguine est. Sicut flaua bi-  
lis longe calidior, frigidissimum uero ac humidissi-  
mum omnium, quæ in animali habentur, pituita  
est. Instrumentum autem quo id cognoscit, ipse  
est tactus. Veluti Hippocrates in libello de homi-  
nis natura

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 ijs cernitur. Ratio uero, ubi non caloris copia, sed naturali humore talē esse definiuit. Ac particulæ quidem & succi corporis, adhunc modum se habent. De ijs, 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, quæ 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 frigidiores. 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; e, 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 inediā ferunt. Quibus late, his copia sanguinis est, & citra noxam cibo abstinentur. 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 seruatur. Cunque id uenæ transmiserint ubi in frigidas particulas incidit, quod genus membranæ sunt in ijs concrefcit. In partibus uero natura calidioribus, cuiusmodi carosæ sunt, a calore ipso absorbitur, ac digeritur. Nisi sic ubi frigiditati temperamenti etiam uictus indulgentior, ipsis carnosis par

I ij    ticularis

ticulis adipis aliquid allinat. Quia ratione etiã quæ  
hieme delitefcunt animalia, non raro inueniuntur  
adipe obefa. Et foeminae uiris sunt piguiores. Qd  
fcilicet foemina mari est frigidior & plurimum do  
mi uerfatur. Ac quicunq; corporum habitus & tẽ  
peramenti natura funt & mediocri exercitatione  
utuntur, hos necesse est eufarcos effe; id uero est  
mediocri omnino corporis habitu. Quibus uero  
humidũ abundat, & calor a mediocritate fuma  
non longẽ abeft, hi corpulenti, fiue carnofi fiunt.  
Corpulenti rursus fiunt, qui natura funt tempera  
ti. Caeterum defides & otiofi uiuunt. Quippe di  
ctum a ueteribus, commodiffime est, confuetudi  
nem acquifititiã effe naturam. Nec fortaffe opor  
tebit cum id iam femel dixerimus, in quouis etiam  
capite definire natura ne frigidior, an ex confuetu  
dine quifpiam fit redditus. Sed illud legentibus re  
mittere. Me autem cõpendij caufa proprios cuiq;  
temperamento corporis habitus perfequi. Sũt igi  
tur nonnulli qui & graciles funt, & uenas paruas ha  
beant. Sed fi ex ijs quempiam incidas, adeps exci  
det. Quam conftat cuti, ad internam eius menbra  
nam fubnafci. Et raro id quidem in uiris confpici  
tur: in foeminis fæpiffime inuenitur. Eft nãq; tum  
frigidioris naturæ, tum uitæ magis defidiofæ eiu  
fmodi nota, Si quidem adeps ex habitus frigiditate  
gignitur. Corpulentia; fiue carnis abundantia ex  
languinis

sanguinis copia nascitur. Mediocritas temperatæ naturæ est nota. Et corpulenti quidē, omnino plus adipis habent quæ temperati. Nec tam. n pro carnis semper portione adeps simul augetur. Sed alios habere plus carnis, alios plus adipis uideas, alijs ambo pari modo sunt adaucta. Et quibus quidem ambo pari modo sunt aucta, his tantum supra temperatā naturā humoris est, quæritū & frigoris. Quibus autem plus est adipis, in his frigidi plus est, quæritū 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 abundantia intra sanitatis interim est fines. Monstratum enim nobis & in alijs est, non paruum in eo statu, quæ sanitas dicitur, necessario statuendam esse latitudinem. Quin nunc quoque in omni fere sermone nostro apparet. Qui temperatam, mediamque naturam, reliquarum ueluti canonem semper statuamus. Quæ 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 me-  
dia temperie longissime abest. Sanitatis quæ pau-  
lum. definire autem modum ne hic quidem men-  
sura, & pondere licet. Cæterum intemperamenti,  
quod intra sanitatē habetur sufficiēs nota est: quod  
nulla functio animalis manifeste sit adhuc læsa. Quæ-  
rum igitur interuallum est inter id, quod perfectis-  
sime functionem obit, & id quod manifeste actio-  
nem aliquam habet oblesam, tanto est profecto &  
sanitatis, & distemperantiæ, quæ intra sanitatē cōsi-  
stit latitudo. Ab hac proxima est intemperies morbo-  
sa, cui scilicet animal intemperamenti uitio ægrotat. Nō  
enim huius tantū noxa laborat: sed etiā alijs affecti-  
bus nō paucis, de quibus in ijs, quæ de morborum  
differentijs scribemus, diffusius agetur. Nunc re-  
deundum ad diuerticulum est: Sicuti enim natura-  
li calore optimam seruante temperiem, humidum  
quod intra sanitatis terminos est auctum, non ad-  
ipem modo in homine, sed etiam corpulentiam gi-  
gnit, & adipem quidem partius adiicit, carnem ue-  
ro multo liberalius auget. Ita rursus, si humidum &  
siccū mediocritatē ad unguē inter se seruēt, calor au-  
tem in homine sit minor, necesse est huius corpus  
adipe, quæ carnis copia magis abundet. At uero si ca-  
lor augeatur, seruet quæ mediocritatē altera cōtrarie-  
tas, minus erit ei animalis adipis quæ carnis. Sicut ediuer-  
so si quā pollet siccū, altera contrarietate mediū mo-  
dum

dū seruante, & gracilius & durius, corpus euadet.  
Hæc a me dicta sunt, patetq; no solū rōne mōstratū  
esse qd̄ simplices in aīaliū 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. Quarum 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 delitescunt, quales sunt serpentes, nec quæ squamata sunt, cuiusmodi sunt pisces, oriri pili possunt. Sunt enim horum cutes uere, atq; in totum siccae ritu testæ, uel petrae. Cæterum ex his, quæ molli sunt cute, ut homo, quanto utiq; sicciior calidiorq; cutis fuerit, tanto magis potest pilos gignere. Nā ut ab exēplo terræ, qd̄ illi pponūt, nō recedamus: herbæ nec in sicca & squalente admodum terra nasci possunt, nec in humida & lacustrī; uerum cum absumi ceperit, redundātia humoris, tum enascuntur e terra. Augentur autem largius, ubi hæc quoq; siccescit; modice quidem in uere, celerrime uero & plurimum ineunte æstate. Sic cantur autem omnino, arefacta terra, æstate iā mediā, licetq; tibi (si placet) nunc quoq;, sicuti in priorē libro demonstratū est, uer ipsum, propterea qd̄ ex temporibus anni temperatum est, temperati corporis id assimilare cuti, potissimumq; huius temporis medium. Tum enim terra quoq; ipsa, medio quodam statu humoris, siccitatisq; est. Quod autē ueris æstati est proximum, id iam sicciorem iusto reddidit terram, hoc etiam amplius, æstas inchoata, Quam igitur dico calidam, & siccam cutem hanc maxime terræ statui assimilēs quæ abeūte sit uere, uel ineunte æstate. Nam media æstate in summo est sicca

est sicca perinde ut testa insectorū animalium tegmē  
non ut hominum, suum, asinorum, equorum, aut al-  
terius cuiusquam eorum, quæ pilis uestiuntur. Qua-  
re si cutem terræ comparare uolunt, hæcenus quo-  
que rem consentire cum his, quæ prius diximus in-  
uenient. Ipsi uero sese ex omonymia non animad-  
uerfa 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, uix  
per cutem non manent, partibus scilicet eius, quæ  
prius dissidebāt, rursus inter se unitis. At in quibus  
dura est, non absumilis caseo iam coacto, perfora-  
tur quidem eorum quæ exeūt trāsfluxu. Cum au-  
tem rursus uniri per siccitatē nequeat, meatus ipsos  
immutatos seruat. Qui etiam perpetuo transfluen-  
tium ictu assidue magis fistulantur. Si igitur quod  
trāsfluit 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 angustiis 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 illum alius. Ac multos mihi eiusmodi uapores, fuliginosos alium super alium impactos, temperie complicari, coniungique intellige, ac unum eiusmodi efficeret corpus, quale est ea, quae foris cernitur fuligo, nisi quod his in quantum spissatum est, in tantum etiam per transitus angustiam stipatum, in angustam prorsus redactum est formam. Vbi autem tale corpus totum obstruxerit meatum deinceps iam uolenter 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, herbae, stirpis uel ueluti radici. Quod uero ex cute extat, ipsi ueluti stirpi, fit autem niger pilus, cum deusto uel caloris uapore, excrementum in exactam fuliginem mutatur, flauus uero, cum uapor minus torretur. Quippe quod tum est impactum flauae bilis, non nigrae feculentum excrementum est. Albus uero pilus ex pituita nascitur. Rursus sicuti coloris flauis albisque est medius, sic eius generatio ex pituita, biliosaeque fecis media quadam natura puenit. Crispi pili fiunt uel propter siccitatem temperamenti uel propter meatum, in quo radicantur. Et propter siccitatem quidem, ad eum modum quo corrigatae, quae igni plus

plus iusto siccantur. Et quid corrigiarum meminisse est opus, cum ipsos pilos, ubi igni propius sunt ad moti, protenus intorqueri uideas. Atque ita quidem omnes Aethiopes sunt crispi. At propter meatum in quibus radicantur naturam, ad hunc modum Cum exhalatio saepe imbecillior est, quam ut rectam uiam sibi moliri possit, pro modo quo inflectitur, etiam meatum suum figurat. Interi uero exhalatio satis ualens est. Sed duriore cutis natura, recta ferri regione prohibita, in latus flectitur: ita ut extrinsecus uidere licet, non halitum modo, aut fumum, sed etiam flammam ipsam cum sursum agi uetatur, diuisam utroque uersus in obliquum agi. Sic igitur corporis exhalatio, ubi prorsum agi prohibetur, obliquum sibi transitum sub cute molitur. Donec longiore spatio collectam, aliquid eam urgeat, & foras flatu agat. Est quoniam amobus coeuntibus, & prima exhalationis, quae meatum finxit imbecillitate, & cutis siccitate, obliquitas pilorum radicibus contingit. Quales autem in radice finguntur, tales rationabile est perpetuo fore. Nec enim durorum & siccorum corporum quippiam, nisi prius molliat, fingi in rectum potest. Atque haec quidem est pilorum generatio. Sequens est, ut causas omnium, quae temperamenti in pilorum praetate regione, & corporis natura differentiis contingunt, dicamus. Ergo Aegyptij, Arabes, & Indi, omnes denique qui calidam & siccam regionem incolunt, nigros, exiguique incre  
K n̄ menti,

menti, siccos, crispas, & fragiles pilos habent. Contra qui humidam, frigidamque regionem habitant, Illyrij, 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 crispas, nec omnino rectos edunt. Et in aetatibus ad eundem modum infantium quidem pili Germanis Florētium aetate, Aethiopicis, 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, praesiccitate, & calore abundant. Caeterum pili, qui in capite supercilijs, & cilijs habentur, etiam pueris nobis in nascuntur. 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, 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 ossæa est. Cutis uero, quæ illi est circumdata, tanto reliqua totius corporis cute est siccior, quanto etiam est durior. Ascendit tamen tum ab his, quæ circa cerebrum 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 procedente tempore calui redduntur. Quibus scilicet a primo durior cutis erat. Quippe monstratum prius est senescentium partes omnes siccescere. Fit autem cutis non paucis ueluti testacea, ubi supra iustum fuerit siccata. In ea uero sicut ex prioribus constat nihil nasci potest. Itaque etiam interna manuum, & interna pedum, semper glabra, & pilorum expertia sunt, quæ siccissimus, densissimusque sit tendo is, qui sub cute habetur. Quibus autem ad summam siccitatem, cutis capitis non prouenit, imbecilli his om-

nino, albicq; pili fiunt, quos uulgo, canos appellat.  
Imbecilli quidē, cōuenientis alimenti penuria, albi  
uero propterea quod alimentum quo aluntur, ue-  
luti situs est pituitae, quae spatio computruit. Vbi  
enim meatus etiamnum manet, excrementum ue-  
ro exiguum est, & lētum, ac languide a colore pro-  
pellitur, nō dissimiliter putredini afficitur, iam cal-  
uī fiunt homines, consenescent, a sincipite magis.  
Canescunt magis a temporibus, quoniā illud om-  
nium capitis partium est siccissimum. Hæret enim  
cutis illic ossi nudo, tempora uero humidiora sunt.  
Quod in his muscoli magni sub cute habeantur.  
Omnis autem musculus carnosus sit. Caro, tum  
osse, tum cute humidior. Est autem ei quod dici-  
mus diligenter attendendum, ne imprudentes nos  
metipsos fallamus. Stuti se fallunt multi ex ijs, qui  
optimi uisi sunt medici. Qui si quem caluum uide-  
rint, statim huic siccum esse totius corporis tem-  
peramentum putant. Necq; enim simpliciter ita cō-  
iectari oportebat. Sed prius illud definire præstite-  
rat, humanū corpus alijs æquabili per totum tem-  
peramento esse. Alijs, nec ijs paucis inequabiliter  
esse affectū. Cū eorū alia particulae mediocri & iu-  
sto sunt hūidiores: alia frigidiores, alia sicciores,  
alia calidiores, alia prorsus tēperatae, ac mediocres.  
Porro huic maxime esse attentos cōuenit, ubi cor-  
poris tēperie estimamus. Quippe si totum corpus  
æquabiliter

æquabiliter conditū sit, omnēq; partū inter se cōpe  
tētā in latitudine, longitudine, & altitudine seruet:  
pōt utiq; æquabiliter atēperatū esse id corpus. At  
st 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, quib-  
us maximū est caput: alia quibus paruū, quale pa-  
sseribus. Iā crura alijs blesa, alijs rara. Artuū quoq;  
extrema alijs gracilia sunt, alijs crassa. Et thorax alijs  
ut dictum est, latus alijs tabulæ ritu angustus, quos  
Græci σ-ανιδώδαιε uocant. Vbi uero opertæ sca-  
pulæ illis, siue carne ūdicq; plenæ sunt & alarū mo-  
re pronæ, nominantur a medicis eiusmodi naturæ  
Græce πτερογύδαιε. Quantopere hæ sint uiciatæ  
deperdito his paulo minus omni interno spatio,  
quo pulmo, & cor sūt sita, neminē latet. Innumeræ  
uero aliæ particularū corporis plane affectiōes sūt.  
Vbi id a naturali analogia, p̄tinus in utero matris  
ad inæqualē intēperiē est mutatū. Minime igit̄ 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 in ipse  
hirto est pectore. Hunc audacem iudicāt, sin cru-  
ribus est



ribus est hirtis, salacem. Non tamen causam etiam  
adijciunt: nec enim cum peccus 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 enim quod in re fieri cernitur dixere. Causam  
tamen eius omiserunt. Caeterum is, qui naturali specu-  
latione est exercitatus, sicuti aliorum omnium, ita  
horum quoque causas inuenire tentat. Propterea enim  
quod inequali partium temperamento sunt, non  
leo modo & hircus, sed etiam caeterorum plerumque  
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 iam  
apparet. Hominum scilicet temperamenta consy-  
derantibus, singulas partium per se examinandas  
esse. Nec si cui thorax hirsutus est, huic totum cor-  
pus calidius, sicciusque ex necessitate putandum. Sed  
plurimum in corde caloris esse. Eoque audacem: pos-  
se uero aliquando etiam huius ipsius rei occasione  
accidere, quo minus totum his corpus similiter cali-  
dum siccumque sit: quod scilicet plurimum caloris  
sursum huc spirauerit, atque in ambientem abierit.  
Nam si tota corporis temperies est aequalis erit his  
statim thorax ipse uniuersus latissimus, uenae am-  
plae, arteriae magnae, eadem maxime, uehementis-  
simeque pulsantes, tum plurimi per totum corpus pili.  
Atque hi

Atq; hi quidem in capite plurimi incrementi, nigri,  
& crispi. Vtq; in prima ætate. procedenti uero tem-  
pore caluities excipiet. Quin etiam eiusmodi ho-  
minibus cum æqualiter sunt attemperati, & robu-  
stum, & 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-  
dique statim & ignaui, & segnes, adde etiam paruus  
uenis, ac minime conspicuis, & adiposi fiunt. Idem  
neruis, musculisque 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 ad eundem 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 contrectatione, 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 regione, quæ utiq; temperata est

L subiecta-

subiectarum partium naturam prodit. Quamquam nec  
in ea simpliciter loquenti omnium. Sed duntaxat earum,  
quae simile habent cuti temperie. At in his quae  
sub urfa & sub meridie sunt locis, quonia corporum  
quae in altero sunt, calor in altum a circumdante extrinsecus  
& uicente frigore est fugatus. Alterorum in cutem,  
ab extremo calore attractus prodit, non licet ex eo affectu,  
qui in cute cernit, internarum partium temperies  
clare discerni. Quippe corporis temperies in regionibus,  
ijs quae a temperie recesserunt, inequalis uisitur,  
externis scilicet, internisque partibus ad eundem se modum  
non habentibus. Gallis enim & Germanis, & omni Thracio,  
ac Scithico generi frigida, humidaque cutis est. Ideoque etiam  
mollis, alba, & pilis nuda. Omnis uero naturalis his calor  
in uiscera una cum sanguine confugit, ubi dum agitur,  
& premitur & feruet, iracundi, audaces, & praecipitis  
consilij redduntur. Ethiopibus uero & Arabibus, omnibus  
denique ijs, qui ad meridiem incolunt, natura cutis ex  
ambientis aestu & naturali calore foras acta, uista, dura,  
sicca, & nigra redditur. Toto corpore naturalis quidem  
caloris exiguam optinente portionem. Sed alieno, atque  
adscito incalescente. Quippe id quoque ab Aristotele in multis  
est traditum. Estque illi, si alteri ulli attendendum,  
ac in singulis corporibus estimandum suo ne & proprio,  
an adscitio calore incalescant.

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 nanq; 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 temperamentum alterationem nihil facit. Ipsa nanque 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 uentriculi, si is bene concoquit quod temperatus sit. Sin non bene concoquit, intemperatus, si nidorosus, uel fumosus edit ructus, quod igneus in eo calor sit. Sin acidus, 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 ij faxatiles

laxatiles pisces, & talia concoquunt, infirmus. Videndum autem his rursum, num succi alicuius, qui abunde confluat, culpa eiusmodi symptoma uentriculo accidat. Alijs enim ex capite pituita, alijs flaua ex iecinore bilis, in uentriculum confluit. Rarū tamē hoc cernit & paucissimis contingere. At cōpluribus 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 debuissent, si quid ciborum priusq; uomerēt, gustassent, & hos corrumperent, & capite dolerent. Cum hos quidam natura biliosos esse crederent. Quāquam essent toto corpore molles, & candidi, & glabri, & adiposi, & uenis, ac musculis parū conspicuis, præterea exangues, nec tangentibus admodum calidi. Uidi & qui bilem nunq; uomuerunt, qui tamen & graciles, & hirsuti, & musculosi, & nigri, & uenosi fuerunt, affatinq; calidi, si quis tangeret, uidebantur. Cuiusmodi habitu Eudemus philosophus erat. Sed incidit hoc loco speculatio quædam anatomica id est, quæ ad corporum dissectionem pertinet, quam aliqui medicorum, ignorantes, ex symptomatum 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 dissectio-  
nibus uidere licet. Ac plurimum quidem unicus is  
est, in id intestinum quod pylori, id est, exitus fun-  
di uentris, & ieiuni medium est, insertus. Græci  
medium id γαστρὸς ἰκφύρω, 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. Inuenit, sed tamē in pau-  
cissimis, superior pars maior, inferior minor. Cæte-  
rum quibus est maior, his in uentrem quotidie nō  
exiguam bilis effunditur. Quam & euomant ante  
cibos oportet, & nisi id faciant, læduntur. 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 his  
quæ infra excernuntur. Eudemus enim biliosa me-  
ra, perpetuo per sedē excernebat: utpote, qui mul-  
tam collegit bilem, cuius nihil in superiorcm uen-  
trē peruenit. Reliquis, qui scilicet & pituitoso erant  
corporis habitu, & bilem uomebant, his haudqua-  
tē erat alius biliosa. Quippe cum & minimum fla-  
uæ bilis gignerent, & eius plurima portio in supe-  
riorem uentrem peruenirent. Tertium notæ genus

L iij i in ipsis

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 cibus 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, etiã 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; etiã  
magis his qui diutius cibo abstinerunt. Quæ ue-  
ro bilis porrum refert, ipsi solis gignitur in uentre,  
qui utiq; concoxerunt male. Quin etiam sollicitu-  
do, ira, dolor, labor, exercitatio, uigilia, abstinentia,  
& inedia, succi flauæ bilis plus aceruat. Propterea  
quod plus eius succi in iocinore gignunt. Sunt igitur  
hæc certa indicia, tum ad hæc, quo ubi siccum  
& ignep uentricoli calorem, cōuersio ad biliosum  
sequitur, panis, & suilla, & hubula 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  
discernendū iam cerebrum ipsum cuius sit tempe  
ramenti, per se estimare est satius, quam ex corporis  
totius affectu. Ipsius autem per se consideratio, ex  
canicie, catarris, tussi, distillatione, & saluæ copia  
inuitur. Quippe quæ omnia id frigidius, humidius  
que esse doceant. Atque his amplius si ex leui quali  
bet occasione, in hos deuenit affectus. At caluities  
ex siccitate prouenit. Nigrorū autē & frequentū pi  
lorū prouentus, equalis in cerebro temperamen  
ti nota est. Ergo ad hunc modum de temperamen  
tis ineunda nobis consideratio est. Quamque scilicet  
particulā seorsum propendentibus, nec ausis ex una  
pronunciare de omnibus. Quod utique nonnulli fece  
runt, qui resimos, hūidos, adūcos, siccos esse dixe  
runt. Et quibus parui sunt oculi siccos. Quibus ma  
gni hūidos. Atque de hoc quidē parū inter eos cō  
uenit. Alij namque eorum, qui scilicet humidis parti  
culis oculos adnumerāt, ubi eos maiores uident, in ijs  
hūiditatē temperamēti pollere existimāt. Alij caloris  
uehemētia, qui in priā formatiōe sursum cōferū magis  
copiosiorque ferebat, non oculos modo, uerū etiā os ipsū  
et reliquos oēa meatus ampliores factos aiūt, ita non hūi  
ditatis



ditatis 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 quod formatricis in natura uir-  
tutis, quæ artifex facultas est, & particulas secundū  
animi mores effingit, parum meminerunt. De hac  
namque Aristoteles dubitauit: nunquid diuinius  
originis sit, atque 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, calidamque temperiem. Errant igitur  
qui proprijs indicijs neglectis, ad ea quæ longe po-  
sita sunt, & magnæ quæstioni fuerūt, atque ad hunc  
usque diem optimis philosophorum d'ibitata sunt  
conuertuntur. Neque enim propterea quod pueri  
nalis 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 quæ tem-  
peramenti. Quod si temperamenti est nota, at cer-  
te eius quod in naso tantum habetur, non eius quod  
in toto corpore nota fuerit. Quare frustra illud 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 relinimus, præstat igitur, siquidē de solo agitur naso, ut ex eo relinimo, 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 uincens, 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 carnosum, & 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 eundem modum de oculis, tempo-  
ribus, caeteris denique omnibus particulis, iudican-  
dum Quibus impar temperamentum est, nec om-  
nium particularum idem, alienum a ratione est, ex uni-  
eae particulae natura, de omnibus sententiam ferre. Por-  
ro tale quippiam plurimis eorum imposuit, cum non  
de hominum modo, sed etiam aliorum animalium  
totius corporis temperamento, ex indicibus, quae in cu-  
totantum spectant, iudicium ferre sunt ausi. Necque  
enim si dura cutis est, necessario siccum est animal.  
Sed fieri potest, ut tantum cutis sic sit affecta. Sed  
nec si nigra haec hirta ue est. Simili modo, nec si mol-  
lis haec, depilis ue est, humidum ex necessitate totum  
est animal. Verum si per totum aequabiliter est at-  
temperatum, ratio est, ut qualis sit cutis, talis sit &  
reli quarum partium unaquaeque. Sin inequaliter,  
non item. Quippe ostr earum totum corpus humi-  
dissimum est, cutis ipsa siccissima. Est enim res qua  
teguntur testa, cuiusmodi est nobis cutis. Atque hinc  
illis Graece nomen *οστρακοδερμα* enim nominantur  
omnia eiusmodi animantia, propterea quod cutis  
res ostraco. i. testae ad similes. Iam malocostrata, id est  
quae molli testa integuntur, ueluti marmæ locustae  
& camari, & cancri, cutem quidem habent siccam,  
reliquam uniuersam temperiem humidam. Immo  
uero illud ipsum humiditatis in carne nonnunquam  
animali-

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 quancq; particu-  
lam ex se ipsa dignosci. Ergo tū i his peccāt, n̄ qui cō-  
mētarios de tēperamētis nobis reliquerūt, tū quod  
id omitūt, 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, consistant autem ei prius geniti pili. Ad eun-  
dem modum, quo herbæ, quæ uere sunt enatæ,  
non unquam perseuerāt ætate. Alijs enim spacio  
& paulatī, cōtingit a plurīa illa hirtitate mutari. Labē-  
tibus scilicet pre nimia siccitate pilis, alijs diutissime  
pili permanēt utiq; qui nec ī pcessu 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 statī  
melācholicū putes. Sed si quidē floret adhuc ætas,  
nondū esse talē. Sin iā declinat, melācholicū existi-  
ma. At si senex est, nō itē. Fiunt nancq; 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 cutis dēfitas, crassio-  
rum excrementorum transitum remorans in tem-  
peramentis, quæ calida in summo sunt, comburi  
ea cogit. Ita fit, ut tale ijs nunc sit excrementū, qđ  
pilos creat, quale olim procedente tempore in uas-  
sis sanguinis est futurum. Tū hæc igit̃ omīssa prio-  
ribus sunt. Tum præter hæc quod ex natura ex-  
crementorum, indefinite de temperamentis pro-  
nunciant. Putant enim particularum temperiem, si-  
mitem esse cum excrementorū natura. Id uero usq̃  
quacq̃ 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 quoq̃ esse li-  
ceat. Quod autem eis imposuit, facile animaduer-  
titur. Non enim norunt quod ex cibis, nequaquam  
ex ipso corpore nostro, pituita fit. Quare nihil mi-  
ri est, si ubi ingestos cibos (qui humidi fortasse na-  
tura sint) non uincit, simile ijs, ipsum quoq̃ excre-  
mentum creet. Nō est igitur quod opinenī, tanq̃  
corpus siccum est, itidem excrementum quoq̃ esse  
se siccum. Etenim si quis ab initio sicciore, frigidio  
req̃ temperamento statim fuit, is non melancholi-  
cus est, sed utiq̃ ab excrementis pituitosus. Quod  
si ex

si ex habitus mutatione, frigidus, siccusque est reddi-  
tus, necessario hic talis iam etiam melancholicus est  
uerbi gratia, Si quis ante calidus & siccus, ex sangui-  
ne urendo plurimam generauit atram bilem. Est enim  
is praeterquam quod siccus est & frigidus, protinus  
etiam melancholicus. Si 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 pec-  
cant plerique medicorum ex eo quod proprias no-  
tas respuunt, atque ad ea quae non perpetuo, sed fre-  
quenter accidunt, conuertuntur. Eiusdem erroris  
occasione, & quod excalfacit, id etiam ficcare omni-  
no putant. Hoc enim ueluti coronide summaque uni-  
uersi sermonis addito, secundum iam librum finite  
statui. Quippe phlegmone obsessas partes calida  
perfundentes aqua, atque ita uacuari ab his humore  
cernentes, clare indicatum arbitrantur, siccitatem om-  
nino calori succedere. Neque id modo tibi cum siccitate  
is, uerum etiam ubi cum humore est coniunctus.  
Caeterum non est idem uel uacuasse ab aliquo  
humorem, qui locis quibusdam sit dispersus, uel pro-  
priam particulae alicuius temperiem sicciorum reddi-  
disse. Siquidem inequalis quaedam in his, quae phle-  
gmone laborant partibus, intemperies est, similari-

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 simularium spacia occuparunt, euocant. Cor-  
pora tamen ipsa tantum abest, ut siccēt, ut etiam il-  
lis humorem adiciant. Ac ipsa quidem ueritas ita  
se habet. Demonstratio tamen euidentis dictis re-  
quiritur. Verum eam cum & longiorem existi-  
mem, q̄ 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

Galeni 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 eiusmodi qualitātē, uel qd' uincit in eo id genus qualitatū aliqua, uel quod ad cognati generis me

diocre aliquid, uel ad unumquodlibet a nobis sit collatum, prius est traditum. Monstratum praeterea 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 pot' 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 impediāt, hoc ceu iā id sit, appellātes. Vñ arbitror hæc esse potestate, nō actu dicimus, perfectū 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 habitū, non tamen adhuc subsistens. Siquidem  
nec infans rationalis iam est, sed talis futurus, 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 opte 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 fumiq;  
dam ex

dam exhalationem flammam esse, aut balitum acré  
dixeris. Dicitur potestate esse, & quod ei quod ex  
accidenti dicitur, est ex aduerso positum, ut si carno  
si quis iuuenis in frigida lauacionem, corpus eius  
ex accidenti, non ex propria potestate calefacere di  
cat. Ergo tot modis etiam potestate calida, frigida,  
humida, & sicca dicentur. Dubitabitur quoq; non  
absurde, cur Castoreum, uel Euphorbium, uel Py  
rethrum, uel Struthion, uel Nitrum, uel Misfy, calida  
esse dicamus. Rursus lactucam, uel cicuram, uel  
mandragoram, uel sala mandram, uel papauer, fri  
gida. Vtrum ne sub prædictis iam modis compre  
hendantur, an alia quapiam ratione dicantur, quæ  
dicta non dum sit. Bitumen nancq; resina, & sæuū  
& oleum, & pix, calida potestate sunt, quod utiq;  
energia calida celerrime fiant. Etenim celerrime in  
flammanur. Præterea cum corporibus nostris ad  
mouent, ea manifeste calefaciunt. At Calcitis, Mi  
sfy, 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 seipsos fal  
sunt, qui id solum estimant. Nunquid aliqua nō fa  
cile in flammam transmutentur, quos utiq; nō sic.  
Sed an non uertantur in prunam estimare oportet  
bat. Cum sit pruna ignis non minus, q̄ 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. Atq̄ hactenus quidē cōsentire se cū sermo omnino uidet̄. Siquidē uidentur medica-  
menta ea, quæ ubi ignē attigerit accēdunt, nos quo-  
q̄ excalfacere, nisi si quod p̄pter crassitiē intra cor-  
pus nō facile assumitur. Differetur enī de ijs latius  
in libris de medicamentorū uiribus. Quæcunq̄ tñ  
medicamenta nostrum corpus excalfacere uident̄,  
ea prompte uertunt̄ in ignē. At quō igitur inquit̄  
tangētibz nō sentiunt̄ calida, hoc haud scio cur di-  
cant. Nam si energia, iamq̄ calidū, esse prædictorū  
quidq̄ diceremus p̄fecto mirari liceret, quomodo  
tangētibz nō appareant calida. Nunc quod pos-  
sint facile calida esse, idcirco ea potestate talia uoca-  
mus. Itaq̄ nihil miri, si eos, qui se t̄gūt nōdū calefa-  
ciant. Veluti enim nec ignis ipse auget̄, priusq̄ 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-  
q̄ actu sunt calida, medicamēta nequaq̄. Itaq̄ nec  
calfacere nos ualent priusq̄ actu talia fiāt. At qd̄  
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 muteatur, ac calefiat. Quippe cuius si particula quæpiam

N ij 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 contigere, recalcascere id possint. Alia post longius id efficere spaciū. 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 qualitatū, 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 unq̄ nutriat, quod ita mutatum est, id qd' se mutauit. At si illa mutet, id est tota sua substantia operetur, utiq̄ tum sibi assimilabit id quod mutatur, tum ab eo nutrietur. Neque enim aliud nutritio est, quam adsimilatio perfecta. Quoniam autem hoc definitum est, inde rursus incipiendum. Omne animal conueniente sibi nutriti alimento: conueniens autem cuiq̄ alimentum est, quicquid assimilari corpori quod nutritur, potest. Oportet igitur toti nutrientis substantiæ, cum tota nutriti natura communio aliqua, similitudoque sit: prorsus hic quoq̄ non paruo excessus, defectusq̄ subsistente in ipsis discrimine, cum alia magis consentientia, similiaq̄ 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 desyderat minimū. Quo fit, ut tum nutriat, tum roboret celerrime. Porro id quoq̄ in concoquendi instrumentis, uentriculo, iocinore, & uenis, prorsus aliquādiu traxerit oportet. Quibus scilicet præparatum, nutrire corpus iā

queat. Ante uero quæ in his fit 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 adsumuntur, 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 tamen 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 recalcant quidem, mali tamen nihil adferunt. Est & quarta eorum species, quæ & agunt & patiuntur aliquid: sed spatio uincuntur, planeque adsumuntur. Accidit porro his, ut tam medicamenta sint, quam nutrimenta. Nihil autem miri est, si exiguum consecuta momentum, aliqua maximam a priore natura mutationem habent. Cernuntur enim eiusmodi multa in his, quæ extra nos sunt. Siquidem in ea Mysia, quæ est Asiae 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 incendiisse. 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-  
cidit, calor accendit. Cōstat id ex sulphure, &  
humido bitumine. Iam illud ceu rē mirandā quidā  
ostentauit. Extinxit lucernā, ac rursus muro admo-  
uens, accendit. Alter lapidī 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, perfecte, 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 utique ut  
calidum medicamentum. Immo ut conueniens nu-  
trimentum calefacere animal. Tanquam enim ignis ido-  
neum alimentum, ignem ipsum auget, ita quicquid  
corporum natura calidorum proprium & natura-  
le est nutrimentum, id ea semper non solum robo-  
rabit, sed etiam insitum eorum calorem augebit. At-  
que id quidem omnis nutrimenti communis effe-  
ctus est. Vino praeter caetera proprium, ac suum est  
mutacionis celeritas. Ita utique, ut tetae, elychnij, stup-  
pa, picis iam uero ab ignis exemplo non digressi:  
admoneamus rursus de lignis uiridibus, quae ipsa  
quoque ignis nutrimentum sunt. Caeterum non sta-  
tim, aut continuo, eoque saepenumero igni iniecta,  
non solum flammam quasi sopiunt, sed etiam si im-  
becilla est & parua, corrumpendae quoque eius pe-  
riculum afferunt. Sic profecto & in animalibus ci-  
bi, qui uti prorsus adsimilentur, & corpus nutriant  
spatio egent, hi frigus uniuersi, potius quam calo-  
rem afferre in praesenti uidentur. Caeterum calefa-  
ciunt hi quoque 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-  
pocrates 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 utiq; iam nutrit, & corpori adiungitur, nec amplius futurum est, id proprie nutrimentum nominatur. Idem uero & corpus qd' nutrit, excalfacit, qd' 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 nutrimentū. Immo si imbecille & exigue flammæ, confertim multum oleum infundas, suffocabis eā, prorsusq; extingues, potiusq; augebis. Sic igitur & uinum, ubi plus bibitur, q̄ 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. Quorū unumquodq; frigidum est uiuū, generatim enim quæcunq; assumpta in corpus, ut nutrimentum calefaciunt, hæc interim frigefacere deprehendas. Eque scilicet, ut flammam ab eadem materia, non augeri modo, uerū etiam aliquando extinguui. Atq; hæc quidem omnia, tum ijs, quæ de elemētis, tū ijs quæ de temperamentis sunt prodita consentiunt.

○ Illud fors

Illud fortasse dissonare uidebitur, quod ex his, quæ  
ut nutrimentum comeduntur, aliqua cuti imposita,  
hæc erodunt, atque exulcerant. Sicut sinapi, muria, allia,  
cepe. Verum hoc quoque cum positis a principio hypo-  
thesibus concordat. Etenim propterea, quod tum in  
ventre concocta, tum in uenis in sanguinem uersa mu-  
tantur, alteranturque, præterea quod uno loco non perma-  
nent: sed in multas partes diuisa, unde quaque ferunt,  
adde & quod non solum multis succis miscentur, sed etiam  
cibus. cum quibus sumuntur, adhæc quod celeriter eor-  
um & concoctio, & partium separatio perficitur, ita ut  
quod conueniens in eis est adsimiletur, quod superua-  
caneum & acre, per aluum urinas, & sudorem excer-  
nat: propter hæc in quibus, omnia quod foris impositum exul-  
cerat, id comestum non exulcerat. Quauis 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 utique  
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 cibus parum momenti  
habet. Si enim id citra alium cibum solum assumas,  
facile intelliges quantum molestiæ, & rosionis  
uentri-

120  
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 possit,  
quo minus sinapi, quod foris facit, idem fa-  
cere intus possit, multo arbitror magis, ubi multa  
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 nõ raro alijs ex vitioso  
cibo, alijs ex quapiam in ipso corpore corrupte-  
la, & putredine, vitiosus succus, quam cacochy-  
mian uocant. his 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 offendunt, intro assumpta mag-

O ij. num afferant

ñum afferant malum. Aliqua rursus intro assumpta, nonnunquã ledant, nonnunquã conferãt. Aliqua non solum intro assumpta, sed euam extrinsecus applicita offendant. Quippe ut semel dicam, nihil foris, intusquã 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. Nequã 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 nonnunquã opus est, easquã 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 lesionẽ. Quid igitur miri est, esse medicamen aliquod, adeo calidũ potestate, ut si multum eius sumatur, ac in uacuum corpus inferatur, crodat prorsus, uratquã. Sin exiguum sit, & cum his, que ue-

quæ uehementiam eius remittant, cōuinctum, nō modo nihil incomodi afferre, uerum etiam calefaciendo iuuare. Lacrimam 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, magno opere conducit. Atq; adhuc quidem modum, quæcunq; corpus excalfaciūt, ubi mutationis principium in ipso sicut dictum prius est accepere, recalfacere illud sunt apta. Quæ uero refrigerant, ueluti papaueris succus, hæc a nostro corpore, ne uel paulum quidem demutātur, sed ipsum statim uincunt, 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, & humidorum corporum, quædam esse talia per se, quædam ex accidenti. Sicut aqua per se quidem frigida est, ex accidenti uero aliquando calida: uerum acquisitiuus eius calor breui perit, naturalis frigiditas manet. Tanq; igitur calida aqua flammæ iniecta, eam extinguit. Sic meconium si id quantumuis calefactum 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 nonnuq; usum aliquem corporibus nostris præ-

stant, quemadmodum in opere de medicamentis  
dicetur. Siquidem medicamen id quod Cantharis  
das recipit, hydericis prodest. Tametsi cantharis  
ipsa, uescam omnino exulcerat. Verū ubi per ea,  
quæ admiscētur 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 momenuū na-  
cta, deinde secundum propriā naturā alterata, cor-  
pus ipsum aliquo modo afficiunt. Tertio loco an  
nullo pacto ab eo quicquid alterēt. Si nāq; ex nutrien-  
tium sunt genere, siquidē uincant, calefaciūt. Si nō ui-  
cant, refrigerāt. Sin ex his sunt quæ exiguum quippiā  
alterāt, oīo calefaciūt. Si uero ex his, quæ omnino nō  
alterant, maxime refrigerant. Attendere autē, ut di-  
ctū est quod maxime oportet, ac discernere, quæ per  
se sunt, ab his, 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  
his 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 his, 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 debet. Porro comunis in omnibus, unaqueque iudicandi ratio est, alterationis celeritas. At cum calidum, frigidum, humidum, & siccum dicantur, *ομαρτυριως*, quod scilicet alia per id, quod exuperat, alia quod eam qualitatem a qua sunt denominata, summam habeant, in utriusque 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 alterantiū 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 grauia & 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 ceterisima 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. Nequaq; 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 papaue-  
ris 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, at 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 sentiatum 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 tamen 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 uti

P Aristoteles

Aristoteles docuit. Perit namque celeriter eorum, quae ex accidenti sunt calida, acquisititius affectus. Ita ut in priorem naturae suae statum facile reuertantur. Porro in applicandis his nobis, quae natura quidem sunt frigida, sed per accidens calida, duo haec contingere est necesse, ut & acquisititius eorum calor pereat, & propria eorum temperies, a nostra nihil immutata, frigida perstet. Et quid miri si papaueris succus, mandragora, uel cicuta, uel similitum aliquid; quibus exhibeantur calefacta, paulo post euadunt frigida? Cum idem patiantur, pitisana, & lac, & far, & panis. Vbi in imbecillum uentrem demissa, ab eo non superantur. Euomuntur enim non raro abunde frigida. Et quod his maius est, quodque Hippocrates notauit, pituita ipsa quamuis iam succus sit, atque ex cibis in uentre iam concoctis nata, nihilominus frigida tangentibus sentitur, neque id modo dum in uentre consistit, sed postquam a uenis ipsis, purgantibus, cuiuspiam medicamenti uis, est detracta. Tamen si enim quae tenacissima est, ac per uim ducitur, attamen ne ipsa quidem tractus uiolentia calefieri potest. Quid igitur miri, si etiam papaueris succus, quod naturae nostrae tam contrarium medicamentum est, quam celeriter refrigeret, etiam si calefactus sit exhibitus? refrigeret autem una secum & corpus? Quippe acquisititium calorem non seruat, propterea quod natura frigidus est. At quia eius substantia a nobis non alteratur.

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. Enimvero quod horum om-  
nium, quae frigida per naturam sunt, quicquid plus  
iusto calefeceris, ex propria id natura recedat, praeter-  
terque quod nullam dubitationem habet etiam praedi-  
ctis a nobis, affert testimonium. Sicut enim sala-  
mandra ad certum usque terminum ab igni nihil pas-  
titur, uritur autem, si longiore spatio igni sit admo-  
ta. Sic & mandragora, & cicuta, & phillium, 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 celestissime 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 pati ab eo ualent. Vinum, &  
mel, & pituita, pati magis, quam agere. Ergo haec omnia  
tum agunt circa corpus aliquid, tum uero patiuntur,  
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 eius 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 αὐτὸν 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 repugnādum. Perinde igitur habet. & in iis, quæ nutriūt, prope dixerim omnibus. Quippe quæ ipsa quoq; in corpore hominis aliis

nis aliquid faciunt. Sed nec sensibile aliquid prorsus, nec evidens, diuturna tamen eorum exhibitio, magnopere alterat, mutatque iam corpora. Sunt enim & quæ primo statim usu, manifestam alterationem 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 temperamento & 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 quidem concoquendi sui tempore, ut medicamenta. Vbi iam nutriunt ac prorsus sunt adsimilata, ut quæ nihil in nos agant, sed naturalem calorem augeant, ceu prius est dictum. Quippe id omnium quæ nutriant commune est. Nec est quod miremur, si modo exempli uiridium lignorum non sumus immemores, esse aliqua, quæ priusquam adsimilentur, & nutriant, 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 calidiorē. Is profecto qui diu lactucam concoquit, refrigerabitur, & me-

diocritatem temperamenti assequetur: Vbi uero  
ex ea iam nutritus est, insiti caloris substantiam au-  
gebit. In eo igitur uel maxime sese fallere uidetur. In  
niorum medicorū uulgus, quod ignorat in nobis  
aliquando quantitatem caloris intendi, aliquando  
substantiam eius augeri. Tum quod utroque 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 his, quæ in animalis corpore continentur, sangui-  
nem esse per se calidum, aut si magis placet flauam  
bilem, reliqua omnia ex accidenti esse calida. Vtque  
quod huius aliquam habeant partem, nunquid ne-  
cesse erit animal bifariā calidius esse, uel quod plus  
calidorum succorum sit sortitum, uel quod calidior  
res eos habeat quæ 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 quæ prius euadat. Atqui  
si nihil horū, aut eiusmodi est, quod fieri nequeat  
aut etiam adhuc mirū, desinant iam obstrepere, qui  
unum

linum eundemq; cibum, tum nutrimenti, tum me-  
dicamenti usum corpori praestare negant. Tanq̃  
enim si omnino non percoqueretur, perpetuo ma-  
neret medicamentū, sic cū iā est percoctū, ambo ef-  
ficat. Pone enim prorsus nō concoquatur lactuca,  
uel si maus succus ipsius, q̃n is si liberalius sumat. si-  
milē in hoīe cū papaueris succo effectū habet. Nū-  
quid hoc casu medicamentū rātū erit, nec aliud quie-  
quā? Nemo arbitror de ea re dubitet. Ergo habet  
omniō lactuca & medicamēti facultatē. At uero ha-  
bebat et nutrimentū: quippe que persepe nutriūt. Am-  
bas igit facultates simul in se cōtinet, nō tamē simili-  
ter ambas ostendit. Verum ubi plus egit in homi-  
ne, q̃ sit passa, medicamenti potius indicat facultate-  
m, ubi passa plus est q̃ egit, nutrimentū. Nec mirū  
ullū est, si lactucæ tū agere, tum pati contingit, quā-  
do ensi quoq; , ceu paulo ante diximus, nō solū in-  
ceram agere, sed etiā ab ea pati accidit. Cæterū eo  
quod multo amplius est quod agit, q̃ quod patit,  
alterum latet. At si durissimum illi ferrū admoue-  
as, cōtra 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, qd' non solū a no-  
stris corporibus pati, sed etiam agere aliquid in ea  
possunt. Jam uero & de quibusdam, quæ plane sci-  
licet & luculenter uidemus agere, quod nō tantū ci-  
bi sint,



bi sint, sed etiam medicamenta. Et lactuca quidem  
tam cibus, q̄z medicamentum frigidum est. Eruca  
tam cibus, q̄z 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 quo-  
que anethum, & ruta, & origanum, & pulegium,  
& calamynthe, & thymbra, & thymum. Quippe  
hæc omnia, tum cibi, tum medicamēta calida sunt,  
prius enim q̄z 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 temperamentū 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 sanguinem bonum  
iam uersa, naturalis in animali caloris substantiam  
augebūt,

augebunt, non qualitatem intendent. In totū enim  
siue frigidus, siue calidus potestate cibus sit, post e  
acq̄ in sanguinem conuersus est, naturalem calorē  
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, memoriaq̄ 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 conquirat, utiq̄ si id a  
quo mutatur, calefacit, uel proprium calorem amit-  
tat, si id non calefacit. Liquet igitur ex ijs, quod eius-  
modi omnia, ex eorum sunt numero, quæ relata ad  
aliquid dicantur. Cum ad proprietatem mutantis  
naturæ, quicquid assumitur, uel nutrimenti, uel me-  
dicamenti, uel utriusq̄ 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 exigat, etiam qd  
ab externis petitur. Nam si euidentis 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 eō iudicandum. Ac ne-  
que horum quidem ad ea, quæ longius absunt, sed  
quæ ab ipsa quæsita 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 nancq; 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  
admotum. 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, clara sc̃p̃  
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  
acquistitiꝝ caloris, & frigoris. Quam enim in supe-  
rioribus determinationem inuimus, 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 ullã extrinsecus notabilẽ alte-  
rationē ualentis caloris, frigoris ue ceperit. Ac priã  
quidẽ admoti medicamēti præparatio talis esto.  
Applicet aut̃ cū eius uī exploras, nō cuiſibet corpo-  
ris affectui, sed simplicissimo, et quoad fieri maxie po-

Q ij test,

test, summo. At si summi quidem caloris affectioni ad motum 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 sentiatur, non est quod hoc calidum, illud frigidū omnino pronuncies. Est enim aliquando summi caloris affectus, quem mediocriter frigidum medicamen adeo non alterat, ut refrigerando, densandoque summum extrinsecus corpus, calorem intro concludat, ac diffusi ueret. Indeque affectum magis accendat. Ita uero etsi quod frigido affectui admouetur, nullum afferat calorem, uidendum est. Num id cum sit aliquid mediocriter calidum, nihil egit in affectum qui summi indiget caloris. Ergo nec sic, admoti medicaminis exploranda uis est, nec si ex accidenti aliquid efficiat, non per se. Iudicabis autem quod ex accidenti aliquid facit, tum ex affectu ipso, tum tempore. Ex affectu, si is simplex est, & unus. At a tempore determinabitur iudicium ad hunc modum. Quod protinus ut admotum est, calefacere, uel refrigerare manifeste cernitur, id utique & ex se, & per se tale fuerit. Quod tempore id facit, fortasse ex aliquo accidenti huc est actum, ueluti iuueni quadrasti corporis. Tetano aestate media laboranti, frigida liberaliter affusa caloris percussum facit. Ceterum quod aqua frigida per se non calefaciat, ex primo eius oc

eius occurſu patet. Senſum nanq; inuehit frigoris.  
Præterea cutim quoad ei affunditur, frigeſcit. Tū  
calorem nec in omni corpore, nec dum affunditur  
inuehit. Immo in iuvene, quadrati corporis, &  
æſtate media, & poſtq; 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 frigeſcere  
per ſe nata eſſet. Nunc cum omnia tum animata, tū  
inanimata protinus, & perpetuo frigeſcere 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, cluſaq;  
corporis ſumma facie, repercuſſus, refractuſq; ſit  
caloris eius, qui a profundo aſcendit, quiq; ſimul  
propter diſſatus inopiã eſt aceruatus. Simul pro-  
pter frigidi circumſtantis uolentiam in altum re-  
cedit. Simul ex ſuccis iſthic habitis nutritur. Quip-  
pe ubi collectus, nutrituſq; calor ad ſummã corpo-  
ris uolentius ruit, ſit quidem caloris repercuſſus,  
iudicium uero, ac documentum, quod frigidum  
haud quãq; per ſe calorem auxit. Nã per ſe quidẽ

Q in cutim

curim perfrigeravit frigus uero eius, dēstitas, & reditus caloris ad profundum sunt cōsecuti. Rursus horum, densitatem quidem difflatus prohibitio. Reditum uero ad interiora, concoctio, consummatioq̃, qui isthic sunt succorum, est adsecuta. Harū uero difflatus prohibitio, caloris colligendi, succorum concoctio, eiusdem generādi fuit occasio. Porro horum utrunq̃ natiui, caloris sequitur auctio. Ergo intercedentibus, & medijs utrisq̃, frigida in animalis corpore, caloris aliquādo excitat incrementū, per se nuncq̃. Sed nō minus calor, est quādo ex accidenti perfrigerat. Vtq̃ intercedente uacuatione. Sicut perfusio phlegmonen. Cum enim ex calida fluxione phlegmone consistat, propria quidem eius curatio, uacuatō superuacui est. Vacuatōi autē particulæ, quæ per phlegmonen excafacta est, oīo succedit refrigeratio. Ergo cū duplex i nīs, quæ phlegmone laborāt particulis, affectus sit, unus quidē in quātitate, ex superuacui naturæ modum exuntis abundātia, alter in qualitate, qui ex caloris spectatur ratione, sequitur prioris eorū curationē, etiā posterioris curatio: fiuntq̃ ex occidenti, quæ uacuant, calentis materiæ remedia, & inflammatiōis particularū refrigeratoria. ergo tū hæc discernere oportet, tū id agere, ut pro modo simplicis affectus, etiā utriū medicamēti inueniat̃ modus, uerbi gratia si caliquis i summo affectus sit, frigidū quoq̃ i summo  
medi-

medicamentū pareť. Sin affectus a ſūmo paulū rece-  
dat, medicamentū quoq; a ſūmo paulū declinet. Si  
plus a ſūmo calore abſit affectus, ad portione abſit  
a ſūmo frigore medicamē. Quippe ſi auſpicatus a  
tali cōiectura examē eorū ſis, facilius ppriā, cuius-  
q; iuenias uim. Ad ſūmā enī in oī ſimplici affectu  
calido, quodeūq; adhibitū medicamē, priō ſtati oc-  
curſu frigoris ſenſū itulit, id frigidū poteſtate ē. Ac  
multo pfecto magis, ſi poſt primā exhibitionē tale  
perpetuo manet. Quod ſi calidū affectū pſus 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 petīt,  
rectius frigidū ſumit. Niſi ſi medicamē ſūmi 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 faltē no-  
uiſſe oportet. Si quod calido, & ſimplici affectui  
adhibutum medicamentum, tū protinus, tū toto de  
inceps tēpore frigoris, ſenſum, ac facilioris tollerā-  
tiæ, iuuamēticiq; laboranti affert, id frigidum neceſſa-  
rio eſt. Tametiſi in alijs nōnūq; uideat calidū. De-  
prehendetur enim in illis ſi diligenter exploreť, nō  
utiq; per ſe, ſed ex accidenti excaſcere. Cum per  
ſe dicimus, uel primum, uel nullo intercedente me-  
dio, omnibus eiufmodi uerbis, idem poteſtate ſig-  
nificamus. In quibus omnibus lectorem, in opere



de medicamentis proprijs exemplis exercitabimus. Nunc recensitis ijs, quæ ante iam dixi, proposito libro commodum imponere finem tentabo. Cū nanque 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 tulerit, sic & quod potestate calidum est, energia uero nondum dici potest, intelligi, probarique multis modis oportet. Quo utique minus recte siquid non statim inflammatur, id aliqui ne ut ad nos quidem esse calidum potestate putant. Nam siue facile concoquitur, & cito nutrit, erit ut ad nos calidum. Siue admodum ueluti medicamentum, calefacit, erit id quoque, ut ad hominem calidum. Sic nimirum & per singulas animalis species, ipsum potestate calidum, siue est, ut medicamentum, siue ut nutrimentum, ad illud tantum animal collatum dicitur. Est enim ex ijs, quæ ad aliquid referuntur, 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 ignis, quicquid celeriter in ignem uertitur: potestate uero cali-

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

Tactū eū qui iudicatur sit, oīs acquisitiui caloris uel frigoris experte debere esse.

De temperamentis finis  
Thoma Linacro Anglo 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 ἀνάσσει* uocant. & febribus istis, quas iidem hepialas appellant. fere q; reliquis omnibus

nibus, exceptis, quas Hecticas nomināt. Incidit autem & in unaqualibet parte, quum ea uel intumuit, uel Phlegmone, Gangrena, Erisipilate, 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 feriatis, aut aliquid id gen<sup>o</sup> passis. Iam ex medicamētis ijs, quæ foris corpori occurrunt, inæqualis intemperies gignitur, dum id uel frigefit, uel calefit, uel siccatur, uel humectum redditur. Quippe hæc simplices intēperies sunt, ueluti 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 parti  
 mus autē earū rursus unamquāq; in proximas ū maiorū in  
 sui, quæ  $\pi\rho\sigma\theta\chi\acute{\iota}$  græce dicuntur, particulas. Ver sibi proxias,  
 bi gratia, crus in foemur, tibiā, & pedem, Item to  
 tum 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, & digi  
 ti. Digitorū uero particulæ sunt, ossa, cartilago, li  
 gamentū, arteria, uena, mēbrana, caro, tendo, un  
 guis, cutis, adeps. Has autē diuisisse 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  
 mas, & similes particulas, atq; ijs etiā plura ma Vacua spatia  
 ioraq; inter ipsas instrumētales, & cōpositas, ali- inter singulas  
 qua uero et in unaqualibet similari particula, uelu corporis par  
 ti osse cuteq; hæc quoq; oīa in ijs, quæ de admi tes intercedere  
 nistrādis dissectionib<sup>9</sup> 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 nataliter mul  
 tū i sese humoris, hui<sup>9</sup> q; albi, in id cōparati ut ossa  
 nutriat. Quæ i cute foramiā sūt, ea, q̄ ratiōe fiāt: i  
 ijs quæ de tēperamētis precepim<sup>9</sup>, est dictū. Atq; R ij hæc

hæc monuisse necessariū erat claritatis causa eorū  
quæ a nobis deinceps sunt dicenda. De inæquali  
uero intemperie nunc agēdum, tū quæ nā eius na  
tura sit, tū quot ei⁹ generādaē 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. Differentiæ 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 procubuit, 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 q; 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

allæ utroq; genere laborāt, Appellaturq; morb<sup>9</sup>  
 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  
 a melioribus incipitur) Duplex hic incidit cura-  
 tionis genus, quod uel digeretur quidquid humo-  
 ris in particulam procubuit, uel concoquet. Ve-  
 rum digestio optanda maxime curatio est. Con-  
 coctionem hæc duo necessario sequuntur. puris ge-  
 neratio, & eius in aliquod spatium abscessio. Ab-  
 scedit aliquādo in capacitatū quæ propinquæ sunt,  
 tum maximā, tum minime momentaneam. Quod  
 sane abscessionis gen<sup>9</sup> optimū est. Alias in nō mo-  
 mentaneam quidem, non tamē maximā. Interim  
 in maximā, non tamē non momentaneā. Ac quæ  
 in uentriculum incidunt abscessionū, optima est  
 quæ in sinū eius internum abit. In quem etiam ple-  
 riq; se aperiunt. Mala uero quæ sub peritoneum,  
 Pari modo in ijs quæ circa cerebrū existūt, bona  
 est quæ in priores eius uētriculos abscedit. Mala  
 quæ sub inuolucra eius. Item quæ in posticiū eius

R iij. uentrē

uētre[m] se recipit. Qui uero circa costas abscessus  
colliguntur: hi in capacitates erumpunt pectoris.  
Ac musculorum quidem abscessus sub cutem, uiscerū  
uero in arterias & uenas, quas in se continent,  
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 dole Non enim quum mutata particularū temperies  
ant 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 arterijs est sanguis, quod scilicet is tum natura  
 calidior, tum uero magis spirituosus sit. post hūc  
 uero etiam qui in uenis est. Quod si in propiua  
 uisceri, cui plurim⁹ sit sanguis, obfessa phlegmōe  
 particula fuerit: iam celerius cum hoc uniuersus  
 qui in animali est sanguis calore afficitur. Vnoq;  
 uerbo, quidquid ex facili alterabile est, aut cali-  
 dum natura: id a quouis calefaciente primum ex  
 calfit. Non secus & ab eo quod frigefacit, quid-  
 quid facile alteratu est, uel natura frigidum: id  
 primum refrigeratur. Ac promptus quidem ad  
 alterandū spiritus est. Vtpote 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.

In phlegmo-  
 ne quis san-  
 guis primum  
 calefiat, quis  
 deinceps.

Quid citius,  
 & quid tardi-  
 us alteret' tū  
 generatim tū  
 membratim.



alterascit. In summa quidquid tenuiū est partiū, id  
prōpte alteratur: cōtra cui crassæ sunt partes, ægre.  
Alterationis Ita necesse est multifariæ phlegmōis alterationes  
uarietates 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 minis  
dere. mum certe prout is magis minusue est impactus.  
Quippe quæ perspiratu carent, celeri<sup>9</sup> putrescūt,  
ueluti & in externis accidit ōnibus. Cæterū quū  
calida temperie sunt & humida, tum utiq; potissi  
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  
idem sibi. Fiunt hæc omnes inæquales corporis in=

In corpore quod phleg= temperies, maxime quidem inflammato eo qui in  
mōe laboret, phlegmone est sanguine. deīde 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 icalescit: hūc maxime sinū ad summū  
peruenire

peruenire caloris. Quippe quū tenuissimū maxime q̄ spirituosum sanguinē habeat, ac moueat perpetuo. Cæterū in febribus id genus ōnibus, calescit quidē sanguis aliquādo uniuersus, quicūq̄ nō naturalem illū calorē, qui ex humoris putrefactia est obortus, cōcoepit. Non tamē aut arteriarum, uenarū ue tunicæ, aut aliud ullum circūiacentium corporum, prorsus iam temperamentum suū mutauit, sed adhuc mutatur atq̄ altera t̄ incallescēs, siue (ut sic loquar) calesiēs. Quod lōgiore tēpore hoc patit̄, etiam uincetur aliquādo, prorsus q̄ mutabitur. ita ut nō amplius calescat, sed iam sit præter naturā calefactum. Porro termin⁹ mutationis est, cuiusq̄ particulæ functionis lesio. Ad quem usq̄ terminū omnis alterationis latitudo: via est in id quod præter naturam est. ueluti mixtum cōmune q̄ ac medium quiddam ex cōtrarijs vtriusq̄ cōpositū, ipso naturali prorsus affectu, & eo qui iam plane est præter naturā. Ergo toto hoc tēpore corpus incallescens: pro modo alterationis etiam ad portionem sentit dolorem. Quum vero omnes corporis solidæ particulæ excalfactæ ad absolutiōnem iam sūt, eiusmodi febrem Hecticam græci vocant. ceu non amplius iam in humoribus & spiritū: sed in corporibus ijs quæ habitus rationem habēt, comprehensam. Hæc doloris est ex

Termin⁹ alterationis  
rationis quis  
statuendus.

Doloris in fe  
bri spatium,  
& ei⁹ termin⁹

Indolescētiae 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** tricula 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.

diuisio. Immodicus vero calor ac frig<sup>9</sup> proxime  
 accedunt, vt vnitatē soluant. plurimus quidē ca  
 lor, dū segregat ac diuidit substātiæ cōtinuitatē.  
 summū vero frigus, tū stipando tū introrsus pa  
 riter tradēdo, quædam exprimit, quædā quassat.  
 Atq; hūc quispiam immodici caloris ac frigoris  
 terminū statuens, fortasse nō incōmode sentiat.  
 Seu vero is siue alius immodici excessus termi  
 nus est, certe cōsistere omnē immoderatū excelsū  
 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 cōue  
 entes, sed etiā qui se mutuo corrūpāt, veluti ho  
 nientes, quæ  
 mo atq; vipera, quorum utriusq; salua alteri est  
 dam contrari  
 pernities. Ita vtq; & scorpium necaueris, si ieiū  
 os inter se suc  
 nus illi inspueris. At non homo hominē morfu  
 cos habere.  
 interemit, nec uipera uiperam, nec aspis aspidē.  
 Siquidem quod simile est: id congruū amicūq;  
 est. quod cōtrariū est, inimicū ac noxiū. Auget  
 enī quidque ac nutrit a similib<sup>9</sup>, perimit ac corrū  
 pit a dissimilib<sup>9</sup>. Itaq; etiā sanitatis tutela per simi  
 lia perficitur, morborū sublatio per cōtaria. Verū  
 de ijs ali<sup>9</sup> est sermo Hecticā uero febrē quæ iā  
 Omnē febrē  
 habitū corporis occupauit, minime sētūt qui ea labo  
 præter hecti  
 rat. Reliquarū febrū nulla ē quæ nō a laborāte se  
 cē a laborāte  
 tia. sed aliæ magis aliæ min<sup>9</sup> ægrotātū sūt graues. senti ri,

Sunt ex ijs & quæ rigorē ingerant . sit enim id quoque symptoma, veluti alia multa, ab inæquali intemperie. Rationem tamē generandi eius in proposito libro tradere non est, priusquā de naturalibus facultatibus demonstratum fuerit, quot hæc qualesque sint, tum quid agere quæque fit nata. Verū in libris de symptomatum causis, de omnibus agitur. Sed reuertor ad inæqualis intemperamēti differētiās. Nam quemadmodū ex phlegmone febris nascatur, tum quod febris omnis ac phlegmone omnis, præter heclicas, ex morbis sint, quibus inæqualis sit intemperies: dictū iam est.

Inæqualis in Porro accendi febrē & citra phlegmonē ex solis temperamenti humoribus putrescentibus licet. Neque enim ea generandi uia solum que inculcata sunt, & perspiratu prohiberi rationes. ta, putrescunt. verū celeriter ea, maxime que. Cæterū putrescunt & alia multa, quæ putredini sunt opportuna. Dicitur vero de horū 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, quū sanguis immoderati⁹ seruet. modo ex deustione quavis externa, incalescit. Porro quod etiā in his omnibus febris, nō secus quā in phlegmonis supra est dictū, tum pro uiribus effectricis causæ, tum pro corporis ipsius affectu, alij magis febricitēt, alij minus,

alij minus, alij haud quaquam, apertum esse arbitror. Aequè 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, inaequalè hanc intemperie 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 temperie in qualitate mutata. tum quod alterantium eam, 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 vitiōe vel exercitatioe, extrinsecus. Dicitur autem et de his fusius in morborum causis. Tancum autem ex de vitiōe 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 properant. multi quod eorum quum subito ac simul manus igni admouerunt, ingentem circa unguem radicem sentiunt dolorem. Et quisquam quum tam luculenter videat intemperie inaequalè doloris esse causam: etiam de internis doloribus dubitet, aut miretur, quo pacto citra phlegmonem

gmonē subinde uel laxiore intestino, quod colon  
græci uocāt, uel dentibus, uel alia quauis particula  
homines doleāt. Nam neq̄ 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 q̄ Praxagoras uitreum appellat, et  
et febricitent. amara bilis quæ calida est, simul abundant, ac per  
sensibilia mēbra moueantur: nihil miri est utrūq̄ a  
cubāte pari modo sentiri. Neq̄ 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 hepialif cur paruis portionibus incidūt. In febribus quas hepī  
frig⁹ et calor alos uocāt, tū ab interno, tum exiguis portiōibus.  
simul sēuanti. eo q̄ 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 q̄ 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  
utrūq̄ perpe græce Lipyrīæ uocātur. Præterea quoddā ardētū  
tuo ita ut ī ac- febrīū perniciosū gen⁹. Quod igit̄ 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 hec̄ticis. **Quiētā** Aliquos rige  
 n̄s 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 quib⁹  
 bus tardis, 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 (vt uidet̄)  
 uerent. Inde q; factū est, ut scripserint ātīqui me= ignotū, et cur  
 dici, rigori febrem necessario superuenire. Verū  
 tamē tum nos ipsi, tum alij iuniorū medicorū nō  
 pauci, sepe numero uidimus rigore, quē nulla se=  
 cuta sit febris. Porro cōpōit̄ ex hac intēperie, et ea  
 quæ febricitantiū est, **Hepialus**. appello ita febrē **Hepialos**  
 illam, cui ambo semper accidunt. At in qua rigor quæ uocet̄  
 quidē præcedit, febris sequit̄. ueluti in tertianis &  
 quartanis hanc hepialū nō uoco. Ita ex duplici inæ  
 quali intēperie hepialus cōnonit̄. Etiā aliæ febres  
 præter hec̄ticas fere oēs. Simili genere qui parti  
 culæ alicuius cū tumore morbi sunt, hi quoq; oēs  
 per̄ide ac phlegmonæ, cum intēperamēto inæqua  
 li consistūt. Cācer, Erihelas, Carbūcul⁹, Herpes  
 Tumor, Phagedena, Gāgrena. Quippe cōmune  
 n̄s omnibus



ijs oib<sup>9</sup> est, vt ex fluxiōe hūorū sint orta. Dissidēt  
in eo quod alij ex pituitoso, alij ex bilioso, vel melā  
cholico succo, alij ex sāguine vel calido, vel tenui,  
vel bulliente, vel frigido, vel crasso, vel alio quopiā  
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 profūdo  
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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