Galeni 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 & privilegio. Impressum apud praeclaram Cantabrigiam per Joannem Siberch, anno MDXXI. Reproduced in exact facsimile, with an introduction by Joseph Frank Payne and a portrait of Thomas Linacre.

Contributors

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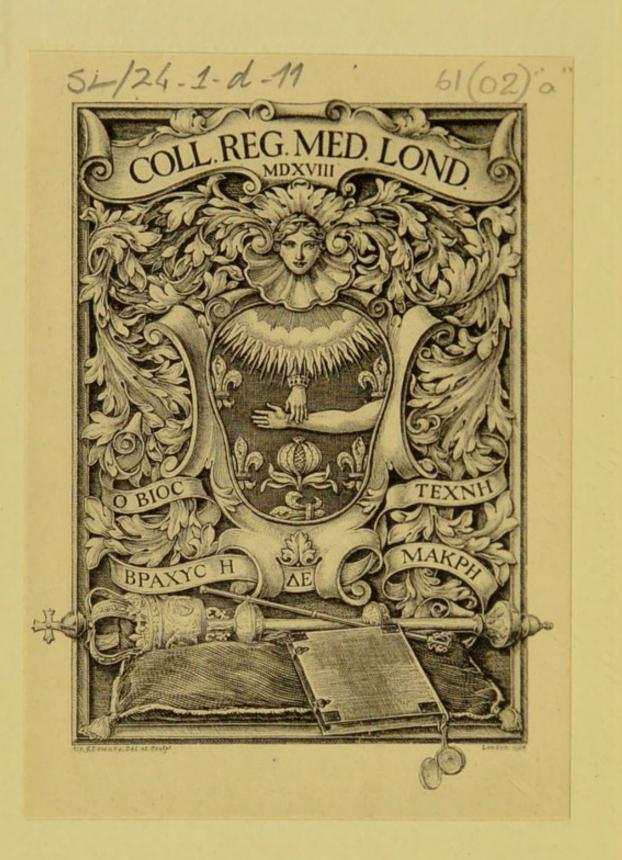
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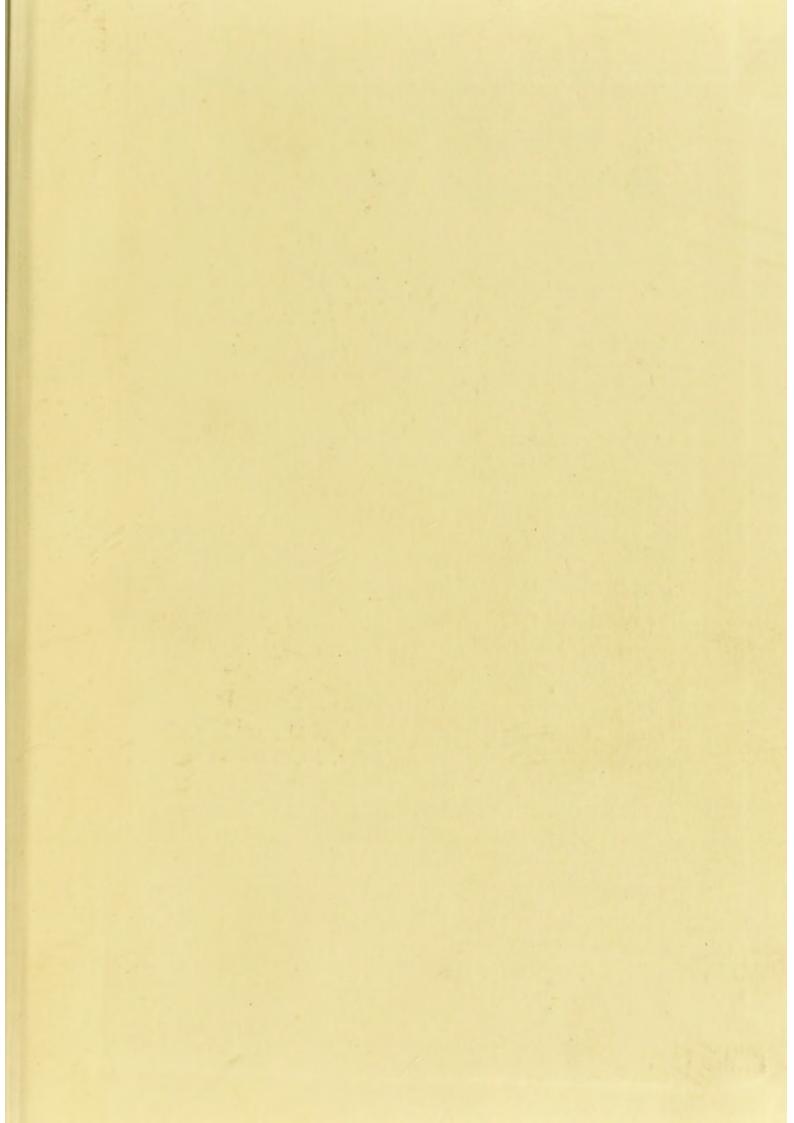
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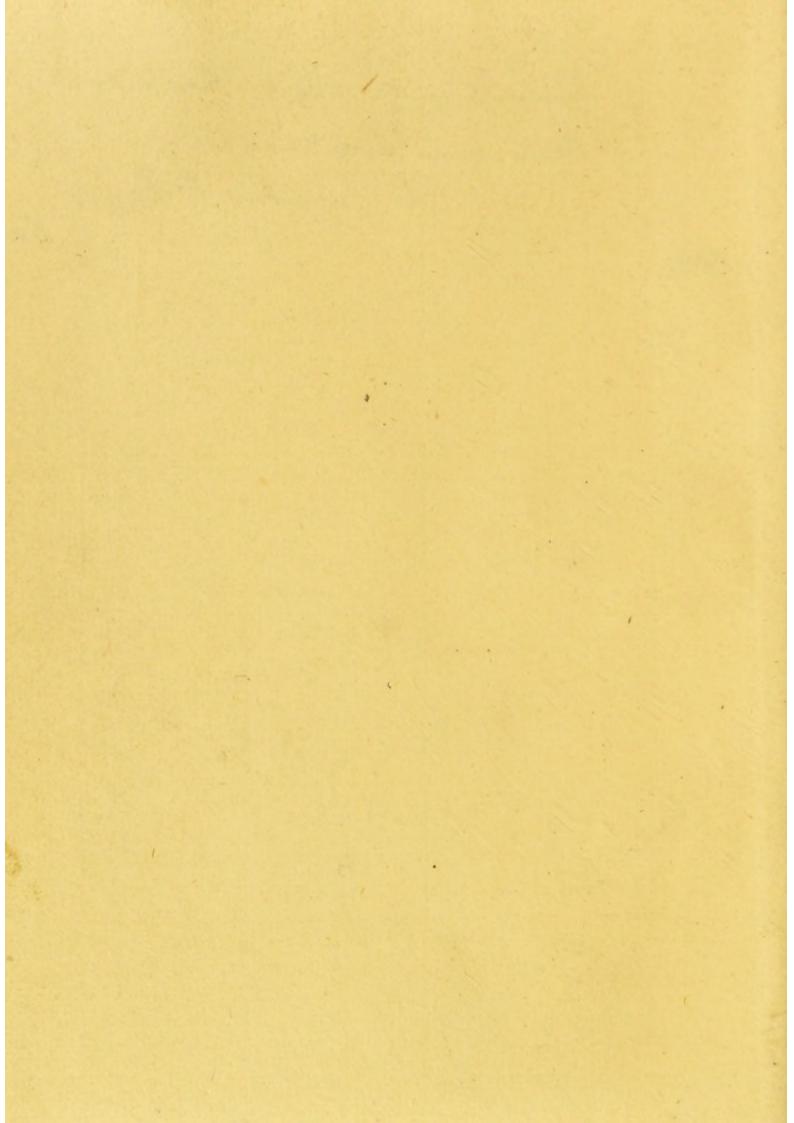
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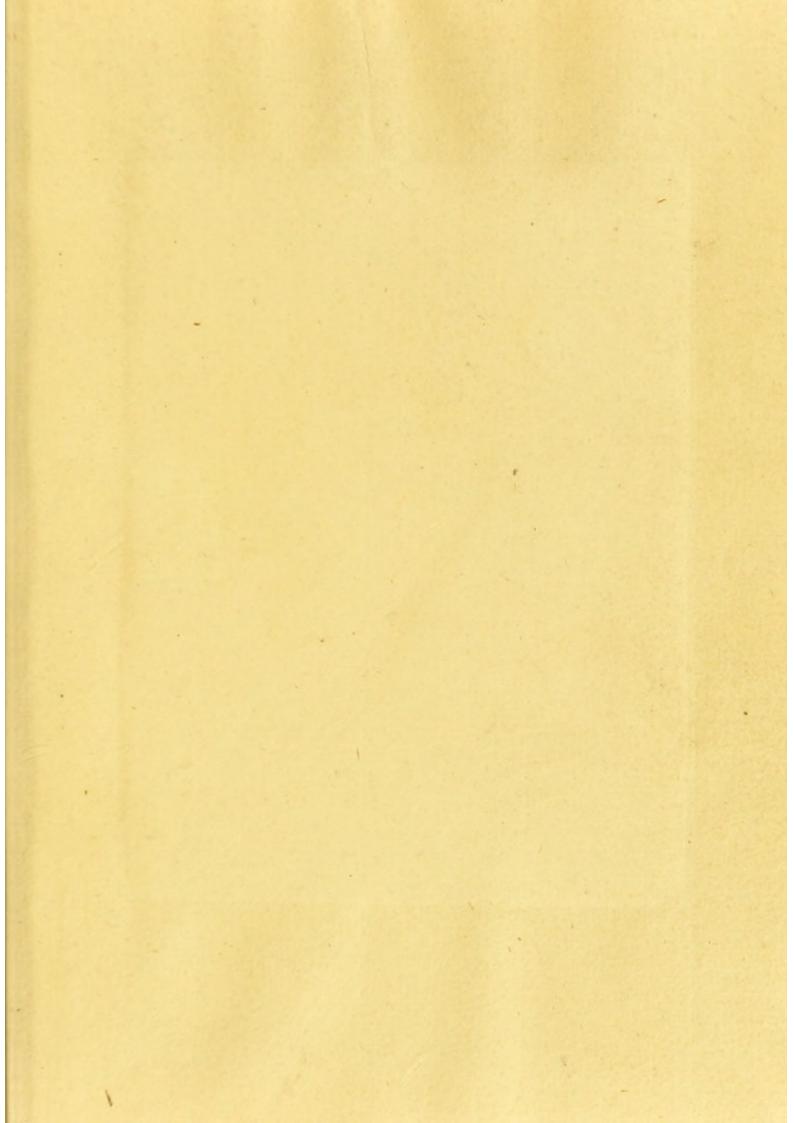
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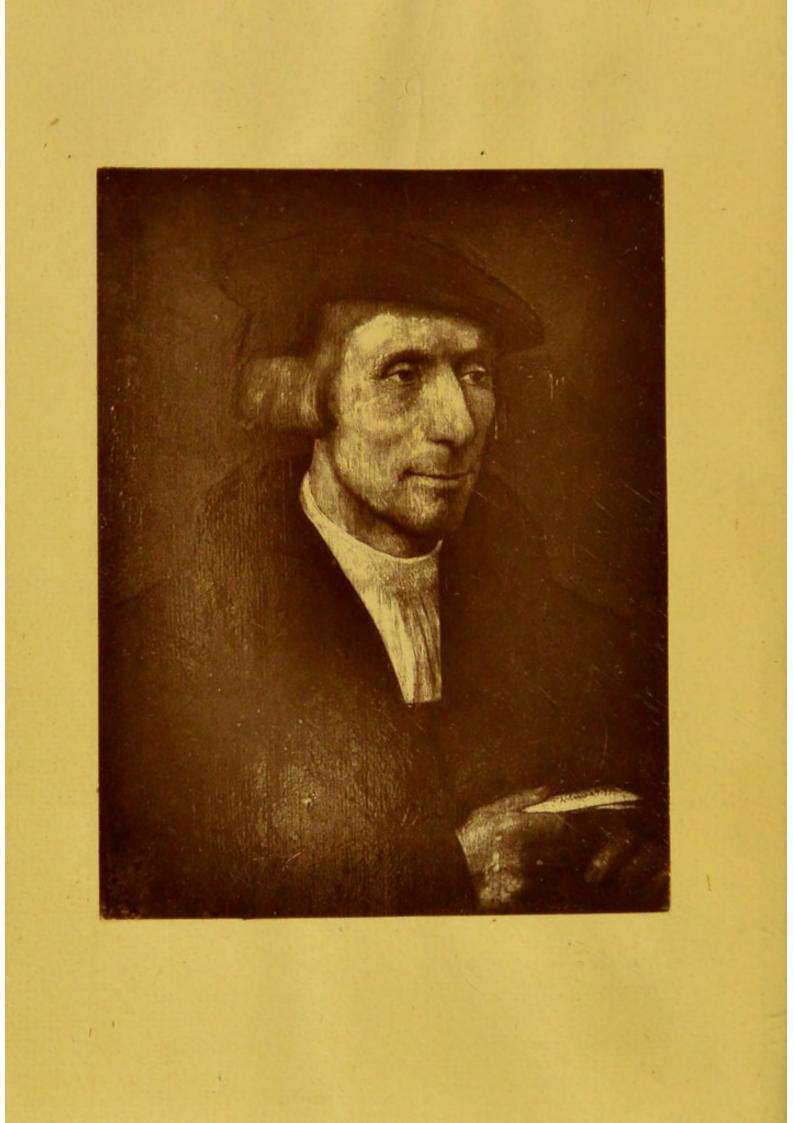
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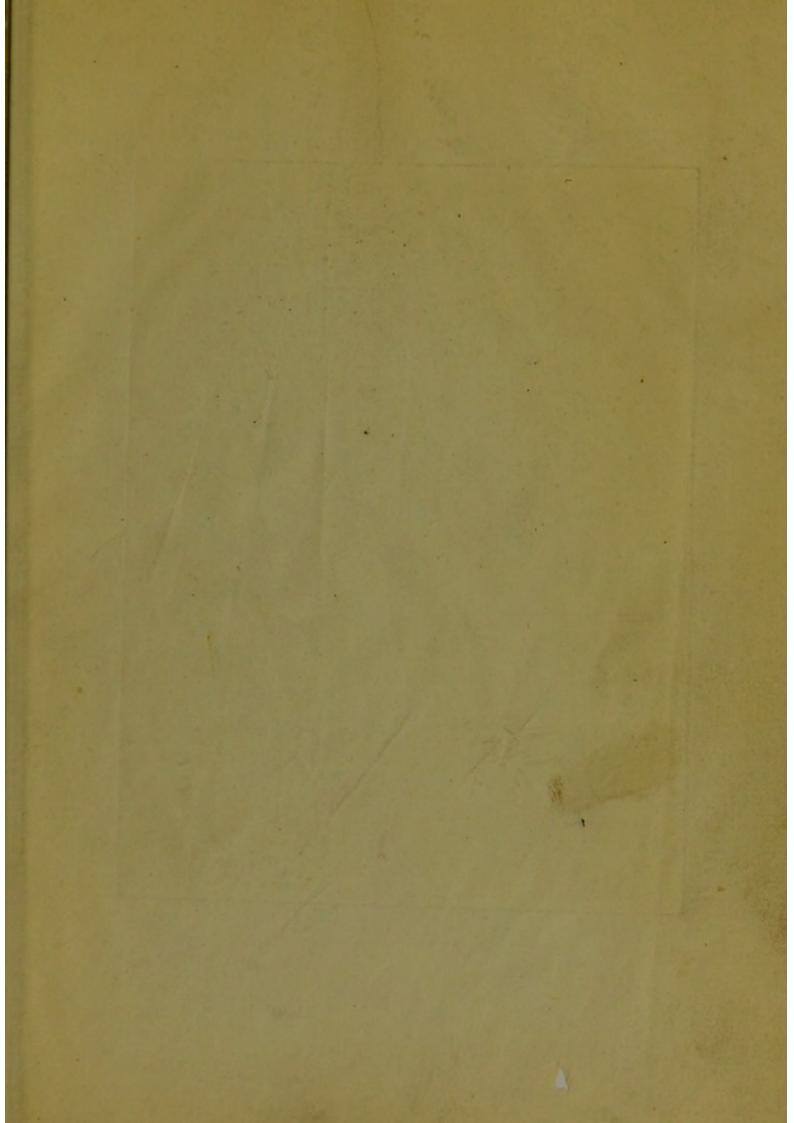
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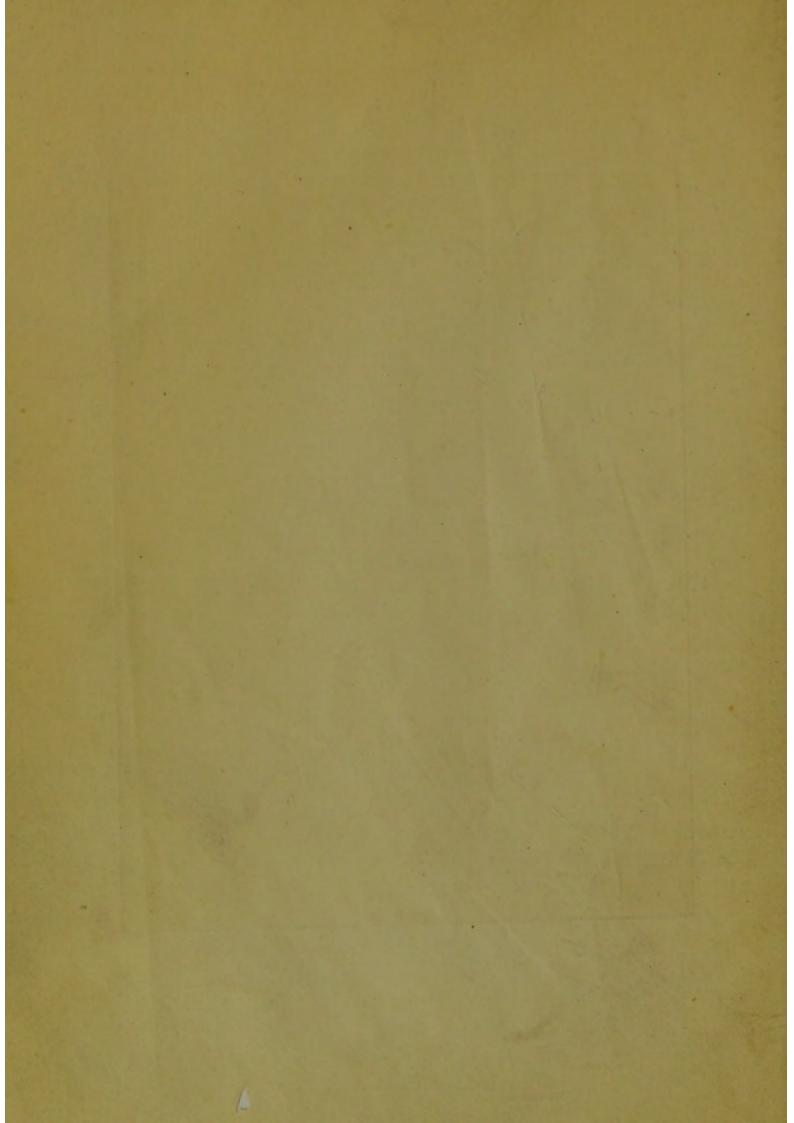
1884.











GALENI PERGAMENSIS DE TEMPERAMENTIS, ET DE INAEQVALI INTEMPERIE LIBRI TRES THOMA LINACRO ANGLO INTERPRETE.:

:;:

Opus non medicis modo, fed et philofophis oppido & neceffariū nunc primum prodit in lucem

CVM GRATIA

& Priuilegio.

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Impreffum apud praeclaram Cantabrigiam per Joannem Siberch, anno MDXXI.

Reproduced in exact Facsimile

WITH AN INTRODUCTION

BY

JOSEPH FRANK PAYNE, M.D., F.R.C.P. Fellow of magdalen college, oxford

AND A PORTRAIT OF THOMAS LINACRE

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

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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. Cujufdam fidelis Chriftiani Epiftola ad Chriftianos omnes. Subfequitur et Divi Auguftini de miferia...vitæ fermo. 1521.
- 8. Papyrii Gemini Eleatis Hermathena, feu de Eloquentiae victoria. 1522.

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

PUBLISHERS' NOTE.

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.

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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 baseless¹.

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

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

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

After a year thus spent in Florence, Linacre proceeded to

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

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

2

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

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

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

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

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

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

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

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

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

The tradition of Linacre's successful disputation at Padua is preserved in a dialogue by Richard Pacey (quoted in Johnson's life) where Grammar and Rhetoric are made to dispute as to the respective merits of Theodore Gaza and Thomas Linacre. Grammar first claims Linacre as her own, Rhetoric contends that he was by right her son, and that Grammar was only the occupation of his leisure moments. On one occasion (says Rhetoric) he condescended to dispute with some Grammarian on certain minutiæ 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, publicé non sine summâ laude disputavit, et seniorum medicorum adversaria argumenta accuratissime refellit"³.

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

the home of a celebrated physician and scholar, Nicolaus Leonicenus, 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. Leonicenus was much older than Linacre (though he survived him) and in after years, as we know from a letter of Croke to Henry VIII., spoke of Linacre as his pupil⁴.

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

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

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

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

JANUS VITALES

IN THOMÆ LINACRI ANGLI ITALIA DISCESSUM.

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

Hoc de me pretium sedulitatis habe."

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

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

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

On his return to England Linacre seems to have resumed his residence in All Souls' College. His position in the University must have been one of considerable eminence, since a knowledge of Greek was still confined to a few scholars, and great respect was paid to those who had acquired this new accomplishment in Italy. There were about this time or a little later but four such scholars in Oxford. Grocyn and Latimer were a little older than Linacre. Colet was younger, or, at least, visited Italy later, and the date of his stay in Florence gave his studies a somewhat different complexion from what we see in Linacre. It has been well pointed out by Mr Seebohm, in his work on the Oxford Reformers⁷, that Colet was at Florence during the agitation and enthusiasm aroused by the preaching of Savonarola, and doubtless derived from him that new spirit in theology which his after life displayed, and which has caused him to be reckoned among the precursors of the reformation. Grocyn and Linacre shew nothing of this. They knew Florence when the literary *renaissance* was at its height, and when the spirit of the learned world was more pagan than Christian. We shall notice afterwards what bearing this had upon Linacre's literary and theological position.

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

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

"Novi quendam $\pi\lambda\nu\tau\epsilon\chi\nu\acute{\sigma}\tau a\tau\sigma\nu$ Græcum, Latinum, Mathematicum, philosophum medicum και ταῦτα βασιλικόν 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 statuat, quomodo distinguendæ sint octo partes orationis, quod hactenus nemo Græcorum aut Latinorum ad plenum præstare valuit. Proinde quasi res sit bello quoque vindicanda, si quis conjunctionem faciat dictionem ad adverbiorum jus pertinentem⁸."

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

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

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

After some years of professional activity, and when he was about fifty years of age, Linacre appears to have taken holy orders; or possibly at this time merely proceeded to priest's orders, having been previously deacon. The simplest explanation of this step is that which is given by himself in the dedication of his translation of *Galen de Naturalibus Facultatibus* to Archbishop Warham, namely, that he hoped to get more leisure for literary work. It is supposed that he prepared himself for the sacred office by entering, in mature life, upon the study of theology, and a curious story is told in connexion with his first reading of the New Testament, which, as it has been strangely misunderstood, may be worth giving in detail. The story rests solely on the authority of Sir John Cheke, Professor of Greek at Cambridge, in his letters on the pronunciation of Greek, addressed to Bishop Gardiner, at that time Chancellor of the University. Cheke seems to have been anxious to conciliate the Bishop, and at the same time, for some reason or other, to depreciate Linacre. He speaks of him as a learned person and a good physician, but one who should not venture out of his own province, and, he says, in power of rhetoric and popular expression far inferior to the episcopal correspondent to whom Cheke's letters were addressed¹⁰.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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. statute passed in the 3rd year of Henry VIII. (3 Henry VIII. Cap. 11.) 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 f_{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 \pounds 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

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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 sixtyfour. 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."

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

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 reverenced. 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 reverenced 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 deditionem cogitantes eriperent et liberarent; idque quantâ sit confectum diligentiâ, în confesso est. Hippocrati non pauci auxilio fuere, Galeno ab Arabum principe oppresso strennue [sic] adfuit Vicentinorum dux [Nicolaus Leonicenus], 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 Leonicenus, and of Aldus.

A more serious scholar than Symphorien Champier, Janus Cornarius, has left a very clear statement of the position which Galen and the ancient medical writers were considered to occupy at this critical epoch in the history of learning. He says that medicine, like all good arts and disciplines, comes from the Greeks, and is to be learnt from their works alone. As to the Arabs, Avicenna, Rhazes and others, who now-a-days reign in nearly all our schools, and the numerous Italian or French physicians, who have become celebrated by writing so many of the books called '*Practica*,' they are physicians only in name. It were to be wished, he says, that all public schools would acknowledge their errors and repudiate the barbarian physicians, as the Florentine academy had done.

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

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

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

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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 Amphovismi, 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 $\tau \epsilon \chi \nu \eta$, 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 turningpoint in modern medicine. This movement was the special work of the 16th century. The time had not yet come for the reform in practical medicine which the progress of the sciences rendered possible, and which was reserved to be the special glory of the next age. But a definite and brilliant service was rendered to the progress of medicine by the scholars of the Renaissance, among whom no name is better entitled to be held in grateful remembrance than that of Thomas Linacre.

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

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

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

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

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

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

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

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

J. F. PAYNE.

LIST OF LINACRE'S PUBLISHED WORKS.

1. Translation of Proclus de Sphærå. 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 usu. 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 emendatà structurà 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 Britanniæ of Paulus Jovius, Venetiis, 1548 (also Basileæ 1578), or that given in Bale's Illustrium majoris Britanniæ scriptorum summarium. Gippeswici, 1548. Further materials are contained in Leland (Principum....et eruditorum etc. encomia. London 1589) Pits (De Illustribus Angliæ scriptoribus); Freind's History of Physic; the Biographia Britannica; Wood's Athenæ Oxonienses, Bishop Tanner's Bibliotheca Britannico-Hibernica, etc. Later biographical collections, such as Aitken's Biographical Memoirs of Medicine, the Lives of the British Physicians, and Dr Munk's learned Roll of the Royal College of Physicians, have added little or nothing. The present Editor has carefully verified most of Dr Johnson's references; and corrected or added a few facts, but has found little to glean after so exhaustive a worker. The latter part, however, of this short introduction owes little to Dr Johnson. I have to thank Mr Bradshaw, the University Librarian, for some valuable hints.

NOTES (referred to in text).

I. (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.

NOTES.

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

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

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

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

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

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

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

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

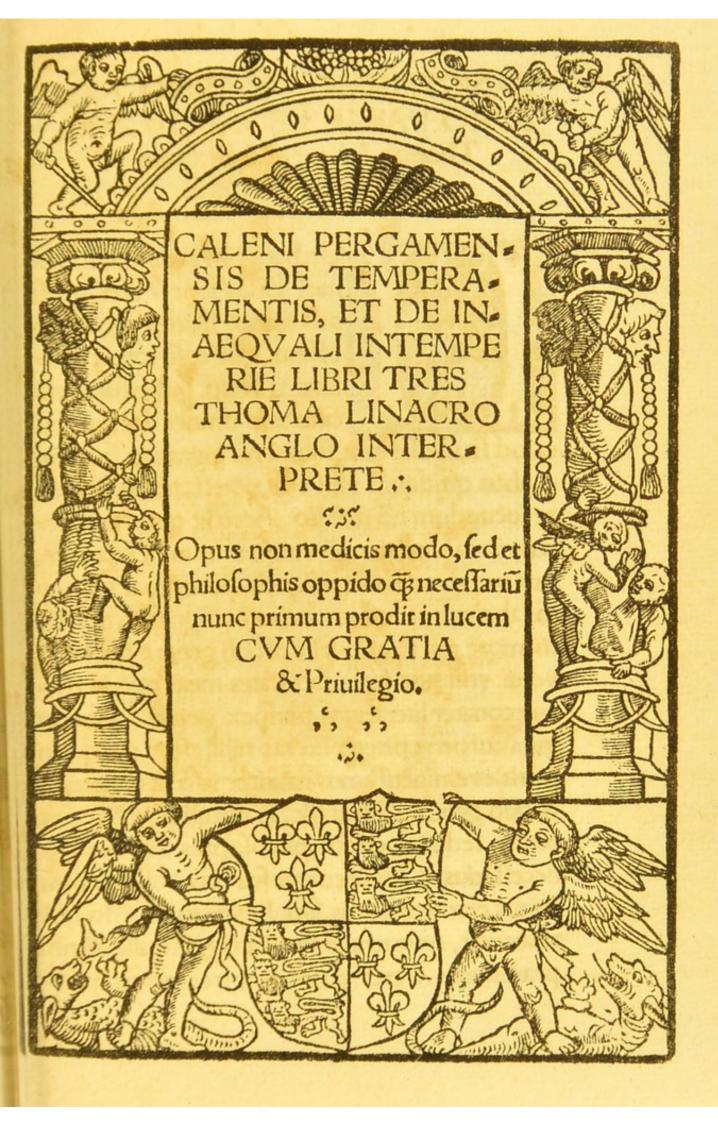
11. (P. 21). The phrase quoted from Tanner, *Bibliotheca Britannico-Hibernica*, seems to refer clearly to ordination, not merely to collation to a benefice.

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

13. (P. 25). "pro ocio in quod me (honorifico collato sacerdotio) ex 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.



SANCTISSIMO DOMINO NO= STRO PAPAE LEONI DECIMO, Thomas Linacer Medicorum Minimus. S.D.:



On hanc tibi lucubratiunculă meã Beatissime Pater quasi tuis aptam studijs dignamve offero, quê totu totius chri stianæ Reip. gubernaculis in cumbere omnes scimus, sed

quod studiosis eam futura no ingratam sperem. quibus quidquid vsui esse potest, tibi quocs fo re iucundum no dubito. Accedit quod quu re= cens in me collatæ no vulgaris munificetiæ tuæ, qua me quocp sicut reliquos quicuncp te olim co mitabamur in Iudum beare es dignatus, non im memore me aliquo salte officij genere declarare volui: vnu hoc inter facultates meas quo id effi= cere conarer literarium perspexi genus. quod et mihi cui pene præter literas nihil eft, et tibi qui in literis es eminetisfimus maxime vilu sit congrues. In quo genere Galeni hic, se obtulit libell9.breuis oino, sed non minus philosophis quã medicis necessarius. Qui breuitate sua simul officiu meu minus erat moraturus, fimul meæ in uertedo, qua tulæcucp, certe tenuis facultatis gustu alique tibi præbiturus. Perexigua (fateor) res, nimis op im=

par quæ pro tante benignitatis vel Mnemolyno ad sacrā presertim Celsitudinē tuā mittatur. V erū et cuius iple vicem in terris geris pauperculæ mu= lieris duo minuta probauittet mola falfa litare eos, qui chura non haberent, proditu no ignoras. Sut fane mihi plura maiora cp in manib9, quæ vt pri= mũ per valetudine et ministerij mei officia licchit, si tibi hac non displicere intelligam, sub noie tuo (modo id non graueris) ædentur. Non quo ijs operæpreciu nbi vllu me facturu autume, quod scilicet mihi de meo ingeniolo sperare non licet, fed quo ijs ex præfatiõe nois mi, qd' merito litera tis omnib⁹ est charissimu, gratia aliqua autoritate ce capte. Permultu fane si qui erut qui exvigilijs meis fructum alique percipient, Sanctitati tux de bituris, qui tam insigni beneficetia studioru meorum ocio cosulueris, Deu opt. Max. precor diu te nobis seruet accp incoepta tua omnia secudet. Londini. Anno Christianæ salutis. M. D. XXI. Nonis Septembris. ",

ELENCHVS SEQVEN PROElenchi huius intelligētia, fcire licet, quū in fingulis huius codicis pagellis viginti leptē verlus contineātur: diujfis ijs in treis nouenarios: per A fignificatur eorū prim⁹. per B.lecūdus. et per C tertius. Sic intra nouē lemper verlus lector quod ex Elencho requiret, nõ difficulter inueniet. Mo « do qui breuisfimus labor erit, fingulis libri chartis numerum adscribere yelit.

Å

Animans in summo calidu humidu frigidum aut ficcum nullum effe. folio primo, pagina. i. C Autumni incomodum. fo. vŋ. i. B fo.eodem. i. C Autumni qualitas. Autumni et veris collatio. fo. eodem. ij.A Animalia quomodo veteribus calida et humida fint dicta. to x. ij. A Atræbilis temperies. fo. xxiij. i. C fo. x. n. A Animal calidum et humidum cur dixerint uetes fo.eodem. ij.C res. Adipis et carnis variæ caulæ. fo.xxxiiij. ij. B Anatomica speculatio. fo.xlŋ. ŋ. C Aristotelem de substatia formatricis virtutis du = fo.xliij.j.A bitalle. Ab exiguo mometo magnam fieri interdum mu fo.li.i.C tationem, et eius rei exemplum, folio.lij.i.B Archimedes.

TIS OPERIS.

Attendendu in ficco et humi. quid per se tale sit quid per accidens. fo.ly. n.B Aliqna pati a nostro corpore magis qua agere aliqua magis agere qua pati. omnia vero iu agere fo.lvin. i.C tum pati. folio.lvin. n.C Ag Tabla. Aliqua primo statim vlu alterationem suam oste fo.lix i A dere. Abs quibus externis iudicadu. fo.lxi. ŋ.B Ad aliquid este quicquid ptate dicit. fo.lxiin.n.C Arterias et venas partes elle compositas, fo.lxvi. Aliter simplice carne aliter vniuersum mulculum inæquali temperie affectum elle fo.lxvi. Abscessio que melior sit que deterior. fo.lx vij Alterationis varietates in phlegmonis, ex quinca generibus accidere. fo. lxvin. Animaliu quæda couenietes, quæda cotrarios in ter se succoshabere Aliquos rigere nec tamen febricitare. Raruczid (fo.lxxij. Biliolum quod in uentriculo gignitur quo sit co= fo.xlij.j.A lore, et quo quod in iocinore. Calidum, humidu, frigidu, ficcu multifariam dici Aristotelem censuisse. fo.ix. ij.C Calidum et frigidum, humidum et siccu dici idem (corpus multis modis, fo.xin. i.B

ELENCHVS SEQUEN

Calidu & frigidu non de corporibus modo, sed etia de qualitatibus interdu dici. eode. n. C Calida, fri. hu. fic.vt substatia, 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 Chondrofyndelmos fo. eodem. ij. A Calidum in ætatibus qualiter tactu sit discernen= dum. folio.xxix. i. A Calorem inpueris & florentibus parem effe.fo. Carnoli generis species fo.xxxn. i. A (xxxi. i. B folio eodem. i. A Caro proprie, quæ Carnem iocinoris, lienis, pulmonis, & renu.fim plicis naturæ effe. fo. eodem. ij. B Cordis carné no este simplicé. fo. eodé. n. B Carnem ventrieuli, vteri, & velicarum propriam folio eodem. ij. C quandam elle. fo. xxxiij.. i. A Carnis cemperies. Cartilaginis temperametu. fo. xxxiij. i. B Calcarium temperies folio eodem. i. B folio xxxiiij. n. B Carnoli qui. Coluetudine elle acquilititia natura. fo eo. n. B folio xxxix. i. B Calui cur. folio eodem. ij. A Cani cur. Cur calui a sincipite cani a teporibº magis fiat fo. Cui maxime attendêdu cum cors (eodê, ij. B fo. eodē. ij. B poris téperié iudicabimus,

TIS OPERIS.

Cur quib⁹ hirt⁹ eft thorax ob idipfú aliquãdo re liquis partib⁹ diffimili fint teperameto, fo.xl.ij.C Cutis quando fub fe pofitarú partiú tempericm indicet, & quarum. folio xli, i. C Côfiderandú etiã fi quid raro accidit.fo. xlij.ij.A Cerebri ipfi⁹temperametum ex quibus dignofca tur fo.xliij.i.A

Caufa quædā huiditatis i carne fo.xlvi. i. A Cõfiderādū effe ex quibus & in quæ mutatioês fint factæ. folio eodem i. B Cur aliqua protinus, aliqua interpofito tempore calefaciant. folio 1. ij. B

Calefacere ois ee alimeti coem effectu.fo.lin.ij. A Cur aliqua eorum quæ ut alimenta comedutur, cuti imposita exulceret. folio.linj.n. A Corpora calida. frigida.hu. & fic. quædam per fetalia esse, queda exaccidenti. fo. lv. i. B Cantharidas vesicam exulcerare. fo.eode.n.A Comune iudiciù in onibus quæ potestate sunt ex alterationis celeritate. folio.lvi. i. B Cotrariztas naturæ vnde iudicada. fo.eode. ij.C Cedendum aliquando esse non exactissime lo= quentibus. folo lviņ. n.B (Cibi pariter & medicameta,que. fo lix. 1. B (Calidi. frigidi. humidi. ficci.respectu noftri iud: ccium a nobis certu esse posse. folio lxi.ij. A (Calor quodo ex accident refrigeret. fo.lxin.n.B

ELENCHVS SEQVEN Calidum reuma quemadmodum mutculi partes Corporis têperies quado extrîle= (iuadat.to.lxvi cus,et quâdo interne alteretur. fo.lxxi. Cur aliqui fimul rigeant et febricitent fo.eodê. Concoctionem phlegmonis duo fequi. fo.lxvij.

Demonstrationis ois principia esse quæ sensui et quæ intellectui sint manifesta. fo.xxvin.n. B Duru et molle cu medio criter calet iudicada fo. Dubitatio de nonnullis quomodo (xxxi. j.C calida frigida ue appellentir. fo.xlix. i.A Diuersoru ex medicametis effectuu causa fo.liin Diacantharidon, fo.ly. n.A (i. C folio.lvi. ij. A Deleterion. Deleterea ynde iudicanda. fo.eodem. ij. C Dubitatio de ijs quæs sub calore applicata, tamen refrigerant fo.lvij.i.C Dupliciter fieri aliquid calidius. fo.lix. n. A Dupliciter fieri aliquid frigidius. fo. eode. n.B Diuisio partiu maioru in sibi proximas. fo.lxvi. Digestione in phlegmoe maxie optanda esse cu Dolor quado definat.fo.eode (ratione.fo.lxvij Doloris in febri spacium et eius termin⁹.fo.lxi x. F

Eusarcos. folio.xñ. i. A Eucraton corpus quod dicatur, fo.xvij. ij. B Ex simitate de solo naso iudicandu. fo. xly. i. A

TIS OPERIS. Error alius in iudicadis teperametis fo.xlvi. ij. B F. Frigidam temperie nec humidam necessario este folio xvíj. i. C nec ficcam. fo. xxy. i. A Florescetis etatis temperies. folio eode, i. A Fibræ temperies. Fibræ variæ folio xxxň, ŋ. C Flauæ bilis temperies. folio xxxiij. i. C Formatrice vi artifice facultate esse fo.xliiij. ij.A Frigida per naturam immodice calefacta vim fu folio lyin.i.A am amittere. H. Humidum & calidum temperametum esse per fimum fo. viņ. i. A Hominis cuté mediu effe in calido fri . humore & licc.propriece ea quæ i manu est fo.xix.n.B Habitus hirsutus & glaber quamtemperiem co folio xxxvi.i.B mitentur. Hypophora de piloru generatioe folio eo. i. C Hippocrates folio lxvij, Hipophora & Solutio. folio lxix. Hippocratis dictum, & eiuldem nonnulla pro= babilitas folio. eodem Hepialos quæ vocetur. folio lxxr. I. Iusticia quid. folio. xiij i. B.

Intemperies quæ in altera tantu oppositione ex

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GALENI PERGAMENSIS De temperamentis, Liber

primus.

Thoma Linacro Anglo interprete.



Onstare animali corpora ex calidi, frigidi, sicci, humidique mixtura, nec esse horu omniu parê in temperatura portionê, demonstratum antiquis abun=

deeft, um philosophorum, u medicorum præcipuis. Diximus autem & nos de ijs, ca quæ pbabilia sunt uisa alio opere. In quo de ijs, quæ Hyppocrates costituit elemetis, egimus. Hoc opere, quod illi proxime succedit, omnium temperamentorum differentias, quot hæ, qualefor sint, siue generatim quis, siue membratim diuidar, inuenire docebo. Sumamer ab ipfa nominum interpretatione principium. Cumnance ex calidi, fri gidi, ficci, & humidi, temperatura coffari corpora dicunt, de ijs, quæ fummo gradu fic fe habent, ipfis scilicet elementis, aëre, igni, aqua. terra, intelligendu aiunt. Cum uero animal, ftirpemue calidam, humi= midam, frigidam, uel liccam effe, non item. Negue enim ullum animal, aut calidu in fummo este posse, ut est ignis, aut in summo humidu, sicut est aqua: pari modo nec frigidum, ficcumue in fummo. Sed abeo quod in mixtura pollet, appellatione fortiri, A uocatibus

uocantibus nobis id humidum, in quo maior est humiditatis portio, liccum, in quo liccitatis. Ita ues ro & calidum, in quo calidum frigido plus valet, trigidum uero in quo frigidu calido præstat. Atqu hic quidemnominum usus est. Nunc de remperamentis ipfis agendum. Eorum igitur, qui tumme= dicorum, tum philosophoru maxime illustres fue= ré, plurimi fanc opinati funt humidum calidument temperamentum ab humido & frigido diuerfum effe. Ac tertium ab hijs ficcum & frigidum, diners fium a ficco & calido. Nonnulli tamen eorum humi dum simul ac frigidum temperamentum quodda effe concedunt, acqs etiam ab hoc alterum calidum ficcuqs. No maut humidu fimul & calidu, aut frigi du pariter & siccu teperametu este. Necpeni posse aut humiditate cu abundate calore, coliftere, aut cu frigiditate ficcitate: quippe abfumi a calido, cum fu perat, humiditatem. Itacp fieri, ut calidum fimul & ficcum corpus euadat, Eande ubi imbecillus in cor pore calor est, incoctá, imperfectáce manere, quo fieri, ut calido uincente, sequatur siccitas, frigido su perante, humiditas. Ates hij quidem his rationibus nixi, duas tanti elle teperametori differetias opis naut. Qui uero ea quatuor autumant, bifaria his cõ tradicunt. Alijstatim id qd'primi petut negantes, nepe qd'necesse sit humore a calido superate diges ri. Alijcõtraid quide assentiuntur, sed alia rohe dis femiunt.

sentifit. Ac priores quide calidi munus elle, ut cale faciat, alleuerat, frigidi ut refrigeret, sicuti rursis sico ci, ut liccet, & humidi, ut humecter, Proinde corpo ra, quæ calida ficcacy natura fint, quemadmodum ignis, ea quatenus calida funt, excalfacere, quatenus licca ficcare. Qua humida calidaq; sunt, uelut cales aqua,hæcnõ humectare modo, fed etiã calefacere posse, utraq; qualitate hic quoch unu opus, ides, p priu obtinete, Haudquacpigit cocedere fe, si quid calefaciat, ide, ptinus & ficcare, ino fi calori humidi tas sitadiucta, no calfacere modo, sed etiam hume= Aare. Quemadmodii balneu dulcis aqua. Sin ficu= ti calidum, ita etiam ficcum corpus fit, ueluti ignis, statim id tu calfacere, tu uero siccare. No tamen id calori referendu accepui, sed siccitati, qua simul est coiúcta. Admonet authocloconos de his, qui sub estivo sole diutius sut versati, atop ita, ut credibile e arefacti, ac totu corpus ficcu, squalliducp haber, itol Icrabilitercy litiut. Quippe remediu his expeditiv, & facile dicit, no uticp si biberint, sed si calida, & dulcis aquæ balneo utani, tāčis hūiditate, fiue ca cū frigore sit, sive cu calore, su munus obire valente. Quippe huectare ca quæ côtigat. Ad eude modu & liccitate leper aiut liccare, borca eni qui liccus & frigidus situetus, oia siccare ac refrigerare.idq; ese diclu ab Homero, ut uero humêtê deliccat ptinus zgru autuni boreas, Pari mõ & pauperis lachrymä, A ij & alia

& : lia fexcenta pharmaca ficcare pariter & refrige. rare. Itacp no elle necellarium, liquid frigidum eft, idem prounus & humidum effe. Nec liquid calidum, idem statim & ficcum. Necp igitur calidum temperamentum necessario este siccu, immo posse aliquando in animalis temperamento calidum qui dem plus ualere, of frigidum, & humidum, of ficcum. Quin ctiant tum generationent, tum alteras tionem, tum mutationem, ex contrarijs in contras ria fieri. Quis enimest, qui si dixerit albu alteratu, demutatumquesse, propterea quod factum sir cali dum, non sit ridiculus? Cum postulet ea ratio, no eam, que est in calido & frigido, sed que est in co lore, mutationem. Mutatur enim quod albumest, in nigrum, & quod nigrum est, in album. Rurfus quod calidum est, in frigidum, & quod frigidum est, in calidum. Ad eundem modum, & quodhus midum eft, in ficcum, & quod ficcum eft, in humi dum. Quippe si dicas alteratum corpus ese, pro= pterea quod cum prius effet humidum, nunc fit als bum, uel cum prius esfet ficcum, nunc fit nigrum, parum compos mentis uidearis. Sin quod prius erat humidum, nuc factu elle siccu, aut quod prius erat nigrum, nunc effectum album, aut etlam ex ca= lido frigidum, aut ex frigido calidum, utios fapere & conuenientia dicere cenfearis. Quod enim muta tur, quatenus mutatur, eatenus cedere in contrariii debet.

debet. Siquidemfiebathic, aut fit mulicus, exnon mulico dicimus: & grammaticus, exnon gramma= tico: & rhetor, ex non rhetore. Ex mulico vero gramaticum, aut ex grammatico mulicum, aut ex alio quod diuersi sit generis, fieri aliquid dicere, sane cst absurdum. Potest enim qui prius erat gramaticus, nunc mulicus elle, uticp fi mulicen gramatica adie cit, nec grammaticam abiecit. At qui siquid acquisi uit, priore etiam manente, cui non patet, non clfe al teratum in eo quod manet? Ita non ex grammatico factus est mulicus. Quippe nunc cuam grammari cus est, sed ex non musico, musicus. Non enim po test postop mulicus est factus, etiam non mulicus manere. Cum igitur omnis mutatio, & ab contra rijs, & ex contrarijs fiat in contraria, manifestum est etiam humidum si quatenus humidum est, mu tetur, tum ipfum ficcatum iri, tum quod id ficcet, fic cum dicendum este. Desinat igitur inquiut dicere, non posse calidum, & humidum temperamentum esse. Quippe calidum simul & frigidum esse idem temperamentum, aut humidum, & ficcum non po test. Cum fierinequeat, ut in eodem tempore cons trarize qualitates una confistant: humidum uero fis mul & calidum, præterea frigidum fimul ac ficcu, prosecto in eodem consistere possint: sicuti tum ra tio ipla monstrauir, tum qua paulo supra proposi ta funt exempla. Ac talis quide est prioris propos A iij sitarum

straru partin orano. Altera pars negat alicinu a ratio nc este, etia si calidu efficacissimu c quatuor sit, ita ut no in frigidu modo, sed etia in humidum agere possie : esse tamen temperamenti, quod calidu sit, & humidum, utique cu in primo statim animatis or su humoris simul, calorisqs copia in ide coeant. Ra no uero horir non illud etticit, quod nequeat aliqii in eode corpore humidi plus elle, 63 licci, & calidi, q; frigidi.Sed quod fub eiulmodi statu durare per petito non possit. Quippe digesto semper per ca= lídum humore, spatio etiã siccu corpus effici. Atcp pro calido & humido, calidum ficcumepreddi. la hoc ipfum quod calida & ficci eft redditum, pro= cedente tempore frigidu siccunqs fore : ubi enim omné eiufmodí corporis humorem calor abfum» plit, iple quock (inquiunt) marcelcere incipit, delti tutus scilicet alimento, quod iplum accederat. Neque igitur mirit putant tum inter initia, fratimut gi gnitur animal conucnire in idem, aut humidu plus licco, autealidu plus frigido, tum teporis procel= su, qd'prius erat calidu & humidu, postea posse calidu elle & sieeu, æque ut postea que sicca erar, calidacp teperies, ubi calor iple exticus eft, frigida siccaqs evadere. Ergo est quide alige reperament, qd' calieli fit & humidi, ac rur fus aliud qd'frigidu sit & siccu, existis confirmat: No posseaut repera mentorii differêtias plures elle, ci quatuor, ex his docere

docere conant. Cu enim quatuor ftatuntur qualita tes, quæ in le agere inuice patiqs pollinr. Nempe calor, frigus, ficcitas, humiditas, oppolitiones exis stere duas, altera in qua calidu aduersatur frigido, alteramm qua humidu pugnat cum sicco. Eoque quatuornon amplius effici coniugationes. Quip= pe sexficri, exquatuor inter le copulatis, contugia. Quorum duo sublistere no posse. Cu nccphumis dum pariter & ficcum, nec calidum fimul & frigi= dum dari corpus possir. Reliquas igitur esse quas tuor temperamentorum coniugationes, duas humi das, & duas ficcas. Atque has calore, frigoreque di uifas, hæc funt quæ elegantiffimi corum, qui ante nos fuere, tum medicorum, tum philosophorum de his dixere. Quæuero mihi prætermilille uiden tur, nunc adijciendum reor, unum igitur & primu id est, quod temperatam naturam, qua tamen no uirtute modo, sed etiam uiribus reliquis præstat, non aduerterunt. Immo tanqualla fit, prorfus omi ferut. Quancipneloqui quidem de reliquis aliquid sine hac docuerur. Quippe quod uel in calida tem perie calidu præualeat frigido, uel infrigida tepes rie, frigidu præstet calido, id ne intellexisse quidem est, nisi prius ponatur eucratos siue reperata, neces eni alio Fad hãc teperatā naturā funt intēti cu fanita tis tuendæ uichi inuestigat, calidius insto corpus iubentes refrigerare, uel frigidius excalfacere, ucl rurfus

run fus humidius ficcare, uel ficcius humeclare. Sci= licet quo temperatum quendam mediocremo; sta= rum efficiant, id quod minus est ei, quod exupe= rat semper æquantes. Ergo quem assidue perseguu sur, & quo lemper respicientes intemperatos sta= rus corrigunt, hunc ego quidem primum omniu statui censuerim. Hi vero tantum abest, ut eius vel meminerint, ut etiam totu prætereant. At no præs terumus inquiumt ex his aliqui. In calido enim & hu mido compreheditur. Et quomodo non quinque esse in totum temperamenta dixistis : sed quatuor, fimodo optimum non omilistis? Quippe duo= rum alterum, aut ex intemperatis statibus necesse est unum esse omissum, aut ipsum temperatum. At ego quidem ex his, qua statuunt, temperatu iplis prætermiffixn certe scio: ubi enim calidu & siccu, uel frigidum & humidum, uel aliud quoduis tem= peramentum nominant, no uticp fummas a nobis intelligi qualitates postulant. Immo ex ijs, quæ su= perant fieri appellationes uolunt. Quod fi tempera tum statum omitti nolunt, certe reliquorum alique omilisse conuincentur. Sitenim sicut ipsi uolunt, temperatus status, is qui calidus est, & humidus. Omillus igitur illis plane est, is qui frigido intem= peramento aduersetur, & sicco. Nempe in quo hu midum pollet & calidum. At idem inquiunt is est. At qui fieri potest, ut simul exuperet calidu, & no exuperci.

exuperet? & fuperetur frigidum, & no fuperetur? Si enim temperatus status est, neutrum alteru im= modice exuperat. Sin intemperatus, necesse cft exu peret altera oppositionum pars. At hoc ipsum in= quiunt temperatistatus proprium est, ut in ea cali dum præster frigido, & humidum sicco, Quippe fi frigidum modice quidem uincat, non este com= modum temperamentum. Sin amplius exuperet, iam utics 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 pluris mum exuperet, mortem. Ceu vero de calido & hu= mido non idem fit iudicium. Quis enim non dicat, ubi uel calidum frigido, uel humidum ficco paulo quidem plus ualet, intemperiem ita fieri, ubi ampli ter exuperat, morbum, ubi plurimum, mortem? Si quidem eadem est utrobicpratio. Alioqui nec qui calidi humidice immodice status sunt, eos uitio de mus: nec qui calidi morbi cum humore immodi= co confiltunt, eos elle morbos fateamur. Huic fen= tentiæ aduerfantes quidam Attalensis Athenei fe= ctatores, negant aut calidum humidumos statum uitio dandum, aut morbum ullum inueniri, qui ca= lidus fit & humidus. Sed omnino qui uel calidus fit & ficcus, ut febris, uel frigidus & humidus, ut aqua intercus, uel frigidus & ficcus, ut melancolia. B. Faciunt

Faciut hic & de anni temporibus mentione. Quo rum hiemem frigidam effe accp humidam dicunt, Estatem calidam & ficcam. Autumnum frigidum & ficcum. Ver autem tum temperatum, tum ue= ro calidum humidum q appellant. Ad eudem mo dum, & exætatibus puerilem quide temperatam effe,tum uero calidam humidamq3: porro iudicari autumant eorum temperiem ex naturalibus actio= nibus,quæ illa ætate maxie fint firmæ.Sed & mor= tem aiunt animantium corpora ad frigidum ficcu= op perducere, Quippe mortuos Græce aribarrag, uocari, quali nihil humoris in se habentes. Vtpote tum caloris abitione eo exhaustos tum frigore ri= gentes. Quod fi, inquiut, mors talis aft natura, eer te uita, cum sit illi cõtraria, calida est & humida. At uero si uita calidum quiddam atcphumidum est, omnino quod illi simillimum temperamentum est, id optimu necessario est. Quod si est, nemine late= re, idem quoqs temperatissimum esfe. Sic in idem recidere calidum humidum cp ftatum, cum tempe= rato, necaliud esfe temperatum, fiue eucraton sta= tum, 73 caliditatem simul & humiditatem polletes. Atop Athenei quidem sequation hæ sunt rationes, uideturqs & Aristotelis philosophi, & post eum Theophrasti, & Stoicorum eadem esse quodamo do sententia. Ita testium quoque numero nos terris tant, Ego uero quemadmodum Aristoteles de ca lida hu=

lida humidacp temperie senscrit, in progressu fi res postulet, fortalle explicabo, uident eni eu no recte accipere. Nunc id again, ut cos qui sicsentiunt. in quo feipfos fallant, doceam. Mox rem totam in unum coactam caput demonstrem, Cum'enim calidum, & humidum, atque ctiam eucraton exi stimant uer esse, hic se manifeste decipiunt. Nam neque humidum est sicut hiems, neque calidum sicut æstas, quare neutrum immodice. Cum tas men ipfis autoribus excessum quendam indicet quoduis talium nominum. Bifariam autem sunt decepti, primum quidem quod in quatuor anni temporibus, quartam temperamentorum coniu= gationem inuentam omnino uolut. Deinde quod id ea ratione concludunt, quod sit hieme quidem calidius, æstate uero humidius, uerum nec quar= tam in temporibus anni statuere temperamenti coniugationem est necesse, nisi etiam talis appa= rere, & contulisse id cum temporibus utriuscopo= fitis, non magis id humidum & calidum, quam fri gidum probat & ficcum. Si enim calidum humi= dumque excessus cuiusdam nomina sunt, non potest, nec ipsis quidem autoribus, uerum esse quod uer in omnibus mediocre sit. Si autemeo quod æstate humidus est, hieme uero calidis us, idcirco humidum est & calidum. Quid B ij caulæ

cause est, quo minus frigidum id siccumes putes, propterea quod æstate est frigidius, & hieme sic= cius : uel quam fibi facit fortitionem, ut unam parte oppolitionis ab hieme, alteram ab aftate accipiat. Quippe cum ab utrocp in utracp oppositionum parte disfideat, non ex dimidio collationem, sed cx toto habere debebat. Atqui si ita siat contraria illi ineffe dicensus. Nam calidum erit & ficcum, fi con feratur cum hieme, frigidum & humidum, fi cum æstate. Ex neutra igitur collatione, fi modo intes gra est, calidum & humidum erit. Sed si illis licet ex utrace oppositione sumpto dimidio, caliduid hus midumop asserere, nobis quocp ad alterum dimi= dium transire, atops id frigidu & liccum dicere, quid nilicebit.Scilicet ficcum, ut ad hicmem, frigidum, ut ad æstate. Omnia igitur hac ratione ver crit, hu= midum, siccum, calidum frigidum. Atqui illorum ipforum sententia, non possunt quatuor qualitates eade in re pollere. Ergo nece æstau, nece hiemi uer comparare est æquu. Sed potius iplum per le esti mare. Nece enim hiemem ipfam ea de caufa humis dam elle, & frigidam dicimus, quod reliquis tems poribus humidior frigidiores fit. Immo id illi alia quocpratione accidit. Sed quod humiditas in ea lu peret siccitatem, & frigiditas calorem, propterea frigida dicitur, atcp humida. Ad eundem modum & æstas, quum in calumor uincitur a sicco, & fri= gidum

giduma calido, ipfa quoqs calida dicitur & sicca. Siquidem æquum censeo quatuor anni temporu quodlibet ex suapte estimatum natura, non ex alte= rius comparatione calidum, frigidum, humidum, siccumue nominari debere. Quin etiam fradhanc formulam estimes, apparebit tibi ver esse omnis excellus plane in medio. Cum necp ficut in hieme plus ualeat in eo frigidum cp calidum.necp ficut in æstate, minus. Ad eudem modum siccitatis humi= diratifepæquabilitatem in eo spectes. Necp scilicer in eo sicut in æstate præualente sicco, necp sicut in hieme, exuperante humido. Proinde recte ab Hyp pocrate est dictum:uer esse saluberrimum, ac mini memorbis, qui mortem afferant, obnoxium. Est & autumnus ut Farftas minus calidus, fic uticp F hiems minus frigidus. Quare hac ratione nec cali= dus absoluto sermone est, nec frigidus. Quippe cu ambo fit, ac neutrum ad fummum. Cæterum alteru in eo est incommodum. Quod etiam Hyppocra= tis illa sententia significauit: Cum codem die modo frigus nos afficit, modo calor urget, autumnales ex pectandi morbi sunt. Atcpeares cst, qua maxime autumnu morbiferu facir, inequalis ipla temperics. Itacpuon recte frigidus, ficcul cp dicitur. No enim frigidus est, si ipse per se spectetur, qd'tamen hiems est.Sed ubi cum æstate confertur, utick illa frigidi= or; led nec æquabiliter temperatus, ficut uer. Immo B iŋ inhoc

in hoc maxime ab illo tempore diffidet, quod me= diam temperiem & equalitatem perpetuo pare no feruat. Quippe meridie multo est calidior, com mane aut uesperi. Nec in humido & ficco medium omni no statum optimet, quemadmodum & uer. Sed ad ficcius deuergit. Ab æstate uero etiam in hoc uinci rur. Non tamen tanto intervallo, quanto in calore. Ergo patere arbitror, nec autumnum absoluto fer= mone, & citra exceptionem frigidum & ficcum, fi= cut illis placet, dicendum effe. Cum neutru ad fum mum fic, sed uincat in eo ficcitas humiditate. Qua= re ratione merito ficcus appelletur. In calore uero & frigore, mixtum quiddam ex ambobus, & inequa= le statuatur. Proinde si quatuor temperamentoru coniugationesin quatuor anni tempora distribui uolunt, sciant se non solum ueri, calidum, humiduqs statum male assignasse, sed etiam autumno frigidu & ficcum. Quanco fi hunc quoco cocedamus fri= gidum & liccum effe, non erit statim necesse uer hu midum caliduce este. Non enim si quatuor in tem perie coniugationes in totum funt, iam omnes eas in quatuor anni tempora dispensari necessum est. Sed si quis hoc in mundo est ordo, ac prout meli= us est, non prout peius omnia sunt disposita, pro= babilius sit plura quidem ex anni temporibus tem perata elle facta, unum uero, li modo aliquod, inte peratum, hi uero contra ostendere conantur, nule lum comm

lumeorum esse temperatu. Sed necessario in ipsis exuperare alias calidum, alias frigidum. Et nunc si itafors tulit, ficcum, nunc humidum. Ego uero tan tum abest, ut aut uer, aut si quid tempcratum est ca lidumator humidum dicam, ut quod plane contra rium est, id affirmem, omnium aeris temperameto rum peffimum id effe, quod humidum est & cali= dum. Quod fane temperamentum, in quatuor anni temporibus inuenire nequeas. In graui & pestilen= ti aeris statu, interdum incidit, ueluti quodam lc co Hyppocrates comemorat his uerbis : pluebat per æstumimber largus assidue. Id nance est humidi & calidi status proprium, ut in æstu assidue pluat. Quod si uel tantum æstus sit, quemadmodum ins 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 pluisse dicit in caloribus largum imbre? Atqui carbuculos in ea fuisse narrat, putrescetibus scilicet in corpore excremetis, ac lanie quanda, quæ calida humidacp îmodice fuerat gignetibus. Intelli ges id ex ipfa dictiõe, si totā tibi ascripsero ea sic ha= bet: Erat i cranone carbuculi estiui, pluerat per estu largo ibri, idepassidue. Acciderat aut magis austro. Ac fuberat quide sub cute sanies, quæ coclusa i calu it, ac pruritu excitauit.mox pufule ueluti ambuftus sur obortæ, uricp sub cute sut uisæ ; ueru hic minus utpote 1

acpote uno tantum e quatuor temporibus mutas to, malu fuit. Quod fiduo, tria ue lint mutata, aut riam totus annus calidus, humidus fuerit, neces fe est, magna pestiletia suceedat. Cuiusmodi in ter= tio epidemion, id est, grassantium publice morbo= rum narrat. Apponam autem primum, quæ de tes porum intempestiuostatu scripsit: deinde de ho= minum, quæ subsecuta est corruptela. A duertas au tem animum in omnibus uelim, estimeles primum cuiusmodi res sit calida, humidaco temperies, dein de con necessario in ea omnia putrescant. Incipit igi= tur I lyppocratis narratio in hunc modum: Annus Austrinus pluuius a uentis in torum filens, deinde totius status particularem ratione subijcit, crebros imbres in calido & austrino statu fuisse foribens. Mox univerfum fermonem in unam fummam co= ferens. Cum fuisser, inquit, totus annus austrinus humidus, & mollis, hac & hac incident, quæ uti= cpomnia in hoc libro scripsille sit longum, licet au= tem cui libuerit intertio epidemion membratimea legere, ac in unum caput omnia redacta uidere:ne= pe putredine maximam. Cuius etiam ipfius Hyp pocrates no raro nominatim meminit. Alias fic fcri bes: Erat autem & Auxio ipfa collecta, haud fimilis puri. Sed alía quædam putredo ac fluxio multa ua riacp. Alias fic : Et in pudendis carbunculi æstiui. turn alia quæ putredines appellantur, Et quod ex hac

hac putredine multis quidembrachium,& cubitus torus deciderit: multis femur uellura eft nudata, to rulos pes. Quin cuam magni offium carnium, ncr= uorum, articuloru prolapfus inciderunt. Denique nullum ex affectibus,quos scripsit, inuenias, qui so boles putredinis non sit. Quippe cum neca sicco putrefieri quicco sitaptum, nec a frigido. Intelligas id li carnes & reliqua quæcunce alleruariab homi nibus solent, observes hæc sale, hæc muria, hæc aceo ro.hæc alio quopiam ex ijs, quæ ficcant, commode præparari. Deprehendas & Borea, qui ficcus natu ra & frigidus uenus est, omma co diutusime im= putria durare, Contra putrescere facillime Austrino statu. Est enim is ventus calidus & humidus. Adeonos totum contra, cip hi, qui calidum & hus midum uer autumant decernimus. Cum necp tale fit, necp fi effet, uticp faubre effet, aut fanitati accoa modum: hi autem & tale effe uolunt, & proprerea etiam falutiferum scilicet utrobics peccates, tum in his quæ sensu percipere tum quæratione est intel ligere.Cum sensu id manifeste liceat plane tempes ratum aduertere. Nec minus ratione illud invenire, quod propterea est aptum fanitati, quod e quatuor nulla in eo cualitatum exuperet. Quod fi uel calidis tas eius frigiditate multo excederet, uel humiditas ficcitatem, ut uarns putredinibus obnoxium. Sic omniu anni temporum morbis effet maxime opor C tunum.

tumum. Nunc quatuor qualitatu mixtionis æquali tas, & mediæ temperaturæ eius, & falubritatis sunt causa. Quid igit medicis, ac philosophis quis busda perfualit, ut calidu humiduce ucr elle iudica rer: Nepe qd'quatuor teperametori coiugia quas tuor ani teporibus adaptare uoluerut. Porro id in= de accidit;qd'primu oim teperametoru, idest, me dium ipsum prætermilerunt. Quinetia uichuu, me dicamentorum, omnium' denicprerum differentie as, in has quatuor cõiugatiões reducut, ex quo mas nifestu est, quantopere paru rectæ, fallaces de ho minis natura rones, medicationibus obfint. Satiuf= cperat duoru alteru, aut prorsus eiusmodi rationes non attigiffe: sed totu experientiæ cocedere, aut pri us in logica speculatioe exercitatu fuisse. Quippe qui nec experietize est attentus, & naturalia theores mata aggredit, priutop ratione, qua hæc inueniat co uenienter exercuit, necesse est in eiufmodi cauilla sit perductus, ac de euidetibus, ceu is, qui sensu careat, disputet. Tu Aristotele teste aduocet, male scilicet accipiedo ea quæpræcipit.Hic eni calidu, frigidu, humidum, & ficcum, multipliciter diei nouit. Illi no quali multipliciter, sed quali ad eundem perpes nio modum dici uelit, accipiunt. Quin etiam is quod aliquid suo & naturali calore, aut alieno, & acquisititio calidum sit, non esse idem indicauit. Illihoc quocs perpera accipiut, Adhæc Aristores les, iremos

les, itemes Theophraftus, quò tespicientes tepera tam intemperată ue natură esfe, iudicare oporteat, diligenter prodiderunt. Illi ne id quidem mtelligut. Sed cum hos audiunt animal calidum humidumcp dicere, aut puelli temperie humida, calidames elle, nec queadmodu ea dicta fint, intelligut, & stupidi ad quatuor anni tempora ratione transferunt. Ceu uero idem sit, ac non longo interuallo diffidês pro= priā alicuius temperiē humidā, calidamepelle, aut circundati nobis aeris. Necpenim similiter dicitur animalis temperies calida & humida, ficut aeris temperamenti calidu dicitur & humidu. Quæigit fit omnium hori occasio iam dicam, clarects often= da, his præfertin, qui intenti effe uolunt, exiguum errorem in is, quæ inter initia logicæ speculation nis tradutur, maximorum errorum occalionem fie ri, fortasseque omnibus, quæ uel in auctis artibus, uel in uitæ actionibus perperamgeruntur, sophis= mata succedunt. Atcphæc quidem sophismata illi uitio succedunt, quod uticp no recte definitu est de calidi lignificationibus. Sed duobus tarui modis dici id putatum. Quorum altero fignificetur, qd fyncerum immixtum & fimples eft. Altero, quod in mixtiõe cu suo contrario, id superat: Quod aus tem 85 aiteram temperiem cum altera conferences, subinde alteram earum calidam proco, quod est calidiorem pronunciamus, id non meminerunt. ij Atqui C

Atquiadeum modum animantiaueteribus calicla & humida funndicta Non proprie temperatura gratia,& fermone absoluto. Immo ad stirpes, & de mortua collata. Quippe demortuis & stirpibus, animantia calidiora, humidioracp funt. Quin etiam exanimantibus ipsis speciation inter le collatis, ca= nis ficcior eft, homohumidior. At fi formicæ uch api canen conferas, illas ficciores, hunc humidiore inuenies : Ita idem animans præut homo ficcum, præut apicula humidum fuerit. Rurfus ad hominē collatum calidum; ad leonem frigidum erit. Nec mi rum, fi ad aliud atcp aliud comparatum, contraria fi mul dioi de se patitur. Necp id alienum est, si idem corpus fimul calidum, frigidum qu dixeris. Nifiad idem conferens fic dixeris. Quod enim incommo> dum, li eundem hominem dextrum, finistrumer di cass nifsad eundem conferens ita dicas ? Cum ad alterum dextrum effe, ad alterum finistrum, nihil fit absoni Sicigitur & canis humidus pariter & fic= cus; præterea calidus fimul & frigidus eft, non tas menadidem collatus. Quippe ad hominem fico= feras, ficcus eft, ad formicam, humidus. Rurlus ho. minis respectu calidus eft, leonis frigidus Quin etiam calidus est, utuiuens, cummortuus non am. plius sit calidus. Non calidus, ut ad alterum (si ita . uis) canem comparatus. Accp hæc quidem ominia per collationem inter se dicuntur. Qua uero ut in animantiu

animantium genere conferuntur Aliaratione, licu tietiam quæcuncpin aliqua animalium specie. Ca nis nance ad formicam & apim est humidus, in animantium genere est ficcus. Rurfus ipforum pe ciatim canun, hic ficcus, ille humidus, alius (ut fas est cani) temperatus. Ac dictum quidema nobis est, in secundo de pulsuun agnitione de tali nomi= num ulu diffulifime. Necelle tamen uidetur nunc quocp fummatim aliquid, quod ad rem proposita litutile, dicendum. Quod absoluto sermone, nec ad aliud ullum collarum, ficcum uocatur, id in folis: elementis est, igni, terraqs. Sicut humidum in aqua & aere. Ad eundem modum & de calido, frigido fentiendum. Nullum enim cæterorum prorfus cas lidumfrigidum ue est, sed sola elementa, quicquid, præter hæc ceperis, ex his mixtis constat. Eocp ses cundo significationum genere, calidum, frigidum ue est, non absoluta ratione, ueluti syncerum, & a mixtiõe alienum. Immo ueluti uel calidum largius, frigidum partius; uel frigidum largius, calidu par= tius sit sortitum reliquorum quiduis calidum, fris gidumue dicitur. Ac duo quidem significata calis di,frigidi,humidi,& ficci,hæc funt:alterum ex ab= foluto fermone loquentium, mixtura carens, & fyn cerum; alterum ex contrarijs, quidem mixtis. con > stans, cæterum ex pollentis in mixtura uomine ap. pellatum. Hoc genere sanguis, pituita, adeps, uinu, C ij oleum,

oleum, mel, quicquid his fimile est, humidum dici= tur.Os, carnilago, unguís, ungula, cornu, pilus, lig= num, hatena, later, minorem portione humidifunt sortita, maioremsicci. Eoqueiusmodi omnia sicca dicuntur.Formica uero ficca est, & uermis humi= dus:scilicet ut funt animalia. Rurfus inter ipfos uer mes, alius ficcus, alius humidus. Idque uel absolute loquendo, ut uermis, uel alteri cuipiam uermi com paratus. Cæterű hoc ipfum quod dicinus, ut uer» mis ficcus, ut homo calidus, ut canis frigidus : nifi quis recte accipiat, & prius intelligit quid fibi ue= lit, necesse est omné sermonem confundat. Est aus tem recte accipere, id quod in fecundo de pulfibus agnoscendis dicitur, unumquodep secundu genus, uel species non modo calidum, frigidum, humidu, ficcum ue:fed etiam magnum, paruum, celere, tar= dum, alíacpid genus tunc nominari, cum fuprame diocre, mediumops sit. Verbi gratia, animal calidu aum fupra medium temperie fit animal, equum cali dum cum supra medium temperie sit equum.Por= roin quoque genere specieue media sint ea, quæ Græce symmetra dicutur. Quippe quæ a summis in eo genere & specie sinibus æqualiter distant. Ac genus quide est animal : species quis, bos, canis. Medium temperie in toto animalium genere, ho= moest.Idenim in sequentibus demonstrabit. Me diumuero, ut in hominum specie est, quæ Græce eufarcon

eufarcon uocant, Latine.puto, quadratum. Is por= to eft, quem nec gracilem dicere, nec crassum pol= fistfed nec calidum, nec frigidum, nec alio quouis noie ex ijs, quæ excessum defectum ue indicant ap pellare. Quisquis super hunc fuerit, is prorsus calis dior, frigidior, humidior, ficciorue eft. Nomina= tur aut talis partim absoluto sermone, partim no ab foluto. Ablolute quide loqueti, quonia calidus, frigidus, ficcus, huídusue effe, minime uni alicui pri= uatim collatus dicit. Ita enim canis absoluto quide fermõe, prout uidelicet cuipia opinio est, animal ficcum dicitur. No uticpalicui coparatus, uerbigra tia formicæ. Non absoluto uero, una quide ratio= ne,quod scilicet symmetro, id est, coequali, & mes dio totius speciei coparatur. Altera uero, quod cu eo qd' inter omnia animalia coequale, & media tê= perie est, quicquid id statuas, confertur. Ergo ia pa lam fit, quod unumquod cp eorum, quæ fic dicun tur, nos iduel uni cuicuncp comparantes, calidum, frigidu, humidu ue, aut siccu, ut ad illud dicimus, uel in quocuq genere specie ue sit dictu, ad eius me diu referentes. Et specie quide, ut equo, cane, boue, platano, cupresso, ficu. Generi uero, ut animali, uel planta, his accedit & tertium fignificatum, eorum fcilicet, quæ absoluto sermone dicuntur, quæ im= permixtas fummas op habere qualitates diximus ac elemêta uocari. Quin etia qualitates iplas est quan do corpo=

do corporibus ijs, quæ affecta qualitate sunt sinnli ter appellamus. Værum de hoc mox agetur. Sed ad rem propositam, cum qualitate affecta corpora tris fariam dicuntur, cofyderandum arbitror in quaque dietiõe, queadmodu utamur appellatioibus, utru neut limplex aliquid & immixtu iudicantes, an ue lun ad symmetron ciusdem generis, uel speciei co: ferentes, an ueluti ad rem quamlibet, ficut cum os ficcum dicinus, aut frigidum, absoluto ita sermone nominantes, no adiecto leonis, canis, aut hominis. Palam nance est, quod ad universam natura omni um quæ sunt in mundo corporum respicientes ali quid concipimus medium, cum quo conferentes, ipfum ficcum dieimus. At fi quis leonis, uel canis, uel hominis os ficcum effe dicit, liquet hunc rurfus ei quod in ipsis animalium ossibus medium es id comparare. Est cp quoniam universorum animali= um, alijs magis, alijs minus ficca offa funt hic quoqs os aliquod in aliquo animalium genere intelligen= dum,quod media temperie it, uerbi caufa. homis nis, atop huic reliqua collata, alia humida, alia ficca appellanda. lam in ipfis hominibus alius os ficcu, alius humidum habere dieear, utiqs ei, qui medius est, ui in homimbus collatus. Quod uero in omni= bus quæ funt, quod medium inter extrema eft, id fymmetron, atcp in illo genere, uel specie tempera= tum fit, in omnimihi fermone subaudiendum per= petuo est.

petuo eft, quanto fit in dictione omillum. Atcs cu hæcquidem fic fe haheant, ubi aliquis hanc, uel illa humidam, calidam ue temperiem affirmat, rogan= dus est quemadinodum dixeric, uru ne hunc que 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 lignificatum cuiuluis talium nominum, quod limplex elle impermixtumes diximus, id in mixris substantus nonest. Sed in iplis primis, quæ etiam uocamus elementa, Ira cum quodop affectos rum qualitate corporum trifariam dicat nobis ad propositam de temperamentis tractationem, duo= bus tantum est opus, ut qui uelad unum quodli= bet, uel ad medium eius dem generis comparemus. Quoniam autem multa genera sunt, quemadmo= dum unice & individua, poterit multis modis ide corpus, & calidum, & frigidum, & humidum, & siccumesse. Verum cum uni cuilibet comparatur admodum manifestium est contraria de codem di cerelicere. Veluci Dionem Theone quide, & Men none ficciorem Aristone, & Glaucone humidio= rem. At aum ad medium eiusdem generis, uel specicifit collatio, hic iam confundi, conturbaricp, qui parum exercitati funt, folent. Idem nancp homo hu michus fimul & calidus esse porest, sed non minus ficcus

ficcus & frigidus. Verum ficcus quidem & frigis dus ad mediocris temperamenti hominem colla= tus, humidus autem & calidus, ad alud quoduis animal stirpemue, aut substantiam comparatus, uerbigratia ad animal, ut apem & formica: ad ftir= pern, ut olearn, uel ficum, uel laurum. Ad aliam ues ro quampiam substantiam, quæ nec animal sit, nec planta, ut lapidem, ferrum, uel æs. In his uero collas rionem, quæ ad hominem fit, ad rem eiufdem fpe= ciei dixeris. Qua ad apern, uel formicam est, ad alis quid eiusdem generis. Simili modo quæ ad stirpe fit quamlibet. Eft enim supra animal stirpis genus, quemadmodum sane superioris, cosstirpium gene ris funt lapis, ferrum, & æs:uocetur tamen pro do= cendi compendio ad omogenes, id est, rem eiusde generis, omnis eiusmodi comparatio. Illud modo in ea determinatibus nobis quod ubi simpliciter substantia quæpiam eucratos, siue temperata di= citur, tum hac alia ficcior, alia humidior, & alia friz gidior, alia calidior, eo loco eam quæ ex contrarijs æqua prorsus inter se portione coeuntibus costet, cucraton, siue temperata nominari. Quacunque= ro ab hac deficiunt, superanter aliquo eam superan tis nomine uocari: ubi uero stirpem, animans ue ul lum eucraton dicimus, nequaço in ea dictione fim= pliciter contraria inter se comparamus. Sed ad natu ram uel animalis, uel Airpis referimus. Ficu uerbi gratia

gratia temperatam dicentes, cu talis fit, qualis maxi me ficus el se nanura debeat. Rurfus canem, suem, equum, & hominem, cum eoru quiscs pro sua na= tura optime se habeat : optime uero le habere ali= quid pro sua natura ex ipsis functionibus intelligi= tur. Quippe animal, ac stirpem quamlibet, tu opti me le habere dicimus, cum optime fuam functios nem obeunt. Ficus enimuirtus, bonitalquest, opti mos, plurimolog ficos afferre. Ad eundem modu uitis, plurimas optimalepuuas pendere. Equi ue= ro, quelociffime currere. Canis, ad uenationes quidem, & tutelam of animolillimum, ad dome= sticos comitissimum este. Hacigitur omnia, ani= malia dico & stirpes, optimam, mediamog habere in suo genere temperiem dicemus, non utiqs abso= kuto fermone, cum paritas exacta contrarioru in ijs fit.Sed cu ea mediocritas, quæ ad potestatem refer tur, his adlit. Eiulmodi aliquid, & iultitia cffe dici mus,no quæ pondere, & melura. Sed quæ eo qd pro dignitate couenit æqualitate explorat. Eft igit temperaturæ æqualitas in omnibus temperatis ani malibus, stirpibusco, non ea, quæ ex pari elemen> torum comixtorum spectatur mole, sed quæ ni ani malis, tu stirpis natura conucnit. Couenit aut alias, ut humidu ficco, & frigidum calido præponderet. Nece enim similem habere teperatura dchcnt, ho= mo, leo, apis, & canis. Ergo ad quærente cuius fit ij temperameti,

temperamenci, 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 oes percensere differentias, aut percontatum prius, de qua rogauerit, illam solam dicere Nam si ut in anis malibus, cuius esset temperamenti rogabat, ad id quod medio est inter omnia animalia temperamen to respicientes, respondere oportet, Si absolute, at= qut ad omnem substantiam. Sic iam cotraria, quæ funt in eo comparare inter le oportet atcpæstima= re, haud quaço ad actionem temperiem referentes, fed ad elementorum portiones, fin huic cuipiam fingulatim comparans, rogabat, utiquad illud folu conferendo est respondendum. lam minus etiam, si indiuiduorum cuiusliber dionis, ucrbi gratia uel huius canis, rogemur, quænam fit substantiætem peratura, est simplex danda responsio. Dabit eni hinc sophistis, ad calumniam occasio non parua. Nam si calidi esse temperamenti, & sicci dionem dicat, facile licebit illis, partim hominem quemlis bet, qui calidioris of dion fit, & ficcioris temperas menti proponentibus, ut ad illum humidum, fri= gidumen dione dicere, partim aliud quoduis ani= mans stirpemue, uerbi gratia leonem, aut canem, atop his humidiorem, ac frigidiorem afferere dio= ncm.

nem. Quisquis igit nec ipse sele fallere, nec ab alio falliuolet, huic opus est ab his substanns, quæ simpliciter calidæ, frigidæ, humidæ, siccæ dicunt incipere, atcp ita transire ad reliquas. Ac primum quidem illud ip sum in ijs exploraru habere, ne has quidem tametsi maxime uidentur absoluto sermo= ne dici, quo minus ad mediocre eiufdem generis comparentur effugere, ueluti enim canemmedio temperamento elle omnium canum dicimus, cum pari spatio distat ab extremis, ita substantiamme= dio elle temperamento dicemus, cum pari modo ab extremis abest, quæ scilicet & prima omnium funt & elementa. Porro aberit pari modo ab extres mis, cum ea continet æqualiter inter se mixta. Ergo quæ supra citra ue hanc, temperies erit, eam calidã, frigidam, humidam, uel ficcam dicemus, fimul ei, quæ media est, conferentes, simul cotrariorum ele= mentorum examen in ea facientes. Qua nimiruras tione simpliciter eam calidam, frigidam, humidã, ficcamue pronunciabimus : ubiuero cum medio temperamento conferimus, no fimpliciter, sed qd' ad mediocre eiusdem generis sic se habet. Porro ge nus earum substantia est, omnia enim sub hac, ut superiori sunt genere, tum animata, tum inanima. Estephæchominis, canis, platani, ficus, æris, ferri, aliorum denicp omnium, commune genus. Sub ca uero sunt alia genera permulta. Animal quidem, iŋ auis,

auis, piscis: stirps arboris & herbæ: auis, aquilæ & corui:piscis, lupi & rombi. Simili modo olez & fi cus, genus eft arbor: anagallidos, & peoniæ, herba. lam hæc ultima funt genera, eocp species appellans tur, coruus, rombus, ficus, anagallis, fimiliter ho= mo & bos. Ac supernæ quidem descendentibus, hæc ultima funt genera, pinde species dictæ. Infer ne uero alcendetibus, ab individuis scilicet substan tijs, pria sunt. Indicatucp alio opere est, merito oia quæ media sunt iter pria & idiuidua genera, simul genera & spēsa ueteribus nominari. Ergo cī defi= nita fignificata ia fint, ac clare indicatu, queadmos du tum absoluto, tu no absoluto sermone calidu, fri gidu, humidu, ficcu ue corpus aliquod pronucian du sir, quærendæ nobis deinceps eoru sunt notæ. Quaque hic quoque decernere prius de nominibus oportet quæ in habedo nobis fermone, necessario incidet, limul explicare re quanda, quæ potestate ia mostrata prius est, no tñ ab oibus, qui hos comen tarios eucluer, facile saltem intelligi potest. Itaque de noibus prius locutus, mox ad re reuertar. Quod calidum, frigidu, humidum, ficcu non unu aliquid simpliciter significent, ubi de corporibus dicunt, prius est indicatur. Quod aut & solar iplæ in cor= poribus qualitates, citra corpora, quæ eas fuscipi= unt, sic iterim nominent, id quide, ut no du est dis ctu, itanuc dici est tépestinu. Quéadmodu nomé albí,tum

albitu de colore enuciat, cuita loquut, cotrarius ê albus color nigro, tu de corpore, qd' colore infci= pir, cu scilicet oloris corpus albu dicut. Ita & calidi nome, ni de qualitate affirmat ipla, taço si caliditate appellarer, in uero de corpore qd' caliditate fusti= net. Quippe caliditate a corpore qd' ca fuscipit dis uersam habere natura, & propria existimare opor tet, ueluti in opere de elemêtis est idicatu. Et calidi tas quide qualitas est, eade uero & calidu dicitur, ueluti & albedo albu. Iplu uero corpus calidu, unu hocnome tantumodo optinet, calidu, ficuti albu. Nuçistn caliditas, uel albedo, corpus ipfum dicir. Ad ende modu ficcu, frigidu, & humidu, noiant tu iplu corpus, tu qualitas. Non th corpus frigidi= tas, humiditas, uel ficcitas appellat, queadmodum quæieo equalitas, hæc cufic fe habeat, no alienue, cuuel caliditate, uel frigiditate disputas quis pfert, nulla exoriri captione. Quod folæ qualitates his in= dicent noibus. At calidu, frigidum ue cu dicitur, quando & qualitas ita, & quod eam fuscipit, cor= pus nominatur, facile fit ei, qui redarguere studet, ut quod a loquente non fignific atur, id quo possit reprehendere, accipiat. Eiusmodi enimremfaciut, qui sententiam illam, qua dicit Hyppocrates au= gescentia corpora plurimum habere innatum cali= dum, oppugnant. Neque enimelle corpus ali # quod calidum, ipsum innatum aiali calidum intel= ligentes,

ligentes, necp id quid sit usqua quarentes, sed de sofa qualitate, quam scilicet caliditatem appellamus nomen id dici prælumentes, sic dictimeius refelle re parant. Friamapparer, quod de homonymia di stinguere, camerfi sit res parua, camen in rerum usu non leuis experitur momenti, uerum cu hoc quoopabunde sit definium, rursum id quod superest, reperamus. Cü humiditas, & ficcitas, & caliditas, & frigidicas, synceræ quædam, & impermixtæ qualitates funt, quæcuncp has suscipere corpora ea calida, & frigida, ficca, & humida, prorfus exactæ cp sunt. Atcp hæc mihi genitorum, & peremitin clementa intellige. Reliqua corpora uel animaliu, uel strpium, uel inanimorum omniu, uelutí aris, ferri, lapidum, lignorum, in medio primorum illo= ni collocata este. Nullum enim illorum uel adfum mum calidum, uel ad fummum frigidum, uel ad fummum humidum, uel ad fummum ficcum eft. Sed uel medium prorfus contrariorum, ita ut nihi= lo magis sit calidum, of frigidum, authumidum of ficcum, uel ad alterum contrariorum est propenfum, ita ut magis fit calidum, of frigidum, uel ma= gis sit humidum of siccu, ac siquidem medium pla ne sit in utrocp contrariorum genere, ita ut non ma= gis sit calidum of frigidum, auchumidum of siccu, eueraton id fiue temperatum omnino dicetur. Sin alterum contrariorum superet, sue in altera oppo= fitione,

fitione, fiue in utrace id fit, non etiam dicetur eucra= ton'Ac si calidum magis sit of frigidum, quod ma gis eft, id appellabitur. Idem statuendum de sicco, & humido. Ad eundem modum fi frigidum mas gis sit, nominabitur frigidum. At si in utrace oppo fitione alterum superet, siue calidum una cum humi do, fiue calidum fimul cum ficco, fiue frigidum fi= mul cum humido, sive frigidum una cum sicco, utis cp pro uinceti sortietur id corpus appellationem. Ethas quidem quatuor intemperies, ut supra dixis mus, plurimi norunt, tum medici, tum philosophi, Reliquas quatuor, quæ ex dimidio harum costitu tæ sunt, nescio quomodo derelinquunt, sicut etiam eam,quæ prima omnium,optimacpeft.Caterum quod superante calido liceat nihilo magis humidã elle, of ficcam temperiem: quod utics ad hanc fpea cter cougarionem, id uel ex ijs, quæ iam dicta funt, manifestum arbitror, facileque eft etiam fi nihil effet prædictum, id colligere. Concedentibus semel il= lud faltem, alteramelle temperiem humidam & ca lidam, alteram ficcam & calidam. Si nancp neceffa= riu omnino no est ficcam este, quæ calida fit, sed li= cet eam & humidam effe, licebit utiqs & mediam esse: propior nancp siccæ temperaturæ media est, ophumida. Ad eundem modu eft & frigida quæ= dam temperies altera, in qua nimirum frigidu pole let:hanc tamen nec humidam effe, nec ficcam, est ne ceffc. F

ceffe. Sed potest inter has & mediaeste. Rurfus entin hic quoepeandem afteres rationem. Nempe finecesse non est frigidam temperie esse humida: fed licet & ficcam eam fieri manifestum est, media quoqselle posse. Quippe que micinior humidæ est of ficca. Ergo ueluti duze intemperies in altera oppositione sunt monstratæ, altera calida tantum, altera frigida. Sic in altera oppositione duz alize sta tuantur, altera ficca tantum, altera humida, medio= criter scilicet sele habentibus calido & frigido. Ite: rum nacp dicemus hic quocp, ficuti necesse no eft, liqua temperies ficca est, hanc protinus calida quo= cpeffe. Sed fieri polle, ut etia frigida fir, ita fieri pos telt, ut quæpia nec calida fit nec frigida, Sed in hac quidemoppolitione eucratos, fiue temperata, in al tera, ficca. Simili modo nec humidam remperiem necelTe est calidam, frigidam ue este. Sed eam mes diam effe inter huius oppositionis extrema licet. Si igitur necesse non est, ut uel intemperiem, quæ in calido est & frigido, sequatur ea quæ est in alte ra oppositione intéperies, uel hanc, quæ in illa, lice bit aliquando & naturam, quæ in caliditate & fris giditate temperata sit, uel siccam esse, uel humida. Inuiceq qua in his teperata sit, vel calida este, vel frigida.quare fut & hæab ijs,quas priores tumedi ci, arphilosophinobis tradiderat quatuor diuersa intéperies. Mediocploco politæinter temperatos habitus

habitus, & cos qui i utrace oppositioe sunt itépes rati. Qui nacpi lummo e teperatus, is neutra oppo fitione habet superante. Qui uero aduersus huic e iteperatus, utrace habet uitiofam. Mediu fortit lo= cu, qui i altera quide e teperatus, i altera iteperatus, qui utics & exdimidio eucratos, ex dimidio itepe ratus cu fit, merito medius dici pot inter eu, qui ex toto est réperatus, & eu qui extoto est itéperatus. Erfiquide hac fic se haber, sicut certe se haber, cur noue dicere universas teperametoru differenias du bitemus. Teperata quide una . no teperatas octo, quaru quatuor simplices sint, huida, sicca, calida, & frigida, quatuor copolitæ huida limul & calida, lic ca pariter & calida, frigida fimul & huida, frigida fi mul & ficca. In quoliber uero sa dictoru teperamen toru permagnus é excellus, defectulop modus no in ijs modo quæ simplicia sunt. Sed etia i copositis. Ide mitora substâtia, Tu ucro i unoquoce gene= re. Si cui igit agnosce doris teperametoru cura e, in= cipiat exercitatione oportet ab is i quolibet gene= renaturis, quæ teperatæ, mediæcp funt. Quippe cu si his alias coparet facile qd'in quauis superet de ficiat ue inuenerit. Ergo primu de ijs.quæ limplici ter loquêtibus, têperata, îtêperatacp dicunt, agêdu; quæ scilicet in of generata substatia, no in solis afali bus & stirpibus disquirenda diximus. Porro hic quoquaillu falte distiguere de noibuscoueiet, qd En calida

calida temperies, alia iam energia, siue, ut loquitur actu lit, alia potestate, tum quod potestate ea esse dicamus,quæ quod dicuntur, id nondum fint : fed facile id fieri possint. Quoniam naturalem, ut id fl= ant facultatem fint adepta.lgitur primu de ijs, quæ actu calida, frigida, humida, & ficca funt, diflera= mus, auspicari ab universa substantia. Moxad ani= malia & Itirpes discensuri. Ita enim comfumn-atio nem habebit, quod institutum nobis est. Quoniã igitur quod in omnium genere, maximecp in uni= uerfa substantia medium est, id ex mixtione extre= morum conflatur, uticp conueniet, ut tu notio eius tum agnitio ex illis sumatur. Ac notio quidem fas cillima est. Quippe a calidissimo omniu, quæsub serifum ueniut, ueluti igni, aut quapiam aqua, qua ad fummum fit feruens ad id, quod omuium, quæ nobis apparent, est frigidissimum, ueluti glaciem, & nivern venientes, aftimato interea intervallo, in medio ad unguem id diducimus. Sic enim fymme tron, quod scilicet ab utrocpextremoru pariabest spacio, intellectu comprehendemus. Quin etiāid nobis præparare licet. Miscentibus aquæ feruens ti paremmodum glaciei. Quod enim exambobus est mixtum pari interuallo ab utrocp extremorum aberit, & eo quod urit, & eo quod frigore Aupefa cit. Non est igitur difficile ei, qui ita mixtum tetige rit, medium universa substantia in calidi frigidiqa oppositio

oppositione habere, eiuschmeminisse, atcy alia om nia illi ueluti norme adaptata iudicare. Quin etia si terram, quæ sicca sit, uel cinerem, uel tale aliquid quod plane sit aridum, pari aquæ modo imbueris, medium insicci humidice oppositione effeceris. Ergo ne hic quidem difficile est ubi uisu pariter, ta= ctucp eiulmodi corpus noueris memoriæ id infige re,eocp ad humorum, ac liccorum, quæ deficiant, superent ue agnitionem pro norma, exemplarica uti.Porro corpus de quo iudicandum est, medio= criter calens est. Nam hoc ipsum humidi, ficcicz medium corpus fi ad fummumid calorem frigus ue sit perductum, falsam interim imaginationem ex citabit, uidebiturep cp fit mediocre, aliquando hu= midius, aliquando ficcius. Quippe filiberalius ca= lefiat, liquatum iam, ac Auxile, humidioris fubstan= tiæ phantasiam de se præbebit contra refrigeratu plus iusto, confistit, ac cogitur, immobile cp reddi= tur, & durum tagenti apparet. Vnde etiam falfam duriciei imaginatione exhibet. Quod fi ueluti hu= midificcics parem modum haber, fic caloris, ac fri goris sit in medio, nec durum, nec molle tangenti apparebit id corpus. Atcp tota quidem eiusmodi corpora per tota le miscendi, calidum, inquam, fris gidum, ficcum, & humidum, homini facultas non eft. Terra enim aquæ confusa, miscetur quidem (quatenus scilicet uideri cuipiam possit) atcp ita in E tota

tota toti contemperatur. Cæterum appolitio exi= guarum partium ca est, nequaquam totorum per tota mixtio. Sed ambo ea per tota miscere, dei, ucl naturæ est opus, magiles etia fi calidu, ac frigidum îter se tota per tota misceda sint. Attamé appositio né eiulinodi effecire, ut sensumeffugiat singula sim plicin corporu, no solu naturæ opus dei uce. Sed etianostru. Necpeni difficile e tali mixuõe, lutum, qd'inediti ficci, huidigs fit, moleri. Simili mõ & gd' calidi ac frigidi sit mediti, uidebit op tibi eiusmodi corpus i calore & frigore teperatu: îmo cuia in duricie, mollicie que medio statu este. Id aut genus est hominis cutis, utpote omniu extremoru calidi, fris gidi, huidi, ficci uere media. Maximecpea, quæ eft in manu, hæc enim omniu fesibilin ueluti norma fu tura erat prudetissimo, nimiru animatiu tactus in= strument ab ipla natura præparata. Quo magis ea ab omnibus extremis calido incip, frigido, ficco, & huido pari abelie interuallo oportuit. la utico & co stat ex horu omnis equis portioibus, no copolitis mõ, sed etia per totas se mixtis, qd'nostru plane ne mo efficere por:Sede natura opus. Quacuça igi un partes cute sunt duriores, ueluti ossa cartilagines, cornua, pili, ungues, ligameta, ungulæ, calca= ria, in his omnibus ficcu præualer. Quæcuquero molliores sunt, sicuti fanguis, pituita, seuum, adeps, cerebru, medulla ur spinalis, ur altera, in his humidi plus

plus ē, of ficci. Quin etia quato ficciffirma omnium quæ funt in hõie pars cute liccitate superat, tato rur sus acute superar, qd'est huidissimu, porro uider nuc disceptatio nostra, ea quæ utilissima sunt attins gere, ac docere limul qd'in animalin, in uero omni um corporuteperatifimus fit ho. Simul qd'omni um, quæ in eo funt particularu cutis, quæ intra ma= nu habet omnis excellus plane fit expers. Infiftêtes igit hocloco, estimemus quisia sit optime tepera= tus hõ, que scilicet totius substatia, uel potius tum lhõim, tu reliquoru animaliu mediu, ueluti regula & norma statuêtes, reliquos oes huic collatos calidos Ifrigidos, huidos, ficcos ue dicere oportet. Cocur= irat aut oportet in hochoie multænotæ. quippe & cu universa substatia collarus, medius apparere in rea debet, & magis etia cu hoibus & bestins. Ac me dijquide in universa substatia, comunes notæ di= cetæ iā lut. Quæ uero in animaliu, speciebus notāt, actiois perfectioe quæ cuice sit couenies iudicant. Convenit autem homini, ut sit sapietissimus, cani, ut mitifimus pariter sit & fortifimus, leoni, ut ta= num fit fortiffimus. Sicuti oui, ut fit tantum mitiffi ima. lam uero quod corporis actiones consentien= ttes esse animimoribus oporteat, tum Aristoteli in this, quæ de partibus animalium scripsit, tum ue= ronobis alibi nihilominus e mostraiu. Acmetho= idus quidembæc est. Exercitari uero, ut non in fins gulismodo

gulis modo generibus, sed etiam in universis me= dium in promptu quis noscar, id cuiuflibet homis nis non est: sed diligentis imprimis, & qui per lon= gam, experienciam, & multam omnium particula= rium peritiam, inuenire medium queat. Quippe ad eundem modum plastæ, pictores, stamarij, alij de= nice fictores, quæ pulcherrima in omnium specie funt, tum pingunt, tum fingunt, ueluti hominem, equum, bouem, leone formolissimum, ad id quod medium eft in illa specie collimantes, laudantepho mines quandam Polycleti statuam canonem ap= pellatam. Inde adeo id nomen fortitum, quod par tium inter se omnium competentiam ad unguem habeat: habet autem quem nunc quærimus, plus aliquid, of Canon ille. Quum non folum humoris acticcitatis in medio confistat, is qui eufarcos, fiue quadratus est homo:sed etiam optimam formatio nem sit adeptus. Quæ fortasse bonam quatuor ele mentorum temperiem est comitata, fortaffe diuis niorem aliquam superne originem habet. Cæte= rum prorsus eufarcon saltem este eiusmodi homis nem, id uero est necessarium. Quippe mediocria tas in carne, ex mediocritate temperamenti proue nit: protinus autem adsequitur tale corpus, ut opti me ad actiones fit comparatum. Tum in mollicie, & duritia præterea calore ac frigore mediocriter le habeat, arce hæc omnia infint cuti, huiules maxi= meilli

me illi parti, quæ eft intra manum. Scilicet quæ cál lum eiufinodi non contraxit, qualis in remigibus & fossoribus cernitur. Cuenim gemini usus caua fa manus funt factze, tactu discernedi, & rem quapi am comprehendendi unicp quæ molles funtad ex quisitius tangendum, dure ad aliquid maiore uica piendium magis sunt idoneae. Quin etia cutis, quae non folum omnium hominis partium, fed etia unis uerlæ, quæ generationi, corruptionics subijcitur fubstantiæ media eft, ea nec callosa, nec dura lapis deaue est, sed secundum naturam se habens, quo scilicet cutis genere maxime. perfectum esse tacių censemus. Ac quod in duritia & mollicie medium omnium particularum locum sit sortita, abunde lis quet. Quod autem & in calore, ac frigore similiter se habeat, excius substantia maxime intelligas licet. Est enimueluti sanguine præditus neruus, qui sit interneruum, & carnem quiddam plane medium. Ac fi ex mixtis utrifcp constitueretur. Cæteru ner= uus, omnis exâguis est & frigidus. Caro multilan nguinis & calida. Media inter urrunque est cutis. Nec plane exanguis ut ueruus, nec sanguine abun dans, ut caro. si igitur hanc omnium animalis para tium, ueluti normam. Iudicemcp proponens, reli= qua illi conferas, atcpad eam examines, octo diuer fas intemperies ineis inuenies. lamgs membratim tibi de omnibus deinceps disseram, humidissimu, F frigidiffi

feigidissimumopin corpore pinuita est. Calidisis mum fanguis, non tamé est is perinde humidus, ut pituita. Siccillimu ac frigidislimum est pilus. Mie nus eo & frigidum & ficcum est os. hoc uero mis nus liccumest cartilago. Proxime hanc sequit, que Græci ex cartilagine & ligamento compolito nos wine, chondrofyndelmon uocane, post hunc tendo, deinceps membrana, & arteria, & uena, ipla sci licer corpora uaforum. Succedunt deinde nerui du ri:molles autemnerui in humiditate & ficcitate, me diam naturam, ficuti cutis optinent. Nam in altera oppositione, quæ est calidi & frigidi neruus mol= lis in medio non est. Sed tantum ei defit de ealore. quantum de fanguine. Ita uero & reliqua omnia pri us dicta, tato sunt cute frigidiora, quanto minus ha bent languinis. Etiam tunicæ iplæ, maxime langut neorum uaforum.arteriarum, dico & uenarum, no folum exangues sunt, sed etiam frigidæ natur a cotactu tum languinis calefiunt, atcp ad medium tem peramenti fatum uenium. Sanguis uero iple, a cor de suum accipit calorem. Quippe id uiscus natura aum omnium animalis particularum maxime fan= guineum, tum uero calidifimum eft: proximum il li iecur est.uerum cor paulo & cucis minus est du= rum, iecur multo. Itacp eriam humidius & cutis cor est, quanto feilicet est mollius. lam uero caro humi dior cute est, eadem tamen calidior. Spinalis autem medulla

medulla cute est humidior, at cpetiam frigidior, Si cuci hac rurfus humidius est cerebrum: cerebro au tem iplo adeps eui concretio contigit, propterea quod menbranis adiacet. Craffo nance ulco eft fis mile, Eocp congelatir, ubi cum frigidis, & exan= guibus particulis coniungitur. At nece circa iecus coire adeps poteft, neque circa atterias, uenas ue, aut cor. Sed nec circa aliam ullam præcalidam pars ticulam. Quoniam autem cogitur per id, quod ual de est frigidum, ideirco calefacta liquatur, catero= rum congelatorum ritu, At cerebrum calefactum minime liquatur.eocpadipe minus est humidu. Porro minus humida quã adeps, est & pulmo= num caro. Ve quæ nec ipla calefacta liquelcat. Iam longe etiam to hæc adipe minus humida eft, tu lienis, num renum caro. Omnia tamé cute funt hu midiora, harum rerum demonstrationes proximo libro tradam, sicutiomnia quæ ad uniuerlam detempes mencis disputationem pertinet, duobus deinceps comé tarijs expo nam.

Galeni de temperamétis, Thoma Linacro Anglo interprete, libri primi, finis. F ij

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



C quod multifariam quidem dica= rur, humidum, ficcum, calidum, & fri gidum corpus in proximo defini= rum est libro, demonstratum præte

rea est, nouem esse temperamentoru differentias. unam quidem quæ mediocris sit & eueratos, quã etiam temperatam uocamus. Reliquas omnes ins réperatas quatuor límplices, unica scilicet in quaça pollente qualitate, calore, frigore, ficcitate, uel humi ditate: quatuor ab his diversas, in quibus utriuscp oppositionis altera qualitas exuperat, dico autem duas oppolitiones, altera quæ est calidi & frigidi, altera quæ eft frigidi & fieer. Ab his ad notas earu digreff, de temperata natura disceptauímus, quos niam hæc omnium prima uirtute, potentia cognis tionifqs ordine fit. At cum temperatum aliud abfo lute dictum inueniatur in uniuerla rerum natura. Aliud in fingulis generibus, principio uisum est de confyderandum effe, quod communiter in uniuerla natura estimatur, huius norma, iudicucp erat, elementorum portionis æqualitas. Cuius rei gratia extremorum omníum medium ad unguem redditum, eucraton & symmetron, fiue temperatu & medios

& mediocre mauis, dicitur. Reliqua quæ in lingus lis generibus temperata dicuntur propris corpo= ni functionibus ulibules indicant. Eocs fit, ut ide animalis cuiulpiam stirpis ue corpus, omniu quæ in eo funt genere, medium elle possir, idest, in illo genere eucraton & mediocre. Alteri cuipiam com paratum, uel Atirpium, uel animalium, uel animoru generi, discraton, liue intemperatum. Quippe ui= uentis corpus cum domortui collatum, humidius eo, calidiul op est, uerbi gratia, leo uiues, leone mor= tuo, tum ipfe sciplo, tum alter altero calidior, humi diorcpest. Atcpinde adeo dictum ueteribus est, animal calidum & humidum effe. Non abfoluto fermone, quod humiditas in eo, calor ue exuperet (Sic enim inuenire elt animalia ficca, frigidace co= plura, ueluti culices, muscas, apes, formicas) sed ut ad mortua collatu: uiua eni apes calidior huidiorca Es mortua est, & formica uiua, Es mortua. Cu hoie tamen, equo, boue ue collata, tu alijs sanguine præ= ditis animalibus, omnia id genus frigida, liccaque temperie funt. Quin fi ad universam naturam spe= ctans ea expendas, ne sic quidem quo minus frigie da, sicea cp sint, elabantur. Tanto enim in unoquo= que genere, ubi quid a mediocritate recessit, ab eo quod uincit, nomen accipit. Itidem in universa sub stancia, cum aliquid medium transierit, no amplius eucraton, sed uel calidum, uel frigidu, uel humidu, F in uelliccu

uel siccum nominabitur. Monstran:m enim supra est hominem nonsolum animalium, firpium ue: led etiam reliquorum omnium maxime elle tems peranım. Quoniam autem exmultis & diffidenti bus is conditus est partibus, manifestum est quæ pars medio omnium sit temperamento, eam ese maxime eucraton, fiue temperatam. Quae nanque animalis eius quod medij fit temperamenti, media particula est, hac omnium simpliciter est compera tiflimum. Monstratum uero est id este in homine cutem. Atcp huius eam maxime parte, quæ in ma= nu cft interna. Si tamen qualem eam natura eft mo lita, ralis perstiterit. lam uero quod nec cuiuius hominis cutis mediu absolute loquendo sit univer læ substätiæ. Sed eius qui maxime est teperatus, dictu prius est. Plurima enim este ipsis quoq hos minibus inter le differêtia, ueru maxie teperatus is est, qui corporis habitu, medius horu extremoru apparet, gracilitatis, crassindinis, duricie, molliciei itecp caloris,& frigoris. Inuenias eni cuiuflibet ho= minis tangedo corpus, uel mite & halituofum catore, uelignen, & acre, uelhorn neunu, Immo frigi ditate quada pollete, frigiditate aut pollere ut i hois corpore itelligere oportet. Eocptu languineo, tu huido. Ac corporequide talis e teperatisimus ho. Ide aío quoco medius omnino e, audaciæ & timo ris. Cuctatiois & præcipitatiois, miscricordia, & inuidiæ:

inuidiæ: suerit uero talis alacer amicoru amas, hua nus, & prudens. Et réperatisfimus quidého exhis primu, porifimuq agnofcit. Accedur non pauca corum, quæ ex necelsitate hæc sequunt. Quippe edit, bibitcp in modo, & nutrimetano folu i vetre, fed etia in uenis, & tota corporis mole, pbc coco= quit. Oeicp(ut semel dica) nu naturales, tu aiales uir tutes inculpatas habet. Cũ & lenfuũ facultatibus, & membroru moribus optimis fit præditus,& tit niuido colore semper sit, ui ad perspiratu excreme tori bene coparacus. Ide medius inter somnolenti & peruigile, inter glabru & hirtu, inter nigru colo rem & album, pilosq habeat cum puer est magis rufos of nigros, in flore est contra. At quonia dif= ferentiaru, quæ ex ærate eius spectant, metione fe= ci, no alienu sit, aliquid ia de ijs quocpapponere. Porro uoleba unius cuius prædictaru notarum caulas perlequi, ueru cu ad ea, quæ nuc fur ppolira magis urgeat ætani colyderatio, quæ etia maxima nobis ad caufaru invêtione facultate fuggerit, huic nuc infistamus. Intelligamus igirur recens formatu animal in utero matris, quo sciamus qua ratione hu midiffimu, calidiffimuce fit, prima eni eius costitu tio exfemine & languine est, quæ humidæ & cao lidæres funt, his autem magis semper ficcescentis bus, primum quidem formantur membrana, tuni x, ice uilcera & languis uala, ultia uero perficiut offa &

offa, & ungues, & carrilagines, concreta scilicet cos rum substantia. Ante enim quel tendi posit sub. iecta substantia, uel concrescere, nihil fieri memora torum poteft. Et tunicæ quidem, acmembranæ, arterizecp,& nerui,& uenze, tenfa ea, offa, cartilagi= nee, ungues, ungulæ, & uiscera, coagulata ea perfi ciuntur. His uero in utero perfectis ita deinde pari ter infans. Elt uero adhuc in fummo humidus, ue= luti maris alga. Idep no in fanguinis uafis modo & uisceribus, ac carna, sed etiam ipsis offibus, quæ scilicet siccissima sunt omnium qua in nobis sunt, partium. Verum tum hæc, tum reliqua tota una cu his membra quali cerea lint, infantium nutrices fin gunt, formantop. Tanta est in toto puellorum cor= pore humiditas. Quin si recens editum porcellum, uel esse, uel dissectum inspicere uelis:carnem qui= dem eius muccofam, præhumidaçp inuenies. Offe um uero genus univerlum, caleo qui modo fit coa gulatus ad fimile. Adeo, ut nuper nati animalis cor pus propter redundantem in eo humorem libens non comedas. Quod maxime tum fuilli, tum ouil= lifcetus corporiaccidit, propterea quod ea maxis me sunt humida. Caprinu, quod siccius sit, & mes lius elui est & incundius. Contra vero op in nouel lis procellis, quæcunce iam senuerut, hæc offa quis dem omnia & ligameta universa, præsicca, sine suc co, & infipida possident. Carnemuero neruosam & duram

& duram. Arterias quocp & ucnas, & neruos, ata ris culpa lori viee, infuaues, & fine fucco. Quæ me dio statu horum, ac nuper natorum funt, qua uticp iam ærare processerunt quantu a senio abfunt, tan= rum & ab extrema ficcitate funt remota. Quæ mi= nora funt, atcy adhuc augescunt, tantum ea quocp ab gestatietiamnum foeius humore absunt, quantum processerunt ætate. Florescens uero ætas om= nium animalium maxime in medio extremoru eft, necp sicut senium ad summam perducta siccitate, necpueluti infantium ætas in humore & multo uni do mersa. Cur igitur aliqui celebrium medicorum humidum esse senium, prodiderunt. An uidelicet quod excrementorum abundantia sunt decepti. Quippe tum oculi his lacrimis fuffunduntur tum nares destillatione manant. Tum in ore corum fali uæ copia exuberat. Ad næc tum tuffiunt, tum ex= creant pituitam. Scilicet pulmones quocp hac effe refertos iudicantes, ucter quoco illis pituita est ple nus. Tu finguli articuli quodamodo muccofi. Cæ= terum nihil horum obstat, quo minus senum cor= pora ficca censeantur. Vt quorum neruos & arte= rias, & uenas, & membranas, & omnium instru= mentorum tunicas, multo 73 prius erant, licciores inuenias. Circumfundi autem illis extrinsecus, in= trinlecus ue, aut pituitofum quendam humorem, aut muccofum. Verum tantum abelt, ut eiusmo= G di ligna

di signa universa senilem ætatem humidam confir mant, ut etiam ficcam effe prope testentur. Idcirco nance particula quæuis siccior, qua ante uidetur, quod per caloris imbecillitatem, limiliter non nutri tur.foris enim copia illi, humidi excrementi super= fluitat. Corpus autem cuiuscp intrinsecus, ficcum est, quod nec trahere intro nutrimentum ualeat, neceo sufficienter frui. Est ergo humidus fenex, non proprijs suis particulis, sed excrementis. Rur= fum ficcus, no excrementis, sed particulis ipfis.Ita nimirum alio genere siccus, alio humidus. Verum non est ad præsens de excrementis eius, sed de pro prijs partibus disceptatio, quarum propriæ actio nes uitam eius complent : his igitur ficcus fenex eft, quibus schicet puer est humidus. Ipsis nimi rum solidis corporis particulis, osfibus, membranis, ligamentis, arterijs, uenis, neruis, tunicis, carnibusque. Meritoque Aristoteles senium mar centi stirpi adsimilar. Quippe stirpes nouellæ dum sunt, molles, humidæque cernuntur, sene= scentes assidue magis siccescere uidentur. Ad po= stremum ficcæ prorsus reddumur. Idque ipsis mors est. Ac quod siccissima ætatum senilis fit, exiam dictis liquet. Quod autem & frigidiffi= 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

Ecnigri, & liuidi fiunt, & frigidis morbis facile capiuntur. Apoplexia neruorum resolutione, ftu pore, tremore, comultione, destillatione, rauce= dine. Porro perijt corum omnis paulo minus fan= guis. Eoque una perijt & coloris rubor. lamue= ro concoctio his, & digestio, & fignificatio, & ap positio, & nutritio, & appetentia, & sensus, & motus, oblesa omnia sunt, uitioseque administra ta. Et quid, quæfo, aliud eft lenium, og uia ad inte= ritum? Ita fi mors naturalis caloris est extinctio, utique senium ueluti tabes quædam eius fuerit. Ve rum non perinde de puerorum, & florentiu æta te inter medicos conuenit. Sed nec dirimere in= ter eos litem est promptum, probabiles enim sunt utrorumque rationes, tum corum, qui pueros calidiores esse, quam florentes ætate censent. Tum eorum, qui contra, florentes calidiores pu eris esse contendunt. Alterinanque ex eo quod languinis humor omnium, quæ in animalis haben tur corpore calidisimum natura sit, tum quod fœtus in utero propemodum sanguis tantum sit post enim fingendis utique iam particulis, aliud os efficitur, aliud arteria, aliud uena, aliud di= uersum ab his aliquid : omnia tamen rubra, tum quod fanguinem syncerissimum, calidissi = muce optineat : colligut calidifimu este gestatum inutero foetu, Quod si estetia pueros quato gesta Gij tis in

tis in utcro propiores sunt, tanto elle florentibus ætate calidiores. Alteri quod etiam plurimus lit in floretibus languis, ac copiolior ch in pucris. Itaut eius occasione crebro his sanguis profluat. Quin ctian quod flaux bilis succus, qui languine multo est calidior, plurimus his fit, propterea calidiores esse florentes, q; pueros, confirmant. Rursus illiab iplis functionibus quod tum augeantur, tum plus ra, q3 pro corporis lui portione, alimenta tum ap= petant, tum conficiant, ualidum este in pueris calo= rem allerunt. hi contra humiditatis occasione, po= tius, & caloris ui, augeri illos contendunt. At con coctione non modo florentes non uincere, sed etia longe ab ijs pueros uinci. Nam & uomitiones ijs ex concoctis cibis accidere, & deiectiones humi= das, asperalq;, ac a succo alienas. Quod si appenin plura, nihil id facere ad caloris robur. Primu enim id no accidere caloris copia, ut animal appetat plu ra.Immo contra, refrigeratis scilicet his partihus, quibus appetentia debetur. Deinde quoniam nõ tantum ad nutritionem, sed etiam incrersentum, alimentum moliuntur. Idcirco etiam pluribus nu= trimentis ijs effe opus. Iam uero reliquis functioni bus uniuersis, etiam no obscure, inferiores esse pu eros his, qui florenti sunt atate, ut qui nec ingredi, nec currere, no portare, nec quicos in summa agen dorum operum similiter obeant. Cum floretitus, tu-fenlum

tum fenfum omnem, tum intellectum ad fummain perfectionem, bonitatemes peruenille dicant. In iumma puerum adnuc imperfectum elle florente, animal perfectum. In perfectis rationabile effe, ma xime actiuum maximecy princeps elementum pol lere. Quin fomno quoqs plurimo deditos pueros uidere licet, contra minimo florentes effe contens tos. Quanque hunc quoqualiter accidere, ne infanti quidem hominem cenfere aiut, 73 calido uicto quo dammodo grauatocs humoris copia, ueluti tum extemulentis intelligere licet, tum ijs, qui balneo li= beralius sint usi. Ita uero & papauer somnificum effe, & mandragoram, & lactucam, & omnia quæ humidiore, frigidiorect teperie sunt. Ac tales qui= dem de propositarum ætaium temperie rationes utrincp afferuntur. Omnes enim recenfere, super= uacuum uidetur. Cum formula ipfa epicherematu, uel exijs, quæ retulimus, fatis clare perspici pol lit. Eminus enimutricy, fermecpa secundis priora colligunt. Ac tanes iam sciat auditor quemadmo= dum auctio, quemadmodum concoctio, & quem admodum nutritio fiat, uerba facium. Simili modo de sensu, de functionibus, tum naturalis bus, tum quæ agi funt idoneæ, disputant. De som= ni quocp generatione & ciborum natura, mentio= nem, faciunt, quorum nullum limplex promptuqs cognitu est. Sed & multam disquisitionem requis Giij rit, ncc

rit,nec potest fortasse ulli compertum esse, nisi qui prius humidam, ficcam, calidam, frigidamentem= periem sciat agnoscere. Quicquid enimeorum ue luti scientes dicunt, id si docere eos cogas, prorsus disputationem de temperamentis, hanc scilicet cui nuncinfistimus, desyderabunt. Quare per mutua & ex mutuis, fiunt ijs demonstrationes. Ex ijs qui dem quæ nunc quærimus, ceu iam fint cognita, cu de actionibus disputant, & ciborum ac medicame torum facultates inuestigant, ac de somno, & alijs id genus disserunt. Rurlus autem quæ nunc sunt propolita per illa, ueluti prius ia nota demonstrat. Ego uero eiufmodi demonstrationes non probo, quin si fateri uerum oportet, nec demonstrationes eas censeo, ueluri diffusius in alijs ostendi, sariusos este in omni docendi genere existimo, ordinem cõ ceptionum diffinire. Si igitur principium omnis quæ de temperamentis suscipitur disputationis, tractatio de elemêtis est, sint ne ea impatibilia pror fusces mutationis expertia, alterari, mutarice poten tia, ab illorum uero cognitione, secunda deinceps est, proposica nunc disputatio, non uticp sumenda est ipsorum fides ex ijs, quæ no dum sciuntur, sed sicuti tum rectum est, tum uero iustu, quod sume dum ad demonstrationemest, uel euidens aliquid sit oportet, uel quod prius fuit demostratum. No est igitur necp de somni generatione mentio facié. da,necp

The second

da, nece de concoctione, nece auctiõe, nece de alio idgenus ullo, sed ab ipsa sola, nudaces subiectarum rerum substantia, disquisitio facienda, sicuti in pri= mo libro fecimus. Quippe statuentes aliudesse, quod energia, fiue actu fit, aliud quod potestate, de eo quod actu iam calidum, frigidum, humidu, ficcum ue sit, prius disserendum esse diximus, sub= inde ad ea quæ potestate sint ueniendum. Porro eorum, quæ actu, calida, frigida, humida, ficca, ue funt, obuia, promptace omnibus cognitio eft, ut= pote quæ tactu discerni queat. Qui scilicet, & igné iplum calidum elle docuit, & glaciem frigidam. Quod si alia quapiam ratiõe notionem, agnitione que calidi, frigidi ue habent, dicant hanc nobis. Inauditam entim ac nullius effectus sapientiam promittunt. Immo si uerum fateri licebit stupos rem potius, li rerum sensibilium alium quempiam habere se iudicem meliorem putent, quam ipse fit senfus. Atqui si eorum, quæ actu calida sunt, ali= us elle iudex costactus, nullus potest, rangant 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 ratioales demostratioes quarut, ia de niue ipla inquirendu est, censenda ne sit, sicut oibus hoibus apparet, candida, an ficut Anaxagoras alleuerauit, no cadida. la uero de pice simili modo coruoq, ac reliquis

reliquis omnibus estimandum. Nece enimsi non habenda est oculis fides de albo quod uident, de nigro sine demonstratione fides est habenda. Om nia igitur quæ sensui apparent, si iam fide carere dis cunt, nec olorem album effe dicant, nisi prius id uis derintratione. Immo nec calcem, nec diem, nec fo> lem. Ad eundermodum & de uoce, auribus fide abrogent, & de odore, naribus, & de omni tangi= bili, ipli tactus sensui. Et none hæc sunt pyronis he litatio, & nugæ immensæ? Sane equum fuerat, eos qui optimam fectamin philosophia elegissent, qua scilicer calidum, frigidu, humidum, & siccum prin= cipia & elementa Atatuit, non intantum disciuisse a uiris qui hæc posuerunt, ut qd'omnis demostras tionis principia funt, quæce lenfui, quæce intelle= ctui sunt manifestanon cognoscerent. Et profecto quisquis de his addubitat, srustra de alips inquirit. Vtpote ne unde quidem sit incepturus quiccip sibi relinquens. Vnde igitur in tam diuerfam uiam di= uerterunt, ac sensibilium rerum cognitionem ratio ne confequitentarunt? Ego fanene cogitare quide possum. Eogs quod actu calidum est, tactu iudi= co.Siquid autemadhuc calidum non est, sed ut ta= le fiat est idoneum, quod utiop potestate celidum appellamus, id ratione inuestigare conor: hijuero omnia nescio quo pacto subucrtunt, & in argume tis prolixe retoricantur. Sed hos mittamus. Illius ta men

men nuc minime obliti quod unum prauoru dog= matu principium fit, nihil de demostratione prius meditatum fimulres iplas inquirere, fimul ueluti scientem quidnam demonstratio sit, demonstrare tentare. Denuo igitur ad propolitum reuerli, cali = dum quod in ætatibus cognoscere cupimus, pri= mum & maxime, tactu iudicemus. Erit autem opti mum iudiciu in uno, eodemop unius infantis cor= pore, potest enim & qualis calor illi ante bienniu fuerit, in memoria reponi. Et qualis nunc sit post duos forteuel tris interpolitos annos. Si nãcp mu= tatio omnino ulla ad calidum, frigidum ue infanti factauidebit, nullum præterea negotium erit, qui ules ad florentem ætatem futurus excelfus fit colli gere. Quod si plures puellos pluribus conferre flo rentibus ætate uelis, graciles gracilibus, quadratos quadratis, & craffa craffis conferes, æque uero & qui colore, & reliquis omnibus (quoad fieri po= test) similiter se habeant. Quippe si differentiam in ætatibus inuenire studeas, in similibus of 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, fø naturalis temperamenti gratia differentia existat. Ad eundem modum, su uictu uniuerso tum temporum, quibus explorat statu, pari modo se liabéria corpora eliges, no exer H citatum,

citatum, requieto coparas, no balneo ulum, ei qui eo no sit usus no iciuniti, saturo, no siciente, ebrio: no eu qui sole incaluit, ei qui exfrigore riget, no eu qui uigilauit, ei qui dormiuit, nec deniqueos qui= bus cotraria est uel natura, uel uíctus ratio, uel quæ libet rerum circunstatia. Sed reliqua omnia fint op fieri licet paria, una ætate excepta: pari modo fi unu eundemce puellum cum seipso conferes, omnes eius externas circuftantias fimiles ad unguem fer= uabis: quo scilicer, si qua haru alicuius causa i calore & frigore differentia contigit, ætatis mutatioi no imputer. Longam tibi experiendi ratione fortasse tradere uideor. Sed plane ueriffimam, atquex ipfa rei quælitæ ellentia desumpta. Sicut in his, quæde demôstratiõe scripsimus, a nobis est prodini. Tu uero fortasse compendiaria uoles minime curans, fifalla lit. Scito ergo no folu fallam te, sed etia longa ingressuri uia. Necestribus, quatuor ue annis, qd requiris, inuenturum, sed tota uita in ignoratia uer= fandu. Quantu enimaccipi ex memoratoru uiroru controuersia licet, non est, quod putemus clare ali quid demonstrari posse. Sed necrationabile om= nino est, exijs quæ posteriora sint, ea probari quæ funt priora. Ergo calidu, frigidumqs corpus quod faltem actu, nec adhuc potestate rale sit, sensu iudicemus, millo nuc tu prioru iudicio tu reliquis oms nibus notis. Et te iam ceu recte iudicaturu, ad ipla experientia

esperientiaremitto, Meuautiudicium ipfe interpretator. Complura enim deinceps corpora, non pueroru modo ueru etiam infantium, adolefectiu, & ærate florentiu, curiofe tangens, neutros ucra lo cutos inueni, neceos qui absoluto sermone calidio rem, neceos qui frigidiorem elle florente etate, cp puerilem dixerunt. Si enim reliquis omnibus quæ extrinsecus adueniunt alterationibus circumcifis, eas quæ ex sola ætate proueniunt, differentias esti maueris, neuter absolute loquenti uidebitur tibi ca lidior. Quippe diffident eorum calores qualitate, quæ ex imparitate diffatus creatur. Cuius rei oc= casione nonnulli uel eos, qui secum uersentur, uel. seipsos fallentes, alij puerorum, alij iuuenum, ualen tiorem elle calorem autumant. Est enim pueros rum, calor magis halituosus, & copiosus, & tan gentiblandior, Aorentium calor subacre quiddam habet, ac non suaue. Hæc igitur tangeuti occursus differentia, plures inducit, ut florentium corpus calidius esse pronuncient. Res uero aliter se habet. Quippe qui in uaria materia tactum hum ad cas lorem, tum ualentiorem, tum imbecilliorem, tum parem discernendum exercuerit, huic no du bito pueroru calore, florentium calori, uel parem uel ampliorem uifum iri. Est porro exercendi ratio hæc.Incipiendum enim ab eo qd' euidens maxime est, Balinearu aer ita est aliqn calens, ut nemo cum. H ij ferac.

ferat.Sed uri in eo uersatus uideatur. Aliquando ita est frigidus, ut sudare in eo non sit. Iam tertium quoqs & ab his diversum, quem utiqs maxime res quirimus, temperatum aeris statum, quid refert dicere? Idem tres caloris status, in folij quocp ap= parent aqua. Quippe quæ & calida adeo ut urat, & frigida adeo, ut ne calefaciat quide, & temperata adeo, ut calefaciat modice, sepe cernitur. Ergo site uter sit calidior perconter, aqua ne temperata, an aer temperatus, neutrum dicere poffis. Cum enim ambo similiter corpori blanda sint, & medio aeri te perie, alterum eorum dicere calidius elle, alterum frigidius, nulla dici ratione uidetur. Iam fi intelligas aquam labri, ea elle calidirate ut ferueat, aut aerem balnei prorlus inflammatum, ab utrocp te pari mo do deurendum constat. Rursus si aquam ita intelli ges frigidam, ut procul a glaciando non ablit, aut aerem prorlus refrigeratum, lic ut cum ningit, cons spicitur, pater, quod utriusuis occursu pari modo refrigeraberis, rigebilep. Ergo fummum tum colo rem, um frigus fimiliter in aqua, fimiliterop in aere finge præterea medium amborum extremorum statum, simili modo in utrocp constitue, hoc casu quod in medio interuallo extremorum, & medij status tu in aere est, tum aqua, easdem excessus di stantiæcts rationes habebit. Tantocs dices alteru mediocri elle calidius, quanto alterum. Ad eundê modum

modum & frigidius of mediocre, tanto elle aquam aliquando dices, quanto & aerem. Tameth huus utriulepoccursus tangenti, idem non sit utricp. Ne= cpenim simili modo aqua temperata sicut aer tem= peratus tactu afficit. Et quid opus est in tam dissi= milibus exemplum proponam. Cumiple aer qui fimili fit calore, uarie tangenti occurrat, prout alias ueluti caliginolus & halituolus, alias ueluti fuligi= nolus & fumolus: interim purus omnino eft. Igic in pluribus ijidemes differentibus æqualitas caloris confiftit. Quæ in confyderatis quali inequalis fit, imponit, propterea scilicet quod no undequa= qui fimilis apparet, Cæterum homo, qui rationes, quas propolui expenderit, & sensum in multa par ticularium experiêtia exercuerit, is nimirum æqua litatem caloris in pueris florentibul cp inueniet, nec eo falletur, quod alter in humida, alter in ficca fub= stantia representetur. Quippe lapis aliquando pa= ri cum aqua calore esse potest, nullum eo faciente discrime, quod lapis siccus sit, aqua humida. Ita igit mihi cum pueros iuuenes adolescentes millies con fyderallem, præterea eundem infantem, puerum, adolescentects factu nihilo calidior uisus est. Nec puer of ætate florens, nec ætate florens qua puer. Sed tantum quemadmodum dixi in pueris magis halituofus, & multus, & fuauis: in Aorentibus exi= guus, liccus, nec similiter suauis este caloris occurs H in lus.

fus. Siquidem puerorum substania, utpote humi dæ, multum foras effluit, florentium substantiæ parum utpote ficcæ. Itaque neutereorum fimplicis ter uidet calidior. Sed alter multitudine eius quod difflat.talter acrimonia. Quippe infiti caloris puer plus haber, eiuscp blandioris, fimodo ex fanguine & semine orti haber. In florentibus ætate, exiguus & ficcus, nec similiter suauis calor tangeti occurrit. Ergo calidi, frigidice corporis solus tactus est in= dex: humidi aut & flcci una cu tactu, ratio. Quip= pe qd' sicci est, duri prorsus est. At hoctactu om nino dignoscit. Non tamé si quid duri est, ide sta tim & ficcu est. Etenim inseperabilis a sicco corpo re duritia est. Non tamé eius unius propria. Nam & quod a frigore concretum elt, durum cernit fi cut gluies. Quo utica minus ficci, humidica adeuda statim discretio est, ante scilicet of estimatifit, quemadmodu se in calore habeant & frigore. Nes cp enim fiquid cum fummo frigore representat du rum, id etiamficcu est. Nec li quid cu uehementi ca lore est molle, ide statim est humidu. Veru cu me diocriter est calidu, tu estimare duru ne an molle sit oportet. Si enim molle sit, humidu est: si durum, siccu. Verumsihæcitase habet partium, quæinhu mano corpore funt ficcæ, nulla est humida. Necp enim tanta elle in eo frigiditas poteft, ut aliquid in iplo concrescere in duriciem queat. Potest enim quod

quod prius fuit fluxile, alíquado concrescere ueluri adeps. Quod enimoleolum in languine, fluxilecp & pingue est, ubi in frigidum uenit locum, co= gitur : durum tamen ne sic quidem efficitur. Com mode igitur dictum ucteribus eft, humidiffimam elle adipem. Secundo post eamloco carnosum ge nus. Eius plures funt species, prima quide qua p= prie caro appellatur, quam scilicet nuscifin corpo re per se inuenies, sed est perpetuo mulculi pars. Ab hac cuiusce uisceru propria substantia est. Ea Eraliltratus parenchyma uocat. Qualics pre par ua, leuicphabet, parum intelligens cuiul cpuisceris actionem, huic carni acceptam referri : sed horum non est nunc tempus. Quod autem iphum cerebri pulmonil proprium corpus proximu adipi hu= miditatis ratione fit, ex mollicie eius coniectare li= cet. Non enim a frigido congelatur, cu nec calore fundatur, propinquam ijs naturam habet medul= la. Non est tamen eiusdem generis cum cerebro & spinalimedulla, ea quæin quolibet habetur offe. Sed cerebru & spinæ medulla eiusdem sunt gene ris.Reliquæ oes medullæ alterius naturæ funt.Eft tamen humidius ac calidius cerebru, co spinalis me dulla. Eocp etiam mollius, præterea ipfius cerebri priores partes tato sut huidiores, quato molliores: omnia tame hæc cute no huidiora modo funt, sed etiam frigidiora, unocpuerbo omne exangue frigi dius fane

dius fanguine prædito eft. Proxima cuti eft mollium neruorum natura. Duriores autem in humis do & ficco, secundum cutis naturam se habent. Ca lore ab eius natura tantum absunt, quatum confen= tiens est exangue corpus a languine prædito abels se:lienis autemrenum, & iecinoris caro, tanto cute est humidior, quanto est mollior. Calidior autem quanto magis abundat fanguine. lam cordis caro omnibus hijs tanto est ficcior, quanto est durior. Calidior uero non modo his, sed etiam omnibus plane corporis particulis. Quod etiam sensu clare deprehendas licet, in pectoris animalis diffectiõe, fi digitum in uniftrum eius finum immiferis.Inue= nies enim locum hunc omniu, quæ in animali funt non paulo calidifimum. At iecínoris, lienis, renu, & pulmonis caro, fimplicis cuiufdam naturæ eft, circa cuiul co uisceris uenas, arterias, & neruos cre= scens. Cordis, simplex carnis naturation eft: sed funt in cofibræ, quales in musculis cernimus, qui= bus caro circumheret. Cæterum non eft idem fi= brarum genus, sed quæ in musculis habentur ners uorum, & ligamentorum sunt particulæ. Cordis propria quædam fibrarum eft species, æque scilis cet ut uenarum, tunicæ, atop arteriarum. Itemop in= teltinorum, uentriculi uteri, & uelicæ utriulop, licet eniminhis quocp instrumentis propriã quandã uidere carnem, suis ipsorum fibris circumnascente. Atque

Atque hæ quidem carnes, cute funt calidiores : fis bræuero & cutis partim paulo magis, partim pau lo minus, tum frigidæ, tum ficcæ funt, partim fimis les omnino cutis lubstantiæ. Porro omnes membranæ cute funt ficciores, ueluti cerebri, & spinalis medullæinuolucra,quæmininges dicuntur. Sunt enim hæ quoce membranæ, lam ligamenta omnia quanto cute funt duriora, tato funt & ficciora. Ten dones quocp tametfiligamentis funt molliores, at tamen cute luculenter funt duriores. Cartilago ue= ropost ligamentum deinceps est, præterea medi= um quoddaminter ea corpus. Appellant id anato mici quidam vagozovalgéal o rívalo por, quali vero cartilagineum ligamentum dicas. Eft autem id dus rum, cartilagino lumopligamentum, Os uero ome nium quæ cutis operit, durissimum est. At eorum quæ ex cute extât ficcissimus e pilus. Deinde cornu mox ungues, & ungulæ, & calcaria, & roftra, quæ cphis in fingulis animalium ratione carentium fi> miles funt partes. Succorum optimus, & maxime proprius, ac domesticus sanguis est, huius ueluti sedimetum, ac fex, atra bilis est. Quæidcirco tum frigidior, tum craffior fanguine eft. Sicut flaua bi= lis longe calidior, frigidiffimum uero achumidiffi mum omnium, quæ in animali habentur, pituita est. Instrumentum autem quoid cognoscit, ipse est tactus. Veluti Hyppocrates in libello de homi nis natura

nis natura monstrauit. Cæterum quod frigida sit, unus tactus disernit. Quoduero humida quocp, pariter tactus, uifus, & ratio iudicant. Et tactus qui dem acuisus, quod talis ijs cernitur. Ratio uero, ubi non caloris copia, sed naturali humore talé este definiuit. Ac particulæ quidem & fucci corporis, adhunc modum se liabent. De ijs, quæ temperame ta comitantur deinceps agendum. Comitat enim ea & quæ dicta iam sunt:immo potius inseparabi= lia omnino funt. A ficco quidem corpore duritia, ab humido mollicies. Si tamen cum tepido calore elt: led & craffitudo habitus, & gracilitas, tempe= rata sequentur. Non ea modo quæ naturalia sunt, sed etiam si qua exlonga consuetudine sunt contra cta, Multos liquidem qui natura graciles fuerant, pingues redditos uidi, contrace qui pinguas fues rant, graciles. Illis quidem ex otiofa & delicata uita, toto temperamento ad humidius mutato. His ue= ro multa tollerantia, & curis, & tenui uictu per fic> catis. Dicemus uero & horum discernendorum no tas. Satius enim est talis ne quispiam natura sit, an ex confuetudine reddinus no smet per aliquot signa discernere posse, cp ab alio id quærere. Sane eiuf= modi signorumautor, æque ut reliquorum omni= um, mirus est Hyppocrates. Siquidem quibus= cunque latiores uenæ sunt, hi calidiores natura funt. Quibus angustiores, contra magis frigis di.Car

di. Caloris nance opus eft has dilatare, flatuce ex= tendere. Ita rationabiliter in idem fere recidit uenas rum angustia, eum habiru pingui, & craffiore, habi tus gracilis cum uenarum laxitate. Quod si quis si mul pinguis, craffulope, ac uenas laxas haber, is co suetudinis alicuius occasiõe no natura pinguis est reddins. Sicut ediuerso, si quis angustas habet uenas, & gracilis eft, ne hunc quidem talem effe natura necesse est. Quin cum fames urget medio= critatemex laxitate uenarum, & angustia, non a cætero totius corporis habitu spectanda elle ait. Quippequiangustas habent uenas, exigui funt fanguinis, nec longam inediam ferunt. Quibus late, his copia fanguinis eft, & citra noxam ci= bo abstinentur. Causæ horum euidentes iam sunt, ijs qui animum aduerterint, tametli a me non referantur. Sed quoniam non omnes aduertunt, necessum fortasse erit aliquid corum causa dixis = fe. Quicquid in fanguine pingue, lene, & te= nue est, id in calidioribus corporibus alimentum quoddam calido fit. In frigidioribus seruatur. Cunque id uenæ transmiserint ubi in frigidas par= ticulas incidit, quod genus membranæ funt in ijs concrescit. In partibus uero natura calidioribus. cuiusmodi carnosæ sunt, a calore ipso absumis tur, ac digeritur. Nili fic ubi frigiditati tempera = menti etiam uictus indulgentior, iplis carnolis par ij ticulis' I

ticulis adipis aliquid allinat. Qua ratione etia quæ hieme delitescunt animalia, non raro inueniuntur adipe obela. Et fæminæ uiris sunt piguiores. Qd' scilicet foemina mari est frigidior & plurimum do mi uerlatur. Ac quicunce corporum habitus & tes peramenti natura sunt & mediocri exercitatione utuntur, hos necesse est eufarcos esse, id uero est mediocri omnino corporis habitu. Quibus uero humidu abundat, & calor a mediocritate summa non longe abest, hi corpulenti, siue carnosi fiunt. Corpulenti rurlus fiunt, qui natura funt temperas ti. Cæterum delides & otioli uiuunt. Quippe dis ctum a ueteribus. commodissime est, confuetudi nem acquilititiam esse naturam. Nec fortasse opor tebit cum id iam semel dixerimus, in quouis etiam capite definire natura ne frigidior, an ex confuetus dine quispiam sit redditus. Sed illud legentibus re mittere. Me autem copendij caula proprios cuicp temperamento corporis habitus persequi.Sut igi= tur nonnulli qui & graciles fint, & uenas paruas ha beant. Sed fi ex ijs quempiam incidas, adeps excis det. Quam constat cuti, ad internam eius menbras nam fubnasci. Et raro id quidem in uiris conspicis tur: in foeminis fæpissime invenitur. Est nance tum frigidioris natura, tum uita magis defidiola eiuf modinota, Si quidem adeps ex habitus frigiditate gignitur. Corpulentia; flue carnis abundantia ex languinis

fanguinis copia nascitur. Mediocritas temperatæ naturæ est nota. Et corpulenti quide, omnino plus adipis habent of temperati. Nec tam. n pro carnis semper portione adeps simul augetur. Sed alios ha bere plus carnis, alios plus adipis uideas, alijs am bo pari modo funt adaucta. Et quibus quidem am bo pari modo funt aucta, his tantum fupra tempes ratā naturā humoris est, citu & frigoris. Quibus autem plus eft adipis, in his frigidi plus eft, ophu= midi. Eque ut quibus caro est plenior, his humo= ris plus iusto est. Non tamen etiam frigoris. Cum enim calori intra debitos fines manenti, boni fan= guinis accedit copia, necesse est corpulentia sequia tur. Quantum autem supra mediocritatem esse san guis debeat, id quidem mensura & pondere, osten dere non est.Ratioetradere licet. Quippe ubi nul lum adhuc morbolum lymptoma, craffato corpo ri incidit, humoris abundatia intra fanitatis interim eft fines. Monstratum enim nobis & in alijs est, non paruam in eo statu, quæ sanitas dicitur, necessa rio statuendam este latitudinem. Quin nunc quo= cp in omni fere lermone nostro apparet. Qui tem= peratam, mediamos naturam, reliquarum ueluti ca none semper statuamus. Quæ uero ex huius utra= cp sunt parte, intemperatas ceseamus. Quod uticp non faceremus, nisi in sanitatis statu, maioris, mino riscpratio inveniretur, Est enim alia sanitatis, alia iŋ morbi I

morbi intemperies. Morbi quidem ea quæ a mes dia temperie longissime abest. Sanitatis qua paus hum definire autem modum ne hic quidem menfura, & pondere licet. Cæterum intemperamenti, quod intra sanitate habener sufficies nota est:quod nulla functio anialis manifeste sit adhuc læsa. Quãs rum igitur interuallum est inter id, quod perfectif= fime functionem obit, & id quod manifeste actioe nem aliquam haber oblefam, tanto est profecto & ianitatis, & distêperantiæ, quæ intra sanitatê côsi= stit latinsdo. Ab hac pxima est intéperies morbos 1a, cu scilicet aial intemperameti uitio ægrotat. No enim huius tantu uoxa laborar: sed etia alijs affecti= bus no paucis, de quibus in ijs, quæ de morborum differentijs scribemus, diffusius agetur. Nuncres deundum ad diverticulum eft: Sicuti enim natura= li calore optimam feruante temperiem, humidum quod intra fanitatis terminos est auctum, non adi= pemmodo in homine, sed etiam corpulentiam gi= gnit, & adipem quidem partius adijcit, carnem ue ro multo liberalius auget. Ita rurfus, fi humidum & siceu mediocritate ad ungue inter se servet, calor au tem in homine sit minor, necesse est huius corpus adipe, cornis copia magis abudet. At uero fi calor augeatur, seruetop mediocritate altera cotraries tas, minus erit ei aiali adipis cp carnis. Sicut ediuer so si qui pollet siccu, altera contrarietate mediumodum

du servante, & gracilius & durius, corpus euadet. Hæcame dicta funt, patetep no folurone mostras tu elle qd' fimplices in aialiu corporibus itéperies habcant, 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, qua ex gracilitas te & craffitudine spectantur mox diximus, de reli= quis nunc dicamus. Calida igitur & ficca intempe ries hirfuta eft, ueru ea in fummo. Mediocriter aut quæ calida quidem est, sed in altera contrarietate mediocritatem habet. Similiter & quæ ficca quide est, sed in calido & frigido media est teperie. Est ni ea quocp modice hirta. Nuda pilis sunt frigida oia téperaméta, siue ea mediocriter se habent in hu miditate, fiue immodice. Cæterum ad fummu gla= bra est frigida temperies & humida. Minus hac, quæ frigida est, sed in altera contrarietate tem = perata. Ad huc minus, quæ frigida eft & licca. Quanquam putet aliquis sicut fieri non potest, ut in terra ficca herbæ nascantur, nutriantur, & in= erementum capiant, fic nec pili in ficca cute. Eft 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 fimilium animalium, nec humoris eft expers, & maxie omniu ad piloru generatione est idonea.

idonea. Siquide ex ijs quæ siliceatesta intecta sunt, nec crustatis, ueluti ostreis, locustis, cancris : scd nec ex ijs, quæ in cauernis delitescunt, quales sunt serpentes, nec quæ squamata sunt, cuiusmodi sunt pisces, oriri pili postut. Sunt enim horum cutes ue re, atcp in totum ficcæ ritu testæ, uel petræ. Cætes rum exhis, quæ molli funt cute, ut homo, quanto uticp ficcior calidiorcp cutis fuerit, tanto magis po test pilos gignere. Naut ab exeplo terra, qd'illi p ponut, no recedamus: herbæ nec in ficca & íquale= te admodum terra nasci possunt, nec in humida & lacultri:uerum cum ablumi ceperit, redundaiia hu= moris, tum enascuntur e terra. Augentur autem lar gius, ubi hæc quocp ficcescir:modice quidem in ue re, celerrime uero & plurimum ineunte æstate. Sic cantur autem omnino, arefacta terra, acitate ia me= dia,licetcp tibi(fi placet)nunc quocp, ficuti in prio re libro demonstratu est, uer ipsum, propterea qd' extemporibus anni temperatum est, temperati cor poris id assimilare cuti, potisimum qu huius tem= poris medium. Tum enim terra quoqs ipfa, medio quodam statu humoris, siccitatis quod auté ueris æstati est proximum, id iam sicciorem iusto reddidit terram, hoc etiam amplius, æstas inchoa= ta, Quamigitur dico calidam, & ficcam cutem hãc maxime terra statui assimiles qua abeute lituere, uel ineunte æstate. Nam media æstate in summo eft ficca

est sicca perinde ut testa intectoru animaliu tegmê non ut hominum, fuum, afinorum, equoru, aut al= teriuscuiusquameorum, qua pilis uestimur. Qua re si cutem terræ comparare uolunt, hactenus que que rem consentire cum ijs, quæ prius diximus in= uenient. Ipfiuero sese exomonymia non animad= uería fallut. In ficca enim & calida cute multos magnos pasci pilos diximus. Nimirum ut dehomi ne uel animali pilis prædito, non de oftreis, aut can cris uerba facientes. Quippe per omnem cutem di geritur femper aliquid a calido, quod fecum etiam interni humoris nonnihil aufert, uerum in quibus humida cutis eft, & plane mollis, qualis modo con crescens caseus, in his eorum quæ exciderunt, uiæ per cutem non manent, partibus scilicet eius, quæ prius dissidebat, rursus inter se unitis. At in quibus dura est, non ablimilis cafeo iam coacto, perfora= tur quidem eorum quæ exeut trasfluxu. Cum au= tem rur sus uniri per siccitate nequeat, meatus ipsos immutatos feruat. Qui etiam perpetuo transfluen tium ictu affidue magis fistulantur. Si igitur quod masfluit uel halitus uel humor purus fit, halitui cer te celer, minime cp impeditus trafitus est, humor in exilioribus spiramentis nonunqua hæret. Aliquid etiam intro recurrere ad profundum cogitur. Sín uelutifuliginolus, crassufcp, et terreus uapor sit, sub inde contingit ut in angustis spirametis impactus: K necfacile

nec facile rurfum intro redeat, nec uacuari possit. Hunc igitur alius rurlum e profundo subiens ferit, prorfumces impellit, tum hunc rurfus alter, atce illu alius. Ac multos mihi ciulmodi uapores, fuligino fos alium super alium impactos, temperie compli cari, coniungiopintellige, ac unum eiulmodi effice= recorpus, quale est ea, quæ foris cernitur fuligo, nisi quod his inquantum spissatum eft, intantum etiam per transitus angustiam stipatum, in angusta prorsus redactum est formam. V bi autem tale cor pus totum obstruxerit meatum deinceps iam uio lenter ichum, a similibus sui quibus exinis non est excrementis, totum interim propellitur. Adeout cute exire cogatur, iam lori forman adeptum. Ad limiles autem, quod in meatu est impactum, here bæ, ftirpis ue ueluti radici. Quod uero ex cute exe tat, ipli ueluti stirpi, fit autem niger pilus, cum deu Ato ui caloris uapore, excrementum in exactam fu liginem mutatur, flauus vero, cu uapor minus tor= retur. Quippe quod tum est impactum flauæbis lis, non nigræ feculentum excremétum eft. Albus uero pilus ex pituita nascitur. Rursus sicuti coloris flaui albiep est medius, sic eius generatio ex pituito sa, biliosace fecis media quada natura puenit. Cri spipili fiunt uel propter siccitatem temperamenti uel propter meani, in quo radicani. Et propter lice citate quide, ad eum modu quo corigize, quæigni plus

plus iusto ficcantur. Et quid corigiarum meminis feet opus, aiplos pilos, ubi igni propius funtad moti, protenus intorqueri uideas. Atcp ita quidem omnes Aethiopes sunt crispi. At propter meatur in quibus radicantur naturā, ad hunc modum Cū exhalatio sape imbecillior est, que rectam uiam si bi moliri posfir, pro modo quo inflectif, etiamme atu suu figurat. Interi uero exhalatio satis uales est. Sed duriore cutis natura, recta ferri regione pro= hibita, in latus flectitur: ita ut extrinsecus uidere lis cet, no haliti modo, aut fumu, led etia flamma ipla cu furfum agi ueratur, diuifam utrocp ucrfus in ob liquum agi Sicigitur corporis exhalatio, ubi pror= fum agi prohibetur, obliquum libi transitu fub cus te molitur. Doneclongiore spatio collectam, alis quid ea urgear, & foras flatu agat. Est quambo= bus cocuntibus, & prima exhalationis, quæ mea= ru finxit imbecillitate, & curis liccitate, obliquitas piloru radicibus contingit. Quales autem in radis ce finguntur, tales rationabile est perpetuo fore. Necpenim durorum & ficcorum corporum quip piā, nili prius molliai, fingi in rectii pot. Atcp hæc quide est piloru generatio. Sequens est', ut causas omniu, quæ teperametis i piloru, pætate regiõe, & corporis natura differentis cotigut, dicamus. Er= go Acgyptij, Arabes, & Indi, oes denics qui cali= da & licca regione incolunt, nigros, exiguicp incre K n menti,

menti, liccos, crispos, & fragiles pilos habent. Con tra qui humidam, frigidamepregionem habitant, Illyrij, Germani, Sarmatæ, & omnis Scytica plaga, modice auctiles, & graciles, & rectos, & rufos o= ptinent. Qui uero inter hos temperatum colunt tra ctum, hi pilos plurimi incremeni, & robustissimos, & modice nigros, & mediocriter craffos, tum nec prorsus crispos, nec omnino rectos edut. Et in zetas tibus adeundem modum infantium quidem pili Germanis Floretium artate, Aethiopibus, Ephe= borum, & puerorum, is qui temperatum locum incolunt, in robore, craffitudine, magnitudine, & colore, ad portionem le habent. In corporum quo= que naturis ad ætatum, & regionum portionem pi lise habent. Puerienim admodum parui nudi sunt pilis. Quod utiop nec meatus adhuc ullus illis in cu te est : nec fuliginolum excrementum. Incipientes auté pubescere, paruos, & imbecilles exigut. At qui iam floret ualetiores, & multos & magnos, & nigros habent. Quod & frequentes iam meatus ijs fint facti. Et fuliginosis excrementis, præsiccitate, & calore abundent. Cæterum pili, qui in capite fu= percilijs, & cilijs habentur, etiam pueris nobis innascentur. Siquidem generatio ijs est, non qualis herbis, sed qualis fripibus, prima ratione a natura conditis, non temperamentum exnecessitate seque tibus. Sicuti in libris de usu particularum est mon-Aratum

ftratum:uerum hi quocp quod quidem fint, id nas turæarti acceptum ferunt. Quod nigri, rufi ue, uel alio quouis sint colore, id ætatis temperameto om nino debent. Subrufienim fere funt, quonia quod in mearibus eft impactum, nondum torum eft ni= grum. Quippe cum humiclitas multa fit, & tranfi= rus facilis & deultio imbecilla. Boni ucro increme ci,& modice crassi sunt, propter excrementorum quibus aluntur, copiam. Quippe ipfa pars corpo ris in qua fiunt, ficca est. Tota nãos calua ossea est. Cutis uero, quæilli est circundata, tanto reliqua to tius corporis cute est ficcior, quanto etiam est dus rior. Alcendit tamentum ab ijs, quæ circa cerebrū funt, tum uero ex toto corpore, fuliginoli excreme tinon parua uis. Quo fit, ut quale, artate florenti= bus, totum est corpus, eius modi iam infantibus fit capitis cutis. Eocprationabilius nonnulli procede= te tempore caluired duntur. Quibus scilicet a pri= mo durior cutis erat. Quippe monstratum prius est senescentium partes omnes siccescere. Fit auté cutis non paucis ueluti testacea, ubi supra iustu fu erit ficcata. In ea uero ficut ex prioribus constat ni= hil nalci poteft. Itacp etiam interna manuum,& in= ferna pedum, semper glabra, & pilorum expertia funt.qd ficcissimus, denfissimus fit tendo is, qui fub cute habetur. Quibus autem ad fummam ficci eatem, cutis capitis non prouenit, imbecili his ome Kiij nino

nino, albicp pili fiunt, quos uulgo, canos appellat. Imbecilli quide, couenientis alimenti penuria, albi uero propterea quod alimentum quo aluntur, ue= lutifitus est pituitæ, quæ spatio computruit. Vbi enin meatus etiamnum manet, excrementum ue= ro exiguum eft, & letum, ac languide a colore pro= pellitur, no diffimiliter putredini afficitur, iam cal= ui fiunt homines, consenescunt, a sincipite magis. .Canelcunt magis a temporibus, quonia illud om= nium capitis partium est ficcissimum. Hæret enim cutis illic offi nudo, tempora uero humidiora funt. Quod in his musculi magnifub cure habeantur. Omnis autem mulculus carnolus lit. Caro, tum offe, tum cute humidior. Est autemei quod dici= mus diligenter attendendum, ne imprudentes nof metiplos fallamus. Stcutife fallunt multiexijs, qui optimi uisi sunt medici. Qui si quem caluum uide rint, statim huic ficcum elle totius corporis temperamentum putant. Nece enim simpliciter ita cõ iectari oportebat. Sed prius illud definire præftite rat, humanu corpus alijs æquabili per totum tem= peramento effe. Alijs, necijs paucis inequabiliter effe affectu. Cu eoru aliæ particulæ mediocri & iu sto sunt huidiores: alize frigidiores, alize ficciores, alix calidiores, alix prius reperatze, acmediocres. Porro huic maxime effe attentos couenit, ubi cora poris téperié estimamus. Quippesi totum corpus æquabiliter

æquabiliter conditu fit, omneg partiu iter fe cope têtia in latitudine, longitudine, & altitudine feruer: pot unicpæquabiliter attéperatu este id corpus. At stcui corpori Thorax collū, & hueri maximi funt, lumbi parui, angusticp, & crura gracilia acepticca, quomodo id dixeris omnibus particulis fimiliter affectum? Quin fi crura ei crassa lint, & lumbi lati. Thoraxuero angustus, ne id quide oibus partis bus equabiliter est reperatu. Sur alia corpora, quis bus maximu est caput: alia quibus paruu, quale pa fferibus. la crura alijs blefa, alijs rara. Artuŭ quocp extrema alijs gracilia funt, alijs craffa. Et thorax alijs ut dictum eft, latus alijs tabulæritu angustus, quos Græci o and while uocant. Vbiuero opertæs scae pulæillis, siue carne udice plenæ sunt & alaru mo re pronæ, nominantur a medicis eiulmodi naturæ Grace Tryoy Mus. Quantopere ha lint uiciatae deperdito his paulo minus omni interno spatio, quo pulmo, & cor sit sita, nemine latet. Innumeræ uero aliæ particularu corporis plane affectiões sut. Vbi id a naturali analogia, ptinus in utero matris ad inæquale inteperie est mutatu. Minime igit in corporibus id genus, ex unica particula coiectan= du de toto est. Nece eni hi qui mores exigenio cor poris docere pfitet, simpliciter de oibus pnuciat. Veru ipfi quoce experiênia docti, si quis impense hirto est pectore. Hunc audacem iudicat, fin cru= ribus eft

ríbus eft hirris, falacem. Non camen caufam etiam adijciuntinecp enim cum pectus habereleoni limi le dicunt. Crura uero hirco, iam primam caufam in uenerunt. Siguidem cur leo quidem audax, hircus uero falax fir, ratio etiam inuestigadum exigir, ha= ctenus eni quod in refieri cernitur dixere. Caufam tameneius omilere. Cæterum is, qui nantrali specu latione est exercitatus, ficuti aliorum omnium, ita horum quocp caufas innenire tentat.Propterea e= nim quod inequali partium temperameto funt, nõ leo modo & hircus, sed etiam cæterorum pleracp animalium, idcirco ad alias actiones aliud eft pro= num. Ac de his quidem Aristoteles commode tra ctauit.Sed quod ad rem propolitam est utile, id ia apparet. Hominum scilicertemperamenta confy= derantibus, lingulas partium per se examinandas effe. Nec fi cui thorax hirfutus eft, huic totum cor= pus calidius, ficcius ex necessitate putandu. Sed plurimum in corde caloris effe, Eocp audace : pof= fe uero aliquando etiam huius ipfius rei occasione accidere, quo minus totum his corpus fimiliter cali dum ficcumes fir: quod scilicet plurimmin caloris furfum huc spirauerit, atcp in ambientem abierit. Nam li tota corporis temperies est æqualis erit his statim thorax ipfe univerfus latifumus, uenæ am= plæ, arteriæ magnæ, eædem maxime, uehementif simect pullantes, ai plurimi per totum corpus pili. Atqshi

Acch hi quidem in capite plurimi incremeti, nigri, & crispi. Vicp in prima ætate. procedcii ucronm pore caluities excipiet. Quin etiam eiusmodi hos minibus cum æqualiter funt attemperati, & robus stum, & exacte deliniatum, & musculosum totum corpus crit. Tum cutis nigrior, durior, arcphirfus tior. Ad eundem modum, si contraria cmnia in tho race fint, ac æqualis in toto corpore temperies ui= geat, id eft, fi humidiores & frigidiores univerfæ corporis partes fint, thorax quidem angustus, & glaber erit. Sicuti etiam totum corpus pilis nudu. Curis uero mollis & alba, capilli subrufi, poristimu in iuventute, hi in sene ctute non caluescunt, tumis dics Starim & ignaui, & legnes, adde etiam paruis uenis, ac minime conspicuis, & adipoli fium. Idem neruis, musculis cp imbecillis, & artubus, parum ex acte deliniatis, & blefis. At ubi uaria partium tema peries est, ex una earum pronunciare de toto cor= pore non licer, sed adeundæ singulæ sunt : estiman dumep,quo temperamento uentriculus, quo pul= mo,quo cerebrum, ac reliquarum per se unaque que seorfum sit. Aughæc quidem ex functionibus no scenda. Cum nec manuum contrectatiõe, nec ocu lorum inspectione inuenisse temperiem eorum sit, Símul autem penfitandus, & continentium ea par tium affectus est, quarum omnium extrema est cu tis.Hæe innostra regiõe, quæ uticp temperata est L subjecta= subiectarum partium naturam prodit. Quancis nee in ea fimpliciter loquenti omniu. Sed duntaxat ea= ru, quæ simile habent cuti temperie. At in his quæ sub ursa & sub meridie sunt locis, quonia corporu quæ i altero funt, calor in altu a circundante extrin= secus & uicente frigore est fugatus. Alteroru in cu tem, a b extremo calore attractus prodijt, non licet ex eo affectu, qui in cute cernit, internarii particula rum temperies clare discerni. Quippe corporis tê peries inregionibus, ijs quæ a temperie recesserut, lequalis uilitur, externis scilicet, internis partibus ad eundem se modu non habentibus. Gallis enim & Germanis, & omni Thracio, ac Scithico generi frigida, humidacy curis est. Ideocz etiam mollis, alba,& pilis nuda. Omnis uero naturalis his calor in uiscera una cum languine confugit, ubi dum agita tur, & premitur & Feruet, iracundi, audaces, & præcipitis confilij redduntur. Ethiopibus uero & Arabibus, omnibus denique ijs, qui ad meridia em incolunt, natura cutis ex ambientis æstu & na turali calore foras acto, usta, dura, ficca, & nigra redditur. Toto corpore naturalis quidem caloris exiguam optinente portionem. Sed alieno, atq3 adscito incalescente. Quippe id quoque ab Aristo tele in multis est traditum. Estque illi, si alteri ulli attendendum, ac in singulis corporibus estiman= dum suo ne & proprio, an ascititio calore incales ant.

ant. Quæ enim putreseunt, omnía adscititio calore funt calida, proprio frigent. Qui meridianam plas gam incolunt adicititio calore funt calidi, proprio frigidi. lam apud nos quoque naturalis calor hie me est uberior, adscititius minor. Aestate contra adscititius maior, naturalis minor. Omnia nanch hæc definiat oportet, qui recte temperamentum eft cogniturus. Neque enim omnino si cutis ni= grior apparet, iam totus homo calidior eft. Sed fi ita est, cæteris omnibus simili modo se habenti= bus. Siguidem fialter in sole uersatus diutius est. Alter in umbra, illi nigrior, huic albidior cutis erit. Verum hoc ad totius temperamenti alterationem nihil facit, Ipla nanque cutis sub sole diutius habi= ta ficcior, in umbra, humidior euadet. Non ta= men naturalis temperies, ucliocinoris, uel cor= dis, uel alterius cuiusquam uisceris, statim mu= tabitur. Optimum igitur fuerit, sicuti prius est dictum, cuiusque seorsum particulæ tempera = menti notas comparasse. Verbi gratia uentri= culi, li is bene concoquit quod temperatus sit. Sin non bene concoquit, intemperatus, fi nidoros fos, uel fumolos editructus, quod igneus in eo ca= lor lit. Sin acidos, imbecillus & infirmus. Simili modo, fi qui bubulam, & omnia quæ concoctu difficilia sunt: concoquunt, quod eorum caior imodicus sit. Si quihæc concoquere no ualet, sed L ij faxatiles

faxatiles pifces, & talia concoquunt, infirmus. Videndum autem his rurfum, num fucci alicuius, qui abunde confluat, culpa eiufmodi fymptoma uens triculo accidat. Alijs enim ex capite pituita, alijs fla ua ex iecinore bilis, in uentriculum confluit. Raru tame hoc cernit & paucisimis contingere. At co= pluribus a capite defluit pituita. Ares id maxime Romæ, ac locis perinde humidis. Cæteru &quod raro accidit confyderandu. Nihilop pro superfluo habendum, aut negligendum. Siquidem ipfe uidi, quibusdam perce pinuitosis hominibus, multam tamen in uentriculo colligi flauam bilem, quam cu ante cibum aqua uino ue epoto, euomere debuif= sent, si quid ciborum prius of uomeret, gustassent, & hos corrumperent, & capite dolerent. Cum hos quidam natura biliofos este crederent. Quáquam effent toto corpore molles, & candidi, & glabri, & adipoli,& uenis, ac mulculis paru conspicuis, præ terea exangues, nec tangentibus admodum calidi, V di & qui bilem nun qui tamen & graciles, & hirluti, & mulculofi, & nigri, & uenofi fuerunt, affatimcp calidi, fi quis rangeret, uideban= tur. Cuiusmodi habitu Euclemus philosophus erat. Sed incidit hoc loco speculatio quaedamanato mica id est, quæ ad corporum dissectionem per= tinet, quam aliqui medicorum, ignorantes, ex fymptomatum diffonancia, magnopercanguntur, du parum

parum intelligunt meatum illum, per quemiecur bilem in uentriculum euomit, alijs geminum effe, alijs unicum, id quod in quadrupedum diffectio= nibus uidere licet. Ac plurimum quidem unicus is est, in id intestinum quod pylori, id est, exitus fun di uentris, & ieiuni medium est, infernis. Græci mediumid vaseo's "kovor w, quali quiddam e ventre enatum uocant. Vel li geminus meatus fit, in ecphy fin illam maior inferitur, minor in fundum uentri= culi paulo supra pyloron. Inuenič, sed tame in pau= cillimis, superior pars maior, inferior minor. Cate rum quibus est maior, his in ventrem quotidie no exiguum bilis effunditur. Quam & euomant ante cibos oportet, & nisi id faciant, lædurur. Quibus autem unicus eft omnino meatus, his tota bilis co= Auit in iciunum. Quanam igitur ratione dignosce rehoslicebit ? Necpenim diffecandos effeuiuos cenfeo, primum certe totius corporis temperamen to, ueluti paulo supra est propositum. Deinde is quæ infra excernuntur. Eudemus enim biliofa me ra, perpetuo per sede excernebat: utpote, qui mul tam collegit bilem, cuius nihil in fuperior cm uen= trê peruenit. Reliquis, qui scilicet & pituitoso erant corporis habitu, & bilem uomebant, his haudqua Eperatahus biliofa. Quippe cum & minimum fla uæ bilis gignerent, & eius plurima portio in supe= riorem uentrem peruenirent. Tertium notar genus L inj iniplis

Sec.

in iplis est uacuaris. Nam quibus in uentre bilio= fum excrementum gignitur, id porri uirorem præs fert. At quibus ex iocinore descendit, hisuel plane flauum eft, uel omnino faltem pallidum. Præterea quibus i netriculo bilis illa gignitur, que porrico lorem imitatur, debet omnino his cibus fuiffe, non panis, non fuilla caro, fimile ue aliquid. fed neceffa= rio aliquid, quod his calidius fuit, necp id boni fuc= ci Quibus autem ex iocinore in uentrem defluxit, his flaua ca, pallida ue euomitur, etia fi boni impri= mis fuceifuit, quod fumpferunt. Etiam fiad fummumfuit concoctum. Imo uero magis iplis qui ad unguem concoxerunt, flaua uomuntut. Atop etia magis his qui diurius cibo abstinuerunt. Quæ ue ro bilis porrum refert, ijs solis gignitur in uentre, qui uticp concoxerunt male. Quin etiam follicities do, ira, dolor, labor, exercitatio, uigilia, abstinentia, & inedia. fucci flauæ bilis plus accruãt. Propterea quod plus eius succi in socinore gignunt. Sunt igit tum hæc certa indicia, tum ad hæc, quo ubi ficcum & ignep uentricoli calorem, couerlio ad biliofum lequitur, panis, & fuilla, & hubula caro, commodi= us of laxatiles pifces concoquentur. Cum li exieci= nore bilis affluat, ex comeftorum mutatione nule la secutura sit concoctionis diversitàs. Atophis qui dem discernitur, quod non temperamenti, sed alto rius cuiufquam gratia prouenit. Ad eundem mos dum

dumfi defluens a capite inuentrem pituita acidi ruchus caufa est, conueniet simili ratiõe hic quocs a uêris proprio affectu hane discernere. Equæ ue ro & capitis dolores ex propriane eius intempes rie, an proprer uentris aliqua excrementa incidant discemender lam cerebrum ipsum euius sit tempe ramenti, per se estimare est latius, corporis torius affectu. Iplius autem per se consvderario, ex canicie, catarris, tuffi, distillatione, & saliuar copia initur. Quippe que omnia id frigidius, humidiul= ce este doceant. Atcp his amplius si ex leui quali= betoccafione, in hos deuenit affectus. At caluities exficcitate prouenit. Nigroru au & frequentiu pi loru prouentus, equalis in cerebro temperamen= tinota est. Ergo ad hunc modum de temperamentis ineunda nobis colyderatio eft. Quancy scilicet particula seorfum propedentibus, nec aufis ex una pronunciare de onnibus. Quod uticp nonulli fece runt, qui relimos, huidos, aducos, ficcos elle dixe= rut. Et quibus parui funt oculi ficcos. Quibus mas gni humidos. Atcp de hoc quide paru inter cos co uenit. Alijnance corum, qui scilicet humidis parti eulis oculos adnumerat, ubi eos maiores uidet, i ris huiditate teperameti pollere existimat. Alij caloris uehemetia, qui i pria formatiõe surfu coferti magis copioliorce ferebat, noculos mo, ueru etia os ipfu et reliquos oca meatusapliores factosaiut, ita n hui ditatis

diratis id, led caloris indicium effe. Verum ambo a ueritate aberrant, uno modo, eoco comuni, quod unius particulæ occasione de toto corpore pronu ciare funt aufi. Altero qd' formatricis in natura uis = tutis, qua artifex facultas eft, & particulas fecundu animi mores effingit, parum meminerunt. De hac nance Aristoteles dubitainit: nunquid diminioris originis sit, atcp 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 allignant. Rationabile enim est, hæc organa este, formatorem aliu. Sed & citra ram arduas quasítio nes, inuenire licer, sicut oftendimus, humidam, ficcam, frigidam, calidam cp temperiem. Errant igitur qui proprijs indicijs neglectis, ad ea quæ longe po lita lunr, & magnæ quæstionifuerut, atop ad hunc usce diem optimis philosophorum d ibitata sunt conuertuntur. Nece enim propterea quod pueri nalis magis funt relimis, florentes ætate magis ad. uncis, idcirco rationabile est resimos omnes humi dos cenfere, aduncos ficcos. Sed fieri potest, ut for matricis uirtutis eiulmodi opus fit, potius Ftems peramenti. Quod li temperamenti est nota, at cer te eius quod in nafo tantum habetur, non eius qu' in toto corpore nota fuerit. Quare frustra ille præ dicam, in ficcis natura temperamentis nafum acu= tum.ocu=

tum, oculos canos, tempora collapía. Quod fcilia cet in affectibus ijs, quæ corpora liquant, atop fus pra de par est, inaniunt, hæc cotingat, Sæpe nange ficaccidit: sepe non ita. Sed uidere licet totius cor= poris habitum, & mollen, & pinguem, & album, & carnolum, cum tamen oculi funt parui, & nafus acutus. Rurlus ficcum, macilentum, nigrum, & hir futum, ubi magni funt oculi, & nafus relimus, præ= statigitur, siquide de solo agitur nalo, ut exeoresi= mo, humiditatem, ex eo adunco ficcitatem conie= Etes. Nec de totius animantis temperie ex his par= ticulis pronuncies. Parí modo oculorum, & alterio us cuiuslibet partis proprium temperamentum ex propris indicis estimare est saus. Ergo de totius corporis temperie non recte ab una qua= piam particula iudicium fumitur. Cum fiue humo ris uincentis, fiue caloris, liue etiam amborum, ce= fios oculos indicium statuere oportet, uticp pro= prijiplorum lic, non omnium totius corporis par tium, temperamenti documentu erunt. Necpenim fi dura & macra crura sunt, omnino ficeum est to= tius corporis temperamentum. Alij nance affatim carnoli, & pingues, & craffi, & prominents uentre, & molles, & candidi etiam cumeiufmodi cruribus cemuntur. Verum si touius corporis teperies, pa= riratione le habeat, ficci omnino sunt, quibus ma= crasunt crura. Humidi, quibus crassa. præterea qui M bus acu=

bus acutus est nasus, aut aduncus. Hisicci, quibus refimus humidi. Ad cunde modu de oculis, tempo ribus, cæteris denice omnibus particulis, iudican= dum Quibus impar temperamentumest, nec om nium particularu idem, alienu a ratione eft, ex unis cæ partículæ natura, de omnibus sentētia ferre. Por ro tale quippiam plurimis eorum impoluit, cu no de hominum modo, sed etiam aliorum animalium touus corporis tepcrameto, ex indicijs, quæ in cu= totantum spectant, iudicium ferre sunt ausi. Necp enim si dura cutis est, necessario siccu est animas. Sed fieri potest, ut tantum cutis fic fit affecta. Sed nechnigrahæchinaue eft. Simili modo, nec fimol lis hæc, depilis ue eft, humidum ex necessitate totu est animal. V crum fi per totum æquabiliter est at= temperatum, ratio est, ut qualis sit cutis, talis sir & reliquarum partium unaquæque. Sin inequaliter, non item. Quippe oftrearum totum corpus humi diffimum est, cutis ipsa siccissima. Est enim ns qua tegunt testa, cuiufmodi est nobis cutis. Atcphinc Ilis Græce nomen osganodegua enim nominantur omnia eiulmodi animantia, propterea quod cutis ijs oftraco.i.teftæ adlimilis.lā malocoftrata, id eft quæ mollitesta integuntur, ueluti marmælocustæ & camari, & cancri, cutem quidem habet ficcam, reliquamuniuerfam temperiem humidam. Immo uero Illud ipfum humiditatis in carne nonnunqua animalis

animalibus caufa eft, quod ficcam, terrenars por= tionem natura his universam circa cutem reponits Non eft igitur putandum, nec quod cutis offreis ficca est, illico carne quocp este ficcam. Nec quod hæepræhumida, muccolace eft, iam cutem quocp eiusmodi este. Quippe equum est quance pairicu lamexfeipla dignolci.Ergotu i his peccat, ij qui cõ métarios de téperamétis nobis reliquerur, nu quod id omituit, qd' Hyppocrates rectiflime admonu= it, spectandu effe ex quibus, in quæmutatiões für facta Fiteni non raro, ut pralens nota prioris têpe rameti sit, no cius quod in corpore nuc habeat, ue= lutifiquis annos natus fexaginta denfo pilo fit, nõ quod calidus & ficcus nunc fit, fed quod ante talis fuerit, confistant autem ei prius geniti pili. Ad cun demimodum, quo herbæ, quæuere suntenatæ, nonunquam perfeuerat æftate. Alijs enim spacio & paulati, côtigit a pluria illa hirtitate mutari. Labê tibus scilicet pre nimia ficcitate pilis, alijs diutiffime plipermanet utiq quineci pcessu teporis admos du ficcar, et a prio ualete habuerut origine. Arboru titu, quaru radices i terra ualeter coprehederut. Ca ue igit si que admodum pilosim uideas, suc stari melacholicu putes. Sed si quide floret adhuc ætas, nondu effe tale. Sin ia declinat, melancholicu exiffi ma. At fi fenex est, no ite. Fiunt nances melacholica teperamenta, ex sanguinis adustige: Cætenrid pa M n ti inci= tincipit, non statimest percoctus, uerum hirrus abude, qui calidus & ficcus eft, celeriter erit. Si mo do corum, quæ propolita funt, meminimus. Nõ illico melancholicus. Quippe cutis desitas, crassio rum excrementorum transitum remorans in tem= peramentis, quæ calida in fummo funt, comburi ea cogit. Ita fit, ut tale ijs nunc lit excrementu, qd' pilos creat, quale olim procedente tempore in uas sis languinis est futurum. Tü hæcigit omilla prio= oribus sunt. Tum præter hare quod ex natura exe crementorum, indefinite de temperamentis pronunciant. Putant enim particularum temperiem, fi milem elle cum excrementoru natura. Id uero uscp quace uerum non est. Sed fieri interim potest, ut picuitola excrementa colligantur, nec 1amen humi= da sir particula, immo frigida omnino: humida ue= ro non omnino. Quippe cum ficcam quoce effe li ceat. Quod autemeis imposuit, facile animaduers titur. Non enim norunt quod ex cibis, nequaquam ex iplo corpore nostro, pinita fit. Quare nihil mi= rieft, si ubi ingestos cibos (qui humidifortasse na= tura fine)non uincit, fimile ijs, ipfum quocs excre= mentum creet. No est igitur quod opineni, tanop corpus liccum est, indem excrementum quocp els se liccum. Ecenim si quis ab initio sicciore, frigidio recptemperameto Ratimfuit, is non melancholis cus est, sedutionab excrementis pituitosus. Quod fiex li exhabitus mutatione, frigidus, ficculop est reddis tus, necessario hic talis iam etiam melancholicus est uerbi graria, Si quis ante calidus & ficcus, ex langui ne urendo plurima generauit atram bile. Est enim is præterquam quod ficcus eft & frigidus, proti= nus etiam melancholicus. Sin a principio frigidus & siccus fuit. Habitus quide corporis eius albus, mollis, depilis, uenis, articulifop parum expressis, gracilis, & tangenti frigidus, animus vero minime audax, & timens, & triftis, non tamen excrementa huic melancholica funt. In his igitur omnibus pec= cant plericy medicorum ex eo quod proprias no= tas respunt, atcp ad ea quænon perpetuo, sed fre quenter accidunt, conuertumur. Eiusdem erroris occasione, & quod excalfacit, id etiam ficcare omni no putât. Hoc enim ueluti coronide summace uni uerfi fermonis addito, fecundum iam librum finite statui. Quippe phlegmone obsessas partes calida perfundentes aqua, atcpita uacuari ab ips humore cementes, clare indicatum arbitrantur, ficcitate om nino calori succedere. Necpid modo ubi cum sicci tate is, uerumetiam ubi cum humore eft coniun= ctus. Cæterum non est ide uel uacuasse ab aliquo humorem, qui locis quibusdam sit dispersus, uel p priam particulæ alicuius temperiem ficciore reddis diffe. Siquidem inequalis quadam in his, qua phle gmone laborant partibus, intemperies est, similari= M in bus

bus scilicet corporibus a proprio temperamento nondum amotis, sed assidue adhuc in mutatione ates alteratione uerfatis, omnibus nimirum inter= politis inter eas spaciolis, fluxione refertis. Quæcu csigitur calida humidacp natura funt, cum fic affes Etis admouentur, ipla quidem superuacanea quæ media limilarium spacia occuparunt, euocant. Cor pora tamen ipla tantum abest, ut siccet, ut etiam il= lis humorem adijciant. Ac ipfa quidem ueritas ita schabet, Demonstratio tamen euidens dictis re= quiritur. Verum eam cum & longiorem exifti= mem, qu huic libro inferatur, & auditorem defy deret, qui medicamentorum facultatis sit non igna rus, in præsens differo. Cæterumubi in tertio li= bro de omni temperamentorum genere tractaue= ro, ac de ijs, quæ potestate calida, frigida, humida, liccacy. sunt omnem methodum indicauero, mox integrum libellum scribere de inequali intemperie decreui. Quippe si absoluetur a nobis uniuerla de temperamentis disceptatio, ad medendi methodum non paru adferet commodi

> Galeni de temperamentis, Thoma Linacro Anglo interprete, Libri lecundi, finis,

GALENI DE TEMPERAMEN tis, Thoma Linacro Anglo interprete Liber tertius.



C quod energia, fiue actu cali dorum, frigidorum, humidorii, & ficcorum unuquodes tale ef fe dicat, uel qd' fumã habet eiuf modí qualitatê, uel qd' uineit in eo id genus qualitatum aliqua, uel quod ad cognati generis me

diocre aliquid, uel ad unumquodlibet a nobis sit collatum, prius est traditum. Monstratum præ= terea est quemadmodum ea quis agnoscere exa= cte possit. Reliquum est, ut de ijs, quæ talia pote= state funt disseramus, si tamen prius explicueri= mus, quid ipfo potestatis nomine fignificetur. Est autembreuis eius & facillina, & clara explicatio: Quippe quod quale dicitur, tale nondum est, fed potrale este, id hoc este potestate dicimus. Homié uerbi gratia, qui mõnatus fuit, tõnale, & aue uolatl le, & cane uenaticu, & equi celere. Scilicet qd'eori unu quodop futuru omnino est, li nihil id extrinse cus ipediat, hoc ceu iã id fir, appellates. Vi arbittor hæcelle porestate, no actu dicimus, perfectu nacp est. ac ia præfens, ipfa energia, fiue quodactuest. Quoduero potestate est, imperfectum, & adhuc futurum, atque ut fiat quidem id quod dicitur, ue= lutihab.=

lutihabile, non comen adhue futoff cns. Siguidem nec infans rationalis iam eft. sed talis futuras, Nec qui modo æditus est canis, uenator, qui scilicer ad= huc non uideat, sed quod uenari qucat si ad iustum perueniat incrementum, sic nominatur. Ac maxis me quidem pprie sola ea potestate esse dicimus, in quibus natura ipfa suopte impetu ad absolutios nemuenit. Vticp li nihil ei extrinsecus impedimen= to sir. Præterea quæcuncy fientium (ut sic dicam) continentes materiæ sunt. Nec resert continentes, an convenientes, an proprias dicas. Quippe cum exomnibus iudicetur, quod propinquii clt, quod cy nec alia intercedente mutatione sic dicuur, uerbi, gratia cum languinem potestate carnem appellas, quoniam minimam mutationem ad earnis genera= tionem requirat. At non qui in uentriculo habetur concoctus cibus, continês carnis materia est. Sed prius lit sanguis oporter, longius etiam absunt, ma za & panis. Quippe quæ ut caro fiant, certas sui mutationes requirant. Cæterum hæc quocp om= nia, potestate caro dicuntur. Etiam ante hac ignis, aer, aqua, & rerra. Etiam horum ipforum commu= nis materia. Atque hæc quidem omnia magis, mi= nusue abuliue loquentibus nobis dicunt. Primus autem modus coru, qua porestate esse aliquid dis cuntur, maxime est pprius. Proximus huicest eo= rum, quæ sunt propinqua materia, ucluti si fumir dam ex

dam exhalationem flammam effe, aut balitum acré dixeris. Dicitur potestate effe, & quod ei quod ex accidenti dicitur, est ex aduerso positum, ut li carno li quis innenis in frigidalauationem, corpus eius ex accidenti, non ex propria potestate calefacere di cat. Ergo tot modis etiam potestare calida, frigida, humida, & ficca dicentur. Dubitabitur quocpnon absurde, cur Castoreum, uel Euphorbium, uel Py rethrum, uel Struthion, ucl Nitrum, uel Mify, cali= da effe dicamus, Rurlus lactucam, uel cicuram, uel mandragoram, uel falamandram, uel papauer, fri= gida. V trum ne sub prædictis i am modis compre hendantur, an alia quapiam ratione dicantur, quæ dicta non dum sit. Binumen nance relina, & sæuu & oleum, & pix, calida potestate funt, quod utics energia calida celerrime fiant. Etenim celerrime in= flammantur. Præterea cum corporibus nostris ad mouent, ea manifeste calefaciunt. At Calcitis, Mi= fy, Synapi, Nimum, Acoron, Meon, Costus, & Pyrethrum cum nobis sunt admota, calida uiden tur. Alia magis, alia minus. Non tamé funt idonea, quæ in flammam uertantur. An igitur feiplos fallunt, qui id solum estimant. Nunquid aliqua no fa cile in flammam transmutentur, quos utics no fic. Sed annon uertantur in prunam estimare oportes bat. Cum sit pruna ignis non minus, co flamma. Hoc tamen discrimine, quod aere, uel aereo quopi-N amin

am in igne mutato fläma, terra, uel terreare aliqua accensa, fit pruna. Atop hactenus quide cosentire se cu sermo omnino uidet. Siquide uidentur medica menta ea, quæ ubi igne attigerit accedunt, nos quo es excalfacere, nisi si quod ppter crassitie intra cor pus no facile affumitur. Dissertur eni de ijs latius inlibris de medicamentoru uiribus. Quæcuncy tñ medicamenta nostrum corpus excalfacere uident, ea prompte uertunt in igné. At quố igitur inquiút tangentibus no sentiunt calida, hoc haud scio cur di cant, Nam si energia, iamq; calidu, ese prædictoru quides diceremus plecto mirariliceret, quomodo tangetibus no appareant calida. Nunc quod pof fint facile calida elle, idcirco ea potestate talia uoca= mus.Itaq nihilmiri, fi eos, qui se tagut nodu calefa ciant. Veluti enim nec ignis iple auget, priuscipuis cta ab eo ligna fint mutata, quod aliquo temporis spatio oio fit. Ita nec animantiŭ calor a medicamen tis, nisi illa prius ab ipso sint mutata. Quippe alio genere calefit.is qui ab igne uel sole itépescit. Alio 1s qui a prædictoru quouis medicametoru. Illa na= cp actu sunt calida, medicameta nequaçã. Itaqs nec calefacere nos ualent priuscipaciu talia fiat. At qd actu talia fint, id a nobis accipiunt, ueluti ficci cala= mi ab igne. Ita uero & ligna ex fua quidem natus ra frigida sunt uninersa. Sed quæ sicciora sunt, & gracilia, ea facile mutantur in ignem. Quæ humi diora

diora funt & craffa, spacio egent maiore, Nihiligi= tur mirieft, fimedicamenta quoque primum quis demin parua & tenuia frangi postulant, secundo loco, ut tempore alíquo tainetsi minimo, corpori nostro quo calida fiant sint adiuncta. Tu yero siea nec comminuta, nec prius calefacta, calida tamen fieri cenfes, quid significet, quod poresta= te calidum dicimus, parum mihi meminisse uis deris. Sic enim ea exploras, tanquam energia fint calida. Sed nec illud mirum, fi quo recalfaci= ant, calefieri ipla prius postulent. Cum idem fie rj cernatur, & in lignorum exemplo. Quippe hæc uanescentem, morientemque flammam tum servant, tum uero augent dum ab hac, ipsa prius calefiunt. Non est igitur alienum, calorem, qui in animantibus habetur, eiusmodi medicameutis quasi alimento quodam uti quemadmodum ignis ligno. Quippe id ita quoque fieri cerni = mus. Si uero perfrigerato corpori corum quod= uis quantumuis diligenter comminutum insper= gas, prorsus non calefit. Proinde quæ refrigeratæ partes sunt, eas eiusmodi medicamentis plurimu perfricamus, una calorem perfricando excitantes, una rarum, quod prius frigore fuit desum, redden tes. Quo scilicet tu introrsus pharmacu penetret, tum naturali animantis calori coniunctum mute= tur, ac calefiar. Quippe cuius li particula quæpiam N n uelmi=

uel minima, calorem energia concipiat, hunc dein= de in totum propter cotinuitatem porrigat, perin de ac si ex parua scintilla tedam summo tenus accen das.Siquidem hanc universam facile depascitur, ni hilo amplius scintillam requirens. Ac quidquid quidem potestate calidum est, huic nondum in na tura sua calidum frigido præpollet, sed in propin= quo est, ut præpolleat, adeo ut breuem opem quo uincat extrinsecus requirat. Hanc illi modo frictio abunde præstare potest, modo uelignis, uel cor= poris alicuius natura calidi contactus. Nonest igi tur tam arduum rationem reddere, quid causa sit, cur alia protinus ut corpus nostrum contigere, re= calfacere id possint. Alia post longius id efficere spacium. Quippe exijs, quæigni appropinquant. Alia statim accenduntur, ueluni elychnium, & tenuis teda, & pix, & ficcus calamus. Alia nisi diuti= us sunt admota, non uincuntur, sicut uiride lignu. Illud potius definiamus, cuius utice demonstratio cum de naturalibus potêtijs agemus, tradetur. Ex hypothefinunc quocs propolitorum caufa,co u= temur, quatuor nimirum dicentes totius corporis proprias facultates esse. Vnam idoneorum tractri cem, alteram eorum omnium retentricem, tertiam alteratricem, & quartam quæ alieni lit segregatrix. easdemos facultates effectuselle totius in quouis corpore substantiæ, Quam etiam const are ex cali= do fri=

do, frigido, huido, & licco inter le mixtis dicimus. Vbi igitur hac unaqualibet earum, quas in fe habet qualitatum, corpus quod fibi admouetur, de= mutat, nec ipfam hoc casu tota sua substantia existi mandum est agere, nec quod ab spfa mutatur pole se ei assimilari. Quare ne unco nutriet, quod ita mu tatum est, id qd'se mutauit. At si illa mutet, id est tota sua substantia operetur, uticp tum sibi allimila bitid quod mutatur, tum ab eo nutrietur, Neque enimaliud nurritio est, quam adsimilatio perfecta. Quoniam autem hoc definitum eft, inderurfus in cipiendum. Omne animal conueniente libi nutriž alimento: conveniens autem cuice alimentum eft. quicquid affimilari corpori quod nutritur, poteft. Oportet igitur toti nutrientis fubstantia, cum tos tanutriti natura communio aliqua, fimilitudoque fit: prorfus hic quocp non paruo excellus, defe= ctulop sublistence in ipsis discrimine, cum alia ma= gis confentientia, fimiliacp fint, alia minus, Proin= de etiam alia conficiendi opere ualentiore, ac diu= turniore, alia minore, ac breuiore eget : auium caro minore, suilla maiore, bubula etia hac maiore. Vinu uero ut assimiletur opus desyderat minimu. Quo fit, ut tum nutriat, tum roboret celerrime. Porro id quoquin concoquendi instrumentis, uentriculo, iocinore, & uenis, prorsus aliquadiu traxerit opor tet. Quibus scilicet præparatum, nutrire corpus ia N in queat.

queat. Ante uero E in his fit demutatum fieri non potest, ut animalis corpori sit nutrimentum. Ne si per totu diem, ac noctem extrinsecus super corpus fit impositum. Multocp minus panis, uel beta, uel maza, foris imposita nutriat. At quæ quidem adsi= milantur, omnia nutrimenta uocatur. Reliqua om= nia medicamenta, est porro & horum natura du= plex. Quippe uel cuiusmodisunt adsumpta, eius modieuam permanentia, uincut, corpulop mutar, ad eum modum, quo id cibos, at cp hæc prorfus tu uenenofa, tum natura animalis corruptricia medi= camenta funt, uel mutationis initium ab animalis corpore confecuta, deinceps iam putrescut, ac cor rumpuntur, deinide corpus quoce una corrumput ac putrefaciunt. Sunt autem hæc quoconoxia ues nena. Est his etiam amplius tertia medicamento= rum species, eorum nimirum, quæ corpus. recalfa= ciunt quidem, maili tame nihil adferut. Est & quar ta coru species, quæ & agunt & patiuntur aliquid; fed spatio uincuntur, plane quadfimilantur. Accidit. porro his, ut tam medicamenta sint, con nutrimenta. Nihil aut miri est, si exiguu colecuta momêtum, ali qua maximã a priore natura mutatione habet. Cer= riuntur enim eiusmodi multa in his, quæ extra nos sunt.Siquide in ea Mylia, quæ est Aliæ pars, do. mus hac aliquando ratione conflagrauit. Erat proiectu columbinum stercus, cui iam putri & excalfa. facto.

Eto, acuaporem edenti, & tangentibus admodum calido in propinquo fenestra fuerat, ita utiam con tingeret eius ligna, quæ large nuper illita relina fue rant. Media igitur æstate, cum fol phurimus incidi set, accédit ruresina, tu ligna. Hinc aut & fores quæ da aliæ, quæ prope fuerant, & fenestræ nuper etia relina illite, facile igné conceperát, atcp ad tectulop fummiferat. V bi aut excepta semela tecto est flam= ma, celeriter in totam domum est grassata. Hoc are bittor modo aiunt & Archimedem hostium trire mes urentibus speculis incendisse.Porro succendi= tur his prompte, lana, stupa, elychniu, ferula. Quic quid denicp similiter his liccum, rarumqpest. Flam mã edunt, & lapides attriti, atqs hoc magis, fi quis sulphure illos illeverit. Eiusmodi erat medicametu Medeæ. Quippe quod quibus est illitu, oia ubi in id incidit, calor accendit. Coftat id ex fulphure, & humido bitumine. Iam illud ceu re miranda quida ostentauit. Extinxit lucernã, ac rursus muro admo= uens, accendit. Alter lapidi ea admouit. Fuerat aut tu murus, tu lapis sulphure cotacti. Quod ubi des prehensum est, desije miru uideri, quod oftentaba tur. Ergo omnia id genusmedicamia, perfecte, atop ad confummatione calida adhuc no funt, aptifima tamen ut calida fiant. Atcp idcirco potestate cali= da dicuntur. Ac de is quidem nulla est dubitatio. Sed neccur uinu bibitu ualenter corpus calefaciat. Monstratu

Monstratum enim supra paulo est, id non uticp ut calidum medicamentum, Immo ut conueniens nu trimetum calefacere animal. Tanos enimignis ido= neum alimentum, igné iplum auger, ita quicquid corporum natura calidorum proprium & natura= le est nutrimentum, id ea semper non solum robo= rabit, led etiam inlitum corum calorem augebit. At quidem omnis nutrimenti communis effes ctus est. Vino præter cætera proprium, ac suu est mutatiois celeritas. Ita uticp, ut tedæ, elychni, ftup pæ, picis dam uero ab ignis exemplo non digreffi: admoneamus rurfum de lignis uiridibus, quæ ipfa quocpignis nutrimentum lunt. Cæterum non fratim, aut continuo, eocs sepenumero igni iniecta, non folum flaumnam quali sopiunt, sed etiam si imbecilla est & parua, corrumpendæ quocp eius pe riculum afferune. Sic profecto & in animalibus ci bi, qui uni prorsus adlimilentur, & corpus nutriant spatio egent, hi frigus universi, potius quam calos remafferre in prælenti uidentur. Cæterum calefas eiunt hi quocp spatio, non secus, ac reliqui cibi, fi se mel ut corpus nutriant, sint consecuti. Omne enim nutrimentum, quatenus nutrimentum eft, anima= lis calorem auget. At si deuoretur quidem ut nutri mentum, nec tamen superetur, id erit quod Hyp= pocrates dixit, nomine quidem nutrimentum, re autem minime, Quippe cum trifariam nutrimens tum dica=

tum dicatur, ficut ipfe docuit his verbis. Nutrimen tumest, & quod nutrit, & quod ueluti nutrimen= tum est, & quod futurum nutrimétum est, quod utics iam nutrit, & corpori adiungitur, nec ampli= us futurum est, id proprie nutrimentum nomina= tur. Idem uero & corpus qd' nutrit, excalfacit, qd' reliquorum neutrum facit. Quod scilicet proprie nutrimenta non fint. Sed alterum corum ueluti nus trimentum, alterum tale futurum. Proindenec ui= num iplum lemper animal calefacit, æque, ut nec oleum flammam accendit, tametli aptillimum est ignis nutrimentu. Immo fi imbecille & exigue flam mæ, contertim multum oleum infundas, fuffoca= bis ea, prorlulop extingues, pourses augebis. Sic igitur & uinum, ubi plus bibitur, con uinci poffit, tantum abest, ut animal calefaciat, ut etiam frigidio ra uitia gignat. Quippe apoplexia, & paraplegia, & quæ Græce caros, & comata uocamus, & ner= uorum refolutio, & comitiales consultiones, & te= tani, immodicum uini potum comitantur. Quoru unumquodes frigidum est uiui, generatim enim quæcunce allumpta in corpus, ut nutrimentum ca lefaciunt, hæc interim frigefacere deprehendas. Eque scilicet, ut Aammamab eadem materia, non augeri modo, ueru etiam aliquando exiingui. Aica hæc quidem omnia, tum ijs, quæ de elemetis, tu ijs quæ de temperamentis sunt prodita consentiunt. Illudfor,

stant, que maid modum in opere de medicamentis dicetur. Siquidem medicamenid quod Canthari= das recipit, hydericis prodest. Tametli cantharis ipfa, uesicam omnino exulcerat. Veruubi per ea, quæ admiscetur castigata est, ac corpori, quod plu rimo humore grauatur, tum offertur, illum per uri nas expellit. Maxime igitur est attedendu in omni= bus, quæ potestate calida, frigida ue dicunt, sint ne ex natura eorum, quæ nutrire corpus possunt, an einfinodi, quæ exiguum alterationis momentuna cta, deinde secundum propria natura alterata, cors pus iplum aliquo modo afficiunt. Tertio loco an nullo pacto ab eo quicos alterci. Sinãos ex nutrien ciu sunt genere, siquide uincant, calefaciut. Si no ui cant, refrigerat. Sin ex ijs funt quæ exiguu quippia alterat, oio calefaciut. Si uero ex ijs, quæ omnio no alterant, maxime refrigerant. Attendere aute, ut di ctu est of maxime oporter, ac discernere, quæ per le sunt, ab ijs, quæ per accidens, no in calidis & fri gidis modo, fed nihilo criam ferius in ficcis & hu= midis. Quippe aliqua taliu, cum ficca fubstantiam fint fortita, ubi largo calore funt liquata, humidatis phantaliam præbent, uelutiæs, & ferrum. Quæ dam per se humida, ubi in syncero frigore sunt mo rata, apparent sicca sicut glacies. Minime igitur de ijs omnibus faciendum absoluto, & sine ulla exce= prione iudiciumest, sicut in superioribus monui= mus.Sed

mus. Sed cum co, ut quemadmodum feie in calo= re, frigoreque habeant, confyderentur. Siquidem siexiguo prædita calore, nihilominus humida cer nuntur, talia este expropria natura funt censenda, tametsi cu copioso calore sint sicca. Quæuero uel fub feruenti calore fluunt, uel fub puro rigore funt concreta, ne horum quidem altera per se humida, altera per se sicca sunt existimanda. Ergo ui adhunc modum distinguere coueniet, quæ per se sunt, ab ijs,quæper accidens, tu ad hæc ipfa spectantibus, eorum quæ potestate calida, frigida, humida, sica caue sunt, iudicium faciendnm. Non enimad id quod fecundum accidens eft, respicietibus: sed ad id, quod secundum se est, id quod potestate est, iudicari debebit. Porro comunis in omnibus, una= qs iudicadi ratio est, alterationis celeritas. At cum calidum, frigidum, humidum, & ficcum dicantur, operupies, quod scilicet alia perid, quod exuperat, alia quod eam qualitatem a qua sunt denominata, fumma habeant, in utrucuct horum prompte uer titur, de quo agitur iudicium, tale potestate fues rit. Oleum nanque calidum potestate est, nimirum quod flamma facile fiat. Eodem modo refina, bitu men, & pix. Vinum autem, quod facile fiar fan= guis. Parimodo mel, & caro, & lac. Atque hæc quidem totis ipsorum alteratis substantijs, nus trimenta se altreantiñ sunt. Quæ uero unaqualibet qualitate,

num afterant malum. Aliqua rursus intro assum= pta, nonnunqi ledant, nonnunqi conferat. Aliqua non folum intro allumpta, led euam extrinsecus ap plicita offendant. Quippe ut semel dicam, nihil fo ris, intulop parem agendi facultatem habet. Neque enim aut uipere uenenum, aut rabidi canis fpuma, aut aspidis ulrus, quæ tamen si exirinsecus corpori occurrant, offendere creduntur, parem uim habêt, uel soli cuti applicita, uel intro assumpta. Sed nec il lud eft mirandum, fi cæterorum medicamentorum uis, ad profundum non peruenit. Nece enim ne= celle eft, ut omnia parem habeant uim. Quod fi ex ns,quæintro fumuntur non pauca, certo tempore, & certa quantitate, & in mixtura, cum cæteris acce pta, conferunt. Intempestive autem & largius, nec cum alijs admixta lædunt, ne id quidem dubitatio nemullam disputationi pariat. Siguidem id tum ci= bis, tum igni, tum uero omnibus, ut fic dicam quæ corpori occurrunt, accidere folet. Nam & medio= crinobis flamma nonnunco opus est, eascpusi, plu rimum ex ea juuamur. Cum tamen immodica flas manos urat. Ad eundem modum & frigide potio quæ mediocris est, confert quæ immodica est, ma ximam affert lesione. Quid igitur miriest, elle me= dicamen aliquod, adeo calidu potestate, ut li mul= tum eius sumatur, ac in uacuum corpus inferatur, crodat prorsus, uratop. Sin exiguum sit, & cum ijs, que ue=

quæ uchementiam eius remittant, couinctum, no modo nihil incomodi afferre, uerum etiam calefas ciendo iuuare. Lacrimamenim, uel Cyrenaica, uel medicam, uel particham ipfam quidem per fe, citra incomodum sumere nonest. At siomnino exigua, uel cum alns intemperie congruente sit sumpta, ma gnopere conducit. Atogadhuc quidem modum, quæcunce corpus excalfaciút, ubi mutationis prin cipium in ipfo ficut dictum prius est accepere, re= calfacere illud funt apta. Quæ uero refrigerant, uelu ti papaueris succus, hæc a nostro corpore, ne uel paulum quidem demutatur, led ipfum ftatim uin= cunt, ac mutat, etiam si calefacta prius dederis. Est enimeorum natura frigida, quemadmodum aqua. Quare illud recte Aristoteli, sicut alia multa, dictu eft, Calidorum, frigidorum, ficcorum, & humido= rum corporum,quædam effe talia per fe,quædam exaccidenti. Sicut aqua per se quidem frigida est, exaccidenti uero aliquando calida:uerum acquisiti tius eius calor breui perit, naturalis frigiditas ma= net. Tanép igitur calida aqua flammæ iniecta, eam extinguit. Sic meconium fi id quantumuis calefa= ctum dederis, & caloremanimalis perfrigerabis, & necis periculum afferes. Omnia igitur id genus medicameta, si exigue sint data, & una cum ijs, quæ uehementiam frigoris eorum castigare ualeant, nõ nonnuque ulum aliquem corporibus nostris præs in stant,

Illud fortalle dissonare uidebitur, quod ex ns, quæ ut nutrimentum comeduntur, aliqua cuti imposita, hãc erodut, atque xulcerat. Sicut finapi, muria, allia, cepe. Veru hoc quoce cu positis a principio hypo thesibus concordat. Etenim propterea, qd' tumin uentre concocta, tu in uenis in fanguine uerfamus tani, alteranturcp, præterea qd'uno loco no perma net : sed in multas partes diusa, undequaqs feruni, adde & qd' no folu multis fuccis mifcent, fed euä cibis.cu quibus sumuntur, adhæc qd' celeriter eos tu & concoctio, & partiu separatio perficit, ita ut quod coueniens in eis est adsimilet, quod superua caneum & acre, per aluum urinas, & sudore excer nat: propter hæc inq, oia qd' foris impositu exulcerat, id comestu no exulcerat. Quauis fi uel unum quodlibet horum accederet, fatis effet ad ea quæ foris sunt integra feruanda, uerbi causa mutatio ipla. Si nanque non maneat sinapi, quale extrinse cus fuit, cum est adsumptum, manifestum est, nec uim eius manere censendum. Quod fi tum di= rimuntur eius partes, tum purgantur, multo utica magis fic censendum. lam satis erat quod nec eo= dem loci manet. Cum nec cirea cutim aliquid effis cere posse uideatur, nisi diutius immoretur. Sed necmixtio ipla cum multis cibis parum momenti habet. Si enimid citra alium cibum folu affumas, facile intelliges quantum molestiæ, & rosionis uentri=

uentriculo fit allaturum. Quin etiam, li plurimo dulci admixtum succo, cuti id imponas, quam nihil adferat incommodi, Cum igitur prædicto= rum unumquodlibet per se, satis prohibere pole sit, quo minus sinapi, quod foris sacit, 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 fuam servaret, interna quoque omnino exul= ceraret, ex ijs, quæ sponte accidunt ulceribus, intelligas. Gignitur enim no raro alijs ex uitiolo cibo, alijs ex quapiam in iplo corpore corrupte= la, & putredine, uitiofus fuccus, quam cacochy= mian uocant. Iis aliquando interiorum quoque aliquid exulceratur. Magna tamen ex parte, cu= tis quoniam in hanc excrementa quæ in habitum corporis colliguntur, natura expellit, multis & al= siduis ulceribus afficitur. Quippe cancri pha= gedene, herpetes crodentes, caibunculi, & qui chyromia, & Celephia uocantur, milleque aliæ ulcerum generationes, ab eiusmodi cacochymia nascumur. Nece igitur talium quicopest dubicans dum.Sedneccur medicamentorum nonnulla, cu nihilnos extrilecus offendut, intro affumpta mag O n numafferant

qualitate, alterantur ac mutantur, ca medicamenta tantum funt. Medicamenta itidem funt, & quæ nul la substantiæ suæ mutata parte, sed tota seruata inte gra, corpus ipsum afficiunt. Cæterum grauia & naturæ animalis corrumpentia. V nde & totum eo rum genus deleterion & pestilens dici reor. Quip pe hæc non minus genere deleteria funt dicenda, quod ubi plane minima exhibentur, nullam inferut sensibilem noxam. Sic nãos neopignis ipse calidus sit, necp nix frigida. Nam horu quocp si quid pror sus exiguum est, nullum euides in corporibus nos stris excitat affectum. Quippe cetelima unius scin tillæ pars, est quidem omnino genere ignis. Cæte rum adeo nos non urat excalfaciatue, ut corpori in cidens, ne fenfum quidem ullum fui excitet. Ad eus demmodum frigidæ asperginis centesima portio no modo nihil offendat.aut refrigeret, sed nec sen fum fui ullum præbeat. Nequaço igitur fic iudican da deleteria funt.Immo totius naturæ fuæ cõtrarie= tate.Porro iudicabit contrarietas, ex ea quæ media intercedit mutatione. In elementis uerbi gratia, ne= epaqua mutari potest in igne, nece ignis in aqua: sed ambo in aere. is uero i utracp. At illa in alterutru nullo modo. Ergo corines, & fine medio est aquæ mutatio in aere, item cp ignis. Non continens, ignis & aquæ in alterutrum: hæc igitur inter se contraria pugnantiaque sunt Nou dissimili ratione papaues ris luccus,

ris fuccus, hominis corpori prorfus est contrarius ut quod in id quices agere ne una quidem qualitas te possit, multo minus tota sua substâtia possit. At quunum quidem deleterioru genus eiusmodi est, alterum est eorum, quæ exnostro calore momen= tum aliquod mutatiois accipiunt, at deinde in mul= tifarias alteratiões uertuntur, quibus corrumpi na turam nostram accidit. Eiusmodi enim omnia dele teria genere sunt, etiam si propter exiguitatem no= nunco nihil quod sentiatur efficiant. Ac quæ corpo ris naturam rodunt putrefaciunt, & liquant, meri to potestate calida nominantur. Contra quæ refris gerant, & lenfum auferunt, torporemcp notabilem afferunt, frigida. Et priora quidem nihil non ratio= ni confonum, nec ipfa pati, nec in corporibus nos stris efficere uidentur. Siquidem calido corpori ap plicita, & mutationis momentu aliquod hinc ade= pta, partim eorum ad fummam caliditatem, partim proueniunt ad putredinem.lure igitur pro affectu quæ ipla consecuta funt, etiam corpus animalis af ficiunt. At quæ corpus tametli ipfa calida funt, ap= plicata, tamen refrigerant, non paruam dubitatione afferunt, utrius potius natura fint. Nam fi energia semel calida funt reddita, cur animal no calefaciuts Sin nondum sunt calefacta, quomodo apparent ca lida. Soluerur dubitatio si distinguatur, quod per fe frigidum est, ab eo quod est exaccidenti. Ita uti Ariftoteks р

Aristoteles docuit. Perit nance celeriter eoru, quæ exaccidenti funt calida, acquisituius affectus. Ita ut in priorem naturæ suæ statu facile reuertantur.Por ro in applicandis ris nobis, qua natura quide funt frigida, sed per accidens calida, duo hæc continge re est necesse, ut & acquisitions eorum calor peres at, & propria corum temperies, anostra nihil im= mutata, frigida perstet. Et quid mirisi papaueris succus, mandragora, uel cicuta, uel fimiliu aliquid; cipuis exhibeantur calefacta, paulo post euadunt frigida. Cum idem patiantur, ptilana, & lac, & far, & panis. Vbi in imbecillum uentrem demissa, ab co non superantur. Euomuntur enim no raro abu= de frigida. Et quod ijs maius eft, quoder Hyppo= crates notauit, pituita ipfa quamuis iam fuccus sit, atcp ex cibis in uentre iam concoctis nata, nihilomi nus frigida tangentibus sentitur, neces id modo du in uentre confistit, sed postopauenis ipsis, purgan tis, cuiuspiam medicamentiui, est detracta. Tamet fienim of tenaciffima eft, ac per uim ducitur, atta= men neipía quidem tractus uiolentía calefieri po= test. Quidigin miri, si etia papaueris succus, qd' natura nostractam contrarium medicamentu est, cp celerrie refrigeret, etia li calefactus fit exhibitus? refrigeret autem una fecum & corpus? Quippe acquisititu calore no servat, propterea quod natu= ra frigidus est. At quia eius substantia a nobis nõ alterat.

alterat. Immo potius nos alterat, & mutat, ideirco neca nobis quico recipit caloris, & pro fua natu= ra nos afficit. Itacp cum frigidus natura fit, & nos utioprefrigerat. Nihil igitur in dictione nostra est. dubitatiõis reliquum. Enimuero quod horum om nium, quæfrigida per natura funt, quicquid plus iusto calefeceris, ex propria id natura recedat, præs teres quod nullam dubitationem habet ctiam præ dictis a nobis, affert testimonium. Sicut enim fala= mandra ad certum ulqs terminum ab igni ruhil pas titur, uritur autem, si longiore lpatio 1gni sit admo ta.Sic & mandragora, & cicuta, & pfillium, bre= ui spatio igniadmota, propriumadhuc tempera= mentum seruant, largius autem excalefacta, illico corrumpuntur; nec quicos efficere, quæ prius po= terant, ualent. Ac talium quidem omnium natura, hominibus maxime est contraria. Sane naturam cu dico.uniuerlam substaua, acteperie, quæ ex primis elemetis coflat, fignifico, calido, frigido, huido, fic= co. Eorum uero, quæ celerrime nutriur couenietif= sima. Reliqua ofa media inter hæc sunt, quoru alia magis . alia minus agere, ac pati a corpore nostro pollunt.Siquidem castoreum,&piper agere ma= gis in corpus nostru de patrabeo ualent. Vinu, & mel, & ptilana, patimagis, cpagere. Ergo hace oia tum agunt circa corpus aliquid, tum uero patiunt, Omnino enimubl duo corpora inter se commilla, Ph aliquá

aliquam multo tempore pugnant, certant que alte rando, utrunqs corum tum agere, tum patiest ne= cesse. Fortasse aut & si no multo tepore id fiat, atta me agitetiaid qd'uicit, i id qd'uicit:ueru ita exigu um, ut len lum effugiat. Nects enim fi acutifimo fer ro molliffimam cæram toto die ac nocte incidas, fie ri potest, ut non fiat, manifeste obtusius. Ita mmiru illud comode dici uidetur. Affiduo illifu durum ca uat undula faxum. Quippe ita quoqs factum cerni tur. Cæterum uno, aut altero ictu nihil adhuc euis des uidere in talibus licet, Ex quo factum arbitror, ut quædam ab admotis sibi, nihil prorsus pati, opi nati nonnulli fint. Et cedendum quidem eft ira los quentibus. Sæpe uero nobis quoqs iplis ita plerun op loquendum eft, nisi sicubi ad ultimum examen, disputationem perducimus, quemadmodu in præ fentia facimus. Sic igitur du modu, id est, nunquam deficientis affectionis dogma, ijs utique qui solum id estimant, ualente demonstratione no caret. No est tamen eius ad priuatas singulatim obeundas as ctiões ullus ulus. Si nãop adeo exigui affectus lint, quibus assidue afficimur, ut nulli actioni sensibile, & manifestum incommodum afferant, facile pro fccto contemnendi sunt, atcp ei qui affectus id ge= nus nullos esse dicit non repugnadum. Perinde igi tur habet. & in iis, quæ nutriut, prope dixerim om nibus. Quippe quæ ipfaquocs in corpore hominis alis

nis aliquid faciunt. Scd nec lensibile aliquid prois sus,nec euidens, diuturna tamen corum exhibitio, magnopere alterat, mutatopiam corpora. Sut enim & quæ primo statimulu, manifestam alteratione fuam indicent, ueluti la etuca, quæ eos, quibus uen# ter æstuat, manifeste refrigerat. Atcpa siti uindicat quibus refrigeratum est, manifeste ledit. Condus cituero & ad lomnunon paru, neq; id alia ratione ulla quod frigido temperameto & humido est. Veru fic eft humida, & frigida ad hominem, & alia quæ nutriri sunt apta, sicut uiridia ligna ad ignem. Quare rationabiliter cibi, id genus utrumcs præs stant, & quod ueluti medicamenta corpus nostiu afficiunt, & qd' nutriunt. Toto quide concoquens di sui tempore, ut medicamenta. Vbi iam nutriunt ac prorsus sunt adsimilata, ut quæ nihil in nos agat, sed naturalem calore augeant, ceu prius est dictu. Quippe id omnium quæ nutriant commune est. Necest quod miremur, si modo exempli uiridium lignorum non fumus immemores, esse aliqua, quæ prius Fadsimilentur, & nutriant, dum adhuc con= coquuntur, refrigerent, cum adfimilata funt, ac iam nutriunt, calefaciant. Itaque ulus quoq talium omniu duplex medicis suppetit, tum ut ciborum stum ut medicamentorum. Fac nance mutata sit alicui opti ma uentriculi temperies, ad calidiorem. Is profecto of diu lactucam concoquit, refrigerabinur, & mes P in diocris

diocritatem temperamenti allequetur: Vbiucro exea iam nutritus est, insiti caloris substantiam au= gebit. In co igitur uel maxime sefe fallere uideur. Iu niorum medicoru uulgus, quod ignorat in nobis aliquando quantitatem caloris intendi, aliquando substantiam eius augeri. Tum quod utrocp gene= re ueteres calidíus factum animal dicant. Quando etiam calidius fit, siue calorem eius intêdas, siue sub stantia, in qua prima conlistit, inaugeas, fingenaq: exijs, quæin animalis corpore continentur, fangui nem elle per se calidum, aut si magis placet flauam bilem, reliqua omnia ex accidenti effe calida. Vuq: quod huius aliquam habeant partem, nunquid ne cesse erit animal bifaria calidius este, uel quod plus calidorum succorum sit sortium, ud quod calidio? res cos habear cpante. Mihi planeira uidetur. Ad eundem modum arbitror, & frigidius erit bifaria, uel quod plures illifuccreuerint frigidi fucci, ceu pi tuita, & nigra bilis, uel quod eorum omnium.mo= do non mutato sola qualitas sitintera. An igitur mi riquicquam est, sicorpus quoad concoquit, qui frigidus natura cibus est, sicut portulaca, & lactus ca, frigidæ qualitatis non parum percipiat, perco= cto autem, ac iam in bonum fanguinem uerfo: calis di successione, calidius of prius euadar. Atqui sinhilhoru, aut eiusmodiest, quod fieri nequeat aut etiam adhuc miru, definant iam obstrepere, qui unum

linum eundemog cibum, tum nutrimenti, tum mes dicamenti ulum corpori præstare negant. Tanto enim fi omnino non percoqueretur, perpetuo mas neret medicamentu, sic cu ia est percoctu, ambo cf ficit. Pone enim prorsus no concoquatur lactuca, uel si mauis succus ipsius, qui is si liberalius sumai si mile in hoie cu papaueris succo effectu habet. Nu. quid hoc calumedicamenti tari erit, nec aliud quie qua? Nemo arbitror de ea re dubitet. Ergo haber omnio lactuca & medicameti facultate. At uero ha bebat et nurriméniquippe que persepe nurrijt. Am bas igit facultates fimul in fe connet, no tame fimili ter ambas oftendit. Verumubi plus egit in homi= ne, Eplit passa, medieamenti potius indicat facultas tem, ubi passa plus est ce egit, nutrimeri. Nec miru ullu est, filactucætu agere, tum pati contingit, qua do enfiquoq, ceupaulo ante diximus, no folu in ceramagere, sed etia ab ea pati accidit. Cæteru eo quod multo amplius est quod agit, of quod patit, alterumlatet. At fiduriffimum illi ferru admoue= as, cotra magis pari, cp agere tibi uidebitur. Tam= etsi agit aliquid tum quocp. Sed negligitur præ exi guitate eius uis. Itacp de omnibus prorsus cibis,il= lud prominciare non dubitamus, qd'non folu a no stris corporibus pati, sed etiam agere aliquid in ea possunt.lamuero & de quibusdam, quæ plane sci= licet & luculenter uidemus agere, quod no tantu ci bi fint,

bisint, sed etiam medicamenta. Et la cluca quidem tam cibus, cip medicamenum frigidum est. Eruca tam cibus, que medicamentum calidum. Quod fi ca storeum quoqs spatio concoquitur, erit id quoqs si mul nutrimentum, fimul medicamentum calidum. Adeudemmodu finapi & piper. Exherbis quo= que anerhum, & ruta, & origanum, & pulegium, & calamynthe, & thymbra, & thymum. Quippe hæc omnia, tum cibi, tum medicameta calida funt, prius enim op in languinem funt mutata, dum fcili= cet adhuc concoquuntur, medicameta. Mutata ue= ro in fanguinem, non utiqs iam medicamenta, fed nutrimenta. Secunda nimirum nutrimeti lignificas tione, qua id lignificatur, quod nondum est alime tum, sed ueluti alimetum. Ergo sicut de laciuca pau lo supra fecimus, cum duos uentres, alterum iusto frigidiorem, alterum iusto calidiorem finximus. Ita nunc quocs pro contemplandis js,quæ potestate calida sunt, proponamus cosdem uentres. Ergo eu qui frigidior iusto est, quoad in eo counetur, ac co coquantur omnes id genus herbæ calefaciunt, atcp ad temperamenti æqualitatem reuocant, profunts que ut medicameta. Alterum uero qui calidus est, inflammabunt, ac magnopere lædet. Atcp has qui dem alterationes qualitate sua inducent. Nam oms nino percocta, & mutata, ac in fangninem bonum iam uerfa, naturalis in animali caloris fubstantiam augebut,

augebunt, non qualitatem intendent. In totu enim fue frigidus, liue calidus potestare cibus sir, poste actin tanguinem conversus est, naturalem calore similiter augebit. Quoad aute ad fanguinis sorma tendit, nec dum plane languis eft redditus, refrige= rat, excalfacit ue animal medicamenti ritu. Sane em nis hæc disceptatio ab uno principio pêdet. Quo magis servandum id, memoriace tenendum per= petuo est. Cuilibet corpori proprietatem quan= dam temperamentiesse, quæ huic quidem naturæ sit consentiens, ab hac uero sit dissentiens. Tum st quod conveniens fibi eft, in fuam naturam tranfmutet, eo pacto caloris fui fubstantiam augere. Sin ipfum lit mutatum, duorum alterum illi continge= re,uel ut calorem quandam conquirat, utiq; fiid a quo mutatur, calefacit, uel proprium calorem amit tat, li id non calefacit. Liquet igitur ex ijs, quod eiul modi omnia, exeorum sunt numero, qua relata ad aliquid dicantur? Cum ad proprietatem mutantis nature, quicquid affumitur, uel nutrimenti, uel me dicameni, uel utriuscerationem sortiatur, uerbigra tia. Cicuta, sturno nutrimentum est, homini medicamentum.Rurfus coturnici, ueratrum nutrimens tum est, hominibus medicamen. Si quidem cotur nicum temperies affimilare fibi ueratrum poteft, quod hominum temperies non potest. Ergo mas nifestum immarbitror factum, quod indictumeius Q quod

quod respectu nostri calidum, frigidum, humidu, & liccum dicitur, non exijs, quæ extrinsecus sunt posita. Sed ex ijs, quibus ipsi afficimur, certum exa Etumos fieri posit. Acceid tanco primum, ac mas xime fit spectandu. Deinde fires exigit, etiam qd' ab externis petitur. Nam lieuidens ad sentiendu, & darus sit adhibiti medicamenti affectus, huic reli quis notis omnibus posthabitis credendum. Sin confulus, & oblcurus, auteriam mixtus, aut ullam omnino dubitationem sit exhibes, tum uticp ad ex terna omnia coferentes, de eo iudicandum. Acne que horum quidem ad ea, quæ longius abfunt, fed quæ ab ipla quælitæ rei substantia sunt desumpta. Verbi gratia. Si oleum calidum est, no id inde spe= ctabitur, quod glutinofum, aut pallidum, aut leue est:sed quod facile inflammatur. Id nance erat illi calidum potestate esse, quod celeriter in energia ca lidum mutatur. Ad eundem modum & in corpo= ribus nostris, non utiqs id expendendum, an craf= farum 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 ijciat, an fanguinem, fi instilletur, faciat in millione fluxilem. Quippe hæc quocp supervacua sunt, cu estimare liceat, an calefaciat cum admouctur, Ergo si notabiliter id, ualentercp; faceret, quemadmodum piper, utique claruid proculque dubio effct. Nunc cum

cumminime ualenter, id præftet, merito in quas stione uenit. Multo uero magis de rosaceo, & acc to dubitatur a medicis, atque ambigitur calida ne hæc, an frigida potestate fint. Agendum igitur id est, ut in omnibus, quæ potestate calida, frigida, humida, ficca ue dicuntur, exactas aliquas, clarafop discretiones inuenianus. Sicut ante de energia sic dictis fecimus. Porro incipiendum arbitror ab ijs, quæ euidentissima funt. Quando in ijs exercita= tus, facile conlequetur ca, quæ minus sunt euiden tia. Ergo statimut corpori hoc, uel illud medica= mentum, cibus ue admouetur, expers esto omnis acquisitii caloris, & frigoris. Quam cnim in supe rioribus determinationem iniuimus, cum ficca & humida corpora dignoscenda proposuimus, eas dem nobis nunc quoqs in ijs, quæ potestate calida frigidacp funt, non minus erit utilis. Nam fiue po= testate frigidum, cum id applicas, calefacias, fine ca lidum refrigeres, corpus primo occurlu, qualita= tis acquisitæ, non eius, quæ propria est rei admo= tæ, sensuafficietur. Vt ergo admotærei uera, syn= cerace natura exploretur, tepidum quoad fieri ma xime potest, esto, nec ulla extrinsecus notabile alte ratione ualentis caloris, frigoris ue ceperit. Ac pria quide admoti medicameti præparatio talis esto. Applicet aut cu eius ui exploras, no cuilibet corpo risaffectui, sed siplicissimo, et quoad sieri maxie po teft, Qij

test, lummo. At fi fummi quidem caioris affectioni adinotum frigoris lenfum excitet, erit profecto fic frigidu. Pari modo li frigido affectui applicatum, calidum Ratim appareat, id quocperit calidum. Sin uel calide affectioni calidum, uel frigide frigidum lentiatur, non est quod hoc calidum, illud frigidu omnino pronuncies. Est enim aliquando fummi ca loris affectus, quem mediocriter frigidum medica menadeo non alterat, ut refrigerando, denfandocp lummum extrinsecus corpus, calorem intro conclu dat, ac difflari ueret. Indecp affectum magis accen= dat. Ita uero etsi quod frigido affectui admouetur, nullum afferat calorem, uidendum est. Num id cu lit aliquid mediocriter calidum, nihil egit in affectur qui fummi idiguit caloris. Ergo nec sic, admoti me dicaminis explorada uis est, nec fi ex accidenti ali= quid efficiat, non per se. Iudicabis autem quod ex accidentialiquid facit, tum ex affectu iplo, tum tem pore.Exaffectu, li is fimplex eft, & unus. At a te= pore determinabitur iudicium adhunc modum. Quod protinus ut admotum est, calefacere, uel re frigerare manifeste cernitur, id utics & exse, & per se tale fuerit. Quod tempore idfacit, sortasse ex ali quo accidenti huc est actum, ueluti iuueni quadra= ti corporis. Tetano asstate media laboranti, frigida liberaliter affula caloris reperculfum facit. Carteru quod aqua frigida per se non calefaciat, ex primo eius oc

eius occurfu patet. Senfum nance inuchit frigoris. Præterea cutim quoad ei affunditur, frigefacit. Tu calorem nec in omni corpore, nec dum afl unditur inuchit. Immo in iuuene, quadrati corporis, & æstate media, & postoja profundendo est cessa= tum. Sicut igitur frigida quibus incidit, hæe illico perfrigerat, fiue animata corpora funt, fiue non ani mata, siue calida, siue frigida, ita si quod effet tem= pus, uel corporis natura, uel affectus ullus, in quo frigida, primo statim occursu caloris sensum inue= heret, iure queri posset, calefacere ne, an frigefacere per se nata effet. Nunc cum omnia tum animata, tu inanimata protinus, & perpetuo frigefieri ab ea cernamus, Quibus autem infitus calor, ueluti fons quidam ignis in uisceribus est, his occurrens reper cultum aliquando caloris facit, rationabile arbitror exaccidenti, non per se talia calefacere. Sed nec latet quaratione illud accidat. Siquidem Ripara, clufacp corporis lumma facie, repercusfus, refractus quit caloris eius, qui a profundo ascendit, quicpfimul propter diffatus inopiãest aceruatus. Simul pro= pter frigidi circumstantis utolentiam in altum re cedit.Sumul ex fuccis ifthic habitis nutritur. Quip pe ubi collectus, nutrituí cp calor ad fummã corpo ris uiolentius ruit, fit quidem caloris repercuffus, iudicium uero, ac documentum, quod frigidum haud quace per se calorem auxit. Na per se quide Q in cutim

cutim perfrigerauit frigus uero eius, definas, & re= ditus caloris ad profundum fum colecuti. Rurfus horum, densitatem quidem diffants prohibitio. Reditum uero ad interiora, concoctio, confumma tiogs, qui isthic funt fuccorum, est adsecuta. Haru u:ro difflatus prohibitio, caloris colligendi, fucco rum concoctio, eiusdem generadi fuit occasio. Por rohorum utruncp natiui, caloris sequitur auctio. Ergo intercedentibus, & medijs utrilep, frigida in animalis corpore, caloris aliquãdo excitat incremê tu, per le nunco. Sed no minus calor, est quado ex accidenti perfrigerat. Vticp intercedente uacuatio= ne. Sicut perfusio phlegmonen. Cum enim ex cali= da fluxione phlegmone confistat, propria quidem eius curatio, uacuatio superuacui est. Vacuatiõi au te particulæ, quæ per phlegmonen excalfacta eft, oio succedit refrigeratio. Ergo cu duplexi is, quæ phleumone laborat particulis, affectus sit, unus qui de in quatitate, ex superuacui natura modum exe untis abundatia, alter in qualitate, qui ex caloris spe ctatur ratione, sequitur prioris coru curatione, etia posterioris curatio: fiuntop ex occidenti, quæ uacu ant, ealentis materiæ remedia, & inflammatiois par ticularurefrigeratoria.ergo tu hæc discernere opor tet, tu id agere, ut pro modo simplicis affectus, etia uiriu medicameti inueniar modus, uerbi gratia fi ca liqus i summo affectus sir, frigidu quoq i summo medi=

medicament paret. Sin affectus a sumo paulu rece dat, medicamenti quocp a sumo paulu declinet. Si plus a sumo calore absit affectus, ad portione absit a lumofrigore medicame. Quippe si auspicatus a tali coiectura exame eoru lis, facilius, ppria, cuiulcpiuenias uim. Ad sumā cni in oi simplici affectu calido, quodeuce adhibitu medicame, prio stati oc cursu frigoris lensu itulit, id frigidu potestate e. Ac multo plecto magis, li post prima exhibitione tale perpetuo manet. Quod si calidu affectu prius sa= net, frigiduid exnecessitate fuerit. Adhibedu uero est cu explorat oio tepidu, ut prius testati sumus. Vbi ia cognitu e tale esse, deinde curatiois ca petit, rectius frigidu sumit. Nisi si medicame sumi st fri= goris, morbus in fummo caloris non fit. Atcp hæc quide diffusius, tu in opere de medicamentis, ai cu randi methodo tradent. Ad præsens illud salte no= uille oportet. Si quod calido, & simplici affectui adhibitum medicamentum, tu protinus, tu toto de inceps tépore frigoris, sensum, ac facilioris tolleran tiz, iuuaméticp laboranti affert, id frigidum necessa rio est. Tametsi in alijs nonucp uideat calidu. De= prehendeur enimin illis si diligenter exploret, no utics per se, sed ex accidenti excalfacere. Cum per fe dicimus, uel primum, uel nullo intercedente mes dio, omnibus eiufmodi uerbis, idem potestate sig nificamus. In quibus omnibus lectorem, in opere Q iiij de me

de medicametis proprijs exemplis e xercitabimus. Nunc recenfitis ijs, quæ ante iam dixi, propolito libro comodum imponere finem tentabo. Cũ nan que calidum corpus multifariam dicatur, nam & quod fummam eiufmodi habet in fe qualitatem, iplum scilicet elementum. Et quod propter eiusmo di qualitatem pollentem, nomen est sortitum. Ad hæc quod collatum ad aliud dicitur, uel ad id quod mediocre ciusdem sigeneris, uel quicquid fors tu= lerit, sic & quod potestate calidum est, energia ues ro nondum dici potest, intelligi, probaricy multis modis oportet. Quo uticaminus recte siquid no statim inflammatur, id aliqui ne ut ad nos quidem effe calidum potestate putant. Nam siue facile con coquitur, & cito nutrit, erit ut ad nos calidum. Si ue admodum ueluti medicamentum, calefacit, erit id quoque, ut ad hominem calidum. Sicni= mirum & per fingulas animalis species, ipsum potestate calidum, sive est, ut medicamentum, fis ue ut nutrimentum, ad illud tantum animal. colla= tum dicitur. Eft enimex ijs, quæ ad aliquid referun tur, quicquid potestate aliquid dicitur. Quare & probatio, quæ propria est, melior utique est, qua ab externo petitur. Propria uero est una in lingulis, unico fi celeriter tale fieri appareat, quale id elle potestate diximus. Est enim potestate ignis, quicquid celeriter in ignem uertitur: potestate uero cali=

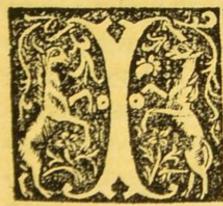
Fo. lxv.

uero calidum, ut ad homine eft, ex speciebus eo= rum, quæ ex eo quod in ipsis præpollet, dicuntur, quidquid homini applicatu, naturalis eius caloris uel qualitatem auget, uel substatia. Eadem mihi & de alijs censeri dicta ueli, quæcucpscilicet potesta te frigida, uel sicca, uel humida dicunur. Quu hæc quocs parti ueluti ad ipía elemeta, parti ueluti ad ea, quæ ex præpollente funt nominata.tu intelligi, tu explorari, tu doceri coueniat. Patet uero eu quo Taciu eu qui cp qui iudicat, tactu, omnis acquisititi caloris & iudicatur? sit, frigoris expertem esse debere, sicuti de medacame ois acquisititis ipsis prius est dictum.

tij caloris uel frigoris exper te debere elle.

De temperamentis finis Thoma Linacro An glo interprete

GALENI PERGAMENSIS De inæquali intemperie, Thoma Linacro Anglo interprete



Næqualis intemperies alias in toto animalis corpore fit.uelu ti in ea hydropis specie, quã græci avao ágxa uos ant. & fes brib⁹ ijs, quas ijdem hepialas appellant.fere cpreliquis om nibus R

nibus, exceptis, quas Hecticas nomināt. Incidit autem & in unaqualibet parte, quum ea uel intumuit, uel Phlegmone, Gangrena, Erisipilate, Can croue, est affecta. Huc perinet & qui Elephas di= citur, & Phagedena, & Herpes. Veru hæc ofa cu fluxione consistunt. Abscp aute materiæ affluxu, folis partium qualitatibus aliquatenus alteradis, in æquales intemperies fiunt, vtiq3 refrigeratis ijs, aut deustis, aut immodice exercitatis, aut feriatis, aut aliquid id gen? passis.lam ex medicametis ijs, quæ foris corpori occurrunt, inæqualis intemperi es gignitur, dumid uel frigefit, uel calefit, vel sic= catur, uelhumectum redditur. Quippe hæ fims plices intéperies sunt, veluti in ijs, quæ de tempe ramétis scripsimus, est mostratum. Compositæ ex is aliæ quatuor sunt, quu corpus uel calefit li= mul & siccatur, uel calefit simul & humectai, uel refrigerat limul & liccescit, uel refrigerat pariter & madescit. Quod aute eiusmodi intemperies ab æqualibus eo dister, quod in omnibus intem= peranter affecti corporis partibus æqualiter nõ insint: id clare liquet. Ergo quis sit omnis inæqua lis intemperaturæ generandæ modus, in propo sito libello statutum est exequi. Admonêdi autê sumus, quo clarior nobis omnis disputatio sit, de omnibus corporis particulis. principio a maxi= mis sumpto, qua scilicet ne vulgo quide sunt ig= notæ

Fo. Lxvi

notæ.Si quidem manus, & pedes, & uetrem, & thorace, & caput nemo est qui ignorat. Diuida Diuisio parti mus aute earu rursus unamquaçes in proximas u maioru in fui, quæ moorexi græce dicutur, particulas. Ver fibi proxias. bi gratia, crus in fœmur, tibia, & pedem, Item to tum brachium, in brachium, cubitum, & fummā manu.lam manus ipfius particulæ funt, uola, & eius pars auería, μετακάg πιου græci uocant, & digi ti. Digitoru uero particulæ lunt, offa, cartilago, li= gamentu, arteria, uena, mebrana, caro, tendo, un guis, cutis, adeps. Has aute diuisiffe in alia spem no est. Sed sut similares, ac primæ. exceptis tame arterijs et uenis. Hænācp exfibris & mebranis fut Arterias, & conditæ, ueluti in tractadæ diffectionis ratioe est uenas partes traditu. Quietia coplura elle spatia iter iplas pri e e copositas mas,& similares particulas, atopijs etiā plura ma Vacua spatia iorace inter ipfas instrumetales, & copolitas, ali= inter lingulas qua uero et in unaqualibet similari particula, uelu corporis par ti osse cutecp, hæc quocp oia in ijs, quæ de admi tes itercedere nistradis diffectionib? scripsimus, sunt pdita. Ac Quoru inter quæ mollia quide sunt corpora, ea quonia sibi in posita spatia uice incubut, iterposita spatia latere cospectu faci no cernatur. ũt. Quæ dura liccacp lut, in ijs cernere spatia licet, ficuti offiu cauernulas. Côtinet hæ nataliter mul tu i sefe humoris, hui? cp albi, in id coparati ut offa nutriat. Quæ i cute foramia sut, ea, q ratioe fiat: i ijs quæ de teperametis precepim9, est dictu. Atcp R hæc

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hæc monuillenecessati erat claritatis caufa eora quæ a nobis deinceps funt dicenda. De inæquali uero intemperie nunc agêdum, tú quænā eius na tura fit, tú quot ei? generādæ modi. Ergo qd', in omnibus particulis, corporis quod fluxione est affectú, unica temperies non fit, prius est dictum. Verum id comune omnis intéperamenti inæqua

lis eft. Differëtiæ eius, ipfam corporum affectos Aliter fimpli rum lequuntur naturā, quum aliter limplex caro cē carnē, Alis aliter uniuerfus mulculus impari temperamento ter uniuerfu fit affectus. Quippe calida fluxio, ubi in mulculu mulculu inæ procubuit, primum maiores arteriæ, uenæça ops quali intêperi plentur, ac diftendutur. Ab ijs minores. Atcp ita e affectu effe. res procedit, donec ad minimas fit peruentum. In Calidum reu ijs, ubi ualenter impacta fluxio eft, nec adhuc iis ma quêadmo ftitur: partimeius per ipfarum ora, partim per tu dum mulculi nicas, ueluti colatum foras transmittitur. Tu uero partes iuadat spatia ipfauacua, quæ inter prima sunt corpora,

fluxione implêtur. Sic omnia ab humore, omnicp ex parte incalefcunt, ac perfunduntur. Ea funt, nerui, ligamêta, membranæ, caro ipfa, ante cphæc Venas & ar= arteriæ, & uenæ. Quæ fcilicet & primæ, & præ= terias in phle ter cætera uario dolore afficiút. Quippe interi⁹ gmone uarie a fluxione tum excalfiunt, tum diftenduntur, ac dolere, diuelluntur, exterius non modo excalfiunt: fed etiam premuntur, ac degrauantur. Reliquæ particulæ aliæ comprimêdo folu, uel incalefcendo, aliæ

Fo. lxvij.

allæ utrock genere laborat, Appellaturck morb? iple Phlegmonæ. Est auté inæqualis intéperies musculi.teruet enimiam qui ineo est sanguis. Is lecum excalfacit primum quidem ac maxime ar= teriarum, & uenarum tunicas. Mox uero omnia quæ extra has sunt, quibus scilicet circufunditur. Ita duoru alterum necesse est segui, ut si fluxio ui= cerit, corruptio sequatur uictoru corporum. sin Auxio sit uicta: ut musculi ad naturalem statum re deant. Esto igitur prius uicta fluxio (rectius eni Victa fluxio a melioribus incipitur) Duplex hic incidit cura= ne, quæ dein tionis genus, quod uel digeretur quidquid humo de curatio. ris in particulam procubuit, uel concoquet. Ves Digestione i run digestio optanda maxime curatio est. Con= phlegmone cochionemhæc duo necessario sequitur. puris ge maxie optada neratio, & eius in aliquod sparium abscessio. Ab= ese curatione scedit aliquado in capacitari quæ propiquæ sunt, Cococt ione tum maxima, tum minime mométaneam. Quod phlegmonis fane ablceffionis gen? optimirest. Alias in no mo= duo fequi. mentaneam quidem, non tame maxima. Interim Spatioru in in maxima, non tamé non momentanea. Ac quæ quæ abscedit in uentriculum incidunt abscessionu, optima est uaria genera. quæin sinu eius internum abit. In quemetiam ple Abscellionu rucs se aperiunt. Mala uero quæ sub peritoneum. quæ melior Pari modo in ijs quæ circa cerebru existut, bona sit quæ deteri est quæ in priores eius uerriculos abscedit. Mala or. quæ sub inuolucra eius. Item quæ in postien eius uentre R

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uêtrem le recipit. Qui uero circa costas abscell⁹ colliguntur: hi in capacitates erumpunt pectoris. Ac musculorum quidem abscessus sub cutem, uis ceru uero in arterias & uenas, quas in se conti= nent, uel in membranam qua operiuntur, quæ

Si uicta pars ipsis pro cute est. At si uictæ a fluxione partis a fluxione sit. culæ fuerint, in tantam deuenient intéperiem, un

de tum earum pereat actio, tum iplæ spatio cor Dolor quan rumpantur. Porro desinent tum primum doles do desinat. re, quum mutatrici qualitati suerint adsimilatæ. Quado dole Non enim quum mutata particularu temperies ant corpora, iam est, siue (ut sic loquar) in iplo mutatum esse,

dolent, sed dum mutantur, siue in ipsa mutatio Hippocrates ne. Quemadmodum mirus dixit Hippocrates.

" Dũ alterafcit ac corrũpitur natura: dolores fiút. Alteratur autem, ac corrumpitur cuiufq; na= tura, quũ uel calefit, uel frigefit, uel ficcatur, uel humefit, uel eius unitas diffoluitur . In ijs quidē intemperamentis quæ inæqualia funt, ex calefaci endo, uel ex frigefaciendo. Quippe quum effi= caciffimæ qualitates hæ fint. Secundo loco e fic= cando, uel humectando. Ex efuriendo uero uelfi tiendo, deficiente hic humida, illic ficca fubftātia. Ex uulnerando, & erodendo, & tendêdo, & pre mendo, & conuellendo: unitate ipfa foluêda. Er= gofi calor fanguinis in particula, quæ phlegmone laborat,

Fo. lxvííj. laborat, mitis est: tu qui in toto animalis est cor pore mediocriter attéperatus: no facile una cu af Aicta particula calefit, sin uel ille feruet uehemes 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 admodu calidus fit,& qui in to= to est animante biliolus. Porro calefit primu qui In phlegmos in arterijs est sanguis, quod scilicet is tum natura ne quis sane calidior, tum uero magis spirituosus sit. post huc guis primum uero etiam qui in uenis est. Quod si in propiqua calesiat, quis uisceri, cui plurin' sit sanguis, obsessa phlegmoe deinceps. particula fuerit: iam celerius cum hoc uniuerfus qui in animali est sanguis calore afficitur. Vnocs uerbo, quidquid ex facili alterabile est, aut cali= Quid citius, dum naturatid a quouis calefaciente primum ex & quid tardi calfit. Non secus & ab eo quod frigefacit, quid= us alteret'in quid facile alteratu est, uel natura frigidum: id generatim tu primum refrigeratur. Ac promptus quidem ad membratim. alterandu spiritus est. Vipote extenuissimis co stans partibus. Calidistima naturæ merito est fla ua bilis. At frigdissima pituita est. Reliquorum humorum, fanguis post flauam bilem maxime est calidus, sicut nigra bilis post pituitam est fri gida. Quinetiam alteratur flaua bilis leui momento, ex quouis in eam agente. Nigra ægre

R üŋ.

alteralcit.

dere,

In corpore

alterascit. In fumma quidquid tetuiu est partiu, id propte alteratur: cotra cui crassa sunt partes, ægre. Alterationis Ita necesse est multifariæ phlegmõis alterationes "uarietates in incidant, propterea quod multifariam affecta sunt phlegmonis, corpora. Principio nãos fuccus qui phlegmone ex quince ge= excitat, magis minusue calidus eft. deide succi pu= neribus acci= trefactio, pro iplius natura respondet. non minis mum certe prout is magis minulue est impactus. Quippe quæ perspiratu carent, celeri9 putrescut, ueluti & inexternis accidit onibus. Cæteru quu calida temperie funt & humida, tum utiq potiffi mū. lam ipfa phlegmone laborans particula, uel prope uel longe sita est, a multi sanguinis uisceri bus.totus qu languis uel biliofus est, uel melacholi cus, uel pituitosus, uel spirituosus. Atephæc onia magis minus q. Quare necesse est multiformes fieri alterationes, fiue alterum alteri fit collatu, fiue idem fibi. Fiunt hæ omnes inæquales corporis inquod phleg= temperies, maxime quidem inflammato eo qui in moe laborer, phlegmone eft sanguine. deinde eo qui in uisceriquid maxime bus habet & corde. Atcp huius maxime eo qui i inflammetur, sinistro eius sinu est. In que sicut in opere de usur quid deinde, pandis manu dissectionibus est dictu) li uiuo etia animante, nec adhuc febre tentato, dimittere digi tum uelis: uehementissimu deprehendes calorem. Quo magis uerifimile est, ubi totum corpus præ ter natura icalescit : huc maxime sinu ad summu peruentre

Fo. lxix.

peruenire caloris. Quippe quū tenuissimu max ime of spirituolum languine habeat, ac moueat perpetuo. Cæteru in febribus id genus onibus, calefit quide sanguis aliquado universus, quicucos no naturalem illu calore, qui ex humoris putres centia est obortus, coccepit. Non tamé aut arte riarum, uenaru ue tunicæ, aut aliud ullum circu iacentium corporum, prorsus iam temperamen tum suu mutauit, sed adhuc mutatur aces altera t incalesces, sine (ut sic loquar) calesies. Quod 15 giore tepore hoc patir, etiam uincetur aliquado, prorsus op mutabitur .ita ut no amplius calefiat, fed iam sit præter natura calefactum. Porro ter= Termin9 alte minº mutationis est, cuius qui particulæ functis rationis quis onis lesio. Ad quem user terminu omnis altera= statuendus. tionis latitudo: via est in id quod præter natu= ram est. veluti mixtum comune cp ac medium quiddam ex cotrarijs vtriles copolitu, iplo na= turali prorsus affectu, & eo qui iam plane est præter natura. Ergo toto hoc tepore corpus in Doloris infe calescens: pro modo alterationis etiam ad porti= bri spatium, onem sentit dolorem. Quum vero omnes cor= & ei9 termin9 poris folidæ particulæ excalfactæ ad absolutio= nem iam für, eiufmodi febrem Hecticam græci vocant. ceu non amplius iam in humoribus & spiritu: sed in corporibus ijs quæ habitus ratio nem haber, comprehensam. Hæc doloris est ex

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pers,

Indolescetiæi pers. putant cy qui ea febricitant, omnino se fe hecticis causa bre carere neces enim sentiunt eius calorem. om nibus scilicet eorum partibus æque percalfactis. Sed & couenit de ijs, inter naturalis scientize pro Doloris in fe fessores in ijs quæ de sensibus produnt. Neces bribus caula, enim citra alteratione est sensus, necp in ijs quæ iam ad perfectione sunt alterata, dolor. Itacp etia hecticæ febres omnes, tum sine dolore sunt : tu nec senfu ab his qui ipsis laborat, perceptæ. Nõ enim ex eorum particulis, hæc agit hæc patitur. quum omnes inter se iam similes sint reddia, Hypophora ac vnicam habeant colentiente teperiem. Quod si alia earu calidior est, alia frigidior: at certe ea= & folutio. tenus est frigidior, ut uicina nihil offendat. Alie oqui sic scilicet partes quæ pro naturæ modo se habent: mutuo se offenderet. vipote qui sic salte temperamentis dissideant.Caro nãos calida par= Inæqualitas ticula est, os frigidu. Cæterum tam haru partiu, teperameti in cos reliquaru omniu indolens inæqualitas eft,mo sanis indolés di excessus merito. Sic nanque nec aer qui nos ambit, prius offendit: quam ad immodicu calo eft. rem frigusue est immutatus. Cuius alioqui quæ in medio sunt differentias, tametsi numerosas, ac manifestu excessum inter se habentes, eitra nox Hippo.dictu am sentimus. Ex is ergo fortasse nec illud duri? et eiusde non dici videatur, quod Hippocrates alicubi ait: Om nullapro = "nemorbu ylcus este. Quippe ylcus vnitatis est divisio. babilitas.

Sense .

diuisio.limmodicus vero calor ac frig⁹ proxime accedunt, vt vnitate soluant. plurimus quide ca lor, du segregat ac diuidit substatiæ cotinuitate. summu vero frigus, in stipando in introrsus pa riter trudédo,quædam exprimit,quæda quaffat. Atcp huc quilpiam immodici caloris ac frigoris terminu statuens, sortasse no incomode semiat . Seu vero is liue alius immodici excellus termis Omne imme nus est, certe colistere omne immoderatu excel dicu excellu sum in habitudine ad aliquid, iā liquet. Non enī ad aliquid eē. pari ratione a calidis frigidis cp afficit omne cor pus.Inde cp fit ut aliqua animaliu couenietes in. Animalium ter se succos habeant.aliqua no solu non coueni quæda coue entes, sed etia qui se mutuo corrupat, veluti ho nientes, qua mo acce vipera, quorum utriusce saliua alteriest dam contrari pernities. Ita vtice & scorpiu necaueris, si iciu= os inter se suc nus illi inspueris. At non homo homine morsu cos habere. interemit, nec uipera uiperam, nec aspis aspide. Siquidem quod simile est: id congruu amicure est. quod courariu est, inimicu ac noxiu. Auget eni quidque ac nutrit a similib?, perimit ac corni pit a diffimilib?. Itacpetia sanitaris tutela per simi lia perficitur, morboru sublatio per cotaria. Veru de is ali? est sermo Hectica uero febre quæ ia Omne febre habitu corporis occupauit, mine setit qui ea labo præter hecii= rat. Reliquarii febriu nulla e qua no a laborate le ce a laborate tiat fed alize magis alize min? ægrotāti fut graues. fentiri. Sunt η.

Sunt ex ijs & qaæ rigore ingerant. sit enim id quoqs sypmtoma, veluti alia multa, ab inæquali intemperie. Rationem tamé generandi eius in p posito libro tradere non est, priuses de natura libus facultatibus demõstratum fuerit, quot hæ qualesque sint, tum quid agere quæces fit nata. Ve ru in libris de symptomatu causis, de onibus a= getur. Sed reuertor ad inæqualis intemperameti differêrias. Nam quemadmodu ex phlegmone febris nascatur. tum quod febris omnis ac phle gmone omnis, præter hecticas, ex morbis sint, quibus inæqualis sit intemperies: dictu iam est. Inæqualis in Porro accendi febre & citra phlegmone ex folis téperamenti humoribus putrescentibus licet. Nece enim ea generandi ua solum que inculcata sunt, & perspiratu prohibiriæ rationes. ta, putrescunt. veru celeriter ea, maxime cp. Cæte ru putrescunt & alia multa, quæ putredini funt opportuna. Dicetur vero de horu opportunita te alio loco. lam alio quoce genere inæqualis ori ri intemperies in toto corpore potest. modo fus liginoso vapore detento. modo exercitationibus & plusculis laboribus calore adaucto. modo ab ira,quu fanguis immoderati? seruet.modo ex de ustione quauis externa, incalescit. Porro qd'etia in his oib? febrib?, no fecus of in phlegmonis fupra est dictu, tum pro uiribus effectricis causa, tu p corporis iplius affectu, alij magis febricitet, alij minus,

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alijminus, alijhaud quaq, apertum este arbitror. Aeque vero et quod intéperies ipsanonuci s spiris tuola tantu inuadit substantia, nonnuci ipsos etia succos, claru id quocp reor. Sed nec minus illud, quod omnibus huiusmodi febribus si traxerint, hectica superveniet. lam qui sermo noster, ppemo dum oftedit, inæquale hanc inteperie aliquado ex calida, frigida ve substâtia, quæ in particulā aliquā influat, accidere . veluti in his fiebat, quos phle = gmonæinfestat.Sepe no stasled ipsa corporis tem Corporis te = perie in qualitate mutata. tum quod alterantiu ea, peries quado quædam ortu habeant ab ipfo corpore, quædam extrinfecus, et extrinsec9. vtice quu ex putredine tantu aliqua, vel quando inter phlegmone excitatur febris, ab iplo corpore. qui ne alteretur. ab vítiõe vel exercitatiõe, extrinsecº. Dicetur autê et de his fusius in morboru causis. Tancpaute ex deustiõe accedit febris, alterato videlicet corporis teperamento: itide nonulli sepe ex frigore refrige rati toto corpore vehemeter sut . aliqui vero etiam perierunt. Iam quod hi oes etia doleat, ne id quide latet. Porro dolent et qui ex rigore ingeti vehemen ter perfrigerati, celeriter sese excalfacere propera . runt.multi que qui fubito ac fimul manus igni admouerut, ingente circa vnguium radice sentiunt dolore. Et quiste qui ta luculeter videat intéperie inæquale doloris effe caufam : eria de internis do= loribus dubitet, aut miretur, quo pacto citra phle= gmone S iŋ.

necqueadmodu simul rigeant et febricitent ægro Cur aliqui si = tantiu aliqui. Quippe si pituitosus succus qui fri = mul rigeant, gidusest, que co Praxagoras uitreum appellat, et et febricitent, amara bilis quæ calida est, simul abundent, ac per

frig9 et calore Quippe qui possint quæ excalfactæ sunt partes, simul setire. manifeste a refrigeratis discernere. Nam itus et in In Lipyrijs utruce perpe græce Lipyriæ uocatur. Præterea quodda ardetiu tuo itauti ac= febriu perniciolu gen?. Quod igit in his maiorib? celliõibus les tiri

potest, ut no simul et a sole calorem, et ab aquafris gus sentiat. Veru hoc casu abo extrinsecus sut, nec In hepialis cur paruis portionibus incidint. In febribus quas hepi frig9 et calor alos uocat, tu ab interno, tum exiguis portioibus. limul sectione. eo quiniuersu corpus ambo sentire uidetur. Qui eni tenuillimis portiuculis aspersu per corpus tum calidu fit tu frigidu: nulla sensile alterius portiucu= lam ita parua defumas, i q no alteru lit copræhelu. In accessionu In ipia tame accessionis inuasione, aliqui febricita= inualiõe febri tiu tum rigent, tu uero febricitat, tu ambo sentiut, citates aliquos frigus imodicu, et calore una, Veruno eode loco. ipfis uffceribus calore fentiur. In externis partibus universis frigus. Tales perpetuo febres sut et quæ portionibus

gmone, subinde uellaxiore intestino, quod colon

græci uoeat, uel dentibus, uel alía quauis particula

homines doleat? Nam neces taliu ullu mirabile eft,

sensibilia mebra moueantur: nihil miri est utrucpa

cubate pari modo sentiri. Nece enim si hoiem sub

sole feruido statuas, et aquã illi frgidã infudas, fieri

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portioib⁹ accidit, hoc in hepialis cotingit minutis. Inæqualis naqs est et haru febriu itéperies, sed nec min⁹reliquarii oim. exceptis tri hecticis. Quietia Aliquos rige ijs qui rigent, nec tamé febricitat, inæquale tépera re nec tamen mentu est. Rarutame est id symptoma. Cæteru febricitare Ra incidit tum mulieribus, tum quibusda aliquado ui rumos id. ris.Dabet autooino deses præcessisse uita.aut cer te ciboru copia longiore spatio ho suplisse.ex qui= bus tard 1s, frigidus, crudus, & pituitofus nalcat succus. qualé scilicet Praxagoras uitreu existimat. Porro antiquitus nemo (ut uidet) ita est affectus, Symptoa pri ut qui nec adeo ociosi, nec in uictus saturitate ui= scis(vt videt) uerent. Inde ce factu est, ut scripserint atiqui me= ignotu.et cur dici, rigori febrem necessario fuperuenire. Veru= tamé tum nos ipli, tum alijiunioru medicoru no pauci, sepenumero uidimus rigore, que nulla se = cuta sit febris. Porro coposi exhac intéperie, et ea quæsebricitatiu est, Hepialus. appello ita sebre Hepialos illam, cui ambo semper accidunt. At in qua rigor quæ vocet quide præcedir, febris sequit ucluti in tertianis & quartanis hanchepialuno voco. Ita ex duplici inæ quali intéperie hepialus cononit Eria aliæ febres præter hecticas fere oes. Simili genere qui parti culæ alicuius cu tumore morbi func, hi quoce oes peride ac phlegmonæ, cum inteperameto inæqua li confiAut. Cacer, Erihpelas, Carbucul, Herpes Tumor, Phagedena, Gagrena. Quippe comune ijs omnibus

ijs oib? eft, vt ex fluxiõe huoru fint orta. Diffidet in eo quod alij ex pituitofo, alij ex biliofo, vel melā cholico succo, alij ex saguine vel calido, vel tenui, vel bulliente, vel frigido, vel crasto, vel alio quopiã genere affecto fiant. Declarabitur eni alio loco de horu mébratim differentia diligêter. Quod ad pro positam disceptatione pertinet, hoc tantu dixisse abunde est, quod qualifcuqs est fluxio, eadem ras tione, quece prædictoru affectuu creat, qua prius ex calida et sanguinea phlegmonen gigni mõftras uimus. Sed non minus etia fimilariu, ac fimpliciu, primoru cp in ijs corporu lingula, lic a fluxiõe affe cta, ad inæqualem intéperie deueniet. Cæteru ex trinsecus pro reumatis ratione calefacta, refrige = rata, siccata, vel humectata. penitus et in profudo nondu similiter affecta. Quod si tota per tota mus tata alterata cp sint : fiut quide illico a dolore libera. In difficili tame sic costituta sunt statu. Hec præno uisse his qui opus de medicametis sut percepturi, et post id medendi methodum, abunde mihi satis videtur. •••

> Finis Tertij de Temperamentis Thoma Linacro Anglo Interprete.

> > . .

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