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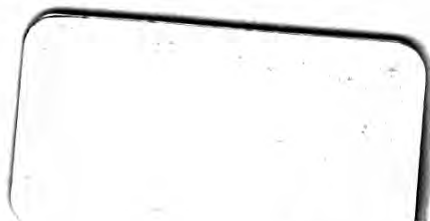
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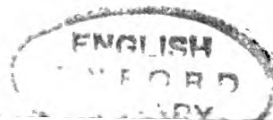


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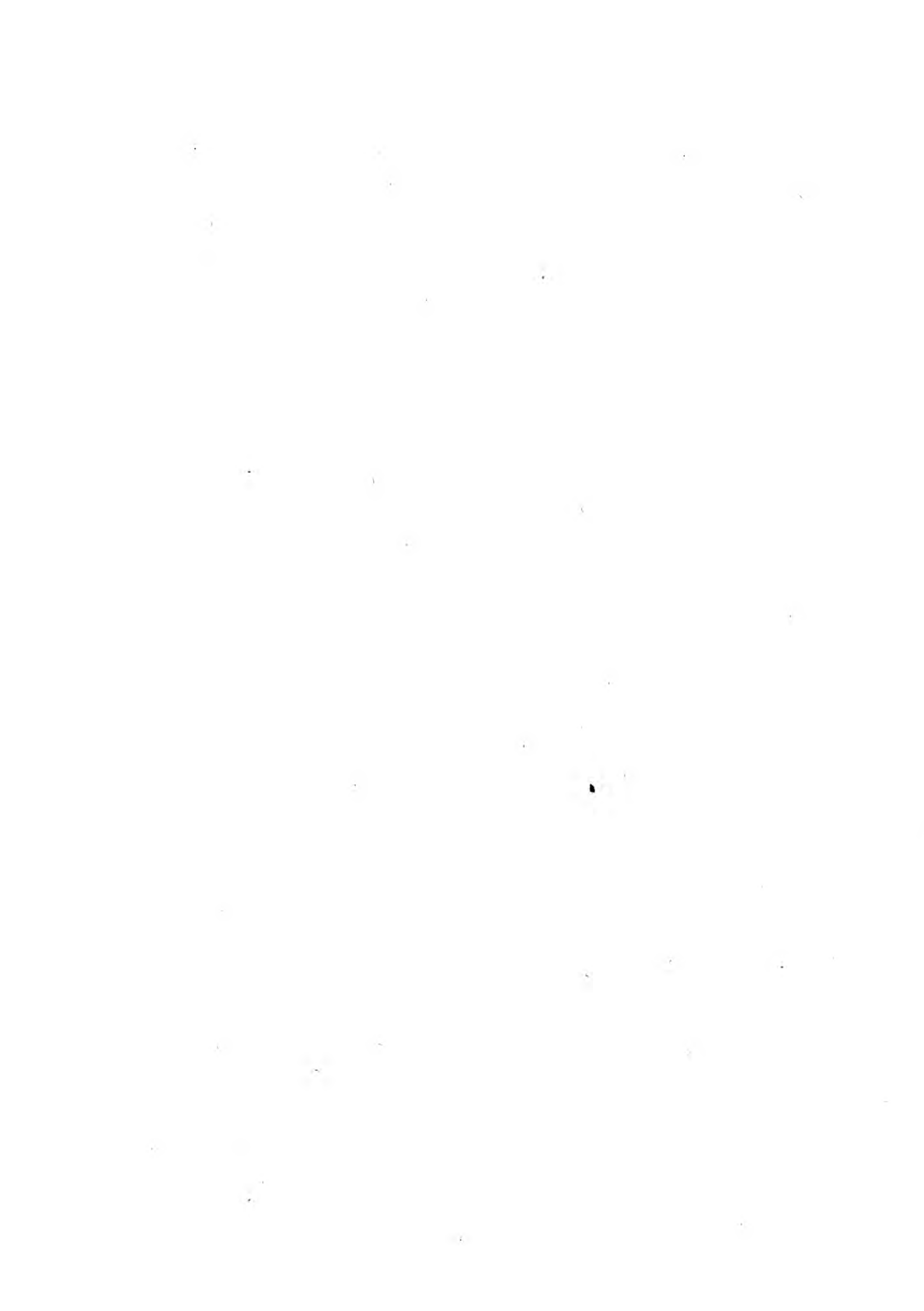
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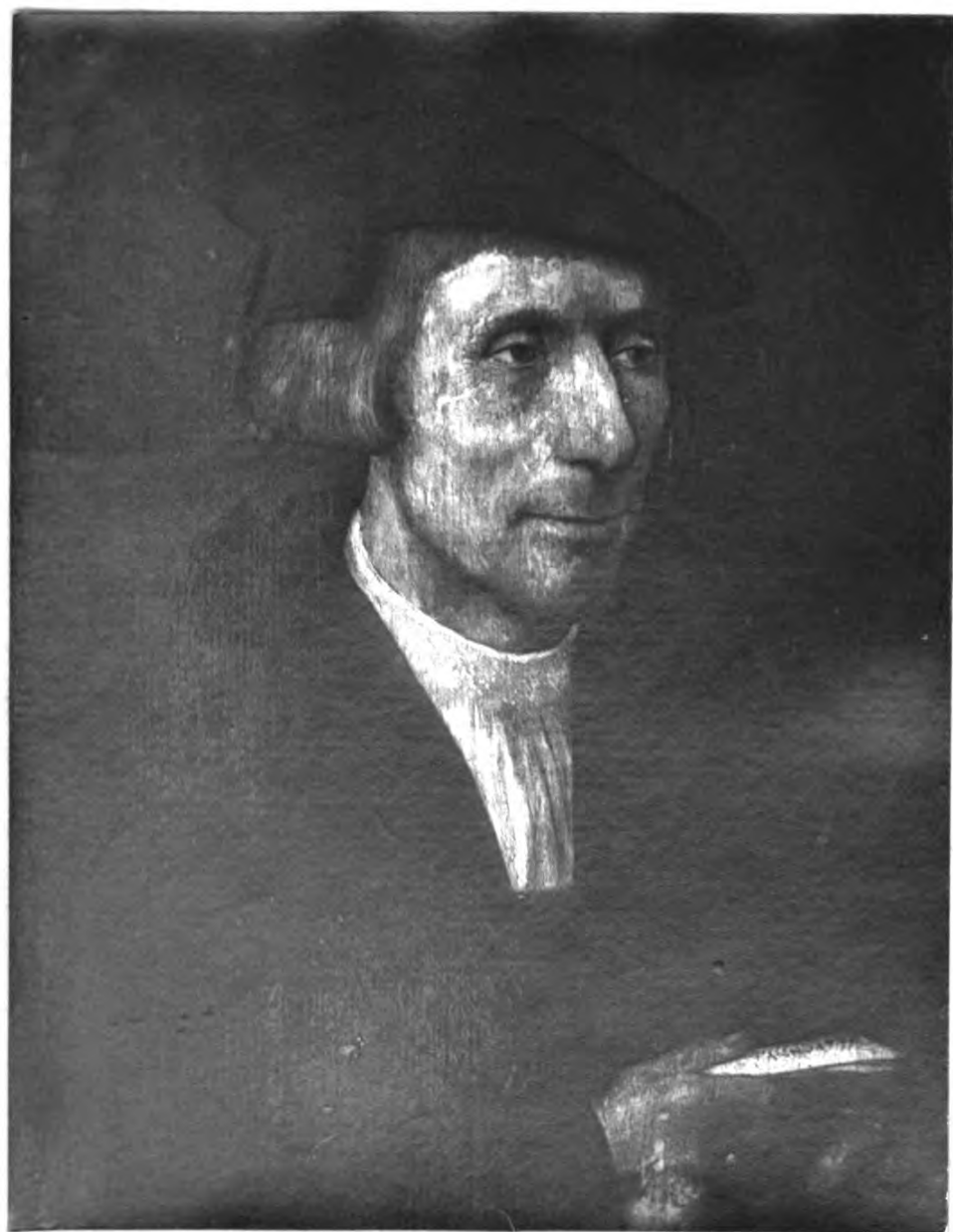


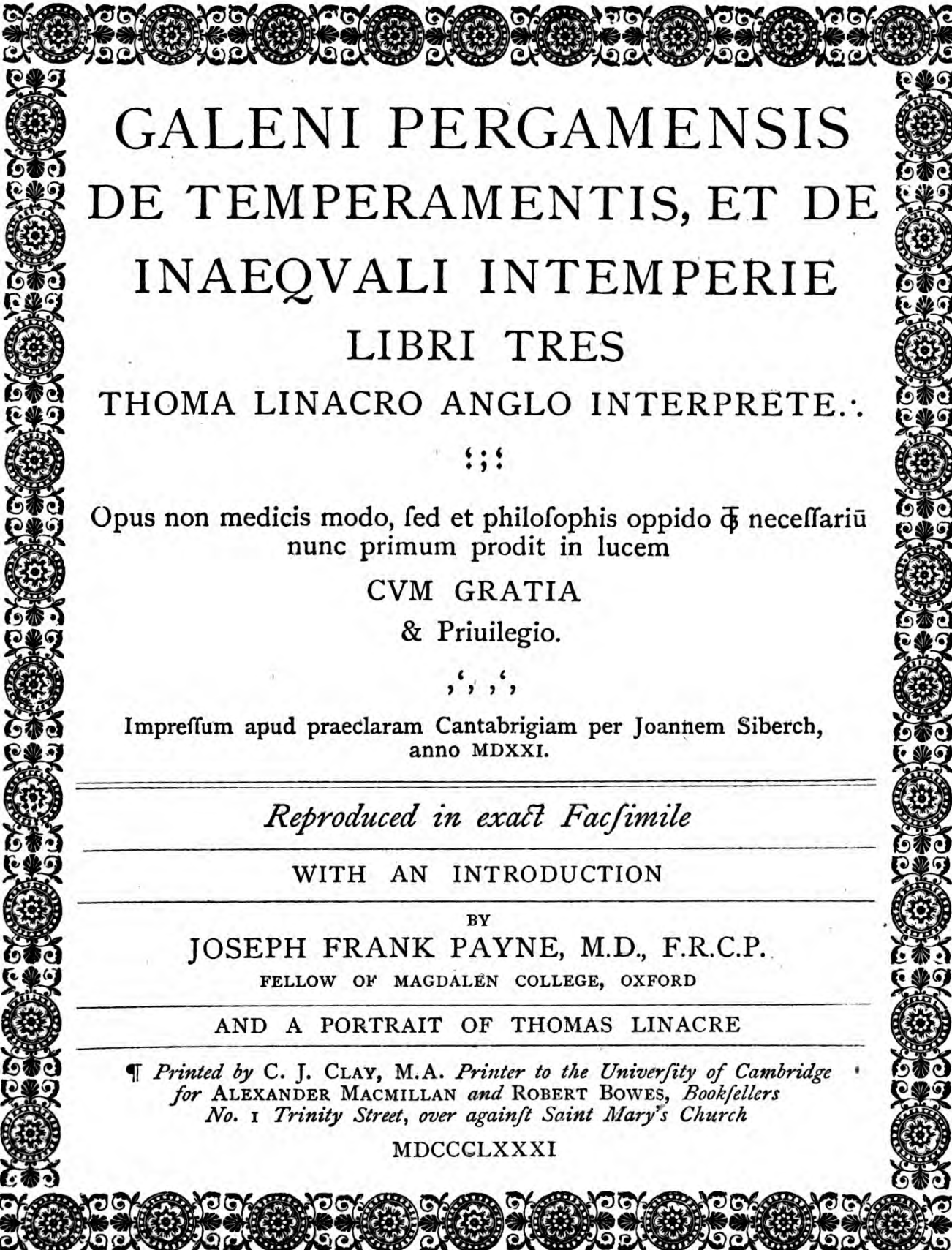
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GALENI PERGAMENSIS
DE TEMPERAMENTIS, ET DE
INAEQUALI INTEMPERIE
LIBRI TRES
THOMA LINACRO ANGLO INTERPRETE.:

∴

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

CVM GRATIA

& Priuilegio.

, , ,

Impressum 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, Bookellers
No. 1 Trinity Street, over against Saint Mary's Church

MDCCCLXXXI

PUBLISHERS' NOTE.

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

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

INTRODUCTION.



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

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

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

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

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

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

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

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

After a year thus spent in Florence, Linacre proceeded to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JANUS VITALE

IN THOMÆ LINACRI ANGLI ITALIA DISCESSUM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After lamenting that for so many centuries pure literature,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. F. PAYNE.

LIST OF LINACRE'S PUBLISHED WORKS.

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

NOTES.

SOURCES OF THE BIOGRAPHY OF LINACRE.

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

NOTES (referred to in text).

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

5. (P. 13). *Nicolai Leonicensi, De Plinii ac plurium aliorum in medicina 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 Moria encomium.* Basileæ, Froben 1521, page 251.

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

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

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

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

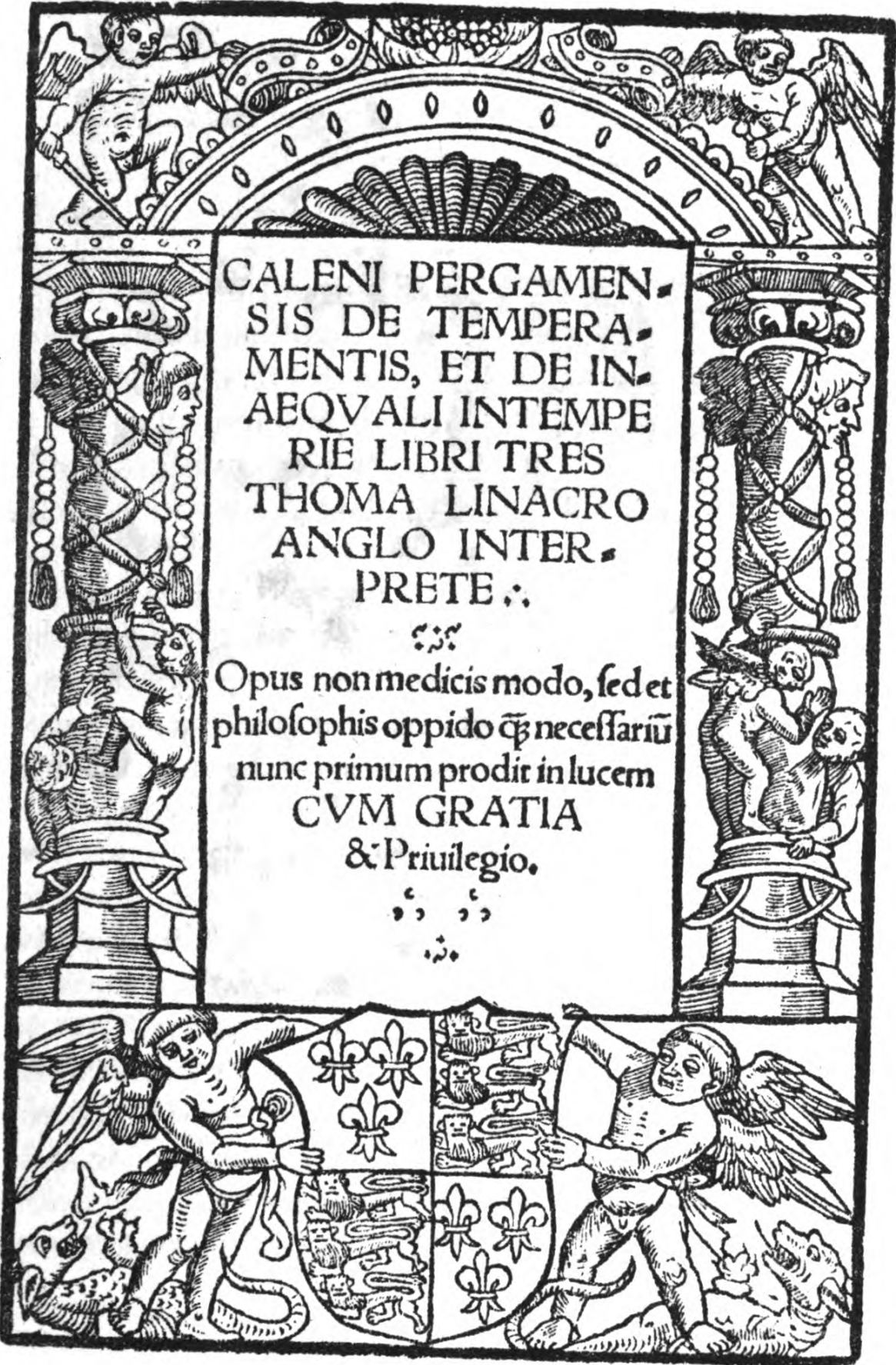
11. (P. 21). The phrase quoted from Tanner, *Bibliotheca Britannico-Hibernica*, seems to refer clearly to ordination, not merely to collation to a benefice.

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

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

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

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



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

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

SANCTISSIMO DOMINO NO-
STRO PAPAE LEONI DECIMO,

Thomas Linacer Medicorum

Minimus. S. D. .:



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

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

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

Nonis Septembris. 33

33
33
33
33
33

ELENCHVS SEQVEN

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

A

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

TIS OPERIS.

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

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

Ἄφραθία. folio.lviij. ij. C

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

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

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

Arterias et venas partes esse compositas. fo.lxvi.

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

Abscessio que melior sit que deterior. fo.lxvij

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

Animaliū quædā cōueniētes, quædā cōtrarios in
ter se succos habere

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

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

C

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

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

ELENCHVS SEQVEN

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

TIS OPERIS.

- Cur quib⁹ hirt⁹ est thorax ob id ipsū aliquādo re
liquis partib⁹ dissimili sint tēperamēto, fo. xl. ij. C
Cutis quando sub se positarū partiū tempericm
indicet, & quarum. folio xli. i. C
Cōsiderandū etiā si quid raro accidit. fo. xliij. ij. A
Cerebri ipsi⁹ temperamētum ex quibus dignosca
tur folio xliij. i. A
Causa quaedā huīditatis ī carne folio xlii. i. A
Cōsiderādū esse ex quibus & in quæ mutatioēs
sint factæ. folio eodem i. B
Cur aliqua protinus, aliqua interposito tempore
calesciant. folio l. ij. B
Calescere oīs eē alimēti coēm effectū. fo. liij. ij. A
Cur aliqua eorum quæ ut alimenta comedūtur,
cuti imposta exulcerēt. folio. liij. ij. A
Corpora calida. frigida. hu. & sic. quædam per
se talia esse, quedā ex accidenti. fo. lv. i. B
Cantharidas vesicam exulcerare. fo. eodē. ij. A
Cōmune iudiciū in ōnibus quæ potestate sunt
ex alterationis celeritate. folio. lvi. i. B
Cōtrarietas naturæ vnde iudicāda. fo. eodē. ij. C
Cedendum aliquando esse non exactissime lo
quentibus. folio lviij. ij. B
Cibi pariter & medicamēta, que. fo. lix. i. B
Calidi. frigidi. humidi. sicci. respectu nostri iud:
cium a nobis certū esse posse. folio lxi. ij. A
Calor quōdo ex accidēti refrigeret. fo. lxiij. ij. B

ELENCHVS SEQVEN

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

D

Demonstrationis oīs principia esse quæ sensui et
quæ intellectui sint manifesta. fo. xxvii. ij. B
Durū et molle cū medio criter calēt iudicāda fo.
Dubitatio de nonnullis quomodo (xxxi. ij. C
calida frigida ue appellentur. fo. xlix. i. A
Diuerforū ex medicamētis effectū causæ fo. liiiij
Diacantharidon. fo. ly. ij. A (i. C
Deleterion. folio. lvi. ij. A
Deleterea vnde iudicanda. fo. eodem. ij. C
Dubitatio de ijs quæ sub calore applicata, tamen
refrigerant fo. lvij. i. C
Dupliciter fieri aliquid calidius. fo. lix. ij. A
Dupliciter fieri aliquid frigidius. fo. eodē. ij. B
Diuisio partū maiorū in sibi proximas. fo. lxxvi.
Digestionē in phlegmōe maxie optandā esse cu
Dolor quādo desinat. fo. eodē (rationē. fo. lxxvii
Doloris in febris spacium et eius termin⁹. fo. lxxix.

E

Eufarcos. folio. xii. i. A
Eucraton corpus quod dicatur. fo. xvii. ij. B
Ex similitate de solo naso iudicandū. fo. xly. i. A

TIS OPERIS.

Error alius in iudicādis tēperamētis fo. xlyi. ij. B

F.

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

Florescētis etatis temperies. fo. xxv. i. A

Fibræ temperies. folio eodē. i. A

Fibræ variæ folio xxxij. ij. C

Flauæ bilis temperies. folio xxxiiij. i. C

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

GALENI PERGAMENSIS

De temperamentis, Liber

primus.

Thoma Linacro Anglo interprete.



Constare animalium corpora ex calidi, frigidi, sicci, humidique mixtura, nec esse horum omnium parum in temperatura portionem, demonstratum antiquis abunde est, tum philosophorum, tum medicorum praecipuis. Diximus autem & nos de his, ea quae probabilia sunt uisa alio opere. In quo de his, quae Hippocrates constituit elementis, egimus. Hoc opere, quod illi proxime succedit, omnium temperamentorum differentias, quot haec, qualesque sint, siue generatim quis, siue membratim diuidat, inuenire docebo. Sumamque ab ipsa nominum interpretatione principium. Cum namque ex calidi, frigidi, sicci, & humidum, temperatura conflari corpora dicunt, de his, quae summo gradu sic se habent, ipsis scilicet elementis, aere, igni, aqua, terra, intelligendum aiunt. Cum uero animal, stirpemue calidam, humidam, frigidam, uel siccam esse, non item. Neque enim ullum animal, aut calidum in summo esse posse, ut est ignis, aut in summo humidum, sicut est aqua: pari modo nec frigidum, siccumue in summo. Sed ab eo quod in mixtura pollet, appellationem sortiri,

A uocantibus

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

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

A ij & alia

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

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

A iij sitarum

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

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

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

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

B . Faciunt

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

lida humidacq̃ temperie senserit, in progressu si res postulet, fortasse explicabo, uident̃ enī eū nō recte accipere. Nunc id agam, ut eos qui sic sentiunt, in quo seip̃os fallant, doceam. Mox rem totam in unum coactam caput demonstrē. Cum enim calidum, & humidum, atque etiam eucraton existimant uer̃ esse, hic se manifeste decipiunt. Nam neque humidum est sicut hiems, neque calidum sicut æstas, quare neutrum immodice. Cum tamen ipsis autoribus excessum quendam indicet quoduis talium nominum. Bisariam autem sunt decepti, primum quidem quod in quatuor anni temporibus, quartam temperamentorum coniugationem inuentam omnino uolūt. Deinde quod id ea ratione concludunt, quod sit hieme quidem calidius, æstate uero humidius, uerum nec quartam in temporibus anni statuere temperamenti coniugationem est necesse, nisi etiam talis apparere, & contulisse id cum temporibus utriusq̃ positis, non magis id humidum & calidum, quam frigidum probat & siccum. Si enim calidum humidumque excessus cuiusdam nomina sunt, non potest, nec ipsis quidem autoribus, uerum esse quod uer̃ in omnibus mediocre sit. Si autem eo quod æstate humidus est, hieme uero calidius, idcirco humidum est & calidum. Quid

B ij causæ

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

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

B iij in hoc

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

lum eorum esse temperatū. Sed necessario in ipsis exuperare alias calidum, alias frigidum. Et nunc si ita fors tulit, siccum, nunc humidum. Ego uero tantum abest, ut aut uer, aut si quid temperatum est calidum atq; humidum dicam, ut quod plane contrarium est, id affirmem, omnium aeris temperamentorum pessimum id esse, quod humidum est & calidum. Quod sane temperamentum, in quatuor anni temporibus inuenire nequeas. In graui & pestilenti aeris statu, interdum incidit, ueluti quodam loco Hippocrates commemorat his uerbis: pluebat per æstum imber largus assidue. Id namq; est humidum & calidi status proprium, ut in æstu assidue pluat. Quod si uel tantum æstus sit, quemadmodum in naturaliter se habente æstate, uel pluat. Sed in frigore, ueluti hieme solet, fieri nequit, ut is status calidus sit & humidus. An igitur sine morbis erat æstas illa, in qua pluuisse dicit in caloribus largum imbrē? Atqui carbūculos in ea fuisse narrat, putrescētibus scilicet in corpore excrementis, ac sanie quandā, quæ calida humidaq; immodice fuerat gignētibus. Intelliges id ex ipsa dictiōe, si totā tibi ascripsero ea sic habet: Erāt i cranone carbūculi estiuui, pluerat per estū largo ībri, idq; assidue. Acciderāt aut magis austro. Ac suberat quidē sub cute sanies, quæ cōclusa īcahit, ac pruritū excitauit. mox pufule ueluti ambustus sūt obortæ, uriq; sub cute sūt uisæ; uerū hic minus utpote

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

hac putredine multis quidem brachium, & cubitus
totus deciderit: multis femur uel sura est nudata, to-
tusq; pes. Quin etiam magni ossium carniū, nec
uorum, articulorū prolapsus inciderunt. Denique
nullum ex affectibus, quos scripsit, inuenias, qui so-
boles putredinis non sit. Quippe cum nec a sicco
putrefieri quicq; sit aptum, nec a frigido. Intelligas
id si carnes & reliqua quæcunq; asseruari ab homi-
nibus solent, obserues hæc sale, hæc mûria, hæc ace-
ro, hæc alio quo piã ex ijs, quæ siccant, commo de
præparari. Deprehendas & Borea, qui siccus natu-
ra & frigidus uentus est, omnia q; diutissime im-
putria durare, Contra putrescere facillime Austri-
no statu. Est enim is uentus calidus & humidus.
Adeo nos totum contra, q; hi, qui calidum & hu-
midum uer autumant decernimus. Cum neq; tale
sit, neq; si esset, utiq; faubre esset, aut sanitati acco-
modum: hi autem & tale esse uolunt, & propterea
etiam salutarum scilicet utrobicq; peccãtes, tum in
hijs quæ sensu percipere tum quæ ratione est intel-
ligere. Cum sensu id manifeste liceat plane temper-
raturam aduertere. Nec minus ratione illud inuenire,
quod propterea est aptum sanitati, quod e quatuor
nulla in eo cualitatum exuperet. Quod si uel calidi-
tas eius frigiditatē multo excederet, uel humiditas
siccitatem, ut uarns putredinibus obnoxium. Sic
omniū anni temporum morbis esset maxime oportu-
mum,

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

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

C ij Atqui

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

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

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

eufarcon uocant, Latine. puto, quadratum. Is porro est, quem nec gracilem dicere, nec crassum possis: sed nec calidum, nec frigidum, nec alio quouis noie ex ijs, quæ excessum defectum ue indicant appellare. Quisquis super hunc fuerit, is prorsus calidior, frigidior, humidior, sicciorue est. Nominatur aut talis partim absoluto sermone, partim non absoluto. Absolute quidem loquenti, quonia calidus, frigidus, siccus, humidusue esse, minime uni alicui priuatim collatus dicitur. Ita enim canis absoluto quidem sermone, prout uidelicet cuiuspiam opinio est, animal siccum dicitur. Non utique alicui comparatus, uerbi gratia formicæ. Non absoluto uero, una quidem ratione, quod scilicet symmetro, id est, coequali, & medio totius speciei comparatur. Altera uero, quod cum eo quod inter omnia animalia coequale, & media temperie est, quicquid id statuas, confertur. Ergo iam palam fit, quod unumquodque eorum, quæ sic dicuntur, nos id uel uni cuiuscumque comparantes, calidum, frigidum, humidum ue, aut siccum, ut ad illud dicimus, uel in quocumque genere speciei ue sit dictum, ad eius medium referentes. Et specie quidem, ut equo, cane, boue, platano, cupresso, sicu. Generi uero, ut animali, uel planta, his accedit & tertium significatum, eorum scilicet, quæ absoluto sermone dicuntur, quæ impermixtas summasque habere qualitates diximus ac elementa uocari. Quin etiam qualitates ipsas est quando corpo-

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

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

D siccus

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

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

D ij temperamētī,

temperamenti, homo, equus, bos, canis, aliud ue quodlibet, non est absoluto sermone respondendum. Non enim fieri potest, ut qui ad ea, quæ multis modis sunt dicta, uno modo respondet, non cogatur. Oportet igitur duorum alterum, aut oēs percensere differentias, aut percontatum prius, de qua rogauerit, illam solam dicere. Nam si ut in animalibus, cuius esset temperamenti rogabat, ad id quod medio est inter omnia animalia temperamento respicientes, respondere oportet. Si absolute, atq; ut ad omnem substantiam. Sic iam cōtraria, quæ sunt in eo comparare inter se oportet atq; æstimare, haud quāq; ad actionem temperiem referentes, sed ad elementorum portiones, sin huic cuiquam singulatim comparans, rogabat, utiq; ad illud solū conferendo est respondendum. Iam minus etiam, si indiuiduorum cuiuslibet dionis, uerbi gratia uel huius canis, rogemur, quæ nam sit substantiæ temperatura, est simplex danda responsio. Dabit enī hinc sophistis, ad calumniam occasio non parua. Nam si calidi esse temperamenti, & sicci dionem dicat, facile licebit illis, partim hominem quemlibet, qui calidioris q̄ dion sit, & siccioris temperamenti proponentibus, ut ad illum humidum, frigidumq; dionē dicere, partim aliud quoduis animans stirpemue, uerbi gratia leonem, aut canem, atq; his humidiores, ac frigidiores asserere dionem.

nem. Quisquis igitur nec ipse sese fallere, nec ab alio falli uolet, huic opus est ab his substantiis, quae simpliciter calidae, frigidae, humidae, siccae dicuntur incipere, atque ita transire ad reliquas. Ac primum quidem illud ipsum in istis exploratum habere, ne has quidem tamen maxime uidentur absoluto sermone dici, quo minus ad mediocre eiusdem generis comparentur effugere, ueluti enim canem medio temperamento esse omnium canum dicimus, cum pari spatio distat ab extremis, ita substantiam medio esse temperamento dicemus, cum pari modo ab extremis abest, quae scilicet & prima omnium sunt & elementa. Porro aberit pari modo ab extremis, cum ea continet aequaliter inter se mixta. Ergo quae supra citra ue hanc, temperies erit, eam calidam, frigidam, humidam, uel siccam dicemus, simul ei, quae media est, conferentes, simul contrariorum elementorum examen in ea facientes. Qua nimirum ratione simpliciter eam calidam, frigidam, humidam, siccam ue pronuntiabimus: ubi uero cum medio temperamento conferimus, non simpliciter, sed quod ad mediocre eiusdem generis sic se habet. Porro genus earum substantia est, omnia enim sub hac, ut superiori sunt genere, tum animata, tum inanima. Estque haec hominis, canis, platani, ficus, aeris, ferri, aliorum denique omnium, commune genus. Sub ea uero sunt alia genera permulta. Animal quidem,

D in auis,

avis, piscis: stirps arboris & herbæ: avis, aquilæ & corui: piscis, lupi & rombi. Simili modo oleæ & ficus, genus est arbor: anagallidos, & peoniæ, herba. Iam hæc ultima sunt genera, eoque species appellantur, coruus, rombus, ficus, anagallis, similiter homo & bos. Ac supernæ quidem descendentes, hæc ultima sunt genera, proinde species dictæ. Inferne uero ascendentes, ab indiuiduis scilicet substantijs, prius sunt. Indicatũque alio opere est, merito oia quæ media sunt inter prius & indiuidua genera, simul genera & species a ueteribus nominari. Ergo cum definita significata iam sint, ac clare indicatũ, quæadmodũ tum absoluto, tum nõ absoluto sermone calidũ, frigidũ, humidũ, siccũ uel corpus aliquod pronũciandũ sit, quærendæ nobis deinceps eorũ sunt notæ. Quæque hic quoque decernere prius de nominibus oportet quæ in habendo nobis sermone, necessario incidet, simul explicare re quandã, quæ potestate iam monstrata prius est, nõ tñ ab oibus, qui hos cõmentarios euoluẽt, facile saltem intelligi potest. Itaque de noibus prius locutus, mox ad re reuertar. Quod calidum, frigidũ, humidum, siccũ non unũ aliquid simpliciter significant, ubi de corporibus dicunt, prius est indicatũ. Quod aut & solæ ipsæ in corporibus qualitates, citra corpora, quæ eas suscipiunt, sic iterim nominent, id quidẽ, ut nõ dũ est dictũ, ita nũc dici est repestiuũ. Quæadmodũ nomẽ
albi, tum

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

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

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

cesse. Sed potest inter has & media esse. Rursus enim hic quoque eandem alteres rationem. Nempe si necesse non est frigidam temperiem esse humidam; sed licet & siccam eam fieri manifestum est, mediam quoque esse posse. Quippe quae uicinior humidae est quam sicca. Ergo ueluti duae intemperies in altera oppositione sunt monstratae, altera calida tantum, altera frigida. Sic in altera oppositione duae aliae statuuntur, altera sicca tantum, altera humida, mediocriter scilicet sese habentibus calido & frigido. Iterum namque dicemus hic quoque, sicuti necesse non est, si qua temperies sicca est, hanc protinus calidam quoque esse. Sed fieri posse, ut etiam frigida sit, ita fieri potest, ut quae praecipua nec calida sit nec frigida. Sed in hac quidem oppositione eucratos, siue temperata, in altera, sicca. Simili modo nec humidam temperiem necesse est calidam, frigidam uel esse. Sed eam mediam esse inter huius oppositionis extrema licet. Si igitur necesse non est, ut uel intemperiem, quae in calido est & frigido, sequatur ea quae est in altera oppositione intemperies, uel hanc, quae in illa, licebit aliquando & naturam, quae in caliditate & frigiditate temperata sit, uel siccam esse, uel humidam. Inuicemque quae in his temperata sit, uel calidam esse, uel frigidam. quare sunt & haec ab ijs, quas priores tum medici, tum philosophi nobis tradiderunt quatuor diuersae intemperies. Mediocum loco positae inter temperatos habitus

habitus, & eos qui in utraque oppositiōe sunt itēperati. Qui nāq; in summo ē tēperatus, is neutrā oppositionē habet superantē. Qui uero aduersus huic ē itēperatus, utraq; habet uitiosam. Mediū sortit̄ locū, qui in altera quidē ē tēperatus, in altera itēperatus, qui utiq; & ex dimidio eucratos, ex dimidio itēperatus cū sit, merito medius dici pōt inter eū, qui ex toto est tēperatus, & eū qui ex toto est itēperatus. Et si quidē hæc sic se habēt, sicut certe se habēt, cur nouē dicere uniuersas tēperamētōrū differēcias dubitemus. Tēperatā quidē unā, nō tēperatas octo, quarū quatuor simplices sint, hūida, sicca, calida, & frigida, quatuor cōpositæ hūida simul & calida, sicca pariter & calida, frigida simul & hūida, frigida simul & sicca. In quolibet uero iā dictōrū tēperamētōrū permagnus ē excessus, defectusq; modus nō in ijs modo quæ simplicia sunt. Sed etiā in cōpositis. Idq; cū in tota substātia, Tū uero in unoquoq; genere. Si cui igit̄ agnoscēdorū tēperamētōrū cura ē, incipiat exercitationē oportet ab ijs in quolibet genere naturis, quæ tēperatæ, mediæq; sunt. Quippē cū si his alias cōparet facile qd̄ in quauis superet deficiat ue inuenerit. Ergo primū de ijs, quæ simpliciter loquētibus, tēperata, itēperataq; dicunt̄, agēdū; quæ scilicet in oī generata substātia, nō in solis aīalibus & stirpibus disquirenda diximus. Porro hic quoq; tāuillū salū distiguere de noibus cōueniet, qd̄

E ij calida

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

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

E in tota

tota toti contemperatur. Cæterum appositio exi-
guarum partium ea est, nequaquam totorum per
tota mixtio. Sed ambo ea per tota miscere, dei, uel
naturæ est opus, magisq; etiã si calidũ, ac frigidum
inter se tota per tota miscẽda sint. Attamẽ appositio
nẽ eiusmodi effecire, ut sensum effugiãt singula sim-
pliciũ corporũ, nõ solũ naturæ opus dei ue e. Sed
etiã nostrũ. Neq; enĩ difficile e tali mixtiõẽ, lutum,
qd' mediũ sicci, hũidicq; sit, mol. r. Simili mõ & qd'
calidi ac frigidi sit mediũ, uidebitq; tibi eiusmodi
corpus i calore & frigore tẽperatũ: imo etiã in du-
ricie, mollicieq; medio statu esse. Id aut genus est
hominis cutis, utpote omniũ extremorũ calidi, fri-
gidi, hũidi, sicci uere media. Maximeq; ea, quæ est
in manu, hæc enim omniũ sensibiliũ ueluti norma fu-
tura erat prudẽtissimo, nimirũ animãtũ tactus in-
strumẽtũ ab ipsa natura præparata. Quo magis eã
ab omnibus extremis calido incq;, frigido, sicco, &
hũido pari abesse interuallo oportuit. Iã utiq; & cõ-
stat ex horũ omniũ equis partiõibus, nõ cõpositis
mõ, sed etiã per totas se mixtis, qd' nostrũ plane ne-
mo efficere põt; Sed e naturæ opus. Quæcũq; igi-
tur partes cute sunt duriores, ueluti ossa cartilagi-
nes, cornua, pili, ungues, ligamẽta, ungu læ, calca-
ria, in his omnibus siccũ præualet. Quæcũq; uero
molliores sunt, sicuti sanguis, pituita, seuum, adeps,
cerebrũ, medulla tũ spinalis, tũ altera, in his humidum
plus

plus ē, q̄ sicci. Quin etiā quāto siccissima omnium
quæ sunt in hōie pars cutē siccitate superat, tātō rur
sus acute superat, qd' est hūidissimū, porro uidet̄
nūc disceptatio nostra, ea quæ utilissima sunt attingere,
ac docere simul qd' tū animalium, tū uero omnium
corporū tēperatissimus sit hō. Simul qd' omnium,
quæ in eo sunt particularū cutis, quæ intra manū
habet̄ omnis excessus plane sit expers. Insistētes
igit̄ hoc loco, estimemus quisnā sit optime tēperatus
hō, quē scilicet totius substātiæ, uel potius tum
hōim, tū reliquorū animalium mediū, ueluti regulā &
normā statuētes, reliquos oēs huic collatos calidos
frigidos, hūidos, siccos ue dicere oportet. Cōcurrāt
aut̄ oportet in hoc hōie multæ notæ. quippe &
cū uniuersa substātia collatus, medius apparere in
ea debet, & magis etiā cū hōibus & bestiis. Ac
medij quidē in uniuersa substātia, cōmunes notæ
dictæ iā sunt. Quæ uero in animalium, speciebus notāt,
actiōis perfectiōe quæ cuiq; sit cōueniēs iudicant̄.
Conuenit autem homini, ut sit sapiētissimus, cani,
ut mitissimus pariter sit & fortissimus, leoni, ut tā
tum sit fortissimus. Sicuti ouī, ut sit tantum mitissi
ma. Iam uero quod corporis actiones consentientes
esse animi moribus oporteat, tum Aristoteli in
his, quæ de partibus animalium scripsit, tum uero
nobis alibi nihilominus ē mōstratū. Ac metho
dus quidem hæc est. Exercitari uero, ut non in sin
gulis modo

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

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

frigidissimumque in corpore pituita est. Calidissimum sanguis, non tamen est is perinde humidus, ut pituita. Siccissimum ac frigidissimum est pilus. Minus eo & frigidum & siccum est os. hoc uero minus siccum est cartilago. Proxime haec sequitur, quae Graeci ex cartilagine & ligamento composito nomine, chondrosyndesmon uocant, post hunc tendo, deinceps membrana, & arteria, & uena, ipsa scilicet corpora uasorum. Succedunt deinde nerui duri: molles autem nerui in humiditate & siccitate, mediam naturam, sicuti cutis optinent. Nam in altera oppositione, quae est calidi & frigidi neruus molli in medio non est. Sed tantum ei deficit de calore quantum de sanguine. Ita uero & reliqua omnia prius dicta, tanto sunt cute frigidiora, quanto minus habent sanguinis. Etiam tunicae ipsae, maxime sanguineorum uasorum. arteriarum, dico & uenarum, non solum exangues sunt, sed etiam frigidae natura contactu tum sanguinis calefiunt, atque ad medium temperamentum statum ueniunt. Sanguis uero ipse, a corde suum accipit calorem. Quippe id uiscus naturatum omnium animalis particularum maxime sanguineum, tum uero calidissimum est: proximum illi iecur est. uerum cor paulo quam cutis minus est durum, iecur multo. Itaque etiam humidius quam cutis cor est, quanto scilicet est mollius. Iam uero caro humidior cute est, eadem tamen calidior. Spinalis autem medulla

medulla cute est humidior, atq; etiam frigidior, Si
cuti hac rursus humidius est cerebrum: cerebro au
tem ipso adeps eui coneretio contigit, propterea
quod membranis adiacet. Crasso nanq; oleo est si
mile. Eoq; congelatūr, ubi cum frigidis, & exan
guibus particulis coniungitur. At neq; circa iecur
coire adeps potest, neque circa arterias, uenas ue,
aut cor. Sed nec circa aliam ullam præcalidam par
ticulam. Quoniam autem cogitur per id, quod uaf
de est frigidum, idcirco calefacta liquatur, cætero
rum congelatorum ritu. At cerebrum calefactum
minime liquatur, eoq; adipe minus est humidū.
Porro minus humida quā adeps, est & pulmo
rum caro. Vt quæ nec ipsa calefacta liquecat. Iam
longe etiam q̄ hæc adipe minus humida est, tū
lienis, tum renum caro. Omnia tamē cute sunt hu
midiora, harum rerum demonstrationes
proximo libro tradam, sicuti omnia
quæ ad uniuersam de tempe
mentis disputationem
pertinet, duobus
deinceps comē
tarijs expo
nam.

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

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



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

& mediocri maui, dicitur. Reliqua quæ in singulis generibus temperata dicuntur propriis corporum functionibus usibusque iudicant. Eoque fit, ut idem animalis cuiuspiam stirpis uel corpus, omnium quæ in eo sunt genere, medium esse possit, id est, in illo genere eucraton & mediocre. Alteri cuiuspiam comparatum, uel stirpium, uel animalium, uel animorum generi, discraton, siue intemperatum. Quippe uiuentis corpus cum dormitui collatum, humidius eo, calidiusque est, uerbi gratia, leo uiuens, leone mortuo, tum ipse seipso, tum alter altero calidior, humidiorque est. Atque inde adeo dictum ueteribus est, animal calidum & humidum esse. Non absoluto sermone, quod humiditas in eo, calor uel exuperet (Sic enim inuenire est animalia sicca, frigidaque complura, ueluti culices, muscas, apes, formicas) sed ut ad mortua collatum: uiua enim apes calidior humidiorque quam mortua est, & formica uiua, quam mortua. Cum homine tamen, equo, boue uel collata, tum alijs sanguine praeditis animalibus, omnia id genus frigida, siccaque temperie sunt. Quin si ad uniuersam naturam spectans ea expendas, ne sic quidem quo minus frigida, siccacque sint, elabantur. Tanquam enim in unoquoque genere, ubi quid a mediocritate recessit, ab eo quod uincit, nomen accipit. Itidem in uniuersa substantia, cum aliquid medium transierit, non amplius eucraton, sed uel calidum, uel frigidum, uel humidum, uel siccum

F ij uel siccum

uel siccum nominabitur. Monstratum enim supra est hominem non solum animalium, stirpium uel: sed etiam reliquorum omnium maxime esse temperatum. Quoniam autem ex multis & dissidentibus is conditus est partibus, manifestum est quæ pars medio omnium sit temperamento, eam esse maxime eucraton, siue temperatam. Quæ nanque animalis eius quod medijs sit temperamenti, media particula est, hæc omnium simpliciter est temperatissimum. Monstratum uero est id esse in homine cutem. Atque huius eam maxime partem, quæ in manu est interna. Si tamen qualem eam natura est molita, talis perstiterit. Iam uero quod nec cuiusque hominis cutis medium absolute loquendo sit uniuersæ substantiæ. Sed eius qui maxime est temperatus, dictum prius est. Plurimam enim esse ipsis quoque hominibus inter se differentiam, uerum maxime temperatus is est, qui corporis habitu, medius horum extremorum apparet, gracilitatis, crassitudinis, duricie, mollicieque itaque caloris, & frigoris. Inuenias enim cuiuslibet hominis tangendo corpus, uel mitem & halituosum calorem, uel igneum, & acrem, uel horum neutrum, Immo frigiditatem quandam pollicem, frigiditatem autem pollicem ut in hominis corpore intelligere oportet. Eoque tum sanguineo, tum humido. Ac corpore quidem talis est temperatissimus homo. Idem autem quoque medius omnino est, audacie & timoris. Cunctationis & precipitationis, misericordie, & inuidie:

inuidiæ: fuerit uero talis alacer amicorum amans, hūanus, & prudens. Et temperatissimus quidem hō ex his primū, potissimūq; agnoscit. Accedunt non pauca eorum, quæ ex necessitate hæc sequunt. Quippe edit, bibitq; in modo, & nutrimenta nō solū i uentre, sed etia in uenis, & tota corporis mole, pbe cōcoquit. Oēsq; (ut semel dicā) tū naturales, tū aiāles uirtutes inculpatae habet. Cū & sensuū facultatibus, & membrorum moribus optimis sit præditus, & tū uiuido colore semper sit, tū ad perspiratū excrementū bene cōparatus. Idē mediū inter somnolentū & peruigilē, inter glabrū & hirtū, inter nigrū colorem & album, pilosq; habeat cum puer est magis rufos q̄ nigros, in flore est contra. At quoniā differentiarū, quæ ex ætate eius spectant, mentionē feci, nō alienū sit, aliquid iā de ijs quoq; apponere. Porro uolebā unius cuiusq; prædictarū notarum causas persequi, uerū cū ad ea, quæ nūc sūt, pposita magis, urgeat ætatū cōsideratio, quæ etiā maximā nobis ad causarū inuentionē facultatē suggerit, huic nūc insistamus. Intelligamus igitur recens formatū animal in utero matris, quo sciamus qua ratione humidissimū, calidissimūq; sit, prima enī eius cōstitutio ex semine & sanguine est, quæ humidæ & calidæ res sunt, his autem magis semper sicciscentibus, primum quidem formantur membranæ, tuniæ, itē uiscera & sanguis uasa, ultia uero perficiūt ossa &

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

& duram. Arterias quoque & uenas, & neruos, ætatis culpa lori uice, insuaues, & sine succo. Quæ medio statu horum, ac nuper natorum sunt, quæ utique iam ætate processerunt quantum a senio absunt, tantum & ab extrema siccitate sunt remota. Quæ minora sunt, atque adhuc augefcunt, tantum ea quoque ab gestati etiamnum foetus humore absunt, quantum processerunt ætate. Florescens uero ætas omnium animalium maxime in medio extremorum est, neque sicut senium ad summam perducta siccitate, neque ueluti infantium ætas in humore & multo uuidomersa. Cur igitur aliqui celebrium medicorum humidum esse senium, prodiderunt. An uidelicet quod excrementorum abundantia sunt decepti. Quippe tum oculi his lacrimis suffunduntur tum nares destillatione manant. Tum in ore eorum saliuæ copia exuberat. Ad hæc tum tussunt, tum excreant pituitam. Scilicet pulmones quoque hac esse refertos iudicantes, ueter quoque illis pituita est plenus. Tum singuli articuli quodammodo mucosi. Cæterum nihil horum obstat, quo minus senum corpora sicca censeantur. Ut quorum neruos & arterias, & uenas, & membranas, & omnium instrumentorum tunicas, multo quæ prius erant, sicciores inuenias. Circumfundi autem illis extrinsecus, intrinsecus uel, aut pituitosum quendam humorem, aut mucosum. Verum tantum abest, ut eiusmodi signa

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

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

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

tum sensum omnem, tum intellectum ad summam perfectionem, bonitatemque peruenisse dicant. In summa puerum adhuc imperfectum esse florentem, animal perfectum. In perfectis rationabile esse, maxime actiuum maximeque princeps elementum polere. Quin somno quoque plurimo deditos pueros uidere licet, contra minimo florentes esse contentos. Quamquam hunc quoque, aliter accidere, ne insanum quidem hominem censere aiunt, quam calido uictio quodammodo grauatoque humoris copia, ueluti tum ex temulentis intelligere licet, tum his, qui balneo liberalius sunt usi. Ita uero & papauer somnificum esse, & mandragoram, & lactucam, & omnia quae humidiores, frigidioresque temperie sunt. Ac tales quidem de propositarum aetatum temperie rationes utrinque afferuntur. Omnes enim recensere, superuacuum uidetur. Cum formula ipsa epicherematium, uel ex his, quae retulimus, satis clare perspici possit. Eminus enim utriusque, fermeque a secundis priora colligunt. Ac tanquam iam sciat auditor quemadmodum auctio, quemadmodum concoctio, & quemadmodum nutritio fiat, uerba faciunt. Simili modo de sensu, de motu, de functionibus, tum naturalibus, tum quae agi sunt idoneae, disputant. De somni quoque generatione & ciborum natura, mentionem, faciunt, quorum nullum simplex promptumque cognitu est. Sed & multam disquisitionem requi-

rit, nec potest fortasse ulli comperitum esse, nisi qui prius humidam, siccam, calidam, frigidamque temperiem sciat agnoscere. Quicquid enim eorum ueluti scientes dicunt, id si docere eos cogas, prorsus disputationem de temperamentis, hanc scilicet cui nunc insistimus, desiderabunt. Quare per mutua & ex mutuis, fiunt ipsae demonstrationes. Ex ipsis quidem quae nunc quaerimus, ceu iam sint cognita, cum de actionibus disputant, & ciborum ac medicamentorum facultates inuestigant, ac de somno, & alijs id genus differunt. Rursum autem quae nunc sunt proposita per illa, ueluti prius iam nota demonstrantur. Ego uero eiusmodi demonstrationes non probo, quin si fateri uerum oportet, nec demonstrationes eas censeo, ueluti diffusius in alijs ostendi, satiusque esse in omni docendi genere existimo, ordinem conceptionum diffinire. Si igitur principium omnis quae de temperamentis suscipitur disputationis, tractatio de elementis est, sint ne ea incompatibilia prorsusque mutationis expertia, alterari, mutarique potentia, ab illorum uero cognitione, secunda deinceps est, proposita nunc disputatio, non utique sumenda est ipsorum fides ex ipsis, quae non dum sciuntur, sed sicuti tum rectum est, tum uero iustum, quod sumendum ad demonstrationem est, uel euidens aliquid sit oportet, uel quod prius fuit demonstratum. Non est igitur neque de somni generatione mentio facienda, neque

da, necq; de concoctione, necq; auctiōe, necq; de alio
id genus ullo, sed ab ipsa sola, nudaq; subiectarum
rerum substantia, disquisitio facienda, sicuti in pri-
mo libro fecimus. Quippe statuentes aliud esse,
quod energia, siue actu sit, aliud quod potestate,
de eo quod actu iam calidum, frigidum, humidū,
siccum ue sit, prius differendum esse diximus, sub-
inde ad ea quæ potestate sint ueniendum. Porro
eorum, quæ actu, calida, frigida, humida, sicca, ue
sunt, obuia, promptaq; omnibus cognitio est, ut-
pote quæ tactu discerni queāt. Qui scilicet, & ignē
ipsum calidum esse docuit, & glaciem frigidam.
Quod si alia quapiam ratiōe notionem, agnitiōem
que calidi, frigidi ue habent, dicant hanc nobis.
Inauditam enim ac nullius effectus sapientiam
promittunt. Immo si uerum fateri licebit stupo-
rem potius, si rerum sensibilium alium quempiam
habere se iudicem meliorem putent, quam ipse
sit sensus. Atqui si eorum, quæ actu calida sunt, ali-
us esse iudex q̄ tactus, nullus potest, 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 ratiōales demōstratiōes quærūt, iā de niue ipsa
inquirendū est, censenda ne sit, sicut oībus hoībus
apparet, candida, an sicut Anaxagoras asseuerauit,
nō cādida. Iā uero de pice simili modo coruocq; ac
reliquis

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

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

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

experientiã remittõ, Meũ aut iudicium ipse inter-
pretator. Complura enim deinceps corpora, non
puerorũ modo uerũ etiam infantium, adoleſcẽtiũ,
& ætate florentiũ, curioſe tangens, neutros uera lo-
cutos inueni, nec eos qui absoluto ſermone calidio-
rem, nec eos qui frigidiorẽ eſſe florentẽ etarẽ, cõp-
puerilem dixerunt. Si enim reliquis omnibus quæ
extrinſecus adueniunt alterationibus circumciſis,
eas quæ ex ſola ætate proueniunt, differentias eſti-
maueris, neuter absolute loquenti uidebitur tibi ca-
lidior. Quippe diſſident eorum calores qualitate,
quæ ex imparitate diſſlatus creatur. Cuius rei oc-
caſione nonnulli uel eos, qui ſecum uerſentur, uel
ſeipſos fallentes, aliĩ puerorum, aliĩ iuuenum, ualen-
tiorẽ eſſe calorem autumant. Eſt enim puero-
rum, calor magis halituoſus, & copioſus, & tan-
genti blandior, florentium calor ſubacre quiddam
habet, ac non ſuaue. Hæc igitur tangenti occurſus
differentia, plures inducit, ut florentium corpus
calidius eſſe pronuncient. Res uero aliter ſe habet.
Quippe qui in uaria materia tactum ſuum ad ca-
lorem, tum ualentiorẽ, tum imbecilliorẽ,
tum parem diſcernendum exercuerit, huic nõ du-
bito puerorũ calorẽ, florentium calori, uel parem
uel ampliorẽ uiſum iri. Eſt porro exercendi ratio
hæc. Incipiendum enim ab eo qd̄ euidens maxime
eſt. Balinearũ aer ita eſt aliquñ calens, ut nemo eum.

H ij ferat.

ferat. Sed uri in eo uersatus uideatur. Aliquando ita est frigidus, ut sudare in eo non sit. Iam tertium quoque & ab his diuersum, quem utique maxime requirimus, temperatum aeris statum, quid refert dicere? Idem tres caloris status, in solij quoque apparent aqua. Quippe quae & calida adeo ut urat, & frigida adeo, ut ne calefaciat quidem, & temperata adeo, ut calefaciat modice, saepe cernitur. Ergo si te uter sit calidior perconter, aqua ne temperata, an aer temperatus, neutrum dicere possis. Cum enim ambo similiter corpori blanda sint, & medio aeri temperie, alterum eorum dicere calidius esse, alterum frigidius, nulla dici ratione uidetur. Iam si intelligas aquam labri, ea esse caliditate ut ferueat, aut aerem balnei prorsus inflammatum, ab utroque te pari modo deurendum constat. Rursus si aquam ita intelliges frigidam, ut procul a glaciando non absit, aut aerem prorsus refrigeratum, sic ut cum ningit, conspicitur, patet, quod utriusuis occursum pari modo refrigeraberis, rigebisque. Ergo summum tum colorem, tum frigus similiter in aqua, similiterque in aere finge praeterea medium amborum extremorum statum, simili modo in utroque constitue, hoc casu quod in medio interuallo extremorum, & medij status tum in aere est, tum aqua, eisdem excessus distantiaque rationes habebit. Tantoque dices alterum mediocri esse calidius, quanto alterum. Ad eundem modum

modum & frigidius quàm mediocre, tanto esse aquam aliquando dices, quanto & aerem. Tamen si suus utriusque occurfus tangenti, idem non sit utriusque. Nec enim simili modo aqua temperata sicut aer temperatus tactu afficit. Et quid opus est in tam dissimilibus exemplum proponam. Cum ipse aer qui simili sit calore, varie tangenti occurrat, prout alias ueluti caliginosus & halituosus, alias ueluti fuliginosus & fumosus: interim purus omnino est. Igitur in pluribus ipsidemque differentibus æqualitas caloris consistit. Quæ in consideratis quasi inequalis sit, imponit, propterea scilicet quod non unde quæque similis apparet. Cæterum homo, qui rationes, quas proposui expendit, & sensum in multa particularium experientia exercuerit, is nimirum æqualitatem caloris in pueris florentibusque inueniet, nec eo fallitur, quod alter in humida, alter in sicca substantia representetur. Quippe lapis aliquando pari cum aqua calore esse potest, nullum eo faciente discrimen, quod lapis siccus sit, aqua humida. Ita igitur mihi cum pueros iuuenes adolescentes millies considerassem, præterea eundem infantem, puerum, adolescentemque factum nihilo calidior uisus est. Nec puer quàm ætate florens, nec ætate florens quàm puer. Sed tantum quemadmodum dixi in pueris magis halituosus, & multus, & suauis: in florentibus exiguus, siccus, nec similiter suauis esse caloris occur-

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

quod prius fuit fluxile, aliquādo concrefcere ueluti
adeps. Quod enim oleofum in fanguine, fluxileq̄
& pingue est, ubi in frigidum uenit locum, co-
gitur: durum tamen ne fic quidem efficitur. Com-
mode igitur dictum ueteribus est, humidiffimam
effe adipem. Secundo post eam loco carnofum ge-
nus. Eius plures funt fpecies, prima quidē quæ p̄-
prie caro appellatur, quam fcilicet nufq̄ in corpo-
re per fe inuenies, fed est perpetuo mufculi pars.
Ab hac cuiufq̄ uifcerū propria fubftantia est. Eā
Erafiftratus parenchyma uocat. Quali q̄ p̄ re par-
ua, leuicq̄ habet, parum intelligens cuiufq̄ uifceris
actionem, huic carni acceptam referri: fed horum
non est nunc tempus. Quod autem ipfum cerebri
pulmonifq̄ proprium corpus proximū adipi hu-
miditatis ratione fit, ex mollicie eius coniectare li-
cet. Non enim a frigido congelatur, cū nec calore
fundatur, propinquam ijs naturam habet medul-
la. Non est tamen eiuſdem generis cum cerebro &
ſpinali medulla, ea quæ in quolibet habetur offe.
Sed cerebrū & ſpinæ medulla eiuſdem funt gene-
ris. Reliquæ oēs medullæ alterius naturæ funt. Est
tamen humidius ac calidius cerebrū, q̄ ſpinalis me-
dulla. Eo q̄ etiam mollius, præterea ipſius cerebri
prioris partes tãto ſūt hūdioreſ, quãto mollioreſ:
omnia tamē hæc cute nō hūdiora modo funt, fed
etiam frigidiora, unoq̄ uerbo omne exangue frigi-
dius fan-

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

Atque

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

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

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

I ij ticularis

tūculis adipis aliquid allinat. Quia ratione etiā quae hieme delitefcunt animalia, non raro inueniuntur adipe obefa. Et foeminae uiris sunt piguiores. Quid scilicet foemina mari est frigidior & plurimum domi uersatur. Ac quicumque corporum habitus & temperamenti natura sunt & mediocri exercitatione utuntur, hos necesse est eufarcos esse, id uero est mediocri omnino corporis habitu. Quibus uero humidū abundat, & calor a mediocritate summa non longē abest, hi corpulenti, siue carnosi fiunt. Corpulenti rursus fiunt, qui natura sunt temperati. Caeterum desidēs & otiosi uiuunt. Quippe dictum a ueteribus. commodissime est, consuetudinem acquisititiam esse naturam. Nec fortasse oportebit cum id iam semel dixerimus, in quouis etiam capite definire natura ne frigidior, an ex consuetudine quispiam sit redditus. Sed illud legentibus remittere. Me autem cōpendij causa proprios cuique temperamento corporis habitus persequi. Sūt igitur nonnulli qui & graciles sint, & uenas paruas habeant. Sed si ex ijs quempiam incidas, adeps excidet. Quam constat cuti, ad internam eius membranam subnasci. Et raro id quidem in uiris conspicitur: in foeminis saepissime inuenitur. Est nancque tum frigidioris naturae, tum uitae magis desidiosae eiusmodi nota, Si quidem adeps ex habitus frigiditate gignitur. Corpulentia, siue carnis abundantia ex
languinis

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

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

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

idonea. Siquidē ex ijs quæ silicea testa intacta sunt, nec crustatis, ueluti ostreis, locustis, cancris: sed nec ex ijs, quæ in cauernis delitescunt, quales sunt serpentes, nec quæ squamata sunt, cuiusmodi sunt pisces, oriri pili possunt. Sunt enim horum cutes uere, atq; in totum siccae ritu testæ, uel petrae. Cæterum ex his, quæ molli sunt cute, ut homo, quanto utiq; siccior calidiorq; cutis fuerit, tanto magis potest pilos gignere. Nā ut ab exēplo terræ, qd' illi pponunt, nō rece damus: herbæ nec in sicca & squalente admodum terra nasci possunt, nec in humida & lacustris; uerum cum absumi ceperit, redundātia humoris, tum enascuntur e terra. Augentur autem largius, ubi hæc quoq; siccescit: modice quidem in uere, celerrime uero & plurimum ineunte æstate. Sic cantur autem omnino, arefacta terra, æstate iā media, licetq; tibi (si placet) nunc quoq; sicuti in prior libro demonstratū est, uer ipsum, propterea qd' ex temporibus anni temperatum est, temperati corporis id assimilare cuti, potissimumq; huius temporis medium. Tum enim terra quoq; ipsa, medio quodam statu humoris, siccitatisq; est. Quod autē ueris æstati est proximum, id iam sicciorem iusto reddidit terram, hoc etiam amplius, æstas inchoata, Quam igitur dico calidam, & siccam cutem hæc maxime terræ statui assimilēs quæ abeūte sit uere, uel ineunte æstate. Nam media æstate in summo est sicca

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

K nec facile

nec facile rursus intro redeat, nec uacuari possit. Hunc igitur alius rursus e profundo subiens ferit, prorsumque impellit, tum hunc rursus alter, atque illū alius. Ac multos mihi eiusmodi uapores, fuliginosos alium super alium impactos, temperie compliari, coniungique intellige, ac unum eiusmodi efficere corpus, quale est ea, quæ foris cernitur fuligo, nisi quod his in quantum spissatum est, intantum etiam per transitus angustiam stipatum, in angustā prorsus redactum est formam. Vbi autem tale corpus totum obstruxerit meatum deinceps iam uolenter ictum, a similibus sui quibus exitus non est excrementis, totum interim propellitur. Adeo ut cute exire cogatur, iam lori formam adeptum. Ad similes autem, quod in meatu est impactum, herbae, stirpis uel ueluti radici. Quod uero ex cute exeat, ipsi ueluti stirpi, fit autem niger pilus, cum deusto uel caloris uapore, excrementum in exactam fuliginem mutatur, flauus uero, cum uapor minus torretur. Quippe quod tum est impactum flauæ bilis, non nigrae feculentum excrementum est. Albus uero pilus ex pituita nascitur. Rursus sicuti coloris flauī albique est medius, sic eius generatio ex pituita, biliosaque fecis media quadam natura puenit. Crispi pili fiunt uel propter siccitatem temperamenti uel propter meatum, in quo radicanī. Et propter siccitatem quidem, ad eum modum quo corrigiæ, quæ igni plus

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

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

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

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

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

ribus est hirtis, salacem. Non tamen causam etiam adijciunt: neque enim cum peccus habere leoni simile dicunt. Crura uero hirco, iam primam causam inuenerunt. Siquidem cur leo quidem audax, hircus uero salax sit, ratio etiam inuestigandum exigit, haec tenus enim quod in re fieri cernitur dixere. Causam tamen eius omisere. Caeterum is, qui naturali speculatione est exercitatus, sicuti aliorum omnium, ita horum quoque causas inuenire tentat. Propterea enim quod inequali partium temperamento sunt, non leo modo & hircus, sed etiam caeterorum plerumque animalium, idcirco ad alias actiones aliud est pronum. Ac de his quidem Aristoteles commode tractauit. Sed quod ad rem propositam est utile, id iam apparet. Hominum scilicet temperamenta considerantibus, singulas partium per se examinandas esse. Nec si cui thorax hirsutus est, huic totum corpus calidius, sicciusque ex necessitate putandum. Sed plurimum in corde caloris esse, hocque audacem: posse uero aliquando etiam huius ipsius rei occasione accidere, quo minus totum hoc corpus similiter calidum siccumque sit: quod scilicet plurimum caloris sursum huc spirauerit, atque in ambientem abierit. Nam si tota corporis temperies est aequalis erit his statim thorax ipse uniuersus latissimus, uenae amplae, arteriae magnae, eadem maxime, uehementissimaeque pulsantes, tum plurimi per totum corpus pili. Atque hi

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

subiectarum partium naturam prōdit. Quanc̄ nec
in ea simpliciter loquenti omniū. Sed duntaxat ea-
rū, quæ similit̄ habent cuti temperiē. At in his quæ
sub ur̄sa & sub meridie sunt locis, quoniā corporū
quæ ī altero sunt, calor in altū a circumdante extrin-
secus & uicente frigore est fugatus. Alterorū in cu-
tem, a b extremo calore attractus prodijt, non licet
ex eo affectu, qui in cute cernit̄, internarū particula-
rum temperies clare discerni. Quippe corporis tē-
peries in regionibus, ijs quæ a temperie recesserūt,
lequalis uisitur, externis scilicet, internisq; partibus
ad eundem se modū non habentibus. Gallis enim
& Germanis, & omni Thracio, ac Scithico generi
frigida, humidacq; cutis est. Ideoq; etiam mollis, al-
ba, & pilis nuda. Omnis uero naturalis his calor in
uiscera una cum sanguine confugit, ubi dum agita-
tur, & premitur & feruet, iracundi, audaces, &
præcipitis consilij redduntur. Ethiopibus uero &
Arabibus, omnibus denique ijs, qui ad meridi-
em incolunt, natura cutis ex ambientis æstu & na-
turali calore foras acto, uista, dura, sicca, & nigra
redditur. Toto corpore naturalis quidem calor
exiguam optinente portionem. Sed alieno, atq;
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 incale-
ant.

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

L ij faxatiles

saxatiles pisces, & talia concoquunt, infirmus. Videndum autem his rursum, num succi alicuius, qui abunde confluat, culpa eiusmodi symptoma uentriculo accidat. Alijs enim ex capite pituita, alijs flaua ex iecinore bilis, in uentriculum confluit. Rarū tamē hoc cernit & paucissimis contingere. At cōpluribus a capite defluit pituita. Atq; id maxime Romæ, ac locis perinde humidis. Cæterū & quod raro accidit considerandū. Nihilq; pro superfluo habendum, aut negligendum. Siquidem ipse uidi, quibusdam perq; pituitosis hominibus, multam tamen in uentriculo colligi flauam bilem, quam cū ante cibum aqua uino ue epoto, euomere debuissent, si quid ciborum priusq; uomerēt, gustassent, & hos corrumperent, & capite dolerent. Cum hos quidam natura biliosos esse crederent. Quāquam essent toto corpore molles, & candidi, & glabri, & adiposi, & uenis, ac musculis parū conspicuis, præterea exangues, nec tangentibus admodum calidi. Uidi & qui bilem nunq; uomuerunt, qui tamen & graciles, & hirsuti, & musculosi, & nigri, & uenosi fuerunt, affatimq; calidi, si quis tangeret, uidebantur. Cuiusmodi habitu Eudemus philosophus erat. Sed incidit hoc loco speculatio quædam anatomica id est, quæ ad corporum dissectionem pertinet, quam aliqui medicorum, ignorantes, ex symptomatum dissonantia, magnopere anguntur, dū
parum

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

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

dum si defluens a capite in uentrem pituita acidi ructus causa est, conueniet simili ratioe hic quoque a uentris proprio affectu hanc discernere. Equae uero & capitis dolores ex propria ne eius intemperie, an propter uentris aliqua excrementa incidant discernendi iam cerebrum ipsum cuius sit temperamenti, per se estimare est satius, quam ex corporis totius affectu. Ipsius autem per se consideratio, ex canitie, catarris, tussi, distillatione, & saliuæ copia inuitur. Quippe quae omnia id frigidius, humidiusque esse doceant. Atque his amplius si ex leui qualibet occasione, in hos deuenit affectus. At caluities ex siccitate prouenit. Nigrorum autem & frequentium pilorum prouentus, equalis in cerebro temperamenti nota est. Ergo ad hunc modum de temperamenti ineunda nobis consideratio est. Quamquam scilicet particulam seorsum propendentibus, nec ausis ex una pronunciare de omnibus. Quod utique nonnulli fecerunt, qui resimos, humidos, aducos, siccos esse dixerunt. Et quibus parui sunt oculi siccos. Quibus magni humidos. Atque de hoc quidem parum inter eos conuenit. Alij namque eorum, qui scilicet humidis particulis oculos adnumerant, ubi eos maiores uident, in his humiditatem temperamenti pollere existimant. Alij caloris uehementia, qui in prima formatione sursum confert magis copiosiorque ferebat, non oculos modo, uerum etiam os ipsum et reliquos omnia meatus ampliores factos aut, ita non humiditatis

diratis id, sed caloris indicium esse. Verum ambo a ueritate aberrant, uno modo, eoque cōmuni, quod unius particulæ occasione de toto corpore pronūciare sunt ausi. Altero qd' formatricis in natura uirtutis, quæ artifex facultas est, & particulas secundū animi mores effingit, parum meminerunt. De hac nanq; Aristoteles dubitauit: nunquid diuiniore originis sit, atq; a calido, frigido, humido, & sicco, res diuersa, quo mihi minus recte facere uidentur, qui tam temere de rebus maximis pronunciant, & solis qualitatibus formandarum partium causam assignant. Rationabile enim est, hæc organa esse, formatorem aliū. Sed & citra tam arduas quaestiones, inuenire licet, sicut ostendimus, humidam, siccam, frigidam, calidamq; temperiem. Errant igitur qui proprijs indicijs neglectis, ad ea quæ longe posita sunt, & magnæ quaestioni fuerūt, atq; ad hunc usq; diem optimis philosophorum dubitata sunt conuertuntur. Neq; enim propterea quod pueri natis magis sunt resimis, florentes ætate magis aduncis, idcirco rationabile est resimos omnes humidos censere, aduncos siccos. Sed fieri potest, ut formatricis uirtutis eiusmodi opus sit, potius q̄ temperamenti. Quod si temperamenti est nota, at certe eius quod in naso tantum habetur, non eius qd' in toto corpore nota fuerit. Quare frustra illd' prædicant, in siccis natura temperamentis nasum acutum, oculum,

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

M. bus acu-

bus acutus est nasus, aut aduncus. Hi sicci, quibus resimus humidi. Ad eundem modum de oculis, temporibus, cæteris denique omnibus particulis, iudicandum. Quibus impar temperamentum est, nec omnium particularum idem, alienum a ratione est, ex uniuscuiusque particulæ natura, de omnibus sententiam ferre. Porro tale quippiam plurimis eorum imposuit, cum non de hominum modo, sed etiam aliorum animalium totius corporis temperamento, ex indicijs, quæ in cutis tantum spectant, iudicium ferre sunt ausi. Neque enim si dura cutis est, necessario sicca est anima. Sed fieri potest, ut tantum cutis sic sit affecta. Sed nec si nigra hæc hirta ue est. Simili modo, nec si mollis hæc, depilis ue est, humidum ex necessitate totum est animal. Verum si per totum æquabiliter est atemperatum, ratio est, ut qualis sit cutis, talis sit & reliquarum partium unaquæque. Sin inequaliter, non item. Quippe ostrearum totum corpus humidissimum est, cutis ipsa siccissima. Est enim hæc qua teguntur testa, cuiusmodi est nobis cutis. Atque hinc illis Græce nomen *οστρακοδερμια* enim nominantur omnia eiusmodi animantia, propterea quod cutis hæc ostraco. i. testæ ad similes. Iam malocostrata, id est quæ molli testa integuntur, ueluti marmæ locustæ & camari, & cancri, cutem quidem habent siccam, reliquam uniuersam temperiem humidam. Immo uero illud ipsum humiditatis in carne nonnunquam animalis

animalibus causa est, quod siccam, terrenatq; portionem natura his uniuersam circa cutem reponit. Non est igitur putandum, nec quod cutis ostreis sicca est, illico carnē quoq; esse siccam. Nec quod hæc præhumida, mucosaq; est, iam cutem quoq; eiusmodi esse. Quippe equum est quancq; particulam ex se ipsa dignosci. Ergo tū i his peccāt, n̄ qui cōmētarios de tēperamētis nobis reliquerūt, tū quod id omittūt, qd' Hyppocrates rectissime admonuit, spectandū esse ex quibus, in quæ mutatiōes sū factæ. Fit eni non raro, ut præsens nota prioris tēperamēti sit, nō eius quod in corpore nūc habeat, ueluti si quis annos natus sexaginta denso pilo sit, nō quod calidus & siccus nunc sit, sed quod ante talis fuerit, consistant autem ei prius genitū pili. Ad eundem modum, quo herbæ, quæ uere sunt enatæ, non unquam perseuerāt æstate. Alijs enim spacio & paulatī, cōtigit a plurīa illa hirtitate mutari. Labētibus scilicet pre nimia siccitate pilis, alijs diutissime pili permanēt utiq; qui nec i p̄cessu tēporis admodū siccāt, et a priō ualētē habuerūt originē. Arborū ritu, quarū radices i terra ualētē cōprehēderūt. Caue igit si quē admodum pilosum uideas, hūc statim melācholicū putes. Sed si quidē floret adhuc ætas, nondū esse talē. Sin iā declinat, melancholicū existima. At si senex est, nō itē. Fiunt nancq; melācholica tēperamenta, ex sanguinis adustiq; Cætenī id pa

M ij ti inci-

ti incipit, non statim est percoctus, uerum hirtus
abūde, qui calidus & siccus est, celeriter erit. Si mo-
do eorum, quæ proposita sunt, meminimus. Nō
illico melancholicus. Quippe cutis dēstas, crassio-
rum excrementorum transitum remorans in tem-
peramentis, quæ calida in summo sunt, comburi
ea cogit. Ita fit, ut tale ijs nunc sit excrementū, qđ
pilos creat, quale olim procedente tempore in uas-
sis sanguinis est futurum. Tū hæc igit̃ omissa prio-
rioribus sunt. Tum præter hæc quod ex natura ex-
crementorum, indefinite de temperamentis pro-
nunciant. Putant enim particularum temperiem, si-
mitem esse cum excrementorū natura. Id uero usq̃
quaq̃ uerum non est. Sed fieri interim potest, ut
pituitosa excrementa colligantur, nec tamen humi-
da sit particula, immo frigida omnino: humida uer-
o non omnino. Quippe cum siccam quoq̃ esse li-
ceat. Quod autem eis imposuit, facile animaduers-
titur. Non enim norunt quod ex cibis, nequaquam
ex ipso corpore nostro, pituita fit. Quare nihil mi-
ri est, si ubi ingestos cibos (qui humidi fortasse na-
tura sint) non uincit, simile ijs, ipsum quoq̃ excre-
mentum creet. Nō est igitur quod opinem̃, tanq̃
corpus siccum est, itidem excrementum quoq̃ esse
siccum. Etenim si quis ab initio sicciorē, frigidio-
re q̃ temperamento statim fuit, is non melancholi-
cus est, sed utiq̃ ab excrementis pituitosis. Quod
si ex

si ex habitus mutatione, frigidus, siccusque est reddi-
tus, necessario hic talis iam etiam melancholicus est.
uerbi gratia, Si quis ante calidus & siccus, ex sangui-
ne urendo plurimam generauit atram bilem. Est enim
is praeterquam quod siccus est & frigidus, protin-
us etiam melancholicus. Sin a principio frigidus
& siccus fuit. Habitus quidem corporis eius albus,
mollis, depilis, uenis, articulisque parum expressis,
gracilis, & tangenti frigidus, animus uero minime
audax, & timens, & tristis, non tamen excrementa
huic melancholica sunt. In his igitur omnibus pec-
cant plerique medicorum ex eo quod proprias no-
tas respuunt, atque ad ea quae non perpetuo, sed fre-
quenter accidunt, conuertuntur. Eiusdem erroris
occasione, & quod exalfacit, id etiam ficcare omni-
no putant. Hoc enim ueluti coronide summaque uni-
uersi sermonis addito, secundum iam librum finire
statui. Quippe phlegmone obsessas partes calida
perfundentes aqua, atque ita uacuari ab his humore
cernentes, clare indicatum arbitrantur, siccitatem om-
nino calori succedere. Neque id modo tibi cum siccita-
te is, uerum etiam ubi cum humore est coniun-
ctus. Caeterum non est idem uel uacuasse ab aliquo
humorem, qui locis quibusdam sit dispersus, uel p-
priam particulae alicuius temperiem sicciorum reddi-
diffe. Siquidem inequalis quaedam in his, quae phle-
gmone laborant partibus, intemperies est, similis

M in bus

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

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

GALENI DE TEMPERAMEN

tis, Thoma Linacro Anglo interprete

Liber tertius.



AC quod energia, siue actu calidorum, frigidorum, humidorum, & siccorum unūquodq; tale esse dicat, uel qd' sumā habet eius modi qualitātē, uel qd' uincit in eo id genus qualitarum aliqua, uel quod ad cognati generis medio cre aliquid, uel ad unumquodlibet a nobis sit collatum, prius est traditum. Monstratum praeterea est quemadmodum ea quis agnoscere exacte possit. Reliquum est, ut de ijs, quae talia potestate sunt differamus, si tamen prius explicuerimus, quid ipso potestatis nomine significetur. Est autem breuis eius & facillima, & clara explicatio: Quippe quod quale dicitur, tale nondum est, sed potest tale esse, id hoc esse potestate dicimus. Homine uerbi gratia, qui non natus fuit, rationale, & aue uolantile, & canem uenaticum, & equum celerem. Scilicet quod eorum unum quodque futurum omnino est, si nihil id extrinsecus impedit, hoc ceu iam id sit, appellantes. Vnde arbitror haec esse potestate, non actu dicimus, perfectum namque est. ac iam praesens, ipsa energia, siue quod actu est. Quod uero potestate est, imperfectum, & adhuc futurum, atque ut fiat quidem id quod dicitur, ueluti habet.

luti habitus, non tamen adhuc sufficiens. Siquidem nec infans rationalis iam est, sed talis futurus, Nec qui modo æditus est canis, uenator, qui scilicet adhuc non uideat, sed quod uenari queat si ad iustum perueniat incrementum, sic nominatur. Ac maxime quidem proprie sola ea potestate esse dicimus, in quibus natura ipsa suo pte impetu ad absolutiorem uenit. Vtq; si nihil ei extrinsecus impedimento sit. Præterea quacuncq; fientium (ut sic dicam) continentis materiæ sunt. Nec refert continentis, an conuenientes, an proprias dicas. Quippe cum ex omnibus iudicetur, quod propinquum est, quodq; nec alia intercedente mutatione sic dicitur, uerbi gratia cum sanguinem potestate carnem appellas, quoniam minimam mutationem ad carnis generationem requirat. At non qui in uentriculo habetur concoctus cibus, continens carnis materia est. Sed prius sit sanguis oportet, longius etiam absunt, maza & panis. Quippe quæ ut caro fiant, certas sui mutationes requirant. Cæterum hæc quoq; omnia, potestate caro dicuntur. Etiam ante hæc ignis, aer, aqua, & terra. Etiam horum ipsorum communis materia. Atque hæc quidem omnia magis, minusue abusiue loquentibus nobis dicunt. Primus autem modus eorū, quæ potestate esse aliquid dicuntur, maxime est proprius. Proximus huic est eorum, quæ sunt propinqua materia, ueluti si fumip
dam ex

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

am in igne mutato flāma, terra, uel terrea re aliqua accensa, fit pruna. Atq; haec tenus quidē cōsentire se cū sermo omnino uidet. Siquidē uidentur medicamenta ea, quæ ubi ignē attigerit accēdunt, nos quoq; excalfacere, nisi si quod ppter crassitiē intra corpus nō facile assumitur. Differetur enī de ijs latius in libris de medicamentorū uiribus. Quæcunq; tñ medicamenta nostrum corpus excalfacere uident, ea prompte uertunt in ignē. At quō igitur inquit tangentibus nō sentiunt calida, hoc haud scio cur dicant. Nam si energia, iamq; calidū, esse prædictorū quidq; diceremus, pfecto mirari liceret, quomodo tangentibus nō appareant calida. Nunc quod possint facile calida esse, idcirco ea potestate talia uocamus. Itaq; nihil miri, si eos, qui se tīgūt nōdū calefaciant. Veluti enim nec ignis ipse auget, priusq; uicta ab eo ligna sint mutata, quod aliquo temporis spatio oīo fit. Ita nec animantiū calor a medicamentis, nisi illa prius ab ipso sint mutata. Quippe alio genere calefit. is qui ab igne uel sole itēpescit. Alio is qui a prædictorū quouis medicamētōrū. Illa nāq; actū sunt calida, medicamēta nequaq;. Itaq; nec calefacere nos ualent priusq; actū talia fiāt. At qd' actū talia sint, id a nobis accipiunt, ueluti sicci calami ab igne. Ita uero & ligna ex sua quidem natura frigida sunt uulnera. Sed quæ sicciora sunt, & gracilia, ea facile mutantur in ignem. Quæ humi
diora

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

N ij uel mi

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

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

N iij queat.

queat. Ante uero $\text{\textcircled{q}}$ in his fit demutatum fieri non potest, ut animalis corpori sit nutrimentum. Ne si per totū diem, ac noctem extrinsecus super corpus sit impositum. Multoq; minus panis, uel beta, uel maza, foris imposita nutriat. At quæ quidem adsimilantur, omnia nutrimenta uocātur. Reliqua omnia medicamenta, est porro & horum natura duplex. Quippe uel cuiusmodi sunt adsumpta, eiusmodi etiam permanentia, uincūt, corpusq; mutāt, ad eum modum, quo id cibos, atq; hæc prorsus tū uenenoſa, tum natura animalis corruptricia medicamenta sunt, uel mutationis initium ab animalis corpore consecuta, deinceps iam putrescūt, ac corrumpuntur, deinde corpus quoq; una corrumpūt ac putrefaciunt. Sunt autem hæc quoq; noxia uenena. Est his etiam amplius tertia medicamentorum species, eorum nimirum, quæ corpus. recalcificunt quidem, mali tamē nihil adferūt. Est & quarta eorū species, quæ & agunt & patiuntur aliquid; sed spatio uincuntur, planeq; adsimilantur. Accidit porro his, ut tam medicamenta sint, q̄ nutrimenta. Nihil aut miri est, si exiguū cōsecuta momētum, aliqua maximā a priore natura mutationē habēt. Cernuntur enim eiusmodi multa in his, quæ extra nos sunt. Siquidē in ea Mysia, quæ est Asiae pars, domus hac aliquando ratione conflagrauit. Erat proiectū columbinum stercus, cui iam putri & exalfacto.

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

Monstratū

Monstratum enim supra paulo est, id non utiq; ut
calidum medicamentum. Immo ut conueniens nu-
trimentum calefacere animal. Tanq; enim ignis ido-
neum alimentum, igne ipsum auget, ita quicquid
corporum natura calidorum proprium & natura-
le est nutrimentum, id ea semper non solum robo-
rabit, sed etiam insitum eorum calorem augebit. Ac
q; id quidem omnis nutrimenti communis effe-
ctus est. Vino praeter caetera proprium, ac suu est
mutatiois celeritas. Ita utiq;, ut tetae, elychnij, stup-
pae, picis iam uero ab ignis exemplo non digressi:
admoneamus rursum de lignis uiridibus, quae ipsa
quoq; ignis nutrimentum sunt. Caeterum non sta-
tim, aut continuo, eoq; saepenumero igni iniecta,
non solum flammam quasi sopiunt, sed etiam si im-
becilla est & parua, corrumpendae quoq; eius pe-
riculum afferunt. Sic profecto & in animalibus ci-
bi, qui uti prorsus adsimilentur, & corpus nutriant
spatio egent, hi frigus uniuersi, potius quam calo-
rem afferre in praesenti uidentur. Caeterum calefa-
ciunt hi quoq; spatio, non secus, ac reliqui cibi, si se-
mel ut corpus nutriant, sint consecuti. Omne enim
nutrimentum, quatenus nutrimentum est, anima-
lis calorem auget. At si deuoretur quidem ut nutri-
mentum, nec tamen superetur, id erit quod Hypo-
pocrates dixit, nomine quidem nutrimentum, re
autem minime. Quippe cum trifariam nutrimen-
tum dica-

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

○ Illud for

Illud fortasse dissonare uidebitur, quod ex his, quæ
ut nutrimentum comeduntur, aliqua cuti imposita,
hæc erodunt, atque exulcerant. Sicut sinapi, muria, allia,
cepe. Verum hoc quoque cum positis a principio hypo-
thesibus concordat. Etenim propterea, quod tum in
uentre concocta, tum in uenis in sanguinem uersa mu-
tantur, alteranturque, præterea quod uno loco non perma-
nent: sed in multas partes diuisa, undequaque ferunt,
adde & quod non solum multis succis miscentur, sed etiam
cibus. cum quibus sumuntur, adhæc quod celeriter eo-
rum & concoctio, & partium separatio perficitur, ita ut
quod conueniens in eis est adsimiletur, quod superua-
caneum & acre, per alium urinas, & sudorem excer-
nat: propter hæc inque, omnia quod foris impositum exul-
cerat, id comestum non exulcerat. Quamuis si uel unum
quodlibet horum accederet, satis esset ad ea quæ
foris sunt integra seruanda, uerbi causa mutatio
ipsa. Si nanque non maneat sinapi, quale extrinse-
cus fuit, cum est adsumptum, manifestum est,
nec uim eius manere censendum. Quod si tum di-
rimuntur eius partes, tum purgantur, multo utique
magis sic censendum. Iam satis erat quod nec eo-
dem loci manet. Cum nec circa cutim aliquid effi-
cere posse uideatur, nisi diutius immoretur. Sed
nec mixtio ipsa cum multis cibus parum momenti
habet. Si enim id citra alium cibum solum assumes,
facile intelliges quantum molestiæ, & rosionis
uentri-

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

O ij. num afferant

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

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

O ij stant,

stant, quemadmodum in opere de medicamentis dicitur. Siquidem medicamen id quod Cantharidas recipit, hydericis prodest. Tametsi cantharis ipsa, uellicam omnino exulcerat. Verū ubi per ea, quæ admiscetur castigata est, ac corpori, quod plurimo humore grauatur, tum offertur, illum per urinas expellit. Maxime igitur est attendendū in omnibus, quæ potestate calida, frigida ue dicunt, sint ne ex natura eorum, quæ nutrire corpus possunt, an eiusmodi, quæ exiguum alterationis momentum nata, deinde secundum propriā naturā alterata, corpus ipsum aliquo modo afficiunt. Tertio loco an nullo pacto ab eo quicquid alterent. Si namque ex nutrientiū sunt genere, siquidē uincant, calefaciūt. Si nō uincant, refrigerāt. Sin ex his sunt quæ exiguum quippiā alterāt, oīo calefaciūt. Si uero ex his, quæ omnino nō alterant, maxime refrigerant. Attendere autē, ut dictū est quæ maxime oportet, ac discernere, quæ per se sunt, ab his, quæ per accidens, nō in calidis & frigidis modo, sed nihilo etiam setius in siccis & humidis. Quippe aliqua taliū, cum siccā substantiam sint sortita, ubi largo calore sunt liquata, humidatis phantasiā præbent, ueluti æs, & ferrum. Quædam per se humida, ubi in sincero frigore sunt morata, apparent sicca sicut glacies. Minime igitur de his omnibus faciendum absoluto, & sine ulla exceptione iudicium est, sicut in superioribus monuimus. Sed

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

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

ris succus, hominis corpori prorsus est contrarius ut quod in id quicquid agere ne una quidem qualitate possit, multo minus tota sua substantia possit. Atque unum quidem deleteriorum genus eiusmodi est, alterum est eorum, quae ex nostro calore momentum aliquod mutationis accipiunt, at deinde in multifarias alterationes uertuntur, quibus corrumpi naturam nostram accidit. Eiusmodi enim omnia deleteria genere sunt, etiam si propter exiguitatem non nunquam nihil quod sentiatum efficiant. Ac quae corporis naturam rodunt putrefaciunt, & liquant, merito potestate calida nominantur. Contra quae refrigerant, & sensum auferunt, torporemque notabilem afferunt, frigida. Et priora quidem nihil non rationi consonum, nec ipsa pati, nec in corporibus nostris efficere uidentur. Siquidem calido corpori applicata, & mutationis momentum aliquod hinc adempta, partim eorum ad summam caliditatem, partim proueniunt ad putredinem. Iure igitur pro affectu quae ipsa consecuta sunt, etiam corpus animalis afficiunt. At quae corpus tametsi ipsa calida sunt, applicata, tamen refrigerant, non paruam dubitationem afferunt, utrius potius naturae sint. Nam si energia semel calida sunt reddita, cur animal non calefaciunt? Sin nondum sunt calefacta, quomodo apparent calida. Soluetur dubitatio si distinguatur, quod per se frigidum est, ab eo quod est ex accidenti. Ita uti

P Aristoteles

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

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

Omnino enim ubi duo corpora inter se commissa,
P h aliquam

aliquam multo tempore pugnant, certantque de alterando, utrunque eorum tum agere, tum pati est necesse. Fortasse autem & si non multo tempore id fiat, attamen agit etiam id quod uicit, in id quod uicit: uerum ita exiguum, ut sensum effugiat. Neque enim si acutissimo ferro mollissimam cæram toto die ac nocte incidas, fieri potest, ut non fiat, manifeste obtusius. Ita nimirum illud comode dici uidetur. Assiduo illi durum cauat undula saxum. Quippe ita quoque factum cernitur. Cæterum uno, aut altero ictu nihil adhuc eiusdem uidere in talibus licet. Ex quo factum arbitror, ut quædam ab admotis sibi, nihil prorsus pati, opinati nonnulli sint. Et cedendum quidem est ita loquentibus. Sæpe uero nobis quoque ipsis ita plerumque loquendum est, nisi sicubi ad ultimum examen, disputationem perducimus, quemadmodum in præsentia facimus. Sic igitur *καταπερα*, id est, nunquam deficientis affectionis dogma, his utique qui solum id estimant, ualente demonstratione non caret. Non est tamen eius ad priuatas singulatim obeundas actiones ullus usus. Si namque adeo exigui affectus sint, quibus assidue afficimur, ut nulli actioni sensibile, & manifestum incommodum afferant, facile profecto contemnendi sunt, atque ei qui affectus id genus nullos esse dicit non repugnandum. Perinde igitur habet. & in his, quæ nutriunt, prope dixerim omnibus. Quippe quæ ipsa quoque in corpore hominis ali-

nis aliquid faciunt. Sed nec sensibile aliquid prorsus, nec evidens, diuturna tamen eorum exhibitio, magnopere alterat, mutatque iam corpora. Sunt enim & quæ primo statim usu, manifestam alterationem suam indicent, ueluti lactuca, quæ eos, quibus uenter æstuat, manifeste refrigerat. Atque a siti uindicat quibus refrigeratum est, manifeste ledit. Conducit uero & ad somnum non parum, neque id alia ratione ulla quam quod frigido temperamento & humido est. Verum sic est humida, & frigida ad hominem, & alia quæ nutrirunt sunt apta, sicut uiridia ligna ad ignem. Quare rationabiliter cibi, id genus utrumque præstant, & quod ueluti medicamenta corpus nostrum afficiunt, & quod nutriunt. Toto quidem concoquendi sui tempore, ut medicamenta. Vbi iam nutriunt ac prorsus sunt assimilata, ut quæ nihil in nos agant, sed naturalem calorem augeant, ceu prius est dictum. Quippe id omnium quæ nutriant commune est. Nec est quod miremur, si modo exempli uiridium lignorum non sumus immemores, esse aliqua, quæ prius quam assimilentur, & nutriant, dum adhuc concoquuntur, refrigerent, cum assimilata sunt, ac iam nutriunt, calefaciant. Itaque usus quoque talium omnium duplex medicis suppetit, tum ut ciborum tum ut medicamentorum. Fac nancque mutata sit alicui optima uentriculi temperies, ad calidiorum. Is profecto quam diu lactucam concoquit, refrigerabitur, & me-

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

simum eundemq; cibum, tum nutrimenti, tum me-
dicamenti usum corpori præstare negant. Tanq̃
enim si omnino non percoqueretur, perpetuo ma-
neret medicamentū, sic cū iā est percoctū, ambo cf-
ficiūt. Pone enim prorsus nō concoquatur lactuca,
uel si maui succus ipsius, q̃n̄ is si liberalius sumat̄. si-
milē in hoīe cū papaueris succo effectū habet. Nū-
quid hoc casu medicamentū tātū erit, nec aliud quie-
quā? Nemo arbitror de ea re dubitet. Ergo habet
omnino lactuca & medicamēti facultatē. At uero ha-
bebat et nutrimentū: quippe que persepe nutrit. Am-
bas igit̄ facultates simul in se cōtinet, nō tamē simili-
ter ambas ostendit. Verum ubi plus egit in homi-
ne, q̃ sit passa, medicamenti potius indicat̄ faculta-
tem, ubi passa plus est q̃ egit, nutrimentū. Nec mirū
ullū est, si lactucæ tū agere, tum pati contingit, quā-
do enī quoq; , ceu paulo ante diximus, nō solū in-
ceram agere, sed etiā ab ea pati accidit. Cæterū eo
quod multo amplius est quod agit, q̃ quod patit̄,
alterum latet. At si durissimum illi ferrū admoue-
as, cōtra magis pati, q̃ agere tibi uidebitur. Tamē-
t̄ si agit aliquid tum quoq;. Sed negligitur præ exi-
guitate eius uis. Itaq; de omnibus prorsus cibis, il-
lud pronunciare non dubitamus, qd̄ non solū a no-
stris corporibus pati, sed etiam agere aliquid in ea
possunt. Iam uero & de quibusdam, quæ plane sci-
licet & luculenter uidemus agere, quod nō tantū ci-
bi sint,

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

augebunt, non qualitatem intendent. In totū enim siue frigidus, siue calidus potestate cibus sit, postea aq̄ in sanguinem conuersus est, naturalem calorē similiter augebit. Quoad autē ad sanguinis formā tendit, nec dum plane sanguis est redditus, refrigerat, excalfacit ue animal medicamenti ritu. Sane enim hæc disceptatio ab uno principio p̄cedet. Quo magis seruandum id, memoriaq̄ tenendum perpetuo est. Cuilibet corpori proprietatem quandam temperamenti esse, quæ huic quidem naturæ sit consentiens, ab hac uero sit dissentiens. Tum si quod conueniens sibi est, in suam naturam transmutet, eo pacto caloris sui substantiam augere. Sin ipsum sit mutatum, duorum alterum illi contingere, uel ut calorem quandam conquirat, utiq̄ si id a quo mutatur, calefacit, uel proprium calorem amittat, si id non calefacit. Liquet igitur ex ijs, quod eiusmodi omnia, ex eorum sunt numero, quæ relata ad aliquid dicantur. Cum ad proprietatem mutantis naturæ, quicquid assumitur, uel nutrimenti, uel medicamenti, uel utriusq̄ rationem sortiatur, uerbi gratia. Cicuta, sturno nutrimentum est, homini medicamentum. Rursus coturnici, ueratrum nutrimentum est, hominibus medicamen. Si quidem coturnicum temperies assimilare sibi ueratrum potest, quod hominum temperies non potest. Ergo manifestum iam arbitror factum, quod iudicium reus

Q quod

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

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

Q ij test,

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

eius occurſu patet. Senſum nanq̃ inuehit frigoris. Præterea cutim quoad ei affunditur, frige facit. Tū calorem nec in omni corpore, nec dum aſſunditur inuehit. Immo in iuvene, quadrati corporis, & æſtate media, & poſtq̃ a profundendo eſt ceſſatum. Sicut igitur frigida quibus incidit, hæc illico perfrigerat, ſiue animata corpora ſunt, ſiue non animata, ſiue calida, ſiue frigida, ita ſi quod eſſet tempus, uel corporis natura, uel affectus ullus, in quo frigida, primo ſtatim occurſu caloris ſenſum inueheret, iure queri poſſet, calefacere ne, an frige facere per ſe nata eſſet. Nunc cum omnia tum animata, tū inanimata protinus, & perpetuo frige fieri ab ea cernamus. Quibus autem inſitus calor, ueluti fons quidam ignis in uiſceribus eſt, his occurrens repercuſſum aliquando caloris facit, rationabile arbitror ex accidenti, non per ſe talia calefacere. Sed nec later qua ratione illud accidat. Siquidem ſtipata, cluſaq̃ corporis ſumma facie, repercuſſus, refractuſq̃ ſit caloris eius, qui a profundo aſcendit, quiq̃ ſimul propter diſſiatus inopiã eſt aceruatus. Simul propter frigidi circumſtantis uiolentiam in altum recedit. Simul ex ſuccis iſthic habitis nutritur. Quippe ubi collectus, nutrituſq̃ calor ad ſummã corporis uiolentiùs ruit, fit quidem caloris repercuſſus, iudicium uero, ac documentum, quod frigidum haud quaſq̃ per ſe calorem auxit. Nã per ſe quidẽ

Q iij cutim

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

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

de medicamētis proprijs exemplis exercitabimus. Nunc recensitis ijs, quæ ante iam dixi, proposito libro comodum imponere finem tentabo. Cū nanque calidum corpus multifariam dicatur, nam & quod summam eiusmodi habet in se qualitatem, ipsum scilicet elementum. Et quod propter eiusmodi qualitatem pollentem, nomen est sortitum. Ad hæc quod collatum ad aliud dicitur, uel ad id quod mediocre eiusdem sit generis, uel quicquid fors tulerit, sic & quod potestate calidum est, energia uero nondum dici potest, intelligi, probarique multis modis oportet. Quo utique minus recte siquid non statim inflammatur, id aliqui ne ut ad nos quidem esse calidum potestate putant. Nam siue facile concoquitur, & cito nutrit, erit ut ad nos calidum. Siue admodum ueluti medicamentum, calefacit, erit id quoque, ut ad hominem calidum. Sic nimirum & per singulas animalis species, ipsum potestate calidum, siue est, ut medicamentum, siue ut nutrimentum, ad illud tantum animal collatum dicitur. Est enim ex ijs, quæ ad aliquid referuntur, quicquid potestate aliquid dicitur. Quare & probatio, quæ propria est, melior utique est, quam quæ ab externo petitur. Propria uero est una in singulis, utique si celeriter tale fieri appareat, quale id esse potestate diximus. Est enim potestate ignis, quicquid celeriter in ignem uertitur: potestate uero cali-

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

Tactū eū qui iudicatur sit, ois acquisititij calor uel frigoris expertē debere esse.

De temperamentis finis
Thoma Linacro Anglo interprete

GALENI PERGAMENSIS
De inæquali intemperie, Thoma
Linacro Anglo interprete



Næqualis intemperies alias in toto animalis corpore fit. ueluti in ea hydrophis specie, quā græci *ἄνασ ἀρχα* uocant. & febribus istis, quas iidem hepialas appellant. fere q; reliquis omnibus

nibus, exceptis, quas Hecticas nomināt. Incidit autem & in unaqualibet parte, quum ea uel intumuit, uel Phlegmone, Gangrena, Erisipilate, Cancro ue, est affecta. Huc pertinet & qui Elephas dicitur, & Phagedena, & Herpes. Verū hæc oīa cū fluxione consistunt. Absq; autē materiæ affluxu, solis partium qualitatibus aliquatenus alterādis, in æquales intemperies fiunt, utiq; refrigeratis ijs, aut deustis, aut immodice exercitatis, aut feriatis, aut aliquid id gen⁹ passis. Iam ex medicamētis ijs, quæ foris corpori occurrunt, inæqualis intemperies gignitur, dum id uel frigefit, uel calefit, uel siccatur, uel humectum redditur. Quippe hæc simplices intēperies sunt, ueluti in ijs, quæ de temperamētis scripsimus, est mōstratum. Compositæ ex ijs aliæ quatuor sunt, quū corpus uel calefit simul & siccatur, uel calefit simul & humectat, uel refrigerat simul & siccescit, uel refrigerat pariter & madescit. Quod autē eiusmodi intemperies ab æqualibus eo distēt, quod in omnibus intemperanter affecti corporis partibus æqualiter nō insint: id clare liquet. Ergo quis sit omnis inæqualis intemperaturæ generandæ modus, in proposito libello statutum est exequi. Admonēdi autē sumus, quo clarior nobis omnis disputatio sit, de omnibus corporis particulis. principio a maximis sumpto, quæ scilicet ne vulgo quidē sunt ignotæ

notæ. Si quidem manus, & pedes, & uentrem, & thoracē, & caput nemo est qui ignorat. Diuida Diuisio parti
 mus autē earū rursus unamquāq; in proximas ū maiorū in
 sui, quæ $\pi\rho\sigma\theta\chi\grave{\iota}$ græce dicuntur, particulas. Ver sibi proxias,
 bi gratia, crus in foemur, tibiā, & pedem, Item to
 tum brachium, in brachium, cubitum, & summā
 manū. Iam manus ipsius particulae sunt, uola, &
 eius pars auersa, $\mu\epsilon\tau\alpha\kappa\acute{\alpha}\rho\pi\iota\omicron\nu$ græci uocant, & digi
 ti. Digitorū uero particulae sunt, ossa, cartilago, li
 gamentū, arteria, uena, mēbrana, caro, tendo, un
 guis, cutis, adeps. Has autē diuisisse in aliā spēm
 nō est. Sed sūt similes, ac primæ, exceptis tamē
 arterijs et uenis. Hæ nāq; ex fibris & mēbranis sūt Arterias, &
 conditæ, ueluti in tractādæ dissectionis ratiōe est uenas partes
 traditū. Quētiā cōplura esse spatia iter ipsas pri e ē cōpositas
 mas, & similes particulas, atq; ijs etiā plura ma Vacua spatia
 ioraq; inter ipsas instrumētales, & cōpositas, ali- inter singulas
 qua uero et in unaqualibet similari particula, uelu corporis par
 ti osse cuteq; hæc quoq; oīa in ijs, quæ de admī tes itercedere
 nistrādīs dissectionib⁹ scripsimus, sunt pdita. Ac Quorū inter
 quæ mollia quidē sunt corpora, ea quoniā sibi in posita spatia
 uicē incūbūt, iterposita spatia latere cōspectū faci nō cernātur,
 ūt. Quæ dura siccaq; sūt, in ijs cernere spatia licet,
 sicuti ossiū cauernulas. Cōtinēt hæc nātaliter mul
 tū i sese humoris, hui⁹ q; albi, in id cōparati ut ossa
 nutriat. Quæ i cute foramiā sūt, ea, q̄ ratiōe fiāt: i
 ijs quæ de tēperamētis precepim⁹, est dictū. Atq;
 R ij hæc

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

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

Venas & ar= arteriæ, & uenæ. Quæ scilicet & primæ, & præ=
terias in phle ter cætera uario dolore afficiūt. Quippe interi⁹
gmone uarie a fluxione tum excalfiunt, tum distenduntur, ac
dolere. diuelluntur. exterius non modo excalfiunt : sed
etiam premuntur, ac degrauantur. Reliquæ par=
ticulæ aliæ comprimēdo solū, uel incalescendo,
aliæ

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

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

Fo. lxxviii.

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

R iij. alteralcit.

alterascit. In summa quidquid tenuiū est partū, id
 prōpte alteratur: cōtra cui crassæ sunt partes, ægre.
 Alterationis Ita necesse est multifariæ phlegmōis alterationes
 uarietates in incidant, propterea quod multifariam affecta sunt
 phlegmonis, corpora. Principio nāq; succus qui phlegmonē
 ex quinq; ge^s excitat, magis minusue calidus est. deīde succi pu-
 neribus acci- trefactio, pro ipsius natura respondet. non mini-
 dere. mum certe prout is magis minusue est impactus.
 Quippe quæ perspiratu carent, celeri⁹ putrescūt,
 ueluti & in externis accidit ōnibus. Cæterū quū
 calida temperie sunt & humida, tum utiq; potissi-
 mū. Iam ipsa phlegmone laborans particula, uel
 prope uel longe sita est, a multi sanguinis uisceri-
 bus. totus q; sanguis uel biliosus est, uel melācholi-
 cus, uel pituitosus, uel spirituosus. Atq; hæc ōnia
 magis minus q;. Quare necesse est multiformes
 fieri alterationes, siue alterum alteri sit collatū, siue
 In corpore idem sibi. Fiunt hæc omnes inæquales corporis in-
 quod phleg- temperies, maxime quidem inflammato eo qui in
 mōe laboret, phlegmone est sanguine. deinde eo qui in uisceri-
 quid maxime bus habet & corde. Atq; huius maxime eo qui ī
 inflammetur, sinistro eius sinu est. In quē (sicut in opere de usur-
 quid deinde. pandis manu dissectionibus est dictū) si uiuo etiā
 animante, nec adhuc febre tentato, dimittere digi-
 tum uelis: uehementissimū deprehendes calorem.
 Quo magis uerisimile est, ubi totum corpus præ-
 ter naturā icalescit: hūc maxime sinū ad summū
 peruenire

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

Indolescētia i pers. putant q̄ qui ea febricitant, omnino se fe
hecticis causa bre carere. neq̄ enim sentiunt eius calorem. om
nibus sc̄ilicet eorum partibus æque percalfactis.
Sed & cōuenit de ijs, inter naturalis scientiæ pro

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

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

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

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

diuifio. Immodicus vero calor ac frig⁹ proxime
 accedunt, vt vnitatē foluant. plurimus quidē ca
 lor, dū segregat ac diuidit substātiæ cōtinuitatē.
 summū vero frigus, tū stipando tū introrsus pa
 riter tradēdo, quaedam exprimit, quaedā quassat.
 Atq; hūc quispiam immodici caloris ac frigoris
 terminū statuens, fortasse nō incōmode sentiat.
 Seu vero is siue alius immodici excessus termi
 nus est, certe cōsistere omnē immoderatū excelsū
 sum in habitudine ad aliquid, iā liquet. Non enī ad aliquid eē,
 pari ratione a calidis frigidis q; afficit omne cor
 pus. Inde q; fit ut aliqua animalium cōueniētes in
 ter se succos habeant. aliqua nō solū non cōueni
 entes, sed etiā qui se mutuo corrūpāt, veluti ho
 mo atq; vipera, quorum utriusq; salua alteri est
 perniciēs. Ita vtq; & scorpium necaueris, si ieiun
 us illi inspueris. At non homo hominē morfu
 interemit, nec uipera uiperam, nec aspis aspidē.
 Siquidem quod simile est: id congruū amicūq;
 est. quod cōtrariū est, inimicū ac noxiū. Auget
 enī quidque ac nutrit a similib⁹, perimit ac corrū
 pit a dissimilib⁹. Itaq; etiā sanitatis tutela per simi
 lia perficitur, morborū sublatio per cōtaria. Verū
 de ijs ali⁹ est sermo Hecticā uero febrē quæ iā
 habitū corporis occupauit, minie sētīt qui ea labo
 rat. Reliquarū febrū nulla ē quæ nō a laborāte sē
 tia. sed aliæ magis aliæ min⁹ agrotāti sūt graues. senti ri.

S ij. Sunt

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

Inæqualis in Porro accendi febrē & citra phlegmonē ex solis temperamenti humoribus putrescentibus licet. Neque enim ea generandi uia solum que inculcata sunt, & perspiratu prohibita, putrescunt. verū celeriter ea, maxime que. Cæterū putrescunt & alia multa, quæ putredini sunt opportuna. Dicitur vero de horū opportunitate alio loco. Iam alio quoque genere inæqualis oriri intemperies in toto corpore potest. modo fuliginoso vapore detento. modo exercitationibus & plusculis laboribus calore adaucto, modo ab ira, quū sanguis immoderati⁹ seruet. modo ex deustione quauis externa, incalescit. Porro quod etiā in his omnibus febribus, non secus quā in phlegmonis supra est dictū, tum pro uiribus effectricis causæ, tum pro corporis ipsius affectu, alij magis febricitent, alij minus,

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

gmonē, subinde uel laxiore intestino, quod colon
 græci uocāt, uel dentibus, uel alia quauis particula
 homines doleāt. Nam neq; taliū ullū mirabile est,
 nec quēadmodū simul rigeant et febricitent ægro
 Cur aliqui si tantū aliqui. Quippe si pituitosus succus qui fri-
 mul rigeant, gidusest, quē q; Praxagoras uitreum appellat, et
 et febricitent. amara bilis quæ calida est, simul abundant, ac per
 sensibilia mēbra moueantur: nihil miri est utrūq; a
 cubāte pari modo sentiri. Necq; enim si hoīem sub
 sole feruido statuas, et aquā illi frigidā infūdas, fieri
 potest, ut nō simul et a sole calorem, et ab aqua fri-
 gus sentiat. Verū hoc casu ābo extrinsecus sūt, nec
 In hepial! cur paruis portionibus incidūt. In febris quas hepī
 frig⁹ et calor alos uocāt, tū ab interno, tum exiguis portiōibus.
 simul sētiant. eo q; uniuersū corpus ambo sentire uidetur. Quū
 eni tenuissimis portiūculis aspersū per corpus tum
 calidū sit tū frigidū: nullā sensilē alterius portiūcu-
 lam ita paruā desumas, i q̄ nō alterū sit cōpræhēsū.
 In accessionū In ipsa tamē accessionis inuasiōe, aliqui febricitā-
 inuasiōe febrī tū tum rigent, tū uero febricitāt, tū ambo sentiūt,
 citātes aliquos frigus imodicū, et calorē una. Verū nō eodē loco.
 frig⁹ et calorē Quippe quū possint quæ excalfactæ sunt partes,
 simul sētire. manifeste a refrigeratis discernere. Nam itus et in
 ipsis uisceribus calorē sentiūt. In externis partibus
 In Lipyrijs uniuersis frigus. Tales perpetuo febres sūt et quæ
 utrūq; perpe græce Lipyriæ uocātur. Præterea quoddā ardētū
 tuo ita ut i ac febrīū perniciosū gen⁹. Quod igit̄ in his maiorib⁹
 cessiōibus sē-
 tiri portionibus

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

ijs oib⁹ est, vt ex fluxiōe hūorū sint orta. Dissidēt
in eo quod alij ex pituitoso, alij ex bilioso, vel melā
cholico succo, alij ex sāguine vel calido, vel tenui,
vel bulliente, vel frigido, vel crasso, vel alio quopiā
genere affecto fiant. Declarabitur enī alio loco de
horū mēbratim differentia diligēter. Quod ad pro
positam disceptationē pertinet, hoc tantū dixisse
abunde est, quod qualiscūq; est fluxio, eadem ra
tione, quēq; prædictorū affectuū creat, qua prius
ex calida et sanguinea phlegmonen gigni mōstra
uimus. Sed non minus etiā similarū, ac simplicū,
primorū q; in ijs corporū singula, sic a fluxiōe affe
cta, ad inæqualem intēperiē deueniēt. Cæterū ex
trinsecus pro reumatis ratione calefacta, refrige
rata, siccata, vel humectata. penitus et in profundo
nondū similiter affecta. Quod si tota per tota mu
tata alterata q; sint: fiūt quidē illico a dolore libera,
In difficili tamē sic cōstituta sunt statu. Hec præno
uisse his qui opus de medicamētis sūt percepturi,
et post id medendi methodum, abunde mihi satis
videtur. ∴ ∴

Finis Tertij de Temperamentis
Thoma Linacro Anglo
Interprete.

∴

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