

HEALTH AND SICKNESS IN HENRY OF HERFORD'S *CATENA AUREA ENTIIUM*

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Abstract: Henry of Herford frequently addresses medical topics throughout his encyclopedia, the *Catena aurea entium*. The paper offers an overview of the sections that deal with health, sickness, and diseases. While including key texts of medieval medical literature, Henry's 'medical library' has a specific focus on practical medicine, pharmacology, and the regimen. The paper also includes editions of some questions dedicated to specific diseases.

Keywords: Henry of Herford; encyclopedism; disease; environment; plague.

Henry of Herford (ca. 1300–1377), a Dominican friar active in the province of Saxony in the 14th century, did not devote a specific treatise to medicine, yet he dealt extensively with this area of learning in his two major works, the *Liber de rebus memorabilioribus sive Chronicon* and the *Catena aurea entium* (= CAE).¹ The *Chronicon* is a universal chronicle from the creation of the world until Henry's own days (1355). The work, a compilation from numerous ancient and medieval sources of different kinds that adopts the famous scheme of the six ages of the world popularized by Augustin and Beda, was renowned – and is still used by historians today – as a source for the vicissitudes of the

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1 In the prologue to his encyclopedia, the *Catena aurea entium*, Henry provides a list of his works: HENRICUS DE HERVODIA FORTHCOMING, CAE, Prol., 5,15–19. To them a *Sermo de Sancto Joanne Baptista*, today attributed to Henry, must be added: on Henry's works – extant and lost – see KAEPPELI 1975, 197–198; HILLENBRAND 1981, 745–749; SCHUMANN 1996, 24–82; HAYE 2016, 599–603.

German lands in the late Middle Ages.² In line with his intention to focus on “events worthy of remembrance” (“de rebus memorabilioribus”), made explicit in the title of the work, Henry gives an account, among other facts, of the numerous epidemics that constellated human history.³

Notably, the last section of the work is dedicated to the Black Death, the plague pandemic that swept throughout Europe around the mid-14th century and whose consequences he eye-witnessed himself or learned from reports shared by other Dominican convents.⁴ Henry describes the bands of flagellants that roamed the German lands performing their rites,⁵ and interprets their appearance in apocalyptic terms as a prefiguration of the coming of the Antichrist.⁶ He refers to an earlier prophecy by a certain friar Robert (Uzès?) who, some thirty years before the plague outbreak, had foretold a great pestilence as God’s punishment for the sins of mankind.⁷ He portrays the massacres perpetrated against the Jews, accused of spreading the epidemic by poisoning water sources.⁸ While emphasizing economic motivation and the desire for the Jews’ wealth as the main driving force behind these massacres, Henry admits that the irregular spread of the contagion, which was “wandering around” as if by choice (“quasi eligendo grassaretur”), seemed to indicate human agency.⁹ By browsing through Henry’s chronicle, one gets the

2 On the *Chronicon*, see POTTHAST 1859, IX–XXXVII; SCHUMANN 1996; and the bibliography quoted by PALAZZO FORTHCOMING(1), n. 2.

3 HENRICUS DE HERVORDIA 1859, *Chronicon*, 3: “Tempora memorabilia [...] aut morbis et pestilentis corrupta.”

4 On Henry’s account of the Black Death in the *Chronicon*, see my analysis in PALAZZO 2024, 86–90.

5 See HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 100, 280–282.

6 HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 100, 277: “Gens sine capite flagellariorum adventum Antichristi praenuntiavit.”

7 See HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 99, 233.

8 See HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 100, 277: “Fontes, fluvii et putei per diversas provincias, ut dicebatur, intoxicabantur. Judei crudeliter mactabantur.”

9 See HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 100, 280.

impression that the pandemic was a central element in a broader crisis that affected Europe at a political, religious, and social level in the mid-14th century.¹⁰ Moreover, Henry lists a number of natural portents (earthquake, floods, appearances of ghosts and monsters, rain of owls and snakes, monstrous births) preceding and surrounding the epidemic, in line with his taste for the ‘marvellous’, for those *memorabilia* that are the subject of his chronicle. However, in the *Chronicon* the ‘extraordinary’ is interweaved with naturalistic explanations.¹¹ Henry, for instance, accounts for the birth of a two-headed lamb in terms of Albert’s theory of monstrous generation¹² and has resort to conjunctionist astrology by quoting a passage from Gherard of Cosvelde’s stating that the flagellant movement was foreshadowed by an astral configuration.¹³ In sum, the *Chronicon* not only describes the catastrophic consequences of the health crisis brought about by the plague epidemic, but also gives us an insight into its social, political, and cultural impact. Moreover, it sheds light on the complex reactions of medieval society and culture to the approaches and measures of the medical science of the time.

On the other hand, the *Catena aurea entium* (= CAE) is a gigantic encyclopedia exploring the various aspects of reality, from God to angels, from the

10 A similar interpretation of the plague outbreak as a result of a time of general crisis is given by Conrad of Megenberg in his *Tractatus de mortalitate in Alamannia*: see KRÜGER 1972, 839–862. On the scientific content of the treatise, see GOTTSCHALL 2006. Conrad also addressed the issue of plague in Book 2, chapter 33 of his *Buch von der natürlichen Dingen* (1348–50), a vernacular encyclopedia: see GOTTSCHALL 2003.

11 On this, see SMOLLER 2000, 168–171, 177–182.

12 See HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 99, 270; ALBERTUS MAGNUS 1987, *Physica*, II, tract. 3, cap. 3, 138,33–45.

13 See HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 100, 283–284. It is important to bear in mind that the astrology of conjunctions played an important role in the medical discussion around the causes of the plague outbreak with several *Pestschriften* linking the epidemic with the conjunctions of the major planets: see, e.g., Augustine of Trento’s plague tractate, Jacme d’Agramont’s *Regiment de preservació*, the *Compendium de epidemia* of the masters of the Paris medical faculty, the tractate of the anonymous practitioner of Montpellier, Simon de Couvin’s allegorical poem *De iudicio Solis in conviviis Saturni*, etc.: see ARRIZABALAGA 1994, 252–254; PALAZZO 2024, 74–81.

celestial spheres to the elements, from minerals to plants, from animals to mankind.¹⁴ Structured in ten books, in turn subdivided into *ansae* (rings of the chains), the *CAE*, as a whole, contains no less than 5000 questions. Each question replies to a why-sentence (“*Cur [...]*”) with one or more excerpts from a large number of theological, philosophical, scientific, and literary sources. The *CAE* belongs therefore to the genre of compilations.¹⁵ Henry was able to find models for the question-and-answer arrangement, unusual for encyclopedic literature, in some important medieval scientific collections of questions, such as the medical *Quaestiones Salernitanae* or the pseudo-Aristotelian *Problemata*.¹⁶ Not surprisingly, given its systematic structure and its attempt at comprehensiveness, the *CAE* covers all aspects of medical learning, from anatomy to embryology, from pharmacology to environmental medicine, from analysis of diseases to prevention and therapy, quoting from a vast array of medieval medical sources (both Graeco-Arabic sources translated into Latin and original Latin works).

Taken together, Henry’s two major works give us an invaluable vantage point from which to examine his conception of sickness and provide us

14 ENRICO DI HERFORD 2004, *Tabula quaestionum VIII-X*, 215,1–9. Preserved in 8 manuscripts, it occupies ca. 500 two-column folios of the two Vatican manuscripts (Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 4310, containing Books I–VII, and Vat. lat. 3025, containing Books VII.5,41–X). As yet, only Book 6 and part of 7 have been published thus far, while Book 1 is forthcoming: HENRICUS DE HERVODIA 2023(1), HENRICUS DE HERVODIA 2023(2) and HENRICUS DE HERVODIA FORTHCOMING. For the other parts of the work, I will refer to the text as preserved by manuscripts.

15 HENRICUS DE HERVODIA FORTHCOMING, *CAE*, Prol., 5,20–6,28: “[...] nunc ultimo quaedam de quolibet ente more problematum studiosius et exacte colligam et in unum librum compingam secundum veram et realem entium cohaerentiam et consequentiam primo ponens quaestiones et eisdem statim subinferens certas certorum doctorum in certis locis ut in pluribus responsiones. Et compilationem ipsam *Catenam entium auream vel problematum* fratris Henrici de Hervordia ordinis praedicatorum conventus Mindensis nominavi dividens ipsam in decem partes generales, quas etiam ulterius distinxī per ansas aliquot ipsam catenam continuantes et producentes et quasi per partes suas sibi invicem unam uni consequenter cohaerere facientes.”

16 On this group of sources and their impact on the encyclopedic tradition, see VENTURA 2004; DRAELANTS 2005.

with two distinct perspectives, one more ‘sociological’, derived from the historical account of the *Chronicon*, the other strictly scientific, grounded in the medical theories cited in the *CAE*.

In what follows I intend to provide an overview of all parts and questions of the *CAE* that deal with health, sickness, diseases and related topics, thus exploring Henry’s views on medical matter, and in particular in the field of nosology and pathology. Since most of these sections are still unedited, I thought it worthwhile to present two appendices with selected questions relevant for this discussion, made available for the first time.

Given the compilatory nature of the *CAE*, which is made up of more or less verbatim quotations from other sources, the analysis of its questions will serve to clarify Henry’s familiarity with the medical literature read at his time as well as with the medical discussions taking place in medical schools and faculties. Studies have already been conducted on other parts of the *CAE*, which showed that Henry had diversified strategies for using and reworking his sources in different branches of knowledge (philosophy, theology, astronomy, mythography) and was at the forefront of certain cultural trends in the 14th century.¹⁷ Even though he never reached the degree of university master and worked probably as a conventual lector over his entire career,¹⁸ in the *CAE* he demonstrates his awareness of the most influential works of his time across various disciplines and appears well-informed about the doctrinal debates taking place in the academic environment in the late-13th and 14th centuries. By charting Henry’s views on medical matter, it will also be possible to better define the nature and purpose of the *CAE*. It has been argued that this

17 VENTURA 2015(1), 454–462; PALAZZO 2022, PALAZZO 2023(1), and PALAZZO 2023(2); LOCONSOLE 2023; PANARELLI 2022; MARCON 2024; BONINI FORTHCOMING.

18 Henry is attested outside Germany to take part in the general councils of the Dominican order in Milan in 1340, in Lyon in 1348 and, maybe, in Narbonne in 1354: see SCHUMANN 1996, 17–19.

work, far from merely collecting quotations from its reference texts on different aspects of reality, is a 'philosophical manual' or *summa* that actually aims to compare the opinions of different sources and recreate, through its organization into questions and answers, scholarly discussions on the hottest and most controversial topics of the late Middle Ages. Moreover, since the *CAE* was intended for the lectors and *fratres studentes* of the German Dominican provincial and conventual schools, it also had a didactic function and served as a channel for the dissemination and popularization of the academic culture.¹⁹ Therefore, the *CAE* is also an important witness to the ways in which the medical learning cultivated in major university centers and universities found its way into a non-specialist context (the German provincial and conventual schools) and was reworked and combined with other sources and traditions to suit the educational needs of the Dominican friars.

Plague and Epidemic Diseases

In Book 1, after addressing standard themes of Christian theology, Henry surveys the main figures of classical mythology. Henry dedicates *CAE* I.1,85 to "Sirenigres," the goddess of epidemics ("numen epidimiale"), progeny of Juno and Mars.

The answer deserves to be analyzed as it reflects standard medieval views on plague and epidemic diseases in general (the etymology of epidemic and pestilence [*pestilentia*], the aerist conception, symptoms, phases of the clinical course, etc.) based on a number of non-medical sources.

85. Cur Sirenigres, numen epidimiale, filia Iunonis dicitur.

Responsio: Albericus: »Quia ex Iunone per filium suum Martem genitum est.

19 VENTURA 2007, 139–140 and VENTURA 2009, 227, 238–239.

Est autem numen pessimum et saevissimum dictum Sirenigres, id est subitatio vel attractus mortis, a 'sires', quod est attractus, et 'nigres', mors. Ipsum etiam epidimia dicitur, id est 'super cognitionem', quia nescitur, quomodo veniat, ab 'epi', quod est supra, et 'demos', scientia. Et "pestilentia dicitur <a pesti> Graece, quod Latine sonat humor, quia pestem ferat, quo membra dissolvuntur et putrescunt, quasi 'pestilatia', vel dicitur a pascendo, quia, sicut incendium depascit" et toto corpore grassatur, quandoque cum glandulis venit et scrophulis vel apostematibus aliis quibuscumque, sicut diebus istis plus in tribulationibus nostris quam in codicibus vel scriptura videmus, et "gignitur ex aere venenoso et corrupto", unde et filia Iunonis fingitur«. In libro *De gestis Lombardorum*, cap. 4 legitur, quod tempore Iustiniani imperatoris "pestilentia maxima fuit in Liguria". "Cooperunt enim in inguinibus hominum vel aliis locis delicatioribus nasci glandulae, quas mox subsequebatur febrium intolerabilis aestus ita, ut in triduo homo extingueretur, et qui triduum exegisset, spem habebat vivendi". Quicumque funeri appropinquasset, extinguebatur etc. Nota de ephemera, parte IX. "Haec inguinaria ab inguinum percussione dicitur", a partibus illis incipiens et in totum hominem desaeviens "in tantum acuta, quod non habeat homo spatium temporis, quo vel vitam speret vel mortem horrescat, sed repentina labes cum morte veniat", ut tempore beati Gregorii factum legitur.

The first segment ("Quia ex Iunone [...] Iunonis fingitur"), which Henry attributes to the third Vatican Mythography ("Albericus"), is in fact a tacit quote from the mythographic section of his own *Chronicon*.²⁰ Henry refers to *Sirenigres* as an evil and very fierce deity, suggesting an improbable Greek etymology according to which *Sirenigres* would mean "death attraction" from "sires" (attraction) and "nigres" (death). This deity is also called epidemic, which, according to another unlikely etymology, would mean "above knowledge" from 'epi', which is 'above', and 'demos', which means 'science'. Indeed, it is not known how an epidemic breaks out ("quomodo veniat").

²⁰ HENRICUS DE HERVORDIA, *Chronicon*, Hildesheim, Dombibliothek, HS 665, II, f. 149rb: "Syrenigres numen est epydimiale vel pestilientiale natum ex Iunone per Saturnum vel Martem. Est autem numen pessimum et sevissimum dictum Syrenigres, id est subitatio vel attractus mortis, a 'syres', quod est attractus, et 'nygros', mors. Sicut epydimia dicitur quasi 'supra cognitionem', quia nescitur, quomodo veniat, ab 'epy', quod est supra, et 'demos', scientia. Et pestilentia dicitur a pesty Grece, quod Latine sonat humor, quia pestem ferat, quo membra dissolvuntur et putrescunt, quasi quasi 'pestilatia', vel dicitur a pascendo, quia, sicut incendium depascit et toto corpore grassatur, quandoque cum glandulis venit et scropulis vel apostematibus aliis quibuscumque, sicut diebus istis plus in tribulationibus nostris quam in codicibus vel scriptura videmus, et gignitur ex aere corrupto, unde et filia Iunonis fingitur."

Henry tacitly quotes the chapter Hugutio dedicates to the plague in his *Derivationes*,²¹ arguing that *pestilentia*, which derives from the Greek ‘pestis’, meaning ‘humor’ in Latin, is what brings the plague, causing the destruction and putrefaction of the limbs. According to another etymology, pestilence is derived from “grazing” (“a pascendo”), because, just as fire devours (“depascit”) a body, pestilence ravages it, producing buboes, scrofulas, and apostemes. Moreover, pestilence originates from poisonous or corrupt air, which is why, Henry adds, it is represented as Juno’s daughter, an allusion to Juno’s aerial nature.

Henry refers to the same chapter of Hugutio’s *Derivationes* once again at the end of the above text, arguing that *pestilentia* is called inguinal because it first strikes in the groin and then spreads to all parts of the body. It is a disease so acute that no time is left for hope of survival or fear of death, but the sickness (“labe”) comes suddenly along with death. It is interesting to note that Hugutio’s source is actually a text from the *Etymologiae* by Isidor of Seville (chapter 6 of Book 4) on the nature of epidemics that was very influential over the course of the Middle Ages and thus, through Hugutio’s quotations, Henry endorses the Isidorean conception.²² Henry adds that the terrible ef-

21 HUGUTIO 2004, *Derivationes*, P72 “Pesti” §§ 1–6, 932: “[1] PESTI grece, latine humor dicitur, unde hec pestis, quidam morbus, quando scilicet membra dissoluntur et putrescunt, vel dicitur pestis quasi pastis a pascendo, quia veluti incendium depascit dum descendit per totum corpus, et gignitur ex corrupto aere; [2] eadem et contagium dicitur et contagio a contingendo, quia quem tetigerit polluit, vel quia tactu unius descendit per omnes; [3] ipsa et inguina ab inguinum percussione, eadem et lues a labe vel luctu vel luendo dieta, que tanto acuta est ut non habeat spatium temporis quo vel vita speretur vel mors, sed repentinus morbus simul cum morte venit; [4] unde hec pestacula -e, pesticus -a -um et pestuosus -a -um, ambo pro peste plenus, unde pestuose -ius -me et hec pestuositas. [5] Et componitur cum lentos et dicitur pestilentus -a -um et hic et hec et hoc pestilens -tis, idest plenus peste, et utrumque comparatur -or -mus, [6] unde pestilente et pestilenter -ius -me adverbia et hec pestilentia, idem quod pestis, sed proprie pestis est proprium nomen illius morbi, pestilentia vero est id quod ex se efficit, et inde dicitur pestilentia secundum quosdam quasi pastulentia, quia sicut incendium depascit dum descendit per totum corpus.” (My italics).

22 ISIDORUS 1911, *Etymologiae*, IV, cap. 6, §§ 17–19: “Pestilentia est contagium, quod dum unum adprehenderit, celeriter ad plures transit. Gignitur enim ex corrupto aere, et in

fects of pestilence in these times can be seen more in real disasters than in books and the Holy Scripture (“sicut diebus istis plus in tribulationibus nostris quam in codicibus vel scriptura videmus”). The sentence, which may be an allusion to the beginning of the first of Gregory the Great’s *Homiliae in Evangelia*,²³ touches on a crucial issue for medieval accounts of epidemics in general and of the Black Death in particular, namely the question of how far narratives in medieval sources are realistic and chronicle historical events and how far, on the contrary, they transfigure historical reality, reframing facts according to pre-existing literary models and sources.

The mosaic of quotations is completed by a quote from the *Historia Langobardorum* by Paul the Deacon (Paulus Diaconus), who describes the development of the disease, from the first appearance of the buboes in the groin and other delicate parts of the body to a bout of unbearable fever, until death, which occurs within three days. Those who had made it through the third day had hope of survival. Moreover, the epidemic was so lethal that whoever approached the funeral rites was to die.²⁴ The *Historia Langobardorum* was one of the most authoritative sources on the Justinianic plague in the West. To Paul, for example, we owe the description of the epidemic that ravaged Rome in 680.²⁵ It should not cause surprise, therefore, to find in the *Chronicon* a long verbatim quotation from Paul’s text to account for the plague that reached

visceribus penetrando innotuit. Hoc etsi plerumque per aeras potestates fiat, tamen sine arbitrio omnipotentis Dei omnino non fit. *Dicta autem pestilentia, quasi pestilentia, quod veluti incendium depascit, ut (Virg. Aen. 5,683): Toto descendit corpore pestis. Idem et contagium a contingendo, quia quemquem tetigerit, polluit. Ipsa et inguina ab inguinum percussione. Eadem et lues a labe et luctu vocata, quae tanto acuta est ut non habeat spatium temporis quo aut vita speretur aut mors, sed repentinus languor simul cum morte venit.*” (My italics).

23 GREGORIUS MAGNUS 1999, *Homiliae in evangelia*, I, hom. 1, 1, 6,14–16: “Nam gentem super gentem exurgere earumque pressuram terris insistere plus iam in nostris tribulationibus quam in codicibus legimus.”

24 PAULUS DIACONUS 1878, *Historia Langobardorum*, II, 4, 86–87.

25 On the medical relevance of Paul’s work, see MENÉDEZ BUEYES 2012.

Italy during the 20th year of the reign of the emperor Justinian. More remarkable, by contrast, is the fact that the very same text is quoted by Henry once again when it comes to describing the devastating effects of the Black Death.²⁶

<p>PAULUS DIACONUS 1878, <i>Historia Langobardorum</i>, II, 4, 86–87</p>	<p>HENRICUS DE HERVORDIA, <i>Chronicon</i>, sexta aetas, cap. 51; Wolfenbüttel, Cod. Guelf. 11b Helmst., f. 55va–b</p>	<p>HENRICUS DE HERVORDIA 1859, <i>Chronicon</i>, sexta aetas, cap. 99; ed. Potthast, 274</p>
<p>Huius temporibus in provincia praecipue Liguria maxima pestilentia exorta est. Subito enim apparebant quaedam signacula per domos, hostia, vasa vel vestimenta, quae si quis voluisset abluere, magis magisque apparebant. Post annum vero expletum coeperunt nasci in inguinibus hominum vel in aliis deligatioribus locis glandulae in modum nucis seu dac-</p>	<p>Vicesimo anno Iustiniani facta fuit magna mortalitas in Ytalia incipiens a Lyguria, ita ut pene destitueretur habitatoribus terra illa. Ex <i>gestis Lombardorum</i>, I. II, cap. 4: hoc tempore in prouincia Ligurie maxima pestilentia exorta est. Subito enim apparebant quedam signacula per domos, hostia, vasa vel vestimenta, que siquis voluisset abluere, magis magisque apparebant. Post annum uero expletum ceperunt nasci in inguinibus hominum uel in aliis locis delicatioribus glandule in modum nucis seu dactuli,</p>	<p>Et in ejus Principio celum spissa caligine terras Pressit, et ignavos inclusit nubibus estus, hominumque viscera primo torrentur flammisque fatiscunt, ut dicitur anno Karoli IV. tertio. Ceperunt nasci in inguinibus hominum vel in aliis locis delicatioribus glandule in modum nucis vel</p>

²⁶ The pages that Paul the Deacon dedicates to the plague have also been recognized as an important source for Boccaccio in the *Decameron*: BRANCA 1990, 381–387. This fact that would explain the analogies between Henry’s account of the Black Death ravaging German lands and Boccaccio’s description of the plague outbreak that took place in Florence. The importance of the *Historia Langobardorum* for Boccaccio is confirmed by the fact that an epitomized version of this text was included in one of his autographs: see PANI 2014.

<p>tuli, quas mox subsequeretur februm intolerabilis aestus, ita ut in triduo homo extingueretur. Sin vero aliquis triduum transegisset, habebat spem vivendi. Erat autem ubique luctus, ubique lacrimae. Nam, ut vulgi rumor habebat, fugientes cladem vitare, relinquebantur domus desertae habitatoribus, solis catulis domum servantibus. Peculia sola remanebant in pascuis, nullo adstante pastore.</p>	<p>quas mox subsequeretur [55va] februm intolerabilis aestus, ita ut in triduo homo extingueretur. Sin vero aliquis triduum transegisset, habebat spem vivendi. Erat autem ubique luctus, ubique lacrimae. Nam ut vulgi rumor habebat querentes cladem vitare, relinquebantur domus desertae habitatoribus solis catulis domum servantibus, peculia sola remanebant in pascuis nullo astante pastore.</p>	<p>dactili. Quas mox subsequeretur februm intolerabilis aestus, ita ut in triduo homo extingueretur. Sin vero aliquis triduum transegisset, habebat spem vivendi. Erat autem ubique luctus, ubique lacrimae. Nam ut vulgi rumor habebat, querentes cladem vitare hinc inde fugerunt. Et relinquebantur domus desertae habitatoribus solis catulis domos servantibus. Peculia sola remanebant in pascuis, nullo astante pastore.</p>
<p>Cerneris pridem villas seu castra repleta agminibus hominum, postera vero die universis fugientibus cuncta esse in summo silentio.</p>	<p>Cerneris pridem villas vel castra repleta agminibus hominum, postera vero die universis fugientibus, cuncta esse in summo silentio.</p>	<p>Cerneris pridem villas seu castra repleta agminibus hominum, postera die, universis vel mortuis vel fugientibus, cuncta esse in summo silentio.</p>
<p>Fugiebant filii, cadavera insepulta parentum relinquentes, parentes obliti pietatis viscera natos relinquebant aestuantes. Si quem forte antiqua pietas perstringebat, ut vellit sepelire proximum, restabat ipse insepultus; et dum obsequeretur, perimebatur, dum funeri obsequium praebebat, ipsius funus sine obsequio</p>	<p>Fugiebant filii cadauera insepulta parentum, parentes obliti pietatis viscera natos relinquebant estuantes. Si quem antiqua forte pietas perstringebat, ut vellet sepelire proximum, restabat ipse insepultus, et dum obsequeretur, perimebatur, dum funeri obsequium prebebat ipse, funus sine obsequio manebat.</p>	<p>Fugiebant quoque filii cadavera parentum insepultorum. Parentes obliti pietatis viscera, natos relinquebant estuantes. Si quem antiqua forsitan pietas perstringebat, ut vellet sepelire proximum, restabat ipse insepultus, et dum obsequeretur, perimebatur. Dum funeri obsequium prebebat, ipse [sic] funus</p>

<p>manebat. Videres saeculum in antiquum redactum silentium: nulla vox in rure, nullus pastorum sibilus, nullae insidiae bestiarum in pecudibus, nulla damna in domesticis volucris. Sata transgressa metendi tempus intacta expectabant messorem; vinea amissis foliis radiantibus uvis inlaesa manebat hieme propinquante. Nocturnis seu diurnis horis personabat tuba bellantium, audiebatur a pluribus quasi murmur exercitus. Nulla erant vestigia commeantium, nullus cernebatur percussor, et tamen visum oculorum superabant cadavera mortuorum. Pastoralia loca versa fuerunt in sepulturam hominum, et habitacula humana facta fuerant confugia bestiarum. Et haec quidem mala intra Italiam tantum usque ad fines gentium Alamannorum et Baioariorum solis Romanis acciderunt.</p> <p>Inter haec Iustiniano principe vita decidente, Iustinus minor rem publicam apud Constanti-</p>	<p>Videres seculum in antiquum redactum silentium, nulla vox in rure, nullus pastorum sibilus, nulle insidie bestiarum pecudibus, nulla dampna in domesticis volucris, sata transgressa metendi tempus intacta expectabant messorem, vinea amissis foliis radiantibus uvis illesa manebat hyeme propinquante, nocturnis sive diurnis horis personabat tuba bellantium, audiebatur a pluribus quasi murmur exercitus, nulla erant vestigia commeantium, nullus cernebatur percussor, et tamen visum oculorum superabant cadavera mortuorum, pastoralia loca versa fuerunt in sepulturam hominum et habitacula humana facta fuerunt confugia bestiarum.</p> <p>Et hec quidem mala intra Ytaliam tantum usque ad fines gentium Alemannorum et Baioariorum solis Romanis acciderunt.</p>	<p>sine obsequio manebat. Videres seculum in antiquum redactum silentium. Nulla vox in rure, nullus pastorum sibilus. Nulle insidie bestiarum pecudibus. Nulla dampna in domesticis volucris. Sed corvorum subito nimis multiplicatorum tota die crocitationes super viventes et super mortuos hyatus. Sata transgressa metendi tempus intacta expectabant messorem. Vineam amissis foliis, radiantibus uvis, illesa manebat hyeme propinquante. Nullus cernebatur percussor, et tamen visum oculorum superabant cadavera mortuorum.</p> <p>Intra civitates cymiteria sepeliendis non sufficiebant, unde et in campis sepulturas hominum novas faciebant. Simile quid dictum est anno Justianiani ...</p>
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nopolim regendam suscepit.		
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The recourse to Paul the Deacon's account of the Justinianic plague to depict the events related to the plague pandemic of the mid-14th century is part of the strategy of 'rewriting' the facts of the Black Death that Henry pursued in the *Chronicon*. Other elements contribute to this strategy: Henry stylizes the plague metaphorically as a blaze²⁷ – a metaphor we have already encountered in Isidor of Seville –, applies the Ovidian account of the plague on the island Oenopia in the time of king Aeacus to the Black Death,²⁸ and reshapes an event that occurred in the town of Hameln, near Minden, through the narrative framework of an anecdote narrated by Albert the Great.²⁹ In other words, Henry makes use of a vast tradition of images, metaphors, and conceptual models as a narrative frame through which he rethinks and restructures the reality of the pandemic, which he experienced directly as an eyewitness or knew through the first-hand accounts of his contemporaries.

27 HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 99, 274: "[...] tam ingens, tam pestifer ignis epydimialis conflagravit."

28 See HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 100, 285; Ovidius, *Metamorphoses* VII, 523–613.

29 HENRICUS DE HERVORDIA 1859, *Chronicon*, aetas VI, cap. 100, 285–286: "Quarto anno Karoli in opido Hamelen supra Mindam in metis Westphalie et Saxonie pestis quedam singularis oboritur. Siquidem fovea fodiebatur, purgabatur et eruderabatur in area civis cujusdam ibidem. Fossor existens in imo, subito, nescitur a quo tactus, corruit et exspiravit. Alius descendit ad extrahendum primum jam frigidum, et ipse quoque mox extinctus est. Fama per opidum et terram diffunditur. Omnes admiratione metuque percelluntur. Lues quidem videbatur, sed causa non apparuit. Tertius cautius agere volens, fune forti cingitur circa corpus, per quem de fovea, cum opus esset, extraheretur. Ad medium fovee descendens pervenit, totoque corpore stupidus esse cepit et rigere. Signum dat. Semivivus extrahitur, aliquamdiu sic permanens. Post reviviscens, tempore longo decubuit, et tandem sanatur. Quartus descendens in foveam similiter ut primi duo periclitatur." See ALBERTUS MAGNUS 2004, *Meteora*, III, 2, 12, 141, 30–72. For the differences between the two texts and the two distinct explanatory models used by the two thinkers to unravel the mysterious cause of air corruption in the well or the cave, see my remarks in PALAZZO 2024, 89–90.

Let us now return to the *CAE*. The *ansa* 4 of Book 2, devoted to the concept of place (“locus”), contains a number of questions dealing with the wholesomeness of different places (“loca”), based on borrowings from Albert the Great’s *De natura loci*.³⁰ Within this context, Henry also addresses the environmental origin of pestilences, a notion that played a crucial role in the debate on the aetiology of plague triggered by the mid-14th-century pandemic outbreak. In *CAE* II.4,25, for instance, Henry quotes the *De natura loci* (I.13) to explain why places that are very humid, but not very warm, are poisonous and pestiferous. Interestingly, Henry relates the March of Brandenburg and Friesland to Albert’s passage, thus adapting Albert’s theory to his own experience.³¹ In the *CAE* II.4.33, Henry cites another passage from Albert’s *De natura loci* on the subject of ponds, marshes, and swamps, arguing that these wetlands are pestilential and poisonous because they are filled with a swampy vapor that contaminates the air, giving it a poisonous quality, so that the air, when inspired, either kills as poison or causes diseases according to the nature of those who inhale it.³² The aerist model as a conceptual key to explain the aetiology of pestilential and contagious diseases underlies this Albert passage

30 See, e.g., ENRICO DI HERFORD 1987, *Tabula quaestionum I–VII*, II.4,27, 35,53–54: “Cur locus habens montes altos ad meridiem est sanus ad inhabitandum”; II.4,28, 35,55–56: “Cur, si locus sit ad occidentem et montes ad orientem, non est multum sanus”; II.4,29, 36,57–58: “Cur loco existente ad orientem et montibus altis ad occidentem nec adhuc multum sanus est.”

31 *CAE* II.4,25, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 81rb: “Cur loca multum humida et parum calida sunt venenosa et pestifera ut Marchia Brandeburgensis et Frisia et similiter loca paludosa. Responsio Alberti *ibidem* [...]”

32 *CAE* II.4,33, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 81vb: “Cur loca stagnis et aliis aquis palustria et paludibus venenosa sunt et pestifera. Responsio *ibidem*: Quia vaporosa sunt ex fumo palustri, quo aerem inficiunt et corrumpunt et in qualitate venenosam permutant, qui intractus vel ut venenum interficit vel morbos secundum qualitates inspirantis inducit. Fundus etiam stagni et lutositas eius corrupta sunt, nisi quando lapidosus est fundus et quando purgatur aquis magnis influentibus ipsum, quod fit ex calore accidentali extraneo et corrumpente.” ALBERTUS MAGNUS 1980, *De natura loci*, 1, cap. 13, 22,88–95.

quoted by Henry.³³ The insistence on the concept of poison is noteworthy. It has been claimed that the plague treatises understood the plague epidemic as a form of poisoning, identifying poison as the cause and agent of the disease and not simply using it as a metaphor for the epidemic.³⁴ Similarly, Albert and Henry refer to poison not as a metaphor for the process of contamination of the air and those who breath it, but as an actual substance produced by smoke emanating from a swampy environment, acting on air, affecting a living body, and causing diseases or death. In the second part of question *CAE* II.4.33 it is added that soil and mud in humid areas become corrupted, unless they are rocky or a large amount of running water purifies them.

The link between air and epidemics is clearly established in a passage from the *Pantegni* by Constantine the African quoted by Henry in the *ansa* 3 of Book 4:

<p>CONSTANTINUS AFRICANUS 2011, <i>Theorica Pantegni</i>, V partic., cap. 11, 245,18–247,3 (f. 57r–v)</p>	<p><i>CAE</i> IV.3,20, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 126vb</p>
<p>Hic autem morbus uocatur epidimiosus, quia multiplex et subitus, uno eodemque tempore multis ingruens hominibus. Huius morbi causa est uniuersalis mutationis circumdantis aeris quod duabus mutatur ex causis, ex situ regionis ex qualitate temporis.</p> <p>Mutatio aeris propter locum, ex fumo fit dissolutio. Herbarum fructuum, siue similium putrefientium,</p>	<p>Cur aer aliquando fit epidimiosus. Responsio <i>ibidem</i>, cap. 10: Morbus uocatur epidimiosus, quia multiplex et subitus uno eodemque tempore multis ingruit hominibus. Et causa eius est uniuersalis mutatio aeris nos circumdantis, qui ex duabus causis mutatur. Ex situ regionis et ex qualitate temporis.</p> <p>Ex primo sic: herbae, fructus et huiusmodi putrefiunt et fumus ab eis dissolutus ascendit et miscetur aeri.</p>

33 On the concept of air corruption in the *pestschriften*, see, at least, DUCOS 2001.

34 GIBBS 2019, ch. 4. On this theory, see ABERTH 2021, Introduction and ch. 1. See also JACQUART 2022.

<p>quia dum ascendit miscetur aeri. Similiter ex fumo lacuum criptarum, fossarum, <i>coporum</i> [sic] mortuorum locum illum uicinantium, siue inter locum positorum uel ex fumo mortuorum in bello morientium, uel ex pestilentia bestiarum. Vnde mutatus aer populares mortificat homines, quod contingit atheniensibus de mortuorum ethiopum corruptionibus.</p> <p>Mutatio substantie aeris est ex temporibus anni cum naturam suam exierint, ut si hiemps calida fuerit et sicca, et sine pluua, estas uero pluuiosa, uer frigidum et siccum, autumnus calidus et humidus. Vnde locis pestilentia euenit, et quinances, facierum uarietates, peracute febres, cum accidentium pessimitate. Causa hec minor est priore. Si ergo intelligi debet mutatio aeris ex temporibus anni que non tantum homines mortificat, sed et bestias quod ex corruptionibus fit humorum et spirituum.</p>	<p>Similiter de lacubus et fossis corporum mortuorum vel corporibus multis in bello mortuorum vel ex pestilentia bestiarum aer, ut dictum est, mutatur et sic mutatus homines plures mortificat.</p> <p>Ex secundo sic: cum anni tempora naturam suam exierint, aer in substantia mutatur. Si enim hiems calida fiat et sicca et sine pluvia, aestas uero pluuiosa, uer frigidum et siccum, autumnus calidus et humidus, pestilentia euenit,</p> <p>quae non homines tantum mortificat, sed et bestias, quod ex corruptionibus humorum fit et spirituum.</p>
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The question is part of a set of questions dealing with the impact of air on people's health conditions.³⁵ It is worth noticing that in Book 4, which is dedicated to the four elements, Henry also appeals to several Galenic works on different issues.³⁶ No doubt, Henry excerpts the passage from the *Pantegni* be-

35 See, e.g., ENRICO DI HERFORD 1987, *Tabula quaestionum I-VII*, IV.3,18, 64,25: "Cur aer temperatus laudabilis sit" (quoted from the *Pantegni*); IV.3,21, 64,28-29: "Cur aer in locis palustribus et aliis locis corruptis pestilentialis est" (it is an internal cross-reference to CAE II.4,25 and following questions); IV.3,22, 64,30: "Cur aer natus quaerendus est aegrotanti" (quoted from Hippocrates' *Aphorisms*).

36 For example, he quotes the *De elementis* regarding the number of the elements (CAE IV.1,26), the *De complexionibus* on the origin of flame (CAE IV.2,8) and the impact of the different quality of water on health conditions (CAE IV.4,81-88), and the *De accidente et*

cause it expounds the gist of the Hippocratic-Galenic aerist theory.³⁷ First, a disease is defined as epidemic (“epidimiosus”) when it affects many people at the same time, immediately, and in different ways. Second, the general cause of an epidemic is identified as the transformation of the air surrounding people. Finally, the particular causes of air contamination are detailed and linked either to the geography of a region or to the quality of seasonal weather conditions. In the former case, the air is mixed with and contaminated by the fumes released from rotten herbs and fruits or by the miasmas emanating from ponds, graves containing corpses, bodies of dead soldiers, and the carcasses of plague-hit animals. When the seasons are not in accordance with their nature, and thus winter is warm and dry, summer rainy, etc., the air is transformed substantially (“in substantia”). As a consequence, a pestilence breaks out, leading to the death of both human beings and animals by corrupting their humors and spirits.

Environmental Factors and Diseases

The way in which the unfolding of the seasons of the year affects people’s bodies, causing manifold illnesses, is, however, focused on in the *ansa* 5 of Book 2, dedicated to time, eternity, and seasons. In the question II.5,8–38, Henry quotes around 30 different loci from Galen’s *Commentary* on Hippocrates’ *Aphorisms*.³⁸ As a general rule, it is argued that seasonal changes very often produce diseases.³⁹ Then, Henry goes on to quote aphorisms – and Ga-

morbo on the narrowness of pores as cause of a cold disease (CAE IV.1,9).

37 See, e.g., HIPPOCRATES 1931(2), *Nature of Man*, ch. 9, 24: “ὅταν μὲν ὑπὸ νοσήματος ἐνὸς πολλοὶ ἄνθρωποι ἀλίσκωνται κατὰ τὸν αὐτὸν χρόνον, τὴν αἰτίην χρὴ ἀνατιθέναι τούτῳ ὅ τι κοινότατόν ἐστι καὶ μάλιστα αὐτῷ πάντες χρεόμεθα· ἔστι δὲ τοῦτο ὃ ἀναπνέομεν.”

38 On the meteorological aspects of the Hippocratic texts, see LIEWERT 2015.

39 CAE II.5,13, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 85rb: “Cur mutationes temporum maxime generant morbos, et in temporibus magnae mutationes aut frigiditatis aut aestus et alia secundum rationem sic, Hippocrates partic. 3 aphor. 1”; see

len's related comments – linking pathologies to a specific season and climatic conditions. For example, in summer, quartans become shorter;⁴⁰ southern and northern winds bring about different illnesses;⁴¹ dry seasons cause severe sicknesses;⁴² while autumn produces extremely acute diseases, spring is healthy and least deadly;⁴³ moreover, autumn is bad for those affected by phthisis,⁴⁴ etc.

Seasons are also said to have a different impact on the health of people of different ages.⁴⁵ Therapies and medicaments must be applied by taking into consideration the period of the year.⁴⁶ In the questions 32 to 35, Henry

HIPPOCRATES 1487, *Aphorismi*, III, 1, f. 20rb (HIPPOCRATES 1931(1), *Aphorisms*, 122).

40 CAE II.5,11, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 85ra: “Cur tempore aestatis quartanae ut multum fiunt breves, autumnales vero longae, et maxime, quae ad hiemem coniunguntur [*coni. ex coniungitur*], Hippocrates partic. 2, aphor. 25”; see HIPPOCRATES 1487, *Aphorismi*, II, 25, f. 17vb (HIPPOCRATES 1931(1), *Aphorisms*, 114).

41 CAE II.5,16, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 85va: “Cur in temporibus, quando flant austrini venti, gravatur auditus, caligatur visus et pigrescit motus, ut Hippocrates *ibidem*, aphor. 6”; see HIPPOCRATES 1487, *Aphorismi*, III, 6, f. 20va (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 5, 122); CAE II.5,17, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 85vb: “Cur tempore boreali, id est cum Boreas flaverit multum, tusses faringhes, ventres duri, dissuriae, horrores, dolores laterum et pectoris expectabuntur, Hippocrates *ibidem*”; see HIPPOCRATES 1487, *Aphorismi*, III, 6, f. 20va–b (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 5, 122).

42 CAE II.5,19, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, ff. 85vb–86ra: “Cur in siccis temporibus acutae aegritudines fiunt, *ibidem* aphor. 8”; see HIPPOCRATES 1487, *Aphorismi*, III, 8, f. 20vb (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 7, 122).

43 CAE II.5,21, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 86ra: “Cur tempore autumnali acutissimae aegritudines et maxime mortiferae fiunt ut in pluribus, ver vero sanissimum est et minime mortiferum, Hippocrates *ibidem*, aphor. 10”; see HIPPOCRATES 1487, *Aphorismi*, III, 10, f. 21ra (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 9, 124).

44 CAE II.5,22, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 86rb: “Cur tempus autumnale phtisicis malum est, aphor. 11”; see HIPPOCRATES 1487, *Aphorismi*, III, 11, f. 21ra (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 10, 124).

45 CAE II.5,30, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 87va: “Cur tempore veris pueri et in principio aestatis infantes et bene degunt, id est vivunt, et maxime sani sunt; aestate vero et usque ad medium autumnus senes; reliqua vero parte autumnus et hieme medii aetate, id est iuvenes, aphor. 19”; see HIPPOCRATES 1487, *Aphorismi*, III, 19, f. 22vb (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 18, 128). The reply to this question, as well as another two (CAE II.5,29 and 31), is attributed by Henry not to Galen, but to Oribasios.

46 CAE II.5,36, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 88vb: “Cur

quotes 4 aphorisms in a row that detail the diseases prevailing in each of the four seasons. Overall, this section provides us with a substantial part of the Hippocratic-Galenic pathological and nosological concepts, cataloguing various diseases, clarifying how humoral imbalances lead to them, and illustrating their climatic causes. From the analysis of the Galen quotations in this part of the *CAE* it emerges that Henry quotes Constantine the African's version of Galen's commentary, following his source text with a certain freedom. The synopsis below, comparing *CAE* II.5,33 and the corresponding passage in Galen's commentary according to the 1487 Venetian edition, reveals a deliberate process of rewording designed to make Galen's text easier to read: we notice the addition of a few explanatory comments (highlighted in italics) and a tendency to condense the source text. We cannot exclude, however, that some of these changes were occasioned by the copy of Constantine's version that Henry had at his disposal.

GALENUS 1487, III, 22, f. 23ra	<i>CAE</i> II.5,33, Erfurt, Universitätsbibliothek, CA 2° 370, f. 88ra-b
<p>Estate uero quedam horum et febres continue et causon et tertiane plurime et uomitus et diarie et oculorum et aurium dolores et oris ulcerationes et pudendorum putredines et desudationes.</p> <p>In estate teste Hy. vernaes nascun-</p>	<p>Cur tempore aestatis quaedam harum aegritudinum fiunt: et febres continue et causon et tertianae plurimae et vomitus et diarriae et oculorum et aurium dolores et oris ulcerationes et pudendorum putredines et desudationes, Hippocrates aphor. 22.</p> <p>Responsio Galeni <i>ibidem</i>: Quidam vernaes morbi nascuntur in aestate.</p>

tempore aestatis purganda sunt superiora, tempore autem hiemis inferiora. Responsio Galeni 4 partic. aphor. 4"; see HIPPOCRATES 1487, *Aphorismi*, IV, 4, f. 25ra (HIPPOCRATES 1931(1), *Aphorisms*, 134); *CAE* II.5,37, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370, f. 88vb: "Cur temporibus sub Cane et ante Canem molestae sunt *pharmaciae* [: purgationes *Hipp.*], aphor. 5, partic. 4"; see HIPPOCRATES 1487, *Aphorismi*, IV, 5, f. 25ra (HIPPOCRATES 1931(1), *Aphorisms*, 134).

<p>tur morbi: unde initium estatis intelligitur. Sicut enim initium estatis veri in aere assimilauit. sic et hic in infirmitatibus generandis.</p> <p>Dixit tamen ex his quosdam morbos estati proprios. scilicet febres continuas: et causon: et tertianas: et omnia que de colera fiunt rubea.</p> <p>Vomitus enim est causa cum colera, id est humores natant in ore stomachi ebullientia: diarie cum petunt inferiora: ophtalmiae cum impleant capita. Alia quoque praeter hec de capitum nascuntur plenitudine, que cum in eis adunata expellunt a se capita: et a membris eiiciantur in membra: oris faciunt ulcerationes colera a capitibus descendente rubea. Putredines quoque in uulneribus non sepe nascuntur in estate: nisi cum in humiditatem mutant: aut cum uentis careat: uel auster suflat: siquem uentum habeat. Estas enim si a cursu sue nature in humiditatem uenerit: et sine uentis fuerit non solum in uulneribus putredinem facit: sed etiam in omnibus membris sicut Hypo. in 3° epidimie. Sed tamen si estas in paruam humiditatem se mutauerit in uulneribus paruam gignit ex parua occasione putredinem: causa caloris et humiditatis.</p> <p>Desudationes in exteriori nascuntur cute: que sicut uulnera cutem exasperant exteriorum quorum causa est multus sudor colericus: unde heleni huiusmodi pustulas abusiue uocant desudationes.</p>	<p>Sicut enim initium aestatis veri in aere assimilatur, sic et in infirmitatibus generandis.</p> <p>Febres autem continuas, causon et tertianas et omnia, quae de cholera rubea fiunt, sunt morbi proprii aestati, <i>quae est cholerae generativa et multiplicativa</i>. Vomitus etiam tunc causatur cum cholera rubea, id est humores cholerae rubeae natant in ore stomachi ebullientia. Diarriae, cum petunt inferiora. Ophtalmiae, cum impleantur capita. Alia autem praeter haec de capitis nascuntur plenitudine, <i>sicut dolores aurium</i> et ulcerationes oris per choleram rubeam a capite ad membra descendentes. Putredines etiam nascuntur, cum aestas in humiditatem innaturalem mutetur per pluias nimias et carentiam uentorum.</p> <p>Tunc enim in uulneribus et pudendis occasione parua putredinem gignit causa caloris et humiditatis, <i>quae putredinis sunt generativa</i>.</p> <p>Desudationes etiam in cute nascuntur, <i>id est paruae pustulae quasi de sudoris materia factae</i>, et sicut uulnera cutem exasperant, quarum causa est multus sudor colericus, unde abusive pustulas istas heleni appellant desudationes.</p>
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The issue of the interaction between environmental factors and well-being is taken up once again in Book 5. In this part of the *CAE* Henry investigates weather and climate phenomena (e.g., comets, thunders, lightning, rain, hail, clouds, parhelia, etc.) and geological events (e.g. earthquakes) by drawing massively on Albert's *Meteora*. In the final section of the first *ansa*, however, he borrows a number of passages from the pseudo-Aristotelian *Problemata*, some of which concern the winds and their impact on human health.⁴⁷ In other words, the very same topics broached in the passages of Galen's *Commentary on the Aphorisms* quoted in Book 2 are also addressed in *CAE* V.1 on the basis of this pseudo-Aristotelian source, whose importance for medieval medical discussions is widely acknowledged.

Minerals, Plants, Animals, and Mankind

In Books 6 and 7, which deal respectively with minerals and plants, relying mostly on Albert the Great's works (*De mineralibus*, *Meteora* and *De vegetabilibus*), Henry also delves into the therapeutical and prophylactic properties of mineral and vegetable substances on the basis of medical sources renowned for pharmacology:⁴⁸ Galen's *De simplicium medicamentorum facultatibus*, Avicenna's *Liber canonis*, Costantine the African's *Pantegni* and *De gradibus*, Isaac Israeli's *De diaetis particularibus* and *De diaetis universalibus*, the *Circa instans*,⁴⁹

⁴⁷ See, e.g., ENRICO DI HERFORD 1987, *Tabula quaestionum I-VII*, V.1,123, 96,236: "Cur austri sicci et inaquosi febriles sunt"; V.1,127, 96,241-242: "Cur temporum mutationes et ventorum generant et dissolvunt et determinant aegritudines et faciunt"; VI.1,128, 96,243: "Cur hieme boreali facta, si ver pluviosum fuerit et austrinum, aestas morbida fit febribus et ophthalmiis"; etc. According to Iolanda Ventura, the pseudo-Aristotelian *Problemata* due to their structure in questions and answers, were particularly apt to be quoted in the *CAE*: VENTURA 2009, 214-215. On the reception of the pseudo-Aristotle's *Problemata* in the encyclopedic tradition, see VENTURA 2006.

⁴⁸ On the structure and sources of these two books see, LOCONSOLE 2023 and PANARELLI 2022.

⁴⁹ Henry mainly cites this work under the title "Circa instans"; sometimes, he attributes the passages from this source to Avicenna (e.g. *CAE* VII.2,75-76) or quotes them as anon-

and Averroes' *Colliget*. Odo of Meung's *Macer Floridus* too deserves to be mentioned among the medical sources of Book 7 as it belongs to the rather different tradition of monastic medicine. Also known with the title of *De viribus herbarum*, Odo's poem was concerned with the therapeutical value of medicinal plants.⁵⁰

Book 8, the longest of the *CAE* with 11 *ansae*, after dedicating the first seven *ansae* both to animals in general (VIII.1) and to each animal species, i.e., birds, fishes, pack and domestic animals, wild animals, snakes and other reptiles, lizards, and insects (VIII.2–7), in the remaining *ansae* addresses issues of medical interest by exploring the anatomy, physiology, and reproductive process of all living beings, including human beings (VIII.8–11). The medical theories and problems analyzed in Book 8 are treated based on Albert's *De animalibus* and on medical sources already used in previous books (e.g. Isaac's *De diaetis particularibus* and *De diaetis universalibus*, Avicenna's *De medicinis cordialibus*, Averroes' *Colliget*, etc.).

Within this context, several questions are dedicated to topics related to various pathologies, medical problems, anatomic anomalies, disorders of the respiratory, digestive, genital system, etc. Henry, for instance, explores at length the humoral theory in some 40 questions of the *ansa* 10 of Book 8 (VIII.10,50–92), with some devoted to specific humoral alterations.⁵¹ These

ymous; only rarely does he attributes them to Platearius (e.g., *CAE* VI.3,5 ter.). De Renzi's thesis that the *Circa instans* was authored by a Salernitan physician called Matthaeus Platearius is today no longer accepted: see VENTURA 2015(2), 258–259. Iolanda Ventura has extensively published on this work, its manuscript tradition, and reception: see, among others, VENTURA 2016(1).

50 For an overview of medieval vegetal pharmacology and its ancient sources, see VENTURA, HUNT, MAYER 2023.

51 See, e.g., *CAE* VIII.10,52, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 371, f. 114va: "Cur sanguis alius est bonus et naturalis, alius innaturalis"; VIII.10,64, f. 115va: "Cur omne corpus sanguineum cito putrescit"; VIII.10,74, f. 116rb: "Cur et qualiter cholera fit innaturalis"; VIII.10,80, f. 117ra: "Cur dicitur, quod melancholia innaturalis est quadruplex"; VIII.10,83, f. 117rb: "Cur vere melancholici sunt macri et nigri." By

questions are all extracted from Albert's *De animalibus*, in particular from Book 3, but also from Books 1, 12, and 13.

<p>ALBERTUS MAGNUS 1916, <i>De animalibus</i>, I, 3, 5, n. 607, 217,4-13</p>	<p>CAE VIII.10,89, Erfurt, Universitätsbibliothek, CA 2° 371, f. 117va</p>
<p>Fel etiam sicut vesica unam habet tunicam compositam ex tribus speciebus villorum. Quando autem non attrahit fel coleram, aut siquidem attrahit, sed non complete, eveniunt nocumenta.</p> <p>Quando enim colera retinetur super fel, inducit apostemata epatis et ycteritiam: et quandoque putrescit et tunc inducit febres malas. Quando autem superflue fluit ad membra urinae, ulcerat ea: et si ad alia membra undans derivatur, inducit herysypilam et formicam et huiusmodi: et quando spargitur in toto corpore quieta, accidit yctericia: et quando fluit ad intestina, iuducit solutionem ventris cum intestinorum rasura.</p>	<p>Cur, quando non attrahit fel choleram, aut siquidem trahit, non tamen convenienter, eveniunt nocumenta.</p> <p>§ Responsio <i>ibidem</i>: Quia si trahit, sequuntur apostemata hepatis vel ictericia. Si putrescat, cholera inducit febres. Si superflue fluat ad membra urinae, vulnerat ea. Si ad alia membra inundans vadat, inducit erisipellam, formicam et huiusmodi. Et si spargitur in toto corpore, accidit ictericia. Si fluat ad intestina, inducit solutionem ventris cum intestinorum rasura.</p>
<p>ALBERTUS MAGNUS 1916, <i>De animalibus</i>, I, 3, 5, n. 608, 217,14-30</p>	<p>CAE VIII.10,91, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 371, f. 117vb</p>
<p>Splen autem omnino est evacuatorium sanguinis et adustionis eius cinereae, quae est melancholia naturalis et melancholia accidentalis. Et habet quamdam virtutem resistendi cordi ex latere uno, et felli et epati ex latere alio.</p>	<p>91. Cur factum est splen.</p> <p>§ Responsio Alberti, libro 1, tract. 3, cap. ultimo:</p> <p>Ut trahat humorem melancholicum</p>

turning to Albert's *De animalibus* as far as issues of humoral medicine are concerned, the CAE mirrors a change with respect to the treatments of humors of the 13th-century encyclopedists, who were relying on proper medical sources: see VENTURA 2016(2).

<p>Trahit autem turbiditatem sanguinis et digerit eam: et quando a[c]crescit aut pontica efficitur, mandat eam ad os stomachi, ut excitet appetitum in eo et temperet caliditatem ipsius. Via autem per quam mandat, est vena magna.</p> <p>Quando autem debilitatur splen in trahendo melancoliam ex epate, accidunt in corpore aegritudines melancolicae, sicut morphae nigrae et cancri et varices et elephantiae et lepra et huiusmodi. Si autem bene quidem attrahit, sed non potest a se expellere superfluum, opilatur et fit magnus et intumescit et forte apostematur. Si autem expellit eam superflue et est pontica, facit esuriam nimiam et appetitum cibi immoderatum. Si autem est acetosa, facit nauseam et vomitum, et intestinis aliquando facit accidere excoriationem mortiferam, et alia huiusmodi multa facit quae medicorum est considerare.</p>	<p>ex hepate.</p> <p>Quando autem debilitatur in hoc, accidunt in corpore infirmitates melancolicae, ut morphae nigrae, cancri, varices, elephantiae, leprae et huiusmodi. Si autem bene quidem trahat, sed non possit a se expellere, opilatur et intumescit splen et forte apostemabitur. Si autem expellit superflue et est pontica, facit esuriam nimiam et appetitum cibi immoderatum. Si autem est acetosa, facit nauseam et vomitum, et aliquando in intestino excoriationem mortiferam.</p>
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Henry's tendency to rework Albert's texts, which has been highlighted by other studies, is confirmed by this synopsis. To adapt Albert's text, which focuses on gall bladder and its attractive action, to the question-and-answer format of the *CAE*, Henry modifies two sentences ("Quando autem non attrahit fel coleram, aut siquidem attrahit, sed non complete, eveniunt nocumenta" and "Splen autem omnino est [...]") into the titles of the two questions. Henry's re-elaboration aims to simplify the source text. To this end, some small segments ("evacuatorium sanguinis [...] ex latere alio," "et quando ac[c]rescit [...] vena magna") have been omitted, probably because they were

considered by Henry as superfluous information. The remainder of the source text is faithfully followed, but the effort to make it more schematic is evident.

Within the *ansa* 11, while examining the organs of the genital system, Henry also explores the complex territory of the sexuality-related issues and women's medicine. Some questions deal with disorders related to sexual intercourse and its abuses⁵² or with anatomic or physiological anomalies of the genital organs.⁵³ Several questions concern reproduction and birth, focusing on conditions that, while not strictly pathological, were perceived as abnormal or deviating from the regular pattern of human procreation, involving abortion, hermaphroditism, twin and monstrous births, etc.⁵⁴ On all these topics, too, Henry massively relies on Albert's *De animalibus*, which was a reference point on sexuality and all related subjects.⁵⁵

52 CAE VIII.11,9, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 371, f. 119va: "Cur quaedam mulieres tempore, quo poma mamillarum intumuerunt, [si] utantur coitu moderato, velocius accipiunt incrementum quam prius, quaedam autem ex usu coitus illo tempore torpescunt et macrescunt et deficiunt corpora earum"; VIII.11,43, f. 121vb: "Cur retentio longa spermatis facit aliquando suffocationem matricis"; VIII.11,50, f. 122rb: "Cur propter distillationem et fluxum menstrui fit, quod mulieres saepe liberantur a pluribus infirmitatibus"; VIII.11,81, f. 124vb: "Cur emittens multum de spermate pallescit et debilitatur tantum, quantum debilitaretur, si quadragies de sanguine emitteret"; VIII.11,92, f. 126ra: "Cur, quando aliquis virorum nimium satagit coire, quandoque sanguinem loco seminis emittit"; VIII.11,93, f. 126ra: "Cur mulieres quaedam post pollutionem factam in somno inveniunt se quandoque siccis circa genitalia."

53 CAE VIII.11,39, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 371, f. 121va: "Cur tumores circa vulvam stantes toles dicuntur"; VIII.11,44, f. 121vb: "Cur quandoque accidit spasmus in matrice, per quem etiam prohibetur impregnatio"; VIII.11,71, f. 123vb: "Cur quibusdam impotentibus coire in iuventute redibit potentia coeundi in aliqua aetate, quibusdam autem numquam."

54 See, e.g., CAE VIII.11,114, Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 371, f. 128rb: "Cur conceptus quandoque fit hermiproditus"; VIII.11,116, f. 128rb: "Cur quandoque concipiuntur gemini, et quae est causa geminorum"; VIII.11,118, f. 128va: "Cur adhuc mola generatur in feminis"; VIII.11,130, f. 129vb: "Cur quaedam pariunt filios sine unguibus"; VIII.11,134, f. 130ra: "Cur dolores in aborsu maiores sunt doloribus in partu"; VIII.11,141, f. 130vb: "Cur mulieres quaedam partus monstruosos effundunt et sibi et omnibus ad se pertinentibus et specie et individuo dissimile[s]"; etc. On twins and abnormal births in Albert the Great, who is the source of Henry, see, at least, THIJSEN 1987; RESNICK 2013, 348–353 and RESNICK 2019; ZUCCOLIN 2019, 144–157.

55 See JACQUART, THOMASSET 1981.

Prevention and Therapy: Practical Medicine

While several sections of the *CAE* contain groups of questions dealing with medical matter in general and health, pathology and specific diseases in particular, it is only in Book 10 that Henry sets out a systematic and comprehensive discussion of pathology, nosology and therapy on the basis of a rich medical bibliography, which includes both translations of classical Greek and Arabic sources and Latin writings by Western physicians.

Henry dedicates Book 10, the last one of the *CAE*, to mankind, the culmination of divine creation. The human being is considered in both its spiritual dimension and its bodily condition within the theological framework of the history of salvation, with *CAE* X.1 dealing with the original state of innocence, *CAE* X.2–4 with the corrupted nature of mankind *in via*, and *CAE* X.5 with death and final resurrection.

In the *ansa* 2 we find the same questions on generation (anatomy and physiology of the genital organs, embryology, births, etc.) that Henry had already included in the *ansa* 11 of Book 8. In this case, however, Henry does not reply with excerpts from Albert's *De animalibus*, but merely refers to the corresponding questions in Book 8. These internal references are indicative of the continuity between animal generation and human procreation in the state of the corrupted nature. The *ansa* 3 covers topics such as the being of men, their activities, and their associated life. The first 50 questions are relevant from a medical point of view, dealing partly with the physical and physiognomic characteristics of humans thanks to passages quoted from Albert's *De animalibus*, partly with teratology on the basis of quotations from both Book 16 of Augustine's *De civitate Dei* and Isidor's *Etymologiae*.

Henry dedicates the whole *ansa* 4 to *materia medica*. The arrangement of medical topics, it has been noted,⁵⁶ presents traits of originality with respect to other encyclopedias, because Henry avoids the traditional head-to-toe examination (“a capite ad calcem”) of the parts of the body and their illnesses or the organization of the medical subject matter according to the various areas of medicine, opting for the Galenic model of the threefold distinction of natural things (i.e., the things of which the human body is made up, namely elements, mixed parts, limbs, virtues, spirits, etc.), non-natural things (air, food and drink, sleep and wakefulness, exercise and rest, repletion and depletion, etc.), and things against nature (diseases).⁵⁷ Since the anatomy and physiology of the human body (“natural things”) were treated previously in the *ansa* 2 of Book 10 and in Book 8, Henry focuses now on the other two groups of things, which are respectively the subject of preventive medicine (“in sanitatis conservatione”) and practical medicine (“aegritudinis remotione”). As a consequence, the first 118 questions of the *ansa* 4 (CAE X.4,1–118) form a systematic and detailed examination of the regimen, with a substantial number of questions dedicated to the different types of food, their nutritional qualities, their tastes, their curative properties, etc. (CAE X.4,6–57).⁵⁸ Another major

56 VENTURA 2009, 217–219.

57 ENRICO DI HERFORD 2004, *Tabula quaestionum VIII-X*, X.4, 194,5–195,20: “[...] secunda corporalis et haec est triplex, scilicet in sanitatis conservatione, aegritudinis remotione et periculorum declinatione, circa quae simul sciendum, quod secundum Galenum rerum, ex quibus horum est scientia, quaedam sunt naturales, quaedam non naturales et quaedam contra naturam. Naturales, ut ad propositum nostrum dicamus, sunt ex quibus corpus humanum constituitur vel componitur, scilicet elementa, commixtiones, membra, virtutes et spiritus etc. [...] Non naturales sunt, ex quibus corpori bene adhibitis sanitas conservatur, quae sunt aer, cibus et potus, somnus, vigilia, exercitium, quies, evacuatio, puta balneorum, coitus, pharmaciae, phlebotomiae, ventosarum, sanguisugarum, secessus et urinae etc., de quibus hic primo dicitur. Contra naturam sunt, ex quibus neglectis, si assint, destituitur, ut morbi etc., de quibus dicitur secundo.”

58 This section of the CAE, as well as the substantial presence of Isaac’s *Diaetae*, Avicenna’s, *Liber canonis* (Book 2, treatise 2), and Book 5 of Averroes’ *Colliget* in other parts of the CAE (notably Books 6 and 7), makes Henry’s encyclopedia a witness to the medical literature on conservation of health: on this tradition, see NICLOUD 2007.

focus of interest is evacuation in its manifold forms (CAE X.4,64–118): from baths to expulsions of liquid substances (sweat, tears, vomiting), from defecation to meteorism. The questions dealing respectively with purges (CAE X.4,84–96) and phlebotomy (CAE X.4,97–117) can be regarded as two compact treatises on these two subjects.

The remainder of the *ansa* 4 deals with pathologies (“things against nature”), which Henry subdivides into universal diseases and particular illnesses. Universal diseases are in turn subdivided into diseases that affect the entire body at once (pestilences and fevers) or diseases that can hit all parts of the body separately (e.g., apostemes, morphea, scabies, leprosy, ulcer, wounds, burn) (CAE X.4,119–149).⁵⁹ Contagious diseases, such as anthrax, scabies, leprosy, smallpox, etc., belong to this second group. On the other hand, particular diseases are gathered in four groups according to the body parts affected (animal parts and the brain, vital parts and the heart, natural parts and the liver, genital parts and testicles) (CAE X.4,150–199).⁶⁰ In questions dealing with the regimen and pathologies, Henry quotes a large selection of medical writings, from most of which he has already drawn in previous books, namely the *Aphorisms* by Hippocrates, some writings by Galen, the *De diaetis* and the *De febribus* by Isaac Israeli,⁶¹ Constantine the African’s *Pantegni*,⁶² the *Liber*

59 CAE X.4, Appendix B, 340: “Nunc dicetur de rebus contra naturam, scilicet morbis, symptomatibus et huiusmodi. Morbi autem sunt duplices, scilicet universales et particulares. Dico autem universales et illos, qui simul sunt in universo corpore, et alios, qui possunt universis partibus corporis divisim accidere, ut sunt apostemata, morphea, scabies, lepra, ulcus, vulnus et adustio. Et in universo sunt pestilentiae, febres, et de quibus primo.”

60 CAE X.4, Appendix B, 371: “Post morbos universales quaerendum est de particularibus, qui sunt quadripartiti. Sunt enim vel circa partes animales, quibus principatur cerebrum, vel circa partes vitales, quibus cor, vel circa partes naturales, quibus hepar, vel circa partes genitales, quibus testiculi principantur, et circa partes unicuique istarum vicinas.”

61 On Isaac’s *Liber febrium* and its reception in the Latin West, see VEIT 2003.

62 On Constantine’s *Pantegni*, which is a translation-reworking of the *Kitāb al-Malakī* by ‘Alī ibn al-‘Abbās al-Mağūsī, and its fortune, see BURNETT, JACQUART 1994; KWAKKEL,

canonis and the *De medicinis cordialibus* by Avicenna, and Averroes' *Colliget*. However, in Book 10 other names appear for the first time or rise to prominence, such as Rogerius de Barone,⁶³ Arnau de Vilanova, Johannes de Sancto Paulo,⁶⁴ etc.

While a systematic study of the medical sources of Book 10 is still awaited, a few aspects deserve to be highlighted. The *Viaticum* features prominently among the sources of this section of the *CAE*. Henry ascribes this work to Isaac (e.g., *CAE* X.4,165,169,171, 179–180, 182, 184–186, 191) or quotes it anonymously.⁶⁵ Iolanda Ventura had already recalled attention to the explicit use, in Book 5 of the *CAE* (V.4,65), of the commentary on the *Viaticum* by a certain Matthaeus, one of the few *Viaticum*-commentaries composed in the Middle Ages.⁶⁶ Several other quotations from the same commentary are contained in *CAE* X.4, as the text published below in the Appendix B (see *CAE* X.4,136–141) shows. Moreover, another *Viaticum*-commentary by Bernardus is quoted by Henry in the same section (see *CAE* X.4,143 and X.4,147). It has been impossible to identify either author. We hope that the extracts edited here for the first time will make it possible to identify these thus far neglected *Viaticum*-commentaries⁶⁷.

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63 Henry quotes the *Practica maior* by Rogerius de Barone; in at least one case, however, the author quoted as *Rogerijs* might be Rogerius Frugardi: see HENRICUS DE HERVORDIA, *CAE* X.4,116, Paris, Bibliothèque nationale de France, lat. 6444: "Rogerius dicit in *Cyrurgia* sua, parte III, cap. ultimo." On the tradition of practical medicine and surgery, see McVAUGH 2006.

64 See GREEN 2005.

65 As is well-known, the *Viaticum* was written by Ibn al-Ğazzār (Algizar) and rendered into Latin by Constantine the African. The attribution to Isaac was however not exceptional: we find it, for instance, in Vincent of Beauvais: see SCHULER 1999, 213.

66 VENTURA 2009, 207–208.

67 On the commentary tradition of the *Viaticum*, see WACK 1990. One of *Viaticum*-commentaries studied by Wack is that by Bona Fortuna. According to Luke Demaitre, a solution Wack seems to agree with, Bona Fortuna would be identical with Bernard de Bona Hora, because "both names may be translations of the French name 'Bonheur'": WACK 1990, 129. I have checked the extracts Henry attributes to Bernardus *Super Viati-*

While in the vast majority of cases Henry seems to know first-hand his medical sources, there are a few cases in which one has the impression he quotes some authors second-hand via other sources: this is the case with the reference to Isaac's *Liber de febribus* in CAE X.4,126 and Avicenna in CAE X.4,129.

There are of course citations of lesser-known sources, such as Bertholdus de Suevia, who is also quoted by Henry on haemorrhoids and is likely to be identified as the author of a treatise *De urinis* preserved in a few manuscripts,⁶⁸ the *Tractatus de phlebotomia* by Alexander (X.4,99,104,113)⁶⁹, or the *Liber de phlebotomia* by Reynaldus (i.e., Reginaldus o Riginaldus) (X.4,102–103).⁷⁰ The CAE, and Book 10 in particular, is also a witness of the dissemination of the *Colliget*, whose translation is placed towards 1285 and which was extremely influential in some late-medieval medical debates (e.g., on the definition of the fever, on the mixing and quantification of qualities within composed substances, on the scientific status of medicine).⁷¹ Henry's quotations are mostly taken from Book 5 of *Colliget* and concern the properties of food and simples (X.4,41–48, 50–51, 55) and the fevers (X.4,125).⁷²

cum with the corresponding passages in Bona Fortuna's commentary, but they do not match: see BONA FORTUNA, *Tractatus super Viaticum*, VII, 100–102, Paris, Bibliothèque nationale de France, lat. 15373, ff. 153rb–155vb.

68 CAE, X.4,83, Paris, Bibliothèque nationale de France, lat. 6444, ff. 50vb–51ra: "Cur et qualiter differunt emorroys et emorroyde." see THORNDIKE, KIBRE 1963, 213, 718.

69 The quotations do not seem to coincide with the *De fleubotomia [et iudicio cruoris et diversitate pulsus]* of a certain Alexander, preserved only in the manuscript Pal. Lat. 1367, Città del Vaticano, Biblioteca Apostolica Vaticana, ff. 175vb–176va: see THORNDIKE, KIBRE 1963, 563; on the manuscript, see SCHUBA 1992, 58–62.

70 RIGINALDUS 1854, *De Phlaebotomia Liber*.

71 JACQUART, MICHEAU 1990, 182–185; CHANDELIER 2019. On this work, see also GÄTJE 1980.

72 For an analysis of the use of this treatise in the CAE, see PALAZZO FORTHCOMING(2).

Conclusion

Since *materia medica* is a subject covered in all major encyclopedias, it is unsurprising that Henry frequently addresses medical topics throughout the *CAE*. Although he is not a medical expert, Henry demonstrates his ability to master a vast array of diverse medical sources. His 'medical library' includes writings of philosophy of nature, notably Albert's writings (in particular *De animalibus*, *De natura loci*, *De mineralibus*, and *De vegetabilibus*) and ps.-Aristotle's *Problemata*. The Salernitan tradition is heavily represented through translations of fundamental texts from the *Articella* (the *Isagoge Johannicii* and the Hippocratic *Aphorisms* and *Prognostica*) as well as well-known and lesser-known Latin works (the *Circa Instans*, the *Antidotarium Nicolai* [VII.4,86], Riginaldus' book on phlebotomy, the *Compendium* by Master Salernus [IX.4,13], among others). Moreover, a significant part of Henry's medical references come from the translations-adaptations of Constantine the African: the *Pantegni*, the *Viaticum*, the *De gradibus* (e.g., VI.3,34, VII.2,29), Isaac's *Diaetae* and *Liber februm*, Galen's *Commentary on the Aphorisms*. Galenic doctrines are also attested by quotations from other works by Galen (the *De simplici medicina*, *De accidente et morbo*, *De complexionibus*, etc.) and the *Pasionarius* by Gariopontus (VI.1,156). In keeping with the trends of Latin medicine in the 13th and 14th centuries, which emphasized the importance of Avicenna's writings (*Liber canonis* and *De cordialibus*) as well as, later, Averroes' *Colliget*, Henry draws extensively on these works.

Other important figures representative of different strands of the Latin medieval medicine (e.g., Johannes de Sancto Paulo, Giles of Corbeil, Arnau de Vilanova, etc.) also feature in the *CAE* alongside lesser-known works like the *Viaticum*-commentaries by Bernardus and Matthaeus and the work by Bertholdus Suevus. It is also important to notice that historical and lexico-

graphic sources provide Henry with descriptions of epidemics. The fact that the *CAE* contains quotations from such an impressively rich and diverse ‘medical library’ raises the question of how Henry accessed these sources. As we have said before, save for two (or maybe three) sojourns to Italy and France to attend Dominican general councils, Henry spent most of his life in Germany as conventual or provincial lector. Therefore, we must speculate that Henry put together his medical dossier mainly from resources available in German libraries. Future research on the versions, translations, and manuscripts used by Henry will maybe offer insight into the exact libraries from which his medical sources came from. At this stage of the research, we must content ourselves with taking the *CAE* as a document of the sources – philosophical, theological, scientific and mythographic – accessible in the German area at the time.

It is also worth considering why Henry put such a strong emphasis on medical topics in the *CAE*. If we assume that the *CAE* also had a didactic purpose, being conceived as a tool to suit the end of the education of the Dominican friars, it is intriguing to consider how the medical notions quoted by Henry fit into the Dominican educational system. This system aimed to prepare the *fratres communes* for confession and predication, and to train the *fratres studentes* for advanced roles in teaching at provincial schools, *studia generalia*, and universities. We know that, like other texts on natural philosophy, medical sources were often dug out by friars seeking metaphors for use in preaching and the care of souls, and generally within religious contexts.

A remarkable example of this metaphorical reading of medical sources is found in another Dominican encyclopedia, the *Liber de exemplis et similitudinibus rerum*, written by Giovanni di San Gimignano a few decades before

the *CAE*.⁷³ While the inclusion of medical topics in the *CAE* might also be explained in similar terms, this is not the main reason medical sources hold such an important role in Henry's encyclopedia. As said above, the *CAE* cannot be simply categorized as belonging to that group of encyclopedias known as mirrors of the world ("imagines mundi") and whose aim was to describe reality in itself. Rather, the focus of the *CAE* is to reconstruct the scholarly debates that were taking place within each disciplinary domain. This concern is particularly evident in the medical field, where Henry provides a comprehensive and up to date documentation on each topic discussed and contrasts various sources.⁷⁴ This approach also explains why Henry deals with the same topic from different perspectives, drawing from different classes of sources: for instance, in Book 2 he takes up pathologies from the perspective of their environmental causes based on Galen's *Commentary on the Aphorisms*, whereas in Book 10 he quotes sources of practical medicine to discuss diseases ("morbi") and their appropriate therapies.

Another crucial aspect deserves adequate emphasis: Henry's interest in medical topics was both rooted in and stimulated by the practical needs of Dominican conventual life.⁷⁵ Despite the variety of medical traditions attested in the quotations of the *CAE*, there is a *fil rouge* connecting many of these medical sources, namely their practical nature and immediate usefulness in

73 ZIEGLER 1995.

74 The question IX.4,13, for instance, is dedicated to the controversial issue of the nature of medicine, at the center of a lively debate in medical schools and faculties in the late Middle Ages: by combining several sources, whether quoted explicitly or referred to implicitly (Isidor's *Etymologiae*, Magister Salernus, Averroes' *Commentary on Cantica Avicennae*, Aristotle's *De sensu et sensato*), Henry accounts for some of the opinions discussed in that debate: for an analysis of *CAE* IX.4,13, see PALAZZO FORTHCOMING(2).

75 The *CAE* is conspicuous by its absence in the volume of MONTFORD 2004, who illustrates how medical interests and knowledge and concerns with health and sickness permeated the Mendicant life and attitudes in the late Middle Ages despite the decline of the figure of the *frater medicus* and the strict regulations that were designed to prevent friars from practicing clinical activity.

curing or preventing illnesses. This focus on practical knowledge is made explicit, as mentioned earlier, by the theological framework of Book 10 and finds expression in the massive recourse to the tradition of practical medicine (the *Practica maior* by Rogerius de Barone, the *Liber febrium* by Isaac, the *Pantegni*, treatises on phlebotomy), to texts of pharmacology and writings on the properties of simples (Odo of Meung's *Macer Floridus*, the *Circa instans*, *Liber de virtutibus simplicium medicinarum* by Johannes de Sancto Paulo, etc.), and to works related to prevention and regimen (Isaac's *Diaetae*, Book 5 of the *Colliget*, etc.). Since it quotes pertinent passages from these sources on each matter of prevention and therapy – and in most cases, clearly indicating the titles of the sources and the locations of the passages quoted within the text sources – the *CAE* can be regarded as a medical 'Ersatzbibliothek'.

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APPENDIX A

The three following questions are based on the collation of the two witnesses of the Books 1-6 of the *CAE*:

A = Erfurt, Universitätsbibliothek Erfurt, Dep. Erf., CA 2° 370

V = Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 4310, which also preserves Book 7.

The comparison between the two manuscripts and the Galen's *Commentary* on the Hippocratic *Aphorisms*, which is the source of the three questions, confirms the results of the preliminary analysis conducted by Loris Sturlese in preparation for the edition of the *Tabula quaestionum* of the books 1-7: the text contained in the *V* presents several mistakes and its quality is inferior to that of *A*.⁷⁶ The list of some significant errors of *V* is as follows:

CAE II.5,33: id est humores cholerae rubeae *natant* [: *natat V*] in ore stomachi *ebullientia* [: *ebullientes V*].

CAE II.5,33: unde abusive pustulas *istas* [: *in aestas V*] *heleni* [: *helen V*] appellant desudationes.

CAE II.5,34: et aestivarum aegritudinum *multae* [: *melancholiae V*] et febres quartanae [...].

CAE II.5,34: Et phthisis, quae fit proper frigiditatem et siccitatem *et* [*om. V*] *humorum corruptionem* [: *corruptorum V*].

⁷⁶ STURLESE 1987, XXVI-XXVII.

CAE II.5,34: Sciades, id est dolores in iuncturis coxarum *a scia, sciae* [: asciasde V] *dictos, qui* [: dictus quo V] fiunt [...].

CAE II.5,35: Et iterum ad caput *ascendens* [: descendens V] facit dolores capitis et vertigines.

In a few cases, however, V enables us to correct the text in A. Apart from an omission and a “rubeae” instead of “nigrae,” the variant readings of A are of minor importance:

CAE II.5,34: *Non sic autem de autumno in aestate* [: om. A]. *Nam* [: et A] autumnus [...].

CAE II.5,34: [...] *et a fetulento sanguine* [: sanguinis A] [...].

CAE II.5,34: [...] *et illius temporis frigiditates* [: frigidiores A].

CAE II.5,34: [...] *vel ex* [: om. A] *apostematibus* [...].

CAE II.5,34: *Melancholiae ex abundantia cholerae nigrae* [: rubeae A] fiunt.

I have classicized the orthography of the texts in the appendices A and B with the exception of a few technical terms of diseases whose peculiar non-classical form was standard in medieval medical literature (e.g. *ethica, effimera*, etc.). Square brackets [...] indicate an addition to the text.

33.⁷⁷ Cur tempore aestatis quaedam harum aegritudinum fiunt: et febres continuae et causon et tertianae plurimae et vomitus et diarriae et oculorum et aurium dolores et oris ulcerationes et pudendorum putredines et desudationes, Hippocrates⁷⁸ aphor. 22⁷⁹).

Responsio Galeni *ibidem*^{80,81}) Quidam vernaes morbi nascuntur in aestate. Sicut enim initium aestatis veri in aere assimilatur, sic et in infirmitatibus generandis. [A 88rb] Febres autem continuae, causon et tertianae et omnia, quae de cholera rubea fiunt, sunt morbi proprii aestati⁸², quae est cholerae generativa et multiplicativa. Vomitus etiam tunc causatur cum cholera rubea, id est humores cholerae rubeae natant⁸³ in ore stomachi ebullientia⁸⁴. Diarriae, cum⁸⁵ petunt inferiora. Ophtalmiae, cum impleantur capita. Alia autem praeter haec de capitis nascuntur plenitudine, sicut dolores aurium et ulcerationes oris [V 59rb] per choleram rubeam a capite ad membra descendentem. Putredines etiam nascuntur, cum aestas in humiditatem innaturalem mutetur⁸⁶ per pluvias nimias et carentiam ventorum. Tunc enim in vulneribus et pudendis⁸⁷ occasione parva putredinem gignit⁸⁸ causa⁸⁹ caloris et⁹⁰ humiditatis, quae pu-

77 33] *om. V*

78 Hippocrates] *om. V*

79 HIPPOCRATES 1487, *Aphorismi*, III, 22, f. 23ra (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 21, 128).

80 *ibidem*] *om. V*

81 See GALENUS 1487, *In Hippocratis Aphorismos Commenta*, III, aph. 22, f. 23ra.

82 aestati] aestatis *V*

83 natant] natat *V*

84 ebullientia] ebullientes *V*

85 cum] tamen *V*

86 mutetur] mutatur *V*

87 pudendis] pupendis [*sic*] *V*

88 putredinem gignit] *om. V*

89 causa] tam *V*

90 et] quam *V*

treidinis sunt generativa⁹¹. Desudationes etiam in cute nascuntur, id est parvae pustulae quasi de sudoris materia factae, et sicut vulnera cutem exasperant, quarum causa est multus sudor cholericus, unde abusive pustulas istas⁹² heleni⁹³ appellant desudationes.

34.⁹⁴ Cur temporibus autumnii et aestivarum aegritudinum multae⁹⁵ et febres quartanae et errantes et splenes et hydropes et phthisis et ulcerationes et stranguriae et lienteriae et sciades et squinantes et anhelitus et ilei et epilepsiae et maniae et melancholiae fiunt, Hippocrates⁹⁶ aphor. 23⁹⁷).

Responsio Galenus *ibidem*^{98:99}) Quod plures aegritudines aestivae nascuntur in autumno, est ideo, quia chimi dominantes in aestate, id est cholerae rubeae, etiam autumno intrante remanent in corpore, unde generantur febres acutae¹⁰⁰ et alia aestiva. Non tamen sic se habet autumnus ad aestatem, sicut aestas ad ver. Cum enim aestas post ver veniat, purgantur humores veris in¹⁰¹ aestate. Non sic autem de autumno in aestate¹⁰². Nam¹⁰³ autumnus portat¹⁰⁴ humores ab exterioribus ad interiora aestate portante eos ab interioribus ad exteriora et purgante¹⁰⁵. Quartanae fiunt in autumno proprie aut¹⁰⁶ ex

91 putredinis sunt generativa] causa putredinis et pestilentiae sunt generativa V

92 istas] in aestas V

93 heleni] helen V

94 34] *om.* V

95 multae] melancholiae V

96 Hippocrates] *om.* V

97 HIPPOCRATES 1487, *Aphorismi*, III, 23, f. 23ra (*recte* HIPPOCRATES 1931(1), *Aphorisms*, aph. 22, 130).

98 *ibidem*] *om.* V

99 See GALENUS 1487, *In Hippocratis Aphorismos Commenta*, III, aph. 23, f. 23ra-b.

100 acutae] *iter.* V

101 in] *om.* V

102 Non ... aestate] *om.* A

103 Nam] et A

104 portat] per stat V

105 et purgante] *om.* V

106 aut] autem V

adusta cholera¹⁰⁷ aut¹⁰⁸ ex intensa melancholia, vel secundum Galenum fiunt tunc vel de accessione cholerae rubeae vel de grosso sanguine, quae illi tempore conveniunt. Errantes febres fiunt ab inaequalitate melancholici humoris. Fit enim melancholicus humor ex cholera rubea superadusta et a fetulento sanguine¹⁰⁹ et a phlegmate torrefacto¹¹⁰. Et quia dissimilium partium est humor, quandoque incitatur cottidie, quandoque tertio die, quandoque quarto. Splenes, quia splen receptaculum¹¹¹ est huiusmodi humoris, quem cum expellere nequeat, in schirosim¹¹² convertitur, id est in duritiem. Et hydropes, quae quandoque fiunt de mala splenis passione et curatione. Et phthisis, quae fit propter frigiditatem et siccitatem et¹¹³ humorum corruptionem¹¹⁴. Ulcerationes ex abundantia cholerae¹¹⁵ nigrae. Stranguiriae ex humorum acumine et temporis inaequalitate. Si enim subito in frigiditatem mutetur¹¹⁶ eius caliditas, qua humores intus claudantur, qui aestate [V 59va] dissolvuntur cito, tunc ad vesicam¹¹⁷ revertuntur pungentes eam. Lienteriae nascuntur semper in autumno vel ex humoribus acutis et pungitivis, qui vulnerant interiorem superficiem stomachi et intestinorum, aut ex defectione virtutis contentivae per puncturas illas deficiente¹¹⁸. Sciades, id est dolores in iuncturis coxarum a scia, sciae¹¹⁹ dictos, qui¹²⁰ fiunt propter corruptos humores et illius temporis

107 adusta cholera] *inv.* V

108 aut] *aliae* V

109 sanguine] *sanguinis* A

110 torrefacto] *torrefacta* V

111 receptaculum] *susceptaculum* V

112 in schirosim] *inchaesim* V

113 et] *om.* V

114 corruptionem] *corruptorum* V

115 cholerae] *colore* V

116 mutetur] *mutatur* V

117 tunc ad vesicam] *ad vesica tunc* V

118 deficiente] *deficientiae* V

119 a scia, sciae] *asciasde* V

120 dictos, qui] *dictus quo* V

frigiditates¹²¹. Squinantes, vel in vere vel in autumnno nascuntur¹²². Et vernaes sunt phlegmaticae vel sanguineae, autumnalis semper cholericus est¹²³. Anhelitus fiunt ex motibus humorum [et] illius temporis frigiditatibus. Ilei vel ileon obvolutio vel corda dicitur eo, quod¹²⁴ intendantur intestina ut cordae. Fit autem¹²⁵ vel ex¹²⁶ apostematibus in¹²⁷ intestinis, vel quia humores in aestate subtiles et mobiles, qui in autumnno interiora petunt, et per intestina currentes ileon faciunt. Stomachus enim et intestina multa patiuntur, cum frigidum [A 88vb] et siccum sit tempus. Epilepsiae fiunt¹²⁸ propter humorum plenitudinem et digestivae virtutis imbecillitatem et tempus modo calidum modo frigidum. Maniae ex subtilium humorum cholicorum corruptione. Melancholiae ex abundantia cholerae nigrae¹²⁹ fiunt.

35.¹³⁰ Cur temporibus hiemis pleuretides¹³¹, peripleumoniae et corizi et branci et¹³² tusses, [dolores] pectorum, laterum et lumborum, dolores capitis, vertigines et apoplexiae fiunt aphor. 24¹³³.¹³⁴)

Responsio secundum Galenum¹³⁵:¹³⁶) Hii proprii sunt hiemis morbi. In hieme enim phlegma generatur, quod si ad costas dirigitur, pleuresim facit. Si ad

121 frigiditates] frigidiores A

122 nascuntur] noscuntur V

123 autumnalis ... est] autumnales semper cholericae sunt V

124 quod] om. V

125 Fit autem] aut V

126 ex] om. A

127 in] om. V

128 fiunt] om. A

129 nigrae] rubeae A

130 35] om. V

131 pleuretides] ploreides V

132 et] om. V

133 aphor. 24] om. V

134 HIPPOCRATES 1487, *Aphorismi*, III, 24, f. 23rb (recte HIPPOCRATES 1931(1), *Aphorisms*, aph. 23, 130)

135 secundum Galenum] Galeni aphor. 24 V

136 See GALENUS 1487, *In Hippocratis Aphorismos Commenta*, III, aph. 24, f. 23rb.

pulmonem, peripleumoniam, id est circa pulmonem collectiones. Si ad caput, causat descendens ad pulmonem peripleumoniam. Ad nares, corizam. Ad collum, brancos et tusses et dolores laterum et lumborum vel femorum. Et iterum ad caput ascendens¹³⁷ facit dolores capitis et vertigines. Et apoplexia¹³⁸ ex capitis est¹³⁹ phlegmatica plenitudine.

137 ascendens] descendens *V*

138 apoplexia] *add.* et *V*

139 est] *om.* *V*

APPENDIX B

The present edition is based on the three extant manuscripts of Book 10 of the *CAE*:

D = Cambridge, Corpus Christi College, cod. 505

P = Paris, Bibliothèque nationale de France, lat. 6444

U = Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 3025

D is bipartite in two codicological units, of different age, provenance, and material. The former (ff. 1r-92v), which was probably copied in the 14th century in Germany, is in paper and preserves the two last Books of the *CAE* (9-10); the latter, in parchment, was made in Italy in the 13th century. It contains medical writings (e.g., Johannes Mesue's *De consolatione medicinarum simplicium* and the *Antidotarium Nicolai*) and juridical works.¹⁴⁰ *P* contains only Books 9-10 of the *CAE*. From the colophon we learn that this is the copy made in 1374 by Heinrich Herchhof, canonical and treasurer of the church of St. Martin at Minden.¹⁴¹ *U* contains Books 7.5,41 to 10 (ff. 1ra-215rb) and forms a unit with another Vatican manuscript (Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 4310 = *V*) that contains Books 1-7. Altogether, the two manuscripts preserve Henry's entire encyclopaedia.¹⁴² In previous work, I have gathered evidence of a close relationship between *D* and *P*, high-

¹⁴⁰ JAMES 1912, vol. 2, 457.

¹⁴¹ Paris, Bibliothèque nationale de France, lat. 6444, f. 62vb: "Finitus et completus est liber iste per manus domini H[enrici] Herchhof canonici et thesaurarii ecclesie sancti Martini Mindensis anno incarnationis dominice 1374, in profesto beate virginis Margarete. Benedictus sit filius Dei. Amen." On the manuscript, see SCHUMANN 1996, 66-67.

¹⁴² SCHUMANN 1996, 64.

lighting many shared mistakes.¹⁴³ The common erroneous readings identified in the text segment published here further confirms the proximity of these two manuscripts and their belonging to the same branch of the tradition. A selection of examples is as follows:

CAE X.4: *Et in universo sunt pestilentiae, febres, et de quibus primo] om. DP.*

CAE X.4,118 ter.: *Cur pestilentia, quaere parte V, ansa 1, quaest. 136, item ansa 2, quaest. 7, item parte I, ansa 1, quaest. 61] om. DP.*

CAE X.4,120: *Etiam quare effimera est causa aliarum febrium, nulla tamen febrium aliarum est causa effimerae, Rogerius tamen dicit, quod "effimera dicitur ab effimero-n, quod interpretatur simplex, quia fit de simplici materia, id est de spiritu"] om. DP.*

CAE X.4,121: *Responsio: Rogerius in Practica: Effimera quandoque est [: om. DP] symptoma morbi [: add. est effimera DP], ut illa, quae comitatur apostemata [: apostema DP] vel glandulas etc. [: om. DP].*

CAE X.4,121: *Curetur autem [: om. DP] cum balneo, provocetur sudor sine balneo [: om. DP].*

CAE X.4,123: *[...] praeter tertianam duplicem [: dupliciter DP] causon fervet plus omnibus aliis [: om. DP] febribus putridis, quod est, quia nutriatur [: om. DP] in tertiana duplici calor duplex [...].*

CAE X.4,125: *ut patet supra, parte V, ansa 4 [: lac. DP], quaest. 21 [: lac. DP].*

CAE X.4,126: *[...] et a corde ad arterias et ab illis in omnia membra corporis diffusi longam febrem faciunt et molestam: longam quidem quia materia grossa est et viscosa non oboediens digestionis vel dissolutioni, molestam autem quia ex compactione materia vix aliquam quietem admittit. Tempus enim afflictionis est 18 horarum et quietis 6, ut dicit Isaac De febribus. Unde priusquam infirmus sentiat unius vexationis di-*

¹⁴³ PALAZZO 2004, XVII.

missionem, altera incipit. Quartana vero de quarta die in quartam affligit, unde patiens 24 horis tenetur, 48 horis quiescit propter materiam sui, quae est grossa et dura, unde et calorem diu tenet, quiescit autem, quia natura non tantae virtutis est, ut iterum pugnet] lac. DP.

CAE X.4,128: [...] scilicet sudor cardiacus, *phrenesis, fluxus sanguinis in naribus, dolor frontis et capitis, singultus, pariotidis, diaforeticus sudor non dico cardiacus [om. DP] [...].*

CAE X.4,132: [...] et dicitur erisipela, *quia litigiose et intolerabiliter et acutissime ferit [lac. DP].*

Schumann hypothesized that *P* served as the basis for *D*.¹⁴⁴ Is *D* a *descriptus* of *P*? The fact that all omissions and order inversions of questions in *P* also appear in *D*, while several questions are omitted only in *D*, suggests a direct dependence of *D* on *P*.¹⁴⁵ The edition below seems to confirm that *D* is indeed a copy of *P*. While I did not find individual errors of *P*, many individual errors are present in *D*, implying that the copyist, in transcribing *D* from *P*, worsened the text by adding many mistakes. However, only future studies and future editions of the *CAE*, particularly of Book 10, will provide a definitive clarification of the relationship between *D* and *P*. A selection of individual errors of *D* is as follows:

144 SCHUMANN 1996, 62: "Ein Exemplar der *Catena aurea*, das von Heinrich von Herchhof vier Jahre nach dem Tod des Dominikanergelehrten vollendete 'Autorexemplar', dürfte zunächst am Ort, d. h. also in Minden, geblieben sein und wurde dort – wohl noch vor 1400 – wahrscheinlich *Grundlage* sowohl der Erfurter als auch der Elbinger Abschrift." (My Italics).

145 PALAZZO 2004, XXVI-XXVIII.

CAE X.4,120: Effimera nominatur a quadam bestia maris, *quae* [: *om. D*] non vivit nisi per *unam* [: *unum D*] diem, *sicut haec febris non manet nisi per unam diem* [: *om. D*].

CAE X.4,123: [...] habet tamen humiditatem sicut frenum ex parte sanguinis, *ne calor eius duplex tantum incendatur. Unde et synochus minus his fervet, qui cum simplici calore sanguinis* [: *om. D*] [...].

CAE X.4,125: [...] et sic putrefactibile dissolvitur et *humectatur exterius et* [: *om. D*] tandem in pulverem resolvitur [...].

CAE X.4,128: Febris plus nocet proprio symptomate quam se ipsa, *ut plus nocet phrenesi, et phrenesis plus laedit instantia vigiliarum quam se ipsa* [: *om. D*] [...].

CAE X.4,131: Cur cancer si *antiquatur* [: *inveteratur D*], difficulter curatur.

CAE X.4,131: [...] patet, quia plus *corrodit* [: *comedit D*] in *una* [: *parva D*] die quam 'noli me tangere' in uno mense.

CAE X.4,133: Item sumatur theriaca cum vino tepido singulis diebus et ponatur ter *in die* [: *om. D*] super anthracem.

CAE X.4,143: Medicandum est in principio cum calidis *et* [: *om. D*] humidis, *quae materiam dissolvant et* [: *om. D*] expellant. Caveatur medicina frigida, quia humores *claudit* [: *congregat D*] et congelat.

U and *P* depend on different models, as is clear from the fact that each omits or reorders questions independently of other.¹⁴⁶ The following is a selection of mistakes of *U* in the edition below:

146 PALAZZO 2004, XXVI-XXVIII.

CAE X.4,118 ter: *De febre igitur quaeritur primo in communi, secundo in speciali dicetur, et hoc tripliciter, quia quaedam est in spiritibus, ut effimera, quaedam in humoribus, ut putrida, quaedam in membris, ut ethica*] om. U.

CAE X.4,122: *Synocha autem* [: om U] *est ex plenitudine sanguinis in maioritate, cui contrariatur eius minoratio* [: unde eius curatio U], *quae directe fit per phlebotomiam* [...].

CAE X.4,126: *Affligit autem cotidiana cotidie* [: om. U], *quia fumi de materia putrida resoluti et cor petentes* [: torpentes U] [...].

CAE X.4,127: [...] *In secunda maior pars secundae. In tertia maior pars tertiae, et in hac tertia* [: om U] *tanta est consumptio* [...].

CAE X.4,127: *De febrium symptomatibus quaeritur* [: om. U].

CAE X.4,143: [...] *et sunt tam senibus quam iuvenibus periculosae, et quidam evadunt lepram per variolas, quidam non* [: om. U].

De accidentibus animae dictum est copiose parte IX, ansa 3 per totum¹⁴⁸. Dicto¹⁴⁹ in IV¹⁵⁰ et in V¹⁵¹ parte¹⁵² de rebus naturalibus et in huius¹⁵³ X partis ansa 4¹⁵⁴ de rebus non naturalibus sed tamen necessariis. Nunc dicetur de rebus contra naturam, scilicet morbis, symptomatibus et huiusmodi¹⁵⁵. Morbi autem sunt duplices, scilicet universales et particulares. Dico autem universales et¹⁵⁶ illos, qui simul sunt in universo corpore, et alios, qui possunt universis partibus corporis¹⁵⁷ divisim accidere¹⁵⁸, ut sunt¹⁵⁹ apostemata¹⁶⁰, morphea¹⁶¹, scabies, lepra, ulcus, vulnus et adustio. Et in universo sunt pestilentiae [U 199vb], febres, et de quibus primo¹⁶².

[118 ter.] Cur pestilentia, quaere parte V, ansa 1, quaest. 136¹⁶³), item ansa 2, quaest. 7^{164, 165}) item parte I, ansa 1, quaest. 61^{166, 167})

147 After CAE X.4,16, the *folia* in D are bound in an incorrect order: the *folia* preserving the text edited here are 85v, 82r, 82v, 83r, 83v, and 84r.

148 totum] *add.* ansa 5 pars X C D ansa P

149 Dicto] Dicta U

150 IV] VIII D

151 V] IV D *add.* partis decime octava P

152 Dicto ... parte] *om.* D

153 in huius] *inv.* D

154 4] 3 DP

155 huiusmodi] huius P

156 et] ad D

157 universis ... corporis] partibus corporis universis U

158 accidere] accidens D

159 sunt] est DP

160 apostemata] apostema DP

161 morphea] morsia P

162 Et in ... primo] *om.* DP

163 HENRICUS DE HERVORDIA, CAE V.1,136.

164 7] *coni. ex* A U

165 HENRICUS DE HERVORDIA, CAE V.2,7.

166 Cur ... quaest. 61] *om.* DP

167 *forsitan* HENRICUS DE HERVORDIA, CAE I.1,85.

De febre igitur quaeritur primo in communi, secundo in speciali dicetur, et hoc¹⁶⁸ tripliciter, quia quaedam est in spiritibus, ut effimera, quaedam in humoribus, ut putrida, quaedam in membris, ut ethica¹⁶⁹. Igitur de febre in communi quaeritur¹⁷⁰. [P 55ra]

[119.]¹⁷¹ Cur febris¹⁷² dicitur esse calor violentus et innaturalis, cum calor naturalis numquam destruat, nisi anima separetur a corpore, et duo accidentia solo numero differentia¹⁷³, puta duo¹⁷⁴ calores differentes¹⁷⁵ numero¹⁷⁶, non possunt simul¹⁷⁷ esse in eodem¹⁷⁸ subiecto.

Responsio: Dicendum, quod febris est calor naturalis mutatus in igneum¹⁷⁹, unde, quod dicit Iohannitius^{180, 181}) quod “febris est calor innaturalis”, statim exponit subiungens¹⁸² “cursum naturae supergrediens, procedens¹⁸³ a corde in arterias¹⁸⁴, suoque laedens¹⁸⁵ effectu”, et quod dicit Isaac I *De febribus*¹⁸⁶), quod “febris¹⁸⁷ est calor praeter naturam cor in initio petens, deinde se dividens

168 hoc] *s.l. D*

169 De febre ... ethica] *om. U*

170 Igitur ... quaeritur] De febribus in communi sequitur *U*

171 119] 115 *U*

172 febris] febres primo *U*

173 solo ... differentia] *om. DP*

174 duo] *om. DP*

175 differentes] deferentes *D*

176 differentes numero] *om. U*

177 simul] *om. DP*

178 in eodem] *om. D*

179 igneum] ignem *U*

180 quod ... Iohannitius] dictum Iohanniti *U*

181 JOHANNICIUS 1978, *Isagoge ad Techne Galieni*, § 42, 160.

182 exponit subiungens] exponit subiungit *D* exponitur cum subiungit *U*

183 procedens] *om. D*

184 arterias] arteries *DU*

185 laedens] laedenda *U*

186 ISAAC ISRAELI 1515, *Liber febrium*, I, cap. 3, f. 204rb.

187 febris] febris *D*

cum naturali calore nocet naturali actioni". Similiter exponit¹⁸⁸) subiungens¹⁸⁹: "Extraneo enim calore ad cor accedente naturalis egreditur a temperamento¹⁹⁰, quem egressum a suo temperamento¹⁹¹ membra recipiunt¹⁹², sicut est. Unde calefacit¹⁹³ et urit et nocet actioni naturali", sed¹⁹⁴ "ipsam tamen non destruit", ut parum infra Isaac¹⁹⁵) subinfert¹⁹⁶. Unde et adhuc¹⁹⁷ aliquantulum habet actionem naturalem¹⁹⁸.

[120.]¹⁹⁹ Cur febris effimera est quandoque²⁰⁰ causa febrium aliarum²⁰¹ et nulla alia est causa effimerae.

Responsio Isaac, libro II *De febribus*²⁰²): "Effimera nominatur a quadam bestia maris, quae²⁰³ non vivit nisi per unam²⁰⁴ diem, sicut haec febris²⁰⁵ non manet nisi per unam diem²⁰⁶. Galenus²⁰⁷ tamen²⁰⁸ dicit se²⁰⁹ vidisse, quod ad tertiam

188 Cf. ISAAC ISRAELI 1515, *Liber febrium*, I, cap. 3, f. 204rb.

189 subiungens] subiugens D

190 temperamento] temperate U

191 temperamento] temperato U

192 membra recipiunt] *inv.* D

193 calefacit] calefaciat D

194 sed] et D

195 Cf. ISAAC ISRAELI 1515, *Liber febrium*, I, cap. 3, f. 204va.

196 subinfert: subintrat DP

197 adhuc] haec *sed corr. s.l.* D

198 naturalem] *add.* Cur pestilentia etc. parte V, ansa 1, quaest. 150; item ansa 2, quaest. 7; item ansa 3, quaest. 41, 13, 14, 15. De effimera D Cur pestilentia etc. parte V, ansa 1, quaest. 140; item ansa 2, quaest. 7; item ansa 3, quaest. 41, 13, 14, 15 P De febribus febrium quaedam sunt in spiritibus, ut effimeriae, quaedam in humoribus, ut putridae, quaedam in membris solidis, ut ethica. De febribus in spiritibus, puta effemeria U

199 120] 116 U

200 est quandoque] *inv.* U

201 febrium aliarum] *inv.* U

202 Cf. ISAAC ISRAELI 1515, *Liber febrium*, II, cap. 1, f. 205vb.

203 quae] *om.* D

204 unam] unum D

205 haec febris] *inv.* U

206 sicut ... diem] *om.* D

207 Galenus] *del.* (?) U

208 tamen] cum D

209 se] *om.* D

vel²¹⁰ quartam diem processit. Sed hoc²¹¹ est²¹² rarum²¹³ et contingit, cum pori corporis sunt²¹⁴ clausi, maxime cum fumus fuerit grossus, quia pororum corporis oppilatio²¹⁵ naturalis vel²¹⁶ accidentalis grossum fumum²¹⁷ non sinit²¹⁸ resolvi²¹⁹, unde fit causa elongandi febrem usque ad quatuor dies²²⁰, quae²²¹ si quartum²²² diem transit et sanguinem calefacit et incendit, a sua natura egreditur et mutatur in causon, et si adhuc plus morabitur, ut naturali corporis humiditati coniungatur²²³, in febrem ethicam mutatur. [U 200ra] Ideoque diximus, quod febris effimera est causa aliarum febrium et nulla alia est causa sui". Haec Isaac.²²⁴

Etiam quare effimera est causa aliarum febrium, nulla tamen febrium aliarum est causa effimerae, Rogerius²²⁵) tamen dicit, quod "effimera dicitur ab effimeron, quod interpretatur simplex, quia fit de simplici materia, id est de spiritu"²²⁶.

210 vel] *add.* ad *D*

211 hoc] hic *sed corr. s.l.* *D*

212 est] raru *sed del.* *D*

213 est rarum] *inv.* *U*

214 sunt] sint *D*

215 oppilatio] apilatio *U*

216 vel] et *D*

217 fumum] *om.* *D*

218 fumum ... sinit] funum *U*

219 resolvi] *add.* grossum fumum *D*

220 ad ... dies] in quartam diem *U*

221 quae] et *U*

222 quartum] quartam *U*

223 coniungatur] iungatur *DP*

224 Ideoque ... Isaac *om.* *U*

225 ROGERIUS DE BARONE, *Practica maior*, tract. III, cap. 1, Pal. lat. 1084, f. 72vb.

226 Etiam quare ... spiritu] *om.* *DP*

[121.]²²⁷ Cur et qualiter effimerarum²²⁸ alia est morbus, alia symptoma²²⁹ morbi, et qualiter utraque²³⁰ curetur.

Responsio: Rogerius²³¹ in *Practica*²³²): [D 82r] Effimera quandoque est²³³ symptoma morbi²³⁴, ut illa, quae comitatur apostemata²³⁵ vel glandulas etc.²³⁶ Est autem morbus per se, quando fit a calore vel²³⁷ frigiditate aeris vel ex labore vel ex ieiunio vel ira vel coitu²³⁸ vel medicina laxativa²³⁹. Curetur autem²⁴⁰ cum balneo, provocetur sudor sine balneo²⁴¹. Si autem fiat²⁴² ex distemperantia animalis²⁴³ spiritus, fiat²⁴⁴ inunctio²⁴⁵ circa frontem et tempora. Si fiat ex passionibus animae, per²⁴⁶ inductionem²⁴⁷ contrariorum curetur. Si ex repletionem²⁴⁸ ciborum vel potuum, solvatur²⁴⁹ per vomitum vel clysterem et somnum. Si fiat ex repletionem²⁵⁰ sanguinis, sicut in synocha, solvitur per phlebotomiam. Si autem fiat effimera symptomatica, soluto morbo solvitur effimera. Haec Rogerius.

227 121] 117 U

228 effimerarum] effimeria cum D

229 symptoma] sicut hora D sint hora P

230 utraque] utumque U

231 Rogerius] Rogerii U

232 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. III, cap. 1, Pal. lat. 1084, f. 72vb–73ra.

233 Effimera ...est] om. DP

234 morbi] add. est effimera DP

235 apostemata] apostema DP

236 vel ... etc.] om. DP

237 vel] et D

238 coitu] cogit D

239 laxativa] laxata D

240 autem] om. DP

241 provocetur ... balneo] om. DP

242 autem fiat] fit U

243 animalis] animalis sed del. et corr. aeris i.m. D animali U

244 fiat] fiet U

245 inunctio] in vene sed corr. D

246 per] vel D

247 inductionem] inductionem D iductionem U

248 repletionem] impletione U

249 solvatur] salvatur U

250 repletionem] impletione U

Februm in humoribus²⁵¹ alia sanguinea, alia²⁵² phlegmatica, alia cholericam, alia melancholicam. Sanguinearum alia simplex, alia composita ut causon²⁵³. Simplicium alia ex sanguinis plenitudine²⁵⁴, ut synocha inflativa, alia ex eiusdem putredine, ut synochus, quarum differentia scitur²⁵⁵ per hunc versum^{256:257}) “Synocha de quanto, sed synochus ex putrefacto”²⁵⁸, ut prius dictum est²⁵⁹. De harum²⁶⁰ utraque simul quaeritur²⁶¹.

[122.]²⁶² Cur synocha inflativa directe per phlebotomiam est medicanda²⁶³, synochus autem indirecte.

Responsio: Dicendum, quod²⁶⁴ Hippocrates II partic. *Aphorismorum*, aph. 22²⁶⁵) dicit: “Ex plenitudine quaecumque aegritudines fiunt, evacuatio sanat”, et Galenus *ibidem* in *Commento*^{266:267}) “Cum omne contrarium suo contrario sit medicandum, ut si causa morbi sit [P 55rb] calor, frigiditas erit²⁶⁸ curatio, et e converso²⁶⁹ si vero plenitudo, servit [U 200rb] ad curam evacuatio”. Synocha

251 humoribus] hominibus *sed del. et corr. D*

252 alia] *om. D*

253 causon] causo *DP*

254 plenitudine] plenitudinis *D* multitudine *U*

255 scitur] intelligitur *U*

256 versum] *om. sed suppl. s.l. D*

257 Cf. *FLOS MEDICINAE* 1859, pars IX, cap. 1, art. 1, 85,2889.

258 putrefacto] putrefacta (?) *U*

259 ut ... est] *om. DP*

260 harum] hoc *U*

261 De... quaeritur] *om. D*

262 122] 118 *U*

263 medicanda] medicinanda *U*

264 Dicendum quod] *om. U*

265 HIPPOCRATES 1487, *Aphorismi*, II, 22, f. 17rb (HIPPOCRATES 1931(1), 112).

266 *ibidem* in *Commento*] commentando *D*

267 Cf. GALENUS 1487, *In Hippocratis Aphorismos Commenta*, II, aph. 22, f. 17rb.

268 erit] fiat *U*

269 et e converso] *om. D*

autem²⁷⁰ est ex plenitudine sanguinis in²⁷¹ maiori-
tate, cui contrariatur eius mi-
noratio²⁷², quae directe fit per phlebotomiam, unde et synocha directe est²⁷³
per phlebotomiam medicinanda.

Synochus autem non ex²⁷⁴ repletionem sed putrefactionem fit sanguinis, unde
non exigitur²⁷⁵ evacuatio²⁷⁶, sed rectificatio eius, quae fit²⁷⁷ per victoriam natu-
rae super eum et digestionem²⁷⁸. Potentior autem est²⁷⁹ natura super pauca
materia, quam super nimia, unde etiam in synocho²⁸⁰ conceditur phleboto-
mia, sed indirecte, si tamen²⁸¹ proportio materiae et naturae non est certa²⁸²,
medicus²⁸³ consulatur²⁸⁴.

[123.]²⁸⁵ Cur febris causon est omnium febrium ferventissima.

Responsio: Dicendum, quod²⁸⁶ praeter tertianam duplicem²⁸⁷ causon fervet
plus²⁸⁸ omnibus aliis²⁸⁹ febribus putridis, quod est, quia nutriatur²⁹⁰ in tertiana

270 autem] *om. U*

271 in] est *P om. D add. aⁱ sed del. U*

272 cui ... minoratio] unde eius curatio *U*

273 est] *om. D*

274 ex] fit *D*

275 exigitur] *om. D*

276 evacuatio] avacuatio (*sic*) *D*

277 quae fit] *om. D*

278 super ... digestionem] quae cum cer (?) digestionem *U*

279 autem est] *inv. U*

280 synocho] synocha *sed corr. s.l. D*

281 tamen] cum *D*

282 certa] *t^{at} U*

283 medicus] medicos *U*

284 consulatur] consolatur *D*

285 123] 119 *U*

286 Dicendum quod] quia *U*

287 duplicem] dupliciter *DP*

288 fervet plus] *inv. U*

289 aliis] *om. DP*

290 nutriatur] *om. DP*

duplici calor duplex, scilicet cholerae²⁹¹ intra vasa et cholerae²⁹² extra vasa, nullum frenum habet sed²⁹³ duo calorem²⁹⁴ ipsum²⁹⁵ acuentia, scilicet siccitatem et²⁹⁶ in hac et in illa cholera²⁹⁷. Causon autem, qui generatur in compositione²⁹⁸ sanguinis cum cholera²⁹⁹, et³⁰⁰ si habeat siccitatem³⁰¹ acuentem ex parte cholerae, habet tamen humiditatem sicut frenum ex parte sanguinis, ne calor eius duplex³⁰² tantum³⁰³ incendatur. Unde et synochus minus his fervet³⁰⁴, qui cum simplici calore sanguinis³⁰⁵ superfervente³⁰⁶ quasi frenum habet humiditatem eius. Istis si³⁰⁷ detur aqua frigida in summo fervore et sufficienter offeratur³⁰⁸, multum valet et liberavit multos secundum Isaac³⁰⁹.³¹⁰)

De febribus phlegmatica³¹¹, choleric³¹² et³¹³ melancholica, puta cotidiana et quartana, quaeritur simul³¹⁴.

291 cholerae] calore *U om. sed suppl. i.m. calore (?) D*

292 cholerae] calore *U*

293 sed] licet *D*

294 calorem] *add. sed del. habent D*

295 calorem ipsum] *inv. U*

296 et] *om. U*

297 cholera] collera *U*

298 in compositione] expositione expositione *D*

299 cholera] collera *U*

300 et] *om. U*

301 siccitatem] *add. sed del. et D*

302 duplex] dupliciter *P*

303 tantum] *add. sed del. talis (?) U*

304 his fervet] frnt (?) *U*

305 ne calor ... sanguinis] *om. D*

306 superfervente] superveniente *D* fervente *U*

307 si] *om. D*

308 offeratur] *om. U*

309 Isaac] *om. sed suppl. i.m. D*

310 Cf. ISAAC ISRAELI 1515, *Liber febrium*, IV, cap. 1, f. 210va.

311 febribus phlegmatica] *inv. D*

312 phlegmatica choleric] *inv. U*

313 et] *om. U*

314 simul] *om. U*

[124.]³¹⁵ Cur medicina laxativa in nulla istarum dari debet tempore afflictionis, sed tantum tempore interpolationis.

Responsio Rogerius in quaestionibus *Practicae*^{316,317}) Huius duplex est ratio, quae posita est supra in hac ansa quaest. 99^{318,319})

[125.]³²⁰ Cur cotidiana et³²¹ tertiana et [U 200va] quartana febres putridae dicuntur, cum nullius earum materia sit³²² calida et humida, quae³²³ proprie putrefieri³²⁴ dicuntur, ut patet supra³²⁵, parte V, ansa 4³²⁶, quaest. 21^{327,328})

Responsio: Hoc est³²⁹, quia³³⁰, licet³³¹ putrefactio fiat³³² per hoc, quod³³³ calidum continentis³³⁴ evocat³³⁵ calidum interius propter similitudinem et illud evocatum trahit³³⁶ secum humidum et sic putrefactibile³³⁷ dissolvitur et humectatur exterius et³³⁸ tandem in pulverem resolvitur, ut patet in arbore pu-

315 124] 120 U

316 Practicae] *post corr.* P

317 non *inveni.*

318 quaest. 99] *om. D* | 99] *lac. P*

319 *recte* HENRICUS DE HERVORDIA, CAE X.4,94.

320 125] 121 U

321 et] *om. U*

322 sit] *est U*

323 quae] *que U*

324 putrefieri] *ultra fieri U*

325 supra] *super D*

326 4] *lac. DP*

327 21] *lac. DP*

328 HENRICUS DE HERVORDIA, CAE V.4,21.

329 Hoc est] *om. U*

330 quia] *quod D*

331 licet] *om. D*

332 fiat] *fiet U*

333 hoc quod] *om. U*

334 continentis] *etinentis (?) D*

335 evocat] *evacuat U*

336 trahit] *add. sed del. evocatum D*

337 putrefactibile] *putrefactibiliter U*

338 humectatur ... et] *om. D*

trefacta, et³³⁹ ideo, quod³⁴⁰ non habet calorem nec humorem, non est³⁴¹ putrefactibile, et phlegma quidem³⁴² non habet calorem, cholera³⁴³ vero non habet³⁴⁴ humorem, et melancholia caret utroque, et ideo videtur, quod putrefieri non possint, tamen³⁴⁵ quia semper aliis humoribus³⁴⁶ immixti sunt, et, ut dicit Averroes in³⁴⁷ *V Colliget*³⁴⁸), “humores sunt in maiori parte in sanguine in potentia”³⁴⁹. “Item certificatum est per omnes medicos et³⁵⁰ experientia³⁵¹ scitur, quod scammonia, si quantitas eius fuerit³⁵² maior debito³⁵³, purgata cholera³⁵⁴ postea fortiter purgat phlegma, melancholiam³⁵⁵ et sanguinem”³⁵⁶, et infra: “et³⁵⁷ non est remotum, quin³⁵⁸ omnes humores³⁵⁹ habeant proprietatem in uno genere”. Haec Averroes. Ideo³⁶⁰ sicut sanguis, sic et alii humores possunt putrefieri, et ex³⁶¹ eis febres putridae generari.

339 et] *om. U*

340 quod] quasi *U*

341 est] *om. D*

342 quidem] quidam *U*

343 cholera] collera *U*

344 habet] *om. D*

345 tamen] cum *D* tum *P*

346 semper ... humoribus] aliis humoribus semper *U*

347 in] *om. DU*

348 Cf. AVERROES 1562, *Colliget*, V, cap. 21, ff. 92vbL-93rdD.

349 in potentia] imposita *U*

350 et] quia *U*

351 experientia] expergen^a *U*

352 fuerit] fuerat *U*

353 debito] debite *U*

354 cholera] colora *U*

355 melancholiam] melancholiam *sed del. D*

356 sanguinem] *add. sanguinem D*

357 et] etiam *D*

358 quin] quoniam *U*

359 humores] remotum q *sed del. D*

360 Ideo] etiam *U*

361 ex] *om. sed suppl. s.l. D*

[126.]³⁶² Cur tertiana distinguitur sic, quod quaedam³⁶³ est³⁶⁴ continua, quaedam interpolata³⁶⁵. Similiter et cotidiana et quartana.

Responsio: Dicendum, quod³⁶⁶ hoc³⁶⁷ est eo, quod materia februm harum quandoque est intra³⁶⁸ vasa, et tunc dicuntur continuae, quandoque extra, et tunc dicuntur³⁶⁹ interpolatae. Et continuae sunt acutiores interpolatis, sicut in³⁷⁰ tertiana, quae sic dicitur, quia de tertia die in³⁷¹ tertium affligit et aliis diebus³⁷² habet falsam quietem, continua³⁷³ quidem³⁷⁴ occultam, interpolata vero manifestam.

Affligit autem cotidiana cotidie³⁷⁵, quia fumi de materia putrida [P 55va] resoluti et cor petentes³⁷⁶ [D 82v] et a corde ad arterias et ab illis in omnia membra [U 200vb] corporis diffusi longam febrem faciunt et molestam: longam quidem³⁷⁷ quia materia grossa est et viscosa non oboediens digestionem vel dissolutionem, molestam autem, quia ex compactione materia vix aliquam quietem³⁷⁸ admittit. Tempus enim afflictionis est 18 horarum et quietis 6, ut dicit Isaac *De febris*. Unde priusquam infirmus sentiat unius vexationis dimissionem, altera incipit.

Quartana vero de quarta die in quartam affligit, unde patiens 24 horis tene-

362 126] 122 U

363 quod quaedam] que^a D

364 est] sunt D

365 interpolata] imposita D

366 Dicendum quod] quia U

367 hoc] om. D

368 intra] inter DU

369 dicuntur] sunt DP

370 sicut in] ut teria *sed del.* teria U

371 in] *add. sed del.* 3 (?) U

372 diebus] horis DP

373 continua] cottidiana *sed del. et suppl.* continua *i.m.* U

374 quidem] quidam U

375 cotidie] om. U

376 cor petentes] torpentes U

377 quidem] *coni. ex* quidam U

378 quietem] *coni. ex* quietam U

tur, 48 horis quiescit propter materiam sui, quae est grossa et dura, unde et calorem diu tenet, quiescit autem, quia natura non tantae virtutis est, ut iterum pugnet³⁷⁹.

Curetur autem cotidiana sic. Detur ante³⁸⁰ accessionem pondus duorum denariorum de pulvere laureolae cum ovo sorbili vel cum pulcibus³⁸¹ et liberabitur, expertum est. Item semen sinapis comestum ante accessionem confert. Item abrotanum tritum et cum aqua distemperatum³⁸² et bibitum confert. Item succus marrubii et vinum forte ana³⁸³, simul³⁸⁴, bulliant³⁸⁵ et dentur³⁸⁶ ante accessum³⁸⁷.

Contra tertianam vero³⁸⁸ da patienti succum capitis monachi ante horam accessus³⁸⁹ ter vel quater, et³⁹⁰ confert. Item materia digesta fiat³⁹¹ phlebotomia in quarta³⁹² vel quinta die, si virtus permittit. Ante accessionem³⁹³ hanc³⁹⁴ digesta materia³⁹⁵ fiat emplastrum super pulsus brachiorum de urtica minore³⁹⁶ trita cum sale, et cessabit febris.

379 et a corde... pugnet] *lac. DP*

380 ante] autem *U*

381 pulcibus] pulambus (*sic*) *U*

382 distemperatum] disparatum *D*

383 ana] an^a *DP*

384 simul] animal *DP*

385 bulliant] bibatur bullitum *U*

386 dentur] detur *U*

387 accessum] accessionem *D*

388 vero] *om. D*

389 accessus] accessum *P*

390 et] *om. U*

391 fiat] fiet *U*

392 quarta] tertia *U*

393 accessionem] accessum *U*

394 hanc] autem *sed corr. habet i.m. P ac U*

395 digesta materia] *inv. D*

396 minore] minori *U*

Contra quartanam foveant splen ex oleo, in quo cocta sint capparis, absinthium, scolopendria et anetum. Item Paulinum³⁹⁷ ante horam accessionis³⁹⁸ tribuetur³⁹⁹. Item recipiant⁴⁰⁰ theriacam per intervalla. Iohannes Mesue⁴⁰¹).

De febre⁴⁰² in membris simul⁴⁰³ et ethica.

[127.]⁴⁰⁴ Cur ethica male curabilis est.

Responsio secundum Rogerium⁴⁰⁵): Ethica dicitur ab 'ethis', quod est habitudo, quia, postquam corpori supervenit, vertitur in habitum, quod fit⁴⁰⁶ vitio⁴⁰⁷ membrorum, quae⁴⁰⁸ tarde recipiunt immutationem et eam receptam tarde deponunt. [U 201ra] Sunt autem tres species eius. In prima consumitur maior pars primae humiditatis. In secunda maior pars secundae. In tertia maior pars tertiae, et in hac tertia⁴⁰⁹ tanta est consumptio, ut dicunt auctores, ut, si elevetur⁴¹⁰ cutis, non revertitur, nisi manu deprimatur⁴¹¹. Et prima quidem⁴¹² curabilis est⁴¹³, secunda vix et⁴¹⁴ difficulter, tertia vero non curatur. Abstineat

397 Paulinum] Paulineam U

398 accessionis] accessionem U

399 tribuetur] tritatur D lac. sed suppl. tritatur i.m. P

400 recipiant] accipiant D

401 non inveni.

402 febre] add. et D

403 simul] om. D

404 127] 123 U

405 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. III, cap. 2, Pal. lat. 1084, f. 73ra-b.

406 quod fit] et sic U

407 vitio] vitium U

408 quae] quia D

409 maior ... tertia om. U

410 elevetur] elevatur sed. corr. s.l. D

411 manu deprimatur] manum deprimat U

412 quidem] quidam U

413 est] om. DP

414 et] vel U

ethicus ab amaris, acutis, salsis et multum calidis et siccis, ab⁴¹⁵ acetosis, frixis⁴¹⁶, vetustis et generaliter⁴¹⁷ ab omnibus desiccantibus⁴¹⁸ corpus. Offeruntur⁴¹⁹ electuaria resumptiva, sicut dragagantum⁴²⁰ frigidum infusum restaurativum humiditatis.

De febrium symptomatibus quaeritur⁴²¹.

[128.]⁴²² Cur morborum⁴²³ symptomata quandoque morbis ipsis sunt plus molesta.

Responsio secundum Rogerium⁴²⁴): “Febris plus⁴²⁵ nocet proprio symptomate quam se ipsa, ut plus nocet phrenesi, et phrenesis⁴²⁶ plus laedit instantia vigiliarum quam se ipsa”⁴²⁷, quod est, quia et morbo laedit, cuius accidens est⁴²⁸, et⁴²⁹ se ipso, unde plus molestum est. Maius enim⁴³⁰ vel plus est, quod tantumdem et amplius est⁴³¹. Sunt autem febrium multa symptomata, scilicet sudor cardiacus, phrenesis, fluxus sanguinis in naribus, dolor frontis et

415 ab] *om. U*

416 frixis] friccis *U*

417 generaliter] specialiter *U*

418 desiccantibus] desiccatibus *D* dissecantibus *U*

419 Offeruntur] auferuntur *U*

420 dragagantum] dagrag^m *D* dragagm *P* dyagredium *U*

421 De ... quaeritur] *om. U*

422 128] 124 *U*

423 morborum] membrorum *U*

424 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. III, cap. 16, Pal. lat. 1084, f. 77ra; cap. 17, Pal. lat. 1084, f. 77rb.

425 plus] *om. U*

426 phrenesis] febris *P*

427 ut plus ... ipsa] *om. D*

428 accidens est] *inv. D*

429 et] *a U*

430 enim] est *sed add. enim s.l. D*

431 est] *om. D*

capitis, singultus, pariotidis⁴³², diaforeticus⁴³³ sudor non dico cardiacus⁴³⁴, urinae suffocatio, instantia vigiliarum, excoriatio tracheae arteriae et⁴³⁵ linguae et palati, tremor membrorum, syncopis et huiusmodi, quorum curae secundum consilium medici studiosius est intendendum⁴³⁶. Haec⁴³⁷ Rogerius⁴³⁸).

Dicto de morbis universalibus, qui simul universo corpori accidunt, dicendum est⁴³⁹ de universalibus, qui⁴⁴⁰ non simul accidunt, sed nunc uni membro, nunc alteri, ut contingit in corpore universo⁴⁴¹.

De⁴⁴² apostemate quaeritur⁴⁴³.

[129.]⁴⁴⁴ Cur apostema⁴⁴⁵ generatur in corpore.

Responsio Rogerii⁴⁴⁶): Quia alimentum membrum⁴⁴⁷ nutriens quandoque⁴⁴⁸ superfluit et dirigitur ad⁴⁴⁹ aliud membrum, quia nutritiva non potens ipsum incorporare membro eicit⁴⁵⁰ [U 201rb] extra et facit ibi crescere, quia non ex

432 pariotidis] panthoythides U

433 diaforeticus] deforeticus U

434 phrenesis ... cardiacus] *om. DP*

435 et] *om. U*

436 est intendendum] intendendo D

437 Haec] *om. DP*

438 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. III, cap. 17–28, Pal. lat. 1084, f. 77rb–79ra.

439 est] *om. D*

440 qui] quae D

441 corpore universo] *inv. U*

442 De] *praem. Primo U*

443 quaeritur] apostema U

444 129] 125 U

445 apostema] aposma *sed add. te s.l. U*

446 *non inveni.*

447 membrum] membra U

448 quandoque] quando DP

449 ad] in U

450 eicit] eius sit dextro *sed corr. U*

toto innaturale⁴⁵¹ est, unde generatur apostema. Est autem apostema tumor membri magnus, quia pustulae⁴⁵² vel⁴⁵³ bothor⁴⁵⁴ vel formica vel sacer ignis, impetigines, Persicus ignis, variolae, morbilli, tumores quidem⁴⁵⁵ sunt, sed apostemata non⁴⁵⁶ sunt⁴⁵⁷ [P 55vb]. Avicenna vult, quod in omni apostemate ponenda sunt repercussiva, sed quia multa⁴⁵⁸ sunt multum venenosa, hoc nullatenus expedit, sed ipse intelligit ut plurimum. Secundum diversitatem autem earum⁴⁵⁹ diversa⁴⁶⁰ remedia sunt adhibenda. Rogerius⁴⁶¹.

[130.]⁴⁶² Cur apostema⁴⁶³ quoddam⁴⁶⁴ dicitur⁴⁶⁵ ‘noli me tangere’.

Responsio secundum Eundem⁴⁶⁶): “Istud apostema fit⁴⁶⁷ a mento⁴⁶⁸ superius⁴⁶⁹ et est cholericum et est de morbis contagiosis, unde vocatur sic⁴⁷⁰, vel ideo, quia, si⁴⁷¹ tangeretur, magis fluerent ad ipsum humores, et ita morbus augmentaretur”. Istud apostema inveteratum difficilis curationis est⁴⁷².

451 innaturale] innaturali U

452 pustulae] postillae U

453 vel] om. U

454 bothor] bachus (?) U

455 quidem] quidam U

456 non] om. U

457 sunt] add. sed U

458 multa] opilata DP

459 earum] corporis U

460 diversa] om. DP

461 Rogerius] om. U

462 130] 126 U

463 apostema] apostemata D

464 quoddam] quaedam D quodam U

465 dicitur] dicuntur D

466 ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 2, Pal. lat. 1084, f. 65ra.

467 fit] lac. DP

468 mento] vitio U

469 superius] add. dicto U

470 sic] om. DP

471 quia si] quia D

472 est] om. D

[131.]⁴⁷³ Cur cancer si antiquatur⁴⁷⁴, difficulter⁴⁷⁵ curatur.

Responsio Eiusdem⁴⁷⁶): “Generalis regula est, quod omnis corrosio⁴⁷⁷ vel in ‘noli me tangere’ vel in cancro vel in fistula, si est inveterata, difficile curatur, cum cancer sit⁴⁷⁸ de magis ignita cholera, quod⁴⁷⁹ patet, quia⁴⁸⁰ plus corrodit⁴⁸¹ in⁴⁸² una⁴⁸³ die quam ‘noli me tangere’ in uno mense”. Secundum veritatem tamen est de⁴⁸⁴ melancholia adusta. Unde caveantur omnes cibi et potus⁴⁸⁵ choleram nigram⁴⁸⁶ generantes et quaerantur generantes bonum⁴⁸⁷ sanguinem. Item allium, urina⁴⁸⁸, auripigmentum et atramentum⁴⁸⁹ bene pulverizatum⁴⁹⁰ aspersum super⁴⁹¹ cancrum et fistulam confert. Rogerius⁴⁹²) dicit, quod, “sicut large omne apostema cholericum dicitur⁴⁹³ erisipela⁴⁹⁴ et stricte id⁴⁹⁵, quod fit ex⁴⁹⁶ ignita cholera cum ulcere⁴⁹⁷ et combustione, ita omne [U 201va]

473 131] 127 U

474 antiquatur] inveteratur D

475 difficulter] difficile U

476 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 2, Pal. lat. 1084, f. 65ra.

477 corrosio] turrosio (*sic*) U

478 sit] fit DP

479 quod] hoc U

480 quia] *om.* U

481 corrodit] comedit D

482 in] *om.* U

483 una] parva D

484 de] *om.* U

485 et potus] *om.* D

486 nigram] magnam U

487 generantes bonum] *inv.* D

488 allium urina] calcem vivam U

489 et atramentum] *om.* U

490 pulverizatum] *add.* et U

491 super] *om.* D

492 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 5, Pal. lat. 1084, f. 65vb.

493 dicitur] *om. sed suppl. s.l.* U

494 erisipela] ausipola U

495 id] illud U

496 ex] *om.* DP

497 ulcere] ulcera U

apostema⁴⁹⁸ factum de melancholia dicitur cancer larga⁴⁹⁹ significatione, sed⁵⁰⁰ stricte dicitur id⁵⁰¹, quod fit de melancholia innaturali cum⁵⁰² ulcere et corrosione⁵⁰³.

[132.]⁵⁰⁴ Cur “erisipela⁵⁰⁵ membrum, cui insidet⁵⁰⁶, corrodit et comburit⁵⁰⁷.

Responsio: Rogerius⁵⁰⁸) dicit, quod⁵⁰⁹ hoc, ideo fit, quia⁵¹⁰ de ignita cholera generata est⁵¹¹, et ignis Persicus vel sacer ignis⁵¹² vocatur⁵¹³, et est morbus [D 83r] habens prurimum et fervorem intolerabilem membri patientis⁵¹⁴ cum ampullis et aqua subtili, et dicitur erisipela⁵¹⁵, quia litigiose et intolerabiliter et acutissime ferit⁵¹⁶. Cura eius prima est minutio. Item ampullae rumpendae sunt et totum virus expellendum. Item loca patientia farina hordei cataplasmanda⁵¹⁷. Item scarpello⁵¹⁸ sunt scarificanda⁵¹⁹. Iohannes de Sancto Paulo⁵²⁰).

498 apostema] *om. D*

499 larga] largi *D* latiga *U*

500 sed] *om. U*

501 id] illud *U*

502 cum] tamen *U*

503 corrosione] quadam corusione *U*

504 132] 128 *U*

505 erisipela] erisipola *U*

506 insidet] inscidit *U*

507 corrodit et comburit] *om. U*

508 ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 4, Pal. lat. 1084, f. 65va.

509 quod] *om. DP*

510 quia] quod *U*

511 est] sit *U*

512 vel ... ignis] *om. DP*

513 vocatur] *om. U*

514 patientis] percutientis *D add. et U*

515 erisipela] erisipola *U*

516 quia ... ferit *lac. DP*

517 cataplasmanda] cataplasmantur *U*

518 scarpello] scarpelio *D*

519 scarificanda] fricanda *U*

520 *non inveni.*

[133.]⁵²¹ Cur in membro, quod premit anthrax, sentitur pondus et aggravatio, ac si membrum sit⁵²² plumbeum.

Responsio Rogerii⁵²³): Hoc est propter gravedinem melancholiae. Est⁵²⁴ enim⁵²⁵ anthrax apostema compositum ex triplici materia, scilicet sanguinea, cholericam et melancholicam⁵²⁶. Unde habet irregulatam formam, unam scilicet lineam⁵²⁷ rubeam, aliam citrinam et aliam⁵²⁸ nigram. Primo⁵²⁹ apparet ad quantitatem parvae lenticulae cum parva nigredine in superficie, et summitas apostematis videtur trahi quasi cum filo⁵³⁰ ad profundum. Consilium ergo est, ut⁵³¹ particularibus concurrentibus fiat minutio a parte patiente, ne, si⁵³² fieret a parte opposita, materia traheretur ad aliquod membrum nobile et fieret causa symptomatis gravioris. Utamur autem in anthrace dissolutivis et aperitivis⁵³³ non⁵³⁴ percussivis. Item sumatur theriaca cum vino tepido singulis diebus et ponatur ter in die⁵³⁵ super anthracem.

521 133] 129 U

522 sit] sint P

523 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 3, Pal. lat. 1084, f. 65rb.

524 Est] cum D

525 enim] autem U

526 sanguinea ... melancholica] sanguinea cholera et melancholia D sanguine cholera et melancholia U

527 lineam] linea D

528 aliam] om. U

529 Primo] prima U

530 filo] filio U

531 ut] add. in D

532 si] om. DP

533 aperitivis] apperitivis P

534 non] ne U

535 in die] om. D

[134.]⁵³⁶ Cur lupus dicitur herpes estiomenus⁵³⁷.

Responsio Rogerii⁵³⁸), quia quasi se ipsum⁵³⁹ comedit, [U 201vb] quod sonat 'herpes estiomenus⁵⁴⁰'. Fit enim quandoque ex erisipela praecedente, quandoque ex humore ad aliquod membrum transmissio et corrode[n]te membrum, cui⁵⁴¹ insidet⁵⁴². In principio partibus convenientibus fiat⁵⁴³ phlebotomia. Item accipe mel et hordeum et sal commune in aequali pondere et comburantur⁵⁴⁴ in olla⁵⁴⁵ rudi et fiat inde pulvis subtilis et super aspergatur⁵⁴⁶.

[135.]⁵⁴⁷ Cur in scabie utendum est resolutivis.

Responsio Iohannis de Sancto Paulo⁵⁴⁸), quia resol[P 56ra]vunt grossas humiditates et expellunt, unde aer calidus valet eis et exercitium forte, quia etiam resolvit et consumit. Balneum etiam valet eis eadem ratione et cibi⁵⁴⁹ boni sanguinis generativi et digestibilis⁵⁵⁰. Est autem scabies pustulae parvae et multae in superficie corporis coniunctae, quae fiunt de humoribus corruptis virtute naturae pro⁵⁵¹ interiori⁵⁵² mundificatione transmissis ad cutem et eam corrumpentibus et ulcerantibus, ut dicit Rogerius⁵⁵³).

536 134] 130 U

537 estiomenus] estiomeus U

538 ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 6, Pal. lat. 1084, f. 66ra–va.

539 se ipsum] sepm U

540 estiomenus] estiomeus U

541 cui] om. sed suppl. s.l. U

542 insidet] coincidet sed corr. incidet U

543 fiat] fiet U

544 comburantur] comburentur U

545 olla] ollo U

546 aspergatur] spergatur D

547 135] 131 U

548 forsitan JOHANNES DE SANCTO PAULO 1515, *Liber de virtutibus simplicium medicinarum*, cap. 37, f. 188rb.

549 cibi] ter U

550 digestibilis] digressibiles U

551 pro] eis U

552 interiori] interioribus U

553 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 8, Pal. lat. 1084, f. 67ra.

[136.]⁵⁵⁴ Cur dicit Avicenna⁵⁵⁵), quod⁵⁵⁶ lepra est infirmitas mala proveniens ex sparsione melancholiae innaturalis incineratae⁵⁵⁷ sive⁵⁵⁸ putrefactae⁵⁵⁹ per membra.

§ Responsio Matthaei *Super Viacitum*⁵⁶⁰): Hoc est, quia in lepra sunt omnia tria genera⁵⁶¹ morborum: consimile, quia ibi est complexio calida et sicca; officiale, quia ibi est oppilatio⁵⁶² intrinseca⁵⁶³ occulta, primo et ultimo⁵⁶⁴ etiam manifesta oppilatio meatuum; commune, quia ibi est occulta solutio continuitatis sub cute, et hoc⁵⁶⁵ a sicco humore findente⁵⁶⁶ membra, et ultimo etiam⁵⁶⁷ manifesta solutio membrorum exteriorum. Unde⁵⁶⁸ lepra dicitur⁵⁶⁹ et est cancer universalis, cuius causa coniuncta est proiectio vel sparsio melancholici humoris in porositates⁵⁷⁰ membrorum et eius ibidem conglutinatio et⁵⁷¹ per adustionem sive⁵⁷² putrefactionem incineratio. Est etiam⁵⁷³ infirmitas mala quia⁵⁷⁴ incurabilis. [U 202ra]

554 136] 132 U

555 Cf. AVICENNA 1507, *Liber canonis*, IV. fen 3. tract. 3. cap. 1, f. 442vb.

556 quod] *om.* U

557 incineratae] *in lac.* U

558 sive] *et* U

559 putrefactae] *putredine* D

560 *non inveni.*

561 genera] *membra* D

562 oppilatio] *apilatio (?)* U

563 intrinseca] *interminata* U

564 primo ... ultimo] *prima et ultima* U

565 hoc] *hic* D

566 findente] *findendo* D

567 etiam] *et* U

568 Unde] *ut* U

569 dicitur] *om.* D

570 porositates] *porositatem* D

571 et] *om.* D

572 sive] *et* U

573 Est etiam] *et est* D | *etiam]* *et* U

574 quia] *et* U

[137.]⁵⁷⁵ Cur inhabitantes montana et alia⁵⁷⁶ loca sicca⁵⁷⁷ plus aliis leprantur.

§ Responsio Matthaeus⁵⁷⁸ ubi supra⁵⁷⁹): Quia ex causis primitivis⁵⁸⁰ lepram generantibus est aer calidus et siccus et plus siccus.

[138.]⁵⁸¹ Cur venatores et cursores ut plurimum incurrunt⁵⁸² lepram.

§ Responsio: Quia⁵⁸³ exercitium etiam est⁵⁸⁴ ex causis primitivis⁵⁸⁵ leprae, si sit calefaciens et desiccans. Idem *ibidem*⁵⁸⁶).

[139.]⁵⁸⁷ Cur multi inter Francigenas⁵⁸⁸ sunt leprosi.

§ Responsio *ibidem*⁵⁸⁹): Quia condimenta⁵⁹⁰ calida⁵⁹¹ ut alliatae et salsae⁵⁹² et similia lepram generant; sanguinem enim et humores incendunt et incinerant.

[140.]⁵⁹³ Cur in maris litoribus⁵⁹⁴ et in locis palustribus degentes frequenter leprantur.

575 137] 133 U

576 alia] alta U

577 sicca] *om.* D

578 Matthaeus] Matthaei D Metheus U

579 non *inveni.*

580 primitivis] princitivis U

581 138] 134 U

582 incurrunt] incurrant U

583 Quia] *om. sed suppl. s.l.* D

584 etiam est] *inv.* U

585 ex ... primitivis] de primitivis causis U

586 non *inveni.*

587 139] 135 U

588 Francigenas] frontienas U

589 non *inveni.*

590 condimenta] admenta U

591 calida] *om.* DP

592 salsae] salie D

593 140] 136 U

594 maris litoribus] *inv.* U

§ Responsio Eiusdem *ibidem*^{595:596}) Quia per salsedinem maris humores in eis accenduntur et per palustria corrumpuntur et incinerantur⁵⁹⁷ et leprantur. Diæta omnium, ut⁵⁹⁸ allevientur⁵⁹⁹. Incurabilis est lepra. Vitent⁶⁰⁰ carnes vaccinas⁶⁰¹, caprinas, cervinas, bubalinas, leporinas; vitent caseum, caules, milium, lentes et similia; vitent somnum multum, vigiliis multas; non commorentur cum leprosis propter fumos venenosos ab eis⁶⁰² resolutos⁶⁰³, quibus aer corrumpitur, quia⁶⁰⁴ ab aliis intractus⁶⁰⁵ corrumpit⁶⁰⁶ apparatus.

[141.]⁶⁰⁷ Cur bonum est leprosis, si cum sanis commorantur⁶⁰⁸.

§ Responsio *ibidem*⁶⁰⁹): Quia spiritus leprosum a spiritibus sanorum ad bonum alteratur et temperatur, quando eum sibi attrahunt ad pulmonis et cordis interiora, et adhuc⁶¹⁰ melius est, si cum sanis dormiant et maxime pueris, quia calore eorum temperantur et⁶¹¹ siccitas eorum humectatur. Pueri enim multum humidi [U 202rb] sunt, unde et difficile leprantur, nec etiam si sic⁶¹²,

595 Eiusdem *ibidem*] *om. D*

596 *non inveni.*

597 incinerantur] *ricreantur (?) U*

598 ut] *tot U*

599 allevientur] *alleviantur U*

600 Vitent] *vitet U*

601 vaccinas] *faccinas U*

602 eis] *ea D*

603 resolutos] *resolutus U*

604 quia] *qui U*

605 intractus] *intractos sed corr. P*

606 corrumpit] *corrupit D*

607 141] *137 U*

608 commorantur] *commorentur U*

609 *non inveni.*

610 adhuc] *ad hoc U*

611 et] *in U*

612 si sic] *om. U*

in eis manifestatur nisi raro et⁶¹³ post tricesimum annum⁶¹⁴. Bonum est etiam⁶¹⁵ eis⁶¹⁶, si puellae cum eis iaceant, sed tamen coire cum eis non debent, cum⁶¹⁷ hoc eis summe nocivum sit⁶¹⁸.

[142.]⁶¹⁹ Cur *Viaticus*⁶²⁰) sub nomine vulneris tractat de ulcere.

§ Responsio: Eo quod⁶²¹ ulcus [D 83v] vulnus sit non quidem⁶²² ab extra illatum, sed a corruptis humoribus et virulentis⁶²³ natum et⁶²⁴ secundum Hugutionem cap. “Oleo”⁶²⁵) dicitur “ulcus quasi olcus eo, quod oleat, et est vulnus corporis recens plaga, ulcus inveteratum vulnus. Vulnus est, quod ferro vel fuste vel lapide fit. Ulcus per se nascitur in cute, unde ulcerosus⁶²⁶, ulcerose”. Sido[P 56rb]nius⁶²⁷): “Impositum sacerdotalis nomen officii confugere me⁶²⁸ ad precum vestrarum praesidia⁶²⁹ compellit, ut adhuc ulcerosae conscientiae nimis hiulca⁶³⁰ vulnera vestro saltem cicatrizentur oratu”⁶³¹. Bernardus⁶³²): Membra siquidem principalia, cum fortiora sint⁶³³ aliis, omnes humo-

613 et] *om. U*

614 tricesimum annum] triginta annos *U*

615 est etiam] *inv. U*

616 eis] *om. DP*

617 cum] quia cum *D* quia *U*

618 sit] est *U*

619 142] 138 *U*

620 Cf. CONSTANTINUS AFRICANUS 1515, *Viaticum*, VII, 22, f. 170va.

621 quod] *add. etiam U*

622 quidem] *om. D*

623 virulentis] virilentis *U*

624 et] *om. U*

625 Cf. HUGUTIO 2004, *Derivationes*, O18 “Oleo” §§ 7–9, 866.

626 ulcerosus] *om. U*

627 SIDONIUS APOLLINARIS 1970, *Epistulae*, VI, epist. 7, 1.

628 me] ut *U*

629 praesidia] praesidium *D*

630 nimis hiulca] nimio hyaltu *DP sed corr. nimis hyalta i.m. P*

631 oratu] *add. et U*

632 non *inveni.*

633 sint] sunt *U*

res virulentos⁶³⁴ a se propellunt⁶³⁵ ad exteriora et maxime ad crura et ad brachia. Si igitur⁶³⁶ de sanguine sit vel⁶³⁷ cholera, primo phlebotomandus est, post cum proprio laxativo purgandus⁶³⁸, post supponenda resolutiva et desiccativa, sicut est litargirum⁶³⁹, cerussa, calx⁶⁴⁰ et⁶⁴¹ chelidonia, quae⁶⁴² summe valet.

[143.]⁶⁴³ Cur “in variolis est prurigo in naribus et punctura in superficie corporis”.

Responsio: *Viaticus*⁶⁴⁴) dicit, quod hoc est, quia “materia virulenta⁶⁴⁵ quaerens exitum⁶⁴⁶ pungit⁶⁴⁷ [U 202va] carnem et cutem separans iuncturas earum ad exeundum⁶⁴⁸. Medicandum est in principio cum calidis et⁶⁴⁹ humidis, quae⁶⁵⁰ materiam dissolvant et⁶⁵¹ expellant. Caveatur medicina frigida, quia humores claudit⁶⁵² et congelat”. Bernardus^{653,654}) Sunt autem variolae pustulae⁶⁵⁵ parvae aliquantulum elevatae vel in toto corpore vel in parte ex putredine sanguinis

634 virulentos] virilentus U

635 propellunt] propellit D

636 igitur] etiam U

637 vel] et U

638 purgandus] purgandum P

639 litargirum] litargium D

640 calx] clax D

641 et] om. U

642 quae] que U

643 143] 139 U

644 Cf. CONSTANTINUS AFRICANUS 1515, *Viaticum*, VII, 8, f. 168vb.

645 virulenta] virilenta U

646 exitum] exitus DP

647 pungit] punget U

648 exeundum] existendum D exeundem U

649 et] om. D

650 quae] que U

651 et] om. D

652 claudit] congregat D

653 Bernardus] Brancardus U

654 non inveni.

655 pustulae] postulae U

provenientes. Sunt et aliae pustulae valde citrinae sine⁶⁵⁶ elevatione cutis et dicuntur morbilli⁶⁵⁷, quae⁶⁵⁸ plus de putredine sunt⁶⁵⁹ cholerae. Proveniunt autem etiam⁶⁶⁰ ex hoc, quia⁶⁶¹ fetus⁶⁶² menstruo nutritus in utero aliquid corruptionis⁶⁶³ retinet natus, quod⁶⁶⁴ natura expellere non potuit, unde purgatur⁶⁶⁵ in pueris vel in mense septimo vel in anno septimo vel in⁶⁶⁶ anno quarto decimo vel etc.⁶⁶⁷, et sunt tam senibus quam iuvenibus periculosae, et quidam⁶⁶⁸ evadunt lepram per⁶⁶⁹ variolas, quidam⁶⁷⁰ non⁶⁷¹.

[144.]⁶⁷² “Cur vulnus quoddam⁶⁷³ antiquatum in corpore⁶⁷⁴ fistulae nomen accepit.

Responsio Rogerii⁶⁷⁵) propter similitudinem, quia sicut fistula a parte superiori angustum habet meatum et in alia parte extenditur in latum, ita fistula orificium habet strictum et in profundo corrodit in latum”. In primis igitur⁶⁷⁶ aperiatur orificium fistulae, ut mundificari possit et post⁶⁷⁷ tandem cura-

656 sine] super *U*

657 morbilli] morbi illi *U*

658 quae] qui *U*

659 sunt] *om. U*

660 etiam] est *U*

661 ex ... quia] ad hoc quod *U*

662 fetus] vetus *U*

663 aliquid corruptionis] aliquas corruptiones *U*

664 quod] quas *U*

665 purgatur] purgantur *U*

666 in] *om. U*

667 vel etc.] *om. U*

668 et quidam] quidem *D*

669 per] pro *D*

670 quidam] quidem *D*

671 et quidam ... non] *om. U*

672 144] 140 *U*

673 quoddam] quodam *U om. sed suppl. i.m. D*

674 antiquatum ... corpore] in corpore antiquatum *D*

675 Cf. ROGERIUS DE BARONE, *Practica maior*, tract. II, cap. 7, Pal. lat. 1084, f. 66vra.

676 igitur] autem *U*

677 post] *om. U*

ri. Item fistula saepe cum urina propria est lavanda. Item album⁶⁷⁸ coctum cum aceto et superpositum⁶⁷⁹ multum⁶⁸⁰ confert. Item ranam aquaticam⁶⁸¹ lacera per medium ventrem et cum interiori parte⁶⁸² liga super fistulam, quousque putrescat ex⁶⁸³ malitia fistulae, qua⁶⁸⁴ amota alia⁶⁸⁵ superapponatur⁶⁸⁶, quousque⁶⁸⁷ curetur.

[145.]⁶⁸⁸ Cur in tremore, iectigatione et⁶⁸⁹ paralyssi⁶⁹⁰ duplex motus est⁶⁹¹ alter alteri⁶⁹² contrarius, scilicet motus morbi et naturae.

Responsio: *Viaticus*, libro I, cap. ultimo⁶⁹³): “Tremor et iectigatio⁶⁹⁴ sunt morbi compositi ex natura⁶⁹⁵ et morbo⁶⁹⁶, quorum morborum unus sursum⁶⁹⁷, alter movet⁶⁹⁸ deorsum⁶⁹⁹. [U 202vb] Similiter et paralysis⁷⁰⁰. Causa tremoris defectio est⁷⁰¹ virtutis lacertos moventis, quae⁷⁰² vel a semet ipsa deficit causa malae

678 album] animal *sed del. et corr.* albanus D albanus P

679 superpositum] suprapositum D

680 multum] rivultum (?) U

681 aquaticam] aquaticum U

682 interiori parte] interioribus U

683 ex] et U

684 qua] que U

685 alia] alius recens U

686 superapponatur] supponatur D superponatur U

687 quousque] donec U

688 145] 141 U

689 et] *om.* U

690 paralyssi] paralasi U

691 motus est] *inv.* D

692 alteri] altri D

693 Cf. CONSTANTINUS AFRICANUS 1515, *Viaticum*, I, 25, f. 148rb.

694 iectigatio] iectatio U

695 natura] *add.* motus U

696 morbo] morbi U

697 sursum] *add.* movet U

698 movet] *om.* U

699 deorsum] *add.* Natura sursum morbus deorsum U

700 paralysis] paralasi U

701 defectio est] *inv.* U

702 quae] que U

complexionis vel ex accidentibus animae sicut timore vel ex motu voluntarii⁷⁰³ gravitate⁷⁰⁴ vel ex gravitate⁷⁰⁵ ponderis virtutem vincentis”. De aliis dicatur ex his⁷⁰⁶.

[146.]⁷⁰⁷ Cur “dormitatio membrorum composita est inter naturam et morbum”.

Responsio Eiusdem *ibidem*⁷⁰⁸): “Huius causa est frigiditas substantiam nervorum coagulans et infrigidans et constipans, ne virtus sensibilis eam penetrare⁷⁰⁹ possit. Quorum omnium”, scilicet⁷¹⁰ tremoris, iectigationis, paralysis⁷¹¹ et dormitationis, “medicina est una: donemus⁷¹², quae calefaciant⁷¹³, dissolvant et superfluitatem minuant, sicut theodoricon ierologodion⁷¹⁴, et similia unguenta et olea superioribus fiant similia⁷¹⁵, et haec omnia fiant post balnea sulphurea” etc.⁷¹⁶

703 voluntari] *add. p U*

704 gravitate] *gni^{te} D*

705 gravitate] *gravedine U*

706 De ... his] *om. D*

707 146] *142 U*

708 Cf. CONSTANTINUS AFRICANUS 1515, *Viaticum*, I, 26, f. 148rb.

709 penetrare] *praesentare P*

710 scilicet] *om. U*

711 paralysis] *paralasis U*

712 donemus] *danenus (sic) U*

713 calefaciant] *calefacient U*

714 Ierologodion] *Geralogodium U*

715 unguenta ... similia] *om. DP*

716 sulphurea etc.] *sulphurearum U | etc.] om. D*

[147.]⁷¹⁷ Cur morsus scorpionis, vesparum⁷¹⁸ et⁷¹⁹ muscarum omnium secundum genus suum, apum⁷²⁰, pulicum⁷²¹, pediculorum et similibus uno modo generali⁷²² curabilis [P 56va] est.

Responsio Bernardi⁷²³ *Super Viaticum*⁷²⁴): Venenosa ponimus⁷²⁵ intrinsecus⁷²⁶ in his, ut⁷²⁷ gratia similitudinis extrahant⁷²⁸ venenum, sicut mures mortuos, scorpiones mortuos vel oleum, in quo mortificati sunt scorpiones, quia illud viscositate sua venenum in se retinet et ex⁷²⁹ hoc adtrahit. Similiter in⁷³⁰ araneis fit⁷³¹. Musca etiam extrahit venenum et numquam ullam⁷³² muscae⁷³³ praeter hanc utilitatem⁷³⁴ inveni⁷³⁵. Bertholdus⁷³⁶ ⁷³⁷)

[148.]⁷³⁸ Cur circa⁷³⁹ puncturam pulicis membrum contrahit rubedinem⁷⁴⁰.

Responsio Idem *ibidem*⁷⁴¹): Vel quia per⁷⁴² puncturam sanguis exsugitur et

717 147] 143 U

718 vesparum] vesperarum U

719 et] *om.* D

720 apum] apium U

721 pulicum] pullicum *ante corr.* U *add.* et P

722 generali] *om.* D

723 Bernardi] Bernardo U

724 *non inveni.*

725 Venenosa ponimus] venona posita U

726 intrinsecus] extrinsecus U

727 ut] *om.* U

728 extrahant] extrahunt U

729 ex] ad U

730 in] de U

731 fit] sit U

732 numquam ullam] numquam nullam D nullam unquam U

733 muscae] *om.* U

734 utilitatem] *add.* habere muscae U

735 inveni] dinoscitur U

736 Bertholdus] *om.* U

737 *non inveni.*

738 148] 144 U

739 circa] circa D

740 contrahit rubedinem] contrahitur rubedo U

741 *non inveni.*

742 per] *om.* D

alius⁷⁴³, ne vacuum sit, cum⁷⁴⁴ calore subsequitur et partem illam, scilicet⁷⁴⁵ puncturae propinquam, replens⁷⁴⁶ rubificat, vel quia pungendo⁷⁴⁷ venenum immittit⁷⁴⁸, quod⁷⁴⁹ quasi a centro per circumferentiam diffusum, cum calidum sit, membrum colorat. Quod autem venenum illud calidum sit, patet per arsuram puncturae et celeritatem⁷⁵⁰ pulicis et nigredinem eius et etiam [U 203ra] eius stercoris.

[149.]⁷⁵¹ Cur sordes ab interioribus collectae circa cutem⁷⁵² in⁷⁵³ interscapilio⁷⁵⁴ plus multiplicantur⁷⁵⁵.

Responsio dicit⁷⁵⁶, quod⁷⁵⁷ sordes istae sunt⁷⁵⁸ reliquiae quarundam⁷⁵⁹ superfluitatum quartae digestionis, scilicet aqueae⁷⁶⁰ et cinereae, quae virtute cordis ad cutem propulsae ibi miscentur et sordes generant, quae et condensantur et per fumos alios⁷⁶¹ primis consimiles inspissantur, conculcantur et inviscantur⁷⁶², ut, qui in sordibus est, sordescat⁷⁶³ adhuc. Est enim triplex superfluitas

743 alius] alios U

744 cum] *iter.* D

745 scilicet] quae U

746 propinquam replens] *om. sed suppl. replens propinquam i.m. D*

747 pungendo] pinguedo *sed corr. i.m. P*

748 immittit] emittit U

749 quod] quia U

750 celeritatem] sceleritatem U

751 149] 145 U

752 circa cutem] *om. U*

753 in] *om. D*

754 interscapilio] interscapulium U

755 multiplicantur] multiplicatur D

756 dicit] dic DU

757 quod] ut U

758 istae sunt] *om. D* | sunt] *om. P*

759 quarundam] quorundam U

760 aqueae] aquae U

761 per ... alios] pustulaba^{as} U

762 inviscantur] invitantur U

763 sordescat] sordescunt U

quartae digestionis. Prima necessaria est ad conservationem speciei, scilicet semen, quod est superfluum alimenti⁷⁶⁴. Aliae duae⁷⁶⁵ sunt ad purgationem individui, scilicet humida sudoralis⁷⁶⁶ et sicca cinerea, quae sordes has generant. De quibus bene dictum est parte VIII, ansa 8⁷⁶⁷, quaest. 359 et 358^{768, 769}) Diriguntur⁷⁷⁰ autem superfluitates istae plus ad partes quasdam vel propter vicinitatem⁷⁷¹ earum ad cor, quod est fons caloris fumos expellentis, ut ad interscapilium⁷⁷², quod est spatium inter scapulas in summitate⁷⁷³ dorsi intra⁷⁷⁴ cervicem, ut⁷⁷⁵ dicit⁷⁷⁶ Isidorus XI [D 84r] *Etymologiarum*, cap. 1^{777, 778}) vel propter pororum⁷⁷⁹ largitatem, qui ibidem largiores sunt, quod ostendit grossities⁷⁸⁰ pilorum in dorsis brutorum vel propter earum situationem, quia prompte defricari non possunt⁷⁸¹, sicut partes anteriores, ut mundificentur. Cooperantur ad hoc⁷⁸² vestes non bene mundaе, ab eisdem superfluitatibus in poris pediculi generantur: rubei quidem a sanguineis et cholericis; albi vero a phlegmaticis; sed nigri et parvi a melancholicis⁷⁸³. Purgetur ergo⁷⁸⁴ corpus et lavetur⁷⁸⁵, mundaе vestes adhibeantur.

764 superfluum alimenti] nutrimenti superfluum U

765 duae] *om.* U

766 sudoralis] subdoralis U

767 ansa 8] *om.* D

768 et 358] *om.* D

769 *forsitan* HENRICUS DE HERVORDIA, CAE VIII.10,11-12.

770 Diriguntur] digeruntur U

771 vicinitatem] vini^{tem} (*sic*) D

772 interscapilium] interscapulium DPU

773 in summitate] et summitatem U

774 intra] inter D infra U

775 ut] et U

776 dicit] *om.* D

777 1] *add.* propter earum situationem D

778 Cf. ISIDORUS 1911, *Etymologiae*, XI, cap. 1, §§ 91-93.

779 pororum] puerorum U

780 grossities] grossitias U

781 defricari ... possunt] desiccari non possunt *sed del. et add.* siccare non possunt D

782 ad hoc] adhuc D

783 a melancholicis] amenan^{tis} (?) U

784 ergo] igitur P

785 lavetur] *add.* et D

Post morbos universales quaerendum est de particularibus, qui⁷⁸⁶ sunt quadripartiti. Sunt enim vel circa partes animales, quibus principatur cerebrum, vel circa partes vitales, quibus cor, vel circa partes naturales, quibus hepar, vel circa partes genitales, quibus testiculi principantur, et circa⁷⁸⁷ partes⁷⁸⁸ unicuique⁷⁸⁹ [U 203rb] istarum⁷⁹⁰ vicinas.

786 qui] quae *D*

787 circa] circas *sed corr. D*

788 partes] *om. D*

789 unicuique] unique *D* uniuscuiusque *U*

790 istarum] istorum *U*

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