

profit thereby should be purged or have their blood let.' One must note the disjunctive particle. Hippocrates did not prescribe that both of these remedies should always be used, as is the practice with some who consider it a crime to let blood without a previous purge. There are some women for whom blood-letting alone is beneficial, when they are rather plump, others who will derive advantage from purging, when their system is out of order, others again from both. These remedies can be used in Autumn as well as in Spring, especially purging to right the wrongs of the Summer, such as the voracious eating of fruit that ripens under Ora and Opora (late summer).

It has given me great pleasure to propose these few medical cautions—many could be given—to nuns, for their good health, that they may go on with greater zest in the way of life they have nobly undertaken. It is assuredly a great task, comparable to any martyrdom, that a maid should vow perpetual chastity, for, St. Jerome puts it well, 'It is not only against nature but beyond nature to refrain from what one was born to, to do to death one's own root and pluck only the fruits of Virginity.'

A MEDIEVAL TREATISE ON MAN (*DE HOMINE*)

LYNN THORNDIKE

ESSENTIALLY the same text in differing stages of completeness is preserved in three different Latin manuscripts: Vatican Palatine 1892, 15th century, fols. 79r–98v, of which I gave some account in *Annals of Medical History*, 1936, 8, 99, and which opens, 'Homo quoniam sit secundum Ysidorum animal forma dei . . .'; Vienna Nationalbibliothek 1629, 14th century, fols. 1r–98r, opening, 'Homo secundum Ysidor. est dei forme . . .'; and Vatican Palatine 1190, paper, 15th century, fols. 1r–84rb, which opens, 'Homo secundum ysidorem est animal dei forme . . .'. The briefest text is that of Vatican Palatine 1892, the most complete that of Vatican Palatine 1190.

In the Vienna printed manuscript catalogue of 1864 our text is described as 'Tractatus hominis de descriptione hominis.' The following chapter headings from the Vienna manuscript are found partly in the margins of the leaves indicated, partly in the text itself:

fol.	cap.	
2r–	5	de anima
5r	6	de sensu
5v–	7	de visu
8r	8	de auditu
8v	9	de olfactu
9r	10	de gustu
9v	11	de tactu
10r	12	de spiritu
11r	13	de pulsu
12r	14	de humidi (humani?) corporis et partium eius proprietatibus

Texts and Documents

12v-	15	de calore
15v-	16	de frigiditate
17r	17	de siccitate
18r-	18	de humiditate
20v-	19	de humore
22r-	20	sanguis
27r	21	fleuma
28r	22	colera
29r-	23	melancolia
31v	Rubric	Incipit liber secundus
	(1)	membrum
34v	2	de capite
36r	3	de cerebro
38v-	4	de oculo ¹
41r	5	de pupilla
42r	6	cilia, palpebra
43r	7	subcilia secundum Ysid. ²

The text in the Vienna manuscript ends long before that in Vatican Palatine 1190, '... cum senectus debet deficere bonis virtutibus. Psalmus, Senectus mea in misericordia. . . . Explicit tractatus hominis.' In the other manuscript the text closes, '... et fuit leprosus usque in diem mortis succedentis (?). Explicit liber medicinalis bonus et utilis inceptus proxima dominica post epiphaniam domini et finitus per me Thomam de Heridn-nacorom in secunda feria ante purificationem beate Marie virginis anno domini 1420 etc.' Thomas would seem to be a copyist rather than the author of the work. This explicit is followed by a *Tabula capitulorum* not unlike the foregoing, after which on fol. 84vb he read:

Explicit de membris dissimilibus
 Incipit tabula de membris similibus
 Expliciunt capitula de homine et de partibus corporis
 Capitula de accidentibus hominis et primo de etatibus et conditionibus hominum.

The last page (85ra-b) is then occupied by seven things which conserve man and those that injure him (caps. 99-118).

Isidore and the Bible are much cited in our text, but also such Arabic writers as Hali and Isaac and their translator, Constantinus Africanus. But it appears to be only in the later part which is peculiar to Vatican Palatine 1190 that *De proprietatibus rerum*, presumably of Bartholomaeus Anglicus of the thirteenth

¹ On fol. 40r, beginning at the third line, the author remarks: 'Multa posui in tabula tractatu de oculo et de videre, et ideo omitto quoad presens, vel forte faciam tractatum de sensibus et speculis ubi ponam: Oculus non debet esse nimis proximus nec nimis profundus nec nimis mobilis etc. nec nimis tardus.' A similar passage occurs in Vat. Pal. 1190, at fol. 23ra.

² Then follow chapters on Frons, Tempora, Auris, Nasus (fol. 47, cap. 12), Gene, Barba, Mandibula, Labia, Mentum, Os, Dentes (fol. 53r, cap. 19), Lingua, Vox, Guttur, Collum, Humeri, Brachia, Manus, Digitus, Ungula, Latus, Dorsum, Pectus, Mamilla, Pulmo (fol. 70v, cap. 33), Cor, Hanelitus, Stomachus, Epar, Fel, Splen, Viscera, Renes, Vesica, Urina, Vomitus, Genitalia, Matrix, Nates, Femora, Genua, Crura, Pedes, de Ossibus, Medulla, Cartilago, Nervi (fol. 93r, cap. 55), Vene, Caro, Pinguedo, Cutis, Pilus, Capilli.

century, is quoted more than once (see 65ra and 69rb), and that Aristotle is cited (69va, 'Nota Sompnus secundum Aristotelem').

It would appear that, even in its longer form in Vatican Palatine 1190, *De homine* is a better title for our text than *Liber medicinalis*.¹

News, Notes and Queries

JOHANN UDALRIC RUMLER

AND A LETTER OF VESALIUS

THIS physician from Augsburg, whose *Observationes medicae*, containing one hundred cases, are of some clinical importance (cf. *Observatio* 46 on what is now called heart-block), has been noticed only by Gurlt among modern historians.

His work forms a part of the *Sylloge*, a collection of six authors, edited by Georgius Hieronymus Velschius [Welsch] (1624–77), printed in Augsburg with letters of Christian Balthasar Kühn of Ulm, in 1668. The book contains 63 pages and is introduced by a 3-page preface of the editor which is as yet the only source of biographical data about the author. Dates of birth and death of Rumler are not given in the preface; but we are told that Rumler was the son of A. Gasser's (1505–77) daughter. Rumler studied at different German and Italian universities and was generously supported by the Maecenas, Graf Fugger. He received his degree as M.D. from the hands of Caspar Bauhin (1560–1624) in Basle and served more than thirty-three years as physician to the City Hospital of Augsburg. Welsch reported that he possessed a medical diary written by Rumler with the names and case-reports of his patients; in the *Observationes* some of them have been dated between 1585 and 1595. He was called out of town to illustrious patients and was also consulted by letter from abroad, even from far Britain: 'the Most Serene Anne, daughter of a King, and wife and mother of a King', sent to Rumler her portrait cast in bronze, together with a Latin inscription,² and letters in Italian, and a collection of drugs in a special chest (*Pharmacothecium*). This was Anne of Denmark (1574–1618) who married James VI of Scotland, later James I of England, and the details reported in an obsolete medical book shed some light on this English queen: her knowledge of languages, her disease (not specified), her international contacts, and perhaps also her love of luxury, presents and donations. The link between her and the Augsburg physician may be found in the fact that Johann Wolfgang Rumler was for more than fifty years apothecary to James I and Charles I. He may well have been a brother of Johann Udalric.

Rumler's work is named by the editor a 'Centuria', as it contains one hundred medical and surgical cases, other parts of the *Sylloge* being also 'centuriae'. This name and this medical literary species seem to have been inaugurated by Amatus Lusitanus (1511–68), his first 'Centuria' being published in Florence in 1551 (cf. J. O. Leibowitz, *J. Hist. Med.*, 1958, 13, 492–503, esp. pp. 502–3).

Rumler's book was noticed by M. Roth in his biography of Vesalius (1892). There

¹ The insertion of Vat. Pal. 1290 in the revision of Thorndike and Kibre, *A Catalogue of Incipits of Mediaeval Scientific Writings in Latin*, 1963, col. 637, item 10, is a misprint.

² See overleaf.