HIPPOCRATES

VOL. IV

HERACLEITUS

ON THE UNIVERSE
COS. THE PLANE TREE.
REPRODUCED FROM A PHOTOGRAPH TAKEN BY MISS M. HENRY
To

F. M. R.

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## HERACLEITUS

| ON THE UNIVERSE                | 449          |
This book completes the Loeb translation of Hippocrates. The work of preparing the volume has taken all my leisure for over five years, the most laborious part being the collation of the manuscripts Urb. 64, A, M, V, θ, C', Holkhamensis and Caius 507. I have not quoted all the variants, perhaps not the greater number of them; the rule I have tried to follow is to record only those readings that are intrinsically interesting and those that seriously affect the meaning. The readings recorded by my predecessors are often wrongly transcribed; knowing by experience the risk of mistakes in collations, however carefully done, I am sure that there are some errors in the notes in this volume. The readings of Urb. 64 are here printed for the first time, as also are many from the manuscripts M, V.

I wish to thank my pupil, Mr. A. W. Poole, for help in preparing the index.

W. H. S. J.
INTRODUCTION

I

INTENTIONAL OBSCURITY IN ANCIENT WRITINGS

To a modern it appears somewhat strange that a writer should be intentionally obscure. An author wishes to be easily understood, knowing that neither critics nor readers will tolerate obscurity of any kind. But in ancient times the public taste was different; the reader, or hearer, was not always averse to being mystified, and authors tried to satisfy this appetite for puzzles.

It was probably the oracles, with their ambiguous or doubtful replies, that set the fashion, which was followed most closely by those writers who affected an oracular style. The difficulties of Pindar and of the choral odes of Aeschylus, who was imitated in this by later dramatists, were not entirely or even mainly due to the struggle of lofty thought seeking to find adequate expression in an as yet inadequate medium. They were to a great extent the result of an effort to create an atmosphere congenial to religion and religious mystery. So Plato, who can when it suits his purpose be transparently clear, affects an almost unnatural obscurity when he wishes to attune his readers' mind to truths that transcend human understanding. Much of the Phaedrus and of the Symposium, the Number in the Republic, and a great part of the Timaeus, are oracular
utterances rather than reasoned argument, taking their colour from the difficulty of their subject. But prose remained comparatively free from intentional obscurity; lyric poetry, on the other hand, at any rate the choral lyric, seems to have been particularly prone to it. In Alexandrine times obscure writing became one of the fads of literary pedants, and Lycophron is a warning example of its folly when carried to extremes.

There must have been something in Greek mentality to account for the persistence of this curious habit, which appears all the more curious when we remember how fond the Greeks were of clear-cut outlines in all forms of art. The reason is probably to be found in the restless activity of the Greek mind, which never had enough material to occupy it fully. The modern has perhaps too much to think about, but before books and other forms of mental recreation became common men were led into all sorts of abnormalities and extravagances. The unoccupied mind broods, often becoming fanciful, bizarre or morbid. To quote but two instances out of many, the "tradition" condemned by Jesus in the Gospels, and the elaborate dogmas expounded at tedious length by the early Fathers, were to some extent at least caused by active brains being deprived of suitable material. It is a tribute to the genius of the Greeks that they found so much healthy occupation in applying thought to everyday things, thus escaping to a great extent the dangers that come when the mind is insufficiently fed. A tendency to idle speculation is the only serious fault that can be found with Greek mentality; indulgence in intentional obscurity is perhaps a fault, but only
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a slight and venial one. As has been said above, oracular responses seem to have started the fashion of purposely hiding thought, but it was kept up by the Greeks' love of solving puzzles, of having something really difficult with which to exercise their brains.

It has already been pointed out, in the introduction to Decorum, that certain (probably late) tracts in the Corpus are intentionally difficult, but the reason for their difficulties may well be due to a desire to keep secret the ritual or liturgy of a guild; Decorum, Precepts and Law are in a class by themselves. This explanation, however, will not apply to the obscure passages in Humours. This work has nothing to do with secret societies. It is a series of notes which, however disjointed or unconnected, are severely practical. Their obviously utilitarian purpose makes their obscurity all the more difficult to understand; a text-book, one might suppose, ought at least to be clear. Yet when we have made allowances for hasty writing and for the natural obscurity of all abbreviated notes, there remains in Humours a large residue of passages in which the difficulties appear to be intentional. The fact that these passages1 are sometimes written in a rather lofty style seems to suggest an explanation of them. Humours is akin, though not closely so, to Nutriment; it is aphoristic after the manner of Heracleitus "the dark." This thinker adopted the oracular style when expounding his philosophical system, and certain later thinkers

1 I seem to detect the characteristics to which I refer chiefly in Chapter I, and in the various lists of symptoms, etc.
followed his example. Perhaps it was thought that a "dark" subject required a "dark" medium of expression. The writer of Nutriment, who was striving to wed Heracleiteanism and physiology, succeeds in producing a not altogether incongruous result. But Heracleitean obscurity is sadly out of place in a work entirely free from philosophy, whether Heracleitean or other, and the modern reader is repelled by it. The ancients, however, appear to have been attracted, for Humours is often referred to, and commentators upon it were numerous. It is interesting to note that the author, or compiler, of Aphorisms, who was a really great scientific thinker, while adopting the oracular aphorism as a medium of expression, and keeping the lofty style appropriate to it, makes no use of intentional obscurity, realising, consciously or unconsciously, how unsuitable it is in a work intended to instruct medical students and practising physicians.
II

THE FORM AND CONSTRUCTION OF CERTAIN HIPPOCRATIC WORKS

Many books in the Hippocratic Collection are not strictly "books" at all; they consist of separate pieces written continuously without any internal bond of union. Already, in Volume I, we have discussed the curious features presented by *Epidemics* I and III,¹ and by *Airs Waters Places.*² The aphoristic works, being at best compilations, exhibit a looseness of texture which makes additions and interpolations not only easy to insert but also difficult to detect. *Nature of Man* and *Regimen in Health* appear as one work in our MSS., and the whole has been variously divided by commentators from Galen onwards. *Humours* has scarcely any texture at all, and the disjointed fragments of which it is composed can in not a few places be traced to other works in the *Corpus.*

The scholars who have devoted themselves to the study of *Nature of Man—Humours,* probably because of its hopeless obscurity, has been very much neglected—seem to make, perhaps unconsciously, a more than doubtful assumption. They suppose the present form of the book to be due to a compiler,

who acted on some definite purpose. It is, however, quite possible that the "conglomerates," as they may be called, are really the result of an accident. A printed book goes through a fixed routine, which fact is apt to make us forget that a papyrus roll may well have been a chance collection of unconnected fragments. In the library of the medical school at Cos there were doubtless many rough drafts of essays, lecture notes, fragments from lost works, and quotations written out merely because a reader happened to find them interesting. Some tidy but not over-intelligent library-keeper might fasten together enough of these to make a roll of convenient size, giving it a title taken perhaps from the subject of the first, or perhaps from that of the longest fragment. Later on, scribes would copy the roll, and the high honour in which the Hippocratic school was held would give it a dignity to which it was not entitled by its intrinsic value.

Of course these remarks are mere guess-work. Positive evidence to support the hypothesis is very slight, but it should be noticed that a work in the Corpus often ends with a fragment taken from another work. Take, for instance, Regimen in Health. There are seven chapters of good advice on the preservation of health. The subject is treated in an orderly and logical manner, but the reader feels that at the end of the seventh chapter there is an abrupt break in the description of regimen for athletes. For the eighth chapter is a fragment from the beginning of the second book of Diseases, and gives some symptoms of "diseases arising from the brain," and the ninth chapter is a fragment from the beginning of Affections, which
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insists on the importance of health and of making efforts to recover from illnesses. Here Regimen in Health ends.

Several points need careful consideration:—

(1) Regimen in Health proper ends abruptly and is apparently unfinished;

(2) This unfinished work has two short fragments tacked on to it, the second of which is but slightly connected, and the first quite unconnected, with the subject matter of the first seven chapters;

(3) These fragments are taken from the beginnings of other works in the Corpus.

Is it possible for such a conglomerate to be the result of design? What author or editor could be so stupid as to complete an incomplete work by such unsuitable additions? What particular kind of accident is responsible nobody could say for certain, but it is at least likely that some librarian, and not an author, added the two fragments. It must be remembered that the parts of a book that get detached most easily, whether the books be a roll or composed of leaves, are the beginning and the end. These places are also the most convenient for making additions. Suppose that the end of Regimen in Health was lost and the beginnings of copies of Diseases II and of Affections became detached; surely it is not unreasonable to suppose that a librarian preserved the latter by adding them to the former.

Nature of Man is similar in construction, but the fragments added to the main piece are longer; Regimen in Health, in fact, is itself one of them.
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First we have seven chapters treating of the four humours, which end with the relation between these humours and the four seasons. The eighth chapter deals with the relation between the seasons and diseases. The ninth chapter begins with the cure of diseases by their opposites. After three sentences a complete break occurs, and a fresh start is made, beginning with αἱ δὲ νοῦσοι γίνονται; and the rest of the chapter, about 50 lines, is concerned with a classification of diseases into (1) those arising from regimen and (2) those caused by the atmosphere. Incidentally it may be noted that the first part of this section is paraphrased in Menon’s Iatrica VII. 15 and attributed to Hippocrates. The tenth chapter briefly postulates a relationship between the virulence of a disease and the “strength” of the part in which it arises. Then comes the famous passage dealing with the veins, which Aristotle in Historia Animalium III. 3 attributes to Polybus. The twelfth chapter deals with the cause, in the case of patients of thirty-five years or more, of “pus” in sputa, urine or stools. The thirteenth chapter contains two unconnected remarks, the first to the effect that knowing the cause of a disease enables the physician to forecast better its history, the second insisting upon the necessity of the patient’s co-operation in effecting a cure. The fourteenth

1 There is an unfulfilled promise in τὴν δὲ περίοδον αὕτως βράσω τῶν ἡμερέων, which Fredrich would delete as an interpolation.

2 This chapter has two references to passages that are not extant, ὡσπέρ μοι πέφρασται καὶ ἔτερωθι, and ὡσπερ μοι καὶ πάλαι εἴρηται. If Nature of Man consists of sections taken from works now lost, these cross-references are easily explained.
chapter deals with deposits in urine. The last chapter contains a very brief classification of fevers.

It requires a special pleader, biased by a subconscious conviction that a Greek book must be an artistic whole, to maintain that this aggregate follows any logical plan. Yet Fredrich, an excellent scholar and a keen student of Hippocrates, sums up his opinion in these words: "Vir quidam, medicus vide-liget, in usum suum collegit et composuit res memoria dignas: complures de origine morborum et curatone sententias (π. φῶς. ἀνθρ.; c. ix, 1; ix, 2; 10; 13) dissertationes de venis (c. 11) de pure (12) de urina (14) de febris (15) de diaeta (1–7) de capitis doloribus (8) principium sanandi (9); et haec quidem duo capita addidit fort., quod initia librorum ei carorum erant."¹ There is nothing unreasonable in assigning the collection of extracts to "medicus quidam"; a physician is perhaps as likely a person as a librarian. But "composuit" does not in the least describe the work of the collector. The sections are not "arranged"; if any effort was made to put them in order it was a very unsuccessful effort. It is a far more likely hypothesis to suppose that fragments of papyrus were fastened together by someone, perhaps a physician, perhaps a library attendant, to prevent their getting lost.

A similar problem faces us when we examine Humours, but here the disiecta membra are even more incongruous and disordered. An analysis of the work may prove useful.

Chapter I. The humours, and how to divert or deal with them when abnormal.

¹ C. Fredrich, de libro περὶ φῶς ἀνθρ. pseudippocrateo, p. 15.

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Chapters II–IV. A mass of detail the physician should notice when examining a patient.
Chapter V. How to find the κατάστασις of a disease. What should be averted and what encouraged.
Chapter VI. The proper treatment at paroxysms and crises. Various rules about evacuations.
Chapter VII. Abscessions.
Chapter VIII. Humours and constitutions generally; their relation to diseases.
Chapter IX. Psychic symptoms and the relation between mind and body.
Chapter X. External remedies.
Chapter XI. The analogy between animals and plants.
Chapter XII. The fashion of diseases, which are congenital, or due to districts, climate, etc.
Chapters XIII–XVIII. Seasons, winds, rains, etc., and their influence on health and disease.
Chapter XIX. Complexions.
Chapter XX. Quotation from Epidemics VI. 3, 23, dealing chiefly with abscessions and fluxes.

There are many quotations or paraphrases from various Hippocratic treatises.

Chapter III. Aph. IV. 20; Prognostic II.
Chapter IV. I. Prorrhetic 39; Joints 53.
Chapter VI. Aph. I. 19; 20; Epi. I. 6; Aph. I. 22; 21; 23; 24.
Chapter VII. Aph. IV. 31; Epi. VI. 7, 7; Aph. IV. 32; Epi. VI. 1, 9; IV. 48; Aph. IV. 33; Epi. IV. 27 and 50; Epi. VI. 1, 9; 3, 8; 7, 7; 7, 1; 7, 7.
Chapter X. Epi. II. 1, 7; 5, 9; Epi. IV. 61.
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Chapter XII.  Aph. III. 4; Airs, Waters, Places 9, 7 and 9.
Chapter XIII.  Epi. II. 1, 5; Aph. III. 8; 6; Epi. I. 4.
Chapter XIV.  Aph. III. 5, 21 and 5.
Chapter XV.  Aph. III. 1.
Chapter XX.  Epi. VI. 3, 23, to 4, 3.

In other words the following passages are quoted:

Aph. I. 19; 20; 21; 22; 23; 24.
Aph. III. 1; 4; 5; 6; 8; 21.
Aph. IV. 20; 31; 32; 33.
Epi. I. 4.
Epi. II. 1, 5; 1, 6; 1, 7; 5, 9.
Epi. IV. 27; 48; 50; 61.
Epi. VI. 1, 9; 3, 8; 3, 23 to 4, 3.
Epi. VII. 1; 7.
Prognostic II.
I. Prorrhetic 39.
Joints 53.
Airs, Waters, Places 7 and 9.

In all there are thirty-five borrowed passages.

The analysis of Humours given above is by no means adequate; a careful reader will note many omissions of details. It is, in fact, impossible to analyse what is itself in many places an analysis. Some parts of the book read just like lecture notes, or heads of discourse to be expanded orally by a teacher or lecturer. It is indeed hard to believe that the lists in Chapters II, III, IV, V, IX are not either such notes or else memoranda made by a student for his own guidance. How and why the
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other parts were added it is impossible to say, with the possible exception of the first chapter and the last. As has already been said, the beginning and end of an ancient scrap-book are the places where additions are most easily made. The first chapter, while similar in character to the rest of the book, is separated from it by the words ἄκρα τὰ ἑαυτὰ, with which the second chapter begins. These words may well have been the title, as it were, of the memoranda which we assume form the basis of the whole work. The last chapter is obviously a fragment added to the end of the roll by somebody who did not wish it to be lost.

Neither *Humours* nor *Nature of Man* must be judged by the canons used in appreciating literature. They are not literary compositions, and only the first chapters of *Nature of Man* are artistically written. *Humours* is not only inartistic but also often ungrammatical. The writer, or writers, wrote down rough notes without thinking of syntactical structure. Not intended for publication, these jottings show us that the Greek writers were sometimes inaccurate or inelegant in speech. The textual critic, deprived of one of his most powerful weapons, that a faulty expression is probably due to the carelessness of a scribe, is forced to pause and think. If the scientists were often slipshod, perhaps the literary writers were occasionally so. A linguistic error in the text of, say, Demosthenes may be due, not to the mistake of a scribe, but to the inaccuracy of Demosthenes himself. Even the greatest artists are not infallible.

In conclusion, it should be remembered that a papyrus roll could contain no foot-notes, and that
marginal notes did not come into general use before the age of the scholiasts. No author annotated his own works; he worked any necessary annotations into the text itself, and these might consist of illustrative passages from other works. As one reads *Humours* the conviction grows that many of its apparently irrelevant passages are really notes of this type. A good example occurs in Chapter XIV. The subject is the influence of south winds and of north winds on health, and the author concludes his remarks at μάλλον. Some note, however, is required, to deal with a special case. This special case brings in (1) the question of droughts and (2) the humours. So two fresh notes are added, one stating that either wind may accompany drought, and the other that humours vary with season and district. Between the two notes is inserted a remark (διαφέρει γὰρ καὶ τὰλλα οὕτω μέγα γὰρ καὶ τοῦτο), the connection of which is very obscure. It may refer to the effects of winds (as in the translation), or it may mean that other things beside winds influence the character of diseases. So there are apparently four notes, one at least of which is a note added to the first note.

But this explanation of irrelevant passages must not be pushed too far. It cannot account for the amorphous construction of many Hippocratic treatises, which is almost certainly due to the welding together of detached or separate fragments of various sizes in order to preserve them in book form.
The progress of scientific thought depends upon two factors. One is the collection of facts by observation and experiment; the other is constructive imagination, which frames hypotheses to interpret these facts. The Greek genius, alert and vigorous, was always ready with explanations, but it was too impatient, perhaps because of its very quickness, to collect an adequate amount of evidence for the framing of useful hypotheses. This fault was not altogether a bad thing; the constructive imagination needs to be developed by practice if progress is to be possible. But imagination needs also training and education, and the Greek mind was so exuberant that it shirked this necessary discipline. The drudgery of collecting facts, and of making sure that they square with theory, proved too laborious. Experiment was entirely, or almost entirely, neglected. The hypotheses of early Greek thought are mere guesses, brilliant guesses no doubt, but related to the facts of experience only in the most casual way. Medicine, indeed, did usually insist on the collection and classification of phenomena, but guesses mar all but the very best work in the Hippocratic Corpus, and it was not until Aristotle
and Theophrastus laid the foundations of biology that the importance of collecting sufficient evidence was fully realised.

It is interesting in this connection to note that the arts were distinguished from the sciences only when Greek thought was past its zenith. The word τέχνη can mean either "art" or "science," though it inclines more towards the former, sometimes in a slightly derogatory sense ("knack"). Σοφία is almost equally ambiguous, and we have to wait until Aristotle, completing the work of Plato, gave a new, specialised meaning to ἐπιστήμη before there is a word approximately equivalent to our "science" without any additional notion of "art." Now the arts demand much more imagination and freedom of thought than do the sciences, and the Greeks' having the same word for both is a sign that the discipline necessary for accurate science was not appreciated.

Greek imagination was not only luxuriant; it was also picturesque, and demanded artistic detail. A Greek philosopher felt bound to paint a complete picture when he formulated a theory, however few were the certain facts that he could use in its construction. So a Greek philosophical system is likely to contain many details, not indeed incongruous, but unscientific in the modern sense of the term. The Greek love of a completed picture is well illustrated by the "myths" of Plato's dialogues. When a theory cannot be finished, because of the limitations of the human intellect, a myth is added to fill up the ugly gap. The reason, for instance, can prove that the soul never really dies if we admit Plato's Ideas. In the Phaedo this proof is elaborated, but
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there is an inevitable hiatus in the account. Granted that the soul exists in the next world, what sort of a life does it pass there? This cannot be told by reason, so that an imaginary story is added for the sake of completeness.

Nobody would interpret *Revelation* as one would Darwin's *Origin of Species*. An important principle of interpretation follows. A Greek theory cannot always be treated like a truly scientific account. Conformity with experience, a *sine qua non* of scientific reasoning, is not to be demanded of works in which imagination plays a large part.

The medical treatises of the Hippocratic Collection sometimes contain a philosophic element. *Nutriment*, translated in Volume I, is an attempt to apply the principles of Heracleitus, using the language of Heracleitus, to the problems of food and its assimilation. Parts of *Regimen*, a treatise translated in the present volume, are similar in character, although following a different philosophic system. We must not expect of them too much consistency, too much conformity with experience, too much scientific method. We must realise that they are in part works of imagination, often figurative, allusive and metaphorical. They portray truth, or what the writers consider to be truth, in an allegorical guise. Like a modern futurist picture, they try to express reality by a mass of detail which does not strictly correspond with objective fact. Provided that he produces the general impression he desires, the writer is not over-careful about the patches of colour that make up the whole.

What is true of *Nutriment* and *Regimen* is *a fortiori* true of the fragments of Heracleitus in this volume.

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They attempt to explain the material universe in a style that is largely poetical. Heracleitus, like most Greek writers, failed to confine himself to a single rôle. He is a philosopher and a scientist, but he cannot help being at the same time an artist, a prose poet, and a religious reformer.
Nature of Man and Regimen in Health formed one work in ancient times and are joined together in our manuscripts. Galen comments on the whole work, dividing it into three main parts: Chapters I–VIII, IX–XV and XVI to the end. It is clear that in Galen's time the book had the form it has now, but we do not know when that form was first received. Aristotle refers to the description of the veins in Chapter XI, ascribing it to Polybus, the son-in-law of Hippocrates, and to the same Polybus is ascribed in the Anonymus Londinensis a part of the first section, which has given a name to the whole composition. On the other hand, the Anonymus quotes, or rather paraphrases, the passage in Chapter IX that begins with αἱ δὲ νοῦσοι γίνονται, and prefaces the quotation with ἄλλα γὰρ ἐτι φησὶν Ἰπποκράτης κ.τ.λ. If Nature of Man had been known as a unity, it is strange that there is here ascribed one part to Polybus and another part to Hippocrates.

1 See Villaret's discussion of Galen xv. 9 foll. (op. cit. pp. 4–6).
3 Iatrica, XIX; Diels, pp. 33, 34. Chapters II, III, and IV are referred to.
4 Iatrica, VII. 15. See Diels, pp. 10, 11.
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Galen is convinced that the first section is referred to by Plato in the famous passage in the *Phaedrus*, and that the whole work, in spite of Aristotle, should be assigned to Hippocrates himself. It should be noted in passing that neither the first section nor the second is complete. The former contains an unfulfilled promise, the latter back references to a discussion of regimen no longer extant.

Most of our difficulties disappear if we look upon *Nature of Man* and *Regimen in Health* as a chance collection of fragments, varying in size and completeness, and perhaps put together by a librarian or book-dealer. Aristotle and Menon may be referring to the complete works from which the extant fragments were taken.

We must now consider the internal evidence. In Chapter I Melissus the Eleatic, who flourished about 440 B.C., is mentioned in such a way as to show that his doctrines were not yet forgotten or out of date, and throughout the first eight chapters the influence of Empedocles is strong. We ought then to postulate for the first section a date not earlier than 440 B.C. and not later than (say) 400 B.C. The style is clear and forcible, pointing to a time when prose-form had already received careful attention, some years later, in fact, than the rise of Sophistic rhetoric. Finally, even a superficial reader will notice the general likeness of the first section of *Nature of Man*

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2 See Littré, Vol. I. pp. 297, 298, 346. Littré himself is convinced that the *Phaedrus* passage refers, not to *Nature of Man*, but to *Ancient Medicine*.

3 VIII: τὴν δὲ περιόδου αὖτις φράσσω τὴν τῶν ἡμερέων.

4 IX: οὔσερ μοι πέφρασσαι καὶ ἐτέρωθι καὶ οὔσερ μοι καὶ πάλαι εἴρηται.
to *Ancient Medicine*. It is difficult to resist the conclusion that they were written at approximately the same time, that is, during a period of an eclectic revival of the older philosophies.

The smaller fragments that follow show no reliable clues as to their date, except the similarity of the section on veins to *Sacred Disease* (VI. foll.). *Regimen in Health* ends in two fragments from other treatises in the *Corpus*—περὶ νοῦσων II and περὶ παθῶν—either stray strips of papyrus added by chance or the result of repeated wrong division of works written as though one treatise were the continuation of the preceding. The main portion belongs to that period, referred to by Plato in his polemic against medicine in the *Republic*, when men grew "fussy" about their health and followed elaborate rules in order to ward off diseases and keep themselves fit. It is not unreasonable to suppose that its date falls within the first quarter of the fourth century B.C.

The main interest of *Nature of Man* lies in the Empedoclean doctrine contained in the first eight chapters. The four humours are not the four elements of Empedocles, but they are analogous and perform analogous functions. It is their θέσεις that produces a healthy body,¹ and the whole argument implies that they are elemental and in themselves unchangeable. There was something vital in the philosophy of Empedocles, and as a basis of physics it reappears, modified but not essentially changed, in Plato's *Timaeus* and in Aristotle's *Physics*. Modern chemistry, with its theory of "elements," is nearer akin to Empedocles than it is to atomism. The number of elements may be four or four hundred—the number

¹ Chapter IV.
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is immaterial—but the essential factor, whether it is called μικής, κράσις or combination, remains constant. Nature of Man is a striking, though minor, instance of perennial vitality in the thought of Empedocles.¹

Modern scholars have found the treatise more attractive than most of the others in the Hippocratic Collection. Carl Fredrich² wrote a doctoral thesis on its composition, and published further research five years later.³ More recently an excellent edition was published as a doctoral thesis by Villaret.⁴ Galen has given us a full and interesting commentary.

The chief manuscripts are A, M and V. The first shows its usual superiority in most cases where the manuscripts differ, but sometimes MV give a preferable reading. In particular, there are several omissions in A almost certainly due to careless copying.

¹ Between Empedocles and Nature of Man came Philistion, who probably exerted some influence upon its author. Villaret, p. 66.
² De libro περὶ φύσιν ἀνθρώπου pseudippocrateo scripsit Carolus Fredrich, Gottingae, 1894.
³ Hippokratische Untersuchungen, Berlin, 1899 (pp. 13 foll.).
⁴ Hippocratis De Natura Hominis scripsit Oskar Villaret, Gottingae, 1911.
V

HUMOURS

This work is perhaps the most puzzling in the Hippocratic Collection. It is obviously a scrap-book of the crudest sort; it has no literary qualities and it is obscure to a degree. Yet in ancient times *Humours* attracted great and continued attention. Apparently Bacchius worked on it, and it was familiar to Glaucias, Zeuxis and Heracleides of Tarentum. There are three Galenic commentaries, which recent German scholarship maintains are a Byzantine compilation containing, however, certain passages from the commentary, now lost, which Galen actually did write.\(^1\) As the genuine Galenic commentary has been replaced by a forgery, one is tempted to suppose that the ancient *Humours* has suffered a similar fate. But there can be no doubt that our *Humours* was the work known to Erotian by that name.\(^2\)

*Humours* is then ancient, but only a few of the old critics attributed it, or parts of it, to Hippocrates.

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\(^1\) See Galen, XIX. 35. One of the passages in the extant commentaries supposed to be genuine contains the mention of Zeuxis and Glaucias.

\(^2\) See e.g. under πεπασμὸς, αὐσμὸς, ἀπαρτί, πνεῦδες, αἱρεταὶ and φῦσα in Nachmanson's edition of Erotian.
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himself. Its true genesis is a matter of doubt; I have already suggested that it may be a haphazard collection of fragments put together by a careful but uncritical librarian.

The popularity of *Humours* in ancient times may be due in part to its very difficulty; it was, as it were, a challenge to the ingenuity of an ingenious people. A riddle provokes many answers, and *Humours* is a continuous riddle. But it has merits of its own, in addition to the provoking nature of its problems; it is more utilitarian than many of the treatises in the Hippocratic *Corpus*. Prognosis is for once in the background. If we omit those portions that are identical with other passages in the *Corpus*, the remainder are chiefly concerned with the treatment and the prevention of disease. This is a refreshing change from the somewhat arid but otherwise similar propositions in *Aphorisms*. Particularly interesting are the catalogues or lists which appear in Chapters II–V. Are they heads of discourses, lecture-notes made by a professor to facilitate his instruction of a medical class, or are they analyses made by a student attending such a class? The reader inclines to this view or to that according to his mood at the time, but however doubtful their origin, nobody can doubt the value of such lists at a time when pathology had not yet been systematised and treatment was still lacking in breadth and thoroughness. Catalogues, by enumerating the possibilities, widened the outlook of the practitioner and made it less unlikely that favourable opportunities would be overlooked.


2 Cf. Littré, I. 369: "En lisant ce livre, on s'explique difficilement la faveur dont il a joué dans l'antiquité."
The title of the book is deceptive. After the first sentences there is little mention of the humours; indeed *Nature of Man* is the only Hippocratic work that deserves to be called περὶ χυμῶν. The true nucleus seems to be the catalogues beginning σκεπτέα ταῦτα (Chapter II), and the name was probably taken from the opening sentence and given to the whole scrap-book by some ignorant librarian. The first edition came out in 1555, and few modern scholars have paid any serious attention to the work. Ermerins leaves whole chapters untranslated, with a brief remark in Latin that they are hopeless. Littré has very little to say about it, and his translation is often both unintelligible and unfaithful. The chief manuscripts are A and M. I have collated both of these and also the Caius manuscript $\frac{50}{27}$. 
VI

APHORISMS

This is the best known work in the whole Hippocratic Collection. From the earliest times it has been regarded with a reverence almost religious. Its authority was unquestioned until the breakdown of the Hippocratic tradition. The Greek manuscripts are more numerous than those containing any other work, while there are translations into Hebrew, Arabic, Syriac and Latin. Editions abound in almost every modern language. “The titles alone,” says Adams, “occupy ten pages in the edition of Littré, and still more in that of Kühn.” The most lavish praise has been bestowed upon the collection; Suidas says, ἀνθρωπίνη ὑπερβαΐνοι σύνεσιν, and as late as the nineteenth century it has been called “the physicians’ Bible.”

Yet it must be confessed that a modern reader finds Aphorisms disappointing; the promise of its dignified opening is scarcely fulfilled. The propositions are not arranged after any definite system, and the seven “sections” into which, since the time

1 There are 140 Greek MSS., 232 Latin, 70 Arabic, 40 Hebrew and 1 Syriac. Besides Galen, the ancient commentators include Meletius, Stephanus of Athens and Theophilus. See further Pauly-Wissowa, s.v. Hippocrates, 16, p. 1845.
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of Galen, they have been grouped, are somewhat arbitrary. While containing much accurate and interesting information, *Aphorisms* is not useful enough to account for its astounding popularity. Why did it thrust *Regimen in Acute Diseases* and *Prognostic* into comparative obscurity? It may be urged that these are treatises, text-books in the shape of essays, and therefore not easily committed to memory by dull medical students. In this argument there is much truth; the aphorism is naturally popular with minds of a certain type at a particular stage of their development. We might therefore expect the aphoristic works to find greater favour with students than monographs, but why should *Aphorisms* be so much preferred before *Coan Prenotions* and *Protrhetic I*, or even before the Cnidian books, with their short and clear rules for diagnosis and treatment? Moreover, for sheer utility the later compilers of medical works, such as Celsus and Aretaeus, might be supposed far superior in meeting the needs of the general practitioner.

The problem must remain somewhat of a puzzle, but a few reasons may be suggested why *Aphorisms* enjoyed so long a vogue. In the first place it carried all the authority of a great name, and until comparatively modern times authority exerted an overwhelming influence in all regions of thought. The tradition is that Hippocrates composed it in his old age as a summary of his vast experience, and there is no reason to doubt that this tradition, with certain reservations, is essentially true. Then again it is a very comprehensive work, dealing with most sides of medical, if not of surgical practice.

The ancient testimony in favour of the Hippocratic
authorship of Aphorisms is overwhelming, and points at least to an intimate connection between the collection and Hippocrates himself. Yet very many of the propositions obviously belong to the mass of medical aphorisms traditionally current in the schools of ancient Greece. These have come down to us in a number of collections, including Coan Prenotions, Prorrhetic I, Nutriment, Dentition and parts of Epidemics. Sometimes the same aphorism appears twice, with slight differences of form. Aphorisms, for instance, has 68 propositions found in Coan Prenotions.¹ So it may represent a collection of aphorisms made by Hippocrates from the vast number current either in literature or in tradition. Many new ones were probably added from the store of his personal experience, and several seem to be old aphorisms corrected and improved.

The various propositions are grouped according to subject, those, for instance, dealing with fevers being classed together. One proposition is sometimes a natural sequel to another, and so finds its final place.² How the groups of propositions are themselves arranged it is difficult to say. An alphabetical arrangement would be ideal for reference, as a book of aphorisms is more akin to a dictionary than to a text-book, but a close inspection fails to detect any such order in Aphorisms. Perhaps the writer did not see any reason for arranging the sections in any particular order, and so contented himself with an arrangement of the propositions.

¹ See my Hippocrates, II. pp. xx–xxix.
² In the case of one aphoristic book, Dentition, it can be shown that the order is an alphabetical one, depending on key-words. See Vol II. pp. 318, 319.
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A few details may be noticed here. The first aphorism is certainly from the hand of the “great” Hippocrates, and was placed by him in a position of prominence to mark the importance to the physician of the truths that are contained in it. The first section shows a fondness for the adjective σφυλερός, which occurs in I, III (four times), IV, V (twice). Here we have obviously an author’s “pet” word, and, occuring where it does, it may be the favourite of Hippocrates himself. Finally, the section on fevers (IV. xxvii–lxxiii) ends with the sentence ἐν πυρετοῖσιν δὲ ταῦτα (γίνεται). This appears to apply, not to the proposition in which it occurs (lxxiii), but to the whole section. It means, “These are points to observe in fevers.” We seem to have here the compiler’s note to mark the end of a section. Again, IV. xiii begins with πρὸς τῶν ἐλλεβόρων (which seems to be a title), and V. xxi closes with θέρυμη δὲ ταῦτα ρύεται, possibly a misplaced title belonging to the long aphorism that follows. Perhaps most sections were never finished, and so received no note to mark their beginning or their end.

Aphoristic works invite interpellation, and many such additions are suspected in Aphorisms. I have generally noted these, and likewise those passages which occur again in other parts of the Hippocratic Corpus.

In an earlier volume I have given reasons for supposing that Aphorisms was written about 415 B.C.¹ Ancient commentaries were numerous and careful,² the best now extant being those of Galen and Theophilus. The first edition appeared in 1488,

¹ See Vol. II. pp. xxviii and xxix.
² See Pauly-Wissowa, VIII. 2, p. 1845.
the last was Beck’s German translation published in 1907. F. Adam’s second volume contains a good English translation with an excellent commentary, to which I am very much indebted. The texts of Ermerins and Reinhold I refer to under the abbreviations “Erm.” and “Rein.”

I have myself collated all the chief manuscripts containing Aphorisms. They are C', V, M and Urbinas 64 (referred to in notes as “Urb.”). The last is a tenth or eleventh century manuscript in the Vatican, containing, among other things, the text of Aphorisms with the commentary of Theophilus. I do not think that its readings have been noted before,¹ and the same applies to much of V and M. Littré relied on C' and the Paris manuscripts, many of which are so closely related to either V or M that few of the readings of the latter were unknown to Littré, although he could not know their authority.

¹ They bear a strong resemblance to those of Littré’s S, and the two manuscripts are probably closely related.
The long work called *Regimen* attracted little attention in early times. Erotian does not mention it, and Galen, though he makes several references to it, is not an enthusiastic admirer. The second book, he says, might reasonably be considered worthy of Hippocrates, but the first is entirely divorced from his way of thinking.

There were apparently two editions, one beginning with Book I and the other with Book II; of the latter, some copies began with Χωρίων δὲ θέσιν and others with Σετίων δὲ καὶ πομάτων δύναμιν. The first of these editions was called περὶ φύσεως ἀνθρώπου καὶ διαίτης, the second περὶ διαίτης. In Galen's time the whole work was divided up into three parts, as it is in our manuscript θ, the last section (περὶ ἐνυπνίων) having no separate title in that manuscript.

The three (or four) books are evidently closely connected in subject, though a special pleader might argue that they are not all by the same hand. They deal with what the author calls his "discovery."

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1 The chief passages are: V. 881; VI. 455, 473, 496, 541, 543; XV. 455; XVII Α. 214; XVIII. Α 8. They are discussed by Fredrich, Diels and the writer in Pauly-Wissowa.

2 VI. 473.

3 Galen, VI. 473.

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(ἐὑρημα), how, that is, one may learn from symptoms which of the two factors of health, food and exercise, is in excess, and to take precautions against the diseases that may spring from such excess.¹ This thesis is developed in the third book (with Dreams), while the second book gives the characteristics of various foods and exercises. The first book, after setting forth the subject that the author intends to treat, goes on to discuss the nature of man and of the universe of which man forms a part. This attempt to explain physiological processes by the principles of philosophic physics explains why scholars have found περὶ διαίτης ¹ interesting in spite of its amazing difficulties.

It has been pointed out already that the difficulty is partly intentional, being due to the fashion of imitating oracular responses. But it is also partly caused by the author’s carelessness; the details are sometimes blurred because they are not regarded as essential to the main argument. There is always a danger of over-systematisation in explaining ancient philosophy; the parts do not in every case fit exactly into their places, for a philosopher was sometimes inconsistent with himself. It is a great mistake for an interpreter to insist on making all the detail harmonise exactly. The work may be thus analysed.

The author complains of want of comprehensiveness in the work of his predecessors (Chap. 1).

¹ See especially III. 1 (lxvii) ; ἀλλὰ γὰρ οἱ διαγνώσεις ἐμοῦ γένηται εἰς τῶν ἐπικρατεόντων ἐν τῷ σώματι, ἢν τε οἱ πόνοι ἐπικρατέωσι τῶν σώματι, ἢν τε τὰ σῶμα τῶν πόνων, καὶ ως χρὴ ἐκαταλείψαι, προκαταλαμβάνει τῇ ὑγείᾳ, ὡστε τὰς νοούσις μή προσπελάζειν κ.τ.λ.

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Correct dieting presupposes a knowledge of physiology. Health is due to the correct correspondence between food and exercise (Chap. II).

All things are composed of two different but complementary elements, fire and water. The δύναμις of fire is to cause motion, that of water is to nourish.

These elements are continually encroaching one on the other, but neither ever completely masters the other (Chap. III).

These elements are themselves logically capable of analysis into—

(a) the hot and dry (fire);
(b) the cold and the moist (water).

Fire, however, has some moisture from water, and water some dryness from fire. It is the mingling and separating of these elements that are inaccurately termed birth, death, decay and change (Chap. IV).

All nature is in a state of constant flux; there is a perpetual swinging of the pendulum, and a swaying from one opposite to the other (Chap. V).

Man, both body and soul, consists of fire and water, and there is a give and take in his case also, like "parts" joining like "parts" and rejecting the unlike (Chap. VI).

Diet must contain all the "parts" of man, otherwise there could be no growth. The taking in of nutriment, and the resulting growth and evacuation, are like the up-and-down motions of sawing a log. One implies the other (Chap. VII).

How the elements behave in the processes of generation and growth; there is no real birth and xl
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decay, but only increase and diminution (Chap. VIII–X).

The processes of the arts and crafts are copies of those of the universe and of the nature of man, the apparent opposites are merely different aspects of the same thing (Chap. XI–XXIV).

The soul of man, a blend of fire and water, helps to feed the body, and the body helps to feed the soul (Chap. XXV).

The development of the embryo (Chap. XXVI). Males (inclining to fire) and females (inclining to water) generate offspring that are male or female according to the predominance of the male or female element.

(1) Male from man and male from woman: brilliant men.

(2) Male from man mastering female from woman: brave men.

(3) Male from woman mastering female from man: hermaphrodites.

(4) Female from both man and woman: lovely women.

(5) Female from woman mastering male from man: bold but modest women.

(6) Female from man mastering male from woman: brazen women.

The generation of twins (Chap. XXX).

Superfetation (Chap. XXXI).

The various constitutions of man due to the character of the water and fire of which the body is composed. The following combinations are considered:—
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(1) finest fire and rarest water;
(2) strongest fire and densest water;
(3) densest water and finest fire;
(4) moistest water and finest fire;
(5) strongest fire and densest water;
(6) rarest fire and driest water (Chap. XXXII).

The composition of the body at the various ages (Chap. XXXIII).

Sex and the composition of the body (Chap. XXXIV).

The intelligence (sensitiveness) of the soul in relation to the blend of fire and water (Chap. XXXV).

What regimen can, or cannot, do to effect a change in the soul (Chap. XXXVI).

The weakness of the writer's thesis is plain to all. He takes an unproved postulate and builds upon it a detailed theory of health and disease—the very fault attacked by the author of Ancient Medicine. This defect tends to vitiate the very sensible observations in the second and third books dealing with foods, drinks, exercise and regimen generally. Had the writer confined himself to these, and worked out his scheme without any bias due to the supposed effects of fire and water, he would have achieved a more useful result without in the least weakening his boasted εὐρημα.

It should be noticed, however, that Dr. Peck maintains that the εὐρημα was just this point—the expression of health-factors in their fire-and-water values enables a man accurately to adjust the proportion of food to exercises. But in Chapter II (Book I) and again in Chapters LXVII and LXIX.
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(Book III) the "discovery" is clearly identified with προδιάγνωσις, how to tell beforehand, by symptoms, whether food or exercise is in excess, and by so doing προκαταλαμβάνειν τὴν ἕγειραν. When the details of the discovery are discussed, in Chapters LXX–LXXXV, fire and water come in only in so far as want of exercise is supplemented by warmth, and want of nourishment by a "moist" diet. The mere equation of exercise with fire and of food with water does not, and could not, carry the author very far.

But in spite of this inherent fault the theory is worked out most cleverly. The philosophic position is that of an intelligent and progressive eclectic, who combines, instead of merely adding together, the results reached by his predecessors. The perpetual flux of Heracleitus and his harmony through opposition; the four "opposites" of Empedocles; the brilliant theory of change elaborated by Anaxagoras—all these are worked up into a system that appears like the creation of a single mind. Recent criticism \(^1\) has shown a close resemblance between the account of the soul and certain parts of Plato's Timaeus.\(^2\) The latter may be from Pythagorean sources, and it is interesting to note that Chapter VIII, and perhaps other places also, shows strong Pythagorean influence.\(^3\) Yet there is no patchwork effect, so skilfully are the parts woven together.

\(^1\) Especially the doctoral thesis of A. L. Peck, not yet published.

\(^2\) See especially 37 B, C; 71 B–79 B; 81 E–86 A (diseases of the body); 86 B–87 B (diseases of the soul depending on bodily condition); 91 A (the seed). Peck notices also a resemblance between the account of generation and that given in the treatise περὶ γονῆς.

\(^3\) E.g. the dualism of fire)(water.
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The writer's theory becomes a little plainer if we look upon the universe as the mutual and alternating encroachment upon each other of fire and water. These elements (whether they are regarded as limited in amount is not quite clear) contain the four traditional opposites:—

(a) fire contains the hot, the dry and the moist;
(b) water contains the cold, the moist and the dry. Fire advances, sets water in motion and turns it to steam; then it retires and the steam condenses to water. But there are limits to this advance and retirement; the water is never completely "mastered," nor is the fire ever completely quenched. The various things of this world, including animals, are all the result of this alternate swaying, and represent, so to say, various stages in a never-ending process. The writer gives a few details, but hastens on to the application of this general theory to living bodies. Both body and soul contain fire and water, but presumably soul is the more "fiery" of the two. The fire is regarded as the cause of the circulation of food, which enters the body, causes growth, and then is (at least partly) evacuated. Here "give and take" is continually and clearly illustrated. If it were not for the entering in of certain nourishment and the going out of excreta and secreta, the animal would die. Any abnormality, any grit in the machinery, any disproportion between the incomings and the outgoings, results in disease. Life, in fact, is identified with change, and change with biological, organised growth, as distinct from mere quantitative increase or decrease.

So far the picture is fairly clear, but when the writer proceeds to explain growth he becomes
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obscure. It is obviously not quantitative increase only, as in Chapter VII growth is said to imply the existence of all the "parts" of the body in the foods that nourish it. What are these parts? Are they the blood, flesh and marrow, etc. of Anaxagoras? If so, how do they become fixtures, what differentiates the proportion of fire and water which makes up blood from the same proportion before it is blood? What is it, in fact, that makes blood "breed true," and have a permanent existence as a specific substance? In general terms, what is it that causes specific differences, separating for ever blood from marrow, horse from man, and rose from daisy? No clear answer is given, but in Chapter VIII it seems to be implied that it is all a matter of "attunement." ¹ Water and fire, if they attain one attunement, become one thing, if another attunement, another thing. As a modern chemist might say, one attunement of oxygen and hydrogen produces water, another attunement hydrogen peroxide. Exact proportions in favourable conditions produce, not mechanical mixture, but chemical change.²

The name of the author will probably never be known to us. Even in Galen's time there was no manner of agreement among students. Some indeed attributed περὶ δυατης to Hippocrates himself; others, however, considered the writer to be Philistion, or

¹ This doctrine of attunement (ἀμονίη) was Pythagorean in origin, but was developed by Heracleitus, who made it one of the pillars of his system. ² Dr. Peck thinks that the crucial passage is the first part of Chapter VI, where ὅλα ὅλων may refer to the chemical attunements (if I may so call them) that differentiate species from species, and μέρεα μερέων to those that differentiate one "part" of the body from another.

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Ariston, or Euryphon, or Phaon, or Philetas. ¹ Modern scholars are equally uncertain in their opinions. Littré would attribute it to Hippocrates himself, were it not for the weight of ancient authority against that view. Fredrich assigns it to a “Compilator” who lived at the end of the fifth century B.C. ² Peck does not assign the treatise to any particular author, but sees close affinities to Philistion, Diocles, Plato and the author of περὶ γοργῶς. Teichmüller would assign the work to the period between Heracleitus and Anaxagoras, Zeller to the period between 420 and 380 B.C.

One may be fairly certain that the date of composition is not far from 400 B.C.—all the lines of evidence point to that date—but the author cannot be identified with any certainty or even probability. He must, however, have belonged to that school of “health-faddists” of whom Plato ³ speaks in such disparaging terms. Perhaps the work owes to Herodicus of Selymbria “who killed fever-patients by excessive exercise,” ⁴ more than is yet generally conceded. ⁵

¹ See Galen, VI. 473, and XV. 455. In XVIII. A 9 Pherecydes is mentioned as one to whom the work was sometimes ascribed.
³ See Republic, 406 B—D.
⁴ Epidemics, VI. (Littré, V. 302).
⁵ But see Fredrich, op. cit., pp. 217-221. I may add that it is somewhat difficult to decide whether the author was a practising physician or not. No passages can be quoted that are really conclusive, but the general conclusion suggested by Books II and III is that the author was a “health expert,” and not a professional doctor.

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One more point remains to be noticed. The great importance attached to regimen in this treatise is characteristic of all that is best in Greek medicine. Upon it the physician relied, both to preserve health and to heal diseases. Drugs, of which he had only a few, and these chiefly purges, were regarded as of secondary importance only. "Live a healthy life," said the Greek doctor, "and you are not likely to fall ill, unless you have an accident or an epidemic occurs. If you do fall ill, proper regimen will give you the best chance of recovery." It is not surprising that Regimen has close affinities to other works in the Corpus, notably Ancient Medicine, Regimen in Acute Diseases and Regimen in Health. However much they may differ in scope and detail, all these works are written under the conviction that medicine is merely a branch of dietetics.

The first book of Regimen has attracted many modern scholars. Bywater included Chapters I–XXIV in his Heracliti Ephesii reliquiae.1 Carl Fredrich has fully discussed the work, in many places reconstructing the text, in his Hippokratische Untersuchungen.2 H. Diels has published two interesting papers in Hermes,3 and a great part of the text appeared in his Herakleitos von Ephesos.4 Several other less important contributions are mentioned in the article Hippokrates (16) in Pauly-Wissowa.5 But

1 Oxford, 1877.
4 Berlin, 1909.
5 E.g. Feuchtersleben, Bernays, Schuster, Teichmüller, Zeller and Gomperz.
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all these are superseded by a masterly discussion of the whole of the first book, in its relation to Greek philosophic thought, submitted by Dr. A. L. Peck in 1928 for the degree of Ph.D. This work is not yet published, and I must express my gratitude to Dr. Peck for allowing me to read it at my leisure, and for discussing with me difficult points of interpretation.

The chief manuscripts are \( \theta \) and M, both of which have been specially collated for this edition of the text. There is an old Latin translation, Paris. lat. 7027, which may have been made in the sixth century, although the manuscript itself is of the tenth century.\(^1\) A very interesting manuscript, which unfortunately I have been unable to collate, is the manuscript referred to by Littré as K'. It almost certainly gives the right reading in Chapter XXXVI, where both \( \theta \) and M go astray.

\(^1\) See Diels, *Hipp. Forschungen*, 1, p. 137. Readings from this manuscript are occasionally given by Littré.
The last three books of Regimen leave the translator very uneasy. It is not that they are full of mysterious puzzles, as are Regimen I, Precepts and Decorum. These stare one in the face, and cannot be overlooked; but the greater part of Regimen is full of concealed traps, into which even an experienced translator may fall unawares. The Greek is somewhat curious, and a temptation exists to apply the strict rules of criticism and interpretation that are applied to Plato and Demosthenes. The result is often to force on the original a meaning that makes indifferent sense. Again, the writer is fond of using common words in a semi-technical sense, difficult to apprehend. Even after a study of Dr. A. L. Peck's Pseudo-Hippocrates Philosophus one is in great doubt as to the meaning, in Regimen, of δύναμις, περίόδος, ἀπόκρισις, and many other words. Synonyms present an equal difficulty. There may be, for instance, a subtle danger in translating both γυμνάσια and πόνοι by "exercises"; but it is just as dangerous to discriminate between them by rendering the former "gymnastics," while to suggest in an English translation the right amount of effort or fatigue implied in πόνος is past the ability.
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of the present translator, at any rate. Even a casual reader will be worried by the author's use of προσάγω, one of his favourite words. Does it always imply, as Littré and Ermerins indicate by their translations, a gradual increase? Such a progression is certainly signified by the phrase ἐκ προσαγωγῆς, but I have felt most disquieting doubts when so rendering the simple verb without the addition of κατὰ μικρὸν or ἐξ ὀλίγου. A similar uncertainty perplexes the mind when our best manuscript presents a reading at variance with the received canons of Greek grammar or of Greek idiom. In the case of a second-rate writer, not over-careful in style, which of the two is to be preferred: (1) a slipshod expression in a very faithful manuscript or (2) a more elegant and accurate expression in manuscripts presenting every appearance of having been emended by zealous editors or scribes? Each case has to be decided on its merits, and into every decision enters a disquieting amount of guess-work.

It is pleasant to turn from these troublesome, if minor, details to the general purpose of the work, which is a justification and exposition of προδιάγνωσις, "the nipping of a disease in the bud." Plato, indeed, attacks with justice the hypochondriacism that turns life into a lingering death, but nothing but praise is due to the man who first conceived the idea of anticipating disease, of meeting it half-way, and of attempting to check it before it can get a fatal hold. The author, in fact, was the father of preventive medicine; ἄλλα χρή προθυμεῖσθαι is his oft-repeated slogan. His merit is all the greater when we remember that the most famous Hippocratic works know nothing of προδιάγνωσις but only of
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πρόγνωσις. They take a fatalistic view, and assume that every disease must take its course. The author of Regimen says: "No, the course can be cut short, and the severity of the disease mitigated." In this view there is a large element of truth. By taking care in good time many a patient suffering from a cold has prevented a fatal bronchitis or pneumonia; many a "weak-chested" person has by similar precautions kept away consumption. On the other hand, some diseases must run their course with but slight, if any, modification. Typhoid and measles, for example, can never be completely aborted when once they have been definitely introduced into the human system. It is more than doubtful whether the author of Regimen, or any Greek of the classical period, knew the ordinary zymotic diseases, but had he done so he could never have understood (nobody could understand before Pasteur) why the εὔρημα was inapplicable to at least one large class of maladies.

In fact προδίγνωσις, while marking an advance, does not go far enough. To abort a disease is good; to prevent it altogether is far better. The Greek had experience enough to outline a course of regimen designed to preserve in ordinary circumstances a fair standard of health, but he had not the experience required to prevent an outbreak of epidemic disease.

It would be beyond the scope of the present edition to discuss in detail the qualities assigned in the second book to foods, drinks, exercises and so forth, or to appreciate the value of the prescriptions in the third book for undoing the mischief caused by excess of food or by excess of exercise. A lengthy volume would be required to do even moderate justice to these questions, and even a full discussion
could lead only to the unsatisfactory conclusion that the author has twisted facts wholesale to make them square with his theory. The same remarks reply to the fourth book, sometimes called Dreams. One or two details, however, call for a passing notice because of their intrinsic interest.

Dreams contains the first occurrence in classical literature—at least I can discover no earlier one—of a supposed connection between the heavenly bodies and the fates of individual human lives. The connection, indeed, is not clearly defined; we are not told that these bodies actually interfere with the course of events. But it is definitely stated that to dream about them, at any rate to see certain dreams in which they behave in certain ways, means health or a risk of illness. To a modern it is indeed strange that dreams of this sort occupy so large a portion of the book. But a modern, unless he be an astronomer, knows or cares little about the stars. Clocks and watches, the compass, calendars and almanacs have made star-lore quite unnecessary for most people. But the ancients were forced, by the very exigencies of existence, to contemplate the heavens carefully and continuously. The sun, moon and stars entered largely into their conscious and subconscious life, and we need not be surprised that celestial phenomena figured largely in their dreams.

Regimen is the only book in the Hippocratic Corpus that lays any emphasis on prayer to the gods. There is, indeed, a passing reference in Prognostic, Chapter I, deleted by modern editors, to the possibility of there being τι θείον in certain cases of illness, while Chapter VI of Decorum appears to regard the gods as the cause of cures in medicine and
surgery, the doctor being only the means. But to the author of *Regimen* prayer seems to be an integral part of many prescriptions.¹

A mention should be made of the importance attached to walking as a means of attaining health or of preserving it. Even after violent exercise a walk is prescribed in many cases, possibly or perhaps probably to avoid stiffness and to allow the body to cool slowly. Early-morning walks, and walks after dinner, are recommended constantly. It is unnecessary to point out how wise this advice is, and how well it agrees with the best modern methods of training.

There are many features of *Regimen* that strike us as strangely modern. Unconsciously we are in the habit of putting massage among newly-discovered methods of therapeutics. Yet τρήψις in the fifth century before Christ was both popular and long-established. What can φωνησε πόνοι represent except breathing exercises and the like? And even modern hydropathy must confess that the Russian bath has a very near relative in the πνεία. The ἀνακοινώσμα was certainly not "relief" (new Liddell and Scott), but a raising of the body from the prone position by using the arms, a well-known form of exercise.

I have not tried to distinguish between στία and σίτα; indeed Μ regularly prefers the former word and ¯ the latter. While translating both by "food" I am aware that farinaceous foods are usually meant. Similarly I have rendered ὀψα by "meats," although

¹ See e.g. Chapters lxxxviii and xc. It is interesting to note that a reader (possibly a reviser or even the original scribe) of the MS. ¯ tried to erase the names of heathen deities.
INTRODUCTION

fish is included under the term. Any attempt to be pedantically accurate, besides being awkward, results in more confusion being introduced than that which is removed.

One or two technical terms of the gymnasium present special difficulties. Few expressions in Regimen are more common than τρόχος (or τροχός, as it is spelt in our manuscripts) and καμπτόι δρόμοι. Yet our dictionaries and books of reference either neglect them or describe them in a most uncertain way. Sometimes τρόχος is assumed to be a mere equivalent of δρόμος, a view perhaps derived from such passages as Euripides Medea 46 and Hippolytus 1133; the old translators, followed by Littré and Ermerins, make out the τρόχος to be a round track.

The καμπτός δρόμος is even more perplexing. It is obviously a "bent" track; but what was the nature of the bend? Was it a zig-zag? Or was it a turning, as the name suggests, round the καμπτήρ to the starting-point? Was the καμπτός δρόμος, in other words, the generic word for a type of track of which the διάνως was a specific instance? Whichever answer we see fit to give, the puzzle remains that the Greeks placed καμπτόι δρόμοι in one class and the straight course in another, although why a straight quarter of a mile should differ essentially from two hundred and twenty yards there and then back is indeed a curious enigma.

Regimen contains many passages in which occurs the same difficulty as that which is to be found so often in Epidemics I and III. Do the plurals of πολύς and ὀλύς refer to size or frequency? Does περίπτατοι πολλοί mean "many walks" or "long walks"? The same answer, it seems to me, should liv
be given as I gave in the General Introduction to Vol. I, p. lxi. In the great majority of cases size, not frequency, is referred to, and, unless the general sense is against this interpretation, πολλοὶ and ὀλγοὶ should be translated by "long" and "short."
IX

THE MANUSCRIPTS AND DIALECT OF THE HIPPOCRATIC COLLECTION

A careful reader will observe that whereas I have not materially changed my opinion of the relative value of our manuscripts—A, θ, C' are our primary authorities—I am somewhat dubious about the rules for spelling given by Kühlwein in the Prolegomena to the Teubner edition of Hippocrates, Vol. I, pp. lxvi–cxxviii. In my first volume of the Loeb series I accepted without question the following principles for determining the orthography of the Hippocratic Corpus:—

(1) That the pronominal forms in ὁκ- should be avoided;
(2) ε + ε contract, but not ε + ο;
(3) γίνεσθαι not γίγνεσθαι;
(4) various rules for ν ἐφελκυστικόν;
(5) the pseudo-ionisms αἰτέω, etc., are to be avoided;
(6) σὺν not ξύν.

A prolonged study of the manuscripts has made me feel very doubtful about some of these principles, and my doubts appear to be shared by I. L. Heiberg, who edited the first volume of Hippocrates in the Corpus Medicorum Graecorum. Heiberg indeed does lvi
not follow strictly any of these rules; my own view is that two are correct and the others more or less uncertain. The pseudo-ionisms have very little authority, nor has γίγνεσθαι. The form εύν is very doubtful, and I have printed in every case σύν, without, however, being confident that no Hippocratic writer ever wrote εύν. The case is much the same with ε + ε, which I always contract, and with ε + ο, which I rarely contract to ευ. For the pronominal forms I follow usually the best MS. authority in each case. There is a tendency for our earliest manuscripts not to use the ὁ- forms, but it is only a tendency, and ought not, I think, to be narrowed to a rigid rule. As for ν ἐφεκτικόν, Kühlewein's "rules" are so complicated that they can scarcely have been followed by the not over-careful writers whose works are contained in the Corpus.

I believe, in short, that those scholars are mistaken who attribute strict uniformity to the authors, and indiscriminate carelessness to the scribes and copyists. It is very hard to be convinced that all the writers, of various degrees of ability, and living at various times and (apparently) at various places, were perfectly at home in a dialect obviously artificial, kept up simply out of respect for tradition. Surely a more probable supposition is that our manuscripts exhibit a slight but varying carelessness on the part of the writers, made even more confusing by greater carelessness on the part of many generations of scribes. In brief, we cannot determine exactly the Ionic of the Hippocratic collection; the most we can do is to observe tendencies.

The conviction that I expressed in the preceding volumes, that at some period or periods the manu-
scripts were copied with but slight regard for verbal accuracy, has grown stronger with prolonged study. In my critical notes I have quoted in full the readings of our chief manuscripts in places which put, I think, my contention beyond all reasonable doubt.
DESCRIPTION OF PLANE TREE

(Frontispiece)

This ancient plane tree stands in the agora of the chief town of Cos, and it is connected in local tradition with Hippocrates, who is said by the Coans to have taught under its shade. The branches spread over the whole market-place, being supported by marble columns from the site of the temple of Asclepios: the bark has now grown over them so that they seem to be a natural part of the tree. Hermocrates (4th century B.C.) mentions a plane tree as a landmark of Cos:

οἶσθα δὲ καὶ τὸν ἀοιδόν, δὲ Εὐρυπύλου πολυται
Κῶιν χάλκεων θῆκαν ὑπὸ πλατάνῳ.

Alexander the Great must have stood beneath this tree, and Paul of Tarsus, to name but two of the host of historical persons who have passed that way. There is no reason to doubt that it is more than 2500 years old.

Sir George Birdwood said as much, in a letter to The Times of August 16, 1906, where he gives a long list of ancient trees, many of them older than this.

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HIPPOCRATES

NATURE OF MAN
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

1. Ὅστις μὲν οὖν εἶχοθεν ἀκούειν λεγόντων ἀμφὶ τῆς φύσιος τῆς ἀνθρωπείας 1 προσωτέρω ἢ ὅσον αὐτῆς 2 ἐς ἑτρικὴν ἀφήκει, 3 τούτῳ μὲν οὐκ ἐπιτήδειος ὤδε ὁ λόγος ἀκούειν· οὔτε γὰρ τὸ πάμπαν ἥρα λέγω τὸν ἀνθρωπὸν εἶναι, οὔτε πῦρ, οὔτε ὠδὸρ, οὔτε γῆ, οὔτε ἀλλο οὐδὲν ὁ τι μὴ φανερὸν ἐστιν ἐνεδὺ 4 ἐν τῷ ἀνθρώπῳ· ἀλλὰ τοὺς βουλομένους ταῦτα λέγειν παρίημι. δοκέουσι μὲντοι 5 μοι οὐκ ὁρθῶς γινώσκειν οἱ ταῦτα 6 λέγοντες· γνώμη μὲν γὰρ τῇ αὐτῇ πάντες χρεόνται, λέγουσι δὲ οὐ ταῦτα· ἀλλὰ τῆς μὲν γνώμης τὸν ἐπίλογον τὸν αὐτοῦ ποιεόνται 7 (φασὶ τε 8 γὰρ ἐν τῇ 9 εἶναι, ὁ τὶ ἔστι, καὶ τοῦτο εἶναι τὸ ἐν τῇ καὶ 10 τὸ πᾶν) κατὰ δὲ τὰ ὀνόματα οὐχ ὁμολογεόμενοι· λέγει δ' αὐτῶν ὁ μὲν τις φάσκων ἥρα τοῦτο εἶναι τὸ ἐν τῇ καὶ τὸ πᾶν, ὁ δὲ πῦρ, ὁ δὲ ὠδὸρ, 11 ὁ δὲ γῆ, καὶ ἐπιλέγει ἑκαστός τῷ ἐσωτερικῷ λόγῳ μαρτυρίᾳ τῇ καὶ τεκμηρίᾳ, ἃ ἐστιν οὐδέν. ὅποτὲ δὲ γνώμη τῇ αὐτῇ 12 προσ- 20 χρεόνται, λέγουσι δ' οὐ τὰ αὐτὰ, δήλου ὅτι οὖδὲ

1 ἀνθρωπείας Α: ἀνθρωπίνης MV.
2 αὐτῆς Α: αὐτής Μ: αὐτή V.
3 ἀφήκει Α: ἀφίκει MV: ἐφήκει Littré.
4 ἐνεδὺ AV: ἐν ἐδὺ M. Galen mentions both readings and prefers ἐν ἐδὺ.
5 μέντοι Α: δὲ ΜV.
6
NATURE OF MAN

I. He who is accustomed to hear speakers discuss the nature of man beyond its relations to medicine will not find the present account of any interest. For I do not say at all that a man is air, or fire, or water, or earth, or anything else that is not an obvious constituent of a man; such accounts I leave to those that care to give them. Those, however, who give them have not in my opinion correct knowledge. For while adopting the same idea they do not give the same account. Though they add the same appendix to their idea—saying that “what is” is a unity, and that this is both unity and the all—yet they are not agreed as to its name. One of them asserts that this one and the all is air, another calls it fire, another, water, and another, earth; while each appends to his own account evidence and proofs that amount to nothing. The fact that, while adopting the same idea, they do not give the same account, shows that their knowledge

6 ταύτα A: τὰ τοιαύτα MV.
7 προίενται A: ποιεῖνται MV: ποιείνται Villaret.
8 τε A: MV omit. 9 τι MV: τε A.
10 A omits τὸ ἐν τῇ καλ.
11 ὅ δὲ ὅδωρ: ὅ δὲ πῦρ A: ὅ δὲ πῦρ: ὅ δὲ ὅδωρ MV.
12 ὅπωτε δὲ γνώμη τῇ αὐτῇ A: ὅτι μὲν γὰρ τῇ αὐτῇ γνώμη πάντες M: ὅτι μὲν γὰρ τῇ αὐτῇ γνώμη πάντες V.
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

γινώσκουσιν αυτά.1 γνοίη δ’ ἂν τόδε τις 2 μάλιστα παραγενόμενος αυτοῖς ἀντιλέγουσιν πρὸς γὰρ ἀλλήλους ἀντιλέγοντες οἱ αὐτοὶ ἄνδρες 3 τῶν αὐτῶν ἑναντίον 4 ἀκροατέων οὐδέποτε τρις 5 ἐφεξῆς ὁ αὐτὸς περιγίνεται ἐν τῷ λόγῳ, ἀλλὰ ποτὲ μὲν οὔτος ἐπικρατεῖ, ποτὲ δὲ οὔτος, ποτὲ δὲ 6 ὃ ἄν τύχῃ μάλιστα ἡ γλῶσσα ἐπιρρυνείσα 7 πρὸς τὸν ὄχλον. καίτοι 8 δίκαιον ἔστι τὸν φάντα 9 ὀρθῶς γινώσκειν ἀμφὶ τῶν πρῆγμάτων παρέχειν 30 αἰεὶ ἐπικρατέοντα τὸν λόγον τὸν ἑωτοῦ, εἶπερ ἐόντα γινώσκει καὶ ὀρθῶς ἀποφαίνεται. ἀλλ’ ἐμὸι γε δοκέουσιν οἱ τοιούτοι ἄνθρωποι αὐτοὶ ἑωτοὺς 10 καταβάλλειν ἐν τοῖς ὀνόμασι τῶν λόγων αὐτῶν ὑπὸ ἀσυνεσίης, τὸν δὲ Μελίσσου 35 λόγον ὀρθοῦν.

ΠΙ. Περὶ μὲν οὖν τούτων ἥρκεῖ μοι τὰ εἰρημένα. τῶν δὲ ἤτρων οἱ μὲν τινες λέγουσιν ὡς ἄνθρωπος αἰμάτ’ 11 ἔστιν, οἱ δ’ αὐτῶν χολήν φασιν εἴναι τὸν ἄνθρωπον, ἔνιοι δὲ τινες φλέγμαν ἐπίλογον δὲ ποιεόνται καὶ οὔτοι 12 πάντες τὸν αὐτὸν ἐν γὰρ 13 εἴναι φασιν, ὡς τι ἕκαστος αὐτῶν βούλεται ὅνο-

1 A omits αὐτά. Wilamowitz and Villaret read οὐδέν for οὐδὲ and omit αὐτά.
2 τῶδε (τόδε in another hand) τις Α: τῶδε τις Μ: τόδε τις Β: τις τόδε Littré, with one MS.
3 ἄνδρες Α: ἄνθρωποι ΜV.
4 A correcting hand in A has written ο over the o of ἑναντίον.
5 Littré says that a later hand in A has emended τρεῖς to τρις. The rotograph shows τρεῖς. Both M and V have τρεῖς.
6 A reads τότε μίν . . . τότε δὲ . . . τῷ τέ δὲ.
7 ἐπιρρυνείσα Α: ῥυεῖσα ΜV.
8 καίτοι Α: καὶ τὸ ΜV.
too is at fault. The best way to realise this is to be present at their debates. Given the same debaters and the same audience, the same man never wins in the discussion three times in succession, but now one is victor, now another, now he who happens to have the most glib tongue in the face of the crowd. Yet it is right that a man who claims correct knowledge about the facts should maintain his own argument victorious always, if his knowledge be knowledge of reality and if he set it forth correctly. But in my opinion such men by their lack of understanding overthrow themselves in the words of their very discussions, and establish the theory of Melissus.  

II. Now about these men I have said enough, and I will turn to physicians. Some of them say that a man is blood, others that he is bile, a few that he is phlegm. Physicians, like the metaphysicians, all add the same appendix. For they say that a man is a unity, giving it the name that severally they

1 A philosopher of the Eleatic School, who appears to have flourished about 440 B.C. He maintained that Being is eternal, infinite, invariable and a unity. The disputants referred to in the text “established the theory of Melissus” by showing how many difficulties are involved in equating Being with any one of the four elements. Diels’ conjecture would give the meaning “by words opposed to their thesis itself.”

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9 τὸν φύσιαντα (altered to φύσιαντα) A: τὸν φάντα M: τὸ φάντα V.
10 αὐτοῦ ἐκπροσώπος A: σφῶς αὐτοῦς MV. Diels conjectures (for ἐν τοῖς ... αὐτῶν) ἀντίλυσιν ὑνόμασι τῷ λόγῳ αὐτῷ.
11 After αἴμα V has μοῦνον. So M (in margin).
12 αὐτοί A: αὐτοῖ MV.
13 MV have ἐν γάρ τι.
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

μόσας,1 καὶ τοῦτο2 μεταλλάσσειν τὴν ἰδέην καὶ τὴν δύναμιν, ἀναγκαζόμενον ὑπὸ τε τοῦ θερμοῦ καὶ τοῦ ψυχροῦ, καὶ γίνεσθαι 3 γλυκὺ καὶ πικρὸν καὶ λευκὸν καὶ μέλαν καὶ παντοῖον. ἔμοι δὲ οὐδὲ ταῦτα δοκεῖ ὡδὲ ἔχειν.4 οἱ οὖν 5 πλεῖστοι τουαύτά τινα καὶ ἐγγύτατα τούτων ἀποφαίνονται. ἐγὼ δὲ φημὶ, εἰ ἐν ἦν ἀνθρώπους, οὐδέποτε ἂν ἂγαρ αὐτὸν ἦν 7 ύφ᾽ ὧτον 8 ἀλγήσειν ἐν ἔων9 εἰ δ′ οὖν καὶ ἀλγήσειν, ἀνάγκη καὶ τὸ ἰόμενον ἐν εἶναι νῦν δὲ πολλά· πολλά γὰρ ἐστίν ἐν τῷ σώματι ἑνόντα, ἂ, ὅταν ὑπ᾽ ἀλλήλων παρὰ φύσιν θερμαίνονται τε καὶ ψύχῃ-ται, καὶ ἔναρινται καὶ ἕγραυνται, νοῦνς τίκτει: ὅστε πολλαὶ μὲν ἰδέαι τῶν νοσημάτων, πολλὴ δὲ καὶ ἡ ἰησίς ἐστίν. ἀξιῶ δὲ ἐγώγη τὸν φάσκοντα αἶμα εἶναι μοῦνον τῶν ἀνθρώπων, καὶ ἀλλο μηδέν, δεικνύειν αὐτὸν μὴ μεταλλάσσοντα τὴν ἰδέην μηδὲ 10 γίνεσθαι παντοῖον, ἀλλὰ ἡ ὅρην τινὰ τοῦ ἐνιαυτοῦ ἡ τῆς ἡλικίας τῆς τοῦ ἀνθρώπου, ἐν ἦ ἀλμα ἐνεοῦν φαινεται μοῦνον ἐν τῷ ἀνθρώπῳ εἰκὸς γὰρ εἶναι μίαν τινὰ ὅρην,

1 αὐτῶν βούλεται ὑνομᾶσας Α: ἡθέλησεν ὑνομᾶσαι αὐτῶν Μ: ὑνομᾶσαι ἡθέλησεν αὐτῶν Α: οὐνὸν ὑνομᾶσαι αὐτῶν Α: οὐνὸν Υ.
2 After τοῦτο ΜV have ἐν ἐνον.
3 After γίνεσθαι ΜV have καὶ.
4 ἐμοί δὲ οὐδὲν τι (altered to τοι by another hand) δοκεί ταῦτα οὕτως ἔχειν Α: ἐμοί δ᾽ οὐδὲ ταῦτα δοκεῖς ὡδὲ ἔχειν Μ: ἐμοί δ᾽ οὐ δοκεῖς ταῦτα ὡδὲ ἔχειν V.
5 οἱ οὖν Α: οἱ μὲν οὖν ΜV.
6 After καὶ ΜV have ἐξί. Ermerins reads ἦ ὅτι, perhaps rightly.
7 ἦν Α: ἦν ἦν ΜV.
8 ύφ᾽ οὗ Α: ὑπὸ τοῦ ΜV: ύφ᾽ ὧτον Λίττρε after Galen.
9 ἐν ΑΜV: ἐν Λίττρε with one MS.
wish to give it; this changes its form and its power,¹ being constrained by the hot and the cold, and becomes sweet, bitter, white, black and so on. But in my opinion these views also are incorrect. Most physicians then maintain views like these, if not identical with them; but I hold that if man were a unity he would never feel pain, as there would be nothing from which a unity could suffer pain. And even if he were to suffer, the cure too would have to be one. But as a matter of fact cures are many. For in the body are many constituents, which, by heating, by cooling, by drying or by wetting one another contrary to nature, engender diseases; so that both the forms ² of diseases are many and the healing of them is manifold. But I require of him who asserts that man is blood and nothing else, to point out a man when he does not change his form or assume every quality, and to point out a time, a season of the year or a season of human life, in which obviously blood is the only constituent of man. For it is only natural that there should be

¹ By "power" (δύναμις) is probably meant the sum total of a thing's characteristics or qualities. See Vol. I. pp. 338, 339. Recent research, however, makes it likely that in the medical writers δύναμις is often used with ἰδέη or φύσις to form a tautological phrase meaning "real essence."  
² A. E. Taylor (Varia Socratica, p. 229) thinks that this phrase must mean "there are many substances in which disease arises," i.e. disease is not necessarily "diseased state of the blood."
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

...εν ἡ φαίνεται αὐτὸ ἐφ᾿ ἑαυτῷ ἐνεὼν1 τὰ αὐτὰ δὲ λέγω καὶ περὶ τοῦ φάσκοντος φλέγμα2 εἰναι τὸν ἀνθρωπον, καὶ περὶ τοῦ χολήν φάσκοντος εἰναι. ἐγὼ μὲν γὰρ ἀποδείξω, ἢ ἄν φήσω τὸν ἀνθρωπον εἰναι, καὶ κατὰ τὸν3 νόμον καὶ κατὰ τὴν4 φύσιν, ἄει τὰ αὐτὰ ἑόντα ὁμοίως,4 καὶ νέου ἑόντος καὶ γέροντος, καὶ τῆς ὀρίστης ψυχῆς ἐναύγησης καὶ θερμῆς, καὶ τεκμήρια παρέξω, καὶ ἀνάγκας ἀποφανῶ, δι’ ἂς ἔκαστον αὐξηταί τε καὶ φθίνει 37 ἐν τῷ σώματι.

III. Πρῶτον μὲν οὖν ἀνάγκη τῆς γένεσιν γίνεσθαι μή ἄφ᾿ ἐνος: πῶς γὰρ ἄν ἐν γ’ ἕν τι γεννήσειν, εἰ μή τινι μιχθείη; ἐπείτα οὐδ᾿, εὰν5 μὴ ὀμόφυλα ἑόντα μίσγηται καὶ τὴν αὐτὴν ἔχοντα δύναμιν, γεννᾶ,6 οὐδ᾿ ἄν ταῦτα ἥμιν συντελεύτο. καὶ πάλιν, εἰ μή τὸ θερμὸν τῷ ψυχρῷ καὶ τὸ ξηρὸν τῷ ύγρῷ μετρίως πρὸς

1 εἰκὸς γὰρ ἢ τινα (corrected to ἐστὶν τινὰ) ὥρην ἐν ᾧ φαίνεται: αὐτῷ ἐν ἑαυτῷ ἐνος δ᾿ ἐστὶν Α (with eikos gar einai Wrin in margin). εἰκὸς γὰρ εἰναι μίαν τινα ὥρην ἐν ᾧ φαίνεται αὐτῷ ἐν ἑωτῷ ἐνεὼν, followed by τι ἐστίν erased, M, which has μίαν also written over an erasure. V agrees with M, except that it has ἐνος for ἐνεὼν without ὥτι ἐστίν. Littre with Galen would read μίαν γε τινα and with Foes ἐφ᾿ ἑωτῷ. Villaret reads ἐφ᾿ ἑωτῷ τὸν, τίνην. So Van der Linden and Fredrich.

2 After φλέγμα A has μόνον written underneather the line.

3 Villaret brackets τὸν and τίνην. So Van der Linden and Fredrich.

4 τὰ αὐτὰ ὁμοία ἑόντα Α: εἰ ταῦτα ἑόντα ὁμοία MV. The text is Littre’s, who follows certain later MSS. in reading ἄει and ὁμοίως.

5 εἰ ποῦ δ᾿ εὰν (with δ over εἰ) Α: ἐπείτα οὐδὲ ἄν MV: ἐπείτα οὐδ᾿ εὰν Littre: ἐπεί οὐδ᾿ εὰν Wilamowitz.

6 A has γεννᾶ with ἀν written over αἱ. It also omits ταῦτα, for which Galen reads τὰ αὐτὰ. I give Littre’s text, but I suggest that the true reading is ὥτος δ᾿ ἄν μὴ ὀμόφυλα
one season in which blood-in-itself appears as the sole constituent. My remarks apply also to him who says that man is only phlegm, and to him who says that man is bile. I for my part will prove that what I declare to be the constituents of a man are, according to both convention and nature, always alike the same; it makes no difference whether the man be young or old, or whether the season be cold or hot. I will also bring evidence, and set forth the necessary causes why each constituent grows or decreases in the body.

III. Now in the first place generation cannot take place from a unity. How could a unity generate, without copulating? Again, there is no generation unless the copulating partners be of the same kind, and possess the same qualities; nor would there be any offspring. Moreover, generation will not take place if the combination of hot with cold and of dry

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1 Probably Villaret’s reading is correct, and we should translate, "in which the real element appears in its proper form."

2 This strange phrase apparently means "in name as well as in essence," or rather "as much in essence as they are in name." People agree in giving certain names to the constituents of the human body. These names correspond to real entities. Galen explains κατὰ νόμον to mean "according to received opinion."

3 The translation of the emendation which I propose will be: "And when the copulating partners are not of the same kind, and do not possess the same generating qualities, we shall get no result."
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

άλληλα ἔξει καὶ ἵσως, ἀλλὰ θάτερον θατέρου πολὺ προέξει καὶ τὸ ἵσχυρότερον¹ τοῦ ἀσθενεστέρου, ἡ γένεσις οὐκ ἀν γένοιτο. ὥστε πῶς εἰκὼς ἀπὸ ἐνός τι γεννηθῆναι, ὅτε οὐδ' ἀπὸ τῶν πλειώνων γεννᾶται,² ἢ μή τύχῃ καλὸς ἔχοντα τῆς κρήσιος τῆς πρὸς ἄλληλα; ἀνάγκη τοίνυν, τῆς φύσεως τοιαύτης ὑπαρχούσης καὶ τῶν ἄλλων ἀπάντων καὶ τῆς τοῦ ἀνθρώπου, μή ἐν εἶναι τὸν ἀνθρώπον, ἀλλ’ ἐκαστὸν τῶν συμβαλλόμενων ἐς τὴν γένεσιν ἔχειν τὴν³ δύναμιν ἐν τῷ σώματι, οἷς περ συνεβάλετο. καὶ πάλιν γε ἀνάγκη ἀναχωρεῖν⁴ ἐς τὴν ἑωτοῦ φύσιν ἐκαστον, τελευτῶντος τοῦ σώματος τοῦ ἀνθρώπου, τό τε ὕγρον πρὸς τὸ ὕγρον καὶ τὸ ἕξηρον πρὸς τὸ ἕξηρον καὶ τὸ θερμὸν πρὸς τὸ θερμὸν καὶ τὸ ψυχρὸν πρὸς τὸ ψυχρόν. τοιαύτη δὲ καὶ τῶν ἐξών ἐστὶν ἡ φύσις, καὶ τῶν ἄλλων πάντων γίνεται τῇ ὁμoiως πάντα καὶ τελευτά ὁμoiως πάντα: συνίσταται τε γὰρ αὐτῶν ἡ φύσις ἀπὸ τούτων τῶν προειρημένων πάντων, καὶ τελευτά κατὰ τὰ εἰρημένα ἐς τὸ αὐτό ὧθεν περ συνέστη ἐκαστον. 29 ἐνταῦθα οὖν καὶ ἀπεχώρησεν.⁵

IV. Τό δὲ σώμα τοῦ ἀνθρώπου ἔχει ἐν ἑωτῷ αἴμα καὶ φλέγμα καὶ χολήν ἕκαθην καὶ μέλαιναν, καὶ ταῦτ’ ἐστὶν αὐτῷ ἡ φύσις τοῦ σώματος, καὶ διὰ ταῦτα ἄλγει καὶ υγιαίνει. υγιάνει μὲν οὖν μάλιστα, ὅταν μετρίως ἔχεται ταῦτα τῆς πρὸς ἄλληλα κρήσιος καὶ ⁶ δυνάμιος καὶ τοῦ πλήθεος, καὶ μάλιστα⁷ μεμιγμένα ἦν ἄλγει δὲ ὅταν τού-

¹ For ἵσχυρότερον A reads ἵσχυρὸν.
² γεννᾶται MV: γίνεται A.
³ τὴν A: τινὰ MV.

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NATURE OF MAN, iii.–iv.

with moist be not tempered and equal—should the one constituent be much in excess of the other, and the stronger be much stronger than the weaker. Wherefore how is it likely for a thing to be generated from one, when generation does not take place from more than one unless they chance to be mutually well-tempered? Therefore, since such is the nature both of all other things and of man, man of necessity is not one, but each of the components contributing to generation has in the body the power it contributed. Again, each component must return to its own nature when the body of a man dies, moist to moist, dry to dry, hot to hot and cold to cold. Such too is the nature of animals, and of all other things. All things are born in a like way, and all things die in a like way. For the nature of them is composed of all those things I have mentioned above, and each thing, according to what has been said, ends in that from which it was composed. So that too is whither it departs.

IV. The body of man has in itself blood, phlegm, yellow bile and black bile; these make up the nature of his body, and through these he feels pain or enjoys health. Now he enjoys the most perfect health when these elements are duly proportioned to one another in respect of compounding, power and bulk, and when they are perfectly mingled. Pain is

4 ἀναχωρέειν A: ἀποχωρέειν MV.
5 ἐνταῦθα οὖν καὶ ἀπεχώρησεν reads like a gloss, or an alternative reading for τελευταί εἰς τὸ αὐτό.
6 A omits κρῆσιος καὶ.
7 After μάλιστα MV have ἦν and A has εἶ above the line in a corrector's hand.
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tων τι ἐλασσον ἡ πλέον ἡ ἡ ἡ χωρισθῇ ἐν τῷ σῶματι καὶ μὴ κεκρημένον ἡ τοῖσι σύμπασιν.2

10 ἀνάγκη γὰρ, όταν τούτων τι χωρισθῇ καὶ ἐφ' ἐωυτοῦ στῆ, οὐ μόνον τοῦτο τὸ χωρίον ἐνθὲν ἐξέστη ἐπίνοοσον γίνεσθαι, ἀλλὰ καὶ ἑνθὰ ἂν στὴ καὶ ἐπιχυθῆ,3 ὑπερπροπλάμενον ὄδύνην τε καὶ πόνον παρέχει. καὶ γὰρ ὅταν τι τούτων ἔξω τοῦ σώματος ἐκρυῆ πλέον τοῦ ἐπιπολάζοντος, ὄδύνη παρέχει ἡ κένωσις. ήν τ' αὖ πάλιν ἐσω ποιήσῃ τὴν κένωσιν καὶ τὴν μετάστασιν καὶ τὴν ἀπόκρισιν ἀπὸ τῶν ἄλλων, πολλὴ αὐτῷ ἀνάγκη διπλῆ τὴν ὄδύνην παρεχεῖ κατὰ τὰ εἰρημένα, ἐνθὲν τε ἐξέστη καὶ ἑνθὰ ὑπερέβαλεν.

V. Εἰπον δὴ,4 ἃ ἂν φίσω τὸν ἀνθρωπον εἴναι, ἀποφανεῖν αἰὲ5 ταῦτα ἐόντα καὶ κατὰ νόμον καὶ κατὰ φύσιν φημὶ δὴ εἴναι6 αἷμα καὶ φλέγμα καὶ χολῆν ξανθῆν καὶ μέλαιναν. καὶ τούτων πρῶτον μὲν κατὰ νόμον τὰ ὄνοματα διωρίσθαι φημὶ καὶ οὕδεν αὐτῶν τὸ αὐτὸ ὄνομα εἴναι, ἔπειτα κατὰ φύσιν τὰς ἰδέας κεκωρίσθαι, καὶ οὔτε τὸ φλέγμα οὕδεν ἐοίκέναι τῷ αἵματι, οὔτε τὸ αἷμα τῆς χολῆς,7 οὔτε τὴν χολῆν τῷ φλέγματι. πῶς ἑάρ αὖ ἐοικότα ταῦτα εἰή ἀλλήλοισιν, ὥν οὔτε τὰ χρώματα ὄμοια φαίνεται προσορώμενα, οὔτε τῆς χειρὶ ψαυνόντι ὄμοια δοκεῖ εἴναι;8 οὔτε

1 A omits ἡ ἡ, perhaps rightly. M omits, with εἰη ἡ in margin. V has εἰη ἡ in the text.
2 ξύμπασι MV: πῶς A.
3 The reading is that of A. MV have ἐνθὲν τε ἐξέστηκεν οὐ μόνον τοῦτο τὸ χωρίον νοσερὸν γίνεται, and omit στῇ καὶ.
4 εἰπὼν δὲ A: εἰπὼν δὴ MV.
5 ἀποφανεῖν A (Littre says ἀποφανῆναι οἵ out of ἀποφανεῖν αἰεῖ, but the rotograph only shows that εἰ is
felt when one of these elements is in defect or excess, or is isolated in the body without being compounded with all the others. For when an element is isolated and stands by itself, not only must the place which it left become diseased, but the place where it stands in a flood must, because of the excess, cause pain and distress. In fact when more of an element flows out of the body than is necessary to get rid of superfluity, the emptying causes pain. If, on the other hand, it be to an inward part that there takes place the emptying, the shifting and the separation from other elements, the man certainly must, according to what has been said, suffer from a double pain, one in the place left, and another in the place flooded.

V. Now I promised to show that what are according to me the constituents of man remain always the same, according to both convention and nature. These constituents are, I hold, blood, phlegm, yellow bile and black bile. First I assert that the names of these according to convention are separated, and that none of them has the same name as the others; furthermore, that according to nature their essential forms are separated, phlegm being quite unlike blood, blood being quite unlike bile, bile being quite unlike phlegm. How could they be like one another, when their colours appear not alike to the sight nor does their touch seem alike to the hand? For they are

1 See p. 9.
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γὰρ θερμὰ ὁμοίως ἑστίν, οὕτε ψυχρά, οὕτε ἔρημα, οὕτε ύγρά. ἀνάγκη τοιοῦ, ὅτε τοσοῦτον διήλλακται ἀλλήλων τὴν ἱδέην τε καὶ τὴν δύναμιν, μὴ ἐν αὐτὰ ἐῖναι, εἴπερ μὴ πῦρ τε καὶ ὑδωρ ἐν ἑστίν.\(^1\) γιαίθης δ᾽ ἂν τοῖσδε, ὅτι οὐχ ἐν ταύτα πάντα ἑστίν, ἄλλ᾽ ἐκαστὸν αὐτὸν ἔχει δύναμιν τε καὶ φύσιν τὴν ἐωτοῦν ἦν γὰρ τινι

20 διδὼς\(^2\) ἀνθρώπῳ φάρμακον ὦ τι φλέγμα ἄγει, ἐμεῖταί σοι φλέγμα, καὶ ἢν δίδωσ φάρμακον ὦ τι χολήν ἄγει, ἐμεῖταί σοι χολή. κατὰ ταύτα δὲ καὶ χολὴ μέλαινα καθαίρεται,\(^3\) ἢν διδὼς φάρμακον ὦ τι χολήν μέλαιναν ἄγει καὶ ἦν τρώσης αὐτοῦ τοῦ σώματος τι ὅστε ἐλκος\(^4\) γενέσθαι, ῥυηστεῖ αὐτῷ ἄλμα. καὶ ταύτα ποιήσει σοι πάντα πᾶσαν ἡμέρὴν καὶ νύκτα καὶ χειμῶνος καὶ θέρεος, μέχρι ἂν δυνατὸς ἦ τὸ πνεῦμα ἐλκείν ἐς ἑωτοῦν καὶ πάλιν μεθεῖναι, ἢ ἑστ᾽ ἂν τινὸς

30 τούτων στερηθῆ τῶν συγγεγονότων. συγγέγονε δὲ ταύτα τὰ εἰρημένα· πῶς γὰρ οὐ συγγέγονε· πρῶτον μὲν φανερὸς ἑστίν ἀνθρώπῳ ἐχὼν ἐν ἑωτῷ ταύτα πάντα αἰεὶ\(^5\) ἐως ἢ ἥν, ἐπείτα δὲ γέγονεν ἐξ ἀνθρώπου ταύτα πάντα ἑχοντος, τέθραπται τε ἐν ἀνθρώπῳ ταύτα πάντα ἑχοντι, ὃσα ἐγὼ φήμι τε καὶ ἀποδείκνυμι.

VI. Οἱ δὲ λέγοντες ὡς ἐν ἑστιν ἀνθρώπως, δοκέουσι μοι ταύτῃ τῇ γνώμῃ χρῆσθαι.\(^6\) ὁρέοντες τοὺς πίνοντας τὰ φάρμακα καὶ ἀπολλυμένους ἐν τῆσιν ὑπερκαθάρσει, τους μὲν χολὴν ἐμέ-

\(^1\) ὑδωρ ἐν ἑστὶ Α: ὑδωρ ταυτόν ἑστὶ ΜΒ: ὑδωρ ἐν τε καὶ ταυτόν ἑστὶν Littre after Galen.

\(^2\) εἰ γὰρ τι δοῖς (not didoĩs, as Littre says) Α: ἦν γὰρ τινι δίδως ΜΒ.

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not equally warm, nor cold, nor dry, nor moist. Since then they are so different from one another in essential form and in power, they cannot be one, if fire and water are not one. From the following evidence you may know that these elements are not all one, but that each of them has its own power and its own nature. If you were to give a man a medicine which withdraws phlegm, he will vomit you phlegm; if you give him one which withdraws bile, he will vomit you bile. Similarly too black bile is purged away if you give a medicine which withdraws black bile. And if you wound a man's body so as to cause a wound, blood will flow from him. And you will find all these things happen on any day and on any night, both in winter and in summer, so long as the man can draw breath in and then breathe it out again, or until he is deprived of one of the elements congenital with him. Congenital with him (how should they not be so?) are the elements already mentioned. First, so long as a man lives he manifestly has all these elements always in him; then he is born out of a human being having all these elements, and is nursed in a human being having them all, I mean those elements I have mentioned with proofs.

VI. Those who assert that man is composed of one element seem to me to have been influenced by the following line of thought. They see those who drink drugs and die through excessive purgings vomiting,
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οντας, τούς δέ τινας φλέγμα, τούτο δέ ἐκαστὸν αὐτῶν ἐνόμισαν εἶναι τὸν ἄνθρωπον, ὁ τι καθαιρόμενον εἶδον αὐτὸν ἀποθανόντα· καὶ οἱ τὸ αἷμα φάντες εἶναι τὸν ἄνθρωπον τῇ αὐτῇ ἔγωμη χρέονται· ὀρέοντες ἀποσφαξομένους τοὺς ἄνθρωπος καὶ τὸ αἷμα ἰένοι ἐκ τοῦ σώματος, τοῦτο νομίζουσι εἶναι τὴν ψυχὴν τῷ ἄνθρωπῳ· καὶ μαρτυρίοις τούτοις πάντες χρέονται ἐν τοῖς λόγοις. καίτοι τὸ μὲν πρῶτον εν τῇ ὑπερκαθάρσει οὐδεὶς πω ἀπέθανε χολὴν μοῦνον καθαρθείς· ἀλλὰ ὅποταν πίῃ τις φάρμακον ὁ τι χολὴν ἄγιε, πρῶτον μὲν χολὴν ἐμεῖ, ἔπειτα δὲ καὶ φλέγμα· ἔπειτα δὲ ἐπὶ τούτοις ἐμέουσι χολὴν μέλαιναν ἀναγκαζόμενοι, τελευτώντες δὲ καὶ αἷμα ἐμέουσι καθαροῖς. τα αὐτὰ δὲ πάσχουσι καὶ ὑπὸ τῶν φαρμάκων τῶν τὸ φλέγμα ἄγοντων· πρῶτον μὲν γὰρ φλέγμα ἐμέουσιν, ἔπειτα δὲ χολὴν ξανθῆν, ἔπειτα δὲ μέλαιναν, τελευτώντες δὲ αἷμα καθαροῖς, καὶ ἐν τῷ δὲ ἀποθησαυσίαν. τὸ γὰρ φάρμακον, ὅταν ἐσέλθῃ ἐς τὸ σῶμα, πρῶτον μὲν ἄγιε δ ἂν αὐτῷ κατὰ φύσιν μάλιστα ἡ τῶν ἐν τῷ σώματι ἐνεόντων, ἔπειτα δὲ καὶ τάλλα ἐλκεῖ τε καὶ καθαίρει. ὡς γὰρ τὰ φυόμενα τε καὶ σπειρόμενα, ὅποταν ἐς τὴν γῆν ἔλθῃ, ἐλκεῖ ἐκαστὸν τὸ κατὰ φύσιν αὐτῷ ἐνεόν ἐν τῇ γῇ, ἐνὶ δὲ καὶ ὁ ἐν καὶ πικρόν καὶ γλυκῷ καὶ ἀλμυρῷ καὶ παντοίῳ· πρῶτον μὲν οὖν πλείστον τούτῳ εἴλκυσεν ἐς ἐωντὸ, ὁ τι ἂν ἃ αὐτῷ κατὰ φύσιν μάλιστα, ἔπειτα δὲ ἐλκεῖ καὶ τάλλα· τοιοῦτον δὲ τι καὶ τὰ φάρμακα ποιεῖ ἐν τῷ σώματι· ὥσα ἂν χολὴν ἄγη, πρῶτον μὲν ἀκρηστέστην ἐκάθηρε χολήν, ἔπειτα δὲ μεμνημένη· καὶ τὰ τοῦ φλέγματος.
in some cases bile, in others phlegm; then they think that the man is composed of that one thing from the purging of which they saw him die. Those too who say that man is composed of blood use the same line of thought. They see men who are cut bleeding from the body, and so they think that blood composes the soul of a man. Such is the evidence they all use in their discussions. Yet first, nobody yet in excessive purgings has vomited bile alone when he died. But when a man has drunk a drug which withdraws bile, he first vomits bile, then phlegm also. Afterwards under stress men vomit after these black bile, and finally they vomit also pure blood. The same experiences happen to those who drink drugs which withdraw phlegm. First they vomit phlegm, then yellow bile, then black, and finally pure blood, whereon they die. For when the drug enters the body, it first withdraws that constituent of the body which is most akin to itself, and then it draws and purges the other constituents. For just as things that are sown and grow in the earth, when they enter it, draw each that constituent of the earth which is nearest akin to it—these are the acid, the bitter, the sweet, the salt and so on—first the plant draws to itself mostly that element which is most akin to it, and then it draws the other constituents also. Such too is the action of drugs in the body. Those that withdraw bile first evacuate absolutely pure bile, then bile that is mixed.

1 Literally, "have their throat cut."
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φάρμακα πρῶτον μὲν ἀκριτέστατον τὸ φλέγμα ἁγεί, ἐπειτὰ δὲ μεμυγμένον· καὶ τοῦσιν ἀποσφα-ζομένοις τὸ αἷμα ἰδί πρῶτον θερμώτατον 1 τε καὶ ἐρυθράτατον, ἐπειτὰ δὲ ἰδί φλεγματωδέστερον καὶ χολώδεστερον.

VII. Αὐξεται δὲ ἐν τῷ ἀνθρώπῳ τὸ φλέγμα τοῦ χειμώνος· τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν ἐστὶ μάλιστα τῶν ἐν τῷ σώματι ἐνέοντων, ψυχρότατον γὰρ ἔστιν. 2 τεκμήριον δὲ τούτων, ὅτι τὸ μὲν φλέγμα ψυχρότατον, εἰ θέλοις 3 ψάυσαι φλέγματος καὶ χολῆς καὶ αἵματος, 4 τὸ φλέγμα εὐρήσεις ψυχρότατον ἐνό· καίτοι γλυσ-χρότατον ἐστὶ καὶ βιή μάλιστα ἀγείται μετὰ 5 χολῆν μέλαινην· ὅσα δὲ βιή ἐρχεται, θερμότερα γίνεται, ἀναγκαζόμενα ὑπὸ τῆς βίης· ἀλλ’ ὅμως καὶ πρὸς ταῦτα πάντα ψυχρότατον ἐόν τὸ φλέγμα φαίνεται ὑπὸ τῆς φύσιος τῆς ἐσωτεροῦ. ὅτι δὲ ὁ χειμῶν πληροῖ τὸ σώμα φλέγματος, γνοίης ἂν τοῖσδε· οἱ ἀνθρωποὶ πτύσουσι καὶ ἀπομύσουσιν φλεγματωδέστατον τοῦ χειμῶνος, καὶ τὰ οἰδήματα λευκὰ 6 γίνεται μάλιστα ταῦτα τὴν τὴν ὀρμῆν, καὶ τάλλα νοσῆματα φλεγμα-τώδεα. τού δὲ ἤρος τὸ φλέγμα ἐτί μὲνει ἵσχυρὸν 7 ἐν τῷ σώματι, καὶ τὸ αἷμα αὐξεται· τὰ τε γὰρ ψύχεα ἐξανεί, 8 καὶ τὰ ύδατα ἐπιγίνεται, τὸ δὲ αἷμα κατὰ ταῦτα· αὐξεται ὑπὸ τε τῶν ὀμβρων

1 τὸ αἷμα ἰδί πρῶτον θερμώτατον Α· τὸ αἷμα ἰδί πρῶτον μὲν θερμώτατον ΜV.
2 τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατον ἔστιν Α· τοῦτο γὰρ τῶι χειμῶνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατον γὰρ ἔστι Μ· τοῦτο γὰρ τῷ χειμῶνι μάλιστα κατὰ φύσιν τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατον ἔστι Β.

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Those that withdraw phlegm first withdraw absolutely pure phlegm, and then phlegm that is mixed. And when men are cut, the blood that flows is at first very hot and very red, and then it flows with more phlegm and bile mixed with it.

VII. Phlegm increases in a man in winter; for phlegm, being the coldest constituent of the body, is closest akin to winter. A proof that phlegm is very cold is that if you touch phlegm, bile and blood, you will find phlegm the coldest. And yet it is the most viscid, and after black bile requires most force for its evacuation. But things that are moved by force become hotter under the stress of the force. Yet in spite of all this, phlegm shows itself the coldest element by reason of its own nature. That winter fills the body with phlegm you can learn from the following evidence. It is in winter that the sputum and nasal discharge of men is fullest of phlegm; at this season mostly swellings become white, and diseases generally phlegmatic. And in spring too phlegm still remains strong in the body, while the blood increases. For the cold relaxes, and the rains come on, while the blood accordingly increases

1 Literally "have their throats cut."
καὶ ὑπὸ τῶν θερμημεριῶν· κατὰ φύσιν γὰρ αὐτῷ ταύτα ἔστι μάλιστα τοῦ ἐνιαυτοῦ· ὑγρῶν τε γὰρ ἔστι καὶ θερμῶν. γνοίης δ᾽ ἃν τοῖσδε· οἱ ἄνθρωποι τοῦ ἢρου καὶ τοῦ θέρεος μάλιστα ὑπὸ τε τῶν δυσεντεριῶν ἀλίσκονται, καὶ ἐκ τῶν ῥινῶν τὸ αἷμα 1 ἰδέ αὐτοῖς, καὶ θερμότατοι εἰσὶ καὶ ἐρυθροί· τού δὲ θέρεος τὸ τε αἷμα ἵσχυε ἐτί, καὶ ἥ χολή αἴρεται ἐν τῷ σῶματι καὶ παρατείνει ἐς τὸ φθινόπωρον· ἐν δὲ τῷ φθινό-
πῶρῳ τὸ μὲν αἷμα ὅλιγον γίνεται, ἐναντίον γὰρ αὐτοῦ τὸ φθινόπωρον τῇ φύσει ἐστίν· ἢ δὲ χολὴ τὴν θερείην 2 κατέχει τὸ σῶμα καὶ τὸ φθινό-
πωρον. γνοίης δ᾽ ἃν τοῖσδε· οἱ ἄνθρωποι αὐ-
τόματοι ταύτην τὴν ὦρην χολὴν ἐμέουσιν, καὶ ἐν τῇσι φαρμακοποιήσῃ χολωδέστατα καθαίρονται,
δήλον δὲ καὶ τοῖσι πυρετοῦσι καὶ τοῖσι χρώμασι
tῶν ἄνθρωπων. τὸ δὲ φλέγμα τῆς θερείης 3 ἀσθενεύσατον ἐστίν αὐτὸ ἐσωτερικῇ ἐναντίῳ γὰρ
αὐτοῦ τῇ φύσει ἐστίν ἡ ὦρη, ἕρη τε ἕνουσα 4 καὶ
θερμῆ. τὸ δὲ αἷμα τοῦ φθινοπώρου ἑλάχιστον
γίνεται ἐν τῷ ἄνθρωπῳ, ἔστιν τὸ γὰρ ἐστὶ τὸ
φθινοπώρον καὶ ψύχειν ἥδη ἄρχεται τὸν ἄν-
θρωπον· ἢ δὲ μέλαινα χολὴ τοῦ φθινοπώρου
πλείστη τε καὶ ἰσχυροτάτη ἐστίν. ὅταν δὲ ὁ χειμών καταλαμβάνῃ, ἢ τε χολή ψυχομένη
ὁλιγὴ γίνεται, καὶ τὸ φλέγμα αὐξεῖται πάλιν
ὑπὸ 5 τε τῶν ύστορ τοῦ πλῆθεος καὶ 6 τῶν νυκτῶν
τοῦ μῆκους. ἔχει μὲν οὖν ταύτα πάντα αἰεὶ 7 τὸ
σῶμα τοῦ ἄνθρωπον, ὑπὸ δὲ τῆς ὦρης περισ-

50 ταμένης ποτὲ μὲν πλείω γίνεται αὐτὰ ἐσωτερικῷ,
potè 8 δὲ ἐλάσσω, ἐκαστα κατὰ μέρος καὶ 9 κατὰ

1 τὰ αἷμα A: αἷμα MV.

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through the showers and the hot days. For these conditions of the year are most akin to the nature of blood, spring being moist and warm. You can learn the truth from the following facts. It is chiefly in spring and summer that men are attacked by dysenteries, and by hemorrhage from the nose, and they are then hottest and red. And in summer blood is still strong, and bile rises in the body and extends until autumn. In autumn blood becomes small in quantity, as autumn is opposed to its nature, while bile prevails in the body during the summer season and during autumn. You may learn this truth from the following facts. During this season men vomit bile without an emetic, and when they take purges the discharges are most bilious. It is plain too from fevers and from the complexions of men. But in summer phlegm is at its weakest. For the season is opposed to its nature, being dry and warm. But in autumn blood becomes least in man, for autumn is dry and begins from this point to chill him. It is black bile which in autumn is greatest and strongest. When winter comes on, bile being chilled becomes small in quantity, and phlegm increases again because of the abundance of rain and the length of the nights. All these elements then are always comprised in the body of a man, but as the year goes round they become now greater and now less, each in turn and

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2 τοῦ θέρεος Α: τὴν θερίνην Μ: τὴν θερείνην V.
3 τοῦ θέρεος Α: τῆς θερίνης Μ: τῆς θερείνης V. Litré records a reading τῆς θέρεος θερείνης.
4 ἐσὶν Α: γάρ ἐστι ΜV.
5 ὑπὸ Α: ἀπὸ ΜV.
6 ΜV read ὑπὸ before τῶν νυκτῶν.
7 ἀδίκη Α: ἀδίκη ΜV.
8 ποτὲ . . . ποτὲ ΜV: τότε . . . τότε Α.
9 κατὰ μέρος τε καὶ Α.
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φύσιν. ὃς γὰρ ὁ ἐνιαυτὸς μετέχει μὲν πᾶς πάντων καὶ τῶν θερμῶν καὶ τῶν ψυχρῶν καὶ τῶν ἕρων καὶ τῶν ύγρῶν, οὐ γὰρ ἄν μείνει ποτέ τούτων ὁ φύσις οὐδὲν οὐδένα χρόνον ἄνευ πάντων τῶν ἑνεχόντων ἐν τῶδε τῷ κόσμῳ, ἀλλ' εἰ ἐν τῇ γε ἐκλίποι, πάντ' ἂν ἀφανισθεῖν, ἀπὸ γὰρ τῆς αὐτῆς ἀναγκῆς πάντα συνεστηκέ τε καὶ τρέφεται ὑπ' ἀλλήλων' οὕτω δὲ καὶ εἴ τι ἐκ τοῦ ἀν-

60 θρόπου ἐκλίποι τούτων τῶν συγγεγονότων, οὐκ ἂν δύνατο ἐξόρωσι. ἵσχυει δ' ἐν τῷ ἐνιαυτῷ τοτε μὲν ὁ χειμώνς μάλιστα, τοτε δὲ τὸ ἔαρ, τοτε δὲ τὸ θέρος, τοτε δὲ τὸ φθινόπωρον οὕτω δὲ καὶ ἐν τῷ ἀνθρώπῳ τοτε μὲν τὸ φλέγμα ἵσχύει, τοτε δὲ τὸ αἵμα, τοτε δὲ ἡ χολή, πρῶτον μὲν ἡ ξανθή, ἐπείτα δ' ἡ μέλαινα καλεμένη. μαρτύριον δὲ σαφεστάτου, εἰ θέλοις τῷ αὐτῷ ἀνθρώπῳ δοῦναι τὸ αὐτὸ φάρμακον τετράκις τοῦ ἐνιαυτοῦ, ἐμεῖται σοι τοῦ μὲν χειμώνους φλέγμα-

70 τωδέστατα, τοῦ δὲ ἱρός υγρότατα, τοῦ δὲ θέρεος χολοδέστατα, τοῦ δὲ φθινοπῶρου μελάντατα.

VIII. 'Οφείλει οὖν, τούτων ὅσε ἐχόντων, ὅσα μὲν τῶν νοσημάτων χειμώνως αὖξεται, θέρεος φθινειν, ὅσα δὲ θέρεος αὖξεται, χειμώνως λύγειν, ὅσα μὴ αὐτῶν ἐν περίοδῳ ἤμερέων ἀπαλλάσσεται τῇ δὲ περιοδον αὐτός φράσω τῇ τῶν ἡμερῶν. ὅσα δὲ ἱρός γίνεται νοσήματα, προσδέχεσθαι χρῆ φθινοπώρου τῇ ἀπαλλαξίᾳ ἐσεθαι αὐτῶν, ὅσα δὲ φθινοπώρωνα νοσήματα, τούτων τοῦ ἱρος

1 ὅς γὰρ Α.: ὕσπερ MV.

2 μείνειν Α.: μενηῖν τοτέων Μ.: μενεῖ τοτέων V. Holkhamensis 282 reads μενεῖ, but according to Littré C has μένει.
according to its nature. For just as every year participates in every element, the hot, the cold, the dry and the moist—none in fact of these elements would last for a moment without all the things that exist in this universe, but if one were to fail all would disappear, for by reason of the same necessity all things are constructed and nourished by one another—even so, if any of these congenital elements were to fail, the man could not live. In the year sometimes the winter is most powerful, sometimes the spring, sometimes the summer and sometimes the autumn. So too in man sometimes phlegm is powerful, sometimes blood, sometimes bile, first yellow, and then what is called black bile. The clearest proof is that if you will give the same man to drink the same drug four times in the year, he will vomit, you will find, the most phlegmatic matter in the winter, the moistest in the spring, the most bilious in the summer, and the blackest in the autumn.

VIII. Now, as these things are so, such diseases as increase in the winter ought to cease in the summer, and such as increase in the summer ought to cease in the winter, with the exception of those which do not change in a period of days—the period of days I shall speak of afterwards. When diseases arise in spring, expect their departure in autumn. Such diseases as arise in autumn must have their

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3 ἐν τί γε Ἀ: ἐν τι MV.
4 ἀφαινοσθή MV: ἀφαινοσθή Ἀ.
5 ὑπ’ Ἀ: ἀπ’ MV.
6 θέλοις ἈV: ἐθέλοις M: ἐθέλεις Littré.
7 φθένειν Ἀ: λήγειν MV.
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ἀνάγκη τὴν ἀπάλλαξιν γενέσθαι· ὃ τι δ ἀν τὰς
10 ὀρας ταῦτας ὑπερβάλλην νόσημα, εἰδέναι χρῆ ὡς ἐνιαύσιον αὐτὸν ἐσόμενον. καὶ τὸν ἴητρὸν οὕτω χρῆ ἴησθαι τὰ νοσήματα ὡς ἐκάστου τούτων ἰσχύσοντος ἐν τῷ σώματι κατὰ τὴν ὥρην τὴν αὐτὸν κατὰ φύσιν ἐόυσαν μάλιστα.

IX. Εἰδέναι δὲ χρῆ καὶ τάδε πρὸς ἐκείνους· ὅσα πλησιμονὴ τίκτει νοσήματα, κέννωσις ἴηται, ὅσα δὲ ἀπὸ κενώσιος γίνεται, πλησιμονὴ ἴηται, ὅσα δὲ ἀπὸ ταλαμπώριης γίνεται, ἀνάπαυσις ἴηται, ὅσα δ᾽ ὑπ᾽ ἀργὴν τίκτεται, ταλαμπώριη ἴηται. 4 τὸ δὲ σύμπαν γνῶναι, δεῖ τὸν ἴητρὸν ἐναντίον ὑστασθαι τοῖς καθεστεώσι καὶ νοσήμασι καὶ εἰδεσι καὶ ἥλικισι, καὶ τὰ συντείνοντα λύειν, καὶ τὰ λελυμένα συντείνειν·

10 οὕτω γὰρ ἂν μάλιστα τὸ κάμνον ἀναπαύοιτο, ἡ τε ἠσίσις τούτο μοι δοκεῖ εἶναι. αἱ δὲ νοῦσοι γίνονται, αἱ μὲν ἀπὸ τῶν διαιτημάτων, αἱ δὲ ἀπὸ τοῦ πνεύματος, ὃ ἐσαγόμενοι ξώμεν. τὴν δὲ διάγνωσιν χρῆ ἐκατέρου δῶ δοι κοιπεῖσθαι· ὅταν μὲν ὑπὸ νοσήματος ἐώς πολλοὶ ἀνθρωποὶ ἀλίσκονται κατὰ τὸν αὐτὸν χρόνον, τὴν αἰτήμα τὴν χρῆ ἀνατιθέναι τούτῳ ὅ τι κοινότατον ἐστὶ καὶ μάλιστα αὐτῷ πάντες χρεώμεθα· ἐστὶ δὲ τοῦτο ὃ ἀναπνέομεν. φανερὸν γὰρ δὴ ὅτι τὰ γε διαιτήματα ἐκάστου·

20 ἡμῶν οὐκ αἰτία ἑστὶν, ὅτε γε 7 ἀπτεται πάντων ἡ νοῦσος ἔξης καὶ τῶν νεωτέρων καὶ τῶν πρεσβυτέρων, καὶ γυναικῶν καὶ ἀνδρῶν ὁμοίως, καὶ τῶν

1 ὑπερβάλη A and Holk. 282: ὑπερβάλη M: ὑπερβάλη V.
2 αὐτὸ deleted by Wilamowitz.
3 οὕτω χρῆ ἴησθαι πρὸς MV: χρῆ οὕτως ἴασθαι A.
4 ὅσα δὲ ὑπερτέρη ἁργὴ νοσήματα τίκτει, ταῦτα ταλαμπώριη
departure in spring. Whenever a disease passes these limits, you may know that it will last a year. The physician too must treat diseases with the conviction that each of them is powerful in the body according to the season which is most conformable to it.

IX. Furthermore, one must know that diseases due to repletion are cured by evacuation, and those due to evacuation are cured by repletion; those due to exercise are cured by rest, and those due to idleness are cured by exercise. To know the whole matter, the physician must set himself against the established character of diseases, of constitutions, of seasons and of ages; he must relax what is tense and make tense what is relaxed. For in this way the diseased part would rest most, and this, in my opinion, constitutes treatment. Diseases arise, in some cases from regimen, in other cases from the air by the inspiration of which we live. The distinction between the two should be made in the following way. Whenever many men are attacked by one disease at the same time, the cause should be assigned to that which is most common, and which we all use most. This it is which we breathe in. For it is clear that the regimen of each of us is not the cause, since the disease attacks all in turn, both younger and older, men as much as women, those who drink wine as much as

1 This passage is quoted, or rather paraphrased, in the Anonymus Londinensis VII. 15.
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θωρησσομένων καὶ τῶν ύδροποτεόντων, καὶ τῶν μάζαν ἐσθίοντων καὶ τῶν ἄρτων σιτευμένων, καὶ τῶν πολλὰ ταλαιπωρεόντων καὶ τῶν ὁλίγα. Οὐκ ἂν οὖν τὰ γε διαιτήματα αἰτία εἴη, ὅταν διαιτῶμενοι πάντας τρόπους οἱ ἀνθρώποι ἀλίσκονται ὑπὸ τῆς αὐτῆς νουσί. ὅταν δὲ αἱ νοσίς γίνονται παντοῦ διὰ τὸν αὐτὸν χρόνον, δῆλον ὅτι τὰ διαιτήματα ἐστὶν αἰτία ἐκάστοις, καὶ τὴν θεραπείαν χρῆ ποιεῖσθαι ἐναντιούμενον τῇ προφάσει τῆς νουσί, ὡσπερ μοι πέφρασται καὶ ἔτερῳτι, καὶ τῇ τῶν διαιτημάτων μεταβολῇ. 

δῆλον γὰρ ὅτι οὐσὶ γε χρῆσθαι εἰώθεν ὁνθρώπος διαιτήμασιν, οὐκ ἐπιτήδεια οἱ ἐστὶν ἡ πάντα, ἡ τὰ πλεῖο, ἡ ἐν γε τὶ αὐτῶν ἀ δεὶ καταμαθόντα μεταβάλλειν, καὶ σκεψάμενοι τοῦ ἀνθρώπου τὴν φύσιν τὴν τε ἡλικίαν καὶ τὸ εἴδος καὶ τὴν ὀρθήν τοῦ ἔτεος καὶ τῆς νουσί τοῦ τρόπον, τὴν θεραπείαν ποιεῖσθαι, ποτὲ μὲν ἀφαίρεόντα, ποτὲ δὲ προστιθέντα, ὡσπερ μοι καὶ πάλαι εἰρηταί, πρὸς ἐκάστα τῶν ἡλικιῶν καὶ τῶν ὀρέων καὶ τῶν εἰδῶν καὶ τῶν νοσίς ἐν τῇ φαρμακείᾳ προστρέψειν καὶ ἐν τῇ διαίτῃ. οὕτως δὲ νοσύματος εὖς ἐπιθημία καθεστήκη, δῆλον ὅτι οὐ τὰ διαιτήματα αἰτία ἐστὶν, ἀλλ᾽ ὁ ἀναπνεόμεν, τοῦτο αἰτίον ἐστιν, καὶ δῆλον ὅτι τοῦτο νοσηρήν τινα ἀπόκρισιν ἔχον ἀνίει. τοῦτον χρῆ τὸν

1 κατὰ τὸν αὐτὸν χρόνον Μ: κατὰ τοὺς αὐτοὺς χρόνους Α. 
2 εἰκὼν διαιτημάτων μεταβάλλειν Α: τῶν διαιτημάτων μεταβολῇ Μ: τῇ τῶν διαιτημάτων μεταβολῇ Λίττρον with many late MSS. Wilamowitz deletes καὶ μεταβάλλειν. 
3 χρῆσθαι εἰώθεν Μ: εἰώθη χρῆσθαι (ποτὲ χρῆσθαι as Littro says) Α. 
4 Α omits τὴν φύσιν. 
5 ποτὲ μὲν . . . ποτὲ δὲ Μ: τὰ μὲν . . . . τὰ δὲ Α. 

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teetotallers, those who eat barley cake as much as those who live on bread, those who take much exercise as well as those who take little. For regimen could not be the cause, when no matter what regimen they have followed all men are attacked by the same disease. But when diseases of all sorts occur at one and the same time, it is clear that in each case the particular regimen is the cause, and that the treatment carried out should be that opposed to the cause of the disease, as has been set forth by me elsewhere also, and should be by change of regimen. For it is clear that, of the regimen the patient is wont to use, either all, or the greater part, or some one part, is not suited to him. This one should learn and change, and carry out treatment only after examination of the patient's constitution, age, physique, the season of the year and the fashion of the disease, sometimes taking away and sometimes adding, as I have already said, and so making changes in drugging or in regimen to suit the several conditions of age, season, physique and disease. But when an epidemic of one disease is prevalent, it is plain that the cause is not regimen but what we breathe, and that this is charged with some unhealthy exhalation. During this period these
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χρόνων τὰς παρανεύσιας ποιεῖσθαι τοῖσιν ἀνθρώποισι τοιάσθε· τὰ μὲν διαιτήματα μὴ μεταβάλλειν, ὅτι ἕνεκ᾿ αὐτίων ἐστιν ὑπὸ τῆς νοῦσου, τὸ δὲ σῶμα ὀρᾶν, ὅπως ἐσται ὡς ἀογκότατον καὶ ἀσθενεστάτον, τῶν τε σιτίων ἀφαιρέοντα καὶ τῶν ποτῶν, οὕσιν εἴσοδεῖ χρῆσθαι, κατ᾿ ὀλίγῳ· ἂν γὰρ μεταβάλῃ τὰχέως τῇ διαίτῃ, κύνδυνος καὶ ἀπὸ τῆς μεταβολῆς νεώτερον τι γενέσθαι ἐν τῷ σῶματι, ἀλλὰ χρῆ τοῖσι μὲν διαιτήμασιν οὕτω χρῆσθαι, ὅτε γε φαίνεται οὕδεν ἀδικεύοντα τὸν ἄνθρωπον τοῦ δὲ πνεύματος ὅπως ἡ ῥύσις ὡς ἐλαχίστῃ ἐς τὸ σῶμα ἐσίν προμηθεῖσθαι, τῶν τε χωρίων τοὺς τόπους μεταβάλλοντα ἐς δύναμιν, ἐν οὕσιν ἂν ἡ νοῦσος καθεστική, καὶ τὰ σώματα λεπτύνοντα· οὕτω γὰρ ἂν ἦκιστα πολλοῦ τε καὶ πυκνοῦ τοῦ πνεύματος χρήζοιεν οἱ ἄνθρωποι.

Χ. Ὅσα δὲ τῶν νοσημάτων γίνεται ἀπὸ τοῦ σώματος τῶν μελέων τοῦ ἰσχυροτάτου, ταύτα δὲ δεινότατά ἐστιν· καὶ γὰρ ἂν αὐτοῦ μένῃ ἐνθα ἂν ἀρξηται, ἀνάγκης, τοῦ ἰσχυροτάτου τῶν μελέων πονεομένου, ἂπαν τὸ σῶμα πονεῖσθαι· καὶ ἂν ἑπὶ τι τῶν ἀσθενεστέρων ἀφίκῃται ἀπὸ τοῦ ἰσχυροτέρου, χαλεπά εἰς ἀπολύσεις γίνονται. Ὅσα δὲ ἂν ἀπὸ τῶν ἀσθενεστέρων ἐπὶ τὰ ἰσχυρότερα

1 ὅτι Α: ὅτε ΜV.
2 ἀογκότατον Α: ὡς ἀογκότατον Μ (ὡς above the line): ὡς εὑσογκότατον Β.
3 μεταβάλη Μ: μεταβάλειν Α: μεταβάλη Β.
4 ὅτε γε ΜV: ὅτε Α.
5 οὐδὲν AMV: μηδὲν Littre.
6 σῶμα ἐσίν Α: σῶμα ἐσίν ΜV: στῶμα ἐσίν Λittre.
7 ἡγενωτάτῃ ἐσται Μ: ἡγενωτάτη Α: ἡγενωτάτη ἐσται Β.

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are the recommendations that should be made to patients. They should not change their regimen, as it is not the cause of their disease, but rather take care that their body be as thin and as weak as possible, by diminishing their usual food and drink gradually. For if the change of regimen be sudden, there is a risk that from the change too some disturbance will take place in the body, but regimen should be used in this way when it manifestly does no harm to a patient. Then care should be taken that inspiration be of the lightest, and also from a source as far removed as possible; the place should be moved as far as possible from that in which the disease is epidemic, and the body should be reduced, for such reduction will minimise the need of deep and frequent breathing.

X. Those diseases are most dangerous which arise in the strongest\(^1\) part of the body. For should the disease remain where it began, the whole body, as the strongest limb in it feels pain, must be in pain; while should the disease move from a stronger part to one of the weaker parts, the riddance of it proves difficult. But when diseases move from weaker parts to stronger parts, it is easier to get rid of

I follow Galen and Littré in taking “the strongest parts” to be those which are naturally, i.e. constitutionally, the most healthy members of the body.

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8 \(\text{μεταβάλλοντα MV: \ μεταβάλλοντας A.}\)
9 \(\text{το\'υ πνεύματος A: πνεύματος MV.}\)
10 \(\text{άπο το\'υ MV: \ απ' αυτο\'υ το\'υ A.}\)
11 \(\text{ταύτα MV: \ ταύτα δε A.}\)
12 \(\text{μενει A: \ μεν μενη M: \ μεν μενη V.}\)
13 \(\text{ἐπι τω\'υ \ άσθενεστέρων τι A: \ επι τω\'υ \ άσθενεστέρων τι (with ti above the line after \(\epsilon\pi\)) M: \ επι τι τω\'υ \ άσθενεστέρων V.}\)
14 \(\text{V omits from \(\alpha\phiικηται\) to \(\alpha\σθενεστέρων.}\)
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έλθῃ, ευλυτώτερά ἐστιν, ὑπὸ γὰρ τῆς ἰσχύος ἀναλώσεται ἡ ἰδιότης τὰ ἐπιρρέοντα.

XI. Αἱ παχύταται τῶν φλεβῶν ὃς ἐν τῷ σώματι, καὶ ἐν μὲν αὐτῶν ἄπο τῆς κεφαλῆς ὁπίσθεν διά τοῦ αὐχένος, ἔξωθεν παρὰ τὴν ῥάχιν ἐνθεν τε καὶ ἐνθεν παρὰ τὰ ἱσχία ἄφικνεται καὶ ἐς τὰ σκέλα, ἔπειτα διὰ τῶν κινημέων ἐπὶ τῶν σφυρῶν τὰ ἔξω καὶ ἐς τοὺς πόδας ἄφικεν. 5 δεῖ οὖν τὰς φλεβοτομίας τὰς ἐπὶ τῶν ἀλγημάτων τῶν ἐν τῷ νότῳ καὶ τοῖς ἱσχίοισιν ἀπὸ τῶν ῥυμῶν ποιεῖσθαι καὶ ἀπὸ τῶν σφυρῶν ἐξωθεὶν. 6 αἱ δὲ ἐτεραὶ φλέβες ἀπὸ τῆς κεφαλῆς παρὰ τὰ ὦτα διὰ τοῦ αὐχένος, αἱ σφαγῖτides καλεόμεναι, ἐσωθεὶν παρὰ τὴν ῥάχιν ἐκτερωθεὶν φέροντι παρὰ τὰς ψῶνας ἐς τοὺς ὀρχίως καὶ ἐς τοὺς μηροὺς, καὶ διὰ τῶν ῥυμῶν ἐκ τοῦ ἐσωθεὶν μέρους, ἔπειτα διὰ τῶν κινήμεων ἐπὶ τὰ σφυρὰ τὰ ἐσωθεὶν καὶ τοὺς πόδας. δεῖ οὖν τὰς φλεβοτομίας ποιεῖσθαι πρὸς τὰς ὀδύνας τὰς ἀπὸ τῶν ψοῦν καὶ τῶν ὀρχίων, ἀπὸ τῶν ῥυμῶν καὶ ἀπὸ τῶν σφυρῶν ἐσωθεὶν. αἱ δὲ τρίται φλέβες ἐκ τῶν κροτάφων διὰ τοῦ αὐχένος ὑπὸ τὰς ὠμοπλάτας, ἔπειτα συμφέρονται ἐς τὸν πλεύμονα καὶ ἄφικνεονται ἡ μὲν ἀπὸ τῶν δεξιῶν ἐς τὰ ἀριστερά, ἡ δὲ ἀπὸ τῶν ἀριστερῶν ἐς τὰ δεξιά, καὶ ἡ μὲν δεξιὴ ἄφικνεται ἐκ τοῦ πλεύμονος, υπὸ τὸν μαξιν καὶ ἐς τὸν στήμα καὶ ἐς τὸν νεφρόν, ἡ δὲ ἀπὸ τῶν ἀριστερῶν ἐς τὰ δεξιά ἐκ τοῦ πλεύμονος ὑπὸ τὸν μαξιν

1 ἀποκληθῆσαι A: ἀπαλλάσσεται MV: ἀπαλάσσεται Littré from a note of Galen.
2 παρὰ AM (M has ἔπι above the line): ἔπι V.
3 Fredrich reads ἐς for παρὰ.

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them, as the strength of the stronger part will easily consume the humours that flow into them.

XI. The thickest of the veins have the following nature. There are four pairs in the body. One pair extends from behind the head through the neck, and on either side of the spine externally reaches to the loins and legs, and then stretches through the shanks to the outside of the ankles and to the feet. So bleeding for pains in the back and loins should be made on the outside, behind the knee or at the ankle. The other pair of veins extend from the head by the ears through the neck, and are called jugular veins. They stretch right and left by the side of the spine internally along the loins to the testicles and thighs, then on the inside through the hollow of the knee, and finally through the shanks to the ankles on the inside and to the feet. Accordingly, to counteract pains in the loins and testicles, bleeding should be performed in the hollow of the knee and in the ankles on the inner side. The third pair of veins passes from the temples through the neck under the shoulder-blades, then they meet in the lungs and reach, the one on the right the left side, and the one on the left the right. The right one reaches from the lungs under the breast both to the spleen and to the kidneys, and the left one to the right from the lungs under

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4 ἐπὶ A: καὶ MV. 5 διήκει MV: ἄφικη A.
6 ἐξωθέν MV: ποιεσθαι A.
7 φλέβες ἀπὸ A: φλέβες ἐξουσίων ἐκ MV: φλέβες ἐκ Littré.
8 Fredrich brackets ἐκ.
9 παρὰ MV: ἐπὶ A.
10 ἦμοπλάτας MV: ἦμοπλάτους A.
11 A omits ἢ δὲ ἀπὸ . . . πλεύσμονος.
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καὶ ἐς τὸ ἱππαρ καὶ ἐς τῶν νεφρῶν, τελευτῶσι δὲ ἐς τῶν ἄρχον αὐταὶ ἀμφότεραι. αἱ δὲ τέταρται ἀπὸ τοῦ ἐμπροσθεὶν τῆς κεφαλῆς καὶ τῶν ὀφθαλμῶν ὑπὸ τὸν αὐχένα καὶ τὰς κληῖδας, ἐπειτα δὲ ἐπὶ τῶν βραχιών ἀνωθεν ἐς τὰς συγκαμπάς, ἐπειτα δὲ διὰ τῶν πηχεων ἐς τοὺς καρποὺς καὶ τοὺς δακτύλους, ἐπειτα ἀπὸ τῶν δακτύλων πάλιν διὰ τῶν στηθέων καὶ τῶν πηχεων ἀνω ἐς τὰς συγκαμπάς, καὶ διὰ τῶν βραχιών τοῦ κάτωθεν μέρεος ἐς τὰς μασχάλας, καὶ ἐκ τῶν πλευρέων ἀνωθεν ἢ μὲν ἐς τὸν σπλήνα ἀφικνεῖται, ἢ δὲ ἐς τὸ ἱππαρ, ἐπειτα δὲ υπὲρ τῆς γαστρός ἐς τὸ αἰδώλου τελευτῶσιν ἀμφότεραι. καὶ αἱ μὲν παχεῖαι τῶν φλεβῶν ὡδὲ ἔχουσιν, εἰσὶ δὲ καὶ ἀπὸ τῆς κοιλίης φλέβης ἀνὰ τὸ σῶμα πάμπολλαὶ τε καὶ παντοίαι, δι' ὅν ἡ τροφή τῶ σώματι ἐρχεται. φέρουσι δὲ καὶ ἀπὸ τῶν παχειῶν φλεβῶν ἐς τὴν κοιλίην καὶ τὸ ἄλλο σῶμα καὶ ἀπὸ τῶν ἐξω καὶ ἀπὸ τῶν ἐσω, καὶ ἐς ἄλληλας διαδίδοσιν αἱ τε ἔσωθεν ἐξω καὶ αἱ ἔξωθεν ἐσω. τὰς οὕν φλεβοτομίας ποιεῖσθαι κατὰ τούτους τοὺς λόγους ἐπιτηδεύειν δὲ χρῆ τὰς τομᾶς ὡς προσωτάτω τάμπειν ἀπὸ τῶν χωρίων, ἐνθα ἀν αἱ ὀδύναι μεμαθήκωσι ὑνεσθαι καὶ τὸ αἴμα συλλέγεσθαι: οὕτω γὰρ ἃν ἢ τε μεταβολὴ ἕκιστα γίνοιτο μεγάλῃ ἔξαπίνης, καὶ τὸ ἔθος μεταστήσας ἂν ὡστε μηκέτι ἐς τὸ αὐτὸ χωρίον συλλέγεσθαι.

1 ἐπειτα δὲ ἐπὶ Α: ἐπειτα ὑπὲρ Μ, V.
2 παχεῖα Α: παχύτται Μ, V.
3 ὡδὲ ἔχουσιν Μ, V: οὕτω πεφύκασιν Α.
4 πολαι (sic) Α: παμπολαί Μ: παμπολλαὶ Β.
the breast both to the liver and to the kidneys, both of them ending at the anus. The fourth pair begin at the front of the head and eyes, under the neck and collar-bones, passing on the upper part of the arms to the elbows, then through the forearms to the wrists and fingers, then back from the fingers they go through the ball of the hand and the forearm upwards to the elbow, and through the upper arm on the under side to the armpit, and from the ribs above one reaches to the spleen and the other to the liver, and finally both pass over the belly to the privy parts. Such is the arrangement of the thick veins. From the belly too extend over the body very many veins of all sorts, by which nourishment comes to the body. Veins too lead from the thick veins to the belly and to the rest of the body both from the outside and from the inside; they communicate with one another, the inside ones outside and the outside ones inside. Bleeding then should be practised according to these principles. The habit should be cultivated of cutting as far as possible from the places where the pains are wont to occur and the blood to collect. In this way the change will be least sudden and violent, and you will change the habit so that the blood no longer collects in the same place.

5 ἐξωτάτων Α: ἐξωτάτωι (with -τάτωι καὶ ἀπὸ τῶν deleted) M: ἐξω V.
6 διαδίδοσιν Α: διαδιδάσιν (with δια half erased) M: διδάσιν V.
7 After φλεβοτομίας Α has χρή.
8 μεμαθητικάι with μεμαθήκασι in margin Α: μεμαθήκασι MV: μεμαθήκασι Littré.
9 μεταστήσιας Α: μεταστήσαι MV: μεταστήσαι Littré.
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

ΧΙ. "Ὅσοι πῦνον πολλὸν πτύουσιν ἀτέρ πυρετοῦ ἑόντες, καὶ οἴσιν ὑπὸ τὸ οὐδρον πῦνον υφίσταται πολλὸν ἀτέρ ὄξυνης ἑόυσιν, καὶ όσοις τὰ υποχωρήματα αἰματώδεα ὀσπερ ἐν τῇ δυσεντερίησι καὶ χρόνια ἑστὶν ἑόυσιν πέντε καὶ τρίηκοντα ἐτέων καὶ ἑγεραιτέρουσιν, τοῦτοις πᾶσιν ἀπὸ τοῦ αὐτοῦ τὰ νοσήματα γίνεται: ἀνάγκη γὰρ τούτους τάλαυπὼροι τε γενέσθαι καὶ πιλοπόνους τῇ σώματι καὶ ἑργάταις νευρίσκους ἑόντας, ἔπειτα δὲ ἐξενεθέντας τῶν πῦνον σαρκωθήναι μαλθακὴ σαρκὶ καὶ πολὺ διαφερούσῃ τῆς προτέρης, καὶ πολλὸν διακεκριμένον ἔχειν τὸ σῶμα τὸ τε προ- ὑπάρχον καὶ τὸ ἐπιτραφέν, ὡστε μὴ ὀμονοεῖν ὅταν ὤν νόσημα τι καταλάβῃ τοὺς οὕτω διακειμένως, τὸ μὲν παραχρῆμα διαφεύγουσιν, ὧστεν δὲ μετὰ τὴν νοῦσον χρῶνος τῆς τῆς ποτέρης, καὶ ρεὶ ὑπὸ τῶν φλεβῶν, ἢ ἂν εὐρυχωρίῃ μᾶλιστα τόπῃ, ἱχωροεἰδῆς ἢ μὲν ὄν όρμησθα ὡς τὴν κοιλίην τῇ κάτω, σχεδὸν τι οἴον περ ἐν τῷ σῶματι ἂν ἐνῇ τοιούτω καὶ τὸ διαχώρημα γίνεται: ἢ τε γὰρ τῆς ὀδοῦ κατάντεως ἑόυσης, οὐχ ἒσται πολὺν χρόνου ἐν τῷ ἐντέρῳ. οἴσι δὲ ἂν ἐς τὰ στήθεα ἐσρυῆ, ὑπόπτουν γίνεται ἢ ἂτε γὰρ τῆς καθάρσιος ἑτανότεος ἑόουσης, καὶ χρόνον ἐναυλι- ξόμενον πολὺν ἐν τῷ στήθει, κατασήκηται καὶ γίνεται πυοεἰδῆς. οἴσι δὲ ἂν ἐς τὴν κύστιν ἐξε- ρεύνηται, ὑπὸ τῆς θερμότητος τοῦ χωρίου τοῦτο καὶ θερμὸν καὶ λευκὸν γίνεται, καὶ διακρίνεται:

1 ἀτέρ πυρετοῦ ἑόντες AV; ἀτε πυρετοῦ ἑόντος M: ἑόντος O (according to Littré).
2 ἑόουσι AV: ἑόουσι M: ἑόουσης Littré.
NATURE OF MAN, xii.

XII. Such as expectorate much pus without fever, or have a thick sediment of pus in the urine without pain, or whose stools remain stained with blood, as in dysentery, during a long period, being thirty-five years or older, all these are ill from the same cause. For these patients must have been in their youth hard-working, diligent and industrious; afterwards when delivered from their labours they must have put on soft flesh very different from their former flesh, and there must be a wide difference between the previous condition and the hypertrophied condition of their body, so that there is no longer harmony. Accordingly when a disease seizes men in such a condition, at first they escape, but after the disease the body in time wastes and serous matter flows through the veins wherever it finds the broadest passage. Now if the flux be to the lower bowel, the stools become very like the matter shut up in the body, because as the passage slopes downwards the matter cannot remain long in the intestine. When the flux is to the chest the patients suffer suppuration, because since the purging is along an upward passage and abides a long time in the chest it rots and turns to pus. When the matter empties itself into the bladder, owing to the warmth of the place the matter becomes hot and white, and separates itself

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3 ἐστὶν, εὐόσι Α: & (ον ἐστι;) νεώσιν εὐόσιν Μ: η νεώσιν εὐόσι Υ.
4 τε γενέσθαι ΜΥ: γεγενήσθαι Α.
5 ὁμολογέων ΑΥ: ὁμολογέων Μ (in margin ὁμολογέων).
6 δὲ Α: δὲ Μ: διαρρέει Υ.
7 ἐνή Α: ἐνή ΜΥ: ἂν ἐνή Λιττρό.
8 ἵσταται Α: ἰσχεται ΜΥ.
9 τῶτο καὶ θερμὸν καὶ omitted by Α.
καὶ τὸ μὲν ἀραιότατον ἐφίσταται ἃνω, τὸ δὲ παχύτατον κάτω, ὁ δὲ πῦνον καλεῖται. γίνονται δὲ καὶ οἱ λίθοι τοῖς παιδίσουσι διὰ τὴν θερμότητα τοῦ χωρίου τε τούτου καὶ τοῦ ὅλου σώματος, τοῖς δὲ ἀνδράσιν οὐ γίνονται λίθοι διὰ τὴν ψυχρότητα τοῦ σώματος. εὕ γὰρ χρῆ εἰδέναι, ὅτι ὁ ἄνθρωπος τῇ πρώτῃ τῶν ἡμερῶν θερμότατος ἐστὶν αὐτὸς ἐσωτοῦ, τῇ δὲ ύστατῇ ψυχρότατος ἀνάγκη γὰρ αὐξανόμενον καὶ χαλάζουν τὸ σῶμα πρὸς βίνθι θερμὸν εἰναί, ὅταν δὲ ἀρχηται μαραίνεσθαι εἰς τὸ σῶμα, καταρρέουν πρὸς εὐπέτειαν, ψυχρότερον γίνεται· καὶ κατὰ τούτον τὸν λόγον, ὅσον τῇ πρώτῃ τῶν ἡμερῶν πλεῖστον αὔξηται οἱ ἄνθρωποι, τοσοῦτον θερμότερος γίνεται, καὶ τῇ ύστατῇ τῶν ἡμερῶν, ὅσον πλεῖστον καταμαραίνεται, τοσοῦτον ἀνάγκη ψυχρότερον εἰναι. ύψιες δὲ γίνονται αὐτόματοι οἱ οὐτω διακείμενοι, πλεῖστοι μὲν ἐν τῇ ὁρῇ, ἢ ἄν ἀρξοῦνται τῆς θερμῆς, πεντεκαίτεσσαρακονθήμεροι ὅσοι δὲ ἄν τὴν ὁρὴν ταύτην ὑπερβάλλωσιν, ἐναιστὶ αὐτόματοι ύψιες γίνονται, ἃν μή τι ἕτερον κακουργῆται ὅνθρωπος.

XIII. Ὁ όσα τῶν νοσημάτων ἐξ ὀλίγου γίνεται, καὶ ὅσον αἱ προφάσεις εὐνυστοι, ταῦτα δὲ ὑσφαλέστατα ἐστὶ προαγορεύσθαι τὴν δὲ ἕσιν χρῆ ποιεῖσθαι αὐτῶν ἐναιστὶ ὑπερβάλλωσιν τῇ προφάσει τῆς νοῦσου· οὔτω γὰρ ἄν ὀλυστὸ τὸ τῆς νοῦσου παρασχῶν ἐν τῷ σώματι.

1 ἐφίσταται MV: ἃμφίσταται A.
2 ἀρχηται μαραίνεσθαι MV: ἀρχηται θερμαίνεσθαι A.
3 θερμότερος MV: θερμότατος A.
4 ἀνάγκη ψυχρότερον MV: ψυχρότατον ἀνάγκη A.

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The finest part becomes scum on the top, while the thickest sinks to the bottom and is called pus. Stones too form in children because of the heat of this place and of the whole body, but in men stones do not form because of the coldness of the body. For you must know that a man is warmest on the first day of his existence and coldest on the last. For it must be that the body is hot which grows and progresses with force; but when the body begins to decay with an easy decline it grows cooler. It is on account of this that a man, growing most on his first day, is proportionally hotter then; on his last day, decaying most, he is proportionally cooler. Most patients in the condition described above recover their health spontaneously forty-five days from the day on which they began to waste. Such of them as exceed this period, should no other illness occur, recover spontaneously in a year.

XIII. Diseases which arise soon after their origin, and whose cause is clearly known, are those the history of which can be foretold with the greatest certainty. The patient himself must bring about a cure by combating the cause of the disease, for in this way will be removed that which caused the disease in the body.

5 A omits τήκεσθαι: and has ἐκ ταῦτα καὶ ἤμερῶν. Galen mentions readings with 45 and 40. Villaret reads, δυοϊν καὶ τεσσαράκοντα ἤμερῶν.

6 A omits όγιες γίνονται and M has it in the margin.

7 αὐτὸν Α: αὐτέων MV.

8 οὐτω γὰρ λύοι τὸ τὴν νοῦσον παρεχον τῷ σώματι Α: οὔτω γὰρ ἐν λύοιτο τὸ τὴν νοῦσον παρασχόν ἐν τῷ σώματι Μ: οὔτω γὰρ ἐν λύοι τὸ τὴν νοῦσον παρασχόν ἐν τῷ σώματι V. Littré says that C has παρασχόν.
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

ΧΙΒ. Οίσι δὲ ψαμμοειδέα υφίσταται η πώροι ἐν τοῖσιν υἷοίσι, τοῦτοι τὴν ἄρχην φύματα ἑγένετο πρὸς τῇ φλεβὶ τῇ παχείῃ, καὶ διεπήσεν, ἐπείτα δὲ, ἀτε ὑ ταχέως ἐκραγάντων τῶν φυ- Μάτων, πώροι συνετρίφησαν ἐκ τοῦ πῦνο, οἵτινες ἔξω θλίβονται ¹ διὰ τῆς φλεβὸς σὺν τῷ ὀὐρῷ ἐς τὴν κύστιν. οἴσι δὲ μοῦνον αἰματῶδεα ² τὰ ὀὑρίματα, τοῦτοι δὲ αἱ φλέβες πεποιηκασιν· οἴσι δὲ ἐν τῷ ὀὑρίματι παχεὶ ἑόντι σαρκία 10 σμικρὰ τριχοειδεα συνεξέρχεται, ταῦτα δὲ ἀπὸ τῶν νεφρῶν εἰδέναι χρῆ ἑόντα καὶ ἀπὸ ἀρθριτικῶν· ³ ὃσοις δὲ καθαρὸν τὸ ὀὐρον, ἀλλοτε δὲ καὶ ἀλλοτε οἷον πίτυρα ἐμφαίνεται ⁴ ἐν τῷ ὀὑρίματι, τούτων δὲ ἡ κύστις ψωριᾶ.

XV. Οἱ πλεῖστοι τῶν πυρετῶν γίνονται ἀπὸ χολῆς· εἰδέα δὲ σφέων ἐστὶ τέσσαρα, χωρὶς τῶν ἐν τῆσιν ὀδύνης γινομένων τῆσιν ἀποκεκριμένης· ὁνόματα δὲ αὐτοῖσιν ἐστὶ σύνοχος καὶ ἀμφημερινὸς καὶ τριταῖος καὶ τεταρταῖος. οἱ μὲν οὐν σύνοχος καλεόμενος γίνεται ἀπὸ πλείστης χολῆς καὶ ἀκρητεστάτης, καὶ τὰς κρίσιας ἐν ἑλαχιστῷ χρόνῳ ποιεῖται· τὸ γάρ σῶμα οὐ διανυχόμενον οὐδένα χρόνον συνητίκεται ταχέως, ἀτε ὑπὸ πολλοῦ τοῦ θερμοῦ θερμαινομένου. ¹ ὃ δὲ ἀμφημερινὸς μετὰ τῶν σύνοχον ἀπὸ πλείστης χολῆς γίνεται, καὶ ἀπαλλάσσεται τάχιστα τῶν ἀλλων, μακρότερος δὲ ἐστὶ τοῦ συνόχου, ὡς ὑπὸ ἐλάσσονος γίνεται χολῆς, καὶ ὃτι ἔχει ἀνάπαυσιν τὸ σῶμα, ἐν δὲ τοῦ συνόχῳ οὐκ ἀνα-

¹ ἔξ ἔν θλίβονται Λ: ἐκ τοῦ πῦνον. οἵτινες ἔξω θλίβονται ΜΥ. ² MV omit μοῦνον and insert μὲν after αἰματῶδεα.
NATURE OF MAN, xiv.–xv.

XIV. Patients whose urine contains a deposit of sand or chalk suffer at first from tumours near the thick vein, with suppuration; then, since the tumours do not break quickly, from the pus there grow out pieces of chalk, which are pressed outside through the vein into the bladder with the urine. Those whose urine is merely blood-stained have suffered in the veins. When the urine is thick, and there are passed with it small pieces of flesh like hair, you must know that these symptoms result from the kidneys and arthritic complaints. When the urine is clear, but from time to time as it were bran appears in it, the patients suffer from psoriasis of the bladder.

XV. Most fevers come from bile. There are four sorts of them, apart from those that arise in distinctly separate pains.¹ Their names are the continued, the quotidian, the tertian and the quartan. Now what is called the continued fever comes from the most abundant and the purest bile, and its crises occur after the shortest interval. For since the body has no time to cool it wastes away rapidly, being warmed by the great heat. The quotidian next to the continued comes from the most abundant bile, and ceases quicker than any other, though it is longer than the continued, proportionately to the lesser quantity of bile from which it comes; moreover the body has a breathing space, whereas in the continued there is

¹ That is, apart from fevers which accompany certain specific diseases and various wounds. The four kinds of fevers are those now recognised as malarial.

³ A omits καὶ ἀπὸ ἀρθρίτικῶν.
⁴ ἀλλοτε δὲ καὶ ἀλλοτε οἶνον πίτυρα ἐμφαίνεται Α: ἀλλοτε καὶ ἀλλοτε: ὅκοιον εἴ πίτυρα ἐπιφαίνεται ΜV.
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

παῖεται οὐδένα χρόνον. ὁ δὲ τριταῖος μακρότερός ἐστὶ τοῦ ἀμφημερινοῦ, καὶ ἀπὸ χολῆς ἐλάσσονος γίνεται· ὅσῳ δὲ πλείονα χρόνον εὖ τῷ τριταῖῳ ἡ ἐν τῷ ἀμφημερινῷ τὸ σῶμα ἀναπαύεται, τοσοῦτῳ χρονιώτερος ὁ τόπος ὁ πυρετὸς τοῦ ἀμφημερινοῦ ἐστὶν. οἱ δὲ τεταρταῖοι τὰ μὲν ἀλλὰ κατὰ τὸν αὐτὸν λόγον, χριστιανοὶ δὲ εἰσὶ τῶν τριταίων, ὅσῳ ἐλασσον μετέχουσι μέρος τῆς χολῆς τῆς τὴν θερμασίνην παρεχούσης, τοῦτοτε διαψύχεσθαι τὸ σῶμα πλέον μετέχουσιν προσγίνεται δὲ αὐτοῖς ἀπὸ μελαίνης χολῆς τὸ περισσόν τούτῳ καὶ δυσαπάλλακτον μέλαινα γὰρ χολή τῶν ἐν τῷ σῶματι ἐνεόντων χυμῶν γλυκοχρωτοῦν, καὶ τὰς ἔδρας χρονιωτάτας ποιεῖται.

30 γνώσης δὲ τῷ δὲ, ὅτι οἱ τεταρταῖοι πυρετοὶ μετέχουσι τοῦ μελαγχολικοῦ φθινοπώρου μάλιστα οἱ ἀνθρωποί ἀλλάζονται ὑπὸ τῶν τεταρταίων καὶ ἐν τῇ ἠλικίᾳ τῇ ἀπὸ πέντε καὶ ἑίκοσιν ἐτῶν ἐς τὰ πέντε καὶ τεσσαράκοντα, ἡ δὲ ἠλικία αὐτὴ ὑπὸ μελαίνης χολῆς κατέχεται μάλιστα πασέων τῶν ἠλικίων, ἡ τε φθινοπωρινὴ ὀργὴ μάλιστα πασέων τῶν ὁρέων. ὥσοι δὲ ἀν ἀλώτας ἔξω τῆς ὀργῆς ταύτης καὶ τῆς ἠλικίας ὑπὸ τεταρταίου, εὗρε χρὴ εἰδέναι μὴ χρόνιον ἐσόμενον τὸν πυρετὸν, ἦν μὴ ἄλλο τι κακοῦργηται ὀνθρώπος.

1 τοῦ τε Α: τοῦ δὲ Μ. Β. 2 τὸ τε περισσῶν Α: τὸ περισσῶν Μ. 3 (ἐις καὶ) Π Α: εἰκοσιν Μ: τριήκοντα Β. 4 Ἐ τε καὶ μιὸν Α: πέντε καὶ τεσσαράκοντα Μ. Β.
no breathing space at all. The tertian is longer than the quotidian and is the result of less bile. The longer the breathing space enjoyed by the body in the case of the tertian than in the case of the quotidian, the longer this fever is than the quotidian. The quartans are in general similar, but they are more protracted than the tertians in so far as their portion is less of the bile that causes heat, while the intervals are greater in which the body cools. It is from black bile that this excessive obstinacy arises. For black bile is the most viscous of the humours in the body, and that which sticks fast the longest. Hereby you will know that quartan fevers participate in the atrabilious element, because it is mostly in autumn that men are attacked by quartans, and between the ages of twenty-five and forty-five. This age is that which of all ages is most under the mastery of black bile, just as autumn is the season of all seasons which is most under its mastery. Such as are attacked by a quartan fever outside this period and this age you may be sure will not suffer from a long fever, unless the patient be the victim of another malady as well.

1 With the reading of A, “forty-two.”
REGIMEN IN HEALTH
ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

I. Τούς ἴδιωτας ὁδὲ χρῆ διαιτᾶσθαι τοῦ μὲν χειμώνος ἔσθειν ὡς πλείστα, πίνειν δὲ ὡς ἑλάχιστα, εἶναι δὲ τὸ πόμα οἶνον ὡς ἀκρητέστατον, τὰ δὲ σιτία ἄρτον καὶ τὰ ὄψα ὀπτὰ πάντα, λαχάνουσι δὲ ὡς ἑλάχιστοις χρήσθαι ταύτην τὴν ὄρην οὕτω γὰρ ἄν μάλιστα τὸ σῶμα ἔχρων τε εἰη καὶ θερμῶν. Ὡταν δὲ τὸ ἐάρ ἐπιλαμβάνῃ, τότε πόμα χρῆ πλέον ποιεῖσθαι καὶ υδαρέστατον εἰς καὶ κατ᾽ ὀλίγων, καὶ τοῖσι σιτίοισι μαλακωτέροισι χρήσθαι καὶ ἑλάσσοσι, καὶ τὸν ἄρτον ἀφαιρέοντα μίξαν προστίθεναι, καὶ τὰ ὄψα κατὰ τὸν αὐτὸν λόγον ἀφαιρεῖν, καὶ ἐκ τῶν ὀπτῶν πάντα ἕφθασιν εἰς τοῖσι τὴν θερίνην καταστήσεται ὁνθρωπὸς τοῖς τοιχίοις μαλακοίσι πᾶσι χρώμενος καὶ τοῖσιν ψυκτικοί ἐφθοίνισι καὶ λαχάνωις ὁμοίοις καὶ ἐφθοίνισι καὶ τοῖσι πόμαιν, ὡς υδαρεστάτοισι καὶ πλείστοισιν, ἀλλὰ ὃπος μὴ μεγάλη ἢ μεταβολὴ ἕσται κατὰ μικρὸν μὴ ἑξαπίνης χρωμένω. τοῦ δὲ θέρεος τῇ τε μίξῃ μαλακῆ καὶ τῷ ποτῷ υδαρέι καὶ πολλῷ καὶ τοῖσιν ψυκτικοί ἐφθοίνισι πᾶσι δεὶ γὰρ χρῆσθαι

1 ποιεῖσθαι καὶ υδαρέστατον Α.; ποιείν καὶ υδαρέστερον Μ.Β. 2 ήδη χρήσθαι Α.: διαχρήσθαι Μ.Β. 3 μαλακοίσι πᾶσι χρώμενος Α.; μαλακωτέροισι χρώμενος Μ.; μαλακωτέροισι χρώμενος Β.
REGIMEN IN HEALTH

The layman ought to order his regimen in the following way. In winter eat as much as possible and drink as little as possible; drink should be wine as undiluted as possible, and food should be bread, with all meats roasted; during this season take as few vegetables as possible, for so will the body be most dry and hot. When spring comes, increase drink and make it very diluted, taking a little at a time; use softer foods and less in quantity; substitute for bread barley-cake; on the same principle diminish meats, taking them all boiled instead of roasted, and eating when spring comes a few vegetables, in order that a man may be prepared for summer by taking all foods soft, meats boiled, and vegetables raw or boiled. Drinks should be as diluted and as copious as possible, the change to be slight, gradual and not sudden. In summer the barley-cake to be soft, the drink diluted and copious, and the meats in all cases boiled. For one must use these, when it is

1 By "layman" (ἰδιώτης) in this passage is meant the ordinary, normal person, whose business does not require, as does that, e.g., of the professional athlete, special diet and exercise.
ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΕΙΝΗΣ

tοῦτοισιν, ὅταν θέρος ἦ, ὅπως τὸ σῶμα ψυχρῶν καὶ μαλακοὺς γένηται, ἡ γὰρ ὄρη θερμῇ τε καὶ ξηρῇ, καὶ παρέχεται τὰ σώματα καυματώδεια καὶ αὐχμηρᾶ· δεῖ οὖν τοῖσιν ἐπιτηδεύμασιν ἀλέξασθαι. κατὰ δὲ τὸν αὐτὸν λόγον, ὡσπερ ἐκ τοῦ χειμῶνος ἐς τὸ ἥρ, οὖτω ἐκ τοῦ ἱπρο τὸ θέρος καταστήσεται, τῷ δὲ ποτῶ 30 προστίθεσιν οὖτω δὲ καὶ τὰ ἐναντία ποιέοντα καταστήσαι ἐκ τοῦ θέρεος ἐς τὸν χειμῶνα. ἐν δὲ τῷ θερμοπόρῳ τὰ μὲν σιτία πλέω ποιεῖμένου καὶ ξηρότερα καὶ τὰ ὄνα κατὰ λόγον, τὰ δὲ ποτὰ ἐλάσσω καὶ ἀκριτέστερα, ὡσοῦ σὲ τὸ χειμώνων ἀγαθὸς ἐσται καὶ ὠνθρώπος διαχρήστηκαί τοῖσιν τε πόμασιν ἀκριτεστάτοισι καὶ ὀλύγοισι καὶ τοῖσι σιτίοισιν ὡς πλείστοισι τε καὶ ξηροτάτοισιν οὖτω γὰρ ἀν καὶ ὑγιαίνου μάλιστα καὶ ῥήγῃ 39 ἦκιστα· ἡ γὰρ ὄρη ψυχρῆ τε καὶ υγρῆ.

Π. Τοῖσι δὲ εἰδέσι τοῖσι σαρκῶδεσι καὶ μαλακοῖς καὶ ἐρυθροῖσι συμφέρει τὸν πλεῖστον χρόνον τοῦ ἐναντίου ξηροτέροις τοῖσι διαιτήμασι χρῆσθαι· υγρὴ γὰρ ἡ φύσις τῶν εἰδέσιν τούτων. τοὺς δὲ στρυφνοὺς τε καὶ προσεσταλμένους καὶ πυρροὺς καὶ μέλανας τῇ υγροτέρᾳ διαίτῃ χρῆσθαι τὸ πλεῖον τοῦ χρόνου· τὰ γὰρ σώματα τουαῦτα ὑπάρχει ἥξηρα ἐόντα. καὶ τοῖσι νέοισι τῶν σωμάτων συμφέρει μαλακωστέροισι τε καὶ υγροτέροις χρῆσθαι τοῖσι διαιτήμασιν· ἡ γὰρ ἡλικία ἥξηρή, καὶ τὰ σώματα πέπηγεν. 10 τοὺς δὲ πρεσβυτέρους τῷ χειμώνῳ τρόπῳ χρῆ τὸ πλέον τοῦ χρόνου διάγειν· τὰ γὰρ σώματα ἐν ταύτῃ τῇ

1 ἐκ τοῦ χειμώνου ἐς τὸ ἥρ, οὖτω (καὶ Μ) ἐκ τοῦ ἱπρος εἰς (ἐς Μ) τὸ θέρος καταστήσεται Μ: ἐως τὸ ἥρ ἐκ τοῦ χειμώνου· οὖτως 46
summer, that the body may become cold and soft. For the season is hot and dry, and makes bodies burning and parched. Accordingly these conditions must be counteracted by way of living. On the same principle the change from spring to summer will be prepared for in like manner to that from winter to spring, by lessening food and increasing drink. Similarly, by opposing opposites prepare for the change from summer to winter. In autumn make food more abundant and drier, and meats too similar, while drinks should be smaller and less diluted, so that the winter may be healthy and a man may take his drink neat and scantly and his food as abundant and as dry as possible. For in this way he will be most healthy and least chilly, as the season is cold and wet.

II. Those with physiques that are fleshy, soft and red, find it beneficial to adopt a rather dry regimen for the greater part of the year. For the nature of these physiques is moist. Those that are lean and sinewy, whether ruddy or dark, should adopt a moister regimen for the greater part of the time, for the bodies of such are constitutionally dry. Young people also do well to adopt a softer and moister regimen, for this age is dry, and young bodies are firm. Older people should have a drier kind of diet for the greater part of the time,

ēs τῶ θέρος καταστήσαι Α. In some respects the reading of Α is preferable, except for the use of ἐως.

2 A omits ἀγαθὸς here. The sentence which follows seems a rather idle repetition of the preceding, and possibly the whole from ὅπως ὅ τε χειμῶν το ἔτωστάτοισιν should be deleted as a gloss.

3 καὶ τὰ σώματα πέπηγεν MV (πέπηγε Μ): πέπηγεν ἔτι Α.
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ήλικίη ύγρα καὶ μαλθακά καὶ ψυχρᾶ. δεῖ οὖν πρὸς τὴν ήλικίην καὶ τὴν ὀρθὴν καὶ τὸ ἑδὸς καὶ τὴν χῶρην καὶ τὰ εἴδεα τὰ διαιτήματα ποιεῖσθαι ἑναντιοῦμενον τοῖς καθισταμένοις καὶ θάλπεσι καὶ χειμώσιν 1 οὔτω γὰρ ἀν μάλιστα ύγιανοῦν. 2

III. Καὶ ὀδοιπορεῖν τοῦ μὲν χειμῶνος ταχέως χρή, τοῦ δὲ θέρεος ἤσυχῇ, ἂν μὴ διὰ καύματος ὀδοιπορῆ. δεὶ δὲ τοὺς μὲν σαρκώδεις θάσσον ὀδοιπορεῖν, 2 τοὺς δὲ ἱσχυοὺς ἦσυχαίτερον. 3 λουτροῖσι δὲ χρῆ πολλοῖς χρῆσθαι τοῦ θέρεος, τοῦ δὲ χειμῶνος ἐλάσσοσι, τοὺς στρυφνοὺς χρῆ μᾶλλον λουεῖσθαι τῶν σαρκώδεων. ἡμιφιέσθαι δὲ χρῆ τοῦ μὲν χειμῶνος καθαρὰ ἴματια, τοῦ δὲ 9 θέρεος ἑλαιοπίνεια.

IV. Τοὺς δὲ παχέας χρῆ, ὃσοι βούλονται λεπτοὶ γενέσθαι, τὰς ταλαιπωρίας νήστιας ἐόντας ποιεῖσθαι ἀπάσας, καὶ τοῖς σιτίοις ἐπιχειρεῖν ἀσθμαίνοντας καὶ μὴ ἀνεψυγμένους καὶ προπεπωκότας οίνου κεκρημένου μὴ σφόδρα ψυχρῶν, καὶ τὰ ὅψα σκευάζειν σησάμως ἢ ἡδύσμασι καὶ τοῖς συν ἄλλοις τοῖς τοιοοτρόποις καὶ πίονα δὲ 4 ἑστώ. οὔτω γὰρ ἀν ἀπὸ ἐλαχίστων ἐμπιπλαίνετο καὶ μουσιτεῖν καὶ ἀλουτεῖν καὶ σκληροκοιτεῖν καὶ γυμνῶν περιπατεῖν ὀσον οἶνον τε μάλιστ' ἄν ἢ. ὃσοι δὲ βούλονται λεπτοὶ ἐόντες παχέες γενέσθαι, τὰ τὰ ἄλλα ποιεῖν τάναντία κείνους, καὶ νήστιας μηδεμὴν ταλαιπωρίην ποιεῖσθαι. 5

1 καὶ τὸ ἑθος καὶ τὴν χῶρην omitted by Α.
2 A reads ἠλιον for καύματος and omits ὀδοιπορη to θάσσον.
3 ἦσυχαίτερον AV and Holkhamensis 282: ἦσυχαίστερον M: διειστερον Caius 50 and (according to Littre) C. This
48
for bodies at this age are moist and soft and cold. So in fixing regimen pay attention to age, season, habit, land, and physique, and counteract the prevailing heat or cold. For in this way will the best health be enjoyed.

III. Walking should be rapid in winter and slow in summer, unless it be under a burning heat. Fleshy people should work faster, thin people slower. Bathe frequently in summer, less in winter, and the lean should bathe more than the fleshy. In winter wear unoiled cloaks, but soak them in oil in summer.

IV. Fat people who wish to become thin should always fast when they undertake exertion, and take their food while they are panting and before they have cooled, drinking beforehand diluted wine that is not very cold. Their meats should be seasoned with sesame, sweet spices, and things of that sort. Let them also be rich. For so the appetite will be satisfied with a minimum. They should take only one full meal a day, refrain from bathing, lie on a hard bed, and walk lightly clad as much as is possible. Thin people who wish to become fat should do the opposite of these things, and in particular they should never undertake exertion when fasting.

4 Villaret omits δέ.
5 νήστις μηδεμίην ταλαιπωρίην ποιεσθαι Littré: νηστείην μηδεμίην καὶ ταλαιπωρίην ποιεσθαι: (with καλ above the line) A: νῆστιν (M νήστιν with final -ν on an erasure) μηδὲ μήν ποιεσθαι MV.
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V. Τοῖσι δὲ ἐμέτοισι χρή καὶ τοῖσι κατακλύσμασι τοῖσι τῆς κοιλίας ὁδε χρῆσθαι: ἡς μήνας τοὺς χειμερινούς ἔμειν, οὕτως γὰρ ὁ χρόνος φλεγματωδέστερος τοῦ θερινοῦ, καὶ τὰ νοσήματα γίνεται περὶ τῆς κεφαλῆς καὶ τὸ χωρίον τοῦτο τὸ ὑπὲρ τῶν φρευνῶν ὅταν ἢ θάλπος, τοῖσι κατακλύσμασι χρῆσθαι, ἢ γὰρ ὡρὴ καυματώδης, καὶ χολωδέστερον τὸ σῶμα, καὶ βαρύτητες ἐν τῇ ὀσφύι καὶ ἐν τῷ τοῖσι γούνασι, καὶ θέρμαι γίνονται, καὶ ἐν τῇ γαστρὶ στρόφοι δεὶ οὖν τὸ σῶμα ψύχειν καὶ τὰ μετεωριζόμενα κάτω υπάγειν ἀπὸ τῶν χωρίων τούτων. ἔστω δὲ τὰ κατακλύσματα τοῖσι μὲν παχυτέρωσι καὶ υγροτέρωσιν ἀλμυρώτερα καὶ λεπτότερα, τοῖσι δὲ ἄλμυτεροι καὶ προσεσταλμένοι καὶ ἀσθενεστέρωσι λιπαρώτερα καὶ παχυτέρα. ἔστι δὲ τῶν κατακλυσμάτων λιπαρὰ καὶ παχέα τὰ ἀπὸ τῶν γαλάκτων καὶ ἀπὸ ἐρεμίθων ύδωρ ἐφθόν καὶ τῶν ἄλλων τοιούτων λεπτὰ δὲ καὶ ἅλμυρὰ τὰ τοιαῦτα, ἅλμη καὶ θάλασσα. τοὺς δὲ ἐμέτους ὡδὲ χρῆ ποιεῖσθαι ὅσοι μὲν τῶν ἀνθρώπων παχέες εἰσὶ καὶ μὴ ἱσχυοί, νήστικες ἐμέλυτων δραμόντες ἢ ὀδούπορησαντες διὰ τάξιν κατὰ μέσον ἡμέρης ἐστώ δὲ ἡμικοτύλινον υσσώπου τετριμμένης ἐν ὑδατὸς χοεί, καὶ τούτῳ ἐκπίετω, ὦξος παραχέως καὶ ἄλας παραβάλλων, ὀπίως ἄν μέλην ἡδίστου ἔσεσθαι, πνεύτω δὲ τὸ πρῶτον ἵσυχαίτερον, ἐπειτα δὲ ἔπι θάσσων, οἱ δὲ λεπτότεροι καὶ ἀσθενεῖσ-

1 ἀπὸ A: ἐκ MV.
2 ἅλμη A: κράμβη MV and Holkhamensis 282: κράμβη C (according to Littré). If Littré has correctly collated C, this is a case where this MS. differs from V and the Holkham MS.

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V. Emetics and clysters for the bowels should be used thus. Use emetics during the six winter months, for this period engenders more phlegm than does the summer, and in it occur the diseases that attack the head and the region above the diaphragm. But when the weather is hot use clysters, for the season is burning, the body bilious, heaviness is felt in the loins and knees, feverishness comes on and colic in the belly. So the body must be cooled, and the humours that rise must be drawn downwards from these regions. For people inclined to fatness and moistness let the clysters be rather salt and thin; for those inclined to dryness, leanness and weakness let them be rather greasy and thick. Greasy, thick clysters are prepared from milk, or water boiled with chick-peas or similar things. Thin, salt clysters are made of things like brine and sea-water. Emetics should be employed thus. Men who are fat and not thin should take an emetic fasting after running or walking quickly in the middle of the day. Let the emetic consist of half a cotyle of hyssop compounded with a chous of water, and let the patient drink this, pouring in vinegar and adding salt, in such a way as to make the mixture as agreeable as possible. Let him drink it quietly at first, and then more quickly. Thinner and weaker people should partake of food

1 If the chous contained 12 cotylae or 5\(\frac{3}{4}\) pints it is plain that the prescription gives the proportions of the mixture rather than the size of the dose. A dose of 6 pints seems heroic.

\(^3\) A omits καὶ μὴ ἑξαχρολ. 51
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tεροι ἀπὸ σιτίων ποιεῖσθωσαν τὸν ἐμετον
30 ὑδρὸς τοιούτου, ὁ λουσάμενος θερμῶς προσπιέτω
άκρητον κοτύλην, ἔπειτα σιτία παντοδαπὰ ἔσθιετον, καὶ μὴ πινέτῳ ἐπὶ τῷ σιτίῳ μηδ’ ἀπὸ
tοῦ σιτίου, ἀλλ’ ἐπισχέτον ὅσον δέκα στάδια
dιελθεῖν, ἔπειτα δὲ συμμίκας οἴνους πρεῖς πίνειν
dιδόναι ἀυστηρον καὶ ἀγκυρών, καὶ ἄρωτον μὲν
ἀκρητέστερον τε καὶ κατ’ ὀλίγον καὶ διὰ πολλοῦ
χρόνου, ἔπειτα δὲ ὑδαρέστερον τε καὶ θάσσον καὶ
κατὰ πολλόν. ὡστε δὲ εἰσδόθε τοῦ μηνὸς διὸ
ἐξεμεῖν, ἀμείων ἐφεξῆς ποιεῖσθαι τοὺς ἐμέτους ἐν
40 δυσί ἡμέρησι μᾶλλον, ἡ διὰ πεντεκαίδεκα’ οἱ δὲ
πᾶν τοῦνατίον ποιέουσιν. ὡσοὶ δὲ ἐπιτήδειον
ἀνεμεῖν τὰ σιτία, ἡ ὁσοιν αἱ κοιλίαι ὁμό
eυδιέξοδοι, τούτοις πᾶσι συμφέρει πολλάκις τῆς
ἡμέρης ἔσθιεν, καὶ παντοδαποῖσι βρῶμασι
χρὴσθαι καὶ ὁψοισι πάντας τρόπους ἐσκευασμέ
νοισι, καὶ οἴνους πίνειν δισσοῦς καὶ τρισσοῦς;
ὡσι δὲ μὴ ἀνεμέουσι τὰ σιτία, ἡ καὶ κοιλίαις
ἐχούσιν υγράς, τούτοις δὲ πᾶσι τοῦνατίον τοῦτον
49 τοῦ τρόπου συμφέρει ποιεῖν.

VI. Τὰ δὲ 1 παίδια χρῆ τὰ νήπια βρέχειν ἐν θερμῷ
ὕδατι πολλών χρόνου, καὶ πίνειν διδόναι υδαρέα
tὸν οἶνον καὶ μὴ ψυχρῶν παντάπασι, τοῦτον δὲ
dιδόναι, δὴ ἡκιστα τὴν γαστέρα μετεωρίει καὶ
φύσαν παρέξει· ταῦτα δὲ ποιεῖν, ὅπως οἱ τε
σπάσμοι ἤσσον ἐπιλάβωσι, καὶ μείζονα γίνθαι
cαὶ εὐχρώστερα. τὰς δὲ 2 γυναῖκας χρῆ διαπ
τάσθαι τῷ χιορτέρῳ τῶν τρόπων· καὶ γὰρ τὰ
52 σιτία τὰ 3 ἧμα ἐπιτηδειότεραι πρὸς τὴν μαλθακό
tητα τῶν σαρκῶν, καὶ τὰ πόματα ἀκρητέστερα
ἀμείων πρὸς τὰς υστέρας καὶ τὰς κυνοτροφίας.4
before the emetic in the following way. After bathing in hot water let the patient first drink a cotyle of neat wine; then let him take food of all sorts without drinking either during or after the meal, but after waiting time enough to walk ten stades, give him to drink a mixture of three wines, dry, sweet and acid, first rather neat, and taken in small sips at long intervals, then more diluted, more quickly and in larger quantities.

He who is in the habit of taking an emetic twice a month will find it better to do so on two successive days than once every fortnight, though the usual custom is just the contrary. Those who benefit from vomiting up their food, or whose bowels do not easily excrete, all these profit by eating several times a day, partaking of all sorts of food and of meats prepared in every way, and by drinking two or three sorts of wine. Those who do not vomit up their food, or have loose bowels, all these profit by acting in exactly the opposite way to this.

VI. Infants should be washed in warm water for a long time, and be given to drink their wine well diluted and not altogether cold, and such that will least swell the belly and cause flatulence. This must be done that they may be less subject to convulsions, and that they may become bigger and of a better colour. Women should use a regimen of a rather dry character, for food that is dry is more adapted to the softness of their flesh, and less diluted drinks are better for the womb and for pregnancy.

1 A omits δέ.  2 A omits δέ.  3 A omits τά.
4 κυνητρόφλας Littré, slightly altering two inferior MSS. A reads σκυνητρόφλας and ΜV σκιατρόφλας. Littré's reading certainly seems correct, but the other one must be very old, going back to the archetype of ΑM and V.
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VII. Τοὺς γυμναζόμενους χρή τοῦ χειμώνος καὶ τρέχειν καὶ παλαίειν, τοῦ δὲ θέρεος παλαίειν μὲν ὀλίγα, τρέχειν δὲ μὴ, περιπατεῖν δὲ πολλὰ κατὰ ψύχος. ὡσοι κοπιῶσιν ἐκ τῶν δρόμων, τούτους παλαίειν χρή· ὡσοὶ δὲ παλαιώτες κοπιῶσι, τούτους τρέχειν χρή· οὕτω γὰρ ἂν ταλαιπωρέων τῷ κοπιῶντι τοῦ σώματος διαθερμαίνοιτο καὶ συνιστώτο ¹ καὶ διαναπαύοιτο μάλιστα. ὁπόσους γυμναζόμενους διάρροιαι λαμβάνουσιν, καὶ τὰ ψυχωρήματα σιωδεὰ καὶ ἅπεπτα, τούτοις τε τῶν γυμνασιῶν ἀφαιρεῖν μὴ ἐλάσσω τοῦ τρίτου μέρεος, καὶ τῶν σιτίων τοῖσιν ἡμίσει χρήσθαι· δῆλοι γὰρ δὴ ὅτι ἡ κοιλία συνθάλπειν οὐ δύναται ὡστε πέσσεσθαι τὸ πλήθος τῶν σιτίων ² ἐστώ δὲ τούτοις τὰ σιτία ἄρτος ἐξοπτότατος, ἐν οἷῳ ἐντεθρυμμένος, καὶ τὰ ποτὰ ἀκρητέστατα καὶ ἐλάχιστα, καὶ περιπάτοις μὴ χρήσθωσαν ἀπὸ τοῦ σιτίου μονοσιτεῖν δὲ χρή ὑπὸ ³ τούτοιν χρόνον οὕτω γὰρ ἂν μάλιστα συνθάλποιτο ἡ κοιλία, καὶ τῶν ἐσιόντων ἐπικρατεῖν. γίνεται δὲ ὁ τρόπος οὕτως τῆς διαρροῆς τῶν σωμάτων τοῖσι πυκνοσάρκοισι μάλιστα, ὅταν ἀναγκάζηται ὀνθρώπος κρεφθαγεῖν, τῆς φύσιος ὑπαρχοῦσης τοιαῦτης· αἱ γὰρ φλέβες πυκνοθείσαι οὐκ ἀντιλαμβάνονται τῶν σιτίων τῶν ἐσιόντων· ἐστὶ δὲ αὕτη μὲν ἡ φύσις ὑπερθέν, καὶ τρέπεται ἐφ’ ἐκάτερα, καὶ ἀκμάζει ὀλίγον χρόνον ἡ ἐνεξί ἐν τοῖσι τοιοῦτοπρόποσι τῶν σωμάτων· τὰ δὲ ἀραιότερα τῶν εἴδεων καὶ δασύτερα καὶ τὴν ἀναγκοφαγὴν ⁴ δέχεται, καὶ τὰς ταλαιπωρίας μᾶλλον, ⁵ καὶ χρονιώτερα γίνονται

¹ συνιστώτο is omitted by A.
VII. Athletes in training should in winter both run and wrestle; in summer they should wrestle but little and not run at all, walking instead a good deal in the cool. Such as are fatigued after their running ought to wrestle; such as are fatigued by wrestling ought to run. For by taking exercise in this way they will warm, brace and refresh best the part of the body suffering from fatigue. Such as are attacked by diarrhœa when training, whose stools consist of undigested food, should reduce their training by at least one-third and their food by one-half. For it is plain that their bowels cannot generate the heat necessary to digest the quantity of their food. The food of such should be well-baked bread crumbled into wine, and their drink should be as undiluted and as little as possible, and they ought not to walk after food. At this time they should take only one meal each day, a practice which will give the bowels the greatest heat, and enable them to deal with whatever enters them. This kind of diarrhœa attacks mostly persons of close flesh, when a man of such a constitution is compelled to eat meat, for the veins when closely contracted cannot take in the food that enters. This kind of constitution is apt sharply to turn in either direction, to the good or to the bad, and in bodies of such a sort a good condition is at its best only for a while. Physiques of a less firm flesh and inclined to be hairy are more capable of forcible feeding and of fatigue, and their good condition is of

2 Before σιτων A has σειστων.
3 A omits ὑπὸ.
4 Littré with slight authority reads κρενφαγίην, "meat-eating."
5 For μᾶλλον A has μᾶλιστα.
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αὐτοῖσιν αἰ εὐεξίαι, καὶ ὅσοι τὰ σιτία ἀνερεύ-γονται τῇ ὑποτευκίᾳ, καὶ τὰ ὑποχόνδρια μετεωρίζεται αὐτοῖσιν ὡς ἀπέπτων τῶν σιτίων ἔόντων, τούτοισι καθεύδειν μὲν πλείονα χρόνον συμφέρει, τῇ δὲ ἀλλῃ ταλαιπωρίᾳ ἀναγκάζειν χρὴ αὐτῶν τὰ σῶματα, καὶ τὸν ὁίνον ἀκρητέστερον πινόντων καὶ πλείω, καὶ τοῖς σιτίοισιν ἐλάσσοσιν χρῆσθαι ὑπὸ τοῦτον τὸν χρόνον δῆλον γὰρ δὴ ὅτι ἡ κοιλίη ὑπὸ ἀσθενείας καὶ ψυχρότητος οὐ δύναται τὸ πλῆθος τῶν σιτίων καταπέσειν. ὅσοις δὲ δίψαναι λαμβάνοντι, τούτους τῶν τε σιτίων καὶ τῶν ταλαιπωριέων ἠφαίρετον, καὶ τὸν ὁίνον πινόντων ὑδαρέα τε καὶ ὅτι ψυχρότατον. οἶσι δὲ ὁδύναι γίνονται τῶν σπλάγχνων ἢ ἐκ γυμνασίας 1 ἢ ἐξ ἀλλῆς τινὸς ταλαιπωρίας, τούτους συμφέρει ἀναπαύεσθαι ἀσίτοισι, πόματι δὲ χρῆσθαι ὁ τι ἐλάχιστον ἐστὶ τὸ σῶμα ἑσελθόν πλεῖστον ὥραν διάχει, ὅπως αἰ φλέβες αἰ διὰ τῶν σπλάγχνων πεφυκυναὶ μὴ κατατείνωται πληρεύμεναι· ἐκ γὰρ τῶν τοιούτων τὰ τε 2 φύματα γίνονται καὶ οἱ πυρετοί.

VIII. Οἱ σιν αἰ νοῦσοι ἀπὸ τοῦ ἐγκεφάλου γίνον-ται, νάρκη πρῶτον ἵσχει τὴν κεφαλὴν, καὶ οὐρεὶ θαμινά, καὶ τάλλα πάσχει ὡσα ἔτι στραγγυρίη· οὕτως ἢμέρας οὖν τοῦτο πάσχει· καὶ ἢν μεῖ 3 βαργῇ κατὰ τὰς ρίνας ν κατὰ τὰ ὀμα δώα ὅππορ ἢ 4 βλέφα σαν ἀπαλλάσσεται τῆς νοῦσου, καὶ τῆς στραγγυρίης παύσται· οὐρεὶ δὲ ἀπόδως πολὺ καὶ λευκὸν, ἐστ' ἄν ἐκοσιν ἡμέρας παρέλθῃ· καὶ ἐκ τῆς κεφαλῆς ἡ ὁδύνη ἐκλειπεῖ τῷ ἀνθρώπῳ, ἐσορέστω δὲ βλάπτεται οἱ ἡ αὐγή.

1 A has γυμνασίων.
longer duration. Such as throw up their food the day after, whose hypochondria are swollen because of the undigested food, are benefited by prolonging their sleep, but apart from this their bodies should be subjected to fatigue, and they should drink more wine and less diluted, and at such times partake of less food. For it is plain that their bellies are too weak and cold to digest the quantity of food. When people are attacked by thirst, diminish food and fatigue, and let them drink their wine well diluted and as cold as possible. Those who feel pains in the abdomen after exercise or after other fatigue are benefited by resting without food; they ought also to drink that of which the smallest quantity will cause the maximum of urine to be passed, in order that the veins across the abdomen may not be strained by repletion. For it is in this way that tumours and fevers arise.

VIII.1 When a disease arises from the brain, at first a numbness seizes the head and there is frequent passing of urine with the other symptoms of strangury; this lasts nine days. Then, if water or mucus break out at the nostrils or ears, the illness ceases and there is no more strangury. The patient passes without pain copious white urine for the next twenty days. His headache disappears, but his vision is impaired.

1 Chapter VIII is a fragment from the beginning of περὶ νοῦσων II.

2 A omits τά τε.
3 A omits μέν.
4 For ἦ A has καὶ.

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ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

IX. Ἀνδρα δὲ 1 χρῆ, ὥς 2 ἐστὶ συνετὸς, λογισάμενον ὅτι τοῖσιν ἄνθρωποισι πλεῖστον άξιόν ἐστιν ἡ υγιεία, ἑπίστασθαι ἐκ 3 τῆς ἐωυτοῦ γνώμης ἐν τῇσι νοῦσοισιν ὡφελείσθαι.

1 A omits δὲ. 2 ὥς MV: ὥστις A. 3 ἐκ MV: ἀπὸ A.
IX. A wise man should consider that health is the greatest of human blessings, and learn how by his own thought to derive benefit in his illnesses.

1 Chapter IX is a fragment from the beginning of περὶ παθῶν (Littré, vi. 208).
ΠΕΡΙ ΧΥΜΩΝ

I. Τὸ χρῶμα τῶν χυμῶν, ὅπου μὴ ἄμπωτις ἔστι τῶν χυμῶν, ὡσπερ ἄνθεων· ἡ ἀκτέα, ἡ ρέπει τῶν συμφερόντων χωρίων, πλὴν ὅλοι οἱ πεπασμοὶ ἐκ τῶν χρόνων· οἱ πεπασμοὶ ἕξω ἢ ἕσω ῥέπουσιν, ἡ ἄλλη ὅπῃ δεῖ· ἐν λάβειν ἀπειρίαν, δυσπειρίαν μαδαρότητα· σπλάγχνων κενότητα· τοῖς κάτω, πλήρωσις, τοῖς ἀνω, τροφή· ἀναρροπή, καταρροπή· τὰ αὐτόματα ἀνω καὶ κάτω, ἄφθελε·

1 ὅσ ἀν ἀντίτις (changed into ἀνθέως τις) Α: ὅκου μὴ ἀμπωτίς Μ.
2 ἀνθέων Α: ἄνθεων Μ.
3 Here A has σὲμία εὐλάβεια· οὐ δεῖ.

1 I translate the text, which is Littré's. It goes back to the Galenic commentary, which gives three rather forced explanations. (1) Like flowers, humours have their proper colour; (2) the colour of humours is "florid"; (3) consider the colour of humours when they have not left the surface of the flesh leaving it sapless. The repetition of χυμῶν and the variant in A for ἄμπωτις suggest that the original was either τὸ χρῶμα τῶν χυμῶν ὡσπερ ἄνθεων (the corrector of Μ wrote ὁ over ὧ of ἄνθεων) or τὸ χρῶμα τῶν χυμῶν, ὅσ ἀν ἄνθη. The verb ἄνθω, as in Sacred Disease VIII (Vol. II, p. 155), seems to mean ἔξανθω, "break out," in sores, etc. The sense would be "judge of the colour of humours from an outbreak." ὡσπερ ἄνθεων and ὅσ ἀν ἄνθη look like the alternative readings which so many places in the Corpus show as a "conflated" whole. The Galenic commentary mentions an ancient reading, τὸ χρῶμα τῶν χυμῶν, ὅπου ὅσ ἐστὶ ταραχὴ αὐτόν, ὡσπερ τῶν ἄνθων ἐν διαδοχῇ τῶν ἡλικιῶν ὑπαλλάττεται—a obvious paraphrase.
HUMOURS

I. The colour of the humours, where there is no ebb of them, is like that of flowers. They must be drawn along the suitable parts whither they tend; except those whose coction comes in due time. Coction tends outwards or inwards, or in any other necessary direction. Caution.

Lack of experience. Difficulty of learning by experience. Falling out of hair. Emptiness of bowels, for the lower, repletion, for the upper, nourishment.

Tendency upwards; tendency downwards. Spontaneous movements upwards, downwards; beneficial,

2 I take Ἀ with τῶν συμφερόντων χωρίων, which is partitive. Littré reads διὰ τῶν συμφερόντων χωρίων, with the footnote "διὰ om. Codd." I find it, however, in the Cains MS. Ἀ."n

3 The meaning is most uncertain, and the variant in A suggests either corruption in the vulgate or an attempt at paraphrase. The Galenic commentary quotes with approval the reading εὐλαβεῖ ἂπειρη, "caution for inexperience." One is very tempted to think that the original was εὐλαβεῖ δυσπειρη, "be cautious when it is difficult to judge by experience," and that ἂπειρη is a gloss.

4 I leave these extraordinary phrases as they are printed in Littré, our MSS. showing no important variants. However, my own feeling is that we ought to read: πλαδαρότης σπλάγχνων, κενότης τοῖς κάτω, πλήρωσις τοῖς ἄνω τροφῆ. κ.τ.λ. "Flabbininess of the bowels means emptiness in the lower bowels, fulness in the upper"—not a bad description of certain forms of dyspepsia.

5 Apparently of the humours, and similarly with the other nouns in the present context.
καὶ βλάπτειν 
οὐσον, ὑπερβολὴ, ἐλλειψις, 

1. μαθαρότης: σπλάγχνων κενότης: τοῦι πλείστοισιν ἢ τοῦι 
κάτω πλήρωσις: τοῦι ἄνω τροφῆ: τὰ αὐτόματα ἄνω κάτω 
ἀφελεῖ καὶ βλάπτει Α: μαθαρότης: σπλάγχνων κενότης: τοῦι 
κάτω πλήρωσις: τοῦι ἄνω τροφῆ: ἀναρροπή: καταρροπή: τὰ 
αὐτόματα ἄνω κάτω: καὶ ἀφελεῖ καὶ βλάπτει Μ. 

2. Α reads ἄ for ὀσιν ὀποσον and omits ἢ οὐ. Littre adds 
καθαρεῖς καὶ κένωσις before ἄκη (from the Galenic commentary). 

3. ἢ ὀσιν ἄνω παρηγορῆσεται Α: ἢ ὀσι παρηγορῆσεται Μ. 

4. ἐξαθέλγεται Α.

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1. εἶδος here seems equivalent to φώςις. See A. E. Taylor, 
Varia Socratica, p. 228.

2. For κατάστασις see Vol. I, p. 141.

3. With the reading of Α, "defect, and the nature of the 
deficiency."

4. This means apparently that "loose" humours in the 
body ought not to be confined within it, but dried up as 

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HUMOURS, I.—II.

harmful. Congenital constitution,\(^1\) country, habit, age, season, constitution of the disease,\(^2\) excess, defect, the deficient and the amount of the deficiency, or the contrary.\(^3\) Remedies. Deflection. Deviation, to head, to the sides, along the route to which the chief tendencies are. Or revulsion, downwards when there is an upwards tendency, upwards when there is a downwards tendency. Drying up. Cases in which the upper parts, or the lower, are washed out; cases for soothing remedies. Do not shut up extravasated humours inside, but dry up the evacuations.\(^4\) Disturbance; flooding out, washing through,\(^5\) for those who will have an abscession to the seat, whereby is withdrawn poison,\(^6\) or sore, or solidified humour, or growth, or flatulence,\(^7\) or food, or creature,\(^8\) or inflammation, or any other affection.

II. Observe these things: symptoms which cease of themselves, or for example the blisters that rise evacuations. Littré has “par des moyens siccatis faciliter les voies”—a very doubtful rendering. Personally I think that the original was τῆσιν ἄφόδοις (ἄφόδοις and ἄφόδους are very similar) and that the meaning is “dry up by evacuations.”

5 The Caius MS. ἀφόνισξει, and it is probably a gloss on κατάκλυσις, or vice versa. The general meaning of this passage I take to be that a τάραξις of the humours calls for a elyster, should there be signs that the trouble will be resolved to the seat. ταραξη and its cognates are generally used of bowel trouble.

6 φάρμακαν in the Corpus generally means “purge.” The meaning here (substance déélèere, Littré) seems unique in the Hippocratic corpus.

7 Erotian says (Nachmanson, p. 90) ἐν δὲ τῷ Ἐρετείσι ν ἔμφοιται λέγει.

8 Apparently worms.
ΠΕΡΙ ΧΥΜΩΝ

ἐφ’ οἴσιν οία βλάπτει ἢ ωφελεῖ,1 σχήματα, κίνησις, μετεωρισμός, παλινδρυσις, ὑπνος, ἐγρήγορσις,2 ᾣ τε ποιητέα ἢ κωλυτέα φθάσαι.3 παίδευσις ἐμέτον,4 κάτω διεξόδου,5 πτυάλου,6 μύξης, βηχός,7 ἔρευξις, λυγμοῦ,8 φύσις,9 οὐρον, πταρμοῦ, δακρύων,10 κυνησίων, τιλμῶν, ψαυσίων,11 δίνης, λιμου, πλησμονῆς, ὑπνων, πόνων, ἀποιής,10 σωματος, γυνώμης, μαθησίου, μυήμης, φωνῆς,11 σιγῆς.12

III. Τῇ υστερικῇ καθάρσεις, τὰ ἀνωθεν13 καταρ- 
ρηγνύμενα, καὶ στροφέοντα, λιπαρᾶ, ἄκριτα, 
ἀφρόδεα, θερμά, δάκνοντα, ἰώδεα, ποικίλα, ξυσ- 
ματώδεα, τρυγώδεα, αἰματώδεα, ἀφυσα,14 ὡμά, 
ἔφθα,15 αὖ, ἀσσα περιρρέοι,16 εὐφορίην καθορέων ἢ 
δυσφορίην, πρὶν κίνδυνον εἶναι,17 οία οὐ δεῖ 
παύειν. 
πεπασμός, κατάβασις τῶν κάτω, ἐπιπόλασις τῶν 
ἀνω, καὶ τὰ ἦς υστερέων, καὶ ο ἐν ὡς ρύπος.18

1 τὰ αὐτόματα λήγοιτα ἐφ’ οἴσι τε ἡ βλάπτει· ἢ ωφελεῖ·
Α: τὰ αὐτόματα λήγοντα· ἡ οἴσιν αἱ ἀπὸ καμάτων ἐπεγειρά-
μεναι φλύκτεις· ἐφ’ οἴσιν οῖα βλαπτηται· ἢ ωφελεῖ·. Μ.
2 ἐγέρσις Α: ἐγρήγορσις Μ. After ἐγρήγορσις the Galenic 
text implies ἀλύκη, χάσμη, φρίκη. Littré adds these words 
to his text.
3 φύσα Α: φθάσοι Μ.
4 παίδευσις ἐμέτον Α: παίδευσις ἐμέτον Μ.
5 διεξόδοι Α: διεξόδου Μ.
6 Μ has ἡ before πτυάλου, but A omits.
7 βηχός μύξης Α: μύξης βηχός Μ.
8 Α omits λιγμοῦ.
9 φυσέων (ἐ apparently on an erasure) Α: φύσας Μ.
10 δακρύων Α: δακρύων Μ.
11 ψαυσίων Α: ψαυσίων Μ.
12 σιγῆς Α: σιγῆς Μ.
13 Α reads: καὶ ταῦτα σκεπτέα· ἄφρος, υστερικὴ καθαρσις· τὰ 
ἀνωθεν.
14 Α omits τρυγώδεα, αἰματώδεα, ἀφυσα.

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HUMOURS, II.–III.

upon burns, what are harmful or beneficial and in what cases, positions, movement, rising, subsidence, sleep, waking, to be quick when something must be done or prevented. Instruction about vomit, evacuation below, sputum, mucus, coughing, belching, hiccupping, flatulence, urine, sneezing, tears, itching, pluckings, touchings, thirst, hunger, repletion, sleep, pain, absence of pain, body, mind, learning, memory, voice, silence.

III. In affections of the womb, purgations; evacuations from above, with colic, that are greasy, uncompounded, foamy, hot, biting, verdigris-coloured, varied, with shreds, lees or blood, without air, unconcocted, concocted, desiccated, the nature of the liquid part, looking at the comfort or discomfort of the patient before danger comes, and also what ought not to be stopped. Coction, descent of the humours below, rising of the humours above, fluxes from the womb, the wax in the ears. Orgasm, opening,

1 This phrase should probably be omitted (as by A). It reads like a gloss. A's reading gives "symptoms which cease of themselves, and in what cases; what are harmful or beneficial."

2 μετεωρισμός is here opposed to παλποδρομίς, and means either as in Prognostic (with Littré), "lifting up of the body," or (with Foës) "inflation of humours."

3 The words given here by Littré mean "restlessness, yawning, shivering."

4 The reading of A, παράδεις ("passing along"), is attractive, but only a few of the genitives suit it. Perhaps it arose from a gloss on διεξόδου.
ΠΕΡΙ ΧΥΜΩΝ

όργασμός, ἁνοίξεις, κένωσις, θάλψις, ψύξις, ἔσω-
10 θεν, ἔξωθεν, τῶν μέν, τῶν δ' οὐ. ὅταν ἦν κάτω-
θεν ὁμφαλὸς τὸ στρέφον, βραδύς, μαλθακὸς ὁ στρόφος, ἐς τούναντίον.

IV. Τὰ διαχωρέοντα, ἦ ἑπεί, Ἀναφρα, πέπονα, ὠμά, ψυχρά, δυσώδεα, ξηρά, ὕγρα. μὴ καυ-
σώδει δῖσα πρόσθεν μὴ ἐνεστά, μηδὲ καῦμα, μηδὲ ἀλλὰ πρόφασις, οὐρον, ὁμοί, ὕγρασμός.
τὴν ἐρρψιν, καὶ τὸν αὐσάμον, καὶ τὸ ἄσυμπτω-
τον, καὶ τὸ θαλερόν, πνεῦμα, ὑποχόνδριον, ἀκρεα, ὀμματα προσκακούμενα, χρωτὸς, μεταβολή, σφυρ-
μοὶ, ψύξις, παλμοὶ, σκληρυσμὸς δέρματος, νεῦ-
ρων, ἄρθρων, φωνῆς, γνώμης, σχῆμα ἐκούσιον, τρί-
χες, ὀφθαλμοὶ, τὸ εὐφορον, ἡ μὴ, οίᾳ δεῖ. Σημεῖα ταῦ-
τα: ὁμοί, χρωτός, στόματος, ὁτός, διαχωρίματος, ψύσης, οὐρον, ἔλκες, ἰδρώτος, πτυάλου, ῥίνος, χρῶς ἀλμυρός, ἡ πτύαλος, ἡ ρίς, ἡ δάκρυν, ἡ ἀλλοι χυμοί ὁ πάντη ὁμοὶα τὰ ὀφελέοντα, τὰ βλάπτοντα. ἐνυπνια οἰα ἀν ὅρη, καὶ ἐν τοῖσι ὑπνοισιν οἰα ἀν ποτῇ, ἦν ἀκουή ὃς, καὶ πυθέσθαι ἐν τῷ λογισμῷ μέξω καὶ ἵσχυρότερα

1 ἦ ἑπεί ἢ δι', ἢ ἑπεί Α.
2 πέπονα: ἡ ψυχρά: ἡ θερμᾶ: φυσώδεα: ξηρᾶ, ἡ ὕγρα: μὴ 
καυσώδει δῖσα Α: πέπονα: ὠμά: ψυχρά: δυσώδεα: ξηρά: ὕγρα: 
δάκρυν 
3 οὐρον Α: οὐρον Μ.
4 θαλερόν Δ Μ: θαλερόν Λιττρέ.
5 χρωτὸς Α: χρώματος Μ.
6 ψύξις Α: ψύξις Μ.
7 ἦν μὴ οίᾳ δεί (ἡ of μὴ on an erasure) Α: ἦ μὴ: οίᾳ δεῖ Μ.
8 ἦ ἀλλοι χυμοί Α: ἦ ἀλλοι χυμοί Μ.
9 πυθέσθαι Α: πείθεσθαι Μ.
emptying, warming, chilling, within or without, in some cases but not in others. When that which causes the colic is below the navel the colic is slow and mild, and vice versa.

IV. The evacuations, whither they tend; without foam, with coction, without coction, cold, fetid, dry, moist. In fevers not ardent, thirst that was not present before, brought about neither by heat nor by any other cause, urine, wetness of the nostrils. Prostration, dryness or fulness of the body; rapid respiration; hypochondrium; extremities; eyes sickly; change of complexion; pulsations; chills; palpitations; hardness of the skin, muscles, joints, voice, mind; voluntary posture; hair; nails; power, or the want of power, to bear easily what is necessary. These are signs:—smell of the skin, mouth, ear, stools, flatulence, urine, sores, sweat, sputum, nose; saltiness of skin, sputum, nose, tears, or of the humours generally. In every way similar the things that benefit, the things that harm. The dreams the patient sees, what he does in sleep; if his hearing be sharp, if he be interested in information. In estimating signs take the majority that are more important and more promi-

1 The word θαλέρως is poetic in the sense of "frequent" (θαλέρως γόος in Odyssey). But this is no objection when the style is aphoristic. θολερὼν would mean "troubled," poetic again in this sense.

2 If φωνὴ and γνώμη are not mere slips for φωνῆ and γνώμη, σκληρυσμὸς must be used metaphorically with them to signify a rigidity of voice and thought not uncommon in serious cases of illness.

3 I take this to mean that all good signs show a similarity, and so do all bad signs.

4 The reading πέθεσθαι would mean "is readily obedient to orders."
ΠΕΡΙ ΧΥΜΩΝ

tὰ πλείω, ἐπικαιρότερα τὰ σῶξοντα τῶν ἐτέρων. 1 ἢν αἰσθάνονται πάση αἰσθήσει πάντων, καὶ

20 φέρωσιν, ὁποῖον ὁδμάς, λόγους, ἰμάτια, σχήματα, τοιαῦτα, ἐνφώρως, ἀπερ καὶ αὐτόματα ἐπιφανό-

μενα ὥφελεί, καὶ ποτε κρίσιν καὶ τὰ τοιαῦτα ἐμποτεῖ, οἷον φύσαι, οὐρον, οἷον ὁσον καὶ πότε νοοπόσα δ ἐναντία, ὑποτρέπειν, μάχεσθαι αὐτοίσιν. τὰ ἐγγὺς καὶ τὰ κοινὰ τοσί παθήμασι πρῶτα καὶ

26 μάλιστα κακοῦται.

V. Καταστασιν δὲ τῆς νούσου 5 εκ τῶν πρώτων ἀρχομένων ο τι ἂν ἐκκρίνηται, εκ τῶν οὐρων ὀποία ἂν ἣ, καὶ οὐ τὶς σύμπτωσις, χροῆς ἐξάλλαξις, 6 πνεύματος μείωσις, 7 καὶ τάλλα μετὰ τούτων ἐπιθεωρεῖν. 8 τὰ μὴ ὁμοία ἄ δει εἰδέναι, διέξοδοι οὐρών, 10 καὶ οὐ στέρας, πτύαλα, κατὰ ρύπας, ὀμματα, ἱδρώς, ἐκ φυμάτων, η 11 τρωμάτων. ἦ 12 ἐξαιθημάτων, ὡσα αὐτόματα, ὡσα τέχνησιν, ὡσι ὁμοία ἀλλήλοισι πάντα τὰ κρίνοντα, καὶ τὰ ὥφελέοντα, καὶ τὰ βλάπτοντα, καὶ τὰ ἀπολλύντα. 13

1 μείζω καὶ ἵσχυρότερα τὰ πλείω, ἐπικαιρότερα τὰ σῶξοντα τῶν ἐτέρων Λ: μείζω ἵσχυρότερα τὰ πλείω. ἐπίκαιρα τὰ σῶξοντα τῶν ἐτέρων Μ. μείζω καὶ ἵσχυρότερα τὰ πλείω. ἐπίκαιρα, σῶξοντα- 

2 φέρωσιν Λ: φέρουσιν Μ. 3 ἰμάτια Λ: ἰματα Μ. 

4 καὶ ποτὲ κρίσιν καὶ τὰ τοιαῦτα Λ: καὶ ὅκοτε κρίσιν τὰ τοιαῦτα Μ. After ἐμποτει Μs add καὶ τοσαῦτα καὶ τοιαῦτα.

5 τῆς νούσου Λ: M omits 

6 ἐξάλλαξις Λ: ἐπάλλαξις Μ. 

7 μείωσις Λ: μινύθεσις Μ. 

8 ἐπιθεωρεῖν Λ: τὰ διαιτήματα Μ. 

9 τὰ μὴ ὁμοία & δει εἰδέναι Λ: τὸ μὲν εὶ ὁμοία τὰ ἀπὶ ὅντα δει εἰδέναι Μ. 

10 οὐρών Λ: οὐρα Μ. 11 η Λ: ἐκ Μ. 

12 ἦ Λ: omitted by M.
HUMOURS, iv.—v.

nent—those that denote recovery are more seasonable than the others.\(^1\) If the patients perceive everything with every sense and bear easily, for example, smells, conversation, clothes, postures and so on. Symptoms which benefit even when they manifest themselves spontaneously (and sometimes these too bring about a crisis), such as flatulence and urine, of the right kind, of the right amount, and at the right time.\(^2\) What is contrary avert; combat it. Parts near and common to affected places suffer lesions first and most.

V. In examining the constitution of a disease look to the excretions in the initial stages, the nature of the urine, the state of collapse, change of colour, diminution of respiration and the other symptoms besides. The abnormal conditions that must be known: passage of urine, menstruation, sputum, nasal discharge, eyes, sweat, discharge from tumours, from wounds, from eruptions, what is spontaneous and what artificial; for all critical symptoms follow a norm, as do those that help, those that harm and those that kill. They must be known, that the bad may be shunned and

\(^1\) I translate the reading of A, but I suspect that a gloss has crept into the text, possibly τὰ σφιζόντα τῶν ἔτερων. Littré's translation, "les plus nombreux, les plus forts et les plus considérables," is surely impossible.

\(^2\) I have punctuated from σχήματα τὸ σον roughly as it is in A. Littré puts a full-stop at σχήματα and a comma at εὐφόρως, translating, "Il y a bonne tolérance, quand les symptômes survenant spontanément soulagent, et quand ils font crise, et quand ils sont suffisants en qualité et en quantité, comme les gaz, etc." In any case the sentence is broken, but the vulgate, which Littré follows, is intolerable.

18 ἀπολλύντα or ἀπολλύντα A: ἀπολλύοντα M.
PERI XYMΩΝ

ὡς τὰ μὲν περιφεύγων ἀποτρέπη, τὰ δὲ προσκαλήται καὶ ἄγῃ καὶ δέχηται.  
καὶ τάλλα δὲ οὕτω, δέρματος, ἀκρέων, ὑποχονδρίων, ἀρθρων, στόματος, ὀμμάτων, ὑπνων, οία κρίνει, καὶ ὅτε καὶ τὰ τοιαῦτα μηχανᾶσθαι. καὶ ἐτὶ ὁπόσαι ἀποστάσιες τοιαύται γίνονται, οἵ τινες ὁφελέσωσι, βρόμασι, πόμασιν, ὄμμασιν, ἀκούσμασιν, ἐννοήμασιν, ἀφόδευσιν, θάλψει, ψύξει, ύγροίσι, ἡπείρσι, υγρῆναι, χρύσμασιν, ἥγχρυσμασίν, ἐπιπλαστοίσιν, ἐπιπλάστοσιν, ἐπιπλάστοσιν, ἐπιπλάστοσιν, σχήματα, ἀνάτριψις, έκασις, τόνος, ἀργή, ὑπνος, ἀγρυπνία, πνεύμασιν ἀνωθεν, κάτωθεν, κοινοίσιν, ἰδίοσι, τεχνητοῖσιν, ἐν τοίσι παροξύσμοισι μῆτε έσωσι, μῆτε μέλλουσι, μῆτε ἐν ποδών ψύξει, ἅλλ' ἐν καταρρόσῳ τῇ 20 νοῦσῳ.

V. Τοίσιν ἐν τῇς περιόδοις παροξυσμοῖς τὰ προσάρματα μὴ διδόναι μηδ' ἀναγκαίεις, ἅλλ' ἀφαιρεῖν τῶν προσθεσίων πρὸ τῶν κρίσιων. τὰ κρυνόμενα καὶ τὰ κεκριμένα ἀπαρτὶ μὴ κινεῖν, μῆτε φαρμακεύσεις, μῆτε ἀλλοιώσιν ἐρεθισμοίσιν, μηδὲ νεωτεροποιεῖν, ἅλλ' εἶν. [τὰ

1 ὅσα μὲν περιφεύγει ἀποτρέπει τὰ δὲ προσκαλέσται καὶ ἄγῃ καὶ δέχεται Λ.: ὦ τὰ μὲν περιφεύγων, ἀποτρέπει τὰ δὲ προσκαλεῖται καὶ ἄγῃ καὶ δέχῃται. M.

2 στόματος: ὀμμάτων: ομμάτων: στόματος Μ.

3 καὶ ὅτε καὶ τὰ τοιαῦτα Λ.: καὶ ὅτε καὶ τὰ τοιαῦτα Μ. Littre with Galen adds δεὶ after τοιαῦτα.

4 A omits καὶ ἔτι.

5 ὁπόσαι ἀποστάσιες τοιαύται γίνονται Λ.: ὅσα τοιαύται ἀποτάσιες γίνονται Μ.

6 έκασις Λ.: έκασις M.: ἐκασίς vulgar.

7 πρὸ τῶν κρίτων omitted by Λ.

8 καὶ τὰ κεκριμένα omitted by Λ.

9 ἀπάρτι Λ.: ἀρτίως Μ.

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averted, and that the good may be invited, encouraged and welcomed. Similarly with other symptoms, of the skin, extremities, hypochondria, joints, mouth, eye, postures, sleep, such as denote a crisis, and when symptoms of this kind must be provoked. Moreover, abscessions of a helpful character must be encouraged by foods, drinks, smells, sights, sounds, ideas, evacuations, warmth, cooling, moist things, dry things, moistening, drying, anointings, ointments, plasters, salves, powders, dressings, applications [postures, massage, leaving alone, exertion, rest, sleep, keeping awake],\(^1\) breaths from above, from below, common, particular, artificial\(^2\)—not, however, when paroxysms are present or imminent, nor when the feet are chilled, but when the disease is declining.

VI. At the periodic paroxysms do not give nourishment; do not force it on the patient, but diminish the quantity before the crisis. Do not disturb a patient either during a crisis or just after one, either by purgings or by other irritants; do not try experiments either, but leave the patient

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\(^1\) It is hard to see how these nominatives came to be included among the datives. Perhaps they are an addition to the text from a marginal note of a commentator. The dictionaries do not recognise ĭάσις, but, although the editions read ἵσις, the word is correctly formed from ĭάω and makes excellent sense in this passage.

\(^2\) These difficult words I take to mean (a) letting the air play upon the patient from different directions; (b) taking long or deep breaths, and (c) the use of a fan. It seems to be better to take κανονίς... τεχνητοίς as agreeing with πνεῦμασι, and not as separate substantives.

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\(^{10}\) μὴ δὲ νεστερωποιεῖν A. Here M has μήτε νεστερωποιεῖν... μήτε φαρμακίησι; μήτε κ.τ.λ.
πεπονα φαρμακεύειν και κινείν, μη ωμα,2 μηδὲ ἐν ἀρχήσιν, ἢν μη ὀργά: τὰ δὲ πολλὰ ὅπκ ὀργά.

10 ἃ δεὶ ἄγειν, ὅπη ἀν μάλιστα ῥέτη διὰ3 τῶν συμφερόντων χωρίων, ταύτη ἄγειν. τὰ χωρέοντα μὴ τῷ πλήθει τεκμαίρεσθαι, ἀλλ' ὡς ἂν χωρὴ ὅλα δεῖ, καὶ φέρῃ εὐφόρως. ὅπου δὲ δεῖ, γυνώσαι, ἡ λειποθυμήσαι, ἔως ἂν τοῦτο ποιηθῇ, οὔνεκα ποιεῖται4 εἰ τι ἄλλο τότε δεῖ, ἐπ' ἄλλο ῥέσαι, ἡ ξηρῆναι, ἡ ψερῆναι, ἡ ἀντισπάσαι, ἢν ἔξαρκη ὀ νοσεὼν τούτοις τεκμαίρεσθαι. τὰ μὲν ξηρὰ θερμὰ ἐσται, τὰ δὲ ψυχρά,5 διαχωρητικὰ δὲ τάναυτα: ἐπὶ τὸ πολὺ δὲ ταῦτα. ἐν τῇ5 20 περισσῆσιν ἀνω, ἢν καὶ αἱ περιόδοι καὶ ἡ κατά-
στασις τοιαύτη ἢ τῶν παροξυσμῶν.7 γίνεται δὲ τὰ πλείστα ἐν τῇσιν ἀρτήσει κάτω. οὔτω γὰρ καὶ αὐτόματα ὥφελεί, ἢν αἱ8 περιόδοι τοὺς παροξυσμοὺς ἐν τῇσιν ἀρτήσει ποιεώντας. ἐν δὲ τοῖσι μὴ τοιούτοισιν,9 ἐν μὲν ἀρτήσειν ἀνω, ἐν δὲ

1 τὰ κρίνοντα . . . ἐπιφαίνεσθαι not in MSS. but added by Mack and Littre from the Galenic commentary.
2 πεπονα φαρμακεύειν και κινείν, μη ωμα M: πεπονα φαρμα-
κεύειν· καὶ μη κινείν ωμα Α.
3 ρέτη δια omitted by M.
4 ἔως ἂν τοῦτο ποιηθῇ. ἢ τὶ ἄλλο, τότε δε ἐπ' ἄλλο τρέφεται.
5 ξηρῆναι· ἡ ἀντισπάσαι ἔως οὐ εἰνεκα ποιεῖται Α: ἔως ἂν τοῦτο 
ποιηθῇ ἐπάλλα ῥέσαι ἡ ξηρῆναι, ἡ ψερῆναι, ἡ ἀντισπάσαι· οὐ 
εἰκε τοῦτο ποιεῖται Μ.
6 After ψυχρά A has ἐσται.
7 ἔπι πολὺ δὲ ταῦτα· ἐν τῇσιν Α: ἐπὶ τὸ πολὺ ταῦτα τῇσι 
Μ: ὡς ἐπὶ τὸ πολὺ δὲ ταῦτα. ἐν τῇσι Littre.
8 ἢν καὶ αἱ περιοδικαὶ καταστάσιες τοιαύτας: ἔως τῶν παροξυ-
σμῶν. Α: ἢν καὶ αἱ περιόδοι καὶ ἡ κατάστασις τοιαύτη ἢ ἡ τῶν 
παροξυσμῶν. Μ.
9 τοῖσιν μὴ τοιούτοισιν Α: τοῖσι τοιούτοισι Μ.
alone. [Critical signs of an improvement ought not to be expected to appear at once.] Purge or otherwise disturb concocted, not crude, humours, and avoid the onset of a disease, unless there be orgasm, a thing which rarely occurs then. Evacuate the humours that have to be evacuated in the direction in which they mostly tend, and by the convenient passages. Judge of evacuations, not by bulk, but by conformity to what is proper, and by the way in which the patient supports them. When occasion calls for it, reduce the patient, if need be, to a fainting condition, until the object in view be attained. If then there be need of anything further, shift your ground; dry up the humours, moisten them, treat by revulsion, if, that is, the strength of the patient permits. Take as your tests the following symptoms: the dry will be hot, and the moist cold; purgatives will produce the opposite effect. This is what usually happens. On odd days evacuations should be upwards if the periods and the constitution of the paroxysms be odd. On even days they are generally downwards, for so they are beneficial even when spontaneous, if the periods cause the paroxysms on the even days. But when the circumstances are not such, evacuations should be upwards on even days, downwards

1 This apparently means that if there be a flux of the humours to one part of the body, they should be "drawn back" by medicines or applications. E.g. a flow of blood to the head should be treated by hot water applied to the feet.

2 To find out, that is, whether your treatment has been successful.

3 That is, if the paroxysms and evacuations are neither both odd nor both even.
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περισσῆι κάτω; ὀλίγαι δὲ τοιαύται; ¹ αἰ δὲ τοιαύται δυσκριτώτεραι καταστάσεις. ἀτὰρ καὶ τὰ πρόσω χρόνου προήκοντα ἀνάγκη οὕτως, οἴον τρισκαιδεκάεις, τεσσαρεσκαιδεκάεις, πρισκαιδεκάτη μὲν κάτω,³ τεσσαρεσκαιδεκάτη δὲ ἀνώ ⁴ (πρὸς ἄρτρο κρίσιμον οὕτω συμφέρει), καὶ ὅσα εἰκοσταία,⁵ πλὴν ὅσα κάτω. πολλά δὲ καθαίρειν, ταῦτα δὲ μὴ ἑγγύς οὕτω κρίσιος, ἄλλα προσωτέρω. δεὶ δὲ ὀλιγάκις ἐν ὀξέι ³⁵ πολλὰ ἄγειν.

VII. Τοίσι κοπώδεσι τὸ σύμπαν,⁷ εν τοῖσι πυρετῶσιν ἐς ἄρθρα καὶ παρὰ γνάθους μάλιστα ἀποστάσεις γίνονται, ἐγγύς τι τῶν πόνων ἐκάστου, ἐπὶ τὸ ἀνώ μᾶλλον καὶ τὸ σύμπαν.⁸ ἦν ἄργος ⁹ ἦ νοῦσος ἃ καὶ κατάρροπος, κάτω καὶ αἱ ¹⁰

¹ ὀλίγαι δὲ τοιαύται omitted by Α. ² προήκοντα (the -σ- apparently added afterwards) Α: προήκοντα (with -σ- erased) Μ. ³ ἀνώ Α: κάτω Μ. ⁴ κάτω Α: ἀνώ Μ. ⁵ ὅσα εἰκοσταία καὶ τεσσαρακοσταία Α: ὅκοσα εἰκοσταία Μ. ⁶ μὴ is omitted in Μ. ⁷ ἄγειν: τοίσι δὲ κοπώδεσιν τὸ σύμπαν εν τοῖσι Α: ἄγειν, τοῖσι κοπώδεσι τὸ σύμπαν εν τοῖσι Μ. ⁸ πυρετῶδεσι: καὶ ἐς ἄρθρα καὶ παρὰ γνάθους ἐγγύς τι τῶν πόνων ἢ ἐκάστον ἐπὶ τὰ ἀνώ μᾶλλον καὶ τὸ σύμπαν εν τοῖσι πυρετῶσι: καὶ ἐς ἄρθρα καὶ παρὰ γνάθους Α: πυρετῶσιν ἐς ἄρθρα καὶ παρὰ γνάθους μάλιστα ἀποστάσεις γίνονται ἐγγύς τι τῶν πόνων ἐκάστου, ἐπὶ τὸ ἀνώ μᾶλλον καὶ τὸ σύμπαν Μ. ⁹ ἄργος Μ and first hand in Α: ἀνάφροπος corrector’s hand in Α. ¹⁰ καὶ αἱ Μ: αἱ Α, which also has ἃ after κατάρροπος.

¹ That is, constitutions when paroxysms are on odd days and purges on even days, or vice versa. The cases considered seem to be these:—
on odd days. Such constitutions are rare, and the crises are rather uncertain. Prolonged illnesses must be similarly treated—for example, those which last thirteen or fourteen days; purge on the thirteenth day downwards, on the fourteenth upwards (to do so is beneficial for the crisis), and similarly with diseases of twenty days, except when purging should be downwards. Purging must be copious, and not near the crisis but some time before it. Rarely in acute diseases must evacuation be copious.

VII. Generally, in cases of fever with prostration, abscessions are most likely to occur at the joints and by the jaw, in each case near to the part where the pains are, more often, in fact generally, to an upper part. If the disease be sluggish and incline to the lower parts, the abscessions too collect in a

(a) A purge is necessary on an odd day. If paroxysms occur on odd days, purge upwards. If paroxysms occur on even days, purge downwards.

(b) A purge is necessary on an even day. If paroxysms occur on even days, purge downwards. If paroxysms occur on odd days, purge upwards.

The readings in the text connect these cases with the rare cases mentioned above, where a necessity for purging occurs on a day when a paroxysm is not due. The usual cases are referred to in πλην δ'α κάτω. This is very strange, or at least awkward, and the reading of A, which transposes κάτω and ἄνω, is certainly more natural, but it makes πλην δ'α κάτω absurd. It is possible that these words are a marginal note which has slipped into the text, and that they should be deleted, κάτω and ἄνω being transposed as in A.

The Galenic commentary joins τοίς κοπιῶθει with ἄγειν. Littré points out that Aphorism IV. 31 is the source of the present passage, and in it τοίς κοπιῶθει occurs in close conjunction with ἐν τοῖς πυρετοῖσιν.

For the meaning of "abscession" see Vol. I (Introduction), p. liii.
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ἀποστάσιες: μάλιστα δὲ πόδες θερμοὶ κάτω σημαίνουσι, ψυχροὶ δὲ ἀνω. οἱ δὲ ἀνιστα-
μένοις ἐκ τῶν νούσων, αὐτίκα δὲ χερσὶν ἢ ποσὶ πονησάσιν, ἐν τούτοις ἀφίστανται: ἀτὰρ καὶ ἢν
10 τι προπεπονηκὼς ἡ, πρὶν ἡ νοσεῖν, ἐς ταῦτα ἀποστηρίζεται, οἶον καὶ τοῖς ἐν Περίνθῳ
βηχώδεσι καὶ κυναγγυκοῖσιν θείουσι γὰρ καὶ 
αἱ βῆχες ἀποστάσιος, ὡσπερ οἱ πυρετοὶ: ταῦτα
κατὰ τὸν αὐτὸν λόγον ἡ ἀπὸ ἢ ὑμῶν, ἡ σώματος
15 συντήξιος καὶ ψυχῆς.

VIII. Τοὺς μὲν οὖν χυμοὺς εἰδεναι, ἐν ἂσιν ὄρησιν ἄνθεουσι, καὶ οία ἐν ἐκάστῃ νοσήματα
ποιεοῦσι, καὶ οία ἐν ἐκάστῳ νοσήματι παθή-
ματα. τὸ δὲ σώμα τὸ ἄλλο, ἐστὶ τὸ μάλιστα
νόσημα ἡ φύσις ἑπεί. ὁ οἴον τι σπλήν οἰδέων
ποιεῖ, τούτων τι καὶ ἡ φύσις: σχεδόν τι καὶ 
χρώματα κακοίηθη, καὶ σώματα σειρέει, καὶ εἰ
8 τι ἄλλο: ταῦτα διαγεγυμνασθαί.12

1 τινὰ προπεπονηκάως Α: τι πεπονηκάως ἦ Μ.
2 ταῦτα Α: τοιαύτα: Μ.
3 Μ omits ἡ before ἄπο and before σώματος.
4 ἐν ἂσιν Α: altered to ἢν εἰσίν. This MS. omits ὄρρησιν ἄνθεουσιν, καὶ.
5 Α omits ποιεοῦσιν.
6 σώματι Α: νοσήματι Μ.
7 ἑπεί Μ: ἑπεί Α.
8 Α omits τούτων τι καὶ ἦ ἢ: Μ omits σώματα.
9 σειρεῖ Μ: συναρκοὶ Α.
10 A omits ἂνγυμνασθαί Μ:
11 διαγεγυμνασθαί Μ: ἂνγυμνασθάνῃ Α (with ψυχῆς).

1 The reading of A seems to be an attempt to make the grammar square with ταῦτα later on. But the accusative τινὰ is a curious "accusative of the part affected," and probably ταῦτα is a simple anacoluthon.
2 A reference to Epidemics VI. 7, 7 (Littre v. 341).
3 This seems to mean that abscessions may be the result of
lower part. Hot feet especially signify a lower abscession, cold feet an upper abscession. When patients, on rising after an illness, suffer immediately pains in arms or feet, abscessions form in these parts. Moreover, if a part suffer pain before the illness, it is in it that the humours settle, as was the case with those who in Perinthus suffered from cough and angina. For coughs, like fevers, cause abscessions. These results are the same, whether they come from humours or from wasting of body and soul.

VIII. Know in what seasons the humours break out, what diseases they cause in each, and what symptoms they cause in each disease. As to the body generally, know to what disease the physical constitution most inclines. For example, a swollen spleen produces a certain effect, to which the constitution contributes something. It is much the same with an evil complexion, or the body is parched, and so on. Be practised in these things.

wasting diseases as well as of those caused by "peccant humours."

4 This chapter towards the end is full of difficulties, and is so irregular, not to say violent, in grammar that I have printed the text between daggers. The general sense of the whole chapter is that the physician must know (1) the effect of the humours in various seasons and in various diseases, and (2) the disease to which an individual constitution is most inclined. Then it seems to be implied that a bad complexion, or a parched, hot skin may also denote a tendency to a particular disease. The sentence όδοι . . . φύσις is strange, both τι (before σπλήν) and τούτων being irregular. It would perhaps be a slight improvement to punctuate: όδοι τι σπλήν οδέων πνει; τούτων τι καὶ ἡ φύσις; In the next sentence the variants σιναροί of A and σώματα σειρέοι of M, for σώματα σειρέει (Littré, from the Galenic commentary), seem to show that the text is unsound.
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IX. Ψυχής, ἀκρασίη ποτῶν καὶ βρωμάτων, ὑπνου, ἐγχρηγόρσιος, ἢ δὲ ἑρωτάς τινας, οἷων κύβων, ἢ διὰ τέχνας ἢ δὲ ἀνάγκας καρτερίας πόνων, καὶ ἄντινων τεταγμένη ἢ ἀτακτος: αἱ μεταβολαὶ ἐξ οἰων ἢ σία. ἐκ τῶν ἠθέων, φιλοποιίᾳ ψυχῆς, ἢ ξητῶν, ἢ μελετῶν, ἢ ὀρῶν, ἢ λέγων, ἢ ἐπὶ τὰ άλλα, ὦλον λῦτα, δυσοργισάται, ἐπιθυμία: ἢ τὰ ἀπὸ συγκεντρήσεις λυπήματα γνώμης, ἢ τὰ διὰ τῶν ὁμμάτων, ἢ ἀκοῆς.

10 οία τὰ σώματα, μύλης μὲν τριφθείσης πρὸς ἐωτήτη, ὀδόντες ἡμώδησαν, παρὰ τε κοῖλον παραῶντι σκέλεα τρέμει, ὅταν τε τῆς χερσί τις, ὅν μὴ δείται, αἰρῆ, αὖτα τρέμουσιν, ὅφεις ἐξαιρήθησι, ὤφθης ὀφθείς χωρότητα ἐποίησαν. οἱ φόβοι, αἰσχύνη, ἀυτῆς, ἄδου, ἀδριὰ τὰ τοιαῦτα, σύντοιχος ὑπακούει εἰκάστω τὸ προσήκον τοῦ σώματος τῇ πρήξει, ἐν τούτοις ἐδρώτες, καρδίης παλμὸς, καὶ τὰ τοιαῦτα.

X. Τῶν δυναμένων τὰ ἐξωθεῖν ὀφελέοντα ἢ βλάπτοντα, ἄλειψις, κατάχυσις, κατάχριςις,

1 βρωμάτων Μ : βροτῶν Α.
2 Α omits from ἀντίνων το ϊων.
3 ξητῶν Α : ξητησίων Μ.
4 Α omits ὀρῶν.
5 Α omits οἷου.
6 Α omits τὰ άλλα.
7 Α adds ἢ before γνώμης.
8 Α omits τὰ before διὰ.
9 Μ has διὰ τῆς.
10 Α omits τῖς.
11 Μ has οἶνον before αἰσχύνη.
12 Α has ἡδονή λύπη.
13 ἀλλὰ τὰ τοιαῦτα Α : τὰ ἀλλὰ τὰ τοιαῦτα Μ.
14 οὕτως ὑπακούειν ἐκάστω τὸ προσήκον τοῦ σώματος τῇ πρήξει ἐν τούτοις Α : οὕτως ὑπακούει: ἐκάστῳ δὲ τὸ προσήκον τοῦ σώματος, τῇ πρήξει ἐν τούτοις (.undefined) ὑπακούει Μ.
15 τὰ τοιαῦτα τῶν δυναμένων τὰ ἐξωθεῖν ὀφελέοντα ἢ βλάπτοντα Α : τὰ τοιαῦτα τῶν δυναμῶν τὰ ἐξωθεῖν ὀφελέοντα ἢ βλάπτοντα, Μ.
IX. Among psychical symptoms are intemperance in drink and food, in sleep, and in wakefulness, the endurance of toil either for the sake of certain passions (for example, love of dice) or for the sake of one's craft or through necessity, and the regularity or irregularity of such endurance. States of mind before and after changes. Of moral characteristics: diligence of mind, whether in inquiry or practice or sight or speech; similarly, for example, griefs, passionate outbursts, strong desires. Accidents grieving the mind, either through vision or through hearing. How the body behaves: when a mill grinds the teeth are set on edge; the legs shake when one walks beside a precipice; the hands shake when one lifts a load that one should not lift; the sudden sight of a snake causes pallor. Fears, shame, pain, pleasure, passion and so forth: to each of these the appropriate member of the body responds by its action. Instances are sweats, palpitation of the heart and so forth.

X. Of remedies that may help or harm those applied externally include anointing, affusions,

1 The genitive ψυχῆς ("belonging to the soul are, etc.") is rather strange, and one is strongly tempted to adopt the reading of Α, ἀγωγῳστὴ γυνής, "lack of self-control." Unfortunately this reading leaves ταύτα without any construction.

2 This phrase has no grammatical construction with the rest of the sentence, and the manuscript M, with its cognates, reads θησίων or θησίεων. Glaucias, an old commentator, not understanding the words, added the negative μή before the participles.

16 A reads καταχρολεῖς: καταχύσεις altered to the singular apparently by the original scribe. So with the next two words.
κατάπλασις, ἐπίδεσις ἐρίων καὶ τῶν τοιούτων, καὶ
tὰ ἐνδοθέν ὑπακούει 1 τούτων 2 ὀμοίως 3 ὦσπερ καὶ
tὰ ἐξω τῶν ἐσω προσφερομένων· ἀτὰρ καὶ τάδε, 4 ἐν ἐρίωσι καὶ την πινώδεσι, καὶ τὸ παρὰ βασιλεῖ 5 λεγόμενον κύμμων, ὀρῷσιν, ὑσφραίνομενωσίν· ōσα κεφαλῆς ἀγωγά, ταρακτικά· λόγοι, φωνή, καὶ τὰ τοιαύτα. μαζώ, γονή, ὅστερη, σημεῖα
tαυτ’ ἐν τῆσιν ἥλικισι, καὶ ἐν τοῖσι πυγμοίσι,
καὶ βηζι’, τὰ πρός ὄρχιν.

XI. 7 ὦσπερ τοῖσι δενδρεσιν ᾦ γῆ ὀυτω τοῖσι
ξώοισιν 6 ᾦ γαστήρ· καὶ τρέφει, καὶ θερμαίνει,
καὶ ψυχεῖ 7 ὦσπερ γῆ κοπτρευμένη χειμώνως
θερμαίνει, ὀυτως ᾦ γαστήρ θερμή γίνεται. 8 δεν-
dρεα φλοιῶν λεπτῶν ξηρῶν ἔχει, ἐσωθεν δὲ ξηρό-
σαρκα, 9 ὑγηρά, ἀσηπτα, χρώμα, καὶ ξώον, ὀλον
χελώναι, καὶ ᾦ τι τοιοῦτον.10 ἥλικισιν, όρησιν,
ἐπιαυτοῖς ὀμοία τὰ ἴωντα· οὐ τρίβεται,11
χρωμένοις μετρίως βελτίως.12 ὦσπερ ὑδρείον νέον
dιαπηδα,13 παλαιομμενον στέγει, οὐτω καὶ ᾦ
γαστήρ δίει.14 τὴν τροφήν, καὶ υποστάθμην ἵσχει
ωσπερ ὄγχειον.

XII. Οἱ τρόποι τῶν νούσων· τὰ μὲν συγγενικὰ
ἔστιν εἶδέναι πυγμευνον,15 καὶ τὰ ἐπὶ τῆς χώρης

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1 ὑπακούσῃ Λ. 2 τούτων Α.: τῶν τοιούτων Μ.
3 ὀμοίως Α.: οὐ μόνον Μ. 4 τάδε Μ.: τὰ τοιάδε Α.
5 βασιλεῖ Μ.: πάσι Α.
6 ξῶοισιν (·ν in second hand) Μ.: ξωδίοις Λ.
7 So Α. The reading of Μ is ψύχει κενομενή· πληρομενή
θερμαίνει.
8 κοπτρευμένη χειμώνως θερμαίνει· οὐτος ᾦ γαστήρ θερμή γίνεται
Α: κοπτρευμένη χειμώνως. θερμή ᾦ κοιλίη· Μ.
9 ἐνδοθεν μὲν σκληρόσαρκα· Α: ἐσωθεν δε. ξηρόσαρκα Μ.
10 Littre suggests that after τοιοῦτον there has fallen out
some phrase like οὕτω καὶ ᾦ κοιλίη, in order to make the text
82
HUMOURS, x.-xii.

inunction, cataplasms, bandages of wool and the like; the internal parts of the body react to these remedies just as the external parts react to remedies applied internally. Moreover, a bed made out of unwashed fleeces, and the sight or smell of the cumin called "royal." Things that purge the head are disturbing, conversation, voice and so forth. Breasts, seed, womb are symptomatic at the various ages; in chokings and in coughs, fluxes to the testicles.

XI. As the soil is to trees, so is the stomach to animals. It nourishes, it warms, it cools; as it empties it cools, as it fills it warms. As a soil that is manured warms in winter, so the stomach grows warm. Trees have a slight, dry bark, but inside they are of dry texture, healthy, free from rot, durable; so among animals are tortoises and the like. In their ages animals are like the seasons and the year. They do not wear out, but improve with moderate use. As a water-pot, when new, lets the liquid pass through it, but holds it as time goes on, so the stomach lets nourishment pass, and like a vessel retains a sediment.

XII. The fashions of diseases. Some are congenital and may be learned by inquiry, as also may those

conform to the Galenic commentary, which says that there is a comparison implied with the membranes of the stomach. Perhaps it is from here that M got its reading of the preceding sentence.

11 After τρίβεται A adds τὰ ζῶντα.
12 A omits βελτίω.
13 A has διαπεί: ei δέ, but the ei is cramped and was apparently added after the other words had been written.
14 δίει Littre: idē Α: δίει M.
15 A has πειθόμενον, with u written over the -ei-.
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(οἰκεόνται γὰρ οἱ πολλοὶ, διὸ πλεόνες ἵσασι), ἡ ἀπὸ τῶν διαιτημάτων, καὶ καταστάσιος τῆς νοσήματος, ὁποῖή ἄν ἡ ὤρη, ταύτη ὁμοίως, οἴον ἀνάμαλον θάλπος ἡ ὄψις τῆς αὐτῆς ἡμέρης, ὅταν τοιαύτα ποιή, ἐκ νοσήματα· καὶ ἐν τῇ ὤρῃ τὰ νοσήματα· καὶ ἐν τῇ ἀλλήσων ὄρησι κατὰ λόγον. τὰ μὲν ἂπὸ ὀδύμεων βορβορωδέων ἡ ἐλωδεῖν, τὰ δὲ ἄπὸ ύδάτων, λιθιώντα, σπληνώδεα, τὰ τοιαύτα δ' ἀπὸ πνευμάτων χρηστῶν τε καὶ κακῶν.

ΧIΠ. "Ωρης δὲ οἶαι ἔσονται αἱ νοῦσοι καὶ καταστάσιες, ἐκ τῶν ἡμῶν ἦν αἱ ὦραι ὑφαι, εὐτάκτως, εὐκρινεὰς νοῦσους ποιεόμενα· αἱ δ' ἐπιχώριοι τῆς ὄρης νοῦσοι δήλαι τοὺς τρόπους· τὸ δ' ἄν ἐξαλλάξῃ ἡ ὄρη, ὁμοία ἔν αὐτοῖς ἐσται· τὰ νοσήματα, οἷα ἐν τῇ ὄρη ταύτῃ γίνεται· ἦν δ' ὁμοίως ἄγγι, τοιοῦτότροπα καὶ ἐπὶ τοιοῦτο εἶλκυσμένα, οἴον ἱκτερον φθινοπωροντα.
that are due to the district, for most people are permanent residents there, so that those who know are numerous. Some are the result of the physical constitution, others of regimen, of the constitution of the disease, of the seasons. Countries badly situated with respect to the seasons engender diseases analogous to the season. E.g. when it produces irregular heat or cold on the same day, diseases in the country are autumnal, and similarly in the case of the other seasons. Some spring from the smells of mud or marshes, others from waters, stone, for example, and diseases of the spleen: of this kind are waters because of winds good or bad.

XIII. What the character of a season’s diseases and constitutions will be you must foretell from the following signs. If the seasons proceed normally and regularly, they produce diseases that come easily to a crisis. The diseases that are peculiar to the seasons are clear as to their fashions. According to the alterations in a season, the diseases such as arise in this season will be either like or unlike their usual nature. If the season proceeds normally, similar or somewhat similar to the normal will be the diseases, as, for example, autumnal jaundice;

1 The difference between A and M suggests corruption, M appearing to be an attempt to improve on A. Perhaps of should be omitted before πολλοί.
2 So Littré, who bases his interpretation on Airs, Waters, Places, IX, where winds are said to give various characteristics to waters. Possibly, however, we should read with M τὰ δὲ instead of ποιαῖτα.
3 Or, "unlike the seasons."

12 εἰδ’ ὅμως ἂγει Α: ἢν δ’ ὅμως ἂγη, ἦ· Μ.
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ρυσόν· ψύχεα γάρ ἐκ θαλπέων, καὶ θάλπος ἐκ ψύχεος· καὶ ἢν τὸ θερινὸν χολάδες γένηται, καὶ αὐξηθέν ἐγκαταλείφθη, καὶ ὑπόσπληνοι. ὅταν οὖν καὶ ἢρ οὕτως ἀγάγη, καὶ ἢρος γίνονται ἱκτεροὶ· ἐγχυτάτω γὰρ αὕτη ἡ κίνησις τῇ ὥρῃ κατὰ τούτο τὸ εἰδὸς ἐστιν. ὅταν δὲ θέρος γένηται ἢρ οὕμων, ἱδρώτες ἐν τοῖς πυρετοῖς, καὶ ἐνυρτοι, καὶ οὐ καταξεῖς, οὔτε καταξεῖς γηλώσησιν. ὅταν δὲ εἶχεμέριον γένηται ἤρ καὶ ὑπισθοχειμών, χειμερινά καὶ οἱ νοῦσοι, καὶ βηχώδεις, καὶ περιπλευμονικαί, καὶ κυναγχικαὶ.

καὶ φθινοπόροι, ἢν μὴ ἐν ὥρη καὶ ἐξαιφνῆς χειμάση, μὴ συνεχέως τοιαῦτας νοῦσους ποιεῖ· διὰ τὸ μὴ ἐν ὥρῃ ἡρχθαι, ἀλλὰ ἀνώμαλα γίνεται· διόπερ καὶ αἱ ὦραι ἀκριτοί καὶ ἀκατά-στατοι γίνονται, ὡσπερ καὶ αἱ νοῦσοι, ἐὰν προεκρηγνωται, ἡ πρόκριμωται, ἡ ἐγκαταλείπωνται· φιλυπόστροφοι γὰρ καὶ αἱ ὦραι γίνονται, οὐτω νοσοποιέουσαι προσλογιστέον οὖν, ὅποιώς ἄν ἔχοντα τὰ σώματα αἱ ὦραι παραλαμβάνως.

ΧΙ. Νότοι Βαρνήκου, ἀχλυώδεις, καρηβαρί-κοι, νωθροί, διαλυτικοί· ὅταν οὖτος δυναστεύῃ,
for cold spells succeed to hot spells and heat to cold. If the summer prove bilious, and if the increased bile be left behind, there will also be diseases of the spleen. So when spring too has had a bilious constitution, there occur cases of jaundice in spring also. For this motion\(^1\) is very closely akin to the season when it has this nature. When summer turns out like to spring, sweats occur in fevers; these are mild, not acute, and do not parch the tongue. When the spring turns out wintry, with after-winter storms, the diseases too are wintry, with coughs, pneumonia or angina. So in autumn, should there be sudden and unseasonable wintry weather, symptoms are not continuously autumnal, because they began in their wrong season, but irregularities occur.\(^2\) So seasons, like diseases, can fail to show crisis or to remain true to type, should they break out suddenly, or be determined too soon, or be left behind. For seasons, too, suffer from relapses, and so cause diseases. Accordingly, account must also be taken of the condition of a body when the seasons come upon it.

XIV. South winds cause deafness, dimness of

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\(^1\) That is, the disturbance of the humours which causes jaundice.

\(^2\) The sense apparently is that an autumnal disease, beginning in a premature winter, does not show continuously autumnal symptoms. But A omits \(\mu \eta\) both before \(\epsilon \nu\) \(\alpha \rho\eta\) and before \(\sigma \nu \nu \chi \varepsilon \varepsilon\omega\), and the latter negative should be \(\omicron\). The true reading seems to be lost.

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18 A omits \(\\varepsilon\nu\) and reads \(\pi \alpha \rho \alpha \lambda \alpha \mu \beta \alpha \nu \alpha \omicron \omicron\).  
19 \(\nu \omicron \omicron\) \(\beta \alpha \rho \nu \omicron \omicron\) \(\alpha \chi \lambda \nu \omega \delta \omicron\). \(\kappa \alpha \rho \beta \alpha \rho \iota \omicron\). \(\delta \iota \lambda \nu \tau \iota \iota \omicron\). A: \(\nu \omicron \omicron\) \(\beta \alpha \rho \nu \omicron \omicron\) \(\alpha \chi \lambda \nu \omega \delta \omicron\). \(\kappa \alpha \rho \beta \alpha \rho \iota \omicron\). \(\nu \omega \theta \omicron \omicron\). \(\delta \iota \lambda \nu \tau \iota \iota \omicron\) \(\omicron\).  
20 \(\omicron \omicron \omicron\) \(\M\): \(\omicron \omicron \omicron \omicron\) A.
τοιούτοτροπα ἐν τῇς νοῦσοις πᾶσι χουσιν· ἐλκεα μαδαρά, μάλιστα στόμα, αἴδοιον, καὶ τάλλα. ἢν δὲ βόρειον, βῆχες, φάρυγγες, κοιλίαι σκληρότεραι, δυσουρίαι φοικώδεσες, ὀδύναι πλευρέων, στηθέων· ὅταν οὗτος δυναστεύῃ, τοιαύτα προς δέ-χεσθαι τὰ νοσήματα μᾶλλον. ἢν μᾶλλον πλεονάζῃ, αὐχμοίοις οἱ πυρετοί ἐπονται καὶ ὀμβροίσιν, εἰς ὁποίων ἂν οἱ πλεονασμοὶ μεταπέσωσι, καὶ ὁπως ἂν ἔχοντα τὰ σώματα παραλάβωσιν ἐκ τῆς ἐπέρης ὀργῆς, καὶ ὀποιοιοντιοσοῦν χυμοῦ δυ-ναστεύοντος ἐν τῷ σώματι. ἀτὰρ ἀνυνδρία νότιοι, βόρειοι· διαφέρει γάρ καὶ τάλλα οὕτω· μέγα γάρ καὶ τούτο· ἄλλος γάρ ἐν ἀλλη ὀργῇ καὶ χώρῃ μέγας, οἶον τὸ θέρος χολοποιοῦν, ἢρ ἕναιμον, τάλλα ὡς ἐκάστα.

XV. Αἱ μεταβολαι μάλιστα τίκτουσι νοση-ματα, καὶ αἱ μεγίσται μᾶλιστα, καὶ ἐν τῆς νορογικῆς νοσήματι, καὶ ἐν τῷ τάσιν ἀλλοισιν· αἱ δ’ ἐκ προσαγωγῆς γίνονται, αἱ ορειναι αὐται ἀσφαλέσταται, ὥσπερ καὶ διαίται καὶ ψυχος καὶ θάλπος μάλιστα ἐκ προσαγωγῆς, καὶ αἱ ἡλικίας οὕτω μεταβαλλόμεναι.

XVI. Φύσεις δὲ ὡς πρὸς τὰς ὀρας, αἱ μὲν πρὸς θέρος, αἱ δ’ οὔτε ξειμόνα εὗτος καὶ κακῶς πεφύ-κασιν, αἱ δ’ πρὸς χώρας καὶ ἡλικίας καὶ διαίτας καὶ τᾶς ἀλλας καταστάσιας τῶν νοῦσων ἀλλαὶ πρὸς ἀλλας εὗτος καὶ κακῶς πεφύκασι, καὶ ἡλικίας πρὸς χώρας καὶ ὀρας καὶ διαίτας καὶ πρὸς καταστάσιας νοῦσων· καὶ ἐν τῇς νορογικῆς, διάιται.

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1 τῆς: M: τοίς: A.
2 δυσουρίαι: M: δυσουριέρειν: A.
3 οδύναι: M: οδυρώδεις: A.
4 οὕτως: M: οὕτως: A.
5 M has γίνεται with ὡς δὲ preceding.
HUMOURS, xiv.-xvi.

vision, headaches, heaviness, and are relaxing. When such winds prevail, their characteristics extend to sufferers from diseases. Sores are soft, especially in the mouth, the privy parts, and similar places. A north wind causes coughs, sore throats, constipation, difficult micturition accompanied by shivering, pains in the side and chest; such are the diseases that one must be prone to expect when this wind prevails. Should its predominance be greater still, the fevers which follow drought and rain are determined by the conditions that preceded this predominance, by the physical condition produced by the previous season, and by the particular humour that prevails in the body. Droughts accompany both south winds and north winds. Winds cause differences—and this too is important—in all other respects also. For humours vary in strength according to season and district; summer, for instance, produces bile; spring, blood, and so on in each case.

XV. It is changes that are chiefly responsible for diseases, especially the greatest changes, the violent alterations both in the seasons and in other things. But seasons which come on gradually are the safest, as are gradual changes of regimen and temperature, and gradual changes from one period of life to another.

XVI. The constitutions of men are well or ill adapted to the seasons, some to summer, some to winter; others again to districts, to periods of life, to modes of living, to the various constitutions of diseases. Periods of life too are well or ill adapted to districts, seasons, modes of living and constitutions of diseases. So with the seasons vary modes of
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καὶ σιτία, καὶ ποτά, ὁ μὲν γὰρ ἕχειν ἄργος ἔργων, καὶ πέπονα τὰ ἐσιότα καὶ ἅπλὰ, μέγα
10 γὰρ καὶ τούτο· αἱ ὁπώραι δὲ ἐργάσιμοι, ἠλιώσιες, τὰ πινόμενα πυκνά, ἀκατάστατα σιτία, οἶνοι,
12 ἀκρόδρυα.

XVII. "Οσπερ δὲ 4 ἐκ τῶν ὀρέων τὰς νοῦσους ἔστι τεκμήρασθαι, ἐστὶ ποτὲ καὶ ἐκ τῶν νοῦσων ὑδάτα καὶ ἀνέμους καὶ ἀνυδρίας προγινώσκειν, ὅπως βόρειαι, νότιαι· ἐστὶ γὰρ εὖ μαθῶντι καὶ ὀρθῶς οἴεν σκεπτέα, οἶον καὶ λέπται τινὲς καὶ περὶ τὰ ἄρβρα πόνοι,̣ 5 ὑδάτα ὅταν μέλλῃ,
7 κυνηγώδεστας ἐστὶ, καὶ ἄλλα τοιαύτα.

XVIII. Καὶ ὕσμάτων οἷά ἡ διὰ τρίτης, ἡ ἐκάστης, ἡ διὰ περιόδων ἅλλων, καὶ τὰ συνεχέα· καὶ ἀνέμων οἱ μὲν πολυνήμεροι πυνεύσι, καὶ ἀντιπνέουσι ἀλλήλους, ἅλλοι δὲ διὰ βραχυτερῶν, οἱ δὲ καὶ αὐτοὶ κατὰ περιόδον· ταῦτα ἔχει τῇς καταστάσεσιν ὁμοίότητας, ἐπὶ βραχύτερον δὲ τὰ τοιαύτα. καὶ εἰ μὲν ἐπὶ πλέον τὸ ἐτὸς τοιοῦτον ἐδο τῆν κατάστασιν ἐποίησε τοιαύτην, ἐπὶ πλέον 6 καὶ τα νοσήματα τοιαύτα καὶ μᾶλλον 7 ἵσχυρότερα, καὶ μέγιστα νοσήματα οὕτως ἐγένετο 8 καὶ κοινότατα καὶ ἐπὶ πλεῖστον χρόνων. ἐκ τῶν πρώτων ὕδατων, ὅταν ἐξ ἀνυδρίας πολλής μέλλη ὕδωρ ἔσεσθαι, ἐστὶ περὶ ὕδρωτων προειπεῖν, καὶ ὅποταν τὰλλα σμικρὰ σημεία φανῇ ἐν νυνεμίῃ, ἡ ἐν μεταβολῆ, 9 συνακ-

1 ὁ μὲν γὰρ Λ : οἶα· ὁτι ὁ μὲν Μ. 2 A omits καὶ.
3 πυκνά Μ : συχνά Α. 4 ὃς δ' Α.
5 οἴσι λέπται καὶ τινὲς περὶ τὰ ἄρβρα Λ : οἶον καὶ λέπται τινὲς, καὶ τὰ περὶ τὰ ἄρβρα πόνοι Μ. Probably πόνοι is a note on τὰ περὶ τὰ ἄρβρα, but I have not altered Littre's text.

90
living, foods and drinks. In winter no work is done and foods are ripe and simple—an important point; in autumn work is done, exposure to the sun is beneficial, drinks are frequent and foods varied, with wine and fruits.

XVII. As it is possible to infer diseases from the seasons, so occasionally it is possible from diseases to forecast rains, winds and droughts; for example, north winds and south winds. For he who has noticed symptoms carefully and accurately has evidence on which to work; certain skin diseases, for instance, and pains at the joints are irritating when rain threatens, to quote one example out of many.

XVIII. Rains occur every other day, or every day, or at other intervals; some are continuous. Winds sometimes last for many days, and are opposed to one another; others are shorter; some, like rains, are periodic. These have resemblances to the seasonal constitutions, though less marked. If the year, having had a certain character to a marked degree, has given this character to the constitution, the diseases too have this character to a marked degree and are more severe; in this way have arisen very serious diseases, very widespread and lasting a very long period of time. After the first rains, when rain is coming after a long drought, it is possible to predict dropsies; and when the other slight signs appear at a period of calm, or at a change, one must infer
τέον, ὁσι μὲν ἐφ' οὖν οὐδασιν ἡ ἀνέμοισιν νοῦσοι ἐπισημαίνουσι, καὶ ἀκουστέον εἰ τις οἴδε, τοιοῦδε χειμώνος προγενομένου, οἷον ἦρ ἦθερος ἔσται.

XIX. Τὰ χρόματα οὐχ ἵμοια ἐν τῇσιν ὄρησιν, οὐδὲ ἐν βορείοις καὶ νοτίοις, οὐδὲ ἐν τῇσιν ἡλικήσιν αὐτὸς πρὸς ἐωυτόν, οὐδ’ ἄλλος ἄλλως οὐδενί. σκεπτέον δὲ ἐξ ἄν ἵσμεν καὶ παρεόντων καὶ ἀτρεμέοντων περὶ χροίων, καὶ ὅτι αἱ ἡλικίαι τῇσιν ὄρησιν ἐμφερέες εἰσὶ καὶ χροῖ καὶ τρόπων.

XX. Οἱ αἰμορροίδας ἔχοντες οὔτε πλευρίτιδι, οὔτε περιπνευμονί, οὔτε φαγεδαίῃ, οὔτε δοθησίν, οὔτε τερμίνθοισιν ἀλίσκονταί, ἦσως δὲ οὐδὲ λέπρησιν, ἦσως δὲ οὐδὲ ἀλφοῖσιν. ἤτρευθέντες γε μὴν ἁκάιρος, συχνὸι τοιούτοισιν οὗ 10 βραδέως ἐϊλωσαν, καὶ ὀλέθρια οὕτως· καὶ ὅσαι ἄλλαι ἁποστάσεις, οἷον σύριγγες, ἐτέρων ἄκος· ὅσα δὲ, ἐφ’ ὅσι γενόμενα ῥύεται, τοῦτων προγενόμενα κωλύματα. 12 οἱ ὑποπτοὶ τόποι ὑποδεξάμενοι πόνῳ ἦ βαρει ἡ ἄλλῳ τινὶ ῥύονται.

1 ὡν οὖν Μ: ἔνακτέων· Ἀ. 2 Α omits ἦ. 3 Before νοῦσοι Μ adds αἱ. 4 τοιοῦδε Α: ὅτι τοιοῦτοι Μ. 5 παρεύντων, καὶ ἀτρεμέοντων, περὶ χροίων Μ: περὶ τῶν· καὶ ἀτρεμέοντων· καὶ περὶ χροίων Α. 6 καὶ χροί καὶ τρόπων Α: καὶ χροῖ καὶ τροποὶ· Μ. 7 Α omits ἀλίσκονται. 8 ἀλφοῖσιν Μ: ἄλλοισιν· Α (the two accents are significant). 9 Α omits γε. 10 οὗ Μ: οὐδὲ Α. 11 ἄλλαι Μ: ἄλλων Α. 12 ὅσα δὲ ἐφ’ οἷσι γενόμενα αἵρεται, τούτων προγενόμενα κωλύματα· Α: ὅσα πέρυκεν ἐπιφαινόμενα παύειν. ῥύεται τοῦτων προαγενόμενα κωλύματα· Μ.
HUMOURS, xviii.–xx.

what diseases are typical of the various rains or winds, and must listen to anyone who knows the nature of the spring or summer that will follow a winter of such and such a character.

XIX. Complexions vary with the seasons; they are not the same in north winds as in south winds; individuals differ, and the same individual varies in complexion as he grows older. Judge of complexions by their permanent characteristics, realising that ages resemble seasons in colour as in character.

XX. Sufferers from hemorrhoids are attacked neither by pleurisy, nor by pneumonia, nor by spreading ulcer, nor by boils, nor by swellings, nor perhaps by skin-eruptions and skin-diseases. However, unseasonably cured, many have been quickly caught by such diseases, and, moreover, in a fatal manner. All other abscessions, too, such as fistula, are cures of other diseases. So symptoms that relieve complaints if they come after their development, prevent the development if they come before. Suspected places cause relief, by acting as receptacles owing to pain, weight, or any other cause. In other cases

1 The reading of A is a corruption of the reading of Epidemics VI. 3, 23 and means, "Places receiving (peculant humours) from another place, through pain, weight or any other cause, bring relief." A "suspected" place is one in which we might expect a morbid affection to arise, and pain here, or an accumulation of humours, might relieve affections elsewhere. The phenomenon is common enough in certain forms of neuralgia, the pains of which often jump from place to place in such a way that one pain seems to relieve another.

13 ἀλλοι τόποι. οἱ τόποι οὗτοι δοξάμενοι: η πόνω: η βάρει: η ἀλλά τῶ, βρύονταί Α: ἀλλοισι αἱ κοινωνιαὶ οἱ ὑπὸ τόποι ὑποδεξάμενοι πόνω η βάρει, η ἀλλως τινι βρύονται. Μ.
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κοινωνίαι· διὰ τὴν ῥοπὴν οὐκ ἔτι αἷμα ἑρχεται, ἀλλὰ κατὰ τοῦ χυμοῦ τὴν ἐνυγγένειαν τοιαῦτα πτύουσιν· ἐστὶν οἶσιν αἷμα ἀφιέσθαι ἐν καρφῷ· ἐπὶ τοῖσι τοιούτοισι, ἐπὶ ἄλλοις δὲ ὡσπερ ἐπὶ τούτοις τοῦτο οὐκ εἶκος, καλύπτεις. ἐπὶ τοῖσι δὲ δὴ aιματώδεα πτύουσιν ὁρיה, πλευρίτις, χολή. τὰ παρὰ τὸ ὑπὸ οἴσιν ἀμφὶ κρίσιν γενόμενα μὴ ἑκπνήσει, τούτου λαπασσομένου, ὑποστροφὴ γίνεται, καὶ κατὰ λόγον τῶν ὑποστροφεῶν τῆς ὑποστροφῆς γενομένης, aὐθίς aἱρεται καὶ παραμένει, ὡσπερ aἱ τῶν πυρετῶν ὑποστροφαῖ, ἐν ὁμοίᾳ περιόδῳ· ἐπὶ τούτοις ἐλπὶς ἐς āρθρα ἀφίστασθαι. οὕρον παχύ, λευκόν, οἶον τῶν Ἀντιγένεως, ἐπὶ τοῖσι κοπιώδεις τεταρταίοις ἐστὶν ὅτε ἑρχεται, καὶ ῥύεται τῆς ἀποστάσεος, ἢν δὲ πρὸς τούτων καὶ ἀιμορραγήσῃ ἀπὸ ῥινῶν ἴκανως, καὶ πάνω. ὃ τὸ ἐντερον ἐπὶ δεξιὰ ἀρθριτικῶς ἐγένετο· ἢν ἥσυχαίτερος, ἐπεὶ δὲ τούτῳ ἐντερεύθη, ἐπιποιωτέρος.

1 A adds καὶ before ἐν καρφῷ.
2 τοῦτοισιν A: τοῖσι δὲ δὴ M.
3 τὰ παρ’ οἷς οἷς ἀμφὶ κρίσιν γενόμενα μὴ ἐκπνύση, τοῦτον λαπασσομένου· ὑποστροφὴ γίνεται· A: τὰ παρὰ τὸ οἷς· οἷοισιν ἃν ἀμφὶ κρίσιν γενόμενα, ἢν μὴ ἐκπνύση, τοῦτον ἀπαλλασσομένου, ὑπὸ στροφὴ γίνεται· M.
4 καὶ M: τὰ A.
5 υποστροφεῶν M: ὑποστροφεῶν A.
6 γενομένα AM: γενομένης Littre from Galen.
7 aὐθίς M: ἃν τις A.
8 παραμένει M: παραμένη A.
there is the sympathetic action. The issue, through the flow, ceases to be one of blood, but the patients spit up matter connected with the humour. In some such cases seasonable blood-letting is possible, but in other cases blood-letting, as sometimes in the former cases, is not suitable but only a hindrance. Blood-spitting may be caused by the season, by pleurisy, or by bile. When swellings by the ear do not suppurate at a crisis,¹ a relapse occurs when the swelling softens; when the relapse follows the normal course of relapses, the swelling rises again and remains, following the same periods as occur when fevers relapse. In such cases expect an abscession to the joints. Thick, white urine, as in the case of the slave of Antigenes, sometimes is passed on the fourth day in prostrating fevers, and saves the patient from the abscession, and this is especially so if in addition there is a copious flow of blood from the nostrils. The patient whose right bowel was painful became easier when arthritis supervened, but when this symptom was cured the pains became worse.²

¹ Or, "occur at a crisis but do not suppurate."
² Chapter XX is the same as Epidemics VI. 3, 24 to 4, 3. The variations of reading are not very important, but we may note that ἐτέρων ἄκος appears in Epidemics as ἡ ἐτερα-σκέψις. See the Introduction to the present treatise.
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ΤΜΗΜΑ ΠΡΩΤΟΝ

I. 'Ο βίος βραχύς, η δὲ τέχνη μακρή, ο δὲ 1 καίρος οξύς, η δὲ πείρα σφαλερή, η δὲ κρίσις χαλεπή. δει δε ου μόνον εωυτουν 2 παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ καὶ τὸν νοσέοντα 3 καὶ τοὺς 5 παρεόντας καὶ τὰ ἔξωθεν.

II. 'Εν τῇ τοπία κοιλάθσι 4 καὶ τοῖσιν ἐμέτοισι τοῖσιν 5 αὐτομάτουσι 6 γινομένουσιν, ἂν μὲν οία δει καθαύρεσθαι καθαίρονται, 7 συμφέρει τε καὶ εὐφόρως φέρουσιν ἃν δὲ μή, τοὺναντίον. οὕτω 8 καὶ κενεαγγήσθαι, 9 ἂν μὴ οία 10 δει γίνεσθαι γίνηται, συμφέρει τε καὶ εὐφόρως φέρουσιν ἃν δὲ μή, τοὺναντίον. ἐπιβλέπειν οὐν δει καὶ ἠρην καὶ 8 χώρην 11 καὶ ἡλικίαν καὶ νουσος, ἐν ἤσι 12 δει ἡ οὐ. 13

III. 'Εν τοίσι γνομαντικοῖσιν αἰ ἐπ' ἀκρον εὐεξίαν σφαλεραί, ἂν ἐν τῷ ἔσχάτῳ ἐωσιν οὐ γὰρ δύνανται μένειν ἐν τῷ αὐτῷ οὐδὲ 14 ἀτρεμεῖν ἐπεὶ 15 δε οὐκ ἀτρεμέουσιν, οὐκέτι δύνανται 16 ἐπὶ τὸ βέλτιον ἐπιδιδόναι λείπεται οὐν ἐπὶ τὸ

1 δὲ omitted by C'. 2 εαυτὸν Urb.
3 τοὺς νοοφόρας V.
4 τῇ τοπία κοιλάθσι: M: τῇ τοπία κοιλάθσι V: τῇ κοιλάθσι Q.
5 C' has toisi before toisiv.
6 αὐτομάτοις V: αὐτομάτοις C': αὐτομάτοις Urb. M.
7 καθαύρηται Rein.
9 κεναγγήσθαι C': κεναγγήσθε Urb. V: κενεαγγήσθε Μ: κενεαγγ.γείσθαι Q.
10 οὖν Rein.
APHORISMS
FIRST SECTION

I. Life is short, the Art long, opportunity fleeting, experiment treacherous, judgment difficult. The physician must be ready, not only to do his duty himself, but also to secure the co-operation of the patient, of the attendants and of externals.

II. In disorders of the bowels, and in vomitings that are spontaneous, if the matters purged be such as should be purged, the patient profits and bears up well. If not, the contrary. So too artificial evacuations, if what takes place is what should take place, profit and are well borne. If not, the contrary. So one ought to have an eye to season, district, age and disease, to see if the treatment is, or is not, proper in the circumstances.

III. In athletes a perfect condition that is at its highest pitch is treacherous. Such conditions cannot remain the same or be at rest, and, change for the better being impossible, the only possible change is

1 Or, "deceptive."
2 It is just possible that κρίσις here means the crisis of a disease, and that the aphorism refers to the danger attending a crisis, and to the need for prompt and skilful treatment at such times.
3 Or, "dangerous."

11 χάρην καὶ ἀρην Q.
12 οἰσι: Q. C' has ἦ εἰσὶν καὶ διω. 18 μη Ermerins.
14 Ermerins omits ἦν . . . ἐσμεν and μένετ . . . οδέγε. 19 Ermerins οὐ εἰς ἐπειδὴ C'.
15 V places δύνανται after βελτιον.
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χεῖρον. τούτων οὖν εἶνεκεν τὴν εὐεξίνυν λύειν συμ-
φέρει μὴ βραδέως, ἵνα πάλιν ἄρχῃν ἀναθρέψιος
λαμβάνῃ τὸ σῶμα. μηδὲ τὰς συμπτώσιας ἐς τὸ
ἐσχατὸν ἄγειν, σφαλερὸν ἡ γὰρ, ἄλλ' ὀκοῖν ἂν

τοῦ μέλλοντος ὑπομένειν, ἐς τοῦτο ἄγειν. ὡσαύτως δὲ καὶ αἱ κενώσεις αἱ ἐς τὸ
ἐσχατὸν ἄγουσαι σφαλερᾷ καὶ πάλιν αἱ ἀνα-

λήψεις 3 αἱ ἐν τῷ ἐσχάτῳ ἔοινσαι 4 σφαλεραῖ. 5

IV. Ἀι λεπταὶ καὶ ἀκριβεῖς δίαίτα τι, καὶ 6 ἐν
tοῖς μακροῖς αἱ ἐπάθεια, 7 καὶ ἐν τοῖς ὀξέων, 8 οὐ μὴ ἐπιδεχεῖται, σφαλεραῖ. 9 καὶ

πάλιν 10 αἱ ἐς τὸ ἐσχατὸν λεπτότητος ἀφυγμέναι
dίαιται χαλεπαῖ; 11 καὶ γὰρ καὶ 12 αἰ πληρώσεις αἱ

ἐς τὸ ἐσχατὸν ἀφυγμέναι 13 χαλεπαῖ. 14

V. Ἐν τῆς λεπτῆς διαίτης ἀμαρτάνουσιν
οἱ νοσέοντες, διὸ μᾶλλον βλαπτοῦνται πᾶν γὰρ 15
ὁ δὲ γίγνεται μέγα γίνεται μᾶλλον ἢ ἐν τῇς

ὁλίγον ἀδροτέρησι διαίτης. διὰ τοῦτο καὶ

tοῖς ὑγιαίνοσι σφαλεραὶ αἱ πάνω λεπταὶ καὶ

ἀκριβεῖς καθεστηκυιαί 16 δίαιται, ὅτι τὰ ἀμαρτα-

νόμενα χαλεπώτερον φέρουσιν. διὰ τοῦτο οὖν 17

1 εἰς τὸ ἐσχάτην ἄγειν· σφαλεραὶ Urb. M has ἐξυπόσιαι for

συμπτώσιαι.

2 ἀναθρέψιες M. 3 ἀναθρέψιες M.

4 ἀναληψιαῖς αἱ ἐς τὸ ἐσχατὸν ἄγουσαι C'. Ermerins omits

from ὡσαύτως to the end.

5 Ermerins omits ὡσαύτως ... σφαλεραῖ.

6 kal omitted by V. Ermerins omits from kal to δίαιται

χαλεπαῖ.

7 Urb. has ἐς τὸ πάθεια in the margin in another hand.

8 After ὀξέων (spelt ὀξέοι) Σ' has νοσίμασιν. So S accord-

ing to Littre. This suggests that πάθεια is a gloss.

9 χαλεπαῖ V Q. 10 kal πάλιν omitted by Urb. V.

11 λεπταὶ V. 12 kal C'.

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for the worse. For this reason it is an advantage to reduce the fine condition quickly, in order that the body may make a fresh beginning of growth. But reduction of flesh must not be carried to extremes, as such action is treacherous; it should be carried to a point compatible with the constitution of the patient. Similarly, too, evacuations carried to extremes are treacherous, and again new growths, when extreme, are treacherous.

IV. A restricted and rigid regimen is treacherous, in chronic diseases always, in acute, where it is not called for. Again, a regimen carried to the extreme of restriction is perilous; and in fact repletion too, carried to extremes, is perilous.

V. In a restricted regimen the patient makes mistakes, and thereby suffers more; for everything that occurs is more serious than with a slightly more liberal regimen. For this reason in health too an established regimen that is rigidly restricted is treacherous, because mistakes are more hardly borne.

1 Or, "dangerous."

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13 ἐν τῷ ἐσχάτῳ ἔσοσαι Urb.
14 σφαλεραί Urb. (and S according to Littré).
15 After γάρ Littré with E adds τὸ ἀμάρτημα.
16 So C: ἀκριβεῖς καὶ καθεστηκυίαι Ιύρ.: καθεστηκυία καὶ λεπταὶ καὶ ἀκριβεῖς V: λεπταὶ καὶ καθεστηκυία καὶ ἀκριβεῖς M: λεπταὶ καθεστηκυία καὶ ἀκριβεῖς Q.

Here V 2r, l. 13 ends:

καὶ λεπταὶ καὶ ἀκριβεῖς διαίται
l. 14 ends: αἱ λεπταὶ καὶ ἀκριβεῖς διαίται
l. 15 begins: σφαλεραὶ ἐστὶ πλέιοντα ...

C 2v, l. 8 ends: καὶ λεπταὶ καὶ ἀκριβεῖς διαίται
l. 9 begins: σφαλεραὶ ἐστὶ πλέιοντα ...

The scribe of C, who copied V, omitted one entire line.

17 διὰ τούτῳ οὖν omitted by C'.
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αι λεπταί καὶ ἀκριβεῖες διαίται σφαλεραί ἐς τὰ 9 πλείονα τῶν σμικρῶν ἀδροτέρων.

VI. 'Ες δὲ τὰ ἕσχατα νοσήματα αἱ ἕσχαται 2 θεραπεῖαι ἐς ἀκριβείν κράτισται.

VII. Ὁκου μὲν οὖν κατόχυ τὸ νόσημα, αὐτίκα καὶ τοὺς ἕσχατους πόνους ἔχει, καὶ τῇ ἕσχατως λεπτοτάτῃ διαίτῃ ἀναγκαῖον χρῆσθαι· ὅκου δὲ μὴ, ἀλλὰ ἐνδεχεται ἀδροτέρως διαίταν, τοσοῦτον ὑποκαταβαίνειν, ὅκοσον ἂν ἡ νοῦσος μαλθακώ-

6 τέρῃ τῶν ἕσχατων ἑ.

VIII. 'Οκόταν ἢ ἀκμᾶς τὸ νόσημα, τότε λεπτο-

2 τάτῃ διαίτῃ ἀναγκαῖον χρῆσθαι.

IX. Συντεκμαίρεσθαι δὲ χρῆ 5 καὶ τῶν νοσε- 

οντα, εἰ ἐξαρκέσει τῇ διαίτῃ πρὸς τὴν ἀκμήν τῆς 

νοῦσου, καὶ πότερον ἐκεῖνος ἀπανδήσει πρό-

τερον, καὶ οὐκ ἐξαρκέσει τῇ διαίτῃ, ὅ ἡ νοῦσος 

5 πρότερον ἀπανδήσει καὶ ἀμβλυνεῖται. 8

Χ. 'Οκόσοισι 9 μὲν οὖν αὐτίκα ἡ ἀκμή, αὐτίκα 

λεπτῶς διαίταν· ὅκόσοισι 9 δὲ ὑστερον ἡ ἀκμή, 

ἐς ἐκεῖνο καὶ πρὸ ἐκεῖνον σμικρὸν ἀφαιρετέουν 

ἐμπροσθεν δὲ, πιοτέρως διαίταν ὡς ἂν 10 ἐξαρκέσῃ

5 ὅ νοσέων.

XI. Ἐν δὲ τοῖς παροξυσμοῖς ὑποστέλλεσθαι

1 σφαλερήταται Erg.: μᾶλλον σφαλεραί Rein.

2 μικρῶν Σ' Q': σμικρῶν Urb. V: σμικρῶν M.

3 μαλακοτέρη Σ'.

4 After ὅκόταν many MSS. have δὲ. It is omitted by Urb., while Σ' has χρῆ.

5 χρῆ omitted by V.

6 τῇ διαίτῃ πρὸς τὴν ἀκμήν τῆς νοῦσου Σ' and Urb.: τῇ διαίτῃ καὶ τὴν ἀκμήν τῆς νοῦσου Σ: τῇ νοῦσω καὶ τὴν ἀκμὴν τῆς νοῦσου M.

7 καὶ μὴ πρότερον ἐκεῖνος ἀπανδήσει Urb. and Magnolus in margin.
For this reason, therefore, a rigidly restricted regimen is treacherous generally as compared with one a little more liberal.

VI. For extreme diseases extreme strictness of treatment is most efficacious.

VII. Where the disease is very acute, immediately, not only is the pain extreme, but also it is essential to employ a regimen of extreme strictness. In other cases, where a more liberal regimen is possible, relax the strictness according as the disease is milder than the most extreme type.

VIII. It is when the disease is at its height that it is necessary to use the most restricted regimen.

IX. Take the patient too into account and decide whether he will stand the regimen at the height of the disease; whether his strength will give out first and he will not stand the regimen, or whether the disease will give way first and abate its severity.

X. When the disease reaches its height immediately, regimen must be restricted immediately. When the height comes later, restrict regimen then and a little before then; before, however, use a fuller regimen, in order that the patient may hold out.²

XI. Lower diet during exacerbations, for to give

¹ Or, "dangerous."
² So Littré; and, as V omits ἄν, it is probable that the ancient interpretation took ἄσ to be final. But it is perhaps better to take ἄσ as meaning "how" or "in such a way that," in which case the translation will be "restricting it not more than the patient's strength permits."

² Or, V has ὅσοι. ¹⁰ V omits ἄν.
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χρή· το προστιθέναι γὰρ βλάβη ή καὶ ὁκόσα¹ κατὰ περιόδους παροξύνεται ἐν τοῖς παροξυσμοῖς ὑποστέλλεσθαι χρή.²

XII. Τοὺς δὲ παροξυσμοὺς καὶ τὰς καταστάσιας δηλώσουσιν³ αἱ νοῦσοι, καὶ αἱ ὁραὶ τοῦ ἔτεος, καὶ αἱ τῶν περιόδων πρὸς ἀλλήλας ἀνταποδόσιες,⁴ ἢν τε καθ' ήμέρην, ἢν τε παρ' ήμέρην, ἢν τε καὶ διὰ πλείονος χρόνου γίνονται ἀτὰρ καὶ τοῖς ἐπιφαίνομενοις, ὄλον ἐν πλευρικοίᾳ πτύαλον ἢν⁵ αὐτίκα ἐπιφαίνεται ἀρχομένου, βραχύνει, ἢν δὲ ύστερον ἐπιφαίνεται, μηκύνει· καὶ οὗρα καὶ ὑποχωρήματα καὶ ἱδρώτες,⁶ καὶ δύσκριτα καὶ εὐκριτα, καὶ βραχέα καὶ μακρὰ⁷ τὰ νοσήματα, ἐπιφαίνομενα, δήλοι.⁸

XIII. Γέροντες εὐφορώτερα ηθοποιοῦν φέρουσι, δεύτερα οἱ καθεστηκότες, ἥκιστα μειρακία, πάντων δὲ μάλιστα παιδία, τούτων δὲ ἦν⁹ τύχη αὐτὰ ἐωυτῶν προβουμότερα ἐόντα.

XIV. Τὰ αὐξανόμενα πλείστων ἔχει τὸ ἐμφυτὸν θερμὸν· πλείστης οὖν δεῖται τροφῆς· εἰ¹¹ δὲ μῆ, τὸ σῶμα ἀναλίσκεται· γέρουσι δὲ ὀλίγου τὸ θερμὸν, διὰ τοῦτο ἀρα ὀλίγων ὑπεκκαμάτων δέωνται· ὑπὸ πολλῶν γὰρ ἀποσβέννυται· διὰ τοῦτο καὶ οἱ πυρετοὶ τοῦτοι γέρουσιν οὕς ὀμοίως ἄξεις· ψυχρῶν γὰρ τὸ σῶμα.

XV. Αἱ κοιλίαι χειμῶνος καὶ ἤρος θερμότατα φύσει, καὶ ὑπνοὶ μακρότατοι· εἰ ταύτησιν οὖν τῆσιν ὀρμησί καὶ τὰ προσάρματα πλεῖον δοτέοιν'

¹ V has ἤτα.
² τὸ . . . χρὴ omitted by C'. χρὴ is omitted by M.
³ ἡλιοσκίν C' with many later MSS.
⁴ ei omitted by Urb. and S.
food is harmful; lower diet too during the exacerbations wherever a disease is exacerbated periodically.

XII. Exacerbations and constitutions will be made plain by the diseases, by the seasons of the year, and by the correspondence of periods to one another, whether they come every day, every other day, or at a longer interval. Moreover, there are supervening symptoms; for example, in pleurisy, if expectoration supervene immediately on the commencement of the disease, it means a shorter illness, if afterwards, a longer one. Urine, stools, sweats, by the manner in which they supervene, show whether the disease will have a difficult crisis or an easy one, whether it will be short or long.

XIII. Old men endure fasting most easily, then men of middle age, youths very badly, and worst of all children, especially those of a liveliness greater than the ordinary.

XIV. Growing creatures have most innate heat, and it is for this reason that they need most food, deprived of which their body pines away. Old men have little innate heat, and for this reason they need but little fuel; much fuel puts it out. For this reason too the fevers of old men are less acute than others, for the body is cold.

XV. Bowels are naturally hottest in winter and in spring, and sleep is then longest; so it is in these seasons that more sustenance is necessary. For the

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\[5 \text{ } \epsilon\pi\delta\omega\iota\varsigma\ C' \text{ Urb. Galen and many later MSS.}\]
\[6 \alpha\nu\tau\iota\kappa\alpha \text{ } \eta\nu \text{ V, with } \mu\epsilon\nu \text{ after } \alpha\rho\chi\omicron\mu\epsilon\nu\text{ou}. \text{ Some MSS. have } \mu\epsilon\nu \text{ after } \eta\nu.'\]
\[7 \text{ After } \iota\delta\rho\omicron\omicron\omicron\omicron\epsilon\nu \text{ V has } \kappa\alpha\iota \chi\rho\omicron\omega\mu\alpha\tau\alpha.\]
\[8 \kappa\alpha\iota \mu\alpha\kappa\rho\omicron\text{ omitted by C'}.\]
\[9 \sigma\eta\mu\alpha\iota\nu\epsilon\iota \text{ V.}\]
\[10 \& \tau\nu \text{ Erm. and Rein.}\]
\[11 \eta\nu \text{ C' Urb.}\]
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καὶ γὰρ τὸ ἐμφυτὸν θερμῶν πολύν τροφῆς οὖν πλείόνος δέονται. σημεῖον, αἱ ἡλικίαι καὶ οἱ ἄθληται.

XVI. Αἱ υγραὶ διαίται πᾶσι τοῖσι πυρεταῖνουσι συμφέρουσι, μάλιστα δὲ παιδίουσι, καὶ τοῖσιν ἄλλοισι τοῖσιν οὕτως εἰθισμένοισι διαι- τάσθαι.

XVII. Καὶ τοῖσιν ἀπαξ ἢ δίς, ἢ πλείω ἢ ἐλάσσω, καὶ κατὰ μέρος δοτέων δὲ τι καὶ τῇ ὑρῇ, καὶ τῇ χώρῃ, καὶ τῷ ἑθεὶ, καὶ τῇ ἡλικίᾳ.

XVIII. Θέρεος καὶ φθινοπώρον σιτία δυσ- φορώτατα φέρουσι, χειμώνως ῥήματα, ἤρος 3 δεύτερον.

XIX. Τοῖσιν ἐν τῇ περιόδοισι παροξυνο- μένοισι μηδὲν διδόναι, μηδ’ ἀναγκάζειν, ἄλλ’ ἀφαιρεῖν τῶν προσθεσίων πρὸ τῶν κρισίων.

XX. Τὰ κρινόμενα καὶ τὰ κεκριμένα ἀρτίως μὴ κυνεῖν, μηδὲ νεωτεροποιεῖν, μήτε φαρμακεύσει, 3 μήτ’ ἄλλοισιν ἐρεθισμοῖσιν, ἄλλ’ εἶν.

XXI. Ἡ δεῖ ἄγειν, ὅκου ἄν μάλιστα ρέτη, ταὐτῇ ἄγειν, διὰ τῶν συμφερόντων χωρίων.

1 πλείον εστὶ Rein.
2 δέονται C’ Urb. M. δείται V.
3 Erm. omits καὶ γὰρ . . . ἄθληται.
4 M V omit α.
5 All our good MSS. have τοῖσιν or τοῖσι. Littre with slight authority reads οἴσιν. Littre would also read κατὰ μέρος δοτέων δοτέων δὲ τι καὶ κ.τ.έ. Erm. and Rein. omit καὶ τοῖσιν.
6 V omits καὶ τῇ χώρῃ.
7 Before σιτία C’ has τὰ, and before ρήματα Urb. has δὲ.
8 ταὐτῇ Rein.
9 C’ omits ἄλλ’.
10 προσθεσίων Urb. : προβεσῆν V : προβέθεσθαν C’.

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APHORISMS, I. xv.–xxi.

innate heat being great, more food is required; witness the young and athletes.

XVI. A sloppy diet is beneficial in all fevers, especially in the case of children and of those used to such a diet.

XVII. To some, food should be given once, to others, twice; in greater quantity or in less quantity; a little at a time.1 Something too must be conceded to season, district, habit, and age.

XVIII. In summer and in autumn food is most difficult to assimilate, easiest in winter, next easiest in spring.

XIX. When the patient is suffering from a periodic exacerbation, offer nothing and force nothing, but lessen the nourishment before the crisis.2

XX. Do not disturb a patient either during or just after a crisis, and try no experiments, neither with purges nor with other irritants, but leave him alone.

XXI. What matters ought to be evacuated, evacuate in the direction to which they tend, through the appropriate passages.

1 The reading in this aphorism is more than dubious. The strong evidence for ταῖσιν, which makes no possible grammar with the rest of the sentence, is almost proof positive that the true text has been lost. Fortunately the general sense is quite plain.

2 As Galen says, "crisis" here may mean either the exacerbation, or the summit of the disease, or the crisis in the strict sense of the word. The aphorism is so like XI. that some editors think it is an interpolation, though an early one.

11 τῶν κρίσεων Μ V Urb. : τῆς κρίσεως C' : τῶν παροξυσμῶν Erm.

12 After ἔπη C' has ἡ φόσις.
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XXII. Πέτσα γαρμακεύουν καὶ κινεῖν, μὴ ὀμά, μηδὲ ἐν ἀρχήσιν, ἂν μὴ ὀργά· τὰ δὲ πλείστα ¹
3 οὐκ ὀργά.

XXIII. Τὰ χωρέοντα μὴ τῷ πλήθει τεκμαίρεσθαι, ἀλλ’ ὡς ἄν χωρῇ οἶα δει, καὶ φέρῃ ² εὐφόρως· καὶ ὁκον δεὶ μέχοι ³ λειποθυμῆς ἄγειν, 4 καὶ τοῦτο ποιεῖν, ἢν ἐξαρκῇ ὁ νοσέων.

XXIV. Ἐν τούτω δέσι πάθεσιν ὀλυγάκισι καὶ ἐν ἀρχήσι τῇ σαντ φαρμακεύσῃ χρήσθαι, καὶ τοῦτο 3 προεξευκρινήσαντα ποιεῖν.

XXV. ἦν οἷα δεῖ καθαίρεσθαι καθαίρωνται, συμφέρει τε καὶ εὐφόρως φέρουσιν· τὰ δ’ ἐναντία, 3 δυσχερῶς.

ΤΜΗΜΑ ΔΕΣΤΕΡΩΝ

I. Ἐν ὧ νοσήματι ὕπνοις πόνων ποιεῖ, θανάσι- 2 μον. ἂν δέ ὕπνοις ὀφελῆ, οὐ θανάσιμον.

II. Ὁκον παραφροσύνην ὕπνοις παύει, ἀγαθόν. 3

III. Ὡτινος, ἀγρυπνίη, ἀμφότερα μᾶλλον τοῦ 2 μετρίου γινόμενα, ⁴ κακόν.

IV. Οὐ πλησιμονή, οὐ λιμός, οὐδ’ ἄλλο οὖδὲν 2 ἀγαθόν, ὁ τι ἀν μᾶλλον τῆς φύσιος ἑ. 5

V. Κόποι αὐτόματοι φράζουσι νούσουσ.

¹ πλείστα C’ Urb.: πολλὰ M V.
² Rein. reads άσα for ἅσα, εἰ before οῖα, and φέρει.
³ ἄχοι Urb. Q S.
⁴ C’ has γινόμενα before μᾶλλον.

¹ An orgasm is literally a state of excitement, and in this aphorism signifies that the humours are “struggling to get out,” as Adams says.

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XXII. Purge or otherwise disturb concocted, not crude, humours, and avoid the onset of a disease, unless there be orgasm, which in most cases does not occur.¹

XXIII. Judge evacuations, not by bulk, but by their conformity to what is proper, and by the ease with which the patient bears them. Where occasion calls for purging until the patient faints, do even this, if the patient's strength be sufficient.

XXIV. In acute diseases use purgatives sparingly and at the onset, and then only after a thorough examination.

XXV. If the matters purged be such as should be purged, the patient benefits and bears up well; otherwise, the patient is distressed.²

SECOND SECTION

I. A disease in which sleep causes distress is a deadly one; but if sleep is beneficial, the disease is not deadly.³

II. When sleep puts an end to delirium it is a good sign.

III. Sleep or sleeplessness, in undue measure, these are both bad symptoms.

IV. Neither repletion, nor fasting, nor anything else is good when it is more than natural.⁴

V. Spontaneous weariness indicates disease.

¹ Most of Aphorisms XIX.—XXIV. will be found in Humours VI. The order of the propositions is not quite the same, and there are several interesting variant readings, which, however, do not seriously affect the sense.

² "Deadly" means here only "very dangerous."

³ "Too great for the constitution."

⁴ Perhaps, "too great for the constitution."
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VI. Ὄκοσοι, ποιεούτες τι τοῦ σώματος, τὰ πολλὰ¹ τῶν πόνων μὴ² αἰσθάνονται, τούτοιςίν ἢ
3 γνώμη νοσεῖ.

VII. Ῥὰ ὑν πολλῷ χρόνῳ λεπτυνόμενα σῶματα
2 νωθρῶς ἐπανατρέφειν, τα δὲ ἐν ὀλίγῳ, ὀλίγωσ.³

VIII. Ἦν ἐκ νούσου τροφῆν λαμβάνων τις⁴ μὴ ἱσχύ, σημαίνει τὸ σῶμα ὅτι πλείον τροφῆ
χρήται⁵ ἢν δὲ τροφὴν μὴ λαμβάνοντος τοῦτο
4 γίνηται, σημαίνει⁶ ὅτι κενώσιος δεῖται.

IX. Τὰ σώματα χρῆ,⁷ ὅκου ἄν τίς βούληται⁸
2 καθαίρειν,⁹ εὐροα ποιεῖν.

X. Τὰ μὴ καθαρὰ τῶν σωμάτων,¹⁰ ὅκόσον¹¹ ἄν
2 θρέψης μᾶλλον, βλάψεις.

XI. Τά ἡγκαταλημπανόμενα ἐν τῇς¹² νούσοις
2 μετὰ κρίσιν ὑποστροφὰς ποιεῖν εὐώθεν.¹³

XII. Οὐκόσοισι κρίσις γίνεται, τούτοις ἢ νῦς
δύσφορος ἡ πρὸ τοῦ παροξυσμοῦ, ἢ δὲ ἐπιοῦσα
3 εὐφοριστέρη ὡς ἐπὶ τὸ πόλυ.

XIII. Ἐν τῇς τῆς κοιλίας ρύσεσιν αἰ μεταβολαί

1 Erm. Rein. place τὰ πολλὰ after τούτοις.
4 τις omitted by M.
5 ὅτι πλείον τροφῆ τὸ σῶμα χρέεται M: ὅτι πλείον τροφῆ
χρὴται V: τὸ σῶμα ὅτι πλείον τροφῆ χρέεται C: τὸ σῶμα
ὅτι πλείον τροφὴ γρέεται Urb.
6 σημαίνει V C' Urb.: χρῆ εἰδέναι M.
7 χρῆ omitted by V.
8 ὅκου (ὅτου C') ἄν τίς βούληται C' Urb.: ὅκου τίς (τίς V)
βούλεται M V.
9 M has καθαίρεσθαι for καθαίρειν. After this aphorism C'
has καί ὃν μὲν ἄνω βούλη εὑρὰ ποιέειν σητήσαι τὴν κοιλίαν ἢν
de κάτω βουλή εὑρα ποίεειν, ὑγραιναι τὴν κοιλίαν.
10 τῶν σωμάτων C' Urb.: σώματα M V.
11 ὅκόσον C' Urb.: ὅκόσω M: ὅκόσω V.
VI. Those who, suffering from a painful affection of the body, for the most part are unconscious of the pains, are disordered in mind.

VII. Bodies that have wasted away slowly should be slowly restored; those that have wasted quickly should be quickly restored.

VIII. If a convalescent while taking nourishment remains weak, it is a sign that the body is being over-nourished; if there be weakness while he takes none, it is a sign that evacuation is required.

IX. Bodies that are to be purged must be rendered fluent.

X. Bodies that are not clean, the more you nourish the more you harm.

XI. It is easier to replenish with drink than with food.

XII. Matters left behind in diseases after the crisis are wont to cause relapses.

XIII. When a crisis occurs, the night before the exacerbation is generally uncomfortable, the night after more comfortable.

XIV. In fluxes of the bowels, changes in the

1 The commentators from Galen have been worried by this phrase and the apparent inconsequence of the second part of the proposition. It is plain that \( \tau \rho \omega \phi \nu \lambda \alpha \mu \beta \alpha \nu \epsilon \iota \nu \) means "to take nourishment readily and with appetite."

2 That is, ready to evacuate. The ancients gave various prescriptions to make bodies \( \varepsilon \upsilon \rho \omega \alpha \). See p. 213.

3 That is, free from impurities, disordered or redundant humours.

4 \( \dot{\omega} \; \epsilon \pi \iota \; \tau \omicron \; \pi \omicron \alpha \lambda \nu \) goes with the whole sentence and not with \( \varepsilon \upsilon \phi \omega \omega \tau \epsilon \tau \epsilon \eta \) only.
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tóv διαχωρημάτων ὧφελέουσιν, ἢν μὴ ἐς ποιηρὰ
3 μεταβάλλῃ.

XV. Ὁκου φάρνυξ νοσεῖ, ἡ φύματα ἐν τῷ
σώματι ἐκφύεται, σκέπτεσθαι τὰς ἐκκρίσιας
ὡς ἐκ ἀγαθοῖς, τὸ σῶμα συννοσεῖ. ἦν δὲ
ὁμοία τοῖσιν υγιαίνουσι γίνονται, ἀσφαλὲς τὸ
5 σῶμα τρέφειν.

XVI. Ὁκου λιμὸς οὐ δεῖ ποιεῖν.

XVII. Ὁκου ἀν τροφὴ πλείων παρὰ φύσιν
ἐσέλθῃ, τοῦτο νοῦσον ποιεῖ, δηλοὶ δὲ ἡ ῤήσις.

XVIII. Τῶν τρεφόντων ἄθροών καὶ ταχέως,
2 ταχεία καὶ αἱ διαχωρίσιες γίνονται.

XIX. Τῶν ὀξέων νοσημάτων οὐ πάμπαν ἀσφαλεῖς
ἀποφεύοις τροφηρεύσιες, οὔτε τοῦ θανάτου, οὔτε τῆς
3 υγείας.

XX. Ὁκόσοισι νέοισιν ἐνδούσιν αἱ κοιλιᾷ ύγραί
ἐστὶ, τούτοισιν ἀπογηράσκουσιν ἁγραίνουσιν ὁκό-
σοισι δὲ νέοισιν ἐνδοῦσι ἁμεινόσιν, τούτοισιν
4 ἀπογηράσκουσιν ὑγραίνουσιν.4

XXI. Λιμῶν θῶρηξις λύει.

XXII. Ἀπὸ πλησμονῆς ὁκόσα ἄν νοσημάτα
γένηται, κένωσις ἀπῆλθεν, καὶ ὁκόσα ἀπὸ κενώσιος,
3 πλησμονῆς, καὶ τῶν ἄλλων ἡ ὑπεναντίωσις.

XXIII. Τὰ ὀξέα τῶν νοσημάτων κρίνεται ἐν
2 τεσσαρεσκαίδεκα ἡμέρῃσιν.

1 For σώματι C has τραχηλῷ with σῶ after it, the MS. being
possibly imperfect at this point.
2 ἐκφύει Rein.
3 For νοῦσον ποιεῖ MV have νοσοποιεῖει.
4 The MSS. show a great variety of readings in this
excreta are beneficial unless they change to what is bad.

XV. When the throat is affected, or tumours rise on the body, examine the evacuations. If they are bilious, the whole body is affected; if they are such as they are in a state of health, it is safe to nourish the body.

XVI. When on a starvation diet a patient should not be fatigued.

XVII. When more nourishment is taken than the constitution can stand, disease is caused, as is shown by the treatment.

XVIII. Of foods that nourish all at once and quickly, the evacuations too come quickly.

XIX. In the case of acute diseases to predict either death or recovery is not quite safe.

XX. Those whose bowels are loose in youth get constipated as they grow old; those whose bowels are constipated in youth have them loose as they grow old.

XXI. Strong drink dispels hunger.

XXII. Diseases caused by repletion are cured by depletion; those caused by depletion are cured by repletion, and in general contraries are cured by contraries.

XXIII. Acute diseases come to a crisis in fourteen days.

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1 The reading of C' seems to show that σῶμα means here “the part of the body about the throat,” that is, the neck. Swellings here may denote either a local or a general disorder. Possibly φύματα here means “eruptions.”

2 Or, “not at all safe.”
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XXIV. Τῶν ἐπτὰ ἡ τετάρτη ἐπίδηλος· ἔτερης ἐβδομάδος ἡ ὅγδη ἀρχή, θεωρητή δὲ ἡ ἐνδεκάτη· αὕτη γὰρ ἐστὶ τετάρτη τῆς δευτέρης ἐβδομάδος· θεωρητὴ δὲ πάλιν ἡ ἐπτακαιδεκάτη, αὕτη γὰρ ἐστὶ τετάρτη μὲν ἀπὸ τῆς τεσσαρεσκαίδεκάτης,

6 ἐβδομή δὲ ἀπὸ τῆς ἐνδεκάτης.

XXV. Οἱ θερινοὶ τεταρταῖοι τὰ 2 πολλὰ γίνονται βραχέες, οἱ δὲ φθινοπωρινοὶ, μακροί, 3 καὶ μᾶλλον 3 οἱ πρὸς τὸν χειμώνα συνάπτοντες.

XXVI. Πυρετὸν ἐπὶ σπασμὸ βέλτιον γενέσθαι ἢ σπασμὸν ἐπὶ πυρετὸ.

XXVII. Τοῖσι μὴ κατὰ λόγον κοινφίζουσιν οὐ δεὶ πιστεύειν, οὐδὲ φοβεῖσθαι λίθν τὰ μοχθῆρα γινόμενα παραλόγως· τὰ γὰρ πολλὰ τῶν τοιούτων ἐστίν αἰβέβαια, καὶ οὐ πάνιν διαμένειν, οὔδὲ 5 χρονίζειν 4 εἰσόδειν.

XXVIII. Τῶν πυρεσσόντων μὴ παντάπασιν ἐπιπολαίως, τὸ διαμένειν καὶ μηδὲν ἐνδιδόναι τὸ σῶμα, ἢ καὶ συντήκεσθαι μᾶλλον τοῦ κατὰ λόγον, μοχθῆριόν· τὸ μὲν γὰρ μῆκος νοῦσον σημαίνει, τὸ 5 δὲ, ἀσθένειαν.

XXIX. Ἀρχομένων τῶν νοῦσων, ἢν τι δοκῇ κινεῖν, κίνει· ἀκμαζούσων δὲ, ἡσυχίην ἔχειν βέλτιον 3 ἐστίν.

XXX. Περὶ τὰς ἁρχὰς καὶ τὰ τέλη, πάντα 2 ἀσθενέστερα, 5 περὶ δὲ τὰς ἁκμᾶς, ἵσχυρότερα. 6

1 δευτέρης all important MSS. : ἐτέρης Littre.
2 Urb. and several Paris MSS. have ὡς before τὰ πολλὰ.
3 μᾶλλον C' V: μάλιστα Urb. M.
4 χρονίζειν C' Urb. M.: εγχρονίζειν V.
5 ἀσθενέστερα C' V: ἀσθενεύστατα Urb. M.
6 ἵσχυρότερα C' V: ἵσχυρότερα Urb. M.
XXIV. The fourth day is indicative\(^1\) of the seven;\(^2\) the eighth is the beginning of another week; the eleventh is to be watched, as being the fourth day of the second week; again the seventeenth is to be watched, being the fourth from the fourteenth and the seventh from the eleventh.

XXV. Summer quartans generally prove short, but those of autumn are long, especially those that are nigh to winter.

XXVI. It is better for a fever to supervene on a convulsion than a convulsion on a fever.

XXVII. One must not trust improvements that are irregular, nor yet fear overmuch bad symptoms that occur irregularly; for such are generally uncertain and are not at all wont to last or grow chronic.

XXVIII. When fevers are not altogether slight, for the body to remain without any wasting, and also for it to become unduly emaciated, is a bad symptom; the former signifies a long disease, the latter signifies weakness.

XXIX. At the beginning of diseases, if strong medicines\(^3\) seem called for, use them; when they are at their height it is better to let the patient rest.

XXX. At the beginning and at the end all symptoms are weaker, at the height they are stronger.

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1 \(\epsilon\pi\delta\eta\lambda\sigma\) means much the same as \(\theta\epsilon\omega\rho\eta\tau\sigma\), and signifies that a day indicates beforehand whether the usual critical days will be normal or abnormal. See Littré, iv. p. 479.

2 The translators say "of the seventh day," though how they get this meaning from \(\tau\omega\nu\ \epsilon\pi\tau\alpha\) is difficult to say. Does the phrase mean "of the sevens," i.e. 7, 14, 21, etc.?

3 \(\kappa\nu\epsilon\iota\nu\) often means to administer a purge, an enema, or an emetic.
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XXXI. Τῷ ἐξ ἀρρωστήσης εὐσιτέουτι, μηδὲν
2 ἐπιδιδόναι τὸ σῶμα, μοχθηρόν.

XXXII. Ὅσ τὰ πολλὰ πάντες οἱ φαύλως
έχοντες, κατὶ ἀρχὰς εὐσιτέουτες, καὶ μηδὲν
ἐπιδιδόντες, πρὸς τῷ τέλει πάλιν ἁσιτέουσιν: οἱ
dὲ κατὶ ἀρχὰς μὲν ἁσιτέουτες ἱσχυρῶς, ύστερον
5 δὲ εὐσιτέουτες, βέλτιον ἀπαλλάσσουσιν.

XXXIII. Ἐν πάσῃ νοῦσῳ τὸ ἐρρωθαι τῷ
διάνοιαν καὶ εὖ ἐχειν πρὸς τὰς προσφορὰς, ἀγαθῶν
3 τὸ δὲ ἐπιαντίον, κακῶν.

XXXIV. Ἐν1 τῇ σι νοῦσοις ἢςον κινδυ-
νεύουσιν,2 οἷς ἀν οἰκείη τῆς φύσιος, καὶ τῆς ἔξιος,
καὶ τῆς ηλικίας, καὶ τῆς ὥρης3 ἡ νοῦσος ὑπάρχη 4
μάλλον, ἡ οὐσία ἀν μὴ οἰκείη κατὰ τι τοῦ-
5 τῶν ἡ.

XXXV. Ἐν πάσησι τῇ σι νοῦσοις, τὰ περὶ
7 τῶν ὁμφαλῶν καὶ τὸ ἑτέρων πάχος ἐχειν βέλτιον
ἔστι, τὸ δὲ σφόδρα λεπτὸν καὶ ἐκτετηκός, μοχθηρόν,
ἐπισφαλὲς δὲ τὸ τοιοῦτο καὶ πρὸς τὰς κάτω
5 καθάρσιας.

XXXVI. Οἱ ὑγιεινῶς ἔχοντες τὰ σώματα, ἐν
7 τῇ φαρμακείῃ καθαιρόμενοι 5 ἐκλύονται
3 ταχέως καὶ οἱ πονηρῆ προφή χρεόμενοι.

XXXVII. Οἱ εὖ τὰ σώματα ἔχοντες φαρμα-
2 κεῦεσθαι ἐργώδεις.

XXXVIII. Τὸ σμικρῶδες6 χεῖρον καὶ πόμα καὶ

1 After ἐν V has πάσησι.
2 After κινδυνεύουσιν many MSS. (including C') have οἱ
νοσέοντες.
3 The MSS. differ considerably in the order of the genitives.
I follow Littre.
4 ὑπάρχη C Urb. V: ὑπάρχη several Paris MSS.: ἦ
vulgate.
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APHORISMS, II. xxxi.—xxxviii.

XXXI. When a convalescent has a good appetite without improving his bodily condition it is a bad sign.

XXXII. Generally all sickly persons with a good appetite at the beginning, who do not improve, have no appetite at the end. But those get off better who at the beginning have a very bad appetite but later on have a good one.¹

XXXIII. In every disease it is a good sign when the patient’s intellect is sound and he enjoys his food²; the opposite is a bad sign.

XXXIV. In diseases there is less danger when the disease is more nearly related to the patient in respect of constitution, habit, age and season, than when there is no such relationship.

XXXV. In all diseases it is better for the parts about the navel and the abdomen to keep their fulness, while excessive thinness and emaciation is a bad sign. The latter condition makes it risky to administer purgatives.

XXXVI. Those with healthy bodies quickly lose strength when they take purges, as do those who use a bad diet.

XXXVII. Those who are in a good physical condition are troublesome to purge.

XXXVIII. Food or drink which, though slightly

¹ This aphorism is said by the commentators to apply to convalescents. The explanation seems to do some violence to οἱ φαύλως ἔχοντες, however much it may suit the sense of the passage. Perhaps the phrase applies to all who, whether convalescent or not, are neither ill nor well. If so, πάντες has more point.

² Possibly προσφορά includes treatment of all kinds, and it certainly does not exclude drink.

⁵ καθαρόμενοι omitted by C'. ⁶ σμίκρον Urb. V.
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σιτίον, ἦδιον δὲ, τῶν βελτιώνων μὲν, ἀηδεστέρων
3 δὲ, μᾶλλον αἱρετέον.

XXXIX. Οὗ πρεσβύται τῶν νέων τὰ μὲν
πολλὰ νοσέουσιν ἔσσουν ὅσα δὲ ἂν αὐτοῖσιν
χρόνια νοσήματα γένηται, τὰ πολλὰ συναπο-
4 θνήσκειν.

XL. Βράγχοι καὶ κόρυζαι τοῖς σφόδρα πρεσ-
βυτέροισιν1 οὐ πεπαινούται.

XLI. Οἱ ἐκλυόμενοι πολλάκις καὶ ῥεχυρῶς,
2 ἀνεν φανερῆς προφάσιος, ἡξαπίνης τελευτῶν.

XLI. Δέειν ἀποπληξίην ἵσχυρην μὲν ἀδύνα-
2 των, ἀσθενέα δὲ, οὐ ῥηίδιον.2

XLIII. Τῶν ἀπαγχομένων καὶ καταλυμένων,
μυθέπτω δὲ τεθυκότων, οὐκ ἀναφέρουσιν, οἴσιν
3 ἢν ἁφρὸς ἡ περὶ τὸ στόμα.

XLIV. Οἱ παχέες σφόδρα κατὰ φύσιν,3 ταχυ-
2 θᾶμαντι γίνονται μᾶλλον τῶν ἰσχυρῶν.

XLV. Τῶν ἐπιληπτικῶν τοῖς νέοισιν ἀπαλ-
λαγῆν αἱ μεταβολαὶ μάλιστα τῆς ἡλικίας, καὶ
τῶν ἀρέων καὶ τῶν τόπων,4 καὶ τῶν βίων
4 ποιέουσιν.

XLVI. Δύο πόνων ἀμα γινόμενων μὴ κατὰ
τῶν αὐτῶν τόπων, ὁ σφοδρότερος ἀμαυρὸς τῶν
3 ἔτερου.

XLVII. Περὶ τὰς γενέσιας τοῦ πύου οἱ πόνοι
2 καὶ οἱ πυρετοὶ συμβαίνουσι μᾶλλον5 ἡ γενομένου.

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1 πρεσβυτέροισι C' Urb.: πρεσβύτησι: Μ V.
2 For ῥηίδιον C' has ῥαδίας. 3 κατὰ φύσιν omitted by V.
4 So Urb. (with ἀρέων): C' MV omit καὶ τῶν τόπων.
Littre with one MS. reads χωρέω, omitting καὶ τῶν τόπων. The variants seem due to the unusual meaning of μεταβολαὶ τῶν ἀρέων, not "changes of the seasons" but "change of climate." χωρέων Rein. omitting καὶ τῶν τόπων.

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inferior, is more palatable, is preferable to that which is superior but less palatable.

XXXIX. Old men generally have less illness than young men, but such complaints as become chronic in old men generally last until death.

XL. Sore throats and colds of the very old are not concocted.

XLI. Those who suffer from a frequent and extreme prostration without any manifest cause die suddenly.

XLII. It is impossible to cure a violent attack of apoplexy, and not easy to cure a slight one.

XLIII. Those who are hanged and cut down¹ before death do not recover if they foam at the mouth.

XLIV. Those who are constitutionally very fat are more apt to die quickly² than those who are thin.

XLV. Epilepsy among the young is cured chiefly by change—change of age, of climate, of place, of mode of life.

XLVI. When two pains occur together, but not in the same place, the more violent obscures the other.

XLVII. Pains and fevers occur when pus is forming rather than when it has been formed.

¹ Or, "are in a fainting condition." A clever emendation is καταδυνομένων, with which reading the aphorism would refer to persons immersed in water until nearly suffocated.

² That is, have less power successfully to resist a severe disease. Adams' translation, "are apt to die earlier," would (wrongly) make ταχυθάνατοι refer to the average length of life.

⁵ μᾶλλον συμβαίνοντι C′.
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XLVIII. Ἐν πάσῃ κινήσει τοῦ σώματος, οὐκόταν ἄρχηται πονεῖν, τὸ διαναπαύειν εὐθύς, 3 άκοπον.

XLIX. Οἱ εἰδισμένοι τοὺς συνήθεις πόνους φέρειν, κἂν ὅσιν ἀσθενεῖς ἢ γέροντες, τῶν ἀσυνήθεων ἱσχυρῶν τε καὶ νέων ῥᾶν φέρον- 4 σιν.

I. Τὰ ἐκ πολλοῦ χρόνου συνήθεα, κἂν ἡ χεῖρω τῶν ἀσυνήθεων, ἢ ἑσσον ἐνοχλεῖν εἰώθεν. 3 δεῖ δὲ καὶ ἐς τὰ ἀσυνήθεα μεταβάλλειν.

II. Τὸ κατὰ πολὺ καὶ ἐξαπίνης κενοῦν, ἢ πληροῦν, ἢ θερμαίνειν, ἢ ψύχειν, ἢ ἄλλως ὁκωσοῦν τὸ σῶμα κινεῖν, σφαλερόν, καὶ πᾶν τὸ πολὺ τῇ φύσει πολέμιον τὸ δὲ κατὰ μικρόν, ἀσφαλές, καὶ ἄλλως τὸ ἔξ ἑτέρου μεταβαίνειν 6 ἐφ’ ἑτερον. 2

III. Πάντα κατὰ λόγον ποιέοντι, μὴ γυμνό-μένων τῶν κατὰ λόγον, μὴ μεταβαίνειν ἐφ’ 3 ἑτερον, μένοντος τοῦ δόξαντος εἰς ἀρχῆς.

III. Ὅκοσοι τὰς κοιλίας ψυχῆς ἐχοῦσιν, νέοι μὲν ἐόντες, βέλτιον ἀπαλλάσσουσι τῶν ἡρᾶς ἐχόντων, ἐς δὲ τὸ γήρας χεῖρον ἀπαλλάσσουσιν ἐχαρίνονται γὰρ ὲς ἐπὶ τὸ πολὺ τοῖσιν 5 ἀπογηράσκοισιν.

IV. Μεγέθει δὲ σώματος, ἐννεάσαι μὲν, ἐλευθέριον καὶ οὐκ ἀνήδες 3 ἐστιν· ἐγγηρᾶσαι δὲ, 3 δυσχρηστὸν καὶ χεῖρον τῶν ἔλασσόνων.

1 Rein. puts the comma after χεῖρω.
2 The text differs considerably from that of Littré. I have followed C' V Urb., except that the last has κατ' ὁλίγον and ἐς for ἐφ’ before ἑτερον.

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XLVIII. In every movement\(^1\) of the body, to rest at once when pain begins relieves the suffering.

XLIX. Those who are wont to bear accustomed labours, even if they be weak or old, bear them better than strong and young people who are not used to them.

L. Things to which one has been used a long time, even though they be more severe than unaccustomed things, usually cause less distress. Nevertheless, change to unaccustomed things may be necessary.

LI. Excess and suddenness in evacuating the body, or in replenishing, warming, cooling or in any other way disturbing it, is dangerous; in fact all excess is hostile to nature. But “little by little” is a safe rule, especially in cases of change from one thing to another.

LII. When acting in all things according to rule, do not, when results are not according to rule, change to another course of treatment if the original opinion remains.

LIII. Those who when young have relaxed bowels come off better than those who have hard; but in old age they come off worse, the bowels of the old being generally hard.

LIV. Size of body in youth is noble and not unpleasing; in old age it is inconvenient and less desirable than a smaller stature.

\(^1\) See p. 115, Aph. XXIX.

\(^3\) καὶ οὖν ἄδεσ omitted by Urb. Erm. reads ἄεδεσ after Galen.
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ΤΜΗΜΑ ΤΡΙΤΩΝ.

I. Αἱ μεταβολαὶ τῶν ὁρῶν μάλιστα τίκτουσι νοσήματα, καὶ ἐν τῆς ὁρῆσιν αἱ μεγάλαι μεταλλαγαί ἤ ψυξίας ἢ θάλψιος, καὶ τάλλα κατὰ λόγους οὔτως.

II. Τῶν φυσίων αἱ μὲν πρὸς θέρος, αἱ δὲ πρὸς χειμώνα εὗ ἢ κακῶς πεφύκασιν.

III. Τῶν νοῦσων ἄλλαι πρὸς ἄλλας εὗ ἢ κακῶς πεφύκασι, καὶ ἕλκικαι τινὲς πρὸς ὦρας, καὶ χώρας, καὶ διαίτας.1

IV. Ἐν τῆς ὁρῆσιν ὁρῆσιν, ὅταν2 τῆς αὐτῆς ἡμέρης ποτὲ μὲν θάλπος, ποτὲ δὲ ψύχος γίνεται,3 3 φθινοπωρινὰ τὰ νοσήματα προσδέχεσθαι χρὴ.4

V. Νότοι βαρυκοί τω, ὄχλωδες, καρυβαρικοί, νοθροί, διαλυτικοί: ὁκόταν οὔτος δυναστεύῃ, τοιαύτα ἐν τῆς ἀρρωστίασι πάσχουσιν. ἢν δὲ βόρειον ἢ,5 βῆχες, φίλων, κοιλίαι σκληραί, δυσουρίαι φρικώδεσι, ὀδύναι πλευρέων, στηθέων, ὁκόταν οὔτος δυναστεύη, τοιαύτα ἐν τῆς ἀρρωστίασι προσδέχεσθαι χρὴ.6

VI. Ὅκόταν θέρος γενεύται ἢρι ὁμοιοί, ἱδρώτας2 ἐν τοῖσι πυρετοῖσι πολλοῖσι προσδέχεσθαι χρὴ.7

VII. Ἐν τοῖσιν αὐχμοίσι πυρετοῖ οξέαις γίνουσιν: καὶ ἢν μὲν ἐπὶ πλέον ἢ τὸ ἔτος τοιοῦτον,8 ὁκόινα καὶ9 τὴν κατάστασιν ἐποίησεν, ὡς ἐπὶ τὸ

1 Rein, joins II and III, adding before III καὶ δὲ πρὸς χώρας καὶ διαίτας, καὶ τὰς ἄλλας καταστάσιας. After ὄρας he adds τινὰς τινὰς καὶ καταστάσιας νοσῶν after διαίτας.
2 ὅταν Μ: ὁκόταν V: C' omits.
3 γίνεται C: ποιεῖ M V.
4 V omits χρῆ, but has δὲ πρὸς προσδέχεσθαι.
APHORISMS, III. I.–VII.

THIRD SECTION

I. It is chiefly the changes of the seasons which produce diseases, and in the seasons the great changes from cold or heat, and so on according to the same rule.

II. Of constitutions some are well or ill adapted to summer, others are well or ill adapted to winter.

III. Certain diseases and certain ages are well or ill adapted to certain seasons, districts and kinds of regimen.

IV. During the seasons, when on the same day occurs now heat and now cold, you must expect diseases to be autumnal.

V. South winds cause deafness, dimness of vision, heaviness of the head, torpor, and are relaxing. When such winds prevail, their characteristics extend to sufferers from illnesses. A north wind causes coughs, sore throats, constipation, difficult micturition accompanied by shivering, pains in the sides and chest; such are the symptoms one must expect in illnesses when this wind prevails.

VI. When summer proves similar to spring you must expect copious sweats to occur in fevers.

VII. In droughts occur acute fevers; and if the year be particularly dry, according to the constitu-
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πολύ καὶ τὰ νοσήματα τοιαύτα δεῖ προσδέχεσθαι.

VIII. Ἐν τοῖς καθεστῶσι καίροισι, καὶ ὦραῖως τὰ ὦραία ἀποδιδοῦσιν, εὐσταθεῖς καὶ εὐκρινεῖς αἱ νοῦσοι γίνονται, ἐὰν δὲ τοῖσιν ἀκαταστάτοισιν ἀκατάστατοι καὶ δύσκριτοι.

IX. Ἐν φθινοπώρῳ ὀξύταται αἱ νοῦσοι, καὶ θανατωδέσταται τοὐπίπαν, ἢρ δὲ ύψεινότατον, καὶ ἥκιστα θανατώδες.

Χ. Τὸ φθινόπωρον τοῖσι φθύνουσι κακῶν.

XI. Περὶ δὲ τῶν ὠρέων, ἢν μεν ὁ χειμών αὐχμηρὸς καὶ βόρειος γεννηται, τὸ δὲ ἕαρ ἐπομβρόν καὶ νότιον, ἀνάγκη τοῦ θέρεως πυρετοῦς ὀξέας, καὶ ὄβθαλμιας, καὶ δυσεντερίας γίνεσθαι, μάλιστα τῆς γυναικεία καὶ τοῖς υγρὰς ἔχουσι τὰς φύσιας.

XII. Ἡν δὲ νότιος ὁ χειμών καὶ ἐπομβρός καὶ εὐδιος γέννηται, τὸ δὲ ἕαρ αὐχμηρὸν καὶ βόρειον, αἱ μὲν γυναικεῖς, ζῆσιν οἱ τόκοι πρὸς τὸ ἕαρ, ἐκ πάσης προφάσιος ἐκτιτρώσκουσιν αἱ δὲ ἀν τέκωσιν, ἀκρατεία καὶ νοσώδεα τὰ παιδία τίκτουσιν, ὡστε ἡ παραντίκα ἀπόλλυσθαι, ἡ λεπτά καὶ νοσώδεα ζῆν ένυτα τοῖσι δὲ ἀλλοισι δυσεντερία καὶ ὄβθαλμιας ἕηραι γίνονται τοῖσι δὲ πρεσβυτέροισι κατάρροσι συντόμως ἀπολύντει.

1 The vulgate text (with M and Urb.) has ἂν ἄραις ... ἀποδιδόσιν. Erm. omits καὶ ... ἀποδιδόσιν. Rein. has ἄν ἄραις αἱ ἄραι ἀποδιδόσιν.

2 εὐκρινέστατοι C'V; εὐκρινέσταται Urb.; εὐκρινεῖς Littre.

3 Urb. has ἀκατάστατα καὶ δύσκριτα καὶ τὰ νοσήματα γίγνονται.

4 MV omit αἱ.

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APHORISMS, III. VII.—XII.

tion it has produced, such for the most part will be the diseases that must be expected.

VIII. In seasons that are normal,¹ and bring seasonable things at seasonable times, diseases prove normal and have an easy crisis; in abnormal seasons diseases are abnormal and have a difficult crisis.

IX. It is in autumn that diseases are most acute and, in general, most deadly; spring is most healthy and least deadly.

X. Autumn is bad for consumptives.

XI. As for the seasons, if the winter be dry and northerly and the spring wet and southerly, of necessity occur in the summer acute fevers, eye diseases and dysentery, especially among women and those with moist constitutions.²

XII. But if the winter prove southerly, rainy and calm, and the spring dry and northerly, women whose confinement is due in the spring suffer abortion on the slightest provocation, or, if they do bear children, have weak and unhealthy offspring, so that they either die at once or live with puny and unhealthy bodies. Among the rest prevail dysentery and dry diseases of the eyes, and, in the case of the old, catarrhs that quickly prove fatal.³

¹ καθεστέως is difficult to translate. It means "having a regular κατάστασις (constitution)," just as ἀκατάστατος means "having no regular constitution." "Fixed," "established," "regular," are partial but imperfect equivalents.


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1 So practically all the good MSS. M, however, reads καλ
τοῖσιν ὑγροῖσι τὰς φύσις.
2 εὐθείας. So C' V. εὐθείας M; εὔθειας Littré.
3 τόκοι most MSS.; τοικετοὶ C'.

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XIII. "Ἡν δὲ τὸ βόρειον αὐχμηρὸν καὶ βόρειον γένηται, τὸ δὲ φθινόπωρον ἐπομβρον καὶ νότιον, κεφαλαλγίαι εἰς τὸν χειμώνα καὶ βῆχες, καὶ βράγχοι, καὶ κόρυζαι, ἐνίοισι δὲ καὶ φθίσιες.

XIV. "Ἡν δὲ βόρειον ἡ καὶ ἀνυδρον, τοῖσι μὲν ὑγροίσι τὰς φύσιας καὶ τῆς γυναιξὶ σύμφορον· τοῖσι δὲ λοιποῖσιν ὀφθαλμίαι ἔσονται ξηραί, καὶ πυρετοὶ δξὲς, καὶ κόρυζαι, εἰνίοισι δὲ καὶ μελαγχολίαι.

XV. Τόν δὲ καταστασίων τοῦ ἐναυτοῦ τὸ μὲν ὅλον οἱ αὐχμοῖ τῶν ἐπομβρῶν ἐίσιν ὑγείας· νότεροι, καὶ ἡςσου θανατώδεις.

XVI. Νοσήματα δὲ ἐν μὲν τὰ πόλλα γίνεται, πυρετοὶ τε μακροί, καὶ κοιλίας ρύσιες, καὶ σηπεδόνες, καὶ ἐπιληπτοί, καὶ ἀπόπληκτοι, καὶ κυνάγχαι· ἐν δὲ τοῖσιν αὐχμοῖσι, φθυνάδες, ὀφθαλμίαι, ἄρθριτίδες, στραγγορίαι, καὶ δυσεντερίαι.

XVII. Λι δὲ καθ' ἡμέρην καταστάσις, αἱ μὲν βόρειοι τὰ τε σώματα συνιστάσι, καὶ εὔτονα καὶ εὔκινητα καὶ εὔχροα καὶ εὐηκουστέρα ποιέουσι, καὶ τὰς κοιλίας ξηραίνουσι, καὶ τὰ ὀμματα δάκνουσι, καὶ περὶ τῶν θωρηκα ἀλγημα ἢν τι

1 ἡ is omitted by C' Urb.
2 Some good MSS., including C', have τὴν φύσιν.
3 After κόρυζαι V Urb. and many other MSS. have χρόνιαι: some have πολυχρόνιοι. As the parallel passage in Airs, Waters, Places has πολυχρόνιοι instead of κόρυζαι, some editors would adopt that reading here. But, as Littre points out, the commentary of Theophilus implies κόρυζαι. Evidently there have been efforts to assimilate the text of Aphorisms to that of Airs, Waters, Places. Rein. has δξές καὶ χρόνιαι, καὶ κόρυζαι χρόνιαι.
4 For ἡςσου C' has ἡκίστα.

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XIII. If the summer prove dry and northerly, and the autumn rainy and southerly, headaches are common in the winter, with coughs, sore throats, colds and, in some cases, consumption.¹

XIV. But if (the autumn) be northerly and rainless it is beneficial to those with moist constitutions and to women. To the others will come dry eye diseases, acute fevers, colds and, in some cases, melancholia.²

XV. Of the constitutions ³ of the year droughts are, in general, more healthy and less deadly than wet weather.

XVI. The diseases which generally arise in rainy weather are protracted fevers, fluxes of the bowels, mortifications, epilepsy, apoplexy and angina. In dry weather occur consumption,⁴ eye diseases, diseases of the joints, strangury and dysentery.

XVII. Of daily constitutions, such as are northerly brace the body, giving it tone and agility, and improving the complexion and the sense of hearing, dry up the bowels and make the eyes tingle, besides

1 Airs, Waters, Places, I. p. 102.
2 Airs, Waters, Places, I. p. 102. "Melancholia" includes all forms of depression, from true melancholia to mere nervousness.
3 The καταστάσεις of a year are those periods which exhibit definite, well-marked characteristics.
4 Galen and Theophilus tell us that many commentators took φθῖνάδες as an adjective qualifying ὑπαλωσία, "eye diseases resulting in destruction of the eyes." This is linguistically better than making φθῖνάδες equivalent to φθίςεις. M has φθῖναδεα.

5 μὲν is omitted by many MSS., including Urb.
6 καλ is omitted by C’M.
7 For εὕχροα V has εὕχροωτερα.
8 For δάκυνουσι C’ has δακρύουσι.

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προφτάρχη, μᾶλλον πονούσιν αί δὲ νότιοι διαλύουσι τὰ σώματα καὶ υγραίνουσι, καὶ καρπη-
βαρίας καὶ βαρυκοιών καὶ ἱλύγγους ἐμποιεύουσιν, ἐν δὲ τοῖσιν ὀφθαλμοῦσι καὶ τοῖσι σώματι
dυσκινησίν, καὶ τὰς κοιλίας υγραίνουσιν.

XVIII. Κατὰ δὲ τὰς ὁρασίς, τοῦ μὲν ἱστος καὶ ἀκροὶ τοῦ θέρεως, οἱ παιδεῖς καὶ οἱ τούτων ἐχόμενοι τῆσιν ἕλκυσίν αριστά τε διάγωνοι καὶ υγραίνουσι μίλιστα τοῦ δὲ θέρεως καὶ τοῦ φινωπώρου, μέχρι μὲν τινος οἱ γέροντες τὸ
dὲ λοιπὸν, δὲ καὶ τοῦ χειμῶνος, οἱ μέσοι τῆσιν

7 ἕλκυσίν.

XIX. Νοσήματα δὲ πάντα μὲν ἐν πάσηι τῆσιν ὀρμησὶ γίνεται, μᾶλλον δὲ ένια κατ' ένιας
3 αὐτέων καὶ γίνεται καὶ παροξύνεται.

XX. Τοῦ μὲν γὰρ ἱστος, τὰ μελαγχολικά, καὶ
tὰ μαυίκα, καὶ τὰ ἐπιληπτικά, καὶ αἴματος
ρύους, καὶ κυνάγχαι, καὶ κορύξαι, καὶ βράγχαι,
καὶ βῆξες, καὶ λέπαι, καὶ λειχῆνες, καὶ ἀλφοί,
καὶ ἐξαιθήσεις ἠλκώδεις πλείστα, καὶ φύματα,

6 καὶ ἀρθριτικά.

XXI. Τοῦ δὲ θέρεως, ἐνὶ τε τοῦτων, καὶ
πυρετοὶ συνεχές, καὶ καῦσι, καὶ τριταῖοι
πυρετοί, καὶ ἐμετοί, καὶ διάρροιαν, καὶ ὀφ-
thαλμία, καὶ ὅτων πόνοι, καὶ στομάτων ἠλκώσεις,
5 καὶ σηπεδόνες αἴδοιῶν, καὶ ἱδρωμ. 5

1 C' omits δὲ, and many MSS., including Urb. V, read τε. Rein. has τε δὲ.
2 Rein. adds τοῦ φινωπώρου.
3 In M. μελαγχολικά and μαυίκα are transposed, and there
are several minor variants in the less important MSS., the
order of the diseases showing considerable confusion.
4 This is the reading of C'. M adds καὶ τεταρταῖοι, which
words, apparently, were not in the texts known to Galen.
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aggravating any pre-existing pain in the chest; southerly constitutions relax and moisten the body, bring on heaviness of the head, hardness of hearing and giddiness, make the eyes and the whole body slow to move, and the bowels watery.

XVIII. As for the seasons, in spring and early summer children and young people enjoy the greatest well-being and good health; in summer and part of autumn, the aged; for the remainder of autumn and in winter, the middle-aged.

XIX. All diseases occur at all seasons, but some diseases are more apt to occur and to be aggravated at certain seasons.

XX. In spring occur melancholia, madness, epilepsy, bloody flux, angina, colds, sore throats, coughs, skin eruptions and diseases, eruptions turning generally to ulcers, tumours and affections of the joints.

XXI. In summer occur some of the diseases just mentioned, and also continued fevers, ardent fevers, tertians, vomiting, diarrhoea, eye diseases, pains of the ears, ulcerations of the mouth, mortification of the genitals, sweats.

1 It is not possible to translate the Greek terms for the various skin diseases, as the modern classification is so different from the ancient. We may be sure, however, that χέπρωξ included many diseases besides leprosy.

2 With the reading of V, "very many tertians."

See Littre's note. V and many other MSS. read πλείστοι, which Littre adopts.

6 There are many interesting variants in the latter part of this aphorism. C' has καὶ αἰδοίων ἡδρῶτες, and Urb. καὶ αἰδοίων ἓδρωα, with a colon at σηπεδόνες. It gives quite good sense to take these words together, but Galen took αἰδοίων with σηπεδόνες. V reads ἐδρῶτες for ἓδρωα. M omits καὶ before both σηπεδόνες and ἓδρωα, and so supports the other strong testimony that αἰδοίων should go with ἓδρωα.
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XXII. Τού δὲ φθινοπώρου, καὶ τῶν θερινῶν τὰ πολλά, καὶ πυρετοὶ τεταρταίοι, καὶ πλα-νήτες, καὶ σπλήνες, καὶ ύδρωπες, καὶ φθίσιες, καὶ στραγγουρίαι, καὶ λειεντερίαι, καὶ δυσεν-τερίαι, καὶ ἵσχιάδες, καὶ κυνάγχαι, καὶ ἀσθ-ματα, καὶ εἰλεοί, καὶ ἐπιληψίαι, καὶ τὰ μανικά, καὶ τὰ μελαγχολικά.

XXIII. Τοῦ δὲ χειμῶνος, πλευρίτιδες, περι-πλευρονίαι, λήθαργοι, κόρυζαι, βράγχοι, βῆχες, πόνοι πλευρέων, στηθέων, ὄσφυος, κεφαλαγγίαι, ἤλιγγοι, ἀποπληξίαι.

XXIV. 'Εν δὲ τῆσιν ἡλικίας τοιάδε συμ-βαίνει τοῖσι μὲν σμικροῖσι καὶ νεογνοῖσι παιδίοισι, ἄφθαί, ἐμετοί, βῆχες, ἀγρυπνίαι, φόβοι, ὄμφαλοι φλεγμοναί, ὦτων ὑγρότητες.

XXV. Πρὸς δὲ τὸ ὀδοντοφυεῖν προσάγουσιν, οὐλων ὀδαξημοί, πυρετοί, σπασμοί, διάρροαι, μάλιστα ὅταν ἀνίγωσι τῶν κυνόδοντας, καὶ τοῖσι παχυτάντοισι τῶν παιδῶν, καὶ τοῖσι τάς κοιλίας σκληρᾶς ἔχουσιν.

XXVI. Πρεσβυτέρουσι δὲ γενομένουσι, παρίσ-θμια, σπονδύλου τοῦ κατὰ τὸ ἱνίον εἴσω ὤσιες, ἀσθμάτα, λιθάσιες, ἐλμίνθες στρογγύλαι, ἄσ-

1 τὰ is omitted by V.
2 Urb. omits καὶ λειεντερίαι καὶ δυσεντερίαι, and V omits καὶ δυσεντερίαι.
3 For κυνάγχαι C' has βράγχαι.
4 Many MSS. omit λήθαργοι, and it is not commented on by Galen. It is placed by some MSS. before κόρυζαι, by others after, while a few omit κόρυζαι.
5 τόνοι πλευρέων στηθέων C'V: πόνοι στηθέων πλευρέων Urb. and M. M has a colon at τόνοι.
6 For τοιάδε συμβαίνει V has συμβαίνει τὰ τοιαῦτα.
7 For κυνόδοντας C' has καλομεμένους κοινόδοντας.
APHORISMS, III. xxii.—xxvi.

XXII. In autumn occur most summer diseases, with quartans, irregular fevers, enlarged spleen, dropsy, consumption, strangury, linctery, dysentery, sciatica, angina, asthma, ileus, epilepsy, madness, melancholia.

XXIII. In winter occur pleurisy, pneumonia, lethargus, colds, sore throat, coughs, pains in the sides, chest and loins, headache, dizziness, apoplexy.

XXIV. In the different ages the following complaints occur: to little children and babies, aphthae, vomiting, coughs, sleeplessness, terrors, inflammation of the navel, watery discharges from the ears.

XXV. At the approach of dentition, irritation of the gums, fevers, convulsions, diarrhoea, especially when cutting the canine teeth, and in the case of very fat children, and if the bowels are hard.\(^2\)

XXVI. Among those who are older occur affections of the tonsils, curvature at the vertebra by the neck, asthma, stone, round worms, ascarides, warts,

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1 With the reading of V, "many."
2 That is, have a tendency to constipation. The reading of C’ is very interesting. It obviously arose from the apparent inconsistency of saying that diarrhoea occurs in children naturally constipated. So some scribe or commentator changed \(σκληρᾶς\) ("hard") to \(υγρᾶς\) ("relaxed," "watery"). But the point is that children usually constipated become very relaxed in certain circumstances.

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8 \(καλ\) is omitted by M. This reading would give the sense: "fat babies with a tendency to constipation."
9 So V and many other MSS. M has \(σκληρᾶς\) before \(τὰς\). Littré says that C’ has \(τὰς \κοιλίας \σκληρᾶς \έχουσιν\); it actually has \(τὰς \κοιλίας \υγρᾶς \έχουσιν\).
10 For \(εἰσω \δύσεις\) M has \(ισώσιες\) and V \(ισωώσιες\).
11 For \(έλμυθες\) C’ has \(έλμυθαι\).
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καρίδες, ἀκροχορδόνες, σατυριασμοί, χοιράδες, 1 καὶ τάλλα φύματα. 2

XXVII. Τοίσι δὲ 3 πρεσβυτέροις καὶ πρὸς τὴν ἠβην προσάγουσι, 4 τούτων τὰ πολλά, καὶ πυρετοὶ χρόνιοι μᾶλλον, καὶ έκ ρωνῶν αἵματος ῥύσιες.

XXVIII. Τὰ δὲ πλείστα τοίσι παιδίοισι πάθεα κρίνεται, τὰ μὲν ἐν τεσσάρακοντα ἡμέρησι, τὰ δὲ ἐν ἐπτά μησί, τὰ δὲ ἐν ἐπτὰ ἔτεσι, τὰ δὲ 5 πρὸς τὴν ἠβην προσάγουσιν ὀκόσα 6 δὲ ἀν διαμείνῃ τοῖσι παιδίοισι, 7 καὶ μὴ ἀπολυθῆ περὶ τὸ ἡβασκεῖν, ἢ τοῖσι θήλεσи 8 περὶ τὰς τῶν 7 καταμηνιῶν ρήξιας, χρονίξειν εἰσώθεν.

XXIX. Τοίσι δὲ νευστοσκουσι, αἵματος πτύσιες, φθίσιες, πυρετοὶ ὀξέες, ἐπιληψιαί, καὶ τάλλα 3 νοσήματα, μάλιστα δὲ τὰ προειρημένα. 9

XXX. Τοίσι δὲ ὑπὲρ τὴν ἡλικίαν ταῦτην, ἀσθματα, πλευρίτιδες, περιπλευμονίαι, λήθαργοι, φρεινίτιδες, καῦσοι, διάρροιαι χρόνιαι, χολέραι, κυστερείαι, λειετερείαι, αἰμορροϊδες.

XXXI. Τοίσι δὲ πρεσβυτῆσι, 10 δύσπνοιαι, κατάρροιαι 11 βηχώδεες, στραγγουρίαι, δυσουρίαι, ἄρθρων πόνοι, νεφρίτιδες, ὀλυγγοι, ἀποπληξίαι,

1 Before χοιράδες M has στραγγουρίαι.
2 After φύματα Littré has μάλιστα δὲ τὰ προειρημένα (from aphorism ΧΧΧΙΙ). 3 After δὲ M has ἔτι (and, after τοῦτων, τέ). 4 Erm. omits καὶ . . . προσάγουσι. 5 After δὲ C Urb. add καὶ. 6 For ὀκόσα M has ὅσα. 7 After παιδίοισι V adds πάθεα. 8 τοῖσι θήλεσι many MSS., including Urb. and V (with καὶ for ἢ): τῷσι θηλείης Littré with two MSS. 9 For προειρημένα V has εἰρημένα. 132
swellings by the ears,¹ scrofula and tumours generally.

XXVII. Older children and those approaching puberty suffer from most of the preceding maladies, from fevers of the more protracted type and from bleeding at the nose.

XXVIII. Most diseases of children reach a crisis in forty days, in seven months, in seven years, at the approach of puberty. But such as persist among boys without ceasing at puberty, or, in the case of girls, at the commencement of menstruation, are wont to become chronic.

XXIX. Young men suffer from spitting of blood, phthisis, acute fevers, epilepsy and the other diseases, especially those mentioned above.

XXX. Those who are beyond this age suffer from asthma, pleurisy, pneumonia, lethargus, phrenitis, ardent fevers, chronic diarrhoea, cholera, dysentery, lientery, hemorrhoids.

XXXI. Old men suffer from difficulty of breathing, catarrh accompanied by coughing, strangury, difficult micturition, pains at the joints, kidney

¹ σατυριασμός, the word given by all our MSS., is very difficult. None of the ancient commentators, with the exception of one scholiast, refer to it. Littre thinks that it means the same as σατυρισμοί, a word explained in the Galenic Glossary as meaning tumours by the ears. I have adopted this explanation, but at the same time I am not at all sure that satyriasis is not referred to. So Lallemand and Pappas, who would transpose σατυρισμοί and place it next to ἄσκαριδες, on the ground that the latter often cause the former.

¹⁰ For πρεσβύτησι many MSS., including C', read πρεσβυτέροις.

¹¹ κατάρροιαι: C’V: κατάρροι or κατάρροι most MSS.
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καχεξίαι, 1 ξυσμοὶ τοῦ σώματος ὀλον, ἀγρυπνίαι, κοιλίης καὶ ὀφθαλμῶν καὶ ρύμων ύγρότητες, ἀμβλυπνίαι, γλαυκώσιες, βαρυκοίαι.

ΤΜΗΜΑ ΤΕΤΑΡΤΟΝ

I. Τὰς κυνοῦσας φαρμακεύειν, ἢν ὅργα, τετράμηνα καὶ ἀχρὶ ἐπὶ τὰ μηνῶν, ἦσον δὲ τὰ τάιτας τὰ δὲ νῆπια καὶ τὰ 3 πρεσβύτερα εὔλαβείσθαι 4 χρή.4

II. Ἐν τῇσι φαρμακεύησι τουίτα ἄγειν ἐκ τοῦ σώματος, οῖα 5 καὶ αὐτόματα ίόντα χρήσιμα, τὰ δὲ ἐναντίως ίόντα παίσειν,

III. Ἔν μὲν οῖα δὲι καθαίρεσθαι καθαίρωσι, συμφέρει τε καὶ εὐφόρως φέρουσι, τὰ δὲ ἐναντία 3 δυσχερῶς.

IV. Φαρμακεύειν θέρεος μὲν 7 μᾶλλον 8 τὰς ἀνω, 9 χειμῶνος δὲ τὰς κάτω.

V. Ἡπο κύνα καὶ πρὸ κυνὸς ἔργῳδες αἰ 2 φαρμακείαι.

VI. Τόσο ἵσχυος καὶ 10 εὐημέας ἄνω φαρμα- 2 κεύειν, ὑποστελλομένους χειμῶνα.11

VII. Τόσο δὲ δυσημέας καὶ μέσως εὐσίρκους, 2 κάτω, ὑποστελλομένους θέρος.

1 Rein. places καχεξίαι after ὀλον.
2 Rein. has παρὰ before ταύτας.
3 τὰ is omitted by C'M, but appears in several Paris MSS.
4 χρή is omitted by C’V and by many Paris MSS.
5 οῖα C’ and several MSS. : ὀκόσα or ὀκοῖα most MSS.
6 μὲν is omitted by V and several other MSS.
7 μὲν is omitted by MV.
8 μᾶλλον is omitted by C’ and by several other MSS.

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disease, dizziness, apoplexy, cachexia, pruritus of the whole body, sleeplessness, watery discharges from bowels, eyes and nostrils, dullness of sight, cataract, hardness of hearing.

FOURTH SECTION

I. Purge pregnant women, should there be orgasm,¹ from the fourth to the seventh month, but these last less freely; the unborn child, in the first and last stages of pregnancy, should be treated very cautiously.

II. In purging, bring away from the body such matters as would leave spontaneously with advantage; matters of an opposite character should be stopped.

III. If matters purged be such as should be purged, the patient benefits and bears up well; otherwise, the patient is distressed.²

IV. In summer purge by preference upwards, in winter downwards.

V. At and just before the dog-star, purging is troublesome.³

VI. Purge upwards thin people who easily vomit, but be careful in winter.

VII. Purge downwards those who vomit with difficulty and are moderately stout, but be careful in summer.

¹ See note on Aphorisms, I. XXII.
² See Aphorisms, I. XXV.
³ Heat causes prostration, and ancient purges were violent in action.

⁹ After ἄνω Urb. and some Paris MSS. add κονίας, a word which Galen says must certainly be understood.
¹⁰ καὶ Λ'V and many other MSS. : καὶ τούς M : τούς Litré.
¹¹ Erm. Rein. read χειμάνος and θέρεος in the next aphorism.
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VIII. Τοὺς δὲ φθινώδεις ύποστέλλεσθαι.1
IX. Τοὺς δὲ μελαγχολικοὺς ὑδροτέρως τὰς 2 κάτω, τῷ αὕτῳ λογισμῷ τὰναντία προστιθείς.
X. Φαρμακεύειν ἐν τοῖς λήπν ὄξείςιν, ἣν ὀργᾶ, 3 αὐθημερόν· χρονίζειν γὰρ ἐν τοῖς τοιούτοις 3 κακῶν.
XI. Ὀκόσοισι 2 στρόφοι, καὶ πόνοι περὶ τῶν ὀμφαλῶν,3 καὶ ὀσφύος ἀλγημα μὴ λυμένου μήτε ὑπὸ φαρμακείς, μήτε ἄλλως;4 εἰς ὕδρωπα ξηρὸν ἵδρυται.
XII. Ὀκόσοισι κοιλίαι λειεντεριώδεσες, χειμώνος 2 φαρμακεύειν ἄνω κακῶν.
XIII. Πρὸς τοὺς ἐλλεβόρους 5 τοῖσι μὴ ῥημίδως ἄνω καθαριομένοις, πρὸ τῆς πόσιος προὐγραίνειν 3 τὰ σώματα πλείουν τροφῆ καὶ ἁναπαύσει.
XIV. Ἐπὴν πίη τις ἐλλέβορον, πρὸς μὲν τὰς κινήσιας τῶν σωμάτων μᾶλλον ἄγειν, πρὸς δὲ τοὺς ὑπνοὺς καὶ τὰς ἀκίνησιας,6 ἤσον.7 δηλοὶ δὲ καὶ ἡ ναυτιλία,8 ὅτι κίνησις τὰ σώματα 5 ταράσσει.9
XV. Ἐπὴν βούλῃ μᾶλλον ἄγειν τὸν ἐλλέβορον,

1 ύποστέλλεσθαι is the reading of C'. Most MSS. have some form of the participle, and Littré follows slight MS. authority, supported, however, by Galen's comment, in adding τὰς ἄνω after ύποστελλομένους. The authority against τὰς ἄνω is overwhelming; it is omitted by C'MV and most less important MSS. Urb. has κάτω θέρεσθε τοὺς φθινώδεις ύποστελλομένους. Rein. reads τὰς ἄνω with a comma at ύποστελλομένους.
2 For Ὀκόσοισι V has οἶσιν. This variation is very common in Aphorisms and need not be noticed again.
3 V has καὶ οἱ περὶ ὀμφαλῶν πόνοι.
4 V has πῶς after ἄλλως, and C' reads μήτε ὑπὸ ἄλλως.
5 τοῖσι δὲ ἐλλεβόρου Erm.: πρὸς τοὺς δὲ ἐλλεβόρου Rein.

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VIII. Be careful in purging those with a tendency to consumption.

IX. By the same method of reasoning apply the opposite procedure to those who are of a melancholic temperament, and purge downwards freely.

X. In very acute cases purge on the first day should there be orgasm, for in such cases delay causes harm.

XI. Those who suffer from colic, pains about the navel, and ache in the loins, removed neither by purging nor in any other way, finish with a dry dropsy.¹

XII. It is bad to purge upwards in winter those whose bowels are in a state of lientery.

XIII. In giving the hellebores, those who are not easily purged upwards should, before the draught, have their bodies moistened by increased food and rest.

XIV. When one has taken hellebore, one should be made to increase the movements of the body, and to indulge less in sleep and rest. Sailing on the sea too proves that movement disturbs the body.

XV. When you wish hellebore to be more efficacious, move the body; when you wish the

¹ See Coan Prenotions, 298. A "dry dropsy" is, apparently, the dropsy called "tympanites," so named "because in it the belly, when struck, sounds like a drum (tympanum)" (Adams.)

⁶ τὰς ἀκινήσιας C'V and many other MSS. The accent is sometimes written -ιας: ἦν κινήσιας Littré and M.
⁷ For πρὸς μὲν ... ἔσον. Rein. has ἦν μὲν βούλη μᾶλλον ἄγειν τὸν ἐλλέβορον, κινεῖ τὸ σῶμα.
⁸ Littre's L has ναυτία (sea-sickness), a reading noted by Calen.
⁹ C' has κίνησις πλείω τὸ σῶμα ταράσσει.
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κίνει τὸ σῶμα· ἐπὴν δὲ παῦσαι,1 ὑπὸνον ποίει, καὶ 3 μὴ κίνει.

XVI. Ἔλλεβορος ἐπικυνδυνὸς τοίοι τὰς σάρκας 2 ὑγεέας ἔχουσι, σπασμὸν γὰρ ἐμποιεῖ.

XVII. Ἀπυρέτω ἐόντι, ἀποσιτή, καὶ καρδιωγός, καὶ σκοτόδινος, καὶ στόμα ἐκπικρούμενον, 3 ἀνω φαρμακείας δεῖσθαι σημαίνει.

XVIII. Τὰ ὑπὲρ τῶν φρενῶν ὀδυνήματα ἀνω φαρμακείας δεῖσθαι2 σημαίνει· ὀκόσα δὲ κάτω, 3 κατω.

XIX. Ὁκόσοι ἐν τῆς φαρμακοποσίης μὴ διψώσι,3 καθαίρομενοι οὐ παύονται πρὶν ἡ διψή· 3 σώσιν.4

XX. Ἀπυρέτοισιν ἐούσιν, ἤν γέννηται5 στρόφος, καὶ γονάτων βάρος, καὶ ὀσφύς ἁλγημα, κάτω 3 φαρμακείας δεῖσθαι σημαίνει.

XXI. Ταχωρήματα μέλανα, ὀκοῖον αἶμα,6 ἀπὸ ταυτομάτου ἱόντα, καὶ σὺν πυρετῷ, καὶ ἀνευ πυρετοῦ, κάκιστα.7 καὶ ὀκόσω ἄν χρώματα8 πλεῖώ καὶ9 πονηρότερα ἡ,10 μᾶλλον κάκιου σὺν φαρμάκῳ δὲ ἁμειν, καὶ ὀκόσω ἄν πλεῖώ11 χρώ· 6 ματα ἡ, οὐ πονηρόν.12

1 For παῦσαι C' has παῦσε. Rein. has ἤν δὲ παῦεσθαι θούλη for ἐπὴν . . . παῦσαι.
2 φαρμακείας (or φαρμακίης) δεῖσθαι (or δεῖσθαί) C'V and many other MSS.: φαρμακίη (without δεῖσθαί) M.
3 διψώσι MV: διψήσοσι C'.
4 For διψήσωσιν V has διψήσουσιν.
5 γέννηται most MSS., including C' and Urb.: γίγνηται V: γίγνηται M.
6 After αἶμα some MSS., with Urb., add μέλαν.
7 Erm. Rein. mark a hiatus at κάκιστα.
8 After χρώματα some MSS., add τῶν ἀποχωρηματῶν.
9 πλεῖώ καὶ V: C' Urb. M omit.

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effects to stop, make the patient sleep and do not move him.

XVI. Hellebore is dangerous to those who have healthy flesh, as it produces convulsions.

XVII. When there is no fever, loss of appetite, heartburn, vertigo, and a bitter taste in the mouth indicate that there should be upward purging.

XVIII. Pains above the diaphragm indicate a need for upward purging; pains below indicate a need for downward purging.

XIX. Those who suffer no thirst while under the action of a purgative, do not cease from being purged until they have become thirsty.

XX. In cases where there is no fever, should colic come on, with heaviness of the knees and pains in the loins, need is indicated of purging downwards.

XXI. Stools that are black like (black) blood,¹ coming spontaneously, either with or without fever, are a very bad sign, and the more numerous and the more evil the colours, the worse the sign. When caused by a purge the sign is better, and it is not a bad one when the colours are numerous.²

¹ Even though μέλαν is omitted from the text, it is clear that it must be understood.

² Littré suggests that in this aphorism χρώματα does not mean “colours,” but “shades of black.” Such an interpretation makes the aphorism more homogeneous, but no ancient commentator mentions it.

¹⁰ χ omitted by C'. For κάκιον Rein. has καλ κακόν.
¹¹ πλείω omitted by C' (χρώματα πλείονα V).
¹² For πονηρόν M has πονηρά. Littré thinks that odd πονηρόν is a gloss.
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XXII. Νοσημάτων ὁκόσων ἀρχωμένων, ἣν
2 χολὴ μέλαινα ἢ ἄνω ἢ κάτω ὑπέλθῃ, θανάσιμων.

XXIII. 3 Οὐκόσοισιν ἐκ νοσημάτων ὃξεον ἦν
πολυχρωμίων, ἢ ἐκ τραυμάτων, ἢ ἄλλως 5 λε- 6
λεπτυσμένοισιν χολὴ μέλαινα ἢ ὁκοίον αἶμα
4 μέλαιν ὑπέλθῃ, τῇ ὑστεραιίᾳ ἀποθυμήσκουσιν.

XXIV. Δυσευτερίᾳ ἦν ἀπὸ χολῆς μελαίνης 9
2 ἀρέτηταί, θανάσιμον.

XXV. Αἶμα ἄνω μὲν ὁκοίον ἄν ἢ, 10 κακὸν, κάτω
2 δὲ, ἀγαθόν, καὶ 11 τὰ μέλαινα ὑποχωρέοντα. 12

XXVI. 4 Ἡν ὑπὸ δυσευτερίας ἐχομένω ὁκοίον
2 σάρκες ὑποχωρήσσωσι, 13 θανάσιμον, 15

XXVII. 6 Οὐκόσοισιν ἐν τοῖσι πυρετοῖσιν αἰμορ-
3 ῥαγεὶ πλήθος ὁκοθενοῦ, ἐν τῇσιν ἀναλήψει
3 τούτοισιν αἱ κοιλίαι καθυγραίονται.

XXVIII. 8 Ὁκόσοισιν ὁχολῶδεα τὰ 18 διαχωρή-
17 ματα, κωφώσιος ἐπιγένεσεν 19 παῦεται, 20 καὶ

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1 ἢ omitted by MV. 2 C' has ἢ κάτω ἢ ἄνω.
3 V has καὶ before ὁκόσοισιν. 4 Rein. omits ὃξεον ἦν.
4 C' has πονηρῶν for ἢ ἄλλως.
6 λεπτυσμένοισιν Littre and Dietz, with many MSS. and
and Galen: λεπτυσμένοισι C': λεπτυσμένοι V.
7 ἢ omitted by M.
8 M has μέλαιν αἷμα. Rein. reads μέλαιν ἄν.
9 μελαίνης χολῆς V Urb. S.
10 εἰ C'V and many other MSS.
11 καὶ is omitted by M and many other MSS. C' has τὰ δὲ
μέλαινα. Rein. has ἢν ἢ μέλαινα τὰ.
12 For ὑποχωρέοντα C' has ὑποχωρήματα.
13 Dietz (from the reading ὁκοίαι, which Littre has) suggests
ὁκοίον αἰ. C' with many other MSS., including S and Q, have
ὁκοίον.
14 C' has ὑποχωρέουσι. Other readings are ὑποχωρῶσι and
ὑποχωρέουσι.
15 After θανάσιμον C' adds: οἱ ὑπὸ τεταρταίων ἐχόμενοι ὑπὸ
APHORISMS, IV. xxii.—xxviii.

XXII. Should black bile be evacuated at the beginning of any disease, whether upwards or downwards, it is a mortal symptom.

XXIII. When patients have become reduced through disease, acute or chronic, or through wounds, or through any other cause, a discharge of black bile, or as it were of black blood, means death on the following day.

XXIV. A dysentery beginning with black bile is mortal.

XXV. Blood evacuated upwards, whatever be its nature, is a bad sign; but evacuated downwards it is a good sign, and so also black stools.

XXVI. If a patient suffering from dysentery discharge from the bowels as it were pieces of flesh, it is a mortal sign.

XXVII. When in fevers from whatsoever source there is copious hemorrhage, during convalescence the patients suffer from loose bowels.

XXVIII. When the stools are bilious, they cease

1 "Attenuated" (Adams).
2 There does not seem to be any reference, as Adams apparently thinks there is, to the "black vomit" of yellow fever, a disease unknown to Hippocrates.
3 Galen, seeing the inconsistency of this aphorism with No. XXI, would interpret the latter half as referring to "bleeding piles." It is, however, quite possible that the two aphorisms come from different sources, and that the inconsistency is a real one.
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ὀκόσοισι κώφωσις, χολωδέων ἐπιγενομένων
4 παύεται. 1

XXIX. Ὁκόσοισιν ἐν τοίσι πυρετοῖσιν ἐκταίοι-
2 σιν ἐόσι βίγεα γίνεται, 2 δύσκριτα.

XXX. Ὁκόσοισι παροξυσμοὶ γίνονται, ἢν ἄν
3 ὀρην ἄφη, ἐσ τὴν αὐριον τὴν αὐτὴν ὀρην ἢν λάβη,
3 δύσκριτα.

XXXI. Τοῖσι κοπιῶδεσιν ἐν τοῖσι πυρετοῖσιν,
ἐς ἀρθρα καὶ παρὰ τὰς γνάθους μάλιστα αἱ
3 ἀποστάσιας γίνονται.

XXXII. Ὁκόσοισι δὲ ἀνισταμένοισιν 6 ἐκ
τῶν νοῦσων τι πονέσει, 7 ἐνταῦθα αἱ 8 ἀποστάσιες
3 γίνονται.

XXXIII. Ἀταρ ἢν καὶ προπεπονηκόσ τι 9 ὑ
2 πρὸ τοῦ νοσεῖν, ἐνταῦθα στηρίζει ἢ νοῦσος. 10

XXXIV. Ἡν ὑπὸ πυρετοῦ ἐχομένω, οἰδήματος
μη ἐόντος ἐν τῇ φάρυγγι, πνιξ ἐξαίφνης ἐπιγε-
3 νητα, 11 θανάσιμων.

XXXV. Ἡν ὑπὸ πυρετοῦ ἐχομένω ὁ τράχηλος
ἐξαίφνης 12 ἐπιστραφῇ, 13 καὶ μόλις καταπίνειν
3 δύνηται, οἰδήματος μη ἐόντος, 14 θανάσιμων. 15

1 C' omits καὶ to παύεται. V before παύεται has διαχωρι-
móτοιν.
2 For γίνεται Urb. has γίγνεται δείκνυται.
3 Urb. has (with Magnolus in margine) ἢν ἢν ἄν.
4 αἱ C' Urb. Q. Most MSS. omit.
5 Two MSS. at least omit this aphorism.
6 V has (for δὲ ἀνισταμένοισιν) διανισταμένοισιν.
7 The MSS. show a great variety of readings. V has
πονέσει τι, M τι πονέση, C' ἢν τι πονήση, Q ἢν τι πονήσωσιν.
8 αἱ C'Q and many other MSS. But many omit.
9 προπεπονηκόσ τι Urb. προπεπονηκόσ τι MV. The reading
of C' and of several other MSS., προπεπονηκόσ τις, is very
attractive, and may be right.

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if deafness supervenes; when there is deafness, it ceases when bilious stools supervene.

XXIX. When rigors occur in fevers on the sixth day the crisis is difficult.

XXX. Diseases with paroxysms, if at the same time as the paroxysm ceases on one day it returns on the next, have a difficult crisis.¹

XXXI. When in fevers the patient is prostrated with fatigue, the abscessions form at the joints, especially at those of the jaws.

XXXII. If convalescents from diseases have pain in any part, the abscessions form in that part.

XXXIII. But if previous to an illness a part be in a state of pain, the disease settles in that part.

XXXIV. If a patient suffering from fever, with no swelling in the throat, be suddenly seized with suffocation, it is a deadly symptom.

XXXV. If the neck of a fever patient suddenly become distorted, and to swallow be a matter of difficulty, there being no swelling, it is a deadly symptom.

¹ Galen adopts a different interpretation. He explains: "the crisis is difficult if the paroxysm comes on regularly at the same hour, whatever be the hour at which it left off on the preceding day (ἡ ἕν ἧν ἄρην ἁφῆ)."

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¹ V has ἡ νοῦσος ττηρίζει.
¹¹ For ἐπιγένηται M has ἐπιστῆτι.
¹² ἔξαλφυς is omitted by V and many other MSS.
¹³ ἀποστραφῆ Rein.
¹⁴ After ἔντοσ most MSS. have ἐν τῷ τραχήλῳ; Galen's commentary implies that he did not know this reading.
¹⁵ C' omits this aphorism.
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XXXVI. 'Ιδρώτες πυρεταίνοντες ἃν ἀρέξωνται, ἀγαθοὶ τριταιοὶ, καὶ πεμπταῖοι, καὶ ἐβδομαῖοι, καὶ ἑναταῖοι, καὶ ἑιδεκαῖοι, καὶ τεσσαρεσκαίδεκαῖοι, καὶ ἑπτακαίδεκαῖοι, καὶ μίη καὶ εἰκοστῇ, καὶ ἐβδόμῃ καὶ εἰκοστῇ, καὶ τριηκοστῇ πρώτῃ, καὶ τριηκοστῇ τετάρτῃ. 1 οὕτωι γὰρ οἱ ἴδρωτες νούσους κρίνουσιν· οἱ δὲ μὴ οὕτως γινόμενοι πόνου σημαίνουσι καὶ μήκος νούσου 9 καὶ ὑποτροπιασμοὺς. 2

XXXVII. Οἱ ζυγχρόνι ἴδρωτες, σὺν μὲν ἀξεὶ πυρετῷ γινόμενοι, θάνατον, σὺν πρηνύτερῳ δὲ, 3 μήκος νούσου σημαίνουσιν.

XXXVIII. Καὶ ὅκου ἐνι τοῦ σώματος ἴδρώς, 2 ἐνταῦθα φράζει τὴν νοῦσον.

XXXIX. Καὶ ὅκου 4 ἐνι τοῦ σώματος θερμὸν 2 ἡ ψυχρον, ἐνταῦθα ἡ νοῦσος.

XL. Καὶ ὅκου ἐνι ὅλῳ τῷ σώματι μεταβολαί, 5 καὶ ἡν τὸ σῶμα ψύχηται, ἡ 6 αὕτης θερμαίνεται, ἡ χρώμα ἐτερον εἰς ἐτέρου γίνηται, 7 μήκος νούσου 4 σημαίνει.

XLI. Ἑδρῶς πολὺς εἰς ἔπνου ἀνευ τινὸς αἰτίης φανερῆς γινόμενος, 8 τὸ σῶμα σημαίνει ὅτι πλείου τροφῆ χρῆται· ἢν δὲ τροφὴν μὴ λαμβάνοντι 4 τοῦτο γίνηται, σημαίνει ὅτι κενόσιος δείται.

1 The MSS. show several slight variations in the numbers, but no MS. mentions the fourth day, an important omission, as Galen notices. Q has καὶ εἰκοστοῖ ἐβδομοῖ καὶ τριακοστοὶ πρῶτοι καὶ τριακοστοὶ ἐβδομοὶ καὶ τεσσαρακοστοῖ.
2 ὑποτροπιασμόν Urb. and many other MSS. ὑποστροφῆν τοῦ νοσημάτος καὶ ἀνατροπιασμόν C.
3 Urb. and many other MSS. place δὲ after σὺν.
4 For δόκων V has ὅπτη.
5 For μεταβολαί C' has διαφοραί and omits καί.
6 For ἡ VQ have καί. C' reads εἰ.
XXXVI. Sweats in a fever case are beneficial if they begin on the third day, the fifth, the seventh, the ninth, the eleventh, the fourteenth, the seventeenth, the twenty-first, the twenty-seventh, the thirty-first and the thirty-fourth, for these sweats bring diseases to a crisis. Sweats occurring on other days indicate pain, a long disease and relapses.

XXXVII. Cold sweats, occurring with high fever, indicate death; with a milder fever they indicate a protracted disease.

XXXVIII. And on whatever part of the body there is sweat, it means that the disease has settled there.

XXXIX. And in whatever part of the body there is heat or cold, in that part is the disease.

XL. And where there are changes in the whole body, for instance, if the body grow cold, or, again, grow hot, or if one colour follow on another, it signifies a protracted disease.¹

XLI. Copious sweat, occurring after sleep without any obvious cause, indicates that the body has a surfeit of food. But should it occur to one who is not taking food, it indicates need of evacuation.

¹ The sense is a little clearer if, with C', we omit καὶ, and with VQ read καὶ for ἃ before αἴθις: "if the body grow cold and hot by turns."

7 γένηται Urb.: γίγνηται V. Other MSS. have γίγνετο or γίνοιτο.

8 The MSS. show many slight variations, some reading φανερὴς: others, among them M, ἐτέρης: while V has ἄνευ τινὸς αἰτίας γινομένου. Galen notes the variants φανερὴς, ἐτέρης. Urb. has ἄνευ φανερὴς αἰτίας ἐτέρης γινόμενος—τινὸς φανερὴς (in another hand) over τινὸς. Rein. has τροφὴν λαμβάνοντι after γινόμενος.
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XLII. Ἦδρῶς πολὺς θερμὸς ἢ ψυχρὸς αἱ ἔναι μὲν ψυχρὸς, μέξω, ὀ δὲ θερμὸς,
3 ἔλασσον νοῦσον σημαίνει.

XLIII. Οἱ πυρετοὶ ὁκόσοι, μὴ διαλείποντες, διὰ τρίτης ἱσχυρότεροι γίνονται, ἐπικινδυνοῦν· ὅτω δὲ ἀν τρόπῳ διαλείπωσι, σημαίνει ὅτι
4 ἀκίνδυνοι.

XLIV. Ὁκόσοισι 6 πυρετοὶ μακροὶ, τούτοις
2 φύματα ἢ ἐς τὰ ἀρθρα πόνοι ἐγγίνονται.

XLV. Ὁκόσοισι ἢ φύματα ἢς τὰ ἀρθρα ἢ
πόνοι ἐγγίνονται ἐκ πυρετῶν, 7 οὔτοι σιτίοισι
3 πλείοσι χρέονται.

XLVI Ἡν ὑίγος ἐμπίπτη 8 πυρετῷ μὴ δια-
2 λείποντι, ἡδὴ ἁσθενεῖ ἐόντι, 10 θανάσιμον.

XLVII. Αἱ ἀποχρέμψεις εἰν τοῖς πυρετοῖς
τοῖς μὴ διαλείποσιν, αἱ πελιδναὶ, καὶ αἱμα-
τώδεσιν, καὶ δυσώδεσι, καὶ χολώδεσι, 11 πᾶσαι 12
κακαὶ ἀποχωρεοῦσαι δὲ καλῶς, ἀγαθὰς καὶ
κατὰ τὴν διαχώρησιν, 13 καὶ κατὰ τὰ οὐρα ἢν

1 MV omit μὲν.
2 For μέξω the MSS. have μεῖξων, μείξω, πλείω, πλέον,
 πλείων.
3 δὲ is omitted by V.
4 For ἔλασσον a very great number of MSS., including
MVQ, read ἔλασσον, the -ν coming from νοῦσον which
follows. C’ has ἔλασσον.
5 Before ἐπικινδυνοῦν C’Q have καὶ.
6 For ὁκόσοι Urb. Q have ὁκόσοι.
7 So C’. V has ἢ φύματα ἢ εἰς τὰ ἄρθρα πόνοι, Urb.
φύματα ἢ πόνοι . . . . γίνονται, M φύματα ἢς τὰ ἀρθρα ἢ
πόνοι . . . . γίνονται. After πυρετῶν a few MSS. add
μακρῶν (from Galen’s commentary).
8 ἐμπίπτη Littré’s A’L1: ἐμπίπτει C’V: ἐπιπίπτη M: ἐπι-
πίπτη Urb.
9 C’ has ἢν πυρετῶ μὴ διαλίποντι.
XLII. Copious sweat, hot or cold, continually running, indicates, when cold, a more serious disease, and when hot, a less serious one.

XLIII. Such fevers as, without intermitting, grow worse every other day,¹ are dangerous; intermit- tence of any kind² indicates that there is no danger.

XLIV. Sufferers from protracted fevers are attacked by tumours or by pains at the joints.

XLV. Those who, after fevers, are attacked either by tumours or pains at the joints, are taking too much food.

XLVI. If rigor attack³ a sufferer from a continued fever, while the body is already weak,⁴ it is a fatal sign.

XLVII. In continued fevers, expectorations that are livid, bloody, fetid, or bilious are all bad, but if properly evacuated they are favourable. It is the same with stools and urine; for if some suitable

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¹ These are malignant tertians, “semitertians,” as they were called in ancient times.
² That is, malaria of the mild, intermittent type.
³ Littré’s view, that Galen’s distinction between ἐπινέσῃ and ἐμπίπτῃ refers to the tenses rather than to the prefixes ἐπι- and ἐμ-, is probably right.
⁴ I have printed the harder reading, though the more regular reading of C’ may be correct. The sense is the same in either case.

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¹⁶ ἀσθενέως ἐόντος τοῦ σώματος C’: ἀσθενεῖ ἐόντι τῷ σώματι Urb.: ἀσθενεῖ ἐόντι M.
¹¹ C’ inverts the order of δυσώδεις and χολώδεις. M omits καὶ δυσώδεις.
¹² ὕποστάσαι μὲν Erm.: στάσαι Rein.
¹³ τὴν διαχώρησιν C’V: τὰς διαχωρήσιας M.
ΑΦΟΡΙΣΜΟΙ

δὲ ἡ τῶν συμφερόντων ἐκκρίνηται διὰ τῶν τόπων τούτων, κακῶν.

XLVIII. Ἐν τοῖς μὴ διαλείπονσι πυρετοῖσιν, ἤν τὰ μὲν ἐξω ψυχρὰ γ', 3 τὰ δὲ ἐνδον καἰνήται, καὶ δίψαν ἐχει, θανάσιμον.

XLIX. Ἐν μὴ διαλείποντι πυρετῷ, ἢ χεῖλος, ἢ ὁφθαλμὸς, ἢ ὄφρος, ἢ ρίς διαστραφῇ, ἢν μὴ βλέπῃ, ἢν μὴ ἄκοινη, ἢδη ἀσθενεός εἻντος τοῦ σώματος, ὁ τι ἄν τούτων γένηται, ἐγγὺς ὁ 5 θάνατος.

I. Ὁκου ἐν πυρετῷ μὴ διαλείποντι δύσπνοι 2 γίνεται 9 καὶ παραφροσύνη, θανάσιμον.

II. Ἐν τοῖς πυρετοῖσι, ἀποστήματα μὴ λυόμενα πρὸς τὰς πρώτας κρίσιας, μῆκος νῦσσον 3 σημαίνει.10

III. Ὁκόσοις ἐν τοῖς πυρετοῖσιν, ἢ ἐν τῆσιν ἀλλησιν ἀρρωστήσσει κατὰ προαιρεσιν οἱ ὁφθαλμοὶ δακρύουσιν, οὐδὲν ἀτοποῦν ὁκόσοις 4 δὲ μὴ κατὰ προαιρεσιν, ἀτοπώτερον.11

III. Ὁκόσοις12 ἐπὶ τῶν ὀδόντων ἐν τοῖς πυρετοῖσι13 περίγλυσχρα14 γίνεται, ἵσχυρότεροι 3 γίνονται οἱ πυρετοὶ.

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1 δὲ is omitted by M.
2 μὴ. Galen says that there were in his days some MSS. omitting the negative. It is in all our MSS.
3 δὲ omitted by C' Urb.
4 Urb. has ἐν τοῖς μὴ διαλείπονσι πυρετοῖσιν.
5 M transposes ὁφθαλμὸς and ὄφρος.
6 C' has ἢ μὴ βλέπει ἢ μὴ ἄκοινε.
7 MV omit ἢδη. Many MSS., including C', have it.
8 τοῦ σώματος C'V : τοῦ κάμοντος Littre, with slight authority. Most MSS., including M, omit.
9 γίνεται a few Paris MSS. : γίνηται C'MV. Rein. reads ὅκου ὅ ἄν τρό.
10 I48
excretion does not take place through these channels it is a bad sign.\(^1\)

XLVIII. In continued fevers, if the external parts be cold but the internal parts burning hot, while the patient suffers from thirst, it is a fatal sign.\(^2\)

XLIX. In a continued fever, if the patient’s lip, eye, eye-brow or nose be distorted, if sight or hearing fail, while the body is already in a weak state—whatever of these symptoms show themselves, death is near.

L. When in a continued fever occur difficulty of breathing and delirium, it is a fatal sign.

LI. In fevers, abscesses that are not resolved at the first crisis indicate a protracted disease.

LII. When in fevers or in other diseases patients weep of their own will, it is nothing out of the common; but it is rather so when they weep involuntarily.

LIII. When in fevers very viscous matter forms on the teeth, the fevers become more severe.

\(^1\) The reading noticed by Galen, which omits μή, would mean that if the secretions be substances that the body requires for health (τῶν συμφερόντων) evacuation will only do harm. The emendations of Ermerins and Reinhold remove the difficulties of meaning from this aphorism, and one or other is probably right. See VII. lxx. The meaning would be: “are bad if suppressed, but if properly evacuated, etc.”

\(^2\) See Coan Prenotions, 115.
ΑΦΟΡΙΣΜΟΙ

LIV. Ὅκοσοισιν ἐπὶ πολὺ βῆχες ἡγαί, βραχεία ἐρεθίζουσα, ἐν πυρετοῖς καυσώδεσιν, οὐ 3 πάντω τι διψώδες εἰσιν.
LV. Οἱ ἐπὶ βουβῶσι πυρετοί, πάντες κακοί, 2 πλήν τῶν ἐφυμερῶν.
LVI. Πυρέσουσιν ἱδρῶς ἐπιγενόμενος, μὴ ἐκλείπουσος τοῦ πυρετοῦ, κακῶν μηκύνει γὰρ ἢ 3 νοῦσος, καὶ ὑγρασίην πλεῖώ σημαίνει.
LVII. Ἄπο σπασμοῦ ἢ τετάνου ἐχομένῳ 2 πυρετῶς ἐπιγενόμενος λύει τὸ νόσημα.
LVIII. Ἄπο καῦσον ἐχομένω, βίγγεος ἐπιγε- 2 νομένου, λύσις.
LIX. Τριταῖος ἀκριβῆς κρίνεται ἐν ἐπτὰ περιό- 2 δοις τὸ μακρότατον.
LX. Ὅκοσοισιν ἄν ἐν τοῖσι πυρετοῖς τὰ ὧτα κωφωθῆ, αἴμα ἐκ τῶν ῥυών ῥυέν, ἢ κοιλίὴ 3 ἐκταραχθεῖσα, λύει τὸ νόσημα.
LXI. Πυρέσουσιν ἢ ἂν μὴ ἐν περισσην 10 ἡμέρησιν ἀφῇ ὁ πυρετός, ὑποτροπιάζειν 11 3 εἰσσαυρέν.
LXII. Ὅκοσοισιν ἐν τοῖσι πυρετοῖς ἵκτεροι ἐπιγίνονται πρὸ τῶν ἐπτὰ ἡμέρων, κακῶν, ἢ ἂν 12 μὴ συνδόσιες ὕγρων κατὰ τὴν κοιλίην γένων- 4 ταῖς. 13

1 βραχεία C: βραχεία Urb.: βραχείαι S.
2 πάντες omitted by Urb.
3 ἐφ' ἡμερῶν M.
4 ἐκλείπουσος Galen.
5 ἐνοχλουμένω MV. M places this aphorism after LVIII.
6 V omits ἄν. C' has ἢν.
7 τοῖσι omitted by C'Q.
8 After νόσημα V has τὰ ἐν ἠρτίσιν ἡμέραις κρινόμεναι δύσκριτα καὶ φιλυπόστροφα. M τὰ ἐναρτίσι κρινόμενα
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LIV. Whenever in ardent fevers dry coughs persist, causing slight irritation, there is not much thirst.

LV. Fevers following buboes are all bad except ephemerals.

LVI. Sweat supervening on fever, without the fever's interrupting, is a bad sign; for the disease is protracted, and it is a sign of excessive moisture.

LVII. Fever supervening on a patient's suffering from convulsion or tetanus, removes the disease.

LVIII. A sufferer from ardent fever is cured by the supervening of a rigor.

LIX. An exact tertian reaches a crisis in seven periods at most.

LX. When in fevers there is deafness, if there be a flow of blood from the nose, or the bowels become disordered, it cures the disease.

LXI. If a fever does not leave the patient on the odd days it is usual for it to relapse.

LXII. When jaundice supervenes in fevers before seven days it is a bad sign, unless there be watery discharges by the bowels.

1 "Ardent" fevers were a kind of remittent malaria.

2 Adams translates: "with a tickling nature with slight expectoration."

3 "Ephemerals" are fevers lasting only about a day.

4 The "exact" tertian is malaria with an access every other day. So the aphorism means that the tertian does not last more than a fortnight.

δύσκριτα καὶ φιλυπόστρωψα. These words C' and some other MSS. place after the next aphorism.

9 πυρέσοντι C' Urb : πυρέσοντα MV.

10 περισσόσιν Urb. MV. : κρισήμησι (sic) C'.

11 ἐπιτροπιάζειν Urb.

12 el Urb.

18 C'V omit ἵν . . . γίνωνται.
ΑΦΟΡΙΣΜΟΙ

LXIII. Ὅκοσοισιν ἄν ἐν τοῖσι πυρετοῖσι καθ’ ἡμέρην ρίγεα γίνηται, καθ’ ἡμέρην οἱ πυρετοὶ λύνονται.

LXIV. Ὅκοσοισιν ἐν τοῖσι πυρετοῖσι τῇ ἐβδομῇ ἡ τῇ ἕνατῃ ἡ τῇ ἕνδεκάτῃ ἡ τῇ τεσσαρεσκαίδεκάτῃ ἐκτεροῖ ἐπιγίνονται, ἀγαθῶν, ἢ ἡ μὴ τὸ ὑποχόνδριον τὸ δεξιὸν σκληρῶν γένηται.

LXV. Ἑν τοῖσι πυρετοῖσι περὶ τῇ κοιλίᾳ καὶ ἱσχυρῶν καὶ καρδιωγμῶς, κακῶν.

LXVI. Ἑν τοῖσι πυρετοῖσι τοῖσιν ὃξεσιν οἱ σπασμοὶ καὶ οἱ περὶ τὰ σπλάγχνα πόνοι ἱσχύρι, κακῶν.

LXVII. Ἑν τοῖσι πυρετοῖσιν οἱ ἐκ τῶν ὑπνῶν φόβοι, ἢ σπασμοί, κακῶν.

LXVIII. Ἑν τοῖσι πυρετοῖσι τὸ πνεῦμα προσκόπτον, κακῶν οἱ σπασμοὶ ἡ γὰρ σημαίνει.

LXIX. Ὅκοσοισιν οὕρα παχέα, θρομβώδεα, ὀλίγα, οὐκ ἀπυρέτοις, πλήθος ἐλθὼν ἐκ τούτων λεπτῶν ὥφελεί· μάλιστα δὲ τὰ τοιαῦτα ἐρχεται οἰσιν εὖ ἀρχῆς ἢ διὰ ταχέων ὑπόστασιν ὅσχει.

LXX. Ὅκοσοισι δὲ ἐν πυρετοῖσι τὰ οὕρα ἀνατεταραγμένα οἴον ὑποζυγίου, τούτοις κε-3 φαλαλυγῇ ἦ πάρεισιν ἥ παρέσουνται.

1 ρίγως C'
2 τοῖσι omitted by C'.
3 ἡ τῇ ἕνδεκάτῃ omitted by M.
4 τὸ δεξιὸν ὑποχόνδριον M,
5 γένηται C' Urb. V. : ἢ M.
6 for οὐκ ἀγαθῶν M has κακῶν.
7 This aphorism is omitted by C'.
8 This aphorism in Urb. and several other MSS. comes after LXVII.
APHORISMS, IV. LXIII.—LXX.

LXIII. Fevers in which a rigor occurs each day are resolved each day.

LXIV. In fevers, when jaundice supervenes on the seventh day, on the ninth, on the eleventh, or on the fourteenth, it is a good sign, unless the right hypochondrium become hard. Otherwise it is not a good sign.

LXV. In fevers, great heat about the bowels and heartburn are a bad sign.

LXVI. In acute fevers, convulsions and violent pains in the bowels are a bad sign.

LXVII. In fevers, terrors after sleep, or convulsions, are a bad sign.

LXVIII. In fevers, stoppage of the breath is a bad sign, as it indicates a convolution.

LXIX. When the urine is thick, full of clots, and scanty, fever being present, a copious discharge of \( \text{comparatively} \) thin urine coming afterwards gives relief. This usually happens in the case of those whose urine contains a sediment from the onset or shortly after it.

LXX. In cases of fever, when the urine is turbid, like that of cattle, headaches either are, or will be, present.

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9 After \( \pi ρετοίσων \) C' adds τοῖς ὄξεσιν.
10 For \( φόβοι \) ἦ C' has πόνοι καὶ σπασμοὶ. Galen mentions πόνοι as a variant of φόβοι, adding that either reading makes good sense.
11 This aphorism in M comes after LXV.
12 \( \pi \lambda \chi \varepsilon ς \) omitted by Urb.
13 \( \epsilon \kappa \tau ούτου λέστων \) Rein.
14 \( \omega \iota ις \) C'.
15 \( \pi \lambda \chi \varepsilon \omega ν \) M.
16 \( υπόστασις \) V.
17 \( \delta \varepsilon \) omitted by Urb.
18 After \( \epsilon υ \) C' has τοῖσι.
19 \( τεταραγμένα \) V.
20 \( \hat{\iota} \) omitted by M.
ΛΦΟΡΙΣΜΟΙ

LXXI. Ὅκοσοισιν ἐβδομαία κρίνεται, τούτρισιν ἐπινέφελον ἵσχει τὸ οὖρον τῇ τετάρτῃ
3 ἐρυθρόν, καὶ τὰ ἄλλα1 κατὰ λόγον.

LXXII. Ὅκοσοισιν οὖρα2 διαφανέα3 λευκά, πονηρῷ μάλιστα δὲ ἐν τοῖς φρενιτικοῖσιν
3 ἐπιφαίνεται.4

LXXIII. Ὅκοσοισιν υποχόνδρια μετέωρα, διαβορβορύζοντα, ὄσφυς ἀλγήματος ἐπιγενομένου, αἱ5 κοιλία τούτοισι6 καθυγραίνονται, ἢν μὴ φύσι καταρραγέσωσι, ἢ οὖρον πλήθος
5 υπέλθη7 ἐν πυρετοῖσι δὲ ταῦτα.8

LXXIV. Ὅκοσοισιν ἑλπίς ἐς9 ἀρθρα ἀφίστασθαι, ὑντεῖ τῇς ἀποστάσιος οὖρον πολὺ καὶ παχὺ10 καὶ λευκὸν γινόμενον, οἶον ἐν τοῖς κοπιώδεσιν πυρετοῖσι τεταρταίοισι ἐνίοισιν ἀρχεῖαι γίνεσθαι: ἢν δὲ καὶ ἐκ τῶν ρινῶν αἱ6 μορραγήσῃ, καὶ πάντα ταχὺ λύνεται.

LXXV. Ἡν αἷμα ἡ11 πῦνον οὐρῆ, τῶν νεφρῶν
2 ἡ τῆς κύστιος ἐλκῶσιν σημαίνει.

LXXVI. Ὅκοσοισιν ἐν τῷ οὖρῳ παχεὶ ἐόντι σαρκία σμικρὰ ὡσπερ τρίχες συνεξέρχονται,
3 τούτοισιν ἀπὸ τῶν νεφρῶν ἐκκρίνεται.

LXXVII. Ὅκοσοισιν ἐν τῷ οὖρῳ παχεὶ ἐόντι

1 V reads τῇ τετάρτῃ ὅσχει ἐπινέφελον καὶ ἐρυθρόν τὸ οὖρον καὶ τὰ ἄλλα. Urb. puts τῇ τετάρτῃ before ἐπινέφελον, and instead of τῇ τετάρτῃ C' has ἡ.
2 Before οὖρα Urb. has τὰ.
3 After διαφανέα Urb. has ἡ.
4 ἐπιγίγνεται, M: ἢν ἐπιφαίνηται C': ἢν ἐπιφαίνεται Urb. Galen notices a reading ἐπιφαίνεται τὰ τοιαῦτα.
5 αἱ omitted by Urb.
6 τοῖς τούτοισι Urb.
7 ἐπέλθη M (and Littré). C' has οὖρων and Urb. πλῆθος οὖρων.
8 C' has γίνεται after ταῦτα. See Introduction, p. xxxvi.

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APHORISMS, IV. LXXI.–LXXVII.

LXXI. In cases that come to a crisis on the seventh day, the patient's urine on the fourth day has a red cloud in it, and other symptoms accordingly.

LXXII. Transparent, colourless
1 urine is bad. It appears mostly in cases of phrenitis.2

LXXIII. When there are swelling and rumbling in the hypochondria, should pain in the loins supervene, the bowels become watery, unless there be breaking of wind or a copious discharge of urine. These symptoms occur in fevers.

LXXIV. When an abscession to the joints is to be expected, the abscession may be averted by an abundant flow of thick, white urine, like that which in certain prostrating fevers begins on the fourth day.3 And if there is also nasal hemorrhage the disease is very quickly resolved.

LXXV. Blood or pus in the urine indicates ulceration of the kidneys or bladder.

LXXVI. When the urine is thick, and small pieces of flesh-like hairs pass with it, it means a secretion from the kidneys.4

LXXVII. When the urine is thick, and with it is

1 So Littré from the commentary of Galen. Perhaps, however, λευκά does mean "white."
2 The reading ἕν εἰπφαϊνηται would mean "bad, especially when it appears in cases of phrenitis."
3 Adams translates τεταρταίωσιν "quartans." The other meaning seems more probable here. Adams takes γυνόμενον with λευκόν, "becoming white."
4 Similar propositions occur in Nature of Man, XIV.

9 V has τὰ άρθρα and C' τάρθρα.
10 V has πολὺ παχύ and M πολὺ κάρτα παχύ. Urb. has παχὺ καὶ πολὺ.
11 καὶ C' Urb.
ΑΦΟΡΙΣΜΟΙ

πυτυρώδεα συνεξουρείται, τούτοισιν ἡ κύστις 3 ψωριᾷ.

LXXVIII. Ὁκόσοι ἀπὸ ταυτομάτου αἵμα οὐρέουσι, τούτοισιν ἀπὸ τῶν νεφρῶν φλεβίον 3 ῥήξιν σημαίνει.

LXXIX. Ὁκόσοισιν ἐν τῷ οὐρῷ ¹ ψαμμώδεα 2 ὑφίσταται, τούτοισιν ἡ κύστις λιθία.²

LXXX. Ὡν αἵμα οὐρῆ καὶ θρόμβους, καὶ στραγγυρίην ἔχῃ, καὶ ὀδύνη ἐμπίπτῃ ἐς ³ τὸ ὑπογάστριον καὶ ἐς τὸν περίνεον, τὰ περὶ τὴν 4 κύστιν πονεῖ.

LXXXI. Ὡν αἵμα καὶ πῦον οὐρῆ καὶ λεπίδας, καὶ ὀσμὴ βαρέῃ ἡ, τῆς κύστιος ἐλκωσιν 3 σημαίνει.

LXXXII. Ὁκόσοισιν ἐν τῇ οὐρηθρῇ φύματα φυτεύναι,⁵ τούτοισι, διαπυγίσαντος καὶ ἐκραγέντος, 3 λύσιν.

LXXXIII. Οὐρησίς νῦκτωρ ᾧ πολλή γινομένη, 2 σμικρῆν τὴν ὑποχώρησιν σημαίνει.

¹ τοίςον οὖροι Urb.
² After λιθία C Urb. add καὶ oi νεφρῶν.
³ Before τῷ Urb. has τῶν κτένα καὶ. C has καὶ τῶν κτένα καὶ τῶν after ὑπογάστριον.
⁴ All our good MSS., including C Urb. MV, have βαρεία.
⁵ ἐκφύεται C'.
passed as if it were bran, this means psoriasis of the bladder.¹

LXXVIII. When a patient has a spontaneous discharge of blood and urine, it indicates the breaking of a small vein in the kidneys.

LXXIX. When the urine contains a sandy sediment there is stone in the bladder.

LXXX. If there be blood and clots in the urine, and strangury be present, should pain attack the hypogastrium and the perineum, the parts about the bladder are affected.²

LXXXI. If the urine contain blood, pus and scales, and its odour be strong, it means ulceration of the bladder.

LXXXII. When tumours form in the urethra, should these suppurate and burst, there is relief.³

LXXXIII. When much urine is passed in the night, in means that the bowel-discharges are scanty.

¹ Similar propositions occur in Nature of Man, XIV.
² See Aphorisms, VII. xxxix.
³ Or, "it means a cure."

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6 C' has ἐκ νύκτορ (perhaps as one word), Urb. ἐκ νύκτωρ, a few MSS ἐκ νύκτος.
7 Before σημαίνει Urb. has ἵσεσθαι.
ΑΦΟΡΙΣΜΟΙ

ΤΜΗΜΑ ΠΕΜΠΤΟΝ

I. Σπασμός ε̣ξ ἐλλεβόρου, θανάσιμον.  
II. Ἑπὶ τρόματι σπασμὸς ἐπιγενόμενος,  
2 θανάσιμον.  
III. Λύματος πολλοῦ ῥυέντος σπασμὸς ἢ  
2 λυγμὸς ἐπιγενόμενος, κακῶν.  
IV. Ἑπὶ ύπερκαθάρσει σπασμὸς ἢ λυγμὸς  
2 ἐπιγενόμενος, κακῶν.  
V. Ἡν μεθύων ἔξαίφησις ἄφωνὸς τις  
γένηται, σπασθεῖς ἀποθνήσκει, ἢν μὴ πυρέτος ἐπιλάβῃ,  
ἡ ἢ τὴν ὄρην ἔλθὼν, καθ’ ἢν αἱ κρατάλαι  
λύονται, φθέγγεται.  
VI. Ὁκόσοι ὑπὸ τεταύνο ἀλέσκονται, ἐν τέσσαρσιν  
4 ἡμέρσιν ἀπόλλυσιν, ἢν δὲ ταῦτας  
3 διαφύγωσιν, ψυχές γίνονται.  
VII. Τὰ ἐπιληπτικὰ ὁκόσοισι πρὸ τῆς ἡβης  
γίνεται, μεταστασίων ἱσχει̣, ὁκόσοισι δὲ πέντε  
καὶ εἰκοσις ἐτέων γίνεται, τὰ πολλὰ  
4 θυμίζονται.  
VIII. Ὁκόσοι πλευριτικοὶ γενόμενοι οὐκ ἀνα-  
καθαίρονται έν τέσσαρες ἑκάτερα ἡμέρσι, τοῦ-  
3 τοις ἐς ἐμπύγμα μεθίσταται.  
IX. Φθόνοις γίνονται μάλιστα ἡλικίης  
τῆς ἀπὸ ὀκτώκαιδεκά ἐτέων μέχρι τριήκοντα  
3 πέντε.  
Χ. Ὁκόσοι κυνάγχυνν διαφεύγουσι, καὶ ἐς τὸν  

1 After σπασμός C' adds ἢ λυγμός.  
2 For θανάσιμον C' has κακὸν.  
3 τις is placed here by Urb. M, but after μεθύων by C'V.  
4 τέτρασιν C' Urb.  
5 Several inferior MSS. omit τὰ πολλὰ, an omission noticed by Galen. 
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FIFTH SECTION

I. Convulsion after hellebore is deadly.¹

II. A convulsion supervening upon a wound is deadly.¹

III. Convulsion or hiccough, supervening on a copious flux of blood, is a bad sign.

IV. Convulsion or hiccough supervening on excessive purging, is a bad sign.

V. If a drunken man suddenly become dumb, he dies after convulsions, unless he falls into a fever, or unless he lives to the time when the effects of intoxication disappear, and recovers his voice.

VI. Those who are attacked by tetanus either die in four days or, if they survive these, recover.

VII. Fits that occur before puberty admit of cure,² but if they occur after the age of twenty-five they usually last until death.

VIII. Pleurisy that does not clear up in fourteen days results in empyema.

IX. Consumption³ occurs chiefly between the ages of eighteen and thirty-five.

X. Those who survive angina, should the disease

¹ The word θανάσιμον is said by the commentators to mean here "dangerous." In the next aphorism tetanus is obviously referred to, and θανάσιμον must mean at least "very often fatal."
² Or "change," "modification."
³ Aphorisms IX.-XV. have close parallels in Coan Pre-notions.

Our MSS. show various readings—μεθισται, μεθισταται, περίσταται, περιστανται. Littre reads καθισταται.
⁷ φθίσις γίνεται Μ: φθίσεις μάλιστα γίγνονται V.
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πλεύμονα αὐτοῦσι τρέπεται, ἐν ἐπτὰ ἡμέρῃσιν ἀποθνῄσκουσιν ἢν δὲ ταύτας διαφύγωσιν, ἐμπνοι 4 γίνονται.

XI. Τοῖσιν ὑπὸ τῶν φθίσιων ἐνοχλομένοισιν, ἢν τὸ πτύσμα, ὦ τι ἀν ἀποβήσοσι, βαρὺ ὅζη ἐπὶ τοὺς ἀνθρακας ἐπιχεόμενοι, καὶ αἱ τρίχες 4 ἀπὸ 2 τῆς κεφαλῆς ῥέωσι, θανατῶδες.3

XII. Ὁκόσοις φθίσιωσιν αἱ τρίχες ἀπὸ τῆς κεφαλῆς ῥέουσιν, οὕτω, διαρροῆς ἐπηγευμένης, 3 ἀποθνῄσκουσιν.

XIII. Ὁκόσοι αἶμα ἀφρώδες ἀναπτύωσι,4 2 τούτοις ἐκ τοῦ πλεύμονος ἡ ἀναγωγὴ γίνεται.5

XIV. Ἡπὸ φθίσιος ἐχομένῳ διάρροια ἐπηγευμ. 2 μένῃ, θανατώδες.

XV. Ὁκόσοι ἐκ πλευρίτιδος ἐμπνοὶ γίνονται, ἢν ἀνακαθαρθῶσιν ἐν τεσσαράκοντα ἡμέρησιν, ἀφ' ἕς ἀν ἡ ρῆξις γένηται, παῦονται ἢν 6 δὲ 4 μή, ἐς φθίσις μεθίστανται.

XVI. Τὸ θερμὸν βλάπτει ταῦτα7 πλεονάκις χρεωμένοισι, σαρκῶν ἐκθῆλυσιν, νεύρων ἀκρά- 4 τειαν, γνώμης νάρκωσιν, αἰμορραγίας, λειπο- τυμίας, ταῦτα οἴσι θάνατος.8

XVII. Τὸ δὲ ψυχρὸν, σπασμοῦ, τετάνους, 2 μελασμοῦς, ρίγεα πυρετώδεα.

1 ἐς τὸν πνεύμωνα τρέπεται αὐτέοις καὶ C′: εἰς τὸν πνεύμωνα τοιτέοις τρέπεται καὶ Urb. : εἰς τὸν πλεύμονα αὐτέων τρέπεται καὶ V: ἐς τὸν πλεύμωνα αὐτέοις τρέπεται καὶ M. Littre with two inferior MSS. transposes καὶ to before ἐς. Theophilus says that this alteration is necessary to the sense, and it seems to be the reading of Galen.

2 C′ has ἐκ. 3 C′ has θανάσιμον.

4 For ἀναπτύωσι V has ἀνεμέωσι and M ἀνεμέωσι.

5 V reads τοιτέοις ἡ ἀναγωγὴ γίνεται ἐκ τοῦ πλεύμονος.

6 For ἢν V has ἐλ.

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APHORISMS, V. x.—xvii.

turn to the lungs, die within seven days, or, should they survive these, develop empyema.¹

XI. In patients troubled with consumption, should the sputa they cough up have a strong ² smell when poured over hot coals, and should the hair fall off from the head, it is a fatal symptom.

XII. Consumptive patients whose hair falls off from the head are attacked by diarrhoea and die.³

XIII. When patients spit up frothy blood, the discharge comes from the lungs.

XIV. If diarrhoea attack a consumptive patient it is a fatal symptom.

XV. When empyema follows on pleurisy, should the lungs clear up within forty days from the breaking, the illness ends; otherwise the disease passes into consumption.

XVI. Heat produces the following harmful results in those who use it too frequently: softening of the flesh, impotence of the muscles, dullness of the intelligence, hemorrhages and fainting, death ensuing in certain of these cases.

XVII. Cold produces convulsions, tetanus, blackening, feverish rigors.⁴

¹ Or "become purulent." So Adams (in notes).
² Or "offensive," "fetid."
³ So Littre, who says that to translate "if diarrhoea supervenes" is inconsistent with XIV.
⁴ "Blackening" will include "mortification," but is not to be limited to it.

7 After ταίτα C' has τοῖσι, which Urb. places over πολλάκις, read by it for πλεονάκις. Rein. has a colon at ταίτα.
8 Urb. has γνώμης νάρκησιν and ταίτα ὀίσι θάνατος in the margin. Galen notices four variants for the end of this aphorism: τούτων θάνατος, ταίτα, ἐφ' ὀίς ὁ θάνατος, ταίτα ὀίσι θάνατος, ταίτα ἐλς θάνατον. Rein. ἐς θάνατον. Query: ἐστιν ὀίσι.
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ΧVIII. Τὸ ψυχρὸν πολέμιον ὀστέοις, ὃδοὺς, νεῦροις, ἐγκεφάλῳ, νοτιαῖῳ μυελῷ: τὸ δὲ
3 θερμὸν ὧφελμὸν.

ΧIX. Ὅκοσα κατέψυκται, ἐκθερμαίνειν, ἐπὶ πλὴν
2 ὦσα αἰμορραγεῖν μέλλει. 2

XX. Ἐλκεῖτο τὸ μὲν ψυχρὸν δακνώδες, δέρμα
περισκληρύνει, ὀδύνην ἀνεκπύθητον ποιεῖ, με-
3 λαίνει, 3 ρίγεα πυρετώδες, 4 σπασμοὺς, τετάνους.

XXI. Ἐστὶ δὲ ὅκων ἔπὶ τετάνου ἀνευ ἐλκεος
νέω εὐσάρκῳ, θέρεος μέσου, ψυχροῦ πολλοῦ
κατάχυσις ἑπανάκλησιν θέρμης ποιεῖται: θέρμῃ
4 δὲ ταῦτα 5 ρύεται.

XXII. Τὸ θερμὸν ἐκπυρητικῶν, οὐκ ἔπὶ παντὶ
エルκεῖ, μέγιστον σημεῖον ἐς ἀσφαλείαν, δέρμα
μαλάσσει, ἵσχυαινε, ἀνώδυνον, ῥυγέων, σπασμῶν,
tetáνων παρηγορικῶν, τῶν δὲ ἐν κεφαλῇ καρη-
βαρίην λυεῖ. 6 πλείστων δὲ διαφέρει ὧστῶν
κατήγμασι, μᾶλλον δὲ 7 τοῖσιν ἐψιλωμένοις,
tοῦτων δὲ μίλιστα, τοῖσιν ἐν κεφαλῇ ἐλκεῖα
ἐχοῦσιν καὶ ὁκόσα ὑπὸ ψύξιος τυγκαίοι, ἕ
ἐλκοῦται, καὶ ἔπησιν ἐσπισμένοις, ἐδρή, αἰ-
δοίῳ, ὕστερῃ, κυστει, τούτοις τὸ θερμὸν φίλιον
11 καὶ κρύον, τὸ δὲ ψυχρὸν πολέμιον καὶ κτεῖνον.

1 ἐκθερμαίνει M.
2 αἰμορραγεῖ· ἡ μέλλει Littré and several Paris MSS.—
perhaps rightly, as this is probably the correct reading in
aphorism XXIII.
3 μελασμοῦ has been suggested for μελάνινε.
4 Littré reads τοιεί here, without quoting any authority
for it, and I have not seen the word in any MS. I have
collated. Dietz would place it after τετάνους. Though
the meaning is clear, the exact reading has apparently been lost.
The text, though ungrammatical, is the reading of all our
good MSS.

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APHORISMS, V. xviii.—xxii.

XVIII. Cold is harmful to bones, teeth, sinews, brain, and spinal marrow, but heat is beneficial.

XIX. Heat parts that are chilled, except where hemorrhage threatens. ¹

XX. Cold makes sores to smart, hardens the skin, causes pain unattended with suppuration; it blackens, and causes feverish rigors, convulsions, tetanus.

XXI. Sometimes in a case of tetanus without a wound, the patient being a muscular young man, and the time the middle of summer, a copious affusion of cold water brings a recovery of heat. Heat relieves these symptoms. ²

XXII. When heat causes suppuration, which it does not do in the case of every sore, it is the surest sign of recovery; it softens the skin, makes it ³ thin, removes pain and soothes rigors, convulsions and tetanus. It relieves heaviness of the head. It is particularly useful in fractures of the bones, especially when they are exposed, and most especially in cases of wounds in the head. Also in cases of mortification and sores from cold, of corroding herpes, for the seat, the privy parts, the womb, the bladder—for all these heat is beneficial and conduces to a crisis, while cold is harmful and tends to a fatal issue.

¹ With Littre's reading: "Where there is, or threatens to be, hemorrhage."

² The emendation τότον is an attempt to get rid of the awkward plural. Perhaps the sentence is a misplaced "title" of the next aphorism.

³ Perhaps, "the body generally."

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6 τῷ δὲ, ἐν κεφαλῇ καὶ καρποθαμίνα λύει, Urb. The MSS. vary very much here, and Littre (combining the readings of several) has τὰ δὲ ἐν τῇ κεφαλῇ, καὶ καρποθαμίνα λύει. The text represents C'MV.

7 μᾶλλον δὲ V: μᾶλλον C': μᾶλιστα δὲ M.
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XXIII. Ἐν τούτοις δέι τῷ ψυχρῷ χρῆσθαι, ὅκοθεν αἰμορραγεῖ, ἢ μέλλει, ¹ μὴ ἐπὶ αὐτά, ἀλλὰ περὶ αὐτά, ὅκοθεν ἐπιρρεῖ· καὶ ὁκόσαι φλεγμοναί ἢ ἐπιφλογίσματα ἐστὶ τὸ ἐρυθρὸν καὶ ύφαιμον ῥέπτοντα νεαρῷ αἴματι, ἐπὶ ταύτα, ² ἐπεὶ τὰ γε παλαιὰ μελαίνει· καὶ ἐρυσίτελας τὸ μὴ ἐλκοῦ-7 μενον, ἐπεὶ τὸ γε ἐλκούμενον βλάπτει.

XXIV. Τὰ ψυχρά, οἷον χιών κρύσταλλος, ³ στιθεῖ ⁴ πολέμια, βηχέων κινητικά, αἰμορροικά, 3 καταρροικά.

XXV. Τὰ ἐν ἀρθροισιν οἰδήματα καὶ ἀλγῆ-ματα, ἀτέρ ἐλκεος, καὶ ποδαγρικά, καὶ σπάσ-ματα, τούτων τὰ πλείστα ψυχρόν καταχεόμενον πολὺ ⁵ ῥηίσει τε καὶ ἰσχυαίει, καὶ ὀδύνην λύει. ⁶

5 νάρκη δὲ ⁷ μετρίη ὀδύνης λυτική.

XXVI. Ὁδω τὸ ταχέως θερμαινόμενον καὶ 2 ταχέως ψυχόμενον, κοινότατον.

XXVII. Ὁκόσοισι πιεῖν ὅρεξις νῦκτωρ τοῖς 2 πάνω διψῶσιν, ⁸ ἢν ἐπικοιμηθῶσιν, ἀγαθόν.

XXVIII. Γυναικείων ἀγωγόν, ἢ εἴν ἀρώμασι πυρίη, πολλαχῇ ⁹ δὲ καὶ ἐς ἀλλα χρησίμη ἄν ¹⁰

3 ἢν, εἰ μὴ καρηβαρίας ἐνεποίει.

XXIX. Τὰς κυούσας φαρμακεύειν, ἢν ὅργα, ¹ MV have αἰμορραγεῖσω μέλλει. So C', with μὴ before μέλλει. Galen apparently had ἢ μέλλει with the indicative before it. So Littré, following several MSS. Compare aphorism XIX.

² ἐπὶ ταύτα omitted by Urb. V.
³ κρύσταλλος χιών V. ⁴ στιθεῖν C'.
⁵ καταχεόμενον πολὺ C' : πολλὰν καταχεόμενον MV.
⁶ νάρκην γὰρ ποιεῖ Rein. for καὶ . . . λύει.
⁷ δὲ MV: γὰρ C' and many other MSS. But δὲ often has the force of γὰρ.

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XXIII. Cold should be used in the following cases: when there is, or is likely to be, hemorrhage, but it should be applied, not to the parts whence blood flows, but around them; in inflammations, and in inflamed pustules inclining to a red and bloodshot colour that is due to fresh blood; in these cases apply cold (but it blackens old inflammations), and when there is erysipelas without sores (but it does harm when there are sores).

XXIV. Cold things, such as snow or ice, are harmful to the chest, and provoke coughing, discharges of blood and catarrhs.

XXV. Swellings and pains in the joints, without sores, whether from gout or from sprains, in most cases are relieved by a copious affusion of cold water, which reduces the swelling and removes the pain. For numbness in moderation removes pain.

XXVI. That water is lightest which quickly gets hot and quickly gets cold.

XXVII. When there is a desire, caused by intense thirst, to drink during the night, should sleep follow, it is a good sign.

XXVIII. Aromatic vapour baths promote menstruation, and in many ways would be useful for other purposes if they did not cause heaviness of the head.

XXIX. Purge pregnant women, if there be orgasm, from the fourth month to the seventh, but
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tετράμηνα, καὶ ἀχρὶ ἐπτὰ μηνῶν ήσον· τὰ δὲ
3 νῆπια καὶ πρεσβύτερα εὐλαβεῖσθαι.

XXX. Γυναικὶ ἐν γαστρὶ ἔχουσῃ ὑπὸ τινὸς
2 τῶν ὄξεων νοσημάτων ληφθῆναι,1 θανατῶδες.

XXXI. Γυνὴ ἐν γαστρὶ ἔχουσα, φλεβοτομη-
θείσα, ἐκτιτρώσκειν καὶ μᾶλλον ἤσε μεῖζον τὸ
3 ἔμβρυον.

XXXII. Γυναικὶ αἶμα ἐμεύσῃ, τῶν κατα-
2 μηνῶν βαγέντων, λύσις.2

XXXIII. Τῶν καταμηνίων ἐκλειπόντων, αἶμα
2 ἐκ τῶν ῥινῶν ῥυέν,3 ἄγαθὼν.

XXXIV. Γυναικὶ ἐν γαστρὶ ἔχουσῃ, ἢν ἢ
2 κοιλίᾳ ῥυῇ πολλάκις,4 κίνδυνος ἐκτρώσαι.

XXXV. Γυναικὶ ὑπὸ ὑστερικῶν ἐνοχλουμένη,
2 ἢ δυστοκοῦσῃ, πταρμὸς ἐπιγυμνόμενος,5 ἄγαθὼν.

XXXVI. Γυναικὶ τὰ 6 καταμήνια ᾧροι, καὶ
μὴ κατὰ τὰ αὐτὰ ἄεὶ 7 γυμνόμενα, καθάρσιος
3 δεισθανεί σημαίνει.

XXXVII. Γυναικὶ ἐν γαστρὶ ἔχουσῃ, ἢν ἢ
2 ἐξαίφνησ ῥαμβοῦ ἵσχυοι γένωνται, ἐκτιτρώσκει.

XXXVIII. Γυναικὶ ἐν γαστρὶ ἔχουσῃ ἢν ἢ
ὁ ἐτερως μασθὸς ἵσχυος γένηται, δίδυμα ἐχοῦσῃ,
θάτερον ἐκτιτρώσκειν καὶ ἢν μὲν ὁ δεξίος ἵσχυος
4 γένηται,10 τὸ ἄρσεν ἢν δὲ ὁ ἀριστερός, τὸ θῆλυ.

1 C' has συλληθήναι.
2 Urb. joins together this aphorism and the next, thus: λύσις γίνεται τῶν δὲ καταμηνίων ἐκλειπόντων αἴμα ἐκ τῶν ῥινῶν ῥυέν ἄγαθὼν. This reading explains the insertion of γυναικὶ in C' (which omits γίνεται) before τῶν.
3 ῥυέν C' Urb.: ῥυὴν MV.
4 κοιλίᾳ ῥυῇ πολλὰ V: κοιλίᾳ πολλὰ ῥυὴ M: κοιλίᾳ ῥυὲ πολλάκις C': κοιλίᾳ πολλὰ ῥυὴ Urb. C' has τῶν ἐκτρώσαι.
5 ἐπιγυμνόμενος C': ἐπιγυμνόμενος Urb. MV.
6 τὰ omitted by Urb. V.

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APHORISMS, V. xxix.—xxxviii.

less in the latter case; care is needed when the unborn child is of less than four months or of more than seven.¹

XXX. If a woman with child is attacked by one of the acute diseases, it is fatal.²

XXXI. A woman with child, if bled, miscarries; the larger the embryo the greater the risk.

XXXII. When a woman vomits blood, menstruation is a cure.

XXXIII. When menstruation is suppressed, a flow of blood from the nose is a good sign.

XXXIV. When a woman with child has frequent diarrhoea there is a danger of a miscarriage.

XXXV. When a woman suffers from hysteria³ or difficult labour an attack of sneezing is beneficial.

XXXVI. If menstrual discharge is not of the proper colour, and irregular, it indicates that purging⁴ is called for.

XXXVII. Should the breasts of a woman with child suddenly become thin, she miscarries.

XXXVIII. When a woman is pregnant with twins, should either breast become thin, she loses one child. If the right breast become thin, she loses the male child; if the left, the female.

¹ This aphorism is omitted by ζ' V. See Aphorisms IV. i.
² This aphorism ζ' V place after XXXI.
³ Said by some commentators to refer to retention of the placenta. Galen rejects this interpretation, but Littré seems inclined to accept it.
⁴ Or, "an emmenagogue."

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⁷ ζ' omits ἀει and reads, I think, κατά τὸ αὐτὸ.
⁸ M puts ἔκασθηνα after μασθόλ.
⁹ ζ' has ἐξούσιον δίδυμα, omitting these words below.
¹⁰ ἵσχυσ τοῖς γέννηται omitted by Urb. (perhaps rightly).
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XXXIX. Ἡν γυνὴ μὴ κύουσα, μηδὲ τετοκυία,
2 γάλα ἔχῃ, ταύτης1 τὰ καταμήνια ἐκλέλοιπεν.

XL. Γυναίξειν οἰκόσησιν ἐς τοὺς τίτθοις2 αἶμα
2 συστρέφεται, μανίην σημαίνει.

XLI. Γυναίκα ἣν θέλης εἰδέναι εἰ κύει, ἐπὶ ἣν
3 μέλλῃ καθεῦδειν, ἀδείπτυρ ἐόυσῃ,4 μελέκρητον
4 πιεὶν κήμ μὲν στρόφος ἔχῃ περὶ τὴν
5 γαστέρα,6 κύει. ἣν7 δὲ μή, οὐ κύει.

XLII. Γυνὴ ἣν8 μὲν ἀρρεν κύη, εὐχροος ἐστιν.
2 ἣν δὲ θῆλυ, δύσχροος.

XLIII. Γυναίκει κυόση ἐρυσίπελας ἐν τῇ
2 ύστερη γειόμενον,9 θανατώδες.

XLIV. ὘κόσαι παρὰ φύσιν λεπταὶ ἐοῦσαι
10 ἐν γαστρὶ ἔχουσιν, ἐκτιτρὼσκουσι,11 πρὶν ἢ
3 παγνυθῆμαι.

XLV. ὘κόσαι τὸ σῶμα μετρίως ἔχουσιν
ἐκτιτρὼσκουσι δίμηνα καὶ τρίμηνα ἀτερ προ-

1 ταύτης Urb.: ταύτη M: V has τὰ καταμήνια αὐτῆ and C' τὰ καταμήνια αὐτῆς (followed by ἐξέλειπεν).
2 Urb. has μαθοῦσ τίτθοις.
3 C' has ἣν μέλλῃ εἰδέναι ἢ κύει ἢ οὐ, ὅταν μέλλει καθεῦδειν.
4 ἀδείπτυρ ἐόυσῃ Μ: omitted by C' Urb. V.
5 δίδου C' Urb. V: δοῦναι M: δοῦναι Littre (who does not give the authority).
6 καὶ ἣν μὲν στρόφος ἔχει περὶ τὴν κοιλίν C': καὶ εἰ μὲν στρόφος ἔχει περὶ τὴν κοιλίν Urb.: καὶ ἣν μὲν στρόφας ἔχη περὶ τὴν γαστέρα αὐτῆς V: ἤμ ἄν μὲν στρόφος ἔχη περὶ τὴν γαστέρα M.
7 ἡν Urb. V: εἰ C'M.
8 Urb. has εἰ μὲν followed by εἰ δὲ.
9 So C': ἢν γυναικὶ ... γένυται Urb. M: γυναικὶ ... ἢ ἐρυσίτελας ... γένυται V.
10 λεπταὶ ἐοῦσιν ἐν γαστρὶ ἔχουσι C': λεπταὶ ἐοῦσαι Urb.: λεπταὶ ἐοῦσιν ἐν γαστρὶ ἔχουσιν M: λεπταὶ ἐοῦσαι κύουσιν V.
11 After ἐκτιτρὼσκουσι Urb. has οὐ κύουσι, and M δήμινα (i.e. δίμηνα).

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APHORISMS, V. XXXIX.—XLV.

XXXIX. If a woman have milk when she neither is with child nor has had a child, her menstruation is suppressed.

XL. When blood collects at the breasts of a woman, it indicates madness.¹

XLI. If you wish to know whether a woman is with child, give her hydromel to drink [without supper]² when she is going to sleep. If she has colic in the stomach she is with child, otherwise she is not.

XLII. If a woman be going to have a male child she is of a good complexion; if a female, of a bad complexion.

XLIII. If a pregnant woman be attacked by erysipelas in the womb, it is fatal.

XLIV. Women with child who are unnaturally thin miscarry until they have grown stouter.³

XLV. If moderately well-nourished women miscarry without any obvious cause two or three months

¹ Galen says he had never seen such a case, but Adams thinks that the aphorism may refer to rare cases of puerperal mania.

² These words are omitted by our best MSS. Littré keeps them, but points out that they are inconsistent with the commentary of Galen, who says that the woman must be well fed (καὶ πεπληρωσθαί σιτίων). He suggests, therefore, that we should either read ὄντως ἀδελφήως in the text or μὴ πεπληρωσθαί in Galen.

³ The meaning of this aphorism seems plain enough, though Adams says it is not altogether confirmed by experience. The ancient commentators gave three explanations of the aphorism, and two of παρὰ φύσιν. Perhaps the meaning is: "Women, who in pregnancy are unnaturally thin, miscarry before they can recover a better condition."
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φάσιος φανερῆς, ταυτήσων αἱ κοτυληδόνες ¹ μῦξης μεσταῖ εἰσι, καὶ οὐ δύνανται κρατεῖν ὑπὸ τοῦ 5 βάρεσος τὸ ἐμβρυον, ἀλλ' ἀπορρήγγυνται.²

XLVI. Ὁκόσαι παρὰ φύσιν παχεῖαι ἐσύσαι μὴ συλλαμβάνουσιν ἐν γαστρὶ, ταυτήσω τὸ ἐπίπλοον τὸ στόμα τῶν ὑστερέων ἀποπλέξει,³ καὶ 4 πρὶν ἢ λεπτυνθῆναι ⁴ οὐ κύουσιν.

XLVII. "Ἡν ὕστερη ἐν τῷ ἰσχύω ἐγκεκεραυνην ⁵ 2 διαπνύση, ἀνάγκη ἐμμοτον γενέσθαι.

XLVIII. "Εμβρυνά τὰ μὲν ἄρρενα ἐν τοίσι δεξιοίσι, τὰ δὲ θῆλεα ἐν τοίσιν ἀριστεροῖσι 3 μᾶλλον.⁶

XLIX. Ἰστέρων ⁷ ἐκπτώσιες, πταρμικὸν προσθείς ἐπιλάμβανε τοὺς μυκτῆρας καὶ τὸ 3 στόμα.⁸

L. Γυναικὶ ⁹ καταμήμα τὸν βούλη ἐπισχέειν, σικότην ως μεγίστην πρὸς τοὺς τιτθοὺς ¹⁰ 3 πρόσβαλλε.¹¹

LI. Ὁκόσαι ἐν γαστρὶ ἐχούσι, τοῦτων ¹² τὸ 2 στόμα τῶν ὑστερέων συμμύει.¹³

LII. "Ἡν γυναικὶ ἐν γαστρὶ ἐχούσῃ γάλα πολὺ ἐκ τῶν μαζῶν ῥυθ., ἀσθενές ¹⁴ τὸ ἐμβρυον

¹ C' has ταύτης αἱ κοτυληδόνες τῆς τῶν ὑστερῶν. After κοτυληδόνες three MSS. add τῆς μήτρας. Urb. omits ταύτης and adds αὐτῶν after κοτυληδόνες.
² έπορρήγγυνται Μ.
³ ἀποπλέξει τίς.
⁴ After λεπτυνθῆναι: C' Urb. add τοῦτο.
⁵ After ἐγκεκεραυνην some MSS. have ἡ (or ἡ) καὶ.
⁶ C' omits μᾶλλον, and begins the aphorism with ὡκόσα.
⁷ ὑστερέων V.
⁸ C' places πταρμικὸν προσθείς after στόμα.
⁹ C' reads γυναικὸς and M has τὰ before καταμήμα.

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after conception, the cotyledons of the womb are full of mucus, and break, being unable to retain the unborn child because of its weight.

XLVI. When unnaturally fat women cannot conceive, it is because the fat presses the mouth of the womb, and conception is impossible until they grow thinner.

XLVII. If the part of the womb near the hip-joint suppurates, tents must be employed.

XLVIII. The male embryo is usually on the right, the female on the left.

XLIX. To expel the after-birth: apply something to cause sneezing and compress the nostrils and the mouth.

L. If you wish to check menstruation, apply to the breasts a cupping-glass of the largest size.

LI. When women are with child the mouth of the womb is closed.

LII. When milk flows copiously from the breasts of a woman with child, it shows that the unborn

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1 So the commentator Theophilus. ἐπίπλαον means literally the fold of the peritoneum.
2 Plugs of lint to keep the suppurating place open until it is well on the way to heal from the bottom.
3 Galen would prefer "under," as given by some MSS. in his day.
ΑΦΟΡΙΣΜΟΙ

σημαίνει· ἢμ δὲ στερεοὶ οἱ μαστοὶ ἐσώσιν, ὕγιει-
4 νότερον τὸ ἐμβρυον σημαίνει.

LIII. Ὁκόσαι διαφθείρεσι τὰ ἐμβρών,1 ταῦτης οἵ τιτθοὶ ἵσχυοι γίνονται. ἢ ἦ
4 δὲ πάλιν σκληροὶ γένονται, ὧδεν ἦσται 2 ἢ ἐν
tοῖς τιτθοῖσιν, ἢ ἐν τοῖς ἱσχύοισιν, ἢ ἐν
tοῖς ὀφθαλμοῖσιν, ἢ ἐν τοῖς γούνασι, καὶ οἱ
6 διαφθείρουσιν.4

LIV. Ὁκόσησι τὸ στόμα τῶν ὑστερέων σκλη-
ρῶν ἔστι, ταῦτης ἀνάγκη τὸ στόμα τῶν
3 ὑστερεῶν συμμείων.

LV. Ὁκόσαι ἐν γαστρὶ ἔχουσιν ὑπὸ πυρετῶν
λαμβάνονται, καὶ ἵσχυρῶς ἱσχύονται,6 ἀνευ 7
προφάσιος φανερῆς,8 τίκτουσι χαλεπῶς καὶ
4 ἐπικινδύνως, ἢ ἐκτιτμώκουσι κινδύνευοσιν.

LVI. Ἐπὶ9 ῥόω γυναικεῖο στασμός καὶ
2 λειτουρμή ἢν ἐπιγένηται,10 κακόν.

LVII. Καταμηνίων γενομένων πλείωνων,11 νοῦ-
σοι συμβαίνοσι, καὶ μὴ γενομένων ἄπο τῆς
3 υστέρης γίνονται νοῦσοι.

LVIII. Ἐπὶ ἀρχῇ φλεγμαίνοντι, καὶ υστέρῃ
φλεγμαίνοσθη, στραγγουρίῳ ἐπιγένεται, καὶ12 ἐπὶ
νεφροῦσι ἐμπύωσι στραγγουρίῳ ἐπιγένεται, ἐπὶ
1 δὲ ἢπατι φλεγμαίνοντι λυγξ ἐπιγένεται.

1 This aphorism is omitted by C'.
2 Urb. omits τὰ ἐμβρών.
3 Urb. has γίνεται for ἦσται.
4 MV have διαφθείρει.
5 This aphorism is omitted by C'.
6 For ἱσχύονται C' and several other MSS. have θερμαί-

νοῦσα.
7 C' has καλ before ἀνευ, for which V reads ἀτερ.
8 φανερῆς προφάσιος C'.
9 C' adds ὁκόσαι before ἐπὶ.
10 ἢν ἐπιγένεται omitted by M.

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child is sickly; but if the breasts be hard, it shows that the child is more healthy.1

LIII. When women are threatened with miscarriage the breasts become thin. If they become hard again2 there will be pain, either in the breasts or in the hip joints, eyes, or knees, and there is no miscarriage.

LIV. When the mouth of the womb is hard it must of necessity be closed.

LV. When women with child catch a fever and become exceedingly thin,3 without 4 (other) obvious cause, they suffer difficult and dangerous labour, or a dangerous miscarriage.

LVI. If convulsions and fainting supervene upon menstrual flow, it is a bad sign.

LVII. When menstruation is too copious, diseases ensue; when it is suppressed, diseases of the womb occur.

LVIII. On inflammation of the rectum and on that of the womb strangury supervenes; on suppuration of the kidneys strangury supervenes; on inflammation of the liver hiccough supervenes.

1 Galen takes the sense to be that hard (and not milky) breasts indicate a healthy child. Littré, thinking that this interpretation neglects the comparative ὑγιεῖνότερον, understands the sense to be that while soft milky breasts indicate a sickly child, hard milky breasts indicate a more healthy one.

2 Galen says that πάλιν can mean either (1) “again” or (2) “on the other hand.” He prefers the second meaning.

3 Or (with the reading of C’) “feverish.”

4 The phrase “without obvious cause” may also be taken with the preceding clause.

11 πλείστων γινομένων C’. Some MSS. have γινομένων or γιγανομένων.

12 καὶ is omitted by C’, and Urb. omits from καὶ to ἐπιγίνεται.
ΑΦΟΡΙΣΜΟΙ

LIIX. Гυνὴ ἢ μὴ λαμβάνῃ ἐν γαστρὶ, βούλη δὲ εἰδέναι εἰ λήγεται, περικαλύψας ἵματίωσιν, θυμία κἀτω. 1 κἂν μὲν πορεύεσθαι 2 δοκῇ ἡ ὁδὴ διὰ τοῦ σώματος ἐκ τοῦ στόμα καὶ ἐς τὰς ρίνας, 3 ἀγνὸς ἐστὶν. 4

LI. Γυναικὶ ἐν γαστρὶ ἐχοῦσῃ ἢν αἱ 5 καθάρ-2 σιές πορεύονται, ἀδύνατον τὸ ἐμβρυον ὑγιαίνειν.

LXI. Ἡν γυναικὶ 6 αἰ καθάρσεις μὴ 7 πορεύ-ωνται, μήτε φρίκης, μήτε πυρετοῦ ἑπιγυμνομένου, ἂσαι δὲ 8 αὐτῇ προσπιττοσὶ, λογίζου ταῦτα ἐν 4 γαστρὶ ἔχειν. 9

LI XII. Ὁκόσαι πυκνὰς 10 καὶ ψυχρὰς τὰς μήτρας ἐχοῦσιν, οὐ κυσκοῦσιν καὶ ὁκόσαι καθήγουσιν ἐχοῦσι τὰς μήτρας, οὐ κυσκοῦσιν, 11 ἀποσβείνυται γὰρ ὁ γόνος καὶ ὁκόσαι ἡρὰς μᾶλλον καὶ περικαέας, 12 ἐνδείη γὰρ τῆς τροφῆς φθεῖρεται τὸ σπέρμα. ὁκόσαι δὲ ἐξ ἀμφοτέρων τὴν κράτειν σύμμετρον ἐχοῦσιν, αἰ τοιαῦτα ἐπι-8 τεκνοὶ γίνονται.

LI XIII. Παραπλησίως δὲ καὶ ἐπὶ τῶν ἄρ-ρενων ἢ γὰρ διὰ τὴν ἀραιότητα τοῦ σώματος 15

1 κἀτωθὲν V (Urb. has θ above the line).
2 After πορεύεσθαι MV have σοι, Q and one other MS. οἱ.
Urb. C’ omit.
3 MV transpose τὸ στόμα and τὰς ρίνας.
4 After ἐστὶν ζ. adds (after ἐστὶν) ἀλλὰ διὰ τῶν ἐνδον. 5 MV omit αἰ and transpose ἦν to the beginning of the aphorism. Urb. has ἦν at the beginning and retains αἰ.
6 After γυναικὶ Urb. adds ἐν γαστρὶ ἐχοῦσῃ.
7 μὴ is omitted by C’ and three MSS. have παῦνται for μὴ πορεύονται.
8 After δὲ three MSS. add ἀλλὰκτοι καὶ πυκνίλαι ὀφεῖς.
9 For ἔχειν C’ has ἔχειν.
10 Urb. M. transpose πυκνὰς and ψυχρὰς.
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LIX. If a woman does not conceive, and you wish to know if she will conceive, cover her round with wraps and burn perfumes underneath. If the smell seems to pass through the body to the mouth and nostrils, be assured that the woman is not barren through her own physical fault.

LX. If a woman with child have menstruation, it is impossible for the embryo to be healthy.

LXI. If menstruation be suppressed, and neither shivering nor fever supervenes, but attacks of nausea occur, you may assume the woman to be with child.

LXII. Women do not conceive who have the womb dense and cold; those who have the womb watery do not conceive, for the seed is drowned; those who have the womb over-dry and very hot do not conceive, for the seed perishes through lack of nourishment. But those whose temperament

1 Used in the old sense of the word. κράτισ really means "blending," "compounding."

2 As Galen says, four (not two) dispositions have been mentioned; but these can be taken in pairs, and so we get the healthy mean with respect to (1) heat and (2) dryness.

3 Moving air in the body was called πνεύμα, which was not confined, as our word "breath" is, to air moving to and from the lungs. The writer of this aphorism was evidently a supporter of the Pneumatists, who tried to explain health and disease by the action of air.
ΑΦΟΡΙΣΜΟΙ

tο πνεύμα ἐξω φέρεται πρὸς τὸ μῆ παραπέμπειν 1
tὸ σπέρμα, ἦ διὰ τὴν πυκνότητα τὸ ύγρὸν οὐ
dιαχωρεῖ ἑξω· ἦ διὰ τὴν ψυχρότητα οὐκ ἐκπυ-
ροῦται, ὥστε ἀθροίζεσθαι πρὸς τὸν ὀπόν τοῦτον.
7 ἦ διὰ τὴν θερμασίην τὸ αὐτὸ τοῦτο γίνεται.

LXIV. Γάλα διδόναι κεφαλαλγέουσι κακῶν
κακῶν δὲ καὶ τόις πυρεταίνουσι, καὶ οίσιν
ύποχονδρία μετέωρα καὶ 2 διαβορβορύζοντα, καὶ
tοίσι διψώδεσι· κακῶν δὲ καὶ οίσι χολόδεες αἱ
ύποχορήσιες 3 ἐν τοῖσιν οξέσιν πυρετοῖσιν, 4 καὶ
οίσιν αἴματος διαχώρισις πολλοῦ γέγονεν· ἀρ-
μόζει δὲ φθινώδεσι μὴ λίθν πολλῷ πυρέσφοισιν 5
didόναι δὲ καὶ εἶν πυρετοῖσι 6 μακροίσι βληχροῖσι,
μηδὲνὸς τῶν προειρημένων σημείων παρέοντος, 7
10 παρὰ λόγον 8 δὲ ἐκτετηκότων.

LXV. Ὅκοσοσιν οἰδήματα ἐφ᾽ ἐλκεσι φαίνεται,
oὐ μάλα σπόνται, οὐδὲ μαίνονται· τούτοις δὲ
ἀφαινθέντων 9 ἔξαίφνης, τοῖσι μὲν ὀπίσθεν
σπασμοί, τέτανοι, τοῖσι δὲ ἐμπροσθεῖν 10 μανία,
διόναι πλευρῶν ὀξείας, 11 ἡ ἐμπύησις, ἡ δυσευ-
6 τερί, ἢν ἐρυθρὰ μᾶλλον ἢ τὰ οἰδήματα.

1 Before τὸ Urb. adds τῶ στόματι reading also παρεμπί-
πτειν: other MSS. eis τὸ στόμα.
2 Only three (inferior) MSS. have καὶ. Littre inserts it
following the commentary of Galen, which implies it.
3 After ὑποχωρήσιες Galen thought that a καὶ should be
added for the sake of the sense. One of our MSS. (probably
through the influence of Galen) reads καὶ.
4 ἐν τοῖσιν οξέσι πυρετοῖσιν C' Urb.: ἐν οξέσι πυρετοῖσι(ι)
ἔωσιν MV.
5 ἦν μῆ λίθν πολλῷ πυρέσφοισιν C'. Urb. and some other
MSS. omit πολλῷ, which word, as Galen says, seems otiose.
6 For μακροίσι C' has ἡ.
7 παρεοντὼν C'V.
8 παραλόγως Urb.
9 ἀφαινθέντων C'.

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so as not to force along the seed; or because of the density of the body the liquid does not pass out; or through the coldness it is not heated so as to collect at this place; or through the heat this same thing happens.

LXIV. To give milk to sufferers from headache is bad; it is also bad for fever patients, and for those whose hypochondria are swollen and full of rumbling, and for those who are thirsty. Milk is also bad for those whose stools in acute fevers are bilious, and for those who pass much blood. It is beneficial in cases of consumption when there is no very high fever. Give it also in protracted, low fevers, when none of the aforesaid symptoms is present, but when there is excessive emaciation.

LXV. When swellings appear on wounds, there are seldom convulsions or delirium; but when the swellings suddenly disappear, wounds behind are followed by convulsions and tetanus, wounds in front by delirium, severe pains in the side, or suppuration, or dysentery, if the swellings are inclined to be red.

1 τὸ ὑγρὸν here means τὸ σπέρμα.

2 Galen notes that the writer leaves the "place" to be understood by the reader, but τοῦτον seems to refer to something already mentioned.

3 Galen objects to the last clause as inconsistent with the one preceding, and to the whole aphorism as an interpellation.

4 There are many difficulties of meaning in this aphorism, the chief being that wounds in front do not differ from wounds behind in their probable or possible after-effects, at any rate not to the extent mentioned in the text. See Littre's note.

10 εἰς τοῦμπροσθεν C'. Rein. has ὅτασι for τοῖς (twice).

11 μανίη ἤ ὀδύνη πλευρέων ὀξείη Urb.: μανίη καὶ ὀδύνη πλευρῶν ὀξία C'.
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LXVI. Ἡν τραυμάτων πονηρών ἐόντων
2 οίδήματα μὴ φαίνηται, μέγα κακόν.
LXVII. Τὰ χαῦνα, χριστά, τὰ ἐνωμα,
2 κακά.

LXVIII. Τὰ ὀπισθεν τῆς κεφαλῆς ὀδυνωμένα
2 ἦ ἐν μετώπῳ θρήνι φλέψ τμηθείσα ὠφελεῖ.
LXIX. Ρίγεα ἄρχεται, γυναιξὶ μὲν ἐξ ὀσφύος μᾶλλον καὶ διὰ νότον ἐς τὴν κεφαλὴν ἀτὰρ καὶ ἀνδράσι ὀπισθεν μᾶλλον ἢ ἐμπροσθεν τοῦ σώματος, οἶον πῆχεον, μηρῶν ἀτὰρ καὶ τὸ
5 δέρμα ἄραιόν, δηλοὶ δὲ ή θρίξ.

LXX. Οἱ υπὸ τεταρταῖον ἀλισκόμενοι ς ὑπὸ σπασμοῦ οὐ πάνυ τι ἀλίσκονται: ἢν δὲ ἀλίσκονται πρὸτερον, καὶ ἐπιγένηται τεταρ
tαῖος, παύονται.

LXXI. Ὁκόσοισι δέρματα περιτείνεται σκληρὰ καὶ καρφαλέα, ἀνεν ἱδρώτος τελευτῶσιν: ὁκόσοισι δὲ χαλαρὰ καὶ ἄραιά, σὺν
4 ἱδρώτι τελευτῶσιν.

LXXII. Οἱ ἱκτεριώδεις οὐ πάνυ τι πνευμα-
2 τῶδες εἰσιν.

1 ἵσχυρῶν καὶ πονηρῶν ἐόντων Μ.
2 οίδημα Μ.
3 ενωμα C' : δὲ ενωμα Urb.
4 ὀδυνωμέων Μ.
5 ἐχοσι, δηλοὶ δὲ τοῦτο ή θρίξ Littré without stating his authority. C' omits all from οἶον to θρίξ, and there are many slight variants in all parts of the aphorism.
6 ἐχομενοι Urb.
7 οὐ πάνυ τι υπὸ σπασμῶν C' : οὐ πάνυ τι υπὸ σπασμοῦ Urb. : ὑπὸ σπασμῶν οὐ πάνυ τι Μ : ὑπὸ σπασμῶν οὐ πάνυ τι Β.
APHORISMS, V. LXVI.—LXXII.

LXVI. If swellings do not appear on severe wounds it is a very bad thing.

LXVII. Softness ¹ is good, hardness ² is bad.

LXVIII. Pains at the back of the head are relieved by opening the upright vein in the forehead.

LXIX. Rigors in women tend to begin in the loins and pass through the back to the head. In men too they begin more often in the back of the body than in the front; for example, in the forearms or thighs. The skin too is rare, as is shown by the hair. ³

LXX. Those who are attacked by quartans are not very liable to be attacked by convulsions. But if they are first attacked by convulsions and a quartan supervenes, the convulsions cease.

LXXI. Those whose skin is stretched, hard and parched, die ⁴ without sweat. Those whose skin is loose and rare die ⁴ with sweat.

LXXII. Those subject to jaundice are not very subject to flatulence.

¹ That is, in swellings, etc.
² Or “crudity.”
³ Littre thinks that the last sentence is a separate aphorism, contrasting the bodies of women and of men. Commentators mostly think that there is a reference to the fact that the front parts are more hairy than the back; this shows the less rarity of the latter, i.e. their greater coldness and liability to rigors.
⁴ Perhaps τελευτάωσιν refers to the termination of any disease, not of fatal diseases only. So Theophilus.

⁸ For σκαλνᾶ Urb. has ἕη♣ᾶ.
⁹ ὀκόνωσι δὲ . . . τελευτάωσιν omitted by C'.

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ΤΜΗΜΑ ΕΚΤΟΝ

I. Ἐν τῇσι χρονίσισι λειεντερίσισιν ὑξυρεγμην ἐπιγενομένη, μη γενομένη1 πρότερον, σημεῖον
3 ἀγαθον.

II. Οἴσι ρίνεσ ύγραὶ φύσει, καὶ ἡ γονὴ ὕγρη;2 ύμιαινουσι νοσηρότερον.3 οἴσι δὲ τὰν-
3 αντία, ύμιαινότερον.4

III. Ἐν τῇσι μακρῆσι δυσεντερίσισιν αἰ
2 ἀποσιτίαι, κακῶν ἐν σύν πυρετῷ, κάκιον.

IV. Τὰ περιμάδαρα ἔλκεα, κακοήθεα.

V. Τῶν ὄδυνῶν, καὶ ἐν πλευρῆς, καὶ ἐν
στήθεσι, καὶ ἐν τοῖσιν ἀλλοισι μέρεσιν,5 εἰ μέγα
3 διαφέρουσι, καταμαθητέον.

VI. Τὰ νεφριτικά, καὶ τὰ κατὰ τὴν κύστιν,6
2 ἐργῳδῶς7 ύμιαζέται τοῖσι πρεσβυτέροισι.

VII. Ἀλγήματα καὶ οἰδήματα8 κατὰ τὴν
κολλήν γυνόμενα, τὰ μὲν μετέωρα κουφότερα,9
3 τὰ δὲ μὴ μετέωρα, ἴσχυρότερα.

VIII. Τοῖσιν ύδρωπικοῖσιν τὰ γυνόμενα10 ἔλκεα
2 ἐν τῷ σώματι, οὐ ρηιδίως ύμιαζέται.

1 πρότερον μη ἐδώσα, μη γινομένη πρότερον, πρόσθεν μη
γινομένη are other readings.
2 V has ύγρη (with ύγροτέρει) and M has ύγροτέρη with
ὑγρότεραι.
3 νοσηρότερον Urb., perhaps rightly, as C’ has νοσιλώτερον.
4 ύμιαινότεροι M.
5 For μέρεσι Rein. has τὰς διαφοράς.
6 After κύστιν Urb. and many other MSS. add ἀλγήματα.
7 For ἐργῳδῶς C Urb. read δυσχερῶς.
8 οἰδήματα is strongly supported by the MSS. (including
C’ and Urb.), and is mentioned by Theophilus. It is not
mentioned by Galen, and Littre omits it from his text.
tὰ μετὰ ἀλγήματων ὄδυνήματα, Rein. Perhaps a case of hen-
diadys.
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APHORISMS, VI. I.–viii.

SIXTH SECTION

I. In cases of chronic lientoery, acid eructations supervening which did not occur before are a good sign.

II. Those whose nostrils are naturally watery, and whose seed is watery, are below the average when in health; those of an opposite character are above the average when in health.¹

III. In cases of prolonged dysentery, loathing for food is bad; if fever be present, it is worse.

IV. Sores, when the hair about them falls off, are malignant.

V. One should observe about pains, in the sides, in the breast and in the other parts, whether they show great differences.²

VI. Kidney troubles, and affections of the bladder, are cured with difficulty when the patient is aged.

VII. Pains and swellings³ of the belly are less serious when superficial, more severe when deep-seated.

VIII. Sores on the body of dropsical persons are not easily healed.

¹ With the reading of M, "are (generally) more healthy."
² Littré, relying on Epidemics, II, § 7 (end), where this aphorism occurs in an expanded form, would understand τὰς ὁφις after μέρεσιν, making the genitive τῶν ὅσινέων depend upon it, and would make "the patients" (understood) the subject of διαφέροναι. He reads ἢν . . . διαφέρωσι.
³ This word is doubtful, as it does not suit very well the predicates κουφότερα and ἵσχυρότερα.

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9 For κουφότερα MV have κούφα.
10 For γυνόμενα V has ἐπιγυνόμενα.
ΑΦΟΡΙΣΜΟΙ

IX. Τα πλατέα ἑξανθήματα, οὔ πάνυ τι
2 κυνηγμώδεα.

Χ. Κεφαλὴν πονέοντι καὶ περιωδυνέοντι, πῦν, ἢ ὤδωρ, ἢ αἷμα 1 ρυέν κατὰ τὰς ρῶνας, ἢ κατὰ 3 τὰ ὠτα, 2 ἢ κατὰ τὸ στόμα, λύει τὸ νόσημα.

XI. Τοῖσι μελαγχοδικοῖσι καὶ τοῖσι νεφρι-2 τικοῖσιν αἰμορροίδες ἐπιγυνώμεναι, ἄγαθον.

XII. Τῷ ἠθέντι χρονίας αἰμορροίδας, ἢν μὴ μία φυλαχθῇ, κίνδυνος ὑδρωπα ἐπιγεινέσθαι ἢ 3 φθίσων.

XIII. Ἱπὸ λυγμοῦ ἔχομενος πταρμός ἐπι-2 γενόμενος λυεῖ τὸν λυγμὸν.

XIV. Ἱπὸ ὑδρωπος ἔχομενος, 3 κατὰ τὰς φλέβας 2 ἐσ τὴν κοιλήν ὕδατος ῥύεστος, λύσις.

XV. Ἱπὸ διαρροίης ἔχομενον μακρῆς ἀπὸ ταῦταμάτου ἐμετός ἐπιγεινόμενος λύει τὴν διάρ-3 ροίαν.

XVI. Ἱπὸ πλευρίτιδος, ἢ περιπλευμονίς 2 ἔχομενον 4 διάρροια ἐπιγεινομένη, κακῶν.

XVII. Ὑφαλμιῶτην 5 ἱπὸ διαρροής λῃφ-2 θῆναι ἄγαθον.

XVIII. Κυστίν διακοπέντι, ἢ ἐγκέφαλον, ἢ καρδίην, ἢ φρένας, ἢ τῶν ἐντέρων τι 6 τῶν 3 λεπτῶν, ἢ κοιλήν, ἢ ἦπαρ, θανάτωδες.

XIX. Ἐπὶν διακοπὴν ὀστέον, ἢ χονδρός, ἢ

1 ἢ αἷμα omitted by MV.
2 τὰ ὠτα ἢ τὸ στόμα C'V: κατὰ τὰ ὠτα ἢ κατὰ τὸ στόμα Urb.: κατὰ τὸ στόμα: ἢ κατὰ τὰ ὠτα M.
3 Rein. adds αὐτουμάτου before κατὰ.
4 ἔχομενον in V appears before ἢ.
5 ὑφαλμιῶτα Urb. and several other MSS. One has ὑφαλμιῶντα.
IX. Broad exanthemata\(^1\) are not very irritating.

X. When the head aches and the pain is very severe, a flow of pus, water or blood, by the nostrils, ears or mouth, cures the trouble.

XI. Hemorrhoids supervening on melancholic or kidney affections are a good sign.\(^2\)

XII. When a patient has been cured of chronic hemorrhoids, unless one be kept,\(^3\) there is a danger lest dropsy or consumption supervene.

XIII. In the case of a person afflicted with hiccough, sneezing coming on removes the hiccough.

XIV. In the case of a patient suffering from dropsy, a flow of water by the veins into the belly removes the dropsy.

XV. In the case of a patient suffering from prolonged diarrhoea, involuntary vomiting supervening removes the diarrhoea.

XVI. In the case of a patient suffering from pleurisy or pneumonia, diarrhoea supervening is a bad sign.

XVII. It is a good thing when an ophthalmic\(^4\) patient is attacked by diarrhoea.

XVIII. A severe wound of the bladder, brain, heart, midriff, one of the smaller intestines, belly or liver, is deadly.

XIX. When a bone, cartilage, sinew, the slender

\(^1\) It is not known what exanthemata are meant; probably the pustules of scabies.

\(^2\) Hemorrhoids were supposed to be one of Nature's ways of removing impurities.

\(^3\) That is "left." Some MSS. have καταλειφθη.

\(^4\) Ancient "ophthalmia" included many eye diseases besides the one now known by this name.

\(\tau\i\) is placed by C' before \(\tau\omega\nu\) ει\(\tau\i\rho\omega\nu\) and Urb. omits \(\tau\omega\nu\).

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νεώρον, ἡ γιάθον τὸ λεπτόν, ἡ ἀκροποσθίη, οὔτε
3 αὐξεῖαι, οὔτε συμφύεται.

XX. "Ἡν ἐς τὴν 1 κοιλήν αἶμα ἐκχυθῇ παρὰ
2 φύσιν, ἀνάγκη ἐκπυθῆναι. 2

XXI. Τοίσι μανισμένοισι κιρσῶν ἡ ἀμορ-
2-2 ὁδῶν ἐπιγιγνομένων, μανίας 3 λύσις.

XXII. "Ὁκόσα ῥήγματα 4 ἐκ τοῦ νότου ἐς
2 τοὺς ἀγκώνας καταβαίνει, φλεβοτομίη λύει.

XXIII. "Ἡν φόβος ἡ δυσθυμίη πολύν χρόνον
2 διατελή, μελαγχολικῶν τὸ τοιοῦτον.

XXIV. "Ευτέρων ἣν διακοπῆ τῶν λεπτῶν τι,
2 οὐ συμφύεται.

XXV. "Ερυσίπελας ἐξωθεν καταχεόμενον 5
5 ἐσω τρέπεσθαι οὐκ ἀγαθὸν. ἐσωθεν δὲ ἐξω,
3 ἀγαθον.

XXVI. "Ὁκόσοισιν ἢν ἐν τοίσι καύσοισι
2 τρόμοι γένωνται, 6 παρακοπῆ λύει.

XXVII. "Ὁκόσοι ἐμπυοι ἡ ὑδρωτικοῖ τέμνονται
5 ἢ καίονται, 7 ἐκραίνοις τοῦ πῦον ἡ τοῦ ὅδατος
3 ἀθρόον, πάντως 8 ἀπόλλυνται.

1 τὴν omitted by C'.
2 ἐκπυθῆναι ἀνάγκη ἡ διασαπῆναι C'. The alternative is an attempt to express the criticism of Galen, who says that ἐκπυθῆναι here means, according to several interpreters, not transformation into pus, but "corruption."
3 Before μανίας Urb. V add τῆς.
4 For ῥήγματα three MSS. have ἀλγήματα, a reading noticed by Galen. ἀλγήματα ἡ (καὶ) ῥήγματα C' Urb.
5 καταχυθῶν V.
6 γένωνται C' and V (which omits ἐν).
7 καίονται ἡ τέμνονται Urb. Before ἐκραίνοις C' Urb. add τούτεοις.
8 πάντως ἑρέως C'. For πάντως V has μείναντος and καὶ for ἢ.

1 This aphorism has been a puzzle to all commentators from Galen to Littré, as it is difficult to reconcile it with 184
part of the jaw, or the foreskin is severed, the part neither grows nor unites.\(^1\)

XX. If there be an unnatural flow of blood into the belly,\(^2\) it must suppurate.

XXI. Varicose veins or hemorrhoids supervening on madness\(^3\) remove it.

XXII. Ruptures\(^4\) that descend from the back to the elbows are removed by bleeding.

XXIII. Fear or depression that is prolonged means melancholia.

XXIV. If one of the smaller intestines be severed it does not unite.

XXV. When erysipelas that spreads externally turns inwards it is not a good thing; but it is good when internal erysipelas turns outwards.

XXVI. Whenever tremors occur in ardent fevers, delirium removes these tremors.\(^5\)

XXVII. Whenever cases of empyema or dropsy are treated by the knife or cautery, if the pus or water flow away all at once, a fatal result is certain.

experience. Perhaps all that is meant is that a severe cut (διακοπή) is never completely restored, e.g. callus is not exactly bone.

\(^2\) If the article τῆς be omitted, "into a cavity."

\(^3\) μαθή includes every state when a person is "out of his mind." It is uncertain to which of these many states reference here is made.

\(^4\) Galen notices that some authorities read ἀλγήματα, "pains," a much more appropriate word in the context. Littré thinks that "referred" pains to the elbows are meant: "les brisements dans le dos font sentir dans les coudes." The reading of C' combines both readings.

\(^5\) Galen thinks that this aphorism is an interpellation, but takes the meaning to be that delirium replaces the fever. It seems more natural to interpret it to mean that delirium replaces the tremors.
ΑΦΟΡΙΣΜΟΙ

XXVIII. Εἶνοὐχοι οὐ ποδαγριῶσιν, οὐδὲ 2 φαλακροὶ γύνονται.

XXIX. Γυνὴ οὐ ποδαγριᾶ, εἰ μὴ τὰ κατα- 2 μήνα ἐκλέλοιπεν αὐτῇ.1

XXX. Παῖς οὐ ποδαγριὰ πρὸ τοῦ ἄφροδι- 2 σιασμοῦ.2

XXXI. Ὄδύνας ὀφθαλμῶν ἀκρητοποσίη, ἣ 3 λουτρόν, ἣ πυρήν, ἣ φλεβοτομίῃ, ἣ φαρμακοποσίῇ3

XXXII. Τραυλοὶ ὑπὸ διαρροίης μάλιστα 3 λύει.

XXXIII. Τραυλοὶ ὑπὸ διαρροίης μάλιστα 2 ἀλίσκονται μακρῆς.

XXXIII. Τραυλοὶ ὑπὸ διαρροίης μάλιστα 2 ἀλίσκονται μακρῆς.

XXXIV. Οἱ ἄνδρευμωδεῖς οὐ πάντα τι 2 πλευριτικοὶ γύνονται.

XXXIV. Ὅκοσοι φαλακροὶ, τούτοις起义 μεγάλοι οὐ γύνονται.4 Ὅκοσοι ἄν φαλακροὶς 3 κιρσοὶ γένωνται πάλιν γύνονται δασεῖς.5

XXXV. Τοῖς υἱῶν ὑδρωπτικοῖς βῆς ἐπιγενομένη, 2 κακόν: τὸ δὲ προγενοέναι ἄγαθόν.6

XXXVI. Δυσουρίην φλεβοτομίῃ λύει, τάμνειν 2 δὲ τήν εἰσο φλέβα.7

XXXVII. Ἡπό κυνάγχης ἑχομένῳ οἶδημα 8 2 γενέσθαι ἐν τῷ βρόγχῳ ἐξει, ἀγαθόν.9

1 The MSS. offer many readings (ἡν, εἰ, ἐκλίπῃ, ἐπιλέλοιπεν, λέλοιπεν, ἐκλέλοιπεν, ἐκλείπῃ, αὐτῆς, αὐτῆ, αὐτῆν), all with approximately the same sense.

2 ἀφροδισιάζειν Urb. V.

3 ἡ φαρμακοποσίη omitted by C': φαρμακείη V.

4 The reading οὐ γύνονται has poor MS. support but is the one known to Galen. Otherwise one would adopt οὐκ ἐγγίνονται.

5 In the second part of this aphorism I have adopted the text of V, which seems to be the simple original, altered by various hands to the fuller text found in our other MSS. The variants include δὲ or δ' before ἄν, the omission of ἄν,
XXVIII. Eunuchs neither get gout nor grow bald.

XXIX. A woman does not get gout unless menstruation is suppressed.

XXX. A youth does not get gout before sexual intercourse.

XXXI. Pains of the eyes are removed by drinking neat wine, by bathing, by vapour baths, by bleeding or by purging.

XXXII. Those with an impediment in their speech are very likely to be attacked by protracted diarrhoea.

XXXIII. Those suffering from acid eructations are not very likely to be attacked by pleurisy.

XXXIV. Bald people are not subject to large varicose veins; bald people who get varicose veins grow hair again.

XXXV. A cough supervening on dropsy is a bad sign; but if it precede it is a good sign.

XXXVI. Bleeding removes difficulty of miceturition; open the internal vein.¹

XXXVII. In a case of angina, it is a good thing when a swelling appears on the outside of the trachea.

¹ Galen suspects that this aphorism is an interpellation. He says that to make good sense καί must be understood before φλεβοσωμή: “bleeding, among other things.”

6 Several MSS., and Littré, omit τὸ δὲ . . . ἀγαθὸν.
7 τὰς ἐσω Littré and Rein., and V adds φλέβας.
8 οίδημα C: οἰδήματα Urb., MV.
9 τραχήλω Urb.
10 C' adds ἔξω γὰρ τρέπεται τὸ νόσημα.
ΑΦΟΡΙΣΜΟΙ

XXXVIII. Ὅκόσοισι κρυπτοὶ καρκίνοι γίνονται, μὴ θεραπεύειν βέλτιον θεραπευόμενοι γὰρ ἀπόλλυνται ταχῶς, μὴ θεραπευόμενοι δὲ πολὺν χρόνον διατελέσωσιν.

XXXIX. Σπασμοὶ γίνονται ὑπὸ πληρώσιος κενώσιος οὕτω δὲ καὶ λυγμὸς.

XL. Ὅκόσοισι περὶ τὸ ὑποχόνδριον πόνος γίνεται ἀτερ φλεγμονῆς, τούτωσι πυρετὸς ἐπιγενόμενος λυέι τὸν πόνον.

XLI. Ὅκόσοισι διάπνων τι ἐν τῷ σώματι ἑδύν ἑυ ποσημαίνει, τούτωσι διὰ παχύτητα τοῦ πύου ἢ τοῦ τόπου ὧν ἑποσημαίνει.

XLII. Ἐν τοῖς ἱκτέρικοῖς τὸ ἦπαρ σκληρὸν 2 γενέσθαι, πονηρόν.

XLIII. Ὅκόσοι σπληνώδεις ὑπὸ δυσεντερίας ἀλίσκονται, τούτωσιν, ἐπιγενομένης μακρῆς τῆς δυσεντερίας, ὕδρωψ ἐπιγίνεται ἡ λειεντερία, καὶ ἀπόλλυνται.

XLIV. Ὅκόσοισιν ἐκ στραγγοῦρίς εἰλεοὶ γίνονται, ἐν ἑπτὰ ἡμέρῃσιν ἀπόλλυνται, ἢν μὴ πυρετοῦ ἐπιγενομένου ἀλίς τὸ ὑδρον ῥυή.

XLV. Ἐλκεα ὀκόσα ἑιμαύσια γίνεται, ἡ μακρότερον χρόνου ἵσχυσιν, ἀνάγχη ὀστέων ἄφιε στασθαι, καὶ τὰς οὐλὰς κοίλας γίνεσθαι.

XLVI. Ὅκόσοι υβοὶ εἰς ἄσθματος ἡ βηχός γίνονται πρὸ τῆς ἱβης, ἀπόλλυνται.

1 C' has κρυπτοὶ καρκίνοι γίνονται twice.
2 Σπασμοὶ γίνεται C' Urb. V.
3 C' Urb. transpose πληρώσιος and κενώσιος.
4 Some MSS. have πόνοι γίνονται.
5 For τοῦ πόνου some MSS. have τὸ νόσημα.
6 Littre omits τοῦ πέου ἢ on the ground that the commentary of Galen implies two readings, one with τοῦ πέου.
XXXVIII. It is better to give no treatment in cases of hidden cancer; treatment causes speedy death, but to omit treatment is to prolong life.

XXXIX. Convulsions occur either from repletion or from depletion. So too with hicough.

XL. When pain in the region of the hypochondrium occurs without inflammation, the pain is removed if fever supervenes.

XLI. When suppurating matter exists in the body without showing itself, this is due to the thickness either of the pus or of the part.

XLII. In jaundice, sclerosis of the liver is bad.

XLIII. When persons with enlarged spleens are attacked by dysentery, if the dysentery that supervenes be prolonged, dropsy or lientery supervenes with fatal results.

XLIV. Those who, after strangury, are attacked by ileus, die in seven days, unless fever supervenes and there is an abundant flow of urine.

XLV. If sores last for a year or longer, it must be that the bone come away and the scars become hollow.

XLVI. Such as become hump-backed before puberty from asthma or cough, do not recover.

and the other with τοῦ τόπου. All our MSS. give both phrases, a fact which Littré would explain as an attempt on the part of a scribe to include both of Galen’s readings. Reinhold omits ἡ τοῦ τόπου.

7 For τὸ . . . γενέσθαι Urb. (with many other MSS.) has ἦν τὸ ἡπόρ σκληρον γένηται.

8 οἱ τοιούτοι is added after ἀπόλλυται by V, before ἀπόλλυται by C Urb.

9 ἀλὲς Rein.

10 ἵπχει Littré with several MSS. : ἵπχωσίν V.
ΑΦΟΡΙΣΜΟΙ

XLVII. Ὄκοσοιςι φλεβοτομὶ ἡ φαρμακείη συμφέρει, τούτους τοῦ ἄρος φαρμακεύειν ἡ φλεβοτομεῖν.  

XLVIII. Τοῖσι σπληνώδεσι δυσεντερίη ἐπιγε- 

2 νομένη, ἀγαθῶν.

XLIX. Ὅκόσα ποδαγρικὰ νοσήματα γίνεται, ταῦτα ἀποφλεγμήναντα ἐν τεσσαράκοντα ἡμέ- 

3 ρησιν ἀποκαθίσταται.  

L. Ὅκοσοισιν ἄν ὁ ἑγκέφαλος διακοπῇ, τού- 

τοισιν ἀνάγκη πυρετῶν καὶ χολῆς ἐμετον 

3 ἐπιγίνεσθαι.

LI. Ὅκοσοισιν ὑγιαίνουσιν ἐξαίφνης ὃδυνα 

γίνονται ἐν τῇ κεφαλῇ, καὶ παραχρήμα ἁφωνι 

γίνονται, καὶ ῥέγκουσιν, ἀπόλλυνται ἐν ἑπτά 

4 ἡμέρασιν, ἃ μὴ πυρετὸς ἐπιλάβῃ.

LII. Σκοπεῖν δὲ χρή καὶ τᾶς ὑποφάσιας τῶν 

ὄφθαλμῶν ἐν τοῖσιν ὑπνοισιν ἢν γάρ τι ὑποφαινοί 

τοῦ λευκοῦ, συμβαλλομένων τῶν βλεφάρων, 

μὴ ἐκ διαρροῆς ἐόντι ἡ φαρμακο- 

ποσίς, φλαύρων τὸ σημεῖον καὶ θανατῶδες 

6 σφόδρα.

LIII. Αἱ παραφροσύναις αἱ μὲν μετὰ γέλωτος 

γινόμεναι ἀσφαλέστεραι, αἱ δὲ μετὰ σπουδῆς 

3 ἐπισφαλέστεραι.

LIV. Ἐν τοῖσιν ὡξέσι πάθεσι τοῖσι μετὰ 

2 πυρετῶν αἱ κλαυθμώδεις ἀναπνοαί κακῶν.  

1 After φλεβοτομεῖν C' has χρή.

2 After τεσσαράκοντα V has ὀκτῶ.

3 ἀποκαθίσταται M Dietz, Littre : καθίσταται C' : καθίσταται several MSS. : ἀποκαθίσταται Urb. V.

4 For γίνονται Littre (without giving authority) has the attractive reading κείνται.
XLVII. Such as are benefited by bleeding or purging shall be purged or bled in spring.

XLVIII. In cases of enlarged spleen, dysentery supervening is a good thing.\(^1\)

XLIX. In gouty affections inflammation subsides within forty days.

L. Severe wounds of the brain are necessarily followed by fever and vomiting of bile.

LI. Those who when in health are suddenly seized with pains in the head, becoming\(^2\) forthwith dumb and breathing stertorously, die within seven days unless fever comes on.

LII. One should also consider what is seen of the eyes in sleep; for if, when the lids are closed, a part of the white is visible, it is, should diarrhoea or purging not be responsible, a bad, in fact an absolutely fatal, sign.\(^3\)

LIII. Delirium with laughter is less dangerous, combined with seriousness it is more so.

LIV. In acute affections attended with fever, moaning respiration is a bad sign.

\(^1\) Cf. the forty-third aphorism of this section, where it is said that in such cases a protracted dysentery is followed by fatal results.

\(^2\) The reading κεῖνται would mean "lie prostrate." This word is very appropriate in its context, as apoplectic seizures are referred to.

\(^3\) In Urb, this aphorism is joined to the preceding. It is taken from Prognostic.
ΑΦΟΡΙΣΜΟΙ

LV. Τὰ ποδαγρικὰ τοῦ ἱρος καὶ τοῦ φθινο-
2 πῶρου κινεῖται.

LVI. Τοῖσι μελαγχολικοῖς νοσήμασιν ἐς τάδε ἐπικίνδυνοι αἰ ἀποσκήψεις. ἀπόπληξιν τοῦ σώματος, ἡ σπασμὸν, ἡ μανίη, ἡ τύφλωσιν
4 σημαίνει.4

LVII. Ἀπόπληκτοι δὲ μάλιστα γίνονται οἱ 6
2 ἀπὸ τεσσαράκοντα ἐτέων μέχρις ἐξήκουτα.

LVIII. Ἡν ἐπίπλωσιν ἐκπέσῃ, ἀνάγκη ἀπο-
2 σατῆναι.7

LIX. Ὁκόσοισιν ὑπὸ ἰσχιάδος ἐνοχλομένοισιν
8 ἐξίσταται τὸ ἱσχύον, καὶ πάλιν ἐμπίπτει, τούτοισι
3 μύξατε ἐπιγίνονται.9

LX. Ὁκόσοισιν ὑπὸ ἰσχιάδος ἐχωμένοισι
10 χρονίῃς τὸ ἱσχύον ἐξίσταται, τούτοισι τῇκεται11
3 τὸ σκέλος, καὶ χωλοῦνται, ἢν μὴ καυθέωσιν.

ΤΜΗΜΑ ΕΒΔΟΜΟΝ

I. Ἐν τοῖσιν ὑπὲρ οὐσίας νοσήμασιν ἡγεῖται ἀκρωτηρίων, 2 κακῶν.

1 C' adds here μᾶλλον and some MSS. ὡς ἐὰν τὸ πολὺ (πουλύ).
A few MSS. add καὶ τὰ μανικά before τοῦ ἱρος.
2 ἐὰν δὲ some good MSS.
3 τοῦ σώματος after σπασμὸν Urb.
4 σημαίνονται Littre. One MS. has σημείωσιν. One MS. at least omits.
5 ἀποπληκτηκοῦ C'.
6 τοῦ C: τῆς ἡλικίας V: ἡλικία τῆς Littre (ἡλικία τῆς M):
tῆς ἡλικίας or τοῦς ἡλικίας many MSS.
7 After ἀποσατῆναι Urb. adds καὶ ἀποπέσετοιν.
8 ἐνοχλομένοι V: χρονίης is found after ἰσχιάδος in some old editions.

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APHORISMS, VI. LV.-VII. i.

LV. Gouty affections become active in spring and in autumn.

LVI. In melancholic affections the melancholy humour is likely to be determined in the following ways: apoplexy of the whole body, convulsions, madness\(^1\) or blindness.

LVII. Apoplexy occurs chiefly between the ages of forty and sixty.

LVIII. If the epiploön protrude, it cannot fail to mortify.\(^2\)

LIX. In cases of hip-joint disease, when the hip-joint protrudes and then slips in again, mucus forms.

LX. In cases of chronic disease of the hip-joint, when the hip-joint protrudes, the leg wastes and the patient becomes lame, unless the part be cauterised.

SEVENTH SECTION.

I. In acute diseases chill of the extremities is a bad sign.

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\(^1\) See note on p. 185. The word σημαίνει (if the reading be correct) will be almost impersonal, "it means."

\(^2\) Galen and all commentators refer this aphorism to abdominal wounds through which the epiploön protrudes. The words added in Urb. mean "and drop off." The epiploön is the membrane enclosing the intestines.
ΑΦΟΡΙΣΜΟΙ

II. 'Επὶ ὀστέῳ νοσήσαντι σὰρξ πελιδνή, 2 κακὸν.

III. 'Επὶ ἐμέτῳ λύγξ καὶ ὀφθαλμοὶ ἐρυθροὶ, 2 κακὸν.

IV. 'Επὶ ἱδρῶτι φρίκη, οὐ χρηστὸν.

V. 'Επὶ μανίν δυσευντερίη, ἡ ὑδρωψ, ἡ ἑκστασις, 2 ἀγαθὸν.

VI. Ἐν νούσῳ πολυχρονίᾳ ἀσιτίῃ καὶ ἀκριτοὶ 2 ὑποχωρήσεις, κακὸν.

VII. Ἐκ πολυποσὶν ρίγος καὶ παραφροσύνη, 2 κακὸν.

VIII. 'Επὶ φύματος ἐσῳ ρήξει ἐκλυσις, ἐμετός, 2 καὶ λειποψυχίᾳ γίνεται.

IX. 'Επὶ αἴματος ρύσει παραφροσύνη ἢ 3 σπασμὸς, κακὸν.

X. 'Επὶ εἰλεφ ἐμετός, ἡ λύγξ, ἡ σπασμὸς, ἡ 2 παραφροσύνη, κακὸν.

XI. 'Επὶ πλευριτείδει περιπλευμονίᾳ, 4 κακὸν. 5

XII. 'Επὶ περιπλευμονίᾳ φρενίτις, κακὸν.

XIII. 'Επὶ καύμασιν 6 ἵσχυροίσι σπασμὸς ἢ 2 τέτανος, 7 κακὸν.

1 ἀσιτίη V. After ἀσιτίη M has καὶ ἀκρητοὶ ἐμετοῖ.
2 For ἐκλυσις, ἐμετός M has ἐκκριτις αἴματος.
3 For ἢ some MSS. have καὶ and M has ἡ καὶ.
4 After περιπλευμονίᾳ M has ἐπιμυγμένη.
5 κακὸν according to Galen was omitted by certain ancient MSS.
6 One MS. has τραύμασιν for καύμασιν. Galen mentions both readings.
7 σπασμὸι τέτανοι V.
APHORISMS, VII. II.—XIII.

II. In a case of diseased bone, livid flesh on it is a bad sign.

III. For hiccough and redness of the eyes to follow vomiting is a bad sign.

IV. For shivering to follow sweating is not a good sign.

V. For madness to be followed by dysentery, dropsy or raving, is a good sign.

VI. In a protracted disease loss of appetite and uncompounded discharges are bad.

VII. Rigor and delirium after excessive drinking are bad symptoms.

VIII. From the breaking internally of an abscess result prostration, vomiting and fainting.

IX. After a flow of blood delirium or convulsions are a bad sign.

X. In ileus, vomiting, hiccough, convulsions or delirium are a bad sign.

XI. Pneumonia supervening on pleurisy is bad.

XII. Phrenitis supervening on pneumonia is bad.

XIII. Convulsions or tetanus supervening on severe burns are a bad symptom.

1 It is difficult to decide how far the preposition ἐπὶ in this and the following aphorisms means "after." The common use of ἐπιγίγνεσθαι to signify one symptom supervening on another suggests that ἐπὶ has somewhat of this force in all cases.

2 By ἐκκατασίας is meant an increase of the maniacal symptoms, helping to bring the disease to a crisis.

3 Probably meaning "showing signs that κρατίας is absent."

4 If κακὸν be omitted: "Pneumonia often supervenes on pleurisy."

5 Phrenitis means here either (a) the form of malaria called by this name, or (b) some disease with similar symptoms.
ΑΦΟΡΙΣΜΟΙ

XIV. Ἐπὶ πληγή ἐς τὴν κεφαλὴν ἐκπληξις ἢ
2 παραφροσύνη, κακὸν.1
XV. Ἐπὶ αἷματος πτύσει, πῦνον πτύσις.
XVI. Ἐπὶ πῦνον πτύσει, φθίσις καὶ ῥύσις.
2 ἐπὶν δὲ τὸ σίσελον ἱσχυται, ἀποθνῄσκουσιν.
XVII. Ἐπὶ φλεγμονή τοῦ ἢπατος λύγξ
2 κακὸν.
XVIII. Ἐπὶ ἀγρυπνία σπασμὸς ἢ παραφρο-
σύνη κακὸν.
XVIII bis. Ἐπὶ ληθάργω τρόμος κακὸν.
XIX. Ἐπὶ ὀστέου ψυλώσει ἐρυσίπελας κακὸν.
XX. Ἐπὶ ἐρυσιπέλατι σηπεδῶν ἢ ἐκπύθησις.4
XXI. Ἐπὶ ἱσχυρὸ σφυγμὸ ἐν τοίσιν ἐλκεσιν,
2 αἰμορραγίᾳ.
XXII. Ἐπὶ ὁδύνη πολυχρονίῳ τῶν περὶ τὴν
2 κοιλίην, ἐκπύθησις.
XXIII. Ἐπὶ ἀκριτίῳ ὕποχωρήσει, δυσεν-
2 τερίῇ.
XXIV. Ἐπὶ ὀστέου διακοπῇ,5 παραφροσύνη,
2 ἢν κενεδὸν λάβῃ.6
XXV. Ἐκ φαρμακοποσίης σπασμὸς, θανα-
2 τῶδες.
XXVI. Ἐπὶ ὁδύνη ἱσχυρῆ τῶν περὶ τὴν
2 κοιλίην, ἀκρωτηρίων ψύξις, κακόν.

1 κακόν omitted (according to Galen) by certain MSS.
2 καὶ ἐπίν for ἐπίν δὲ Urb. V.
3 πτύσιλων C’ Urb.
4 ἡ ἐκπύθησις omitted by V. After ἐκπύθησις many MSS add κακόν.
5 Before παραφροσύνη C’ Urb. add ἐκπληξις ἢ.
6 Rein. puts ἢν κενεδὸν λάβῃ with XXV.

1 If κακόν be omitted: "Stupor or delirium follows a blow on the head."

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APHORISMS, VII. xiv.–xxvi.

XIV. Stupor or delirium from a blow on the head is bad.¹

XV. After spitting of blood, spitting of pus.

XVI. After spitting of pus, consumption and flux;² and when the sputum is checked the patients die.

XVII. In inflammation of the liver, hiccough is bad.

XVIII. In sleeplessness, convulsions or delirium is a bad sign.

In lethargus trembling is a bad sign.

XIX. On the laying bare of a bone erysipelas is bad.

XX. On erysipelas, mortification or suppuration (is bad).³

XXI. On violent throbbing in wounds, hemorrhage (is bad).³

XXII. After protracted pain in the parts about the belly, suppuration (is bad).³

XXIII. On uncompounded stools, dysentery (is bad).³

XXIV. After the severing of bone, delirium, if the cavity be penetrated.⁴

XXV. Convulsions following on purging are deadly.

XXVI. In violent pain in the parts about the belly, chill of the extremities is a bad sign.

² Galen says that ἐξτρίσις means either (a) the falling out of the hair or (b) diarrhoea.
³ These words must be understood, as they easily can be in a list of aphorisms giving "bad" symptoms.
⁴ Galen states that this aphorism applies, not to any bone, but to severe fractures of the skull piercing the membranes. I have done my best to use the most appropriate prepositions to translate ἐξτρίσις in aphorisms XVII. to XXIV.
ΑΦΟΡΙΣΜΟΙ

XXVII. Ἐν γαστρὶ ἑχουσῃ τεινεσμὸς ἐπὶ 2 γενόμενος ἐκτρώσαι ποιεῖ.

XXVIII. Ὁ τι ἀν ὀστέον, ἢ χόνδρος, ἢ νεῦρον 1 διακοπῆς 2 ἐν τῷ σώματι, οὐκ αὐξεῖται. 3

XXIX. Ἡν ὑπὸ λευκοῦ φλέγματος ἱχομένῳ διάρροια ἐπιγένηται ἱσχυρῇ, λυεῖ τὴν νοῦσον.

XXX. Ὅκοσοισιν ἄφρώδεα 4 διαχωρήματα ἐν τῆς διαρροίσι, τοῦτοισιν ἀπὸ τῆς κεφαλῆς 3 καταρρεῖ. 5

XXXI. Ὅκοσοισιν πυρέσσουσιν 6 κριμνώδεις αἱ ὑποστάσεις ἐν τοῖσιν ὑφροῖσι γίνονται, μακρὴν 3 τὴν ἀρρωστῆς σημαίνουσιν. 7

XXXII. Ὅκοσοισι χολώδεις αἱ ὑποστάσεις γίνονται, ἀνωθὲν δὲ λεπταί, ὥσεὶν τὴν ἀρρωστῆν 3 σημαίνουσιν.

XXXIII. Ὅκοσοισι δὲ τὰ ὑβρα διεστηκότα 8 γίνεται, τοῦτοισιν ταραχὴ ἱσχυρὴ 9 ἐν τῷ σώματι 3 ἐστὶν.

XXXIV. Ὅκοσοισι δὲ ἐν 10 τοῖσιν ὑφροίσι πομφόλυνγες υφίστανται, νεφριτικὰ 11 σημαίνει, 3 καὶ μακρὴν 12 τὴν ἁρρωστὴν.

1 χόνδρος and νεῦρον are transposed by V. Urb. omits νεῦρον.
2 διακοπῆς C' Urb. V: ἀποκοπῆς. M.
3 οὐκ αὐξεῖται C' Urb. : οὐκ αὐξεῖται οὕτε συμφύεται V: οὐχ ὑγιάζει οὕτε αὐξεῖται οὕτε φύεται M.
4 MV add τὰ before διαχωρήματα.
5 ἑπικαταρρεῖ V: φλέγμα καταρρεῖ C' Urb. : ταῦτα καταρρεῖ M.
6 ἐν τοῖσιν ὑφροίσι after πυρέσσουσιν MV.
7 σημαίνει C'. All the best MSS. except Urb. have κριμνώδεις.
8 διεστηκότα after δὲ MV.
9 ἱσχυρὴ after σώματι V.
10 V has ἐπὶ and ἐφίστανται. M has ἐφίστανται but not ἐπί.
11 νεφριτικὰ MSS. : φρενιτικὰ Dietz. Some MSS. have σημαίνουσι.

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XXVII. Tenesmus\(^1\) in the case of a woman with child causes miscarriage.

XXVIII. Whatsoever bone, cartilege or sinew be cut through in the body, it does not grow.\(^2\)

XXIX. When in the case of a white phlegm\(^3\) violent diarrhoea supervenues, it removes the disease.

XXX. In cases where frothy discharges occur in diarrhoea there are fluxes from the head.\(^4\)

XXXI. In fever cases sediments like coarse meal forming in the urine signify that the disease will be protracted.

XXXII. In cases where the urine is thin at the first,\(^5\) and then becomes bilious, an acute illness is indicated.

XXXIII. In cases where the urine becomes divided there is violent disurbance in the body.\(^6\)

XXXIV. When bubbles form in the urine, it is a sign that the kidneys are affected, and that the disease will be protracted.\(^7\)

\(^1\) Straining at evacuations of stools.

\(^2\) A repetition of Aphorisms VI. xix.

\(^3\) I.e. incipient anasarca.

\(^4\) This medically obscure aphorism should be connected with the doctrines expounded in the latter part of Sacred Disease.

\(^5\) Galen and Theophilus give this meaning to \(\alpha\nu\omega\beta\nu\), and Adams adopts it. Littre translates, “à la partie supérieure,” but Galen says he had never seen urine watery above but bilious below.

\(^6\) The word \(\delta\iota\iota\sigma\tau\iota\kappa\tau\alpha\) perplexed Galen, who took it to mean “not homogeneous”; Adams thinks that it refers to a strongly marked line of distinction between the sediment and the watery part.

\(^7\) Adams explains this as referring to albuminuria. Medically \(\epsilon\phi\iota\sigma\tau\alpha\tau\alpha\iota\) ("settle on the surface") is the better reading, as albuminous urine is frothy. But the MS. authority for \(\epsilon\nu\) and \(\epsilon\phi\iota\sigma\tau\alpha\tau\alpha\iota\) is strong.

\(^12\) Urb. has \(\delta\zeta\epsilon\iota\nu\) for \(\mu\alpha\kappa\rho\nu\).
ΑΦΟΡΙΣΜΟΙ

XXXV. Ὅκοσοισι δὲ λιπαρῇ ἡ ἐπίστασις καὶ ἀθροῇ, τούτοισι νεφριτικὰ καὶ ὄξεα 3 σημαίνει.3

XXXVI. Ὅκοσοισι δὲ νεφριτικοῖσιν ἐσοῦσι τὰ προειρημένα σημεῖα συμβαίνει, πόνοι τε ὄξεις περὶ τοὺς μύας τοὺς βαχιαίους γίνονται, ἢν μὲν περὶ τοὺς ἔξω τῶποὺς γίνονται, ἢν μὲν μᾶλλον οἱ πόνοι πρὸς τοὺς ἔσω τῶπους,6 καὶ τὸ ἀπόστημα προσδέχου 7 ἐσόμενον μᾶλλον ἔσω.

XXXVII. Ὅκοσοι7 αἵμα ἐμέουσιν, ἢν μὲν ἄνευ πυρετοῦ, σωτήριον ἢν δὲ σὺν πυρετῷ, κακῶν θεραπεύειν 8 δὲ τοῖς στυπτικοῖσιν ἡ τοῖσι 4 ψυκτικοίσιν.9

XXXVIII. Κατάρροι ἐσ τὴν ἀνω κοιλήν 2 ἐκπυέονται ἐν ἡμέρησιν ἑκόσι.

XXXIX. Ἡν οὖρῃ αἵμα καὶ βρόμβους, καὶ στραγγούρη ἕχη, καὶ δόνυῃ ἐμπύττη ἐς τὸν περί- νεον καὶ τὸν κτένα, τὰ περὶ τὴν κύστιν νοσεῖν 4 σημαίνει.10

1 ὑπόστασις C Urb. V: ἐπίστασις M. Galen mentions both readings, but prefers ἐπίστασις because of the sense.
2 Galen says that some would read φρενικά on the ground that the symptoms mentioned are not confined to nephritis.
3 After σημαίνει Urb. adds καὶ ὄξειν τὴν ἄρρωστιν ἔσεθαι, omitting καὶ ὄξεα. C has νεφριτικα σημαίνει ὄξεα.
4 ἢν μὲν περὶ . . . γίνωνται omitted by Urb.
5 For πρὸς Urb. and several MSS have περὶ.
6 After τῶπους many MSS. have γίνωνται.
7 ὄκοσοισιν C V: Urb. has the final σιν erased.
8 θεραπεύειται Urb. Rein. has ὀλέθριον κάρτα for κακόν (so Urb.), omitting θεραπεύειν κ.τ.ε.
9 V has τοῖσι στυπτικοῖσι only, adding τὰ ὄξεα τῶν νοσημά- των κρίνεται ἐν τεσσαρακότει ἡμέρης τριτάιος κρίνεται ἐν 200
XXXV. When the scum on the urine is greasy and massed together, it indicates acute disease of the kidneys.¹

XXXVI. When the aforesaid symptoms occur in kidney diseases, and acute pains are experienced in the muscles of the back, if these occur about the external parts, expect an external abscess; if they occur more about the internal parts, expect rather that the abscess too will be internal.

XXXVII. The vomiting of blood, if without fever, may be cured;² if with fever, it is bad. Treat it with styptics or refrigerants.

XXXVIII. Catarrhs (fluxes) into the upper cavity³ suppurate in twenty days.

XXXIX. When a patient passes in the urine blood and clots, suffers strangury and is seized with pain in the perineum and pubes, it indicates disease in the region of the bladder.

¹ The MS. authority for ὑπόστασις is very strong, but Galen’s comment seems to be decisive. Some ancient commentators, realising that greasy urine is not necessarily a sign of kidney disease, would have altered the reading νεφριτικά. Galen would keep νεφριτικά, understanding ἀθρόη to refer to time, “scum on urine passed at short intervals.” But it is the scum, and not the urine, which is called ἀθρόη.

² This meaning of σωτήριον (θεραπευθῆναι δυνάμενον) is vouched for by Galen. The word should mean “salutary.”

³ That is, the chest.
ΑΦΟΡΙΣΜΟΙ

ΧΙ. Ἡ γυλώσα σὲ ἕξαψης ἀκρατής γένεται, ἢ ἀπόπληκτον τῖ τοῦ σῶματος, μελαγχο-3 λικόν τὸ τοιοῦτον.2

ΧΙ. Ἡ νυπερκαθαιρομένων τῶν πρεσβυ-2 τέρων,3 λυγξ ἐπιγένηται, οὐκ ἅγαθόν.4

ΧΙ. Ην πυρετός μή ἀπὸ χολής ἐχθρ, ὑδατος5 πολλοῦ καὶ θερμοῦ κατὰ τῆς κεφαλῆς καταχεο-3 μένου, λύσις γίνεται τοῦ πυρετοῦ.6

ΧΙ. Γυνὴ ἀμφίδεξιος οὐ γίνεται.

ΧΙ. 'Οκόσοι ἐμπυον τέμνονται7 ἢ καίονται, ἢ μὲν τὸ πῦον καθαρὸν ῥυή καὶ λευκόν, περι-γίνονται: ἢν δὲ8 βορβορῶδες καὶ δυσώδες, ἀπόλ-4 λυνται.

ΧΙ. 'Οκόσοι9 ἢπαρ διάπυον καίονται ἢ τέμνονται, ἢ μὲν τὸ πῦον καθαρὸν ῥυή καὶ λευκόν, περιγίγνονται (ἐν χιτῶνι γὰρ τὸ πῦον τούτοις ἔστων): ἢν δὲ οἴον ἀμόργη ῥυή, ἀπόλ-5 λυνται.

ΧΙ. 'Οδύνας ὀφθαλμῶν,10 ἀκρατοῦ τοτίσας 2 καὶ λούσας πολλῷ θερμῷ, φλεβοτόμει.

1 ἕξαψης γυλώσα Urb. 2 τὸ τοιοῦτο γίγνεται V. 3 πρεσβυτάτων V. Rein. has datives in -φ. 4 κακὸν C'. 5 ὑδατος C' Urb.: ἰδρῶτος MV. Galen mentions both readings, preferring the former. 6 For τοῦ πυρετοῦ V has τῆς κεφαλῆς. Query τῆς κεφαλαλ-γῆς? 7 κέονται ἢ τέμνονται Urb.: τέμνονται ἢ καίονται C': ἢ τέμνονται omitted by MV. 8 After δὲ Littré has, following slight authority, ὑραίμων καί. 9 ἰκόσοι ἢπαρ διὰ πῦον καίονται V: ἰκόσοις ἢπαρ διώ πῦον καίονται ἢ τέμνονται: Urb.: ἰκόσοι τὸ ἢπαρ διάπυον καίονται M. C' omits this aphorism. 10 ὀφθαλμῶν ὀδύνας ψυκτικον καὶ ἀκρατοσοσθή λούσας πολλῷ θερμῷ φλεβοτόμησον. C'.
APHORISMS, VII. XL.-XLVI.

XL. If the tongue is suddenly paralysed, or a part of the body suffers a stroke, the affliction is melancholic.¹

XL-I. If old people, when violently purged, are seized with hiccup, it is not a good symptom.

XLII. If a patient suffers from a fever not caused by bile, a copious affusion of hot water over the head removes the fever.²

XLIII. A woman does not become ambidexterous.³

XLIV. Whenever empyema is treated by the knife or cautery, if the pus flow pure and white, the patient recovers: but if muddy and evil-smelling, the patient dies.

XLV. Whenever abscess of the liver is treated by cautery or the knife, if the pus flow pure and white, the patient recovers; but if it flows like as it were lees of oil, the patient dies.

XLVI. In cases of pains in the eyes, give neat wine to drink, bathe in copious hot water, and bleed.

¹ The ancient commentators are at a loss to understand why paralysis is “melancholic,” i.e. caused by black bile. Perhaps, as μελαγχολία may mean merely “nervousness,” the aphorism means that persons of a nervous temperament are peculiarly subject to “strokes.”

² The reading of V suggests, “relieves the headache.”

³ Some ancient commentators took this aphorism literally; others thought that it referred to the position of the female embryo in the womb; others to the belief that a female is never an hermaphrodite.

₅οθαλμῶν ὄδυνας· ἀκρατον ποτίσας καὶ λούσας πολλὰς θερμὰς ἔλεβασέ. Urb. So V, but with ἀκρητόν.

ὀδύνας ὀφθαλμῶν ἀκρητοποιήσῃ ἢ λουτρών ἢ πυρίη. ἢ ἔλεβασέ· τομής λύειν M.

These three readings throw light upon the history of the Hippocratic text. They could not possibly be descendants of a single text copied with the ordinary copyist’s blunders.
ΑΦΟΡΙΣΜΟΙ

XLVII. 'Τδρωπιώντα ἦν βῆς ἔχη, ἀνέλπιστός
2 ἐστὶν.2

XLVIII. Στραγγουρίῃ καὶ δυσουρίῃ θώρηξις
2 καὶ φλεβοτομίῃ λύει· τέμνειν δὲ τὰς ἐσω.3

XLIX. 'Τὸ κυνάγχης ἔχομεν οἶδημα ἢ ἐρύ-
θημα ἐν τῷ στήθει4 ἐπιγενόμενον, ἀγαθόν· ἔξω
3 γὰρ τρέπεται τὸ νόσημα.

L. Ὅκόσοισιν ἄν σφακελισθῇ ὁ ἐγκέφαλος, ἐν
τρισίν ἡμέρησιν ἀπόλλυνταί· ἦν δὲ σταῦτας διαφύ-
3 γωσιν, υγίεις γίνονται.

LI. Πταρμὸς γίνεται5 ἐκ6 τῆς κεφαλῆς, δια-
θερμαινομένου τοῦ ἐγκεφάλου, ἡ διυγραινομένου7
tοῦ ἐν τῇ κεφαλῇ κενεοῦ8 ὑπερχεῖται οὖν ὁ ἄρρ
ὁ ἐνεών,9 ψοφεῖ δὲ, ὡς διὰ στενοῦ ἡ διέξοδος αὐτῶ
5 ἐστὶν.

LII. Ὅκόσοι ἤπαρ περιοδυνέουσι, τούτοισι
2 πυρετὸς10 ἐπιγενόμενος λύει τὴν ὀδύνην.

LIII. Ὅκόσοισι συμφέρει αἵμα ἀφαίρεῖν ἀπὸ
2 τῶν φλεβῶν, τούτους τοῦ ἱπρος χρῆ φλεβοτομεῖν.11

LIV. Ὅκόσοισι μεταξὺ τῶν φρενῶν καὶ τῆς γα-
στρός φλέγμα ἀποκλείεται,12 καὶ ὀδύνην παρέχει,
οὐκ13 ἐχον διέξοδον ἐς ὀὐδετέρην14 τῶν κοιλιῶν,

1 ὁδρωπιώντι ἦν βῆς ἔχην. Urb. adds φλέβα C'.
2 For ἐστὶν V has γίνεται.
3 τέμνειν δὴ τὴν εἰσω φλέβα C'. Urb. adds φλέβας.
4 εὖ στήθεσιν C'.
5 πταρμοὶ γίνονται V.
6 For ἐκ C' Urb. have αὖτο.
7 Before τοῦ C' has ἡ διαψυχραινομένου and V ἡ ψυχομένου.
8 After κενεοῦ M has πληρομένου.
9 After ἐνεών Urb. M have ἔξω. C' reads ἔων ἐσω λεπτὸς ἔξω.
10 After πυρετὸς V has πρῶτος.
11 I have followed C' closely in deciding the text of this
aphorism. Urb. omits it and also the preceding. V reads:
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APHORISMS, VII. XLVII.-LIV.

XLVII. There is no hope for a dropsical patient should he suffer from cough.

XLVIII. Strangury and dysuria are removed by drinking neat wine and bleeding; you should open the internal veins.

XLIX. In cases of angina, if swelling or redness appear on the breast, it is a good sign, for the disease is being diverted outwards.

L. When the brain is attacked by sphacelus, the patients die in three days; if they outlive these, they recover.

LI. Sneezing arises from the head, owing to the brain being heated, or to the cavity in the head being filled with moisture (or becoming chilled). So the air inside overflows, and makes a noise, because it passes through a narrow place.

LII. When there is severe pain in the liver, if fever supervenes it removes the pain.

LIII. When it is beneficial to practise venesection, one ought to bleed in the spring.

LIV. In cases where phlegm is confined between the midriff and the stomach, causing pain because it has no outlet into either of the cavities, the disease

1 Sphacelus is incipient mortification, said by some commentators to include caries of the bone.
2 In brackets is a translation of the words found in C’ and V.
3 i.e. chest and bowels.
ΑΦΟΡΙΣΜΟΙ

tou'tois, kata' tais phlebas eis t'hen kústínn trepó-
5 ménon tou' phlégmatoj, lýsis ginetai t'he nousou.
LV. 'Okojási 5' an to' ãpar ãdatoj pljsetheîn1 
es ton epítplolov2 rayh, tou'toisin ã koilían ãdatus 
3 epíplolatai, kai ãpòthjnikousin.
LVI. 'Alúkny, xýsmny, fríkyn,3 oínos ãsos ãsow4 
2 pínómeusos lývei.5
LVII. 'Okojásiin en t'he oúríbrhe fúmata 
ginetai,6 tou'tois, diapénjantos kai èkra-
3 gêntos,7 lýsetai o' pojnos.8
LVIII. 'Okojásiin 5' an 9 o' égkefaloj seisbr 
upto tinoj profásios,10 anágyk ãfówous11 genés-
3 ðai12 paraçhríma.
LX. Toísí jómási13 toísín ýgrás tas' sárkas,14 
exousi lymón èmputein. lymós garè xéraînei tά 
3 sómata.
LIX. 'Hn uptó purètov èxoménoj, oídýmatoj mi' 
éntos en t'he fárungyn,15 púnies èxaijfnis èpitigèntai, 
kaì katanînein mi' dhýnkat, ãll' ã molis,16 
4 thanásimov.

1 ãdatoj épmplesethen Urb.: épmplesethen ãdatoj V: ãdatoj 
pljsetheîn C'M.
2 ton' epítplolov C'MV: ton' epítplolov Urb. (this MS. has rayh 
before eis): Littre (with one MS. cited) has to' epítplolov.
3 Galen says that some MSS. ungrammatically gave 
the nominatives alúkny, xýsmny, fríkyn. Littre restores these, 
against all our MSS. Ungrammatical sentences are not 
uncommon in the Hippocratic Corpus.
4 ãsow. èisow M. C' too has ãsow.
5 After ìnuei many MSS. add thn nousou; C' has tawta.
6 For ginetai C' has ekphuletai.
7 raygêntos C'.
8 lýsis ginetai C': one MS. lýsetai ãndrwpsoj ãk tou' pojnos. 
Urb. omits this aphorism.
9 5' an M.
is removed if the phlegm be diverted by way of the veins into the bladder.

LV. In cases where the liver is filled with water and bursts into the epiploön, the belly fills with water and the patient dies.

LVI. Distress, yawning and shivering are removed by drinking wine mixed with an equal part of water.

LVII. When tumours form in the urethra, if they suppurate and burst, the pain is removed.

LVIII. In cases of concussion of the brain from any cause, the patients of necessity lose at once the power of speech.

LIX. Starving should be prescribed for persons with moist flesh; for starving dries the body.

LX. In the case of a person suffering from fever, there being no swelling in the throat, should suffocation suddenly supervene, and the patient be unable to drink, or drink only with difficulty, it is a mortal symptom.\(^1\)

\(^{1}\)See Aphiorsms IV. xxxiv.
ΑΦΟΡΙΣΜΟΙ

LIX bis. "Ην ύπο πυρετοῦ ἑχομένω ὁ τράχηλος ἐπιστραφῇ, καὶ καταπίνειν μὴ δύνηται, οἴδήματος 3 μὴ ἐόντος ἐν τῷ τραχῆλῳ, θανάσιμων." 1

LXI. "Οκοῦ ἐν ὠλῳ τῷ σώματι μεταβολαί, καὶ ἢ τὸ σῶμα ψύχηται, καὶ πάλιν θερμαίνηται, ἡ χρώμα ἐτερον εξ ἐτέρου μεταβάλλη, μήκος νούσου 4 σημαίνει. 2

LXII. Ἡδρῶς πολὺς, θερμὸς ἡ ψυχρός, αἰεὶ ρέων, σημαίνει πλεῖον ύγρῶν: ἀπάγειν οὕν τῷ 3 μὲν ἰσχυρῷ ἀνώθεν, τῷ δὲ ἀσθενεὶ κάτωθεν. 4

LXIII. Οἱ πυρετοὶ οἱ μὴ διαλειπόντες, ἢ ἰσχυρότεροι διὰ τρίτης γίμωνται, ἐπικίνδυνοι: ὅτω δ' ἂν τρόπῳ διαλειπωσί, σημαίνει ὁτι 4 ἀκίνδυνοι. 5

LXIV. Ἡκόσοις 6 πυρετοὶ μακροί, τοῦτοσιν 2 φύματα, καὶ 7 εἰς τὰ ἀρθρα πόνοι ἑγγίνονται. 8

1 C' omits this aphorism.

2 ὃκου ἐν ὠλῳ τῷ σώματι διαφοραί καὶ ἢ τὸ σῶμα ψύχηται ἡ αὖθις θερμαίνηται ἡ χρώμα ἐτερον εξ ἐτέρου μεταβάλλει μήκος νούσου δηλοὶ C':

καὶ ὃκου ἐν ὠλῳ τῷ σώματι μεταβολαί: καὶ τὸ σῶμα ψύχηται καὶ πάλιν θερμαίνηται: ἡ χρώμα ἐτερον εξ ἐτέρου μεταβάλληται: νούσου μήκος σημαίνει V:

καὶ ὃκου ἐν ὠλῳ τῷ σώματι μεταβολαί: καὶ τὸ σῶμα καταψύχηται καὶ πάλιν θερμαίνηται: ἡ χρώμα ἐτερον εξ ἐτέρου μεταβάλλη: μήκος νούσου σημαίνει. Μ.

This is another series of variants that cannot possibly be due to ordinary "corruption."

3 Ἡδρὼς πολὺς ἀεὶ ρέων θερμὸς ἡ ψυχρός σημαίνει πλεῖον ύγρῶν: ἀπάγειν τῷ μὲν ἰσχυρῷ ἀνώθεν τῷ ἀσθενεὶ κάτωθεν. C':

ⓘδρὼς πολὺς θερμὸς ἡ ψυχρός ἀεὶ ρέων, σημαίνει πλεῖον τῷ ύγρῶν ὑπάγειν: τῷ μὲν ἰσχυρῷ ἀνώθεν: τῷ δὲ ἀσθενεὶ κάτωθεν. Urb., which ends here.

ⓘδρὼς πολὺς θερμὸς ἡ ψυχρός ἀεὶ ρέων. σημαίνει πλεῖον ύγρῶν ὑπάγειν: ἰσχυρῷ μὲν ἀνώθεν: ἀσθενεὶ δὲ κάτωθεν. V:

ⓘδρὼς πολὺς ἡ θερμὸς ἡ ψυχρός ρέων αἰεὶ. σημαίνει πλεῖον 208
APHORISMS, VII. LIX.—LXIV.

LIX. bis. In the case of a person suffering from fever, if the neck be distorted, and the patient cannot drink, there being no swelling in the neck, it is a mortal symptom.¹

LXI. Where there are changes in the whole body, if the body is chilled, becoming hot again, or the complexion changes from one colour to another, a protracted disease is indicated.²

LXII. Much sweat, flowing constantly hot or cold, indicates excess of moisture. So evacuate, in the case of a strong person, upwards, in the case of a weak one, downwards.³

LXIII. Fevers that do not intermit, if they become more violent every other day, are dangerous; but if they intermit in any way, it indicates that they are free from danger.⁴

LXIV. In protracted fevers, tumours and pains at the joints come on.⁵

¹ See Aphorisms IV. xxxv.
² See Aphorisms IV. xl.
³ The words added in our best MSS. mean: "Much sweat signifies disease, cold sweat greater disease, hot sweat less."
⁴ See IV. xliii.
⁵ See IV. xlv.
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LXV. Ὅκοσοισι φύματα καὶ ἑστὶ τὰ ἁρθρα πόνοι ἐγγίνονται ἐκ πυρετῶν, οὗτοι σεισίοι πλείοσι χρέονται.

LXVI. Ἡν τὶς πυρέσσοντι τροφὴν δίδω, ἦν ύγιει, τῷ μὲν ύγιαίνοντι ἵσχὺς, τῷ δὲ κάμενοι νοῦσοι.

LXVII. Τὰ διὰ τῆς κύστιος διαχωρέοντα ὀρὴν δεῖ, εἰ οἷα τοῖς ύγιαίνονσιν ύποχωρεῖται τὰ ἥκιστα ὅπως οἷοι τοὔτοις, ταῦτα νοσερώτερα, τὰ δ' ὀμοία τοῖς ύγιαίνονσιν, ἥκιστα νοσερά.

LXVIII. Καὶ οἴς τὰ ὑποχωρήματα, ἦν εἰάσης στήραι καὶ μὴ κινῆσης, υφίσταται οἷοι ξύσματα, τούτοις συμφέρει ὑποκαθήραι τὴν κοιλὴν. ἦν δὲ μὴ καθαρὴν ποιήσας διδός τὰ ῥοφήματα, ὁκόσῳ ἀν πλεῖοι διδός, μᾶλλον βλάψεις.

LXIX. Ὅκοσοισιν ἀν κάτω ὁμα ὑποχώρῃ.
APHORISMS, VII. lxv.—lxix.

LXV. In cases where tumours and pains at the joints appear after fevers, the patients are taking too much food.¹

LXVI. If you give to a fever patient the same food as you would to a healthy person, it is strength to the healthy but disease to the sick.²

LXVII. We must examine the evacuations of the bladder, whether they are like those of persons in health; if they are not at all like, they are particularly morbid,³ but if they are like those of healthy people, they are not at all so.

LXVIII. When the evacuations are allowed to stand and are not shaken, and a sediment of as it were serapings is formed, in such cases it is beneficial slightly to purge the bowels. But if you give the barley gruel without purging, the more you give the more harm you will do.⁴

LXIX. When the alvine discharges are crude, they are caused by black bile; and the more copious the

¹ See IV. xlv.
² Galen says that there were two forms of this aphorism, but gives only one, which omits ἡν ὅγιε, so that we can only guess what the other form was. He blames the way in which the meaning is expressed. This, however, is obvious enough, and is well illustrated in Regimen in Acute Diseases.
³ Galen finds fault with the comparative, and thinks that a superlative is wanted to contrast with ἦκιστα.
⁴ Galen criticises this aphorism. The word ἐβοώματα, he says, is inappropriate to urinary evacuations; while if it applies to stools, the aphorism does not tally with fact. Some old commentators would join this aphorism to the following by means of a καλ. As Littre points out, the aphorisms in this part of the work, however just Galen’s criticisms may be, were known at least as early as the age of Bacchius.

¹⁰ ὑποχωρέη C (not ἀποχωρέη, as Littre says).
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άπό χολής μελαίνης ἐστίν, ἢν πλείονα, πλείονος, 3 ἢν ἔλασσονα, ἔλασσονος. 1

LXX. Αἱ ἀποχρέμψεις αἰ ἐν τοῖσι πυρετοῖσι τοῖσι μὴ διαλείποντι, πελίδναι καὶ αἴματώδεις καὶ χολώδεις καὶ 2 δυσώδεις, πᾶσαι 3 κακαί: ἀποχρέουσαι δὲ καλῶς, ἅγαθαί, καὶ κατὰ κοιλήν καὶ κύστιν καὶ ὁκον ἢν τι ἀποχρέον 4 6 στῇ 5 μὴ κεκαθαρμένον, κακὸν. 5

LXXI. Τὰ σώματα χρῆ, ὁκον τις βούλεται καθαίρειν, 6 εὔροα ποιεῖν· κὴν μὲν ἄνω βούλη εὔροα ποιεῖν, στῆσαι τὴν κοιλήν· ἢν δὲ κάτω 4 εὔροα ποιεῖν, ύγρῆναι τὴν κοιλήν.

LXXII. "Τπνος, ἀγρυπνιά, ἀμφότερα μᾶλλον 2 τοῦ μετρίου γυνόμενα, νοῦσος." 7

LXXIII. Ἐν τοῖσι μὴ διαλείποντι πυρετοῖσιν, ἢν τὰ μὲν ἔξω ψυχρὰ ἦ, τὰ δὲ ἔσω καὶ ὄταν, καὶ 3 δίψαιν 8 ἔχῃ, θανάσιμον.

LXXIV. Ἐν μὴ διαλείποντι πυρετῷ, 9 ἢν χεῖλος ἢ ῥίς ἢ ὀφθαλμὸς διαστραφῇ, ἢν μὴ βλέπῃ, ἢν μὴ ἀκούῃ, ἢδη ἀσθενεύον ὑόντος τοῦ

1 ἢν πλείονα πλείω· ἢ ἔλασσονα ἔλάσσω· ἢ νοῦσος C: πλείω πλείων and ἔλασσω ἔλασσων V: πλείονα πλείων and ἔλασσων (without ἢ νοῦσος) M. 2 χολώδεις καὶ omit by M. 3 στῆσαι Rein. 4 τῶ ὑπὸ χωρέοντι C'. 5 στῇ omit by C'. 6 καθαίρεσθαι M. Rein. omits εὐροα ποιεῖν (twice). 7 μᾶλλον τοῦ μετρίου κακόν. C'V: μᾶλλον τοῦ μετρίου γυνόμενα: κακόν. After these words C' has οὖ πλησιμοίνη οὐ λιμός οὐδ' ἄλλο τι ἄγαθον οὔδεν. ὡτι ἢν μᾶλλον τῆς φύσιος ἦ. M has οὐδ' ἄλλο οὔδεν ἄγαθον, while V has οὐδὲ λιμὸς and omits τι. 8 δίψαι C’V: δίψα M: πυρέτος Galen, Littre and Reinhold. 9 ἐν τοῖσι μὴ διαλείποντι πυρετοῖσι C' V.
aphorisms, vii. lxix.–lxxiv.

discharges the more copious the bile, and the less copious the one, the less copious the other.¹

LXX. In non-intermittent fevers, expectorations that are livid, blood-stained, bilious and fetid are all ² bad; but if the discharge passes favourably, they are good, as is the case with discharges by the bowels and bladder. And wherever a part of the excreta remains behind without the body being purged, it is bad.³

LXXI. When you wish to purge bodies you must make them fluent;⁴ if you wish to make them fluent ⁵ upwards, close the bowels, if downwards, moisten the bowels.⁵

LXXII. Both sleep and sleeplessness, when beyond due measure, constitute disease.⁶

LXXIII. In non-intermittent fevers, if the outside of the body be cold while the inside is burning, and thirst is present, it is a fatal sign.⁷

LXXIV. In a non-intermittent fever, should lip, nostril or eye be distorted, should the patient lose the sense of sight or hearing, the body being

¹ The other reading, more strongly attested by our MSS., ἥν πλείω, πλείων, ἥν ἐλάσσον, ἐλάσσων ἡ νοῦτος, means: "the more copious the discharges the worse the disease."
² Or (with Rein.) "are bad if suppressed."
³ Compare IV. xlvii.
⁴ "Bring into a state favourable to evacuations," Adams. The adjective εὐρόα is active, but "relaxed" is the nearest single equivalent I can think of. Littré renders by "coolant." See p. 111.
⁵ Compare II. ix.
⁶ The words added in our best MSS. mean: "neither repletion, nor starvation, nor anything else is good if it be beyond nature." Compare with this aphorism, II. iii.
⁷ See IV. xlviii. Galen appears to have known only the reading πυρετός ἔχη, which is, as he remarks, absurd.
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σώματος, ὁ τι ἄν ἦ τοῦτον τῶν σημείων, 5 θανάσιμον.

LXXV. Ἕπι λευκώ φλέγματι ὕδρωψ ἐπι- 2 γίνεται.

LXXVI. Ὕπι διαρροὴ δυσευτερίη.

LXXVII. Ἕπι δυσευτερίη λειευτερίη ἐπι- 2 γίνεται.

LXXVIII. Ἕπι σφακέλῳ ἀπόστασις ὀστέου.2

LXXIX et LXXX. Ἕπι αὐρατος ἐμέτω 3 φθορή καὶ πύου 4 κάθαρσις ἄνω ἐπὶ φθορή 5 ἰέμμα ἐκ τῆς κεφαλῆς ἐπὶ ἰεύματι διαρροια ἐπὶ διαρροὴ σχέσις τῆς ἄνω καθάρσιος ἐπὶ τῇ 5 σχέσει 6 θάνατος.

LXXXI. Ὅκοία καὶ ἐν τοῖς κατὰ τὴν κύστιν, καὶ τοῖς κατὰ τὴν κολλάν υποχωρήματι, καὶ ἐν τοῖς κατὰ τὰς σίρκας, καὶ ἦν ποι άλλη τῆς φύσιος εκβαίνη τὸ σῶμα, ἦν ἰδίγον ἰδίγη ἦ νοῦσος γίνεται,7 ἦν πολύ, πολλή, ἦν πάνω 5 πολύ, θανάσιμον τὸ τοιοῦτον.8

LXXXII. Ὅκοσοι 9 ὑπὲρ τὰ τεσσαράκοντα έστα φρειτικοὶ γίνονται, ου πάνω τι υγιάζονται· ἦσον γὰρ κινδυνεύοντες, ὅσιν ἄν οἰκείῃ τῆς 4 φύσιος καὶ τῆς ἤλικίης ἡ νοῦσος γ.10

LXXXIII. Ὅκοσοισιν ἐν τῇς ἀρρωστίσιν οἱ ὀφθαλμοὶ διακρύνοντες κατὰ προαιρέσιν, ἄγαθῶν 3 ὧκοσοις δὲ ἄνευ προαιρέσιος, κακόν.

1 So C. ἀσθενέως ἐστός V: ἀσθενῆς ἔως Μ.
2 ἀπόστασις ὀστέων V.
3 ἐπι θορή. Rein. reads ἐμέτω πύου κάθαρσις ἄνω ἐπὶ τῇ καθ. φθορή. ἐπὶ τῇ φθορῆ κ.τ.ε.
4 πύου omitted by Μ.
5 For φθορῆ Μ has φθόη, and adds the article before ἰεύματι and διαρροῃ.

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by this time weak, whichever of these symptoms appears, it is a deadly sign.

LXXV. On "white phlegm" supervenes dropsy.
LXXVI. On diarrhoea dysentery.
LXXVII. On dysentery supervenes lientery.
LXXVIII. On sphacelus exfoliation of the bone.
LXXIX and LXXX. On vomiting of blood consumption and purging of pus upwards. On consumption a flux from the head. On a flux diarrhoea. On a diarrhoea stoppage of the purging upwards. On the stoppage death.

LXXXI. In the discharges by the bladder, the belly and the flesh, if the body departs in any way from its natural state, if slightly, the disease proves slight; if considerably, considerable; if very considerably, such a thing is deadly.

LXXXII. If phrenitis attack those beyond forty years of age they rarely recover; for the risk is less when the disease is related to the constitution and to the age.

LXXXIII. When in illnesses tears flow voluntarily from the eyes, it is a good sign, when involuntarily a bad sign.

1 This probably means "through the skin."

6 διοσχέσει M. At the end some MSS. add ἐπὶ οἵματος πτέσει πῦνον πτέσις καὶ βούσι. ἐπὶ δὲ σίλαν Ἰσχηταί, ἀποθυησκοσι—Galen's inaccurate quotation of VII. xv. and xvi.
7 M omits ἦ νοῦσος γίνεται, and goes on, ἥν δὲ πολὺ κ.τ.λ.
8 After τοιούτων Β adds: ἐνετεῦπι εἰς νόδοι. Galen's commentary ceases here.
9 ἄκοσοσιν C', with φρεινικα γίνεται following.
10 ἦ σιγον γὰρ . . . νοῦσος ἦ omitted by Β, which has οὕτωι οὐ πάνυ σωζονται.
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LXXXIV. Ἐκόσοισιν ἐν τοῖς πυρετοῖσιν τεταρταῖοισιν ἑωσίν αἴμα ἐκ τῶν ῥινῶν ῥυη, 3 πυνηρών.

LXXXV. Ἡδρώτες ἐπικόθυννοι οἱ ἐν τῇσι κρίσιμοισιν ἡμέρησι δη ἡμύνεοι, σφοδροὶ τε καὶ ταχεῖς ὀδούμενοι ἐκ τοῦ μετώπου, ὦστερ σταλαγμοὶ καὶ κροννοὶ, καὶ ψυχροὶ σφόδρα καὶ πολλοὶ· ἀνάγκη γὰρ τὸν τοιοῦτον ἱδρότα πορεύεσθαι μετὰ βίης, καὶ πόνου ὑπερβολῆς, 7 καὶ ἐκθλύψιος πολυχρονίου.

LXXXVI. Ἐπὶ χρονίῳ νοσήματι κοιλήσας κατα-2 φορὶ, κακών.

LXXXVII. Ὑκόσα φάρμακα οὐκ ἤται, σίδηρος ἤται· ὅσα σίδηρος οὐκ ἤται, πῦρ ἤται· ὥσα δὲ 3 πῦρ οὐκ ἤται, ταῦτα χρὴ νομίζειν ἀνίατα. 7

Φθίσιες μάλιστα γίνονται ἀπὸ ὁκτὼ καὶ δέκα ἐτέων μέχρι τριήκοντα καὶ πέντε. 8 τὰ δὲ κατὰ φύσιν γνώμενα κατὰ φθίσιν πάντα μὲν ἵσχυρά,

1 ρυη. Query, pei? 2 μη omitted by M. 3 καὶ κροννοὶ καὶ omitted by C'. 4 τοὺς τοιούτους ἱδρώτας C'. 5 πονηρεύεσθαι C' M V. 6 θλύψεως C'. 7 C' omits Aphorisms LXXXVI. and LXXXVII. 8 C' omits φθίσιες . . . πέντε.
LXXXIV. When in patients suffering from quartan\(^1\) fevers there is bleeding at the nose, it is a bad symptom.

LXXXV. Sweats are dangerous that do not occur\(^2\) on the critical days, when they are violent and quickly forced out of the forehead, as it were in drops or streams, and are very cold and copious. For such a sweat must be attended with violence, excess of pain and prolonged pressure.

LXXXVI. In a chronic disease excessive flux from the bowels is bad.

LXXXVII. Those diseases that medicines do not cure are cured by the knife. Those that the knife does not cure are cured by fire. Those that fire does not cure must be considered incurable.

In the MSS. C' and V, before the beginning of Prognostic, occur the following fragments, which Littre discusses in Vol. I. pp. 401 and following. He considers that most of the passage belongs to the work Sevens. The first sentence, not found in C', is Aphorisms V. ix. The interesting point about the addition of such fragmentary passages to the end of a book is, that compilations like Nature of Man and Humours may have grown by a repetition of a like process.

Consumption usually occurs between the ages of eighteen and thirty-five. The symptoms that normally\(^3\) occur in consumption are all violent, while

\(^1\) So Adams. Littre takes the Greek to mean: "When in fevers the patient bleeds at the nose on the fourth day," etc.

\(^2\) With the reading of M: "that occur on the critical days," etc.

\(^3\) \(κατὰ \phiθσιν\) may be a mistaken repetition of \(κατὰ \phiθσιν\).
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tά δέ καὶ θανατώδεα. δεύτερον δέ, ἵν ἐν τῇ ὀρῇ νοσῇ, αὐτῇ ἡ ὀρὴ 1 συμμαχεῖ τῇ νοσῷ, οἶον καῦσῳ θέρος, ὑδρωπικῷ χειμῶν ὑπερνικά γάρ τὸ φυσικόν. φοβερώτερον γὰρ ἔστιν ἡ γλῶσσα μελανομένη καὶ πελίη καὶ αἰματῶδης. ὅτι ἀν 2 τούτων ἀπή τῶν σημείων καὶ τὸ πάθος ἀσθενέστερον δηλοῖ. περὶ θανάτων σημείων. 3 ταῦτα μὲν ἐν τοῖς πυρετοῖς τοῖς ὄξεσι σημειώσθαι χρῆ, ὅποτε μέλλεις ἀποθνησκεῖν καὶ ὅποτε σωθήσεται. ὁ ὀρχὺς ὁ 4 δεξιός ψυχόμενος τε καὶ ἀνασπώμενος, θανατώδες. ὄνυχες μελανομένοι καὶ διάκτυοι ποδῶν ψυχροί καὶ μέλανες καὶ σκληροὶ καὶ ἐγκύπτουντες 5 ἐγγὺς τὸν θάνατον δηλοῦσιν. 6 καὶ τὰ ἄκρα τῶν διάκτυων πελίδινα 7 καὶ χείλη πέλια ὑπολειμένα 8 καὶ ἔξεστραμμένα 9 θανατώδεα. καὶ σκοτοδινῶν καὶ 10 ἀπο- 20 στρεφόμενος, τῇ τε ἱρεμίᾳ 11 ἱδόμενος, καὶ ὑπνῷ καὶ κώματι 12 πολλῷ κατεχόμενος, ἀνέλπιστος. καὶ ὑπολυσσέως ἀτρέμα καὶ ἄγνοεων καὶ μή 13 ἀκούων μηδὲ συνεῖς θανατώδες. 14 καὶ ἐμέων 15 διὰ ρινῶν ὅταν πίνῃ θανατώδες. 16 μέλλονσί τε 17 ἀποθνησκεῖν ταῦτα σαφέστερα γίνεται. εὐθέως 18 καὶ αἱ κοιλίαι ἐπαίρονται καὶ φυσῶνται. ὀρος

1 δευτέρων ἐν τῇ ὀρῇ C' : δεύτερον δὲ ἦν μὲν ἐν τῇ ὀρῃ νοσήσῃ αὐτῇ ἡ ὀρῆ V. 2 So C' : V has φοβερώτερον δὲ σπληνή· γλῶσσα μελανομένη καὶ αἰματῶδης· οὕτων. 3 So C' as a title. V omits. 4 V omits ὁ and (lower down) σκληρόν. 5 So C' : V has ἐκκύπτουντες. 6 Here V has σημαίνουσι (a gloss). 7 πελίδινα omitted by V, which reads πελίδινα ἦ καὶ for πέλια. 8 ὑπολειμένα C' : ἀπολειμένα V. 9 Here V adds καὶ ψυχρά. 218
APHORISMS, VII.

some are actually mortal. Secondly, if the patient be ill in the <kindred> season, the very season is an ally of the disease; for example, summer of ardent fever,\(^1\) winter of dropsy. For the natural element wins a decisive victory. For a more fearful symptom is the tongue becoming black, dark and blood-stained. Whatever of these symptoms is not present, it shows that the lesion is less violent. The signs of death. These are the symptoms that in acute fevers must foretell the death or recovery of the patient. The right testicle cold and drawn up is a mortal sign. Blackening nails and toes cold, black, hard and bent forward show that death is near. The tips of the fingers livid, and lips dark, pendulous and turned out, are mortal symptoms. The patient who is dizzy and turns away, pleased with quiet and oppressed by deep sleep and coma,\(^2\) is past hope. If he is slightly raving,\(^3\) does not recognise his friends, and cannot hear or understand, it is a mortal symptom. Vomiting through the nostrils when he drinks is a mortal symptom. When patients are about to die these clearer symptoms occur. Immediately the bowels swell and are puffed up. The boundary of death is passed when the heat of the soul has risen above the navel to the part above

\(^1\) I.e. Summer heat makes the heat of fever worse, and the wet of winter is bad for the water of dropsy.

\(^2\) Can the MSS. reading (καὶματί) be correct? Littre apparently adopts it.

\(^3\) ὀπολυσσάνω is not recognised by the dictionaries.
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δὲ 1 θανάτου· ἐπειδὰν 2 τὸ τῆς ψυχῆς θερμὸν ἐπανέλθη ὑπὲρ τοῦ ὀμφαλοῦ εἰς τὸ ἄνω τῶν φρενῶν, 3 καὶ συγκαυθῇ τὸ ύγρὸν ἄπαν. ἐπειδὰν 30 οἱ πνεύμων καὶ ἡ καρδία τῆς ἁμάδα ἀποβάλω- σιν 4 τοῦ θερμοῦ ἀθροοῦντος ἐν τοῖς θανατώδεσι τόποις, ἀποπνεῖ ἀθροον 5 τὸ πνεῦμα τοῦ θερμοῦ, ὁδευπερ συνέστη τὸ ὅλου, ἐς τὸ ὅλον πάλιν, τὸ μὲν διὰ τῶν σαρκῶν τὸ δὲ διὰ τῶν ἐν τῇ 6 κεφαλῇ ἀναπνοέων, οἶδον τὸ ζῆν καλέομεν. ἀπο- λείπουσα δὲ 7 ἡ ψυχὴ τὸ τοῦ σώματος σκῆνος 8 τὸ ψυχρὸν καὶ τὸ θυμὸν εἰδωλὸν ἁμα καὶ χολὴ καὶ αἴματι καὶ φλέγματι καὶ σάρκι 39 παρέδωκεν. 9

1 τοῦ θανάτου V. 2 ἐπὰν V.
3 τῶν ἄνω τῶν φρενῶν τόπον V.
4 ἀποβλέπωσι V. 5 ὑθοῦν C'.
6 V omits τῇ. 7 V omits δὲ.
8 Here V adds καὶ.
9 C' has εἰδωλὸν αἷμα καὶ χολή καὶ φλέγμα καὶ σάρκας.
the diaphragm, and all the moisture has been burnt up. When the lungs and the heart have cast out the moisture of the heat that collects in the places of death, there passes away all at once the breath of the heat (wherefrom the whole was constructed) into the whole again, partly through the flesh and partly through the breathing organs in the head, whence we call it the "breath of life." And the soul, leaving the tabernacle of the body, gives up the cold, mortal image to bile, blood, phlegm and flesh.

1 "The places of death" might mean either (a) the vital parts or (b) the places fatally attacked by disease.
2 Is "the whole" the individual organism or the universe? The first instance of τὸ ὅλον seems to refer to the individual, the second to the universe. Perhaps the warm life of the individual is supposed to be re-absorbed into the cosmic warmth. See, however, the next note.
3 Is ζῆν here supposed to be related to ζέω (boil)? Perhaps, however, both θεῖν τὸ ζῆν καλέομεν and (above) θεῖνερ συνέστη τὸ ὅλον are glosses. At any rate their omission improves both the construction and the meaning of the whole sentence.
4 Notice the poetic language (τὸ τοῦ σώματος σκῆνος, τὸ ψυχρὸν καὶ τὸ θυμὸν εἰδωλον). The words σκῆνος and εἰδωλον suggest Orphic thought.
ΠΕΡΙ ΔΙΑΙΤΗΣ

ΤΟ ΠΡΩΤΟΝ

1. Εἰ μὲν μοὶ τις ἐδοκεὶ τῶν πρῶτον συγγρα-ψάντων περὶ διαίτης ἀνθρωπίνης τῆς πρὸς ὑγείαν ὀρθῶς ἐγνωκὼς συγγεγραφέναι πάντα διὰ παινός, ὃσα δυνατῶν ἀνθρωπίνη γνώμη περιληφθῆναι, ἰκανῶς εἶχεν ἃν μοι, ἄλλους ἐκποιησάντων, γνώστα τὰ ὀρθῶς ἔχοντα, τούτοις χρῆσθαι, καθότι ἐκαστὸν αὐτῶν ἐδόκει χρῆσιμον εἶναι. νῦν δὲ πολλοὶ μὲν ὣδη συνέγραψαν, οὔδεὶς δὲ πῶς ἔγνω ὀρθῶς καθότι ἡν αὐτοῖς συγγραπτέον ἄλλοι δὲ ἀλλο ἐπέτυχον τὸ δὲ ὅλον οὔδεὶς πώ τῶν πρῶ-
τερον. μεμφθῆναι μὲν οὖν οὔδεὶν αὐτῶν ἄξιον ἔστιν εἰ μὴ ἐδυνήθησαν ἐξευρεῖν, ἐπανέσαι δὲ πάντας ὧτε ἐπεχείρησαν γοῦν 1 ξητῆσαι. ἐλέγχειν μὲν οὖν τὰ μὴ ὀρθῶς εἰρημένα οὐ παρεσκεύασμαι προσομολογεῖν δὲ τοῖς καλῶς 2 ἐγνωσμένοις δια-
νεόμεναι: ὃσα μὲν γὰρ ὀρθῶς ὑπὸ τῶν πρῶτερον εἴρηται, οὐχ οἶν τε ἄλλως πως ἐμὲ συγγράψαντα ὀρθῶς συγγράψαι: ὃσα δὲ μὴ ὀρθῶς εἰρήκασιν, ἐλέγχων μὲν ταῦτα, διότι οὐχ οὕτως ἔχει, οὔδὲν 20 περανόω ἐξηγεύμενος δὲ καθότι δοκεῖ μοι ὀρθῶς ἔχειν ἐκαστον, δηλώσω δὲ βούλομαι. διὰ τούτο

1 ἀλλ' ἐπεχειρήσαν γ' οὖν θ: ἀλλ' ἐπεχειρήσαντο M with ἀλλ' and -to erased: ἀλλ' ἐπεχειρήσαν γε Diels.
2 καλῶς θ: ικανοίς M.
REGIMEN

BOOK I

I. If I thought that any one of my predecessors to write on human regimen in its relation to health had throughout written with correct knowledge everything that the human mind can comprehend about the subject, it would have been enough for me to learn what had been correctly worked out by the labours of others, and to make use of these results in so far as they severally appeared to be of use. As a matter of fact, while many have already written on this subject, nobody yet has rightly understood how he ought to treat it. Some indeed have succeeded in one respect and others in another, but nobody among my predecessors has successfully treated the whole subject. Now none of them is blameworthy for being unable to make complete discoveries; but all are praiseworthy for attempting the research. Now I am not prepared to criticise their incorrect statements; nay, I have resolved to accept what they have well thought out. The correct statements of my predecessors it is impossible for me to write correctly by writing them in some other way; as to the incorrect statements, I shall accomplish nothing by exposing their incorrectness. If, however, I explain how far each of their statements appears to me correct I shall set forth my wish. These preliminary remarks are made
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de τον λόγον τούτον προκατατίθεμαι, ὅτι οἱ 1 πολλοὶ τῶν ἀνθρώπων ὁκόταν τινὸς προτέρου ἀκούσωσι περὶ τινὸς ἐξηγημένου, οὐκ ἀποδέχονται τῶν ὑστερον διαλεγομένων περὶ τούτων, οὐ γινώσκοντες ὅτι τῆς αὐτής ἐστὶ διανοίας γνῶναι τὰ ὀρθῶς εἰρημένα, ἐξευρεῖ τε τὰ μῆλῳ εἰρημένα. ἐγὼ οὖν, ὥσπερ εἶπον, τοίσι μὲν ὀρθῶς εἰρημένοις προσομολογήσων· τὰ δὲ μὴ ὀρθῶς εἰρημένα δηλώσων 30 ποίᾳ ἔστιν· ὄκοσά δὲ μηδὲ ἐπεχείρησε μηδείς τῶν πρότερον δηλώσαι, εγὼ επιδείξω καὶ τάντα 32 οὐί ἐστι.

Π. Φημὶ δὲ δεῖν τὸν μέλλοντα ὀρθῶς συγγράφειν περὶ διαίτης ἀνθρωπίνης 2 πρῶτον μὲν παντὸς φύσιν ἀνθρώπου γνῶναι καὶ διαγρώναι· γνῶναι μὲν ἀπὸ τίνων συνεστηκένες ἐξ ἀρχῆς, διαγρώναι δὲ ὑπὸ τίνων μερῶν κεκράτηται· εἶτε γὰρ τὴν ἐξ ἀρχῆς σύστασιν μὴ γνῶσται, ἀδύνατος ἔσται τὰ ὑπ' ἐκείνων γνωρίσοντα γνῶναι· εἰτε μὴ γνῶσται τὸ ἐπικράτειν ἐν τῷ σώματι, οὖν ἰκανός ἔσται τὰ συμβέβησαν προσενεγκεῖν τῷ ἀνθρώπῳ. ταῦτα μὲν οὖν δεῖ 3 γνωσκεῖν τῶν συγγραφόντα, μετὰ δὲ ταῦτα σῖτων καὶ ποτῶν ἀπάντων, οἴσι διαιτώμεθα, δύναμιν ἢντια ἐκαστὰ 4 ἔχει καὶ τὴν κατὰ φύσιν καὶ τὴν δὲ ἀνάγκην καὶ τέχνην ἀνθρωπίνην. 5 δεὶ γὰρ ἐπιστασθαι τῶν τε ἵσχυρῶν φύσει ὡς χρη τὴν δύναμιν ἀφαίρεσθαι, τοῖσι τε ἀσθενεσί όκως χρῆ ἵσχυν προστιθέσθαι διὰ τέχνης, ὕκου ἀν ὁ καιρὸς ἐκάστῳ 6 παραγενηται· γνοὺσι δὲ τὰ εἰρημένα οὐπο ἀυτάρκης ἥ θεραπεία τοῦ ἀνθρώπου, διότι οὐ δύναται

1 οἱ omitted by M.  
2 ἀνθρωπίνης θ.  
3 δεὶ θ M: χρῆ Littre and vulgate.
REGIMEN, I. 1.–11.

for the following reasons: most men, when they have already heard one person expounding a subject, refuse to listen to those who discuss it after him, not realising that it requires the same intelligence to learn what statements are correct as to make original discoveries. Accordingly, as I have said, I shall accept correct statements and set forth the truth about those things which have been incorrectly stated. I shall explain also the nature of those things which none of my predecessors has even attempted to set forth.

II. I maintain that he who aspires to treat correctly of human regimen must first acquire knowledge and discernment of the nature of man in general—knowledge of its primary constituents and discernment of the components by which it is controlled. For if he be ignorant of the primary constitution, he will be unable to gain knowledge of their effects; if he be ignorant of the controlling thing in the body he will not be capable of administering to a patient suitable treatment. These things therefore the author must know, and further the power possessed severally by all the foods and drinks of our regimen, both the power each of them possessed by nature and the power given them by the constraint of human art. For it is necessary to know both how one ought to lessen the power of these when they are strong by nature, and when they are weak to add by art strength to them, seizing each opportunity as it occurs. Even when all this is known, the care of a man is not yet complete, because

\[\text{\footnotesize \[4 \hynv \vkaast\n\vchei \text{M}: \hynv \vchou\i \theta.\]}
\[\text{\footnotesize \[5 \vdrwmp\nh\l\v M. \]}
\[\text{\footnotesize \[6 \vka\t\v \theta: \ek\v \stw\v \text{M}.\]}

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20 ἐσθίων ὁ ἀνθρώπος ὑγιαίνειν, ἣν μὴ καὶ πονῆ.

ὑπεναντίας μὲν γὰρ ἀλλήλουσιν ἔχει τὰς δυνά-

μιας σίτα καὶ πόνοι, συμφέρονται δὲ πρὸς ἀλληλα

πρὸς υγείαν· πόνοι μὲν γὰρ πεφύκασιν ἀναλῶσαι

τὰ ὑπάρχοντα· σίτα1 δὲ καὶ ποτὰ ἐκπληρώσαι

τὰ κενωθέντα. δεὶ δὲ, ὡς ἔοικε, τῶν πόνων

diaγινώσκειν τὴν δύναμιν καὶ τῶν κατὰ φύσιν

καὶ τῶν διὰ βίης γινομένων, καὶ τίνες αὐτῶν αὐξή-

σιν παρασκευάζονσιν ἐς σάρκας καὶ τίνες ἔλλει-

ψιν, καὶ οὐ μόνον ταῦτα, ἀλλὰ καὶ τὰς συμ-

μετρίας τῶν πόνων πρὸς τὸ πλῆθος τῶν σίτων

καὶ τὴν φύσιν τοῦ ἀνθρώπου καὶ τὰς ἡλικίας

τῶν σωμάτων, καὶ πρὸς τὰς ὄρας τοῦ ἐνιαυτοῦ

καὶ πρὸς τὰς μεταβολὰς τῶν πνεύματος, πρὸς

τε τὰς θέσεις τῶν χωρίων2 ἐν ὅσι διαιτέονται,

πρὸς τε τὴν κατάστασιν τοῦ ἐνιαυτοῦ. ἀστρῶν

τε ἐπιτολάς καὶ δύσιας γυνώσκειν δεὶ, ὅκως

ἐπίστηται τὰς μεταβολὰς καὶ ὑπερβολὰς φυλάσ-

σειν καὶ σίτων καὶ ποτῶν καὶ πνευμάτων καὶ

tοῦ ὀλού κόσμου, ἐξ ὅπερ τοῖσιν ἀνθρώποισι

40 αἰ νοῦσοι εἰσίν.3 ταῦτα δὲ πάντα διαγινώ

στιν εὐπορικὰς τὸ εὐρεμὰ ἐστιν· εἰ μὲν γὰρ ἢν

εὔρετον ἐπὶ τούτους πρὸς ἐκάστοιν4 φύσιν σίτον

μέτρων καὶ πόνων ἁριθμὸς σύμμετρος μὴ ἔχων

ὑπερβολὴν μήτε ἐπὶ τὸ πλέον μήτε ἐπὶ τὸ

ἐλασσόν, εὐρητὸ ἄν υγείᾳ τοῖσιν ἀνθρώποισιν

ἀκριβῶς. νῦν δὲ τὰ μὲν προειρημένα πάντα

εὑρηταί, ὡκοῖά ἐστιν, τοῦτο δὲ ἅδυνατον εὑρεῖν.

εἰ μὲν οὖν παρεῖ τις καὶ ὀργὴ, γυνώσκοι ἄν τῶν

ἀνθρωπῶν ἐκδύνωντα τε καὶ ἐν τοῖσι γυμνασίοισι

1 σίτα θ: σίτια Μ.          2 χωφέων Zwinger Diels.

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eating alone will not keep a man well; he must also take exercise. For food and exercise, while possessing opposite qualities, yet work together to produce health. For it is the nature of exercise to use up material, but of food and drink to make good deficiencies. And it is necessary, as it appears, to discern the power of the various exercises, both natural exercises and artificial, to know which of them tends to increase flesh and which to lessen it; and not only this, but also to proportion exercise to bulk of food, to the constitution of the patient, to the age of the individual, to the season of the year, to the changes of the winds, to the situation of the region in which the patient resides, and to the constitution of the year. A man must observe the risings and settings of stars, that he may know how to watch for change and excess in food, drink, wind and the whole universe, from which diseases exist among men. But even when all this is discerned, the discovery is not complete. If indeed in addition to these things it were possible to discover for the constitution of each individual a due proportion of food to exercise, with no inaccuracy either of excess or of defect, an exact discovery of health for men would have been made. But as it is, although all the things previously mentioned have been discovered, this last discovery cannot be made. Now if one were present and saw, he would have knowledge\(^1\) of the patient as he stripped and

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\(^1\) With the reading of Ermerins and Diels: "saw the patient as he stripped . . . he would know how it is necessary to keep him," etc.

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\(^3\) φύναι Vulgate, Littré. \(^4\) ἐκάστου θ.: ἐκάστην M.

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_Vol. IV._ (HIP.) K
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50 γυμναζόμενον, ὡςτε φυλάσσειν ὑγιαίνοντα, τῶν μὲν ἀφαϊρέων, τοῖς δὲ προστιθείς. μὴ παρέοντι δὲ ἀδύνατον ὑποθέσθαι ἐς ἀκριβείην σῖτα καὶ πόνους: ἐπεὶ ὁκόσον γε δυνατον εὔρειν ἐμοὶ εἰρηται. ἀλλὰ γὰρ εἰ καὶ πάντων μικρῶν ἐνδεέ- 

στερά2 τῶν ἐπέρων γύνοιτο, ἀνάγκη κρατηθῆναι ἐν πολλῷ χρόνῳ τὸ σῶμα ὑπὸ τῆς ὑπερβολῆς καὶ ἐς νοῦσον ἀφικήσθαι. τοῖς μὲν οὖν ἄλλοισι μέχρι τούτων ἐπικεχείρηται ξητηθῆναι εἰρηται3 

δὲ οὐδὲ ταῦτα ἐμοὶ δὲ ταῦτα ἐξεύρηται, καὶ πρὸ 

tοῦ κάμμενων τῶν ἀνθρωπον ἀπὸ τῆς ὑπερβολῆς, εφ’ ὁκότερον4 ἃν γένηται, προδιάγγυωσι. οὐ γὰρ εὐθέως αἱ νοοῦσι τοῖσιν ἀνθρώποισι γύνονται, ἀλλὰ κατὰ μικρῶν συνλεγόμεναι ἄθρόως5 ἐκφαί-


60 νοῦς. τοῦτον δὲ προσγενομένου πρὸς τοῖσι γεγραμμένοις, τελευτᾶ6 τὸ ἐπιχείρημα τῶν 

διανοημάτων.

III. Συνισταται μὲν οὖν τὰ τῇ ἡ ἡ τὰ τὲ ἄλλα 

πάντα καὶ ὁ ἀνθρώπος ὡς ὁ ὁ ὁ 

διαφόρων μὲν τὴν δύναμιν, συμφόρων δὲ τὴν χρήσιν, πυρὸς 

καὶ ὁδὸς. ταῦτα δὲ συνειδήσεσκεν αὐτάρκειά 

ἐστὶ τοῖσι τὲ ἄλλοισι πᾶσι καὶ ἄλληλοισι, 

ἐκατέροις κ χωρίς οὕτε αὐτὸ ἐμνυτῷ οὕτε ἄλλο 

οὐδείν. τὴν μὲν οὖν δύναμιν αὐτῶν ἐκατερον 

1 Diels (after Ermerins) puts γυμνάζομενον ἃν after γυμναζόμενον, reading ὡς δὲ διαφόρους. θ has ὡςτε διαφάνασωσι. 

2 After ἐνδεέστερα Diels (perhaps rightly) adds τὰ ἑτερα. 

3 εἰρηται Θ Μ: εὐρηται has been suggested. 

4 ἂν ὁκοτέρον Diels, from the de qua provenit of Π. 

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practised his exercises, so as to keep him in health by taking away here and adding there. But without being present it is impossible to prescribe the exact amount of food and exercise, since how far it is possible to make discoveries I have already set forth. In fact, if there occur even a small deficiency of one or the other, in course of time the body must be overpowered by the excess and fall sick. Now the other investigators have attempted to carry their researches to this point, but they have not gone on to set them forth. But I have discovered these things, as well as the forecasting of an illness before the patient falls sick, based upon the direction in which is the excess. For diseases do not arise among men all at once; they gather themselves together gradually before appearing with a sudden spring. So I have discovered the symptoms shown in a patient before health is mastered by disease, and how these are to be replaced by a state of health. When to the things already written this also has been added, the task I have set before myself will be accomplished.

III. Now all animals, including man, are composed of two things, different in power but working together in their use, namely, fire and water. Both together these are sufficient for one another and for everything else, but each by itself suffices neither for itself nor for anything else. Now the power that

1 Or, "but neither have these things been set forth (discovered)." The conjecture ἐφηται would suggest that the writer had been successful in making a discovery which other authorities had unsuccessfully tried to reach.

5 ἄθρωπον θ.
6 τελευτά θ: τελέεται M: finem accipit P.
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έχει τοιχύνει· τὸ μὲν γὰρ πῦρ δύναται πάντα διὰ παντὸς κινήσει, τὸ δὲ ὤδωρ πάντα διὰ παντός θρέψει· εὖ μέρει δὲ ἐκάτερον κρατεῖ καὶ κρατεῖται ἐς τὸ μῆκιστὸν καὶ ἐλάχιστον ὡς ἀνυστόν. οὐδέτερον γὰρ κρατήσαι παντελῶς δύναται διὰ τόδε· τὸ μὲν πῦρ ἐπεξίον ἐπὶ τὸ ἐσχατὸν τοῦ ὤδατος ἐπιλείπει ἢ τροφὴ· ἀποτρέπεται οὖν ὁκόθεν μέλλει τρέφεσθαι· τὸ δὲ ὤδωρ ἐπεξίον ἐπὶ τὸ ἐσχατὸν τοῦ πυρὸς, ἐπιλείπει ἡ κίνησις· ἵσταται οὖν ἐν τούτῳ· ὁκοθαν δὲ στηὶ, οὐκετί ἐγκρατεῖ ἔστιν, ἀλλὰ ἣδη τῷ ἐμπίπτοντι πυρὶ ἐς τὴν τροφὴν καταναλίσκεται. οὐδέτερον δὲ διὰ ταῦτα δύναται κρατῆσαι παντελῶς· εἰ δὲ ποτε κρατηθεῖ τι καὶ ὁκότερον πρὸτερον, οὐδὲν ἀν εἰη τῶν νῦν ἔοντων ὁσπερ ἔχει νῦν· οὕτω δὲ ἐχόντων αἰεὶ ἔσται τὰ αὐτὰ, καὶ οὐδέτερα καὶ οὐδὲ ἀμα ἐπιλείψει. τὸ μὲν οὖν πῦρ καὶ τὸ ὤδωρ, ὡσπερ εὑρηταί μοι, αὐτάρκεια ἔστι πάσι διὰ παντὸς ἐς τὸ μῆκιστὸν καὶ τοῦλάχιστον ὰσαῦτως.

IV. Τούτων δὲ προσκεῖται ἔκατερον τάδε· τῷ μὲν πυρὶ τὸ θερμὸν καὶ τὸ ἕξηρον, τῷ δὲ ὤδατι τοὺς ψυχρὸν καὶ τὸ ὑγρὸν· ἔχει δὲ ὑπ᾽ ἀλλήλων τὸ μὲν πῦρ ἀπὸ τοῦ ὤδατος τὸ ὑγρὸν· ἐνὶ γὰρ ἐν πυρὶ ὑγρότης· τῷ δὲ ὦδωρ ἀπὸ τοῦ πυρὸς τὸ ἕξηρον· ἐνὶ γὰρ ἐν ὤδατι ἕξηρον. οὕτω δὲ τούτων ἐχόντων, πολλὰς καὶ παντοδαπὰς ἰδέας ἄποκρύνονται ἀπ᾽ ἀλλήλων καὶ σπερμάτων καὶ ζῴων, οὐδὲν ὁμοίων ἀλλήλοισιν οὔτε τὴν ὀψιν οὔτε

1 Before ἐλάχιστον Littré adds τῷ.
2 Several authorities would omit πρότερον.
3 Some would read καὶ οὐδέτερον οὔδεμα, "and neither will fail altogether." This is very likely the correct reading.

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each of them possesses is this. Fire can move all things always, while water can nourish all things always; but in turn each masters or is mastered to the greatest maximum or the least minimum possible. Neither of them can gain the complete mastery for the following reason. The fire, as it advances to the limit of the water, lacks nourishment, and so turns to where it is likely to be nourished; the water, as it advances to the limit of the fire, find its motion fail, and so stops at this point. When it stops its force ceases, and hereafter is consumed to nourish the fire which assails it. Neither, however, can become completely master for the following reasons. If ever either were to be mastered first, none of the things that are now would be as it is now. But things being as they are, the same things will always exist, and neither singly nor all together will the elements fail. So fire and water, as I have said, suffice for all things throughout the universe unto their maximum and the minimum alike.

IV. These elements have severally the following attributes. Fire has the hot and the dry, water the cold and the moist. Mutually too fire has the moist from water, for in fire there is moisture, and water has the dry from fire, for there is dryness in water also. These things being so, they separate off from themselves many forms of many kinds, both of seeds and of living creatures, which are like to one another neither in their appearance nor in their power.¹

¹ Probably δύναμις here means φύσις, "nature," "essence."

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¹ Probably δύναμις here means φύσις, "nature," "essence."

² For ἐν πυρὶ M has ἀπὸ τοῦ ὑδάτος.


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10 τὴν δύναμιν· ἄτε γὰρ οὕποτε κατὰ τῶντὸ ἱστα-

μενα, ἀλλ᾽ αἰεὶ ἅλλοιούμενα ἐπὶ τὰ καὶ ἐπὶ τὰ, ἂν

όμοια ἐξ ἀνάγκης γίνεται καὶ τὰ ἀπὸ τοῦτων ἀποκρινόμενα. ἀπόλλυται μὲν νῦν οὕδεν ἀπάν-

των χρημάτων, οὐδὲ γίνεται ὅ τι μὴ καὶ πρόσθεν ἦν" συμμετοχόμενα δὲ καὶ διακρινόμενα ἅλλοιο-

ται· νομίζεται δὲ ὑπὸ τῶν ἀνθρόπων τὸ μὲν ἢξ

"Αἰδοῦ ἐς φάος αὐξηθέν γενέσθαι, τὸ δὲ ἐκ τοῦ

φάεος ἐς." Αἰδην μειωθέν ἀπολέσθαι· ὀφθαλμοῖς

γὰρ πιστεύουσι μᾶλλον ἡ γνώμη, οὐχ ἰκανοῖς

20 ἐπόσιν οὕδε περὶ τῶν ὑπομένων κρίναι· ἡγὼ δὲ

τάδε γνώμη ἐξηγοῦμαι. ξῶα 3 γὰρ κάκεινα καὶ

τάδε· καὶ οὔτε, εἰ ζῶον, ἀποθανεῖν οἶον τε, εἰ μὴ

μετὰ πάντων· ποῦ ἢ γὰρ ἀποθανεῖται· οὔτε τὸ

μὴ ὑπενέσθαι, πόθεν γὰρ ἐσται; ἀλλ᾽ αὐξηται

πάντα καὶ μειοῦται ἐς τὸ μήκιστον καὶ ἐς τὸ

ἐλάχιστον, τῶν γε δυνατῶν. ὃ τι δ᾽ ἂν διαλέγωμαι

gενέσθαι ἢ ἀπολέσθαι, τῶν πολλῶν εἰνεκεῖ ἐρμη-

νεύω· ταῦτα 7 δὲ συμμίσγεσθαι καὶ διακρίνεσθαι

dηλὼ· ἐχει δὲ καὶ ὧδε· γενέσθαι καὶ ἀπολέσθαι

30 τῶντὸ, συμμιγῆναι καὶ διακριθῆναι τῶντό, αὐξη-

θῆναι καὶ μειωθῆναι τῶντό, γενέσθαι, συμμιγῆναι

1 ἐπὶ τὰ καὶ ἐπὶ τὰ Corais: ἐπειτα καὶ ἐπειτα MSS.

2 ὀφθαλμοῖς δὲ πιστεύεσθαι μᾶλλον, ἡ γνώμαι· ἡγὼ δὲ τάδε

γνώμη κ.τ.ε. Μ.

3 ξῶα Μ: ξώει Littré (from θ᾽s ξω εἰ γάρ). For εἰ ζῶον

Fredrich and Gomperz read τὸ αἰείζων.


5 This is practically the reading of θ. M has καὶ οὔτε τὸ

ζῶον ἀποθανεῖν οἶον τε μὴ μετὰ πάντων, καὶ γὰρ ἀποθανεῖται·

οὔτε τὸ υἱὸν γενέσθαι, κἂνεν παραγενήσεται. Both MSS. have

6 ὃτι δ᾽ ἂν διαλέγομαι θ.: ὃτι δὴν διαλέγομαι Μ. ἢ θ.: καὶ τὸ Μ

7 ταῦτα Bywater after Bernays.

8 καὶ omitted by Μ.

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REGIMEN, I. iv.

For as they never stay in the same condition, but are always changing to this or to that, from these elements too are separated off things which are necessarily unlike. So of all things nothing perishes, and nothing comes into being that did not exist before. Things change merely by mingling and being separated. But the current belief among men is that one thing increases and comes to light from Hades, while another thing diminishes and perishes from the light into Hades. For they trust eyes rather than mind, though these are not competent to judge even things that are seen. But I use mind to expound thus. For there is life in the things of the other world, as well as in those of this. If there be life, there cannot be death, unless all things die with it. For whither will death take place? Nor can what is not come into being. For whence will it come? But all things increase and diminish to the greatest possible maximum or the least possible minimum. Whenever I speak of “becoming" or “perishing" I am merely using popular expressions; what I really mean is “mingling” and “separating.” The facts are these. “Becoming” and “perishing” are the same thing; “mixture” and “separation” are the same thing; “increase” and “diminution” are the same thing; “becoming” and “mixture” are the same thing;

1 The passage, “So of all things . . . and being separated,” is almost verbally the same as a fragment of Anaxagoras quoted by Simplicius (Phys. 163, 20). It runs: τὸ δὲ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὁρθῶς νομίζουσιν οἱ Ἑλληνες; οὐδὲν γὰρ χρῆμα γίνεται οὐδὲ ἀπόλλυται, ἀλλ' ἀπὸ ἑντῶν χρημάτων συμπληγαται τε, καὶ διακρίνεται καὶ οὕτως ἀν ὁρθῶς καλοῖς τὸ τε γίνεσθαι συμπληγασθαι καὶ τὸ ἀπόλλυσθαι διακρίνεσθαι.
PERI ΔΙΑΙΤΗΣ

tωύτο, ἄπολέσθαι, μειωθῆναι, διακριθῆναι1
tωύτο, ἑκαστὸν πρὸς πάντα καὶ πάντα πρὸς
ἑκαστὸν τωύτο, καὶ οὐδὲν πάντων τωύτο.2 ὁ
35 νόμος γὰρ τῇ φύσει περὶ τούτων ἑναντίος.

V. Χωρεῖ3 δὲ πάντα καὶ θεία καὶ ἀνθρώ-
pina ἄνω καὶ κάτω ἀμειβόμενα. ἡμέρη καὶ
εὐφρόνη ἐπὶ τὸ μῆκιστὸν καὶ ἑλάχιστον· ὡς
καὶ τῇ σελήνῃ τὸ μῆκιστὸν καὶ τὸ ἑλάχιστον,4
πυρὸς ἐφοδος καὶ ὑδατος, ἥλιος5 ἐπὶ τὸ μακρότα-
tον καὶ βραχύτατον, πάντα ταύτα καὶ ὑ ταύτα.

φάος Ζηνί, σκότος Ἀιδή, φάος Ἀιδή, σκότος
Ζηνί, φωστὰ κείνα ὡδε, καὶ τάδε κεῖσε, πάσαν
ἀργῆν, πάσαν χῶρην 6 διαπροσομεία κεῖνη τέ τα

tῶοιδε, τάδε τ’ αὐ τα κεῖνων.7 καὶ ᾧ 9 μὲν πρήσουσιν
οὐκ οἴδασιν, ὥ δὲ οὐ8 πρήσουσι δοκέουσι εἰδέναι·
καὶ ᾧ 9 μὲν ὄρεουσιν οὐ γνώσκουσιν, ἀλλ’ ὅμως
αὐτοῖς πάντα γίνεται δ’ ἀνάγκην θείην καὶ ᾧ
βούλονται καὶ ᾧ μῆ βούλονται. φοιτεόντων δὲ
ἐκεῖνων ὡδε, τῶον δὲ τε κεῖσε,10 συμμεισγομένων
πρὸς ἀλληλα, τὴν πεπρωμένην μοίρην ἑκαστὸν
ἐκπληροῦ, καὶ ἐπὶ τὸ μέξον καὶ ἐπὶ τὸ μεῖον.

1 ἄπολέσθαι <καὶ> διακριθῆναι Diels: Bywater brackets
μειωθῆναι.
2 καὶ οὐδὲν . . . τωύτο omitted by M: P 7027 has nihil ex
omnibus ñdem est.
3 χωρεῖ Bernays: χωρίς MSS.
4 ὡς καὶ . . . ἑλάχιστον omitted by θ. Burnet in his
Early Greek Philosophy suggests the following reading of
the passage. ἡμέρη καὶ εὐφρόνη ἐπὶ τὸ μῆκιστὸν καὶ ἑλάχιστον
ἥλιος, σελήνῃ ἐπὶ τὸ μῆκιστὸν καὶ ἑλάχιστον· πυρὸς ἐφοδος καὶ
ὕδατος. This is very Heracleitean, and may represent the
passage of Heracleitus paraphrased by the author of περὶ
diaíthής.
5 οὔτωs before ἥλιος Diels.

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"perishing," "diminution" and "separation" are the same thing, and so is the relation of the individual to all things, and that of all things to the individual. Yet nothing of all things is the same. For in regard to these things custom is opposed to nature,\(^1\)

V. But all things, both human and divine, are in a state of flux upwards and downwards by exchanges. Day and night, to the maximum and minimum; just as the moon has its maximum and minimum, the ascendency of fire and of water, so the sun has its longest and its shortest course—all the same things and not the same things. Light for Zeus, darkness for Hades; light for Hades, darkness for Zeus—the things of the other world come to this, those of this world go to that, and during every season throughout every place the things of the other world do the work of this, and those of this world do the work of that. And what men work they know not, and what they work not they think that they know; and what they see they do not understand, but nevertheless all things take place for them through a divine necessity, both what they wish and what they do not wish. And as the things of the other world come to this, and those of this world go to that, they combine with one another, and each fulfils its allotted destiny, both unto the greater and unto the less. And destruction

\(^1\) This and the following chapters contain a mixture of the philosophies of Empedocles, Anaxagoras and Heracleitus. See the Introduction, p. xliii.
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φθορὴ δὲ πᾶσιν ἀπ’ ἀλλήλων, τῶν μέζων ἂπο τοῦ μείονος καὶ τῶ μείονι ἂπο τοῦ μέζων, αὐξάνεται
20 τὸ μέζον ἂπο τοῦ ἐλάσσονος, καὶ τὸ ἐλάσσον ἂπο τοῦ μέζων.¹

VI. Τὰ δ’ ἀλλα πάντα, καὶ ψυχὴ ἀνθρώπων, καὶ σῶμα ὅκοιον ἡ ψυχὴ, διακοσμεῖται. ἔσέρπει δὲ ἐς ἀνθρώπων μέρεα μερέων, ὡλα ὡλων, ἐχοῦντα σύγκροσιν πυρὸς καὶ υδατος, τὰ μὲν ληψόμενα, τὰ δὲ δώσοντα: καὶ τὰ μὲν λαμβάνοντα πλείων ποιεῖ, τὰ δὲ διδόντα μείον. πρίονουν ἀνθρωποι ξύλον ὁ μὲν ἐλκει, ὁ δὲ ὅθει. τὸ δ’ αὐτὸ τοῦτο ποιέουσι, μείον δὲ ποιεούσες πλείον ποιέοισι. τοιοῦτον φύσις ἀνθρώπων, τὸ μὲν ὅθει, τὸ δὲ ἐλκει τὸ μὲν δίδωσι, τὸ δὲ λαμβάνει: καὶ τῷ μὲν δίδωσι, τοῦ δὲ λαμβάνει καὶ τῷ μὲν δίδωσι ² τοσούτω πλέον, οὐ δὲ ³ λαμβάνει τοσοτῷ μείον. χόρην δὲ ἐκαστὸν φυλάσσει τὴν ἑωτοῦ, καὶ τὰ μὲν ἐπὶ τὸ μείον ἑντα διακρίνεται ἐς τὴν ἐλάσσονα χόρην: τὰ δὲ ἐπὶ τὸ μέζον πορεύομενα, συμμισγομενα ἐξαλλάσσει ἐς τὴν μέζω τάξιν: τὰ δὲ ἐξείνα μὴ ὠμότροπα ⁴ ὀθεῖται ἕκ χώρης ἀλλοτρίης. ἐκάστη δὲ ψυχὴ μέξω καὶ ἐλάσσω ἐχοῦσα περιφοιτᾶ τὰ μόρια τὰ ἑωτής, οὕτε προσθέσιος ⁵ οὕτε ⁶ ἀφαιρέσιος δεομένη τῶν μερέων, κατὰ δὲ αὐξησιν τῶν ὑπαρχόντων καὶ μείωσιν δεομένη χώρης, ἐκαστὰ διαπρῆσοται ἐς ἡπτινα ἀν

¹ καὶ τὸ . . . μέζων omitted by M. Diels writes αὐξη τε τῶι μέξωι ἂπο τοῦ ἐλάσσονος καὶ τῶι ἐλάσσοι ἂπο τοῦ μέζων. So Friedich and Wil.
² τοῦ δὲ . . . δίδωσι omitted by θ.
³ οὐδὲν θ M: τοῦ δὲ Littré. Bywater reads οὐ δὲ λαμβάνει.
⁴ μὴ ὠμότροπα bracketed by Bywater: καὶ μὴ ὠμότροπα Diels.

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comes to all things from one another mutually, to the greater from the less, and to the less from the greater, and the greater increases from the smaller, and the smaller from the greater.

VI. All other things are set in due order, both the soul of man and likewise his body. Into man enter parts of parts and wholes of wholes, containing a mixture of fire and water, some to take and others to give. Those that take give increase, those that give make diminution. Men saw a log; the one pulls and the other pushes, but herein they do the same thing, and while making less they make more. Such is the nature of man. One part pushes, the other pulls; one part gives, the other takes. It gives to this and takes from that, and to one it gives so much the more, while that from which it takes is so much the less. Each keeps its own place; the parts going to the less are sorted out to the smaller place, those advancing to the greater mingle and pass to the greater rank, and the strange parts, being unsuitable, are thrust from a place that is not theirs. Each individual soul, having greater and smaller parts, makes the round of its own members; needing neither to add to, nor to take from, its parts, but needing space to correspond to increase or decrease of what exists already, it fulfils its several duties into whatsoever space it enters, and receives the

1 Should we read φ for τφ?

5 ἐκχωρεῖται Μ: ἐκχωρεῖται θ.
6 οὐ προσθέσιος οὐδὲ ἀφαιρέσιος δεομένης Μ. Diels adds αὕτη 5' before οὗτε προσθέσιος.

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ἐσέλθη, καὶ δέχεται τὰ προσπίπτοντα. οὐ γὰρ δύναται τὸ μὴ ὀμότροπον ἐν τοῖς ἀσυμφοροῖς χωρίσων ἐμμένειν· πλανᾶται μὲν γὰρ ἀγνώμονα· συγγινόμενα δὲ ἀλλήλουσι γινώσκει πρὸς ὑποσίζει προσίζει γὰρ τὸ σύμφορον τῷ συμφόρῳ, τὸ δὲ ἀσύμφορον πολεμεῖ καὶ μᾶχεται καὶ διαλλάσσει ἀπ’ ἀλλήλων. διὰ τοῦτο ἀνθρώπων ψυχῆ ἐν ἀνθρώπῳ αὐξάνεται, ἐν ἀλλῶ τὸν ἄλλων ποιμέν καὶ μέγαλων ὠσαύτως: ὥσα ἄλλως, ἀπ’ ἄλλων ὑπὸ βίης ἀποκρίνεται.

VII. Περὶ μὲν τῶν ἄλλων ζῶν εἴσω, περὶ δὲ ἀνθρώπου δηλόσω. ἐσέρπει δὲ ἐς ἀνθρώπους ψυχῆ πυρὸς καὶ ύδατος σύγκρητων ἐχωσά, μοῖραν σώματος ἀνθρώπου ταύτα δὲ καὶ θῆλεα καὶ ἀρσενία πολλὰ καὶ παντοίᾳ τρέφεται τε καὶ αὐξεῖται διαίτη τῇ περὶ τῶν ἀνθρώπων ἀνάγκη δὲ τὰ μέραν ἔχειν πάντα τὰ ἐστώντα· οὐτίνος γὰρ μὴ ἐνείη μοίρη ἐξ ἀρχῆς οὐκ ἀν αὐξηθεῖ ὄντε πολλῆς τροφῆς ἐπιούσῃς οὔτε ὀλίγης, οὐ γὰρ ἐχει τὸ προσαγώγεμουν ἐχον δὲ πάντα, αὐξεῖται εἰς χάρι ἔως τοῦ ἀκαστον, τροφῆς ἐπιούσῃς ἀπὸ ύδατος ἔρημου καὶ πυρὸς ὑγροῦ, τὰ μὲν εἰσὼ βιαζόμενα, τὰ δὲ ἔξω. ὡσπερ οἱ τέκτονες τὸν ἀνθρώπουν.

1 ἐμμένων Μ: μὴ ὄνομειν θ. 2 συγγινόμενα θ: συμμειμένα Μ: συγγινόμενα Diels. 3 συγγινώσκει· προσίζει γὰρ τὸ σύμφορον κ τ., ε. Μ. 4 ἀσαντως ὡσα διαλλάσσει ἀπ’ ἀλλήλων, Diels: ὡσα ἄλλως θ: ἐκόσα δ' ἄλλως Μ. ὡσα ἄλλοια ἀπ’ αὐτῶν Wil. 5 μὲν θ: μὲν οὖν Μ. 6 δὲ θ: γὰρ Μ. 7 τρέφεται τε καὶ αὐξεῖται θ· τρέφεται· τρέφεται δὲ καὶ αὐξεῖται Μ. 8 τὴν περὶ τὸν ἀνθρώπου Μ: της περὶ ἀνθρώπους θ Diels.

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attacks that are made. For that which is not suitable cannot abide in regions not adapted to it. Now such wander without thought, but combining with one another they realise what they are joining.\textsuperscript{1} For the suitable joins the suitable, while the unsuitable wars and fights and separates itself. For this reason a man’s soul grows in a man, and in no other creature. It is the same with the other large animals. When it is otherwise, there is forcible separation from others.

VII. I shall say nothing about the other animals, confining my attention to man. Into man there enters a soul, having a blend of fire and water,\textsuperscript{2} a portion of a man’s body. These, both female and male, many and of many kinds, are nourished and increased by human diet. Now the things that enter must contain all the parts. For that of which no part were present would not grow at all, whether the nutriment that were added were much or little, as having nothing to grow on to it. But having all, each grows in its own place, nutriment being added from dry water and moist fire, some things being forced inside, others outside. As carpenters saw the log, and one pulls and the

\textsuperscript{1} Diels’ reading would mean: “They wander when at variance, but when they are of one mind they realise,” etc.

\textsuperscript{2} That soul is a mixture of fire and water, and that the character of soul is relative to that mixture, is doctrine directly derived from Heracleitus. See p. 493. “It is death to souls to become water.”

\textsuperscript{9} \(\delta\nu\) is not in \(\theta\). It could easily fall out before \(\alpha\upiota\xi\eta\theta\epsilon\iota\eta\); on the other hand, potential optatives without \(\delta\nu\) are not infrequent in the Hippocratic Collection. Bywater puts a comma at \(\dot{\alpha}\rho\chi\bar{\eta}\sigma\).\textsuperscript{10}

\textsuperscript{10} Before \(\tau\alpha\ θ\) has \(\kappa\alpha\).
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ζύλων πρίζουσι, 1 καὶ ὁ μὲν ἔλκει, ὁ δὲ ὀθεῖ, τῶντο ποιέοντες: κάτω δ' ὁ πιεῖσων τὸν ἄνω ἔλκει, 2 οὐ γὰρ ἀν παραδέχοιτο 3 κάτω ἵναι: ἣν δὲ βιαζο- 

ται, 4 παντὸς ἀμαρτήσονται. τοιοῦτον τροφὴν ἀνθρώπου τὸ μὲν ἔλκει, τὸ δὲ ὀθεῖ. εἰςώ δὲ 

βιαζόμενον 5 ἔξω ἔρπει· ἥν δὲ βιηται παρὰ καὶ- 

19 ρόν, παντὸς ἀποτεύξεται.

VIII. Χρόνον δὲ τοσοῦτον ἐκαστὰ τὴν αὐτὴν 

τάξιν ἔχει, 6 ἄχρι μικρέτι δέχηται ἤ τροφῆ, 

μηδὲ χώρην 7 ἴκανην ἔχη ἐς τὸ μῆκιστὸν τῶν 

dυνατῶν ἐπειτ' ἐναμείβει ἐς τὴν κέζώνα χώρην, 

θῆλεα καὶ ἄρενα, τὸν αὐτὸν τρόπον ὑπὸ βίης 

καὶ ἀνάγκης διωκόμενα· ὄκόσα δ' ἀν πρότερον 

ἐμπλήσῃ τὴν πεπρωμένην μοίρην, ταῦτα διακρί- 

νεται πρῶτα, ἀμα δὲ καὶ συμμίσγεται· ἐκαστὸν 

μὲν γὰρ διακρίνεται πρῶτα, ἀμα δὲ καὶ συμ-

μίσγεται· χώρην δὲ ἀμείβαντα καὶ τυχόντα 

ἀρμονίας ὀρθῆς ἐχούσης συμφωνίας τρεῖς, συλ-

ληβδῆν διεξιόν 8 διὰ πασέων, ξώει καὶ αὐξεται 

τοῖσιν αὐτοῖσιν οἶσι καὶ πρόσθεν· ἥν δὲ μὴ 

tύχῃ τής ἁρμονίας, μηδὲ σύμφωνα τὰ βαρέα 

tοῖσιν ὑέξει γένηται ἐν τῇ πρῶτῃ συμφωνίῃ, ἡ 

tῇ δευτέρῃ, ἠ τῇ διὰ παντὸς, 9 ἐνῶς 10 ἀπογενομένου

1 τρυπᾶσι. Θ M: πρίζουσι in corrector's hand over τρυπᾶσι. 

2 δὲ πιείζουν ἀνέρπει Θ: δὲ πιείζουν ἄνω ἔρπει M: δ' ὁ 

πιείζων τὸν ἄνω ἔλκει (from several Paris MSS.) Littré: 

cάτω δὲ πιείζουν ἄνω ἔρπει Diels: πιειζόμενον ἄνω Fred. 

3 οὐ γὰρ ἀν παρά (καίριν) ἐδέχοιτο Diels. See Appendix, 

p. 296. 

4 βιαζόμενοι Θ. Μ: βιαζόμενοι ἀμαρτήσονται. Θ: βιαζόμενοι ἀμαρτή-

σεται Θ. 

5 βιαζόμενον M: βιαζόμειον Θ. Perhaps the readings of 

Θ are a correction due to a scribe or editor who did not 

realise that besides the deponent βιαζόμαι there exists βιάζω. 

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other pushes, though they do the same thing. The one that presses below pulls the one above, otherwise the saw could not descend. If force be applied they will lose all. Such is the nutriment of a man. One part pulls, the other pushes; what is forced inside comes outside. But if untimely violence be applied there is no success.

VIII. Each keeps the same position until nourishment no longer receives it, and it has not sufficient room for the greatest possible extension; then it passes into larger room, female and male, driven along in the same manner by force and necessity. Such as first fill the allotted portion are the first to be separated, and at the same time they also commingle. For each separates first, and at the same time also commingles. And if, on changing position, they achieve a correct attunement, which has three harmonic proportionals, covering altogether the octave, they live and grow by the same things as they did before. But if they do not achieve the attunement, and the low harmonize not with the high in the interval of the fourth, of the fifth, or in the octave, then the failure of one makes the whole

1 There is a kind of “one-way traffic” through the body. Interference with the circuit means disease or death.
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πᾶς ὁ τόνος μάταιος· οὗ γὰρ ἂν προσαείσαι· ἀλλ' ἀμείβει ἐκ τοῦ μέξονος ἐς τὸ μεῖον πρὸ μοίρης· διότι οὐ γνώσκοισιν ὁ τι ποιέοισιν.

IX. Ἀρσένων μὲν οὖν καὶ θηλέων διότι ἐκάτερα γίνεται, προιόντι τῷ λόγῳ δηλώσω· τούτων δὲ ὁκότερον ἄν τύχῃ ἐλθον καὶ τύχῃ τῆς ἁρμονίας, ὕγρον ἐνον κινεῖται ὑπὸ τοῦ πυρὸς· κινεῖμενον δὲ ἑωτερεῖται καὶ προσάγεται τῇ τροφῇ ἀπὸ τῶν ἑσίοντων ἐς τὴν γυναῖκα σῖτων καὶ πνεύματος, τὰ μὲν πρῶτα πάντη ὁμοίως, ἑως ἤτο ἄραιον ἔστιν, ὑπὸ δὲ τῆς κινήσεως καὶ τοῦ πυρὸς ξηραίνεται καὶ στερεοῦται· στερεούμενον δὲ πυκνοῦται πέριξ, καὶ τὸ πῦρ ἑγκατακλείομενον οὐκέτι τῇ τροφῇ ἴκανην ἔχει ἐπάγεσθαι, οὔτε τὸ πνεῦμα ἐξόθει διὰ τὴν πυκνότητα τοῦ περιέχοντος· ἀναλίσκει οὖν τὸ ὑπάρχον ὕγρον εἴσω. τὰ μὲν οὖν στερεὰ τῆς φύσιν ἐν τῷ συνεστηκότι καὶ ξηρῷ οὖν καταναλίσκεται τῷ πυρὶ ἐς τὴν τροφήν· ἀλλ' ἑγκρατεά γίνεται καὶ συνίσταται τοῦ ὕγρου ἐκλείποντος, ἀπερ ὁστέα καὶ νεῦρα ὄνομάζεται. τὸ δὲ πῦρ ἐκ τοῦ συμμιγέντος κινεῖμενον, τοῦ ὕγρου, διακοσμεῖται τὸ σῶμα κατὰ φύσιν διὰ τοιήδε

20 ἀνάγκην· διὰ μὲν τῶν στερεῶν καὶ ξηρῶν οὐ δύναται τὰς διεξόδους χρονίας ποιεῖσθαι, διότι οὐκ ἔχει τροφῆν· διὰ δὲ τῶν ὕγρων καὶ μαλακῶν δύναται· ταῦτα γὰρ ἐστὶν αὐτῷ τροφῆ· ἐνι δὲ καὶ ἐν τούτοις ξηρότης οὐ καταναλίσκομεν ὑπὸ

1 ἐλθόν καὶ θ: omitted by M.
2 κινεῖμενον Diels: the MSS. have the genitive.
scale of no value, as there can be no consonance, but they change from the greater to the less before their destiny. The reason is they know not what they do.

IX. As for males and females, later on in my discourse I shall explain why each severally come to be. But whichever of the two happens to come and achieves the attunement, it is moist and is kept in movement by the fire. Being in movement it gets inflamed, and draws to itself its nourishment from the food and breath that enter the woman. At first, while it is still rare, this occurs equally throughout; but owing to the movement and the fire it dries and solidifies; as it solidifies it hardens all round, and the fire being imprisoned can no longer draw to itself its nourishment in sufficient quantity, while it does not expel the breath owing to the hardness of its envelope. So it consumes the available moisture inside. Now the parts in the compacted, dry mass that are solid in substance are not consumed by the fire for its nourishment, but they prove powerful, and as the moisture fails they become compact, and are called bones and sinews. The fire, meanwhile, being moved out of the moisture which was mixed with it, arranges the body according to nature through the following necessity. Through the hard and dry parts it cannot make itself lasting passages, because it has no nourishment; but it can through the moist and soft, for these are its nourishment. Yet in these too there is dryness not consumed by the fire,

1 The MSS. reading (κυνομένου or κυνεμένου) will give the rendering: “out of the moisture mixed with it, and put in motion by it, arranges,” etc.
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tοῦ πυρὸς: ταῦτα δὲ συνίσταται πρὸς ἄλληλα. τὸ μὲν οὖν ἔσωτάτω καταφράχθεν πῦρ καὶ πλεῖστον ἐστὶ καὶ μεγίστην τὴν διέξοδον ἐποιήσατο: πλείστον γὰρ τὸ ύγρὸν ἐνταῦθα ἐνῆ, ὀπερ κοιλιὴ καλεῖται: καὶ ἐξεπεσεν ἐντεύθεν, ἐτεί οὐκ εἴχε τροφήν, ἔξω, καὶ ἐποιήσατο τοῦ πνεύματος διεξόδους καὶ τροφῆς ἐπαγωγὴν καὶ διάπεμψιν: τὸ δὲ ἀποκλείσθεν ἐστὶν ἁλλὰ σῶμα περιόδους ἐποιήσατο τρισσάς, ὀπερ ἢν ύγρότατον τοῦ πυρὸς, ἐν τούτοις τοις χωρίσισιν, αἴτιες φλέβες καλέονται κούλαι: ὦς δὲ τὰ μέσα τούτων τὸ ὑπολειπόμενον τοῦ ὑδατος συνιστάμενον
37 πήγνυταί, ὀπερ καλεῖται σάρκες.

Χ. Ἔνι δὲ λόγῳ πάντα διεκσμήσατο κατὰ τρόπον αὐτὸ ἐως τὰ ἐν τῷ σῶματι τὸ πῦρ, ἀπομίμησιν τοῦ ὄλου, μικρὰ πρὸς μεγάλα καὶ μεγάλα πρὸς μικρά: κοιλιὴν μὲν τὴν μεγίστην, ὑδατὸς ξηρῷ καὶ ύγρῷ ταμεῖον, δοῦναι πᾶσι καὶ λαβεῖν παρὰ πάντων, θαλάσσης δύναμιν, ξύλων συμφόρων τροφών, ἀσυμφόρων δὲ θορύν: περὶ δὲ ταῦτην ὑδατὸς ψυχροῦ καὶ ύγροῦ σῦστασιν, διέξοδον πνεύματος ψυχροῦ καὶ θερμοῦ: ἀπο-
10 μίμησιν γῆς, τὰ ἐπεισδύψτουτα πάντα ἄλλοις ὑπόθεςισιν. καταναλίσκων δὲ καὶ αύξον 4 σκέδασιν ὑδατος λεπτοῦ καὶ πυρὸς ἐποιήσατο θερίου, ἄφαιεος καὶ φανερὸν, ἀπὸ τοῦ συνεστικότος ἀπόκρισιν, ἐν ὧν φερόμενα ἐς τὸ φανερὸν ἀφικνεῖται ἐκαστὸν μοῖρη

1 Between ἐσ and ἁλλὰ Diels inserts τὸ.
2 περιόδους ἐποιήσατο τρισσάς is placed by Diels after χωρίσισιν. Fredrich marks an hiatus after κούλαι.
3 συμφόρων Wilamowitz: συντρόφων θ: ἐντρόφων Μ.

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and these dry parts become compacted one with another. So the fire shut up in the innermost part both is most abundant and made for itself the greatest passage. For there the moisture was most abundant, and it is called the belly. Therefrom the fire burst forth, since it had no nourishment, and made passages for the breath and to supply and distribute nourishment. The fire shut up in the rest of the body made itself three passages, the moistest part of the fire being in those places called the hollow veins. And in the middle of these that which remains of the water becomes compacted and congeals. It is called flesh.

X. In a word, all things were arranged in the body, in a fashion conformable to itself, by fire, a copy of the whole, the small after the manner of the great and the great after the manner of the small. The belly is made the greatest, a steward for dry water and moist, to give to all and to take from all, the power of the sea, nurse of creatures suited to it, destroyer of those not suited. And around it a concretion of cold water and moist, a passage for cold breath and warm, a copy of the earth, which alters all things that fall into it. Consuming and increasing, it made a dispersion of fine water and of ethereal fire, the invisible and the visible, a secretion from the compacted substance, in which things are carried and come to light, each

1 With the reading of Diels: "Consuming some and increasing other."

4 καταναλίσκοντα δὲ αὖξον (αὖξον θ) θΜ: καταναλίσκον δὲ καὶ
αὖξον Zwinger, Littre: καὶ τὰ μὲν καταναλίσκον, τὰ δὲ αὖξον
Diels.

6 Should we read ἀποθε? 

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πεπρωμένη. ἐν δὲ τούτῳ ἐποιήσατο τὸ πῦρ ἐπειδή διδοὺς τρισσαῖς, περαινούσας πρὸς ἀλλήλας καὶ εἰσὶ καὶ ἐξοικήσατο μὲν πρὸς τὰ κοίλα τῶν ύγρῶν, σελήνης δύναμιν, αἱ δὲ πρὸς τὴν ἐξοικήσας, πρὸς τὸν περιέχοντα πάγον, ἀστράν δύναμιν, αἱ δὲ μέσαι καὶ ἐκεῖ καὶ ἐξοικήσαι. τὸ θερμότατον καὶ ἱσχυρότατον πῦρ, ὅπερ πάντων ἐπικρατεῖται, διέπον ἀπαίτα κατὰ φύσιν, ἀικτὸν καὶ ὄψει καὶ φαύσει, ἐν τούτῳ ψυχῆ, νόσος, φρόνησις, ἀξίησις, κίνησις, μείωσις, διάλλαξις, ὑπνος, ἐγερσις. τούτῳ πάντα διὰ πάντων κυβερνά, καὶ τάδε καὶ ἐκεῖνα, οὐδέποτε ἀτρεμίζον.

XI. Οἱ δὲ άνθρωποι ἐκ τῶν φανερῶν τὰ ἀφανέα σκέπτεσθαι οὐκ ἔπιστανται· τέχνης γὰρ θρεόμενοι ὀμοίησιν ἀνθρωπίνη φύσει οὐ γινώσκουσιν· θεόν γὰρ νόσος ἐδίδαξε μιμεῖόθαι τὰ ἐωτῶν, γινώσκοντας ἀ ποιεόντα, καὶ οὐ γινώσκοντας ἀ μιμεόντα. πάντα γὰρ ὡμοία, ἀνόμοια ἑόντα· καὶ σύμφορα πάντα, διάφορα ἑόντα· διαλεγόμενα, οὐ διαλεγόμενα· γινώσκεν ἔχοντα, ἀγνώσμονα· ὑπεναντίοις ο τρόπος ἐκάστων, ὀμολογεόμενος. νόμος γὰρ καὶ φύσις, οἴσι πάντα διαπρήσασα χάθη, οὐ γινώσκεται ὀμολογεόμενα· νόμον γὰρ ἀνθρώπου ἐθέσαν αὐτοὶ ἐωτοίῳν, οὐ γινώσκοντες περὶ ὑν ἐθέσαν, φύσιν δὲ πάντων θεοὶ διεκόσμησαν.  

1 τὸ πῦρ Diels: πῦρ Diels: MSS.
2 αἱ δὲ ἄγος πρὸς τὴν ἐξοικήσας Diels: Perhaps a gloss.
3 After peraioussai Diels has a comma, followed by ἐποιήσα· τάς ἐπεραθερας, ἡλιαν δύναμιν, τὸ θερμότατον.
5 φύσιν Diels: MSS.

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according to its allotted portion. And in this fire made for itself three groups of circuits, within and without each bounded by the others: those towards the hollows of the moist, the power of the moon; those towards the outer circumference, towards the solid enclosure, the power of the stars; the middle circuits, bounded both within and without. The hottest and strongest fire, which controls all things, ordering all things according to nature, imperceptible to sight or touch, wherein are soul, mind, thought, growth, motion, decrease, mutation, sleep, waking. This governs all things always, both here and there, and is never at rest.

XI. But men do not understand how to observe the invisible through the visible. For though the arts they employ are like the nature of man, yet they know it not. For the mind of the gods taught them to copy their own functions, and though they know what they are doing yet they know not what they are copying. For all things are like, though unlike, all compatible though incompatible, conversing though not conversing, intelligent without intelligence. The fashion of each is contrary, though in agreement. For custom and nature, by means of which we accomplish all things, do not agree though they do agree. For custom was settled by men for themselves without their knowing those things about which they settled the custom; but the nature of all things was

1 Probably "the operations of their own bodies," but Littré translates: "les opérations divines."

6 θεοὶ διεκδικήσαντες θ', altered to θεοὶ διεκδίκησαν (or the reverse). Is the latter a Christian correction?
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tὰ μὲν ὁὐν ἀνθρώποι διεθέσαν οὐδέποτε κατὰ
tωὸτὸ ἐχει οὔτε ὀρθῶς οὔτε μὴ ὀρθῶς· ὁκόσα δὲ
θεοὶ διεθέσαν ἀεὶ ὀρθῶς ἐχει· καὶ τὰ ὀρθὰ καὶ
17 τὰ μὴ ὀρθὰ τοσοῦτον διαφέρει.

ΧΙΙ. Ἐγὼ δὲ δηλώσω τέχνας φανερὰς ἀν-
θρώπου παθῆμας ὁμοίας έούσας καὶ φανεροῖς
καὶ ἀφανέσι· μαντική τοιοῦτε· τοῖς μὲν φανε-
ροῖς τὰ ἀφανέα γινώσκει, καὶ τοῖς ἄφανεσι τὰ
φανερά, καὶ τοῖσιν ἐούσι τὰ μέλλοντα, καὶ τοῖσιν
ἀποθανοῦσι τὰ ζῶοντα, καὶ τῷ ἀσυνέτῳ1 συνίασιν,
ὁ μὲν εἰδὼς ἀεὶ ὀρθῶς, ὁ δὲ μὴ εἰδώς ἀλλοτε
ἀλλως. φύσιν ἀνθρώπου καὶ βίου ταῦτα μι-
μεῖται· ἀνὴρ γυναικεῖ συγγενόμενος παιδίων
10 ἐποίησε· τῷ φανερῷ τὸ ἄδηλον γινώσκει ὥστι
οὐτως ἐσται. γυνώμη2 ἀνθρώπου ἀφανής γινώ-
σκουσα τὰ φανερά ἐκ παιδὸς ἐς ἀνδρα μεθίσταται:
tῷ ἐόντι τὸ μέλλον γινώσκει. οὐχ ᾧ μοιον ἀπο-
θανὼν ζῶοντι· τῷ τεθνηκότι οἴδεν τὸ ζῶον,3
ἀσύνετον γαστήρ· ταὐτη συνιέμεν ὃτι διψῆ ἢ
πεινῆ. ταὐτα.4 μαντικής τέχνης καὶ φύσις ἀν-
θρωπίνης πᾶθεα, τοῖσι μὲν γινώσκουσιν ἀεὶ
ὄρθως, τοῖσι δὲ μὴ γινώσκουσιν ἀεὶ ἀλλοτε
19 ἀλλως.

1 τῶν ἀσυνέτων (θ omits τῶν) MSS.: τῶ ἀσυνέτῳ Bywater.
2 ὁτί (συνέλαβεν)· οὕτως ἐσται γράμμη Diels.
3 οὐχ ᾧ μοιον ἀποθανὼν ζῶοντι· τῷ τεθνηκότι οἴδεν τὸ ζῶον
Diels: οὐχ ᾧ μοιον ἀποθανὼν ζῶοντι· τῷ τεθνηκότι οἴδεν τὸ ζῶον τὸ
θο: οὐχ ᾧ μοιον ἀπὸ τανάτου ζῶοντι. τῷ τεθνηκότι τὸ ζῶον οἴδε M:
οὐχ ὁ μὴ δὲ ἀπὸ τανάτου, ζῶον δὲ, κ.τ.ε. Littio: διότι οὐχ ᾧ μοιον
tὸ ἀποθανὸν τῷ ζῶοντι Ermerins.

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arranged by the gods. Now that which men arrayed never remains constant, whether right or wrong; but whatsoever things were arranged by the gods always remain right. So great the difference between the right and the wrong.

XII. But I will show that arts are visibly like to the affections of man, both visible and invisible. Seer-craft is after this fashion. By the visible it gets knowledge of the invisible, by the invisible knowledge of the visible, by the present knowledge of the future, by the dead knowledge of the living, and by means of that which understands not men have understanding—he who knows, right understanding always, he who knows not, sometimes right understanding, sometimes wrong. Seer-craft herein copies the nature and life of man. A man by union with a woman begets a child; by the visible he gets knowledge of the invisible that so it will be. The invisible human intelligence, getting knowledge of the visible, changes from childhood to manhood; by the present it gets knowledge of the future. A corpse is not like a living creature; by the dead he knows the living. The belly is without consciousness, yet by it we are conscious of hunger and thirst. The characteristics of seer-craft and of human nature are these: 1 for those who know, always rightly interpreted; 2 for those who know not, sometimes rightly and sometimes not.

1 Or (with ταῦτα) "the same."
2 The grammar is curious. With ἄρθως some participle (or verb) must be understood, perhaps γινώσκομενα or γινώσκεται. The ἂν before ἄλλοτε is suspicious.
4 For ταῦτα perhaps we should read ταῦτα.
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ΧΙΛ. Σιδήρου ὄργανα: † τέχνησι †1 τὸν σιδήρου πυρὶ ἑκοσιτετάχθης †2 τὴν πυρὶ, τὴν ὑπάρχουσαν τροφὴν ἀφαιρέονται,3 ἀραιὸν δὲ ποιήσαντες παίονι καὶ συνελαύνοντων, ὕδατος δὲ ἄλλου τροφῆ τρύγου ἰσχυρὸν γίνεται. ταῦτα4 πᾶσχει ἀνθρώπος ὑπὸ παιδοτρίβου τὴν ὑπάρχουσαν τροφήν πυρὶ ἀφαιρεῖται, ὑπὸ πνεῦματος ἀναγκαζόμενος: ἀραιούμενοι5 κόπτεται. τρίβεται, καθαρεῖται, ὕδατων δὲ ἐπαγωγῇ6 ἀλλοθεν ἰσχυρὸς γίνεται.

ΧΙΒ. Καὶ οἱ γναφέες τοῦτο7 διαπρήσασινται: λακτίζουσι, κόπτουσιν, ἐλκουσι, λυμαινόμενοι ἰσχυρότερα ποιέουσι,8 κείροντες τὰ ὑπερέχοντα καὶ παραπλέκοντες καλλίως ποιέουσι: ταῦτα9 πᾶσχει ἀνθρώπος.

ΧΙΒ. Σκυτέες τὰ ὅλα κατὰ μέρεα διαιρέοντο, καὶ τὰ μέρα ὅλα ποιέουσι, τύμνουστε δὲ καὶ κεντέοντες τὰ σαθρὰ ὑγεία ποιέουσιν. καὶ ἀνθρωπὸς δὲ ταῦτα10 πᾶσχει: ἐκ τῶν ὅλων μέρεα διαιρεῖται, καὶ ἐκ τῶν μερῶν συντιθεμένων ὅλα γίνεται: κεντεόμενοί τε καὶ τεμνόμενοι τὰ σαθρὰ ὑπὸ τῶν ἰθηρῶν ὑμάξονται.11 καὶ τὸς ἰθηρικὴς τὸ λυπέων ἀπαλλάσσειν, καὶ μόνον τοὺς ἀφαιρέοντα ὑγεία ποιεῖν. ἡ φύσις αὐτομάτη ταῦτα12 ἑπίσταται: καθήμενος πονεῖ ἀναστήναι, κινεῖ.
XIII. Iron tools. Craftsmen melt the iron with fire, constraining the fire with breath; they take away the nourishment it has already; when they have made it rare, they beat it and weld it; and with the nourishment of other water it grows strong. Such is the treatment of a man by his trainer. By fire the nourishment he has already is taken away, breath constraining him. As he is made rare, he is struck, rubbed and purged. On the application of water from elsewhere he becomes strong.

XIV. This do also the fullers. They trample, strike and pull; by maltreating they make stronger; by cutting off the threads that project, or by weaving them in, they beautify. The same happens to a man.

XV. Cobblers divide wholes into parts and make the parts wholes; cutting and stitching they make sound what is rotten. Man too has the same experience. Wholes are divided into parts, and from union of the parts wholes are formed. By stitching and cutting, that which is rotten in men is healed by physicians. This too is part of the physician's art: to do away with that which causes pain, and by taking away the cause of his suffering to make him sound. Nature of herself knows how to do these things. When a man is sitting it is a labour to rise; when he is moving it is a labour to come...
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μενος πονεὶ ἀναπαύσασθαι, καὶ ἀλλὰ τὰ αὐτὰ

12 ἔχει ἡ φύσις ἤτρική.1

XVI. Τέκτονες πρίοντες ο μὲν ὦθει, ὁ δὲ ἔλκει·

τὸ αὐτὸ ποιεόντες ἀμφοτέρως.2 † τρυπώσων, ὁ μὲν ἔλκει, ὁ δὲ ὦθει.† πιεζόντων ἀνω ἔρπει, τὸ δὲ

κατὼ· μείω ποιεόντες 3 πλείω ποιέοντι.4 φύσιν

ἀνθρώπου μμεόνται. πνεῦμα τὸ μὲν ἔλκει, τὸ

δὲ ὦθει· τὸ αὐτὸ ποιεῖ ἀμφοτέρως.5 τὰ μὲν

κατὼ πιέζεται, τὰ δὲ ἀνω ἔρπει. ἀπὸ μῆς
ψυχῆς διαρευμένης πλείους καὶ μείους καὶ

9 μέζονες καὶ ἐλάσσονες.

XVII. Οἰκοδόμοι ἐκ διαφόρων σύμφορον ἐργάζονται, τὰ μὲν ἔκρα ὑγραίνοντες, τὰ δὲ ὑγρά ἔκραίνοντες, τὰ μὲν ὅλα διαίρεοντες, τὰ δὲ διηρημένα συντιθέντες· μὴ ὦτω δὲ ἔχοντων οὐκ ἄν ἔχοι ἡ δεῖ.7 διαίταν ἀνθρωπινὴν μμείται· τὰ μὲν ἔκρα ὑγραίνοντες, τὰ δὲ ὑγρὰ ἔκραίνοντες, τὰ μὲν ὅλα διαίρεοντι, τὰ δὲ διηρημένα συντιθέντα· ταῦτα πάντα διάφορα ἐχοντα συμφέρει.8

XVIII. [Μονοκίθης ὁργάνον ὑπάρξει δεῖ πρώτον,

ἐν οὗ δηλώσει ἀ βούλεται] ἀρμονίης συντάξιες 9

ἐκ τῶν αὐτῶν οὐχ αἱ αὐταί, ἐκ τοῦ ὅξεος, ἐκ τοῦ

βαρέος, ὁνόματι μὲν ὁμοίων, φθόγγῳ ὃ ποτὲ οὐχ

1 Bywater's emendation. The MSS. have τοιαῦτα or τὰ τοιαύτα and ἤτρικής.

2 τῶντο ποιεῖι. ἀμφιτέρως φέρει M: τῶντο ποιεόντες ἀμφιτέρως θ. See Appendix, p. 296.

3 μον οἱοὶ ἐόντες M: μια ποιεόντες θ.

4 After ποιέοντι Littre adds καὶ πλείω ποιεόντες μείω ποιέοντι because the Latin MS. 7027 has et maius facientes minuit.

5 ἀμφιτέρως φέρει, στίων M: καὶ ἀμφιτέρως θ M also has ποιέοντι before ἀμφιτέρως.

6 θ omits σύμφορον.

7 ηδει θ: ἰδίως M.

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to rest. In other respects too nature is the same as the physician’s art.

XVI. When carpenters saw, one pushes and the other pulls, in both cases doing the same thing. [When boring, one pulls and the other pushes.] When they press the tool, this goes up, that goes down.¹ When they diminish they increase. They are copying the nature of man. This draws breath in, that expels it; in both cases the same thing is done. Some parts (of the food) are pressed down, some come up. From one soul when divided come more and less, greater and smaller.

XVII. Builders out of diverse materials fashion a harmony, moistening what is dry, drying what is moist, dividing wholes and putting together what is divided. Were this not so, the result would not be what it should. It is a copy of the diet of man; moistening the dry, drying the moist, they divide wholes and put together what is divided. All these being diverse are harmonious.

XVIII. [First there must be an instrument of music, whereby to set forth what is intended.] From the same notes come musical compositions that are not the same, from the high and from the low, which are alike in name² but not alike in

¹ Probably this means that as the saw goes down the log appears to come up and vice versa. Perhaps, however, τὸ δὲ applies to a different action of the saw, “When they press, it first goes up, then down.”
² I.e. they are all called “notes.”

8 After συμφέρει M adds τῇ φύσει.
9 ἀρμονίη συντάξεις Μ: ἀρμονίης σύνταξις Θ. The words Μουσικὴς ... βούλεται should probably be deleted as a marginal note which has been incorporated into the text.
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όμοιών· τὰ πλείστον1 διάφορα μάλιστα συμφέρει, τὰ δὲ ἐλάχιστον διάφορα ἦκιστα συμφέρει· εἰ δὲ ὀμοία πάντα ποιήσει τις, οὐκέτι 2 τέρψις· αἱ πλείσται μεταβολαὶ καὶ πολυειδέσταται μάλιστα τέρπονται.

10 Μάγειροι ὅψα σκεύαζουσιν ἀνθρώποις διάφοροι, συμφόροις, παντοδαπὰ συγκρίνοντες, ἐκ τῶν αὐτῶν οὐ τὰ αὐτά, βρῶσιν καὶ πόσιν ἀνθρώπων3 ἢν δὲ πάντα ὀμοία ποιήσῃ, οὐκ ἔχει τέρψιν· οὐδὲ εἰ ἐν τῷ αὐτῷ πάντα συμπάξειν, οὐκ ἂν ἔχοι ὄρθως. κρούεται τὰ κρούματα ἐν μουσικὴ τὰ μεν ἄνω, τὰ δὲ κάτω. γλῶσσα μουσικὴ μιμεῖται διαγνώσκονσα μὲν τὸ γλυκὺ καὶ τὸ ὀξὺ τῶν προσπιπτόντων, καὶ διάφωνα καὶ σύμφωνα· κρούεται δὲ τοὺς φθόγγους 4 ἄνω καὶ κάτω, καὶ οὔτε τὰ ἄνω κατώ κρονόμενα ὑρθῶς ἔχει οὔτε τὰ κάτω ἄνω· καλῶς δὲ ἱμμοσμένης γλῶσσης, τῇ συμφωνίᾳ 5 τέρψις, ἀναρμόστου δὲ

23 λύπη.

XIX. Νακοδέψαι 6 τείνουσι, τρίβουσι, κτευ- ξουσι, πλύνουσι· ταῦτα 7 παιδίων θεραπείη. πλοκέες ἁγοντες κύκλῳ πλέκουσιν, ἀπὸ τῆς ἀρχῆς εἰς τὴν ἀρχήν τελευτῶσιν τὸ αὐτὸ 8 περίοδος 5 ἐν τῷ σώματι, οκύθεν ἄρχεται, ἐπὶ τούτῳ τελευτᾷ.

XX. Χρυσίον ἑργάζονται, κόπτουσι, πλύνουσι, τῆκουσι· πυρὶ μαλακῷ, ἵσχυρῷ δὲ οὐ, συνίσταται· ἀπειργασμένοι πρῶς πάντα χρῶνται· ἀνθρώπος

1 πλείστον and ἐλάχιστον Wilamowitz: πλείστα and ἐλά- χιστα MSS.
2 οὐκέτι θ.: οὐκ ἤν M. 3 ἀνθρώπω θ.: ἀνθρώπων M.
4 τοὺς φθόγγους, bracketed by Diels after Bywater.
5 τῇ συμφωνίᾳ θ.: τῆς συμφωνίας M.

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sound. Those that are most diverse make the best harmony; those that are least diverse make the worst. If a musician composed a piece all on one note, it would fail to please. It is the greatest changes and the most varied that please the most.

Cooks prepare for men dishes of ingredients that disagree while agreeing, mixing together things of all sorts, from things that are the same, things that are not the same, to be food and drink for a man. If the cook make all alike there is no pleasure in them; and it would not be right either if he were to compound all things in one dish. The notes struck while playing music are some high, some low. The tongue copies music in distinguishing, of the things that touch it, the sweet and the acid, the discordant from the concordant. Its notes are struck high and low, and it is well neither when the high notes are struck low nor when the low are struck high. When the tongue is well in tune the concord pleases, but there is pain when the tongue is out of tune.

XIX. Curriers stretch, rub, comb and wash. Children are tended in the same way. Basket-makers turn the baskets round as they plait them; they end at the place from which they begin. The circuit in the body is the same; it ends where it begins.

XX. Men work on gold, beat it, wash it and melt it. With gentle, not strong, fire it is compacted. When they have wrought it they use it for all purposes. So a man beats corn, washes it,
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σίτον κόπτει, πλύνει, ἀλίθει, πυρώσας χρήτα: ἵσχυρὸ μὲν πυρὶ ἐν τῷ σώματι οὐ συνίσταται, μαλακῶ δὲ.

XXI. Ἀνδριαντοποιοὶ μύμησιν σῶματος ποιε- ουσιν πλὴν ψυχῆς, γνώμην δὲ ἔχοντα οὐ ποιε- ουσιν, ἐξ ὑδατος καὶ γῆς, τὰ υγρὰ ξηραῖνοντες καὶ τὰ ξηρὰ υγραῖοντες, ἀφαιρέονται ἀπὸ τῶν υπερεχόντων, προστὶθεσι πρὸς τὰ ἐλλεῖποντα, ἐκ τοῦ ἐλαχίστου ἐς τὸ μήκιστον αὐξώντες. ταῦτα πάσχει καὶ ἀνθρώπος: αὐξέται ἐκ τοῦ ἐλαχίστου ἐς τὸ μέγιστον, ἐκ τῶν υπερεχόντων ἀφαιρεόμενος, τοῖς ἐλλεῖπουσι προστιθείς, τὰ ξηρὰ υγραῖον καὶ τὰ υγρὰ ξηραῖον.

XXII. Κεραμεῖς προχῶν δινέουσι, καὶ οὔτε πρόσω ποτέ ὄπισο προχωρεῖ, ἀμφότερως ἀμα τοῦ ὅλου ἀπομία τῆς περιφορῆς· ἐν δὲ τῷ αὐτῷ ἐργάζονται περιφερομένῳ παντοδαπῷ, οὐδὲν ὀμοιον τὸ ἑτερον τῷ ἑτέρῳ ἐκ τῶν αὐτῶν τοῖς αὐτοῖς ὀργανοισιν, ἀνθρωποὶ ταῦτα πάσ- χουσι καὶ τάλλα ξῆς· ἐν ἐκ τῇ αὐτῇ περιφορῇ πάντα ἐργάζονται, ἐκ τῶν αὐτῶν οὐδὲν ὀμοιον τοῖς αὐτοῖς ὀργανοισιν, ποιεόντες καὶ ἐκ τῶν ξηρῶν υγρά.

XXIII. Γραμματικὴ τοιοῦτο: σχημάτων σύν- θεσις, σημαία ἀνθρωπίνης φωνῆς, δύναμις τὰ παροιχόμενα μνημονεύσαι, τὰ ποιητέα δηλώσαι· δι’ ἔπτα σχημάτων ἡ γνώσις· ταῦτα πάντα

1 πλὴν ψυχῆς is bracketed by Diels. It has the appearance of a note that has crept into the text.
2 καὶ τὰ ξηρὰ υγραῖοντες omitted by M.
3 Perhaps ταῦτα.
grinds it, applies fire and then uses it. With strong fire it is not compacted in the body, but with gentle fire.

XXI. Statue-makers copy the body without the soul, as they do not make intelligent things, using water and earth, drying the moist and moistening the dry. They take from that which is in excess and add to that which is deficient, making their creations grow from the smallest to the tallest. Such is the case of man. He grows from his smallest to his greatest, taking away from that which is in excess, adding to that which is deficient, moistening the dry and drying the moist.

XXII. Potters spin a wheel, which shifts neither forwards nor backwards, yet moves both ways at once, therein copying the revolution of the universe. On this wheel as it revolves they make pottery of every shape, and no two pieces are alike, though they are made from the same materials and with the same tools. Men and the animals too are in the same case. In one and the same revolution they make all things, without two being alike, from the same materials and with the same tools, making dry from moist and moist from dry.

XXIII. The art of writing is of this sort: the putting together of figures, symbols of human voice, a power to recall past events, to set forth what must be done. Through seven figures\(^1\) comes

\[^{1}\text{I.e. the seven vowels } \alpha, \varepsilon, \eta, \iota, \omicron, \upsilon, \omega.\]

\[^{4}\text{ἀμφοτέρως ἀμα τοῦ ὄλου ἀπομιμα (sic) τῆς περιφορῆς (θ) is corrupt. M has καὶ ἀμφοτέρως, ἀμα τοῦ ὄλου μιμητῆς περιφορῆς. Diels would read ἄγει for ἀμα.}\]

\[^{5}\text{τοῖσιν ἀὐτοῖσιν ὀργάνοισιν omitted by M.}\]

\[^{6}\text{Perhaps ταῦτα.}\]
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άνθρωπος διαπρήσσεται, καὶ ο ἐπιστάμενος γράμματα καὶ ο μη ἐπιστάμενος. δι’ ἐπτὰ σχημάτων καὶ αἱ αἴσθήσεις ἄνθρωπος, ἀκοὴ ψόφου, ὤψις φανερῶν, οἷς ὄντης, γλώσσα ἡδονῆς καὶ ἀθήνης, στόμα διαλέκτου, σώμα ψυχῆς, θερμοῦ ἢ

ψυχροῦ πνεύματος διέξοδοι ἔξω καὶ ἔσω. διὰ τούτων ἄνθρωποι γνώσις, ἀγνωσία.2

XXIV. Παιδοτριβίη τοιῶνδε· διδάσκουσι παρανομεῖν κατὰ νόμον, ἁδικεῖν δικαιῶς, ἐξαπατῶν, κλέπτειν, ἀρπάζειν, βιάζεσθαι τὰ αἰσχρά καὶ κάλλιστα.3 ο μὴ ταῦτα ποιέων κακός, ο δὲ ταῦτα ποιέων ἄγαθός· ἐπίδειξις τῆς τῶν πολλῶν ἀφρόσυνης· θεώται ταῦτα καὶ κρίνονσιν ἕνα ἐξ ἀπαντῶν ἄγαθον, τοὺς δὲ ἄλλους κακούς· πολλοὶ θαυμάζουσιν, ὅλιγοι γνώσκοντες. εἰς ἀγορῆς ἐλθόντες ἄνθρωποι ταῦτα διαπρήσσονται· ἐξαι- πατῶσι ἄνθρωποι πωλεόντες καὶ Ϝινεόμενοι· ο πλείστα ἐξαπατήσας, οὕτος θαυμάζεται. πίνοντες καὶ μανιμένοι ταῦτα διαπρήσσονται. τρέχουσι, παλαιοῦσι, μάχονται, κλέπτουσιν, ἐξαπατῶσιν· εἰς ἐκ πάντων κρίνεται. ὑποκριτική ἐξαπατὰ εἰδότας· λέγουσιν ἄλλα καὶ φρονέουσιν ἔτερα,4 οἱ αὐτοὶ ἐσέρποντες καὶ ἐξέρποντος υἱὸν ὁ αὐτοῦ· ἐν5 δὲ ἄνθρωπος ἄλλα μὲν λέγειν, ἄλλα δὲ ποιεῖν,6 καὶ τὸν αὐτὸν μὴ εἶναι τὸν αὐτὸν, καὶ τότε μὲν

1 καὶ αἱ αἴσθησεις ἄνθρώπων θ: καὶ η αἰσθησίς η ἄνθρώπων Μ: ἄνθρώπος Bywater.
2 So θ. M has γνῶσις ἄνθρωποις ἀγων.3
tα κάλλιστα καὶ αἰσχρὰ Μ: τὰ αἰσχρὰ καὶ κάλλιστα θ.
We ought perhaps to delete καὶ, which might easily be a repetition of the first syllable of κάλλιστα.
4 εἰδότας καὶ λέγουσιν ἄλλα καὶ φρονεῖσθαν θ: εἰδότας λέγουσι ἄλλα. καὶ φρονεῖσθαν ἔτερα Μ. Diels suggests ἄλλα λέγουσιν

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knowledge. All these things a man performs, both he who knows letters and he who knows them not. Through seven figures come sensations for a man; there is hearing for sounds, sight for the visible, nostril for smell, tongue for pleasant or unpleasant tastes, mouth for speech, body for touch, passages outwards and inwards for hot or cold breath. Through these comes knowledge or lack of it.

XXIV. The trainer's art is of this sort: they teach how to transgress the law according to law, to be unjust justly, to deceive, to trick, to rob, to do the foulest violence most fairly. He who does not these things is bad; he who does them is good. It is a display 1 of the folly of the many. They behold these things and judge one man out of all to be good and the others to be bad. Many admire, few know. Men come to the market-place and do the same things; men deceive when they buy and sell. He who has deceived most is admired. When drinking and raving they do the same things. They run, they wrestle, they fight, they trick, they deceive. One out of them all is judged. The actor's art deceives those who know. They say one thing and think another; they come on and go off, the same persons yet not the same. A man too can say one thing and do another; the same man can be not the same; he may be now of one mind, now of

1 Bernays suggested ἀπόδειξις, "proof."

kal ἄλλα φρονέουσιν, which is probably the correct reading. Peck suggests ἑιδοτὰς for εἰδοτὰς. So too Fredrich.
5 ἐνi MSS. I thought of ἐνi before I knew that the suggestion had already been made by Bernays.
6 ποιεῖν M: ἀκούειν θ.
π ΕΡΙ ΔΙΑΙΤΗΣ

άλλην τότε δὲ ἄλλην ἐχειν γυνώμην. οὔτω μὲν 20 αἱ τέχναι πᾶσαι τῇ ἀνθρωπίνῃ φύσει ἐπικοινω- νέουσιν.

XXV. Ἡ δὲ φυχὴ τοῦ ἀνθρώπου, ὥσπερ μοι καὶ προείρηται, σύνκρησιν ἔχουσα πυρὸς καὶ ὑδατος, μέρεα δὲ ἀνθρώπου, ἐσέρπει ἐς ἄπαν ξὺρων, ὦ τὶ περ ἀναπνεῖ, καὶ δὴ καὶ ἐς ἀνθρώπου πάντα καὶ νεώτερον καὶ πρεσβύτερου. αὖξεται δὲ οὐκ ἐν πᾶσιν ὁμοίως, ἀλλ' ἐν μὲν τοῖς νέοισι τῶν σωμάτων, ἄτε ταχεῖς ἐνύψης τῆς περιφορῆς καὶ τοῦ σώματος αὐξίμου, ἐκπυρουμένη καὶ λεπτυνομένη καταναλίσκεται ἐς τὴν αὐξήσιν τοῦ σώματος· ἐν δὲ τοῖς πρεσβυτέροισιν, ἄτε βραδεῖς ἐνύψης τῆς κινήσεως καὶ ψυχροῦ τοῦ σώματος, καταναλίσκεται ἐς τὴν μείωσιν τοῦ ἀνθρώπου. ὡσα δὲ τῶν σωμάτων ἀκμάζοντα ἐστι καὶ ἐν 3 τῆς ἴματι ἐνυψη ὁγνώμησιν, δύναται τρέφειν καὶ αὐξίες· δυνάσθης δὲ ἀνθρώ- πος, ὅστις δύναται πλείστοις ἀνθρώποις τρέφειν, οὔτος 4 ἰσχυρός· ἀπολειπόντων δὲ, ἀσθενεύστερος, τοιούτων καὶ ἐκαστα τῶν σωμάτων· ὁκαία πλείσ- τας δύναται ψυχᾶς τρέφειν, ταῦτα ἰσχυρότατα, 5 20 ἀπελθόντων δὲ τούτων ἀσθενεύστερα.

XXVI. Ὡ τὶ μὲν ἄν ἐς ἀλλο ἐσέλθη, οὐκ αὐξεῖται· ὦ τὶ δὲ ἐς τὴν γυναικα, αὐξεῖται, ἢν τύχῃ τῶν προσηκόντων. καὶ διακρίνεται τὰ μέλεα πάντα ἀμα καὶ αὐξεῖται, καὶ πρότερον οὕδεν ἐτερον ἐτερον οὐδ' ὑστερον. τὰ δὲ μέγω

1 τότε μὲν ἄλλην· τότε δὲ ἄλλην μὴ ἐχειν γυνώμην· θ' τότε μὲν ἄλλην ἐχειν γυνώμην Μ. 2 οὐκ is omitted by θ. 3 ἐν omitted by θ. 4 οὔτος is omitted by θ, perhaps rightly. Μ has δυνάσται δὲ ἀνθρώπου. ὅστις κ.τ.λ., but reads οὔτος. 262
another. So all the arts have something in common with the nature of man.

XXV. The soul of man, as I have already said, being a blend of fire and water, and the parts of man, enter into every animal that breathes, and in particular into every man, whether young or old. But it does not grow equally in all; but in young bodies, as the revolution is fast and the body growing, it catches fire, becomes thin and is consumed for the growth of the body; whereas in older bodies, the motion being slow and the body cold, it is consumed for the lessening of the man. Such bodies as are in their prime and at the procreative age can nourish it and make it grow. Just as a potentate is strong who can nourish 1 very many men, but is weaker when they desert him, even so those bodies are severally strongest that can nourish very many souls, but are weaker when this faculty has departed. 2

XXVI. Whatever enters into something else does not grow; but whatever enters a woman grows if it meets with the things that suit it. And all the limbs are separated and grow simultaneously, none before or after another; although those by nature

1 τρέφειν can mean “to keep” pets or servants, as well as “to nourish” the body.
2 ἀπελθόντων δὲ τούτων is strange. To what does it refer? And how can a body nourish many souls?

5 τοιούτων καὶ ἐκαστα τῶν σωμάτων πλείστα ὅκοια πλείστα δύναται ψυχὰς τρέφειν, ταύτα ἵσχυρότερον. Μ: τοιούτων ὅκοι ἐκαστα τῶν σωμάτων πλείστας δύναται τρέφειν ταύτα ἵσχυρότατα θ.
6 οὕτε πρότερον οὐδὲν ἔτερον ἔτερον, οὐδ΄ ὑστερον Μ: οὕτε πρότερον . . . οὐδ΄ ὑστερον Littré, following a later correction in Η.
ΠΕΡΙ ΔΙΑΙΤΗΣ

φύσει πρότερα φαίνεται τῶν ἐλασσόνων, οὐδὲν πρότερα γινόμενα. οὐκ ἐν ῥήσω δὲ χρόνῳ πάντα διακοσμεῖται, ἀλλὰ τὰ μὲν θάσσον, τὰ δὲ βραδύτερον, ὄκος ἂν καὶ τοῦ πυρός τὐχη ἔκαστα καὶ τῆς τροφῆς· τὰ μὲν οὖν ἐν τεσσαράκοντα ἡμέρησιν ἴσχει πάντα φανερά, τὰ δὲ ἐν δύο μησί, τὰ δ' ἐν τρισὶ, τὰ δ' ἐν τετραμήνῳ. ώς δ' αὐτῶς καὶ γόνιμα γίνεται τὰ μὲν θάσσον ἐπτάμηνα τελέως, τὰ δὲ βραδύτερον ἐννέα μησί τελέως· ἐς φάος ἀναδείκνυται ἔχοντα τὴν σύγκρησιν ἱππερ καὶ διὰ παντὸς ἔξει.²

XXVII. 'Ἀρρενα μὲν οὖν καὶ θήλεα ἐν τῶδε τῷ τρόπῳ γίνοντ' ἀν ὡς ἀνυστόν· τὰ δὲ θήλεα πρὸς ὕδατος μᾶλλον ἀπὸ τῶν ψυχρῶν καὶ ὑγρῶν καὶ μαλακῶν αὐξεῖται καὶ σίτων καὶ ποτῶν καὶ ἐπιτηδειμάτων· τὰ δὲ ἄρσενα πρὸς πυρός μᾶλλον, ἀπὸ τῶν ψυχρῶν καὶ θερμῶν καὶ σίτων καὶ διαίτης· εἰ οὖν θήλυ τεκεὶν βούλοιτο, τῇ πρὸς ὕδατος διαίτη ³ χρηστέον· εἰ δὲ ἄρσεν,⁴ τῇ πρὸς πυρός ἐπιτηδεύσει διακτέον· καὶ οὐ μόνον ⁵ τὸν ἄνδρα δεῖ τούτῳ διαπρήσσεσθαι, ἀλλὰ καὶ τὴν γυναῖκα. οὐ γὰρ ἀπὸ τοῦ ἄνδρος μόνον ἀποκρίθην αὐξιμόν ἐστιν, ἀλλὰ καὶ ἀπὸ τῆς γυναικὸς, διὰ τάδε:⁶ ἐκάπηρον μὲν τὸ μέρος οὐκ ἔχει ἰκανὴν τὴν κίνησιν τῷ πλήθει τοῦ ψυροῦ, ὡστε καταναλίσκειν τὸ ἐπίρρεον καὶ συνιστάναι δι' ὁσθενείν τοῦ πυροῦ· ὅκοταν δὲ κατὰ τούτο ἀμφότερα συνεκπεσόντα ⁷ τὐχη, συμπίπτει ⁸ πρὸς ἄλληλα, τὸ πῦρ τε πρὸς

1 πάντα φανερά, ... τὰ δ' ἐν omitted by M.
2 ἔξει M: ἔχει θ.
3 διαίτη θ: διαίτησει M.
4 ἄρσεν θ: ἄρσεν M.
5 καὶ οὐ μόνον θ: οὐ μόνον δὲ M.

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larger become visible before the smaller, yet they are formed none the earlier. Not all take the same time to form; some take less time, some longer, according as they severally meet with fire and nourishment. Some have everything visible in forty days, some in two months, some in three months and others in four. Similarly also some are formed before others; those that grew quicker are fully formed in seven months, those that grew more slowly in nine months; and they appear in the light with the same blend as they will have always.¹

XXVII. Males and females would be formed, so far as possible, in the following manner. Females, inclining more to water, grow from foods, drinks and pursuits that are cold, moist and gentle. Males, inclining to fire, grow from foods and regimen that are dry and warm. So if a man would beget a girl, he must use a regimen inclining to water. If he wants a boy, he must live according to a regimen inclining to fire. And not only the man must do this, but also the woman. For growth belongs, not only to the man’s secretion, but also to that of the woman, for the following reason. Either part alone has not motion enough, owing to the bulk of its moisture and the weakness of its fire, to consume and to solidify the oncoming water. But when it happens that both are emitted together to one place, they conjoin, the fire to the fire and the

¹ It might perhaps be well to punctuate with a colon at γίνεται, no colon at τελέως and a comma at ἀποδείκνυται.

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6 So θ. M reads οὗ γὰρ τὸ ἀπὸ τοῦ ἄνδρος μοῦνον αὐξημόν ἔστιν ἀποκριθέν, ἀλλὰ καὶ τὸ ἀπὸ τῆς γυναικὸς διὰ τόδε.  
7 συνεκπεσόντα θ: συνεμπεσόντα Μ.  
8 συμπίπτει θ: περιπίπτει Μ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

tο πῦρ καὶ τὸ ὑδωρ ῥώσαυτος. ἤν μὲν οὖν ἐν ξηρῇ τῇ χώρῃ πέση, κινεῖται, εἰ καὶ κρατεῖ τοῦ συνεκπεσόντος 1 ὕδατος, καὶ ἀπὸ τοῦτον αὔξεται τὸ πῦρ, ὅστε μὴ κατασβέννυσθαι ὑπὸ τοῦ ἐπιπίπτοντος 2 κλύδωνος, ἀλλὰ τὸ τε ἐπὶ οὖν δέχεσθαι καὶ συνιστάναι πρὸς τὸ ὑπάρχον· ἢν δὲ ἐσε νῦρον πέσῃ, εὐθέως ἀπ’ ἀρχῆς κατασβέννυναι τε 3 καὶ διαλύεται ἐς τὴν μείω τάξιν. ἐν μὴ δὲ ἡμέρῃ τοῦ μηνὸς ἕκαστον δύναται συντήναι καὶ κρατήσαι τῶν ἐπιόντων, καὶ ταῦτ’ ἢν τῦχῃ συνεκπεσόντα 4 28 παρ’ ἀμφοτέρων κατὰ τόπον.

XXVIII. Συνίστασθαι δὲ δύναται καὶ τὸ θῆλυ καὶ τὸ ἄρσεν πρὸς ἀλληλα, διότι καὶ ἐν ἀμφοτέροις ἀμφότερα τρέφεται, καὶ διότι ἦ μὲν ψυχῇ τοῦτο πᾶσι τοῖς ἐμψύχοις, τὸ δὲ σῶμα διαφέρει ἕκαστον. ψυχῇ μὲν οὖν αἰεὶ ὀμοία καὶ ἐν μέξονι καὶ ἐν ἐλάσσονι· οὐ γὰρ ἀλλοιοῦται οὕτε διὰ φύσιν οὕτε δ’ ἀνάγκην· σῶμα δὲ οὐδέποτε τοῦτο ὑδεῖ ὑοῦτε κατὰ φύσιν οὐθ’ ὑπ’ ἀνάγκης, τὸ μὲν γὰρ διακρίνεται ἐς πάντα, τὸ δὲ συμμίσγεται πρὸς ἀπαντα. ἦν μὲν οὖν ἐς 5 ἄρσενα τὰ σώματα ἀποκριθέντα ἀμφοτέρων 6 τῦχῃ, αὔξεται κατὰ τὸ ὑπάρχον, καὶ γίνονται οὕτωι ἄνδρες λαμπροὶ τὰς ψυχὰς καὶ τὸ σῶμα 7 ἱσχυροὶ, ἦν μὴ ὑπὸ τῆς διαίτης βλαβώσει τῆς ἔπειτα. ἦν δὲ τὸ μὲν ἀπὸ τοῦ ἄνδρος ἄρσεν ἀποκριθῇ, τὸ δὲ ἀπὸ τῆς γυναικὸς θῆλυ, καὶ

1 εἰ μὲν οὖν ἐν ξηρῇ τῇ χώρῃ πέσῃ, κινεῖται· εἰ καὶ κρατεῖ τοῦ συνεκπεσόντος ὕδατος· τὸ· ἢν μὲν νῦν ἐν ξηρῇ τῇ χώρῃ περικεινέται, κρατεῖ τοῦ συνεκπεσόντος ὕδατος Μ.
2 ἐπιπίπτοντος τὸ· ἐμπίπτοντος Μ.
3 After τε Μ adds ὑπὸ τοῦ ἐμπίπτοντος κλύδωνος.
4 συνεκπεσόντα· τὸ· ξυνεμπεσόντα Μ.

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REGIMEN, I. xxvii.--xxviii.

water likewise. Now if the fire fall in a dry place, it is set in motion, if it also master the water emitted with it, and therefrom it grows, so that it is not quenched by the onrushing flood, but receives the advancing water and solidifies it on to what is there already. But if it fall into a moist place, immediately from the first it is quenched and dissolves into the lesser rank.¹ On one day in each month it can solidify, and master the advancing parts, and that only if it happen that parts are emitted from both parents together in one place.

XXVIII. Male and female have the power to fuse into one solid, both because both are nourished in both and also because soul is the same thing in all living creatures, although the body of each is different. Now soul is always alike, in a larger creature as in a smaller, for it changes neither through nature nor through force. But the body of no creature is ever the same, either by nature or by force, for it both dissolves into all things and also combines with all things. Now if the bodies secreted from both happen to be male, they grow up to the limit of the available matter,² and the babies become men brilliant in soul and strong in body, unless they be harmed by their subsequent diet. If the secretion from the man be male and that of the woman female, should

¹ Littré translates: “passant au rang de décroissance.” Does it refer to “lifeless” matter, i.e. matter that cannot form a living embryo?
² Littré says: “ils croissent sur le fonds existant.”

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5 ἐ is omitted by M.
6 ἀμφοτέρως is omitted by θ.
7 τὰ σῶμα Μ: τὰ σῶματα θ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐπικρατήσῃ τὸ ἄρσεν, ἢ μὲν ψυχὴ προσμύσχεται πρὸς τὴν ἱσχυρότερην ἢ ἀσθενεστέρην, οὐ γὰρ ἔχει πρὸς ὁ τι ὁμοτροπώτερον ἀποχωρήσει τῶν παρεόντων: προσέρχεται γὰρ καὶ ἡ μικρὴ πρὸς τὴν μέξω καὶ ἡ μέξων πρὸς τὴν ἐλάσσονα. κοινῇ δὲ τῶν ὑπαρχόντων κρατέουσαν τὸ δὲ σῶμα τὸ μὲν ἄρσεν αὐξεῖται, τὸ δὲ θῆλυ μειοῦται καὶ διακρίνεται ἐς ἄλλην μοίρην, καὶ οὕτω ἤσσον μὲν τῶν πρωτέρων λαμπροί, ὡμος δὲ, διότι ἀπὸ τοῦ ἀνδρός τὸ ἄρσεν ἐκράτησεν, ἀνδρεῖοι γίνονται, καὶ τούνομα τὸ τὸ ὁμαίως ἐξουσίαν. ἦν δὲ ἀπὸ μὲν τῆς γυναικὸς ἄρσεν ἀποκριθῆ, ἀπὸ δὲ τοῦ ἀνδρός θῆλυ, κρατήση δὲ τὸ ἄρσεν, αὐξείται τὸν αὐτὸν τρόπον τῷ πρωτέρῳ τὸ δὲ μειοῦται· γίνονται δὲ οὕτω ἀνδρογυνοὶ καὶ καλέονται τούτῳ ὀρθῶς. τρεῖς μὲν οὖν αὐτῶν γενέσις τῶν ἀνδρῶν, διάφοροι δὲ πρὸς τὸ μᾶλλον καὶ ἤσσον τὸ τοιοῦτον εἶναι διὰ τὴν σύγκρησιν τοῦ ὕδατος τῶν μερῶν καὶ τροφῶν καὶ παιδευσιας καὶ συνήθειας. δηλώσω δὲ προϊόντι τῷ λόγῳ καὶ περὶ τούτων.

XXIX. Τὸ δὲ θῆλυ γίνεται κατὰ τὸν αὐτὸν τρόπον· ἢ μὲν ἀπ' ἀμφοτέρων θῆλυ ἀποκριθῆ, θῆλυκώτατα καὶ εὐφύεστατα γίνεται· ἢν δὲ τὸ μὲν ἀπὸ τῆς γυναικὸς θῆλυ, τὸ δὲ ἀπὸ τοῦ ἀνδρὸς ἄρσεν, κρατήσῃ δὲ τὸ θῆλυ, τρασύτεραι μὲν τῶν πρόσθεν, ὡμος δὲ κόσμια καὶ αὐταί. ἢν δὲ τὸ μὲν ἀπὸ τοῦ ἀνδρός θῆλυ, τὸ δ' ἀπὸ τῆς γυναικὸς

1 ὁμοτρωπώτερον θ: ὁμοτρωφώτερον Μ.
2 προσέρχεται γὰρ ἡ μικρὴ τὴν μέξω καὶ ἡ μέξω, τὴν ἐλάσσονα: Μ: προσέρχεται γὰρ καὶ ἡ μικρὴ πρὸς τὴν μέξω καὶ ἡ μέξω πρὸς τὴν ἐλάσσονα: θ.

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the male gain the mastery, the weaker soul combines with the stronger, since there is nothing more congenial present to which it can go. For the small goes to the greater and the greater to the less, and united they master the available matter. The male body grows, but the female body decreases into another part. And these, while less brilliant than the former, nevertheless, as the male from the man won the mastery, they turn out brave, and have rightly this name. But if male be secreted from the woman but female from the man, and the male get the mastery, it grows just as in the former case, while the female diminishes. These turn out hermaphrodites ("men-women") and are correctly so called. These three kinds of men are born, but the degree of manliness depends upon the blending of the parts of water, upon nourishment, education and habits. In the sequel I shall discuss these matters also.

XXIX. In like manner the female also is generated. If the secretion of both parents be female, the offspring prove female and fair, both to the highest degree. But if the woman's secretion be female and the man's male, and the female gain the mastery, the girls are bolder than the preceding, but nevertheless they too are modest. But if the man's secretion be female, and the woman's male,

1 Or, "destiny."
ΠΕΡΙ ΔΙΑΙΤΗΣ

ἀρσεν, κρατήσῃ δὲ τὸ θῆλυ, αὐξηται τῶν αὐτῶν τρόπων, γίνονται δὲ τολμηρότεραι τῶν προτέρων καὶ ἀνδρεῖαι ὄνομαζονται. εἰ δὲ τις ἀπιστεῖ ψυχήν μὴ προσκόμισθεθαί ψυχῆ,1 ἀφορῶν ἐς ἀνθρακας, κεκαυμένους πρὸς κεκαυμένους 2 προσβάλλων, ἵσχυρος πρὸς ἀσθενεάς, τροφήν αὐτοῖς διδοὺς, ὁμοιόν τὸ σῶμα πάντες παρασχῆσονται καὶ οὐ διάδηλος ἔτερος τοῦ ἔτερου,3 ἀλλ' ἐν ὑποίῳ σώματι ζωτυρέονται, τοιοῦτον δὴ τὸ πᾶν4 ἔσται· ὁκόταν δ' ἀναλώσωσι τὴν ὑπάρχουσαν τροφήν, διακρίνονται ἐς τὸ ἄδηλον· τούτο καὶ ἀνθρωπίνη ψυχὴ πάσχει.

XXX. Περὶ δὲ τῶν διδύμων γινομένων ὅτε ὁ λόγος δηλώσει. τὸ μὲν πλεῖστον τῆς γυναικὸς ἡ φύσις αἰτή τῶν μητέρων· ἦν γὰρ ὀμοίως ἀμφοτέρωσε πεφύκωσι κατὰ τὸ στόμα, καὶ ἀναχάσκον πολλὰς ὀμοίωσι, καὶ ξηραίνονται ἀπὸ τῆς κακάρισσας, δύνανται τρέφειν, ἢν τὰ τοῦ ἀνδρός συλλαμβάνη ὅστε εὐθὺς ἀποσχίζονται5 ἐς ἀμφοτέρας τὰς μήτρας ὀμοίως. ἦν μὲν οὖν πολὺ ἀπ' ἀμφοτέρων τὸ σπέρμα καὶ ἵσχυρὸν ἀποκριθή, δύναται εἰν ἀμφοτέρησι τῇς χώρησιν αὐξηθαι· κρατεῖ γὰρ τῆς τροφῆς τῆς ἐπιούσης. ἦν δὲ πως ἄλλως γένηται, οὐ γίνεται δίδυμα. ὁκόταν μὲν οὖν ἄρσενα ἀπ' ἀμφοτέρων ἀποκριθή, ἐξ ανάγκης

1 ψυχῆ M· φύσει θ.
2 Between πρὸς and κεκαυμένου Littré without MS. authority inserts μή. For ἀφορῶν ἐς M has ἄφραν ἔστιν.
and the female gain the mastery, growth takes place after the same fashion, but the girls prove more daring than the preceding, and are named “männish.” If anyone doubts that soul combines with soul, let him consider coals. Let him place lighted coals on lighted \(^1\) coals, strong on weak, giving them nourishment. They will all present a like substance, and one will not be distinguished from another, but the whole will be like the body in which they are kindled. And when they have consumed the available nourishment, they dissolve into invisibility. So too it is with the soul of man.

XXX. How twins are born my discourse will explain thus. The cause is chiefly the nature of the womb in woman. For if it has grown equally on either side of its mouth, and if it opens equally, and also dries equally after menstruation, it can give nourishment, if it conceive the secretion of the man so that it immediately divides into both parts of the womb equally. Now if the seed secreted from both parents be abundant and strong, it can grow in both places, as it masters the nourishment that reaches it. In all other cases twins are not formed. Now when the secretion from both parents

\(^1\) Or, with Littré’s reading, “unlighted.” But it seems more natural, if the male soul be the strong burning coal, for the female soul to be represented by a weak burning coal. When combined, the two coals burn with one flame, with that flame, in fact, appropriate “to the substance in which they are kindled.”
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ἐν ἀμφοτέροις ἀρσενα γεννᾶσθαι ὁκόταν δὲ θῆλεα ἀπ’ ἀμφοτέρων, θῆλεα γίνεται· ὅταν δὲ τὸ μὲν θῆλυ, τὸ δὲ ἄρσεν, ὁκότερον ἀν ἐκατέρου κρατήσῃ, τοιοῦτον ἐπαύξεται. ὅμοια δὲ ἀλλη-λοισι τὰ δίδυμα διὰ τάδε γίνεται, ὅτι πρῶτον μὲν τὰ χωρία ὅμοια ἐν ὀσίν ἀυξεταὶ, ἔπειτα ἀμα ἅπεκρίθη, ἔπειτα τῆσιν αὐτήςι τροφῆσιν αὐξεταὶ, γόνιμα τε γίνεται ἄμα ἐς φαίος.

XXXI. Ἐπίγονα δὲ τῶδε τὸ τρόπῳ γίνεται· ὅταν αἱ τε μήτραι θερμαὶ τε καὶ ξηραὶ φύσει ἔωσιν, ἢ τε γυνὴ τοιαύτη, τὸ τε σπέρμα ξηρὸν καὶ θερμὸν ἐμπέσῃ, οὐκ ἐπιγίνεται ἐν τῇ τε μήτρῃς ὑγρασίᾳ οὐδεμίᾳ, ἢτε τὸ εἰσπίπτον ὑπὲρ σπέρμα κράτησεν· διὰ τούτῳ συνίσταται εἴς ἀρχῆς καὶ ζῴει, διατελεῖν δὲ οὐ δύναται, ἀλλὰ τὸ ὑπάρχον προσδιαφθείρει, διότι οὐ ταῦτα συμφέρει ἁμφότεροι.

XXXII. ὸδατὸς δὲ τὸ λεπτότατον καὶ πυρὸς τὸ ἀραιότατον σύγκρησιν λαβόντα ἐν ἀνθρώπου σώματι υγιεινότατην ἔξιν ἀποδεικνύει διὰ τάδε, ὅτι ἐν τῇς μεταβολήσι τοῦ ἐνιαυτοῦ τῶν ὦρέων τῇς μεγάληςθαι οὐκ ἐπιπληροῦται τὸ ἑσχατὸν οὐδέτερον, οὔτε τὸ ὕδωρ ἐς τὸ πυκνότατον ἐν τῇς τοῦ ὑδάτος ἐφόδοις, οὔτε τὸ τῶ πῦρ ἐν τῇς τοῦ πυρὸς, οὔτε τῶν ἡλικιῶν ἐν τῇς μετα-

1 γεννᾶσθαί θΜ: γεννᾶται Littré.
2 τόδε Μ: τάδε θ.
3 τὰ χωρία ὅμοια θ: τὰ χωρία Μ.
4 γόνιμα τε γίνεται ἄμα θ: γονημα τε ἄναγινεται Μ: γόνιμαι τε ἀνάγινεται ἄμα Littré.
5 οὐκ ἐπιγίνεται θ: οὐκέτι γίνεται Μ (perhaps rightly).
6 εἰσπίπτον θ: εἰπεισπίπτον Μ.

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is male, of necessity boys are begotten in both places;¹ but when from both it is female, girls are begotten. But when one secretion is female and the other male, whichever masters the other gives the embryo its sex. Twins are like one another for the following reasons. First, the places are alike in which they grow; then they were secreted together; then they grow by the same nourishment, and at birth they reach together the light of day.

XXXI. Superfetation occurs in the following way. When the womb is naturally hot and dry, and the woman is also such, and the seed that enters it is dry and hot, there is no superfluous moisture in the womb to master the seed that enters. Therefore, though it congeals at first and lives, yet it cannot last, but destroys as well the embryo already there, as the same things do not suit both.

XXXII. (1) The finest water and the rarest fire, on being blended together in the human body, produce the most healthy condition for the following reasons. At the greatest changes in the seasons of the year neither is fulfilled to the extreme limit; the water is not fulfilled to the densest limit at the onsets of the water, nor is the fire at the onsets of the fire, whether these be due to alterations in age or to

¹ If we accept the reading of θ M the grammar is peculiar; we have γεννᾶσθαι as though ἀνάγκη (and not ἐξ ἀνάγκης) had preceded.

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⁷ προσδιαφείρει M: διαφείρε θ. M has καλ (perhaps rightly) after ἀλλὰ.
⁸ ἀμφοῖν M: αὐτοῖν θ, which has ταῦτα for ταύτα.
⁹ M omits οὐκ . . . οὐδέτερον.
¹⁰ ἐν θ: ἐστι M.
¹¹ ἡλικιών θ: μικρῶν M.
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στάσεσιν, οὔτε τῶν σίτων καὶ ποτῶν ἐν τοῖς
diaitήμασι. δύνανται γὰρ γένεσίν τε πλείστην
dέξασθαι ἀμφότερα καὶ πλησιμονήν· χαλκὸς ὁ
μαλακώτατος τε1 καὶ αραιότατος πλείστην
κρῆσιν δέχεται καὶ γίνεται κάλλιστος· καὶ
υδατος τὸ λεπτότατον καὶ πυρὸς τὸ ἀραιότατον
σύγκρησιν λαμβάνοντα2 ὡσαύτως. οἱ μὲν οὖν
ταύτην ἔχοντες τὴν φύσιν ὑγιαίνοντες διατε-
λέουσι τῶν πάντα χρόνων, μέχρι τεσσαράκοντα
ἐτέων, οἱ δὲ καὶ μέχρι γῆρως τοῦ ἐσχάτου·
όκοσοι δ' ἂν ληφθῶσιν ὑπὸ τινος νοσήματος
υπὲρ τεσσαράκοντα ἔτεα, οὐ μάλα ἀποθνῄσκον-
σιν.3 οὐκόσα δὲ τῶν σωμάτων σύγκρησιν λαμ-
βάνει πυρὸς τοῦ ἱσχυρότατον καὶ υδατος τοῦ
πυκνοτάτου, ἵσχυρα μὲν καὶ ἐρρωμένα τὰ σώματα
γίνεται, φυλακῆς δὲ πολλῆς δεόμενα· μεγάλας
γὰρ τὰς μεταβολὰς ἔχει ἐπ' ἀμφότερα, καὶ ἐν
tῆσι τοῦ υδατος ἐφόδοισιν ἐς νοσήματα πέπτουσι,
ἐν τε τῆσι τοῦ πυρὸς ὡσαύτως. τοῖσιν οὖν
diaitήμασι συμφέρει χρήσθαι τὸν τοιοῦτον πρὸς
tὰς όρας τοῦ ἔτεος ἐναντιούμενον, υδατος μὲν
ἐφόδου γνωμένης, τοῖσι πρὸς πυρὸς, πυρὸς δὲ
ἐφόδου γενομένης, τοῖσι πρὸς υδατος χρήσθαι,
κατὰ μικρὸν μεθιστάντα μετὰ τῆς ὀρισ. ὑδατος
dὲ τοῦ παχυτάτου καὶ πυρὸς τοῦ λεπτοτάτου
συγκρηθέντων ἐν τῷ σώματι, τοιαῦτα συμβαίνει
ἐξ ὧν διαγινώσκειν χρή ψυχρὴν φύσιν καὶ

1 M omits τε after μαλακώτατος, as it also does after θερμαί at the beginning of Chapter XXXI.
2 σύγκρησιν λαμβάνοντα omitted by θ.
3 ἀποθνῄσκουσι θ: διαφιγγάνου Μ.
the foods and drinks that comprise diet. For both \(<\text{finest water and rarest fire}>\) can admit the ampler
generation and fulness. It is the softest and rarest
bronze that admits of the most thorough blending
and becomes most beautiful; even so is it with the
finest water and the rarest fire, when they are
blended together. Now those who have this nature
continue in good health all the time till they are
forty years of age, some of them till extreme old
age, while such of them as are attacked by some
illness after the age of forty do not generally die of
it.\(^2\) (2) Such bodies as are blended of the strongest
fire and the densest water turn out strong and robust
physically, but need great caution. For they are
subject to great changes in either direction, and fall
into illnesses at the onsets of the water and likewise
at those of the fire. Accordingly it is beneficial for
a man of this type to counteract the seasons of the
year in the diet he follows, employing one inclined
to fire when the onset of water occurs, and one
inclined to water when the onset of fire occurs,
changing it gradually as the season itself changes.
(3) When the thickest water and the finest fire have
been blended in the body, the results are such that
we must discern a nature cold and moist. These

\(^1\) Referring apparently to the \(\varepsilon\varphi\delta\omega\) of water or of fire
that may take place at the change from one period of life to
another, or through peculiarities of diet.

\(^2\) The \(\delta\iota\alpha\beta\iota\nu\gamma\iota\alpha\iota\nu\sigma\iota\) of \(\mathcal{M}\) ("rarely escape death") is an
obvious correction based upon a misunderstanding of the
argument. The verb applies not to the average man over
forty, who may be "a bad life," but to the man whose
elements are a happy blend of "the finest water and the
rarest fire." Such a man, the writer asserts, is "a good
life" all his days. This passage is a clear proof of the
general superiority of \(\theta\) over our other MSS.
ΠΕΡΙ ΔΙΑΙΤΗΣ

υγρήν ταύτα τά σώματα ἐν τῷ χειμῶνι νοσε-ρώτερα ἢ ἐν τῷ θέρει, καὶ 1 ἐν τῷ ἡμί ἢ ἐν τῷ φθινοπώρῳ. τῶν ἡλικιών, υγιηρότατοι τῶν
tοιούτων οἱ παῖδες, δεύτερον νευνίσκοι, νοσε-
ρώται δέ οἱ πρεσβύται καὶ οἱ ἐγγὺστα, καὶ
tαχέως γηράσκουσιν αἱ φύσεις αὐταί. διαιτάσ-
θαι 2 δὲ συμφέρει τοῖς τοιούτοις ὀκόσα
θερμαίνει καὶ χιηραίνει καὶ πόνοις καὶ σίτοις,
καὶ πρὸς τὰ ἔξω τοῦ σώματος μᾶλλον τοὺς
πόνους 3 ποιεῖσθαι ἢ πρὸς τὰ εἰςω. εἰ δὲ λάβω 4
πυρὸς τε τὸ υγρότατοι καὶ ὑδατος τὸ πυκνότατον
σύγκρησιν ἐν τῷ σώματι, τοισίδε γινώσκειν υγρὴν
καὶ θερμήν φύσιν· κάμποιοι μὲν μάλιστα οἱ
τοιούτοι ἐν τῷ ἡμί, ἡκίστα δὲ ἐν τῷ φθινοπώρῳ,

40 ὅτι ἐν μὲν τῷ ἡμί ὑπερβολή τῆς υγρασίας, ἐν δὲ
τῷ φθινοπώρῳ συμμετρία τῆς χιηρασίας· τῶν
de ἡλικίων νοσερώταται ὀσαι νεωταται εἴςων
αὔξεται δὲ τὰ σώματα ταχέως, καταρρώδεις δὲ
οἱ τοιοῦτοι γίνονται. διαιτήσθαι δὲ συμφέρει
ὸσα χιηραίνοντα ψύχει καὶ σίτων καὶ ποτῶν καὶ
πόνων, 5 τοὺς δὲ πόνους τούτους εἴσω τοῦ σώματος
ποιεῖσθαι συμφέρει μᾶλλον. εἰ δὲ σύγκρησιν

50 λάβω πυρὸς τε τὸ ἴσχυρότατοι καὶ ὑδατος τὸ
λεπτότατον, ξηρὴ φύσις καὶ θερμή· νοῦτος μὲν
tοῖς τοιούτοισιν ἐν τῇς τοῦ πυρὸς ἔφοδοισιν,
ὔγειη δὲ ἐν τῇς τοῦ ὑδατος· ἡλικίας ἀκμα-
ζούσης πρὸς σαρκὸς εὐεξίαν νοσερώτατοι,
ὑγιηρότατοι δὲ οἱ πρεσβύτεροι καὶ τὰ ἐγγίστα
ἐκατέρων. διαίται ὀσαι 6 ψύχουσι καὶ ύγραῖ-

1 καὶ Μ: ἡ θ.
2 διαιτάσθαι θ: διαιτεῖσθαι Μ, with η written over the ei-,
bodies are more unhealthy in winter than in summer, and in spring more than in autumn. As for age, such persons are most healthy in childhood, next come youths, while the least healthy are the very old and the elderly; such constitutions age rapidly. Such persons ought to use a regimen that warms and dries, whether it be exercise or food, and their exercise should be directed more to the outside of the body than to the inner parts. (4) If the moistest fire and the densest water be blended in the body, from the following signs discern a nature moist and warm. Such persons are sick most in spring and least in autumn, because in spring there is excess of moisture, but in autumn a moderate amount of dryness. As for age, the youngest are the most unhealthy. Their bodies grow quickly, but such persons prove to be subject to catarrhs. Their regimen should consist of such things as dry and cool, both food, drink and exercise, and these persons profit more if their exercise be directed to the internal parts of the body. (5) If there be blended the strongest fire and the finest water, the constitution is dry and warm. Such persons fall sick at the onsets of fire, and are healthy at the onsets of water. It is at the prime of life, and when the body is stoutest, that these fall sick most; the most healthy are the aged. It is the same with those nearest these ages. Regimen should be such

3 τοὺς πόνους θ: τοῦ πόνου Μ.
4 εἰ δὲ λάβοι θ: ἦν δὲ λάβηθι Μ.
5 θ omits καὶ πόνων and Μ omits καὶ ποτῶν.
6 ὄκοσαι Μ: ὀσαί θ. Littré wrongly says that θ omits the word.
νονυ, καὶ τῶν πόνων ὅσοι ἦκιστα ἐκθερμαίνουσι καὶ συντήκουσι καὶ ¹ πλείστην ψῦξιν παρα-
σχῆσουσιν. αἱ τοιαῦται φύσεις μακρύβιοι καὶ εὐγηροὶ γίνονται. ἦν δὲ σύγκρησιν λαβῇ πυρὸς
τοῦ ἀραίοτάτου καὶ ὑδατός τοῦ ξηροτάτου, ξηρῆ
70 καὶ ψυχρῆ ἡ τοιαῦτη φύσις, νοσερῇ μὲν ἐν τῷ
θεονοπὼρῳ, ὑγιηρῇ δὲ ἐν τῷ ἵδρυ καὶ τοῖς ἐγγυστὰς ὡσαύτως: ἦλκικαὶ πρὸς ἔτεα τεσσαρά-
κοντα νοσερᾶι παῖδες δὲ ὑγιρῶτατοι καὶ τὰ
προσέχοντα ἐκατέρωσιν. διάτιται ὅσαι θερμαὶ
ἐνυσαι ψυχαῖν: καὶ πόνοι ἐξ οὐλων προσα-
γόμενοι, ὡσυχὴ διαθερμαίνοντες, μὴ πολὺ ἀπὸ
τῶν ὑπαρχόντων φέροντες. περὶ μὲν ὅσον φύσιος
διαγνώσιος οὕτω χρή διαγινώσκειν τῆς ἐξ ἀρχῆς
79 συστάσιος.

XXXIII. Αἱ δὲ ἦλκικαὶ αὕτη πρὸς ἐωντὰς
ὦδε ἔχουσιν παῖς μὲν οὖν κέκρηται ψυρᾶτι καὶ
θερμοῖσι, διότι ἐκ τούτων συνέστηκε καὶ ἐν τού-
τοις ὑψιδην. ψυρῶτα μὲν οὖν καὶ θερμῶτατα
ὅσα ἐγγυστα γενεσίος, καὶ αὐξεῖται ὡς πλείστων,
καὶ τὰ ἐχόμενα ὡσαύτως. νεψίσκος δὲ θερμοῖσι
καὶ ἔχροισι, θερμοῖσι μὲν, ὅτι τοῦ πυρὸς ἐπι-
κρατεῖ ἡ ἐφόδου τοῦ ὑδατός. ἔχροισι δὲ, ὅτι ² τὸ
ψύχου ἢδη κατανάλωσι τὸ ἐκ τοῦ παιδός, τὸ
10 μὲν ἐς τὴν αὐξήσιν τοῦ σώματος, τὸ δὲ ἐς τὴν
κάτωσιν τοῦ πυρὸς, τὸ δὲ ὑπὸ τῶν πόνων. ἀνὴρ,
ὅκοταν στῆ ³ τὸ σῶμα, ἔχρος καὶ ψυχρός, διότι
τοῦ μὲν θερμοῦ ἡ ἐφόδος οὐκ ἔτι ἐπίκρατεῖ, ἀλλὰ
ἐστηκεν, ἀπεμίζον δὲ τὸ σῶμα τῆς αὐξήσιος

¹ M has ὅκοσοι ἦκιστα ἐκθερμαίνοντες καὶ συντήκουσι
πλείστην ψῦξιν παρασχῆσον

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as cools and moistens, with such exercises as warm and dissolve least and produce the most thorough cooling. Such natures have long life and a healthy old age. (6) Should there be a blending of the rarest fire and the driest water, such a nature is dry and cold, unhealthy in autumn and healthy in spring, "autumn" and "spring" denoting approximate periods. At the age of forty (more or less) they are unhealthy; childhood (and the periods just before and after) is the most healthy time. Regimen should be such as is warm and at the same time moistens. Exercise should be mild at first, gradually increasing, gently warming and not taking too much from the available strength. In this way then ought one to judge of the nature of the original constitution of a man.

XXXIII. The various ages stand thus in relation to each other. A child is blended of moist, warm elements, because of them he is composed and in them he grew. Now the moistest and warmest are those nearest to birth, and likewise those next to it, and these grow the most. A young man is composed of warm and dry elements; warm because the onset of the fire masters the water, dry because the moisture from the child is already spent, partly for the growth of the body, partly for the motion of the fire, and partly through exercise. A man, when his growth is over, is dry and cold, because the onset of the warm no longer has the mastery, but stands, and the body, now that

2 Μ has θερμὸς μὲν, ὅτι τοῦ πυρὸς ἐπικρατεῖ τῇ ἐφόδῳ, τοῦ ἑδόμος. Ἕπρος δὲ, ὅτι κ.τ.ἐ.
3 For ἀνήρ, ὁκόταν στῇ θα ὅστειν.
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έψυκται: έκ δε τής νεωτέρης ἥλικίας τὸ ξηρὸν ἐνι. ἀπὸ δε τῆς ἐπιούσις ἥλικίας καὶ τοῦ ὑδατος τῆς ἐφόδου οὐκ ἔχων τὴν υγρασίν, διὰ ταύτα \textsuperscript{1} τοῖς ξηροῖς \textsuperscript{2} κρατεῖται. οἱ δὲ πρεσβύται ψυχροί καὶ ύγροί, \textsuperscript{3} διότι πυρὸς μὲν ἀποχώρησις, 20 ὑδατος δὲ ἐφόδος· καὶ ξηρῶν μὲν ἀπάλλαξις, 21 ύγρῶν δὲ κατάστασις.

XXXIV. Τῶν δὲ πάντων τὰ μὲν ἀρσενα θερμότερα καὶ ξηρότερα, τὰ δὲ θῆλεα ύγρότερα καὶ ψυχρότερα διὰ τάδε, ὅτι τε ἀπ' ἀρχὴς ἐν τοιούτοις ἐκάτερα ἐγένετο καὶ ὑπὸ τοιούτων αὐξηται, γενόμενα τα μὲν ἀρσενα \textsuperscript{4} τῆς διάτησις ἐπιπονωτέρησί χρῆται, ὥστε ἐκθερμαίνεσθαι καὶ ἀποξηραίνεσθαι, τὰ δὲ θῆλεα ύγρότερησι καὶ ῥαθυμοτέρησι τῆς διάτησις χρέουται, καὶ κάθαρσιν \textsuperscript{5} τοῦ θερμοῦ ἐκ τοῦ σώματος ἐκάστου μηνὸς ποιέονται.

XXXV. Περὶ δὲ φρονήσιος ψυχῆς ὑνωμαζομένης καὶ ἀφροσύνης ὀδε ἔχει. πυρὸς τὸ ύγρότατον καὶ ὑδατος τὸ ξηρότατον κρήσιν λαβόντα ἐν σώματι φρονιμώτατον, διότι τὸ μὲν πῦρ ἔχει ἀπὸ τοῦ ὑδατος τὸ ύγρόν, τὸ δὲ ύδωρ ἀπὸ τοῦ πυρὸς τὸ ξηρὸν· ἐκάτερον δὲ οὔτως αὐταρκέστατον. \textsuperscript{6} οὔτε

\textsuperscript{1} θ omits from τὸ ξηρὸν to διὰ ταύτα. οὐκὼ is an emendation of Litré; M has οὐκό.

\textsuperscript{2} τοῖς ξηροῖς θ: ξηροῖς καὶ ύγρους (sic) M.

\textsuperscript{3} πρεσβύται ψυχροῖς καὶ ύγροῖς Μ: πρεσβύταιροι ψυχροῖς θ.

\textsuperscript{4} τὰ μὲν ἀρσενα is omitted by θ and M. Litré gives this reading on the authority of his MS. K'.

\textsuperscript{5} For καὶ κάθαρσιν θ has καὶ θάρσοι (an interesting haplography from καὶ κάθαρσον).

\textsuperscript{6} There is a large gap in θ here. Fol. 191 ν. ends ἀπὸ τοῦ ὑδατος τὸ ύ, while fol. 192 ῥ. begins τὴν τροφὴν συμφέρει δὲ καὶ ἐμέτοια χρέεσθαι. See p. 284. οὕτω for οὔτως Fred.

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it has rest from growth, is cooled. But the dryness from the younger age is still in him, and he is mastered by the dry elements because he has not yet got the moisture which advancing years and the onset of the water will bring. Old men are cold and moist, because fire retreats and there is an onset of water; the dry elements have gone and the moist have established themselves.

XXXIV. The males of all species are warmer and drier, and the females moister and colder, for the following reasons: originally each sex was born in such things and grows thereby, while after birth males use a more rigorous regimen, so that they are well warmed and dried, but females use a regimen that is moister and less strenuous, besides purging the heat out of their bodies every month.

XXXV. The facts are as follow with regard to what are called the intelligence of the soul and the want of it. The moistest fire and the driest water, when blended in a body, result in the most intelligence, because the fire has the moisture from the water, and the water the dryness from the fire. Each is thus most self-sufficing. The fire is not in

1 The reading of θ, "older men are mastered by cold elements," is less adapted to the context than that of M, but may possibly be right.
2 φόροντας seems to mean the power of the soul to perceive things, whether by the mind or by the senses. "Intelligence" is not a satisfactory rendering, nor yet is "sensitiveness," which has been suggested as an equivalent. Perhaps "quick at the uptake." Peck thinks that sensations only, not mind, are referred to, and would translate everywhere "sensitive" and "sensitiveness."
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tò πῦρ τῆς τροφῆς ἐνδεέστερον ἐπὶ πολὺ φοιτά, οὕτε τὸ 1 ὑδωρ τῆς κινήσιος ἰδέμενον κωφόται· αὐτὸ τε σὺν ἐκάτερον οὕτως αὐταρκέστατον ἐστι πρὸς ἄλληλα τε κρηθέντα. ὁ τι γὰρ ἐλάχιστα τῶν πέλας δεῖται, τοῦτο μάλιστα τοῦτο παρεύση προσέχει, πυρὸς τε τὸ ἥκιστα κινεόμενον μὴ ὑπ' ἀνάγκης, καὶ ὑδατὸς τὸ μάλιστα μὴ ὑπὸ βίης. ἐκ τούτων δὲ ἡ ψυχὴ συγκρηθέεισα φρονιμωτάτη καὶ μνημονικωτάτη· εἰ δὲ τινὶ ἐπαγωγῇ χρεομένῃ τούτων ὀκοτερονοῦν αὐξηθεὶς ἡ 2 μαραίνου, ἄφρονεστατὸν ἀν ἡγεότο, διότι οὕτως ἔχοντα αὐταρκέστατα. εἰ δὲ πυρὸς τοῦ εἰλικρινεστάτου καὶ ὑδατος 3 σύγκρισιν λάβοι, ἐνδεέστερον δὲ τὸ πῦρ εἴη τοῦ ὑδατος ὀλγον, φρόνιμοι μὲν καὶ οὕτοι, ἐνδεέστεροι δὲ τῆς προτέρης, διότι κρατεόμενον τὸ πῦρ ὑπὸ τοῦ ὑδατος καὶ 4 βραδείνῃ τὴν κίνησιν ποιεόμενον, νωθρότερον προσπίπτει πρὸς τὰς αἰσθήσιας· παραμόνιμοι δ' εἰσὶν ἐπιεικέως αἱ τοιαύται ψυχαὶ πρὸς ὁ τι ἂν προσέχωσιν. εἰ δὲ ὅρθως διαιτήτο, 5 καὶ φρονιμώτερος καὶ ὄξυτερος γένοιτο 6 παρὰ τὴν φύσιν. συμφέρει δὲ τῷ τοιούτῳ τοῦτο πρὸς πυρὸς διαιτήμασι μᾶλλον χρῆσθαι καὶ μὴ πλημμυρηθῇ μήτε σίτων μήτε πομάτων. δρόμοισιν οὖν χρῆσθαι ὄξειςιν, ὅκως τοῦ τε ὕγρου κεινῶται τὸ σώμα καὶ τὸ ὕγρον ἐφιστήται 7 θάσσον πάλησιν

1 οὕτε τὸ Littré (with apparently the authority of some Paris MSS.): τὸ τε M.
2 ἡ omitted by M.
3 An adjective agreeing with ὑδατος seems to have fallen out here.
4 καὶ omitted by M.
5 διαιτώντο M (and Littré, with plurals to follow).

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want of nourishment so as to wander far, nor is the water in such need of motion as to be dulled. So each is thus most self-sufficing by itself, as are both when blended with one another. For that which has least need of its neighbours attends most closely to the things at hand, as is the case with such fire as moves the least and not by necessity, and by such water as moves the most and not by force. The soul blended of these is most intelligent and has the best memory. But if by the influence of some addition one or the other of these grow or diminish, there will result something most unintelligent, because things blended in the original way are most self-sufficing. If there be a blend of the purest fire and water, and the fire fall a little short of the water, such persons too are intelligent, but fall short of the former blend, because the fire, mastered by the water and so making slow motion, falls rather dully on the senses. But such souls are fairly constant in their attention, and this kind of man under right regimen may become more intelligent and sharper than natural endowment warrants. Such a one is benefited by using a regimen inclining rather towards fire, with no surfeit either of foods or of drinks. So he should take sharp runs, so that the body may be emptied of moisture and the moisture may be stayed.

1 It is difficult to be satisfied with this sentence, although the MS. tradition shows no important variants. Can τινι ἐπαγωγή χρεομένη, “by an addition which uses them,” with no expressed object, be right? Littre’s “par l’usage de quelque addition,” seems very strange. One might conjecture (without much confidence) χρεόμενον or ἐρχομένη.

6 Before παρὰ Zwinger adds ἄν, but in the Corpus the plain optative is often equivalent to the optative with ἄν.

7 ἐφιστήται Littre: εφίσταται Mack: επίσταται M.
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dè kai τρίψει καὶ τοῖς τοιούτοις γυμνασίωσιν οὖ συμφέρει χρήσθαι, ὅκως μὴ κοιλοτέρων τῶν πόρων γυμνομένων πλησιμονίας ἡ πληρώνται, βαρύνεσθαι γὰρ ἀνάγκη τῆς ψυχῆς τὴν κίνησιν ὑπὸ τῶν τοιούτων τοῖς περιπάτοις συμφέρει χρήσθαι καὶ ἀπὸ δείπνου καὶ ὀρθρίους καὶ ἀπὸ τῶν δρόμων, ἀπὸ δείπνου μὲν, ὅκως τροφὴν ἔχοντερν ἡ ψυχὴ δέχεται ἀπὸ τῶν ἐσιῶν, ὀρθροῦ δὲ, ὅκως αἱ διεξόδου κενῶνται τὸν ύγρὸν καὶ μὴ φράσσονται οἱ πόροι τῆς ψυχῆς, ἀπὸ δὲ τῶν γυμνασίων, ὅκως μὴ ἐγκαταλείπηται ἐν τῷ σῶματι τὸ ἀποκριθεὶν ἀπὸ τοῦ δρόμου, μηδὲ συμμίσγνηται τῇ ψυχῇ, μηδὲ ἐμφράσσῃ τὰς διεξόδους, μηδὲ συνταράσῃ τὴν τροφήν. συμφέρει δὲ καὶ ἐμέτοιης χρήσθαι, ὅκως ἀποκαθαίρηται τὸ σῶμα, εἰ τι ἐνδεέστερον οἱ πόνο διαπρῆσονται, προσάγειν δὲ ἀπὸ τῶν ἐμέτων, κατὰ μικρὸν προστιθέντα τούτοις πλείνας ἡμέρας ἡ 2 τέσσαρας τὰς ἐλαχίστας. χρίσθαι δὲ συμφορώτερον ἡ λούσθαι, λαγνεύειν δὲ ὕδατος ἐφόδων γυμνομένων, ἐν δὲ τῆς τοῦ πυρὸς 4 μείον. εἰ δὲ τινὶ 5 ἐνδεέστερην τὴν δύναμιν τὸ πῦρ λάβοι τοῦ ὕδατος, βραδυτέρῃν 6 ἀνάγκη ταύτην εἶναι, καὶ καλέονται οἱ τοιούτοι ἥλιθιοι. ἂτε γὰρ βραδεῖς ἐσούσης τῆς περιόδου, κατὰ βραχῦ τι προσπεπτοσὺν αἱ αἰσθήσεις, ἰδέεια ἐσούσαι, καὶ ἐπὶ ὁλίγον συμμίσγνονται διὰ βραδυτῆτα τῆς περιόδου· αἱ γὰρ αἰσθήσεις τῆς ψυχῆς ὁκόσαι μὲν δὲ ὄψις

1 πλησιμονία M (perhaps rightly).
2 τούτοις πλείνας ἡμέρας ἡ θ: τὸ αἰτίον, ἐς ἡμέρας M.
3 After γυμνομένων M adds πλείνα, with μείον at the end of the sentence.
4 After πυρὸς some authorities add ἐπιφορῆσι.
sooner. But it is not beneficial for such to use wrestling, massage or like exercises, for fear lest, the pores\(^1\) becoming too hollow, they be filled with surfeit. For the motion of the soul is of necessity weighed down by such things. Walks, however, are beneficial, after dinner, in the early morning and after running; after dinner, that the soul may receive drier nourishment from the things that enter; in the early morning, that the passages may be emptied of moisture and the pores of the soul may not be obstructed; after exercise, in order that the secretion from running may not be left behind in the body to contaminate the soul, obstruct the passages and trouble the nourishment. It is beneficial also to use vomiting, so that the body may be cleansed of impurities left behind owing to any failure of exercise to purify, and after the vomiting gradually to increase the amount of food for more than four days at least. Unction is more beneficial to such persons than baths, and sexual intercourse should take place when the onsets of water occur, less, however, at the onsets of fire. If in any case fire receive a power inferior to that of water, such a soul is of necessity slower, and persons of this type are called silly. For as the circuit is slow, the senses, being quick, meet their objects spasmodically, and their combination is very partial owing to the slowness of the circuit. For the senses of the soul that act through sight or hearing are quick; while

\(\text{1 The word } \pi\omicron\omicron\omicron\omicron\omicron\omicron\omicron\text{ means any "passage" or "way" in the body, and is not limited to the pores of the skin.}\)
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60 ἡ ἀκοής εἰςίν, ὥσειαί, ὁκόσαι δὲ διὰ ψυψιος, βραδύτεραι καὶ εὐαισθητότεραι. τούτων μὲν οὖν αἰσθάνονται καὶ οἱ τοιούτοι οὐδὲν ἴσσον, τῶν ψυχρῶν καὶ τῶν ψυχρῶν καὶ τῶν τοιούτων· ὅσα δὲ δὲ ὄψιος ἢ δὲ ἀκοής αἰσθάνεσθαι1 δεὶ, ἃ μὴ πρότερον ἐπίστανται, οὐ δύνανται αἰσθάνεσθαι· ἣν γὰρ μὴ σεισθῆ ἡ ψυχὴ ὑπὸ τοῦ πυρὸς πεσόντος, οὐκ ἂν αἰσθάνον ὁκόλων ἐστιν. αἱ οὖν τοιαύται ψυχαὶ οὐ πάσχονσι τούτο διὰ παχύντητα· εἶ δὲ ὅρθως διαιτήστω, βελτίων γίνοιτο ἂν καὶ οὕτως. συμφέρει δὲ τὰ διαιτήματα ἀπερ τῶ προτέρῳ, ξηρότεροις καὶ ἐλάσσοσι,2 τοῖσι δὲ πόνοις πλείοσι καὶ ἀξυρέοις· συμφέρει δὲ καὶ πυρηνισας, καὶ ἐμέτοιοι χρῆσθαι ἐκ τῶν πυρηνισῶν, καὶ προσαγωγῆσθι τῆςιν 3 ἐκ τῶν ἐμέτων ἐκ πλείους χρόνου ἡ τὸ πρότερον, καὶ ταῦτα ποιέων ὑγιέινότερος ἂν καὶ φρονιμώτερος εἰη. εἰ δὲ κρατηθεὶς ἐπὶ πλείον τὸ πῦρ ὑπὸ τοῦ ἑοῦτος ὑδατος, τούτως ἤδη οἱ μὲν ἄφρονας ὄνομάξουσιν, οἱ δὲ ἐμβρουτήτους. ἔστι δ’ ἡ μανίη τοιούτων 4 ἐπὶ τὸ βραδύτερον.5 οὕτω κλαίουσι τε οὕδενὸς ένεκα,6 δεδισάς τε τὰ μὴ φοβερά, λυπέουσι τε ἐπὶ τοῖσι μὴ προσήκουσι, αἰσθάνονται τε ἐπεὶ οὐδενὸς ὡς 7 προσήκει τοὺς φρονέοντας. συμφέρει δὲ τοῦτοι πυρῆσαν καὶ ἐλλεβόροις καθαίρεσθαι 8 ἐκ τῶν πυρηνισῶν, καὶ τῇ διαίτῃ χρῆσθαι ἦπερ πρότερον· ἵσχυασιν 9 δεῖται καὶ ἔξωμεν. εἰ δὲ τὸ ὕδωρ ἐνδεστέρη τὴν δύναμιν λάβου, τὸν πυρὸς εἰλικρίνειαν.
those that act through touch are slower, and produce a deeper impression. Accordingly, persons of this kind perceive as well as others the sensations of cold, hot and so on, but they cannot perceive sensations of sight or hearing unless they are already familiar with them. For unless the soul be shaken by the fire that strikes it, it cannot perceive its character. Souls of such a kind have this defect because of their coarseness. But if their regimen be rightly regulated, even these may improve. The regimen that benefits is the same as in the former case, with food drier and less, and with exercise more in amount and more vigorous. Vapour baths too are beneficial, as is the use of vomiting after them, and the food after the vomiting should be increased at longer intervals than in the former case; following such a regimen will make such men more healthy and more intelligent. But if the fire should be mastered to a greater extent by the water in the soul, we have then cases of what are called by some “senseless” people, and by others “grossly stupid.” Now the imbecility of such inclines to slowness; they weep for no reason, fear what is not dreadful, are pained at what does not affect them, and their sensations are really not at all those that sensible persons should feel. These persons are benefited by vapour baths followed by purging with hellebore, the diet to be the same as before. Reduction of flesh and drying are called for. But if the power of the water prove insufficient, and the

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5 βραδύτερον Μ: βραχύτερον Θ.
6 For ένεκα some MSS. have λυπέοντος ἢ τύπτοντος.
7 ἡτιν οὐδενός Θ: αἰτίη οὐδὲν οὐν Μ.
8 ἐκκαθαίρεσθαι Μ.
9 After ἰσχυραίης Μ has τε πλεύμονος οὕτως.
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κρυφή τὴν σύγκρησιν ἐξοντος, ἐν ψυχῇ σώμασι φρόνιμος ἡ τοιαύτη ψυχή καὶ ταχέως
90 αἰσθανομένη τῶν προσπιπτώντων καὶ ὑμετα-
πίπτουσα πολλάκις. φύσις μὲν οὖν ἡ τοιαύτη
ψυχῆς ἄγαθής. Βελτίων δὲ καὶ οὕτως ὀρθῶς
dιαιτεόμενος ἤνοιτο ἂν, καὶ κακίων μὴ ὀρθῶς.
συμφέρει δὲ τῷ τοιούτῳ τῇ διαίτῃ χρῆσθαι τῇ
πρὸς ὕδατος μᾶλλον, ὑπερβολὰς φυλασσόμενον
καὶ σίτων καὶ ποτῶν καὶ πόνων, καὶ δρόμοις
καμπτοῖσι καὶ διαύλοις καὶ πάλη καὶ τοῖσιν
ἄλλοις γυμνισίωσιν πάσιν ὑπερβολὴν οὐδενὸς
ποιεόμενον. ἢν γὰρ ἔχῃ ψυχῆς τὸ σῶμα ¹ καὶ
100 μῆ ὑπ᾽ ἄλλου τω ὑπ᾽ ὑπ᾽ συνταράσσηται,² τῆς ψυχῆς
φρόνιμος ἡ σύγκρησις. εἰ δ′ ἐπὶ πλείον κρατήθει
ἡ τοῦ ὕδατος δύναμις ὑπὸ τοῦ πυρὸς, ὀξυτέρην
μὲν τοσοῦτῳ ἀνάγκη εἶναι τῇ ψυχῇ ὅσῳ θάσσον
κινεῖται, καὶ πρὸς τὰς αἰσθήσιας θᾶσσον προσ-
πέπτειν, ἡσυχία δὲ μόνιμον ³ τῶν πρότερον,⁴ διότι
θάσσον ἐκκρίνεται ⁵ τὰ παραγινόμενα καὶ ἔπι
πλείονα ὀρμᾶται διὰ ταχυτῆτα. συμφέρει δὲ
τῷ τοιούτῳ διαιτήσθαι τῇ πρὸς ὕδατος ᾽ ὑπ᾽ ἄλλου τῇ
diatē ¹ τῷ πρότερῷ καὶ μάζι μᾶλλον ἡ τῷ
110 ἄρτῳ, καὶ ἰχθύσιν ἡ κρέασιν τῷ ποτῷ ὑδαρεστέρῳ,
καὶ λαγνεύσιν ἐλασσόσι χρῆσθαι καὶ τῶν πόνων
τοῖσι κατὰ φύσιν μᾶλιστα καὶ πλείστοισιν τοῖσι
δ′ ὑπὸ βίωσι χρῆσθαι μὲν ἀνάγκη, ἐλαττοσι δὲ·
καὶ ἐμέτοισιν ἐκ ⁷ τῶν πλησμονῶν, ὅκως κενωται

¹ ἢν γὰρ ὑπογῆρος ἐχεται τὸ σῶμα: θ: the text is that of M.
² After συνταράσσηται θ adds τὸ σῶμα.
³ μονίμως θ.
⁴ πρότερον θ.
⁵ διό θάσσον ἐκκρίνεται θ: διότι κρίνεται M.

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fire have a pure blend, the body is healthy, and such a soul is intelligent, quickly perceiving without frequent variations the objects that strike it. Such a nature implies a good soul; correct regimen, however, will make it too better, and bad regimen will make it worse. Such a person is benefited by following a regimen inclining to water, and by avoiding excess, whether of food, drink or exercise, with exercises on the circular and double\(^1\) tracks, wrestling and all other forms of athletics, but he must in no case fall into excess. For if his body be in a healthy state and be not troubled from any source, the blend of his soul is intelligent. But if the power of the water be further mastered by the fire, the soul must be quicker, in proportion to its more rapid motion, and strike its sensations more rapidly, but be less constant than the souls discussed above, because it more rapidly passes judgment on the things presented to it, and on account of its speed rushes on to too many objects. Such a person is benefited by a regimen inclining more to water than the preceding; he must eat barley bread rather than wheaten, and fish rather than meat; his drink should be well diluted and his sexual intercourse less frequent; exercises should be as far as possible natural and there should be plenty of them; violent exercise should be sparingly used, and only when necessary; vomiting should be employed after surfeits, in such

\(^1\) The δίανυλος was a race to the end of the 200 yards track and then back again.

\(^4\) After ἄδαρος M has a long passage, which is practically a repetition of the preceding lines, beginning μᾶλλον ὑπερ-βολής φυλασσόμενον.

\(^7\) Before ἐκ \(\theta\) adds καλ.
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μὲν τὸ σῶμα, θερμαίνει τε ὢς ἡκιστα. συμφέρει δὲ καὶ ἄσαρκείν τοῦτο τοιούτου πρὸς τὸ φρονίμους εἶναι. πρὸς γὰρ σαρκὸς εὐεξίην καὶ αἴματος1 φλεγμονῆν ἀνάγκη γίνεσθαι. ὅκον ταν δὲ τοῦτο πάθη ἡ τοιαύτη ὕπνη, ἐς μανίν καθίσ-120 ται, κρατηθέντος τοῦ ὕδατος, ἐπισπασθέντος2 τοῦ πυρὸς. συμφέρει δὲ τοῦτο τοιοῦτοι καὶ τὰς πρήξιας πρήξειν βεβρωκόσι μᾶλλον ἡ ἄστοισι·

τασιμωτέρη γὰρ ἡ ψυχή τῇ τροφῇ καταμεγκο-

μένῃ τῇ συμφόρῳ μᾶλλον ἡ ἐνδέης ἐοῦσα τροφῆς. εἰ δὲ τινὶ3 πλέον ἐπικρατηθεὶς τὸ ὑδωρ ὑπὸ4 τοῦ

πυρὸς, ὥξειν5 ἡ τοιαύτη ψυχή ἀγαν, καὶ τοῦτως ὅνειρωσειν ἀνάγκη.6 καλέουσι δὲ αὐτοὺς ὁπο-

μαίνομένους.7 ἐστὶ δὲ ἐγχυτά μανίας τοῦ τοιοῦτον·

καὶ γὰρ ἀπὸ βραχείας φλεγμονῆς ἀσυμφόρου

130 μαίνονται, καὶ ἐν τῆς μέθης καὶ ἐν τῆς ἐνεξίζῃ τῆς σαρκῶς καὶ ὑπὸ τῶν κρεφαγμῶν. ἀλλὰ χρῆ τὸν τοιοῦτον τούτων μὲν πάντων ἀπέχεσθαι καὶ τῆς ἀλλης πλησμονῆς, καὶ γυμ-

νασίων τῶν ἀπὸ βίης γυμνομένων, μάζη δὲ ἀτρίπτως διαίτηθαι, καὶ λαχανοίσιν ἐφθοίσι πλὴν τῶν

καθαρτικῶν, καὶ ἱχυδόισιν ἐν ἀλμη, καὶ ὑδρο-

ποτείν βέλτιστων, εἰ δύνατο· εἰ δὲ μὴ, ο τι ἐγγυατότατα τοῦτο, ἀπὸ μαλακοῦ οίνου καὶ

λευκοῦ· καὶ τοῦτο περιπάτωσι οὕτως ὀρθρίουσι

140 πολλοῦσι, ἀπὸ δεῖπνου δὲ ὀκόσον ἐξαναστήμαι,

υ

1 For καὶ αἷματος M has κάματος.
2 M has ἐπισπασθέα σωα without τοῦ πυρὸς.
3 τιν θ: τι M.
4 ὑπὸ M: ἀπὸ θ.
5 Folio 193 ν. of θ ends with the θ- of ὥξειν and 194 ρ. begins -τασπάσαι ἄφανεα οὐχιοῦνται· ὡς αὐτῶς δὲ καὶ τῆς φωνῆς. See p. 292.

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a way as to empty the body with a minimum of heat. To reduce the flesh of such persons conduces to their intelligence; for abundance of flesh cannot fail to result in inflammation of the blood, and when this happens to a soul of this sort it turns to madness, as the water has been mastered and the fire attracted. Such persons are also benefited if they eat a meal before they go about their duties, instead of doing them without food, as their soul is more stable when it is mixed with its appropriate nourishment than when it lacks nourishment. But if in any case the water be yet more mastered by the fire, such a soul is too quick, and men of this type inevitably suffer from dreams. They are called "half-mad"; their condition, in fact, is next door to madness, as even a slight untoward inflammation results in madness, whether arising from intoxication, or from over-abundance of flesh, or from eating too much meat. Such persons ought to abstain from all these things and from surfeit of every kind, as well as from violent forms of exercise; their diet should consist of unkneaded barley bread, boiled vegetables (except those that purge), and sardines, while to drink water only is best, should that be possible, otherwise the next best thing is a soft white wine. There should be plenty of walking in the morning, but after dinner

6 άνάγκη K': M omits.
7 οἱ δὲ, ὑπομαίνεσθαι: M: αὐτοὺς ὑπομαίνομένους Littré, from second hand in H. The first hand reads τὸ ὑπο-
μαίνεσθαι, and Litttré's E has ὑπομαίνεσθαι after ὑπομαί-

μένους. The reading of M ("others <give> ὑπομαίνεσθαι") is

a note which has crept into the text.
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όκως τὰ μὲν σῖτα μὴ ξηραίνωνται ἀπὸ τῶν ἀπὸ δείπνου περιπάτων, τὸ δὲ σῶμα κενώταί υπὸ τοῦ ὀρθρίου. Λουσθαὶ δὲ χλιερὸ ὑδατι περικλύδην μάλλον ἡ χρίσθαι· συμβέρει δὲ καὶ ἐν τῷ θέρει τῆς ἡμέρας ὑπνοισι χρήσθαι βραχείση μὴ 1 πολ- λοίσιν, ὁκως μὴ ἀποξηραίνηται τὸ σῶμα υπὸ τῆς ὀρης· ἐπιτήδειοι δὲ τοῦ ἱρος καὶ ἐλλεβόροις καθαίρειν προπυριβέντας, εἰτα ἐπάγειν πρὸς τὴν διαίτην ἡσυχῆ, καὶ μὴ ἄσιτον τὰς πρῆξιας 150 μηδὲ τοῦτον ποιεῖσθαι· ἐκ ταύτης τῆς ἐπιμελείας 151 ἡ τοιαύτη ψυχῆ φρονιμωτάτη ἂν εἴη.

XXXVI. Περὶ μὲν οὖν φρονίμου καὶ ἀφρονος ψυχῆς ἡ σύγκρησις αὐτὴ αἰτίη ἐστίν, ὡσπερ μοι καὶ γέγραπται· καὶ δύναται ἐκ τῆς διαίτης καὶ βελτίων καὶ χείρων γίνεσθαι. δρόμοισι δὲ πυρὸς ἐπικρατέοντος, τῶ ὑδατι προστίθεναι δυνατόν 2 ἀν ἵσως, καὶ τοῦ ὑδατος ἐπικρατεόντος ἐν τῇ συγκρήσει τὸ πῦρ αὐξήσαι· ἐκ τούτων δὲ φρονιμώτεραι καὶ ἀφρονέστεραι γίνονται. τῶν δὲ τοιούτων οὐκ ἐστὶν ἡ σύγκρησις αἰτίη· οἴον 10 ὀξύθυμος, ῥάθυμος, δόλιος, ἀπλοῦς, δυσμενής, εὖνος· τῶν τοιούτων ἀπάντων ἡ φύσις τῶν πόρων δὲ ὅν ἡ ψυχῆ πορεύεται, αἰτίη ἐστὶ· δι' ὁκοίαν γὰρ ἀγγείων ἀποχωρεῖ καὶ πρὸς ὁκοία τὶνα προσπέπτει καὶ ὁκοίας τισὶ καταμίσχεται, τοιαῦτα φρονεῖν, διὰ τοῦτο οὐ 3 δυνατὸν τὰ τοιαῦτα ἐκ διαίτης μεθιστάναι· φύσιν γὰρ μετα- πλάσαι ἀφανέα οὐχ οἶον τε. ὁσαύτως δὲ καὶ

1 βραχέως η ᾿Μ.: βραχέσι μὴ Littré after van der Linden.

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only just enough to unbend the limbs; the object is to empty the body by the morning walk, but not to dry the food as the result of walking after dinner. Preferable tounction is a tepid shower-bath. It is also beneficial to have in summer a short, occasional siesta, to prevent the body being dried up by the season. In spring it is a good thing to purge with hellebore after a vapour bath; then the usual diet should be restored gradually, as this type of man, like the preceding, must not go about duties fasting. With this treatment such a soul may be highly intellectual.

XXXVI. It is this blending, then, that is, as I have now explained, the cause of the soul’s intelligence or want of it; regimen can make this blending either better or worse. When the fire prevails in his courses, it is doubtless possible to add to the water, and, when the water prevails in the blend, to increase the fire. These things are the source of greater or less intelligence in souls. But in the following cases the blend is not the cause of the characteristic:—irascibility, indolence, craftiness, simplicity, quarrelsomeness and benevolence. In all these cases the cause is the nature of the passages through which the soul passes. For such dispositions of the soul depend upon the nature of the vessels through which it passes, upon that of the objects it encounters and upon that of the things with which it mixes. It is accordingly impossible to change the above dispositions through regimen, for invisible nature cannot be moulded differently. Similarly, the nature of voice too depends

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τής φωνῆς ὁκοίη τις ἄν ἢ, οἱ πόροι αἴτιοι ἃ τοῦ πνεύματος. δι' ὁκοίων γὰρ ἂν τῶν κινήται ὃ

ηὴρ καὶ πρὸς ὁκοίους τινὰς προσπίπτῃ, τοιαύτην ἀνάγκη τὴν φωνὴν εἶναι. ἕ καὶ ταύτην μὲν δυνατῶν καὶ βελτίων καὶ χείρω ποιεῖν, διότι λειστέρους καὶ τραχυτέρους τοὺς πόρους τῶν πνεύματι δυνατον ποιήσαι, κείνο δὲ ἀδύνατον

25 ἐκ διαίτης ἄλλοιωσαι.  

1 For αἴτιοι θ has αὐξονται.
2 γὰρ ἂν omitted by θ.
3 προσπίπτει θ: προσπίπτειν Μ.
4 ταύτην Κ’: ταύτα θΜ.
5 πλειστέρους καὶ βραδυτέρους θ: λειστέρους καὶ βραχυτέρους Μ: λειστέρους καὶ τραχυτέρους Littre. θ omits τοὺς πόρους and Μ reads τοὺς πόνους. A. L. Peck would read βελτίων ποιεῖν, διότι <δὲ> λειστέρους καὶ . . . ἀδύνατον ποιήσαι, κείνο ἀδύνατον ἐκ διαίτης.
6 Query: κείνα.
upon the passages of the breath. The character of voice inevitably depends upon the nature of the passages through which the air moves, and upon the nature of those it encounters. In the case of voice, indeed, it is possible to make it better or worse, because it is possible to render the passages smoother or rougher for the breath, but the aforesaid characteristics cannot be altered by regimen.  

¹ I am satisfied with no restoration of this sentence. Peck's reading makes good sense logically, but requires us to take ταύτα = characteristics that can be changed and Κένο = characteristics that cannot—a strange use of the words to say the least. If with K' (and Mack) we read ταύτην, and alter Κένο to Κείνα the sense is: we can change the πόροι (throat, nose) that give characteristics to voice, but we cannot get at the internal πόροι along which ψυχή travels. Κείνα = the characteristics (or vessels) mentioned above. But no MS. gives Κείνα, and it is hard to see why it should have been changed to Κένο.
APPENDIX

In Chapter VII both θ and M give τρυπώσει, though a second hand in θ has written over it πρίζουσι. In Chapter XVI occurs the sentence τρυπώσει, ὅ μὲν ἔλκει, ὅ δὲ ὀθεῖ, which some editors bracket. Boring with an auger seems an impossible action to represent by ἔλκει and ὀθεῖ, and so these editors regard the words as a stupid note which has crept into the text. But the MS. authority is very strong, and causes misgivings. Dr. Peck thinks that a horizontal auger could be worked up and down by a leather thong. But though you can pull a thong you cannot push it. Perhaps there is a reference to the working of an auger by means of a bow, the string of which was twisted round the top of the auger, and then the bow was worked just as a saw. See the Dictionary of Antiquities, s. v. terebrum. I do not, however, feel confident enough to adopt the reading τρυπώσει, though it is quite possible that it is right. Diels' reading of the next sentence in VII will mean: "As they press below, up it comes, for it could not admit of going down at a wrong time," with reference to παρὰ καιρὸν lower down. Timely force works well, untimely force spoils everything. βιαζόμενα, βιαζονται and βιαζόμενον are probably passives, although a meaning might be wrung out of the middle voice.
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XXXVII. Χωρέων δὲ θέσιν καὶ φύσιν ἐκάστων χρή ὡδε διαγινώσκειν. κατὰ παντὸς μὲν εἴπειν ὡδε ἔχειν ἡ πρὸς μεσημβρίαν κείμενη θερμοτέρη καὶ ἕηροτέρη τῆς πρὸς τὰς ἀρκτικὰς κειμένης, διότι ἐγγυτάτω τοῦ ἡλίου ἐστίν. ἐν δὲ ταύτης τῇ χώρησιν ἀνάγκη καὶ τὰ ἔθνεα τῶν ἀνθρώπων καὶ τὰ φυόμενα ἐκ τῆς γῆς ἕηροτερα καὶ θερμότερα καὶ ἰσχυρότερα εἶναι ἡ ἐν τῇ χώρῃ ἑναντίησιν· οἶον τὸ Λιβυκὸν ἔθνος πρὸς τὸ Ποντικὸν καὶ τὰ ἐγγυστά ἐκατέρων. αὐταὶ δὲ καθ’ ἐωτάς αἱ χώραι ὡδε ἔχουσιν τὰ ὤψηλα καὶ αὐχμυρὰ καὶ πρὸς μεσημβρίαν κείμενα ἕηροτερα τῶν πεδίων τῶν ὁμοίως κειμένων, διότι ἐλάσσους ἱκμίδας ἔχει· τὰ μὲν γὰρ οὐκ ἔχει στάσιν τῶν ὁμβρίων ὑδατί, τὰ δὲ ἔχει. τὰ δὲ λιμαία καὶ ἐλώδεα υγραῖνε καὶ θερμαίνει θερμαίνει μὲν, διότι κοιλα καὶ περιέχεται καὶ οὐ διαπνεῖται· υγραίνε δὲ, διότι τὰ φυόμενα ἐκ τῆς γῆς υγρότερα, οἴσι τρέφονται οἱ ἀνθρωποί, τὸ τε πνεῦμα ὁ ἀναπνέον· 5 παχύτερον διὰ τὸ ύδωρ ἀπὸ τῆς ἀκυνσιώτητι, τὰ δὲ κοιλα καὶ μὴ ἐνυδρα ἕηραίνει καὶ θερμαίνει· θερμαίνει μὲν, ὅτι κοιλα καὶ περιέχεται, ἕηραίνε δὲ διὰ τῆς τροφῆς τὴν ἕηροτήτα, καὶ διότι τὸ πνεῦμα, ὁ ἀναπνέομεν, ἕηρον εἶν, ἐλκεῖ ἐκ τῶν

1 ἐγγυτάτω θ': ἐγγυτέρων Μ.
2 αὐταί my emendation: αὐταί θ Μ.
XXXVII. The way to discern the situation and nature of various districts is, broadly speaking, as follows: The southern countries are hotter and drier than the northern; because they are very near the sun. The races of men and plants in these countries must of necessity be drier, hotter and stronger than those which are in the opposite countries. For example, compare the Libyan race with the Pontic, and also the races nearest to each. Countries considered by themselves have the following characters. Places which are high and scorched and are situated to the south are drier than plains though so situated, because they have less moisture; for they do not retain the rain that falls, but the others do. Marshy and boggy places moisten and heat. They heat because they are hollow and encompassed about, and there is no current of air. They moisten, because the things that grow there, on which the inhabitants feed, are more moist, while the air which is breathed is thicker, because the water there stagnates. Hollows that are without water dry and heat. They heat because they are hollow and encompassed; they dry both by reason of the dryness of the food, and by reason that the air which is breathed, being dry, attracts the moisture from our bodies for

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3 ἐλάσσονς Littré: ἐλάσσωι θ: ἐλάσσω M.
4 περιέχεται θ: περιεχόμενα M.
5 ἀναπνέομεν θ: ἀναφέρομεν M.
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σωμάτων τοῦ ὕγρον ἐς τροφὴν ἐωτῷ, οὐκ ἔχουν πρὸς ὁ τι ἀν ὕγρότερον προσπίπτον τρέφηται. ὁκου δὲ τοῖς χωρίοις ὅρεα προσκείται πρὸς νότου,¹ ἐν τούτοις αὐχμάδεις ² οἱ νότοι καὶ νοσεροὶ προσπνέουσιν. ὁκου δὲ βοραθεὶν ὅρι
30 πρόσκειται, ἐν τούτοις οἱ βορέαι ταράσσουσι καὶ νοσουσ ποιέουσιν. ὁκου δὲ βοραθεὶν κοίλα χωρία τοῖς ἀστείς προσκείται, ἢ καὶ ἐκ ἁλάσσεις νήσος ἀντύκειται,³ πρὸς ⁴ τῶν θερινῶν πνευμάτων θερμῶν καὶ νοσερῶν τούτο τὸ χωρίον, διότι οὔτε βορέης διαστένων καθαρήν τὴν ἐπαγωγὴν τοῦ πνεύματος παρέχει, οὔτε ὑπὸ τῶν θερινῶν πνευμάτων διαψυχεῖται. τῶν δὲ νῆσων αἱ μὲν ἐγγὺς τῶν ἡπείρων δυσχεμερώτεραι εἰσίν, αἱ δὲ πόντια ἀλεεινότεραι τῶν χείμωνα, διότι αἱ χώνες ⁴⁰ καὶ πάγοι ἐν μὲν τῇς ἡπείροις ἐχοῦσι στάσιν καὶ τὰ πνεύματα ψυχρὰ πέμπουσιν ἐς τὰς ἐγγὺς νῆσους, τὰ δὲ πελάγια οὐκ ἔχει στάσιν ἐν
43 χείμωνι.

XXXVIII. Περὶ δὲ πνευμάτων ἢμιτων φύσιν ἔχει καὶ δύσωμι ἐκαστα, ὅδε χρὴ διαγνώσκειν. φύσιν μὲν ἔχει τὰ πνεύματα πάντα ὕγραίνειν καὶ ψύχειν τὰ τε σώματα τῶν ζώων καὶ τὰ φύσεις ἐκ τῆς ζῆς διὰ τάδε· ἀνάγκη τὰ πνεύματα ταῦτα πνεύν ἀπὸ χιόνως καὶ κρυστάλλου καὶ πάγων ἰσχυρῶν καὶ ποταμῶν καὶ λιμνῶν καὶ γῆς υγρανθείσας καὶ ψυχθείσας. καὶ τὰ μὲν ἰσχυροτέρα τῶν πνευμάτων ἀπὸ μεζόνων καὶ ἰσχυρο-
10 τέρων, τὰ δὲ ἀσθενεστέρα ἀπὸ μειόνων καὶ ἀσθενεστέρων ὅτεπερ γὰρ καὶ τοῖς ζώοις πνεῦμα ἐνέστην, οὔτω καὶ τοῖς ἀλλοις πάσι

¹ θ omits πρὸς νότου.
its own nourishment, having nothing moister to assail in order to nourish itself therefrom. In places where mountains are situated to the south, the south winds that blow are parching and unhealthy; where the mountains are situated to the north, there northern winds occasion disorders and sickness. Where there are hollows on the north side of a town, or where it is faced by an island to the north, such a district becomes hot and sickly with the summer winds, because no north wind blows across to bring a pure current of air, nor is the land cooled by the summer winds. Islands which are near the mainland have very severe winters; but those which are further out to sea are milder in winter. The reason is because the snow and ice on the mainland remain, and send cold winds to the neighbouring islands; but islands situated in mid-ocean have no snow remaining in the winter.

XXXVIII. You may distinguish the nature and power of every particular wind in the following way. All winds have a power of moistening and cooling both animal and vegetable bodies for this reason; because all these winds must come either from snow or ice or places severely frozen, or from rivers or lakes, or from moist and cold land. The stronger winds come from these conditions when widely extended and strongly intensified, weaker winds from these conditions less widely extended and less intensified. As there is breath in the animals, so there is in

\[\text{\footnote{2 \(\theta\) omits from \(\alphaυ\chiμωδες\) \(\tauο\nu\piωσιν\).}}\]

\[\text{\footnote{3 \(M\) omits \(\eta\ \kappa\alpha\i\ \ldots\ \alpha\nu\tau\i\kappa\i\varepsilon\i\tau\i\).}}\]

\[\text{\footnote{4 \(\theta\) has \(\pi\rho\ \tau\omega\nu\ \thetaερι\) at the end of fol. 194v; 194r begins ρης ουκετι \(\delta\muοιος\ \piαραγινεται\). See Chapter XXXVIII, p. 302.}}\]
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toîsi mèn ἔλασσον, τοῖσι δὲ¹ κατὰ μέγεθος. φύσιν μὲν οὖν ἔχει ψύχειν καὶ ύγραίνειν τὰ πνεύματα πάντα. διὰ θέσιν δὲ χωρίων καὶ τόπων, δι’ ὅν παραγίνεται τὰ πνεύματα ἐσ τὰς χώρας ἐκάστας, διάφορα γίνεται ἄλληλοιν, ψυχρότερα, θερμότερα, υγρότερα, ξηρότερα, νοσερότερα, ὑγιεινότερα. τὴν δὲ αἰτίην ἐκάστων ὁδὴ χρῆ γινώσκειν: ὁ μὲν βορέας ψυχρὸς καὶ ύγρὸς πνεῖ, ὅτι ὄρμαται ἀπὸ τοιοῦτων χωρίων, πορεύεται τε διὰ τοιούτων τόπων, οὕστινας ὁ ἥλιος οὐκ ἐφέρπει, οὐδὲ ἀποξηραίνων τὸν ἥρα ἐκπίει τὴν ἱκμᾶδα, ὡστε παραγίνεται ἐπὶ τὴν οἰκεομένην, τὴν ἐωτοῦ δύναμιν ἔξω, ὅκου μὴ διὰ τὴν θέσιν τῆς χώρης διαφθείρεται· καὶ τοῖσι μὲν οἰκέοισιν ἔγγιστα ψυχρότατος, τοῖσι δὲ προσωτάτω ἥκιστα. ὁ δὲ νότος πνεῖ μὲν ἀπὸ τῶν ὀμοίων τὴν φύσιν τῷ βορέᾳ· ἀπὸ γὰρ τοῦ νοτίου πόλου πνέων, ἀπὸ χιόνου πολλῆς καὶ κρυστάλλου καὶ πάγων ἵσχυρῶν ὀρμῳόμενος, τοῖσι μὲν ἐκεῖστε πλησίον ἀυτοῦ οἰκέουσιν ἀνάγκη τοῖσι πνεῖν ὁκοῖς περ ἡμῖν ὁ βορέας. ἐπὶ δὲ πᾶσαν χώρην οὐκ ἔτι ὀμοίος παραγίνεται· διὰ γὰρ τῶν ἐφόδων τοῦ ἥλιον καὶ ὑπὸ τὴν μεσημ-βρίην πνέων, ἐκπίειται τὸ ὕγρον ὑπὸ τοῦ ἡλίου· ἀποξηραίνομενος δὲ ἀραιοῦται· διὸ ἀνάγκη θερμῶν αὐτῶν καὶ ξηρῶν ἐνθάδε παραγίνεσθαι. ἐν μὲν οὖν τοῖσιν ἔγγιστα χωρίουσιν ἀνάγκη τοιαύτην δύναμιν ἀποδιδόναι θερμήν καὶ ξηρήν, καὶ ποιεῖ τοῦτο ἐν τῇ Λιβύῃ· τὰ τε γὰρ φυομένα ἔξαναίνει·² καὶ τοὺς ἀνθρώπους λαυθάνει ἀποξηραίνων· ὄτε γὰρ οὐκ ἔχων οὕτε ἐκ θαλάσσης ἱκμάδα λαβεῖν οὕτε ἐκ ποταμοῦ, ἐκ τῶν ἥλιων καὶ ἐκ τῶν φυομένων 302
REGIMEN, II. xxxviii.

everything else: some have less, some more according to size. Now all winds have a cooling and moistening nature. But winds differ from one another according to the situation of the countries and places through which they come to the various regions, being colder, hotter, moister, drier, sicklier or healthier. You may know the cause of each in the following way. The north wind blows cold and moist, because it blows from such countries, and passes through places which the sun does not approach to dry the air and consume the moisture, so that it comes to the habitable earth with its own power, unless this be destroyed by the situation of the place. It is most cold to those who dwell nearest to these places and least to those who are farthest from them. The south blows sometimes from places that are of the same nature as the north; for when it blows from the south pole and starts from much snow, ice and severe frosts, it must of necessity blow to those who dwell there near it after the same manner as the north does to us. But it does not come the same to every country; for instance, when it blows through the approaches of the sun under the south, the moisture is absorbed by the sun. As it dries it becomes rare, and therefore of necessity it must reach here hot and dry. Therefore in the most adjacent countries it must impart such a hot and dry quality, as it does in Libya, where it parches the plants, and insensibly dries up the inhabitants. For as it cannot get any moisture either from sea or river, it drinks up the moisture of animals and

1 Before κατὰ μεγεθος M has πνυ.
2 ἐξαναι ἐται M.

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ἐκπίνει τὸ ύγρόν. όταν δὲ τὸ πέλαγος περαι-ώσῃ, ἀτε θερμὸς ἔων καὶ ἄραιός, πολλῆς ύγρασίας ἐμπίπτοντι τὴν χώρην ἐμπίπτοντων. ἀνάγκῃ δὲ τὸν νότον θερμὸν τε καὶ ύγρόν εἶναι, ὅπου μὴ τῶν χωρίων αἱ θέσεις αἵτια ἐισὶν. ὡσαύτως δὲ καὶ αἱ τῶν ἄλλων πνευμάτων δυνάμεις ἔχουσιν. κατὰ δὲ τὰς χώρας ἐκάστας τὰ πνεύματα ἔχει ὡδε. τὰ μὲν ἐκ θαλάσσης πνεύματα ἐς τὰς χώρας ἐσπίπτοντα, ἢ ἀπὸ χιόνως ἢ πάγων ἢ λιμνῶν ἢ ποταμῶν, ἀπαντά υγραίνει καὶ ψύχει καὶ τὰ φυτὰ καὶ τὰ ἡώς, καὶ υγείης τοῖς σώμασι παρέχει ὡσα μὴ ὑπερβάλλει ψυχρότητι καὶ ταύτα δὲ βλάπτει, διότι μεγάλας τὰς μεταβολὰς ἐν τοῖς σώμασι ἐμποιεῖ τοῦ θερμοῦ καὶ τοῦ ψυχροῦ. ταύτα δὲ πάσχουσιν ὅσοι ἐν χωρίοις ὀικέουσιν ἐλώδεσι καὶ θερμοῖσιν ἐγγὺς ποταμῶν ἵσχυρῶν. τὰ δ' ἄλλα τῶν πνευμάτων ὅσα πνεῖ ἀπὸ τῶν προειρημένων, ὡφελεῖ, τὸν τε ἡέρα καθαρὸν καὶ εἰλικρινέα παρέχοντα καὶ τὰ τῆς ψυχῆς θερμὸν ἱκμάδα διδόντα. ὡσα δὲ τῶν πνευμάτων κατὰ γῆν παραγίνεται, ἐξηρότερα ἀνάγκῃ εἶναι, ἀπὸ τὸν ἡλίου ἀποξηραίνομενα καὶ ἀπὸ τῆς γῆς' οὐκ ἔχοντα δὲ τροφὴν ὁκόθεν ἐπαγάγηται, τὰ πνεύματα, ἐκ τῶν ξυόων ἐλκοντα τὸ ύγρόν, βλάπτει καὶ τὰ φυτὰ καὶ τὰ ἡώς. καὶ ὅσα ὑπὲρ τὰ ὀρείς ὑπερπίπτοντα παραγίνεται ἐς τὰς πόλεις, οὐ μόνον ἡραίνει, ἄλλα καὶ ταράσσει τὸ πνεῦμα δ ἀναπνεόμεν, καὶ τὰ σώματα τῶν ἀνθρώπων, ὡστε νοσούσι ἐμποιεῖν. φύσιν μὲν οὖν καὶ δύναμιν ἐκάστων οὐτῶ ἥρα γινώσκειν. ὅπως δὲ χρῆ πρὸς ἐκαστα παρεσκευάσθαι, προϊόντι τῷ λόγῳ δηλώσω.

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plants. But when the wind, being hot and rare, has passed the ocean, it fills the country where it strikes with much moisture. The south wind must necessarily be hot and moist, where the situation of the countries does not cause it to be otherwise. The powers of other winds too are similarly conditioned. The properties of winds due to varieties of region are as follow. The winds which strike regions from off the sea, or from snow, frost, lakes or rivers, all moisten and cool both plants and animals, and are healthy unless they be cold to an excess, when they are hurtful by reason of the great changes of cold and heat which they make in bodies. Those are subject to these changes who inhabit marshy and hot places near great rivers. All other winds which blow from the foresaid places are beneficial, as they afford a pure and serene air, and a moisture to temper the heat of the soul. The winds which come by land must necessarily be drier, being dried both by the sun and the earth. These winds, not having a place whence to draw nourishment, and attracting moisture from living creatures, hurt both plants and animals. The winds which pass over mountains to reach cities do not only dry, but also disturb the air which we breathe, and the bodies of men, so as to engender diseases. This is the way to judge of the nature and power of various winds. I will show in the subsequent discourse how we must provide against each.
PERI ΔΙΑΙΤΗΣ

XXXIX. Σίτων δὲ καὶ ποτῶν ἕνωσις τῶν καὶ τὴν κατὰ φύσιν καὶ τὴν διὰ τέχνης ὁδὲ χρὴ γινώσκειν. ὅσοι μὲν κατὰ παντὸς ἐπεχειρήσαν εἰπεῖν περὶ τῶν γλυκέων ἡ λιπαρῶν ἡ ἄλμυρῶν ἡ περὶ ἀλλοῦ τυός τῶν τοιοῦτων τῆς δυνάμεος, οὐκ ὅρθως γινώσκουσιν· οὐ γὰρ τὴν αὐτήν δύναμιν ἔχουσιν οὔτε τὰ γλυκέα ἄλληλοισιν οὔτε τὰ λιπαρὰ οὔτε τῶν ἀλλῶν τῶν τοιοῦτων οὐδέν· πολλὰ γὰρ τῶν γλυκέων διαχωρεῖ, τὰ δ' ἵστησι, τὰ δὲ ἔραινει, τὰ δὲ ψιλάνει. ὀσαῦτως δὲ καὶ τῶν ἀλλῶν ἀπάντων· ἔστι δὲ ὅσα στῦφει καὶ διαχωρεῖται, τὰ δὲ ὑπέρειται, τὰ δὲ οὐδέτερα τούτων. ὀσαῦτως δὲ καὶ τῶν θερμαντικῶν καὶ τῶν ἀλλῶν ἀπάντων, ἀλλήν ἄλλα δύναμιν ἔχειν. περὶ μὲν οὖν ἀπάντων οὐχ οἶνον τε δηλωθῆναι ὀποῖά τινά ἔστιν· καθ' ἕκαστα δὲ ἴμτων δύναμιν ἔχει διδάξω.

XL. Κριθαὶ φύσει μὲν ψυχρὸν καὶ ὕγρον καὶ ἔραινει· ἐνι δὲ καὶ καθαρτικον τι ² ἀπὸ τοῦ χυλοῦ τοῦ ἄχυρον· τεκμήριον δὲ· εἰ μὲν ἑθέλοις ³ κριθας ἀπτίστους ἐψήσαι, καθαίρει ὁ χυλὸς ἱσχυρὸς· εἰ δὲ πτῖσας, ⁴ ψύχει μᾶλλον καὶ ἱστῆσιν· ὅταν δὲ πυρωθῶσι, τὸ μὲν ύγρὸν καὶ καθαρτικὸν ὑπὸ τοῦ πυρὸς παῦσαι, ⁵ τὸ δὲ καταλειπόμενον ψυχρὸν καὶ ἔρχεται. ὁκόσα δὲ δεὶ ψύξαι καὶ ἔρχημαι, ἀλφιτον διαπρήσεται διδὲ χρεομένῳ ⁶ μάζῃ παντοδαπῆ δύναμιν δὲ ἔχει ἡ μᾶζα τοιεύον. τὰ συγκομιστὰ ἄλευρα τροφὴν μὲν ἔχει ἐλάσσω, διαχωρεῖ δὲ μᾶλλον· τὰ δὲ

1 σιτών δὲ καὶ ποτῶν θ: σιτίων δὲ καὶ ποιμάτων Μ.
2 τι omitted by θ.
3 τεκμήριον μὲν· εἰ μὲν θέλεις Μ: τεκμήριον δὲ εἰ μὲν ἑθέλοις θ.

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XXXIX. The power of various foods and drinks, both what they are by nature and what by art, you should judge of thus. Those who have undertaken to treat in general either of sweet, or fat, or salt things, or about the power of any other such thing, are mistaken. The same power does not belong to all sweet things, nor to all fat things, nor to all particulars of any other class. For many sweet things are laxative, many binding, many drying, many moistening. It is the same with all other kinds; some are astringent or laxative, some diuretic; there are some that are neither. It is the same with things which are heating and with all other things, one has one power, another, another. Since therefore it is impossible to set forth these things in general, I will show what power each one has in particular.

XL. Barley in its own nature is cold, moist and drying, but it has something purgative from the juice of the husks. This is proved by boiling un-winnowed barley, the decoction of which is very purgative; but if it be winnowed, it is more cooling and astringent. When it is parched, the moist and purgative quality is removed by the fire, and that which is left is cool and dry. When, therefore, it is necessary to cool and dry, barley meal thus used will do it, no matter how the cake is prepared; such, in fact, is the power of the barley cake.1 The meal together with the bran has less nourishment, but passes better by stool. That which is cleaned from

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1 The words μαζί... τοιῇδε seem out of place. Should the words μαζί παντὸδαπὴ... δύναμιν κ.τ.λ. be transposed and placed after ἕκαστον δὲ διαχωρεῖ;
καθαρὰ τροφιμώτερα, ἦσον δὲ διαχωρεῖ. μᾶζα προφυρηθεῖσα, ραντή, ἀτριπτός, κούφη, καὶ
dιαχωρεῖ, καὶ ψύχει: ψύχει μὲν διότι† ψυχρῷ
उदाति ύγρῇ ἐγένετο, διαχωρεῖ δὲ διότι ταχεῖς
πέσσεται, κούφη δὲ διότι πολλῇ τῆς τροφῆς μετὰ
tοῦ πνεύματος ἔξω ἀποκρίνεται. στενότεραι₂
γὰρ αἱ διεξοδοί τῇ τροφῇ ἐστὶν ἀλλὰν ἐπιούσαιν
οὐκ ἐπιδέχονται: καὶ τοῦ μὲν σὺν τῷ πνεύματι
λεπτυνόμενον ἀποκρίνεται ἔξω, τὸ δὲ αὐτοῦ
μένον ὕσσαν ἐμποτεῖ: καὶ τοῦ μὲν ἄνω ἐρυγγάνε-
tαι, τὸ δὲ κάτω ὑποχωρεῖ: πολλῇ οὖν τῆς τροφῆς
ἀπὸ τοῦ σώματος ἀπογίνεται.⁵ εἰ δὲ ἐθέλοις ἐνθέως
συμφυρῆσας τὴν μάζαν ἕξεν ἡ τοιαύτη
ξηραντική: ἀτε γὰρ τὸ ἄλφιτον ξηρὸν ἐνοῦ καὶ
ἀπὸ τοῦ ὕδατος διάβροχον οὕτω γεγενημένον,
ἐμπεσόν ἐς τὴν κοιλίην, ἔλκει ἐξ αὐτῆς τὸ υγρὸν
θερμὸν ἐνῷ: πέφυκε γὰρ τὸ μὲν θερμὸν ψυχρὸν
ἐλκεῖν, τὸ δὲ ψυχρὸν τὸ θερμὸν καταναλισκο-
μένον δὲ τοῦ υγροῦ ἐκ τῆς κοιλίης ἀνάγκη
ξηραίνεσθαι, τοῦ δὲ ὕδατος τοῦ σὺν τῇ μάζῃ
ἐσελθόντος † ψύχει ψύχεσθαι ἐπαγόμενον.† ὅσα

¹ M has ὅτι (three times). ² M has στενοτοποροῦ.
³ τῆς τροφῆς Μ.
⁴ μένον θ: ἐμμένον Μ.
⁵ ἀπογίνεται θ: ἀποπνέεται Μ.
⁶ εἰ δὲ θέλοις θ: εἰ δὲ θελεῖς Μ: ἢν δὲ θέλῃς Λιττρέ.
⁷ τὴν μάζαν ευθέως φυρῆσας Μ.
⁸ οὕτω διάβροχον θ: διάβροχον οὕτω Μ.
⁹ ἐπαγόμενον ὅν θ: ἐπαγόμενον Μ. θ has ψύχεσθαι without
ψύχει, Μ ψύχει without ψύχεσθαι. I give Littre's reading
within daggers.

¹ προφυρηθεῖσα seems to mean "mixed some time before it
is cooked (or required)."
² This is a very perplexing sentence. Whether we take
the reading of θ or that of Μ the grammar is abnormal.
REGIMEN, II. xl.

the bran is more nourishing, but does not pass so well by stool. Barley cake made into a paste betimes, sprinkled with water but not well kneaded, is light, passes easily by stool, and cools. It cools because it is moistened with cold water; it passes by stool because that it is soon digested, and it is light because that a great part of the nourishment is secreted outside with the breath. For the passages, being too narrow for the nourishment, will not receive a new addition, and part of it is attenuated and secreted outside with the breath, while a part remains and causes flatulence; of this some is belched upwards, and some passes out downwards. A great part, therefore, of the nourishment passes out of the body. If you will give the barley cake as soon as it is mixed, it is drying, for the barley meal, being dry, and moist only by the water which is mixed with it, coming into the belly attracts its moisture as being hot; for it is natural for the hot to attract the cold, and the cold the hot. The moisture of the belly being consumed it must necessarily grow dry, and when the water mixed with the barley cake has entered the belly it must grow cool. So when

Littré, combining the two readings, translates: “Le liquide qui est dans le ventre se consume et se dessèche nécessairement, et celui qui y est appelé se refroidit par le froid de l'eau introduite avec la polenta.” He takes τὸ υγρὸν as the subject of both infinitives and ψὐχεῖ as a noun. But we should certainly require τῷ ψὐχεῖ and τῷ ἐπαγόμενον, and it is also hard to distinguish (as Littré does) the υγρὸν ἐπαγόμενον from the υγρὸν ἐσελθὼν. I am tempted to think that ψὐχεῖ ἐπαγόμενον (“cools when introduced”) is a note that has crept into an original text which read τοῦ . . . ἐσελθὼνς ψὐχεσθαι, and that the subject of both infinitives is τὴν κοιλὴν.
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οὖν δὲι ψῦξαι ἢ ἕηρηναι ἢ διαρροὐὴ ἐχόμενον ἢ ἄλλῃ τινὶ θερμασίῃ, ἢ τοιαύτῃ μᾶζα διαπρῆσεται. ἢ δὲ ἐξηρητὴ τριπτὴ ἔπειρανεῖ μὲν οὐχ ὁμοίως διὰ τὸ πεπιλήσθαι ἵσχυρως, τροφήν δὲ τῷ σώματι πλείστην δίδωσιν, ἀτε γὰρ ἵσυχὴ τηκομένης δέχονται τὴν τροφὴν αἱ δίδοι.[2] διαχωρεῖ μὲν οὖν βραδεώς, φῦσαν δὲ οὐκ ἐμποιεῖ οὐδὲ ἐρυγγανεται, ἢ δὲ προφυρηθείσα τριπτὴ τρέφει μὲν ἥσσον, διαχωρεῖ δὲ καὶ φῦσαν ἐμποιεῖ μᾶλλον.


XLII. Πυροὶ ἵσχυρότεροι κριθῶν καὶ τροφιμώτεροι, διαχωρέουσι δὲ ἥσσον καὶ αὐτοὶ καὶ ὁ χυλὸς. ἄρτος δὲ ὁ μὲν συγκομιστὸς ἐπειράνει καὶ διαχωρεῖ, ὁ δὲ καθαρὸς τρέφει μὲν μᾶλλον, διαχωρεί δὲ ἥσσον. αὐτῶν δὲ τῶν ἄρτων ὁ μὲν ξυμίτης κούφος διαχωρεῖ· κοῦφος μὲν, ὅτι ἀπὸ τῆς ξύμης τοῦ ὄξεος τὸ ὕγρων προαιρεῖται, ὅπερ ἐστὶν ἡ τροφή· διαχωρεῖ δὲ ὅτι

[1] Χεόμενον Μ.  
[6] οἴον (οἴον?) θ: βόειον Μ.  
[7] προσανάλωται Μ.

1 The base of cyceon was barley meal, mixed with water, wine or milk. To this was added honey, or salt or herbs.

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it is necessary to cool or to dry a sufferer from diarrhoea or from any sort of inflammation, barley cake of this sort serves well. Barley cake that is dry and well kneaded does not dry so much, by reason that it is more tightly compressed, but it is very nourishing, because as it gently dissolves the passages admit the nourishment; so it passes slowly without occasioning wind either downwards or upwards. That which has been mixed beforehand and well kneaded nourishes less, but passes by stool and causes more wind.

XLI. Cyceon made with barley only\(^1\) added to water cools and nourishes, with wine it heats, nourishes and is astringent. With honey it heats and nourishes less, but is more laxative unless the honey be unmixed;\(^2\) with unmixed honey it is astringent. With milk all cyceons are nourishing; made with sheep's milk they are astringent, with goats' milk they are more laxative, with cows' milk less, but with mares' or asses' milk they are more laxative.

XLII. Wheat is stronger and more nourishing than barley, but both it and its gruel are less laxative. Bread made of it without separating the bran dries and passes; when cleaned\(^3\) from the bran it nourishes more, but is less laxative. Of the various breads themselves the fermented is light and passes. It is light because the moisture is quickly used up owing to the acid of the leaven, and this is the nourishment.\(^4\) It passes, because it is

\(^2\) With \(\dot{a}t\eta\kappa\tau o\nu\) : "if the honey be unmelted."

\(^3\) I.e. "white" bread, as opposed to "brown" (\(\sigma\nu\gamma\kappao-\mu\iota\sigma\iota\delta\)).

\(^4\) I.e. the consumption of moisture is nourishment.
ταχέως πέσσεται. ὁ δὲ ἄξυμος διαχωρεῖται 1 μὲν ἥσσον, τρέφει δὲ μᾶλλον. ὁ δὲ τῷ χυλῷ πεφυρημένος κουφότατος,2 καὶ τρέφει ἰκανῶς, καὶ διαχωρεῖ τρέφει μὲν ὅτι καθαρός, κοίφος δὲ, ὅτι τῷ κουφότατῳ πεφύρηται καὶ ἔξυμωται ὑπὸ τούτου καὶ πεπύρωται διαχωρεῖ δὲ ὅτι τὸ γλυκὺ καὶ διαχωριτικὸν τοῦ πυροῦ3 συμμέικται. καὶ αὐτῶν δὲ τῶν ἄρτων οἱ μέγιστοι τρωφιμώτατοι, ὅτι ἡκιστὰ ἐκκαίονται ὑπὸ τοῦ πυρῶς τὸ υγρὸν4 καὶ οἱ ἐπίνυται τροφιμώτεροι τῶν ἐσχαριτῶν καὶ ὀβελεῖων, διότι4 ἥσσον ἐκκαίονται ὑπὸ τοῦ πυρῶς. οἱ δὲ κλιβανίται καὶ οἱ ἐγκρυφίαι ξηρότατοι, οἱ μὲν διὰ τὴν σποδόν, οἱ δὲ διὰ τὸ ὀστρακὸν ἐκπινώνται τὸ υγρὸν. οἱ δὲ σεμίδα- λίται ἵσχυρότατοι τούτων πάντων, ἔτι δὲ μᾶλλον οἱ ἐκ τοῦ χόνδρου καὶ τρόφιμοι σφόδρα, οὐ μὲντοι διαχωρέουσιν ὀμοίως. ἀλήτων καθαρῶν καὶ πυνόμενον ἐφ' ὕδατι ψύχει, καὶ πλύμα σταιτὸς εἰπὶ πυρὶ. πιτύρων χυμὸς ἐφθος5 κούφος καὶ διαχωρεῖ. τὰ δὲ ἐν γαλακτὶ ἐψύμενα6 ἀλήτα διαχωρεῖ μᾶλλον ἢ τὰ ἐν τῷ ὕδατι, διὰ τοὺς ὀρροὺς, καὶ μάλιστα ἐν τοῖς διαχωρητικοῖς. οἰκόσα δὲ σὺν μέλιτι καὶ ἐλαίῳ ἐψυεται ἢ ὅπτάται εἰς ἀλήτων, πάντα καυσώδεα καὶ ἐρευγματώδεα.7 ἐρευγματώδεα μὲν διάτι τρόφιμα ἐόντα οὐ διαχωρητικά ἔστι, καυσώδεα δὲ διότι λιπαρὰ καὶ γλυκέα καὶ ἀσύμφορα ἀλλήλουσιν ἐόντα,8 οὐ τῆς αὐτῆς καθεψῆσιος δέομενα, ἐν τῷ

1 διαχωρεῖ Μ.  
2 κουφότερος Μ.  
3 πυρὸς Μ.  
4 After διότι θ has περιπλάσσεται τοις ὀξυλίσκοις. This looks like a marginal note; τοις perhaps represents ἄρτος.  
5 ὑπὸ τὸς θ: ἐφθος Μ.  
6 διόμενα Μ.  
7 ἐρευγματώδεα Μ.
soon digested; but that which is not fermented does not pass so well, but nourishes more. That which is mixed with wheat gruel is lightest, affords good nourishment, and passes. It nourishes because it is made of pure wheat. It is light because it is tempered with what is most light, and is fermented by it and baked. It passes because it is mixed with the sweet and laxative part of the wheat. Of loaves themselves the largest are the most nourishing, because the moisture of these is least consumed by the fire. Those which are baked in an oven are more nourishing than those which are baked on the hearth or on a spit, because that they are less burnt by the fire. Those which are baked in a pan or under the ashes are the most dry; the latter by reason of the ashes, the former by reason of the earthen pan which imbibes their moisture. The bread made of finest flour called similago is the most strengthening of all, except that which is made of groats, which is very nourishing, but does not pass so well by stool. Fine flour mixed with water and drunk is refreshing, and so is the water wherein flour of spelt has been washed over a fire. A decoction of bran when boiled is light and passes well by stool. Meal boiled in milk passes better by stool than that boiled in water by reason of the whey, and especially if it is mixed with laxatives. All foods from meals boiled or fried with honey and oil are heating and windy; windy because they are very nourishing and do not pass by stool, heating because in one place are fat, sweet and ill-assorted ingredients, which should not be

\[8 \text{ Kal } \alpha \sigma \mu \phi \omega \rho \alpha \ \delta \varepsilon \ \alpha \lambda \lambda \eta \lambda \omega \iota \iota \iota \nu \iota \alpha \cdot \theta; \xi \mu \phi \omega \rho \alpha \ \alpha \lambda \lambda \lambda \omega \iota \iota \iota \nu \iota \alpha \ M.\]
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αὐτῷ ἐστὶ. σεμίδαλις καὶ χόνδρος ἑφθα, ἵσχυρα 38 καὶ τρόφιμα, οὐ μὲντοι διαχωρεῖ.

XLIII. Τίφη, ξεια 2 κονφότερα πυρῶν, καὶ τὰ ἐξ αὐτῶν γινόμενα ὁμοίως ὁστέρ ἐκ τῶν πυρῶν, καὶ διαχωρεῖ δὲ μᾶλλον. βρόμος ὑγραίνει καὶ

ψύχει ἐσθιόμενος καὶ ρόφημα πυνόμενος. 3

XLIV. Τὰ πρόσφατα ἀλφίτα καὶ ἄλητα ἐχτρότερα τῶν παλαιῶν, διότι ἐγγίζου τοῦ πυρὸς καὶ τῆς ἐργασίας εἰς το παλαιούμενα δὲ, τὸ μὲν θερμὸν ἐκπυεῖ, τὸ δὲ ψυχρὸν ἐπάγεται. ἄρτοι θερμοὶ μὲν ψηραίνουσι, ψυχροὶ δὲ ἱσσον, ἐξολο

6 δὲ τί ἱσσον, 4 ἵσχυσιν δὲ τινα παρέχουσιν.

XLV. Κύκλων, τρόφιμον καὶ στατικὸν καὶ

φυσώδες: φυσώδες μὲν ὅτι οὐ δέχονται οἱ πόροι τῆν τροφὴν ἀλέα ἐπιούσαν· στάσιμον δὲ ὅτι ὀλίγην 5 ἔχει τὴν ὑποστάθμη τῆς τροφῆς. οἱ δὲ πισοῖ φυσώσι μὲν ἱσσον, διαχωρεόνσι δὲ μᾶλλον. ὠχροὶ καὶ δόλιχοι διαχωρητικώτεροι 6 τούτων, ἱσσον δὲ φυσώδες, τρόφιμοι δὲ. ἐρέβινθοι λευκοὶ διαχωρεόσι καὶ οὐρέονται καὶ τρέφουσι τρέφει μὲν τὸ σαρκωδές· οὐρεῖται δὲ 10 τὸ γλυκὸν διαχωρεῖται δὲ τὸ ἀλμυρὸν. κέχυρον χόνδρου καὶ κυρήβια, 7 ξηρῶν καὶ στάσιμων, 8 μετὰ σῦκων ἵσχυρὸν τοῖς ποιέουσιν. 9 αὐτοὶ δὲ οἱ

1 ἑφθάς Μ.
2 τιρῆσεα θ: στρύγις (and ἐξ αὐτῆς) Μ.
3 πυνόμενος θ: γενόμενος Μ.
4 ἑωλοὶ δὲ τί ἱσσον omitted by M. I suggest δ᾽ ἔτι “yesterday’s still less.”
5 ἅλην Μ.
6 διαχωρητικὸν θ: διαχωρητικώτερα Μ. Also φυσώδεα and τρόφιμα.
7 χόνδρα κυρηβαξία θ: χόνδροι· κυβηρία Μ.
8 ξηρὰ καὶ στάσιμα Μ.
cooked in the same way. Similago and groats boiled are strengthening and very nourishing, but do not pass by stool.

XLIII. The spelts\(^1\) are lighter than wheat, and preparations therefrom are as light as\(^2\) those from wheat, and more laxative. Oats, whether eaten or drunk as a decoction, moisten and cool.

XLIV. Freshly cooked meal and flour are drier than those which are stale, because they are nearer the fire with which they were prepared; for as they grow stale the heat exhales and the cold succeeds. Hot bread dries, cold dries less, yesterday's bread somewhat less, and causes a certain amount of leanness.

XLV. Beans afford an astringent and flatulent nourishment; flatulent because that the passages do not admit the abundant nourishment which is brought, astringent because that it has only a small residue from its nourishment. Peas are less windy and pass better by stool. The chick-pea, called \(ochrus\), and the bean called \(dolichus\) pass better by stool than these, and are less windy but nourishing. The white chick-pea passes by stool and urine, and nourishes. The substantial part nourishes, the sweet passes by urine, and the saline passes by stool. Millet groats and husks are dry and binding; with figs they are strong nourishment for hard workers. Whole millet by itself boiled is

\(^1\) \(Triticum\ monococcum\) and \(Triticum\ spelta\).

\(^2\) I am not satisfied with \(0\)'s reading (in the text), nor with Littré's \(\tau\omega\) for \(\omega\sigma\pi\epsilon\rho\). An old emendation, \(\tau\omega\nu\), has more to be said for it: "preparations therefrom are similarly lighter than those from wheat."

\(^9\) \(\iota\sigma\chi\nu\rho\omega\nu\ \tau\omega\iota\sigma\iota\ \pi\nu\nu\iota\sigma\iota\iota\ M.\)
κέγχροι ἐφθοῖ τρόφιμοι, οὐ μέντοι διαχωρέουσιν. 

κακοὶ καυσώδεες καὶ ταρακτικοί,1 οὔτε διαχωρέουσιν οὔτε ἰστασιν. ὀροβοὶ στάσιμον καὶ ἰσχυρὸν καὶ παχύνει καὶ πληροὶ καὶ εὐχρον ποιεῖ τὸν ἀνθρώπον. λίνον καρπὸς τρόφιμον καὶ ἵ στάσιμον ἔχει δὲ τι καὶ ψυκτικόν. ὀρμίνου καρπὸς παραπλήσια διαπρήσεται. 20

θέρμοι φύσει μὲν ἰσχυρὸν καὶ θερμὸν, διὰ δὲ τὴν ἐργασίαν κουφότερον καὶ ψυκτικότερον καὶ διαχωρεῖ. ἐρύσιμον υγραίνει καὶ διαχωρεῖ. σικῦν οπέρα διοιρεῖται μᾶλλον ἢ διαχωρεῖ. σήσαμα ἀπλυτα διαχωρεῖται,3 πληροὶ δὲ καὶ παχύνει. διαχωρεῖ μὲν διὰ τὸ ἄχυρον τὸ ἐξω, παχύνει δὲ διὰ τὴν σάρκα. πεπλυμένα δὲ διαχωρεῖ μὲν ἰσσον,4 παχύνει δὲ καὶ πληροὶ μᾶλλον, αὐαίνει 5 δὲ καὶ κατει διὰ τὸ λιπαρὸν καὶ πῖον. κνίκος διαχωρεῖ.6 μήκων στάσιμον, μᾶλλον ἢ μέλαινα, ἀτὰρ καὶ ἡ λευκή: τρόφιμον μέντοι καὶ ἰσχυρὸν. τούτων δὲ οἱ χυλοὶ 7 διαχωριτικότεροι τῆς σαρκὸς. δεῦτε οὖν τῇ ἐργασίᾳ φυλάσσειν, ὀκόσα μὲν βούλει ξηραίνειν, τοὺς χυλοὺς 8 ἀφαιρέοντα τῇ σαρκὶ χρήσθαι. ὀκόσα δὲ διαχωρίζει,9 τῷ μὲν χυλῷ πλέουν, τῷ δὲ σαρκὶ 30 ἐλάσσον καὶ εὐχυλοτέρῃ.10

XLV. Περὶ δὲ τῶν ξύὼν τῶν ἐσθιομένων ὡς ἧμι γυνώσκειν. βοδὸς 11 κρέα ἰσχυρὰ καὶ στάσιμα

1 καταρρηκτικῶν M. 2 τρόφιμων καὶ omitted by M. 3 σήσαμα ἀπλυτα διαχωρεῖται omitted by M. 4 After ἰσσον M adds δὲ. 5 αὐαίνει Θ: υγραίνει M.
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nourishing, but it does not pass by stool. Lentils are heating and trouble the bowels; they are neither laxative nor astringent. Bitter vetches are binding, strengthening, fattening, filling, and give a person a good colour. Linseed is nourishing, astringent, and somewhat refreshing. Clary seed is much of the same nature as linseed. Lupins are in their nature strengthening and heating, but by preparation they become more light and cooling than they are naturally, and pass by stool. Hedge-mustard seed moistens and passes by stool. Cucumber seeds pass better by urine than by stool. Unwashed sesame seeds pass by stool, fill and fatten; they pass by stool by reason of their outward skins, they are fattening by reason of their substance; when washed they pass less by stool, but they fatten and fill more; they dry and heat because they are fat and oily. Wild saffron passes by stool. Poppy is binding, the black more than the white, but the white also. It is nourishing, however, and strengthening. Of all these seeds the juices are more laxative than their substance. When, therefore, you have a mind to dry, you must take care in preparation to remove their juices, and to make use of their substance; when you have a mind to loosen, to make use of more of their juices, less of their substance, and only of those that are very succulent.

XLVI. As to animals which are eatable, you must know that beef is strong and binding, and hard of

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6 θ omits κνίκος διαχωρεί. 7 χυλοί θ: χυμοί M.
8 χυλούς θ: χυμούς M.
9 διαχωρῆσαι θ: διαχωρεῖ M.
10 ἐνχυλοσέρηθι θ: ἐνχυμοσέρηθα M, which also has χυμῶι.
11 βοδς θ: βόεια M.
καὶ δύσπεπτα τῆς κοιλήσει, διότι παχύαιμον καὶ πολύαιμον ἐστὶ τοῦτο τὸ ξῆον· καὶ τὰ κρέα βαρέα ἐς τὸ σῶμα, καὶ αὐταὶ αἱ σάρκες καὶ τὸ γάλα καὶ τὸ αἷμα. ὃκόσων δὲ τὸ γάλα λεπτὸν καὶ τὸ αἷμα ὅμοιον, καὶ αἱ σάρκες παραπλήσιοι.


tὰ δὲ αἵγειαι κοινότερα τούτων καὶ διαχωρεῖ μᾶλλον. τὰ δὲ ὑεῖα ἑσύν μὲν τῷ σώματι ἐμποιεῖ μᾶλλον τούτων, διαχωρεῖ δὲ ἰκανῶς διότι λεπτάς τὰς φλέβας ἔχει καὶ ὅλιγαίμοις, σάρκα δὲ πολλήν. ἄριεια δὲ κοινότερα ὅων, καὶ ἐρίφεια αἰγείων, καὶ διότι ἀναιμότερα καὶ ἕγρατερα. ξηρὰ γάρ καὶ ἱαχυρὰ φύσει καὶ τὰ ξῆα, ὁκότας μὲν ἀπαλὰ ἥ, διαχωρεῖ, ὁκότας δὲ αὐξηθῆ, οὐχ ὁμοῖος. καὶ τὰ μόσχεα τῶν βοείων ὠσάυτως.


tὰ δὲ χοίρεια τῶν συνείων βαρύτερα· φύσει γὰρ εὐσαρκὸν δὲν τὸ ξῆον καὶ ἀναιμόν ὑπερβολὴν ὑγρασίης ἔχει τέως ἄν νέον ἥ ὁκόταν οὖν ὦν οἱ πόροι μὴ δέχονται τὴν τροφὴν ἐπιούσαν, ἐμμένου θερμαίνει καὶ τράφεται τὴν κοιλήν. τὰ δὲ ὑεῖα διαχωρεῖ, καὶ τῶν πῶλων ἔτι μᾶλλον, καὶ τὰ ὑπείρα δὲ ἐτὶ κοινότερα. κύνεια ξηραίνει καὶ θερμαίνει καὶ ἵσχυς ἐμποιεῖ, οὐ μεντοῦ διαχωρεῖ· σκυλάκεια δὲ ὑγραίνει καὶ διαχωρεῖ, οὐρεῖται δὲ μᾶλλον. ύὸς ἀγρίου ξηραίνει καὶ ἱσχὺν παρέχει καὶ διαχωρεῖ. ἐλάφου δὲ ξηραίνει μὲν, ἵσσου δὲ διαχωρεῖ, οὐρεῖται δὲ μᾶλλον. λαγφᾶ ξηρὰ καὶ στάσιμα, οὐρησω δὲ τινα παρέχει. ἀλώπηκον ὑγρότερα, καὶ οὐρεῖται δὲ καὶ ἐχῖνων χερσαίων ὑφητικά, ὑγραίνει δὲ.

XLVII. Ὁρυθῶν δὲ περὶ ὅδε ἐξείπο τέρτα ξηρότερα ἢ τὰ τετράποδα· ὁκόσα γὰρ 1 σῶμα θ: στάμα Μ: ἐν τῷ σταθμῷ Zwinger.

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digestion, because this animal abounds with a gross thick blood. The meat is heavy to the body, the flesh itself, the milk and the blood. Those animals which have a thin milk, and the blood the same, have flesh too of the like nature. Goats' flesh is lighter than these, and passes better by stool. Swine's flesh affords more strength to the body than these and passes well by stool, because this animal has small anaemic veins, but much flesh. Lambs' flesh is lighter than sheep's, and kids' than goats', because they do not abound with so much blood, and are more moist. For animals too which are naturally dry and strong, when tender, pass by stool; but when they are grown up, not so much; it is just the same with veal compared to beef. But young pigs' flesh is heavier than pork; for this animal, abounding naturally in flesh and not in blood, has excess of moisture whilst young; so when the passages refuse the entering nourishment, it remains, grows hot, and deranges the belly. The flesh of asses passes by stool, and that of their foals still better, though horseflesh is somewhat lighter. Dogs' flesh dries, heats, and affords strength, but does not pass by stool. The flesh of puppies moistens and passes by stool, still more by urine. Wild boars' flesh is drying and strengthening, and passes by stool. Deer's flesh is drying and passes not so well by stool, but better by urine. Hares' flesh is dry and constipating, but is somewhat diuretic. Foxes' flesh is moister, and passes by urine. Hedgehogs' is diuretic and moistens.

XLVII. With birds it is as follows. All birds almost are drier than beasts, for those creatures
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κύστιν οὖν ἔχει οὕτε οὕρεῖ οὕτε σιαλοχοεῖ 1 διὰ θερμότητα τῆς κοιλίης· ἀναλίσκεται γὰρ τὸ ὑγρὸν ἐκ τοῦ σώματος ἐς τὴν τροφὴν τῷ θερμῷ, ὄστε οὕτε οὐρεῖται οὕτε σιαλοχοεῖ· ἐν οἷς δὲ μὴ ἐν τοιαύτῃ ὑγρασίᾳ, 2 ἕηρὰ εἶναι ἀνάγκη· ξηρό-

tatov mēn ouv fainetai fásis eis, deúteron pérdi-

κος, τρίτων περιστερῆς καὶ ἀλεκτρύνων καὶ τρυγόνων· ὑγρότατα τῶν ἥρων. ὡσα δὲ σπερμο-
lογεὶ ξηρότατα τῶν ἔτερων. νήσους δὲ καὶ τῶν ἄλλων οὐκ ἢ ἐλεσὶ 3 διαίτηται ἢ ἢ ἐν ὑδασί, πάντων ὑγρά.

XLVIII. Τῶν δὲ ἱχθύων ξηρότατοι μὲν οἶδε, σκορπίος, δράκων, καλλιώνυμος, κόκκυς, γλαύκος, πέρκη, θρίσσα· κούφοι δὲ οἱ πετραῖοι σχεδὸν τι πάντες, οίνον κίχλη, φυκᾶς, κωβιός, ἐλεφιτίς· τοιοῦτοι τῶν ἱχθύων κουφότεροι τῶν πλανήτων· ἀτε γὰρ ἀτρεμίζοντες ἀραιὴν τὴν σάρκα ἐχούσιν καὶ κούφην. οἱ δὲ πλανήται καὶ κυματοπλήγες τεθρυμμένοι τῷ πόνῳ στερεωτέρην καὶ βαθυτέρην τὴν σάρκα ἐχούσιν. νάρκαι δὲ καὶ ρίναι καὶ ψῆσαι καὶ τὰ τοιαύτα κούφα. ὄκοσοι δὲ ἐν τοῖσι πηλώδεσι καὶ ὑγροίσι 5 χωρίουσι τὰς τροφὰς ἐχουσιν, οἴνον κέφαλοι, κεστραῖοι, ἐγχέλνες, οἱ τοιοῦτοι τῶν ἱχθύων βαρύτεροι εἰσὶ, διότι ἀπὸ τοῦ ὕδατος καὶ τοῦ πῆλου καὶ τῶν ἐν τοίνυς φυσικῶν τὰς τροφὰς ἐχουσιν, ἢφ᾽ ὄν καὶ τὸ πνεῦμα ἐσοὶ ἢ τῶν ἀνθρωπῶν βλάπτει καὶ βαρύνει. οἱ δὲ ποτάμιοι καὶ λιμναῖοι ἐτί βαρύ-

1 I have adopted here the readings of θ. Μ has: σιαλοχοεί διά γὰρ θερμότητα τῆς κοιλίης ἀναλίσκεται τῷ ὑγρῷ κ.τ.ε.
2 So θ. Μ has ὅτι: δὲ μὴ ἐν τοιαύτα ὑγρασίαι ξηραίειν ἀνάγκη.

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which have no bladder neither make urine nor have spittle, by reason of the heat of the belly. For the moisture of the body is consumed to nourish the heat; wherefore they neither urinate nor spit. Therefore that which wants such moisture must necessarily be dry. The flesh of ringdoves is the driest, secondly partridges, thirdly pigeons, cocks and turtles. The flesh of geese is the most moist. Those which feed on seed are drier than the others. Ducks and other fowls that feed on marshes or waters are all moist.

XLVIII. As to the flesh of fish, these are the driest. The scorpion fish, dragon fish, the fish called callionymos, the piper, the grey fish, the perch, the fish called thrissa. The fish that frequent stony places are almost all light, as the thrush fish, the hake, the gudgeon and elephitis. These are lighter than those which move from place to place, for these remaining quiet have a rare and light flesh, but those which wander and are wave-tossed have a more solid and deeper flesh, being much battered by the toil. The torpedo, skate, turbot and such-like are light. All those fish that feed in muddy and marshy places, as mullet, cestreus, eels and the like are heavier (of digestion), because they feed upon muddy water and other things which grow therein. The air of which also, entering a person, hurts and oppresses him. The fish of rivers and ponds are heavier than these. The

1 The great weever.

3 θ has εαεσι—an interesting survival of a mistake made when the manuscripts were in uncial: ΕΑΕΞΙ and ΕΑΕΣΙ.
4 Said to be corrupt. Corrected by Coraes to ἀλφηστης.
6 ὑγρείσαι θ: ἰδρημοῖσι: Μ.
PERI ΔΙΑΙΤΗΣ

terōi touτων. polύποδες δὲ καὶ σημπὶαί καὶ τὰ
toiαύτα οὔτε κοῦφα, ὡς δοκεῖ, ἐστὶν οὔτε
diaχωρητικά, τοὺς δ’ ὀφθαλμοὺς ἀπαμβλύνου-
σιν’ οἱ μέντοι χυμοὶ τουτών διαχωρέουσιν. τὰ
dὲ κογχύλια, οἶνον πίνουν, λεπάδες, πορφύραι.
κήρυκες, ὀστρεὰ, αὐτὴ μὲν ἡ σάρξ ἔξηραίνει, οὐ
dὲ χυλὸι διαχωρητικοί· μὲνς δὲ καὶ κτένες καὶ
tελλίναι μᾶλλον τούτων διαχωρέουσιν αἰ δὲ
kυίδαι μάλιστα καὶ τὰ σελάχεα ὑγραίνει καὶ
diαχωρεῖ. ἐχῖνων ὁλ καὶ τὸ ὄγρον καράβων
diαχωρεῖ, καὶ ἄρκοι, καὶ καρκίνοι, μᾶλλον μὲν
οὶ ποτάμιοι, ἀτάρ καὶ οἱ θαλάσσιοι, καὶ οὐρέῖται.
30 οἱ τάριχοι ἔξηραίνουσι καὶ ἱσχναίνουσι· τὰ δὲ
πίονα ποια ἱδιαχωρεῖ ἐπιεικέως· ἐξηρότατοι μὲν τῶν
ταρίχων οἱ θαλάσσιοι, δεύτερον δὲ οἱ ποτάμιοι,
ὕγροτατοὶ δὲ οἱ λιμναῖοι. αὐτῶν δὲ τῶν ταρίχων,
34 οὕτε καὶ ἱχθὺες ἔξηρότατοι, οὕτοι καὶ τάριχοι.
XLIX. Τῶν δὲ ζῶν τῶν τιθασσῶν, τὰ
υλόνομα καὶ ἀγρόνομα τῶν ἑνδον τρεφομένων
ἐξηρότερα, ὅτι πονοῦντα ἔξηραίνεται καὶ ὑπὸ τοῦ
ἡλίου καὶ ὑπὸ τοῦ ψύχεος, καὶ τὸ πνεῦματι
ἐξηροτέρῳ χρῆται, τὰ δὲ ἄγρα τῶν ἡμέρων
ἐξηρότερα, καὶ τὰ όλυγοφαῖα τῶν πολυφώγων,
καὶ τὰ ἁλεροφόνγα ἐκ τῶν ποηφώγων, καὶ τὰ καρ-

1 ἀπαμβλύνουσιν θ: βαρύνουσιν M.
2 αὐτῇ μὲν ἡ σάρξ ἔξηραίνει θ: αὐτὰ μὲν ἔξηρὰ M.
3 καὶ ἄρκοι omitted by θ, which also reads οἰ for καὶ
(before καρκίνοι). M has καράβων μιὰς καὶ ἄρκοι καὶ καρκίνοι.
4 M has καὶ διαχωρεῖ καὶ οὐρέῖται.
5 πίονα θ: πλείονα M.
6 αὐτῶν δὲ τῶν ταρίχων οἱ περ καὶ ἱχθύες M: αὐτῶν δὲ τῶν
tarίχων οἱ περικαὶ ἱχθύες θ: αὐτέων δὲ τῶν θαλασσίων οἱ
λεγόμενοι πέρικαὶ ἱχθύες Littro (from Paris MSS.), suggesting
αι λεγόμεναι πηλαμίδες.
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polypus, cuttle and the like are neither light, as they are thought to be, nor do they pass by stool, but they dull the eyes. The broth of them, however, passes by stool. Shell-fish, as the pinna, limpet, purple fish, trumpet and oysters, have a flesh that dries, but their broths pass by stool. Mussels, cockles and tellines pass better than these by stool; sea-nettles do so especially; fish that are cartilaginous moisten and pass by stool. The spawn of urchins and the juice of spiny lobsters pass by stool; arcos too and crabs, the river variety more than others, but also sea-crabs; they are also diuretic. Pickled fish are drying and attenuating; oily ones are gently laxative. The driest of pickled fish are those of the sea, the next those of the rivers, while the moistest are those of the lakes. Of pickled fish considered by themselves those are driest which are made from the driest fish.

XLIX. As to animals which are tamed, those which feed in the woods and fields are drier than those fed within doors, because their labours in the sun and the cold dry them, while they breathe an air that is drier. Wild beasts are drier than tame; small eaters than great eaters; hay eaters than grass eaters; fruit eaters than non-fruit eaters; small drinkers than small.

1 This is evidently the sense of the sentence, but neither the χλωροφάγα of θ nor the καρποφάγα of Μ can bear the meaning "hay eating." Perhaps we should adopt the conjecture of Zwinger.
ΠΕΡΙ ΔΙΑΙΤΗΣ

ποφάγα τῶν μὴ καρποφάγων, καὶ τὰ ὀλυγόποτα τῶν πολυπότων, καὶ τὰ πολύαιμα τῶν ἀναιμών
10 καὶ ὀλυγαίμων, καὶ τὰ ἀκμάζοντα μᾶλλον ἢ τὰ λίθν παλαιὰ καὶ τὰ νέα, καὶ τὰ ἄρσενα τῶν θηλείων, καὶ τὰ ἐνορχα τῶν ἀνόρχων, καὶ μέλαινα λευκῶν, καὶ τὰ δασεῖα ψιλῶν τὰ δὲ ἐναυτία υγρότερα. αὐτῶν δὲ τῶν ξών ἱσχυρότατα μὲν αἱ σάρκες αἱ μάλιστα πονεοῦσαι καὶ ἔναιμόταται καὶ ἐν ἦσι κατακλύνεται, κουφόταται δὲ τῶν σαρκῶν αἱ ἥκιστα πονεοῦσαι καὶ ὀλυγαιμόταται,1 καὶ ἐκ τῆς σκηνῆς, καὶ ὃσαί ἐσώταται τοῦ ξῶν, τῶν δὲ ἀναιμών ἐγκέφαλος καὶ μυελὸς ἱσχυρό-
20 τατα' κουφότατα δὲ κεφαλαῖ, πόδες, κτένες, καὶ μῦς. τῶν δὲ ἰχθὺων ἤχροτατά ἐστι τὰ ἄνω, κουφότατα δὲ τὰ υπογαστρία, καὶ κεφαλαῖ
23 υγρότεραι διὰ τῆς πιμελής καὶ τῶν ἐγκέφαλον.

1. Όμιᾷ δὲ ὄρνιθων ἵσχυρον καὶ τρόφιμον καὶ φυσώδες ἵσχυρον μὲν, ὅτι γένεσις ἐστι ξῶον, τρόφιμον δὲ, ὅτι γάλα ἐστὶ τοῦ ξῶον, φυσώδε
dὲ, ὅτι ἐκ μικροῦ ὄγκου ἐς πολὺ διαχεῖται.

2. Τυρὸς δὲ ἵσχυρον καὶ καυσῶδες καὶ τρόφι-
3 μον καὶ στάσιμον.2 ἵσχυρον μὲν, ὅτι ἐγγίστα γενεσίως, τρόφιμον δὲ, ὅτι τοῦ γάλακτος τὸ σαρκῶδες ἐστίν ὑπόλοιπον, καυσῶδες δὲ, ὅτι λιπαρὸν, στάσιμον δὲ, ὅτι ὁπὸ καὶ πυτί
4 συνεστηκεν.

3. Ἄνθρωψ ψυχρόν καὶ ὑγρόν3 οἴνους θερμὸν καὶ ἓναίον ἐγεί δὲ τι καὶ καθαρτικὸν ἀπὸ τῆς ὕλης. τῶν δὲ οῖνων οἱ μέλαινες καὶ αὐστηροὶ

1 καὶ ὀλυγαιμόταται is omitted by M.
2 καὶ στάσιμον omitted by M.
3 ψυκτικόν M: ψυχρόν καὶ ὑγρόν θ.
great drinkers; those which abound in blood than those which have little or no blood; those which are in their vigour than those which are very old or young; males than females; entire than gelded; the black than the white; the hairy than those which have little or no hair. The opposite to these are more moist. As to the flesh of animals as a class, that is the strongest which labours most, abounds most in blood, and on which they lie. Those are lightest which have laboured least, have least blood, are most in the shade, and are placed most inwardly in the animal. Of the bloodless parts the brain and the marrow are the strongest; the lightest parts are the head, the feet, the region of the genitals and those that are tendinous.\(^1\) Of fish, the driest parts are the upper, the lightest those below the stomach; the head is more moist by reason of the fat and brain.

L. Birds’ eggs are strong, nourishing and windy. An egg is strong because it is the origin of an animal; nourishing because it is the milk of the animal; windy, because from small bulk it expands to a great one.

LI. Cheese is strong, heating, nourishing and binding; it is strong because it is nearest to a creature’s origin; it is nourishing because the fleshy part of the milk remains in it; it is heating because it is fat; binding, because it is coagulated by fig juice or rennet.

LII. Water is cooling and moist. Wine is hot and dry, and it has something purgative from its original substance. Dark and harsh wines are more dry, and

\(^1\) For the meaning of \(\mu\delta\varepsilon\) see Littré’s note.
PERI DIALITHS

ξηρότεροι καὶ οὔτε διαχωρέονται οὔτε οὐρέονται. 1 οὔτε πτύονται. 2 ξηραίνουσι δὲ τῇ θερμασίᾳ, 3 τὸ υγρὸν ἐκ τοῦ σώματος καταναλίσκοντες. οἱ δὲ μαλακοὶ μέλανες υγρότεροι, καὶ φυσώσι καὶ διαχωρέουσι μᾶλλον. οἱ δὲ γλυκές μέλανες υγρότεροι καὶ ἀσθενέστεροι, 4 καὶ φυσώσιν υγράσιν ἐμποιέοντες. οἱ δὲ λευκοὶ 5 αὐστηροὶ θερμαίνουσι μὲν, οὐ μὴν ξηραίνουσιν, οὐρέονται δὲ μᾶλλον ἡ διαχωρέουσιν. οἱ νέοι μᾶλλον τῶν οίνων διαχωρέουσι, διότι ἐγγυτέρῳ τοῦ γλεύκεος εἰσὶ καὶ τροφιμώτεροι, καὶ οἱ ὦζοντες τῶν ἀνόδων τῆς αὐτῆς ἥλικίας, διότι πεπερότεροι εἰσὶ, καὶ οἱ παχές τῶν λεπτῶν. οἱ δὲ λεπτοὶ οὐρέονται μᾶλλον καὶ λευκοὶ καὶ οἱ λεπτοὶ γλυκές οὐρέονται μᾶλλον ἡ διαχωρέουσι, καὶ ψύχουσι μὲν καὶ ἰσχυραίνουσι καὶ ὑγραίνουσι τὸ σῶμα, 6 καὶ τὸ ἀἵμα ἀσθενεῖς ποιέοντις, αὐξοντες τὸ ἀντίπαλον τῷ ἀἵματι ἐν τῷ σώματι. 7 γλεύκος φυσὰ καὶ ξεκταράσσει καὶ τὴν κοιλίην ὑπάγει. 8 φυσὰ μὲν, ὅτι θερμαίνει, ὑπάγει δὲ ἐκ τοῦ σώματος ὅτι καθαίρει, 9 ταράσσει δὲ ξέον ἐν τῇ κοιλίᾳ καὶ διαχωρεῖ. οἱ δὲ οἶνοι οὐρέονται καὶ ψύχουσι καὶ υγραίνουσι καὶ ἰσχυραίνουσι, ψύχουσι μὲν καὶ ἰσχυραίνουσι κένωσιν 10 τοῦ υγροῦ ἐκ τοῦ σώματος ποιεόμενοι, ὑγραίνουσι δὲ ἀπὸ τοῦ ἐσίωντος ὑδατος σὺν τῷ οἴνῳ. ὦξος ψυκτικῶν,

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1 οὔτε οὐρέονται: omitted by θ.
2 πτύονται: πτύονι M.
3 τῇ θερμασίᾳ θ: τὴν θερμασίν Μ.
4 καὶ ἀσθενέστεροι θ: θερμαίνουσι Μ.
5 After leucoi M adds καὶ.
6 οἱ δὲ λεπτοὶ γλυκές: οὐρέονται μᾶλλον καὶ διαχωρέουσι καὶ ὑγραίνουσι τὸ σῶμα Μ: οἱ δὲ λεπτοὶ οὐραίονται μᾶλλον καὶ οἱ

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they pass well neither by stool nor by urine, nor by spittle. They dry by reason of their heat, consuming the moisture out of the body. Soft dark wines are moister; they are flatulent and pass better by stool. The sweet dark wines are moister and weaker; they cause flatulence because they produce moisture. Harsh white wines heat without drying, and they pass better by urine than by stool. New wines pass by stool better than other wines because they are nearer the must, and more nourishing; of wines of the same age, those with bouquet pass better by stool than those without, because they are riper, and the thicker wines better than the thin. Thin wines pass better by urine. White wines and thin sweet wines pass better by urine than by stool; they cool, attenuate and moisten the body, but make the blood weak, increasing in the body that which is opposed to the blood. Must causes wind, disturbs the bowels and empties them. It causes wind because it heats; it empties the body because it purges; it disturbs by fermenting in the bowels and passing by stool. Acid wines cool, moisten and attenuate; they cool and attenuate by emptying the body of its moisture; they moisten from the water that enters with the wine. Vinegar is refreshing,

λευκοὶ καὶ οἱ λεπτοὶ γλυκεῖς συρραίνονται μάλλον. ἡ διαχωρέουσι· καὶ ψύχουσι μὲν καὶ ἵσχυνουσι· καὶ υγραίνουσι τὸ σῶμα θ.

7 αὔξονται τε ἐξ τὸ διὰ τοῦ αὐτοπολοῦ τῶν αἰματι ἐν τοῖς σῶματι θα ἀὔξοντες τε τὸ διὰ τοῦ αὐτόπολον τῶν σώματος τὸ αἷμα ἐν τῶι σῶματι Μ.

8 φυσά καὶ ὑπάγει καὶ ἐκταράσσεται ζέων ἐν τῇ κοιλίῃ καὶ διαχωρεῖ Μ.: φυσά καὶ ἐκταράσσει· καὶ τῇ κοιλίῃ ὑπάγει θ.

9 οὗτοι καθαίρει Λιττρέ: καθαρσίν θ. Μ.

10 ψύχουσι μὲν καὶ ἱσχυνοῦσι, omitted by θ. Μ has κενώσει, δ. κένωσι. Perhaps some ancient texts had κένωσιν ποιεόμενοι and others κενώσει (sc. τοῦ υγροῦ).
ΠΕΡΙ ΔΙΑΙΤΗΣ

30 διότι τήκον τὸ ὑγρὸν τὸ ἐν τῷ σώματι καταναλίσκει, ἵστησι δὲ μᾶλλον ἡ διαχωρεῖ διότι οὐ τρόφιμον καὶ δριμύ. ἐψημα θερμαίνει καὶ υγραίνει καὶ υπάγει, θερμαίνει μὲν ὅτι οἰνώδες, υγραίνει δὲ ὅτι τρόφιμον, υπάγει δὲ ὅτι γλυκὺ καὶ πρὸς, καθηψημένον τῇ ἑστίν. τρύγεις στερφυλίτιδες υγραίνουσι καὶ υπάγουσι καὶ φυσώσι, 37 διότι καὶ τὸ γλεύκος τὸ αὐτὸ ποιεῖ.

LIII. Μέλι θερμαίνει καὶ ξηραίνει ἀκρητον, σὺν ὑδατὶ δὲ υγραίνει καὶ διαχωρεῖ τοῖσι χολώδεσι, τοῖσι δὲ φλεγματώδεσιν ἵστησιν. ο δὲ γλυκὸς οἶνος διαχωρεῖ μᾶλλον τοῖσι φλεγ-
5 ματίσσι.

LIV. Περὶ δὲ λαχάνων διὰ ἔχει. σκόροδον θερμὸν καὶ διαχωρητικὸν καὶ οὐρεῖται, ἁγαθὸν τοῖσι σώμασι, τοῖσι δὲ ὀφθαλμοῖσι φλαῦρον κάθαρσιν γὰρ ἐκ τοῦ σώματος πολλῆν ποιεόμενον, τὴν ὤψιν ἀπαμβλύνει διαχωρεῖ δὲ καὶ οὐρεῖται, διὰ τὸ καθαρτικὸν ἐφθὸν ἀσθενέστερον ἡ ὦμὸν φύσαν δὲ ἐμποιεῖ διὰ τοῦ πνεύματος τὴν ἑπί-
5 στασιν. κρόμμων τῇ μὲν ὄψιν ἁγαθὸν, τῷ δὲ σώματι κακὸν, διότι θερμὸν καὶ κανσώδες ἐστὶ καὶ οὐ διαχωρεῖ τροφὴν μὲν γὰρ οὐ δίδωσι τῷ σώματι οὐδὲ ὀφελείν τῷ θερμαίνει δὲ ξηραίνει διὰ τοῦ ὅπον. πράσον θερμαίνει μὲν ἤσοσιν, οὐρεῖται δὲ καὶ διαχωρεῖ ἔχει δὲ τὶ καὶ καθαρτικὸν υγραίνει δὲ καὶ ὄξυρεγμίνην παῦει ὕστατον δὲ ἐσθίειν. ῥαφανὶς υγραίνει διαχέουσα τὸ φλέγμα τῇ δριμύτητι, τὰ δὲ φύλλα ἤσοσιν. πρὸς τὰ ἀἱρετικὰ μοχθηρὸν ἡ ρίζη, ἐπισπολάζου δὲ καὶ 1 καθάπερ ἤψημένον M: προσκαθήμενον θ: προσκαθεψημένον (sic) Littre.

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because it dissolves and consumes the moisture in the body; it is binding rather than laxative because it affords no nourishment and is sharp. Boiled-down wine warms, moistens and sends to stool. It warms because it is vinous, moistens because it is nutritious, and sends to stool because it is sweet and moreover boiled-down. Wine from grape-husks moistens, sends to stool and fills with wind, because must also does the same.

LIII. Honey unmixed warms and dries; mixed with water it moistens, sends to stool those of bilious temperament, but binds those who are phlegmatic. But sweet wine tends to send the phlegmatic to stool.

LIV. The qualities of vegetables are as follow. Garlic warms, passes well by stool and by urine, and is good for the body though bad for the eyes. For making a considerable purgation of the body it dulls the sight. It promotes stools and urine because of the purgative qualities it possesses. When boiled it is weaker than when raw. It causes flatulence because it causes stoppage of wind. The onion is good for sight, but bad for the body, because it is hot and burning, and does not lead to stool; for without giving nourishment or help to the body it warms and dries on account of its juice. The leek warms less, but passes well by urine and by stool; it has also a certain purgative quality. It moistens and it stops heartburn, but you must eat it last. The radish moistens through melting the phlegm by its sharpness, but the leaves do so less. The root is bad for arthritis, and it repeats and is hard to digest. Cress

2 διότι Μ: ὀπερ θ.
3 ἐπίστασιν Μ: ἐπίστασι θ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

δύσπεπτον. κάρδαμον θερμαντικοῦ καὶ τῆν σάρκα τήκον· συνίστησι φλέγμα λευκόν, ὡστε
20 στραγγυρινὴν ἐμποιεῖν. νάπτι θερμῶν διαχωρεῖ, δυσωρείται δὲ καὶ τούτο· καὶ εὐξωμον παρα-
πλήσια τούτοις διαπρήσσεται. κορίαν θερμῶν καὶ στατικῶν, καὶ ὡξυρεγμήν παύει, ύστατον δὲ ἐπεσθιόμενον καὶ ύπνοποιεῖ. θρίαξ ψυχρό-
terōn πρὶν τὸν ὄπον ἔχειν ἀσθενεῖν δ᾽ ἐνίοτε 1 ἐμποιεῖ τῷ σώματι. ἄνηθον 2 θερμῶν καὶ στα-
tικῶν, καὶ πταμον παύει ὀσφραίνομενον. σέλι-
νον οὐρεῖται μᾶλλον ἡ διαχωρεῖ, καὶ αἰ ῥίζαι μᾶλλον ἡ αὐτὸ διαχωρέουσιν. ὄκιμον ξηρὸν καὶ
30 θερμὸν 3 καὶ στάσιμον. πίθανον οὐρεῖται μᾶλλον ἡ διαχωρεῖ, καὶ συντρεπτικῶν τι ἔχει, καὶ πρὸς τὰ φάρμακα τὰ βλαβερὰ ὀφελεῖ προπτυόμενον. ἀπτάραγος ξηρὸν καὶ στάσιμον. ἐλελίσφακον
ξηρὸν καὶ στατικῶν. στρύγνος ψύχει καὶ ἐξονευ-
ρωσσεῖν οὐκ ἐάν ἀνδράχυν ψύχει ἡ ποταινή, 4 τεταρχευμένη δὲ θερμαῖνει. κυνήδη 5 καθαῖρει.
kαλαμίνθη θερμαίνει καὶ καθαίρει. 6 μίνθη
θερμαίνει καὶ οὐρεῖται καὶ ἐμέτους ἱστησι, καὶ
ἡν πολλάκις ἐσθίη τις, τὴν γονήν τήκει ὡστε
33°

1 δ᾽ ἐνίοτε θ.: δὲ τώ Ὄη.
2 Before θερμὸν θ adds ξοσον.
3 καὶ θερμὸν is omitted by θ.
is heating and melts the flesh; it congeals white phlegm, so as to produce strangury. Mustard is hot and passes well by stool; it too passes hardly by urine. Rocket also has effects like those of mustard. Coriander is hot and astringent; it stops heartburn, and when eaten last also causes sleep. Lettuce is rather cooling before it has its juice, but sometimes it produces weakness in the body. Anise is hot and astringent, and the smell of it stops sneezing. Celery passes better by urine than by stool, and the root passes by stool better than does the stalk. Basil is dry, hot and astringent. Rue passes better by urine than by stool, and it has a certain congealing quality, while if drunk beforehand it is a prophylactic against poisons. Asparagus is dry and astringent. Sage is dry and astringent. Night-shade cools and prevents nightly pollutions. Purslane when fresh cools, when preserved it warms. Nettles purge. Catmint warms and purges. Mint warms, passes easily by urine, and stops vomiting; if eaten often it melts the seed and makes it run, preventing erections and weakening the body. Sorrel warms and passes well by stool. Orach is moist without passing well by stool. Blite is warm without passing well by stool. Cabbage warms, passes well by stool and evacuates bilious matters. Beet juice passes well by stool, though the vegetable itself is astringent; the roots of beet are rather more aperient. The pumpkin

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4 ποταμίη Foes (in note), Mack, Littré: ποταμηθ θ : ποταμί M.
5 For κνίδη M has καὶ.
6 θ omits καθαίρει. μίνθη θερμαίνει καὶ.
7 βλίτων θερμόν, οὐδιασχωρητικόν M. Omitted by θ, while Littré has οὐ θερμόν, διασχωρητικόν.
8 ψύχε Littré: θερμαίνει θ M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

καὶ διαχωρεῖ, οὐκ οὕρεῖται δὲ. γογγυλῆς κανσώδες, ὕγραίνει δὲ καὶ ταράσσει τὸ σῶμα, οὐ μέντοι διαχωρεῖ, δυσουρεῖται ὁλήχων θερμαίνει καὶ διαχωρεῖ. ὁρίγανον θερμαίνει, ὑπάγει δὲ χολόδεα. θύμβρη παραπλήσια διαπρήσεται. θύμον θερμών, διαχωρεῖ καὶ οὕρεῖται, ἄγει δὲ φλεγματώδεα. ὑσσωπος θερμαίνει καὶ ὑπάγει φλεγματώδεα. τῶν δὲ ἄγριῶν λαχάνων ὅσα ἐν τῷ στόματι θερμαντικά καὶ εὐώδεα, ταῦτα θερμαίνει καὶ οὕρεῖται μᾶλλον ἡ διαχωρεῖ· ὀκόσα δὲ ὑγρῆν φύσιν ἔχει καὶ ψυχρῆν καὶ μωρῆν ἡ ὀσμᾶς βαρείας, ὑποχωρεῖται μᾶλλον ἡ οὕρειται· ὀκόσα δὲ ἐστὶ στρυφνὰ ἢ αὐστηρὰ, στάσιμα· ὅσα δὲ δριμέα καὶ εὐώδεα, διουρεῖται· ὀκόσα δὲ δριμέα καὶ ξηρὰ ἐν τῷ στόματι, ταῦτα ἡγραίνει· ὀκόσα δὲ ὦξεα, ψυκτικά. οἱ δὲ χυμοὶ διουρητικοὶ, κρήθμου, σελίνου, σκορόδου ἀποβρέγματα, κυτίσου, μαράθρου, πρᾶσου, ἀδιάέντον, στρύχνου· ψύχει σκολοπένδρουν, μίνθη, σέσελι, σέρις, καυκαλίδες, ύπερικόν, κυνίδαι· διαχωρητικοὶ δὲ καὶ καθαρτικοὶ, ἐρεβίνθων, φακῆς, κρῆθης, σεύτλων, κράμβης, λυνοζώστιος, ἀκτῆς, κυνίκου· ταῦτα μᾶλλον ὑποχωρεῖται ἡ διουρεῖται.

LV. Περὶ δὲ ὁπώρης ὁδὲ ἔχει. τὰ μὲν

1 For δυσουρεῖται θ has οὐραίεται.
2 Before ψυκτικά Μ has καί.
3 θ has μαράθου πράσων, and Μ μαράθων πράσων.
warms,¹ moistens, and passes easily by stool though not by urine. The turnip is heating, moistening, and disturbing to the body; but it does not pass easily, either by stool or by urine.² Pennyroyal warms and passes easily by stool. Marjoram warms, and also evacuates bilious matters. Savory acts in a similar way. Thyme is hot, passes easily by stool and urine, and evacuates phlegmatic humours. Hyssop is warming and expels phlegmatic humours. Of wild vegetables, those that are warming in the mouth, and of a sweet smell, warm and pass more readily by urine than by stool; those that have a moist, cold and sluggish nature, or a strong smell, pass more easily by stool than by urine; those that are rough or harsh, are binding; those that are sharp and of a sweet smell pass easily by urine; those that are sharp and dry in the mouth are drying; those that are acid are cooling. Diuretic juices are those of samphire, celery, garlic (in infusions), clover, fennel, leek, maiden-hair, night-shade. Cooling are hart’s tongue, mint, seseli, endive, bur-parsley, hypericum, nettles. Juices that send to stool or purge are those of chick-pea, lentils, barley, beet, cabbage, mercury, elder, carthamus. These help stools rather than urine.

LV. The following are the qualities of fruits.

¹ It is difficult to accept this reading, although the authority for it is very strong. Littré’s reading (φύχε, but he does not give his authority) may be correct, but it is difficult to see why it should have been changed to θερμαίνει.

² With the reading of θ: “does not pass easily by stool, though it does by urine.”

⁴ θ has ἀδιάκτον καὶ ψύχει στρυχνόν. καὶ τοῦτο ψύχει καὶ σκολοπένδριον.


ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐγκάρπια 1 διαχωρητικότερα, τὰ δὲ χλωρὰ τῶν ἔηρῶν, ἢ δὲ δύναμις εἰρήσεται 2 αὐτῶν. μόρα
θερμαίνει καὶ ψυχραίνει καὶ διαχωρεῖ. ἀποτοῦ
πέπειροι θερμαίνουσι καὶ ψυχραίνουσι καὶ διαχω-
ρέουσιν ἢι δὲ σκληραὶ στάσιμοι ἀχράδες δὲ
χειμέριοι πέπειροι διαχωρεόοσι καὶ τὴν κοιλίην
καθαίρουσιν 3 αἱ δὲ ὀμαί στάσιμον. μῆλα γλυ-
κέα δύσπεπτα, ὑξέα δὲ πέπονα ἰδσον χυδώνια
στυπτικά καὶ οὐ διαχωρέουσιν 4 οἱ δὲ χυλοὶ τῶν
μήλων πρὸς τοὺς ἐμέτους στατικοὶ καὶ ύπρήτικοι·
καὶ ὀδμαί πρὸς τοὺς ἐμέτους τὰ δὲ ἀγρία μῆλα
στατικά, ἐφθα δὲ μᾶλλον διαχωρεῖ· πρὸς δὲ τὴν
ἀρθοπνοὴν οἱ τε χυλοὶ αὐτῶν καὶ αὐτὰ πινόμενα
ὡφελεῖ. οὖα 5 δὲ καὶ μέστια καὶ κράνια καὶ ἡ
τοιαύτη ὀπώρη στατικὴ καὶ στρυφή, ῥοῆς
γλυκείης χυλός διαχωρεῖ, καυσῶδες δὲ τι ἐχεῖ· αἱ
οἰνώδεις φυσώδεις· αἱ δὲ ὀξεῖαι ψυκτικώτεραι· 6
οἱ δὲ πυρῆνες πασέων στάσιμον. σίκνοι ὦμοι

dύσπεπτον 7 πέπονες δὲ οὐρέονται καὶ διαχω-
ρέουσι, 8 φυσώδεις δέ. βότρυνες θερμόν καὶ ψηρόν

1 For ἐγκάρπια θ has κάρπιμα.
2 εἰρήσεται θ: εἰρήται Μ.
3 καθαίρουσιν θ: καθαίρει Μ.
4 θ has μῆλα κυδώνια δύσπεπτα δέξεα πέπονα ἰδσον· ἐχεὶ δὲ τι
στυπτικόν.
5 For οὖα θ has a blank space.
6 θ has ὀ οἰνώδες φυσώδης· ἢ δὲ ὀξεία ψυκτικώτερη· οἱ δὲ
πῦρνες πάντων στάσιμον. Μ. has αἱ οἰνώδεις. ἰδσον καυσῶδες·
οἱ δὲ ὀξεῖαι ψυκτικῶτεραι· οἱ δὲ πῦρνες πάντων στάσιμοι.
Litter reads αἱ οἰνώδεις τῶν ροών φυσώδεις· αἱ δὲ ὀξεῖαι
ψυκτικῶτεραι· οἱ δὲ πυρῆνες πασέων στάσιμοι.
7 The text is that of θ. The reading of M is σικνοι ωμοι
ψυχροί καὶ δύσπεπτοι. Litter has the reading of M, and
continues: οἱ δὲ πέπονες οὐρέονται.
8 θ has διαχωρέουσι δὲ, Μ διαχωρεῦνται.
REGIMEN, II. LV.

Fruit generally\(^1\) is rather relaxing, more so when fresh than when dry. The properties of fruits shall now be given. Mulberries warm, moisten and pass easily by stool. Pears when ripe warm, moisten and pass easily by stool, but when hard they are binding. Wild winter pears when ripe pass easily by stool and purge the bowels; when unripe they are binding. Sweet apples are indigestible, but acid apples when ripe are less so. Quinces are astringent, and do not pass easily by stool. Apple juice stops vomiting and promotes urine. The smell too of apples is good for vomiting. Wild apples are astringent, but when cooked they pass more easily by stool. For orthopnœa their juice, and the apples themselves when a draught is made of them, are beneficial. Service berries, medlars, cornel berries and such fruit generally are binding and astringent. The juice of the sweet pomegranate is laxative, but has a certain burning quality. Vinous pomegranates are flatulent.\(^2\) The acid are more cooling. The seeds of all\(^3\) are astringent. Unripe gourds\(^4\) are indigestible; ripe gourds\(^5\) pass easily by urine and stool, but are flatulent. Grapes are warming and moist, passing easily by

\(^1\) έγκάρπιος means literally, “containing seed within it.” It may therefore mean here “with the seed formed,” i.e. “ripe,” as Littré takes it. I prefer, however, to make έγκαρπια = fruit generally, those things “whose seed is in themselves.” The reading of θ (κάρπιμα) can scarcely be right, as κάρπιμος means “fruitful” or “fruit-bearing.” It is possible that έγκαρπια refers to fruit as distinguished from nuts. \(\delta\pi\omega\omicron\) includes both.

\(^2\) With the reading of M, “less burning.”

\(^3\) The reading πάντας has overwhelming authority. Can it mean “of all fruits” (pomegranates included)?

\(^4\) Apparently the cucumber.

\(^5\) Apparently the melon.
ΠΕΡΙ ΔΙΑΙΤΗΣ

καὶ διαχωρεῖ, μάλιστα μὲν οἱ λευκοὶ· οἱ μὲν οὖν γλυκές θερμαίνουσιν ἰσχυρῶς, διότι πολὺ ήδη τοῦ θερμοῦ ἐχουσιν· οἱ δὲ ὑμφακώδεις ἦσον θερμαίνουσι, καθαίρουσι δὲ πινόμενοι· ἄσταφίδες δὲ καυσῶδες, διαχωρεῖ δέ. σύκους χλωρὸν υγραίνει καὶ διαχωρεῖ καὶ θερμαίνει· υγραίνει μὲν διὰ τὸ ἐγχυλὸν εἶναι, ¹ θερμαίνει δὲ διὰ τὸν γλυκῶν ὅπως καὶ διαχωρεῖ· τὰ πρῶτα τῶν σύκων κατ' ιστα, ὅτι ὀπωδέστατα, βέλτιστα δὲ τὰ ὑστατά· ξηρὰ σύκα καυσῶδεα μὲν, διαχωρεῖ δέ. αἱ ἀμυγδάλαι καυσῶδες, τρόφιμον δὲ· καυσῶδες μὲν διὰ τὸ λιπαρόν, τρόφιμον δὲ διὰ τὸ σαρκῶδες. καίρια στρογγύλα παραπλήσια· τὰ δὲ πλατέα τρόφιμα πέπονα, καὶ διαχωρεῖ· καθαρὰ ἕνυτα, καὶ φύσιν ἐμποιεῖ· οἱ δὲ χιτώνες αὐτῶν στάσιμον. ἀκυλοὶ δὲ καὶ βάλανοι δρύινοι· ³ στατικὰ ωμὰ. ⁴

38 ἐφθὰ ἦσον

I. Τὰ πίνακα τῶν κρεῶν καυσῶδεα, διαχωρεῖ δέ. κρέα ταριχηρά ἐν οἴνῳ μὲν ξηραίνει καὶ τρέφει, ξηραίνει μὲν διὰ τὸν οἴνον, τρέφει δὲ διὰ τὴν σάρκα· ἐν οὔξι δὲ τεταριχευμένα θερμαίνει μὲν ἦσον διὰ τὸ οὔξος, τρέφει δὲ ἴκανός· ἐν ἀλλὰ δὲ κρέα ταριχηρά τρόφιμα μὲν ἦσον, διὰ τὸ ἄλας· νυγοῦ ἀπεστερημένα, ξηραίνει δὲ καὶ ξηραίνει καὶ διαχωρεῖ ἴκανος. τᾶς δὲ δυνάμεις ἑκάστων ἀφαιρεῖν καὶ προστίθεναι ὅτε χρή, ¹⁰ εἰδότα ὅτι ⁶ πυρὶ καὶ ὑδαὶ πάντα συνιστάται

¹ So θ: M has διότι ἐγχυλὸν ἦστι.
² τὰ δὲ πλατεὰ πέπονα, τρόφιμον καὶ διαχωρεῖ Μ: τὰ δὲ πλατέα κάρσα. τρόφιμα· πέπονα· καὶ διαχωρεῖ θ.
³ δρύιναι θ: καὶ φηγη Μ: καὶ φηγοὶ Littre.
⁴ After ωμά M adds καὶ ὑπτά.
stool; white grapes are especially so. Sweet grapes are very heating, because by the time they are sweet they have absorbed much heat. Unripe grapes are less warming, but a draught made from them is purgative. Raisins are burning, but pass well by stool. The green fig moistens, passes well by stool and warms; it moistens because it is juicy, warms and passes well because of its sweet juice. The first crop of figs is the worst, because such figs have most juice; the latest are the best. Dry figs are burning, but pass well by stool. Almonds are burning but nutritious; burning because they are oily, and nutritious because they are fleshy. Round nuts¹ are similar. Flat nuts² are nutritious when ripe, pass easily by stool when peeled, and cause flatulence. Their skins, however, are binding. Ilex nuts and acorns are binding when raw, but less so when boiled.

LVI. Rich meats are burning, but pass well by stool. Meats preserved in wine are drying and nutritious; drying because of the wine, and nourishing because of the flesh. When preserved in vinegar they are less warming because of the vinegar, but they are quite nutritious. Meats preserved in salt are less nutritious, because the brine has deprived them of their moisture, but they attenuate, dry, and pass by stool quite well. The powers of foods severally ought to be diminished or increased in the following way, as it is known that out of fire and water are composed all things, both animal and

¹ Ordinary nuts. ² Chestnuts.

² has αλι and το άλα, Μ αλοι and το άλες. Two MSS. have the late form το άλας (so Mack and Littré).

⁶ ειδότα δτι omitted by Μ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

καὶ ζῷα καὶ φυτά, καὶ ύπὸ τούτων αὐξείται καὶ ἐς ταύτα διακρίνεται. τῶν μὲν οὖν ἵσχυρῶν σιτίων ἐφωντα πολλάκις καὶ διαψύχοντα τὴν δύναμιν ἀφαιρεῖν, τῶν δὲ ὑγρῶν πυροῦντα καὶ φῶς τὴν ὕγρασίν ἐξαιρεῖν, τῶν δὲ ἡρῶν βρέχοντα καὶ νυσίζοντα, τῶν δὲ ἀλμυρῶν βρέχοντα καὶ ἐψωντα, τῶν δὲ πικρῶν καὶ δριμεῶν τοίσι γλυκέσι διακρινώντα, τῶν δὲ στρυφνῶν τοίσι λιπαροῖσι καὶ τῶν ἀλλῶν

20 πάντων ἐκ τῶν προειρημένων χρῆ γινώσκειν. ὁκόσα πυρόμενα ἡ φωξόμενα στασιμά ἐστι 1 μᾶλλον τῶν ὁμῶν, διότι τὸ ὑγρὸν ὕπο τοῦ πυρὸς ἀφήρηται καὶ τὸ ὑψώδες καὶ τὸ λιπαρὸν ὀταν οὖν ἐς τὴν κοιλίην ἐμπέσῃ, ἐλκεῖ τὸ ὑγρὸν ἐκ τῆς κοιλίης ἐφʻ ἐσωτά, καὶ συγκαίει 2 τὰ στόματα τῶν φλεβῶν, ἐξαιρείται καὶ θερμαίνεται, ὡστε ἵστησι τὰς διεξόδους τῶν ὑγρῶν. 3 τὰ δὲ ἐκ τῶν ἀνύδρων καὶ ἡρῶν καὶ πυγγρῶν χωρίων ἀπαντά ἡπρότερα καὶ θερμότερα καὶ ἵσχὺν πλείω

30 παρέχεται ἐς τὸ σῶμα, διότι ἐκ τοῦ ἰσού ἕγκου βαρύτερα καὶ πυκνότερα καὶ πολύνοστά 4 ἐστιν ἡ τὰ ἐκ τῶν ὑγρῶν τε καὶ ἄρδομένω καὶ ἰσχρῶν ταύτα δὲ ὑγρότερα καὶ κουφότερα καὶ ψυχρότερα. οὐκοῦν 5 δεῖ τὴν δύναμιν αὐτοῦ μόνον γίνεται τοῦ τε σίτου καὶ τοῦ πόματος καὶ τῶν ζῴων, ἀλλὰ καὶ τῆς πατρίδος 6 ὀκόθεν εἰσίν. ὡταν μὲν οὖν βούλωνται τροφὴν ἵσχυροτέρην τῷ σώματι προσενεγκεῖν ἀπὸ τῶν αὐτῶν σίτων, τοῖσιν ἐκ τῶν ἀνύδρων χωρίων χρηστέον καὶ σιτίοις καὶ

40 πόμαι καὶ ζῷοις ὀκόταν δὲ κουφοτέρη τροφῇ

1 ὁκὼς ἀπυρούμενα ἡ φωξόμενα στασιμά ἐστι Μ: ὅσα πυροῦται η φωξόμενα στατικά ἐστι θ.

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vegetable, and that through them all things grow, and into them they are dissolved. Take away their power from strong foods by boiling and cooling many times; remove moisture from moist things by grilling and roasting them; soak and moisten dry things, soak and boil salt things, bitter and sharp things mix with sweet, and astringent things mix with oily. All other cases judge in accordance with what has been already said. Foods grilled or roasted are more binding than raw, because the fire has taken away the moisture, the juice and the fat. So when they fall into the belly they drag to themselves the moisture from the belly, burning up the mouths of the veins, drying and heating them so as to shut up the passages for liquids. Things coming from waterless, dry and torrid regions are all drier and warmer, and provide the body with more strength, because, bulk for bulk, they are heavier, more compact and more nutritious than those from moist regions that are well-watered and cold, the latter foods being moister, lighter and colder. Accordingly, it is necessary to know the property, not only of foods themselves, whether of corn, drink or meat, but also of the country from which they come. So those who wish to give the body a stronger nourishment, without increasing the bulk of the food, must

1 Or (reading πολύναστα) "more compressed."

2 ἐπ' αὐτὰ συγκλείων ὦ: ἐφευντο· καὶ συγκαίων ὦ. Perhaps we should read ἐφ' ἐωυτό, συγκαίων κ.τ.λ. with singular participles following. The subject then would be "such food as this."

3 τῶν ὑγρῶν ὦ: τῶν ὑγρῶν ὦ M.

4 πολύνοστα ὦ: πολυναστα ὦ. 5 οὕκον ὦ ὦ M.

6 τὰς πατρίδας ὦ: τῆς πατρίδος ὦ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

καὶ ὑγροτέρῃ, τοὺς ἑκ τῶν ἀρδομένων χρηστέουν. τὰ γλυκέα καὶ τὰ δριμέα καὶ τὰ ὄλυκα καὶ τὰ πικρὰ καὶ τὰ αὐστηρὰ καὶ τὰ σαρκώδεα θερμαίνειν πέφυκε, καὶ ὅσα ξηρά ἔστη καὶ ὅσα ὑγρά. ὁκόσα μὲν σὺν ξηρῷ, μέρος πλέον ἐν αὐτοῖς ἔχει, ταῦτα μὲν θερμαίνει καὶ ξηραίνει. ὁκόσα δὲ ὑγροὶ μέρος ἔχει πλέον, ταῦτα πάντα θερμαίνοντα ὑγραίνει καὶ διαχωρεῖ μᾶλλον ἡ τὰ ξηρᾶ τροφὴν γὰρ μᾶλλον ἐστὶ τὸ σῶμα διδόντα, ἀντί-50 σπασίν ποιεῖται ἐς τὴν κοιλίν, καὶ ὑγραίνοντα διαχωρεῖ. ὡσα θερμαίνοντα ξηραίνει ἡ σῖτα ἡ ποτά, οὕτε πτύσιν οὕτε διούρησιν οὕτε διαχώρησιν ποιεόντα ξηραίνει τὸ σῶμα διὰ τάδε: θερμαίνομεν τὸ σῶμα κενοῦται τῷ ὑγρῷ, τὸ μὲν ὑπ' αὐτῶν τῶν συτίων, τὸ δὲ ἐστὶ τὴν τροφὴν τῷ τῇ ψυχῆς θερμῷ καταναλίσκεται, τὸ δὲ διὰ τοῦ χρωτὸς ἐξωθεῖται θερμαίνομεν καὶ λεπτυνόμενον. τὰ γλυκέα καὶ τὰ πίσω καὶ τὰ λιπαρὰ πληρωτικά ἐστι, διότι ἐξ ὅλῳ οὖν ὄγκον πολύχωρα ἐστι' θερμαίνομενα δὲ καὶ διαχεόμενα πληροῖ τὸ θερμὸν ἐν τῷ σώματι καὶ γαλακτίζειν εἰς ποιεῖ. τὰ δὲ ὄξεα καὶ δριμέα καὶ αὐστηρὰ καὶ στρυφνὰ καὶ 5 συγκομιστὰ καὶ ξηρὰ οὐ πληροῖ, διότι τὰ στόματα τῶν φλεβῶν ἀνέωξε τε καὶ διεκάθηρε καὶ τὰ μὲν ξηραίνοντα, τὰ δὲ δάκνοντα, τὰ δὲ στῦφοντα φρεῖαι καὶ συστῆναι ἐς ὅλῳ οὖν ὄγκον ἐποίησε τὸ ὑγρὸν τὸ ἐν τῇ σαρκὶ καὶ τὸ κενὸν πολὺ ἐγένετο ἐν τῷ σώματι. ὅταν οὖν βούλῃ ἀπ' ὅλῳ πληρῶσαι ἡ ἀπὸ πλειώνων κενῶσαι,

1 πικρά θ: ὑγρὰ Μ.
2 So θ M. The vulgate has ἀντίστασιν and ἐν τῇ κοιλίη.
3 δ' εἰς θ: δὲ M.

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use corn, drink and meat from waterless regions. When they need lighter and moister nourishment, they must use things from well-watered regions. Things sweet, or sharp, or salt, or bitter, or harsh, or fleshy are naturally heating, whether they are dry or moist. Things that have in themselves a greater portion of the dry, these warm and dry; those that have a greater portion of the moist in all cases warm, moisten and pass by stool better than things that are dry; for being more nourishing to the body they cause a revulsion to the belly, and, moistening, pass readily by stool. Such foods or drinks as warm and dry, producing neither spittle nor urine nor stools, dry the body for the following reasons. The body growing warm is emptied of its moisture, partly by the foods themselves, while part is consumed in giving nourishment to the warmth of the soul, while yet another part, growing warm and thin, forces its way through the skin. Things sweet, or fat, or oily are filling, because though of small bulk they are capable of wide diffusion. Growing warm and melting they fill up the warmth in the body and make it calm. Things acid, sharp, harsh, astringent, and dry are not filling, seeing that they open and thoroughly cleanse the mouths of the veins; and some by drying, others by stinging, others by contracting, make the moisture in the flesh shiver and compress itself into a small bulk, and so the void in the body becomes great. So when you wish to fill with little food, or empty with more, use foods of

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4 γαληνίζειν θ : γαληνίζειν Μ.
5 συγκομιστά M : δυσκόμιστα θ. The true reading has been lost, as we need a word meaning harsh or dry. συγκομιστός means “assorted” and δυσκόμιστος “intolerable.”
ΠΕΡΙ ΔΙΑΙΤΗΣ

70 τοιούτοσι χρήσθαι. τὰ πρόσφατα πάντα ἵσχύν
παρέλευσαν πλεῖο τῶν ἄλλων διὰ τόδε, ὅτι ἐγγυον
τοῦ ξώντος ἐστι· τὰ δὲ ἐώλα καὶ σαπρὰ διαχωρεῖ
μᾶλλον τῶν προσφάτων, διότι ἐγγυον τῆς σηπε-
δόνος ἐστί. τὰ δὲ ἐνωμα στροφώδεα καὶ ἔρευν-
μώδεα, διότι ἤ δεὶ τῷ πυρὶ κατεργάζεσθαι,
ταῦτα ή κοιλη διαπρήσσεται ἀσθενεστέρη ἐόνσα
τῶν ἐσιόντων. τὰ δὲ ἐν τοῖς ὕποτρίμμασιν
ὁψα σκεναξόμενα καυσώδεα καὶ ψυρά, ὅτι λιπαρά
καὶ πυρώδεα καὶ θερμὰ καὶ ἀνομοίους τὰς
80 δυνάμιας ἀλλήλοισιν ἔχουσα ἐν τῷ αὐτῷ ἵζει.1
τὰ δὲ ἐν ἄλμη ἡ ὁξεῖ βελτίω καὶ οὐ καυσώδεα.

LVII. Περὶ δὲ λουτρῶν ὁδὲ ἐχεῖ· ὕδωρ πότιμον
ὑγραῖνε καὶ ψύχει, δίδωσι γὰρ τῷ σώματι
ὑγρασίην· τὸ δὲ ἄλμυρὸν λουτρὸν θερμαίνει καὶ
ξηραίνει, φύσει γὰρ θερμὸν ἔλκει ἀπὸ τοῦ σώμα-
τος τὸ ψυρόν. τὰ δὲ θερμὰ λουτρὰ νήστιν μὲν
ἰσχυαίνει καὶ ψύχει· φέρει γὰρ ὑπὸ τοῦ σώματος
τὸ ψυρόν τῇ θερμασίῃ· κενουμένης δὲ τῆς σαρκὸς
τοῦ ψυροῦ, ψύχεται τὸ σῶμα· βεβρωκότα δὲ
θερμαίνει καὶ ψυραίνει, διαχέουτα τὰ ὑπάρχοντα
10 ἐν τῷ σώματι ψυρὰ ἐς πλείονα ὅγκον. ψυχρὰ δὲ
λουτρὰ τοῦναντίον· κενῷ μὲν τῷ σώματι δίδωσι
θερμὸν τῷ ἴος θυρρόν ἐόν· βεβρωκότος δὲ ἀφαίρει
ψυραῖν ἐόντος ξηρὸν ἐόν, καὶ πληροὶ τοῦ ὑπάρχον-
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this kind. Fresh foods in all cases give more strength than others, just because they are nearer to the living creature. But stale and putrid things pass more readily by stool than do fresh because they are nearer to corruption. Raw things cause colic and belching, because what ought to be digested by the fire is dealt with by the belly, which is too weak for the substances that enter it. Meats prepared in sauces\(^1\) are burning and moist, because there are united in one place things oily, fiery, warm, and with mutually opposite properties. Preparations in brine or vinegar are better and are not burning.

LVII. As to baths, their properties are these. Drinkable\(^2\) water moistens and cools, as it gives moisture to the body. A salt bath warms and dries, as having a natural heat it draws the moisture from the body. Hot baths, when taken fasting, reduce and cool, for they carry the moisture from the body owing to their warmth, while as the flesh is emptied of its moisture the body is cooled. Taken after a meal they warm and moisten, as they expand to a greater bulk the moisture already existing in the body. Cold baths have an opposite effect. To an empty body they give a certain amount of heat; after a meal they take away moisture and fill with

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\(^1\) The \(\text{ὄπτριμμα}\) (like the Latin \textit{moretum}) was a piquant dish of various ingredients grated together.

\(^2\) \textit{I.e.} what we call “fresh” water.
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tος ἡγοῦ.† ἠλοναίη ἡγαινεί καταναλίσκομένου
15 τοῦ ὕγροῦ, καὶ ἀνηλευψή ὀσαύτως.‡

LVIII. Λίπτος δὲ θερμαίνει καὶ ὕγραίνει καὶ
μαλάσσει. ήλιος δὲ καὶ πῦρ ἡγαινεῖ διὰ τάδε·
θερμά ἐόντα καὶ ἡγαρ ἐλκεῖ ἐκ τοῦ σώματος τὸ
ὕγρον. σκιῆ δὲ καὶ ψύχεα τὰ μέτρια ἡγαινεῖν
δίδωσι γὰρ μᾶλλον ἡ λαμβάνει. ἰδρῶτες πάντες
ἀπιόντες καὶ ἡγαινοῦσιν, ἐκλειποῦσι τοῦ ὕγροῦ ἐκ τοῦ σώματος.
λαγνεῖ ἡγαινεῖ καὶ ὕγραίνει καὶ θερμαίνει
μὲν διὰ τῶν πόνων καὶ τὴν ἀπόκρισιν τοῦ ὕγροῦ,
10 ἡγαινεῖ δὲ διὰ τὴν κένωσιν, ὕγραίνει δὲ διὰ τὸ
ὕπολειπόμενον ἐν τῷ σώματι τῆς συντήξιος τῆς
12 ὕπὸ τοῦ πόνου.

LIX. Ἑμετοὶ ἡγαινοῦσι διὰ τὴν κένωσιν τῆς
tρωφῆς, ὥς καὶ τῶν ἡγαινοῦσιν, ἢν μὴ τῆς τῆς
ὕστερα ἦραπευχ ὀρθῶς, ἀλλὰ ὕγραίνουσι μᾶλ-
λον διὰ τὴν πλήρωσιν καὶ διὰ τὴν σύντηξιν
tῆς σαρκὸς τὴν ὑπὸ τοῦ πόνου ἢν δὲ τις ἐώς

† κένωσι μὲν τῶν σώματι δίδωσιν ϑερμῶν ἐόντι ψυχρὸν ἐόντι
βεβρωκότος δὲ ἀφαιρεῖσθαι ϑερμῶν ἐόντως καὶ πληρὸς ψυχρὸν ἐόντος
tοῦ ὑπάρχοντος ὕγρον: θερμῶν μὲν τῶν σώματι δίδωσιν τῇ
ψυχρὸν βεβρωκότῳ δὲ ἀπαιρεῖται ὕγρον ἐόντος καὶ πληρὸς ψυχρὸν
ἐόν τοῦ ὑπάρχοντος ἡγοῦ.

The text within daggers is Littré's, but does not claim to
be the original, which probably will never be recovered.
Littré, however, is right when he says: "le sens est détermi-
né par opposition." Perhaps the reading originally was
something like this: keivó μὲν τῶν σώματι δίδωσιν ϑερμῶν τῇ
βεβρωκότος δὲ ἀφαιρεῖ ὕγρον ἐόντως καὶ πληρὸς ψυχρὸν ἐόντος τοῦ
ὑπάρχοντος ἡγοῦ. We should certainly expect, from the
sentence ψυχρὰ δὲ λουτρὰ τούτων, a passage of which the
correct summary is:—

(1) βεβρωκότα θερμαίνει καὶ ὕγραίνει.

(a) νήστιν ἡγαινεῖ καὶ ψύχει.
(b) βεβρωκότα θερμαίνει καὶ ὕγραίνει.

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their dryness, which is cold.\(^1\) To refrain from baths dries, as the moisture is used up, and so does to refrain from oiling.

LVIII. Oiling warms, moistens and softens. The sun and fire dry for the following reason. Being warm and dry, they draw the moisture from the body. Shade and moderate cold moisten, for they give more than they receive. All sweats on their departure both dry and reduce, as the moisture of the body leaves it. Sexual intercourse reduces, moistens and warms. It warms owing to the fatigue and the excretion of moisture; it reduces owing to the evacuation; it moistens because of the remnant in the body of the matters melted by the fatigue.

LIX. Vomitings reduce through the evacuation of the nourishment. They do not, however, dry, unless appropriate treatment be applied on the following day; they tend rather to moisten through the repletion\(^2\) and through the melting of flesh caused by the fatigue. But if on the morrow one

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\(^1\) See critical note on this passage.

\(^2\) The "repletion" must mean fulness caused by the added emetic. This does not give a very good sense, and one is tempted to think that the πικρωσι (i.e. πικρωσιν) of θ is either the correct reading or at least a near corruption of it. Perhaps the sharp taste of certain emetics is referred to, which tends to extract moisture from glands. See p. 51.

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(2) ψυχρα λοντρα
   
   \( (a) \) νηστιν πληροι και θερμαίνει.
   
   \( (b) \) βεβρωκότα ψύχει και ἔηραίει.

I have in my translation given the general sense of the passage as I conceive it to have been originally written.

\(^2\) καὶ ἀναλυφὴ ὅσαύτως θ : καὶ ἀναλυφὴ ὅσαύτως M : ὅσαύτως δὲ καὶ ἡ ἀνηλυχή Littré.

\(^3\) πληρωσιν M : πικρωσι θ.
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tαῦτα καταναλωθήναι τῇ ὑστεραίῇ ἐσ τῇ τροφῇ τῷ θερμῷ, καὶ τῇ διαίτῃ ἱσύνχως προσαγάγῃ, ἔµεσον, κοιλίην δὲ συνεστηκύιαν διαλύει ἐμεσος, καὶ διαχωροῦσαν μᾶλλον τοῦ κατοίκου ἵστησι, τῇ μὲν δινγραίνων, τῇ δὲ ἕξιραίνων·

10 ὀκόταν μὲν οὖν στῆσαι βοῦλη, τὴν ταχίστην φαγόντα χρή ἐμεῖν, πρὶν ἄν ὑγρὸν ἔοι τὸ σιτίον καταβιβασθῇ κάτω, καὶ τοῖς αὐστηροῦσι σιτίοισι μᾶλλον χρήσθαι ὀκόταν δὲ λύσαι τὴν κοιλίην βοῦλην, ἐνδιατρίβειν ἐν τοῖς σιτίοισιν ὡς πλείστου χρῶνον συμφέρει, καὶ τοῖς δριμέσι καὶ ἀλμυροῖσι καὶ λιπαροῖσι καὶ γλυκέσι σιτίοισι καὶ τόμασι χρῆσθαι.

18 ΛΧ. "Τπνοι δὲ νήστων μὲν ἵσχυαίνουσι καὶ ψύχουσι, ἢ μὴ μακρῷ ἐωσί, κενοῦντες τῷ ὑπάρχοντος υγροῦ· ἢ δὲ 3 μᾶλλον, ἐκθερμανοῦντες συντήκουσι τὴν σάρκα, καὶ διαλύουσι τῷ σῶμα, καὶ ἀσθενέσ ποιέουσι βεβρωκότα δὲ θερμαίνουσι, ὑγραίνουσι, τὴν τροφὴν ἐς τὸ σῶμα διαχέουσε· ἀπὸ δὲ τῶν ὀρθρίων περιπάτων ὕπνως μάλιστα ξηραίνει. ἀγρυπνή ἓν ἐν μὲν τοῖς σιτίοισι βλάπτει, οὐκ ἔωσα τὸ σιτίον τῇ κεσθαί: αὐτίῳ δὲ ἰσχυαίνῃ μὲν τινα δίδωσι, βλάπτει δὲ ἡσσον. ῥαβδώμη ὑγραίνει καὶ ἀσθενεὶς τῷ σῶμα ποιεῖ. ἀτρέμιξουσα γὰρ ἡ ψυχή οὐκ ἀναλίσκει τῷ υγρόν ἐκ τοῦ σῶμας πόνον δὲ ξηραίνει καὶ τῷ σῶμα ἵσχυρὸν ποιεῖ. μονοσίτι ισχυαίνει καὶ ξηραίνει καὶ τῇ κοιλίῃ ἱστησι, διότι τῷ τῆς ψυχῆς θερμῷ τῷ υγρόν ἐκ τῆς

1 ξηραίνων Littre: ἀντισπῶν θ: M omits τῇ δὲ ἕξιραίνων. The ἀντισπῶν of θ is possibly correct, and ξηραίνων a gloss.
lets the moisture be consumed by the warmth for its nourishment, and increase nourishment gradually, vomitings dry. Constipated bowels are relaxed by vomiting, and too relaxed bowels are bound thereby; it moistens the former and dries the latter. When, therefore, you wish to bind the bowels, take a meal and administer an emetic as quickly as possible, before the food can be moistened and drawn downwards; the food used should by preference be astringent and dry. But when you wish to loosen the bowels, it is beneficial to keep the food as long as possible, and to take food and drink that are sharp, salt, greasy and sweet.

LX. Sleep when fasting reduces and cools, if it be not prolonged, as it empties the body of the existing moisture; if, however, it be prolonged, it heats and melts the flesh, dissolves the body and enfeebles it. After a meal sleep warms and moistens, spreading the nourishment over the body. It is especially after early-morning walks that sleep is drying. Want of sleep, after a meal, is injurious, as it prevents the food from dissolving; to a fasting person it is less injurious, while it tends to reduce flesh. Inaction moistens and weakens the body; for the soul, being at rest, does not consume the moisture out of the body. But labour dries and strengthens the body. Taking one meal a day reduces, dries and binds the bowels, because, through the warmth of the soul the moisture

1 The μορφώτω took the δείπνον only; others took the ἀριστον as well.

2 πρὶν διαγραμμῇ τὸν σῖτον καὶ κατασπασθῆναι κάτω Μ: πρὶν ἄν ύγρον ἐδο τὸ σῖτον καταβιβασθῇ κάτω θ.

3 After δὲ θ adds μακροὶ ἐῶσι.
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κοιλής καί τῆς σαρκος καταναλίσκεται. 1 ἀριστον δὲ τάναντία διαπρήσεται τῇ μονοσιτίῃ. ὕδωρ πόμα 2 θερμὸν ἵσχυαινε πάντα, καὶ ψυχρὸν ὁσάυτως. τὸ δὲ ὑπερβάλλον ψυχρὸν καὶ πνεῦμα καὶ σιτίον καὶ ποτὸν πήγνυσι τὸ ύγρὸν τὸ ἐν τῷ σώματι καὶ τὰς κοιλίας συνιστησι τῇ πῆξει καὶ ψύξει: κρατεῖ γὰρ τοῦ τῆς ψυχῆς ύγροῦ, καὶ τοῦ θερμοῦ δὲ πάλιν αἱ ὑπερβολαὶ πηγνύσουι, καὶ σύτως ὡστε μὴ διάχυσων ἔχειν. ὥσα δὲ θερμαίνοντα τὸ σῶμα, τροφὴν μὴ διδόντα, κενοὶ τοῦ ύγροῦ τὴν σάρκα μὴ ὑπερβολὴν ποιῶντα, πάντα ψύξει τῷ ἀνθρώπῳ παραδίδωσιν κενομένου γὰρ τοῦ ὑπάρχοντος ύγροῦ, πνεύματος ἐπακτοῦ πληρεύμενον ψύχεται.

Χ. Περὶ δὲ τῶν πόνων ἦντων ἐξοσὶ δύναμιν δυσγήσομαι. εἰσὶ γὰρ οἱ μὲν κατὰ φύσιν, οἱ δὲ διὰ βίης: οἱ μὲν οὖν κατὰ φύσιν αὐτῶν εἰσιν 3 ὁψιος πόνος, ἀκοῆς, φωνῆς, μερίμνης. ὁψιος μὲν οὖν δύναμις τουίδε. 4 προσέχουσα ἡ ψυχὴ τῷ ὀρατῷ κινεῖται καὶ θερμαίνεται θερμαίνομενη δὲ ξηραίνεται, κεκενωμένον τοῦ ύγροῦ. διὰ δὲ τῆς ἀκοῆς ἐσπίπτομεν τοῦ ψόφου σεῖται ἡ ψυχὴ καὶ ποιεῖ, πονέουσα δὲ θερμαίνεται καὶ ξηραίνεται. ὥσα μεριμνᾶ ἀνθρώπος, κινεῖται ἡ ψυχή

1 καταναλίσκει θ.: καταναλίσκεται Μ.
2 πόμα Μ.: πολύ θ.
3 Before ὁψιος θ has οἱ δὲ.
4 τουίδε θ.: τουίτη Μ.
5 Μ has ὁρεομένωι, perhaps rightly.

1 The word πόνος cannot always be represented by the same English equivalent. It may mean “toil” generally, voluntary toil (or “exercise”), or even the “pain” caused by toil (usually κόπος). The division of πόνοι into natural
is consumed from out the belly and the flesh. To take lunch has effects opposite to those of taking one meal only. Hot water as a drink is a general reducer of flesh, and cold water likewise. But excessive cold, whether of breath, food or drink, congeals the moisture in the body, and binds the bowels by the congealing and the cold; for it overpowers the moisture of the soul. Then again excess of heat too causes congealing, to such an extent as to prevent diffusion. Such things as warm the body without affording nourishment, and empty the flesh of its moisture, even when there is no excess, in all cases cause chill in a man; for, the existing moisture being emptied out, the body is filled with breath from outside and grows cold.

LXI. I will now discuss the properties of exercises.\(^1\) Some exercises are natural and some violent. Natural exercises are those of sight, hearing, voice and thought. The nature\(^2\) of sight is as follows. The soul, applying itself to what it can see, is moved and warmed. As it warms it dries, the moisture having been emptied out. Through hearing, when noise strikes the soul, the latter is shaken and exercised, and as it is exercised it is warmed and dried. By all the thoughts that come to a man the and violent corresponds to no modern division, as is proved by the enumeration of "natural" exercises, while by "violent" exercise we mean "excessive" exercise, but \(\text{o} \text{i} \text{dià \ βίνθ τόνυ} \) means rather exercises that are artificial, the result of conscious and forced effort. Apparently all muscular exercises are "violent."

\(^2\) The word \(\text{δύναμις} \) means much the same thing as \(\text{δύναμιν} \) in the first sentence. The essential qualities are referred to in both cases, but it seems preferable to use different equivalents in the translation, as \(\text{δύναμιν} \) refers mostly to the qualities and \(\text{δύναμις} \) to the essence of exercises.
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υπὸ τούτων καὶ θερμαίνεται καὶ ξηραίνεται, καὶ τὸ ύγρὸν καταναλίσκουσα πονεῖ, καὶ κενὸν 1 τὰς σάρκας, καὶ λεπτύνει τὸν ἀνθρώπον. οὐκόσοι δὲ πόνοι φωνῆς, ἡ λέξεις ἡ ἀναγνώσεις ἡ ὠδαὶ, 2 πάντες οὕτως κινεοῦσι τὴν ψυχὴν κινομένη δὲ θερμαίνεται καὶ ξηραίνεται, καὶ τὸ ύγρὸν κατα-

17 ναλίσκει.

ΛΧΙ. Οἱ δὲ περὶ πατοὶ κατὰ φύσιν μὲν εἰσὶν, καὶ οὕτως μάλιστα τῶν λοιπῶν, ἔχουσι δὲ τί βίαιων. δύναμις δὲ αὐτῶν ἐκάστων 3 τούτος ὁ ἀπὸ δείπνου περίπατος ξηραίνει τὴν τε κοιλίην καὶ τὸ σῶμα, καὶ τὴν γαστρὴν οὐκ εὔ πεἰραν γίνεσθαι 4 διὰ τάδε: κινεύμενον τὸν ἀνθρώπον, θερμαίνεται τὰ σιτία καὶ τὸ σῶμα· ἔλεγεν οὖν τὴν ἱκμάδα ἡ σάρξ, καὶ οὕκ εἴ τε περὶ τὴν κοιλίην συνίστασθαι τὸ μὲν οὖν σῶμα πληροῦται, ἢ δὲ κοιλίη λεπτύνεται. ξηραίνεται δὲ διὰ τάδε: κινεύμενον τοῦ σῶματος καὶ θερμαυσμένου, τὸ λεπτότατον τῆς τροφῆς καταναλίσκεται, τὸ μὲν ύπὸ τοῦ συμφότου θερμοῦ, τὸ δὲ σὺν τῷ πνεύματι ἀποκρίνεται ἐξω, τὸ δὲ καὶ διουρεῖται: ὑπολειπεῖται δὲ τὸ ἕξωρτατον ὑπὸ τῶν σιτίων ἐν τῷ σῶματι, 5 ὅστε τὴν κοιλίην ἀποξηραίνεσθαι καὶ τὴν σάρκα. καὶ οἱ ὀρθροὶ περὶ πατοὶ ισχυαῖ

10 νουσι, καὶ τὰ περὶ τὴν κεφαλὴν κούφα τε καὶ εὐαγέλα 6 καὶ εὐήκοα παρασκευάζουσι, καὶ τὴν κοιλίην λύοντες· ἰσχύανουσι μὲν ὅτι κινεύμενον τὸ σῶμα θερμαίνεται, καὶ τὸ ύγρὸν λεπτύνεται καὶ καθαίρεται, τὸ μὲν ύπὸ τοῦ πνεύματος, τὸ δὲ μύσσεται καὶ χρέμπτεται, τὸ δὲ ἐς τὴν τροφὴν

1 M transposes κενοῖ and λεπτύνει.
2 So θ. M has λέξις· ἡ ἀνάγνωσις· ἡ ὠδὴ·

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soul is warmed and dried; consuming the moisture it is exercised, it empties the flesh and it makes a man thin. Exercises of the voice, whether speech, reading or singing, all these move the soul. And as it moves it grows warm and dry, and consumes the moisture.

LXII. Walking is a natural exercise, much more so than the other exercises, but there is something violent about it. The properties of the several kinds of walking are as follow. A walk after dinner dries the belly and body; it prevents the stomach becoming fat for the following reasons. As the man moves, the food and his body grow warm. So the flesh draws the moisture, and prevents it accumulating about the belly. So the body is filled while the belly grows thin. The drying is caused thus. As the body moves and grows warm, the finest part of the nourishment is either consumed by the innate heat, or secreted out with the breath or by the urine. What is left behind in the body is the driest part from the food, so that the belly and the flesh dry up. Early-morning walks too reduce [the body], and render the parts about the head light, bright and of good hearing, while they relax the bowels. They reduce because the body as it moves grows hot, and the moisture is thinned and purged, partly by the breath, partly when the nose is blown and the throat cleared, partly being consumed by

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3 ἐκάστων is omitted by M, which reads in its place ἐστὶ.
4 γίνεσθαι θ.: γενέσθαι Μ.
5 ἐν τῷ σῶματι is omitted by M, perhaps rightly.
6 εὐπαγέα Littré (after Foës, Zwinger and Mack): εὐπαγηθ.: εὐπαγέα Μ.
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τῷ τῆς ψυχῆς θερμῷ καταναλίσκεται· τὴν δὲ κοιλίνα λύουσι, διότι θερμὴ ἐνύεσθ᾽ τοῦ ψυχροῦ πνεύματος ἐπεισπίπτοντος 1 ἀνωθέν, ὑποχώρει τὸ θερμὸν τῷ ψυχρῷ. κοῦφα δὲ τὰ περὶ τὴν κεφαλὴν ποιεῖ διὰ τάδε· ὅταν κενωθῇ ἡ κοιλίνα, ἐλκεὶ ἐς ἑωτυνὴ ἐκ τοῦ ἄλλου σῶματος καὶ ἐκ τῆς κεφαλῆς τὸ ψυχρὸν θερμὴ ἐόυσα. κενούμενη δὲ τῆς κεφαλῆς, ἀποκαθαίρεται ἡ τε ὅψις καὶ ἡ ἀκοὴ καὶ γίνεται εὐαγγίς. 2 οἱ δὲ ἀπὸ τῶν γνωμασίων περίπατοι καθαρὰ τὰ σῶματα παρασκευάζουσι καὶ ἵσχυν, 3 οὐκ ἑώτυς τὴν σύντηξιν τῆς σαρκὸς τῆν ὕπο τοῦ πόνου συν- ἰστασθαί, ἀλλὰ ἀποκαθαίρουσιν.

LXIII. Τῶν δὲ δρόμων δύνανται οἱ μὴ καμπτοί καὶ μακροί, 4 ἐξ ὅλγου προσαγόμενοι, θερμαίνουσι τὴν σάρκα συνεσειῶν καὶ διαχειῶν, καὶ τῶν σῶτων τὴν δύναμιν τὴν ἐν τῇ σαρκὶ καταπέσοσουσι, 5 βραδύτερὰ τε καὶ παχύτερα τὰ σώματα παρασκευάζουσι τῶν τρόχων· τοῖς δὲ πολλὰ ἐσθίουσι συμφορώτεροι, καὶ χειμῶνος μᾶλλον ἡ θέρεσι· οὐ δὲ ἐν τῷ ἵματῳ δρόμοι τὴν μὲν δύναμιν τὴν αὐτὴν ἔχουσι, θάυμαν δὲ διαθερμαίνουσι τῶν ὑγρότερα τὰ σώματα ποιέουσιν, ἀχροώ-

1 θερμὴ ἐνύεσθα τοῦ ψυχροῦ . . . ἐπεισπίπτοντος θ: θερμὴ ἐνύεσθα . . . ἐσπίπτοντος Μ. Some MSS. have θερμὸν ἕντο ψυχροῦ.
2 γίνεται εὐαγγίς θ: γίνονται εὐαγγεῖες Μ.
3 ἵσχυν (which also reads καθαρωτάτα): ἵσχαινους Μ.
4 τῶν δὲ δρόμων δύνανται οἱ μὲν καμπτοί καὶ μακροί. θ: τῶν δὲ δρόμων γίνονται οἱ μὲν μακροί καὶ καμπτοί Μ., with δύνανται after διαχειῶν. ἀκαμπτοὶ and μὴ καμπτοὶ have been suggested by early editors.
5 For καταπέσοσι θ has καταπέσοσει, and βαθύτερα for παχύτερα.

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the heat of the soul for the nourishment thereof. They relax the bowels because, cold breath rushing into them from above while they are hot, the heat gives way before the cold. It makes light the parts about the head for the following reasons. When the bowels have been emptied, being hot they draw to themselves the moisture from the body generally, and especially from the head; when the head is emptied sight and hearing are purged, and the man becomes bright.1 Walks after gymnastics render the body pure and thin, prevent the flesh melted by exercise from collecting together, and purge it away.

LXIII. Of running exercises, such as are not double 2 and long, if increased gradually, have the power to heat, concoct and dissolve the flesh; they digest the power of the foods that is in the flesh, making the body slower and more gross than do circular runnings, but they are more beneficial to big eaters, and in winter rather than in summer. Running in a cloak has the same power, but heating more rapidly it makes the body more moist but less

1 It is tempting to give ἐναγής here and above an active sense, “with clear vision.” It is not possible, however, to find a parallel, except perhaps Euripides, Supp. 652: ἔστην θεατῆς πύργον ἐναγῇ λαβὼν, where ἐναγῇ may mean, not “clearly seen,” but “affording a clear view.” “Affording a clear view,” however, is not the same thing as “having good eyesight.” So one has to fall back upon the general sense of “bright” or “clear.” Perhaps “alert.”

2 The “double” exercise consisted in running along a double track to a goal and back again to a starting-point. It was of a fixed length and could not be “increased gradually” as readily as could distances along a single track.
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tera δὲ, διότι οὐκ ἀποκαθαίρει προσπίπτον τὸ πνεῦμα τὸ εἰλικρινές, ἀλλ' ἐν τῷ αὐτῷ ἐγγυμναξεται πνεῦματι συμφέρει οὖν τοῖς ξηροῖς καὶ τοῖς πολυσάρκουσιν, ὡστὶς καθελεῖν τὴν σάρκα βούλεται, καὶ τοῖς πρεσβυτέροις διὰ ψύξιν ¹ τοῦ σώματος. οἱ δὲ διὰυλοὶ καὶ ὑπηρέτοι ² τὴν μὲν σάρκα ἢσσον διαχέουσιν, ἱσχυράσιν δὲ μᾶλλον, διότι τοῖς εἶσομ ³ τῆς ψυχῆς μέρεσιν οἱ πόνοι ὄντες αὐτισπώσιν ⁴ ἐκ τῆς σαρκὸς τὸ ὕγρον καὶ τὸ σῶμα λεπτύνουσι καὶ ξηραίνουσιν. οἱ δὲ τρόχοι τὴν μὲν σάρκα ἢκιστα διαχέουσιν, ἱσχυράσιν δὲ καὶ προστέλλουσι ⁵ τὴν τε σάρκα καὶ τὴν κοιλὴν μάλιστα, διότι ὄξυτάτῳ τῷ πνεύματι χρώμενοι τάχιστα τὸ ὕγρον ἐλκουσιν

20 ἐφ' ἐωτοὺς.

LXIV. Τὰ δὲ παρασείματα ξηροῖς μὲν καὶ ξαπίνης, ⁶ ἀσύμφορα: σπάσματα γὰρ ἐμποιεῖ διὰ τὸν τὸ̨δε. τεθερμασμένον τὸ σῶμα, τὸ μὲν δέρμα

¹ διὰ ψύξιν θ: διαψυχεῖν M.
² οἱ δὲ διὰυλοὶ καὶ ὑπηρέτοι: θ: οἱ δὲ διὰυλοὶ καὶ ἢπειροὶ ἢπποι. M: οἱ δὲ διὰυλοὶ καὶ ὑπηρέτοι ἢπποι Littré. The ἢπποι of M is probably a corruption of ὑπηρέτοι.
³ εἰσομ θ: ἐσομ M: ἐξω Littré, with inferior MS. authority.
⁴ ἀντισπώσιν M: ἀντισπῶσιν ἢππος Zwingler.
⁵ πρὸς στέλλουσι θ: διαστέλλουσι M.
⁶ After ξαπίνης M adds οὐκ ἐπιτήδεια καὶ. It also has διὰ τεθερμασμένον, while θ has τεθερμασμένον only. Littré reads διατεθερμασμένον.

¹ This means that the body becomes thinner but less flabby. The διαυλός was a καπντὸς δρόμος of roughly 200 yards each way, i.e. of 400 yards in all.
² Both the reading and the interpretation of this sentence are uncertain. Probably the mental strain of the "quarter-mile" is referred to; it is the most strenuous of the foot races and may well be said to be concerned with the "inner
tanned, because this is not cleansed by meeting the rush of pure air, but remains in the same air while it is exercised. So this kind of running is beneficial to those who have a dry body, to those who have excess of flesh which they wish to reduce, and, because of the coldness of their bodies, to those who are getting on in years. The double course, with the body exposed to the air, dissolves the flesh less, but reduces the body more, because the exercises, being concerned with the inner parts of the soul, draw by revulsion the moisture out of the flesh, and render the body thin and dry. Running in a circle dissolves the flesh least, but reduces and contracts the flesh and the belly most, because, as it causes the most rapid respiration, it is the quickest to draw the moisture to itself.

LXIV. Swinging the arms, for persons of dry flesh, and when jerky, is inexpedient, as it causes sprains, in the following way. The body having been warmed, this swinging makes the skin consider-
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ίσχυρώς λεπτύνει, τὴν δὲ σάρκα ἡσον συνίστησι τῶν τρόχων, κενοὶ δὲ τὴν σάρκα τοῦ ὑγροῦ. τὰ δὲ ἀνακινήματα καὶ ἀνακουφίσματα τὴν μὲν σάρκα ἤκιστα διαθερμαίνει,1 παροξύνει δὲ καὶ τὸ σῶμα καὶ τὴν ψυχήν, καὶ τοῦ πνεύματος κενοί. πάλη δὲ καὶ τρίψις τούτη μὲν ἐξω τοῦ σώματος παρέχει τὸν πόνον μᾶλλον, θερμαίνει δὲ τὴν σάρκα καὶ στερεί καὶ αὐξεῖθαι ποιεῖ διὰ τὸ τέλειον τὸ μὲν στερεὰ φύσει τριβόμενα2 συνιστήσει, τὰ δὲ κοίλα αὐξεται,3 ὡσαὶ φλέξεις εἰςί. θερμαίνομεναι δὲ αἱ σάρκες καὶ ξηραινόμε- 

1 Μ has διαθερμαίνουσαν and later κενοῖς.
2 After αὐξεται M reads τῆς γοῦν σαρκός τὸ μὲν πυγμὸν τριβόμενον εὐνάστατα. τὰ δὲ κοίλα αὐξεται καὶ ὁκόσαι φλέξεις εἰς κ.τ.έ. This appears to be an attempt to mend the grammar of the corrupt sentence preceding. It has probably crept into the text from the margin.

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ably thinner, but contracts the flesh less than running in a circle, and empties the flesh of its moisture. Sparring and raising the body ¹ heat the flesh least, but they stimulate both body and soul, while they empty the body of breath. Wrestling and rubbing give exercise more to the exterior parts of the body, but they warm the flesh, harden it and make it grow, for the following reason. Parts that are naturally hard are compressed by rubbing, while hollow parts grow, such as are veins. For the flesh, growing warm and dry, draws to itself the nourishment through the passages, and then it grows. Wrestling in the dust has effects like to those of ordinary wrestling, but it dries more because of the dust, and it increases flesh less. Wrestling with the fingers reduces and draws the flesh upwards; the punch-ball and arm exercises have like effects. Holding the breath has the property of forcing open the passages, of thinning the skin, and of expelling therefrom the moisture.

LXV. Exercises in dust differ from those in oil thus. Dust is cold, oil is warm. In winter oil promotes growth more, because it prevents the cold from being carried from the body. In summer, oil, producing excess of heat, melts the flesh, when the latter is heated by the season, by the oil and by the

¹ Or, "the arms." The lexica neglect this word. I take it to refer either to raising the body from a prone position or to arm exercises.

³ πόρων θ.: φλεσθὼν Μ.
⁴ ἀκροχειρισμός θ.: ἀκροχειριζόμενος θ. Μ.
⁵ ἐν κοίνῃ καὶ ἐλαίῳ Μ.
⁶ ποιεῖν θ.: ποιεύμενον Μ.
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πόνον. ἢ δὲ κόσις ἐγγυμνᾶζεσθαι ἐν τῷ θέρει αὐξιµώτερον. ¹ ψύχουσα γὰρ τὸ σῶμα οὐκ ἔδε ἐκθερμαίνεσθαι ἡς ὑπερβολὴν ἐν δὲ τῷ χειμώνι διαψυκτικὸν καὶ κρυμνώδες. ² εἰδιατρίβειν δὲ ἐν τῇ κονίῳ μετὰ τοὺς πόνους ἐν τῷ θέρει, διόγον μὲν χρόνον ὥφελεῖ ψύχουσα, πολὺν δὲ ὑπερβηραῖνει καὶ τὰ σώματα σκληρὰ καὶ ξυλώδεα ἀποδεικνύει. τρίψις ἐλαίου σὺν ὑδατὶ μαλάσσει καὶ οὐ ἐάν πολλὰ διαθερμαίνεσθαι.

LXVI. Περὶ δὲ κόπων τῶν ἐν τοῖσι σῶμασιν γενοµένων ὃδε ἔχει· οἱ μὲν ἀγώμναστοι τῶν ἀνθρώπων ὑπὸ παινῶν πόνου κοπιῶσιν· οὐδὲν γὰρ τοῦ σῶματος διαπέπονηται πρὸς οὐδένα πόνον· τὰ δὲ γεγυμνασµένα τῶν σωµάτων ὑπὸ ³ τῶν ἀηθῶν ⁴ πόνων κοπιᾶτα· τὰ δὲ καὶ ὑπὸ τῶν συνήθων γυμνασµῶν κοπιᾶ, ὑπερβολὴ χρησάµενα· τὰ μὲν οὖν εἶδεα τῶν κόπων ταῦτα ἐστὶν· ἢ δὲ δύναμις αὐτῶν ὃδε ἔχει· οἱ μὲν οὖν ἀγώµναστοι ύγρὴν τὴν σάρκα ἔχοντες, ὅταν πονῆσωσι, θερµαινοµένου τοῦ σῶµατος, σύντηξιν πολλὴν ἀφίσαν· ὃ τι μὲν οὖν ἄν ἔξιδρωση ἢ καὶ σὺν πνεύµατι ἀποκαθαρῆ, οὐ παρέχει πόνον ἄλλον ἢ τῷ κενωθέντι τοῦ σώματος παρὰ τὸ ἔθος· ὃ τι δὲ ἄν ἐμμείνῃ τῆς συντήξεως, οὐ μόνον τῷ κενωθέντι τοῦ σώµατος παρὰ τὸ ἔθος παρέχει πόνου, ἀλλὰ καὶ τῷ δειµένῳ τῷ υγρῶν· οὐ γὰρ ἔστι σύντροφον τῷ σώµατι, ἀλλὰ πολέµοιον. ἐς μὲν δὴ τὰ ἁσαρκά τῶν σωµάτων οὐ συνίσταται

¹ M has ἐγγυµνᾶζεται, ὅ δὲ alter ἐν and αὐξιµώτερος.
² κρυμνώδες θ· κρυμνώδες Μ.
³ οὐκ εάν πολλὰ θ· οὐ δειµένος εάν Μ.
⁴ For ὑπὸ Linden and Mack would read ἀπὸ (probably rightly).

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exercise. In summer it is exercise in dust that promotes growth more, for by cooling the body it prevents its being heated to excess. But in winter dust is chilling, or even freezing. To remain in the dust after exercise in summer benefits by its cooling property, if it be for a short time; if it be for long, it dries the body to excess and renders it hard as wood. Rubbing with oil and water softens the body, and prevents its becoming over-heated.

LXVI. The fatigue pains that arise in the body are as follow. Men out of training suffer these pains after the slightest exercise, as no part of their body has been inured to any exercise; but trained bodies feel fatigue pains after unusual exercises, some even after usual exercises if they be excessive. These are the various kinds of fatigue pains; their properties are as follow. Untrained people, whose flesh is moist, after exercise undergo a considerable melting, as the body grows warm. Now whatever of this melted substance passes out as sweat, or is purged away with the breath, causes pain only to the part of the body that has been emptied contrary to custom; but such part of it as remains behind causes pain not only to the part of the body emptied contrary to custom, but also to the part that has received the moisture, as it is not congenial to the body but hostile to it. It tends to gather, not at the fleshless, but at the fleshy parts of the body, in

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5 ἀύθων θ : ἀνεθίστων M.
6 ταύτα θ : τοιαύτα M.
7 M has ὅτι δ' ἐν ἐμένῃ τῆς ἀποκρήσιος οὐ παρέχει τῶν πόνων κ.τ.έ.
8 σύντροφον θ : σύμφορον M.
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20 ὀμοίως, ἐς δὲ τὰ σαρκώδεα, ὡστε τούτοις πόνον παρέχειν ἑως ἃν ἐξέλθῃ. ἀτε δὴ οὐκ ἔχον περίοδον, ἀπεμίζον ἑκερμαίνεται αὐτό τε καὶ τὰ προσπίπτοντα. ἂν μὲν οὖν πολὺ γένηται τὸ ἀποκριθὲν, ἐκράτησε καὶ τοῦ ἑγαίνοντος, ὡστε συνεκερμαίνηται τὸ πάν 2 σῶμα, καὶ ἐνεποίησε πυρετὸν ἅγχυρον.3 θερμαίνετος γὰρ τοῦ αἴματος καὶ ἐπιστασθένετο, ταχεῖην ἐποίησε 4 τὴν περίοδον τὰ ἐν τῷ σῶματι, καὶ τὸ τέλλο σῶμα καθαίρεται ὑπὸ τοῦ πενύματος, καὶ τὸ συν-

30 εστηκὸς θερμαινόμενον λεπτύνεται τε καὶ ἐξωθεῖται 5 ἐκ τῆς σαρκὸς ἐξω ὑπὸ τὸ δέρμα, ὡστε ἱδρύσει καλεῖται θερμὸς. τούτου δὲ ἀποκριθέντος, τὸ τε αἷμα καθίσταται ἐς τὴν κατὰ φύσιν κίνησιν,6 καὶ ὁ πυρετὸς ἀνίησε, καὶ ὁ κόπος παῦεται μάλιστα τριτάιος. χρή δὲ τοὺς τοιούτους κόπους 7 ὡδὲ θεραπεύειν πυρίζῃ καὶ λουτροῖσθαι θερμοίσθαι διαλύνοντα τὸ συνεστηκός, περιπάτοισι τε μη 8 βιαίσιν, ὡς ἀποκαθαίρωνται, καὶ ὀλγοσιτίσῃ καὶ ἵσχυσις συνυστάναι τῆς σαρκὸς τὴν κένωσιν, καὶ ἀλείφεσθαι 9 τῷ ἐλαιῷ ἱσχυρῶ πολύν χρόνον, όκως μη βιαίως διαθερμαίνωσι,10 καὶ τοῦτις χρίσματι τοῖσιν ἱδρωτίκοις 11 χρίσθαι καὶ μαλακευνεῖν 12 συμφέρει. τοῦτι δὲ γημαναζομένουσιν ὑπὸ τῶν ἀνεθίστων πόνων διὰ τάδε γίνεται ὁ κόπος· ὃ τι ἄν μη

1 τάρονδον θ.: περίοδον Μ. 3 ἅγχυρον Μ. is omitted by θ. 2 τῆς πάν θ.: ὀλον τὸ Μ. 4 ἐποίησατο θ.: ἐποίησε Μ. 0 θ. has τὴν ἐν and Μ. τὰ ἐν. 5 ἐποίησε Μ. ἐποίησε Μ. καὶ ἱσχυσθαι· καὶ ἱσχυσθαι· καὶ ἱσχυσθαι· καὶ ἱσχυσθαι· καὶ ἱσχυσθαι· καὶ ἱσχυσθαι· καὶ ἱσχυσθαι· 6 ἱσχυσθαι θ.: σύστασιν Μ. 7 ἐποίησε θ.: τρίβεσθαι Μ. 8 θ. Μ. omits τε μη. 10 ἀναθερμαίνεται Μ.
such a way as to cause them pain until it has passed out. Now as it has no circulation, it remains still and grows hot, as do also the things that touch it. Now if the secretion prove abundant it overpowers even that which is healthy, so that the whole body is heated and a high fever follows. For when the blood has been attracted and heated, the things in the body set up a rapid circulation, and the body generally is cleansed by the breath, while the collected moisture, becoming warm, is thinned and forced outwards from the flesh to the skin, and is called "hot sweat." When the secretion of this is over, the blood is restored to its natural motion,¹ the fever subsides, and the fatigue pains cease about the third day. Pains of this sort should be treated thus. Break up the collected humour by vapour baths, and by hot baths, and make firm the reduced flesh ² by gentle walks, in order to effect purgation, by restricted diet and by practices that cause leanness; it is beneficial to apply oil gently to the body for a long time, that the heating be not violent, to use sudorific unguents, and to lie on a soft bed. Those in training suffer fatigue pains from unaccustomed exercises for the following reasons. Any

¹ I retain θ’s κέννησι (i.e. κίνησιν). If correct it throws light upon the early history of the circulation of the blood. But M's σύστασιν is quite probably correct.

² Littre says "on soutient la réduction de la chair," but this can scarcely represent συστάσιναι. The whole of this sentence is grammatically loose; it is difficult, for instance, to decide how far συμφέρει extends its influence, and what infinitives (if any) are imperative.

¹¹ τοῖς ἰδιωτικοῖς θ.; τοῖς ἰδρυτικοῖς καὶ τοῖς μαλακτικοῖς Μ.

¹² μαλακεύειν Littre: μαλακυείν θ.: μαλακύειν Μ.
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πεπονήσικα τὸ σῶμα, ὑγρὴν ἀνάγκη τὴν σάρκα εἶναι πρὸς τοῦτον τῶν τῶν,1 πρὸς οὖν μὴ εἴθισται πονεῖν, ὥσπερ ἀγυμνάστων πρὸς ἔκαστα· τὴν μὲν οὖν 2 σάρκα συντήκεσθαι ἀνάγκη καὶ 50 ἀποκρίνεσθαι καὶ συνίστασθαι ὥσπερ τῷ προτέρῳ. συμφέρει δὲ θεραπεῦσθαι ὥσπερ τοῖς μὲν γυμνασίοις χρῆσθαι τοῖς συνήθεσιν, ὡς τὸ συνεστίκος θερμαινόμενον λεπτύνηται καὶ ἀποκαθαίρηται· καὶ τὸ ἄλλο σῶμα μὴ υγραίνηται, μηδὲ ἀγυμναστὸν γίνηται. τοῖς δὲ λουτροῖσι θερμοῖς καὶ τοῦτοι συμφέρει 3 χρῆσθαι, καὶ τῇ τρίψει ὀμοίως ὡς καὶ τοῖς ἐμπροσθεν.4 τῆς δὲ πυρηνίας οὔδεν δεῖται· οἱ πόνοι γὰρ ἰκανοὶ θερμαίνουσι λεπτύνειν καὶ ἀποκαθαίρειν τὸ συστάν. οἱ δὲ ἀπὸ τῶν συνήθων γυμνασίων κόποι πώδε τῷ θρόπῳ γίνονται· ἀπὸ μὲν συμμέτρου πόνου κόπος οὐ γίνεται· 5 ὅταν δὲ πλεῖον τοῦ καρποῦ πονήσῃ,6 ὑπερεξήρησε τὴν σάρκα· κεινοθεία δὲ τοῦ ύγροῦ, θερμαίνεται τε καὶ ἀλγεῖ καὶ φρίσσει καὶ ἐς πυρετῶν μακρότερον καθιστάται, ἦν μὴ τις ἐκθεραπεύσῃ ὀρθῶς. χρῆ δὲ πρῶτον μὲν αὐτὸν τῷ λουτρῷ μὴ σφόδρα πολλῷ μηδὲ θερμῷ ἄγαν λούσαν, εἰτὰ πίσαι7 αὐτὸν ἐκ τοῦ λουτροῦ μαλαθικὸν οὖν, καὶ 70 δειπνεῖν ὡς πλείστα καὶ παντοδαπὰ σιτία, καὶ

1 τόπον Μ: πόνον θ.
2 μὲν οὖν Μ: γοῦν θ.
3 τοῖς θερμοῖς ξυμφέρει καὶ τοῦτον χρέεσθαι Μ.
4 ὀμοίως ὡς καὶ τοὺς ἐμπροσθεν θ: ὀμοίως ὡς καὶ τὸν πρῶθεν Μ.
5 γέγνεται θ: κινεῖται Μ.
6 οτ' ἂν δὲ πλεῖον τοῦ καρποῦ πονήσῃ θ: ὡκόταν δὲ πλεῖον τοῦ καρποῦ πόνος ἦ Μ: ὡκόταν δὲ πλεῖον τοῦ καρποῦ πόνος ἦ Littu.

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unexercised part of the body must of necessity have its flesh moist, just as persons out of training are moist generally throughout. So the flesh must of necessity melt, secrete itself and collect itself, as in the former case. Beneficial treatment of such cases is as follows. Accustomed exercises should be practised, so that the collected humour may grow warm, become thin, and purge itself away, while the body generally may become neither moist nor yet unexercised. It is beneficial to employ hot baths in these cases also, with rubbing as before. But there is no need of vapour baths, as the exercises, being warming, are sufficient to thin and purge away the humour that has collected. Fatigue pains from accustomed exercises arise in the following way. Moderate toil is not followed by pain; but when immoderate it dries the flesh overmuch, and this flesh, being emptied of its moisture, grows hot, painful and shivery, and falls into a longish fever, unless proper treatment be applied. First the patient should be washed in a bath not too copious nor yet over-hot; then after the bath give him to drink a soft wine; he should eat as heartily as possible of a many-coursed dinner, and drink copiously of a soft

1 This is the general sense of the passage, with the reading τόνων. It must be confessed, however, that the accusative is strange to express (with πρός) "place where," and grammatically the reading τόνων is superior. But how can flesh be "moist in relation to one particular exercise"? If for εἶναι the MSS. had γενέσθαι one would without hesitation read τόνων, and translate: "whatever be the unusual exercise, the flesh must become moist with this exercise, just as persons out of training become moist with any exercise."

7 λούσαν· εἶτα πείσαι θ; λούσαθαι· εἶτα πισας M.
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ποτῷ ύδαρεί, μαλθακῶν δ᾽ οὖν χρήσθαι καὶ πολλῶν, εἰτ' ἐνδιατρίγυι πλέω χρόνων μεχρί ἄν αἱ φλέβες πληρωθέσι τοίχῳ ἄρθώσιν εἰτα ἐξεμεῖτω, καὶ ἐξαναστάντα 2 οἵγον καθεύδειν μαλθακῶν εἰτα προσώγειν ἕσυχῇ τοῖσι σιτίοις καὶ τοῖσι πόνοισι τοῖσι συνήθεσιν εἰς ἡμέρας ἔξ, ἐν ταύτησι δέ καταστήσαι ἐς τὸ σῶμας καὶ σίτου καὶ ποτοῦ. δύναμιν δὲ ἔχει ἡ θεραπεία τοῖνδε ἀνεξηρασμένον τὸ σῶμα ἐς ύπερβολὴν ἀξιωρήθηναι δύναται ἀτέρ ύπερβολής: εἰ μὲν οὖν δυνατὸν ἦν, τὴν ύπερβολὴν τοῦ πόνου 3 γνώντα ὁκόση τίς ἐστι, τοῦ σίτου τῇ συμμετρίᾳ ἀκέςασθαι, εὑρήκαν οὖν, ἐν δὲ τῷ μὲν ἄδυνατον, τὸ δὲ ῥάδιον ἐξηρασμένον γὰρ τὸ σῶμα, σίτων ἐμπεσόντω παντοδαπῶν, ἐλκεῖ τὸ σύμφορον αὐτῷ ἑωτῶ 4 ἐκαστὸν τοῦ σῶματος ἐκάστου σίτου, πληρωθὲν δὲ καὶ ὑγιασθὲν, κενωθείς τῆς κοιλίης ὑπὸ τοῦ ἐμέτου, ἀφίσσει πάλιν τῇ τὴν ὑπερβολὴν: ἦ δὲ κοιλίη κενὴ ἑσύσα ἀντίσπατρε. τὸ μὲν οὖν ύπερβάλλον ὑγρὸν ἐξερεύγεται ἡ σάρξ, τὸ δὲ σύμμετρον οὐκ ἀφίσσειν, ἢν μὴ διὰ βίης ἡ φαρμάκων ἢ πόνων ἢ ἄλλης τινὸς ἀντισπάσιος. τῇ δὲ προσαγωγῇ χρήσαμενος καταστήσεις τὸ σῶμα ἐς τὴν ἀρχαίν δίαιταν 5 ἕσυχῇ.

1 οὖν δὲ μαλακῶν χρέσθαι πολλῶν Μ.
2 ἐξαναστάντα Μ: ἀναστὰς θ.
3 τὴν ύπερβολὴν τοῦ πόνου omitted by θ.

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wine, well diluted; then he should let a longish interval pass, until the veins become filled and inflated. Then let him vomit, and, having gone a short stroll, sleep on a soft bed. Then increase gradually his food and usual exercises for six days, in which you must restore him to his usual food and drink. The treatment has the property of moistening without excess the body which has been dried to excess. Now if it were possible to discover the amount of the excess and cure it by an appropriate amount of food, all would be well thus. But as it is, this is impossible, but the other course is easy. For the body, in a state of dryness, after the entrance of all sorts of food, draws to itself what is beneficial from the several foods for the several parts of the body; on being filled and moistened, the belly having been emptied by the emetic, it casts away the excess, while the belly, being empty, exercises a revulsion. So the flesh rejects the excessive moisture, but it does not cast away that which is of an appropriate amount, unless it be under the constraint of drugs, of exercises, or of some revulsion. By employing gradation, you will restore the body gently to its old regimen.

1 Or, "usual food and exercises."
2 Or, "fatigue."

4 σιτῶν ἐμπεσόντων παντοδαπῶν. ἦλκει τὸ σύμφορον αὐτὸ ἐωυτῷ θ: τῶν ἐμπεσόντων παντοδαπῶν ἃφ' ὁν λαμβάνει τὸ εἰμιφέρον αὐτὸ ἐωυτῷ M. 5 κατέστησε τὸ σῶμα τὴν διαίταν M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

LXVII. Περὶ διαίτης ἀνθρωπίνης, ὡσπερ μοι καὶ πρόσθεν εἰρήται, συγγράψαι μὲν οὖν σὲ τὸν σῶμαν τῆς συμμετρίας τῶν πόνων ποιεῖσθαι. πολλὰ γὰρ τὰ κωλύοντα. πρῶτον μὲν αἱ φύσεις τῶν ἀνθρώπων διάφορα ἔσχατεις: καὶ γὰρ 1 ἔντονα αὐταὶ 2 ἐνυτῶν πρὸς αὐταὶ 3 καὶ πρὸς ἄλληλας 4 μᾶλλον καὶ ἕσσον ἔντονα, καὶ ὑγρὰ ὁσαύτως, καὶ αἱ ἄλλαι πᾶσαι ἔπειτα αἱ ἡλικίαι οὐ τῶν αὐτῶν δεόμεναι. ἐτὶ δὲ καὶ τῶν χωρίων αἱ θέσεις, καὶ τῶν πνευμάτων αἱ μεταβολαί, τῶν τε ὁρέων αἱ μεταστάσεις, καὶ τοῦ ἐνιαυτοῦ αἱ καταστάσεις. αὐτῶν τὴν σίτων πολλαὶ αἱ διαφοραὶ 5 πυρῶν τε γὰρ πυρῶν καὶ οἰνοῦ οἶνον καὶ τάλλα οῖς 6 διατείμεθα, πάντα διάφορα ἑνῶν ἀποκωλυτὲς μὴ 7 δυνατῶν εἶναι ἐς ᾳκριβείην συγγραφῇ. ἄλλα γὰρ αἱ διαγωνίες 8 ἐμοιγε ἐξευρημέναι εἰς τῶν ἐπικρατευόντων ἐν τῷ σώματι, ἢν τε οἱ πόνοι ἐπικρατεύοντες τῶν σίτων, ἢν τε ἂν σίτα τῶν πόνων, καὶ ὡς χρῆ ἐκαστὰ ἐξακείσθαι, προκαταλαβάνειν τε ὑγείην, ὥστε τὰς νοσούς μὴ προσπελάξειν, 9 εἰ μὴ τις πάνυ μεγάλα ἐξαμαρτύνοι καὶ πολλάκις ταῦτα δὲ φαρμάκωι

1 After γὰρ M; addis aι. 2 αὐταὶ M: αὐταὶ θ. 3 ἐωτᾶς Μ: αὐτας θ. 4 ἄλληλας θ: ἄλλοις Μ. 5 πολλαὶ αἱ διαφοραὶ: θ: πολλη διαφορα Μ.
REGIMEN III

LXVII. As I have said above, it is impossible to treat of the regimen of men with such a nicety as to make the exercises exactly proportionate to the amount of food. There are many things to prevent this. First, the constitutions of men differ; dry constitutions, for instance, are more or less dry as compared with themselves or as compared with one another. Similarly with moist constitutions, or with those of any other kind. Then the various ages have different needs. Moreover, there are the situations of districts, the shiftings of the winds, the changes of the seasons, and the constitution of the year. Foods themselves exhibit many differences; the differences between wheat and wheat, wine and wine, and those of the various other articles of diet, all prevent its being possible to lay down rigidly exact rules in writing. But the discovery that I have made is how to diagnose what is the overpowering element in the body, whether exercises overpowers food or food overpowers exercises; how to cure each excess, and to insure good health so as to prevent the approach of disease, unless very serious and many blunders be made. In such cases there is

6 oĩς θ : ὅσα M. 7 μῇ omitted by M.
8 διαγνώσις θ : προγνώσις M.
9 προκαταλαμβάνειν τη ὑγιείνην : ὅστε τὰς νούσους προσπελάζειν
θ : προκαταλαμβάνειν τε ὑγιεας τὰς φύσεις : μῇ προσπελάζειν τε τὰς νούσους M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

dεῖται ἡδή, ἔστι δ' ἄσσα οὐδ' ὑπὸ τῶν φαρμάκων δύναται ὑγιάζεσθαι. ὡς μὲν οὖν δυνατὸν εὑρεθῆναι, ἐγγίστα τοῦ ὄρου 1 ἐμοὶ εὑρηται, τὸ δὲ ἀκριβές οὐδενὶ.

LXVIII. Πρῶτον μὲν οὖν τοῖς πολλοῖς τῶν ἀνθρώπων συγγράψας ἐξ ὧν μάλιστα ἂν ὀφελοῦντο ὑπὲρ ταῦτα, πόμασι τοῖς προστυχοῦσι χρώνται, πῶνοις τε τοῖσι ἀναγκαίοις, ὁδοιπορίησι τε τῇ πρὸς ἀνάγκας, θαλασσουργήσαι τε τῇ πρὸς 2 συλλογὴν τοῦ βίου, θαλπόμενοι τε παρὰ τὸ σύμφορον, 3 ψυχομενοὶ τε παρὰ τὸ ὁφέλιμον, τῇ τε ἀλλῇ διαιτῇ ἀκαταστάτῳ χρεόμενοι. τούτους δὲ συμφέρει 10 ἐκ τῶν ὑπαρχόντων ὡδε διαιτήσθαι· τοῖς μὲν οὖν ἐνιαυτοῖς ἐς τέσσαρα μέρεα διαιρέω, 5 ἀπερ μάλιστα γυνώσκουσιν οἱ πολλοὶ, χειμώνα, ἢρ, θέρος, φθινόπωρον· χειμώνα μὲν ἀπὸ πλειάδων δύσιος ἄχρι ἵσιμερίης ἡμερήσιας, ἢρ δὲ ἀπὸ ἵσιμερίης μέχρι πλειάδων ἐπιτολῆς, 6 θέρος δὲ ἀπὸ πλειάδων μέχρι ἀρκτούρου ἐπιτολῆς, φθινόπωρον δὲ ἀπὸ ἀρκτούρου μέχρι πλειάδων δύσιος. ἐν μὲν οὖν τῷ χειμώνῳ συμφέρει πρὸς τὴν ὄρην, ψυχρήν τε καὶ συνεστηκυίν, ὑπεναντιούμενον 20 τοίσι διαιτήσασιν ὡδε χρήσθαι. πρῶτον μὲν μονοσιτῆσι χρὴ διάγειν, ἢν μὴ πάνυ ἐξήν τις τὴν κοιλίην ἔχῃ ἢν 7 δὲ μῆ, μικρὸν ἀριστήν· τοῖσι δὲ διαιτήσαι χρήσθαι τοῖσι ἐξαιρετικώς,

1 ἐγγίστα τοῦ ὄρου M: εἰ τις τὰ τοῦ ὄρθοῦ θ.
2 After πρὸς M adds τήν.
need of drugs, while some there are that not even drugs can cure. So as far as it is possible to make discoveries, to the utmost limit my discoveries have been made, but absolute accuracy has been attained by nobody.

LXVIII. Now first of all I shall write, for the great majority of men, the means of helping such as use any ordinary food and drink, the exercises that are absolutely necessary, the walking that is necessary, and the sea-voyages required to collect the wherewithal to live—the persons who suffer heat contrary to what is beneficial and cold contrary to what is useful, making use of a regimen generally irregular. These are benefited by living as follows, so far as their circumstances allow. I divide the year into the four parts most generally recognised—winter, spring, summer, autumn. Winter lasts from the setting of the Pleiads to the spring equinox, spring from the equinox to the rising of the Pleiads, summer from the Pleiads to the rising of Arcturus, autumn from Arcturus to the setting of the Pleiads. Now in winter it is beneficial to counteract the cold and congealed season by living according to the following regimen. First a man should have one meal a day only, unless he have a very dry belly; in that case let him take a light luncheon. The articles of diet to be used are such as are of a drying

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3 So M, but θ has ἡλιοσκέναι τῇ παρα τῷ συμφέρον, a reading so attractive that it is difficult to choose between it and that of M.
4 οὖν is omitted by M.
5 διαρέων ἐσθ: διαιρέων M: διαιρεόντων Littre. The reading in the text is that of Mack.
6 ἐπιτολῆs M: ύπερβολῆs θ. 7 ἢν θ: εἰ M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

κοίσι 1 καὶ θερμαντικοίσι καὶ συγκομιστοίσι καὶ ἀκρήτοισιν, ἀρτοσειτίῃ τε 2 μᾶλλον, καὶ τοῖσιν ὀπτοῖσι τῶν ὄψων μᾶλλον ἡ ἐφθοῖσι, καὶ τοῖσι πόμαισι μέλασιν ἀκρητεστέροισι καὶ ἐλάσσοσι· λαχάνοισιν ὡς ἤκιστα χρῆ, πλὴν τοῖσι θερμαντικοῖσι καὶ ξηροίσι, καὶ χυλοίσι καὶ ροφήμασιν ὡς ἤκιστα· τοῖσι δὲ πόνοισι πολλοῖσιν ἀπασί, τοῖσι τε δρόμοισι καμπτοῖσι εξ ὀλίγου προσάγοντα, καὶ τῇ πάλῃ ἐν ἑλαίῳ μακρῇ, ἀπὸ κοῦφων προσαναγκάζοντα· τοῖσι τε 3 περιπάτοισι ἀπὸ τῶν γυμνασίων ὄξεισιν, ἀπὸ δὲ τοῦ δεῖπνου βραδέσιν ἐν ἄλεγ., ὁρθρίσι τε πολλοῖσιν εξ ὀλίγου ἀρχόμενον, προσάγοντα 4 ἐς τὸ σφοδρόν, ἀποπαύοντα τε ἡσυχῇ· καὶ σκληροκοιτίσι 5 καὶ νυκτοβατίσι 6 καὶ νυκτοδρομίσι 7 χρῆσθαι συμφέρει· πάντα γὰρ ταύτα ἵσχυαίνει καὶ 40 θερμαίνει· χρείσθαι τε πλείω. 8 ὁκόταν δὲ ἐθέλη λούσθαι, 9 ἢ μὲν ἐκπονήσῃ ἐν παλαιστρῇ, ψυχρῷ λουέσθω· ἢν δὲ ἄλλῳ τινι τῶν ἡσυχηταί, τὸ θερμὸν συμφορώτερον. χρῆσθαι δὲ καὶ λαγνεῖα πλέον ἐς ταύτῃ τῇ ὠρή, καὶ τοὺς πρεσβυτέρους μᾶλλον ἢ τοὺς νεωτέρους. χρῆσθαι δὲ καὶ τοῖσιν ἐμέτοισι, τοὺς μὲν ψυχροτέρους τρίς τοῦ μηνός, τοὺς δὲ ἡσυχέρους δις ἀπὸ σῖτων παντοδαπῶν, ἐκ δὲ τῶν ἐμέτων προσάγειν ἡσυχῇ πρὸς τὸ εἰθισμένῳ σιτίον ἐς ἡμέρας τρεῖς, καὶ

1 τοῖσι δὲ ἡγραντικοίσι θ.: τοῖσι ἡγροίσι καὶ αὐστηροίσι Μ.
2 ἀρτοσειτίῃ τε θ.: ἀρτοσιτεῖν δὲ Μ. 3 τε omitted by M.
3 προσάγοντα (without ἐς τό) Μ.: πρὸς ἀπαντά ἐς τό θ.
4 σκληροκοιτίσι θ.: σκληροκοιτίσι Μ.
6 νυκτοβατίσι θ.
7 νυκτοδρομίσι θ.: κοινοβατίσι καὶ κυνοδρομίσι Μ.
8 χρείσθαι τε τὰ πλείω θ.: χρέεσθαι τε πλείω Μ.

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nature, of a warming character, assorted\(^1\) and undiluted; wheaten bread is to be preferred to barley cake, and roasted to boiled meats; drink should be dark, slightly diluted wine, limited in quantity: vegetables should be reduced to a minimum, except such as are warming and dry, and so should barley water and barley gruel. Exercises should be many and of all kinds; running on the double track increased gradually; wrestling after being oiled, begun with light exercises and gradually made long; sharp walks after exercises, short walks in the sun after dinner; many walks in the early morning, quiet to begin with, increasing until they are violent, and then gently finishing. It is beneficial to sleep on a hard bed and to take night walks and night runs, for all these things reduce and warm; unctions should be copious. When a bath is desired, let it be cold after exercise in the palaestra; after any other exercise, a hot bath is more beneficial. Sexual intercourse should be more frequent at this season, and for older men more than for the younger. Emetics are to be used three times a month by moist constitutions, twice a month by dry constitutions, after a meal of all sorts of food; after the emetic three days should pass in slowly increasing the food to the

\(^1\) συγκομιστὸς is rendered here by Littré “de substances grossières,” by Liddle and Scott (after Foës) “mixed.” I suppose that the objection to the latter is its apparent inconsistency with ἀκρήτων. But συγκομιστὸς applies to foods and ἀκρήτος to wine. My own objection to translating συγκομιστὸς (with Littré) “coarse,” “of unbolted meal” (as in Ancient Medicine), is that it limits too much the foods to which it applies. I think (with Foës) that “a mixed diet,” as we term it, is referred to.

9 λούσασθαι θ: λούσασθαι Μ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

50 τοῖς πόνοις κουφοτέρоις καὶ ἐλάσσοσι τοῦτον τὸν χρόνον· ἀπὸ δὲ βοεῖων καὶ χοιρεῖων κρεῶν ἡ τῶν ἄλλων ὁ τι ἄν ὑπερβάλλη πλησιμονή, ἡ ἐμεῖν συμφέρει, καὶ ἀπὸ τυρωδέων καὶ γλυκέων καὶ λιπαρῶν ἀνεθίστων πλησιμονῆς ἐμεῖν συμφέρει καὶ ἀπὸ μέθης καὶ σίτων μεταβολῆς καὶ χωρίων μεταλλαγῆς ἐμεῖν βέλτιον. διδόναι δὲ καὶ τῷ ψύχει ἐωτοῦ θαρσέων, πλὴν ἀπὸ σίτων καὶ γυμνασίων, ἀλλ' ἐν τε τοῖσιν ὀρθρίοις περιπάτουσιν, ὅταν ἁρξηται τὸ σῶμα διαθερμαί- 

60 νεσθαι, καὶ ἐν τὸν ἄλλου χρόνῳ, ὑπερβολὴν φυλασσόμενος· οὐκ ἁγαθὸν γὰρ τὸ σῶματι μὴ χειμᾶζεσθαι ἐν τῇ ὄρη. οὐδὲ γὰρ τὰ δένδρα μὴ χειμασθέντα ἐν τῇ ὄρη δύναται καρποφορεῖν, οὐδ' αὐτὰ ἑρρώσθαι. χρήσθαι δὲ καὶ τοῖσι πόνοις πολλοίσι ταύτην τὴν ὄρην ἀπασιν· ὑπερβολὴν γὰρ οὐκ ἔχει, ἢ μὴ οἱ κόποι ἐγγίνωνται τοῦτο τὸ τεκμήριον διδάσκων τοὺς ἰδιώτας. διότι δὲ οὕτως ἔχει φράσως τῆς ὥρης ἔοισις ψυχῆς καὶ συμβουλίσεις, παραπλήσια πέπονθε καὶ τὰ ζῶα· βραδέως οὖν διαθερμαίνεσθαι ἀιάγκη τὰ σώματα ὑπὸ τοῦ πόνου, καὶ τοῦ ύγροῦ μικρὸν τι μέρος ἀποκρίνεσθαι τοῦ ὑπάρχοντος· εἶτα τοῦ χρόνου ὄντως μὲν πονεῖν ἦποδέδωται, ὀλγοῦ· ὄντως δὲ ἀναπαίεσθαι, πολύς· ἡ μὲν γὰρ ἡμέρη βραχεία,

1 πλησιμονήθη: πλησιμοῦν -ν M.  
2 συμφέρει omitted by M.  
3 εωτοῦν θαρσέων: καθαρων εωτῶν M.  
4 ἀπὸ σίτων: ἀπὸ τῶν σιτίων M.  
5 ἐν omitted by M.  

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usual amount, and exercises should be lighter and fewer during this time. Emetics are beneficial after beef, pork, or any food causing excessive surfeit; also after excess of unaccustomed foods, cheesy, sweet or fat. Further, it is better to take an emetic after drunkenness, change of food or change of residence. One may expose oneself confidently to cold, except after food and exercise, but exposure is wise in early-morning walks, when the body has begun to warm up, in running, and during the other times, though excess should be avoided. For it is not good for the body not to be exposed to the cold of winter, just as trees that have not felt winter’s cold can neither bear fruit nor themselves be vigorous. During this season, take also plenty of all sorts of exercise. For there is no risk of excess, unless fatigue-pains follow; this is the sign that I teach laymen, and the reason I will now proceed to explain. As the season is cold and congealed, animals too have the qualities of the season. So the body perforce warms up slowly under exercise, and only a small part of the available moisture is excreted. Then the time devoted to exercise is little, and that devoted to rest is much, as in winter days are short and nights are long. For these reasons neither the length nor the character of the exercise can be excessive. So in this way should this season be

6 οὐκ ἀγαθὰν γὰρ τῶι σῶματι μὴ χειμάζεσθαι ἐν τῇ ὁμήρῃ θ.; ἀγαθὰν γὰρ τῶι σῶματι χειμάζεσθαι ἡ γυμνάζεσθαι ἐν τῇ ἠμήρῃ. Μ.
7 καρποφορεῖν θ.: καρπὸν φέρειν Μ.
8 τὸ omit tered by Μ.
9 ὁντὶνα μὲν πονέειν ἀποδέδοται ὁλίγος. ὁντὶνα δὲ ἀναπαύεται. πολὺς. Μ.: ὁντὶνα μὲν πονεῖν ἀποδέδοται ὁ λόγος. ὁντὶνα δὲ ἀναπαύεσθαι πολὺς θ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

η δὲ εὐφρόνη ¹ μακρῆ· διὰ ταῦτα οὐκ ἔχει ύπερβολὴν ὁ χρόνος καὶ ὁ πόνος. χρὴ οὖν ταύτην τὴν ὠρην οὕτω διαίτησθαι, ἀπὸ πλεῖά·

dων δύσιος μέχρις ἥλιον τροπῶν ἡμέρας τεσσαράκοντα τέσσαρας· περὶ δὲ τὴν τροπὴν ἐν φυλακῇ ὡς μάλιστα εἶναι, καὶ ἀπὸ τροπῆς ἥλιου ἄλλας τοσαῦτας ἡμέρας τῇ αὐτῇ διαίτῃ χρήσθαι. μετὰ δὲ ταῦτα ὠρὴ ἤδη ζέφυρον πνεῖν, καὶ μαλακωτέρη ἡ ὠρή· χρὴ δὴ καὶ τῇ διαίτῃ μετὰ τῆς ὠρῆς ἐφέπεσθαι ἡμέρας πεντεκαίδεκα. εἰτὰ δὲ ἀρκτούρου ἐπιτολῆ, καὶ χελιδῶνα ὠρὴ ἤδη φαίνεσθαι,² τὸν ἐχόμενον δὲ χρόνον ποικιλῶτερον ἤδη ἄγειν ³ μέχρις ἱσημερίης ἡμέρας τριήκοντα δύο. δεῖ οὖν καὶ τοῖς διαιτή·

μασίν ἐπεσθαί ⁴ τῇ ὠρὴ διαποικίλλοντα μαλακωτέροισι ⁵ καὶ κουφοτέροισι, τοῖς τε σιτίοισι καὶ τοῖσι ⁶ πόνοισι, προσάγοντα ἦσυχὴ πρὸς τὸ ἱρ. ὁκόταν δὲ ἱσημερίη γένηται, ἤδη μαλακωτέραι αἱ ἡμέραι καὶ μακρότεραι, αἱ νύκτες δὲ βραχυτέραι, καὶ ἡ ὠρὴ ἡ ἐπιοῦσα ⁷ θερμὴ τε καὶ ἔγρη, ἢ δὲ παρεῦσα τρόφιμός τε καὶ εὐκρήτωσ. δεῖ οὖν, ὡσπερ καὶ τὰ δένδρα παρασκευάζεται ἐν ταύτῃ τῇ ὠρῇ αὐτὰ αὐτοῖς ⁸ ωφελείν ἐς τὸ θέρος, οὐκ ἔχοντα γυμνὴν, αὐξησίν τε καὶ σκιήν, ¹⁰ οὕτω καὶ τὸν ἄνθρωπον ἐπεὶ γὰρ γυμνὴν ἔχει, τῆς σαρκὸς τῆς αὐξησίν δεῖ ψυγηρὴν παρασκευάξειν. χρὴ οὖν, ὡς μὴ ἐξαπίνησθι τὴν δίαιταν μεταβάλῃ, διελεῖν τὸν χρόνον ἐς μέρας ἐξ κατὰ

¹ οὐφρόνη  θ: νῦς Μ.

² ζέφυρον πνεῖν καὶ μαλακωτέρη ἡ ὠρῆ· χρὴ δὴ καὶ τῇ διαίτῃ μετὰ τῆς ὠρῆς ἐφέπεσθαι. ἡμέρας πεντεκαίδεκα· εἰτὰ δὲ ἀρκτούρου ἐπιτολῆ· καὶ χελιδῶνα ὠρῆ ἤδη φαίνεσθαι· θ: ζέφυρον
passed, for forty-four days, from the setting of the Pleiads to the solstice. Near the solstice itself the greatest possible caution is required, and for the same number of days after the solstice the same regimen should be adopted. After this interval it is now time for the west wind to blow, and the season is milder; so for fifteen days regimen should be assimilated to the season. Then Arcturus rises, and it is now the season for the swallow to appear; from this time onwards live a more varied life for thirty-two days until the equinox. It is accordingly right to assimilate regimen to the season, varying it with the milder and lighter foods and exercises, with a gentle gradation until spring comes. When the equinox has come, the days are now milder and longer, the nights shorter; the coming season is hot and dry, the actual season is nourishing and temperate. Accordingly, just as trees, which have no intelligence, prepare for themselves growth and shade to help them in summer, even so man, seeing that he does possess intelligence, ought to prepare an increase of flesh that is healthy. It is accordingly necessary, in order that regimen may not be changed suddenly, to divide the time into six parts of eight
PERI DIAITHS

όκτω ἡμέρας. ἐν μὲν οὖν ἡ πρώτη μοῖρη χρή τῶν τε πόνων ἀφαιρεῖν καὶ τοῖσι λοιποῖσιν ἡπιωτέροισιν ἡ χρήσθαι, τοῖσι τε σιτίοισι μαλακωτέροισι καὶ καθαρωτέροισι, τοῖσι τε πόμασιν ὑδαρεστέροισι καὶ λευκοτέροισι, καὶ τῇ πάλη σὺν τῷ ἐλαιῷ ἐν τῷ ἑλίῳ χρήσθαι ἐν ἐκάστῃ ἀργῇ ἐκαστα τῶν διαίτημάτων μεθιστάναι κατὰ μικρόν· καὶ τῶν περιπάτων ἀφαιρεῖν, τῶν ἀπὸ μὲν τοῦ δείπνου τελεός, τῶν δὲ ὀρθρίων ἐλάσσουσι καὶ τῆς μάζης ἀντὶ τῶν ἀρτῶν προστίθεσθαι, καὶ τῶν λαχάνων τῶν ἐφανῶν προσάγειν, καὶ τὰ ὀφείλα ἐνασάζειν τὰ ἐφθα τοῖσιν ὀπτοῖσι, λουτροῖσι τε χρήσθαι, καὶ τῇ καὶ ἐναριστήν μικρόν, ἀφροδισίοισι δὲ ἐλάσσοσι, καὶ τοῖσιν ἐμέτοισι, τὸ μὲν πρῶτον ἐκ τῶν τριῶν δύο ποιεῖσθαι, ἐπὶ διὰ τὸ πλείους χρόνου, ὅπως ἀν καταστήσῃ τὸ σώμα σεσαρκωμένον καθαρῆ σαρκί, καὶ τὴν δίαιταν μαλακὴν ἐν τούτῳ τῷ χρόνῳ μέχρι πλειώδους ἐπιτολής. ἐν τούτῳ θέρος, καὶ τὴν δίαιταν ἡδὴ δεῖ πρὸς τοῦτο ποιεῖσθαι χρή ὅπως ἔπειθαν πλειάδος ἐπιτείλη, τοῖσὶ τε σίτοισι μαλακωτέροισι καὶ καθαρωτέροισι καὶ ἐλάσσοσι χρήσθαι, εἰτα τῇ μάζῃ πλείου ἐν τῷ ἀρτῷ, ταύτῃ δὲ προφυρητῇ ύπερτοτέρῃ, τοῖσι δὲ πόμασι μαλακώσι καὶ λευκώσιν, ὑδαρέσιν, ἀρίστῳ δὲ ὀλίγῳ, καὶ ὑπνοιοῖν ἀπὸ τοῦ ἀρίστου βραχέσι, καὶ πλησιμοῦσιν ὡς

1 For ἡπιωτέροισι M has ἡπιωτέροισι.
2 M has τοὺς πλείους and Littré has τοὺς before ἐλάσσους (θ M omit).
3 καὶ τοῖσιν ἐμέτοισι τὸ μὲν πρῶτον ἐκ τῶν τριῶν, δύο ποιεῖσθαι θεὶ καὶ τοῖσι ἐμέτοισι τὸ μὲν πρῶτον ἐκ τῶν δύο

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days apiece. So in the first portion one ought to lessen the exercises, and such as one adopts should be of a milder type, with foods softer and purer, and drinks more diluted and whiter, with wrestling in the sun, the body oiled. In each season the various items of regimen should be changed gradually. Walks should be lessened, those after dinner more, early-morning walks less. Take barley cake instead of wheaten bread, and eat boiled vegetables; make boiled meats equal to roast; use baths; have a little luncheon; use sexual intercourse less, and also your emetics. At first vomit twice instead of thrice, in the same period,\(^1\) then at longer intervals, so as to furnish the body with permanent pure flesh, while regimen should be mild during this period until the rising of the Pleiads. Then it is summer, and hereafter regimen should be adapted to that season. So when that constellation has risen, eat softer, purer and less food, more barley-cake than wheaten bread, and that well-kneaded but not of finely crushed barley\(^2\); drink soft, white, diluted wines; take little luncheon, and only a short sleep after it; avoid as

\(^1\) Namely, one month. See page 371.

\(^2\) Either the text is wrong or else the dictionaries are at fault, for they give opposite meanings to \(\pi ροφυρητ\) and \(\alpha τριππος\). The various readings may represent attempts to smooth away the difficulty. Perhaps \(\pi ροφυρητ\) refers to the kneading of the dough and \(\alpha τριππος\) to the coarseness of the flour. So apparently Littré.

\(\pi οιέεσθαι\) M. Littré does not record the reading of \(\theta\). Perhaps \(τους \varepsilon\Hat{m}τους\) should be read; if not, Littré’s punctuation must be changed.

\(\delta\varepsilon \theta : χυ\Hat{h} M.\)

\(M\) has \(\pi ροφυραι\), and Littré records \(\piροφυραι\ η, \piροφυραι\ η, \piροφυρετη\).
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ἡκιστα τῶν σιτίων, καὶ τῷ ποτῷ ἱκανῷ ἐπὶ τῷ σίτῳ χρῆσθαι· δε ἡμέρης δὲ ὡς ἦκιστα πίνειν, ἢν μὴ ἀναγκαίη τυι ξηρασίη τὸ σῶμα χρῆσθαι· χρῆσθαι δὲ τοῖς λαχανοῖς τοῖς ἐφθοίσι, πλὴν τῶν καυσωδέων, χρῆσθαι δὲ καὶ τοῖς ὁμοίσι, πλὴν τῶν θερμαντικῶν καὶ ξηρῶν· ἐμέτοισι δὲ μὴ χρῆσθαι, ἢν μὴ τις πλησμονὴ ἐγγένηται· τοίοι δὲ αἱροδισίοισιν ὡς ἦκιστα· λουτροῖσι δὲ χλιεροῖσι χρῆσθαι. ἡ δὲ ὑπόρη ὅσχυρότεραν τῆς ἀνθρωπίνης φύσεως· βέλτιον οὖν ἀπέχεσθαι· εἰ δὲ χρωτὸ τις, μετὰ τῶν σίτων χρεόμενος ἥκιστο ἂν ἕξαμαρτάνοι. τοῖοι τε πόνοι τοῖς τρόχοις χρῆ γυμνίζεσθαι καὶ διαύλουσιν ὀλιγοῖς μὴ πολὺν χρόνου, καὶ τοῖς περιπάτοισιν ἐν σκιῇ, τῇ τε πάλη ἐν κόνει, ὅκως ἦκιστα ἐκθερμαίνεται· ἡ γὰρ ἡλιόδοσις βέλτιον ἢ οἱ τρόχοι· ἐξαιροῦσι· γὰρ τὸ σῶμα κενοῦτες τοῦ ύγροῦ ἀπὸ δεῖπνου δὲ μὴ περιπατεῖν ἀλλ' ἢ ὅσον ἐξαναστήμαι προὶ δὲ χρῆσθαι τοῖς περιπάτοισιν· ἦλίους δὲ φυλάσσεσθαι καὶ τὰ ψύχεα τὰ πρῶια καὶ τὰ ἐς τὴν ἐσπέρην, ὅσα ποταμοὶ ἢ λύμναι ἢ χιόνες ἀποτυπνέουσιν. ταύτῃ δὲ τῇ διαιτῇ προσανεξέτω μέχρις ἥλιου τροπέων, ὅκως ἐν τούτῳ τῷ χρόνῳ ἀφαιρῆσαι πάντα ὅσα ἐξηρὰ καὶ θερμὰ καὶ μέλαια καὶ ἀκρήτα, καὶ τοὺς ἄρτους, πλὴν εἰτί σμικρὸν ἠδονής εἶνεκα. τὸν ἐχόμενον δὲ χρόνου διαίτησεται

1 For τῷ ποτῷ ἱκανῷ M has τῶν ποτῶν ἱκανῶς. Possibly ἱκανῶς is correct.
2 After καυσωδέων M adds καὶ ξηρῶν.
3 After θερμαντικῶν θ adds καὶ τῶν ξηραντικῶν· καὶ τῶν.
4 ὀλίγοισι πολύν χρόνον· καὶ τοῖς περιπάτοισιν ἐν σκιῇ· τῇ τε πάλη ἐν κόνει. ὅκως ἦκιστα διαθερμαίνετο· ἡ γὰρ ἡλιόδοσις

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far as possible surfeits of food, and drink plentifully with food. But during the day drink as little as possible, unless the body experience an imperious dryness. Eat boiled vegetables, except those that are heating; eat also raw vegetables, except such as are warming and dry. Refrain from emetics, except in cases of surfeit. Sexual intercourse should be reduced to a minimum, and baths should be tepid. But the season’s fruit is too strong for the human constitution. Accordingly, it is better to abstain from it; but if one should take it, by eating it with food the harm is reduced to a minimum. As for exercises, practice on the circular track and in the double stade should be infrequent and short, walking should be in the shade, and wrestling on dust, so as to avoid overheating as much as possible. For wrestling in the dust is preferable to circular running, as this dries the body by emptying it of its moisture. After dinner walking should be restricted to a short stroll, but in the early morning walks should be taken; one should, however, beware of the sun and of morning and evening chills, such as are given off by rivers, lakes or snow. Keep to this regimen until the solstice, so as to cut out during this period everything dry, hot, black, or undiluted, as well as wheaten bread, except just a little for pleasure’s sake. During the period

\[ \text{βέλτιον: καὶ οἱ τροχοὶ δὲ βέλτιον: ψύχουσι θ: ὄλγοισι πουλύν χρόνον καὶ τοιοὶ περιπάτησι ἐν σκίαι: τῇ τε πάλη ἐν κόνι ὅκως ἦκιστα ἐκθερμαίνηται: ἢ γὰρ αλίνησις βέλτιον ἢ οἱ τροχοὶ ψύχουσιν M. The text is Littre’s.} \]

\[ \text{6 M has φυλάσσειν.} \]

\[ \text{6 τὰ πρωί: καὶ τὰ ἐς τὴν ἐσπέρην: πρωὶ καὶ τὰ ἐς τὴν ἐσπέρην. M: τὰ ἐν τῷ πρωὶ καὶ τὰ ἐν τῇ ἐσπέρῃ Littre.} \]

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toίσι μαλθακοίσι καὶ ύγροίσι καὶ ψυκτικοίσι, λευκοίσι καὶ καθαροίσι, μέχρις ἄρκτούρου ἐπι-
160 τολῆς καὶ ἱσημερίης ἡμέρας ἐνενήκοντα τρεῖς.
ἀπὸ δὲ ἱσημερίης ὅδε χρῆ διαιτῆσθαι, προσά-
gοντα πρὸς τὸν χειμώνα ἐν τῇ φθινοπώρινη, ¹
φυλασσόμενον τὰς μεταβολὰς τῶν ψυχέων καὶ
τῆς ἀλέης ἐσθῆτι παχείη χρήσθαι δὲ ἐν τούτῳ
τῷ χρόνῳ ἐν ἰματίῳ προκυνήσαντα τῇ τε τρίψει
καὶ τῇ πάλη τῇ ἐν ἔλαιῳ, ἡσυχῇ προσάγοντα;
καὶ τοὺς περιπάτους ποιεῖσθαι ἐν ἀλέῃ· θερμο-
lουσίη τε χρῆσθαι, καὶ τοὺς ὑπνοὺς ἱμερινοὺς
ἀφαιρεῖν, καὶ τοῖσι σιτίοισι θερμοτέροισι καὶ
170 ἱςσον ύγροῖσι καὶ καθαροῖσι, καὶ τοῖσι πόμαι
μελαντέροισι, μαλθακοῖσι δὲ καὶ μὴ ὕδαρεσι,
toῖσι τε λαχύσοισι ξηροῖσιν ἱςσον τε, τῇ τε
ἀλλῇ διαίτῃ προσάγειν πᾶσῃ, τῶν δὲ θερινῶν
ὕφαιρέοντα, τοῖσι δὲ ² χειμερίοισι χρήσθαι μὴ ἔς
ἀκρον, ὅπως καταστήσει ὡς ἐγγίστα τῆς χειμε-
ρώνης διαίτης, ἐν ἡμέραις δυοῖν δεούσαις πεντή-
177 κοντὰ ³ μέχρι πλειάδων δύσιος ⁴ ὑπὸ ἱσημερίης.

ΛΧΙΧ. Ταῦτα μὲν παραίνει τῷ πλήθει τῶν
ἀνθρώπων, ὀκόσοις ἐξ ἀνάγκης εἰκῇ τῶν θλι
διατελεῖν ἐστὶ, μηδὲ ὑπάρχει αὐτοῖσι τῶν ἄλλων
ἀμελήσασι τῆς υγείης ἐπιμελεῖσθαι· ὅτῳ ⁵ δὲ

¹ τῇ φθινοπώρινι θε βινοπώρωι Μ.
² M omits this δὲ and that before θερινῶν, and has ἀφαιρέωντα for ύφαιρέοντα.
³ M has ἐν ἡμέραι δυοῖν δεούσαις ἡ πεντήκοντα.
⁴ For δύσιον θ has λύσιος.
⁵ For ὅτῳ Μ has οἶσιν.
that follows let regimen consist of things soft, moist, cooling, white and pure, for ninety-three days until the rising of Arcturus and the equinox. From the equinox regimen should be as follows, with a gradation during the autumn season to the winter, and with the use of a thick garment to guard against sudden changes of heat and cold. During this period, after some preliminary exercise in a cloak, have massage and practise wrestling with the body oiled, increasing the vigour gradually. Walks should be taken in the sun; baths should be warm; omit sleep in the day-time; food should be warmer, less moist, and pure,\(^1\) drinks darker, soft and not diluted, vegetables dry and less in quantity; in every respect adopt a regimen departing gradually from that of summer and embracing that of winter, avoiding extremes in such a way as to take the forty-eight days from the equinox to the setting of the Pleiads in reaching the closest possible approximation to the winter regimen.

LXIX. Such is my advice to the great mass of mankind, who of necessity live a haphazard life without the chance of neglecting everything to concentrate on taking care of their health. But

\(^1\) The present seems a suitable place to point out that it is impossible, owing to changes in habits, to find adequate English equivalents for the Greek vocabulary of foods and drinks. *σπίτια*, for instance, must for convenience be rendered "food," but does not include meat, vegetables or fruit; while *καθαρός* does not refer to hygienic purity but to freedom from admixture. Finally, *πόμα* refers mainly to wine, practically the only drink favoured by the Greeks (they appear to have been less fond of milk than ourselves), and so *μέλας* will refer to what we call "red" wines, while *μακάκος* will certainly not mean a "soft" drink, but a mild, gentle wine, not fiery, coarse or harsh.
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tούτο παρεσκεύασται καὶ διέγνωσται, ὅτι οὐδὲν ὁφελός ἐστιν οὔτε χρημάτων οὔτε τῶν ἄλλων οὐδενός ἄτερ τῆς ὕγιεις, πρὸς τούτοις ἐστι μοι δίαιτα ἐξευρημένη ὡς ἀνυπότον πρὸς τὸ ἀληθέστατον τῶν δυνατῶν προσηγμένη. ταύτην μὲν

οὖν προϊόντως τοῦ λόγου δηλώσω. τόδε δὲ τὸ ἐξεύρημα καλὸν μὲν ἐμοὶ τῷ εὐρύντι, ὦφελίμων δὲ τοῖς μαθοῦσιν, οὐδεὶς δὲ πω τῶν πρότερον οὐδὲ ἐπεχείρησε συνεῖναι, πρὸς ἀπαντὰ δὲ τὰ ἄλλα πολλοῦ κρίνων αὐτὸ εἶναι ἄξιον· ἐστὶ δὲ προ-

diάγνωσις μὲν πρὸ τοῦ κάμμειν, διάγνωσις δὲ τῶν σωμάτων τί πέπονθε, πότερον τὸ σιτίον κρατεῖ τοὺς πόνους, ἢ οἱ πόνοι τὰ σιτία, ἢ μετρίως ἔχει πρὸς ἄλληλα· ἀπὸ μὲν γὰρ τοῦ κρατείσθαι ὁποτερονοῦν νοῦσι εγγίνονται· ἀπὸ δὲ τοῦ ἴσαξειν πρὸς ἄλληλα ύγειὴ πρόσεστιν.

ἐπὶ ταύτα δὴ τὰ εἴδεα ἐπέξειμι, καὶ δεῖξω οἷς ἐστὶ καὶ γίνεται τοῖς ἄνθρωποισιν ύγιαίνειν δοκεόυσι καὶ ἐσθίουσιν ἥδεως ποιεῖν τε δυνα-


1 For toútais M has toúteous.
2 proiýontos toû lógon θ: proiýonti toîi chrónai M.
3 For synénav M has exynénavi. Littre has δ after synénavi.
4 δε my conjecture: δη θΜ. 5 M omits αὐτὸ.
6 θ has prôdiaugnôseis and diagunôseis.
when a man is thus favourably situated, and is con-
vinced that neither wealth nor anything else is of
any value without health, I can add to his blessings
a regimen that I have discovered, one that approxi-
mates to the truth as closely as is possible. What
it is I will set forth in the sequel. This discovery
reflects glory on myself its discoverer, and is useful to
those who have learnt it, but no one of my pre-
decessors has even attempted to understand it,
though I judge it to be of great value in respect
of everything else. It comprises prognosis before
illness and diagnosis of what is the matter with the
body, whether food overpowers exercise, whether
exercise overpowers food, or whether the two are duly
proportioned. For it is from the overpowering of one
or the other that diseases arise, while from their being
evenly balanced comes good health. Now these
different conditions I will set forth, and explain
their nature and their arising in men who appear to
be in health, eat with an appetite, can take their
exercise, and are in good condition and of a healthy
complexion.

LXX. The nostrils without obvious cause become
blocked after dinner and after sleep, and they seem
to be full without there being need to blow the nose.
But when these persons have begun to walk in the

1 Or, with the reading of M, “to set it forth in a treatise,”
“to compose an essay about it.”
2 Or “in comparison with.”
3 Littré translates “formes.” Professor A. E. Taylor
(Faria Socratica) maintains that in the Corpus eidos has the
meaning “physical shape or appearance.” Such a sense
could be attributed to the word here (“healthy or unhealthy
looks”), but it hardly suits οἶα ἐστι καὶ γίνεται.

7 οἶα ἐστιν καὶ γίνεται θ: ὅκως γίνεται Μ.

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καὶ γυμνάζεσθαι, τότε μύσσονται καὶ πτύουσι, προϊόντος δὲ τοῦ χρόνου καὶ τὰ βλέφαρα βαρέα ἴσχουσι, καὶ τὸ μέτωπον ὅσπερ ξυσμὸς λαμβάνει, τῶν τε σίτων ἡσσον ἀπτονται, πίνειν τε ἡσσον δύνανται, ἄχροιαι τε τούτοις ὑπογίνονται, καὶ ἡ κατάρροις κινοῦνται ἡ πυρετοὶ φρικώδεις, καθ' ὃ τι ἄν τύχῃ τοῦ τόπου ἡ πλησίων κινηθείσα. ὦ τι δ' ἄν τύχῃ ποιήσας κατὰ τούτον τίνα καιρόν, τούτο αἰτιτὰτι οὐκ αἰτίον έόν τούτῳ γὰρ κρατεῦντα τὰ σιτία τοὺς πόνους, κατὰ σμικρὸν συνιεγομένη ἡ πλησίων ἐς νοῦσον προήγαγεν. ἀλλ' οὐ χρή προίσθαι μέχρι τούτου, ἀλλ' ὁκότι γνώ τὰ πρώτα τῶν τεκμηρίων, εἰδέναι ὡτι κρατεῖ τὰ σιτία τοὺς πόνους κατὰ σμικρὸν συνιεγομένα, ἡ πλησίων ἐστί. μίξα γὰρ καὶ σίλαν πλησίων ἐστὶ κρίσις. ἀπεμιζούσως μὲν δὴ τοῦ σωμάτος, φραγνύοσι τοὺς πόρους τοῦ πνεύματος, πολλῆς ἐνεούσῃ τῆς πλησίων· θερμαίνομενον δὲ ἀπὸ τοῦ πόνου, αποκρίνεται λεπτυνόμενον. χρή δ' ὧ τοῦ τοιοῦτον ἐκθεραπεύθηναι ὥδε· ἐκπονήσαι ἐν τοῖς γυμνασίοις τοῖς εἰθισμένοις ἀκόπως, θερμῶς λουσάμενον ἐξεμέσαι εὐθὺς σίτοις χρησάμενον παντοδαποῖ·

1 ὅσπερ ξυσμὸς θ: ξυσμῆ Μ.
2 ἡσσον ἀπτονται θ: ἀπέχονται Μ.
3 ἄχροιαι θ: ἄχροιῃ τε (with ὑπογίνεται) Μ.
4 ἡ οὖν Μ for καὶ ἡ.
5 τόπον θ: χρόνον Μ.
6 προήγαγεν θ: ἤγαγεν Μ.
7 ἡ πλησιων ἐστὶ: θ: πλησιων ἐστί Μ. I have translated Littre's text, but am persuaded that the words are a gloss.
8 μίξα γὰρ καὶ σίλα πλησιων ἐστὶ κρίσις Μ.
9 φραγνύσι θ: φράσσουσι Μ. 10 ἀπὸ θ: ὑπὸ Μ.
morning or to take exercise, then they blow the nose and spit; as time goes on the eyelids too are heavy, and as it were an itching seizes the forehead; they have less appetite for food and less capacity for drink; their complexion fades; and there come on either catarrhs or aguish fevers, according to the place occupied by the surfeit that was aroused. But the sufferer always lays the blame unjustly on the thing he may happen to do at the time of the illness. In such a case food overpowers exercises, and the surfeit gathering together little by little brings on disease. One ought not, however, to let things drift to this point, but to realise, as soon as one has recognised the first of the signs, that exercises are overpowered by foods that gather together little by little, whereby comes surfeit. For mucus and saliva are the crisis of surfeit. Now as the body is at rest, they block up the passages of the breath, the surfeit inside being considerable; but being warmed by exercise, (the humour) thins and separates itself out. Such a patient should be treated thus. He must take his usual exercise thoroughly yet without fatigue, have a warm bath, and vomit immediately after eating a

1 Or, possibly, “and.”
2 Unless the MSS. reading be violently changed, this is an undoubted nominative absolute.” The scholar will accordingly be cautious in altering sentences containing this construction. See page 355.
3 I have translated Littre’s reading, with little belief in its correctness. The ἐστι is grammatically possible, but idiomatically strange.
4 Or, “test.”
5 So Littre, and probably rightly. But the grammar is curious, as the natural subject of ἀποκρίνεται is σῶμα. If the middle could mean “gives off a secretion from itself,” the sense would be excellent and the grammar normal. I cannot, however, find any support for this meaning of ἀποκρίνεται.
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σίν. ἐκ δὲ τοῦ ἐμέτου κλύσαι τὸ στόμα καὶ τὴν φάρμαγα οὖν αὐστηρῷ, ὅκως ἂν στῦψῃ τὰ στόματα τῶν φλεβῶν καὶ μηδὲν ἐπικατασπασθῇ, ὅκοιῳ γίνεται ἀπὸ ἐμέτου· εἶτα ἐξαναστάσ.3 περιπατησάτω ἐν ἀλέῃ ὀλίγα· τῇ δὲ ύστεραίῃ4 τοῖς μὲν περιπάτοις τοῖς αὐτοῖς χρησάσθω,5 τοῖσι δὲ γυμνασίοις ἐλάσσοσι καὶ κοινοτέροισιν ἣ πρόσθεν· καὶ ἀνάριστος διαγέτω, ἣν θέρος ἥν δὲ μὴ θέρος ἥ,6 μικρὸν ἐπιφαγέτω· καὶ τοῦ δεύτερου ἀφελεῖν τὸ ἡμίσυ οὗ εἰσώθη δειπνεῖν· τῇ δὲ τρίτῃ τοὺς μὲν πόνους ἀποδότῳ τοὺς εἴδισμένους πάντας καὶ τοὺς περιπάτους, τοῖσι δὲ σιτίσσει προσαγέτω ἡσυχῇ, ὅπως τῇ πέμπτῃ ἀπὸ τοῦ ἐμέτου κομμείται τὸ σίτιον τὸ εἰδισμένον. ἢν μὲν οὖν ἀπὸ τούτου ἰκανῶς ἔχῃ, θεραπευέσθω τὰ ἐπίλοιπα τοῖσι μὲν σιτίσσων ἐλάσσοσιν, τοῖσι δὲ πόνοισι πλείοσιν· ἢν δὲ μὴ καθεστήκῃ τὰ τεκμήρια τῆς πλησμονῆς, διαλιπῶν δύο ἡμέρας ἅφ᾽ ἢς ἐκομίσατο τὰ σίτια, ἐμεσίτω πάλιν καὶ προσαγέτω κατὰ τὰ αὐτὰ· ἢν ἢ 7 καὶ ἢ τρίτου, 48 μέχρις ἂν ἀπαλλαγῇ τῆς πλησμονῆς.

I. XXI. Εἰςὶ δὲ τινες τῶν ἀνθρώπων οὕτως, ὅταν κρατέωνται οἱ πόνοι ὑπὸ τῶν σίτων, καὶ τοιάδε 10 πᾶσχουσι· ἀρχομένης τῆς πλησμονῆς

1 ἐκπονήσαι ἐν τοῖσι γυμνασίοισιν· τοῖσιν εἴδισμένουσιν ἀκόπωσ. θερμαῖ λουσάμενον. ἐξεμυάζει εἰσώθη· σιτίσσι χρησάμενον παντοδαπόσι. θ: διαπονήσαντα ἐν τοῖσι γυμνασίοισι τοῖσι εἴδισμένοισι: ἀκόπως θερμαὶ λουσάμενον παντοδαπόσισ. Μ: διαπονήσαντα . . . λουσάμενον, σιτίσας παντοδαπόσι καὶ ποιήσαι ἐμέσαι. Littre, from the second hand in Η.

2 στῦψῃ θ: σωστυφῆ Μ.
3 ἐξαναστάσ θ: ἀναστάσ Μ.
4 τῇ δὲ ύστεραιῇ θ: ἐς δὲ τῆς ύστεραιῆν Μ.

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very varied meal.\(^1\) After vomiting flush the mouth and throat with a harsh\(^2\) wine, so as to contract the mouths of the veins, and prevent any result of the vomiting from being drawn down afterwards. Then one should go out for a short walk in the sun. On the next day one should take the same walks, but less and lighter exercise than before. One should take no luncheon if it be summer; if it be not summer, a light luncheon should be eaten. Reduce the usual dinner by one half. On the third day all usual exercises and walks should be resumed, and food should be gradually increased, until the usual food is restored on the fifth day from the vomiting. If as a result the patient’s condition be satisfactory, let his treatment hereafter be to take less food and more exercise. But if the signs of surfeit do not disappear, let the patient wait for two days after the return to the usual diet, vomit again, and follow the same progressive increase. Even if a third vomiting be necessary, the patient should continue until he is rid of the surfeit.

LXXI. There are some men who, when exercise is overpowered by food, experience the following symptoms. At the beginning of the surfeit they

\(^1\) The harsh asyndeton of θ’s reading does not warrant our rejecting it.
\(^2\) i.e. “astringent.”
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υπνοὶ μακροὶ καὶ ἱδέες αὐτοῦ σιν ἐγγίζονται,1 καὶ τι τῆς ἡμέρης ἐπικουμένωνται: ὦ δὲ υπνος γίνεται τῆς σαρκὸς ὑγρανθείης,2 καὶ χείται τὸ αἷμα, καὶ γαληνίζεται 3 διαχεόμενον τὸ πνεῦμα. ὁκόταν δὲ μὴ δέχηται ἐτὶ τὸ σῶμα τῆς πλησμονῆς, ἀπόκρισιν ἥδη ἀφίησιν εἰσώ ὑπὸ βίος τῆς περιόδου, ἣτις ὑπεναντιουμένη τῇ τροφῇ τῇ ἀπὸ τῶν σίτων ταράσσει τὴν ψυχήν. οὐκ ἔτι δὴ κατὰ τούτων τῶν χρόνων ἱδεῖς οἱ υπνοὶ, ἀλλὰ ἀνάγκη ταράσσεσθαι τὸν ἀνθρωπὸν, καὶ δοκεῖν4 μάχεσθαι· ὅκοια γῆρ τινα πάσχει τὸ σῶμα, τοιαῦτα ὁρῇ ἡ ψυχὴ, κρυπτομενῆς τῆς ὁψιος. ὁκόταν ὡσὶ εἰς τοῦτο ἡκῇ ὀνθρωπὸς, ἐγγὺς ἡδὴ τοῦ κάμψεως ἐστίν· ὃ τι δὲ ἤξει νόσημα, ἀδηλον· ὅκοιη ἡμᾶς ἀν ἔλθῃ ἀπόκρισις καὶ ὅτου ἂν κρατήσῃ, τοῦτο ἐνσωπολήσεις.5 ἀλλ' οὖ χρῆ 20 προέσθαι τὸν φρονέωντα, ἀλλὰ ὁκόταν ἐπιγνῶ6 τὰ πρώτα, τῇσὶ θεραπείησιν ὀσσέρ τὸν πρότερον ἀκθεραπενθήσαι,7 πλείονος δὲ χρόνου καὶ λιμο- 23 κτονίας δεῖται.

LXXII. Ἕστι δὲ καὶ τὰ τοιώδε τεκμήρια πλησμονῆς: ἀλλιγεῖ τὸ σῶμα ὀδοὶ μὲν ἄπαν, ὀδοὶ δὲ μέρος τι τοῦ σώματος ὁ τι ἂν τύχῃ.8 τὸ δὲ

1 ἐγγίζονται θ: ἐπιγίζονται Μ.
2 ὑγρανθείης is omitted by θM, and is added by Littre from the second hand of E.
3 γαληνίζεται θ: γαληνίζει Μ.
4 δοκείν θ: δοκεῖ Μ.
5 ὃτι ἤξει νόσημα ἀδηλον ὅκοιη γαρ ἄνελθη ἀπόκρισις· καὶ ὅκοιν ἂν κρατῆσῃ τοῦτο. ἐνσωπολήσεις θ: ὃτι δὲ ἤξει τὸ νόσημα, μᾶλα δὴ ἤξειν ὅκολα γαρ ἂν ἔλθῃ ἀπόκρισις· καὶ ὅτου ἂν κρατῆσαι τοῦτο, ἐνσωπολήσει Μ.

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have fall upon them long and pleasant sleeps, and they slumber for a part of the day. The sleep is the result of the flesh becoming moist; the blood dissolves, and the breath, diffusing itself, is calm. But when the body can no longer contain the surfeit, it now gives out a secretion inwards through the force of the circulation, which, being opposed to the nourishment from food, disturbs the soul. So at this period the sleeps are no longer pleasant, but the patient perforce is disturbed and thinks that he is struggling. For as the experiences of the body are, so are the visions of the soul when sight is cut off. Accordingly, when a man has reached this condition he is now near to an illness. What illness will come is not yet known, as it depends upon the nature of the secretion and the part that it overpowers. The wise man, however, should not let things drift, but as soon as he recognises the first signs, he should carry out a cure by the same remedies as in the first case, although more time is required and strict abstinence from food.

LXXII. The symptoms of surfeit are sometimes as follow. The body aches, in some cases all over, in others that part only of the body that happens to

1 With the reading of θM: "The flesh goes to sleep, the blood dissolves, etc.," that is, "As the flesh, etc."
2 For the περίοδος see pp. 241, 361, 427.

6 After ἐπιγνῷ M has τῶν τεκμηρίων.
8 τοῦ σῶματος ὁ τι ἀν τύχῃ omitted by θ.
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ἀλγος ἐστὶν οἰονελ ἑκτὸς. δοκεόντες οὖν κοπιῆν, ῥαθυμήσι τε καὶ πλησμονῆσι θεραπεύονται, μέχρι ἃν ἐς πυρετὸν ἀφικνέωνται καὶ οὕδεπω οὐδὲ τούτο γινώσκουσιν, ἀλλὰ λουτροῖς τε καὶ σίτοις χρησάμενοι ὡς περιπλευμονήν κατέστησαν τὸ νόσημα, καὶ ἐς κίνδυνον τὸν ἐσχατὸν ἀφικνέωνται. ἀλλὰ χρὴ προμηθεῖσθαι πρὶν ἐς τὰς νοῦσους ἀφικνέωνται, καὶ θεραπεύεσθαι τῷ τῶ τρόπῳ, μάλιστα μὲν πυρηνῇτα μαλακῆς πυρηνῆς, εἰ δὲ μῆ, λουσάμενον πολλῷ καὶ θερμῷ, διαλύσαντα τὸ σῶμα ὡς μάλιστα, χρησάμενον τῶν σιτίων πρῶτον μὲν τοίς ὁδρεῖ καὶ πλείστοις, εἰτά τοίςιν ἄλλοιςιν ἐξεμέσαι εὖ, καὶ ἐξαναστάντα περιπατῆσαι ὀλίγον χρόνον ἐν ἀληθ., ἐπειτα καταδείκτειν: πρῳ δὲ τοίςιν περιπάτοιςιν πολλοίσιν ἐξ ὀλίγον προσάγοντα χρῆσθαι καὶ τοῖςιν γυμνασίοις κούφοιςιν καὶ τῇσιν προσαγωγήσιν καθύπερ καὶ πρότερον ἱσχυσίς δὲ τούτο πλείστης δείται καὶ περιπάτων. ἢν δὲ μὴ προνοηθέσιν ἐς πυρετὸν ἀφίκηται, προσφέρεν μηδὲν ἄλλο ἢ ὑδωρ ἡμερέων τριῶν. ἢν μὲν οὖν ἐν ταύτης παύσηται: ἢν δὲ μῆ, πτισάμην χυλῷθεραπεύεσθαι: ἢ γὰρ τεταρτάιος ἢ ἐβδομαῖος ἐκστήσεται καὶ

1 οἰονελ ἑκτὸς: ὁκοῖον Μ. 2 ἃν is omitted by Μ.
3 After πρὶν some MSS. (not θΜ) add ἃν.
4 τοίςιν ἄλλοισιν θ.: τοῖςιν ἄλλοισι Μ.: Littré says “ἀλυκοίσιν vulg.” without naming MSS.
5 πολλοίσιν omitted by Μ.
6 ἄλλο θ.: ἄλλα Μ.: ἄλλο ἄλλα Μ.: Littré (with apparently the authority of some Paris MS. or MSS.).
7 ἢ γὰρ τεταρτάιος: ἢ ἐβδομαῖος θ.: ἢ τεταρτάιος ἢ ἐβδομαῖος Μ.: καὶ ἢ τεταρτάιος ἢ ἐβδομαῖος Littré (with apparently some authority).
be affected. The ache resembles the pain of fatigue. Accordingly, under the impression that they are suffering fatigue pains, these patients adopt a treatment of rest and over-feeding, until they fall into a fever. Even then they fail to realise the true state of affairs, but indulging in baths and food they turn the illness into pneumonia, and fall into the direst peril. But what is necessary is to exercise forethought before the diseases attack, and to adopt the following treatment. Take by preference gentle vapour baths, the next best thing being copious hot baths, so as to dilate the body as much as possible, and then, after meals, at first of harsh foods and very copious, afterwards of the other kinds of food, there should be a thorough emptying of the body by vomiting; after this there should be taken a short stroll in the sun, followed by sleep. In the morning walks should be long, though short to begin with, and gradually increased; exercises should be light, and with the same gradual increases as in the former case. Such a state requires severe reduction of flesh and plenty of walking exercise. And if through lack of forethought there is an attack of fever, nothing should be given for three days except water. If the fever go down in that time, well and good; if it does not, treat the patient with barley water, and on the fourth or the seventh day he will sweat and be quit of the

1 Or (with the reading ἀλυκεῖσιν), “of salt foods.”
2 So Littré. It is doubtful in the Corpus whether πολύς refers to quantity or to number, an ambiguity that often occurs in Epidemics I and III. “Many” is a possible meaning here, as of course the treatment is spread over several days.

8 καὶ θ: ἦ Μ: οἱ Littré, with some Paris authority.
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εξειδρώσειν ἀγαθόν δὲ τοῖσι χρήσμασι χρήσθαι τοῖσιν ἱδρωτικοῖσιν ὑπὸ τὰς κρίσιας, ἔξαναγ-
κάζουσι γὰρ.

LXXIII. Πάσχουσι δὲ τινες καὶ τοιάδε ἀπὸ πλησμονῆς τὴν κεφαλὴν ἀλγέουσι καὶ βαρύ-
νονται, καὶ τὰ βλέφαρα πίπτει αὐτοῖσιν ἀπὸ τοῦ δείπνου, ἐν τε τοῖσ ὑπνοῖς ταράσσονται, καὶ
dοκεῖ θέρμη ἐνεῖναι, ᾧ τε κοιλὶ ἐφίσταται ἐνίστε ὁκόταν δὲ ἄφροδισιῶσῃ, δοκεῖ κοιφότερος εἶναι ἐς τὸ παραυτίκα, ἐξ ὑστέρου δὲ μᾶλλον βαρύ-
νεται τοῦτοισιν ἡ κεφαλὴ τῆς πλησμονῆς ἀντισπώσα τὴν τε κοιλὴν ἐφίστησι, καὶ αὐτῇ

10 βαρύνεται κίνδυνοι τε ἐπίκεινται κακοῖς, καὶ ὁκον ἂν βαγῇ η πλησμονῇ, τοῦτο διαφθείρει. ἄλλα χρή προμηθεῖσθαι ὡδε ὡ ἡ μὲν βούληται τὴν θεραπεῖν τοιεῖσθαι ταχυτέρην, προπυρι-
θέντα ἐλλεβόρῳ καθαρθῆναι, εἶτα προσάγειν τοῖσι σιτίοσι κόμφοις καὶ μαλθακοῖσιν ἐφ' ἥμερας δέκα τοῖσι δὲ ὑψοις διαχωριστικοῖσι, ὡκὼς κρατήσῃ ἡ κάτω κοιλὴ τῆς κεφαλῆς τῇ κάτω ἀντισπάσει καὶ τοῖσι δρόμοις βραδείοι καὶ τοῖσιν ὀρθρίοις περιπάτουσιν ἰκανοῖς, τῇ

20 τε πάλη ἐν ἑλαίῳ· ἀρίστω τε χρήσθω καὶ ὑπνῷ ἀπὸ τοῦ ἀρίστου μὴ μακρῷ ἀπὸ τοῦ δείπνου δὲ ὁσον ἐξαναστήναι ἰκανῶν καὶ τὸ μὲν λούσθαι, τὸ δὲ χρίσθαι, λούσθαι δὲ χλιερῶ, λαγιεῖς δὲ ἀπέχεσθαι. αὐτὴ μὲν ἡ ταχυτάτη θεραπεία· εἰ δὲ μὴ βούλοιτο φαρμακοποτεῖν, λουσάμενον

1 After ταράσσονται θ has τὲ (sic) which may (without the accent) be correct, but probably is dittography.
2 M has ὑπόκειται, omits κακοὶ and reads ὅκη.
3 ταχυτέρην θ: ταχεῖν (before ποιεῖσθαι) Μ.
trouble. It is good to use sudorific unguents at the approach of a crisis, as they bring on sweating.

LXXIII. In certain cases the sufferers from surfeit experience the following symptoms. The head aches and feels heavy; their eyelids close after dinner; they are distressed in their sleep; they appear to be feverish, and occasionally the bowels are constipated. After sexual intercourse they seem to be for the moment more at ease, but afterwards the feeling of heaviness increases. In these cases the head, acting by revulsion on the surfeit, makes the bowels constipated and itself becomes heavy. Nasty dangers threaten, and the surfeit infects that part where it has broken out. But forethought of the following kind is required. If the quicker treatment is desired, after a vapour bath purge with hellebore, and for ten days gradually increase light and soft foods, and meats that open the bowels, that the lower belly may overpower the head by the revulsion below. Practise slow runs, longish early-morning walks, and wrestling with the body oiled. Take luncheon and a short sleep after it. After dinner a stroll is sufficient. Use baths and unguents, the baths tepid, and abstain from sexual intercourse. This is the quickest method of treatment. But if the patient wish to avoid drug-taking, he should take a hot

1 With the reading of Littre: “he will get rid of the trouble if he sweat.”

2 This refers to the hellebore mentioned earlier in the chapter. In the Corpus “drugs” are purges.

4 ὄψιν θ (not ὄπτοις as Littre says): σίτιοις M.
5 For λαύεσθαι θ has λαύσθαι.
6 ταχυτάτη θ: ταχυτέρη M.
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θερμω,1 ἐμέσαι σιτίοισι χρησάμενον τοῖς δριμέσιν, ύγροίσι καὶ γλυκεῖσι καὶ ἀλμυροῖσιν,2 ἐξ ἐμέτου δὲ ὄσον ἔξαναστίναι· πρῴ δὲ τοῖς περιπάτοισι πραέσι προσάγειν καὶ τοῦτο γνω-
30 ναίσοισι γεγραμμένοισιν ἐς ἡμέρας ἐξ· τῇ δὲ ἐβδόμῃ πλησιμοὶ προσθέντα ἐμετον ποιή-
σαι 3 ἀπὸ τῶν ὁμοίων σιτίων, καὶ προσάγειν κατὰ τωτό· χρῆσθαι δὲ τοῦτοισιν ἐπὶ τέσσαρας ἐβδομάδας, μάλιστα γὰρ ἐν τοσοῦτῳ χρόνῳ καθίσταται· εἰτα προσάγειν τοῖς τε σίτιοι καὶ
tοῖς πόνοις, τοὺς τε ἐμέτους σὺν πλείοις χρόνῳ
pοιεῖσθαι, τὰ τε σιτία ἐν ἐλάσσονι προσάγειν, ὅκως τὸ σῶμα ἀνακομίσῃται, καθιστάναι τε τὴν
dίαιταν ἐς τὸ σύννηθες κατὰ μικρὸν.

LXXIV. Γίνεται δὲ καὶ τοιάδε ἀπὸ πλησιμοὺς·

1 θερμωθ: πολλάῳ Μ.
2 ἐμέσαι σιτίοισι καὶ γλυκεῖσι καὶ ἀλμυροῖσι Μ.

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bath, and then vomit after eating foods that are sharp, moist, sweet and salt; after vomiting let him go for a short stroll. In the morning let him take gentle walks to begin with, and gradually increase them, and the exercises described above, for a period of six days. On the seventh day add a surfeit of like foods, and then vomit; after which make the same progressive increase. Follow this regimen for four weeks, for this is about the time required for a recovery. Then gradually increase food and exercise; increase the interval between vomittings; lessen the time taken in increasing food to the normal, so that the body may recreate itself, and restore the regimen to what is usual little by little.

LXXIV. Surfeit shows also the following symptoms. When the belly digests the food, but the flesh rejects it, the nutriment, remaining inside, causes flatulence. After luncheon, the flatulence subsides, for the lighter is expelled by the stronger, and the trouble seems to have been got rid of; but on the next day the symptoms recur much intensified. But when, owing to the daily growth, the surfeit becomes strong, what is already present overpowers the things added from without, generates heat, disturbs the whole body and causes diarrhoea. For such is the name given to

1 Littré translates as though all four epithets applied to one food. The Greek suggests (a) foods sharp (acid) and moist, (b) sweet foods, (c) salt foods; perhaps (a) acid and moist, (b) sweet and moist, (c) salt and moist. At any rate the four qualities (which to a Greek of 400 B.C. were substances) had to be combined in one meal. As ὑπηνεῦσ is generally opposed to γλυκές, it is not surprising that the manuscript M omits two epithets.

3 ποιήσαι θ: ποιήσασθαι M.
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αὐτῇ μούνη σαπείσα ἡ τροφὴ ὑποχορῆ.1 ὦκόταν δὲ θερμαίνομένου τοῦ σώματος κάθαρσις δριμέα γένηται, τὸ τε ἐντερον ἔνεται καὶ ἐλκοῦται καὶ διαχωρεῖται αἵματωδεὰ, τούτῳ δὲ δυσεντερή καλεῖται, νοῦσος χαλεπὴ καὶ ἐπικίνδυνος. ἀλλὰ χρὴ προμηθεῖσθαι καὶ τὸ ἁριστὸν ἀφαιρεῖσθαι καὶ τοῦ δείπνου τὸ τρίτον μέρος· τοῖσι δὲ πόνοις πλείστοις, τῇσι πάλησι καὶ τοῖσι δρόμοισι καὶ περιπάτοισι 2 χρήσθαι, ἀπὸ τε τῶν γυμνασίων καὶ ὀρθρον · ὅταν δ' ἡμέραι δέκα γένουται, προσ-θέσθαι 3 τοῦ σίτου τὸ ἡμίσιν τοῦ ἀφαιρεθέντος, καὶ ἐμετὸν ποιήσασθαι, καὶ προσάγειν 4 ἐς ἡμέρας τέσσαρας· ὦκόταν δὲ ἀλλὰ δεκάς γένηται, τὸν τε 5 σίτου τὸν λουπὸν προσθέσθαι, καὶ ἐμετὸν ποιήσασθαι, καὶ προσάγων πρὸς τὸν σίτου ὑγιεία ποιήσεις ἐν τούτῳ τῷ χρόνῳ· τοῖσι δὲ πόνοισι θαρρεῖν 6 τὸν τοιούτον πιέσων.

LXXV. Γίνεται δὲ καὶ τοιάδε· ἐς τὴν ὑστε-ραίην 7 τὸν σίτου ἐρυγγαίνεται ὁμὸν ἀτερ ὀξυρε-γμίης, ἡ δὲ κοιλία διαχωρεῖ, ἐλάσσω μὲν ἢ πρὸς τὰ σίτα, ὀμος δὲ ἰκανῶς, πόνος δὲ οὐδεὶς ἐγγίνεται· τούτοισιν ἡ κοιλία ψυχρῇ ἐνσά οὐ δύναται καταπέσεσιν τῶν σίτου ἐν τῇ νυκτί· ὦκόταν ὁμὲν κινηθῇ, ἐρυγγάνεται τὸν σίτου ὁμῶν. δεὶ οὖν τούτῳ παρασκευάσας τῇ κοιλίᾳ θερμασίην ἀπὸ τε τῆς διαίτης καὶ 8 τῶν πόνων· πρῶτον μὲν οὖν χρὴ ἀρτῷ θερμῷ 9 χρήσθαι ξυμίτη, διαθρύπτοντα

1 For ὑποχορῆ θ has χωρεῖ.  
2 τοῖσι δὲ δρόμοισι πλείστοις καὶ τῆσι παλησί καὶ τοῖσι περι-πάτοισι M.  
3 προσθέσθαι θ : προσθῆναι M.  
4 προσάγειν θ : προσαγαγείν M.  
5 τὸν τε M : τότε θ.
the disorder so long as the waste products\(^1\) only of food pass by stool. But when, as the body grows hot, the purging becomes harsh, the bowel is scraped, ulcers form and the stools passed are bloody; this disorder is called dysentery, a difficult and dangerous disease. Precautions must be taken, lunch omitted and dinner lessened by one-third. Use more exercises, wrestling, running and walks, both after the gymnastic practice and in the early morning. When ten days are gone, add one half of the food that has been taken away, take an emetic, and gradually increase the food for four days. When another ten days are gone, add the food that is still lacking, take an emetic, and gradually increasing the food you will effect a cure in this interval of time. Such a case as this you can without fear exercise rigorously.

LXXV. There also occurs the following kind of surfeit. On the following day the food is brought up undigested, without heartburn, copious stools are passed, but not proportionate to the food eaten, and there are no fatigue pains. In these cases the belly, being cold, cannot digest the food in the night. So when it is disturbed it brings up the food undigested. So for such a patient it is necessary to procure warmth for the belly both from regimen and from exercises. So first one should use warm, fermented bread,

\(^1\) For ὀὖφις see p. 409.
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ἐς οἷον μέλανα ἢ ἐς ξωμὸν ύειον· τοῖσι τε ἰχθύσιν ἐφθοίσιν ἐν ἀλμη δριμείη· χρήσθαι δὲ καὶ τοῖσι σαρκώδεσιν, οἷον ἄκροκωλίοισι 1 τε διεφθοίσιν τοῖσι ύειοισι, τοῖσι τε πίσιν ύειοισιν ὅπτοισι, τοῖσι δὲ 2 χοιρείοισι μὴ πολλοὶσι καὶ σκυλάκων μὴδὲ 3 ἐρίφων· λαχάνοισι δὲ πρύσοισι τε καὶ σκορδόδοισιν ἐφθοίσι καὶ ὁμοῖσι, βλέπω τε ἐφθῶ καὶ κολοκύντῃ 4 ποτοῖσι τε ἀκρίτοισιν, ἀναριστὴν τε τῆν πρώτην. 5 ὑπνοῖσι τε ἀπὸ τῶν 20 γυμνασίων, τοῖσι τε ὀρμοῖσι καμπτοῖσι, ἐς ὀλίγου προσάγων, πάλη τε μαλακῆ ἐν ἔλαιῳ, λουτροῖσι τε ὀλίγοισι, χρῆσαι πλεῖσοι, τοῖσι πρῶτεροποίοι σπείρασιν, ἀπὸ δεῖπνου δὲ 6 ὀλίγοις καὶ τὸ σύκον μετὰ τῶν σίτων ἀγαθῶν, ἀκρίτος τε ἐπὶ αὐτῷ. ἐκ δὲ ταύτης τῆς θεραπείας καθίσταται τοῖσι μὲν θάσσον, τοῖσι δὲ 27 βραδύτερον.

LXXVI. Ἀλλοι δὲ τινες τουὰς πάσχοισιν ἀχροοῦσι, καὶ, ὅταν φάγωσιν, ἐρυγγάνουσιν ὀλίγου ύστερον ὅξυ; 7 καὶ ἐς τὰς ρίνας ἀνέρπει τὸ ὅξυ. τοῦτοις τὰ σώματα οὐ καθαρὰ ἐστίν· ὑπὸ γὰρ τοῦ πόνου πλεῖον τὸ συνηθήκεινον τῆς σαρκοὶ ἡ τὸ ἀποκαθαρίσθηκεν 8 ὑπὸ τῆς περίδου· ἐμμένου δὴ τοῦτο ἐναντιοῦται τῇ τροφῇ, καὶ βιαζέται, καὶ ἀποξύει. ἡ μὲν οὖν τροφὴ ἐρυγγάνεται, αὐτὸ δὲ ὑπὸ τὸ δέρμα 9 ἐξωθεῖται, καὶ τὸ ἀνθρώπῳ ἄχροιαν ἐμποιεῖ, καὶ νοῦσους ὕδρω·

1 ἄκροκωλίοισι Μ.; ἄκροις θ.
2 τοῖσι τε πίσιν ύειοὶς ύστεροις· τοῖσι δὲ θ.: καὶ τοῖσι πλείοις ὑστεροισιν· τοῖσὶ τε Μ.
3 μηδὲ θ.: καὶ Μ.
4 τῆς τε κολοκύντης ΘΜ: καὶ κολοκύντη Littré: possibly τησι τε κολοκύντησι.

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crumbling it into dark wine or into pork broth. Also fish boiled in acrid brine. Use also fleshy meats, such as pig’s feet well boiled and fat roast pork, but be sparing of sucking-pig, and the flesh of puppies and kids. Vegetables should be leeks and onions, boiled and raw, boiled blite and the pumpkin. Drink should be undiluted, and no luncheon should be taken at first. There should be sleep after exercises, running in the double course, increased gradually, gentle wrestling with the body oiled, few baths, more anointings than usual, plenty of early-morning walks, but only short ones after dinner. Figs with food are good, and neat wine therewith. This treatment brings recovery, in some cases rapid, in others slower.

LXXVI. In other cases the following symptoms are experienced. There is paleness, and acid belching shortly after food, the acid matter rising into the nose. In such cases the body is impure. For the flesh melted by the fatigue is greater than that purged away by the circulation. Now this excess, remaining in the body, is antagonistic to the nourishment, forces it along, and renders it acid. So the nourishment is belched up, and the excess is pushed out under the skin, causing in the patient paleness

1 Or, “long.”
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ποειδέας. ἀλλὰ χρή προμηθεύεται ὅδε· ἢ μὲν ταχυτέρη θεραπεία, ἐκλέξορον πίσαντα προσάγειν, ὥσπερ μοι πρότερον γέγραπται· ἢ δὲ ἁσφαλεστέρη ὅπο τής διαίτησις ὅδε· πρῶτον μὲν λουσάμενον θερμῷ ἐμετον ποιήσασθαι, εἴτε προσάγειν ἐς ἡμέρας ἐπτὰ τὸ σιτίον τὸ εἰδισμένον. δεκάτη δὲ ἡμέρῃ ἀπὸ τοῦ ἐμετον αὖθις ἐμεῖτω, καὶ προσαγέτω κατὰ τωτὸ· καὶ τὸ τρίτον ὦσαύτως ποιήσατω· τοίοι δὲ τρόχοισιν ὀλίγοισι καὶ ὀξέσι καὶ ἀνακινήμασι καὶ τρίψει, καὶ διατριβή πολλῆ χρήσθω εἰς τῷ γυμνασίῳ, καὶ ἁλιγδήσει χρήσθω· τοίσι τε περιπάτοισι πολ- λοίσιν ἀπὸ τῶν γυμνασίων, χρήσθαι δὲ καὶ ἀπὸ δεῖπνου, πλείστοισι δὲ τοῖσιν ὀρθρίοισι· ἐγκονό- μενος δὲ χριέσθω· ὅταν δὲ λούσθαι θέλῃ, θερμῷ λουέσθω· ἀνάριστος δὲ διατελεῖτω τούτον τὸν χρόνον. καὶ ἢν μὲν ἐν μηνι καθιστήται, θερα- πευέσθω τὸ λοιπὸν τοῖσι προσήκουσιν· ἢν δὲ τι ὑπὸ λοιποῦν ἢ, χρήσθω τῇ θεραπείᾳ.

ΛXXVII. Εἰσὶ δὲ τινες οἷσιν ἐς τὴν ύστεραῖν ὀξυρεγμίαν γίνονται· τούτοισιν ἐν τῇ νυκτὶ ἀπό- κρισις ἀπὸ πλησμονῆς γίνεται. ὡκόταν οὖν κινηθῇ ἐκ τοῦ ὑπνοῦ τὸ σῶμα, πυκνοτέρῳ τῷ

1 For ἁσφαλεστέρη θ has ἑραδυτέρη.
2 ἐς is omitted by M.
3 ἐνκινήμασι θΜ: ἀνακινήμασι Zwinger.
4 For διατριβή M has ἑνδιατριβή.
5 ἐν τῷ . . . χρήσθω omitted by θ.
6 For ἐγκονόμενος M has ἐκκονῶν εἰσένοις.
7 M has ἢ before ἀπόκρισις, τῆς before πλησμονῆς, and ὑπὸ for ἁπόδ. θ has ἀποκρίσεις.
and dropsical diseases. The following precautions should be taken. The quicker method of treatment is to give a draught of hellebore and then to adopt the progressive diet that I have already described. The safer method, however, is by the following regimen. First a hot bath should be taken, then an emetic, and then the usual diet should be regained by a gradual increase spread over seven days. On the tenth day after the emetic another should be taken, followed by the same gradual increase of food. The treatment should be repeated a third time. Short but sharp runs should be taken in the circular course, with arm exercises, massage, long practice in the gymnasion and wrestling in dust. Plenty of walking after exercises, after dinner, but especially in the early morning. The body should be anointed when covered with dust. When the patient wishes to bathe, let the water be hot. During this time no luncheon should be taken. If recovery occur in a month, let the patient take hereafter the fitting treatment; but if the illness has not completely disappeared, let the patient continue the treatment.\footnote{The argument appears to be faulty. Why should “fitting treatment” follow complete recovery? Ermerins, seeing the difficulty, would revive an old reading (or conjecture) and add πρώτερον before θεραπεύῃ. This does not touch the difficulty of the clause θεραπευέσθω . . . προσήκουσιν. It is just possible that this clause is merely a misplaced variant of χρήσθω τῇ πρώτερον θεραπεύῃ, and in the original text there was an aposis after καθιστήτω. “If the patient recover in a month, well and good; if not, continue the treatment.”}

LXXVII. In some cases the morrow brings heartburn. When this is so, a secretion arises in the night from surfeit. Accordingly, when the body has moved after sleep, breathing more rapidly it forces
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πνεύματι χρησάμενον, βιάζεται ἐξω σὺν τῷ πνεύματι θερμών τε καὶ ὅξυ· ἐκ τούτου νοῦσοι γίνονται, ἢ μὴ τις προμηθεῖς χρήσηται. συμφέρει δὲ καὶ τούτοις ῥόπερ καὶ τῷ προτέρῳ ἡ θεραπευθήναι· τοῖς δὲ πόνοις πλεῖοσι τούτων χρήσθαι.

LXXVIII. Γίνεται δὲ τisi καὶ τοιάδε· ἐν τοῖς πυκνοσάρκοισι τῶν σωμάτων, ὅταν τὰ σιτία θερμαίνηται καὶ διαχέιται ἀπὸ πρῶτον ὕπνου, θερμαίωμενης τῆς σαρκός ὑπὸ τε τῶν σιτίων διά τε τῶν ὕπνου, ἀπόκρισις γίνεται ἀπὸ τῆς σαρκὸς πολλῆς ύγρῆς ἐούσις· εἰτα τὴν μὲν τροφὴν ἢ σάρξ ὑπὸ δέχεται πυκνή ἐούσα, τὸ δὲ ἀπὸ τῆς σαρκὸς ἀποκριθὲν ἐναντιούμενον τῇ τροφῇ καὶ βιαζόμενον ἐξῳ πνύγει τὸν ἀνθρώπων καὶ θερμαίνει, μέχρι ἐξεμένης· ἔπεται δὲ κουφότερος ἐγένετο· πῶνος δὲ οὐδεὶς ἐν τῷ σῶματι φανερός· ἀχρόι ὑπὸ ἐνεστὶ· προϊῶντος δὲ τοῦ χρόνου πῶνοι τε γίνονται καὶ νοῦσοι. πάσχουσι δὲ τούτοις παραπλήσια καὶ ὄκοσι ἀγύμνωστοι ἐόντες, ἐξαιτίας πυνήσαντες, σύντηξις τῆς σαρκὸς πολλῆς ἐποίησαν. ἡ χρόι δὲ τούς τοιούτους ὡδε θεραπεύειν· ἀφελείν τῶν σιτῶν τὸ τρίτον μέρος· τοῖς δὲ σίτοις χρῆσθαι τοῖς δρίμεις καὶ ἕρισθαι καὶ αὐστηροῖς καὶ εὐώδεσι καὶ οὐρητικοῖς, τοῖς δὲ δρόμοις τοῖς μὲν πλεῖστοις καὶ ποικιλόσιν ἐν ἰματίῳ, γυμνὸς δὲ καὶ τοῖς διαύλουσι καὶ τοῖς τρόχουσι, τρίψθαι δὲ καὶ πάλη ὀλίγη, ἀκρο- 

1 τῶν προτέρων θ M· τῷ προτέρῳ Littre. It is possible, but rather awkward, to understand a verb to govern τῶν προτέρων.
2 τε is omitted by M.
3 πολλῆς ύγρῆς ἐούσης θ· πολλῆς ύγρασίη M.

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out with the breath hot and acid matter.\textsuperscript{1} From this come diseases, unless precautions be taken. In such cases it is beneficial to take the same treatment as that last described, but the patient must increase the amount of exercise.

LXXVIII. The following symptoms also occur. In persons of firm flesh, when the food warms and melts during first sleep, the flesh warming owing to the food and through the sleep, a copious secretion comes from the moist flesh. Then the flesh owing to its firmness will not receive the nourishment, while the secretion from the flesh, being opposed to the nourishment and forced out, warms and chokes the man until he has vomited it forth. Relief follows the vomiting, and no pain is felt in the body though the complexion is pale. In course of time, however, pain and disease occur. Similar symptoms are experienced by those who, when out of training, suddenly take violent exercise, causing a copious melting of their flesh. Such persons must be treated thus. Reduce their food by one-third. The food to be used should be acrid, dry, astringent, aromatic and diuretic. Running should be mostly on double tracks, with the cloak worn, while the double stade and circular course should be run stripped; use massage, a little wrestling, and wrestling with the

\textsuperscript{1} Perhaps a τε has dropped out of the text here owing to the influence of πνευματι or τε.
χειρισμοίσιν· (άκροχείρισιςις και κωρυκομαχίη συμφορώτερον) τοίσι δὲ περιπάτοισιν ἀπὸ τῶν γυμνασίων πολλοίσι καὶ τοίσιν ὑρθρίουσι καὶ ἀπὸ δεύτερου· φωνῇς δὲ πόνος ἐπιτήδειον· κένωσιν γὰρ τοῦ ψυγοῦ ποιεύμενος ἀραιοὶ τὴν σάρκα· συμφέρει δὲ ἀνάριστον διάγειν· χρησθαι δὲ τοῖσι τοιούτοισιν ἡ ἡμέρησι δέκα· εἶτα προσθέσθαι τὸ ἡμείσ τοῦ σίτου τοῦ ἀφαιρεθέντος ἡμέρας έξε, καὶ ἐμετὸν ποιήσασθαι, ἐκ δὲ τοῦ ἐμέτον προσάγειν ἡ ἡμέρας τέσσαρας τὸ σίτου· ὅταν δὲ ἡμέραι δέκα γένονται ἀπὸ τοῦ ἐμέτον, κομισάσθω τὸ ἀφαιρεθέν σιτίον ἀπαν· τοῖσι δὲ πόνοισι καὶ τοῖσι περιπάτοισι προσεξῆτο καὶ ψυγῆ ἔσται. ἡ δὲ τοιαύτη φύσις πόνου πλείονος δεῖται ἡ σίτου.

LXXIX. Πάσχουσι δὲ τινές καὶ τουίδε· διαχωρεῖ αὐτοίσι τὸ σιτίον ψυγοῦ ἀπεττοῦν ὁδὰ νόσημα, οἰον λειτερίθην, οὐδὲ πόνον οὐδένα παρέχει· πάσχουσι δὲ τούτο μάλιστα αἵ κοιλίαι ὡσαι ψυχραὶ καὶ ψυγαῖ εἴσιν· διὰ μὲν οὖν ψυχρότητα οὐ συνεψεῖ, διὰ δὲ ψυγότητα διαχωρεῖ· τὸ οὖν σώμα τρύχεται τροφῆν οὐ λαμβᾶνον τὴν προσήκουσαν, αἵ τε κοιλίαι διαφθείρονται, ἐς νοῦσοις τε ἐμπίπτουσιν. ἀλλὰ χρῆ προμήθει· θείσθαι· συμφέρει δὲ τούτῳ τῶν μὲν σίτων

1 ἀκροχείρισις is omitted by θ. Ermerins omits ἀκροχείρισις.
2 τοιούτοισιν θ: σιτίοισι M
3 τοῦ σίτου omitted by M.
4 ἐκ δὲ τοῦ θ: ἐκάστου M.
5 After κομισάσθω θ adds ἀπὸ τοῦ σίτου, omitting σιτίον.

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hands (hand-wrestling and the punch-ball are more than usually valuable), with long walks after exercises, in the early morning and after dinner. Voice exercises are useful, for by evacuating the moisture they rarefy the flesh. It is beneficial to abstain from luncheon. Follow this treatment for ten days; then add half the food taken away, continue thus for six days and administer an emetic. After the emetic increase the food gradually for four days. When ten days have elapsed since taking the emetic, restore food to the full original amount, keeping, however, the exercises and the walks, and the patient will recover. A constitution of such a nature needs more exercise than food.

LXXIX. The following symptoms are experienced by some patients. Their food passes watery and undigested; there is no illness like lientery to cause the trouble, and no pain is felt. It is especially bowels that are cold and moist that show these symptoms. The coldness prevents digestion, and the moistness makes the bowels loose. So the body wastes away through not receiving its proper nourishment, while the bowels become diseased and illnesses occur. Precautions ought to be taken. It is beneficial in this case to reduce food by one-

1 This sentence may be a marginal note that has crept into the text. Ermerins' emendation is probably correct. "Hand-wrestling and punch-ball are better than πάλη."

2 The reading οἷον ἐκ λιεντερίης was probably due to a corrector who scented an inconsistency between ὦ διὰ νὸσημα and ἐς νοὸσους τε ἐμπίπτουσιν later on. The true meaning of the passage is that, while the state of the bowels is not caused by one of the diseases that commonly do cause it, yet illnesses follow this disordered condition unless precautions be taken.
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ἀφελεῖν τὸ τρίτον μέρος· ἐστὶ δὲ τὰ σίτα ἀρτοὶ συγκομιστοὶ ἄξυμοι, κλιβανίται, ἡ ἐγκρυφία, θερμοὶ ἐς οἶνον ἀνστηρὸν, καὶ τῶν ἱχθύων τὰ νωτιαῖα καὶ οὐραία, τὰ δὲ κεφάλαια καὶ ὕπογαστρία εἰῶν ὦς υγρότερα· καὶ τοὺς μὲν ἐφθούς ἐν ἄλμη, τοὺς δὲ ὀπτοὺς ἐν ὁξεῖ καὶ τοῖσι κρέασι τεταριχευμένοις ἐν ᾧσι καὶ ὁξεὶ· καὶ τοῖσι κυνείοις ὀπτοῖσι, καὶ φάσσῃς καὶ τῶν λοιπῶν τοιούτων ὀρνίθων, ἐφθοίσι καὶ ὀπτοῖσι.

20 λαχύσσοι δὲ ὡς ἡκιστα· οἰνῷ δὲ μελανὶ ἀκρητεστέρῳ ἀνστηρῷ καὶ τοῖσι περιπάτοιςιν ἀπὸ τε τοῦ δεῖπνον πολλοῖσι καὶ τοῖσιν ὀρθρίοισι, καὶ ἐκ τοῦ περιπάτου κοιμάσθω, δρόμοισι δὲ καμπτῶσιν ἐκ προσαγωγῆς· ἔστῳ δὲ καὶ τρίψι τολῆ· καὶ πάλη βραχεία καὶ ἐν τῷ ἐλαιῷ καὶ ἐν τῇ κόνει, ὅκως διαθερμανωμένη ἡ σάρξ ἀποξηραίνωται τε καὶ τὸ ύγρὸν ἐκ τῆς κοιλίης ἀντιστά. ἀλλείφεσθαι δὲ συμφέρει μᾶλλον ἡ λουέσθαι· ἀνάριστος δὲ διαγέτω· ὅταν δὲ γένοιται ἡμέραι ἐπτά, προσβέθω τὸ ἡμισιν τοῦ σίτου τοῦ ἀφαιρεθέντος, καὶ ἔμετον ποιησάσθω καὶ προσαγέτω ἐς τέσσαρας ἡμέρας τὸ σίτιον· τῇ δὲ ἀλλή ἐβδόμη κομισάσθω ἀπαν· καὶ ἔμετον πάλιν ποιησάμενος προσαγέτω κατὰ τοῦτο.

LXXX. Ἀλλοισι δὲ τιαὶ γίνεται τοιάδε· τὸ διαχώριμα ἁσηπτον διαχωρεῖ, καὶ τὸ σῶμα τρύχεται τῶν σίτων ὁλκ ἐπαυρισκόμενον· οὕτοι

1 For ἀνστηρὸν θ has θερμὸν.
2 ἐῶν ὡς omitted by θ.
3 For ἀλσι θ has ἀλεί.
4 For ὀπτοῖσι θ has ἐφθοῖσι.
5 M omits δὲ and ἀκρητεστέρῳ ἀνστηρῷ.
third. The food should consist of unleavened bread, made from un Bolton meal, baked in a pot or under ashes, dipped warm into a dry wine. Of fish the parts about the back and tail; those about the head and belly are too moist and should not be taken. Fish may be boiled in brine or grilled with vinegar. Meat may be preserved in either salt or vinegar. Dog’s flesh roasted; the flesh of pigeons, and of other such-like birds, boiled or roasted. Vegetables to be reduced to a minimum. Wine should be dark, dry and but little diluted. Long walks should be taken after dinner and in the early morning, with sleep after the walk. The double track should be gradually increased. Let there be plenty of massage. There should be a little wrestling, both in oil and in dust, so that the flesh may become hot and dry, and draw by revulsion the moisture from the belly. Anointing is more beneficial than bathing. The patient should not take luncheon. After seven days have passed, restore one-half of the food that has been taken away; then an emetic should be drunk, and the food increased gradually for four days. A week later restore the diet to what it was originally, administer an emetic again, and follow it by a similar gradual increase.

LXXX. In some other cases appear the following symptoms. The stools that pass are undigested, and the body wastes away, getting no profit from

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6 κοιμάσθω θ: κοιμάσθαι Μ.
7 δικας θ: δικας Μ. Usually Μ has the -κ- forms of the relatives and θ the others.
8 After ποιησάσθω θ adds το ημίν τοῦ σιτοῦ.
9 For οὐκ ἑπαυρισκόμενον θ has ἑπαυρίσκεται.
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dè προιόντος τοῦ χρόνου ἐμπίπτοντος εἰς νοῦς τούτοις αἱ κοιλίαι ψυχρὰι καὶ ἔρημα· ὅκοταν οὖν μῆτε σίτοις προσήκουσι χρέωταν μήτε γυμνασίωσι, πάσχουσι ταῦτα. συμφέρει δὴ τούτων ἀρτοῖς καθαροῖς ἱπνύσις χρῆσθαι, καὶ τοῖς ἱχθύσιν ἐφθοίσιν ἐν ὑποτρίμμασι, καὶ κρέασιν ἐφθοίσιν ύείοις, καὶ τοῖς ἄρκρωσις διέφθοισι, καὶ τοῖς πίσσιν ὅπτοῖσι, καὶ τοῖς ἄρκωσιν τῶν ἄλκωσειν υγραίνουσι, καὶ τοῖς ἀλμυροῖς ὁμοίως δὲ μέλασι μαλακοῖσι· καὶ τῶν βοτρύων καὶ τῶν σύκων ἐν τοῖς σίτοις. ¹ χρῆ δὲ καὶ ἐναραστὴν μικρόν· τοίς δὲ γυμνασίωσι πλείον χρῆσθαι, δρόμοις καὶ κατεποίησι· ἐκ προσαγωγῆς, ύστατοις τε πρόχοισι, πάλι δὲ μετὰ τῶν δρόμων ἐν ἑλαίῳ· ² περιπάτοις δὲ μὴ πολλοῖς· ἀπὸ τῶν γυμνασίων· ἀπὸ δειπνου· ὃς ἔξαναστήραι· ὁρθοὺς δὲ πλείοις περιπάτεις· χρῆσθαι· λουέσθω δὲ τερμῷ· χρῆσθω δὲ καὶ χρύσμασιν· ὑπὸν δὲ πλείονα διδότω καὶ μαλακευσίτω· χρῆ δὲ καὶ ἄρκοδοιςίσαι τι· τῶν δὲ σίτων ἀφελεῖν τὸ τρίτον μέρος· ἐν ἡμέρησι δὲ δέκα δύο ³ προσάγειν αὐτοῦ πρὸς τὰ σιτία.

LXXXI. Εἰς δὲ τινες οἴσθε τὸ διαχώρημα ύγρῶν καὶ σεσιπότες διαχωρεῖν· τοίσιν ἄλλως ὑγιαῖνουσι καὶ γυμναξομένουσι, καὶ τῶν οὐ παρέχει· οἱ δὲ τινες ἀποκλείονται τῶν προσε-
the food. In course of time such people fall ill. In these cases the bowels are cold and dry. So when they take neither suitable food nor suitable exercises, their symptoms are those I have said. This kind of person is benefited by taking bread of bolted meal, oven-baked, boiled fish in sauce, boiled pork, extremities thoroughly boiled, fat meats roasted, of acrid, salt foods such as are moistening, and also piquant sauces. Wines to be dark and soft. Some grapes and some figs to be taken with food. A little luncheon too should be eaten. Exercises should be above the average, double-track running should be gradually increased, while the last running should be on the circular track; after the running should come wrestling with the body oiled. After the exercises there should be short walks, after dinner mere strolls, but in the early morning longer walks. Let the bath be warm. Unguents should be used. Let sleep be plentiful and on a soft bed. Some sexual intercourse is necessary. Reduce food by one-third. Take twelve days to bring food back to normal.

LXXXI. In some cases the stools are watery and of waste matter; the general health is good, exercise is taken and no pain is felt. Others, however,

1 The word ἀλμυρός is difficult, as it is hardly to be distinguished from ἀλυμός. I suppose that it refers here to pungent dishes generally.
2 The process whereby the digestive organs make waste matter was called σήψις, the process of digestion πέψις. Hence both ἀπεπτος and ἀσηπτος mean "undigested," while σεσηπτός means that there is plenty of waste matter, without undigested food in it; apparently the food is turned to waste without normal assimilation. Ermerins translates both ἀπεπτος and ἀσηπτος by "incoctus," σεσηπτός by "concoctus," Littre has "non digéré," "non corrompu," "corrompu."
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κόντων· προϊόντος δὲ τοῦ χρόνου, καὶ τὰς σάρκας ἔπισσάται τῇ θερμασίᾳ ἢ κοιλίᾳ, πόνον τε παρέχει, τῶν τε σίτων ἀποκλείονται, ἢ τε κοιλίᾳ ἐξελκοῦται, στήσαι δὲ χαλεπῶν ἡδῆ γίνεται αὐτήν. ἀλλὰ χρῆ πρότερον προμηθεύσαι γυνώνα τὴν κοιλίνθεν θερμὴν καὶ ύγρὴν παρὰ τὸ προσῆκον, πόνων τε ὑπερβολὴν ἀσυμφόρων ἐγγενομένων. τῇ οὖν διαίτῃ δεῖ ψυξί καὶ ἔηρθήναι. πρῶτον μὲν χρῆ τὰ γυμνίσσα τὰ ἡμίσεα ἀφελεῖν, τῶν τε σίτων τὸ τρίτον μέρος· χρῆσθαι δὲ μάζησιν ⁱ προφυρητήσι τριπτήσι, καὶ τοῖσιν ὑπῆσι τοῖσι ἕθροτάτοισιν ἐθθοῦσι, μήτε λιπαροῖσι μήτε ἀλμυροῖσι· χρῆσθω δὲ καὶ ὑπποῖσι· κρέασὶ δὲ τοῖσιν ὄρνιθίσσιν, ἐθθοῖσι μὲν φάσσῃς, περιστερῆς, περδίκων δὲ καὶ ἀλεκτορίδων ὀπτοῖσιν ἦδύντοισιν. ³

λαγῷοισι ἐθθοῖσιν ἐν ὑδατι, καὶ τοῖσιν ἀγρίοισι λαχάνοισιν ὅσα ψυκτικά, τοῖσι τευτλοῖσι καθε- φθοίσιν ὀξηροῖσι. ³ οὖν δὲ μέλανι αὐστηρῷ γυμνασίσσαι τε πρόχοισιν ὀξέοις τρίψις μὴ πολλὴ προσέστω, ⁴ ἀλλ' ὀλίγη, μηδὲ πάλη· ἀκρο- χειρισμὸς δὲ ⁵ καὶ χειρονομίᾳ καὶ κωρυκομαχίᾳ καὶ ἀλίυδησις ἐπιτηδείᾳ ⁶ μὴ πολλῆ· τοῖσι δὲ περιπάτοισι καὶ ἀπὸ τοῦ γυμνασίου χρήσθω πρὸς τὸν πόνον ἱκανοῖς, καὶ ἀπὸ δεύτερου πρὸς τὰ σιτία πλείστοισι, καὶ πρῶτον πρὸς τὴν ἐξίν

συμμέτρωσιν· λούσθω δὲ χλιερῷ ἀτρέμας· οὔτω δὲ διαίτηθεις ἥμερας δέκα προσθέσω τοῦ τε

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ⁱ M has the singular, μάζη κ.τ.έ.
⁲ ἀναθύμωσι M: ὁθύμωσι θ.
³ Ermerins after ὀξηροῖσι adds καλ τοῖσι ἀγρίοισι ἀπασὶ.
This may be correct.
⁴ προσωγέσθω M.
cannot attend to their duties. In course of time the belly by its heat draws the flesh to itself; pain is felt; there is loss of appetite; ulcers form in the belly, and hereafter the diarrhoea is difficult to arrest. Precautions should be taken early, with the knowledge that the belly is over-hot and over-watery, and that there has been excess of unsuitable exercises. Regimen, accordingly, must be such as to cool and dry the belly. First, exercise should be reduced by one-half, food by one-third. Barley cake should be eaten, the grain ground and well-kneaded. Fish of the driest kinds, that are neither rich nor salt, may be eaten boiled. They may also be grilled. As to the flesh of birds, doves and pigeons should be boiled, partridges and chickens roasted, with seasoning. Eat hares boiled in water, and such wild vegetables as are cooling; beet thoroughly boiled and with vinegar.1 Wine should be dark and dry. Exercises to be sharp runs on the round track. Massage, but only a little, not much. No wrestling proper; but hand-wrestling, arm exercises, punch-ball and wrestling in the dust are suitable when not in excess. Walks are to be taken after exercise that are adequate considering the fatigue; after dinner they should be as long as possible considering the food; in the morning they should be proportioned to the habit of body. The bath should be tepid and taken quietly. After ten days of this regimen restore half of the food and one-

1 The text here is very uncertain, and I have done my best to make sense of the reading of θ. It is tempting to adopt the reading of Ermerins: “vegetables that are cooling, such as beet ... , and all wild vegetables.”
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σίτου τὸ ἡμιον καὶ τῶν πόνων τὸ τρίτον μέρος· καὶ ἐμετον ποιησάσθω ἀπὸ τῶν ἔχορων καὶ στρυφῶν, καὶ μὴ διατριβέτω 1 ἐν τῷ σιτίῳ, ἀλλὰ ἐμείτω τὴν ταχύστην· ἐκ δὲ τοῦ ἐμετον προσαγέτω ἐς ἡμέρας τέσσαρας 2 τὸν σίτου καὶ τὸ ποτὸν 3 καὶ τὸν πόνον μερίζων· ὅταν δὲ δεκας γένηται, προσθέσθω τὸν σίτου τὸν λοιπὸν 4 καὶ τὸν οἴνων τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέστερον· 5 καὶ ἐμετον ποιησάμενος προσαγέτω, καθάτερ γεγραπταί μονοσιτεῖν δε τούτον τὸν χρόνον συμφέρει μέχρι ἀν καταστῇ.

LXXXII. " Ἀλλοισι δὲ τις ἕχορον καὶ συγκεκαυμένον τὸ διαχόριμα γίνεται, καὶ τὸ στόμα ἕχορον, ποιοίως δὲ τοῦ χρόνου γίνεται, καὶ ἡ κοιλή ἱσταται καὶ οὐρησίς· ὁκόταν γὰρ μὴ ἔχῃ τὸ ἐντερον ὑγρασίην, περὶ τῶν ἀπόπατον περιοιδῆσαι ἀποφράσσει τὰς διεξόδους, καὶ οὐδὲν τε παρέχει, καὶ θέρμη λαμβανει, καὶ ο τί ἄν φάγη ἡ πίθ ἐξεμεί· τελευτῶν δὲ καὶ κόπρον ἐμεί· 5 οὔτος οὐ βιώσιμος, ὁκόταν ἐς τούτο ἔλθῃ. ἀλλὰ χρὴ προτερον προμηθεύεισαι γινώσκοντα ότι ἐξερασίη θερμῆ κρατεῖται ὄνθρωπος. διαιτὴσθαι οὖν χρὴ αὐτὸν τῇ τε μάζῃ προφυρητῇ ῥαντῇ καὶ ἀρτῳ σιτανίων πυρῶν τῷ τε χυμῷ 6 τῶν πιτύρων ἐξυμωμένῳ, λαχάνισί τε χρῆσθαι πλὴν τῶν δριμέων καὶ

1 διατριβέτω M: διατρίβε θ.
2 τέσσαρας is omitted by θ.
3 καὶ τὸ ποτὸν is omitted by M.
4 καὶ τῶν σιτῶν πρὸς τῶν πόνων ἐνδεέστερως: θ: καὶ τῶν σιτῶν τὸ πότιμον τῶν πόνων ἐνδεέστερον: M: καὶ τῶν οἴνων τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέστερον. Littré: καὶ τῶν οἴνων, πλὴν τῶν πόνων ἐνδεέστερον. Ermerins. I have printed Littré's text

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third of the exercise. An emetic should be taken after a meal of dry and astringent food, which must not remain long in the stomach; in fact the emetic should follow with all speed. After the emetic for four days increase gradually by \(\text{equal}\) portions food, drink and exercise. When ten days are passed, add the rest of food and drink, but not quite all the exercises. After an emetic proceed progressively, as has been described. It is beneficial to take during this period one meal only a day until health is restored.

LXXXII. In some other cases the stools pass dry and burnt up, and the mouth becomes dry, in course of time becoming bitter also, while bowels and kidneys cease to act. For when the intestines have no moisture, they swell around the faces and block up the passages, causing pain, while fever comes on and everything eaten or drunk is vomited. Finally, dung too is brought up. When this point is reached life may be despaired of. Precautions should be taken betimes, with the knowledge that the patient is overpowered by a dry heat. So his diet should consist of barley cake, well-kneaded and sprinkled, with buck-wheat bread fermented with the gruel of its bran. Vegetables should be taken except those that are acrid and dry, and they should be

1 The word \(\text{meplcyov}\), “dividing them,” may merely emphasize the notion of progressive increase implied in \(\text{prosagétw}\).

2 The Greek admits the rendering, “but not quite enough to match the exercise.” But the sense of the passage suffers.

between daggers and given a translation that represents the general sense.

5 \(\text{televutów} \ldots \text{mei}\) omitted by \(\theta\).

6 \(\text{yepó} \theta : \text{xylpó} \ M.\)
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ξηρῶν καὶ ἐψαυνοίσιν· καὶ τῶν ἰχθύων τοίσι κονφοτάτοισιν ἐφθοίσιν· καὶ τοῖσι κεφαλαίοισιν τῶν ἰχθύων καὶ καράβων· μυσὶ καὶ ἐχίνοισι καὶ τοῖσι καρκίνοισι, καὶ τῶν κογχυλίων τοῖσι χυμοίσι καὶ αὐτοῖσι τοιούτοισιν υγροτάτοισιν· κρέασι δὲ τοῖσιν υέοισιν ἀκροκολίσιοις ἐμπροσθίοισιν· ἐφθοίσι καὶ ἐρίφων καὶ ἄρνων καὶ σκυλάκων ἐφθοίσιν· ἰχθύων δὲ τοῖσι ποταμίοισι καὶ λιμναίοισιν ἐφθοίσισιν· οἶνῳ μαλακῷ, ὑδατί: τοῖσι δὲ πόνοισι μὴ πολλοίσι μηδὲ ταχέοισιν, ἀλλ' ἀτυχοῖσιν ἀτασί: τοῖσι δὲ περιπάτοισι προτὲ μὲν χρήσθων, πρὸς τὴν ἐξιν ἴκανοῖσι καὶ ἀπὸ χυμανσίον πρὸς τὸν πόνον συμμέτροισιν· ἀπὸ δείπνου δὲ μὴ περιπατεῖτω· λουτροῖσι δὲ χρήσθω καὶ ὑπνοῖσι μαλακοῖσι καὶ ἀρίστωι ὕπνῳ τε μετὰ τὸ ἀριστόν μὴ μακρῶ· ὅπωρῃ τε τῇ υγραινούσῃ μετὰ τῶν σιτίων· χρήσθω· καὶ τοῖσιν ἐρεβίθοισι τοῖσι χλωροῖσι, καὶ ξηροῖς δὲ βρέξας εἰν ὑδατί· ἀφελέσθω δὲ τῶν πόνων καὶ οὕτὸς εἶ ἀρχής τοὺς ἡμίσεας τῶν πρόσθεν. καὶ ποιησάσθω· ἐμετόν ἀπὸ γλυκέως καὶ λιπαρῶν καὶ ἀλμυρῶν καὶ πίνου, ἐνδιατριβέτω δὲ ὡς πλεῖστον χρόνον ἐν τοῖσι σιτίοισι πρὸς τοὺς ἐμέτους· εἶτα προσαγέτω τὸ σιτίον ἐς ἡμέρας τρεῖς, μὴδ' ἀνάριστος ἐστω· ὅταν δὲ ἡμέραι δέκα γένωται, τῶν πόνων προσαγέσθω· πλεῖονας· ἢ μὲν οὖν ἢ πλησίου· ἐνή ἀπὸ τοῦ σίτου ἢ τῆς κοιλίης πλημμέλεια, ἐμεσάτω· ἢν δὲ μὴ, οὕτω  ὑπεραπενέσθω τὸν ἐπίλοιστον χρόνον.

1 ἐμπροσθίοισιν M: ἐμπροσθίδοισιν θ.
2 σιτίων M: λωτίων θ (perhaps rightly).
3 For ποιησάσθω θ reads ποιησάτω.

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boiled. Fish must be of the lightest and boiled. He may eat the heads of fish and of lobsters. Mussels, sea-urchins, crabs, soups from cockles, and cockles themselves of the most watery kind. Among meats, pigs' fore-feet boiled, and flesh of kids, lambs and puppies, also boiled. Fish from rivers and lakes, boiled. Soft wine, well-diluted. Exercises neither long nor sharp, but gentle in all cases. Walks are to be taken in the morning, long enough for the habit of body, and, after exercise, proportioned to the fatigue; after dinner no walk must be taken. Baths should be taken, gentle sleep, and luncheon, but the sleep after luncheon should not be long. Moistening fruit should be eaten with food. Chick-peas should be taken when fresh; if dried let them be first soaked in water. This patient too must reduce, from the very first, his former exercise by one-half. Let him also take an emetic after a meal of sweet, rich, salt, fatty \textsuperscript{1} foods; let this meal lie in the stomach as long as possible consistently with vomiting it up. Then let the patient increase the food for three days, not forgetting to take luncheon. After ten days let him resume gradually the greater part of the exercises. If now after food there be experienced surfeit, or a disorder of the belly, let an emetic be taken. Otherwise, the same treatment should be continued for the rest of the time.

\textsuperscript{1} The reading of M, πλείθων, "more than usually copious," may be right. It is hard to distinguish πλίνων from λιπαρών. Perhaps the former is "fatty," the latter "sickly."
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LXXXIII. Γίνεται δὲ καὶ τοιάδε: φρίκαι ἀπὸ τῶν περιπάτων ἐγγίζονται τῶν ὀρθρίων, καὶ τὴν κεφαλὴν βαρύνονται τοσοῦτῳ ὁκόσῳ πλείονες οἳ περιπατοῦ τῆς συμμετρίας. κενεόμενον δὲ τὸ σῶμα καὶ ἡ κεφαλὴ τοῦ ὑγροῦ φρίσσει τε καὶ βαρύνεται· προϊόντος δὲ τοῦ χρόνου ἐς πυρετὸν ἀφικνεῖται φρικώδεα. ἀλλ' οὐ χρή προίησθαι ἐς τοῦτο, ἀλλ' ἐκθεραπεύεσθαι πρῶτερον ὅδε· ὅταν γένηται τάχιστα τῶν τεκ. 10 μηρίων τι, χρισάμενοι καὶ ἰατριψάμενοι όλύγα, ἀριστον ποιήσασθαι πλέον τοῦ εἰθίσμενον, καὶ πιεῶν ἰκανὸν οἶνον μαλακόν, εἶτα ὑπνὸν χρῆσθαι· ἀπὸ τοῦ ἀρίστου ἰκανῷ· ὅταν την ἐσπέρην δὲ κούφοισι χρησάμενοι γυμνασίοις θερμῷ λουσάμενοι δειπνήσαι τὸ εἰθισμένον· περιπάτῳ δὲ μὴ χρῆσθαι ἀπὸ δεῖπνου, διατρίβειν δὲ χρόνον· τῇ δὲ ύστεραι ἀφελέσθω τῶν γυμνασίων πάντων καὶ τῶν περιπάτων τὸ τρίτον μέρος, τοῦτο δὲ σίτοις χρησάσθω ωσπερ εἰθίστο· λονέσθω δὲ 20 χλιαρῷ, καὶ τῷ ἑλαίῳ ἀλειφέσθω 6 ἐν τῷ ὑδατὶ ὑπνοιοῖ τε μαλακοῖς διαγέτω, ἐν ἡμέρησι δὲ 22 πέντε τοὺς πόνους προσαγέτω 7 κατὰ μικρὸν.

LXXXIV. Εἰσὶ δὲ τινες οἱ φρίσσοντες ἐκ τῶν γυμνασίων, καὶ ἐπειδὰν ἐκδύσωνται 8 μέχρι διαπονήσωσιν· ὅταν δὲ ψύχηται, πάλιν φρίσσει·

1 For ὀρθρίων M reads ὀρθρου.  
2 So θ. M has βαρύνεται τοῦτω πλείονες.  
3 For χρῆσθαι M has χρήσασθαι.  
4 For ἰκανῷ M has ἰκανῶς.  
5 For θερμῷ M has θερμῶς.
LXXXIII. The following symptoms also occur. Rigors come on after the early-morning walk, with heaviness of the head proportionate to the excess of the walking over the proper amount. The reason for the rigors and the heaviness is because the body and the head are emptied of their moisture. In course of time the patient falls into a fever attended by rigors. Instead of letting things slide thus far, the following treatment should be carried out before. On the first appearance of the symptoms\(^1\) let the patient have a little unction and a little massage, take a heartier luncheon than usual, with plenty of soft wine to drink, and then a long sleep after the luncheon. In the evening light exercises should be taken, a hot bath and the usual dinner. No walk after dinner; the patient should just pass away the time. On the next day reduce all the exercises and the walks by one-third, but the usual food should be eaten. Let the patient take his bath tepid, and in the water anoint himself with oil. He must take his sleep on a soft bed, and spend five days in resuming his exercises little by little.

LXXXIV. Some have rigors as a result of\(^2\) their exercises, that is to say, from the time they put off their clothes to the time they finish, and the rigors are renewed on cooling down. The teeth

\(^1\) The τι seems to refer, not to one of the symptoms, but to their first appearance in a slight form: “as soon as the symptoms appear at all.” τῶν τεκμηρίων τι, in fact, means, not “one symptom,” but “something of the symptoms.”

\(^2\) Or “after,” in which case καὶ means “and.” I take the clauses after καὶ to explain ἐκ τῶν γυμνασίων.

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6 M omits τῶν γυμνασίων . . . ἀλείφεσθω.
7 M omits πόνους and reads προσακισθω.
8 For ἐκδύσωνται M has ἐκδύνται.


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βρυγμός τε τὸ σῶμα ἐχεῖ· ὑπνώσει τε, ὅταν δὲ ἐξέγρηται, χασμάται πολλάκις· ἐκ δὲ τοῦ ὕπνου τὰ βλέφαρα βαρέα· προϊόντος δὲ τοῦ χρόνου καί πυρετοί ἐπιγίνονται ἵσχυροι,¹ καί φλυαρεῖ. φυλάσσεσθαι οὖν χρῆ καί μὴ προίσθαι ἐς τοῦτο, ἀλλὰ ἐκδιαιτήσασθαι ὅδε· πρῶτον μὲν τῶν γυμνασιῶν ἀφελέσθω πάντα ἢ τὰ ἡμίσεα· τοῖς δὲ σίτοισιν πᾶσι χρήσθω ὕγροτέροις τε καί ψυχροτέροις, καί τοῖς πόμασι μαλακωτέροις καί ύδαρεστέροις· ὅκοταν δὲ παρέλθωσιν ἤμεραι πέντε, προσβέσθω τῶν πόνων τὸ τρίτον μέρος τῶν ἀφαιρεθέντων· τοῖς δὲ σίτοισι χρήσθω τοῖσιν αὐτοῖσι πέμπτη δὲ ἀλλή ἡμέρῃ τοὺς ἡμίσεας τῶν λοιπῶν πόνων προσβέσθω· αὕτης δὲ πέμπτη μετὰ τοῦτο ἅπασος τοὺς πόνους πάντας κουφοτέρους καί ἐλάσσονας, ὡς μὴ πάλιν ὑπερβολὴ γένηται.

LXXXV. Τοῖς γὰρ πάσχουσι ταῦτα τὰ τεκμήρια οἱ πόνοι κρέσσους εἰσὶ ³ τῶν σιτίων· ἀνισάκειν οὖν χρῆ· ἐνιοῦ δὲ οὐ ταῦτα πάντα πάσχουσιν, ἀλλὰ τὰ μέν, τὰ δὲ οὐ. πάντων δὲ τούτων τῶν τεκμηρίων οἱ πόνοι κρατέουσι τῶν σιτίων, καὶ θεραπεῖ ἡ αὐτή. συμφέρει δὲ τούτοις θερμολογεῖν, μαλακεύειν, μεθυσθῆναι ἀπαξ ἢ δὶς, μὴ ἐς ὑπερβολὴν ἀφροδισιώσαι τε ὅταν ὑποπίη·⁴ ῥαθυμῆσαι πρὸς τοὺς πόνους, ¹οι πλὴν τῶν 

1 For ἵσχυροι M has φαῦλοι.
2 προίσθαι θ: προίσθαι M (which omits καί).
3 θ omits τοῖσι γὰρ . . . εἰσὶ.
4 So M. θ reads ὑποπίη, omitting τε.
5 τῶν is omitted by M.
chatter. The patient is sleepy, and after waking up he yawns frequently. After sleep the eyelids are heavy. In course of time high fever too comes on with delirium. So care must be taken not to let things drift so far, and the following change of regimen should be adopted. First drop all exercises or reduce them by one-half. All the food taken should be of the moister and more cooling sort, and the drink of the milder sort, well diluted. When five days are passed, let the patient add one-third of the exercises that have been dropped. The food taken should be the same. After another five days restore one-half of the remaining exercises. After another five resume all the exercises, but let them be less strenuous and less prolonged, in order that excess may not recur.

LXXXV. When patients exhibit these symptoms exercises are in excess of food. Accordingly, a due correspondence must be restored. In some cases not all the symptoms are experienced, but only some of them. But with all these symptoms exercises overpower food, and the treatment is the same. These patients ought to take their baths warm, to sleep on a soft bed, to get drunk once or twice, but not to excess, to have sexual intercourse after a moderate indulgence in wine, and to slack off their exercises, except walking.

1 Ermerins deletes τὸ σῶμα, and the words are strange, although supported by all the MSS. Perhaps we should read τὸ στόμα. I am loth, however, to depart from the MSS., as we really know too little about Greek idioms of this type to be quite sure that the phrase τὸ σῶμα would be impossible in this context.
ΠΕΡΙ ΔΙΑΙΤΗΣ
ΤΟ ΤΕΤΑΡΤΟΝ
Η
ΠΕΡΙ ΕΝΥΠΠΙΩΝ

LXXXVI. Περί δὲ τῶν τεκμηρίων τῶν ἐν τοῖσιν ύπνοσιν ὡστὶς ὀρθῶς ἐγνωκε, μεγάλην ἐχοντα δύναμιν εὑρίσκει πρὸς ἄπαντα. ἢ γὰρ ψυχὴ ἐγρηγοροῦτι μὲν τῷ σώματι ὑπηρετέουσα, ἐπὶ πολλὰ μεριζομένη, οὐ γίνεται αὕτη ἑωτής, ἀλλὰ ἀποδίδωσι τι 1 μέρος ἐκάστῳ τοῦ σώματος, ἀκοῆ, ὤψει, ψαύσει, ὀδοιπορία, πρήξεις παντὸς τοῦ σώματος. 2 αὕτη δὲ ἑωτής ἡ διάνοια οὐ γίνεται. 3 ὅταν δὲ τὸ σῶμα Ἰσυχάσῃ, ἡ ψυχὴ

κινεμένη καὶ ἐγρηγορέουσα 4 διοικεῖ τῶν ἑωτης οἰκιν, καὶ τὰς τοῦ σώματος πρήξις ἀπάσας αὕτη διαπρίσσεται. τὸ μὲν γὰρ σῶμα καθεύδων οὐκ αἰσθάνεται, ἡ δὲ ἐγρηγορέουσα γινώσκει πάντα, 5 καὶ ὁ ρῆ 6 τε τὰ ὀράτα καὶ ἀκούει τὰ ἀκουστά, 7 βαδίζει, ψαύει, λυπεῖται, ἐνθυμεῖται, ἐνὶ λόγῳ, 8 ὡκόσια 9 τοῦ σώματος ὑπηρεσία ἤ τῆς ψυχῆς, πάντα ταῦτα 10 ἡ ψυχὴ ἐν τῷ ύπνῳ

1 τι Μ.: τὸ θ.
2 οὐ θ.: Μ. has πρήξει: πάντη τοῦ σώματος δ.νόη.
3 αὕτη δὲ ἡ διάνοια. ἑωτής οὐ γίνεται θ.: αὕτη δὲ αὐτῆς ἡ διάνοια οὐ γίνεται Μ.
4 ἐγρηγορέουσα. τὰ πρήγματα θ.: ἐπεξέρχοντα τὰ σώματα Μ.: ἐπεξέρχοντα τὰ μέρη τοῦ σώματος Littré.
5 πάντα θ.: M. omits. 6 καὶ ὁ ρῆ: καθορη Μ.
LXXXVI. He who has learnt aright about the signs that come in sleep will find that they have an important influence upon all things. For when the body is awake the soul is its servant, and is never her own mistress, but divides her attention among many things, assigning a part of it to each faculty of the body—to hearing, to sight, to touch, to walking, and to acts of the whole body; but the mind never enjoys independence. But when the body is at rest, the soul, being set in motion and awake, administers her own household, and of herself performs all the acts of the body. For the body when asleep has no perception; but the soul when awake has cognizance of all things—sees what is visible, hears what is audible, walks, touches, feels pain, ponders. In a word, all the functions of body and of soul are performed by

1 The reading of M would mean, "pervading the body."

The words τὰ πρήγματα, which θ has after ἐγρηγορέουσα, I take to be a note on τὸν ἐωτῆς οἶκον which has crept into the text. The unusual form ἐγρηγορέουσα may possibly account for the disturbed state of the manuscript tradition.

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7 ἄκοινοι τὰ: διάκοινοι M.
9 ὅκοσαι M: ὅκοσα θ.
10 πάντα: ταῦτα θ: ταῦτα πάντα M.
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diaprήσσεται. όστις οὖν ἐπίσταται κρόνειν
19 ταῦτα ὁρθῶς μέγα μέρος ἐπίσταται σοφίς.1

LXXXVII. Ὁκόσα μὲν οὖν τῶν ἐνυπνίᾳν
θεία ἐστὶ καὶ προσημαίνει εἰς πολέσι καὶ ἰδιότητι
ἡ κακὰ ἢ ἀγαθὰ; μή δὲ αὐτῶν ἀμαρτίγιν, εἰς
ὁκόσα δὲ ἡ ψυχὴ τοῦ σώματος παθήματα
προσημαίνει, πλησιμονίας ἢ κενώσιος ὑπερβολή
4 τῶν συμφυτῶν, ἢ μεταβολὴ τῶν ἀνθέων, κρί-
νουσι μὲν καὶ ταῦτα, καὶ τὰ τυχάνουσι, τὰ
dὲ ἀμαρτάνουσι, καὶ οὐδέτερα 5 τοῦτων γιμνώ-
σκουσι διʼ ὃ τι 6 γίνεται, οὐθ’ ὅ τι 7 ἀν ἐπιτύχωσιν
οὐθ’ ὅ τι ἀν ἀμαρτώσι, φυλάσσεσθαι δὲ παρα-
νέοντες μή τι κακῶν λάβην, οἱ δ’ οὖν 8 οὐ διδάσκο-
σιν ὅσον ἐφ’ ὑπερβολήν, ἀλλὰ θεοίσιν εὐχεσθαι9
κελεύσοι καὶ τὸ μὲν εὐχεσθαι ἀγαθῶν;11 δεὶ δὲ
cαὶ αὐτῶν συλλαμβάνοντα τοὺς θεοὺς12 ἐπικα-
16 λείσθαι.

LXXXVIII. Ἐχει δὲ περὶ τούτων ὡδε:13 Ὁκόσα
τῶν ἐνυπνίῳν τὰς ἡμερινᾶς14 πρήξιας τοῦ
ἀνθρώπου ἡ διανοίας15 εἰς τὴν εὑρήκονην16 ἀπο-

1 θ omits σοφίς.
2 θ omits ἢ ... προσημαίνει.
3 So M. Some MSS. read ἀκρῇ τέχνην.
4 θ has ἡ before ὑπερβολήν, and so Diels would read
προσημαίνει, ἡ ὑπερβολήν τῶν συμφυτῶν κ.τ.λ., perhaps rightly.
Ermerins for κενώσιος has κακώσιος, without authorities or
comment.
5 So M. θ has τυχάνουσι. τὰ δ’ οὐδέτερα.
6 διότι οὖν θ M: οὖν is omitted by the first hand in H.
7 οὐδότι ... οὐδότι θ.
8 οἶδον θ: οἱ δ’ οὖν Diels. φυλάξασθαι M.
9 θ omits of θεοίσιν has been erased.
11 The vulgate has εὐχεσθαι πρέπον καὶ λίην ἐστὶν ἀγαθῶν.
M has εὐχεσθαι δεί καὶ ἀγαθῶν.
12 In θ the -us of τοὺς and θεοὺς has been erased.
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the soul during sleep. Whoever, therefore, knows how to interpret these acts aright knows a great part of wisdom.

LXXXVII. Now such dreams as are divine, and foretell to cities or to private persons things evil or things good,¹ have interpreters in those who possess the art of dealing with such things. But all the physical symptoms foretold by the soul, excess, of surfeit or of depletion, of things natural, or change to unaccustomed things, these also the diviners interpret, sometimes with, sometimes without success. But in neither case do they know the cause, either of their success or of their failure. They recommend precautions to be taken to prevent harm,² yet they give no instruction how to take precautions, but only recommend prayers to the gods. Prayer indeed is good, but while calling on the gods a man should himself lend a hand.

LXXXVIII. This is the truth of the matter. Such dreams as repeat in the night a man's actions or thoughts in the day-time, representing them as

¹ The words within daggers I have omitted from my translation. Littré translates "non causés par la faute des parties intéressées." But such a meaning can apply only to κακί, not to ἀγαθά. If the words be kept, αὐτῶν must be emended to αὐτῶν or ἐωντῶν, otherwise the order of the words is wrong.

² The punctuation of this passage is uncertain. I have taken παραινέοντες as a slight anacoluthon for παραινέουσι, but it might be better to put a colon or full-stop at ἀμάρτωσι and a comma at λάβῃ. So Littré and Ermerins.

13 In M appears here the title Ἰπποκρατοῦς π ἐνυπνίων ΚΓ.
14 ἡμερινᾶς M: ἐσπερινᾶς θ.
15 ἡ διάνοιας θ: ἡ διάνοια Μ.
16 ενυφρονή Μ: εὖ φρονεῖν θ. After εὐφρονή Μ has ἐνυπνιάζεται ἐπερην.
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dίδωσι κατὰ τρόπον γυνομένας 1 ὁσπερ 2 τῆς ἡμέρας ἐπρήξθη ἢ ἐβουλεύθη ἐπὶ 3 δικαίω
πρήγματι, ταῦτα τῷ ἀνθρώπῳ ἀγαθῶ. ὑμεῖς
γάρ σημαίνει, διότι ἡ ψυχὴ παραμένει τοῖσιν
ἡμερινοῖς βουλεύμασιν, οὔτε πλησιμοῦ ἀρα-
τήθεισα οὔτε κενώσει οὔτε ἄλλω οὐδένι ἐξεδεχ
προσπεσόντι. ὅταν δὲ πρὸς ταῖς ἡμερινῶν
πρήξιας ὑπεναντίωτα τὰ ἐνυπνια καὶ ἐγγίνηται
περὶ αὐτῶν ἢ μάχη ἢ νίκη, 4 σημαίνει τάραχον 5
ἐν τῷ σώματι καὶ ἢν μὲν ἵσχυρὴ ἢ ἵσχυρὸν
τὸ κακόν, 6 ἢν δὲ φαύλη, ἀσθενέστερον. περὶ
μὲν οὖν τῆς πρήξιος εἴτε ἀποτρέπειν δεῖ εἰτε
μή, 7 οὐ κρίνω τὸ δὲ σῶμα θεραπεύεσθαι συμ-
βουλεύως, πλησιμοῦ γάρ τινος ἐγγενομένης
ἀπόκρισις τις γενομένη  8 ἐτάραξε τήν ψυχήν.
ἡν μὲν οὖν ἵσχυρὸν ἢ τὸ ἐναντιωθέν, ἔμετον τε
20 συμφέρει ποιήσασθαι καὶ τοῖσι σίτοισι κούφοισι
προσάγειν ἐς ἡμέρας πέντε, καὶ τοῖσι περιπά-
τοισι ὁρθρίοισι πολλοῖσι καὶ ὀξέοιν ἐκ προσα-
γωγῆς χρῆσθαι, καὶ τοῖσι γυμνασίσοισιν, ὡστις
ἐπιγυμναζέται, 9 συμμέτροισι πρὸς τὴν προσα-
γωγὴν τῶν σίτων 10 ἢν δὲ ἀσθενέστερον τὸ
ὑπεναντίον 11 γένηται, ἀφελῶν τὸν ἐμετον τὸ

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1 γυνομένας θ: γενομένα M.
2 ὁσπερ Μ: ὁσπερ θ.
3 ἐπὶ θ: ἐν Μ.
4 ἡ μάχη: ἡ νίκη θ: ἡ μάχη. ἡνίκα ἢν (with σημαίνη) M: the text is Diels'.
5 τάραχον θ: τάραχην M.
6 θ has καὶ ἢν ἵσχυρά ἵσχυρόν τὸ σῶμα. Diels would read καὶ ἢν μὲν ἵσχυρή, ἵσχυρόν (sc. τῶν τάραχον σημαίνει); this is quite possibly correct.
7 Both θ and M omit δεί, which the vulgate places after μή. M. has οὔτε for εἰτε.
occurring naturally, just as they were done or planned during the day in a normal act—these are good for a man. They signify health, because the soul abides by the purposes of the day, and is overpowered neither by surfeit nor by depletion nor by any attack from without. But when dreams are contrary to the acts of the day, and there occurs about them some struggle or triumph, a disturbance in the body is indicated, a violent struggle meaning a violent mischief, a feeble struggle a less serious mischief. As to whether the act should be averted or not I do not decide, but I do advise treatment of the body. For a disturbance of the soul has been caused by a secretion arising from some surfeit that has occurred. Now if the contrast be violent, it is beneficial to take an emetic, to increase gradually a light diet for five days, to take in the early morning long, sharp walks, increasing them gradually, and to adapt exercises, when in training, so as to match the gradual increase of food. If the contrast be milder, omit the emetic, reduce food

1 The word δικαιω is difficult. Littré's "dans une juste affaire," and Ermerins' "in re insta," hardly bring out the meaning, which has no reference to ethics, but only to the "sanity" of the act or thought.

2 The reading ἐπιγυμνάζεσθαι is the easier, as few Greeks were ever "out of training." It is hard, however, to discard the reading of so good a MS. as θ, especially when we remember that "difficilior lectio potior."

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6 ἀποκρίσις τίς γενομένη θ.: ἀπόκρισις γέγονεν τίς, ήτις M: ἀπόκρισις ἐγέιετό τίς, ήτις Diels.
9 ὅστις έτι γυμνάζεται; ἐπιγυμνάζεσθαι M.
10 σιτῶν θ.: σιτίων M.
11 ὑπενάντιον θ.: ὑπεικαντιωθέν M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

τρίτων μέρος ἀφελε τῶν σίτων,1 καὶ τούτῳ ἡ συχὴ προσάγου 3 πάλιν ἐπὶ πένθ' ἡμέρας· καὶ τοῖς περιπάτοισι πιέζει καὶ τοῖς τῆς φωνῆς πόνοισι χρήσθαι, ἕ καὶ καταστήσεται θαραχή.5

LXXXIX. Ἡλιον καὶ σελήνη καὶ οὐρανὸν καὶ άστρα καθαρὰ καὶ εὐαγέα, κατὰ τρόπον ορέσμενα ἕκαστα, ἀγαθά· ψυχήν ὡρὰ τῷ σῶματι σημεῖαι ἀπὸ πάντων τῶν ὑπαρχόντων· ἀλλὰ χρή διαφυλάσσει ταύτην τὴν ἐξίν τῇ παρεσσύῃ διαίτη. εἰ δὲ τι ποτοῦν ὑπεναντίου γένους, νοῦσον τινα τῶ σώματι σημαίαι, ἀπὸ μὲν τῶν ἵσχυρότερων ἵσχυρότερην, ἀπὸ δὲ τῶν ἀσθενεστέρων κουφοτέρην. άστρων μὲν οὖν ἡ ἐξὶ περίοδος, ἡλίου δὲ ἡ μέση, σελήνης δὲ ἡ πρὸς τὰ κοιλά. ο τι μὲν οὖν δοκεϊ 8 τῶν ἀστρων βλάπτεσθαι ἡ ἀφαίρεσθαι ἡ ἐπίσχεσθαι 9 τῆς περίοδος, ἰην μὲν ὑπ' ἥρος ἡ νεφέλης, ἀσθενέστερον εἰ δὲ καὶ ὕδατος ἡ χαλάζης, ἵσχυρότερον σημαίαι δὲ ἀπόκρισιν ἐν τῷ σῶματι ψυχήν καὶ φλεγματώδεια γενοµένην ἐς τὴν ἐξίν10 περιφορὴν ἑσπερτοκέναι. συμφέρει δὲ τούτω τοῖς τε ὀρόµοισιν ἐν τοῖς ἴµατισιν

1 τῶν σιτῶν θ: τῶν σιτίων Μ. 2 τῶ Μ. 3 προσαγάγου θ Μ. 4 χρήσθω Μ. 5 After ταραχή θ has καὶ τοῖς θεοίσιν εὖχεσθαι with -ίσι and -ων erased. M has καὶ τοῖς θεοίσιν εὐχεσθαι. 6 άστρα θ: ἀστέρας Μ. 7 ορέσμενα Μ: ὀραιοµένα θ: ἦν before καθαρὰ and ὀρέσµενα Diels. 8 δοκεῖ θ: δοκολὴ Μ. 9 ἐπίσχεσθαι Μ : ἐπίσχεσθαι θ. 10 ἐξίν θ: ἔσω Μ.

1 “Agiles” Littré; “suo motu agitata” Ermerins, as though εὐαγέα came from ἀγω. 426
by a third, resuming this by a gentle, gradual increase spread over five days. Insist on vigorous walks, use voice-exercises, and the disturbance will cease.

LXXXIX. To see the sun, moon, heavens and stars clear and bright,¹ each in the proper order, is good, as it indicates physical health in all its signs,² but this condition must be maintained by adhering to the regimen followed at the time. But if there be a contrast between the dream and reality, it indicates a physical illness, a violent contrast a violent illness, a slighter contrast a lighter illness. The stars are in the outer sphere, the sun in the middle sphere, the moon in the sphere next the hollow.³ When any one of the heavenly bodies appears to be disfigured, to disappear, or to be arrested in its revolution, if it be through mist or cloud, the malign influence is comparatively weak; if through rain also or hail, the influence is more powerful. In any case it is indicated that a moist and phlegm-like secretion, arising in the body, has fallen to the outer circuit.⁴ It is beneficial for this man to make his runs long, wearing

² "De la part de tout ce qui y est" Littré ; "omniumque eius partium" Ermerins. τὸ ἑπάρχον in this book often mean an apparition in a dream. See p. 431.
³ The moon was supposed to be in the first and lowest of the eight concentric spheres, the sun in the fourth, the fixed stars in the eighth and outermost. τὸ κοίλα means the concavity of the inmost sphere, by which we are surrounded. I owe this note to the kindness of Professor A. E. Housman.
⁴ There is supposed to be a connexion between the spheres in which the stars move and the "circuits" or circulations in the body described in Regimen I.
ΠΕΡΙ ΔΙΑΙΤΗΣ

χρήσθαι πολλοίσιν, ἐξ ὀλίγου προσάγοντα, ὅπως ἐξιδρώσῃ ὁς μάλιστα, καὶ τοῖς περιπάτοισιν ἀπὸ τοῦ γυμνασίου πολλοίσι, καὶ ἀνάριστον διάγειν· τῶν τε σίτων ἀφελόμενον τὸ τρίτον μέρος προσάγειν ἐς πένθ᾽ ἡμέρας· εἰ δὲ δοκοῖν ἵσχυρότερον εἶναι καὶ πυρῆν 4 χρήσθαι· τὴν γὰρ καθαρσίν διὰ τοῦ χρωτὸς συμφέρει ποιεῖσθαι, διότι ἐν τῇ ἐξῳ περιφορῇ ἔστι τὸ βλάβος· τοῖς δὲ σίτοις χρήσθαι ἤπροῖσι, ἄριστοις, αὐστηροῖς, ἀκριβοῖς, καὶ τοῖς πόνουσι τοῖς ἡπραίνουσι μάλιστα. εἰ δὲ τι

30 τούτων ἡ σελήνη πάσχοι, εἰσω τὴν ἀντίστασιν ποιεῖσθαι συμφέρει, ἐμέτω τε 5 χρήσθαι ἀπὸ τῶν δριμῶν καὶ ἀλυμών καὶ μαλακῶν σίτων· τοῖς τε τρόχοισιν 6 ὤζέσι καὶ τοῖς περιπάτοισι· τοῖς τε τῆς φωνῆς πόνουσι, καὶ ἀναρίστησι, τοῦ τε σίτου τῇ ἀφαιρέσει καὶ προσαγωγῇ ὡσαύτως. διὰ τούτῳ δὲ εἰσῳ ἀντισταστέοι, διότι πρὸς τὰ κοίλα τοῦ σῶματος τὸ βλαβερὸν ἐφάνη. εἰ δὲ ὁ ἕλιος τοιοῦτο τι 7 πάσχοι, ἵσχυρότερον τοῦτο ἱδη καὶ δυσεξαγωγότερον· δει δὲ ἀμφοτέρως τὰς ἀντιστάσιας ποιεῖσθαι, καὶ τοῖς δρόμοισι τοῖς τε καμπτοῖσι καὶ τοῖς 8 τρόχοισιν χρήσθαι καὶ τοῖς περιπάτοισι καὶ τοῖς ἀλλοίσι πόνουσι πάσι, τῶν τε σίτων τῇ ἀφαιρέσει καὶ τῇ προσαγωγῇ ὡσαύτως.


1 ἐξιδρώσῃ Littré. Diels.
2 τε ἀπὸ τοῦ ὀλίγου προσάγοντα.
3 σίτων ἀφελόμενον τὸ τρίτον μέρος προσάγειν ἐς πένθ᾽ ἡμέρας· εἰ δὲ δοκοῖν ἵσχυρότερον εἶναι καὶ πυρῆν 4 χρήσθαι· τὴν γὰρ καθαρσίν διὰ τοῦ χρωτὸς συμφέρει ποιεῖσθαι, διότι ἐν τῇ ἐξῳ περιφορῇ ἔστι τὸ βλάβος· τοῖς δὲ σίτοις χρήσθαι ἤπροῖσι, ἄριστοις, αὐστηροῖς, ἀκριβοῖς, καὶ τοῖς πόνουσι τοῖς ἡπραίνουσι μάλιστα. εἰ δὲ τι

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his cloak the while, to increase them gradually, that he may perspire as freely as possible, and after exercise to take long walks; luncheon should be left out. Reduce food by one-third, and take five days in gradually resuming the normal quantity. Should the trouble appear to be of the more potent kind, use also the vapour-bath; for, as the mischief lies in the outer circuit, it is expedient to make the purgation through the skin. The foods employed are to be dry, acrid, astringent and unmixed; the exercises such as are the most drying. But if it be the moon that shows these signs at all, it is beneficial to effect the revulsion inwards, and to administer an emetic after foods that are acrid, salt and soft. There should be sharp circular runs, walks, voice-exercises, omission of luncheon, the same reduction and gradual increase of food. The revulsion must be directed inwards because the harm showed itself at the hollow parts of the body. But if it be the sun that manifests the phenomena, the malady is more potent, and harder to eliminate. It is necessary to effect the revulsions in both directions, to employ running on the double track and on the round track, walks and all other exercises, the same reduction and gradual increase of food. After an emetic should come another

2 Or "any one of the signs." See note 1, p. 417.
3 Littre omits τοὺς τε τρόχους . . . περιπάτους, on the ground that the revulsion is directed inwards. The articles I take to be generic, and the influence of ῥοπαίτως to extend backwards only as far as τοῦ τε σίτου. The reading of θ looks like an attempt to extend this influence back to the beginning of the sentence, and to assimilate this prescription to the preceding, which, however, does not contain voice-exercises.
ΠΕΡΙ ΔΙΑΙΤΗΣ

εξεμέσαντα αὕτις προσώγειν πρὸς τὰς πέντε·
εἶ δὲ αἰθρῆς ἐσόμης θλίβεται, ¹ καὶ ἀσθενεά δοκεῖ
εἶναι καὶ ² ὑπὸ τῆς ἡγεσίας τῆς περιόδου
κρατεῖσθαι, σημαίνει κινδύνου ἐς νοῦσον ἐμπε-
σεῖν. ³ ἀλλὰ χρῆ τῶν πόνων ἀφαιρεῖν, τῇ τε
diaίτῃ τῇ ιγροτάτῃ ⁴ χρῆσθαι, τοῖσι τε λου-
τροίσι καὶ βαθμίῃ πλείονι, καὶ ὑπνοῖσι, μέχρι
καταστῆ. εἰ δὲ πυροεἰδὲς τὸ ὑπεναντιούμενον
dοκοίν εἶναι καὶ θερμόν, χολῆς ἀπόκρισιν ση-
μαίνει· εἰ μὲν οὖν κρατοῖν τὰ ὑπάρχοντα,
νοῦσον σημαίνει· ⁵ εἶ δὲ καὶ ἀφανίζοιτο τὰ
crατεύμενα, κίνδυνος ἐς θάνατον ἐκ τῆς νοῦσον
ἐλθεῖν. εἰ δὲ τρεφθῆναι δοκοίν ἐς φυγὴν τὸ
ὑπάρχον, φεύγειν δὲ ταχέως, τοὺς δὲ διώκειν,
κίνδυνος μανῆναι τὸν ἄνθρωπον, ἢ μὴ θερ-
πευθῇ· συμφέρει δὲ τούτοις πᾶσι μᾶλιστα μὲν
ἐλλεβόρῳ καθαρθέντας διαιτῆσθαι· εἰ δὲ μὴ,
tῇ πρὸς ύδατος diaίτῃ συμφέρει χρῆσθαι, οὕνων
δὲ μὴ πῖνειν, εἰ μὴ ⁶ λευκοῦ, λεπτοῦ, μαλακοῦ,
ὑδαρέα· ἀπέχεσθαι δὲ θερμῶν, ⁷ δριμῶν, ἡγραντι-
κῶν, ἀλμυρῶν πόνοις δὲ τοῖσι κατὰ φύσιν
πλείστοις χρῆσθαι καὶ δρόμουσιν ἐν ἱματίῳ
πλείστοις· τρῖψει δὲ μὴ ἔστω, μηδὲ πάλη, μηδὲ
ἀλήθεια· ὑπνοῖσι πολλοῖσι μαλακευνίστω
ραθυμεῖτο πλῆν ἐκ ⁸ τῶν κατὰ φύσιν πόνων·
70 ἀπὸ δεῖπνου περιπατεῖτω· ἀγαθὸν δὲ καὶ πυρι-

¹ θ has θλίβεται and δοκή.
² καὶ omitted by θ M. First added by Zwinger.
³ ἐπισεείν θ: πέσειν Μ.
⁴ ιγροτέρη ὑγρακῆ (without τῇ) Μ.
⁵ εἰ μὲν οὖν κρατοῖν τὰ ... σημαίνει θ. Μ omits, and
Ermerins reads οὖν for οὐ.
⁶ μὴ θ: δὲ μὴ Μ: δ' οὖν Littré, Ermerins.
⁷ Μ omits θερμῶν, but has ἡγραντικῶν after ἡγραντικῶν.
⁸ Μ omits ἡγραντικῶν.
REGIMEN, IV. lxxxix.

gradual increase spread over five days. But if in a clear sky the heavenly bodies are crushed, seeming to be weak and overpowered by the dryness of the revolution, it indicates a danger of falling into a disease. What is necessary is to reduce food, to employ the moistest regimen, baths and increased rest, and sleep, until there is a recovery. If the hostile influence appear to be fiery and hot, a secretion of bile is indicated. Now if the force win, a disease is indicated. If the vanquished be also annihilated, there is a danger that the disease will have a fatal issue. But if the force seem to be put to flight, and to flee quickly, pursued by the stars, there is a danger that the patient will become delirious, unless he be treated. In all these cases it is most beneficial to be purged with hellebore before submitting to regimen. The next best course is to adopt a watery regimen, and to abstain from wine unless it be white, thin, soft and diluted. There should be abstinence from things that are hot, acrid, drying and salt. Let there be plenty of natural exercises and long runs with the cloak worn. Let there be no massage, no ordinary wrestling, and no wrestling on dust. Long sleeps on a soft bed; rest except after the natural exercises; let there be a walk after dinner. It is a good thing too to take a vapour-bath. After the

1 If with Ermerins we transpose καλ to before σημαίνει, and read κρατεῖται, we must translate: "they are overpowered, etc. and it indicates."

2 Would the word "Thing" (capital T) represent the mysterious influence suggested by τὸ ὑπὲρχον?

3 Or (with ἐκ omitted) "from."

8 ἐκ is omitted by M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

σθαὶ καὶ ἐμεῖν ἐκ τῆς πυριῆς τριήκοντα δὲ ἡμερέων μὴ πληρωθῇ· ὁκόταν δὲ πληρωθῇ, τρὶς ἐν τῷ μηνὶ ἐμεσάτω ἕως τῶν γυλυκῶν καὶ ὕδα-ρέων καὶ κούφων. ὡκόσα δὲ τούτων πλανᾶται ἄλλοις ἄλλως, ὑπὸ μερίμνης συμφέρει δὲ τούτῳ ὑδατομήσαι· τὴν ψυχήν τραπέζαθαι πρὸς θεωρίας, μάλιστα μὲν πρὸς τὰς γελοίας, εἰ δὲ μὴ, ἄλλας τινὰς ἀς ὁ τι μάλιστα ἥσθησεται θεσσαμένος, ἡμέρας δύο ἥ τρεῖς, καὶ καταστήσεται· εἰ δὲ μὴ, κίνδυνος ἐς νοῦσον πίπτειν. ὃ τι δ᾽ ἀν ἐκ τῆς περιφορῆς ἐκπίπτεται δοκῇ τῶν ἀστρων, ὡκόσα μὲν καθαρὰ καὶ λαμπρὰ καὶ πρὸς ἐώς φέρεται, ὑγείην σημαί-νει· ὃ τι δ〞 ἀν ἐν τῷ σώματι καθαρῶν ἐνεῖν ἐκκρινήται ἐκ τῆς περιόδου κατὰ φύσιν ἀφ᾽ ἐσπέρας πρὸς ἡδ., ὁρθῶς ἔχει· καὶ γὰρ τὰ ἐς τὴν κοιλὴν ἀποκρινόμενα καὶ τὰ ἐς τὴν σάρκα ἀπερευγόμενα πάντα ἐκ τῆς περιόδου ἐκπίπτειν. ὃ τι δ〞 ἀν τούτων μέλαν καὶ ἀμυδρὸν καὶ πρὸς ἐσπέρην δοκῇ φέρεσθαι, ὃ ἐς θάλασσαν ἢ ἐς τὴν γῆν ἢ ἀνω, ταῦτα σημαίνει τὰς νοῦσους· τὰ μὲν ἀνω φερόμενα κεφαλῆς βεῦμα· ὅσα δὲ ἐς θάλασσαν, κοιλὴς νοσήματα· ὅσα δὲ ἐς γῆν,

1 For the ἄλλοις ἄλλως of θ, M has ἄλλο τε ἄλλη μη ὑπὸ ἀνάγκης, with τινὰ after ψυχῆς.
2 M has τραπέζαθαι καὶ for τραπέζαθαι.
3 M omits ἄλλας τινὰς, perhaps rightly.
4 M reads ὃτι γὰρ, ἕων and προση.
5 θ omits ἢ and M has μᾶλλον after ἀνω.

1 I take ἄλλοις ἄλλως to be an adverbial phrase independent syntactically of the rest of the sentence. I can discover no exact parallel for this, but that is no reason for rejecting the reading in a work in which a strict adherence to

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vapour-bath an emetic is to be drunk. Until thirty days are gone the appetite should not be fully satisfied, and when the time has come for this full satisfaction, let an emetic be taken three times a month after a meal of sweet, watery and light foods. Whenever the heavenly bodies wander about, some in one way and others in another, it indicates a disturbance of the soul arising from anxiety. Rest is beneficial in such a case. The soul should be turned to the contemplation of comic things, if possible, if not, to such other things as will bring most pleasure when looked at, for two or three days, and recovery will take place. Otherwise there is a risk of falling ill. Whenever a heavenly body appears to fall away from its orbit, should it be pure and bright, and the motion towards the east, it is a sign of health. For whenever a pure substance in the body is secreted from the circuit in the natural motion from west to east, it is right and proper. In fact secretions into the belly and substances disgorged into the flesh all fall away from the circuit. But whenever a heavenly body seems to be dark and dull, and to move towards the west, or into the sea, or into the earth, or upwards, disease is indicated. When the motion is upwards, it means fluxes of the head; when into the sea, diseases of the bowels; when
Φύματα μάλιστα σημαίνει τὰ ἐν τῇ σαρκὶ φυόμενα. τούτους συμφέρει τὸ τρίτον μέρος τοῦ σίτου ἀφελέσθαι, ἐμέσαντας δὲ προσάγειν ἐς ἡμέρας πέντε, ἐν ἀλλησι δὲ πέντε κομίσασθαι τὸ σίτιον· καὶ ἐμέσας πάλιν προσαγέσθω κατὰ τὸ αὐτό. ὁ τι δ' ἄν τῶν οὐρανίων δόξη σοι. 1

100 ἐφέξεσθαι καθαρὸν μὲν καὶ ὕγρον ἐὼν ὑγιαίνειν σημαίνει, διότι ἐκ τοῦ αἰθέρος τὸ ἐς τῶν ἀνθρωπόν καθαρὸν ἐστὶν, τοιοῦτον δὲ καὶ ἡ ψυχὴ ὀρὴ οἶνον περ ἐσῆλθεν ὁ τι δ' ἄν μέλαν ἢ καὶ μὴ καθαρὸν μηδὲ διαφανές, νοῦσον σημαίνει, οὕτε διὰ πλησμονῆν οὗτε διὰ κένωσιν, ἀλλ' ἐξωθεὶν ἐπαγωγῆ. συμφέρει δὲ τούτῳ τρόχοισιν ὄξεσι χρησθαι, ὅπως σύντηξις μὲν ὡς ἐλαχίστη τοῦ σώματος γένηται, πνεύματι δὲ ὡς πυκνοτάτῳ χρησάμενος ἐκκρίνῃ τὸ παρελθὼν ἀπὸ δὲ τῶν τρόχων περιπάτοισιν ὄξεσιν. ἡ διαίτα μαλακὴ καὶ κούφη 2 προσαχθήτω ἐς ἡμέρας τέσσαρας. ὁ τι δ' ἄν παρὰ θεοῦ δοκῇ λαμβάνειν καθαρὸν καθαρὸν, ἀγαθὸν πρὸς ύγείαν σημαίνει γὰρ τὰ ἐς τὸ σῶμα ἐσιόντα εἶναι καθαρά. ὁ τι δ' ἄν τούτου ἐναντίον δοκῇ ὀρῆν, οὐκ ἀγαθὸν νοσηρὸν γάρ τι 3 σημαίνει ἐς τὸ σῶμα ἐσεληνυθέναι· χρῆ ὅνων ὄσπερ τὸν πρότερον θεραπευθῆμαι καὶ τούτον. εἶ δὲ δοκοῦσθαι ὑδατι μαλακαὶ ἐν εὐδίῃ, καὶ μὴ σφόδρα βρέχεσθαι μηδὲ δεινῶς

1 σοι is not in ὅ, which has, however, θείεφεσσαί.
2 Both θ and Μ have datives τῇ...κούφη. Either read nominatives, or omit προσαχθήτω (understanding χρησθαί). Possibly, however, προσαχθήτω could take a dative.

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into the earth, most usually tumours growing in the flesh. In such cases it is beneficial to reduce food by one-third and to take an emetic, to be followed by a gradual increase of food for five days, the normal diet being resumed in another five. Another emetic should be followed by the same gradual increase. Whenever a heavenly body seems to settle on you, if it be pure \(^1\) and moist, it indicates health, because what descends from the ether on to the person is pure, and the soul too sees it in its true character as it entered the body. But should the heavenly body be dark, impure and not transparent, it indicates disease caused neither by surfeit nor by depletion, but by the entrance of something from without. It is beneficial in this case to take sharp runs on the round track, that there may be as little melting of the body as possible, and that by breathing as rapidly as possible the patient may secrete the foreign body. After these runs let there be sharp walks. Diet to be soft and light \(^2\) for four days. Whatsoever a man seems to receive pure from a pure god is good for health; for it indicates that the matter is pure that enters the body. But whatever he seems to see that is the opposite thereof is not good; for it indicates that something diseased has entered the body. Accordingly the treatment in this case should be the same as the former. Should it seem to rain with a gentle shower from a clear sky, with neither a violent

\(^1\) That is, "clear."

\(^2\) Perhaps we should add "gradually increased" (\(\pi \rho \sigma \alpha \chi-\theta \iota \tau \omega\)). It is often uncertain whether \(\pi \rho \sigma \alpha \gamma \omega\) carries this meaning or not.

\(^3\) \(\nu \sigma \sigma \nu \gamma \dot{\alpha} \rho\) M.
PERὶ ΔΙΑΙΤΗΣ

120 χειμάζειν, ἀγαθὸνι σημαίνει γὰρ σύμμετρον καὶ καθαρὸν τὸ πνεῦμα ἐκ τοῦ ἱέρου ἐληλυθέναι. εἰ δὲ τούτων τάναντι, σφόδρα ύπεσθαι καὶ χειμώνα καὶ ζάλην εἶναι, ύδατὶ τε μὴ καθαρῷ, νοῦσον σημαίνει ἀπὸ τοῦ πνεῦματος τοῦ ἔπακτοῦ: ἀλλὰ χρή καὶ τούτων ὤσαύτως διαίτησθηναι, σίτοις δὲ ὀλίγοις παντελῶς τούτων.1 περὶ μὲν οὖν τῶν οὐρανίων σημείων οὔτω γινώσκοντα χρή προμηθείσθαι καὶ ἐκδιαιτήσθαι καὶ τοῖς θεοῖς εὐχεσθαι, ἐπὶ μὲν τοῖς ἀγαθοῦσι Ἡλίῳ, Διῷ οὐρανίῳ, Διὶ κτησίῳ, Ἄθηνᾶ κτησίῃ, Ἐρμῆ, Ἀπόλλωνι, ἐπὶ δὲ τοῖς ἐναντίοις τοῖς ἀποτροπαίοις, καὶ Γῇ καὶ ἤρωσιν, ἀποτρόπαια τὰ 133 χαλεπὰ εἶναι πάντα.2

Χ. Προσημαίνει δὲ καὶ τάδε ἐς ύγείαν τῶν ἐπὶ γῆς ὤξυ όριῆν καὶ ὤξυ3 ἄκουειν, ὁδοιπορεῖν τε ἀσφαλῶς καὶ τρέχειν ἀσφαλῶς καὶ ταχύ4 ἀτερ φόβου, καὶ τὴν γῆν όριῆν λείην καὶ καλῶς εἰργασμένην, καὶ τὰ δεύδεα θαλέοντα καὶ πολύκαρπα καὶ ἧμερα, καὶ ποταμοὺς ῥέουσας κατὰ τρόπον καὶ ὑδατὶ καθαρῷ μῆτε πλέονι μῆτε ἐλάσσονοι τοῦ προσήκοντος, καὶ5 τὰς κρήνας καὶ τὰ φρέατα ὀσαύτως. ταῦτα πάντα σημαίνει ύγείαν τῷ ἀνθρώπῳ, καὶ τὸ σῶμα κατὰ τρόπον πάσας τε τὰς περιόδους καὶ τὰς προσαγωγὰς καὶ τὰς ἀποκρίσεις εἶναι. εἰ δὲ τούτων ὑπεναντίον ὀρῶτο, βλάβος σημαίνει τι ἐν τῷ σῶματι ὄψις μὲν καὶ ἄκοιχος βλαστοτομέων, περὶ τὴν κεφαλὴν νοῦσον σημαίνει τοῖς ὅπουν ὀρθρίοις περιπάτοις

1 Μ has σιτίοις τε ὀλίγοις πάντας τούτους.
2 I have followed Μ in this passage. θ has been "bowdlerized" by some Christian enthusiast, who has

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downpour nor a terrible storm, it is a good sign; for it indicates that the breath has come from the air in just measure and pure. If the reverse occur, violent rain, storm and tempest, and the water be foul, it indicates disease from the breath that comes from without. In this case also the same regimen must be employed, and diet must be very strictly limited. So with this knowledge about the heavenly bodies, precautions must be taken, with change of regimen and prayers to the gods; in the case of good signs, to the Sun, to Heavenly Zeus, to Zeus, Protector of Home, to Athena, Protectress of Home, to Hermes and to Apollo; in the case of adverse signs, to the Averters of evil, to Earth and to the Heroes, that all dangers may be averted.

XC. The following too are signs that foretell health. To see and hear clearly the things on the earth, to walk surely, to run surely, quickly and without fear, to see the earth level and well tilled, trees that are luxuriant, covered with fruit and cultivated, rivers flowing naturally, with water that is pure, and neither higher nor lower than it should be, and springs and wells that are similar. All these indicate health for the dreamer, and that the body with all its circuits, diet and secretions are proper and normal. But if anything be seen that is the reverse of these things, it indicates some harm in the body. If sight or hearing be impaired, it indicates disease in the region of the head. In addition to the preceding regimen the dreamer
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καὶ τοῖς ἀπὸ δεῖπνον πλείοσι χρηστέοι πρὸς τῇ προτέρῃ διαίτῃ. τῶν σκελέων δὲ βλαπτομένων, ἐμετοικιν ἀντισπαστέον, καὶ τῇ πάλη πλείον χρηστέον πρὸς τῇ προτέρῃ διαίτῃ. 1 η γῆ ἔρχεται οὐ καθαρὴν τῇ σάρκῃ σημαίνει τοῖς ὑπὸ τῶν γυμνασίων περιπατοῦσι πλείον χρηστέοι, 3 δενδρων ἄκραπτα σπέρματος τοῦ ἀνθρωπίνου διαφθορὴν δῆλοι: ἢ μὲν οὖν φυλλορροοῖντα ἢ τὰ δένδρα, ὑπὸ τῶν ὑγρῶν καὶ ψυχρῶν βλαστεῖται ἡ δὲ τεθήλη μὲν, ἄκαρπα ἢ, ὑπὸ τῶν θερμῶν καὶ ξηρῶν· τὰ μὲν οὖν θερμάινει καὶ Ξηραίνειν τοῖς διαιτήμασι χρή, τὰ δὲ ψύχειν τε καὶ ὑγραίνειν. ποταμῷ δὲ κατὰ τρόπους μὴ γνώσομαι αἴματος περίοδον σημαίνοντεί, πλέον μὲν ρέοντες ὑπερβολὴν, ἔλαισον δὲ ρέοντες ἐλλειψιν· δεῖ δὲ τῇ διαίτῃ τὸ μὲν αὐξῆσαι, τὸ δὲ μειῶσαι. μὴ καθαρῷ 4 δὲ ρέοντες ταραχὴν σημαίνοντεί· 5 καθαίρεται δὲ ὑπὸ τῶν τρόχων καὶ τῶν περιπατῶν πνεῦματι πυκνῷ διακινοῦμεν. 6 κρίνει καὶ φρέατα περὶ τὴν κύστιν τι σημαίνει· 7 ἀλλὰ χρή τοῖς υἱῷ τητικοίσιν ἐκκαθαίρειν. θάλασσα δὲ ταρασσομένη κοιλίσις νοῦν σημαίνει· ἀλλὰ χρή τοῖς διαχωρητικοῖς καὶ κούφοισι καὶ μαλακοῖσι ἐκκαθαίρειν. γη 40 κενεμένη ἢ οἰκῆ ὑγιαίνοντε μὲν ἀσθενείαν σημαίνει, νοσέοντε δὲ νηεῖν καὶ μετακινησιν τοῦ ὑπάρχοντος. τὸ μὲν οὖν 8 υγιάαινοντε μεταστήσαι τὴν διαίταν συμφέρει· ἐμεσάτω δὲ πρῶτον,
should take longer walks in the early morning and after dinner. If it be the legs that are injured, the revulsion should be made with emetics, and in addition to the preceding regimen there should be more wrestling. For the earth to be rough indicates that the flesh is impure. So the walks after exercises must be made longer. Fruitless trees signify corruption of the human seed. Now if the trees are shedding their leaves, the harm is caused by moist, cold influences; if leaves abound without any fruit, by hot, dry influences. In the former case regimen must be directed towards warming and drying; in the latter towards cooling and moistening. When rivers are abnormal they indicate a circulation of the blood; high water excess of blood, low water defect of blood. Regimen should be made to increase the latter and lessen the former. Impure streams indicate disturbance of the bowels. The impurities are removed by running on the round track and by walks, which stir them up by accelerated respiration. Springs and cisterns indicate some trouble of the bladder; it should be thoroughly purged by diuretics. A troubled sea indicates disease of the belly; it should be thoroughly purged by light, soft aperients. Trembling of the earth or of a house indicates illness when the dreamer is in health, and a change from disease to health when he is sick. So it is beneficial to change the regimen of a healthy dreamer. Let him first take an emetic, that he may resume nourish-

6 διακινούμεναι Θ: ἀνακινούμεναι Μ.
7 Μ has κρήναι δὲ καὶ φρέατα πνεύματα περὶ τὴν κύστιν τι σημειεῖν.
8 οὖν Μ: νῦν Θ.
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άνα προσδέξηται αύτις κατὰ μικρὸν· ἀπὸ γὰρ τῆς ύπαρχούσης κινεῖται· πάν τὸ σῶμα· τῷ δὲ ἀσθενεόντι συμφέρει χρῆσθαι τῇ αὐτῇ διαίτῃ· μεθίσταται γὰρ ἡδὸν τὸ σῶμα ἐκ τοῦ παρεόντος· κατακλυζομένην γῆν ἀπὸ ὑδατός ὁ θαλάσσης ὄρην νοῦσον σημαίνει, ύγρασίης πολλῆς ἐνεούσης·

ἐν τῷ σῶματι· ἀλλὰ χρῆ τοῖς εἰμένοις καὶ τῆς ἀναρτιστῆσι 2 καὶ τοῖς πόνοις καὶ τοῖς διαιτημασιεις ξηροῖς· ἐπειτα προσάγειν εξ ὀλίγων καὶ ὀλίγοισιν· 3 οὐδὲ μελαναν ὄρην τὴν γῆν οὖνδε κατακεκαυμένην ἄγαθόν· ἀλλὰ κίνδυνος ἵσχυροῦ νοσήματος ἀντιτυχείν καὶ θανασίμου· ξηρασίης·

γὰρ ὑπερβολήν σημαίνει· ἐν τῇ σαρκί· ἀλλὰ χρῆ τούς τε πόνους ἄφελεως, τού τε σίτου ὁσα τε ἕξηρα καὶ 4 δριμέα καὶ οὐρητικα· διαιτησθαι· τῆς τε πτισάνης καθέφθω τῷ χυλῷ· καὶ 5 σίτους κούφασιν ὀλίγοισιν· ποτῶ δὲ πλέον ὑδαρεῖ λευκῷ·

λουτροῖς πολλοῖσιν· 6 μὴ ἄσιτος λουέσθω· μαλακευνείτω· ῥαθυμεῖτω· ψύχος καὶ ἥλιον φυλασσέσθω· εὐχέσθαι δὲ Γῇ καὶ Ἕρμη καὶ ἦρωσιν· 7 εἰ δὲ κολύμβην ἐν λίμνῃ· ἐν ᾳ ῦ θαλάσσῃ·

ἐν ποταμοῖς δοκεῖ· 8 οὐκ ἄγαθόν· ὑπερβολήν γὰρ ύγρασίης· σημαίνει· συμφέρει· καὶ τούτως καὶ· τοῦτον·

ξηραίνειν τὴν διαίτητα· τοῖς· τοῖς·· πόνοις· πλείοισιν· πυρέσσοντι· τάν· ἄγαθόν·· σβέννυται· γὰρ· τὸ·

ὑπὸ τῶν·· υγρῶν··

ΧΣΙ. "Ο τι δ' ἃν τις περὶ αὐτοῦ ὄρη κατὰ τρόπον

1 κρίεται θ.
2 τῇ ἀναριστησεῖ Μ· τήσιν ἀναριστησει θ.
3 καὶ ὀλίγοισιν is omitted by θ.
4 After καὶ Μ has ϑέρμα καὶ.
5 After καὶ Μ has πᾶσι τοῖς μαλακοίς καὶ instead of σίτοις.

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ment again little by little, for it is the present nourishment that is troubling all the body. A sick dreamer benefits by continuing the same regimen, for the body is already changing from its present condition. To see the earth flooded by water or sea signifies a disease, as there is much moisture in the body. What is necessary is to take emetics, to avoid luncheon, to exercise and to adopt a dry diet. Then there should be a gradual increase of food, little by little, and little to begin with. It is not good either to see the earth black or scorched, but there is a danger of catching a violent, or even a fatal disease, for it indicates excess of dryness in the flesh. What is necessary is to give up exercises and such food as is dry and acrid and diuretic. Regimen should consist of barley-water well boiled, light and scanty meals, copious white wine well diluted, and numerous baths. No bath should be taken on an empty stomach, the bed should be soft and rest abundant. Chill and the sun should be avoided. Pray to Earth, Hermes and the Heroes. If the dreamer thinks that he is diving in a lake, in the sea, or in a river, it is not a good sign, for it indicates excess of moisture. In this case also benefit comes from a drying regimen and increased exercises. But for a fever patient these dreams are a good sign, for the heat is being suppressed by the moisture.

XCI. The sight of something connected with the

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6 After πολλοῖσι M has θερμοῖσι.
7 The "Christian" corrector of θ has struck out the words Γη . . . ἔρωσιν.
8 δοκεῖν θ : δοκέειν M.
9 M has τοίσι τε πόνωσι χρῆσθαι. ἦ omiss re.
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γινόμενον, πρὸς τὴν φύσιν τὴν ἐωστοῦ μὴτε μέζῳ μὴτε ἐλάσσω, ἀγαθὸν πρὸς ὑγείαν σημαίνει· καὶ ἑσθήτα λευκὴν τὴν ὑπάρχουσαν· καὶ ὑπόδεσιν τὴν καλλίστην, ἀγαθὸν· ὁ τι δὲ ἣν ἢ μείζον τῶν μελέων ἢ ἐλάσσον, ὁνὶ ἀγαθὸν· ἀλλὰ χρή τὸ μὲν 2 αὐξέων τῇ διαίτῃ, τὸ δὲ μειοῦν. τὰ δὲ μέλανα νοσερότερα καὶ ἐπικινδυνώτερα· ἀλλὰ χρή μαλάσσειν καὶ ὑγραίνειν. καὶ τὰ καινὰ

10 μεταλλαγήν σημαίνει.

ΧCII. Τοὺς δὲ ἀποθανόντας ὅριν καθαροὺς ἐν ἱματίοις λευκοῖς ἀγαθοῖς, καὶ λαμβάνειν τι παρ’ αὐτῶν καθαρὸν ὑγείαν σημαίνει καὶ τῶν σωμάτων καὶ τῶν ἐσιόντων· ἀπὸ γὰρ τῶν ἀποθανόντων αἱ τροφαὶ καὶ αὐξήσεις καὶ σπέρματα γίνεται· ταῦτα δὲ καθαρὰ ἐσέρειν εἰς τὸ σῶμα ὑγείαν σημαίνει, εἰ δὲ τούταντόν τις ὁρφή γυμνοῦ ἢ μελανεῖμονας ἢ μὴ καθαροὺς ἢ λαμβάνοντας τῇ ἑφοτας ἐκ τῆς οἰκίας, οὐκ ἐπιτιθειοῦν σημαίνει γὰρ

10 νοῦσον. τὰ γὰρ ἐσιόντα εἰς τὸ σῶμα βλαβερὰ· ἀλλὰ χρὴ τοὺς τρόχοις καὶ τοὺς περιπάτοις ἀποκαθαίρεσθαι, καὶ τῇ τροφῇ τῇ μαλακῇ τε καὶ

13 κούψῃ προσάγειν ἐμέσαντα.

ΧCIII. Ὅκοσα δὲ ἀλλόμορφα σῶματα φαίνεται ἐν τοῖς ὑπνοίσι καὶ φοβεῖ τῶν ἀνθρώπων, σιτίων ἁπνήθων σημαίνει πλησιοῦν καὶ ἀπόκρισιν καὶ χολέραν καὶ νοῦσον κινδυνώδεα· ἀλλὰ χρή ἐμετόν ποιήσασθαι καὶ προσάγειν ἐς ἱμέρας

1 τὴν ὑπάρχουσαν θM: ἐνδεδύσθαι Littré, Ermerins.
2 θ has τὰ μὲν followed by τὰ δὲ.
3 M has τε before καὶ and reads ἐπικινδυνα.

1 It is tempting to think that Ermerins is right in reading μέζων and ἐλάσσον. The sentence thus becomes far more
REGIMEN, IV. xci.–xciii.

person that is normal, and for which the physique is neither too large nor too small, is a good sign for the health. To be wearing white clothes, and the most beautiful shoes, is also a good sign. But anything too large or too small for the limbs is not good. What is necessary is in the latter case to increase by regimen, in the former to diminish. Black objects indicate a worse and more dangerous disease; what is necessary is to soften and to moisten. New objects indicate a change.

XCII. To see the dead clean and in white cloaks is a good sign, and to receive something clean from them indicates both health of body and the healthiness of the things that enter it. For from the dead come nourishment, growth and seed, and for these to enter the body clean indicates health. But if, on the contrary, one should see them naked, or clothed in black, or not clean, or taking something, or bringing something out of the house, the sign is unfavourable, as it indicates disease, the things entering the body being harmful. What is necessary is to purge them away by runs on the round track and by walks, and after an emetic gradually to increase a soft and light diet.

XCIII. Monstrous bodies that are seen in sleep and frighten a man indicate a surfeit of unaccustomed food, a secretion, a bilious flux and a dangerous disease. What is necessary is an emetic, followed idiomatic, though the sense is not materially altered: “neither too large nor too small for the physique.”

The word καθαρός is difficult, and to render it consistently by one English word is impossible. Littre uses “pur” in both these cases; Ermerins has “nitidus” and “purus.” “Neat” or “tidy” seems to be the meaning in the first case, “pure” in the other.
πέντε σίτοιςιν ὡς κοινοτάτοισιν, μὴ πολλοῖσι μηδὲ
δριμέσι, μήτε τοῖς ξηροῖσι μήτε τοῖς θερμοῖσι,
καὶ τῶν πόνων τοῖς κατὰ φύσιν μάλιστα, πλὴν
tῶν ἀπὸ δείπνου περιπάτων· χρῆσθαι δὲ καὶ
θερμολουσίᾳ καὶ ῥαθυμίσιν· ἥλιον δὲ καὶ ψῦχος
φυλασσέσθω. ὀκόταν¹ δὲ ἐν τῷ ὑπνῷ ἐσθίειν
δοκῇ ἣ πίνειν τῶν συνήθων ποτῶν ἢ σιτίων,²
ἐνδειαν σημαίνει τροφής καὶ ψυχῆς ἄθυμιν·† ³
κρέα δὲ τὰ μὲν ἱσχυρότατα, μεγάσθης ὑπερβολῆς,
tὰ δὲ ἄσθενεστέρα ἤσσον· ὁσπερ γὰρ ἐσθίο-
μενον ἁγαθόν, οὕτω καὶ ὀρέομενον· ἀφαιρεῖν οὖν
tῶν σιτίων συμφέρει· τροφῆς γὰρ ὑπερβολῆν
σημαίνει·† ⁴ καὶ ἄρτοι τυρῷ καὶ μέλιτι πεποιη-
μένοι ὁσαύτως σημαίνοισιν. ὑδαρ πινόμενον
καθαρὸν οὐ βλάπτει· τὰ δὲ ἀλλὰ πάντα
βλάπτει. ὀκόσα δὲ δοκεῖ ἄνθρωπος θεωρεῖν τῶν
συνήθων, ψυχῆς ἐπιθυμίνη σημαίνει. ὅσα δὲ
φεύγει περιβημένος, ἐπίστασιν τοῦ αἵματος
σημαίνει ὑπὸ ξηρασίης· συμφέρει δὲ ψῦξι καὶ
ὑγρῆναι τὸ σώμα. ὅσα δὲ μάχεται ἡ κεντεῖται
ἡ συνδεῖται ὑπὶ ἄλλου, ἀπόκρισιν σημαίνει
ὑπεναντίην τῇ περίοδῳ γεγονέναι ἐν τῷ σώματι·
ἐμεῖν συμφέρει καὶ ἵσχυανεν καὶ περιπατεῖν
οίτοις κούφοσι χρῆσθαι, καὶ προσάγειν ἐκ τοῦ

¹ ὀκόταν θ.: ἦν Μ.
² ποτῶν ἢ σιτίων θ.: σιτίων ἢ πομάτων Μ.
³ M has ἐνδειαν σημαίνει ψυχῆς καὶ τροφῆς ἄθυμιν. Littre
and Ermerins read ψυχῆς ἐπιθυμίνη.
⁴ Littre would rewrite the passage between daggers. For
μεγάσθης ὑπερβολῆς he reads ἐνδειας ὑπερβολῆν; he adds οὖ
before συμφέρει and ἐνδειας before ὑπερβολῆν.

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REGIMEN, IV. xcm.

by a gradual increase, for five days, of the lightest food possible, neither abundant nor acrid, neither dry nor hot, with such exercises as are most natural, excepting walks after dinner. The dreamer should take hot baths and rest, and avoid the sun and cold. Whenever in his sleep a man thinks he is eating or drinking his usual food or drink, it indicates a want of nourishment and depression of the soul. †Meats if they be very strong show a very great excess; if they be weaker, a less excess. For just as eating is good, so eating in a dream is a good sign. So it is beneficial to reduce the quantity of food, for an excess of nourishment is indicated.†  

The meaning is the same when bread is eaten, prepared with cheese and honey. To drink clean water in dreams is no sign of harm, but it is to drink any other kind. Whenever a man thinks that he beholds familiar objects, it indicates a desire of the soul. Whenever he runs away in fear, it indicates that the blood is arrested by dryness. It is in this case beneficial to cool and moisten the body. Fighting, or to be pierced or bound by another, indicates that there has occurred in the body a secretion opposed to the circuit. It is beneficial to take an emetic, to reduce the flesh, to walk, to eat light foods, and after the

1 It is easy to see that the passage within daggers, which is a translation of θ, cannot represent the original. But the bold emendations of Littré, although they yield a possible sense, are most unlikely to be correct. I cannot solve the difficulties satisfactorily, but a great many are removed by transposing the sentence κρέα . . . ἡσσόν το after ἀρέμαενον. We then get the following sequence of ideas. “To eat in dreams one’s usual food is a good sign; but to dream one is eating strong meat indicates excess, and diet should be reduced.”
PERI DIAITHS

30 ἐμέτον πρὸς ἡμέρας τέσσαρας.¹ καὶ πλάνοι καὶ ἀναβάσιες χαλεπὰ ταῦτα σημαινοῦσιν. ποταμῶν διαβάσιες καὶ ὀπλῖται πολέμιοι καὶ τέρατα ἀλλόμορφα νοῦσον σημαίνει ἡ μανίην. συμφέρει σῖτοισιν ὀλγοίσιν κοῦφοισι μαλακοῖσι χρῆσθαι καὶ ἐμέτοισι, προσάγειν ἡσυχὴ ἐς ἡμέρας πέντε,² καὶ πόνοισι τοῖσι κατὰ φύσιν πολλοῖσι πλὴν ἧπο τοῦ δείπνου, θερμολουσίην, ῥαθυμίην, ψυχὸς, ἧλιον φυλάσσεσθαι. τούτοισι χρώμενος ὡς γέγραπται, ῥυμανεῖ τὸν βίον, καὶ εὐρηταί μοι δίατα ὡς δυνατὸν εὐρεῖν ἀνθρωπον ἑώτα σὺν τοῖσι θεοῖσιν.

¹ Μ has ἐς ἡμέρας πέντε.
² With Littre I insert καὶ here. θΜ omit.
³ Before καὶ θ has καὶ σῖτοισι.
emetic to increase food gradually for four days. Wanderings and difficult ascents have the same meaning. Crossing rivers, enemy men-at-arms and strange monsters indicate disease or raving. It is beneficial to take small meals of light, soft food, and emetics, and gently to increase food for five days, with plenty of natural exercise except after dinner; but hot baths, rest, cold and sun are to be avoided. Using these means in the way I have described a man will live a healthy life: in fact I have discovered regimen, with the gods' help, as far as it is possible for mere man to discover it.
HERACLEITUS
ON THE UNIVERSE

WITH AN ENGLISH TRANSLATION BY

W. H. S. JONES

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INTRODUCTION

Greek philosophy began in wonder at the repeated miracle of motion and change, and first manifested itself in an effort to discover the material (φύσις) out of which the universe is made, phenomena being regarded as the transient modifications of this permanent reality. It differed from earlier thought in that it discarded the myth, or fairy story, as an explanation, and substituted rational causation; it differed from later science in that it proceeded from an unproved postulate, upon which it built deductively, attaching little importance to observation of phenomena, and still less to experiment.

In considering the history of early philosophy we must remember that the age of mythology did not pass away suddenly and completely. Mythological figures, indeed, disappear, but the artistic spirit of the romancer, which demands a complete picture, led the Greek philosopher to indulge his imagination in supplying details for which he had no warrant from experience and observation. Another fact to be borne in mind is that the conception of im-

1 Called later on ὑποθέσις.
2 Deductive science preceded inductive, probably because of the influence of mathematics, the first science to reach a high state of development.
3 Heraclitus seems freer from this fault than many other early philosophers.
material existence was as yet unformed; soul and mind were looked upon as matter. The sciences, too, of logic and grammar were still to be born, and consequently men were often deceived by false analogies and verbal fallacies.

The first impulse to philosophic thought came, not unnaturally,¹ from a contemplation of the earth and sky; cosmologies succeeded cosmogonies. Thales of Miletus (floruit 585 B.C.) looked upon the world as water modifying itself; Anaximander² (560 B.C.) as “the Boundless” modifying itself in two opposite directions; Anaximenes³ (546 B.C.) as air modifying itself in two directions by thickening and thinning.⁴ In Western Greece the Pythagorean brotherhood, founded in the latter part of the sixth century, began under the influence of mathematical studies to lay stress upon the dualities apparent in the world.⁵

The Ionian school of material monists had their

¹ Observation of the sky was more common in days when there were no almanacs, no clocks, and no compass
² Also of Miletus. His “Boundless” (τὸ ἄπειρον) may have been a kind of mist or cloud.
³ Also of Miletus. Pre-Socratic philosophy bears many traces of its Eastern birth, notably the religious tinge in its phraseology.
⁴ In other words, Anaximenes took a quantitative view of change.
⁵ The Pythagoreans apparently began with the pair even)(odd. See Aristotle, Metaphysics, A 986a Other (perhaps later) members of the brotherhood increased the number of pairs.

| limit)(unlimited | rest)(motion |
| odd)(even | straight)(bent |
| one)(multitude | light)(darkness |
| right)(left | good)(bad |
| male)(female | square)(oblong |
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last representative in Heracleitus of Ephesus. He is said to have flourished in the sixty-ninth Olympiad (504-500 B.C.). We know practically nothing about his life, and the title of his writings, which have come down to us only in fragments, has not been preserved.

Heracleitus was called "the dark" by the ancients, who had all his work before them; to the moderns, who possess only isolated sentences, he is darker still. It is both confusing and depressing to read the treatises of Lassalle, Teichmuller and Pfleiderer, and to see how the most opposite and inconsistent conclusions can be drawn by learned and intelligent men from exactly the same evidence. But in spite of all this diversity of opinion there is gradually shaping itself a more stable view of the doctrine of Heracleitus in its main outlines, although the details are still obscure, and may, in fact, in some cases never be elucidated.

It seems reasonable to suppose, when we consider the period in which he lived, that the phenomenon of change was the primary interest of his researches. His contribution to the problem was to point out that change is constant and perpetual. For no two seconds together is a thing ever the same. There is no pause in change, it is as much a continuum as is time. All things are for ever passing into something else.

In this eternal flux the only really constant thing is the principle of change itself, yet in some way or other fire, according to Heracleitus, has an individuality of its own which gives it precedence over all other things. The world "was ever, is now, and ever shall be an ever-living Fire, in measures being
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kindled and in measures going out." Nothing could be plainer than this declaration of the eternal nature of fire, and nothing could be more logically inconsistent with the doctrine of perpetual flux. Hence several scholars have held that the fire of Heracleitus is not the fire which burns and crackles, but warm vital force or something even more abstract still. Such a conception seems alien from the thought of the period, and the most recent research regards the Heracleitean fire as the ordinary fire of the every-day world. It is perhaps rash to hazard a guess when so many scholars have been baffled, but it may be that Heracleitus consciously or unconsciously identified fire and change. If so, there is less inconsistency in regarding fire as an eternal reality, though it is bad interpretation to twist facts in order to make a Greek philosopher self-consistent; we are not warranted in assuming that all early philosophy was consistent. Perhaps the fragments of Heracleitus do not support my guess, but the Heracleitean treatise Regimen 1 expressly states that the δύναμις of fire is to cause motion.¹ In any case, symbolically or actually, fire is a good example of physical transformation. Fuel is supplied from below, the flames quickly alter its nature, and finally it rises as smoke and fumes. The most obvious and the most rapid changes with which we are familiar are all connected with fire; it destroys, it cleanses and it renews. The sun seems to be a great mass of the very best fire, and it is the sun that transforms, by its alternate advance and retreat, the face of the earth from

¹ Regimen I, ch. 11 In this treatise δύναμις often means essence, and the sentence referred to virtually identifies change and fire.

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season to season and from day to day. The world is an ever-living fire; it is always becoming all things, and all things are always returning into it.

There is thus a twofold way in nature, to fire and from fire, and this leads us to the most fundamental thought of Heracleitus, the "attunement" or harmonious unity resulting from the strife of opposites. There is a "road up" to fire and a "road down" from fire, and these two roads are "one and the same." If they are one and the same, there must be a perpetual strain resulting from two, as it were, opposite forces. The way up fights with the way down. It is like the tension in a bow-string or in the cord of a harp. The flight of the arrow, the note of the string, are due solely to opposite tension (παλίντονος ἄρμονίη). This conception of universal strife dominated the theory of Heracleitus to such an extent that it is sometimes pushed to illogical extremes. Each opposite is tending to turn into its opposite, and so in a sense each is the same as the other "God is day and night, winter and summer, war and peace, surfeit and hunger." What Heracleitus really meant, and should have said, is that day and night, with all other opposites, are two sides of the same process, inseparably conjoned like concavity and convexity. Neither is possible without the other. Any ex-

1 See in particular Philo, Rev. Div. Her 43. ἐν γὰρ τὸ ἐξ ἀμφοῖν τῶν ἑναντίων, οὐ τιμήθητος ῥυώριμα τὰ ἑναντία. οὐ γὰρ τοῦτ’ ἐστιν ὁ φασιν "Ελληνες τὸν μέγαν καὶ ἱολίμον ταρ’ αὐτοῖς Ἁρκλείτου κεφάλαιον τῆς αὐτοῦ προστησάμενον φιλοσοφίας αὐχεῖν ὡς ἐπ’ εὑρέσει καὶ ὑπὲρ.

2 Strictly speaking, the two opposites should produce a third thing, as male and female produce the offspring, but there is no third thing produced by (say) night and day.
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planation of one will be the explanation of the other. It is "the common" that we should seek to know, that which manifests itself now as one thing and now as its opposite.

We are told by Diogenes Laertius that the book of Heracleitus was divided into three parts, one dealing with the universe, one with politics and one with theology. Bywater has attempted with fair success to arrange the fragments under these three heads, his sections being Nos. 1–90, 91–97, 98–130.

We have only a few fragments dealing with ethics and politics, and it is difficult to extract from them a definite ethical standpoint, but this was certainly dependent on the physical theory. Heracleitus lays great stress on "the common." By this he meant, in the case of the State, the law, but it is harder to conjecture what meaning he attached to it in the case of the individual. The most attractive explanation hitherto given is that of Patrick. He holds that Heracleitus pleaded for unity with nature through obedience to the law of "the common." Communion with the fields and trees could teach men more than discussing virtue and justice. Heracleitus stood for the instinctive, the unconscious, the naive. "The philosophy and ethics of Heracleitus, as we have seen, stood in vital opposition to" over self-consciousness, too much inwardness and painful self-inspection, absence of trust in our instincts and of the healthful study of nature. We may be sure,

1 Diogenes Laertius, IX 5.
3 Op cit. p 77.
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too, that Heracleitus warned his readers not to expect too much. Perfect bliss is unattainable, for satisfaction is impossible without want, health implies disease, and rest implies painful effort.

The religious teaching of Heracleitus appears to have been directed against customs and ritual rather than against the immoral legends of Homer and Hesiod. He attacks idolatry, mystery-mongers and purification through blood. There is thus no evidence that he was a prophet of Orphism and the mysteries connected with that way of belief. His God must have been the "ever-living Fire," but he appears to have believed that heroic men, who died through excess of fire (i.e. in battle or other brave struggle), and not through excess of water (i.e. through sottish habits or decay), became the guardians of the living and of the dead. So gods and men are in a sense one. "They live each others' life and die each others' death."

Patrick lays stress, and rightly, upon the stern, prophetic character of many of the fragments Heracleitus is like a Hebrew seer. He despised all his contemporaries, both the common people and their would-be teachers. Hesiod, Pythagoras, Xenophanes and Hecataeus, all are attacked and condemned. As for the vulgar many, they are spoken of with contempt for their blindness, stupidity and grossness. "Thus the content of Heracleitus' message to his countrymen was ethical. It was a call to men everywhere to wake up, to purify their \[\beta\alpha\rho\beta\acute{\alpha}\rho\upsilon\upsilon\chi\acute{\alpha}\acute{s}\], and to see things in their reality."

It was to this message, in all probability, that he

\[1 \textit{Op cit.}, p 59.\]
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refers in the word λόγος. Many commentators think that λόγος means "reason" or "law." This was certainly the meaning attached to the word in the ethical system of the Stoics, but although this school borrowed largely from Heracleitus, they developed and indeed transformed his thought, adapting it to the more advanced conceptions of their own day. We are, in fact, tempted to look at Heracleitus through Stoic eyes, and so it is necessary to guard against this danger whenever we are dealing with an ancient statement about Heracleitus that comes from or through a Stoic source.

Our evidence for the doctrines of Heracleitus falls into two classes. We have first the fragments quoted by later writers, with their comments thereon. Then we have the so-called doxographies, or summaries of the views of philosophers. Several of these exist, but they are all derived, directly or indirectly, from a lost work of Theophrastus called Φυσικαὶ δόξαι. In the case of Heracleitus our chief doxographical evidence is contained in the ninth book of the scrappy series of lives of philosophers that goes by the name of Diogenes Laertius. The compiler, whoever he was, probably lived in the third century A.D.

I have followed Bywater in numbering the fragments, though occasionally I do not adopt his readings. Sincere thanks are due to the Delegates of the Oxford University Press for allowing me to use Bywater’s numbering and references.
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LIFE OF HERACLITUS

Heraclitus, son of Bloson or, according to some, of Heracon, was a native of Ephesus. He flourished in the 69th Olympiad. He was lofty-minded beyond all other men, and over-weening, as is clear from his book in which he says: "Much learning does not teach understanding; else would it have taught Hesiod and Pythagoras, or, again, Xenophanes and Hecataeus." For "this one thing is wisdom, to understand thought, as that which guides all the world everywhere." And he used to say that "Homer deserved to be chased out of the lists and beaten with rods, and Archilochus likewise."

Again he would say: "There is more need to extinguish insolence than an outbreak of fire," and "The people must fight for the law as for city-

1 Taken from R. D. Hicks' translation of Diogenes Laertius in the Loeb Classical Library. The spelling "Heraclitus" is retained. "D." = Diels and "B." = Bywater.

2 504–500 B.C.

3 The biographers used by our author laid evident stress on this characteristic of the Ephesian, for §§ 1–3 (excepting two fragments cited in § 2) dwell on this single theme. As to the criticism of Pythagoras cf. Clem. Alex. Strom. 1. 129 s. f., who, dealing with chronology, says that Heraclitus was later than Pythagoras, for Pythagoras is mentioned by him.

4 Fr. 40 D., 16 B  
5 Fr 41 D., 19 B  
6 Fr 42 D., 119 B.  
7 Fr 43 D., 103 B.
wells.”¹ He attacks the Ephesians, too, for banishing his friend Hermodorus: he says: “The Ephesians would do well to end their lives, every grown man of them, and leave the city to beardless boys, for that they have driven out Hermodorus, the worthiest man among them, saying, ‘We will have none who is worthiest among us; or if there be any such let him go elsewhere and consort with others.’”² And when he was requested by them to make laws, he scorned the request because the state was already in the grip of a bad constitution. He would retire to the temple of Artemis and play at knuckle-bones with the boys; and when the Ephesians stood round him and looked on, “Why, you rascals,” he said, “are you astonished? Is it not better to do this than to take part in your civil life?”

Finally, he became a hater of his kind and wandered on the mountains, and there he continued to live, making his diet of grass and herbs. However, when this gave him dropsy, he made his way back to the city and put this riddle to the physicians, whether they were competent to create a drought after heavy rain. They could make nothing of this, whereupon he buried himself in a cowshed, expecting that the noxious damp humour would be drawn out of him by the warmth of the manure. But, as even this was of no avail, he died at the age of sixty.

There is a piece of my own about him as follows³:

¹ Fr 44 D., 100 B. ² Fr. 121 D., 114 B.
³ Anth Pal. vii. 127.

Often have I wondered how it came about that Heraclitus endured to live in this miserable fashion and then to die. For a fell disease flooded his body with water, quenched the light in his eyes and brought on darkness.
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Hermippus, too, says that he asked the doctors whether anyone could by emptying the intestines draw off the moisture; and when they said it was impossible, he put himself in the sun and bade his servants plaster him over with cow-dung. Being thus stretched and prone, he died the next day and was buried in the market-place. Neanthes of Cyzicus states that, being unable to tear off the dung, he remained as he was and, being unrecognisable when so transformed, he was devoured by dogs.

He was exceptional from his boyhood; for when a youth he used to say that he knew nothing, although when he was grown up he claimed that he knew everything. He was nobody’s pupil, but he declared that he “inquired of himself,” and learned everything from himself. Some, however, had said that he had been a pupil of Xenophanes, as we learn from Sotion, who also tells us that Ariston in his book On Heraclitus declares that he was cured of the dropsy and died of another disease. And Hippobotus has the same story.

As to the work which passes as his, it is a continuous treatise On Nature, but is divided into three discourses, one on the universe, another on politics, and a third on theology. This book he deposited in the temple of Artemis and, according to some, he deliberately made it the more obscure in order that none but adepts should approach it, and lest familiarity should breed contempt. Of our philosopher Timon gives a sketch in these words:

1 Fr. 101 D., 80 B. 2 Fr. 43 D.

In their midst uprose shrill, cuckoo-like, a mob-reviler, riddling Heraclitus.

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Theophrastus puts it down to melancholy that some parts of his work are half-finished, while other parts make a strange medley. As a proof of his magnanimity Antisthenes in his Successions of Philosophers cites the fact that he renounced his claim to the kingship in favour of his brother. So great fame did his book win that a sect was founded and called the Heracliteans, after him.

Here is a general summary of his doctrines. All things are composed of fire, and into fire they are again resolved; further, all things come about by destiny, and existent things are brought into harmony by the clash of opposing currents; again, all things are filled with souls and divinities. He has also given an account of all the orderly happenings in the universe, and declares the sun to be no larger than it appears. Another of his sayings is: “Of soul thou shalt never find boundaries, not if thou trackest it on every path; so deep is its cause.”¹ Self-conceit he used to call a falling sickness (epilepsy) and eyesight a lying sense.² Sometimes, however, his utterances are clear and distinct, so that even the dullest can easily understand and derive therefrom elevation of soul. For brevity and weightiness his exposition is incomparable.

Coming now to his particular tenets, we may state them as follows: fire is the element, all things are exchange for fire and come into being by rarefaction and condensation³; but of this he gives no clear explanation. All things come into being by conflict of opposites, and the sum of things flows like a stream. Further, all that is is limited and forms one world.

¹ Fr. 45 D, 71 B
² Fr. 46 D, 132 B.
³ Cf. Fr. 90 D, 22 B.
And it is alternately born from fire and again resolved into fire in fixed cycles to all eternity, and this is determined by destiny. Of the opposites that which tends to birth or creation is called war and strife, and that which tends to destruction by fire is called concord and peace. Change he called a pathway up and down, and this determines the birth of the world.

For fire by contracting turns into moisture, and this condensing turns into water; water again when congealed turns into earth. This process he calls the downward path. Then again earth is liquefied, and thus gives rise to water, and from water the rest of the series is derived. He reduces nearly everything to exhalation from the sea. This process is the upward path. Exhalations arise from earth as well as from sea; those from sea are bright and pure, those from earth dark. Fire is fed by the bright exhalations, the moist element by the others. He does not make clear the nature of the surrounding element. He says, however, that there are in it bowls with their concavities turned towards us, in which the bright exhalations collect and produce flames. These are the stars. The flame of the sun is the brightest and the hottest; the other stars are further from the earth and for that reason give it less light and heat. The moon, which is nearer to the earth, traverses a region which is not pure. The sun, however, moves in a clear and untroubled region, and keeps a proportionate distance from us. That is why it gives us more heat and light. Eclipses of the sun and moon occur when the bowls are turned.

1 Cf. Fr 80 D., 62 B
upwards; the monthly phases of the moon are due to the bowl turning round in its place little by little. Day and night, months, seasons and years, rains and winds and other similar phenomena are accounted for by the various exhalations. Thus the bright exhalation, set aflame in the hollow orb of the sun, produces day, the opposite exhalation when it has got the mastery causes night; the increase of warmth due to the bright exhalation produces summer, whereas the preponderance of moisture due to the dark exhalation brings about winter. His explanations of other phenomena are in harmony with this. He gives no account of the nature of the earth, nor even of the bowls. These, then, were his opinions.

The story told by Ariston of Socrates, and his remarks when he came upon the book of Heraclitus, which Euripides brought him, I have mentioned in my Life of Socrates.¹ However, Seleucus the grammarian says that a certain Croton relates in his book called The Diver that the said work of Heraclitus was first brought into Greece by one Crates, who further said it required a Delian diver not to be drowned in it. The title given to it by some is The Muses,² by others Concerning Nature; but Diodotus calls it³

A helm unerring for the rule of life;

others "a guide of conduct, the keel of the whole

¹ ii. 22.
² Plato, alluding to Heraclitus, speaks of "Ionian Muses" (Soph. 242 ε). He is followed by Clement of Alexandria (Strom. v. 9, 682 B. οἱ γυνὶ Ἰόνισοι Μούσαι διαμορφών λέγουσιν), and possibly, as M. Ernout thinks, by Lucretius, i. 657, where "Musae" is the ms. reading. But cf. Lachmann, ad loc.
³ Nauck, T.G.F.², Adesp 287.
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world, for one and all alike.” We are told that, when asked why he kept silence, he replied, “Why, to let you chatter.” Darius, too, was eager to make his acquaintance, and wrote to him as follows 1:

“King Darius, son of Hystaspes, to Heraclitus the wise man of Ephesus, greeting.

“You are the author of a treatise On Nature which is hard to understand and hard to interpret. In certain parts, if it be interpreted word for word, it seems to contain a power of speculation on the whole universe and all that goes on within it, which depends upon motion most divine; but for the most part judgement is suspended, so that even those who are the most conversant with literature are at a loss to know what is the right interpretation of your work. Accordingly King Darius, son of Hystaspes, wishes to enjoy your instruction and Greek culture. Come then with all speed to see me at my palace. For the Greeks as a rule are not prone to mark their wise men; nay, they neglect their excellent precepts which make for good hearing and learning. But at my court there is secured for you every privilege and daily conversation of a good and worthy kind, and a life in keeping with your counsels.”

“Heraclitus of Ephesus to King Darius, son of Hystaspes, greeting.

“All men upon earth hold aloof from truth and justice, while, by reason of wicked folly, they devote themselves to avarice and thirst for popularity. But

1 The request of Darius is mentioned by Clem Alex. Strom. 1. 65 οὖν ὁι Βασιλείας Δαρείων παρακαλοῦντα ἥκεον εἰς Πέρας ὑπερεῖδεν. The story is not made more plausible by the two forged letters to which it must have given rise.
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I, being forgetful of all wickedness, shunning the general satiety which is closely joined with envy, and because I have a horror of splendour, could not come to Persia, being content with little, when that little is to my mind."

So independent was he even when dealing with a king.

Demetrius, in his book on *Men of the Same Name*, says that he despised even the Athenians, although held by them in the highest estimation; and, notwithstanding that the Ephesians thought little of him, he preferred his own home the more. Demetrius of Phalerum, too, mentions him in his *Defence of Socrates*¹; and the commentators on his work are very numerous, including as they do Antisthenes and Heraclides of Pontus, Cleanthes and Sphaerus the Stoic, and again Pausanius who was called the imitator of Heraclitus, Nicomedes, Dionysius, and among the grammarians, Diodotus. The latter affirms that it is not a treatise upon nature, but upon government, the physical part serving merely for illustration ²

Hieronymus tells us that Scythinus, the satirical poet, undertook to put the discourse of Heraclitus into verse. He is the subject of many epigrams, and amongst them of this one ³.

*Heraclitus am I. Why do ye drag me up and down, ye illiterate?* It was not for you I toiled, but for such as

¹ This work is again quoted in ix. 37 and ix. 57, and is perhaps the source of the first sentence of § 52 also
² Apparently D L is using through another of his sources, the very same citation from Diodotus which he has given verbatim in § 12.
³ Anth. Pal. vii. 128.
understand me. One man in my sight is a match for thirty thousand, but the countless hosts do not make a single one. This I proclaim, yea in the halls of Persephone.

Another runs as follows:

Do not be in too great a hurry to get to the end of Heraclitus the Ephesian's book: the path is hard to travel. Gloom is there and darkness devoid of light. But if an initiate be your guide the path shines brighter than sunlight.

Five men have borne the name of Heraclitus: (1) our philosopher; (2) a lyric poet, who wrote a hymn of praise to the twelve gods; (3) an elegiac poet of Halicarnassus, on whom Callimachus wrote the following epitaph:

They told me, Heraclitus, they told me you were dead, They brought me bitter news to hear and bitter tears to shed. I wept as I remembered how often you and I Had tired the sun with talking and sent him down the sky. And now that thou art lying, my dear old Carian guest, A handful of grey ashes, long, long ago at rest, Still are thy pleasant voices, thy nightingales, awake, For Death, he taketh all away, but them he cannot take.

(4) a Lesbian who wrote a history of Macedonia; (5) a jester who adopted this profession after having been a musician.

1 Anth. Pal. ix 540. 2 Anth. Pal. vii 80.
3 From Cory's Ionica, p 7. In bare prose. "One told me of thy death, Heraclitus, and moved me to tears, when I remembered how often we two watched the sun go down upon our talk. But though thou, I ween, my Halicarnassian friend, art dust long, long ago, yet do thy 'Nightingales' live on, and Death, that insatiate ravisher, shall lay no hand on them." Perhaps "Nightingales" was the title of a work. Laertius deserves our gratitude for inserting this little poem, especially on so slight a pretext.
HPAKLEITOU ΕΦΕΣΙΟΥ
PERI TOT ΠΑΝΤΟΣ.

The order of the fragments is that of Bywater.

I. Οὐκ ἐμεῦ ἄλλα τοῦ λόγου ἀκούσαντας ὁμολογεῖν σοφόν ἔστι, ἐν πάντα εἶναι.

II. Τοῦ δὲ λόγου τοῦ δὲ ἐόντος αἰεὶ ἀξίνητοι γίνονται ἀνθρώποι καὶ πρόσθεν ἢ ἀκούσαι καὶ ἀκούσαντες τὸ πρῶτον. γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείρου ἐσκασί πειρόμενοι καὶ ἐπέσων καὶ ἔργων τοιούτων ὁκοίων ἐγὼ διηγεῦμαι, διαιρέων ἀκαστὸν κατὰ φῦσιν καὶ φράξων ὁκώς ἔχει. τοὺς δὲ ἄλλους ἀνθρώπους λαυθάνει ὁκόσα ἔγερθέντες ποιέοντο, ὁκωστέρ 9 ὁκόσα εὐδοτεῖς ἐπιλαυθάνονται.

I. Hippolytus Ref. Haer. ix. 9: Ἦράκλειτος μὲν οὖν ἐν ὑπνὸς ἐρέθις τὸ πᾶν, διαιρέθην αὐτικρίτα καὶ ἔγνω ἀγένητον, θυρονόν ἀδάνατον, λόγον αἰώνα, πατέρα θεὸν, θεὸν δίκαιον. Οὐκ ἐμοῦ ἄλλα τοῦ δόγματος ἀκούσαντας ὁμολογεῖν σοφόν ἔστιν, ἐν πάντα εἰδέναι, ὁ Ἦράκλειτος φησὶ καὶ ὅτι τοῦτο οὐκ ἴσασι πάντες οὐδὲ ὁμολογοῦσιν, ἐπιμέμφεται δὲ τὼς Οὐ ἐνιασίν ὁκὼς διαφερόμενον ἐκτῷ ὁμολογεῖ εἰς παλιντροπος ἀρμονία δικωσπερ τόξου καὶ λύρης

λόγου is a conjecture of Bernays, εἶναι a conjecture of Miller Bergk would reconstruct thus: δίκαιον οὖς ἔμοι ἄλλα τοῦ δόγματος ἀκούσαντας ὁμολογεῖν ὅτι ἐν τὸ σοφὸν ἔστιν, ἐν πάντα εἰδέναι. The conjectures in the text do not arouse any strong confidence, though δόγματος might well be a gloss on λόγου. But if εἶναι be correct, why should it have been corrupted to εἰδέναι. I am on the whole inclined to think that Bergk’s restoration is nearer to the actual words of Ἡράκλειτος

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I. It is wise to listen, not to me but to the Word, and to confess that all things are one.

For λόγος see Heinze, Lehre vom Logos, 1873; Zeller, i 630; All, Gesch d. Logosidee 1896. “All things are one” because they are all resolved into fire and come from fire.

II. This Word, which is ever true, men prove as incapable of understanding when they hear it for the first time as before they have heard it at all. For although all things happen in accordance with this Word, men seem as though they had no experience thereof, when they make experiment with such words and works as I relate, dividing each thing according to its nature and setting forth how it really is. The rest of men know not what they do when awake, just as they forget what they do when asleep.

Aristotle was in doubt whether αἰτί should be taken with ἐόντος or with ἀξίωται γινονται. See Rhetoric, III 5, 1407, b 14. ἐόντος means “true” in Ionic with words like λόγος. See Burnet, E. C. Ph note on Fragment II. I have tried in my translation to bring out the play on words in ἀπελποσιν ἐκκας πειράμενοι.

II Hipp. Ref. Haer ix. 9; Aristotle Rhetoric iii. 5; Sextus Empiricus adversus Mathematicos vii. 132, Clement of Alex. Strom. v. 14, p 716; Eusebius Praep. Ev. xiii. 13, p. 680. The MSS (except those of Sextus) read τοῦ ἐδόντος.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

III. 'Αξίνετοι ἀκούσαντες κωφοίς ἐκείσαν· 2 φάτις αὐτοῖς μαρτυρεῖ παρεώντας ἀπεῖναι
IV. Κακοί μάρτυρες ἀνθρώποι τῷ φθαλμῷ καὶ 2 ὡτα, βαρβάρους ψυχὰς ἐχόντων.
V. Οὐ φρονεούσι τοιαῦτα πολλοὶ ὁκόσοι ἐγκυρέουσι οὐδὲ μαθόντες γνώσκουσι, ἐνυτοῖς 3 δὲ δοκέουσι.
VI. 'Ακούσας οὐκ ἐπιστάμενοι οὐδ' εἶπεῖν.
VII. 'Εὰν μὴ ἔλπηται, ἀνέλπιστον οὐκ ἔξευρή- 2 σει, ἀνεξερεύνητον ἐδο καὶ ἄπορον.
VIII. Χρυσὸν οἱ διζήμενοι γῆν πολλὴν ὀρύσ- 2 σουσι καὶ εὐρίσκουσι ὅλιγον.
IX. Ἀγχιβασίν.
 X. Φύσις κρύπτεσθαι φιλεῖ.
XI. Ὁ ἀναξ οὗ τὸ μαντεῖον ἔστι τὸ ἐν 3 δέλφοις, οὔτε λέγει οὔτε κρύπτει, ἀλλὰ

IV. Sextus Emp. adv. Math. vii. 126; Stobaeus Florilegium iv. 56. ἑρδόροις ψυχὰς ἐχόντος Bernays.
V. Clem. Alex. Strom. ii. 2, p. 432; Marcus Antoninus iv. 46.
VI Clem Alex Strom. ii. 5, p 442.
VII. Clem. Alex. Strom. ii. 4, p 437. Theodoretus Therap. l p 15, 51. The sources have ἔλπηται and ἐλπίζει. ἔλπηται Schuster and Bywater. Some would put the comma after ἀνέλπιστον instead of before it.
VIII. Clem. Alex. Strom. iv. 2, p 565; Theodoretus Therap 1. p. 15, 52
IX. Suidas s.v
X. Themistius Or. v. p 69.
XI Plutarch de Pyth. Orac. 21, p 404, Iamblichus de Myst 11. 15; Stobaeus Flor. v. 72 and lxxxi 17.

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III. The stupid when they have heard are like the deaf; of them does the proverb bear witness that when present they are absent.

IV. Bad witnesses are eyes and ears to men, if they have souls that understand not their language.

This passage is not a general attack on the senses; it merely lays stress on the need of an intelligent soul to interpret the sense-impressions. The clever emendation of Bernays would mean: "when mud holds the soul," i.e. when the soul is moist, and therefore (on Heracleitean principles) dull and stupid.

V. Many do not interpret aright such things as they encounter, nor do they have knowledge of them when they have learned, though they seem to themselves so to do.

H. seems to be referring to (a) the correct apprehension of phenomena and (b) the difference between unintelligent learning and understanding.

VI. Knowing neither how to listen nor how to speak.

VII. If you do not expect it, you will not find out the unexpected, as it is hard to be sought out and difficult.

Heracleitus is laying stress upon the importance of the constructive imagination in scientific enquiry—what the early Christians might have called "faith."

VIII. Gold-seekers dig much earth to find a little gold.

IX. Critical discussion.

X. Nature is wont to hide herself.

ἔφοσιν is not necessarily an abstraction here, but merely the truth about the Universe. It is easy, however, to see why the Stoics could maintain that their pantheism was founded on Heracleitus. See Fragments XIX, XCL, XCII.

XI. The Lord whose is the oracle in Delphi neither declares nor hides, but sets forth by signs.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

ΧΙΙ. Σίβυλλα δὲ μανομένῳ στόματι ἀγέλαστα καὶ ἀκαλλώπιστα καὶ ἀμύριστα φθεγγομένῃ χιλίων ἑτέων ἐξικνέεται τῇ φωνῇ διὰ 4 τῶν θεών.

ΧΙΓ. Ὅσων ὄψις ἀκοὴ μάθησις, ταῦτα ἐγὼ 2 προτιμέω.

ΧΙV. Τοῦτο γὰρ ἴδιόν ἐστι τῶν υἱῶν καιρῶν, ἐν οἷς πάντων πλωτῶν καὶ πορευτῶν γεγονότων οὐχ ἂν ἐτι πρέπον εὖ ποιηταῖς καὶ μυθογράφοις χρῆσθαι μάρτυςι περὶ τῶν ἀγνοομένων, ὡπερ οἱ πρὸ ἡμῶν περὶ τῶν πλείστων ἀπίστους ἀμφισβητημένων 6 παρεχόμενοι βεβαιωτὰς κατὰ τὸν Ἡράκλειτον.¹

ΧV. Ὅφθαλμοι τῶν ὡτῶν ἀκριβέστεροι μᾶρ- 2 τυρες.

ΧVI. Πολυμαθὴς νόσων ἔχεω σὲ διδάσκεις. Ὅσιόδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην αὐτὸς τε 3 Ἑνοφάνεα καὶ Ἑκαταιὸν.

ΧΧII. Plutarch de Pyth. Οἰακ 6, p. 397
ΧΧIII. Hipp Ref. Haer. ix. 9

Bywater prints this fragment with a question mark at the end

ΧV Polybius xii 27.
ΧVΙ Diogenes Laertius ix. 1, cf Clem Alex. Strom. i. 19, p 373, Athenaeus xiii p 610 b; Aulus Gellius praeś. 12

¹ Polybius iv. 40.
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XII. The Sibyl with raving mouth utters things mirthless, unadorned and unperfumed, but with her voice she extends over a thousand years because of the God.

In this and the preceding H. seems to be calling attention to his oracular style, which was in part due to the strong religious emotion of his age. There is much that is oracular in Aeschylus and Pindar.

XIII. The things that can be seen, heard and learnt, these I honour especially.

This and the following two fragments emphasise the importance of personal research, as contrasted with learning from authority. Bywater's punctuation would make the meaning to be "Am I to value highly those things that are learnt by sight or hearing?"—an attack upon the accuracy and value of the senses. But H. does not distrust the senses, but only sense impressions interpreted in a stupid way.

XIV. Particularly at the present time, when all places can be reached by water or by land, it would not be right to use as evidence for the unknown the works of poets and mythologists, as in most things our predecessors did, proving themselves, as Heracleitus has it, unreliable supporters of disputed points.

XV. Eyes are more accurate witnesses than ears.

First-hand information is better than hearsay.

XVI. Much learning does not teach understanding, or it would have taught Hesiod and Pythagoras, as well as Xenophanes and Hecataeus.

As is plain from the following fragment, this is an attack on confusing second hand information with true understanding and education. It is unfair to the mathematical achievements of Pythagoras and scarcely does justice to the theological acumen of Xenophanes, to say nothing of his wonderful
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XVII. Πυθαγόρης Μυησάρχου ἱστορίῃν ἠσκησε ἀνθρώπων μάλιστα πάντων. καὶ ἐκλεξά-
μενος ταύτας τὰς συγγραφὰς ἐποίησατο ἐωντοῦ
4 σοφίν, πολυμαθίν, κακοτεχνίν.

XVIII. Ὅκοσων λόγοις ἢκουσα οὔδεις ἀφικνεε-
tαι ἐσ τοῦτο, ὡστε γινώσκειν ὅτι σοφὸν ἔστι
3 πάντων κεχωρισμένων.

XIX. Ἔν τὸ σοφόν, ἐπίστασθαι γνώμην ἢ
2 κυβερνᾶται πάντα διὰ πάντων.

XX. Κόσμον τόνδε τὸν αὐτὸν ἀπάντων οὔτε
τις θεῶν οὔτε ἀνθρώπων ἐποίησε, ἀλλ' ἢν αἰεὶ
καὶ ἔστι καὶ ἔσται πῦρ ἀείζων, ἀπτόμενον μέτρα
4 καὶ ἀποσβενυμένου μέτρα.

XXI. Πυρὸς τροπαὶ πρῶτον θάλασσα: θα-
λάσσης δὲ τὸ μὲν ἦμισυ γῆ, τὸ δὲ ἦμισυ
3 πρηστήρ.

XVII. Diogenes Laertius viii. 6 One MS. has ἐποίησεν
and one ἐποίησατο. Bywater reads ἐποίησε and Burnet
ἐποίησατο
XVIII. Stobaeus Flor. iii. 81.
XIX. Diogenes Laertius ix. 1
XX Clem Alex. Strom. v 14, p 711; cf Simplicius in
Aristotle de Oaclo, p 132; Plutarch de Anim. Procreatione
5, p. 1014

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anticipation of the modern doctrine of scientific progress. See Fragment XVI. (In Stob. Flor. 29, 41):

οὐ τοι ἀπ’ ἀρχῆς πάντα θεοὶ θυητοῖς παρέδειξαν,

ἄλλα χρόνοι ζητοῦντες ἐφευρίσκοντων ἁμένων.

XVII. Pythagoras, son of Mnesarchus, practised research more than any other man, and choosing out these writings claimed as his own a wisdom that was only much learning, a mischievous art.

An attack on book-learning that is merely the acquisition of second-hand information Diels rejects the fragment as spurious, chiefly because it makes Pythagoras a writer of books. But the reading ἐποίησατο for ἐποίησεν does away with this objection.

XVIII. Of all those whose discourses I have heard, not one attains to this, to realise that wisdom is a thing apart from all.

This has been interpreted to mean that true wisdom is attained by none, or that general opinions do not contain real wisdom.

XIX. Wisdom is one thing—to know the thought whereby all things are steered through all things.

That is, to understand the doctrine of opposites and of perpetual change.

XX. This world, which is the same for all, was made neither by a god nor by man, but it ever was, and is, and shall be, ever-living Fire, in measures being kindled and in measures going out.

The use of κόσμος to mean "world" is Pythagorean. μέτρα refers to the approximate correspondence between the things that are becoming fire and the things that are coming out of fire. The balance of nature is not disturbed by perpetual flux.

XXI. The transformations of Fire are, first, sea; of sea half is earth and half fiery storm-cloud.

This is the famous "road up and down" (or at any rate the best illustration of it) with its three stages—earth, water,
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XXII. Πυρὸς ἀνταμείβεται πάντα καὶ πῦρ ἀπάντων, ὡςπέρ χρυσοῦ χρήματα καὶ χρημάτων χρυσός.

XXIII. Θάλασσα διαχέεται καὶ μετρέται ἐς τὸν αὐτὸν λόγον ὅκοιος πρόσθεν ἢν ἡ γενέσθαι.

XXIV. Χρησμοσύνη ... κόρος.

XXV. Ζῇ πῦρ τὸν ἄερος θάνατον, καὶ ἀὴρ ζῇ τὸν πυρὸς θάνατον· ὡδωρ ζῇ τὸν γῆς θάνατον, γῆς τὸν ύδατος.

XXVI. Πάντα τὸ πῦρ ἐπελθόν κρινεῖ καὶ καταλήψεται.

XXVII. Τὸ μὴ δύνον ποτε πῶς ἂν τις λάθοι;

XXVIII. Τὰ δὲ πάντα οἰκίζει κεραυνός.

XXIX. "Ἡλιος οὖχ ὑπερβῆσεται μέτρα· εἰ δὲ μὴ· Ἐρινύς μὲν δίκης ἐπίκουροι ἕξευρήσουσι.

XXIII Clem. Alex. Strom v 14, p. 712, Euseb P. E xiii 13, p. 676.
The MSS of Clement read γῆ after γενέσθαι, whence Schuster reads γῆ. In any case earth is referred to, and γῆ is probably the subject of διαχέεται. See Burnet.
XXV. Maximus Tyr. xli. 4, p. 489. See also Plutarch de El 18, p. 392, and M. Anton. iv. 46.
In the texts ἄερος and γῆς are transposed. Diels reads as above. Bywater retains the old order.
XXVII Clem. Alex. Paedag ii 10, p. 229.
XXIX. Plutarch de Exil 11, p 604.
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fire  On the earth is the sea, above the sea is the sun. Sea
is half composed of earth transforming itself to water and
half of fiery cloud, the latter representing water on its way
to become fire  This explanation of προστήρ I owe to Burnet.

XXII. All things are exchanged for Fire and Fire
for all things, even as goods for gold and gold for

XXIII. It is melted into sea, and is measured to
the same proportion as before it became earth.

The subject is γῆ, and the whole fragment means that along
the "road up" the proportion of the "measures" remains
constant. The amount of earth in the universe remains
approximately the same, because the "measures" of water
turning to earth equal the "measures" of earth turning to

XXIV. Want . . . surfeit.

E g. the "want" of earth for water to increase it equals
the "surfeit" of earth which makes some of it turn to

XXV. Fire lives the death of air, and air lives the
death of Fire; water lives the death of earth, earth
that of water

XXVI. Fire when it has advanced will judge and
convict all things.

For the "advances" of fire see περὶ διατήρησις I, Chap III
Such statements as the one above led the Stoics to develop
their theory of ἐκτύβωσις, the destruction of all things
periodically by fire, to be followed by a re-birth and restora-
tion of all things

XXVII  How can you hide from that which never

sets

XXVIII The thunderbolt steers all things.

XXIX The sun will not overstep his measures;
otherwise the Erinyes, helpers of Justice, will find
him out

See the notes to XX and XXIII
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XXX. Ἡ οὐς καὶ ἐσπέρης τέρματα ἢ ἄρκτος,
2 καὶ άντίου τῆς ἄρκτου οὐρος αἴθριου Διός.
XXXI. Εἴ μὴ ἄλιος ἦν, ἕνεκα τῶν ἄλλων
2 ἄστρων εὐφρονία ἂν ἦν.
XXXII. Νέος ἐφ’ ἡμέρῃ ἄλιος
XXXIII. Δοκεῖ δὲ (scil. Θαλῆς) κατὰ τινὰς
πρῶτος ἀστρολογήσαι καὶ ἡλιακὰς ἐκλήσεις καὶ
τροπὰς προειπεῖν, ὡς φησιν Εὐδήμος ἐν τῇ περὶ
tῶν ἀστρολογουμένων ἱστορίᾳ. ὥθεν αὐτὸν καὶ
Ἐφεσάνης καὶ Ἰρόδοτος θαυμάζει. μαρτυρεῖ δ’
5 αὐτῷ καὶ Ἡράκλειτος καὶ Δημόκριτος.
XXXIV. Οὕτως οὖν ἀναγκαίαν πρὸς τὸν
οὐρανὸν ἔχων συμπλοκὴν καὶ συναρμογὴν ὁ
χρόνος οὖς ἀπλῶς ἐστὶ κίνησις ἄλλη, ὥστε
ἐνταῖν, κίνησις ἐν τάξει μέτρων ἐχοῦσῃ καὶ
πέρατα καὶ περιόδους. ὅν ὁ ἄλιος ἐπιστάτης
δὲ καὶ σκοπός, δρύειν καὶ βραβεύειν καὶ
ἀναδεικνύει καὶ ἀναφαίνει μεταβολὰς καὶ ὅρας
αἱ πάντα φέρουσι, καθ’ Ἡράκλειτον, οὐδὲ φαύλ
λων οὐδὲ μικρῶν, ἄλλα τῶν μεγίστων καὶ
10 κυριωτάτων τῷ ἡγεμόνι καὶ πρῶτῳ θεῷ γίνεται
συνεργός.

XXX. Strabo 1. 6, p 3.
XXXI. Plutarch Aqua et Ignis Comp. 7, p. 957, and
de Fortuna 3, p. 98 Of Clem. Alex Pròtrept u. p. 87
Bywater does not include the words ένεκα . . . ἄστρων in
the text, but considers them to be a part of the narrator’s
explanation.
XXXII. Aristotle Meteor. i. 2, p 355, a 9. See the
comments of Alex. Aphrod. and of Olympiodorus. Also
Proclus in Timaeum, p. 334 b.

1 Diogenes Laert. i. 23.
2 Plutarch Qu. Plat. viii. 4, p 1007.
ON THE UNIVERSE

XXX. The limits of the East and West are the Bear, and opposite the Bear is the boundary of bright Zeus.

The "boundary of bright Zeus" is, according to Diels, the South Pole. Burnet takes it to be the horizon, and the whole passage a protest against the Pythagorean view of a southern hemisphere.

XXXI. If there were no sun, there would be night, in spite of the other stars.

XXXII. The sun is new every day.

This is because of the perpetual flux. One sun is extinguished at sunset, another is kindled at sunrise.

XXXIII. Thales is supposed by some to have been the first astronomer and the first to foretell the eclipses and turnings of the sun, as Eudemus declares in his account of astronomical discoveries. For this reason both Xenophanes and Herodotus pay him respectful honour, and both Heracleitus and Democritus bear witness to him.

XXXIV. So time, having a necessary connection and union with the firmament, is not motion merely, but, as I have said, motion in an order having measure, limits and periods. Of which the sun, being overseer and warder, to determine, judge, appoint and declare the changes and seasons, which, according to Heracleitus, bring all things, is a helper of the leader and first God, not in trivial or small things, but in the greatest and most important.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XXXV. Διδάσκαλος δὲ πλείστων Ἡσίοδος τούτον ἐπίστανται πλείστα εἰδέναι, δότις ἡμέρην 3 καὶ εὐφρόνην οὐκ ἐγώνοικε· ἔστι γὰρ ἐν.

XXXVI. Ὁ θεὸς ἡμέρη εὐφρόνη, χειμῶν θέρος, πόλεμος εἰρήνη, κόρος λιμός· ἀλλοιοῦται δὲ δικωσπερ πῦρ, ὅκοταν συμμυγὴ θυώμασι, ὄνομάζε-4 ταί καθ’ ἤδουν ἐκάστοιν.

XXXVII. Εἰ πάντα τὰ δὲντα καπνὸς γένοιτο, 2 ῥίνες ἄν διαγνοίεν.

XXXVIII. Αἱ ψυχαὶ ὀσμῶνται καθ’ ἄδην.

XXXIX. Ῥά ψυχρὰ θέρεται, θερμῶν ψύχεται, 2 ύγρῶν αὐαίνεται, καρφαλέων νοτίζεται.

XL. Σκίδνησι καὶ συνάγει, πρόσεις καὶ 2 ἀπεισι.

XLI. Ποταμοῖς δὶς τοῦτοι αὐτοῦδε οὐκ ἀν 2 ἐμβαίνης· ἔτερα γὰρ <καὶ ἔτερα> ἐπιρρέει ύδατα.

XXXVI. Hipp. Ref Haer. ix. 10. Diels reads δικωσπερ <πῦρ>:
Bywater adds θώμα after συμμυγὴ, with Bernays, and Zeller adds ἄχρ in the same place
XXXVII. Aristotle de Sensu 5, p. 443, a 21.
XXXVIII. Plutarch de Fac. in Orbe Lunae 23, p 943.
XXXIX. Scholiast, Tzetzes ad Exeg. in Iliada, p. 126.
XL. Plutarch de El 18, p 392
XLI. I omit this, as being obviously a corrupt form of XLI.

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XXXV. The teacher of most men is Hesiod. They think that he knew very many things, though he did not understand day and night. For they are one.

In *Theogony* 124 Hesiod calls day the daughter of night. According to Heraclitus day and night, two opposites, are really one, or, as we should say, two aspects of the same thing.

XXXVI. God is day and night, winter and summer, war and peace, surfeit and hunger. But he undergoes transformations, just as fire, when it is mixed with spices, is named after the savour of each.

“Unity of opposites” again Burnet renders ἡὔονη “savour,” and I have followed him, though with some hesitation, especially as the reading of the second sentence is dubious. καθ’ ἡὔονην ἐκδοτοῦ could mean: “according to individual caprice,” and I am not certain that this is not the meaning here.

XXXVII. If all existing things were to become smoke, the nostrils would distinguish them.

XXXVIII Souls smell in Hades

It is difficult to see what sense can be given to this fragment except that in Hades souls are a smoky exhalation, and so come under the sense of smell. Pfleiderer suggested διωξώνται, “are made holy,” a thought foreign to Heraclitus.

XXXIX. Cold things become warm, warmth cools, moisture dries, the parched gets wet.

XL. It scatters and gathers, it comes and goes.

XLI. You could not step twice into the same rivers, for other waters are ever flowing on to you.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XLIII. Καὶ Ἦρακλείτος ἐπίτιμα τῷ πού-σαντι· ὥς ἔρις ἕκ τε θεῶν καὶ ἀνθρώπων ἀπόλοιτο· οὗ γὰρ ἂν εἰναι ἄρμονίαν μὴ ὄντος ὅξεος καὶ βαρέος, οὐδὲ τὰ ξύλα ἄνευ θήλεος καὶ ἄρρενος, 5 ἐναντίων ὄντων.¹

XLIV. Πόλεμος πάντων μὲν πατήρ ἐστὶ πάντων δὲ βασιλεὺς, καὶ τοὺς μὲν θεοὺς ἔδειξε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δούλους ἐποίησε 4 τοὺς δὲ ἑλευθέρους.

XLV. Οὐ ξυνίασι οἷως διαφέρομενοι ἐσοντὸ ὁμολογεῖν· παλίντονος ἄρμονίη ὁκωστερ τὸξον
3 καὶ λύρης.

XLVI. Καὶ περὶ αὐτῶν τούτων ἀνώτερον ἐπιζητοῦσι καὶ φυσικότερον· Εὐριπίδης μὲν φάσκων ἔραν μὲν ὄμβρου γαῖαν ἕτραυσαν, ἔραν δὲ σεμνῶν οὐρανῶν πληρούμενον ὄμβρου πεσεῖν ἐς γαῖαν· καὶ Ἦρακλείτος τὸ ἀντίξον συμφέρον, καὶ ἐκ τῶν διαφέροντων καλλιστὴν 7 ἄρμονίαν, καὶ πάντα κατ’ ἐριν γίνεσθαι.²


XLIV. Hipp. Ref Haer. ix 9, Plutarch de Ἰσιδο. 48, p 370.

XLV. Plato Symposium 187 A, Sophist 242 d, Plutarch de Anim. Pro Cecidione 27, p. 1026, de Ἰσιδο 45, p. 369, παλίντονος γὰρ ἄρμονίη κόσμου ὁκωστερ λύρης καὶ τόξον καὶ Ἦρακλείτον Burnet thinks (rightly) that Heracleitus could not have said both παλίντροτος and παλίντονος; he prefers the latter and Diels the former. The one refers to the shape of the bow, the latter to the tension in the bow-string. Bywater reads παλίντροτος (as in Plut. de An Pr. and Hipp Ref. Haer. ix 9)

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XLIII. And Heracleitus rebukes the poet who says, “would that strife might perish from among gods and men.” For there could be (he said) no attunement without the opposites high and low, and no animals without the opposites male and female.

XLIV. War is the father of all and the king of all; some he has marked out to be gods and some to be men, some he has made slaves and some free.

XLV. They understand not how that which is a variance with itself agrees with itself. There sit attunement of opposite tensions, like that of the bow and of the harp.

With the reading παλιντροπος the meaning is: “a harmony from opposite shapes”

XLVI. In reference to these very things they look for deeper and more natural principles. Euripides says that “the parched earth is in love with rain,” and that “high heaven, with rain fulfilled, loves to fall to earth.” And Heracleitus says that “the opposite is beneficial,” and that “from things that differ comes the fairest attunement,” and that “all things are born through strife”

Burnet thinks that there is a reference to the medical theory of “like is cured by unlike” in the first of these quotations from Heracleitus (τὸ ἀντίκον συμφέρων) See also Stewart on Aristotle, Eth Nic. 1104, b18

1 Aristotle, Eth Eud. vii 1, p. 1235a, 26
2 Aristotle, Eth. Nic. vili 2, p. 1151b1
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XLVII. Ἄρμονή ἀφανής φανερῆς κρείσσων.
XLVIII. Μὴ εἰκῇ περὶ τῶν μεγίστων συμβα-

2 λώμεθα.

XLIX. Χρῆ εὖ μάλα πολλῶν ἱστορικ ὁλο-

2 σόφους ἄνδρας εἶναι.

L. Γναφέων ὅδος εὐθεία καὶ σκολιῇ μία ἔστι

2 καὶ ἡ αὐτῇ.

LI. Ὅνοι σύρματ' ἄν ἑλοιντο μᾶλλον ἡ χρυσόν.

LIa. Heraclitus dixit quod si felicitas esset in
delectionibus corporis boves felices diceremus,

3 cum inveniant orobum ad comedendum.¹

LII. Θάλασσα ὑδωρ καθαρώτατον καὶ μιαρώ-
tatōn, ἵχθυι μὲν πτώμον καὶ σωτήριον,

3 ἄνθρωπος δὲ ἄποτον καὶ ὀλέθριον.

LIII. Siccus etiam pulvis et cinis, ubi unque
cohortem porticus vel tectum protegit, iuxta parietes
reponendas est, ut sit quo aves se perfundant: nam
his rebus plumam pinanasque emendant, si modo
credimus Ephesio Heraclito qui ait · suas coeno,

6 cohortales aves pulvere (vel cinere) lavari.²

LIV. Βορβόρῳ χαίρειν.

XLVII. Plutarch de Anm. Procreatione 27, p. 1026; Hipp.

Ref Haer. ix 9.

XLVIII. Diog. Laert. ix 73

XLIX. Clem. Alex. Strom. v. 14, p. 733.

L. Hipp. Ref Haer. ix. 10. γναφέων MSS ; γναφέων

Bywater; γναφεῖς Bernays.

LI. Aristotle Eth. Nic. x. 5, p. 1176 a 6. LI. a is
Bywater’s discovery. See Journal of Philolog/, ix (1880),
p. 230.


10, p. 75.

1 Albertus Magnus de Veget. vi. 401, p 545 Meyer.

2 Columella de R R. viii 4

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ON THE UNIVERSE

XLVII. The invisible attunement is superior to the visible.

This apparently means that the attunement of opposites in the natural world is a superior “harmony” to that which we hear from musical instruments. ἀρμονία means “tune” rather than “harmony.”

XLVIII. Let us not make random guesses about the greatest things.

XLIX. Men who love wisdom must have knowledge of very many things.

This is not inconsistent with πολυμαθής νῦν ἔχειν οὐ διδάσκειν. Though πολυμαθής is not enough, yet the true philosopher will have it.

L. The straight and the crooked way of the cloth-carders is one and the same.

This is a reference to the motion of the fuller’s comb, which both revolved and also moved in a straight line.

LI. Asses would prefer straw to gold.

LII. Heracleitus said that if happiness consisted in bodily delights we should call oxen happy when they find bitter vetches to eat.

LII. Sea-water is both very pure and very foul; to fishes it is drinkable and healthful, to men it is undrinkable and deadly.

Here we have the “unity of opposites” in a slightly different form.

LIII. Dry dust also and ashes must be placed near the walls wherever the porch or roof protects the chicken-run, that the birds may have a place to sprinkle themselves; for with these things they improve their plumage and wings, if only we believe Heracleitus the Ephesian, who says. “pigs wash in mud and barnyard fowls in dust (or ash).”

LIV. To delight in mud.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LV. Πάν ἐρπετῶν πληγῆ νέμεται.

LV. Παλίντονος ἀρμονίη κόσμου ὁκωστερή

2 λύρης καὶ τόξου.

LVII. Ἀγαθὸν καὶ κακὸν ταυτὸν.

LVIII. Καὶ ἀγαθὸν καὶ κακὸν (scil. ἐν ἔστιν)

οἱ γοῦν ἰατροὶ, φησὶν ὁ Ἡράκλειτος, τέμνοντες
καλοντες πάντη βασανίζοντες κακῶς τοὺς ἁρρω-
στοῦντας ἐπαιτεῖοντας μηδὲν ἄξιον μισθὸν
λαμβάνειν παρὰ τῶν ἁρρωστοῦντων, ταῦτα ἔργα-
6 ζόμενοι τὰ ἀγαθὰ καὶ †τὰς νόσους†.

LIX. Συνάψιες οὐλα καὶ οὐχὶ οὐλα, συμφερό-

μενον διαφερόμενον, συνάδον διάδον· ἐκ πάντων
3 ἐν καὶ ἕξ ἐνὸς πάντα.

LX. Δίκης σύνομα οὐκ ἄν ἦδεσαν, εἰ ταῦτα

2 μὴ ἦν.

LV. Aristotle de Mundo 6, p. 401 a 8 (with the reading τὴν γῆν); Stobaeus Eel. i. 2, p. 86 (with the reading πληγῆ). Zeller retains τὴν γῆν.

LV. See Plutarch de Tranquill. 15, p 473; de Iside 45, p. 369, Porphyrius de Antro Nymph 29. It is unlikely that the aphorism occurred with both παλίντονος and παλίντροπος. See XLV.


LVIII. Many readings have been suggested for the corrupt τὰς νόσους—καὶ <τὰ κακὰ> τὰς νόσους, κατὰ τὰς νόσους and καὶ βασάνους. See Bywater’s note ἐπαιτεῖονται Bernays for the MS. reading ἐπαιτεῖονται.

LIX. Aristotle de Mundo 5, p. 396 b 12; Stobaeus Eel. i. 34, p. 690. συνάψιες Diels; συνάψιες MSS

LX. Clem. Alex. Strom. iv. 3, p. 563.

1 Hippolytus Ref. Haer ix. 10
ON THE UNIVERSE

LV. Every creature is driven to pasture with blows.

The reading ηυ γυν, preferred by Zeller and Pfeiderer, will refer to the "crawling creatures" (worms) which feed on earth. But cf Aeschylus, Agamemnon 358 and Plato, Crito 109 B, καθαρπετ ραγδενες κτηνη πληγη νεμοντες. See Diels in Berl. Sitzb 1901, p 188. Men do not know what is good for them, and have to be forced to it.

LVI. The attunement of the world is of opposite tensions, as is that of the harp or bow.

See Fragment XLV.

LVII. Good and bad are the same.

This refers (a) to a thing being good for some and bad for others; (b) to goodness and badness being two aspects of the same thing.

LVIII. Goodness and badness are one. At any rate doctors, as Heracleitus says, cut, burn, and cruelly rack the sick, asking to get from the sick a fee that is not their deserts, in that they effect such benefits in sickness.

With επαινεναι the meaning is: "complain that the patients do not give them an adequate return." See Plato, Republic VI, 497 b.

LIX Couples are wholes and not wholes, what agrees disagrees, the concordant is discordant. From all things one and from one all things.

The reading συνδύεις could be taken as a potential optative without ἄν. Burnet renders συμφερόμενον διαφερό-μενον "what is drawn together and what is drawn asunder," and takes all three to be explanatory of συνδύεις.

LX. Men would not have known the name of Justice were it not for these things.

That is, justice is known only through injustice.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXI. Ἀπρεπὲς φασίν, εἰ τέρπει τοὺς θεοὺς πολέμων θέα. ἀλλ' οὐκ ἀπρεπὲς· τὰ γὰρ γενναία ἔργα τέρπει. ἀλλὸς τοῖς πόλεμοι καὶ μάχαι ἡμῶν μὲν δεινὰ δοκεῖ, τῷ δὲ θεῷ οὐδὲ ταύτα δεινὰ. συντελεῖ γὰρ ἀπαντά ὁ θεὸς πρὸς ἀρμονίαν τῶν ὀλῶν, οἰκονομῶν τὰ συμφέροντα, ὅπερ καὶ Ἡράκλειτος λέγει, ὡς τῷ μὲν θεῷ καλὰ πάντα καὶ ἄγαθὰ καὶ δίκαια, ἀνθρώποι δὲ ἃ μὲν

9 ἀδικα ὑπειλήφασιν, ἃ δὲ δίκαια.¹

LXII. Εἰδέναι χρῆ τῶν πόλεμων ἐόντα ξύνον, καὶ δίκην ἔριν καὶ γινόμενα πάντα κατ' ἔριν καὶ

3 ἧχρεωμένα.]

LXIII. Ἐστι γὰρ εἰμαρμένα πάντως * * * *

LXIV. Θάνατος ἔστι ὁκόσα ἐγερθέντες ὁρέομεν,

2 ὁκόσα δὲ εὐδοκεῖς ὑπνόν.

LXV. Ἐν τῷ σοφῶν μοῦνον λέγεσθαι οὐκ ἐθέλει

2 καὶ ἐθέλει Ζηνὸς οὖνομα.

LXVI. Τοῦ βιοῦ οὖνομα βίος, ἔργου δὲ

2 θάνατος.

LXII. Origen contra Celsum vi 42, p. 312.
LXIII. Stobaeus Eid 1. 5, p 178.
LXIV. Clem. Alex. Strom iii. 3, p. 520.
LXV. Clem. Alex. Strom. v. 14, p. 718.
LXVI. Eustathius in Thad. 1, 49; Etymol. magnum s.v

bíōs; Schol. in Thad. 1 49 ap Cramer A P iii. p. 122.

¹ Schol. B. in II. iv. 4, p. 120 Bekk.
ON THE UNIVERSE

LXI. They say that it is unseemly that the sight of wars delights the gods. But it is not unseemly, for noble deeds delight them. Wars and fighting seem to our thoughtlessness (?) terrible, but in the sight of God even these things are not terrible. For God makes everything contribute to the attunement of wholes, as he dispenses the things that benefit, even as Heracleitus says that to God all things are fair and good and just, but men have supposed that some things are unjust, other things just.

LXII. We must know that war is common to all and that strife is justice, and that everything comes into being by strife and . . .

The corrupt χρεόμενα has been emended to καταχρεόμενα, to φθειρόμενα and κρυμόμενα, but no reading commends itself as really probable.

LXIII. For there are things foreordained wholly.

LXIV. Whatsoever things we see when awake are death, just as those we see in sleep are slumber.

Diels thinks that the original went on to say that “what we see when dead is life.” The road up and down has three stages, Fire, Water, Earth, or, Life, Sleep, Death.

LXV. The one and only wisdom is both unwilling and willing to be spoken of under the name of Zeus.

“Unum illud principium mundi est materia causa lex regmen Zeós, Δίκη, σοφίη, λόγος: varia nomina, res non diversa. Idein significat illud . . . πῦρ αἰείζων, unde manat omnis motus, omnis vita, omnis intellectus.” Ritter and Preller, Hist. Philos Gr § 40, note a. This is admirably said, and puts a great deal of Heracleitus’ teaching into three sentences.

LXVI. The name of the bow is life, but its work is death.

A pun on βιός (bow) and βίος (life).
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXVII. 'Αθάνατοι θυτοί, θυτοί ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον τὸν δὲ ἐκείνων βίον
3 τεθνεώτες.

LXVIII. Ψυχής γὰρ θάνατος ὑδωρ γενέσθαι, ὑδατὶ δὲ θάνατος γῆν γενέσθαι· ἐκ γῆς δὲ ὑδατ
3 γίνεται, ἐξ ὑδατος δὲ ψυχή.

LXIX. 'Οδὸς ἄνω κάτω μία καὶ ὑπῆ.

LXX. Εὐνόν ἄρχῃ καὶ πέρας.

LXXI. Ψυχής πείρατα οὐκ ἄν ἐξεύροι πᾶσαν
2 ἐπιφορέωμενος ὅδον· οὐτω βαθὺν λόγον ἐχεί.

LXXII. Ψυχής τέρψεις ψυχήις γενέσθαι.

LXXIII. 'Ανὴρ ὁκὼ ἀν νεμπθη, ἄγεται ὑπὸ
παιδὸς ἀνήθου σφαλλόμενος, οὐκ ἐπαλων ὅκη
3 βαίνει, ψυχὴν τὴν ψυχὴν ἐχων.

LXXIV. Αὕτη ψυχὴ σοφωτάτη καὶ ἄριστη

LXVII. Hipp. Ref. Haer. ix. 10. The fragment (or parts of it) are quoted by many authors See Bywater, Patrick or Diels.

LXVIII. Hipp Ref Haer v 16; Clem. Alex Strom vi 2, p. 746; Philo de Incorr Mundi 21, p 509; Proclus in Tim. 36 c.

LXIX. Hipp Ref. Haer. ix. 10; Diog. Laert. ix 8; Max. Tyr. xli. 4, p. 489; Cleomedes περὶ μετεώρων i. p 75, Stobaeus Ed. i 41.


LXXI Diog Laert ix. 7
LXXII Numenius ap. Porphyr. de Antro Nymph 10.
LXXIII. Stobaeus Flor v 120
LXXIV. Plutarch Romulus 28; Stobaeus Flor. v. 120 (in the form αὕτη ξηρὸς ψυχῇ σοφωτάτη καὶ ἄριστη, where ξηρὸς is a gloss) In several cases (e.g. Plutarch de Carn. Enn i 6, p 995; de Defectu Orac. 41, p. 432; Hermias in Plato Phaedr. p 73, Ast) the fragment occurs in the form αὕτη ξηρῆς ψυχῆς σοφωτάτη καὶ ἄριστη Another very old form, going back at least to Philo, is οὐ γῆ ξηρῆς, ψυχῆς σοφωτάτη
ON THE UNIVERSE

LXVII. Immortal mortals, mortal immortals, one living the others' death and dying the others' life.

For the sake of symmetry in English I have translated τεθνεότες rather inaccurately. Being perfect in tense it strictly means "being dead," i.e. their being dead is the others' life.

LXVIII. For it is death to souls to become water, and death to water to become earth. But from earth comes water, and from water, soul.

The best commentary on this is Aristotle, de Anima I 2, 405 a, 25. καὶ Ἡράκλειτος δὲ τὴν ἀρχὴν εἶναι φήσιν ψυχὴν, εἰπερ τὴν ἀναβαθμίαν, ἐξ ἂς τὰλλα συνιστήναι.

LXIX. The road up and the road down is one and the same.

LXX. The beginning and end are common.

Heracleitus is referring to a point on the circumference of a circle.

LXXI. The limits of soul you could not discover though you journeyed the whole way, so deep a measure it has.

Burnet renders λόγον "measure," as in Fragment XXIII.

LXXII. It is delight to souls to become moist.

Perhaps because the change to moisture means death, and the rest of death is pleasant. Or, the way down to death is really a way to the joy of a new life. Or (finally), the passage cannot be altogether without a reference to the τέρψις of intoxication. See the next fragment.

LXXIII. A man when he has become drunk is led by a mere stripling, stumbling, not knowing where he walks, having his soul moist.

LXXIV. A dry soul is wisest and best.

καὶ ἀρίστη The steps in the corruption seem to be ἀθη—ἀθη ἡηρη—ἀθην ἡηρη—ἀθ ἁη ἡηρη See Bywater's notes on LXXV and LXXVI.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXXV. †Αὐγὴ ξηρὴ ψυχὴ σοφωτάτη καὶ 2 ἀρίστη.†

LXXVI. †Οὐ γὴ ξηρὴ, ψυχὴ σοφωτάτη καὶ 2 ἀρίστη.†

LXXVII. Ἄνθρωπος, ὡς ἐν εὐφρόνῃ φάος, 2 ἀπτεται ἀποσβέννυται.

LXXVIII. Πότε γὰρ ἐν ἡμίν αὐτοῖς οὐκ ἔστιν ὁ θάνατος; καὶ ἡ φήσιν Ἰῆράκλειτος, ταῦτ' εἶναι ξῶν καὶ τεθνηκός, καὶ τὸ ἑγρηγορός καὶ τὸ καθεῦδον, καὶ νέον καὶ γηραιῶν· τάδε γὰρ μεταπεσόντα ἐκείνα ἔστι κάκεινα πάλιν μεταπεσόντα 6 ταῦτα.1

LXXIX. Αἰών παῖς ἔστι παῖζων πεσσεύων. 2 παιδὸς ἡ βασιλεία.

LXXX. Ἐδιξησάμην ἐμεωντὸν.

LXXXI. Ποταμοῖς τοῖς αὐτοῖς ἐμβαίνομεν 2 τε καὶ οὐκ ἐμβαίνομεν, εἰμέν τε καὶ οὐκ εἶμεν.

LXXXVII. Clem Alex. Strom. iv 22, p 628.
LXXXIX. Clem. Alex. Paedag i. 5 p 111; Hipp. Ref. Haer. ix 9, Proclus in Tim. 101 v.
LXXX. Plutarch adv. Colot 20, p 1118; Dio Chrysost. Or 55, p 282; Suidas s.v Ποστοῦμος.
LXXXI. Herachitus Alleg Hom. 24 and Seneca Epp. 58.

1 Plutarch, Consol. ad Apoll 10, p 106.
ON THE UNIVERSE

LXXV. Dry light is the wisest and best soul.
LXXVI. Where earth is dry, the soul is wisest and best.

For LXXV and LXXVI see notes on the text

LXXVII. Man, like a light in the night, is kindled and put out.

LXXVIII. For when is death not within our selves? And as Heracleitus says: "Living and dead are the same, and so are awake and asleep, young and old. The former when shifted are the latter, and again the latter when shifted are the former."

Burnet takes the metaphor in μεταφέσοντα to be the moving of pieces from one γραμμή of the draught-board to another.

LXXIX. Time is a child playing draughts; the kingship is a child's.

Cf Homer, Iliad XV. 362:

δέ ότε τις ψάμαθον πάις ἄγχι θαλάσσης,
ὅτε τ' ἐπελ ὁ δὲ ποιήσῃ ἄθροισα τηθείσιν,
δὴ ἀδείς συνέχευε ποσίν καὶ χεραὶν ἄβυραν.

The changes of time are like the changes of the child's game.

LXXX. I searched my self.

See Ritter and Preller, § 48 Possibly it means: "I inquired of myself, and did not trust others." See Fragments XV–XVIII. Some see a reference to γυναῖκες εαυτόν, and it is possible that Heracleitus gave a new meaning to this old saying. But Pfeiderer's theory, that H. sought for the τέλος in introspection, is a strangely distorted view.

LXXXI. Into the same rivers we step and do not step; we are and we are not.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXXXII. Κάματός ἐστὶ τοῖς αὐτοῖς μοχθεὶν
2 καὶ ἀρχεσθαι.
LXXXIII. Μεταβάλλον ἀναπάυεται.
LXXXIV. Καὶ ὁ κυκέων διίσταται μὴ κινεό-
2 μενος.
LXXXV. Νέκυες κοπρίων ἐκβλητότεροι.
LXXXVI. Γενόμενοι ἴσως εὐθέλουσι μόρους τ’
ἐχειν μᾶλλον δὲ ἀναπαύεσθαι, καὶ παῖδας κατα-
3 λείπουσι μόρους γενέσθαι.
LXXXVII. Οἱ μὲν "ἡβόντος" ἀναγινώσκοντες1
ἐτη τριάκοντα ποιοὺσι τὴν γενέαν καθ’ Ἡράκλει-
τον’ ἐν ὧ χρόνῳ γεννώντα παρέχει τὸν ἐξ αὐτοῦ
4 γεγεννημένον ὁ γεννήσας.2
LXXXVIII. 'Ο τριάκοντα ἀριθμός φυσικο-
τάτος ἐστὶν· ὁ γὰρ ἐν μονάσι τριάς, τούτο ἐν
δεκάσι τριακοντάς. ἐπεὶ καὶ ὁ τοῦ μηνὸς κύκλος
συνέστηκεν ἐκ τεσσάρων τῶν ἀπὸ μονάδος ἐξῆς
τετραγώνων α’, δ’, θ’, ω’. ὃθεν οὐκ ἀπὸ σκοποῦ
6 Ὁ Ἡράκλειτος γενεάν τὸν μῆνα καλεῖ3
LXXXIX. Ex homine in tricennio potest avus
2 haberi.

LXXXII. Plotinus Enn iv 8, p 468, Iamblichus ap
Stob. Ecl 1.41, p 906
LXXXIII. Same as for LXXXII.
LXXXIV. Theophrastus ἀπ’ ἱλιγγαν 9, p 138
LXXXV. Strabo xvi 26, p 784; Plutarch Qu conviv
iv 4, p 669, Pollux Onom v 163, The scholiast V on
Iliad xxiv 54, p. 630 Bekk assigns the fragment to
Empedocles
LXXXVI. Clem Alex Strom. iii 3, p 516.
LXXXVII. Cf Censorinus de D N 17
LXXXIX. Philo Qu in Gen ii 5, p 82, Aucher.
ON THE UNIVERSE

LXXXII. It is toil to labour for the same masters and to be ruled by them.

*τὸ change is restful. Cf. the next fragment.

LXXXIII. By changing it rests.

LXXXIV. The posset too separates if it be not stirred.

An example of change and motion giving existence and reality

LXXXV. Corpses are more fit to be thrown out than is dung.

LXXXVI. When born they wish to live and to have dooms—or rather to rest, and they leave children after them to become dooms.

LXXXVII. Some reading ἵππωντος in this passage make a generation to consist of thirty years, as Heracleitus has it, this being the time it takes a father to have a son who is himself a father.

LXXXVIII. The number thirty is one most intimately bound up with nature, as it bears the same relation to tens as three does to units. Then again the cycle of the moon is composed of the numbers 1, 4, 9, 16, which are the squares of the first four numbers. Wherefore Heracleitus hit the mark when he called the month (or moon) a generation.

LXXXIX. In thirty years a man may become a grandfather.

The Fragments LXXXVI–LXXXIX refer to the "cycle of life". The circle is complete when the son himself becomes a father.

1 Apud Hesiod fr 163 Goettling.
2 Plutarch de Orac Def 11, p. 415.
3 Io. Lydus de Mensibus, ii. 10, p. 37 ed Bonn.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XC. Πάντες εἰς ἐν ἀποτέλεσμα συνεργοῦμεν, οἱ μὲν εἰδῶτος καὶ παρακολουθητικῶς, οἱ δὲ ἄνεπιστάτως, ὥσπερ καὶ τοὺς καθεύδοντας, οἶμαι, ὁ Ἡράκλειτος ἐργάτας εἶναι λέγει καὶ ὁ συνεργοῦς τῶν ἐν τῷ κόσμῳ γνωμένου.1

XCI. Ἐνυόν ἐστι πᾶσι τὸ φρονεῖν. Ἐὰν νῦν λέγοντας ἰσχυρίζεσθαι χρὴ τῷ Ἐνυῷ πάντων, ὅκωστερ νόμῳ πόλις καὶ πολὺ ἰσχυρότερως. τρέφονται γὰρ πάντες οἱ ἀνθρώπαιοι νόμοι υπὸ ἐνὸς τοῦ θελεῖ κρατεῖν γὰρ τοσοῦτον ὄκοσον ὅ ἐθέλει καὶ ἡξαρκεῖ πᾶσι καὶ περιγίνεται.

XCII. Διὸ δεῖ ἐπεσθαίν τῷ Ἐνυῷ. τοῦ λόγου δὲ ἐόντος Ἐνυοῦ, ἡώουσι οἱ πολλοὶ ὡς ἰδίῃν ἔχοντες

3 φρόνησιν.

XCI. Stobaeus Flor in 84. Cf Hymn of Cleanthes 24, οὔτ' ἐσορῶσι θεοὶ κοίνων νόμον οὕτε κλάουσιν, δ' κεν πειθόμενοι σοι καὶ ἐσθῆλον ἔχουσι

XCII Sext Emp. adv. Math vii, 133 Bywater does not regard Διὸ . . . Ἐνυῷ as Heracleitean and Burnet rejects τοῦ Ἐνυοῦ

1 M Antoninus vi 42.
ON THE UNIVERSE

ON POLITICS AND ETHICS

XC. We all work together to one end, some wittingly and with understanding, others unconsciously. In this sense, I think, Heracleitus says that even sleepers are workers and co-operators in the things that take place in the world.

XCI. Thought is common to all. Men must speak with understanding and hold fast to that which is common to all, as a city holds fast to its law, and much more strongly still. For all human laws are nourished by the one divine law. For it prevails as far as it wills, suffices for all, and there is something to spare.

"The common" will be fire, which is the one true wisdom. So men who have understanding must "keep their souls dry" and refuse to cut themselves off from the great principle of the universe by letting their souls grow moist. See Introduction, p. 457. Passages like this were eagerly seized upon by the Stoics when they elaborated their theory of a great καῦς λόγος animating the universe. True virtue, they held, was for a man consciously and lovingly to follow this λόγος, which is really the will of God, and to try to associate himself with it. What is crude and imperfect in Heracleitus became mature and complete in Stoicism. Christianity seized upon this thought, and developed the λόγος doctrine of St John and the early Fathers.

XCII. Therefore one must follow the common. But though the Word is common, the many live as though they had a wisdom of their own.

Burnet thinks that τοῦ λόγου δ' ἐντός ἑαυτοῦ does not belong to Heracleitus, appealing to the MSS. reading δὲ ἑντός in support of his contention. He is chiefly influenced by his conviction that λόγος can mean only the message or gospel of Heracleitus. But at this early stage in the history of thought there could be no distinction made between (a) the message and (b) the truth which the message tries to explain. It is the latter meaning that I think λόγος has in this passage.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XCIII. Ἡμιλίστα διηνεκέως ὁμιλέουσι, τούτῳ διαφέρονται.

XCIV. Οὐ δεῖ ὁστερ καθεύδοντας ποιεῖν καὶ λέγειν.

XCV. Ὁ ἡράκλειτός φησι, τοῖς ἐγρηγοροῖς ἕνα καὶ κοινὸν κόσμων εἶναι, τῶν δὲ κοιμωμένων ἕκαστον εἰς ἕδιον ἀποστρέφεσθαι.¹

XCVI. Ἡθος γὰρ ἀνθρώπιοι μὲν οὐκ ἔχει 2 γνώμας, θείου δὲ ἔχει.

XCVII. Ἀνὴρ νήπιος ἥκουσε πρὸς δαίμονος ὁκωστερ παῖς πρὸς ἀνδρός.

XCVIII. Ἡ ὁυ καὶ ἡ ἡράκλειτος ταύτῳ τοῦτο λέγει, δυν ἐπἀγεί, ὅτι ἀνθρώποις ὁ σοφῶτατος πρὸς θείον πίθηκος φανεῖται καὶ σοφία καὶ κάλλει 4 καὶ τοῖς ἄλλοις πάσιν;

XCV. Ὁ ἀνθρωπε, ἄγνωσεῖς ὅτι τὸ τοῦ ἡράκλειτου εὗ ἔχει, ὡς ἀρα πιθήκων ὁ καλλιστος αἰσχρὸς ἄλλῳ γένει συμβάλλειν, καὶ χυτρῶν ἡ καλλιστη ἀισχρὰ παρθένων γένει συμβάλλειν, ἦς 5 φησιν Ἰππίας ὁ σοφὸς ἢ

XCIII and XCVI. M Antoninus iv 46. Diels adds λόγῳ τῷ τὰ διὰ διοικοῦντι, which Burnet rejects as belonging to M. Aurelius (Stoic idea).

XCVI and XCVII. Origen contra Cels. vi. 12, p. 291.

¹ Plutarch de Superst 3, p. 166.
ON THE UNIVERSE

XCIII. They are at variance with that with which they have most continuous intercourse.

XCIV. We ought not to act and to speak as though we were asleep.

XCV. Heracleitus says that there is one world in common for those who are awake, but that when men are asleep each turns away into a world of his own.

Sleepiness to Heracleitus was the state of a man who allowed his soul to sink on the downward path into moisture or mud. See Fragments XCI and XCII. To be awake was to have one’s soul dry, and to be in close connection with “the ever-living fire” of the universe.

XCVI. Human nature has no understanding, but that of God has.

This fragment expresses in another way the thought that ἡ ἄπειρος is good, whereas evil.

XCVII. Man is called a baby by the deity as a child is by a man.

ON RELIGION

XCVIII And does not Heracleitus too, whom you bring forward, say this very same thing, that the wisest of men compared with God will appear as an ape in wisdom, in beauty and in everything else?

XCIX. Sir, you do not know that the remark of Heracleitus is a sound one, to the effect that the most beautiful of apes is ugly in comparison with another species, and that the most beautiful of pots is ugly in comparison with maidenhood, as says Hippias the wise.

2 Plato Hipp. mai. 289 B.
3 Plato Hipp mai. 289 A.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

C. Μάχεσθαι χρή τὸν δήμον ὑπὲρ τοῦ νόμου όκως ὑπὲρ τείχεος.

CII. Μόροι γὰρ μέξονες μέξονας μοίρας λαγχάνουσι.

CIII. Ἀρησφάτους θεοί τιμῶσι καὶ ἀνθρωποι.

CIV. Ἀνθρώποισι γίνεσθαι ὅκοσα θέλουσι οὐκ ἀμείνον. νουσὶς ύψιστὸς ἐποίησε ἡδὺ, καθὼς ἀγαθόν, λιμὺς κόρον, κάματος ἀνάπταυσιν.

CV. Θυμῶ μάχεσθαι χαλέπτων· ὁ τι γὰρ ἂν χρησὶ γίνεσθαι, ψυχὴς ὁνέεται.

CVI. Ἀνθρώποισι πᾶσι μετεστὶ γυγώσκειν ἑαυτοὺς καὶ σωφρονεῖν.

CVII. Σωφρονεῖν ἄρετὴ μεγίστη καὶ σοφία ἄληθεὰ λεγεῖν καὶ ποιεῖν κατὰ φύσιν ἐπαλοντας.

CVIII. Ἀμαθήνην ἀμείνον κρύπτειν ἐργον δὲ ἐν ἀνέσει καὶ παρ' οἴνον.

C Diogenes Laertius ix 2
CII Clem. Alex Strom iv. 7, p. 586.
CIII Clem. Alex Strom iv 4, p. 571, Theodoretus Therap vii. p. 117, 33
CIV Diogenes Laertius ix 2
CIV Stobaeus Flor iii 83 Cf Clem Alex. Strom ii. 21, p. 497. I accept (with some hesitation) κακὸν for the MS. reading καὶ (Heitz, Diels, Burnet)
CVI Stobaeus Flor v. 119
CVII Stobaeus Flor iii. 84.
CVIII Plutarch Qu conviv. iii. proem p 644; de Audiendo 12, p. 43 and Virt. doc posse 2, p 439, Stob. Flor. xviii 32.

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ON THE UNIVERSE

C. The people should fight for their law as for a wall.

This is because the law is ἵππος, is, in fact, but a reflection of the great ἵππος of the natural world

Cl. For greater dooms win greater destinies.

This refers to the “fiery deaths” of heroic men. See Introduction, p. 457, and also the following fragment.

ClI. Gods and men honour those who are killed in battle

ClII. You should put out insolence even more than a fire.

ClIV. For men to get all they wish is not the better thing. It is disease that makes health a pleasant thing; evil, good; hunger, surfeit; and toil, rest.

CV. It is hard to contend against one’s heart’s desire; for whatever it wishes to have it buys at the cost of soul.

Burnet so translates θυμός; the word covers a wider area than any English equivalent, but includes much of what we include under “instinct,” “urge,” “passionate craving.” Aristotle understood θυμός to mean anger (Ethic Nicom. II. 2, 1105 a 8) To gratify θυμός is to allow one’s soul “to become moist”

CVI. It is the concern of all men to know themselves and to be sober-minded

CVII. To be sober-minded is the greatest virtue, and wisdom is to speak the truth and to act it, listening to the voice of nature.

These two fragments (both are of doubtful authenticity) express positively what is stated in Fragment CV in a quasi-negative form

CVIII. It is better to hide ignorance, but it is hard to do this when we relax over wine.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

CIX. †Κρύπτειν ἀμαθίην κρέσσου ἢ ἐς τὸ 2 μέσου φέρειν.†

CX. Νόμος καὶ βουλὴ πείδεσθαι εὖν.

CXI. Τίς γὰρ αὐτῶν νόσς ἢ φρήν; [δήμων] ἀοιδοίσι ἔποιεται καὶ διδασκάλῳ χρέωνται ὁμίλῳ, οὐκ εἰδότες ὅτι πολλοὶ κακοὶ ὀλίγοι δὲ ἀγαθοὶ. αἱρεῦνται γὰρ ἐν αὐτία πάντων οἱ ἄριστοι, κλέος ἄνευν ὑπητῶν, οἱ δὲ πολλοὶ κεκόρηται ὁκωσπερ 6 κτήνεα.

CXII. Ἐν Πρίηνη Βλας ἐγένετο ὁ Τεντάμεω, οὐ 2 πλέων λόγος ἢ τῶν ἄλλων.

CXIII. Εἰς ἐμοὶ μύριοι, εὰν ἄριστος ἢ 2 σκὼι.

CXIV. Ἀξιον Ἐφεσίοις ἡβηδών ἀπαγξασθαί πᾶσι καὶ τοῖς ἀνήθους τὴν πόλιν καταλίπειν, οἰτίνες Ἐρμόδωρων ἄνθρα ἔωταν ὅνηστον ἐξέβαλον, φάντες ἡμέων μηδὲ εἰς ὅνηστος ἔστω, 5 εἳ δὲ μὴ, ἄλλη τε καὶ μετ᾽ ἄλλων.

CXV. Κύνες καὶ βαύζουσι διὰ ἀν μὴ γινώ- 2 σκῶι.

CXVI. Ἀπιστὴ διαφυγάνει μὴ γινώσκεσθαι.

CXVII. Βλαξ ἄνθρωπος ἐπὶ πάντι λόγῳ 2 ἐπτοῆσθαι φιλέω.
ON THE UNIVERSE

CIX. To hide ignorance is preferable to bringing it to light.
CX. It is law too to obey the advice of one.
CXI. For what mind or sense have they? They follow the bards and use the multitude as their teacher, not realising that there are many bad but few good. For the best choose one thing over all others, immortal glory among mortals, while the many are glutted like beasts.
CXII. In Priene lived Bias, son of Teutamas, who is of more account than the others.
CXIII. One man to me is as ten thousand, if he be the best.

Fragments CXI–CXIII show the aristocratic tendencies of the mind of Heraclitus. His "common," of course, has nothing to do with "common-sense" or with general opinions. It refers to the law or principle of nature, which each man must apprehend for himself. He who can do so best is a natural leader and lawgiver.

CXIV. All the Ephesians from the youths up would do well to hang themselves and leave their city to the boys. For they banished Hermodorus, the best man of them, saying, "We would have none among us who is best, if there be such an one, let him be so elsewhere among other people."
CXV. Dogs also bark at him they know not.
CXVI. He escapes being known because of men's unbelief.
"A prophet is not without honour save in his own city."
CXVII. A fool is wont to be in a flutter at every word.

CXVI. Plutarch Coriolanus 38; Clem Alex. Strom. v 13, p. 699.
CXVII. Plutarch de Audiendo 7, p 41 and de aud Poet 9, p. 28.
PERI TOY PANTOS

CXVIII. Δοκεόντα ὁ δοκιμώτατος γινώσκει ἕφυλάσσειν ἐκα τοῦ καὶ μέντοι καὶ δικη καταλῆψεται
3 ψευδέων τέκτωνας καὶ μάρτυρας.

CXIX. Τῦν θ' Ὅμηρον ἐφάσκειν ἄξιον ἐκ τῶν ἀγώνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι, καὶ Ἀρχί-
3 λοχον ὑμοίως.\(^\text{1}\)

CXX. Unus dies par omni est.

CXXI. Ἡθος ἄνθρωπων δαίμων.

CXXII. Ἀνθρώποις μένει τελευτήσες ἁσανά 2 οὐκ ἔλπονται οὐδὲ δοκέσθαι.

CXXIII. Ἐπανίστασθαι καὶ φύλακας γίνεσθαι
2 ἕγερτὶ ἔσεντες καὶ νεκρῶν.

CXXIV. Νυκτιπόλιοι, μάγοι, βάκχοι, λήσται,
2 μῦσται.

CXXV. Τὰ γὰρ νομιζόμενα κατ' ἄνθρωπος
2 μυστήρια ἀνερώστη μενῦνται.

CXXVI. Καὶ τοῖς ἀγάλμασι τούτοις εὑροῦνται,
ὁκοῖον εἰ τις τοῖς δόμοισι λεηχνεύοιτο, οὐ τι
3 γινώσκων θεούς οὐδ' ἱρως, οὕτωμε εἰσι.

CXVIII. Clem. Alex. Strom. v 1, p 649 The MS reading ὁ δοκεόντων, Schleiermacher suggested δοκεόντα and
Diels δοκέοντ' ἵν θεού The MS φυλάσσεως has been emended
to φυλάσσει (Schleiermacher), φυλάσσεως (Bergk), πλάσσεως
(Bernays and Bywater)

CXX Seneca Epp. 12, Plutarch Camillus 19.

CXXI Plutarch Qu. Plat 1. 2, p 999; Alex Aphrod de
Fato 6, p 16, Stob Flor. civ 23.

CXXII Clem Alex. Strom. iv 22, p 630, Theodoretus

CXXIII. Hipp. Ref. Haer. ix 10. The MS has before
ἐπανίστασθαι the words ἐνθάδε ἐδοντα Various emendations
have been suggested ἐνθάδε ἐδοντα Bernays, ἐνθάδε θεόν de\nSauppe, ἐνθάδε ἤστι Petrielsen So the MS also has ἐγερτι-
ζόντων. The text is that of Bernays

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ON THE UNIVERSE

CXVIII. The one most in repute knows only what is reputed. And yet justice will overtake the makers of lies and the false witnesses.

Of all the emendations of the corrupt φιλάσσειν I prefer Bergk's φιλάσσειν, but I follow Burnet in deleting the word.

CXIX. He said that Homer deserved to be expelled from the lists and beaten, and Archilochus likewise.

CXX. One day is like any other.

CXXI. A man's character is his fate.

CXXII. There await men after death such things as they neither expect nor look for.

CXXIII. To rise up and become wakeful guards of the living and of the dead.

CXXIV. Night-walkers, Magians, priests of Bacchus and priestesses of the vat, the initiated.

CXXV. The mysteries that are celebrated among men it is unholy to take part in.

CXXVI. And to these images they pray, as if one were to talk to one's house, knowing not the nature of gods and heroes.

CXXIV Clem. Alex Protrept. 2, p. 18 = Eusebius P. E n 3, p. 66.
CXXVI. Clem Alex. Protrept. 4, p. 44; Origen contra Cels. i 5, p. 6, and vil 62, p. 334

1 Diogenes Laert. ix 1.
περί τού παντοσ

CXXVII. Εἵ μὴ γὰρ Διονύσῳ πομπήν ἐποιεύτω καὶ ἥμνεον ἁσμα αἰδοίοισι, ἀναιδέστατα εἴργαστ' ἀν' ὅπως δέ 'Αἰδης καὶ Δίωνυσος, ὅτεφ μαίνονται 4 καὶ ληναίζουσι.

CXXVIII. Ὑστύν τοῖνυν τίθημι διττὰ εἰδη- τὰ μὲν τῶν ἀποκεκαθαρμένων παντάπασιν ἀνθρώπων, οία ἐφ' ἐνὸς ἄν ποτε γένοιτο σπανίως, ὡς φησιν Ἡράκλειτος, ἢ τινον ὅλογαν εὐαριθμή- των ἄνδρῶν' τὰ δ' ἐνυλα καὶ σωματειδῆ καὶ διὰ μεταβολῆς συνιστάμενα, οία τοῖς ἐτὶ κατεχομένοις 7 ὑπὸ τοῦ σώματος ἄρμοζει.1

CXXIX. "Ακεα.

CXXX. Καθαροῦνται δὲ αἷματι μιανόμενοι ὥσπερ ἄν εἰ τις ἐς πηλὸν ἐμβὰς πηλώ ἀπο- 3 νίζουσι.

CXXIX. Iamblichus de Myst 1. 11.
CXXX Gregorius Naz. Or. xxv. (xxiii ) 15, p 466 with Elias Cretensis in loc. See Apollonius Epp. 27. Professor D. S. Robertson inserts αἷμα before αἷματι.

1 Iamblichus de Myst. v. 15.
ON THE UNIVERSE

CXXVII. For if it were not to Dionysus that they made procession and sang the phallic hymn, it would be a most disgraceful action. But Hades is the same as Dionysus, in whose honour they rave and keep the feast of the vat.

CXXVIII. I distinguish, therefore, two kinds of sacrifices. First, that of men wholly cleansed, such as would rarely take place in the case of a single individual, as Heracleitus says, or in the case of very few men. Second, material and corporeal sacrifices, arising from change, such as befit those who are still fettered by the body.

CXXIX. Cures (atonements).

CXXX. When defiled they purify themselves with blood, just as if one who had stepped in mud were to wash himself in mud.
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