COS. THE PLANE TREE.

REPRODUCED FROM A PHOTOGRAPH TAKEN BY MISS M. HENRY
TO

F. M. R.

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PREFACE

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 $\frac{50}{27}$. 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 passages\(^1\) 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,


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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.
INTRODUCTION

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 αὕτης ἡμέρας τῶν ἡμέρων, which Fredrich would delete as an interpolation.

2 This chapter has two references to passages that are not extant, ὃσπερ μοι πέφρασαι καὶ ἔτερωθι, and ὃσπερ 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-licit, in usum suum collegit et composuit res memoria dignas: complures de origine morborum et curatione sententias (π. φύσις ἄνθρωπ. c. ix, 1; ix, 2; 10; 13) dissertationes de venis (c. 11) de pure (12) de urina (14) de febribus (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 φύσις ἄνθρωπου 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. Proorrhetic 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
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 σκεπτέα ταῦτα, 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 μᾶλλον. 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 οὗτω 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.
III

SCIENCE AND IMAGINATION

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 τεχνη 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 επιστήμη 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.
INTRODUCTION

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 aì δὲ νοῦσοι γίνονται, and prefaces the quotation with ἀλλὰ γὰρ ἐτι φησίν Ἰπποκράτης κ.τ.έ. 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

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 περίοδον αὕτης φράσω τὴν τῶν ἡμερέων.
4 IX: ἄσπερ μοι πέφρασται καὶ ἐτέρῳι καὶ ἄσπερ μοι καὶ πάλαι εἶρηται.
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 χρῶσις 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 μικτος, 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 φύσιος ἄνθρωπον pseudoippocrateo* 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

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 πέπασμα, αὐασμός, ἀπαρτί, πινάδεςι, αἱρεται and φῦσα in Nachmanson’s edition of Erotian.

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himself.\(^1\) 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\(^2\) 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.

\(^1\) See Littré, Vol. I. pp. 369, 370.

\(^2\) Cf. Littré, I. 369: "En lisant ce livre, on s'explique difficilement la faveur dont il a joué dans l'antiquité."
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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 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.\(^1\) 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, \(\text{ἄνθρωπίνην ἐπερβαίνουσι σύνεσιν,}\) 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 *Proprhetic 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 xxxiv
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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, ii (four times), iv, v (twice). Here we have obviously an author’s “pet” word, and, occurring where it does, it may be the favourite of Hippocrates himself. Finally, the section on fevers (IV. xxvii–lxxiii) ends with the sentence ἐν πυρετοῖσι 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 τοὺς ἔλλεβορον (which seems to be a title), and V. xxi closes with θέρμῃ δὲ ταῦτα ῥύεται, 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\(^1\) 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.\(^2\)

There were apparently two editions, one beginning with Book I and the other with Book II; of the latter, some copies began with \(\chi\omega\rho\iota\omega\nu\ \div\ \theta\varepsilon\sigma\iota\nu\) and others with \(\Sigma\iota\iota\iota\omega\nu\ \div\ \kappa\iota\ \pi\omicron\mu\alpha\tau\omicron\nu\ \delta\omicron\nu\alpha\mu\iota\mu\nu\). The first of these editions was called \(\pi\epsilon\rho\iota\ \phi\iota\omicron\sigma\epsilon\omega\varsigma\ \alpha\nu\theta\rho\omicron\omicron\omicron\omicron\nu\ \kappa\iota\ \delta\iota\alpha\iota\tau\eta\varsigma\), the second \(\pi\epsilon\rho\iota\ \delta\iota\alpha\iota\tau\eta\varsigma\).\(^3\) In Galen’s time the whole work was divided up into three parts, as it is in our manuscript \(\theta\), the last section (\(\pi\epsilon\rho\iota\ \epsilon\iota\nu\pi\nu\iota\omicron\omega\)) 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 A. 214; XVIII. A 8. They are discussed by Fredrich, Diels and the writer in Pauly-Wissowa.

\(^2\) VI. 473.

\(^3\) Galen, VI. 473.
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(εὐρημα), 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. 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 perὶ 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. I).

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1 See especially III. 1 (lxvii); ἀλλὰ γὰρ οἱ διαγνώσεις ἐμοιγε ἐξευρημέναι εἰσὶ τῶν ἐπικρατεόντων ἐν τῷ σώματι, ἤν τε οἱ πόνοι ἐπικρατέον τῶν σῶν, ἤν τε τὰ σῶτα τῶν πόνων, καὶ ὡς χρὴ ἐκκατά ἐξακέσθαι, προκαταλαμβάνειν τε ψυχήν, ὥστε τᾶς νοῦσους μὴ 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
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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 \( \text{e}^\prime \text{p} \text{e}^\prime \text{m} \).

It should be noticed, however, that Dr. Peck maintains that the \( \text{e}^\prime \text{p} \text{e}^\prime \text{m} \) 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.

(Book III) the "discovery" is clearly identified with 

\[ \pi \rho \delta \iota \alpha \gamma \nu \nu \omega \sigma \iota \mathrm{s}, \] 

how to tell beforehand, by symptoms, 

whether food or exercise is in excess, and by so doing 

\[ \pi \rho \kappa \alpha \tau \alpha \lambda \alpha \mu \beta \alpha \mathrm{nv} \tau \iota \nu \ \upsilon \gamma \epsilon \iota \nu. \] 

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 oppo-
sition; 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.

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\(^1\) 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 \[ \pi \varepsilon \rho \iota \gamma \nu \omicron \nu \gamma \varsigma. \]

\(^3\) *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 Anaxagoros? 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.” 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.

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 δυνατής to Hippocrates himself; others, however, considered the writer to be Philistion, or

1 This doctrine of attunement (ἀρμονία) 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 \(\tau \epsilon \rho \iota \gamma \omicron \omicron \tau \varsigma\). Teichmüller would assign the work to the period between Heraclitus 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 inter-
pretation.

The chief manuscripts are θ 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 θ 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, περίοδος, 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
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 προσάγωγῆς, 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 I
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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 εὐρημα was inapplicable to at least one large class of maladies.

In fact προσφωνήματι, 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
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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 θείων in certain cases of illness, while Chapter VI of Decorum appears to regard the gods as the cause of cures in medicine and
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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 ρρψις in the fifth century before Christ was both popular and long-established. What can φωνής πόνον 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 ἀνακούφισμα 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 σιτία and σῖτα; indeed M regularly prefers the former word and ὅ the latter. While translating both by “food” I am aware that farinaceous foods are usually meant. Similarly I have rendered ὄψα by “meats,” although

¹ See e.g. Chapters lxxviii and xc. It is interesting to note that a reader (possibly a reviser or even the original scribe) of the MS. ὅ tried to erase the names of heathen deities.
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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 ῥόχος (or ῥοχός, as it is spelt in our manuscripts) and καµµτόι δρόµοι. Yet our dictionaries and books of reference either neglect them or describe them in a most uncertain way. Sometimes ῥόχος 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 Littre and Ermerins, make out the ῥόχος to be a round track.

The καµµτός 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 καµµτήρ to the starting-point? Was the καµµτός δρόµος, in other words, the generic word for a type of track of which the διάνυσος was a specific instance? Whichever answer we see fit to give, the puzzle remains that the Greeks placed καµµτοι 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 περίτατοι 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 ὀλίγοι 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 ὅκ- should be avoided;
2. ε + ε contract, but not ε + ο;
3. γίνεσθαι not γίγνεσθαι;
4. various rules for ν ἐφέλκυστικών;
5. the pseudo-ionisms αἵτεφ, etc., are to be avoided;
6. σύν 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 ξυν is very doubtful, and I have printed in every case συν, without, however, being confident that no Hippocratic writer ever wrote ξυν. The case is much the same with ε + ε, which I always contract, and with ε + ο, which I rarely contract to ο. 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 οη- forms, but it is only a tendency, and ought not, I think, to be narrowed to a rigid rule. As for ν ἑφέλκυστειν, 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 ἀοίδόν, δὲ Εὐρυπύλου πολεύται
Κῷοι χάλκειν ἑκάν 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.
HIPPOCRATES
NATURE OF MAN
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

1. "Οστίς μὲν οὖν εἴωθεν ἀκούειν λεγόντων ἀμφὶ τῆς φύσιος τῆς ἀνθρωπείας 1 προσωτέρῳ ἢ ὅσον αὐτῆς 2 ἐσ ἰητρικῆν ἀφήκει, 3 τούτῳ μὲν οὖκ ἐπιτήδειος ὅδε ὁ λόγος ἀκούειν οὔτε γὰρ τὸ πάμπαν ἥρα λέγω τῶν ἀνθρωπον εἶναι, οὔτε πῦρ, οὔτε ὕδωρ, οὔτε γῆ, οὔτε ἀλλο οὔδεν ὁ τι μὴ φανερὸν ἐστιν ἐνεν 4 ἐν τῷ ἀνθρώπῳ ἀλλὰ τοῖς βουλομένοις ταῦτα λέγειν παρίημι. 

δοκέουσι μέντοι 5 μοι οὖκ ὀρθῶς γινώσκειν οἱ ταῦτα 6 λέγοντες· γυνώμη μὲν γὰρ τῇ αὐτῇ πάντες χρέονται, λέγουσι δὲ οὐ παύτα· ἀλλὰ τῆς μὲν γυνώμης τὸν ἐπιλογον τὸν αὐτὸν ποιεόνται 7 (φασὶ τε 8 γὰρ ἐν τὶ 9 εἴναι, οἱ τῇ ἐστί, καὶ τοῦτο εἶναι τὸ ἐν τῇ καὶ 10 τὸ πᾶν) κατὰ δὲ τὰ ὀνόματα οὐχ ὀμολογούσιν· λέγει δ' αὐτῶν ὁ μὲν τις φάσκων ἥρα τοῦτο εἴναι τὸ ἐν τῇ καὶ τὸ πᾶν, ὁ δὲ πῦρ, ὁ δὲ ὕδωρ, 11 ὁ δὲ γῆ, καὶ ἐπιλέγει ἐκαστὸς τῷ ἐσωτῷ λόγῳ μαρτύρια τῇ καὶ τεκμήρια, ἀ ἐστιν οὔδεν. ὁπότε δὲ γυνώμη τῇ αὐτῇ 12 προσ- 

χρέονται, λέγουσι δ' οὐ τὰ αὐτά, δὴ λον ὅτι οὐδὲ

1 ἀνθρωπείας Α· ἀνθρωπόνης MV.
2 αὐτῆς Α· αὐτής Μ· αὐτή V.
3 ἀφήκει Α· ἀφίκει MV· ἐφήκει Littré.
4 ἐνεν AV· ἐν ἑν Μ. Galen mentions both readings and prefers ἐν ἑν.
5 μέντοι Α· δὲ MV.

2.
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...
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

γινώσκουσιν αυτά.1 γνοίη δ' ἂν τόδε τις 2 μάλιστα παραγενόμενος αυτοῖσιν αντιλέγουσιν πρὸς γὰρ ἀλλήλους αντιλέγοντες οἱ αὐτοὶ ἄνδρες 3 τῶν αὐτῶν ἑναντίον 4 ἀκροατέων οὐδέποτε τρίς 5 ἐφεξῆς ὁ αὐτὸς περιγίνεται ἐν τῷ λόγῳ, ἀλλὰ ποτὲ μὲν οὗτος ἐπικρατεῖ, ποτὲ δὲ οὕτως, ποτὲ δὲ 6 ὦ ἄν τūχη μάλιστα ἡ γλῶσσα ἐπιρρυνεῖσα 7 πρὸς τὸν οἶχλον. καίτοι 8 δίκαιον ἔστι τὸν φάντα 9 ὀρθῶς γινώσκειν ἀμφὶ τῶν πρηγμάτων παρέξειν
30 αἰεὶ ἐπικρατεύοντα τῶν λόγων τοῖς ἑωυτοῖς, εἴπερ ἐόντα γινώσκει καὶ ὀρθῶς ἀποφαίνεται. ἀλλ' ἔμοι γε δοκέωσιν οἱ τοιούτοι ἄνθρωποι αὐτοὶ ἑωυτοὺς 10 καταβάλλειν ἐν τοῖσιν ὀνόμασι τῶν λόγων αὐτῶν ὑπὸ ἀσυνεσίας, τὸν δὲ Μελίσσου
35 λόγον ὀρθοῦν.

II. Περὶ μὲν οὖν τοῦτων ἀρκεῖ μοι τὰ εἰρημένα. τῶν δὲ ἱητρῶν οἱ μὲν τινες λέγουσιν ὡς ἄνθρωπος αἱμά 11 ἐστιν, οἱ δ' αὐτῶν χολήν φασίν εἶναι τὸν ἄνθρωπον, ἔνιοι δὲ τινες φλέγμα· ἐπιλογοῦν δὲ ποιεόνται καὶ οὕτωι 12 πάντες τῶν αὐτῶν. ἐν γὰρ 13 εἶναι φασίν, ὃ τι ἐκαστὸς αὐτῶν βούλεται ἴππω-

1 A omits αυτά. Wilamowitz and Villaret read ὀφθεῖν for οὖδε and omit αυτά.
2 τῶδε (τόδε in another hand) τις A: τῶδε τις M: τόδε τις V: τις τῶδε Littré, with one MS.
3 ἄνδρες A: ἄνθρωποι MV.
4 A correcting hand in A has written ἡ over the of ἑναντίον.
5 Littré says that a later hand in A has emended τρές to τρίς. The rotograph shows τρές. Both M and V have τρές.
6 A reads τοιτε μὲν... τότε δὲ... τοτε δὲ.
7 ἐπιρρυνεῖσαι A: ὑπεῖσαι MV.
8 καίτοι A: καὶ τὸ MV.
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.\footnote{1}

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

\footnote{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.”

\footnote{9} τὸν φύσαντα (altered to φήσαντα) A: τὸν φάντα M: τὸ φάντα V.
\footnote{10} αὐτός ἐωντος A: σφάς αὐτοῦς MV. Diels conjectures (for ἐν τοῖς . . . αὐτῶν) ἄντιξιν ὅνθ'αι τῷ λόγῳ αὐτῷ.
\footnote{11} After αἶμα V has μόνον. So M (in margin).
\footnote{12} οὕτω A: αὐτώι MV.
\footnote{13} MV have ἐν γάρ τι.
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

μάσας, 1 καὶ τούτο 2 μεταλλάσσειν τὴν ἰδέην καὶ τὴν δύναμιν, ἀναγκαζόμενον ὑπὸ τε τοῦ θερμοῦ καὶ τοῦ ψυχροῦ, καὶ γίνεσθαι 3 γλυκὺ καὶ πικρὸν καὶ λευκὸν καὶ μέλαιν καὶ παντοῖον. ἔμοι δὲ οὐδὲ ταῦτα δοκεῖ ὡδὲ ἔχειν. 4 οἱ οὖν 5 πλεῖστοι τοιαύτα τινα καὶ 6 ἐγχύσατα τοῦτοι ἀποφαίνονται. ἐγὼ δὲ φημὶ, εἰ ἐν ἦν ἁνθρώπως, οὐδέποτ' ἀν ἠλθεμεν οὐδὲ γὰρ ἄν ἦν 7 υφ' ὅτου 8 ἀληθεύειν ἐν ἑών 9 εἰ δ' οὖν καὶ ἀληθεύειν, ἀνάγκη καὶ τὸ ἱώμενον ἐν εἶναι· νῦν δὲ πολλά· πολλὰ γὰρ ἐστὶν ἐν τῷ σώματι ἔνεοντα, ἂν, ὅταν ὑπ' ἀλλήλων παρὰ φύσιν θερμαίνηται τε καὶ ψύχηται, καὶ ξηραίνηται καὶ υγραίνηται, νοῦσοι 20 τίκτει· ὅστε πολλαὶ μὲν ἰδέαι τῶν νοσημάτων, πολλὴ δὲ καὶ ἡ ἵπτις ἐστὶν. ἀξίω δὲ ἔγωγε τὸν φάσκοντα αἷμα εἶναι μοῦνον τῶν ἁνθρώπων, καὶ ἄλλο μηδέν, δεικνύειν αὐτὸν μὴ μεταλλάσσοντα τὴν ἰδέην μηδὲ 10 γίνεσθαι παντοῖον, ἄλλ' ἢ ὀρὴν τινὰ τοῦ ἐνιαυτοῦ ἢ τῆς ἡλικίας τῆς τοῦ ἁνθρώπου, ἐν γὰρ αἷμα ἑνὸν φαίνεται μοῦνον ἐν τῷ ἁνθρώπῳ· εἰκὸς γὰρ εἶναι μῖαν τὴν ὀρὴν,

1 αὐτῶν βούλεται ὑνομάσαι Ἄ: ἡθέλησεν ὑνομάσαι αὐτῶν Μ: ὑνομάσαι ἡθέλησεν αὐτῶν Β.
2 After τούτο MV have ἐν ἑών.
3 After γίνεσθαι MV have καὶ.
4 ἔμοι δὲ οὐδὲν τί (altered to τοι by another hand) δοκεῖ ταῦτα ὡσε ἔχειν Ἄ: ἔμοι δ' οὐδὲ ταῦτα δοκεῖ δώδε ἔχειν Μ: ἔμοι δ' οὖ δοκεῖ ταῦτα δώδε ἔχειν Β.
5 οἱ οὖν Ἄ: οἱ μὲν οὖν Μ.
6 After καὶ MV have ἑτί. Ermerins reads ἡ ὑπ', perhaps rightly.
7 ἢν δὲν Ἄ: ἢν ἦν MV.
8 υφ' οὖ MV: υπὸ τοῦ ΜV: υφ' ὅτου Littre after Galen.
9 ἐών AMV: ἐών Littre with one MS.

6
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.”

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10 A has αἷμα μόνον εἶναι τὸν ἄνθρωπον καὶ ἄλλο μηδὲν εἶναι δεικνύειν αὐτὸν μήτε ἀλάσσοντα τὴν ἰδέην μήτε. Ermerins reads αὐτὸ (sc. τὸ αἷμα) μὴ μεταλλάσσοιν. Villaret has μὴτε μεταλλάσσοντα . . . μήτε γινόμενον, probably rightly.
Τὰ αὐτὰ ὁμοία ἑόντα Α: εἰ ταῦτα ἑόντα ὁμοία MV. Τὸν τὸν καὶ τὰς χολήν φάσκοντος εἶναι.

1 εἰκὸς γὰρ ἔστιν (corrected to ἐστὶν τινὰ) ὅρην ἐν ἡ φαίνεται: αὐτῷ ἐν ἑαυτῷ ἐὼν ὅ ἐστὶν Α (with εἰκὸς γὰρ εἶναι ὅρην in margin). εἰκὸς γὰρ εἶναι μίαν τινὰ ὅρην ἐν ἡ φαίνεται αὐτῷ ἐν ἑωτῷ ἑνῶν, followed by τὸ ἐστὶν erased, Μ, which has μίαν also written over an erasure. V agrees with Μ, except that it has ἐδώ for ἐκεῖνον without ὅτι ἐστὶν. Littre with Galen would read μίαν γέ τινα and with Foes ἐφ᾽ ἑωτοῦ. Villaret reads ἐφ᾽ ἑωτοῦ ἐδώ, ὅ ἐστιν.

2 After φλέγμα Α has μόνον written underneathe the line.

3 Villaret brackets τὸν and τὴν. So Van der Linden and Friedrich.

4 ἐν ἡ φαίνεται αὐτὸ ἐφ᾽ ἑαυτῷ ἑνῶν

5 εἰ ποῦ δ᾽ ἐὰν (with δ᾽ over εἰ) Α: ἐπειστα οὐδὲ ἐν MV: ἐπειστα οὐδὲ ἐὰν Littre: ἐτέι οὐδ᾽ ἐὰν Wilamowitz.

6 A has γενναῖ with ἅν written over α. It also omits ταῦτα, for which Galen reads τὰ αὐτὰ. I give Littre's text, but I suggest that the true reading is ὅποιον δ᾽ ἐὰν μὴ ὁμόφυλα
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

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 ἴσχυρότερον¹ τοῦ ἄσθενεστέρου, ἡ γένεσις οὐκ ἂν γένοιτο. ὡστε πῶς εἰκὸς ἀπὸ ἐνὸς τι γεννηθῆναι, ὅτε οὐδ’ ἀπὸ τῶν πλείων γεννᾶται,² ἢν μὴ τύχῃ καλῶς ἔχοντα τῆς κρήσιος τῆς πρὸς ἄλληλα; ἀνάγκη τοῖνυν, τῆς φύσιος τοιαύτης ὑπαρχοῦσης καὶ τῶν ἄλλων ἀπάντων καὶ τῆς τοῦ ἀνθρώπου, μὴ ἐν εἶναι τὸν ἀνθρώπον, ἀλλ’ ἐκαστὸν τῶν συμβαλλομένων ἐς τὴν γένεσιν ἐχειν τὴν³ δύναμιν ἐν τῷ σώματι, οἷῃ περ συνεβάλετο. καὶ πάλιν γε ἀνάγκη ἀναχωρεῖν⁴ ἐς τὴν ἔως τοῦ φύσιν ἐκαστον, τελευτῶντος τοῦ σώματος τοῦ ἀνθρώπου, τὸ τε υγρὸν πρὸς τὸ υγρόν καὶ τὸ ἔξηρον πρὸς τὸ ἔξηρόν καὶ τὸ θερμὸν πρὸς τὸ θερμόν καὶ τὸ ψυχρόν πρὸς τὸ ψυχρόν. τοιαύτη δὲ καὶ τῶν ἔξων ἐστὶν ἡ φύσις, καὶ τῶν ἄλλων πάντων γίνεται τε ὧμως πάντα καὶ τελευτά ὧμως πάντα· συνισταται τε γὰρ αὐτῶν ἡ φύσις ἀπὸ τούτων τῶν προειρήμενων πάντων, καὶ τελευτά κατὰ τὰ εἰρημένα ἐς τὸ αὐτὸ θεῖν περ συνέστη ἐκαστον. 29 ἐνταῦθα οὖν καὶ ἀπεχώρησεν.⁵

IV. Τὸ δὲ σῶμα τοῦ ἀνθρώπου ἔχει ἐν ἔως τῷ αἴμα καὶ φλέγμα καὶ χολήν ἕανθην καὶ μέλαιναν, καὶ ταῦτ’ ἐστὶν αὐτῶν ἡ φύσις τοῦ σώματος, καὶ διὰ ταύτα ἄλγει καὶ υγιαίνει. υγιαίνει μὲν οὖν μάλιστα, ὅταν μετρίως ἐχθα ταύτα τῆς πρὸς ἄλληλα κρήσιος καὶ⁶ δυνάμιος καὶ τοῦ πλήθεος, καὶ μάλιστα⁷ μεμιμένα ἡ ἄλγει δὲ ὅταν τοῦ-

¹ For ἴσχυρότερον A reads ἴσχυρόν.
² γεννᾶται MV: γίνεται A.
³ τὴν A: τινὰ MV.
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
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

tων τι ἔλασσον ἢ πλέον ἢ ἢ ἢ χωρισθῇ ἐν τῷ σῶματι καὶ μὴ κεκρημένον ἢ τοῖς σύμπασιν.  

10 ἀνάγκη γὰρ, ὅταν τούτων τι χωρισθῇ καὶ ἐφ’ ἐωτοῦ στῆ, οὐ μόνον τοῦτο τὸ χωρίον ἐνθεν ἐξέστη ἐπίνοσον γίνεσθαι, ἀλλὰ καὶ ἐνθὰ ἂν στῇ καὶ ἐπιχυθῇ, ὑπερπιμπλάμενον ὀδύνην τε καὶ πόνον παρέχει. καὶ γὰρ ὅταν τοι τούτων ἔξω τοῦ σώματος ἐκρυῆ πλέον τοῦ ἐπιπολάζοντος, ὀδύνην παρέχει ἡ κένωσις. ἢν τ’ ἂν πάλιν ἐσώ ποιήσηται τὴν κένωσιν καὶ τὴν μετάστασιν καὶ τὴν ἀπόκρισιν ἀπὸ τῶν ἄλλων, πολλὴ αὐτῶ ἀνάγκη διπλῆ τὴν ὀδύνην παρέχει κατὰ τὰ εἰρημένα, ἐνθεν τε ἐξέστη καὶ ἐνθὰ ὑπερέβαλεν.

V. Εἴπον δὴ, ἢν φήσω τὸν ἀνθρωπὸν εἶναι, ἀποφανεῖν αἰεὶ 5 ταῦτα ἐόντα καὶ κατὰ νόμον καὶ κατὰ φύσιν φημὶ δὴ εἶναι 6 αἷμα καὶ φλέγμα καὶ χολὴν ξανθὴν καὶ μέλαιαν. καὶ τούτων πρὸ τοῦ μὲν κατὰ νόμον τὰ ὀνόματα διωρίσθαι φημὶ καὶ οὐδενὶ αὐτῶν τὸ αὐτὸ ὦνομα εἶναι, ἔπειτα κατὰ φύσιν τὰς ἱδέας κεχωρίσθαι, καὶ οὔτε τὸ φλέγμα οὐδὲν ἐοικέναι τῷ αἰματί, οὔτε τὸ αἷμα τῆς χολῆς, οὔτε τὴν χολὴν τῷ φλέγματι. πῶς γὰρ ἀν ἐοικότα ταῦτα εἶν ἄλληλοισιν, ὅν οὔτε τὰ χρώματα ὁμοία φαίνεται προσορώμενα, οὔτε τῇ χειρί ψάυνοι ὁμοία δοκεῖ εἶναι; 8 οὔτε

1 A omits ἢ, perhaps rightly. M omits, with εἶ ἡ in margin. V has εἶ ἡ in the text.
2 ξύμπασιν MV: πῶς Α.
3 The reading is that of A. MV have ἐνθεν τε ἐξέστηκεν ὦν μόνον τοῦτο τὸ χωρίον νοσερῶν γίνεται, and omit στῇ καὶ.
4 εἰπῶν δὲ Α: εἴπον δὴ MV.
5 ἀποφανεῖναι οἴ Α (Littré says ἀποφανηθηκαί οἴ out of ἀποφανεῖν αἰεί, but the rotograph only shows that εἶ 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.

written over some mark, and that of is, apparently, on a thorough erasure): ἀποφαίνειν αἰεὶ MV.
6 δὲ ἐλναι A: δ' ἐλναι MV: δὴ ἐλναι Littré.
7 τῶ ἀιματι ἡ χολὴ Ἀ: τῷ ἀίμα (sic) M.
8 ὅμοια δὲ (οὐ above the line) δοκεῖ Ἀ.
PERI ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

γὰρ θερμὰ ὀμοίως ἔστιν, οὔτε ψυχρά, οὔτε ἐξηρά, οὔτε υγρά. ἀνάγκη τοινῦν, ὅτε τοσοῦτον διήλλακται ἀλλήλων τὴν ἱδέην τε καὶ τὴν δύναμιν, μὴ ἐν αὐτὰ ἑσθαι, εἴπερ μὴ πῦρ τε καὶ ὕδωρ ἐν ἐστὶν.1 γνώσει δ‟ ἂν τοῖσδε, ὅτι οὐχ ἐν ταῦτα πάντα ἐστὶν, ἀλλ‟ ἐκαστὸν αὐτὸν ἔχει δύναμιν τε καὶ φύσιν τὴν ἐσωτερικὴν ἡ γὰρ τινὶ
20 διδός2 ἀνθρώπῳ φάρμακον ο ὁ τί φλέγμα ἀγεῖ, ἐμεῖται σοι φλέγμα, καὶ ἢν διδός φάρμακον ο ὁ τί χολὴν ἄγει, ἐμεῖται σοι χολή. κατὰ ταύτα δὲ καὶ χολὴ μέλαια καθαίρεται,3 ἢν διδός φάρμακον ο ὁ τί χολὴν μέλαιαν ἄγει καὶ ἢν τρώσῃς αὐτοῦ τοῦ σώματος τι ὀστὲ ἐλκος4 γενέσθαι, ὑψίσται αὐτῷ αἶμα. καὶ τὰῦτα ποιῆσει σοι πάντα πᾶσαν ἡμέρην καὶ νύκτα καὶ χειμῶνος καὶ θέρεος, μέχρι ἂν δυνατὸς ἢ τὸ πνεῦμα ἐλκεῖν ἐς ἐσωτερικὸν καὶ πάλιν μεθίειν, ἢ ἐστ‟ ἂν τινὸς
tοῦτοις στερῆθη τῶν συγγεγονότων. συγγέγονεν δ‟ ἐν ταῦτα τὰ εἰρημένα· πῶς γὰρ οὐ συγγέγονεν; πρῶτον μὲν φανερὸς ἐστὶν ἀνθρώπως ἐχων ἐν ἐσωτερικῷ ταῦτα πάντα αἰεὶ5 ἔως ἃ ἦν ἐπι, ἐπειτὰ δ‟ ἐγέγονεν ἐς ἀνθρόπῳ ταῦτα πάντα ἐχοντος, τέθραπται τε ἐν ἀνθρώπῳ ταῦτα πάντα ἐχοντι, ὅσα ἐγὼ φήμι τε καὶ ἀποδείκνυμι.
36 VI. Ὅ‟ δ‟ ἠλέοντες ὃς ἐν ἐστιν ἀνθρώπως, δοκεόμεθα μοι ταῦτα τῇ γνώμῃ χρήσθαι.6 ὁρεοῦσε τοὺς πίνοντας τὰ φάρμακα καὶ ἀπολλυμένους ἐν τῆσιν ὑπερκαθάρσει, τοὺς μὲν χολὴν ἐμέ-

1 ὕδωρ ἐν ἐστι Α: ὕδωρ ταὐτῶν ἐστι Μ/γ: ὕδωρ ἐν τε καὶ ταὐτῶν ἐστιν Littré after Galen.
2 εἰ γὰρ τι δοῖς (not didoī̂s, as Littré says) Α: ἢν γὰρ τινὶ διδός Μ/γ.

14
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,
ουτας, τους δε τινας φλέγμα, τούτο δε ἐκαστον ἀυτῶν ἐνόμισαν εἶναι τὸν ἄνθρωπον, ὅ τι καθαιρόμενον εἰδον ἀυτῶν ἀποθανόντα· καὶ οἱ τὸ ἀίμα φάντες εἶναι τὸν ἄνθρωπον τῇ αὐτῇ1 γνώμη χρεόνται· ὀρέοντες ἀποσφαξομένους τοὺς ἄνθρωπους καὶ τὸ ἀίμα ἰδίον ἐκ τοῦ σώματος, τούτο νομίζουσι εἶναι τὴν ψυχὴν τῷ ἄνθρωπῳ· καὶ μαρτυρίους τούτοις πάντες χρεόνται ἐν τοῖς λόγοισιν. καῖτοι τὸ μὲν πρῶτον2 ἐν τῇς ὑπερκαθάρσεις οὕδεις πω ἀπέθανε χολῆν μοῦνον καθαρθείς· ἀλλ' ὁπόταν πίῃ τις φάρμακον ὃ τι χολῆν ἀγεί, πρῶτον μὲν χολῆν ἐμεί, ἐπείτα δὲ καὶ φλέγμα· ἐπείτα δὲ ἐπὶ τούτοις ἐμέουσιν χολῆν μέλαιναν ἀναγκαζόμενοι,3 τελευτώντες δὲ καὶ ἀίμα ἐμέουσι καθαροῖς. τὰ αὐτὰ δὲ πάσχουσι καὶ ὑπὸ τῶν φαρμάκων τῶν τὸ φλέγμα ἀγούτων· πρῶτον μὲν γὰρ φλέγμα ἐμέουσιν, ἐπείτα δὲ χολῆν ξανθῆν, ἐπείτα δὲ μέλαιναν, τελευτώντες δὲ ἀίμα καθαροῖς, καὶ ἐν τῇς ἀποθησάμενοις. τὸ γὰρ φάρμακον, ὅταν ἔσελθη ἐς τὸ σῶμα, πρῶτον μὲν ἀγεί δ ἄν αὐτῷ κατὰ φύσιν μάλιστα ἡ τῶν ἐν τῷ σῶματι ἐνεόντων, ἐπείτα δὲ καὶ τάλλα ἐλκεῖ τε καὶ καθαίρει. ὥς γὰρ τὰ φυμενεῖ τε καὶ σπειρομένα, ὁπόταν ἐς τὴν γῆν ἐλθῆ, ἐλκεῖ ἐκαστὸν τὸ κατὰ φύσιν αὐτῷ ἐνεόν ἐν τῇ γῇ, ἐν δὲ καὶ ὃς καὶ πικρὸν καὶ γλυκὸ καὶ οἶνον καὶ παντοῖον· πρῶτον μὲν ὃν τῶν πλείστον τούτον εἴλκεσεν ἐς ἐως τό, ὅ τι ἄν ἢ αὐτῷ κατὰ φύσιν μάλιστα, ἐπείτα δὲ ἐλκεῖ καὶ τάλλα· τοιοῦτον δὲ τί καὶ τὰ φάρμακα ποιεῖ ἐν τῷ σῶματι· ὅσα ἄν χολῆν ἀγγί, πρῶτον μὲν ἀκρηστετάτην ἐκάθηρε χολῆν, ἐπείτα δὲ μεμυγμένην· 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."
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

φάρμακα πρώτον μὲν ἀκριτέστατον τὸ φλέγμα ἀγει, ἐπειτα δὲ μεμυγμένου· καὶ τοῦσιν ἀποσφα-ξομενοισὶ τὸ αἷμα ἰη πρώτον θερμότατον· τε καὶ ἐρυθρότατον, ἐπειτα δὲ ἰη φλεγματωδέστερον· καὶ χολωδέστερον.

VII. Αὔξεται δὲ ἐν τῷ ἀνθρώπῳ τὸ φλέγμα τοῦ χειμώνος· τούτῳ γὰρ τῷ χειμώνι κατὰ φύσιν ἐστὶ μάλιστα τῶν ἐν τῷ σώματι ἐνεώντων, ψυχρότατον γάρ ἔστιν· τοῖς τούτοις, ὅτι τὸ μὲν φλέγμα ψυχρότατον, εἰ θέλοις ψαύσαι φλέγματος καὶ χολῆς καὶ αἵματος· τὸ φλέγμα εὐρήσεις ψυχρότατον ἐόν· καὶ τοῦ γλυσ-
χρότατον ἐστὶ καὶ βίη μάλιστα ἀγειται μετὰ 5 χολῆν μελαιναν· ὅσα δὲ βίη ἔρχεται, θερμότερα γίνεται, ἀναγκαξόμενα ὑπὸ τῆς βίης· ἀλλ' ὅμως καὶ πρὸς ταῦτα πάντα ψυχρότατον ἐόν τὸ φλέγμα φαίνεται ὑπὸ τῆς φύσιος τῆς ἐνεώτου. ὅτι δὲ ὁ χειμών πληροὶ τὸ σῶμα φλέγματος, γυναῖκας ἄν τοῖσδε· οἱ ἄνθρωποι πτύουσι καὶ ἀπομύσουσονται φλεγματωδέστατον τοῦ χειμώνος, καὶ τὰ οἰδήματα λευκὰ γίνεται μάλιστα ταύτην τὴν τὴν ὀρμήν, καὶ τάλλα νοσήματα φλεγματώδεα. τοῦ δὲ ἰχρῶς τὸ φλέγμα ἐτί μένει ἴσχυρὸν ἐν τῷ σώματι, καὶ τὸ αἷμα αὔξεται τά τε γὰρ ψύχεα ἔξανει, καὶ τὰ ύδατα ἐπτιγώνεται, τὸ δὲ αἷμα κατὰ ταύτα ἀὔξεται ὑπὸ τῶν ὀμβρῶν

1 τὸ αἷμα ἰη πρώτον θερμότατον Α· τὸ αἷμα ἰη πρώτον μὲν θερμότατον MV.
2 τούτο γὰρ τῷ χειμώνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεώντων ψυχρότατον ἔστιν Α· τούτῳ γὰρ τῷ χειμώνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεώντων ψυχρότατον γὰρ ἔστι Μ· τούτῳ γὰρ τῷ χειμώνι μάλιστα κατὰ φύσιν τῶν ἐν τῷ σώματι ἐνεώντων ψυχρότατον ἔστι Β.

18
Those that withdraw phlegm first withdraw absolutely pure phlegm, and then phlegm that is mixed. And when men are cut,¹ 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 αὐτῶ ταῦτα ἔστι μάλιστα τοῦ ἐνιαυτοῦ· ύγρόν τε γάρ ἐστι καὶ θερμόν. γνοίης δ' ἂν τοίσδε· οἱ άνθρωποι τοῦ ἦρος καὶ τοῦ θέρεος μάλιστα ὑπὸ τε τῶν δυσεντεριῶν ἀλίσκονται, καὶ ἐκ τῶν ῥινῶν τὸ αἷμα ἑν ἀυτοίσι, καὶ θερμότατοι εἰσι καὶ ἔρυθροί· τοῦ δὲ θέρεος τὸ τε αἷμα ἵσχυε ἐτε, καὶ ἥ χολὴ αἴρεται ἐν τῷ σῶματι καὶ παρατείνει ἐς τὸ φθινόπωρον· ἐν δὲ τῷ φθινο-

πώρῳ τὸ μὲν αἷμα ὀλίγον γίνεται, ἐναντίον γὰρ αὐτοῦ τὸ φθινόπωρον τῇ φύσει ἐστίν· ἡ δὲ χολὴ τὴν θερείην κατέχει τὸ σῶμα καὶ τὸ φθινό-

πώρον. γνοίης δ' ἂν τοίσδε· οἱ άνθρωποι αὐ-

tόματοι ταύτην τὴν ὀρθὴν χολὴν ἐμέουσι, καὶ ἐν τῇ σαφεῖ σαφεισθεὶσι χολωδέστατα καθαίρονται, δήλον δὲ καὶ τοῖσι πυρετοῖσι καὶ τοῖσι χρώμασι τῶν ἄνθρωπων. τὸ δὲ φλέγμα τῆς θερείης ἀσθενεστάτων ἐστὶν αὐτὸ ἐσωτόν· ἐναντίον γὰρ αὐτοῦ τῇ φύσει ἐστίν ἡ ὦρη, ξηρὴ τε ἔσοντα καὶ θερμή. τὸ δὲ αἷμα τοῦ φθινοπώρου ἐλάχιστον γίνεται ἐν τῷ ἄνθρωπῳ, ξηρὸν τε γὰρ ἐστί τὸ φθινόπωρον καὶ ψύχειν ἴδῃ ἄρχεται τὸν ἄν-

θρωπὸν· ἡ δὲ μέλαινα χολὴ τοῦ φθινοπώρου πλείστη τε καὶ ἵσχυροτάτη ἐστίν. ὅταν δὲ ὁ χειμών καταλαμβάνῃ, ἡ τε χολὴ ἵσχυμένῃ ὀλίγη γίνεται, καὶ τὸ φλέγμα αὔξεται πάλιν ὑπὸ τῶν ὑετῶν τοῦ πλήθους καὶ τῶν νυκτῶν τοῦ μῆκος. ἔχει μὲν οὖν ταῦτα πάντα αἱεὶ τὸ σῶμα τοῦ ἄνθρωπου, ὑπὸ δὲ τῆς ὀρθῆς περισ-

ταμένης ποτὲ μὲν πλεῖον γίνεται αὐτὰ ἐσωτόν, ποτὲ δὲ ἐλάσσως, ἐκαστὰ κατὰ μέρος καὶ τὰ αἷματα A: αἷμα MV.
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

2 τοῦ χρόνου Α: τὴν θερίνην Μ: τὴν θερείνην Β. Λιτρές records a reading τῆς χρόνου θερείνης.
3 τοῦ χρόνου Α: τῆς θερίνης Μ: τῆς θερείνης Β.
4 εἰς Α: γὰρ εστὶ Μ: Β.
5 ὑπὸ Α: ἀπὸ Μ: Β.
6 Μ: διάτοκον τῶν νυκτῶν.
7 ἄιδια Α: ἀεὶ Μ: Β.
8 ποτὲ . . Ποτέ Μ: τότε . . τότε Α.
9 κατὰ μέρος τε καλ Α.
ϕύσιν. ὃς γὰρ ὁ ἐνιαυτὸς μετέχει μὲν πάς πάντων καὶ τῶν θερμῶν καὶ τῶν ψυχρῶν καὶ τῶν ξηρῶν καὶ τῶν υγρῶν, οὐ γὰρ ἂν μείνει τούτων ἡ θερμότης αὐτὴς αὐτὴς τοῖς συνεκτικώστις, ἀλλ’ εἰ ἐν τῇ γει ἐκλάπη, πάντ’ ἂν ἀφανισθείη ὑπ’ ἄγαρ τῆς αὐτῆς ἀνάγκης πάντα συνεκτικῷ ταῖς καὶ τρέφεται ὕπ’ ἀλλήλων’ οὕτω δέ καὶ εἰ τί ἐκ τοῦ ἀν-θρώπου ἐκλάπη τούτων τῶν συνεκτικώστων, ὡς ἂν δύνατο τῇ ἁθρόπος. ἰσχύει δ’ ἐν τῷ ἐνιαυτῷ τοτε μὲν ὁ χειμών μᾶλλον, τοτε δὲ τὸ ἐαρ, τοτε δὲ τὸ θέρος, τοτε δὲ τὸ φθινόπωρον οὕτω δέ καὶ ἐν τῷ ἀνθρώπῳ τοτὲ μὲν τὸ φλέγμα ἰσχύει, τοτε δὲ τὸ αἷμα, τοτε δὲ ἡ χολή, πρῶτον μὲν ἡ ξανθή, ἐπειτα δ’ ἡ μέλαινα καλεμένη. μαρτύριον δὲ σαφέστατον, εἴ θέλοις τῷ αὐτῷ ἀνθρώπῳ δοῦναι τὸ αὐτὸ φάρμακον τετράκις τοῦ ἐνιαυτοῦ, ἐμειταί σοι τοῦ μὲν χειμώνονος φλεγμα-70 τωδέστατα, τοῦ δὲ ἤρος υγρότατα, τοῦ δὲ θέρεος χολωδέστατα, τοῦ δὲ φθινοπώρον μελάντατα.

VIII. Ὅπειρε οὖν, τούτων ὡς ἐχοῦσων, ὡς μὲν τῶν νοσημάτων χειμώνον αὐξείται, θέρεος φθινείν, ὡς δὲ θέρεος αὐξείται, χειμώνος λύγειν, ὡς μὴ αὐτῶν ἐν περιόδῳ ἠμέρεων ἀπαλλάσσεται τῇ δὲ περιόδῳ αὐτοὶ φράσον τῆς τῶν ἠμέρων. ὡς δὲ ἤρος γίνεται νοσημάτα, προσδέχεσθαι χρῇ φθινοπώρῳ τῇ ἀπάλλαξιν ἔσεσθαι αὐτῶν, ὡς δὲ φθινοπωριά νοσημάτα, τούτων τοῦ ἤρος

1 ὃς γὰρ Α: ὀσπερ MV.

2 μείνειν Α: μενειν τούτων Μ: μενεῖ τούτων Β. 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

3 ἐν τί γε Α: ἐν τι ΜV.
4 ἀφανισθεὶ ΜV: ἀφανισθ Α.
5 ὑπ' Α: ὑπ' ΜV.
6 θέλοις ΑV: ἑθέλοις Μ: ἑθέλεις Littré.
7 φθινεῖν Α: λήγεῖν ΜV.
Ανάγκη τήν ἀπάλλαξιν γενέσθαι τι τί δι' ἂν τάς 10 ὄρας ταύτας ὑπερβάλλην νόσημα, εἰδέναι χρή ὡς ἐνιαύσιον αὐτὸ 2 ἐσόμενον. καὶ τὸν ῥήτορον οὖτω χρή ἴησθαι 3 τὰ νοσήματα ὡς ἑκάστου τούτων ἵσχύοντος ἐν τῷ σώματι κατὰ τὴν ὀρθὴν τὴν αὐτῇ κατὰ φύσιν ἑῴουσαν μάλιστα.

IX. Εἰδέναι δὲ χρή καὶ τάδε πρὸς ἐκεῖνος ὡς πλησιμοῦν τίκτει νοσήματα, κένωσις ἴηται, ὡς δὲ ἀπὸ κενώσιος γίνεται, πλησιμοῦν ἴηται, ὡς δὲ ἀπὸ τάλαπτωρίης γίνεται, ἀνάπαυσις ἴηται, ὡς δ' ὑπ' ἀργήν τίκτεται, τάλαπτωρίη ἴηται. 4 τὸ δὲ σύμπαν γνώναι, δεὶ τὸν ῥήτορον ἐναντίον ὑστασθαι τοῖς καθεστώσι 5 καὶ νοσήματι καὶ εἰδεὶς 6 καὶ ὁρρησι καὶ ἡλικίησι, καὶ τὰ συντείνοντα λύειν, καὶ τὰ λελυμένα συντείνειν.

10 οὖν γὰρ ἄν μάλιστα τὸ κάμμον ἀναπάυστο, ἢ τε ἱησίς τούτῳ μοι δοκεῖ εἶναι. αἱ δὲ νοῦσαι γίνονται, αἰ μὲν ἀπὸ τῶν διαιτημάτων, αἱ δὲ ἀπὸ τοῦ πνεύματος, ὃ ἐσαγόμενοι ξώμεν. τὴν δὲ διαγνώσιν χρή ἐκατέρω δώδε ποιεῖσθαι· ὅταν μὲν ὑπὸ νοσήματος ἐνὸς πολλοὶ ἄνθρωποι ἀλίσκονται κατὰ τὸν αὐτὸν χρόνον, τὴν αἰτίαν χρὴ ἀνατιθέναι τούτῳ ὃ τι κοινότατον ἐστι καὶ μάλιστα αὐτῷ πάντες χρεώμεθα· ἐστὶ δὲ τοῦτο ὃ ἀναπέμειν. φανερὸν γὰρ δὴ ὅτι τὰ γε διαιτήματα ἐκάστου 20 ἡμῶν οὐκ αἰτία ἐστιν, ὅτε γε 7 ἀπτεῖται πάντων ἡ νοῦσος ἐξῆς καὶ τῶν νεωτέρων καὶ τῶν πρεσβυτέρων, καὶ γυναικῶν καὶ ἀνδρῶν ὁμοίως, καὶ τῶν

1 ὑπερβάλλη A and Holk. 282: ὑπερβάλλη Μ: ὑπερβάλλη V.
2 αὐτὸ deleted by Wilamowitz.
3 οὖν χρή ἴησθαι πρὸς ΜV: χρή οὖτως ἴασθαι A.
4 ὡς δὲ ὑπερτέρη ἀργή νοσήματα τίκτει, τοῦτα τάλαπτωρίη
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

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1 This passage is quoted, or rather paraphrased, in the Anonymus Londinensis VII. 15.
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θωρησσομένων καὶ τῶν ὑδροποτεόντων, καὶ τῶν μάζαν ἐσθιόντων καὶ τῶν ἄρτων σιτευμένων, καὶ τῶν πολλὰ ταλαιπωρεόντων καὶ τῶν ὀλίγα: οὐκ ἂν οὔν τά γε διαιτήματα αἴτια εἶν, ὅταν διαιτώμενοι πάντας τρόπους οἱ ἀνθρωποὶ ἀλήσκονται ὑπὸ τῆς αὐτῆς νοῦσον. ὅταν δὲ αἱ νοῦσοι γίνονται παντοῦ κατᾶ τὸν αὐτὸν χρόνον, δὴ δῆλον ὅτι τά διαιτήματα ἐστιν αἴτια ἕκαστα ἕκαστος, καὶ τὴν θεραπείαν χρή ποιεῖσθαι ἔναντιομένων τῇ προφάσει τῆς νοῦσος, ὅσπερ μοι πέφρασται καὶ ἔτερωθι, καὶ τῇ τῶν διαιτημάτων μεταβολῆ. δὴ δῆλον γὰρ ὅτι οἱ τῇ χρήσθαι εἴωθεν ὁ ἀνθρώπος διαιτήμασιν, οὐκ ἐπιτυδεῖαν οἱ ἐστὶν ἡ πάντα, ἡ τὰ πλεῖω, ἡ ἐν τῇ αὐτῶν. ἀ δεὶ καταμαθόντα μεταβάλλειν, καὶ σκέψάμενον τοῦ ἀνθρώπου τὴν φύσιν τὴν τῇ ἡλικίᾳ καὶ τῷ εἴδος καὶ τῷ ὄρην τοῦ έτεος καὶ τῆς νοῦσος τῶν τρόπων, τὴν θεραπείαν ποιεῖσθαι, ποτὲ μὲν ἀφαιρέοντα, ποτὲ δὲ προστιθέντα, ὅσπερ μοι καὶ πάλαι εἴρηται, πρὸς ἐκαστά τῶν ἡλικιῶν καὶ τῶν ὀρέων καὶ τῶν εἰδών καὶ τῶν νοῦσων ἐν τῇ ἡμαμακείᾳ προστρέψεθαι καὶ εἰν τῇ διαίτῃ. ὅταν δὲ νοσήματος ἑνὸς ἐπιθημίας καθεστήκη, δῆλον ὅτι οὐ τὰ διαιτήματα αἴτια ἐστὶν, ἀλλ' ὁ ἀναπνέομεν, τοῦτο αἴτιόν ἐστι, καὶ δῆλον ὅτι τοῦτο νοσηρὴν τινα ἀπόκρισιν ἔχων ἄνει. τοῦτον χρή τόν

1 κατὰ τὸν αὐτὸν χρόνον MV: κατὰ τῶν αὐτῶν χρόνους Α.
2 εκ τῶν διαιτημάτων μεταβάλλειν Α.: τῶν διαιτημάτων μεταβολῆ MV: τῇ τῶν διαιτημάτων μεταβολῆ Littro with many late MSS. Wilamowitz deletes καὶ . . . . μεταβάλλειν.
3 χρήσθαι εἴωθεν MV: εἴωθη χρείσθαι (ποτ χρήσθαι as Littro says) Α.
4 A omits τὴν φύσιν.
5 ποτὲ μὲν . . . . , ποτὲ δὲ MV: 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

6 MV omit kal.
7 ἐκαστὰ A: ἐκάστας MV.
8 τῇ φαρμακείᾳ A: τῇ φαρμακίᾳ M: τῇ φαρμακίῃ V.
9 τῇ διαίτῃ A: τῇ διαιτήμασι M: τῇ διαιτήμασι V.
10 δῆλον ὅτι M: καὶ δῆλον ἦ ὅτι A: δηλοῦντι V.
11 δῆλον ὅτι τούτο νοσηρὴν τὴν ἀπόκρισιν ἔχων ἀν εἰ, τοῦτον χρῆ A: καὶ δῆλον ὅτι τούτο νοσηρὴν τινα ἀπόκρισιν ἔχων ἀν εἰ, τοῦτον χρῆ M: καὶ δῆλον ὅτι τούτο νοσηρὴν τινα ἀπόκρισιν ἔχων ἀν εἰ, τοῦτον δει V. καὶ δῆλον ὅτι τούτο νοσηρὴν τινα ἀπόκρισιν ἔχον ἀν εἰ, τοῦτον δει V. Villaret keeps the reading of A from καθεσθήκη, putting a full stop at εἰ.
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χρόνον τὰς παρανέσσιας ποιεῖσθαι τοῦσιν ἀν-
θρώποισι τοιᾶς· τὰ μὲν διαίτηματα μὴ μετα-
βάλλειν, ὅτι ἔγε οὐκ αἰτία ἔστι τῆς νοῦσου, τὸ δὲ
σῶμα ὀρᾶν, ὅπως ἔσται ὡς ἀσγκότατον καὶ ἀσθενεῖστατον,
τῶν τε σιτίων ἀφαίρεοντα καὶ τῶν ποτῶν, οἶς εἰώθει χρῆσθαι, κατ᾽ ὀλίγον ἡγὰρ
μεταβάλη ταχέως τήν διάιταν, κύνδυνος καὶ ἀπὸ
tῆς μεταβολῆς νεωτέρον τι γενέσθαι ἐν τῷ σώματι,
ἀλλὰ χρῆ τοῖσι μὲν διαίτημασιν οὕτω χρῆσθαι,
ὅτε γε ἑαυτὲς οὐδὲν ἀδικεῖσθαι τὸν ἀνθρωπον.

tοῦ δὲ πνεύματος ὅπως ἡ ρύσις ὡς ἐλαχίστη ἐς
tὸ σῶμα ἐσίτῃ καὶ ὡς ἐξωστάτη, προμηθεῖσθαι,
tῶν τε χωρίων τοὺς τόπους μεταβάλλοντα ὡς
dύναμιν, ἐν οἶς ἐν ἦν ηὐσοσ καθεστήκη, καὶ
tὰ σώματα λεπτύνοντα· οὕτω γὰρ ἤκιστα πολ-
λοῦ τε καὶ πυκνοῦ τοῦ πνεύματος ἀρχίζοιεν

οἱ ἀνθρώποι.

Χ. Ὅσα δὲ τῶν νοσημάτων γίνεται ἀπὸ τοῦ
σώματος τῶν μελέων τοῦ ἰσχυροτάτον, ταῦτα δὲ
dεινότατα ἐστίν· καὶ γὰρ ἠν αὐτοῦ μένη ἐνθα ἦν
ἀρξηται, ἀνάγκη, τοῦ ἰσχυροτάτον τῶν μελέων
πονεομένου, ἀπαν τὸ σῶμα πονεῖσθαι· καὶ ἦν ἐπί
tὶ τῶν ἀσθενεστέρων ἰφίκηται ἀπὸ τοῦ ἰσχυρο-
tέρου, χαλεπαί αἱ ἀπολύσιες γίνονται. Ὅσα δὲ
ἀν ἀπὸ τῶν ἀσθενεστέρων ἐπὶ τὰ ἰσχυρότερα

1 ὅτι A: ὅτε MV.
2 ἀσγκότατον A: ὡς ἀσγκότατον M (ὡς above the line): ὡς εὐσγκότατον V.
3 μεταβάλη M: μεταβάλλειν A: μεταβάλη V.
4 ὅτε γε MV: ὅτε A.
5 οὐδὲν AMV: μηδὲν Litteré.
7 ἐξωστάτη ἑσται M: ἐξωστάτη ἑσται V.

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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 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

1 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 μεταβάλλοντα MV: μεταβάλλοντας Α.
9 τοῦ πνεύματος Α: πνεύματος MV.
10 ἀπὸ τοῦ MV: ἀπ᾿ αὐτοῦ τοῦ Α.
11 ταύτα MV: ταύτα δὲ Α.
12 μενεὶ Α: μὲν μένῃ Μ: μὲν μένῃ Β.
13 ἐπὶ τῶν ἀσθενεστέρων τι Α: ἐπὶ τῶν ἀσθενεστέρων τι (with τι above the line after ἐπὶ) Μ: ἐπὶ τι τῶν ἀσθενεστέρων Β.
14 Β omits from ἀφίκησαι το ἀσθενεστέρων.
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έλθη, εὐλυτώτερά ἐστίν, ὑπὸ γὰρ τῆς ἰσχύος ἀνα-
λώσεται ὑδίδως τα ἐπιρρέοντα.

XI. Αἱ παχύταται τῶν φλεβῶν ὀδε πεφύκασιν. 
τέσσαρα ζευγεά ἐστιν ἐν τῷ σώματι, καὶ ἐν μὲν 
αὐτῶν ἀπὸ τῆς κεφαλῆς ὑπίσθεν διὰ τοῦ ἀυχένος, 
ἐξωθεὶ παρὰ τὴν ράχιν ἐνθεὶ τε καὶ ἐνθεὶ παρὰ τᾶ 
ἰσχία ἀφικνεῖται καὶ ἐς τὰ σκέλεα, ἐπεῖτα διὰ 
τῶν κινημέων ἐπὶ τῶν σφυρῶν ἐξω καὶ ἐς 
tοὺς πόδας ἀφῆκε.5 δεὶ οὖν τὰς φλεβοτομίας τὰς 
ἐπὶ τῶν ἀλγημάτων τῶν ἐν τῷ νότῳ καὶ τοῖς 
ἰσχίοισιν ἀπὸ τῶν ἰγνύων ποιεῖσθαι καὶ ἀπὸ τῶν 
σφυρῶν ἐξωθεὶ.6 αἱ δὲ ἐτεραί φλέβες ἀπὸ τῆς 
κεφαλῆς παρὰ τὰ ὅτα διὰ τοῦ ἀυχένους, αἱ σφα-
γίτιδες καλεόμεναι, ἐσωθεὶ παρὰ τὴν ράχιν ἐκα-
tέρωθεν φέρουσι παρὰ τὰς ψόας ἐς τοὺς ὀρχιας καὶ 
ἐς τοὺς μηροὺς, καὶ διὰ τῶν ἰγνύων ἐκ τοῦ ἐσωθεῖ 
μέρους, ἐπεῖτα διὰ τῶν κινημέων ἐπὶ τὰ σφυρὰ 
ἐσωθεὶ καὶ τοὺς πόδας. δεὶ οὖν τὰς φλεβοτομίας 
ποιεῖσθαι πρὸς τὰς ὀδύνας τὰς ἀπὸ τῶν ψοῶν καὶ 
tῶν ὀρχίων, ἀπὸ τῶν ἰγνύων καὶ ἀπὸ τῶν σφυρῶν 
ἐσωθεὶ. αἱ δὲ τρίται φλέβες ἐκ τῶν κροτάφων 
dιὰ τοῦ ἀυχένους ὑπὸ τὰς ὁμοπλάτας,7 ἐπεῖτα 
συμφέρονται ἐς τὸν πλεύμονα καὶ ἀφικνεῖσθαι ἢ 
μὲν ἀπὸ τῶν δεξιῶν ἐς τὰ ἀριστερά, ἢ δὲ ἀπὸ τῶν 
ἀριστερῶν ἐς τὰ δεξιά, καὶ ἢ μὲν δεξιή ἀφικνεῖται 
ἐκ τοῦ πλεύμονος8 ὑπὸ τὸν μαξῶν καὶ ἐς τὸν 
σπλήνα καὶ ἐς τὸν νεφρόν, ἢ δὲ ἀπὸ τῶν ἀριστε-
ρῶν ἐς τὰ δεξιά ἐκ τοῦ πλεύμονος ὑπὸ τὸν μαξῶν

1 ἀποκλήσεται Α: ἀπαλάσσεται MV: ἀναλώσεται Littré 
from a note of Galen.

2 παρὰ AM (Μ has ἐπὶ above the line) : ἐπὶ V.

3 Fredrich reads ἐς for παρὰ.
NATURE OF MAN, x.—xi.

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

4 ἐπὶ A: καὶ MV. 5 διήκει MV: ἀφίκη Ἀ.
6 ἐξωθεν MV: ποιεσθαί Ἀ.
7 φλέβες ἀπὸ Ἀ: φλέβες ἐχουσίν ἐκ MV: φλέβες ἐκ Littré.
8 Fredrich brackets ἐκ.
9 παρὰ MV: ἐπὶ Ἄ.
10 ὁμοπλάτας MV: ὁμοπλάτους Ἄ.
11 A omits ἦ δὲ ἀπὸ . . . πλεύσμονος.
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καὶ ἐς τὸ ἡπαρ καὶ ἐς τὸν νεφρόν, τελευτῶσι δὲ ἐς τὸν ἀρχόν αὐταῖ ἀμφότεραι. αἱ δὲ τέπαρται ἀπὸ τοῦ ἐμπροσθεν τῆς κεφαλῆς καὶ τῶν ὀφθαλμῶν ὑπὸ τὸν αὐχένα καὶ τὰς κληίδας, ἐπειτα δὲ ἐπὶ τῶν βραχιών ἄνωθεν 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 ἄνω ἐς τὰς συγκαμπάς, καὶ διὰ τῶν βραχιών τοῦ κάτωθεν μέρεος ἐς τὰς μασχάλας, καὶ ἐκ τῶν πλευρέων ἄνωθεν ἢ μὲν ἐς τὸν σπλήνα ἀφικνεῖται, ἢ δὲ ἐς τὸ ἡπαρ, ἐπειτα ἀπὸ υπὲρ τῆς γαστρὸς ἐς τὸ αἷδοιον τελευτῶσιν ἀμφότεραι. καὶ αἱ μὲν παχεία τῶν φλεβῶν ὁδὲ ἐξουσιω. εἰσὶ δὲ καὶ ἀπὸ τῆς κοιλίης φλέβες ἀνὰ τὸ σώμα πάμπολλαί τε καὶ παντοῖαι, δὲ ὡν ἡ τροφὴ τῶν σώματι ἐρχεται. φέρουσι δὲ καὶ ἀπὸ τῶν παχειῶν φλεβῶν ἐς τὴν κοιλίην καὶ τὸ ἀλλο σῶμα καὶ ἀπὸ τῶν ἐξω καὶ ἀπὸ τῶν ἐσω, καὶ ἐς ἀλλήλας διαδιδόσιν αἱ τε ἐσωθεν ἐξω καὶ αἱ ἐξωθεν ἐσω. τὰς οὖν φλεβοτομίας ποιεῖσθαι κατὰ τούτοις τοὺς λόγους ἐπιτηθεύειν δὲ χρὴ τὰς τομὰς ὡς προσωτάτω τάμμεν ἀπὸ τῶν χωρίων, ἔθο ἄν αἱ 50 ὄσιναι μεμαθήκωσι γίνεσθαι καὶ τὸ αἴμα συλλέγεσθαι: οὕτω γὰρ ἄν ἢ τε μεταβολὴ ἥκιστα γίνοιτο μεγάλη ἐξαπίνης, καὶ τὸ ἔθος μεταστήσασι ἂν ὡστε μηκέτι ἐς τὸ αὐτὸ χωρίον 54 συλλέγεσθαι.

1 ἐπειτα δὲ ἐπὶ Α : ἐπειτα υπὲρ ΜV.
2 παχεία Α : παχύταται ΜV.
3 ὁδὲ ἐξουσιω ΜV : οὕτω πεφύκασιν Α.
4 πολαί (sic) Α : παμπολαί Μ : παμπολλαί V.
NATURE OF MAN, xi.

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 διαδίδωσιν Α: διαδίδασιν (with δια half erased) M: διάδασιν V.
7 After φλεβοτομίας Α has χρή.
8 μεμαθητικάι with μεμαθήκασι in margin Α: μεμαθήκασι MV: μεμαθήκασι Littre.
9 μεταστήσιας Α: μεταστήσαι MV: μεταστήσασι Littre.
ΧII. Ὅσοι πῦον πολλὸν πτύουσιν ἄτερ πυρετοῦ ἕόντες, καὶ οἶσιν ὑπὸ τὸ οὖθρον πῦον ὑφίσταται πολλὸν ἄτερ ὃδύμης ἑούσι, καὶ ὁσιώς τὰ υποχωρήματα αἰματώδεα ὠσπερ ἐν τῇ δυσεντερίᾳ, καὶ χρόνια ἕστιν ἑούσι, πέντε καὶ τρίηκοντα ἕτεὼν καὶ γεραίτεροι, τούτους πᾶσιν ἀπὸ τοῦ αὐτοῦ τὰ νοσήματα γίνεται· ἀνάγκη ἡμᾶς τούτους ταλαίπωρους τε γενέσθαι καὶ φιλοπόνους τῷ σώματι καὶ ἐργάταις νευώσκους ἕόντας, ἐπειτα δὲ ἐξανεθέντας τῶν πῦων σαρκωθῆναι μαλθακὴ σαρκὶ καὶ πολὺ διαφεροῦσθη τῇ προτήρῃ, καὶ πολλὸν διακεκριμένον ἔχειν τὸ σώμα τοῦ πτυροῦ, ὡστε μὴ ὁμονοεῖν.

ὅταν οὖν νόσημα τὶ καταλάβῃ τοὺς οὐτῶ διακεκριμένους, τὸ μὲν παραχρῆμα διαφεύγουσιν, ὡστεν δὲ μετὰ τὴν νόσου χρόνῳ τῆς ἑπετήρῃς, καὶ ρέε διὰ τῶν φλεβῶν, ἢ ἀν εὐρυχωρίᾳ μάλιστα τύχῃ, ἵχωροειδές· ἢν μὲν οὖν ὀρμηθῇ ἐς τὴν κοιλήν τὴν κάτω, σχεδὸν τὶ οἶδον περ ἐν τῷ σώματι ἂν ἐνή τοιοῦτον καὶ τὸ διαχώρημα γίνεται· ἃ τε γὰρ τῆς ὀδοῦ κατάντεος ἑώσης, οὐχ ἰσταται πολὺν χρόνον ἐν τῷ ἑντέρῳ. οἰσι δὲ ἂν ἐς τὰ στήθησα ἐσρυγῇ, ὑπόπτου γίνεται· ἃτε γὰρ τῆς καθάρσιος ἅμαντεος ἑώσης, καὶ χρόνου ἐναυλι-ζόμενον πολὺν ἐν τῷ στήθει, κατασκέπτεται καὶ γίνεται πυρειδές. οἰσι δὲ ἂν ἐς τὴν κύστιν ἐξερεύνηται, ὑπὸ τῆς θερμότητος τοῦ χωρίου τοῦτο καὶ θερμὸν καὶ λευκοῖν γίνεται, καὶ διακρίνεται·

1 ἄτερ πυρετοῦ ἕόντες AV; ἄτε πυρετοῦ ἕόντος M: ἕόντος Ο (according to Littre).
2 ἑούσι AV: ἑοῦσιν M: ἑούσης Littre.
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 ἐστίν, ἐντοσί Α: & (on ἐστι;) νέοιοςν ἐντοσίν Μ: & νέοιον ἐντοσίν Β.
4 τε γενέσθαι Μ: γεγενήσθαι Α.
5 δμολογέων ΑΥ: δμολογέων Μ (in margin δμολογέων).
6 ἤκα Α: ἤκε Μ: διαρρέει V.
7 ἐνή Α: ἐνή Μ: ἄν ἐνή Littrē.
8 ἵσταται Α: ἵσχεται ΜV.
9 τοῦτο καὶ θερμὸν καὶ omitted by Α.
περὶ φύσιος ἀνθρώπων

καὶ τὸ μὲν ἄραιότατον ἐφίσταται ἃνω, τὸ δὲ παχύτατον κάτω, δ ὅξη πῦθον καλεῖται. γίνονται δὲ καὶ οἱ λίθοι τοῖς παιδίοις διὰ τὴν θερμότητα τοῦ χωρίου τε τοῦτο καὶ τοῦ ὀλον σώματος, τοῖς δὲ ἄνδράσιν οὐ γίνονται λίθοι διὰ τὴν ψυχρότητα τοῦ σώματος. εὗ γὰρ χρὴ εἰδέναι, ὅτι ὁ ἄνθρωπος τῇ πρώτῃ τῶν ἡμερέων θερμότατος ἐστὶν αὐτὸς ἑωυτοῦ, τῇ δὲ ύστατη τῇ ψυχρότατος ἀνάγκη γὰρ αὐξανομένη καὶ χωροῦν τὸ σῶμα πρὸς βίην θερμοῦ εἶναι· ὅταν δὲ ἀρχηται μαραίνεσθαι τὸ σῶμα, καταρρέουν πρὸς εὐπέτειαν, ψυχρότερον γίνεται· καὶ κατὰ τοῦτον τὸν λόγον, ὅσον τῇ πρώτῃ τῶν ἡμερέων πλεῖστον αὐξανεῖ τὸ ἄνθρωπος, τοσοῦτον θερμότερος γίνεται, καὶ τῇ ύστατῇ τῶν ἡμερέων, ὅσον πλεῖστον καταμαραίνεται, τοσοῦτον ἀνάγκη ψυχρότερον εἶναι. ύγιεῖς δὲ γίνονται αὐτόματοι οἱ οὐτοὶ διακείμενοι, πλεῖστοι μὲν ἐν τῇ ὥρῃ, ἡ ἄν αὐξηνται τῇ καθαρᾷ, πεντακαίτεσσαρακονθήμερον ὁσοὶ δὲ ἀν τὴν ὥρην ταῦτην ὑπερβάλλουσιν, ἐναυτῷ αὐτόματοι ύγιεῖς γίνονται· ἢν μὴ τε ἑτερον κακούργηται ὄνθρωπος.

XIII. Ἅσον τῶν νοσημάτων ἔξ ὄλιγον γίνεται, καὶ ὅσον αἱ προφάσις εὐγνώστοι, ταῦτα δὲ ἄσφαλέστατα ἐστὶ προαγορεύεσθαι· τὴν δὲ ἑκείνην χρὴ ποιεῖσθαι αὐτὸν ἐναυτῷ ἐναντιούμενον τῇ προφάσει τῆς νοσοῦν· οὔτω γὰρ ἄν λύοιτο τὸ τὴν νοσοῦν παρασχῶν ἐν τῷ σώματι.

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

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out. 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 τῆκεσθαι: and has Ἄ τε καὶ ἡμερέων. Galen mentions readings with 45 and 40. Villaret reads, δύοιν καὶ τεσσαράκοντα ἡμερέων.
6 A omits ψιχεῖς γίνονται and M has it in the margin.
7 αὐτόν Α: αὐτέων MV.
8 οὖτω γὰρ λῦοι τὸ τὴν νοῦσον παρεχοῦν τῷ σώματι Α: οὖτω γάρ ἐν λύοστῳ τὸ τὴν νοῦσον παρασχέν ἐν τῷ σώματι Μ: οὖτω γάρ ἐν λύοι τὸ τὴν νοῦσον παρασχέν ἐν τῷ σώματι V. Littré says that C has παρασχέν.
ΠΕΡΙ ΦΥΣΙΟΣ ἈΝΘΡΩΠΟΥ

ΧΙV. Οἶσι δὲ ψαμμοειδεὰ υφίσταται ἡ πῶροι ἐν τοῖσιν σύροισι, τούτοισι τὴν ἀρχὴν φύματα ἐγένετο πρὸς τῇ φλεβὶ τῇ παχείᾳ, καὶ διεπύσεν, ἐπειστα δὲ, ἀτε ὦ ταχέως ἐκραγάντων τῶν φυ- 
μάτων, πῶροι συνετράφησαν ἐκ τοῦ πῦνο, ὀitunes ἔξω θλίβονται1 διὰ τῆς φλεβὸς σὺν τῷ ὀνρῷ ἐς τὴν κύστιν. ὀἰσι δὲ μόνον αὐματώδεα2 τὰ ὀνρήματα, τούτοισι δὲ αἱ φλέβες πεποιηκασίν· ὀἰσι δὲ ἐν τῷ ὀνρήματι παχεὶ ἔοντι σαρκία
10 σμικρὰ τριχοειδεὰ συνεξέρχεται, ταῦτα δὲ ἀπὸ τῶν νεφρῶν εἰδέναι χρῆ ἔοντα καὶ ἀπὸ ἀρδρι-
τικῶν.3 ὀσοὶσι δὲ καθαρὸν τὸ ὀνρον, ἀλλοτε δὲ καὶ ἄλλοτε ὦν πίτυρα ἐμφαίνεται 4 ἐν τῷ ὀνρήματι,
14 τοῦτον δὲ ἡ κύστις ψωρία.

ΧV. Οἱ πλεύστοι τῶν πυρετῶν γίνονται ἀπὸ χολῆς· εἴδεα δὲ σφέων ἐστὶ τέσσαρα, χωρὶς τῶν ἐν τῇ σιν ὀσύμπαι γινομένων τῇ σίν ἄποκεκρι-
μένῃςιν· ὀνόματα δ' αὐτοῖσιν ἐστὶ σύνοχοι καὶ ἀμφημερινὸ μὲ τριτάιο καὶ τεταρτάιος. οἱ
μὲν σὺν σύνοχοι καλεόμενοι γίνεται ἀπὸ πλεύστης
χολῆς καὶ ἀκριτεστάτής, καὶ τὰς κρίσιας ἐν
ἐλαχιστῶ χρόνῳ ποιεῖται· τὸ γάρ σῶμα οὐ
διαψυχόμενον οὐδένα χρόνον συνητίκεται ταχεώς,
10 ἀπὸ σοροῦ πολλοῦ τοῦ θερμοῦ θερμαινόμενον. οἱ δὲ ἀμφημερινὸς µετὰ τῶν συνόχον ἀπὸ πλεύστης
χολῆς γίνεται, καὶ ἀπαλλάσσεται τάχιστα τῶν
ἀλλών, μακρότερος δὲ ἐστὶ τοῦ συνόχου, ὡσι
ἀπὸ ἐλάσσονον γίνεται χολῆς, καὶ ὃτι ἐξει
ἀνάπαυσιν τὸ σῶμα, ἐν δὲ τῷ συνόχῳ οὐκ ἀνα-

1 ἔξ ἐν λείβονται Λ ᾠτινὲς ἔξω θλίβονται ΜΒ.
2 MV omit μόνον and insert μὲν after αὐματῶδεα.
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. 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 ἀρθριτικῶν.
4 ἄλλοτε δὲ καὶ ἄλλοτε οἶνον πίτυρα ἐμφαίνεται Α: ἄλλοτε καὶ ἄλλοτε· ὅκοιον εἰ πίτυρα ἐπιφαίνεται ΜV.
ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

παύεται ουδένα χρόνον. ο δὲ τριταῖος μακρότερός ἐστι τοῦ ἀμφημερινοῦ, καὶ ἀπὸ χολῆς ἔλασσονος γίνεται: ὅσῳ δὲ πλείονα χρόνον ἐν τῷ τριταῖῳ ἦ ἐν τῷ ἀμφημερινῷ τὸ σῶμα ἀναπαύεται, τοσοῦτο χρωνιώτερος οὖσος ὁ πυρετὸς τοῦ ἀμφημερινοῦ ἐστίν. οἱ δὲ τεταρταίοι τὰ μὲν ἀλλὰ κατὰ τὸν αὐτὸν λόγον, χρωνιώτεροι δὲ εἰς τῶν τριταίων, ὅσῳ ἔλασσον μετέχουσι μέρος τῆς χολῆς τῆς τῆς θερμασίην παρεχούσης, τοῦ τε1 διαψύχεσθαι τὸ σῶμα πλέον μετέχουσιν, προσφέρεται δὲ αὐτοῖσιν ἀπὸ μελαίνης χολῆς τὸ περισσὸν2 τούτῳ καὶ δυσαπάλλακτον μέλαινα γαρ χολή τῶν ἐν τῷ σώματι ἑνεοῦτων χυμῶν γλυσχρότατον, καὶ τὰς ἐδρας χρωνιώτάτας ποιεῖται.

30 γνώσῃ δὲ τῷ δὲ, ὅτι οἱ τεταρταίοι πυρετοὶ μετέχουσι τοῦ μελαγχολικοῦ βθινοπόρου μάλιστα οἱ ἀνθρωποὶ ἁλίσκονται ὑπὸ τῶν τεταρταίων καὶ ἐν τῇ ἡλικίᾳ τῇ ἀπὸ πέντε καὶ εἴκοσιν3 ἐτῶν ἐς τὰ πέντε καὶ τεσσαράκοντα,4 ἢ δὲ ἡλικίᾳ αὐτῆ ὑπὸ μελαίνης χολῆς κατέχεται μάλιστα πασέων τῶν ἡλικιῶν, ἢ τε βθινοπόρῳ ὀρχή μάλιστα πασέων τῶν ὁρέων. ὅσοι δὲ ἄν ἀλόσιν ἔξω τῆς ὀρχῆς ταύτης καὶ τῆς ἡλικίας ὑπὸ τεταρταίου, εὖ χρή εἰδέναι μὴ χρόνιον ἐσόμενον τοῦ πυρετοῦ, ἢν μὴ ἄλλο τι κακουργῆται ὀνθρώπος.

1 τοῦ τε Ἀ: τοῦ δὲ Μ.Β.  
2 τὸ τε περισσὸν Α: τὸ περισσὸν Μ.Β.  
3 (ἐ') καὶ Π Ἀ: εἴκοσιν Μ: τριάκοντα Β.  
4 Ὅ τε καὶ μᾶ Ἁ: πέντε καὶ τεσσαράκοντα Μ.Β.  

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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.\(^1\) 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 ἱδώτας ὁδε χρή διαιτᾶσθαι τοῦ μὲν χειμώνος ἑσθείν ὡς πλείστα, πίνειν δὲ ὡς ἐλάχιστα, εἶναι δὲ τὸ πόμα ὅνων ὡς ἀκρητέστατον, τὰ δὲ σιτία ἀρτον καὶ τὰ ὅψα ὅπτὰ πάντα, λαχάνουσι δὲ ὡς ἐλαχίστοιοι χρήσθαι ταύτην τὴν ὥρην ὁυτῶ γὰρ ἄν μάλιστα τὸ σῶμα ξηρῶν τε εὖ καὶ θερμών. ὡταν δὲ τὸ ἔαρ ἐπιλαμβάνῃ, τότε πόμα χρή πλέον ποιεῖσθαι καὶ ύδαρεστάτον καὶ κατ’ ὁλίγον, καὶ τοῖς σιτίοις μαλακωτέροις χρήσθαι καὶ ἐλάσσοσι, καὶ τὸν ἀρτον ἀφαιρέοντα μίζαν προστιθέναι, καὶ τὰ ὅψα κατὰ τὸν αὐτὸν λόγον ἀφαιρεῖν, καὶ ἐκ τῶν ὅπτῶν πάντα ἐφθαὶ ποιεῖσθαι, καὶ λαχάνουσιν ἡδή χρήσθαι τοῦ ἱρος ὁλίγοις, ὅπως ἐς τὴν θερίνην καταστήσεται ὁνθρώπος τοῖς τε σιτίοις μαλακοίσι πᾶσι χρῶμενος καὶ τοῖς ὑψίσι ἑφθοῖσι καὶ λαχάνοις ὁμοίσι καὶ ἑφθοίσι καὶ τοῖς πόμαισιν, ὡς ὑδαρεστάτοισι καὶ πλείστοισιν, ἀλλ’ ὅπως μὴ μεγάλη ἡ μεταβολή ἐσται κατὰ μικρὸν μὴ ἐξαπίνης χρωμένω. τοῦ δὲ θέρεος τῇ τε μίζῃ μαλακῇ καὶ τῷ ποτῷ ύδαρεὶ καὶ πολλῷ καὶ τοῖς ὑψίσι ἑφθοίσι πᾶσιν δεῖ γὰρ χρήσθαι

1 ποιεῖσθαι καὶ ύδαρεστάτον Α: ποιεῖν καὶ ύδαρέστερον ΜΥ.  
2 ἡδὴ χρήσθαι Α: διαχρήσθαι ΜΥ.  
3 μαλακοίσι πᾶσι χρῶμενος Α: μαλακωτέροις χρῶμενος Μ: μαλακωτέροις χρῶμενος Υ.  
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REGIMEN IN HEALTH

I The layman⁴ 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.

⁴ καὶ μὴ μεγάλη Α: καὶ ὄκως μὴ μεγάλη (ὀκως above line in another hand) Μ: καὶ ὄκως μὴ μεγάλη V. Villaret omits ὄπως and reads ἔστω for ἔσται.

⁵ Here V has τρέφεσθαι.
ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΕΙΝΗΣ

tούτοις, ὅταν θέρος ἦ, ὅπως τὸ σῶμα ψυχρῶν καὶ μαλακοῦ γένηται· ἡ γὰρ ὄρη θερμὴ τε καὶ ξηρή, καὶ παρέχεται τὰ σώματα καυματώδεια καὶ αὐχμηρά· δεῖ οὖν τοῖς ἐπιτηδεύμασιν ἀλέξασθαι. κατὰ δὲ τὸν αὐτὸν λόγον, ὡσπερ ἐκ τοῦ χειμώνος ἐσ τὸ ἦρ, οὔτω ἐκ τοῦ ἦρος ἐσ τὸ θέρος καταστήσεται,1 τοῦ μὲν σιτίων ἀφαιρέων, τῷ δὲ ποτῷ προστιθεῖσιν οὗτω δὲ καὶ τὰ ἐναντία ποιέοντα καταστήσαι ἐκ τοῦ θέρεος ἐσ τὸν χειμώνα. ἐν δὲ τῷ φθινοπώρῳ τὰ μὲν σιτία πλέω ποιεῖμενοι καὶ ξηρότερα καὶ τὰ ὄγια κατὰ λόγον, τὰ δὲ ποτὰ ἐλάσσω καὶ ἀκρητέστερα, ὅπως ὁ τε χειμῶν ἀγαθὸς ἡσται καὶ ὄνθρωπος διαχρῆσται τοῖς τε πόμασιν ἀκρητεστάτοισι καὶ ὁλύγοισι καὶ τοῖς σιτίοισιν ὡς πλείστοισι τε καὶ ξηροτάτοισιν οὗτω γὰρ ἄν καὶ ὑγιαῖοι μάλιστα καὶ ρήγη 39 ἤκιστα· ἡ γὰρ ὄρη ψυχρῆ τε καὶ υγρῆ.

II. Τοίς δὲ εἴδεσι τοῖς σαρκώδεσι καὶ μαλακοῖς καὶ ἐρυθροῖς συμφέρει τὸν πλεῖστον χρόνον τοῦ ἐναντιοῦ ξηροτέροισι τοῖς διαιτήμασι χρήσθαι· υγρῆ γὰρ ἡ φύσις τῶν εἰδέσων τούτων. τούς δὲ στρυφνοὺς τε καὶ προσεσταλμένους καὶ πυρροὺς καὶ μέλαινας τῇ υγροτέρῃ διαίτῃ χρήσθαι τὸ πλεῖον τοῦ χρόνου· τὰ γὰρ σώματα τοιαῦτα ὑπάρχει ξηρὰ ἐόντα· καὶ τοῖς νέοισι τῶν σωμάτων συμφέρει μαλβακωτέροισι τε καὶ υγροτέροισι χρήσθαι τοῖς διαιτήμασι· ἡ γὰρ ἢλικίας ξηρῆς καὶ τὰ σώματα πέπηγεν.3 τοὺς δὲ πρεσβυτέρους τῷ ξηροτέρῳ τρόπῳ χρῆ τὸ πλέον τοῦ χρόνου διάγειν· τὰ γὰρ σώματα ἐν ταύτῃ τῇ

1 ἐκ τοῦ χειμώνος ἐσ τὸ ἦρ, οὔτω (καὶ M) ἐκ τοῦ ἦρος εἰς [ἐς M] τὸ θέρος καταστήσεται ΜV: ἐως τὸ ἦρ ἐκ τοῦ χειμώνος· οὔτως 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,
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ἡλικία ύγρα καὶ μαλθακα καὶ ψυχρά. δεὶ ὅν ἐν τῇ ν ἤλικίαν καὶ τῇ ὠρήν καὶ τὸ ἔθος καὶ τῇ χώρῃ καὶ τὰ ἐδέε τὰ διαιτήματα ποιεῖσθαι ἑαυτοῦμένον τοῖς καθίσταμένοις καὶ θάλπεσι καὶ χειμώσων ὡς τὰ μάλιστα ύγιαίνοιν.

III. Καὶ ὀδοιπορεῖν τοῦ μὲν χειμώνοις ταχέως χρή, τοῦ δὲ θέρεος ἁσυχή, ἢν μηδε καύματος ὀδοιπορή. δεῖ δὲ τοὺς μὲν σαρκώδεις βᾶσον ὀδοιπορεῖν, τοὺς δὲ ἱσχυοὺς ἁσυχαίτερον. λουτροῖσι δὲ χρή πολλοῖο χρήσθαι τοῦ θέρεος, τοῦ δὲ χειμώνος ἐλάσσοσι, τοὺς στρυφνοὺς χρή μᾶλλον λουεσθαι τῶν σαρκώδεων. ἡμφιέσθαι δὲ χρή τοῦ μὲν χειμώνος καθαρὰ ἰμάτια, τοῦ δὲ θέρεος ἑλαιοπίνεια.

IV. Τοὺς δὲ παχέας χρή, ὡσοι βουλοῦνται λεπτοὶ γενέσθαι, τᾶς ταλαιπωρίας νήστιας ἐόντας ποιεῖσθαι ἀπάσας, καὶ τοῖς σιτίοις ἐπιχειρεῖν ἄσθμανοντας καὶ μη ἀνέψυγμενους καὶ προπεπωκότας οἶνον κεκρημένου μὴ σφόδρα ψυχρόν, καὶ τὰ ὄνεα σκευάζειν σησάμου ἡ ὑδύσμασι καὶ τοῖς ἀλλοισι τοῖς τοινοῦτορποῖσι καὶ πίονα δὲ ἐστω. οὕτω γὰρ ἄν ἄπο ἐλαχίστων ἐμπιπλαίωτο καὶ μουστεῖν καὶ ἀλοτεῖν καὶ σκληροκοίτειν καὶ γυμνὸν περιπατεῖν ὡσον οἶλον τοῦ μάλιοτ' ἄν ἂν. ὡσοι δὲ βουλοῦνται λεπτοὶ ἐόντες παχεῖς γενέσθαι, τὰ τῇ ἄλλα ποιεῖν τάναντία κείνοις, καὶ νήστιας μηδεμίην ταλαιπωρίν ὑπερείσθαι.
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.

curious difference between Holkhamensis and C (both copies of V), and agreement of C with a MS. of a totally different class, cannot be due to mere chance. As both C and Holkhamensis were copied by the same scribe from V, it looks as though C had been "edited."

4 Villaret omits δέ.

5 νήστιν μηδεμίην ταλαιπωρίην ποιέσθαι Littré: νηστείην μηδεμίην καὶ ταλαιπωρίην ποιέσθαι: (with καί above the line) Α: νήστιν (M νηστίν with final -ν on an erasure) μηδὲ μήν ποιέσθαι ΜV.
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V. Τοίσι δὲ ἐμέτοισι χρή καὶ τοίσι κατακλύσμασι τοίσι τῆς κοιλίης ὦδε χρῆσθαι. ἡς μὴν σα τοὺς χειμερινοὺς ἐμεῖν, οὔτος γὰρ ὁ χρόνος φλεγματωδέστερος τοῦ θερινοῦ, καὶ τὰ νοσήματα γίνεται περὶ τὴν κεφαλήν καὶ τὸ χωρίον τοῦτο τὸ ὑπὲρ τῶν φρενῶν. ὅταν δὲ ἡ θάλασσα, τοίσι κατακλύσμασι χρῆσθαι, ἡ γὰρ ὄρη καμματώδης, καὶ χολωδέστερον τὸ σῶμα, καὶ βαρύτητες ἐν τῇ ὁσφυί καὶ ἐν τοῖσι γούνασι, καὶ θέρμα εἴνονται, καὶ ἐν τῇ γαστρὶ στρόφοι. δὲὶ οὖν τὸ σῶμα ψῦχειν καὶ τὰ μετεωριζόμενα κατοῦ ὑπάγειν ἀπὸ τῶν χωρίων τούτων. ἔστω δὲ τὰ κατακλύσματα τοῖσι μὲν παχυτέροισι καὶ ὑγροτέροισιν ἀλμυρώτερα καὶ λεπτότερα, τοίσι δὲ ἱχνοτέροισι καὶ προσεπταλμένοισι καὶ ἀσθενεστέροισι λιπαρώτερα καὶ παχυτέρα: ἐστὶ δὲ τῶν κατακλυσμάτων λιπαρά καὶ παχέα τὰ ἀπὸ τῶν γαλάκτων καὶ ἀπὸ ἐρεβίνθων ὕδωρ ἐφθοῦν καὶ τῶν ἄλλων τοιούτων λεπτὰ δὲ καὶ ἁλμυρὰ τὰ τοιαῦτα, ἁλμή καὶ θάλασσα. τοὺς δὲ ἐμέτους ὦδε χρή ποιεῖσθαι ὅσοι μὲν τῶν ἀνθρώπων παχές εἰσί καὶ μὴ ἵσχυνύ, νήστις ἐμέδοντων δραμόντες ἣ ἄδουπορησαντες διὰ τάχεος κατὰ μέσον θηρείας, ἔστω δὲ ἡμικοτύλιον υψωμένων τετριμμένης ἐν ὑδατός χοεῖ, καὶ τούτο ἐκπιέτω, ὅξος παραχέως καὶ ἄλας παραβάλλων, ὁπός ἀν μέλλῃ ἡδιστὸν ἐσεῖσθαι, πινεῖτο δὲ τὸ πρότου ἰσχυραίτερον, ἐπειτα δὲ ἐπὶ θᾶσσον, οὶ δὲ λεπτότεροι καὶ ἀσθενεσ-

1 ἀπὸ Α : ἐκ ΜV.
2 ἁλμή Α : κράμβη ΜV 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.
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.

\[\text{A omits } \text{Kal } \mu \nu \iota \sigma \chi \rho \omicron \.]
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τεροι ἀπὸ σιτίων ποιεῖσθωσαν τὸν ἔμετον 30 τρόπον τοιούτῳ λουσάμενος θερμοῦ προπιέτω ἀκρήτου κοτύλην, ἔπειτα σιτία παντοδαπὰ ἐσθιέτω, καὶ μῆ πινετὸ ἐπὶ τῷ σιτίῳ μηδ’ ἀπὸ τοῦ σιτίου, ἀλλ’ ἐπισχέτω ὅσον δέκα στάδια διελθεῖν, ἔπειτα δὲ συμμίξας οἴνους τρεῖς πίνειν διδόναι αὐστηρῶν καὶ γλυκῶν καὶ ὄξυν, πρῶτον μὲν ἀκρήτεστερόν τε καὶ κατ’ ὀλίγον καὶ διὰ πολλοῦ χρόνου, ἔπειτα δὲ ὑδάρεστερόν τε καὶ θᾶσσον καὶ κατὰ πολλὸν. ὡστὶς δὲ εἴωθε τοῦ μηνὸς δίς ἐξεμεῖν, ἀμεινον ἐφεξῆς ποιεῖσθαι τοὺς ἔμετοὺς ἐν δυσίν ἡμέρησι μᾶλλον, ἤ διὰ πεντεκαϊδεκά’ οἱ δὲ πᾶν τοιναντίου ποιέοντοι. ὡσοὶ δὲ ἐπιτήδειοι ἀνεμεῖν τὰ σιτία, ἢ ὀσοὶς αἱ κοιλίαι οὐκ εὐδιέξοδοι, τοῦτοι πᾶσι συμφέρει πολλάκις τῆς ἡμέρης ἐσθίειν, καὶ παντοδαποῖσι βρώμασι χρῆσθαι καὶ ὄσοις πάντας τρόπους ἐσκευασμένουσι, καὶ οἶνους πίνειν δισσοῦς καὶ τρισσοῦς· ὡσι δὲ μὴ ἀνεμέουσι τὰ σιτία, ἢ καὶ κοιλίαις ἔχουσιν ὑγρᾶς, τοῦτοι δὲ πᾶσι τοιναντίου τοῦτον τοῦ τρόπον συμφέρει ποιεῖν.

VI. Τὰ δὲ 1 παιδία χρὴ τὰ νήπια βρέχειν ἐν θερμῷ ὑδατί πολὺν χρόνου, καὶ πίνειν διδόναι ὑδαρέα τὸν οἶνον καὶ μὴ ψυχρὸν παντάπασι, τοῦτον δὲ διδόναι, ὅσ ἡκιστα τὴν γαστέρα μετεωρεῖ καὶ φύσαν παρέξει· ταῦτα δὲ ποιεῖν, ὅπως οἱ τε σπασμοὶ ἡσσοῦν ἐπιλάβωσι, καὶ μείζονα γίνηται καὶ εὐχρωώσθερα. τὰς δὲ 2 γυναῖκας χρὴ διωνυ- τάσθαι τῷ ἐξορτέρῳ τῶν τρόπων· καὶ γὰρ τὰ σιτία τὰ 3 ἔχρα ἐπιτηθείσθετερα πρὸς τὴν μαλθακο- τητα τῶν σαρκῶν, καὶ τὰ πόματα ἀκρήτεστερα ἀμείνω πρὸς τὰς υστέρας καὶ τὰς κυνοτροφίας. 4

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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.

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1 A omits δέ.  
2 A omits δέ.  
3 A omits τά.
4 κυντροφίας Littré, slightly altering two inferior MSS. A reads σκιντροφίας and ΜVσκιντροφίας. Littré's reading certainly seems correct, but the other one must be very old, going back to the archetype of AM and V.
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VII. Τούς γυμναζόμενους χρή τοῦ χειμώνος καὶ τρέχειν καὶ παλαίειν, τοῦ δὲ θέρεος παλαίειν μὲν ὀλίγα, τρέχειν δὲ μή, περιπατεῖν δὲ πολλὰ κατὰ ψύχος. ὅσοι κοπιῶσιν ἐκ τῶν δρόμων, τούτους παλαίειν χρή; ὅσοι δὲ παλαίωσις κο- πιῶσι, τούτους τρέχειν χρή; οὕτω γὰρ ἂν ταλαι- πορέων τῷ κοπιῶσι τοῦ σώματος διαθερμαίνοιτο καὶ συνιστῶς\(^1\) καὶ διαναπαύοιτο μάλιστα. ὁπόσους γυμναζόμενους διάρροιαν λαμβάνουσι, καὶ τὰ ὑποχωρήματα σιτώδεα καὶ ἀπεπτα, τούτοις τε τῶν γυμνασίων ἀφαιρεῖν μὴ ἐλάσσω τοῦ τρίτου μέρεος, καὶ τῶν σιτίων τοίς ήμίσει χρήσθαι: δὴ λοιπὸν γὰρ δὴ ὅτι ἡ κοιλία συνθάλπει σὺ δύναται ὡστε πέσσεσθαι τὸ πλῆθος τῶν σιτίων\(^2\) ἐστο δὲ τούτοις τὰ σιτία άρτος ἐξοπτότατος, ἐν οἷῳ ἐντεθρυμμένος, καὶ τὰ ποτὰ ἄκρητεστατά καὶ ἐλάχιστα, καὶ περιπάτισι μὴ χρήσθωσαι ἀπὸ τοῦ σιτίου μονοσιτεῖν δὲ χρή ὑπὸ\(^3\) τούτων τοῦ χρόνου οὕτω γὰρ ἂν μάλιστα συνθάλποιτο ἡ κοιλία, καὶ τῶν ἔσιόντων ἐπικρα- τοῖς. γίνεται δὲ ὁ τρόπος οὕτος τῆς διαρροῆς τῶν σωμάτων τοίσι πυκνοσάρκωσι μάλιστα, ὅταν ἀναγκάζῃται ὁνθρωπός κρεφαγείν, τῆς φύσιος ὑπαρχοῦσῃ τοιαύτης: αἱ γὰρ φλέβες πυκνοθεῖσαι οὐκ ἀντιλαμβάνονται τῶν σιτίων τῶν ἔσιόντων· ἐστὶ δὲ αὕτη μὲν ἡ φύσις ὅξει, καὶ τρέπεται ἐφ' ἐκάτερα, καὶ ἀκμάξει οὖν χρόνου ἡ ἐνεξίζη ἐν τοίσι τοιούτοτρόποισι τῶν σωμάτων. τὰ δὲ ἀραιότερα τῶν εἴδεων καὶ δασύτερα καὶ τῇ ἀναγκοφαγήν\(^4\) δέχεται, καὶ τὰς ταλαιπωρίας μᾶλλον,\(^5\) καὶ χρονώτεροις γίνονται

\(^{1}\) συνιστῶς 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 στιλων A has ἐσιφντων. 3 A omits ὑπό. 4 Littre with slight authority reads κρένφαγίν, "meat-eating." 5 For μᾶλλον A has μᾶλιστα.
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αυτοίςων αἱ εὐεξίαι, καὶ ὅσοι τὰ σιτία ἀνερέυγονται τῇ ὑστεριᾷ, καὶ τὰ ὑποχόνδρια μετεωρίζονται αὐτοίσων ως ἀπέπτωτον τῶν σιτίων ἐόντων, τούτοις καθεύδειν μὲν πλείονα χρόνον συμφέρει, τῇ δὲ ἄλλῃ ταλαιπωρή ἀναγκάζειν χρὴ αὐτῶν τὰ σώματα, καὶ τὸν οἶνον ἀκρητέστερον πινοῦντο καὶ πλείω, καὶ τοῖς σιτίοισιν ἔλασσοσι χρησθαὶ ὑπὸ τούτων τὸν χρόνον δὴλον γὰρ δὴ ὁτι ἡ κοιλίη ὑπὸ ἀσθενείᾳ καὶ ψυχρότητος οὐ δύναται τὸ πλήθος τῶν σιτίων καταπέσειν. ὅσους δὲ δίσχει λαμβάνουσι, τούτοις τῶν τε σιτίων καὶ τῶν ταλαιπωριῶν ἁφαίρεσιν, καὶ τὸν οἶνον πινοῦντων ὑδαρέα τε καὶ ὅτι ψυχρότατον. οἴσι δὲ ὁδύναι γίνονται τῶν σπλάγχνων ἢ ἐκ γυμνασίας 1 ἢ ἐξ ἄλλης τινὸς ταλαιπωρίας, τούτοις συμφέρει ἀναπαύεσθαι ἁστίοσι, πόματι δὲ χρῆσθαι ὧ τι ἐλάχιστον ἐς τὸ σῶμα ἐσελθὸν πλείστον οὐρον διαξεί, ὅπως οἱ φλέβες αἱ διὰ τῶν σπλάγχνων πεφυκύναι μὴ κατατείνωνται πληρεύμεναι ἐκ γὰρ τῶν τοιοῦτων τὰ τε 2 φύματα γίνονται καὶ οἱ πυρετοί.

VIII. Ὅσιν αἱ νοῦσοι ἀπὸ τοῦ ἐγκεφάλου γίνονται, νάρκη πρὸ τοῦ ὦσχει τὴν κεφαλῆν, καὶ οὐρεὶθαμινᾶ, καὶ τᾶλα πάσχει ὁσα ἐπὶ στραγγουρίας οὕτως ἐφ' ἡμέρας ἐννέα τοῦτο πᾶσχει καὶ ὡμὲ 3 βαγῆ κατὰ τὰς ῥίνας ἢ κατὰ τὰ ὀτά ὑδωρ ἢ 4 βλέννα, ἀπαλλάσσεται τῆς νοῦσου, καὶ τῆς στραγγουρίας πάντωσιν οὐρεῖ δὲ ἀπόνωσιν πολὺ καὶ λευκὸν, ἐστ' ἀν ἐξοσιν ἡμέρας παρέλθῃ καὶ ἐκ τῆς κεφαλῆς ἢ ὁδύνη ἐκλειπεῖ τῷ ἄνθρωπῳ, ἐσοφεύντι δὲ βλάπτεται οἱ ἡ αὐγὴ.

1 Λ 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 τὰ τε.
3 A omits μέν.
4 For ἂ A has καί.
ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

IX. Ἀνδρα δὲ χρή, ὃς ἐστὶ συνετός, λογισάμενον ὅτι τοῖσιν ἀνθρώποις πλείστου αξίον ἐστιν ἡ ὕγιειν, ἐπίστασθαι ἐκ τῆς ἑωτοῦ γνώμης ἐν τῇ σι νοῦσοις ωφελεῖσθαι.

1 Α o m i t s δὲ. 2 ὃς MV: ὅστις 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.

Chapter IX is a fragment from the beginning of περὶ παθῶν (Littré, vi. 208).
I. Τὸ χρῶμα τῶν χυμῶν, ὅπου μὴ ἄμπωτις ἔστι τῶν χυμῶν, ὡσπερ ἀνθέων· ἢ ἰδίᾳ, ἢ ὑπὲρ τῶν συμφερόντων χωρίων, πλὴν ὅλων ὁ πεπασμὸς ἐκ τῶν χρῶνων· ὁ πεπασμὸς ἐξή, ἢ ἐσῳ ὑπὲρ ποιητικῶν, ἢ ἄλλῃ ὑπῆρ δειεί. εὐλάβεις ἄπειρην δυσπερίην μικροτητήν. σπλάγχνων κενότητης, τοῖς κατω, πληρώσεις, τοῖς ἄνω, τροφήν· ἀναρροπήν, καταρροπήν· τὰ αὐτῶματα ἄνω καὶ κάτω, δ' ὅφελεί

1 ὃς ἄν ἀντῶτις (changed into ἀνθέωτις) Α: ὅκου μὴ ἄμπωτις Μ.
2 ἄνθέων Α: ἀνθέων Μ.
3 Here A has σόδεμα εὐλάβεια· οὗ δει.

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 ἀνθέων (the corrector of M wrote ω over ω of ἀνθέων) or τὸ χρῶμα τῶν χυμῶν, ὃς ἄν ἀνθή. The verb ἀνθών, as in Sacred Disease viii (Vol. II, p. 155), seems to mean ἐξανθώ, "break out," in sores, etc. The sense would be "judge of the colour of humours from an outbreak." ὡσπερ ἀνθέων and ὃς ἄν ἀνθή 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 ὁκ ἐστὶ συναρχὴ αὐτῶν, ὡσπερ τῶν ἄνθων ἐν διαδοχῇ τῶν ἡλικίων ὑπαλλάττεται—an obvious paraphrase.

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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 ἕ 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. ἕ.κ.

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 εὐλαβείη ἀπειρή, "caution for inexperience." One is very tempted to think that the original was εὐλαβείη δυσπειρή, "be cautious when it is difficult to judge by experience," and that ἀπειρή 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: πλαδάρτης σπλάγχνων, κενότης τοῖς κάτω, πλήρωσις τοῖς ἀνώ τροφή. κ.τ.λ. "Flabbiness 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.
ΠΕΡΙ ΧΥΜΩΝ

καὶ βλάπτειν 1 συγγενέσ εἶδος, χώρη, ἔθος, ἥλικη, ὁ ῥή, κατάστασις νοῦσον, ὑπερβολή, ἐλλειψις, οἴσων ὁπόσον λείπεται, ἢ οὐ 2 ἀκή ἐκκλείσις παροχέτευσι ἐσ κεφαλὴν, ἐσ τὰ πλάγια, ἢ μάλιστα ῥέπειν ἢ ἀντίσπασι, ἐπὶ τοῖς ἄνω, κάτω, ἄνω, ἐπὶ τοῖς κάτω ἢ ξηρήναι ἢ ὀσὶν τὰ κάτω, ἢ ἄνω ἐκπλύνεται, ἢ ὀσὶν παρηγορήσεται 3 μὴ τὰ ἐκκεχυμωμένα ἐσ τὸ ἐσω ἀπολαμβάνειν, ἀλλὰ τὰς ἀφόδους ξηραίνειν. τάραξις, κατάκλυσις, διάνυσις, οἴσων ἀποστήσεται πρὸς ἔδρην, ὅθεν ἀθέλγεται 4 ἢ φάρμακον, ἢ ἐλκος, ἢ χυμός τις 20 συνεστηκώς, ἢ βλάστημα, ἢ φύσα, ἢ σῖτος, ἢ 21 θηρίον, ἢ καῦμα, ἢ ἀλλο τι πάθος.

Π. Σκεπτέα ταῦτα· τὰ αὐτόματα λίγοντα, ἢ οἴσων αἱ ἀπὸ καυματων ἐπεγειρόμεναι φλύκτεις,

1 μαδαρότης· σπλάγχνων κενότης· τοῦι πλείστωσιν ἢ τοῦι κάτω πλήρωσι· τοῖς ἄνω τροφῇ· τὰ αὐτόματα ἄνω κάτω ὄφελεῖ καὶ βλάπτει Ἄ· μαδαρότης· σπλάγχνων κενότης· τοῦι κάτω πλήρωσι· τοῖς ἄνω τροφῇ· ἀναρροψία καταρροψία· τὰ αὐτόματα ἄνω κάτω· ἢ ὄφελεῖ καὶ βλάπτει Μ.

2 A reads ἢ for οἴσων ὁπόσον and omits ἢ οὐ. Littré adds κάθαρος καὶ κένωσις before ἢ (from the Galenic commentary).

3 ἢ οἴσων ἄνω παρηγορήσεται Ἄ· ἢ οἴσω παρηγορήσεται Μ.

4 ἐξαθέλγεται Ἄ.

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1 εἴδος here seems equivalent to φύσις. See A. E. Taylor, Varia Socratica, p. 228.

2 For κατάστασις see Vol. I, p. 141.

3 With the reading of A, “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
HUMOURS, I.—II.

harmful. Congenital constitution, country, habit, age, season, constitution of the disease, excess, defect, the deficient and the amount of the deficiency, or the contrary. 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. Disturbance; flooding out, washing through, for those who will have an abscession to the seat, whereby is withdrawn poison, or sore, or solidified humour, or growth, or flatulence, or food, or creature, 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 τήσιν ἄφωδοις (ἄφωδοις and ἄφωδους are very similar) and that the meaning is “dry up by evacuations.”

5 The Caius MS. ἀφάνισις omits διάνψις, 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 clyster, should there be signs that the trouble will be resolved to the seat. ταραξή and its cognates are generally used of bowel trouble.

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

7 Erotian says (Nachmanson, p. 90) ἐν δὲ τῷ Περὶ Χυμῶν τῷ ἔμφυστημα λέγει.

8 Apparently worms.
ΠΕΡΙ ΧΥΜΩΝ

έφ' οίσων οία βλάπτει ἢ ωφελεῖ,1 σχήματα, κίνησις, μετεωρισμός, παλινιδρομίς, ὑπνος, ἐγρήγορσις,2 ά τε ποιητέα ἢ κωλυτέα φθάσαι.3 παίδευσις ἐμέτου,4 κάτω διεξόδου,5 πτυάλου,6 μύξης, βηχός,7 ἐρευξίως, λυγμοῦ,8 φύσης,9 οὐρον, πταρμοῖ, δακρύων,10 κυνησμῶν, τιλμῶν, ψυσών,11 δίψης, λιμοῦ, πλησµονῆς, ὑπνῶν, πόνων, ἀποίησις,10 σώματος, γυνώμης, μαθήσιος, μυήμης, φωνῆς,11 σιγῆς.12

III. Τῇ ύστερικῇ καθάρσεις, τὰ ἀνωθεν13 καταρρηγνύμενα, καὶ στροφέωντα, λιπαρὰ, ἀκρήτα, ἀφρόδεα, θηριὰ, δάκνουντα, ἱώδεα, ποικίλα, ἕνοματώδες, τρυγωδεα, αἰματώδεια, ἄφυσα,14 ὦμᾶ, ἔφθα,15 άια, ἀσσα περιρρέοι,16 εὐφορίην καθορέων ἢ δυσφορίην, πρὶν κύνδυνον εἶναι,17 οία οὐ δεῖ παύειν. πεπασμός, κατάβασις τῶν κάτω, ἐπιπόλασις τῶν ἄνω, καὶ τὰ ἔξ υστερέων, καὶ ὁ ἐν ὡς ρύπος.18

1 τὰ αὐτόματα λήγοιτα ἐφ' οἴσι τε οία βλάπτει ἢ ωφελεῖ Α: τὰ αὐτόματα λήγοντα: ἢ οἴσιν αἰ ἀπὸ κακομάτων ἐπεγειρόμεναι φλύκτεις: ἐφ' οἴσιν οία βλάπτηται ἢ ωφελεῖ. Μ.
2 ἐγερσῖς 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 παράδευσις ἐμέτου Α: παίδευσις ἐμέτου Μ.
5 διεζώδη Α: διεζώδου Μ.
6 Μ has ἢ before πτυάλου, but Α omits.
7 βηχός μύξης Α: μύξης βηχός Μ.
8 Α omits λυγμοῦ.
9 φυσέων (ἐ apparently on an erasure) Α: φύσης Μ.
10 δακρύων Α: δακρύων Μ.
11 ψυσίως Α: ψυσίων Μ.
12 σιγῆς Α: σιγῆς Μ.
14 Α omits τρυγωδεα, αἰματώδεια, ἄφυσα.

66
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, uncomounded, 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 παλαιωδύναμις, and means either as in Prognostic (with Littré), "lifting up of the body," or (with Fös) "inflation of humours."

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

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

ὁργασμός, ἀνοῖξις, κένωσις, θάλψις, ψύξις, ἔσω-
θεν, ἐξωθεν, τῶν μέν, τῶν δ' οὐ. ὅταν ἦ κάτω-
θεν ὁμφαλὸν τὸ στρέφον, βραδὺς, μαλθακὸς ὁ
12 στρόφος, ἐς τοῦναντίον.

IV. Τὰ διαχωρέοντα, ἦ ῥέτει, ἀναφρα, πέπονα,
ὡμά, ψυχρά, δυσώδεα, ἐξηρά, ύγρᾶ. μὴ καυ-
σώδεις δίσα 2 πρόσθεν μὴ ἐνεσίσα, μηδὲ καῦμα,
μηδὲ ἅλλη πρόφασις, οὐρον, 3 ρινὸς ύγρασμός.
τὴν ἔρρησιν, καὶ τὸν αὐσάμον, καὶ τὸ ἀσύμπτω-
τον, καὶ τὸ θαλερὸν 4 πνεῦμα, ὑποχόνδριον, ἀκρεα,
ॐματα προσκακούμενα, χρωτὸς 5 μεταβολή, σφυρ-
μοῖ, ψύξιες, 6 παλμοῖ, σκληρύσμος δέρματος, νεῦ-
ρων, ἄρθρων, φωνῆς, γνώμης, σχῆμα ἐκούσιον, τρί-
χες, ὄνυχες, τὸ εὑφορον, ἦ μὴ, οἷα δεῖ. 7 σημεῖα ταῦ-
τα: ὅμαι χρωτός, στόματος, ὄτος, διαχωρίματος,
ψύχης, οὐροῦ, ἔλκειας, ἑδρῶτος, πτυάλου, ρινῶς,
χρῶς ἀλμυρός, ἡ πτυάλον, ἡ ρῖς, ἡ δάκρυν, ἡ
 ἄλλοι χυμοί. 8 πάντη ὁμοία τὰ ὁφελέοντα, τὰ
βλάπτοντα. ἐνυπνία οἷα ἃν ὀρῇ, καὶ ἐν τοῖσι
 ὑπνοισιν οἷα ἃν ποιῇ ἡ ἀκούῃ ὃς, καὶ πυθεόσθαι
9 προθυμήται. ἐν τῷ λογισμῷ μέξῳ καὶ ἵσχυρότερα

1 ἦ ῥέτει ἦ δι', ἦ ῥέτει Α.
2 πέπονα· ἦ ψυχρα· ἦ θερμα· φυσώδεα· ξηρα· ἦ ύγρα· μὴ
kαυσώδεις ἦ δίσα Α· πέπονα· ὡμα· ψυχρα· δυσώδεα· ξηρα· ύγρα·
ὁμὴ κακώδεα· δίσα πρόσθεν μὴ ἐνεσίσα· Μ
3 οὐρον Α· οὐρον Μ.
4 θαλερὸν Α Μ· θαλερὸν Λιττρέ.
5 χρωτὸς Α· χοώματος Μ.
6 ψύξις Α· ψύξις Μ.
7 ἦ μὴ οἷα δεῖ (ὁ of μὴ on an erasure) Α· ἦ μὴ· οἷα δεῖ Μ.
8 ἦ ἄλλοις χυμοῖς Α· ἦ ἄλλοι χυμοὶ Μ.
9 πυθεόσθαι Α· πείθεοσθαι 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 \(^1\) respiration; hypochondrium; extremities; eyes sickly; change of complexion; pulsations; chills; palpitations; hardness of the skin, muscles, joints, voice, mind; \(^2\) 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. \(^3\) The dreams the patient sees, what he does in sleep; if his hearing be sharp, if he be interested in information. \(^4\) In estimating signs take the majority that are more important and more promi-

\(^1\) The word \(\theta\alpha\lambda\epsilon\rho\delta\) is poetic in the sense of “frequent” (\(\theta\alpha\lambda\epsilon\rho\delta\) \(\gamma\omicron\omicron\omicron\) in \(\text{Odyssey}\)). But this is no objection when the style is aphoristic. \(\theta\alpha\lambda\epsilon\rho\delta\nu\) would mean “troubled,” poetic again in this sense.

\(^2\) If \(\phi\omega\nu\nu\nu\) and \(\gamma\iota\omega\mu\nu\) are not mere slips for \(\phi\omega\nu\nu\) and \(\gamma\nu\omega\mu\nu\), \(\sigma\kappa\lambda\rho\nu\sigma\mu\mu\delta\) 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 \(\pi\epsilon\theta\epsilon\sigma\theta\alpha\nu\) would mean “is readily obedient to orders.”
ΠΕΡΙ ΧΥΜΩΝ

tά πλείω, ἐπικαιρότερα τά σώζοντα τῶν ἐτέρων. 1 ἢν αἰσθάνονται πάση αἰσθήσει πάντων, καὶ
20 φέρωσιν, 2 ὁποίον ὠδμάς, λόγους, ἰμάτια, 3 σχήματα, τοιαύτα, εὐφόρως. ἀπερ καὶ αὐτόματα ἐπιφανό-
μενα ὄφελει, καὶ ποτε κρίσιν καὶ τὰ τοιαύτα 4 ἐμποτεῖ, οἶον φύσαι, οὐρον, οἶον ὁσον καὶ πότε:
ὁπόσα δ’ ἐναντία, ἀποτρέπειν, μάχεσθαι αὐτοίσιν. τά ἐγγὺς καὶ τά κοινά τοίσι παθήμασι πρῶτα καὶ
26 μάλιστα κακοῦται.

V. Κατάστασιν δὲ τῆς νούσου 5 ἐκ τῶν πρώτων ἀρχομένων ο’ τι ἀν ἐκκρίνηται, ἐκ τῶν οὐρων ὀποια ἄν γ, καὶ ο’ ὅλος τις σύμπτωσις, χροῆς ἐξάλλαξις, 6 πνεῦματος μείωσισ, 7 καὶ τάλλα μετά
tούτων ἐπιθεωρεῖν. 8 τὰ μὴ ὀμοία ἅ δει εἰδέναι, 9
dιέξοδοι οὐρων, 10 καθ’ ὑστέρας, πτύαλα, κατὰ
ῥινας, ὀμματα, ἱδρώς, ἐκ φυμάτων, η, 11 τρωμάτων.
ὴ 12 ἐξανθημάτων, ὡσα αὐτόματα, ὡσα τέχνηςιν, ὦτι
ὅμοια ἀλλήλουσι πάντα τὰ κρίνοντα, καὶ τὰ
10 ὄφελέοντα, καὶ τὰ βλάπτοντα, καὶ τὰ ἀπολλύντα, 13

1 μείζω καὶ ἵσχυρότερα τα πλειω, ἐπικαιρότερα τα σώζοντα των
ἐτέρων Α: μείζω ἵσχυρότερα τα πλειω. ἐπίκαιρα τα σώζοντα των
ἐτέρων Μ: μείζω καὶ ἵσχυρότερα τα πλειω, ἐπίκαιρα, σώζοντα:
μη ἐπίκαιρα, των ἐτέρων Littre, rewriting the text from the
Galenic commentary. Littre does not note that A gives
ἐπικαιρότερα, not ἐπίκαιρα.

2 φέρωσιν Α: φέρουσιν Μ. 3 ἰμάτια Α: ἰμάτα Μ.

4 καὶ ποτὲ κρίσιν καὶ τὰ τοιαύτα Α: καὶ ὁκότε κρίσιν τὰ
tοιαύτα Μ. After ἐμποτεῖ Μ: add καὶ τοιαύτα καὶ τοιαύτα.

5 τῆς νούσου Α: Μ omits

6 ἐξάλλαξις Α: ἐπάλλαξις Μ.
7 μείωσις Α: μικρύθησις Μ.
8 ἐπιθεωρεῖειν Α: τὰ διαίσθηματα Μ.
9 τὰ μὴ ὀμοῖα & δεὶ εἰδέναι Α: τὸ μὲν εἰ ὀμοῖα τὰ ἀποίντα δεὶ
eiδέναι Μ.

10 οὐρων Α: οὐρα Μ. 11 η Α: ἐκ Μ.
12 η Α: omitted by M.
HUMOURS, iv.–v.

nent—those that denote recovery are more seasonable than the others. 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. 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 συζιεντα τῶν ετέρων. Littre's translation, "les plus nombreux, les plus forts et les plus considérables," is surely impossible.

2 I have punctuated from σχήματα τὸ σῶν roughly as it is in A. Littré puts a full-stop at σχήματα and a comma at εὐφόρως, translating, "II 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 τὰς ἀπολλύντας οὐ ἀπολλύντα Α : ἀπολλύντας Μ. 71
ΠΕΡΙ ΧΥΜΩΝ

όσα μὲν περιφεύγων ἀποτρέπει· τὰ δὲ προσκαλήται καὶ ἄγη καὶ δέχηται.1 καὶ τὰλλα δὲ οὕτω, δέρματος, ἀκρέων, ὑποχονδρίων, ἄρθρων, στόματος, ὀμμάτων, ὑπνῶν, οἷα κρίνει, καὶ ὅτε καὶ τὰ τοιαύτα 2 μηχανᾶσθαι. καὶ ἐτί 4 ὅποσα ἀποστάσις τοιαύται γίνονται,5 οἷα ὀφελέονσι, βρώμασι, πόμασιν, ὄδμησιν, ὀράμασιν, ἀκούσμασιν, ἐννοήμασιν, ἀφόδευσιν, θάλψει, νυξί, υγροίςι, ἥηροίσιν, ὑγρῆναι, ἥηρήναι, χρύσαδεῖς, ἐγχρυσμασίν, ἐπιπλάστοις, ἐπιπλάστοις, ἐπιπλάστοις, ἐπιπλάστοις, σχήματα, ἀνάτρψις, ἔσος, πόνος, ἄργη, ὑπνός, ἀγνυπνία, πνεύμασιν ἀνωθεν, κάτωθεν, κοινοίσιν, ἰδίοισι, τεχνητοῖσιν, ἐν τοῖσι παροξύσμουσι μίτη ἐόσι, μίτη μέλλουσι, μίτη ἐν ποδῶν ἐνυξί, ἀλλ' ἐν καταρρόω τῇ 26 νοῦσῳ.

VI. Τοῖσιν ἐν τῆσιν περιόδοισι παροξυσμοῖσι τὰ προσάρματα μὴ διδόναι μηδ' ἀναγκάζειν, ἀλλ' ἀφαιρεῖν τῶν προσθεσίων πρὸ τῶν κρισίων.7 τὰ κρυνόμενα καὶ τὰ κεκριμένα ἀπαρτὶ 9 μὴ κινεῖν, μίτη φαρμακεύσις, μίτη ἄλλοισιν ἐρεθίσμοισιν, μηδὲ νεωτέροποισίν, ἄλλ' ἐὰν. [τὰ

1 ósas mév περιφεύγει ἀποτρέπει· τὰ δὲ προσκαλήται καὶ ἄγη καὶ δέχεται Λ: ως τὰ μὲν περιφεύγων, ἀποτρέπει. τὰ δὲ προ- καλεῖται καὶ ἄγη καὶ δέχηται. Μ.
3 στόματος· ὀμμάτων Λ· ὀμμάτως· στόματος Μ.
3 καὶ ὅτε καὶ τὰ τοιαύτα Λ· καὶ ὅτε καὶ τὰ τοιαύτα Μ. Littre' with Galen adds δεὶ after τοιαύτα.
4 A omits καὶ ἐτί.
5 ὅποσα ἀποστάσεις τοιαύται γίνονται Λ: ὅσα τοιαύται ἀπο- τάσεις γίνονται Μ.
6 ἔσος Λ· ἔσος M· ἔσος vulgate.
7 πρὸ τῶν κρισίων omitted by Λ.
8 καὶ τὰ κεκριμένα omitted by Λ.
9 ἀπαρτὶ Λ· ἀρτῖς M.
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

\(^1\) 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 ἔνωσις, but, although the editions read ἦσις, the word is correctly formed from ἔδω 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 κανονίσων ... τεχνητοίσων as agreeing with πνεύμασι, and not as separate substantives.

10 μὴ δὲ νευτεροποιεῖν Α. Here M has μὴτε νευτεροποιεῖν· μὴτε φαρμακίσι; μὴτε κ.τ.λ.
κρύνοντα ἐπὶ τὸ βέλτιον μὴ αὐτίκα ἐπιφαίνεσθαι.}¹ πέπονα φαρμακεύειν καὶ κινεῖν, μὴ ωμᾶ,² μηδὲ ἐν ἀρχήσῳ, ἢν μὴ ὑργά. τὰ δὲ πολλὰ οὐκ ὤργα.

10 ἄ δει ἄγειν, ὅπη ἄν μάλιστα ἑπτῃ διὰ τῶν συμφερόντων χωρίων, ταύτη ἄγειν. τὰ χωρέοντα μὴ τὸ πλήθει τεκμαίρεσθαι, ἀλλ' ὡς ἄν χωρή οἷα δεῖ, καὶ φέρῃ εὐφόρως· ὅποιον δὲ δεῖ, γυνώσαι, ἡ λειποθυμῆσαι, ἐως ἄν τοῦτο ποιηθῇ, οὔτε καὶ ποιεῖται.⁴ εἰ τι άλλο τότε δεῖ, ἐπ' άλλο ῥέσαι, ἡ ξηρῆναι, ἡ υγρῆναι, ἡ ἀντισπάσαι, ἢν ἐξαρκῇ ὁ νοσεών· τούτοις τεκμαίρεσθαι, τὰ μὲν ξηρὰ θερμὰ έσται, τὰ δὲ υγρά ψυχρά.⁵ διαχωριστικὰ δὲ τάναντι: ἐπὶ τὸ πολὺ τὰ ταῦτα. ἐν τῇσὶ 6

20 περισσῆςιν ἄνω, ἢν καὶ αἱ περιόδοι καὶ ἡ κατά-
στασις τοιαύτη ἡ τῶν παροξύσμων.⁷ γίνεται δὲ τὰ πλείστα ἐν τῇσιν ἀρτίησι κάτω· οὔτω γὰρ καὶ αὐτόματα ὠφελεῖ, ἢν αἰ ⁸ περίοδοι τοὺς παροξύσμους ἐν τῇσιν ἀρτίησι ποιεώνται ἐν δὲ τοῖσι μὴ τοιοῦτοισιν,⁹ ἐν μὲν ἀρτίησιν άνω, ἐν δὲ

¹ τὰ κρύνοντα . . ἐπιφαίνεσθαι not in MSS. but added by Mack and Littre from the Galenic commentary.
² πέπονα φαρμακεύειν καὶ κινεῖν, μὴ ωμᾶ M: πέπονα φαρμα-
κεύειν καὶ μὴ κινεῖν ωμᾶ A.
³ ἑπτῃ διὰ omitted by M.
⁴ ἐως ἄν τοῦτο ποιηθῇ. ἢ τι άλλο, τότε δε' ἐπ' άλλο τρέφεται.
⁵ έξηρῆναι· ἡ ἀντισπάσαι ἐως οὔ εἶνεκα ποιεῖται A: ἐως ἄν τοῦτο ποιηθῆς ἐπάλλα ῥέσαι ἡ ξηρῆναι, ἡ υγρῆναι, ἡ ἀντισπάσαι· οὔ ἑνεκα τοῦτο ποιεῖται M.
⁶ After ψυχρά A has ἔσται.
⁷ ἢν καὶ αἱ περιοδικαὶ καταστάσεις τοιαῦτα; ἐως τῶν παροξυ-
σμῶν: A: ἢν καὶ αἱ περιοδοὶ καὶ ἡ κατάστασις τοιαύτη ἐξ ἑν τῶν παροξυσμῶν M.
⁸ ἢν αἱ A: ἢν μὴ αἱ M.
⁹ τοῖσιν μὴ τοιοῦτοισιν A: τοῖσι τοιοῦτοισι M.
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,\(^1\) if, that is, the strength of the patient permits. Take as your tests\(^2\) 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,\(^3\) 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.
ΠΕΡΙ ΧΥΜΩΝ

περισσήσι κάτω· ὀλίγαι δὲ τοιαύται, 1 αἱ δὲ τοιαύται δυσκριτώτεραι καταστάσεις. ἀτὰρ καὶ τὰ πρόσω χρόνου προήκοντα 2 ἀνάγκη οὖτως, οἷον τρισκαιδεκαταία, τεσσαρεσκαιδεκαταία, τρισκαιδεκάτη μὲν κάτω, 3 τεσσαρεσκαιδεκάτη δὲ ἄνω 4 (πρὸς γὰρ τὸ κρίσιμον οὖτος συμφέρει), καὶ ὅσα εἰκοσταῖα, 5 πλὴν ὅσα κάτω. πολλὰ δὲν καθαίρειν, ταῦτα δὲ μὴ 6 ἐγγὺς οὖτῳ κρίσιος, ἀλλὰ προσωτέρω· δὲν δὲ ὀλιγάκις εὖ ὁξέσι 35 πολλὰ ἄγειν.

VII. Τοῖσι κοπώδεσι τὸ σύμπαυ, 7 εν τοῖσι πυρετοίσιν ἐς ἄρθρα καὶ παρὰ γνάθους μᾶλιστα ἀποστάσεις γίνονται, ἐγγὺς τι τῶν πόνων ἐκάστου, ἐπὶ τὸ ἄνω μᾶλλον καὶ τὸ σύμπαν. 8 ἢν ἄργος 9 ἡ νοῦσος ἡ καὶ κατάρροπος, κάτω καὶ αἱ 10

1 ὀλίγαι δὲ τοιαύται οἴμοιτει by A.
2 προήκοντα (the -σ- apparently added afterwards) A: προήκοντα (with -σ- erased) M.
3 ἄνω A: κάτω M.
4 κάτω A: ἄνω M.
5 ὅσα εἰκοσταῖα καὶ τεσσαρεσκαιδεκαταία A: ὅκοσα εἰκοσταῖα M.
6 μὴ is omitted in M.
7 ἄγειν: τοῖσι δὲ κοπώδεσιν τὸ σύμπαυ ἐν τοῖσι A: ἄγειν, τοῖσι κοπώδεσι τὸ σύμπαυ ἐν τοῖσι M.
8 πυρετοίσιν: καὶ ἐς ἄρθρα καὶ παρὰ γνάθους ἐγγὺς τι τῶν πόνων ἡ ἐκάστος ἐπὶ τὰ ἄνω μᾶλλον καὶ τὸ σύμπαυ ἐν τοῖσι πυρετοίσιν καὶ ἐς ἄρθρα καὶ παρὰ γνάθους A: πυρετοίσιν ἐς ἄρθρα καὶ παρὰ γνάθους μᾶλιστα ἀποστάσεις γίνονται ἐγγὺς τι τῶν πόνων ἐκάστος, ἐπὶ τὸ ἄνω μᾶλλον καὶ τὸ σύμπαν M.
9 ἄργος M and first hand in A: ἀνάρροπος corrector’s hand in A.
10 καὶ αἱ M: αἱ A, which also has ἡ 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 πλήν ὄσα 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 πλήν ὄσα 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 τοῖσι κοπιῶσι with ἄγειν. Littre points out that Aphorism IV. 31 is the source of the present passage, and in it τοῖσι κοπιῶσιν occurs in close conjunction with ἐν τοῖσι πυρετοῖσιν.

For the meaning of "abscession" see Vol. I (Introduction), p. liii.
ΠΕΡΙ ΧΥΜΩΝ

ἀποστάσις: μάλιστα δὲ πόδες θερμοὶ κἀτω
σημαίνουσι, ψυχροὶ δὲ ἄνω. οἴσι δὲ ἄνιστα-
μένοις ἐκ τῶν νοῦσων, αὐτίκα δὲ χερσὶν ἢ ποσὶ
πονήσασιν, ἐν τούτοις ἀφίστανται: ἀτὰρ καὶ ἤν
10 τι προπεπονηκός ἢ, πρὶν ἢ νοσεῖν, ἐς ταύτα ἀποστηρίζεται, οἶνον καὶ τοῖς ἐν Περίνθῳ
βηχώδεσι καὶ κυναγχικοῖσιν: ποιέουσι γὰρ καὶ
αἱ βῆχες ἀποστάσιας, ὥσπερ οἱ πυρετοὶ: ταύτα
2 κατὰ τὸν αὐτὸν λόγον ἢ ἄπο ἥ χυμῶν, ἢ σώματος
15 συντήξιος καὶ ψυχῆς.

VIII. Τοὺς μὲν οὖν χυμοὺς εἰδέναι, ἐν ἦσιν
ἀρρησι ἀνθέουσι, καὶ οὐα ἐν ἐκάστῃ νοσήματα
ποιέουσι, καὶ ὅλα ἐν ἐκάστῳ νοσήματι παθή-
ματα. τὸ δὲ σῶμα τὸ ἀλλο, ἐσ’ ὁ τι μάλιστα
νόσημα ἢ φύσις ρέπει: ὢν τί σπλήν οἴδεων
ποιεῖ, τούτων τι καὶ ἡ φύσις: σχεδόν τι καὶ
χρώματα κακοήθη, καὶ σῶματα σειρέει, καὶ εὖ
8 τι ἀλλο: ταύτα διαγεγυμνάσθαι.

1 τινὰ προπεπονηκῶς Α: τι πεπονηκὼς ἦν Μ.
2 ταῦτα Α: τοιαύτας ἦν Μ.
3 Α οίμιστα νόσημα Μ.
4 ἐν ἦσιν Α: altered to ἤν εἰσίν. This MS. omits ἄρρησιν
ἀνθέουσι, καὶ.
5 Α omits ποιεῖσι.
6 σώματι Α: νοσήματι ἦν Α.
7 Β οίμιστα ἔτα τε πεπείει Α.
8 Α omits τούτων τι καὶ ἦν.
9 Α omits σώματα.
10 Α omits σώματα.
11 Α omits σώματα.
12 διαγεγυμνάσθαι Μ: ἄγυμνοστὶ ἦν Α (with ψυχῆς).

1 The reading of A seems to be an attempt to make the
grammar square with ταύτα later on. But the accusative
tinā is a curious "accusative of the part affected," and
probably ταύτα 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 abscess, 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 οἶον . . . φύσις is strange, both τι (before σπλήν) and τούτων being irregular. It would perhaps be a slight improvement to punctuate: οἶον τι σπλήν οίδειν ποιεῖ; τούτων τι καὶ ἡ φύσις; In the next sentence the variants σιναροί of A and σώματα σειρέων of M, for σώματα σειρέει (Littré, from the Galenic commentary), seem to show that the text is unsound.
ΠΕΡΙ ΧΥΜΩΝ

IX. Ψυχῆς, ἀκρασία ποτῶν καὶ βρωματῶν, ὑπνοῦ, ἐγγρηγόρσιος, ἡ δι' ἐρωτάς τινας, οἷον κύβων, ἡ διὰ τέχνας ἡ δι' ἀνάγκας καρτερία πόνων, καὶ ἄνυτων τεταγμένη ἡ ἀτακτος· αἱ μεταβολαι ἐξ οἷων ἡ σία. ἐκ τῶν ἓθεων, φιλοποιίης ψυχῆς, ἡ ἥπτων, ἡ μελετῶν, ἡ ὀρῶν, ἡ λέγων, ἡ εἴ τι ἄλλο, οἷον λύπαι, δυσσορροίαι, ἐπιθυμίαι: ἡ τὰ ἀπὸ συγκεντρής λυπήματα γνώμης, ἡ τὰ διὰ τῶν ὀμμάτων, ἡ ἀκοής. 10 οία τὰ σῶματα, μύλης μὲν τριφθείσης πρὸς ἑωτήν, ὀδύνες ἡμῶδησαν, παρὰ τε κόλου παριόντι σκέλεα πρέμει, ὅταν τε τῇ σε χερσί τις, 10 ὅν μὴ δεῖται, αἴρη, αὐτὰ τρέμουσιν, ὁφις ἐξαίφνης ὁφθείς χλωρότητα ἐποίησεν. οἱ φόβοι, αἰσχύνη, λύπη, ἠδονή, ὅργη, ἂλλα τὰ τοιαῦτα, οὔτως ὑπακούει ἐκάστω τῷ προσήκον τοῦ σῶματος τῇ πρήξει, ἐν τούτοισιν ἱδρώτες, καρδίας παλμός, καὶ τὰ τοιαῦτα.

X. Τῶν δυναμένων τὰ ἐξωθεὶν ὑφελέωντα ἡ βλάπτοντα, ἄλειψις, κατάχυσις, κατάχρισις.

1 βρωματῶν Μ: βροτῶν Λ.
2 A omits from ἄνυτων τὸ οἷον.
3 ξητῶν Μ: ξητησίων Μ.
4 A omits ὁ ὅρων.
5 A omits οἶον.
6 ἡ τὰ Λ.
7 Α omits οἴον.
8 Λ M omits τὰ before διά.
9 M has dia τῆς.
10 M omits τις.
11 Μ M has οἶον before αἰσχύνη.
12 A has ἡδονή λύπη.
13 ἂλλα τὰ τοιαῦτα Λ: τὰ ἂλλα τὰ τοιαῦτα Μ.
14 οὔτως ἐνακούῃ ἐκάστω τῷ προσήκον τοῦ σῶματος τῇ πρήξις ἐν τούτοις Λ: οὔτως ὑπακούει ἐκάστῳ δὲ τῷ προσήκον τοῦ σῶματος, τῇ πρήξει ἐν τούτοισιν (-v in second hand) ὑπακούει· Μ.
15 τὰ τοιαῦτα τῶν δυναμένων τὰ ἐξωθεὶν ἡ ὑφελέωντα· ἡ βλάπτοντα Λ: τὰ τοιαῦτα· τῶν δυναμιῶν τὰ ἐξωθεὶν ὑφελέωντα ἡ βλάπτοντα, Μ.

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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,

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1 The genitive ψυχής ("belonging to the soul are, etc.") is rather strange, and one is strongly tempted to adopt the reading of A, ἀγαμήστη ψυχής, "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 ζητησίων or ζητήσεως. Glauclas, an old commentator, not understanding the words, added the negative μή before the participles.

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16 A reads καταχρόσεις: καταχύσεις altered to the singular apparently by the original scribe. So with the next two words.
ΠΕΡΙ ΧΥΜΩΝ

κατά πλασις, ἐπίδεσις ἐρίων καὶ τῶν τοιοῦτων, καὶ τὰ ἐνδοθεν ὑπακούειν τοῦτων ὡσπερ καὶ τὰ ἔξω τῶν ἔσω προσφερομένων: ἀτάρ καὶ τάδε, ἐν ἐρίωσι κατη πινώδεσι, καὶ τὸ παρὰ βασιλεύ ἱερόμενον κύμμων, ὄρδαν, ὡσφραινομένους ὁσα κεφαλής ἀγωγά, ταρακτικά: λόγοι, φωνῇ, καὶ τὰ τοιάντα. μαζί, γονῇ, ὑστέρῃ, σημεῖα ταῦτ' ἐν τῆσιν ἥλικίμησι, καὶ ἐν τοίσι πυγμοῖσι,
καὶ βηξί, τὰ πρός ὀρχιν.

XI. Ὡσπερ τοίσι δένδρεσιν ἢ γῆ οὕτω τοῖσι ξώσοις ἡ γαστήρ: καὶ τρέφει, καὶ θερμαίνει, καὶ ψύχει ὡσπερ γῆ κοτπευμένη χειμώνος θερμαίνει, οὕτως ἡ γαστήρ θερμῇ γίνεται. δένδρεσι φλοιῶν λεπτῶν ἥν ἔχει, ἔσωσθεν δὲ ἄξορά σαρκά, ὕμηρα, ἁσιπτα, χρόνια, καὶ ξώσων, οἷον χελῶναι, καὶ ὁ τι τοιοῦτον. ἡλίκίμησιν, ὥρησιν, ἑναυτοῖς ὀμοια τὰ ξώντα: οὐ τρίβεται, χρωμένοισι μετρίως βελτίων ὡσπερ ὑδρείον νέον διαπηδᾶ παλαιομενον στέιει, ὀὕτω καὶ ἡ γαστήρ διεῖ. τὴν τροφὴν, καὶ ὑποστάθμιν ὑσχε ὡσπερ ἀγγείον.

XII. Οἱ τρόποι τῶν νούσων: τὰ μὲν συγγενικὰ ἐστιν εἰδεναι πυγμοῖον, καὶ τὰ ἅτο τῆς χώρης τοῦτων Α: τῶν τοιοῦτων Μ. ὡμίοις Α: οὐ μόνον Μ. τάδε Α: τὰ τοιάδε Α. Βασιλεῖ Μ: πᾶσι Α. Ειδοτιν (-v in second hand) Μ: ξωδίοισι Α. So A. The reading of Μ is ψύχει κενομενῆ πληρομενῇ θερμαίνει. ἣ κοτριομενῆ χειμώνος θερμαίνει: οὕτως ἡ γαστήρ θερμῇ γίνεται Α: κοτριομενῆ χειμώνος. θερμῇ ν κοιλί: Μ. ἐνδοθεν μὲν σκηνόσαρκα: Α: έσωθεν: δὲ. ξηρόσαρκα Μ. Littre suggests that after τοιοῦτον there has fallen out some phrase like οὕτω καὶ ἥ κοιλίν, in order to make the text

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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 διαπεῖ: ei ἐ, but the ei is cramped and was apparently added after the other words had been written.
14 διεὶ Littré: ἰδέη Ἄ: διεἰ M.
15 A has πειδῷμενον, with ν written over the -ei-.
ΠΕΡΙ ΧΥΜΩΝ

(οίκεόνται γὰρ οἱ πολλοί, διὸ πλέονες ἵσασι),¹ τὰ δὲ ἐκ τῶν σώματος, καὶ τὰ ἀπὸ τῶν διαιτη-
μάτων, καὶ καταστάσιος τῆς νοῦσου,² ἢ ἀπὸ ὀρέων. αἱ δὲ χώραι πρὸς τὰς ὀρας κακῶς
κείμεναι τοιαῦτα τίκτουσι νοσήματα, ὅποιῇ ἄν
ἡ ὤρη, ταύτῃ ὁμοίως,³ οἷον ἀνώμαλον θάλπος
ἡ ἀψιχος τῆς αὐτῆς ἡμέρης, ὅταν τοιαῦτα ποιή,⁵
10 φθινοπωρίνα ἐν τῇ χώρῃ τὰ νοσήματα: καὶ ἐν
τῇ σιν ἀλλησιν ὁρησι κατὰ λόγον. τὰ μὲν ἀπὸ
ὄδμεων βορβορώδεων ἢ ἐλωδεῶν, τὰ δὲ ⁶ ἀπὸ
ἄδατων, λιθίωντα, σπληνώδεα, τὰ τοιαῦτα ἃ
ἀπὸ πνευμάτων χρηστῶν τε καὶ κακῶν.⁷
Χ.Π. Ὁρῆς δὲ οἶαι ἐσοῦνται αἱ νοῦσοι καὶ
καταστάσιες,⁸ ἐκ τῶν ἦν ἢ οἱ ὅραι ὁμοίως,
eὐτάκτως, εὐκρινέας νοῦσους ποιέονσιν ἢ δὲ
ἐπιχώριοι τῆς ὁρῆσι νοῦσοι δῆλαι ¹⁰ τοὺς τρό-
pους. ἦν δὲ ἄν ἐξαλλάξῃ ἡ ὀρη, ὁμοία ἢ ἀνόμοια
ἐσται ¹¹ τὰ νοσήματα, οἷα ἐν τῇ ὀρῇ ταύτῃ
γίνεται ἢ οἱ ὁμοίως ἅγγι,¹² τοιούτῳ ὄρατο καὶ
ἐπὶ τοιοῦτο εἰλκυσμένα, οἷον ἱκτερον φθινοπω-

1 οἰκεόται γὰρ διὰ πλειώνων, καὶ πολλοὶ ἵσασι. Μ: οἰκεόται
2 γὰρ οἱ πολλοὶ: διὸ πλέονες ἵσασι. Λ.
3 A has ἢ ἀπὸ before τῆς νοῦσου.
4 Possibly ταύτῃ ὁμοίως is a marginal explanation of the
preceding words, and should be deleted.
5 A omits ἢ.
6 A has ὅταν τοιαῦτα ποιή after νοσήματα.
7 ἢ A: δὲ Μ.
8 τὰ τοιαῦτα δὲ ἀπὸ πνευμάτων χρηστῶν καὶ κακῶν. Λ: τὰ δὲ,
ἀπὸ πνευμάτων χρηστῶν τε καὶ κακῶν ἁρχοῦνται Μ.
9 καταστάσιες Μ: καταστάσιοι Λ.
10 A omits ἢν.
11 δηλαὶ Α: δηλοῦσι Μ.
12 ἢ ὀρη αὕτη καὶ οὕτως ἁγη, ὁμοία ἐσται Α: ἢ ὀρη, ὁμοία, ἢ
ἀνόμοια ἐσται Μ.

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that are due to the district, for most people\(^1\) 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\(^2\) 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.\(^3\) 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 \(\sigma\) should be omitted before \(\pi\sigma\lambda\lambda\rho\).\n
\(^2\) 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 \(\tau\acute{a}\ \delta\) instead of \(\tau\omega\alpha\nu\tau\alpha.\)

\(^3\) Or, "unlike the seasons."

\[^{12}\] \(\epsilon\acute{i}\delta' \delta\mu\omega\lambda\sigma\omega\ \acute{\alpha}\gamma\epsilon\ i\ A:\ \eta\nu\ \delta' \delta\mu\omega\lambda\sigma\omega\ \acute{\alpha}\gamma\eta\iota, \ \eta\ M.\)
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ρωνόν· ψύχεα γὰρ ἐκ θαλπέων, καὶ θάλπος ἐκ
10 ψύχεως· καὶ ἢν τὸ θερινὸν χολόδες γέννηται, καὶ
αὐξηθέν ἐγκαταλειφθῆ, καὶ ὑπόσπασθηνοι. 3 ὅταν
οὖν καὶ ἢρ 4 οὔτως ἀγάγη, καὶ ἢρος γίνονται
ικτεροὶ· ἐγγυτάτω γὰρ αὐτή ἡ κίνησις 5 τῇ ὦρῃ
κατὰ τούτο τὸ εἰδὸς ἐστίν. ὅταν δὲ θέρος γέννηται
ἡρ ὅμοιον, 6 ἱδρώτες ἐν τούτῳ πυρετοῖς, καὶ
εὔηρποι, καὶ οὐ καταξεῖς, οὐδὲ καταξήροι γυλόσ-
σησιν. ὅταν δὲ 7 χειμέριον γέννηται ἢρ 8 καὶ
ὀπισθοχειμῶν, 9 χειμεριναὶ καὶ οἱ νοῦσοι, καὶ
βηχώδεις, καὶ περιπλευρομυκαί, καὶ κυναγχικαί.
20 καὶ 10 φθινοπώρου, ἧν μὴ 11 ἐν ὦρῃ καὶ ἔξαφνης
χειμίσῃ, μὴ 12 συνεχέως 13 τοιαύτας 14 νοοῦσοις
ποιεῖ ὁ διὰ τὸ μὴ ἐν ὦρῃ ἡρχθαι, ἀλλὰ ἡνώμαλα
γίνεται· διόπερ καὶ οἱ ὦραι ἀκριτοί καὶ ἀκατά-
στατοι γίνονται, ὥσπερ καὶ 15 αἱ νοῦσοι, ἐὰν προεκ-
ρηγνύωνται, ἡ προκρίμπωνται, ἡ ἐγκαταλείπονται·
φιλυποστροφοί γὰρ καὶ οἱ ὦραι γίνονται, 16 οὔτω
νοσοποιεύονται. προσλογιστέον οὖν, ὅποιος 17 ἀν 18
28 ἔχοντα τὰ σῶματα αἱ ὦραι παραλαμβάνωσιν.

XIV. Νότοι Βαρνηκοῦοι, ἀχλυώδεες, καρηβαρι-
κοί, νωθροί, 19 διαλυτικοί· ὅταν οὔτος 20 δυναστεῦῃ,

1 A omits from ἰκτερον to γαρ. 2 ψύχεως Μ: ψύξιος Α.
3 A adds καὶ ἰκτεροὶ before καὶ ὑπόσπασθηνοι.
4 ήρ Μ: ἔαρ Α. 5 ή κίνησις Μ: κείμη Α.
6 έστε δ' ὅτε τὸ θέρος ἔαρ ὅμοιον. ἱδρώτας Α: ὅταν δὲ θέρος
gένηται ἢρ ὅμοιον. ἱδρώτας Μ.
7 δε omitted by Α. 8 ἔαρ Α, without γένηται.
8 οπισθοχειμῶν Μ: ὁπλῶς οὐ χειμῶν ἢ Α.
10 A omits καὶ. 11 A omits μῆ. 12 A omits μῆ.
13 συνεχέας Α: συνεχῶς Μ.
14 τοιαύτας Μ: ταυτας τὰς Α. 15 A omits καὶ.
16 γίνονται Μ: γίνωνται (o changed to o?) Α.
17 ὅμοιος Α: ὅκοιος Μ.

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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

\(^1\) 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 Α omits \(μή\) both before \(ἐν ἀργή\) and before \(συνεχέως\), and the latter negative should be \(οὖ\). The true reading seems to be lost.

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\(^{16}\) A omits \(ἂν\) and reads \(παραλαμβάνουσιν\).

\(^{19}\) νότος θαρυμκοῦν. ἀχλυώδες. καρηβαρικόν. διαλυτικόν. νωθρῶν\(\: \)Α: νότοι θαρυμκοῦν. ἀχλυώδεις. καρηβαρικὸν. νωθροί. διαλυτικὸι Μ.

\(^{20}\) οὔτος Μ: οὔτως Α.
τοιούτοτροπα ἐν τῇσιν νοῦσοις πᾶς χονσιν· ἐλκεα μαδαρά, μάλιστα στόμα, αἰδοίοι, καὶ τάλλα. ἢν δὲ βόρειοι, βῆχες, φάρυγγες, κοιλίαι σκληρότεραι, δυσουρίαι φοικώδεις, ὀδύναι πλευρέων, στη-θέων· ὅταν οὔτος δυναστεύῃ, τοιαῦτα προσδε-χεσθαι τα νοσήματα μᾶλλον. ἢν μᾶλλον πλεο-νάζῃ, αὐχμοίσιν ὁ πυρετοὶ ἐπονται καὶ ὀμβροίσιν,

10 εἰ ὀποίων ἄν οἱ πλεονασμοί μεταπέσωσι, καὶ ὅπως ἄν ἔχοντα τὰ σώματα παραλάβωσιν ἐκ τῆς ἐτέρης ὄρης, καὶ ὀποιοντινοσοῦν χυμοῦ δυ-

ναστεύοντος ἐν τῷ σώματι. ἀτὰρ ἀνυδρίαι νότιοι,

βόρειοι· διαφέρει γὰρ καὶ τάλλα οὔτω· μέγα γὰρ καὶ τούτο· ἄλλος γὰρ ἐν ἄλλῃ ὄρῃ καὶ χώρῃ μέγας, οἴον τὸ θέρος χολοποιοῦν, ἢ έναιμον, τάλλα

17 ὡς ἑκαστα.

ΧV. Αἱ μεταβολαὶ μάλιστα τίκτουσι νοσή-

ματα, καὶ αἱ μέγισται μάλιστα, καὶ ἐν τῇσιν ὄρησιν αἱ μεγάλαι μεταλλαγαί, καὶ ἐν τοῖσιν ἄλλοισιν· αἱ δὲ ἑκ προσαγωγῆς γίνονται, αἱ ὄραι αὐταὶ ἀσφαλέσταται, ὀσπερ καὶ διαίται καὶ ψύχος καὶ θάλπος μαλιστα ἑκ προσαγωγῆς, καὶ

7 αἱ ἠλικίαι οὔτω μεταβαλλόμεναι.

ΧVII. Φύσες δὲ ὡς πρὸς τὰς ὄρας, αἱ μὲν πρὸς

θέρος, αἱ δὲ πρὸς χειμῶνα εὗ καὶ κακῶς πεφύ-

κασιν, αἱ δὲ πρὸς χώρας καὶ ἠλικίας καὶ διαίτας καὶ τὰς ἄλλας καταστάσιας τῶν νούσων ἄλλαι πρὸς ἄλλας εὗ καὶ κακῶς πεφύκασι, καὶ ἠλικίαι πρὸς χώρας καὶ ὄρας καὶ διαίτας καὶ πρὸς καταστάσιας νούσων· καὶ ἐν τῇσιν ὄρησι, διαίται,
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 1 χειμώνων ἄργῳς ἔργῳν, καὶ πέπονα τὰ ἑσύστα καὶ 2 ἀπλὰ, μέγα
10 γὰρ καὶ τούτο· αἱ ὀπόρεις δὲ ἐργάσμενοι, ἡλιώστες, τὰ πνεύματα πυκνά, 3 ἀκατάστατα σιτία, οἶνοι,
12 ἀκρόδρυα.

ΧVII. Ῥωσπερ 4 ἐκ τῶν ὀρέων τὰς νοῦσους ἔστι τεκμήρασθαι, ἐστὶ ποτὲ καὶ ἐκ τῶν νοῦσων ὑδατα καὶ ἀνέμους καὶ ἀνυδρίας προγυνώσκειν, οἶνον βόρεια, νότια· ἐστὶ γὰρ εὖ μαθόντι καὶ ὀρθῶς ὀθεν σκεπτέα, οἶνον καὶ λέπρα τινὲς καὶ περὶ τὰ ἄρθρα πόνοι, 5 ὑδατα ὅταν μέλλῃ,
7 κυνημώδεσι εἰσι, καὶ ἄλλα τοιάυτα.

ΧVIII. Καὶ ὕσμάτων οἶα ἡ διὰ τρίτης, ἡ ἐκάστης, ἡ διὰ περίδων ἄλλων, καὶ τὰ συνεχέα καὶ ἀνέμων οἱ μὲν πολυήμεροι πνέοντε, καὶ ἀντιπνέοντι ἄλληλοισιν, ἄλλοι δὲ διὰ βραχυτέρων, οἱ δὲ καὶ αὐτοὶ κατὰ περίδον· ταῦτα ἐχει τῆς καταστάσειν ὁμοιότητας, ἐπὶ βραχύτερον δὲ τὰ τοιάυτα. καὶ εἰ μὲν ἐπὶ πλέον τὸ ἐτος τοιοῦτον ἐδώ τὴν κατάστασιν ἐποίησε τοιάυτην, ἐπὶ πλέον 6 καὶ τὰ νοσήματα τοιάυτα καὶ
10 μᾶλλον 7 ἵσχυστερα, καὶ μέγιστα νοσήματα οὕτως ἐγένετο 8 καὶ κοινότατα καὶ ἐπὶ πλεῖστον χρόνων. ἐκ τῶν πρώτων ὑδάτων, ὅταν ἐξ ἀνυδρίας πολλής μέλλῃ ὑδωρ ἔσεθαί, ἐστὶ περὶ ύδρωτων προειπεῖν, καὶ ὅποταν τὰλλα σμικρὰ σημεῖα φανῆ ἐν νηνεμίῃ, ἡ ἐν μεταβολῇ, 9 συνακ-

1 ὁ μὲν γὰρ Λ: οἶα· ὅτι δὲ μὲν Μ. 2 A omits καὶ.
3 πυκνά Μ: συχνά Α. 4 ὡς δ’ Α.
5 οἴσι λέπραι καὶ τινες περὶ τὰ ἄρθρα Λ: οἶνον καὶ λέπραι τινές, καὶ τὰ περὶ τὰ ἄρθρα πόνοι Μ. Probably πόνοι is a note on τὰ περὶ τὰ ἄρθρα, but I have not altered Littré's text.

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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

6 καὶ εἰ μὲν ἐπὶ πλεῖον τὸ ἔτος τοιοῦτον ἔδω, τῇ τῇ κατάστασιν ἐποίησεν τοιαύτην; ἐπὶ πλέον Λ: ἢν μὲν ἐπὶ πλέον τὸ ἔτος τοιοῦτον, οὔπερ τῇ κατάστασιν ἐποίησε. ἐπὶ πλεῖον Μ.

7 Before μᾶλλον M adds ἢν.

8 τὰ μέγιστα οὕτω νοσήματα ἐγένετο Λ: μέγιστα νοσήματα, οὕτως ἐγένετο Μ.

9 ἀνεμίῃ ἢ ἐν μεταβολῇ Λ: μηνεμίῃ ἐν μεταβολῇ. Μ.
τέου, ὁσαὶ μὲν ἐφ' οἶοισιν ὕδασιν ἡ ἀνέμοισιν νοῦσοι ἐπισημαίνουσι, καὶ ἀκονστέον εἰ τις οἴδε, τοιοῦτο 4 χειμῶνος προγενομένον, οἶον ἦρ ἦ θέρος ἔσται.

ΧIX. Τὰ χρώματα οὐχ ὁμοία ἐν τῇσιν ὄργησιν, οὐδὲ ἐν βορέοισι καὶ νοτίοισιν, οὐδὲ ἐν τῇσιν ἕλικίσσιν αὐτὸς πρὸς ἕωστόν, οὐδ' ἄλλος ἄλλῳ οὐδενὶ. σκεπτέον δὲ ἐξ ὁν ὅμως καὶ παρεόντων καὶ ἀτρεμόντων περὶ χροίων, καὶ ὅτι αἱ ἕλικαι τῇσιν ὄργησιν ἐμφερέεις εἰσὶ καὶ χροῖῇ καὶ 7 τρόπῳ.

XX. Οἱ αἰμορροίδας ἑχοντες οὔτε πλευρίτιδι, οὔτε περιπνευμονίῃ, οὔτε φαγεδαίῃ, οὔτε δοθησιν, οὔτε τερμύνθοισιν ἀλίσκονται, ἰσως δὲ οὐδὲ λέπρησιν, ἰσως δὲ οὐδὲ ἀλφοῖσιν. ἰτρευθέντες γε μὴν ἀκαίρως, συνχοι τοιούτοισιν οὐ 10 βραδέως ἐἶλοσαν, καὶ ὀλέθρια οὔτως· καὶ ὅσι άλλαι 11 ὑποστάσιες, οἴον σύριγγες, ἕτέρων ἄκος· ὅσα δέ, ἐφ' οἶσι γενόμενα ῥύεται, τούτων προγενόμενα καλύματα. οἳ ὕποπτοι τόποι ὕποδεξάμενοι πόνῳ 10 ἔβαρει ἄλλῳ τινὶ ρύονται. 13 ἀλλοισιν άι

1 συνακτέων οὖν Μ.: εὐνακτέων. Α. 2 A omits ἢ.
3 Before νοῦσοι Μ. adds αἱ. 4 τοιοῦτο Μ.: οὐ τοιοῦτο Μ.
5 παρεόντων, καὶ ἀτρεμόντων, περὶ χροίων Μ.: περὶ τῶν καὶ ἄτρεμεντων καὶ περὶ χροίων Α.
6 καὶ χροῖῃ καὶ τρόπον Μ.: καὶ χροῖῃ καὶ τρόπῳ Μ.
7 A omits ἀλίσκονται.
8 ἀλφοῖσιν Μ.: ἀλλοίσιν. Α. (the two accents are significant).
9 A omits γε.
10 οὗ Μ.: οὐδὲ Α.
11 άλλαι Μ.: άλλων Α.
12 ὅσα δὲ ἐφ' οἴσι γενόμενα αἱρεταί, τούτων προγενόμενα καλύματα: Α.: ὅσα πέφυκεν ἑπιφανώμενα παύειν. ῥύεται τούτων προσγενόμενα καλύματα: Μ.

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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.¹ In other cases

¹ The reading of A is a corruption of the reading of Epidemics VI. 3, 23 and means, "Places receiving (peciant 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 ἀλλος τόπος, οἱ τόποι οὖτοι δοξάμενοι ἡ πόνω ἡ βάρει ἡ ἀλλὰ τὼ, ρύονται Α: ἀλλοισι αἱ κοινανίαι οἱ υποτοί τόποι ύποδεξάμενοι πόνω ἡ βάρει, ἡ ἀλλω τινι ρύονται. Μ.


PERI XYMWN

κοινωνίαι· διὰ τὴν ῥοπήν οὐκ ἔτη αἷμα ἐρχεται, ἀλλὰ κατὰ τοῦ χυμοῦ τὴν ξυγγενείαν τοιαύτα πτύουσιν· ἔστιν οἷσιν αἷμα ἀφίεσθαι ἐν καριφῇ ἐπὶ τοίσι τοιούτοισιν, ἔπὶ ἀλλοισι δὲ ὡσπερ ἐπὶ τούτοισι τούτῳ οὐκ εἶκός, κώλυσις. ἐπὶ τοῖσι δὲ δὴ αἷματώδεα πτύουσιν ὧρη, πλευριτις, χολή· τὰ παρὰ τὸ οὐς οἷσιν ἀμφὶ κρίσιν γενόμενα μὴ ἐκπυῆσαι, τούτου λαπασσομένου, ὑποστροφή γίνεται, καὶ κατὰ λόγον τῶν ὑποστροφέων τῆς ὑποστροφῆς γενομένης, αὕθις αἴρεται καὶ παραμένει, ὡσπερ αἱ τῶν πυρετῶν ὑποστροφαί, ἐν ὁμοίᾳ περιόδῳ· ἐπὶ τούτοισιν ἐλπὶς ἐς ἀρθρα ἀφίστασθαι. οὕρον παχῦ, λευκόν, οἶον τὸ τοῦ Ἀντιγέως, ἐπὶ τοῖσι κοινώδεις τεταρταιοῦς ἔστιν ὅτε ἐρχεται, καὶ ῥῦεται τῆς ἀποστάσιος, ἴν δὲ πρὸς τοῦτο ἀμφορραγησθῇ ἀπὸ ριψῶν ἰκανῶς, καὶ πάνω. ὡ τὸ ἐντερον ἐπὶ δεξιὰ ἀρθριτικῶ ἐγένετο· ἤν ἥσυχαίτερος, ἐπει δὲ τούτῳ ἰητρεύθη, ἐπιποιώτερος.

1 A adds καὶ before ἐν κοιρᾷ.
2 τούτοισιν Α: τοῖσι δὲ δὴ Μ.
3 τὰ παρ’ οὕς οἷς ἀμφὶ κρίσιν γενόμενα μὴ ἐκπυῆση, τούτου λαπασσομένου· ὑποστροφὴ γίνεται· Α: τὰ παρὰ τὸ οὕς· οὕτως ἄν ἀμφὶ κρίσιν γενόμενα, ἤν μὴ ἐκπυῆση, τούτου ἀπαλλασσομένου, ὑπὸ στροφὴ γίνεται· Μ.
4 καὶ Μ: τὰ Α.
5 ὑποστροφέων Μ: ὑποστροφεόντων Α.
6 κρινόμενα ΑΜ: γενομένης Littre from Galen.
7 αὕθις Μ: ἀν τὶς Α.
8 παραμένει Μ: παραμένη Α.
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 ἤ ἐτερα- σκέψις. See the Introduction to the present treatise.

9 A has τῷ with ὀ above ὥ: M has τῷ.
10 τοῦτῳ M: τοῦτο A. 11 ἐτερον M : ἐτερον’ Α.
12 So both A and M. Query: ἄρθρικος as in Epidemics!
ΑΦΟΡΙΣΜΟΙ
ΤΜΗΜΑ ΠΡΩΤΟΝ

I. ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ καὶ ρός ὄξυς, ἡ δὲ πειρα σφαλερή, ἡ δὲ κρίσις χαλεπή. δει δε οὐ μόνον ἐσωτέρον παρέχειν τὰ δέοντα ποιέωντα, ἀλλὰ καὶ τὸν νοσέοντα καὶ τοὺς παρεόντας καὶ τὰ ἐξωθεν.

II. Ἐν τῇ ταραχῇ τῆς κοιλίης καὶ τοῖσιν ἐμέτοιοι τοῖσιν αὐτοματοιοι, ἢν μὲν οία δει καθαίρωσθαι καθαίρωνται, συμφέρει τε καὶ εὐφόρως φέρονσιν ἢν δὲ μὴ, τοιναντίον. οὐτω καὶ κεναγῆ, ἢν μὲν οία δει γίνεσθαι γίνεται, συμφέρει τε καὶ εὐφόρως φέρονσιν ἢν δὲ μὴ, τοιναντίον. ἐπιβλέπειν οὐν δει καὶ ὑρην καὶ χώρην καὶ ἥλικην καὶ νούσου, ἐν ᾱς δει οὐ.

III. Ἐν τοῖσι γυμναστικοῖσιν αἱ ἐπ’ ἄκρον εὐνέξαι σφαλεραί, ἢν ἐν τῷ ἐσχάτῳ ἐσωσίν. οὐ γὰρ δύναται μένειν ἐν τῷ αὐτῷ οὐδὲ ἀτραμειν. ἐπει δὲ οὐκ ἀτραμέουσιν, οὐκέτι δύναται ἐπὶ τὸ βέλτιον ἐπιδιδόναι: λείπεται οὖν ἐπὶ τὸ

1 δὲ omitted by C'.
2 ἐκεῖνον Urb.
3 τοὺς νοσέωντας V.
4 τήσι κοιλίης: M: τήσι κοιλίης I: τής κοιλίης Q.
5 C' has τοῖσι before τοῖσιν.
6 αὐτοματοιοι I: αὐτομάτοι C': αὐτομάτως Urb. M.
7 καθαίρωσθαι Rein.
8 οὗτῳ δὲ V: δὲ Littre.
10 οὐν Rein.

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APHORISMS
FIRST SECTION

I. Life is short, the Art long, opportunity fleeting, experiment treacherous,1 judgment2 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.3 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 ὅρην Q.
12 ὁίῷ: Q. C’ has ἕ ἐπεὶ καὶ διω. 18 μὴ Ermerins.
14 Ermerins omits ἕν ... ἔωςων and μένειν ... οὖδε. 19 Ermerins C’.
15 ἐπεὶ διῇ C’. 16 V places δύναται after βέλτιον.
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χείρον. τούτων οὖν εἴνεκεν τὴν εὐεξίαν λύειν συμ- 
φέρει μὴ βραδέως, ἵνα πάλιν ἀρχὴν ἀναθρέψιος 
λαμβάνῃ τὸ σῶμα. μηδὲ τὰς συμπτώσιας ἐς τὸ 
ἐσχατὸν ἄγειν, σφαλερὸν 1 γάρ, ἀλλὰ ὀκοῖν 2 ἢν 
10 ἢ φύσις ἢ τοῦ μέλλοντος ὑπομένειν, ἐς τούτῳ 
ἀνείπως δὲ καὶ οἱ κενώσεις αἱ ἐς τὸ 
ἐσχατὸν ἀγούσαι σφαλεράς καὶ πάλιν αἱ ἀνα-

13 λήψεις 3 αἱ ἐν τῷ ἐσχάτῳ ἐνυσαι 4 σφαλεραῖ. 5

IV. Αἱ λεπταὶ καὶ ἀκριβεῖς δίαιται, καὶ 6 ἐν 
τοῖς μακροῖσιν αἰεὶ πάθεσι, 7 καὶ ἐν τοῖς 
ὀξέσιν, 8 οὐ μὴ ἐπιδέχεται, σφαλεραῖ. 9 καὶ 
πάλιν 10 αἱ ἐς τὸ ἐσχατὸν λεπτότητος ἀφιγμέναι 
δίαιται χαλεπαί: 11 καὶ γάρ καὶ 12 αἱ πληρώσεις αἱ 
6 ἐς τὸ ἐσχατὸν ἀφιγμέναι 13 χαλεπαί. 14

V. Ἔν τὴν λεπτήσιν διάιτησιν ἀμαρτάνονσιν 
οἱ νοσέοντες, διὸ καὶ ἐπειδὴ ἤγαγα 
8 λαῖρον βλάπτονται πᾶν γὰρ 15 
ὃ ἄν γίνηται μέγα γίνεται μᾶλλον ἢ ἐν τῇ 
ἁλίγυρον ἀδροτέρρησι διαίτησιν. διὰ τοῦτο καὶ 
τοῖς ἄμμανοις σφαλερᾶς αἱ πάνυ λεπταὶ καὶ 
ἀκριβεῖς καθεστηκῦναι 16 δίαιται, ὅτι τὰ ἀμαρτα-

13 νόμενα χαλεπώτερον φέρουσιν. διὰ τοῦτο οὖν 17

1 εἰς τὸ ἐσχάτην ἄγειν: σφαλερὰ Urb. M has χυμπόσιας for 

συμπτώσιας. 2 ὅκον Urb. 3 ἀναθρέψιες M. 

4 ἀναληψιας αἱ ἐς τὸ ἐσχατὸν ἀγούσαι C'. Ermerins omits 
from ὀξέσιοι to the end. 5 Ermerins omits ὀξάιτωσ ... σφαλερᾶς. 

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

χαλεπᾶς. 7 Urb. has ἀεὶ πάθεσι in the margin in another hand. 

8 After ὀξέσιοι (spelt ὀξέσι) C' has νοσίμασιν. So S accord-

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

9 χαλεπαὶ V Q. 10 καὶ πάλιν omitted by Urb. V. 

11 λεπταὶ V. 12 καὶ C'. 

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APHORISMS, I. iii.–v.

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 εν τῷ ἐσχάτῳ ἐσόσαι Urb.
14 σφαλεραί Urb. (and S according to Littré).
15 After γάρ Littré with E adds τὸ ἀμάρτημα.
16 So C': ἀκριβεῖς καὶ καθεστηκυῖαι Urb. : καθεστηκυῖαι καὶ λεπταὶ καὶ ἀκριβεῖς V: λεπταὶ καὶ καθεστηκυῖαι καὶ ἀκριβεῖς M: λεπταὶ καθεστηκυῖαι καὶ ἀκριβεῖς Q.

Here V 2r, l. 13 ends:

καὶ λεπταὶ καὶ ἀκριβεῖς διαίται
1. 14 ends: αἱ λεπταὶ καὶ ἀκριβεῖς διαίται
1. 15 begins: σφαλεραί ἐστά πλείστα...

C 2v, l. 8 ends: καὶ λεπταὶ καὶ ἀκριβεῖς διαίται
1. 9 begins: σφαλεραί ἐστά πλείστα...

The scribe of C, who copied V, omitted one entire line.
17 διὰ τοῦτο οὖν omitted by C'.
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αἰ λεπταὶ καὶ ἀκριβεῖς δίαιται σφαλεραὶ ἐς τὰ 9 πλείστα τῶν σμικρῶν ἁδροτέρων.

VI. Ἔς δὲ τὰ ἔσχατα νοσήματα αἱ ἐσχαται 2 θεραπεῖαι ἐς ἀκριβεῖν κράτισται.

VII. Ὁκου μὲν οὖν κατοχὲ τὸ νόσημα, αὐτίκα καὶ τοὺς ἔσχατους πόνους ἔχει, καὶ τῇ ἔσχατως λεπτοτάτῃ διαίτῃ ἀναγκαίον χρήσθαι · ὅκου δὲ μὴ, ἀλλ’ ἐνδέχεται ἁδροτέρως διαίταν, τοσοῦτον ὑποκαταβάινειν, ὁκόσον ἄν ἡ νοῦσος μαλθακω-
6 τέρη τῶν ἔσχατων ᾨ.

VIII. Ὁκόταν 4 ἀκμάζῃ τὸ νόσημα, τότε λεπτο-
2 τάτῃ διαίτῃ ἀναγκαίον χρήσθαι.

IX. Συντεκμαίρεσθαι δὲ χρη 5 καὶ τῶν νοσε-
0ντα, εἰ ἐξαρκέσει τῇ διαίτῃ πρὸς τὴν ἀκμήν τῆς
6 νοῦσου, καὶ πότερον ἐκεῖνος ἀπανυθήσει πρό-
τερον,7 καὶ οὖκ ἐξαρκέσει τῇ διαίτῃ, ἥ ἡ νοῦσος
5 πρότερον ἀπανυθήσει καὶ ἁμβλυνεῖται.8

Χ. Ὁκόσοισι 9 μὲν οὖν αὐτίκα ἡ ἀκμή, αὐτίκα
λεπτῶς διαιτᾶν ὁκόσοισι 9 δὲ ύστερον ἡ ἀκμή, εἰς ἐκεῖνο καὶ πρὸ ἐκεῖνον σμικρὸν ἀφαιρετέον ἐμπροσθεν δὲ, πιοτέρως διαιτᾶν ὡς ἄν 10 ἐξαρκέσῃ
5 ὁ νοσεὼν.

XI. Ἔν δὲ τοῖς παροξυσμοῖς ὑποστέλλεσθαι

1 σφαλεράτεραι Ergm. : μᾶλλον σφαλεραὶ Rein.
2 σμικρῶν C’ Q : σμικρῶν Urb. V : σμικρῶν M.
3 μαλακοτέρη C’.
4 After ὅκοταν many MSS. have δὲ. It is omitted by Urb., while C’ has γρέ.
5 χρη omitted by V.
6 τῇ διαίτῃ πρὸς τὴν ἀκμήν τῆς νοῦσου C’ and Urb.: τῇ διαίτῃ καὶ τὴν ἀκμήν τῆς νοῦσου V: τῇ νοῦσω καὶ τὴν ἀκμὴν τῆς νοῦσου M.
7 καὶ μὴ πρότερον ἐκεῖνος ἀπανυθήσει Urb. and Magnolus in margin.

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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.

XI. Lower diet during exacerbations, for to give

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1 Or, "dangerous."
2 So Littré; and, as V omits ἄν, it is probable that the ancient interpretation took ἄν to be final. But it is perhaps better to take ἄν 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."

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8 ἀμβλυνεῖται M V and Urb.: ἀπαυβλυνητά C: Perhaps ἀπαυβλυνεῖται.
9 V has οἶοι.
10 V omits ἄν.
ΑΦΟΡΙΣΜΟΙ

χρή· τὸ προστιθέναι γὰρ θλάβη· καὶ ὁκόσα ¹ κατὰ περιόδους παροξύνεται ἐν τοῖς παροξυσμοῖς ὑποστέλλεσθαι χρή. ²

XII. Τοὺς δὲ παροξυσμοὺς καὶ τὰς καταστάσιας δηλώσουσιν ³ αἱ νοοῦσι, καὶ αἱ ὤραι τοῦ ἔτεος, καὶ αἱ ⁴ τῶν περιόδων πρὸς ἀλληλας ἀνταποδοσίες, ⁵ ἢν τε καθ' ἡμέρην, ἢν τε παρ' ἡμέρην, ἢν τε καὶ διὰ πλείονος χρόνου γίνωνται ὑπάρ καὶ τοῖς ἐπιφαινομένοις, οἷον ἐν πλευρακοῖς πτύαλον ἢν ⁶ αὐτίκα ἐπιφαίνεται ἀρχομένου, βραχύνει, ἢν δ' ὠστερον ἐπιφαίνεται, μηκύνει· καὶ οὔρα καὶ ὑποχωρήματα καὶ ἱδρώτες, ⁷ καὶ δύσκριτα καὶ εὐκριτα, καὶ βραχέα καὶ μακρὰ ⁸ τὰ νοσήματα, ἐπιφαινόμενα, δηλοῖ. ⁹

XIII. Γέροντες εὐφορώτερα ηστείνη φέρουσι, δεύτερα οἱ καθεστηκότες, ἥκιστα μειράκια, πάντων δὲ μάλιστα παιδία, τούτων δὲ ἢν ¹⁰ τύχη αὕτα ἐωυτῶν προθυμώτερα ἑόντα.

XIV. Τὰ αὐξανόμενα πλείστον ἔχει τὸ ἐμφυτὸν θερμῶν· πλείστης οὖν δεῖται τροφῆς· εἰ ¹¹ δὲ μὴ, τὸ σῶμα ἀναλίσκεται· γέρουσι δὲ ὀλίγον τὸ θερμὸν, διὰ τούτο ἄρα ὀλίγων ὑπεκκαυμάτων δέονται· ὑπὸ πολλῶν γὰρ ἀποσβέννυται· διὰ τούτο καὶ οἱ πυρετοὶ τοῖς γέρουσιν οὖν ὁμοίως ὦξεῖς· ψυχρὸν γὰρ τὸ σῶμα.

XV. Αἱ κοιλὰς χειμώνοις καὶ ἵρος θερμόταται φύσει, καὶ ὑπνοι μακρότατοι· ἐν ταῦτησιν οὖν τῆσιν ὄρησι καὶ τὰ προσάρματα πλεῖω δοσέων·

¹ V has ὁτα.
² τὸ . . . χρή omitted by C'. χρή is omitted by M.
³ καιθούσιν C with many later MSS.
⁴ εἰ omitted by Urb. and S.

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APHORISMS, I. xi.-xv.

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

5 ἐπίδοσις C' Urb. Galen and many later MSS.
6 αὐτίκα ἵν V, with μὲν after ἄρχομένου. Some MSS. have μὲν after ἵν.
7 After ἱδρώτες V has καὶ χρώματα.
8 καὶ μακρὰ omitted by C'.
9 σημαίνει V. 10 ἄν Erm. and Rein. 11 ἵν C' Urb.
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καὶ γὰρ τὸ ἐμφυτὸν θερμῶν πολὺν τροφῆς ὁυίν πλείωνος δεονταὶ· 2 σημείον, αἰ ἡλικίαι καὶ οἱ ἀθληταί. 3

XVI. Αἱ ὑγραὶ διάνται πᾶσι τοῖοι πυρεταῖνονυς συμφέρουσι, μάλιστα δὲ παιδίουσι, καὶ τοῖσιν ἄλλοι σι τοῦσιν οὕτως εἰθισμένοις διαὶ τᾶσθαι.

XVII. Καὶ τοῖσιν ἁπαξ ἡ δῖς, ἡ πλείω ἡ ἐλάσσω, καὶ κατὰ μέρος δοτέον δὲ τι καὶ τῇ ὄρη, καὶ τῇ χώρῃ, καὶ τῷ ἑθεὶ, καὶ τῇ ἡλικίᾳ.

XVIII. Θέρεος καὶ φθινοπώρου σιτία δυσφορώτατα φέρουσι, χειμώνος ρήματα, ἢρος δεύτερον.

XIX. Τοῖσιν ἐν τῇσι περίοδοισι παροξυνομένοισι μηδέν διδόναι, μηδὲ ἀναγκαζεῖν, ἀλλ’ ἀφαιρεῖν τῶν προσθεσιῶν πρὸ τῶν κρισίων.

XX. Τὰ κρινόμενα καὶ τὰ κεκριμένα ἀρτίως μὴ κινεῖν, μηδὲ νεωτεροποιεῖν, μὴτε φαρμακεύσι, μὴ ἄλλοις ἔρεθισμοίσιν, ἀλλ’ εἶν.

XXI. "Α δεὶ ἄγειν, ὅκου ἀν μάλιστα ρέτη, ταῦτῃ ἄγειν, διὰ τῶν συμφεροῦντων χωρίων.

1 πλείων ἐστὶ Rein.
2 δεονταὶ C Urb. M. δεονταὶ V.
3 Erm. omits καὶ γὰρ . . . ἀθληταί.
4 Μ V omit α.
5 All our good MSS. have τοῖσιν or τοῖσι. Littre with slight authority reads οἶσιν. Littre would also read κατὰ μέρος δοτέων δοτέον δὲ τι καὶ κ.τ.ε. 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 ταῦτῃ Rein.
9 C' omits ἀλλ’.
10 προσθεσίων Urb.: προβεσήων V: προβέσεων C’.

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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.
ΑΦΟΡΙΣΜΟΙ

XXII. Πέτονα φαρμακεύειν καὶ κινεῖν, μὴ ὁμαί, μηδὲ ἐν ἀρχησίν, ἢν μὴ ὀργα· τὰ δὲ πλείστα 1
3 οὐκ ὀργα.

XXIII. Τὰ χωρέοντα μὴ τῷ πλήθει τεκμαί- 
reseῖν, ἀλλὰ ὡς ἂν χωρῆ ὦν δὲι, καὶ φέρῃ2 
eὐφόρους· καὶ ὅκου δεῖ μέχοις 3 λειποθυμήν ἄγειν, 
4 καὶ τούτο ποιεῖν, ἢν ἕξαρκῃ ὁ νοσέων.

XXIV. Ἐν τοῖς οὐδέποτε πάθεσιν ὁλιγάκις καὶ 
ἐν ἀρχησί τῆς φαρμακεύς χρησθάι, καὶ τούτο 
3 προεξενεκρήσαντα ποιεῖν.

XXV. Ἡν οία δεὶ καθαίρεσθαι καθαίρωνται, 
συμφέρει τε καὶ ἐν εὐφόρως φέρουσιν· τὰ δὲ ἐναντία, 
3 δυσχερῶς.

ΤΜΗΜΑ ΔΕΥΤΕΡΩΝ

I. Ἐν ὧ νοσήματι ὕπνος τόνον ποιεῖν, θανάσι-
2 μον· ἢν δὲ ὕπνοις ὀψελῆ, οὐ θανάσιμον.

II. "Οκου παραφροσύνη ὕπνος παῦει, ἄγαθόν.

III. "Ὑπόνους, ἀγρυπνίην, ἀμφότερα μᾶλλον τοῦ 
2 μετρίου γιαμόμενα,4 κακόν.

IV. Οὐ πλησίμως, οὐ λιμός, οὐδ’ ἄλλο οὐδέν 
2 ἄγαθον, ὅ τι ἄν μᾶλλον τῆς φύσις ἤ.

V. Κόποι αὐτόματοι φραξόμεθαι νοῦσουσ.

1 πλείστα C' Urb.: πολλᾶ M V.
2 Rein. reads ὁσα for ὁσ, ei before ὅς, and φέρει.
3 ἄχοι Urb. Q S. 4 C' has γιαμόμενα 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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APHORISMS, I. xxII.–II. v.

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.

² 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.

³ "Deadly" means here only "very dangerous."

⁴ Perhaps, "too great for the constitution."
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VI. Ὠκόσοι, ποιεώντες τι τοῦ σώματος, τὰ πολλὰ ¹ τῶν πόνων μὴ ² αἰσθάνονται, τούτοις ἢ ἡ γνώμη νοσεῖ.

VII. Τὰ ἐν πολλῷ χρόνῳ λεπτυνόμενα σώματα ² νωθρῶς ἐπανατρέφειν, τὰ δὲ ἐν ὀλίγῳ, ὀλίγως. ³

VIII. Ὁν ἐκ νοῦσου τροφὴν λαμβάνων τὶς ⁴ μὴ ἵσχὺ, σημαίνει τὸ σῶμα ὅτι πλείονι τροφῇ χρήται; ⁵ ἢν δὲ τροφὴν μὴ λαμβάνοντος τοῦτο ⁴ γίνεται, σημαίνει ⁶ ὅτι κενώσιος δεῖται.

IX. Τὰ σώματα χρῆ, ' ὁκου ἂν τὶς βούληται ⁸ καθαίρειν, ἐνρο ὅπιειν.

X. Τὰ μὴ καθαρὰ τῶν σωμάτων, ὁκόσον ἂν ¹¹ καὶ ² θρέψης μάλλον, βλάψεις.

XI. Τὰ ἔγκαταλμπανόμενα ἐν τῇς ¹² νοῦσοις ² μετὰ κρίσιν ὑποστροφὰς ὕποθεν. ¹³

XII. Ὁκόσοισοι κρίσις γίνεται, τούτοις ἢ μὲς δύσφορος ἢ πρὸ τοῦ παροξυσμοῦ, ἢ δὲ ἐπιούσα ³ εὐφοριστέρη ὅς ἑπὶ τὸ πολὺ.

XIII. Ἐν τῇς τῆς κοιλίης ρύσεσιν αἰ μεταβολαὶ

1 Erm. Rein. place τὰ πολλὰ after τούτοις.
4 τὸς omitted by M.
5 ὅτι πλείοι τροφὴ τὸ σῶμα χρέεται M: ὅτι πλείοι τροφῇ χρῆται V: τῷ σῶμα ὅτι πλείοι τροφῇ χρέεται C: τὸ σῶμα ὅτι πλείοι τροφῇ γρεῖται Urb.
6 σημαίνει V C' Urb.: χρῆ εἶδεναι M.
7 χρῆ omitted by V.
8 ὁκου (ὁτου C') ἂν tis βουληται C' Urb.: ὁκου tis (tis V) βουληται: M V.
9 M has καθαίρεσθαι for καθαίρειν. After this aphorism C' has καὶ ἢν μεν ἂνω βουλη εὑρεσὶν στηρισὴ τῆς κοιλίης ἢν ἃν δε κάτω βουλη εὑρεσὶν ποιεῖν, ὑγραίνῃ τῇ κοιλίην.
10 τῶν σωμάτων C' Urb.: σώματα M V.
11 ὁκόσον C' Urb.: ὁκόσωι M: ὁκόσω V.

I 1 0
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

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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 τροφήν λαμβάνειν means "to take nourishment readily and with appetite."

2 That is, ready to evacuate. The ancients gave various prescriptions to make bodies εὐφρα. See p. 213.

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

4 ὡς ἐπὶ τὸ πολὺ goes with the whole sentence and not with εὐφορωτέρη only.

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12 ἐν omitted by C'.

13 Two late MSS. (and Galen) have ὑποστροφάδεα instead of ὑποστροφᾶς ποιεῖν εἰλθέν.
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tῶν διαχωρημάτων ὀφελέουσιν, ἢν μὴ ἐς ποιηρὰ 3 μεταβάλλῃ.

XV. Ὁκου φάρσυγξ νοσεῖ, ἡ φύματα ἐν τῷ σῶματι 1 ἐκφύεται, 2 σκέπτεσθαι τὰς ἐκκρίσιας· ἦν γὰρ χολώδεις ἐώσι, τὸ σῶμα συννοσεῖ· ἢν δὲ ὁμοι αὐτῖσιν ὑγιαίνουσί γίνονται, ἀσφαλὲς τὸ 5 σῶμα τρέφειν.

XVI. Ὁκου λιμὸς οὐ δεῖ ποιεῖν.

XVII. Ὁκου ἄν τροφὴ πλείων παρὰ φύσιν 2 ἐσέλθῃ, τοῦτο νοῦσον ποιεῖ, 3 δηλοὶ δὲ ἡ ἤσις.

XVIII. Τῶν τρεφόντων ἀθρώος καὶ ταχέως, 2 ταχεῖαι καὶ αἱ διαχωρίσεις γίνονται.

XIX. Τῶν ὀξέων νοσημάτων οὐ πάμπαν ἀσφαλέες αἱ προαγορεύσιες, ὀὐτὲ τοῦ θανάτου, ὀYiiὶ τῆς 3 ὑγείας.

XX. Ὁκόσοισι νέοισιν ἐόυσιν αἱ κοιλίαι ὑγραῖ 2 εἰσὶ, τοῦτοισιν ἀπογηράσκουσιν ξηραίνονται· ὁκό- 3 σοισι δὲ νέοισιν ἐόυσι ξηραίνονται, τοῦτοισιν 4 ἀπογηράσκουσιν ὑγραίνονται. 4

XXI. Λιμῶν θώρηξις λύει.

XXII. Ἀπὸ πλησμονῆς ὁκόσα ἄν νοσήματα γένηται, κένωσις ἅτται, καὶ ὁκόσα ἀπὸ κενώσιος, 3 πλησμονῆ, καὶ τῶν ἄλλων ἡ ὑπεναντίωσις.

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

1 For σῶματι C' has τραχηλῶ with σω after it, the MS. being possibly imperfect at this point.
2 ἐκφύει Rein.
3 For νοῦσον ποιεῖ M V 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.

The reading of C seems to show that σαμα 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 φυματα here means "eruptions."

Or, "not at all safe."
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XXIV. Τῶν ἐπτὰ ἡ τετάρτη ἐπίδηλος· ἔτερης ἑβδομάδος ἡ οὐγοῦ ἄρχη, θεωρητὴ δὲ ἡ ἐνδεκάτη· αὕτη γὰρ ἐστὶ τετάρτη τῆς δευτέρης ἑβδομάδος· θεωρητὴ δὲ πάλιν ἡ ἐπτακαιδεκάτη, αὕτη γὰρ ἐστὶ τετάρτη μὲν ἀπὸ τῆς τεσσαρεσκαιδεκάτης, ἑβδόμη δὲ ἀπὸ τῆς ἐνδεκάτης.

XXV. Οἱ θερινοὶ τεταρταῖοι τὰ 2 πολλὰ γίνονται βραχέες, οἱ δὲ φθινοπωρινοί, μακροί, καὶ μᾶλλον 3 οἱ πρός τὸν χειμῶνα συνάπτοντες.

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

XXVII. Τούσι μή κατὰ λόγον κοινφίξουσιν οὐ δεὶ πιστεύειν, οὐ δὲ φοβεῖσθαι λίγην τὰ μοχθηρὰ γνώμενα παραλόγως· τὰ γὰρ πολλὰ τῶν τοιούτων ἐστὶν ἀβέβαια, καὶ οὐ πάνυ διαμένειν, οὐ δὲ 5 χρονίζειν 4 εἴωσθαι.

XXVIII. Τῶν πυρεσσόντων μὴ παντάπασιν ἐπιτελαίως, τὸ διαμένειν καὶ μηδὲν ἐνδιδόναι τὸ σῶμα, ἢ καὶ συντήκεσθαι μᾶλλον τοῦ κατὰ λόγον, μοχθηρὸν τὸ μὲν γὰρ μῆκος νοοῦσο σημαίνει, τὸ δὲ, ἀσθένειαν.

XXIX. Ἀρχομένων τῶν νοοῦσων, ἢν τι δοκῇ κινεῖν, κινεῖ ἄκμαζουσῶν δὲ, ἡσυχίην ἔχειν βέλτιον 3 ἐστὶν.

XXX. Περὶ τὰς ἄρχας καὶ τὰ τέλη, πάντα 2 ἀσθενεστερα, 5 περὶ δὲ τὰς ἄκμας, ἵσχυρότερα. 6

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1 δευτέρης all important MSS.: ἐτέρης Littre.
2 Urb. and several Paris MSS. have ὡς before τὰ πολλὰ.
3 μᾶλλον C’ V: μᾶλιστα Urb. M.
4 χρονίζειν C’ Urb. M.: ἐγχρονίζειν V.
5 ἀσθενεστερα C’ V: ἀσθενεστατα Urb. M.
6 ἵσχυρότερα C’ V: ἵσχυρότατα Urb. M.
APHORISMS, II. xxiv.–xxv.

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.

\(^1\) \(επίδηλος\) means much the same as \(θεωρητός\), 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 \(τῶν \ εἴπτα\) is difficult to say. Does the phrase mean “of the sevens,” i.e. 7, 14, 21, etc.?

\(^3\) \(κυράν\) often means to administer a purge, an enema, or an emetic.
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XXXI. Τῷ ἐξ ἀρρωστῆς εὐσιτεύοντι, μηδὲν
2 ἐπιδιδόναι τὸ σῶμα, μοχθηρόν.

XXXII. Ὁσ τὰ πολλὰ πάντες οἱ φαύλως
ἔχοντες, κατ' ἀρχὰς εὐσιτεύοντες, καὶ μηδὲν
ἐπιδιδόντες, πρὸς τῷ τέλει πάλιν ἀσιτεύουσιν· οἱ
δὲ κατ' ἀρχὰς μὲν ἀσιτεύοντες ἵσχυρῶς, ὑστερον
5 δὲ εὐσιτεύοντες, βέλτιον ἀπαλλάσσουσιν.

XXXIII. Ἐν πάσῃ νούσῳ τὸ ἐρρώσθαι τὴν
διάνοιαν καὶ εὐ ἐχεῖν πρὸς τὰς προσφορὰς, ἀγαθὸν
3 τὸ δὲ ἐναντίον, κακὸν.

XXXIV. Ἐν 1 τῇς νοῦσοις ἢςον κινδυνεύονσιν, 2 οἰς ἀν οἰκείη τῆς φύσιος, καὶ τῆς ἔξιος,
καὶ τῆς ἥλικίας, καὶ τῆς ὥρης 3 ἡ νοῦσος ὑπάρχῃ 4
μᾶλλον, ἡ οἶσιν ἀν μὴ οἰκείη κατὰ τι τοῦ-
5 των ἦ.

XXXV. Ἐν πάσῃ τῇς νοῦσοις, τὰ περὶ
tῶν ὀμφαλῶν καὶ τὸ ἤτρον πάχος ἑχεῖν βέλτιον
ἔστι, τὸ δὲ σφόδρα λεπτὸν καὶ ἐκτετηκὸς, μοχθηρόν
ἐπισφαλές δὲ τὸ τοιοῦτο καὶ πρὸς τὰς κάτω
5 καθάρσιας.

XXXVI. Οἱ ὑγιεινῶς ἔχοντες τὰ σώματα, ἐν
τῇς φαρμακείης καθαιρόμενοι 5 ἐκλύουνται
3 ταχέως καὶ οἱ πονηρῆ τροφῆ χρεόμενοι.

XXXVII. Οἱ εὐ τὰ σώματα ἔχοντες φαρμα-
2 κεύεσθαι ἐργώδεις.

XXXVIII. Τῷ σμικρῷ 6 χεῖρον καὶ πόμα καὶ

1 After ἐν V has πάσῃ.
2 After κινδυνεύονσιν many MSS. (including C') have οἱ νοσεῖντες.
3 The MSS. differ considerably in the order of the genitives.
I follow Littré.
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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 ὁι 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 προσφόραί includes treatment of all kinds, and it certainly does not exclude drink.

5 καθαρύμενοι omitted by C. 6 σμικρὸν Urb. V.
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σιτίον, ἥδιον δὲ, τῶν βελτιώνων μὲν, ἀγδεστέρων
dὲ, μᾶλλον αἱρετέον.

XXXIX. Οἱ πρεσβυταῖ τῶν νέων τὰ μὲν
πολλὰ νοσέουσιν ἃσσουν ὅσα δ’ ἄν αὐτοῖσι
χρόνια νοσήματα γένηται, τὰ πολλὰ συναπο-
θηγήσεις.

XL. Βράγχοι καὶ κόρυζα τοῖς σφόδρα πρεσ-
βυτέροισιν εἰς πεπαινοῦνται.

XLI. Οἱ ἐκλύμενοι πολλάκις καὶ ἰσχυρῶς,
ἀνευ φανερῆς προφασίας, ἐξαπίνησε τελευτῶσιν.

XLII. Λέειν ἀποπληξίην ἰσχυρῶς μὲν ἀδύνα-
tων, ἀσθενέα δὲ, οὐ ῥηίδιον.

XLIII. Τῶν ἀπαγχομένων καὶ καταλυμενών,
μηδέπω δὲ τεθηκότων, οὐκ ἀναφέρουσιν, οἴσιν
ἀν ἀφρός ἢ περὶ τὸ στόμα.

XLIV. Οἱ παχεῖς σφόδρα κατὰ φύσιν, ταχυ-
θάνατοι γίνονται μᾶλλον τῶν ἰσχυρῶν.

XLV. Τῶν ἐπιληπτικῶν τοῖς νέοισιν ἀπαλ-
λαγῆν αἰ μεταβολαί μάλιστα τῆς ἡλικίας, καὶ
τῶν ὀρέων καὶ τῶν τόπων, καὶ τῶν βίων
ποιέουσιν.

XLVI. Δύο πόνων ἀμα γενόμενων μὴ κατὰ
tῶν αὐτῶν τόπων, ὁ σφοδρότερος ἀμαυρὸὶ τῶν
ἐτέρων.

XLVII. Περὶ τὰς γενέσιας τοῦ πύου οἱ πόνοι
καὶ οἱ πυρετοὶ συμβαίνουσι μᾶλλον ἢ γενομένων.

1 πρεσβυτέροισι C’ Urb.: πρεσβύτησι M V.
2 For ῥηίδιον C’ has ῥαδίως. οἱ τῶν τόπων, Littre with one MS. reads χωρίων, omitting καὶ τῶν τόπων.
3 κατὰ φύσιν omitted by V.
4 So Urb. (with ἄρατον): C’ M V omit καὶ τῶν τόπων. The variants seem due to the unusual meaning of μεταβολαί τῶν ἀρέων, not “changes of the seasons” but “change of climate.” χωρίων Rein. omitting καὶ τῶν τόπων.
5 Littre with one MS. reads χωρίων, not “changes of the seasons” but “change of climate.” χωρίων 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 down before death do not recover if they foam at the mouth.

XLIV. Those who are constitutionally very fat are more apt to die quickly 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 καταδυομένων, 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.
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XLVIII. Ἐν πάσῃ κινήσει τοῦ σώματος, ὅκοταν ἄρχηται πονεῖν, τὸ διαναπαύειν εὐθὺς,
3 άκοπον.

XLIX. Οἱ εἰδισμένοι τοὺς συνήθειας πόνους
φέρειν, κἂν ὅσιν ἀσθενεῖς ἤ γέροντες, τῶν
ἀσυνήθεων ἵσχυρῶν τε καὶ νέων ὅμοιον φέρον-
4 σιν.

I. Τὰ ἐκ πολλοῦ χρόνου συνήθεα, κἂν ἤ
χείρω τῶν ἀσυνήθεων, ἡ ἱσσον ἐνοχλεῖν εἰώθεν
3 δεῖ δὲ καὶ ἐς τὰ ἀσυνήθεα μεταβάλλειν.

II. Τὸ κατὰ πολὺ καὶ ἔξαπτής κενοῦν, ἡ
πληροῦν, ἡ θερμαίνειν, ἡ ψύχειν, ἡ ἄλλως
ὁκωσοῦν τὸ σῶμα κινεῖν, σφαλεῖν, καὶ πάν τὸ
πολὺ τῇ φύσει πολέμιον τὸ δὲ κατὰ μικρόν,
ἀσφαλές, καὶ ἄλλως τὸ ἐξ ἔτερου μεταβάλλειν
6 ἐφ’ ἔτερον.²

III. Πάντα κατὰ λόγον ποιέοντι, μὴ γινο-
μένων τῶν κατὰ λόγον, μὴ μεταβαίνειν ἐφ’
3 ἔτερον, μένοντος τοῦ δόξαντος ἐξ ἀρχῆς.

III. Ὡκόσοι τὰς κοιλίας ϒγρᾶς έχουσιν,
νέοι μὲν ἔντες, βέλτιον ἀπαλλάσσουσι τῶν
ἐγρᾶς ἐχόντων, ἐς δὲ τὸ γῆρας χείρον ἀπαλλάσ-
σουσιν. ἔχονται γὰρ ὡς ἐπὶ τὸ πολὺ τοῖσιν
5 ἀπογηράσκουσιν.

IV. Μεγέθει δὲ σώματος, ἐννεάσαι μὲν,
ἐλευθέρων καὶ οὐκ ἀνής ἢ στιν. ἐγγηρᾶσαι δὲ,
3 δύσχρηστον καὶ χείρον τῶν ἔλλας ὡν.

1 Rein. puts the comma after χείρω.
2 The text differs considerably from that of Littré. I have followed Ο' Β Urb., except that the last has κατ' ὄλιγον
and els for ἐφ’ before ἔτερον.
XLVIII. In every movement 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 oὐκ ἄνδες omitted by Urb. Ern. reads ἄείδες after Galen.
ΑΦΟΡΙΣΜΟΙ

ΤΜΗΜΑ ΤΡΙΤΟΝ.

I. Αἱ μεταβολαὶ τῶν ὁρέων μάλιστα τίκτουσι νοσήματα, καὶ ἐν τῆς ὁρῆσιν αἱ μεγάλαι μεταλλαγαὶ ἡ ψύξιος ἡ θάλψιος, καὶ τάλλα κατὰ 4 λόγον οὕτως.

II. Τῶν φυσίων αἱ μὲν πρὸς θέρος, αἱ δὲ πρὸς 2 χειμῶνα εὖ ἡ κακῶς πεφύκασιν.

III. Τῶν νοῦσων ἄλλαι πρὸς ἄλλας εὖ ἡ κακῶς πεφύκασιν, καὶ ἤλικαι τινὲς πρὸς ὦρας, καὶ χῶρας, 3 καὶ διαίτας.¹

IV. Ἐν τῆς ὁρῆσιν ὁρῆσιν, ὅταν 2 τῆς αὐτῆς ἡμέρης ποτὲ μὲν θάλπος, ποτὲ δὲ σύνχος γίνεται, 3 3 φθινοπωρινά τὰ νοσήματα προσδέχεσθαι χρῆ. ⁴

V. Νότοι βαρυκόοι, ἄχλυωδες, καρηβάρικοι, νουθροί, διαλυτικοί· ὁκόταν οὕτος δυναστεύῃ, τοιαῦτα ἐν τῆσιν ἀρρωστήσῃ πάσχονσιν. ὅν 4 δὲ βόρειον ἢ, 5 βῆχες, φάρυγγες, κοιλίαι σκληραί, δυσουρίαι φρικώδεις, ὀδύνα τευρέων, στηθέων. ὁκόταν οὕτος δυναστεύῃ, τοιαῦτα ἐν τῆσιν 7 ἀρρωστήσῃ προσδέχεσθαι χρῆ. ⁶

VI. Ὁκόταν θέρος γινεῖται ἡρὶ ὁμοίου, ἱδρύτας 2 ἐν τοῖσι πυρετοῦσι πολλοῦσι προσδέχεσθαι χρῆ.⁷

VII. Ἐν τοῖσιν αὐχμοῖσι πυρετοῖς ὀξεῖς γίνονται· καὶ ἢν μὲν ἐπὶ πλέον ἢ τὸ ἐτος τοιοῦτον, ὁκοίγιν καὶ ⁹ τὴν κατάστασιν ἐποίησεν, ὥς ἐπὶ τὸ

¹ Rein, joins II and III, adding before III καὶ δὲ πρὸς χῶρας καὶ διαίτας, καὶ τὰς ἄλλας καταστάσιας. After ὦρας he adds τινὰς καὶ καὶ καταστάσιας νοῦσων ἀφὲ διαίτας.
² ὅταν Ἐ: ὁκόταν Ἡ: χρῆ. ⁵ Κ omits. ⁶ Κ omits. ⁷ Κ omits. ⁸ Κ omits. ⁹ Κ omits. ¹⁰ Κ: ποιεῖ Κ V. ¹¹ Κ omits χρῆ, but has δὲi before προσδέχεσθαι.
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 micturation 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. Ἕν τοῖς καθεστῶσιν καιροῖς, καὶ ὁραίως τὰ ὀραία ἀποδίδοοσιν, εὐσταθεῖς καὶ εὐκρίνεις ἕν τοὺς γίνονται, ἐν δὲ τοῖσιν ἀκαταστάτοισιν ἀκατάστατα καὶ δύσκριτοι.

IX. Ἐν φθινοπώρῳ δέξυται αἱ νοῦσοι, καὶ θανατωδέσταται τοῦτοπαι, ἥρ δὲ ύμεινότατον, καὶ ἥκιστα θανατώδες.

X. Τὸ φθινόπωρον τοῖς φθινοσι κακοῖς.

XI. Περὶ δὲ τῶν ὀρέων, ἡν μὲν ὁ χειμῶν αὐχμηρὸς καὶ βόρειος γένηται, τὸ δὲ ἔαρ ἐπομβρον καὶ νότιον, ἀνάγκῃ τοῦ θέρεος πυρετοὺς ὁξέας, καὶ ὀφθαλμίας, καὶ δυσεντερίας γίνεσθαι, μᾶλιστα τῇ γυναιξὶ καὶ τοῖς γυράς ἔχουσι τὰς 6 φύσιας.

XII. Ἡν δὲ νότιος ὁ χειμῶν καὶ ἐπομβρος καὶ εὐδίους γένηται, τὸ δὲ ἔαρ αὐχμηρὸν καὶ βόρειον, αἱ μὲν γυναῖκες, ήσιν οἱ τόκοι πρὸς τὸ ἔαρ, ἐκ πάσης προφασίους ἐκτιτρώσκουσιν αἱ ἐν τέκσωσιν, ἀκρατείᾳ καὶ νοσώδεα τὰ παιδία τίκτουσιν, ὡστε ἡ παραντική ἀπόλλυσθαι, ἡ λεπτὰ καὶ νοσώδεα ζην ἐσύντα τοῖς δὲ ἄλλοις δυσεντερίαι καὶ ὀφθαλμίαι ξηραὶ γίνονται, τοῖς δὲ πρεσβυτέροις κατάρροι συντόμως ἀπολ-10 λύντες.

1 The vulgate text (with M and Urb.) has ἥν ἄραισ εὐκρίνεις ἀποδίδοοσιν. Erm. omits καὶ . . . . ἀποδίδοοσιν. Rein. has ἥν ἄραισ αἱ ἄραι ἀποδίδοοσιν.
2 εὐκρινέστατοι C'V; εὐκρινέσταται Urb.; εὐκρινέες Littrè.
3 Urb. has ἀκατάστατα καὶ δύσκριτα καὶ τὰ νοσήματα γίνονται.
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 καθεστεώς is difficult to translate. It means "having a regular κατάστασις (constitution)," just as ἄκαταστατος means "having no regular constitution." "Fixed," "established," "regular," are partial but imperfect equivalents.


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¹ See practically all the good MSS. M, however, reads καλότειχεῖν υγροίς τὰς φύσιας.

² εὐδος. So C'V. εὐδεῖνος M; εὐδεῖνος Littré.

³ τόκοι most MSS.; τοκετος C'.
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XIII. Ἡν δὲ τὸ θέρος αὐχμηρὸν καὶ βόρειον γένηται, τὸ δὲ φθινόπωρον ἐπομβρον καὶ νότιον, κεφαλαργὰς ἐς τὸν χειμώνα καὶ βήχες, καὶ βράχχοι, καὶ κόρυζαι, ἐνίοισι δὲ καὶ φθίσιες.

XIV. Ἡν δὲ βόρειον ἦ 1 καὶ αὐνόδον, τοῖς μὲν ὑγροῖς τὰς φύσις 2 καὶ τῇς γυναιξίς σύμφορον τοῖς δὲ λοιποῖσιν ὀφθαλμίας ἐσονταί ἑκραι, καὶ πυρετοὶ δέξεσ, καὶ κόρυζαι,3 ἐνίοισι δὲ καὶ μελαγχολίαι.

XV. Τὸν δὲ καταστάσιμον τοῦ ἐναυτοῦ τὸ μὲν ὅλον οἱ αὐχμοί τῶν ἐπομβρών εἰσιν ύγειον 3 νότεροι, καὶ ἢσσον 4 θεανάποδες.

XVI. Νοσήματα δὲ ἐν μὲν 5 τῷσι ἐπομβρίσεσιν ὡς τὰ πολλὰ γίνεται, πυρετοὶ τε μακροὶ, καὶ κοιλίας ρύσεις, καὶ σηπεδόνες, καὶ ἐπίληπτοι, καὶ ἀπόπληκτοι, καὶ κυνάγχαι 6 ἐν δὲ τοῖσιν αὐχμοίσι, φθινάδες, ὀφθαλμίαι, ἀρδρίτιδες, ῥαγγουρίαι, καὶ 6 δυσεντερίαι.

XVII. Αἱ δὲ καθ’ ἡμέρην καταστάσιες, αἱ μὲν βόρειοι τὰ τε σώματα συνιστάσι, καὶ εὔτονα καὶ εὐκίνητα καὶ εὐχροα 7 καὶ εὐηκοώτερα ποιέουσι, καὶ τὰς κοιλίας ἑκραινοῦσι, καὶ τὰ ὁμματα δάκνουσι, καὶ περὶ τὸν θώρηκα ἄλγημα ἦν τι

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1 ἦ 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 πολυχρόνιαι. 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 δέξεσ καὶ χρόνιοι, καὶ κόρυζαι χρόνιαι.
4 For ἢσσον C' has ἢσσιστα.

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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 constitutions³ of the year drougths 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

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 φθιώδες as an adjective qualifying δϕθαλωία, “eye diseases resulting in destruction of the eyes.” This is linguistically better than making φθιώδες equivalent to φθιώσεις. M has φθιώδεα.
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προϊπάρχη, μᾶλλον πονεύουσιν αἰ δὲ νότιοι διαλύουσι τὰ σώματα καὶ ύγραίνουσι, καὶ καρπο-
βαρίας καὶ βαρυκοιόν καὶ ἤλιγγους ἐμποίεουσιν, ἐν δὲ τοῖσιν ὀφθαλμοῖς καὶ τοῖσι σώμασι
dυσκινησίν, καὶ τὰς κοιλίας ύγραίνουσιν.

XVIII. Κατὰ δὲ τὰς ὁραὶ, τοῦ μὲν ἱροί καὶ ἀκρον τοῦ θέρεος, οἱ παιδεῖς καὶ οἱ τούτων ἐχόμενοι τῆσιν ἡλικίσσιν ἀριστί τε διάγουσι καὶ ύγραίνουσι μάλιστα τοῦ δὲ θέρεος καὶ τοῦ φθινοπώρου, μέχρι μὲν τινος οἱ γέροντες: τὸ
dὲ λοιπόν, καὶ τοῦ χειμῶνος, οἱ μέσοι τῆσιν

XIX. Νοσήματα δὲ πάντα μὲν ἐν πάσησι τῆσιν ὀρμσι γίνεται, μᾶλλον δ' ἐνια κατ' ἐνίας

XX. Τοῦ μὲν γὰρ ἱρος, τὰ μελαγχολικά, καὶ τὰ μαυρικά, καὶ τὰ ἐπιληπτικά, καὶ αἵματος ῥύσες, καὶ κυνάγχαι, καὶ κορύζαι, καὶ βράγχοι, καὶ βήχες, καὶ λέπραι, καὶ λειχήνες, καὶ ἀλφοί, καὶ ἔξανθῆσις ἠλκὼδες πλείσται, καὶ φύματα,

XXI. Τοῦ δὲ θέρεος, ἐνια τε τούτων, καὶ πυρετοὶ συνεχὲς, καὶ καῦσοι, καὶ τριταιοῦ

1 C' omits δὲ, and many MSS., including Urb. V, read τε. Rein. has τε δὲ.
2 Rein. adds τοῦ φθινοπώρου.
3 In M. μελαγχολικὰ and μανικά 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, sweets.

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 ξέπρα included many diseases besides leprosy.

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

See Littre’s note. V and many other MSS. read πλειστοι, which Littre adopts.

6 There are many interesting variants in the latter part of this aphorism. C' has καλ ΚΙΔΟΤΩΝ ἡδρώτες, and Urb. καὶ ΚΙΔΟΙΩΝ ἰδρωά, with a colon at σηπεδόνες. It gives quite good sense to take these words together, but Galen took ΚΙΔΟΙΩΝ with σηπεδόνες. V reads ἢδρώτες for ἰδρωά. M omits καὶ before both σηπεδόνες and ἰδρωά, and so supports the other strong testimony that ΚΙΔΟΙΩΝ should go with ἰδρωά.
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XXII. Τοὺ δὲ φθινοπώρου, καὶ τῶν θερινῶν τὰ 1 πολλά, καὶ πυρετοὶ τεταρταιοὶ, καὶ πλανήτες, καὶ σπλήνες, καὶ ύδρωτες, καὶ φθίσιες, καὶ στραγγουρία, καὶ λειεντερία, καὶ δυσεντερία, 2 καὶ ισχιάδες, καὶ κυνάγχαι, 3 καὶ ἁσθματα, καὶ εἰλεοί, καὶ ἐπιληψίαι, καὶ τὰ μανικά, 7 καὶ τὰ μελαγχολικά.

XXIII. Τοὺ δὲ χειμῶνος, πλευρίτιδες, περιπλευμονίαι, λήθαργοι, 4 κόρυξαι, βράγχοι, βῆχες, πόνοι 5 πλευρέων, στηθέων, ὀσφύος, κεφαλαλγίαι, 4 ὕλιγγοι, ἀποπληξίαι.

XXIV. Ἔν δὲ τῆσιν ἡλικίης τοιάδε συμβαίνει̣ 6 τοῖς μὲν σμικροῖς καὶ νεογνοῖς παιδίοις, ἄφθαι, ἐμετοί, βῆχες, ἀγρυπνίαι, 4 φόβοι, ὀμφαλοῦ φλεγμοναί, ὅτων ὑγρότητες.

XXV. Πρὸς δὲ τὸ ὀδοντοφυὲν προσάγουσιν, οὐλων ὀδαξησμοί, πυρετοί, σπασμοί, διάρροιαι, μάλιστα ἀταν ἀναγωσι τοὺς κυνόδοντας, 7 καὶ τοῖς παχυτάτοις τῶν παιδών, καὶ 8 τοῖς τάς 5 κοιλίας σκληρᾶς ἔχουσιν 9.

XXVI. Προσβυτέρουσι δὲ γενομένουσι, παρίσθημια, σπονδύλου τοῦ κατά τὸ ἰῴνων εἰσοῦ ὄσιες, 10 ἁσθμάτα, λιθάσιες, ἔλμινθες 11 στρογγύλαι, ἄσ-

1 τὰ is omitted by V.
2 Urb. omits καὶ λειεντερία καὶ δυσεντερία, and V omits καὶ δυσεντερία.
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 κόρυξαι, by others after, while a few omit κόρυξαι.
5 πόνοι πλευρέων στηθέων C'V; πόνοι στηθέων πλευρέων Urb. and M. M has a colon at πόνων.
6 For τοιάδε συμβαίνει V has συμβαίνει τὰ τοιαῦτα.
7 For κυνόδοντας C' has καλομεμένους κοινοδόντας.
APHORISMS, III. xxii.—xxvi.

XXII. In autumn occur most\(^1\) summer diseases, with quartans, irregular fevers, enlarged spleen, dropsy, consumption, strangury, lientery, 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 \(σκληράς\) ("hard") to \(υγράς\) ("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 \(σκληράς\) before \(τὰ\)s. Littre says that C' has \(τὰs κοιλίαs σκληράς ἔχουσιν\); it actually has \(τὰs κοιλίαs υγράς ἔχουσιν\).

10 For \(ισώσιεs\) M has \(ιςωσίεs\) and V \(ισωώσιεs\). For \(ἐλμύθεs\) C' has \(ἐλμύθαι\).
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καρίδες, ἀκροχορδόνες, σατυριασμοὶ, χοιράδες, ¹
καὶ τάλλα φύματα. ²

XXVII. Τοῖσι δὲ ³ πρεσβυτέροις καὶ πρὸς
tὴν ἥβην προσάγουσι, ⁴ τούτων τὰ πολλά, καὶ
pυρετοὶ χρόνιοι μᾶλλον, καὶ ἐκ ῥινῶν ἀίματος
ρύσιες.

XXVIII. Τὰ δὲ πλεῖστα τοῖσι παϊδίοισι
πάθεα κρίνεται, τὰ μὲν ἐν τεσσάρακοντα ἡμέρησι,
tὰ δὲ ἐν ἐπτὰ μησί, τὰ δὲ ἐν ἐπτὰ ἔτεσι, τὰ δὲ ⁵
πρὸς τὴν ἥβην προσάγουσιν ὀκόσα ⁶ δὲ ἀν
dιαμείνῃ τοῖσι παιδίοισι, ⁷ καὶ μὴ ἀπολυθῇ περὶ
tὸ ἥβασκεν, ἥ τοῖσι θήλεσι ⁸ περὶ τὰς τῶν
καταμηνίων ῥήξιας, χρονίζειν εἰσδεθεν.

XXIX. Τοῖσι δὲ νευσίκουσιν, αἵματος πτύσιες,
φθίσιες, πυρετοὶ ὀξέες, ἐπιληψίαι, καὶ τάλλα
νοσήματα, μάλιστα δὲ τὰ προειρημένα. ⁹

XXX. Τοῖσι δὲ ὑπὲρ τὴν ἥλικίην ταύτην,
ἀσθματα, πλευρίτιδες, περιπλευμονίαι, λήθαργοι,
φρειτίδες, καῦσοι, διάρροιαι χρόνιαι, χολέραι,
δυσεντερίαι, λειεντερίαι, αἰμορροίδες.

XXXI. Τοῖσι δὲ πρεσβύτησι, ¹⁰ δύσπνοιαι,
κατάρροιαι ¹¹ βηχώδεις, στραγγουρίαι, δυσσούριαι,
ἀρθρων πόνοι, νεφρίτιδες, ὀλυγγοι, ἀποπληξίαι,

¹ Before χοιράδες M has στραγγουρίαι.
² After φύματα Littré has μάλιστα δὲ τὰ προειρημένα (from aphorism XXIX?).
³ After δὲ M has ἐτι (and, after τοῦτων; τε).
⁴ Erm. omits καὶ...προσάγουσι.
⁵ After δὲ C Urb. add καὶ.
⁶ For ὀκόσα M has ὀσα.
⁷ After παιδίοισι V adds πάθεα.
⁸ τοῖσι θήλεσι many MSS., including Urb. and V (with καὶ for ἂ): τῷσι θήλεσι Littré with two MSS.
⁹ For προειρημένα V has εἰσδεθεν.

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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. Littré thinks that it means the same as σατυρισμόι, 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 satyrasis is not referred to. So Lallemand and Pappas, who would transpose σατυρισμοί and place it next to ἀσκαρίδες, on the ground that the latter often cause the former.

10 For πρεσβύτης: many MSS., including C', read πρεσβυτέρως.
11 κατάρρεωι: C'V: κατάρροι or κατάρροι most MSS.
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καχεξίαι, ἕνεκ' τοῦ σώματος ὄλου, ἀγρυπνίαι, κοιλίης καὶ ὀφθαλμῶν καὶ ρινῶν ψυχρότητας,
ἀμβλυωπίαι, γλαυκώσιες, βαρυκοίαι.

ΤΜΗΜΑ ΤΕΤΑΡΤΟΝ

I. Τὰς κυνύσας φαρμακεύειν, ἢν ὀργᾶ, τετράμηνα καὶ ἅχρι ἐπὶ τὰ μηνῦν, ἡσυχὸν δὲ ταύτας: τὰ δὲ νήπια καὶ τὰ 3 πρεσβύτερα εὐλαβεῖσθαι
4 χρή.

II. Ἔν τῇς φαρμακεύσῃ τοιαῦτα ἄγειν ἐκ τοῦ σώματος, οία 5 καὶ αὐτόματα ιόντα χρήσιμα, τὰ 3 δὲ ἐναντίως ἑαυτὰ παύειν,
III. Ἡν μὲν 6 οία δὲι καθαίρεσθαι καθαίρων, συμφέρει τε καὶ εὐφόρως φέρουσι, τὰ δὲ ἐναντία 3 δυσχερῶς.
IV. Φαρμακεύειν θέρεος μὲν 7 μᾶλλον 8 τὰς 2 ἄνω, 9 χειμῶνος δὲ τὰς κάτω.
V. Ἄνθρωπον καὶ πρὸ κυνὸς ἐφαρμόζεις αὐτὸ φαρμακεῖα.
VI. Τοὺς ἵσχυους καὶ 10 εὗμεάς ἄνω φαρμα- 2 κεύειν, ὑποστελλομένους χειμῶνα.
VII. Τοὺς δὲ δυσημέας καὶ μέσως εὐσάρκους, 2 κάτω, ὑποστελλομένους θέρος.

1 Rein. places καχεξίαι after ὄλου.
2 Rein. has παρὰ before ταῦτας.
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 οία C' and several MSS.: ὅκωσα or ὅκωια 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.
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.

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9 After \(\lambda\nu\rho\) Urb. and some Paris MSS. add \(\kappaολίας\), a word which Galen says must certainly be understood.

10 \(\kappaα\ Ω\) and many other MSS.: \(\kα\ ι\upsilon\upsilon\upsilon\upsilon\ M: \upsilon\upsilon\upsilon\upsilon\ Lüttré.

11 Ern. Rein. read \(\chiειμ\upsilon\nu\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\ups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VIII. Τοὺς δὲ φθινώδεις ὑποστελλέσθαι. ¹
IX. Τοὺς δὲ μελαγχολικοὺς ὑδροτέρως τὰς κάτω, τῷ αὐτῷ λογισμῷ τῶν αὐτῶν προστιθείς.
Χ. Φαρμακεύειν ἐν τοῖσι λήν ὄξειν, ἣν ὄργα, αὐθημεροῦν· χρονίζειν γὰρ ἐν τοῖσι τοιούτοισι 3 κακοῖς.
XI. Ὅκοσοις ² στρόφοι, καὶ πόνοι περὶ τῶν ὀμφαλῶν, καὶ σφύος ἀλγημα μὴ λυομενον μήτε ὑπὸ φαρμακείης, μήτ' ἄλλως; ⁴ εἰς ὑδροπτα ξηρὸν ⁴ ἰδρύεται.
XII. Ὅκοσοις κοιλιᾷ λειεντερίωδες, χειμῶνος ² φαρμακεύειν ἄνω κακῶν.
XIII. Πρὸς τοὺς ἐλλεβόρους ⁵ τοῖσι μὴ ῥηιδίως ἄνω καθαιρομένοις, πρὸ τῆς πόσιος προὐγραίειν ³ τὰ σώματα πλείου τροφῆ καὶ ἀναπαύει.
XIV. Ἐπὴν πίη τις ἐλλέβορον, πρὸς μὲν τὰς κινήσιας τῶν σωμάτων μᾶλλον ἄγειν, πρὸς δὲ τοὺς ὑπνοὺς καὶ τὰς ἀκινήσιας, ἥσσον. ⁷ δηλοῖ δὲ καὶ ἡ ναυτιλία, ⁸ ὅτι κίνησις τὰ σώματα ⁵ ταράσσει.
XV. Ἐπὴν βούλη μᾶλλον ἄγειν τὸν ἐλλέβορον,

¹ ὑποστελλέσθαι 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 ὑποστελλομένοις. The authority against τὰς ἄνω is overwhelming; it is omitted by C'MV and most less important MSS. Urb. has κάτω θέρεις τοὺς φθινώδεις ὑποστελλομένους. Rein. reads τὰς ἄνω with a comma at ὑποστελλομένους.
² For δικόσοις V has οἴσι. This variation is very common in Aphorisms and need not be noticed again.
³ V has καὶ οἱ περὶ ὀμφαλῶν πόνοι.
⁴ V has τῶς 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 ἁκινήσιας C‘V and many other MSS. The accent is sometimes written -ίας: ὑἡ κινήσιας Littré and M.

7 For πρὸς μὲν . . . ἤσσον. Rein. has ἵν μὲν βούλη μᾶλλον ἀγεῖν τὸν ἐλλέββορον, κινεῖ τὸ σῶμα.

8 Littré’s L has ναυτίη (sea-sickness), a reading noted by Calen.

9 C’ has κίνησις πλεῖω τὸ σῶμα ταράσσει.
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κίνει τὸ σῶμα: ἐπὴν δὲ παῦσαι, 1 ὑπὸν ποιεῖ, καὶ
3 µὴ κίνει.

XVI. Ἐλλέβορος ἐπικίνδυνος τοίοι τὰς σάρκας
2 ὑγείας ἐξουσι, σπασμὸν γὰρ ἐμποιεῖ.

XVII. Ἀπυρέτῳ ἕόντι, ἀποσιτίῃ, καὶ καρδί-
ωγμός, καὶ σκοτόδινος, καὶ στόμα ἐκπικρούμενον,
3 ἀνὸς φαρμακείης δεῖσθαι σημαίνει.

XVIII. Τὰ υπὲρ τῶν φρενῶν ὀδυνήματα ἀνὸς
φαρμακείης δεῖσθαι 2 σημαίνει: ὁκόσα δὲ κάτω,
3 κάτω.

XIX. Ὁκόσοι εἶν τῇς φαρμακοποσίης µὴ δι-
ψώσι, 3 καθαιρομένοι οὐ παύονται πρὶν ἡ διψή-
3 σωσίν. 4

XX. Ἀπυρέτοισιν ἔοισιν, ἥν γένηται 5 στρόφος,
καὶ γονάτῳν βάρος, καὶ ὁσφύς ἄλγημα, κάτω
3 φαρμακείης δεῖσθαι σημαίνει.

XXI. Τοποχωρήματα μέλανα, ὁκοῖον αἷμα, 6
ἀπὸ ταυτομάτου ἱόντα, καὶ σὺν πυρετῷ, καὶ ἀνευ
πυρετοῦ, κάκιστα 7 καὶ ὁκόσω ἄν χρώματα 8
πλείώ καὶ 9 ποιηρότερα ἡ, 10 μᾶλλον κάκιον σὺν
φαρμάκῳ δὲ ἁμείνου, καὶ ὁκόσω ἄν πλείω 11 χρώ-
6 ματὰ ἡ, οὐ ποιηρόν. 12

1 For παῦσαι C' has παῦσει. Rein. has ἡν δὲ παῦεσθαι θεύλη
for ἐπὴν . . . παῦσαι.

2 φαρμακείης (or φαρμακὴς) δεῖσθαι (or δεῖσθαι) C'V and
many other MSS.: φαρμακὴν (without δεῖσθαι) M.

3 διψώσι MV: διψήσωσι C'.

4 For διψήσωσιν V has διψήσουσιν.

5 γένηται most MSS., including C' and Urb.: γίγνηται V:
γίγνηται M.

6 After αἷμα some MSS., with Urb., add µέλαν.

7 Erm. Rein. mark a hiatus at κάκιστα.

8 After χρώματα some MSS. add τῶν ὑποχωρημάτων.

9 πλείω 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, 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.  

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.

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10 χρωματα 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 οὐ πονηρόν is a gloss.
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XXII. Νοσημάτων ὀκύσων ἀρχομένων, ἦν 1
2 χολή μέλαινα ἦ ἄνω ἦ κάτω 2 ὑπέλθη, θανάσιμον. 

XXIII. 3 Οκόσοισιν ἐκ νοσημάτων ὁξέων ἦ 4
πολυχρονίων, ἦ ἐκ τραυμάτων, ἦ ἄλλως 5 λε-
λεπτυσμένοις 6 χολή μέλαινα ἦ 7 ὀκοῖον ἄλμα
4 μέλαιν ὑπέλθη, τῇ υστεραῖί ἀποθνήσκουσιν.

XXIV. Δυσεντερίη ἦν ἀπὸ χολῆς μελαινῆς 9
2 ἄρέξται, θανάσιμον. 

XXV. Αἶμα ἄνω μὲν ὀκοῖον ἄν ἦ, 10 κακὸν, κάτω
2 δὲ, ἄγαθόν, καὶ 11 τὰ μέλαια ὑποχωρέοντα.12

XXVI. 13 ἦν ὑπὸ δυσεντερίας ἐχομένῳ ὀκοῖον 13
2 σάρκες ὑποχωρήσωσι,14 θανάσιμον.15

XXVII. 1 Ὀκόσοισιν ἐν τοιοὶ πυρετοῖσιν αἰμορ-
ραγεῖ πλῆθος 16 ὀκοθενὸν, ἐν τῇ σιν ἀναλήψει
3 τοῦτοισιν αἱ κοιλαὶ καθυγραίονται.

XXVIII. 17 χολόδεα τὰ 18 διαχωρή-
ματα, κωφώσιος ἐπιγενομένης 19 παύεται,20 καὶ

1 ἦ omitted by MV. 2 C' has ἦ κάτω ἦ ἄνω.
3 V has καὶ before ὀκόσοισιν. 4 Rein. omits ὁξέων ἦ.
5 C' has πονηρῶν for ἦ ἄλλως.
6 λεκπτυσμένοιοι Littre and Dietz, with many MSS. and
and Galen: λεκπτυσμένοιοι: C': λεκπτυσμένων V.
7 ἦ omitted by M.
8 M has μέλαι αἷμα. Rein. reads μέλαι ἄν.
9 μελαινῆς χολῆς V Urb. S.
10 εἴη C'V and many other MSS.
11 καὶ is omitted by M and many other MSS. C' has τὰ δὲ
μέλαια. Rein. has ἦν ἦ μέλαια τὰ.
12 For ὑποχωρέοντα C' has ὑποχωρήματα.
13 Dietz (from the reading δκοῖα, which Littre has) suggests
ὀκοῖον αἱ. C' with many other MSS., including S and Q, have
ὀκοῖον.
14 C' has ὑποχωρέουσι. Other readings are ὑποχωρῶσι and
ὑποχωρέωσι.
15 After θανάσιμον C' adds: οἱ ὑπὸ τεταρταῖον ἐχόμενοι ὑπὸ
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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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όκόσοιςι κόπωσις, χολωδέων ἐπιγενομένων 4 παύεται.1

XXIX. 'Οκόσοιςι εν τοῖς πυρετοῖςιν ἐκταίοι- 2 σιν ἑοῦσι βίγεα γίνεται,2 δύσκριτα.

XXX. 'Οκόσοιςι παροξυσμοὶ γίνονται, ἢν ἂν 3 ὀρην ἀφη, ἐς την αὐθιν την αὐθιν ὀρην ἢν λάβη,
3 δύσκριτα.

XXXI. Τοῖςι κοπιώδεσις εν τοῖςι πυρετοῖςιν, 4 ἐς ἀρθρα και παρὰ τὰς γυνάους μάλιστα αἱ 4
3 ἀποστάσιςεις γίνονται.

XXXII. 5'Οκόσοιςι δὲ ἀνισταμένοιςιν 6 ἐκ τῶν νούσων τι πονέσει,7 ενταῦθα αἱ 8 ἀποστάσιες
3 γίνονται.

XXXIII. Ἀτὰρ ἢν και προπεπονηκός τι 9 ἢ 2 πρὸ τοῦ νοσεῖν, ενταῦθα στηρίξει ἢ νούσος.10

XXXIV. "Ην ὑπὸ πυρετοῦ ἑχομένω, οἰδήματος .rollback(304) μὴ ἐόντος ἐν τῇ φάρυγγι, πνείξ ἑξαίφνης ἐπιγέ- 3 νητα.11 θανάσιμου.

XXXV. "Ην ὑπὸ πυρετοῦ ἑχομένω ὁ τράχηλος 12 ἑξαίφνης ἐπιστραφῇ,13 καὶ μόλις καταπίνειν
3 δύνηται, οἰδήματος μὴ ἐόντος,14 θανάσιμου.15

1 C' omits καὶ το παύονται. V before παύεται has διαχωρη- 4 μάτων.
2 For γίνεται Urb. has γίγνεται διείκνυται.
3 Urb. has (with Magnolus ἵναι margin) ἢν ἂν ἂν. 4 αἱ C' Urb. Q. Most MSS. omit.
5 Two MSS. at least omit this aphorism.
6 V has (for δὲ ἀνισταμένοις) διανισταμένοις.
7 The MSS. show a great variety of readings. V has πονέσει τι, M τί πονέση, C' ἢν τι πονὴση, Q ἢν τι πονήσωσιν. 8 αἱ C'Q and many other MSS. But many omit.
9 προπεπονηκός τι Urb. προπεπονηκὼς τι MV. The reading of C' and of several other MSS., προπεπονηκός τις, is very attractive, and may be right.
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 νῦν ἐν ἡρην ἀφῇ)."

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¹ V has ἡ νοῦσος ἡπρίζει.
¹¹ For ἑπεγένεται M has ἑπιστῇ.
¹² ἐξαίφυς is omitted by V and many other MSS.
¹³ ἀποστραψὴ Rein.
¹⁴ After ἑόντος most MSS. have ἐν τῷ πραξῆλῳ; Galen’s commentary implies that he did not know this reading.
¹⁵ C omits this aphorism.
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XXXVI. Ἰδρῶτες πυρεταίνοντι ἢν ἄρξωνται, ἀγαθοὶ τριταῖοι, καὶ πεμπταῖοι, καὶ ἐβδομαίοι, καὶ ἕναταῖοι, καὶ ἐνδεκαῖοι, καὶ τεσσαρεσκαιδεκαῖοι, καὶ ἑπτακαιδεκαῖοι, καὶ μίη καὶ εἰκοστῆ, καὶ ἐβδόμη καὶ εἰκοστῆ, καὶ τριήκοστῆ πρώτη, καὶ τριήκοστη τετάρτη· οὕτω γὰρ οἱ ἰδρῶτες νούσους κρίνουσιν, οἵ δὲ μὴ οὕτως γινόμενοι πόνον σημαινοῦσι καὶ μῆκος νούσου 9 καὶ ὑποτροπιασμοὺς.

XXXVII. Οἱ ψυχροὶ ἰδρῶτες, σὺν μὲν ἰδὲ πυρετῷ γινόμενοι, θάνατον, σὺν πρηνύτερῳ δὲ, 3 μῆκος νούσου σημαινοῦσιν.

XXXVIII. Καὶ ὅκου ἐν τοῖς σώματοι ἰδρῶν, 2 ἐνταῦθα φράξει τὴν νοῦσον.

XXXIX. Καὶ ὅκου 4 ἐν τοῖς σώματος θερμῶν

2 ἡ ψυχρὸν, ἐνταῦθα ἡ νοῦσος.

XL. Καὶ ὅκου ἐν ὅλῳ τῷ σώματι μεταβολαί, 5 καὶ ἡν τὸ σῶμα ψύχηται, ἡ 6 αὐθίς θερμαίνηται, ἡ χρώμα ἔτερον εἷς ἐτέρων γίνηται, 7 μῆκος νούσου 4 σημαινεῖ.

XLI. Ἰδρῶς πολύς εἷς ὑπνοῦ ἀνεύ τινὸς αἰτίας φανερῆς γινόμενος, 8 τὸ σῶμα σημαινεῖ ὅτι πλείον τροφῆ χρῆται· ἣν δὲ τροφῆ μὴ λαμβάνοντι 4 τοῦτο γίνηται, σημαινεῖ ὅτι κενώσιος δεῖται.

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 εἰκοστοὶ ἐβδομοὶ καὶ τριακοστοὶ πρῶτοι καὶ τριακοστοὶ ἐβδομοὶ καὶ τεσσαρακοστοὶ.
2 ὑποτροπιασμὸν Urb. and many other MSS. ὑποστρόφην τοῦ νοσήματος καὶ ἀνατροπιασμὸν Ω'.
3 Urb. and many other MSS. place δὲ after σὺν.
4 For ὅκου V has ὅτι.
5 For μεταβολαί C' has διαφορᾶ and omits καὶ.
6 For ἡ VQ have καὶ. C' reads et.

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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 καί, and with VQ read καί for ἧ before ἄθη: "if the body grow cold and hot by turns."

7 γένηται Urb.: γίγνεται V. Other MSS. have γίγνοιτο or γίνοιτο.
8 The MSS. show many slight variations, some reading φανερῆς: others, among them M, ἐτέρης: while V has ἄνευ τινὸς αἱτίαν γινομένων. Galen notes the variants φανερῆς, ἐτέρης. Urb. has ἄνευ φανερῆς αἰτίας ἐτέρης γινόμενος—τινὸς φανερῆς (in another hand) over τινὸς. Rein. has τροφὴν λαμβάνοντι after γινόμενος.
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XLII. ἠδρῶς πολὺς θερμὸς ἢ ψυχρὸς αἰεὶ βέων, ὁ μὲν ψυχρός, μέξω, ὁ δὲ θερμός,
3 ἑλάσσω νοῦσον σημαίνει.

XLIII. Οἱ πυρετοὶ οἰκόσοι, μὴ διαλείποντες,
διὰ τρίτης ἵσχυρότεροι γίνονται," ἐπικινδυνοῦν
5 ὅτω δ' ἄν τρόπῳ διαλείπωσι, σημαίνει ὅτι
4 ἀκίνδυνοι.

XLIV. 'Οκόσοις τοῦτοι μακροί, τούτοις
2 φύματα ἢ ἐς τὰ ἄρθρα πόνοι ἐγγίνονται.

XLV. 'Οκόσοις ἡ φύματα ἢ ἐς τὰ ἄρθρα ἢ
5 πόνοι ἐγγίνονται ἐκ πυρετῶν, ὁυτοὶ σιτίοισι
3 πλείσσι χρέονται.

XLVI Ἡν ρίγος ἐμπίτπη 8 πυρετῷ μὴ δια-
2 λείποντι, ἡδη ἀσθενεῖ ἐόντι, θανάσιμων.

XLVII. Αἱ ἀποχρέμψεις ἐν τοῖς πυρετοῖς
τοῖς μὴ διαλείποντοι, αἱ πελίδαι, καὶ αἰμα-
7 τώδες, καὶ δυσώδες, καὶ χολώδες,11 πᾶσαι12
κακαί: ἀποχωρέουσαι δὲ καλῶς, ἀγαθαὶ: καὶ
κατὰ τὴν διαχώρισιν,13 καὶ κατὰ τὰ οὐβρα ἢν

1 MV omit μὲν.
2 For μειζω the MSS. have μείζων, μείζω, πλεῖον, πλείων, πλείων.
3 δὲ is omitted by V.
4 For ἑλάσσω a very great number of MSS., including MVQ, read ἑλάσσων, the -ν coming from νοῦσον which follows. C' has ἑλάσσων.
5 Before ἐπικινδυνοὺ C'Q have καὶ.
6 For οἰκόσοι Urb. Q have οἰκόσοι.
7 So C'. V has ἡ φύματα ἡ εἰς τὰ ἄρθρα πόνοι, Urb.
8 For οἰκόσοι Urb. Q have οἰκόσοι.
9 So C'. V has ἡ φύματα ἡ εἰς τὰ ἄρθρα πόνοι . . . . γίνονται, M φύματα ἢ τὰ ἄρθρα ἢ
7 πόνοι . . . γίνονται. After πυρετῶν a few MSS. add μακράν (from Galen's commentary).
8 ἐμπιτπη Littré's A' L1: ἐμπιττεὶ C'V: ἐμπιτπη M: ἐμπι-
7 πτη Urb.
9 C' has ἐν πυρετῷ 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, are dangerous; intermit
tence of any kind 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 attack a sufferer from a continued fever, while the body is already weak, 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

1 These are malignant tertians, "semitertians," as they were called in ancient times.
2 That is, malaria of the mild, intermittent type.
3 Littre's view, that Galen's distinction between ἐπινεάγη and ἐμπίπτη 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.

10 ἀσθενεῖς ἔντος τοῦ σώματος C': ἀσθενεῖ ἔντο τῶι σώματι
   Urb.: ἀσθενεῖ ἔντο M.
11 C' inverts the order of δυσάθεις and χολάθεις. M omits καὶ δυσάθεις.
12 ἐπιστάθαι μὲν Erm.: στάσαι Rein.
13 τὴν διαχωρήσειν C'V: τὰς διαχωρήσεις M.
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dε' 1 μή 2 τι τῶν συμφερόντων ἐκκρίνηται διὰ
7 τῶν τότων τούτων, κακών.

XLVIII. Ἕν τοῖς μὴ διαλείπουσι πυρετοῖσιν, ἢν τὰ μὲν ἐξώ ψυχρὰ γ', 3 τὰ δὲ ἐνδὸν καίνηται, 3 καὶ δίψαν ἐχὴ, θανάσιμον.

XLIX. Ἕν μὴ διαλείποντι πυρετῷ, 4 ἢν χεῖλος, ἡ ὀφθαλμός, ἡ ὀφρύς, 5 ἡ ρίς διαστραφῇ, ἢν μὴ βλέπῃ, ἢν μὴ ἀκούῃ, 6 ἡδῆ 7 ἀσθενεός εὕντος τοῦ σώματος, 8 ὁ τι ἄν τούτων γένηται, ἐγγὺς ὁ 5 θάνατος.

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

II. Ἕν τοῖς πυρετοῖσιν, ἀποστήματα μὴ λυόμενα πρὸς τὰς πρῶτας κρίσιας, μῆκος νοσου 3 σημαίνει. 10

III. Ὁκόσοισιν ἐν τοῖς πυρετοῖσιν, ἢ ἐν τῆσιν ἀλλήσων ἀρρωστήσῃ κατὰ προαίρεσιν οἱ ὀφθαλμοὶ δακρύουσιν, οὐδὲν ἀτοποῦν. ὁκόσοισι 4 δὲ μὴ κατὰ προαίρεσιν, ἀτοπώτερον. 11

IV. Ὁκόσοισιν 12 ἐπὶ τῶν ῥόδοντων ἐν τοῖς πυρετοῖσι 13 περίγλυσχρα 14 γίνεται, ἵσχυρότεροι 3 γίνονται οἱ πυρετοῖ.

1 δὲ is omitted by M.
2 μή. Galen says that there were in his days some MSS. omitting the negative. It is in all our MSS.
3 γ' omitted by C' Urb.
4 Urb. has ἐν τοῖς μὴ διαλείπουσι πυρετοῖσιν.
5 M transposes ὀφθαλμοὶ and ὀφρύς.
6 C' has ἡ μὴ βλέπει ἡ μὴ ἀκούει.
7 MV omit ἡδῆ. Many MSS., including C', have it.
8 τοῦ σώματος C'V: τοῦ κάμνουτος Littré, with slight authority. Most MSS., including M, omit.
9 γίνεται a few Paris MSS.: γίνηται C'MV. Rein. reads ὅκου δ' ἄν τφ.
10 IIII.
11 Urb. has ἐπὶ τῶν ῥόδοντων ἐν τοῖς πυρετοῖσιν, ἀτοπώτερον.
12 Ὁκόσοισιν 12 ἐπὶ τῶν ῥόδοντων ἐν τοῖς πυρετοῖσι 13 περίγλυσχρα 14 γίνεται, ἵσχυρότεροι 3 γίνονται οἱ πυρετοῖ.
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 μῆ, 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 ἔγραι, βραχέα ἐρεθίζουσαί, ἐν πυρετοῖς καυσώδεσιν, οὕ τοι δυσώδεις εἰσίν.

LV. Οἱ ἐπὶ βουβῶσι πυρετοῖ, πάντες κακοί, τοὺς ἐφημέρων.

LVI. Πυρέσοντι ἵδρῶς ἐπιγενόμενος, μὴ ἐκλείποντος τοῦ πυρετοῦ, κακὸν μηκύνει γὰρ ἢ νοῦσος, καὶ ὑγρασίην πλεῖω σημαίνει.

LVII. Ὅποιος σπασμοῦ ἢ τετάνου ἐχομένῳ 2 πυρετός ἐπιγενόμενος λύει τὸ νόσημα.

LVIII. Ὅποιος καύσου ἐχομένῳ, ρίγεος ἐπιγε-νομένου, λύσις.

LIX. Τριταῖος ἀκριβῆς κρίνεται ἐν ἑπτὰ περιό-2 δοις τὸ μακρότατον.

LX. Ὅκοσοισιν ἄν ἐν τοῖς πυρετοῖς τὰ ὅτα κωφωθῆ, αἴμα ἐκ τῶν ρινῶν ῥυέν, ἢ κοιλίη 3 ἑκταραχθεῖσα, λύει τὸ νόσημα.

LXI. Πυρέσοντι ἡ ἣν μὴ ἐν περισσῆσιν ἡμέρησιν ἀφῇ ὁ πυρετός, ὑποτροπιάζει 3 εἰσοδεν.

LXII. Ὅκοσοισιν ἐν τοῖς πυρετοῖς ἵκτεροι ἐπιγίνονται πρὸ τῶν ἑπτὰ ἡμερῶν, κακοί, ἡν 4 μὴ συνδόσιες ὑγρῶν κατὰ τὴν κοιλίην γένοιν-4 ταί. 13

1 βραχέαι C': βραχεία Urb. : βραχείαι S.
2 πάντες omitted by Urb.
3 ἔφ' ἡμέρῶν M.
4 ἐκλείποντος Galen.
5 ἐνοχλομένω MV. M places this aphorism after LVIII.
6 V omits ἄν. C' has ἡν.
7 τοῖσι omitted by C'Q.
8 After νόσημα V has τὰ ἐν ἄρτισιν ἡμέραις κρινόμεναι δύσκριτα καὶ φιλυπόστροφα. M τὰ ἐναρτίσισι 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 intermitting, 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.
ΑΦΟΡΙΣΜΟΙ

LXIII. Ὅκοσοισιν ἄν ἐν τοῖσι πυρετοῖσι καθ' ἡμέρην ρίγεαι ¹ γίνηται, καθ' ἡμέρην οἱ πυρετοὶ λύνονται.

LXIV. Ὅκοσοισιν ἐν τοῖσι ² πυρετοῖσι τῇ ἐβδόμῃ ἢ τῇ ἐνάτῃ ἢ τῇ ἑνδεκάτῃ ³ ἢ τῇ τεσσαρεσκαίδεκάτῃ ἕκτεροι ἐπιγίνονται, ἀγαθῶν, ἢν μὴ τὸ ύποχόνδριον τὸ δεξιὸν ⁴ σκληρῶν γένηται. ⁵

5 ἢν δὲ μὴ, οὐκ ἀγαθῶν. ⁶

LXV. Ἐν τοῖσι πυρετοῖσι περὶ τὴν κοιλίην 2 καῦμα ἰσχυρὸν καὶ καρδιωγμός, κακῶν. ⁷

LXVI. Ἐν τοῖσι πυρετοῖσι τοῖσιν ὑέσιν οἱ σπασμοὶ καὶ οἱ περὶ τὰ σπλάγχνα πόνοι ἰσχυρὶ, 3 κακῶν. ⁸

LXVII. Ἐν τοῖσι πυρετοῖσιν ⁹ οἱ ἐκ τῶν 2 ὑπνών φόβου, ¹⁰ ἢ σπασμοί, κακῶν. ¹¹

LXVIII. Ἐν τοῖσι πυρετοῖσι τὸ πνεῦμα 2 προσκόπτον, κακῶν σπασμὸν γὰρ σημαίνει.

LXIX. Ὡκόσοισιν οὕρα παχέα, ¹² θρομβώδεα, ὀλίγα, οὐκ ἀπυρετοῖσι, πλῆθος ἐλθὼν ἐκ τούτων λεπτῶν, ¹³ ὡφελεῖ: μάλιστα δὲ τὰ τοιαῦτα ἔρχεται οίσιν ¹⁴ ἐξ ἀρχῆς ἢ διὰ ταχέων ¹⁵ ύπόστασιν ¹⁶ ὅσχει.

LXX. Ὡκόσοισι δὲ ¹⁷ ἐν ¹⁸ πυρετοῖσι τὰ οὕρα ἀνατεταραγμένα ¹⁹ οἶνον ὑποζυγίου, τούτοις κε- 3 φαλαλυγίαι ἢ ²⁰ πάρεισιν ἢ παρέσονται.

¹ ρίγος C'. ² τοῖσι omitted by C'. ³ ή τῇ ἑνδεκάτῃ omitted by M. ⁴ τὸ δεξιὸν ύποχόνδριον 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.

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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 convulsion.

LXIX When the urine is thick, full of clots, and scanty, fever being present, a copious discharge of 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 πυρετοῖσιν C' adds τοῖς ὄξεις.
10 For φόβοι ἡ C' has πόνοι καὶ σπασμοί. Galen mentions πόνοι as a variant of φόβοι, adding that either reading makes good sense.
11 This aphorism in M comes after LXV.
12 παχέα omitted by Urb.
13 ἐκ τούτου λεπτῶν Rein.
14 τεταραγμένα V.
15 oîs ἐν C'.
16 ὑπόστασις V.
17 After ἐν C' has τοῖσι.
18 ἡ omitted by M.
ΑΦΟΡΙΣΜΟΙ


LXXVI. Ὅκοσοισιν ἐν τῷ οὐρῷ παχεὶ ἐόντι σαρκία σμικρὰ ὡσπερ τρίχες συνεξέρχονται, 3 τούτοισιν ἀπὸ τῶν νεφρῶν ἐκκρίνεται.

LXXVII. Ὅκοσοισιν ἐν τῷ οὐρῷ παχεὶ ἐόντι

1 V reads τῇ τετάρτῃ ἵσχει ἐπινεφελον καὶ ἐρυθρὸν τὸ οὐρὸν καὶ τὰ ἄλλα. Urb. puts τῇ τετάρτῃ before ἐπινεφελον, and instead of τῇ τετάρτῃ C' has ἡ.
2 Before οὐρα Urb. has τὰ.
3 After διαφανέα Urb. has ἡ.
4 ἐπιγιγείται, M: ἢν ἐπιφαίνεται C': ἢν ἐπιφαίνεται Urb. Galen notices a reading ἐπιφαίνεται τὰ τοιαῦτα.
5 αἱ omitted by Urb.
6 τοῖς τούτοις Urb.
7 ἐπέλθη M (and Littré). C' has οὐρῶν and Urb. πλῆθος οὐρῶν.
8 C' has γίνεται after ταῦτα. See Introduction, p. xxxvi.
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 urine is bad. It appears mostly in cases of phrenitis.¹

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.² 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.³

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 ήν ἐπιφαίνηται would mean "bad, especially when it appears in cases of phrenitis."
³ Adams translates τεταρτάουσιν "quartans." The other meaning seems more probable here. Adams takes γινόμενον with λευκόν, "becoming white."
⁴ Similar propositions occur in Nature of Man, XIV.

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9 V has τὰ ἄρθρα and C' τάρθρα.
10 V has πολὺ παχύν and M πολὺ κάρτα παχύν. Urb. has παχύ
11 καὶ πολὺ.
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πιτυρώδεα συνεξουρείται, τούτοις ἡ κύστις
3 ψωριᾶ.

LXXVIII. Ὅκοσοι ἀπὸ ταυτομάτου αἴμα
οὐρέουσι, τούτοις ἀπὸ τῶν νεφρῶν φλεβίου
3 ρήξιν σημαίνει.

LXXIX. Ὅκοσοισιν εὖ τῷ οὖρῳ 1 ψαμώδεα
2 υφίσταται, τούτοις ἡ κύστις λιθιᾶ.2

LXXX. Ὅν αἴμα οὐρῆ καὶ θρόμβους, καὶ
στραγγουρίην ἤχη, καὶ ὄδύνη ἐμπίπτη ἐσ 3 τὸ
ὑπογάστριον καὶ ἐσ τὸν περίνεον, τὰ περὶ τὴν
4 κύστιν πονεῖ.

LXXXI. Ὅν αἴμα καὶ πῦον οὐρῆ καὶ λεπίδας,
καὶ ὀσμὴ βαρέῃ 4 ἡ, τῆς κύστιος ἐλκωσίν
3 σημαίνει.

LXXXII. Ὅκοσοισιν εὖ τῇ οὐρήθρῃ φύματα
φῦεται,5 τούτοις, διαπυήσαντος καὶ ἐκραγέντος,
3 λύσις.

LXXXIII. Οὐρήσις νῦκτωρ 6 πολλῇ γινομένῃ,
2 σμικρῇ τῇ ὑποχώρησιν 7 σημαίνει.

1 τοῖσιν οὖροισ Urb.
2 After λιθιᾶ C Urb. add καὶ οἱ νεφραί.
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 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.”

6 C’ has ἐκ νῦκτορ (perhaps as one word), Urb. ἐκ νῦκτωρ, a few MSS ἐκ νυκτὸς.
7 Before σημαίνει Urb. has ἵσεσθαι.
ΑΦΟΡΙΣΜΟΙ

ΤΜΗΜΑ ΠΕΜΠΤΟΝ

I. Σπασμός ἐξ ἑλλεβόρων, θανάσιμον.
II. 'Επὶ τρώματι σπασμὸς ἐπιγενόμενος, 2 θανάσιμον. 2
III. Λύματος πολλοῦ ῥυέντος σπασμὸς ἢ 2 λυγμός ἐπιγενόμενος, κακόν.
IV. 'Επὶ ύπερκαθάρσει σπασμὸς ἢ λυγμὸς 2 ἐπιγενόμενος, κακόν.
V. 'Ην μεθύων ἐξαίφυης ἄφωνος τις 3 γένηται, σπασθεῖς ἀποθυήσκει, ἢ μὴ πυρετὸς ἐπιλάβῃ, ἢ ἐς τὴν ὀρθήν ἐλθὼν, καθ’ ἢν αἱ κρατίσαλαι 4 λύσται, φθέγγηται.
VI. 'Οκόσοι ὑπὸ τετάνον ἀλέσκονται, ἐν τέσσαρσιν ἡμέρησιν ἀπόλλυνται· ἢν δὲ ταύτας 3 διαφύγωσιν, υγίεις γίνονται.
VII. Τὰ ἐπιληπτικὰ ὀκόσοισι πρὸ τῆς ἡβῆς γίνεται, μετάστασιν ἵσχει· ὀκόσοισι δὲ πέντε καὶ εἴκοσιν ἐτέων γίνεται, τὰ πολλὰ 5 συναπτο- 4 θυήσκει.
VIII. 'Οκόσοι πλευριτικοὶ γενόμενοι οὐκ ἀνακαθαίρονται ἐν τεσσαρεσκαίδεκα ἡμέρησι, τοῦτοισιν ἐς ἐμπύθημα μεθίσταται. 6
IX. Φθίσις γίνονται 7 μάλιστα ἡλικίας τῆς ἀπὸ ὀκτωκαίδεκα ἐτέων μέχρι τριήκοντα 3 πέντε.
X. 'Οκόσοι κυνάγχην διαφεύγουσι, καὶ ἐς τὸν 3 πέντε.

1 After σπασμὸς C' adds ἢ λυγμός.
2 For θανάσιμον C' has κακόν.
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. Consumption\(^3\) occurs chiefly between the ages of eighteen and thirty-five.
X. Those who survive angina, should the disease

\(^1\) The word \(\thetaα\nu\acute{\alpha}σι\mu\omicron\) is said by the commentators to mean here “dangerous.” In the next aphorism tetanus is obviously referred to, and \(\thetaα\nu\acute{\alpha}σι\mu\omicron\) must mean at least “very often fatal.”
\(^2\) Or “change,” “modification.”
\(^3\) Aphorisms IX.–XV. have close parallels in Coan Pre-notions.

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\(^6\) Our MSS. show various readings—\(μεθίσταται, μεθίστανται, \) \(περίσταται, περίστανται\). Littre reads \(καθίσταται,\)
\(^7\) \(φθίσις \gammaίνεται \) \(M\, : \) \(φθίσης \muαλιστα \gammaίνονται\) \(V.\)
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πλεύμονα αὐτοῖοι τρέπεται, ἐν ἐπτὰ ἡμέρῃσιν ἀποθνῄσκουσιν ἢν δὲ ταύτας διαφύγωσιν, ἐμπνοι 4 γίνονται.

XI. Τοῖσιν ὑπὸ τῶν φθίσιων ἐνοχλουμένουσιν, ἢν τὸ πτύσμα, ὃ τι ἄν ἀποβήσοσι, βαρὺ ἄγη ἐπὶ τοὺς ἀνθρακάς ἐπιχεόμενον, καὶ αἱ τρίχες 4 ἀπὸ τῆς κεφαλῆς ρέωσι, θανατῶδες.3

XII. 'Οκόσοις φθίσιωσιν αἱ τρίχες ἀπὸ τῆς κεφαλῆς ρέουσιν, ὦτοι, διαρροῆς ἐπιγενομένης, 3 ἀποθνῄσκουσιν.

XIII. ὦκόσοι αἷμα ἀφρῶδες ἀναπτύουσι,4 2 τούτοις εἰκ τῶν πλεύμονος ἡ ἀναγωγὴ γίνεται.5

XIV. ἦπὶ φθίσιος ἐχομένῳ διάρροια ἐπιγενο- 2 μένη, θανατῶδες.

XV. ὦκόσοι ἐκ πλευρίτιδος ἐμπνοι γίνονται, ἢν ἀνακαθαρθῶσιν ἐν τεσσαράκοντα ἡμέρῃσιν, ἂφ' ἢς ἄν ἡ ρήξις γένηται, παύονται ἢν6 δὲ 4 μὴ, ἐς φθίσιν μεθίσταται.

XVI. Τὸ θερμὸν βλάπτει ταύτα7 πλεονάκις χρεομένους, σαρκῶν ἐκθήλυσιν, νεύρων ἄκρα- τειαν, γνώμης νάρκωσιν, αἵμαρραγίας, λειψο- 4 θυμίας, ταύτα οἴσι θάνατος.8

XVII. Τὸ δὲ ψυχρὸν, σπασμοῦς, τετάνους, 2 μελασμοὺς, ρίγεα πυρετῶδεα.

1 ἐς τὸν πνεύμονα τρέπεται αὐτόεις καὶ C': εἰς τὸν πνεύμονα τουτεύοισι τρέπεται καὶ Urb.: εἰς τὸν πλεύμονα αὐτέων τρέπεται καὶ V: ἐς τὸν πλεύμονα αὐτόεις τρέπεται καὶ M. Littré 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 ἀναπτύουσι V has ἀνεμέουσι and M ἀνεμέωσι. 5 V reads τουτεύοισιν ἡ ἀναγωγὴ γίνεται εἰκ τὸν πλεύμονος.

6 For ἢν V has εἰ.

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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 strong² 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 Littré, 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.

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Footnotes:

1 After ταύτα C' has τοίς, which Urb. places over πολλάκις, read by it for πλεονάκις. Rein. has a colon at ταύτα.
2 Urb. has γνώμης νάρκωσιν and ταύτα οίσι θάνατος in the margin. Galen notices four variants for the end of this aphorism: τούτων θάνατος, ταύτα, ἐφ' οίς ο θάνατος, ταύτα οίσι θάνατος, ταύτα εἰς θάνατον. Rein. ἐς θάνατον. Query: ἐς τιν οίσι.
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ΧVIII. Τὸ ψυχρὸν πολέμιον ὅστεοισιν, ὀδοῦσι, νεύροισιν, ἐγκεφάλῳ, νωτιαίῳ μυελῷ· τὸ δὲ 3 θερμὸν ὄφελμον.

ΧIX. Ὅκόσα κατέψυκται, ἐκθερμαίνειν,1 πλὴν 2 ὅσα αἴμορραγεῖν μέλλει.2

XX. Ἐλκει τὸ μὲν ψυχρὸν δακνώδες, δέρμα περισκληρύνει, ὀδύνην ἀνεκπύητον ποιεῖ, με- 3 λαίνει,3 ρίγεα πυρετώδες,4 σπασμοὺς, τετάνους.

XXI. Ἕστι δὲ ὄκου ἐπὶ τετάνοι ἀνευ ἐλκεος νέω εὐσάρκῳ, θέρεος μέσου, ψυχροῦ πολλοῦ κατάχυσις ἐπανάκλησιν θέρμης ποιεῖται· θέρμη 4 δὲ ταῦτα5 ρύεται.

XXII. Τὸ θερμὸν ἐκπυθητικῶν, οὐκ ἐπὶ παντὶ ἐλκεῖ, μέγιστον σημεῖον ἐς ἀσφαλείᾳ, δέρμα μαλάσσει, ἵσχυσει, ἀνώδυνον, ῥιγέων, σπασμῶν, τετάνων παρηγορικῶν τῶν δὲ ἐν κεφαλῇ καρδι- 5 βαρίᾳ λύει.6 πλείστον δὲ διαφέρει ὅστεοι κατήγμασι, μᾶλλον δὲ7 τοισὶν ἐψιλομένοισι, τούτων δὲ μᾶλιστα, τοῖσιν ἐν κεφαλῇ ἐλκεα ἔχουσιν καὶ ὀκόσα ὑπὸ ψύξιος θυμήσκει, ἤ 6 ἐλκοῦται, καὶ ἐρπησιν ἐσθιομένοισιν, ἔθη, αἱ- 7 δοίῳ, ὑστέρη, κύστει, τούτοις τὸ θερμὸν φίλιον καὶ κρῖνον, τὸ δὲ ψυχρὸν πολέμιον καὶ κτεῖνον.

1 ἐκθερμαίνει. M.
2 αἴμορραγεῖ ἢ μέλλει Littré and several Paris MSS.—perhaps rightly, as this is probably the correct reading in aphorism XXIII.
3 μελασμοῦς has been suggested for μελαίνει.
4 Littré reads ποιεῖ 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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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 τοῦτον 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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¹ τὸ δὲ, ἐν κεφαλῇ καὶ καρπαρίνα λύει, Urb. The MSS. vary very much here, and Littre (combining the readings of several) has τὰ δὲ ἐν τῇ κεφαλῇ, καὶ καρπαρίνα λύει. The text represents C'MV.

² μᾶλλον δὲ V: μᾶλλον C: μάλιστα δὲ M.
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XXIII. Ἐν τούτοις δεὶ τῷ ψυχρῷ χρῆσθαι, ὡς οὖν εἰμὶ μέλλει, ἢ μέλλει, ἢ ἔπτ' αὐτά, ἀλλὰ περὶ αὐτά, ὡς οὖν ἐτιρρεῖ. καὶ ὡς οὖν φλεγμοναὶ ἢ ἐπιφλογίσματα ἐστὶ ἐρυθρὸν καὶ ύφαιμον ῥέοντα νεαρῷ αἴματι, ἡτὶ ταῦτα, ἐπὶ ταῦτα, ὡς τὰ γε παλαιὰ μελαίνει· καὶ ἐρυσίτελας τὸ μὴ ἐλκού-7 μενον, ἐπεὶ τὸ γε ἐλκούμενον βλάπτει.

XXIV. Τὰ ψυχρὰ, οἷον χιών κρύσταλλος, στηθεὶ 4 πολέμια, βηχέων κινητικά, αἱμορροικά, 3 καταρροϊκά.

XXV. Τὰ ἐν ἀρθροισιν οἰδήματα καὶ ἁλγη-ματα, ἀτερ ἐλκεσ, καὶ ποδαγρικά, καὶ σπάσ-ματα, τούτων τὰ πλείστα ψυχρῶν καταχεόμενον πολὺ ῥηζεὶ τε καὶ ἱσχυαίνει, καὶ ὡς ὑφίσιν λυεῖν.

5 νάρκη δὲ μετρίη ὁδύνης λυτική.

XXVI. "Τὸ ὁρὶ τὸ ταχέως θερμαίνόμενον καὶ 2 ταχέως ψυχόμενον, κουφότατον.

XXVII. Ὅκοσοισι πιεῖν ὡρέξιν νύκτωρ τοῦσι 2 πάνυ διψῶσιν, ἢν ἐπικοιμηθῶσιν, ἄγαθόν.

XXVIII. Γυναικείων ἀγωγόν, ἢ ἐν ἀρώμασι πυρήν, πολλαχῇ δὲ καὶ ἐς ἀλλὰ χρησίμη ἄν 10 ἢν, εἰ μὴ καρηβαρίας ἐνεποίει.

XXIX. Τὰς κυόμας φαρμακεύειν, ἡν ὀργά,
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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 blood-shot 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

\[ 8 \text{ ὧκόσοισι πιεῖν ὀρέξις ὕδωρ ἐκ νυκτῶν τούτοισι διψῶδεσιν V. Urb. has ὧκόσοισιν ὕδωρ πιεῖν ὀρέξις νῦκτωρ. τοῦτοῖσι πάντι διψῶδεσιν.} \\
9 \text{C', Urb. have πολλαξοῦ, perhaps rightly.} \\
10 \text{C' omits ἤν, and Urb. ἤν ἤν.} \]
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tετράμηνα, καὶ ἀρχὶ ἑπτὰ μηνῶν ἡσυχ. τὰ δὲ 3 νήπια καὶ πρεσβύτερα εὐλαβεῖσθαι.

XXX. Γυναίκι ἐν γαστρὶ ἐχούσῃ ὑπὸ τινος 2 τῶν ὅξεων νοσημάτων ληφθῆναι,¹ θανατώδες.

XXXI. Γυνὴ ἐν γαστρὶ ἐχουσα, φλεβοτομηθεῖσα, ἐκτιτρώσκει καὶ μᾶλλον ἤσι μείζον τὸ 3 ἐμβρυον.

XXXII. Γυναίκι αἴμα ἐμεούσῃ, τῶν κατα- 2 μηνῶν βαγέντων, λύσις.²

XXXIII. Τῶν καταμηνίων ἐκλειπόντων, αἴμα 2 ἐκ τῶν ῥυών ῥυέν,³ ἄγαθον.

XXXIV. Γυναίκι ἐν γαστρὶ ἐχούσῃ, ἢν ἡ 2 κοιλία ῥυῇ πολλάκις,⁴ κίνδυνος ἐκτρώσαι.

XXXV. Γυναίκι ὑπὸ ὑστερικῶν ἐνοχλομένη, 2 ἡ δυστοκοῦση, πταρμὸς ἐπιγνώμενον,⁵ ἄγαθον.

XXXVI. Γυναίκι τὰ 6 καταμήνια ἄχροα, καὶ 3 μὴ κατὰ τὰ αὐτὰ ἦλι ⁷ γνώμενα, καθάρσιος 3 δείσθαν σημαινεί.

XXXVII. Γυναίκι ἐν γαστρὶ ἐχούσῃ, ἢν 2 ἐξαίφνης ⁸ μασθοὶ ἰσχυοὶ γένωνται, ἐκτιτρώσκει.

XXXVIII. Γυναίκι ἐν γαστρὶ ἐχούσῃ ⁹ ᾧν 2 ὁ ἐτερός μασθὸς ἰσχύος γένηται, δίδυμα ἐχούσῃ, 4 θάνατον ἐκτιτρώσκει καὶ ἢν μὲν ὁ δεξιὸς ἰσχύος 4 γένηται,¹⁰ το ἀρσεν 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 εκ τῶν ῥυών ῥυέν ἄγαθον. This reading explains the insertion of yivat in C' (which omits γίνεται) before τῶν.
³ ῥυέν C' Urb. ὑμῖν MV.
⁴ κοιλία ῥυῇ πολλὰ V: κοιλία πολλὰ ῥυῇ M: κοιλία ῥυεὶ πολλάκις C': κοιλία πολλὰ ῥυῇ Urb. C' has τῶν ἐκτρώσαι.
⁵ ἐπιγνώμενος C': ἐπιγνώμενος Urb. MV.
⁶ τὰ omitted by Urb. V.

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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 C'V. See Aphorisms IV. i.
² This aphorism C'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 C' omits àël and reads, I think, κατὰ τὸ αὐτὸ.
⁸ M puts ἐξακάρφης after μασθόλ.
⁹ C' has ἐχούσῃ δίδυμα, omitting these words below.
¹⁰ ἰσχύς γέννηται omitted by Urb. (perhaps rightly).
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XXXIX. "Ὅν γυνὴ μὴ κύουσα, μηδὲ τετοκυία,
2 γάλα ἡχή, ταύτης ἡ καταμήνια ἐκλέοντεν.

XL. Γυναιξὶν ὁκόσησιν ἐς τοὺς τιθοὺς Αἴμα
2 συστρέφεται, μανίην σημαινεῖ.

XLI. Γυναικὰ ἢν θέλης εἰδέναι εἰ κύει, ἐπὶ ἡν
3 καθεύδειν, ἀδείπτωρ ἐσοῦσι,4 μελίκρητον
4 πιεῖν, κήρι μὲν στρόφος ἡχή περὶ τῇν
4 γαστέρα,6 κυεὶ. ἡν 7 δὲ μή, οὐ κύει.

XLII. Γυνὴ ἢν 8 μὲν ἀρρεν κύη, εὐχροὸς ἔστιν.
2 ἢν δὲ θῆλυ, δύσχροος.

XLIII. Γυναικὶ κυούσῃ ἐρυσίπελας ἐν τῇ
2 ύστερῃ γειόμενον,9 θανατώδες.

XLIV. Ὅκοσαι παρὰ φύσιν λεπταὶ ἐοῦσαι
2 ἐν γαστρὶ ἔχουσιν,10 ἐκτιτρώσκουσι,11 πρὶν ἡ
3 παγυνθῆμαι.

XLV. Ὅκοσαι τὸ σῶμα μετρῖν ἔχουσιν ἐκτιτρώσκουσι δίμηνα καὶ τρίμηνα ἀτερ προ-

1 ταύτης Urb.: ταύτη M: V has τὰ καταμήνια αὐτῆς and C' τὰ καταμήνια αὐτῆς (followed by ἐξελεῖπεν).
2 Urb. has μασθοὺς τιθοὺς.
3 C' has ἢν μέλλῃς εἰδέναι ἢ κυεὶ ἢ οὖ, ὅταν μέλλει καθεύδειν.
4 ἀδείπτωρ ἐσοῦσὶ M: omitted by C' Urb. V.
5 διδοὺ C' Urb. V: δουναὶ M: διδοὺ Littré (who does not give the authority).
6 καὶ ἢν μὲν στρόφος ἔχει περὶ τὴν κοιλίν C': καὶ εἰ μὲν στρόφος ἔχει περὶ τὴν κοιλίν Urb.: καὶ ἢν μὲν στροφὰς ἡχὴ περὶ τὴν γαστέρα αὐτῆς V: ἢν μὲν στρόφος ἡχὴ περὶ τὴν γαστέρα M.
7 ἢν Urb. V: εἰ C'M.
8 Urb. has εἰ μὲν followed by εἰ δὲ.
9 So C': ἢν γυναικὶ ... γένηται Urb. M: γυναικὶ ... ἢν ἐρυσίπελας ... γένηται V.
10 λεπταὶ ἐοῦσιν ἐν γαστρὶ ἔχουσι C': λεπταὶ ἐοῦσαι Urb.: λεπταὶ ἐοῦσιν ἐν γαστρὶ ἔχουσιν M: λεπτὰ ἐοῦσαι κύουσιν V.
11 After ἐκτιτρώσκουσι Urb. has οὐ κύουσι, and M δήμινα (i.e. δίμηνα).

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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 πεπληρωσθαι αὐτίων). He suggests, therefore, that we should either read οὐκ ἀδειπνη in the text or μὴ πεπληρωσθαι 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 φανερής, ταυτήσιν αι κοτυληδόνες μύζης μεσταί εἰσι, καὶ οὐ δύνανται κρατεῖν ὑπὸ τοῦ βάρεος τὸ ἐμβρυον, ἀλλ' ἀπορρήγγυνται.¹

XLVI. 'Οκόσαι παρὰ φύσιν παχεῖαι ἐόδασι μὴ συλλαμβάνουσιν ἐν γαστρὶ, ταυτήσι τὸ ἐπίπλοον τὸ στόμα τῶν ὑστερέων ἀποπιεῖζει, καὶ πρὶν ἥ λεπτυνθῆραι ⁴ οὐ κύωσιν.

XLVII. "Ἡν ὑστέρη ἐν τῷ ἱσχίῳ ἐγκειμένη ⁵ διαπνύση, ἀνάγκη ἐμμοῦν γενέσθαι.

XLVIII. "Εμβρυνα τὰ μὲν ἄρρενα ἐν τοῖς δεξιοίς, τὰ δὲ θῆλεα ἐν τοῖς ἀριστεροῖς ³ μᾶλλον.⁶

XLIX. Ταστέρων ⁷ ἐκπτώσιες, πταρμικῶν προσθείς ἐπιλάμβανε τοὺς μυκτήρας καὶ τὸ ³ στόμα.⁸

L. Γυναίκι ⁹ καταμήνια ἢν βούλῃ ἐπισχεῖν, σικών ως μεγίστην πρὸς τοὺς τίτθοις ¹⁰ πρόσβαλλε.¹¹

LI. 'Οκόσαι ἐν γαστρὶ ἐχοῦσι, τοῦτων ¹² τὸ ² στόμα τῶν ὑστερέων συμμύει.¹³

LII. "Ἡν γυναίκι ἐν γαστρὶ ἐχοῦσῃ γάλα πολὺ ἐκ τῶν μαζῶν ῥυῆ, ἀσθενεῖς ¹⁴ τὸ ἐμβρυον

¹ C' has ταύτης αἰ κοτυληδόνες τῆς τῶν ὑστερῶν. After κοτυληδόνες three MSS. add τής μύτρας. Urb. omits ταύτησιν and adds αὐτῶν after κοτυληδόνες.
² ἀπορρήγγυνται Μ.
³ ἀποπιεῖζει C'.
⁴ After λεπτυνθῆραι: C' Urb. add τοῦτο.
⁵ After ἐγκειμένη some MSS. have ἤ (or ἥ) καὶ.
⁶ C' omits μᾶλλον, and begins the aphorism with ἀκόσα.
⁷ ὑστερέων V.
⁸ C' places πταρμικῶν προσθείς after στόμα.
⁹ C' reads γυναίκις and M has τὰ before καταμήνια.
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.

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10 C’ has ἐν τῶ στῇθη for πρὸς τῶν τιτθῶν, and Galen says that in his time some MSS. read ὑπὸ τῶν τιτθῶν.
11 C’ has πρόσβαλε.
12 C’ has τοιτέοια for τοῦτων.
13 συμμύει C’ V: ευμύει Urb.: συμμέμυκεν M.
14 ἀσθενεῖν V. The aphorism is omitted by C’.
ΑΦΟΡΙΣΜΟΙ

σημαίνει· ἢ μὲ δὲ στερεοὶ οἱ μαστοὶ ἐσώσιν, ύψιει·
4 νότερον τὸ ἐμβρυον σημαίνει.

LIII. Ὅκοσαι διαφθείρειν μέλλουσι τὰ ἐμβρυα, ταυτησιν οἱ τιτθοὶ ἵσχυοι γίνονται. ἢ μὲ δὲ πάλιν σκληροὶ γένονται, ὡδύνῃ ἐσται θ ἢ ἐν τοῖς τιτθοῖσι, ἢ ἐν τοῖσιν ἵσχυοισι, ἢ ἐν τοῖσιν ὀφθαλμοῖσιν, ἢ ἐν τοῖσι γούνασι, καὶ οἱ 6 διαφθείρουσιν.

LIV. Ὅκοσησι τὸ στόμα τὸ ὑπερέων σκληροὺς ἑστι, ταυτησιν ἀνάγκη τὸ στόμα τῶν 3 ὑπερέων συμμεῖν.

LV. Ὅκοσαι ἐν γαστρὶ ἑχουσι ὑπὸ πυρετῶν λαμβάνονται, καὶ ἵσχυροι ἵσχυαίνονται, ἢ ἄνευ 7 προφάσιος φανερῆς, τίκτουσι χαλεπῶς καὶ 4 ἐπικινδύνως, ἢ ἐκτιτρώκουσι κινδυνεύουσιν.

LVI. Ἑπὶ ῥῶν γυναικεῖω σπασμὸς καὶ 2 λειποθυμῆ ἢ ἐπιγένηται, κακὸν.

LVII. Καταμηνίων γενομένων πλειώνων, νοῦσιν συμβαίνονσι, καὶ μὴ γενομένων ἀπὸ τῆς 3 υπερέης γίνονται νοῦσοι.

LVIII. Ἑπὶ ἀρχῶ φλεγμαίνοντι, καὶ υπερή φλεγμαίνουση, στραγγούρι ἐπιγίνεται, καὶ ἐπὶ νεφροῦσι ἐμπυοῦσι στραγγούρι ἐπιγίνεται, ἐπὶ 1 ἢ ἑπατὶ φλεγμαίνοντι λυγὺς ἐπιγίνεται.

1 This aphorism is omitted by C'.
2 Urb. omits τὰ ἐμβρυα. 3 Urb. has γίνεται for ἐσται.
4 MV have διαφθείρει.
5 This aphorism is omitted by C'.
6 For ἵσχυαίνονται C' and several other MSS. have θερμαίνονται.
7 C' has καλ before ἄνευ, for which V reads ἄτερ.
8 φανερῆς προφάσιος C'. 9 C' adds ὀκράται before ἐπὶ.
10 ἤν ἐπιγένηται omitted by M.
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 again\(^2\) 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.

\(^{11}\) πλεῖόνων γενομένων C'. Some MSS. have γινομένων or γεγονομένων.

\(^{12}\) καὶ is omitted by C', and Urb. omits from καὶ to ἐπιγίνεται.
ΑΦΟΡΙΣΜΟΙ

LIX. Γυνὴ ἡν ἡ λαμβάνῃ ἐν γαστρί, βούλῃ δὲ εἰδέναι εἰ λήγεται, περικαλύψας ἰματίοισι, θυμία κάτω. ¹ κην μὲν πορεύεσθαι ² δοκῇ ἡ ὀδὴ διὰ τοῦ σῶματος ἐς τὸ στόμα καὶ ἐς τὰς ρίνας, ³ δὲ γίνοσκε ὅτι αὐτὴ οὐ δὲ ἐσωτηρ ἀγνοοῦ ἐστιν. ⁴

LX. Γυναικὶ ἐν γαστρὶ ἐχοῦσῃ ἤν αἰ ⁵ καθάρ- ² σις πορεύονται, ἀδύνατον τὸ ἐμβρυον ὑγιαίνειν.

LXI. Ἔν γυναικὶ ἃν καθάρσις μὴ πορεύο- ωνται, μήτε φρίκης, μήτε πυρετοῦ ἐπιγυνομέουν, ὅσα δὲ ⁶ αὐτὴ προσπιτώσῃ, λογίζου ταύτην ἐν ⁴ γαστρὶ ἐχεῖν. ⁹

LXII. Ὅκοσαι πυκνὰς ¹⁰ καὶ ψυχρᾶς τὰς μήτρας ἐχουσίν, οὐ κυίσκουσίν καὶ οὐκόσαι καθύγρου ἐχουσί τὰς μήτρας, οὐ κυίσκουσίν, ¹¹ ἀποσβένυται γὰρ ὁ γόνος· καὶ οὐκόσαι ξηρὰς μᾶλλον καὶ περικαέας, ¹² ἔνδειῃ γὰρ τῆς τροφῆς φθειρέται τὸ σπέρμα. οὐκόσαι δὲ ἐς ἀμφοτέρων τῆς κρᾶσιν σύμμετρον ἐχουσίν, αἱ τοιαύται ἐπὶ- ⁸ τεκνώ γίνονται.

LXIII. Παραπλησίως δὲ καὶ ἐπὶ τῶν ἀρ- ρένων, ¹⁴ ἢ γὰρ διὰ τὴν ἀραιότητα τοῦ σώματος ¹⁵

¹ κάτωθεν V (Urb. has θ above the line).
² After πορεύεσθαι MV have σοι, Q and one other MS. οί.
³ Urb. C omit.
⁴ MV transpose τὸ στόμα and τὰς ρίνας.
⁵ Urb. adds (after ἐστὶν) ἀλλὰ διὰ τῶν ἀνθρώπων.
⁶ MV omit ἀι and transpose ἦν to the beginning of the aphorism. Urb. has ἦν at the beginning and retains οί.
⁷ After γυναικὲι Urb. adds ἐν γαστρὶ ἐχοῦσῃ.
⁸ ἄδιδῳ is omitted by C and three MSS. have παύονται for μὴ πορεύονται.
⁹ After δὲ three MSS. add ἀλλάκοται καὶ ποικίλαι ὀρέξῃς.
¹⁰ For ἐχεῖν C has ἐγχεῖν.
¹¹ Urb. M. transpose πυκνὰς and ψυχρὰς.
APHORISMS, V. LIX.—LXIII.

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\(^1\) is a just blend of the two\(^2\) extremes prove able to conceive.

LXIII. Similarly with males. Either because of the rarity of the body the breath\(^3\) is borne outwards

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\(^1\) Used in the old sense of the word. *κρανίς* 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 *πνεῦμα*, 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.

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11 *καλ... κυσκονίσι* omitted by C'.
12 After *περικακάς* V has *ἐχοῦσιν*.
13 *συμμέτρεσ* Urb.
14 *ἀνδρῶν* V.
15 *τοῦ σώματος* omitted by C'.
ΑΦΟΡΙΣΜΟΙ

tο πνεύμα ἐξώ φέρεται πρὸς τὸ μὴ παραπέμπειν ἐκ τοῦ σπέρματί ἐξαφανίζονται τοῦ υγροῦ οὐ διαχωρεῖ ἐξω ἐκ τῆς ψυχρότητας οὐκ ἐκπυρώται, ὥστε ἄθροιζονται πρὸς τὸν τόπον τοῦτον. 7 ἐκ τῆς θερμασινῆς τῶν ἄνω τοιτῶν γίνεται.

ŁXIV. Γάλα διδόναι κεφαλαλγεώνουσι κακῶν κακῶν δέ καὶ τοῖς πυρεταῖνουσι, καὶ οἶσιν ὑποχόνδρια μετέωρα καὶ ἰάματος διαχώρισθαι καὶ τοῖς διψώθησι κακῶν δὲ καὶ οἶσιν χολόδεες αἱ ὑποχωρήσεις ἐκ τοῖς ἀποκριθῆσιν πυρετοῖσιν, καὶ οἶσιν αἵματος διαχωρίσεις πολλοὺ γέγονεν ἢ ἀρ-μοίει δὲ φθινόδεσι μὴ λίθν πολλῶν πυρέσσουσιν διδόναι δὲ καὶ ἐν πυρετοῖσι μακροίσθη βληθροίσθη, μηδὲνος τῶν προειρημένων σημείων παρεύντος, παρὰ λόγου ἐκ τετεικότων.

ŁXV. Ὄκοσοισιν οἰδήματα ἐφ' ἐλκεσθο φαίνεται, οὐ μάλα σπόνται, οὐδέ μαίνονται τούτων δὲ ἀφανισθέντων ἐξαίφης, τοῖς μὲν ὀπίσθεν σπασμοί, τέτανοι, τοῖς δὲ ἐμπροσθεν μανίαι, διόναι πλευρόν ὄξειαί, ἢ ἐμπύησις, ἢ δυσεν-τερί, ἢ ἐρυθρὰ μάλλον ἢ τα οἰδήματα.

1 Before τὸ Urb. adds τῷ στόματι reading also παρεμπι-πτειν: other MSS. eis τὸ στόμα.
2 Only three (inferior) MSS. have καλ. Littré inserts it following the commentary of Galen, which implies it.
3 After ὑποχωρήσεις Galen thought that a καλ should be added for the sake of the sense. One of our MSS. (probably through the influence of Galen) reads καλ.
4 ἐν τοῖσιν ὄξειά πυρετοῖσιν CUrb.: ἐν ὄξεια πυρετοῖσιν(α) ἐκύπτῳ MV.
5 ἢ μὴ λίθν πολλῶν πυρέσσουσιν CUrb. Urb. and some other MSS. omit πολλῶν, which word, as Galen says, seems otiose.
6 For μακροίσθη CUrb. has ἢ.
7 παρεύντον CUV.
8 παραλόγως Urb.
9 ἀφανισθέντων CUV.
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 in-
clined to be red.

1 τὸ υγρὸν 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 ὅτοις for τοῖς (twice).
11 μανίη ἢ ὁδύνη πλευρέων ὄξει Ὑρ. μανίη καὶ ὁδύνη
πλευροῦ ὄξια C'.
ΑΦΟΡΙΣΜΟΙ

LXVI. Ἡν τραυμάτων πονηρῶν ἔντων 1
2 οἴδηματα 2 μὴ φαίνηται, μέγα κακὸν.
LXVII. Τὰ χαῦνα, χριστά, τὰ ἕνωμα, 3
2 κακί.
LXVIII. Τὰ ὀπισθεν τῆς κεφαλῆς ὀδυνωμένα 4
2 ἡ ἐν μετώπῳ ὅρθῃ φλέψ τιμηθείσα ωφελεῖν.
LXIX. Ρίγεα ἁρχεται, γυναιξὶ μὲν ἔς ὅσφυος μᾶλλον καὶ διὰ νότον ἐς τὴν κεφαλὴν ἀτὰρ καὶ ἀνδράσι ὀπισθεν μᾶλλον ἢ ἐμπροσθεν τοῦ σώματος, οἶνον πῆχεων, μηρῶν ἀτὰρ καὶ τὸ 5 ἄραιον, δηλοὶ δὲ ἡ θρίξ. 5
LXX. Οἱ ὑπὸ τεταρταίων ἀλισκόμενοι 6 ὑπὸ σπασμοῦ οὐ πάνυ τι ᾗ ἀλίσκονται ἢν δὲ ἀλίσκονται πρότερον, καὶ ἐπιγενήται τεταρ- 4 ταῖς, παῦνται.
LXXI. Ὅκοσοισι δέρματα περιτείνεται σκληρὰ 8 καὶ καρφαλέα, ἀνεν ἰδρῶτος τελευ- 2 τῶσιν· Ὅκοσοισι δὲ χαλαρὰ καὶ ἄραια, σὺν 4 ἰδρῶτι τελευτῶσιν.9
LXXII. Οἱ ἱκτεριώδεις οὐ πάνυ τι πνευμα- 2 τῶδεσ εἰσίν.

1 ἵσχυρῶν καὶ πονηρῶν ἔντων M.
2 οἴδημα M.
3 ἕνωμα C': δὲ ἕνωμα Urb.
4 ὀδυνωμένωι M.
5 ἐχοῦσι, δηλοὶ δὲ τοῦτο ἡ θρίξ Littré without stating his authority. C' omits all from οἶνον to θρίξ, and there are many slight variants in all parts of the aphorism.
6 δὲ ἐχοῦσι Urb.
7 οὐ πάνυ τι ὑπὸ σπασμῶν C': οὐ πάνυ τι ὑπὸ σπασμῶν Urb.: ὑπὸ σπασμῶν οὐ πάνυ τι M: ὑπὸ σπασμῶν οὐ πάνυ τι V.
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.

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\(^1\) 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 \(\tau\epsilon\lambda\epsilon\upsilon\tau\omega\sigma\upsilon\nu\) refers to the termination of any disease, not of fatal diseases only. So Theophilus.

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\(^8\) For \(σκληρά\) Urb. has \(ξηρά\).

\(^9\) \(δικό\,\, ωισι\,\, δέ\,\,\, \tau\epsilon\lambda\epsilon\upsilon\tau\omega\sigma\upsilon\nu\) omitted by C'.

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ἈΦΟΡΙΣΜΟΙ

ΤΜΗΜΑ ΕΚΤΟΝ

I. Ἐν τῇς χρονίσι λειτυτερίησιν ὀξυρεγμῆ ἐπιγενομένη, μὴ γενομένη 1 πρότερον, σημεῖον 3 ἀγαθόν.

II. Οἴσι ρίνες ύγραί φύσει, καὶ ἥ γονή ύγρή; 2 ύμιαίνουσι νοσηρότερον. 3 οἶσι δὲ τὰν- 3 αντία, ύμιεινότερον. 4

III. Ἐν τῇς μακρῆς δυσεντερίησιν αἴ 2 ἀποστίται, κακόν καὶ σὺν πυρετῷ, κάκιον.

IV. Τὰ περιμάδαρα ἔλκεα, κακοήθεα.

V. Τῶν ὀδυνέων, καὶ ἐν πλευρῆσι, καὶ ἐν στήθεσι, καὶ ἐν τοῖσιν ἀλλοισι μέρεσιν, 5 εἰ μέγα 3 διαφέροντες, καταμαθητέον.

VI. Τὰ νεφριτικά, καὶ τὰ κατὰ τὴν κύστιν, 6 2 ἐργῳδῶς 7 ύμιαίζεται τοῖσι πρεσβυτέροισι.

VII. Ἀλγήματα καὶ οἶδήματα 8 κατὰ τὴν κοιλίην γυνόμενα, τὰ μὲν μετέώρα κουφότερα, 9 3 τὰ δὲ μὴ μετέώρα, ἵσχυρότερα.

VIII. Τοῖσιν υδροστικοίσιν τὰ γυνόμενα 10 ἔλκεα 2 ἐν τῷ σῶματι, οὐ ρηδίως ύμιαίζεται.

1 πρότερον μὴ ἐσύσα, μὴ γινομένη πρότερον, πρόσθεν μὴ γιγανομένη are other readings.
2 V has ὑγρή (with ὑγρότεραι) and M has ὑγροτέρη with ὑγρότεραι.
3 νοσηρότερον Urb., perhaps rightly, as C' has νοσιλότερον.
4 ὑμεινότεροι Μ.
5 For μέρεσιν Rein. has τὰς διαφοράς.
6 After κύστιν Urb. and many other MSS. add ἀλγήματα.
7 For ἐργῳδῶς C' Urb. read ἀσχερῶς.
8 οἶδήματα 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. τὰ μετὰ ἀλγημάτων ὀξυνήματα, Rein. Perhaps a case of hendiadys.

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SIXTH SECTION

I. In cases of chronic lentery, 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 ὀφρᾶς after μερέσιν, making the genitive τῶν ὀδονέων depend upon it, and would make “the patients” (understood) the subject of διαφέρωσι. He reads ἦν . . . διαφέρωσι.
³ This word is doubtful, as it does not suit very well the predicates κοιφότερα and ἰσχυρότερα.

9 For κοιφότερα MV have κούφα.
10 For γυνόμενα V has ἐπιγυνόμενα.
ΑΦΟΡΙΣΜΟΙ

IX. Τὰ πλατέα ἐξανθήματα, οὐ πάνυ τι
2 κυησμόδεα.

X. Κεφαλὴν πονέοντι καὶ περιωδυνέοντι, πῦον,
ἡ ὢδωρ, ἡ αἴμα1 ῥυέν κατὰ τὰς ρίνας, ἡ κατὰ
3 τὰ ὠτα,2 ἡ κατὰ τὸ στῶμα, λύει τὸ νόσημα.

XI. Τοίοι μελαγχολικοί καὶ τοίοι νεφρι-
2 τικοίσιν αἰμορροίδες ἐπιγυμνόμενα, ἀγαθόν.

XII. Τῶ ἵθέντι χρονίας αἰμορροίδας, ἡν μὴ
μία φυλακῆ, κίνδυνος ὑδρωπα ἐπιγεινέσθαι ἡ
3 φθίσιν.

XIII. Ἡπὸ λυγμοῦ ἐχομένῳ πταρμός ἐπι-
2 γενόμενος λύει τὸν λυγμὸν.

XIV. Ἡπὸ ὑδρωπος ἐχομένῳ,3 κατὰ τὰς φλέβας
2 ἐς τὴν κοιλήν ὑδατος ῥεύστος, λύσις.

XV. Ἡπὸ διαρροίας ἐχομένῳ μακρῆς ἀπὸ
tαῦτομάτου ἐμετος ἐπιγεινόμενος λύει τὴν διάρ-
3 ροίαν.

XVI. Ἡπὸ πλευρίτιδος, ἢ περιπλευμονίης
2 ἐχομένῳ4 διάρροια ἐπιγεινομένη, κακόν.

XVII. Ὡφθαλμιῶντι5 ὑπὸ διαρροίῃς ληφ-
2 ρημαί αἰγαθόν.

XVIII. Κυστίν διακοπέντι, ἢ ἐγκέφαλον, ἢ
καρδίαν, ἢ φρένας, ἢ τῶν ἐντέρων τι 6 τῶν
3 λεπτῶν, ἢ κοιλήν, ἢ ἅπαρ, θανατώδες.

XIX. Ἐπὶ ἡν διακοπὴν ὀστέον, ἢ χονδρός, ἢ

1 ἡ αἴμα omitted by MV.
2 τὰ ὠτα ἡ τὸ στῶμα C'V: κατὰ τὰ ἄτα· ἡ κατὰ τὸ στόμα Urb.: κατὰ τὸ στόμα· ἡ κατὰ τὰ ἄτα M.
3 Rein. adds ἀυτομάτου before κατὰ.
4 ἐχομένῳ in V appears before ἡ.
5 ὡφθαλμιῶτα Urb. and several other MSS. One has ὡφθαλμιῶντα.
APHORISMS, VI. ix.–xix.

IX. Broad exanthemata 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.

XII. When a patient has been cured of chronic hemorrhoids, unless one be kept, 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 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

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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 καταλειφθῇ.

4 Ancient "ophthalmia" included many eye diseases besides the one now known by this name.

6 τι is placed by C' before τῶν εἰ πέραν and Urb. omits τῶν.
ΑΦΟΡΙΣΜΟΙ

νεώροι, ἤ γνώθου τὸ λεπτὸν, ὃ ἀκροποσθίη, οὔτε

3 αὐξηται, οὔτε συμφύται.

XX. Ὅν ἐς τὴν 1 κοιλίην αἶμα ἐκχυθῆ παρὰ

2 φύσιν, ἀνάγκη ἐκπυθῆναι. 2

XXI. Τοῖς μαίνεμένοις κιρσῶν ὃ αἴμορ-

2 ῥοΐδων ἐπιγηγμένων, μανιῆς 3 λύσις.

XXII. Ὅκόσια ρήγματα 4 ἐκ τοῦ νότου ἐς
tοὺς ἄγκωντας καταβαίνει, φλεβοτομίη λύει.

XXIII. Ὅν φόβος ὃ δυσθυμίη πολὺν χρόνον

2 διατηρήσει, μελαγχολικῶν τὸ τοιοῦτον.

XXIV. Ἐντέρων ὃν διακοπὴ τῶν λεπτῶν τι,

2 οὔ συμφύται.

XXV. Ἑρυσίππελας ἐξωθεὶν καταχεόμενων

5 ἐσω τρέπεσθαι οὐκ ἄγαθὸν· ἐσωθεὶν δὲ ἐξω,

3 ἄγαθὸν.

XXVI. Ὅκόσοισιν ἄν ἐν τοῖς καύσοισι

2 τρόμοι γένονται, 6 παρακοπὴ λύει.

XXVII. Ὅκόσοι ἐμπνοοὶ ὃ υδρωτικοὶ τέμνονται

7 ἄρα οὐσιαὶ, καίονται, ἔκρυντος τοῦ πύου ὃ τοῦ ὑδατος

3 ἄθροόν, πάντως 8 ἀπόλλυνται.

1 τὴν omitted by C'.

2 ἐκπυθῆναι ἀνάγκη ἢ διασαπήναι 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 μανίῃς Urb. V add τῆς.

4 For ρήγματα three MSS. have ἀλγήματα, a reading noticed by Galen. ἀλγήματα ὃ (καὶ) ρήγματα C' Urb.

5 καταχυθέν V.

6 γένονται C' and V (which omits ἐς).

7 ἐκρύντος τοῦ πύου ὃ τοῦ ὑδατος Urb. Before ἐκρύντος C' Urb. add τούτεσσαίοις.

8 πάντως ἐνρέως 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 madness³ remove it.

XXII. Ruptures⁴ 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 τὴν be omitted, “into a cavity.”

³ μαρτίς 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. Littre 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. Εὴνοῦχοι οὐ ποδαγριῶσιν, οὔδὲ
2 φαλακροὶ γίνονται.

XXIX. Γνωὴ οὐ ποδαγριᾶ, εἰ μὴ τά κατα
2 μῆνια ἐκλέλοιπεν αὐτῆ.1

XXX. Παῖς οὐ ποδαγριᾶ πρὸ τοῦ ἀφροδι-
2 σιασμοῦ.2

XXXI. Ὀδύνας ὄφθαλμων ἀκρητοποσίη, ἢ
λουτρόν, ἢ πυρήν, ἢ φλεβοτομία, ἢ φαρμακοποσίη3
3 λύει.

XXXII. Τραυλοὶ ὑπὸ διαρροῖς μάλιστα
2 ἀλίσκονται μακρῆς.

XXXIII. Οἱ ἐξυρεγμιώδεις οὐ πάνυ τι
2 πλευριτικοὶ γίνονται.

XXXIV. Ὅκοσοι φαλακροὶ, τούτοις κυριοὶ
2 μεγάλοι οὐ γίνονται. Ὅκοσοι ἂν φαλακροὶ
3 κυριοὶ γένοιται πάλιν γίνονται δασσεῖς.4

XXXV. Τοῖσιν υδρωπικοῖσι βηξ ἑπιγενομένη,
2 κακοῦ. τὸ δὲ προγεγοινέαι ἀγαθόν.5

XXXVI. Δυσοργήμον φλεβοτομίᾳ λύει, τάμνειν
2 δὲ τὴν εἴσω φλέβα.6

XXXVII. 'Επό κυνάγχης ἐχομένῳ οἶδήμα
2 γενέσθαι ἐν τῷ βρόγχῳ ἐξο, ἀγαθόν.7

1 The MSS. offer many readings (ἡν, εἰ, ἐκλίπῃ, ἐπιλέλοιπεν, λέλοιπεν, ἐκλέλοιπεν, ἐκλείπῃ, αὐτῆς, αὐτῆ, αὐτῆν), all with approximately the same sense.
2 ἀφροδισίαζειν Urb. V.
3 ἡ φαρμακοποσίη omitted by C': φαρμακεῖν V.
4 The reading ὃν γίνοντα has poor MS. support but is the one known to Galen. Otherwise one would adopt ὅν ἐγγίνοντα.
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 ἀν, the omission of ἀν,
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 mic turition; 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 καὶ must be understood before φλεβοτομίη: "bleeding, among other things."

δουσὶν after φαλακρόθις, μεγάλοι as epithet of κιρσοί, ἐπιγένωνται, οὕτωι before or after πάλιν.

6 Several MSS., and Littre, omit τὸ δὲ . . . ἁγαθόν.

7 τὰς ἔσω Littre and Rein., and V adds φλέβας.

8 οἴδημα C : οἰδήματα Urb., MV.

9 τραχήλω Urb.

10 C' adds ἔξω γάρ τρέπεται τὸ νόσημα.
ΑΦΟΡΙΣΜΟΙ

XXXVIII. Ὄκοσοισι κρυπτοὶ καρκίνοι γίνονται, ὁμώς θεραπεύειν βέλτιον· θεραπευόμενοι γὰρ ἀπόλλυνται ταχέως, ὁμώς θεραπευόμενοι δὲ πολὺν χρόνον διατελέσωσι.

XXXIX. Σπασμοὶ γίνονται ὡς ὑπὸ πληρώσιος ὁ κενώσιος. οὕτω δὲ καὶ λυγμός.

XL. Ὅκοσοισι περὶ τὸ ὑποχόνδριον πόνος γίνεται ἂτερ φλεγμονής, τούτοις πυρετὸς 3 ἐπιγενόμενος λύει τὸν πόνον.

XLI. Ὅκοσοισι διάπυνον τι ἐν τῷ σώματι ἐδώμησον ὑποσημαίνει, τούτοις διὰ παχύτητα τοῦ πύου ὡς τοῦ τόπου οὐκ ὑποσημαίνει.

XLII. Ἐν τοῖς ἱκτερικοῖς τὸ ἱππαρ σκληρὸν 2 γενέσθαι, 7 πονηρὸν.

XLIII. Ὅκοσοισι σπληνώδεες ὑπὸ δυσεντερίας ἀλίσκονται, τούτοις, ἐπιγενομένης μακρῆς τῆς δυσεντερίας, ὑδραῖς ἐπιγίνεται ὡς λειεντερία, καὶ 4 ἀπόλλυνται.

XLIV. Ὅκοσοισιν ἐκ στραγγουρίας εἰλεοὶ γίνονται, ἐν ἐπτὰ ἡμέρῃσιν ἀπόλλυνται, 8 ὡς ὁμώς 3 πυρετοὶ ἐπιγενομένου ἀλίς ῥυῇ τὸ ὀδον ῥυῇ.

XLV. Ἔλκεα ὁκόσα ἑναισία γίνεται, ὡς μακρότερον χρόνου ἑσχοῦσιν, 10 ἀνάγκῃ ὦστεον ἀφί- 3 στασθαι, καὶ τὰς οὐλᾶς κοίλας γίνεσθαι.

XLVI. Ὅκοσοι υβοὶ εἰς ἅσταματος ἡ βηχὸς 2 γίνονται πρὸ τῆς ἡμίνης, ἀπόλλυνται.

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1 C' has κρυπτοὶ καρκίνοι γίνονται twice.
2 ἑπτὰ has γίνεται C' Urb. V.
3 C' Urb. transpose πληρώσιος and κενώσιος.
4 Some MSS. have πόνοι γίνονται.
5 For τὸν πόνον some MSS. have τὸ νόσημα.
6 Littre omits τοῦ πύου ὡς on the ground that the com-
   mentary of Galen implies two readings, one with τοῦ πύου
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 hiccough.

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 ἡν τὸ ἡπορ σκληρὸν γένηται.

8 οἱ τοιοῦτοι is added after ἀπόλλυνται by V, before ἀπόλλυνται by C. Urb.

9 ἀλὲς Rein.

10 ἵσχει Littré with several MSS.: ἵσχωσιν V.
ΑΦΟΡΙΣΜΟΙ

XLVII. Ὅκοσοισι φλεβοτομίη ἢ φαρμακεύη συμφέρει, τούτοις τοῦ ἱρος φαρμακεύειν ἢ φλεβο-
3 τομεῖν.  

XLVIII. Τοῖσι σπληνώδεις δυσεντερίη ἐπιγε-
2 νομένη, ἀγαθῶν.

XLIX. Ὅκοσα ποδαγρικὰ νοσήματα γίνεται, ταῦτα ἀποφλεγμήναντα εὐ τεσσαράκοντα ἡμέ-
3 ρην ἀποκαθίσταται.  

L. Ὅκοσοισιν ἄν ὁ ἑγκέφαλος διακοπῇ, τοῦ-
τοισιν ἀνάγκη πυρετῶν καὶ χολῆς ἔμετον 3 ἐπιγίνεσθαι.

LI. Ὅκοσοισιν ὑμιαῖνουσιν ἐξαίϕης ὅδυναι
γίνονται ἐν τῇ κεφαλῇ, καὶ παραχρῆμα ἄφωνι 
4 γίνονται, καὶ ἰέργκουσιν, ἀπόλλυται ἐν ἐπτὰ 
4 ἡμέρησιν, ἤ ἂν μὴ πυρετὸς ἐπιλάβη.

LII. Σκοπεῖν δὲ χρῆ καὶ τὰς ὑποφάσιας τῶν
ὁφθαλμῶν ἐν τοῖσιν ὑπνοισιν, ἦν γὰρ τι 
6 υποφαινότα τοῦ λευκοῦ, συμβαλλομένων τῶν 
βλεφάρων, μὴ ἐκ διαρροῆς ἐῴντι ἡ φαρμακο-
τοσίας, φλαῦρον τὸ σημεῖον καὶ θανατῶδες 

LIII. Αἱ παραφροσύναί αἱ μὲν μετὰ γέλωτος
γινόμεναι ἀσφαλέστεραι.  
7 αἱ δὲ μετὰ σπουδῆς 
3 ἐπισφαλέστεραι.

LIV. Ἐν τοῖσιν ὑζέσι πάθεσι τοῖσι μετὰ 
2 πυρετοῦ αἱ κλαυθμώδεις ἀναπνοαί κακῶν.  

1 After φλεβοτομεῖν C’ has χρῆ.
2 After τεσσαράκοντα V has ὑκτῶ.
3 ἀποκαθίσταται M Dietz, Littre: καθίσταται C’: καθίσταται several MSS.: ἀποκαθίσταται Urb. V.
4 For γίνονται Littre (without giving authority) has the attractive reading κεῖνται.
APHORISMS, VI. XLVII.—LIV.

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.

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5 ἀπόλλυνται after ἡμέρησιν C.
6 Some MSS. place τοῦ λευκοῦ after βλεφάρων.
7 ἀσφαλέσταται and ἐπισφαλέσταται Urb.
8 Some MSS. read κλαυθμοῦ (or κλαθμοῦ) for σπουδῆς.
9 κακαῖ M.
ΑΦΟΡΙΣΜΟΙ

LV. Τὰ ποδαγρικὰ ¹ τοῦ ἱρος καὶ τοῦ φθινο- 2 πώρου κινεῖται.

LV. Τοῖσι μελαγχολικοῖσι νοσήμασιν ἐς τάδε ² ἐπικίνδυνοι αἱ ἀποσκήψιες: ἀπόπληξιν τοῦ σώματος, ἢ σπασμὸν, ³ ἢ μανίην, ἢ τύφλωσιν ⁴ σημαίνει.⁴

LVII. Ἀποπληκτοῖ ⁵ δὲ μάλιστα γίνονται οἱ ⁶ 2 ἀπὸ τεσσαράκοντα ἑτέρων μέχρις ἐξήκοντα.

LVIII. Ἡν ἐπίπλοσον ἐκπέσῃ, ἀνάγκη ἀπο- ² σατῆναι.⁷

LIX. Ὀκόσοισιν ὑπὸ ἰσχιάδος ἐνοχλομένοισιν ⁸ ἔξισταται τὸ ἴσχιον, καὶ πάλιν ἐμπίπτει, τούτοισι ³ μύξαι ἐπιγίνονται.⁹

LX. Ὀκόσοισιν ὑπὸ ἰσχιάδος ἐχομένοισι ¹⁰ χρονιᾶς τὸ ἴσχιον ἐξήσταται, τούτοισι τῇκεῖται ¹¹ 3 τὸ σκέλος, καὶ χωλοῦνται, ἡν μὴ καυθέωσιν.

ΤΜΗΜΑ ΕΒΔΟΜΟΝ

I. Ἐν τοῖσιν ὑφέσι νοσήμασι ψύξις ἀκρωτηρίων, 2 κακῶν.

¹ C’ adds here μᾶλλον and some MSS. ἰδι έπι τὸ πολύ (πουλύ).
A few MSS. add καὶ τὰ μανικὰ before τοῦ ἱρος.
² ἐδ τὰν δὲ some good MSS.
³ τοῦ σώματος after σπασμὸν Urb.
⁴ σημαίνουσιν Littre. One MS. has σημείωσιν. One MS. at least omits.
⁵ ἀποπληκτηκὸν C’.
⁶ οἱ C’: οἱ τῇ ἡλικίᾳ V: ἡλικίᾳ τῇ Littré (ἡλικίᾳ τῇ: M): τῇς ἡλικίας or τοῖσιν ἡλικίασιν many MSS.
⁷ After ἀποσατῆναι Urb. adds καὶ ἀποσεσθείν.
⁸ ἐνοχλομένοις V: χρονιᾶς is found after ἰσχιάδος in some old editions.

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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 epiploën 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 σμαλνει (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 epiploën protrudes. The words added in Urb. mean "and drop off." The epiploën is the membrane enclosing the intestines.

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\(^9\) μύξα γίγνεται V. C' omits this aphorism. M has ἔγγινοντα for ἐπιγινοντα.

\(^10\) V omits: some MSS. (and Littré) ἐνωχλουμένοις.

\(^11\) φθινει V and many other MSS.
ΑΦΟΡΙΣΜΟΙ

II. 'Επὶ ὀστέῳ νοσήσαντι σὰρξ πελιδνή, 2 κακόν.
III. 'Επὶ ἐμέτῳ λύγξ καὶ ὀφθαλμοὶ ἐρυθροί, 2 κακόν.
IV. 'Επὶ ἱδρώτι φρίκη, οὐ χρηστῶν. 2 ἀγαθῶν.
V. 'Επὶ μανίν δυσεντερί, ἢ ὕδρωψ, ἢ ἐκστασίς, 2 υποχρήσις, κακόν.
VI. 'Εν νοσῷ πολυχρονίᾳ ἁσιτίᾳ 1 καὶ ἀκριτοὶ 2 υποχρήσις, κακόν.
VII. 'Εκ πολυποσίης ρύγος καὶ παραφροσύνη, 2 κακόν.
VIII. 'Επὶ φύματος έσω ρίξει ἐκλυσίς, ἐμετός, 2 καὶ λειποψ ψυχή γίνεται.
IX. 'Επὶ αἵματος ρύσει παραφροσύνη ἢ 3 σπασμὸς, κακόν.
X. 'Επὶ εἴλεψ ἐμετός, ἢ λύγξ, ἢ σπασμὸς, ἢ 2 παραφροσύνη, κακόν.
XI. 'Επὶ πλευρίτεδι περιπλευμονί, 4 κακόν. 5
XII. 'Επὶ περιπλευμονίᾳ φρενίτις, κακόν.
XIII. 'Επὶ καύμασιν 6 ἵσχυροις σπασμὸς ἢ 2 τέτανος, 7 κακόν.

1 ἁσιτίᾳ V. After ἁσιτίᾳ M has καὶ ἀκρητοί ἐμετοί.
2 For ἐκλυσίς, ἐμετός M has ἐκκριτις αἵματος.
3 For ἢ some MSS. have καὶ and M has ἢ καὶ.
4 After περιπλευμονίᾳ M has ἐπιμυομένη.
5 κακόν according to Galen was omitted by certain ancient MSS.
6 One MS. has τραύμασιν for καύμασιν. Galen mentions both readings.
7 σπασμὸν τέτανοι V.

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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 ἐπιγείνεσθαι to signify one symptom supervening on another suggests that ἐπὶ has somewhat of this force in all cases.

2 By ἐκσκατασίας is meant an increase of the maniacal symptoms, helping to bring the disease to a crisis.

3 Probably meaning “showing signs that ἐκσκατασίας is absent.”

4 If κακῶν 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.

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ΑΦΟΡΙΣΜΟΙ

XIV. ἔπι πληγή ἐς τὴν κεφαλὴν ἐκπληξίς ἢ
2 παραφροσύνη, κακῶν.1

XV. ἔπι αἴματος πτύσει, πῦνον πτύσις.

XVI. ἔπι πῦνον πτύσει, φθίσις καὶ ῥύσις.
2 ἐπὶν δὲ τὸ σέλεον ἵσχυται, ἀποθνήσκουσιν.

XVII. ἔπι φλεγμονῆ τοῦ ἱππατος λύγξ
2 κακῶν.

XVIII. ἔπι ἀγρυπνία σπασμὸς ἢ παραφρο-
2 σύνη κακῶν.

XVIII bis. ἔπι λῃθάργῳ τρόμος κακῶν.

XIX. ἔπι ὅστεον ψιλώσει ἐρυσίπελας κακῶν.

XX. ἔπι ἔρυσιπέλας σηπεδῶν ἢ ἐκπύνησις.

XXI. ἔπι ἵσχυρῷ σφυγμῷ ἐν τοίσιν ἔλκεσιν,
2 αἰμορραγίῃ.

XXII. ἔπι οἴδυνη πολυχρονίῳ τῶν περὶ τὴν
2 κοιλίην, ἐκπύνησις.

XXIII. ἔπι ἀκρητῶ ὑποχωρῆσει, δυσεν-
2 τερίῃ.

XXIV. ἔπι ὅστεον διακοπῇ,5 παραφροσύνη,
2 ἢν κενεδὼν λάβῃ.6

XXV. ἐκ φαρμακόποσίς σπασμὸς, θανα-
2 τῶδες.

XXVI. ἔπι οἴδυνῃ ἵσχυρῇ τῶν περὶ τὴν
2 κοιλίῃ, ἀκρωτηρίων ψύξις, κακῶν.

1 κακῶν omitted (according to Galen) by certain MSS.
2 καὶ ἑπὶν for ἑπὶν δὲ Urb. V.
3 πτύελου C' Urb.
4 ἢ ἐκπύνησις omitted by V. After ἐκπύνησις many MSS add κακῶν.
5 Before παραφροσύνη C' Urb. add ἐκπληξίς ἢ.
6 Rein. puts ἢν κενεδὼν λάβῃ with XXV.

1 If κακῶν be omitted: "Stupor or delirium follows a blow on the head."
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 \(\text{is bad}\).\(^3\)

XXI. On violent throbbing in wounds, hemorrhage \(\text{is bad}\).\(^3\)

XXII. After protracted pain in the parts about the belly, suppuration \(\text{is bad}\).\(^3\)

XXIII. On uncompounded stools, dysentery \(\text{is bad}\).\(^3\)

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.

\(^1\) Galen says that \(\rho\varphi\sigma\alpha\) means either (\(a\)) the falling out of the hair or (\(b\)) diarrhoea.

\(^2\) These words must be understood, as they easily can be in a list of aphorisms giving "bad" symptoms.

\(^3\) 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 \(\varepsilon\pi\) in aphorisms XVII. to XXIV.
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XXVII. Ἐν γαστρὶ ἐχούσῃ τεινεσμὸς ἐπὶ
2 γενόμενος ἐκτρώθαι ποιεῖ.

XXVIII. Ὅ τι ἀν ὀστέον, ἢ χόνδρος, ἢ νεῦρον 1
2 διακοπῇ ὑ ἐν τῷ σώματι, οὐκ αὐξεῖται.3

XXIX. Ἡν ὑπὸ λευκοῦ φλέγματος ἐχομένῳ
2 διάρροια ἐπιγένεται ἱσχυρῆ, λυεὶ τὴν νοῦσον.

XXX. Ὡκόσοισιν ἀφρόδεα 4 διαχωρήματα
ἐν τῇ διαρροίῃ, τοῦτοισιν ἀπὸ τῆς κεφαλῆς
3 καταρρεῖ.5

XXXI. Ὡκόσοισι πυρέσσουσιν6 κριμνώδεσιν οἱ ὑποστάσιες ἐν τοῖσιν ὦροισι γίνονται, μακρὴν
3 τὴν ἀρρωστῆνην σημαίνουσιν.7

XXXII. Ὡκόσοισι χολώδεσιν οἱ ὑποστάσιες
gίνονται, ἀνωθεν δὲ λεπταί, ὄξειν τὴν ἀρρωστῆνην
3 σημαίνουσιν.

XXXIII. Ὡκόσοισι δὲ τὰ ὀφρα διεστηκότα 8
γίνεται, τοῦτοισι ταραχὴ ἱσχυρῆ 9 ἐν τῷ σῶματι
3 ἑστιν.

XXXIV. Ὡκόσοισι δὲ ἐν 10 τοῖσιν ὦροισι
πομφόλυγες ύφιστανται, νεφριτικὰ 11 σημαίνει,
3 καὶ μακρὴν 12 τὴν ἀρρωστῆνην.

1 χόνδρος and νεῦρον are transposed by V. Urb. omits νεῦρον.
2 διακοπῇ C' Urb. V: ἀποκοπῇ M.
3 οὐκ αὐξεῖται C' Urb.: οὐκ αὐξεῖται οὔτε συμφύεται V: οὐκ
ὑγιάζει οὔτε αὐξεῖται οὔτε φύεται M.
4 MV add τὰ before διαχωρήματα.
5 ἐπικαταρρεῖ V: φλέγμα καταρρεῖ C' Urb.: ταῦτα καταρρεῖ M
6 ἐν τοῖσιν ὦροισι after πυρέσσουσιν MV.
7 σημαίνει C'. All the best MSS. except Urb. have κριμνώδεσις.
8 διεστηκότα after δὲ MV.
9 ἱσχυρῆ after σῶματι V.
10 V has ἐπὶ and ἐφίστανται. M has ἐφίστανται but not ἐπὶ.
C' Urb. have ἐν and ὑφίστανται.
11 νεφριτικὰ MSS.: φρενιτικὰ Dietz. Some MSS. have σημαίνουσι.
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XXVII. Tenesmus 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 violent diarrhoea supervenes, 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, 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 ἀναθένει, and Adams adopts it. Littré translates, "à la partie superieure," but Galen says he had never seen urine watery above but bilious below.

6 The word διεστηκότα 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 ἐφιαστανταί ("settle on the surface") is the better reading, as albuminous urine is frothy. But the MS. authority for ἐν and ἐφιαστανταί is strong.

12 Urb. has δέχεται for μακρήν.
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XXXV. Ὁκόσοισι δὲ λιπαρῇ ἡ ἐπίστασις καὶ ἄθροις, τούτοισι νεφριτικὰ καὶ ὄξεα 3 σημαίνει.3

XXXVI. Ὁκόσοισι δὲ νεφριτικοῖσι σὺντρόφισεν ὃ νοοῦσα τὰ προειρήμενα σημεῖα συμβαίνει, τόνοι τε ὄξεις περὶ τοὺς μύας τοὺς ῥαχιαίους γίνονται, ἢν μὲν περὶ τοὺς ἔξω τῶπους γίνονται,4 ἢ ἀπόστημα προσδέχου ἐσόμενον ἔξω. ἢν δὲ μᾶλλον οἱ πόνοι πρὸ 5 τοὺς ἔσω τῶπους, καὶ τὸ ἀπόστημα προσδέχου ἐσόμενον μᾶλλον ἔσω.

XXXVII. Ὁκόσοι7 αἷμα ἐμείουσιν, ἢν μὲν ἂνευ πυρετοῦ, σωτήριον ἢν δὲ σὺν πυρετῷ, κακὸν θεραπεύειν8 δὲ τοῖσι στυπτικοῖσιν ἢ τοῖσι 4 ψυκτικοῖσιν.9

XXXVIII. Κατάρροις εἰς τὴν ἀνω κοιλῆν 2 ἐκπυνέονται ἐν ἡμέρησιν εἴκοσι.

XXXIX. Ἡν οὖρῇ αἷμα καὶ θρόμβους, καὶ στραγγούριε ἑκχ, καὶ ὄδυνη ἐμπύστη 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 φρενιτικά on the ground that the symptoms mentioned are not confined to nephritis.
3 After σημαίνει Urb. adds καὶ ὄξειν τὴν ἄρρωστην ἔσεσθαι, omitting καὶ ὄξεαι. C' has νεφριτικὰ σημαίνει ὄξεα.
4 ἡν μὲν περὶ ἔγινον omitted by Urb.
5 For πρὸς Urb. and several MSS have περὶ.
6 After τῶποι many MSS. have ἔγινον.
7 ὅκοσοισιν C'V: Urb. has the final -σιν erased.
8 θεραπεύειται Urb. Rein. has ὀλέθριον κάρτα for κακὸν (so Urb.), omitting θεραπεύειν κ.τ.ε.
9 V has τοῖσι στυπτικοῖσι only, adding τὰ ὄξεα τῶν νοσημά- των κρίνεται ἐν τεσσαρεσκαϊδήκα ἡμέρησι· τριταῖοι κρίνεται ἐν 200
APHORISMS, VII, xxxv.–xxxix.

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 ἐφρητικά. Galen would keep ἐφρητικά, understanding ἄθρόη to refer to time, "scum on urine passed at short intervals." But it is the scum, and not the urine, which is called ἄθρόη.

² This meaning of σωτηρίω (θεραπευθῆναι δυνάμενον) is vouched for by Galen. The word should mean "salutary."

³ That is, the chest.

emption periodos τὸ μακρὸτατον. M has τριταῖος . . . μακρότατον τὰ δέξα τῶν νοσημάτων γίνεται κ.τ.ε.

10 Galen mentions two readings, τὰ περὶ τὴν κύστιν νοσεῖν σημαίνει, and τὴν κύστιν νοσεῖν σημαίνει. M has κτένα καὶ τὴν κύστιν νοσεῖν σημαίνει. Urb. omits this aphorism.
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XL. Ἦν ἡ γλώσσα ἐξαίφης ἀκρατής γένεται, ὅ ἀπόπληκτων τι τοῦ σώματος, μελαγχο-3 λικών τὸ τοιοῦτο.2

XLI. Ἦν, ὑπερκαθαρισμένων τῶν πρεσβυ-2 τέρων,3 λυγξ ἔπιγένεται, οὐκ ἀγαθόν.4

XLII. Ἦν πυρετῶς μὴ ἀπὸ χολής ἔχῃ, ὑδατὸς5 πολλοῦ καὶ θερμοῦ κατὰ τῆς κεφαλῆς καταχε-3 μένον, λύσις γίνεται τοῦ πυρετοῦ.6

XLIII. Γυνὴ ἀμφιδέξιος οὐ γίνεται.

XLIV. Ὁκόσοι ἐμπνεύσαν τέμνονται ἢ καῖονται, ἢν μὲν τὸ πῦὸν καθαρὸν ρυή καὶ λευκόν, περι-γίνονται ἢν δὲ8 βορβορώδες καὶ δυσώδες, ἀπόλ-4 λυνται.

XLV. Ὁκόσοι ἢπαρ διάπυντο καίονται ἢ τέμνονται, ἢν μὲν τὸ πῦὸν καθαρὸν ρυή καὶ λευκόν, περιγίνονται (ἐν χιτῶνι γὰρ τὸ πῦὸν τοῦτοις ἐστὶν). ἢν δὲ οἰον ἀμόργη ρυῆ, ἀπόλ-5 λυνται.

XLVI. Ὁδύνας ὀφθαλμῶν,9 ἀκρητοῦ ποτίσας2 καὶ λούσας πολλῷ θερμῷ, φλεβοτόμει.

1 ἐξαίφης γλώσσα Urb. 2 τὸ τοιοῦτο γίγνεται V. 3 πρεσβυτάτων V. Rein. has datives in -φ. 4 κακῶν C'. 5 ὑδατὸς C' Urb.: ἱδρῶτος MV. Galen mentions both readings, preferring the former. 6 For τοῦ πυρετοῦ V has τῆς κεφαλῆς. Query τῆς κεφαλαλ-γῆς? 7 καῖονται ἢ τέμνονται Urb.: τέμνονται ἢ καῖονται C': ἢ τέμνονται omitted by MV. 8 After δὲ Littré has, following slight authority, ὑφαιμον καὶ. 9 ὅκοσοι ἢπαρ διὰ πῦὸν καῖονται V: ὅκοσοι ἢπαρ διὰ πῦὸν καῖονται ἢ τέμνονται Urb.: ὅκοσοι τὸ ἢπαρ διὰπυν καῖονται M. C' omits this aphorism. 10 ὀφθαλμῶν ὀδύνας λύει λουτρὸν καὶ ἀκρατοποσίη λούσας πολλῷ θερμῷ φλεβοτόμησον. C'.
XL. If the tongue is suddenly paralysed, or a part of the body suffers a stroke, the affection is melancholic.¹

XLI. If old people, when violently purged, are seized with hiccough, 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.

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APHORISMS, VII. XL.-XLVI.

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2. If old people, when violently purged, are seized with hiccough, it is not a good symptom.

3. A woman does not become ambidexterous.

4. 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.

5. 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.

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XLVII. 'Τδρωπιώντα ἣν βῆς ἔχη, ἀνέλπιστος ἢν ἔστιν.2

XLVIII. Στραγγυρίην καὶ δυσουρίην θώρηξι2 καὶ φλεβοτομίη λύει· τέμνειν δὲ τὰς ἔσω.3

XLIX. Ὁπο κυνάγχης ἐξομένω οἴδημα ἢ ἐρύθημα ἐν τῷ στήθει4 ἐπιγενόμενον, ἀγαθὸν: ἔξω γὰρ τρέπεται τὸ νύσημα.

L. Ὁκόσοισιν ἄν σφακελισθῇ ὁ ἐγκέφαλος, ἐν τρισίν ἡμέρσαι ἀπόλλυνται: ἢν δὲ ταῦτας διαφύ-3 γωσιν, γυιές γίνονται.

LI. Πταρμοδ γίνεται5 ἐκ6 τῆς κεφαλῆς, διαθερμαινομένου τοῦ ἐγκεφάλου, ἢ διυγραινομένου7 τοῦ ἐν τῇ κεφαλῆς κενεοῦ.8 ὑπερχεῖται οὖν ὁ ἄληρ ὁ ἐνεών,9 ψοφεὶ δέ, ὅτι διὰ στενοῦ ἢ διέξοδος αὐτῶ5 ἔστιν.

LII. Ὁκόσοι ἡπαρ περιωδυνέουσι, τούτοισι2 πυρετὸς10 ἐπιγενόμενος λύει τὴν ὀδύνην.

LIII. Ὁκόσοισι συμφέρει αἱρά ἀφαιρεῖν ἀπὸ2 τῶν φλεβῶν, τούτους τοῦ ἢρος χρῆ φλεβοτομεῖν.11

LIV. Ὁκόσοισι μεταξὺ τῶν φρενῶν καὶ τῆς γα-12 στρος φλέγμα ἀποκλείεται, καὶ ὀδύνην παρέχει, οὕτ13 ἐχον διέξοδον ἐσ οὐδετέρην14 τῶν κοιλών,

1 ὅδρωπιώντι ἣν βῆς ἔπιγενήται C'.

2 For ἔστιν V has γίνεται.

3 τέμνειν δῆ τὴν εἰσω φλέβα C'. Urb. adds φλέβας.

4 ἐν στήθεσιν C'. 5 πταρμοδ γίνονται V.

6 For ἐκ C' Urb. have ἀπό.

7 Before τοῦ C' has ἢ διαψυχραυνομένου and V ἢ ψυχομένου.

8 After κενεοῦ M has πληρουμένου.

9 After ἐνεών Urb. M have ἔξω. C' reads ἔων ἐσω λεπτὸς ἔω.

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: 204
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,¹ 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).² 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,³ 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.
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toútoi, kαtά tάs φλέβαs éς tήn kústīn trēpo-
5 ménoun toú φλέγματος, λύσις γίνεται tήs νοῦσου.
LV. 'Oκόσοισι δ' ἂν τὸ ἦπαρ ύδατος πλησθέν ἔς
ton ἐπίπλουν ῥαγή, τούτοις ἡ κοιλίῃ ύδατος
3 ἐμπιπλαται, καὶ Ἀποθυμήσκουσιν.
LVI. Ἀλύκην, χάσμην, φρίκην, ὁ ἤνοις ἵσος ᾳσ.
2 πινόμενος λύνει.5
LVII. 'Oκόσοισιν ἐν τῇ οὐρήθρῃ φύματα
γίνεται, τούτοις, διαπυγμάτων καὶ ἐκρα-
3 γέντος, λύεται ὁ πόνος.8
LVIII. 'Oκόσοισιν ἄν ῆγκέφαλος σεισθῇ
ὑπὸ τινος προφάσιος, ἀνάγκη ἀφόνους 11 γενέσ-
3 θαι 12 παραχρήμα.
LX. Τοῖσι σώμασι 13 τοῖσιν ύγρας τὰς σάρκας
14 ἔχουσι λιμὸν ἐμπυοεῖν. λιμὸς γὰρ ξηραίνει τὰ
3 σώματα.
LIX. Ἡν ὑπὸ πυρετοῦ ἐχομένω, οἰδήματος μὴ
ἔοντος ἐν τῇ φάρυγγι, 15 πυίς ἐξαίθνης ἐπιγέννηται,
καὶ καταπίνειν μὴ δύνηται, ἀλλ' ἕ μόλις,
4 θανάσιμον.

1 ύδατος ἐμπλησθέν Urb.: ἐμπλησθέν ύδατος V: ύδατος
πλησθέν C'M.
2 τὸν ἐπίπλουν C'MV: τὸν ἐπίπλουν Urb. (this MS. has ῥαγή
before εἰς). Littre (with one MS. cited) has τὸ ἐπίπλουν.
3 Galen says that some MSS. ungrammatically gave
the nominatives ἀλύκη, χάσμη, φρίκη. Littre restores these,
against all our MSS. Ungrammatical sentences are not
uncommon in the Hippocratic Corpus.
4 ἵσος. εἰσὼ M. C' too has ἵσος.
5 After λίνει many MSS. add τὴν νοῆσον; C' has ταῦτα.
6 For γίνεται C' has ἐκφύεται.
7 ῥαγέντος C'.
8 λύσις γίνεται C': one MS. λύεται ἄνθρωπος ἐκ τοῦ πόνου.
Urb. omits this aphorism.
9 δ' ἄν M.
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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.

LX. Starving should be prescribed for persons with moist flesh; for starving dries the body.

LIX. 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 Aphorisms IV. xxxiv.

¹0 C’ has ἀπὸ for ὑπὸ, and Urb. has ὑπὸ τίνος προφάσιος in the margin.
¹1 V has ἄφωνον, a grammatical error said by Galen to be found in some MSS.
¹2 γίνεσθαι V.
¹3 τοῖς σώμασι omitted by C’.
¹4 ὕγρας ἔχουσι τὰς φλέγμας C’; ὕγρας τὰς σάρκας ἔχουσιν. Urb.: ὕγρας after σάρκας V.

The numbering of this and of the two next aphorisms is an attempt to reconcile the order in Galen with that of our vulgate, which omits LIX and places LX after LIX bis.

¹5 For ἐν τῇ φάρυγγι C’ has ἐν τῷ τραχῆλῳ: ἐν τῷ φάρυγγι πλέκει ἐξαγωγήν ἐγγέννησαι ἐκ τοῦ φάρυγγος V.
¹6 ἀλλὰ μόλις MV: καὶ καταπίνειν μόνης δύνηται θανάσιμον C’.
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LIX bis. Ἦν ὑπὸ πυρετοῦ ἐχομένω ὁ τράχηλος ἐπιστραφῆ, καὶ καταπίνειν μὴ δύνηται, οἰδήματος 3 μὴ ἐόντος ἐν τῷ τραχήλῳ, θανάσιμων.1

LXI. Ὄκου ἐν ὄλῳ τῷ σώματι μεταβολαί, καὶ ἂν τὸ σῶμα ψύχηται, καὶ πάλιν θερμαίνηται, ἡ χρώμα ἐτερον ἐξ ἐτέρου μεταβάλλη, μήκος νοῦσον 4 σημαίνει.2

LXII. Ἄδρως πολὺς, θερμὸς ἢ ψυχρὸς, αἰεὶ ῥέων, σημαίνει πλεῖον ύγρόν: ἀπάγειν οὗν τῷ 3 μὲν ἵσχυρῷ ἀνωθεν, τῷ δὲ ἀσθενεὶ κάτωθεν.4

LXIII. Οἱ πυρετοὶ οἱ μὴ διαλειπόμενες, ἢν ἵσχυρότεροι διὰ τρίτης γίνονται, ἐπικίνδυνους ὅτω δ' ἂν τρόπῳ διαλειπώσι, σημαίνει ὅτι 4 ἀκίνδυνους.5

LXIV. Ὅκοσοις 6 πυρετοὶ μακροί, τούτοις 2 φύματα, καὶ 7 ἐς τὰ ἄρθρα πόνοι ἐγγίνονται.8

1 C' omits this aphorism.
2 Ὅκου ἐν ὄλῳ τῷ σώματι διαφοραι καὶ ἂν τῷ σῶμα ψύχηται ἢ αὕτης θερμαίνηται ἢ χρώμα ἐτερον ἐξ ἐτέρου μεταβάλλει μήκος νοῦσον δηλοὶ C':
καὶ Ὅκου ἐν ὄλῳ τῷ σώματι μεταβολαι καὶ τῷ σῶμα ψύχηται καὶ πάλιν θερμαίνηται ἢ χρώμα ἐτερον ἐξ ἐτέρου μεταβάλλεται, νοῦσον μήκος σημαίνει V:
καὶ Ὅκου ἂν ἐν ὄλω τῷ σώματι μεταβολαί καὶ τῷ σῶμα καταψύχηται καὶ πάλιν θερμαίνηται ἢ χρώμα ἐτερον ἐξ ἐτέρου μεταβάλλη, μήκος νοῦσον σημαίνει V: μ.

This is another series of variants that cannot possibly be due to ordinary "corruption."
3 Ἀδρως πολὺς ἢ ἐεὶ ῥέων θερμὸς ἢ ψυχρὸς σημαίνει πλεῖον ύγρόν ἀπάγειν τῷ μὲν ἵσχυρῷ ἀνωθεν τῷ ἀσθενῇ κάτωθεν. C' :
ἀδρως πολὺς θερμὸς ἢ ψυχρὸς ἢ ἐεὶ ῥέων, σημαίνει πλεῖον τῷ ύγρόν ἀπάγειν τῷ μὲν ἵσχυρῷ ἀνωθεν. τῷ δὲ ἀσθενεὶ κάτωθεν. Urb., which ends here.
ἀδρως πολὺς θερμὸς ἢ ψυχρὸς ἢ ἐεὶ ῥέων, σημαίνει πλεῖον ύγρόν ἀπάγειν ἵσχυρῷ μὲν ἀνωθεν ἀσθενεὶ δὲ κάτωθεν. V:
ἀδρως πολὺς ἢ θερμὸς ἢ ψυχρὸς ἢ ῥέων αἰεὶ, σημαίνει πλεῖον
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. xli.
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.

γρόν: ἀπάγειν οὖν τῷ μὲν ἰσχυρὸν. ἀνώθεν τῷ δὲ ἀσθενεί κάτωθεν. Μ.

Galen is inclined to think this aphorism interpolated.

⁴ After LXII C' adds ἰδρὸς πολὺς νῦσσον σημαίνει τὸ μὲν ἰσχυρὸς πολὺν: ὁ δὲ θερμὸς ἐλάστου: Μ ἰδρὸς πολὺς νῦσσον σημαίνει τὸ ψυχρὸς πολλὰν. ὁ θερμὸς ἐλάσσω: Μ ἰδρὸς πολὺς νῦσσον σημαίνει τὸ ψυχρὸς πολλὰν. ὁ θερμὸς ἐλάσσω.

⁵ ὁκόσοι πυρετοὶ μὴ διαλείποντες: διὰ τρίτης ἰσχυρότεροι γίνονται καὶ ἐπικύνδυνοι. ὁκόσῳ δ' ἄν τρόπῳ διαλιπὼσιν σημαίνει ὅτι ἀκίνδυνοι C': πυρετοὶ ὁκόσῳ μὴ διαλείποντες διὰ τρίτης ἰσχυρότεροι γίνονται καὶ ἐπικύνδυνοι: ὅτω δ' ἄν τρόπῳ διαλιπὼσιν ἀκίνδυνοι έσονται V: οἱ πυρετοὶ ὁκόσοι μὴ διαλείποντες διὰ τρίτης ἰσχυρότεροι γίνονται ἐπικύνδυνοι: ὅτω δ' ἄν. τρόποι διαλείπωσιν. σημαίνει ὅτι ἀκίνδυνοι. M.

⁶ ὁκόσοι C'.
⁷ ἡ φύματα ἡ MV.
⁸ γίγνονται V.

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LXV. Ὅκοσοισι φύματα καὶ 1 ἐς τὰ ἄρθρα πόνοι εὐγγίνονται 2 ἐκ πυρετῶν, οὕτωι σιτίσι 3 πλεῖστοι χρέονται.

LXVI. Ἡν τις πυρέσσοντι τροφὴν διδὼ, ἦν ύγιεῖ, τῷ μὲν ύγιαίνοντι ἵσχύς, τῷ δὲ κάμνοντι 3 νοῦσος.3

LXVII. Τὰ διὰ τῆς κύστιος διαχωρέοντα ὀρὴν δεῖ,4 εἰ οἰα τοῖς ύγιαίνουσιν ὑποχωρεῖται5 τὰ 6 ἥκιστα οὖν ὁμοία τούτοις, ταῦτα νοσερότερα,7 τὰ δ΄ ὁμοία τοῦσιν ύγιαῖνουσιν, ἥκιστα νοσερά.

LXVIII. Καὶ οἴσι τὰ ὑποχωρήματα, ἦν εἰσὶς στήματι καὶ μὴ κινήσῃς, υφίσταται 8 οἴονει ἡσύμματα,9 τούτοις συμφέρει ὑποκαθήραι τὴν κοιλίνην ἦν δὲ μὴ καθαρὴν ποιήσας διδὼς τὰ ροφήματα, ὀκόσῳ ἄν πλεῖω διδώς, μᾶλλον 6 βλάψεις.

LXIX. Ὅκοσοισιν ἂν κάτω ὡμᾶ ὑποχωρῆ,10

1 For καὶ MV have μακρὰ ἦ.
2 γίγνονται V (γίγνονται M after πυρετῶν).
4 δὴ C'.
5 ὑποχωρεῖ C'.
6 C' adds οὖν after τὰ.
7 νοσερότερα V.
8 υφίσταται MV.
9 After ἡσύμματα V has ἦν ὄλγας, ὄλγῃ ἡ νοῦσος γίγνεται· ἦν δὲ πολλά, πολλῆ. M has καὶ ἦν ὄλγα ἡ κ.τ.ε.
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 scrapings 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 ἧν ὑγείᾳ, 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 ἰκιστὰ.
⁴ Galen criticises this aphorism. The word ἐκατον, 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 ἦλ. As Littré 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 ὑποχωρέῃς C' (not ὑποχωρέῃ, as Littré says).
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ἀπὸ χολῆς μελαίνης ἔστιν, ἥν πλείονα, πλείονος, 3 ἢν ἐλάσσονα, ἐλάσσονος. 1

LXX. Αἱ ἀποχρέμψες αἱ ἐν τοῖσι πυρετοῖσι τοῖσι μὴ διαλείποντι πηδίναι καὶ αἵματώδεις καὶ χολώδεις καὶ δυσώδεις, πᾶσαι 3 κακαί· ἀποχρέουσαι δὲ καλῶς, ἀγαθαί, καὶ κατὰ κοιλίην καὶ κύστιν· καὶ ὅκου ἂν τι ἀποχωρέουν 4

6 στῇ μὴ κεκαθαρμένῳ, κακόν.

LXXI. Τὰ σῶματα χρή, ὅκου τις βούλεται καθαίρειν, 6 εὕροι ποιεῖν· κἀ̄ δὲ μὲν ἄνω βούλη εὕροι ποιεῖν, στήσαι τὴν κοιλίην· ἢν δὲ κἀ̄τω 4 εὕροι ποιεῖν, ὑγρῆναι τὴν κοιλίην.

LXXII. "Τπνος, ἀγρυπνιά, ἀμφότερα μᾶλλον 2 τοῦ μετρίου γυνώμενα, νοῦσος." 7

LXXIII. 'Ἐν τοῖσι μὴ διαλείποντι πυρετοῖσιν, ἡν τὰ μὲν ἔξω ψυχρὰ ἢ, τὰ δὲ ἐσω καὶ ἦται, καὶ 3 διψαν 8 ἐχη, θανάσιμον.

LXXIV. 'Ἐν μὴ διαλείποντι πυρετῷ, 9 ἢν χεῖλος ἢ μίς ἢ ὀφθαλμὸς διαστραφῆ, ἢν μὴ βλέπῃ, ἢν μὴ ἀκούῃ, ἢδη ἀσθενεός έντος τοῦ

1 ἢν πλείονα πλείω· ἡ ἐλάσσονα ἐλάσσον ἢ νοῦσος C': πλείω πλείων and ἐλάσσον ἐλάσσων V: πλείονα πλείω and ἐλάσσων ἐλάσσων (without ἢ νοῦσος) M.
2 χολώδεις καὶ omitted by M.
3 στήσαι Rein.
4 τῶ ὑπὸ χωρέωντι C'.
5 στῆ omitted by C'.
6 καθαίρεσθαι M. Rein. omits εὕροι ποιεῖν (twice).
7 μᾶλλον τοῦ μετρίου κακόν. C'V: μᾶλλον τοῦ μετρίου γυνώμενα· κακόν. After these words C' has οὐ πλησμονή οὐ λιμός οὐδ' ἄλλο τί ἀγαθόν οὐδέν· ὄτι ἂν μᾶλλον της φύσιος ἢ. M has οὐδ' ἄλλο οὐδὲν ἀγαθόν, while V has οὐδὲ λιμὸς and omits τι.
8 διψαν C'V: δίψα M: πυρετὸς Galen, Littre and Reinhold.
9 ἐν τοῖσι μὴ διαλείποντι πυρετοῖσι C'V.
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 all² 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 fluent⁴ if you wish to make them fluent⁵ 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 ἐλάσσω, 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 εὔροα is active, but "relaxed" is the nearest single equivalent I can think of. Littre 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 πυρετὸς ἔχη, which is, as he remarks, absurd.
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σώματος, 1 οτι ἂν ἦ τούτων τῶν σημείων, 5 θανάσιμων.

LXXV. Ἐπὶ λευκῷ φλέγματι ύδρωψ ἐπι- 2 γίνεται.

LXXVI. Ἐπὶ διαρροίῃ δυσεντερίη.

LXXVII. Ἐπὶ δυσεντερίη λεινετερίη ἐπι- 2 γίνεται.

LXXVIII. Ἐπὶ σφακέλῳ ἀποστασίς ὀστέον. 2

LXXIX et LXXX. Ἐπὶ αἵματος ἐμέτῳ 3 φθορῇ 4 καὶ πῦνο κάθαρσις ἂνω· ἐπὶ φθορῇ 5 ἰδίμα ἐκ τῆς κεφαλῆς· ἐπὶ ρέματι διαρροίᾳ· ἐπὶ διαρροίῃ σχέσις τῆς ἂνω καθάρσιος· ἐπὶ τῇ 5 σχέσει 6 θύματος.

LXXXI. Ὁκοία καὶ ἐν τοῖς κατὰ τὴν κύστιν, καὶ τοῖς κατὰ τὴν κολλήν ὑποχωρήματι, καὶ ἐν τοῖς κατὰ τας σήκος, καὶ ἣν πον ἄλλη τῆς φύσιος ἐκβαίνῃ τὸ σώμα, ἢν ὄλγον, ὄλγη ἡ νοῦσος γίνεται, 7 ἢν πολύ, πολλή, ἢν πάνω

5 πολύ, θανάσιμῳ τὸ τοιοῦτον. 8

LXXXII. Ὁκόσοι 9 ὑπὲρ τὰ τεσσαράκοντα ἐστα φρειτικοὶ γίνονται, οὐ πάνω τι ψυχαίζονται· ἢςον γὰρ κυδυνεύονσιν, ὅσιν ἂν ὀικείῃ τῆς

4 φύσιος καὶ τῆς ἡλικίας ἡ νοῦσος ἡ. 10

LXXXIII. Ὁκόσοισιν ἐν τῇσιν ἄρρωστησιν οἱ ὀφθαλμοί δακρύσουσιν κατὰ προαιρέσειν, ἀγαθόν· 3 ὁκόσοισι δὲ ἂν εὐν προαιρέσιος, κακὸν.

1 So C'. ἀσθενεός εἰστος V: ἀσθενής ἐὼν M.
2 ἀποστάσις ὀστέων V.
3 φθορὴ. Rein. reads ἐμέτῳ πῦνο κάθαρσις ἂνω· ἐπὶ τῇ καθ. φθορῇ· ἐπὶ τῇ φθορῇ κ.τ.λ.
4 πῦνο omittet by M.
5 For φθορῇ M has φθόη, and adds the article before ρέματι and διαρροίῃ.

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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,¹ 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."

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6 διασχέσει Μ. At the end some MSS. add ἐπὶ ἀλμπτος πτέσει πάνω πτύσις καὶ βίοις ἐπὶ δὲ σίλαν ἰσχηται, ἀποθνήσκω—Galen's inaccurate quotation of VII. xv. and xvi.
7 Μ omits ἡ νοῦσος γίνεται, and goes on, ἢν δὲ πολὺ κ.τ.έ.
9 ὅκοςοιν C', with φρενιτικὰ γίνεται following.
10 ἡσσον γαρ . . . νοῦσος ἢ omitted by V, which has οὕτω οὐ πάνυ σώζονται
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LXXXIV. Ὅκόσοισιν ἐν τοῖσι πυρετοῖσιν τεταρταῖοισιν ἐσύσιν αἴμα ἐκ τῶν ρηθῶν ρυθῆν,¹ 3 πυνηρῶν.

LXXXV. Ἰδρώτες ἐπικίνδυνοι οἱ ἐν τῇσι κρεσίμοισιν ἥμερησι μὴ ² γενόμενοι, σφοδροί τε καὶ ταχέως οὐδούμενοι ἐκ τοῦ μετώπου, ὡσπερ σταλαγμοὶ καὶ κρονοὶ,³ καὶ ψυχροὶ σφόδρα καὶ πολλοὶ· ἀνάγκη γὰρ τὸν τοιούτον ἱδρώτα ⁴ πορεύεσθαι ⁵ μετὰ βίης, καὶ πόνου ὑπερβολῆς, 7 καὶ ἐκθλίψιος ⁶ πολυχρονίου.

LXXXVI. Ἐπὶ χρονίῳ νοσήματι κοιλίης κατα- 2 φορί, κακόν.

LXXXVII. Ὅκόσα φάρμακα οὐκ ἴήται, σίδηρος ἴήται· ὅσα σίδηρος οὐκ ἴήται, πῦρ ἴήται· ὅσα δὲ 3 πῦρ οὐκ ἴήται, ταῦτα χρὴ νομίζειν ἀνίατα.⁷

Φθίσιες μάλιστα γίνονται ὑπὸ ὀκτὼ καὶ δέκα ἐπέων μέχρι τριήκοντα καὶ πέντε.⁸ τὰ δὲ κατὰ φύσιν γενόμενα κατὰ φθίσιν πάντα μὲν ἱσχυρά,

¹ ῥυθ. Query, ρεῖ? ³ καὶ κρονοὶ καὶ omitted by C'.
² μὴ omitted by M. ⁴ τοὺς τοιούτους ἱδρώτας C'.
⁵ πονηρεύεσθαι C' M V. ⁶ θάλψιος C'.
⁷ C' omits Aphorisms LXXXVI. and LXXXVII.
⁸ C' omits φθίσιες . . . πέντε.
LXXXIV. When in patients suffering from quartan fevers there is bleeding at the nose, it is a bad symptom.

LXXXV. Sweats are dangerous that do not occur 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 Littré 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 occur in consumption are all violent, while

1 So Adams. Littré 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 φήσιν may be a mistaken repetition of κατὰ φθόσιν.


1. Βέβαια, τί πάντως θα περιλήφθηκε αυτό το υπόλοιπο, για να μην μείνει άδικον κανένας.

2. Ορισμένα χακάρισμα, έχοντας άμεσα κατάληψη ποιμαντικών υποθέσεων.

3. Να μην επικεφαλήθη ο χακάρισμα και να επικεφαλήθη αυτό το υπόλοιπο, για να μην μείνει άδικον κανένας.

4. Ορισμένα χακάρισμα, έχοντας άμεσα κατάληψη ποιμαντικών υποθέσεων.

5. Να μην επικεφαλήθη ο χακάρισμα και να επικεφαλήθη αυτό το υπόλοιπο, για να μην μείνει άδικον κανένας.

6. Ορισμένα χακάρισμα, έχοντας άμεσα κατάληψη ποιμαντικών υποθέσεων.

7. Να μην επικεφαλήθη ο χακάρισμα και να επικεφαλήθη αυτό το υπόλοιπο, για να μην μείνει άδικον κανένας.

8. Ορισμένα χακάρισμα, έχοντας άμεσα κατάληψη ποιμαντικών υποθέσεων.

9. Να μην επικεφαλήθη ο χακάρισμα και να επικεφαλήθη αυτό το υπόλοιπο, για να μην μείνει άδικον κανένας.

10. Ορισμένα χακάρισμα, έχοντας άμεσα κατάληψη ποιμαντικών υποθέσεων.
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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 (καρματι) be correct? Littre apparently adopts it.
³ ὑπολογῳάω is not recognised by the dictionaries.
ΑΦΟΡΙΣΜΟΙ

δὲ ¹ θανάτου· ἐπειδὰν ² τὸ τῆς ψυχῆς θερμὸν ἐπανέλθη ὑπὲρ τοῦ ὀμφαλοῦ ἐς τὸ ἀνω τῶν φρενῶν, ³ καὶ συγκαυθῆ τὸ ὑγρὸν ἄπαν. ἐπειδὰν ³⁰ ὁ πνεύμων καί ἡ καρδία τῆν ἱκμάδα ἀποβάλω· σιν ⁴ τοῦ θερμοῦ ἀθροοῦντός ἐν τοῖς θανατώδεσι τόποις, ἀποπνεῖ ἀθροον ⁵ τὸ πνεῦμα τοῦ θερμοῦ, ὃθεν περ συνεστή τὸ ὅλον, ἐς τὸ ὅλον πάλιν, τὸ μὲν διὰ τῶν σαρκῶν τὸ δὲ διὰ τῶν ἐν τῇ ⁶ κεφαλῆ ἀναπνοέων, ὃθεν τὸ ζῆν καλέομεν. ἀπο· λείπουσα δὲ ⁷ ἡ ψυχὴ τὸ τοῦ σῶματος σκῆνος ⁸ τὸ ψυχρὸν καὶ τὸ θυμὸν εἶδωλον ἄμα καὶ χολῆ καὶ αἴματι καὶ φλέγματι καὶ σαρκὶ ³⁹ παρέδωκεν.⁹

¹ τοῦ θανάτου V.          ² ἐπὰν V.
³ τῶν ἀνω τῶν φρενῶν τόπον V.
⁴ ἀποβλέπωσι V.          ⁵ ϊθοῦν C'.
⁶ V omits τῇ.         ⁷ V omits δὲ.
⁸ Here V adds καί.
⁹ C' has εἰδωλον αἷμα καὶ χολῆν 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,¹ there passes away all at once the breath of the heat (wherefrom the whole ² 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."³ And the soul, leaving the tabernacle of the body, gives up the cold, mortal image to bile, blood, phlegm and flesh.⁴

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 ὄλον 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 ζήν here supposed to be related to ζῆω (boil)? Perhaps, however, both ὀθέν τὸ ζήν καλέομεν and (above) ὀθενπερ συνέστη τὸ ὄλον 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 θνητὸν εἶδωλον). The words σκῆνος and εἶδωλον suggest Orphic thought.
ΠΕΡΙ ΔΙΑΙΤΗΣ

ΤΟ ΠΡΩΤΟΝ

1. Εἷ μὲν μοί τις ἐδοκεὶ τῶν πρότερον συγγραφέων περὶ διαίτης ἀνθρωπίνης τῆς πρὸς ύγείαν ὀρθῶς ἐγνωκός συγγεγραφέως πάντα διὰ παντός, ὡσα δυνατόν ἀνθρωπίνη γνώμη περιληφθῇ, ἱκανὸς εἶχεν ἄν μοι, ἄλλων ἐκπονησάντων, γνώτα τὰ ὀρθῶς ἔχοντα, τούτοις χρῆσθαι, καθότι ἐκαστὸν αὐτῶν ἐδόκει χρήσιμον εἶναι. νῦν δὲ πολλοὶ μὲν ἥδη συνέγραψαν, οὔδεὶς δὲ πῶ ἐγνώ ὀρθῶς καθότι ἢν αὐτοῖς συγγραπτέον· ἄλλοι δὲ ἀλλο ἐπέτυχον· τὸ δὲ ὅλον οὔδεὶς πῶ τῶν πρότερον. μεμφθῆναι μὲν οὖν οὔδεὶς αὐτῶν ἄξιόν ἐστιν εἰ μὴ ἐδυνάθησαν ἐξευρεῖν, ἐπαινέσαι δὲ πάντας ὅτι ἐπεχείρησαν γοῦν ἕκτης. ἐλέγχειν μὲν οὖν τὰ μὴ ὀρθῶς εἰρημένα οὐ παρεσκεύασμα· προσομολογεῖν δὲ τοῖς καλῶς ἐγνωσμένοις διανενώμαι· ὡσα μὲν γὰρ ὀρθῶς ὑπὸ τῶν πρότερον εἰρηται, οὐχ οὖν τε ἄλλως πως ἐμὲ συγγράψαντα ὀρθῶς συγγράψαται· ὡσα δὲ μὴ ὀρθῶς εἰρήκασιν, ἐλέγχων μὲν ταῦτα, διότι οὐχ οὕτως ἔχει, οὔδεν περανὸι ἐξηγεύμενοι δὲ καθότι δοκεῖ μοι ὀρθῶς ἔχειν ἐκαστον, δηλῶσον ὁ βούλομαι. διὰ τούτο

1 ἀλλ' ἐπεχείρησαν γ' οὖν θ: ἀλλ' ἐπεχειρήσαντο M with ἀλλ' and -to erased: ἀλλ' ἐπεχειρήσαν γε Diels.
2 καλῶς θ: ἱκανοῖς M.
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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ΠΟΙΑ ἘΣΤΙΝ ΌΚΟΣΑ ΔΕ ΜΗΚΕ ἘΠΕΧΕΙΡΗΣΕ ΜΗΔΕΙΣ ΤΟΥΝ ΠΡΟΤΕΡΟΝ ΔΗΛΩΣΑΙ, ΕΓὼ ΕΠΙΔΕΙΞΩ ΚΑΙ ΤΑΥΤΑ

30 ΟΙ ΔΕΣΤΙ.

Π. ΦΗΜΙ ΔΕ ΔΕΙΝ ΤΟΝ ΜΕΛΛΟΝΤΑ ὍΡΘΩΣ ΣΥΝΓΡΑΦΕΙΝ ΠΕΡΙ ΔΙΑΙΤΗΣ ἍΝΘΡΩΠΙΝΗΣ 2 ΠΡΩΤΟΝ ΜΕΝ ΠΑΝΤΟΣ ΦΥΣΙΝ ἍΝΘΡΩΠΟΝ ΓΝΩΝΑΙ ΚΑΙ ΔΙΑΓΡΩΝΑΙ ΓΝΩΝΑΙ ΜΕΝ ΑΠΟΤΙΝΩΝ ΣΥΝΕΣΤΗΚΕΝ ΕΞ ΆΡΧΗΣ, ΔΙΑΓΡΩΝΑΙ ΔΕ ΥΠΟΤΙΝΩΝ ΜΕΡΩΝ ΚΕΚΡΑΤΗΣΑΙ ΕΙΤΕ ΓΑΡ ΤΗΝ ΕΞ ΆΡΧΗΣ ΣΥΣТАΣΙΝ ΜΗ ΓΝΩΣΕΙΑΙ, ἈΔΥΝΑΤΟΣ ΕΣΤΑΙ ΤΑ ΥΠ‘ ΕΚΕΙΝΩΝ ΓΝΙΩΜΕΝΑ ΓΝΩΝΑΙ ΕΙΤΕ ΜΗ ΓΝΩΣΕΙΑΙ ΤΟ ΕΠΙΚΡΑΤΕΙΟΝ ΕΝ ΤΩ ΣΩΜΑΤΙ, ΟΥΧ ΙΚΑΝΟΣ ΕΣΤΑΙ ΤΑ ΣΥΜΦΕΡΟΝΤΑ ΠΡΟΣΕΝΕΓΚΕΙΝ ΤΟΙ ἍΝΘΡΩΠΩΝ. ΤΑΥΤΑ ΜΕΝ ΟΥΝ ΔΕΙ 3 ΓΙΝΩΣΚΕΙΝ ΤΟΝ ΣΥΝΓΡΑΦΟΝΤΑ, ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΣΙΤΩΝ ΚΑΙ ΠΟΤΩΝ ἈΠΑΝΤΩΝ, ΟΙΣΙ ΔΙΑΙΤΟΜΕΘΑ, ΔΥΝΑΜΗΝ ΗΤΥΝΙΑ ΕΚΑΣΤΑ 1 ΕΧΕΙ ΚΑΙ ΤΗΝ ΚΑΤΑ ΦΥΣΙΝ ΚΑΙ ΤΗΝ ΔΙ’ ΑΥΓΚΗΝ ΚΑΙ ΤΕΧΝΗΝ ἍΝΘΡΩΠΙΝΗν. 5 ΔΕΙ ΓΑΡ ἘΠΙΣΤΑΣΘΑΙ ΤΟΥΝ ΤΕ ΙΣΧΥΡΩΝ ΦΥΣΕΙ ὩΣ ΧΡΗ ΤΗΝ ΔΥΝΑΜΗΝ ΑΦΑΙΡΕΙΣΘΑΙ, ΤΟΙΣΙ ΤΕ ΑΘΕΝΕΣΙΝ ὌΚΩΣ ΧΡΗ ΙΣΧΥΝ ΠΡΟΣΤΙΘΕΙΑΙ ΔΙΑ ΤΕΧΝΗΣ, ΌΚΟΥ ΑΝ Ο ΚΑΙΡΟΣ ΕΚΑΙΣΤΟ 6 ΠΑΡΑΓΕΝΙΑΙ. ΓΝΟΥΣΙ ΔΕ ΤΑ ΕΙΡΗΜΕΝΑ ΟΥΠΩ ΑΥΤΑΡΚΗΣ Ἡ ΘΕΡΑΠΕΙΑ ΤΟΥ ἍΝΘΡΩΠΟΥ, ΔΙΟΣΙ ΟΥ ΔΥΝΑΤΑΙ

1 οἱ omitted by M.
2 ἍΝΘΡΩΠΙΝΗ θ.
3 δεί θ M: χρη Littré and vulgate.
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

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4 ήντινα ἐκαστα ἕχει M: ήντινα ἔχουσι θ.  
5 ἀνθρωπην M.  
6 ἐκάυτωι θ: ἐκά στών M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

20 ἐσθίων ὁ ἀνθρώπος υγιάνειν, ἢν μὴ καὶ πονῇ. ὑπεναντίας μὲν γὰρ ἀλληλοισιν ἔχει τὰς δυνάμεις σίτα καὶ πόνοι, συμφέρονται δὲ πρὸς ἄλληλα πρὸς ψυχῆν· πόνοι μὲν γὰρ πεφύκασιν ἀναιῶσαι τὰ ὑπάρχοντα· σίτα ¹ δὲ καὶ ποτὰ ἐκπληρῶσαι τὰ κενωθέντα. δεὶ δὲ, ὡς ἔοικε, τῶν πόνων διαγνώσκειν τὴν δύναμιν καὶ τῶν κατὰ φύσιν καὶ τῶν διὰ βίος γινομένως, καὶ τίνες αὐτῶν αὐξησίων παρασκευάζουσιν ἐς σάρκας καὶ τίνες ἔλλειψιν, καὶ ὡς 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 ὅφρας τοῦ ἑναυτοῦ καὶ πρὸς τὰς μεταβολὰς τῶν πνεύματων, πρὸς τε τὰς θέσεις τῶν χωρίων ² ἐν οἷσι διαίτευται, πρὸς τε τὴν κατάστασιν τοῦ ἑναυτοῦ. ἀστρων τε ἐπιτολάς καὶ δύσιας γυιώσκειν δεῖ, ὡς ἐπιστηται τὰς μεταβολὰς καὶ ὑπερβολὰς φυλάσσειν καὶ σίτων καὶ ποτῶν καὶ πνευμάτων καὶ τοῦ ὀλον κόσμου, ἐξ ὧνπερ τοίσιν ἀνθρώποις αἰ νοῦσοι εἰσίν. ³ ταῦτα δὲ πάντα διαγνώστιν οὗτοι αὐτάρκες τὸ εὑρεμά έστιν· εἰ μὲν γὰρ ἢν εὑρετῶν ἐπὶ τούτους πρὸς ἐκάστου ⁴ φύσιν σίτου μέτρων καὶ πῶνων ἀρίθμοις σύμμετροι μὴ ἔχων ὑπερβολὴν μήτε ἐπὶ τὸ πλέον μήτε ἐπὶ τὸ ἐλασσόν, εὐρητο ἃν ψυχὴν τοίσιν ἀνθρώποις ἀκριβῶς. νῦν δὲ τὰ μὲν προειρημένα πάντα εὑρηται, ὡκοία ἐστὶ, τούτῳ δὲ ἀδύνατον εὑρεῖν. εἰ μὲν οὖν παρεῖ ὑμῖν καὶ ὁρών, γινώσκοι ἃν τῶν ἀνθρώπων ἐκδύνωστά τε καὶ ἐν τούσι γυμνασίουσι

¹ σίτα θ: σιτία Μ. ² χωρέων Zwinger Diels.
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 φύονται vulgate, Littré. 4 ἐκάστον θ: ἐκάστην M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

50 γυμναζόμενου, ὥστε ὑγιαίονται, τῶν μὲν ἀφαιρέων, τοῖς δὲ προστιθέεις· μὴ παρεόντι δὲ ἀδύνατον ὑποθέσθαι ἐς ἀκριβείαν σίτα καὶ πόνους· ἐπεὶ ὁκόσον γε δυνατὸν εὐρεῖν ἔμοι εἰρηται. ἀλλὰ γὰρ εἰ καὶ πάνω μικρὸν ἐνδείκτηρα τῶν ἐπέρων γίνοιτο, ἀνάγκη κρατῆσθαι ἐν πολλῷ χρόνῳ τὸ σῶμα ὑπὸ τῆς ὑπερβολῆς καὶ ἐς νοῦσον ἀφικέσθαι. τοῖς μὲν οὖν ἄλλοις μέχρι τούτου ἐπικεχείρηται ξητηθῆναι· εἰρηταὶ δὲ οὐδὲ ταύτα· ἐμοὶ δὲ ταύτα ἐξεύρηται, καὶ πρὸ τοῦ κάμνειν τῶν ἀνθρώπων ἀπὸ τῆς ὑπερβολῆς, ἐφ’ ὁκότερον ἃν γένηται, προδιάγραφος. οὐ γὰρ εὔθεως αἱ νοῦσοι τοῖσιν ἀνθρώποις γίνονται, ἀλλὰ κατὰ μικρὸν συλλεγόμεναι ἀθρόως ἐκφαί- ηται. πρὶν οὖν κρατεῖσθαι ἐν τῷ ἀνθρώπῳ τῷ ὑγιὲς ὑπὸ τοῦ νοσεροῦ, ἐκ πάσχουσιν ἐξευρήτατον καὶ ὁκοσὶ χρῆ ταύτα καθίσταναι ἐς τὴν ὑγείαν. τούτου δὲ προσγενομένου πρὸς τοὺς γεγραμμένους, τελευτᾷ τὸ ἐπιχείρημα τῶν διανοημάτων.

III. Συνίσταται μὲν οὖν τὰ τὰ τε ἀλλά πάντα καὶ ὁ ἀνθρώπος ἀπὸ δυνών, διαφόρων μὲν τὴν δύναμιν, συμφόρων δὲ τὴν χρῆσιν, πυρὸς καὶ θάνατος, ταῦτα δὲ συναμφότερα αὐτάρκεια ἐστὶ τοῖσι τε ἀλλοίσι πάσι καὶ ἀλλήλοισιν, ἐκάτερον δὲ χωρίς οὔτε αὐτὸ ἐνυτῶ οὔτε ἄλλω οὐδεί. τὴν μὲν οὖν δύναμιν αὐτῶν ἐκάτερον

1 Diels (after Ermerins) puts γυμνοσκόν ἃν after γυμναζόμενον, reading ὥστε δὲ γυμναζόμενον. θ has ὥστε διαφυλάσσειν. 2 After ενδείκτηρα Diels (perhaps rightly) adds τὰ ἐστα. 3 εὑρηται θ Μ: εὑρηται has been suggested. 4 ἃφ’ ὁκότερον Diels, from the δὲ quia provenit of P.
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 εφηται would suggest that the writer had been successful in making a discovery which other authorities had unsuccessfully tried to reach.

5 οἱθρόνθ.  
6 τελευτά θ: τελέσται M: finem accipit P.
ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐχει τοιήνδε· τὸ μὲν γὰρ πῦρ δύναται πάντα διὰ παντὸς κινήσαι, τὸ δὲ ὕδωρ πάντα διὰ παντὸς θρέψαι· ἐν μέρει δὲ ἐκάτερον κρατεῖ καὶ κρατεῖται ἐς τὸ μῆκιστον καὶ ἐλάχιστον1 ὡς ἀνυστόν. οὐδέτερον γὰρ κρατήσαι παντελῶς δύναται διὰ τὸν θρέψαι τὸ μὲν πῦρ ἐπεξίον ἐπὶ τὸ ἐσχατον τοῦ ὕδατος ἐπιλείπει ἢ τροφή· ἀποτρέπεται οὖν ὁκόθεν μέλλει τρέφεσθαι· τὸ δὲ ὕδωρ ἐπεξίον ἐπὶ τὸ ἐσχατον τοῦ πυρός, ἐπιλείπει ἢ κίνησις· ἴσταται οὖν εν τούτῳ· ὁκόθαν δὲ στῆ, οὐκέτι ἐγκρατεῖ ἐστιν, ἀλλ' ἕδη τῷ ἔμπιπτοντι πυρὶ ἐς τὴν τροφήν καταναλίσκεται. οὐδέτερον δὲ διὰ ταῦτα δύναται κρατήσαι παντελῶς· εἰ δὲ ποτε κρατηθεὶς καὶ ὁκότερον πρότερον,2 οὐδὲν ἂν εἰη τῶν νῦν ἐόντων ὀσπερ ἐχει νῦν· οὕτω δὲ ἐχόντων αἰεὶ ἴσται τα αὐτά, καὶ οὐδέτερα καὶ οὐδὲ ἀμα3 ἐπιλείψει. τὸ μὲν οὖν πῦρ καὶ τὸ ὕδωρ, ὀσπερ εἰρηται μοι, αὐτάρκεια ἐστιν πᾶσι διὰ παντὸς εἰς τὸ μῆκιστον καὶ τοὐλάχιστον ὠσαύτως.

IV. Τούτων δὲ προσκεῖται ἐκατέρῳ τάδε· τῷ μὲν πυρὶ τὸ θερμὸν καὶ τὸ ξηρὸν, τῷ δὲ ὕδατι τῷ πυχρόν καὶ τῷ ψυχρόν· ἐχει δὲ ἅπ' ἀλλήλων τὸ μὲν πῦρ ἀπὸ τοῦ ὕδατος τῷ ψυχρῷ· ἔνι γὰρ ἐν πυρὶ4 ψυχρότης· τῷ δὲ ὕδωρ ἀπὸ τοῦ πυρὸς τῷ ξηρῷ· ἔνι γὰρ ἐν ψυχρῷ. οὕτω δὲ τούτων ἐχόντων, πολλὰς καὶ παντοδαπὰς ἵδεας ἀποκρίνονται ἅπ' ἀλλήλων καὶ σπερμάτων καὶ ξώνων, οὐδὲν ὀμοίων5 ἀλλήλοισιν οὔτε τὴν ὀψιν οὔτε

1 Before ἐλάχιστον Littré adds τὸ.
2 Several authorities would omit πρότερον.
3 Some would read καὶ οὐδέτερον οὐδαμά, "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, finds 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."

4 For ἐν πυρὶ M has ἀπὸ τοῦ ὑδάτος.
10 τὴν δύναμιν  ἀτε γὰρ οὕποτε κατὰ τοῦτο ἑσταμένα, ἀλλ' αἰεὶ ἀλλοίωσεν ἐπὶ τὰ καὶ ἐπὶ τὰ, ἀνόμοια ἐξ ἀνάγκης γίνεται καὶ τὰ ἀπὸ τούτων ἀποκρινόμενα. ἀπολλυται μέν υπὲρ οὐδὲν ἀπάντων χρημάτων, οὐδὲ γίνεται ὅ τι μὴ καὶ πρόσθεν ἦν συμμισθούμενα δὲ καὶ διακρινόμενα ἀλλοιωται νομίζεται δὲ ύπὸ τῶν ἀνθρώπων τὸ μὲν ἐξ Ἀιδίου ὡς φάος αὐξηθὲν γενέοθαι, τὸ δὲ ἐκ τοῦ φάεος ἐς Ἀιδίου μειωθὲν ἀπολέοθαι ὡφθαλμοῖς γὰρ πιστεύουσι μᾶλλον ἡ γυνώμη, οὐχ ἰκανοίς ἐξουσι οὐδὲ περὶ τῶν ὁρεομένων κρίναι· ἡ γὰρ κάκειναι καὶ τάδε· καὶ οὔτε, εἰ γὰρ, ἀποθανεῖν οἶνον τε, εἰ μὴ μετὰ πάντων· ποιεῖ γὰρ ἀποθανεῖται; οὔτε τὸ μὴ ὑπὸ γενεόθαι, πόθεν γὰρ ἔσται; ἀλλ' αὐξητὰ πάντα καὶ μειούτα ἐστὶ τὸ μήκιστον καὶ ἐστὶ τὸ ἐλάχιστον, τῶν γε δυνατῶν· ὅ τι δ' ἀν διαλέγωμαι γενέσθαι ἦ ἀπολέοθαι, τῶν πολλῶν εἰσακεφαλής ἐρμηνεύω· ταῦτα δὲ συμμισθοῦμαι καὶ διακρίνεσθαι δηλῶ· ἔχει δὲ καὶ ὃ ὑπὸ γενεόθαι καὶ ἀπολέοθαι τὼν τούτο, συμμιγνύμαι καὶ διακριθήμαι τούτω, αὐξηθηρίμαι καὶ μειωθήμαι τούτω, γενεόθαι, συμμιγνύμαι

1 ἐπὶ τὰ καὶ ἐπὶ τὰ Corais: ἐπείτη καὶ ἐπείτη MSS.
2 ὡφθαλμοῖς δὲ πιστεύουσι μᾶλλον, ἡ γυνώμαι· ἐγὼ δὲ τάδε γυνώμη κ.τ.ε. Μ.
3 ἠφαί M: ἠφεί Littré (from θ's ἢ εἶ γὰρ). For εἰ γὼν Fredrich and Gomperz read τὸ ἀείξων.
4 τοῦ MSS: τοῖς A. L. Peck after H. Rackham.
5 This is practically the reading of θ. M has καὶ οὔτε τὸ γὰρ ἀποθανεῖν οἶνον τε μὴ μετὰ πάντων, καὶ γὰρ ἀποθανεῖται οὔτε τὸ ὄν γενεόθαι, κἂνεν παραγενήσεται. Both MSS. have ὁν not ἐδον.
6 δτι δ' ἀν διαλέγομαι θ: δτι δὴν διαλέγομαι Μ. ἢ θ: καὶ τὸ Μ ταῦτα Bywater after Bernays.
7 καὶ omitted by Μ.

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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 χρήμα γίνεται οὐδὲ ἀπόλλυται, ἀλλ' ἀπὸ ἑντὸς χρημάτων συμπλογεταί τε, καὶ διακρίνεται καὶ οὕτως ἀν ὁρθῶς καλοίσεν τὸ τε γίνεσθαι συμμίλαγεσθαι καὶ τὸ ἀπόλλυσθαι διακρίνεσθαι.

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tωύτο, ἀπολέσθαι, μειωθῆναι, διακριθῆναι1 τωύτο, ἐκαστον πρὸς πάντα καὶ πάντα πρὸς ἐκαστον τωύτο, καὶ οὐδὲν πάντων τωύτο.2 ὁ 35 νόμος ἡρ τῇ φύσει περὶ τούτων ἐναντίος.

V. Χωρεῖ3 δὲ πάντα καὶ θεία καὶ ἄνθρω- πιναι ἀνω καὶ κάτω ἁμειβόμενα. ἴμερή καὶ εὐφρόνη ἐπὶ τὸ μῆκιστον καὶ ἐλάχιστον· ὡς καὶ τῇ σελήνῃ τὸ μῆκιστον καὶ τὸ ἐλάχιστον,4 πυρὸς ἑφόδος καὶ ὦδατος, ἡλίος5 ἐπὶ τὸ μακρότα- τον καὶ βραχύτατον, πάντα ταύτα καὶ οὐ ταῦτα. φάος Ζηνί, σκότος Ἄιδη, φάος Ἄιδη, σκότος Ζηνί, φοιτά κείνα ὑδε, καὶ τάδε κείσε, πᾶσαν ὤρην, πᾶσαν χώρην 6 διαπροσαμένα κείνα τε τὰ τώιδε, τάδε τ' αὐτὰ κείμων.7 καὶ ἀ 9 μὲν πρήσουσιν οὐκ οἴδασιν, ἃ δὲ οὐ8 πρήσουσι δοκέουσιν εἰδέναι· καὶ ἀ 9 μὲν ὄρέουσιν οὐ ἁμωσκουσιν, ἀλλ' ὦμοις αὐτοῖς πάντα γίνεται δ' ἀνάγκην θείν καὶ ἀ βούλωνται καὶ ἀ μὴ βούλονται. φοιτέωντων δ' ἐκεῖνων ὑδε, τῶν δὲ τε κείσε,9 συμμετοχόμενων πρὸς ἀλλιμα, τὴν πεπρωμένην μοίρην ἐκαστον ἐκπληροῖ, καὶ ἐπὶ τὸ μέζον καὶ ἐπὶ τὸ μεῖον.

1 ἀπολέσθαι (καὶ) διακριθῆναι Diels: Bywater brackets μειωθῆναι.
2 καὶ οὐδὲν . . . τωύτο omitted by M: P 7027 has nihil ex omnibus idem est.
3 χωρεῖ Bernays: χωρὶς MSS.
4 ἃς καὶ . . . ἐλάχιστον omitted by θ. Burnet in his Early Greek Philosophy suggests the following reading of the passage. ἴμερή καὶ εὐφρόνη ἐπὶ τὸ μῆκιστον καὶ ἐλάχιστον· ἡλίος, σελήνη ἐπὶ τὸ μῆκιστον καὶ ἐλάχιστον· πυρὸς ἑφόδος καὶ ὦδατος. This is very Heracleitean, and may represent the passage of Heracleitus paraphrased by the author of περὶ διαίτης.
5 οὔτως before ἡλίος 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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φθορῇ δὲ πᾶσιν ἀπ' ἀλλήλων, τῷ μέζοιν ἀπὸ τοῦ μείονος καὶ τῷ μείονι ἀπὸ τοῦ μέζονος, αὐξάνεται
20 τὸ μέζον ἀπὸ τοῦ ἑλάσσονος, καὶ τὸ ἑλάσσον ἀπὸ τοῦ μέζονος.¹

VI. Τὰ δ' ἀλλα πάντα, καὶ ψυχὴ ἀνθρώπων, καὶ σῶμα ὅκοιον ἡ ψυχή, διακοσμεῖται. ἐσέρπει
dὲ ἐς ἀνθρώπων μέρεα μερέων, ὅλα ὅλων, ἔχοντα
σύγκρησιν πυρὸς καὶ ύδατος, τὰ μὲν ληψόμενα,
tὰ δὲ ἄφωνα· καὶ τὰ μὲν λαμβάνοντα πλεῖον
ποιεῖ, τὰ δὲ διδόντα μεῖον. πρίοναν ἀνθρωποί
ξύλον· ὁ μὲν ἐλκει, ὁ δὲ ὠθεῖ. τὸ δ' αὐτὸ τοῦτο
ποιέουσι, μεῖον δὲ ποιέοντες πλεῖον ποιέωσιν.
tοιοῦτον φύσις ἀνθρώπων, τὸ μὲν ὠθεῖ, τὸ δὲ
ἐλκει· τὸ μὲν δίδωσι, τὸ δὲ λαμβάνει· καὶ τῷ μὲν
dίδωσι, τοῦ δὲ λαμβάνει καὶ τῷ μὲν δίδωσιν
tοσοῦτω πλέον, οὐ δὲ λαμβάνει τοσοῦτῳ μεῖον.
χώρην δὲ ἐκαστὸν φυλάσσει τὴν ἑωτοῦ, καὶ τὰ
μὲν ἐπὶ τὸ μεῖον ἴοντα διακρίνεται ἐς τὴν ἑλάσσονα
χώρην· τὰ δὲ ἐπὶ τὸ μέζον πορεύόμενα, συμ-
μισγόμενα ἐξαλλάσσει ἐς τὴν μέζῳ τάξιν· τὰ δὲ
ξείνα μὴ ὀμότροπα ὀδεῖται ἐκ χώρης ἀλλο-
τρίης. ἐκάστη δὲ ψυχή μέζω καὶ ἑλάσσῳ ἐχουσα
περιφοιτά τὰ μόρια τὰ ἑωτῆς, οὔτε προσθέσιος
20 οὔτε ἁφαίρεσιος δεομένη τῶν μερῶν, κατὰ δὲ
αὐξήσιν τῶν ὑπαρχόντων καὶ μείωσιν δεομένη
χώρης, ἐκαστὰ διαπρήσσεται ἐς ἡμινα ἡν

¹ καὶ τὸ ... μέζονος omitted by M. Diels writes αὐξή
tε τῶι μέζοιν ἀπὸ τοῦ ἑλάσσονος καὶ τῶι ἑλάσσονι ἀπὸ τοῦ
μέζονος. 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 ὀμοτρόπα bracketed by Bywater: καὶ μὴ ὀμοτρόπα
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.\(^1\) 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 ὡθεται M: ἐκχωρεται θ.
6 οὐ προσθέσιος οὐδὲ ἀφαιρέσιος δεομένης M. Diels adds αὐτής before οὕτε προσθέσιος.
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ἐσέλθη, καὶ δέχεται τὰ προσπίπτοντα. οὐ γὰρ δύναται τὸ μὴ ὁμότροπον ἐν τοῖς ἄσυμφοροις χωρίοισιν ἐμμένειν1 πλανάται: μὲν γὰρ ἁγνώμονα: συγγυνόμενα2 δὲ ἀλλήλους γινώσκει πρὸς ὁ προσίζει: προσίζει γὰρ τὸ σύμφορον3 τῷ συμφόρῳ, τὸ δὲ ἁσύμφορον πολεμεῖ καὶ μάχεται καὶ διαλλάσσει ἀπ᾿ ἀλλήλων. διὰ τούτῳ
30 ἀνθρώπου ψυχὴ ἐν ἀνθρώπῳ αὐξάνεται, ἐν ἀλλοι δὲ οὐδενί καὶ τῶν ἄλλων ἑσύων τῶν μεγάλων ὅσα τούτων: ὡσα ἄλλως, ἀπ᾿ ἄλλων4 ὑπὸ βίης ἀποκρίνεται.

VII. Περὶ μὲν5 τῶν ἄλλων ἑσύων ἐκίσω, περὶ δὲ ἀνθρώπου δηλώσω. ἐσέρπει δὲ 6 ἐς ἀνθρώπου ψυχῆς πυρὸς καὶ ύδατος σύγκρητων ἐχούσα, μοίρην σώματος ἀνθρώπου ταῦτα δὲ καὶ θῆλεα καὶ ἀρσενικά πολλὰ καὶ παντοῖα τρέφεται τε7 καὶ αὔξεται διαίτῃ τῇ περί τῶν ἀνθρώπων8 ἁπλόγις δὲ τὰ μέρα ἕχειν πάντα τὰ ἐσίόντα: οὐτίνοις γὰρ μὴ ἐνεῇς μοιρὴ ἐξ ἀρχῆς ὡς ἀν9 αὔξηθειν οὔτε πολλῆς τροφῆς ἐπιούσης οὔτε ὀλίγης, οὐ γὰρ ἔχει τὸ προσαυξόμενον: ἔχον δὲ πάντα, αὔξεται ἐν χώρῃ τῇ ἐωτοῦ ἐκαστον, τροφῆς ἐπιούσης ἀπὸ ύδατος ἑρωῦ καὶ πυρὸς ἕρων,10 τὰ μὲν εἰσὶ βιαζόμενα, τὰ δὲ ἔξω. ὡσπερ οἱ τέκτονες τὸ

1 ἐμμένον Μ: μὴ ὄνομείν θ.
2 συγγυνόμενα θ: συμμισσόμενα Μ: συγγυνόμονα Diels.
3 συγγυνώσκει: προσίζει γὰρ τὸ σύμφορον κ τ. ἐ. Μ.
4 ἁσύμφορος ὡς διαλλάσσει ἀπ᾿ ἀλλήλων, Diels: ὡς ἄλλως θ: ἁσύμφορος δ᾿ ἄλλως Μ. ὡς ἄλλως ἀπ᾿ αὐτῶν Wil.
5 μὲν θ: μὲν οὖν Μ.
6 δὲ θ: γάρ Μ.
7 τρέφεται τε καὶ αὔξεται θ: τρέφεται τρέφεται δὲ καὶ αὔξεται Μ.
8 τῇ περὶ τῶν ἀνθρωπῶν Μ: τῇ περὶ ἀνθρωπός 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. 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, 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

1 Diels’ reading would mean: “They wander when at variance, but when they are of one mind they realise,” etc.

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.”

9 òv is not in 0. It could easily fall out before αὐξηθεῖν; on the other hand, potential optatives without òv are not infrequent in the Hippocratic Collection. Bywater puts a comma at ðρῶσ.

10 Before τὰ θ has καὶ.


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ξῦλον πρίζουσι, 1 καὶ ὁ μὲν ἔλκει, ὁ δὲ ὠθεὶ, τωντὸ ποιέοντες· κάτω δ' ὁ πιέζων τὸν ἀνώ ἔλκει, 2 οὖ γὰρ ἀν παραδέχοιτο 3 κάτω ἓναι· ἢν δὲ βιαζόμενον, 4 παντὸς ἀμαρτήσονται. τοιοῦτον τροφή ἀνθρώπου τὸ μὲν ἔλκει, τὸ δὲ ὠθεὶ· εἰςώ δὲ βιαζόμενον 5 ἔξω ἔρπεν· ἢν δὲ βιήται παρὰ καὶ ῥόν, παντὸς ἀποτεύξεται.

VIII. Χρόνον δὲ τοσοῦτον ἐκαστα τὴν αὐτὴν τάξιν ἔχει, 6 ἀχρί μικρὲτι δέχηται ἢ τροφή, μηδὲ χώρην 7 ἵκας ἐξ ἐς τὸ μῆκιστον τῶν δυνατῶν ἐπείτε ἐναμείβησι ἐς τὴν μέζονα χώρην, θήλεα καὶ ἄρσενα, τὸν αὐτὸν τρόπον ὑπὸ βίης καὶ ἀνάγκης διωκόμενα· ὀκόσα δ' ἀν πρότερον ἐμπλήσῃ τὴν πεπρωμένην μοίρην, ταῦτα διακρίνεται πρῶτα, ἀμα δὲ καὶ συμμίσγεται· ἐκαστὸν μὲν γὰρ διακρίνεται πρῶτα, ἀμα δὲ καὶ συμ-

1 τρυπώσει Θ: πρίζουσιν in corrector's hand over τρυπώσει Θ.
3 οὖ γὰρ ἀν παρὰ (καίρῳ) ἐξέχοιτο Diels. See Appendix, p. 296.
4 βιαζόμενον M: βιαζόμενοι Θ. Perhaps the readings of Θ are a correction due to a scribe or editor who did not realise that besides the deponent βιαζόμεναι there exists βιαζόω.
5 βιαζόμενον M: βιαζόμενοι Θ. Perhaps the readings of Θ are a correction due to a scribe or editor who did not realise that besides the deponent βιαζόμεναι there exists βιαζόω.

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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.\(^1\)

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· οὐ γὰρ ἂν προσαείσαι· ἀλλὰ ἀμείβει ἐκ τοῦ μέξυνας ἢ τὸ μεῖον πρὸ μοίρης· διότι οὐ γινώσκομεν ὅ τι ποιέομεν.

IX. Ἀρσέων μὲν οὖν καὶ θηλέων διότι ἐκάτερα γίνεται, προίόντι τῷ λόγῳ δηλώσω. τούτων δὲ όκότερον ἂν τύχῃ ἔλθον καὶ 1 τύχῃ τῆς ἀρμονίης, ὕγρον ἐόν κινεῖται ὑπὸ τοῦ πυρὸς· κινεόμενον δὲ ξωπυρεῖται καὶ προσάγεται τῇ τροφῇ ἀπὸ τῶν ἐσίσιων ἢ τῇ γυναίκᾳ σίτων καὶ πνεύματος, τὰ μὲν πρῶτα πάντη ὁμοίως, ἔως ἐτὶ ἀραιόν ἔστιν, ὑπὸ δὲ τῆς κινήσεως καὶ τοῦ πυρὸς ξηραίνεται καὶ στερεοῦται· στερεούμενον δὲ πυκνοῦται πέριξ,

καὶ τὸ πῦρ ἐγκατακλείουμενον οὐκέτι τῇ τροφῇ ἑκανήν ἔχει ἐπάγεσθαι, οὔτε τὸ πυέλιμα ἐξωθεὶ διὰ τῆς πυκνότητά τοῦ περιέχουσος· ἀναλίσκει ὅν τὸ ὑπάρχουν ὕγρον εἰσώ. τὰ μὲν οὖν στερεὰ τῇ φύσιν ἐν τῷ συνεστηκότι καὶ ξηρῷ οὐ καταναλίσκεται τῷ πυρὶ ἐς τὴν τροφήν· ἀλλ' ἐγκρατείᾳ γίνεται καὶ συνιστάται τοῦ ὕγροῦ ἐκλείπουσος, ἀπερ ὅστεα καὶ νεύρα ὀνομάζεται. τὸ δὲ πῦρ ἐκ τοῦ συμμιγέντος κινεόμενον, 2 τοῦ ὕγρου, διακοσμεῖται τὸ σῶμα κατὰ φύσιν διὰ τοιῇδε 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· ταύτα γὰρ ἐστὶν αὐτῷ τροφή· ἐνι δὲ καὶ ἐν τούτοις ξηρότης οὐ καταναλισκομένη ὑπὸ

1 ἔλθον καὶ θ: omitted by M.
2 κινεόμενον Diels: the MSS. have the genitive.
REGIMEN, 1. viii.–ix.

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 1 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 (καιρομένον or καιρομένον) will give the rendering: "out of the moisture mixed with it, and put in motion by it, arranges," etc.
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tού πυρός· ταῦτα δὲ συνίσταται πρὸς ἄλληλα. τὸ μὲν οὖν ἐσωτάτω καταφραχθὲν πῦρ καὶ πλεῖστον ἔστι καὶ μεγίστην τὴν διέξοδον ἐποίησατο· πλεῖστον γὰρ τὸ ύγρὸν ἐνταῦθα ἐνῆν, ὤπερ κοιλὴν καλεῖται· καὶ ἐξέπεσεν ἐντεῦθεν.

30 ἐπεὶ οὖν εἶχε τροφὴν, ἐξω, καὶ ἐποίησατο τοῦ πνεύματος διεξόδους καὶ τροφῆς ἐπαγωγῆν καὶ διάπεμψεν· τὸ δὲ ἀποκλείσθεν ἐς τὸ άλλο σῶμα περιόδους ἐποίησατο τρισσάς, ὤπερ ἦν ύγρότατον τοῦ πυρὸς, ἐν τούτωι τοῖσι χωρίοισιν, αἰτίνες φλέβες καλέονται κούλαι· ἐς δὲ τὰ μέσα τοῦτων τὸ ὑπολειπόμενον τοῦ ὑδατος συνιστάμενον 37 πήγνυται, ὤπερ καλεῖται σάρκες.

X. Ἐνὶ δὲ λόγῳ πάντα διεκοσμήσατο κατὰ τρόπον αὐτὸ ἐωστάῳ τὰ ἐν τῷ σῶματι τὸ πῦρ, ἀπομίμησιν τοῦ ὄλου, μικρὰ πρὸς μεγάλα καὶ μεγάλα πρὸς μικρά· κοιλῆς μὲν τὴν μεγίστην, ὑδατὶ ξηρῷ καὶ υγρῷ ταμεῖον, δοῦναι πᾶσι καὶ λαβεῖν παρὰ πάντων, θαλάσσης δύναμιν, ξόων συμφόρων τροφῶν, ἀσυμφόρων δὲ θαρακῶν· περὶ δὲ ταύτην ὑδατος ψυχρῶν καὶ υγρῶν σύστασιν, διέξοδον πνεύματος ψυχρῶν καὶ θερμῶν· ἀπο-

10 μύμησιν γῆς, τὰ ἐπεισεπιποντάνα πάντα ἀλλοιώσις.
καταναλίσκον δὲ καὶ αὐξών 4 σκέδασιν ὑδατος λεπτοῦ καὶ πυρὸς ἐποίησατο ἑρίου, 5 ἀφαίρεσιν καὶ φανερῶν, ἀπὸ τοῦ συνεστικότος ἀπόκρισιν, ἐν φοινώμενα ἐς τὸ φανερὸν ἀφικνεῖται ἐκαστον μοῖρη

1 Between ἐς and ἄλλο Diels inserts τὸ.

2 περίοδους ἐποίησατο τρισσάς is placed by Diels after χωρίοισιν. Fredrich marks an hiatus after κούλαι.

3 συμφόρων Wilamowitz: συντρόφων ὁ: 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 ἀρποῦ;?
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πεπρωμένη. ἐν δὲ τούτῳ ἐποιήσατο τὸ πῦρ ἄλληλας καὶ εἰσώ καὶ ἐξω· αἱ μὲν πρὸς τὰ κοιλα τῶν ύγρῶν, σελήνης δύναμιν, αἱ δὲ πρὸς τὴν ἕξω περιφορήν, πρὸς τὸν περιέχοντα πάγον, ἀστρων δύναμιν, αἱ δὲ μέσαι καὶ εἰσώ καὶ ἐξω περαινουσαί. τὸ θερμότατον καὶ ἰσχυρότατον πῦρ, ὅπερ παῦντων ἐπικρατεῖται, διέπον ἅπαντα κατὰ φύσιν, αἴκτον καὶ ὅψει καὶ ψαύσει, ἐν τούτῳ ψυχῇ, νοσί, φρόνησις, αὐξησις, κίνησις, μείωσις, διάλλαξις, ὕπνος, ἐγερσις· τοῦτο πάντα διὰ παντὸς κυβερνᾷ, καὶ τάδε καὶ ἐκεῖνα, οὐδέποτε ἀτρέμιζον.

XI. Οἱ δὲ ἀνθρωποὶ ἐκ τῶν φαινών τὰ ἀφανέα σκέπτεσθαι ὅντι ἐπισταντι· τέχνης γὰρ χρεο- μενοί ὀμοίησιν ἀνθρωπίνη φύσει οὐ γινώσκουσιν· θέων γὰρ νόσος ἐδίδαξε μιμεῖον κατὰ ἑωύτων, γινώσκοντας ἀ ποιεόντει, καὶ οὐ γινώσκοντας ἀ μιμεόνται. πάντα γὰρ ὁμοία, ἀνόμοια ἔντα· καὶ σύμφορα πάντα, διάφορα ἕντα· διαλεγόμενα, οὐ διαλεγόμενα· γινώμην ἑχοντα, ἰγνόμονα· ὑπεναντίως ο τρόπος ἐκάστων, ὁμολογεόμενοι. νόμος γὰρ καὶ φύσις, οἷσι πάντα διαπρησόμεθα, ὅντι ὁμολογεῖται ὁμολογεόμενα· νόμον γὰρ ἀνθρώ- ποι ἑθεσαν αὐτοὶ ἑωυτοῖς, οὐ γινώσκοντες περὶ ὅν ἑθεσαν, φύσιν δὲ πάντων θεοὶ διεκόσμησαν. 

1 τὸ πῦρ Diels: πῦρος MSS.
2 αἱ δὲ ἐκτὸς τὴν ἕξω περιφορὴν Diels. Perhaps a gloss.
3 After peraiνουσα Diels has a comma, followed by ἄποιης τὰς ἑτερας, ἥλιον δύναμιν, τὸ θερμότατον.
5 θ omits κίνησις, μείωσις, διάλλαξις.

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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 θεῶν διεκόσμησαν θ, altered to θεῶν διεκόσμησαν (or the reverse). Is the latter a Christian correction?
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tὰ μὲν ὁ ν ἀνθρωποι διέθεσαν οὐδέποτε κατὰ τοῦτο ἔχει οὔτε ὁρθῶς οὔτε μὴ ὁρθῶς· ὁκόσα δὲ θεοὶ διέθεσαν ἀεὶ ὁρθῶς ἔχει· καὶ τὰ ὀρθὰ καὶ 17 τὰ μὴ ὀρθὰ τοσοῦτον διαφέρει.

ΧΙΙ. Ἐγὼ δὲ δηλῶσο τέχνας φανερὰς ἀνθρώπου παθήμασιν ὁμοίως έεούσας καὶ φανεροίσι καὶ ἀφανέσι. μαντικὴ τοιόνδε· τοῦτο μὲν φανεροῖσι τὰ ἀφανέα γινώσκει, καὶ τοῖσιν ἀφανέσι τὰ φανερά, καὶ τοῖσιν έεούσι τὰ μέλλοντα, καὶ τοῖσιν ἀποθανοῦσι τὰ ζώντα, καὶ τῶν ἀσυνέτων1 συνάσιν, ὁ μὲν εἰδῶς ἀεὶ ὁρθῶς, ὁ δὲ μὴ εἰδῶς ἄλλατε ἄλλως. φύσιν ἀνθρώπων καὶ βίον ταῦτα με- μεῖται· ἀνὴρ γυναικεί συγγενόμενος παιδίων εποίησε· τὸ φανερὸ τὸ ἁδηλον γινώσκει ὅτι οὔτως ἐσται. γυνώμη2 ἀνθρώπου ἀφανής γινώσκουσα τὰ φανερὰ ἐκ παιδὸς ἐς ἀνδρα μεθύσταται· τῷ ἐόντι τὸ μέλλον γινώσκει. οὐχ ὁμοιον ἀποθανοῦν ζώοντι· τῷ τεθνηκότι οἴδεν τὸ ζώον.3 ἀσύνετον γαστήρ· ταύτῃ συνειμεν ὅτι διψῆ ἡ πεινῆ· ταύτα.4 μαντικῆς τέχνης καὶ φύσιος ἀνθρωπίνης πάθεα, τοῦτο μὴν γινώσκουσιν ἀεὶ ὁρθῶς, τοῖσι δὲ μὴ γινώσκουσιν ἀεὶ ἄλλοτε ἄλλως.

1 τῶν ἀσυνέτων (θ omits τῶν) MSS. : τῶ ἀσυνέτῳ Bywater.
2 ὅτι (συνέλαβεν)· οὕτως ἐσται γνάμη Diels.
3 οὐχ ὁμοιον ἀποθανοῦν ζωόντι· τῷ τεθνηκότι οἴδεν τὸ ζώον Diels: οὐχ ὁμοιον ἀποθανοῦν ζώοντι τῷ τεθνηκότι οἴδεν τὸ ζώον θ.: οὐχ ὁμοίων ἀπὸ θανάτου ζώοντι. τῷ τεθνηκότι τὸ ζώον οἴδε M: οὐχ ο μὴ ἃν ἀπὸ θανάτου, ζώον δὲ, κ.τ.ε. Littl: διότι οὐχ ὁμοιον τὸ ἀποθανοῦν τῷ ζώοντι 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 ταυτά) “the same.”

² The grammar is curious. With ὅρθως some participle (or verb) must be understood, perhaps γινωσκόμενα or γινώσκεται. The ἄει before ἄλλοτε is suspicious.

⁴ For ταυτά perhaps we should read ταυτά.
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XIII. Σιδήρου ὄργανα· τέχνησι τὸν σιδήρου πυρὶ  
tήκουσι, πνεύματι ἀναγκάζοντες τὸ πῦρ, 
τὴν ὑπάρχουσαν τροφὴν ἀφαιρέωνται, ἀραιὸν 
de ποιήσαντες παίονσι καὶ συνελαύνουσιν, ὕδατος 
de ἀλλον τροφὴ ἰσχυρὸν γίνεται. ταῦτα πᾶσχει 
ἀνθρωπός ὑπὸ παιδοτρίβου· τὴν ὑπάρχουσαν 
τροφὴν πυρὶ ἀφαιρεῖται, ὑπὸ πνεύματος ἀναγκα- 
ζόμενος· ἀραίουμενος κόπτεται. τρίβεται, καθα- 
ρεται, ὕδατων δὲ ἐπαγωγῆ ἀλλοθεν ἰσχυρὸς 
γίνεται.

XIV. Καὶ οὶ γναφέες τοῦτο διαπρίσσονται· 
λακτίζουσι, κόπτουσι, ἐλκουσι, λυμαινόμενοι 
ἰσχυρότερα ποιέουσι, κείροντες τὰ ὑπερέχοντα 
καὶ παραπλέκοντες καλλίων ποιέουσι· ταῦτα 
5 πᾶσχει ἀνθρωπός.

XV. Σκυτεῖς τὰ ὅλα κατὰ μέρεα διαιρέουσι, 
καὶ τὰ μέρεα ὅλα ποιέουσι, τάμουντες δὲ καὶ 
κεντέοντες τὰ σαθρὰ υγίεα ποιέουσιν. καὶ ἀν- 
θρωπὸς δὲ ταῦτα πᾶσχει· έκ τῶν ὅλων μέρεα 
diaiρεῖται, καὶ έκ τῶν μερῶν συντιθεμένων ὅλα 
γίνεται· κεντεόμενοί τε καὶ τεμνόμενοι τὰ σαθρὰ 
ὑπὸ τῶν ἱητρῶν υγιάζονται καὶ τὸ ἱητρικής· 
τὸ λυπέον ἀπαλλάσσειν, καὶ υφ' οὐ πονεῖ ἀφαι- 
ρέοντα υγίεα ποιεῖν. ἡ φύσις αὐτομάτη ταῦτα 
5 ἐπισταται· καθήμενος πονεῖ ἀναστηναι, κινεό-

1 τέχνησι (θ) is corrupt, and so is the τέχνης of M. Perhaps we should read τεχνίται.
2 πυρὶ τήκουσι Bywater: περιτήκουσι MSS.
3 ἀφαιρέονται: ἀφαιρέωντες M.
4 ταῦτα MSS.: ταῦτα Ermerins and Diels.
5 ἀραίουμενα: ὑπὸ τῶν ἀραίουμενος δὲ M.
6 ἐπαγωγὴ: ἐπαγωγή M: ὑπὸ τῶν for ὕδατων θ.
7 τοῦτο θ: τῶιτῳ M.
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 πονεῖ ἀναπαύσασθαι, καὶ ἀλλα τὰ αὐτὰ

12 ἐχει ἡ φύσις ἒπτρική.1

ΧΩΝ. Τέκτονες πρίοντες ὁ μὲν ὥθει, ὁ δὲ ἐλκεῖ· τὸ αὐτὸ ποιεῖντες ἄμφοτέρος.2 ἐπιπτῶσιν, ὁ μὲν ἐλκεῖ, ὁ δὲ ὥθει· τι πιεῖντων ἄνω ἔρπει, τὸ δὲ κάτω· μείω ποιεῖντες τρισὶ πλεῖον ποιέουσι.4 φύσιν ἀνθρώποι μιμέονται. πνεῦμα τὸ μὲν ἐλκεῖ, τὸ δὲ ὥθει· τὸ αὐτὸ ποιεῖ ἄμφοτέρος.5 τὰ μὲν κάτω πιέσται, τὰ δὲ ἄνω ἔρπει. ἀπὸ μιῆς ψυχῆς διαερομένης πλείους καὶ μείους καὶ 9 μέζονες καὶ ἐλάσσονες.

ΧΩΝ. Οἰκοδόμοι ἐκ διαφόρων σύμφορον ἑργαζόμενοι, τὰ μὲν ἑὴρά ὑγραίνοντες, τὰ δὲ ὑγρά ἑηραίνοντες, τὰ μὲν ὅλα διαιρέοντες, τὰ δὲ διηρημένα συντιθέντες. μὴ οὖτω δὲ ἐχόντων οὐκ ἐν χοι ἂ δεῖ.7 διαίται ἀνθρωπίνη μιμέωται· τὰ μὲν ἑὴρά ὑγραίνοντες, τὰ δὲ ὑγρά ἑηραίνοντες, τὰ μὲν ὅλα διαιρέονται, τὰ δὲ διηρημένα συντιθέμενα θέασιν: ταῦτα πάντα διάφορα ἑόντα συμφέρει.8

ΧΩΝ. [Μονσικής οργανον ὑπάρξαι δεὶ πρῶτον, ἐν ὑ δηλώσει ἀ βεύλεται] ἀρμονίης συντάξιες ἑκ τῶν αὐτῶν οὐχ αἱ αὐταί, ἑκ τοῦ δεῖος, ἑκ τοῦ βαρέος, ὑμάτι μὲν ὅμοιον, φθόνγις δὲ οὖν

1 Bywater's emendation. The MSS. have τοιαύτα or ἡ τοιαύτα and ἐπτρικῆς.
2 τοῦτο ποιεῖ. ἀμφιτέρως φέρει M: τῶντο ποιεῖντες ἀμφιτεροὶ θ. See Appendix, p. 296.
3 μον οἰνος ἐόντες M: μια ποιεῖντες θ.
4 After ποιεῖσθαι Littre adds καὶ πλεῖον ποιεῖντες μείω ποιεῖσθαι because the Latin MS. 7027 has et maius facientes minuunt.
5 ἀμφιτέρως φέρει, σῖτων M: καὶ ἀμφιτέρως θ M also has ποιεῖσθαι before ἀμφιτέρως.
6 θ omission σύμφορον. 7 ηδὶ θ: ἰδίως M.
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REGIMEN, I. xv.-xviii.

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 name ² 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."

⁻ After συμφέρει M adds τῇ φύσει.
⁻⁻ ἀρμονίη σύνταξις M: ἀρμονίης σύνταξις Θ. The words Μουσικῆς ... βούλεται should probably be deleted as a marginal note which has been incorporated into the text.
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όμοιων· τὰ πλείστον1 διαφορα μάλιστα συμφέρει, τὰ δὲ ἐλάχιστον διαφορα ἤκιστα συμφέρει· εἰ δὲ ὀμοία πάντα ποιήσει τις, οὐκέτι2 τέρψις· αἱ πλείσται μεταβολαί καὶ πολυειδέσταται μάλιστα τέρπονται.

10 Μάγειροι ὡσα σκευάζονσιν ἀνθρώπους διαφόρων, συμφόρων, παντοδαπᾶ συγκρίνοντες, ἐκ τῶν αὐτῶν οὐ τὰ αὐτά, βρώσιν καὶ πόσιν ἀνθρώπων3 ἢν δὲ πάντα ὀμοία ποιήσῃ, οὐκ ἔχει τέρψιν· οὐδὲ εἰ ἐν τῷ αὐτῷ πάντα συντάξειεν, οὐκ ἂν ἔχοι ὅρθως, κρούεται τὰ κρούματα ἐν μουσικῇ τὰ μὲν ἄνω, τὰ δὲ κάτω. γλῶσσα μουσικὴ μιμεῖται διαγινώσκουσα μὲν τὸ γλυκὺ καὶ τὸ ὀξὺ τῶν προσπιττόντων, καὶ διάφωνα καὶ σύμφωνα· κρούεται δὲ τοὺς φθόγγους4 ἄνω 20 καὶ κάτω, καὶ οὐτε τὰ ἄνω κατὸ κρουόμενα ὅρθως ἔχει οὐτε τὰ κάτω ἄνω· καλὸς δὲ ἱρμοσμενὴς γλῶσσης, τῇ συμφωνίᾳ5 τέρψις, ἀναρμόστου δὲ

23 λύπη.

XIX. Νακοδέψαι6 τεῖνοσί, τρίβουσί, κτεύ-ζουσί, πλύνουσι· ταύτα7 παιδίων θεραπεύῃ. πλοκές ἄγοντες κύκλῳ πλέκονται, ἀπὸ τῆς ἀρχῆς ἐς τὴν ἀρχὴν τελευτῶσι· τὸ αὐτὸ8 περίοδος 5 ἐν τῷ σώματι, οὐκέθεν ἄρχεται, ἐπὶ τούτῳ τελευτᾷ.

XX. Χρυσίον ἐργάζονται, κόπτουσι, πλύνουσι, τήκουσι· πυρὶ μαλακῷ, ἱσχυρῷ δὲ οὖ, συμβείσται· ἀπειργασμένοι πρὸς πάντα χρῶνται· ἀνθρώπος

1 πλείστον and ἐλάχιστον Wilamowitz: πλείστα and ἐλάχιστα MSS.
2 οὐκέτι θ: οὐκ ἐνι Μ. 3 ἀνθρώπων 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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σίτου κόπτει, πλύνει, ἀλήθει, πυρώσας χρήτα· ἵσχυρῷ μὲν πυρὶ ἐν τῷ σώματι οὐ συνίσταται,
6 μαλακὸν δὲ.

XXΙ. Ἀνδριαντοποιοὶ μέμησιν σῶματος ποιε- ουσιν πλῆν ψυχῆς,1 γνώμην δὲ ἔχοντα οὐ ποιε- ουσιν, εἴς ὑδατὸς καὶ γῆς, τὰ υγρὰ ξηραῖοντες καὶ τὰ ξηρὰ υγραῖοντες·2 ἀφαιρέονται ἀπὸ τῶν ὑπερεχόντων, προστιθέασι πρὸς τὰ ἐλλείποντα, ἐκ τοῦ ἐλαχίστου ἐς τὸ μίκροτον αὐξώμενον, ταῦτα3 πάσχει καὶ ἀνθρωπος· αὐξεῖται ἐκ τοῦ ἐλαχίστου ἐς τὸ μέγιστον, ἐκ τῶν ὑπερεχόντων ἀφαιρέομενον, τοῖς ἐλλεῖποντι προστιθεῖται, τὰ
10 ξηρὰ υγραῖον καὶ τὰ υγρὰ ξηραῖον.

XXΙΙ. Κερεμέες προχῶν δινέοντο καὶ οὐτε πρόσω ποιεῖσθαι, ἢ ἀμφότερος ἄμα τοῦ ὅλου ἀπομίμη τῆς περιφορῆς·4 ἐν δὲ τῷ αὐτῷ ἐργάζονται περιφερομένῳ παντοδαπῷ, οὐδὲν ὁμοιὸν τὸ ἑτέρον τῷ ἑτέρῳ ἐκ τῶν αὐτῶν τοῖς ἀυτοῖς ὁργανωσιν,5 ἀνθρωποὶ ταῦτα6 πάσ- χουσι καὶ τάλλα ἥξια· ἐν τῇ αὐτῇ περιφορῇ πάντα ἐργάζονται, ἐκ τῶν αὐτῶν οὐδέν ὁμοιὸν τοῖς αὐτοῖς ὁργανωσιν, εἴς ὑγρῶν ξηρὰ
10 ποιεώντες καὶ ἐκ τῶν ξηρῶν υγρά.

XXΙΙΙ. Γραμματικὴ τοιούθεν· σχημάτων σύν- θεσις, σημήνια ἀνθρωπίνης φωνῆς, δύναμικα τὰ παραχόμενα μνημονεύσαι, τὰ ποιητέα δηλώσαι· δι' ἐπτὰ σχημάτων ἡ γνῶσις· ταῦτα πάντα

1 πλῆν 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.
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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

\(^{1}\) I.e. the seven vowels α, ε, η, ι, ο, υ, ω.

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\(^{4}\) ἀριστέρως ἄμα τοῦ ὄλου ἄπομαι (sic) τῆς περιφορῆς (θ) is corrupt. M has καὶ ἀριστέρωσε, ἄμα τοῦ ὄλου μικρής περιφορῆς. Diels would read ἄγει for ἄμα.

\(^{5}\) τοῖς εἰς αὐτοῖς ὁργάνοις omitted by M.

\(^{6}\) Perhaps ταύτα.
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ἀνθρωπος διαπρήσσεται, καὶ ὁ ἑπιστάμενος γράμματα καὶ ὁ μὴ ἑπιστάμενος. δε' ἔπτα σχημάτων καὶ αἱ αἰσθήσεις ἀνθρώπος, ἀκοὴ ψόφου, ὁψις φανερῶν, ριν ὀἴμης, γλώσσα ἦδονής καὶ ἀιδής, στόμα διαλέκτου, σῶμα ψαύσιος, θερμοῦ ἢ

ψυχροῦ πνεύματος διέξοδοι ἑξω καὶ ἔσω. διὰ

tούτων ἀνθρώποισιν γνώσις, ἀγνωσίῃ. 2

XXIV. Παιδοτριβή ποιόνδε· διδάσκουσι παρα- 

νομείν κατὰ νόμον, ἀδικεῖν δικαίως, ἐξαπατᾶν, 

κλέπτειν, ἀρπάζειν, βιάζεσθαι τὰ αἰσχιστα καὶ 

κάλλιστα. 3 οἱ μὴ ταῦτα ποιέων κακός, ὃ δὲ ταῦτα 

ποιέων ἀγαθός· ἐπίδειξις τῆς τῶν πολλῶν ἀφρο- 

σύνης· θεώνται ταῦτα καὶ κρίνουσιν ἕνα ἐξ 

ἀπάντων ἀγαθῶν, τοὺς δὲ ἄλλους κακούς· πολλοὶ 

θαυμάζουσιν, ὅλιγοι γνώσκουσιν. ἐς ἀγορὴν 

ἐλθόντες ἀνθρωποὶ ταῦτα διαπρήσσονται· ἐξα- 

πατῶσι ἀνθρωποὶ πωλέοντες καὶ ὑπερομοῦν· ὁ 

πλεῖστα ἐξαπατήσας, οὗτος θαυμάζεται. πίνοντες 

καὶ μαίνομενοι ταῦτα διαπρήσσονται. τρέχουσιν, 

παλαιοῦσι, μάχονται, κλέπτουσιν, ἐξαπατῶσιν· 

εἰς ἐκ πάντων κρίνεται. ὑποκριτικὴ ἐξαπατὴ 

eἰδότας· λέγουσιν ἄλλα καὶ φρονέουσιν ἑτερα, 4 

οἱ αὐτοὶ ἐσέρπουσι καὶ ἐξέρπουσιν οὐχ οἱ αὐτοὶ· 

ἐν 5 δὲ ἀνθρώπῳ ἄλλα μὲν λέγειν, ἄλλα δὲ ποιεῖν, 6 

καὶ τὸν αὐτὸν μὴ εἶναι τὸν αὐτὸν, καὶ τότε μὲν

1 καὶ αἱ αἰσθήσεις ἀνθρώπων θ.: καὶ ἡ αἰσθήσις ἡ ἀνθρώπων M: ἀνθρώπῳ Bywater.
2 So θ. M has γνώσις ἀνθρώποις ἀγνωσίᾳ.
3 τὰ κάλλιστα καὶ αἰσχίστα M: τὰ αἰσχιστα καὶ κάλλιστα θ.
We ought perhaps to delete καὶ, which might easily be a repetition of the first syllable of κάλλιστα.
4 εἰδότας & λέγουσιν ἄλλα καὶ φρονέουσιν θ.: εἰδότας λέγουσιν ἄλλα. καὶ φρονεῖσθαι ἑτερα M. 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.”
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ἀλλην τότε δὲ ἀλλην ἔχειν γυνώμην. 1 οὔτω μὲν 20
αἱ τέχναι πᾶσα τῇ ἀνθρωπίνῃ φύσει ἐπικοινω-
νέουσιν.

XXV. Ἡ δὲ ψυχὴ τοῦ ἀνθρώπου, ὀσπερ μοι
καὶ προείρηται, σύγκρησιν ἔχουσα πυρός καὶ
ὐδατος, μέρεα δὲ ἀνθρώπου, ἐσέρπει ἐς ἄπαν
Ξρον, ὡς τι περ ἀναπνεί, καὶ ἰὴ καὶ ἐς ἀνθρώπον
πάντα καὶ νεῶτερον καὶ πρεσβῦτερον. αὔξεται
δὲ οὐκ ἐν πᾶσιν ὁμοίως, ἀλλ' ἐν μὲν τοῖς
νέοισι τῶν σωμάτων, ἄτε ταχεῖς ἐνύσῃς τῆς
περιφορῆς καὶ τοῦ σώματος αὔξιμον, ἐκπυρομένη
καὶ λεπτυνομένῃ καταναλίσκεται ἐς τὴν αὔξησιν
10 τοῦ σώματος· ἐν δὲ τοῖς πρεσβυτέροιςι, ἄτε
βραδές ἐνύσῃς τῆς κινήσεως καὶ ψυχροῦ τοῦ
σώματος, καταναλίσκεται ἐς τὴν μείωσιν τοῦ
ἀνθρώπου. ὅσα δὲ τῶν σωμάτων ἀκμάζοντά
ἔστι καὶ ἐν 3 τῇσιν ἡλικίασι τῇσι γονίμμασι,
δύναται τρέφειν καὶ αὔξειν· δυνάστης δὲ ἀνθρω-
πος, ὅστις δύναται πλείστους ἀνθρώπους τρέφειν,
οὕτος 4 ἵσχυρός· ἀπολειπόντων δὲ, ἀσθενεῖστερος.
τοιούτων καὶ ἐκαστά τῶν σωμάτων· οκολὰ πλείσ-
τας δύναται ψυχὰς τρέφειν, ταῦτα ἵσχυρότατα, 5
20 ἀπελθόντων δὲ τούτων ἀσθενείστερα.

XXVI. Ὁ τι μὲν ἂν ἐς ἄλλο ἐσέλθῃ, οὐκ
αὔξεται· ὃ τι δὲ ἐς τὴν γυναίκα, αὔξεται, ἴν
τύχῃ τῶν προσχόκτων· καὶ διακρίνεται τὰ
μέλεα πάντα ἁμα καὶ αὔξεται, καὶ πρότερον
οὐδὲν ἐτέρων ἐτέρων οὐδ' ὑστερον. 6 τὰ δὲ μέζω

1 τότε μὲν ἀλλην· τότε δὲ ἀλλην μὴ ἔχειν γυνώμην· θ: τότε
μὲν ἀλλην ἔχειν γυνώμην Μ.
2 οὐκ is omitted by θ. 3 ἐν omitted by θ.
4 οὕτως is omitted by θ, perhaps rightly. Μ has δυνάσται
de ἄνθρωποι. ὅστις κ.τ.έ., but reads οὕτως.
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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?
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ϕύσει πρότερα φαίνεται τῶν ἐλασσόνων, οὐδὲν πρότερα γινόμενα. οὐκ ἐν ἵσω δὲ χρόνῳ πάντα διακοσμεῖται, ἀλλὰ τὰ μὲν θάσσον, τὰ δὲ βραδύτερον, ὅκως ἀν καὶ τοῦ πυρὸς τύχῃ ἕκαστα καὶ τῆς τροφῆς· τὰ μὲν οὖν ἐν τεσσαράκοντα ἡμέρησιν ἵσχει πάντα φανερά, τὰ δ' ἐν δύο μησί, τὰ δ' ἐν τρισί, τὰ δ' ἐν τετραμήνῳ. ὡς δ' αὐτῶς καὶ γόνιμα γίνεται τὰ μὲν θάσσον ἐπτάμηνα τελέως, τὰ δὲ βραδύτερον ἐννέα μησί τελέως· ἐσ φάος ἀναδείκνυται ἐχοντα τὴν σύγκρησιν ὑπερ καὶ διὰ παντὸς ἔξει.2

XXVII. Ἀρρενα μὲν οὖν καὶ θήλεα ἐν τῶδε τῷ τρόπῳ γίνοντ' ἀν ὡς ἀνυστόν· τὰ δὲ θήλεα πρὸς ὑδάτος μᾶλλον ἀπὸ τῶν ψυχρῶν καὶ ύγρῶν καὶ μαλακῶν αὐξεῖται καὶ σίτων καὶ ποτῶν καὶ ἐπιτηθευματῶν· τὰ δὲ ἄρσενα πρὸς πυρὸς μᾶλλον, ἀπὸ τῶν ξηρῶν καὶ θερμῶν καὶ σίτων καὶ διαιτῆς. εἰ οὖν θῆλυ τεκείν βούλωτο, τῇ πρὸς ὑδάτος διαιτῆς 3 χρηστέου· εἰ δὲ ἄρσεν,4 τῇ πρὸς πυρὸς ἐπιτηθεῦσε διακτέου· καὶ οὐ μόνον5 τὸν ἄνδρα δὲι τούτῳ διαπρῆσθαι, ἀλλὰ καὶ τὴν γυναῖκα. οὐ γὰρ ἀπὸ τοῦ ἄνδρος μόνον ἀποκριθεὶς αὐξιμόν ἐστιν, ἀλλὰ καὶ ἀπὸ τῆς γυναικὸς, διὰ τάδε.6 ἐκάτερον μὲν τὸ μέρος οὐκ ἔχει ἱκανὴν τὴν κύησιν τῷ πλήθει τοῦ ψυροῦ, ἄστε καταναλίζειν τὸ ἐπιρρέου καὶ συνιστάναι δι' ὧσθενείην τοῦ πυρὸς· ὀκόταν δὲ κατὰ τούτῳ ἀμφότερα συνεκπεσόντα 7 τύχῃ, συμπίπτει8 πρὸς ἀλληλα, τὸ πῦρ τε πρὸς

1 πάντα φανερά, ... τὰ δ' ἐν omitted by M.
2 ἔξει M: ἔχει θ.
3 διαιτή θ: διαιτήσει 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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tο πῦρ καὶ τὸ ύδωρ ὡσαύτως. ἦν μὲν οὖν ἐν ἕξη τῇ χώρῃ πέση, κινεῖται, εἰ καὶ κρατεῖ τοῦ συνεκπεσόντος 1 ὕδατος, καὶ ἀπὸ τοῦτον αὐξεῖται τὸ πῦρ, ὡστε μὴ κατασβέννυσθαι ὑπὸ τοῦ ἐπιπίπτοντος 2 κλύδωνος, ἀλλὰ τὸ τε ἐπὶ οὖν δέχεσθαι καὶ μυστατάναι πρὸς τὸ ὑπάρχον. ἦν δὲ ἐς ύγρὸν πέση, εὐθέως ἀπὸ ἀρχῆς κατασβέννυνται τε 3 καὶ διαλύεται ἐς τὴν μείω τάξιν. ἐν μιᾷ δὲ ἡμέρῃ τοῦ μηνὸς ἐκάστου δύναται συντήναι καὶ κρατήσαι τοῦ ἐπιότου, καὶ ταῦτ' ἦν τὸν 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 ἡ μὲν ψυχὴ τωτὸ πάσι τοῖς ἐμψύχοις, τὸ δὲ σῶμα διαφέρει ἐκάστου. ψυχὴ μὲν οὖν αἰεὶ ὀμοία καὶ ἐν μέζονι καὶ ἐν ἐλάσσονι· οὐ γὰρ ἀλλοιοῦται οὔτε διὰ φύσιν οὔτε δὲ ἀνώγηκν· σῶμα δὲ οὐδέποτε τωτὸν οὐδενὸς οὔτε κατὰ φύσιν οὐθ' ὑπ' ἀνώγηκης, τὸ μὲν γὰρ διακρίνεται ἐς πάντα, τὸ δὲ συμμίσγεται πρὸς ἄπαντα. ἦν μὲν οὖν ἐς 5 ἄρσενα τὰ σῶματα ἀποκριθέντα ἀμφοτέρων 6 τύχῃ, αὐξεῖται κατὰ τὸ ὑπάρχον, καὶ γίνονται οὔτοι ἄνδρες λαμπροὶ τὰς ψυχὰς καὶ τὸ σῶμα 7 ἰσχυροὶ, ἦν μὴ ὑπὸ τῆς διαίτης βλαβώσει τῆς ἐπείτα. ἦν δὲ τὸ μὲν ἀπὸ τοῦ ἄνδρος ἄρσεν ἀποκριθῆ, τὸ δὲ ἀπὸ τῆς γυναικὸς θῆλυ, καὶ

1 εἰ μὲν οὖν ἐν ξηρῇ τῇ χώρῃ πέση. κεινεῖται εἰ καὶ κρατεῖ τοῦ συνεκπεσόντος ὕδατος· θ': ἦν μὲν νῦν ἐν ξηρῇ τῇ χώρῃ περικενέται, κρατεῖ τοῦ συνεκπεσόντος ὕδατος Μ.
2 ἐπιπίπτοντος θ': ἐμπίπτοντος Μ.
3 After τε Μ adds ὑπὸ τοῦ ἐμπίπτοντος κλύδωνος.
4 συνεκπεσόντα θ': ξυνεμπεσόντα Μ.
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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 ë is omitted by M.
6 ἀμφοτέρων is omitted by θ.
7 τὰ σῶμα M: τὰ σώματα θ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐπικρατήσῃ τὸ ἄρσεν, ἢ μὲν ψυχὴ προσμίσχεται πρὸς τὴν ἱσχυροτέρην ἢ ἅπανενεστήρη, οὐ γὰρ ἔχει πρὸς ὃ τι ὀμοτροπώτερον ἀποχωρήσει τῶν παρεόντων· προσέρχεται γὰρ καὶ ἡ μικρὴ πρὸς τὴν μέζω καὶ ἡ μέζων πρὸς τὴν ἐλάσσονα. κοινῇ δὲ τῶν ὑπαρχόντων κρατέουσι· τὸ δὲ σῶμα τὸ μὲν ἄρσεν αὐξεῖται, τὸ δὲ θῆλυ μειοῦται καὶ διακρίνεται ἐς ἄλλην μοίρην, καὶ οὕτω ήσσον μὲν τῶν προτέρων λαμπροὶ, ὡμοὶ δὲ, διότι ἀπὸ τοῦ ἄνδρος τὸ ἄρσεν ἐκράτησεν, ἄνδρεῖοι γίνονται, καὶ τούνομα τοῦτο δικαίως ἔχουσιν. ἢν δὲ ἀπὸ μὲν τῆς γυναικὸς ἄρσεν ἄποκριθῇ, ἀπὸ δὲ τοῦ ἄνδρος θῆλυ, κρατήσῃ δὲ τὸ ἄρσεν, αὐξεῖται τὸν αὐτὸν τρόπον τῶν προτέρων· τὸ δὲ μειοῦται· γίνονται δὲ οὕτω ἄνδρογνοι καὶ καλέονται τοῦτο ὀρθῶς. τρεῖς μὲν οὖν 3 αὐτὰ γενέσιες τῶν ἄνδρων, διάφοραι δὲ πρὸς τὸ μάλλον καὶ ἔσσον τὸ τοιοῦτον 4 εἶναι διὰ τὴν σύγκρησιν τοῦ ὤδατος τῶν μερῶν καὶ τροφῶν καὶ παίδευσια καὶ συνήθειας. δηλώσω δὲ προϊόντι τῷ λόγῳ καὶ περὶ τούτων.

XXIX. Τὸ δὲ θῆλυ γίνεται κατὰ τὸν αὐτὸν τρόπον· ἢν μὲν ἀπ’ ἀμφοτέρων θῆλυ ἄποκριθῇ, θηλυκῶτα καὶ εὐφύεστατα γίνεται· ἢν δὲ τὸ μὲν ἀπὸ τῆς γυναικὸς θῆλυ, τὸ δὲ ἀπὸ τοῦ ἄνδρος ἄρσεν, κρατήσῃ δὲ τὸ θῆλυ, 5 θρασύτεραι μὲν τῶν πρόσθεν, ὡμοὶ δὲ κόσμιαι καὶ αὐταί. 6 ἢν δὲ τὸ μὲν ἀπὸ τοῦ ἄνδρος θῆλυ, τὸ δ’ ἀπὸ τῆς γυναικὸς.

1 ὀμοτροπώτερον θ.: ὀμοτροφώτερον Μ.
2 προσέρχεται γὰρ ἡ μικρὴ τὴν μέζω· καὶ ἡ μέζω, τὴν ἐλάσσονα· Μ: προσέρχεται γὰρ καὶ ἡ μικρὴ πρὸς τὴν μέζω· καὶ ἡ μέζω 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."
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άρσεν, κρατήσῃ δὲ τὸ θῆλυ, αὐξεταί τῶν αὐτῶν τρόπον, γίνονται δὲ τολμηρότεραι τῶν προτέρων καὶ ἀνδρεῖαι ὁμομάζονται. εἰ δὲ τις ἀπιστεῖ ψυχὴν μὴ προσμίσχεσθαι ψυχῆν, ἀφορῶν ἐστὶν άνθρακας, κεκαυμένους πρὸς κεκαυμένους προσβάλλων, ἵσχυρος πρὸς ἀσθενέας, τροφὴν αὐτοῖς δίδοις, ὁμοιὸν τὸ σῶμα πάντες παρασχῆσονται καὶ οὐ διάδηλος ἔτερος τοῦ ἐτέρου, ἀλλ' εἰν ὁποίῳ σώματι ξωπυρέονται, τοιοῦτον δὴ τὸ πᾶν ἐστὶν· ὁκόταν δὲ ἀναλώσωσι τὴν ὑπάρχουσαν τροφήν, διακρίνονται ἐς τὸ ἄδηλον· τούτο καὶ ἀνθρωπίνη ψυχὴ πάσχει.

XXX. Περὶ δὲ τῶν διδύμων γινομένων ὡδὲ ὁ λόγος δηλώσει. τὸ μὲν πλείστον τῆς γυναικὸς ἡ φύσις αἰτή τῶν μητρέων· ἢν γὰρ ὁμοίως ἀμφοτέρως πεφύκωσι κατὰ τὸ στόμα, καὶ ἀναχαίσκωσιν ὁμοίως, καὶ ξηραίνονται ἀπὸ τῆς καθάρσιος, δύνανται τρέφειν, ἢν τὰ τοῦ ἀνδρὸς συλλαμβάνῃ ὡστε εὔθεως ἀποσχίζεσθαι ἐστὶν ἀμφοτέρας τὰς μητραὶς ὁμοίως. ἢν μὲν οὖν πολὺ ἀπὸ ἀμφοτέρων τὸ σπέρμα καὶ ἵσχυρὸν ἀποκριθῆ, δύναται εἰν ἀμφοτέρησι τῇς χώρῃς αὐξεθαί· κρατεῖ γὰρ τῆς τροφῆς τῆς ἐπιούσῃς. ἢν δὲ πως ἄλλως γένηται, οὐ γίνεται δίδυμα. ὅκόταν μὲν οὖν ἄρσενα ἀπὸ ἀμφοτέρων ἀποκριθῇ, ἢς ἀνάγκης

1 ψυχὴ M: φύσει θ.
2 Between πρὸς and κεκαυμένου Littré without MS. authority inserts μή. For ἀφορῶν ἐστὶν ἀφράν ἐστίν.
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 "mannish." If anyone doubts that soul combines with soul, let him consider coals. Let him place lighted coals on lighted 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."

3 So M. θ has ἀπαυ παρεσχηκότος καὶ οὗ διάδηλον ἐτερον τοῦ στεροῦ. Peck reads: πᾶν παρασχήσεται καὶ οὗ διάδηλον τὸ ἐτερον τοῦ ἐτέρου—perhaps rightly.

4 So θ. M has τοιοῦτον ἀπὸ πάντων.

5 After ἀποσχίζεσθαι M has οὐτω γὰρ ἀνάγκη σκίδνασθαι.
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ἐν ἀμφοτέροις ἀρσενα γεννᾶθαι ὁκόταν δὲ θήλεα ἀπ' ἀμφοτέρων, θήλεα γίνεται· ὡταν δὲ τὸ μὲν θῆλυ, τὸ δὲ ἄρσεν, ὁκότερον ἄν ἐκατέρου κρατήσῃ, τοιοῦτον ἐπαύξεται. ὁμοια δὲ ἀλλήλουσι τὰ δίδυμα διὰ τάδε 2 γίνεται, ὅτι πρῶτον μὲν τὰ χωρία ὁμοια 3 ἐν οἷσιν αὔξεται, ἐπειτα 20 ἀμα ἀπεκρίθη, ἐπειτα τῆσιν αὐτῆσιν τροφῆσιν 21 αὔξεται, γόνιμα τε γίνεται ἀμα 4 ἐς φαος.

XXXI. Ἐπίγονα δὲ τῶδε τὸ τρόπω γίνεται· ὡταν αἳ τε μήτραι θερμαι τε καὶ ἔτηραι φύσει ἐωσιν, ἢ τε γυνὴ τοιαύτη, τὸ τε σπέρμα ἔτηρον καὶ θερμὸν ἐμπέσῃ, οὐκ ἐπιγίνεται 5 ἐν τῆσιν μήτρησιν ύγρασίη οὐδεμίη, ήτες τὸ εἰσπίπτου 6 σπέρμα κρατήσει· διὰ τοῦτο συνιστάται ἐξ ἀρχῆς καὶ ζῶει, διατελεῖν δὲ οὐ δύναται, ἀλλὰ τὸ υπάρχον προσδιαφθείρει, 7 δίοτι οὐ ταῦτα συμφέρει ἀμφοῖν. 8

XXXII. Ἱδατος δὲ τὸ λεπτότατον καὶ πυρὸς τὸ ἀραιότατον σύγκρητων λαβόντα ἐν ἄνθρώπου σώματι ύγιεινοτάτῃ ἐξίν ἀποδεικνύει διὰ τάδε, ὅτι ἐν τῆσι μεταβολῆσι τοῦ ἐνιαυτοῦ τῶν ὑρέων τῆσι μεγαστήσιν οὐκ ἐπιπληροῦται τὸ ἐσχατον οὐδέτερον, 9 οὔτε τὸ ὑδρό ἐς τὸ πυκνότατον ἐν 10 τῆσι τοῦ ὑδάτος ἐφόδισιν, οὔτε τὸ πῦρ ἐν τῆσι τοῦ πυρὸς, οὔτε τῶν ἡλικιῶν 11 ἐν τῆσι μετα-

1 γεννᾶθαι θΜ: γεννᾶτα Littré.
2 τάδε Μ: τάδε θ.
3 τὰ χωρία ὁμοια θ: τὰ χωρία Μ.
4 γόνιμα τε γίνεται ἀμα θ: γονημα τε ἀναγίνεται Μ: γόνιμα τε ἀνάγεται ἀμα Littré.
5 οὐκ ἐπιγίνεται θ: οὐκέτι γίνεται Μ (perhaps rightly).
6 εἰσπίπτου θ: ἐπεισπίπτων 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 γεννάσθαι as though ἀνάγκη (and not εξ ἀνάγκης) had preceded.
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στάσεσιν, οὔτε τῶν σίτων καὶ ποτῶν ἐν τοῖς
diaiτήμασι. δύνανται γὰρ γένεσιν τε πλείστην
dέξασθαι ἀμφότερα καὶ πλησμονῆν· χαλκὸς ὁ
μαλακώτατος τε ἕκαθ’ ἐκεῖ καὶ ἀραιότατος πλείστην
κρῆσιν δέχεται καὶ γίνεται κάλλιστος· καὶ
ὑδάτος τὸ λεπτότατον καὶ πυρὸς τὸ ἀραιότατον
σύγκρησιν λαμβάνοντα ὡσαύτως. οἱ μὲν οὖν
ταύτην ἱδώντες τὴν φύσιν ὑγιαίνοντες διατε-
λέουσι τῶν πάντα χρόνων, μέχρι τεσσαράκοντα
ἐτέων, οἱ δὲ καὶ μέχρι γῆρως τοῦ ἔσχάτου·
οκόσοι δὲ ἀν ληφθῶσιν ὑπὸ τινος νοσήματος
ὑπὲρ τεσσαράκοντα ἔτεα, οὐ μάλα ἀποθνησκοῦ-
σιν.3 ὡκόσα δὲ τῶν σωμάτων σύγκρησιν λαμ-
βάνει πυρὸς τοῦ ἰσχυρότατου καὶ ὑδάτος τοῦ
πυκνοτάτου, ἵσχυρὰ μὲν καὶ ἐρρωμένα τὰ σώματα
γίνεται, φυλακής δὲ πολλῆς δεόμενα· μεγάλας
γὰρ τὰς μεταβολὰς ἔχει ἐκ ἀμφότερα, καὶ ἐν
τῆς τοῦ ὑδάτος ἐφόδοισιν ἐς νοσήμαta πίπτουσιν,
ἐν τε τῆς τοῦ πυρὸς ὡσαύτως. τοῖσιν οὖν
diaiτήμασι συμφέρει χρῆσθαι τὸν τοιοῦτον πρὸς
τὰς ὁρας τοῦ ἔτεος ἐναντιούμενον, ὑδάτος μὲν
ἐφόδου γινομένης, τοῖσι πρὸς πυρὸς, πυρὸς δὲ
ἐφόδου γενομένης, τοῖσι πρὸς ὑδάτος χρῆσθαι,
κατὰ μικρὸν μεθιστάντα μετὰ τῆς ὀρής. ὑδάτος
δὲ τοῦ παχυτάτου καὶ πυρὸς τοῦ λεπτότατος
συγκρηθέντων ἐν τῷ σώματi, τοιαύτα συμβαίνει
ἐξ ὧν διαγινώσκειν χρῆ ψυχρῆν φύσιν καὶ

1 M omits τε after μαλακώτατος, as it also does after θερμαῖ at the beginning of Chapter XXXI.
2 σύγκρησιν λαμβάνοντα omitted by θ.
3 ἀποθνήσκοντα θ : διαφυγάνου M.
the foods and drinks that comprise diet. For both <finest water and rarest fire> can admit the ampest generation and fullness. 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. 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. 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 ἐφοδών 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 διαφυγαίνουσι of 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 θ over our other MSS.
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υγρήν' ταῦτα τὰ σῶματα ἐν τῷ χειμῶνι νοσερώτερα ἢ ἐν τῷ θέρει, καὶ ἐν τῷ ἡρι ἢ ἐν τῷ φθινοπόρῳ. τῶν ἡλικιῶν, ύγιηρότατοι τῶν τοιούτων οἱ παῖδες, δεύτερον νενίσκοι, νοσερώτατοι δὲ οἱ πρεσβύτατοι καὶ οἱ ἐγγιστά, καὶ ταχέως γηράσκουσιν οἱ φύσις αὕται. διαιτᾶσθαι ὑπὸ συμφέρει τοίσι τοιούτοισιν ὅκόσα θερμαίνει καὶ ξηραίνει καὶ πόνοις καὶ σίτοις, καὶ πρὸς τὰ ἐξω τοῦ σώματος μᾶλλον τοὺς πόνους ὑποεἰσθαι ἢ πρὸς τὰ εἶσω. εἰ δὲ λάβου πυρὸς τε τὸ ύγρότατον καὶ ὕδατος τὸ πυκνότατον σύγκρησιν ἐν τῷ σώματι, τοισίδε γινώσκειν ύγρήν καὶ θερμήν φύσιν. κάμνουσιν μὲν μάλιστα οἱ τοιούτοι ἐν τῷ ἡρι, ἥκιστα δὲ ἐν τῷ φθινοπόρῳ, ὅτι ἐν μὲν τῷ ἡρι ὑπερβολὴ τῆς ύγρασίης, ὡς τὸ φθινοπόρῳ συμμετρίη τῆς ξηρασίης. τῶν δὲ ἡλικιῶν νοσερώταται ὡσα νεώταται εἰσιν' αὐξεῖται δὲ τὰ σώματα ταχέως, καταρρόωδεὶς δὲ οἱ τοιούτοι γύνονται. διαιτῆσθαι δὲ συμφέρει ὡσα ξηραίνοντα ψύχει καὶ σίτων καὶ ποτῶν καὶ πόνων, τοὺς δὲ πόνους τούτους εἰσω τοῦ σώματος ποιεῖσθαι συμφέρει μᾶλλον. εἰ δὲ σύγκρησιν λάβοι πυρὸς τε τὸ ἴσχυρότατον καὶ ὕδατος τὸ λεπτότατον, ξηρὴ φύσις καὶ θερμή. νοῦτος μὲν τοῖσι τοιούτοισιν ἐν τῇσι τοῦ πυρὸς ἐφόδοισιν, ὑγεία δὲ ἐν τῇσι τοῦ ὕδατος. ἡλικίας ἀκμαζουσι πρὸς σαρκός εὔξειν νοσερώτατοι, ύγιηρότατοι δὲ οἱ πρεσβύτεροι καὶ τὰ ἐγγίστα ἑκατέρων. διαιτᾶι ὡσα ψύχουσι καὶ ύγραί-

1 καὶ Μ: ἥ θ.
2 διαιτᾶσθαι θ: διαιτεῖσθαι Μ, with ἡ written over the ei-,

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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

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3 τοὺς πόνους θ: τοῦ πόνου Μ.
4 εἰ δὲ λάβοι θ: ἦν δὲ λάβην Μ.
5 θ omits καὶ πόνων and Μ omits καὶ ποτῶν.
6 ὁκόσαι Μ: ὁσαί θ. Littré wrongly says that θ omits the word.
ΠΕΡΙ ΔΙΑΙΤΗΣ

νοσή, καὶ τῶν πόνων ὅσοι ἡκιστα ἐκθερμαίνουσιν καὶ συντήκουσι καὶ 1 πλείστην ψύξιν παρα-
σχύσουσιν. αἱ τοιαῦται φύσεις μακρόβιοι καὶ εὐγνηροὶ γίνονται. ἢν δὲ σύγκρησιν λαβῇ πυρὸς
tοῦ ἀραιοτάτου καὶ ὑδάτου τοῦ ἕθροτάτου, ἕθρῃ
70 καὶ ψυχρῇ ἡ τοιαύτη φύσις, νοσερὴ μὲν ἐν τῷ
φθινοπώρῳ, ψυχρῇ δὲ ἐν τῷ ἔρη καὶ τοῖς ἐγνιστὰ ὁσιάτως: ἡλικία πρὸς ἔτεα τεσσαρά-
κοντα νοσερὰ παῖδες δὲ ψυχρότατοι καὶ τὰ
προσέχοντα ἑκατέρωσιν. διάιτα τὸ θερμαῖ
ἐνύταται ψυχρῶν: καὶ πόνοι ἐξ ὀλγοῦ προσα-
γόμενοι, ἢςυχή διαθερμαίνοντες, μὴ πολὺ ἀπὸ
tῶν υπαρχόντων φέροντες. περὶ μὲν ὁνοί ψύσιοι
διαγνώσιος οὐτώ χρῆ διαγινώσκειν τῆς ἐξ ἀρχῆς
79 συστάσιος.

XXXIII. Αἱ δὲ ἡλικίαι αὐτὰ πρὸς ἐωτὰς
ὁδε ἔχουσιν παῖδες μὲν ὅσιν κέκρηται ψυχρῶι καὶ
θερμοῖ, δύοτι ἐκ τοῦτων συνεστήκει καὶ ἐν τού-
tουσι ἡψιθῇ. ψυχρῶτατα μὲν ὅσιν καὶ θερμῶτατα
οὐσα ἐγχυστὰ γενέσιος, καὶ αὐξηται ὡς πλείστων,
καὶ τὰ ἐχομενα ὁσιάτως. νευρίσκοσ δὲ θερμοῖ
καὶ ἔθρῳ, θερμοῖ μὲν, ὅτι τοῦ πυρὸς ἐπι-
κρατεῖ ἡ ἐφοδος τοῦ ὑδάτος. ἔθρῳ δὲ, ὅτε 2 τὸ
ψυχρὸν ἕδη κατανάλωται τὸ ἐκ τοῦ παιδός, τὸ
10 μὲν ἐς τὴν αὐξήσιν τοῦ σώματος, τὸ δὲ ἐς τὴν
κίνησιν τοῦ πυρός, τὸ δὲ ὑπὸ τῶν πόνων. ἀνὴρ,
ὅκωταν στῇ 3 τὸ σῶμα, ἔθρῳ καὶ ψυχρῷ, δύοτι
tοῦ μὲν θερμοῦ ἡ ἐφοδος οὐκ ἐτι ἐπικρατεῖ, ἀλλ' ἐστηκεν, ἀτρεμίζον δὲ τὸ σῶμα τῆς αὐξήσιος

1 Μ has ὅκοςοι ἡκιστα ἐκθερμαίνοντες καὶ συντήκουσι
πλείστην ψύξιν παρασχύσουσι.
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 М has θερμός μέν, ὅτι τοῦ πυρὸς ἐπικρατεῖ εἴ ἐφόδος, τοῦ ιδατος. ξηρὸς δὲ, ὅτι κ.τ.έ.
3 For ἀνήρ, ὅκόταν στῇ θ ἔστειλ.
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ἔψυκται: ἐκ δὲ τῆς νεωτέρης ἡλικίας τὸ ξηρὸν ἐνυ. ἀπὸ δὲ τῆς ἐπιούσις ἡλικίας καὶ τοῦ ὑδατος τῆς ἐφόδου οὐκ ἔχων τὴν ψυχραΐνην, διὰ ταύτα

τοῖς ξηροίσιν κρατεῖται. οἱ δὲ πρεσβύται 

ψυχροί καὶ υγροί; διότι πυρὸς μὲν ἀποχώρησιν, ὑδατος δὲ ἐφόδος: καὶ ξηρῶν μὲν ἀπάλλαξις. 

20 ὑγρῶν δὲ κατάστασις.

XXXIV. Τῶν δὲ πάντων τὰ μὲν ἀρσενα 

θερμότερα καὶ ξηρότερα, τὰ δὲ θῆλεα ψυχρότερα καὶ ψυχρότερα διὰ τάδε, ὅτι τε ἅπ' ἄρχης ἐν 

τοιούτοις ἐκάτερα ἐγένετο καὶ ὑπὸ τοιούτων 

αὐξέται, γενόμενα τα μὲν ἀρσενα θησι 

tὸ ξηρὸσιν ἐπιπουσάρεσθαι χρῆται, ὥστε ἐκθερ- 

μαινεσθαι καὶ ἀποξηραίνεσθαι, τὰ δὲ θῆλεα ψυχρότερη καὶ ῥαθυμότερης θῆσι διαιτη 

χρέονται, καὶ κάθαρσιν τοῦ θερμοῦ ἐκ τοῦ 

σώματος ἐκάστοτος μηνὸς ποιέονται.

XXXV. Περὶ δὲ φρονήσιος ψυχῆς ὀνομαζομένης 

καὶ ἀφροσύνης ὡδὲ ἔχει. πυρὸς τὸ ψυχρότατον καὶ 

ὑδατος τὸ ξηρότατον κρῆσιν λαβόντα ἐν σώματ 

φρονιμώτατον, διότι τὸ μὲν πῦρ ἔχει ἀπὸ τοῦ 

ὑδατος τὸ ψυχρόν, τὸ δὲ ψυχρὸ ἀπὸ τοῦ πυρὸς τὸ 

ξηρῶν ἐκάτερον δὲ οὕτως αὐταρκέστατον. θ ὀύτε 

1 θ omits from τὸ ξηρὸν το διὰ ταύτα. οὐκω is an emendation of Littré; M has οὐκό.

2 τοῖς ξηροίσι θ: ξηροίσι καὶ υγροίσι (sic) M.

3 πρεσβύται ψυχροί καὶ υγροί M: πρεσβύτεροι ψυχροί θ.

4 τὰ μὲν ἀρσενα is omitted by θ and M. Littré gives this reading on the authority of his MS. K'.

5 For καὶ κάθαρσιν θ has καὶ ἀθάνατον (an interesting haplography from καὶ κάθαρσον).

6 There is a large gap in θ here. Fol. 191 v. ends ἀπὸ τοῦ ὑδατος τὸ ψυχρὸν, while fol. 192 r. begins τὴν τροφὴν συμφέρει δὲ καὶ ἐμέτοια χρέονται. See p. 284. οὕτως for οὕτωs Fred.
REGIMEN, I. xxxiii.-xxxv.

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 Μ, but may possibly be right.

2 φορόνησις 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."
ΠΕΡΙ ΔΙΑΙΤΗΣ

to pûr tîs trofîs ènvedésteron épî polû fôitâ,
oûte to 1 ûdôr tîs kînêsios déómenon kôfôntai,
aûtò te ûn ëkáteron ûtws aûtarkêstatôn èstî
pros ìllhîlâ te krêthênta. ò ti gâr èllâxîsta
tôn pêlas dêîtaí, tóuto mâlîsta toîsi parêousi
prosêkheî, pûros te to ëkîsita kîneîmenun mú ùpâ
ânâgkîs, kài ûdaton to mâlîsta mú ùpó bîhîs.
èk toûtou dê ò yuâkîh synkhrêthëîsa froumîwotâtî
kài mnîmoumikwotâtî. eî dê tin êpâgogîh xreomînî
toûtou òkoteronovn aûzhîneîh 2 múraînou, âfro-
vêstaton an yênoitô, dîstî ûtws ëxonta aûtarkêse-
tata. eî dê pûros toû eîlîkriwesastâtou kài ûdaton3
sûykrhîsan lâmboi, ènvedésteron dê to pûr eîh toû
ûdaton òlîgon, frôûmîmi mên kai ouûtoi, ènvedésteroi
dê tîs prôterhîs, dîstî krateîmenon to pûr ûpô
toû ûdaton kai4 bradeînî tîn kînhisîn poieîmenon,
wnôrôteron prosstîppeti prôs tâs aûsthîsias:
paramônîmi dê eîsîn èpîieikêos ai toûautai yuâkî
prôs ò ti ân prosêkhosîn. eî dê órûwos diatîtôto,5
kài froumîwôteros kai òxûteros yênoitô6 parâ
tîn fûsin. sümphêrei dê to tôuotô toûsi prôs
tûros diatîmâsî mûllon xîrôshai kai mú plêag-
mûnîsî mîste sítwn múste pomeîtôwn. drômousîn ûnûn
xîrôshai òxêsîn, ókws toû te ûgrouv kewôtaí to
sôma kai to ûgroun èfîstëîtaî7 thâsoumû pállhîs

1 ouûte to Littrê (with apparently the authority of some
Paris MSS.): to ò M.
2 ò ouîmîtî by M.
3 An adjective agreeing with ûdaton seems to have fallen
out here.
4 kai ouîmîtî by M.
5 diatîtôto M (and Littrê, 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.

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1 It is difficult to be satisfied with this sentence, although the MS. tradition shows no important variants. Can τινι ἐπαγωγής 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 ἐρχομὲνη.

6 Before παρὰ Zwinger adds ἀν, but in the Corpus the plain optative is often equivalent to the optative with ἀν.

7 ἐφιστήμεται Littre: ἐφιστάται Mack: ἐφισταται M.
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dε καὶ τρίψει καὶ τοῖς τοιοῦτοις γυμνασίοις ὅπιο οὐ συμφέρει χρήσθαι, οὐκοσ μὴ κοιλοτέρων τῶν πύρων γυμνασίων πλησιμοῖς πληρῶνται, βαρύνεσθαι γὰρ ἀνάγκη τῆς ψυχῆς τὴν κίνησιν ὑπὸ τῶν τοιούτων τοῖς περιπάτοις συμφέρει χρήσθαι καὶ ἀπὸ δείπνου καὶ ὀρθρίου καὶ ἀπὸ τῶν δρόμων, ἀπὸ δείπνου μὲν, οὐκ ἐτρφήν ἄναρτήν ἡ ψυχή δέχηται ἀπὸ τῶν ἐσιώτων, ὀρθρον δὲ, οὐκοσ ἀι διεξόδου κενώντα τῷ ὕγρῳ καὶ μὴ φράσσωνται οἱ πόροι τῆς ψυχῆς, ἀπὸ δὲ τῶν γυμνασίων, οὐκοσ μὴ ἐγκαταλεῖπηται ἐν τῷ σῶματι τὸ ἀποκριθέν ἀπὸ τοῦ δρόμου, μηδὲ συμμίσγηται τῇ ψυχῇ, μηδὲ ἐμφράσσῃ τὰς διεξόδους, μηδὲ συνταράσῃ τὴν τροφήν. συμφέρει δὲ καὶ ἐμέτοις χρήσθαι, οὐκοσ ἀποκαθαίρηται τὸ σῶμα, εἰ τι ἐνυδέστεροι οἱ πόνο διαπρήσουνται, προσάγειν δὲ ἀπὸ τῶν ἐμέτων, κατὰ μικρὸν προστιθέντα τούτοις πλείονας ἡμέρας ἢ τέσσαρας τὰς ἐλαχίστας. χρίεσθαι δὲ συμφοροτέρων ἡ λούσεσθαι, λαγνεύειν δὲ ὕδατος ἐφόδων γυμνομένων, ἐν δὲ τῆς τοῦ πυρὸς μείον. εἰ δὲ τινὶ ἐνυδέστερην τὴν δύναμιν τοῦ πῦρ λάβοι τοῦ ὕδατος, βραδυτέρην ἀνάγκη ταύτην εἶναι, καὶ καλέονται οἱ τοιοῦτοι ἡλίθιοι. ἄτε γὰρ βραδείης ἐούσης τῆς περιόδου, κατὰ βραχύ τι προσπίπτοσιν αἱ αἰσθήσεις, δέξεισθαι οὐδέναι, καὶ ἐπὶ ὀλίγων συμμίσγονται διὰ βραδυτῆτα τῆς περιόδου· αἱ γὰρ αἰσθήσεις τῆς ψυχῆς ὀκόσαι μὲν δὲ ὄψις

1 πλησιμοῖν M (perhaps rightly).
2 τούτοις πλείονας ἡμέρας ἡ θ.: τὸ σαίνον, ἐς ἡμέρας M.
3 After γυμνόμενων M adds πλείονα, with μείον at the end of the sentence.
4 After πυρὸς some authorities add ἐπιφορῆσαι.

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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

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\(^1\) The word πόρος means any "passage" or "way" in the body, and is not limited to the pores of the skin.

5 τυς Μ: πι θ.
\(^6\) βραχυτέρην Zwinger and others: βραχυτέρην θΜ.
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60 ἡ ἀκοής εἰσίν, ὃξείαι, ὁκόσαι δὲ διὰ ψυώσιος, βραδύτεραι καὶ εὐαισθητότεραι. τοῦτων μὲν οὖν αἰσθάνονται καὶ οἱ τοιούτοι οὐδὲν ἦσον, τῶν ψυχρῶν καὶ τῶν θερμῶν καὶ τῶν τοιούτων· ὅσα δὲ δὲ ὁψίας ἢ δὲ ἀκοῆς αἰσθήσθαι1 δει, ἢ μὴ πρότερον ἐπίστανται, οὐ δύνανται αἰσθάνεσθαι· ἡν γὰρ μὴ σεισθῇ ἡ ψυχῇ ὑπὸ τοῦ πυρὸς πεσόντος, οὐκ ἂν αἰσθαύνον ὀκοιὸν ἔστιν. αἱ οὖν τοιαύται ψυχαὶ οὐ πάσχουσι τοῦτο διὰ παχύτητα· εἰ δὲ ὀρθῶς διαιτῶντο, βελτίως γίνοντο ἂν καὶ οὕτωι. συμφέρει δὲ τὰ διαιτήματα ἀπερ τῶ προτέρῳ, ἔξορτεροι καὶ ἐλάσσοντες,2 τοῖς δὲ πόνοις πλέοσι καὶ δόξεροι σε, συμφέρει δὲ καὶ πυρηνὴθαι, καὶ ἐμέτοιοι χρῆσθαι ἐκ τῶν πυρηνῶν, καὶ προσαγωγὴσι τῆσιν3 ἐκ τῶν ἐμέτων ἐκ πλέονοις χρόνον ἢ τὸ πρότερον, καὶ ταῦτα ποιῶν οὐχιενότερος ἂν καὶ φρονιμωτέροις εἰη. εἰ δὲ κρατηθεὶς ἐπὶ πλείον τὸ πῦρ ὑπὸ τοῦ ἐστος ὑδατος, τοῦτοι λήδη οἱ μὲν ἁφρονας οὐνομάζουσιν, οἱ δὲ ἐμβροντήτους. ἔστι δὲ ἡ μανία τοιούτων4 ἐπὶ τὸ βραδύτερον.5 οὕτοι κλαίοντι τε οὐδενὸς ένεκα,6 δεδίασι τε τὰ μὴ φοβερά, λυπέονται τε ἐπὶ τοῖς μὴ προσήκουσι, αἰσθάνονται τε ἐπεὶ οὐδενὸς ὡς 7 προσήκει τοὺς φρονέοντας. συμφέρει δὲ τοῦτοι πυρηνῇθαι καὶ ἐκλεβόροισιν καθαίρεσθαι 8 ἐκ τῶν πυρηνῶν, καὶ τῇ διαίτῃ χρῆσθαι ᥀περ πρότερον· ἵσχυσίνης9 δεῖται καὶ ἕξρασίνης. εἰ δὲ τὸ ὕδωρ ἐνδεεστήρην τὴν δύναμιν λάβοι, τοῦ πυρὸς εἰλι-

1 So M. θ has διάψιος αἰσθάνονται δε.
2 M has ἔξορτεροι δὲ καὶ ἐλάσσοι τοῖοι στίοις.
3 For προσαγωγήσι τῆς μ. has προσαγῳσάι.
4 τοιοῦτο M: τοῦτο θ: τοιοῦτων Littré.

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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 \(βραδύτερον\) M: \(βραχύτερον\) θ.
6 \(For \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ }
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κρυφή τήν σύγκρησιν ἐχοῦτος, ἐν ὑγιαίνουσι σώμασι φρόνιμος ἡ τοιαύτη ψυχή καὶ ταχέως
90 αἰσθανομένη τῶν προσπιπτόντων καὶ οὐ μεταπίπτοντα πολλάκις. φύσις μὲν οὖν ἡ τοιαύτη
ψυχής ἀγαθής· βελτίων δὲ καὶ οὕτως ὅρθως διαιτεόμενος ἦνοιτο ἢν, καὶ κακίων μὴ ὅρθως. συμφέρει δὲ τῷ τοιοῦτῳ τῇ διαίτῃ χρήσθαι τῇ
πρὸς ὑδατος μᾶλλον, ὑπερβολὰς φυλασσόμενον καὶ σίτων καὶ ποτῶν καὶ πόνων, καὶ δρόμοις καμπτοῖσι καὶ διαύλοις καὶ πάλη καὶ τοῖσιν ἀλλοισι γυμνασίοισιν πᾶσιν ὑπερβολὴν οὐδένος ποιεόμενον. ἦν γὰρ ἔχει ὑγινής τὸ σῶμα καὶ 100 μὴ ὑπ' ἀλλοι τινὸς συνταράσσηται, τῆς ψυχῆς φρόνιμος οὐ σύγκρησις. εἰ δ' ἐπὶ πλείον κρατήσει ἡ τοῦ ὑδατος δύναμις ὑπὸ τοῦ πυρός, ἡμιτέρην μὲν τοσοῦτο ἀνάγκη εἶναι τῇ ψυχῇ ὅσῳ θᾶσσον κινεῖται, καὶ πρὸς τὰς αἰσθήσιας θᾶσσον προσπίπτειν, ἦσον δὲ μόνιμον τῶν πρότερον, διότι θᾶσσον ἐκκρίνεται τὰ παραγινόμενα καὶ ἐπὶ πλείονα ὀρμᾶται διὰ ταχυτῆτα. συμφέρει δὲ τῷ τοιοῦτῳ διαίτῃ θεῖα τῇ πρὸς ὑδατος διαίτῃ μᾶλλον ἡ τῇ προτέρῃ καὶ μάζῃ μᾶλλον ἡ τῷ ἀρτῷ, καὶ ἱκθύσιν ἡ κρέασιν τῷ πτωμῷ ύδαρεστέρω καὶ λαγυνήσιν ἐλασσόσι κρῆσθαι καὶ τῶν πόνων τοῖσι κατὰ φύσιν μάλιστα καὶ πλείστοισι· τοῦ δ' ὑπὸ βίης χρῆσθαι μὲν ἀνάγκη, ἐλάττοσι δὲ καὶ ἐμέτοισιν ἐκ τῶν πλησιμοῦν, ὅκους κενῶται

1 ἄν γὰρ ὑπογέρως ἔχεται τὸ σῶμα: θ: the text is that of M.
2 After συνταράσσηται θ adds τὸ σῶμα.
3 μονίμως θ.
4 προτέρον θ.
5 διὸ θᾶσσον ἐκκρίνεται θ: διότι κρίνεται M.
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 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 ἄναλος was a race to the end of the 200 yards track and then back again.

4 After ἄναρος Μ has a long passage, which is practically a repetition of the preceding lines, beginning μᾶλλον ὑπερβολῆς φυλασσόμενον.

7 Before ἐκ θ adds καλ.
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μὲν τὸ σῶμα, θερμαίνηται δὲ ὡς ἥκιστα. συμφέρει δὲ καὶ ἄσαρκεὺς τοῖς τοιούτοις πρὸς τὸ
φρονίμους εἶναι· πρὸς γὰρ σαρκὸς εὐεξίαν καὶ
αἵματος 1 φλεγμονῆς ἀνάγκη γίνεσθαι· οὕτων
dὲ τούτῳ πάθη ἡ τοιαύτη ψυχή, ἐσὶ μανίν καθίσ-
120 ταται, κρατηθέντος τοῦ ὑδατος, ἐπισπασθέντος 2
tοῦ πυρὸς. συμφέρει δὲ τοῖς τοιούτοις καὶ τὰς
πρήξιας πρήσεων βεβρακόσι μᾶλλον ἡ ἀσίτοισι·
stασιμωτέρη γὰρ ἡ ψυχή τῇ τροφῇ καταμισγο-
mένη τῇ συμφόρῳ μᾶλλον ἡ ἐνδείγχοσθαι τροφῆς.
eί δὲ τιμὶ 3 πλέον ἐπικρατισθείη τὸ ὑδωρ ὑπὸ 4 τοῦ
πυρὸς, ὀξεία 5 ἡ τοιαύτη ψυχή ἄγαν, καὶ τοῦτος
νειρώσειν ἀνάγκη· 6 καλέουσι δὲ αὐτοὺς ὑπο-
μαινομένους. 7 ἔστι δὲ ἐγχηστα μανίν τὸ τοιοῦτον·
cαὶ γὰρ ἀπὸ βραχείας φλεγμονῆς ἀσυμφόρου
130 μαίνονται, καὶ ἐν τῇ μέθης καὶ ἐν τῆς
εὐεξίας τῆς σαρκὸς καὶ ὑπὸ τῶν κρεφαγιῶν.
ἀλλὰ χρὴ τὸν τοιοῦτον τοῦτων μὲν πάντων
ἀπέχεσθαι καὶ τῆς ἄλλης πλησμονῆς, καὶ γυμ-
nασίων τῶν ἀπὸ βίης γυμνασίων, μάζῃ δὲ ἀτριπτῶς
dιαιτηθεῖαι, καὶ λαχάνουσι εἴθοντες πλῆς τῶν
καθαρτικῶν, καὶ ἱχθυόλουσι ἐν ἅλμη, καὶ ὑδρο-
pοτείν βέλτιστοι, εἰ δύνατο· εἰ δὲ μῆ, ὁ τι
ἐγγοιτότα τοῦτον, ἀπὸ μαλακοῦ οἴνου καὶ
λευκοῦ· καὶ τοῖς περιπάτοις τοῖς ὀρθοίσι
140 πολλοῖσιν, ἀπὸ δεύτερον δὲ ὀκόσον ἐξαναστήμαι,

1 For καὶ αἵματος M has κάματος.
2 M has ἐπισπασθένα without τοῦ πυρὸς.
3 τιμὶ θ: τι M.
4 ὑπὸ M: ἀπὸ θ.
5 Folio 193 v. of θ ends with the ὀ- of ὀξεία and 194 r. begins -τασπάσαι ἄφανεα οὐχιοινταί· ὄς 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

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6 ἀνάγκη Κ': M omits.
7 οἱ δὲ, ὑπομαινέσθαι: Μ: αὐτοὺς ὑπομανομένους Littre', from second hand in H. The first hand reads τὸ ὑπο-
μαίνεσθαι, and Littre's E has ὑπομαινέσθαι after ὑπομανο-
μένους. The reading of M ("others (give) ὑπομαινέσθαι") 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 κενῶται ὑπὸ τοῦ ὀρθρίου. Λουσθαι δὲ χλιερῷ ὕδατι περικλύδην μᾶλλον ἡ χρίσθαι· συμφέρει δὲ καὶ ἐν τῷ θέρει τῆς ἡμέρας ὑπνοισι χρίσθαι βραχέσι μὴ 1 πολ-
λοίσιν, ὀκως μὴ ἀποξηραίνηται τὸ σῶμα ὑπὸ τῆς ὀργῆς· ἐπιτήδειον δὲ τοῦ ἱρος καὶ ἐλλεβόροις καθαίρεις προπυρηβέντας, εἰτὰ ἐπάγεις πρὸς τὴν διαίτην ἡσυχῆ, καὶ μὴ ἀσιτον τὰς πρῆξιας

150 μηδὲ τοῦτον ποιεῖσθαι· ἐκ ταύτης τῆς ἐπιμελείης
151 ἡ τοιαύτη ψυχὴ φρονιμώτατη ἂν εἴη.

XXXVI. Περὶ μὲν οὖν φρονίμου καὶ ἄφρονος
ψυχῆς ἡ σύγκρησις αὐτή αἰτίη ἐστὶν, ὡσπερ μοι καὶ γέγραπται· καὶ δύναται ἐκ τῆς διαίτης καὶ βελτίων καὶ χείρων γίνεσθαι. ὁρόμοισι δὲ πυρὸς ἐπικρατέουσας, τῷ ὕδατι προστιθέναι δυνατὸν 2 ἄν ἴσως, καὶ τοῦ ὕδατος ἐπικρατέουσας ἐν τῇ συγκρῆσει τὸ πῦρ αὐξῆσαι· ἐκ τοῦτον δὲ φρονι-
μώτεραι καὶ ἄφρονέστεραι γίνονται. τῶν δὲ τοιούτων οὖκ ἐστὶν ἡ σύγκρησις αἰτίη· οἶον

10 ὀξύθυμος, ράθυμος, δόλιος, ἀπλοῦς, δυσμενής, εὐνοῦς· τῶν τοιούτων ἀπάντων ἡ φύσις τῶν πόρων δὲ ὅπως ἡ ψυχὴ πορεύεσθαι, αἰτίη ἐστὶν· διὲ ὀκοῖον γὰρ ἁγγεῖον ἀποχωρεῖ καὶ πρὸς ὁκοῖα τῶν προσπίπτει καὶ ὁκοῖος τισὶ καταμίσχεται, τοιαῦτα φρονεῖν· διὰ τοῦτο οὐ 3 δυνατὸν τὰ τοιαύτα ἐκ διαίτης μεθιστάναι· φύσιν γὰρ μετα-
πλάσαι ἀφανέᾳ οὖν οἰόν τε. ὡσαύτως δὲ καὶ

1 βραχέσι Ἡ Μ: βραχέσι μη 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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tῆς φωνῆς ὁκοῖν τις ἂν ἦ, οἱ πόρωι αἴτιοι τοῦ πνεύματος. δι’ ὁκοῖων γὰρ ἂν τινων κινήται ὁ ἡ ἦρ καὶ πρὸς ὁκοῖους τινὰ προσπίπτη, τοιαύτην ἀνάγκη τὴν φωνὴν εἶναι. † καὶ ταύτην μὲν δυνατὸν καὶ βελτίω καὶ χείρω ποιεῖν, διότι λειτέρους καὶ τραχυτέρους τοὺς πόρους τῷ πνεύματι δυνατὸν ποιῆσαι, κείνο ἀδύνατον εἰκ διαίτης ἄλλοιςσαι. †

1 For αἴτιοι θ has αὐξονται.
2 ἂν omitted by θ.
3 προσπίπτει θ: προσπίπτειν Μ.
4 ταύτην Κ’: ταύτα θ.Μ.
5 πλειοτέρους 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 βελτίω ποιεῖν, διότι δὲ λειστέρους καὶ . . . ἀδύνατον ποιῆσαι, κείνο ἀδύνατον εἰκ 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.\(^1\)

\(^1\) 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 κεῖνο = characteristics that cannot—a strange use of the words to say the least. If with K' (and Mack) we read ταύτην, and alter κεῖνο to κεῖνα 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. κεῖνα = the characteristics (or vessels) mentioned above. But no MS. gives κεῖνα, and it is hard to see why it should have been changed to κεῖνο.
APPENDIX

In Chapter VII both θ and M give τρυπῶσι, though a second hand in θ has written over it πρίζωσι. In Chapter XVI occurs the sentence τρυπῶσι, ὅ μὲν ἔλκει, ὃ δὲ ὠθεῖ, which some editors bracket. Boring with an auger seems an impossible action to represent by ἔλκει and ὠθεῖ, 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 τρυπῶσι, 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.
PERI DIAITHS

XXXVII. Χωρεών δὲ θέσιν καὶ φύσιν ἐκάστων χρῆ ὡδε διαγινώσκειν. κατὰ παντὸς μὲν εἴπειν ὡδε ἔχειν ή πρὸς μεσημβρίην κείμενη θερμότερη καὶ ἕηροτέρη τῆς πρὸς τὰς ἀρκτοὺς κειμένης, διοίτι ἐγγυτάτω τοῦ ἓλιου ἑστίν. ἐν δὲ ταύτης τῆς χώρησιν ἀνάγκη καὶ τὰ ἔθνα τῶν ἄνθρωπων καὶ τὰ φυόμενα ἐκ τῆς γῆς ἕηροτερα καὶ θερμότερα καὶ ἰσχυρότερα εἰναι ἡ ἐν τῆς ἐναντίγησιν. οίνου τὸ Λιβυκὸν ἔθνος πρὸς τὸ Ποντικὸν καὶ τὰ ἐγγυτατα ἐκατέρων. αὐταὶ 2 δὲ καθ’ ἔωστὰς αἱ χώραι ὡδε ἔχουσιν τὰ ύψηλά καὶ ἀυχμηρά καὶ πρὸς μεσημβρίην κείμενα ἕηροτερα τῶν πεδίων τῶν ὁμοίως κειμένων, διοίτι ἐλάσσους 3 ικμίδας ἔχειν τὰ μὲν γὰρ οὐκ ἔχει στάσιν τῷ ὀμβρίῳ ϊδατι, τὰ δὲ ἔχειν. τὰ δὲ λιμναία καὶ ἐλώδεα ύγραίνει καὶ θερμαίνει θερμαίνει μὲν, διοίτι κοίλα καὶ περιέχεται 4 καὶ οὐ διαπνεῖται ύγραίνει δὲ, διοίτι τὰ φυόμενα ἐκ τῆς γῆς ύγρότερα, οίσι τρέφονται οἱ ἄνθρωποι, τὸ τε πνεῦμα ὁ ἀναπνεο- μέν 5 παχύτερον διὰ τὸ ύδωρ ὑπὸ τῆς ἀκινησίας. τὰ δὲ κοίλα καὶ μὴ ἐνυδρα ἕηραίνει καὶ θερμαίνει θερμαίνει μὲν, ὅτι κοίλα καὶ περιέχεται, ἕηραίνει δὲ διὰ τε τῆς τροφῆς τῆς ἕηροτήτα, καὶ διοίτι τὸ πνεῦμα, ὁ ἀναπνεόμεν, ἕηρον εὖν, ἐλκεὶ ἐκ τῶν

1 ἐγγυτάτω θ.: ἐγγυτέρωι Μ.

2 αὐταί my emendation: αὐταὶ θ. Μ.

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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

3 ἐλάσσοις Littré: ἐλάσσωσι θ: ἐλάσσω M.
4 περιέχεται θ: περιεχόμενα M.
5 ἀναπνέομεν θ: ἀναφέρομεν M.
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σωμάτων τὸ ὑγρὸν ἐς τροφὴν ἐωτῷ, οὐκ ἔχον πρὸς ὁ τι ἀν ὑγρότερον προσπίπτον τρέφηται. ὅκου δὲ τοῖς χωρίοις ὅρεα προσκείται πρὸς νότον,1 ἐν τούτοις ἀείχμαδες 2 οἱ νότοι καὶ νοσεροὶ προσπνέουσιν. ὅκου δὲ βόραθεν ὁρι
30 πρόσκειται, ἐν τούτοις οἱ βορέαι ταράσσουσι καὶ νούσους ποιέουσιν. ὅκου δὲ βόραθεν κοίλα χωρία τοῖς ἀστεσὶ προσκείται, ἢ καὶ ἠκ θαλάσσης νήσος ἀντίκειται,3 πρὸς 4 τῶν θερινῶν πνευμάτων θερμῶν καὶ νοσερῶν τοῦτο τὸ χωρίον, διότι οὔτε βορέης διαπνέον καθαρὴν τὴν ἐπαγωγὴν τοῦ πνεύματος παρέχει, οὔτε ὑπὸ τῶν θερινῶν πνευμάτων διαψύχεται. τῶν δὲ νήσων αἱ μὲν ἐγγύς τῶν ἡπείρων δυσχεμερώτεραι εἰσίν, αἱ δὲ πόντιαι ἀλεεινότεραι τῶν χειμώνα, διότι αἱ χιόνες 40 καὶ πάγοι εἰ μὲν τῆς ἡπείρου ἕχουσι στάσιν καὶ τὰ πνεύματα ψυχρὰ πέμπουσιν ἐς τὰς ἐγγύς νῆσους, τὰ δὲ πελάγια οὐκ ἔχει στάσιν ἐν 43 χειμώνι.

XXXVIII. Περὶ δὲ πνευμάτων Ἑπτινα φύσιν ἔχει καὶ δύναμιν ἐκαστα, ὡς χρή διαγνώσκειν. φύσιν μὲν ἔχει τὰ πνεύματα πάντα ὑγραίνει καὶ ψῦχει τὰ τε σῶμα τῶν ζῴων καὶ τὰ φυόμενα ἐκ τῆς ἑρῆς διὰ τάδε ἀνώγηκε τὰ πνεύματα ταῦτα πνεῖν ἀπὸ χίόνου καὶ κρυστάλλου καὶ πάγων ἰσχυρῶν καὶ ποταμῶν καὶ λιμνῶν καὶ γῆς υγρανθέισης καὶ ψυχθέισης. καὶ τὰ μὲν ἰσχυρότερα τῶν πνευμάτων ἀπὸ μεζόνων καὶ ἰσχυρότερων, τὰ δὲ ἀσθενεστέρα ἀπὸ μεζόνων καὶ ἀσθενεστέρων ὃς οὖν η ἄρ καὶ τοίς ζῴοις πνεῦμα ἔνεστιν, οὔτω καὶ τοῖς ἀλλοις πᾶσι

1 θ omits πρὸς νότον.
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

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2 θ omitted from ἀνχυμώδεσες το τὸῦτοιον.
3 M omits ἦ καὶ... ἄντίκειται.
4 θ has πρὸ τῶν θερμ at the end of fol. 194r; 194r begins ρησ οὐκέτι διομοιο παραγίνεται. See Chapter XXXVIII, p. 302.
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tοίσι μὲν ἑλασσοὺς, τοῖσι δὲ ἱκατὰ μέγεθος. φύσιν μὲν οὖν ἔχει ψύχειν καὶ ύγραίνειν τὰ πνεύματα πάντα. διὰ θέσιν δὲ χωρίων καὶ τόπους, δι’ ὃν παραγίνεται τὰ πνεύματα ἐς τὰς χώρας ἑκάστας, διάφορα γίνεται ἀλλήλων, ψυχρότερα, θερμότερα, ὕγρότερα, ἥπερτερα, νοσερώτερα, ὕψεινότερα. τὴν δὲ αἵτιν ἑκάστων ὁδὸς χρῆ γινώσκειν· ὁ μὲν βορέας ψυχρὸς καὶ ὑγρὸς πνεῖ, ὅτι ὀρμᾶται ἀπὸ τοιούτων χωρίων, πορεύεται τε διὰ τοιούτων τόπων, οὕστινα ὁ ἴλιος οὐκ ἐφέρπει, οὐδ’ ἀποξηραϊνὼν τὸν ἥρα ἐκπίει τὴν ἱκμάδα, ὡστε παραγίνεται ἐπὶ τὴν οἰκεομένην, τὴν ἑωτοῦ δύναμιν ἔχων, ὅκου μὴ διὰ τὴν θέσιν τῆς χώρης διαφθείρεται· καὶ τοῖσι μὲν οἰκεύουσιν ἔγγιστα ψυχρότατος, τοῖσι δὲ προσωτᾶτω ἥκιστα. ὃ δὲ νότος πνεῖ μὲν ἀπὸ τῶν ὁμοίων τὴν φύσιν τῷ βορέᾳ· ἀπὸ γὰρ τοῦ νοτίου πόλου πνεῶν, ἀπὸ χιόνος πολλῆς καὶ κρυστάλλου καὶ πάγων ἒμχυρῶν ὀρμώμενος, τοῖσι μὲν ἐκεῖσε πλησίου αὐτοῦ οἰκεύουσιν ἀνάγκη τοῖσι πνεύμων ὁκοίων περ ἡμῖν ὁ βορέας. ἔπι δὲ πάσαν χώρην οὐκ ἔτι ὁμοίως παραγίνεται· διὰ γὰρ τῶν ἐφόδων τοῦ ἴλιον καὶ ὑπὸ τὴν μεσημ-βρίην πνεῶν, ἐκπίειται τὸ ὑγρὸν ὑπὸ τοῦ ἴλιου· ἀποξηραϊνόμενος δὲ ἀραιοῦται· διὸ ἀνάγκη θερμῶν αὐτῶν καὶ ἔξορον ἑνθάδε παραγίνεσθαι. ἐν μὲν οὖν τοῖσιν ἔγγιστα χωρίοις ἀνάγκη τοιαύτῃ δύναμιν ἀποδιδόναι θερμὴν καὶ ἕρημον, καὶ ποιεῖ τοῦτο ἐν τῇ Λιβύη· τὰ τε γὰρ φυσιμένα ἐξαναίνει, καὶ τοὺς ἀνθρώπους λαμβάνει ἀποξηραϊνόμενοι· ἀπὸ γὰρ οὐκ ἔχων οὔτε ἐκ θαλάσσης ἱκμάδα λαβεῖν οὔτε ἐκ ποταμοῦ, ἐκ τῶν ζῴων καὶ ἐκ τῶν φυσιμένων νεφελῶν.
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 μεγέθος Μ has πῦρ.
2 ἔξωαῖς ετεῖς Μ.
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ἐκπίνει τὸ υγρὸν. ὡς εἰς τὸ πέλαγος περαίωση, ἀτε θερμὸς ἔων καὶ ἁραιός, πολλής ύγρασίας ἐμπίπτησε τὴν χώρην ἐμπίπττων. ἀνάγκη δὲ τῶν νότων θερμῶν τε καὶ υγρῶν εἰναι, ὥστε μὴ τῶν χωρίων αἱ θέσεις αὐταὶ εἰσίν. ὁσαύτως δὲ καὶ αἱ τῶν ἄλλων πνευμάτων δυνάμεις ἔχουσιν. κατὰ δὲ τὰς χωρὰς ἐκάστας τὰ πνεύματα ἐχει ὅθεν: τὰ μὲν ἐκ θαλάσσης πνεύματα ἐς τὰς χωρὰς ἐςπίπττοντα, ἢ ἀπὸ χιόνος ἢ πάγων ἢ λιμνῶν ἢ ποταμῶν, ἀπαντὰ ύγραίνει καὶ ψύχει καὶ τὰ φυτὰ καὶ τὰ ξύλα, καὶ υγείην τοῖς σώμασι παρέχει ὅσα μὴ ὑπερβάλλει ψυχρότητι καὶ ταῦτα δὲ βλάπτει, διότι μεγάλας τὰς μεταβολὰς ἐν τοῖς σώμασι ἐμποιεῖ τοὺς θερμοὺς καὶ τοὺς ψυχροὺς ταῦτα δὲ πᾶσχουσιν ὅσοι ἐν χωρίοις ὁικέουσιν ἐλώδεσι καὶ θερμοίσιν ἐγγύς ποταμῶν ἱσχυρῶν. τὰ δ' ἄλλα τῶν πνευμάτων ὅσα πνει ἀπὸ τῶν προειρημένων, ὥστε εἰς καθαρὸν καὶ εἰλικρινέα παρέχοντα καὶ τὰ τῆς ψυχῆς θερμῶν ἥκμάδα διδόντα. ὅσα δὲ τῶν πνευμάτων κατὰ γῆν παραγίνεται, ξηρότερα ἀνάγκη εἰναι, ἀπὸ τοῦ ἡλίου ἀποξηραίνομενα καὶ ἀπὸ τῆς γῆς οὐκ ἔχοντα δὲ τροφὴν ὁκόθεν ἐπαγόμεται, τὰ πνεύματα, ἐκ τῶν ξυλῶν ἔλκοντα τὸ υγρόν, βλάπτει καὶ τὰ φυτὰ καὶ τὰ ξύλα. καὶ ὅσα ὑπὲρ τὰ ὁρεά ὑπερπίπττοντα παραγίνεται ἐς τὰς πόλεις, οὐ μόνον ξηραίνει, ἄλλα καὶ παράσεις τὸ πνεῦμα ὁ ἀναπνεόμεν, καὶ τὰ σώματα τῶν ἀνθρώπων, ὅστε νοῦσος ἐμποιεῖν. φύσιν μὲν οὖν καὶ δύναμιν ἐκάστων οὕτω χρῆ γινώσκειν, ὅπως δὲ χρῆ πρὸς ἐκαστα παρεσκευάζθαι, προῖόντι τῷ λόγῳ δηλώσω. 304
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.

1 ἐμπίπτων θ: ἐκπίπτων M.
2 M has ἐσπίπτωντα. ξηρότερα πῶς ἔστιν τὰ δὲ ἀπὸ χιόνος.
3 θ has καθαίροντα.
4 ἐπαγάγηται θ: σπάσηται M: σπάσεται Littré.
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XXXIX. Σίτων δὲ καὶ ποτῶν ὑμῶν ἐκείστων καὶ τὴν κατὰ φύσιν καὶ τὴν διὰ τέχνης ὁδε χρή γεινόσκειν. ὅσοι μὲν κατὰ παντὸς ἐπεχείρησαν εἰπεῖν περὶ τῶν γλυκέων ἢ λιπαρῶν ἢ ἀλμυρῶν ἢ περὶ ἄλλου τυφῶν τῶν τοιοῦτων τῆς δυνάμεως, οὐκ ὁρθῶς γεινόσκουσιν· οὐ γὰρ τὴν αὐτὴν δύναμιν ἐχουσιν οὔτε τὰ γλυκέα ἀλλήλοισιν οὔτε τὰ λιπαρὰ οὔτε τῶν ἄλλων τῶν τοιοῦτων οὐδὲν· πολλὰ γὰρ τῶν γλυκέων διαχωρεῖ, τὰ δ' ἱστησι, τὰ δὲ ἕηραίνει, τὰ δὲ ὑγραίνει. ὡσαύτως δὲ καὶ τῶν ἄλλων ἀπάντων· ἐστὶ δὲ ὁσα στῦφει καὶ διαχωρεῖται, τὰ δὲ οὐρεῖται, τὰ δὲ οὐδέτερα τούτων. ὡσαύτως δὲ καὶ τῶν θερμαντικῶν καὶ τῶν ἄλλων ἀπάντων, ἄλλην ἄλλα δύναμιν ἔχει. περὶ μὲν οὖν ἀπάντων οὐχ οἶνον τε δηλωθήναι ὑποῖα τινὰ ἐστὶ· καθ' ἐκαστὰ δὲ ἤμτινα δύναμιν ἐχει διδάξει.

XL. Κριθαὶ φύσει μὲν ψυχρῶν καὶ ύγρῶν καὶ ἕηραίνει· ἐνι δὲ καὶ καθαρτικῶν τι ἄπο τοῦ χυλοῦ τοῦ ἀχύρων· τεκμήριον δὲ· εἰ μὲν ἐθέλοις κριθαὶς ἀπτίστους ἑφῆσαι, καθαίρει ὁ χυλὸς ἵσχυρός· εἰ δὲ πτίσας, ψύχει μᾶλλον καὶ ἱστησιν· ὅταν δὲ πυρωθῶσι, τὸ μὲν ύγρὸν καὶ καθαρτικὸν ὑπὸ τοῦ πυρὸς παύσεται, τὸ δὲ καταλειπόμενον ψυχρὸν καὶ ἕηρόν. ὅκοσα δὲ δεῖ ψύξας καὶ ἑηρίμαται, ἀλφίτον διαπρήσεται διὸ δὲ χρεομένως μάζῃ παντοδαπῆ δύναμιν δὲ ἔχει ἡ μάζα τοιχίνδε. τὰ συγκομιστὰ ἁλευρα τροφῆς μὲν ἔχει ἐλάσσω, διαχωρεῖ δὲ μᾶλλον· τὰ δὲ

1 σιτῶν δὲ καὶ ποτῶν θ: σιτίων δὲ καὶ ποιματων Μ.
2 τι omitted by θ.
3 τεκμήριον μὲν· εἰ μὲν θέλεις Μ: τεκμήριον δὲ· εἰ μὲν ἐθέλοις 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

¹ The words μαζί... τοιχηνδε seem out of place. Should the words μαζί παντοδαπή δύναμιν κ.τ.έ. be transposed and placed after ἁπαν δέ διαχωρεῖ;
καθαρὰ τροφιμώτερα, ἦσον δὲ διαχωρεῖ. μᾶζα προφυρηθεῖσα, ραντή, ἀτριπτός, κούφη, καὶ διαχωρεῖ, καὶ ψύχει: ψύχει μὲν διότι ¹ ψυχρὸν ύδατι ύγρῆ ἔγενετο, διαχωρεῖ δὲ διότι ταχέως πέσσεται, κούφη δὲ διότι πολλῇ τῆς τροφῆς μετὰ τοῦ πνεύματος ἔξω ἀποκρίνεται. στενότεραι ² γὰρ αἱ διεξοδοὶ τῇ τροφῇ ³ ἐσόμαι ἀλλην ἐπιοῦσαν ὀւκ ἐπιδέχονται· καὶ τὸ μὲν σὺν τῷ πνεύματι λεπτυνόμενον ἀποκρίνεται ἔξω, τὸ δὲ αὐτοῦ μένον ⁴ φύσαι ἐμποτεῖ· καὶ τὸ μὲν ἄνω ἐρυγγάνεται, τὸ δὲ κάτω ὑποχωρεῖ· πολλῇ οὖν τῆς τροφῆς ἀπὸ τοῦ σώματος ἀπογίνεται. ⁵ εἰ δὲ ἑθέλοις ἐθέως συμφυρῆςας τὴν μᾶζαν ⁷ διδόναι, ἡ τοιαύτη ξηραντική· ἄτε γὰρ τὸ ἄλφιτον ἔρων ἐν καὶ ἀπὸ τοῦ ὑδατός διάβροχον οὕτω ⁸ γεγενημένον, ἐμπεσόν ἐς τὴν κοιλίην, ἐλκεί εἰς αὐτῆς τὸ ὕγρον θερμόν ἐνω· πέρφυκε γὰρ τὸ μὲν θερμὸν ψυχρὸν ἐλκείν, τὸ δὲ ψυχρὸν τὸ θερμὸν· καταναλίσκοµένου δὲ τοῦ ὕγρου ἐκ τῆς κοιλίης ἀνάγκη ἐξηραίνεσθαι, τοῦ δὲ ὑδατός τοῦ σὺν τῇ μάζῃ ἐσελθόντος τῷ ψυχεῖ ψυχεῖσθαι ἐπαγόμενον. ⁹ οὐσα

1 M has ὅτι (three times).  
2 M has στενοτοποροὶ.  
3 τῆς τροφῆς Μ.  
4 μένον θ: ἐμμένον Μ.  
5 ἀπογίνεται θ: ἀποπίνεται Μ.  
6 εἰ δὲ ἑθέλοις θ: εἰ δὲ θέλεις Μ: ἤν δὲ θέλης Littre.  
7 τὴν μάζαν εὐθέως φυρήσας Μ.  
8 οὐπω διάβροχον θ: διάβροχον οὕτω Μ.  
9 ἐπαγόμενον ὧν θ: ἐπαγόμενον Μ. θ has ψυχεῖσθαι 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.

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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 ὑγρὸν as the subject of both infinitives and ψύχει as a noun. But we should certainly require τὸ ψύχει and τὸ ἐπαγόμενον, and it is also hard to distinguish (as Littré does) the ὑγρὸν ἐπαγόμενον from the ὑγρὸν ἐσελαθόν. I am tempted to think that ψύχει ἐπαγόμενον (“cools when introduced”) is a note that has crept into an original text which read τὸν . . . ἐσελαθόντος ψύχεσθαι, and that the subject of both infinitives is τὴν κοιλίην.
The base of *cyceon* was barley meal, mixed with water, wine or milk. To this was added honey, or salt or herbs.
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 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; 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 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. It passes, because it is

2 With ἄτηκτον: "if the honey be unmelted."
3 I.e. "white" bread, as opposed to "brown" (συγκομιδής).
4 I.e. the consumption of moisture is nourishment.
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taχέως πέσσεται. ὁ δὲ ἄξυμος διαχωρεῖται 1 μὲν ἦσον, τρέφει δὲ μᾶλλον. ὁ δὲ τῷ χυλῷ πεφυρημένος κουφότατος,2 καὶ τρέφει ἵκανός, καὶ διαχωρεῖ τρέφει μὲν ὅτι καθαρός, κοῖφος δὲ, ὅτι τῷ κουφότατῳ πεφύρηται καὶ ἐξύμωται ὑπὸ τοῦτον καὶ πεπύρωται: διαχωρεῖ δὲ ὅτι τὸ γλυκὸ καὶ διαχωρητικὸν τοῦ πυροῦ3 συμμέμκται. καὶ αὐτῶν δὲ τῶν ἄρτων οἱ μέγιστοι τροφιμώτατοι, ὅτι ἢκιστα ἐκκαίονται ὑπὸ τοῦ πυροῦ τὸ υγρὸν καὶ οἱ ἢπνύται τροφιμώτεροι τῶν ἐσχαρίτων καὶ ὀβελεών, διότι4 ἦσον ἐκκαίονται ὑπὸ τοῦ πυροῦ. οἱ δὲ κλιβανίται καὶ οἱ ἐγκρυφιάει ἐχρότατοι, οἱ μὲν διὰ τὴν σποδὸν, οἱ δὲ διὰ τὸ ὀστρακὸν ἐκπινόνται τὸ υγρὸν. οἱ δὲ σεμιδα- λίται ἐσχαρίται τοῦτων πάντων, ἐτὶ δὲ μᾶλλον οἱ ἐκ τοῦ χόνδρου καὶ τρόφιμοι σφόδρα, οὐ μέντοι διαχωρέουσιν ὀμοίως. ἀλητὸν καθαρὸν καὶ πινόμενον ἐφ᾽ ὑδατι ψύχει, καὶ πλύμα σταῖτος ἐπὶ πυρὶ. πιτύρων χυμὸς ἔφθος5 κούφος καὶ διαχωρεῖ. τὰ δὲ ἐν γάλακτι ἐψόμενα6 ἀληταὶ διαχωρεῖ μᾶλλον ἢ τὰ ἐν τῷ ὑδατι, διὰ τῶν ὄρροὺς, καὶ μάλιστα ἐν τοῖς διαχωρητικοῖς. ὅκοσα δὲ σὺν μέλιτι καὶ ἐλαίῳ ἐγέται ἢ ὀπτάται ἢ ἀλητῶν, πάντα καυσώδεα καὶ ἐρευγματώδεα7 ἐρευγματώδεα μὲν διότι τρόφιμα ἐόντα οὐ διαχωρητικά ἐστι, καυσώδεα δὲ διότι λιπαρά καὶ γλυκέα καὶ ἀσύμφορα ἀλλήλοισιν ἐόντα,8 οὐ τῆς αὐτῆς καθεψῆσιος δεόμενα, ἐν τῷ

1 διαχωρεῖει Μ. 2 κουφότερος Μ. 3 πυρὸς Μ. 4 After διότι θ has περιπλανάσκεται τος ταῖς ὀβολάσκοις. This looks like a marginal note; τος perhaps represents ἄρτος. 5 ὀπτός θ: ἔφθος Μ. 6 διδόμενα Μ. 7 ἐρευγματώδεα Μ.

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so 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 similisgo 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 καὶ ἀσύμφοροι δὲ ἀλλήλοις ἐόντα· θ: ξύμφορα ἀλλήλοις ἐντα Μ.
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αὐτῷ ἔστι. σεμίδαλις καὶ χόνδρος ἐφθά, ἑσχύρα
καὶ τρόφιμα, οὗ μέντοι διαχωρεῖ.

XLIII. Τίφη, ξειά τούς κοινότερα πυρῶν, καὶ τὰ
ἐξ αὐτῶν γυνώμενα ὁμοίως ὠσπέρ ἐκ τῶν πυρῶν,
καὶ διαχωρεῖ δὲ μάλλον. βρόμος ὑγραίνει καὶ
ψύχει ἐσθιόμενος καὶ ρόφημα πυνόμενος.3

XLIV. Τὰ πρόσφατα ἀλφίτα καὶ ἀλητα
ἐξηρότερα τῶν παλαιῶν, διότι ἔγγιον τοῦ πυρὸς
καὶ τῆς ἐργασίας εἰσὶ: παλαιούμενα δὲ, τὸ μὲν
θερμὸν ἐκπνεῖ, τὸ δὲ ψυχρὸν ἐπάγεται. ἄρτοι
θερμοὶ μὲν ἐξηραίνουσι, ψυχροὶ δὲ ἕσσουν, ἔσωλοι
δὲ τι ἔσσον,4 ἱσχυασίην δὲ τινα παρέχουσιν.

XLV. Κύμαιοι, τρόφιμοι καὶ στατίκων καὶ
φυσώδες φυσώδες μὲν ὅτι οὐ δέχονται οἱ πόροι
τῆς τροφῆς ἀλέα ἐπιούσαις στάσιμοι δὲ ὅτι
ὁλίγην5 ἔχει τὴν ὑποστάθμην τῆς τροφῆς. οἱ
dὲ πισοὶ φυσώσι μὲν ἔσσον, διαχωρέουσι δὲ
μάλλον. ὠχροὶ καὶ δόλιχοι διαχωρητικῶτεροι6
tούτων, ἕσσον δὲ φυσώδες, τρόφιμοι δὲ.
ἐρέβινθοι λευκοὶ διαχωρέουσι καὶ οὐρέονται καὶ
tρέφουσι τρέφει μὲν τὸ σαρκώδες. οὐρεῖται δὲ
tὸ γλυκὸ διαχωρεῖται δὲ τὸ ἀλμυρόν. κέχρων
χόνδροι καὶ κυρῆβια,7 ξηρὸν καὶ στάσιμον,8 μετὰ
σύκων ἱσχύρον τοῦτο ποιεόμενων.9 αὐτοὶ δὲ οἱ

1 ἐφθάς M.
2 τιφησία θ: στρώγις (and εξ αὐτῆς) M.
3 πυνόμενοι θ: γενόμενος M.
4 έσωλοι δὲ τι ἔσσον omitted by M. 1 suggest δ' έτι
"yesterday's still less."
5 δάμη M.
6 διαχωρητικὸς θ: διαχωρητικῶτερα M. Also φυσώδεα and
τρόφιμα.
7 χόνδρια κυρῆβαζια θ: χόνδρι: κυβηρία M.
8 ξηρὰ καὶ στάσιμα M.

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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 monococicum and triticum spelta.
\(^2\) I am not satisfied with \(\theta\)'s reading (in the text), nor with Littré's \(\tau\)\(\omega\)s 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."

\(^9\) \(i\sigma\chi\upsilon\rho\omega\nu\ \tau\omega\iota\sigma\iota\ \pi\nu\nu\iota\sigma\iota\ \ \ M.\)
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κέγχροι ἐφθοί τρόφιμοι, οὐ μέντοι διαχωρέουσιν. 
φακοὶ καυσώδεις καὶ ταρακτικοὶ, 1 οὔτε διαχω-
ρέουσιν οὔτε ἱστασίν. ὦροβοι στάσιμον καὶ 
ἰσχυρὸν καὶ παχύνει καὶ πληροὶ καὶ εὐχροῦν 
ποιεῖ τὸν ἀνθρωπον. λίνου καρπὸς τρόφιμον 
καὶ 2 στάσιμον ἔχει δὲ τι καὶ ψυκτικὸν. 
ὅρμινου καρπὸς παραπλήσια διαπρήσεται.

20 θέρμοι φύσει μὲν ἱσχυρὸν καὶ θερμὸν, διὰ δὲ τὴν 
ἐργασίαν κουφότερον καὶ ψυκτικότερον καὶ 
διαχωρεῖ. ἐρύσιμον ὑγραίνει καὶ διαχωρεῖ. 
σικύν οσπέρμα διουρεῖται μᾶλλον ἢ διαχωρεῖ. 
σήσαμα ἀπλυτα διαχωρεῖται, 3 πληροὶ δὲ καὶ 
pαχύνει διαχωρεῖ μὲν διὰ τὸ ἄχυρον τὸ ἔξω, 
pαχύνει δὲ διὰ τὴν σάρκα: πεπλυμένα δὲ διαχω-
ρεῖ μὲν ἴσον, 4 παχύνει δὲ καὶ πληροὶ μᾶλλον, 
ἀναίνει 5 δὲ καὶ καίει διὰ τὸ λιπαρὸν καὶ πῦρν. 
κυκος διαχωρεῖ, 6 μήκων στάσιμον, μᾶλλον ἢ 
30 μέλαινα, ἀτὰρ καὶ ἡ λευκη: τρόφιμον μέντοι καὶ 
ἰσχυρὸν. τούτων δὲ οἱ χυλοὶ 7 διαχωριτικό-
tεροι τῆς σαρκός: δεῖ οὖν τῇ ἐργασίᾳ φυλάσσειν, 
ὄκοσα μὲν βούλει ἥραινεν, τοὺς χυλοὺς 8 
ἀφαιρέντα τῇ σαρκὶ χρῆσθαι: ὀκόσα δὲ διαχω-
ρήσαι, 9 τῷ μὲν χυλῷ πλέον, τῇ δὲ σαρκὶ 
36 ἐλάσσου καὶ εὐχυλοτέρη. 10

XLVI. Περὶ δὲ τῶν ζῴων τῶν ἐσθιόμενων ὡς 
χρή γυνώσκειν. βοῶς 11 κρέα ἰσχυρὰ καὶ στάσιμα

1  καταρρηκτικοὶ Μ.  2  τρόφιμον καὶ omitted by M.
3  σήσαμα ἀπλυτα διαχωρεῖται omitted by M.
4  After ἰσος Μ adds δὲ.  5  ἀναίνει Θ: ὑγραίνει Μ.
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 Μ.
8 χυλοῦς θ: χυμοῦς Μ.
9 διαχωρήσαι θ: διαχωρεί Μ.
10 ἐνχυλοσέρι θ: ἐνχυμοτερα Μ, which also has χυμῶι.
11 βοδὸς θ: βόεια Μ.
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καὶ δύσπεπτα τῆς κοιλίης, διότι παχύαιμον καὶ πολύαιμον ἐστὶ τοῦτο τὸ ζῷον, καὶ τὰ κρέα βαρέα ἐς τὸ σῶμα, καὶ αὐταὶ αἱ σάρκες καὶ τὸ γάλα καὶ τὸ αἷμα. όκόσων δὲ τὸ γάλα λεπτὸν καὶ τὸ αἷμα ὄμοιον, καὶ αἱ σάρκες παραπλήσιον. τὰ δὲ αἵγεια κοντότερα τούτων καὶ διαχωρεῖ μᾶλλον. τὰ δὲ ὑεία ἱσχύν μὲν τῷ σώματι ἐμποιεῖ μᾶλλον τούτων, διαχωρεῖ δὲ ἱκανῶς διότι λεπτὰς τὰς φλέβας ἔχει καὶ ὀλιγαίμους, σάρκα δὲ πολλήν. ἄρισεια δὲ κοντότερα ὅων, καὶ ἐρίφεια αἵγειων, καὶ διότι ἀναμοῖτερα καὶ ὑγρότερα. ξηρὰ γὰρ καὶ ἱσχυρὰ φύσει καὶ τὰ ζῷα, ὀκόταν μὲν ἄπαλα ἦ, διαχωρεῖ, ὀκόταν δὲ αὐξηθῇ, οὐχ ὀμοίως. καὶ τὰ μόσχεια τῶν βοεῖων ὡσαύτως. τὰ δὲ χοίρεια τῶν συνείων βαρύτερα φύσει γὰρ εὔσαρκον ὅμως τὸ ζῷον καὶ ἀναμοῖν ὑπερβολῶν ὑγρασίας ἔχει τέως ἀν νέων ἢ ὀκόταν οὕν τί πόροι μὴ δέχονται τὴν τροφὴν ἐπιοῦσαν, ἐμμένου θερμαίνει καὶ παράσσει τὴν κοιλίην. τὰ δὲ ὑεία διαχωρεῖ, καὶ τῶν πώλων ἐτὶ μᾶλλον, καὶ τὰ ὕπαινα δὲ ἡτὶ κοντότερα. κύνεια ξηραίνει καὶ θερμαίνει καὶ ἱσχύν ἐμποιεῖ, οὐ μέντοι διαχωρεῖς· σκυλάκεια δὲ ὑγραίνει καὶ διαχωρεῖ, οὐρεῖται δὲ μᾶλλον. ώς ἄγριον ξηραίνει καὶ ἱσχύν παρέχει καὶ διαχωρεῖ. ἐλάφον δὲ ξηραίνει μὲν, ἦσον δὲ διαχωρεῖ, οὐρεῖται δὲ μᾶλλον. λαγγά ξηρὰ καὶ στάσιμα, οὐρησων δὲ τινα παρέχει. ἀλω-πέκων ὑγρότερα, καὶ οὐρεῖται δὲ καὶ ἱσχύν χερσαίων ὑφητικῶν ὑγραίνει δὲ.

XLVII. 'Ὀρνίθων δὲ πέρι ὁδὲ ἔχει· σχεδόν τι πάντα ξηρότερα ἢ τὰ τετράποδα· ὀκόσα γὰρ

1 σῶμα τρ.: στάμα Μν.: ἐν τῷ σταθμῷ Zwinger.
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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cύστιν οὖκ ἔχει οὔτε οὕρεῖ οὔτε σιαλοχοεῖ 1 διὰ
θερμότητα τῆς κοιλίας· ἀναλίσκεται γὰρ τὸ
ὔγρον ἐκ τοῦ σώματος ἐς τὴν τροφήν τῷ θερμῷ,
ὡστε οὔτε οὕρεῖ οὔτε σιαλοχοεῖ· ἐν οἷῳ δὲ μὴ
ἐνι τοιαύτῃ ὑγρασίᾳ, 2 ξηρᾶ εἶναι ἀνάγκη. ξηρό-
τατον μὲν οὖν φαίνεται φάσματος, δεύτερον πέρδι-
κος, τρίτον περιστερῆς καὶ ἀλεκτρύνον καὶ
τρυγόνος· ὑγρότατον δὲ χήνος. ὅσα δὲ σπερμο-
λογεῖ ξηρότατα τῶν ἑτέρων. νήσσης δὲ καὶ τῶν
ἀλλων ὀκόσα ἐν ἑλεσι 3 διαιτήται ἡ ἐν ὑδασί,
πάντα ὑγρά.

XLVIII. Τῶν δὲ ἰχθύων ξηρότατοι μὲν οἶδε,
σκορπίος, δράκων, καλλιώνυμος, κόκκυς, γαλαύκος,
πέρκη, θρίσσα· κούφοι δὲ οἱ πετραῖοι σχεδὸν τι
πάντες, οἶνον κίχλην, φυκίς, κωβίος, ἐλεφιτίς· 4 οἱ
τοιοῦτοι τῶν ἰχθύων κούφοτεροι τῶν πλανήτων
ἀτε γὰρ ἀτρεμίζοντες ἀραίην τὴν σάρκα ἱχουσιν
καὶ κούφην. οἱ δὲ πλανήται καὶ κυματοπλῆγες
tεθρυμμένοι τῷ πόνῳ στερεωτέρην καὶ βαθυτέρην
tὴν σάρκα ἱχουσιν. νάρκαι δὲ καὶ ρίναι καὶ
ψήσαι καὶ τὰ τοιαύτα κοῦφα. ὀκόσοι δὲ ἐν
toίσι πηλώδεσι καὶ ὑγροίσι 5 χωρίοις τὰς τροφὰς
ἰχουσιν, οἶνον κέφαλοι, κεστραίοι, ἐγχέλνες, οἱ
τοιοῦτοι τῶν ἰχθυῶν βαρύτεροι εἰσὶ, διότι ἀπὸ
tοῦ ὡδατος καὶ τοῦ πηλοῦ καὶ τῶν ἐν τούτοις
φυμένων τὰς τροφὰς ἱχουσιν, ἀφ’ ὅν καὶ τὸ
πνεῦμα ἐσοῦν ἐς τὸν ἀνθρωπὸν βιλάπτει καὶ
βαρύνει. οἱ δὲ ποτάμιοι καὶ λιμναῖοι ἐτὶ βαρύ-

1 I have adopted here the readings of Θ. M has:
sialochoei diâ gâr thermôthta tis koilías analiskeita to úgron
k.t.l.e.

2 So Θ. M has ὅτω δὲ μὴ ἐνι τοιαύται ὑγρασίαι ξηρανεῖν
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 \( \text{eae} \sigma \iota \)—an interesting survival of a mistake made when the manuscripts were in uncialls; \( \text{EAE} \Sigma \iota \) and \( \text{EAE} \Sigma \iota \).
4 Said to be corrupt. Corrected by Coraes to \( \text{a} \lambda \varphi \eta \sigma \tau \varsigma \)s.
5 \( \nu \gamma \rho \omega \iota \sigma \iota \varsigma \theta \iota : \iota \delta \rho \eta \lambda \delta \iota \sigma \iota \varsigma \) M.
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teroi toútwv. polúpodes δὲ καὶ σηπίαι καὶ τὰ τοιαύτα οὕτε κούφα, ὡς δοκεῖ, ἐστίν οὔτε
diachorrtiká, τοὺς δ’ ὀφθαλμοὺς ἀπαμβλύνου-
siv’ οἱ μέντοι χυμοὶ τούτων διαχωρέουσιν. τὰ
dὲ κογχύλια, οἶνον πίναι, λεπάδες, πορφύραι.
kήρυκες, ὀστρεά, αὐτὴ μὲν ἡ σάρξ ἔχεινει, οἱ
dὲ χυλοὶ διαχωρτικοὶ: μῦς δὲ καὶ κτένες καὶ
tελλίναι μᾶλλον τούτων διαχωρέουσιν αἱ δὲ
kυίδαι μάλιστα καὶ τὰ σελάχεα υγραίνει καὶ
diachorei. ἔχουν ἀλλὰ καὶ τὸ ψάριν καράβων
diachorei, καὶ ἄρκοι, καὶ καρκίνοι, μᾶλλον μὲν
ioi potámioi, ἀτὰρ καὶ οἱ θαλάσσιοι, καὶ οὐρεῖται.4
30 οἱ τάριχοι ἔχεινουσι καὶ ἵσχυανουσιν τὰ
dὲ πίονα διαχωρεῖ ἐπεικέως ἔχροτατοι μὲν τῶν
tarίχων οἱ θαλάσσιοι, δεύτερον δὲ oἱ potámioi,
ὕγροτατοὶ ἡ oἱ λιμναῖοι, αὐτῶν δὲ τῶν tarίχων,
34 οὔτε καὶ ἰχθύες ἔχροτατοι, οὕτω καὶ τάριχοι.6

XLIX. Τῶν δὲ ζώων τῶν τιθάσσον, 7 τὰ
υλόνωμα καὶ ἀγρόνωμα τῶν ἐνδον τρεφομένων
ἔχροτερα, ὅτι ποιοῦντα ἔχραινεται καὶ ὑπὸ τοῦ
ἵλιου καὶ ὑπὸ τοῦ ψύχεος, καὶ τῷ πνεύματι
ἔχροτερῳ χρήται, τὰ δὲ ἄγρια τῶν ἡμέρων
ἔχροτερα, καὶ τὰ ὀλιγοφάγα τῶν πολυφάγων,
καὶ τὰ ἀχλωροφάγα ὑπὸ τῶν πολυφάγων, καὶ τὰ καρ-

1 ἀπαμβλύνουσιν θ: βαρύνουσι Μ.  
2 αὐτὴ μὲν ἡ σάρξ ἔχεινει θ: αὐτὰ μὲν ἐχρα Μ.  
3 καὶ ἄρκοι omitted by θ, which also reads oί for καὶ
(before καρκίνοι). Μ has καράβων μὲς καὶ ἄρκοι καὶ καρκίνοι.  
4 M has καὶ διαχωρεῖ καὶ οὐρέται.  
5 πίονα θ: πλείόνα Μ.  
6 αὐτῶν δὲ τῶν τάριχων οἱ per καὶ ἰχθύες Μ: αὐτῶν δὲ τῶν
tarίχων οἱ περικαὶ ἰχθύες θ: αὐτέων δὲ τῶν θαλάσσιῶν οἱ
λεγόμενοι πέρα καὶ ἰχθύες Littre (from Paris MSS.), suggesting
αἱ 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

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.
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ποφάγα τῶν μη καρποφάγων, καὶ τὰ ὀλυγόποτα τῶν πολυπτῶν, καὶ τὰ πολύαιμα τῶν ἀναιμῶν καὶ ὀλυγαίμων, καὶ τὰ ἀκμάζουτα μάλλον ἢ τὰ λίθον παλαιά καὶ τὰ νέα, καὶ τὰ ἄρσενα τῶν θηλείων, καὶ τὰ ἐνορχα τῶν ἀνόρχων, καὶ μέλαινα λευκῶν, καὶ τὰ δασέα ψιλῶν τὰ δ' ἐναντία υγρότερα. αὐτῶν δὲ τῶν ξών ἱσχυρόταται μὲν αἱ σάρκες αἱ μάλιστα πονέουσαι καὶ ἐναιμόταται καὶ ἐν ἥησι κατακλύνεται, κούφωταται δὲ τῶν σαρκῶν αἱ ἥκιστα πονεούσαι καὶ ὀλυγαμόταται,¹ καὶ ἐκ τῆς σκίθης, καὶ ὅσαι ἔσωται τοῦ ξῶν. τῶν δὲ ἀναιμῶν ἐγκέφαλος καὶ μυελὸς ἱσχυρό-
τατα' κούφωταται δὲ κεφαλαί, πόδες, κτένες, καὶ μῦς. τῶν δὲ ἱχθύων ἱπρότατα ἐστὶ τὰ ἀνώ, κούφωτατα δὲ τὰ υπογαστρία, καὶ κεφαλαί 23 υγρότεραι διὰ τὴν πιμελήν καὶ τὸν ἐγκέφαλον.

II. Ὡμα δὲ ὀρνίθων ἱσχυρῶν καὶ τρόφιμον καὶ φυσώδες ἱσχυρῶν μέν, ὅτι γένεσις ἐστὶ ξῶον, τρόφιμον δὲ, ὅτι γάλα ἐστὶ τοῦ ξῶον, φυσώδες 4 δὲ, ὅτι ἐκ μικροῦ ὄγκου ἐς πολὺ διαχεῖται.

II. Τυρὸς δὲ ἱσχυρῶν καὶ καυσῶδες καὶ τρόφι-
mον καὶ στάσιμον.² Ἱσχυρὸν μέν, ὅτι ἐγγίστα γενεσία, τρόφιμον δὲ, ὅτι τοῦ γάλακτος τὸ σαρκῶδες ἐστὶν ὑπόλοιπον, καυσῶδες δὲ, ὅτι λιπαρόν, στάσιμον δὲ, ὅτι ὀπω καὶ πυτίη 6 συνέστηκεν.

IIII. Ἡδωρ ψυχρὸν καὶ ὑγρόν³ οἶνος θερμὸν καὶ ἡπρόν ἔχει δὲ τι καὶ καθαρτικὸν ἀπὸ τῆς ὑλῆς. τῶν δὲ οἴνων οἱ μέλανες καὶ αὐστηροὶ

¹ καὶ ὀλυγαμόταται is omitted by M.
² καὶ στάσιμον omitted by M.
³ ψυχρικῶν M: ψυχρὸν καὶ ὑγρὸν 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. 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

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1 For the meaning of μόες see Littré's note.
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ξηρότεροι καὶ οὔτε διαχωρέονται οὔτε οὐρέονται  1 οὔτε πτύονται.  2 ξηραίνουσι δὲ τῇ θερμασίᾳ,  3 τὸ ύγρὸν ἐκ τοῦ σώματος καταναλίσκοντες. οἱ δὲ μαλακὸι μέλαινες ύγρότεροι, καὶ φυσῶσι καὶ διαχωρέουσι μᾶλλον. οἱ δὲ γλυκὲς μέλαινες ύγρότεροι καὶ ἁσθενέστεροι,  4 καὶ φυσῶσι ύγρασίην ἐμποίεοντες. οἱ δὲ λευκοὶ  5 αὐστηροὶ θερμαίνουσι μὲν, οὐ μὴν ξηραίνουσιν, οὐρέονται δὲ μᾶλλον ἡ διαχωρέονσιν. οἱ νέοι μᾶλλον τῶν οἰνῶν διαχωρέουσι, διότι ἐγγυτέρω τοῦ γλευκέος εἰσὶ καὶ προφιμώτεροι, καὶ οἱ ζόωτες τῶν ἀνόδων τῆς αὐτῆς ἥλικίης, διότι πεπειρότεροὶ εἰσὶ, καὶ οἱ παχές τῶν λεπτῶν. οἱ δὲ λεπτοὶ οὐρέονται μᾶλλον καὶ οἱ λευκοὶ καὶ οἱ λεπτοὶ γλυκὲς οὐρέονται μᾶλλον ἡ διαχωρέουσι καὶ ψύχουσι μὲν καὶ ἵσχυραίνουσι καὶ ύγραίνουσι τὸ σῶμα,  6 καὶ τὸ ἄιμα ἁσθενέσει ποιέονσιν, αὐξοντες τὸ ἀντίπαλον τῷ αἵματι ἐν τῷ σώματι.  7 γλευκός φυσά καὶ ἐκταράσσει καὶ τὴν κοιλίην ὑπάγει  8 φυσά μὲν, ὅτι θερμαίνει, ὑπάγει δὲ ἐκ τοῦ σώματος ὅτι καθαίρει,  9 ταράσσει δὲ ξένον ἐν τῇ κοιλίῃ καὶ διαχωρεῖ. οἱ ζίναι οἶνοι ψύχουσι καὶ ύγραίνουσι καὶ ἵσχυραίνουσι, ψύχουσι μὲν καὶ ἵσχυραίνουσι κένωσιν  10 τοῦ ύγροῦ ἐκ τοῦ σώματος ποιεόμενοι, ύγραίνουσι δὲ ἀπὸ τοῦ ἐσιόντος ύδατος σὺν τῷ οἶνῳ. ὦξος ψυκτικοί,

1 οὔτε οὐρέονται omitted by θ.
2 πτύοντα: πτύονυι Μ.
3 τῇ θερμασίᾳ θ.: τῇ θερμασίᾳ Μ.
4 καὶ ἁσθενέστεροι θ.: θερμαίνουσι Μ.
5 After λευκοί Μ adds καί.
6 οἱ δὲ λεπτοὶ γλυκὲς: οὐρέονται μᾶλλον καὶ διαχωρέουσι καὶ ύγραίνουσι 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,

λευκοί καὶ οἱ λεπτοὶ γλυκεῖς οὐραίονται μᾶλλον. ἡ διαχωρέουσιν καὶ ψύχουσι μὲν καὶ ἱσχυαίουσιν καὶ ψύχουσι τὸ σῶμα θ.

7 αὔξονται τε ἐξ τοῦ ἀντίσπαλον τῶν σώματι ἐν τῶι σώματι θ: αὔξοντες τε τὸ ἀντίσπαλον τοῦ σώματος τὸ αἵμα ἐν τῶι σώματι θ.

8 φυσά καὶ ὑπάγει καὶ ἐκταράσσεται ζέον ἐν τῇ κοιλίῃ καὶ διαχωρεῖ Μ: φυσά καὶ ἐκταράσσει καὶ τὴν κοιλίην ὑπάγει θ.

9 ὅτι καθαίρει Littre: καθαρσών θ Μ.

10 ψύχουσι μὲν καὶ ἱσχυαίουσι omitted by θ. Μ has κενόσει, θ κενόσει. Perhaps some ancient texts had κένωσιν ποιεόμενοι and others κενώσει (sc. τοῦ ύγροῦ).
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30 διότι τήκον τὸ ὑγρὸν τὸ ἐν τῷ σώματι καταναλίσκει, ἵστησι δὲ μᾶλλον ἡ διαχωρεῖ διότι οὐ τρόφιμον καὶ δριμὺ. ἡγημα θερμαίνει καὶ υγραίνει καὶ ὑπάγει, θερμαίνει μὲν ὡς οἰνώδες, υγραίνει δὲ ὡς τρόφιμον, ὑπάγει δὲ ὡς γλυκὸ καὶ πρὸς, καθηψημένον

37 διότι καὶ τὸ γλεῦκος τὸ αὐτὸ ποιεῖ.

Ι.ΙΛΙ. Μέλη θερμαίνει καὶ ξηραίνει ἄκρητον, σὺν ὑδατὶ δὲ υγραίνει καὶ διαχωρεῖ τοῖσι χολώδεσι, τοῖσι δὲ φλεγματώδεσιν ἵστησιν. ὃ δὲ γλυκὸς οἶνος διαχωρεῖ μᾶλλον τοῖσι φλεγματώδεσι.

Ι.Ι.Β. Περὶ δὲ λαχάνων ὃδε ἔχει. σκόροδον θερμόν καὶ διαχωρητικὸν καὶ οὐρεῖται, ἀγαθὸν τοῖσι σώμασι, τοῖσι δὲ ὄφθαλμοισι φλαῦρον κάθαρσιν γὰρ ἐκ τοῦ σώματος πολλήν ποιεόμενον, τὴν ὄψιν ἀπαμβλύνει διαχωρεῖ δὲ καὶ οὐρεῖται, διὰ τὸ καθαρτικὸν ἐφθον ἀσθενέστερον ἢ ὦμον φύσαν δὲ ἐμποιεῖ διὰ τὸν πνεῦματος τὴν ἐπίστασιν. κρόμμουν τῇ μὲν ὄψιν ἀγαθὸν, τῷ δὲ σώματι κακὸν, διότι θερμὸν καὶ κανώδες ἐστὶ καὶ οὐ διαχωρεῖ τροφὴν μὲν γὰρ οὐ δίδωσι τῷ σώματι οὐδὲ ὀφελείνθηνθερμαίνει δὲ ξηραίνει διὰ τοῦ ὁπτοῦ. πράσινο θερμαίνει μὲν ἰσοςον, οὐρεῖται δὲ καὶ διαχωρεῖ ἔχει δὲ τὶ καὶ καθαρτικόν υγραίνει δὲ καὶ ὄξυρεγμὴν παῦει ὡστατον δὲ ἐσθίειν. ῥαφανὶς υγραίνει διακέουσα τὸ φλέγμα τῇ δριμύτητι, τὰ δὲ φύλλα ἰσοςον. πρὸς τὰ ἀρθριτικὰ μοχθηρὸν ἡ ῥίζῃ, ἐπισιλάξου δὲ καὶ

1 καθάπερ ἡφημένον M: προσκαθήμενον θ: προσκαθεψημένον (sic) Littere.

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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: ὃπερ θ.
³ ἐπίστασιν Μ: ἐπίστασι θ.
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δύσπεπτον. κάρδαμον θερμαντικον καὶ τὴν
σάρκα τῆκον· συνίστησι φλέγμα λευκόν, ὥστε
20 στραγγούριην ἐμποιεῖν. νάπτυ θερμῶν· διαχωρεῖ,
δυσοφεῖται δὲ καὶ τοῦτο· καὶ εὐξωμον παρα-
πλήσια τούτοις διαπρήσσεται. κορίαν θερμῶν καὶ
στατικῶν, καὶ ὄξυρεμίην πανεῖ, ὑστατον δὲ
ἐπεσθιόμενον καὶ ὑπνοποιεῖ. θρίαξς ψυχρό-
τερον πρῶ τῶν ὁπῶν ἔχειν· ἀσθενείην δ’ ἐνίστε ἐμποιεῖ τῶ σώματι. ἄνθηθον θερμῶν καὶ στα-
τικῶν, καὶ πταρμῶν πανεῖ ὁσφραινόμενον. σέλι-
νον οὐρεῖται μᾶλλον ἡ διαχωρεῖ, καὶ αἱ ρίζαι
μᾶλλον ἡ αὐτὸ διαχωρέωσιν. ὁκιμὸν ξηρὸν καὶ
30 θερμὸν καὶ στάσιμον. πηγανον οὐρεῖται μᾶλλον
ἡ διαχωρεῖ, καὶ συνστρεπτικῶν τὰ ἔχει, καὶ πρὸς
τὰ φύρμακα τὰ βλαβερὰ ὄφελεί προπυνόμενον.
ἀπαραγος ξηρὸν καὶ στάσιμον. ἐλελίσφακον
ξηρὸν καὶ στατικῶν. στρύχνος ψύχει καὶ ἐξονει-
ρωσσεῖν οὐκ ἕα. ἀνδράχνη ψύχει ἡ ποταινή,4
tεταρχευμένη δὲ θερμαίνει. κυνηκάθαιρε.
καλαμίνθη θερμαίνει καὶ καθαιρεὶ.6 μίνθη
θερμαίνει καὶ οὐρεῖται καὶ ἐμέτοις ἱστησί, καὶ
ἥν πολλάκις ἐσθίθη τις, τὴν γονὴν τῆκε ὡστε
40 ρεῖν, καὶ ἑντείνεις κωλύει, καὶ τὸ σῶμα ἁσθενὲς
ποιεῖ. λάπαθον θερμαίνου διαχωρεῖ. ἀνδράχαξς
ψιρὸν, οὐ μέντοι διαχωρεῖ. βλύτων θερμῶν, οὐ
διαχωρητικῶν.7 κράμβη θερμαίνει καὶ διαχωρεῖ·
χολώδεα δὲ ἄγει. σεύτηλον ὁ μὲν χυλὸς διαχωρεῖ,
αὐτὸ δὲ ἱστησιν, αἱ δὲ ρίζαι τῶν σεύτηλων διαχω-
ρητικῷτεραι. κολοκύντη θερμαίνει 8 καὶ ὑγραινε

1 δ’ ἐνίστε θ: δὲ τω Μ.
2 Before θερμῶν θ adds ροσσον.
3 καὶ θερμῶν is omitted by θ.

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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

\[4 \text{ποτανιή } \text{Foes (in note), Mack, Littré: ποταμη } \theta : \text{ποταμη } \text{M.} \]
\[5 \text{For κυδη } \text{M has και.} \]
\[6 \text{θ omits καθαπει. μινθη } \text{θερμαινει } \text{και.} \]
\[7 \text{βλιτον } \text{θερμων, ουδιαχωρητικων } \text{M. Omitted by } \theta, \text{ while Littré has ου } \text{θερμων, διαχωρητικων.} \]
\[8 \text{φύχε Littré: θερμαινει } \theta \text{M.} \]
καὶ διαχωρεῖ, οὐκ οὐρεῖται δὲ. γογγυλὶς καυσώδες, ὑγραίνει δὲ καὶ παράσσει τὸ σῶμα, οὐ μέντοι διαχωρεῖ, δυσουρεῖται 1 δὲ. γλήξων θερμαίνει καὶ διαχωρεῖ. ὀρίγανον θερμαίνει, ὑπάγει δὲ χολώδεα. θύμβρη παραπλήσια διαπρήσσεται. θύμον θερμόν, διαχωρεῖ καὶ οὐρεῖται, ἄγει δὲ φλεγματώδεα. ὑσσωπος θερμαίνει καὶ ὑπάγει φλεγματώδεα. τῶν δὲ ἄγριῶν λαχάνων ὡσα ἐν τῷ στόματι θερμαντικά καὶ εὐώδεα, ταῦτα θερμαίνει καὶ οὐρεῖται μᾶλλον ἢ διαχωρεῖ· ὀκόσα δὲ ὑγρὴν φύσιν ἔχει καὶ ψυχρῆν καὶ μωρῆν ἡ ὀσμᾶς βαρείας, ὑποχωρεῖται μᾶλλον ἢ οὐρεῖται· ὀκόσα δὲ ἐστὶ στρυφνὰ ἢ αὐστηρά, στάσιμα· οἶσα δὲ δριμέα καὶ εὐώδεα, διουρεῖται· ὀκόσα δὲ δριμέα καὶ ξηρὰ ἐν τῷ στόματι, ταῦτα ξηραίνει· ὀκόσα δὲ ὄξεα,2 ψυκτικά. οἱ δὲ χυμοὶ διουρητικοί, κρήθμον, σελίνου, σκορόδου ἄποβρέγματα, κυτίσου, μαράθρου, πράσου,3 ἀδιάωντο, στρύχνου· ψύχει σκολοπένδιμον,4 μύνθῃ, σέσελι, σέρις, καυκαλίδες, ὑπερικῶν, κνίδαι· διαχωρητικοὶ δὲ καὶ καθαρτικοί, ἐρεβίνθων, φακῆς, κριθῆς, σεύτλων, κράμβης, λινοξώστιος, ἀκτῆς, κυήκου·}

69 ταῦτα μᾶλλον ὑποχωρεῖται ἢ διουρεῖται.

LV. Περὶ δὲ ὑπόφρης ὀδὸς ἔχει. τὰ μὲν

1 For δυσουρεῖται θ has οὐραλεῖται.
2 Before ψυκτικά Μ has καί.
3 θ has μαράθου πράσων, and Μ μαράθων· πράσων.
REGIMEN, II.  LIV.—LV.

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. Littre’s reading (ψόχες, 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 ἄδιαντον καὶ ψόχες στρυχνόν. καὶ τοῦτο ψόχες καὶ σκολοπένδρων.

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ἐγκάρπια ἑιδιασκητικώτερα, τὰ δὲ χλωμὰ τῶν ξηρῶν. ἢ δὲ δύναμις εἰρήσεται αὐτῶν. μόρα θερμαίνει καὶ ύγραίνει καὶ διαχωρεῖ. ἀπιοί πέπειροι θερμαίνουσι καὶ ύγραίνουσι καὶ διαχωρεύσων· αἱ δὲ σκληραὶ στάσιμοι ἅραδες δὲ χειμέριοι πέπειροι διαχωρεύσι καὶ τὴν κοιλίην καθαίρουσιν· αἱ δὲ ώμαι στάσιμοι. μήλα γλυκεῖα δύσπεπτα, ὄξεα δὲ πέπονα ἡσον κυδώνια στυπτικὰ καὶ οὐ διαχωρέουσιν· οἱ δὲ χυλοὶ τῶν μήλων πρὸς τοὺς ἐμέτους στατικοὶ καὶ ύφηρητικοὶ· καὶ ὀδμαὶ πρὸς τοὺς ἐμέτους· τὰ δὲ ἀγρία μήλα στατικὰ, ἔθθα δὲ μάλλων διαχωρεῖ· πρὸς δὲ τὴν ὀρθοποιίαν οἱ τε χυλοὶ αὐτῶν καὶ αὐτὰ πινώμενα ὥθελει. οὐδὲ καὶ μέσπιλα καὶ κράνια καὶ ἡ τοιαύτη ὅπωρη στατικὴ καὶ στρυφήν. ῥοθὴς γλυκείης χυλὸς διαχωρεῖ, καυσώδες δὲ τι ἕχει· αἱ οἰνώδεις φυσώδεις· αἱ δὲ ὀξείαι ψυκτικότεραι· οἱ δὲ πυρῆνες πασέων στάσιμον. σίκυοι ώμοι δύσπεπτον· πέπονες δὲ οὐρέονται καὶ διαχωρέουσι, φυσώδεις δὲ. βότρυνες θερμῶν καὶ ύγρῶν

1 For ἑγκάρπια θ has κάρπημα.
2 εἰρήσεται θ: εἰρήταί M.
3 καθαίρουσιν θ: καθαίρει M.
4 θ has μήλα κυδώνια δύσπεπτα ὀξέα πέπονα ἡσον· ἔχει δὲ τι στυπτικὸν.
5 For οὐδὲ θ has a blank space.
6 θ has ὀ οἰνώδες φυσώδης· ἢ δὲ ὀξία ψυκτικότερη· αἱ δὲ πύρνες πάντων στάσιμον. M. has αἱ οἰνώδεις. ἡσον καυσώδεις· αἱ δὲ ὀξείαι ψυκτικότεραι· αἱ δὲ πύρνες πάντων στάσιμοι.
7 Λιττρέ reads αἱ οἰνώδεις τῶν ροθῶν φυσώδεις· αἱ δὲ ὀξείαι ψυκτικότεραι· αἱ δὲ πυρῆνες πασέων στάσιμοι.
8 The text is that of θ. The reading of M is σικυοὶ ώμοι ψυχροὶ καὶ δύσπεπτοι. Littre has the reading of M, and continues: αἱ δὲ πέπονες οὐρέονται.
Fruit generally 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. The acid are more cooling. The seeds of all are astringent. Unripe gourds are indigestible; ripe gourds pass easily by urine and stool, but are flatulent. Grapes are warming and moist, passing easily by

1 ἐγκάρπιος means literally, "containing seed within it." It may therefore mean here "with the seed formed," i.e. "ripe," as Littre takes it. I prefer, however, to make ἐγκάρπια = fruit generally, those things "whose seed is in themselves." The reading of ὑ (κάρπῳ) can scarcely be right, as κάρπῳ means "fruitful" or "fruit-bearing." It is possible that ἐγκάρπια refers to fruit as distinguished from nuts. ἰπότοις includes both.

2 With the reading of M, "less burning."

3 The reading πάντων has overwhelming authority. Can it mean "of all fruits" (pomegranates included)?

4 Apparently the cucumber.

5 Apparently the melon.
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καὶ διαχωρεῖ, μάλιστα μὲν οἱ λευκοὶ· οἱ μὲν οὖν γλυκές θερμαίνουσιν ἵσχυρῶς, διότι πολὺ ἤδη τοῦ θερμοῦ ἔχουσιν· οἱ δὲ ὄμφακώδεις ἦσσον θερμαίνουσιν, καθαίροισι δὲ πινόμενοι· ἀσταφίδες δὲ καυσώδεις, διαχωρεῖ· δὲ. σύκον χλωρὸν ὑγραίνει καὶ διαχωρεῖ καὶ θερμαίνει· ὑγραίνει μὲν διὰ τὸ ἐγχυλὸν εἶναι,1 θερμαίνει δὲ διὰ τὸν γλυκῶν ὅπων καὶ διαχωρεῖ· τὰ πρῶτα τῶν σύκων κά-κιστα, ὅτι ὄπωδέστατα, βέλτιστα δὲ τὰ ὑστατὰ: ἤρα σύκα καυσώδεα μὲν, διαχωρεῖ· δὲ· αἱ ὄμφακώδες καυσώδεις, τρόφιμον δὲ· καυσώδεις μὲν διὰ τὸ λιπαρὸν, τρόφιμον δὲ διὰ τὸ σαρκώδες. κάρυνα στρογγύλα παραπλήσια· τὰ δὲ πλατέα τρόφιμα πέπονα, καὶ διαχωρεῖ2 καθαρὰ ἑώντα, καὶ φύσει ἐμποιεῖ· οἱ δὲ χιτώνες αὐτῶν στάσιμον. ἄκυλοι δὲ καὶ βάλανοι δρῦνοι3 στατικὰ ὅμως.4

38 ἐφθὰ ἦσσον.

ĽVI. Τὰ πῖνα τῶν κρεῶν καυσώδεα, διαχωρεῖ
dέ· κρεά ταριχηρά ἐν οἷον μὲν ἤραίνει καὶ τρέφει, ἤραίνει μὲν διὰ τὸν οἶνον, τρέφει δὲ διὰ τὴν σάρκα· ἐν οἷον δὲ τεταριχηρεμέναι θερμαίνει μὲν ἦσσον διὰ τὸ οἶος, τρέφει δὲ ἴκανῶς· ἐν ἀλλὰ δὲ κρέα ταριχηρά τρόφιμα μὲν ἦσσον, διὰ τὸ ἀλας5 τοῦ ύγροῦ ἀπεστερημένα, ἴσχυαίνει δὲ καὶ ἤραίνει καὶ διαχωρεῖ ἴκανῶς. τὰς δὲ δυναμικὰς ἐκαστῶν ἀφαίρεῖν καὶ προστιθέναι ὅρθε χρῆ, εἰδότα ὅτι6 πυρὶ καὶ ὑδατὶ πάντα συνίσταται

1 So θ: Μ has διοτε ἐγχυλὸν ἐστι.
2 τὰ δὲ πλατέα πέπονα. τρόφιμον καὶ διαχωρεῖ M: τὰ δὲ πλατέα κάρεα. τρόφιμα· πέπονα· καὶ διαχωρεῖ θ.
3 ἄρινοι θ: καὶ φυγηθή M: καὶ φυγηθή Littre.
4 After ὅμως M adds καὶ ὅπτα.
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 nuts\(^1\) are similar. Flat nuts\(^2\) 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

\(\text{\(^1\) Ordinary nuts.}\)  \(\text{\(^2\) Chestnuts.}\)
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καὶ ξῦνα καὶ φυτᾶ, καὶ υπὸ τούτων αὔξεται καὶ ἐς ταῦτα διακρίνεται. τῶν μὲν οὖν ἵσχυρῶν σιτίων ἐψώντας πολλάκις καὶ διαψύχοντα τὴν δύναμιν ἀφαιρεῖν, τῶν δὲ ύγρῶν πυροῦντα καὶ φωτοῦντα τὴν ψυχρασίην ἐξαιρεῖν, τῶν δὲ ἦαρων βρέχοντα καὶ νυσίζοντα, τῶν δὲ ἀλμυρῶν βρέχοντα καὶ ἐψώντα, τῶν δὲ πικρῶν καὶ δριμέων τοῖσι γλυκέσι διακρινόντα, τῶν δὲ στρυφνῶν τοῖσι λιπαροῖσι καὶ τῶν ἄλλων

20 πάντων ἐκ τῶν προειρημένων χρῆ γεινόσκειν. ὁκόσα πυροῦμεν ἡ φωξύμενα ἑστὶ 1 μᾶλλον τῶν ὠμῶν, διότι τὸ ύγρὸν υπὸ τοῦ πυρὸς αφήρηται καὶ τὸ ὑπόδες καὶ τὸ λιπαρόν· ὅταν οὖν ἐς τὴν κοιλίην ἐμπέσῃ, ἐξεῖνε τὸ ύγρὸν ἐκ τῆς κοιλίης ἐφ’ ἐσωτά, καὶ συγκαίει 2 τὰ στόματα τῶν φλεβῶν, ἐξηραίνοντα καὶ θερμαίνοντα, ὡστε ἵστησι τὰς διεξόδους τῶν ύγρῶν. 3 τὰ δὲ ἐκ τῶν ἀνύδρων καὶ ἦαρων καὶ πυγηρῶν χωρίων ἀπαντά ξηρότερα καὶ θερμότερα καὶ ἰσχύν πλεῖω

30 παρέχεται ἐς τὸ σῶμα, διότι ἐκ τοῦ ἵσου ὄγκου θαρύτερα καὶ πυκνότερα καὶ πολύνοστα 4 ἐστιν ἡ τὰ ἐκ τῶν ύγρῶν τε καὶ ἀρδομένων καὶ ψυχρῶν ταῦτα δὲ ύγρότερα καὶ κουφότερα καὶ ψυχρότερα. οὐκοῦν 5 δὲ τὴν δύναμιν αὐτῶν μόνον γινώσκει τοῦ τε σίτου καὶ τοῦ πόματος καὶ τῶν ἀζων, ἀλλὰ καὶ τῆς πατρίδος 6 ὑμένει εἰσίν. ὅταν μὲν οὖν βούλωται τροφὴν ἵσχυροτέρην τῷ σώματι προσενεγκεὶν ἀπὸ τῶν αὐτῶν σίτων, τούτων ἐκ τῶν ἀνύδρων χωρίων χρηστέον καὶ σιτίοις καὶ πόμασι καὶ ἴσωσιν· ὁκόσα δὲ κουφοτέρη τροφή.

1 ὁκόσα ἀπυροῦμεν ἡ φωξύμενα στασιμά ἐστί Μ; ὡσα πυροῦται ἡ φωξύμενα στατικά ἐστι θ.
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 ἐπὶ αὐτὰ συγκλεῖων M: ἐφεσωτοὶ καὶ συγκαίων θ. Perhaps we should read ἐφ’ ἑωτό, συγκαίον κ.τ.έ. with singular participles following. The subject then would be “such food as this.”

3 τῶν ὑγρῶν θ: τῶν ὑγρῶν M.

4 πολύνοστα M: πολυναστα θ.

5 οὐκοῦν θ M.

6 τὰς πατρίδας θ: τῆς πατρίδος M.
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cαὶ ὑγροτέρη, τοῖς ἐκ τῶν ἀρδομένων χρηστέων. τὰ γλυκέα καὶ τὰ δριμέα καὶ τὰ ἰλυκα καὶ τὰ πικρὰ καὶ τὰ αὐστηρὰ καὶ τὰ σαρκώδεα θερμαῖνειν πέφυκε, καὶ ὁσα ξηρά ἐστι καὶ ὁσα ὑγρά. 1 ὁκόσα μὲν οὖν ξηροῦ μέρος πλέον ἐν αὐτοῖσι ἔχει, ταῦτα μὲν θερμαίνει καὶ ξηραίνει· ὁκόσα δὲ ὑγροῦ μέρος ἔχει πλέον, ταῦτα πάντα θερμαῖνοντα ὑγραίνει καὶ διαχωρεῖ μᾶλλον ἢ τὰ ξηρᾶ· τροφῆν γὰρ μᾶλλον ἐς τὸ σῶμα διδόντα, ἀντί-σπασιν ποιεῖται ἐς τὴν κοιλῆν, 2 καὶ ὑγραίνοντα διαχωρεῖ· ὁσα θερμαίνοντα ξηραίνει ἢ σίτα ἢ ποτά, οὔτε πτύσιν οὔτε διούρησιν οὔτε διαχωρησιν ποιεῖται τὸ σῶμα διὰ τάδε: θερμαῖνομενον τὸ σῶμα κενοῦτα τὸ ὑγροῦ, τὸ μὲν ὑπ’ αὐτῶν τῶν σιτίων, τὸ δὲ ἐς 3 τὴν τροφὴν τῷ τῇ ψυχῆς θερμῷ καταναλίσκεται, τὸ δὲ διὰ τοῦ χρωτοῦ ἐξωθεῖται θερμαίνομενον καὶ λεπτύνομενον. τὰ γλυκέα καὶ τὰ πίονα καὶ τὰ λιπαρὰ πληρωτικά ἐστι, διότι ἐξ ὁλίγου ὁγκοῦ πολύχοα ἐστι: θερμαῖνομενα δὲ καὶ διαχοίμενα πληροὶ τὸ θερμοῦ ἐν τῷ σώματι καὶ γαληνίζειν 4 ποιεῖ. τὰ δὲ ὀξέα καὶ δριμέα καὶ αὐστηρά καὶ στρυφνὰ καὶ 5 συγκομιστὰ καὶ ξηρὰ οὔ πληροὶ, διότι τὰ στόματα τῶν φλεβῶν ἀνέωξε τε καὶ διεκάθηρε· καὶ τὰ μὲν ξηραίνοντα, τὰ δὲ δάκνοντα, τὰ δὲ στρύφωσιν φρέξαι καὶ συστήναι ἐς ὁλίγου ὁγκοῦ ἐποίησεν τὸ ὑγρὸν τὸ ἐν τῇ σαρκὶ καὶ τὸ κενὸν πολὺ ἐγένετο ἐν τῷ σώματι. ὅταν οὖν βούλῃ ἄπτο ὁλίγων πληρῶσαι ἥ ἀπὸ πλεύσων κενῶσαι,

1 πικρά θ: ὑγρὰ Μ.
2 So θ Μ. The vulgate has ἀντίστασιν and ἐν τῇ κοιλῇ.
3 δ’ εἰς θ: δὲ Μ.

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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

4 γαληνίζειν θ: γαληνίζειν Μ.
5 συγκομιστά Μ: δυσκομιστά θ. The true reading has been lost, as we need a word meaning harsh or dry. συγκομιστός means “assorted” and δυσκομιστός “intolerable.”
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70 τοιούτοις χρησθαι. τὰ πρόσφατα πάντα ἵσχὺν παρέλειται πλείω τῶν ἄλλων διὰ τὸδε, ὦτι ἐγγιον τοῦ ξώντος ἐστι: τὰ δὲ ἐωλα καὶ σαπρὰ διαχωρεῖ μᾶλλον τῶν προσφάτων, διότι ἐγγιον τῆς σηπε- δόνος ἐστὶ. τὰ δὲ ένωμα στροφώδεα καὶ ἐρευγ- μώδεα, διότι ἄ δεῖ τῷ πυρὶ κατεργάζεσθαι, τάντα ἡ κοιλή διαπρήσσεται ἄσθενεστέρη ἐσοῦσα τῶν ἐσιόντων. τὰ δὲ ἐν τοίσιν ύποτρίμμασιν ὤψα σκεναξόμενα καυσόωδεα καὶ ὑγρά, ὦτι λιπαρὰ καὶ πυρώδεα καὶ θερμὰ καὶ ἀνομοίους τὰς δυνάμιας ἀλλήλοισιν ἔχοντα ἐν τῷ αὐτῶ ἦζει.1 τὰ δὲ ἐν ἄλμη ἦ ὤζει βελτίω καὶ οὐ καυσόωδεα.

LVII. Περὶ δὲ λουτρῶν ὅδε ἔχει ὕδωρ πότιμον ὑγραίνει καὶ ψύχει, δίδωσι γὰρ τῷ σώματι ὑγρασίην· τὸ δὲ ἄλμηρον λουτρὸν θερμαίνει καὶ ξηραίνει, φύσει γὰρ θερμὸν ἐλκει ἀπὸ τοῦ σώμα- τος τὸ ὕγρον. τὰ δὲ θερμὰ λουτρά νήστιν μὲν ἰσχυραίνει καὶ ψύχει· φέρει γὰρ ἀπὸ τοῦ σώματος τὸ ὕγρον τῇ θερμασίῃ· κενουμένης δὲ τῆς σαρκὸς τοῦ ὑγροῦ, ψύχεται τὸ σῶμα· βεβρωκότα δὲ θερμαίνει καὶ ψυραίνει, διαχέοντα τὰ ὑπάρχοντα ἐν τῷ σώματι ὑγρὰ ἐς πλείονα ὄγκον. ψυχρὰ δὲ λουτρὰ τούναυτίον· κενῷ μὲν τῷ σώματι δίδωσι θερμὸν τι ψυχρόν ἐόν· βεβρωκότος δὲ ἀφαίρει ὕγροῦ 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 sauces¹ 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. Drinkable² 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

¹ The ὄποτριμμα (like the Latin moretum) was a piquant dish of various ingredients grated together.

² I.e. what we call “fresh” water.

¹ καὶ ἀνόμοια ἐξ τὰς δυνάμιας· ἀλλήλους ἄτυχος ἔχοντα ἐν τῷ ἀντίοι ἔξει. θ.: καὶ ἀνομοίας τὰς δυνάμιας ἀλλήλους ἔχοντα ἐν τῷ ἀντέων ἔξει Μ.

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tος ἦπο, ἀλουσίη ἤπαίνει καταναλισκομένου τοῦ ὕγροῦ, καὶ ἀνηλευσίη ὤσαύτως.'

LVIII. Λίπος δὲ θερμαίνει καὶ ὕγραίνει καὶ μαλάσσει. ἢλιος δὲ καὶ πῦρ ἤπαίνει διὰ τάδε: θερμά ἐόντα καὶ ἤπαρ ἐλκεῖ ἐκ τοῦ σώματος τὸ ὕγρον. σκιῆ δὲ καὶ ψύχει τὰ μέτρια ἤπαίνει. δίδωσι γὰρ μᾶλλον ἡ λαμβάνει. ἰδρῶτες πάντες ἀπιόντες ξηραίνουσι καὶ ἵσχυσινουσιν ἐκλείποντος τοῦ ὕγροῦ ἐκ τοῦ σώματος. λαγνείη ἴσχυαίνει καὶ ὕγραινει καὶ θερμαίνει: θερμαίνει μὲν διὰ τὸν πόνον καὶ τὴν ἀπόκρισιν τοῦ ὕγρον, ἴσχυαίνει δὲ διὰ τὴν κένωσιν, ὕγραινει δὲ διὰ τὸ ὑπολειπόμενον ἐν τῷ σώματι τῆς συντήξει τῆς υπὸ τοῦ πόνου.

LIX. Ἐμετοι ἴσχυαίνουσι διὰ τὴν κένωσιν τῆς τροφῆς, οὐ μέντοι ἤπαίνουσιν, ἢν μὴ τὶς τῇ ὑστεραίῇ θεραπεύῃ ὀρθῶς, ἀλλ' ὕγραίνουσι μᾶλλον διὰ τὴν πλήρωσιν καὶ διὰ τὴν συντήξιν τῆς σαρκὸς τήν ὑπὸ τοῦ πόνου ἢν δὲ τις ε城市发展

1 κένωσι μὲν τῶν σώματι δίδωσι: θερμῶν ἐόντι ψυχρῶν ἐόντι: βεβροκότος δὲ ἀφαίρει θερμῶν ἐόντως καὶ πληρῶν ψυχρῶν ἐόντως τοῦ ὑπάρχοντος ψυχρὸν ὁ: κενὸς μὲν τῶν σώματι δίδωσι θερμῶν τῷ ψυχρῷ: βεβροκότος δὲ ἀφαίρεται ψυχρῶν ἐόντως καὶ πληρῶν ψυχρῶν ἐόντως τοῦ ὑπάρχοντος ἦπο. M.

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 déterminé par opposition." Perhaps the reading originally was something like this: κενὸ μὲν τῶν σώματι δίδωσι θερμῶν τῷ βεβροκότος δὲ ἀφαίρει ψυχρῶν ἐόντως καὶ πληρῶν ψυχρῶν ἐόντως τοῦ ὑπάρχοντος ἦπο. We should certainly expect, from the sentence ψυχρῶν δὲ λοιπῶ τοῦναντίον, a passage of which the correct summary is:

(1) θερμαί λοιπῶ

(a) νήσσων ἴσχυαίνει καὶ φύχει.

(b) βεβροκότα θερμαίνει καὶ ὕγραινε.
their dryness, which is cold. 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 and through the melting of flesh caused by the fatigue. But if on the morrow one

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.

(2) ψυχρὰ λουτρὰ
   (a) νήστων πληρῶν καὶ θερμαίνει.
   (b) βεβρωκότα ψυχεῖ καὶ ξηραίει.

I have in my translation given the general sense of the passage as I conceive it to have been originally written.

2 καὶ ἀναλυθῇ ὀσαύτως θ: καὶ ἀναλυθή ὀσαύτως Μ: ὀσαύτως δὲ καὶ ἡ ἀνηλευθή Littré.
3 πλήρωσιν Μ: πικρωσι θ.

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taúta kataλalwθήναι tī ústeraīgh ἐς tīn tροφήn tō therμó, kai tī διαίτη ἴσουχωs προσαγάγη, ξηραίνουσιν. κοιλίην δὲ συνεστηκυίαν διαλύει ἐμετός, καὶ διαχωροῦσαν μᾶλλον τοῦ κατοικίαν ἵστησι, τὴν μὲν διυγραῖνων, τὴν δὲ ξηραίνων ἕκατον μὲν ὅν τῆς βούλης, τὴν ταχίστην φαγόντα χρῆ ἐμείν, πρίν ἄν υγρὸν ἐδό τὸ σιτίον καταβιβασθῇ κάτω, καὶ τοῖσι στρυφυοῖσι καὶ τοῖσιν αὐστηροῖσι σιτίοισι μᾶλλον χρῆσθαι ἕκατον δὲ λῦσαί τὴν κοιλίην βούλη, ἐνδιατρίβειν ἐν τοῖσι σιτίοισιν ὡς πλεῖστον χρῶνον συμπέρει, καὶ τοῖσι δριμέσι καὶ ἄλμυροίσι καὶ λιπαροῖσι καὶ γλυκέσι σιτίοισι καὶ πόμασι χρῆσθαι.

18 ΛΧ. Ὁ τπνοι δὲ ὑήστιν μὲν ἵσχυνοις καὶ ψύχοσιν, ἣν μὴ μακροὶ ἔνσοι, κενοῦντες τῶν ὑπάρχουσαν υγροῦ ἢ δὲ μᾶλλον, ἐκθερμαίνοντες συνηθίσουσι τὴν σάρκα, καὶ διαλύουσι τὸ σῶμα, καὶ ύσθενες ποιεοῦσι βεβρωκότα δὲ θερμαίνοντες ἵσχυνοντο, τὴν τροφὴν ἐς τὸ σῶμα διαχέουσι· ἀπὸ δὲ τῶν ὀρθρίων περιπάτων ύπνος μᾶλλον ἵσχυνε. ἄγρυπτη δὲ ἐν μὲν τοῖσι σιτίοισι βλάπτει, οὐκ ἐόσα τὸ σιτίον τῆς κεσθαί: ἀστίῳ δὲ ἱσχυσίν μὲν τις δίδωσι, βλάπτει δὲ Ὑσσον. ῥαβδυμία ἱγραίνει καὶ ὕσθενες τὸ σῶμα ποιεῖ. ῥυτριμίζουσα γὰρ ἡ ψυχή οὐκ ἀναλίσκει τὸ υγρὸν ἐκ τῶν σώματος τῶν ἱγραίνει καὶ τὸ σῶμα ἱσχυρὸν ποιεῖ. μονοστίθι ἱσχυνει καὶ ἱγραίνει καὶ τὴν κοιλίην ἤστησι, διότι τῷ τῆς ψυχῆς θερμῷ τὸ υγρὸν ἐκ τῆς

1 ξηραίνων Littre: ἀντιστῶν θ: M omits τὴν δὲ ξηραίνων. The ἀντιστῶν of θ is possibly correct, and ξηραίνων a gloss.

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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\(^1\) a day reduces, dries and binds the bowels, because, through the warmth of the soul the moisture

\(^1\) The \(\mu νάσιτο\) took the \(\partial eίπνον\) only; others took the \(\dot{\alpha}ριστον\) as well.

\(^2\) \(πρίν \ διυγγρήθηνα τον \ σίτον\) καὶ \(κατασπασθῆναι \ κάτω \ Μ:\) \(πρίν \ \acute{\alpha}ν \ υγρὸν \ \dot{e}ον \ το \ οίτιον \ καταβιβασθῆ κάτω \ θ.\)

\(^3\) After \(\dot{d} \ \theta\) adds \(μακροί \ \dot{e}ωσι.\)
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κοιλίης καὶ τῆς σαρκὸς καταναλίσκεται. ἕναρχον δὲ τᾶν αὐτὸν διαπρήησεται τῇ μονοειδείᾳ. ὕδωρ πόμα 2 θερμὸν ἵσχυαίει πάντα, καὶ ψυχρὸν ώσαύτως. τὸ δὲ ὑπερβάλλον ψυχρὸν καὶ πνεῦμα καὶ σιτίον καὶ ποτὸν πήγνυσι τὸ ύγρὸν τὸ ἐν τῷ σώματι καὶ τὰς κοιλίας συνίστησι τῇ πῆξει καὶ ψύξει. κρατεῖ γὰρ τὸν τῆς ψυχῆς ύγροῦ, καὶ τοῦ θερμοῦ δὲ πάλιν αὐτὸν πηγνύοναι, καὶ σύναλω ὡστε μὴ διάξυσιν ἔχειν. ὁσά δὲ θερμαίνουσα τὸ σώμα, τροφὴν μὴ διδόντα, κενοὶ τοῦ ύγροῦ τὴν σάρκα μὴ ὑπερβολὴν ποιέοντα, πάντα ψύξιν τῷ ἀνθρώπῳ παραδίδουσιν κενουμένου γὰρ τοῦ ὑπάρχοντος ύγροῦ, πνεύματος ἐπακτοῦ πληρεύμενον ψυχεῖν.

ΛΧΙ. Περὶ δὲ τῶν πόνων ἤμων ἔχουσι δύναμιν διηγῆσομαι. εἰσὶ γὰρ οἱ μὲν κατὰ φύσιν, οἱ δὲ διὰ βίης. οἱ μὲν ὄνων κατὰ φύσιν αὐτῶν εἰσὶν 3 ὁψιοὶ πόνοι, ἀκοῆς, φωνῆς, μερίμνης. ὁψιοὶ μὲν ὄνων δύναμις ποιήθηκε. 4 προσέχουσα ἡ ψυχή τῶν ὀρατῶν κινεῖται καὶ θερμαίνεται· θερμαίνομενή δὲ εξηράνεται, κεκενωμένου τοῦ ύγροῦ. διὰ δὲ τῆς ἀκοῆς ἐστιπτόμενος τοῦ ψόφου σεῖται ἡ ψυχή καὶ πονεῖ, πονέουσα δὲ θερμαίνεται καὶ ξηραίνεται. ὁσα μεριμνᾶν ἀνθρώπος, κινεῖται ἡ ψυχή

1 καταναλίσκει θ.: καταναλίσκεται Μ.
2 πόμα Μ.: πολὺ θ.
3 Before ὁψιος θ has ὁ δὲ.
4 τοιῇδε θ.: τοιαύτῃ Μ.
5 Μ has ὄρεομένων, 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 \(\ddot{\omicron} \delta \dot{\alpha} \beta \iota \varepsilon \varsigma \pi \omega \nu\) means rather exercises that are artificial, the result of conscious and forced effort. Apparently all muscular exercises are "violent."

\(^2\) The word \(\delta \nu \rho \alpha \mu \iota \varsigma\) means much the same thing as \(\delta \nu \rho \alpha \mu \nu\) 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 \(\delta \nu \rho \alpha \mu \nu\) refers mostly to the qualities and \(\delta \nu \rho \alpha \mu \iota \varsigma\) to the essence of exercises.
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υπὸ τοῦτων καὶ θερμαίνεται καὶ ἔσχαιναι, καὶ τὸ υγρὸν καταναλίσκουσα πονεῖ, καὶ κενοὶ 1 τὰς σάρκας, καὶ λεπτύνει τὸν ἀνθρώπον. ὅκοσοι δὲ πόνοι φωνῆς, ἡ λέξεις ἢ ἀναγνώσις ἢ ῥώδης, 2 πάντες οὕτω κινεύοντες τὴν ψυχήν· κινεμένη δὲ θερμαίνεται καὶ ἔσχαιναι, καὶ τὸ υγρὸν κατα-

17 ναλίσκει.

LXII. Οἱ δὲ περίπατοι κατὰ φύσιν μὲν εἰσί, καὶ οὕτω μάλιστα τῶν λουπῶν, ἔχουσι δὲ τὶ βίαιον. δύναμις δὲ αὐτῶν ἐκάστων 3 τοιῆδε· ὁ ἀπὸ δείπνου περίπατος ἔσχαινε τὴν τε κοιλίην καὶ τὸ σῶμα, καὶ τὴν γαστέρα οὐκ ἐὰν πειραμαίνη μικρὸν ἔφεσθαι 4 διὰ τάδε· κινεμένων τοῦ ἀνθρώπου, θερμαίνεται τὰ σιτία καὶ τὸ σῶμα· ἔλκει οὖν τὴν ἱκμάδα ἢ σάρξ, καὶ οὐκ ἐὰν περὶ τὴν κοιλίην συνιστασθαι· τὸ μὲν οὖν σῶμα πληροῦται, ἢ δὲ κοιλίη λεπτύνεται. ἔσχαιναι δὲ διὰ τάδε· κινεμένου τοῦ σῶματός καὶ θερμαίνομένου, τὸ λεπτότατον τῆς τροφῆς καταναλίσκεται, τὸ μὲν ὑπὸ τοῦ συμφύτου θερμοῦ, τὸ δὲ σὺν τῷ πνεύματι ἀποκρίνεται ἐξω, τὸ δὲ καὶ διουρεῖται· ὑπολείπεται δὲ τὸ ἔσχαιναι υπὸ τῶν σιτίων ἐν τῷ σώματι, 5 ὅστε τὴν κοιλίην ἀποξηραίνεσθαι καὶ τὴν σάρκα. καὶ οἱ ορθοὶ περίπατοι ἱσχύαινον, καὶ τὰ περὶ τὴν κεφαλήν κούφα τε καὶ εὐαγεία 6 καὶ εὐήκοα παρασκευάζουσι, καὶ τὴν κοιλίην λύουσιν· ἱσχύαινον μὲν ὅτι κινεμένων τὸ σῶμα θερμαίνεται, καὶ τὸ υγρὸν λεπτύνεται καὶ καθαίρεται, τὸ μὲν ὑπὸ τοῦ πνεύματος, τὸ δὲ μύσσεται καὶ χρέμπτεται, τὸ δὲ ἐς τὴν τροφῆν

1 M transposes κενοῖ and λεπτύνει.
2 So θ. M has λέξις· ἡ ἀνάγνωσις· ἡ ῥώδη.
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 M.
5 ἐν τῷ σώματι is omitted by M, perhaps rightly.
6 ἐφαγεῖα Littré (after Foës, Zwinger and Mack): ἐφαγῇ θ: ἐφαγέα M.
ΠΕΡΙ ΔΙΑΛΙΤΗΣ

τῷ τῆς ψυχῆς θερμῶ καταναλίσκεται τὴν δὲ κοιλίνα λύουσι, διότι θερμὴ ἐνύση τοῦ ψυχρὸν πνεύματος ἐπεισπίπτοντος. Άνωθεν, ὑποχωρεῖ τὸ θερμὸν τῷ ψυχρῷ. κούφα δὲ τὰ περὶ τὴν κεφαλὴν ποιεῖ διὰ τάδε; ὅταν κενωθῇ ἡ κοιλίνα, ἐλκεῖ ἐς ἐωτυνὴν ἐκ τε τοῦ ἀλλου σῶματος καὶ ἐκ τῆς κεφαλῆς τὸ ψύγρον θερμή ἐνύσα. κενουμένης δὲ τῆς κεφαλῆς, ἀποκαθαίρεται ἡ τε ὄψις καὶ ἡ ἀκοή καὶ γίνεται εὐαγής. οἱ δὲ ἀπὸ τῶν γυμνασίων περίπατοι καθαρὰ τὰ σῶματα παρασκευάζουσι καὶ ἵσχυν, οὐκ ἐδώτης τὴν σύντηξιν τῆς σαρκὸς τὴν ὑπὸ τοῦ πόνου συν-ίστασθαι, ἀλλὰ ἀποκαθαίρουσιν.

LXIII. Τῶν δὲ δρόμων δύνανται οἱ µὴ καµπτοι καὶ µακροί, εξ ὀλίγου προσαγόμενοι, θερμαίνοντες τὴν σάρκα συνεφείν καὶ διαχεῖν, καὶ τῶν σώτων τὴν δύναμιν τὴν ἐν τῇ σαρκὶ καταπέσοσουσι, βραδύτερα τε καὶ παχύτερα τὰ σῶματα παρασκευάζουσι τῶν τρόχων τοῖς δὲ πολλά ἐσθίουσι συμφωνώτεροι, καὶ χειμῶνος µᾶλλον ἡ θέρεος. οἱ δὲ ἐν τῷ ἰµατίῳ δρόµοι τὴν µὲν δύναμιν τὴν αὐτὴν ἐχοῦσιν, ἤωσον δὲ διαθερμαίνοντες ὑγρότερα τὰ σῶματα ποιέουσιν, ἄχροω-

1 θερμὴ ἐνύσα τοῦ ψυχρὸν... ἐπισπίπτοντος θ: θερμὴ ἐνύσα... ἐπισπίπτοντος Μ. Σome MSS. have θερμὸν ἢ ἡ ψυχρὸν.
2 γίνεται εὐαγής θ: γίνονται εὐαγές Μ.
3 ἵσχυν (which also reads καθαρώτατα): ἵσχαίνουσι Μ.
4 τῶν δὲ δρόμων δύνανται οἱ µὲν καµπτοι καὶ µακροί. θ: τῶν δὲ δρόμων γίνονται οἱ µὲν µακροὶ καὶ καµπτοὶ Μ., with δύνανται after διαχεῖν. ἰσχαίνουσι and µὴ καµπτοὶ have been suggested by early editors.
5 For καταπέσοσουσι θ has καταπέσεσαι, and βραδύτερα 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 ἔφαγης here and above an active sense, "with clear vision." It is not possible, however, to find a parallel, except perhaps Euripides, Supp. 652: ἔστην θεατής πύργον ἐφαγῇ λαβέν, where ἐφαγῇ 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.

⁶ Μ has μάλλον δὲ διαθερμαίνουσι καλ.
τερα δέ, διότι οὐκ ἀποκαθαίρει προσπίπτον τὸ πνεῦμα τὸ εἰλικρινές, ἀλλ’ ἐν τῷ αὐτῷ ἐγ- γυμναζεῖται πνεῦματι· συμφέρει οὖν τοῖς ἔξοδοι καὶ τοῖς πολυσάρκωσιν, ὥστις καθελεῖν τὴν σάρκα βούλεται, καὶ τοὺς πρεσβυτέρους διὰ ψυξίν ἑν τοῦ σώματος. οἱ δὲ διάυλοι καὶ ὑπηρέτοι τῆς μὲν σάρκα ἔσον διαχέουσιν, ἵσχυσαν δὲ μᾶλλον, διότι τοῖς εἴσω τῆς ψυχῆς μέρεσιν οἱ πόνοι ὄντες ἀντισπῶσιν ἕκ τῆς σαρκὸς τὸ ύγρὸν καὶ τὸ σῶμα λεπτύνουσι καὶ ἔξοδος. οἱ δὲ τρόχοι τῆς μὲν σάρκα ἕκτα διαχέουσιν, ἵσχυσαν δὲ καὶ προστέλλουσι τῆς τε σάρκα καὶ τὴν κοιλὴν μάλιστα, διότι ὑπερτάτῳ τῷ πνεύματι χρώμενοι τάχιστα τὸ ύγρὸν ἐλκουσιν 20 ἐφ’ ἐωνυσίν.

LXIV. Τὰ δὲ παρασείσματα ἔξοδοι μὲν καὶ ἔξοδος, ἀσύμφορα· σπάζομετα γὰρ ἐμποιεῖ διὰ τὸ τόδε. τεθερμασμένον τὸ σῶμα, τὸ μὲν δέρμα

1 διὰ ψυξίν θ: διαψυχεῖν Μ.  
2 οἱ δὲ διάυλοι καὶ ὑπηρέτοι θ: οἱ δὲ διάυλοι καὶ ἤπειροι ἑπεοι. Μ: οἱ δὲ διάυλοι καὶ ὑπηρέτοι ἑπεοι Λιτρέ. The ἑπεοι of Μ is probably a corruption of ὑπηρέτοι.  
3 εἰσω θ: ἐσω Μ: ἐζω Λιτρέ, with inferior MS. authority.  
4 ἀντισπῶσιν Μ: ἀντισπῶσι θ: ἀνασπῶσι Ζwingler.  
5 πρὸς στέλλουσι θ: διαστέλλουσι Μ.  
6 After ἔξοδος Μ adds ὁμ ἐπιτήδεια καὶ. It also has διὰ τεθερμασμένον, while θ has τεθερμασμένον only. Littré reads διαστερμασμένον.

1 This means that the body becomes thinner but less flabby. The διάυλος was a καρποτὸς 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-

3 This sentence appears to contain such an undoubted instance of a nominative pendens that it renders less likely my substitution (in Chapter LXII) of θερμὴ ὑδάτη for θερμὴ ἑόρσα in order to avoid such an anacoluthon. One way out of the grammatical difficulty would be to take as the subject τεθερμασμένον τὸ σῶμα, in the sense of "bodily heat," but it seems too violent to say σῶμα λεπτύνει. Another way would be to read διὰ τεθερμασμένον (with M). The chief objection to this is that local διὰ with the accusative appears to be confined to the poets. Fortunately the general sense is clear, that the flesh becomes hot, dry and brittle.
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ισχυρῶς λεπτύνει, τὴν δὲ σάρκα ἢσον συνίστησι τῶν τρόχων, κενοὶ δὲ τὴν σάρκα τοῦ ὕγρου. τὰ δὲ ἀνακινήματα καὶ ἀνακουφίσματα τὴν μὲν σάρκα ἢκιστὰ διαθερμαίνει,1 παροξύνει δὲ καὶ τὸ σῶμα καὶ τὴν ψυχὴν, καὶ τοῦ πνεύματος κενοὶ. πάλη δὲ καὶ τρίψις τοῖσι μὲν ἔξω τοῦ σῶματος παρέχει τὸν πονον μᾶλλον, θερμαίνει δὲ τὴν σάρκα καὶ στερεῖ καὶ αὐξάθαι ποιεῖ διὰ τόδε· τὰ μὲν στερεὰ φύσει τριβόμενα† συνιστήσι, τὰ δὲ κοίλα αὐξεῖ,2 οὕσα φλέβες εἰσὶ. θερμαίνομεναι δὲ αἱ σάρκες καὶ ξηραινόμε-

10 ναι ἐλκουσίν ἐφ' ἐωντάς τὴν τροφὴν διὰ τῶν πόρων,3 εἶτα αὐξοῦνται. ἀλώνδησις παραπλήσια πάλη διαπρήσεται, ξηραίνει δὲ μᾶλλον διὰ τὴν κόμιν καὶ σαρκὸν ἢσον. ἀκροχειρισμὸς4 ἵσχυνει καὶ τὰς σάρκας ἔλκει ἄνω, καὶ κωρυ-

20 κομαχίη καὶ χειρονομίη παραπλήσια διαπρήσ-

σεται. πνεύματος δὲ κατάσχεσις τούς πόρους διαναγκάσαι καὶ τὸ δέρμα λεπτύναι καὶ τὸ

23 ύγρὸν ἐκ τοῦ δέρματος ἔξωσαι δύναται.

LXV. Τὰ ἐν κόνει καὶ τὰ ἐν ἐλαιῶ 5 γυμνάσια διαφέρει τοσοῦτον κόνις μὲν ψυχρόν, ἐλαίου δὲ θερμοῦ ἐν μὲν τῷ χειμώνι τῷ ἐλαιών αὐξιμῶ-

τερον, διότι τὸ ψύχος κωλύει φέρειν ἀπὸ τοῦ σῶματος· ἐν δὲ τῷ θερέι τὸ ἐλαιών ὑπερβολὴν

θερμαίνης ποιεῖν 6 τήκει τὴν σάρκα, ὅταν ὑπὸ τῆς ὀρής ἐκθερμαίνηται καὶ τοῦ ἐλαίου καὶ τοῦ

1 M has διαθερμαίνουσαι and later κενοῖαι.
2 After αὐξεῖ M reads τῆς γούν σαρκὸς τὸ μὲν πυκνὸν τριβόμενον ξυνίσταται· τὰ δὲ κοίλα αὐξεῖ καὶ ὄκοσαι φλέβες εἰσὶ k.t.ė. 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 _lexicon_ neglect this word. I take it to refer either to raising the body from a prone position or to arm exercises.
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πόνου. ἢ δὲ κόνις ἐγνυμιάζεσθαι ἐν τῷ θέρει αὐξιμώτερον 1 ψύχουσα γὰρ τὸ σῶμα οὐκ ἐὰν ἐκθερμαίνεσθαι ἐξ ὑπερβολῆς ἐν δὲ τῷ χειμώνι διαψυκτικοῦ καὶ κρυμμώδες.2 ἐνδιατρίβει δὲ ἐν τῇ κόνις μετὰ τοὺς πόνους ἐν τῷ θέρει, ὅλων μὲν χρόνον ὥφελεῖ ψύχουσα, πολὺν δὲ ὑπερβοληράινει καὶ τὰ σώματα σκληρὰ καὶ ξυλώδεα ἀποδεικνύει. τρίψις ἐλαίου σὺν ὑδατί μαλάσσει καὶ οὐ εἶ πολλὰ 3 διαθερμαίνεσθαι.

LXVI. Περὶ δὲ κόπων τῶν ἐν τοῖς σώμασιν ἐμομένων δὲ ἔχει· οἱ μὲν ἀγύμναστοι τῶν ἀνθρώπων ἄπο παινός πόνου κοπιῶσιν· οὐδὲν γὰρ τοῦ σώματος διαπετόνηται πρὸς οὐδένα πόνου· τὰ δὲ γεγυμνασμένα τῶν σωμάτων ὑπὸ 4 τῶν ἁθῶν 5 πόνων κοπιᾶ· τὰ δὲ καὶ ὑπὸ τῶν συνήθων γυμνασίων κοπιᾶ, ὑπερβολῆς χρησάμενα. τὰ μὲν οὖν εἴδεα τῶν κόπων ταῦτά ἐστιν· ἡ δὲ δύναμις αὐτῶν δὲ ἔχει· οἱ μὲν οὖν ἀγύμναστοι υγρὴν τὴν σάρκα ἔχουσιν, ὅταν πονήσωσιν, θερμαίνομένων τοῦ σώματος, σύντηξιν πολλὴν ἀφιάσιν· ὃ τι μὲν οὖν ἄν ἐξιδρώσῃ ἢ καὶ σὺν πνεύματι ἀποκαθαρθῇ, οὐ παρέχει πόνον ἀλλον ἢ τῷ κενωθέντι τοῦ σώματος παρὰ τὸ ἔθος· ὃ τι δ' ἄν ἐμμείνῃ τῆς συντήξεως, οὐ μόνον τῷ κενωθέντι τοῦ σώματος παρὰ τὸ ἔθος παρέχει πόνον, 7 ἀλλὰ καὶ τῷ δεξαμένῳ τῷ υγρῷ οὐ γὰρ ἔστι σύντροφον 8 τῷ σώματι, ἀλλὰ πολέμου. ἐς μὲν δὴ τὰ ἁσαρκὰ τῶν σωμάτων οὐ συνίσταται

1 M has ἐγνυμιάζεται, δὲ alter ἐν and αὐξιμώτερος.
2 κρυμμώδες θ: κρυμμώδες M.
3 οὐκ εὰ πολλὰ θ: οὐ δεινὸς εὰ M.
4 For ὑπὸ Linden and Mack would read ἀπό (probably rightly).
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

5 ἀνέθετον θ: ἀνεθίστων Μ.
6 ταυτά θ: τοιαυτά Μ.
7 Μ has ὡς δ ὡς ἐμένη τῆς ἀποκρήσιος οὐ παρέχει τῶν πόνων κ.τ.έ.
8 σύντροφον θ: σύμφορον Μ.
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20 ὤμοίως, ἑς δὲ τὰ σαρκώδεα, ὡστε τούτοις πόνον παρέχειν ἑως ἄν ἐξέλθῃ. ἀτε δὴ ὡσκ ἔχουν περίοδον, ἀπεραιότατον ἐκθερμαίνεται αὐτό τε καὶ τὰ προσπίπτοντα· ἢν μὲν οὖν πολὺ γένηται τὸ ἀποκριθὲν, ἐκράτησε καὶ τοῦ ἰσχαίνοντος, ὡστε συνεκθερμαίνηται τὸ πάντως ἱσχυρὸν. 3 Θερμαίνθετος γὰρ τοῦ αἰματος καὶ ἐπιστασθέντως, ταχεῖαν ἐποίησε 4 τὴν περίοδον τὰ ἐν τῷ σώματι, καὶ τὸ τε ἀλλὸ σῶμα καθαίρεται ὑπὸ τοῦ πνεύματος, καὶ τὸ συν-

30 εστηκός θερμαίνομενον λεπτύνεται τε καὶ ἐξωθείται 5 ἐκ τῆς σαρκὸς ἐξω ὑπὸ τὸ δέρμα, ὀπερ ἰδρῶς καλεῖται θερμός. τούτον δ’ ἀποκριθέντος, τὸ τε αἷμα καθίσταται ἐς τὴν κατὰ φύσιν κίνησιν, καὶ ὁ πυρετὸς ἀνίησε, καὶ ὁ κόπος παντεῖ μάλιστα τριτάιος. χρῆ δὲ τοὺς τοιούτους κόπον δ’ ὀδεθεσίοις πυρίσθη καὶ λουτροῖς θερμοί διαλύοντα τὸ συνεστηκός, περιτάτοις τε μὴ 8 βιαίοις, ὡς ἀποκακαίρωνται, καὶ ὀλυγοσίτησι καὶ ἱσχυσίσησι συνιστάναι τῆς σαρκὸς τὴν κένωσιν, καὶ ἀλείφθειν 9 τῷ ἐλαιῶ ἡσυχῇ πολὺν χρόνου, ὡκὼς μὴ βιαίως διαθερμαίνονται, καὶ τοῦτο βρίσσασι τούσιν ἱδρωτικοῦσι 11 χρίσθαι καὶ μαλακεύνειν 12 συμφέρει. τοῦτο δὲ γνωμαζομένοις ἀπὸ τῶν ἀνεβίστων πόνων διὰ τάδε γίνεται ὁ κόπος· ὃ τι ἄν μὴ

1 πᾶροδον θ: περίοδον M. 2 τὸ πάν θ: ὅλον τὸ M.
3 ἰσχυρὸν is omitted by θ. 0 has τὴν ἐν and M ἐν.
4 ἐποίησας τὸ: ἐποίησε M. 6 κείμενο θ: σύνθεσιν M.
5 M has συνεξωθείται. M omits τε μὴ.
7 τὸν τοιούτον κόπον M. 8
9 ἀλέφεσθαι θ: τρίβοσθαι M 9
10 ἀναθερμαίνεται M.

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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, 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 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 κείνης (i.e. κένης). If correct it throws light upon the early history of the circulation of the blood. But Μ’s συσταινω is quite probably correct.

2 Littre says "on soutient la réduction de la chair," but this can scarcely represent συσταιναί. 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 imperatival.

11 τοίον ἰδιωτικὸς θ: τοῖον ἰδιωτικὸς καὶ τοῖον μαλακτικὸς Μ.
12 μαλακευνεῖν Littre: μαλακευνεῖν θ: μαλακύνειν Μ.
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πεπονήσῃ τὸ σῶμα, ὑγρὴν ἀνάγκη τὴν σάρκα εἶναι πρὸς τούτον τῶν τόπων, ἵνα μὴ εἴδισται ποιεῖν, ὡσπερ ἀγυμνάστων πρὸς ἐκάστας τήν μὲν οὖν ἀνάγκη καὶ ἀποκρίνεσθαι καὶ συνήστασθαι ὡσπερ τῷ προτέρῳ. συμφέρει δὲ θεραπεύεσθαι ὑδὴν τοῖς μὲν γυμνασίοις χρῆσθαι τοῖς συνήθεσιν, ὅκως τὸ συνεστικὸς θερμαινόμενον λεπτύνηται καὶ ἀποκαθαίρηται, καὶ τὸ ἄλλο σῶμα μὴ ὑγραίνηται, μηδὲ ἀγυμναστὸν γίνηται. τοῖς δὲ λουτροῖς θερμοίσθαι καὶ τούτοις συμφέρει 3 χρῆσθαι, καὶ τῇ τρίψει ὁμοίως ὡς καὶ τοῖς ἐμπροσθεν. 4 τῆς δὲ πυρηνίσεως οὔδὲν δεῖται: οἱ πόνοι γὰρ ἰκανοὶ θερμαινοῦσες λεπτύνειν καὶ ἀποκαθαίρειν τὸ συστάν. οἱ δὲ ἀπὸ τῶν συνήθων γυμνασίων κόποι τῶδε τῷ τρόπῳ γίνονται: ἀπὸ μὲν συμμέτρου πόνου κόπος οὐ γίνεται. 5 όταν δὲ πλεῖον τοῦ καιροῦ πονήσῃ, 6 ύπερεξήρησε τὴν σάρκα: κειμενείσα δὲ τοῦ υγροῦ, θερμαίνεται τε καὶ ἀλγεί καὶ φρίσσει καὶ ἐσ πυρετῶν μακρότερως καθίσταται, ἢ μὴ τις ἐκθεραπεύσῃ ὥρθως. χρῆ δὲ πρῶτον μὲν αὐτὸν τῷ λουτρῷ μὴ σφόδρα πολλῷ μηδὲ θερμῷ ἄγαν λούσας, εἶτα πίσαι 7 αὐτὸν ἐκ τοῦ λουτροῦ μαλακοὶ οὖν, καὶ 70 δειπνεῖν ὡς πλεῖστα καὶ παντοδαπά σετία, καὶ

1 τόπων Μ: πόνον θ.
2 μὲν οὖν Μ: γοῦν θ.
3 τούς θερμοίσεις ξυμφέρει καὶ τούτον χρέεσθαι Μ.
4 ὁμοίως ὡς καὶ τοὺς ἐμπροσθὲν θ: ὁμοίως ὡς καὶ τὸν πρῶθεν Μ.
5 γέγραται θ: κινεῖται Μ.
6 οὕτως δὲ πλεῖον τοῦ καιροῦ πονήσῃ θ: ὁκόταν δὲ πλεῖον τοῦ καιροῦ πόνος ὑπὸ Μ: ὁκόταν δὲ πλεῖον τοῦ καιροῦ πόνος ἕτει Λίττικ.

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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 τόπον. It must be confessed, however, that the accusative is strange to express (with προς) "place where," and grammatically the reading πόνον is superior. But how can flesh be "moist in relation to one particular exercise"? If for εἶναι the MSS. had γενέονται one would without hesitation read πόνον, 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 λοῦσαν· εἶτα πείσαι θ· λουέοτασ· εἶται πισας Μ. 363
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ποτὶ ύδαρεῖ, μαλθακῶς δὲ οὖν χρῆσθαι καὶ πολλῶς,1 εἰτ ἐνδιατρίγαι πλέον χρόνον μεχρὶ ἀν αἱ φλέσεις πληρωθείσαι ἄρθώσιν εἰτα ἐξε-μεῖτω, καὶ ἐξαναστάντα 2 ὄλγον καθευδεῖν μαλθακῶς: εἰτα προσώπειν ἴσυχῆ τοῖς σιτίοισι καὶ τοῖς πόνοισι τοῖς συνήθεσιν ἐς ἡμέρας ἔξ, ἐν ταύτῃ δὲ καταστήσαι ἐς τὸ σῶμασε καὶ σῖτον καὶ ποτοῦ. δύναμιν δὲ ἔχει ἡ θεραπεία τοιήνδε: ἀνεξηρασμένον τὸ σῶμα ἐς ὑπερβολὴν ἐξυγρηκάι δύναται ἢτερ ὑπερβολῆς: εἰ μὲν οὖν δυνατὸν ἢν, τὴν ὑπερβολήν τοῦ πόνου 3 γρόντα ὀκόση τίς ἐστι, τοῦ σίτου τῆς συμμετρίας ἀκέςασθαι, εὖ ἄν εἰχεν οὖντο νῖν δὲ τὸ μὲν ἄδυνα-τον, τὸ δὲ ράδιον ἐξηρασμένον γὰρ τὸ σῶμα, σῖτων ἐμπεσόντων παντοδαπῶν, ἐλκεῖ τὸ σύμφο-ρον αὐτὸ ἐσωτῆ 4 ἐκαστὸν τοῦ σῶματος ἐκάστου σίτου, πληρωθέν δὲ καὶ ὑγρανθέν, κενωθείσῃ τῆς κοιλίης ὑπὸ τοῦ ἐμέτου, ἀφίησι πάλιν τὴν ὑπερβολὴν: ἡ δὲ κοιλίη κενὴ ἑούσα ἀντισπᾶτρ. 90 τὸ μὲν οὖν ὑπερβάλλουν ὕγρον ἐξερεύγεται ἡ σάρξ, τὸ δὲ σύμμετρον οὖν ἀφίησιν, ἢν μὴ διὰ βίης ἢ φαρμάκων ἢ πόνων ἢ ἅλλης τινὸς ἀντισπάσιος. τῇ δὲ προσαγωγῇ χρήσάμενος καταστήσεις τὸ σῶμα ἐς τὴν ἁρχαίην ἔδαιταν 5 ἴσυχῆ.

1 οὖν δὲ μαλακῶς χρῆσθαι πολλῷ Μ.
2 ἐξαναστάντα M: ἀναστὰς θ.
3 τὴν ὑπερβολὴν 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."

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4 σιτῶν ἐμπεσόντων παντοδαπῶν. Ἐλκετ τὸ σύμφορον αὐτὸ ἐωτώι θ': τῶν ἐμπεσόντων παντοδαπῶν ἀφ' ὧν λαμβάνει τὸ ξύμφερον αὐτὸ ἐωτῶι M.
5 κατέστησε τὸ σῶμα τὴν δίαιταν M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

LXVII. Περὶ διαίτης ἀνθρωπίνης, ὅσπερ μοι καὶ πρόσθεν εἰρήται, συγγράψαι μὲν οὖν οἴον τε ἐς ἀκριβείην, ὡστε πρὸς τὸ πλῆθος τοῦ σίτου τὴν συμμετρίην τῶν ἑπόνων ποιεῖσθαι· πολλὰ γὰρ τὰ κωλύοντα. πρῶτον μὲν αἱ φύσις τῶν ἀνθρώπων διάφοροι ἐστὶς· καὶ γὰρ 1 ξηραὶ αὐταὶ 2 ἐωντῶν πρὸς αὐτὰς 3 καὶ πρὸς ἄλλας 4 μᾶλλον καὶ ἡσυχὸν ξηραὶ, καὶ ὑγραὶ ὑσαύτως, καὶ αἱ ἄλλαι πᾶσαι ἐπείτα αἱ ἡμικίαι οὖν τῶν αὐτῶν δεῖομενία· ἐπὶ δὲ καὶ τῶν χωρίων αἱ θέσεις, καὶ τῶν πνευμάτων αἱ μεταβολαὶ, τῶν τε ὑφέων αἱ μεταστάσεις, καὶ τοῦ ἐναιτοῦ αἱ καταστάσεις. αὐτῶν τε τῶν σίτων πολλαὶ αἱ διαφοραί· 5 πυρὸι τε γὰρ πυρῶν καὶ οὐνὸς οἴνου καὶ τάλλα οίς 6 διατεσμεθα, πάντα διάφορα ἐστὶν ἀποκολύει μὴ 7 δυνατὸν εἶναι ἐς ἀκριβείην συγγραφήναι. ἄλλα γὰρ αἱ διαγνώσεις 8 ἐμοίγε ἐξευρήμεναι εἰσὶ τῶν ἐπικρατεύσων ἐν τῷ σώματι, ἢν τε οἱ πόνοι ἐπικρατέωσι τῶν σίτων, ἢν τε τὰ σῖτα τῶν πόνων, καὶ ὡς χρῆ ἐκαστα ἐξακείσθαι, προκαταλαβάνειν τε ὑγείην, ὡστε τὰς νοῦσους μὴ προσπελάξείν, 9 εἰ μὴ τις πάνυ μεγάλα ἐξαμαρτάνου καὶ πολλάκις ταῦτα δὲ φαρμάκων

1 After γὰρ M adds αἰ. 2 αὐταὶ M: αὐταὶ θ. 3 ἐωτάς Μ: αὐτάς θ. 4 ἄλλας θ: ἄλλος Μ. 5 πολλαὶ αἱ διαφοραὶ: θ: πολλὴ διαφορὰ 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 οἰς θ′: ὅσα M. 7 μὴ omitted by M.
8 διαγνώσιες θ′: προγνώσιες M.
9 προκαταλαμβάνειν τῇ ὑγιείᾳ: ὅστε τὰς νοῦσους προσπελάζειν
θ′: προκαταμανθάνειν τῇ ὑγιείᾳ τὰς φύσεις: μὴ προσπελάζειν τῇ
τὰς νοῦσους M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

dεῖται ἡδή, ἔστι δ' ἄσσα οὐδ' ὑπὸ τῶν φαρμάκων
dύναται ὑγιάζεσθαι. ὥς μὲν οὖν δυνατὸν
eὐρεθῆναι, ἔγγιστα τοῦ ὅρουν ἕμοι εὐρηται, τὸ δὲ
ἀκριβὲς οὐδενί.

LXVIII. Πρῶτον μὲν οὖν τοῖς πολλοῖς τῶν
ἀνθρώπων συγγράψω ἐξ ὧν μᾶλιστα ἢν ὁφε-
λοῖντο οὕτως σίτοις τε καὶ πόμασι τοῖς
προστυχοῦσι χρωνται, πύνοις τε τοῖς ἀναγ-
καίοισιν, ὀδοιπορίησι τε τῆς πρὸς ἀνάγκας,
θαλασσουργήσει τε τῆς πρὸς 2 συλλογῆν τοῦ
βίου, θαλπόμενοι τε παρὰ τὸ σύμφορον, 3 ψυχό-
μενοί τε παρὰ τὸ ὀφέλιμον, τῇ τε ἄλλῃ διαίτῃ
ἀκαταστάτῳ χρεόμενοι. τούτοις δὴ συμφέρει

10 ἐκ τῶν ὑπαρχόντων ὡδε διαίτησθαι τῶν μὲν
οὖν 4 ἐνιαυτόν ἐς τέσσαρα μέρεα διαιρέω, 5 ἀπερ
μᾶλιστα γινώσκονσιν οἱ πολλοὶ, χειμώνα, ἢρ,
θέρος, φθινόπωρον' χειμώνα μὲν ἀπὸ πλειάδων
dύσios ἄχρι ἕσθερης ἥρανθης, ἢρ δὲ ἀπὸ ἕσ-
θερης μέχρι πλειάδων ἔπιτολῆς, 6 θέρος δὲ ἀπὸ
πλειάδων μέχρι ἀρκτούρου ἔπιτολῆς, φθινόπωρον
dὲ ἀπὸ ἀρκτούρου μέχρι πλειάδων δύσios. ἐν
μὲν οὖν τῷ χειμῶνι συμφέρει πρὸς τὴν ὅρην,
ψυχρῆν τε καὶ συνεστηκῆς, ὑπεναντιούμενον

20 τοῖς διαίτημασιν ὡδε χρῆσθαι. πρῶτον μὲν
μονοσιτιήσι χρῆ διάγειν, ἢν μὴ πάνυ ξηρῆν
τις τὴν κοίλην ἔχῃ ἢν 7 δὲ μὴ, μικρὸν ἀριστῆ
τοῖς δὲ διαίτημασι χρῆσθαι τοῖς ξηραντι-

1 ἔγγιστα τοῦ ὅρου M: εἰ τις τὰ τοῦ ὅρθου θ.
2 After πρὸς M adds τὴν.
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 ἡλιομένοι τῇ παρὰ τῷ συμφέρον, a reading so attractive that it is difficult to choose between it and that of M.
4 οὗν is omitted by M.
5 διαρέων is θ: διαρέωσιν. M: διαρέουσιν Littré. The reading in the text is that of Mack.
6 ἐπιτολὴς M: ὑπερβολὴς θ.
7 ἦν θ: εἰ M.
ΠΕΡΙ ΔΙΑΙΤΗΣ

κοίσι 1 καὶ θερμαντικοίσι καὶ συγκομιστοίσι καὶ ἀκρήτοισιν, ἀρτοσιτιῇ τε 2 μᾶλλον, καὶ τοίσιν ὑπτοίσι τῶν ὧψων μᾶλλον ἡ ἐφθοίσι, καὶ τοίσι πόμασι μέλασιν ἀκρηστεστέρωσι καὶ ἐλάσσοσιν· λαχάνοισιν ὡς ἦκιστα χρή, πλὴν τοίσι θερμαντικοίσι καὶ ἄρροίσι, καὶ χυλοίσι καὶ ροφήμασιν ὡς ἦκιστα τοίσι δὲ πότοισι πολλοῖσιν ἀπασί, τοίσι τε ὄρομοισι καμπτοίσιν εἴς ὄλγον προσάγοντα, καὶ τῇ πάλῃ ἐν ἐλαίῳ μακρῇ, ἀπὸ κούφων προσαναγκάζοντα· τοίσι τε 3 περιπάτοισι ἀπὸ τῶν γυμνασίων ὄξεισι, ἀπὸ δὲ τοῦ δείπνου βραδεσίν ἐν ἀλέῃ, ὀρθρίοισι τε πολλοῖσιν εἴς ὄλγον ἀρχόμενον, προσάγοντα 4 ἐς τὸ σφόδρον, ἀποπαύοντα τε ἰσουχῆς καὶ σκληροκοιτίσι 5 καὶ νυκτοβατίσι 6 καὶ νυκτοδρομίσι 7 χρῆσθαι συμφέρει: πάντα γὰρ ταῦτα ἰσχυαινε καὶ 40 θερμαίνει· χρίεσθαι τε πλεῖως. 8 ὀκόταν δὲ ἐθέλη λουέσθαι, 9 ἢν μὲν ἐκποιήσῃ ἐν παλαιστρῃ, ψυχρῷ λουέσθω· ἢν δὲ ἄλλῳ τινὶ πόνῳ χρῆσθαι· τοῦ θερμοῦ συμφορώτερον. χρῆσθαι δὲ καὶ λαγνείᾳ πλέον ἐς ταύτην τὴν ὄρθην, καὶ τοὺς πρεσβυτέρους μᾶλλον ἢ τοὺς νεωτέρους. χρῆσθαι δὲ καὶ τοῖσιν ἐμέτοισι, τοὺς μὲν υγροτέρους τρίς τοῦ μηνύς, τοὺς δὲ ξηροτέρους διὰ ἀπὸ σῖτων παντοδαπῶν, ἐκ δὲ τῶν ἐμέτων προσάγειν ἰσουχῆ πρὸς τὸ εἰθισμένον σιτίον ἐς ἡμέρας τρεῖς, καὶ

1 τοίσι δὲ ἐξαντικοίσι θ: τοίσι ἢρροίσι καὶ αὐστηροίσι Μ. 2 ἀρτοσιτίᾳ τε θ: ἀρτοσιτεέων δὲ Μ. 3 τε omitted by Μ. 4 προσάγοντα (without ἐς τό) Μ.: πρὸς ἀπαντα ἐς τό θ. 5 σκληροκοιτίσι θ: σκληροκοιτίσι Μ. 6 νυκτοβατίσι θ. 7 νυκτοδρομίσι θ: κοινοβατίσι καὶ κυνοδρομίσι Μ. 8 χρίεσθαι τε τὰ πλεῖωι θ: χρέεσθαι τε πλεῖοι Μ.
nature, of a warming character, assorted 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 συγκομιστός 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 ἀκρήτωσιν. But συγκομιστός applies to foods and ἀκρήτος to wine. My own objection to translating συγκομιστός (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 λούσεσθαι Θ: λούσασθαι Μ. 371
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50 τοίσι πόνοισι κουφοτέροισι καὶ ἐλάσσοσι τούτον τὸν χρόνον· ἀπὸ δὲ βοείων καὶ χοιρείων κρεῶν ἢ τῶν ἄλλων ὦ τι ἄν ὑπερβάλλῃ πλησιμονῆ, ἡμεῖν συμφέρει, καὶ ἀπὸ τυρῳδεῶν καὶ γλυκεῶν καὶ λιπαρῶν ἄνεβίστων πλησιμονῆς ἡμεῖν συμφέρει καὶ ἀπὸ μέθης καὶ σίτων μεταβολῆς καὶ χωρίων μεταλλαγῆς ἡμεῖν βέλτιον. διδόναι δὲ καὶ τῷ ψύχει ἐσωτέρου θαρσέων, πλῆν ἀπὸ σίτων καὶ γυμνασίων, ἀλλ' ἐν τῷ τοίσι σῶμα διαθερμαίωθαι, καὶ ἐν τῷ ἄλλῳ χρόνῳ, ὑπερβολὴν φυλασσόμενος· οὐκ ἀγαθοῦ γὰρ τῷ σώματι μὴ χειμάζεσθαι ἐν τῇ ὦρᾳ. οὔδὲ γὰρ τὰ δένδρα μὴ χειμασθέντα ἐν τῇ ὦρᾳ δύναται καρποφορεῖν, οὐδ' αὐτὰ ἐρρώσθαι. χρὴσθαι δὲ καὶ τοῖσι πόνοισι πολλοίσι ταύτην τὴν ὦρην ἀπασιν· ὑπερβολὴν γὰρ οὐκ ἔχει, ἢ μὴ οἱ κόποι ἐγγίζωνται· τούτῳ τὸ τεκμήριον διδάσκω τοὺς ἱδιώτας. διότι οὐτῶς ἔχει φράσω· τῆς ὦρης ἔσοψις ψυχῆς καὶ συμε- στηκώσις, παραπλήσια πέπονθε καὶ τὰ ξώα· 

βραδεώς οὖν διαθερμαίωσθαι αἰαγήκε τὰ σώματα ὑπὸ τοῦ πόνου, καὶ τοῦ ὑγροῦ μικρὸν τι μέρος ἀποκρίνεσθαι τοῦ ὑπάρχοντος· εἰτὰ τοῦ χρόνου ὄντων μὲν πονεῖν ὕποδέδωται, ὄλγος· ὄντων δὲ ἀναπαύεσθαι, πολύς· ἡ μὲν γὰρ ἡμέρῃ βραχεία,

1 πλησιμονῆ θ.: πλησιμοίν-ν M.
2 συμφέρει omitted by M.
3 ἐσωτέρον θαρσέων θ.: καθαρων ἐσωτέρον M.
4 ἀπὸ σιτῶν θ.: 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

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6 οὐκ ἀγαθὸν γὰρ τῷ σῶματι μὴ χειμάζεσθαι ἐν τῇ ὁρμῇ: ἀγαθὸν γὰρ τῷ σῶματι χειμάζεσθαι ἡ γυμνάζεσθαι ἐν τῇ ὁρμῇ Ἔρρ. Μ.
7 καρποφορείν θ.: καρπὸν φέρειν Ἔρρ.
8 τὸ omitted by Ἔρρ.
9 ὡντινα μὲν πονεῖν ἀποδέδοται ὀλίγοις. ὡντινα δὲ ἀναπαύεται.

πολὺς. Μ.: ὡντινα μὲν πονεῖν ἀποδέδοται ὁ λόγος· ὡντινα δὲ ἀναπαύεσθαι πολὺς θ.
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η δὲ εὐφρόνη 1 μακρῆς διὰ ταῦτα οὐκ ἔχει ύπερβολὴν ὁ χρόνος καὶ ὁ πόνος. χρῆ, οὖν ταῦτην τὴν ὁρὴν οὕτω διαίτησθαι, ἀπὸ πλεῖα-δῶν δύσιος μέχρις ἥλιον τροπῶν ἡμέρας τεσσα-ράκοντα τέσσαρας· περὶ δὲ τὴν τροπῆν ἐν φυλακῇ ὡς μάλιστα εἶναι, καὶ ἀπὸ τροπής ἥλιου ἄλλας τοσαύτας ἡμέρας τῇ αὐτῇ διαίτη χρῆσθαι. μετὰ δὲ ταῦτα ὁρὴ Ἥδη ζέφυρον πνείν, καὶ μαλακωτέρῃ ἡ ὁρὴ. χρῆ δὴ καὶ τῇ διαίτῃ μετὰ τῆς ὁρῆς ἐφέπεσθαι ἡμέρας πεντε-καίδεκα. εἰτὰ δὲ ἀρκτούρον ἐπιτολήν, καὶ χελιδόνα ὁρὴ Ἥδη φαίνεσθαι, 2 τὸν ἔχομενον δὲ χρόνον ποικιλώτερον ἦδη ἄγειν 3 μέχρις ἴσημερίης ἡμέρας τριήκοντα δύο. δεῖ οὖν καὶ τοῖς διαίτη-μασίν ἐπεσθαί 4 τῇ ὁρῇ διαποικίλλοντα μαλακω-τέροις 5 καὶ κοινώτεροις, τοῖσι τε σιτίοισι καὶ τοῖσι 6 πόνοισι, προσάγοντα ἴσυνηγ ἀρδὲ τὸ ἱρ-, ὁκόταν δὲ ἴσημερίη γένηται, ἦδη μαλακώτεραι αἱ ἡμέραι καὶ μακρότεραι, αἱ νύκτες δὲ βραχύ-τεραι, καὶ ἡ ὁρὴ ἡ ἐπισύσα 7 θερμή τε καὶ ξηρή, ἢ δὲ παρεόουσα τρόφιμος τε καὶ εύκριτος. δεὶ οὖν, ὡσπερ καὶ τὰ δένδρα παρασκευάζεται ἐν ταὐτῇ τῇ ὁρῇ αὐτῇ αὐτοῖς 8 ὠφελείν ές τὸ θέρος, οὐκ ἔχοιτα γυμνῆν, αὐξησίν τε καὶ σκιήν, 100 οὕτω καὶ τὸν ἄνθρωπον ἐπεῖ γὰρ γυμνῆν ἔχει, τῆς σαρκὸς τῆς αὐξήσιν δεῖ ωγιηρὴν παρα-σκευάζειν. χρῆ οὖν, ὡς μὴ ἐξαπήνης τὴν διαίταν μεταβάλῃ, διελεῖν τὸν χρόνον ἐς μέρεα ἐξ κατὰ

1 συφφρόνη: θ: νῦς Μ.
2 ζέφυρον πνείειν καὶ μαλακωτέρῃ ἡ ὁρὴ: χρῆ δὴ καὶ τῇ διαίτῃ μετὰ τῆς ὁρῆς ἐφέπεσθαι. ἡμέρας πεντεκαίδεκα: εἰτὰ δὲ ἀρκτούρον ἐπιτολήν· καὶ χελιδόνα ὁρὴ Ἥδη φαίνεσθαι: θ: ζέφυρον

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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
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όκτω ἡμέρας. ἐν μὲν οὖν τῇ πρώτῃ μοίρῃ χρὴ τῶν τε πόνων ἄφαιρεῖν καὶ τοῖς λοιποῖσιν ἡπιωτέροις ἁρμήθαι, τοῖς τε σιτίοις μαλακωτέροις καὶ καθαρωτέροις, τοῖς τε πόμασιν ύδαρεστέροις καὶ λευκοτέροις, καὶ τῇ πάλη σὺν τῷ ἠλάιῳ ἐν τῷ ἥλιῳ χρῆσθαι· ἐν ἑκάστῃ
dὲ ὄρη ἑκαστὰ τῶν διαιτημάτων μεθιστάναι κατὰ μικρόν· καὶ τῶν περιπάτων ἄφαιρεῖν, τῶν ἀπὸ μὲν τοῦ δείπνου τρεῖς, τῶν δὲ ὀρθρίων ἔλασσους· καὶ τῆς μάζης ἀντὶ τῶν ἄρτων προστίθεσθαι, καὶ τῶν λαχάνων τῶν ἐφανῶν προσώγειν, καὶ τὰ ὄψα ἄνισώχειν τὰ ἐφθα τοῖσιν ὁπτοῖσι, λουτροῖσι τε χρῆσθαι, καὶ τι καὶ ἐναριστήν μικρόν, ὧρφοδισίοις δὲ ἔλασσοι, καὶ τοῖσιν ἐμέτοισι, τὸ μὲν πρῶτον ἐκ τῶν τριῶν δύο ποιέσθαι,

1 ἀν καταστήσῃ τὸ σῶμα σεσαρκωμένου καθαρῆς περιστήλης, καὶ τὴν δίαιταν μαλακήν ἐν τούτῳ τῷ χρόνῳ μέχρι πλείων ἐπιτολής. ἐν τούτῳ θέρος, καὶ τὴν δίαιταν ἥδη δεῖ πρὸς τὸν ποιεῖται· χρὴ ὡς, ἐπειδὴ πλείως ἐπιτείλη, τοῖς τε σίτοις μαλακωτέροις καὶ καθαρωτέροις καὶ ἐλάσσοις χρῆσθαι, εἶτα τῇ μάζῃ πλείον ἢ τῷ ἄρτῳ, ταύτῃ δὲ προφυρητῇ ὑπριπτοτέρῃ, τοῖς δὲ πόμασι μαλακωτέροις, λευκοσίσιν, ύδαρεσιν, ἀρίστῳ δὲ ὀλίγῳ, καὶ ὑποσικοῖν ἀπὸ τοῦ ἀρίστου βραχέσι καὶ πλησιμοεύσειν ὦς

1 For ἡπιωτέροις M has ὄρυκτεροις.
2 M has τοὺς πλείους and Littré has τοὺς before ἔλασσους (θ M omit).
3 καὶ τοῖς ἐμέτοισι· τὸ μὲν πρῶτον ἐκ τῶν τριῶν, δύο ποιέσθαι θ· καὶ τοῖς 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 barley²; 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 προφυρητός and ἀτριππός. The various readings may represent attempts to smooth away the difficulty. Perhaps προφυρητός refers to the kneading of the dough and ἀτριππός to the coarseness of the flour. So apparently Littré.

ποιέσθαι Μ. Littré does not record the reading of θ. Perhaps τόους ἐμέτους should be read; if not, Littré's punctuation must be changed.

⁴ δεί θ: χανή Μ.

⁵ Μ has προσφύραι τῇ, and Littré records προσφύραι τῇ, πορφύραι τῇ, προφυρετῇ.
Ηκίστα τῶν σιτίων, καὶ τῶ ποτῶ ἴκανῶ 1 ἐπὶ τῶ σίτω χρήσθαι· δι’ ἡμέρῃς δὲ ὡς ἴκιστα πίνειν, ἣν μὴ ἀναγκαίη τυν ἥγασιν τὸ σῶμα χρήσηται· χρήσθαι δὲ τοῖς λαχάνοις τοῖσιν ἐφθοίσι, πλὴν τῶν καυσωδέων,2 χρήσθαι δὲ καὶ τοῖσιν ὄμοισι, πλὴν τῶν θερμαντικῶν καὶ ξηρῶν· ἐμέτοισι δὲ μὴ χρήσθαι, ἣν μὴ τις πλησιμοῦ ἐγγένεται· τοῖσι δὲ ἀφροδισίοισιν ὡς ἴκιστα λουτροῖσι δὲ χλεροῖς χρήσθαι. ἡ δὲ ὀπώρη ἱσχυρότερον τῆς ἀνθρωπίνης φύσιος· βέλτιον οὖν ἀπέχεσθαι· εἰ δὲ χρωτό τις, μετὰ τῶν σίτων χρεόμενον ἴκιστ’ ἂν ἐξαμαρτάναι· τοῖσι τε πόνοις τοῖσι τρόχοις χρὴ γυμνάζεσθαι καὶ διαύλουσιν ὀλγοῖς μὴ πολὺν χρόνου, καὶ τοῖσι περιπάτοισιν ἐν σκιᾷ, τῇ τε πάλη ἐν κόνει, ὡκως ἴκιστα ἐκθερμαίνεται· ἡ γὰρ ἀλλιόδος βέλτιον ἢ οἱ τρόχοι· ἐξαιροῦσι·4 γὰρ τὸ σῶμα κενοῦντες τοῦ ὑγροῦ· ἀπὸ δὲ πέπτου δὲ μὴ περιπατεῖν ἀλλ’ ἢ ὅσον ἐξαναστίμαι· πρωτ’ δὲ χρήσθαι· τοῖσι περιπάτοισιν· ἡλίους δὲ φυλάσσεσθαι· ταῦτα πρόοια καὶ τὰ ἐς τὴν ἐσπέρην,6 ὅσα ποταμοὶ ἢ λίμναι ἢ χώνες ἀποπνέουσιν. ταύτῃ δὲ τῇ διαίτῃ προσανεχέτω μέχρις ἥλιον τροπέων, ὡκως ἐν τούτῳ τῶ χρόνῳ ἀφαιρῆσι· πάντα ὅσα ἤγαρ καὶ θερμά καὶ μέλαια καὶ ἀκρητα, καὶ τοὺς ἀρτοὺς, πλὴν εὐτι σμικρὸν ἡδονὴς εἶνεκα. τὸν ἐχόμενον δὲ χρόνον διαίτησται·

1 For τῷ ποτῷ ἴκανῷ M has τῶν ποτῶν ἴκανῶς. Possibly ἴκανὸς is correct.
2 After καυσωδέων M adds καὶ ξηρῶν.
3 After θερμαντικῶν θ adds καὶ τῶν ἔθνων καὶ τών.
4 διάγοισι πουλῶν χρόνων· καὶ τοῖσι περιπάτοισιν ἐν σκιᾷ· τῇ τε πάλη ἐν κόνει. ὡκως ἴκιστα διαθερμαίνοιτο· ἡ γὰρ ἀλλιόδος
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

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5 M has ἐφόλάσσειν.

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τοῖς μαλθακοῖς καὶ ύγροῖς καὶ ψυκτικοῖς, λευκοῖς καὶ καθαροῖς, μέχρις ἁρκτούρον ἑπὶ

160 τολῆς καὶ ἰσημερίας ἡμέρας ἐνενήκοντα τρεῖς. ἀπὸ δὲ ἰσημερίας ὃδε χρῆ διαιτῆσθαι, προσάγοντα πρὸς τὸν χειμῶνα ἐν τῇ φθινοπωρίῃ, φυλασσόμενον τὰς μεταβολὰς τῶν ψυχέων καὶ τῆς ἀλέης ἐσθῆτι παχεῖη χρῆσθαι δὲ ἐν τούτῳ τῷ χρόνῳ ἐν ἱματίῳ προκινήσαντα τῇ τε τρίψει καὶ τῇ πάλη τῇ ἐν ἐλαίῳ, ἡσυχὴ προσάγοντα καὶ τοὺς περιπάτους ποιεῖσθαι ἐν ἀλέῃ θερμολουσίη τε χρῆσθαι, καὶ τοὺς ὑπνοὺς ἰμερινοὺς ἀφαιρεῖν, καὶ τοῖς σιτίοις θερμοτέρεσθαι καὶ

170 ἠσσόν ύγροῖς καὶ καθαροῖς, καὶ τοῖς πόμαισι μελαντέροισι, μαλθακοῖς δὲ καὶ μὴ ύδαρέσι, τοῖς τε λαχαίοις ξηροῖσιν ἠσσόν τε, τῇ τε ἄλλῃ διαίτῃ προσάγειν πάση, τῶν δὲ θερινῶν ύφαιρέοντα, τοῖς δὲ 2 χειμερίοισι χρῆσθαι μὴ ἐς ἀκρον, ὅπως καταστῆσῃ ὡς ἐγγιστα τῆς χειμερινῆς διαίτης, ἐν ἡμέραις δυοῖν δεοῦσαι πεντῆ-

177 κοντὰ 3 μέχρι πλειάδων δύσιος 4 ὑπὸ ἰσημερίας.

ΛXIX. Ταῦτα μὲν παρανεὼ τῷ πλῆθει τῶν ἀνθρώπων, ὀκόσοισιν εξ ἀνάγκης εἰκῆ τῶν βίων διατελεῖν ἐστὶ, μὴ  ὑπάρχει αὐτοῖς τῶν ἄλλων ἀμελήσασι τῆς υγείας ἐπιμελεῖσθαι· ὅτε 5 δὲ

1 τῇ φθινοπωρίῃ θ: τῷ φθινοπάρῳ Μ.
2 M omits this δὲ and that before θερινῶν, and has ἀφαιρεῖται for ύφαιρέοντα.
3 M has ἐν ἡμέραι δυοῖν δεοῦσαι ἡ πεντῆκοντα.
4 For δύσιος θ has λύσιος.
5 For ὅτε M has ὅσι.
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

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\(^1\) 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. \(στρια\), 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 \(μαλθακός\) will certainly not mean a "soft" drink, but a mild, gentle wine, not fiery, coarse or harsh.
ΠΕΡΙ ΔΙΑΙΤΗΣ

touto paraskewasta kalai diegywosta, oti oudev ofelos estin outhe xrhmatwn outhe twv alloan oudevon ater ths ugieias, pros toutois1 esti moi diaita exeuremene os anuston pros to alhdeose-taton twv dynataw prosehmene. tauntis men ouv proiwtos tou logou2 deilwsw. tode de to exeuryhma kalon men emoi tis eyronti, ofelimo de toisi mathousin, oudeis de tw twv proteron oude exeureis sunveinai,3 pros apanta de4 tis allas pollos krimos auton5 einai jxion. esti de prodiaignwsi6 men pro tov kainev, diaignwsi de twv swmaton ti pteponte, poteron to sition kratei touz pounous, h ou pouna ta sitia, h metrivos exei pros allhla. apo men gar tov krateis thei oponentoun vousoi enginontai apo
toeu isaei eporos allhla ugiei prseseiv. eti taunti di tis eiadei epexeimi, kai deix沃 oui esti kai ginetai7 toisw anbropoisiu ugieinai dokouisi kai esbionisi hdeis ponein te dynami-noisi kai swmatos kai xromatos ikanon
25 echousin.

LXX. Ai rines ater prophasis faneirh em-plasontai apo te tou deipnou kai tou upeinou, kai dokouisi men plhrees einai, myssonai de oudev. otan de peripatein arxontai tou обрhou

1 For toutois M has touteous.
2 proiwtos tou logou eis: proiwti twi chronai M.
3 For sunveinai M has xuntheinai. Littrre has δ after sunveinai.
4 de my conjecture: δη θM. 5 M omits auton.
6 θ has prodiaignwseis and diaignwseis.
when a man is thus favourably situated, and is convinced 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 approximates 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 predecessors 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

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1 Or, with the reading of M, "to set it forth in a treatise,"
2 Or "in comparison with."
3 Littré translates "formes." Professor A. E. Taylor (Varia 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 ὅδα ἕστι καὶ γίνεται Ἡ.

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7 ὅδα ἕστι καὶ γίνεται θ; ὅκωδα γίνεται Μ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

καὶ γυμνάζεσθαι, τότε μύσονται καὶ πτύουσιν, προϊόντος δὲ τοῦ χρόνου καὶ τὰ βλέφαρα βαρέα ἱσχούσι, καὶ τὸ μέτωπον ὦσπερ ἥχος 1 λαμβάνει, τῶν τε σίτων ἡσυχον ἀπτονται, 2 πίνειν τε ἡσυχον δύνανται, ἀχροιαὶ 3 τε τούτοισιν ὑπογίνουνται, καὶ ἦ 4 κατάρροοι κινέονται ἡ πυρετοὶ φρικώδεις, καθ’ ὦ τι ἄν τύχῃ τοῦ τόπου 5 ἡ πλησιμονὴ κυνηθείσα. ὦ τι δ’ ἄν τύχῃ ποιήσας κατὰ τούτον τοῦ καιρὸν, τοῦτο αἰτητὰι οὐκ αἰτιοὶ ἕως τούτῳ γὰρ κρατεῦντα τὰ σιτία τοὺς πόνους, κατὰ σμικρὸν συλλεγομένη ἡ πλησιμονὴ ἐς νοῦσον προῆγαγεν. 6 ἀλλ’ οὖ χρῆ προΐσθαι μέχρι τούτου, ἀλλ’ ὁκοῖταν ἐγὼ τὰ πρῶτα τῶν τεκμηρίων, εἰδέναι ὅτι κρατεῖ τὰ σιτία τοὺς πόνους κατὰ σμικρὸν συλλεγόμενα, ἡ πλησιμονὴ ἐστὶ. 7 μύξα γὰρ καὶ σίαλον πλησιμονῆς ἐστὶ κρίσις. 8 ὀπεμίζουστοι μὲν δὴ τοῦ σώματος, φραγνύουσι 9 τοὺς πόρους τοῦ πνεύματος, πολλῆς ἐνεοῦσης τῆς πλησιμονῆς· θερμαινόμενον δὲ ἀπὸ 10 τοῦ πόνου, ἀποκρίνεται λεπτυνόμενον. χρῆ δὲ τὸν τοιοῦτον ἐκθεραπευθῆναι ὅδε· ἐκπονήσαι ἐν τοῖς γυμνασίοις τοῖς εἴθισμένοις αἴκόπως, θερμῷ λουσάμενον ἐξεμέσαι εὐθὺς σίτοις χρησάμενον παντοδαποῖν·

1 ὦσπερ ἥχος θ: ἥχος Μ.
2 ἡσυχον ἀπτονται θ: ἀπέχονται Μ.
3 αχροιαὶ θ: ἀχροι ὑπ (with ὑπογίνεται) Μ.
4 ἦ οὖν Μ for καὶ ἦ.
5 τόπου θ: χρόνου Μ.
6 προῆγαγεν θ: ἤγαγεν Μ.
7 ἡ πλησιμονῆς ἐστὶ· θ: πλησιμονὴ ἐστὶ Μ. I have translated Littre’s text, but am persuaded that the words are a gloss.
8 μύξα γὰρ καὶ σίαλα πλησιμονῆς ἐστὶ κρίσις Μ.
9 φραγνύουσι θ: φράσσουσι Μ. 10 ἀπὸ θ: ὕπο Μ.

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morning or\textsuperscript{1} 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\textsuperscript{2} 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.\textsuperscript{3} For mucus and saliva are the crisis\textsuperscript{4} 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)\textsuperscript{5} 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

\textsuperscript{1} Or, possibly, "and."

\textsuperscript{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.

\textsuperscript{3} I have translated Littre's reading, with little belief in its correctness. The \textit{\textgreek{e}}\textsubscript{ot} is grammatically possible, but idiomatically strange.

\textsuperscript{4} Or, "test."

\textsuperscript{5} So Littre, and probably rightly. But the grammar is curious, as the natural subject of \textit{\textgreek{a}pokrivenai} is \textit{\textgreek{soma}}. 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 \textit{\textgreek{a}pokrivenai}.
ΠΕΡΙ ΔΙΑΙΤΗΣ

σιν. 1 ἐκ δὲ τοῦ ἐμέτου κλύσαι τὸ στόμα καὶ τὴν φάρυγγα οὖν αὐτηρῷ, ὁκως ἂν στύψῃ 2 τὰ στόματα τῶν φλεβῶν καὶ μηδὲν ἐπικατασπασθῇ, ὅκυτα ἢν κύνεται ἀπὸ ἐμέτου· εἶτα ἑξαναστάς 3 περιπατήσατω ἐν ἀλέῃ ὀλύγα· τῇ δὲ ύστεραιῇ 4 τοῖς μὲν περιπάτοις τοῖς αὐτοῖς χρησάσθω, 5 τοῖς δὲ γυμνασίοισιν ἐλάσσοσι καὶ κουφοτέροις· ἤ πρὸςθέν· καὶ ἀνάριστος διαγέτω, ἢν θέρος ἢ· ἢν δὲ μὴ θέρος ἢ, 6 μικρῶν ἐπιφαγέτω· καὶ τοῦ δεύτερου ἀφελείν τὸ ἢμισὺ οὐ εἰσθε δειπνεῖν. τῇ δὲ τρίτῃ τούς μὲν πόνους ἀποδότῳ τοὺς εἰθισμένους πάντας καὶ τοὺς περιπάτους, τοῖς δὲ 40 σιτίοις προσαγέτω ἡσυχῇ, ὅπως τῇ πέμπτῃ ἀπὸ τοῦ ἐμέτου κομείται τὸ σίτιον τὸ εἰθισμένον. ἢν μὲν οὖν ἀπὸ τούτου ἰκανῶς ἔχῃ, θεραπευέσθω τὰ ἐπιλοίπα τοῖς μὲν σιτίσιοισ υἱόλάσσοις, τοῖς δὲ πόνοισι πλείοσιν· ἢν δὲ μὴ καθεστήκη τὰ τεκμήρια τῆς πλησμονῆς, διαλιπῶν δύο ἧμερας ἢς ἐκομίσατο τὰ σίτια, ἐμεσίατο πάλιν καὶ προσαγέτω κατὰ τὰ αὐτά· ἢν ἤδὲ 7 καὶ ἐκ τρίτου, 48 μέχρις ἂν ἀπαλλαγῇ 8 τῆς πλησμονῆς.

LXXI. Ἐσθὶ δὲ τινες τῶν ἀνθρώπων οὕτως, ὅταν κρατέωνται οἱ πόνοι ὑπὸ 9 τῶν σίτων, καὶ τούδε 10 πάσχουσιν· ἀρχομένης τῆς πλησμονῆς

1 ἐκπονήσαι ἐν τοῖς γυμνασίοισ· τοῖς εἰθισμένοισ ἀκόπως. θερμώς λουσάμενον. ἐξεμεύσαι εἰθὼς· σιτίσαι χρησάμενον παντοδαποῖσιν· θ· διαπονήσαντα ἐν τοῖς γυμνασίοισ· τοῖς εἰθισμένοισ· ἀκόπως θερμώς λουσάμενον παντοδαποῖσι· Μ· διαπονήσαντα . . . λουσάμενον, σιτίσαι παντοδαποῖσ καὶ ποιήσαι ἐμέσαι. Λιττρός, from the second hand in Η.

2 στύψῃ θ· συνστυφῆ Μ.
3 ἑξαναστάς θ· ἀναστάς Μ.
4 τῇ δ' ύστεραιῇ θ· ἐς δὲ τὴν ύστεραίην Μ.

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very varied meal. After vomiting flush the mouth and throat with a harsh 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."
ΠΕΡΙ ΔΙΑΙΤΗΣ

υπνοι μακροί καὶ ἱδέες αὐτοῦσιν ἐγγίνονται,1 καὶ
tὶ τῆς ἡμέρης ἑπικοιμόνται: ο ὁ δὲ ὑπνος γίνεται
tῆς σαρκὸς οὐρανθείσης;2 καὶ χείται τὸ αἷμα, καὶ
gαλνυῖζεται 3 διαχεόμενον τὸ πνεύμα. ὁκόταν
dὲ μὴ δέχηται ἐτὶ τὸ σῶμα τῆς πλησμονῆς, ἀπό-
κρισιν ἥδη ἀφίησιν εὔσω ὑπὸ βίης τῆς περιόδου,

ητίς ὑπεναντιουμένη τῇ τροφῇ τῇ ἀπὸ τῶν
σίτων ταράσσει τῆς ψυχῆς. οὐκ ἔτι δὴ κατὰ
tούτον τὸν χρόνον ἱδεῖς οἱ ὑπνοι, ἀλλ' ἀνάγκη
tαράσσεσθαι τὸν ἀνθρωπόν, καὶ δοκεῖν4 μάχεσ-
θαι· ὥστε γὰρ τίνα πάσχει τὸ σῶμα, τοιαύτα
ὄρη ἡ ψυχή, κρυπτομενής τῆς ὑψίος. ὁκόταν
οὐν ἐς τοῦτο ἡ κη ἀνθρωπος, ἐγγὺς ἥδη τοῦ
κάμμευν ἐστίν· ὅ τι δὲ ἦξει νόσημα, ἄδηλον·
ὄκοιν ἡμὰρ ἄν ἐλθῇ ἀπόκρισις καὶ ὅτου ἄν
κρατήσῃ, τοῦτο ἐνσοφοίησεν.5 ἀλλ' οὐ χρὴ

προέσθαι τὸν φρονέοντα, ἀλλ' ὁκόταν ἐπιγυρῷ6
tὰ πρῶτα, τῇ θεραπείησιν ὅσπερ τὸν πρότερον
ἐκθεραπευθῆμαι,7 πλείονος δὲ χρόνον καὶ λιμο-

κτονίας δείται.

LXXII. Ἐστι δὲ καὶ τὰ τοιῷδε τεκμήρια
πλησμονῆς: ἀλλ' ἐτὶ τὸ σῶμα οἶσι μὲν ἀπαί, οἰσι
δὲ μέρος τι τοῦ σώματος ὃ τι ἄν τύχη.8 τὸ δὲ

1 ἐγγίνονται θ: ἐπιγίνονται Μ.
2 οὐρανθείσης is omitted by θM, and is added by Littre from the second hand of Ε.
3 γαλνυῖζεται θ: γαλνυῖζει Μ.
4 δοκεῖν θ: δοκεῖ Μ.
5 ότι θεῖε νόσημα ἄδηλον ὀκοῖ παρ ἄνελθη ἀπόκρισις καὶ

ὅκον ἄν κρατήσῃ τούτο. ἐνσοφοίησεν θ: ὅτι δὲ θεῖε τὸ νόσημα,

μάλα δήλου ὀκοῖ παρ ἄν ἐλθῇ ἀπόκρισις καὶ ὅτου ἄν κρατήσῃ
tούτο, ἐνσοφοίησέν 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\(^1\); 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,\(^2\) 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 \(\theta\)M: "The flesh goes to sleep, the blood dissolves, etc.," that is, "As the flesh, etc."

\(^2\) For the \(\pi\rho\iota\delta\omicron\delta\omicron\) see pp. 241, 361, 427.
ΠΕΡΙ ΔΙΑΙΤΗΣ

άλγος ἐστὶν οἰονεῖ 1 κόπτος· δοκέοντες οὖν κοπήν, ῥαθυμῆσι τε καὶ πλησμονῆσι θεραπεύονται, μέχρι ἀν 2 ἐς πυρετὸν ἀφικνέωνται· καὶ οὐδέπω οὐδὲ τὸ τοῦτο γινώσκουσιν, ἀλλὰ λοντροῖς τε καὶ σῖτοις χρησάμενοι ἐς πεπλευμονὴν κατέστησαν τὸ νόσημα, καὶ ἐς κίνδυνον τὸν ἔσχατον ἀφικνέωνται. ἀλλὰ χρὴ προμηθεύσθαι πρὶν 3 ἐς τὰς νοσοὺς ἀφικνέωνται, καὶ θεραπεύεσθαι τῷ τῷ πρόπῳ· μάλιστα μὲν πυρηνήντα μαλακῆσι πυρηνῆσι, εἰ δὲ μή, λουσάμενον πολλῷ καὶ θερμῷ, διαλύσαντα τὸ σῶμα ὡς μάλιστα, χρησάμενον τῶν σιτίων πρώτον μὲν τοῖς ὑδρεμέσι καὶ πλείστοισιν, εἰτὰ τοῖς ἄλλοισιν 4 ἐξεμέσαι εἴ, καὶ ἐξαναστάντα περιπατήσαι ὅλιγον χρόνον ἐν ἀλέᾳ, ἐπειτα καταδεύεσθαι πρώτῃ δὲ τοῖς περιπάτοις πολλοῖσιν 5 ἐξ ὅλιγον προσάγοντα χρῆσθαι καὶ τοῖς γυμνασίοις κούφοισι καὶ τῇς προσαγωγῆς καθύπερ καὶ πρότερον ἱσχυσάς ἐς τοῦτο πλείστης δεῖται καὶ περιπάτων. ἤν δὲ μὴ προνοθεῖς ἐς πυρετὸν ἀφίκηται, προσφέρειν μηδὲν ἄλλο 6 ἢ ὑδωρ ἡμερέων τριῶν· ἢ μὲν οὖν ἐν ταύτῃ παύσηται· ἢ δὲ μή, πτισάμης χυλῷ θεραπεύεσθαι· ἢ γὰρ τεταρταῖος ἢ ἐβδομαῖος 7 ἐκστήσεται καὶ 8

1 οἰονεῖ: ὅκιοιν M. 2 ἀν is omitted by M.
3 After πρὶν some MSS. (not θM) add ἀν.
4 τοῖς ἄλλοισιν: τοῖς ἄλλοισι M: Littré says "ἀλυκοῖσιν vulg." without naming MSS.
5 πολλοῖσιν omitted by M.
6 ἄλλο ηθ: ἄλλα η Μ: ἄλλο ἄλλα η Littré (with apparently the authority of some Paris MS. or MSS.).
7 ἡ γὰρ τεταρταῖος: ἡ ἐβδομαῖος θ: ἡ τεταρταῖος ἡ ἐβδομαῖος M: καὶ ἡ τεταρταῖος ἡ ἐβδομαῖος Littré (with apparently some authority).
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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\(^1\) 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\(^2\), 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 \(\delta\lambdaυκο\varepsilon\alpha\omega\)) “of salt foods.”

\(^2\) So Littré. It is doubtful in the Corpus whether \(\piολυς\) 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.

\(^8\) και \(\theta\) : \(\acute{\eta}\) M : ει Littré, with some Paris authority.
ΠΕΡΙ ΔΙΑΙΤΗΣ

εξιδρώσειν ἀγαθὸν δὲ τοῖσι χρίσματι χρησθαι τοῖσιν ἴδρωτικοῖσιν ὑπὸ τὰς κρίσιας, ἔξαναγ-κάζουσι γάρ.

LXXIII. Πάσχοισι δὲ τινες καὶ τοιάδε ἀπὸ πλησμονῆς τὴν κεφαλὴν ἀλγέονσι καὶ βαρύνουται, καὶ τὰ βλέφαρα πίπτει αὐτοῖσιν ἀπὸ τοῦ δείπνου, ἐν τε τοῖς υπνοῖς ταράσσονται,1 καὶ δοκεῖ θέρμῃ ἑνείναι, ἡ τε κοιλὴ ἐφίσταται ἐνίοτε ὡκόταν δὲ ἄφροδισιάσῃ, δοκεῖ κοινφότερος εἶναι ἐς τὸ παραυτικά, ἐξ υστέρου δὲ μᾶλλον βαρύνουται τούτοισιν ἡ κεφαλὴ τὴν πλησμονὴν ἀντισπώσα τὴν τε κοιλὴν ἐφίστησιν, καὶ αὐτῇ βαρύνουται κίνδυνοι τε ἐπίκεινται 2 κακοῦ, καὶ ὅκου ἄν βαγῇ ἡ πλησμονή, τοῦτο διαφθείρει.

1 ἄλλα χρή προμηθεῖσθαι ὡδε ἢ μὲν βούληται τὴν θεραπείν τοιεῖσθαι ταχυτέρην,3 προτυρηθέντα ἐλλεβόρῳ καθαρθῆναι, εἶτα προσάγειν τοῖσι σιτίοισι κούφοις καὶ μαλθακοῖσιν ἐφ' ἡμέρας δέκα· τοῖσι δὲ ὑφοις 4 διαχωρητικοῖσιν, ὅκως κρατήσῃ ἢ κάτω κοιλή τὴν κεφαλὴν τῇ κάτω ἀντισπάσει· καὶ τοῖσι δρόμωσι βραδέσι καὶ τοῖσιν ὑθρίοισι περιπατεῖσιν ἱκανοῖσιν, τῇ τε πάλη ἐν ἑλαίῳ· ἀρίστῳ τε χρήσθω καὶ ὑπνω ἀπὸ τοῦ ἁρίστου μὴ μακρῷ· ἀπὸ τοῦ δείπνου δὲ ὡσον ἐξαναστήναι ἱκανὸν καὶ τὸ μὲν λούσθαι, τὸ δὲ χρίσθαι, λούσθαι· δὲ χλειρῷ, λαγνεύῃς δὲ ἀπέχεσθαι· αὐτῇ μὲν ἡ ταχυτάτη 6 θεραπείν· εἰ δὲ μὴ βούλουσθοι φαρμακοποτεῖν, λουσάμενον

1 Από ταράσσονται θε has τῇ (sic) which may (without the accent) be correct, but probably is dittography.
2 M has ὑπόκειται, omits κακοῦ and reads ὑφῇ.
3 ταχυτέρην θ: ταχείην (before ποιεῖσθαι) M.
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.
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θερμῷ,1 ἐμέσαι σιτίοις χρησάμενον τοῖς δριμέσιν, ύγροῖς καὶ γλυκέσι καὶ ἀλμυροῖς.2 ἐξ ἐμέτου δὲ ὄσον ἔξαναστίναι· πρὸς δὲ τοῖς περιπάτοις πραέσι προσάγειν καὶ τοῖς γυμνασίοις γεγραμμένοισι ἐς ἡμέρας ἐξ· τῇ δὲ ἐβδόμῃ πλησιμοῦν ἐκσθέντα ἐμετον ποίησαι 3 ἀπὸ τῶν ὁμοίων σιτίων, καὶ προσάγειν κατὰ τωτὸ· χρήσθαι δὲ τούτοις ἐπὶ τέσσαρας ἐβδομάδας, μάλιστα γὰρ ἐν τοσοῦτοι χρόνῳ καθισταῖ· εἶτα προσάγειν τοῖς τε σίτιοι καὶ τοῖς πόνοις, τοὺς τε ἐμέτος σὺν πλείον χρόνῳ ποιεῖσθαι, τά τε σιτία ἐν ἔλασσοι προσάγειν, ὅκως τὸ σῶμα ἀνακομίσηται, καθιστάναι τε τὴν διάιταν ἐς τὸ σύνθες κατὰ μικρῶν.

LXXIV. Γίνεται δὲ καὶ τοιάδε ἀπὸ πλησιμοῦνής· ὁκόσοισιν ἡ μὲν κοιλὴ καταπέσει τὸ σιτίον, αἱ δὲ σάρκες μὴ δέχονται, ἐμμένουσα ἡ τροφὴ φύσαν ἐμποιεῖ· ὅταν δὲ ἀριστήσῃ, καθισταῖ, ὑπὸ γὰρ τοὺ ἰσχυρότερον τὸ κουφότερον ἐξελαύνεται, καὶ δοκέουσιν ἀπηλλάχθαι· τὸ δὲ πολὺ πλέον ἐς τὴν υστεραίην παραγίνεται. ὅταν δὲ καθ’ ἡμέρῃ ἐκάστην αὐξανομένον ἰσχυρὸν γένηται, ἐκράτησε τὸ ὑπάρχον τῶν ἐπεισενεχθέντων, καὶ ἐξεθέρμησε, καὶ ἐτάραξεν ἄπαν τὸ σῶμα, καὶ ἐποίησε διαρροήν· τοῦτο γὰρ ὄνομάζεται, ἐως ἄν

1 θερμῷ θ: πολλῷ Μ.  
2 ἐμέσαι σιτίοις καὶ γλυκέσι καὶ ἀλμυροῖς Μ.  

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bath, and then vomit after eating foods that are sharp, moist, sweet and salt\(^1\); 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 vomitings; 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 \(\delta \rho \mu \nu \delta \) is generally opposed to \(\gamma \lambda \nu \epsilon \delta \), it is not surprising that the manuscript \(M\) omits two epithets.

\(^3\) \(\pi \omega \iota \eta \sigma \alpha \iota \alpha \\theta \) : \(\pi \omega \iota \sigma \alpha \sigma \omicron \omega \iota \alpha \) \(M\).
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αὐτὴ μούνῃ σαπείσα ἡ τροφὴ ὑποχωρῆ.¹ ὠκόταν δὲ θερμαίνομένου τοῦ σώματος κάθαρσις δριμέα γένηται, τὸ τε ἐντερον ἔνεται καὶ ἐλκοῦται καὶ διαχωρεῖται αἴματώδεα, τοῦτο δὲ δυσενετρία καλεῖται, νοῦσος χαλεπὴ καὶ ἐπικίνδυνος. ἀλλὰ χρὴ προμηθεῖσθαι καὶ τὸ ἄριστον ἀφαιρεῖσθαι καὶ τοῦ δείπνου τὸ τρίτων μέρος· τοῖσι δὲ πόνοισι πλείσσοι, τῆς σπάλησι καὶ τοῖσι δρόμοισι καὶ

περιπάτοισι ² χρήσθαι, ἀπὸ τε τῶν γυμνασίων καὶ ὀρθροῦν ὅταν δ' ἦμεραι δέκα γένουται, προσθέσθαι ³ τοῦ σίτου τὸ ἡμισυ τοῦ ἀφαιρεθέντος, καὶ ἔμετον ποιήσασθαι, καὶ προσάγειν ⁴ ἐς ἡμέρας τέσσαρας· ὠκόταν δὲ ἄλλῃ δεκάς γένηται, τὸν τε ⁵ σίτου τὸν λουπὸν προσθέσθαι, καὶ ἔμετον ποιήσασθαι, καὶ προσάγων πρὸς τὸν σίτου ὑγεία ποιήσεις ἐν τούτῳ τῷ χρόνῳ· τοῖσι δὲ πόνοισι θαρρεῖν ⁶ τὸν τοιούτου πιέζων.

LXXV. Γίνεται δὲ καὶ τοιάδε· ἐς τὴν ύστεραίην ⁷ τὸν σίτου ἐρυγγάνεται ὡμὸν ἀτερ ὀξυρεγμίης, ἢ δὲ κοιλία διαχωρεῖ, ἐλάσσον μὲν ἢ πρὸς τὰ σίτα, ὡμοὶ δὲ ἰκανῶς, πόνοις δὲ οὔδεις ἐγγίνεται· τούτοις ἡ κοιλία ὑψωρῇ ἐσοῦσα οὐ δύναται καταπέσεσθαι τῶν σίτου ἐν τῇ νυκτί· ὠκόταν οὖν κινηθῇ, ἐρυγγάνεται τὸν σίτου ὁμόν. δεί οὖν τούτῳ παρασκευάσατο τῇ κοιλίᾳ θερμασίην ἀπὸ τε τῆς διαίτης καὶ ⁸ τῶν πόνων· πρῶτον μὲν οὖν χρὴ ἄρτῳ θερμῷ ⁹ χρήσθαι ξυμίτη, διαθρύπτοντα

³ προσθέσθαι Θ: προσθηναι Μ.
⁴ προσάγειν Θ: προσαγαγεῖν Μ. ⁵ τὸν τε Μ: 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 σϑφις see p. 409.
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ἐς οἶνον μέλανα ἦ ἐς ξωμὸν ύειόν· τοῖσι τε ἰχθύσιν ἔφθοισιν ἐν ἀλμή δριμείῃ· χρήσθαι δὲ καὶ τοῖσι σαρκώδεσιν, οἶνον ἄκροκολίοις 1 τε διέφθοισι σαρκώδεσιν ὑείοις, τοῖσι τε πῖσσιν ὑείοις ὑπτοῖσι, τοῖσι δὲ 2 χοιρείσσι μὴ πολλοῖσι καὶ σκυλάκων μηδὲ 3 ἐρίφων· λαχάνοις δὲ πρόσοισι τε καὶ σκορόδοισιν ἔφθοισι καὶ ὤμοισι, βλέπω τε ἐφθῷ καὶ κολοκύντης 4 ποτοῖσι τε ἄκρητοισιν, ἀναριστήν τε τὴν πρώτην. 5 ὑπνοῖσι τε ἀπὸ τῶν γυμνασίων, τοῖσι τε δρόμοισι καμπτοῖσιν, ἐξ ὁλίγου προσάγων, πάλη τε μαλακὴ ἐν ἑλαῖῳ· λοντροῖσι τε ὁλίγοις, χρήσμασι πλείοσι, τοῖσι πρῳ περιπάτοισι πλείστοισιν, ἀπὸ δεῖπνου δὲ 6 ὁλίγοις· καὶ τὸ σύκον μετὰ τῶν σίτων ἄγαθὸν, ἄκρητος τε ἔπταντα, ἐκ δὲ ταύτης τῆς θεραπείας καθίστασαι τοῖσι μὲν θάσσον, τοῖσι δὲ 27 βραδυτέρων.

LXXVI. Ἀλλοι δὲ τινὲς τουῦδε πίσχυσιν ἄχροοῦσι· καὶ οὕτων ἄχροος, ἐρυγγάνοις ὁλίγον ὑστερον ὡξὺ 7 καὶ ἐς τὰς ρίνας ἀνέρπει τὸ ὡξὺ. τοῦτοις τὰ σώματα ὅπως καθαρά ἐστιν· ὑπὸ γάρ τοῦ πόνου πλεῖον τὸ συντηκόμενον τῆς σαρκὸς ἢ τὸ ἀποκαθαιρόμενον 8 ὑπὸ τῆς περίοδου· ἐμμένου δὴ τοῦτο ἐναντίον τῇ τροφῇ, καὶ βιαζεῖται, καὶ ἀποζύμει. ἡ μὲν οὖν τροφή ἐρυγγάνεται, αὐτὸ δὲ ὑπὸ τὸ δέρμα 9 ἐξωθεῖται, καὶ τῶν ἀνθρώπων ἄχροιαν ἐμποτεῖ, καὶ νούσους ὑδρω-

1 ἄκροκολίοις: Μ.: ἄκροις θ.
2 τοῖσι τε πῖσσιν ύειόις ὑπτοῖσι· τοῖσι δὲ θ.: καὶ τοῖσι πλείοσι ὑπτοῖσι· θοὶσι ἔφθοισι· τοῖσι τε Μ.
3 μηδὲ θ.: καὶ Μ.

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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. ἄλλα χρή προμηθεύσατε ὁδε· ἡ μὲν ταχυτέρη θεραπεία, ἐλλέβορον πίσαντα προσ-άγειν, ὃσπερ μοι πρότερον γέγραπται· ἡ δὲ ἀσφαλεστέρη ὑπὸ τῆς διαιτήσιος ὁδε· πρῶτον μὲν λουσάμενον θερμῶ έμετον ποιήσατε, εἶτα προσ-άγειν ἐς ἡμέρας ἐπτά τὸ σιτίον τὸ εἴδισμένον. δεκάτη δὲ ἡμέρῃ ἀπὸ τοῦ ἐμέτον αὐθίς ἐμείτω, καὶ προσαγέτω κατὰ τωτὸ· καὶ τὸ τρίτου ὠσαύτως ποιήσατο· τοίς δὲ τρόχοισιν ὀλίγουσι καὶ ὀξέσι καὶ ἀνακινήμασι καὶ τρίψει, καὶ διατριβή πολλῆ χρῆσθω ἐν τῷ γυμνασίῳ, καὶ ἀλυσήσει χρῆσθω τοῖς τε περιπάτοισι πολ- λοίσιν ἀπὸ τῶν γυμνασίων, χρῆσθαι δὲ καὶ ἀπὸ δείπνου, πλείστοισι δὲ τοῖσιν ὀρθρίοισιν· ἐγκοινό- μενος δὲ χρησθώ· ὅταν δὲ λουέσθαι θέλη, θερμῶ λουέσθω· ἀνάριστος δὲ διατελεῖτω τούτον τὸν χρόνον. καὶ ἢν μὲν ἐν μηνι καθιστήται, θερα- πευέσθω τὸ λοιπὸν τοίσι προσήκουσιν· ἢν δὲ τι ὑπόλοιπον ἢ, χρῆσθω τῇ θεραπείᾳ.

LXXVII. Εἰσὶ δὲ τινές οἴσιν ἐς τὴν ύστεραῖν ὁξυρεγμᾶί γίνονται· τούτοισιν ἐν τῇ νυκτὶ ἀπό- κρισις ἀπὸ πλησιμονῆς γίνεται·7 ὀκόταν οὖν κινηθῆ ἐκ τοῦ ὑπνου τὸ σῶμα, πυκνοτέρῳ τῷ

1 For ἀσφαλεστέρῃ θ has βραδυτέρῃ.
2 ἐς is omitted by M.
3 ἐνκινήμασι Θ: ἀνακινήμασι Zwinger.
4 For διατριβή M has εὐδιατριβή.
5 ἐν τῷ ... χρῆσθω omitted by θ.
6 For ἐγκοινόμενος M has ἐκκοινῶν ἰωνοῖς.
7 M has ἢ before ἀπόκρισις, τῆς before πλησιμονῆς, and ὑπὸ for ἀπὸ. 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 gymnasium 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.

LXXVII. In some cases the morrow brings heart-burn. 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

1 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 ρότερον before θεραπείη. This does not touch the difficulty of the clause θεραπευέσθω . . . προσήκουσαί. It is just possible that this clause is merely a misplaced variant of χρήσθω τῇ (πρότερον) θεραπείη, and in the original text there was an ἀποσιώπησις after καθιστῆται. “If the patient recover in a month, well and good; if not, continue the treatment.”
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πνεύματι χρησάμενον, βιάζεται ἐξώ σὺν τῷ πνεύματι θερμὸν τε καὶ ὑζύ· ἐκ τούτου νοῦσοι γίνονται, ἢν μὴ τις προμηθεῖχα χρῆσται. συμφέρει δὲ καὶ τούτοιςιν ὡσπερ καὶ τῷ προτέρῳ¹ θεραπευθῆναι· τοῖς δὲ πόνοισι πλείοσι τοῦτον χρῆσθαι.

LXXVIII. Γίνεται δὲ τισὶ καὶ τοιάδε· ἐν τοῖς πυκνοσάρκοισι τῶν σωμάτων, ὅταν τὰ σιτία θερμαίνηται καὶ διαχέιται ἀπὸ πρώτου ὑπὸ τοῦ σιτίου διὰ τέκτων τῶν ὑπονοιν, ἀπόκρισις γίνεται ἀπὸ τῆς σαρκὸς πολλῆς υγρῆς ἐόυσης.² εἶτα τὴν μὲν τροφὴν ἢ σάρξ οὐ δέχεται πυκνή ἐόουσα, τὸ δὲ ἀπὸ τῆς σαρκὸς ἀποκρίθην ἐναντίομενον τῇ τροφῇ καὶ βιαζόμενον ἐξω ⁴ πνίγει τὸν ἀνθρώπου καὶ θερ-μαίνει, μέχρι ἐξεμέσῃ· ἐπείτα δὲ κοιψοτέροις ἐγένετο· πῶς δὲ οὐδεὶς ἐν τῷ σῶματι φανερὸς· ἀχροῆ δὲ ἐνεστὺ προϊόντος δὲ τοῦ χρόνου πῶνοι τε γίνονται καὶ νοῦσοι. πάσχουσι δὲ τούτοισιν παραπλήσια καὶ ὅκοσοι ἀγυμνοστοί ἐόντες, ἐξα-πώνησιν πονησάντες, σωνητῆς τῆς σαρκὸς πολλῆς ἐποίησαν.⁵ χρη δὲ τοὺς τοιούτους ὅδε θερα-πεύειν· ἄφελει τῶν σίτων τὸ τρίτου μέρος· τοῖς δὲ σίτοις χρῆσθαι τοῖς δριμέαι καὶ ξηραίει καὶ αὐστηροίοι καὶ εὐώδεις καὶ ὑφρηκτικοὶ, τοῖς δὲ δρόμοισι τοῖς μὲν πλεῖστοισι καμπτοῖσιν ἐν ἰματίω, γυμνὸς δὲ ⁶ καὶ τοῖς διαύλουσι καὶ τοῖς τρόχοισι, τρίψεις δὲ καὶ πάλη ὀλίγης,⁷ ἀκρο-

1 τῶν προτέρων ΘΜ· 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 υγρῆς ἐόουσης θ· πολλῆ 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 πνεύματι or τε.

4 ἔξω M: εἴσω θ.
5 σύντηξι τής σαρκός πολλὴν ἐποίησαντο θ: σύντηξιν τής σαρκός καὶ πολλὴν ἐποίησαν M: σύντηξιν τής σαρκός βιαίαν καὶ πολλὴν ἐποίησαν Littré.
6 ἐν ἵματις γυμνὸς δὲ καὶ θ: ἐν ἵματίων γυμνοὶ δὲ καὶ M.
7 For ὅλγη θ has ἀπαλη (sic).

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χειρισμοίσιν· (άκροχειρίσις 1 καὶ κωρυκομαχίη συμφορώτερον) τοίσι δὲ περιπάτοιςιν ἀπὸ τῶν γυμνασίων πολλοῖσα καὶ τοίσιν ὅρθριοισα καὶ ἀπὸ δείπνου· φωνῆς δὲ πόνος ἐπιτήθειοι· κένωσιν γὰρ τοῦ ψυγῷ ποιεύμενος ἄραιοι τὴν σάρκα· συμφέρει δὲ ἀνάριστον διάγειν· χρῆσθαι δὲ τοῖσι τοιούτοιςιν 2 ἐν ἡμέρησι δέκα· εἶτα προσθέσθαι τὸ ἡμισι τοῦ σῖτου 3 τοῦ ἀφαιρεθέντος ἐς ἡμέρας ἔξ, καὶ ἐμετον ποιήσασθαι, ἐκ δὲ τοῦ 4 ἐμέτον προσάγειν ἐς ἡμέρας τέσσαρας τὸ σῖτον· ὅταν δὲ ἡμέραι δέκα γένωνται ἀπὸ τοῦ ἐμέτον, κομισάσθω 5 τὸ ἀφαιρεθὲν σιτίον ἅπαν· τοῖσι δὲ πόνοισι καὶ τοῖσι περιπάτοισι προσεχέτω καὶ ψυγῆς ἐσται. ἥ δὲ τοιαύτη φύσις πόνου πλείονος 37 θεῖσθαι· συμφέρει δὲ τούτῳ τῶν μὲν σῖτων

1 ἀκροχειρίσις is omitted by θ. Ermerins omits ἀκροχειρίσις·

2 τοιούτοιςιν θ.: σιτίοισι Μ
3 τοῦ σῖτου omitted by Μ.
4 ἐκ δὲ τοῦ θ.: ἐκάστου Μ.
5 After κομισάςθω θ adds ἀπὸ τοῦ σῖτου, omitting σιτίον.
6 οὐ διανύσημα· οἶον λειντερίην οὐδὲ θ.: οἶον λειντερίην οὐδὲ Μ.: οἶον ἐκ λειντερίης Littré, Ermerins.
hands (hand-wrestling and the punch-ball are more than usually valuable),\(^1\) 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,\(^2\) 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-

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\(^1\) 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 οἶον ἐκ λιεντερίας was probably due to a corrector who scented an inconsistency between οὐ διὰ νόσημα and ἐς νὸσον ν ἑπιτίππονοιν 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 σιτα ἄρτοι συγκομιστοὶ ἄξυμοι, κλιβανίται, ἡ ἔγκρυφαι, θερμοὶ ἐς οὐνον αὐστηρὸν, καὶ τῶν ἱχθῶν τὰ νωτιαῖα καὶ οὐραία, τὰ δὲ κεφάλαια καὶ ὑπογάστρια ἔαν ὡς ὑγρότερα· καὶ τοὺς μὲν ἐφθοὺς ἐν ἅλμη, τοὺς δὲ ὀπτοὺς ἐν ὃξει· καὶ τοῖς κρέασι τεταριχευμένοις ἐν ἅλσι καὶ ὃξει· καὶ τοῖς κυνείοισιν ὄπτοισι. καὶ φάσοις καὶ τοῖς λοιπῶν τοιούτων ὀρνίθων, ἐφθοίσι καὶ ὄπτοίσι.

20 λαχάνισι δὲ ὡς ἦκιστα· οὐνό δὲ μέλαιν ἀκρητεστέρω αὐστηρῷ καὶ τοῖς περιπάτοισιν ἀπὸ τε τοῦ δείπνου πολλοῖσι καὶ τοῖς ὀρθρίοισιν, καὶ ἐκ τοῦ περιπάτου κοιμάσθω, δρόμῳσι δὲ καμπτοῖσιν ἐκ προσαγωγῆς· ἐστὼ δὲ καὶ τρίψις πολλή· καὶ πάλη βραχείᾳ καὶ ἐν τῷ ἐλαίῳ καὶ ἐν τῇ κόνιν, ὅκως διαθερμαίνομεν ἡ σὰρξ ἀποξηραίνηται τε καὶ τὸ ὑγρὸν ἐκ τῆς κοιλίας ἀντιστᾶται· ἀλλείφεσθαι δὲ συμφέρει μᾶλλον ἡ λουσθαί· ἀνάριστος δὲ διαγέτω· ὅταν δὲ γένωνται ἡμέραι ἐπτὰ, προσθέσθω τὸ ἡμῖν του σῖτου τοῦ ἀφαιρεθέντος, καὶ ἔμετον ποιησάσθω, καὶ προσαγέτω ἐς τέσσαρας ἠμέρας τὸ σίτιον· τῇ δὲ ἀλλή ἐβδόμη κομισάσθω ἀπαντὸ καὶ ἔμετον πάλιν ποιησάμενος προσαγέτω κατὰ τοῦτο.

LXXX. Ἀλλοισι δὲ τιαὶ γίνεται τοιάδε· τὸ διαχώριμα ἀσηπτον διαχωρεῖ, καὶ τὸ σῶμα τρυχεται τῶν σῖτων οὐκ ἔπαυρισκόμενον. οὕτωι

1 For αὐστηρὸν θ has θερμῶν.
2 ἔαν ὡς omitted by θ.
3 For ἅλσι θ has ἅλει.
4 For ὄπτοϊσι θ has ἐφθοῖσιν.
5 M omits δὲ and ἀκρητεστέρῳ αὐστηρῷ.
third. The food should consist of unleavened bread, made from unbolted 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

6 κοιμάσθωι θ: κοιμάσθαι Μ.
7 ὁκῶς θ: ὁκῶς Μ. Usually Μ has the -κ- forms of the relatives and θ the others.
8 After ποιησάσθω θ adds τὸ ἦμισυ τοῦ σιτοῦ.
9 For ὀνε ἐπαυρισκόμενον θ has ἐπαυρίσκεται.
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dε προϊόντως τοῦ χρόνου ἐμπίπτοτοισιν ἐς νοῦσους·
tούτοισιν αἱ κοιλίαι ψυχραί καὶ ξηραί· ὁκόταν
όν μήτε σῖτοισι προσήκουσι χρέωται μήτε
γυμνασίοις, πᾶσχουσι ταῦτα. συμφέρει δὴ
tούτῳ ἀρτοῖσι καθαροῖσι ἱπνύτησι χρήσθαι, καὶ
tοῖσιν ἰχθύσιν ἐφθοίσιν ἐν ὑποτρύμμασι, καὶ
κρέασιν ἐφθοίσιν ὑείοισι, καὶ τοῖσιν ἀκροκωλίοισι
διέφθοισι, καὶ τοῖσι πίοσιν ὀπτοῖσι, καὶ
tῶν δρμέων καὶ τῶν ἀλκετῶν τοῖσιν υγραῖοισι, καὶ
τοῖσιν ἀλκυρὸισιν οἴνοισι δὲ μέλασι μαλακοῖσιν
καὶ τῶν βοτρύων καὶ τῶν σύκων ἐν τοῖσι σῖτοισι·
χρὴ δὲ καὶ ἐναριστὴν μικρὸν· τοῖσι δὲ γυμνασίοις
πλείοσι χρήσθαι, δρόμοισι καμπτοῖσιν ἐκ προσ-
αγωγῆς, ύστατοισι τε πρόχοισι, πάλη δὲ μετὰ
tῶν δρόμων ἐν ἐλαίῳ· περιπάτοισι δὲ μὴ πολ-
λοίσιν ἀπὸ τῶν γυμνασίων· ἀπὸ δεῖπνου δὲ ὅσων
ἔξαναστήραι· ὀρθοῦ δὲ πλείοσι περιπάτοισι
χρήσθαι· λονέσθω δὲ θερμῶς· χρήσθω δὲ καὶ
χρίσμασιν· ὑπὸν δὲ πλείονα διδῶτω καὶ μαλα-
κευνεῖτω· χρὴ δὲ καὶ ἀφροδισιάσατε τι· τῶν δὲ
σῖτων ἀφελεῖν τὸ τρίτον μέρος· ἐν ἡμέρῃσι δὲ
δέκα δύο προσάγειν αὐτὸν πρὸ τὰ σιτία.

LXXXI. Εἰσὶ δὲ τϊνες ὅσι τὸ διαχώρημα
ὕγρον καὶ σέσηπος διαχωρεῖ, τοῖσιν ἄλλως
ὑγιανοῦσι καὶ γυμναξομένοισι, καὶ τόνον οὐ
παρέχει· οἱ δὲ τϊνες ἀποκλείονται τῶν προση-

1 Before νοῦσος Μ has τὰς.
2 δὴ τούτω· τοῦτω· τούτως Μ.
3 καὶ τοῖσι μὲν ἀκροὶς διεφθοῖς· τοῖσι δὲ πίοσιν ἐφθοῖσι· θ.; καὶ
tοῖσιν ἀκροκωλίοισι διέφθοισι καὶ τοῖσι πλείστοισι ὀπτοῖσι Μ.
4 ἐν τοῖσιν οἰνόισι· θ.; τοῖσι δὲ σῖτοισι· Μ.: ἐμφορεύσαι ἐν γε
tοῖσι σῖτοισι· Ἰττέρε.
5 Μ has πάλη τε and τῷ before ἐλαίῳ.
6 Μ has τὸ τέταρτον μέρος ἐν ἡμέρῃσι δέκα· καὶ.
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 ἀλμυρὸς is difficult, as it is hardly to be distinguished from ἀλυνός. I suppose that it refers here to pungent dishes generally.

2 The process whereby the digestive organs make waste matter was called σउψ, the process of digestion πέψις. Hence both ἀπεπτως and ἀσηπτως mean “undigested,” while σεσηπτος 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 ἀπεπτως and ἀσηπτως by “incoctus,” σεσηπτος by “incoctus.” Littré has “non digérē,” “non corrompu,” “corrompu.”
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cόντων· προϊόντος δὲ τοῦ χρώμου, καὶ τὰς σάρκας ἐπισπάται τῇ θερμασίᾳ ἢ κοιλίᾳ, πόνον τε παρέχει, τῶν τε σίτων ἀποκλείονται, ἢ τε κοιλία ἐξελκοῦται, στῆσαι δὲ χαλεπῶν ἤδη γίνεται αὐτὴν. ἀλλὰ χρῆ πρότερον προμηθεῖσθαι γνώτα τὴν κοιλίαν θερμήν καὶ ύγρήν παρὰ τὸ προσήκον, πόνων τε ὑπερβολὴν ἀσυμφόρων ἑγενομένων. τῇ οὖν διαίτῃ δεὶ ψυξί καὶ ἑηρήματος. πρώτον μὲν χρῆ τὰ γυμναίσια τὰ ἡμίσεα ἀφελείν, τῶν τε σίτων τὸ τρίτον μέρος· χρῆσθαι δὲ μάζησι 1 προφυρητῇσι τριπτῆσι, καὶ τοῖσιν ἰχθύσι τοῖσι χηροτάτοσιν ἐφθοίσι, μήτε λιπαροὶς μήτε ἁλμυροῖς· χρῆσθω δὲ καὶ ὑπτοίσι· κρέασι δὲ τοῖσιν ὀρνιθίοισιν, ἐφθοίσι μὴν φάσσῃς, περιστερής, περδίκων δὲ καὶ ἀλεκτορίδων ὑπτοίσιν ἡδύνοισι. 2

20 λαγοῦσιν ἐφθοίσιν ἐν ὑδατί, καὶ τοῖσιν ἀγρίοις λαχανοὺσιν ὅσα ψυκτικά, τοῖσι τευτλοὺσι καθεφθοίσιν ὀξηροίσι. 3 οὖν ὡς ἄμαλνι αὐστηρῶν γυμνασίοις τε πρόχοσιν ὀξέοις τρίψις μὴ πολλή προσέστω, 4 ἀλλ' ὄλιγη, μηδὲ πάλιν ἄκροχειρισμὸς δὲ 5 καὶ χειρονομιή καὶ κωρυκομαχίη καὶ ἀλιγιδησία ἐπιτηθεῖ ἢ μὴ πολλής τοίσι δὲ περιπάτωσι καὶ ἀπὸ τοῦ γυμνασίου χρήσθω πρὸς τὸν πόνον ἱκανοῖς, καὶ ἀπὸ δεῖπνου πρὸς τὰ σκιὰ πλεῖστοισι, καὶ προὶ πρὸς τὴν ἐξίν 30 συμμέτρως· λοῦσθω δὲ χλιερῷ ἀπέραμα· οὕτω δὲ διαίτηθεις ἥμερας δέκα προσθέσθω τοῦ τε

1 M has the singular, μάζη κ.τ.έ.
2 ἀμφότεροι Μ: ἐυνυτοισι θ.
3 Ermerins after ἐξηροίσι adds καὶ τοῖσι ἀγρίοισι ἀπασι. This may be correct.
4 ἐπαυγέσθω Μ.
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.\footnote{The text here is very uncertain, and I have done my best to make sense of the reading of ω. It is tempting to adopt the reading of Ermerins: “vegetables that are cooling, such as beet . . . , and all wild vegetables.”} 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-

\footnote{\textit{άκροχείρησις M.}  \textit{έπιτηδεία M:} \textit{έπιτηδεῖι θ.}}
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σίτου τὸ ἡμισυ καὶ τῶν πόνων τὸ τρίτον μέρος· καὶ ἐμετον ποιησάσθω ἀπὸ τῶν ξηρῶν καὶ στρυ-
φῶν, καὶ μὴ διατριβέτω ἐν τῷ σιτίῳ, ἀλλὰ ἐμεῖτω τῇ ταχύτητι· ἐκ δὲ τοῦ ἐμετον προσα-
γέτω ἐς ἡμέρας τέσσαρας τὸν σίτου καὶ τὸ ποτὸν καὶ τὸν πόνον μερίζον· τότε ἐς δεκας
γένναται, προσθέσθω τὸν σίτου τὸν λοιπὸν καὶ τὸν οἰνον τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέςτε-

LXXXII. "Ἀλλοισι δὲ τισι ξηρὸν καὶ συγκε-
καυμένου τὸ διαχώρισμα γίνεται, καὶ τὸ στόμα ξηρόν, ποιοῦντος δὲ τοῦ χρόνου γίνεται, καὶ ἡ κοιλία ἰσταται καὶ οὐρήσις·

όκοταν γὰρ μὴ ἕχῃ τὸ ἐντερον ὑγρασίην, περὶ τῶν ἀπόσπατων περιοδῆσαν ἀποφράσσει τὰς
dιεξόδους, καὶ ὄδυνης τὸ παρέχει, καὶ θέρμη

λαμβανει, καὶ ὃ τι ἄν φάγη ἡ πίθ ἐξεμεῖ· τελευ-
tῶν δὲ καὶ κόπρον ἐμεῖ· 5 οὔτος οὐ βιώσιμος,

όκοταν ἐς τούτο ἔλθη. ἀλλὰ χρὴ πρότερον

προμηθεύσεις γινώσκοντα ὡτι ξηρασίη θερμή
κρατεῖται ὑνθρωπος. διαιτήσθαι οὖν χρὴ αὐτῶν

τῇ τε μάζῃ προφυρητῇ ῥαντῇ καὶ ἀρτῳ σιτανίῳν

πυρῶν τῷ τε χυμῷ 6 τῶν πιτύρων ἐξυμωμένων,

λαχάνοις τε χρήσας πλὴν τῶν δριμῶν καὶ

1 διατριβέτω M : διατριβέθ. 2 τέσσαρας is omitted by θ.

3 καὶ τὸ ποτὸν is omitted by Μ.

4 καὶ τῶν σιτῶν πρὸς τῶν πόνων ἐνδεέςτερως: θ.: καὶ τῶν σιτῶν τὸ πότιμον τῶν πόνων ἐνδεέςτερον: Μ.: καὶ τῶν οἰνῶν τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέςτερον. Littré: καὶ τῶν οἰνῶν, πλὴν τῶν πόνων ἐνδεέςτερον. Ermerins. Ι 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.\(^2\) 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-kneedled 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 \(\muερίζων, \text{"dividing them," may merely emphasize the notion of progressive increase implied in} \pi\rho\sigma\alpha\gamma\varepsilon\tau\omega.\)

\(^2\) The Greek admits the rendering, \text{"but not quite enough to match the exercise." But the sense of the passage suffers.}\n
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between daggers and given a translation that represents the general sense.

\(\text{δελευτάω} \ldots \text{εμεί} \text{omitted by} \theta.}\)

\(\chiμώ\theta: \chiυλώι M.\)
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ξηρῶν καὶ ἐψαυνοῦσι· καὶ τῶν ἱχθύων τοῖς κονφοτάτοισιν ἐφθοίσι· καὶ τοῖς κεφαλαίοισι τῶν ἱχθύων καὶ καράβων· μυσὶ καὶ ἐχίνοισι καὶ τοῖς καρκίνοισιν, καὶ τῶν κογχυλίων τοῖς χυμόισι καὶ αὐτοῖσι τοιούτοισιν ὑγροτάτοισιν· κρέασι δὲ τοῖσιν υἱέσιν ἀκροκωλίοισιν ἐμπροσθοῖσιν ἐφθοίσι καὶ ἐρίφων καὶ ἀρνῶν καὶ σκυλάκων ἐφθοίσιν· ἱχθύων δὲ τοῖσι ποταμίοισι καὶ ιιμναίοισιν ἐφθοίσιν οἴνω μαλακῶ, ὑδατέ· τοῖς δὲ πόνοισι μὴ πόλλοίσι μηδὲ ταχέσιν, ἀλλὰ ἱσύχοισιν ἀπασί· τοῖς δὲ περιπάτοισι πρω̂τ ἐν ἡρήσθω, πρὸς τὴν ἔξω ἰκανοῖσι καὶ ἀπὸ γυμνασίου πρὸς τὸν πόνου συμμέτροισιν· ἀπὸ δεῖπνου δὲ μὴ περιπατεῖτο· λουτρόει δὲ χρήσθω καὶ ὑπνοῖσι μαλακοῖσι καὶ ἀρίστῳ ὑπνῷ τε μετὰ τὸ ἀριστὸν μὴ μακρῷ· ὀπώρῃ τε τῇ ὑγραινούσῃ μετὰ τῶν σιτίων· χρήσθω καὶ τοῖσιν ἐρεβίνθοισι τοῖσι χλωροῖσι καὶ ἀργρῶς ὑδατε· ἀφελέσθω δὲ τῶν πόνων καὶ οὕτος ἔξω ἀρχῆς τοὺς ἰμίσας τῶν πρόσθεν· καὶ ποιησάσθω· ἐμετον ἀπὸ γλυκέων· καὶ λεπάρῳ καὶ ἀλμυρῷ καὶ πόνου· ἐνδιατριβέτω δὲ ὡς πλεῖστον χρόνον ἐν τοῖσι σιτίοισι πρὸς τοὺς ἐμέτοισι· εῖτα προσαγέτω τὸ σιτίον ἐς ἰμέρας τρεῖς· μηδ' ἀνάριστος ἐστώ· ὅταν δὲ ἰμέραι δέκα γένωται· τῶν πόνων προσαγέσθω· πλεῖονας· ἢν μὲν οὖν ἡ πλησιμονή ἐνη ἀπὸ τοῦ σιτίου ἢ τῆς κοιλίης πλημμέλεια· ἐμεσιτῶ· ἢν δὲ μή· οὕτῳ 44 θεραπευέσθω τὸν ἐπίλοιπον χρόνον.

1 ἐμπροσθοῖσιν Μ· ἐμπροσθοῖσιν θ.
2 σιτίων Μ· λοιπῶν θ (perhaps rightly).
3 For ποιησάσθω θ reads ποιησάτω.
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 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.

1 The reading of M, πλειθνων, "more than usually copious," may be right. It is hard to distinguish πιθνων from λιπαρων. Perhaps the former is "fatty," the latter "sickly."

4 For πιθνων M reads πλειθνων.
5 For προσαγέσθω M reads προσαγέτω.
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LXXXIII. Γίνεται δε και τοιάδε: φρίκαι ἀπὸ τῶν περιπάτων ἐγγίνονται τῶν ὀρθρίων, καὶ τὴν κεφαλὴν βαρύνονται τοσοῦτο ὁκόσῳ πλείονες οἱ περίπατοι τῆς συμμετρίας. κενεύ- μενον δὲ τὸ σῶμα καὶ ἡ κεφαλὴ τοῦ ὕγρου φρίσσει τε καὶ βαρύνεται· προϊόντος δὲ τοῦ χρόνου ἐσ πυρέτων ἀφικνεῖται φρικώδεα. ἀλλ' οὐ χρή προϊέσθαι ἐς τοῦτο, ἀλλ' ἐκθεραπεύεσθαι πρῶτερον ὁδὲ· όταν γένηται τάχιστα τῶν τεκ- 10 μηρίων τι, χρισάμευνοι καὶ ἀνατριψάμευνοι ὁλίγα, ἀριστον ποιήσασθαι πλέον τοῦ εἰθισμένου, καὶ πιεῖν ἱκανὸν ὄνον μαλακόν, ἔτα ὑπνὸν χρῆσθαι, ἀπὸ τοῦ ἀρίστον ἱκανῷ· ἐς τὴν ἐσπέρην δὲ κούφοισι χρησάμενοι γυμνασίουσι θερμῷ λου- σάμενοι δειπνῆσαι τὸ εἰθισμένον· περιπάτῳ δὲ μὴ χρῆσθαι ἀπὸ δείπνου, διατρίβειν δὲ χρόνου· τῇ δὲ υστεράτη ἀφελέσθω τῶν γυμνασίων πάντων καὶ τῶν περιπάτων τὸ τρίτον μέρος, τοῦτο δὲ σίτουσι χρησάσθω ὡσπερ εἰθιστο· λονέσθω δὲ 20 χλιαρῷ, καὶ τῷ ἑλαίῳ ἀλειφέσθω ἐν τῷ ὕδατι· ὑπνοισὶ τε μαλακοῖσι διαγέτω, ἐν ἡμέρῃσι δὲ 22 πέντε τοὺς πόνους προσαγέτω ἐκ τῶν μικρῶν.

LXXXIV. Εἰσὶ δὲ τίνες οἱ φρίσσουσιν ἐκ τῶν γυμνασίων, καὶ ἐπειδὰν ἐκδύσωνται μέχρι διαπονήσωσιν· ὅταν δὲ ψύχηται, πάλιν φρίσσει·

1 For ὀρθρίων M reads ὀρθρίων.
2 So θ. M has βαρύνεται· τοῦτω οἱ πλείονες.
3 For χρῆσθαι M has χρήσασθαι.
4 For ἱκανῷ M has ἱκανῶς.
5 For θερμῷ M has θερμώς.
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 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 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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βρυγμός τε τὸ σῶμα ἔχει· ὑπνώσει τε, ὅταν δὲ ἐξέγρηται, χασμάται πολλάκις· ἐκ δὲ τοῦ ὕπνου τὰ βλέφαρα βαρέα· προϊόντος δὲ τοῦ χρόνου καὶ πυρετοῦ ἐπιγίνονται ἴσχυροί,¹ καὶ φλυαρεῖ. φυλάσσεσθαι οὖν χρή καὶ μὴ προϊόσθαι ἡς τούτο, ἀλλὰ ἐκδιαιτήσασθαι ὡδε· πρῶτον μὲν τῶν γυμνασίων ἦφελέσθω πάντα ἢ τὰ ἡμίσεα· τοῖς δὲ σίτοισιν πᾶσι χρήσθω ὑγροτέροισι τε καὶ ψυχροτέροισιν, καὶ τοῖς πόμαις μαλακωτέροισι καὶ ὑδαρεστέροισιν· οκόταν δὲ παρέλθωσιν ἕμεραι πέντε, προσθέσθω τῶν πόνων τὸ τρίτον μέρος τῶν ἁφαιρεθέντων· τοίς δὲ σίτοισι χρήσθω τοῖς αὐτοῖς· πέμπτη δὲ ἀλλη ἕμερη τοὺς ἡμίσεας τῶν λοιπῶν πόνων προσθέσθω· αὕτης δὲ πέμπτη μετὰ τούτο ἀπόδος τοὺς πόνους πάντας κούφοτέρους καὶ ἐλάσσονας, ὡς μὴ πάλιν ὑπερβολὴ γένηται.

LXXXV. Τοῖς γὰρ πάσχουσι ταῦτα τὰ τεκμήρια οἱ πόνοι κρέσσουσι εἰσὶ· τῶν σιτίων· αἰνισάζειν οὖν χρή. ἐνοι δὲ οὐ ταῦτα πάντα πάσχουσιν, ἀλλὰ τὰ μὲν, τὰ δὲ οὐ. πάντων δὲ τούτων τῶν τεκμηρίων οἱ πόνοι κρατεύοντι τῶν σιτίων, καὶ θεραπεῖ ἡ αὐτή. συμφέρει δὲ τούτοις θερμολούτειν, μαλακευτεῖν, μεθυσθῆναι ἀπαξ ἢ δίς, μὴ ἐς υπερβολὴν· ἄφροδισιώσαι τε ὅταν ὑποτίθη.⁴ ρᾷθυμῆσαι πρὸς τοὺς πόνους, πλὴν τῶν περιπάτων.⁵

¹ For ἴσχυροί M has φαύλοι.
² προϊόσθαι θ: προϊόσθαι M (which omits καὶ).
³ θ omits τοῖς γὰρ . . . εἰσί.
⁴ So M. θ reads ὑποτίθη, 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 ῥῷ σῶμα, and the words are strange, although supported by all the MSS. Perhaps we should read ῥῷ 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 ῥῷ σῶμα would be impossible in this context.
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ΤΟ ΤΕΤΑΡΤΟΝ
Η
ΠΕΡΙ ΕΝΥΠΗΝΙΩΝ

ΛΞΞΧΧVI. Περὶ δὲ τῶν τεκμηρίων τῶν ἐν τοῖς ὑπνοισίν ὁστὶς ὀρθῶς ἐγνωκε, μεγάλην ἔχουτα δύναμιν εὐρίσκει πρὸς ἅπαντα. ἡ γὰρ ψυχὴ ἐγρηγοροτι μὲν τῷ σῶματι ὑπηρετεύουσα, ἐπὶ πολλὰ μεριζομένη, οὐ γίνεται αὐτὴ ἐωστῆς, ἀλλὰ ἀποδίδωσι τιὸ 1 μέρος ἐκάστῳ τοῦ σώματος, ἄκοι, θείει, ψαύσει, ὀδοιπορίᾳ, πρῆξεις παντὸς τοῦ σώματος. 2 αὐτὴ δὲ ἐωστῆς ἡ διάνοια οὐ γίνεται. 3 ὅταν δὲ τὸ σῶμα ἵσυχάσῃ, ἡ ψυχὴ 10 κινεομένη καὶ ἐγρηγορέουσα 4 διοικεῖ τὸν ἐωστῆς οἶκον, καὶ τὰς τοῦ σώματος πρῆξεις ἀπάσας αὐτὴ διαπρίσεται. τὸ μὲν γὰρ σῶμα καθεύδουν οὐκ αἰσθάνεται, ἡ δὲ ἐγρηγορέουσα γινώσκει πάντα, 5 καὶ ὅρη 6 τε τὰ ὄρατα καὶ ἀκούει τὰ ἀκουστά, 7 βαδίζεις, ψαύεις, λυπεῖται, ἐνθυμεῖται, ἐνὶ λόγῳ, 8 ὀκόσας 9 τοῦ σώματος ὑπηρεσίας ἡ τῆς ψυχῆς, πάντα ταῦτα 10 ἡ ψυχὴ ἐν τῷ ὑπνῳ.

1 τι Μ: τὸ θ.
2 So θ: M has πρῆζει: πάντη τοῦ σώματος δ.ἀνοίχ.
3 αὐτὴ δὲ ἡ διάνοια. ἐωστῆς οὐ γίνεται θ: αὐτὴ δὲ αὐτῆς ἡ διάνοια οὐ γίνεται Μ.
4 ἐγρηγορέουσα. τὰ πρῆγματα θ: ἐπεξέρπουσα τὰ σώματα M: ἐπεξέρπουσα τὰ μέρη τοῦ σώματος Littre.
5 πάντα θ: M omits. 6 καὶ ὅρη θ: καθορῆ 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 ἐωτικὸν οἶκον which has crept into the text. The unusual form ἐγρηγορέουσα may possibly account for the disturbed state of the manuscript tradition.
ΠΕΡΙ ΔΙΑΙΤΗΣ

διαπρήσσεται. ὡστὶς οὖν ἐπίσταται κρίνειν
19 ταῦτα ορθῶς μέγα μέρος ἐπίσταται σοφίς. 1

LXXXVII. Ὄκοσα μὲν οὖν τῶν ἐνυπνίων
θεία ἐστὶ καὶ προσημαίνει 2 ἡ πολέσι ἡ ἴδιωτησι
ἡ κακὰ ἡ ἁγαθὰ; μὴ δὲ αὐτῶν ἀμαρτήσῃ, ἓισι
οὐ κρίνουσι περὶ τῶν τοιούτων τέχνην 3 ἔχοντες·
όκοσα δὲ ἡ πυρκῇ τοῦ σώματος παθήματα
προσημαίνει, πλησιμονῆς ἡ κενώσιος ὑπερβολὴν 4
τῶν συμφυτῶν, ἡ μεταβολὴ τῶν ἀνθέων, κρι-
νουσι μὲν καὶ ταῦτα, καὶ τὰ μὲν τυχάνουσιν,
τὰ δὲ ἀμαρτάνουσι, καὶ οὐδέτερα 5 τούτων γνώ-
σκοντι δὶ ὁ τι 6 γίνεται, οὐθ᾽ ὁ τι 7 ἀν ἐπιτύχωσιν
οὐθ᾽ ὁ τι ἀν ἀμαρτώσι, φυλάσσεσθαι δὲ παρα-
νέοντες μή τι κακῶν λάβῃ, οἱ δ᾽ οὖν 8 οὐ διδάσκο-
ντως ἔρη φυλάσσεσθαι, ἀλλὰ θεοὺς εὐχέσθαι 9 κελεύουσι· καὶ τὸ μὲν εὐχέσθαι ἁγαθον· 11 δεὶ δὲ
καὶ αὐτὸν συλλαμβάνοντα τοὺς θεοὺς 12 ἑπικα-
λεῖσθαι.

LXXXVIII. Ἐχει δὲ περὶ τούτων ὡδὲ· 13 Ὅκοσα
τῶν ἐνυπνίων τὰς ἡμερινὰς 14 πρήξιας τοὺν
ἀνθρώπου ἡ διανοιας 15 ἐς τὴν εὐφρόνην 16 ἀπο-

1 θ omits σοφίς.  2 θ omits ἡ . . . προσημαίνει.
3 So M. Some MSS. read ἀκριβῇ τέχνην.
4 θ has ἡ before ὑπερβολὴν, and so Diels would read
προσημαίνει, ἡ ὑπερβολὴ 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 Μ: οὖν is omitted by the first hand in H.
7 οὐδότι . . . οὐδότι θ.
8 οιδὼν θ: οἱ δ᾽ Αὐ Diels.
9 φυλάσσεσθαι Μ.
10 εὐχέσθαι Μ. In θ the -ίνων of θεαίων has been erased.
11 The vulgate has εὐχέσθαι πρέπουν καὶ λίνη ἐστίν ἁγαθόν.
M has εὐχέσθαι δεὶ καὶ ἁγαθόν.
12 In θ the -ν ς 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, αὕτων must be emended to αὐτῶν or ἐννυτῶν, otherwise the order of the words is wrong.

2 The punctuation of this passage is uncertain. I have taken παραίνεοντες as a slight anacoluthon for παραίνεοσι, 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 Ἰπποκρατος π ἐνυπνίων ΚΓ.
14 ἡμερίνας M : ἐσπερίνας θ.
15 ἡ διάνοιας θ : ἡ διάνοια Μ.
16 εὐφρονῆν M : εὖ φρονεῖν θ. After εὐφρονῆν M has ἐνυπνιάζεται ἐνεπέρνυ.
ΠΕΡΙ ΔΙΑΙΤΗΣ

cidwosi kata tropon gynoménas 1 ὥσπερ 2 tis hmeiras éprrhchh ò ébouleúthi épi 3 dikaiòw príghmati, tauta to ánthròpòw ágathá: úmneính gar sémajnei, dióti ò ψυχh parameínei toisín hmerinovóis bouleumásin, óute plhsmounh krátetheúsa ou te kenósei ou te alów oudeí òxwdein prospesúnti. ótan de prós tás hmerinìas príxias upenanwíta tâ évnpia kai éghýntai peri autôn ò máxh ò víkî, 4 sémajnei táráxhov 5 ev to sómatai kai òn mèn íschnrh ò íschnòv to kákoú, 6 òn de fáulh, òsthevésteron. peri mèn ou tís príxios eit' aπotrépein dei eité mì, 7 ou krínoon to de sóma therapeússetai súmbouleúw. plhsmounh gár tinos éghenoménnh apókrìsis tis gynomény 8 éttarátze tîn ψυχhîn. òn mèn ouv íschnòv ò to énanwíthén, òmevón te suμphéréi poûsassthain kal tòi stótoisikoufoísi prospágein eis hmeras pèntë, kal tòi stó toipátoísi òrðhríoi poiłloíai kal ðexísw ev kà prossasxynhùs xhrítai, kal tòi stóum naμnásiosín, óstis épinyumásetai, 9 suμmèstoroi proè tîn prossasxynhùn tòv sítov 10 òn de òsthevésteron to upenanwión 11 génnhain, òfèlwv tòn òmevón to

1 gynoménav ò: gynìμeva M. 2 ὥσπερ M : ὥσπερ ò.
3 épi ò : èv M.
4 ò máxhî : ò víkî ò : ò máxhî. ἡνίκα ἢν (with σημαίνη) M : the text is Diels'.
5 táráxhov ò : táráxhîn M.
6 ò has kai òn íschnh íschnòv to sóma. Diels would read kai òn mèn íschnh, íschnòv (sc. tòv táráxhov sémajnei); this is quite possibly correct.
7 Both ò and M omit ðèi, which the vulgate places after mì. M. has ou te for eité.

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occurring naturally, just as they were done or planned during the day in a normal\(^1\) 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,\(^2\) 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. Littre'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 ἐπιγυμναζεσθαι 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 "dificilior lectio potior."
ΠΕΡΙ ΔΙΑΙΤΗΣ

τρίτον μέρος ἔφελε τῶν σίτων,1 καὶ τοῦτο ἡσυχὴ προσάγον 2 πάλιν ἐπὶ πένθ' ἡμέρας: καὶ
tοῖς περιπάτοις πιέζειν καὶ τοῖς τῆς φωνῆς
πόνοις χρῆσθαι,4 καὶ καταστήσεται ἡ ταραχή.5

LXXXIX. Ἡλιον καὶ σελήνην καὶ οὐρανὸν καὶ ἀστρα 6 καθαρὰ καὶ εὐαγέα, κατὰ τρόπον ὀρέωμενα 7 ἔκαστα, ἦγαθά: Ὑγιεῖν γὰρ τῷ σῶ-
ματι σημαίνει ἀπὸ πάντων τῶν ὑπαρχόντων·
ἀλλὰ χρῆ διαφυλάσσειν ταύτην τὴν ἔξιν τῇ
παρεούσῃ διαίτη. εἰ δὲ τοῦτων ὑπεναντίον γένοιτο, νοῦσον τινα τῷ σῶματι σημαίνει, ἀπὸ
μὲν τῶν ἰσχυρότερων ἰσχυρότερην, ἀπὸ δὲ τῶν
ἀσθενεστέρων κουφοτέρην. ἀστρων μὲν οὖν ἡ
10 ἡ ἔξω περίοδος, ἦλιον δὲ ἡ μέση, σελήνης δὲ
ἡ πρὸς τὰ κοίλα. ὁ τι μὲν οὖν δοκεῖ 8 τῶν
ἀστρων βλάπτεσθαι ἡ ἀφαίρεσθαι ἡ ἐπίσχε-
σθαι 9 τῆς περίοδος, ἢ μὲν ὑπ' ἴερος ἡ νεφέλης,
ἀσθενεστέρον' εἰ δὲ καὶ ὕδατος ἡ χαλάζης,
ἰσχυρότερον' σημαίνει δὲ ἀπόκρισιν ἐν τῷ
σῶματι ύγρὴν καὶ φλεγματώδεα γενομένην ἐς
τὴν ἔξω 10 περιφορὴν ἐσπεπτωκέναι. συμφέρει
dὲ τοῦτω τοῖς τε ὀρόμουσιν ἐν τοῖς ἴματοις

1 τῶν σιτῶν θ: τοῖς σιτίων Μ. 2 τῷ Μ. 3 προσαγάγου θ Μ. 4 χρήσθω Μ. 5 After ταραχῆ θ has καὶ τοῖς θεοῦσιν εὐχεσθαι with ὁσι and
-ων erased. Μ has καὶ τοῖς θεοῦσι εὐχεσθαι.
6 ἀστρα θ: ἀστέρας Μ. 7 ὀρέωμενα Μ: ὀραιομένα θ: ἢν before καθαρὰ and ὀρέωμενa Diels.
8 δοκει: δοκολή Μ. 9 ἐπίσχεσθαι Μ: ἐπίσχεσθαι θ. 10 ἔξω θ: ἔσω Μ.

1 “Agiles” Littré; “suo motu agitata” Ermerins, as though εὐαγέα came from ἄγω.

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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.

LXXIX. To see the sun, moon, heavens and stars clear and bright, each in the proper order, is good, as it indicates physical health in all its signs, 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 lighter 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. 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. 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 ἵππος 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.
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χρήσθαι πολλοίσιν, ἐξ ὅλγου προσάγοντα, ὁπως εξιδρώσῃ ὡς μάλιστα, καὶ τοῖς περιπάτοισιν ἀπὸ τοῦ γυμνασίου πολλοίσι, καὶ ἀνάριστον διάγειν. τῶν τε σίτων ἀφελόμενον τὸ τρίτον μέρος προσάγειν ἐς πένθ᾽ ἡμέρας· εἰ δὲ δοκοίη ἵσχυρότερον εἰναι καὶ πυρῆνα 4 χρήσθαι τὴν γὰρ κάθαρσιν διὰ τοῦ χρωτός συμφέρει ποιεῖσθαι, διότι ἐν τῇ ἐξω περιφορῇ ἔστι τὸ βλάβος· τοῖς δὲ σίτοις χρήσθαι ἕξροισι, δριμέσιν, αὐστηροῖσιν, ἀκριβοῖσι, καὶ τοῖς πόνοισι τοῖσι ἔξραινοσι μάλιστα. εἰ δὲ τι

30 τοῖς ἐκείνῃ πάσχοι, εἰσώ τὴν ἀντισπασιν ποιεῖσθαι συμφέρει, ἐμέτῳ τε 5 χρήσθαι ἀπὸ τῶν δριμέων καὶ ἅμμουρῶν καὶ μαλακῶν σίτων τοῖς τε τρόχοισιν ὅζεσι καὶ τοῖς περιπάτοισι· τοῖς τε τῆς φωνῆς πόνοισι, καὶ ἀναριστήσι, τοῦ τε σίτου τῇ ἀφαιρέσει καὶ προσαγωγῇ ὁσαῦτως. διὰ τοῦτο δὲ εἶσω ἀντισπαστέοι, διότι πρὸς τὰ κοίλα τοῦ σώματος τὸ βλαβερὸν ἐφάνη. εἰ δὲ ὁ ἥλιος τοιούτο τι 7 πάσχοι, ἵσχυρότερον τοῦτο ὕδη καὶ δυσεξαγωγότερον· δεὶ δὲ ἀμφοτέρως τὰς ἀντισπασίας ποιεῖσθαι, καὶ τοῖς δρόμοισι τοῖς τε καμπτοῖσι καὶ τοῖς 8 τρόχοισι χρῆσθαι καὶ τοῖς περιπάτοισι καὶ τοῖσιν ἀλλοιοῖ σῶν πόνοισι πᾶσι, τῶν τε σίτων τῇ ἀφαιρέσει καὶ τῇ προσαγωγῇ ὁσαῦτως. ἔπειτα

1 εξιδρώσει Littré. Diels. 2 τε Μ: δὲ θ.
3 σίτων Μ: σιτῶν θ. 4 πυρῆν Μ: πυρῆσει θ.
5 τε added by Diels. 6 τρόχοισι Μ: πόνοισιν θ.
7 θ omits τι. 8 M omits καὶ τοῖς.

1 “Non tempérēs” Littré, that is, with their properties unmitigated by the addition of other ingredients.

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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 τοῦσι τέ τρόχουσι . . . περιπάτουσι, on the ground that the revulsion is directed inwards. The articles I take to be generic, and the influence of ὄσαπτως to extend backwards only as far as τοῦ τέ 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.
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εξεμέσαντα αὕτης προσώγειν πρὸς τὰς πέντε, εἰ δὲ αἰθρῆς ἐούσης θλίβεται, καὶ ἀσθενέα δοκεῖ εἶναι καὶ ὑπὸ τῆς ἔγγραφής τῆς περιόδου κρατεῖσθαι, σημαίνει κίνδυνον ἐς νοῦσον ἐμπεσεῖν. ἀλλὰ χρῆ τῶν πόνων ἀφαίρειν, τῇ τε διαίτῃ τῇ ὑγροτάτῃ χρησθαι, τοῖσι τε λουτροῖς καὶ ῥαθυμίᾳ πλείον, καὶ ὑπνοῖς, μέχρι καταστῆ, εἰ δὲ πυροειδὲς τὸ ὑπεναντιούμενον δοκοῖ εἶναι καὶ θερμῶν, χολῆς ἀπόκρισιν σημαίνει, εἰ μὲν οὖν κρατοῖ τὰ ὑπάρχοντα, νοῦσον σημαίνει. εἰ δὲ καὶ ἀφαίρεσι τὰ κρατεῖσθαι, κίνδυνος ἐς θάνατον ἐκ τῆς νοῦσου ἔλθειν, εἰ δὲ τρεφθῆναι δοκοῖ εἰς φυγήν τὸ ὑπάρχον, φεύγειν δὲ ταχέως, τοὺς δὲ διώκειν, κίνδυνος μανήσει τὸν ἀνθρωπόν, ἥν μὴ θεραπευθῇ. συμφέρει δὲ τούτοις πᾶσι μάλιστα μὲν ἐλλεβόρῳ καθαρθέντας διαιτῆσθαι. εἰ δὲ μὴ, τῇ πρὸς ὑδάτος διαίτῃ συμφέρει χρησθαι, οὖν δὲ μὴ πίνειν, εἰ μὴ λευκοῖ, λεπτῶν, μαλακῶν, ὑδαρείαν ἀπέχεσθαι δὲ θερμῶν, δριμῶν, ξηραντικῶν, ἀλμυρῶν πόνοις δὲ τοῖσι κατὰ φύσιν πλείστοις χρήσθαι καὶ ἀρδοῦσιν ἐν ἴματι πλείστοις τρίψις δὲ μὴ ἔστω, μηδὲ πάλη, μηδὲ ἀλύδησις ὑπνοίς πολλοίσιν μαλακευνεῖτως ῥαθυμεῖτω πλήν ἐκ τῶν κατὰ φύσιν πόνων ἀπὸ δείπνου περιπατεῖτω ἀγαθὸν δὲ καὶ πυριῇ.

1 θ has θλίβεται and δοκηὶ.
2 καὶ omitted by θ M. First added by Zwinger.
3 ἐνπεισεῖ θ : πεσεῖν M.
4 υγροτέρη τι μαλακῆ (without τῇ) M.
5 εἰ μὲν οὖν κρατοῖ τὰ . . . σημαίνει θ. M omits, and Ermerins reads οὖν for οὐ.
6 μὴ θ: δὲ μὴ M: δ᾽ αὖν Littré, Ermerins.
7 M omits θερμῶν, but has ξηραντικῶν after ξηραντικῶν.
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 ομαλνει, and read κρατειται, we must translate: "they are overpowered, etc. and it indicates."
2 Would the word "Thing" (capital T) represent the mysterious influence suggested by τὸ ὑπάρχον?
3 Or (with ἔκ omitted) "from."

8 ἔκ is omitted by M.
σθαί: καὶ ἐμεῖν ἐκ τῆς πυριῆς: τριήκοντα δὲ ἡμερέων μὴ πληρωθῇ: ὡκόταν δὲ πληρωθῇ, τρίς ἐν τῷ μηνὶ ἐμεσάτω ἕπεὶ τῶν γλυκέων καὶ ὑδαρέων καὶ κούφων. ὡκόσα δὲ τούτων πλανᾶται ἄλλοις ἄλλως, ὑψηλὴς τάραξίν τινα σημαίνει ὑπὸ μερίμνης συμφέρει δὲ τούτῳ ῥαθύμησαι τὴν ψυχήν τραπέζθαι πρὸς θεωρίας, μάλιστα μὲν πρὸς τὰς γελοίας, εἰ δὲ μή, ἄλλας τινὰς ὅς ὁ τι μάλιστα ἡσθήσεται θεσάμενος, ἡμέρας δυο ἡ τρεῖς, καὶ καταστῆσεται εἰ δὲ μή, κίνδυνος ἐς νοῦσον πίπτειν.  

80 ὁ τι δὲ ἀν ἐκ τῆς περιφορῆς ἐκπίπτειν δοκῇ τῶν ἀστρων, ὡκόσα μὲν καθαρὰ καὶ λαμπρὰ καὶ πρὸς ἐω φέρεται, ὑγείην σημαίνει· ὁ τι δὲ ἀν ἐν τῷ σώματι καθαρὸν ἐνεῶν ἐκκρίνηται ἐκ τῆς περιόδου κατὰ φύσιν ἀφ' ἐσπέρας πρὸς ἡδή, ὃς ἐκεῖ καὶ γὰρ τὰ ἐς τὴν κοιλίην ἀποκρινόμενα καὶ τὰ ἐς τὴν σάρκα ἀπερευγόμενα πάντα ἐκ τῆς περιόδου ἐκπίπτειν. ὁ τι δὲ ἀν τούτων μέλαι καὶ ἀμυδρῶν καὶ πρὸς ἐσπέρην δοκῇ φέρεσθαι, ἦ ἐς θάλασσαν ἦ ἐς τὴν γῆν ἦ ἰνα, ταῦτα σημαίνει τὰς νοῦσους· τὰ μὲν ἀνω φερόμενα κεφαλῆς ῥεύματα· ὅσα δὲ ἐς θάλασσαν, κοιλίης νοσήματα· ὅσα δὲ ἐς γῆν,

1 For the ἄλλοις ἄλλως of θ, M has ἄλλο τε ἄλλη μὴ ὑπὸ ἀνάγκης, with τινὰ after ψυχῆς.
2 M has τραπέζθαι καὶ for τραπέζθαι.
3 M omits ἄλλας τινὰς, perhaps rightly.
4 M reads ὃτι γὰρ, ἐν and προση.
5 θ omits ἦ and M has μᾶλλον after ἂνω.

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
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 syntax is not always followed. Perhaps we should read, with the same sense, ἄλλοτε ἄλλως. M's reading would mean, "now in one direction and now in another." Perhaps ἄλλοις may refer to the dreamers: "in the way the particular dreamer may happen to see them." Professor D. S. Robertson assures me that the last interpretation is the only one consistent with ἄλλοις ἄλλως. But the Greek of Regimen is often abnormal.
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φύματα μάλιστα σημαίνει τά ἐν τῇ σαρκὶ φυόμενα. τούτοισι συμφέρει τὸ τρίτον μέρος τοῦ σίτου ἀφελέσθαι, ἐμέσαντας δὲ προσάγειν ἐς ἠμέρας πέντε, ἐν ἀλλησι δὲ πέντε κομίσασθαι τὸ σιτίον· καὶ ἐμέσας πάλιν προσαγέσθω κατὰ τὸ αὐτό. ο οι τι δ' ἀν τῶν οὐρανίων δόξη σοι." 

100 ἐφεξῆςθαι καθαρὸν μὲν καὶ ύγρὸν ἐὼν ύγιαίνειν σημαίνει, διότι ἐκ τοῦ αἴθερος τὸ ἐς τῶν ἀνθρωπον καθαρὸν ἐστι, τοιοῦτον δὲ καὶ ἡ ψυχὴ ὀρῆ οἶνον περ ἐσῆλθεν ο οι τι δ' ἀν μέλαν ἣ καὶ μὴ καθαρὸν μηδὲ διαφανές, νοῦσον σημαίνει, οὔτε διὰ πλησμονὴν οὔτε διὰ κένωσιν, ἀλλ' ἐξωθεὶν ἐπαγωγῆ. συμφέρει δὲ τούτῳ τρόχοισιν δεῖσι χρησίται, ὅπως σύντηξις μὲν ὡς ἐλαχίστῃ τοῦ σώματος γένηται, πνεύματι δὲ ὡς πυκνοτάτῳ χρησίμενος ἐκκρίνη τὸ παρελθὼν ἀπὸ δὲ τῶν τρόχων περιπάτοισιν δεῖσιν. ή διάστα μαλακὴ καὶ κούφη 2 προσαχθήτω εἰς ἠμέρας τέσσαρας. ο οι τι δ' ἀν παρὰ θεοῦ δοκῇ λαμβάνειν καθαρὸν καθαρὸν, ἁγαθὸν πρὸς υγείην σημαίνει γὰρ τὰ ἐς τὸ σῶμα ἐσύντα εἶναι καθαρὶ. ο οι τι δ' ἀν τούτου ἐναντίον δοκῇ ὀρῆν, οὐκ ἁγαθῶν νοσηρῶν γάρ τι 3 σημαίνει ἐς τὸ σῶμα ἐσεληλυθέναι· χρῆ οὖν ὅσπερ τὸν πρότερον θεραπευθῆναι καὶ τούτον. εἰ δὲ δοκοῖς ὑσθαι ὑδατὶ μαλακῆ ἐν εὐδίη, καὶ μὴ σφόδρα βρέχεσθαι μηδὲ δεινῶς

1 σοι is not in θ, which has, however, θειφίζɛσθαι.
2 Both θ and M 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 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 for four days. Whosoever 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" (προσάχθητω). It is often uncertain whether προσάγω carries this meaning or not.

νόσον γάρ Μ. 435
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120 χειμάζειν, ἀγαθῶν σημαίνει γὰρ σύμμετρον καὶ καθαρὸν τὸ πνεῦμα ἐκ τοῦ ἱέρου ἐληλυθέναι. εἰ δὲ τούτων τὰναντία, σφόδρα ὑπεσθαί καὶ χειμῶν καὶ ζάλης εἶναι, ὑδατὶ τε μὴ καθαρῶ, νοῦσον σημαινέι ἀπὸ τοῦ πνεύματος τοῦ ἑπακτοῦ ἀλλὰ χρή καὶ τούτων ὁσάυτως διαίτησθηναι, σύνοισι δὲ ὀλίγοισι παντελώς τούτων.1 περὶ μὲν οὖν τῶν οὐρανίων σημείων οὕτω γινώσκοντα χρή προμηθεῖσθαι καὶ ἐκδιαιτήσθαι καὶ τοῖς θεοῖς εὔχεσθαι, ἐπὶ μὲν τοῖς ἀγαθοῖς ἸΗΛΙΩ, ΔΙω

130 οὐρανίω, ΔΙΩ κτησίω, ἈΘΗΝΑ κτησίη, ἘΡΜΗ, ἈΠΟΛΛΩΝΙ, ἐπὶ δὲ τοῖς εὐαντίοις τοῖς ἀποτροπαίοις, καὶ Γῆ καὶ Ἡρωσιν, ἀποτρόπαιᾳ τὰ

133 χαλεπὰ εἶναι πάντα.2

Χ. Προσημαίνει δὲ καὶ τάδε ἐς ύγείαν τῶν ἐπὶ γῆς ὀξὺ ὀρῆν καὶ ὀξὺ ἀκούειν, ὀδουπορεῖν τε ἀσφαλῶς καὶ τρέχειν ἀσφαλῶς καὶ ταχύ 4 ἀτερ φόβου, καὶ τὴν γῆν ὀρῆν λείν καὶ καλῶς εἰργασμένην, καὶ τὰ δένδρα δαλέουτα καὶ πολυκαρπα καὶ ἠμέρα, καὶ ποταμοὺς ἐρευνάς κατὰ τρόπον καὶ ὑδατὶ καθαρῶ μιτε πλέονι μιτε ἐλάσσον τοῦ προσήκοντος, καὶ 5 τὰς κρήνας καὶ τὰ φρέατα ὁσάυτως. ταῦτα πάντα σημαίνει ύγείαν τῷ ἀνθρώπῳ, καὶ τὸ σῷμα κατὰ τρόπον πάσας τε τὰς περιόδους καὶ τὰς προσαγωγὰς καὶ τὰς ἀποκρίσεις εἶναι. εἰ δὲ τούτων ὑπεναντίον ὀρῶτο, ΒΛΑΒΒΟΣ σημαίνει τι ἐν τῷ σῶματι ὅψις μὲν καὶ ἀκοής βλαπτομένων, περὶ τὴν κεφαλὴν νοῦσον σημαίνει· τοίςιν οὖν ὁρθρίοις περιπάτοισι

1 M has σιτίοισι τε ὀλίγοισι πάντας τούτους.
2 I have followed M 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 erased the -σιν of θεόσιν, and also about a line and a quarter (ἡλίω . . . Ἀπόλλωνι) to avoid the heathen deities.

3 δὲ omitted by M. which has τε after τὰς.
4 ταχὺ omitted by M.
6 καὶ omitted by M.
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καὶ τοῖσιν ἀπὸ δεῖπνου πλείοσι χρηστέον πρὸς τῇ προτέρῃ διαίτῃ. τῶν σκελέων δὲ βλαστομένων, ἐμετοίσιν ἀντιπαστέον, καὶ τῇ πάλη πλείον χρηστέον πρὸς τῇ προτέρῃ διαίτῃ.1 γη δὲ τραχείη2 οὐ καθαρὴν τὴν σάρκα σημαίνει τοῖσιν οὐν ὑπὸ τῶν γυμνασίων περιπάτουσι πλείοις χρηστέοις.3 δένδρων ἀκαρπία σπέρματος τοῦ ἀνθρώπινου διαφθορήν δηλοῦν ἢ μὲν οὖν φυλ- λορροϊντα ή τὰ δένδρα, ὑπὸ τῶν ὕγρων καὶ ψυχρῶν βλάπτεται· ἢ δὲ τεθήλη μὲν, ἀκαρπα δὲ η, ὑπὸ τῶν θερμῶν καὶ ξηρῶν· τὰ μὲν οὖν θερμάινει καὶ ξηραίνει τοῖσι διαιτήμασι χρή, τὰ δὲ ψύχειν τε καὶ ψυγράτειν. ποταμοὶ δὲ κατὰ τρόπον μὴ γινόμενοι άιματος περίσσον
30 σημαίνουσι, πλέον μὲν ρέοντες ύπερβολήν, ἐλασ- σοῦν δὲ ρέοντες ἐλλείψειν· δεί δὲ τῇ διαίτῃ τὸ μὲν αὐξήσαι, τὸ δὲ μειώσαι. μὴ καθαρῶ4 δὲ ρέοντες ταραχὴν σημαίνουσι·5 καθαίρεται δὲ ὑπὸ τῶν τρόχων καὶ τῶν περιπάτων πνεύματι πυκνῷ διακινούμενα.6 κρίμαι καὶ φρέατα περὶ τὴν κύστιν τι σημαίνει·7 ἀλλὰ χρή τοῖσιν ύπερβολήν ἐκκαθαίρειν. θάλασσα δὲ ταρασσομένη κοιλίας νοῦσον σημαίνει· ἀλλὰ χρή τοῖσι διαχρωμοκοίσι καὶ κούφοισι καὶ μαλακοῖσιν ἐκκαθαίρειν. γη
40 κινεμένη ἡ οἰκία υγιάσει τοις ἀσθενείς σημαίνει, νοσεύοντες δὲ υγείαν καὶ μετακίνησιν τοῦ υπάρχουσος. τῶ μὲν οὖν8 υγιάσει μεταστῆ- σαι τὴν διαιτὴν συμφέρει· ἐμεσάτω δὲ πρῶτον,

1 θ omits τῶν σκελέων . . . διαίτῃ.
2 τῇ δὲ ταχεία θ. τῇ δὲ τραχείη Μ.
3 χρηστέον θ: πονητέον Μ.
4 καθαρῷ Μ.
5 σημαίνει θ.
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-

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6 διακυνούμενα θ: ἀνακυνεύμενα Μ.
7 Μ has κρήναι δὲ καὶ φρέατα πνεύματα περὶ τὴν κύστιν τι σημωνίς.
8 οὖν Μ: νῦν θ.
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ένα προσδέξηται αυτὸς κατὰ μικρὸν· ἀπὸ γὰρ τῆς ὑπαρχοῦσης κινεῖται ἡ πάν τὸ σῶμα. τῷ δὲ ἀσθενέοντι συμφέρει χρῆσθαι τῇ αὐτῇ διαίτῃ: μεθίσταται γὰρ ἡδὴ τὸ σῶμα ἐκ τοῦ παρεόντος. κατακλυζομένην γῆν ἀπὸ ὑδάτος ἡ θαλάσσης ὅρην νοῦσον σημαίνει, ὑγρασίης πολλῆς ἐνεύσης ἐν τῷ σῶματι· ἀλλὰ χρῆ τοῖσιν ἐμέτοιοι καὶ τίσιν ἀναριστήσθησι καὶ τοῖσι πόνοισι καὶ τοῖσι διαιτῆμασι ξηρῶσι· ἐπείτα προσάγειν εξ ὀλύγων καὶ ὀλγοσίων. οὐδὲ μελαναν ὅρην τὴν γῆν οὐδὲ κατακεκαμένην ἄγαθον, ἀλλὰ κίνδυνος ἵσχυρος νοσήματος ἀντιτυχεῖν καὶ βανασίμοιον· ξηρασίης γὰρ ὑπερβολὴν σημαίνει ἐν τῇ σαρκί: ἀλλὰ χρῆ τούς τε πόνους ἄφελείν, τοὺς τε σίτου ὁσα τε ξηρὰ καὶ δριμέα καὶ οὐρητικά· διαιτήσθαι τε τίς τε πτισάνης καθέφθω τῷ χυλῷ, καὶ σῖτοισι κούφοισιν ὀλγοσίοι, ποτῶ δὲ πλέοιν ὑδαρεῖ λευκῷ, λουτροῖσι πολλοῖσιν· μὴ ἄσιτος λουέσθω, μαλακευνεῖτο, ῥαθυμεῖτο, ψυχὸς καὶ ἥλιον φυλασσέσθω· εὐχέσθαι δὲ Γῆ καὶ Ἕρμη καὶ ἤρωσιν. εἰ δὲ κολυμβῆν ἐν λίμνῃ ἢ ἐν θαλάσσῃ ἢ ἐν ποταμοῖσι δοκεῖ· οὐκ ἄγαθον· ὑπερβολὴν ἄγαθον· ὑγρασίης σημαίνει· συμφέρει δὲ καὶ τούτῃ ξηραέσθαι τῇ διαίτῃ, τοῦτοι τε πόνοισι πλεῖσσοι πυρέσσοντι δὲ ἄγαθον· σβέννυται γὰρ τὸ θερμὸν ὕπο τῶν ὕγρων.

ΧΣΙ. Ὁ τι δ` ἂν τις περὶ αὐτοῦ ὅρη κατὰ τρόπον

1 κρίεται ἰθ. 2 τῇ ἀναριστήσθησι Μ: τίσισιν ἀναριστήσθησι θ. 3 καὶ ὀλγοσίων is omitted by θ. 4 After καὶ Μ has θερμὰ καὶ. 5 After καὶ Μ has πᾶς τοῖσι μαλακοῖσι καὶ instead of σῖτοισι.
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 πολλοῖς Μ has θερμοῖς.
7 The "Christian" corrector of θ has struck out the words Γη ... ἡρωϊν.
8 δοκεῖ θ: δοκεῖειν Μ.
9 Μ has τοῖς τε πόνωσι χρησθαί. θ omits τε.

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Γινόμενον, πρὸς τὴν φύσιν τὴν ἐως τοῦ μῆτε μέζω μῆτε ἐλάσσω, ἀγαθῶν πρὸς ὑγείαν σημαίνει· καὶ ἐσθήτα λευκὴν τὴν ὑπάρχουσαν καὶ ὑπόδεις τὴν καλλίστην, ἀγαθόν. τι δὲ ἢ μείζον τῶν μελέων ἢ ἔλασσον, οὐκ ἀγαθὸν· ἀλλὰ χρὴ τὸ μὲν αὐξείν τῇ διαίτῃ, τὸ δὲ μειοῦν. τὰ δὲ μέλανα νοσερότερα καὶ ἐπικινδυνώτερα· ἀλλὰ χρὴ μαλάσσειν καὶ ὑγραίνειν. καὶ τὰ καὶνά
10 μεταλλαγῆν σημαίνει.

XCII. Τοὺς δὲ ἀποθανόντας ὁρὶν καθαροὺς ἐν ἰματίοισιν λευκοίσιν ἀγαθῶν, καὶ λαμβάνειν τι παρ' αὐτῶν καθαρὸν ὑγείαν σημαίνει καὶ τῶν σωμάτων καὶ τῶν ἔσιόντων· ἀπὸ γὰρ τῶν ἀποθανόντων αἱ τροφαὶ καὶ αὐξήσεις καὶ σπέρματα γίνεται· ταῦτα δὲ καθαρὰ ἐσέρειπεν ἐς τὸ σῶμα ὑγείαν σημαίνει, εἰ δὲ τούτων τις ὁρὶὸν γυμνοὺς ἡ μελανείμονας ἡ μὴ καθαροὺς ἡ λαμβάνοντάς τι ἣ φέροντας ἐκ τῆς οἰκίας, οὐκ ἐπιτίθειον· σημαίνει γὰρ
10 νοῦσον· τὰ γὰρ ἐσιόντα ἐς τὸ σῶμα βλαβερὰ· ἀλλὰ χρὴ τοῖς τρόχοις καὶ τοῖς περιπάτοις ἀποκαθαίρεσθαι, καὶ τῇ τροφῇ τῇ μαλακῇ τε καὶ
13 κούφη προσάγειν ἑμέσαντα.

XCIII. Ὅκωσα δὲ ἀλλόμορφα σῶματα φαίνεται ἐν τοῖς ὑπνοισὶ καὶ φοβεῖ τῶν ἀνθρώπων, σιτίων ἀσυνήθων σημαίνει πλησμονὴν καὶ ἀπόκρισιν καὶ χολέραν καὶ νοῦσον κινδυνώδεα· ἀλλὰ χρὴ ἐμετον ποιήσασθαι καὶ προσάγειν ἐς ἕμερας

1 τὴν ὑπάρχουσαν θΜ: ἐνδεδόσθαι Littré, Ermerins.
2 θ has τὰ μὲν followed by τὰ δὲ.
3 M has τὲ before καὶ and reads ἐπικινδυνα.

1 It is tempting to think that Ermerins is right in reading μέζων and ἔλασσον. 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,\(^1\) 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\(^2\) 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\(^2\) 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."

\(^2\) The word \( \kappa \alpha \delta \alpha \rho \delta \) 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.

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ΠΕΡΙ ΔΙΑΙΤΗΣ

πέντε σίτισιν όσ κουφοτάτοισιν, μή πολλοίσι μηδὲ
dριμέσι, μήτε τοῦσι ξηροῖσι μήτε τοῦσι θερμοῖσι,
καὶ τῶν πόνων τοῦσι κατὰ φύσιν μάλιστα, πλὴν
tῶν ἀπὸ δείπνου περιπάτων· χρῆσθαι δὲ καὶ
θερμολουσίᾳ καὶ ραθυμίσιν· ἦλιον δὲ καὶ ψύχος
φυλασσέσθω. ὅκοταν ὅ ἐν τῷ ὕπνῳ ἔσθιεν
δοκῇ ὁ πίνειν τῶν συνήθων ποτῶν ὡσιὼν,2
ἐνδειαν σημαίνει τροφῆς καὶ ψυχῆς ἀθυμίήν·
κρέα δὲ τὰ μὲν ἰσχυρότατα, μεγάστης ὑπερβολῆς,
tὰ δὲ ἀδεξενέστερα ἡσσον· ὦσπερ γὰρ ἐσθιό-
μενον ἀγαθόν, οὕτω καὶ ὀρέομενον· ἀφαιρεῖν οὖν
tῶν σιτίων συμφέρει· τροφῆς γὰρ ὑπερβολῆν
σημαίνει·4 καὶ ἄρτοι τυρῷ καὶ μέλιτι πεποι-
μένοι ὡσαύτως σημαίνονσι. ὤδωρ πινόμενον
καθαρὸν οὐ βλάπτει· τὰ δὲ ἄλλα πάντα
βλάπτει. ὅκοσα δὲ δοκεὶ ἀνθρωπος θεωρεῖν τῶν
συνήθων, ψυχῆς ἐπιθυμίην σημαίνει. ὥσα δὲ
φεύγει πεφοβημένος, ἐπίστασιν τοῦ αἴματος
σημαίνει ὑπὸ ξηρασίας· συμφέρει δὲ ψύξαι καὶ
ὑγηρῆαι τὸ σῶμα. ὥσα δὲ μάχεται ἡ κεντεῖται
ἢ συνδείται ὑπ’ ἄλλου, ἀπόκρισιν σημαίνει
ὑπεναντίαν τῇ περιόδῳ γεγονέναι ἐν τῷ σῶματι·
ἐμεῖν συμφέρει καὶ ἰσχυαίνει καὶ περιπατεῖν
οίσιν κούφοισι χρῆσθαι, καὶ προσάγειν ἐκ τοῦ

1 ὅκοταν ὥς Μ.
2 ποτῶν ὡς Μ. ποτῶν θ.; σιτίων ὡς Μ. σιτίων θ.; πομάτων Μ.
3 Μ has ἐνδειαν σημαίνει ψυχῆς καὶ τροφῆς ἀθυμίην. Littre
and Ermerins read ψυχῆς ἀθυμίην.
4 Littre would rewrite the passage between daggers. For
μεγάστης ὑπερβολῆς he reads ἐνδειάς ὑπερβολήν; he adds οὗ
before συμφέρει and ἐνδειάς before ὑπερβολήν.
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.† ¹ 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 . . . ἡσσον to after ὁρε=nodev. 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.”
ΠΕΡΙ ΔΙΑΙΤΗΣ

30 ἐμέτον πρὸς ἡμέρας τέσσαρας.¹ καὶ πλάνοι καὶ ἀναβάσιες χαλεπαί ταῦτα σημαίνοντοι. ποταμῶν διαβάσιες καὶ ὀπλῖται πολέμιοι καὶ τέρατα ἀλλόμορφα νοῦσον σημαίνει ἡ μανίην. συμφέρει σίτοισιν ὀλίγοις κούφοις μαλακοῖς χρῆσθαι καὶ ἐμέτοισι, προσάγειν ἡσυχὴν ἐς ἡμέρας πέντε,² καὶ πόνοις τοῖσι κατὰ φύσιν πολλοῖς πλὴν ὑπὸ τοῦ δείπνου, θερμολουσίην, ῥαθυμίην, ψυχὸς, ἤλιον φυλάσσεσθαι. τούτοις χρώμενοι ὡς γέγραπται, ὑμιανεὶ τὸν βίον, καὶ εὐρηταὶ μοι δίαιτα ὡς δυνατὸν εὖρεῖν ἀνθρωπον έώτα σὺν τοῖσι θεοῖσιν.

¹ M has ἐς ἡμέρας πέντε.
² With Littré I insert καὶ here. θM omit.
³ Before καὶ θ has καὶ σίτοισι.
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.
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Greek philosophy began in wonder at the repeated miracle of motion and change, and first manifested itself in an effort to discover the material (φοσις) 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 ὑπόθεσις.
2 Deductive science preceded inductive, probably because of the influence of mathematics, the first science to reach a high state of development.
3 Heracleitus seems freer from this fault than many other early philosophers.
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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, 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; Anaximander (560 B.C.) as “the Boundless” modifying itself in two opposite directions; Anaximenes (546 B.C.) as air modifying itself in two directions by thickening and thinning. 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.

The Ionian school of material monists had their

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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:—

<table>
<thead>
<tr>
<th>Pair</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>limit)(unlimited,</td>
<td>rest)(motion.</td>
</tr>
<tr>
<td>odd)(even,</td>
<td>straight)(bent,</td>
</tr>
<tr>
<td>one)(multitude,</td>
<td>light)(darkness,</td>
</tr>
<tr>
<td>right)(left,</td>
<td>good)(bad,</td>
</tr>
<tr>
<td>male)(female,</td>
<td>square)(oblong.</td>
</tr>
</tbody>
</table>
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, Teichmüller 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 I 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. iii. In this treatise δύναμις often means essence, and the sentence referred to virtually identifies change and fire.
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 (παλιντονος ἄρμονη). 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 conjoined like concavity and convexity. Neither is possible without the other. Any ex-

1 See in particular Philo, Rep, Div, Her. 43: ἐν γὰρ τῷ ἰδίῳ ἀμφοῖν τῶν ἐναντίων, οὐ τοινὴν τὸν διαμόρφωσα τὰ ἐναντία, ὦ γὰρ τούτῳ ἔστιν ὁ φασίν ὡς ἐπιστήμης τόν μέγαν καὶ ἄληθέν παρ' αὐτοῖς Ἡράκλειτον κεφάλαιον τῆς αὐτοῦ προστηθαμένου φιλοσοφίας αὕτην ἐς ἐφερέσει καὶ τήν;  

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.
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 Heraclitus was divided into three parts, one dealing with the universe, one with politics and one with theology.\textsuperscript{1} 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. Heraclitus 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.\textsuperscript{2} He holds that Heraclitus 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. Heraclitus stood for the instinctive, the unconscious, the naïve. "The philosophy and ethics of Heraclitus, as we have seen, stood in vital opposition to"\textsuperscript{3} 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,

\textsuperscript{1} Diogenes Laertius, IX. 5.
\textsuperscript{3} \textit{Op. cit.} p. 77.
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 ψυχάς, and to see things in their reality." ¹

It was to this message, in all probability, that he

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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.
1807. Schleiermacher, *Herakleitos*.
1848. Bernays (Jac.), *Heraclitea*. Also *Heraklitische Studien in Mus. Rh.* 1850, and *Die Heraklitischen Briefe*, 1869.
1858. Lassalle (Ferd.), *Die Philosophie Herakleitos des Dunkeln von Ephesos*.
1877. Bywater (I.), *Heracliti Ephesii Reliquiae*.
1886. Pfleiderer, *Die Philosophie des Heraklit von Ephesus im Lichte der Mystericnidee*.

See also Eduard Zeller, *Die Philosophie der Griechen*, Bd. I, and John Burnet, *Early Greek Philosophy*.

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LIFE OF HERACLITUS

Heracutus, 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. i. 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.

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walls."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 follows ³:

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.
3 Cf. II. i. 247, 248.

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 F. 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.¹ 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. 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, by others Concerning Nature; but Diodotus calls it

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 e). He is followed by Clement of Alexandria (Strom. v. 9, 682 P. α' γνών Ἰώνας Μούσας διαρρήθην λέγουσι), 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. i. 65 οὗτος βασιλέα Δαρείον παρακαλοῦντα ἥκεν εἰς Πέρσας ὑπερείδειν. The story is not made more plausible by the two forged letters to which it must have given rise.
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*; 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.

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:

Heraclitus am I. Why do ye drag me up and down, ye illiterate? It was not for you I toiled, but for such as

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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 1:

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 2:

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; 3
(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.
The order of the fragments is that of Bywater.

I. Όνθ̣ έμευ ἄλλα τοῦ λόγου ἀκούσαντας ὀμολογεῖν σοφὸν ἦστι, ἐν πάντα εἶναι.

II. Τοῦ δὲ λόγου τοῦτον αἰεὶ ἀξίωντος γίνονται ἀνθρώποι καὶ πρόσθεν ἢ ἀκούσαντες τὸ πρῶτον. γυμνομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροις ἐοίκασι πειρώμενοι καὶ ἐπέων καὶ ἔργων τωνοτέων ὁκόιν ἐγὼ διηγεύμαι, διαφέρων ἕκαστον κατὰ φύσιν καὶ φράζων ὠκῶς ἔχει. τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιέουσι, ὄκωσπερ ὁκόσα εὐδοντες ἐπιλαυθάνονται.

I. Hippolytus Ref. Haer. ix. 9: Ἡράκλειτος μὲν οὖν ἔδησεν εἰνὲι τὸ πάν, διαμεῖται ἀδιαίρετον, γενητὸν ἁγένητον, βρισκόντων ἀδάνατον, λόγον αἰώνα, πατέρα μίαν, θεόν δίκαιον. Όὐκ ἐμοὶ ἄλλα τοῦ δόγματος ἀκούσαντας ὀμολογεῖν σοφὸν ἦστιν, ἐν πάντα εἰδέναι, ο Ἡράκλειτὸς φησὶ καὶ ὅτι τοῦτο οὖν ἴσας πάντες οὐδὲ ὁμολογῶσιν, ἐπιμέμφεται ὅτι εἴος. Όυ ἐννιασιν ὄκως διαφερόμενοιν ἐκεῖτο ὀμολογεῖς: παλιντροπος ἀρμονιὸν ὄκωσπερ τὸ γερος καὶ λόρης.

λόγος is a conjecture of Bernays, εἶναι a conjecture of Miller. Bergk would reconstruct thus: δίκαιον οὖν ἐμοὶ ἄλλα τοῦ δόγματος ἀκούσαντας ὀμολογεῖν ὅτι ἐν τὸ σοφὸν ἦστιν, 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 Heracleitus.
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; Aall, 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 aiei should be taken with ἄνυτος or with ἄξυντου γινόματα. See Rhetoric, iiii. 5, 1407, b 14. ἄνυτος means “true” in Ionic with words like λόγον. See Burnet, E. G. Ph. note on Fragment II. I have tried in my translation to bring out the play on words in ἀπειροστὶ ἐκλασθείσα πειράματος.

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 δεύτερου.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

III. Ἀξίωντος ἀκούσαντες κωφοὶς ἐδίκασιν
2 φάτις αὐτοῖς μαρτυρεῖ παρεόντας ὠπειναὶ.

IV. Κακοὶ μάρτυρες ἀνθρώποισι ὀφθαλμοὶ καὶ
2 ὡτα, βαρβάρους ψυχὰς ἔχοντων.

V. Οὗ φρονεοῦσι τοιαῦτα πολλοὶ ὁκόσοις ἐγκυρέοωσι
οὐδὲ μαθόντες γινώσκοισι, ἐως τοῦτοι
3 δὲ δοκέουσι.

VI. Ακοῦσαι οὖκ ἐπιστάμενοι οὐδ' εἶπεῖν.

VII. Ἐὰν μὴ ἔλπηαι, ἀνέλπιστον οὖκ ἐξευρή-
2 σει, ἀνέξερεύνητον ἔδω καὶ ἀποροῦν.

VIII. Χρυσὸν οἱ διζήμενοι γην πολλὴν ὁρύς-
2 σουσι καὶ εὑρίσκουσι ολίγον.

IX. Ἀγγελιασίν.

X. Φύσις κρύπτεσθαι φιλεῖ.

XI. Ὁ ἀναξ οὗ τὸ μαντεῖον ἐστὶ τὸ ἐν
Δελφοῖς, οὔτε λέγει οὔτε κρύπτει, ἀλλὰ
3 σημαίνει.

13, p. 681.

IV. Sextus Emp. adv. Math. vii. 126; Stobaeus Florilegium
iv. 56. Ἐρωτόμα θεοῦ λογὶς ἔχοντας Bernays.

V. Clem. Alex. Strom. ii. 2, p. 432; Marcus Antoninus
iv. 45.

VI. Clem. Alex. Strom. ii. 5, p. 442.

VII. Clem. Alex. Strom. ii. 4, p. 437. Theodoretus
Therap. i. p. 15, 51. The sources have ἔλπηαι and ἐλπίζητε.
ἔλπηαι Schuster and Bywater. Some would put the comma
after ἀνέλπιστον instead of before it.

VIII. Clem. Alex. Strom. iv. 2, p. 565; Theodoretus
Therap. i. p. 15, 52.

IX. Suidas s.v.

X. Themistius Or. v. p. 69.

XI. Plutarch de Pyth. Orac. 21, p. 404; Iamblichus de
Myst. iii. 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.

ϕόσις 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, XCI, XCII.

XI. The Lord whose is the oracle in Delphi neither declares nor hides, but sets forth by signs.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XII. Σίβυλλα δὲ μανωμένω στόματι ἀγέλαστα καὶ ἀκαλλώπιστα καὶ ἀμύριστα φθεγγομένη χιλιών ἐτέων ἐξικνέεται τῇ φωνῇ διὰ 4 τὸν θεόν.

XIII. Ὅσων ὤψις ἀκοή μάθησις, ταῦτα ἐγὼ 2 προτιμέω.

XIV. Τοῦτο γὰρ ἵδιόν ἐστι τῶν νῦν καίρῶν, ἐν οἷς πάντων πλωτῶν καὶ πορευτῶν γεγονότων οὐκ ἂν ἐτὶ πρέπον εἰη ποιηταῖς καὶ μυθογράφοις χρήσθαι μάρτυσι περὶ τῶν ἀγνοουμένων, ὅπερ οἱ πρὸ ἡμῶν περὶ τῶν πλείστων, ἀπίστους ἀμφισβητουμένων 6 παρεχόμενοι βεβαιωτάς κατὰ τὸν Ἡράκλειτον.¹

XV. Ὅφθαλμοί τῶν ἄτων ἀκριβέστεροι μάρ-2 τυρες.

XVI. Πολυμαθήν νόον ἔχειν οὐ διδάσκειν Ἡσίοδον γὰρ ἀν ἐδίδαξε καὶ Πυθαγόρην αὐτῶς τε 3 Ξενοφάνεα καὶ Ἐκαταῖον.

XII. Plutarch de Pyth. Orac. 6, p. 397.
Bywater prints this fragment with a question mark at the end.
XV. Polybius xii. 27.
XVI. Diogenes Laertius ix. 1; cf. Clem. Alex. Strom. i. 19, p. 373; Athenaeus xiii. p. 610 b; Aulus Gellius praef. 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 ἱστορίην ἰσχύσε ἀνθρώπων μάλιστα πάντων. καὶ ἐκλεξά-
μενος ταύτας τὰς συγγραφὰς ἐποίησατο ἐώστων
4 σοφίν, πολυμαθίνην, κακοτεχνίνην.

XVIII. Ὁκόσων λόγους ἱκουσα οὔδείς ἀφικνε-
tαι ἐς τοῦτο, ὡστε γινώσκειν ὅτι σοφόν ἦστι
3 πάντων κεχωρισμένον.

XIX. Ὁ Ἕν τὸ σοφόν, ἐπίστασθαι γνώμην ἦ
2 κυβερνάται πάντα διὰ πάντων.

XX. Κόσμον τόνδε τὸν αὐτὸν ἀπάντων οὔτε
τις θεῶν οὔτε ἀνθρώπων ἐποίησε, ἀλλ' ἦν αἰεὶ
cal ἦστι καὶ ἦσται πῦρ αἰείζων, ἀπτόμενον μέτρα
4 καὶ ἀποσβενηνύμενον μέτρα.

XXI. Πυρὸς τροπαὶ πρῶτον θάλασσα: θα-
λάσσῃς 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 Caelo, 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):

οὗ τοι ἀρχὴς πάντα θεοὶ θυητοῖς παρέδειξαν,

ξητοῖτες ἐφευρίσκουσιν ἀμενοῦν.

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 ἐπούησατο for ἐπολησαν 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. μέταρα 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,
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XXII. Πυρός ἀνταμείβεται πάντα καὶ πῦρ ἀπάντων, ὡσπερ χρυσῶν χρήματα καὶ χρημάτων 3 χρυσός.

XXIII. Θάλασσα διαχέεται καὶ μετρεῖται ἐς 2 τοὺς αὐτοὺς λόγου ὁκοίοις πρόσθεν ἢν ἡ γενέσθαι.

XXIV. Χρησμοσύνη . . . κόρος.

XXV. Ζῆ πῦρ τῶν ἀέρως θάνατον, καὶ ἀὴρ ζῆ τῶν πυρῶς θάνατον: ὕδωρ ζῆ τῶν γῆς θάνατον, γῆ 3 τῶν ὑδατός.

XXVI. Πάντα τὸ πῦρ ἐπελθὼν κριγείει καὶ 2 καταληψεται.

XXVII. Τὸ μῆ δὖνόν ποτε πῶς ἂν τις λάθοι; XXVIII. Τὰ δὲ πάντα οἰκίζει κεραυνός.

XXIX. Ἡλιος οὖν ὑπερβήσεται μέτρα· εἰ δὲ 2 μῆ, Ἐρινύες μὴν δίκης ἐπίκουροι ἐξευρήσουσι.

The MSS. of Clement read γῆ after γενέσθαι, whence Schuster reads γῆν. In any case earth is referred to, and γῆ is probably the subject of διαχέεται. See Burnet.

XXIV. Hipp. Ref. Haer. ix. 10; Philo de Victim. 6, p. 242; Plutarch de EI 9, p. 389.
XXV. Maximus Tyr. xli. 4, p. 489. See also Plutarch de EI 18, p. 392, and M. Anton. iv. 46.

In the texts ἀέρως and γῆς are transposed. Diels reads as above; Bywater retains the old order.


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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 πηνσηρή I owe to Burnet.

XXII. All things are exchanged for Fire and Fire for all things, even as goods for gold and gold for goods.

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 water.

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 water.

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 διαίτης I, Chap. III. Such statements as the one above led the Stoics to develop their theory of ἐκπόρωσις, the destruction of all things periodically by fire, to be followed by a re-birth and restoration 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.
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XXX. Ἡ θύσις καὶ ἐσπέρης τέρματα ἡ ἀρκτος, 2 καὶ ἀντίον τῆς ἀρκτοῦ θύρος αἰθρίου Διός.
XXXI. Εἰ μὴ ἢλιος ἦν, ἑνεὰ τῶν ἄλλων 2 ἀστρῶν εὐφρόνη ἄν ἦν.
XXXII. Νέος ἐφ' ἡμέρῃ ἢλιος.  
XXXIII. Δοκεῖ δὲ (scil. Θαλῆς) κατὰ τινας πρῶτος ἀστρολογήσαι καὶ ἡλιακὰς ἑκλεύψεις καὶ  
προτάς προεπείν, ὡς φησιν Εὐθήμορ ἐν τῇ περὶ  
tῶν ἀστρολογικόν ἑστορία: ὦθεν αὐτῶν καὶ  
Ἐυνοφάνης καὶ Ἡρόδοτος μανμέζει μαρτυρεῖ δ'  
5 αὐτῶ καὶ Ἡράκλειτος καὶ Δημόκριτος.  
XXXIV. Οὕτως οὖν ἀναγκαῖων πρὸς τὸν  
oὐρανὸν ἔχων συμπλοκὴν καὶ συναρμογὴν ὁ  
χρόνος οὐχ ἄπλος ἐστὶν κίνησις ἄλλ', ὡσπερ  
eφηται, κίνησις ἐν τάξει μέτρων ἐχουσή καὶ  
πέρατα καὶ περιόδους. ὡς ὁ ἢλιος ἑπιστάτης  
ὡν καὶ σκοπός, ὀρίζει καὶ βραβεύει καὶ  
ἀναδεικνύει καὶ ἀναφαίνει μεταβολὰς καὶ ὄρας  
αἰ πάντα φέρουσι, καθ' Ἡράκλειτον, οὔτῃ ἔλαι  
λῶν οὔτε μικρῶν, ἄλλα τῶν μεγίστων καὶ  
10 κυριωτάτων τῷ ἡγεμόνι καὶ πρῶτῳ θεῷ γίνεται  
συνεργός.  

XXXI. Strabo i. 6, p 3.  
XXXI. Plutarch Aqva et Igns Comp. 7, p. 957, and  
Bywater does not include the words ἑνεὰ . . . ἀστρῶν in  
the text, but considers them to be a part of the narrator's  
explanation.  
XXXII. Aristotle Meteor. ii. 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.
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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 πλειστών Ἰοίδωδος·
toῦτον ἐπίστανται πλείστα εἰδέναι, ὅστις ἢμέρην
3 καὶ εὐφρόνην οὐκ ἐγνώσκε· ἐστί γὰρ ἐν.

XXXVI. Ὁ θεὸς ἢμέρη εὐφρόνη, χειμῶν θέρος,
pὸλεμὸς εἰρήνη, κόρος λιμός· ἀλλοίωνται δὲ
ὁκωσπὲρ πῦρ, ὅκόταν συμμιγῇ θυώμασι, ὄνομάζε-
4 ται καθ’ ἠδώνῃ ἐκάστον.

XXXVII. Εἰ πώς τὰ ὄντα κατονθὸς γένοιτο,
2 ρίνες ἄν διαγνοῖν.

XXXVIII. Αἱ ψυχαὶ ὀσμῶνται καθ’ ᾧδην.
XXXIX. Τὰ ψυχρὰ θέρεται, θερμῶν ψύχεται,
2 ύγρὸν αὐαίνεται, καρφαλέον νοτίζεται.

XL. Σκίδνησι καὶ συνάγει, πρόσεισι καὶ
2 ἀπεισι.

XLI. Ποταμοῖσι δὲς τοῖς αὐτοῖς οὐκ ἄν
2 ἐμβαίνῃς· ἄτερα γὰρ <καὶ ἄτερα> ἐπιρρέει ὑδάτα.

XXXVI. Hipp. Ref. Haer. ix. 10. Diels reads ὄκωσπερ
<πὺρ>:
Bywater adds θόωμα after συμμιγῇ, with Bernays, and
Zeller adds ἄηρ in the same place.
XXXVII. Aristotle de Sensu 5, p. 443, a 21.
XXXVIII. Plutarch de Fac. in Orbe Lunar 28, p. 943.
XXXIX. Scholiast, Tzetzes ad Exeg. in Iliada, p. 126.
XL. Plutarch de El 18, p. 392.
XLI. Plutarch Quaest. nat. 2, p. 912; de sera Num. Vind. 15, p. 559; de El 18, p. 392. See Plato Cratylus 402 α, and
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 Heracleitus 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 ήδωνη "savour," and I have followed him, though with some hesitation, especially as the reading of the second sentence is dubious. καθ' ήδωνην ἐκάστου 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 δωτόνται, "are made holy," a thought foreign to Heracleitus.

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.
XLIII. Kal Ἦρακλείτος ἐπιτιμᾶ τῷ ποιήσαντι ὡς ἔρις ἐκ τε θεῶν καὶ ἀνθρώπων ἀπόλοιτο: οὐ γὰρ ἀν εἶναι ἁρμονίαν μὴ ὄντος ὀξέος καὶ βαρέος, οὐδὲ τὰ ζῷα ἄνευ θύλεος καὶ ἄρρενος, 5 ἐναντίων ὄντων.¹

XLIV. Πόλεμος πάντων μὲν πατήρ ἔστι πάντων ἰδεσι βασιλεύς, καὶ τοὺς μὲν θεοὺς ἐδειξε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δούλους ἐποίησε 4 τοὺς δὲ ἐλευθέρους.

XLV. Οὐ ξυνίασι ὅκως διαφερόμενον ἐωντῷ ὀμολογεῖν παλίντονος ἁρμονίᾳ ὀκωσπερ τόξου 3 καὶ λύρης.

XLVI. Καὶ περὶ αὐτῶν τούτων ἀνώτερον ἐπιζητοῦσι καὶ φυσικότερον: Ἐυρυπίδης μὲν φάσκων ἐράν μὲν ὡμβρον γαῖαν ἡχονθείσαν, ἐράν δὲ σεμνῶν ὑμαινὸν πληρούμενον ὑμβρον πεσεῖν ἐς γαῖαν καὶ Ἦρακλείτος τὸ ἀντὶξουν συμφέρον, καὶ ἐκ τῶν διαφερόντων καλλίστην 7 ἁρμονίαν, καὶ πάντα κατ᾽ ἔριν γίνεσθαι.²


XLIV. Hipp. Ref. Haer. ix. 9; Plutarch de Iside. 48, p 370.

XLV. Plato Symposium 187 A, Sophist 242 ν; Plutarch de Anim. Procreatione 27, p. 1026, de Iside 45, p. 369, παλίντονος γὰρ ἁρμονίᾳ κόσμου ὀκωσπερ λύρης καὶ τῶν καθ᾽ Ἦρακλείτον. Burnet thinks (rightly) that Heraclitus could not have said both παλίντροπος 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 παλίντροπος (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 at variance with itself agrees with itself. There is attunement of opposite tensions, like that of the bow and of the harp.

With the reading παλίντροπος 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 ἀντίγονον συμφέρον). See also Stewart on Aristotle, Eth. Nic. 1104, b16.

XLVII. 'Αρμονίη ἀφανῆς φανερῆς κρείσσων.
XLVIII. Μὴ εἰκῇ περὶ τῶν μεγίστων συμβα-κὼμεθα.
XLIX. Χρῆ εὐ μὰλα πολλῶν ἰστορας φιλο-
2 σόφους ἀνδρας εὑναι.
L. Γναφέων ὄδος εὐθεία καὶ σκολιὶ μία ἐστὶ 2 καὶ ἡ αὐτῇ.
LI. 'Ὅνοι σύρματ' ἄν ἐλοιντο μᾶλλον ἡ χρυσόν.
LIIa. Heraclitus dixit quod si felicitas esset in
delectationibus corporis boves felices diceremus,
3 cum inveniant orobum ad comedendum.\(^1\)
LIII. Θαλασσα ὕδωρ καθαρώτατον καὶ μαρώ-
taton, ἰχθύοι μὲν πότιμον καὶ σωτήριον,
3 ἀνθρώποις δὲ ἀποστον καὶ ὀλέθριον.
LIII. SICCUS etiam pulvis et cinis, ubicunque
cohortem porticus vel tectum protegit, inuxt parietes
reponendus est, ut sit quo aves se perfundant: nam
his rebus plumam pinnasque emendant, si modo
creditus Ephesio Heraclito qui ait: sues coeno,
6 cohortales aves pulvere (vel cinere) lavari.\(^2\)
LIV. Ἐρβόρῳ χαίρειν.

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; γναφεῖω Bermays.
LI. Aristotle Eth. Nic. x. 5, p. 1176 a 6. LI. a is
Bywater's discovery. See Journal of Philology, 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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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 πολυμαθὴς ὑπὲρ ἐξειν ὁδ διδάσκει. Though πολυμαθὴς 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.

LIA. Heraclitus 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 Heraclitus the Ephesian, who says: "pigs wash in mud and barnyard fowls in dust (or ash)."

LIV. To delight in mud.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LV. Πάνε ἐρπετῶν πληγή νέμεται.

LVI. Παλίντονος ἀρμονίη κόσμου ὀκωσπερ
2 λύρης καὶ τόξου.

LVII. Ἀγαθὸν καὶ κακὸν ταῦτα.

LVIII. Καὶ ἀγαθὸν καὶ κακὸν (scil. ἐν ἐστὶ). οἱ γούν ἰατροί, φησίν ὁ Ἡράκλειτος, τέμινοντες καϊοντες πάντη βασανίζοντες κακῶς τοὺς ἀρρω- στοῦντας ἐπαιτεῖονται μηδέν' ἄξιον μισθον λαμβάνειν παρὰ τῶν ἀρρωστοῦντων, ταῦτα ἑργα-
6 ζόμενοι τὰ ἀγαθὰ καὶ † τὰς νόσους†.1

LIX. Συνάψεις οὐλα καὶ οὐχὶ οὐλα, συμφερό-
μενον διαφερόμενον, συνᾶδον διάδον· ἐκ πάντων
3 ἐν καὶ εἴς ἐνὸς πάντα.

LX. Δίκης οὐνομα οὐκ ἄν ὑδέσαν, εἰ ταῦτα
2 μὴ ἤν.

LV. Aristotle de Mundo 6, p. 401 a 8 (with the reading τὴν γῆν); Stobaeus Ecl. i. 2, p. 86 (with the reading πληγή). Zeller retains τὴν γῆν.

LVI. See Plutarch de Tranquill. 15, p. 473; de Iside 45, p. 380; 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 ἡτα κακὰ) τὰς νόσους, κατὰ τὰς νόσους and καὶ βασάνους. See Bywater’s note. ἐπαιτεῖονται Bernays for the MS. reading ἐπαιτωνται.

LIX. Aristotle de Mundo 5, p. 396 b 12; Stobaeus Ecl. i. 34. p. 690. συνάψεις Diels: συνάψειας MSS.

LX. Clem. Alex. Strom. iv. 3, p. 568.

1 Hippolytus Ref. Haer. ix. 10.

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LV. Every creature is driven to pasture with blows.

The reading τῆς γῆς, preferred by Zeller and Pfleiderer, will refer to the "crawling creatures" (worms) which feed on earth. But cf. Aeschylus, Agamemnon 358 and Plato, Critias 109 B, καθάπερ ποιμένες κτῆνη πληγῇ νέμοντες. 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 ἑπατιώνται the meaning is: "complain that the patients do not give them an adequate return." See Plato, Republic VI, 497b.

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 συνάψεις 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 pairs to be explanatory of συνάψις.

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

ΛXI. Ἀπρεπές φασίν, εἰ τέρπει τοὺς θεοὺς πολέμων θέα. ἀλλ' οὐκ ἀπρεπές: τὰ γὰρ γενναία ἔργα τέρπειν. ἀλλωσ τε πόλεμοι καὶ μάχαι ἤμιν μὲν δεινὰ δοκεῖ, τῷ δὲ θεῷ οὕδε ταῦτα δεινά. συντελεῖ γὰρ ἅπαντα ὁ θεὸς πρὸς ἁμοιόμεν τῶν ὁλων, οἰκονομῶν τὰ συμφέροντα, ὅπερ καὶ Ὑπάκλειτος λέγει, ὡς τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἀνθρωπὸι δὲ ἕ μὲν 9 ἀδικα ὑπειλήφασιν, ἄ δὲ δίκαια.¹

ΛXII. Εἰδέναι χρὴ τὸν πόλεμον ἑόντα ξυνόν, καὶ δίκην ἔριν καὶ γινόμενα πάντα κατ' ἔριν καὶ 3 τῇ χρεώμενα.

ΛXIII. Ἑστὶ γὰρ εἰμαρρίνα πάντως * * * *.

ΛXIV. Θάνατος ἔστι ὀκόσα ἐγερθέντες ὅρέομεν, 2 ὀκόσα δὲ εὔδοντες ὑπνοσ.

ΛXV. Ἡν τῷ σοφῶν μοῦνον λέγεσθαι οὐκ ἐδέλει 2 καὶ ἐθέλει Ζηνὸς οὐνομα.

ΛXVI. Τὸύ βιοῦ οὖνομα βίος, ἔργον δὲ 2 θάνατος.

ΛXII. Origen contra Celsum vi. 42, p. 312.
ΛXIII. Stobaeus Ed. i. 5, p. 178.
ΛXIV. Clem. Alex. Strom. iii. 3, p. 529.
ΛXV. Clem. Alex. Strom. v. 14, p. 718.
ΛXVI. Eustathius in Iliad. i. 49; Elymolar. magnum s.v. βίος; Schol. in Iliad. i. 49 ap. Cramer A. P. iii. p. 122.

¹ Schol. B. in II. iv. 4, p. 120 Bekk.
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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 χρεώμενα has been emended to καταχρεώμενα, to φθειρόμενα and κρυφόμενα, 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 regimen. Ζεύς, Δίκη, σοφὸν, λόγος: varia nomina, res non diversa. Idem significat illud . . . πῦρ αἰείζων, unde manat omnis motus, omnis vita, omnis intellectus." Ritter and Preller, Hist. Phil. 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 βίος (bow) and βίος (life).
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXVII. 'Αθάνατοι θνητοί, θνητοί άθάνατοι, ζώντες τον έκεινων θάνατον τον δέ έκεινων βίον
3 τεθνεώτες.

LXVIII. Ψυχής γὰρ θάνατος ύδωρ γενέσθαι, ύδατι δὲ θανάτος γῆν γενέσθαι· ἐκ γῆς δὲ ύδωρ
3 γίνεται, ἐξ ύδατος δὲ ψυχή.

LXIX. 'Οδὸς άνω κάτω μία καὶ ὄντη.

LXX. Ξυνόν ἀρχή καὶ πέρας.

LXXI. Ψυχής πείρατα οὖκ ἄν ἐξεύροιο πᾶσαν
2 ἐπιπορεύομενον όδόν· οὕτω βαθὺν λόγον ἔχει.

LXXII. Ψυχής τέρψει ύγρῆς γενέσθαι.

LXXIII. 'Άνήρ ὀκότ' ἄν μεθυσθῇ, ἄγεται ύπὸ παιδὸς ἀνήβου σφαλλόμενος, οὕτω ἐπαίων οἶκη
3 βαίνει, ύγρῆν τήν ψυχήν ἔχων.

LXXIV. Αὕριον ψυχὴ σοφωτάτη καὶ ἀρίστη.

LXVII. Hipp. Ref. Haer. ix. 10. The fragment (or parts of it) are quoted by many authors. See Bywater, Patrick or Diels.


LXIX. Hipp. Ref. Haer. ix. 10; Diog. Laert. ix 8; Max. Tyr. xli. 4, p. 489; Cleomedes περὶ μετέφρασις i. p. 75; Stobaeus Ecl. i. 41.


LXXI. Diog. Laert. ix. 7.

LXXII. Numerius ap. Porphyry. de Antro Nymph. 10.

LXXIII. Stobaeus Flor. v. 120.

LXXIV. Plutarch Romulus 28; Stobaeus Flor. v. 120 (in the form αὖ ἡγη ψυχή σοφωτάτη καὶ ἀριστή, where ξηρῆ is a gloss). In several cases (e.g. Plutarch de Carn. έν i. 6, p. 995; de Defectu Orac. 41, p. 432; Hermeias in Plato Phædr. p. 73, Ast) the fragment occurs in the form αὖ ἡγη ψυχή σοφωτάτη καὶ ἀριστή. Another very old form, going back at least to Philo, is ὅ γη ψυχή, ψυχὴ σοφωτάτη
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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 τεθνεωτες 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, 405a, 25: καὶ Ἡράκλειτος δὲ τὴν ἀρχήν εἶναι φησὶ ψυχήν, εἰτερ τὴν ἀναβυμίασιν, ἐξ ἡς τάλλα συνίστησιν.

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 τέρψεις 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 αὕῃ — αὕῃ ξηρή — αὕῃ ξηρή — αὖ γῆς ξηρῆ. See Bywater’s notes on LXXV and LXXVI.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXXV. Ἐστι τοῦτο καὶ ἡ ἐνεργεία τῆς ψυχῆς, ἢ ἡ ἀρίστη.

LXXVI. Ἐστι τοῦτο, καὶ ἡ ἐνεργεία τῆς ψυχῆς, ἢ ἡ ἀρίστη.

LXXVII. Ἀνθρώπος, οίκως ἐν εὐφρόνῃ φάση, ἀπετεῖαι ἀποσβέννυται.

LXXVIII. Πῶς ἐν ἡμείς αὐτοῖς οὐκ ἐστὶν ὁ θάνατος; καὶ ἡ φησὶν Ἰράκλειτος, ταῦτ' εἶναι ἥνω καὶ πενηκός, καὶ τὸ ἐγγρηγορος καὶ τὸ καθεδρον, καὶ νέον καὶ γηραιόν τάδε γὰρ μεταπεσώντα ἐκεῖνο ἐστὶ κῶκείνα πάλιν μεταπεσώντα ταῦτα. Ἡκάτερον ἡμῶν παῖς ἐστὶ παιδίων πεσσεύων.

LXXIX. Αἰῶν ψυχής ἐστὶ παιδίων πεσσεύων, ἡ παιδος ἡ βασιλική.

LXXX. Ἐδιδάσκαλος ἐμεὼντον.

LXXXI. Ποταμοῖοι τοῖς αὐτοῖς ἐμβαινομένοι, τοισὶ καὶ αὐτοῖς ἐμβαινομένοι, οὐκ ἐμβαινομένοι, εἰμέν τε καὶ οὐκ ἐμβαινομένοι.
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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 μεταπέσωτα 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:

ἀς ὦτε τοῖς ἑωναθον πάσι ἀγχιθαλάσσης,
δεὶ τ' ἐτελ οὐν ποιήσῃ ἄθροισα νήπιερην,
ὡς αὕτη συνέχεν ποσίν καὶ χερῶν ἄθφαν.

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 γνῶθι σεαυτόν, 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.

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LXXXII. Κάματος ἐστὶ τοῖς αὐτοῖς μοχθεῖν
2 καὶ ἀρχεσθαι.

LXXXIII. Μεταβάλλον ἀναπαύεται.
LXXXIV. Καὶ ὁ κυκεὼν διϊσταται μὴ κινεῖν
2 μενος.

LXXXV. Νέκνες κοπρίων ἐκβλητότεροι.
LXXXVI. Γενόμενοι ξέων εἶθελος μόρους τ' ἔχειν μᾶλλον δὲ ἀναπαύεσθαι, καὶ παῦσας κατα-
3 λείπουσι μόρους γενέσθαι.

LXXXVII. Οἱ μὲν "ἡβδοντος" ἀναγινώσκοντες ἐτὴ τριάκοντα ποιοῦσι τὴν γενέαν καθ’ Ἡράκλει-
τον. εὗρον χρόων γεννώντα παρέχει τὸν ἐξ αὐτοῦ
4 γεγεννημένον ὁ γεγενησάς.

LXXXVIII. Ὁ τριάκοντα ἀριθμὸς φυσικώ-
τατός ἐστὶν ὃ γὰρ ἐν μονάς τριάς, τούτῳ ἐν
δεκάσι τριακονταῖς. ἐπεῖ καὶ ὁ τοῦ μηνὸς κύκλος
συνεστηκεν ἐκ τεσσάρων τῶν ἀπὸ μονάδος ἐξῆς
τετραγώνων α', β', γ', δ'. οἴδεν οὖν ἀπὸ σκοποῦ
6 Ἡράκλειτος γενέαν τὸν μήνα καλεῖ.

LXXXIX. Ex homine in tricennio potest avus
2 haberí.

LXXXII. Plotinus Enn. iv. 8, p. 468; Iamblichus ap.
Stob. Ecl. i. 41, p. 906.

LXXXIII. Same as for LXXXII.

LXXXIV. Theophrastus περὶ ἰδέας 9, p. 133.

LXXXV. Strabo xvi. 26, p. 784; Plutarch Qu. conviv.
iv. 4, p. 669; Pollux Ὄνομ. v. 163; Origen contra Cels. v.
14, p 247; Julianus Or. vii. p. 226 c. The scholiast V on
Ilīad 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.

LXXXVIII. Philo Qu. in Gen. ii. 5, p. 82, Aucher.

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LXXXII. It is toil to labour for the same masters and to be ruled by them.

I.e. 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, iii. 10, p. 37 ed. Bonn.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XC. Πάντες εἰς ἐν ἀποτέλεσμα συνεργοῦμεν, οἱ μὲν εἰδότως καὶ παρακολουθητικῶς, οἱ δὲ ἀνεπιστάτως ὡσπερ καὶ τοὺς καθεύδοντας, οἴμαι, ὁ Ἡράκλειτος ἐργάτας εἰναι λέγει καὶ 5 συνεργοῦσ τῶν ἐν τῷ κόσμῳ γινομένων.¹

XCI. Ξυνὸν ἐστὶ πᾶσι τὸ φρονέειν. Ξύν νῦν λέγοντας ἵσχυρίζεσθαι χρὴ τῷ ξυνῷ πάντων, ὅκωσπερ νόμων πόλεως καὶ πολύ ἵσχυροτέρως. τρέφονται γὰρ πάντες οἱ ἀνθρώπειοι νόμοι ὕπο ἑνὸς τοῦ θείου κρατείς γὰρ τοσοῦτον ὁκόσον 6 ἑθέλει καὶ ἐξαρκεῖ πᾶσι καὶ περιγίνεται.

XCII. Διὸ δεῖ ἐπεσθεῖν τῷ ξυνῷ. τοῦ λόγου δ' ἐόντος ξυνοῦ, ξύωσι οἱ πολλοὶ ως ἰδίην ἔχοντες 3 φρονήσεων.

XCI. Stobaeus Flor. iii. 84. Cf. Hymn of Cleanthes 24, οὕτ' ἐσταράτῃ θεοῦ καὶ νῦν νόμον ὡτε κλίνοντι, ὁ κεν πειθομένου σείν νὰ βίον ἐθολλον ἔχοιεν.


¹ M. Antoninus vi. 42.
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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 κοινός 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' εἰς τοὺς ἀνθρώπους does not belong to Heracleitus, appealing to the MSS. reading δὲ ἀντίστασις 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.

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ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XCIII. Ὀμίλιοι διηνεκεῖς ὁμιλεύονσι, τοῦτῳ 2 διαφέρονται.

XCIV. Οὐ δεὶ ὁσπέρ καθεύδοντας ποιεῖν καὶ 2 λέγειν.

XCV. Ὁ Ηράκλειτος φησὶ, τοῖς ἐγγραφοῦσιν ἑνα καὶ κοινὸν κόσμου εἶναι, τῶν δὲ κοιμομένων 3 ἐκαστῶν εἰς ἴδιον ἀποστρέφεσθαι.1

XCVI. Ὁθὸς γὰρ ἀνθρώπειον μὲν οὐκ ἔχει 2 γνώμας, θείον δὲ ἔχει.

XCVII. Ἀνὴρ νήπιος ἠκούσε πρὸς δαιμονος 2 ὁσπέρ παῖς πρὸς ἀνδρός.

XCVIII. Ἡ οὐ καὶ Ἡράκλειτος ταῦταν τοῦτο λέγει, ὅτι σὺ ἔπιγει, ὅτι ἀνθρώπων ὁ σοφῶτατος πρὸς θεὸν πίθηκος φανεῖται καὶ σοφία καὶ κάλλει 4 καὶ τοῖς ἀλλοις πᾶσιν; 2

XCIX. Ὡ ἀνθρωπε, ἄγιοις ὅτι ὁ τοῦ Ἡρα- 5 κλείτου εὑ ἔχει, ὡς ἁρα πιθηκῶν ὁ κάλλιστος αἰσχρός ἀλλὰ γένει συμβάλλειν, καὶ χυτρῶν ἢ καλλιστὴ αἰσχρὰ παρθένων γένει συμβάλλειν, ὡς φησιν Ἰππίας ῶ σοφὸς.3

XCIII and XCV. M. Antoninus iv. 46. Diels adds λόγῳ τῷ τὰ δλα διώκοντι, 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.
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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 ῥῦ ἔνυνν is good, ῥῦ ἵδιον 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
2 ὁκὼς ὑπὲρ τείχεως.

CI. Μόροι γὰρ μέξονες μέξονας μοίρας λαγχά-
2 νοσι.

CII. Ἀριμφάτους θεοὶ τιμῶσι καὶ ἄνθρωποι.

CIII. Ὄβριν χρῆ σβεννύειν μᾶλλον ἢ πυρ-
2 καΐν.

CIV. Ἀνθρώποις γίνεσθαι ὁκόσα θέλοντι
οὐκ ἄμεινον. νοῦςος ὑγίειαν ὑποίησε ἡδὺ, κακὸν
3 ἀγαθὸν, λιμὸς κόρον, κάματος ἀνάταυσιν.

CV. Θυμὸ μάχεσθαι χαλεπόν ὁ τι γὰρ ἂν
2 χρήζῃ γίνεσθαι, ἰψή ὁμέτεραι.

CVI. ἐν Ἀνθρώποις πᾶσι μέτεστι γιγνώσκειν
2 καίν καὶ σοφρονεῖν.

CVII. ἩΣωφρονεῖν ἀρετὴ μεγίστη καὶ σοφὴ
2 ἀληθεὰ λέγειν καὶ ποιεῖν κατὰ φύσιν ἑπαίωνται.

CVIII. Ἀμαθίην ἄμεινον κρύπτειν ἔργον δὲ ἐν
2 ἅνεσε καὶ παρ᾽ οἶνον.

C. Diogenes Laertius ix. 2.


CII. Clem. Alex. Strom. iv. 4, p. 571; Theodoretus
Therap. viii. p. 117, 33.

CIII. Diogenes Laertius ix. 2.

CIV. Stobaeus Flor. iii. 83. Cf. Clem. Alex. Strom. ii. 21,
p. 497. I accept (with some hesitation) κατὰ for the MS.
reading καὶ (Heitz, Diels, Burnet).

1105 a 8, Eth. End. 1223 b 22, and Pol. 1315 a 29; Plutarch
de cohibenda Ira 9, p. 457 and Coriol. 22.

CVI. Stobaeus Flor. v. 119.

CVII. Stobaeus Flor. iii. 84.

CVIII. Plutarch Qu. conviv. iii. prooem. p. 644; de
Audiendo 12, p. 43 and Virt. doc. posse 2, p. 439; Stob
Flor. xviii. 32.

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C. The people should fight for their law as for a wall.

This is because the law is ἡ νόμος, is, in fact, but a reflection of the great ἡ νόμος of the natural world.

CI. For greater dooms win greater destinies.

This refers to the “fiery deaths” of heroic men. See Introduction, p. 457, and also the following fragment.

CII. Gods and men honour those who are killed in battle.

CIII. You should put out insolence even more than a fire.

CIV. 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 θυμὸς; the word covers a wider area than any English equivalent, but includes much of what we include under “instinct,” “urge,” “passionate craving.” Aristotle understood θυμὸς to mean anger (Ethics. Nicom. II. 2, 1105 a 8). To gratify θυμὸς 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. Ἡ Κρύπτειν ἀμαθήν κρέσσον ἢ ἐς τὸ 2 μέσον φέρειν.†

CX. Νόμος καὶ βουλὴ πείθεσθαι ἐνός.

CXI. Τής γὰρ αὐτῶν νός ἡ φρήν; [δύμων] ἀοιδοῖς ἐπονται καὶ διδασκάλω χρέωνται ὀμίλω, ούκ εἰδότες ὅτι πολλοὶ κακοὶ ὀλίγοι δὲ ἀγαθοὶ. αἰρένται γὰρ ἐν ἀντία πάντων οἱ ἀριστοί, κλέος ἀέναον θυμητῶν, οἱ δὲ πολλοὶ κεκορήνται ὀκώσσερ 6 κτήνεα.

CXII. Ἐν Πριήνη Βίας ἐγένετο ὁ Τευτάμεω, οὐ 2 πλέον λόγος ἢ τῶν ἄλλων.

CXIII. Εἰς ἔμοι μύριοι, ἔαν ἀριστος ἡ.

CXIV. Ἀξιών Ἑφεσίων ἡβηδὸν ἀπάγξεσθαι πᾶσι καὶ τοῖς ἀνήβοις τὴν πόλιν καταλιπείν, οὕτως Ἐρμόδωρων ἀνδρα ἐωτῶν ὀνήμον ἔξεβάλου, φάντες ἡμέον μηδὲ εἰς ὀνήμον ἐστω, 5 εἰ δὲ μή, ἄλλη τε καὶ μετ᾽ ἄλλων.

CXV. Κύνες καὶ βαὐξοῦσι ὅν ἄν μη γινώ- 2 σκωσι.

CXVI. Ἀπιστή διαφυγιάνει μή γινώσκεσθαι.

CXVII. Βλάξ ἀνθρωπός ἐπὶ παντὶ λόγῳ 2 ἐπτοῆσθαι φιλεῖι.

CIX. Stobaeus Flor. iii. 82.
CX. Clem. Alex. Strom. v. 14, p. 718.
CXII. Diogenes Laertius i. 88.
CXIII. Galen peri διαγνώσεως σφυγμῶν i. 1; Theodorus Prodromus in Lazerii Miscell. i. p. 20; Seneca Epp. 7.

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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 Heracleitus. 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.
ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

CXVIII. Δοκεόντα ο δοκιμώτατος γινώσκει ἡ φυλάσσειν καὶ μέντοι καὶ δική καταλήψεται ψευδέων τέκτονας καὶ μάρτυρας.

CXIX. Τόν θ’ Ὀμηρον ἔφασκεν ἄξιον ἐκ τῶν ἀγώνων ἐκβάλλεσθαι καὶ ῥαπτίζεσθαι, καὶ Ἀρχί-λοχον ὀμοίως.¹

CX. Unus dies par omni est.

CXI. Ἡθος ἀνθρώπω καὶ νομισμάτων.

CXII. Ἀνθρώπους μὲν εἴρηται τελευτήσαντας ἂννα

CXIII. Ἐπανίστασθαι καὶ φυλακας γίνεσθαι ἐγερτὶ ζώντων καὶ νεκρῶν.

CXIV. Νυκτιπόλοι, μάγοι, βάκχοι, λήμναι, μύσται.

CXV. Τὰ γὰρ νομιζόμενα κατ’ ἀνθρώπους μνεύναι.

CXVI. Καὶ τοῖς ἀγάλμασι ποιτεύσι εὑχόνται, ὁκεον εἰ τις τοῖς δόμοισι λεσχηνεύοντο, οὐ τι

CXVII. Ἐπανίστασθαι καὶ φυλακας γίνεσθαι ἐγερτὶ ζώντων καὶ νεκρῶν.

CXVIII. Clem. Alex. Strom. v. 1, p. 649. The MS. reading is δοκεόντων; Schleiermacher suggested δοκεόντα and Diels δοκεόντα ἄν. The MS. φυλάσσειν has been emended to φυλάσσει (Schleiermacher), φυλάσσειν (Bergk), πλάσσειν (Bernays and Bywater).

CXX. Seneca Epp. 12; Plutarch Camillus 19.

CXXI. Plutarch Qu. Plut. i. 2, p. 999; Alex. Aphrod. de Fato 6, p. 16; Stob. Flor. civ. 23.


CXXIII. Hipp. Ref. Haer. ix. 10. The MS. has before ἐπανίστασθαι the words ἐνθὰ δεόντη. Various emendations have been suggested: ἐνθὰ δεόντας Bernays; ἐνθὰ θεον ὡς Sauppe; ἐνθὰ βίοτ Πetersen. So the MS. also has ἐγερτι-ζώντων. The text is that of Bernays.

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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 φυλάσσειν I prefer Bergk’s φυλάσσειν, 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.

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CXXVI. Clem. Alex. Protrept. 4, p. 44; Origen contra Cels. i. 5, p. 6, and vii. 62, p. 384.

1 Diogenes Laert. ix. 1.
CXXVII. Εἰ μὴ γὰρ Διονύσωφ πομπὴν ἐποιεῖντο καὶ ὑμνεῖν ἄσμα αἰδοίοισι, ἀναιδέστατα εἰργαστ' ἀν ὑπτὸς δὲ Ἀιδῆς καὶ Διόνυσος, ὅτερ μαῖνονται καὶ λυπαῖοισι.

CXXVIII. Θυσιῶν τοίνυν τίθημι διπτά εἰδη' τὰ μὲν τῶν ἀποκεκαθαρμένων παντάπασιν ἀνθρώπων, οὐα ἐφ' ἑνὸς ἂν ποτε γένοιτο σπανίως, ὡς φησὶν Ἡράκλειτος, ἦ τινων ὄλγων εὐαριθμήτων ἀνδρῶν τὰ δ' ἔνυλα καὶ σωματειδὴ καὶ διὰ μεταβολῆς συνιστάμενα, οἷα τοῖς ἔτι κατεχομένωι ὑπὸ τοῦ σώματος ἀρμόζειν.1

CXXIX. Ἀκεα.

CXXX. Καθαίροντας δὲ αἴματι μαίνομενοι ὡσπερ ἄν εἰ τις ἐς πηλὸν ἐμβᾶς πηλῷ ἀπο-

3 νῖζοιτο.

CXXIX. Iamblichus de Myst. i. 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 αἵματι.

1 Iamblichus de Myst. v. 15.
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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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