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HIPPOCRATES

VOL. I
HIPPOCRATES

WITH AN ENGLISH TRANSLATION BY

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PREFACE

The works, some seventy in all, which in any of our manuscripts are assigned to Hippocrates, comprise what is called the "Hippocratic collection." During nearly three centuries there appeared many editions, of some or of all of these works, intended to instruct medical students or practitioners. The birth of modern medical science in the nineteenth century stopped finally this long series, but a few scholars still worked at the treatises from an historical standpoint. The literary merit, however, of the Hippocratic writings, at least of the majority, is not great, and it is only within the last few years that they have been subjected to the exact scholarship which has thrown such a flood of new light upon most of the classical authors. Even now very little has been done for text, dialect, grammar and style, although the realization of the value of the collection for the history of philosophy is rapidly improving matters. So for the present a translator must also be, in part, an editor. He has no scholarly tradition behind him upon which to build, but must lay his own foundations.

It will be many years before the task is finished, but in the meanwhile there is work for less ambitious students. My own endeavour has been to make as clear and accurate a translation as the condition of
the text permits, introducing as few novelties of my own as possible, and to add such comment as may bring out the permanent value of the various treatises. They are no longer useful as text-books, but all of us, whether medical or lay, may learn a lesson from the devotion to truth which marked the school of Cos, and from the blunders committed by theorizers who sought a short cut to knowledge without the labour of patient observation and careful experiment.

The present volume has been in preparation since 1910, and the actual writing has occupied all my leisure for the past three years. The time would have been longer, had it not been for the great kindness of Dr. E. T. Withington, whose name will probably appear on the title-page of one of the succeeding volumes.

My thanks are also due to the Rev. H. J. Chaytor for his helpful criticisms.

W. H. S. Jones.
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GENERAL INTRODUCTION

§ 1. Greek Medicine and "Hippocrates."

We have learned to associate, almost by instinct, the science of medicine with bacteria, with chemistry, with clinical thermometers, disinfectants, and all the apparatus of careful nursing. All such associations, if we wish even dimly to appreciate the work of Hippocrates and of his predecessors, we must endeavour to break; we must unthink the greater part of those habits of thought which education has made second nature. The Greek knew that there were certain collections of morbid phenomena which he called diseases; that these diseases normally ran a certain course; that their origin was not unconnected with geographical and atmospheric environment; that the patient, in order to recover his health, must modify his ordinary mode of living. Beyond this he knew, and could know, nothing, and was compelled to fill up the blanks in his knowledge by having recourse to conjecture and hypothesis. In doing so he was obeying a human instinct which assures us that progress requires the use of stop-gaps where complete and accurate knowledge is unattainable, and that a working hypothesis, although wrong, is better than no hypothesis at all. System, an organized scheme, is of greater value than chaos. Yet however healthy such an instinct may be, it has
added considerably to the difficulties of the historian in his attempts so to reconstruct the past as to make it intelligible to modern readers.

Primitive man regards everything he cannot explain as the work of a god. To him the abnormal, the unusual, is divine. The uncharted region of mysterious phenomena is the peculiar realm of supernatural forces. "It is the work of heaven" is a sufficient answer when the human intelligence can give no satisfactory explanation.

The fifth century B.C. witnessed the supreme effort of the Greeks to cast aside this incubus in all spheres of thought. They came to realize that to attribute an event to the action of a god leaves us just where we were, and that to call normal phenomena natural and abnormal divine is to introduce an unscientific dualism, in that what is divine (because mysterious) in one generation may be natural (because understood) in the next, while, on the other hand, however fully we may understand a phenomenon, there must always be a mysterious and unexplained element in it. All phenomena are equally divine and equally natural.

But this realization did not come all at once, and in the science of medicine it was peculiarly slow. There is something arresting in the spread of an epidemic and in the onset of epilepsy or of a pernicious fever. It is hard for most minds, even scientific minds, not to see the working of a god in them. On the other hand, the efficacy of human means to relieve pain is so obvious that even in Homer, our first literary authority for Greek medicine, rational treatment is fully recognized.

As the divine origin of disease was gradually
discarded, another element, equally disturbing, and
equally opposed to the progress of scientific medicine,
asserted itself. Philosophy superseded religion.
Greek philosophy sought for uniformity in the
multiplicity of phenomena, and the desire to find
this uniformity led to guesswork and to neglect of
fact in the attempt to frame a comprehensive theory.
The same impulse which made Thales declare that
all things are water led the writer of a treatise \(^1\) in
the Hippocratic Corpus to maintain that all diseases
are caused by air. As Daremberg \(^2\) says, "the
philosophers tried to explain nature while shutting
their eyes." The first philosophers to take a serious
interest in medicine were the Pythagoreans.
Alcmaeon \(^3\) of Croton, although perhaps not strictly
a Pythagorean, was closely connected with the sect,
and appears to have exercised considerable influence
upon the Hippocratic school. The founder of em-
pirical psychology and a student of astronomy, he held
that health consists of a state of balance between
certain "opposites," and disease an undue pre-
ponderance of one of them. \(^4\) Philolaus, who flourished
about 440 B.C., held that bile, blood, and phlegm
were the causes of disease. In this case we have a
Pythagorean philosopher who tried to include medical

\(^1\) The περὶ φυσῶν.

\(^2\) Histoire des sciences médicales, p. 82.

\(^3\) A young man in the old age of Pythagoras. See Aristotle
Meta. A 986 a 30. Alcmaeon was more interested in medicine
than in philosophy, but does not seem to have been a
"general practitioner."

\(^4\) Αλκμαίων τῆς μὲν ὑγιείας εἶναι συνεκτικῆν τὴν ἰσονομίαν
τῶν δυνάμεων, ύγροῦ, ἕρτοῦ, ψυχροῦ, θερμοῦ, πικροῦ, γλυκέος, καὶ
τῶν λοιπῶν, τὴν δ’ ἐν αὐτοῖς μοναρχίαν νόσου ποιητικῆν· φθορο-
ποίον γὰρ ἑκατέρου μοναρχίαν.—Aëtius V. 30. 1.
theory in his philosophical system. Empedocles, who flourished somewhat earlier than Philolaus, was a "medicine-man" rather than a physician, though he is called by Galen the founder of the Italian school of medicine. The medical side of his teaching was partly magic and quackery.

This combination of medicine and philosophy is clearly marked in the Hippocratic collection. There are some treatises which seek to explain medical phenomena by *a priori* assumptions, after the manner of the philosophers with their method of *υποθέσεις* or postulates; there are others which strongly oppose this method. The Roman Celsus in his preface asserts that Hippocrates separated medicine from philosophy, and it is a fact that the best works of the Hippocratic school are as free from philosophic assumptions as they are from religious dogma. But before attempting to estimate the work of Hippocrates it is necessary to consider, not only the doctrine of the philosophers, but also the possibly pre-Hippocratic books in the Corpus. These are the *Prenotions of Cos* and the *First Proorrhetic*, and perhaps the treatise—in Latin and Arabic, the Greek original having mostly perished—on the number seven (*περί ἑβδομάδων*).

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1 For the medical theories of Philolaus see the extracts from the recently discovered *Iatrica* of Menon, discussed by Diels in *Hermes* XXVIII., p. 417 foll.  
2 Galen X. 5.  
3 Hippocrates . . . ab studio sapientiae disciplinam hanc separavit, vir et arte et facundia insignis.  
4 Grimm, Ermerins and Adams are convinced of the early date of these. Littré seems to have changed his mind. Contrast I. 351 with VIII. xxxix. The writer in Pauly-Wissowa is also uncertain. I hope to treat the question fully when I come to *Prognostic* in Vol. II.
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The *Prenotions of Cos* and the *First Prorrhetic* (the latter being the earlier, although both are supposed to be earlier than Hippocrates) show that in the medical school of Cos great attention was paid to the natural history of diseases, especially to the probability of a fatal or not fatal issue. The *Treatise on Seven*, with its marked Pythagorean characteristics, proves, if indeed it is as early as Roscher would have us believe, that even before Hippocrates disease was considered due to a disturbance in the balance of the humours, and health to a "coction" of them, while the supposed preponderance of seven doubtless exercised some influence on the later doctrine of critical days. The work may be taken to be typical of the Italian-Sicilian school of medicine, in which *a priori* assumptions of the "philosophic" type were freely admitted. Besides these two schools there was also a famous one at Cnidos,1 the doctrines of which are criticised in the Hippocratic treatise *Regimen in Acute Diseases*. The defects of this school seem to have been:—

(1) the use of too few remedies;  
(2) faulty or imperfect prognosis;  
(3) over-elaboration in classifying diseases.2

We may now attempt to summarize the com-

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1 There are several Cnidian treatises in the *Corpus*. See p. xxiii. The Cnidian point of view admits of defence, and their desire to classify was a really scientific instinct. I hope to treat of the Cnidians fully when I come to translate *Regimen in Acute Diseases*.

2 The Coan school, on the other hand, sought for a unity in diseases. Its followers tried to combine, the Cnidians to distinguish and to note differences. See Littré II. 202–204.
components of Greek medicine towards the end of the fifth century B.C.

(1) There was a religious element, which, however, had been generally discarded.

(2) There was a philosophic element, still very strong, which made free use of unverified postulates in discussing the causes and treatment—especially the former—of diseases.

(3) There was a rational element, which relied upon accurate observation and accumulated experience. This rationalism concluded that disease and health depended on environment and on the supposed constituents of the human frame.

Now if we take the Hippocratic collection we find that in no treatise is there any superstition,¹ in many there is much "philosophy" with some sophistic rhetoric, and among the others some are merely technical handbooks, while others show signs of a great mind, dignified and reserved with all the severity of the Periclean period, which, without being distinctively original, transformed the best tendencies in Greek medicine into something which has ever since been the admiration of doctors and scientific men. It is with the last only that I am concerned at present.

I shall make no attempt to fix with definite precision which treatises are to be included in this category, and I shall confine myself for the moment to three—*Prognostic, Regimen in Acute Diseases*, and *Epidemics I. and III.* These show certain characteristics, which, although there is no internal clue to

¹ A possible exception is *Decorum*, which I hope to discuss in Vol. II.

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either date or authorship, impress upon the reader a conviction that they were written by the same man, and at a time before the great period of Greece had passed away. They remind one, in a subtle yet very real way, of Thucydides.¹

The style of each work is grave and austere. There is no attempt at "window-dressing." Language is used to express thought, not to adorn it. Not a word is thrown away. The first two treatises have a literary finish, yet there is no trace in them of sophistic rhetoric. Thought, and the expression of thought, are evenly balanced. Both are clear, dignified—even majestic.

The matter is even more striking than the style. The spirit is truly scientific, in the modern and strictest sense of the word. There is no superstition, and, except perhaps in the doctrine of critical days, no philosophy.² Instead, there is close, even minute, observation of symptoms and their sequences, acute remarks on remedies, and recording, without inference, of the atmospheric phenomena, which preceded or accompanied certain "epidemics." Especially noteworthy are the clinical histories, admirable for their inclusion of everything that is relevant and their exclusion of all that is not.

The doctrine of these three treatises may be summarised as follows:—³

¹ The resemblance struck Littre. See Vol. I., pp. 474, 475.
² Of course even in the greatest works of the Hippocratic Corpus there is, and could not help being, some theory. But the writer does not love the theory for its own sake. Rather he is constantly forgetting it in his eagerness to record observed fact.
³ There is a clear account of Hippocratic doctrine in Littre, Vol. I., pp. 440–464.
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(1) Diseases have a natural course, which the physician must know thoroughly,\(^1\) so as to decide whether the issue will be favourable or fatal.

(2) Diseases are caused by a disturbance\(^2\) in the composition of the constituents of the body. This disturbance is connected with atmospheric and climatic conditions.

(3) Nature tries to bring these irregularities to a normal state, apparently by the action of innate heat, which "concocts" the "crude" humours of the body.

(4) There are "critical" days at fixed dates, when the battle between nature and disease reaches a crisis.

(5) Nature may win, in which case the morbid matters in the body are either evacuated or carried off in an \(\alphaποστασις\),\(^3\) or the "coction" of the morbid elements may not take place, in which case the patient dies.

(6) All the physician can do for the patient is to give nature a chance, to remove by regimen all that may hinder nature in her beneficent work.

It may be urged that this doctrine is as hypothetical as the thesis that all diseases come from air. In a sense it is. All judgments, however simple, attempting to explain sense-perceptions, are hypotheses. But hypotheses may be scientific or philosophic, the latter term being used to denote the

\(^1\) This knowledge is \(πρόγνωσις\).

\(^2\) It is not clear whether this disturbance is regarded as quantitative, qualitative, or both.

\(^3\) This term will be explained later. Roughly speaking, it means the collection and expulsion of morbid elements at a fixed point in the body. I translate it "abscession," a term which suggests "abscess," perhaps the most common form of an "abscession."
character of early Greek philosophy. A scientific hypothesis is a generalization framed to explain the facts of experience; it is not a foundation, but is in itself a superstructure; it is constantly being tested by appeals to sense-experience, and is kept, modified or abandoned, according to the support, or want of support, that phenomena give to it. A "philosophic" hypothesis is a generalization framed with a view to unification rather than to accounting for all the facts; it is a foundation for an unsubstantial superstructure; no efforts are made to test it by appeals to experience, but its main support is a credulous faith.

Now the doctrine of the Epidemic group is certainly not of the philosophic kind. Some of it was undoubtedly derived from early philosophic medicine, but in this group of treatises observed phenomena are constantly appealed to; nor must it be forgotten that in the then state of knowledge much that would now be styled inference was then considered fact, e.g. the "coction" of phlegm in a common cold. Throughout, theory is in the background, observation in the foreground. It is indeed most remarkable that Hippocratic theory is hard to disentangle from the three works on which my argument turns. It is a nebulous framework, implied in the technical phraseology—πεψυς, κρίσις, κρασις—and often illustrated by appeal to data, but never obtrusively insisted upon.

In 1836 a French doctor, M. S. Houdart, violently attacked this medical doctrine on the ground that it

neglected the physician’s prime duty, which is to effect a cure. Diagnosis, he urges, is neglected in the cult of prognosis; no attempt is made to localize the seat of disease; the observations in the *Epidemics* are directed towards superficial symptoms without any attempt to trace them to their real cause. The writer is an interested but callous spectator who looks on unmoved while his patient dies.

In this rather rabid criticism there is a morsel of truth. The centre of interest in these treatises is certainly the disease rather than the patient. The writer is a cold observer of morbid phenomena, who has for a moment detached himself from pity for suffering. But this restraint is in reality a virtue; concentration on the subject under discussion is perhaps the first duty of a scientist. Moreover, we must not suppose that the fatally-stricken patients of the *Epidemics* received no treatment or nursing. Here and there the treatment is mentioned or hinted at, but the writer assumes that the usual methods

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1 “Attendre qu’il plaise à la nature de nous délivrer de nos maux, c’est laisser l’économie en proie à la douleur, c’est donner le temps aux altérations de dévorer nos viscères, c’est, en un mot, nous conduire sûrement à la mort.”—*Op. cit.* p. 253. M. Houdart was but following the example of Asclepiades, the fashionable physician at Rome in the first century B.C., who called the Hippocratic treatment a “meditation upon death.”


3 E.g. *Epid.* III. Case VIII. (second series): θερμάσματα and ὑγόθη ἀγκώνα ἔταμον.

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were followed, and does not mention them because they are irrelevant.

The charge of callousness may be dismissed. More serious is the attack on the fundamental principle of Hippocratic medicine, that "nature" alone can effect a cure, and that the only thing the physician can do is to allow nature a chance to work. Modern medical science has accepted this principle as an ultimate truth, but did the writer of the three treatises under discussion do his best to apply it? Did he really try to serve nature, and, by so doing, to conquer her? Houdart says that practically all the author of the Epidemics did was "to examine stools, urine, sweats, etc., to look therein for signs of coction, to announce crises and to pronounce sentences of death," in other words that he looked on and did nothing. I have just pointed out that the silence of the Epidemics on the subject of treatment must not be taken to mean that no treatment was given, but it remains to be considered whether all was done that could have been done. What remedies were used by the author of Regimen in Acute Diseases? They were:

(1) Purgatives and, probably, emetics.
(2) Fomentations and baths.
(3) (a) Barley-water and barley-gruel, in the preparation and administering of which great care was to be taken.
(b) Wine.
(c) Hydromel, a mixture of honey and water; and oxymel, a mixture of honey and vinegar.


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(4) Venesection.
(5) Care was taken not to distress the patient.¹

If we take into account the scientific knowledge of the time, it is difficult to see what more the physician could have done for the patient. Even nowadays a sufferer from measles or influenza can have no better advice than to keep warm and comfortable in bed, to take a purge, and to adopt a diet of slops. Within the last few years, indeed, chemistry has discovered febrifuges and anaesthetics, the microscope has put within our reach prophylactic vaccines, and the art of nursing has improved out of all recognition, but nearly all these things were as unknown to M. Houdart as they were in the fifth century B.C.

This criticism of Hippocratic medicine has been considered, not because it is in itself worthy of prolonged attention, but because it shows that underlying the three treatises I have mentioned there is a fundamental principle, a unity, a positive characteristic implying either a united school of thought or else a great personality. All antiquity agreed that they were written by the greatest physician of ancient times—Hippocrates. Within the last hundred years, however, doubts have been expressed whether Hippocrates wrote anything. Early in the nineteenth century a doctor of Lille published a thesis intitled Dubitationes de Hippocratis vita, patria, genealogia, forsan mythologicis, et de quibusdam eius libris multo

¹ It should be noticed that in all the Hippocratic collection no attention is paid to the pulse. The doctor judged whether a patient was feverish, and estimated the degree of fever, by the touch. I have not translated πυρητός ὄξυς by “high temperature,” but by “acute fever,” because I wish to introduce as few anachronisms as possible.

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antiquioribus quam vulgo creditur. Wellmann and Wilamowitz hold similar views nowadays. As the Hippocratic writings are all anonymous, such a hypothesis is not difficult to maintain. But it is a matter of merely antiquarian interest whether or not the shadowy "Hippocrates" of ancient tradition is really the writer of the Epidemics. The salient and important truth is that in the latter half of the fifth century works were written, probably by the same author, embodying a consistent doctrine of medical theory and practice, free from both superstition and philosophy, and setting forth rational empiricism of a strictly scientific character. If in future I call the spirit from which this doctrine emanated "Hippocrates" it is for the sake of convenience, and not because I identify the author with the shadowy physician of tradition.

Similar in style and in spirit to the three treatises discussed above are Aphorisms and Airs Waters Places, along with two surgical works, Fractures ¹ and Wounds in the Head. The severely practical character of the last is particularly noteworthy, and makes the reader wonder to what heights Greek surgery would have risen had antiseptics been known. Aphorisms is a compilation, but a great part shows a close relationship to the Hippocratic group. The least scientific of all the seven treatises is Airs Waters Places, which, in spite of its sagacity and rejection of the supernatural, shows a tendency to facile and unwarranted generalization.

¹ With this should be joined the work Articulations, which is very closely allied to Fractures, and is supposed by Galen to have been originally combined with it as a single work. Instruments of Reduction appears to be a compendium of Articulations.
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§ 2. The Hippocratic Collection.

We are now in a position to attempt a brief analysis of the Corpus Hippocraticum. For the moment the external evidence of Galen and other ancient commentators, for or against the authenticity of the various treatises, will be passed over. This evidence is of great importance, but may tend to obscure the issue, which is the mutual affinities of the treatises as shown by their style and content.

In the first place the heterogeneous character of the Corpus should be observed. It contains:

(1) Text-books for physicians;
(2) Text-books for laymen;
(3) Pieces of research or collection of material for research.
(4) Lectures or essays for medical students and novices.
(5) Essays by philosophers who were perhaps not practising physicians, but laymen interested in medicine and anxious to apply to it the methods of philosophy.
(6) Note-books or scrap-books.

Even single works often exhibit the most varied characteristics. It is as though loose sheets had been brought together without any attempt at coordination or redaction. Epidemics I., for instance, jumps with startling abruptness from a "constitution" of the diseases prevalent at one period in Thasos to the function of the physician in an illness, passing on to a few disjointed remarks on pains in the head and neck. Then follows another "constitution," after which comes an elaborate classification of the
ordinary fevers, with their periods, paroxysms and crises. At the end come fourteen clinical histories.

I have already mentioned a pre-Hippocratic group and a Hippocratic group, and it has been noticed that the main task of Greek medicine was to free science from superstition and from philosophic hypotheses. The Corpus contains two polemical works, On Epilepsy and Ancient Medicine, which attack respectively the "divine" origin of disease and the intrusion into medicine of the hypothetical speculation of philosophers.

There is another group of works which, while they do not display to any marked degree the Hippocratic characteristics, are nevertheless practical handbooks of medicine, physiology or anatomy. The list is a long one, and includes works by different authors and of different schools:—

The Surgery.
The Heart.
Places in Man.
Glands.
Anatomy.
Nature of the Bones.
Sight.
Dentition.
Diseases I.
Diseases II. and III.¹
Affections.¹
Internal Affections.¹
Sores.
Fistulae.
Hemorrhoids.

¹ Shows influence of Cnidian school. So possibly do other books.
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Prorrhetic II.
The Physician.
Crises.
Critical Days.
Purges.
Use of Liquids.

Seventh Month Child.
Eighth Month Child.

\[
\begin{align*}
\text{Nature of the Child.}^1 \\
\text{Diseases IV.}^1 \\
\text{Diseases of Women.}^1 \\
\text{Barrenness.}^1 \\
\text{Diseases of Girls.} \\
\text{Nature of Women.} \\
\text{Excision of the Foetus.} \\
\text{Superfoetation.}
\end{align*}
\]

Regimen in Health.$^2$
Regimen II. and III. with Dreams.

Another most important group of works consists of those in which the philosophic element predominates over the scientific, the writers being anxious, not to advance the practice of medicine, but to bring medicine under the control of philosophic dogma, to achieve in fact the end attacked by the writer of Ancient Medicine. These works are Nutriment, Regimen I. and Airs. The first two are Heraclitean; the last is probably derived from Diogenes of Apollonia.

$^1$ Shows influence of Cnidian school. So possibly do other books.

$^2$ Really a continuation of Nature of Man.

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*Regimen I.*, however, while strongly Heraclitean, is eclectic. Animals are said to be composed of two elements, fire and water, fire being a composite of the hot and the dry, water of the cold and the moist. Certain sentences are strikingly reminiscent of Anaxagoras, so much so that it is impossible to regard the resemblances as accidental. Take for instance the following:

(1) ἀπὸλλυται μὲν οὖν οὐδὲν ἀπάντων χρημάτων, οὐδὲ γίνεται ὅτι μὴ καὶ πρόσθεν ἦν. ξυμμισύγομεν δὲ καὶ διακρινόμενα ἄλλοιοῦται.—*Regimen I. iv.*

(2) οὐδὲν γὰρ χρῆμα γίνεται οὐδὲ ἀπὸλλυται, ἀλλ' ἀπὸ ἑόντων χρημάτων συμμισύγεται τε καὶ διακρίνεται.—Anaxagoras, fr. 22 (Schaubach).

To assign exact dates to these works is impossible, but they are probably much later than Heraclitus himself. The interesting fact remains that Heraclitus had followers who kept his doctrine alive, second-rate thinkers, perhaps, and unknown in the history of science, but hearty supporters of a creed, and ready to extend it to embrace all new knowledge as it was discovered. Particularly interesting is the work *Nutriment*. This not only adopts the theory of Heraclitus, but also mimics his sententious and mysterious manner of expression. A few examples may not be out of place.

φύσις ἐξαρκεῖι πάντα πᾶσιν.—*Nutriment xv.*
κρατεῖι γὰρ [sc. ὁ θεῖος νόμος] ... καὶ ἐξαρκεῖι πᾶσι.—Heraclitus apud Stob. Flor. III. 84.
μία φύσις εἶναι καὶ μὴ εἶναι.—*Nutriment xxiv.*
ὁδὸς ἄνω κάτω, μία.—*Nutriment xliv.*
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όδος ἄνω καὶ κάτω μία καὶ ὤντη.—Heraclitus apud Hippolyt. IX. 10.
πρός τι πάντα φλαῦρα καὶ πάντα ἀστεία.—Nutriment XLV.
θάλασσα ὕδωρ καθαρωτάτω καὶ μιαρότατον, ἡχύσι μὲν πότιμον καὶ σωτήριον, ἀνθρώποις δὲ ἄποτον καὶ ὀλέθριον.—Heraclitus apud Hippolyt. IX. 10.
χωρεῖ δὲ πάντα καὶ θεῖα καὶ ἀνθρώπεια, ἄνω καὶ κάτω ἄμειβόμενα.—Regimen I. v.

Similar to these philosophic treatises are the essays, ἐπιδείξεις or displays, which propound theses which are not the υποθέσεις of philosophers. These are The Art, the object of which is to show that there is an art of medicine, and Nature of Man, which combats the monist philosophers, and sets forth the doctrine of the four humours as the cause of health, by their perfect crasis, and of disease, through a disturbance of that crasis. To this group we may perhaps add the treatise Decorum, which deals (among other things) with bed-side manners, and Precepts, a work similar in style and subject.

The last two works are interesting for their introductory remarks. Decorum practically identifies medicine and philosophy, which term is used to denote the philosophic spirit, with its moral as well as its intellectual attributes, and recognises the working of an agency not human; it is in fact typical of the ethical science, practical if occasionally commonplace, which came into vogue towards the end of the fourth century B.C. The introduction to Precepts is Epicurean. The first chapter, in fact, is a summary of Epicurean epistemology, and is full of the technical terms of that school. A single quotation will suffice:—

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This definition of λογισμός is practically the same as that of the Epicurean πρόληψις given in Diogenes Laertius X. 33.

A few of the contents of the Corpus Hippocraticum remain unclassified. Of these, by far the most Hippocratic are Epidemics II., IV. VII. It is indeed remarkable that in antiquity they were not generally assigned to the “great” Hippocrates. The clinical histories are invaluable, although they are not so severely pertinent as those of Epidemics I. and III., betraying sometimes an eye for picturesque but irrelevant detail.

The treatise curiously misnamed Fleshes contains, amid a variety of interesting anatomical and physiological detail, traces of Pythagoreanism in the virtue attached to the number seven, and of Heracliteanism in the view put forward that warmth is the spirit that pervades the universe.

Humours deals with the relations of humours to the seasons and so on.

The Oath and The Law are small but interesting documents throwing light on medical education and etiquette.

Finally, the Epistles¹ and Decree, although merely imaginary essays, show what manner of man Hippocrates was supposed to have been by the Greeks of a later age.

¹ It is interesting to note that the Platonic collection and the New Testament, like the Corpus, end with a series of letters.
GENERAL INTRODUCTION

The Hippocratic collection is a medley, with no inner bond of union except that all the works are written in the Ionic dialect and are connected more or less closely with medicine or one of its allied sciences. There are the widest possible divergences of style, and the sharpest possible contradictions in doctrine. The questions present themselves, why were they united, and when did the union occur?

Littre's problem, "When was the Hippocratic collection published?" cannot be answered, for it is more than doubtful whether, as a whole, the collection was ever published at all. The publication of a modern work must in no way be compared with the circulation of a book in ancient times. Printing and the law of copyright have created a revolution. As soon as an ancient author let go out of his possession a single copy of his book, it was, to all intents and purposes, "published." Copies might be multiplied without permission, and a popular and useful work was no doubt often circulated in this way. Now at least one hundred, perhaps three hundred, years separate the writing of the earliest work in the Corpus from the writing of the latest. Diocles knew the Aphorisms, Ctesias probably knew Articulations, and Menon certainly knew two or three treatises. Aristotle himself quotes from Nature of Man, though he ascribes it to Polybus. It is surely impossible to suppose with Littre that there was anything approaching a publication of the Corpus by the Alexandrian librarians. Even if they had published for the first time only a large portion of the collection, such a momentous event would scarcely have passed unnoticed by the

1 Vol. I., chap. xi.

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long series of commentators culminating in Galen. The librarians of Alexandria could not have done more than establish a canon, and if our present collection represents their work in this direction it was done very badly, as the most superficial critic would not fail to notice that a great part of its contents is neither by Hippocrates himself nor by his school.

The Hippocratic collection is a library, or rather, the remains of a library. What hypothesis is more probable than that it represents the library of the Hippocratic school at Cos? The ancient biographies of Hippocrates relate a fable that he destroyed the library of the Temple of Health at Cnidos (or, according to another form of the fable, at Cos) in order to enjoy a monopoly of the knowledge it contained. The story shows, at least, that such libraries existed, and indeed a school of medicine, like that which had its home at Cos, could not well have done without one. And what would this library contain? The works of the greatest of the Asclepiads, whether published or not; valuable works, of various dates and of different schools, bearing on medicine and kindred subjects; medical records and notes by distinguished professors of the school, for the most part unpublished; various books, of no great interest or value, presented to the library or acquired by chance.

The Hippocratic collection actually corresponds to this description. This is nearly all the historian is justified in saying. Beyond is mere conjecture. We can only guess when this library ceased to be the property of the Hippocratic school, and how it was transferred to one or other of the great libraries
which were collected in Alexandrine times, to be re-copied and perhaps increased by volumes which did not belong to the original collection.

It may be urged that if the Hippocratic Corpus were originally a library, it is improbable that all the treatises composing it would be written in Ionic. But it is by no means certain when Ionic ceased to be the normal medium for medical science; for all we know the dialect may have been in vogue until long after the κοινή established itself throughout the Greek world. Moreover, we do not know what levelling forces were at work among copyists and librarians, inducing them to assimilate the dialects of medical works to a recognized model. We do know, however, that as centuries passed more and more Ionisms, most of them spurious, were thrust upon the Hippocratic texts. The process we can trace in the later history of the text may well have been going on, in a different form, in the fourth and third centuries b.c.

It is because I regard the Hippocratic collection as merely a library that I do not consider it worth while to attempt an elaborate classification, like those of Littré, Greenhill, Ermerins, and Adams. A library is properly catalogued according to subject matter, date, and authorship; it is of little use to view each separate volume in its relationship to a particular writer. The Hippocrates of tradition and the Hippocrates of the commentators may well be left buried in obscurity and uncertainty. What we do know, what must be our foundation stone, is that certain treatises in the Corpus are impressed with the marks of an outstanding genius, who inherited much but bequeathed much more. He stands for xxx
GENERAL INTRODUCTION

science and against superstition and hypothetical philosophy. The other contents of the Corpus are older or later than this nucleus, either in harmony with its doctrines or opposed to them. More than this we cannot hope to know for certain.

§ 3. MEANS OF DATING HIPPOCRATIC WRITINGS.

The means of fixing the dates of the treatises composing the Hippocratic collection are twofold—external and internal.

The external evidence consists of the statements of Galen and other ancient authors.

The internal tests are:

(a) The philosophical tenets stated or implied;
(b) The medical doctrines;
(c) The style of the treatise;
(d) The language and grammar.

(a) When a philosophic doctrine is adopted, or referred to as influential, it is presumptive evidence that the treatise was written before that doctrine grew out of date. We cannot, however, always be sure when a doctrine did grow out of date. It is a mistaken idea to suppose that the rise of a fresh school meant the death of its predecessors. It is certain, for instance, that Heraclitus had followers, after the rise of other schools, who developed his doctrines without altering their essential character.

(b) Medical doctrines also are by no means a certain test. If we could be sure that a knowledge
of the pulse was unknown to the writers of the chief Hippocratic treatises, we should be more confident in dating, e.g., the work called *Nutriment*, which recognizes the existence of a pulse. It is a fact that no use is made of this knowledge in any treatise of the collection, but we must not infer from this that the Hippocratic writers were ignorant of pulses. We can only infer that they were ignorant of their medical importance.

(c) The style of a treatise is sometimes a sure test and sometimes not. Sophistic rhetoric is of such a marked character in its most pronounced form that a treatise showing it is not likely to be much earlier than 427 B.C., nor much later than 400 B.C., when sophistic extravagances began to be modified under the influence of the Attic orators. But a work moderately sophistic in general style and sentence-structure may be much later.

There is also a subtle quality about writings later than 300 B.C., an unnatural verbosity and tortuousness of expression, a suspicion of the "baboo," that is as unmistakable as it is impalpable. A few of the Hippocratic treatises display this characteristic.

(d) In some respects grammar and diction are the surest tests of all. If the negative *μή* is markedly ousting *οὐ* it is a sure sign of post-Alexandrine date. A preference for compound words with abstract meaning, in cases where a simple expression would easily have sufficed, is a mark of later Greek prose. If any reader wishes for concrete evidence to support my rather vague generalisations, he has only to read *Epidemics I.*, then *The Art* or *Regimen I.*, and finally *Precepts* or *Decorum*, and try to note the differences.

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§ 4. Plato’s References to Hippocrates.

In the *Protagoras* (311 B) Plato assumes the case of a young man who goes to Ἰπποκράτη τὸν Κωσταν Τῶν Ἀσκληπιαδῶν, to learn medicine. This passage tells us little except that Hippocrates took pupils for a fee. But in the *Phaedrus* (270 C—E) there is another passage which professes to set forth the true Hippocratic method. It is as follows:—

Socrates. Do you think it possible, then, satisfactorily to comprehend the nature of soul apart from the nature of the universe?

Phaedrus. Nay, if we are to believe Hippocrates, of the Asclepiad family, we cannot learn even about the body unless we follow this method of procedure.

Socrates. Yes, my friend, and he is right. Yet besides the doctrine of Hippocrates, we must examine our argument and see if it harmonizes with it.

Phaedrus. Yes.

Socrates. Observe, then, what it is that both Hippocrates and correct
argument mean by an examination of nature. Surely it is in the following way that we must inquire into the nature of anything. In the first place we must see whether that, in which we shall wish to be craftsmen and to be able to make others so, is simple or complex. In the next place, if it be simple, we must inquire what power nature has given it of acting, and of acting upon what; what power of being acted upon, and by what. If on the other hand it be complex, we must enumerate its parts, and note in the case of each what we noted in the case of the simple thing; through what natural power it acts, and upon what, or through what it is acted upon, and by what.

It is obvious that if we could find passages in the Hippocratic collection which clearly maintain the doctrine propounded in this part of the Phaedrus we should be able to say with confidence that the
GENERAL INTRODUCTION

Hippocrates of history and tradition was the author of such and such a treatise.

Galen maintains that Plato refers to the treatise *Nature of Man*. I believe that few readers of the latter will notice any striking resemblances between this work\(^1\) and the doctrine outlined by Plato. More plausible is the view of Littre, that Plato refers to Chapter XX of *Ancient Medicine*, which contains the following passage:

\[
\text{ἐπεὶ τούτο γε μοι δοκεῖ ἀναγκαῖον εἶναι παντὶ ὑπρῷ περὶ φύσιος εἰδέναι, καὶ πάνυ σπουδάσαι ὡς ἔσται, ἐπερ τι μέλλει τῶν δεόντων ποιῆσαι, ὅ τι τέ ἐστιν ἀνθρώπος πρὸς τὰ ἐσθιόμενα τε καὶ πινόμενα, καὶ ὃ τι πρὸς τὰ ἄλλα ἐπιτηθεύματα, καὶ ὃ τι ἀφ’ ἕκαστον ἕκαστῳ συμβῆσεται.}
\]

Here the resemblance is closer—close enough to show that the author of *Ancient Medicine*, if he be not the Hippocrates of history, at least held views similar to his. And here the question must be left. Few would maintain with Littre that the resemblance between the two passages is so striking that they must be connected; few again would deny that Plato was thinking of *Ancient Medicine*. Ignorance and uncertainty seem to be the final result of most of the interesting problems presented by the Hippocratic collection.

§ 5. The Commentators and other Ancient Authorities.

About the time of Nero a glossary of unusual Hippocratic terms was written by Erotian, which

\(^1\) To my mind the closest resemblances are in Chapters VII and VIII, which deal with the relations between the “four humours” and the four seasons.
still survives. Erotian was not the first to compose such a work, nor was he the last, the most famous of his successors being Galen. An examination of this glossary, combined with testimony derived from Galen, throws some light on the history of the Hippocratic collection. It will be well to quote a passage from Erotian's introduction, which contains a fairly complete list of commentators.

Παρὰ ταύτην γε τοι τῇν αἰτίαν πολλοὶ τῶν ἐλλογίμων οὐκ ἱστρῶν μόνον, ἀλλὰ καὶ γραμματικῶν ἐσπούδασαν ἐξηγήσασθαι τὸν ἀνδρά καὶ τὰς λέξεις ἐπὶ τὸ κοινότερον τῆς ὁμιλίας ἁγαγεῖν. Ξενόκριτος γὰρ ὁ Κωφός, γραμματικός ὢν, ὡς φησιν ὁ Ταραντίνος Ἦρακλεῖδης, πρῶτος ἐπεβάλετο τῶς τοιαύτας ἐξαπλοῦν φωνάς. ὡς δὲ καὶ ὁ Κιτιεὺς Ἀπολλώνιος ἰστορεῖ, καὶ Καλλίμαχος ὁ ἀπὸ τῆς Ἤροφίλου οἰκίας. μεθ᾿ ὦν φασὶ τὸν Ταναγραίον Βακχείον ἐπιβαλέιν τῇ πραγματείᾳ καὶ διὰ τριῶν συντάξεων πληρῶσαι τὴν προθεσμίαν, πολλὰς παραθέμενον εἰς τούτῳ μαρτυρίας ποιητῶν, ὡς δὴ τὸν ἐμπειρικὸν συγχρονησάντα Φιλών διὰ ἐξαβιβλοῦν πραγματείας ἀντεπείν, καἰπέρ Ἐπικλέους τοῦ Κρήτης ἐπιτεμομένου τῶς Βακχείου λέξεις διὰ . . . συντάξεων, Ἀπολλωνίου τοῦ τοῦ Ὀφεώς ταυτὸ ποιήσαντος, καὶ Δουσκόριδου τοῦ Φακᾶ πάσι τούτωσι ἀντεπίπτοις δι᾿ ἐπὶ βιβλίων, Ἀπολλωνίου τοῦ τοῦ Κιτιεῶς ὀκτωκαΐδεκα πρὸς τὰ τοῦ Ταραντίνῳ τρία πρὸς Βακχείον διαγράφαντος, καὶ Πλαυκίου τοῦ ἐμπειρικοῦ δι᾿ ἐνὸς πολυστίχου πάνι καὶ κατὰ στοιχείον πεποιημένον ταυτὸ ἐπιτηθεύσαντος πρὸς τε τούτος Δυσμάχου τοῦ Κωφοῦ κ᾿ βιβλίων ἐκπονησάντος πραγματείαν μετὰ τοῦ τρία μὲν γράψαν πρὸς Κυδίαν τῶν Ἦροφίλειον, τρία δὲ πρὸς Δημήτριον. τῶν δὲ γραμματικῶν οὐκ ἦστιν ὡστις ἐλλόγιμος φανεῖ παρῆλθε τὸν ἀνδρά. καὶ γὰρ ὁ ἀναδεξάμενος αὐτὸν Ἑυφορίων πᾶσαν ἐσπούδασε λέξιν ἐξηγήσασθαι διὰ βιβλίων σ᾿, περὶ δὲν γεγράφασιν xxxvi
GENERAL INTRODUCTION

'Aristokles καί 'Aristeas οἱ Ῥόδιοι. ἐτὶ δὲ Ἀρίσταρχος καὶ μετὰ πάντας Ἀντίγονος καὶ Δίδυμος οἱ Ἀλέξανδρεῖς.— pp. 4, 5 (Nachmanson).

A good account of the commentators is given by Littre, vol. I., pp. 83 foll. Herophilus (about 300 B.C.) appears to have been the first; Bacchius his pupil edited Epidemics III., wrote notes on three other Hippocratic works, and compiled a glossary. A great number of short fragments of the works of Bacchius still survive. The most celebrated commentator, a medical man as well as a scholar, was Heraclides of Tarentum, who lived rather later than Bacchius.

Erotian in his introduction gives the following list of Hippocratic works:—

σημειωτικά μὲν οὖν ἔστι ταῦτα: Προγνωστικόν, Προρητικόν α καί β' (ὡς οὐκ ἐστὶν Ἰπποκράτους, ἐν ἄλλωι δείξωμεν), Περὶ χυμῶν. αἰτιολογικά δὲ καί φυσικά: Περὶ φυσών, Περὶ φύσεως ἀνθρώπου, Περὶ ἰερᾶς νόσου, Περὶ φύσεως παιδίου, Περὶ τόπων καί ὀρών. θεραπευτικά δὲ τῶν μὲν εἰς χειρουργήαν ἀνηκόντων: Περὶ ἄγμῶν, Περὶ ἀρθρῶν, Περὶ ἔλκων, Περὶ τραυμάτων καὶ βελῶν, Περὶ τῶν ἐν κεφαλῇ τραυμάτων, Κατὰ ἤπτειν, Μοχλίκον, Περὶ αἱμορροΐδων καὶ συρίγγων. εἰς δίαιταν Περὶ νοῦσων α' Περὶ πτισᾶνης, Περὶ τόπων τῶν κατὰ ἀνθρώπον, Γυναικείων α' Περὶ τροφῆς, Περὶ ἀφόρων, Περὶ ὑδάτων. ἐπίμικτα δὲ ἐστὶ ταῦτα: Ἀφορισμοί, Ἐπιδημίαι ζ. τῶν δ' εἰς τοὺς περὶ τέχνης τεινόντων λόγου Ὅρκος, Νόμος, Περὶ τέχνης, Περὶ ἀρχαίας ἰατρικῆς. Πρεσβευτικὸς γὰρ καὶ Ἐπιβόμοιος φιλόπατρων μᾶλλον ἡ ἰατρὸν ἐμφαίνουσι τὸν ἂνδρα.— p. 9 (Nachmanson).

The actual glossary, however, refers to more works than these, as will appear from the following table.

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## LISTS OF THE HIPPOCRATIC COLLECTION

[Works known to the authors, not necessarily attributed by them to Hippocrates.]

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Erotian knew also περὶ τραυμάτων καὶ βελῶν, now lost. The double × × means "by quotation, but not in the list." xxxix
GENERAL INTRODUCTION

N.B.—The list of Bacchius is made by noting where in the Hippocratic collection occur the strange words upon which he commented; that of Celsus by a comparison of similar passages; that of Erotian from his list, by noting where occur the γλῶσσαι explained by him, and from fragments in scholia (see E. Nachmanson's edition, pp. 99 foll.). Of course the list of Celsus is dubious from its nature, and Bacchius may have known many more treatises than those we are sure he did know.

The recently discovered history of medicine called Menon's Iatrica contains several references to Hippocrates. Diels is of opinion that they are very erroneous.

In § V. the writer says that according to Hippocrates diseases are caused by "airs" (φνσαι), a statement which seems to be taken from περὶ φνσῶν, VI. 98 foll. Littré, and the doctrine is described in §§ V. and VI. In § VII. Hippocrates is said to hold doctrines which are taken from Nature of Man, VI. 52 foll. Littré. In § VIII. occur references to Places in Man, VI. 276, 294 Littré, and Glands, VIII. 564 Littré. In § XIX. occur references to Nature of Man, VI. 38 Littré, but the physician named is Polybus.

Galen

Galen is the most important of the ancient commentators on Hippocrates, and of his work a great part has survived.

1 Edited by H. Diels, Berlin, 1893. The work was probably written by a pupil of Aristotle.

2 See Diels, p. xvi, note 1, and in Hermes XXVIII., pp. 410 foll.
GENERAL INTRODUCTION

His writings are of value for two reasons:—

1 They often give us a text superior to that of the MSS. of the Corpus. Sometimes this text is actually given in Galen's quotations; sometimes it is implied in Galen's commentary.¹

2 They sometimes throw light upon the interpretation of obscure passages.

Galen's ideal of a commentator is beyond criticism. He prefers ancient readings, even when they are the more difficult, and corrects only when these give no possible sense. In commenting he is of opinion that he should first determine the sense of the text and then see whether it corresponds with the truth.²

Unfortunately he is not so successful when he attempts to put his ideal into practice. He is intolerably verbose, and what is worse, he is eager so to interpret Hippocrates as to gain support therefrom for his own theories. A good example of this fault is his misinterpretation of Epidemics III. xiv. Littré gives as another fault his neglect of observation and observed fact.³

Galen wrote commentaries, which still survive, on the following:—

Nature of Man. Regimen of People in Health. ¹
Regimen in Acute Diseases.
Prognostic.
Prorrhetic I.
Aphorisms.

¹ On the value of Galen for a reconstruction of the text see especially I. Ilberg in the Prolegomena to Kühlewein's edition Vol. I., pp. xxxiv-xlxi and lviii-lxii.
² See Littré I. 120, 121.
³ I. 121.
GENERAL INTRODUCTION

Epidemics I., II., III., VI.
Fractures.
Articulations.
Surgery.
Humours.
Nutriment.
Airs, Waters, Places (only fragments survive).

We also have his Glossary.

Commentaries on the following are altogether lost:—
Sores.
Wounds in the Head.
Diseases.
Affections.

He also wrote (or promised to write) the following, none of which survive:—Anatomy of Hippocrates, Characters in Epidemics III., Dialect of Hippocrates, The Genuine Writings of the Physician of Cos.

Galen also knew: Coan Prenotions, Epilepsy, Fistulae, Hemorrhoids, Airs, Places in Man, Regimen, Seven Months' Child, Eight Months' Child, Heart, Fleshes, Number Seven, Prorrhetic II., Glands, and probably Precepts.

The most important of the Hippocratic treatises not mentioned by Galen are Ancient Medicine and The Art.


We possess three ancient biographies of Hippocrates: one by Suidas, one by Tzetzes, and one by Soranus, a late writer of uncertain date.

1 These are supposed by the latest criticism not to be genuine.
GENERAL INTRODUCTION

From these we gather that Hippocrates was born in Cos in 460 B.C.; \(^1\) that he belonged to the guild of physicians called Asclepiadae; that his father was Heraclides, and his teachers were Herodicus and his own father; that he travelled all over Greece, and was a great friend of Democritus of Abdera; that his help was sought by Perdiccas king of Macedonia and by Artaxerxes king of Persia; that he stayed the plague at Athens and in other places; that his life was a long one but of uncertain length, the traditions making him live 85, 90, 104 or 109 years.

In these accounts there is a certain amount of fable, but in the broad outline there is nothing improbable except the staying of the Athenian plague, which is directly contrary to the testimony of Thucydides, who expressly states that medical help was generally unsuccessful.

The Epistles in the Hippocratic collection, and the so-called Decree of the Athenians, merely give, with fuller picturesqueness of detail, the same sort of information as is contained in the biographies.

Plato refers to Hippocrates in two dialogues—the Protagoras \(^2\) and the Phaedrus.\(^3\) The former passage tells us that Hippocrates was a Coan, an Asclepiad, and a professional trainer of medical students; the latter states as a fundamental principle of Hippocratic physiology the dogma that an understanding of the body is impossible without an understanding of nature as a whole, in modern

\(^1\) Aulus Gellius N.A. XVII. 21 says that he was older than Socrates. This statement, if true, would put his birth prior to 470 B.C.

\(^2\) 311 B.C.

\(^3\) 270 C–E.
language, physiology is inseparable from physics and chemistry.

From Aristotle\(^1\) we learn that Hippocrates was already known as "the Great Hippocrates."

Such is the ancient account of Hippocrates, a name without writings, as Wilamowitz says. There is no quotation from any treatise in the Corpus before Aristotle,\(^2\) and he assigns as the author not Hippocrates but Polybus.\(^3\) The Phaedrus passage, indeed, has been recognized by Littré as a reference to Ancient Medicine, but Galen is positive that it refers to Nature of Man.

In fact the connexion between the great physician and the collection of writings which bears his name cannot with any confidence be carried further back than Ctesias the Cnidian,\(^4\) Diocles of Carystus\(^5\) and Menon,\(^6\) the writer of the recently discovered Iatrica. Ctesias and Diocles belong to the earlier half of the fourth century, and Menon was a pupil of Aristotle.

§ 7. The Asclepiadae.

Hippocrates was, according to Plato, an Asclepiad. This raises the very difficult question, who the Asclepiadae were. Its difficulty is typical of several

\(^{1}\)Politics, VII. 4 (1326 a).
\(^{2}\)Who quotes from Nature of Man.
\(^{3}\)See Littré VI. 58 and Aristotle Hist. Animal. III. 3 (512 b), and compare Galen XV. 11.
\(^{4}\)Ctesias appears to have known the treatise Articulations, Littré I. 70.
\(^{5}\)Diocles criticises Aphorisms II. 33. See Dietz Scholia in Hippocratem et Galenum II. 326, and Littré I. 321–323.
\(^{6}\)Menon refers to Airs (\(\pi\epsilon\rho\iota\ \phiυρ\omega\nu\)), Nature of Man, Places in Man, and Glands, Hippocrates being expressly connected with the first two.
Hippocratic problems. Certainty, even approximate certainty, is impossible owing to the scantiness of the evidence.

The old view, discarded now by the most competent authorities, is that the Asclepiadae were the priests of the temples of Asclepius, combining the functions of priest and physician. This view implied that Hippocratic medicine had its origin in temple-practice. For a thorough refutation of it see Dr. E. T. Withington's excursus in my Malaria and Greek History and his own book Medical History from the Earliest Times.

Another view is that the Asclepiadae were a guild, supposed to have been founded by Asclepius, the members of which were bound by rules and swore the Hippocratic "Oath." Such is the view of Dr. Withington himself. It is one which is free from all intrinsic objections, but it is supported by the scantiest of positive evidence.

It should be noticed that the term "Asclepiadae" means literally "the family of Asclepius," and it is at least possible that the Asclepiads were a clan of hereditary physicians who claimed to be descended from Asclepius. It would be very easy for such a family to develop into something like a guild by the admission, or rather adoption, of favoured outsiders. In this way the term might readily acquire the general meaning of medical practitioner, which it apparently has in e.g. Theognis 432:

\[
\text{ἐἴ δ' Ἀσκληπιάδαις τούτῳ γ' ἔδωκε θεός, ιάσθαι κακότητα καὶ ἄτηρὰς φρένας ἄνθρων, πολλοὺς ἀν μισθοὺς καὶ μεγάλους ἔφερον.}
\]

\[1\] pp. 137-156. \[2\] pp. 45, 46 and 378.
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I do not think that it has been noticed what an interesting parallel is afforded by the term "Homeridae." A family of poets tracing their descent from Homer finally could give their name to any public reciter of the Homeric poems.¹

§ 8. The Doctrine of Humours.

The doctrine of the humours probably had its origin² in superficial deductions from obvious facts of physiology, but it was strongly coloured by philosophic speculation, in particular by the doctrine of opposites. Indeed it is impossible to keep distinct the various influences which acted and reacted upon one another in the spheres of philosophy and medicine; only the main tendencies can be clearly distinguished.

Even the most superficial observer must notice (a) that the animal body requires air, fluid, and solid food; (b) that too great heat and cold are fatal to life, and that very many diseases are attended by fever; (c) that fluid is a necessary factor in digestion;³ (d) that blood is in a peculiar way connected with life and health.

These simple observations were reinforced by the speculations of philosophers, particularly when philosophy took a biological or physiological turn, and

¹ See e.g. Pindar, Nemeans II. 1.
² It is supposed by some that the humoral pathology originated in Egypt. See Sir Clifford Allbutt, Greek Medicine in Rome, p. 133.
³ See Nutriment LV.: ὑγρασία τροφῆς ὑχῆμα. See also Diseases IV., Littré VII. 568: τὸ σῶμα . . . ἀπὸ τῶν βρωτῶν καὶ τῶν ποτῶν τῆς ἱκμάδος ἑπαυρίσκεται.

xlvi
became interested in the organs of man and their functions.¹

The second of the Greek philosophers, Anaximander,² taught that creation was made up of "opposites," though it is not clear how many he conceived these opposites to be. Many later thinkers, working on lines similar to those of Anaximander, made them four in number—the hot, the cold, the moist and the dry. These were the essential qualities of the four elements, fire, air, water, earth.

There was, however, no uniformity among thinkers as to the number of the opposites, and Alcmaeon, a younger contemporary of Pythagoras and a native of Croton, postulated an indefinite number.³ Alcmaeon was a physician rather than a philosopher, and asserted that health was an ισονομία of these opposites and disease a μοναρχία of one.⁴ This doctrine had a

¹ Empedocles, Philistion and Pausanias were the chief pioneers in this union of philosophy with medicine which the writer of Ancient Medicine so much deplores. See Burnet, Early Greek Philosophy, pp. 234, 235 (also Galen X. 5, οι εκ τῆς Ἰταλίας ιαστρόι Φιλιστίων τε καὶ Εμπεδοκλῆς καὶ Παυσανίας καὶ οἱ τούτων ἐταίροι.)

² He was also interested in biology. See Burnet, pp. 72, 73.


⁴ Aëtius V. 30. 1, and Galen (Kühn) XIX. 343: Ἀλκμαίων τῆς μὲν υγείας εἶναι συνεκτικὴν ἱσονομίαν τῶν δυνάμεων ύγροῦ, θερμοῦ, ψυχροῦ, πικροῦ, γλυκέος καὶ τῶν λοιπῶν, τὴν δὲ ἐν αὐτοῖς μοναρχίαν ὑόσον ποιητικὴν. See also 344: τὴν δὲ υγείαν σύμμετρον τῶν ποιῶν τὴν κράσιν. It would be interesting if the technical word κράσις could be traced back to Alcmaeon himself.
strong influence upon the Coan school of medicine, and indeed upon medical theory generally.

But the opposites are not \( \chiμοι \): they are only \( δυνάμεις \). The humoral pathology was not fully developed until for \( δυνάμεις \) were substituted fluid substances.\(^1\) In tracing this development the historian is much helped by *Ancient Medicine*. It is here insisted that the hot, the cold, the moist and the dry are not substances; they are only "powers," and, what is more, powers of merely secondary importance.\(^2\) The body, it is maintained, has certain essential \( \chiμοι \), which \( \chiμοι \) have properties or "powers" with greater influence upon health than temperature. The number of the \( \chiμοι \) is left indefinite. If the body be composed of opposite humours, and if health be the harmonious mixture or blending (\( \kappaράσις \)) of them, we shall expect to see one or other "lording it over the others" (\( μοναρχία \)) in a state of disease.

The two commonest complaints in ancient Greece, chest troubles and malaria, suggested as chief of these humours four: phlegm, blood (suggested by hemorrhage in fevers), yellow bile and black bile (suggested by the vomits, etc., in remittent malaria).

That the humours are four is first clearly stated in *Nature of Man*, which Aristotle assigns to Polybus, though Menon quotes a portion of it as Hippocratic. The passage in question runs: τὸ δὲ σῶμα τοῦ ἀνθρώπου...\(^1\)

\(^1\) It is a pity that the treatise *Humours* tells us so little about the humours themselves. It is merely a series of notes for lectures, heads of discourse to medical students.

\(^2\) See especially Chapters XIV–XVII, in particular XVII: ἀλλ’ ἐστὶ καὶ πικρὸν καὶ θερμὸν τὸ αὐτὸ, καὶ ὅξυ καὶ θερμὸν, καὶ ἀλμυρὸν καὶ θερμὸν... τὰ μὲν οὖν λυμαίνομενα ταῦτ’ ἐστὶ.\(^1\)
GENERAL INTRODUCTION

Some thinkers, belonging to the school of Empedocles, and being more inclined towards philosophy than towards medicine, made the four chief opposites, materialized into fire, air, water and earth, the components of the body, and disease, or at any rate some of the chief diseases, an excess of one or other. We see this doctrine fairly plainly in Menon's account of Philistion, and it is copied by Plato in the Timaeus.

The doctrines I have described admitted many variations, and in Menon's Iatrica, which is chiefly an account of the origins of disease as given by various physicians, the most diverse views are set forth. Petron of Aegina, while holding that the body is composed of the four opposites, stated that disease was due to faulty diet, and that bile was the result and not the cause of disease. Hippon thought that a suitable quantity of moisture was the cause of health; Philolaus that disease was due to bile, blood and phlegm; Thrasymachus of Sardis that blood, differentiated by excess of cold or heat into phlegm, bile, or το σεσηπός (matter or pus), was

1 Iatrica XX. : Φιλιστίων δ' οίεται έκ δ' ιδεών συνεστάναι ήμίς, τούτ' έστιν έκ δ' στοιχείων: πυρός, άερος, ύδατος, γῆς. είναι δὲ καὶ έκάστου δυνάμεις, τού μέν πυρός τδ θερμόν, τού δὲ άερος τδ ψυχρόν κ.τ.λ.

2 Αδ: τδ μέν οὖν έκ πυρός ύπερβολής μάλιστα νοσήσαν σώμα εξουσία καύματα καὶ πυρετούς ἀπεργάζεται, τδ δ' εξ άερος ἀμφημερίνους κ.τ.λ.

3 Iatrica, XX. 4 Ibid., XI. 5 Ibid., XVIII.
the cause;¹ Menecrates that the body is composed of blood, bile, breath and phlegm, and that health is a harmony of these.²

The Hippocratic collection shows similar diversity of opinion. Diseases IV. 51, gives as the four humours bile, blood, phlegm and νορωψ (not water, but a watery humour).³ Affections I. ascribes all diseases to bile and phlegm.⁴ Ancient Medicine recognizes an indefinite number of humours.

The great Hippocratic group imply the doctrine of humours in its phraseology and outlook on symptoms, but it is in the background, and nowhere are the humours described. It is clear, however, that bile and phlegm are the most prominent, and bilious and phlegmatic temperaments are often mentioned in Airs Waters Places and Epidemics I. and III. There are signs of subdivision in πικρόχολοι⁵ and λευκοφλέγματιαι.⁶

Amid all these differences, which by their very variety indicate that they belonged to theory without seriously affecting practice, there is one common principle—that health is a harmonious mingling of the constituents of the body. What these constituents are is not agreed, nor is it clear what exactly is meant by “mingling.”

The word ἄκρητος, which I have translated “unmixed” or “uncompounded,” is said by Galen to mean “consisting of one humour only.” It is more

¹ Iatrica, XI. (end).
² Ibid., XIX.
³ Littre VII. 584.
⁴ Ibid., VI. 208.
⁵ Regimen in Acute Diseases, XXXIII. oι πικρόχολοι τὰ ἄνω: Epidemics III. xiv. (end).
⁶ Epidemics III. xiv.
likely that the word means properly “showing signs that *crasis* has not taken place.”

*Coction*

The course of our inquiry has brought us to the doctrine of “coction” (*πέψις*). Familiar as a modern is with the difference between chemical blending and mechanical mixture, it is difficult for him to appreciate fairly theories put forward when this difference was unknown, and the human mind was struggling with phenomena it had not the power to analyse, and trying to express what was really beyond its reach. We must try to see things as the Greek physician saw them.

We have in Chapters XVIII and XIX of *Ancient Medicine* the most complete account of coction as the ancient physician conceived of it. It is really the process which leads to *κρασία* as its result. It is neither purely mechanical nor yet what we should call chemical; it is the action which so combines the opposing humours that there results a perfect fusion of them all. No one is left in excess so as to cause trouble or pain to the human individual. The writer takes three types of illnesses—the common cold, ophthalmia and pneumonia—and shows that as they grow better the discharges become less acrid and thicker as the result of *πέψις*.

In one respect the writer of *Ancient Medicine* is not a trustworthy guide to the common conception of *πέψις*. He attached but little importance to heat, and it can scarcely be doubted that the action of heat upon the digestibility of foods, and the heat which accompanies the process of digestion itself,
GENERAL INTRODUCTION

must have coloured the notion of πέψις as generally held. It is true that we read little about innate heat in the Hippocratic collection, but that is an accident, and it certainly was thought to have a powerful influence upon the bodily functions.\(^1\)

A disease was supposed to result when the equilibrium of the humours, from some "exciting cause" or other (πρόφασις), was disturbed, and then nature, that is the constitution of the individual (φύσις), made every effort she could through coction to restore the necessary κρασίς.

**Crisis**

The battle between nature and the disease was decided on the day that coction actually took place or failed to take place. The result was recovery, partial or complete, aggravation of the disease, or death. The crisis (κρίσις) is "the determination of the disease as it were by a judicial verdict."\(^2\)

After a crisis there might, or might not, be a relapse (ὑποστροφή), which would be followed in due course by another crisis.

The crisis, if favourable, was accompanied by the expulsion of the residue remaining after coction and κραςις of the humours had occurred. This expul-

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\(^1\) See *Aphorisms*, § I. 14: τὰ αὐξανόμενα πλεῖστον ἐχεῖ τὸ ἐμφυτὸν θερμῶν πλεῖστης οὖν δεῖται τροφῆς: εἰ δὲ μὴ, τὸ σῶμα ἀναλίσκεται κ.τ.λ.

\(^2\) See Dr. E. T. Withington, *Classical Review*, May–June 1920, p. 65. There is a good definition of κρίσις in Affections VIII. (Littre VI. 216): κρίνεσθαι δὲ ἐστὶν ἐν ταῖς νοῦσοις, ὅταν αὐξώνται αἱ νοῦσοι ἡ μαραίνωνται ἡ μεταπίπτωσιν ἐσ ἔτερον νόσημα ἡ τελευτάσιν.
sion might take place through any of the ordinary means of evacuation—mouth, bowels, urine, pores—and the evacuated matters were said to be concocted (πέπονα), that is to say, they presented signs that coction had taken place.¹

But nature was not always able to use the ordinary means of evacuation. In this case there would be an abscession (ἀπόστασις). When the morbid residue failed to be normally evacuated, it was gathered together to one part of the body and eliminated, sometimes as an eruption or inflammation, sometimes as a gangrene or tumour, sometimes as a swelling at the joints.

An abscession did not necessarily mean recovery; it might merely be a change from one disease to another. The Hippocratic writers are not clear about the point, but apparently the abscession might fail to accomplish its purpose, and so the disease continued in an altered form.² In other words there was abscession without real crisis.

To trace the course of a disease through its various stages, and to be able to see what is portended by symptoms in different diseases and at different stages of those diseases, was an art upon which Hippocrates laid great stress. He called it πρόγνωσις, and it included at least half of the physician’s work.

¹ The chief signs of coction were greater consistency, darker colour, and “ripeness” or “mellowness.”
² The most important passages are:—

(a) οὐδὲ γὰρ αἱ γιγνόμεναι τούτοις ἀποστάσεις ἔκρινον ἄσπερ ἐπὶ τοῖς ἄλλοις (Epidemics III. xii.).
(b) ἀποστάσεις ἐγένοντο, ἦ μέζον ὡστε ὑποφέρειν μὴ δύνασθαι, ἦ μείον ὡστε μηδὲν ὑφελεῖν ἀλλὰ ταχὺ παλινδρομεῖν κ.τ.λ. (Epidemics I. viii.).
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Critical Days

Crises took place on what were called critical days. It is a commonplace that a disease tends to reach a crisis on a fixed day from the commencement, although the day is not absolutely fixed, nor is it the same for all diseases. The writer of Prognostic and Epidemics I. lays it down as a general law that acute diseases have crises on one or more fixed days in a series.

In Prognostic Chapter XX the series for fevers is given thus:—4th day, 7th, 11th, 14th, 17th, 20th, 34th, 40th, 60th.

In Epidemics I. xxvi. two series are given:—

(a) diseases which have exacerbations on even days have crises on these even days: 4th, 6th, 8th, 10th, 14th, 20th, 24th, 30th, 40th, 60th, 80th, 120th.

(b) diseases which have exacerbations on odd days have crises on these odd days: 3rd, 5th, 7th, 9th, 11th, 17th, 21st, 27th, 31st.

A crisis on any other than a normal day was supposed to indicate a probably fatal relapse.

Galen thought that Hippocrates was the first to discuss the critical days, and there is no evidence against this view, though it seems more likely that it gradually grew up in the Coan school.¹

What was the origin of this doctrine? Possibly it may in part be a survival of Pythagorean magic, numbers being supposed to have mystical powers, which affected medicine through the Sicilian-Italian

¹ On the other hand, critical days are not discussed at all in Coan Prenotions, the supposed repository of pre-Hippocratic Coan medicine.
school. But a man so free from superstition as the author of Epidemics I. was unlikely to be influenced by mysticism, particularly by a mysticism which left his contemporaries apparently untouched. More probably there is an effort to express a medical truth. In malarious countries, all diseases, and not malaria only, tend to grow more severe periodically; latent malaria, in fact, colours all other complaints. May it not be that severe exacerbations and normal crises were sometimes confused by Hippocrates, or perhaps a series of malarial exacerbations attracted the crisis to one of the days composing it? The sentence in Epidemics I. xxvi. is very definitely to the effect that when exacerbations are on even days, crises are on even days; when exacerbations are on odd days, crises are on odd days. Evidently the critical days are not entirely independent of the periodicity of malaria.


Diseases were classified by ancient physicians according to their symptoms; they are now classified according to the micro-organisms which cause them. Accordingly it often happens that no exact equivalent in Greek corresponds to an English medical term and vice versa. The name of a Greek disease denotes merely a syndrome of symptoms.

Perhaps the most remarkable point arising in a discussion of Greek diseases is the apparent absence of most infectious fevers. Plagues, vaguely referred to by the term λοιμός,¹ occurred at intervals, but the

¹ For the common Greek conception of λοιμός see pseudo-Aristotle Problems I. 7.
medical writings in the Hippocratic collection are occupied almost entirely with endemic disease and do not describe plagues, not even the great plague at Athens. There is no mention of smallpox or measles; no certain reference occurs to diphtheria, scarlet fever, bubonic plague or syphilis. It is extremely doubtful whether typhoid was present in Greece, for although it is similar to severe cases of καύσος and φρένιτις, the latter were certainly in most cases pernicious malaria, which is often so like typhoid that only the microscope can distinguish them. It is expressly stated by pseudo-Aristotle \(^1\) that fevers were not infectious, and it is difficult to reconcile this statement with the prevalence of typhoid. The question must be left open, as the evidence is not clear enough to warrant a confident decision.\(^2\)

Colds, "with and without fever," \(^3\) were common enough in ancient times, but whether influenza prevailed cannot be stated for certain. Its all too frequent result, pneumonia, was indeed well known, but it is puzzling that in the description of epidemic cough at Perinthus,\(^4\) the nearest approach to an influenza wave in the Hippocratic collection, it is expressly stated that relapses into pneumonia were rare.\(^5\)

Consumption (φθίσις) is one of the diseases most frequently mentioned in the Corpus, and it is remarkable that in the very passage where we are told

\(^1\) Problems, VII. 8.  
\(^3\) See Epidemics IV., Littré V., p. 149.  
\(^4\) Épidémies VI., Littré, pp. 331–337.  
\(^5\) Loc. cit., p. 333.
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that fevers are not infectious it is also stated that consumption is so. To consumption are added "ophthalmias," which term will therefore include all contagious inflammations of the eyes.¹

The greatest plague of the Greek and of the ancient world generally was malaria, both mild and malignant, both intermittent and remittent.

The intermittents (διαλείποντες πυρετοί) are:

- ἀμφημερινός πυρετός (quotidians)
- τριταίος πυρετός (tertians)
- τεταρταίος πυρετός (quartans)²

The remittents (often συνεχεῖς πυρετοῖ) included:

- καῦσος, so called because of the intense heat felt by the patient, a remittent tertian often mentioned in the Corpus.
- φρενίτις, characterized by pain in the hypochondria and by delirium. It generally had a tertian periodicity.
- ληθαργος, characterized by irresistible coma. It bore a strong likeness to what is now known as the comatose form of pernicious malaria.
- ἡμιτριταῖος, semitertian, was pernicious remittent malaria with tertian periodicity.³

τυφος or τϊφος, of which five different kinds are mentioned in the Cnidian treatise περὶ τῶν ἐντὸς παθῶν

¹ Pseudo-Aristotle Problems VII. 8: διὰ τί ἀπὸ φθίσεως καὶ όφθαλμιας καὶ ψώρας οἱ πλησιάζοντες ἄλισκονται· ἀπὸ δὲ ύδρατος καὶ πυρετῶν καὶ ἀποπληξίας οὐχ ἄλισκονται, οὐδὲ τῶν ἄλλων;
² See e.g. Epidemics I. xxiv., where quintans, septans and nonans also are mentioned. In the fourth century the existence of these fevers was denied.
³ I have discussed these diseases more fully in my Malaria and Greek History, pp. 63-68.
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(Littré VII. 260 foll.), was in at least two cases a species of remittent malaria.

In connexion with the question of malaria it should be noticed that malarial cachexia, the symptoms of which are anaemia, weakness, dark complexion and enlarged spleen, is often described in the Hippocratic collection. Especially vivid is the description in *Airs Waters Places*. This is further evidence of the malarious condition of the ancient Greek world.

μελαγχολία

This word is closely connected both with the doctrine of the humours and with the prevalence of malaria. It is fully discussed in *Malaria and Greek History*, pp. 98–101. Generally it means our "melancholia," but sometimes merely "biliousness." In popular speech μελαγχολία and its cognates sometimes approximate in meaning to "nervous breakdown." Probably the name was given to any condition resembling the prostration, physical and mental, produced by malaria, one form of which (the quartan) was supposed to be caused by "black bile" (μέλαινα χολή).

ἐρυσίπελας

See Foes' *Oeconomia*, p. 148, where quotations are given which enable us to distinguish ἐρυσίπελας from φλεγμονή. Both exhibit swelling (δύσκος) and heat (θερμασία), but whereas ἐρυσίπελας is superficial and yellowish, φλεγμονή is internal also and red.

διάρροια and δυσεντερία

The former is local, and causes merely the passing of unhealthy excreta. The latter is accompanied by
fever, and is a dangerous disease, in which the bowel is ulcerated, with the passing of blood. See περὶ παθῶν 23 and 25 (Litré VI. 234, 235), and more especially περὶ διαίτης 74 (Litré IV. 616):—

tούτο γὰρ (διάρροια) ὄνομάζεται ἐως ἂν αὐτῇ μόνῃ σαπεῖσα ἤ τροφὴ ὑποχωρῆ. ὅκόταν δὲ θερμαινομένου τοῦ σώματος κάθαρσις δριμέα γένηται, τό τε ἐντερον ἔνεται καὶ ἐλκοῦται καὶ διαχωρεῖται αἷματώδεα, τούτο δὲ δυσεντερία καλεῖται, νόσος χαλεπὴ καὶ ἐπικίνδυνος.

“Dysentery” would include what is now called by this name and any severe intestinal trouble, perhaps typhoid and paratyphoid if these were diseases of the Greek world, while “diarrhoea” means merely undue laxity of the bowels.

**Delirium**

The Hippocratic collection is rich in words meaning delirium of various kinds. It is probable, if not certain, that each of them had its own associations and its own shade of meaning, but these are now to a great extent lost. Only the broad outlines of the differences between them can be discerned by the modern reader. The words fall into two main classes:—

(1) Those in which the mental derangement of delirium is the dominant idea; e. g. παραφέρομαι, παραφρονῶ (the word common in Prognostic), παρανοῶ, παρακροῦ (the most common word in Epidemics I. and III.), παρακοπὴ, ἐκμαίνομαι, μανία.

(2) Those in which stress is laid upon delirious talk; e. g. λῆρος, παράληρος, παραληρῶ, παραλέγω, λόγοι πολλοί.
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It is more difficult to say exactly which words in each class signify the greater degree of delirium. Of class (1) *ἐκμαίνομαι* is obviously the most vigorous word, meaning "wild raving," *μανία* comes next to it, and *παρακοπη* is apparently slightly stronger than the others. Of class (2) *λήρος* or *παράληρος* seems to be the strongest, then *παραλέγω*, and finally *λόγοι* πολλοί.

**Pain**

There are two common words for pain in the *Corpus*, *πόνος* and *δόνη*. They seem practically synonymous. Perhaps *πόνος* is more commonly used of violent pains, and *δόνη* of dull, gnawing pains, but I think that no reader would care to pronounce a confident opinion on the matter.

**Ague**

There are two words commonly used to describe the chilly feeling experienced in fevers, especially in malarial fevers. These are (a) *ρίγος* and its derivatives, and (b) *φρίκη* and its derivatives. The former lays stress upon the chilly feeling, the latter upon the shivering accompanying it. But in this case also it is possible to discriminate too finely; see e.g. in *Epidemics* III. Case ii. (second series), *φρικόδης* is followed by *μετὰ τὸ γενόμενον ρίγος*, referring apparently to the same occasion.

The reader should note the extreme care with which symptoms are described in the Hippocratic group of treatises. It has been pointed out, for instance, that in *Epidemics* I. Case i., and *Epidemics* III. Case xv. (second series), there are possibly lx
instances of Cheyne-Stokes breathing. Noticed by
the writer of these works, this important symptom
was overlooked until the eighteenth century.

§ 10. πολύς and ὀλίγος in the plural.

It is at least curious that one of the translator’s
greatest difficulties is to decide what are the
meanings of πολύς and ὀλίγος (also of σομικρά) when
used in the plural. The reader is at first sight
inclined to think that ἰευματα πολλά (Epidemics III.
iv.) means “many fluxes,” and so possibly it may.
But just above we have ἰευμα πολύ, “a copious flux,”
and so the plural may well mean “copious fluxes.”
The ambiguity becomes more serious when the
words are applied to the excreta. Is frequency or
quantity the more dominant idea? It seems im-
possible to say for certain, but the evidence tends
towards the latter view. From Prognostic Chapter XI
it seems that quantity is the more important thing,
and in the same passage πυκνόν is the word used
to denote frequency. The usage in Epidemics I. and
III. bears out this view. “Frequently shivering” is
φρικωόεες πυκνά (Epid. III. xiii.). In the same chapter
occurs the sentence, αἱ δὲ βήχες ἐνήσαν μὲν διὰ τέλεος
πολλάι, καὶ πολλά ἀνάγουσαι πέπονα, where πολλάι
means “many” and πολλά “copious.” In Epid. III.
Case II. (second series) βήχες συνεχές ὑγραί πολλάι
means “continued coughing with watery and copious
sputa.” In Case ix. of the same series “frequent,
slight epistaxis” is ῥυμαρράγει . . . . πυκνὰ κατ’ ὀλίγον.
After long consideration of this difficult question I
conclude that πολύς and ὀλίγος in the plural, when
used of excreta, etc., should be translated "copious" or "abundant" unless the context makes the other meaning absolutely necessary.

The case is somewhat similar with the word σμικρά. Used adverbially this word means "slightly," "a little," more often than it does "in small quantities." σμικρὰ κατενόει is almost certainly "lucid intervals," and σμικρὰ ἐκοιμήθη is "snatches of sleep," but I do not feel sure that σμικρὰ παρέκρονε means more than "slight delirium," nor σμικρὰ ἐπυρεξε (Epid. III. xiii.) more than "slightly feverish."

§ 11. The Ionic Dialect of the Hippocratic Collection.

The later MSS. of the Corpus exhibit a mass of pseudo-ionic forms which are not to be found, or are only rarely found, in the earlier MSS. The uncontracted forms, too, are more common in the later authorities. If we follow closely the earlier MSS. we have a text which is very like Attic, with a mild sprinkling of Ionic forms. These facts seem to show that, when Ionic became the medium of scientific prose, it lost touch gradually with the spoken speech and assimilated itself to the predominant Attic, and later on possibly to the κοινή. It retained just enough Ionic to keep up the tradition and to conform to convention. The later scribes, under the mistaken impression that the texts before them had been atticized, restored what they considered to be the ancient forms, often with disastrous results. Many of their ionisms are sheer monstrosities.

In 1894 A. W. Smyth discussed the dialect of the Corpus in his work The Sounds and Inflections of the
Greek Dialects: Ionic. He pointed out, however, that the labours of Littré had left much to be done in this department of Hippocratic study, and that the material for a sound judgment was not yet available.

The collection of this material is not yet complete, but a good start was made by Kühlewein, who in Chapter III of the Prolegomena to the first volume of the Teubner Hippocrates (de dialecto Hippocratica) laid down the principles followed in the present edition.

§ 12. Manuscripts.

None of our MSS. are very old, but the oldest are far superior to the later, both in readings and in dialect. There is no regular canon, and no recognized order; each independent MS. seems to represent a different "collection" of Hippocratic works. This fact fits in well with the theory that the nucleus of the Corpus was the library (or the remains of it) of the Hippocratic medical school at Cos.

Θ Vindobonensis med. IV., tenth century. Our oldest MS., containing: περὶ τῶν ἐντός παθῶν. περὶ παθῶν. περὶ ιερῆς νούσου. περὶ νούσων ἅ. περὶ νούσων γ. περὶ νούσων β. περὶ διαίτης ἅ. περὶ διαίτης β. περὶ διαίτης γ (with περὶ ἐνυπνίων). περὶ γυναικείων ἅ. περὶ γυναικείων β. περὶ γυναικείης φύσιος. Of some books parts are missing.

A Parisinus 2253, eleventh century. It contains:

1 See §§ 94–103, pp. 100–110.
3 pp. lxv–cxxviii.
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Κωσκαὶ προγνώσεις. περὶ τροφῆς. περὶ πτισάνης. περὶ χυμῶν. περὶ ὑγρῶν χρήσιος. ἐπιβόμιοι. περὶ τέχνης. περὶ φύσεως ἀνθρώπων. περὶ φυσών. περὶ τόπων τῶν κατὰ ἀνθρωπον. περὶ ἀρχαῖος ἤτηρικῆς. ἐπιδημιῶν τ. An excellent MS., the use of which has transformed our Hippocratic text. There are four or five correcting hands.

B Laurentianus 74, 7, eleventh or twelfth century. It contains: κατ᾽ ἤτηρειόν. περὶ ἁγμῶν. περὶ ἀρθρῶν. περὶ τῶν ἐν κεφαλῆς τρωμάτων. Two correcting hands.


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κατ' ὑπτείον. περὶ ἐγκατατομῆς ἐμβρύου. περὶ γυναι-κείων α. περὶ γυναικείων β. περὶ ἀφόρων. περὶ ἐπι-κυήσιος. περὶ ἐπιμημήνου. περὶ ὀκταμήνου. περὶ παρθενίων. περὶ γυναικείης φύσεως. Part of ἐπιδημίων ε. ἐπιδημίων ζ. ἐπιστολαί. δ. περὶ μανίης λόγος. δόγμα Ἀθηναίων. πρεσβευτικός (mutilated).

C' Paris 446 suppl. Tenth century.
D Paris 2254
E Paris 2255. Fourteenth century.
F Paris 2144
I Paris 2140
K Paris 2145
S' Paris 2276
R' Paris 2165. Sixteenth century.
B Barberinus I. 5. Fifteenth century.

§ 13. CHIEF EDITIONS AND TRANSLATIONS, ETC., OF THE HIPPOCRATIC CORPUS.

1525 Hippocratis Coi medicorum longe principis octoginta volumina, quibus maxima ex parte an- norum circiter duo millia latina caruit linguæ, Graeci vero, Arabes et prisci nostri medici, plurimis tamen utilibus praetermissis, scripta sua illustrarunt, nunc tandem per M. Fabium Calvum, Rhavennatam, virum undecumque doctissimum, latinitate donata, Clementi VII pont. max. dicata, ac nunc primum in lucem edita, quo nihil humano generi salubrius fieri potuit.

Romae ex aedibus Francisci Minitii Calvi Novocomensis. 1 vol. fol.

1526 Απαντα τὰ τοῦ Ἡππόκράτους. Omnia opera lxxv
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This edition was edited by Janus Cornarius.

Reprinted 1621, 1624, 1645 and at Geneva 1657.
1665 Magni Hippocratis Coi opera omnia graece et latine edita et ad omnes alias editiones accommodata industria et diligentia Joan. Antonidae van der Linden. Lugduno-Batav. 1665. 2 vol. octavo.
1679 Hippocratis Coi et Claudii Galeni Pergameni
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1743 Τὰ Ἰπποκράτους ἀπαντά . . . studio et opera Stephani Mackii. Viennae. 2 vol. fol.


1846 Article “Hippocrates” in Smith’s Dictionary of Greek and Roman Biography and Mythology, by Dr. W. A. Greenhill.

1849 The genuine works of Hippocrates translated from the Greek with a preliminary Discourse and Annotations by Francis Adams. London. 2 vol.


1877, 1878 Chirurgie d’Hippocrate, par J. E. Petrequin. 2 vols.


The second volume appeared in 1902.

1913 Article “Hippokrates (16)” in Pauly-Wissowa Real-Encyclopädie der classischen Altertumswissenschaft.
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The early editions are learned but uncritical, being stronger on the medical side than in scholarship. Special mention should be made of the *Oeconomia* of Foes, a perfect mine of medical lore, and it is supplemented by the excellent notes in Foes' edition. Such a work could have appeared only in an age when Hippocrates was a real force in medical practice.¹

The first scholarly edition was that of Littré, and only those who have seriously studied the works of Hippocrates can appreciate the debt we owe to his diligence, or understand why the task occupied twenty-two years. Unfortunately Littré is diffuse, and not always accurate. His opinions, too, changed during the long period of preparation, and the additional notes in the later volumes must be consulted in order to correct the views expressed in the earlier.

As a textual critic he shows much common sense, but his notes are awkward to read, and his knowledge was practically confined to the Paris MSS.

He is at his best as a medical commentator, and he was the first to explain Hippocratic pathology by proving that the endemic diseases of the Hippocratic writings must be identified, not with the fevers of our climate, but with the remittent forms of malaria common in hot climates. It is not too much to say that without keeping this fact in view we cannot understand a great part of the *Corpus*. It is curious to note that Hippocrates was a medical text-book almost down to the time (about 1840)...

¹ This is in a way a defect. Foes, like Galen, is not sufficiently "detached" from Hippocratic teaching to judge Hippocrates impartially.
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when malaria ceased to be a real danger to northern Europe.

The most useful critical edition of Hippocrates is that of Ermerins. He was a scholar with a lucid and precise mind, and his critical notes are a pleasure to read. The introductions, too, are stimulating, instructive and interesting, written in a style full of life and charm. As a philologist he was very deficient.

The edition in the Teubner series, edited by Kühlewein, of which two volumes have appeared, marks a distinct advance. Fresh manuscripts have been collated, and the text has been purged of the pseudo-ionisms which have so long disfigured it.

A word should perhaps be said about Reinhold, whose two volumes of text give us more plausible conjectures than the work of any other scholar.

Of the scholars who have worked at parts of the Corpus mention should be made of Gomperz and Wilamowitz, but especial praise is due to the remarkable acuteness of Coray, whose intellect was like a sword. He always instructs and inspires, even when the reader cannot accept his emendations.

Adams' well-known translation is the work of a man of sense, who loved his author and was not without some of the qualifications of a scholar. The translation is literal and generally good, but is occasionally misleading. The medical annotation is far superior to the scholarship displayed in the work.
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Among ancient writers Erotian is the only one who expressly ascribes this little treatise to Hippocrates himself. Modern critics generally regard it as old, but as not by Hippocrates, the chief exception being Littré. Adams is uncertain, but is inclined to think that Hippocrates was not the author.

Thus the external evidence in support of the view that Hippocrates was the author of this treatise is very slight indeed. The internal evidence is considerably stronger.

(1) The writer, like Hippocrates,¹ holds that health is caused by a "coction" of the "humours."

(2) He recognises the importance of "critical" days in an illness.

(3) He holds that medical science is founded on observation and reasoning, not on speculation.

(4) He attaches great importance to the use of "slops" of various degrees of consistency.

All these doctrines are in conformity with the views expounded in the works assigned to Hippocrates. On the other hand, no stress is laid upon prognosis, which Hippocrates considered of primary importance. Again, it would be impossible to show from the works of Hippocrates that the father of

¹ By "Hippocrates" is meant the writer of Prognostic, of Regimen in Acute Diseases, and of Epidemics, I., III.
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medicine thought little of the power of heat and cold in producing health or disease; our author, however, rates them very low. Moreover, like the Pythagorean physician Alcmaeon, he holds that there is an indefinite number of "opposites," the harmony or crasis of which produces health. The historical Hippocrates is said to have reduced the number of the humours to four, although I can find no trace of this limitation to four in any treatise earlier than the one on the Nature of Man, which is not generally considered authentic.

It may be said that, were the external evidence stronger, the treatise would be accepted as an authentic work of Hippocrates.

Littre argued that the well-known passage in the Phaedrus, where "Hippocrates the Asclepiad" is mentioned as holding a theory that a knowledge of the human body is impossible without a knowledge of the universe—interpreted to mean an examination of the δύναμις (or δυνάμεις) of a body according to its inter-relations with other things—refers to Chapter XX of the περὶ ὄρχαιής ἰησυκῆς, and not, as Galen maintains, to the treatise On the Nature of Man. Littre also points out that a passage in our treatise is very similar to one in Regimen in Acute Diseases, the authenticity of which is undoubted.

1 i. pp. 294–310. Gomperz is inclined to support this view.
2 270, C. D. Littre's discussion of the sentence τὸ τοῖνυν περὶ φύσεως σκόπει τὴ ποτὲ λέγει Ἰπποκράτης τε καὶ δ ὁρθὸς λόγος, to show that it does not refer to any actual words of Hippocrates, is, of course, quite beside the mark. The sentence means "what H. and right reason mean by περὶ φύσεως."
3 pp. 314, 315.
4 Chapter X.
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Littré may have shown that there is a resemblance to our author in the *Phaedrus* passage. Resemblances, however, show merely that the writer was Hippocratic, not that he was Hippocrates.

The reference, in Chapter XV, to participation (κοινωνεῖν) in εἰδή and to "absolute existences" (αὐτό τι ἐφ' ἐωντον) might lead a critic to infer that the writer lived in the age of Plato. But there are two insuperable difficulties to this hypothesis. One is that in Chapter XX the word σοφιστής is used in its early sense of "philosopher," which implies that the writer lived before Plato attached to the word the dishonourable meaning it has in later Greek. The other is that the writer attacks the intrusion of philosophic speculation into the science of medicine, and the speculation he has constantly in mind, as being, apparently, the most influential in his day, is that of Empedocles,¹ who is actually mentioned in Chapter XX as a typical writer περὶ φύσεως. There is a sentence in Chapter XIV which closely resembles, in both thought and diction, the fragments of Anaxagoras.² It certainly looks as though the writer of *Ancient Medicine* was not unfamiliar with the works of this philosopher. All this evidence tends to fix the date as approximately 430–420 B.C., and to suggest as the writer either Hippocrates or a very capable supporter of the medical school of which Hippocrates was a contemporary member.

The author of *Ancient Medicine* in Chapter II asserts

¹ Or possibly that of the Milesian school with its doctrine of opposites, of which opposites the Empedoclean “roots” are four, definitely corporealised.

² ὅταν δὲ τὰ τούτων ἀποκριθή καὶ αὐτὸ ἐφ' ἐωντον γένηται, τότε καὶ φανερόν ἐστι καὶ λυπβή τὸν ἀνθρώπον.
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that empiric medicine was in his day an old art, and that the attempt to foist the method of philosophy upon it was comparatively modern. He is obviously correct. Hippocratic science must have been the ripe fruit of a long period of active inquiry; philosophy began early in the sixth century B.C., and it was late in that century that medicine and philosophy were combined in the persons of prominent Pythagoreans. It was only natural that, as the main interest of philosophy shifted from cosmology to biology, philosophy should occupy itself with medical problems. The union was closest in Empedocles, thinker, seer, and "medicine-man," but by the end of the fifth century philosophy had discarded medicine, although to its great loss medicine did not discard philosophy.

Several recent critics, notably Professor A. E. Taylor, have pointed out the importance of this little work in the history of thought. It has even been urged that it proves that the technical phrases, and perhaps the doctrine also, of the theory of Ideas, usually ascribed to Plato, were well-known to educated men a generation at least before Plato. The language used in Chapter XV is, indeed, strikingly like the terminology of Plato, far too much so to be a mere coincidence.

However this may be, it is plain that in the fifth century B.C. there were thinkers, holding principles nearly akin to those of modern science, who were violently opposed to the application of philosophic

1 See Burnet, Early Greek Philosophy, pp. 223–226 for Alcmaeon, and pp. 339–341 for the later Pythagoreans.
2 See especially Burnet, op. cit, pp. 234–235.
3 Varia Socratica, pp. 74–78 and 214–218.
procedure to science. This procedure the writer calls the method of υποθέσεις. The student of Plato is at once reminded of the Phaedo, Republic, and Sophist, in which dialogues a theory of knowledge is expounded which is stated to be the best possible method of inquiry until the Ideas have been apprehended. It should be noticed that a υπόθεσις is something very different from a modern scientific hypothesis. The latter is a summary of observed phenomena, intended to explain them by pointing out their causal relationship. The former is not a summary of phenomena; it is a postulate, intended to be accepted, not as an explanation, but as a foundation (υποτίθημι) upon which to build a superstructure. An hypothesis must be tested by further appeals to sense-experience; a υπόθεσις must not be so tested, it must be taken for granted as an obvious truth. Plato would have nothing to do with appeals to sense-experience. According to him, if a υπόθεσις is not accepted, it must be abandoned, and a more general υπόθεσις postulated, until one is reached to which the opponent agrees. The writer of Ancient Medicine suggests, as the proper sphere of υποθέσεις, the celestial regions and those beneath the earth. Here, among τα ἀφανέα τε καὶ ἀπορεόμενα, where we have no means of applying a satisfactory test, where in fact sense-perception fails us, is the proper place for υποθέσεις. He would exclude them all from medicine, but he is constantly suggesting what we moderns call "hypotheses." The best examples of υποθέσεις are the axioms and postulates of geometry.

1 Phaedo, 101 D, E.
2 Chapter I. The language of the author is more than a little sarcastic.
These are not tested or proved; they are assumed, and upon the assumptions a whole science is built.

In place of ὑποθέσεις the author of Ancient Medicine relies, as a modern scientific thinker relies, on careful observation and critical examination\(^1\) of phenomena, hoping thereby to reach, not the complete and perfect knowledge Plato hoped to attain through his Ideas, but an approximation to truth.\(^2\)

So the two methods, that of Greek philosophy and that of modern science, stand face to face. The struggle between them was, for the time being, short. Medicine, almost the only branch of Greek science scientifically studied, was worsted in the fight, and medical science gradually degenerated from rational treatment to wild speculation and even quackery and superstition.\(^3\) The transcendant genius of Plato, strong in that very power of persuasion the use of which he so much deprecated, won the day. The philosophic fervour which longed with passionate desire for unchangeable reality, that felt a lofty contempt for the material world with its ever-shifting phenomena, that aspired to rise to a heavenly region where changeless Ideas might be apprehended by pure intelligence purged from every bodily taint, was more than a match for the humble researches of men who wished to relieve human suffering by a patient study of those very phenomena that Plato held of no account.

\(^1\) λογισμῷ, Chapter XII.

\(^2\) εἴ μὴ ἔχει περὶ πάντα ἀκρίβειαν, ἀλλὰ πολύ μᾶλλον διὰ τὸ ἔγγυα οἷμαι τοῦ ἀτρεκεστάτου δύνασθαι ἥκειν. Ibid. The forty-two clinical histories, given in the Epidemics of Hippocrates, are excellent examples of the observation which the Hippocratic school considered the only foundation of science.

\(^3\) See E. T. Withington, in Malaria and Greek History, by W. H. S. Jones and E. T. Withington.
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So for centuries philosophy flourished and science languished, in spite of Aristotle, Euclid and Archimedes.

ANALYSIS.

(1) The rejection of υποθέσεις and the defence of the old method in medicine (Ch. I—III).
(2) The origin of medicine, and its connection with the art of dieting (III—XII).
(3) The comparative unimportance of the four "opposites" in health and disease (XIII—XV).
(4) The importance of certain secretions as compared with heat and cold (XVI—XIX).
(5) The correct method of studying medicine (XX—XXIV).

TEXT, ETC.

There has never been published any separate edition of this treatise, but of course it is included in all the great editions of Hippocrates. Not much was done to improve the text before Littré, who seems to have bestowed care and thought upon the little book. The edition of Kühlewein introduced a radical reformation of the pseudo-ionic forms that disfigured earlier texts, and also several improvements in detail, but his changes are not always happy.

The chief manuscript authority is A,¹ which seems infinitely superior to all the others. The next most important manuscript is M, the others being of very little help.

In this edition I have kept closely to the spelling of Kühlewein, but the text itself is my own. It

¹ Called by Littré 2253.
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follows the MS. A very closely, but on several occasions I have accepted (with acknowledgements) the emendations of Coray, Reinhold, Ermerins, Littré, Diels and Kühlwein. One passage I have rejected on my own authority, and in another I have presented a new combination of readings which I think restores sense out of nonsense. I have generally noted readings only when the choice makes a decided difference to the translation.

The translator is often perplexed how to render semi-technical words which belong to a time when the ideas underlying them were in a transition stage, or when ideas were current which the progress of time has destroyed. "Hot" and "cold" were no longer bodies, but they were not yet qualities. As Professor Taylor\(^1\) shows, the word είδος is most elusive, referring to the form, appearance, structure of a thing, the physique of persons, etc., and yet it is becoming capable of being applied to immaterial reality. There are about half a dozen words to describe the process which we describe by the single word "digestion."\(^2\) These nice distinctions must be lost in an English version. The most difficult word of all is perhaps δύναμεις. Scientific thought in the fifth century B.C. held that certain constituents of the body, and indeed of the material world generally, manifested themselves to our senses and feelings in certain ways. These are their δυνάμεις, "powers," or, as we may sometimes translate, "properties,"

\(^1\) Loc. cit.

\(^2\) In deference to authority I translate ἀπαλλάσσειν in Chapters X and XX "come off" well or ill. But I am almost convinced that in both cases the word means "to get rid of food," "to digest." Compare Chapter III, p. 18, l. 32.
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“characteristics,” “effects.” Almost equally difficult is the word φύσις. This appears sometimes to have the meaning which Professor Burnet shows it has in early philosophy, “primordial matter,” “primitive element or elements,” the “stuff” of which the world is made. Often, again, it has its later meaning, “nature,” while sometimes the two senses are combined or confused. In all these cases perfect consistency of rendering can only be achieved by sacrificing the thought. In my work I have been constantly impressed, and depressed, by the truth of the proverb, “Translators are traitors.”
Ι. Ὅπως οι μὲν ἐπεχείρησαν περὶ ἰητρικῆς λέγειν ἢ γράφειν, ὑπόθεσιν αὐτοὶ αὐτοῖς ὑποθέμενοι τῷ λόγῳ, θεομόν ἢ ψυχρὸν ἢ ύγρὸν ἢ ἤρων ἢ ἄλλο τι ὑ ἅν θέλωσιν, ἐς βραχὺ ἄγοντες τὴν ἀρχὴν τῆς αἰτίης τοῖς ἀνθρώποισι νούσων τε καὶ θανάτου, καὶ πᾶσι τὴν αὐτὴν, ἐν ἢ δύο ὑποθέμενοι, ἐν πολλοῖς μὲν καὶ ὑ σι λέγοντες καταφανεῖς εἰς ἀμαρτάνοντες, μᾶλιστα δὲ ἄξιον μὲν μὲν καὶ ἂμφὶ τέχνης ἔσται ὑπὸ τῶν ἀνθρώπων ἀθοῦσι καὶ τιμῶσι μᾶλιστα τοὺς ἀγαθοὺς χειροτεχνας καί δημος τοῖσι μὲν φαύλοι, οἱ δὲ πολλὰς ἀδιαφέροντες σὲ ὁπερ, εἰ μὴ ἡν ἰητρικὴ ὁλως, μηδὲ ἐν αὐτῇ ἐσκεπτον μηδὲ εὑριστο μηδὲν οὐκ ἄν ἦν ἀλλὰ πάντες ὁμοίως αὐτῆς ἀπειροὶ τε καὶ ἀνεπιστήμονες ήσαν, τυχῇ δὲ ἀν πάντα τὰ τῶν καμνόντων διοικεῖτο. νῦν δὲ οὐχ οὕτως ἔχει, ἀλλ’ ὡσπερ καὶ τῶν ἄλλων τεχνεῶν πασέων οἱ δημοσυγοὶ πολλὸν ἀλλήλων διαφέρουσιν κατὰ θεία καὶ κατὰ γνώμην, οὕτω δὲ καὶ ἐπὶ ἰητρικῆς. διὸ οὐκ ἦξίουν αὐτὴν ἐγώγε κενής

1 καὶ MSS. : καινοῖσι Kühlewein after Schöne.
2 κενής M : καινής A.
I. All who, on attempting to speak or to write on medicine, have assumed for themselves a postulate as a basis for their discussion—heat, cold, moisture, dryness, or anything else that they may fancy—who narrow down the causal principle of diseases and of death among men, and make it the same in all cases, postulating one thing or two, all these obviously blunder in many points even of their statements, but they are most open to censure because they blunder in what is an art, and one which all men use on the most important occasions, and give the greatest honours to the good craftsmen and practitioners in it. Some practitioners are poor, others very excellent; this would not be the case if an art of medicine did not exist at all, and had not been the subject of any research and discovery, but all would be equally inexperienced and unlearned therein, and the treatment of the sick would be in all respects haphazard. But it is not so; just as in all other arts the workers vary much in skill and in knowledge, so also is it in the case of medicine. Wherefore I have deemed that it has

1 Or, reading καινοῖσι κ.τ.λ., “of their novelties.”
2 Or “manual skill” and “intelligence.”
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υποθέσιος δείσθαι ὡσπερ τὰ ἀφανέα τε καὶ ἀπορεόμενα, περὶ δὲ ἀνάγκη, ἢν τις ἐπιχειρήσῃ τι λέγειν, ὑποθέσει χρῆσθαι, οἷον περὶ τῶν μετεωρῶν ἢ τῶν ὕπὸ γῆν. ἀ εἰ¹ τις λέγοι καὶ γινώσκοι ὡς ἔχει, οὔτ' ἀν αὐτῷ τῷ λέγοντι οὔτε τοῖς ἀκούονσι δῆλα ἢν εἴη, εἴτε ἀληθεὰ ἐστίν εἴτε μὴ. οὐ γὰρ ἐστι 21 πρὸς ὅ τι χρῆ ἀνενέγκαντα εἴδεναι τὸ σαφὲς.

Π. Ἰητρικὴ δὲ πάλαι πάντα ὕπάρχει, καὶ ἀρχὴ καὶ ὁδὸς εὐρημένη, καθ' ἢν τὰ εὐρημένα πολλὰ τε καὶ καλῶς ἔχοντα εὑρηταί ἐν πολλῷ χρόνῳ, καὶ τὰ λοιπὰ εὑρεθήσεται, ἢν τις ἰκανός τε ἐών καὶ τὰ εὑρημένα εἰδὼς ἐκ τούτων ὀρμώμενος ζητῇ. ὥστε δὲ ταῦτα ἀποβαλὼν καὶ ἀποδοκιμάζων πάντα, ἔτερη ὁδὸ καὶ ἐπικράτει σχήματι ἐπιχειρεῖ ζητεῖν, καὶ φησὶ τι ἐξευρηκέναι, ἐξηπάτηται καὶ ἕξαπατᾶται ἄδινατων γάρ δ' ἀς δὲ ἀνάγκας ἄδινατον, ἐγὼ πειρήσομαι ἐπιδείξαι, λέγων καὶ ἐπιδεικνύων τὴν τέχνην ὧ τι ἐστίν.⁴ εκ δὲ τούτων καταφανεῖς ἐστι τι ἄρα ἄλλως πως τούτων εὑρίσκεσθαι. μάλιστα δὲ μοι δοκεῖ περὶ ταύτης δεῖν λέγοντα τῆς τέχνης γνωστὰ λέγειν τοῖς δημότισι. οὐ γὰρ περὶ ἄλλων τινῶν οὔτε ἔτη ἔτειν οὔτε λέγειν προσήκει ἢ περὶ τῶν παθημάτων ὧν αὐτοὶ οὐτοὶ

¹ ἀ εἰ suggested by Littré : ἂει A.
² So the MSS. ἔξαπατάται τῇ has been suggested. See Diels in Hermes XLV. 125.
³ ὥ τι ἐστίν M : ὡτι A and ἐστῖν Kühlewein.

¹ Or, reading κανῆς, "a novel postulate." But the writer's objection is not that the postulate is novel, but that it is a postulate. A postulate, he says, is "empty" in a sphere where accurate and verifiable knowledge is possible. Only

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no need of an empty postulate,¹ as do insoluble mysteries, about which any exponent must use a postulate, for example, things in the sky or below the earth. If a man were to learn and declare the state of these, neither to the speaker himself nor to his audience would it be clear whether his statements were true or not. For there is no test the application of which would give certainty.

II. But medicine has long had all its means to hand, and has discovered both a principle and a method, through which the discoveries made during a long period are many and excellent, while full discovery will be made, if the inquirer be competent, conduct his researches with knowledge of the discoveries already made, and make them his starting-point. But anyone who, casting aside and rejecting all these means, attempts to conduct research in any other way or after another fashion, and asserts that he has found out anything, is and has been the victim of deception.² His assertion is impossible; the causes of its impossibility I will endeavour to expound by a statement and exposition of what the art is.³ In this way it will be manifest that by any other means discoveries are impossible. But it is particularly necessary, in my opinion, for one who discusses this art to discuss things familiar to ordinary folk. For the subject of inquiry and discussion is simply and solely the sufferings of these same in regions where science cannot penetrate are ὑποθέσεις legitimate. For this reason I read κενὴσ.

² Or, with the reading suggested, "both deceives and is deceived."
³ Or, reading ὅτι ἔστιν, "that the art really is an art, really exists."
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νοσεουσί τε καὶ πονέουσι. αὐτοὺς μὲν ὁὖν τὰ σφέων αὐτῶν παθήματα καταμαθεῖν, ὡς γίνεται καὶ παύεται καὶ δὴ οίας προφάσιας αὐξεῖται τε καὶ φθίνει, δημότας έόντας οὐ ῥηίδουν ὕπ’ ἄλλου δὲ εὑρημένα καὶ λεγόμενα, εὐπτετές. οὐδὲν γὰρ ἐτέρον ἢ ἀναμμυνήσκεται ἕκαστος ἄκούσιν τῶν αὐτῶν 1 συμβαινόντων. εἰ δὲ τὸς τῆς τῶν ἰδιωτέων γνώμης ἀποτεῦξεται καὶ μὴ διαθήσει κοι ἄκούσιν παῦσιν, τοῦ έόντος ἀποτεῦξεται. καὶ διὰ ταῦτα οὖν ταῦτα οὐδὲν δεὶ ὑποθέσιον.

III. Τὴν γὰρ ἄρχῃ οὔτ’ ἀν εὑρέθη ἡ τέχνη ἢ ἤτρική οὔτ’ ἀν ἕξητηθῇ—οὐδὲν γὰρ αὐτής ἐδει—εἰ τοῖς κάμνουσι τῶν ἄνθρωπων τὰ αὐτὰ διαιτωμένουσι τε καὶ προσφερομένουσι, ἀπερ οἱ νυγιάνουσι σκῆθουσι τε καὶ πῶσουσι καὶ τά λαλα διαιτέονται, συνέφερεν, καὶ μὴ ἢν ἄτερα τοῦτων βελτίω. νῦν δὲ αὐτὴ ἢ ἀνάγκη ἤτρικήν ἐποίησε ἔξητηθῇν τε καὶ εὑρεθήναι ἀνθρώπους, ὅτι τοῖς κάμνουσι ταῦτα προσφερομένουσι, ἀπερ οἱ νυγιάνουσι, οὐ συνέφερεν, ὡς οὔδε νῦν συμφέρει. ἔτι δὲ ἀνωθὲν ἔγωγε ἄξιόν οὐδ’ ἀν τὴν τῶν νυγιάνοντων διαιταν τε καὶ τροφήν, ἢ νῦνχρεότας, εὑρεθήναι, εἰ ἔξηρκει τῶ ἄνθρωπῳ ταῦτα ἐσθίοντας καὶ πῶσον βοί τε καὶ ἰππό καὶ πᾶσιν ἐκτὸς ἄνθρωπος, οἴου τὰ ἐκ τῆς γῆς φυόμενα, καρποὺς τε καὶ ὕλην καὶ χόρτον. ἀπὸ τοῦτων γὰρ καὶ τρέφονται καὶ αὔξονται καὶ ἄπονοι διάγοσεν οὐδὲν προσθεόμεινοι ἄλλης διαιτῆς. καὶ τοι τὴν γε ἄρχῃν ἔγωγε δοκεός καὶ τῶν ἄνθρωπου τοιαύτη τροφῆ κεχρῆσθαι. τὰ δὲ νῦν διαιτήματα εὑρημένα καὶ τετεχνημένα ἐν

1 ἐωυτῷ most MSS.
ANCIENT MEDICINE, ii.—iii.

ordinary folk when they are sick or in pain. Now to learn by themselves how their own sufferings come about and cease, and the reasons why they get worse or better, is not an easy task for ordinary folk; but when these things have been discovered and are set forth by another, it is simple. For merely an effort of memory is required of each man when he listens to a statement of his experiences. But if you miss being understood by laymen, and fail to put your hearers in this condition, you will miss reality. Therefore for this reason also medicine has no need of any postulate.

III. For the art of medicine would never have been discovered to begin with, nor would any medical research have been conducted—for there would have been no need for medicine—if sick men had profited by the same mode of living and regimen as the food, drink and mode of living of men in health, and if there had been no other things for the sick better than these. But the fact is that sheer necessity has caused men to seek and to find medicine, because sick men did not, and do not, profit by the same regimen as do men in health. To trace the matter yet further back, I hold that not even the mode of living and nourishment enjoyed at the present time by men in health would have been discovered, had a man been satisfied with the same food and drink as satisfy an ox, a horse, and every animal save man, for example the products of the earth—fruits, wood and grass. For on these they are nourished, grow, and live without pain, having no need at all of any other kind of living. Yet I am of opinion that to begin with man also used this sort of nourishment. Our present ways of living have, I think, been
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πολλῷ χρόνῳ γεγενήθανε μοι δοκεῖ. ὡς γὰρ ἔπασχον πολλά τε καὶ δεινὰ ὑπὸ ἱσχυρᾶς τε καὶ θηριώδες διαίτης ὡμά τε καὶ ἀκρήτα καὶ μεγάλας δυνάμεις ἔχοντα ἐσφερόμενοι. οία περ ἂν καὶ νῦν ὑπ’ αὐτῶν πάσχοιεν πόνοις τε ἱσχυροῖς καὶ νοῦσοις περιπτύπτοντες καὶ διὰ τάχεος βανάτουσι. ἦσον μὲν οὖν ταῦτα τότε εἰκὸς ἢ πάσχειν διὰ τὴν συνήθειαν, ἱσχυρῶς δὲ καὶ τότε. καὶ τοὺς μὲν πλεῖστοις τε καὶ ἀσθενεστέρην φύσιν ἔχοντας ἀπόλλυσθαι εἰκός, τοὺς δὲ τούτων ὑπέρχοντας πλεῖστοι χρόνων ἀντέχειν· ἀσπερ καὶ νῦν ἀπὸ τῶν ἱσχυρῶν βρωμάτων οἱ μὲν ῥήμιδιως ἀπαλλάσσονται, οἱ δὲ μετὰ πολλῶν πόνων τε καὶ κακῶν. διὰ δὴ ταύτην τὴν αἰτίαν καὶ οὗτοι μοι δοκεοῦσι ξητήσαι τροφὴν ἀρμόζουσαν τῇ φύσει καὶ εὑρεῖν ταύτην, ἢ νῦν χρεώμεθα. ἐκ μὲν οὖν τῶν πυρῶν βρέχοντες σφαῖς καὶ πτίσαντες καὶ κατασάντες καὶ καταλέσαντες τε καὶ διασήσαντες καὶ φορύξαντες καὶ ὑπίσταντες ἀπε- τέλεσαν ἄρτον, ἐκ δὲ τῶν κριθεων μᾶζαν· ἀλλὰ τε

40 πολλὰ περὶ ταῦτα πρῃγματευσάμενοι ἰησοῦς τε καὶ ὑπτίσαν τε καὶ ἔμιξαν, καὶ ἐκέρασαν τὰ ἱσχυρὰ τε καὶ ἀκρήτα τοῖς ἀσθενεστέρωσι, πλάσμοντες πάντα πρὸς τὴν τοῦ ἀνθρώπου φύσιν τε καὶ δύναμιν, ἠγεύμενον, ὅσα μὲν ἂν ἱσχυρότερα ἡ ἢ ἡ δυνήσεται κρατεῖν ἡ φύσις, ἢ ἐμφερῆται, ἀπὸ τούτων δ’ αὐτῶν πόνους τε καὶ νοῦσους καὶ βανάτους ἔσεσθαι, ὁπόσων δ’ ἂν δύνηται ἐπικρατεῖν, ἀπὸ τούτων τροφίν τε καὶ αὐξησιν καὶ ὑγείας. τῷ δὲ εὐρήματι τούτῳ καὶ ξητήματι τί ἂν τις

1 So Littré, but he does not admit the conjecture into his text. The MSS. show a great variety of readings, giving the same sense but irregular constructions.
ANCIENT MEDICINE, iii.

discovered and elaborated during a long period of time. For many and terrible were the sufferings of men from strong and brutish living when they partook of crude foods, uncompounded and possessing great powers¹—the same in fact as men would suffer at the present day, falling into violent pains and diseases quickly followed by death. Formerly indeed they probably suffered less, because they were used to it, but they suffered severely even then. The majority naturally perished, having too weak a constitution, while the stronger resisted longer, just as at the present time some men easily deal with strong foods, while others do so only with many severe pains. For this reason the ancients too seem to me to have sought for nourishment that harmonised with their constitution, and to have discovered that which we use now. So from wheat, after steeping it, winnowing, grinding and sifting, kneading, baking, they produced bread, and from barley they produced cake. Experimenting with food they boiled or baked, after mixing, many other things, combining the strong and uncompounded with the weaker components so as to adapt all to the constitution and power of man, thinking that from foods which, being too strong, the human constitution cannot assimilate when eaten, will come pain, disease, and death, while from such as can be assimilated will come nourishment, growth and health. To this discovery and research what juster or more appropriate name

¹ Or "strong qualities."
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50 ὁνομα δικαιότερον ἢ προσήκον μᾶλλον θείῃ ἢ ἱητρικήν; ὅτι γε εὑρηται ἐπὶ τῇ τοῦ ἀνθρώπου ύγιείᾳ τε καὶ σωτηρίᾳ καὶ τροφῇ, ἀλλαγμα εκεῖνης τῆς διαίτης, ἐξ ἦς οἱ πόνοι καὶ νοῦσοι καὶ θάνατοι

51 ἐγήνοντο.

IV. Εἰ δὲ μὴ τέχνη αὕτη νομίζεται ἐνιαί, οὐκ ἀπεοικός· ἢ γὰρ μῆδεις ἑστιν ἱδιώτης, ἀλλὰ πάντες ἐπιστήμονες διὰ τὴν χρήσιν τε καὶ ἀνάγκην, οὐ προσήκει ταύτης οὐδένα τεχνίτην καλεῖσθαι· ἐπεὶ τὸ γε εὐρήμα μέγα τε καὶ πολλῆς σκέψιος τε καὶ τέχνης. ἔτι γοῦν καὶ νῦν οἱ τῶν γυμνασίων τε καὶ ἰσκησίων ἐπιμελόμενοι αἰεὶ τὶ προσφευρήσκονται κατὰ τὴν αὐτήν ὁδὸν ζητεούσοι τῷ τί ἐσθίων τε καὶ πίνων ἐπικρατήσει τε αὐτοῦ μάλιστα καὶ ἰσχυρότερος αὐτὸς ἑσταί.

V. Σκεψῶμεθα δὲ καὶ τὴν ὀμολογεομένως ἱητρικήν, τὴν ἀμφὶ τοὺς κἀμνοντας εὐρημένην, ἢ καὶ ὁνομα καὶ τεχνίτας ἐχει, ἢ ἡ ταύτῃ τῶν αὐτῶν ἑθελει, καὶ πόθεν ποτὲ ἦρκται. ἔμοι μὲν γὰρ, ὅπερ ἐν ἀρχῇ εἶπον, οὐδὲν ἂν ζητήσαι ἱητρικὴν δοκεῖ οὐδείς, εἰ ταύτα διαιτήματα τοιοῦτα τε κἀκινοῦσι καὶ τοῦτο υγιαίνουσιν ἡρμοζέν· ἔτι γοῦν καὶ νῦν ὄσοι ἱητρικὴ μὴ χρέουται, οἱ τὸν καὶ τῶν Ἐλλήνων ἔνιοι, τῶν αὐτῶν τρόπου, ὅπερ ἐν αὐτῶν ἰητρίκην τὴν αὐτήν εὑρόντες καὶ ἐρείσκειν ἱητρικήν τὴν καὶ αὐτῆς διαιτήσεις ἐχοντας, περὶ δὲ αὐτοῦς ἑσταί μὲν ὅτε πρὸς τινας.
could be given than medicine, seeing that it has been discovered with a view to the health, saving and nourishment of man, in the place of that mode of living from which came the pain, disease and death?

IV. That it is not commonly considered an art is not unnatural, for it is inappropriate to call anyone an artist in a craft in which none are laymen, but all possess knowledge through being compelled to use it. Nevertheless the discovery was a great one, implying much investigation and art. At any rate even at the present day those who study gymnastics and athletic exercises are constantly making some fresh discovery by investigating on the same method what food and what drink are best assimilated and make a man grow stronger.

V. Let us consider also whether the acknowledged art of medicine, that was discovered for the treatment of the sick and has both a name and artists, has the same object as the other art, and what its origin was. In my opinion, as I said at the beginning, nobody would have even sought for medicine, if the same ways of life had suited both the sick and those in health. At any rate even at the present day such as do not use medical science, foreigners and some Greeks, live as do those in health, just as they please, and would neither forgo nor restrict the satisfaction of any of their desires. But those who sought for and discovered medicine, having the same intention as the men I discussed above, in the first place, I think, lessened the bulk of the foods, and, without altering their character, greatly diminished their quantity. But they found that this treatment was

1 I.e. that of dieting in health. See Chapter VII.
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τῶν καρμόντων ἦρκεσε καὶ φανερὰν ἐγένετο ὄφελήσαν, οὐ μέντοι πᾶσι γε, ἀλλ’ ἦσαν τινες οὕτως ἔχοντες, ὡς μὴ ὅλγων σιτίων δύνασθαι ἐπικρατεῖν, ἀσθενεστέρον δὲ δὴ τινος οἱ τοιοίδε εὸδόκεον δείσθαι, εὐρὸν τὰ ρυφήματα μίξαντες ὀλύγα τῶν ἰσχυρῶν πολλῷ τῷ ὑδατὶ καὶ ἀφαιρεόμενοι τὸ ἰσχύρον τῇ κρῆσει τε καὶ ἐψήσει. ὅσοι δὲ μηδὲ τῶν ρυφημάτων ἐδύναντο ἐπικρατεῖν, ἀφείλον καὶ ταῦτα, καὶ ἀφίκοντο ἐς πόματα, καὶ ταῦτα τῆς τε κρῆσει καὶ τῷ πλῆθει διαφυλάσσοντες ὡς μετρίως ἔχοι, μήτε πλεῖώ τῶν δεόντων μήτε ἀκρι‑

VI. Ἐν δὲ χρῆ τοῦτο εἰδέναι, ὃτι τισὶ τὰ ρυφήματα ἐν τῇ νουσί νούσοις οὐ συμφέρει, ἀλλ’ ἀντικρύ, ἃταν ταῦτα προσαίρωνται, παροξυνονταί σφίσι οἱ τε πυρετοὶ καὶ τὰ ἀλγήματα· καὶ δῆλον τὸ προσενεχθὲν τῇ μὲν νούσῳ τροφή τε καὶ αὐξήσις γενόμενον, τῷ δὲ σώματι φθίσις τε καὶ ἀρρωστία. ὅσοι δὲ ἂν τῶν ἀνθρώπων ἐν ταύτῃ τῇ διαθέσει ἐόντες προσενέγκονται ξηρὸν σιτίον ἢ μάζαν ἢ ἄρτον, καὶ ἦν πάνω σμικρὸν, 

dekaplasios ἄν μᾶλλον καὶ ἐπιφανέστερον κακω‑

θείες ἔτος ρυφέοντες, δὲ οὐδὲν ἄλλο ἢ διὰ τὴν ἰσχύν τοῦ βρώματος πρὸς τὴν διάθεσιν· καὶ ὅτι τοῦ ῥυφεῖν μὲν συμφέρει, ἐσθίειν δ’ οὖ, εἰ πλεῖω φάγοι, πολὺ ἄν μᾶλλον κακωθείη, ἢ εἰ ὀλύγα· καὶ εἰ ὀλύγα δὲ, πονῆσειεν ἄν. πάντα δὴ τὰ αὐτία τοῦ πόνου ἐς τὸ αὐτὸ ἀνάγεται, τὰ ἰσχυρότατα μᾶλιστα τε καὶ ἐπιφανέστατα λυμαίνεσθαι τὸν ἀνθρωπὸν καὶ τὸν νῦι ἐόντα καὶ τὸν κάμνοντα. 

1 ἀντικρύς Μ: φανερός Α: Hesychius gives φανερῶς as an explanation of ἀντικρύς.
sufficient only occasionally, and although clearly beneficial with some patients, it was not so in all cases, as some were in such a condition that they could not assimilate even small quantities of food. As such patients were thought to need weaker nutrient, slops were invented by mixing with much water small quantities of strong foods, and by taking away from their strength by compounding and boiling. Those that were not able to assimilate them were refused even these slops, and were reduced to taking liquids, these moreover being so regulated in composition and quantity as to be moderate, and nothing was administered that was either more or less, or less compounded, than it ought to be.

VI. It must be clearly understood that some are not benefited in disease by slops, but when they take them, their fever and pain grow manifestly worse, and it is plain that what is taken proves nourishment and increase to the disease, but wears away and enfeebles the body. Any men who in this condition take dry food, barley-cake or bread, even though it be very little, will be hurt ten times more, and more obviously, than if they take slops, simply and solely because the food is too strong for their condition; and a man to whom slops are beneficial, but not solid food, will suffer much more harm if he eat more than if he eat little, though he will feel pain even if he eat little. Now all the causes of the pain can be reduced to one, namely, it is the strongest foods that hurt a man most and most obviously, whether he be well or ill.

2 ἃ ἐν ὀλίγᾳ Ἐρμείνος: ἃ ὀλίγᾳ Α: the words are generally omitted in MSS.
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VII. Τί οὖν φαίνεται ἑτεροίον διανοηθείς ὁ καλεύμενος ἴητρός καὶ ὁμολογεομένως χειροτέχνης, ὃς ἔξευρε τὴν ἀμφὶ τοὺς κάμνοντας διαίταν τε καὶ τροφήν, ἢ ἐκεῖνος ὁ ἀπ’ ἀρχῆς τοῖς πᾶσιν ἀνθρώποις καὶ τροφῆς, ἢ νῦν χρώμεθα, ἢ ἐκείνης τῆς ἀγρίης τε καὶ θηριώδεος διαίτης εὐρών τε καὶ παρασκευασάμενος; ἐμοὶ μὲν γὰρ φαίνεται ὁ αὐτὸς λόγος καὶ ἐν καὶ ὁμοιον τὸ εὐρήμα. ὦ μὲν, ὁσον μὴ ἐδύνατο ἡ φύσις ἢ ἀνθρωπίνη υγιαίωσα ἐπικρατεῖν ἐμπιπτόντων διὰ τὴν θηριότητα τε καὶ τὴν ἀκρησίαν, ὦ δέ, ὁσων ἡ διάθεσις, ἐν ὡς ἃν ἐκάστοτε ἐκαστος τούχη διακείμενος, μὴ δύναται ἐπικρατεῖν, ταῦτα ἐξήτησεν ἀφελεῖν. τί δὴ τούτο ἐκείνου διαφέρει ἀλλ’ ἢ πλέον ἢ τὸ γε εἶδος, καὶ ὅτι ποικιλώτερον καὶ πλείονος πρηγματίης, ἀρχῇ δὲ ἐκείνη ἢ πρότερον γενομένη;

VIII. Εἰ δὲ τις σκέπτοιτο τὴν τῶν καμνόντων διαίταν πρὸς τὴν τῶν υγιαίων, εὔροι ἂν τὴν τῶν θηρίων τε καὶ τῶν ἄλλων ζώων ἡμῖν ὧν βλαβερωτέρην πρὸς τὴν τῶν υγιαίων. ἀνὴρ γὰρ κάμνων νοσήματι μήτε τῶν χαλεπῶν τε καὶ ἀπόρων μήτε ἀν τῶν παντάπασιν εὐθείων, ἀλλ’ ὁ τι αὐτῷ ἐξαμαρτάνοντι μέλλει ἐπίδηλον ἐσεσθαι, εἰ ἐθέλοι καταφαγεῖν ἄρτον καὶ κρέας ἢ ἄλλο τί ὅν οἱ υγιαίωντες ἐσθίοντες ὑφελέονται, μὴ πολλὸν, ἀλλὰ πολλῷ ἐλασσὸν ἢ υγιαίων ἀν ἐδύνατο, ἂλλος τε τῶν υγιαίωντων φύσιν ἐχὼν μήτε

1 πλέον MSS. : omitted by Reinhold. Was πλέον a misread gloss (πλήν) on ἀλλ’ ἢ?

1 Or “appearance.” The two pursuits are really one, but they appear to a superficial observer to differ.

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VII. What difference then can be seen between the purpose of him we call physician, who is an acknowledged handicraftsman, the discoverer of the mode of life and of the nourishment suitable for the sick, and his who discovered and prepared originally nourishment for all men, which we now use, instead of the old savage and brutish mode of living? My own view is that their reasoning was identical and the discovery one and the same. The one sought to do away with those things which, when taken, the constitution of man in health could not assimilate because of their brutish and uncompounded character, the other those things which the temporary condition of an individual prevented him from assimilating. How do the two pursuits differ, except in their scope and in that the latter is more complex and requires the greater application, while the former is the starting point and came first in time?

VIII. A consideration of the diet of the sick, as compared with that of men in health, would show that the diet of wild beasts and of animals generally is not more harmful, as compared with that of men in health. Take a man sick of a disease which is neither severe and desperate nor yet altogether mild, but likely to be pronounced under wrong treatment, and suppose that he resolved to eat bread, and meat, or any other food that is beneficial to men in health, not much of it, but far less than he could have taken had he been well; take again a man in health, with a constitution neither altogether weak nor altogether

2 The text here is very uncertain; I have combined that of Littré with that of Kühlewein so as to give a good sense: "The diet of men in health is as injurious to the sick as the diet of wild beasts is to men in health."
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παντάπασιν ἀσθενέα μήτε αὖ ἱσχυρὴν φάγοι τι ὑπ θοὺ ἢ ἵππος φαγὼν ἄν ὡφελοῖτο τε καὶ ἱσχύοι, ὀρόβους ἢ κριθὰς ἢ ἄλλο τι τῶν τοιούτων, μὴ πολὺ, ἀλλὰ πολλῷ μεῖον ἢ δύναιτο, οὐκ ἂν ἢσσον ὁ υγιαίων τοῦτο ποιήσας ποιήσειε τε καὶ κινδυνεύσειε κεῖνον τοῦ νοσέοντος, ὃς τὸν ἄρτον ἢ τὴν μάζαν ἀκαίρως προσηνέγκατο. ταύτα δή πάντα τεκμήρια, ὅτι αὐτῇ ἢ τέχυν πᾶσα ἡ ιητρικὴ τῇ αὐτῇ ὁδῷ ξητεομένη εὐρίσκοιτο ἂν.

IX. Καὶ εἰ μὲν ἢν ἄπλοιν, ὡσπερ ψῆφητο, ὅσα μὲν ἦν ἱσχυρότερα, ἐξελαστεύετε, ὅσα δὲ ἦν ἀσθενεύσετε, ὥφελεε τε καὶ ἔτρεφεν καὶ τῶν κάμνοντα καὶ τῶν υγιαίων, εὐπετεῖς ἂν ἦν τὸ πρῆγμα: πολλὸν γὰρ τοῦ ἁσφαλέος ἄν ἔδει περιλαμβάνοντας ἁγειν ἐπὶ τὸ ἀσθενεύστερον. νῦν δὲ οὐκ ἐλασσόν ἃμάρτημα, οὐδὲ ἢσσον λυμαίνεται τῶν ἀνθρώπων, ἢν ἐλάσσονα καὶ ἐνδέεστερα τῶν ἱκανῶν προσφέρηται. τὸ γὰρ τοῦ λιμοῦ μένος δύναται ἰσχυρὸς ἐν τῇ φύσει τοῦ ἀνθρώπου καὶ γυιῶσαι καὶ ἀσθενέα ποιῆσαι καὶ ἀποκτεῖναι. πολλὰ δὲ καὶ ἄλλα κακὰ ἐτεροία τῶν ἀπὸ πληρώσιος, ὃυ ἢσσον δὲ δεινό, καὶ ἄπο κενώσιος. διότι πολλῶν ποικιλώτερὰ τε καὶ διὰ πλείονος ἀκριβείης ἐστὶ. δεῖ γὰρ μέτρου τινὸς στοχάσασθαι. μέτρου δὲ οὔτε ἁριμοῦν οὔτε σταθμὸν ἄλλον, πρὸς ἀναφέρων εἰσὶ τὸ ἀκριβές, οὐκ ἂν εὔροις ἄλλῳ ἢ τοῦ σώματος τὴν αἰσθησίην. διὸ ἔργον οὕτω καταμαθεῖν ἀκριβέως, ὥστε σμικρὰ ἀμαρτάνειν ἐνθα ἑνῆθα. κἂν ἐγὼ τοῦτον τὸν ἱητρόν ἵσχυρὸν ἐπανέστημι τοῦ σμικρὰ ἀμαρτάνοντα. τὸ δὲ ἄτρεκες ἀλλιγάκις ἐστὶ κατιδεῖν. ἐπεὶ οἱ πολλοὶ γε τῶν ἱητρῶν τὰ αὐτὰ μοι δοκέουσιν τοῦτοι κακοίσι

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strong, and suppose he were to eat one of the foods that would be beneficial and strength-giving to an ox or a horse, vetches or barley or something similar, not much of it, but far less than he could take. If the man in health did this he would suffer no less pain and danger than that sick man who took bread or barley-cake at a time when he ought not. All this goes to prove that this art of medicine, if research be continued on the same method, can all be discovered.

IX. If the matter were simple, as in these instances, and both sick and well were hurt by too strong foods, benefited and nourished by weaker foods, there would be no difficulty. For recourse to weaker food must have secured a great degree of safety. But as it is, if a man takes insufficient food, the mistake is as great as that of excess, and harms the man just as much. For abstinence has upon the human constitution a most powerful effect, to enervate, to weaken and to kill. Depletion produces many other evils, different from those of repletion, but just as severe. Wherefore the greater complexity of these ills requires a more exact method of treatment. For it is necessary to aim at some measure. But no measure, neither number nor weight, by reference to which knowledge can be made exact, can be found except bodily feeling. Wherefore it is laborious to make knowledge so exact that only small mistakes are made here and there. And that physician who makes only small mistakes would win my hearty praise. Perfectly exact truth is but rarely to be seen. For most physicians seem to me to be in the same
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κυβερνήτησι πάσχειν. καὶ γὰρ ἐκεῖνοι ὅταν ἐν γαλήνῃ κυβερνώντες ἁμαρτάνοσιν, οὐ καταφανεῖς εἰσίν· ὅταν δὲ αὐτοῖς κατάσχῃ χειμῶν τε μέγας καὶ ἄνεμος ἐξώσθη, φανερῶς πᾶσιν ἢδη ἁντρώ-ποις διὰ ἀγνωσίην καὶ ἁμαρτίην δῆλοι εἰσιν ἀπο- λέσαντες τὴν ναῦν. οὕτω δὴ καὶ οἱ κακοὶ τε καὶ 30 οἱ πλείστοι ἵπτροι, ὅταν μὲν θεραπεύσωσιν ἁντρώ- ποις μηδὲν δεινὸν ἔχοντας, ἐς οὓς ἄν τις τὰ μέγιστα ἐξαμαρτάνων οὐδὲν δεινὸν ἐργάσασικο— πολλὰ δὲ τοιαύτα νοσήματα καὶ πολλὸν τὸ πλεῖο τῶν δεινῶν ἁντρώποις συμβαίνει—ἐν μὲν τοῖς τοιούτοις ἁμαρτάνοντες οὐ καταφανεῖς εἰσίν τοῖς ἱδιώταις ἢ ἁμαρτίαν ἡδη ἀνθρώπος ὅταν δ' ἐντύχωσιν μεγάλῳ τε καὶ ἰσχυρῷ καὶ ἐπισφαλεῖ νοσήματι, τότε σφέων τὰ τῇ ἁμαρτήματα καὶ ἡ ἀτεχνή πᾶσι καταφανῆς· οὐ γὰρ ἐς μακρὸν αὐτῶν ἐκατέρου ἀι τιμωρίαι, 40 ἀλλὰ διὰ τάχεος πάρεισιν.

Χ. "Ὅτι δ' οὕτων ἐλάσσοντος ἀπὸ κενώσιος ἀκαϊρον κακοπάθειαι γίνονται τῷ ἁντρώπῳ ἢ ἀπὸ πληρώσιος, καταμανθάνεις καλῶς ἕχει ἐπιπανθηδέροντι εἶπ τοὺς ζηγιάντος. ἦστι γὰρ ὅσιν αὐτῶν συμφέρει μινοσιτεῖν, καὶ τοῦτο διὰ τὸ συμφέρον οὕτως αὐτοὶ ἐτάξαντο, ἀλλοισι δὲ ἁριστῇ διὰ τὴν αὐτὴν ἀνάγκην· οὕτω γὰρ αὐτοῖς συμφέρει. καὶ μὴν τοῦτ' εἰσὶ οἳ ἦ 1 δι' ἡδονὴν ἡ δι' ἄλλην τινά συγκυρήν ἐπετηδευσαν ὁπότερον αὐτῶν. τοῖς 10 μὲν γὰρ πλείστοι συν τῶν ἁντρώπων οὐδὲν διαφέρει, ὁπότερον ἄν ἐπιπηδοῦσωσιν, εἰτε μινοσιτεῖν εἰτε ἁριστῇ, τοῦτῳ τῷ ἐθεί χρήσθαι. εἰσὶ δὲ τίνες οἳ οὐκ ἂν δύναιντο έξω τοῦ συμφέροντος ποιεντεῖς ῥηνίδως ἀπαλλάσσειν, ἀλλὰ συμβαίνει αὐτῶν

1 καὶ μὴν τούτ' εἰσὶ οἳ Reinhold: μὴ τούτοις οἳ MSS.
case as bad pilots; the mistakes of the latter are unnoticed so long as they are steering in a calm, but, when a great storm overtakes them with a violent gale, all men realise clearly then that it is their ignorance and blundering which have lost the ship. So also when bad physicians, who comprise the great majority, treat men who are suffering from no serious complaint, so that the greatest blunders would not affect them seriously—such illnesses occur very often, being far more common than serious disease—they are not shown up in their true colours to laymen if their errors are confined to such cases; but when they meet with a severe, violent and dangerous illness, then it is that their errors and want of skill are manifest to all. The punishment of the impostor, whether sailor or doctor, is not postponed, but follows speedily.

X. That the discomforts a man feels after unseasonable abstinence are no less than those of unseasonable repletion, it were well to learn by a reference to men in health. For some of them benefit by taking one meal only each day, and because of this benefit they make a rule of having only one meal; others again, because of the same reason, that they are benefited thereby, take lunch also. Moreover some have adopted one or other of these two practices for the sake of pleasure or for some other chance reason. For the great majority of men can follow indifferently either the one habit or the other, and can take lunch or only one daily meal. Others again, if they were to do anything outside what is beneficial, would not get off easily, but if they
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έκατέροισι παρ’ ἥμερην μίαν καὶ ταύτην οὐχ ὀλην μεταβάλλουσιν ὑπερφυής κακοπάθεια. οἱ μὲν γὰρ ἢν ἀριστήσωσιν μὴ συμφέροντος αὐτοῖσι, εὐθέως βαρέες καὶ νοθροὶ καὶ τὸ σῶμα καὶ τὴν γνώμην χάρισμα τε καὶ νυσταγμοῦ καὶ δίψης πλήρεσι· ἢν δὲ καὶ ἐπιδειτυῆσωσι, καὶ φῦσα καὶ στρόφος καὶ ἡ κοιλίη καταρρίγνυται. καὶ πολλοῖσιν ἀρχῇ νοῦσον αὕτη μεγάλης ἐγένετο, καὶ ἢν τὰ σιτία, ἄ μεμαθήκεσαν ἀπαξ ἀναλίσκειν, ταῦτα δὲς προσενέγκωνται καὶ μηδὲν πλείω. τούτο δὲ, ἢν ἀριστήσῃς μεμαθηκῶς τις—καὶ οὕτως αὐτῷ συμφέρον ἢν—μὴ ἀριστήσῃ, ὅταν τάχιστα παρέλθῃ ἡ ὥρη, εὐθὺς ἀδυναμίη δεινή, τρόμος, ἀνυχίη· ἐπὶ τοὺς ὀφθαλμοὺς κοίλοι, οὐδὲν χλωρότερον καὶ θερμότερον, στόμα πικρόν, καὶ τὰ σπλάγχνα

dοκεὶ οἱ κρέμασθαί, σκοτοδινή, δυσθυμία, δυσεργείη. ταῦτα δὲ πάντα, καὶ ὅταν δειπνεῖ ἐπιχειρήσῃ, ἀγδέστερος μὲν ὁ σῖτος, ἀναλίσκειν δὲ οὐ δύναται ὅσα ἀριστιζόμενος πρότερον ἐδείπνει. ταῦτα δὲ αὐτὰ μετὰ στρόφον καὶ ψόφου καταβαίνοντα συγκαίει τὴν κοιλίην, δυσκοιτέουσι τε καὶ ἐνυπνιάζουσι τεταράμενα τε καὶ θορυβώδεα. τὸ νυόσου ὁ σῖτος ἀριστήσῳ ἐγένετο.

X. Σκέψασθαι δὲ χρή, διὰ τίνα αἵτινα αὐτοῖσιν ταῦτα συνέβη. τῷ μὲν, οἴμαι, μεμαθηκότι μονοσιτεῖν, ὅτι οὐκ ἀνέμεινεν τὸν χρόνον τὸν ἱκανὸν, μέχρι αὐτοῦ ἡ κοιλίη τῶν τῇ προτεραιᾷ προσευηγεμένων σιτίων ἀπολαύσῃ τελέως καὶ ἐπικρατήσῃ καὶ λαπαξθῇ τε καὶ ἴσπυχάσῃ, ἀλλ’ ἐπὶ
change their respective ways for a single day, nay, for a part of a single day, they suffer excessive discomfort. Some, who lunch although lunch does not suit them, forthwith become heavy and sluggish in body and in mind, a prey to yawning, drowsiness and thirst; while, if they go on to eat dinner as well, flatulence follows with colic and violent diarrhoea. Many have found such action to result in a serious illness, even if the quantity of food they take twice a day be no greater than that which they have grown accustomed to digest once a day. On the other hand, if a man who has grown accustomed, and has found it beneficial, to take lunch, should miss taking it, he suffers, as soon as the lunch-hour is passed, from prostrating weakness, trembling and faintness. Hollowness of the eyes follows; urine becomes paler and hotter, and the mouth bitter; his bowels seem to hang; there come dizziness, depression and listlessness. Besides all this, when he attempts to dine, he has the following troubles: his food is less pleasant, and he cannot digest what formerly he used to dine on when he had lunch. The mere food, descending into the bowels with colic and noise, burn them, and disturbed sleep follows, accompanied by wild and troubled dreams. Many such sufferers also have found these symptoms the beginning of an illness.

XI. It is necessary to inquire into the cause why such symptoms come to these men. The one who had grown accustomed to one meal suffered, I think, because he did not wait sufficient time, until his digestive organs had completely digested and assimilated the food taken the day before, and until they had become empty and quiet, but had taken fresh
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ζεουσάν 1 τε καὶ ἔξυμῳμένην καὶ νὰ ἐπεσηνεγκατο. αἱ δὲ τοιαῦται κοιλίαι πολλῷ τε βραδύτερον πέσσουσι καὶ πλείονοι δέονται ἀναπαύσιος τε καὶ ἱσυχίας. ὁ δὲ μεμαθηκῶς ἀριστίζεσθαι, διότι, ἐπειδὴ τάχιστα ἐδεήθη τὸ σῶμα τροφῆς καὶ τὰ πρότερα κατανάλωτο καὶ οὐκ ἔχειν οὐδεμίαν ἀπόλαυσιν, οὐκ εὐθέως αὐτῷ προσεγένετο καινή τροφῆ, φθίνει δὴ καὶ συντήκεται ὑπὸ λιμοῦ. πάντα γὰρ, ἐλέγον πάσχειν τὸν τοιοῦτον ἀνθρώπουν, λιμῷ ἀνατίθημι. φημὶ δὲ καὶ τοὺς ἀλλους ἀνθρώπους ἀνάπαυσιν ἄναπαύσιν, ὡς ταῦτα γένονται, ταῦτα πείσεσθαι, οὐάπερ ἐπὶ τῶν ἀναρίστων γενομένων εὖρισκα.

XII. Τὰς δὲ τοιαύτας φύσις ἔγωγε φημὶ τὰς ταχέως τε καὶ ἰσχυρῶς τῶν ἀμαρτημάτων ἀπολαυσόμενας ἀσθενεστέρας εἶναι τῶν ἑτέρων. ἐγγύτατα δὲ τοῦ ἀσθενεώτερος ἐστὶν ὁ ἀσθενής, ἐτὶ δὲ ἀσθενεστέρος ὁ ἀσθενεὼν, καὶ μᾶλλον αὐτῷ προσήκει ὁ τι ἢ τοῦ καίρου ἀποτυχάνη πονεῖν. χαλεπῶν δὲ 2 τοιαύτης ἀκρίβειης ἐν σωσίᾳ περὶ τὴν τέχνην τυχήσαντιν αἰεὶ τοῦ ἄτρεκεστάτου. πολλὰ δὲ εἰδεὶ καὶ Ἰηρική ἐς τοσαύτην ἄκριβειαν ἄρχον ἔκατον διότι τοῦ ἀτρεκεστάτου δύνασθαι ἄρχειν ἄνθρωπον, καὶ δὲ ἀσθενέστερος ὁ ἀσθενεών διὸ ἐξεύρηται ὡς καὶ ὀρθῶς εξεύρηται καὶ οὐκ ἀπὸ τύχης.

1 οὔ οὐκ ἐστεπεῖ ζωγείοις ζωγείοις: οὔ οὐκ ἐστεπεῖ MSS.
2 Littre with some MSS. reads μὴ here.
3 After λογισμῷ in a MS. now lost occurred the words προσεξεβαίνει καὶ.
food while the organs were still in a state of hot turmoil and ferment. Such organs digest much more slowly than others, and need longer rest and quiet. The man accustomed to take lunch, since no fresh nourishment was given him as soon as his body needed nourishment, when the previous meal was digested and there was nothing to sustain him, naturally wastes and pines away through want. For I put down to want all the symptoms which I have said such a man shows. And I assert furthermore that all other men besides, who when in good health fast for two or three days, will show the same symptoms as I have said those exhibit who do not take their lunch.

XII. Such constitutions, I contend, that rapidly and severely feel the effects of errors, are weaker than the others. A weak man is but one step removed from a sickly man, but a sickly man is weaker still, and is more apt to suffer distress whenever he misses the due season. And, while the art can admit of such nice exactness, it is difficult always to attain perfect accuracy. But many departments of medicine have reached such a pitch of exactness, and I will speak about them later. I declare, however, that we ought not to reject the ancient art as non-existent, or on the ground that its method of inquiry is faulty, just because it has not attained exactness in every detail, but much rather, because it has been able by reasoning to rise from deep ignorance to approximately perfect accuracy, I think we ought to admire the discoveries as the work, not of chance, but of inquiry rightly and correctly conducted.
Χ.ΠΙ. 'Επὶ δὲ τῶν τὸν καὶ νότον τὴν τέχνην ἥπετεύντων ἐξ ὑποθέσιος τὸν λόγον ἐπανελθεῖν Βούλομαι. εἰ γὰρ τὸ ἐστὶν θερμὸν ἢ ψυχρὸν ἢ ξηρὸν ἢ ὕγρω τὸ λυμαίνομεν τὸν ἀνθρωπὸν, καὶ δεὶ τὸν ὁρθῶς ὑπρεύοντα βοηθεῖν τῷ μὲν θερμῷ ἐπὶ τὸ ψυχρὸν, τῷ δὲ ψυχρῷ ἐπὶ τὸ θερμὸν, τῷ δὲ ξηρῷ ἐπὶ τὸ ύγρὸν, τῷ δὲ ύγρῷ ἐπὶ τὸ ξηρὸν. ἐστο μοι ἀνθρωπὸς μὴ τῶν ἵππουρῶν φύσει, ἀλλὰ τῶν ἀσθενεστέρων οὕτως δὲ πυροῦς ἐσθιέτω, οὐς ἀν ἀπὸ τῆς ἀλοὶ ἀνέλαι, ὁμοὺς καὶ ἄργους, καὶ κρέα ὀμᾶ καὶ πινέτω ύδωρ. ταύτη χρεώμενος τῇ διαίτῃ εὖ οἶδ᾽ ὅτι πεῖσται πολλὰ καὶ δεινὰ· καὶ γὰρ πόνους πονῆσει καὶ τὸ σῶμα ἀσθενεῖς ἐσται καὶ ἡ κοιλίη φθαρήσεται καὶ ξῆν πολὺν χρόνον οὐ δυνῆσεται. τί δὴ χρῆ βοήθημα παρεσκευάσθαι ὅπως ἠχοῦντο; θερμὸν ἢ ψυχρὸν ἢ ξηρὸν ἢ ύγρὸν; δῆλον γὰρ ὅτι τοῦτων ὑπεναντίω προσηκεῖν, ὥστε ἔχουν τὰ διαιτηματα, οἷς ἔχουσαν, ἀντί μὲν τῶν πυρῶν ἀρτόν δίδοναι, ἀντί δὲ τῶν ὁμῶν κρεῶν ἐφθάσοντο, πιεῖν τε ἐπὶ τούτων οἶνον. ταῦτα μεταβαλόντα σὺν οἷν τοῦ σῶμα ἑπτὶ τούτων ὑπεναντίων. τόν ἀρτὸν παρασκευάζω τῶν πυρῶν τὸ θερμὸν ἢ τὸ ψυχρὸν ἢ τὸ ξηρὸν ἢ τὸ ύγρὸν ἀφείλατο;
XIII. But I want to return to the theory of those who prosecute their researches in the art after the novel fashion, building on a postulate. For if there be such a thing as heat, or cold, or dryness, or moistness, which injures a man, it necessarily follows that the scientific healer will counteract cold with hot, hot with cold, moist with dry and dry with moist. Now suppose we have a man whose constitution is not strong, but weaker than the average. Let this man's food be wheat straight from the threshing-floor, unworked and uncooked, and raw meat, and let his drink be water. The use of this diet will assuredly cause him much severe suffering; he will experience pains and physical weakness, his digestion will be ruined and he will not be able to live long. Well, what remedy should be prepared for a man in this condition? Heat or cold or dryness or moistness? One of these, plainly; for, according to the theory of the new school, if the injury was caused by one of the opposites, the other opposite ought to be a specific. Of course the most obvious as well as the most reliable medicine would be to abandon his old diet, and to give him bread instead of wheat, boiled meat instead of raw meat, and besides these things, a little wine to drink. This change must restore him to his health, unless indeed it has been entirely ruined by long continuance of the diet. What then shall we say? That he was suffering from cold, and that the taking of these hot things benefited him? Or shall we say the opposite? I think that I have nonplussed my opponent. For is it the heat of the wheat, or the cold, or the dryness, or the moistness, that the baker took away from it? For a thing which has been
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ο γὰρ καὶ πυρὶ καὶ ύδατι δέδοται καὶ ἄλλοις πολλοῖς ἱργασταί, ἣν ἐκαστὸν ἰδίῃν δύναμιν καὶ φύσιν ἔχει, τὰ μὲν τῶν ὑπαρχόντων ἀποβέβληκε, ἄλλοις δὲ κέκρηται τε καὶ μέμικται.

ΧΙΧ. Οἶδα μὲν γὰρ καὶ τάδε δῆτον, ὅτι διαφέρει ἐστὶ τὸ σῶμα τοῦ ἀνθρώπου καθαρὸς ἄρτος ἢ συγκομιστὸς, ἢ συγκομιστὸς τοῖς πυρὸς ἢ ἐπτυσμένων, ἢ πολλῷ ύδατι πεφυρημένος ἢ ὀλίγῳ, ἢ ἱσχυρῷ πεφυρημένος ἢ ἀφύρητος, ἢ ξέσπας ἢ ἐνώμος, ἄλλα τε πρὸς τούτοις μυρία. ὡς δ᾿ αὐτῶς καὶ περὶ μάξης. καὶ αἱ δυνάμεις μεγάλαι τε ἐκάστοι καὶ οὐδὲν ἢ ἐτέρη τῇ ἐτέρῃ έσοκυ. ὡστὶς δὲ ταύτα οὐκ ἐπέσκεται τὰ σκεπτόμενος οὐκ οἶδεν, πῶς ἢ τι οὔτος δύναιτο τῶν κατ᾿ ἀνθρώπων παθημάτων εἰδέναι; ὑπὸ γὰρ ἐνὸς ἐκάστου τούτων πάσχει τε καὶ ἐτεροιοῦται ὁ ἀνθρώπος ἢ τοῖς ἤ τοῖς. καὶ διὰ τούτων πᾶς ὁ βίος καὶ ὑγιαίνωντι καὶ ἐκ νοῦν ἁτραφομένῳ καὶ κάμψοντι. οὐκ ἢ τούτων ἁτεροιούτα ὁ θησαμένῃ οὐδὲ ἀναγκαι- ὄτερα εἰργαλεῖ δήσον, ὡς δ᾿ εἰς καλῶς καὶ λογισμῷ προσήκουσι νιητῆσαντες πρὸς τὴν τοῦ ἀνθρώπου φύσιν εὐθον αὐτὰ οἱ πρωτοὶ εὐρόντες καὶ ἀνθρώπους ἐξήνη τὴν εὐχήν θεῷ προσθείναι, ἀστέρα καὶ νομίζεται. οὖ γὰρ τοῦ ξηροῦ ὁδὲ ἑ τοῦ ψεύδου ὁδὲ τὸ θέρμον ὁδὲ τὸ ψυχρόν ὁδὲ ἄλλο τούτων ἱγησάμενοι οὐδὲν οὔτε λυμαίνοντι οὔτε προσδει- σθαι οὐδὲν τούτων τῶν ἀνθρώπων, ἀλλὰ τὸ ἱσχυρὸν ἐκαστοῦ καὶ τὸ κρέσον τῆς φύσιος τῆς ἄνθρωπείας, οὖ μὴ ἔδυνεοτε κρατεῖν, τοῦτο βλά-

1 Or “‘power.’”
2 Or “‘powers.’”
exposed to fire and to water, and has been made by many other things, each of which has its own individual property\(^1\) and nature, has lost some of its qualities and has been mixed and combined with others.

XIV. Of course I know also that it makes a difference to a man's body whether bread be of bolted or of unbolted flour, whether it be of winnowed or of unwinnowed wheat, whether it be kneaded with much water or with little, whether it be thoroughly kneaded or unkneaded, whether it be thoroughly baked or underbaked, and there are countless other differences. Barley-cake varies in just the same way. The properties\(^2\) too of each variety are powerful, and no one is like to any other. But how could he who has not considered these truths, or who considers them without learning, know anything about human ailments? For each of these differences produces in a human being an effect and a change of one sort or another, and upon these differences is based all the dieting of a man, whether he be in health, recovering from an illness, or suffering from one. Accordingly there could surely be nothing more useful or more necessary to know than these things, and how the first discoverers, pursuing their inquiries excellently and with suitable application of reason to the nature of man, made their discoveries, and thought the art worthy to be ascribed to a god, as in fact is the usual belief. For they did not consider that the dry or the moist or the hot or the cold or anything else of the kind injures a man, or that he has need of any such thing, but they considered that it is the strength of each thing, that which, being too powerful for the human constitution, it cannot assimilate, which causes harm, and
πτειν ἣγῆσαντο καὶ τοῦτο ἐξήτησαν ἀφαιρεῖν. ἰσχυρότατον δέ ἐστὶ τοῦ μὲν γλυκέος τὸ γλυκύτατον, τοῦ δὲ πικρῶς τὸ πικρότατον, τοῦ δὲ ὀξεῖος τὸ ὀξύτατον, ἐκάστου δὲ πάντων τῶν ἐνεόντων ἢ ἀκμή. ταῦτα γὰρ ἐορᾶσαν καὶ ἐν τῷ ἀνθρώπῳ ἐνεόντα καὶ λυμαίνομενα τὸν ἀνθρώπον. ἤνι γὰρ ἐν ἀνθρώπῳ καὶ ἀλμυρῶ καὶ πικρῶ καὶ γλυκῷ καὶ ὀξὺ καὶ στρυφνῶ καὶ πλαδαρῶ καὶ ἄλλα μυρία παντοίας δυνάμεις ἔχοντα πλῆθος τε καὶ ἰσχύν. ταῦτα μὲν μεμιχμένα καὶ κεκρημένα ἄλληλοις συν λυπεῖ τῶν ἀνθρώπων. όταν δὲ τι τούτων ἀποκριθῇ καὶ αὐτὸ ἐφ’ ἐωτοῦ γένηται, τότε καὶ φανερῶν ἐστὶ καὶ λυπεῖ τῶν ἀνθρώπων τοῦτο δέ, τῶν βρωμάτων ὅσα ἔμιν ἀνεπιτήδεια ἐστὶ καὶ λυμαίνεται τὸν ἀνθρώπον ἐμπεσόντα, τούτων ὑπ’ ἐκάστον ἢ πικρῶν ἐστὶν ἢ ἀλμυρῶ ἢ ὀξύ ἢ ἀλλ’ τι ἀκρητὸν τε καὶ ἰσχυρόν, καὶ διὰ τοῦτο ταρασσόμεθα υπ’ αὐτῶν, ὡσπερ καὶ ύπ’ τῶν ἐν τῷ σώματι ἀποκριμομένων. πάντα δὲ ὅσα ἀνθρώπος ἐσθίει ἢ πίει, τὰ τοιαύτα βρώματα ἤκιστα τοιούτου χυμοῦ ἀκρητὸν τε καὶ διαφέρουσος δὴλα ἐστὶν μετέχοντα, οἱ̣ν ἄρτος τε καὶ μάζα καὶ τὰ ἐσώμενα τούτων, οἰ̣ς ἐείθαι τὸ ἀνθρώπος πλείστοισι τε καὶ αἰεὶ χρῆσθαι, ἐξῶ τῶν πρὸς ἠδονὴν τε καὶ κόρον ἠρτυμένων τε καὶ ἐσκευασμένων. καὶ ἀπὸ τούτων πλείστων ἐσιόντων ἢ τῶν ἀνθρώπων τάραχος καὶ ἀπόκρισις τῶν ἀμφὶ τὸ σῶμα δυναμών ἤκιστα γίνεται, ἰσχύς δὲ καὶ αὐξήσις καὶ τροφὴ μάλιστα δι’ οὐδὲν ἐτέρον γίνεται ἢ ὅτι εὔ τε κέκρηται καὶ οὐδὲν ἐχει οὔτε ἀκρητον οὔτε ἰσχυρὸν, ἀλλ’ ὅλον ἐν τε γέγονε καὶ ἀπλοῦν.
ANCIENT MEDICINE, xiv.

this they sought to take away. The strongest part of the sweet is the sweetest, of the bitter the most bitter, of the acid the most acid, and each of all the component parts of man has its extreme. For these they saw are component parts of man, and that they are injurious to him; for there is in man salt and bitter, sweet and acid, astringent and insipid, and a vast number of other things, possessing properties of all sorts, both in number and in strength. These, when mixed and compounded with one another are neither apparent nor do they hurt a man; but when one of them is separated off, and stands alone, then it is apparent and hurts a man. Moreover, of the foods that are unsuitable for us and hurt a man when taken, each one of them is either bitter, or salt, or acid, or something else uncompounded and strong, and for this reason we are disordered by them, just as we are by the secretions separated off in the body. But all things that a man eats or drinks are plainly altogether free from such an uncompounded and potent humour, e.g. bread, cake, and suchlike, which men are accustomed constantly to use in great quantity, except the highly seasoned delicacies which gratify his appetite and greed. And from such foods, when plentifully partaken of by a man, there arises no disorder at all or isolation of the powers resident in the body, but strength, growth and nourishment in great measure arise from them, for no other reason except that they are well compounded, and have nothing undiluted and strong, but form a single, simple whole.

1 Or "flat," the opposite of "sharp." 2 Or "properties."
ΠΕΡΙ ΑΡΧΑΙΗΣ ΙΗΤΡΙΚΗΣ

XV. Ἄπορεω δ' ἐγωγῆ, οἱ τῶν λόγον ἐκεῖνον λέγοντες καὶ ἄγοντες ἐκ ταύτης τῆς ὀδοῦ ἐπὶ ὑπόθεσιν τὴν τέχνην τίνα ποτὲ τρόπον θεραπεύονσι τοὺς ἀνθρώπους, ὡσπερ ὑποτίθενται. οὐ γάρ ἐστιν αὐτοῖς, οἷμαι, ἐξευρημένον αὐτὸ τί ἐφ' ἐωυτοῦ θερμοῦ ἢ ψυχροῦ ἢ ἕρην ἢ ὕγρον μὴ δειν ἀλλω εἶδει κοινωνεῖν. ἀλλ' οἷομαι ἐγωγῆ ταῦτα βρῶματα καὶ πόματα αὐτοῖς ὑπάρχειν, ὦσι πάντες χρεώμεθα. προστιθέασι δὲ τῷ μὲν εἶναι θερμῷ, τῷ δὲ ψυχρῷ, τῷ δὲ ἕρῃ, τῷ δὲ ὕγρῳ, ἐπεὶ ἐκεῖνο ὑπέρ ἀπορον προστάξαι τῷ κάμνοντι θερμὸν τι προσενέγκασθαί. εὐθὺ γὰρ ἐρωτήσει τί; ὡστε ληρεῖν ἀνάγκη ἢ ἐς τούτων τι τῶν γινωσκομένων καταφεύγειν. εἰ δὲ δὴ τυχάνει τιθερμὸν ἐνον στρυφὺν, ἀλλο δὲ θερμὸν ἐνον πλαδαρόν, ἀλλο δὲ θερμὸν ἀραδον ἔχον—ἐστὶ γὰρ καὶ ἀλλα πολλὰ θερμὰ καὶ ἀλλας δυνάμιας ἔχοντα ἐωυτοῖς ὑπεναντίας—ἡ διοίσει τι' αὐτῶν προσενεγκεῖν τὸ θερμόν καὶ στρυφὺν ἡ τὸ θερμὸν καὶ πλαδαρόν ἡ ἀμα τὸ ψυχρὸν καὶ στρυφὺν—ἐστὶ γὰρ καὶ τοιοῦτο—ἡ τὸ ψυχρὸν τε καὶ πλαδαρόν· ωσπερ γὰρ ἐγὼ οἶδα, πῶς τούναντιν ἀφ’ ἐκατέρου αὐτῶν ἀποβαίνει, οὐ μοῦνον ἐν ἀνθρώπῳ, ἀλλὰ καὶ ἐν χάρι τε καὶ ἐν ἕλω καὶ ἐν ἂλλοις πολλοῖς, ἄ ἐστιν ἀνθρώπου ἀνασθητότερα. οὐ γὰρ τὸ θερμὸν ἐστὶν τὸ τὴν μεγάλην δύναμιν ἔχον, ἀλλὰ τὸ στρυφὺν καὶ τὸ πλαδαρόν καὶ τάλλα ὅσα μοι εἴρηται καὶ ἐν τῷ ἀνθρώπῳ καὶ ἔξω τοῦ ἀνθρώπου, καὶ ἐσθιόμεναι καὶ πινόμενα καὶ ἐξωθεὶ ἐπιχριστομένα

1 ἡ διοίσει τι M: εἰ δεῖσαι τι A: εἰ δεῖσει τι most MSS.: δεῖσε δὲ τι Littre: ἡ μὴ διοίσει τι; Gomperz.

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ANCIENT MEDICINE, xv.

XV. I am at a loss to understand how those who maintain the other view, and abandon the old method to rest the art on a postulate, treat their patients on the lines of their postulate. For they have not discovered, I think, an absolute hot or cold, dry or moist, that participates in no other form. But I think that they have at their disposal the same foods and the same drinks as we all use, and to one they add the attribute of being hot, to another, cold, to another, dry, to another, moist, since it would be futile to order a patient to take something hot, as he would at once ask, "What hot thing?" So that they must either talk nonsense or have recourse to one of these known substances. And if one hot thing happens to be astringent, and another hot thing insipid, and a third hot thing causes flatulence (for there are many various kinds of hot things, possessing many opposite powers), surely it will make a difference whether he administers the hot astringent thing, or the hot insipid thing, or that which is cold and astringent at the same time (for there is such a thing), or the cold insipid thing. For I am sure that each of these pairs produces exactly the opposite of that produced by the other, not only in a man, but in a leathern or wooden vessel, and in many other things less sensitive than man. For it is not the heat which possesses the great power, but the astringent and the insipid, and the other qualities I have mentioned, both in man and out of man, whether eaten or drunk, whether applied externally as ointment or as plaster.
ΠΕΡΙ ΑΡΧΑΙΗΣ ΙΗΤΡΙΚΗΣ

XVI. Ψυχρότητα δ' ἐγὼ καὶ θερμότητα πασέων ἦκιστα τῶν δυναμῶν νομίζω δυναστεύειν ἐν τῷ σώματι διὰ τάσσετε τὰς αἰτίας· ὃν μὲν ἄν δήπου χρόνου μεμυγμένα αὐτὰ ἔωυτοι ἀμα τὸ θερμόν τε καὶ ψυχρόν ἐνή, οὐ λυπεῖ. κρῖσις γὰρ καὶ μετριότης τῷ μὲν θερμῷ γίνεται ἀπὸ τοῦ ψυχροῦ, τῷ δὲ ψυχρῷ ἀπὸ τοῦ θερμοῦ. ὅταν δ' ἀποκριθῇ χωρὶς ἐκάτερον, τότε λυπεῖ. ἐν δὲ ὅ ἐν τόύῳ τῷ καιρῷ, ὅταν τὸ ψυχρόν ἐπιγεύεται καὶ τὶ λυπήσῃ τὸν ἀνθρωπον, διὰ τάχεος πρῶτον δ' αὐτὸ τοῦτο πάρστιν τὸ θερμὸν αὐτοθεν ἐκ τοῦ ἀνθρώπου, οὐδεμιῆς βοηθείης ὀψεὶ παρασκευῆς δεδόμενον. καὶ ταῦτα καὶ ἐν ὑγιαννουσι τοῖς ἀνθρώποις ἀπεργάζεται καὶ ἐν κάμνουσι. τότε μὲν, εἰ τις θελεί ὑγιαννοῦν χειμῶνος διαψύξατι τὸ σῶμα ἢ λουσάμενος ψυχρῷ ἢ ἄλλῳ τῷ τρόπῳ, ὅσῳ ἂν ἐπὶ πλεῖον αὐτὸ ποιήσῃ, καὶ ἢν γε μὴ παντάπασιν παγην τὸ σῶμα, ὅταν εἰματα λάβῃ καὶ ἔλθῃ ἐς τὴν σκέπην, ἔτι μᾶλλον καὶ ἐπὶ πλεῖον θερμαίνεται τὸ σῶμα· τότε δὲ, εἰ ἐθέλοι ἐκθερμανθῆναι ἵχνως ἢ λουτρῷ θερμῷ ἢ πυρὶ πολλῷ, ἐκ δὲ τούτου τὸ αὐτὸ ἐξα ἐχων ἐν τῷ αὐτῷ χωρίῳ τὴν διατριβὴν ποιεῖσθαι ὥσπερ διε-ψυγμένος, πολὺ φαίνεται καὶ ψυχρότερος καὶ ἄλλως φρικαλεώτερος· ἢ εἰ ῥιπιζόμενος τις ὑπὸ πνύγεος καὶ παρασκευαζόμενοι αὐτὸς ἔωυτο ψύχος ἐκ τοιώτου ἄν τρόπον διαπαύσαι τὸ τοῦτο ποιεῖσθαι, δεκαπλάσιον ἔσται τὸ καῦμα καὶ πνύγος ἢ τῷ μηδὲν τοιώτου ποιεώτι. 10

Τὸδε δὴ καὶ πολὺ μέζον· ὅσοι ἂν διὰ χιόνως ἢ ἄλλου ψύχεος βαδίσαντες ρυγώσωσι δια-φερόντως πόδας ἢ χειρὰς ἢ κεφαλῆς, οἷα 20

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ANCIENT MEDICINE, xvi.

XVI. And I believe that of all the powers none hold less sway in the body than cold and heat. My reasons are these. So long as the hot and cold in the body are mixed up together, they cause no pain. For the hot is tempered and moderated by the cold, and the cold by the hot. But when either is entirely separated from the other, then it causes pain. And at that season, when cold comes upon a man and causes him some pain, for that very reason internal heat first is present quickly and spontaneously, without needing any help or preparation. The result is the same, whether men be diseased or in health. For instance, if a man in health will cool his body in winter, either by a cold bath or in any other way, the more he cools it (provided that his body is not entirely frozen) the more he becomes hotter than before when he puts his clothes on and enters his shelter. Again, if he will make himself thoroughly hot by means of either a hot bath or a large fire, and afterwards wear the same clothes and stay in the same place as he did when chilled, he feels far colder and besides more shivery than before. Or if a man fan himself because of the stifling heat and make coolness for himself, on ceasing to do this in this way he will feel ten times the stifling heat felt by one who does nothing of the sort.

Now the following is much stronger evidence still. All who go afoot through snow or great cold, and become over-chilled in feet, hands or head, suffer at

1 Or “properties.”
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πάσχουσιν ἐς τὴν νύκτα, ὅταν περισταλεωσί τε καὶ ἐν ἀλέη γένωνται ὑπὸ καύματος καὶ κυνησμοῦ, καὶ ἔστιν οἴσι φλύκταιναι ἀνίστανται ὡσπερ τοῖς ἀπὸ πυρὸς κατακεκαμένοις. καὶ οὐ πρότερον τοῦτο πάσχουσιν, πρὶν θερμανθέωσιν. οὔτως ἐτοίμως ἐκάτερον αὐτῶν ἐπὶ θάτερον παραγίνεται. μυρία δ' ἂν καὶ ἀλλὰ ἔχομι ἐπείν. τὰ δὲ κατὰ τοὺς νοσεόντας, οὐχὶ ὅσοις ἂν ρίγος γένηται, τοῦτοις ὅξυτατος ὁ πυρετός ἐκλάμπει; καὶ οὐχὶ ὅπως 1 ἰσχυρός, 2 ἀλλὰ καὶ πανόμενος δι' ὅλιγον, καὶ ἀλλος τὰ πολλὰ ἁσινής καὶ ὅσον ἂν χρόνον παρῇ διάθερμος; καὶ διεξίων διὰ παντὸς τελευτὰ ἐς τοὺς πόδας μάλιστα, οὕπερ τὸ ρίγος καὶ ἡ ψύξις νεκυκωτάτη καὶ ἐπὶ πλείου ἐνεχρόνισεν. πάλιν τε ὅταν ἱδρώσῃ τε καὶ ἀπαλλαγῇ ὁ πυρετός, πολὺ μᾶλλον διενεψε ἢ ἐι μὴ ἐλαβε τὴν ἀρχήν. ὃ οὖν διὰ τάχεος οὕτω παραγίνεται τὸ ἐναντιώτατον τε καὶ ἀφαιρέομενον τὴν ὅμοιαν απὸ τοῦτομάτου, τί ἂν ἀπὸ τοῦτο μέγα ἡ δεινὸν γένοιτο; ἢ τί δεῖ πολλῆς ἐπὶ τοῦτω βοηθεῖν;

XVII. Εἴποι ἂν τίς ἀλλ' οἱ πυρεταίνοντες τοῦσι καύσουσί τε καὶ περιπνευμονίησι καὶ ἀλλοισι ἰσχυροίσι νοσήμασι οὐ ταχέως ἐκ τῆς θέρμης ἀπαλλάσσονται, οὔδε πάρεστιν ἐνταῦθα ἐτι τὸ θερμὸν ἢ τὸ ψυχρὸν. ἐγὼ δὲ μοι τοῦτο μέγιστον τεκμήριον ἡγεύμαι εἶναι, ὅτι οὐ διὰ τὸ θερμὸν ἀπλῶς πυρεταίνονσιν οἱ ἀνθρωποι, οὔδε τοῦτο εἴη τὸ αὐτοῖο τῆς κακόσιος μοῦνον, ἀλλ' ἐστὶ καὶ πικρὸν καὶ θερμὸν τὸ αὐτό, καὶ ὅξυ καὶ θερμὸν,

1 οὐχὶ ὅπως Diels: οὐχὶ οὐτῶς Α: οὐχ οὐτῶς Μ.
2 ἰσχυρός Coray: ἰσχυρῶς MSS.
night very severely from burning and tingling when they come into a warm place and wrap up; in some cases blisters arise like those caused by burning in fire. But it is not until they are warmed that they experience these symptoms. So ready is cold to pass into heat and heat into cold. I could give a multitude of other proofs. But in the case of sick folk, is it not those who have suffered from shivering in whom breaks out the most acute fever? And not only is it not powerful, but after a while does it not subside, generally without doing harm all the time it remains, hot as it is? And passing through all the body it ends in most cases in the feet, where the shivering and chill were most violent and lasted unusually long. Again, when the fever disappears with the breaking out of the perspiration, it cools the patient so that he is far colder than if he had never been attacked at all. What important or serious consequence, therefore, could come from that thing on which quickly supervenes in this way its exact opposite, spontaneously annulling its effect? Or what need has it of elaborate treatment?

XVII. An opponent may retort, "But patients whose fever comes from ardent fevers, pneumonia, or other virulent disease, do not quickly get rid of their feverishness, and in these cases the heat and cold no longer alternate." Now I consider that herein lies my strongest evidence that men are not feverish merely through heat, and that it could not be the sole cause of the harm; the truth being that one and the same thing is both bitter and hot, or acid and

1 Or "power."

2 καύσος was almost certainly a form of remittent malaria. See my Malaria and Greek History (index).
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10 καὶ ἀλμυρόν καὶ θερμόν, καὶ ἄλλα μυρία, καὶ πάλιν γε ψυχρόν μετὰ δυναμίων έτέρων. τὰ μὲν οὖν λυμαίνομενα ταῦτ' ἑστὶ· συμπάρεστι δὲ καὶ τὸ θερμόν, ῥώμης μὲν ἔχον ὅσον τὸ ¹ ἤγευμενον καὶ παροξυνόμενον καὶ αὐξόμενον ἀμα ἐκεῖνο, 15 δύναμιν δὲ οὑδεμίαν πλείω τῆς προσηκούσης.

XVIII. Δῆλα δὲ ταῦτα ὅτι ὠδε ἔχει ἐπὶ τῶν τῶν σημείων πρῶτον μὲν ἐπὶ τὰ ² φανερότερα, ἃν πάντες ἐμπεροὶ πολλάκις ἐςμέν τε καὶ ἐςομέθα. τούτο μὲν γάρ, ὅσοι ἃν ἠμέων κόρυζα ἐγγίνησαν καὶ ἰσχυρά κινηθῆ διὰ τῶν ρινῶν, τούτο ὡς τὸ πολὺ δριμύτερον τοῦ πρότερον γινομένου τε καὶ ἴόντος ἐκ τῶν ρινῶν καὶ ἰκάστην ἡμέρην καὶ οἴδειν μὲν ποιεῖ τὴν ρίνα καὶ συγκαίει θερμήν τε καὶ διάπυρευν ἐσχάτως, ἣν δὴ ³ τὴν χείρα προσ-
10 φέρης· κην πλείῳ χρόνον παρῆ, καὶ ἔξελκοῦται τὸ χωρίου ἁσαρκόν τε καὶ σκληροῦ ἐὼν. παυέται δὲ πως τὸ καύμα ἐκ τῆς ρινοῦ, οὐχ ἢ ὅταν τὸ ἰσχυρά γίνηται καὶ ἡ φλεγμονὴ ἢ, ἀλλ' ἐπείδαν παχύτερον τε καὶ ἴσον δριμύ ρέη, πέπου καὶ μεμιμένων μᾶλλον τοῦ πρότερον γινομένου, ⁴ τότε δὲ ἢδη καὶ τὸ καύμα πέπαυται. ἀλλ' οἷοὶ δὲ ⁵ υπὸ τοῦ ψῦχεος φανερῶς αὐτοῦ μούνον γίνεται μηδενὸς ἀλλού συμπαραγενομένου, πάσι δὲ ἡ αὐτῇ ἀπαλλαγὴ, ἐκ μὲν τῆς ψυχῆς διαθερμανθήναι, ἐκ δὲ τοῦ 20 καύματος διαψυχῆναι, καὶ ταῦτα ταχέως παραγίνεται καὶ πέψιος οὐδεμιῆς προσδείται. τὰ δ' ¹ μὲν ἔχον ὅσον τὸ Reinhold: μετέχον, ὡς ἐν τὸ MSS.
² ἐπὶ τὰ AM: ἐστὶ many MSS.: ἐπὶ τὰ Kühlewein.
³ ἐσχάτως, ἢν δὴ Coray: ἐσχάτως. ἢν δὲ MSS.
⁴ τοῦ πρότερον γινομένου Coray and Reinhold: το πρότερον γινομένῳ A: τὸ πρότερον γινομένῳ M.
⁵ ἀλλ' οἷοὶ δὲ Littre: ἀλλοιοὶ δὲ MSS.

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hot, or salt and hot, with numerous other combinations, and cold again combines with other powers. It is these things which cause the harm. Heat, too, is present, but merely as a concomitant, having the strength of the directing factor which is aggravated and increases with the other factor, but having no power greater than that which properly belongs to it.

XVIII. That this is so is plain if we consider the following pieces of evidence. First we have the more obvious symptoms, which all of us often experience and will continue so to do. In the first place, those of us who suffer from cold in the head, with discharge from the nostrils, generally find this discharge more acrid than that which previously formed there and daily passed from the nostrils; it makes the nose swell, and inflames it to an extremely fiery heat, as is shown if you put your hand upon it. And if the disease be present for an unusually long time, the part actually becomes ulcered, although it is without flesh and hard. But in some way the heat of the nostril ceases, not when the discharge takes place and the inflammation is present, but when the running becomes thicker and less acrid, being matured and more mixed than it was before, then it is that the heat finally ceases. But in cases where the evil obviously comes from cold alone, unaccompanied by anything else, there is always the same change, heat following chill and chill heat, and these supervene at once, and need no coction. In all other instances,

1 Or "properties."
2 Or "effect."
3 Or, with the MSS. reading, "And if you keep putting your hand to it, and the catarrh last a long time," etc.
όλλα πάντα, ὃσα διὰ χυμῶν δριμύτητας καὶ ἀκρηφίας, φημὶ ἔγωγε γίνεσθαι τῶν αὐτῶν τρόπων καὶ ἀποκαθίστασθαι πεφθέντα καὶ κρηθέντα.

24 Χ.Χ. Ὅσα τε αὐτῇ τοὺς ὀφθαλμοὺς τρέπεται τῶν ῥευμάτων, ἵσχυρὰς καὶ παντοίας δριμύτητας ἐχοῦτα, ἑλκοὶ μὲν βλέψαρα, κατεσθίει δὲ ἐνίον γνάθονος τε καὶ τὰ ὑπὸ τοῖς ὀφθαλμοῖς, ἕφ᾽ ὃ τι ἄν ἐπιρρηή, ῥήγνυσι δὲ καὶ διεσθίει τὸν ἀμφὶ τὴν ὁψίν χιτῶνα. ὃδυναι δὲ καὶ καύμα καὶ φλογὸς ἐσχάτος κατέχει μέχρι τιμῶς, μέχρι ἄν τὰ ῥεῦματα πεφθῆ καὶ γένηται παχύτερα καὶ λίμη ἀπ᾽ αὐτῶν ἡ. τὸ δὲ πεφθήναι γίνεται ἐκ τοῦ μιχθῆναι καὶ κρηθῆναι ἀλλήλῳ καὶ συνεψηθῆναι. τούτῳ δὲ, ὃσα ἐς τὴν φάρυγγα, ἀφ᾽ ὃν βράγχοι γίνονται καὶ συνάγχαι, ἐρυσιπεῖα τό ἐνιῶν γνάθους τε καὶ τά υπό τοὺς ὀφθαλμούς, ἐφ᾽ ὃ τι ἀν εἰρρηθῇ, ψάεται καὶ ἐν τοῖς τοιούτοις ἔρρωται τὰ νοσήματα. ὅταν δὲ παχύτατα καὶ πεπάιτερα γένηται καὶ πάσης δριμύτητος ἄπηλλαγμένα, τότε ἦδη καὶ οἱ πυρετοὶ παύονται καὶ τάλλα τὰ λυπεύοντα τὸν ἄνθρωπον. δεὶ δὲ δήπου ταῦτα αὕτια ἐκάστοτε ἰγνεῖσθαι εἶναι, ὅν παρεόντων μὲν τοιούτου τότροπον γίνεσθαι ἀνάγκη, μεταβαλλόντων δὲ ἐς ἀλλὴν κρῆσιν παύεσθαι. ὅποσα ὅν ἀπ᾽ αὐτῆς τῆς θέρμης εἰλικρινέος ἡ ψύξις γίνεται καὶ μὴ μετέχει ἀλλής δυνάμιος μηδεμίης, οὕτω παῦσται ἄν, ὅταν μεταβάλλῃ ἐκ τοῦ θερμοῦ ἐς τὸ ψυχρόν καὶ ἐκ τοῦ ψυχροῦ ἐς τὸ θερμόν. μεταβάλλει δὲ ὁντερ προεἰρητῇ μοι τρόπων. ἔτι τοῖνυν τάλλα ὅσα κακοπαθεῖ ὁ ἄνθρωπος πάντα ἀπὸ δυνάμιον γίνεται. τούτῳ μὲν γάρ, ὅταν πικρότης τῆς ἀποχυθῆ, ἄρῃ ὅτι χολὴν ξανθῆν καλέομεν, οἴαι άσαι.
where acrid and unmixed humours come into play, I am confident that the cause is the same, and that restoration results from coction and mixture.

XIX. Again, such discharges as settle in the eyes, possessing powerful, acrid humours of all sorts, ulcerate the eyelids, and in some cases eat into the parts on to which they run, the cheeks and under the eyes; and they rupture and eat through the covering of the eyeball. But pains, burning and intense inflammation prevail until the discharges are concocted and become thicker, so that rheum is formed from them. This coction is the result of mixture, compounding and digestion. Secondly, the discharges that settle in the throat, giving rise to soreness, angina, erysipelas and pneumonia, all these at first emit salt, watery and acrid humours, whereby the diseases are strengthened. But when they become thicker and more matured, and throw off all trace of their acridness, then the fevers too subside with the other symptoms that distress the patient. We must surely consider the cause of each complaint to be those things the presence of which of necessity produces a complaint of a specific kind, which ceases when they change into another combination. All conditions, then, resulting from heat or cold pure and simple, with no other power 1 as a factor, must cease when heat changes into cold or cold into heat. This change takes place in the manner I have described above. Moreover, all other complaints to which man is liable arise from powers. 2 Thus, when there is an outpouring of the bitter principle, which we call yellow

1 Or "quality." 2 Or "qualities."
30 καὶ καυματα καὶ ἠδυναμίαι κατέχουσιν ἀπαλλασσόμενοι δὲ τοῦτον, ἐνίστε καὶ καθαιρόμενοι, ἢ αὐτόματοι ἢ ὑπὸ φαρμάκου, ἢν ἐν καιρῷ τι αὐτῶν γίνηται, φανερῶς καὶ τῶν πώνων καὶ τῆς θέρμης ἀπαλλάσσονται. ὥσον δ' ἂν χρόνον ταῦτα μετέωρα ἢ καὶ ἅπεπτα καὶ ἄκρετα, μηχανὴ οὐδεμία οὔτε τῶν πώνων παῦσθαι οὔτε τῶν πυρετῶν. καὶ ὅσοι δὲ ἡξύπνητες προσίστανται ὑπομεία τε καὶ ἱώδεσι, οὐαί λύσια καὶ δήξεις σπλάγχνων καὶ θάρρηκος καὶ ἀπορία: οὐ παῦεται τι 1 τούτον πρότερον, πρὶν ἡ ἀποκαθαρθη τε καὶ καταστορεσθη καὶ μιχθῇ τοίσιν ἀλλοισιν: πέσσθαι οὔτε καὶ μεταβάλλειν καὶ λεπτύνεσθαι τε καὶ παχύνεσθαι ἐς χυμῶν εἶδος δι᾽ ἄλλων εἰδέων καὶ παντοτοίων—διὸ καὶ κρίσεις καὶ ἀριθμοὶ τῶν χρόνων ἐν τούσι τοιούτοισι μέγα δύνανται—πάντων δὴ τούτων ἣκιστα προσήκει θερμῷ ἢ ψυχρῷ πάσχειν: οὔτε γὰρ ἂν τούτῳ γε σαπεῖν οὔτε παχυνθεῖν. ἂτι γὰρ αὐτὸ φήσσωμεν εἶναι; κρήσιας αὐτῶν ἄλλην πρὸς ἄλληλα ἐχοῦσας δύναμιν. 2 ἐπεὶ ἄλλῳ γε οὔδενι τὸ θερμῶν μιχθῇν παῦσται τῆς θέρμης ἢ

1 τι Ermerins from a lost MS: te M: omitted by A.
2 τί γὰρ αὐτὸ φήσσωμεν εἶναι; κρήσιας αὐτῶν ἄλλην πρὸς ἄλληλα ἐχοῦσας δύναμιν. So A. M has τί δ' ἂν αὐτὸ φαίημεν . . . κρήσις τε αὐτέων ἐστι, πλὴν πρὸς ἄλληλα ἐχοῦσα δύναμιν. Kühlewein reads φήσσωμεν, deletes the question stop at εἶναι and puts it after δύναμιν. Littre has τί δ' ἂν αὐτὸ φαίημεν εἶναι; κρήσιας αὐτέων, ἄλλην πρὸς ἄλληλα ἐχοῦσας δύναμιν.

1 Or “distress.” 2 Or “property.”
3 There are many reasons for supposing that this sentence is either (a) in its wrong place, or (b) an interpolation. It seems quite irrelevant, and αὐτῶν should grammatically refer to τὸ θερμῶν and τὸ ψυχρῶν, but there is not a crasis of these,
bile, great nausea, burning and weakness prevail. When the patient gets rid of it, sometimes by purgation, either spontaneous or by medicine, if the purging be seasonable he manifestly gets rid both of the pains and of the heat. But so long as these bitter particles are undissolved, undigested and uncompounded, by no possible means can the pains and fevers be stayed. And those who are attacked by pungent and acrid acids suffer greatly from frenzy, from gnawings of the bowels and chest, and from restlessness. No relief from these symptoms is secured until the acidity is purged away, or calmed down and mixed with the other humours. But coction, alteration, thinning or thickening into the form of humours through other forms of all sorts (wherefrom crises also and fixing their periods derive great importance in cases of illness)—to all these things surely heat and cold are not in the least liable. For neither could either ferment or thicken. For what shall we call it? Combinations of humours that exhibit a power that varies with the various factors. Since the hot will give up its heat only when mixed with the cold, and the cold can be but only of χυμοί. Hot and cold mixed produce only hot or cold, not a crasis. The sentence might be more relevantly placed at the end of Chapter XVIII, as an explanation of the process ἀποκαθίστασθαι πεφθέντα καὶ κρηθέντα. But transposition will not remove the other difficulties of the sentence. What is αὐτό? Health or disease? If health, then there is but one crasis producing it, not “many, having various properties.” If disease, then it cannot be a crasis at all, but ἄκρασια. Finally, ἄλλην πῶς ἄλληλα is dubious Greek. The whole sentence looks like an interpolation, though it is hard to say why it was introduced. The scribe of M seems to have felt the difficulties, for he wrote κρῆσις, πλῆν for ἄλλην, and ἔχουσα.
ΠΕΡΙ ΑΡΧΑΙΩΝ ΙΗΤΡΙΚΗΣ

τῶν ψυχρῶν ουδέ γε τὸ ψυχρὸν ἢ τὸ θερμῶ. τὰ
dὲ ἀλλα πάντα τὰ περὶ τῶν ἀνθρώπων, ὡσὶν ἄν
πλεῖοσι μῖσγηται, τοσοῦτῳ ἡπιωτερα καὶ βελτίω.
pάντων δὲ ἄριστα διάκειται ὁ ἀνθρώπος, ὅταν
πάντων 1 πέσσηται καὶ ἐν ἡσυχίᾳ ἣ, μηδεμίαν δύναμιν
ἰδίῃν ἀποδεικνύμενον, περὶ οὐ ἡγεῦμαι ἐπιδεδεῖ-

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XX. Δέγουσι δὲ τινες ἤτροι καὶ σοφισται, ὡς
οὐκ εἰὴ δυνατὸν ἤτρικὴν εἰδέναι ὡστις μὴ οἴδεν
ὁ τί ἔστιν ἀνθρώπος. ἀλλὰ τούτο δεὶ καταμαθεῖν
tὸν μέλλοντα ὅρθως θεραπεύσειν τοὺς ἀνθρώπους.
tείνει δὲ αὐτοῖς ὁ λόγος ἐς φιλοσοφίην, καθὰπερ
Ἐμπεδοκλῆς ἢ ἄλλοι οὐ περὶ φύσιος γεγράφασιν
ἐξ ἀρχῆς ὁ τί ἔστιν ἀνθρώπος, καὶ ὅπως ἐγένετο
πρῶτον καὶ ὅποθεν συνεπάγη.2 ἐγὼ δὲ τούτο μέν,
ὅσα τινὶ εἰρηται ὁ σοφιστὴ ἡ ἤτρο ἢ γέγραπται

10 περὶ φύσιος, ἡσσον νομίζω τῇ ἤτρικῇ τέχνῃ προσ-
ήκειν ἢ τῇ γραφικῇ. νομίζω δὲ περὶ φύσιος
γρῶναι τι σαφῆς ουδαμῶθεν ἀλλοθεν εἰναι ἢ ἐς
ὁ ἤτρικης· τοῦτο δὲ οἶον τε καταμαθεῖν, ὅταν αὐτήν
tὸν τὴν ἤτρικην ὅρθως περιλάβῃ, μέχρι δὲ τούτον
πολλοῦ μοι δοκεί δειν· λέγω δὲ ταύτην τὴν ἵστο-
ρίαν εἰδέναι, ἀνθρώπος τί ἔστιν καὶ δὶ οίας αἰτίας
γίνεται καὶ τάλλα ἀκριβῶς. ἐπεὶ τούτο γέ μοι

20 δοκεί ἀναγκαῖον εἶναι ἤτρῷ περὶ φύσιος εἰδέναι
καὶ πάνυ σπουδάσαι ὡς εἰσεται, εἰπερ τι μέλλει
τῶν δεόντων ποιήσειν, ὁ τί τὲ ἔστιν ἀνθρώπος

πρὸς τὰ ἐσθιόμενα τε καὶ πινόμενα καὶ ὁ τι πρὸς

1 πάν added by Kühlewein.
2 Reinhold transposes from καὶ ὅπως to συνεπάγη to the end of the first sentence of the chapter.
neutralized only by the hot. But all other components of man become milder and better the greater the number of other components with which they are mixed. A man is in the best possible condition when there is complete coction and rest, with no particular power displayed. About this I think that I have given a full explanation.

XX. Certain physicians and philosophers assert that nobody can know medicine who is ignorant what man is; he who would treat patients properly must, they say, learn this. But the question they raise is one for philosophy; it is the province of those who, like Empedocles, have written on natural science, what man is from the beginning, how he came into being at the first, and from what elements he was originally constructed. But my view is, first, that all that philosophers or physicians have said or written on natural science no more pertains to medicine than to painting. I also hold that clear knowledge about natural science can be acquired from medicine and from no other source, and that one can attain this knowledge when medicine itself has been properly comprehended, but till then it is quite impossible—

I mean to possess this information, what man is, by what causes he is made, and similar points accurately. Since this at least I think a physician must know, and be at great pains to know, about natural science, if he is going to perform aught of his duty, what man is in relation to foods and drinks,

1 Or “property.”

2 About “nature,” how the universe was born and grew out of primal elements. We might almost translate φύσις by “evolution.”

3 Or, perhaps, “pertains less to medicine than to literature.”
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tὶ ἄλλα ἐπιτηδεύματα, καὶ ο ὁ τι ἀφ’ ἐκάστου ἐκάστῳ συμβήςεται, καὶ μὴ ἀπλῶς οὔτως ποιη-
ρόν ἔστιν βρῶμα τυρός. πόνον γὰρ παρέχει τῷ πληρωθέντι αὐτοῦ, ἀλλὰ τίνα τε πόνον καὶ διὰ τί καὶ τίνι τῶν ἐν τῷ ἀνθρώπῳ ἐνεόντων ἀνεπιτή-
δειον. ἔστι γὰρ καὶ ἄλλα πολλὰ βρῶματα καὶ πόματα πονηρά, ἃ διατίθησι τὸν ἀνθρωπὸν οὐ τὸν αὐτὸν τρόπον. οὔτως οὐν μοι ἔστω οἶνος οἴνος

30 ἀκρητὸς πολλὸς ποθεῖς διατίθησί πως τὸν ἀνθρω-
pον καὶ πάντες ἂν οἱ εἰδότες τοῦτο γνοῆσιν, ὅτι ἠτύχη δύναμις οἴνου καὶ αὐτὸς αἴτιος· καὶ οὗτος γε τῶν ἐν τῷ ἀνθρώπῳ τοῦτο δύναται μᾶλιστα,
οἶδαμεν. τοιαύτην δὴ βούλομαι ἀληθεῦν καὶ περὶ τῶν ἄλλων φανῆναι. τυρός γὰρ, ἔπειδὴ τοῦτῳ σημείῳ ἐχρησάμην, οὐ πάντας ἀνθρώπους ὁμοίως λυμαίνεται, ἀλλὰ εἰσὶν οὕτως εἰς αὐτὸν πλη-
ρούμενοι οὐδ’ ὅτι οὗτοι βλάπτονται, ἀλλὰ καὶ ἵσχὺν, οἶσιν ἂν συμφέρῃ, θαυμασίως παρέχεται. εἰσὶ

40 δ’ οἱ χαλεπῶς ἀπαλλάσσουσι. διαφέρουσιν οὖν τούτων αἱ φύσεις. διαφέρουσιν δὲ κατὰ τοῦτο, ὅπερ ἐν τῷ σώματι ἐνεστὶ πολέμων τυρῷ καὶ ὑπὸ τοῦτον ἐγείρεται τε καὶ κινεῖται; οἷς ὁ τοιοῦτος χυμὸς τυγχάνει πλείων ἐνεόν καὶ μᾶλλον ἔνδυνα-
στεύων ἐν τῷ σώματί τοῖς τούτων μᾶλλον καὶ κακο-
παθεῖν εἰκὸς. εἰ δὲ πάση τῇ ἀνθρωπίνῃ φύσει ἡν κακόν, πάντας ἂν ἐλυμήνατο. ταῦτα δὲ εἰ τις

48 εἴδει, οὐκ ἂν πάσχοι τάδε.1

XXI. 'Εν τῇ σιν ἀνακομιδήσω τῇ σιν ἐκ τῶν νοῦσων, ἔτι δὲ καὶ ἐν τῇ σιν νούσοις τῇ σι τακρῄσι

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and to habits generally, and what will be the effects of each on each individual. It is not sufficient to learn simply that cheese is a bad food, as it gives a pain to one who eats a surfeit of it; we must know what the pain is, the reasons for it, and which constituent of man is harmfully affected. For there are many other bad foods and bad drinks, which affect a man in different ways. I would therefore have the point put thus:—"Undiluted wine, drunk in large quantity, produces a certain effect upon a man." All who know this would realise that this is a power of wine, and that wine itself is to blame,¹ and we know through what parts of a man it chiefly exerts this power. Such nicety of truth I wish to be manifest in all other instances. To take my former example, cheese does not harm all men alike; some can eat their fill of it without the slightest hurt, nay, those it agrees with are wonderfully strengthened thereby. Others come off badly. So the constitutions of these men differ, and the difference lies in the constituent of the body which is hostile to cheese, and is roused and stirred to action under its influence. Those in whom a humour of such a kind is present in greater quantity, and with greater control over the body, naturally suffer more severely. But if cheese were bad for the human constitution without exception, it would have hurt all. He who knows the above truths will not fall into the following errors.

XXI. In convalescence from illness, and also in protracted illnesses, many disturbances occur, some spontaneously and some from things casually

¹ See Appendix on p. 64.

¹ The MSS. have πάσχοι τα δ' ἐν κ.τ.λ. I have adopted the punctuation of Gomperz.
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tυχόντων. οίδα δὲ τοὺς πολλοὺς ἱητρούς, ὡσπερ τοὺς ἰδιώτας, ἡν τὺχωσι περὶ τὴν ἡμέρην ταύτην τι κεκαινουργηκότες, ἡ λουσάμενοι ἡ περιπατήσαντες ἡ φαγόντες τι ἐτεροῖον, ταῦτα δὲ πάντα βελτίω προσενεγμένα ἡ μῆ, οὐδὲν ἦσσον τὴν αἰτίην τούτων τινὶ ἀνατιθέντας καὶ τὸ μὲν αἵτων ἀγνοεῦντας, τὸ δὲ συμφορώσατον, ἡν ὄντω τύχῃ, ἀφαιρέοντας. δεῖ δὲ οὗ, ἀλλ' εἰδέναι, τί λουτρον ἀκαίρως προσενέμονον ἐργάσεται ἡ τί κόπος. οὐδέποτε γὰρ ἡ αἰτὴ κακοπάθεια τούτων οὐδέτέρου, οὐδὲ γε ἀπὸ πληρώσιον οὐδ' ἀπὸ βρόματος τοίου ἡ τοίου. ὡστὶς οὖν ταῦτα μὴ εἴσεται ὁς ἐκαστα ἐχει πρὸς τὸν ἀνθρώπον, οὔτε γινόσκειν τὰ γινόμενα ἀπ' αὐτῶν δυνήσεται οὔτε χρῆσθαι ὀρθῶς.

XXII. Δεῖν δὲ μοι δοκεῖ καὶ ταῦτα εἰδέναι, ὅσα τῷ ἀνθρώπῳ παθήματα ἀπὸ δυναμίων γίνεται καὶ ὅσα ἀπὸ σχήματος. λέγω δὲ τι τοιοῦτον, δύναμιν μὲν εἶναι τῶν χυμῶν τὰς ἀκρότητας τε καὶ ἵσχυν, σχῆματα δὲ λέγω ὅσα ἐνεστὶν ἐν. τῷ ἀνθρώπῳ, τὰ μὲν κοῖλα τε καὶ ἐς εὐρέος ἐς στερεα τυχημένα, τὰ δὲ καὶ ἐκπεπταμέναι, τὰ δὲ στερεα τε και στρογγύλα, τὰ δὲ πλατέα τε και ἐπικρεμάμενα, τὰ δὲ στενόν συνηγμένα, τὰ δὲ μακραί, τὰ δὲ πυκνα, τὰ δὲ μανά τε καὶ τεθηλότα, τὰ δὲ σπογγοείδεα τε καὶ ἀραία. τοῦτο μὲν οὖν, ἐλκύσαι ἐφ' ἐωτὸ καὶ ἐπιστάσασθαι νυρότητα ἐκ τοῦ ἀλλου σώματος, πότερον τὰ κοῖλα τε καὶ ἐκπεπταμένα ἡ τὰ στερεα τε και στρογγύλα ἡ τὰ κοῖλα τε καὶ ἐς στενον ἐς εὐρέος συνηγμένα δύναιτο ἃν μάλιστα; οὐμαί μὲν τὰ τοιαῦτα, τὰ ἐς στενον συνηγμένα ἐκ κοῖλου τε καὶ εὐρέος. καταμανθάνειν δὲ δεί ταῦτα ἐξωθεν ἐκ τῶν φανερῶν.
administered. I am aware that most physicians, like laymen, if the patient has done anything unusual near the day of the disturbance—taken a bath or a walk, or eaten strange food, these things being all beneficial—nevertheless assign the cause to one of them, and, while ignorant of the real cause, stop what may have been of the greatest value. Instead of so doing they ought to know what will be the result of a bath unseasonably taken or of fatigue. For the trouble caused by each of these things is also peculiar to each, and so with surfeit or such and such food. Whoever therefore fails to know how each of these particulars affects a man will be able neither to discover their consequences nor to use them properly.

XXII. I hold that it is also necessary to know which diseased states arise from powers and which from structures. What I mean is roughly that a "power" is an intensity and strength of the humours, while "structures" are the conformations to be found in the human body, some of which are hollow, tapering\(^1\) from wide to narrow; some are expanded, some hard and round, some broad and suspended, some stretched, some long, some close in texture, some loose in texture and fleshy, some spongy and porous. Now which structure is best adapted to draw and attract to itself fluid from the rest of the body, the hollow and expanded, the hard and round, or the hollow and tapering? I take it that the best adapted is the broad hollow that tapers. One should learn this thoroughly from unenclosed objects\(^2\) that can be

\(^1\) Or "contracting."

\(^2\) \textit{i.e.} objects that are not concealed, as are the internal organs.
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tούτο μὲν γάρ, τῶ ἑκάτομά τε κεχήνως ὕγρὸν οὐδὲν
20 ἀνασπάσεις· προμυλλήψας δὲ καὶ συστείλας, πιέσας τε τὰ χείλεα καὶ ἐπειτεν 2 αὐλὸν προσ-
θέμενος ῥηϊδίως ἀνασπάσαις ἃν ὦ τι ἐθέλοις. τούτο δὲ, αἱ σικυῖαι προσβαλλόμεναι ἐξ εὔρεος
ἐς στενώτερον συνηγμέναι πρὸς τούτο τετέχνηνται, πρὸς τὸ ἐλκειν ἐκ τῆς σαρκὸς καὶ ἐπι-
σπᾶσθαι, ἀλλὰ τε πολλὰ τοιούτοτροπὰ. τῶν δὲ ἔσω φύσει τοῦ ἀνθρώπου σχῆμα τοιοῦτον κύστις
τε καὶ κεφαλῆς, καὶ ὑστέρῃ γυναιξὶν καὶ φανε-
ρῶς τὰντα μάλιστα ἐλκεὶ καὶ πλήρεια ἐστὶν
30 ἐπάκτου ὕγρότητος αἰεὶ. τὰ δὲ κοίλα καὶ ἐκ-
πεπταμένα ἐπεσχευέσαν μὲν ὕγρότητα μᾶλιστα
dέξαιτο πάντων, ἐπισπάσατο δ' ἂν ὦ ὁμοῖοις.
tὰ δὲ γε στερεὰ καὶ στρογγύλα οὔτ' ἂν ἐπισπά-
σατο οὔτ', ἂν ἐπεσχευέσαν δέξαιτο· περιολυ-
σθάνοι τε γὰρ καὶ οὐκ ἔχοι ἔδρην, ἐφ' ἢς μένου.
tὰ δὲ σπογγοειδέα τε καὶ ἀραία, ὅου σπλήν τε
καὶ πνεύμων καὶ μαζί, προσκαθεζόμενα μᾶλιστα
ἀναπύνοι καὶ σκληρωθείη ἂν καὶ αὐξηθεὶ ὕγρό-
τητος προσγειομένης ταῦτα μᾶλιστα, οὗ γὰρ
40 ἂν 3 ὀσπὲρ ἐν κοιλίῃ, ἐν ἃ τὸ ὕγρον, ἐξὼ τε
περιέχει αὐτὴ ἢ κοιλίῃ, ἐξαλίζοιτ ἃν καθ'
ἐκάστην ἡμέρην, ἀλλ' ὅταν πίῃ καὶ δέξῃται αὐτὸ
ἐς ἐωυτὸ τὸ ὕγρον, τὰ κενὰ καὶ ἀραία ἐπιληφθήκα
καὶ τὰ σμικρὰ πάντη καὶ ἀντὶ μαλθακὸν τε καὶ
ἀραιὸν σκληρῶς τε καὶ πυκνὸς ἐγένετο καὶ οὔτ'
ἐκπέσει οὔτ' ἀφήσει. ταῦτα δὲ πάσχει διὰ τὴν
φύσιν τοῦ σχήματος. ὅσα δὲ φύσαν τε καὶ
ἀνείληματα ἀπεργάζεται ἐν τῷ σώματι, προσήκει

1 ἀνασπάσεις two late Paris MSS. (2144, 2145) : ἀνασπά-
ANCIENT MEDICINE, xxii.

seen. For example, if you open the mouth wide you will draw in no fluid; but if you protrude and contract it, compressing the lips, and then insert a tube, you can easily draw up any liquid you wish. Again, cupping instruments, which are broad and tapering, are so constructed on purpose to draw and attract blood from the flesh. There are many other instruments of a similar nature. Of the parts within the human frame, the bladder, the head, and the womb are of this structure. These obviously attract powerfully, and are always full of a fluid from without. Hollow and expanded parts are especially adapted for receiving fluid that has flowed into them, but are not so suited for attraction. Round solids will neither attract fluid nor receive it when it has flowed into them, for it would slip round and find no place on which to rest. Spongy, porous parts, like the spleen, lungs and breasts, will drink up readily what is in contact with them, and these parts especially harden and enlarge on the addition of fluid. They will not be evacuated every day, as are bowels, where the fluid is inside, while the bowels themselves contain it externally; but when one of these parts drinks up the fluid and takes it to itself, the porous hollows, even the small ones, are everywhere filled, and the soft, porous part becomes hard and close, and neither digests nor discharges. This happens because of the nature of its structure. When wind and flatulence are produced in the body, the

σειεν 2141: ἀνασπάσειε 2143: ἀνασπάσας Α. The opt. may be right, as in this treatise the potential optative sometimes occurs without ἄν. See p. 44, l. 59, and p. 52, l. 2.

2 ἐπείτεν Kühlewein: καὶ ἐπὶ τε Α: καὶ ἐτὶ τε Μ,

3 Littré adds, after ἄν, ἐν σπληνί,
ΠΕΡΙ ΑΡΧΑΙΗΣ ΙΗΤΡΙΚΗΣ

év mév toísi koi'loisí kai eýruxhórousi, ólon koi'liá
té kai òwroíkí, yòfón té kai pátaçon émpoieívn,
óté gar án mú' ápóplhprósw òútws óste stínaí,
álh' ék'çh métaboílás té kai kívísías, ánâgyk
úp' autòn yòfón kai katafánéas kívísías gén-
vesthai. ósá dé sarpkódeá té kai malðhaká, év
toi'si toi'óutoi'ísi nárkí té kai plhrómatá óía év
toi'si ápóplhgyeísi¹ génetai. ótán dé éngkuvrész
plateí té kai án'tikéimévn, kai pròs autò án-
tipészí, kai fúsí tóuto túkí èdò mú'te ísxhuvón,
òste dúnasó the án'chéshai tô'n bính kai mú'dèn
cakoûn pàtheívn, mú'te mal'dhakón té kai aráio
ò, ós't' ékdeóos'áthei té kai úpeíkèi, ápáloû dé kai te-
ôhlos kai ènai'mon kai pukýnoû, óión ëtpa, dìa mé
 tô'n pukýnttta kai platútíttta ánhtéstekí té kai
súkì úpeíkei, fúsí de' épís'xomévn² áuxetai té kai
ísxhuroterh génetai kai órmâ má'lísta pròs tô
ántipaiò. dìa dé tô'n ápálóttta kai tô'n ènai'mó-
ttta ûn dúna'tai án'ne pòwn ei'nai, kai dìa tázta
tàs profoásías ðóûnai té óxútatai kai pukýno-
tatai pròs tóuto tô chríión génontai emíno'mátá
té kai fû'mata plèíosta. génetai dé kai ýpô
fré'nas ísxhuvós, ëstheu dé pol'lóû. diá'tasís
mév gar' f'rei'n th platéí kai án'tikéimé'n, fúsí
dé neuvródestérh té kai ísxhuroterh, dìo ëstheu
epo'dvna ëstú'n. génetai dé kai perí tázta kai
pòwn kai fû'mata.

XXIII. Póllla dé kai álla kai êsó kai êxw
tou só'matoss eî'deá sxhímatow, ò megalá ál'hlók
di'féréi prôs tâ páthímata kai voséonti kai
ygmántu'ti, óón kefalai smirkal ë megálal,
trókholoi leiptoi ë paçées, makroû ë braxées,
60
rumbling noise naturally occurs in the hollow, broad parts, such as the bowels and the chest. For when
the flatulence does not fill a part so as to be at rest, but moves and changes its position, it cannot be but
that thereby noise and perceptible movements take place. In soft, fleshy parts occur numbness and
obstructions, such as happen in apoplexy. And when flatulence meets a broad, resisting body, and rushes
on it, and this happens by nature to be neither strong so as to endure its violence without harm, nor soft
and porous so as to give way and admit it, but tender, fleshy, full of blood, and close, like the liver, because
it is close and broad it resists without yielding, while the flatulence being checked increases and becomes
stronger, dashing violently against the obstacle. But
owing to its tenderness and the blood it contains,
the part cannot be free from pain, and this is why
the sharpest and most frequent pains occur in this
region, and abscesses and tumours are very common.
Violent pain, but much less severe, is also felt under
the diaphragm. For the diaphragm is an extended,
broad and resisting substance, of a stronger and more
sinewy texture, and so there is less pain. But here
too occur pains and tumours.

XXIII. There are many other structural forms,
both internal and external, which differ widely from
one another with regard to the experiences of a
patient and of a healthy subject, such as whether
the head be large or small, the neck thin or thick,
long or short, the bowels long or round, the chest and

1 ἀποπληγεῖσι Littré: ἀποσφαγίσι A: ἀποσφαγεῖσι M: ἀπο-
φραγεῖσι Coray.
2 ἐπισχομένη Reinhold: ἐπιχεομένη A: ἐπιδεχομένη M.
ΠΕΡΙ ΑΡΧΑΙΩΝ ΙΗΤΡΙΚΗΣ
κοιλιά τοιου μακραί ή στρογγύλαι, θόρηκος και πλευρέων πλατύτητες ή στενότητες, ἀλλα μυρία, ὃ δὲι πάντα εἰδέναι ὡς διαφέρει, ὅπως τὰ αὐτία ἐκάστων εἰδῶς ὀρθῶς φυλάσσεται.

XXIV. Περὶ δὲ δυναμίων χυμῶν αὐτῶν τε ἐκαστὸς ὃ τι δύναται ποιεῖν τὸν ἀνθρωπὸν ἐσκέφθαι, ὡσπερ καὶ πρότερον εὑρηταί, καὶ τὴν συγγένειαν ὡς ἠχουσί πρὸς ἀλλήλους. Λέγω δὲ τὸ τοιοῦτον εἰ γλυκὺς χυμὸς ἐῶν μεταβάλλοι ἐς ἀλλο εἴδος, μὴ ἀπὸ συγκρήσιος, ἀλλὰ αὐτὸς ἐξιστάμενος, πολὺς τις ἀν πρῶτος γένοιτο, πικρὸς ἢ ἀλμυρὸς ἢ στρυφνὸς ἢ ὀξὺς; οἴμαι μὲν, ὀξὺς. ὥσπερ ὀξὺς χυμὸς ἀνεπιτηδείος προσφέρειν ἄν τῶν λοιπῶν εἴη μάλιστα, εἴπερ ὁ γλυκὸς τῶν γε πάντων ἀνεπιτηδείοτας. οὕτως εἰ τις δύνατο ζητέων ἐξωθεν ἑπτυγχάνειν, καὶ δύνατο ἄν πάντων ἐκλέγεσθαι αἰεὶ τὸ βέλτιστον. βέλτιστον δὲ ἐστι αἰεὶ τὸ προσωτάτῳ τοῦ ἀνεπιτηδείου ἀπέχον.

1 I obtain this reading by combining A, which has ἀνεπιτηδείος, ἄν before τῶν λοιπῶν, and τῶν before γε, with the ἀνεπιτηδείωτατος of M. Other MSS. have ἄν ἐπιτηδείος, omit ἄν before τῶν λοιπῶν and τῶν before γε, and read ἐπιτηδείωτατος. Kühlewein has ὁ ἄρα ὀξὺς χυμὸς ἄν ἐπιτηδείος προσφέρειν τῶν λοιπῶν εἴη μάλιστα, εἴπερ ὁ γλυκὸς γε ἐπιτηδείωτατος.
ribs broad or narrow, and there are very many other things, the differences between which must all be known, so that knowledge of the causes of each thing may ensure that the proper precautions are taken.

XXIV. As I have said before, we must examine the powers of humours, and what the effect of each is upon man, and how they are related to one another. Let me give an example. If a humour that is sweet assumes another form, not by admixture, but by a self-caused change, what will it first become, bitter, or salt, or astringent, or acid? I think acid. Therefore where sweet humour is the least suitable of all, acid humour is the next least suitable to be administered.¹ If a man can in this way conduct with success inquiries outside the human body, he will always be able to select the very best treatment. And the best is always that which is farthest removed from the unsuitable.

¹ Because:—

(1) Health is a *crasis* of all the humours, none being in excess;
(2) Sweet humour passes readily into acid;
(3) Therefore, when sweet is the least suitable as a remedy (there being an excess of it already), acid (which is likely to be reinforced from the sweet) is the next least suitable.

Kühlewein's text makes sense only if we transpose οξύς and γλυκύς. If you want δίς χυμός for *crasis* you can get it best by adding δίς, next best by adding γλυκύς, which naturally turns into δίς.
APPENDIX

Appendix on Chapter XX, p. 54.

οἶνος ἀκρητὸς πολλὸς ποθεὶς διατίθησι πῶς τὸν ἄνθρωπον καὶ πάντες ἂν οἱ εἰδότες τοῦτο γνωίσαν, ὦτι αὐτὴ δύναμις οἶνου καὶ αὐτὸς αἰτίος.

So A; other MSS. have ἀσθενεὰ after ἄνθρωπον, ἱδόντες for οἱ εἰδότες, ἢ after αὐτὴ and ἔστιν after αὐτὸς.

This passage contradicts the general argument, which is that in medicine statements about foods must not be made ἀπλῶς. Cheese is not bad food; it is only bad in certain conditions, and in certain ways, and at certain times. In these circumstances cheese has a δύναμις which does not belong to cheese in itself, but is latent until certain conditions call it forth. The error, says the writer, is not made in the case of wine. Everybody knows that in itself wine is not bad; it is drinking to excess, or at wrong times, which is mischievous.

Now the reading of A (in fact any MS. reading) makes the writer say that wine itself ἦσ to blame (αὐτὸς αἰτίος)—an obvious contradiction of the general argument. My colleague the Rev. H. J. Chaytor most ingeniously suggests that αὐτὸς refers not to wine but to the man. He would therefore translate “this δύναμις of wine and the man himself are to blame.” But not only is it more natural for αὐτὸς to refer to wine, but the writer’s whole point is that in and by itself no food is αἰτίος. A food is a cause only in certain conditions, or, rather, certain conditions call forth certain δυνάμεις.

I think, therefore, that the right reading is ὦτι τοιαύτη δύναμις οἶνου καὶ ὦτι αὐτὸς αἰτίος. “Such and such a δύναμις of wine (i. e. a δύναμις caused by excess of wine acting upon the human φύσις) is to blame and not mere wine by itself.” ὦτι τοιαύτη might easily turn into ὦτι αὐτὴ, and the omission of οὗ by scribes is not uncommon.

There is an attractive vigour about the reading ἱδόντες for οἱ εἰδότες, and it may be correct. “Anybody can see at a glance that in the case of wine it is excess, etc., and not merely wine itself which is to blame.”
AIRS WATERS PLACES

VOL. I.
INTRODUCTION

No ancient critic appears to have doubted the authenticity of this work, and only Haller among the moderns has rejected it.

It is divided roughly into two parts. The first (Chapters I–XI) deals chiefly with the effects of climate and situation upon health; the second (XII–XXIV) deals chiefly with the effects of climate upon character. At the end of XII a portion has been lost dealing with the Egyptians and Libyans.

The style of the book has the dignified restraint which we associate with the Hippocratic group of treatises. In tone it is strikingly dogmatic, conclusions being enunciated without the evidence upon which they are based. Modern physicians are sceptical about many of these conclusions while fully recognizing the value of the principle that geographical conditions and climate influence health.

The second part of the work is scarcely medical at all, but rather ethnographical. It bears a close resemblance to certain parts of Herodotus, but lacks the graceful bonhommie which is so characteristic of the latter writer. Indeed it is hard not to see a close connection between the account of the impotent effeminates of Chapter XXII and the ἐνάρεις of Herodotus I. 105.
INTRODUCTION

MSS. AND EDITIONS.

The chief MSS. are V and \( \text{B} \), the latter being a fifteenth-century MS. at Rome called Codex Barberinus. To these must be added the readings of a MS. called by Kühlewein \( b \), which is now lost, but its readings have been noted by Gadaldinus of Venice. There are two Paris MSS. worth noticing. One (2255 or E) divides the treatise into two parts, and the other (7027) is a Latin translation which sometimes helps in the reconstruction of the text.

The work has often been edited. The earliest edition was published at Venice in 1497, and there were at least ten others during the sixteenth century.\(^1\) The best edition is that of Coray (2 vols., Paris, 1800). Though verbose it is both scholarly and medically accurate, Coray being a Greek by birth, a medical man by training, and a scholar by inclination.

There are English translations by Peter Low (London, 1597), John Moffat (London, 1788), Francis Clifton (London, 1734), and, of course, Francis Adams (London, 1849).

The following table, taken from Aetius III. 164, may prove useful in determining the periods of the year mentioned in the Hippocratic writings.

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 23</td>
<td>ισημερία ἐαρωνή</td>
</tr>
<tr>
<td>April 1</td>
<td>αἱ πλημάδες ἀκρόνυχοι φαίνονται.</td>
</tr>
<tr>
<td>April 19</td>
<td>αἱ πλημάδες ἐσπέριοι κρύπτονται.</td>
</tr>
<tr>
<td>April 21</td>
<td>αἱ πλημάδες ἀμα ἡλίου ἀνατολῆ ἐπι τέλλουσι.</td>
</tr>
<tr>
<td>May 7</td>
<td>αἱ πλημάδες ἐφαυ φαίνονται (heliacal rising).</td>
</tr>
</tbody>
</table>

\(^1\) See Littré, II. 9, 10.
INTRODUCTION

June 6 . . . ἀρκτοῦρος δύνει.
June 25 . . . τροπαί θερινάι.
July 19 . . . ὁ κύων ἑφος ἐπιτέλλει.
September 17 ἀρκτοῦρος ἐπιτέλλει (heliacal rising).
September 25 ἰσημερία φθινοπωρία.
November 6 αἱ πλημάδες ἐφαὶ δύνονσι (cosmic setting).
December 23 τροπαί χειμεριναί.
February 25 ἀρκτοῦρος ἐσπέριος ἐπιτέλλει καὶ (26) χελιδόνες πέτονται καὶ φαῖ

Spring began with the equinox, but was often popularly dated from the appearance of swallows and the acronychal rising of Arcturus in February. The heliacal rising of the Pleiades marked the beginning of summer, which ended with that of Arcturus, an event nearly coinciding with the autumnal equinox. Finally, winter began with the cosmic setting of the Pleiades.

A star is said to rise heliacally when it gets far enough in front of the sun to be visible before dawn. It sets cosmically when it gets so much further in advance as to be first seen setting in the west before dawn. The acronychal is the evening rising of a star, when it is visible all night, and contrasts with the heliacal, or morning, rising, when it soon disappears in the sun's rays.

Galen, in his commentary on the third section of Aphorisms, implies that there are two meanings of μεταβολαι τῶν ὁρέων, a common term in Airs Waters Places:

(1) the actual changes from season to season;
(2) sharp contrasts of weather during the seasons.

It is clear from the passages in *Airs Waters Places* where the phrase occurs that it may have either meaning. The notion underlying it is that of violent change in the weather.

The reader should note the meanings of the following:

(1) "between the winter rising of the sun and the winter setting," *i.e.* roughly E.S.E. to W.S.W.;

(2) "between the summer setting and the summer rising," *i.e.* roughly W.N.W. to E.N.E.;

(3) "between the summer and winter risings," *i.e.* roughly E.N.E. to E.S.E.

The exact number of degrees is a question of latitude. The directions given above are roughly correct for the Mediterranean area.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

'Ιητρικὴν ὀστὶς βούλεται ὁρθῶς ξητεῖν, τάδε χρῆ ποιεῖν πρῶτον μὲν ἐνθυμεῖσθαι τὰς ὀρας τοῦ ἔτεος, ὁ τι δύναται ἀπεργάζεσθαι ἐκάστη· οὐ γὰρ ἔοικασιν ἀλληλοισιν οὔτεν, ἀλλὰ πολὺ διαφέρουσιν αὐταί τε ἐφ’ ἐωτέων καὶ ἐν τῇ μεταβολῆς ἐπείται δὲ τὰ πνεύματα τὰ θερμὰ τε καὶ τὰ ψυχρά, μᾶλλον μὲν τὰ κοινὰ πᾶσιν ἀνθρώποισιν, ἐπείται δὲ καὶ τὰ ἐν ἐκάστη χώρῃ ἐπιχώρια ἑόντα. δεῖ δὲ καὶ τῶν ὕδατων ἐνθυμεῖσθαι τὰς δυνάμιας· ὡσπερ γὰρ ἐν τῷ στόματι διαφέρουσι καὶ ἐν τῷ σταθμῷ, οὕτω καὶ ἢ δύναμις διαφέρει πολὺ ἐκάστου. ὡστε ἐς πόλιν ἐπειδὰν ἀφικνταί τις, ἢς ἀπειρός ἐστιν, διαφροντίσαι χρῆ τὴν θέσιν αὐτῆς, ὅκως κείται καὶ πρὸς τὰ πνεύματα καὶ πρὸς τὰς ἀνατολὰς τοῦ ἥλιου. οὐ γὰρ τωῦτο δύναται ἢτις πρὸς βορέην κείται καὶ ἢτις πρὸς νότον ὑπὸ ἢτις πρὸς ἥλιον ἀνίσχοντα ὑπὸ ἢτις πρὸς δύνοντα. ταῦτα δὲ χρῆ ἐνθυμεῖσθαι ὡς κάλλιστα καὶ τῶν ὕδατων πέρι ὡς ἔχουσι, καὶ πότερον ἐλώδεσε χρέονται καὶ μαλθακοῖσιν ἢ σκληροῖσί τε καὶ ἢς μετέφρων καὶ πετροδέων εἶτε ἄλυκοίς καὶ ἀπεράμνοις καὶ τὴν ἕκχι· πότερον φιλή τε καὶ ἀνυδρὸς ἢ δασεῖα καὶ ἐφυόρος καὶ εἶτε ἐγκοίλος έστι καὶ πνιγηρή εἶτε μετέωρος καὶ ψυχρῆ· καὶ τὴν διάταν τῶν ἀνθρώπων, ὅκοις ἐδονται, πότερον φιλοπόται καὶ
AIRS WATERS PLACES

Whoever wishes to pursue properly the science of medicine must proceed thus. First he ought to consider what effects each season of the year can produce; for the seasons are not at all alike, but differ widely both in themselves and at their changes. The next point is the hot winds and the cold, especially those that are universal, but also those that are peculiar to each particular region. He must also consider the properties of the waters; for as these differ in taste and in weight, so the property of each is far different from that of any other. Therefore, on arrival at a town with which he is unfamiliar, a physician should examine its position with respect to the winds and to the risings of the sun. For a northern, a southern, an eastern, and a western aspect has each its own individual property. He must consider with the greatest care both these things and how the natives are off for water, whether they use marshy, soft waters, or such as are hard and come from rocky heights, or brackish and harsh. The soil too, whether bare and dry or wooded and watered, hollow and hot or high and cold. The mode of life also of the inhabitants that is pleasing to them, whether they

\[1 \chi \rho \delta \beta : \text{omitted in other MSS.}\]
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

άριστηται καὶ ἀταλαίπωροι ἢ φιλογυμνασταί τε καὶ φιλόπονοι καὶ ἐδώδοι καὶ ἄποτοι.

II. Καὶ ἀπὸ τούτων χρὴ ἐνθυμεῖσθαι ἕκαστα. εἰ γὰρ ταῦτα εἰδείη τις καλῶς, μάλιστα μὲν πάντα, εἰ δὲ μὴ, τὰ γε πλείοστα, οὐκ ἂν ἄυτὸν λανθάνοι ἐς πόλιν ἀφικνεόμενον, ἢς ἂν ἀπειρός ἢ, οὔτε νοσήματα ἐπιχώρια οὔτε τῶν κοινῶν ἢ φύσις, ὅκοις τίς ἔστιν· ὡστε μὴ ἀπορεῖσθαι εἰς τῇ θεραπείᾳ τῶν νοσῶν μηδὲ διαμαρτάνειν· ἢ εἰκός ἐστὶ γίνεσθαι, ἢν μὴ τις ταῦτα πρῶτον εἰδὼς προφροντίσῃ περί ἕκαστον· τοῦ δὲ χρόνου προίοντος καὶ τοῦ ἐνιαυτοῦ λέγοι ἃν, ὅκοσα τε νοσήματα μέλλει πάγκοινα τῆς πόλιν κατασχῆ- σειν ἢ θέρεος ἢ χειμώνος, ὅκοσα τε ἴδια ἕκαστῳ κίνδυνοι γίνεσθαι ἐκ μεταβολῆς τῆς διαίτης.

10 εἰδὼς γὰρ τῶν ὀρέων τὰς μεταβολὰς καὶ τῶν ἄστρων τὰς ἐπιτολὰς τε καὶ δύσιας, καθότι ἕκαστον τούτων γίνεται, προειδείῃ ἄν τὸ ἔτος ὅκοις τι μέλλει γίνεσθαι. οὔτως ἂν τις ἐννοεύ- μενος καὶ προγνώσκων τοὺς καιροὺς μάλιστ' ἄν εἰδείῃ περὶ ἕκαστον καὶ τὰ πλείστα τυχερῶν τῆς ὑγιείας καὶ κατορθοίον ὅκεν ἐλάχιστα ἐν τῷ τέχνῃ. εἰ δὲ δοκεῖ τις ταῦτα μετεωρολόγα ἔσται, εἰ μετασταίη τῆς γνώμης, μάθοι ἃν, ὅτι ὅκεν ἐλα- χίστων μέρος συμβάλλεται ἀστρονομίᾳ ἐς ηττρι- κήν, ἀλλὰ πάνω πλείστου. ἀμα γὰρ τῆς ὠργῆς καὶ αἱ νοῦσοι καὶ αἱ κοιλίαι μεταβάλλουσιν τοῖσιν ἀνθρώποισιν.

III. ὁκεὶς δὲ χρῆ ἕκαστα τῶν προειρημένων σκοπεῖν καὶ βασανίζειν, ἐγὼ φράσασα σαφέως.

1 τὸς added by Wilamowitz.
Airs Waters Places, i.—iii.

Are heavy drinkers, taking lunch, and inactive, or athletic, industrious, eating much and drinking little.

II. Using this evidence he must examine the several problems that arise. For if a physician know these things well, by preference all of them, but at any rate most, he will not, on arrival at a town with which he is unfamiliar, be ignorant of the local diseases, or of the nature of those that commonly prevail; so that he will not be at a loss in the treatment of diseases, or make blunders, as is likely to be the case if he have not this knowledge before he consider his several problems. As time and the year passes he will be able to tell what epidemic diseases will attack the city, either in summer or in winter, as well as those peculiar to the individual which are likely to occur through change in mode of life. For knowing the changes of the seasons, and the risings and settings of the stars, with the circumstances of each of these phenomena, he will know beforehand the nature of the year that is coming. Through these considerations and by learning the times beforehand, he will have full knowledge of each particular case, will succeed best in securing health, and will achieve the greatest triumphs in the practice of his art. If it be thought that all this belongs to meteorology, he will find out, on second thoughts, that the contribution of astronomy to medicine is not a very small one but a very great one indeed. For with the seasons men’s diseases, like their digestive organs, suffer change.

III. I will now set forth clearly how each of the foregoing questions ought to be investigated, and

1 That is, taking more than one full meal every day.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

ήτις μὲν πόλις πρὸς τὰ πνεύματα κεῖται τὰ θερμά—
tαῦτα δ’ έστι μεταξὺ τῆς τε χειμερινῆς ἀνα-
tολῆς τοῦ ἥλιου καὶ τῶν δυσμέων τῶν χειμερινῶν—καὶ αὐτῇ ταῦτα τὰ πνεύματα έστι σύννομα,
tῶν δὲ ἀπὸ τῶν ἀρκτῶν πνευμάτων σκέτη, ἐν
tαύτῃ τῇ πόλει έστι τὰ τε ὕδατα πολλὰ καὶ
ὕφαλα,1 καὶ ἀνάγκη εἶναι μετέωρα, τοῦ μὲν θερμῶς
θερμά, τοῦ δὲ χειμῶνος ψυχρά: τοὺς τε ἀνθρώ-
pους τὰς κεφαλὰς ύγρὰς ἔχειν καὶ φλεγματώδεας,
tὰς τε κοιλίας αὐτῶν πυκνὰ ἐκταράσσεσθαι ἀπὸ
tῆς κεφαλῆς τοῦ φλέγματος ἑπικαταρρέοντος· τὰ
te εἴδεα ἐπὶ τὸ πλῆθος αὐτῶν ἀτονότερα εἶναι·
ἐσθίειν δ’ υκόν ἀγαθοὺς εἶναι οὔτε πίνειν. ὁκόσοι
μὲν γὰρ κεφαλὰς ἀσθενεὰς ἔχουσιν, οὐκ ἂν εἴησαν
ἀγαθὸν πίνειν· ἡ γὰρ κραυσάλη μᾶλλον πιέζει.
νοσήματα τε τάδε ἐπιχώρια εἶναι· πρῶτον μὲν
τὰς γυναῖκας νοσερὰς καὶ ροώνες εἶναι· ἐπείτα
πολλὰς ἀτόκους ύπὸ νοῦσον καὶ οὐ φύσει ἐκτιτρώ-
σκεσθαι τε πυκνὰ· τοῖσι τε παιδίοις ἐπιπίπτειν
σπασμοὺς τε καὶ ἁσθενείς καὶ ἀ νομίζουσι τὸ
παιδίον2 ποιεῖν καὶ ἱερὴν νοῦσον εἶναι· τοῖσι δὲ
ἀνδράσι δυσεντερίας καὶ διαρροίας καὶ ἡπιάλους
καὶ πυρετούς πολυχρόνους χειμερινοὺς καὶ ἐπι-
νυκτίδας πολλὰς καὶ αἰμορροίδας ἐν τῇ ἐδρή.
πλευρίτιδες δὲ καὶ περιπνευμονίαι καὶ κάυσοι
καὶ ὁκόσα ὡξέα νοσήματα νομίζονται εἶναι οὐκ
ἐγγίνονται πολλά. οὐ γὰρ οἶον τε, ὅκου ἄν
κοιλίαι ύγραί ἐωσί, τὰς νοῦσους ταῦτας ἱσχύειν.
ὀφθαλμίαι τε ἐγγίνονται ύγραί καὶ οὐ χαλεπάι,

1 Perhaps one should read ύφαλυκά.
2 παιδίον MSS.: θείον Coray, who reads δ for ἄ, and Zwinger
in margin.

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the tests to be applied. A city that lies exposed to the hot winds—these are those between the winter rising of the sun and its winter setting—when subject to these and sheltered from the north winds, the waters here are plentiful and brackish, and must be near the surface,\(^1\) hot in summer and cold in winter. The heads of the inhabitants are moist and full of phlegm, and their digestive organs are frequently deranged from the phlegm that runs down into them from the head. Most of them have a rather flabby physique, and they are poor eaters and poor drinkers. For men with weak heads will be poor drinkers, as the after-effects are more distressing to them. The endemic diseases are these. In the first place, the women are unhealthy and subject to excessive fluxes. Then many are barren through disease and not by nature, while abortions are frequent. Children are liable to convulsions and asthma, and to what they think causes the disease of childhood, and to be a sacred disease.\(^2\) Men suffer from dysentery, diarrhoea, ague, chronic fevers in winter, many attacks\(^3\) of eczema, and from hemorrhoids. Cases of pleurisy, pneumonia, ardent fever, and of diseases considered acute, rarely occur. These diseases cannot prevail where the bowels are loose. Inflammations of the eyes occur with running, but are not

\(^{1}\) μετέωρος “elevated,” both here and in Chapter XXIV, seems, when applied to springs, to mean the opposite of “deep,” i.e. rising from a point near the surface of the soil. Contrast Chapter VII, where water ἐκ βαθύτατων πηγῶν is said to be warm in winter and cool in summer.

\(^{2}\) That is, epilepsy. Coray's reading means, “that affection which they think is caused by Heaven, and to be sacred.”

\(^{3}\) Or “forms.”

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όλιγοχρόνιοι, ἢν μὴ τι κατάσχη νόσημα πώγκοι-νον ἐκ μεταβολῆς μεγάλης. ἡ καὶ ὁκόταν τὰ πεντήκοντα ἐτεα ἀνώποιους, ὁκόταν ἐξαίφνης ἠλιω-θέωσι τὴν κεφαλὴ τοῦ ἱγνώσωσι. ταύτα μὲν τὰ νοσήματα αὐτοῖσι ἐπιχώρια ἐστὶ. χωρὶς δὲ, ἢν τι πάγκοινον κατάσχη νόσημα ἐκ μεταβολῆς τῶν ὦρεων, καὶ τοῦτον μετέχουσιν.

IV. Ὁκόσαι δ’ ἀντικέονται τούτων πρὸς τὰ πνεῦμα τὰ ψυχρὰ τῶν δυσμένων τῶν θερμῶν τοῦ ἠλίου καὶ τῆς ἀνατολῆς τῆς θερινῆς, καὶ αὐτής ταύτα τὰ πνεῦμα ἐπιχώρια ἐστὶ, τοῦ δὲ νότον καὶ τῶν θερμῶν πνευμάτων σκέπη, ὡδε ἔχει περὶ τῶν πολίων τούτων πρῶτον μὲν τὰ υδατα σκληρά τε καὶ ψυχρὰ ὡς ἐπὶ τὸ πλήθος ἐγχύνεται. τοὺς δὲ ἀνθρώπους εὐτόνους τε καὶ σκελιφροὺς ἀνάγκη εἶναι, τοὺς τε πλείους τὰς κοιλίας ἀτεράμνους ἔχειν καὶ σκληράς τὰς κατα, τὰς δὲ ἀνώ εὔρωτερας χιλιώδεις τε μᾶλλον ἡ φλεγματίας εἶναι. τὰς δὲ κεφαλὰς υγιεῖς ἐχοὺσι καὶ σκληρὰς ῥηγματίας τε εἰσιν ἐπὶ τὸ πλήθος. νοσεύματα δὲ αὐτοῦσι ἐπιδημεῖ τάδε: πλευρίτιδες τε πολλαὶ αἱ τε ἤξεια νομιζο-μεναι νοῦσου. ἀνάγκη δὲ ὡδε ἔχειν, ἠκόταν αἱ κοιλίαι σκληραί ἐρωτίνει ἐμπυοί τε πολλοὶ γίνονται ἀπὸ πάσης προφάσιος. τοῦτον δὲ αἵτιον ἐστὶ τοῦ σώματος ἡ ἐντασις καὶ ἡ σκληρότης τῆς κοιλίης. ἡ γάρ ἡ ἡ ἐπιχρήσης ῥηγματίας ποιεῖ εἶναι καὶ τοῦ υδατος ἡ ψυχρότης. ἐδώδους δὲ ἀνάγκη

1 μεγάλης omitted by Greek MSS.: de magna metabula 7027.

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serious; they are of short duration, unless a general epidemic take place after a violent change. When they are more than fifty years old, they are paralyzed by catarrhs supervening from the brain, when the sun suddenly strikes their head or they are chilled. These are their endemic diseases, but besides, they are liable to any epidemic disease that prevails through the change of the seasons.

IV. But the following is the condition of cities with the opposite situation, facing the cold winds that blow from between the summer setting and the summer rising of the sun, being habitually exposed to these winds, but sheltered from the hot winds and from the south. First, the waters of the region are generally hard and cold. The natives must be sinewy and spare, and in most cases their digestive organs are costive and hard in their lower parts, but more relaxed in the upper. They must be bilious rather than phlegmatic. Their heads are healthy and hard, but they have in most cases a tendency to internal lacerations. Their endemic diseases are as follow. Pleurisies are common, likewise those diseases which are accounted acute. It must be so, since their digestive organs are hard, and the slightest cause inevitably produces in many patients abscesses, the result of a stiff body and hard digestive organs. For their dryness, combined with the coldness of the water, makes them liable to internal lacerations. Such

2 υπερβάλλωσι Coray: υπερβάλλωσι MSS.
3 εγγίνεται Littre: γλυκαίνεται most MSS.: οὐ γλυκαίνεται Coray: καὶ ἄλυκὰ γίνεται Kühlewein.
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tὰς τοιαύτας φύσιας εἶναι καὶ οὺ πολυπότας· οὐ γὰρ οὖν τε ἀμα πολυβόρους τε εἶναι καὶ πολυπότας· ὁ φθαλμιὰς τε γίνεσθαι μὲν διὰ χρόνου, γίνεσθαι δὲ σκληρὰς καὶ ἵσχυρὰς, καὶ εὐθέως ῥήγυνυσθαι τὰ ὁμματα· αἱμορροίας δὲ ἐκ τῶν ῥινῶν τοῖς νεωτέροις τρυῆκοντα ἐτέων γίνεσθαι ἱσχυρὰς τοῦ θέρεσι· τὰ τε ἱερὰ νοσεύματα καλεύμενα, ὀλίγα μὲν ταῦτα, ἵσχυρὰ δὲ. μακροβίοις δὲ τοὺς ἀνθρώπους τούτους μᾶλλον εἰκὸς εἶναι τῶν ἐτέρων· τὰ τε ἐλκεα οὐ φλεγματώδεα ἐγχύνεσθαι οὐδὲ ἀγριοῦσθαι· τὰ τε ἱθεα ἁγριώτερα ἢ ἁμερώτερα. τοῖς μὲν ἀνδρᾶσι ταῦτα τὰ νοσήματα ἐπιχώρια ἐστὶ· καὶ χωρίς, ἢν τι πάγκοιον κατασχῆ εκ μεταβολῆς τῶν ὀρέων· τῆσι δὲ γυναιξὶ· πρῶτον μὲν στερίσαι τοῖς νεωτέροις τριήκοντα ετῶν γίνεσθαι ἱσχυρὰς τὸν θερεος· τὰ τε ιερά νοσεύματα καθεύμενα, ολίγα μὲν ταῦτα, ἵσχυρὰ δὲ. μακροβίοις δὲ τοὺς
30 τίκτουσι χαλεπῶς· ἐκτιτρώσκουσι δὲ οὐ σφόδρα. ὀκόταν δὲ τέκωσι, τὰ παιδία ἀδύνατοι τρέφειν εἰσι· τὸ γὰρ γάλα ἀποσβέννυται ἀπὸ τῶν ύδατων τῆς σκληρότητος καὶ ἀτεραμνίας· 33 φθίσεις τε γίνονται συχναὶ ἀπὸ τῶν τοκετῶν. ύπὸ γὰρ βιῆς ῥήγματα ἵσχυοσι καὶ σπάσματα· τοῖς δὲ παιδίοις ὑδρωπεῖς ἐγχύνονται ἐν τοῖς ὀρχεσιν, ἐως μικρὰ ἢ· ἐπειτα προιόντως τῆς ἡλικίας ἀφανίζονται· ἤβωσι τε ὦψε ἐν ταῦτῃ τῇ πόλει.
40 ἤβωσι τε ὦψε ἐν ταῦτῃ τῇ πόλει.

V. Περὶ μὲν οὖν τῶν θερμῶν πνευμάτων καὶ τῶν ψυχρῶν καὶ τῶν πολύων τούτων ὧδε ἔχει ὡς προείρηται. ὀκόσαι δὲ κέονται πρὸς τὰ πνεύματα

1 So most MSS.: omitted by 3* b and Kühlewein. It contradicts Chapter VII, 11, 20, 21.
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constitutions necessarily make men eat much and drink little; for one cannot be both a great eater and a great drinker. Inflammations of the eyes occur at last; they are hard and violent, and rapidly cause rupture of the eyes. Men under thirty suffer from violent bleedings at the nose in summer. Instances of the disease called "sacred" are rare but violent. These men are more likely to be long-lived than are others. Their sores become neither phlegmatic nor malignant, but their characters incline to fierceness, not to mildness. For men these diseases are endemic, besides there are epidemic diseases which may prevail through the change of the seasons. As to the women, firstly many become barren through the waters being hard, indigestible and cold. Their menstrual discharges are not healthy, but are scanty and bad. Then childbirth is difficult, although abortion is rare. After bearing children they cannot rear them, for their milk is dried up through the hardness and indigestibility of the waters, while cases of phthisis are frequent after parturition, for the violence of it causes ruptures and strains. Children suffer from dropsies in the testicles while they are little, which disappear as they grow older. In such a city puberty is late.

V. The effects of hot winds and of cold winds on these cities are such as I have described; the following are the effects of winds on cities lying

1 "Suppurating."

2 στερίζαι Coray: στερίφωναι or στριφὼν MSS. : στριφῶν Ermerins and Reinhold.
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τὰ μεταξὺ τῶν θερινῶν ἀνατολέων τοῦ ἡλίου καὶ τῶν χειμερινῶν καὶ ὅκοσαι τὸ ἐναντίον τούτων, ὥδε ἔχει περὶ αὐτέων· ὅκοσαι μὲν πρὸς τὰς ἀνατολάς τοῦ ἡλίου κέονται, ταῦτας εἴκοσι εἶναι ὑγιεινοτέρας τῶν πρὸς τὰς ἀρκτους ἐστραμμένων καὶ τῶν πρὸς τὰ θερμά, ἦν καὶ στάδιον 1 τὸ μεταξὺ ᾗ. πρῶτον 2 μὲν γὰρ μετριώτερον ἔχει τὸ θερμόν καὶ τὸ ψυχρόν· ἔπειτα τὰ ὑδάτα, ὅκοσα πρὸς τὰς τοῦ ἡλίου ἀνατολάς ἐστι, ταῦτα λαμπρὰ τε εἶναι ἀνάγκη καὶ εὐώδεα καὶ μαλακὰ καὶ ἐρατεινὰ ἐγγίνεσθαι ἐν ταύτῃ τῇ πόλει· ὁ γὰρ ἡλιός ἄκωλυς καὶ νυσχως καὶ καταλάμπων· τὸ γὰρ ἐωθινὸν ἐκάστοτε αὐτὸς ὁ ἦλιος ἐπέχει ὡς ἐπὶ τὸ πολύ. 3 τὰ τε εἴδεα τῶν ἀνθρώπων εὐχροά τε καὶ ἀνθηρά ἐστι μάλλον ἢ ἀλλὰ ἢν ποιεῖον χειμερινά εἰσι τῶν προσβορείων, ἤπερ καὶ τὰ ἄλλα τὰ ἐμφυόμενα ἀμείνω ἐστίν. ἐνεκε τε μάλιστα ἢ οὕτω κειμένη πόλις ἢρι κατὰ τὴν μετριότητα τοῦ θερμοῦ καὶ τοῦ ψυχροῦ· τὰ τε νοσεύματα ἐλάσσω μὲν γίνεται καὶ ἀσθενεῖστερα, ἐνεκε δὲ τοῖς ἐν τῇ συνεργεῖσι πόλεσι γενομένοις νοσεύμαις τῇ πρὸς τὰ θερμά πνεύματα ἐστραμμένησιν. ἀἱ τε γυναῖκες αὐτὸθι ἀρικύμονες 4 εἰσὶ σφόδρα καὶ τίκτουσι βριθίδιως.

VI. Περὶ μὲν τούτων ὥδε ἔχει, ὅκοσαι δὲ πρὸς τὰς δύσιας κεῖνται καὶ αὐτὴν ἐστὶ σκέπη

1 So all MSS. and editors. I would insert μόνον.
2 πρῶτον Coray: πρότερον MSS.
3 The part within daggers is as given in most MSS. For κωλύει (which cannot govern ὑδάτα as an object) Coray would read καλλύνει, and Ermerins and Reinhold bracket 80
exposed to those between the summer and winter risings of the sun, and to those opposite to these. Those that lie towards the risings of the sun are likely to be healthier than those facing the north and those exposed to the hot winds, even though they be but a furlong apart. In the first place, the heat and the cold are more moderate. Then the waters that face the risings of the sun must be clear, sweet-smelling, soft and delightful, in such a city. For the sun, shining down upon them when it rises, purifies them. The persons of the inhabitants are of better complexion and more blooming than elsewhere, unless some disease prevents this. They are clear-voiced, and with better temper and intelligence than those who are exposed to the north, just as all things growing there are better. A city so situated is just like spring, because the heat and the cold are tempered; the diseases, while resembling those which we said occur in cities facing the hot winds, are both fewer and less severe. The women there very readily conceive and have easy deliveries.

VI. Such are the conditions in these cities. Those that lie towards the settings of the sun, and are exposed to those between the summer and winter risings of the sun, and to those opposite to these. Those that lie towards the risings of the sun are likely to be healthier than those facing the north and those exposed to the hot winds, even though they be but a furlong apart. In the first place, the heat and the cold are more moderate. Then the waters that face the risings of the sun must be clear, sweet-smelling, soft and delightful, in such a city. For the sun, shining down upon them when it rises, purifies them. The persons of the inhabitants are of better complexion and more blooming than elsewhere, unless some disease prevents this. They are clear-voiced, and with better temper and intelligence than those who are exposed to the north, just as all things growing there are better. A city so situated is just like spring, because the heat and the cold are tempered; the diseases, while resembling those which we said occur in cities facing the hot winds, are both fewer and less severe. The women there very readily conceive and have easy deliveries.
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tῶν πνευμάτων τῶν ἀπὸ τῆς ἱσθὶς πνεόμενων τά τε θερμαὶ πνεύματα παραρρεῖ καὶ τά ψυχρὰ ἀπὸ τῶν ἄρκτων, ἀνὰγκη ταῦτας τὰς πόλιας θέσιν κεῖσθαι νοσερωτάτην. πρῶτον μὲν γὰρ τὰ ύδατα οὐ λαμπρά· αὐτοῖς δὲ, ὅτι ὁ ἠρή τὸ ἐνωθινὸν κατέχει ὡς ἐπὶ τὸ πολὺ, ὀστὶς τῷ ύδατι ἐγκαταμεγνύμενος τὸ λαμπρὸν ἀφανύζει· ὦ γὰρ ἡλίος πρὶν ἄνω ἀρθήναι οὐκ ἐπιλάμπει. τοῦ δὲ θέρεως ἐσωθεὶς μὲν ἀφραὶ ψυχραὶ πνεύσασι καὶ δρόσου πίπτουσι· τὸ δὲ λοιπὸν ἥλιος ἑγκαταδύων ὡστε μάλιστα διέψει τοὺς ἀνθρώπους, διὸ καὶ ἄχρονος τε εἰκὸς εἶναι καὶ ἀρρώστους, τῶν τε νοσεμάτων πάντων μετέχειν μέρος τῶν προειρημένων· οὔ δὲν γὰρ αὐτοῖς ἀποκέκρυται. βαρυφώνως τε εἰκὸς εἶναι καὶ βραχχόδεας διὰ τὸν ἥρα, ὅτι ἀκάθαρτος ὡς ἐπὶ τὸ πολὺ αὐτόθι γίνεται καὶ νοσόδης· οὔτε γὰρ ὑπὸ τῶν βορείων ἐκκρίνεται σφόδρα· οὔ γὰρ προσ-

έχουσι τὰ πνεύματα· ἂ τε προσέχουσιν αὐτοῖς καὶ πρόσκεινται ὑδατεινότατα ἐστὶν· ἐπεὶ τοιαῦτα τὰ ἀπὸ τῆς ἐσπέρης πνεύματα· ἐοικέον τε μετοπόρω μάλιστα ἡ θέσις ἡ τοιαύτη τῆς πόλιος κατὰ τὰς τῆς ἡμέρης μεταβολὰς, ὅτι πολὺ τὸ μέσον γίνεται τοῦ τε ἐνωθινοῦ καὶ τοῦ πρὸς τὴν δείλην.

VII. Περὶ μὲν πνευμάτων, ἂ τε ἐστὶν ἐπιτηδεία καὶ ἀνεπιτηδεία, ὧδε ἐχεῖ. περὶ δὲ τῶν λοιπῶν ὑδάτων βούλομαι διηγησάσθαι, ἂ τε ἐστὶ νοσαίδεα καὶ ἂ νυμεινότατα καὶ ὁκόσα ἄφ' ὑδατος κακὰ εἰκὸς γίνεσθαι καὶ ὁσα ἀγαθά· πλεῖστον γὰρ

1 ἐπεὶ τοιαῦτα τὰ ἀπὸ Coray: ἐπεὶ τὰ ἐπὶ most MSS.
2 λοιπῶν omitted by 7027 and Wilamowitz.
sheltered from the east winds, while the hot winds and the cold north winds blow past them—these cities must have a most unhealthy situation. In the first place, the waters are not clear, the reason being that in the morning mist is generally prevalent, which dissolves in the water and destroys its clearness, as the sun does not shine upon it before it is high on the horizon. In the summer cold breezes blow in the morning and there are heavy dews; for the rest of the day the sun as it advances towards the west thoroughly scorches the inhabitants, so that they are likely to be pale and sickly, subject to all the diseases aforesaid, for none are peculiar to them. They are likely to have deep, hoarse voices, because of the atmosphere, since it is usually impure and unhealthy in such places. For while it is not clarified much by the north winds, which are not prevalent there, the winds that do prevail insistently are very rainy, such being the nature of westerly winds. Such a situation for a city is precisely like autumn in respect of the changes of the day, seeing that the difference between sunrise and afternoon is great.

VII. So much for winds, healthy and unhealthy. I wish now to treat of waters, those that bring disease or very good health, and of the ill or good that is likely to arise from water. For the influence

1 αὑτοί may be either a dative of advantage or one of disadvantage. There can thus be two meanings:—

(1) "for none are isolated to their advantage," i.e. they are exempt from none;
(2) "for none are isolated to their disadvantage," i.e. they have no disease peculiar to themselves. I have taken the latter meaning, with Littré, but a good case could be made out for the former.
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μέρος συμβάλλεται ἐς τὴν ύγιείνην. ὁκόσα μὲν οὖν ἐστὶν ἐλώδεα καὶ στάσιμα καὶ λιμναία, ταύτα ἀνάγκη τοῦ μὲν θέρεος εἶναι θερμὰ καὶ παχέα καὶ ὀδηγήν ἔχοντα, ἀτε οὐκ ὀπόρρυτα ἔοντα· ἀλλὰ τοῦ ὁμβρίου ὑδατος ἐπιφερομένου 1 αἰεὶ νέου τοῦ τε ᾦλίου καίοντος ἀνάγκη ἄχροα τε εἶναι καὶ πονηρὰ καὶ χολώδεα, τοῦ δὲ χειμῶνος παγετώδεια τε καὶ ψυχρὰ καὶ τεθολομένα ὑπὸ τε χίωνος καὶ παγετῶν, ὡστε φλεγματωδέστατα εἶναι καὶ βραγχωδέστατα. τοῖσι δὲ πίνουσι σπλήνας μὲν αἰεὶ μεγάλους εἶναι καὶ μεμυωμένους καὶ τὰς γαστέρας σκηνρᾶς τε καὶ λεπτᾶς καὶ θερμᾶς, τούς δὲ ὦμους καὶ τὰς κληρίδας καὶ τὸ πρόσωπον καταλελειπτύσθαι· ἔς γὰρ τοῦ σπλήνα αἱ σάρκες συντίκονται, διότι ὁ σχοῦν εἶσιν ἐδώδους τε εἶναι τούς τοιούτους καὶ διψηροὺς· τὰς τε κοιλίας ἥρωτάτας τε καὶ θερμοτάτας καὶ τὰς ἀνώ καὶ τὰς κάτω ἑχειν, ὡστε τῶν φαρμάκων ἀσχυροτέρων δεισθαί. τούτο μὲν τὸ νόσημα αὐτοῖσι σύντροφον ἐστὶ καὶ θέρεος καὶ χειμῶνος. πρὸς δὲ τούτοισιν οἱ ὑδρωπτεῖς πλεῖστοι τε γίνονται καὶ θανατωδέστατοι, τοῦ γὰρ θέρεος δυσεντερία τε πολλαὶ ἐμπίπτουσι καὶ διάρροιαν τε καὶ πυρετοὶ τεταρταῖοι πολυχρόνιοι. ταῦτα δὲ τὰ νοσεύματα μηκυνθέντα τὰς τοιαύτας φύσιας ἐς ὑδροπας καθίστησι καὶ ἀποκτείνει. ταῦτα μὲν αὐτοῖσι τοῦ θέρεος γίνεται. τοῦ δὲ χειμῶνος τοῦσι νεωτέρους μὲν περιπνευμονίας τε καὶ μανιώδεα νοσεύματα, τοῦσι δὲ πρεσβυτέρους καῦσοι διὰ τὴν τῆς κοιλίης σκληρότητα. τῆσι δὲ γυναιξὶν οἰδήματα ἐγγίνεται καὶ φλέγμα λευκόν, καὶ ἐν γαστρὶ ἐσχονοὺς μόλις καὶ τίκτουσι χαλεπῶς· μεγάλα τε τὰ ἐμβρύνα καὶ

1
of water upon health is very great. Such as are marshy, standing and stagnant must in summer be hot, thick and stinking, because there is no outflow; and as fresh rain-water is always flowing in and the sun heats them, they must be of bad colour, unhealthy and bilious. In winter they must be frosty, cold and turbid through the snow and frosts, so as to be very conducive to phlegm and sore throats. Those who drink it have always large, stiff spleens, and hard, thin, hot stomachs, while their shoulders, collar-bones and faces are emaciated; the fact is that their flesh dissolves to feed the spleen, so that they are lean. With such a constitution they eat and drink heavily. Their digestive organs, upper and lower, are very dry and very hot, so that they need more powerful drugs. This malady is endemic both in summer and in winter. In addition the dropsies that occur are very numerous and very fatal. For in the summer there are epidemics of dysentery, diarrhoea and long quartan fever, which diseases when prolonged cause constitutions such as I have described to develop dropsies that result in death. These are their maladies in summer. In winter young people suffer from pneumonia and illnesses attended by delirium, the older, through the hardness of their digestive organs, from ardent fever. Among the women occur swellings and leucophlegmasia; they conceive hardly and are delivered with difficulty. The babies are big and swollen, and

1 ἐπιφερομένου b: ἐπιτρεφομένου most MSS.
οίδέοντα. ἔπειτα ἐν τῇ καὶ πονηρᾷ γίνεται, η τῇ κάθαρσις τῇ γυναιξῖν
οὐκ ἐπιγίνεται χρηστῇ μετὰ τοῦ τόκου. τούτῳ δὲ παιδίοις κῆλαι ἐπιγίνεται μάλιστα καὶ τοῖς ἀνυμάτις κήροι καὶ ἐλκεα ἐν τῇ κνήμηςιν, ὡστε τὰς τοιαύτας φύσιας οὐχ οἶνος τῇ μακροβίους εἶναι, ἀλλὰ προγηράσκειν τοῦ χρόνου τοῦ ἱκνευμένου. ἐτί δὲ αἱ γυναίκες δοκέουσιν ἔχειν ἐν γαστρί, καὶ ὅκοταν ὁ τόκος ἤ, ἀφανίζεται τὸ πλήρωμα τῆς γαστρὸς. τούτῳ δὲ γίνεται, ὅκοταν ὑδρωπιήσωσιν αἱ υστέραι. τὰ μὲν τοιαύτα ὑδατὰ νομίζω μοχ-θηρὰ εἶναι πρὸς ἅπαν χρῆμα· δεύτερα δὲ ὀσων εἰεν 1 αἱ πηγαὶ ἐκ πεπτρέων—σκληρὰ γὰρ ἀνάγκη εἶναι—ἡ ἐκ γῆς, ἀκόοι θερμα ὑδατὰ ἑστὶν, ἡ σίδηρος γίνεται ἡ χαλκὸς ἡ ἄργυρος ἡ χρυσὸς ἡ θεῖοι ἡ στυγχηρίῃ ἡ ἀσφαλτοῦ ἡ νίτρων. τἀῦτα γὰρ πάντα ὑπὸ βίης γίνονται τοῦ θερμοῦ. οὐ τοῖνυν οἶνον τε ἐκ τοιαύτης γῆς ὑδατὰ ἄγαθὰ γίνεσθαι, ἀλλὰ σκληρὰ καὶ καυσώδεα διουρεῖσθαι τε χαλεπὰ καὶ πρὸς τὴν διαχώρισιν ἐναντία εἶναι. ἀριστα δὲ ὅκοσα ἐκ μετέωρων χωρίων ἤ ἄργυρον καὶ λόφων γενρῶν. αὕτα τε γὰρ ἐστὶ γλυκέα καὶ λευκὰ καὶ τὸν οἶνον φέρειν ὅλιγον οἰά τὲ ἑστὶν. τοῦ δὲ χειμῶνος θερμα γίνεται, τοῦ δὲ θέρεως ψυχρᾶ. οὔτω γὰρ ἀν εἰ ἐκ βαθυτάτων πηγῶν· μάλιστα δὲ ἐπαινέω ὃν τὰ ρεύματα πρὸς τὰς ἀνατολὰς τοῦ ἡλίου ἐρρόγασι καὶ μᾶλλον πρὸς τὰς θερινὰς. ἀνάγκη γὰρ λαμπρότερα εἶναι καὶ εὐώδεα καὶ κούφα. ὅκοσα δὲ ἑστὶν ἀλυκὰ καὶ ἀτέραμα καὶ σκληρὰ, ταῦτα μὲν πάντα πίνειν οὐκ ἀγαθὰ· εἰσὶ δὲ ἐναι φύσιες καὶ νοσεύματα, ἐς ἐπιτήδεια ἐστὶ τὰ τοιαύτα ὑδατα πινόμενα, 86
then, as they are nursed, they become emaciated and miserable. The discharge after childbirth is bad. Children are very subject to hernia and men to enlarged veins and to ulcers on the legs, so that such constitutions cannot be long-lived but must grow prematurely old. Moreover, the women appear to be with child, yet, when the time of delivery comes, the fullness of the womb disappears, this being caused by dropsy in that organ. Such waters I hold to be absolutely bad. The next worst will be those whose springs are from rocks—for they must be hard—or from earth where there are hot waters, or iron is to be found, or copper, or silver, or gold, or sulphur, or alum, or bitumen, or soda. For all these result from the violence of the heat. So from such earth good waters cannot come, but hard, heating waters, difficult to pass and causing constipation. The best are those that flow from high places and earthy hills. By themselves they are sweet and clear, and the wine they can stand is but little. In winter they are warm, in summer cold. They would naturally be so, coming from very deep springs. I commend especially those whose flow breaks forth towards the rising—by preference the summer rising—of the sun. For they must be brighter, sweet-smelling and light; while all that are salt, harsh and hard are not good to drink, though there are some constitutions and some diseases which are benefited by drinking such waters, concerning which I will speak

1 Or "consumptive."

1 εἴλευ so most MSS.: εἴην V: εἴσον Reinhold (unnecessarily, for the "vague" opt. without &ν is not rare in the Hippocratic writings). However, 7027 reads sunt.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

70 περὶ δὲν φράσῳ αὐτίκα· ἔχει δὲ περὶ τοὐτῶν ὡδε· ὁκόσων μὲν αἱ πηγαὶ πρὸς τὰς ἀνατολὰς ἐξουσι, ταῦτα μὲν ἀριστὰ αὐτὰ ἔωυτῶν ἔστι· δεύτερα δὲ τὰ μεταξὺ τῶν θερινῶν ἀνατολέων ἔστι τοῦ ἧλιου καὶ δυσίων, καὶ μᾶλλον τὰ πρὸς τὰς ἀνατολὰς· τρίτα δὲ τὰ μεταξὺ τῶν δυσμεῶν τῶν θερινῶν καὶ τῶν χειμερινῶν φαυλότατα δὲ τὰ πρὸς τὸν νότον καὶ τὰ μεταξὺ τῆς χειμερινῆς ἀνατολῆς καὶ δύσιος. καὶ ταῦτα τοῖσι μὲν νοτίους πάνυ πονηρά, τοῖσι δὲ βορείους ἀμείνω· τούτοισι δὲ πρέπει ὡδε χρησθαι· ὡστις μὲν ὑγιαίνει τε καὶ ἔρρωται, μηδὲν διακρίνειν, ἀλλὰ πίνειν αἰεὶ τὸ παρεόν. ὡστὶς δὲ νοῦσον εἴνεκα βούλεται τὸ ἐπιτηδεύοντον πίνειν, ὡδε ἀν ποιεὼν μάλιστα τυγχάνοι τῆς υγίεις· ὁκόσων μὲν αἱ κοιλίαι σκληραὶ εἰσὶ καὶ συγκαλεῖσιν ἄγαθαί, τούτῳσι μὲν τὰ γυναῖκατα συμφέρει καὶ κουφότατα καὶ λαμπρότατα· ὁκόσων δὲ μαλθακαὶ αἱ νησίες καὶ ὑγραὶ εἰσὶ καὶ φλεγματώδεις, τούτῳσι δὲ τὰ σκληρότατα καὶ ἀτεραμνότατα καὶ τὰ υφαντάτα·

80 οὕτω γὰρ ἀν ξηραίνοιτο μάλιστα· ὁκόσα γὰρ ὑδατὰ ἐστὶν ἐφεισὶ ἀριστα καὶ τακερώτατα, ταῦτα καὶ τὴν κοιλίην διαλύειν εἰκὸς μάλιστα καὶ διαντήκειν· ὁκόσα δὲ ἐστὶν ἀτέραμμα καὶ σκληρὰ καὶ ήκιστα ἐφανά, ταῦτα δὲ συνίστησι μάλιστα τὰς κοιλίας καὶ ξηραίνει. ἀλλὰ γὰρ ψευσάμενοι εἰσίν οἱ άνθρωποι τῶν ἐμφορίων υδάτων πέρι δι’ ἀπειρή, καὶ οἱ νομίζεται διαχωρητικά· τὰ δὲ ἐνεντιότατα ἐστὶ πρὸς τὴν διαχώρησιν ἀτέραμμα γὰρ καὶ ἀνέφανα, ὡστε καὶ τὴν κοιλίην ὑπ’ αὐτῶν 100 στύφεσθαι μᾶλλον ἡ τήκεσθαι.
presently. Aspect affects spring waters thus. Those whose sources face the risings of the sun are the very best. Second in excellence come those between the summer risings and the summer settings, by preference in the direction of the risings. Third best are those between the summer and winter settings. The worst are those that face the south, and those between the winter rising and setting. These are very bad indeed when the winds are in the south, less bad when they are in the north. Spring waters should be used thus. A man in health and strength can drink any water that is at hand without distinction, but he who because of disease wishes to drink the most suitable can best attain health in the following way. Those whose digestive organs are hard and easily heated will gain benefit from the sweetest, lightest and most sparkling waters. But those whose bellies are soft, moist, and phlegmatic, benefit from the hardest, most harsh and saltish waters, for these are the best to dry them up. For waters that are best for cooking and most solvent naturally loosen the digestive organs the most and relax them; but harsh waters, hard and very bad for cooking, contract most these organs and dry them up. In fact the public are mistaken about saline waters through inexperience, in that they are generally considered to be laxative. The truth is that they are just the reverse; they are harsh and bad for cooking, so that the digestive organs too are stiffened by them rather than loosened.

1 ψευσάμενοι so V Ἱβ: ἐψευσάμενοι Kühlewein.
2 καὶ οὖτι MSS. : Wilamowitz would delete οὖτι; Coray would read κατοὖτι for καὶ ; οὖτι. Perhaps καὶ should be deleted.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

VIII. Καί περὶ μὲν τῶν πηγαίων ὕδατων οἶδε ἔχει. περὶ δὲ τῶν ὀμβρίων καὶ ὁκόσα ἀπὸ χίωνος φράσῳ ὅκως ἔχει. τὰ μὲν οὖν ὀμβρια κουφότατα καὶ γλυκύτατα ἐστὶ καὶ λεπτότατα καὶ λαμπρότατα. τὴν τε γὰρ ἀρχὴν ὁ ἥλιος ἀνάγει καὶ ἀναρτάζει τοῦ ὕδατος τὸ τε λεπτότατον καὶ κουφότατον. δήλου δὲ οἱ ἄλλοι ποιέοναι. τὸ μὲν γὰρ ἄλμυρὸν λείπεται αὐτοῦ ὑπὸ πάχεος καὶ βάρεος καὶ γίνεται ἄλλος, τὸ δὲ λεπτότατον ο ἥλιος ἀναρτάζει ὑπὸ κουφότητος. ἀνάγει δὲ τὸ τοιοῦτο οὐκ ἀπὸ τῶν ὕδατων μοῦνοι τῶν λιμναίων, ἀλλὰ καὶ ἀπὸ τῆς βαλάσσης καὶ εἰς ἀπάντων ἐν ὁκόσοις υγρῶν τι ἐνεστίν. ἐνεστί δὲ ἐν παντὶ χρήματι. καὶ εἰς αὐτῶν τῶν ἀνθρώπων ἀγεῖ τὸ λεπτότατον τῆς ἱκμάδος καὶ κουφότατον. τεκμήριον δὲ μέγιστον ὅταν ἄνθρωπος ἐν ἡλίῳ βαδίζῃ ἡ καθίζῃ ἱμάτιον ἔχων, ὁκόσα μὲν τοῦ χρωτὸς ὁ ἥλιος ἐφόρα, οὐχ ἐδρόῃ ἀν ὁ γὰρ ἥλιος ἀναρτάζει τὸ προφανεῖον τοῦ ἐδρῶτος ὁκόσα δὲ ὑπὸ τοῦ ἱμάτιον ἐσκέπασται ἡ ὑπ' ἄλλου του, ἐδρόη. εἶσαγεται μὲν γὰρ ὑπὸ τοῦ ἥλιου καὶ βιάζεται, σύζεται δὲ ὑπὸ τῆς σκέπης, ὡστε μὴ ἀφαιρεῖςθαι ὑπὸ τοῦ ἥλιου. ὁκόταν δὲ ἐς σκίνην ἀφίκηται, ἀπαν τὸ σώμα ὁμοίως ὕδει. οὐ γὰρ ἔτι ὁ ἥλιος ἐπιλάμπει. διὰ ταῦτα δὲ καὶ σήπεται τῶν ὕδατων τάχιστα ταῦτα καὶ ὀξύμην ἱσχει πονηρὴν τὸ ὀμβριόν, ὦτι ἀπὸ πλείστων συνήκται καὶ συμμέμικται, ὡστε σύνεσθαι τάχιστα. ἔτι δὲ πρὸς τούτους ἐπειδὰν ἀρπασθῇ καὶ μετεωρισθῇ περιφερόμενον καὶ καταμεμμεμένον ἐς τὸν ἥερα, τὸ μὲν θολερὸν αὐτοῦ καὶ νυκτοειδῆς ἐκκρινεται καὶ ἠχίσταται καὶ γίνεται ἡηρ καὶ ὀμίχλη, τὸ δὲ λαμπρότατον 3 90
VIII. Such are the facts about spring waters. I will now proceed to speak of rain water and snow water. Rain waters are the lightest, sweetest, finest and clearest. To begin with, the sun raises and draws up the finest and lightest part of water, as is proved by the formation of salt. The brine, owing to its coarseness and weight, is left behind and becomes salt; the finest part, owing to its lightness, is drawn up by the sun. Not only from pools does the sun raise this part, but also from the sea and from whatever has moisture in it—and there is moisture in everything. Even from men it raises the finest and lightest part of their juices. The plainest evidence thereof is that when a man walks or sits in the sun wearing a cloak, the parts of his skin reached by the sun will not sweat, for it draws up each layer of sweat as it appears. But those parts sweat which are covered by his cloak or by anything else. For the sweat drawn forcibly out by the sun is prevented by the covering from disappearing through the sun's power. But when the man has come into a shady place, his whole body sweats alike, as the sun no longer shines upon it. For this reason too rain-water grows foul quicker than any other, and has a bad smell; being a mixture gathered from very many sources it grows foul very quickly. Furthermore, when it has been carried away aloft, and has combined with the atmosphere as it circles round, the turbid, dark part of it separates out, changes and becomes mist and fog, while the clearest and

1 Cobet would insert γὰρ after ὅταν.
2 ἵδει. Heringa, from Erotian, who gives ἵδειν = ἱδροῦν: ἵδει most MSS.; ἵδει Coray and Littré.
3 λαμπρότατον V Ἱ b; λεπτότατον many MSS.
καὶ κοινότατον αὐτοῦ λείπεται καὶ γλυκαίνεται ὑπὸ τοῦ ἄλοιπον καὶ ἕφορον. γίνεται δὲ καὶ τάλα πάντα τὰ ἕψόμενα αἰεὶ γλυκύτερα. ἐώς μὲν οὖν διεσκεδασμένον ἦ καὶ μήπω συνεστίκη, φέρεται μετέωρον. ὅκοταν δὲ κοι ἀθροισθῇ καὶ συστραφῇ ἐς τὸ αὐτὸ ὑπὸ ἀνέμων ἀλλήλοις ἐναντιωθέντων ἐξαίφνης, τότε καταρρήγνυται, ἥ ἂν τούχῃ πλεῖστον συστραφέν. τότε γὰρ ἐοικὸς τότῳ μᾶλλον γίνεσθαι, ὅκοταν τὰ νέφεα ὑπὸ ἀνέμου στάσιν μὴ ἔχοντος ὅρμημένα ἐόντα καὶ χωρέοντα ἐξαίφνης ἀντικόψη πνεῦμα ἐναντίον καὶ ἑτερὰ νέφεα. ἐνταῦθα τὸ μὲν πρῶτον αὐτοῦ συστρέφεται, τὰ δὲ ὅπισθεν ἐπιφέρεται τε καὶ οὕτω παχύνεται καὶ μελαινεται καὶ συστρέφεται ἐς τὸ αὐτὸ καὶ ὑπὸ βάρεος καταρρήγνυται καὶ ὀμβροὺ γίνονται. ταῦτα μὲν ἐστὶν ἀρίστα κατὰ τὸ εἰκός. δεῖται δὲ ἀφέψεσθαι καὶ ἀποσήπεσθαι εἰ δὲ μὴ, ὅρμην ἵσχει πονηρὴν καὶ βραγχὸς καὶ βῆχας καὶ βαρυφωνίη τοῖς πίνουσι προσίσταται.

Τὰ δὲ ἄπὸ χιόνος καὶ κρυστάλλων πονηρὰ πάντα. ὅκοταν γὰρ ἀπαξ παγη, οὐκ ἔτι ἐς τὴν ἀρχαῖν φύσιν καθίσταται, ἀλλὰ τὸ μὲν αὐτοῦ λαμπρὸν καὶ κοῦφον καὶ γλυκὺ ἐκκρίνεται καὶ ἀφανίζεται, τὸ δὲ θολωδέστατον καὶ σταθμωδέστατον λείπεται. γνοίης δ' ἂν ὅδε εἰ γὰρ βούλει, ὅταν ἦ χειμών,5 ἐς ἀγγείον μέτρῳ ἐγχέας ὕδωρ θείναι ἐς τὴν αἰθρίῃν, ἵνα πήξεται μάλιστα, ἐπειτὰ τῇ ὑπέραϊ ἐσενεγκών ἐς ἀλέην, ὅκου χαλάσει

1 τὰ, Wilamowitz would delete this.
2 ὑπὸ ἀνέμου στάσιν μὴ ἔχοντος van der Linden and Coray: μὴ ὑπὸ ἀνέμου στάσιν ἔχοντος MSS. and Littré: νέφεα ὑπὸ ἀνέμου σύστασιν ἔχοντα Kühlewein.
lightest part of it remains, and is sweetened as the heat of the sun produces coction, just as all other things always become sweeter through coction. Now as long as it is scattered and uncondensed, it travels about aloft, but as soon as it collects anywhere and is compressed into one place owing to sudden, contrary winds, then it bursts wherever the most compression happens to take place. For this is more likely to occur when the clouds, set in motion and carried along by a wind that allows them no rest, are suddenly encountered by a contrary blast and by other clouds.\(^1\) In such cases the front is compressed, the rear comes on and is thus thickened, darkened and compressed into one place, so that the weight bursts it and causes rain. Such waters are naturally the best. But they need to be boiled and purified\(^2\) from foulness if they are not to have a bad smell, and give sore throat, coughs and hoarseness to those who drink them.

Waters from snow and ice are all bad. For, once frozen, water never recovers its original nature, but the clear, light, sweet part is separated out and disappears, while the muddiest and heaviest part remains. The following experiment will prove it. Pour by measure, in winter, water into a vessel and set it in the open, where it will freeze best; then on the next day bring it under cover, where the ice will

\(^1\) The reading of Kühlewein means, "condensed, set in motion and carried along by a wind, are suddenly," etc.

\(^2\) Or, with the reading of Coray, "filtered."

\(^3\) ἐἷντα of the MSS. should probably be deleted as an anticipation of the end of χωρέωντα.

\(^4\) ἀποσήπεσθαι MSS.: ἀποσήθεσθαι Coray after Foes.

\(^5\) ὅταν ἢ χειμῶν ἐσ Coray: ὅταν οἱ χειμῶνες V Ἰβ: ὅταν χειμῶν εἰς ἑ.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

μάλιστα ο παγετός, οκόταν δε λυθή, ἀναμετρεῖν τὸ ὕδωρ, εὐρήσεις ἔλασσον συχνώ. τούτο τεκ-μήριον, ὅτι ὑπὸ τῆς πηγῆς ἀφανίζεται καὶ ἀναξη-ραίνεται τὸ κουφότατον καὶ λεπτότατον, οὐ τὸ βαρύτατον καὶ παχύτατον· οὐ γὰρ ἂν δύνατο. ταύτῃ οὖν νομίζω πονηρότατα ταύτα τὰ ὕδατα εἶναι τὰ ἀπὸ χιόνος καὶ κρυστάλλου καὶ τὰ τοῦ-
68 τοισιν ἐπόμενα πρὸς ἀπαντὰ χρήματα.

IX. Περὶ μὲν οὖν ὀμβρείων ὕδατων καὶ τῶν ἀπὸ χιόνος καὶ κρυστάλλους οὕτως ἔχει. λιθιώσι δὲ μάλιστα ἀνθρωποὶ καὶ ὑπὸ νεφριτίδων καὶ στραγγουρίας ἀλίσκονται καὶ ἵππακας, καὶ ἰηλαι γίνονται, ὅκόταν δὲ ὑδατα πίνουσι παντοδαπώτατα καὶ ἀπὸ ποταμῶν μεγάλων, ἐς οὖς ποταμοὶ ἐτεροὶ ἐμβάλλουσι, καὶ ἀπὸ λίμνης, ἐς ἤδη ἰεύματα πολλὰ καὶ παντοδαπᾶ ἀφυκνεῖται, καὶ ὄκοσοι ὕδασιν ἐπακτοίσι χρέονται διὰ μακροῦ ἀγομένου καὶ μῆ ἐκ βραχέος. οὐ γὰρ οἶνον τε ἐτερον ἐσεισκέται ὕδωρ, ἀλλὰ τὰ μὲν γλυκέα εἶναι, τὰ δὲ ἄλυκά τε καὶ στυφηρώδεις, τὰ δὲ ἀπὸ θερμῶν ἰεύματα. συμμισγώμενα δὲ ταύτα ἐς τωτὸ ἀλλάξοισι στασιάζει καὶ κρατεῖ οἰκεῖ πόλεμοτα. ἰσχυεὶ δὲ οὐκ αἰεὶ τωτὸ, ἄλλα ἀλλοτρίως κατὰ τὰ πνεύματα· τῶν μὲν γὰρ βορεῖς τὴν ἱσχὺν παρ-έχεται, τῶ δὲ ὧν καὶ τῶν λοιπῶν πέρι φόβοι ἰσχὺς ἐν τοῖς ἀγγείοις ἰδυν καὶ φάνονται καὶ ἀπὸ τούτων 20 πινομένων τὰ νοσήματα γίνεται τὰ προειρημένα· ὅτι δὲ ὄνν ἀπασιν, ἐξῆς φράσω.

Ὁκόσων μὲν ἡ τε κοιλίη εὐθυρόος τε καὶ ὑγιηρὴ ἐστι καὶ ἡ κύστις μὴ πυρετώδης μηδὲ ὁ στόμαχος τῆς κύστιος συμπέφρακται λίθον, οὕτω μὲν διού-
melt best; if, when it is dissolved, you measure it again you will find it much diminished. This shows that freezing dries up and causes to disappear the lightest and finest part, not the heaviest and coarsest, to do which it has no power. In this way, therefore, I am of opinion that such waters, derived from snow or ice, and waters similar to these, are the worst for all purposes.

IX. Such are the properties of rain waters, and of those from snow and ice. Stone, kidney disease, strangury and sciatica are very apt to attack people, and ruptures occur, when they drink water of very many different kinds, or from large rivers, into which other rivers flow, or from a lake fed by many streams of various sorts, and whenever they use foreign waters coming from a great, not a short, distance. For one water cannot be like another; some are sweet, others are impregnated with salt and alum, others flow from hot springs. These when mixed up together disagree, and the strongest always prevails. But the strongest is not always the same; sometimes it is one, sometimes another, according to the winds. One has its strength from a north wind, another from the south wind, and similarly with the others. Such waters then must leave a sediment of mud and sand in the vessels, and drinking them causes the diseases mentioned before. That there are exceptions I will proceed to set forth.

Those whose bowels are loose and healthy, whose bladder is not feverish, and the mouth of whose bladder is not over narrow, pass water easily, and no

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1 ἄνθρωποi MSS.: ἄνθρωποι Kühlwein.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

ρεῦσι ῥηϊδίως, καὶ ἐν τῇ κύστει οὔδεν συστρέφεται. ὀκόσων δὲ ἂν ἡ κοιλίη πυρετώδης ἢ, ἀνάγκη καὶ τῇ κύστιν τῶν πάσχειν. ὀκόταν γὰρ θερμανθῇ μᾶλλον τῆς φύσιος, ἐφλέγμησεν αὐτῆς ὁ στόμαχος. ὀκόταν δὲ ταῦτα πάθη, τὸ οὐρὸν οὐκ ἀφήσιν, ἀλλ’ ἐν ἐωτῇ συνέψει καὶ συγκαίει. καὶ τὸ μὲν λεπτότατον αὐτοῦ ἀποκρίνεται καὶ τὸ καθαρώτατον διεῖ καὶ ἐξουρεῖται, τὸ δὲ παχύτατον καὶ θολωδέστατον συστρέφεται καὶ συμπήγνυται. καὶ 1 τὸ μὲν πρῶτον μικρὸν, ἔπειτα δὲ μέξον γίνεται. κυλινδεύμενον γὰρ ὑπὸ τοῦ οὐρῶν, ὃ τι ἂν συνιστηται παχύ, συναρμοζει προς ἐωτό, καὶ οὔτως αὐξεται τε καὶ πωροῦται καὶ ὀκόταν οὐρῇ, πρὸς τὸν στόμαχον τῆς κύστιος προσπίπτει ὑπὸ τοῦ οὐρῶν βιαζόμενον καὶ κωλύει οὐρέιν καὶ ὀδύνην παρέχει ἵσχυρήν· ὡστε τὰ αἴδοια τρίβουσι καὶ ἐλκουσι τὰ παιδία τὰ λιθιώτα· δοκεὶ γὰρ αὐτοῖς τὸ αὐτίον ἐνταῦθα εἶναι τῆς οὐρήσιος. 2 τεκμήριον δὲ, ὃτι οὔτως ἔχει τὸ γὰρ οὐρὸν λαμπρότατον οὐρέουσιν οἱ λιθιώτες, ὅτι τὸ παχύτατον καὶ θολωδέστατον αὐτοῦ μένει καὶ συστρέφεται. τὰ μὲν πλείστα οὔτως ψωθα· γίνεται δὲ παισίν καὶ ἀπὸ τοῦ γάλακτος, ἢν μὴ ύγιῆρον ἢ, ἀλλὰ θερμὸν τε λίθη καὶ χολῶδες. τὴν γὰρ κοιλίην διαθερμαίνει καὶ τὴν κύστιν, ὡστε τὸ οὐρὸν συγκαίομενον ταῦτα πάσχειν. καὶ φημὶ ἀμείνῳ εἶναι τοὺς παιδίους τῶν οίνου ὡς ὑδαρέστατον διδόναι. ἣςον γὰρ τὰς φλέβας συγκαίει καὶ συναυαίνει. τοῖσι δὲ θῆλει βίοις τού οὗ ἔχουσιν ὁμοίως· ὃ γὰρ οὐρητὴρ βραχύς ἐστιν ὁ τῆς κύστιος καὶ εὐρύς, ὡστε βιαζεθαι τὸ οὐρὸν ῥηϊδίως. οὔτε γὰρ τῇ χειρὶ τρίβει τὸ αἴδοιον ἑχειν.
solid matter forms in their bladder. But feverishness of the bowels must be accompanied by feverishness of the bladder. For when it is abnormally heated its mouth is inflamed. In this condition it does not expel the urine, but concocts and heats it within itself. The finest part is separated off, and the clearest passes out as urine, while the thickest and muddiest part forms solid matter, which, though at first small, grows in course of time. For as it rolls about in the urine it coalesces with whatever solid matter forms, and so it grows and hardens. When the patient makes water, it is forced by the urine to fall against the mouth of the bladder, and staying the flow of the urine causes violent pain. So that boys that suffer from stone rub and pull at their privy parts, under the impression that there lies the cause of their making water.\(^1\) That my account is correct is shown by the fact that sufferers from stone emit urine that is very clear, as the thickest and muddiest part of it remains and solidifies. This in most cases is the cause of stone. Children get stone also from the milk, if it be unhealthy, too hot and bilious. For it heats the bowels and the bladder, so that the urine is heated and affected as I have described. And my opinion is that we should give to young children only very diluted wine, which heats and parches the veins less. Females suffer less from stone. For their urethra is short and broad, so that the urine is easily expelled. Nor do they rub the privy parts as do males, nor handle the

\(^1\) Coray’s emendation would mean, “the cause of the stoppage,” an attractive alteration.

\(^1\) \(\kappa\alpha\) added by Wilamowitz.

\(^2\) Coray would insert \(\upsilon\upsilon\kappa\) before \(\circ\upsilon\rho\hbar\sigma\iota\sigma\).
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(Text in Greek)
urethra. For it opens directly into the privy parts, which is not so with males, nor is their urethra wide. And they drink more than boys do.

X. This, or something very like this, is the truth concerning these matters. As to the seasons, a consideration of the following points will make it possible to decide whether the year will prove unhealthy or healthy. If the signs prove normal when the stars set and rise; if there be rains in autumn, if the winter be moderate, neither too mild nor unseasonably cold, and if the rains be seasonable in spring and in summer, the year is likely to be very healthy. If, on the other hand, the winter prove dry and northerly, the spring rainy and southerly, the summer cannot fail to be fever-laden, causing ophthalmia and dysenteries. For whenever the great heat comes on suddenly while the earth is soaked by reason of the spring rains and the south wind, the heat cannot fail to be doubled, coming from the hot, sodden earth and the burning sun; men's bowels not being braced nor their brain dried—for when spring is such the body and its flesh must necessarily be flabby—the fevers that attack are of the acutest type in all cases, especially among the phlegmatic. Dysenteries are also likely to come upon women and the most humid constitutions. If at the rising of the Dog Star stormy rain occurs and the Etesian winds blow, there is hope that the distempers will cease and that the autumn will be healthy. Otherwise there is danger lest deaths.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

δυνος θανάτους τε γενέσθαι τοίσι παιδίοισι καί

30 τήσι γυναιξιν, τοίσι δὲ πρεσβύτησιν ἥκιστα, τοὺς
tε περιγενομένους ἐσ τεταρταίους ἀποτελευταῖ
cαὶ ἐκ τῶν τεταρταίων ἐς ύδρωπας. ἦν δ' ὁ μὲν
χειμών νότιος γένηται καὶ ἐπομβρος καὶ εὐδιος,
tὸ δὲ ἱρ βορείον τε καὶ αὐχμηρὸν καὶ χειμέριον,
πρώτων μὲν τὰς γυναικὰς, ὅκοσαί ἄν τὐχωσιν ἐν
γαστρὶ ἐχουσι καὶ ὁ τόκος αὐτῆσιν ἄ προσ τὸ
ἡρ, ἐκτιτρώσκεσθαι ὅκοσαί δ' ἄν καὶ τέκωσιν,
ακρατεῖ τὰ παιδία τίκτειν καὶ νοσώδεα, ὥστε ἡ
αὐτίκα ἀπόλλυσθαι, ἡ ξώσι λεπτά τε ἐόντα καί
ἀσθενέα καὶ νοσώδεα. ταῦτα μὲν τῆσι γυναιξί·
tοίσι δὲ λοιποῖσι δυσεντερίας καὶ ὀφθαλμίας
ξηρὰς καὶ ἐνόοισι καταρρόους ἀπὸ τῆς κεφαλῆς
ἐπὶ τὸν πνεύμωνα. τοίσι μὲν οὖν φλεγματίσι
τὰς δυσεντερίας εἰκὸς γίνεσθαι καὶ τῆσι γυναιξί
φλέγματος ἐπικαταρρύνετος ἀπὸ τοῦ ἐγκεφάλου
diad tην ὑγρότητα tης φύσιος· τοίσι δὲ χολώδεσι
ὄφθαλμιας ξηρὰς διὰ τὴν θερμότητα καὶ ξηρότητα
tῆς σαρκᾶς· τοίσι δὲ πρεσβύτησι καταρρόους διὰ
tὴν ἀραιότητα καὶ τὴν ἐκτήξιν τῶν φλεβῶν,

40 ὥστε ἐξαίφνης τοὺς μὲν ἀπόλλυσθαι, τοὺς δὲ
παραπλήκτους γίνεσθαι τὰ δεξιὰ ἢ τὰ ἀριστερά.
ὀκόταν γὰρ τοῦ χειμώνος ἐάντος νοτίου καὶ θερμοῦ
tοῦ σώματος ὡς συνιστήται ὁ ἐγκέφαλος μήδε
αἱ φλέβες, τοῦ ἱερος ἐπιγενομένου βορείου καὶ
αὐχμηροῦ καὶ ψυχροῦ ὁ ἐγκέφαλος, ὀπηνίκα
αὐτῶν ἐδεί ἡμα καὶ 1 τῷ ἱερὶ διαλύσθαι καὶ καθαί-
ρεσθαι ὑπὸ τε κορύξης καὶ βράγχων, τηνικά τα
πήγνυται τε καὶ συνιστάται, ὥστε ἐξαίφνης τοῦ
θέρεως ἐπιγενομένου καὶ τοῦ καύματος καὶ τῆς

50 μεταβολῆς ἐπιγενομένης ταῦτα τὰ νοσεύματα
tοῖο
occur among the women and children, and least of all among the old men; and lest those that get better lapse into quartans, and from quartans into dropsies. But if the winter be southerly, rainy and mild, and the spring be northerly, dry and wintry, in the first place women with child whose delivery is due by spring suffer abortion; and if they do bring forth, their children are weak and sickly, so that either they die at once, or live puny, weak and sickly. Such is the fate of the women. The others have dysenteries and dry ophthalmia, and in some cases catarrhs descend from the head to the lungs. Phlegmatics are liable to dysenteries, and women also, phlegm running down from the brain because of the humidity of their constitution. The bilious have dry ophthalmia because of the warm dryness of their flesh. Old men have catarrhs because of their flabbiness and the wasting of their veins, so that some die suddenly, while others become paralyzed on the right side or the left. For whenever, owing to the winter being southerly and the body warm, neither brain nor veins are hardened, a northerly, dry, cold spring supervening, the brain, just at the time when it ought to have been relaxed along with spring and purged by cold in the head and hoarseness, congeals and hardens, so that the heat of summer having suddenly supervened and the change supervening, these diseases befall. Such

\[1\ \text{καί added by Coray.}\]
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

ἐπιπίπτειν. καὶ ὀκόσαι μὲν τῶν πολίων κέονται
tε καλῶς τοῦ ἡλίου καὶ τῶν πνευμάτων ὑδασὶ τε
χρέονται ἀγαθοῦς, αὐταῖ μὲν ἦσσον αἰσθάνονται
tῶν τοιούτων μεταβολῶν ὁκόσαι δὲ ὑδασὶ τε
ἐλείοσαι χρέονται καὶ λιμνόδεσι κέονται τε μὴ
cαλῶς τῶν πνευμάτων καὶ τοῦ ἡλίου, αὐταὶ δὲ
μᾶλλον. κην μὲν τὸ θέρος αὐχμηρὸν γένηται,
θᾶσσον παῦσιν αἱ νοῦσοι ἢν δὲ ἐπομβρον,
pολυχρόνιοι γίνονται καὶ φαγεδαινᾶς κίνδυνος
70 ἐγγίνεσθαι ἀπὸ πάσης προφάσιος, ἦν ἔλκος ἐγ-
γένηται. καὶ λεινετείραι καὶ ὑδρωπες τελεντῶσι
tοῖς νοσεύμασιν ἐπιγίνονται οὐ γὰρ ἀποξηραί-
νονται αἱ κοιλίαι ῥηδίως, ἢν δὲ τὸ θέρος ἐπομ-
βρον γένηται καὶ νότιοι καὶ τὸ μετόπωρον, τὸν
χειμῶνα ἀνάγκη νοσερὸν εἶναι καὶ τοῖς φλεγ-
ματίησι καὶ τοῖς γεραίτεροις τεσσαράκοντα
ἐτέων καύσων ἡμέραις γίνεσθαι εἰκός, τοῖς δὲ χολῶδεσι
πλευρίτιδας καὶ περιπνευμονίας. ἢν δὲ τὸ θέρος
αὐχμηρὸν γένηται καὶ βόρειον, τὸ δὲ μετόπωρον
80 ἐπομβρον καὶ νότιοι, κεφαλαλεγίας ἐς τὸν χειμῶνα
καὶ σφακέλους τοῦ ἐγκεφάλου εἰκός γίνεσθαι,
καὶ προσέτι βράγχους καὶ κορύξας καὶ βήχας,
ἐνίοισι δὲ καὶ φθίσιας. ἦν δὲ βόρειον τε ἢ καὶ
ἀνυδρον καὶ μῆτε ὑπὸ κύνα ἐπομβρον μῆτε ἐπὶ
tὸ ἀρκτοῦρφ, τοῖς μὲν φλεγματίησι φύσει
συμφέρει μάλιστα καὶ τοῖς υγροῖς τὰς φύσιας
καὶ τῆς γυναικος τοῖς μὲν φλεγματίησι φύσις
tης γυναῖκι τοῖς μὲν φλεγματίησι φύσις
tης γυναῖκι τοῖς μὲν φλεγματίησι φύσις
tης γυναῖκι τοῖς μὲν φλεγματίησι φύσις
tης γυναῖκι τοῖς μὲν φλεγματίησι φύσις
90 πυρετοὶ ὀξεῖς καὶ πολυχρόνιοι, ἐνίοισι δὲ καὶ
πυρετοὶ ὀξεῖς καὶ πολυχρόνιοι, ἐνίοισι δὲ καὶ
πυρετοὶ ὀξεῖς καὶ πολυχρόνιοι, ἐνίοισι δὲ καὶ
μελαγχολίαι. τῆς γὰρ χολής τὸ μὲν υγρότατον
καὶ υδαρέστατον ἀναξηραίνεται καὶ ἀναλίσκεται,
cities as are well situated with regard to sun and winds, and use good waters, are less affected by such changes; but if they use marshy or standing waters, and are not well situated with regard to winds and sun, they are more affected. If the summer prove dry, the diseases cease more quickly; if it be rainy, they are protracted. Sores are apt to fester from the slightest cause. Lienteries and dropsies supervene on the conclusion of the diseases, as the bowels do not readily dry up. If the summer and the autumn be rainy and southerly, the winter must be unhealthy; phlegmatics and men over forty are likely to suffer from ardent fevers, bilious people from pleurisy and pneumonia. If the summer prove dry and northerly, and the autumn rainy and southerly, it is likely that in winter headaches occur and mortifications of the brain,\(^1\) and in addition hoarseness, colds in the head, coughs, and in some cases consumption as well. But if the weather be northerly and dry, with no rain either during the Dog Star or at Arcturus, it is very beneficial to those who have a phlegmatic or humid constitution, and to women, but it is very harmful to the bilious. For these dry up overmuch, and are attacked by dry ophthalmia and by acute, protracted fevers, in some cases too by melancholies. For the most humid and watery part of the bile is dried up and is spent, while the

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\(^1\) See Littré V. 581 foll.

\(^1\) τῶν added by Wilamowitz.
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tο δὲ παχύτατον καὶ δρυμύτατον λείπεται καὶ τού αἵματος κατὰ τὸν αὐτὸν λόγον ἀφ’, ὃν ταῦτα τὰ νοσεύματα αὐτοίσι γίνεται. τοῖσι δὲ φλεγματίζει πάντα ταῦτα ἀρωγά ἑστίν. ἀποξηραίνονται γὰρ καὶ ἐς τὸν χειμὼν ἄφικνέονται οὐ πλαδώνες, ἀλλὰ ἀναξηραίνομενοι.

XI. Κατὰ ταῦτα τις ἐννοεύμενος καὶ σκοπεύμενος προεδείη ἂν τὰ πλείστα τῶν μελλόντων ἐσεθαι ἀπὸ τῶν μεταβολῶν. φυλάσσεσθαι δὲ χρὴ μάλιστα τὰς μεταβολὰς τῶν ὥρων τὰς μεγίστας καὶ μῆτε φάρμακον διδόναι ἐκόντα μῆτε καὶ εἰς τὶ ἐς κοιλίην μῆτε τάμπνειν, πρὶν παρέλθωσιν ἡμέραι δέκα ἦ καὶ πλείονες. μέγισται δὲ εἰσὶν αἰδέ τὰς τέσσαρας ἐπεικινδυνώταταν ἡλίου τροπαὶ ἀμφότεραι καὶ μᾶλλον αἱ θεριναὶ καὶ αἱ ἱσημερίαι νομιζόμεναι εἶναι ἀμφότεραι, μᾶλλον δὲ αἱ μεταφωτισμαί. δεὶ δὲ καὶ τῶν ἀστρών τὰς ἑπιτολὰς φυλάσσεσθαι καὶ μάλιστα τοῦ κυνὸς, ἐπειτὰ ἀρκτοῦρον, καὶ ἐπὶ πλημμάδων ὑσίων. τὰ τὲ γὰρ νοσεύματα μάλιστα ἐν ταῦτης τῆς ἡμέρησιν ἡμέρησιν κρίνεται. καὶ τὰ μὲν ἀποφθίνει, τὰ δὲ λήγει, τὰ δὲ ἄλλα πάντα μεθίσταται ἐς ἐτερον ἐιδός καὶ ἐτέρην κατάστασιν.

XII. Περὶ μὲν τούτων οὕτως ἔχει. βουλομαι δὲ περὶ τῆς Ἀσίης καὶ τῆς Εὐρώπης δείξαι ὅκοσον διαφέρουσιν ἀλληλῶν ἐς τὰ πάντα καὶ περὶ τῶν ἑθνῶν τῆς μορφῆς, ὅτι διαλλάσσεται καὶ μηδὲν ἐοικεν ἀλληλοσιν. περὶ μὲν οὖν ἀπάντων πολὺς ἄν εἶναι λόγος, περὶ δὲ τῶν μεγίστων καὶ πλείστων διαφέροντων ἔρεω ἦς μοι δοκεῖ ἔχειν. τὴν Ἀσίην πλείστον διαφέρειν φημὶ τῆς Εὐρώπης.
thickest and most acrid part is left, and similarly with the blood. Consequently these diseases come upon them. But all these conditions are helpful to the phlegmatic, for they dry up and reach winter dried up and not flabby.

XI. By studying and observing after this fashion one may foresee most of the consequences of the changes. One should be especially on one's guard against the most violent changes of the seasons, and unless compelled one should neither purge, nor apply cautery or knife to the bowels, before at least ten days are past. The following are the four most violent changes and the most dangerous:—both solstices, especially the summer solstice, both the equinoxes, so reckoned, especially the autumnal. One must also guard against the risings of the stars, especially of the Dog Star, then of Arcturus, and also of the setting of the Pleiades. For it is especially at these times that diseases come to a crisis. Some prove fatal, some come to an end, all others change to another form and another constitution.

XII. So much for the changes of the seasons. Now I intend to compare Asia and Europe, and to show how they differ in every respect, and how the nations of the one differ entirely in physique from those of the other. It would take too long to describe them all, so I will set forth my views about the most important and the greatest differences. I hold that Asia differs very widely from Europe in the

1 That is, Asia Minor.

1 αἰδε αἱ τέσσαρες Kühlewein: αἱ τέσσαρες B: αἰ δέκα V: αἰδε καὶ ἐπικινδυνῶταται Coray and Littré, perhaps rightly.
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10 ἐς τὰς φύσιας τῶν συμπάντων τῶν τε ἐκ τῆς γῆς φυομένων καὶ τῶν ἀνθρώπων. πολὺ γὰρ καλλίστα καὶ μέξων πάντα γίνεται ἐν τῇ Ἀσίῃ, ἢ τε χώρη τῆς χώρης ἥμεροτέρη καὶ τὰ ἡθεα τῶν ἀνθρώπων ἥπιωτερα καὶ εὐφυογητότερα. τὸ δὲ αὐτίων τούτων ἢ κρήσις τῶν ὦρεῶν, ὅτι τοῦ ἡλίου ἐν μέσῳ τῶν ἀνατολέων κεῖται πρὸς τὴν ἡώ τοῦ τε ψυχροῦ πορρωτέρω. τὴν δὲ αὐξήσιν καὶ ἥμεροτητα παρέχει πλεῖστον ἀπάντων, ὅκοταν μηδὲν ἢ ἐπικρατεῖν βιαίως, ἀλλὰ παντὸς ἱσομοιρίη δυναστεύη, ἵνα δὲ κατὰ τὴν Ἀσίην οὐ πανταχῇ ὁμοίως, ἀλλ’ ὀσὴ μὲν τῆς χώρης ἐν μέσῳ κεῖται τοῦ θερμοῦ καὶ τοῦ ψυχροῦ, αὐτὴ μὲν εὐκαρποτάτη ἐστὶ καὶ εὐδενδροτάτη καὶ εὐδενδροτάτη καὶ ὤδασι καλλίστοισι κέχρηται τοιοῦ τε ὑπάρνοισι καὶ τοῖς ἐκ τῆς γῆς ἐν μέσῳ τού θερμοῦ ἐκκέκαυται λίην ὅμως ὑπὸ αὐχίμων καὶ ἀνυδρίης ἀναξηραίνεται, ὅτι ὑπὸ ψύχους βεβιασμένη ὅτε νοτία τε καὶ διάβροχος ἐστὶν ὑπὸ τε όμβρων πολλῶν καὶ ψυχεπετρή. τὰ τε ὦραία αὐτού τοῦ πολλὰ ἐκὸς γίνεσθαι, ὅκοσσα τε ἀπὸ σπερμάτων καὶ ὅκοσσα αὐτὴ ἢ ἡ ἀναδίδοι φυτά, ὃν τοῖς καρποῖς χρεοῦται ἀνθρώποι, ἥμεροντες εἰς ἀγρίων καὶ ἐς ἐπιτηδεῖον μεταφυτεύοντες. τὰ τε ἐντεροφόρα ἐκκρεμεῖν εὐθηνεῖν εἰκόνας, καὶ μαλιστα τίκτειν τε πυκνότατα καὶ ἐκτρέφειν κάλλιστα: τοὺς τε ἀνθρώπους εὐπραφέας εἶναι καὶ τὰ εἴδεα καλλίστους καὶ μεγάλους καὶ μεγάλους καὶ ἐκτρέφειν τε εἰκόνας τῆς χώρης ταύτης τοῦ ὀρούς ἐγγύτατα εἶναι κατὰ τὴν φύσιν καὶ τὴν μετριότητα τῶν ὦρεῶν. τὸ δὲ ἀνδρεῖον καὶ τὸ ταλαίπωρο
nature of all its inhabitants and of all its vegetation. For everything in Asia grows to far greater beauty and size; the one region is less wild than the other, the character of the inhabitants is milder and more gentle. The cause of this is the temperate climate, because it lies towards the east midway between the risings\(^1\) of the sun, and farther away than is Europe from the cold. Growth and freedom from wildness are most fostered when nothing is forcibly predominant, but equality in every respect prevails. Asia, however, is not everywhere uniform; the region, however, situated midway between the heat and the cold is very fruitful, very wooded and very mild; it has splendid water, whether from rain or from springs. While it is not burnt up with the heat nor dried up by drought and want of water, it is not oppressed with cold, nor yet damp and wet with excessive rains and snow. Here the harvests are likely to be plentiful, both those from seed and those which the earth bestows of her own accord, the fruit of which men use, turning wild to cultivated and transplanting them to a suitable soil. The cattle too reared there are likely to flourish, and especially to bring forth the sturdiest young and rear them to be very fine creatures.\(^2\) The men will be well nourished, of very fine physique and very tall, differing from one another but little either in physique or stature. This region, both in character and in the mildness of its seasons, might fairly be said to bear a close resemblance to spring.

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\(^1\) That is, the winter rising and the summer rising.

\(^2\) Or, if πυκνότατα and κάλλιστα be adverbs, “they are very prolific and the best of mothers.”
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πωρον\(^1\) καὶ τὸ ἐμπονον καὶ τὸ θυμοειδῆς οὐκ ἂν δύνατο ἐν τοιαύτη φύσει ἐγγύνεσθαι οὔτε \(^2\) ὀμο-φύλου οὔτε \(^2\) ἀλλοφύλου, ἀλλὰ τὴν ἡδονὴν ἀνάγκη κρατεῖν . . . . διότι πολύμορφα γίνεται τὰ ἐν τοῖς θηρίοις.

XIII. Περὶ μὲν οὖν Ἀἰγυπτίων καὶ Διβύων οὔτως ἔχειν μοι δοκεῖ. περὶ δὲ τῶν ἐν δεξίῃ τοῦ ἡλίου τῶν ἀνατολέων τῶν θερινῶν \(^3\) μέχρι Μαιώτιδος λίμνης—ουτος γὰρ ὅρος τῆς Εὐρώπης καὶ τῆς Ἀσίας—ὁδὲ ἔχει περὶ αὐτῶν τὰ δὲ ἐθνεὰ ταύτα ταύτη \(^4\) διάφορα αὐτὰ ἐσωτὺς μᾶλλον ἐστὶ τῶν προδιηγημένων διά τὰς μεταβολὰς τῶν ὦρεων καὶ τῆς χώρης τὴν φύσιν. ἔχει δὲ καὶ κατὰ τὴν γῆν ὅμως ἀπερ καὶ κατὰ τοὺς ἄλλους ἀνθρώπους. ὅκου γὰρ αἱ ὁραὶ μεγίστας μεταβολὰς ποιοῦσθαι καὶ πυκνοῖτας, ἐκεῖ καὶ ἡ χώρῃ ἀγριωτάτη καὶ ἀνωμαλωτάτη ἐστὶ, καὶ εὑρίσκεισ ὅρεα τε πλείστα καὶ δάσεα καὶ πεδία καὶ λειμῶνας ἑόντας. ὅκου δὲ αἱ ὁραὶ μὴ μέγα ἀλλάσσουσιν, ἐκεῖνοις ἡ χώρῃ ὄμαλωτάτῃ ἐστὶν. οὕτω δὲ ἔχει καὶ περὶ τῶν ἀνθρώπων, εὗ τις βούλεται ἐνθυμεῖσθαι. εἰσὶ γὰρ φύσεις αἱ μὲν ὅρεσιν ἐοικυῖαν δενδρόδεσι τε καὶ ἐφύδρουςιν, αἱ δὲ λεπτοῖσι τε καὶ ἀνύδροις, αἱ δὲ λειμακεστέροις τε καὶ ἐλώδεσιν, αἱ δὲ πεδίω τε καὶ ψιλῇ καὶ ἔρημῃ γῇ. αἱ γὰρ ὦραι αἱ μεταλλάσσουσαι τῆς μορφῆς τὴν φύσιν ἐστὶ διάφοροι. ἤν δὲ

\(^1\) ταλαίπωρων Littre: ἀταλαίπωρον MSS.
\(^2\) οὔτε . . . . οὔτε Littré from Galen’s quotation: μὴτε . . . . μὴτε MSS.
\(^3\) τῶν θερινῶν Coray: τῶν χειμερινῶν most MSS.: omitted by JB.
\(^4\) It is probable that either ταύτα or ταύτη should be deleted.

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Courage, endurance, industry and high spirit could not arise in such conditions either among the natives or among immigrants, but pleasure must be supreme . . . wherefore in the beasts they are of many shapes.

XIII. Such in my opinion is the condition of the Egyptians and Libyans. As to the dwellers on the right of the summer risings of the sun up to Lake Maeotis, which is the boundary between Europe and Asia, their condition is as follows. These nations are less homogeneous than those I have described, because of the changes of the seasons and the character of the region. The land is affected by them exactly as human beings in general are affected. For where the seasons experience the most violent and the most frequent changes, the land too is very wild and very uneven; you will find there many wooded mountains, plains and meadows. But where the seasons do not alter much, the land is very even. So it is too with the inhabitants, if you will examine the matter. Some physiques resemble wooded, well-watered mountains, others light, dry land, others marshy meadows, others a plain of bare, parched earth. For the seasons which modify a physical frame differ; if the

1 The writer is thinking of Asiatic natives and the Greek colonists on the coast of Asia Minor.
2 There is a gap in the text here dealing with the Egyptians and Libyans.
3 Or, more idiomatically, "the variations of climate are most violent and most frequent." The four changes at the end of the four seasons were only the most important of many μεταβολαί. See Chapter XI, and pp. 68, 69.

5 There is probably a gap in the text after φύσιν.
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diáφοροι ἐστὶ μέγα 1 σφέων αὐτῶν, διαφοραί
καὶ πλείονες γίνονται τοῖς εἴδεσι.

ΧΙ. Καὶ ὁκόσα μὲν ὀλίγον διαφέρει τῶν ἐθνῶν παραλεῖψα, ὁκόσα δὲ μεγάλα ἢ φύσει ἢ νόμῳ, ἐρέω περὶ αὐτῶν ὡς ἔχει. καὶ πρῶτον περὶ τῶν Μακροκεφάλων. τούτων γὰρ οὐκ ἐστιν ἀλλὰ ἐδνος όμοίας τὰς κεφαλὰς ἔχον οὐδὲν τὴν μὲν γὰρ ἀρχὴν ὁ νόμος αὐτίωτατος ἐγένετο τοῦ μήκεος τῆς κεφαλῆς, νῦν δὲ καὶ ἡ φύσις συμβάλλεται τῷ νόμῳ. τοὺς γὰρ μακροτάτην ἔχοντας τῆν κεφαλὴν γεναιοτάτους ἦγεόνται. ἔχει δὲ περὶ νόμου ὡδέ· τὸ παιδίον ὃκόταν γένηται τάχιστα, τὴν κεφαλὴν αὐτοῦ ἐτὶ ἀπαλήν ἔσταν μαλθακοῦ ἐόντος ἀναπλάσσουσι τῇ χερσὶ καὶ ἀναγκάζουσιν ἐς τὸ μῆκος αὔξεσθαι δεσμά τε προσφέροντες καὶ τεχνῆμα ἐπιτήδεια, ὡς ὄν τὸ μὲν σφαιροειδὲς τῆς κεφαλῆς κακοῦται, τὸ δὲ μήκος αὔξεται. οὕτως τὴν ἀρχὴν ὁ νόμος κατειργάσατο, ὡστε ὑπὸ βίης τοιαύτην τὴν φύσιν γενέσθαι· τοὺ ὑπὸ χρόνου προϊόντος εἰ φύσει ἐγένετο, ὡστε τὸν νόμον μηκέτι ἀναγκάζειν. ὁ γὰρ γόνος πανταχόθεν ἔρχεται τοῦ σώματος, ὅποιο τῶν ὑγιηρῶν ὑγιηρὸς ὑπὸ τῶν νοσερῶν νοσερός. εἰ οὖν γίνονται ἐκ τοῖς φαλακρῶν φαλακρῶν καὶ ἐκ γλαυκῶν γλαυκῶν καὶ ἐκ διεστραμμένων στρεβλῶν ὡς ἐπὶ τὸ πλῆθος, καὶ περὶ τῆς ἄλλης μορφῆς ὁ αὐτὸς λόγος, τι κωλύει καὶ ἐκ μακροκεφάλου μακροκέφαλον γίνεσθαι· νῦν δὲ ὄμοιός οὐκέτι γίνονται ὡς πρότερον· ὁ γὰρ νόμος οὐκέτι ἱσχύει διὰ τὴν ὄμιλιν τῶν ἀνθρώπων.

1 μέγα Coray: μετὰ MSS.
differences be great, the more too are the differences in the shapes.

XIV. The races that differ but little from one another I will omit, and describe the condition only of those which differ greatly, whether it be through nature or through custom. I will begin with the Longheads. There is no other race at all with heads like theirs. Originally custom was chiefly responsible for the length of the head, but now custom is reinforced by nature. Those that have the longest heads they consider the noblest, and their custom is as follows. As soon as a child is born they remodel its head with their hands, while it is still soft and the body tender, and force it to increase in length by applying bandages and suitable appliances, which spoil the roundness of the head and increase its length. Custom originally so acted that through force such a nature came into being; but as time went on the process became natural, so that custom no longer exercised compulsion. For the seed comes from all parts of the body, healthy seed from healthy parts, diseased seed from diseased parts. If, therefore, bald parents have for the most part bald children, grey-eyed parents grey-eyed children, squinting parents squinting children, and so on with other physical peculiarities, what prevents a long-headed parent having a long-headed child? At the present time long-headedness is less common than it was, for owing to intercourse with other men the custom is less prevalent.

1 Practically nothing more is told us about this race by our other authorities, Pliny, Harpocration and Suidas. But see Littré IV., xi. and xii.

2 Modern biologists hold that acquired characteristics are not inherited.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

XV. Περὶ μὲν οὖν τούτων οὔτως ἔχειν μοι δοκεῖ· περὶ δὲ τῶν ἐν Φάσει· ἡ χώρη ἐκεῖνη ἐλώδης ἐστὶ καὶ θερμὴ καὶ ὑδατευή καὶ δασεῖα, ὦµβροι τε αὐτόθι γίνονται πᾶσιν ὄρην πολλοὶ τε καὶ ἵσχυροι· ἢ τε δίαιτα τοῖς ἀνθρώποις ἐν τοῖς ἔλεσιν ἐστιν, τὰ τε οἰκήματα ξύλινα καὶ καλάμινα ἐν τοῖς ὕδασι μεμηχανημέναι· ὄλιγὴ τε χρέονται βαδίσει κατὰ τὴν πόλιν καὶ τὸ ἐμπόριον, ἀλλὰ μονοξύλους διαπλέουσιν ἀνω καὶ κάτω· διώρυγες γὰρ πολλαὶ εἰσί. τὰ δὲ ὕδατα θερμὰ καὶ στάσιμα πίνουσιν ὑπὸ τε τοῦ ἠλίου σησόμενα καὶ ὑπὸ τῶν ὦµβρων ἐπαυζόμενα. αὐτὸς τε ὁ Φάσεως στασιμώτατος πάντων τῶν ποταμῶν καὶ ἰχθὺς ἥπιωτατα. οὐ τε καρποὶ οἱ γινόμενοι αὐτthesized εἰσὶ καὶ τεθηλυσμένοι καὶ ἀτελεῖς ὑπὸ πολυπληθείης τοῦ ὕδατος· διὸ καὶ οὐ πεπαίνονται. ἢ ἡ τε πολὺς κατέχει τὴν χῶρην ἀπὸ τῶν ὕδατων. διὰ ταύτας δὴ τὰς προφάσις τὰ εἰδέα ἀπηλλαγμένα τῶν λοιπῶν ἀνθρώπων ἔχουσιν οἱ Φασηνοὶ· τὰ τε γὰρ μεγέθεα μεγάλοι, τὰ πάχεα δ' ύπερπάχητες, ἄρθροι τοῖς κατάδηλοι οὐδὲν οὐδὲ φλέψ· τὴν τε χροὴν ὀχρὴν ἔχουσιν ὡλπερ ὑπὸ ικτέου ἐχόμενοι· φθέγγοντας τε βαρύτοποι ἀνθρώποι, τῷ ήέρι χρεώμενοι οὐ λαμπρῷ· ἀλλὰ νοτὼ δέ καὶ θολέρῳ· πρός τε τὸ ταλαιπωρεῖν τὸ σῶμα ἀργότεροι πεφύκασιν. αἱ τε φραί οὐ πολὺ μεταλλάσσουσιν οὔτε πρὸς τὸ πῦνος οὔτε πρὸς τὸ ψύχος, τά τε πνεύματα τὰ πολλὰ νότια πλὴν ἄφρης μῆς ἐπιχωρίης. αὕτη δὲ πνεῦ ἐνίοτε βίαν καὶ χάλεπτ' καὶ θερμή· καὶ κέγχρονα ἰνωμᾶζον
XV. These are my opinions about the Longheads. Now let me turn to the dwellers on the Phasis. Their land is marshy, hot, wet, and wooded; copious violent rains fall there during every season. The inhabitants live in the marshes, and their dwellings are of wood and reeds, built in the water. They make little use of walking in the city and the harbour, but sail up and down in dug-outs made from a single log, for canals are numerous. The waters which they drink are hot and stagnant, putrefied by the sun and swollen by the rains. The Phasis itself is the most stagnant and most sluggish of all rivers. The fruits that grow in this country are all stunted, flabby and imperfect, owing to the excess of water, and for this reason they do not ripen. Much fog from the waters envelops the land. For these causes, therefore, the physique of the Phasians is different from that of other folk. They are tall in stature, and of a gross habit of body, while neither joint nor vein is visible. Their complexion is yellowish, as though they suffered from jaundice. Of all men they have the deepest voice, because the air they breathe is not clear, but moist and turbid. They are by nature disinclined for physical fatigue. There are but slight changes of the seasons, either in respect of heat or of cold. The winds are mostly moist, except one breeze peculiar to the country, called cenchron, which sometimes blows strong, violent

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1 Before βαδίσει Coray inserts τῆς, probably rightly.
2 of added by Coray.
3 νοτώδει καὶ θολερφ b: χνοώδει τε καὶ διερφ V.
4 τὰ added by Coray.
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τούτο τὸ πνεῦμα. ὁ δὲ βορείς οὐ σφόδρα ἀφικνεῖται· ὁκόταν δὲ πνέει, ἀσθενής καὶ βληχρός.

XVI. Καὶ περὶ μὲν τῆς φύσιος τῆς διαφορῆς καὶ τῆς μορφῆς τῶν ἐν τῇ Ἀσίᾳ καὶ τῇ Εὐρώπῃ οὕτως ἔχει. περὶ δὲ τῆς ἀθυμίας τῶν ἀνθρώπων καὶ τῆς ἀνανδρείας, ὦτι ἀπολεμώτεροι εἰσὶ τῶν Εὐρωπαίων οἱ Ἀσινοὶ καὶ ήμερώτεροι τὰ ἥθελα αἱ ὁδοὶ αὐτίας ἀπατέονται, οὐ μεγάλας τὰς μεταβολὰς ποιεῖν μενούν αὐτῷ ἐπὶ τὸ θερμὸν ὡστε ἀπιότατα, οἷα παρατηρεῖται. 1 οὔ γὰρ ἴσως τὰς γνώμας ὡστε μετάστασις ἀρχηγὴ τοῦ σώματος, ἀφ' ὅτων εἰκός τὴν ὁργήν ἀγριοῦσθαι τε καὶ τὸν ἀγνώμονα καὶ θυμοείσθαι τε μετέχειν μᾶλλον ἡ ἐν τῷ αὐτῷ τῶν πάντων αἱ ἐπεγείρουσαν τὴν γνώμην τῶν ἀνθρώπων καὶ ὡστε εἴσαι ἀτρεμίζειν. διὰ ταύτας ἐμοὶ δοκεῖ τὰς προφάσις ἀναλκεῖται εἰσι τὸ γένος τοῦ Ἀσινοῦ καὶ προσέτι διὰ τοὺς νόμους. τῆς γὰρ Ἀσίας τὰ πολλὰ βασιλεύεται. ὁκοῦ δὲ μὴ αὐτοὶ ἐνοπτὸν εἰσὶ καρτεροὶ οἱ ἀνθρώποι μηδὲ αὐτόνομοι, ἀλλὰ δεσποτεύονται, φοινίκια τοῦ βυσσινίου. 20 αὐτοῦς εἰς τὸ γένος ἄνθρωπος. ὁίρας τὰ πολέμια ἀσκησώσων, ἀλλ' ὁίρας μὴ δόξωσι μάχης εἶναι. οἱ γὰρ κίνδυνοι οὐχ ὁμοίοι εἰσὶ. τοὺς μὲν γὰρ στρατεύοντας εἰκός καὶ ταλαιπωρεῖν καὶ ἀποθνῄσκειν ξένους ἀνάγκης ὑπὲρ τῶν δεσποτῶν ἀπὸ τοὺς πατέρας καὶ γυναικῶς ἐβοῦται καὶ τῶν λοιπῶν φίλων. καὶ ἰκόσια μὲν ἄν χρηστὰ καὶ ἀνδρεία ἐργάσσουται, οἱ δεσπόται ἀπὸ αὐτῶν αὐξόνται τε καὶ ἀνήκουνται, τοὺς δὲ κινδύνουσι καὶ θανάτους αὐτοὶ καρποῦνται. ἔτι δὲ πρὸς τοῦτοις τῶν τοιούτων ἀνθρώπων
and hot. The north wind rarely blows, and when it does it is weak and gentle.

XVI. So much for the difference, in nature and in shape, between the inhabitants of Asia and the inhabitants of Europe. With regard to the lack of spirit and of courage among the inhabitants, the chief reason why Asiatics are less warlike and more gentle in character than Europeans is the uniformity of the seasons, which show no violent changes either towards heat or towards cold, but are equable. For there occur no mental shocks nor violent physical change, which are more likely to steel the temper and impart to it a fierce passion than is a monotonous sameness. For it is changes of all things that rouse the temper of man and prevent its stagnation. For these reasons, I think, Asiatics are feeble. Their institutions are a contributory cause, the greater part of Asia being governed by kings. Now where men are not their own masters and independent, but are ruled by despots, they are not keen on military efficiency but on not appearing warlike. For the risks they run are not similar. Subjects are likely to be forced to undergo military service, fatigue and death, in order to benefit their masters, and to be parted from their wives, their children and their friends. All their worthy, brave deeds merely serve to aggrandize and raise up their lords, while the harvest they themselves reap is danger and death. Moreover, the land of men like these

1 παραπλησίως Galen and Littré; παραπλήσιαi MSS.
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30 ἀνάγκη ἑρμηνεύσθαι τὴν γην ὑπὸ τε πολεμίων καὶ ἀργής, ὥστε καὶ εἰ τις φύσει πέφυκεν ἀνδρείας καὶ εὖψυχος, ἀποτρέπεσθαι τὴν γυώμην ὑπὸ τῶν νόμων. μέγα δὲ τεκμήριον τούτων ὁκόσοι γὰρ ἐν τῇ Ἀσίᾳ Ἔλληνες ἢ βάρβαροι μὴ δεσπόζουν· ἀλλὰ αὐτόνομοί εἰς καὶ ἐξωτοίς ταλαιπωρεύσιν, οὕτως μαχιμωτατοί εἰς πάντως· τοὺς γὰρ κινδύνους ἐσωτέρων πέρι κινδυνεύουσιν, καὶ τῆς ἀνδρείας αὐτοῖς τὰ ἀθλα φέρονται καὶ τῆς δειλίας τῆς ξημίας ὁσαύτως. εὐρήσεις δὲ καὶ τοὺς

40 Ἁσινοὺς διαφέροντας αὐτοὺς ἐσωτέρων, τοὺς μὲν βελτίων, τοὺς δὲ φαυλοτέρους ζώντας. τούτων δὲ αἱ μεταβολαὶ αἱ τῶν ὅρων, ὡσπερ μοι εὐρίται ἐν τοῖς προτέρουσι.

XVII. Καὶ περὶ μὲν τῶν ἐν τῇ Ἁσίᾳ οὔτως ἔχει· ἐν δὲ τῇ Εὐρώπῃ ἐστὶν ἑθνὸς Σκυθικῶν, ὁ περὶ τὴν λίμνην οἰκεῖ τὴν Μαίσων διαφέρον τῶν ἐθνῶν τῶν ἄλλων. Σαυρομᾶται καλεῦνται· τούτων αἱ γυναῖκες ἱππόζονται καὶ τοξεύουσι καὶ ἄκοντίζουσιν ἀπὸ τῶν ἱππῶν καὶ μάχονται τοὺς πολεμίους, ἔως ἃν παρθένοι ἔσωσιν. οὐκ ἠποπαρθενοῦσιν δὲ· μέχρι ἃν τῶν πολεμίων τρεῖς ἀποκτείνωσι, καὶ οὐ πρὸτερον συνοίκενσιν ἢ περὶ τὰ ἱερὰ θύσωσιν τὰ ἐννομα. ἢ δὲ ἃν ἀνδρὰ ἐσωτὴρ ἄρηται, παύεται ἱππαζομένη, ἐως ἃν μὴ ἀνάγκη καταλάβῃ παγκοῖνοι στρατεύσις. τῶν δεξιῶν δὲ μαξών ὦκ ἔχουσι· παιδίοις γὰρ ἐσωτεῖν ἐτι νηπίους αἱ μητέρες ἔκαλκὼν τετεχνημένων ἐπὶ αὐτὸ τοῦτο

1 ἑρμηνεύσθαι τὴν γῆν ὑπὸ τε πολεμίων most MSS.: ἡμεροῦσθαι τὴν ὄργην Zwinger; Ilberg would also read ἀπολεμίων from the ἀπολεμίων of V Β. 116
must be desert, owing to their enemies and to their laziness, so that even if a naturally brave and spirited man is born his temper is changed by their institutions. Whereof I can give a clear proof. All the inhabitants of Asia, whether Greek or non-Greek, who are not ruled by despots, but are independent, toiling for their own advantage, are the most warlike of all men. For it is for their own sakes that they run their risks, and in their own persons do they receive the prizes of their valour as likewise the penalty of their cowardice. You will find that Asiatics also differ from one another, some being superior, others inferior. The reason for this, as I have said above, is the changes of the seasons.

XVII. Such is the condition of the inhabitants of Asia. And in Europe is a Scythian race, dwelling round Lake Maeotis, which differs from the other races. Their name is Sauromatae. Their women, so long as they are virgins, ride, shoot, throw the javelin while mounted, and fight with their enemies. They do not lay aside their virginity until they have killed three of their enemies, and they do not marry before they have performed the traditional sacred rites. A woman who takes to herself a husband no longer rides, unless she is compelled to do so by a general expedition. They have no right breast; for while they are yet babies their mothers make

1 Or, reading ἡμεροῦσθαι τὴν ὀργὴν ὑπὸ τε ἀπολεμίων κ.τ.λ., "the temper of men like these must be gentle, because they are unwarlike and inactive."

2 ὑπὸ b: ἀπὸ V 117.
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diάπυρον ποιεόνται προς τὸν μαξὸν τιθεασί τὸν
dεξιῶν καὶ ἐπικαίεται, ὅστε τὴν αὔξησιν φθείρε-
sθαί, ἐς δὲ τὸν δεξιῶν ὃμον καὶ βραχίονα πᾶσαν
tὴν ἱσχὺν καὶ τὸ πλῆθος ἐκδιδόναι.

XVIII. Περὶ δὲ τῶν λοιπῶν Σκυθεῶν τῆς
μορφῆς, ὅτι αὐτοὶ αὐτοῖς εὐκαστι καὶ οὐδαμῶς
ἀλλοις, ὁτὸς λόγος καὶ περὶ τῶν Ἁἰγυπτίων,
πλήν ὅτι οἱ μὲν ὑπὸ τοῦ θερμοῦ εἰσὶ βεβιασμένοι,
οἱ δὲ ὑπὸ τοῦ ψυχροῦ. ἡ δὲ Σκυθεῶν ἐρημικὴ
kαλευμένη πεδιαία ἐστὶ καὶ λειμακώδης καὶ ψιλὴ
cαὶ ἐνυδρὸς μετρίως. ποταμοὶ γὰρ εἰσὶ μεγάλοι,
οἱ ἐξοχετεύουσι τὸ ὕδωρ ἐκ τῶν πεδίων. ἐνταῦθα
καὶ οἱ Σκυθαὶ διαίτευται, Νομάδες δὲ καλεῦνται,
ὅτι οὐκ ἐστὶν οἰκήματα, ἀλλ' ἐν ἀμάξεσιν οἴκευσιν.
αἱ δὲ ἀμάξαι εἰσὶν αἱ μὲν ἐλάχισται τετράκυκλοι,
aἱ δὲ ἕξακυκλοί αὐταὶ δὲ πύργοι περιπεφραγ-
mέναι εἰσὶ δὲ καὶ τετεχνασμέναι όσπερ οἰκήματα
tὰ μὲν διπλὰ, τὰ δὲ τριπλὰ. ταῦτα δὲ καὶ
στεγνὰ πρὸς ὕδωρ καὶ πρὸς χιόνα καὶ πρὸς τὰ
πνεύματα. τὰς δὲ ἀμάξας ἐλκουσι ζεύγεια τὰς
μὲν δύο, τὰς δὲ τρία βοῶν κέρως άτερ. οὐ γὰρ
ἐχουσι κέρατα ὑπὸ τοῦ ψύχεος. ἐν ταῦτησι μὲν
οὕν τῆς ἀμάξεων αἱ 3 γυναῖκες διαίτευται.

20 αὐτοὶ δ' ἐφ' ὑπατοὶς ὀχεῦνται οἱ ἄνδρες. ἔπονται
dὲ αὐτοῖς καὶ τὰ πρόβατα τὰ 4 ἐόντα καὶ αἱ βέσις
cai οἱ ὑπατοὶ. μένουσι δ' ἐν τῷ αὐτῷ τοσοῦτον
χρόνον, ὅσον ἂν ἀποχρή αὐτοῖσι τοῖς κτήσεσιν ὁ
χόρτος. ὁκόταν δὲ μηκέτι, ἐς ἔτερην χώρην
ἐρχονται. αὐτοὶ δ' ἐσθίουσι κρέα ἐφθα καὶ

1 οὐδαμῶν MSS.: οὐδαμῶισ Wilamowitz.
2 ψιλῆ most MSS.: ὑψηλῆ V Β.
3 αἱ added by Coray.
red-hot a bronze instrument constructed for this very purpose and apply it to the right breast and cauterise it, so that its growth is arrested, and all its strength and bulk are diverted to the right shoulder and right arm.

XVIII. As to the physique of the other Scythians, in that they are like one another and not at all like others, the same remark applies to them as to the Egyptians, only the latter are distressed by the heat, the former by the cold.¹ What is called the Scythian desert is level grassland, without trees,² and fairly well-watered. For there are large rivers which drain the water from the plains. There too live the Scythians who are called Nomads because they have no houses but live in wagons. The smallest have four wheels, others six wheels. They are covered over with felt and are constructed, like houses, sometimes in two compartments and sometimes in three, which are proof against rain, snow and wind. The wagons are drawn by two or by three yoke of hornless oxen. They have no horns because of the cold. Now in these wagons live the women, while the men ride alone on horseback, followed by the sheep they have, their cattle and their horses. They remain in the same place just as long as there is sufficient fodder for their animals; when it gives out they migrate. They themselves eat boiled

¹ Both people are of peculiar physique, and the cause of the peculiarity is in the one case extreme heat, and in the other extreme cold.
² Or, reading υψηλή, “a plateau.”

⁴ τὰ added by Coray.
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πίνουσι γάλα ἵππων. καὶ ἱππάκην τρώγουσι:

XIX. Τα μὲν ἐς τὴν διαίταν αὐτῶν οὕτως ἔχει καὶ τοὺς νόμους: περὶ δὲ τῶν ὀρέων καὶ τῆς μορφῆς, ὅτι πολὺ ἀπήλλακται τῶν λοιπῶν ἀνθρώπων τὸ Σκυθικὸν γένος καὶ ἐοικεν αὐτὸ ἔως ὦσπερ τὸ Αἰγύπτιον καὶ ἥκιστα πολύγονον ἐστὶ, καὶ ἡ χώρη ἐλάχιστα θηρία τρέφει κατὰ μέγεθος καὶ πλῆθος. κεῖται γὰρ ὑπ’ αὐτῆς τῆς ἀρκτοῦ καὶ τοῖς ὀρέσι τοῖς Ριπαίοισιν, ὅθεν ὁ βορέης πνεῖ. ὁ τε ἤλιος τελευτῶν ἐγγύτατα γίνεται, ὡκόταν ἐπὶ τὰς θερινὰς ἐλθη περιοδικοὺς, καὶ τὸτε ὀλύγων χρόνων θερμαίνει καὶ οὐ σφόδρα: τὰ δὲ πνεύματα τὰ ἀπὸ τῶν θερμῶν πνεύματα οὕκ ἀφικνεῖται, ἢν μὴ ὀλιγάκις καὶ ἀσθενέα, ἀλλ’ ἀπὸ τῶν ἀρκτῶν αἱ πνεύματα οὐκ ἀπὸ τὰ χιόνον καὶ κρυστάλλου καὶ ὑδάτων πολλῶν. οὐδέποτε δὲ τὰ ὀρεά ἐκλείπει: ἀπὸ τοὺτων δὲ δυσοίκητα ἔστων. ἡ θέρα τε κατέχει πολὺς τῆς ἡμέρας τὰ πεδία, καὶ ἐν τούτοισι διαιτεύται: ὡστε τὸν μὲν χειμῶνα αἱ ἐνιαυτὸ, τὸ δὲ θέρος ὀλύγας ἡμέρας καὶ τάυτας μὴ λίγην. μετέωρα γὰρ τὰ πεδία καὶ ψυλὰ καὶ οὐκ ἐστεφάνωνται ὀρεσιν, ἀλλ’ ἢ ἀνάντεα ἀπὸ τῶν ἄρκτων αὐτόθι καὶ τὰ θηρία οὐ γίνεται μεγάλα, ἀλλ’ οἰά τε ἐστὶν ὑπὸ γῆν σκεπάζεσθαι. ὁ γὰρ χειμώνων καλύει καὶ τῆς γῆς ἡ ψυλότης, ὡτι οὐκ ἐστὶν ἀλέην οὔδὲ σκέπη. αἱ δὲ μεταβολαὶ τῶν ὀρέων

1 οἷκ added by Littré from the Latin manuscript 7027.
2 τούτοισι Reinhold : αὐτέωσι Littré from 7027 (illis).
3 ἀλλ’ ἢ ἀνάντεα ἀπὸ Kühlewein : ἀλλ’ ἀνάντη ὑπὸ most MSS.: ἀλλ’ ἢ ἀν τῇ ἀπὸ JB : ἀλλ’ ἢ αὐτή ἀπὸ V.
meats and drink mares' milk. They have a sweet-meat called *hippace*, which is a cheese from the milk of mares (*hippoi*).

XIX. So much for their mode of living and their customs. As to their seasons and their physique, the Scythians are very different from all other men, and, like the Egyptians, are homogeneous; they are the reverse of prolific, and Scythia breeds the smallest and the fewest wild animals. For it lies right close to the north and the Rhipaean mountains, from which blows the north wind. The sun comes nearest to them only at the end of its course, when it reaches the summer solstice, and then it warms them but slightly and for a short time. The winds blowing from hot regions do not reach them, save rarely, and with little force; but from the north there are constantly blowing winds that are chilled by snow, ice, and many waters,¹ which, never leaving the mountains, render them uninhabitable. A thick fog envelops by day the plains upon which they live, so that winter is perennial, while summer, which is but feeble, lasts only a few days. For the plains are high and bare, and are not encircled with mountains, though they slope from the north. The wild animals too that are found there are not large, but such as can find shelter under ground. They are stunted owing to the severe climate and the bareness of the land, where there is neither warmth ² nor shelter. And the changes of the seasons are

¹ Or, "heavy rains."
² Strangely enough, both Littré and Adams translate as though they took ἄλεη to be the Epic word meaning "means of escape."

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¹ Or, "heavy rains."
² Strangely enough, both Littré and Adams translate as though they took ἄλεη to be the Epic word meaning "means of escape."
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οὐκ εἰσὶ μεγάλαι οὐδὲ ἵσχυραι, ἀλλ’ ὀμοίαι καὶ ὀλίγον μεταλλάσσουσαι: διότι καὶ τὰ εἰδεα ὀμοῖοι 1 αὐτῶι ἐωυτοῖς εἰσὶ σίτῳ τε χρεῶμενοι 30 αἰεὶ ὀμοῖο ἐσθητὶ τε τῇ αὐτῇ καὶ θέρεος καὶ χειμώνος, τὸν τε ἥερα ὑδατεινὸν ἐλκοντες καὶ παχύν, τά τε ὑδατα πίνοντες ἀπὸ χίωνος καὶ παγετῶν, τοῦ τε ταλαιπωροῦν ἀπεόντες. οὐ γὰρ οἶνον τὸ σῶμα ταλαιπωρεῖσθαι οὐδὲ τὴν ψυχὴν, ὅκου μεταβολαι μὴ γίνονται ἵσχυραι. διὰ ταύταις τάς ἀνάγκας τὰ εἰδεα αὐτῶι παχέα ἐστὶ καὶ σαρκώδεα καὶ ἀναρθρα καὶ ὑγρά καὶ ἄτονα, αἰ τε κοιλίαι ὑγρόταται πασέων κοιλιών αἰ κάτω. οὐ γὰρ οἶνον τὸ νηδὺν ἀναξηραίνεσθαι ἐν τοιαύτῃ χώρῃ καὶ φύσει καὶ ὀρῆς καταστάσει, ἀλλὰ διὰ πιμελῆν τε καὶ ψιλήν τὴν σάρκα τὰ ἐδὲ εἰδεα ἐσθητὶ ἀλλήλοιοι τὰ τε ἀρσενα τοῖς ἀρσεσι καὶ τὰ θήλεα τοῖς θήλεσι. τῶν γὰρ ὀρέων παραπλησίων εὐνεόων φθοραὶ οὐκ ἐγγίνονται οὐδὲ κακώσιες ἐν τῇ τοῦ γόνου συμπήξει, ἢν μὴ τινος ἀνάγκης βιαίου τύχῃ ἢ νούσου.

XX. Μέγα δὲ τεκμήριον ἐς τὴν ὑγρότητα παρέξομαι. Σκυθεῶν γὰρ τοὺς πολλοὺς, ἀπαντας 3 ὅσοι Νομάδες, εὐρήσεις κεκαυμένους τοὺς τε ὀμοὺς καὶ τοὺς βραχίονας καὶ τοὺς καρποὺς τῶν χειρῶν καὶ τὰς στήθεα καὶ τὰ ἰσχία καὶ τὴν ὀσφύν δι’ ἀλλ’ οὐδέν ἢ διὰ τὴν ὑγρότητα τῆς φύσιος καὶ τὴν μαλακίην. οὐ γὰρ δύνανται οὔτε τοῖς τόξοις συντείνειν οὔτε τῷ ἀκοντίῳ ἐμπίπτειν τῷ ὦμῳ ὑπὸ ὑγρότητος καὶ ἀτονίας. ὀκόταν δὲ καυθέωσιν, ἀναξηραίνεται ἐκ τῶν ἄρθρων τὸ πολὺ

1 ὀμοῖοι αὐτῶι Coray: ὀμοὶα αὐτὰ MSS.
neither great nor violent, the seasons being uniform and altering but little. Wherefore the men also are like one another in physique, since summer and winter they always use similar food and the same clothing, breathing a moist, thick atmosphere, drinking water from ice and snow, and abstaining from fatigue. For neither bodily nor mental endurance is possible where the changes are not violent. For these causes their physiques are gross, fleshy, showing no joints, moist and flabby, and the lower bowels are as moist as bowels can be. For the belly cannot possibly dry up in a land like this, with such a nature and such a climate, but because of their fat and the smoothness of their flesh their physiques are similar, men's to men's and women's to women's. For as the seasons are alike there takes place no corruption or deterioration in the coagulation of the seed, except through the blow of some violent cause or of some disease.

XX. I will give clear testimony to their moistness. The majority of the Scythians, all that are Nomads, you will find have their shoulders cauterized, as well as their arms, wrists, breast, hips and loins, simply because of the moistness and softness of their constitution. For owing to their moistness and flabbiness they have not the strength either to draw a bow or to throw a javelin from the shoulder. But when they have been cauterized the excess of moisture

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1 As a modern physiologist might put it, "abnormal variations in the formation of the embryo."

2 τε Wilamowitz would delete.
3 ἀπαντας most MSS.: μάλιστα Ἡ.
4 καὶ τὰ added by Coray.
ΠΕΡΙ ΑΕΡΩΝ ΤΩΝ ΤΟΠΩΝ

toù ύγροù, kai ἑντονώτερα μᾶλλον γίνεται καὶ
tροφομότερα καὶ ἱρθρωμένα τὰ σώματα μᾶλλον.

ροϊκὰ δὲ γίνεται καὶ πλατέα, πρῶτον μὲν ὣτι οὐ
σπαργανοῦνται ὡσπερ ἐν Διγύπτῳ οὐδὲ νομίζουσι
1
diὰ τὴν ἱππασίην, ὡκως ἄν εὐεδροὶ ἔωσιν* ἐπείτα
dὲ διὰ τὴν ἔδρην' τά τε γὰρ ἄρσενα, ἔως ἄν οὐχ
οίᾳ τε ἐφ' ἵππου ὀχεῖσθαι, τὸ πολὺ τοῦ χρόνου
κάθηναι ἐν τῇ ἁμάξῃ καὶ βραχὺ τῇ βαδίσει
χρέονται διὰ τὰς μεταναστάσιας καὶ περιελάσσιας.

τὰ δὲ θήλεα θαυμαστῶν οίνων ροϊκὰ ἔστι τε καὶ
βραδέα 2 τὰ εἴδεα. πυρρόν δὲ τὸ γένος ἔστι τὸ
Σκυθικὸν διὰ τὸ ψύχος, οὐκ ἐπιγυμνομένου ὀξέος
tοῦ ἣλίου. ὑπὸ δὲ τοῦ ψύχεος ἡ λευκότης ἐπι-

καὶ ἐσται καὶ γίνεται πυρρή.

XXI. Πολυγοιον δὲ οὐχ οἶνο τε ἐἶναι φύσιν
tοιαυτῇν. οὔτε γὰρ τῷ ἀνδρὶ ἡ ἐπιθυμίη τῆς
μείξιος γίνεται πολλὴ διὰ τὴν ύγρότητα τῆς
φύσιος καὶ τῆς κοιλίης τὴν μαλθακότητα τε καὶ
tὴν ψυχρότητα, ἀφ' ὅτων ἦκιστα εἰκός ἄνδρᾳ
οίνω τε λαγνεύειν καί ἐτὶ ὑπὸ τῶν ἵππων αἰεὶ
cοπτόμενοι ἀσθενεῖς γίνονται ἐς τὴν μείξιν.

τοῖσι

μὲν ἄνδρασιν αὐταὶ ταῖ φιλαθησίες γίνονται, τῇσι
dὲ γυναιξίν ἢ τε πιὸτης τῆς σαρκῶς καὶ ύγρότητις.

οὐ γὰρ δύνανται ἔτι συναρπάζειν αἰ μῆτραι τῶν
γόνων· οὔτε γὰρ ἐπιμήκους κάθαρσις αὐτὴς γί-

νεται ὡς χρεων ἐστιν, ἀλλ' ὀλγον καὶ διὰ χρόνου,
tὸ τε στόμα τῶν μητρῶν ὑπὸ πιμελῆς συγκλει-
εται καὶ οὐχ ὑποδέχεται τὸν γόνον' αὐταὶ τε

ἀταλαίπωροι καὶ πέραι καὶ αἰ κοιλίαι ψυχραί

1 Is there a gap in the text after νομίζουσι? οὐδὲ νομίζουσι;
adds nothing to οὐ σπαργανοῦνται, and requires an infinitive
or some phrase to complete the sense. I once conjectured

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dries up from their joints, and their bodies become more braced, more nourished and better articulated. Their bodies grow relaxed and squat, firstly because, unlike the Egyptians, they do not use swaddling clothes, of which they have not the habit,¹ for the sake of their riding, that they may sit a horse well; secondly, through their sedentary lives. For the boys, until they can ride, sit the greater part of the time in the wagon, and because of the migrations and wanderings rarely walk on foot; while the girls are wonderfully flabby and torpid in physique. The Scythians are a ruddy race because of the cold, not through any fierceness in the sun's heat. It is the cold that burns their white skin and turns it ruddy.

XXI. A constitution of this kind prevents fertility. The men have no great desire for intercourse because of the moistness of their constitution and the softness and chill of their abdomen, which are the greatest checks on venery. Moreover, the constant jolting on their horses unfits them for intercourse. Such are the causes of barrenness in the men; in the women they are the fatness and moistness of their flesh, which are such that the womb cannot absorb the seed. For neither is their monthly purging as it should be, but scanty and late, while the mouth of the womb is closed by fat and does not admit the seed. They are personally fat and lazy, and their

¹ This is a literal translation of the text, but see the footnote on the opposite page.

² η καθαρα ἢ τοῦ, and I find that Coray too has suggested this emendation, on the ground that it is unlikely that the Egyptians used swaddling clothes.

Coray.
καὶ μαλθακαί. ὑπὸ τούτων τῶν ἀναγκέων οὐ πολύγονόν ἐστι τὸ γένος τὸ Σκυθικόν. μέγα δὲ τεκμήριον αἱ οἰκέτεις ποιέουσιν· οὐ γὰρ φθάνουσι παρὰ ἄνδρα ἀφικνεύμεναι καὶ ἐν γαστρὶ ἱσχοῦσιν διὰ τὴν ταλαιπωρίην καὶ ἱσχυότητα τῆς σαρκός.

XXII. Ἔτι τε πρὸς τούτοις εὔνουχια γίνονται οἱ πλείστοι ἐν Σκύθησι καὶ γυναικεῖα ἐγκαλοῦνται καὶ ὡς αἱ γυναῖκες διαιτεύονται διαλέγονται τε ὁμοίως· καὶ εὐκατοικεῖ τοις τοῖς ἀνθρώποις καὶ προσκυνεῖσθαι, δεδοκίματε περὶ ἐωτῶν ἐκαστοί. ἔμοι δὲ καὶ αὐτῷ δοκεῖ ταῦτα τὰ πάθα θεία εἶναι καὶ τὰλα πάντα καὶ οὐδὲν ἐτερον ἐτέρου θείοτερον οὐδὲ ἀνθρωπιτέρον, ἀλλὰ πάντα ὁμοία καὶ πάντα θεία. ἐκαστον δὲ αὐτῶν ἐχει φύσιν τὴν ἐωτοῦ καὶ οὐδὲν ἄνευ φύσιος ἱμένη. καὶ τὸ τοῦ παθοῦ ὡς μοι δοκεῖ γίνεσθαι φράσω· ὑπὸ τῆς ἵππασίας αὐτοῦ καὶ ἐκατορθίαν λαμβάνει, ἀτε αἰεὶ κρεμαμένων ἀπὸ τῶν ἵππων τοὺς ποσίν. ἐπεὶ τὰ ἵππασι ἐονταὶ ἀποχωλοῦνται καὶ ἐλκοῦνται τὰ ἱσχία, οἱ αἰσθητοὶ νοσήσωσιν. ἵναντι δὲ σφαῖς αὐτῶν τρόπῳ τοῖς ἱσχία, ὅπως ὑπολαμβάνατε, ὑπὸ τῆς ἵππασίας καὶ καθευδοῦσιν. ἐπεὶ τὰ ἱσχία ὅπως ὑπολαμβάνει ὑπὸ ἰσχυροῦ καὶ καθευδουσιν. ἐπεὶ τὰ ἱσχία ὅπως ὑπολαμβάνει ὑπὸ ἰσχυροῦ καὶ καθευδουσιν. ἐπεὶ τὰ ἱσχία ὅπως ὑπολαμβάνει ὑπὸ ἰσχυροῦ καὶ καθευδουσιν.

1 Before ὑπὸ the MSS. have καὶ, which Wilamowitz deletes.
abdomen is cold and soft. These are the causes which make the Scythian race unfertile. A clear proof is afforded by their slave-girls. These, because of their activity and leanness of body, no sooner go to a man than they are with child.

XXII. Moreover, the great majority among the Scythians become impotent, do women’s work, live like women and converse accordingly. Such men they call Anaries. Now the natives put the blame on to Heaven, and respect and worship these creatures, each fearing for himself. I too think that these diseases are divine, and so are all others, no one being more divine or more human than any other; all are alike, and all divine. Each of them has a nature of its own, and none arises without its natural cause. How, in my opinion, this disease arises I will explain. The habit of riding causes swellings at the joints,¹ because they are always astride their horses; in severe cases follow lameness and sores on the hips. They cure themselves in the following way. At the beginning of the disease they cut the vein behind each ear. When the blood has ceased to flow faintness comes over them and they sleep. Afterwards they get up, some cured and some not. Now, in my opinion, by this treatment the seed is destroyed. For by the side of the ear are veins, to

¹ For this difficult word see Littré V. 320 and VIII. xxxix foll.

² Should not oís be deleted? It is unlikely that “the majority” were impotent, but “very many” might be.
³ διαίτευται added by Gomperz.
περὶ αερῶν ἓλατων τοιῶν

ὅτα φλέβες, ὃς εἶν τις ἐπιτάμη, ἄγονοι γίνονται οἱ ἐπιτρήμθεντες. ταύτας τοίς μοι δοκέουσι τὰς φλέβας ἐπιτάμυνειν. οἱ δὲ μετὰ ταύτα ἐπειδὰν ἀφίκωνται παρὰ γυναίκας καὶ μὴ οἱ οἱ τ᾿ ἕως χρῆσθαι σφισιν, τὸ πρῶτον οὐκ ἐνθυμεῦνται, ἀλλὰ ἄπωσεν ἔχουσι. ὅκοταν δὲ δἰς καὶ τρῖς καὶ πλεονάκις αὐτοὶ πειρωμένοι μηδὲν ἀλλοίτερον ἀποβαίνῃ, νομίζοντες τὶ ἡμαρτηκέναι τῷ θεῷ, δὲν ἐπαιτιῶνται, ἐνδύονται στολήν γυναικείην καταγνόντες ἐσωτήρν ἀναδρείην. γυναικίζουσί τε καὶ ἐργάζονται μετὰ τῶν γυναικῶν ἀ καὶ ἐκεῖναι.

Τούτο δὲ πάσχουσι Σκυθέων οἱ πλούσιοι,1 οὐχ οἱ κάκιστοι ἀλλ᾿ οἱ εὐχενεύστατοι καὶ ἱσχύν πλείστην κεκτημένοι, διὰ τὴν ἱππασίαν, οἱ δὲ πένητες ἤσον οὐ γὰρ ἐπαύσαντο. καὶ τοῖς ἐχρήσιμοι τοῦτο τὸ νόσεμα τῶν λοιπῶν ἐστίν, οὐ τοῖς γενναιοτάτοις τῶν Σκυθέων καὶ τοῖς πλουσιωτάτοις προσπέππευτει μούνοις, ἄλλα τοῖς ἀπασιν ὁμοίως, καὶ μᾶλλον τούσιν ὁλίγα κεκτημένοισιν, εἰ δὴ τιμώμενοι 2 χαίρουσιν οἱ θεοὶ καὶ θαναμαξόμενοι ὑπ᾿ ἀνθρώπων καὶ ἀντὶ τούτων χάριτα ἀποδιδόσιν. εἰκὼς γὰρ τοὺς μὲν πλουσίους θύειν πολλὰ τοῖς θεοῖς καὶ ἀνατιθεῖναι ἀναθήματα ἐοὺς χρημάτων πολλὰ καὶ τίμων, τοὺς δὲ πένητας ἤσον διὰ τὸ μὴ ἔχειν, ἔπειτα καὶ ἐπιμεμφομένους ὅτι οὐ διδάσκει χρήματα αὐτοῖς, ὡστε τῶν τοιούτων ἁμαρτιῶν τὰς ξημᾶς τοὺς ὁλίγα κεκτημένους φέρειν μᾶλλον ἢ τοὺς πλουσίους. ἀλλὰ γὰρ, ὥσπερ καὶ πρότερον ἔλεξα, θεία μὲν καὶ ταυτά ἐστιν ὁμοίως τοῖς ἄλλοις· γίνεται δὲ κατὰ φύσιν ἐκαστα. καὶ ἡ τοιαύτη νοῦσος ἀπὸ τοιαύτης 128
cut which causes impotence, and I believe that these are the veins which they cut. After this treatment, when the Scythians approach a woman but cannot have intercourse, at first they take no notice and think no more about it. But when two, three or even more attempts are attended with no better success, thinking that they have sinned against Heaven they attribute thereto the cause, and put on women’s clothes, holding that they have lost their manhood. So they play the woman, and with the women do the same work as women do.

This affliction affects the rich Scythians because of their riding, not the lower classes but the upper, who possess the most strength; the poor, who do not ride, suffer less. But, if we suppose this disease to be more divine than any other, it ought to have attacked, not the highest and richest classes only of the Scythians, but all classes equally—or rather the poor especially, if indeed the gods are pleased to receive from men respect and worship, and repay these with favours. For naturally the rich, having great wealth, make many sacrifices to the gods, and offer many votive offerings, and honour them, all of which things the poor, owing to their poverty, are less able to do; besides, they blame the gods for not giving them wealth, so that the penalties for such sins are likely to be paid by the poor rather than by the rich. But the truth is, as I said above, these affections are neither more nor less divine than any others, and all and each are natural. Such a disease arises

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1 oι πλούσιοι, Cobet (Mnemosyne IX. 70) would delete these words.
2 εἰ δὴ τιμώμενοι Coray: οὐ τιμώμενοισιν ἕδη εἰ MSS.
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προφάσιος τοῖς Σκύθησι γίνεται οὕνη εἰρήκα. ἔχει δὲ καὶ κατὰ τοὺς λοιποὺς ἀνθρώπους ὀμοίως. ὅκου γὰρ ἔππαξονταί μάλιστα καὶ πυκνότατα, ἐκεῖ πλείστοι ὑπὸ κεδμάτων καὶ ἀσχιάδων καὶ ποδαγριῶν ἀλίσκονται καὶ λαγνεύειν κάκιστοι εἰσι. ταύτα δὲ τοῖς Σκύθησι πρόσεστι, καὶ εὐνουχοειδέστατοι εἰσιν ἀνθρώπων διὰ ταύτας τε ἕκς προφάσιας καὶ ὅτι ἀναξυρίδας ἔχουσιν αἰεὶ καὶ εἰσὶν ἐπὶ τῶν ἱππῶν τὸ πλείστον τοῦ χρόνου, ὡστε μήτε χειρὶ ἀπεστῇ τοῦ αἴδοιον, ὕπό τε τοῦ ψύχεος καὶ τοῦ κόπου ἐπιλήθεσθαι τοῦ ἰμέρου καὶ τῆς μεῖξος, καὶ μηδὲν παρακινεῖν πρότερον ἡ ἀνανρωθήναι.

XXIII. Περὶ μὲν οὖν τῶν Σκυθέων οὕτως ἔχει τοῦ γένεος. τὸ δὲ λοιπὸν γένος τὸ ἐν τῇ Ἑυρώπῃ διάφορον αὐτὸ ἔωτον ἐστὶ καὶ κατὰ τὸ μέγεθος καὶ κατὰ τὰς μορφὰς διὰ τὰς μεταλλαγάς τῶν ὥρεων, ὅτι μεγάλαι γίνονται καὶ πυκνά, καὶ θάλασσα τῇ ἱσχυρᾷ καὶ χειμῶνες καρτεροὶ καὶ ὁμβροὶ πολλοὶ καὶ αὐτίς αὐχμοὶ πολυχρόνιοι καὶ πνεύματα, ἐξ ὧν μεταβόλαι πολλαὶ καὶ παντοδαπαί. ἀπὸ τοῦτων εἰκὸς αἰσθάνεσθαι καὶ τήν γένεσιν ἐν τῇ συμπτῆξι τοῦ γόνου ἄλλοτε ἄλλην καὶ μὴ τῷ αὐτῷ τῆν αὐτὴν γίνεσθαι ἐν τῇ θέρει καὶ τῷ χειμῶνι μηδὲ ἐν ἐπομβρίῃ καὶ αὐχμῷ. διότι τὰ εἶδα διηλλάχθαι νομίζω τῶν Ἑυρωπαίων μᾶλλον ἢ τῶν Ἀσιων καὶ τὰ μεγέθεα διαφορώτατα αὐτὰ ἐωτοῖς ἐκαίνει κατὰ πόλιν ἔκκαστῃ. αἱ γὰρ φθοραὶ πλείονες ἐγγίνονται τοῦ γόνου ἐν τῇ συμπτῆξι ἐν τῇ μεταλλαγῇ τῶν ὥρεων πυκνῆς.

1 τε added by Wilamowitz.
among the Scythians for such a reason as I have stated, and other men too are equally liable to it, for wherever men ride very much and very frequently, there the majority are attacked by swellings at the joints, sciatica and gout, and are sexually very weak. These complaints come upon the Scythians, and they are the most impotent of men, for the reasons I have given, and also because they always wear trousers and spend most of their time on their horses, so that they do not handle the parts, but owing to cold and fatigue forget about sexual passion, losing their virility before any impulse is felt.

XXIII. Such is the condition of the Scythians. The other people of Europe differ from one another both in stature and in shape, because of the changes of the seasons, which are violent and frequent, while there are severe heat waves, severe winters, copious rains and then long droughts, and winds, causing many changes of various kinds. Wherefore it is natural to realize that generation too varies in the coagulation of the seed, and is not the same for the same seed in summer as in winter nor in rain as in drought. It is for this reason, I think, that the physique of Europeans varies more than that of Asiatics, and that their stature differs very widely in each city. For there arise more corruptions in the coagulation of the seed when the changes of the sea-

1 I. e. "in the formation of the foetus."

2 Coray, with at least one MS., would read ἀνδραθήναι, that is, "attempt no sexual act before they recover their virility."

3 ἀσθάνεσθαι Kühlewein would delete, as interpolated from Chapter X: συνίστασθαι Wilamowitz.

4 ἄλλοτε added (with καὶ preceding) by Coray.
ΗΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

σιν ἐούσησιν ἢ ἐν τῇς παραπλησίς καὶ ὀμοίησι. περὶ τε τῶν ἠθέων ὁ αὐτός λόγος· τὸ 20 τε ἄγριον καὶ τὸ ἀμεικτὸν καὶ τὸ θυμοείδες ἐν τῇ τοιαύτῃ φύσει ἐγγίνεται· αἱ γὰρ ἐκπλήξεις πυκναὶ γινόμεναι τῆς γνώμης τὴν ἀγριότητα ἐντιθέ-ασι, τὸ δὲ ἠμερόν τε καὶ ἡπιον ἀμαυροῦσι. διὸ καὶ ἐνθυτικοτέρους νομίζω τοὺς τὴν Εὐρώπην οἰκέουσας εἶναι ἢ τοὺς τὴν Ἀσίην. ἐν μὲν γὰρ τὸ αἰεὶ παραπλησίω αἱ ῥαθυμιαὶ ἐνείσιν, ἐν δὲ τὸ μεταβαλλομένῳ αἱ τάλαιπωρίαι τῷ σώματι καὶ τῇ ψυχῇ· καὶ ἀπὸ μὲν ἡσυχίας καὶ ῥαθυ-μίης ἡ δειλία αὐξέται, ἀπὸ δὲ τῆς ταλαιπωρίης καὶ τῶν πόνων αἱ ἀνδρείαι. διὰ τοῦτο εἰσὶ μαχιμωτέροι οἱ τὴν Εὐρώπην οἰκέουντες καὶ διὰ τους νόμους, ὅτι οὐ βασιλεύονται ὡσπερ οἱ Ἀσιη-νοὶ. ὁκου γὰρ βασιλεύουσιν, ἐκεῖ ἀνάγκη δειλο-τάτους εἶναι. εὑρηται δὲ μοι καὶ πρότερον. αἱ γὰρ ψυχαὶ δεδουλωνται καὶ οὐ βούλονται παρακυνδουνεῖν ἐκόντες εἰκῆ ὑπὲρ ἄλλοτρίης δυνάμιος. ὅσοι δὲ αὐτόνομοι—ὑπὲρ ἐσωτόν γὰρ τοὺς κιν-δύνους αἰρεύται καὶ οὐκ ἅλλων—προθυμεύται ἐκόντες καὶ ἐς τὸ δεινὸν ἐρχόνται. τὰ γὰρ ἀριστεία 30 τῆς νίκης αὐτοὶ φέρονται. οὕτως οἱ νόμοι οὐχ ἡκιστὰ τὴν εὐφυχίην ἐργάζονται.

XXIV. Τὸ μὲν οὖν ὅλον καὶ τὸ ἀπαν οὕτως ἔχει περὶ τῆς Εὐρώπης καὶ τῆς Ἀσίς. ἐνεισὶ δὲ καὶ ἐν τῇ Εὐρώπη φύλλα διάφορα ἐτερα ἐτέρουσι καὶ τὰ μεγέθεα καὶ τὰς μορφὰς καὶ τὰς ἀνδρείας. τὰ δὲ διαλλάσσοντα ταῦτα ἐστίν, ἃ καὶ ἐπὶ τῶν πρότερον εὑρηται, ἐτὶ δὲ σαφέστερον φρύσω. ὅκοσι μὲν χώρῃ ὅρειν τε οἰκέουσι καὶ τρηχείαν καὶ ψηλήν καὶ ἐνυδρόν, καὶ αἱ μεταβολαὶ αὐτοῖσι 40 ήκιστα τὴν ἐνθυτικήν ἐργάζονται.
sons are frequent than when they are similar or alike. The same reasoning applies also to character. In such a climate arise wildness, unsociability and spirit. For the frequent shocks to the mind impart wildness, destroying tameness and gentleness. For this reason, I think, Europeans are also more courageous than Asiatics. For uniformity engenders slackness, while variation fosters endurance in both body and soul; rest and slackness are food for cowardice, endurance and exertion for bravery. Wherefore Europeans are more warlike, and also because of their institutions, not being under kings as are Asiatics. For, as I said above, where there are kings, there must be the greatest cowards. For men’s souls are enslaved, and refuse to run risks readily and recklessly to increase the power of somebody else. But independent people, taking risks on their own behalf and not on behalf of others, are willing and eager to go into danger, for they themselves enjoy the prize of victory. So institutions contribute a great deal to the formation of courageousness.

XXIV. Such, in outline and in general, is the character of Europe and of Asia. In Europe too there are tribes differing one from another in stature, in shape and in courage. The differences are due to the same causes as I mentioned above, which I will now describe more clearly. Inhabitants of a region which is mountainous, rugged, high, and watered,

1 ταυτά Coray: ταυτά Β: ταυτ’ V.
ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

gίνονται τῶν όρέων μέγα διάφοροι, ἐνταῦθα εἰκὸς
10 εἴδεα μεγάλα εἶναι καὶ πρὸς τὸ ταλαίπωρον καὶ
tὸ ἀνδρεῖον εὖ πεφυκότα, καὶ τὸ τε ἄγριον καὶ τὸ
θηριῶδες αἱ τοιαύται φύσιες οὐχ ἥκιστα ἔχουσιν.
όκόσοι δὲ κοίλα χωρία καὶ λειμακώδεα καὶ πυγιναρά
καὶ τῶν θερμῶν πνευμάτων πλέον μέρος μετέχουσιν
ἡ τῶν ψυχρῶν ὑδατί τε χρέονται θερμοίσιν, οὕτωi
dε μεγάλοι μὲν οὐκ ἄν εὑρήσαν οὔτε κανονίαι, ἐς
eὐρος δὲ πεφυκότες καὶ σαρκώδεες καὶ μελανό-
τριχες, καὶ αὐτοὶ μέλανες μᾶλλον ἀ λευκότεροι,
φλεγματιαὶ δὲ ἴσσον ἡ χολώδεες· τὸ δὲ ἀνδρεῖον
20 καὶ τὸ ταλαίπωρον ἐν τῇ ψυχῇ φύσει μὲν οὐκ ἄν
ὁμοίως ἐνείη, νόμος δὲ προσγενὸν ἀπεργοίσιν
ἀν. καὶ εἰ μὲν ποταμοὶ ἐνείησαν ἐν τῇ χώρῃ,
οίνυν ἐκ τῆς χώρης ἐξοχετέουσι τὸ τε στάσιμον
cαὶ τὸ ὄμβριον, οὕτωι ἄν ψυχροὶ τε εὐρήσαν καὶ
λαμπροί. εἰ μέντοι ποταμοὶ μὲν μὴ εὐρήσαν, τὰ
dὲ ὑδάτα λυμναία 1 τε καὶ στάσιμα πύνοιεν καὶ
ἐλώδεε, ἀνάγκη τὰ τοιαύτα εἴδεα προγαστρότερα
cαὶ σπληνώδεε εἶναι. οὔκοσοι δὲ ψυγήλην τε οἰκέ-
ουσι χώρην καὶ λείην καὶ ἀνεμώδεα καὶ ένυδρον,
30 εἰεν ἄν εἴδεα μεγάλοι καὶ ἐωυτοῖσι παραπλήσιοι·
ἀνανδρότεραι δὲ καὶ ἀμερώτεραι αἱ γνώμαι.
όκόσοι δὲ λαπτᾶ τε καὶ ἀνυδρα καὶ ψιλά, τῆς
μεταβολής τῶν ὀρέων οὐκ εὐκρητα, ἐν ταύτῃ τῇ
χώρῃ τὰ εἴδεα εἰκὸς σκληρά τε εἶναι καὶ ἐντονα
cαὶ ξανθότερα ἡ μελαντερα καὶ τὰ ἰθέα καὶ τὰς
ὀργὰς αὐθάδεας τε καὶ ἱδιογνώμονας. ᾿οκὸν γὰρ
αἱ μεταβολαὶ εἰσὶ πυκνόταται τῶν ὀρέων καὶ
πλείστον διάφοροι αὐτάι ἐωυτήσεως, ἐκεὶ καὶ τὰ
eἴδεα καὶ τὰ ἰθέα καὶ τὰς φύσιας εὐρήσεις
40 πλείστον διαφεροῦσας.

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where the changes of the seasons exhibit sharp contrasts, are likely to be of big physique, with a nature well adapted for endurance and courage, and such possess not a little wildness and ferocity. The inhabitants of hollow regions, that are meadowy, stifling, with more hot than cool winds, and where the water used is hot, will be neither tall nor well-made, but inclined to be broad, fleshy, and dark-haired; they themselves are dark rather than fair, less subject to phlegm than to bile. Similar bravery and endurance are not by nature part of their character, but the imposition of law can produce them artificially. Should there be rivers in the land, which drain off from the ground the stagnant water and the rain water, these will be healthy and bright. But if there be no rivers, and the water that the people drink be marshy, stagnant, and fenny, the physique of the people must show protruding bellies and enlarged spleens. Such as dwell in a high land that is level, windy, and watered, will be tall in physique and similar to one another, but rather unmanly and tame in character. As to those that dwell on thin, dry, and bare soil, and where the changes of the seasons exhibit sharp contrasts, it is likely that in such country the people will be hard in physique and well-braced, fair rather than dark, stubborn and independent in character and in temper. For where the changes of the seasons are most frequent and most sharply contrasted, there you will find the greatest diversity in physique, in character, and in constitution.

1 The people or the rivers? Probably the former, in which case “bright” will mean “of bright (clear) complexion.”

1 λιμναία Β: κηρναία all other MSS.
Μέγισται μὲν οὖν εἰσιν αὐταὶ τῆς φύσιος αἱ διαλλαγαί, ἐπείτα δὲ καὶ ἡ χώρη, ἐν ἧ ἂν τις τρέφηται καὶ τὰ ὑδάτα. εὑρήσεις γὰρ ἐπὶ τὸ πλῆθος τῆς χώρης τῇ φύσει ἀκόλουθεοντα καὶ τὰ εἶδεα τῶν ἀνθρώπων καὶ τοὺς τρόπους. ὅκου μὲν γὰρ ἡ γῆ πίειρα καὶ μαλθακή καὶ ἐνυδρος, καὶ τὰ ὑδάτα κάρτα μετέωρα, ὡστε θερμὰ εἶναι τοῦ θέρεος καὶ τοῦ χειμῶνος ψυχρά, καὶ τῶν ὥρεων καλῶς κεῖται, ἐνταύθα καὶ οἱ ἀνθρώποι σαρκώσαντες εἰσὶ καὶ ἀναρθοὶ καὶ ύγροὶ καὶ ἀταλαίπωροι καὶ τὴν ψυχὴν κακοὶ ὡς ἐπὶ τὸ πολύ. τὸ τε βάθυμον καὶ τὸ ὑπωρίαν ἐνεστίν ἐν αὐτῶς ἰδεῖν ἐς τε τὰς τέχνας παρακολούθησαν καὶ οὐ λεπτοὶ ὄντες ὄξεις. ὅκου δ' ἐστιν ἡ χώρη ψιλή τε καὶ ἀνυδρος καὶ τρηχεὶς καὶ ὑπο τοῦ χειμῶνος πεῖζομεν καὶ ὑπὸ τοῦ ἡλίου κεκαυμένη, ἐνταύθα δὲ σκληροῦς καὶ ἱσχυροὺς καὶ ἴσχυρους καὶ ἀκρατούς καὶ ἀνυόρος καὶ τρῆχους καὶ ὑπὸ τοῦ χειμῶνος πιεζομεν καὶ ὑπὸ τῶν ἀπεχθλήσαντες καὶ κακοὺς καὶ ἀταλαίπωροι καὶ τὴν ψυχὴν κακοὶ ὡς ἐπὶ τὸ πολύ. τὸ τε βάθυμον καὶ τὸ ἀγρυπνον, τὰ τε ἡθεα καὶ τὰς ὀργας αὐθαίδεας καὶ ἱδιογνώμονας, τοῦ τε ἀγρίου μᾶλλον μετέχοντας ἡ τοῦ ἡμέρου, ἐς τε τὰς τέχνας ὑπετέρους τε καὶ συνετωτέρους καὶ τὰ πολέμια ἀμείνους εὑρήσεις καὶ τὰλα τὰ ἐν τῇ γῇ φυσει πάντα ἀκολουθηέχοντα τῇ γῇ. αἱ μὲν ἐναντιώταται φύσεις τε καὶ ἱδεαί ἔχουσιν οὕτως. ἀπὸ δὲ τούτων τεκμαίρομενοι τὰ λοιπὰ ἐνθυμεῖσθαι, καὶ οὐχ ἀμαρτήσῃ.
These are the most important factors that create differences in men's constitutions; next come the land in which a man is reared, and the water. For in general you will find assimilated to the nature of the land both the physique and the characteristics of the inhabitants. For where the land is rich, soft, and well-watered, and the water is very near the surface, so as to be hot in summer and cold in winter, and if the situation be favourable as regards the seasons, there the inhabitants are fleshy, ill-articulated, moist, lazy, and generally cowardly in character. Slackness and sleepiness can be observed in them, and as far as the arts are concerned they are thick-witted, and neither subtle nor sharp. But where the land is bare, waterless, rough, oppressed by winter's storms and burnt by the sun, there you will see men who are hard, lean, well-articulated, well-braced, and hairy; such natures will be found energetic, vigilant, stubborn and independent in character and in temper, wild rather than tame, of more than average sharpness and intelligence in the arts, and in war of more than average courage. The things also that grow in the earth all assimilate themselves to the earth. Such are the most sharply contrasted natures and physiques. Take these observations as a standard when drawing all other conclusions, and you will make no mistake.

1 ἀνδρός Ermerins from inaquosa of 7027: ἀνώχυρος MSS.  
2 ἦδοις b, omitted by most MSS.: ἦδοις ἄν Coray.  
3 Before ἐνέδρα all MSS. except 136 add ὀξύ.  

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EPIDEMICS I AND III
INTRODUCTION

These two books manifestly form one work, and that the most remarkable product of Greek science.

Pretensions to literary form it has none, yet no Greek writer, with the possible exception of Thucydides, has used language with better effect. Often ungrammatical, sometimes a series of disconnected words, the narrative is always to the point, and always conveys the impression that the writer's sole object is to express observed facts in the fittest and shortest way.

The composition shows violent dislocations. There come first two "constitutions," then two short paragraphs on the duty of the physician and on certain symptoms respectively, then another constitution, then a few paragraphs on fevers, then fourteen clinical histories. The third book begins with twelve more histories, which are followed by a fourth constitution, at the end of which is another disconnected paragraph, and the book closes with sixteen histories.

Dislocations due to the ancient methods of copying manuscripts are common enough in classical authors, but startling changes like the above are not such as

1 "Constitution" is the traditional translation of κατά-στάσις, climatic conditions of such a marked type as to give a distinguishing character to a period of time. The word is also used of diseases, and so on, to denote a fixed type prevalent at any particular time.
can be ascribed to the vagaries or the carelessness of scribes. Combined with the broken grammar they seem to point to the work having never been prepared for publication. The writer probably jotted down his remarks as a series of notes in an order which happened to suggest itself, and never went on to edit them. Several of the shorter “interpolations” would have been in a modern book footnotes or appendices.

This theory is supported by the fact that a very great number of the histories have no connection at all with the constitutions. The first three constitutions refer to Thasos; the place of the fourth is unnamed. The medical cases belong to Thasos, Larisa, Abdera, Cyzicus, and Meliboea, while many others have no locality attached to them. The nature, too, of the diseases bears no great likeness to those of the constitutions. They are all “acute,” some exhibit abnormal symptoms and some are ordinary cases of remittent malaria. They illustrate Prognostic far better than they do the constitutions. “What do symptoms portend?” is the subject of Prognostic, and the clinical histories give the data from which many of its generalizations may well have been framed. On the whole, it is probable that Epidemics was never published by its author.

The subject matter of the Epidemics, including the five books universally attributed to authors other than Hippocrates, namely, II and IV, V, VI, VII, present several interesting problems. For the present I will confine myself to I and III.

What are the diseases described in the Epidemics? This question has interested physicians for centuries,
and each medical reader will enjoy the task of diagnosing them for himself. Several cases are difficult, but the section on Hippocratic diseases in the General Introduction should enable even a layman to identify many. Perhaps the most fascinating problem is whether the constitution in Book III refers to the plague year of Thucydides II.

Another interesting point is the clientèle of the writer and the scenes of his practice. The latter have already been referred to; the names of the patients, and their position in life, are worth a moment’s consideration. None of the clinical histories has a date, but most give the name and address of the sick person. Occasionally the name is given without the address, or the address is given without the name. In a few instances at the end of Book III the town is named but neither the patient nor his address is specified. In two cases (I, case 12, and III, case 4, of second series) name, address and locality are all omitted. The patients are sometimes householders, sometimes members of their families, sometimes slaves. Several seem to have been lodgers.

The variety in the descriptions of patients seems to show that the writer attached no importance to them, but simply wrote in his note-book enough to

1 It is worth noticing that Greek physicians, like the Sophists, often passed from city to city, staying a longer or shorter period according to the demand for their services. It was for such περιοδευταί that *Airs Waters Places* was written, to enable them to know what diseases were likely to occur in a city they had never visited before.

2 See Littré, V. III. vii–xxix, where Meineke is considered.

3 See on these points Littré, X. pp. xxix–xxxii, where Rossignol’s views are given and criticised. There seem to have been large boarding-houses in some places.
enable him to identify a patient for himself. In fact he rarely appears to be writing for a public; in the clinical histories especially one feels that the only object is private information.

If the clinical histories are rough notes of this character it becomes plain why they vary in fulness of detail. The plan generally adopted is to give a daily bulletin, or at least to notice the critical days, but if the patient was not visited every day and the attendants did not report anything striking, gaps would occur such as we actually do find. An editor writing for a public would either have made these gaps less obvious or else have explained them.

But the most striking feature of this work is its devotion to truth. The constitutions are strictly limited to descriptions of the weather which preceded or accompanied certain epidemics; the clinical histories are confined to the march of diseases to a favourable or a fatal issue. Nothing irrelevant is mentioned; everything relevant is included.

Of the forty-two cases, twenty-five end in death, very nearly 60 per cent. The writer's aim is not to show how to cure—treatment is very rarely mentioned—but to discover the sequences of symptoms, to set down the successes and failures of Nature in her efforts to expel the disease. The physician is acting, not qua physician but qua scientist; he has laid aside the part of healer to be for a time a spectator looking down on the arena, exercising that θεωρία which a Greek held to be the highest human activity.

**MSS. and Editions**

The chief MSS. for *Epidemics I.* are A and V, and for *Epidemics III.*, V and D, supplemented for
INTRODUCTION

both books by the interesting commentaries of Galen.

Editions were common in the sixteenth, seventeenth, and eighteenth centuries,¹ but none are of outstanding merit. There is an English translation of no merit by Samuel Farr (London, 1780), and the books are included in Adams' first volume.

¹ See Littré, II. 593-596.

ADDITIONAL NOTES

1. The word ὀξῦς, "acute," "sharp," is applied to fever, and to such diseases (pleurisy, pneumonia, remittent malaria, etc., Regimen in Acute Diseases, v) as are accompanied by high fever. The Hippocratic doctrines of crisis, coction, etc., apply chiefly to acute diseases, but not to them only, as the common cold (Ancient Medicine, xviii) shows coction.

2. The preposition παρά, meaning "at the house of," seems to be used indifferently with acc., gen., or dat. There are probably differences, but I cannot detect them.
ΕΠΙΔΗΜΙΩΝ Α

κατάστασις πρώτη

I. Ἐν Θάσῳ φθινοπώρου περὶ ἱσημερίην καὶ ὑπὸ πληθίάδα ὑδατα πολλά, συνεχέα μαλθακῶς, ἐν νοτίωσ. χειμῶν νότιος, σμικρά βόρεια, αὐχμὺ. τὸ σύνολον ἐς γε χειμῶνα οἶνον ἔαρ γίνεται. ἔαρ δὲ νότιον ψυχεινόν, σμικρὰ ύσματα. θέρος ὦς ἐπὶ τὸ πολὺ ἑπινέφελον. ἀνυδρία. ἐτησίαι ὀλίγα, σμικρά, διεσπασμένως ἐπνεύσαν.

Γενομένης δὲ τῆς ἀγωγῆς ὀλίγη ἐπὶ τὰ νότια καὶ μετ' αὐχμῶν, πρωὶ μὲν τοῦ ἦρος ἐκ τῆς πρόσθεν καταστάσιος ὑπεναντίης καὶ βορείου γενομένης ὀλίγοις ἐγίνοντο καῦσοι καὶ τούτοις πάνω εὐσταθείς, καὶ ὀλίγοις ἡμορράγει οὐδ' ἄπεθυμοκόν ἐκ τούτων. ἐπάρματα δὲ παρὰ τὰ ὅστα πολλοῖσιν ἐτερόρροπα καὶ εξ ἀμφοτέρων, τοῖσι πλείστοισιν ἀπύρωσιν ὀρθοστάθην' ἐστὶ δὲ οὗ καὶ σμικρὰ ἐπεθερμαίνοντο. κατέσβη πᾶσιν ἁσινέως οὐδ' ἐξεπύησεν οὐδὲν ὀσπερ τὰ ἀλλων προφασίον. ἦν δὲ ὁ τρόπος αὐτῶν χαῦνα, μεγάλα, κεχυμένα, οὐ μετὰ φλέγμονῆς, ἀνόδυνα; πᾶσιν ἁσίμως

1 I believe that the words ἐκ... γενομένης should be transposed and placed after αὐχμῶν. “The whole year was southerly, after a period which was the opposite.”

1 ὑπὸ in expressions denoting time seems in Hippocrates to mean “about” or “during.” The period is roughly from September 21 to November 8.

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EPIDEMICS I

FIRST CONSTITUTION

I. In Thasos during autumn, about the time of the equinox to near the setting of the Pleiades,¹ there were many rains, gently continuous, with southerly winds. Winter southerly,² north winds light, droughts; on the whole, the winter was like a spring. Spring southerly and chilly; slight showers. Summer in general cloudy. No rain. Etesian winds few, light and irregular.

The whole weather proved southerly, with droughts, but early in the spring, as the previous constitution had proved the opposite and northerly, a few patients suffered from ardent fevers, and these very mild, causing hemorrhage in few cases and no deaths. Many had swellings beside one ear, or both ears, in most cases unattended with fever,³ so that confinement to bed was unnecessary. In some cases there was slight heat, but in all the swellings subsided without causing harm; in no case was there suppuration such as attends swellings of other origin. This was the character of them:—flabby, big, spreading, with neither inflammation nor pain; in every case they

² That is, the winds were generally from the south, and such north winds as blew were light.
³ Or, punctuating after ἄτα and πλεῖστοισιν, "There were swellings beside the ears, in many cases on one side, but in most on both." The epidemic was obviously mumps.
ΕΠΙΔΗΜΙΩΝ Α

20 ἡφανίσθη. ἐγίνετο δὲ ταύτα μειρακίοισι, νέοισιν, ἀκμάζουσι, καὶ τούτων τοῖς περὶ παλαιὸτρην καὶ γυμνάσια πλείστοισι γυναιξὶ δὲ όλγησιν ἐγίνετο. πολλοῖσι δὲ βῆχες ξηραῖ βῆσσοςκοι καὶ ὅµδεν ἀνάγουσιν φωναὶ βραγχώδεσι. οὐ μετὰ πολύ, τοῖσι δὲ καὶ μετὰ χρόνον, φλέγμοναὶ μετ᾽ ὁδύνης ἐς ὀρχίν ἐτερόρροποι, τοῖσι δὲ ἐς ἀμφοτέρους. πυρετοὶ τοῖσι μὲν, τοῖσι δ᾽ οὖ. ἐπιτόνως ταύτα τοῖσι πλείστοισι. τὰ δ᾽ ἀλλὰ ὅσα κατ᾽ ἀντρείον ἀνόσως διηγοῦν.

II. Προὶ δὲ τοῦ θέρεος ἀρξάμενοι διὰ θέρεος καὶ κατὰ χειμώνα πολλοὶ τῶν ἡδῆ πολὺν χρόνον ὑποφερομένων φθινώδεις κατεκλύνησαν, ἔτει καὶ τοῖσ ἐνδοιαστῶς ἔχουσι πολλοῖσιν ἐβεβαιώσε τότε. ἔστι δ᾽ οἶσιν ἡρξατο πρῶτον τότε, οἶσιν ἔρρεπεν ἡ φύσις ἐπὶ τὸ φθινῶδες. ἔπεθανον δὲ πολλοὶ καὶ πλείστοι τούτων, καὶ τῶν κατα-κλινεντων ὦν ὁδὰ εἰ τὶς οὐδ᾽ εἴ μέτριον χρόνον περιεγένετο. ἀπέθνησκον δὲ ἐξυτέρως ἤ ὡς εἴθισατ διάγειν τὰ τοιαῦτα· ὡς τὰ γε ἀλλα καὶ μακρότερα καὶ ἐν πυρετοῖσιν ἐόντα εὐφόρως ἤνεγκαν καὶ οὐκ ἀπέθνησκον, περὶ δὲν γεγραφεταί. μοῦνον γὰρ καὶ μέγιστον τῶν γενομένων νοσημάτων τοὺς πολλοὺς τὸ φθινῶδες ἐκτείνειν.

Ἡν δὲ τοῖσ πλείστοισιν αὐτῶν τὰ παθήματα τοιάδε: φρικώδεις πυρετοὶ, συνεχεῖς, ὄξεες, τὸ μὲν ὄλον οὐ διαλείποντες· ὁ δὲ τρόπος ἡμιτρι-ταιός· μίαν κονφότεροι, τῇ ἐτέρῃ παροξυνόμενοι, καὶ τὸ ὄλον ἑπὶ τὸ ὀξύτερον ἐπιδιδόντες. ἱδρώτες

1 That is, with no symptoms indicative of a crisis.
2 That is, nobody was ill enough to make a visit to the physician's surgery (ἰητρείον) necessary.

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disappeared without a sign.\textsuperscript{1} The sufferers were youths, young men, and men in their prime, usually those who frequented the wrestling school and gymnasia. Few women were attacked. Many had dry coughs which brought up nothing when they coughed, but their voices were hoarse. Soon after, though in some cases after some time, painful inflammations occurred either in one testicle or in both, sometimes accompanied with fever, in other cases not. Usually they caused much suffering. In other respects the people had no ailments requiring medical assistance.\textsuperscript{2}

II. Beginning early in the summer, throughout the summer and in winter many of those who had been ailing a long time took to their beds in a state of consumption, while many also who had hitherto been doubtful sufferers at this time showed undoubted symptoms. Some showed the symptoms now for the first time; these were those whose constitution inclined to be consumptive. Many, in fact most of these, died; of those who took to their beds I do not know one who survived even for a short time. Death came more promptly than is usual in consumption, and yet the other complaints, which will be described presently, though longer and attended with fever, were easily supported and did not prove fatal. For consumption was the worst of the diseases that occurred, and alone was responsible for the great mortality.

In the majority of cases the symptoms were these. Fever with shivering, continuous, acute, not completely intermitting, but of the semitertian type; remitting during one day they were exacerbated on the next, becoming on the whole more acute. Sweats
ΕΠΙΔΗΜΙΩΝ Α

20 αἰεὶ, οὔ δὲ ὀλον̄ ψῦξις ἀκρέων πολλή καὶ μόνις ἀναθερμανόμενα. κοιλίαι ταραχώδεσις χολώδεσιν, ὀλίγοις, ἀκρύτοισι, λεπτοῖσι, δακνώδεσιν πυκνά ἀνίσταντο. οὔρα ἒ λεπτὰ καὶ ἄχρω καὶ ἀπεπτα καὶ ὀλίγα ἒ πάχος ἔχοντα καὶ σμικρὴν ὑπόστασιν, οὐ καλῶς καθιστάμενα, ἀλλ’ ὡμὴ τινὶ καὶ ἀκαίρῳ ὑποστάσει. ἐβησσον δὲ σμικρά, πυκνά, πέπονα, κατ’ ὀλίγα μόνις ἀνάγοντες. οἴσι δὲ τὰ βιαιότατα συμπίπτοι, οὐδ’ ἐς ὀλίγον πεπασμὸν ἰεί, ἀλλὰ διετέλεον ὃμα πτύοντες. φάρυγγες δὲ τοῖσι πλείστοις τοῦτων ἐξ ἀρχῆς καὶ διὰ τέλεος ἐπώδυνοι· εἶχον ἔρευθος μετὰ φλεγμονῆς· ρέυματα σμικρά, λεπτά, δριμέα· ταχὺ τηκόμενοι καὶ κακούμενοι, ἀπόσιτοι πάντων γευμάτων διὰ τέλεος, ἀδιψοι καὶ παράληρι πολλοὶ περὶ θύανα-
were continual, but not all over the body. Severe chill in the extremities, which with difficulty recovered their warmth. Bowels disordered, with bilious, scanty, unmixed, thin, smarting stools, causing the patient to get up often. Urine either thin, colourless,\(^1\) unconcocted and scanty, or thick and with a slight deposit, not settling favourably, but with a crude and unfavourable deposit. The patients frequently coughed up small, concocted sputa, brought up little by little with difficulty. Those exhibiting the symptoms in their most violent form showed no concoction at all, but continued spitting crude sputa. In the majority of these cases the throat was throughout painful from the beginning, being red and inflamed. Fluxes slight, thin, pungent. Patients quickly wasted away and grew worse, being throughout averse to all food and experiencing no thirst. Delirium in many cases as death approached. Such were the symptoms of the consumption.

III. But when summer came, and during autumn occurred many continuous but not violent fevers, which attacked persons who were long ailing without suffering distress in any other particular manner; for the bowels were in most cases quite easy, and hurt to no appreciable extent. Urine in most cases of good colour and clear, but thin, and after a time near the crisis it grew concocted. Coughing was slight, and caused no distress. No lack of appetite; in fact it was quite possible even to give food. In general the patients did not sicken, as did the consumptives,

\(^1\) Throughout *Epidemics* ἄχρως may mean, not merely "without colour," but "of bad colour." It certainly has this meaning in *Airs Waters Places*, VII, l. ii. See p. 85.
πυρετοίσι φρυκώδεσι, σμικρά ύφιμαράντες, ἀλλοτε ἄλλοισ παροξυνόμενοι πεπλανημένως. Ἕκρινε τούτων οἱσι τὰ βραχύτατα γίνοιτο περὶ εἰκοστῆν, τοῖσι δὲ πλείστοισι περὶ τεσσαρακοστῆν, πολλοῖσι δὲ περὶ τὰς όγδοηκοντα. ἐστὶ δ’ οἴσιν ύδ’ οὕτως, ἄλλα πεπλανημένως καὶ ἀκρίτως ἔξελιπον τούτων δὲ τοῖσι πλείστοισιν οὐ πολὺς διαλιπόντεσ χρόνον ὑπέστρεψαν οἱ πυρετοὶ πάλιν, ἐκ δὲ τῶν ὑποστροφῶν ἐν τῇ σίν αὐτῆσι περὶδοισιν ἐκρίνοντο· πολλοῖσι δὲ αὐτῶν ἀνήγαγον, ὥστε καὶ ὑπὸ χειμῶνα νοσεῖν.

Ἐκ πάντων δὲ τῶν ὑπογεγραμμένων ἐν τῇ καταστάσει ταύτῃ μούνοισι τοῖσι φθινώδεσι θανατώδεα συνέπεσεν· ἐπεὶ τοῖσι γε ἄλλοισι πᾶσιν εὐφόρως, καὶ θανατώδεες ἐν τοῖσιν ἄλλοισι πυρετοίσιν οὐκ ἐγένοντο.

κατάστασις δευτέρη

IV. Ἐν Θάσῳ πρώτοι τῶν φθινοπώρων χειμώνες οὐ κατὰ καιρὸν, ἀλλ’ ἐξαίφνης ἐν βορείῳ καὶ νοτίῳ πολλοῖς ύγροι καὶ προεκρηγυμένοι. ταύτα δὴ ἐγένετο τοιαύτα μέχρι πλημμάδος δύσιος καὶ ὑπὸ πλημμάδα. χειμών ὅ βόρειος· ὕδατα πολλά, λάβρα, μεγάλα, χιόνες· μειξαίθρια τὰ πλείστα. ταύτα δὲ ἐγένετο μὲν πάντα, οὐ λίγην δὲ ἀκαίρως τὰ τῶν ψυχέων. ῥήδη δὲ μεθ’ ἥλιον τροπᾶς χειμερινὰς καὶ ἤλικα ξέφυρος πνεῦν ἀρχεται, ὀπίσθοχειμώνες μεγάλοι, βόρεια πολλά, χιών καὶ ὕδατα πολλά συνεχέως, οὐρανὸς λαι-

1 After πεπλανημένως the MSS. have τὸ μὲν ὀλὸν οὐκ ἐκελεύσιντες, παροξυνόμενοι δὲ τριταισοφυέα τρόπον, which Kühlewein thinks an interpolation from Chapter VII.

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with shivering fevers, but with slight sweats, the paroxysms being variable and irregular.\footnote{The words omitted by Kühlewein mean "not intermitting altogether, but with exacerbations after the manner of tertians."} The earliest crisis was about the twentieth day; in most cases the crisis was about the fortieth day, though in many it was about the eightieth. In some cases the illness did not end in this way, but in an irregular manner without a crisis. In the majority of these cases the fevers relapsed after a brief interval, and after the relapse a crisis occurred at the end of the same periods as before. The disease in many of these instances was so protracted that it even lasted during the winter.

Out of all those described in this constitution only the consumptives showed a high mortality-rate; for all the other patients bore up well, and the other fevers did not prove fatal.

Second Constitution

IV. In Thasos early in autumn occurred unseasonable wintry storms, suddenly with many north and south winds bursting out into rains. These conditions continued until the setting of the Pleiades and during their season. Winter was northerly; many violent and abundant rains; snows; generally there were fine intervals. With all this, however, the cold weather was not exceptionally unseasonable. But immediately after the winter solstice, when the west wind usually begins to blow, there was a return of severe wintry weather, much north wind, snow and

\footnote{The words omitted by Kühlewein mean "not intermitting altogether, but with exacerbations after the manner of tertians."}
λαπόδης καὶ ἐπινέφελος. ταῦτα δὲ συνέτεινε καὶ οὐκ ἀνεί καί ἡμουρίης. ἔαρ δὲ ψυχρὸν, βόρειον, ύδατῶδες, ἐπινέφελον. θέρος εἰς λίνην καυματῶδες ἐγένετο ἐτησία συνεχεῖς ἐπνευσαν. ταχύ δὲ περὶ ἀρκτούρον ἐν βορείοισι πολλὰ πάλιν ύδατα.

V. Γενομένου δὲ τοῦ ἔτεος ὅλου ύγροῦ καὶ ψυχροῦ καὶ βορείου κατὰ χειμῶνα μὲν ύγιήρῳ εἶχον τὰ πλείστα, προὶ δὲ τοῦ ἱρός πολλοὶ τινες καὶ οἱ πλείστοι διήγον ἐπινόσως. ἦρξαντο μὲν ὅν τὸ πρῶτον ὁφθαλμίαι ροώδες, ὄδυνώδες, ύγραλ ἀπέπτωσι. σμικρὰ λημμα δυσκόλως πολλοίσιν ἐκχημανύμενα· τοῖσὶ πλείστοισιν ὑπε-στρεφον· ἀπέλιπον ὅψε πρὸς τὸ φθινόπωρον. κατὰ δὲ θέρος καὶ φθινόπωρον δυσεντερίωδες καὶ τεινεσμοί καὶ λειεντερίωδες. καὶ διάρροιαι χολώδεις, πολλοῖσι λεπτοῖσιν, ὄμοισι καὶ δακνώδεσιν, ἐστὶ δ᾽ οἰσὶ καὶ ύδατώδεσι. πολλοῖσι δὲ καὶ περίρροιαι μετὰ πόνου χολώδεις, ύδατώδεις, ξυσματώδεις, πυώδεις, σκαγγουριώδεις· οὐ νεφριτικά, ἀλλὰ τοῦτοισιν ἀντ' ἄλλων ἄλλα. ἐμετοι φλεγματώδεις, χολώδεις καὶ σιτίων ἀπέπτων ἀναγωγαί. ἱδρώτες· πάσι πάντοθεν πολὺς πλάδος. ἐγίνετο δὲ ταῦτα πολλοῖσιν ὀρθοστάδην ἀπύροισι, πολλοῖσι δὲ πυρετοὶ, περὶ ὅν γεγράφεται. ἐν οἷσι δὲ ὑπεφαινετο πάντα τὰ υπογεγραμμένα, μετὰ πόνου ψυχρόδες. ἦδη δὲ ψυχρόπωρον καὶ ὑπὸ χειμῶνα πυρετοὶ συνεχεῖ— καὶ τισιν αὐτῶν ὀλίγοις καυσώδεις—ἡμερινοὶ, νυκτερινοὶ, ἡμιτριταῖοι, τριταῖοι ἀκριβέες, τεταρταῖοι, πλάνητες. ἔκαστοι δὲ τῶν υπογεγραμ-μένων πυρετῶν πολλοῖσιν ἐγίνοντο.
copious rains continuously, sky stormy and clouded. These conditions lasted on, and did not remit before the equinox. Spring cold, northerly, wet, cloudy. Summer did not turn out excessively hot, the Etesian winds blowing continuously. But soon after, near the rising of Arcturus, there was much rain again, with northerly winds.

V. The whole year having been wet, cold and northerly, in the winter the public health in most respects was good, but in early spring many, in fact most, suffered illnesses. Now there began at first inflammations of the eyes, marked by rheum, pain, and unconcocted discharges. Small gummy sores, in many cases causing distress when they broke out; the great majority relapsed, and ceased late on the approach of autumn. In summer and autumn dysenteric diseases, tenesmus and lientery; bilious diarrhoea, with copious, thin, crude, smarting stools; in some cases it was also watery. In many cases there were also painful, bilious defluxions, watery, full of thin particles, purulent and causing strangury. No kidney trouble, but their various symptoms succeeded in various orders. Vomitings of phlegm, bile, and undigested food. Sweats; in all cases much moisture over all the body. These complaints in many cases were unattended with fever, and the sufferers were not confined to bed; but in many others there was fever, as I am going to describe. Those who showed all the symptoms mentioned above were consumptives who suffered pain. When autumn came, and during winter, continuous fevers—in some few cases ardent—day fevers, night fevers, semitertians, exact tertians, quartans, irregular fevers. Each of the fevers mentioned found many victims.
ΕΠΙΔΗΜΙΩΝ A

VI. Οἱ μὲν οὖν καύσων ἐλαχίστοσι τε ἐγένοντο καὶ ἥκιστα τῶν καμνόντων οὔτοι ἐπόνησαν. οὔτε γὰρ ἡμορράγει, εἰ μὴ πάννυ σμικρά καὶ ὅλγοισιν, οὔτε οἱ παράληροι. τά τε ἄλλα πάντ' εὐφόρως. ἐκρινε τοῦτοι πάννυ εὐτάκτως, τοῦσι πλείστοσι σὺν τῇ διαλειτουργῇ ἐν ἐπτακαίδεκα ἡμέρῃσιν οὔδὲ ἀποθανόντα οὔδενα οἶδα τότε καύσῳ οὔδὲ φρενιτικὰ τότε γενόμενα. οἱ δὲ τριταῖοι πλείους μὲν τῶν καύσων καὶ ἐπιπονώτερον εὐτάκτως δὲ τοῦτοι πᾶσιν ἀπὸ τῆς πρώτης λήψεως τέσσαρας περιόδους: ἐν ἑπτὰ δὲ τελέως ἐκριναν οὔδ᾽ υπέστρεψαν οὔδει τούτων. οἱ δὲ τεταρταῖοι πολλοίσι μὲν εξ ἀρχῆς ἐν τάξει τεταρταῖον ἡρξαντο, ἐστι δὲ οἷς οὐκ ὅλγοισιν εξ ἂλλων πυρετῶν καὶ νοσημάτων ἀποστάσει τεταρταῖοι ἐγένοντο· μακρὰ δὲ καὶ ὡς εἴθισται τοῦτοι καὶ ἔτι μακρότερα συνέπτετεν. ἀμφημερινοὶ δὲ καὶ νυκτερινοὶ καὶ πλάνητες πολλοίσι πολλοί καὶ πολὺν χρόνον παρέμενον ὀρθοστάδην τε καὶ κατακειμένοις. τοῦσι πλείστοσι τούτων ὑπὸ πληηδάδα καὶ μέχρι χειμῶνος οἱ πυρετοὶ παρεῖποντο. σπασμοὶ δὲ πολλοίσι, μάλλον δὲ παιδίοισι, εξ ἀρχῆς καὶ ὑπεπύρεσσον, καὶ ἑπὶ πυρετοῖσιν ἐγίνοντο σπασμοί· χρόνια μὲν τοῦσι πλείστοσι τούτων, ἀβλαβέα δὲ, εἰ μὴ τοῦσι καὶ ἐκ τῶν ἄλλων πάντων ὀλεθρίως ἐχουσιν.

VII. Οἱ δὲ δὴ συνεχέες μὲν τὸ ὂλον καὶ οὔδεν ἐκλείποντες, παροξυνόμενοι δὲ πᾶσι τριταιοφυέα 156
VI. Now the ardent fevers attacked the fewest persons, and these were less distressed than any of the other sick. There was no bleeding from the nose, except very slight discharges in a few cases, and no delirium. All the other symptoms were slight. The crises of these diseases were quite regular, generally in seventeen days, counting the days of intermission, and I know of no ardent fever proving fatal at this time, nor of any phrenitis. The tertians were more numerous than the ardent fevers and more painful. But all these had four regular periods from the first onset, had complete crises in seven, and in no case relapsed. But the quartans, while in many instances they began at first with quartan periodicity, yet in not a few they became quartan by an abscession from other fevers or illnesses. They were protracted, as quartans usually are, or even more protracted than usual. Many fell victims to quotidiens, night fevers, or irregular fevers, and were ill for a long time, either in bed or walking about. In most of these cases the fevers continued during the season of the Pleiades or even until winter. In many patients, especially children, there were convulsions and slight feverishness from the beginning; sometimes, too, convulsions supervened upon fevers. Mostly these illnesses were protracted, but not dangerous, except for those who from all other causes were predisposed to die.

VII. But those fevers which were altogether continuous and never intermitted at all, but in all cases

1 There are often mixed infections in malaria. If the quartan be one of these, being the longest it outlasts the others. So the disease appears to have turned into a quartan.
τρόπον, μίαν ύποκουφίζοντες καὶ μίαν παροξυνό-
μενοι, πάντων βιαιότατοι τῶν τότε γενομένων καὶ
μακρότατοι καὶ μετὰ πόνων μεγίστων γενόμενοι·
πρήσως ἄρχόμενοι, τὸ δ’ ὅλον ἐπιδιδόντες αἰεὶ καὶ
παροξυνόμενοι καὶ ἀνάγοντες ἐπὶ τὸ κάκιον·
σμικρὰ διακουφίζοντες καὶ ταχὺ πάλιν ἔξ
ἐπισχέσιος βιαιοτέρως παροξυνόμενοι, ἐν κρισί-
μοι ὡς ἐπὶ τὸ πολὺ κακοῦμενοι. ῥίγεα δὲ πᾶσι
μὲν ἀτάκτως καὶ πεπλανημένως ἐγίνετο, ἐλάχιστα
dὲ καὶ ἦκιστα τούτοις, ἀλλ’ ἐπὶ τῶν ἀλλων
πυρετῶν μέξω. ἱδρότες πολλοί, τούτοις δὲ
ἐλάχιστοι, κουφίζοντες οὐδέν, ἀλλ’ ὑπεναντίου
βλάβας φερόντες. ψύξις δὲ πολλὴ τούτοισιν
ἀκρέων καὶ μόγις ἀναθερμανόμενα. ἄγρυπνοι τὸ
σύνολον καὶ μάλιστα οὗτοι καὶ πάλιν κωματώδεες.
κοιλίαι δὲ πᾶσι μὲν ταραχώδεες καὶ κακαὶ, πολὺ
dὲ τούτοις κάκισται. οὖρα δὲ τοῖς πλείστοις
tούτων ἦ λεπτὰ καὶ ὁμὰ καὶ ἄχρω καὶ μετὰ
χρόνων σμικρὰ πεπαλαιμένα κρισίμως ἢ πάχος
μὲν ἔχοντα, ἀλλὰ δὲ καὶ οὐδὲν καθιστάμενα, οὐδ’
ὑφιστάμενα, ἦ σμικρὰ καὶ κακὰ καὶ ὁμὰ τὰ
ὑφιστάμενα· κάκιστα δὲ ταῦτα πάντων. βῆχες
dὲ παρείπου τοῖς πυρετοῖς, γράψαι δὲ οὐκ
ἔχω βλάβην οὐδ’ ὑφελείν γενομένην διὰ βηχῶς
τότε.

VIII. Χρόνια μὲν οὖν καὶ δυσχερέα καὶ πάνω
ἀτάκτως καὶ πεπλανημένως καὶ ἀκρίτως τὰ
πλείστα τούτων διετέλει γενόμενα καὶ τοῖς πάνω
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grew worse after the manner of semitertians, with remission during one day followed by exacerbation during the next, were the most severe of all the fevers which occurred at this time, the longest and the most painful. Beginning mildly, and on the whole increasing always, with exacerbation, and growing worse, they had slight remissions followed quickly after an abatement by more violent exacerbations, generally becoming worse on the critical days. All patients had irregular rigors that followed no fixed law, most rarely and least in the semitertians, but more violent in the other fevers. Copious sweats, least copious in the semitertians; they brought no relief, but on the contrary caused harm. These patients suffered great chill in the extremities, which grew warm again with difficulty. Generally there was sleeplessness, especially with the semitertians, followed afterwards by coma. In all the bowels were disordered and in a bad state, but in the semitertians they were far the worst. In most of them urine either (a) thin, crude, colourless, after a time becoming slightly concocted with signs of crisis, or (b) thick enough but turbid, in no way settling or forming sediment, or (c) with small, bad, crude sediments, these being the worst of all. Coughs attended the fevers, but I cannot say that either harm or good resulted from the coughing on this occasion.

VIII. Now the greatest number of these symptoms continued to be protracted, troublesome, very disordered, very irregular, and without any critical signs, both in the case of those who came very near death

1 I take the pronoun ὁ himself throughout this chapter to refer to the remittent semitertian, or to sufferers from it.
ολεθρίως ἔχουσι καὶ τοῖς μη. εἰ γὰρ τινὰς αὐτῶν καὶ διαλίποι σμικρά, ταχὺ πάλιν ὑπέστρεφεν. ἔστι δ’ οἷς ἔκρινεν αὐτῶν ὀλίγοισιν, οἷς τὰ βραχύτατα γένοιτο, περὶ ὁγδοηκοστῆν ἐούσι, καὶ τούτων ἔνιοις ὑπέστρεφεν, ὡστε κατὰ χειμῶνα τοὺς πλείστους αὐτῶν ἐτι νοσεῖν. τοῖσι δὲ πλείστοισιν ἀκρίτως ἐξέλειπεν. ὁμοίως δὲ ταῦτα συνέπιπτεν τοῖς περιγυμνώμενοισιν καὶ τοῖσιν οὐ. πολλῆς δὲ τινὸς γυμνομένης ἀκρίσης καὶ ποικιλίας ἐπὶ τῶν νοσημάτων καὶ μεγίστου μὲν σημείου καὶ κακίστου διὰ τέλεος παρεπομένου τοῖσι πλείστοισιν ἀποσίτοισι εἶναι πάντων γευμάτων, μάλιστα δὲ τούτων, οἶσιν καὶ τάλλα ὀλεθρίως ἔχου, διψώδες οὐ λίθην ἀκαίρως ἦσαν ἐπὶ τοῖσι πυρετοῖσι περατοτιά. γυμνομένων δὲ χρόνων μακρῶν καὶ πόνων πολλῶν καὶ κακῆς συντήξιοι, ἐπὶ τούτοισιν ἀποστάσιες ἐγίνοντο ἢ μέξους, ὡστε ὑποφέρειν μὴ δύνασθαι, ἢ μείους, ὡστε μηδέν ὡφελεῖν, ἀλλὰ ταχὺ παλινδρομεῖν καὶ συνεπείγειν ἐπὶ τὸ κάκιον.

IX. Ἡν δὲ τούτοις τὰ γυμνάν ἰστεντεριώδεα καὶ τεινεσμοῖ, καὶ λειεντερικοὶ 1 καὶ ῥοώδεες. ἔστι δ’ οἷς καὶ ὑδρωπαῖς μετὰ τούτων καὶ ἄνευ τούτων. ὡς δὲ παραγένοιτο τούτων βιαῖς ταχὺ συνήρει, ἢ πάλιν ἐπὶ τὸ μηδὲν ὡφελεῖν. ἐξαινήματα σμικρὰ καὶ οὐκ ἄξιοις τῆς περιβολῆς τῶν νοσημάτων καὶ ταχὺ πάλιν ἀφανιζόμενα ἢ παρὰ τὰ ὅστα οἰδήματα μωλυνόμενα 2 καὶ οὐδὲν

1 If this be the true reading, and not λειεντερικοὶ, it cannot possibly be an adjective in agreement with τεινεσμοῖ, which would give an absurd sense. It must agree with some such word as οἱ νοσεντεῖτες.
and in the case of those who did not. For even if some patients enjoyed slight intermissions, there followed a quick relapse. A few of them experienced a crisis, the earliest being about the eightieth day, some of the latter having a relapse, so that most of them were still ill in the winter. The greatest number had no crisis before the disease terminated. These symptoms occurred in those who recovered just as much as in those who did not. The illnesses showed a marked absence of crisis and a great variety; the most striking and the worst symptom, which throughout attended the great majority, was a complete loss of appetite, especially in those whose general condition exhibited fatal signs, but in these fevers they did not suffer much from unseasonable thirst. After long intervals, with many pains and with pernicious wasting, there supervened abscessions either too severe to be endured, or too slight to be beneficial, so that there was a speedy return of the original symptoms, and an aggravation of the mischief.¹

IX. The symptoms from which these patients suffered were dysenteries and tenesmus, lienteries also and fluxes. Some had dropsies also, either with or without these. Whenever any of these attacked violently they were quickly fatal, or, if mild, they did no good. Slight eruptions, which did not match the extent of the diseases and quickly disappeared again, or swellings by the ears that grew smaller² and

¹ That is, the abscessions did not carry off the morbid humours, which spread again throughout the system.
² μωλυόμενα would mean "remained crude."
ΕΠΙΔΗΜΙΩΝ Α

άποσημαίνοντα, ἔστι δ’ οἷς ἐς ἄρθρα, μᾶλλον δὲ κατὰ ἢσχύν, ὁλίγουσι κρισίμως ἀπολείποντα καὶ ταχὺ πάλιν ἑπικρατεύμενα ἐπὶ τὴν ἔξω ἀρχής ἐξειν.

Χ. Ἐθνησκον δ’ ἐκ πάντων μὲν, πλείστοι δ’ ἐκ τούτων, καὶ τούτων παιδία, ὅσα ἀπὸ γάλακτος ἦδη, καὶ πρεσβύτερα, ὅκτατεά καὶ δεκαετέα, καὶ ὅσα πρὸ ἡβης. ἐγίνετο δὲ τούτουσι τάῦτα οὐκ ἀνευ τῶν πρώτων γεγραμμένων, τὰ δὲ πρῶτα πολλοὶς ἀνευ τούτων. μοῦνον δὲ χρηστὰν καὶ μέγιστον τῶν γενομένων σημείων καὶ πλείστους ἐρυσάτο τῶν ἑόντων ἐπὶ τούσι μεγίστοιοι κινδύνουσι, οἷς ἐπὶ τὸ στραγγουρίδωδες ἐτράπητο καὶ ἐς τούτο ἀποστάσιας ἐγίνοντο. συνέπιπτε δὲ καὶ τὸ στραγγουρίδωδες ἡσυχίας ταύτησιν γίνεσθαι μᾶλλον. ἐγίνετο δὲ καὶ τῶν ἄλλων πολλοὶς ὅρθοστάδην καὶ ἐπὶ τῶν νοσημάτων. ταχὺ δὲ καὶ μεγάλη τις ἡ μεταβολὴ τούτουσι πάντων ἐγίνετο. κοιλὰς τε γὰρ, καὶ εἰ τόχοις ἐφυγραίωμενα κακοήθεα τρόπον, ταχὺ συν-ιστάντο, γεύμασιν τε πᾶσιν ἡδέως εἶχον, οἳ τε πυρετοὶ πρηεες μετὰ ταῦτα. χρόνια δὲ καὶ τούτουσι τὰ περὶ τὴν στραγγουρίνη καὶ ἐπιπόνως. οὔρα δὲ τούτουσι ήτοι πολλὰ παχέα καὶ ποικίλα καὶ ἐρυθρά, μειξόπυα μετ’ ὀδύνης. περιεγένυντο δὲ πάντες οὕτοι, καὶ οὐδένα τούτων οἶδα ἀπο-θανόντα.

XI. Ὅσα διὰ κινδύνων, πεπάσμοις τῶν ἀπιόν-των πάντας πάντων ἐπικαίρους ἢ καλὰς καὶ κρισίμως ἀποστάσιας σκοπεῖσθαι. πεπᾶσμοι ταχυτῆτα κρίσιος καὶ ἀσφάλειαν ὑγιείς σημαί-
signified nothing, in some cases appearing at the joints, especially the hip-joint, in few instances leaving with signs of crisis, when they quickly re-established themselves in their original state.

X. From all the diseases some died, but the greatest number from these fevers, especially children—those just weaned, older children of eight or ten years, and those approaching puberty. These victims never suffered from the latter symptoms without the first I have described above, but often the first without the latter. The only good sign, the most striking that occurred, which saved very many of those who were in the greatest danger, was when there was a change to strangury, into which abscessions took place. The strangury, too, came mostly to patients of the ages mentioned, though it did happen to many of the others, either without their taking to bed or when they were ill. Rapid and great was the complete change that occurred in their case. For the bowels, even if they were perniciously loose, quickly recovered; their appetite for everything returned, and hereafter the fever abated. But the strangury, even in these cases, was long and painful. Their urine was copious, thick, varied, red, mixed with pus, and passed with pain. But they all survived, and I know of none of these that died.

XI. In all dangerous cases you should be on the watch for all favourable coctions of the evacuations from all parts, or for fair and critical abscessions. Coctions signify nearness of crisis and sure recovery

1 It is not clear to what πάντων and τούτων refer. Probably πάντων refers to all the semitertians, and τούτων to the special type of them described in Chapter IX.
νοσών, ὡμᾶ δὲ καὶ ἀπεπτα καὶ ἐς κακὰς ἀποστάσιας τρεπόμενα ἀκρισίας ἢ πόνους ἢ χρόνους ἢ θανάτους ἢ τῶν αὐτῶν ὑποστροφάς. ὃ τι δὲ τούτων ἔσται μάλιστα, σκεπτέον ἡ ἄλλων. λέγειν τὰ προγενόμενα, γνώσκειν τὰ παρεόντα, προλέγειν τὰ ἐσόμενα· μελετᾶν ταῦτα. ἀσκεῖν περὶ τὰ νοσήματα δύο, ὥφελεῖν ἢ μὴ βλάπτειν. ἢ τέχνη διὰ τριῶν, τὸ νόσημα καὶ ὃ νοσέων καὶ ὃ ἱητρός· ὃ ἱητρός ὑπηρέτης τῆς τέχνης· ὑπεναντιοῦσθαι τῷ νοσήματι τῶν νοσεόντα μετὰ τοῦ ἱητροῦ.

XII. Τὰ περὶ κεφαλῆς καὶ τράχηλου ἀλγήματα καὶ βάρεα μετ’ ὀδόνθως ἄνευ πυρετῶν καὶ ἐν πυρετοῖς: φρενιτικοῖς μὲν σπασμοῖ, καὶ ἱόδεα ἑπανεμεύσιν, ἐνιαίον πυρετικόν τούτων. ἐν καύσοις δὲ καὶ τοῖς ἄλλοις πυρετοῖς, οἴσι μὲν τραχήλης πῶνος καὶ κροτάφων βάρος καὶ σκοτώδεα περὶ τὰς ὑψιάς καὶ ὑποχοιδρίου σύντασιν οὐ μετ’ ὀδόνθως γίνεται, τούτους αἴμορραγεῖ διὰ λείων· οἴσι δὲ βάρεα μὲν ὅλης τῆς κεφαλῆς, καρδιώμοι δὲ καὶ ἄσώδεις εἰςιν, ἑπανεμέονυιν χολόδεα καὶ φλεγματώδεα. τὸ πολὺ δὲ παιδίοισιν ἐν τοιούτοισιν οἱ σπασμοὶ μάλιστα, γυναιξι δὲ καὶ ταῦτα καὶ ἅπτο υστερέων πῶνοι, πρεσβυτέρους δὲ καὶ ὅσοις ἡδή τὸ θερμὸν κρατεῖται, παραπληγικὰ ἡ μανικὰ ἡ στερήσιες ὀφθαλμῶν.

κατάστασις τρίτη

XIII. 'Εν Θάσῳ πρὸ ἀρκτοῦρον ὄλγον καὶ ἐπὶ ἀρκτοῦρον ὑδατα πολλὰ μεγάλα ἐν βορείοις. περὶ δὲ ἱσημερίην καὶ μέχρι πληνάδος νότια
of health, but crude and uncooked evacuations, which change into bad abscessions, denote absence of crisis, pain, prolonged illness, death, or a return of the same symptoms. But it is by a consideration of other signs that one must decide which of these results will be most likely. Declare the past, diagnose the present, foretell the future; practise these acts. As to diseases, make a habit of two things—to help, or at least to do no harm. The art has three factors, the disease, the patient, the physician. The physician is the servant of the art. The patient must co-operate with the physician in combating the disease.

XII. Pains about the head and neck, and heaviness combined with pain, occur both without and with fever. Sufferers from phrenitis have convulsions, and eject verdigris-coloured vomit; some die very quickly. But in ardent and the other fevers, those with pain in the neck, heaviness of the temples, dimness of sight, and painless tension of the hypochondrium, bleed from the nose; those with a general heaviness of the head, cardialgia, and nausea, vomit afterwards bile and phlegm. Children for the most part in such cases suffer chiefly from the convulsions. Women have both these symptoms and pains in the womb. Older people, and those whose natural heat is failing, have paralysis or raving or blindness.

Third Constitution

XIII. In Thasos a little before and at the season of Arcturus many violent rains with northerly winds. About the equinox until the setting of the Pleiades
ΈΠΙΔΗΜΙΩΝ Α

υσματα όλιγα. χειμών βόρειοι, αύχμοι, ψύχεια, πνεύματα μεγάλα, χιόνες. περί δὲ ισημερίην χειμώνες μέγιστοι. ἐὰν βόρειοι, αύχμοι, υσματα όλιγα, ψύχεεα. περὶ δὲ ἤλιον τροπᾶς θερινὰς ψυχα ἄλλα ψυχα μέχρι κυνὸς ἐπηλεσίασε. 1 μετὰ δὲ κύνα μέχρι ἀρκτούρον θέρωθ θέρμον· καύματα μεγάλα καὶ οὐκ ἐκ προσαγωγῆς, ἄλλα συνεχέα καὶ βίαια· ὑδωρ οὐκ ἐγένετο· ἐτησίαι ἐπνευσαν. περὶ ἀρκτούρον υσματα νότια μέχρι 13 ισημερίης.

XIV. Ἐν τῇ καταστάσει ταύτη κατὰ χειμώνα μὲν ἰρξαντό παραπληγίαι καὶ πολλοίσιν ἐγινοντο, καὶ τινὲς αὐτῶν ἑθυσκον διὰ ταχέων· καὶ γὰρ ἄλλως τὸ νόσημα ἐπίδημον ἦν· τὰ δὲ ἄλλα διετέλεον ἄνοσοι. πρωὶ δὲ τοῦ ἱρος ἰρξαντο καύσοι καὶ διετέλεον μέχρι ἱσημερίης καὶ πρὸς τὸ θέρωθ. ὡςοι μὲν οὖν ἱρος καὶ θέρεος ἰρξαντόν αὐτίκα νοσεῖν ἰρξαντο, οἱ πλείστοι διεσώζοντο, ὄλγοι δὲ τινὲς ἑθυσκον. ἦδη δὲ τοῦ φθινοπώρου καὶ τῶν υσμάτων γενομένων θανατώδεες ἦσαν καὶ πλείους ἀπώλλυντο.

Ἡν δὲ τὰ παθήματα τῶν καύσων, οἶσι μὲν καλῶς καὶ δαψιλέως ἐκ ρινῶν αἵμορραγῆσαι, 2 διὰ τούτων μάλιστα σφέζεθαι, καὶ οὐδένα οἶδα, εἰ καλῶς αἵμορραγῆσαι, 3 ἐν τῇ καταστάσει ταύτῃ ἀποθανόντα. Φιλίσκω γὰρ καὶ Ἐπαμείνονι καὶ Σιληνῷ τεταρταίῳ καὶ πεμπταίῳ σμικρὸν ἀπὸ ρινῶν ἔσταξεν· ἀπέθανον. οἱ μὲν οὖν πλείστοι τῶν νοσησάντων περὶ κρίσιν ἐπερρίγουν καὶ

1 I suspect the MSS. reading, as υδατα and ψυχεα can scarcely be the subjects of ἐπηλεσίασε. I think that ἐπηλεσίασε

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slight, southerly rains. Winter northerly, droughts, cold periods, violent winds, snow. About the equinox very severe storms. Spring northerly, droughts, slight rains, periods of cold. About the summer solstice slight showers, periods of great cold until near the Dog Star. After the Dog Star, until Arcturus, hot summer. Great heat, not intermittent but continuous and severe. No rain fell. The Etesian winds blew. About Arcturus southerly rains until the equinox.

XIV. In this constitution during winter began paralyses which attacked many, a few of whom quickly died. In fact, the disease was generally epidemic. In other respects the public health continued good. Early in spring began ardent fevers which continued until the equinox and on to summer. Now those who began to be ill at once, in spring or the beginning of summer, in most cases got well, though a few died; but when autumn and the rains came the cases were dangerous, and more died.

As to the peculiarities of the ardent fevers, the most likely patients to survive were those who had a proper and copious bleeding from the nose, in fact I do not know of a single case in this constitution that proved fatal when a proper bleeding occurred. For Philiscus and Epaminon and Silenus, who died, had only a slight epistaxis on the fourth and fifth days. Now the majority of the patients had rigors near the

either is part of a gloss, or has replaced a verb meaning "persisted."

2 αἰμορραγήσαι Kühlewein: αἵμορραγήσαι A V.
3 αἰμορραγήσαι Kühlewein: αἵμορραγήσαι A: αἵμορραγήσει V.
EPIDEMIΩΝ

20 μάλιστα οίσιν μὴ αίμορραγήσαι.1 επερρίγουν δὲ 21 ἕκατον καὶ ἐφίδρουν.

XV. Ἕστι δὲ οίσιν ἱκτεροὶ ἐκταῖοι, ἀλλὰ τούτοις ἡ κατὰ κύστιν κάθαρσις ἢ κοιλίη ἐκταιρα-
χθείσα ὑφέλει ἢ δαψίλησ αίμορραγή, οἰον Ἡρακλείδης, διὸς κατέκειτο παρὰ Ἀριστοκύδει. καὶ τοῦτω καὶ ἐκ τῶν ἱμομώμψ τῶν ἔχοντων καὶ ἡ κοιλίη ἐπεταράξθη, καὶ κατὰ κύστιν ἐκαθήρατο ἐκρίθη εἰκοσταῖος. οὐχ οἶνον ὁ Φαναγόρης οἰκέτης, ὃς συνδέει τῶν ἑγένετο ἀπέθανεν. ἡμορράγει δὲ τοῖς πλείστοιςι, μάλιστα δὲ μειρακίοις καὶ ἀκμάζουσι, καὶ ἐθυμομοιοὺς πλεῖστοι τούτων, οἴσι μὴ αίμορραγήσαι.2 πρεσβυτέροις δὲ ἐς ἱκτέρους ἢ κοιλίαι παραχώδεις, οἴον Βίωνι τῷ παρὰ Σιληνὸν κατακεκυμένῳ. ἐπεδήμησαν δὲ καὶ δυσ-
εντερία κατὰ θέρος, καὶ τισι καὶ τῶν διανοη-
sάντων, οἰσὶ καὶ αίμορραγαίς ἐγένοντο, ἐς δυσεντερώδεα ἐπετελεύτησεν, οἴον τῷ Ἐράτωνος παιδὶ καὶ Μύλλων πολλῆς αίμορραγῆς γενομένης ἐς δυσεντερώδεα κατέστη περιεγενόντο.

Πολὺς μὲν οὖν μάλιστα οὕτως ὁ χυμὸς ἔπε-
20 πόλασεν, ἐπεὶ καὶ οἴσιν περὶ κρίσιν οὐχ ἱμο-
ράγησεν, ἀλλὰ παρὰ τὰ ὅτα ἐπαγαστάντα ἤφανισθη—τούτων δὲ ἀφαινθέντων παρὰ τὸν κενέων βάρος τὸν ἀριστεροῦ καὶ ἐς ἀκρῶν ἱσχίου —ἀλγήματος μετά κρίσιν γενομένου καὶ οὖρων λεπτῶν διεξόντων, αίμορραγειν σμικρὰ ἡρξατο περὶ τετάρτην καὶ εἰκοστήν, καὶ ἐγένοντο ἐς

1 αἰμορραγήσαι Kühlewein: αἰμορραγῆσαι A: αἰμορραγήσει V.
2 καὶ before οὕτως is contrary to the sense. One MS. (D) omits it. Galen read οἱ αὐτὸι for καὶ οὕτως. The omission of καὶ is the simplest remedy.

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crisis, especially such as had no epistaxis, but these had sweats also as well as rigors.

XV. Some had jaundice on the sixth day, but these were benefited by either a purging through the bladder or a disturbance of the bowels or a copious hemorrhage, as was the case with Heraclides, who lay sick at the house of Aristoclydes. This patient, however, who had a crisis on the twentieth day, not only bled from the nose, but also experienced disturbance of the bowels and a purging through the bladder. Far otherwise was it with the servant of Phanagoras, who had none of these symptoms, and died. But the great majority had hemorrhage, especially youths and those in the prime of life, and of these the great majority who had no hemorrhage died. Older people had jaundice or disordered bowels, for example Bion, who lay sick at the house of Silenus. Dysenteries also were general in summer, and some too of those who had fallen ill, and also suffered from hemorrhage, finally had dysentery; for example, the slave of Erato and Myllus, after copious hemorrhage, lapsed into dysentery. They recovered.

This humour,\(^1\) then, especially was in great abundance, since even those who had no hemorrhage near the crisis, but swellings by the ears which disappeared—and after their disappearance there was a heaviness along the left flank up to the extremity of the hip—after the crisis had pain and passed thin urine, and then began to suffer slight hemorrhage about the twenty-fourth day, and

\(^1\) That is, blood.
αιμορραγην ἀποστάσιες. Ἀντιφώντι Κριτοβούλου ἀπεπαύσατο καὶ ἐκρίθη τελεώς περὶ
tεσσαρακοστῆν.

ΧVI. Γυναίκες δὲ ἐνόσησαν μὲν πολλαί, ἐλάσ-
σους δὲ ἦ τὸι ἄνδρες καὶ ἔθνησκον ἦσσουν. ἔδυστόκεον
dὲ αἱ πλείσται καὶ μετὰ τοὺς τόκους ἐπενόσεον,
kαὶ ἔθνησκον αὐταὶ μάλιστα, οἶον ἦ Τελεβούλου
θυγάτηρ ἀπέθανεν ἐκταῖθ ἐκ τόκου. τῆς μὲν
οὖν πλείστης ἐν τοῖς πυρετοῖς γυναικεῖαι
ἐπεφαίνετο καὶ παρθένοισι πολλῆς τοτε πρῶτον
ἐγένετο· ἔστι δὲ ἦσσων ἡμορραγήσεν ἐκ ρινῶν. 1
ἔστι δέ ὅτε καὶ ἐκ ρινῶν καὶ τὰ γυναικεῖα τῆς

αὐτῆσιν ἐπεφαίνετο, οἶον τῇ Δαιθάρσεος θυγατρὶ

παρθένῳ ἐπεφάνη πολλῆς τοτε πρῶτον καὶ ἐκ ῥινῶν
λάβρον ἐρρύῃ, καὶ οὐδεμίαν οἶδα ἀποθανοῦσαν,

ὑσι τοῦτων τι καλῶς γένοιτο. ἦσι δὲ συνεκύρησαν

ἐν γαστρὶ ἐχούσης νοσῆσαι, πᾶσαι ἀπέφθειαν,

ἀς καὶ ἐγὼ οἶδα.

ΧVII. Οὔρα δὲ τοῖς πλείστοισιν εὔχρῳ μὲν,

λεπτὰ δὲ καὶ ὑποστάσιας οἷγας ἐχοῦτα, κοιλιὰι
dὲ ταραχώδεις τοῖς πλείστοισι διαχωρήμασι

λεπτοῖσι καὶ χολώδεσι. πολλοῖσι δὲ τῶν ἄλλων

κεκριμένων ἐς δυσεντερίας ἐτελεύτα, οἶον Ξενο-

φάνει καὶ Κριτία. οὔρα δὲ υδατώδεα πολλὰ

καθαρὰ καὶ λεπτὰ καὶ μετὰ κρίσιν καὶ ὑπο-

στάσιος καλῆς γενομένης καὶ τῶν ἄλλων καλῶς

κεκριμένων ἀναμμῆνομαι οἰς ἐγένετο· Βίωνι, ὅς

κατέκειτο παρὰ Σιληνόν, Κράτιδι 2 τῇ παρὰ

Ξενοφάνεος, Ἀρέτωνος παῦδι, Μνησιστράτου

γυναικὶ. μετὰ δὲ δυσεντερίωδες ἐγένοντο οὕτωι

πάντες.

Περὶ δὲ ἄρκτουρον ἐνδεκατάοισι πολλοῖσιν

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abscessions into hemorrhage occurred. In the case of Antipho, son of Critobulus, the illness ceased and came to a complete crisis about the fortieth day.

XVI. Though many women fell ill, they were fewer than the men and less frequently died. But the great majority had difficult childbirth, and after giving birth they would fall ill, and these especially died, as did the daughter of Telebulus on the sixth day after delivery. Now menstruation appeared during the fevers in most cases, and with many maidens it occurred then for the first time. Some bled from the nose. Sometimes both epistaxis and menstruation appeared together; for example, the maiden daughter of Daitharses had her first menstruation during fever and also a violent discharge from the nose. I know of no woman who died if any of these symptoms showed themselves properly, but all to my knowledge had abortions if they chanced to fall ill when with child.

XVII. Urine in most cases was of good colour, but thin and with slight sediments, and the bowels of most were disordered with thin, bilious excretions. Many after a crisis of the other symptoms ended with dysentery, as did Xenophanes and Critias. I will mention cases in which was passed copious, watery, clear and thin urine, even after a crisis in other respects favourable, and a favourable sediment: Bion, who lay sick at the house of Silenus, Cratis, who lodged with Xenophanes, the slave of Areto, and the wife of Mnesistratus. Afterwards all these suffered from dysentery.

About the season of Arcturus many had crisis on

1 MSS. place ἔστι δ' ἕσσων ... ἰνών after ἐπεφαλνετο. The words were first transposed by Ermerins.
2 Κράτιδο Μεινέκη: Κρατίη V: Κρατιαίτη A.
ΕΠΙΔΗΜΙΩΝ Α

ἐκρινε καὶ τούτοισιν οὐδ’ αἱ κατὰ λόγον γινόμεναι ὑποστροφαὶ ὑπέστρεφον· ἦσαν δὲ καὶ κωματώδεες περὶ τὸν χρόνον τοῦτον, πλεῖω δὲ παιδία, καὶ ἐθυ̂νσκον ἥκιστα οὕτωι πάντων.

ΧVIII. Περὶ δὲ ἱσημερίην καὶ μέχρι πληιάδος καὶ ὑπὸ χειμῶνα παρείποντο μὲν οἱ καῦσοι, ἀτὰρ καὶ οἱ φρενιτικοὶ τηλικά τα πλείστοι ἐγένοντο καὶ ἐθύνσκον τοῦτον οἱ πλείστοι. ἐγένοντο δὲ καὶ κατὰ θέρους ὦλοι. τοῖσι μὲν οὖν καυσώδεσιν ἄρχομένωσιν ἐπεσήμαινεν, οἴσι τὰ ὀλέθρια συνέπιπτεν· αὐτίκα γὰρ ἄρχομένωσι πυρετὸς ὄξυς, σμικρὰ ἐπερήγον, ἀγρυπνοί, δυσώδεσι, ἀσώδεσι, σμικρὰ ἐφίδρον (περὶ μετωπον καὶ κληίδας, οὐδεὶς δὲ ὄλου, πολλὰ παρέλεγον, φόβοι, δυσθυμίαι, ἀκρεα περίψχρα, τόδες ἀκροί, μᾶλλον δὲ τὰ περὶ χείρας· οἱ παροξυσμοί εἰν ἀρτίησι· τοῖσι δὲ πλείστοισιν τεταρταίωσιν οἱ πόνοι μέγιστοι καὶ ἵδρῳ ἐπὶ πλείστοιν ὑπὸψυχρος καὶ ἀκρεα οὐκ ἐτὶ ἀνεθερμάνεσθαι, ἀλλὰ πελιδνα καὶ ψυχρά, οὐδὲ ἐδίψων ἐτὶ ἐτὶ τούτοις· οὐδὲ τούτοις ὦλοι, μέλανα, λεπτά, καὶ κοιλίαι ἐφιστάντο· οὐδὲ ἡμορραγήσεν ἐκ μυϊν οὐδενὶ, οίσι ταῦτα συμπίπτοι, ἀλλ’ ἐμικρὰ ἐσταξεν οὐδέ ἐστιν ὑποστροφήν οὐδενὶ τούτων ἠλθεν, ἀλλ’ ἐκταῖοι ἀπέθυνσκον σὺν ἱδρῳ. τοῖσι δὲ φρενιτικοῖσι συνεπιπτε μὲν καὶ τὰ ὑπογεγραμμένα πάντα, ἐκρινε δὲ τούτοις ὡς ἐπὶ τὸ πολὺ ἐνδεκαταῖοισιν· ἔστι δὲ οἴσι καὶ ἐκοσταίοισιν, οἴσιν οὐκ εὐθὺς ἐξ ἀρχῆς ἡ φρενίτις ἦρξατο ἢ περὶ τρίτην ἡ τετάρτην ἠμέρην, ἀλλὰ μετρίως ἔχουσιν ἐν τῷ

1 After ἀγρυπνοΐ Galen adds ἀδημονες.
the eleventh day, and these did not suffer even the normal relapses. There were also comatose fevers about this time, usually in children, and of all patients these showed the lowest mortality.

XVIII. About the equinox up to the setting of the Pleiades, and during winter, although the ardent fevers continued, yet cases of phrenitis were most frequent at this time, and most of them were fatal. In summer, too, a few cases had occurred. Now the sufferers from ardent fever, when fatal symptoms attended, showed signs at the beginning. For right from the beginning there was acute fever with slight rigors, sleeplessness, thirst, nausea, slight sweats about the forehead and collar-bones, but in no case general, much delirium, fears, depression, very cold extremities, toes and hands, especially the latter. The exacerbations on the even days; but in most cases the pains were greatest on the fourth day, with sweat for the most part chilly, while the extremities could not now be warmed again, remaining livid and cold; and in these cases the thirst ceased. Their urine was scanty, black, thin, with constipation of the bowels. Nor was there hemorrhage from the nose in any case when these symptoms occurred, but only slight epistaxis. None of these cases suffered relapse, but they died on the sixth day, with sweating. The cases of phrenitis had all the above symptoms, but the crises generally occurred on the eleventh day. Some had their crises on the twentieth day, namely those in whom the phrenitis did not begin at first, or began about the third or fourth day, but

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2 οὔκ εὖθυς Kühlewein: εὖθυς οὔκ most MSS.: οἴσιν . . . .
μετέπεσεν omitted by AV.
3 ἦ added by Kühlewein.
πρώτω χρόνω περί τήν ἐβδόμην ἐς ὀξύτητα τὸ 28 νόσημα μετέτητεσεν.

XIX. Πλήθος μὲν οὖν τῶν νοσημάτων ἐγένετο. ἐκ δὲ τῶν καρφώντων ἀπέθνησκον μάλιστα μειράκια, νέοι, ἀκμάζοντες, λεῖοι, ὑπολευκόχρωτες, ἴδυτριχες, μελανότριχες, μελανόφθαλμοι, οἱ εἰκῆ καὶ ἐπὶ τὸ ράθυμον βεβιωκότες, ἵ σχυόφωνοι, τρη-χύφωνοι, τραυλοί, ὀργίλοι. καὶ γυναῖκες πλείσται ἐκ τοῦτοι τῶν εἶδος ἀπέθνησκον. ἐν δὲ ταύτη τῇ καταστάσει ἐπὶ σημείων μάλιστα τεσσάρων διεσφόξοντο. οἴσι γὰρ ἢ διὰ ρινῶν καλῶς αἵμορραγήσαι ἡ κατὰ κύστιν οὐρά πολλὰ καὶ πολλὴν καὶ καλὴν ὑπόστασιν ἔχοντα ἐλθοὶ ἡ κατὰ κοιλίν ταραχώδεια χολῶδεσιν ἐπικαίρως, ἡ δυσεντερικοὶ γενοίατο. πολλοῖσι δὲ συνέπιπτε μὴ ἡ ἐφ’ ἐνὸς κρύνεσθαι τῶν ὑπογεγραμμένων σημείων, ἀλλὰ διεξενίαν διὰ πάντων τοῖς πλείστοις καὶ δοκεῖν μὲν ἕχειν ὀχληροτέρως· διεσφόξοντο δὲ πάντες, οἰσι ταύτα συμπῖπτοι. γυναιξὶ δὲ καὶ παρθένοις συνέπιπτε μὲν καὶ τὰ ὑπογεγραμμένα σημεῖα πάντα, ἢσι δὲ ἡ τοῦτων τι καλῶς γένοιτο ἡ τά 20 γυναίκεια δαψίλεως ἐπιφανεῖ, διὰ τοῦτων ἐσφώ-ξοντο καὶ ἐκρίνε, καὶ οὐδεμίαν οἶδα ἀπολομενήν, ἢσι τοῦτων τι καλῶς γένοιτο. "Φίλωνος γὰρ θυγάτηρ, ἐκ ρινῶν λάβρον ἔρρυη, ἐβδομαίη ἐούσα ἐδείπνησεν ἀκατορτέρως· ἀμέθανεν.

Ὀλσιν ἐν πυρετοῖσιν ὄξεσιν, μάλλον δὲ καυσώ-δεσιν, ἀέκουσιν δάκρυα παραρρεῖ, τοῦτοις ἀπὸ ρινῶν αἵμορραγήσαν προσδέχεσθαι, ἢν καὶ τάλλα

1 αἵμορραγήσαι Kühlewein: αἵμορραγήσαι V: ἡμορράγησεν A, with ἐν in litura.
though these fared tolerably at the beginning, yet the disease assumed an acute form about the seventh day.

XIX. Now the number of illnesses was great. And of the patients there died chiefly striplings, young people, people in their prime, the smooth, the fair-skinned, the straight-haired, the black-haired, the black-eyed, those who had lived recklessly and carelessly, the thin-voiced, the rough-voiced, the lispers, the passionate. Women too died in very great numbers who were of this kind. In this constitution there were four symptoms especially which denoted recovery:—a proper hemorrhage through the nostrils; copious discharges by the bladder of urine with much sediment of a proper character; disordered bowels with bilious evacuations at the right time; the appearance of dysenteric characteristics. The crisis in many cases did not come with one only of the symptoms described above, but in most cases all symptoms were experienced, and the patients appeared to be more distressed; but all with these symptoms got well. Women and maidens experienced all the above symptoms, but besides, whenever any took place properly, and whenever copious menstruation supervened, there was a crisis therefrom which resulted in recovery; in fact I know of no woman who died when any of these symptoms took place properly. For the daughter of Philo, who died, though she had violent epistaxis, dined rather unseasonably on the seventh day.

In acute fevers, more especially in ardent fevers, when involuntary weeping occurs, epistaxis is to be

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2 After θ.γίτηρ Kühlewein adds ἤ.
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υλεθρίως μὴ ἔχωσιν, ἐπεὶ τοῖσι γε φλαύρως ἔχουσιν οὐχ ἁίμορραγίην, ἀλλὰ θάνατον

30 σημαίνει. 1

XX. Τὰ παρὰ τὰ ὑπαύρχοντα εἰπερύμενα μετ' ὀψίνς ἔστων οἴσων ἐκλείπουσον τοῦ πυρετοῦ κρυσίμως οὗτε καθίστατο οὕτε ἐξεπέτυε: τούτοισι διάρροιαι χολωδέων ἢ δυσεντερίη ἢ παχέων οὐρων υπόστασις γενομένη ἐλυσεν, οἰον Ἡμέρας προς τῷ Κλαξομενίῳ. τὰ δὲ περὶ τὰς κρίσιας, ἐξ ὧν καὶ διεγινόσκομεν, ἢ ὀμοία ἢ ἀνόμοια, οἰον οἱ δύο ἄδελφεοι, οἱ ἦρξαντο ὀμοῦ τὴν αὐτὴν ὀρὴν. κατέκειντο παρὰ τὸ θέρετρον Ἐπιγένεος. 2

10 τούτων τῷ πρεσβυτέρῳ ἐκρίνεν ἐκταῖοι, τῷ δὲ νεωτέρῳ ἐβδομαῖοι. ὑπέστρεψεν ἀμφοτέρους ὀμοῦ τὴν αὐτὴν ὀρὴν καὶ διέλυται ἡμέρας πέντε. ἐκ δὲ τῆς ὑποστροφῆς ἐκρίθη ἀμφοτέρους ὀμοῦ τὸ σύμπαν ἐπτάκαιδεκαταίοισιν. ἐκρίνε τοῖσι πλείστοισιν ἐκταῖοις. διέλειπεν ἐξ' ἐκ τῶν ὑποστροφέων ἐκρίνε πεμπταίοισιν. οἰσὶν ἐκρίνεν ἐβδομαῖοισιν, διέλειπεν ἐπταίοισιν. ἐκ δὲ τῆς ὑποστροφῆς ἐκρίνε τριταίοισιν. οἰσὶν ἐκρίνεν ἐβδομαῖοισιν, διαλείποντα τρεῖς ἐκρίνε ἐβδομαῖοισιν. οἰσὶ δ' ἐκρίνεν ἐκταῖοισιν, διαλείποντα ἐξ ἐλάμβανε τρισὶν, διέλειπτε μίαν, μίαν ἐλάμβανεν· ἐκρίνεν, οἰον Εὐάγοντι τῷ Δαίθαρσεος. οἰσὶ δ' ἐκρίνεν ἐκταῖοισιν, διέλειπεν ἐπταίοισιν. ἐκ δὲ τῆς ὑποστροφῆς ἐκρίνε τετάρτῃ, οἰον τῇ Ἀγαλίδου θυγατρί. οἱ μὲν οὖν πλεῖστοι τῶν νοσησάντων ἐν τῇ καταστάσει ταύτῃ τοῦτῳ τῷ ἁπάντῳ διενόσησαν, καὶ

1 Ermerins would omit ois in to σημαίνει.
2 After Ἐπιγένεος the MSS. add ἀψελφεῖ. 176
expected if the patient have no fatal symptoms besides; for when he is in a bad way such weeping portends not hemorrhage but death.

XX. The painful swellings by the ears in fevers in some cases neither subsided nor suppurated when the fever ceased with a crisis. They were cured by bilious diarrhœa, or dysentery, or a sediment of thick urine such as closed the illness of Hermippus of Clazomenæ. The circumstances of the crises, from which too I formed my judgments, were either similar or dissimilar; for example, the two brothers, who fell sick together at the same time, and lay ill near the bungalow of Epigenes. The elder of these had a crisis on the sixth day, the younger on the seventh. Both suffered a relapse together at the same time with an intermission of five days. After the relapse both had a complete crisis together on the seventeenth day. But the great majority had a crisis on the sixth day, with an intermission of six days followed by a crisis on the fifth day after the relapse. Those who had a crisis on the seventh day had an intermission of seven days, with a crisis on the third day after the relapse. Others with a crisis on the seventh had an intermission of three days, with a crisis on the seventh day after the relapse. Some who had a crisis on the sixth day had an intermission of six and a relapse of three, an inter¬mission of one and a relapse of one, followed by a crisis; for example, Euagon the son of Daitharges. Others with a crisis on the sixth had an intermission of seven days, and after the relapse a crisis on the fourth; for example, the daughter of Aglaïdas. Now most of those who fell ill in this constitution went through their illness in this manner, and none of
οὐδένα οἶδα τῶν περιγενομένων, φτινὶ οὐχ ὑπέστρεψαν αἱ κατὰ λόγον ὑποστροφαὶ γενόμεναι, καὶ διεσώζοντο πάντες, οὕς καγὼ οἶδα, οἶσιν αἱ ὑποστροφαὶ διὰ τοῦ εἴδεος τοῦτοῦ γενοίατο. οὐδὲ τῶν διανοσησάντων διὰ τοῦτον τοῦ τρόπου οὐδὲν

30 οἶδα ὑποστροφῆν γενομένην πάλιν.

XXI. Ἕθενησκον δὲ τοίσι νοσήμασι τούτοις οἱ πλεῖστοι ἐκταῖοι, οἶον Ἐπαμεινόνδας καὶ Σιλήνος καὶ Φιλίσκος ὁ Ἀνταγόρεως. οἶσι δὲ τὰ παρὰ τὰ ὡτα γενοίατο, ἔκρινε μὲν εἰκοσταῖοις, κατέσβη δὲ πᾶσι καὶ οὐκ ἔξεπτύησεν, ἀλλ’ ἐπὶ κύστιν ἐτράπετο. Κρατιστῶνακτι, διὸ παρ’ Ἡρακλεῖ ὁκεί, καὶ Σκύμνου τοῦ γναφέως θεραπαίνῃ ἔξεπτύησεν ἀπέθανον οἶι δ’ ἔκρινεν ἐβδομαίοις, διέλειπεν ἐννέα, ὑπέστρεφεν, ἔκρινεν ἐκ τῆς ὑποστροφῆς τεταρταῖοις — 1 Παντακλεῖ, διὸ ὅκει παρὰ Διονύσιον —. οἶσι δ’ ἔκρινεν ἐβδομαίοις, διέλειπεν ἐξ’ ὑποστροφῆς ἕκ δὲ τῆς ὑποστροφῆς ἔκρινεν ἐβδομαίοις — 1 Φανοκρίτῳ, διὸ κατέκειτο

14 παρὰ Γνάθων τῷ γναφεῖ.

XXII. Ὡπὸ δὲ χειμῶνα περὶ ἧλιον τροπᾶς χειμερινᾶς καὶ μέχρι ἵσημερίης παρέμενον μὲν καὶ οἱ καυτοὶ καὶ τὰ φρενιτικά, καὶ Ἕθενησκον πολλοί· αἱ μέντοι κρίσιες μετέπεσον, καὶ ἔκρινε τοῖσι πλείστοισιν ἐξ’ ἀρχῆς πεμπταῖοισι, διέλειπε τέσσαρας, ὑπέστρεφεν, ἐκ δὲ τῆς ὑποστροφῆς ἔκρινε πεμπταῖοισι, τὸ σύμπαν τεσσαρεσκαι- δεκατάιοις. ἔκρινε δὲ παιδίοισιν οὕτω τοῖσι πλείστοισιν, ἀτάρ καὶ πρεσβυτέροισιν. ἔστὶ δὲ

1 Here some editors would add οἶον.
those who recovered, so far as I know, failed to suffer the relapses which were normal in these cases, but all, so far as I know, recovered if their relapses took place after this fashion. Further, I know of none who suffered a fresh relapse after going through the illness in the manner described above.

XXI. In these diseases most died on the sixth day, as did Epaminondas, Silenus and Philiscus the son of Antagoras. Those who had the swellings by the ears had a crisis on the twentieth day, but these subsided in all cases without suppuration, being diverted to the bladder. There were two cases of suppuration, both fatal, Cratistonax, who lived near the temple of Heracles, and the serving-maid of Scymnus the fuller. When there was a crisis on the seventh day, with an intermission of nine days followed by a relapse, there was a second crisis on the fourth day after the relapse—in the case of Pantacles, for example, who lived by the temple of Dionysus. When there was a crisis on the seventh day, with an intermission of six days followed by a relapse, there was a second crisis on the seventh day after the relapse—in the case of Phanocritus, for example, who lay sick at the house of Gnathon the fuller.

XXII. During winter, near the time of the winter solstice, and continuing until the equinox, the ardent fevers and the phrenitis still caused many deaths, but their crises changed. Most cases had a crisis on the fifth day from the outset, then intermitted four days, relapsed, had a crisis on the fifth day after the relapse, that is, after thirteen days altogether. Mostly children experienced crises thus, but older people did so too. Some had a crisis
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10 οίσιν ἐκρινεν ἐιδεκαταίοις, ὑποστροφὴ τεσσαρεσκαιδεκαταίοις, ἐκρινε τελέως εἰκοστῇ. εἰ δὲ τινες ἐπερρήγουν περὶ τὴν εἰκοστὴν, τούτοις ἐκρινε τεσσαρακοσταίοις. ἐπερρήγουν δ’ οἱ πλείστοι περὶ κρίσιν τὴν ἐξ ἀρχῆς· οἱ δ’ ἐπιρρηγώσαντες ἐξ ἀρχῆς περὶ κρίσιν, καὶ ἐν τῇς ὑποστροφῆς ἁμα κρίσει. ἐρρήγουν δ’ ἐλάχιστοι μὲν τοῦ Ἡρος, θέρεος πλείους, φθινοπώρου ἐτι πλείους, ὥπο δὲ χειμῶνα τολύ πλείστοι. αἱ δὲ αἰμορραγίαι ὑπέληγον.

XXIII. Τὰ δὲ περὶ τὰ νοσήματα, ἐξ ὧν διεγνωσκομεν, μαθόντες ἐκ τῆς κοινῆς φύσιος ἀπάντων καὶ τῆς ἱδίης ἐκάστου, ἐκ τοῦ νοσήματος, ἐκ τοῦ νοσέοντος, ἐκ τῶν προσφερομένων, ἐκ τοῦ προσφέροντος — ἐπὶ τὸ ῥηων γὰρ καὶ χαλεπώτερον ἐκ τούτων —, ἐκ τῆς καταστάσιος ὅλης καὶ κατὰ μέρεα τῶν οὐρανίων καὶ χώρης ἐκάστης, ἐκ τοῦ ἔθεος, ἐκ τῆς διαίτης, ἐκ τῶν ἐπιτηδευμάτων, ἐκ τῆς ἠλικίης ἐκάστου, λόγοις, τρόποις, συγῆ, δια-νοήμασιν, ὑπνοισιν, οὐχ ὑπνοισιν, ἐνυπνοισι, οἴοισι καὶ ὅτε, τιλμοὶσι, κυνημοὶσι, δάκρυσιν, ἐκ τῶν παροξυσμῶν, διαχωρήμασιν, οὐροίσι, πτυάλοισι, ἐμετοισι, καὶ ὅσαι ἐξ οίων ἐσ ὅλα διαδοχα νοσημάτων καὶ ἀποστάσιες ἐπὶ τὸ ὀλέθριον καὶ κρίσιμον, ἴδρως, ρῖγος, ψυξίς, βήξ, πταρμοί, λυγμοί, πνεύματα, ἐρεύξεις, φύσαι, σιγώσαι, ψοφώδεες, αἰμορραγίαι, αἰμορροίδεσ. ἐκ τούτων καὶ ὅσα διὰ τούτων σκεπτέον.

XXIV. Πυρετοὶ οἱ μὲν συνεχεῖς, οἱ δ’ ἡμέρην ἐχοῦσι, νύκτα διαλείπουσι, νύκτα ἐχοῦσιν, ἡμέρην διαλείπουσιν· ἡμιτριταιοί, τριταιοι, τεταρταιο, οι...
on the eleventh day, a relapse on the fourteenth, and a complete crisis on the twentieth. But if rigor came on about the twentieth day the crisis came on the fortieth. Most had rigors near the first crisis, and those who had rigors at first near the crisis, had rigors again in the relapses at the time of the crisis. Fewest experienced rigors in the spring, more in summer, more still in autumn, but by far the most during winter. But the hemorrhages tended to cease.

XXIII. The following were the circumstances attending the diseases, from which I framed my judgments, learning from the common nature of all and the particular nature of the individual, from the disease, the patient, the regimen prescribed and the prescriber—for these make a diagnosis more favourable or less; from the constitution, both as a whole and with respect to the parts, of the weather and of each region; from the custom, mode of life, practices and ages of each patient; from talk, manner, silence, thoughts, sleep or absence of sleep, the nature and time of dreams, pluckings, scratchings, tears; from the exacerbations, stools, urine, sputa, vomit, the antecedents and consequents of each member in the successions of diseases, and the abscessions to a fatal issue or a crisis, sweat, rigor, chill, cough, sneezes, hiccoughs, breathing, belchings, flatulence, silent or noisy, hemorrhages, and hemorrhoids. From these things must we consider what their consequents also will be.

XXIV. Some fevers are continuous, some have an access during the day and an intermission during the night, or an access during the night and an intermission during the day; there are semitertians,
πεμπταίοι, ἔβδομαιοι, ἑναταιοι. εἰσὶ δὲ ὃξύταται μὲν καὶ μέγισται καὶ χαλεπώταται νοῦσοι καὶ θανατωδέσταται ἐν τῷ συνεχεί πυρετῷ. ἀσφαλεστάτος δὲ πάντων καὶ ρήστος καὶ μακρότατος πάντων ὁ τεταρταῖος· οὐ γὰρ μοῦνον αὐτὸς ἔφ' ἐωντοῦ τοιούτος ἔστιν, ἀλλὰ καὶ νοσημάτων ἐτέρων μεγάλων ῥύεται. ἐν δὲ τῶν ἠμιτριταῖων καλεομένων συμπίπτει μὲν καὶ ὧξεα νοσήματα γίνεσθαι, καὶ ἔστι τῶν λοιπῶν οὗτος θανατωδέστατος· ἀτὰρ καὶ φθινώδεσι καὶ ὁσοὶ ἄλλα μακρότερα νοσήματα νοσέουσιν, ἐπὶ τούτῳ μάλιστα νοσέουσιν. νυκτερινὸς οὐ λιθοθανατώδης, μακρὸς δὲ. ἠμερινὸς μακρότερος· ἔστι δ' οἰσὶν ῥέπει καὶ ἔπὶ τὸ φθινώδες. ἔβδομαιοι μακρός, οὐ θανατώδης· ἐναταιοὶ ἐτί μακρότερος, οὐ θανατώδης. τριταῖος ἀκριβὴς τάχυζομενός καὶ οὐ θανατώδης. ὁ δὲ πεμπταῖος πάντων μὲν κάκιστος· καὶ γὰρ πρὸ φθίσιος καὶ ἱδη φθίνουσιν ἐπιγινόμενοι κτείνει.

XXV. Εἰσὶ δὲ τρόποι καὶ καταστάσεις καὶ παροξυσμοὶ τοῦτων ἐκάστου τῶν πυρετῶν. αὐτίκα γὰρ συνεχῆς ἔστιν οἷς ἄρχομενοι άνθεὶ καὶ ἀκμάζει μάλιστα καὶ ἀνάγει ἐπὶ τὸ χαλεπώτατον, περὶ δὲ κρίσιν καὶ ἀμα κρίσει λεπτύνεται ἡμερην ἅμα καὶ παροξυσμαίνεται καθ' ἠμέρην κρίσην, περὶ δὲ κρίσιν ἅμα κρίσει λεπτύνεται καθ' ἠμέρην κρίσην, περὶ δὲ κρίσιν ἅμα κρίσει λεπτύνεται καθ' ἠμέρην κρίσην, περὶ δὲ κρίσιν ἅμα κρίσει λεπτύνεται καθ' ἠμέρην κρίσην, περὶ δὲ κρίσιν ἅμα κρίσει λεπτύνεται καθ' ἠμέρην κρίσην, περὶ δὲ κρίσιν ἅμα κρίσει λεπτύνεται καθ' ἠμέρην κρίσην.
tertians, quartans, quintans, septans, nonans. The most acute diseases, the most severe, difficult and fatal, belong to the continuous fevers. The least fatal and least difficult of all, but the longest of all, is the quartan. Not only is it such in itself, but it also ends other, and serious, diseases. In the fever called semitertian, which is more fatal than any other, there occur also acute diseases, while it especially precedes the illness of consumptives, and of those who suffer from other and longer diseases. The nocturnal is not very fatal, but it is long. The diurnal is longer still, and to some it also brings a tendency to consumption. The septan is long but not fatal. The nonan is longer still but not fatal. The exact tertian has a speedy crisis and is not fatal. But the quintan is the worst of all. For if it comes on before consumption or during consumption the patient dies.

XXV. Each of these fevers has its modes, its constitutions and its exacerbations. For example, a continuous fever in some cases from the beginning is high and at its worst, leading up to the most severe stage, but about and at the crisis it moderates. In other cases it begins gently and in a suppressed manner, but rises and is exacerbated each day, bursting out violently near the crisis. In some cases it begins mildly, but increases and is exacerbated, reaching its height after a time; then it declines again until the crisis or near the crisis. These characteristics may show themselves in any fever and in any disease. It is necessary also to consider the patient's mode of life and to take it

1 After κρίσει V adds καὶ ἄμα κρίσει.
προσφέρειν. πολλὰ δὲ καὶ ἄλλα ἐπίκαιρα σημεῖα τούτοις ἔστιν ἡδελφισμένα, περὶ δὲ τὰ μὲν που γέγραπται, τὰ δὲ καὶ γεγράψεται. πρὸς ἃ δεῖ διαλογιζόμενον δοκιμάζει καὶ σκοπεῖσθαι, τούτων ὃν καὶ θανάτῳς ἡ περιεστικῶν καὶ τούτων μακρὸν καὶ θανάτῳς ἡ περιεστικῶν καὶ τούτων προσαρτέον ἢ οὐ καὶ πότε καὶ πόσον καὶ τὸ τὸ προσφέρομενον ἔσται.

XXVI. Τὰ δὲ παροξυνόμενα ἐν ἀρτίῃσι κρίνεται ἐν ἀρτίῃσιν ὅν δὲ οἱ παροξυσμοὶ ἐν περισσῇ, κρίνεται ἐν περισσῇ. ἔστι δὲ πρώτῃ περίοδος τῶν ἐν τῇ σιν ἀρτίῃσι κρίνοντων τετάρτῃ, ἔκτῃ, ὁγδοίᾳ, δεκάτῃ, τεσσαρακοστῇ, εἰκοστῇ, τετάρτῃ καὶ εἰκοστῇ, τριακοστῇ, τεσσαρακοστῇ, ἕξηκοστῇ, ὁγδοηκοστῇ, εἰκοστῇ καὶ ἕκαστῇ τῶν δὲ ἐν τῇ σιν περισσῇ κρίνοντων περίοδος πρώτῃ, τρίτῃ, πέμπτῃ, ἐβδόμῃ, ἑπτάκαιδεκάτῃ, ἕπτακαιδεκάτῃ, εἰκοστῇ πρώτῃ, εἰκοστῇ ἐβδόμῃ, τριακοστῇ πρώτῃ. εἰδέναι δὲ χρῆ ἐτι, ἢν ἄλλως κριθῇ ἕξῳ τῶν ὑπογεγραμμένων, ἐσομένας ὑποστροφῶς γένοιτο δὲ ἀν καὶ ὀλέθρια. δεῖ δὴ προσέχειν τὸν νόον καὶ εἰδέναι ἐν τοῖσι χρόνοισι τούτοις τὰς κρίσιας ἐσομένας ἐπὶ σωτηρίῳ ἢ ὀλέθρῳ ἢ ῥοπᾶς ἐπὶ τὸ ἀμεινὸν ἢ τὸ χεῖρον. πλάνητες δὲ πυρετοὶ καὶ τεταρταῖοι καὶ πεμπταῖοι καὶ ἐβδομαίοι καὶ ἑναταῖοι, ἐν ᾧσι περιόδοισι κρίνονται, σκεπτέον.
into account when prescribing. Many other important symptoms there are which are akin to these, some of which I have described, while others I shall describe later. These must be duly weighed when considering and deciding who is suffering from one of these diseases in an acute, fatal form, or whether the patient may recover; who has a chronic, fatal illness, or one from which he may recover; who is to be prescribed for or not, what the prescription is to be, the quantity to be given and the time to give it.

XXVI. When the exacerbations are on even days, the crises are on even days. But the diseases exacerbated on odd days have their crises on odd days. The first period of diseases with crises on the even days is the fourth day, then the sixth, eighth, tenth, fourteenth, twentieth, twenty-fourth, thirtieth, fortieth, sixtieth, eightieth, hundred and twentieth. Of those with a crisis on the odd days the first period is the third, then the fifth, seventh, ninth, eleventh, seventeenth, twenty-first, twenty-seventh, thirty-first. Further, one must know that, if the crises be on other days than the above, there will be relapses, and there may also be a fatal issue. So one must be attentive and know that at these times there will be the crises resulting in recovery, or death, or a tendency for better or worse. One must also consider in what periods the crises occur of irregular fevers, of quartans, of quintans, of septans and of nonans.
The patient seemed to forget the necessity of breathing, and then to remember it and to breathe consciously.
EPIDEMICS I, CASES I.—II.

FOURTEEN CASES

Case I

Philiscus lived by the wall. He took to his bed with acute fever on the first day and sweating; night uncomfortable.

Second day. General exacerbation, later a small clyster moved the bowels well. A restful night.

Third day. Early and until mid-day he appeared to have lost the fever; but towards evening acute fever with sweating; thirst; dry tongue; black urine. An uncomfortable night, without sleep; completely out of his mind.

Fourth day. All symptoms exacerbated; black urine; a more comfortable night, and urine of a better colour.

Fifth day. About mid-day slight epistaxis of unmixed blood. Urine varied, with scattered, round particles suspended in it, resembling semen; they did not settle. On the application of a suppository the patient passed, with flatulence, scanty excreta. A distressing night, snatches of sleep, irrational talk; extremities everywhere cold, and would not get warm again; black urine; snatches of sleep towards dawn; speechless; cold sweat; extremities livid. About mid-day on the sixth day the patient died. The breathing throughout, as though he were recollecting to do it, was rare and large. Spleen raised in a round swelling; cold sweats all the time. The exacerbations on even days.

Case II

Silenus lived on Broadway near the place of Eualcidas. After over-exertion, drinking, and exer-
γυμνασίων ἄκαίρων πῦρ ἐλαβεν. ἦρξατο δὲ πονεῖν κατ’ ὀσφύν καὶ κεφαλῆς βάρος καὶ τραχύλου σύντασις. ἀπὸ δὲ κοιλίης τῇ πρώτῃ χολώδεα, ἀκρητα, ἐπαφρα, κατακορέα πολλὰ διήλθεν οὐρά μέλανα, μέλαιναν ὑπόστασιν ἐχοντα, διψώδης, γλώσσα ἐπίξηρος, νυκτὸς οὔδεν ἐκομιμήθη. δευτέρῃ πυρετὸς ὥζυς, διαχωρήματα πλείω, λεπτότερα, ἐπαφρα, οὐρα μέλανα, νύκτα δυσφόρους, σμικρὰ παρέκρουσε. τρίτῃ πάντα παρωξύνθη ὑποχονδριῶν σύντασις ἐξ ἀμφοτέρων παραμήκης πρὸς ὁμφαλὸν, υπολάπαρος παραμήκης λεπτά, υπομέλανα, οὐρα θολερά, υπομέλανα, νυκτὸς οὔδεν ἐκοιμήθη, λόγοι πολλοὶ, γέλωσι, ὄδη, κατέχειν οὐκ ἢδυνατο. τετάρτη διὰ τῶν αὐτῶν. πέμπτῃ διαχωρήματα ἀκρητα, χολώδεα, λεία, λεπαρά, οὐρα λεπτά, διαφανέα· σμικρὰ κατενόει. ἑκτῇ περὶ κεφαλῆς σμικρὰ ἐφίδρωσεν, ἀκρεα ψυχρά, πελίδνα, πολύς βληστρισμός, ἀπὸ κοιλίης οὔδεν διήλθεν, οὐρα ἐπέστη, πυρετὸς ὥζυς. ἐβδόμῃ ἄφωνος, ἀκρεα οὐκέτι ἀνεθερμαίνετο, οὐρησεν οὔδεν. ὄγδοῃ ἱδροσεν δι’ ὅλου ψυχρῶ: ἐξανθήματα μετὰ ἱδρῶτος ἐρυθρά, στρογγύλα, σμικρὰ οἶον οὐνθοῖ, παρέμενεν, οὐ καθίστατο: ἀπὸ δὲ κοιλίης ἐρεθισμὸ σμικρῶν

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1 The word υπολάπαρος is often applied to σύντασις or ἐντασις of the hypochondria. Galen (see Littre on Epidemics III, Case ii, Vol. III, p. 34) says that it means "without bulk," or "without swelling." This is possible if the word is etymologically connected with λαπάζω. The translators are not very precise. Littre has "sans beaucoup de résistance," "sans tumeur," "sans gonflement," "sans grand gonflement;" Adams has "empty," "loose," "softish." In Epidemics I, Case xii, occurs the phrase φλεγμονὴ υπολάπαρος.
cises at the wrong time he was attacked by fever. He began by having pains in the loins, with heaviness in the head and tightness of the neck. From the bowels on the first day there passed copious discharges of bilious matter, unmixed, frothy, and highly coloured. Urine black, with a black sediment; thirst; tongue dry; no sleep at night.

*Second day.* Acute fever, stools more copious, thinner, frothy; urine black; uncomfortable night; slightly out of his mind.

*Third day.* General exacerbation; oblong tightness of the hypochondrium, soft underneath, extending on both sides to the navel; stools thin, blackish; urine turbid, blackish; no sleep at night; much rambling, laughter, singing; no power of restraining himself.

*Fourth day.* Same symptoms.

*Fifth day.* Stools unmixed, bilious, smooth, greasy; urine thin, transparent; lucid intervals.

*Sixth day.* Slight sweats about the head; extremities cold and livid; much tossing; nothing passed from the bowels; urine suppressed; acute fever.

*Seventh day.* Speechless; extremities would no longer get warm; no urine.

*Eighth day.* Cold sweat all over; red spots with sweat, round, small like acne, which persisted without subsiding. From the bowels with slight stimulus

\[ \pi\alpha\varsigma\omicron \, \varepsilon k \, \tau o\omicron \, \varepsilon\sigma\omicron \, \mu\epsilon\rho\epsilon\omicron\sigma, \] from which it seems that the prefix \( \upsilon\omicron - \) means "underneath," not "rather." "Empty underneath" seems the primary meaning, and suggests a tightness, or inflammation, with nothing hard and bulky immediately beneath the surface to cause the tightness or inflammation. Perhaps the word also suggests the tenderness often found in the hypochondria of malaria patients.
κοπράνα λεπτά, οία άπεπτα, πολλά διήει μετά δύνουν. ούρει μετ' οὖν οὐκ, οὐάτης δακνώδες· άκρεα εικάμαντο, ύπνοι λεπτοί, κωματώδης, αφωνοι, ούρα λεπτά διαφανέα. ένατη διὰ τῶν αὐτῶν. δεκάτη ποτὰ οὐκ ἐδέχετο, κωματώδης, ύπνοι λεπτοί: ἀπὸ δὲ κοιλίςς ὀμοία, οὔρησεν ἀθρόον ύπόπαχνυ: κειμένης ύπόστασις κριμνώδης λευκή, άκρα πάλιν ψυχρά. ένδεκάτη ἀπέθανεν. ἡς ἀρχής τούτω καὶ διὰ τέλεοι πνεύμα αἴραι, μέγα. ύποχνονδρίου παλμὸς συνεχής, ἕλκική ὡς περὶ έτεα εἴκοσιν.

80 Ἡροφώντι πυρετός δὲ ήν, ἀπὸ κοιλίας ὀλίγα, τεινεσμώδεα κατ' ἀρχάς, μετὰ δὲ λεπτὰ διήει χολώδεα, ύπόσυχνα: ύπνοι οὐκ ἐνήσαν, οὐρα μέλανα λεπτά. πέμπτη πρωί κόφωσις, παρογξύνθη πάντα, σπλήν ἐπήρθη, ύποχονδρίον σύντασις, ἀπὸ κοιλίας ὀλίγα διήλθε μέλανα, παρεφρόνησεν. ἐκτη ἐμεικίζει, ἐς νύκτα έδρως, ψύξες, παράληπρος παρέμενεν. ἐβδόμη περιέψυκτο, δυσώδης, παρέκρουσε. νύκτα κατενόει, κατεκομμῆθη. ὄγδοῃ ἐπήρξεσεν, σπλήν ἐμειούτο, κατενόει πάντα, ἠλγησεν τὸ πρῶτον κατὰ βουβώνα, σπληνοὶς κατ' ἱξιν, ἐπείτα δὲ πόνοι ἐς ἀμφότερας κυμάς. νύκτα εὐφόρως, οὕρα εὐχροώτερα, ύπόστασιν εἴχε σμικρὴν. ένατη ἵδρωσεν,
there came a copious discharge of solid stools, thin,\(^1\) as it were unconcocted, painful. Urine painful and irritating. Extremities grow a little warmer; fitful sleep; coma; speechlessness; thin, transparent urine.

**Ninth day.** Same symptoms.

**Tenth day.** Took no drink; coma; fitful sleep. Discharges from the bowels similar; had a copious discharge of thickish urine, which on standing left a farinaceous, white deposit; extremities again cold.

**Eleventh day.** Death.

From the beginning the breath in this case was throughout rare and large. Continuous throbbing of the hypochondrium; age about twenty years.

**Case III**

Herophon had acute fever; scanty stools with tenesmus at the beginning, afterwards becoming thin, bilious and fairly frequent. No sleep; urine black and thin.

**Fifth day.** Deafness early in the day; general exacerbation; spleen swollen; tension of the hypochondrium; scanty black stools; delirium.

**Sixth day.** Wandering talk; at night sweat and chill; the wandering persisted.

**Seventh Day.** Chill all over; thirst; out of his mind. During the night he was rational, and slept.

**Eighth day.** Fever; spleen lessened; quite rational; pain at first in the groin, on the side of the spleen; then the pains extended to both legs. Night comfortable; urine of a better colour, with a slight deposit.

**Ninth day.** Sweat, crisis, intermission.
ΕΠΙΔΗΜΙΩΝ Α

ἀντίκα δὲ σπλήν ἐπήρθη, πυρετὸς ὄξυς, κόψωσις πάλιν’ μετὰ δὲ τὴν ὑποστροφὴν τρίτῃ σπλήν ἐμειούτο, κόψωσις ἠσον, σκέλεα ἐπωδύνως’ νύκτα ἵδρωσεν. ἐκρίθη περὶ ἐπτακαιδεκάτην’ οὐδὲ παρέκρουσεν ἐν τῇ ὑποστροφῇ.

On the fifth day after the crisis the patient relapsed. Immediately the spleen swelled; acute fever; return of deafness. On the third day after the relapse the spleen grew less and the deafness diminished, but there was pain in the legs. During the night he sweated. The crisis was about the seventeenth day. There was no delirium during the relapse.

Case IV

In Thasos the wife of Philinus gave birth to a daughter. The lochial discharge was normal, and the mother was doing well when on the fourteenth day after delivery she was seized with fever attended with rigor. At first she suffered in the stomach and the right hypochondrium. Pains in the genital organs. The discharge ceased. By a pessary these troubles were eased, but pains persisted in the head, neck and loins. No sleep; extremities cold; thirst; bowels burnt; scanty stools; urine thin, and at first colourless.

Sixth day. Much delirium at night, followed by recovery of reason.

Seventh day. Thirst; stools scanty, bilious, highly coloured.

Eighth day. Rigor; acute fever; many painful convulsions; much delirium. The application of a suppository made her keep going to stool, and there were copious motions with a bilious flux. No sleep.

Ninth day. Convulsions.

Tenth day. Lucid intervals.

Eleventh day. Slept; complete recovery of her memory, followed quickly by renewed delirium.
οὐρεὶ δὲ μετὰ σπασμῶν ἀθρόον πολὺ ὀλιγάκις ἀναμμυνησκόντων παχὺ λευκῶν, οἵον γίνεται ἐκ τῶν καθισταμένων, ὅταν ἀναταραχῇ κεῖμενον πολύν χρόνου οὐ καθιστάτο χρῶμα καὶ πάχος ἰκελοῦ οἶον γίνεται ὑποξυγίου. τοιαῦτα οὔρει, οία κάγῳ εἶδον. περὶ τεσσαρεσκαίδεκατην ἐούση παλμὸς δὲ ὀλοῦ τοῦ σώματος, λόγοι πολλοὶ, σμικρὰ κατενόει διὰ ταχέων δὲ πάλιν παρέκρουσεν. περὶ δὲ ἐπτακαίδεκατην ἐούσα ἀφωνος. εἰκοστῆ ἀπέθανε.

ε'. Ἐπικράτεος γυναῖκα, ἣ κατέκειτο παρὰ ἀρχηγότην, περὶ τόκον ἄδη ἐούσαν ρίγος ἔλαβεν ἱσχυρῶς, οὔκ ἐθερμάνθη, οὕτως ἐλεγοῦν, καὶ τῇ ύστερᾳ τὰ αὐτά. τρίτη δὲ ἐτεκεν θυγατέρα καὶ τάλλα πάντα κατὰ λόγον ἤλθε. δευτεραίην μετὰ τὸν τόκον ἔλαβε πυρετὸς ὄξυς, καρδίης πόνος καὶ γυναικείων. προσθεμένη δὲ ταῦτα μὲν ἐκουφίσθη, κεφαλῆς δὲ καὶ τραχήλου καὶ ὀσφύος πόνος· ὑπνοι οὐκ ἔνθησαν ἀπὸ δὲ κοιλίης ὀλύγα χολώδεα λεπτὰ διήζει ἀκρητα· οὕρα λεπτὰ ὑπομέλανα. ἀφ᾽ ἓς δὲ ἔλαβε τὸ πῦρ, ἐς νύκτα ἐκταῖη παρέκρουσεν. ἐβδομαίη πάντα παρωξύνθη, ἀγρυπνος, παρέκρουσεν, διψῶδης, διαχωρήματα χολώδεα κατακορέα. ὁγδόη ἐπερρίγωσεν καὶ ἐκοκυμήθη πλεῖω. ἐνάτη διὰ τῶν αὐτῶν. δεκάτη

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1 Ι. ε. near the statue of the founder of the city, or near the temple of the god who presided over the founding of the city.

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A copious passing of urine with convulsions—her attendants seldom reminding her—which was white and thick, like urine with a sediment and then shaken; it stood for a long time without forming a sediment; colour and consistency like that of the urine of cattle. Such was the nature of the urine that I myself saw.

About the fourteenth day there were twitchings over all the body; much wandering, with lucid intervals followed quickly by renewed delirium. About the seventeenth day she became speechless.

Twentieth day. Death.

Case V

The wife of Epicrates, who lay sick near the founder, when near her delivery was seized with severe rigor without, it was said, becoming warm, and the same symptoms occurred on the following day. On the third day she gave birth to a daughter, and the delivery was in every respect normal. On the second day after the delivery she was seized with acute fever, pain at the stomach and in the genitals. A pessary relieved these symptoms, but there was pain in the head, neck and loins. No sleep. From the bowels passed scanty stools, bilious, thin and unmixed. Urine thin and blackish. Delirium on the night of the sixth day from the day the fever began.

Seventh day. All symptoms exacerbated; sleeplessness; delirium; thirst; bilious, highly-coloured stools.

Eighth day. Rigor; more sleep.

Ninth day. The same symptoms.
σκέλεα ἐπιπόνως ἦλγει, καρδίς πάλιν ὅδυνη, καρηβαρίη, οὐ παρέκρουνεν, ἐκοιμᾶτο μᾶλλον, κοιλίᾳ ἐπέστη. ἐνδεκάτῃ οὐρήσεν εὐχροώτερα συχνὴν ὑπόστασιν ἐξοντα· διῆγε κουφότερον. τεσσαρεσκαίδεκάτῃ ἐπερρίγωσεν, πυρετός ὅξυς. πεντετεκαίδεκάτῃ ἦμεσε χολώδεα ξανθᾶ ὑπόσυνχα, ὕδρωσεν ἀπυρος, εἰς νύκτα δὲ πυρετός ὅξυς, οὔρα πάχος ἐχοντα, ὑπόστασις λευκή. ἐκκαίδεκατῃ παραξύνθην νύκτα δυσφόρως· οὐχ ὑπνώσεν· παρέκρουσεν. ὄκτωκαίδεκάτῃ διψῶδης, γλώσσα ἐπεκαύθη, οὐχ ὑπνώσεν, παρέκρουσε πολλά, σκέλεα ἐπωδύνως εἷχεν. περὶ δὲ εἰκοστὴν πρωὶ σμικρὰ ἐπερρίγωσεν, κωματίσης, δι᾿ ἡσυχίας ὑπνώσεν, ἦμεσε χολώδεα ὀλίγα μέλανα, εἰς νύκτα κώφωσις. περὶ δὲ πρώτην καὶ εἰκοστὴν πλευρὸν ἀριστερὸν βάρος δι᾿ ὅλου μετ᾿ ὅδυνης, σμικρὰ ὑπέβησεν. οὔρα δὲ πάχος ἐχοντα, θολερά, ὑπέρυθρα· κείμενα οὐ καθίστατο· τὰ δ᾿ ἄλλα κουφότερα· οὐκ ἀπυρος. αὐτῇ1 εἰς ἀρχής φάρουγγα ἐπώδυνος· ἐρευθός· κίων ἀνεσπασμένος· ῥεύμα δριμύ, δακνώδες, ἀλμυρώδες διὰ τέλεος παρέμενεν. περὶ δὲ εἰκοστὴν ἐβδομήν ἀπυρος, οὔροισιν ὑπόστασις, πλευρὸν ὑπῆλγει. περὶ δὲ πρώτην καὶ τριακοστὴν πῦρ ἐλαβεν, κοιλίῃ χολώδεσιν ἐπεταράχθη. τεσσαρακοστῇ ἦμεσεν ὀλίγα χολώδεα. ἐκρίθη τελέως ἀπυρος ὑγδοη-

100 κοστῇ·

5'. Κλεανακτίδην, δὸς κατέκειτο ἐπάνω τοῦ Ἡρακλείου, πῦρ ἐλαβε πεπλανημένος· ἦλγει δὲ

1 For αὐτη Littre reads αἰθος (with a colon) and deletes the stop at ἀπυρος.
Tenth day. Severe pains in the legs; pain again at the stomach; heaviness in the head; no delirium; more sleep; constipation.

Eleventh day. Urine of better colour, with a thick deposit; was easier.

Fourteenth day. Rigor; acute fever.

Fifteenth day. Vomited fairly frequently bilious, yellow vomit; sweated without fever; at night, however, acute fever; urine thick, with a white sediment.

Sixteenth day. Exacerbation; an uncomfortable night; no sleep; delirium.

Eighteenth day. Thirst; tongue parched; no sleep; much delirium; pain in the legs.

About the twentieth day. Slight rigors in the early morning; coma; quiet sleep; scanty, bilious, black vomits; deafness at night.

About the twenty-first day. Heaviness all over the left side, with pain; slight coughing; urine thick, turbid, reddish, no sediment on standing. In other respects easier; no fever. From the beginning she had pain in the throat; redness; uvula drawn back; throughout there persisted an acrid flux, smarting, and salt.

About the twenty-seventh day. No fever; sediment in urine; some pain in the side.

About the thirty-first day. Attacked by fever; bowels disordered and bilious.

Fortieth day. Scanty, bilious vomits.

Eightieth day. Complete crisis with cessation of fever.

**CASE VI**

Cleanactides, who lay sick above the temple of Heracles, was seized by an irregular fever. He had
κεφαλήν εξ ἀρχῆς καὶ πλευρὸν ἀριστερὸν, καὶ τῶν ἄλλων πόνοι κοπιώδεα τρόπον· οἱ πυρετοὶ παροξυσμοὶ ἄλλοτε ἄλλοιός, ἀτάκτως ἱδρῶτες ὅτε μὲν, ὅτε δ' οὖν· τὰ μὲν πλείστα ἐπεσήμανον οἱ παροξυσμοὶ ἐν κρισίμοις μάλιστα. περὶ δὲ εἰκοστῆν τετάρτην χεῖρας ἀκρας ἐπώνησεν, ἢμεσε χολόδεα ξανθά, ύπόσυχνα, μετ' ὀλύγουν

180 δὲ ἰώδεα· πάντων ἐκουφίσθη. περὶ δὲ τριακοστῆν ἐόντι ἥρξατο ἀπὸ ρινῶν αἱμορραγεῖν εξ ἀμφοτέρων καὶ ταῦτα πεπλανημένως κατ' ὀλύγουν μέχρι κρίσιος· οὐκ ἀπόσιτος οὐδὲ διψώδης παρὰ πάντα τὸν χρόνον οὐδ' ἀγρυπνος· οὐρά δὲ λεπτά, οὐκ ἄχρω. περὶ δὲ τεσσαρακοστῆν ἔως οὐρήσεν ὑπέρυθρα ὑπόστασιν πολλήν ἐρυθρίην ἔχουτα· ἐκουφίσθη. μετὰ δὲ ποικίλως τὰ τῶν οὐρών· ὅτε μὲν ὑπόστασιν εἰχεν, ὅτε δ' οὖν. ἐξηκοστῆ οὐροίσιν ὑπόστασις πολλή καὶ λευκή καὶ λείν,

190 συνέδωκε πάντα, πυρετοὶ διέλιπον, οὐρά δὲ πάλιν λεπτὰ μὲν, εὐχρω δέ. ἐβδομηκοστῆ πυρετός, διέλειπεν ἡμέρας δέκα· ὁγυηκοστῆ ἐρρίγωσε, πυρετὸς οὖς ἐλαβεν· ἱδρωσεν πολλῷ· οὐροίσιν ὑπόστασις ἐρυθρίη, λεῖν, τελέως ἐκρίθη.

ζ'. Μέτωνα πῦρ ἐλαβεν, ὁσφύος βάρος ἐπώδυνον. δευτέρη ὑδρω πώντι ὑπόσυχνον ἀπὸ κοιλῆς καλῶς διήλθε. τρίτη κεφαλῆς βάρος, διαχωρήματα λεπτά, χολόδεα, ὑπέρυθρα· τετάρτη

1 For ἐπώνησεν V has ἐψφηκετο.
2 For διέλειπεν V has διέλιπεν.
EPIDEMICS I, CASES VI.—VII.

at the beginning pains in the head and the left side, and in the other parts pains like those caused by fatigue. The exacerbations of the fever were varied and irregular; sometimes there were sweats, sometimes there were not. Generally the exacerbations manifested themselves most on the critical days.

About the twenty-fourth day. Pain in the hands; bilious, yellow vomits, fairly frequent, becoming after a while like verdigris; general relief.

About the thirtieth day. Epistaxis from both nostrils began, and continued, irregular and slight, until the crisis. All the time he suffered no thirst, nor lack of appetite or sleep. Urine thin, and not colourless.

About the fortieth day. Urine reddish, and with an abundant, red deposit. Was eased. Afterwards the urine varied, sometimes having, sometimes not having, a sediment.

Sixtieth day. Urine had an abundant sediment, white and smooth; general improvement; fever intermitted; urine again thin but of good colour.

Seventieth day. Fever, which intermitted for ten days.

Eightieth day. Rigor; attacked by acute fever; much sweat; in the urine a red, smooth sediment. A complete crisis.

CASE VII

Meton was seized with fever, and painful heaviness in the loins.

Second day. After a fairly copious draught of water had his bowels well moved.

Third day. Heaviness in the head; stools thin, bilious, rather red.
πάντα παρωξύνθη, ἔρρυή ἀπὸ δεξιοῦ δίς κατ' ἕνον. διαχωρήματα ὁμοία τῇ τρίτῃ, ὅπως ὑπομέλανα: εἰχεν ἐναιώρημα ὑπόμελαν ἑον, διεσπασμένον: οὐχ ἰδρύτεο. πέμπτη ἔρρυὴ λάβρον ἐξ ἀριστεροῦ ἀκρητοῦ, ἰδρώσεν, ἐκρίθη. μετὰ κρίσιν ἀγρυπνος, παρέλεγεν, οὔρα λεπτὰ ὑπομέλανα. λουτροῦσιν ἐχρήσατο κατὰ κεφαλῆς, ἐκοιμήθη, κατενόει. τούτῳ οὔχ ὑπέστρεψεν, ἀλλ' ἡμορράγει πολλάκις μετὰ κρίσιν.

η'. Ἔρασίνος ὕκει παρὰ Βοώτεω χαράδρην. πάντα παρωξύνθη, ἔρρυῃ κατὰ κεφαλῆς. ἡμέρης τῇ πρώτῃ δι' ησυχίας, νύκτα ἐπιπόνωσ. δευτέρῃ πάντα παρωξύνθη, ἐς νύκτα παρέκρουσε. τρίτῃ ἐπιπόνωσ, πολλὰ παρέκρουσε. τετάρτῃ δυσφορώτατα: ἐς δὲ τῇ νύκτῃ οὐδὲν ἐκοιμήθη· ἐνύπνια καὶ λογισμοὶ. ἐπείτα καθῆκεν, μεγάλα καὶ ἐπίκαιρα, φόβος, δυσφορία. πέμπτῃ προὶ κατήρτητο· κατενόει πάντα· πολὺ δὲ πρὸ μέσου ἡμέρης ἐξεμάνη, κατέχειν οὐκ ἥδυνατο, ἀκρεα ἐπέθανε περὶ ήλίου δυσμᾶς. τούτῳ πυρετοὶ διὰ τέλεος σὺν ἰδρώτη, ὑποχόνδρια μετέωρα, σύντασις μετ' ἰδώνης: οὔρα μέλανα ἔχοντα ἐναιώρημα στρογγύλα: οὐχ ἰδρύτεο· ἀπὸ δὲ κοιλίης κόπρανα διήλθε· δίψα

1 For λογισμοὶ Kühlewein suggests λόγοι πολλοί. The meaning must be delirium, and there is no instance of λογισμοὶ in this sense.

2 ἐπέστη Δ: ὑπέστη Α: ἀπέστη Β.
Fourth day. General exacerbation; slight epistaxis twice from the right nostril. An uncomfortable night; stools as on the third day; urine rather black; had a rather black cloud floating in it, spread out, which did not settle.

Fifth day. Violent epistaxis of unmixed blood from the left nostril; sweat; crisis. After the crisis sleeplessness; wandering; urine thin and rather black. His head was bathed; sleep; reason restored. The patient suffered no relapse, but after the crisis bled several times from the nose.

Case VIII

Erasinus lived by the gully of Boötes. Was seized with fever after supper; a troubled night.

First day. Quiet, but the night was painful.

Second day. General exacerbation; delirium at night.

Third day. Pain and much delirium.

Fourth day. Very uncomfortable; no sleep at night; dreams and wandering. Then worse symptoms, of a striking and significant character; fear and discomfort.

Fifth day. Early in the morning was composed, and in complete possession of his senses. But long before mid-day was madly delirious; could not restrain himself; extremities cold and rather livid; urine suppressed; died about sunset.

In this patient the fever was throughout accompanied by sweat; the hypochondria were swollen, distended and painful. Urine black, with round, suspended particles which did not settle. There were solid discharges from the bowels. Thirst
διὰ τέλεος οὖ λίην· σπασμοὶ πολλοὶ σὺν ἴδρωτι περὶ θάνατον.

θ'. Κρίτωνι ἐν Θάσῳ ποδὸς ὀδύνη ἕρξατο ἵσχυρὴ ἀπὸ δακτύλου τοῦ μεγάλου ὀρθοστάδην περιόντι. κατεκλίνη αὐθημεροῦν, φρικώδης, ἀσώδης, σμικρὰ ὑποθερμαίνομενος, ἐς νύκτα 230 παρεφρόνησεν. δευτέρη οἶδημα δὴ ὅλου τοῦ ποδὸς καὶ περὶ σφυρὸν ὑπέρυθρων μετὰ συντάσσων, φλυκταίνιδια μέλανα, πυρετὸς ὥς ἔξεμαν· ἀπὸ δὲ κοιλίης ἄκρητα, χολόωδε, ὑπόσυχα. ἀπέθανεν ἀπὸ τῆς ἁρχῆς δευτεραῖος.

ι'. Τὸν Κλαζομένιον, ὃς κατέκειτο παρὰ τὸ Φρυνιχίδεω φρέαρ, πῦρ ἐλαβε. ἢγει δὲ κεφαλῆς, τράχηλος, ὀσφύν ἔξ ἁρχῆς, αὐτίκα δὲ κώφωσις· ὑπνοῖ σὺν ἐνῆσαν, πυρετὸς ὥὸς ἐλαβεν, ὑποχόνδριον ἐπήρτα μετ᾽ ὄγκου οὐ λίης, σύντασις, 240 γλῶσσα ξηρή. τετάρτη ἐς νύκτα παρεφρόνει. πέμπτῃ ἐπιτοίχους· ἑκτῇ πάντα παρωξύνθη. περὶ δὲ ἐνδεκάτην σμικρὰ συνέδωκεν. ἀπὸ δὲ κοιλίης ἀπ’ ἁρχῆς καὶ μέχρι τις σαρασκαίδεκάτης λεπτά, πολλὰ, ὑδατόχολα1 δίηειν εὐφόρως τὰ περὶ διαχώρησιν διήγεν. ἐπείτα κοιλίη ἐπέστη. οὐρα διὰ τέλεος λεπτὰ μὲν, εὐχρω δὲ· καὶ πολὺ εἶχεν ἐναιώρημα ὑποδιεσπασμένον· οὐχ ἱδρύετο. περὶ δὲ ἐκτῆν καὶ δεκάτην οὐρησίαν ὀλίγων παχύτερα· εἰχε σμικρῆν ὑπόστασιν· ἐκουφίσεν ὀλίγω·

1 ὑδατόχολα most MSS.: ὑδατόχροα V.
throughout not very great. Many convulsions with sweating about the time of death.

**Case IX**

Crito, in Thasos, while walking about, was seized with a violent pain in the great toe. He took to bed the same day with shivering and nausea; regained a little warmth; at night was delirious.

*Second day.* Swelling of the whole foot, which was rather red about the ankle, and distended; black blisters; acute fever; mad delirium. Alvine discharges unmixed, bilious and rather frequent. He died on the second day from the commencement.

**Case X**

The man of Clazomenae, who lay sick by the well of Phrynichides, was seized with fever. Pain at the beginning in head, neck and loins, followed immediately by deafness. No sleep; seized with acute fever; hypochondrium swollen, but not very much; distension; tongue dry.

*Fourth day.* Delirium at night.

*Fifth day.* Painful.

*Sixth day.* All symptoms exacerbated.

About the eleventh day slight improvement. From the beginning to the fourteenth day there were from the bowels thin discharges, copious, of a watery biliousness; they were well supported by the patient. Then the bowels were constipated. Urine throughout thin, but of good colour. It had much cloud spread through it, which did not settle in a sediment. About the sixteenth day the urine was a little thicker, and had a slight sediment.
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250 κατενόει μᾶλλον. ἕπτακαιδεκάτη πάλιν λεπτά, παρὰ δὲ τὰ ὤτα ἀμφότερα ἐπιήρθη σὺν ὄδυνη· ὑπνοὶ οὐκ ἐνήσαν, παρελήφει, σκέλεα ἐπωδώνως εἰχεν. εἰκοστῇ ἄπυρος ἐκρίθη, οὐχ ἱδρώσε, πάντα κατενόει. περὶ δὲ εἰκοστὴν ἐβδόμην ἵσχλον ὄδυνη δεξιῶν ἵσχυρος· διὰ ταχέων ἐπαύσατο. τὰ δὲ παρὰ τὰ οὕτε καθίστατο οὕτε έξεπόει, ἤλεγε δὲ. περὶ πρώτην καὶ τριήκοστην διάρροια πολλοῖσιν ύδατώδεσιν μετὰ δυσεντερίων· οὐρά παχέα οὔρει· κατέστη τὰ παρὰ τὰ ὤτα. τεσσαρακοστῇ ὀφθαλμῶν δεξιῶν ἤλεγε, ἀμβλύτερον ἑώρα· κατέστη.

ιά'. Τὴν Δρομεάδεω γυναῖκα θυγατέρα τεκοῦσαν καὶ τῶν ἄλλων πάνων γενομὲνων κατὰ λόγον δευτεραίην έουσαν ῥίγος ἔλαβεν· πυρετὸς ὀξύς. ἡρξατο δὲ πονεῖν τῇ πρώτῃ περὶ ὑποχώρων· ἀσωδῆς, φρικῶδης, ἀλνύουσα καὶ τᾶς ἐχομένας οὐχ ὑπνώσε. πνεῦμα ἀραιόν, μέγα, αὐτίκα ἀνεσπασμένον. δευτέρη ἀφ' ἦς ἔρρίγωσεν, ἀπὸ κοιλίης καλῶς κόπρανα διήλθεν· οὐρά παχέα, λευκᾶ, θολερά, οία γίνεται ἐκ τῶν καθισταμένων, ὅταν ἀναταραχῇ κείμενα χρόνον πολὺν οὐ καθίστατο. νύκτα οὐκ ἐκοιμήθη. τρίτη περὶ μέσων ἡμέρης ἐπερρίγωσε, πυρετὸς ὀξύς, οὐρα ὀμοία, ὑποχώρων πόνος, ἀσωδῆς, νύκτα δυσφόρως, οὐκ ἐκοιμήθη· ἱδρώσε δὲ ὄλου ψυχρῶ, ταχύ δὲ πάλιν ἀνεθερμάνθη. τετάρτη περὶ ὑπο-

1 As we might say, “with a catch in it.”

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The patient became a little easier, and was more rational.

Seventeenth day. Urine thin again; painful swellings by both ears. No sleep; wandering; pain in the legs.

Twentieth day. A crisis left the patient free from fever; no sweating; quite rational. About the twenty-seventh day violent pain in the right hip, which quickly ceased. The swellings by the ears neither subsided nor suppurated, but continued painful. About the thirty-first day diarrhoea with copious, watery discharges and signs of dysentery. Urine thick; the swellings by the ears subsided.

Fortieth day. Pain in the right eye; sight rather impaired; recovery.

Case XI

The wife of Dromeades, after giving birth to a daughter, when everything had gone normally, on the second day was seized with rigor; acute fever. On the first day she began to feel pain in the region of the hypochondrium; nausea; shivering; restless; and on the following days did not sleep. Respiration rare, large, interrupted at once as by an inspiration.¹

Second day from rigor. Healthy action of the bowels. Urine thick, white, turbid, like urine which has settled, stood a long time, and then been stirred up. It did not settle. No sleep at night.

Third day. At about mid-day rigor; acute fever; urine similar; pain in the hypochondrium; nausea; an uncomfortable night without sleep; a cold sweat all over the body, but the patient quickly recovered heat.
χόνδριον σμικρὰ ἐκουφίσθη, κεφαλῆς δὲ βάρος
μετ’ ὀδύνης ὑπεκαρώθη· σμικρὰ ἀπὸ ρινῶν ἔσταξεν
γλῶσσα ἐπίξηρος· διψώδης· οὖρα σμικρὰ λεπτὰ
250 ἐλαιώδεα· σμικρὰ ἐκοιμήθη. πέμπτη διψώδης,
ἀσώδης, οὖρα ὤμοια, ἀπὸ κοιλίης οὐδέν, περὶ δὲ
μέσον ἡμέρης πολλὰ παρέκρουσε καὶ πάλιν ταχὺ
σμικρὰ κατενόει· ἀνισταμένη ὑπεκαρώθη, ψύξις
σμικρά, νυκτὸς ἐκοιμήθη, παρέκρουσεν. ἐκτη
πρῶτο ἐπερρίγωσεν, ταχὺ διεθερμανθῆ, ἕδρωσε δι’
ὅλον· ἀκρεά ψυχρά, παρέκρουσεν, πνεύμα μέγα,
ἀραιὸν· μετ’ ὀλύγον σπασομεῖ· ἀπὸ κεφαλῆς ἦρξαντο,
tαχὺ ἀπέθανεν.

1. Ἀνθρωπος θερμαινόμενος ἐδείπνησεν καὶ
200 ἕπιε πλέον. ἦμεσε πάντα νυκτὸς, πυρετὸς ὃξυς,
ὑποχοιδρίου δεξιοῦ πόνος, φλεγμονή ὑπολάπαρος
ἐκ τοῦ ἐσω μέρεος, νύκτα δυσφόρως· οὖρα δὲ κατ’
ἀρχὰς πάχος ἐχοντα, ἔρνθρα· καίμενα ὤν καθι-
stato· γλῶσσα ἐπίξηρος, οὔ λιν διψώδης.
tετάρτη πυρετὸς ὃξυς, τόποι πάντων. πέμπτη
οὐρήσει λείων ἐλαιώδες πολὺ· πυρετὸς ὃξυς. ἐκτη
δείλης πολλὰ παρέκρουσεν. οὖδὲ νύκτα ἐκοιμήθης.
ἔβδομη πάντα παρωξύνθη· οὖρα ὤμοια, λόγοι
πολλοὶ, κατέχειν οὖκ ἠδύνατο· ἀπὸ δὲ κοιλίης
300 ἐρεθισμῷ ύγρὰ ταραχώδει διήλθεν μετὰ ἐλμίγ-
γων. νύκτα ἐπιπόνως, πρῶτο δὲ ἐρρίγωσε· πυρετὸς
ὁξὺς. ἕδρωσε θερμῷ, ἀπυρος ἕδοξε γενέσθαι· οὐ

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1 See note, p. 188.
Fourth day. Slight relief of the pains about the hypochondrium; painful heaviness of the head; somewhat comatose; slight epistaxis; tongue dry; thirst; scanty urine, thin and oily; snatches of sleep.

Fifth day. Thirst; nausea; urine similar; no movement of the bowels; about mid-day much delirium, followed quickly by lucid intervals; rose, but grew somewhat comatose; slight chilliness; slept at night; was delirious.

Sixth day. In the morning had a rigor; quickly recovered heat; sweated all over; extremities cold; was delirious; respiration large and rare. After a while convulsions began from the head, quickly followed by death.

Case XII

A man dined when hot and drank too much. During the night he vomited everything; acute fever; pain in the right hypochondrium; inflammation, soft underneath, from the inner part; an uncomfortable night; urine at the first thick and red; on standing it did not settle; tongue dry; no great thirst.

Fourth day. Acute fever; pains all over.

Fifth day. Passed much smooth, oily urine; acute fever.

Sixth day. In the afternoon much delirium. No sleep at night.

Seventh day. General exacerbation; urine similar; much rambling; could not restrain himself; on stimulation the bowels passed watery, disturbed discharges, with worms. An uncomfortable night, with rigor in the morning. Acute fever. Hot sweat, and the patient seemed to lose his fever;
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πολύ ἐκοιμήθη, ἐξ ὑπνοῦ ψύξις· πτυαλίσμος. δείλης πολλὰ παρέκρουσε, μετ' ὀλύγον δὲ ἠμεσε μέλανα, ὀλίγα, χολώδεα. ἐνάτη ψύξις, παρελήρει πολλά, οὐχ ὑπνώσειν. δεκάτη σκέλεα ἐπωδύνως, πάντα παρωξύνθη, παρελήρει. ἐνδεκάτη ἀπεθανεν.

ιυ'. Γυναῖκα, ἦ κατέκειτο ἐν ἀκτῇ, τρίμηνον πρὸς ἐωστῇ ἐχούσαν πῦρ ἔλαβεν· αὐτίκα δὲ ἦρξατο ποιεῖν ὅσφυν. τρίτη πόνος τραχήλου καὶ κεφαλῆς καὶ 1 κατὰ κληῖδα 2 δεξιήν· διὰ ταχέων δὲ γλώσσα ἤφωνει, δεξιή χεῖρ παρελύθη μετὰ σπασμοὶ παραπληγικοῖν τρόπον, παρελήρει πάντα. νύκτα δυσφόρωσ, οὐκ ἐκοιμήθη, κοιλή ἐπεταράχθη χολώδεσιν ἀκρίτοις ὅλιγοις. τετάρτη γλώσσα ἔφυγε, θυσία, σπασμοί πόνοι τῶν αὐτῶν παρέμενον, κατὰ ὑποχόνδριον ἔπαρμα σὺν ὀδύνη, οὐκ ἐκοιμάτο, παρέκρουσε πάντα, κοιλήν παραχώδης, οὐρα λεπτά, οὐκ εὑχρω. πέμπτῃ πυρετὸς ψύξις, ὑποχόνδριον πόνος, παρέκρουσε πάντα, διαχωρίματα χολώδεα. ἐς νύκτα ἱδρωσεν, ἀπυρησ. ἐκτῇ κατενοί, πάντα ἐκουφίσθην, περὶ δὲ κληῖδα ἀριστερῆ πόνος παρέμενε· διψώδης, οὐρα λεπτά, οὐκ ἐκοιμήθη. ἐβδομή τρόμος, ὑπεκαρώθη, σμικρὰ παρέκρουσεν, ἀλγήματα κατὰ κληῖδα καὶ βραχίονα ἀριστερῶν παρέμενε, τὰ δ' ἄλλα διεκουφίσειν, πάντα κατενοί.  

1 καὶ added by Blass.

2 After κληῖδα the MSS. add χεῖρα. It is deleted by Kühlewein.

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little sleep, followed by chilliness; expectoration. In the evening much delirium, and shortly afterwards he vomited black, scanty, bilious vomits.

Ninth day. Chill; much wandering; no sleep.

Tenth day. Legs painful; general exacerbation; wandering.

Eleventh day. Death.

Case XIII

A woman lying sick by the shore, who was three months gone with child, was seized with fever, and immediately began to feel pains in the loins.

Third day. Pain in the neck and in the head, and in the region of the right collar-bone. Quickly she lost her power of speech, the right arm was paralyzed, with a convulsion, after the manner of a stroke; completely delirious. An uncomfortable night, without sleep; bowels disordered with bilious, unmixed, scanty stools.

Fourth day. Her speech was recovered, but was indistinct; convulsions; pains of the same parts remained; painful swelling in the hypochondrium; no sleep; utter delirium; bowels disordered; urine thin, and not of good colour.

Fifth day. Acute fever; pain in the hypochondrium; utter delirium; bilious stools. At night sweated; was without fever.

Sixth day. Rational; general relief, but pain remained about the left collar-bone; thirst; urine thin; no sleep.

Seventh day. Trembling; some coma; slight delirium; pains in the region of the collar-bone and left upper arm remained; other symptoms
τρεῖς διέλυσεν ἀπυρός. ἐνδεκάτη ὑπέστρεψεν, ἐπερ- 
330 ῥίγωσεν, πῦρ ἔλαβεν. περὶ δὲ τεσσαρουσκαίδεκά-
την ἦμεσε χολόωδεα ἡμαθὰ ὑπόσυχα, ἱδρώσεν ἀπυρός ἐκρίθη.

ιδ’. Μελιδίη, ἢ κατέκειτο παρὰ Ἡρῆς Ἰρόν, ἤρξατο κεφαλῆς καὶ τραχῆλου καὶ στῆθεος πόνος ἰσχυρός: αὐτίκα δὲ πυρετὸς ἐξεῖλαβεν γυναικεία δὲ σμικρὰ ἐπεφαίνετο: πόνοι τοῦτων πάντων συνεχές. ἐκτη κοματώδης, ἀσώδης, φρικώδης, ἐρύθημα ἐπὶ γνάθων, σμικρὰ παρέκρουσεν. ἐβδόμη ἱδρωσε, πυρετὸς διέλυσεν, οἱ πόνοι παρέμενον,
340 ὑπέστρεψεν, ὕπνοι σμικροὶ οὐρὰ διὰ τέλεως εὐχρῶ μὲν, λεπτὰ δὲ διαχωρῆματα λεπτὰ, χολόωδεα, δακνώδεα, ὀλίγα, μέλανα, δυσώδεα διήλθεν, οὐροὶς ὑπόστασις λευκή, λείψ. ἱδρωσεν.
344 ἐκρίθη τελέως ἐνδεκάτη.
EPIDEMICS I, CASES XIII.—XIV.

relieved; quite rational. For three days there was an intermission of fever.

Eleventh day. Relapse; rigor; attack of fever. But about the fourteenth day the patient vomited bilious, yellow matter fairly frequently; sweated; a crisis took off the fever.

Case XIV

Melidia, who lay sick by the temple of Hera, began to suffer violent pain in the head, neck and chest. Immediately she was attacked by acute fever, and there followed a slight menstrual flow. There were continuous pains in all these parts.

Sixth day. Coma; nausea; shivering; flushed cheeks; slight delirium.

Seventh day. Sweat; intermittence of fever; the pains persisted; relapse; snatches of sleep; urine throughout of good colour but thin; stools thin, bilious, irritating, scanty, black and of bad odour; sediment in the urine white and smooth; sweating.

Eleventh day. Perfect crisis.
EPIDEMICS III

THE CHARACTERS

Some MSS., the most important being V, have certain characters at the end of the medical histories in Book III of the Epidemics. These characters were known to Galen, who wrote, or contemplated writing, a treatise about them. There is no doubt, therefore, that they are ancient; Galen indeed in his commentary tells us that his predecessors had been much exercised over them. Zeuxis, he says, had written a history of them in which they were traced back to Mnemon, who either added them to a manuscript in the Library at Alexandria or else brought to the Library a copy with the characters inserted.

These characters are of no real value for the interpretation of the text, but they bear witness to the interest taken in the "medical histories" from very early times. Somebody or other invented a shorthand script in order to summarize these histories, or rather the main teaching of them. For some reason they were only applied to the histories of the third book, and Galen says that the older manuscripts of his time had no characters inserted until the seventh case (woman with angina).

Galen gives the following explanation of the characters:

'Ἡγεῖται μὲν οὖν, ὡς ἐφην, ἀπάντων τὸ τὴν διάμετρον γραμμὴν ἕχον Π, σημαίνον ἀεὶ τὸ πθανόν. τελευταῖον δ’
THE CHARACTERS

ητοι το Υ γράμμα φαίνεται γεγραμμένον ἢ το Θ, το μὲν ὕγειαν, το δὲ θάνατον σημαίνον. ἐμπροσθεν δ' αὐτῶν ὁ τῶν ἢμερῶν ἀριθμός, ἐν αἷς ἐνόσησεν ἢ ἀπέθανεν ὁ κάμνων. οἱ δὲ ἐν τῷ μεταξὺ τούτων χαρακτηρίζεις ἀπαντεῖς μὲν εἰσὶ διὰ τῶν γραμμάτων, ἀ σημαίνει τὰ στοιχεῖα τῆς φωνῆς, πλὴν τοῦ κάτωθεν ἀπεστιγμένου δέλτα. τίνα δὲ διάνοιαν ἐκαστὸς αὐτῶν ἔχει, δηλώσω. μεμνημένων οὖν ἦμῶν, ὅτι τὰ πρὸ τοῦ τελευταίου τῶν χαρακτήρων, ὥς οὐ θάνατον ἢ ὕγειαν ἔφαμεν δηλοῦσθαι, γεγραμμένα τὸν ἀριθμὸν τῶν ἢμερῶν σημαίνει, περὶ τῶν ἄλλων, ὅσα μεταξὺ τούτων τε καὶ τῆς ἀρχῆς γέγραπται, ποιήσομαι τὸν λόγον. τὸ μὲν Α ὄροι ἀποφθεράν, ἀπώλειαν, τὸ δὲ Γ γονοεῖς οὖν, τὸ δ' ἀπεστιγμένοιν, οἰάπερ ἐστὶν ἢ κάτωθεν ἔχει,1 τρόπῳ τοιῷδε γεγραμμένον Δ διαχωροῦμεν δ' ἰδρώτων καὶ διάρροιαν καὶ διαφόρησιν,2 καὶ συνελοῦντι φάναι κένωσιν ἡμτυναιν σημαινεῖν βούλονται, τὸ δὲ Ε ἐποχήν, ἐδραίν, τὸ δὲ Ζ ξήτημα, τὸ δὲ Θ θάνατον, ὡς προείρηται, τὸ δὲ Ι ἱδρώτα, τὸ δὲ Κ κρίσιν ἢ κολλιακῆν διάθεσιν, τὸ δὲ Μ μανίαν ἢ μέτραιν, τὸ δὲ Ν νεότητα καὶ νέκρωσιν, τὸ δὲ Ξ ξανθὴν χολὴν καὶ ἐξένον τι καὶ σπάνιον καὶ ἐνεργόν καὶ ἔρποτην, τὸ δὲ Ο ὑόδυνας ἢ οὖρον—ἐνιοὶ δὲ φαινότα, ὅταν ἐπικεῖμενον ἀνωθεν ἔχῃ τοῦ Υ, τότε σημαίνει τὸ οὖρον αὐτὸ, γραφόμενον ὡς εἰώθασι τὸ οὔτως γράφειν—τὸ δὲ Π πλῆθος ἢ πτύελον ἢ πυρὸν3 ἢ πυρετὸν ἢ πνεύμονος πάθος, τὸ [Π] δὲ ἐν αὐτῷ μέσον ἔχου τοῦ Ι, καθότι προείρηται, τὸ πίθαιν τοῦ ὅτοι, τὸ δὲ Ρ ρύσιν ἢ ῥίγος, τὸ δὲ Φ φρενίτιν ἢ φθίςιν, τὸ δὲ Σ σπασμόν ἢ στομάχου κάκωσιν ἢ στόματος, τὸ δὲ Τ τόκων, τὸ δὲ Υ υγείαν ἢ ἤπαθον βρόμοι, τὸ δὲ Χ χολὴν ἢ χολόδες, τὸ δὲ Ψ ψυξιν, τὸ δὲ Ω ὁμάτητα.

Kühn XVII, A 611–613.

1 This sentence is evidently corrupt.
2 Littre would read διαχώρισιν.
3 Littre would read πυρόν.
THE CHARACTERS

Now the first character, as I said, is always the letter Π with the intersecting line, meaning in all cases "probable." At the end we see written either Υ or Θ, meaning "recovery" and "death" respectively. Before them is the number of the days at the end of which the patient recovered or died. The characters in the middle are in all cases (except the delta with a mark below it) the letters indicating the elements of the word.¹ I will now state the meaning of each. Remember that the last character was said to signify recovery or death, and the last but one the number of the days, and I will now give a list of the others written between the number and the beginning. A signifies "miscarriage," "destruction"; Γ "urine like semen"; the letter with the mark underneath,² written thus Δ, means "evacuations by sweats," "diarrhoea" and "perspiration,"³ and in general any evacuation; Ε "retention," "seat"; Ζ "object of search"; Θ "death," as I said before; I "sweat"; Κ "crisis" or "condition of the bowels"; Μ "madness" or "womb"; N "youth" or "mortification"; Ξ "yellow bile," "something strange and rare," "irritation," "dryness"; Ο "pains" or "urine," though some say it means urine only when it has the Υ placed above, written as the word οὖτος is generally written; Π means "abundance," "sputum," "wheat," ⁴ "fever."

¹ That is, each middle character except one is a letter of the alphabet, and that letter is significant, being the initial of a word, or of several alternative words.
² The text is probably mutilated, but the general meaning is clear.
³ Surely this is wrong. Littré's suggestion ("stools") may possibly be correct.
⁴ This again can surely not be correct. Littré's emendation is unconvincing.
"affection of the lung"; with a vertical stroke in the centre it means as I said "probable"; P means "flux," "rigor"; Φ "phrenitis" or "consumption"; Σ "convulsion" or "morbid condition of oesophagus or mouth"; T "delivery"; Υ "recovery of health" or "hypochondrium"; X "bile" or "bilious"; Ψ "chill"; Ω "crudity."

For more information about the characters see Littré, III. pp. 28–33, and various notes at the end of the cases, and also Ilberg in Kühlewein's edition, p. 245.

As might have been expected, there is considerable doubt as to the right readings of these characters. Thus in V the characters at the end of Case 1 (first series) are:—

ΠΙΣΜΟΝ

where the first character is obviously another form of Galen's Π. Ilberg emends to:—

ΜΖΜΟΝ⟨Υ⟩

Galen reads:—

ΜΠΟΥΜΥ

i. e. πιθανόν.
πλήθος.
νῦρα.
τεσσαράκοντα.
λγεία.

"It is probable that abundance of urine caused recovery in forty days."

Galen's reading makes it necessary to take the words of the text, μετὰ δὲ κρίσιν, τεσσαράκοντα.
THE CHARACTERS

ημέρησιν ὑστερον, in the unnatural sense of "after the crisis, forty days from the beginning of the illness." So Littré and Adams, but the Greek scarcely allows it.

It appears certain that there were varieties of this shorthand, and that Galen's account deals with one only.
ΕΠΙΔΗΜΙΩΝ Γ

I. α’. Πυθίωνι, δς γινει παρά Γης ιρόν, ἥρξατο τρόμος ἀπὸ χειρῶν· τῇ πρώτῃ πυρετὸς ὤξυς· λήρος. δευτέρῃ πάντα παρωξύνθη. τρίτῃ τὰ αὐτὰ. τετάρτῃ ἀπὸ κοιλίης ὀλύγα, ἀκρητα, χολώδεα διηλθε. πέμπτῃ πάντα παρωξύνθη· ὑπνοι λεπτοί κοιλίη ἔστη. ἔκτῃ πτύαλα ποικίλα, ὑπέρυθρα. ἐβδόμη στόμα παρειρύσθη. ὀγδόῃ πάντα παρωξύνθη, τρόμοι παρέμευνον· οὕρα δὲ κατ’ ἀρχὰς μὲν καὶ μέχρι τῆς ὀγδόης λεπτὰ, ἄχρω· ἐναίωρημα εἶχον ἐπινεφελοῦν. δεκάτῃ ἱδρωσε, πτύαλα ὑποπέπονα, ἐκριθῆ. οὕρα ὑπόλεπτα περὶ κρίσιν. μετὰ δὲ κρίσιν, τεσσαράκοντα ἡμέρας ὑπερήσων ὅστερον, ἑμπύημα περὶ ἕθρην, καὶ στραγγουρωδής ἐγένετο ἀπόστασις.1

β’. Ἐρμοκράτην, δς κατέκειτο παρὰ τὸ καυνὸν τεῖχος, πῦρ ἔλαβεν. ἥρξατο δὲ ἀλγεῖν κεφαλήν, ὀσφὺν· ὑποχονδρίου ἐντασις λαπαρῶς· γλώσσα

1 V has here ΠΙΖΣΜΟΝ.

1 The third book of the Epidemics has always been regarded as a continuation of the first book. Even a casual glance will convince any reader that the two books are really one work. The Paris manuscript called A, which breaks off after the opening words of Epidemics III, nevertheless joins these words without interruption to the end of the first book.
EPIDEMICS III  

CASE I

Pythion, who lived by the temple of Earth, was seized with trembling which began in the hands.  

First day. Acute fever; wandering.  
Second day. General exacerbation.  
Third day. Same symptoms.  
Fourth day. Stools scanty, uncompounded and bilious.  
Fifth day. General exacerbation; fitful sleep; constipation.  
Sixth day. Varied, reddish sputa.  
Seventh day. Mouth drawn awry.  
Eighth day. General exacerbation; tremblings persisted; urine from the beginning to the eighth day thin, colourless, with a cloudy substance floating in it.  
Tenth day. Sweat; sputa somewhat concocted; crisis; urine somewhat thin about the time of the crisis. After the crisis, forty days subsequent to it, abscess in the seat, and an abscession through strangury.

CASE II

Hermocrates, who lay sick by the new wall, was seized with fever. He began to feel pain in the head and loins; tension of the hypochondrium with-
δὲ ἀρχομένω ἐπεκαύθη· κόψωσις αὐτικὰ· ὑπ'νοι
οὐκ ἐνῆσαν· διψώδης οὐ λίπν· οὐρα παχέα, ἔρυθρα,
κείμενα οὐ καθίστατο· ἀπὸ δὲ κοιλίης οὐκ ὅλιγα
συγκεκαυμένα διήμευ. πέμπτη οὐρίσει λεπτά, εἰχεν
ἐναιώρημα, οὐχ ἵδρυτο, ἔσιν νῦκτα παρέκρουσεν.
ἐκτη ἱκτεριώδης, πάντα παρωξύνθη, οὐ κατενόει.
ἐβδομῆ δυσφόρως, οὐρα λεπτά, οἶμοια. τὰς ἐπο-
μένας παραπλησίως. περὶ δὲ ἐνδεκάτην ἐόντι
πάντα ἐδοξεί κοινισθῆναι· κῶμα ἱρξατο, οὐρεί
παχύτερα, ὑπέρυθρα, κάτω λεπτά· οὐ καθίστατο·
ἡσυχὴ κατενόει. τεσσαρεσκαιδεκάτη ἄπυρος, οὐχ
ἵδρωσεν, ἐκοιμήθη, κατενόει πάντα, οὐρα παρα-
πλήσια. περὶ δὲ ἐπτακαιδεκάτην ἐόντι ἕπε
στρεψεν, ἔθερμανθῆ. τὰς ἐπομένας πυρετὸς ὅξυς,
οὐρα λεπτά, παρέκρουσεν. πάλιν δὲ εἰκοστῇ
ἐκρίθη, ἄπυρος, οὐχ ἵδρωσεν. ἀπόσιτος παρὰ
πάντα τὸν χρόνον, κατενόει πάντα, διαλέγεσθαι
οὐκ ἱδύνατο, γλῶσσα ἐπίξηρος, οὐκ ἐδίψῃ· κατε
κοιμάτο σμικρά, κωματώδης. περὶ δὲ εἰκοστὴν
καὶ τετάρτην ἐπεθερμάνθη, κοιλίη ὑγρῇ πολλοίς
λεπτοῖς. καὶ τὰς ἐπομένας πυρετὸς ὅξυς, γλῶσσα
συνεκαύθη. ἐβδομῇ καὶ εἰκοστῇ ἀπέθανεν. τοῦτῳ
κόψωσις διὰ τέλεος παρέμενεν, οὐρα παχέα καὶ
ἔρυθρα, οὐ καθιστάμενα, ἡ λεπτὰ καὶ ἄχρω καὶ
ἐναιώρημα ἔχοντα· γενέσθαι δὲ οὐκ ἱδύνατο.4

1 ἵδρυτο MSS.: ἵδρυτο Kühlewein.
2 V omits παρέκρουσεν.
3 V omits πάντα: Littre restores from Galen.
4 V has here ΠΙ.Ε.Ζ.ΑΓ.ΙΔ.ΙΖ.ΚΔ.ΚΖ.Θ.

1 But see note on p. 188.
2 Galen says that the meaning of λεπτά is here “small,”
out swelling; tongue at the beginning parched; deafness at once; no sleep; no great thirst; urine thick, red, with no sediment on standing; stools not scanty, and burnt.

Fifth day. Urine thin, with particles floating in it, without sediment; at night delirium.

Sixth day. Jaundice; general exacerbation; not rational.

Seventh day. Discomfort; urine thin, and as before. The following days similar. About the eleventh day there seemed to be general relief; coma began; urine thicker, reddish, thin at the bottom, without sediment; by degrees grew more rational.

Fourteenth day. No fever; no sweat; sleep; reason quite recovered; urine as before.

About the seventeenth day there was a relapse, and the patient grew hot. On the following days there was acute fever; urine thin; delirium.

Twentieth day. A fresh crisis; no fever; no sweat. All the time the patient had no appetite; was perfectly collected but could not talk; tongue dry; no thirst; snatches of sleep; coma. About the twenty-fourth day he grew hot; bowels loose with copious, thin discharges. On the following days acute fever; tongue parched.

Twenty-seventh day. Death.

In this case deafness persisted throughout; urine thick, red, without settling, or thin, colourless, with substances floating in it. The patient had no power to take food.

i.e. he thinks that there were small particles at the bottom. Such is not the meaning of the word in Hippocrates when applied to urine.
ἐπιδημίων γ'

...Ο κατακείμενος ἐν τῷ Δελεάρκεοςκήπω κεφαλῆς βάρος καὶ κρόταφου δεξίων ἐπώδυνον εἶχε χρόνον πολὺν. μετὰ δὲ προφάσιοι πῦρ ἔλαβε, κατεκλίθη. δευτέρῃ ἐξ ἀριστεροῦ ὅλιγον ἄκρητον ἔρρυᾷ· ἀπὸ δὲ κοιλῆς κόπρανα καλῶς δυῆθεν, οὐρα λεπτὰ ποικίλα, ἐναιωρήματα ἔχοντα κατὰ σμικρὰ οἶνον κρίμα, γονοειδέα. τρίτῃ πυρετὸς ὁξὺς, διαχωρήματα μέλανα, λεπτά, ἐπαφρα, υπόστασις πελίδυν διαχωρήμασιν, ὑπεκαρύτο, ἐδυσφόρει περὶ τὰς ἀναστάσιας, οὐρος υπόστασις πελίδυν, ὑπόγλυσχρος. τετάρτῃ ἦμεσε χολώδεα ξανθὰ ὅλιγα, διαλυτῶν ὅλιγον ἰόδεα, εἶ ἀριστεροῦ ὅλιγον ἄκρητον ἔρρυῃ, διαχωρήματα ὄμοια, οὖρα ὄμοια, ἐφίδρωσε περὶ κεφαλῆς καὶ κηλίδας, σπλὴν ἐπίρρηθη, μηροῦ ὀδύνη κατ' ἴξιν, ὑποχονδρίου δεξιοῦ σύντασις ὑπολάπαρος, νυκτὸς οὐκ ἐκοιμήθη, παρέκρουσε σμικρά. πέμπτῃ δια-

50 χωρήματα πλεῖο, μέλανα, ἐπαφρα, υπόστασις μέλανα διαχωρήμασι, νύκτα οὐχ ὑπνώσε, παρέκρουσεν. ἑκτῇ διαχωρήματα μέλανα, λιπαρὰ, γλίσχρα, δυσώδεα, ὑπνώσε, κατενόει μᾶλλον. ἐβδομῆ γλῶσσα ἐπίξηρος, διψώδης, οὐκ ἐκοιμήθη, παρέκρουσεν, οὗρα λεπτὰ, οὐκ εὖχρω. ὀγδόῃ δια-

60 χωρήματα μέλανα ὅλιγα, συνεστηκότα, ὑπνώσε, κατενόει, διψώδης οὐ λίθω. ἐνάτῃ ἐπερρήγωσε, πυρετὸς ὁξὺς, ἑδρώσε, ψύξις, παρέκρουσε, δεξιῶ ἵλλανε, γλῶσσα ἐπίξηρος, διψώδης, ἄγρυπνος.

1 Δελεάρκεος Meineke from Galen: δεύλαδες V: other MSS. have δεύλκους or διάλκους.

222
The man lying sick in the garden of Delearces had for a long time heaviness in the head and pain in the right temple. From some exciting cause he was seized with fever, and took to his bed.

Second day. Slight flow of unmixed blood from the left nostril. The bowels were well moved; urine thin and varied, with particles in small groups, like barley-meal or semen, floating in it.

Third day. Acute fever; stools black, thin, frothy, with a livid sediment in them; slight stupor; getting up caused distress; in the urine a livid, rather viscous sediment.

Fourth day. Vomited scanty, bilious, yellow vomits, and after a short interval, verdigris-coloured ones; slight flow of unmixed blood from the left nostril; stools unaltered and urine unaltered; sweat about the head and collar-bones; spleen enlarged; pain in the direction of the thigh; tension, soft underneath, of the right hypochondrium;¹ no sleep at night; slight delirium.

Fifth day. Stools more copious, black, frothy; a black sediment in the stools; no sleep at night; delirium.

Sixth day. Stools black, oily, viscid, foul-smelling; slept; was more rational.

Seventh day. Tongue dry; thirsty; no sleep; delirium; urine thin, not of a good colour.

Eighth day. Stools black, scanty, compact; sleep; was collected; not very thirsty.

Ninth day. Rigor, acute fever; sweat; chill; delirium; squinting of the right eye; tongue dry; thirsty; sleepless.

¹ See note, p. 188.
δεκάτη περὶ τὰ αὐτά. ἐνδεκάτη κατενόει πάντα, ἄπυρος, ὑπνωσεν, οὕρα λεπτὰ περὶ κρίσιν. δύο διέλυτεν ἄπυρος, ὑπέστρεψεν τεσσαρεσκαιδεκάτη, αὐτίκα δὲ νύκτα ὁυκ ἐκοιμήθη, πάντα παρέκρουσεν. πεντεκαιδεκάτη οὐρον θολερόν, ὅιον ἐκ τῶν καθεστηκότων γίνεται, ὅταν ἀναταραχθῇ, πυρετὸς ὀξύς, πάντα παρέκρουσεν, ὁυκ ἐκοιμήθη, γοῦνα καὶ κνῆμας ἐπώδυνα ἐίχεν. ἀπὸ δὲ κοιλίης βάλανον προσθεμένω μέλανα κόπρανα διήλθεν. ἔξκαι-δεκάτη οὐρα λεπτὰ, ἐίχεν ἐναιώρημα ἐπινέφελον, παρέκρουσεν. ἐπτακαιδεκάτη προὶ ἀκρεα ψυχρά, περιεστέλλετο, πυρετὸς ὀξύς, ὑδρωσε δι’ ὄλον, ἐκουφίσθη, κατενόει μᾶλλον, ὁυκ ἄπυρος, διψώδης, ἠμεσε χολώδεα, ξανθά, ὀλίγα, ἀπὸ δὲ κοιλίης κόπρανα διήλθε, μετ’ ὀλίγον δὲ μέλανα, ὀλίγα, λεπτά. οὐρα λεπτά, οὐκ εὔχρω. ὀκτωκαιδεκάτη οὐ κατενόει, κωματώδης. ἐννεακαιδεκάτη διὰ τῶν αὐτῶν. εἰκοστῇ ὑπνώσε, κατενόει πάντα, ὑδρωσεν, ἄπυρος, οὐκ ἐδίψη, οὐρα δὲ λεπτά. εἰκοστῇ πρώτῃ σμιρὰ παρέκρουσεν, ὑπεδίψη, ὑπο-χονδρίου πόνος καὶ περὶ ὀμφαλὸν παλμὸς διὰ τέλεος. εἰκοστῇ τετάρτῃ οὔροισιν ὑπόστασις, κατενόει πάντα. εἰκοστῇ ἐβδόμῃ ἴσχιον δεξιοῦ ὁδύνη, τὰ δ’ ἄλλα ἐσχεν ἐπιεικέστατα, οὐροισιν ὑπόστασις. περὶ δὲ εἰκοστῇ ἐνάτῃ ὀφθαλμοῦ
Tenth day. Symptoms about the same.

Eleventh day. Quite rational; no fever; slept; urine thin about the time of the crisis.

The patient remained free from fever for two days, relapsed on the fourteenth day, and immediately had no sleep at night and was completely delirious.

Fifteenth day. Urine muddy, like that which has been stirred up after settling; acute fever; completely delirious; no sleep; pain in knees and legs. On the application of a suppository, black, solid motions were passed.

Sixteenth day. Urine thin, with a cloudy substance floating in it; delirium.

Seventeenth day. Extremities cold in the early morning; would wrap himself up; acute fever; sweated all over; was relieved; more rational; some fever; thirst; vomited bilious matters, yellow and scanty; solid motions from the bowels; after a while they became black, scanty and thin; urine thin, and not of a good colour.

Eighteenth day. Was not rational; comatose.

Nineteenth day. The same symptoms.

Twentieth day. Slept; completely rational; sweated; no fever; no thirst; urine thin.

Twenty-first day. Slightly delirious; rather thirsty; pain in the hypochondrium and throbbing about the navel continuously.

Twenty-fourth day. Sediment in urine; completely rational.

Twenty-seventh day. Pain in the right hip, but in other respects very comfortable; sediment in the urine.

About the twenty-ninth day pain in the right eye; urine thin.
δεξιοῦ ὀδύνη, οὐρα λεπτά. τεσσαρακοστῷ διεχώρησε φλεγματώδεα, λευκά, ὑπόσυχνα, ὰδροσε πολλῷ δι' ὀλον, τελεώς ἐκρίθη.1

δ'. ἔν Θάσῳ Φιλιστῆς 2 κεφαλῆν ἐπόνει χρόνον πολὺν καὶ ποτε καὶ ὑποκαρωθεῖσα κατεκλίθη: ἐκ δὲ πότων πυρετῶν συνεχών γενομένων ὁ πόνος παρωξύνθη. νυκτὸς ἐπεθερμάνθη τὸ πρῶτον. τῇ πρώτῃ ἤμεσε χολώδεα, ὄλγα, ξανθά τὸ πρῶτον, μετὰ δὲ ταῦτα ἱώδεα πλεῖο, ἀπὸ δὲ κοιλίης κόπρανα διήλθε: νῦκτα δυσφόρως. δευτέρῃ κόφωσι, πυρετὸς ἄξις, ὑποχόνδριον δεξιῶν συνετάθη, ἔρρεπεν ὡς τὰ ἔσω· οὐρα λεπτά, διαφανεῖα, εἴχεν ἐναιώρημα γονοειδὲς, σμικρόν· ἐξεμάνη περὶ μέσου ἡμέρης. τρίτῃ δυσφόρως. τετάρτῃ σπασμοὶ, παρωξύνθη. πέμπτῃ πρωὶ ἀπέθανεν.3

110 έ'. Χαιρίωνα, ὃς κατέκειτο παρὰ τῇ Δημαινέτῳ,4 ἐκ πότου πῦρ ἐλαβεν. αὐτίκα δὲ κεφαλῆς βάρος ἐπώδυνον, οὐκ ἐκοιμᾶτο, κοιλίη ταραχώδης λεπτοῖσιν, ὑποχόλωδεσι. τρίτῃ πυρετὸς ἄξις, κεφαλῆς τρόμος, μάλιστα δὲ χείλες τοῦ κάτω· μετ' ὀλγαν δὲ ρίγος, σπασμοὶ, πάντα παρέκρουσε, νῦκτα δυσφόρως. τετάρτῃ δι' ἡμέρης, σμικρὰ ἐκοιμήθη,

1 V has here ΠΙΚΑΟΔΜΤ.
2 Φιλιστῆς Blass: φιλίστης MSS.
3 V has here ΠΙΦΔΕΘΚΚ.
4 Δηλιαν V: Δημαινέτῳ Littré and some MSS.

1 The variants indicate corruption. Can Δηλιαν be “Delian goddess” or “Delias”? The form is not Ionic.

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Fortieth day. Passed motions full of phlegm, white and rather frequent; copious sweat all over; a perfect crisis.

**Case IV**

Philistes in Thasos had for a long time pain in the head, and at last fell into a state of stupor and took to his bed. Heavy drinking having caused continuous fevers the pain grew worse. At night he grew hot at the first.

*First day.* Vomited bilious matters, scanty, at first yellow, afterwards increasing and of the colour of verdigris; solid motions from the bowels; an uncomfortable night.

*Second day.* Deafness; acute fever; tension of the right hypochondrium, which fell inwards. Urine thin, transparent, with a small quantity of substance, like semen, floating in it. About mid-day became raving.

*Third day.* Uncomfortable.

*Fourth day.* Convulsions; exacerbation.

*Fifth day.* Died early in the morning.

**Case V**

Chaerion, who lay sick in the house of Demaenetus,¹ was seized with fever after drinking. At once there was painful heaviness of the head; no sleep; bowels disturbed with thin, rather bilious stools.

*Third day.* Acute fever, trembling of the head, particularly of the lower lip; after a while rigor, convulsions, complete delirium; an uncomfortable night.

*Fourth day.* Quiet; snatches of sleep; wandering.
ΕΠΙΔΗΜΙΩΝ Γ

παρέλεγε. πέμπτη ἐπιπόνως, πάντα παραξύνθη, λήρος, νύκτα δυσφόρως, οὐκ ἐκοιμήθη. ἐκτῇ διὰ τῶν αὐτῶν. ἐβδόμη ἐπερρίγωσε, πυρετὸς ὁξύς,

120 ἵδρωσε δὴ ὅλου, ἐκρίθη. τούτῳ διὰ τέλεος ἀπὸ κοιλίης διαχωρήματα χολώδεα, ὀλίγα, ἄκρητα· οὕρα λεπτά, οὐκ ¹ εὔχρω, ἐναιώρημα ἐπινέφελον ἔχοντα. περὶ οὐγόνην οὐρησεν εὐχρωτέρα, ἔχοντα ὑπόστασιν λευκὴν ὀλίγην, κατενόει, ἀπυρος· διέλιπεν. ἐνάτῃ ὑπέστρεψε. περὶ δὲ τεσσαρεσκαιδεκάτην πυρετὸς ὁξὺς. ἐκκαϊδεκάτη ἦμεσε χολώδεα, ξανθά, ὑπόσυχα. ἐπτακαιδεκάτη ἐπερρίγωσε, πυρετὸς ὁξὺς, ἵδρωσεν, ἀπυρος ἐκρίθη. οὐρα μετὰ ὑποστροφῆν καὶ κρίσων

130 εὔχρω, ὑπόστασιν ἔχοντα, οὐδὲ παρέκρουσεν ἐν τῇ ὑποστροφῇ. οὐκταικαιδεκάτη ἔθερμαινετο σμικρά, ὑπεδίψη, οὕρα λεπτά, ἐναιώρημα ἐπινέφελον, σμικρά παρεκρουσεν. ἐννεακαιδεκάτη ἀπυρος, τράχηλον ἐπωδύνως εἴχεν, οὐροισιν ὑπόστασις. τελέως ἐκρίθη εἰκοστῇ. ²

ς'. Τὴν Ἐυρυνάκτος θυγατέρα, παρθένον, πῦρ ἑλαβεν. ἦν δὲ ἀδίψος διὰ τέλεος· γεῦματα οὐ προσεδέχετο. ἀπὸ δὲ κοιλίης σμικρὰ δυῖει, οὕρα λεπτά, ὀλίγα, οὐκ εὔχρω. ἀρχομένου δὲ τοῦ

140 πυρετοῦ περὶ ἐδρην ἐπόνει. ἐκταῖη δὲ ἕουσα

¹ οὐκ restored by Littré and Ermerins.
² V has here ΠΙ. ΧΠΔΟΤΚΤ.
Fifth day. Pain; general exacerbation; irrational talk; uncomfortable night; no sleep.
Sixth day. The same symptoms.
Seventh day. Rigor; acute fever; sweating all over; crisis.
This patient’s stools were throughout bilious, scanty and uncompounded. Urine thin, not of a good colour, with a cloudy substance floating in it. About the eighth day the urine had a better colour, with a slight, white sediment; quite rational and no fever; an intermission.
Ninth day. Relapse.
About the fourteenth day acute fever.
Sixteenth day. Vomited bilious, yellow matters rather frequently.
Seventeenth day. Rigor; acute fever; sweating; crisis ended the fever.
Urine after relapse and crisis of a good colour, with a sediment; no delirium during the relapse.
Eighteenth day. Slight heat; rather thirsty; urine thin, with cloudy substance floating in it; slight delirium.
Nineteenth day. No fever; pain in the neck; sediment in urine.
Twentieth day. Complete crisis.

Case VI

The maiden daughter of Euryanax was seized with fever. Throughout the illness she suffered no thirst and had no inclination for food. Slight alvine discharges; urine thin, scanty, and not of a good colour. At the beginning of the fever suffered pain in the seat. On the sixth day did not sweat, being
ΕΠΙΔΗΜΙΩΝ Γ

ἀπυρος οὐχ ἵδρωσεν ἐκρίθη. τὸ δὲ περὶ τὴν ἐδρην σμικρὰ ἐξεπύησεν, ἔρράγη ἀμα κρίσει. μετὰ δὲ κρίσιν ἐβδομαιν ἐουσα ἐρρίγωσε, σμικρὰ ἐπεθερμάνθη, ἵδρωσεν.1 ύστερον δὲ ἄκρεα ψυχρά αἰεί. περὶ δὲ δεκάτην μετὰ τὸν ἱδρώτα τὸν γενόμενον παρέκρουσε καὶ πάλιν ταχὺ κατευνεί ἐλεγον δὲ γευσαμενὴν βότρυος.2 διαλιποῦσα δὲ δωδεκάτη πάλιν πολλὰ παρελήρει, κοιλίη ἐπεταράχθη χολώδεσιν, ἀκρητοῖσιν, ὀλύγοισι, λεπτοῖσι, δακνώδεσι, πυκνὰ ἀνίστατο. ἀφ’ ἂς δὲ παρέκρουσε τὸ ὑστερον, ἀπέθανε ἐβδόμη. αὐτὴ ἀρχομένου τοῦ νοσίματος ἦλεγε φάρυγγα, καὶ διὰ τέλεος ἔρευνθος εἶχε, γαργαρεῶν ἀνεσπασμένος. ῥεύματα πολλά, σμικρὰ, δριμέα. ἐβησσε πέπονα, οὐδὲν ἀνήγεν.3 ἀπόσιτος πάντων παρὰ πάντα τὸν χρόνον οὐδ’ ἐπεθύμησεν οὐδενός. ἄδιψος, οὐδ’ ἐπινεν οὐδὲν ἄξιον λόγου. σιγωσα, οὐδὲν διελέγετο. Δυσθυμίῃ, ἀνελπίστως ἐωυτῆς εἶχεν. ἴν δὲ τι καὶ συγγενικὸν θυμίδε.4

150 ζ. Ἡ κυναγχίκη ἢ παρὰ 5 Αριστίωνος, ἢ πρῶτον 6 ἤρξατο ἄσαφης φωνή. γλῶσσα ἐρυθρῇ, ἐπεξηράνθη. τῇ πρώτῃ φρικώδης, ἐπεθερμάνθη.

1 After ἵδρωσεν most MSS. have μετὰ δὲ κρίσιν οὐδεαὶ ἐουσα ἐρρίγωσεν οὐ πολλὰ: V omits.
2 After βότρυος most MSS. have ταύτα παθέων: V and R' omit.
3 Galen read πέπον δ’ οὐδὲν ἀνήγεν.
4 V has here ΠΙΕΑΠΑΣΦ.
5 The MSS. after παρὰ have τά, which is omitted by Kühlewein.
6 After πρῶτον most MSS. add ἀπὸ γλῶσσης: V omits.
without fever; a crisis. The sore near the seat suppurated slightly, and burst at the crisis. After the crisis, on the seventh day, she had a rigor; grew slightly hot; sweated. Afterwards the extremities always cold. About the tenth day, after the sweating that occurred, she grew delirious, but was soon rational again. They said that the trouble was due to eating grapes. After an intermission, on the twelfth day she again wandered a great deal; the bowels were disturbed, with bilious, uncompounded, scanty, thin, irritating stools, which frequently made her get up. She died the seventh day from the second attack of delirium. This patient at the beginning of the illness had pain in the throat, which was red throughout. The uvula was drawn back. Many fluxes,¹ scanty and acrid. She had a cough with signs of coction, but brought up nothing.² No appetite for any food the whole time, nor did she desire anything. No thirst, and she drank nothing worth mentioning. She was silent, and did not converse at all. Depression, the patient despairing of herself. There was also some inherited tendency to consumption.

Case VII

The woman suffering from angina who lay sick in the house of Aristion began her complaint with indistinctness of speech. Tongue red, and grew parched.

First day. Shivered, and grew hot.

¹ Here ἰδρύματα πολλὰ must mean "many fluxes," but in Epidemics III. iv. it means "copious fluxes."
² Or, with Galen's reading, "she had a cough, but brought up no concocted sputum."
ΕΠΙΔΗΜΙΩΝ Γ

τρίτη ρίγος, πυρετός ὀξύς, οἴδημα ὑπέρνυθρον, σκληρόν τραχήλου καὶ ἐπὶ στῆθος εξ ἀμφοτέρων, ἀκρεα ψυχρά, πελιδνά, πνεύμα μετέωρον, ποτόν διὰ ρινῶν, καταπίνειν οὐκ ἡδύνατο, διαχωρίματα καὶ οὐρα ἐπέστη. τετάρτη πάντα παρωξύνθη. πέμπτη ἀπέθανε.¹

η'. Τὸ μειράκιον, ὃ κατεκείτο ἐπὶ ψευδέων

170 ἀγορῆ, πῦρ ἐλαβεν ἐκ κόπων καὶ πόνων καὶ δρόμοιν παρὰ τὸ ἔθος. τῇ πρώτῃ κοιλίη ταραχώδης χολόδεσι, λεπτοῖς, πολλοῖσιν, οὐρα λεπτά, υπομέλαια, οὐχ ὑπνωσε, διψώδης. δευτέρῃ πάντα παρωξύνθη, διαχωρίματα πλεῖω, ἀκαιρότερα. οὐχ ὑπνωσε, τὰ τῆς γνώμης ταραχώδεα, σμικρὰ υφίδρωσε. τρίτῃ δυσφόρως, διψώδης, ἀσώδης, πολὺς βληστρισμός, ἀπορία, παρέκρουσεν, ἀκρεα πελίδνα καὶ ψυχρά, ὑποχονδρίαν ἔντασις ὑπολάταροι ἐξ ἀμφοτέρων. τετάρτῃ οὐχ ὑπνωσεν.

180 ἐπὶ τὸ χείρον. ἐβδομή ἀπέθανεν, ἠλικίαν περὶ ἐνεκοσίν.²

θ'. Ἡ παρὰ Τεισαμενοῦ γυνὴ κατεκείτο, ἡ τὰ εἰλεώδεα δυσφόρως ἀρμήσεν. ἐμετοι πολλοί, ποτὸν κατέχειν οὐκ ἡδύνατο. πόνοι περὶ ὑποχόνδρια. καὶ ἐν τοῖς κατὰ κοιλίῃν οἱ πόνοι. στρόφοι συνεχέεσ. οὐ διψώδης. ἐπεθερμαίνετο, ἀκρεα ψυχρὰ διὰ τέλεος. ἀσώδης,

¹ V has here ΠΙΤΔΕΗΘΙ.
² V has here ΠΙΖΤΘ.

¹ The ancient commentators did not know the meaning of this word when applied to respiration, and a modern can only guess.
² See note, p. 188.
Third day. Rigor; acute fever; a reddish, hard swelling in the neck, extending to the breast on either side; extremities cold and livid, breathing elevated;\(^1\) drink returned through the nostrils—she could not swallow—stools and urine ceased.

Fourth day. General exacerbation.

Fifth day. Death.

Case VIII

The youth who lay sick by the Liars' Market was seized with fever after unaccustomed fatigue, toil and running.

First day. Bowels disturbed with bilious, thin, copious stools; urine thin and blackish; no sleep; thirst.

Second day. General exacerbation; stools more copious and more unfavourable. No sleep; mind disordered; slight sweating.

Third day. Uncomfortable; thirst; nausea; much tossing; distress; delirium; extremities livid and cold; tension, soft underneath, of the hypochondrium\(^2\) on both sides.

Fourth day. No sleep; grew worse.

Seventh day. Died, being about twenty years old.

Case IX

The woman who lodged with Tisamenus was in bed with a troublesome attack of inflammation of the upper bowel. Copious vomits; could not retain her drink. Pains in the region of the hypochondria. The pains were also lower, in the region of the bowels. Constant torments. No thirst. She grew hot, though the extremities were cold all the time.
ΕΠΙΔΗΜΙΩΝ Γ

άγρυπνος. ούρα ὀλίγα, λεπτὰ. διαχωρήματα ὠμά, λεπτὰ, ὀλίγα. ὠφελεῖν οὐκέτι ἕδύνατο, 190 ἀπέθανεν.¹

ι'. Γυναίκα ἐξ ἀποφθορῆς νηπίου τῶν περὶ Παντιμίδην τῇ πρώτῃ πῦρ ἔλαβε. γλῶσσα ἐπίξηρος, διψώδης, ἀσώδης, ἀγρυπνός. κοιλίη ταραχώδης λεπτοίσι, πολλοίσιν, ὁμοίσι. δευτέρῃ ἐπερρίγωσε, πυρετὸς ὅξυς, ἀπὸ κοιλίης πολλά, οὐχ ὑπνώσε. τρίτῃ μείζους οἱ πόνοι. τετάρτῃ παρέκρουσεν ἐβδόμῃ ἀπέθανε. κοιλίη διὰ παντὸς ὑγρῆ διαχωρήμασι πολլοίσι, λεπτοίσιν, ὁμοίσιν· οὐρά ὀλίγα λεπτα.²

200 ια'. Ἐτέρῃν ἐξ ἀποφθορῆς περὶ πεντάμηνον, Ἰκέτων γυναίκα, πῦρ ἔλαβεν. ἄρχομενη κομάτωδης ἦν, καὶ πάλιν ἀγρυπνὸς, ὀσφὺς ὁδύνη, κεφαλῆς βάρος. δευτέρῃ κοιλίῃ ἐπεταράχθη ὀλίγοισι, λεπτοίσιν, ἀκρίτοισι τὸ πρῶτον. τρίτῃ πλεῖω, χείρῳ· νυκτὸς οὐδὲν ἐκοιμήθη. τετάρτῃ παρέκρουσε, φόβοι, δυσθυμίαι. δεξιῷ ἤλλανε, ἱδρώσε περὶ κεφαλῆς ὀλίγῳ ψυχρῷ, ἀκρεά ψυχρά· πέμπτῃ πάντα παρωξύνθη, πολλὰ παρέλεγε καὶ πάλιν ταχὺ κατενόει· ἀδιψὸς, ἀγρυπνὸς, κοιλίη

¹ V has here Π ΙΡΕΘ.
² V has here Π ΙΘΔΤΑ. καῦσος occurs in the MSS. before the characters, and similar identifications are given at the end of other histories. Galen rejected them, and he is followed by modern editors. Such identifications are alien from the spirit of the Epidemics.

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Nausea; sleeplessness. Urine scanty and thin. Excreta crude, thin and scanty. It was no longer possible to do her any good, and she died.

**Case X**

A woman who was one of the house of Pantimides after a miscarriage was seized with fever on the first day. Tongue dry; thirst; nausea; sleeplessness. Bowels disordered, with thin, copious and crude stools.

*Second day.* Rigor; acute fever; copious stools; no sleep.

*Third day.* The pains greater.

*Fourth day.* Delirium.

*Seventh day.* Death.

The bowels were throughout loose, with copious, thin, crude stools. Urine scanty and thin.

**Case XI**

Another woman, after a miscarriage about the fifth month, the wife of Hicetas, was seized with fever. At the beginning she had alternations of coma and sleeplessness; pain in the loins; heaviness in the head.

*Second day.* Bowels disordered with scanty, thin stools, which at first were uncompounded.

*Third day.* Stools more copious and worse; no sleep at night.

*Fourth day.* Delirium; fears; depression. Squinting of the right eye; slight cold sweat about the head; extremities cold.

*Fifth day.* General exacerbation; much wandering, with rapid recovery of reason; no thirst; no
ΕΠΑΘΜΙΩΝ Π

210 πολλοίσιν ἀκαίροισι διὰ τέλεος· οὖρα οἵλιγα, λεπτά, ὑπομέλανα· ἀκρεά ψυχρά, ὑποπέλιδνα. ἐκτῇ διὰ τῶν αὐτῶν. ἐβδόμη ἀπέθανεν. ¹

ιβ'. Γυναίκα, ἢτις κατέκειτο ἐπὶ ψευδέων ἀγορῆ, τεκουσαν τότε πρῶτον ἐπιπόνως ἄρσεν πῦρ ἔλαβεν. αὐτίκα ἀρχομένη διψώδης, ἀσώδης, καρδίην ὑπῆλγει, γλώσσα ἐπίξηρος, κοιλίη ἐπεταράχθη λεπτοῖσιν ὀλίγοισιν, οὐχ. ὑπνώσε. δευτέρῃ σμικρὰ ἐπερρίγωσε, πυρετὸς ὄξυς, σμικρὰ περὶ κεφαλῆν ἱδρωσε ψυχρῷ. τρίτῃ ἐπιπόνως·

220 ἀπὸ κοιλίης ομᾶ, λεπτὰ πολλὰ διῆτε. τετάρτῃ ἐπερρίγωσε, πάντα παραξύνθη· ἀγρυπνοσ. πέμπτῃ ἐπιπόνως. ἐκτῇ διὰ τῶν αὐτῶν· ἀπὸ κοιλίης ἤλθε ὑγρὰ πολλὰ. ἐβδόμῃ ἐπερρίγωσε, ² πυρετὸς ὄξυς, δίψα, πολὺς βληστρισμός, περὶ δείλην ἱδρωσε δι’ ὅλου ψυχρῷ, ψύξις, ἀκρεά ψυχρά, οὐκέτι ἀνεθερμάνετο· καὶ πάλιν ἐς νύκτα ἐπερρίγωσεν, ἀκρεα οὐκ ἀνεθερμάνετο, οὐχ ὑπνώσε, σμικρὰ παρέκρουσε, καὶ πάλιν ταχὺ κατενόει. ὅγδῃ περὶ μέσου ἡμέρης ἀνεθερμάνθη, διψώδης, κωματώδης, ἀσώδης, ἡμεσε χολώδεα σμικρὰ ὑπόξαιθα. νύκτα δυσφόρως, οὐκ ἐκοιμήθη, σύρησε πολὺ ἀθρόον οὐκ εἴδυτα. ἐνάτῃ συνέδωκε

¹ V has here πΙΘΔΑΖΘ. Before the characters most MSS. have φρενιτιά: φρενίτις Galen.

² After ἐπερρίγωσε Galen adds γλώσσα ξηρῆ.
sleep; stools copious and unfavourable throughout; urine scanty, thin and blackish; extremities cold and rather livid.

**Sixth day.** Same symptoms.

**Seventh day.** Death.

**Case XII**

A woman who lay sick by the Liars' Market, after giving birth in a first and painful delivery to a male child, was seized with fever. From the very first there was thirst, nausea, slight pain at the stomach, dry tongue, bowels disordered with thin and scanty discharges, no sleep.

**Second day.** Slight rigor; acute fever; slight, cold sweating around the head.

**Third day.** In pain; crude, thin, copious discharges from the bowels.

**Fourth day.** Rigor; general exacerbation; sleepless.

**Fifth day.** In pain.

**Sixth day.** The same symptoms; copious, fluid discharges from the bowels.

**Seventh day.** Rigor; acute fever; thirst; much tossing; towards evening cold sweat all over; chill; extremities cold, and would not be warmed. At night she again had a rigor; the extremities would not be warmed; no sleep; slight delirium, but quickly was rational again.

**Eighth day.** About mid-day recovered her heat; thirst; coma; nausea; vomited bilious, scanty, yellowish matters. An uncomfortable night; no sleep; unconsciously passed a copious discharge of urine.
ΕΠΙΔΗΜΙΩΝ Γ

πάντα, κωματώδης. πρὸς δείλην σμικρὰ ἐπερρίγωσεν, ἥμεσε σμικρὰ χολόδεα. δεκάτη ρίγος, πυρετὸς παρωξύνθη, οὐχ ὑποωσεν οὐδὲν. προὶ ὑφήσε πολὺ ὑπόστασιν οὐκ ἔχον, ἀκρα ἀνεθερμάνθη. ἐνδεκάτη ἥμεσε χολόδεα, ἱώδεα. ἐπερρίγωσεν οὐ μετὰ πολὺ, καὶ πάλιν ἀκρα ψυχρά, ἐς δείλην ἴδρώς, ρίγος, ἥμεσε πολλὰ, νύκτα ἐπιπτόως. δωδεκάτη ἥμεσε πολλὰ μέλανα δυσώδεα, λυγμὸς πολύς, δίψους ἐπιπτόως. τρισκαϊδεκάτη μέλανα, δυσώδεα πολλὰ ἥμεσε, ρίγος, περὶ δὲ μέσον ἡμέρης ἀφώνος. τεσσαρεσκαϊδεκάτη αἰμα διὰ ρινῶν ἀπέθανε. ταύτη διὰ τέλεος κοιλή ὑγρῆ· φρικόδης· ἥλικιν περὶ ἔτεα 246 ἐπτακαίδεκα.1

κατάστασις

Π. "Ετος νότιον ἔπομβρον· ἀπνοια διὰ τέλεος· αὐχμῶν δὲ γενομένων τοὺς ὑπόπροσθεν χρόνους ἐν νοτίοις περὶ άρκτοῦρον ὑδάτα πολλὰ. φθινόπωρον σκιώδες, ἐπινέφελον, ὑδάτων πλῆθεα. χειμῶν νότιον, υγρός, μαλακὸς μετὰ ἡλίου τρωπάς· ύστερον πολλῷ, πλησίον ισημερίης, ὁπισθοχειμώνες, καὶ ἡδὴ περὶ ισημερίην βόρεια, χιονώδεα, οὐ πολὺν χρόνον. ἢρ πάλιν νότιον, ἀπνοοῦν ὑδάτα πολλὰ διὰ τέλεος μέχρι κυνός. 10 θέρος αἰθριον, θερμόν, πνίγεα μεγάλα· ἐντησια

1 V has here ΠΙΔΙΑΙΔΟΔΙΘ.
2 After χρόνουs the MSS. have ἐπʼ ἐνιαυτόν. Littre queried the phrase and Ermerins deleted it.

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Ninth day. General abatement of the symptoms; coma. Towards evening slight rigor; vomited scanty, bilious matters.

Tenth day. Rigor; exacerbation of the fever; no sleep whatsoever. In the early morning a copious discharge of urine without sediment; extremities were warmed.

Eleventh day. Vomited bilious matters, of the colour of verdigris. A rigor shortly afterwards, and the extremities became cold again; in the evening sweat, rigor and copious vomiting; a painful night.

Twelfth day. Vomited copious, black, fetid matters; much hiccuping; painful thirst.

Thirteenth day. Vomited black, fetid, copious matters; rigor. About mid-day lost her speech.

Fourteenth day. Epistaxis; death.

The bowels of this patient were throughout loose, and there were shivering fits. Age about seventeen.

Constitution

II. The year was southerly and rainy, with no winds throughout. About the rising of Arcturus, while during the immediately preceding period droughts had prevailed, there were now heavy rains, with southerly winds. Autumn dark and cloudy, with abundance of rain. The winter southerly, humid, and mild after the solstice. Long after the solstice, near the equinox, wintry weather returned, and at the actual equinoctial period there were northerly winds with snow, but not for long. The spring southerly again, with no winds; many rains throughout until the Dog Star. The summer was clear and warm, with waves of stifling heat. The
σμικρά διεσπασμένως ἔπνευσαν πάλιν δὲ περὶ ἀρκτοῦρον ἐν βορείοις ύδατα πολλά.

Γενομένου δὲ τοῦ ἔτεος νοτίου καὶ ύγροῦ καὶ μαλθακοῦ κατὰ μὲν χειμῶνα διήγον ὑγιηρὸς πλήν τῶν φθινωδέων, περὶ δὲ γεγράφεται.

Τενομένου δὲ τοῦ ήρος ἀμα τοῖς γενομένοις ψύχεσιν ἐπιστέλατα πολλά, τοῖς μὲν μετὰ προφάσιος, τοῖς δ’ οὐ, κακοήθεα: πολλοὺς ἐκτεινε, πολλοὶ φάρυγγας ἐπώνησαν· φωναὶ κακούμεναι, καῦσοι, φρενιτικοὶ, στόματα ἀφθώδεα, αἰδοίοις φύματα, ὄθαλμαι, ἀνθρακεῖς, κοιλίαι ταραχώδεις, ἀπόσιτοι, δεψώδες οἱ μὲν, οἱ δ’ οὐ, οὐδα ταραχώδεα, πολλά, κακὰ, κωματώδεις ἐπὶ πολὺ καὶ πάλιν ἀγρύπνοι, ἀκρισίαι πολλαί, δύσκριτα, ύδρωτες, φθινώδεις πολλοὶ. τὰ μὲν ἐπὶ ἐπιστάμενα νοσήματα ταύτα. ἐκάστου δὲ τῶν ὑπογεγραμμένων εἰδέων ἦσαν οὶ κάμνοντες καὶ ἠθησκόν πολλοί. συνεπίπτε δ’ ἐφ’ ἐκάστοις τούτων ὡδε.

Πολλοίσι μὲν τὸ ἐρυσίπεχας μετὰ προφάσιος ἐπὶ τοῖς τυχούσι καὶ πάνν ἐπὶ σμικροὶς τρωματίοις ἐφ’ ὅλῳ τῷ σώματι, μάλιστα δὲ τοῖς περὶ ἐξήκοντα ἔτεα καὶ 1 περὶ κεφαλῆς, εἰ καὶ σμικρὸν ἀμεληθεῖν. πολλοίσι δὲ καὶ ἐν θεραπείᾳ ἐόσιν 2 μεγάλαι φλεγμοναὶ ἐγίνοντο, καὶ τὸ ἐρυσίπελας πολὺ ταχὺ πάντοθεν ἔπενέμετο. τοῖσι μὲν οὖν πλείστοισιν αὐτῶν ἀποστάσιες ἐς ἐμπυήματα συνεπίπτον σαρκῶν καὶ νεύρων καὶ

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1 καὶ omitted by MSS., added by Littré from Galen.
2 Littré puts a comma at ἀμεληθεῖη and a colon at ἐόσιν.

Or, “forms.”
With Littré’s punctuation the meaning is, “however
ETESIAN winds were faint and intermittent. But, on
the other hand, near the rising of Arcturus there
were heavy rains with northerly winds.

The year having proved southerly, wet and mild,
in the winter the general health was good except for
the consumptives, who will be described in due course.

III. Early in the spring, at the same time as the
cold snaps which occurred, were many malignant
cases of erysipelas, some from a known exciting cause
and some not. Many died, and many suffered pain
in the throat. Voices impaired; ardent fevers;
phrenitis; aphthae in the mouth; tumours in the
private parts; inflammations of the eyes; carbuncles;
disordered bowels; loss of appetite; thirst in some
cases, though not in all; urine disordered, copious,
bad; long coma alternating with sleeplessness;
absence of crisis in many cases, and obscure crises;
dropsies; many consumptives. Such were the
diseases epidemic. There were patients suffering
from each of the above types, and fatal cases were
many. The symptoms in each type were as follow.

IV. Many were attacked by the erysipelas all
over the body when the exciting cause was a trivial
accident or a very small wound; especially when the
patients were about sixty years old and the wound
was in the head, however little the neglect might
have been. Many even while undergoing treat¬
ment suffered from severe inflammations, and the
erisyepelas would quickly spread widely in all direc¬
tions. Most of the patients experienced abscessions
ending in suppurations. Flesh, sinews and bones
slight the neglect, and even when a patient was actually
undergoing treatment. There were severe inflammations,"

etc.
10 οστέων ἐκπτώσιες μεγάλαι. ἢν δὲ καὶ τὸ ρέμα τὸ συνιστάμενον οὐ πῦρ ἱκελοῦ, ἄλλα σηπεδῶν τις ἄλλη καὶ ρέμα μολύ καὶ ποικίλον. οἴσι μὲν οὖν περὶ κεφαλῆς τοῦτων τι συμπίπτοι γίνεσθαι, μάθησις τε ὅλης τῆς κεφαλῆς ἐγίνετο καὶ τοῦ γενείου καὶ ὀστέων ψιλόματα καὶ ἐκπτώσιες καὶ πολλὰ ρεύματα. ἐν πυρετοῖς τε ταῦτα καὶ ἄνευ πυρετῶν. ἢν δὲ ταῦτα φοβερότερα ἢ κακίως. οἴσι γὰρ ἐς ἐμπύημα ἢ τῶν τοιούτων ἀφίκοιτο πεπασμόν,1 οἱ πλείστοι τούτων ἐσφώγοντο. οἴσι

20 δ' ἢ μὲν φλεγμονή καὶ τὸ ἑρυσίτελας ἀπέλθοι, τοιαύτην δὲ ἀπόστασιν μηδεμίαν ποιήσαιτο, τούτων ἀπώλλυντο πολλοί. ὁμοίως δὲ καὶ εἰ τῇ ἄλλῃ τοῦ σώματος πλανηθεῖσα, συνέπιπτε ταῦτα. πολλοίσι μὲν γὰρ βραχίων καὶ πῆχυς ὅλος περιερρήσατο. οἴσι δ' ἐπὶ τὰ πλευρᾶ, ταῦτα ἔκακοῦτο ἡ τῶν ἐμπροσθεν τι ἡ τῶν ὁπίσθεν. οἴσι δ' ὅλος ὁ μηρὸς ἡ τὰ περὶ κνήμην ἀπεψηλοῦτο καὶ τοὺς ὅλους. ἢν δὲ πάντων χαλεπώτατα τῶν τοιούτων, ὅτε περὶ ἡβήν καὶ αἴδοτα γενοίατο. τὰ μὲν περὶ ἔλκεσα καὶ μετὰ προφάσιοι τοιαῦτα. πολλοίσι δὲ ἐν πυρετοῖς καὶ πρὸ πυρετοῦ καὶ ἐπὶ πυρετοῖς συνέπιπτε. ἢν δὲ καὶ τούτων, ὅσα μὲν ἀπόστασιν ποιήσατο διὰ τὸν ἐκπυήσαι ἡ κατὰ κοιλίην ταραχή τῆς ἑπίκαιρος ἡ χρηστῶν οὐραν διάδοσις γένοιτο, διὰ τούτων λελύσθαι, οἴσι δὲ μηδέν τούτων συμπίπτοι, ἀσήμως δὲ ἀφανιζομένων, θανατώδεα γίνεσθαι. πολὺ μὲν οὖν πλείστοισι συνέπιπτε τὰ περὶ τὸ ἑρυσίτελας τοῦ ἱροῦ. παρείπετο δὲ καὶ διὰ τοῦ θέρεος καὶ ὑπὸ φθινόπωρον.
fell away in large quantities. The flux which formed was not like pus, but was a different sort of putrefaction with a copious and varied flux. If any of these symptoms occurred in the head, there was loss of hair from all the head and from the chin; the bones were bared and fell away, and there were copious fluxes. Fever was sometimes present and sometimes absent. These symptoms were terrifying rather than dangerous. For whenever they resulted in suppuration or some similar coction the cases usually recovered. But whenever the inflammation and the erysipelas disappeared without producing any such abscession, there were many deaths. The course of the disease was the same to whatever part of the body it spread. Many lost the arm and the entire forearm. If the malady settled in the sides there was rotting either before or behind. In some cases the entire thigh was bared, or the shin and the entire foot. But the most dangerous of all such cases were when the pubes and genital organs were attacked. Such were the sores which sprang from an exciting cause. In many cases, however, sores occurred in fevers, before a fever, or supervening on fevers. In some of these also, when an abscession took place through suppuration, or when a seasonable disturbance of the bowels occurred or a passing of favourable urine, this gave rise to a solution; but when none of these events happened, and the symptoms disappeared without a sign, death resulted. It was in the spring that by far the greater number of cases of erysipelas occurred, but they continued throughout the summer and during autumn.

1 So V and most MSS.: δὲ τῶν τοιούτων ἀφικοῖτο πεπασμὸς most editions.
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V. Πολλῇ δὲ ταραχῇ τισι καὶ τὰ περὶ φάρυγγα φύματα, καὶ φλεγμοναὶ γλώσσῃ, καὶ τὰ παρ’ ὀδόντας ἀποστήματα. φωνᾷ τε πολλοίσιν ἐπεσήμαινον κακούμεναι καὶ κατέλλουσαι,1 πρῶτον μὲν τοῖσι φθινώδεσιν ἀρχομένοισιν, ἀτὰρ καὶ τοῖσι καυσώδεσι καὶ τοῖσι φρενικοίσιν.

VI. Ἡρξαντο μὲν οὖν οἱ καύσοι καὶ τὰ φρενιτικὰ πρωὶ τοῦ ἱρος μετὰ τὰ γενόμενα ψύχεα, καὶ πλεῖστοι τηνικάτα διενόσησαν· δὲα δὲ τούτοις καὶ θανατώδεα συνέπιπτεν. ἤν δὲ ἡ κατάστασις τῶν γενομένων καύσων ὅδε· ἀρχόμενοι κωματώδεες, ἁσώδεες, φρικώδεες, πυρετῶι δένυς,2 οὐ διψώδεες λήν, οὐ παράληροι, ἀπὸ ἕπνων ἐσταξε σμικρὸν. οἱ παροξυσμοὶ τοῖσι πλεῖστοισιν ἐν ἀρτίῃσι, περὶ δὲ τοὺς παροξυσμοὺς λήθη καὶ ἀφεσις καὶ ἀφωνίη. ἀκρεά τε τούτοισιν ἀεὶ μὲν ψυχρότερα ποδῶι καὶ χειρῶι, πολὺ δὲ περὶ τοὺς παροξυσμοὺς μάλιστα· πάλιν τε βραδεῶς καὶ οὐ καλῶς ἀνεθερμαίνοντο καὶ πάλιν κατευόθεν καὶ διελέγοντο. κατείχε δὲ ἡ τὸ κώμα συνεχές, οὐχ υπνόδε, ἢ μετὰ τόνων ἀγρυπνοι. κοιλίαι ταραχώδεες τοῖσι πλεῖστοσι τούτοις, διαχωρήμασιν ὁμοίσι, λεπτοῖσι, πολλοῖσιν· οὐρά τε πολλὰ λεπτὰ κρίσιμον οὐδὲ χρηστὸν οὐδὲν ἐχουτα· οὐδὲ ἀλλο κρίσιμον οὐδὲν τοῖσιν οὕτως ἐχουσιν ἐφαίνετο· οὔτε γὰρ ἡμορράγει καλῶς

1 κατέλλουσαι Freind and Kühlewein; κατειλούσαι V: κατείλλουσαι Erotian. For other variants see Littre.
2 Before δένυς Galen (VII 651) followed by Littré has οὖκ.
V. Much trouble was caused to some patients by the tumours in the throat, inflammations of the tongue and the abscesses about the teeth. Many had the symptom of impaired and muffled voice, at first at the beginning of the cases of consumption, but also in the ardent fevers and in phrenitis.

VI. Now the ardent fevers and phrenitis began early in the spring after the cold snaps which occurred, and very many fell sick at that time. These suffered acute and fatal symptoms. The constitution of the ardent fevers that occurred was as follows. At the beginning coma, nausea, shivering, acute fever, no great thirst, no delirium, slight epistaxis. The exacerbations in most cases on even days, and about the time of the exacerbations there was loss of memory with prostration and speechlessness. The feet and hands of these patients were always colder than usual, most especially about the times of exacerbation. Slowly and in no healthy manner they recovered their heat, becoming rational again and conversing. Either the coma held them continuously without sleep, or they were wakeful and in pain. Bowels disordered in the majority of these cases, with crude, thin, copious stools. Urine copious, thin, with no critical or favourable sign, nor did any other critical sign appear in these patients. For there occurred neither favourable hemorrhage

1 The word so rendered has puzzled the commentators from very early times. See the full discussion of Littré ad loc. The ancients interpreted either “cooped up” or “altered,” “faussée” (Littré). See Erotian sub voce φωναί κατειλλουσαι. I think that H. used a strange word metaphorically on purpose to describe a strange alteration in the voice, which was as it were “imprisoned” or (to borrow a motoring expression) “silenced.”
οὔτε τις ἀλλὴ τῶν εἴδησμένων ἀπόστασις ἐγένετο κρίσιμος. ἐθυνησκόν τε ἐκαστὸς ὡς τύχου, πεπλανημένως τὰ πολλά, περὶ τὰς κρίσιας, ἐκ πολλοῦ δὲ τινες ἀφωνοι, ἱδρῶντες πολλοί. τοῖσι μὲν ὀλεθρίως ἔχουσι συνεπιπτε ταῦτα: παραπλήσια δὲ καὶ τοῖσι φρενιτικοῖσιν. ἅδιψοι δὲ πάνυ οὕτως ἦσαν, οὐδ’ ἐξεμάνη τῶν φρενιτικῶν οὔδείς, ὡσπερ ἐπ’ ἀλλοίσιν, ἀλλ’ ἀλλή τινὶ καταφορῇ νωθρῇ καρηβαρέες ἐπώλλυντο.

VII. Ἡσαν δὲ καὶ ἄλλοι πυρετοὶ, περὶ δὲ ἆγράφεται. στόματα πολλοίσιν ἀφθώδεα, ἐλκώδεα. ρέματα περὶ αἴδοια πολλά, ἐλκώματα, φύματα ἐξωθην, ἐσωθην: τὰ περὶ βουβώνας. ὀδυνόματον ὑγρὰ, μακροχρόνιοι μετὰ πόνων. ἐπιφύσιες βλεφάριν ἐξωθην, ἐσωθην, πολλοί φθείροντα τὰς ὁμίας, ἄ σύκα ἐπονομάζουσιν. ἐφύστε δὲ καὶ ἐπὶ τῶν ἄλλων ἐλκέων πολλὰ καὶ ἐν αἴδοιοίσιν. ἀνθράκες πολλοί κατὰ θέρος καὶ ἄλλα, ἄ σηψ καλεῖται. ἐκθύματα μεγάλα. ἔρπητες πολλοῖσι μεγάλοι.

VIII. Τὰ δὲ κατὰ κοιλίην πολλοίσι πολλὰ καὶ βλαβερὰ συνέβαινε. πρῶτον μὲν τεινεσμοὶ πολλοὶ οἴσιν ἐπιπόνως, πλείστοιοι δὲ παιδίοισι, καὶ πᾶσιν 2 ὃσα 3 πρὸ ἡβής, καὶ ἀπώλλυντο τὰ πλείστα τούτων. λειεντερικοὶ πολλοί. δυσεντεριώδεες, οὐδ’ οὕτως λίην ἐπιπόνως. τὰ δὲ χολώδεα καὶ λιπαρὰ καὶ λεπτὰ καὶ ὑδατόδεα: πολλοῖσι

1 So Galen (XVI 579) καταφορῇ κακῆς νωθρῆς βαρέως MSS.
2 πᾶσιν D and Galen: παισίν V.
3 ὃσα MSS.: ὃσοι most editions.

1 Possibly “frequent,” “common.” So Littré. This is one of the most doubtful cases of those difficult words in a medical context, πολίς and ὁλίγος in the plural. See General Introduction, p. lxi.
nor any other of the usual critical abscessions. The manner of their dying varied with the individual; it was usually irregular, at the crises, but in some cases after long loss of speech and in many with sweating. These were the symptoms attending the fatal cases of ardent fever, and the cases of phrenitis were similar. These suffered from no thirst at all, and no case showed the mad delirium that attacked others, but they passed away overpowered by a dull oppression of stupor.

VII. There were other fevers also, which I shall describe in due course. Many had aphthae and sores in the mouth. Fluxes about the genitals were copious; sores, tumours external and internal; the swellings which appear in the groin. Watery inflammations of the eyes, chronic and painful. Growths on the eyelids, external and internal, in many cases destroying the sight, which are called "figs." There were also often growths on other sores, particularly in the genitals. Many carbuncles in the summer, and other affections called "rot." Large pustules. Many had large tetter.

VIII. The bowel troubles in many cases turned out many and harmful. In the first place many were attacked by painful tenesmus, mostly children—all in fact who were approaching puberty—and most of these died. Many lienteries. Cases of dysentery, but they too were not very painful. Stools bilious, greasy, thin and watery. In many

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2 A curious phrase. I suspect that τὰ hides a corruption of the text.
3 I. e. as Galen suggests in his commentary, they were like the lienteries in not causing much pain. Lientry is not particularly painful.
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μεν αυτό το νόσημα ἐς τούτο κατέσκηψεν ἀνευ τε πυρετῶν και ἐν πυρετοῖς. μετὰ τῶν στρόφοι καὶ ἀνειλήσιες κακοήθεις. διέξοδοι τε τῶν πολλῶν ἐνόντων 1 τε καὶ ἐπισχόντων. τὰ δὲ διέξοντα πόνους οὐ λύοντα τοίσι τε προσφερομενοῦσι δυσκόλως ὑπακούοντα· καὶ γὰρ αἱ καθάρσιες τοὺς πλείστους προσέβλαστον. τῶν δὲ οὕτως ἐχόντων πολλοὶ μὲν ὤξεως ἀπώλλυντο, ἐστὶ δ’ οἴσι καὶ μακρότερα διήγεν. ὡς δ’ ἐν κεφαλαίῳ εἰρήσθαι, πάντες, καὶ οἱ τὰ μακρὰ νοσέοντες καὶ οἱ τὰ ὤξεα, ἐκ τῶν κατὰ κοιλίαν αὐτέθνηκον μάλιστα. πάντας γὰρ κοιλίῃ συναπήνευγκεν.

IX. Ἀπόσιτοι δ’ ἐγένοντο πάντες μὲν καὶ ἐπὶ πᾶσι τοίσι προγεγραμμένοισιν, ὡς ἐγὼ ὥστε πώποτε ἐνέτυχοι, πολὺ δὲ μάλιστα οὕτως καὶ ἐκ τούτων καὶ ἐκ τῶν ἄλλων δὲ οἶ καί ὀλεθρίως

1 ἐνόντων MSS. But should we not expect ἐνέσθων? I suggest μενόντων. Cf. my suggestion on p. 320.
2 After καί MSS. have οἶ. Blass omitted.

1 Littré in a long and obscure note argues that only ἀνευ πυρετῶν and not ἐν πυρετοῖς can belong to the preceding phrase, apparently because it is illogical to say that fever was present when the disease consisted merely of unhealthy stools. But the writer does not wish to exclude fever; he merely wishes to exclude from this class of patient tenesmus, lientery and dysentery. The commentary of Galen, πολλοὶ δὲ φησιν αὐτὸ τοῦτο γενέσθαι τὸ νόσημα, τούτεστι τὸ διαχωρεῖν τὰ τοιαύτα· καὶ γὰρ καὶ χωρίς πυρετῶν ἐνίοις τοῦτο γενέσθαι φησί, does not, as Littré supposes, support his contention. The phrase καὶ χωρίς πυρετῶν ἐνίοις τοῦτο γενέσθαι φησὶ implies καὶ ἐν πυρετοῖς τοῦτο ἐγένετο.

2 It is hard to separate διέξοδοι from τῶν πολλῶν, yet the sense seems to require it. The next sentence states that these evacuations caused no relief, evidently because they
cases this condition of the bowels constituted the disease itself, fever being sometimes absent and sometimes present.\(^1\) Painful tormina and malignant colic. There were evacuations, though the bulk of the contents remained behind.\(^2\) The evacuations did not take away the pains, and yielded with difficulty to the remedies administered. Purgings, in fact, did harm in most cases. Of those in this condition many died rapidly, though a few held out longer. In brief, all patients, whether the disease was prolonged or acute, died chiefly from the bowel complaints. For the bowels carried all off together.\(^3\)

IX. Loss of appetite, to a degree that I never met before, attended all the cases described above, but most especially the last, and of them, and of the others also, especially such as were fatally stricken.\(^4\)

did not clear the trouble from the bowel. Now if διέξοδοι be taken with τῶν πολλῶν, the only possible translation is "evacuations of the many contents which were retained there," implying complete evacuation. Galen's comment (Kühn XVII, Part I, p. 708) bears out the former interpretation: τὰς δὲ διέξόδους, τουτέωσι τὰς κευώσεις, αὐτοῖς συμβῆναι, πολλῶν ἐνοῦται καὶ ἐπισχόντων . . . . καὶ διὰ τοῦτο μηδὲ τοὺς πόνους λύειν τὰ διεξόντα. πῶς γὰρ οἶδον τε λύειν αὐτά, πολλῶν ἐτὶ πῶν ἐπεχομένων ὄντων; It should be noticed that ἐπισχόντω is probably from ἐπισχάω (Galen's ἐπεχομένων) and not from ἐπέχω, although I cannot find a parallel for intransitive ἐπισχάω in this sense.

\(^3\) The writer has not expressed himself clearly in this chapter, which seems to be the roughest of rough notes. The last two sentences apparently mean:—

\((a)\) It was always the bowel complaints which caused most deaths. This was natural, since \((b)\) all attacked by bowel complaints died.

\(^4\) The emendation of Blass permits the translator of this passage to harmonize both sense and grammar. Before it was impossible to do so.
ΕΠΙΔΗΜΙΩΝ έχοιεν. διψώδες οἱ μέν, οἱ δ' οὕ. τῶν ἐν πυρετοῖς καὶ τοῖς ἀλλοισιν οὔδεὶς ἀκαίρως, ἀλλ' ἦν κατὰ ποτῶν διαίταιν ὡς ἥθελες.

X. Ωδρα δὲ πολλὰ μὲν τὰ διεξόντα ἦν, οὐκ ἐκ τῶν προσφερομένων ποτῶν, ἀλλὰ πολλοῦ ὑπερβάλλοντα. πολλὴ δὲ τις καὶ τῶν οὕρων κακότης ἦν τῶν ἀπίόντων. οὔτε γὰρ πάχος οὔτε πεπασμοὺς οὔτε καθάρσιας χρηστὰς εἶχεν. εὔήμαινεν δὲ τοῖσι πλείστοισι σύντηξιν καὶ ταραχὴν καὶ πόνους καὶ ἀκρισίας.

XI. Κωματώδες δὲ μάλιστα οἱ φρενιτικοὶ καὶ οἱ καυσώδες ἢσαν, ἀτὰρ καὶ ἐπὶ τοὺς ἀλλοισι νοσήμασι πᾶσι τοῖσι μεγίστοισιν, ὁ τί μετὰ πυρετοῦ γίνοιτο. διὰ παντὸς δὲ τοῖσι πλείστοισιν ἡ βαρὸν κόμα παρείπετο ἡ μικροὺς καὶ λεπτοὺς ὑπνοὺς κοιμᾶσθαι.

XII. Πολλὰ δὲ καὶ ἄλλα πυρετῶν ἐπεδήμησεν εἰδεία, τριτάιων, τεταρταίων, νυκτερινῶν, συνεχέων, μακρῶν, πεπλανημένων, ἀσωδεῶν, ἀκαταστάτων. ἀπαντες δὲ οὕτως μετὰ πολλῆς ἐγύνοντο ταραχῆς· κοιλὶα τε γὰρ τοῖσι πλείστοισιν ταραχώδες, φρικώδες. ἱδρώτες οὐ κρίσιμοι, καὶ τὰ τῶν οὕρων ὡς ὑπογέγραπται. μακρὰ δὲ τοῖσι πλείστοισι τούτων οὐδὲ γὰρ αἱ γινόμεναι τοῦτοισιν ἀποστάσιες ἐκρινον ὡσπερ ἐπὶ τοῖσιν ἀλλοισι. δύσκριτα μὲν οὖν πᾶσι πάντα ἐγίνετο καὶ ἀκρισίαι καὶ χρόνια, πολὺ δὲ μάλιστα τούτωις.

1 After εἶχεν MSS. have ἐπὶ πολλοίσι γὰρ αἱ κατὰ κύστιν καθάρσια χρηστάι γενομέναι ἀγαθῶν. Deleted as an explanatory note by Ermerins.

1 Probably "disordered bowels," a common meaning of ταραχῆ in the Corpus.
Thirst afflicted some, but not others; of the fever patients, as well as of the other cases, none were unseasonably affected, but as far as drink was concerned you could diet them as you pleased.

X. The urine that was passed was copious, not in proportion to, but far exceeding, the drink administered. Yet the urine too that was passed showed a great malignancy. For it had neither the proper consistency, nor coction, nor cleansing powers; it signified for most patients wasting, trouble,\(^1\) pains, and absence of crisis.

XI. Coma attended mostly the phrenitis and ardent fevers, without excluding, however, all the other diseases of the most severe sort that were accompanied by fever. Most patients throughout either were sunk in heavy coma or slept only in fitful snatches.

XII. Many other forms also of fever were epidemic:—tertians, quartans, night fevers, fevers continuous, protracted, irregular, fevers attended with nausea, fevers of no definite character. All these cases suffered severely from trouble.\(^2\) For the bowels in most cases were disordered, with shivering fits. Sweats portended no crisis, and the character of the urine was as I have described. Most of these cases were protracted, for the abscessions too which took place did not prove critical as in other cases; nay rather, in all cases all symptoms marked obscurity of crisis,\(^3\) or absence of crisis, or protraction of the disease, but most especially in the patients last described. A few

\(^2\) See the preceding note.

\(^3\) For δύσκριτον see Foes’ *Oeconomia*, *sub voce*. It means that it was hard to see when a crisis took place, or that the crisis was not a marked one,
ΕΠΙΔΗΜΙΩΝ

εκρίνε δὲ τούτων ὀλίγοις περὶ ὑγιοθεκτικῆν.
τοῖς δὲ πλείστοισιν ἐξέλειπεν ως ἐτυχεν. ἐθυμ-
σκον δὲ τούτων ὀλίγοι ύπὸ ὕδρωπος ὀρθοστάθην.
pολλοὶ δὲ καὶ ἐπὶ τοῖς ἀλλοισι νοσήμασιν
οἰδήματα παρώχλει, πολὺ δὲ μάλιστα τοῖσι

1 ΠΕΙΝΩΔΕΣΙ.

XIII. Μέγιστον δὲ καὶ χαλεπώτατον καί
πλείστους ἐκείνου τὸ φθινόδεσι. πολλοὶ γὰρ
τινες ἀρξάμενοι κατὰ χειμώνα πολλοὶ μὲν κατε-
κλίθησαν, οἱ δὲ αὐτῶν ὀρθοστάθην ὑπεφέροντο.
προὶ δὲ τοῦ ἱρος ἐθυμάσκον οἱ πλείστοι τῶν
κατακληθέντων· τῶν δὲ ἀλλων ἐξελυτούν μὲν
αἱ βῆχες οὔδεν, ὑφίσταν δὲ κατὰ θέρος. ὑπὸ
dὲ τὸ φθινόπωρον κατεκλίθησαν πάντες καὶ
πολλοὶ ἐθυμάσκον. μακρὰ δὲ τούτων οἱ πλείστοι
διενόσθεν. ἡρξάτου μὲν οὖν τοῖσι πλείστοισι
τούτων ἐξαίφνης ἐκ τούτων κακοῦσθαι· φρικώ-
δεσι πυκνᾶ. πολλάκις πυρετοὶ συνεχέεις, ὀξεῖς·
ἳδροπται ἀκαίροι πολλοὶ, ψυχροὶ διὰ τέλεος·
pολλὴ ψύξις, καὶ μόγις πάλιν ἄναθεματικόμενοι·
cοιλίαι ποικίλως ἐφιστάμεναι καὶ πάλιν ταχὺ
kαθυγρανόμεναι, περὶ δὲ τελευτήν πᾶσι βιαίος
καθυγρανόμεναι· καὶ τῶν περὶ πνεύμονα πάν-
tων διάδοσις κάτω· πληθος οὐροὺς εἰ χρηστῶν·
sυντήξεις κακαί. αἱ δὲ βῆχες ἐνεάδας μὲν διὰ

20 τέλεος πολλαὶ καὶ πολλὰ ἀνάγουσαν πέπονα
καὶ ύπρά, μετὰ πόνων δὲ οὐ λίγην ἀλλ' εἰ καὶ
ἐπόνεον, πάνω πρίησος πᾶσιν ἡ κάθαρσις τῶν
απὸ πνεύμονα ἐγίνετο. φάρυγγες οὐ λίγην δακτυ-

1 From περὶ to καθυγρανόμεναι omitted by all MSS. except
H (in margin).

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of these had a crisis about the eightieth day; with most recovery followed no rule. A few of them died of dropsy, without taking to their bed; many sufferers from the other diseases too were troubled with swellings, most particularly the consumptives.

XIII. The severest and most troublesome disease, as well as the most fatal, was the consumption. Many cases began in the winter, and of these several took to their bed, though some went about ailing without doing so. Early in the spring most of those who had gone to bed died, while none of the others lost their cough, though it became easier in the summer. During autumn all took to bed and many died. Most of these were ill for a long time. Now most of these began suddenly to grow worse, showing the following symptoms:—frequent shivering; often continuous and acute fever; unseasonable, copious,\(^1\) cold sweats throughout; great chill with difficult recovery of heat; bowels variously constipated, then quickly relaxing, and violently relaxing in all cases near the end; the humours about the lungs spread downwards; abundance of unfavourable urine; malignant wasting. The coughs throughout were frequent, bringing up copious,\(^1\) concocted and liquid sputa, but without much pain; but even if there was pain, in all cases the purging from the lungs took place very mildly. The throat did not smart very much, nor did salt humours cause any distress at all. The fluxes, however, viscid, white,

\(^1\) I am often doubtful as to the meaning of πολλοί in instances like these; does it refer to quantity or frequency? In these two examples either meaning would give excellent sense. See General Introduction, p. lxi.
ΕΠΙΔΗΜΙΩΝ Γ

γλύσιχρα καὶ λευκὰ καὶ ύγρὰ καὶ ἀφρώδεα πολλὰ ἀπὸ κεφαλῆς ἦε. πολὺ δὲ μέγιστον κακὸν παρείπτετο καὶ τούτοις καὶ τοῖς ἄλλοις τὰ περὶ τὴν ἀποσιτίνην, καθάπερ ὑπογεγραμμένον. οὐδὲ γὰρ πότων μετὰ τροφῆς ἤδεως εἶχον, ἀλλὰ πάντων δἰήγον ἄδιψως· βάρος σώματος· κωματώδεις· τοῖς πλείστοις αὐτῶν οἴδημα, καὶ ἐς ὕδρωπα περίσταντο· φρικώδεις, παράληπτοι περὶ 30 θάνατον.

XIV. Εἴδος δὲ τῶν φθινωδέων ἢν τὸ λεῖον, τὸ ὑπόλευκον, τὸ φακώδες, ἢ τὸ ὑπέρλυθον, τὸ χαρωπὸν, λευκοφλεγματίαυ, πτερυγώδεις· καὶ γυναῖκες οὖτω. τὸ μελαγχολικόν καὶ ύφαιμον· οἱ καῦσοι καὶ τὰ φρενιτικὰ καὶ τὰ δυσεντεριώδεα τῶν ἀπεκτείνεσιν· τεινεσμοὶ νέοις φλεγματώδεσιν· αἱ μακραὶ διάρροιαι καὶ τὰ δριμέα διαχωρίματα καὶ λυπαρὰ πικροχόλοισιν.

XV. Ἡν δὲ πᾶσι τοῖς ὑπογεγραμμένοις χαλεπώτατον μὲν τὸ ἔαρ καὶ πλείστους ἀπέκτεινε, τὸ δὲ θέρος ῥήσιτον, καὶ ἐλάχιστοι ὁπώλυντο. τοῦ δὲ φθινοπώρου καὶ ὑπὸ πλημμάτα πάλιν ἔθνηκον, οἱ πολλοὶ τεταρταῖοι. δὲ δοκεῖ δὲ μοι προσωφελήσαι κατὰ λόγον τὸ γενόμενον θέρος. τὰς γὰρ θερινὰς νοῦσους χειμῶν ἐπιγενόμενος λύει, καὶ τὰς χειμερινὰς θέρος ἐπιγενόμενον μεθίστησι.

1 φακώδεις most MSS.: ταραχώδεις R, φλεγματώδεις Galen.
2 From δοκεί δὲ μοι to the end of the κατάστασει appears in the MSS. not here but at the end of the book. Most editors have transposed the passage to this place.

It seems impossible to decide whether the adjective χαρωπός refers here to the brightness of the eyes or to their colour (blue or grey).

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moist, frothy, which came from the head, were abundant. But by far the worst symptom that attended both these cases and the others was the distaste for food, as has been mentioned. They had no relish either for drink with nourishment, but they remained entirely without thirst. Heaviness in the body. Coma. In most of them there was swelling, which developed into dropsy. Shivering fits and delirium near death.

XIV. The physical characteristics of the consumptives were:—skin smooth, whitish, lentil-coloured, reddish; bright eyes;¹ a leucophlegmatic² condition; shoulder-blades projecting like wings. Women too so.³ As to those with a melancholic² or a rather sanguine² complexion, they were attacked by ardent fevers, phrenitis and dysenteric troubles. Tenesmus affected young, phlegmatic² people; the chronic diarrhoea and acrid, greasy stools affected persons of a bilious² temperament.

XV. In all the cases described spring was the worst enemy, and caused the most deaths; summer was the most favourable season, in which fewest died. In autumn and during the season of the Pleiades, on the other hand, there were again deaths, usually on the fourth day. And it seems to me natural that the coming on of summer should have been helpful. For the coming on of summer resolves the diseases of summer, and the coming on of summer removes those of winter. And yet in

² See General Introduction, p. xlvi–li, on the humours. "Bitter bile" was the same as that sometimes called "yellow."

³ This brief phrase seems to mean that the same characteristics marked consumptive women as consumptive men.
ΕΠΙΔΗΜΙΩΝ Γ

καίτοι αυτὸ γε ἐπὶ ἐωυτοῦ τὸ γενόμενον θέρος οὐκ
10 εὐσταθὲς ἐγένετο· καὶ γὰρ ἐξαίφνης θερμὸν
καὶ νότιον καὶ ἀπνοοῦ· ἀλλ' ὀμως πρὸς τὴν
12 ἄλλην κατάστασιν μεταλλάξαν ὡφέλησε.

XVI. Μέγα δὲ μέρος ἰγενέμαι τῆς τέχνης εἶναι
tὸ δύνασθαι σκοπεῖν καὶ περὶ τῶν γεγραμμένων
ὁρθῶς. ὃ γὰρ γνώς καὶ χρεώμενος τούτοις οὐκ
ἀν μοι δοκεῖ μέγα σφίλλεσθαι ἐν τῇ τέχνῃ. δεὶ
dὲ καταμανθάνειν τὴν κατάστασιν τῶν ὀρέων
ἀκριβῶς ἐκάστην ἕκαστην καὶ τὸ νόσημα, ἀγαθὸν ὃ τι
cοινῶν ἐν τῇ καταστάσει ἢ ἐν τῇ νοῦσῳ, κακὸν
ὁ τι κοινῶν ἐν τῇ καταστάσει ἢ ἐν τῇ νοῦσῳ, μακρὸν ὃ
ti καὶ περιστικών, ὃν ὃ τι θανάσιμον, μακρὸν ὃ
ti περιστικῶν· τάξιν τῶν κρίσιμων ἐκ τούτων
σκοπεῖσθαι καὶ προλέγειν ἐκ τούτων εὐπορεῖται.
εἰδότι περὶ τούτων ἐστὶν εἰδέναι οὐς καὶ ὅτε καὶ
14 ὡς δεὶ διαιτᾶν.

'Εκκαίδεκα ἀρρωστοί

XVII. α'. Ἐν Θάσῳ τὸν Πάριον, ὃς κατεκεῖτο
ὑπὲρ Ἀρτεμίσιον, πυρετός ἐλαβεν óξυς, κατ' ἀρ-
χας συγχής, καυσώδης· ιδίος· ἀρχόμενος κομα-
tώδης καὶ πάλιν ἄγρυπνος· κοιλίη ταραχώδης
ἐν ἀρχήσιν, οὔρα λεπτά. ἐκτε οὔρησεν ἐλαιώδες,
παρέκρουσεν. ἐβδόμη παρωξύνθη πάντα, οὔδὲν

1 One MS. reads ἐκάστης, perhaps rightly.

1 "Of a good constitution."
2 This chapter does not fit in with the context, and occurs
itself the summer in question was not healthful; \(^1\) in fact it was suddenly hot, southerly, and calm. But nevertheless the change from the other constitution proved beneficial.

XVI. The power, too, to study correctly what has been written I consider to be an important part of the art of medicine. The man who has learnt these things and uses them will not, I think, make great mistakes in the art. And it is necessary to learn accurately each constitution of the seasons as well as the disease; what common element in the constitution or in the disease is good, and what common element in the constitution or in the disease is bad; what malady is protracted and fatal, what is protracted and likely to end in recovery; what acute illness is fatal, what acute illness is likely to end in recovery. With this knowledge it is easy to examine the order of the critical days, and to prognosticate therefrom. One who has knowledge of these matters can know whom he ought to treat, as well as the time and method of treatment.\(^2\)

SIXTEEN CASES

Case I

XVII. In Thasos the Parian who lay sick beyond the temple of Artemis was seized with acute fever, which at the beginning was continuous and ardent. Thirst. At the beginning coma followed by sleeplessness. Bowels disordered at the beginning; urine thin.

*Sixth day.* Oily urine; delirium.

*Seventh day.* General exacerbation; no sleep; again at the beginning of the book \(\pi\varepsilon\rho\iota\ \kappa\rho\iota\sigma\iota\mu\omega\nu\). Ermerins brackets it.
ΕΠΙΔΗΜΙΩΝ Γ
εκοιμήθη, ἀλλὰ οὐρά τε ὀμοια καὶ τὰ τῆς γνώμης ταραχώδεα: ἀπὸ δὲ κοιλίης χολώδεα, λυπαρὰ διήλθεν. ὄγδος σμικρὸν ἀπὸ ρινῶν ἔσταξεν, ἦμεσεν ἰώδεα ὀλύγα, σμικρὰ ἐκοιμήθη. ἐνάτη διὰ τῶν αὐτῶν. δεκάτη πάντα συνέδωκεν. ἐνδεκάτη ἱδρώσε δι’ ὀλον’ περιέψυξε, ταχὺ δὲ πάλιν ἀνεθερμάνθη. τεσσαρεσκαιδεκάτη ἰπρετὸς ὀξὺς, διαχωρήματα χολώδεα, λεπτά, πολλά, οὐροσίων ἐναιώρημα, παρέκρουσεν. ἐπτακαιδεκάτη ἐπιπόνως: οὔτε γὰρ ὑπνοί, ἦ τε πυρετός ἐπέτειεν. εἰκοστῇ ἱδρώσε δι’ ὀλον’ ἀπυρος, διαχωρήματα χολώδεα, ἀπόσιτος, κωματώδης: εἰκοστῇ τετάρτῃ ὑπέστρεψε. τριηκοστῇ τετάρτῃ ἀπυρος, κοιλίη οὐ συνιστάτο, καὶ πάλιν ἀνεθερμάνθη. τεσσαρακοστῇ ἀπυρος, κοιλίη συνεστη ὑπόστρεφε, εἰκοστῇ τετάρτῃ ἀπυρος οὐ συνίστατο, καὶ πάλιν ἀνεθερμάνθη. ταγό πάλιν ὑπέστρεφε. σιταρίοισιν υποστρέφει. εἰκοστῇ τετάρτῃ ἀπυρος, κοιλίη συνεστη γρόνον οὐ πολύν, ἀπόσιτος, κωματώδης: καὶ φαύλοισι προσεχρήτο. ὑπνοί κακοὶ, περὶ τὰς υποστροφὰς παρέκρουσεν. οὔρα πάχους μὲν ἔχοντα οὐρεὶ τηνικαῦτα, ταραχώδεα δὲ καὶ πονηρά. καὶ τὰ κατὰ κοιλίην συνιστάμενα καὶ πάλιν διαλυόμενα. πυρέτα συνεχέα. διαχωρήματα λεπτά, πολλά. ἐν εἰκοσί καὶ ἐκατον ἔθανε. τοῦτῳ κοιλίη συνεχέως ἀπὸ τῆς πρώτης ύγρή χολώδεσιν, ύγροίςι πολλοῖσιν ἢν ἦ συν-

1 τεσσαρεσκαιδεκάτη Littre from Galen (VII 649): τρισκαιδεκάτη V. (It is the 14th day which is important as a critical day.)
2 ἀπυρος Littre from Galen: ἀγρυπνος V.
3 ὀλίγοισι Kühlewein: πολλοῖσι MSS.

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urine similar and mind disordered; stools bilious and fatty.

*Eighth day.* Slight epistaxis; vomited scanty matters of the colour of verdigris; snatches of sleep.

*Ninth day.* Same symptoms.

*Tenth day.* General improvement.

*Eleventh day.* Sweated all over; grew chilly, but quickly recovered heat.

*Fourteenth day.* Acute fever; stools bilious, thin, copious; substance floating in urine; delirium.

*Seventeenth day.* In pain; no sleep, while the fever grew worse.

*Twentieth day.* Sweated all over; no fever; stools bilious; aversion to food; coma.

*Twenty-fourth day.* Relapse.

*Thirty-fourth day.* No fever; no constipation; recovered heat.

*Fortieth day.* No fever; bowels constipated for a short time; aversion to food; became slightly feverish again, throughout irregularly, the fever being sometimes absent, sometimes present; for if the fever intermitted and was alleviated there was a relapse soon afterwards. He took little bits of food, and that of an unsuitable sort. Sleep bad; delirium at the relapses. Urine at these times had consistency, but was troubled and bad. Bowels constipated, but afterwards relaxed. Continuous slight fevers. Stools thin and copious.

*Hundred and twentieth day.* Death.

In this case the bowels continuously from the first day loose with bilious, loose, copious stools, or
ισταμένη ζέουσι καὶ ἀπέπτωσιν' οὐρα διὰ τέλεος κακᾶ· κωματώδης τὰ πλείστα, μετὰ πόνων ἀγρυπνος, ἀπόσιτος συνεχέως. 1 2

β'. Ἐν Θάσῳ τὴν κατακειμένην παρὰ τὸ ψυχρὸν ύδωρ ἐκ τόκου θυγατέρα τεκούσαν καθάρσιος οὐ γενομένης πυρετῶς δέες φρικώδης τριταίην ἔλαβεν. ἐκ χρόνου δὲ πολλῶν πρὸ τοῦ τόκου πυρετώδης ἦν, κατακλινής, ἀπόσιτος. μετὰ δὲ τὸ γενόμενον ῥίγος συνεχεῖς, ὅξεα, φρικώδες οἱ πυρετοί. ὄγδοῇ πολλὰ παρέκρουσε καὶ τὰς ἐχομένας καὶ ταχῦ πάλιν κατενόει· κοιλίη ταραχώδης πολλοῖσι λεπτοῖσιν, ὑδατοχόλοις ἀδύφους. ἐνδεκάτη κατενόει, κωματώδης δ' ἦν' οὐρα πολλὰ λεπτὰ καὶ μέλαινα, ἀγρυπνος. εἰκοστῇ σμικρὰ περιέψυξε καὶ ταχῦ πάλιν ἀνεθρεμάνθη, σμικρὰ παρεπεγένεν, ἀγρυπνος· τὰ κατὰ κοιλίην ἐπὶ τῶν αὐτῶν οὐρα ὑδατώδεα πολλαύ. εἰκοστῇ ἐβδόμῃ ἀπυρος, κοιλίη συνέστη, οὐ πολλῷ δὲ χρόνῳ ύστερον ἵσχυον δεξίων ὀδύνη ἵσχυρῆ χρόνου πολὺν πυρετῶν πάλιν παρείπουστο' οὐρα ὑδατώδεα. τεσσαρακοστῇ τὰ μὲν περὶ τὸ ἱσχῦον ἐπεκούφισε, βήχες δὲ συνεχεῖς ὑγραὶ πολλαί, κοιλίη συνέστη, ἀπόσιτος· οὐρα ἐπὶ τῶν αὐτῶν, οἱ δὲ πυρετοὶ τὸ μὲν ὀλὸν οὐκ ἔκλειποντες, πεπλανημένως δὲ

1 After συνεχέως the MSS. have καῖσος.
2 V has here ΠΙΤΦΑΤΡΚΘ.

1 Lit. “seething” or “boiling.” The reference is possibly not so much to heat as to the steaming, frothy nature of the stools.

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constipated with hot,\textsuperscript{1} undigested stools. Urine throughout bad; mostly comatose; painful sleeplessness;\textsuperscript{2} continued aversion to food.

\textbf{Case II}

In Thasos the woman who lay sick by the Cold Water, on the third day after giving birth to a daughter without lochial discharge, was seized with acute fever accompanied by shivering. For a long time before her delivery she had suffered from fever, being confined to bed and averse to food. After the rigor that took place, the fevers were continuous, acute, and attended with shivering.

\textit{Eighth and following days.} Much delirium, quickly followed by recovery of reason; bowels disturbed with copious, thin, watery and bilious stools; no thirst.

\textit{Eleventh day.} Was rational, but comatose. Urine copious, thin and black; no sleep.

\textit{Twentieth day.} Slight chills,\textsuperscript{3} but heat quickly recovered; slight wandering; no sleep; bowels the same; urine watery and copious.

\textit{Twenty-seventh day.} No fever; bowels constipated; not long afterwards severe pain in the right hip for a long time. Fevers again attended; urine watery.

\textit{Fortieth day.} Pain in the hip relieved; continuous coughing, with watery, copious sputa; bowels constipated; aversion to food; urine the same. The fevers, without entirely intermitting, were exacer-

\textsuperscript{2} The meaning apparently is that the patient was generally in a state of coma; if not comatose, he was in pain and could not sleep.

\textsuperscript{3} This sentence shows that \textit{περιψύχω} in \textit{περιψύχω} means not “very,” but “all over.” The phrase may mean “slight chilliness.”
παροξυνόμενοι, τὰ μὲν, τὰ δ’ οὖν. ἐξηκοστῇ αἰ
μὲν βῆχες ἀσῆμως ἐξελίπον, οὕτε γάρ τις πτυπά-
λων πεπασμὸς ἐγένετο οὕτε ἄλλη τῶν εἰδισμένων
ἀπόστασις: σιγγών δὲ ἢ ἐκ τῶν ἐπὶ δεξιὰ κατ-
εσπάσθη κομματώδης παρέλεγε καὶ ταχύ πάλιν
κατενείπ’ πρὸς δὲ τὰ γεύματα ἀπονευομένως ἐξέχεν
σιγγών μὲν ἐπανήκε, κοιλίη δὲ χολώδεα σμικρὰ
dιέδωκεν, ἐπύρεξεν ὄξυτέρως, φρικώδης καὶ τὰς
ἐχομένας ἄφωνις καὶ πάλιν διελέγετο.1 ὡθη-
kοστῇ ἀπέθανε. ταύτῃ τὰ τῶν οὐρῶν διὰ τέλεος
ἡν μέλανα καὶ λεπτὰ καὶ ὑδατώδεα. κωμά
70
παρείπτετο, ἀπόσιτος, ἀθυμός, ἀγρυπνος, ὅργαί,
δυσφορίαι, τὰ περὶ τὴν γνώμην μελαγχολικά.2
γ’. Ἑν Θάσῳ Πυθίωνα, ος κατέκειτο ὑπεράνω
τοῦ Ἰπρακλείου, ἐκ πόνων καὶ κόπων καὶ διαίης
γενομένης ἀμέλειος ῥήγοις μέγα καὶ πυρετός ὄξυς
ἔλαβε. γλώσσα έπίξηρος, διψώδης, χολώδης,
οὐχ ὑπνώσει, οὐρα ὑπομέχανα, ἐναιώρημα μετέ-
ώρον, ὦν κηρυτο.3 δευτέρῃ περὶ μέσον ἡμέρης
ψύξις ἀκρέων, τὰ περὶ χείρας καὶ κεφαλῆς μᾶλλον,
ἀναυδός, ἄφωνος, βραχύπνοος ἐπὶ πολύν χρόνον,
80
ἀνεθερμάνθη, δίψα, νύκτα δὲ ἡσυχίας, ἱδρωσε
περὶ κεφαλῆς σμικρὰ. τρίτῃ ἡμέρης δι’ ἡσυχίας,
ὡς δὲ περὶ ἰλίου δυσμᾶς ὑπεψύχθη σμικρὰ,
ἄση, παραχύ, νυκτὸς ἐπιπονώς, οὐδὲν ὑπνώσεν,
ἀπὸ δὲ κοιλίης σμικρὰ συνεστηκότα κόπρανα
dιήλθε. τετάρτῃ πρωί δι’ ἡσυχίας, περὶ δὲ
μέσον ἡμέρης πάντα παρωξύνθη, ψύξις,

1 Before διελέγετο the MSS. except V have κατενείπει καί.
2 V has here ΠΙΔΛΕΓΘ.
3 ιδρυτο MSS.: ιδρυτο Kühlewein.

1 For “melancholy” see General Introduction, p. lviii.
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bated irregularly, sometimes increasing and sometimes not doing so.

Sixtieth day. The coughing ceased without any critical sign; there was no coction of the sputa, nor any of the usual abscessions; jaw on the right side convulsed; comatose; wandering, but reason quickly recovered; desperately averse to food; jaw relaxed; passed small, bilious stools; fever grew more acute, with shivering. On the succeeding days she lost power of speech, but would afterwards converse.

Eightieth day. Death.

The urine of this patient was throughout black, thin and watery. Coma was present, aversion to food, despondency, sleeplessness, irritability, restlessness, the mind being affected by melancholy.¹

Case III

In Thasos Pythion, who lay sick above the shrine of Heracles, after labour, fatigue and careless living, was seized by violent rigor and acute fever. Tongue dry; thirst; bilious; no sleep; urine rather black, with a substance suspended in it, which formed no sediment.

Second day. About mid-day chill in the extremities, especially in the hands and head; could not speak or utter a sound; respiration short for a long time; recovered warmth; thirst; a quiet night; slight sweats about the head.

Third day. A quiet day, but later, about sunset, grew rather chilly; nausea; distress;² painful night without sleep; small, solid stools were passed.

Fourth day. Early morning peaceful, but about mid-day all symptoms were exacerbated; chill;

² Probably bowel trouble. See p. 250.
ΕΠΙΔΗΜΙΩΝ  γάναδος, ἀφωνος, ἐπὶ τὸ χείρον, ἀνεθερμάνθη μετὰ χρόνου, οὐρησε μέλανα ἐναιώρημα ἔχοντα, νύκτα δι’ ἦσυχίας, ἐκοιμήθη. πέμπτη ἐδοξείσα, κατὰ δὲ κοιλίην βάρος μετὰ πόνου, διψώδης, νύκτα ἐπιπόνως. ἐκτη πρῶι μὲν δι’ ἦσυχίας, δείλης δὲ οἱ πόνοι μέξους, παρωξύνθη, ἀπὸ δὲ κοιλίης ὡσε κλυσματίω καλῶς διήλθε, νυκτὸς ἐκοιμήθη. ἔβδομη ἢμέρη ἁσώδης, υπε- δυσφόρει, οὐρησεν ἐλαιώδες, νυκτὸς ταραχὴ πολλή, παρέλεγεν, οὐδὲν ἐκοιμήθη. ὁγῦο πρῶι μὲν ἐκοιμήθη σμικρά, ταχὺ δὲ ψύξις, ἀφωνία, λεπτὸν πνεῦμα καὶ μινυθώδες, ὡσε δὲ πάλιν ἀνεθερμάνθη, παρέκρουσεν, ἦδη δὲ πρὸς ἢμέρην σμικρὰ ἐκοινεύσθη, διαχωρήματα ἀκρητα, σμικρὰ, χολώδεα. ἐνάτῃ κωματώδης, ἁσώδης, ὅτε διε- γείροιτο. οὖ λίθην διψώδης· περὶ δὲ ήλίου δυσμάς ἐδυσφόρει, παρέλεγε, νύκτα κακὴν. δεκάτῃ πρῶι ἀφωνος, πολλὴ ψύξις, πυρετὸς ὥσις, πολὺς ιδρῶς, ἐθανεν. ἐν αρτίησιν οἱ πόνοι τούτῳ. 1

5. Ὁ φρενιτικὸς τῇ πρώτῃ κατακλίθεις ἤμεσεν ιώδεα πολλά, λεπτά, πυρετὸς φρικώδης πολὺς, ιδρῶς συνεχῆς δι’ θλοῦ, κεφαλῆς καὶ τραχήλου βάρος μετ’ ὅδυνης, οὖρα λεπτά, ἐναιώρημα σμικρᾶ, διεσπασμένα, ὥσι ιδρυτο. ἀπὸ δὲ κοιλίης ἔξεκόπρισεν ἄθροα 2 πολλὰ, παρέκρουσεν,

1 V has here ΠΙΤΙΠΑΘ.  
2 Littre punctuates ἄθροα. πολλὰ παρέκρουσεν.

1 Probably bowel_trouble. See p. 250.

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speechless and voiceless; grew worse; recovered warmth after a time; black urine with a substance floating in it; night peaceful; slept.

Fifth day. Seemed to be relieved, but there was heaviness in the bowels with pain; thirst; painful night.

Sixth day. Early morning peaceful; towards evening the pains were greater; exacerbation; but later a little clyster caused a good movement of the bowels. Slept at night.

Seventh day. Nausea; rather uneasy; urine oily; much distress at night; wandering; no sleep at all.

Eighth day. Early in the morning snatches of sleep; but quickly there was chill; loss of speech; respiration thin and weak; in the evening he recovered warmth again; was delirious; towards morning slightly better; stools uncompounded, small, bilious.

Ninth day. Comatose; nausea whenever he woke up. Not over-thirsty. About sunset was uncomfortable; wandered; a bad night.

Tenth day. In the early morning was speechless; great chill; acute fever; much sweat; death.

In this case the pains on even days.

Case IV

The patient suffering from phrenitis on the first day that he took to bed vomited copiously thin vomits of the colour of verdigris; much fever with shivering; continuous sweating all over; painful heaviness of head and neck; urine thin, with small, scattered substances floating in it, which did not settle. Copious excreta at a single evacuation; delirium; no sleep.
ούδεν ὑπνώσε. δευτέρη πρώτῃ ἄφωνος, πυρετὸς ὀξὺς, ἰδρωμέν, οὐ διέλιπε, παλμοὶ δι' ὦλου τοῦ σῶματος, νυκτὸς σπασμοῦ. τρίτῃ πάντα παρωξύνθη. τετάρτῃ ἔθανεν.1

ε'. 'Εν Δαρίσῃ φαλακρὸς μηρὸν δεξίων ἐπόνησεν ἐξαίφνης: τῶν δὲ προσφερομένων οὔδεν ὥφελει. τῇ πρώτῃ πυρετὸς ὀξὺς, καυσῶδης, ἀτρεμέως εἶχεν, οἱ δὲ πόνοι παρεῖποντο. δευτέρῃ τῶν μηρῶν μὲν ὑφίεσαν οἱ πόνοι, ὁ δὲ πυρετὸς ἐπέτεινεν, ὑπεδυσφόρει, οὐκ ἐκοιμᾶτο, ἄκρεα ψυχρά, οὐρων πλῆθος διήνε οὐ χρηστῶν. τρίτῃ τοῦ μηροῦ μὲν ὁ πόνος ἐπαύσατο, παρακοπὴ δὲ τῆς γυνώμης καὶ ταραχῇ καὶ πολὺς βληστρισμὸς. τετάρτῃ περὶ μέσων ἦμέρης ἔθανεν.2

ς'. 'Εν Ἀβδηροσὶ Περικλέα πυρετὸς ἐλαβεν ὀξὺς, συνεχῆς μετὰ πονοῦ, πολλὴ δίψα, ἁσθ. ποτὸν κατέχειν οὐκ ἦδυνατο· ἦν δὲ ὑπόσπηνος τε καὶ καρηβαρικός. τῇ πρώτῃ ἡμορραγησεν ἐξ ἀριστεροῦ· πολὺς μέντοι ὁ πυρετὸς ἐπέτεινεν· οὐρησε πολὺ θολερὸν, λευκὸν κείμενον οὐ καθίστατο. δευτέρῃ πάντα παρωξύνθη· τὰ μέντοι οὐρα παχέα μὲν ἦν, ἰδρυμένα δὲ μάλλον· καὶ τὰ περὶ τὴν ἄσθην ἐκούφισεν, ἐκοιμήθη. τρίτῃ πυρετῶς ἐμαλάχθη, οὐρων πλῆθος, πέπονα, πολλὴν ὑπόστασιν ἔχοντα, νύκτα δι' ἡσυχίης. τετάρτῃ

1 V has here ΠΙΡΣΟ.
2 V has here ΠΙΤΔΘΠΙΑΒΓΔΘ.

1 Probably trouble in the bowels.
Second day. In the early morning speechless; acute fever; sweating; no intermission; throbbing all over the body; convulsions at night.

Third day. General exacerbation.

Fourth day. Death.

Case V

In Larisa a bald man suddenly experienced pain in the right thigh. No remedy did any good.

First day. Acute fever of the ardent type; the patient was quiet, but the pains persisted.

Second day. The pains in the thigh subsided, but the fever grew worse; the patient was rather uncomfortable and did not sleep; extremities cold; copious and unfavourable urine was passed.

Third day. The pain in the thigh ceased, but there was derangement of the intellect, with distress and much tossing.

Fourth day. Death about mid-day.

Case VI

In Abdera Pericles was seized with acute fever, continuous and painful; much thirst; nausea; could not retain what he drank. There was slight enlargement of the spleen and heaviness in the head.

First day. Epistaxis from the left nostril; the fever, however, increased greatly. Copious urine, turbid and white. On standing it did not settle.

Second day. General exacerbation; the urine, however, had consistency, but there was some sediment; the nausea was relieved and the patient slept.

Third day. The fever went down; abundance of urine, with concocted and copious sediment; a quiet night.
περὶ μέσον ἡμέρης ἱδρωσε πολλῆς θερμῆς διὰ όλου, ἀπυρος, ἐκρίθη, οὐχ ὑπέστρεψεν. 1

ζ'. Ἐν Ἀβδήροισι τὴν παρθένον, ἢ κατέκειτο ἐπὶ τῆς ἱρῆς οὔδο, πυρετὸς καυσώδης ἐλαβεν· ἦν δὲ διψώδης καὶ ἅγρυπνος. κατέβη δὲ τὰ γυναικεῖα πρῶτον αὐτῆς. ἐκτῇ ἁση πολλῆς, ἑρευθος, φρικώδης, ἀλύουσα. ἐβδόμη διὰ τῶν αὐτῶν, οὐρα λεπτὰ μὲν, εὔχρω δὲ, τὰ περὶ τὴν κοιλίην οὐκ ἦν ὄργανος. ὁγδὸν κώφωσις, πυρετὸς ὄξυς, ἅγρυπνος, ἀσώδης, φρικώδης, κατενοίη, οὐρα ὁμοία. ἐνάτη διὰ τῶν αὐτῶν καὶ τὰς ἐπομένας οὕτως· ἡ κώφωσις παρέμενε. τεσσαρεσκαίδεκάτη τὰ τῆς γνώμης ταραχώδεα, ὁ πυρετὸς συνέδωκεν. 150 ἐπτακαίδεκάτη διὰ τῶν ἐρρυῆ πολύ, ἡ κώφωσις σμικρὰ συνέδωκε. καὶ τὰς ἐπομένας ἁση, κωφότης· ἐνήν καὶ παράληρος. εἰκοστῇ ποδῶν ὄξυνη κωφότης, παράληρος ἀπέλιπεν, ἡμορράγησε σμικρὰ διὰ τῶν ἑρρυᾶ, ἵδρωσεν, ἀπυρος. εἰκοστῇ τετάρτῃ ὁ πυρετὸς ὑπέστρεψε, κώφωσις πάλιν, ποδῶν ὄξυνη παρέμεινεν, παρακοπή· εἰκοστῇ ἐβδόμη ἱδρωσε πολλῆς, ἀπυρος, ἡ κώφωσις ἐξ- ἐλιπεν, ἦ τῶν ποδῶν ὑπέμεινεν ὄξυνη, τὰ δ' ἀλλα τελέως ἐκρίθη. 2

160 η'. Ἐν Ἀβδήροισιν Ἀναξίωνα, ὁς κατέκειτο παρὰ τὰς Θρηκίας πύλας, πυρετὸς ὄξυς ἐλαβε·

1 V has here ΠΙΔΙΑΤΠΑΘΙΒΑΤ.
2 V has here ΠΙΟΚΖΤ.
Fourth day. About mid-day a hot, violent sweating all over; no fever; crisis; no relapse.

Case VII

In Abdera the maiden who lay sick by the Sacred Way was seized with a fever of the ardent type. She was thirsty and sleepless. Menstruation occurred for the first time.

Sixth day. Much nausea; redness; shivering; restlessness.

Seventh day. Same symptoms. Urine thin but of good colour; no trouble in the bowels.

Eighth day. Deafness; acute fever; sleeplessness; nausea; shivering; was rational; urine similar.

Ninth day. Same symptoms, and also on the following days. The deafness persisted.

Fourteenth day. Reason disturbed; the fever subsided.

Seventeenth day. Copious epistaxis; the deafness improved a little. On the following days nausea and deafness, while there was also delirium.

Twentieth day. Pain in the feet; deafness; the delirium ceased; slight epistaxis; sweating; no fever.

Twenty-fourth day. The fever returned, with the deafness; pain in the feet persisted; delirium.

Twenty-seventh day. Copious sweating; no fever; the deafness ceased; the pain in the feet remained, but in other respects there was a perfect crisis.

Case VIII

In Abdera Anaxion, who lay sick by the Thracian gate, was seized with acute fever. Continuous pain
πλευροῦ δεξιοῦ ὀδύνη συνεχής, ἕβησει ἕιρά, οὐδὲ ἐπτυε τάς πρώτας· διψώδης, ἀγρυπνός, οὐρα δὲ εὔχρω πολλὰ λεπτά. ἔκτη παράληπος· πρῶς δὲ τὰ θερμάσματα οὐδὲν ἐνεδίδου. ἐβδόμη ἐπιτόνως· ὁ γὰρ πυρετὸς ἐπέτεινεν, οὐ τε πόνοι οὐ συνεδίδοσαν, αἱ τὲ βῆχες ἦν ὁμίλου, δύσπνοος τε ἢν. ὁγδός ἀγκόνα ἔταμον· ἔρρυ πολλὸν οἶων δεῖ· συνέδωκαν μὲν οἱ πόνοι, αἱ μέντοι βῆχες αἱ ἕηραι παρέπτοντο. ἐνδεκάτη συνέδωκαν οἱ πυρετοὶ, σμικρὰ περὶ κεφαλῆς ὕδρωσεν, αἱ τὲ βῆχες καὶ τὰ ἀπὸ πνεύμονος ὑγρότερα. ἐπτακαιδεκάτη ἧρξατο σμικρὰ πέπονα πτύει· ἐκουφίσθη. εἰκοστῇ ὕδρωσεν, ἀπυρετός, μετὰ δὲ κρίσιν 2 διψώδης τε ἢν καὶ τῶν ἀπὸ πνεύμονος οὐ χρησταί αἱ καθάρσιες. εἰκοστῇ ἐβδόμῃ ὁ πυρετὸς ὑπεστρέψεν, ἐβησσεν, ἀνὴρ ὕποστασις πολλῇ λευκῇ, ἀδιψός ἔγενετο, εὐπνοος. τριηκοστῇ τετάρτῃ ὕδρωσε δι' ὅλου, ἀπυρετός, ἐκρίθη πάντα. 3

θ'. Ἐν Ἀβδήροισιν Ἡρόπυθος κεφαλῆς ὀρθοστάδην ἐπιπότος εἰχεν, οὐ πολλῷ δὲ χρόνῳ

1 αὶ τε Littré: ἐτὶ MSS.  
2 After κρίσιν the MSS. have ἐκουφίσθη. Omitted by Littré.  
3 V has here ΠΙΠΝΔΑΑΤ.

1 I am conscious of a slight change in diction and method in this part of the Epidemics. I mention four points:—
   (1) The frequent use of πυρετὸς in the plural, which is unusual when it simply means "feverishness" (Cases VIII, IX, XII, XIII).
   (2) καταβάλω is used of evacuations (Cases VII, IX οὖρα... κατέβαινεν, XII).
in the right side; a dry cough, with no sputa on the first days. Thirst; sleeplessness; urine of good colour, copious and thin.

Sixth day. Delirium; warm applications gave no relief.

Seventh day. In pain, for the fever grew worse and the pains were not relieved, while the coughing was troublesome and there was difficulty in breathing.

Eighth day. I bled him in the arm. There was an abundant, proper flow of blood; the pains were relieved, although the dry coughing persisted.

Eleventh day. The fever went down; slight sweating about the head; the coughing and the sputa more moist.

Seventeenth day. Began to expectorate small, concocted sputa; was relieved.

Twentieth day. Sweated and was free from fever; after a crisis was thirsty, and the cleansings from the lungs were not favourable.

Twenty-seventh day. The fever returned; coughing, with copious, concocted sputa; copious, white sediment in urine; thirst and difficulty in breathing disappeared.

Thirty-fourth day. Sweated all over; no fever; general crisis.

Case IX

In Abdera Heropythus had pain in the head without taking to bed, but shortly afterwards was

(3) Treatment is mentioned (Case viii, θερμάσματα, and ἄγκώνα ἔταμον, where note the personal touch).

(4) ἰδρύνομαι used of recovery of reason, = κατανόω (Case xv). The change is marked enough to lead one to suppose that these histories were composed at a different period in the writer’s life.
Κατεκλήθη ὑστερον, ὥστε πλησίον τῆς ἁνω ἀγωγῆς. Πυρετὸς ἐλαβὲ καυσώδης, δένυσ' ἔμετοι τὸ κατ' ἀρχὰς πολλῶν χολωδέων, διψώδης, πολλὴ δυσφορίη, οὔρα λεπτὰ μέλανα, ἑναιώρημα μετέωρον ὅτε μὲν, ὅτε δ' οὔ: νυκτα ἐπιπόνως, πυρετὸς ἀλλοτε ἀλλοίως παροξυνόμενος, τὰ πλεῖστα ἀτάκτως. Περὶ δὲ τεσσαρεσκαίδεκάτην κώφωσις, οἱ πυρετοὶ ἐπέτεινον, οὔρα διὰ τῶν αὐτῶν. ἕικοστῇ πολλὰ παρέκρουσε καὶ τὰς ἐπομένας. Τεσσαρακοστῇ διὰ μίνων ἡμομόρραγης πολὺ καὶ κατενόει μᾶλλον ἡ κώφωσις ἐνήμεν, ἦσσον δὲ οἱ πυρετοὶ συνέδωκαν. Ἡμομόρραγῃς τὰς ἐπομένας πυκνά κατ' ὁλίγον. Περὶ δὲ ἐξηκοστὴν οὔ μὲν αἱμομόρραγαι ἀπεπαύσαντο, ἵσχεον δὲ δεξιοῦ ὀδύνη ἵσχυρή καὶ οἱ πυρετοὶ ἐπέτεινον. Οὔ πολλῷ δὲ χρόνῳ ὑστερον πόνοι τῶν κάτω πάντων συνέπιπτε δὲ ἦ τοὺς πυρετοὺς ἐστὶ μέξους καὶ τὴν κώφωσιν πολλὴν ἡ ταῦτα μὲν ύφιέναι καὶ κου-φίζειν, τῶν δὲ κάτω περὶ ἵσχια μέξους ἐστὶ τοὺς πόνους. Ἡδὴ δὲ περὶ ὑγιοκοστῆν συνέδωκε μὲν πάντα, ἐξέλιπε δὲ οὔδεν οὔρᾳ τε γὰρ εὖχρω καὶ πλείους ὑποστάσιας ἔχοντα κατέβαινεν, οἱ παράληπτοι τε μείους ἦσαν. Περὶ δὲ ἐκατοστὴν κοιλὴ πολλοίσι χολωδέσειν ἐπεταράξθη, καὶ ἦε χρόνον οὖκ ὀλ' ὁλίγον πολλὰ τοιαύτα, καὶ πάλιν δυσεντεριώδεα μετὰ πόνου, τῶν δὲ ἀλλων βαστώνῃ. τὸ δὲ σύνολον οἳ τε πυρετοὶ ἐξέλιπον καὶ ἡ κώφωσις ἐπαύσατο. ἐν ἐκατοστῇ ἕικοστῇ τελέως ἐκρίθη.
compelled to do so. He lived close to the Upper Road.\(^1\) An acute, ardent fever seized him. Vomited at the beginning copious, bilious matters; thirst; great discomfort; urine thin and black, sometimes with, sometimes without, substances suspended in it. Painful night, with fever rising now in this way, now in that, but for the most part irregularly. About the fourteenth day, deafness; the fever grew worse; urine the same.

**Twentieth day.** Much delirium, also on the following days.

**Fortieth day.** Copious epistaxis; more rational; some deafness, but less than before; the fever went down. Frequent, but slight, epistaxis on the following days. About the sixtieth day the bleedings from the nose ceased, but there was violent pain in the right hip and the fever increased. Not long afterwards, pains in all the lower parts. It happened that either the fever was higher and the deafness great, or else, though these symptoms were relieved and less severe, yet the pains in the lower parts about the hips grew worse. But from about the eightieth day all the symptoms were relieved without any disappearing. The urine that was passed was of good colour and had greater deposits, while the delirious mutterings were less. About the hundredth day the bowels were disordered with copious, bilious stools, and copious evacuations of this nature were passed for a long time. Then followed painful symptoms of dysentery, with relief of the other symptoms. In brief, the fever disappeared and the deafness ceased.

**Hundred and twentieth day.** Complete crisis.

\(^1\) With Blass’ reading, "Upper Market-place."
ΕΠΙΔΗΜΙΩΝ Γ

'Εν Αβδηροσι Νικόδημον εξ ἀφροδισίων καὶ πότων πῦρ ἐλαβεν. ἀρχόμενος δὲ ἤν ἀσώδης καὶ καρδιαλγικός, διψώδης, γλώσσα ἐπεκαύθη, οὕρα λεπτὰ μέλανα. δευτέρῃ οἱ πυρετῶς παρωξύνθη, φρικώδης, ἄσώδης, οὐδὲν ἐκοιμήθη, ἤμεσε χολώδεα ξανθά, οὕρα ὀμοια, νῦκτα δὲ ἱσυνχύα, ὑπνώσε. τρίτῃ ύφηκε πάντα, βραστώνῃ· περὶ δὲ ἡλίου δυσμάς πάλιν ὑπεδυσφόρει, νῦκτα ἐπιπόνωσι. τετάρτῃ ρύγος, πυρετὸς πολύς, πόνοι πάντων, οὕρα λεπτά, ἐναιώρημα· νῦκτα πάλιν δὲ ἱσυνχύα. πέμπτῃ ἐνή μὲν πάντα, βραστώνῃ δὲ ἤν. ἐκτὶ τῶν αὐτῶν πόνοι πάντων, ὀυροισιν ἐναιώρημα, παρέκρουσε πολλά. ἐβδόμῃ βραστώνῃ. ὡγδῷ τὰ ἄλλα 1 συνέδωκε πάντα. δεκάτῃ καὶ τὰς ἐπομένας ἐνήσαν μὲν οἱ πόνοι, ἱσσοὺν δὲ πάντες· οἱ δὲ παροξυσμοὶ καὶ οἱ πόνοι τούτῳ διὰ τέλεος ἐν ἀρτήσῃ ἢσαν μᾶλλον. εἰκοστῇ οὐρήσει λευκῶν, πάχος εἰχὲ, κείμενον οὐ καθίστατο· 230 ἰδρώσε πολλῷ, ἐδοξεν ἀπυρος γενέσθαι, δείλης δὲ πάλιν ἐθερμάνθη, καὶ τῶν αὐτῶν πόνοι, φρίκη, δίψα, σμίκρα παρέκρουσεν. εἰκοστῇ τετάρτῃ οὐρήσει πολὺ λευκῶν, πολλὴν ὑπόστασιν ἤχον. ἰδρώσε πολλῷ θερμῷ δι᾿ ἁλῶν, ἀπυρος ἐκρίθη. 2

1 ὡγδῷ τὰ ἄλλα most MSS.: ὡγδῷ τὰ δʼ ἄλλα V. I suggest that a μὲν-clause has fallen out after ὡγδῷ.

2 V has here ΠΙΧΔΙΚΑΤ.

1 What other symptoms? It is clear that some symptoms are excepted, but there is no hint what these are. As V has τὰ δʼ ἄλλα, “but all the other symptoms were relieved,” I
CASE X

In Abdera Nicodemus after venery and drunkenness was seized with fever. At the beginning he had nausea and cardialgia; thirst; tongue parched; urine thin and black.

Second day. The fever increased; shivering; nausea; no sleep; bilious, yellow vomits; urine the same; a quiet night; sleep.

Third day. All symptoms less severe; relief. But about sunset he was again somewhat uncomfortable; painful night.

Fourth day. Rigor; much fever; pains everywhere; urine thin, with floating substance in it; the night, on the other hand, was quiet.

Fifth day. All symptoms present, but relieved.

Sixth day. Same pains everywhere; substance floating in urine; much delirium.

Seventh day. Relief.

Eighth day. All the other symptoms less severe.

Tenth day and following days. The pains were present, but all less severe. The exacerbations and the pains in the case of this patient tended throughout to occur on the even days.

Twentieth day. Urine white, having consistency; no sediment on standing. Copious sweating; seemed to lose his fever, but towards evening grew hot again, with pains in the same parts; shivering; thirst; slight delirium.

Twenty-fourth day. Much white urine, with much sediment. Hot sweating all over; the fever passed away in a crisis.

believe that after ὁγδόν has fallen out a phrase containing the symptoms which were not relieved.
ια’. Ἐν Θάσῳ γυνὴ δυσάνιος ἐκ λύπης μετὰ προφάσιος ὀρθοστάθην ἐγένετο ἄγρυπνός τε καὶ ἀπόσιτος καὶ διψώδης ἦν καὶ ἀσώδης. ἤκει δὲ πλησίων τῶν Πυλάδου ἐπὶ τοῦ λείου. τῇ πρώτῃ ἀρχομένης νυκτὸς φόβοι, λόγοι πολλοί, δυσθυμία, πυρέτιον λεπτόν. πρωὶ σπασμοὶ πολλοὶ· ὅτε δὲ διαλύποιεν οἱ σπασμοὶ οἱ πολλοὶ, παρέληξεν, ἥσχρομύθευς πολλοὶ πόνοι, μεγάλοι, συνεχέες. δευτέρη διὰ τῶν αὐτῶν, οὐδὲν ἐκοιμάτω, πυρετὸς ὃξυτερος. τρίτη οἱ μὲν σπασμοὶ ἀπέλιπον, κόμα δὲ καὶ καταφορὰ καὶ πάλιν ἔγερσις· ἀνηφυε, κατέχειν οὐκ ἕδυνατο, παρέλεγε πολλά, πυρετὸς ὃξυ, ἐς νύκτα δὲ ταύτην ἱδρώσε πολλῷ θερμῷ δι᾽ ὠλοῦ· ἀπυρός, ὑπνώσε, πάντα κατενόει, ἐκρίθη. περὶ δὲ τρίτην ἥμερην οὐρα μέλανα λεπτά, ἑναώρημα δὲ ἐπὶ πολὺ στρογγύλουν, οὐχ ἱδρύετο, περὶ δὲ κρίσιν γυναικεῖα πολλὰ κατέβη.¹

ιβ’. Ἐν Δαρίσῃ παρθένον πυρετὸς ἐλαβε καυσώδης, ὃξυς· ἄγρυπνος, διψώδης, γλώσσα λυγυνώδης, ξηρή· οὐρα εὐχρω μὲν, λεπτὰ δὲ. δευτέρη ἐπιπόνως, οὐχ ὑπνώσε. τρίτη πολλὰ διήλθεν ἀπὸ κοιλίης ύδατόχλωα, καὶ τὰς ἐπομένας ἤε τοιαῦτα εὐφόρως. τετάρτη ὑφῆσε λεπτὸν

¹ V has here ΠΙΠΙΛΕΓΤ.
Case XI

In Thasos a woman of gloomy temperament, after a grief with a reason for it, without taking to bed lost sleep and appetite, and suffered thirst and nausea. She lived near the place of Pylades on the plain.

First day. As night began there were fears, much rambling, depression and slight feverishness. Early in the morning frequent convulsions; whenever these frequent convulsions intermitted, she wandered and uttered obscenities; many pains, severe and continuous.

Second day. Same symptoms; no sleep; fever more acute.

Third day. The convulsions ceased, but were succeeded by coma and oppression, followed in turn by wakefulness. She would jump up; could not restrain herself; wandered a great deal; fever acute; on this night a copious, hot sweating all over; no fever; slept, was perfectly rational, and had a crisis. About the third day urine black and thin, with particles mostly round floating in it, which did not settle. Near the crisis copious menstruation.

Case XII

In Larisa a maiden was seized with an acute fever of the ardent type. Sleeplessness; thirst; tongue sooty and parched; urine of good colour, but thin.

Second day. In pain; no sleep.

Third day. Copious stools, watery and of a yellowish green; similar stools on the following days, passed without distress.

Fourth day. Scanty, thin urine, with a substance
επιδήμιων ἀνεύον, εἰχεν ἐναιωρήμα μετέωρον, οὖχ ἱδρύετο,

παρέκκρουσεν ἐς νύκτα. ἐκτη διὰ ρινὸν λάβρον ἐρρύῃ πολὺ· φρίξασα ἱδρωσε πολλῷ θερμῷ· δι᾽ ὅλου· ἀπυρός· ἐκρίθη. ἐν δὲ τοὐς πυρετοῖς καὶ ἤδη κεκριμένων γυναικεία κατέβη πρῶτον τότε· παρθένος γὰρ ἦν. ἦν δὲ διὰ παντὸς ἀσώδης, φρικώδης, ἔρευθος προσώπου, ὀμμάτων ὁδύνη· καρηβαρίκη. ταύτη οὖχ υπέστρεψεν, ἀλλ’ ἐκρίθη. οἱ πόνοι ἐν ἀρτίσιν.

υγ.’ Ἀπολλώνιος ἐν Ἀβδηρίσιν ὅρθοστάθην ὑπεφέρετο χρόνον πολὺν. ἦν δὲ μεγαλόπταλον· χνος, καὶ περὶ ἴππαρ συνήθης ὁδύνη χρόνον πολὺν παρέπετα, καὶ δὴ τὸτε καὶ ἱκτερώθης ἐγένετο, φυσώδης, χροῖς τῆς ὑπολεύκουν. φαγῶν δὲ καὶ πιὼν ἀκαυρότερου βόειου ἑθερμάνθη σμικρὰ τὸ πρῶτον, κατεκλύθη. γάλαξι δὲ χρησάμενος ἐφθοίσι καὶ ὠροῖσι πολλῷσι, αἰγείσι καὶ μηλείσι, καὶ διαίτη κακῆ πάντων, βλάβαι μεγάλαι· οὐ τε γὰρ πυρετοῖ παρωξύνθησαν, κοιλὴ τε τῶν προσενεχθέντων οὐδὲν διέδωκεν ἄξιον λόγον, οὐρὰ καὶ λεπτὰ καὶ ὀλῖγα διῆεν· ὑπνοι οὐκ ἐνῆσαν· ἐμφύσημα κακῶν, πολὺ δίψου, κοιματόδης, ὑποχονδρικὸν δεξιοῦ ἐπαρμα σὺν ὁδύνη, ἀκρεά πάντων ὑπόψυχρα, σμικρὰ παρέλεγεν, λήθη πάντων ὡ κε λέγου, παρεφέρετο. περὶ δὲ τεσσαρ

1 φαγῶν according to this translation has no expressed object. Furthermore, βοεῖον is more naturally “beef.” As the words stand the above version is the natural one, but 1 suspect that either βοεῖον should be transposed to between δὲ and καὶ, or else it is used ἀπὸ κοινῷ and zeugmatically with both φαγῶν and πιῶν, “after eating beef and drinking cow’s milk.” So Littré and, apparently, from his translation, Calvus.
suspended in it which did not settle; delirium at night.

Sixth day. Violent and abundant epistaxis; after a shivering fit followed a hot, copious sweating all over; no fever; a crisis. In the fever and after the crisis menstruation for the first time, for she was a young maiden. Throughout she suffered nausea and shivering; redness of the face; pain in the eyes; heaviness in the head. In this case there was no relapse, but a definite crisis. The pains on the even days.

Case XIII

Apollonius in Abdera was ailing for a long time without being confined to bed. He had a swollen abdomen, and a continual pain in the region of the liver had been present for a long time; moreover, he became during this period jaundiced and flatulent; his complexion was whitish. After dining and drinking unseasonably cow's milk he at first grew rather hot; he took to his bed. Having drunk copiously of milk, boiled and raw, both goat's and sheep's, and adopting a thoroughly bad regimen, he suffered much therefrom. For there were exacerbations of the fever; the bowels passed practically nothing of the food taken; the urine was thin and scanty. No sleep. Grievous distension; much thirst; coma; painful swelling of the right hypochondrium; extremities all round rather cold; slight delirious mutterings; forgetfulness of everything he said; he was not himself. About the

2 Or, changing the comma at πάντων to κακή, "adopting a bad regimen, he suffered great harm in every way."
ΕΠΙΔΗΜΙΩΝ Γρεσκατην, 1 ἃφ' ἦς κατεκλίθη, ριγώσας ἐπεθερμάνθη ἐξεμάνή βοή, ταραχή, λόγοι πολ-λοί, καὶ πάλιν ἱδρυσις, καὶ τὸ κώμα τηνικαῦτα προσήλθε. μετὰ δὲ ταῦτα κοιλίη ταραχώδης πολλοίσι χολώδεσιν, ἀκρήτουσιν, ὠμοῖσιν οὐρα μέλανα, σμικρά, λεπτά: πολλή δυσφορία τὰ τῶν διαχωρημάτων ποικίλως: ἢ γὰρ μέλανα καὶ σμικρὰ καὶ ιώδεα ἡ λιπαρὰ καὶ ὡμὰ καὶ δακνώδεα: κατὰ δὲ χρόνους ἐδόκει καὶ γαλακτώδεα διδόναι. περὶ δὲ εἰκοστὴν τετάρτην διὰ παρηγορίας: τὰ μὲν ἄλλα ἡ ἀυτοῦ, σμικρὰ δὲ κατενόησεν: ἐξ οὗ δὲ κατεκλίθη, οὐδενὸς ἐμνήσθη πάλιν δὲ ταχύ παρενόει, ὃρμητο πάντα ἐπὶ τὸ χείρον. περὶ δὲ τριήκοστην πυρετος ἄρα, διαχωρήματα πολλὰ λεπτὰ, παράληρος, ἀκρεάς, ψυχρὰς. τριήκοστη τετάρτη ἐθανε. τούτῳ διὰ τέλεος, ἐξ οὗ καὶ ἔγω οἶδα, κοιλίη ταραχώδης, οὐρα λεπτὰ μέλανα, κωματώδης, ἀγρυπνος, ἀκρεάς, ψυχράς, παράληρος διὰ τέλεος.2

1ο'. Ἐν Κυζίκῳ χυναίκι θυγατέρας τεκούση δι-δύμας καὶ δυστοκησάσῃ καὶ ὑπὸ πάνου καθαρθείσῃ τῇ πρώτῃ πυρετος φυγώδης ὄξις, κεφαλῆς καὶ τραχύλου βάρος μετ' ὀδύνης, ἀγρυπνος ἐξ ἀρχῆς, σιγώδα δὲ καὶ σκυθρωπὴ καὶ ὑπὸ πειθομενής οὐρα λεπτὰ δὲ καὶ ἄχρω. διψώδης, ἀσώδης τὸ πόλυ, κοιλίη πεπλανημένως ταραχώδης καὶ πάλιν συνισταμένη. ἐκτῇ ἐς νύκτα πολλὰ παρέλεγε,
fourteenth day from his taking to bed, after a rigor, he grew hot; wildly delirious; shouting, distress, much rambling, followed by calm; the coma came on at this time. Afterwards the bowels were disordered with copious stools, bilious, uncompounded and crude; urine black, scanty and thin. Great discomfort. The evacuations showed varying symptoms; they were either black, scanty and verdigris-coloured, or else greasy, crude and smarting; at times they seemed actually to be like milk. About the twenty-fourth day comfortable; in other respects the same, but he had lucid intervals. He remembered nothing since he took to bed. But he quickly was again delirious, and all symptoms took a sharp turn for the worse. About the thirtieth day acute fever; copious, thin stools; wandering; cold extremities; speechlessness.

Thirty-fourth day. Death.

This patient throughout, from the time I had knowledge of the case, suffered from disordered bowels; urine thin and black; coma; sleeplessness; extremities cold; delirious throughout.

Case XIV

In Cyzicus a woman gave birth with difficult labour to twin daughters, and the lochial discharge was far from good.

First day. Acute fever with shivering; painful heaviness of head and neck. Sleepless from the first, but silent, sulky and refractory. Urine thin and of no colour; thirsty; nausea generally; bowels irregularly disturbed with constipation following.

Sixth day. Much wandering at night; no sleep.
οὐδὲν ἐκοιμήθην. περὶ δὲ ἐνδεκάτην ἑώσα ἑξεμάνη καὶ πάλιν κατενόει: ὦρα μέλανα, λεπτὰ καὶ πάλιν διαλείποντα ἐλαιώδεα: κοιλὶς πολλοῖς, λεπτοῖσι, ταραχῶδεσι. τεσσαρεσκαίδεκάτη σπασμοὶ πολλοί, ἄκρεα ψυχρά, οὐδὲν ἐτὶ κατενόει, οὐρα ἐπέστη. ἐξκαίδεκάτη ἀφωνος: ἐπτακαι-

dekάτη ἀπέθανε.¹

τε. Ἐν Θάσῳ Δελεάρκεος ἦ γυναῖκα, ἣ κατέ-

REAKTO ἑτὶ τοῦ λείου, πυρετὸς φρικώδης, ὄξυς ἐκ

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λυπῆς ἔλαβεν. ἐξ ἀρχῆς δὲ περιεστέλλετο καὶ διὰ τέλεοι αἱεὶ σιγώσα ἐψηλάφα, ἐτιλλεν, ἐγλυ-

θεν, ἐτριχολόγηε, δάκρυα καὶ πάλιν γέλωσ, οὐκ ἐκοιμᾶτο: ἀπὸ κοιλίης ἐρεθίσμῳ ὑποποίουσα ὑποποίουσα


ἐνατή πολλὰ παρέλεγε καὶ πάλιν ἱδρύνθη-

ςιγώσα. τεσσαρεσκαίδεκάτη πνεῦμα ἀραιόν, μέγα

diὰ χρόνου καὶ πάλιν βραχύπνοος. ἐπτακαιδε-

κάτη ἀπὸ κοιλίης ἐρεθίσμῳ ταραχῶδεα, ἐπειτα

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dὲ αὐτὰ τὰ ποτὰ διήνει, οὐδὲν συνίστατο: ἀνα-

σθῆτως εἰχε πάντων: δέρματος περίτασις καρφα-

λέου. εἰκοστὴ λόγοι πολλοὶ καὶ πάλιν ἱδρύνθη-

αφωνος, βραχύπνοος. εἰκοστὴ πρώτῃ ἀπέθανε.

ταύτῃ διὰ τέλεοι πνεῦμα ἀραιόν, μέγα: ἀναι-

¹ V has here ΠΙΜΓΙΖΘ. MSS. after ἀπέθανε have φρενίτις.

² Δελεάρκεος. See p. 222.

³ ἐρεθίσμῳ Ermerins: ἐρεθίσμῳ MSS. and Galen: ἐρεθίσμῳ editors.

1 I take this, in spite of Galen, to mean "with extra long intervals between each breath." The phrase is rather care-

less but scarcely tautological. "At intervals" or "after a long interval" are possible meanings, but inconsistent with
diὰ τέλεοι later on.
About the eleventh day she went out of her mind and then was rational again; urine black, thin, and then, after an interval, oily; copious, thin, disordered stools.

*Fourteenth day.* Many convulsions; extremities cold; no further recovery of reason; urine suppressed.

*Sixteenth day.* Speechless.

*Seventeenth day.* Death.

**Case XV**

In Thasos the wife of Delearces, who lay sick on the plain, was seized after a grief with an acute fever with shivering. From the beginning she would wrap herself up, and throughout, without speaking a word, she would fumble, pluck, scratch, pick hairs, weep and then laugh, but she did not sleep; though stimulated, the bowels passed nothing. She drank a little when the attendants suggested it. Urine thin and scanty; fever slight to the touch; coldness of the extremities.

*Ninth day.* Much wandering followed by return of reason; silent.

*Fourteenth day.* Respiration rare and large with long intervals, becoming afterwards short.

*Seventeenth day.* Bowels under a stimulus passed disordered matters, then her very drink passed unchanged; nothing coagulated. The patient noticed nothing; the skin tense and dry.

*Twentieth day.* Much rambling followed by recovery of reason; speechless; respiration short.

*Twenty-first day.* Death.

The respiration of this patient throughout was
σθήτως πάντων εἶχεν· αἰεὶ περιεστέλλετο· ἢ λόγοι πολλοὶ ἡ σιγῶσα διὰ τέλεος. 

ις'. Ἔν Μελιβοῖς νευνίσκος ἐκ πότων καὶ ἀφροδισίων πολλῶν πολὺν χρόνον θερμανθεὶς κατεκλίθη· φρικώδης δὲ καὶ ἄσωδης ἦν καὶ ἀγρυπνος καὶ ἄδιψος. ἀπὸ δὲ κοιλίας τῇ πρώτῃ πολλὰ κόπρανα διήλθε σὺν περιρρόῳ πολλῷ, καὶ τὰς ἐπομένας ὑδατόχλοα πολλὰ διήει· οὐρά λεπτὰ, ὀλίγα, ἀχρω. πνεῦμα ἁραῖον, μέγα διὰ χρόνου· ὕποχονδρίου ἐντασίς ὑπολάμπαρος, παραμήκης ἐξ ἀμφοτέρων· καρδίας παλμὸς διὰ τέλεος συνεχῆς· οὐρησεν ἔλαιώδες. δεκάτη παρέκρουσεν ἀτρεμώ, ἢν δὲ κόσμιος τε καὶ σιγῶν· δέρμα καρφαλέων καὶ περιτεταμένου· διαχωρήματα ἢ πολλὰ καὶ λεπτὰ ἢ χολώδεα, λιπαρά. τεσσαρεσ-

1 After τέλεος MSS. have φρενίτις.
2 δεκάτη omitted by extant MSS., but was in two MSS. known to Foes. It is in Galen.
3 ἢν δὲ Littre from Galen: omitted by MSS.

1 In many ways this case, though one of the most picturesque, is also one of the most carelessly written. Galen points out that διὰ χρόνου is ambiguous, and that its possible meanings are inconsistent with the rest of the description. How can the respiration be ἀραιόν throughout, when on both the fourteenth and the twentieth days the patient was βραχύπνοος? It is strange that the writer specifies the fourteenth day as the day when the respiration was rare and large, seeing that it had these characteristics throughout. A similar remark applies to ἀναισθήτως εἶχε πάντων of the seventeenth day. Further, αἰεὶ σιγῶσα of the second sentence becomes strangely ἢ λόγοι πολλοὶ ἢ σιγῶσα.
rare and large; took no notice of anything; she constantly wrapped herself up; either much rambling or silence throughout.\(^1\)

**Case XVI**

In Meliboea a youth took to his bed after being for a long time heated by drunkenness and sexual indulgence. He had shivering fits, nausea, sleeplessness, but no thirst.

*First day.* Copious, solid stools passed in abundance of fluid, and on the following days the excreta were copious, watery and of a greenish yellow. Urine thin, scanty and of no colour; respiration rare and large with long intervals; tension, soft underneath, of the hypochondrium,\(^2\) extending out to either side; continual throbbing throughout of the epigastrium;\(^3\) urine oily.

*Tenth day.* Delirious but quiet, for he was orderly and silent;\(^4\) skin dry and tense; stools either copious and thin or bilious and greasy.

\(\delta i \, \tau \epsilon \lambda \varepsilon \omicron \) in the last. I conclude that this medical history was hastily written and never revised. A slight revision could easily have cleared away the inconsistencies, which are, as Galen seems to have seen, more apparent than real.

\(^2\) See note, p. 188.

\(^3\) So Littré, following Galen. Perhaps, however, it means "heart," i. e. there was violent palpitation.

\(^4\) Said by Galen, followed by Littré (who reads \(\varsigma \nu \chi \omicron \varsigma \) for \(\sigma \gamma \omega \nu\)), to refer to the character of the young man when well, which interpretation to modern minds is rather inconsistent with the first sentence. They would paraphrase, "the delirium was really serious, but appeared slight because the patient was naturally self-controlled and calm." I take the meaning to be that though delirious he remained quiet and comparatively silent:
350 καὶ ἐκάτη πάντα παρωξύνθη, παρέκρουσεν, πολλά παρέλεγεν. εἰκοστῇ ἔξεμάνη, πολὺς βληστρισμός, οὐδὲν οὔρει, σμικρὰ ποτὰ κατείχετο. 353 εἰκοστῇ τετάρτῃ ἀπέθανε.

1 παρέκρουσε; Blass: παρεκρούσθη most MSS.: omitted by V.
2 After ἀπέθανε MSS. have φρενίτις.
EPIDEMICS III, CASE XVI.

Fourteenth day. General exacerbation; delirious with much wandering talk.

Twentieth day. Wildly out of his mind; much tossing; urine suppressed; slight quantities of drink were retained.

Twenty-fourth day. Death.
THE OATH
THE OATH

Of all the Hippocratic writings the Oath, in spite of its shortness, is perhaps the most interesting to the general reader and also to the modern medical man. Whatever its origin, it is a landmark in the ethics of medicine.

Yet its exact relationship to the history of medicine is unknown, and apparently, in our present state of knowledge, unknowable. The student must, at every stage of the inquiry, confess his ignorance. What is the date of the Oath? Is it mutilated or interpolated? Who took the oath, all practitioners or only those belonging to a guild? What binding force had it beyond its moral sanction? Above all, was it ever a reality or merely a "counsel of perfection"? To all these questions the honest inquirer can only say that for certain he knows nothing.

Such being the case it is most important to realize clearly what actually is known. In the first place, the Oath was admitted to be genuinely Hippocratic by Erotian.

As to internal evidence, the Oath, besides binding all who take it to certain moral rules of practice, makes them also promise to act in a certain manner towards co-practitioners.

The taker of the oath—

(1) Will treat the children of his teacher as though they were his brothers;
(2) Will “share his livelihood” with his teacher, and, in case of necessity, relieve his financial distress;
(3) Will teach his teacher’s children “without fee or indenture”;
(4) Will give full instruction to his own children, to those of his teacher, to students who have taken the oath and signed the indenture, and to no others.

We cannot be sure what this indenture (συγγραφή) was. The word occurs again in the very first sentence, “I will carry out this oath and this indenture.” One might suppose from these two occurrences of συγγραφή that they both refer to the same document, and that the document is what we call the Oath. If this view be taken, our present document must be a composite piece, consisting of both oath and indenture, and that it is the second component that the students paying no fee are excused from signing, for nobody would suppose that these had not to take the oath to uphold a high moral standard.

It must be confessed that to separate συγγραφή from ὀρκος would not be difficult, as the former would include merely those articles which concerned master and pupil, i.e. the latter’s promise of financial aid to his teacher and of instruction to his teacher’s children.

The difficulty in this view is that the vague promises βίου κοινωσεσθαι, καὶ χρεῶν χρηίζοντι μετάδοσιν ποιησεσθαι, do not read like a legal συγγραφή, such as is implied in the words ἄνευ μισθοῦ καὶ συγγραφῆς. They are not definite enough, and there is no mention of a specific μισθός. Indeed, such clauses
THE OATH

could never be enforced; if they could have been, and if a physician had one or two rich pupils, his financial position would have been enviable. A share in the livelihood of rich men, relief when in need of money, free education for children—these advantages would make it superfluous, not to say unjust, to require any μισθός in addition.

It may well be that the συγγραφή of ἄνευ μισθοῦ καὶ συγγραφῆς was a private agreement between teacher and taught, quite distinct from the present document, in which case συγγραφῆν τήν ἰατρόν will refer either to such an agreement appended to the Oath, or more probably to the Oath itself, which might be called a συγγραφή in the wider and vaguer sense of that term, though it is not precise enough for the legal indenture.

Some scholars regard the Oath as the test required by the Asclepiad Guild. The document, however, does not contain a single word which supports this contention. It binds the student to his master and his master’s family, not to a guild or corporation. But if the Hippocratic oath ever was a real force in the history of medicine, it must have had the united support of the most influential physicians. Whether this union was that of something approximating to a guild we cannot say.

The Oath contains a sentence which has long proved a stumbling-block. It is:—οὐ τεμεὼ δὲ οὐδὲ μὴν λιθιώντας, ἐκχωρήσω δὲ εργάτησιν ἄνδρας τρήζιος τήσδε ὁτὲ. If these words are the genuine reading, they can only mean that the taker of the oath promises not to operate even for stone, but to leave operations for such as are craftsmen therein. It has seemed an insuperable difficulty that nowhere in the Hippo-
THE OATH

cratic collection is it implied that the physician must not operate, nor is any mention made of ἔργαται ἀνδρεῖς who made a profession of operating. On the contrary, as Littré points out in his introduction to the Oath, the Hippocratic writers appear to perform operations without fear or scruple. Gomperz, in a note to the first volume of Greek Thinkers, suggests that the words hide a reference to castration. A glance at Littré's introduction shows that the suggestion is by no means new, and a belief in its truth underlies Reinhold's unhappy emendation to οὐδὲ μὴ ἐν ἡλικίᾳ ἔντας. A reference to castration would clear away the difficulty that a promise not to operate is out of place between two promises to abstain from moral offences, for castration was always an abomination to a Greek. But to leave the abominable thing to the ἔργαται is condoning a felony or worse, and, moreover, the qualification is quite uncalled for. The whole tone of the Oath would require "I will not castrate" without qualification.

One might be tempted to say that the promise not to operate was intended to hold only during the noviciate of the learner were there anything in the text to support this view. But although the oath would have been stultified if it had not been taken at the beginning of the medical course,¹ there is nothing in the text implying that any of its clauses were only temporarily binding. So the historian is

¹ Of course an ancient physician did not graduate in the modern sense of the term. The distinction between a qualified practitioner and one unqualified was not a well-defined line. A man was an ἰητρός as soon as he had learnt enough to be of any use at all.

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forced back upon the view that the clause, even if not strictly speaking an interpolation, applied only to a section of the medical world, or only to a particular period, when it was considered degrading to a master physician to operate with his own hands, and the correct course was to leave the use of the knife to inferior assistants acting under instruction.

Knowing as little as we do, it is perhaps permissible to use the constructive imagination to frame an hypothesis which in broad outline at least is not inconsistent with the data before us.

From the *Protagoras* we learn that Hippocrates himself was ready to train physicians for a fee, and there is no reason to suppose that the practice was unusual. Some sort of bond between teacher and taught would naturally be drawn up, and a set form of words would evolve itself embodying those clauses which had as their object the maintenance of medical probity and honour. These might well contain promises to the teacher couched in extravagant language if taken literally, but which were intended to be interpreted in the spirit rather than in the letter.¹ Such may have been the nucleus of the Hippocratic *Oath*, and a copy would not unnaturally be found in the library of the medical school at Cos. But there is nothing in the evidence to lead us to suppose that a stereotyped form was universal, or that clauses were not added or taken away at various places and at various times. One writer in the *Corpus*, the author of the work *Nature of the Child*, unblushingly violates the spirit, if not the letter, of the *Oath* by attempting to produce abortion in a

¹ Compare modern interpretations of marriage vows.
singular and disgusting manner.\(^1\) So some physicians did not feel bound by all the clauses, and some may not have felt bound by any. We may suppose, however, that no respectable physician would act contrary to most of the *Oath*, even if he were ignorant of its existence. The clause forbidding operative surgery may be an addition of late but uncertain date.\(^2\)

But the interest of the *Oath* does not lie in its baffling problems. These may never be solved, but the little document is nevertheless a priceless possession. Here we have committed to writing those noble rules, loyal obedience to which has raised the calling of a physician to be the highest of all the professions. The writer, like other Hippocratics, uses to describe the profession a word which, in Greek philosophy, and especially in Plato, has a rather derogatory meaning. Medicine is "my art" (τέχνη) in the *Oath*; elsewhere, with glorious arrogance, it is "the art." "The art is long; life is short," says the first *Aphorism*. Many years later, the writer of *Precepts* declared that "where the love of man is, there is the love of the art." That medicine is an art (the thesis of *The Art*), a difficult art, and one inseparable from the highest morality and the love of humanity, is the great lesson to us of the Hippocratic writings. The true physician is *vir bonus sanandi peritus*.

The chief MSS. containing the *Oath* are V and M.

\(^1\) § 13, Littré, vii. 490.
\(^2\) It is possible that the degradation of surgery did not take place until Christian times (see Galen x. 454, 455), and the sentence of the *Oath* may well be very late indeed. The μην in οὐδὲ μην λίθιωντας will strike scholars as strange.
The chief editions are—


_Hippocrate: Le Serment, etc._ Ch. V. Daremberg. Paris, 1843.

See also—

_Super locum Hippocratis in Iureiurando maxime vexatum meditationes._ Fr. Boerner, Lips. 1751.
ΟΡΚΟΣ

′Ομνυμι Ἄπόλλωνα ἱητρόν καὶ Ἀσκληπιίδον καὶ Τυχείαν καὶ Πανάκειαν καὶ θεοῦς πάντας τε καὶ πάσας, ἵστορας ποιεύμενος, ἐπιτελέα ποιήσειν κατὰ δύναμιν καὶ κρίσιν ἐμὴν ὄρκον τόνδε καὶ συγγραφῆν τήνδε ἤγιοσθαι μὲν τὸν διδάξαντά με τὴν τέχνην ταύτην ἵσα γενέτησιν ἐμοῖς, καὶ βίου κοινώσεσθαι, καὶ χρεῶν χρηίζοντι μετάδοσιν ποιήσεσθαι, καὶ γένος τὸ ἐξ αὐτοῦ ἀδελφοῦ ἵσον ἐπικρινεῖν ἄρρεσι, καὶ διδάξειν τὴν τέχνην ταύτην, ἢν χρηίζωσι μανθάνειν, ἀνευ μυσθοῦ καὶ συγγραφῆς, παραγγελής τε καὶ ἀκροῆς καὶ τῆς λοίπης ἀπάσης μαθήσιος μετάδοσιν ποιήσεσθαι νόοις τε ἐμοῖς καὶ τοῖς τοῦ ἐμὲ διδάξαντος, καὶ μαθητῆσι συγγεγραμμένοι τε καὶ ὡρκισμένοις νόμῳ ἱπτρικῷ, άλλῳ δὲ οὐδενί. διαιτήμασι τε χρὴσσομαι ἐπ' ὧφελείας καμφότων κατὰ δύναμιν καὶ κρίσιν ἐμὴν, ἐπὶ δηλήσει δὲ καὶ ἀδικίᾳ εἰρέσιν. οὐ δόσῳ δὲ οὐδὲ φάρμακον οὐδενὶ αἰτήθεις θανάσιμον, οὐδὲ ὑφήγησομαι συμβουλίην τοιὴν ὑπὸ δὲ οὐδὲ γυναικὶ πεσόν φθόριον δώσω. ἀγνώς δὲ καὶ ὀσίως διατηρήσω βίον τὸν ἐμὸν καὶ τέχνην τὴν ἐμὴν. οὐ τεμέω δὲ οὐδὲ μὴν λιθίῶνται,1 ἐκχωρήσω δὲ ἐργάτησιν

1 Litré suggests aitέοντας, Reinhold οὐδὲ μὴ ἐν ἡλικίῃ ἕόντας

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OATH

I swear by Apollo Physician, by Asclepius, by Health, by Panacea and by all the gods and goddesses, making them my witnesses, that I will carry out, according to my ability and judgment, this oath and this indenture. To hold my teacher in this art equal to my own parents; to make him partner in my livelihood; when he is in need of money to share mine with him; to consider his family as my own brothers, and to teach them this art, if they want to learn it, without fee or indenture; to impart precept, oral instruction, and all other instruction to my own sons, the sons of my teacher, and to indentured pupils who have taken the physician’s oath, but to nobody else. I will use treatment to help the sick according to my ability and judgment, but never with a view to injury and wrong-doing. Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course. Similarly I will not give to a woman a pessary to cause abortion. But I will keep pure and holy both my life and my art. I will not use the knife, not even, verily, on sufferers from stone, but I will give place to such as are craftsmen

\[1\] Apparently the written rules of the art, examples of which are to be found in several Hippocratic treatises. These books were not published in the strict sense of the word, but copies would be circulated among the members of the "physicians' union."

\[2\] Probably, in modern English, "instruction, written, oral and practical."
ΌΡΚΟΣ

ανδράσι πρήξιος τήσδε. ἐσ οἰκίας δὲ ὀκόσας ἀν ἔσίω, ἐσελεύσομαι ἐπ’ ὄφελείη καμνόντων, ἐκτὸς ἕων πάσης ἀδικίης ἐκουσίης καὶ φθορίης, τῆς τε ἄλλης καὶ ἀφροδισίων ἔργων ἐπί τε γυναικείων σωμάτων καὶ ἀνδρῶν, ἔλευθέρων τε καὶ δούλων. ἄ δ’ ἂν ἐν θεραπείῃ ἢ ἵδω ἢ ἄκούσω, ἢ καὶ ἀνευ 30 θεραπείης κατὰ βίον ἀνθρώπων, ἂ μὴ χρή ποτε ἐκλαλεῖσθαι ἐξω, σιγήσομαι, ἀρρητα ἡγεμένους εἶναι τὰ τοιαῦτα. ὁρκον μὲν οὖν μοι τόνδε ἐπι- τελέα ποιεόντε, καὶ μὴ συγχέοντε, εἰ ἐπαύρασθαι καὶ βίον καὶ τέχνης δοξαζομένῳ παρὰ πᾶσι ἀνθρώποις ἐς τὸν αἰεὶ χρόνον’ παραβαίνοντι δὲ 36 καὶ ἐπιορκέοντι, τᾶναντία τούτων.
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therein. Into whatsoever houses I enter, I will enter to help the sick, and I will abstain from all intentional wrong-doing and harm, especially from abusing the bodies of man or woman, bond or free. And whatsoever I shall see or hear in the course of my profession, as well as outside my profession in my intercourse with men,\(^1\) if it be what should not be published abroad, I will never divulge, holding such things to be holy secrets. Now if I carry out this oath, and break it not, may I gain for ever reputation among all men for my life and for my art; but if I transgress it and forswear myself, may the opposite befall me.

\(^1\) This remarkable addition is worthy of a passing notice. The physician must not gossip, no matter how or where the subject-matter for gossip may have been acquired; whether it be in practice or in private life makes no difference.
PRECEPTS
INTRODUCTION

It is with considerable misgiving that I have included this work as a kind of appendix to the first volume of the Hippocratic collection. In the first place there is not yet available the material necessary for a really satisfactory restoration of the text. Furthermore, the editors have generally neglected it. Littré reserved it for his ninth and last volume of text and translation, and by the time he reached it even his untiring energy was beginning to flag; his edition is hasty, erratic and in places unintelligible. Ermerins gives over the task in despair, and leaves whole chapters untranslated.

In spite of all these things I have determined to include Precepts, because it illustrates so well the characteristics of many parts of the Hippocratic collection, and the problems that face both editors and translators. It forms also a complete contrast to the nucleus of Hippocratic writings composing the rest of the first volume.

(1) Like Humours and Nutriment, it is obscure to a degree.

(2) It is, like so many Hippocratic works, a cento. Beginning and end are quite unconnected with the main portion of the book, and the main portion itself is a series of rather disconnected remarks.
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(3) It has, like *Ancient Medicine, Nutriment, Nature of Man, Airs, Regimen I.*, a close relationship to philosophy.

(4) It shows, I think conclusively, the wide period covered by the Hippocratic collection.

No reader can fail to notice that, short as it is, the work is a *cento* with three main divisions.

(1) Chapters I and II defend the principle that medicine must be based upon observed fact and not on any plausible but fallacious hypothesis (*ἐκ πιθανῆς ἀναπλάσιος λόγου*). The writer uses language remarkably similar to that attributed to Epicurus by Diogenes Laertius. I must quote two passages from the latter.

(a) καὶ γὰρ καὶ ἐπίνοιαι πᾶσαι ἀπὸ τῶν αἰσθήσεων γεγόνασι κατὰ τε περίπτωσιν καὶ ἀναλογία καὶ ὀμοιότητα καὶ σύνθεσιν, συμβαλλομένου τι καὶ τοῦ λογισμοῦ. . . . τὴν δὲ πράλησιν λέγονσιν οίονεὶ κατάληψιν, ἢ δόξαν ὅρθήν, ἢ ἐννοιᾳ, ἢ καθολικῇ νόησιν ἐναποκειμένην, τούτ' ἐστὶ μνήμην τοῦ πολλάκις ἐξωθεθέν φαινέτος.


(b) ἀλλὰ μὴν ὑποληπτέον καὶ τὴν τῶν ἀνθρώπων φύσιν πολλὰ καὶ παντοῖα ἐπό τῶν αὐτῆς περιεστῶτων πραγμάτων διδαχθῆναι τε καὶ ἀναγκασθῆναι τὸν δὲ λογισμὸν τὰ ἐπὶ ταύτης παρεγγυθέντα καὶ ὑστερον ἐπακριβοῦν.

D. L., X. 24, § 75.

There are also several occurrences of the Epicurean word ἐναργῆς. The similarities are far too close to be accidental.
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(2) Chapters III–XIII contain remarks on medical etiquette, fees, patients’ whims, quacks, consultants, lecturing to large audiences, late learners. These remarks are sometimes connected, but follow no plan.

(3) Chapter XIV contains a few disconnected remarks on illnesses and invalids.

So the work as a whole shows no signs of a pre-arranged plan. It is disjointed and formless. As far as subject-matter is concerned, the three parts distinguished above ought to be classed under separate branches of medicine:—

(1) This belongs to the theory of medicine, or rather to the theory of science generally.

(2) This belongs on the whole to etiquette (εὐσχημοσύνη).

(3) This consists merely of a few disconnected hints. Littré justly says of it (IX. 248) : “J’y vois donc une de ces intercalations que les copistes se permettaient quelquefois à la fin d’un traité, soit, comme dit Galien, pour grossir le volume, soit pour placer quelque fragment qu’on ne savait où mettre, et qui, autrement, s’en allait perdu.”

Yet it is remarkable that there is a certain style common to all three parts which points to the conclusion that the compiler, whoever he was, was no mere “paste-and-scissors” man, but an author who stamped his characteristics even on his borrowings. This style is marked by a studied aphoristic brevity combined with a genius for choosing out-of-the-way terms and expressions. It so happens that in addition the author appears to have been an imperfect
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Greek scholar. It is indeed hard to believe that he was writing his mother tongue.

I am ready to admit that a more perfect recension of the MSS. will prove that certain of these vagaries are merely errors of the copyists, but when considered together they are too numerous and too strange to be explained in this way. A few examples only shall be chosen.

Chapter

I. ἵν τὰ ἐπίχειρα ἐκομίζοντο.

II. μὴ εἰῇ ἐπαύρασθαι, "perhaps it is impossible to gain" (see Oath, p. 300, 1. 33).

IV. παραπλάνητος δὲ ἀν καὶ τῶν ἐπιδεηθεὶς τῆς θεωρίας.

νοῦσον γὰρ ταχύτης καιρὸν μὴ διδοῦσα κ.τ.λ.

VI. ἵν δὲ καιρὸς εἰῇ.

ἡσθημένοι δὰ πᾶθος μὴ εἶν ἐν ἁσφαλείᾳ.

VII. μὴ ἐγκεχειρικότες, "because they have not entrusted."

δεόμενοι τὴν υγιείναν διάθεσιν.

VIII. ἐπινεμησιν κέχρηνται [an emendation of Coray].

ο ἀν ἐρέω.

IX. σὺν τῇ οὐσίᾳ = τῆς οὐσίας.

οὐ διαμαρτήσει (3rd person singular).

XIII. ὅποι ἀν καὶ ἐπιστατὴσαμι.

Notice in particular that μὴ is ousting οὐ. This is a sure sign of late date.

Words and expressions that occur only in late Greek, or are used in a strange sense, are fairly common, and there appear to be a few ἀπαξ λεγόμενα.
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Chapter I. καταφορή = deducing.
προπαθής.

" II. περὶ ταῦτα γίγνεσθαι = to be occupied with.

" IV. προμύσσειν.

" V. ἡδελφισμένος.

" VI. εὐδοκίη.

" VII. ἐκ ποδὸς.
καταχλιδῶν.
διαντλίζεσθαι.

" VIII. κατασκολλαίνω.

" IX. μυνίθημα.

" X. εὐχαρίη (if this reading be correct),
or εὐχαριστίη.

" XII. ἱστοριευμένην.
ματαιοκοπίη.

" XIII. φιλαλυστής.
διαξηλεύομαι.

" XIV. συμπάθησις.
συμπάθεια.
ὑποπαραίτησις (if this reading be correct).

The aphoristic style, which appears to have been popular among medical writers (Coan Prenotions, Prorrhetic I., Aphorisms, Nutriment) tended to become oracular and obscure. The writer of Precepts seems to have gone out of his way to wrap up his meaning in unusual diction, which is often almost unintelligible. He is fond of allusive, metaphorical language, which savours sometimes of the lyric poets.

In spite of his weaknesses as an author, and they are many, he is a man of sound common sense. I would note in particular his insisting upon reasoning
from accurately observed facts only, and upon the necessity of not worrying the patient about fees, and his pungent criticisms of quacks, their dupes, and all "late-learners."

There is something about the style which is reminiscent of Latin, particularly παρανέσιος τοῦτο in Chapter IV, meaning "this piece of advice," and perhaps the future in Chapter V with imperatival sense. The perfect tense too is commonly used for the aorist. One would be tempted to regard the author as a Roman who wrote in Greek an essay, compiled from Epicurean literature and fairly sound medical sources, were it not for two scholia, one discovered by Daremberg and the other in the MS. Vaticanus gr. 277. The latter quotes a great part of Erotian's explanation of φλεδονώδεα as a comment upon Precepts VII., where our MSS. now have φθογγώδεα or φθεγγώδεα. In other words, the treatise appears to have been known to Erotian, or to the authorities used by Erotian, as an Hippocratic work. Daremberg discovered in a Vatican MS. a gloss from which it appears that Galen commented on Precepts, and that Archigenes (a physician of the early second century A.D.) and Chrysippus the Stoic commented on the distinction between καιρός and χρόνος with which Precepts opens.

Even if we allow full weight to this evidence of

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1 Since I wrote the above my attention has been called to στενών ένδοσιν in Chapter VII. The word στενών looks like angustiarum.

2 See Notices et extraits des manuscrits médicaux grecs, latins et français des principales bibliothèques de l'Europe, pp. 200-203.
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early authorship, we need conclude no more than that Chrysippus knew the originals from which the compilation was made—indeed he must have been well acquainted with the Epicurean original of Chapters I and II. There is nothing in the evidence to prevent our taking Precepts to be a cento from good sources made by a late writer not perfectly familiar with Greek. Somehow it became incorporated in a collection of Hippocratic writings, probably a little-known one, as none of the ancient "lists" of Hippocratic works includes Precepts. There was no generally accepted canon, and a work of unknown or uncertain authorship might easily find its way into the Hippocratic collection in one or other of the great libraries.

Although linguistic difficulties obscure the details, the reader will be interested in the picture of medical practice in antiquity. The "late-learner" covering up his mistakes in a flood of medical jargon will suggest the doctors of Molière. The public lectures, with quotations from poetry, are the exact counterpart of modern advertisements of patent medicines.

MSS. AND EDITIONS.

Precepts is found in several of the Paris manuscripts and in M.¹ There have been so far as I know no separate editions and no translations into English.

¹ There is no good apparatus criticus. I have tried to infer from Littré's "vulgate" and Ermerins' text what is the reading of the majority of the manuscripts, and it is generally this reading which I denote by "MSS." Only more careful examination of the actual manuscripts can show how far I am justified in so doing.
ΠΑΡΑΓΓΕΛΙΑΙ

I. Χρόνος ἐστὶν ἐν ὕ καιρός, καὶ καιρὸς ἐν ύ χρόνος οὐ πολὺς· ἀκεσις χρόνῳ, ἐστὶ δὲ ἴνικά καὶ καιρῷ. δεὶ γε μὴν ταῦτα εἴδότα μὴ λογισμῷ πρότερον πιθανῷ προσέχοντα ἤτχενεν, ἀλλὰ τρίβῃ μετὰ λόγου. ὃ γὰρ λογισμὸς μνήμῃ τίς ἐστὶ συνθετικὴ τῶν μετ᾽ αἰσθήσιοις ληφθέντων. ἐφαντασιώθη γὰρ ἑναργέως ἡ αἰσθήσις προπαθής καὶ ἀναπτομπὸς ἐόνσα ἐς διάνοιαν τῶν ὑποκειμένων, ἢ δὲ παραδεξαμένη πολλάκις, οἷς ὅτε ὀκοῖος ἡ τηρήσασα, καὶ ἐς ἑωτὴν καταθεμένη, ἐμνημόνευσεν. συγκατανεόμενο μὲν οὖν καὶ τῶν λογισμῶν, ἢμπερ ἐκ περιπτώσιος ποιηται τὴν ἀρχήν, καὶ τὴν καταφορήν ἐκ τῶν φαινομένων μεθοδεύῃ. ἐκ γὰρ τῶν ἑναργέως ἐπιτελεομένων ἡν τὴν ἀρχὴν ποιήσηται ο λογισμός, ἐν διανοιῇς δυνάμει ὑπάρχων εὑρίσκεται, παραδεχομένης αὐτῆς ἐκαστα παρ ἅλλων. ὑποληπτέον οὖν τὴν φύσιν ὑπὸ τῶν πολλῶν καὶ παυτοίων πρηγμάτων κυνηθήναι τε καὶ διδαχθήναι, βίνθς ὑπεούσης· ἡ δὲ διάνοια παρ’ αὐτῆς λαβούσα, ὡς προειποῦ, ύστερον ἐς ἀλθείην ἤγαγεν. εἰ δὲ μὴ εἴξ ἑναργέος

1 Ermerins would delete πολλάκις . . . ὀκοῖος.

1 The definition shows that in this passage λογισμός is a generalisation, like the πρόληψις of Epicurus, whose language is borrowed. But whereas πρόληψις corresponds to a general term (e. g. “man”), λογισμός here seems to mean a general
I. Time is that wherein there is opportunity, and opportunity is that wherein there is no great time. Healing is a matter of time, but it is sometimes also a matter of opportunity. However, knowing this, one must attend in medical practice not primarily to plausible theories, but to experience combined with reason. For a theory is a composite memory of things apprehended with sense-perception. For the sense-perception, coming first in experience and conveying to the intellect the things subjected to it, is clearly imaged, and the intellect, receiving these things many times, noting the occasion, the time and the manner, stores them up in itself and remembers. Now I approve of theorising also if it lays its foundation in incident, and deduces its conclusions in accordance with phenomena. For if theorising lays its foundation in clear fact, it is found to exist in the domain of intellect, which itself receives from other sources each of its impressions. So we must conceive of our nature as being stirred and instructed under compulsion by the great variety of things; and the intellect, as I have said, taking over from nature the impressions, leads us afterwards into truth. But if it

proposition (e.g. "man is mortal"). Later on it means the use of λογισμοὶ in making συλλογισμοὶ, that is, deduction. "Theory" and "theorising" are the nearest equivalents I can think of.
ΠΑΡΑΓΓΕΛΙΑΙ

εφόσον, έκ δέ πιθανῆς ἀναπλάσιος λόγου, πολλάκις βαρεῖν καὶ ἁνυρηῆ ἐπηνεγκε διάθεσιν. οὔτω δέ ἀνοδῆν χειρίζονται. τί γὰρ ἄν ἦν κακόν, ἢν 1 τὰ ἐπίχειρα ἐκομίζοντο οἳ τὰ τῆς ἰητρικῆς ἑργά κακῶς δημιουργήσετε; νῦν δὲ τοῖς ἀναιτίοις ἐοὺσι τῶν καμιόντων, ὅκοσοι οὐχ ἰκανῆ ἐφαίνετο ἐοῦσα τοῖς νοσεῖν βίη, εἰ μὴ συνέλθοι τῇ τοῦ ἰητροῦ ἀπειρίῃ. περὶ μὲν οὖν τούτων ἁλὶς ἔστω διειλεγμένα.

II. Τῶν δ' ὅς λόγου μόνον συμπεραινομένων μὴ εἰν 2 ἐπαύρασθαι, τῶν δὲ ὅς ἐργον ἐνδείξιος· σφαλεῖρ γὰρ καὶ εὐπταῖστος ἡ μετ' ἀδολεσχίας ἱσχύρισις. διὸ καὶ καθὸλου δεῖ ἐχεσθαι τῶν γινομένων, καὶ περὶ ταύτα μὴ ἐλαχίστως γίνεσθαι, ἴνα μέλλῃ ἐξειν ῥηδίνην καὶ ἀναμάρτητον ἐξεῖν ἢν δὴ ἰητρικὴν προσαγορεύομεν. κάρτα γὰρ μεγάλην ὁφελίην περιποιήσει τοῖς γε νοσέουσι καὶ τοῖς τούτων δημιουργοῖς. μὴ δὲνεῖν δὲ παρὰ ἰδιωτέων ἱστορεῖν, ἢν τὶ δοκῇ συνοίσειν ἐς καιρὸν θεραπείας. οὔτω γὰρ δοκέω τὴν σύμπασαν τέχνην ἀναδειχθῆναι, διὰ τὸ ἐξ ἐκάστου τι 3 τοῦ τέλους τηρηθῆναι καὶ ἐς ταῦτο συναλισθῆναι. προσέχειν οὖν δεῖ τῇ περιπτώσει τῇ ὦς ἐπὶ τὸ πολὺ, καὶ μετ' ὁφελίης καὶ ῥεμαίοτητος μᾶλλον ἡ ἐπαγγελίης καὶ ἀπολογίης τῆς μετ' ἀπρηξίης.4

1 So apparently the MSS. and editions except Ermerins, who emends to εἰ. I retain it (doubtfully) as a mistake due to ignorance.
2 See p. 308.
3 τοῦ MSS.: τι another hand in M. I have inserted τι and kept τοῦ because of the sense. There is one τέλος, but many observations contribute to the completion of it.
4 μετὰ πρήξιος MSS.: μετ' ἀπρηξίως another hand in M: μετὰ πρήξιας Littre: μετ' ἀπρηξίας is my conjecture. I find 314
begins, not from a clear impression, but from a plausible fiction, it often induces a grievous and troublesome condition. All who so act are lost in a blind alley. Now no harm would be done if bad practitioners received their due wages. But as it is their innocent patients suffer, for whom the violence of their disorder did not appear sufficient without the addition of their physician's inexperience. I must now pass on to another subject.

II. But conclusions which are merely verbal cannot bear fruit, only those do which are based on demonstrated fact. For affirmation and talk are deceptive and treacherous. Wherefore one must hold fast to facts in generalisations also, and occupy oneself with facts persistently, if one is to acquire that ready and infallible habit which we call "the art of medicine." For so to do will bestow a very great advantage upon sick folk and medical practitioners. Do not hesitate to inquire of laymen, if thereby there seems likely to result any improvement in treatment. For so I think the whole art has been set forth, by observing some part of the final end in each of many particulars, and then combining all into a single whole. So one must pay attention to generalities in incidents, with help and quietness rather than with professions and the excuses that accompany ill-success.

1 *I.e.*, if the general statement from which we deduce conclusions be a plausible but untrue hypothesis. Conclusions drawn from such hypotheses lead to nowhere.

2 Or, possibly, "even from beginning to end."

that I have been anticipated by Ermerins, who also reads μετ' ἀπρηξίης.
ΙΙΙ. Χρήσιμος δὲ καὶ ποικίλος τῶν προσφερομένων τῷ νοσέοντι καὶ ὁ προορισμός, ὅτι ¹ μόνον τι προσενεχθέν ὥφελήσει· οὐ γὰρ ἵσχυρίσιος δει· πάντα γὰρ τὰ πάθη διὰ πολλὰς περιστάσεις καὶ 5 μεταβολὰς μονὴ τινὶ προσκαθίζει.

IV. Παραινέσιος δ΄ ἂν καὶ τοῦτο ἐπιδεικτείνη τῆς θεωρίας· συμβάλλει γὰρ τι τῷ σύμπαντι· εἰ γὰρ ἄρξαίνει περὶ μισθορίων τῷ μὲν ἀλγέοντι τοιαύτην διανόησιν ἐμποιήσεις τὴν ὅτι ³ ἀπολιπών αὐτὸν πορεύσεις μὴ συνθέμενοι, ἢ ⁴ ὅτι ἀμελήσεις καὶ οὐχ ὑποθήσεις ⁵ τινὰ τῷ παρέοντι. ἐπιμελεῖσθαι οὖν οὐ ⁶ δεῖ περὶ στάσεως μισθοῦ· ἀχρηστῶν γὰρ ἡγεύμεθα ἐνθύμησιν ὁχλεομένω τὴν τοιαύτην, πολὺ δὲ μᾶλλον ἐν ὀξεὶ νοσήματι· νοῦσον γὰρ 10 ταχύτης καίρου μὴ διδοῦσα ἐς ἀναστροφὴν οὐκ ἐποτρύνει τὸν καλὸς ἤτρευόντα ζητεῖν τὸ λυσιτελές, ἔχεσθαι δὲ δόξης μᾶλλον. κρέσσον οὖν σωζομένοις ὑπερβάλειν ἡ ὀλεθρίως ἕχοντας προ- 14 μύσσειν.⁷

V. Καί τοι ἐνιοὶ νοσεοντες ἄξιοῦσι ⁸ τὸ ξενοπρέπες καὶ τὸ ἀδηλον ⁹ προκρίνοντες, ἄξιοι μὲν ἀμελεῖν, οὐ μέντοι γε κολάσιος. διὸ τούτοις ἀντιτάξει εἰκότως μεταβολῆς ἐπὶ σάλου πορευο-

1 Ermerins here inserts οὐ.
2 In the MSS. this sentence occurs after μισθορίων. It was transposed by Coray.
3 Here the MSS. have οὐκ, which is omitted by Coray, Littre and Ermerins.
4 ἢ Littre: καὶ MSS.
5 ὑποθήσεις MSS.: Coray emended to the middle.
6 The negative is added by Littre.
7 προμύσσειν MSS.: προσμύσσειν Coray: προσμύσσειν Ermerins.
8 ἄξιοῦσι MSS.: ἀλλάσσουσι Littre.
9 εὐδηλον MSS.: ἀδηλον Littre.
III. Early determination of the patient’s treatment—since only what has actually been administered will benefit; emphatic assertion is of no use—is beneficial but complicated. For it is through many turns and changes that all diseases settle into some sort of permanence.¹

IV. This piece of advice also will need our consideration, as it contributes somewhat to the whole. For should you begin by discussing fees, you will suggest to the patient either that you will go away and leave him if no agreement be reached, or that you will neglect him and not prescribe any immediate treatment. So one must not be anxious about fixing a fee. For I consider such a worry to be harmful to a troubled patient, particularly if the disease be acute. For the quickness of the disease, offering no opportunity for turning back,² spurs on the good physician not to seek his profit but rather to lay hold on reputation. Therefore it is better to reproach a patient you have saved than to extort money from those who are at death’s door.

V. And yet some patients ask for what is out of the way and doubtful, through prejudice, deserving indeed to be disregarded, but not to be punished. Wherefore you must reasonably oppose them, as they are embarked upon a stormy sea of change.

¹ Because changes and turns are common in the early stages, to fix the proper treatment early is a complicated matter.
² I. e. from missed opportunities that have passed away while haggling over fees. It is possible that ἀναστροφή has here the sense of ἀναστρέφειν καρίδαν in Thucydides II. 49, “to upset.” An acute disease is not the time to upset a patient with financial worries.
³ Or, if Coray’s emendation be adopted, “to tease.”
μένοις. τίς γάρ, ὃ πρὸς Δίος, ἡδελφισμένος ἂντρόσ ἢττρεύει τοσαύτη 1 ἀτεραμνή ὡστε εν ἀρχῇ ἀνακρίνοντα 2 πᾶν 3 πάθος μὴ οὐχ ὑποθέσθαι τινὰ συμφέροντα ἐς θεραπείν, ἀποθεραπεύσαι τε τὸν νοσεόντα καὶ μὴ παριδεῖν τὴν ἐπικαρπίην, 10 ἀνευ 5 τῆς ἐπισκευαζούσης ἐς μάθησιν ἐπιθυμίας;

VI. Παρακελεύομαι δὲ μὴ λίγη ἀπανθρωπίν ἐσάγειν, ἀλλ' ἀποβλέπειν ἐς τε περιουσίν καὶ οὐσίν: ὅτε δὲ προῖκα, ἀναφέρων μνήμην εὐχαριστίας προτέρην ὁ παρεούσαν εὐδοκίην. ἦν δὲ καiros εὖ Χορηγῆς ξένω τε ἐόντι καὶ ἀπορέοντι, μάλιστα ἐπαρκεῖν τοῖς τοιούτοις: ἦν γὰρ παρῆ φιλανθρωπίη, πάρεστι καὶ φιλοτεχνία. ἐνοι ὡς νοσεόντες ἂνθημένοι τό περὶ ἐωτοῦ πάθος μὴ ἐόν ἐν ἀσφαλείᾳ, καὶ τῇ τοῦ ἒπτροῦ ἐπιεἰκείῃ εὐδοκέουσι, 9 μεταλλάσσοντες ἐς υγιείᾳ. εὗ δὲ ἔχει νοσεόντων μὲν ἐπιστατεῖν, ἐνεκεν υγιείᾳ, υγιαινόντων δὲ φροντίζειν, ἐνεκεν ἀνοσίᾳ.

13 φροντίζειν καὶ ἐωτῶν 10 ἐνεκεν εὐσκημοσύνης.

VII. Οἱ μὲν οὖν ἐόντες ἐν βυθῷ ἀτεχνής τῶν προλελεγμένων οὐκ ἂν αἰσθάνοντο. καὶ γὰρ οὕτωι ἀνίητροι ἐόντες ἐλέγχοντ' ἂν 11 ἐκ ποδὸς υψεύ-
PRECEPTS, v.—vii.

For, in heaven’s name, who that is a brotherly physician practises with such hardness of heart as not at the beginning to conduct a preliminary examination of every illness and prescribe what will help towards a cure, to heal the patient and not to overlook the reward, to say nothing of the desire that makes a man ready to learn?

VI. I urge you not to be too unkind, but to consider carefully your patient’s superabundance or means. Sometimes give your services for nothing, calling to mind a previous benefaction or present satisfaction. And if there be an opportunity of serving one who is a stranger in financial straits, give full assistance to all such. For where there is love of man, there is also love of the art. For some patients, though conscious that their condition is perilous, recover their health simply through their contentment with the goodness of the physician. And it is well to superintend the sick to make them well, to care for the healthy to keep them well, but also to care for one’s own self, so as to observe what is seemly.

VII. Now those who are buried in deep ignorance of the art cannot appreciate what has been said. In fact such men will be shown up as ignorant of

1 The word so translated is fairly common in the Corpus in the sense of “related.” Here it evidently means “a loyal member of the family of physicians.”
2 With Ermerins’ reading, “all the illness.”
3 Or, with ἐυδοκιμίαν, “your present reputation.”

9 MSS. εὐδοκιμεόσαι. Littré suggests εὐδοκέοσαι but reads εὐδοκέοσαι and μεταλλάσσονται.
10 ἐντών Ermerins : ὑγιαινότων MSS.
11 ἐλέγχοιντ’ ἃν Ermerins : ἐλεγχοὶ MSS. : ἐλέγχη Littré.
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μενοι, τύχης γε μὴν δεόμενοι. ὑπὸ γὰρ τῶν εὐπόρων, καὶ στενῶν ἐνδοσιν ἀναλαμβανόντων, ἐκατέρθη ἐπὶ τὴν ἐπιτύχωσι, εὐδοκιμέουσι, καὶ διαπιπτόντων ἔπι τὸ χείρον καταχλιδεύσι, καταμεμεληκότας τὰ τῆς τέχνης ἀνυπεύθυνα, ἔφ' οἷς ἀν ἴητρὸς ἀγαθὸς ἀκμάζοι ὀμότεχνος καλέομενος. ὁ δὲ τὰς ἁκέσιας ἀναμαρτήτους ῥηίδως ἐπιτελέων οὐδὲν ἀν τούτων παραβαίνῃ σπάνε 2 τοῦ δύνασθαι. οὐ γὰρ ἀπιστός ἐστιν ὡς ἐν ἄδικῃ. πρὸς γὰρ θεραπείῃν οὐ γίνονται σκοπέοντες διὰθεσιν φλεβονώδεα, 3 φυλασσόμενοι ἐτέρων ἰητρῶν ἐπεσ- αγωγῆν, ἐνότες 4 ἐν μισοπονηρίᾳ βοηθήσιοι. 5 οἱ τε νοσέοντες ἁνώμενοι 6 νήχονται ἐπὶ ἐκατέρη μοχθηρίᾳ μὴ ἐγκεχειρικότας ἔνωτος ἐως τέλεος τῇ ἐν τῇ τέχνῃ πλείον θεραπείῃ· ἀνεσις γὰρ νοσοῦσον τινὸς κάμνοντι παρέχει μεγάλῃ ἀλεωρήν. διὸ δεόμενοι τὴν υγεινὴν διάθεσιν οὐκ ἐθεχουσι τὴν αὐτὴν χρῆσιν αἰεὶ προσδέχεσθαι, ὀμοιοεότεκτες ἵητροῦ ποικιλίη. 7 † πολυτελεῖς † γὰρ ἀπορέουσιν

1 So Ermerins. Most MSS. have ἀναλαμβάνονται or ἀναλαμβάνοντες, ἐκατέρθη ἐπὶ τεύχει and εὐδοκιμέουσι.
2 σπάνε (sic) Ermerins: οὐ παυτὶ σπάνει most MSS.: τὸ παυτὶ σπάνει M (dittography): οὐ παυτὴ σπάνει Littre.
3 So apparently some ancient commentators. See Erotian fr. 7 Nachmannson. φθεγγώδεα or φθογγώδεα MSS.: φθινώδεα Littre: φονώδεα Ermerins.
4 ἐνότες M, Littre: αἰνοντες most MSS. I suggest μένοντες, as we should have expected ἐνότες. See p. 248.
5 αἰνοντες μισοπονηρὶν βοηθῆσιοι Ermerins.
6 ἁνώμενοι MSS.: ἁνιομενοί Littre after Matthiae.
7 So Ermerins: ὀμοιοοντες ἵητροῦ ποικιλίη vulgate: μὴ νοσοντες ἵητροῦ ποικιλίην: Littre.

1 He is trusted, and so can do as he likes. Therefore want of power to influence a patient never compels him to transgress the medical code.

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PRECEPTS, vii.

medicine, suddenly exalted yet needing good luck. For should wealthy men gain some remission of their trouble, these quacks win reputation through a double good fortune, and if a relapse occurs they stand upon their dignity, having neglected the irreproachable methods of the art, wherewith a good physician, a "brother of the art" as he is called, would be at his best. But he who accomplishes his cures easily without making a mistake would transgress none of these methods through want of power;¹ for he is not distrusted on the ground of wickedness. For quacks do not attempt treatment when they see an alarming² condition, and avoid calling in other physicians, because they wickedly hate help. And the patients in their pain drift on a sea of twofold wretchedness for not having intrusted themselves to the end to the fuller treatment that is given by the art. For a remission of a disease affords a sick man much relief. Wherefore wanting a healthy condition they do not wish always to submit to the same treatment, therein being in accord with a physician's versatility.³ For the patients

² It is quite uncertain whether φλεβονώδεα is the correct reading, and equally uncertain what it means if it be correct. Erotian's note recognises two ancient readings, φλενονώδεα, explained as τὰ μετὰ φλυαρίας καὶ πνευματώδους ταραχῆς ἐκκρινόμενα, and φλεβονώδεα, explained as τὰ μετ' ἀλγήματος οἰδήματα. But the general meaning must be "serious," "alarming."

³ The reader must suspect that in the words ἰητροῦ ποικιλία is concealed an allusion to frequent changes of the medical attendant. "Changing their doctor every day." The version in the text means that the patients frequently change their minds as do quacks, or as doctors must be ready to change their treatment at a moment's notice.
οι νοσέοντες, 1 κακοτροπία προσκυυύνεοντες 2 καὶ ἀχαριστέοντες συντυχεῖν. δυνατοί έόντες εὐπο-
ρεῖν, διαντλίζονται 3 περὶ μισθαρίων, ἀτρεκέως ἐθέλοντες ύμιές εἶναι εἶνεκεν . . . . ἐργασίας τόκων ἤ γεωργίας, ἀφρουστεόντες περὶ 4 αὐτῶν

28 λαμβάνειν.

VIII. Περὶ σημασίας τοιαύτης ἀλίς ἐστω- άνες γὰρ καὶ ἐπίτασις νοσέοντος ἐπινέμησιν ἵπτρικὴν κέχρηνται. 5 οὐκ ἀσχήμων 6 δὲ, οὐδ' ἦν τις ἵπτρος στενοχωρέων τῷ παρέοντι 7 ἐπὶ τινι νοσέοντι καὶ ἐπισκοτεῦμενος τῇ ἀπειρίῃ κελεύῃ καὶ ἔτερους ἐσάγειν, εἶνεκα τοῦ ἐκ κοινολογίας ἰστορῆσαι τὰ περὶ τὸν νοσέοντα, καὶ συνεργοὺς γενέθαι εἰς εὐπορίην βοηθήσιον. εὖ γὰρ κακο-
pαθείης παρεδρή ἐπιτείνοντος τοῦ πάθεος, δὴ ἀπορίην τὰ πλεῖστα ἐκκλίνουσι τῷ παρέοντι. 7 θαρρητέον 8 οὐν εἰ καιρὸς τοιοῦτω, οὐδέποτε γὰρ ἐγὼ τὸ τοιόῦτο ὀριεύματι ὅτι ἡ τέχνη κέκριται

1 So apparently all MSS.: πολυτελεῖς γὰρ ἀπορεούσιν ἐόντες Littré. Perhaps πολυτελεῖς should be read.
2 προσκυνεύτες MSS.: προσκυνεύτες Littré. I suggest that οὐκ has fallen out after καὶ.
3 διαντλίζονται (apparently) MSS.: διασχυρίζονται Cornarius: διαλογίζονται Ermerins.
4 περὶ MSS.: μὴ ὑπὲρ Littré.
5 κέχρηνται MSS.: κέχρηνται Coray.
6 ἀσχήμων MSS.: ἀσχήμων Littré.
7 τῷ παρέοντι omitted by Ermerins.
8 θαρρητέον MSS.: μὴ θαρρητέον (sic) Martinus quoted by Foes. Perhaps οὐ θαρρητέον.

1 These patients ἀπορεούσιν, and so can scarcely be the same as the εὐποροὶ of the earlier part of the chapter. Perhaps οὐκ should be read before ἀχαριστέοντες, and the sense would then be, “they become poor by showing gratitude to quacks, when they might be well off by employing qualified men.”

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PRECEPTS, vii.–viii.

are in need through heavy expenditure, worshipping incompetence and showing no gratitude when they meet it;¹ when they have the power to be well off, they exhaust themselves about fees, really wishing to be well for the sake of managing their investments or farms, yet without a thought in these matters to receive anything.²

VIII. So much for such recommendations. For remission and aggravation of a disease require respectively less or more medical assistance. A physician does not violate etiquette even if, being in difficulties on occasion over a patient and in the dark through inexperience, he should urge the calling in of others, in order to learn by consultation the truth about the case, and in order that there may be fellow-workers to afford abundant help. For when a diseased condition is stubborn and the evil grows, in the perplexity of the moment most things go wrong. So on such occasions one must be bold.³ For never will I lay it down that the art has been

¹ The greater part of this chapter is hopeless. There seems to be no connexion between the quack doctors of the first part and the wayward patients of the latter part. I suspect that an incongruous passage has been inserted here by some compiler, just as chapter fourteen was so inserted. Perhaps there are gaps in the text, the filling up of which would clear away the difficulty. Probably there is one after εἰνεκερ. If the latter part be not an interpolation, the general meaning seems to be that when patients grow worse under quack treatment, they change their doctor and hire another quack. So they both grow worse and lose money. They really want to get well to look after their business, but do not think of the right way to return to work again, i.e. of employing a qualified medical man.

² Or (reading οὗ) "on such occasions one must not be self-confident."

³
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περὶ τοῦτον. μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερῖ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερῖ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερῖ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερῖ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερὶ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερὶ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερὶ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερὶ, μηδέποτε φιλονεικεῖν προσκυρέοντας ἑωυτοῖς καὶ ἕω τοῦτον ἐντερὶ, μηδέποτε φιλο

IX. Μετὰ τοῦτον δὲ πάντων μέγα ἢ τεκμήριον φανεῖν σὺν τῇ οὐσίᾳ τῆς τέχνης, εἴ τις καλῶς ἢτρεύων προσαγορεύσισι ὁμαίτην μὴ ἀποσταίη, κελέων τοῖς νοσείται μηδὲν ὁχλεῖσθαι κατὰ διάνοιαν ἐν τῷ σπεύδειν ἀφικέσθαι ἐς καρδὸν σωτηρίαν ἡγεύμεθα γὰρ ἂ χρῆ ἐς τὴν υγείαν. καὶ προστασσόμενος γε οὐ διαμαρτήσει τοῖς μὲν γὰρ οἱ νοσείται διὰ τὴν ἀλγείαν διάθεσιν ἀπαύγασται καίτοι γε οὐδὲ ψευδέως κατα

10 τῆς ζωῆς. ὃ δὲ ἐγκεχειρισμένος τῶν νοσείται, ἢν ἀποδείξῃ τὰ τῆς τέχνης ἐξευρήματα, σῷζων οὐκ ἀλλοίων φύσιν, ἀποίησε τὴν παρεόποιαν <ἀθυμίην> ἢ τὴν παραυτίκα ἀπότυπα. ἢ γὰρ τοῦ ἀνθρώπου εὔφυς φύσις τῆς ἐστί φύσις περιποιημένη κίνησιν οὐκ ἀλλοτρίην, ἀλλὰ λίην γε

1 kal omitted in MSS. : inserted first by Littré, who also reads ἀλλήλασσι instead of ἑωυτοῖς.
2 κατασιλλαίνειν MSS. : κάτα σιλλαίνειν Ermerins.
3 This ἢ is very strange with ἢτρε. Perhaps it is a repetition of the preceding two letters. But see p. 308. See also additional note, p. 332.
4 One MS. has ἀσθένις.
5 σὺν MSS. : omitted by Ermerins. See p. 308.
6 ἂ χρῆ ἐς τὴν Littré : ἂχρηστίην MSS.
7 So most MSS. : προστάσισι μὲν Ermerins.
8 Littré, supposing that a participle is wanted, adds ἀπορρίπτοντες.

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condemned in this matter. 1 Physicians who meet in consultation must never quarrel, or jeer at one another. For I will assert upon oath, a physician’s reasoning should never be jealous of another. To be so will be a sign of weakness. Those who act thus lightly are rather those connected with the business of the market-place. Yet it is no mistaken idea to call in a consultant. For in all abundance there is lack. 2

IX. With all these things it will appear strong evidence for the reality of the art if a physician, while skilfully treating the patient, does not refrain from exhortations not to worry in mind in the eagerness to reach the hour of recovery. For we physicians take the lead in what is necessary for health. And if he be under orders the patient will not go far astray. For left to themselves patients sink through their painful condition, give up the struggle and depart this life. But he who has taken the sick man in hand, if he display the discoveries of the art, preserving nature, not trying to alter it, will sweep away the present depression or the distrust of the moment. For the healthy condition of a human being is a nature that has naturally attained a movement, not alien but perfectly adapted, having

1 I. e. that because a consultant is necessary the fault lies with the art of medicine.
2 No matter how much help you have you can never have enough.

9 υπ ΜSS: ἢ Martinus in Foes.
10 ἐπικαρπίην vulgate: πικρίην Littré. The true reading is probably a word with the meaning of ἀθυμία.
11 λίην γε Littré: λίην τε MSS.: ἰδίην Ermerins.
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εὐαρμοστεύσαν, πνεύματι τε καὶ θερμασίᾳ καὶ χυμών κατεργασίᾳ, πάντῃ τε καὶ πάσῃ διαίτῃ καὶ τοῖσι σύμπασι δεδημουργημένη, ἢν μὴ τι ἐκ γενετῆς ἢ ἂν ἄρχησ ἐλλειμα ἢ ἢν δὲ γένηται τι,
20 ἐξιτήλον ἐόντος, πειράσθαι ἐξομοιοῦν τῇ ύπο-
κειμένῃ· παρὰ γὰρ φύσιν τὸ μινύθημα καὶ διὰ
22 χρόνου.

Χ. Φευκτένι δὲ καὶ θρύψις ἑπικρατίδων διὰ προσκύρησιν ἀκέσιος, ὄμη τε περίεργως· διὰ γὰρ ἰκανήν ἀσυνηθείην ἄδιαβολὴν κεκτήσει,3 διὰ δὲ ἀλήγην, εὐσχημοσῦνην· ἐν γὰρ μέρει πῶνος ὀλύγος,
ἐν πάσι ἰκάνος. εὐχαρίην4 δὲ οὐ περιαρέων·
6 ἀξίη γὰρ Ἰητρίκης προστασίης.

XI. Προσθέσιος δὲ δὲ οργάνων καὶ σημαντι-
κῶν ἑπίδεξιος, καὶ τῶν τοιουτοτρόπων μνήμην
3 παρεῖναι.

XII. Ἡν δὲ καὶ εἶνεκεν ὀμίλου θέλης ἀκρόασιν ποιήσασθαι, οὐκ ἄγακλεως ἐπιθυμεῖς, μὴ μέντοι γε μετὰ μαρτυρίας ποιητικῆς· ἀδυναμίην γὰρ ἐμφαίνει φιλοποιήσει.5 ἀπαρνέομαι γὰρ ἐς χρήσιν ἔτερης
φιλοποιήσει μετὰ πῶνον ἰστοριευμένην,6 διὸ ἐν ἑωτῇ μούνῃ αἴρεσιν ἔχουσαν7 χαρίεσσαν· περιποιήσει γὰρ κηρήνοις μετὰ παραπομπῆς
8 ματαιοκοπῆν.8

1 θρύψις conjecture of Triller: τρίψις vulgate.
2 ἀξινεσίην MSS.: ξεινοσύνην or ξενίην Triller: ἀσυνηθείην Kühn and Littré.
3 κεκτήσει my emendation: κέκτησα Littré, without comment.
4 εὐχαρίην M: εὐχαριστίην other MSS. (apparently) and Littré. The dictionaries do not recognise εὐχαρία.
5 φιλοποιήσει MSS.: φιλοποιή Littré.

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produced it by means of breath, warmth and coction of humours, in every way, by complete regimen and by everything combined, unless there be some congenital or early deficiency. Should there be such a thing in a patient who is wasting, try to assimilate to the fundamental nature.\(^1\) For the wasting, even of long standing, is unnatural.

X. You must also avoid adopting, in order to gain a patient,\(^2\) luxurious headgear and elaborate perfume. For excess of strangeness will win you ill-repute, but a little will be considered in good taste, just as pain in one part is a trifle, while in every part it is serious. Yet I do not forbid your trying to please, for it is not unworthy of a physician’s dignity.

XI. Bear in mind the employment of instruments and the pointing out of significant symptoms, and so forth.

XII. And if for the sake of a crowded audience you do wish to hold a lecture, your ambition is no laudable one, and at least avoid all citations from the poets, for to quote them argues feeble industry. For I forbid in medical practice an industry not pertinent to the art, and laboriously far-fetched,\(^3\) and which therefore has in itself alone an attractive grace. For you will achieve the empty toil of a drone and a drone’s spoils.\(^4\)

\(^1\) *I.e.* try to bring the patient back to his normal condition.
\(^2\) Apparently, in order to increase your practice by fastidiousness in the matter of dress. But the expression is very strange, and should mean, “in order to effect a cure.”
\(^3\) See p. 308.
\(^4\) See p. 308.

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6 I suspect the form of this word, to which I can find no parallel. The meaning is that of \(ιστορῶ\).
7 \(ἐχονσαν\) Littré: \(ἐδοσαν\) MSS.
8 So Littré after Weigel: MSS. apparently \(ἐτοιμοκοπίην\).
XIII. Εύκτεν ἰ δὲ καὶ διάσθεις ἐκτὸς ἑούσα ὀψιμαθίης· παρεόντων μὲν οὐδὲν ἐπιτελεῖ· ἀπεόντων δὲ μνήμη ἀνεκτή. γίνεται τίνων πάμμαχος ἀτυχία, μετὰ λύμης 1 νεαρῆς, ἀφροτιστεύσα εὐπρεπίς, ὁρισμοῖς τε καὶ ἐπαγγελήσιν, ὁρκοῖς τε παμμεγέθεσιν θεῶν εὐνεκεν, ὑπερὶ προστάτευτος νούσου, ἀναγνώσιος συνεχείς κατηχήσιος τε ἱδιωτέων φιλαλυπτεών λόγοις ἐκ μεταφορῆς διαξηλευομένων, 2 καὶ πρὶν ἢ νοῦσῳ καταπορέωσιν ἡθροισμένων. 3 τῶν μὲν οὖν τοιούτων ὁποίοι ἂν καὶ ἐπιστατήσαιμι, οὐκ ἂν ἐπὶ θεραπείας συνλόγου αἴτησαιμι ἂν θαρσαλέως βοηθείν. 4 ἰστορίας γὰρ εὐσχήμονος σύνεσις ἐν τούτοις διεσπασμένη. 5 τούτων οὖν δὲ ἀνάγκην ἀσυνέτων ἐόντων, παρακελεύομαι χρησίμην εἶναι τὴν τρίβην, μεθυστέρησιν 6 δογμάτων ἰστορίας. τὸς γὰρ ἐπιθυμεῖ δογμάτων μὲν πολυσχίδην ἀτρεκέως θέλεων 7 ἰστορεῖν, μετὰ δὲ 8 χειροτριβίας ἀτρεμεάτητα; 9 διὸ παραίνεω τούτως λέγομι μὲν προσέχειν, ποιέομι δὲ ἐγκόπτειν. 10

XIV. Συνεσταλμένης διαίτης μὴ μακρήν

1 λύμης Littré: λυμίης M: λομίης most MSS.
2 διαξηλευομένων Zwinger: διαξηλευόμενον MSS. : διαξηλευομένου Littré.
3 καταπορέω ξυνηθροισμένοι most MSS., the second hand of M having ξυνηθροισμένων: καταπορέωσιν ἡθροισμένοι Littré. The text is a combination of Littré’s emendation and the reading of M.
4 βοηθείν my emendation (anticipated by Foes): βοηθεῖν Littré: βοῦθην MSS.
5 διεσπασμένη Ermerins: διεσπαρμένη MSS. : διεφθαρμένη Littré.
6 μεθ' ὑστέρησιν MSS. : μὴ τὴν τήρησιν Littré. The dictionaries do not recognise μεθυστέρησις, but the present work is full of strange words.

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XIII. A condition too is desirable free from the late-learner’s faults. For his state accomplishes nothing that is immediate, and its remembrance of what is not before the eyes is but tolerable. So there arises a quarrelsome inefficiency, with headstrong outrage, that has no thought for what is seemingly, while definitions, professions, oaths, great as far as the gods invoked are concerned,¹ come from the physician in charge of the disease, bewildered laymen being lost in admiration of flowery language spoken in continuous reading and instruction, crowding together even before they are troubled by a disease.² Wherever I may be in charge of a case, with no confidence should I call in such men to help as consultants. For in them comprehension of seemingly learning is far to seek. Seeing then that they cannot but be unintelligent, I urge that experience is useful, the learning of opinions coming far after. For who is desirous and ambitious of learning truly subtle diversities of opinion, to the neglect of calm and practised skill? Wherefore I advise you to listen to their words but to oppose their acts.

xiv. When regimen has been restricted you must

¹ That is, the oaths frantically appeal to all the great gods.
² The construction and translation are uncertain. I believe that ὀρισμοῖς and the other datives are a Roman’s efforts at rendering into Greek “ablative of attendant circumstances,” but ἐκ μεταφορῆς is puzzling, and can hardly be taken with λόγους. Perhaps it is a Latinism. Cf. “pastor ab Amphryso.”

7 ἐθέλων Ermerins: ἐθέλειν MSS.
8 μετὰ δὲ my emendation: μὴτε most MSS: μετα M: μὴ γε Litré.
9 ἀτρεμεύτητα my emendation: ἀτρεμεύτητι most MSS.: ἀτρέμεωτατον K.
10 ἐγκύπτειν MSS.: ἐγκύπτειν Mack and Ermerins.
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† ἐγχειρεῖν † τοῦ κάμνοντος χρονίν ἑπιθυμίν.  

1 ἀνίστησι καὶ συγχωρή ἐν χρονίν νοῦσῳ, ἢν τις προσέχῃ τυφλῷ τὸ δέον. ὡς μεγάς φόβος φυλακτέος, καὶ χαρᾶς δεινότης. ἥερος αἰφνιδίη ταραχῇ φυλακτέῃ. ἡ ἴλικίνη πάντα ἐχει χαρέεντα, ἀπόληξις δὲ τοῦναντίον. ἀσαφή δὲ γλῶσσης γίνεται ἢ διὰ πάθος, ἢ διὰ τὰ ὅτα, ἢ 3 πρὶν τὰ 4 πρότερα ἐξαγγειλαὶ ἔτερα ἐπιλαλεῖν,  

10 ἢ πρὶν τὸ διανενομένον εἰπεῖν ἔτερα ἐπίδιανοεἰσθαι. τοῦτο 5 μὲν οὖν ἀνευ πάθους ὅρατού λελεγμένου μάλιστα συμβαίνει φιλοτεχνοῦσιν, ἴλικίνης, ἱσμικροῦ ἐόντος τοῦ ὑποκειμένου, δύναμις ἐνίοτε παμπολλῆ. νοῦσου ἀταξίη 8 μήκος σημαίνει κρίσις δὲ ἀπόλυσις νοῦσου. σμικρῇ αἰτίῃ ἄκεσις γίνεται, ἢν μή τι περί τόπου καίριου πάθη. διότι συμπώθησις ὑπὸ λύπης ἐόνσα ὀχλεῖ, ἐξ ἐτέρου συμπαθείας τινὲς

1 The reading and punctuation of this passage are hopeless. The vulgate joins the end of XIII with the beginning of XIV, and punctuates at ἀνίστησι, νοῦσῳ and φυλακτέος. ἐγχειρεῖν can scarcely be correct.

2 So Littre: καὶ χάριν (χάρα second hand in M) δι’ ἢς ἐνότης ἄερος (or ἄερος) αἰφνιδίη ταραχῇ φυλακτέῃ most MSS.

3 ἢ added by Ermerins.

4 τὰ Ermerins : τὲ MSS.

5 τοῦτο Ermerins : τὸ MSS.

6 οὖν second hand in M.

7 ἴλικίνης Littre : ἴλικίνη vulgate.

8 ἀταξίη Littre : ἀταραξίη MSS. Perhaps the scribe unconsciously wrote an Epicurean word. See p. 306.

9 So second hand in M : ἄκεσι many MSS. : λύσει Littre and apparently M.
not suppress for long a long-standing desire of the patient.\(^1\) In a chronic disease indulgence too helps to set a man on his feet again, if one pay the necessary attention to one who is blind.\(^2\) As great fear is to be guarded against, so is excessive joy. A sudden disturbance of the air is also to be guarded against.\(^3\) The prime of life has everything lovely, the decline has the opposite. Incoherence of speech comes from an affection, or from the ears, or from the speaker's talking of something fresh before he has uttered what was in his mind before, or from his thinking of fresh things before he has expressed what was in his thoughts before. Now this is a thing that happens without any "visible affection" so-called, mostly to those who are in love with their art. The power of youth, when the matter is trifling,\(^4\) is sometimes supremely great. Irregularity in a disease signifies that it will be a long one. A crisis is the riddance of a disease. A slight cause turns into a cure unless the affection be in a vital part. Because\(^5\) fellow-feeling at grief causes distress, some are distressed through the fellow-feeling

\(^1\) Too strict a regimen may do harm by the patient's using up his strength in conquering his appetites. Some such verb as κατέχειν must be substituted for ἐγχείρεῖν.

\(^2\) I. e. the patient does not know what is good for him.

\(^3\) I. e. either (a) a draught or (b) a sudden change in the weather.

\(^4\) Possibly, "when the patient is not a big man." ύποκείμενον, can mean "patient" in later Greek.

\(^5\) Possibly, "for the same reason that."
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όχλεύνται. καταύδησις λυπεῖ. φιλοποιήσεις κρατεῖν υποπαραίτησις. \(^1\) † ἀλυώδης \(^2\) τόπος όνησιφόρος.

\(^1\) The text is here uncertain. Littre has φιλοποιήσεις κρατερής ὑπο, παραίνεσις, ἀλέα, φθή, τόπος ονησιφόρος, “pour l’excès de travail, encouragement, chaleur du soleil, chant, lieu salutaire,” a not very plausible restoration, and could only mean “excess of diligence causes advice, etc.”

\(^2\) Foes apparently translated ἀλυώδης, perhaps rightly.

Additional Note.

Chapter VIII, ll. 14–16, p. 324: ὁ γὰρ . . . ἐτέρῳ. I should like to suggest (although I am not confident enough to print it in the text) that the right reading is:—

οὐδὲνοτε ἰητρὸς λογισμὸν φθονῆσαι εἰς.
“a physician will never grudge giving his reasoned opinion.”

Such a reading fits in very well with the next sentence but one. It is only in the world of business that each man is for himself.

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of another. Loud talking is painful. Overwork calls for gentle dissuasion.\textsuperscript{1} A wooded \textsuperscript{2} district benefits.

\textsuperscript{1} \upsilono\omicronopara\alpha\iota\tau\eta\varsigma\iota\varsigma is not found in the dictionaries, but may correct.

\textsuperscript{2} \alpha\lambdanu\omega\delta\eta\varsigma is unmeaning, and I translate as though \alpha\lambda\sigma\omega\delta\eta\varsigma were in the text.
NUTRIMENT
INTRODUCTION

The treatise Nutriment is unique. It deals with an interesting subject in an unusual manner, and, in spite of the limitations of Greek physiology, many valuable and interesting views are set forth.

Heraclitus held that matter is, like a stream, in a state of continuous change. His system contained other hypotheses, but this was the most fruitful, and the one which commended itself most to his followers and to his successors.

A later Heraclitean, whether a professional doctor or not is uncertain, applied the theory of perpetual change to the assimilation of food by a living organism, and Nutriment is the result. He has copied the aphoristic style and manner of his master, as well as the obscurity, with considerable success, and whole paragraphs might well be genuine fragments of Heraclitus.

The author’s idea of digestion is far from easy to follow.

Apparently nutritive food is supposed to be dissolved in moisture, and thus to be carried to every part of the body, assimilating itself to bone, flesh, and so

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1 Some perhaps (e.g., the union of opposites) being more fundamental.
2 It is interesting to note that the aphoristic style, which is a great aid to memory, came into vogue at a time when text-books first became necessary. It has its modern analogue in the “crammer’s” analysis.
on, as it comes into contact with them. Air (breath) also is regarded as food, passing through the arteries from the heart, while the blood passes through the veins from the liver. But the function of blood is not understood; blood is, like milk, "what is left over" (πλεονασμός) when nourishment has taken place. Neither is the function of the heart understood, and its relation to the lungs is never mentioned.

The aspect of nutrition which appeals most to the writer is the combination of unity and multiplicity which it exhibits. Food is one; yet it has the power of becoming many things. Similarly the animal organism is one, with many parts vitally connected with the whole, so that they act in complete sympathy with it and with one another.

Food, says the writer, has "power" (δύναμις), and so has the body. This "power" seems to be the sum total of its properties, although these are not yet regarded as abstractions. It is one and many; one in its essence, many in its manifestations. But "power" in its various forms is manifested only in relationship to other things; it is not independent, being latent until called into action by a suitable environment. In modern language, the author feels that qualities are relations. Wine is good (or bad) in certain circumstances; so is milk and all other foods. All things are good or bad πρὸς τι (Chapters XIX and XLIV).

This theory of δύναμις with its insistence upon relativity helps in assigning a date to the document. A similar account of δύναμις is given in Ancient Medicine, the date of which is approximately 420 B.C. The theory of relativity, implied in the doctrine of
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Heraclitus, was fully developed in one direction by Protagoras, who regarded knowledge as conditioned by (i.e. relative to) the percipient being. In Nutriment relativity is made to apply, not merely to the knowledge of properties, but to the properties themselves. Such an extension of the doctrine would probably be made somewhat later than the time of Protagoras, and we may with some confidence suppose that the author wrote about 400 B.C.

The first chapter of Nutriment distinguishes γείος from εἰδος after the Aristotelian manner. A similar distinction occurs in the Parmenides of Plato, and it need not prevent us from assigning a date as early as the end of the fifth century B.C.

In Chapter XLVIII mention is made of pulses, supposed to be the first occasion of such mention in Greek literature. This fact, again, is no argument against an early date. The reference is quite general, and amounts to no more than the knowledge, to be found in several places in the Hippocratic Corpus, that violent pulsations (of the temples and so forth) are characteristic of certain acute diseases.

It should be noticed that the doctrine of δύναμις described above is inconsistent with a post-Aristotelian date. Aristotle's doctrine is obviously a development of it, and it is clear how the earlier doctrine prepares the way for the later.

The Heraclitean love of antithesis results in

1 See Sir Clifford Allbutt, Greek Medicine in Rome, Chapter XIII, for the ancient doctrines about pulses. It is most remarkable that before about 340 B.C. their great importance was not realised.

2 See Littré's index, s.v. battements.
many purely verbal contrasts, which render more obscure the natural obscurities of this little tract. Indeed the reader is often forced to the conclusion that the writer wished so to express himself that more than one interpretation might legitimately be put upon his words. In my paraphrase I have tried to give the most obvious meaning, although I have often felt that other meanings are almost equally possible.¹

*Nutriment* is more important as a philosophical than as a medical document. The teaching of Heraclitus did not die out with his death; he had followers who emended and developed his theories, and one of these wrote *Nutriment* to bring a branch of physiology into the domain of philosophy. The tract is a striking proof of the difficulty of uniting philosophy and science, and of pursuing the latter on the methods of the former. Incidentally one may notice that it belongs to the period of eclecticism and reaction which followed the development of atomism.²

*Nutriment* was accepted as a genuine work of Hippocrates by Erotian, and a mutilated commentary on it passes under the name of Galen. Aulus Gellius (III. xvi), quotes it as a work of Hippocrates. There was another tradition in antiquity, referred to in two Paris MSS., that *Nutriment* was the work of Thessalus or of Herophilus. It is easy to understand how some found a difficulty in ascribing to the

¹ I wish to point out that Chapters I, III, V and VI are up to the present unsolved mysteries. Incidentally, I should like to mention that Chapter I shows that the history of the word *elðos* is not so simple as Professor A. E. Taylor makes out in *Varia Socratica*.

² See Burnet, *Early Greek Philosophy*, Chapter X.
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author of *Epidemics* such a dissimilar book; indeed it is likely that the chief reason for assigning it to Hippocrates was its superficial likeness to *Aphorisms*.

**MSS. AND EDITIONS.**

The chief MSS. are A and M. *Nutriment* was edited several times in the sixteenth century, and interesting remarks on it are to be found in the following:

J. Bernays, *Heraklitische Briefe.*

A. Patin, *Quellenstudien zu Heraklit.*

See also Mewaldt in *Hermes,* xlv. 121, and, for Heracliteanism in the *Corpus,* C. Fredrich, *Hippokratischer Untersuchungen.*
ΠΕΡΙ ΤΡΟΦΗΣ

I. Τροφή καὶ τροφῆς εἶδος μία καὶ πολλαί· μία μὲν ἡ γένος ἐν, εἴδος δὲ ὑγρότητι καὶ ξηρότητι· καὶ ἐν τούτοις ἰδέαι καὶ πόσον ἐστὶ καὶ ἐς τινα 4 καὶ ἐς τοσαῦτα.

II. Αὔξει δὲ καὶ ῥώννυσι καὶ σαρκοὶ καὶ ὅμοιοι καὶ ἄνομοιοι τὰ ἐν ἐκάστοις κατὰ φύσιν τὴν 3 ἐκάστου καὶ τὴν ἔξ ἀρχῆς δύναμιν.

III. Ὅμοιοι δὲ ἐς δύναμιν, ὅταν κρατήσῃ ἡ ἐπεισιούσα, καὶ ὅταν ἐπικρατήσῃ ἡ προὺ- 3 πάρχουσα. 1

IV. Γίγνεται δὲ καὶ ἔξητηλος, ὅτε μὲν ἡ προστέρη ἐν χρόνῳ ἀπολυθείσα ἡ ἐπιπροστεθείσα, ὅτε δὲ ἡ 3 ύστερη ἐν χρόνῳ ἀπολυθείσα ἡ ἐπιπροστεθείσα.

1 This is practically the reading of A, the spelling only being emended. Littre has ὅμοιοι δὲ ἐς (φύσιν καὶ) δύναμιν, ὅταν κρατήσῃ μὲν ἡ ἐπεισιούσα, ἐπικρατήσῃ δὲ ἡ προὐπάρχουσα. The explanation of Galen scarcely helps matters: ἡ μὲν ὦν φύσις ὅμοιοι, ὅταν κρατήσῃ καὶ πέττῃ τὴν τροφήν τὴν ἐπεισιούσαν καὶ δύναμις ἡ προὐπάρχουσα ἐπικρατεῖ καὶ κατεργάζεται καὶ ἀλλοιοὶ καὶ ὅμοιοι καὶ τὸ τέλος τρέφει. It makes ἡ ἐπεισιούσα the object of κρατεῖ: our texts make it the subject.

(i) Nutriment is generically one, but it has many varieties, which differ according to the amount of moisture in them. These varieties have forms of their own and differ, the differences depending on quantity, the parts to be nourished and the number of parts to be nourished.

(ii) It produces increase, strength, flesh, similarity, dissimilarity, among the several parts of the body, according to
I. Nutriment and form of nutriment, one and many. One, inasmuch as its kind is one; form varies with moistness or dryness. These foods too have their forms and quantities; they are for certain things, and for a certain number of things.

II. It increases, strengthens, clothes with flesh, makes like, makes unlike, what is in the several parts, according to the nature of each part and its original power.

III. It makes into the likeness of a power, when the nutriment that comes in has the mastery, and when that is mastered which was there to begin with.

IV. It also loses its qualities; sometimes the earlier nutriment, when in time it has been liberated or added, sometimes the later, when in time it has been liberated or added.

1 Or "figures."

(a) the nature of each part and (b) the power it had to begin with.

(iii) It assimilates into this power when the new nutriment has the mastery and the substance already in the part is overcome. (In this case, apparently, the part changes or decays.)

(iv) Nutriment, in both the stages of nutrition, the earlier and the later, may lose its power to nourish, either because it is evacuated or because it is incorporated.
ΠΕΡΙ ΤΡΟΦΗΣ

V. 'Αμαυροῖ δὲ ἐκατέρας ἐν χρόνῳ καὶ μετὰ χρόνου ἢ ἐξωθεὶν συνεχῆς ἐπεισκριθεῖσα καὶ ἐπὶ πολλῶν χρόνων στερεμνίως πᾶσι τοῖς μέλεσι 4 διαπλεκεῖσα.

VI. Καὶ τὴν μὲν ἴδιν ἴδεν ἐξέβλαστησε· <μεταβάλλει τε τὴν ἀρχαίν καὶ καταφέρεται τρέφει δὲ πεπτομένη> τὴν δὲ προτέρην <ἴδεν ἐξαλλάσσει> ἐστιν ὅτε καὶ τὰς προτέρας ἐξη- 5 μαύρωσεν.¹

VII. Δύναμις δὲ τροφῆς ἀφικνέναι καὶ ἐς ὀστέον καὶ πάντα τὰ μέρεα αὐτόν, καὶ ἐς νεῦρον καὶ ἐς φλέβα καὶ ἐς ἀρτηρίην καὶ ἐς μῦν καὶ ἐς ὑμένα καὶ σάρκα καὶ πυμελήν καὶ ἀιμα καὶ φλέγμα καὶ μυελὸν καὶ ἐγκέφαλον καὶ νωτιαίον καὶ τὰ ἐντοςθίδια καὶ πάντα τὰ μέρεα αὐτῶν, καὶ δὴ καὶ ἐς θερμασίην καὶ πνεῦμα καὶ 8 ὑγρασίην.

VIII. Τροφὴ δὲ τὸ τρέφον, τροφὴ δὲ τὸ ὀίον, 2 τροφὴ δὲ τὸ μέλλον.
IX. 'Αρχὴ δὲ πάντων μία καὶ τελευτὴ πάντων 2 μία, καὶ ἡ αὐτή τελευτὴ καὶ ἀρχὴ.

¹ The parts within brackets are omitted in MSS. but restored by Littre from Galen. It is far from certain that this restoration is right, as the inserted clauses read like glosses and break the thread of the thought. Littré too has ἀρχαίν and ἐξαλλάττει.

(v) Nutriment in both stages cannot hold out long against nutriment which has firmly established itself in all the limbs by constant reinforcement from without, i. e. after middle-age nutrition gradually fails. Another possible explanation is that there is a contrast between permanent tissues and temporary fuel, which is the source of heat and energy.
NUTRIMENT, v.–ix.

V. Both are weakened in time and after a time by the nutriment from without which has continuously entered in, and for a long time firmly has interwoven itself with all the limbs.

VI. And it sends forth shoots of its own proper form. It changes the old form and descends; it nourishes as it is digested. Sometimes it alters the earlier form, and completely obscures the former ones.

VII. Power of nutriment reaches to bone and to all the parts of bone, to sinew, to vein, to artery, to muscle, to membrane, to flesh, fat, blood, phlegm, marrow, brain, spinal marrow, the intestines and all their parts; it reaches also to heat, breath, and moisture.

VIII. Nutriment is that which is nourishing; nutriment is that which is fit to nourish; nutriment is that which is about to nourish.

IX. The beginning of all things is one and the end of all things is one, and the end and beginning are the same.

(vi) Fat in nutriment produces fat in the various parts, and so on. As nutriment descends it changes its form, and nourishes as digestion goes on. Sometimes nutriment changes the form or forms that were before it, e.g. excess of moisture in nutriment might diminish the dryness in any part. The meaning of this chapter is very doubtful.

(vii) Nutriment pervades the whole system.

(viii) It is used in three senses, representing three stages in the process of assimilation.

(ix) Yet strictly speaking there are no separate stages. Nourishing is a continuous process; the end of nourishment is the beginning of e.g. flesh or bone.
ΠΕΡΙ ΤΡΟΦΗΣ

Χ. Καὶ ὁσα κατὰ μέρος ἐν τροφῇ καλῶς καὶ κακῶς διοικεῖται, καλῶς μὲν ὁσα προείρηται, κακῶς δὲ ὁσα τούτοις τὴν ἐναντίην ἔχει τάξιν.

XI. Χυλοὶ ποικίλοι καὶ χρώμασι καὶ δυνάμεσι καὶ ἕς βλαβὴν καὶ ἕς ὦφελίην, καὶ οὕτε βλάπτειν οὕτε ὦφελεῖν, καὶ πλήθει καὶ ύπερβολὴ καὶ ἐλλείψει καὶ διαπλοκὴ δὲν μὲν, ὁν δὲ οὕ.

XII. Καὶ πάντων ἐς θερμασίην ἐς βλάπτει καὶ ὦφελεῖ, ἐς ψυξιν βλάπτει καὶ ὦφελεῖ, ἐς δύναμιν βλάπτει καὶ ὦφελεῖ.

XIII. Δυνάμιος δὲ ποικίλαι φύσιες.

XIV. Χυμοὶ φθείροντες καὶ ὀχον καὶ μέρος καὶ ἐξωθεν καὶ ἐνδοθεν, αὐτόματοι οὐκ αὐτόματοι, ημιν μὲν αὐτόματοι αἰτίη δὲ οὐκ αὐτόματοι. αἰτίης δὲ τὰ μὲν δῆλα τὰ δὲ ἀδηλα, καὶ τὰ μὲν δυνατὰ τὰ δὲ ἀδύνατα.

XV. Φύσις ἐξαρκεῖ πάντα πᾶσι.

XVI. 'Ες δὲ παύτην, ἐξωθεν μὲν κατάπλασμα, κατάχρισμα, ἄλειμμα, γυμνότης ὄλου καὶ μέρους καὶ σκέπη ὄλου καὶ μέρους, θερμασίη καὶ ψύξις κατὰ τὸν αὐτὸν χώρου, καὶ στύψις καὶ ἐμκωσίς καὶ δημος καὶ λίπασμα: ἐνδοθεν δὲ τινὰ τῶν εἰρημένων, καὶ ἐπὶ τούτοις αἰτίη ἀδηλος καὶ μέρει καὶ ὄλω, τινὶ τε καὶ οὗ τινι.

(x) What has been said of the whole body applies also to individual parts.

(xi) The health of the body depends upon the combination of its various juices.

(xii) Nutriment affects the temperature of the body, for well or ill, as well as the body's power.

(xiii) A power has many different natures as its factors, i. e. it is the sum total of a thing's properties.

(xiv) Diseases, local or general, depend upon the humours.
NUTRIMENT, x.–xvi.

X. And all the particular details in nourishment are managed well or ill; well if as aforesaid, ill if ordered in the opposite way to these.

XI. Juices varied in colours and in powers, to harm or to help, or neither to harm nor to help, varied in amount, excess or defect, in combination of some but not of others.

XII. And to the warming of all it harms or helps, to the cooling it harms or helps, to the power it harms or helps.

XIII. Of power varied natures.

XIV. Humours corrupting whole, part, from without, from within, spontaneous, not spontaneous; spontaneous for us, not spontaneous for the cause. Of the cause, part is clear, part is obscure, part is within our power and part is not.

XV. Nature is sufficient in all for all.

XVI. To deal with nature from without: plaster, anointing, salve, uncovering of whole or part, covering of whole or part, warming or cooling similarly, astriction, ulceration, biting, grease; from within: some of the aforesaid, and in addition an obscure cause in part or whole, in some cases but not in all.

1 Apparently, such things as a mustard plaster.

They have a definite cause, but as far as we are concerned they are spontaneous. As to this cause, part is known, part is unknown; partly we can prevent disease, partly we cannot.

(xv) Nature is powerful enough to be supreme in both physiological and pathological processes.

(xvi) There are various ways of assisting Nature in her efforts to expel disease.
ΠΕΡΙ ΤΡΟΦΗΣ

XVII. 'Αποκρίσιες κατὰ φύσιν, κοιλίης, οὖρων, ἱδρῶτος, πτυάρου, μύξης, ύστέρης, καθ' αἵμορροΐδα, θύμου, λέπτης, φύμα, καρκίνωμα, ἐκ ῥινών, ἐκ πλεύμωνος, ἐκ κοιλίης, ἐξ ἐδρῆς, ἐκ καυλοῦ, κατὰ φύσιν καὶ παρὰ φύσιν. αἱ διακρίσιες τούτων ἀλλοιοῦσιν πρὸς ἄλλον λόγον ἄλλοτε καὶ ἄλλοιως. μία φύσις ἐστὶ ταῦτα πάντα καὶ οὐ 8 μία· πολλαὶ φύσιες εἰσὶ ταῦτα πάντα καὶ μία.

XVIII. Φαρμακείη ἄνω καὶ κάτω, οὕτε ἄνω 2 οὕτε κάτω.

XIX. Ἐν τροφῇ φαρμακείη ἄριστον, ἐν τροφῇ φαρμακείη φλαῦρον, φλαῦρον καὶ ἄριστον 3 πρὸς τε.

XX. 'Ελκος, ἐσχάρη, αἷμα, πῦον, ἵχωρ, λέπτη, πίτυρον, ἄχωρ, λειχήν, ἀλφός, ἑφηλις, ὅτε μὲν βλάπτει, ὅτε δὲ ῥφελεὶ, ὅτε δὲ οὕτε βλάπτει 4 οὕτε ῥφελεὶ.

XXI. Τροφὴ οὐ τροφὴ, ἂν μὴ δύνηται· μὴ τροφὴ τροφὴ, ἂν οίον τε οὐ τρέφεσθαι. οὐνομα τροφῆς, ἐργον δὲ οὐχὶ· ἐργον τροφῆς, οὐνομα δὲ 4 οὐχί.1

XXII. Ἐσ τρίχας καὶ ἐς όνυχας καὶ ἐς τὴν ἐσχάτην ἐπιφανείην ἐνδοθεν ἀφικνεῖται· ἐξωθεν τροφῆ ἐκ τῆς ἐσχάτης ἐπιφανείης ἐνδοτάτω 4 ἀφικνεῖται.

1 The text is Littré's, being a combination of A and the vulgate.

(xvii) The various secretions from the various parts of the body.

(xviii) Purging may be carried out by purges in the ordinary sense, by emetics, or by any other means of expulsion from the body.

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NUTRIMENT, xvii.–xxii.

XVII. Secretions in accordance with nature, by the bowels, urine, sweat, sputum, mucus, womb, through hemorrhoid, wart, leprosy, tumour, carcinoma, from nostrils, lungs, bowels, seat, penis, in accordance with nature or contrary to nature. The peculiar differences in these things depend on differences in the individual, on times and on methods. All these things are one nature and not one. All these things are many natures and one nature.

XVIII. Purging upward or downward, neither upward nor downward.

XIX. In nutriment purging excellent, in nutriment purging bad; bad or excellent according to circumstances.

XX. Ulceration, burn-scab, blood, pus, lymph, leprosy, scurf, dandruff, scurvy, white leprosy, freckles, sometimes harm and sometimes help, and sometimes neither harm nor help.

XXI. Nutriment not nutriment if it have not its power. Not nutriment nutriment if it can nourish. Nutriment in name, not in deed; nutriment in deed, not in name.

XXII. It travels from within to hair, nails, and to the extreme surface; from without nutriment travels from the extreme surface to the innermost parts.

(xix) The value of purging depends upon circumstances.
(xx) The extraordinary means of evacuating morbid humours (absscessions) may do good, harm, or neither.
(xxii) The only test of nutriment is power of nourishing.
(xxii) There is a circulation of nutriment from within outwards and vice versa.
ΠΕΡΙ ΤΡΟΦΗΣ

XXIII. Σύρροια μία, σύμπνοια μία, συμπαθέα πάντα. κατά μὲν οὐλομελήν πάντα, κατὰ μέρος δὲ τὰ ἐν ἐκάστῳ μέρει μέρεα πρὸς τὸ ἐργον.

XXIV. Ἀρχὴ μεγάλη ἐς ἐσχατον μέρος ἀφικνεῖται· ἐξ ἐσχάτου μέρεος ἐς ἀρχὴν μεγάλην ἀφικνεῖται· μία φύσις εἶναι καὶ μὴ εἶναι.

XXV. Νοοσώζεις εἰς ναρκή, εἰς πνεύματι, εἰς θερμασία, εἰς χολή, εἰς φλεγμα, εἰς χυμοίσιν, εἰς σαρκί, εἰς φλεβί, εἰς ἀρτηρία, εἰς νεὺρῳ, κυστί, ὀστεό, ἐγκεφάλῳ, νωτιαίῳ μυελῷ, στόματι, γλώσσῃ, στομάχῳ, κοιλίᾳ, ἐντέροις, φρέσι, δέρματι, ταύτα πάντα καὶ καθ᾽ ἐν καὶ κατὰ μέρος. μέγεθος αὐτῶν μέγα καὶ οὐ μέγα.

XXVI. Τεκμήρια, γαργαλισμός, ὃδύνη, βῆξις, γνώμη, ἑδρῶς, οὐρων ύπόστασις, ἠσυχία, ριπτασμός, ψύχων στάσις, φαντασία, ἰκτείς, λυγμοὶ, ἐπιληψία, αἴμα ὀλοσχερῆς, ὕπνος, καὶ ἐκ τούτων καὶ τῶν ἄλλων τῶν κατὰ φύσιν, καὶ ὅσα ἄλλα τοιοῦτοτροπὰ ἐς βλάβην καὶ ἐς ωφελίην ὄρμα· πόνοι ὀλου καὶ μέρεος μεγέθους σημεῖα, τοῦ μὲν ἐς τὸ μάλλον, τοῦ δὲ ἐς τὸ ἱσσον, καὶ ἀπ’ ἀμφοτέρων ἐς τὸ μάλλον καὶ ἀπ’ ἀμφοτέρων ἐς τὸ ἱσσον.

1 A reads γνώμης, which must be taken with βῆξις—an unusual phrase for delirium.
2 ὀλοσχερῆς: E has ὀλοσχερῆς, which must be taken with ὕπνος, “unbroken sleep.”
XXIII. Conflux one, conspiration one, all things in sympathy; all the parts as forming a whole, and severally the parts in each part, with reference to the work.

XXIV. The great beginning travels to the extreme part; from the extreme part there is travelling to the great beginning. One nature to be and not to be.

XXV. Differences of diseases depend on nutriment, on breath, on heat, on blood, on phlegm, on bile, on humours, on flesh, on fat, on vein, on artery, on sinew, muscle, membrane, bone, brain, spinal marrow, mouth, tongue, oesophagus, stomach, bowels, midriff, peritoneum, liver, spleen, kidneys, bladder, womb, skin. All these things both as a whole and severally. Their greatness great and not great.

XXVI. Signs: tickling, ache, rupture, mind, sweat, sediment in urine, rest, tossing, condition¹ of the eyes, imaginations, jaundice, hiccoughs, epilepsy, blood entire, sleep, from both these and all other things in accordance with nature, and everything else of a similar nature that tends to harm or help. Pains of the whole or of a part, indications of severity: of the one, greater severity, of the other, less, and from both come signs of greater severity, and from both come signs of less.

¹ Or, "staring."

are merely stages in the process of perpetual change. Being and not-being are one and the same.

(xxv) Differences in diseases depend upon the various constituents and parts of the body, whether the disease is general or local. The importance of organs in this respect is not proportional to their size.

(xxvi) Where the physician is to look for symptoms.
ΠΕΡΙ ΤΡΟΦΗΣ

XXVII. Γλυκύ οὐ γλυκύ, γλυκύ ἐς δύναμιν οῖον ύδωρ, γλυκύ ἐς γεύσιν οῖον μέλι, σημεῖα ἐκατέρων, ἑλκεα, ὀφθαλμοὶ καὶ γεύσιες, καὶ ἐν τούτοις τὸ μᾶλλον καὶ τὸ ἱσσοῦν γλυκύ ἐς τὴν ὄψιν καὶ ἐν χρώμασι καὶ ἐν ἀλλησι μίξεσι, γλυκύ 6 μᾶλλον καὶ ἱπττον.

XXVIII. Ἄραιότης σώματος ἐς ὀἰαπνοίην οίς πλέον ἀφαιρεῖται υγιεινὸν πυκνότης σώματος ἐς διαπνοίην οῖς ἐλασσον ἀφαιρεῖται νοσηλόν. οἱ διαπνεομένοι καλῶς ἀσθενέστεροι καὶ υγιεινότεροι καὶ εὐανάσφαλτοι, οἱ διαπνεομένοι κακῶς πρὶν ἄν νοσεῖν ἵσχυρότεροι, νοσησάντες δὲ δυσανά-7 σφαλτοὶ ταῦτα δὲ καὶ ὀλοκαὶ μέρει.

XXIX. Πλεύμων ἐναντίην σώματος τροφῆν 2 ἑλκει, τὰ δ᾽ ἄλλα πάντα τὴν αὐτήν.

XXX. Ἄρχη τροφῆς πνεύματος, ρίνες, στόμα, βρόγχος, πλεύμων, καὶ ἡ ἀλλη διαπνοίη. Ἄρχη τροφῆς καὶ ψυχῆς καὶ ξηρῆς, στόμα, στόμαχος, κοιλίη. ἡ δὲ ἀρχαιοτέρη τροφῆ διὰ τοῦ ἐπι-5 γαστρίου, ἦ δ᾽ ὁμφαλὸς.

XXXI. Ρίζωσις φλεβῶν ἡπαρ, ρίζωσις ἀρτη-ρίων καρδίην ἐκ τούτων ἀποπλανᾶται ἐς πάντα 3 αἰμα καὶ πνεύμα, καὶ θερμασία διὰ τούτων φοιτᾶ.

1 Most MSS. read ὅμφαλος: A prefixes ἦ, and Littre alters to ἦ. Ermerins adds ὅ, as in the text.

(xxvii) Sweetness is relative, whether it be the potentially sweet, like water, or that which is sweet to taste, like honey. Either kind of sweetness can be tested by the effects of a substance on sores, the eyes, and the sense of taste, which can also distinguish degrees. Sweetness, in varying degrees, can appeal to the sense of sight, being aroused by colours and other beautiful combinations.
XXVII. Sweet, not sweet; sweet in power, like water, sweet to the taste, like honey. Signs of either are sores, eyes and tastings, which can also distinguish degrees. Sweet to sight, in colours and in combinations generally, sweet to a greater or less degree.

XXVIII. Porousness of a body for transpiration healthy for those from whom more is taken; density of body for transpiration unhealthy for those from whom less is taken. Those who transpire freely are weaker, healthier, and recover easily; those who transpire hardly are stronger before they are sick, but on falling sick they make difficult recovery. These for both whole and part.

XXIX. The lungs draw a nourishment which is the opposite of that of the body, all other parts draw the same.

XXX. Beginning of nutriment of breath, nostrils, mouth, throat, lungs, and the transpiratory system generally. Beginning of nutriment, both wet and dry, mouth, oesophagus, stomach. The more ancient nutriment, through the epigastrium, where the navel is.

XXXI. Root of veins, liver; root of arteries, heart. Out of these travel to all parts blood and breath, and heat passes through them.

(xxviii) The effects upon health of the porousness of the body.
(xxix) The lungs only are fed by air.
(XXX) The doors by which breath and other food enter the body.
(xxxi) The veins, starting from the liver, carry blood and heat; the arteries, starting from the heart, carry breath and heat.
ΠΕΡΙ ΤΡΟΦΗΣ

XXXII. Δύναμις μία καὶ οὐ μία, ἢ πάντα ταῦτα καὶ τὰ ἐτεροία διουκεῖται, ἢ μὲν ἐς ζωὴν ὅλου καὶ μέρεος, ἢ δὲ ἐς αἰσθήσιν ὅλου καὶ μέρεος. 1

XXXIII. Γάλα τροφή, οἷς γάλα τροφή κατὰ φύσιν, ἀλλοισι δὲ οὕχι, ἀλλοισι δὲ οἶνος τροφή, καὶ ἀλλοισιν οὕχι, καὶ σάρκες καὶ ἀλλαί ἰδέαι τροφῆς πολλαί, καὶ κατὰ χώρην καὶ κατ’ ἐθισμόν. 2

XXXIV. Τρέφεται δὲ τὰ μὲν ἐς αὐξήσιν καὶ ἐς τὸ εἶναι, τὰ δὲ ἐς τὸ εἶναι μοῦνον, οἷον γέροντες, τὰ δὲ πρὸς τούτῳ καὶ ἐς ῥώμην. διάθεσις ἀθλητική ὑπὸ φύσιν. ἐξις υγιεινή κρείσσων ἐν πᾶσιν.

XXXV. Μέγα τὸ πόσον εὐστόχως ἐς δύναμιν 2 συναρμοσθεῖν.

XXXVI. Γάλα καὶ αἷμα τροφῆς πλεονασμός.

XXXVII. Περίοδοι ἐς πολλὰ σύμφωνοι, ἐς ἐμβρύον ἐς τὴν τούτου τροφήν. αὐτίς δ’ ἄνω 3 ῥέπει ἐς γάλα καὶ ἐς τροφήν βρέφεος.

XXXVIII. Ζωοῦται τὰ μὴ ζῶα, ζωοῦται τὰ 2 ζῶα, ζωοῦται τὰ μέρεα τῶν ζῶων.

1 ἢ to μέρεος omitted by Α, probably because of μ’ρος preceding.
2 κατ’ before ἐθισμόν added by Ermerins. The text of this chapter is mainly Littré's, the MSS. showing some confusion in the arrangement of the words.
3 πρὸς τούτῳ MSS.: πρὸς τούτῳ Ermerins.

(XXXII) The power of life is one; but there are many powers of sensation—the power of feeling generally and the powers of the sense organs.

(XXXIII) Foods do, or do not, nourish according to the differences between individuals, their habits, and their homes.

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NUTRIMENT, xxxii.–xxxviii.

XXXII. Power one, and not one, by which all these things and those of a different sort are managed; one for the life of whole and part, not one for the sensation of whole and part.

XXXIII. Milk nutriment, for those to whom milk is a natural nutriment, but for others it is not. For some wine is nutriment, for others not. So with meats and the other many forms of nutriment, the differences being due to place and habit.

XXXIV. Nourishment is sometimes into growth and being, sometimes into being only, as is the case with old men; sometimes in addition it is into strength. The condition of the athlete is not natural. A healthy state is superior in all.

XXXV. It is a great thing successfully to adapt quantity to power.

XXXVI. Milk and blood are what is left over from nutriment.

XXXVII. Periods generally harmonise for the embryo and its nutriment; and again nutriment tends upwards to milk and the nourishment of the baby.

XXXVIII. Inanimates get life, animates get life, the parts of animates get life.

(xxxiv) Nutriment may give (a) being (b) increase (c) strength. The condition of an athlete is unnatural, but a healthy habit of body (constitution?) is in every way superior.

(xxxv) It is important to harmonise amount of food with power of digestion.

(xxxvi) What is left over after nourishment is complete forms milk or blood.

(xxxvii) At the proper season, a mother forms nutriment for (a) embryo (b) child.

(xxxviii) Life is something which can come to inanimate matter, to animals, or to the limbs of animals. It is, in fact, a force which can invade any matter.
XXXIX. Φύσιες πάντων ἀδίδακτοι.

XL. Αίμα ἀλλότριον ὅφελιμον, αἴμα ἰδιόν ὅφελιμον, αἴμα ἀλλότριον βλαβερόν, αἴμα ἰδιόν βλαβερόν, χυμοί ἰδιοί βλαβεροί, χυμοί ἀλλότριοι βλαβεροί, χυμοί ἀλλότριοι συμφέροντες, χυμοῖ ἰδιοὶ συμφέροντες, τὸ σύμφωνον διάφωνον, τὸ διάφωνον σύμφωνον, γάλα ἀλλότριον ἀστεῖον, γάλα ἰδιόν φλαῦρον, γάλα ἀλλότριον βλαβερόν, 8 γάλα ἰδιόν ὅφελιμον.

XLII. Συνέσεις νέοις ἀκροσαπές, γέρουσιν ἐς τέλος μεταβεβημένον, ἀκμάζουσιν ἀμετάβητον.

XLIII. Ἐσ τύπωσιν ἑλείοι, ἐς κίνησιν ὁ', ἐς τελειότητα σι', ἄλλοι, ἐς ἰδέην με', ἐς κίνησιν τ', ἐς ἔξοδον σο' ἄλλοι, ἤ ἐς ἰδέην, ἐς πρῶτον ἄλμα ρ', ἐς τελειότητα τ'. ἐς διάκρισιν μ', ἐς μετάβασιν π', ἐς ἐκπτώσιν σμ'. οὐκ ἔστι καὶ ἔστι. γίνεται δε ἐν τούτοις καὶ πλείω καὶ ἐλάσσω, καὶ καθ' οἶκον καὶ κατὰ μέρος, οὐ πολλὸν δὲ καὶ 8 πλείω πλείω καὶ ἐλάσσω ἐλάσσω.1

1 The MS. A mentions only three cases, as does Galen. Littre, however, gives the fourth case (that of the tenth-month child) from the other MSS. and the reference in Aulus Gellius III. xvi. The last two lines appear in various forms in the MSS. The text is that of Aulus Gellius.

(xxxix) The natures of various things act instinctively. Or, if πάντων depends upon ἀδίδακτοι, "are instinctive in every way."

(xl) The effects of a mother's humours upon embryo, and of mother's or nurse's milk upon child, vary according to circumstances.
XXXIX. The natures of all are untaught.

XL. Blood of another is useful, one's own blood is useful; blood of another is harmful, one's own blood is harmful; one's own humours are harmful, humours of another are harmful; humours of another are beneficial, one's own humours are beneficial; the harmonious is unharmonious, the unharmonious is harmonious; another's milk is good, one's own milk is bad; another's milk is harmful, one's own milk is useful.

XLI. Food for the young partly digested, for the old completely changed, for adults unchanged.

XLII. For formation, thirty-five days; for movement, seventy days; for completion, two hundred and ten days. Others, for form, forty-five days; for motion, ninety days; for delivery, two hundred and seventy days. Others, fifty for form; for the first leap, one hundred; for completion, three hundred days. For distinction of limbs, forty; for shifting, eighty; for detachment, two hundred and forty days.

It is not and is. There are found therein both more and less, in respect of both the whole and the parts, but the more is not much more, and the less not much less.

(xli) How far food should be prepared for digestion in the case of (a) the young (b) the old (c) the middle-aged.

(xlii) The periods between conception, formation, movement and birth. The embryo is and is not. The periods may vary slightly.
XLIII. Ὦστεών τροφή ἐκ κατήξιος, ρυμὶ δὶς πέντε, γυνάθω καὶ κληΐδι καὶ πλευρῆςι διπλάσιαι, πηχεὶ τριπλάσιαι, κυήμη καὶ βραχίων τετραπλάσιαι, μηρῷ πενταπλάσιαι, καὶ εἰ τι ἐν τούτοις δύναται πλέον ἢ ἐλασσόν.
XLIV. Αἶμα ύγρὸν καὶ αἶμα στερεόν. αἶμα ύγρὸν ἀστείον, αἶμα ύγρὸν φλαύρον. αἶμα στερεόν ἀστείον, αἶμα στερεόν φλαύρον. πρὸς τι πάντα φλαύρα καὶ πάντα ἀστεία.
XLV. Ὤδος ἀνω κατω.
XLVI. Δύναμις τροφῆς κρέσσων ἢ όγκος, όγκος τροφῆς κρέσσων ἢ δύναμις, καὶ ἐν ύγροῖς καὶ ἐν 3 ξηροῖς.
XLVII. Ἀφαιρεῖ καὶ προστίθησιν οὐ τωύτῳ, 2 τῷ μὲν ἀφαιρεῖ, τῷ δὲ προστίθησι τωύτῳ.1
XLVIII. Φλεβῶν διασφύξεις καὶ ἀναπνοῆς πλεύμονος καθ’ ἡλικίην, καὶ σύμφωνα καὶ διάφωνα καὶ νοσοῦ καὶ νούσου καὶ νοσοῦ καὶ νούσου μᾶλλον ἢ νούσου καὶ νούσου μᾶλλον ἢ νοσοῦ καὶ νοσοῦ μᾶλλον 5 τροφῆ γὰρ καὶ πνεῦμα.
XLIX. Ἰγρή τροφῆ εὔμετάβλητος μᾶλλον ἢ ἤξηρίης. Χερή τροφῆ εὔμετάβλητος μᾶλλον ἢ γυρῆ ἢ δυσαλλοίωτος δυσεξανάλωτος, ἢ εὐπρόσθετος 4 εὐεξανάλωτος.

1 A omits τῷ μὲν . . τωύτῳ.

(xliii) The periods which elapse before a bone unites.
(xliv) Good and bad are relative terms; even liquid and solid blood are good or bad according to circumstances.
(xlv) The alimentary canal is like the “road up and down” of Heraclitus.
XLIII. Nutriment of bones after breaking; for the nostril, twice five; for jaw, collar-bone and ribs, twice this; for the fore-arm, thrice; for the leg and upper-arm, four times; for the thigh, five times; there may be, however, in these a little more or less.

XLIV. Blood is liquid and blood is solid. Liquid blood is good, liquid blood is bad. Solid blood is good, solid blood is bad. All things are good or bad relatively.

XLV. The way up, down.

XLVI. Power of nutriment superior to mass; mass of nutriment superior to power; both in moist things and in dry.

XLVII. It takes away and adds not the same thing; it takes away from one, and adds to another, the same thing.

XLVIII. Pulsations of veins and breathing of the lungs according to age, harmonious and un-harmonious, signs of disease and of health, and of health more than of disease, and of disease more than of health. For breath too is nutriment.

XLIX. Liquid nutriment more easily changed than solid; solid nutriment more easily changed than liquid. That which is hardly altered is hard of digestion, and that which is easily added is easy of digestion.

(xlvi) The power of nutriment is not in proportion to its bulk.
(xlvii) What is taken from food and added to bodily parts is not the same thing, as the form changes in the process; yet it is in a sense the same matter.
(xlviii) Varieties of pulse and of respiration are signs of health and disease, particularly of the latter.
(xlix) Solid or liquid foods are more or less digestible according to circumstances.
L. Καὶ ὁκόσοι ταχείς προσθέσιος δέονται, γυρὸν ἕμα εἰς ἀνάληψιν δυνάμιος κράτιστον· ὁκόσοι δὲ ἐτὶ ταχυτέρης, δι' ὀσφρήσιος. ὁκόσοι  
4 δὲ βραδυτέρης προσθέσιος δέονται, στερεὴ τροφῇ.

LI. Μὲς στερεώτεροι δυσέκτηκτοι ἀμείαλλον ¹> τῶν ἄλλων, παρὲξ ὀστέου καὶ νεῦρον· δυσμετά- 
βλητὰ τὰ γεγυμνασμένα, κατὰ γένος αὐτὰ ἐωτῶν ἱσχυρότερα ἐόντα, διὰ τοῦτο αὐτὰ  
5 ἐωτῶν δυστηκτότερα.

LII. Πίον τὸ ἐκ σαρκὸς· πυώδες τὸ ἐξ  
αἵματος καὶ ἐξ ἄλλης ὑγρασίας· πύον τροφῇ  
3 ἐλκεος· πυώδες τροφὴ φλεβός, ἀρτηρίης.

LIII. Μυελὸς τροφῆ ὀστέου, διὰ τοῦτο ἐπι-
2 πωροῦται.

LIV. Δύναμις πάντα αὐξεῖ καὶ τρέφει καὶ  
2 βλαστάνει.

LV. Ὑγρασίῃ τροφῆς ὀχήμα.

¹ μᾶλλον added by Littré.

(1) The more dissolved nutriment is the quicker it acts.
(1i) The more solid or the more exercised a part of the body is, the less quickly it changes.
NUTRIMENT, l.—lv.

L. And for such as need a quick reinforcement, a liquid remedy is best for recovery of power; for such as need a quicker, a remedy through smell; for those who need a slower reinforcement, solid nutriment.

LI. Muscles being more solid waste less easily than other parts, save bone and sinew. Parts that have been exercised resist change, being according to their kind stronger than they otherwise would have been, and therefore less liable to waste.

LII. Pus comes from flesh; pus-like lymph comes from blood and moisture generally. Pus is nutriment for a sore; lymph is nutriment for vein and artery.

LIII. Marrow nutriment of bone, and through this a callus forms.

LIV. Power gives to all things increase, nourishment and birth.

LV. Moisture the vehicle of nutriment.

(lii) The difference between pus and lymph.

(liii) Marrow nourishes bone.

(liv) Birth, growth and nourishment are always due to the power of nutriment.

(lv) Nutriment is carried through the body by moisture.
POSTSCRIPT

The present volume is intended to be typical of the whole Hippocratic Corpus; in it are included works belonging to the chief classes of which the collection is composed. Some are books of a severely scientific character, others are tracts in which medicine and philosophy are either blended or rigidly separated.

In the next volume I hope to translate Prognostic, Regimen in Acute Diseases, scientific treatises of the strictest type, The Art, a demonstration by a sophist of the value of medicine, Epilepsy, an attack on superstition, The Law, a slight tract similar to The Oath, and Decorum, a treatise similar to Precepts. There will also be essays on the Cnidian school of medicine and on the treatises supposed to be pre-Hippocratic, which will also, if possible, be translated.

In the interval between the publication of the two volumes I hope to form an independent opinion as to the mutual relationship of the chief MSS. At present I have nothing to add to the views of Ilberg and Kühlewein as given in the Introduction to the Teubner edition.

I must add that in Philologus LXXVIII. 88–130 (1922) J. F. Bensel discusses the tract de medico (Physician) and connects it with Precepts and Decorum. It is hard to see where the connection lies, but I must reserve the question for Vol. II.
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