

ΠΕΡΙ ΑΕΡΩΝ ΥΔΑΤΩΝ ΤΟΠΩΝ

Ἱητρικὴν ὅστις βούλεται ὀρθῶς ζητεῖν, τάδε
χρὴ ποιεῖν· πρῶτον μὲν ἐνθυμεῖσθαι τὰς ὥρας
τοῦ ἔτεος, ὃ τι δύναται ἀπεργάζεσθαι ἐκάστη·
οὐ γὰρ εἰκόσιν ἀλλήλοισιν οὐδέν, ἀλλὰ πολὺ
διαφέρουσιν αὐταί τε ἐφ' ἐωυτέων καὶ ἐν τῇσι
μεταβολῇσιν· ἔπειτα δὲ τὰ πνεύματα τὰ θερμά
τε καὶ τὰ ψυχρά, μάλιστα μὲν τὰ κοινὰ πᾶσιν
ἀνθρώποισιν, ἔπειτα δὲ καὶ τὰ ἐν ἐκάστη χώρῃ
ἐπιχώρια ὄντα. δεῖ δὲ καὶ τῶν ὑδάτων ἐνθυ-
10 μείσθαι τὰς δυνάμεις· ὥσπερ γὰρ ἐν τῷ στόματι
διαφέρουσι καὶ ἐν τῷ σταθμῷ, οὕτω καὶ ἡ δύναμις
διαφέρει πολὺ ἐκάστου. ὥστε ἐς πόλιν ἐπειδὰν
ἀφίκηταί τις, ἥς ἄπειρός ἐστι, διαφροντίσαι χρὴ
τὴν θέσιν αὐτῆς, ὅπως κείται καὶ πρὸς τὰ πνεύ-
ματα καὶ πρὸς τὰς ἀνατολὰς τοῦ ἡλίου. οὐ γὰρ
τῷτὸ δύναται ἥτις πρὸς βορέην κείται καὶ ἥτις
πρὸς νότον οὐδ' ἥτις πρὸς ἥλιον ἀνίσχοντα οὐδ'
ἥτις πρὸς δύνοντα. ταῦτα δὲ χρὴ¹ ἐνθυμεῖσθαι
ὡς κύλλιστα καὶ τῶν ὑδάτων πέρι ὡς ἔχουσι,
20 καὶ πότερον ἐλώδεσι χρέονται καὶ μαλθακοῖσιν
ἢ σκληροῖσί τε καὶ ἐκ μετεώρων καὶ πετρωδέων
εἴτε ἀλυκοῖσι καὶ ἀτεράμνοισιν· καὶ τὴν γῆν,
πότερον ψιλὴ τε καὶ ἄνυδρος ἢ δασεῖα καὶ
ἔφυδρος καὶ εἴτε ἔγκοιλός ἐστι καὶ πνιγερὴ εἴτε
μετέωρος καὶ ψυχρὴ· καὶ τὴν δίαίται τῶν ἀνθρώ-
πων, ὁκοίῃ ἡδονται, 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 $\chi\rho\eta$ b: omitted in other MSS.

ἀριστηταὶ καὶ ἀταλαίπωροι ἢ φιλογυμνασταὶ τε
28 καὶ φιλόπονοι καὶ ἐδωδοὶ καὶ ἄποτοι.

II. Καὶ ἀπὸ τούτων χρὴ ἐνθυμῆσθαι ἕκαστα.
εἰ γὰρ ταῦτα εἰδείη τις καλῶς, μάλιστα μὲν
πάντα, εἰ δὲ μὴ, τά γε πλείστα, οὐκ ἂν αὐτὸν
λανθάνοι ἐς πόλιν ἀφικνεόμενον, ἥς ἂν ἄπειρος
ἦ, οὔτε νοσήματα ἐπιχώρια οὔτε τῶν κοινῶν ἢ
φύσις, ὁκοίη τίς ἐστίν· ὥστε μὴ ἀπορεῖσθαι ἐν
τῇ θεραπείῃ τῶν νούσων μηδὲ διαμαρτάνειν· ἂ
εἰκὸς ἐστὶ γίνεσθαι, ἣν μὴ τις ταῦτα πρότερον
εἰδὼς προφροντίσῃ περὶ ἐκάστου· τοῦ δὲ χρόνου
10 προϋόντος καὶ τοῦ ἐνιαυτοῦ λέγοι ἂν, ὁκόσα τε
νοσήματα μέλλει πάγκοινα τὴν πόλιν κατασχέ-
σειν ἢ θέρεος ἢ χειμῶνος, ὁκόσα τε ἴδια ἐκάστῳ
κίνδυνος γίνεσθαι ἐκ μεταβολῆς τῆς διαίτης.
εἰδὼς γὰρ τῶν ὥρέων τὰς μεταβολὰς καὶ τῶν
ἄστρον τὰς¹ ἐπιτολὰς τε καὶ δύσιας, καθότι
ἕκαστον τούτων γίνεται, προειδείη ἂν τὸ ἔτος
ὁκοῖόν τι μέλλει γίνεσθαι. οὕτως ἂν τις ἐννοεύ-
μενος καὶ προγινώσκων τοὺς καιροὺς μάλιστα ἂν
εἰδείη περὶ ἐκάστου καὶ τὰ πλείστα τυγχάνοι
20 τῆς ὑγιείης καὶ κατορθοίῃ οὐκ ἐλάχιστα ἐν τῇ
τέχνῃ. εἰ δὲ δοκέοι τις ταῦτα μετεωρολόγα εἶναι,
εἰ μετασταίῃ τῆς γνώμης, μάθοι ἂν, ὅτι οὐκ ἐλά-
χιστον μέρος συμβάλλεται ἀστρονομίῃ ἐς ἱητρι-
κὴν, ἀλλὰ πάνυ πλείστον. ἅμα γὰρ τῇσιν ὥρησι
καὶ αἱ νοῦσοι καὶ αἱ κοιλίαι μεταβάλλουσιν
26 τοῖσιν ἀνθρώποισιν·

III. Ὅπως δὲ χρὴ ἕκαστα τῶν προειρημένων
σκοπεῖν καὶ βασανίζειν, ἐγὼ φράσω σαφέως.

¹ τὰς added by Wilamowitz.

are heavy drinkers, taking lunch,¹ 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.

ἥτις μὲν πόλις πρὸς τὰ πνεύματα κείται τὰ θερμά
 —ταῦτα δ' ἐστὶ μεταξὺ τῆς τε χειμερινῆς ἀνα-
 τολῆς τοῦ ἡλίου καὶ τῶν δυσμέων τῶν χειμερινῶν
 —καὶ αὐτῇ ταῦτα τὰ πνεύματά ἐστι σύννομα,
 τῶν δὲ ἀπὸ τῶν ἄρκτων πνευμάτων σκέπη, ἐν
 ταύτῃ τῇ πόλει ἐστὶ τὰ τε ὕδατα πολλὰ καὶ
 ὕφαλα,¹ καὶ ἀνάγκη εἶναι μετέωρα, τοῦ μὲν θέρεος
 10 θερμά, τοῦ δὲ χειμῶνος ψυχρά· τοὺς τε ἀνθρώ-
 πους τὰς κεφαλὰς ὑγρὰς ἔχειν καὶ φλεγματώδεις,
 τὰς τε κοιλίας αὐτῶν πυκνὰ ἐκταράσσεσθαι ἀπὸ
 τῆς κεφαλῆς τοῦ φλέγματος ἐπικαταρρέοντος· τὰ
 τε εἶδεα ἐπὶ τὸ πλήθος αὐτῶν ἀτονώτερα εἶναι·
 ἐσθίειν δ' οὐκ ἀγαθοὺς εἶναι οὐδὲ πίνειν. ὅκοσοι
 μὲν γὰρ κεφαλὰς ὑσθενέας ἔχουσιν, οὐκ ἂν εἴησαν
 ἀγαθοὶ πίνειν· ἡ γὰρ κραιπάλη μᾶλλον πιέζει.
 νοσήματά τε τάδε ἐπιχώρια εἶναι· πρῶτον μὲν
 τὰς γυναῖκας νοσερὰς καὶ ροώδεις εἶναι· ἔπειτα
 20 πολλὰς ἀτόκους ὑπὸ νόσου καὶ οὐ φύσει ἐκτιτρώ-
 σκεσθαί τε πυκνά· τοῖσί τε παιδίοισιν ἐπιπίπτειν
 σπασμούς τε καὶ ἄσθματα καὶ ἂ νομίζουσι τὸ
 παιδίον² ποιεῖν καὶ ἱερὴν νόσον εἶναι· τοῖσι δὲ
 ἀνδράσι δυσεντερίας καὶ διαρροίας καὶ ἡπιάλους
 καὶ πυρετοὺς πολυχρονίους χειμερινοὺς καὶ ἐπι-
 νυκτίδας πολλὰς καὶ αἱμορροΐδας ἐν τῇ ἔδρῃ.
 πλευρίτιδες δὲ καὶ περιπνευμονίαι καὶ καῦσοι
 καὶ ὅκοσα ὀξέα νοσήματα νομίζονται εἶναι οὐκ
 ἐγγίνονται πολλὰ. οὐ γὰρ οἷόν τε, ὅκου ἂν
 30 κοιλίαι ὑγραὶ ἔωσι, τὰς νόσους ταύτας ἰσχύειν.
 ὀφθαλμίαι τε ἐγγίνονται ὑγραὶ καὶ οὐ χαλεπαί,

¹ Perhaps one should read ὕφαλυκά.

² παιδίον MSS. : θεῖον Coray, who reads δ for ἀ, and Zwinger in margin.

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 attacks³ of eezema, 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 βαθυτάτων πηγέων* 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.”

ὀλιγοχρόνιοι, ἦν μή τι κατάσχη νόσημα πάγκοι-
 νον ἐκ μεταβολῆς μεγάλης.¹ καὶ ὁκόταν τὰ
 πεντήκοντα ἔτεα ὑπερβάλωσι,² κατάρροοι ἐπι-
 γενόμενοι ἐκ τοῦ ἐγκεφάλου παραπληκτικούς
 ποιέουσι τοὺς ἀνθρώπους, ὁκόταν ἐξαίφνης ἡλιω-
 θέωσι τὴν κεφαλὴν ἢ ῥιγώσωσι. ταῦτα μὲν τὰ
 νοσήματα αὐτοῖσιν ἐπιχώριά ἐστι. χωρὶς δέ,
 ἦν τι πάγκοινον κατάσχη νόσημα ἐκ μεταβολῆς
 40 τῶν ὥρέων, καὶ τούτου μετέχουσιν.

IV. Ὅκόσαι δ' ἀντικέονται τούτων πρὸς τὰ
 πνεύματα τὰ ψυχρὰ τὰ μεταξὺ τῶν δυσμέων τῶν
 θερινῶν τοῦ ἡλίου καὶ τῆς ἀνατολῆς τῆς θερινῆς,
 καὶ αὐτῇσι ταῦτα τὰ πνεύματα ἐπιχώριά ἐστι,
 τοῦ δὲ νότου καὶ τῶν θερμῶν πνευμάτων σκέπη,
 ὧδε ἔχει περὶ τῶν πολίων τούτων· πρῶτον μὲν
 τὰ ὕδατα σκληρὰ τε καὶ ψυχρὰ ὡς ἐπὶ τὸ
 πλῆθος ἐγγίνεται.³ τοὺς δὲ ἀνθρώπους εὐτόνους
 τε καὶ σκελιφροὺς ἀνάγκη εἶναι, τοὺς τε πλείους
 10 τὰς κοιλίας ἀτεράμνους ἔχειν καὶ σκληρὰς τὰς
 κάτω, τὰς δὲ ἄνω εὐρωτέρας· χολώδεάς τε
 μᾶλλον ἢ φλεγματίας εἶναι. τὰς δὲ κεφαλὰς
 ὑγιερὰς ἔχουσι καὶ σκληράς· ῥηγματίαι τέ εἰσιν
 ἐπὶ τὸ πλῆθος. νοσεύματα δὲ αὐτοῖσιν ἐπιδημεῖ
 τάδε· πλευρίτιδές τε πολλαὶ αἷ τε ὀξεῖαι νομιζό-
 μεναι νοῦσοι. ἀνάγκη δὲ ὧδε ἔχειν, ὁκόταν αἱ
 κοιλίαι σκληραὶ ἔωσιν· ἔμπυοὶ τε πολλοὶ γίνονται
 ἀπὸ πίσης προφάσιος. τούτου δὲ αἰτίον ἐστι
 τοῦ σώματος ἡ ἔντασις καὶ ἡ σκληρότης τῆς
 20 κοιλίης. ἡ γὰρ ξηρότης ῥηγματίας ποιεῖ εἶναι
 καὶ τοῦ ὕδατος ἡ ψυχρότης. ἐδωδούς δὲ ἀνάγκη

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

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 ὑπερβάλωσι Coray: ὑπερβάλλωσι MSS.

³ ἐγγίγνεται Littré: γλυκαίνεται most MSS. : οὐ γλυκαίνεται Coray: καὶ ἀλυκὰ γίνεται Kühlewein.

τὰς τοιαύτας φύσις εἶναι καὶ οὐ πολυπότας· οὐ
 γὰρ οἶόν τε ἅμα πολυβόρους τε εἶναι καὶ πολυ-
 πότας.¹ ὀφθαλμίας τε γίνεσθαι μὲν διὰ χρόνου,
 γίνεσθαι δὲ σκληρὰς καὶ ἰσχυράς, καὶ εὐθέως
 ῥήγνυσθαι τὰ ὄμματα· αἰμορροίας δὲ ἐκ τῶν ῥινῶν
 τοῖσι νεωτέροισι τριήκοντα ἑτέων γίνεσθαι ἰσχυ-
 ρὰς τοῦ θέρεος· τὰ τε ἱερὰ νοσεύματα καλεούμενα,
 ὀλίγα μὲν ταῦτα, ἰσχυρὰ δέ. μακροβίους δὲ τοὺς
 30 ἀνθρώπους τούτους μᾶλλον εἰκὸς εἶναι τῶν ἐτέρων·
 τὰ τε ἔλκεα οὐ φλεγματώδεα ἐγγίνεσθαι οὐδὲ
 ἀγριουῖσθαι· τὰ τε ἥθεα ἀγριώτερα ἢ ἡμερώτερα.
 τοῖσι μὲν ἀνδράσι ταῦτα τὰ νοσήματα ἐπιχώριά
 ἐστὶ καὶ χωρίς, ἣν τι πάγκοινον κατάσχη ἐκ
 μεταβολῆς τῶν ὥρέων· τῇσι δὲ γυναιξί· πρῶτον
 μὲν στερίφαι² πολλὰ γίνονται διὰ τὰ ὕδατα
 ἑόντα σκληρὰ τε καὶ ἀτέραμνα καὶ ψυχρά. αἱ
 γὰρ καθάρσιες οὐκ ἐπιγίνονται τῶν ἐπιμηνίων
 ἐπιτήδειαι, ἀλλὰ ὀλίγαι καὶ πονηραί. ἔπειτα
 40 τίκτουσι χαλεπῶς· ἐκτιτρώσκουσι δὲ οὐ σφόδρα.
 ὁκόταν δὲ τέκωσι, τὰ παῖδιά ἀδύνατοι τρέφειν
 εἰσί· τὸ γὰρ γάλα ἀποσβέννυται ἀπὸ τῶν ὑδάτων
 τῆς σκληρότητος καὶ ἀτεραμνίης· φθίσιές τε γί-
 νονται συχνὰ ἀπὸ τῶν τοκετῶν. ὑπὸ γὰρ βίης
 ῥήγματα ἴσχουσι καὶ σπάσματα. τοῖς δὲ παιδίοι-
 σιν ὕδρωπες ἐγγίνονται ἐν τοῖσιν ὄρχεσιν, ἕως
 μικρὰ ἢ· ἔπειτα προΐούσης τῆς ἡλικίης ἀφανί-
 48 ζονται· ἡβῶσί τε ὁψὲ ἐν ταύτῃ τῇ πόλει.

V. Περὶ μὲν οὖν τῶν θερμῶν πνευμάτων καὶ
 τῶν ψυχρῶν καὶ τῶν πολίων τούτων ὧδε ἔχει ὡς
 προεῖρηται. ὁκόσαι δὲ κέονται πρὸς τὰ πνεύματα

¹ So most MSS.: omitted by Bb and Kühlewein. It contradicts Chapter VII, ll. 20, 21.

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 phlegmatic¹ 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

"Suppurating."

² στερίφαι Coray: στεριφναι or στριφναι MSS.: στιφραι Ermerins and Reinhold.

τὰ μεταξὺ τῶν θερινῶν ἀνατολέων τοῦ ἡλίου καὶ
 τῶν χειμερινῶν καὶ ὁκόσαι τὸ ἐναντίον τούτων,
 ὧδε ἔχει περὶ αὐτέων· ὁκόσαι μὲν πρὸς τὰς ἀνα-
 τολὰς τοῦ ἡλίου κέονται, ταύτας εἰκὸς εἶναι
 ὑγιεινοτέρας τῶν πρὸς τὰς ἄρκτους ἐστραμμένων
 καὶ τῶν πρὸς τὰ θερμά, ἣν καὶ στάδιον¹ τὸ
 10 μεταξὺ ἧ· πρῶτον² μὲν γὰρ μετριώτερον ἔχει
 τὸ θερμὸν καὶ τὸ ψυχρόν· ἔπειτα τὰ ὕδατα, ὁκόσα
 πρὸς τὰς τοῦ ἡλίου ἀνατολὰς ἐστί, ταῦτα λαμπρά
 τε εἶναι ἀνάγκη καὶ εὐώδεα καὶ μαλθακὰ καὶ
 ἐρατεινὰ ἐγγίνεσθαι ἐν ταύτῃ τῇ πόλει· ὁ γὰρ
 ἥλιος †κωλύει ἀνίσχων καὶ καταλάμπων. τὸ
 γὰρ ἐωθινὸν ἐκάστοτε αὐτὸς ὁ ἡὴρ ἐπέχει ὡς ἐπὶ
 τὸ πολὺ.†³ τὰ τε εἶδεα τῶν ἀνθρώπων εὐχροά τε
 καὶ ἀνθηρά ἐστί μᾶλλον ἢ ἄλλη ἣν μὴ τις νοῦσος
 κωλύῃ. λαμπρόφωνοί τε οἱ ἄνθρωποι⁴ ὀργήν
 20 τε καὶ σύνεσιν βελτίους εἰσὶ τῶν προσβορείων,⁵
 ἥπερ καὶ τὰ ἄλλα τὰ ἐμφνόμενα ἀμείνω ἐστίν.
 ἔοικέ τε μάλιστα ἢ οὕτω κειμένη πόλις ἥρι κατὰ
 τὴν μετριότητα τοῦ θερμοῦ καὶ τοῦ ψυχροῦ· τὰ
 τε νοσεύματα ἐλάσσω μὲν γίνεται καὶ ἀσθενέ-
 στερα, ἔοικε δὲ τοῖς ἐν τῇσι πόλεσι γενομένοις
 νοσεύμασι τῇσι πρὸς τὰ θερμὰ πνεύματα ἐστραμ-
 μένησιν. αἱ τε γυναῖκες αὐτόθι ἀρικύμονές⁶ εἰσι
 28 σφόδρα καὶ τίκτουσι ῥηιδίως.

VI. Περὶ μὲν τούτων ὧδε ἔχει. ὁκόσαι δὲ
 πρὸς τὰς δύσιας κεῖνται καὶ αὐτῇσιν ἐστί 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 *ὕδατα* as an object) Coray would read *καλλύνει*, and Ermerins and Reinhold bracket

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

τὸ γὰρ ἑωθινὸν πολύ. Perhaps καθαίρει (not unlike κωλύει in uncials) should be read for κωλύει, and the gloss read τὸ γὰρ ἑωθινὸν ἐκάστοτε αὐτὰ (αὐτὸς is meaningless) ὁ ἥλιος ἐπέχει ὡς ἐπὶ τὸ πολύ. Has κωλύει arisen from κωλύῃ in the next sentence? In his notes Coray suggests ὁ γὰρ ἥλιος κωλύει (or κολούει) τὸν ἥερα ἀνίσχων καὶ καταλάμπων· τὸ γὰρ ἑωθινὸν αὐτόσε ἥλιος κ.τ.λ. But can αὐτόσε = αὐτόθι?

⁴ καὶ should perhaps be added after ἀνθρωποι.

⁵ προσβορέων Kühlewein: προσβορέων V JB: πρὸς βορέην most MSS.

⁶ ἀρικόμονες Coray: ἐναρικόμονες V JB.

τῶν πνευμάτων τῶν ἀπὸ τῆς ἡοῦς πνεόντων τὰ
 τε θερμὰ πνεύματα παραρρεῖ καὶ τὰ ψυχρὰ ἀπὸ
 τῶν ἄρκτων, ἀνάγκη ταύτας τὰς πόλιας θέσιν
 κεῖσθαι νοσερωτάτην. πρῶτον μὲν γὰρ τὰ ὕδατα
 οὐ λαμπρά· αἴτιον δέ, ὅτι ὁ ἡὴρ τὸ ἑωθινὸν κατέχει
 ὡς ἐπὶ τὸ πολὺ, ὅστις τῷ ὕδατι ἐγκαταμιγνύμενος
 τὸ λαμπρὸν ἀφανίζει· ὁ γὰρ ἥλιος πρὶν ἄνω
 10 ἀρθῆναι οὐκ ἐπιλάμπει. τοῦ δὲ θέρεος ἑωθεν μὲν
 αὔραι ψυχραὶ πνέουσι καὶ δρόσοι πίπτουσι· τὸ
 δὲ λοιπὸν ἥλιος ἐγκαταδύνων ὥστε μάλιστα διέψει
 τοὺς ἀνθρώπους, διὸ καὶ ἀχρόους τε εἰκὸς εἶναι
 καὶ ἀρρώστους, τῶν τε νοσευμάτων πάντων μετ-
 έχειν μέρος τῶν προειρημένων· οὐδὲν γὰρ αὐτοῖς
 ἀποκέκριται. βαρυφώνους τε εἰκὸς εἶναι καὶ
 βραγχώδεας διὰ τὸν ἡέρα, ὅτι ἀκάθαρτος ὡς ἐπὶ
 τὸ πολὺ αὐτόθι γίνεται καὶ νοσώδης· οὔτε γὰρ
 ὑπὸ τῶν βορείων ἐκκρίνεται σφόδρα· οὐ γὰρ προσ-
 20 έχουσι τὰ πνεύματα· ἃ τε προσέχουσιν αὐτοῖσι
 καὶ πρόσκεινται ὑδατεινότητά ἐστιν· ἐπεὶ τοιαῦτα
 τὰ ἀπὸ ¹ τῆς ἐσπέρης πνεύματα· εἰκέν τε μετ-
 οπώρῳ μάλιστα ἢ θέσις ἢ τοιαύτη τῆς πόλιος κατὰ
 τὰς τῆς ἡμέρης μεταβολάς, ὅτι πολὺ τὸ μέσον
 25 γίνεται τοῦ τε ἑωθινοῦ καὶ τοῦ πρὸς τὴν δείλην.

VII. Περὶ μὲν πνευμάτων, ἃ τέ ἐστιν ἐπιτήδεια
 καὶ ἀνεπιτήδεια, ὧδε ἔχει. περὶ δὲ τῶν λοιπῶν ²
 ὑδάτων βούλομαι διηγήσασθαι, ἃ τέ ἐστι νοσώδεα
 καὶ ἃ ὑγιεινότεα καὶ ὁκόσα ἀφ' ὕδατος κακὰ
 εἰκὸς γίνεσθαι καὶ ὅσα ἀγαθὰ. πλείστον 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.¹ 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 ἀνταίς 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.

μέρος συμβάλλεται ἐς τὴν ὑγιείην. ὅκόσα μὲν
οὖν ἐστὶν ἐλώδεα καὶ στάσιμα καὶ λιμναῖα, ταῦτα
ἀνάγκη τοῦ μὲν θέρεος εἶναι θερμὰ καὶ παχέα καὶ
ὁδμὴν ἔχοντα, ἅτε οὐκ ἀπόρρυτα ἔοντα· ἀλλὰ
10 τοῦ τε ὀμβρίου ὕδατος ἐπιφερομένου¹ αἰεὶ νέου
τοῦ τε ἡλίου καίουτος ἀνάγκη ἄχροά τε εἶναι καὶ
πονηρὰ καὶ χολώδεα, τοῦ δὲ χειμῶνος παγετώδεά
τε καὶ ψυχρὰ καὶ τεθολωμένα ὑπὸ τε χιόνος καὶ
παγετῶν, ὥστε φλεγματωδέστατα εἶναι καὶ βραγ-
χωδέστατα. τοῖσι δὲ πίνουνσι σπλήνας μὲν αἰεὶ
μεγάλους εἶναι καὶ μεμνωμένους καὶ τὰς γαστέρας
σκληραίς τε καὶ λεπτάς καὶ θερμὰς, τοὺς δὲ ὤμους
καὶ τὰς κληῖδας καὶ τὸ πρόσωπον καταλελε-
20 πτύσθαι· ἐς γὰρ τὸν σπλήνα αἱ σάρκες συντήκον-
ται, διότι ἰσχυροὶ εἰσιν· ἐδώδους τε εἶναι τοὺς
τοιούτους καὶ διψηροὺς· τῖς τε κοιλίας ξηροτάτας
τε καὶ θερμοτάτας καὶ τὰς ἄνω καὶ τὰς κάτω
ἔχειν, ὥστε τῶν φαρμάκων ἰσχυροτέρων δεῖσθαι.
τοῦτο μὲν τὸ νόσημα αὐτοῖσι σύντροφόν ἐστι
καὶ θέρεος καὶ χειμῶνος. πρὸς δὲ τούτοισιν οἱ
ὑδρωπες πλεῖστοί τε γίνονται καὶ θανατωδέστατοι.
τοῦ γὰρ θέρεος δυσεντερίαι τε πολλαὶ ἐμπίπτουσι
καὶ διάρροiai καὶ πυρετοὶ τεταρταῖοι πολυχρό-
νιοι. ταῦτα δὲ τὰ νοσεύματα μηκυνθέντα τὰς
30 τοιαύτας φύσεως ἐς ὑδρωπας καθίστησι καὶ ἀπο-
κτείνει. ταῦτα μὲν αὐτοῖσι τοῦ θέρεος γίνεται.
τοῦ δὲ χειμῶνος τοῖσι νεωτέροισι μὲν περιπνευ-
μονίαι τε καὶ μανιώδεα νοσεύματα, τοῖσι δὲ
πρεσβυτέροισι καῦσοι διὰ τὴν τῆς κοιλίης σκλη-
ρότητα. τῇσι δὲ γυναιξὶν οἰδήματα ἐγγίνεται
καὶ φλέγμα λευκόν, καὶ ἐν γαστρὶ ἰσχυοῦσι μόλις
καὶ τίκτουσι χαλεπῶς· μεγάλα τε τὰ ἔμβρυα καὶ

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 ἢ: ἐπιτρεφόμενου most MSS.

οιδέοντα. ἔπειτα ἐν τῇσι τροφῇσι φθινώδεά τε καὶ πονηρὰ γίνεται· ἢ τε κάθαρσις τῇσι γυναιξίν
 40 οὐκ ἐπιγίνεται χρηστὴ μετὰ τὸν τόκον. τοῖσι δὲ παιδίοισι κῆλαι ἐπιγίνονται μάλιστα καὶ τοῖσιν ἀνδράσι κίρσοι καὶ ἔλκεα ἐν τῇσι κνήμησιν, ὥστε τὰς τοιαύτας φύσεως οὐχ οἶόν τε μακροβίους εἶναι, ἀλλὰ προγηράσκειν τοῦ χρόνου τοῦ ἱκνευμένου. ἔτι δὲ αἱ γυναῖκες δοκέουσιν ἔχειν ἐν γαστρί, καὶ ὁκόταν ὁ τόκος ἦ, ἀφανίζεται τὸ πλήρωμα τῆς γαστρός. τοῦτο δὲ γίνεται, ὁκόταν ὑδρωπιήσωσιν αἱ ὑστέραι. τὰ μὲν τοιαῦτα ὕδατα νομίζω μοχθηρὰ εἶναι πρὸς ἅπαν χρῆμα· δεύτερα δὲ ὅσων
 50 εἶεν¹ αἱ πηγαὶ ἐκ πετρέων—σκληρὰ γὰρ ἀνάγκη εἶναι—ἢ ἐκ γῆς, ὅκου θερμὰ ὕδατά ἐστιν, ἢ σίδηρος γίνεται ἢ χαλκὸς ἢ ἄργυρος ἢ χρυσὸς ἢ θεῖον ἢ στυπτηρίῃ ἢ ἄσφαλτον ἢ νίτρον. ταῦτα γὰρ πάντα ὑπὸ βίης γίνονται τοῦ θερμοῦ. οὐ τοίνυν οἶόν τε ἐκ τοιαύτης γῆς ὕδατα ἀγαθὰ γίνεσθαι, ἀλλὰ σκληρὰ καὶ καυσώδεα διουρεῖσθαι τε χαλεπὰ καὶ πρὸς τὴν διαχώρησιν ἐναντία εἶναι. ἄριστα δὲ ὁκόσα ἐκ μετεώρων χωρίων ῥεῖ καὶ λόφων γεηρῶν. αὐτὰ τε γάρ ἐστι γλυκέα καὶ
 60 λευκὰ καὶ τὸν οἶνον φέρειν ὀλίγον οἷά τέ ἐστιν. τοῦ δὲ χειμῶνος θερμὰ γίνεται, τοῦ δὲ θέρεος ψυχρά. οὕτω γὰρ ἂν εἴη ἐκ βαθυτάτων πηγέων. μάλιστα δὲ ἐπαινέω ὧν τὰ ῥεύματα πρὸς τὰς ἀνατολὰς τοῦ ἡλίου ἐρρώγασι καὶ μᾶλλον πρὸς τὰς θερινάς. ἀνάγκη γὰρ λαμπρότερα εἶναι καὶ εὐώδεα καὶ κοῦφα. ὁκόσα δὲ ἐστιν ἀλυκὰ καὶ ἀτέραμνα καὶ σκληρά, ταῦτα μὲν πάντα πίνειν οὐκ ἀγαθὰ· εἰσὶ δ' ἔναι φύσιες καὶ νοσεύματα, ἐς ἃ ἐπιτήδειά ἐστι τὰ τοιαῦτα ὕδατα πινόμενα,

then, as they are nursed, they become emaciated¹ 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 *εἰεν* so most MSS.: *εἴην* V: *εἰσιν* Reinhold (unnecessarily, for the “vague” opt. without *ἂν* is not rare in the Hippocratic writings). However, 7027 reads *sunt*.

- 70 *περὶ ὧν φράσω αὐτίκα. ἔχει δὲ περὶ τούτων ὧδε·*
όκόσων μὲν αἱ πηγαὶ πρὸς τὰς ἀνατολὰς ἔχουσι,
ταῦτα μὲν ἄριστα αὐτὰ ἐωυτῶν ἐστὶ· δεύτερα δὲ
τὰ μεταξὺ τῶν θερινῶν ἀνατολέων ἐστὶ τοῦ ἡλίου
καὶ δυσίων, καὶ μᾶλλον τὰ πρὸς τὰς ἀνατολάς·
τρίτα δὲ τὰ μεταξὺ τῶν δυσμέων τῶν θερινῶν
καὶ τῶν χειμερινῶν· φαυλότατα δὲ τὰ πρὸς τὸν
νότον καὶ τὰ μεταξὺ τῆς χειμερινῆς ἀνατολῆς
καὶ δύσιος. καὶ ταῦτα τοῖσι μὲν νοτίοισι πάννυ
πουνηρά, τοῖσι δὲ βορείοιςιν ἀμείνω. τούτοιςιν δὲ
80 *πρέπει ὧδε χρῆσθαι· ὅστις μὲν ὑγιαίνει τε καὶ*
ἔρρωται, μηδὲν διακρίνειν, ἀλλὰ πίνειν αἰεὶ τὸ
παρεόν. ὅστις δὲ νούσου εἵνεκα βούλεται τὸ
ἐπιτηδειότατον πίνειν, ὧδε ἂν ποιέων μάλιστα
τυγχάνοι τῆς ὑγιείης· όκόσων μὲν αἱ κοιλίαι
σκληραὶ εἰσι καὶ συγκαίειν ἀγαθαί, τούτοιςιν
μὲν τὰ γλυκύτατα συμφέροι καὶ κουφότατα καὶ
λαμπρότατα· όκόσων δὲ μαλθακαὶ αἱ νηδύες καὶ
ὕγραὶ εἰσι καὶ φλεγματώδεες, τούτοιςιν δὲ τὰ
σκληρότατα καὶ ἀτεραμνότατα καὶ τὰ ὑφαλυκί·
90 *οὕτω γὰρ ἂν ξηραίνονιντο μάλιστα. όκόσα γὰρ*
ὔδατά ἐστιν ἔψειν ἄριστα καὶ τακερώτατα, ταῦτα
καὶ τὴν κοιλίην διαλύειν εἰκὸς μάλιστα καὶ δια-
τήκειν· όκόσα δὲ ἐστὶν ἀτέραμνα καὶ σκληρὰ καὶ
ἥκιστα ἔψανά, ταῦτα δὲ συνίστησι μάλιστα τὰς
κοιλίας καὶ ξηραίνει. ἀλλὰ γὰρ ψευδάμενοι¹
εἰσὶν οἱ ἄνθρωποι τῶν ἀλμυρῶν ὑδάτων πέρι δι'
ἀπειρίην, καὶ ὅτι² νομίζεται διαχωρητικά· τὰ δὲ
ἐναντιώτατά ἐστι πρὸς τὴν διαχώρησιν· ἀτέραμνα
γὰρ καὶ ἀνέψανα, ὥστε καὶ τὴν κοιλίην ὑπ' αὐτῶν
100 *στύφεσθαι μᾶλλον ἢ 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 ψευδάμενοι so V B: ἐψευσμένοι Kühlewein.

² καὶ ὅτι MSS.: Wilamowitz would delete ὅτι; Coray would read κατότι for καὶ ὅτι. Perhaps καὶ should be deleted.

- VIII. Καὶ περὶ μὲν τῶν πηγαίων ὑδάτων ὧδε ἔχει. περὶ δὲ τῶν ὀμβρίων καὶ ὁκόσα ἀπὸ χιόνος φράσω ὅκως ἔχει. τὰ μὲν οὖν ὀμβρια κουφότατα καὶ γλυκύτατά ἐστι καὶ λεπτότατα καὶ λαμπρότατα. τὴν τε γὰρ ἀρχὴν ὁ ἥλιος ἀνάγει καὶ ἀναρπάζει τοῦ ὕδατος τό τε λεπτότατον καὶ κουφότατον. δῆλον δὲ οἱ ἅλεις ποιέουσιν. τὸ μὲν γὰρ ἄλμυρον λείπεται αὐτοῦ ὑπὸ πάχεος καὶ βάρους καὶ γίνεται ἅλεις, τὸ δὲ λεπτότατον ὁ ἥλιος
- 10 ἀναρπάζει ὑπὸ κουφότητος· ἀνάγει δὲ τὸ τοιοῦτο οὐκ ἀπὸ τῶν ὑδάτων μόνον τῶν λιμναίων, ἀλλὰ καὶ ἀπὸ τῆς θαλάσσης καὶ ἐξ ἀπάντων ἐν ὁκόσοισι ὑγρόν τι ἔνεστιν. ἔνεστι δὲ ἐν παντὶ χρήματι. καὶ ἐξ αὐτῶν τῶν ἀνθρώπων ἄγει τὸ λεπτότατον τῆς ἱκμάδος καὶ κουφότατον. τεκμήριον δὲ μέγιστον· ὅταν¹ ἄνθρωπος ἐν ἡλίῳ βαδίζῃ ἢ καθίζῃ ἱμάτιον ἔχων, ὁκόσα μὲν τοῦ χρωτὸς ὁ ἥλιος ἐφορᾷ, οὐχ ἰδρῶν ἂν· ὁ γὰρ ἥλιος ἀναρπάζει τὸ προφανόμενον τοῦ ἰδρῶτος· ὁκόσα δὲ ὑπὸ τοῦ ἱματίου
- 20 ἐσκέπασται ἢ ὑπ' ἄλλου του, ἰδροῖ. ἐξάγεται μὲν γὰρ ὑπὸ τοῦ ἡλίου καὶ βιάζεται, σφάζεται δὲ ὑπὸ τῆς σκέπης, ὥστε μὴ ἀφανίζεσθαι ὑπὸ τοῦ ἡλίου. ὁκόταν δὲ ἐς σκιὴν ἀφίκηται, ἅπαν τὸ σῶμα ὁμοίως ἰδίει.² οὐ γὰρ ἔτι ὁ ἥλιος ἐπιλάμπει. διὰ ταῦτα δὲ καὶ σήπεται τῶν ὑδάτων τάχιστα ταῦτα καὶ ὁδμὴν ἴσχει πονηρὴν τὸ ὀμβριον, ὅτι ἀπὸ πλείστων συνῆκται καὶ συμμέμικται, ὥστε σήπεσθαι τάχιστα. ἔτι δὲ πρὸς τούτοις ἐπειδὰν ἀρπασθῇ καὶ μετεωρισθῇ περιφερόμενον καὶ
- 30 καταμεμιγμένον ἐς τὸν ἡέρα, τὸ μὲν θολερὸν αὐτοῦ καὶ νυκτοειδὲς ἐκκρίνεται καὶ ἐξίσταται καὶ γίνεται ἡὴρ καὶ ὀμίχλη, τὸ δὲ λαμπρότατον³

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 ὕταν.

² ἰδίει Heringa, from Erotian, who gives ἰδίειν = ἰδρῶν; δαίει most MSS.; δαεί Coray and Littré.

³ λαμπροτατον V Bb: λεπτότατον many MSS.

καὶ κουφότατον αὐτοῦ λείπεται καὶ γλυκαίνεται
 ὑπὸ τοῦ ἡλίου καιόμενόν τε καὶ ἐψόμενον. γίνεται
 δὲ καὶ τᾶλλα πάντα τὰ¹ ἐψόμενα αἰεὶ γλυκύτερα.
 ἕως μὲν οὖν διεσκεδασμένον ἢ καὶ μήπω συνεστήκη,
 φέρεται μετέωρον. ὁκόταν δέ κεν ἀθροισθῇ καὶ
 συστραφῇ ἐς τὸ αὐτὸ ὑπὸ ἀνέμων ἀλλήλοισιν
 ἐναντιωθέντων ἐξαίφνης, τότε καταρρήγνυται, ἢ
 40 ἂν τύχῃ πλείστον συστραφέν. τότε γὰρ εἰκος
 τοῦτο μᾶλλον γίνεσθαι, ὁκόταν τὰ νέφεια ὑπὸ
 ἀνέμου στάσιν μὴ ἔχοντος² ὠρμημένα ἔοντα³ καὶ
 χωρέοντα ἐξαίφνης ἀντικόψῃ πνεῦμα ἐναντίον
 καὶ ἕτερα νέφεια· ἐνταῦθα τὸ μὲν πρῶτον αὐτοῦ
 συστρέφεται, τὰ δὲ ὀπισθεν ἐπιφέρεται τε καὶ οὕτω
 παχύνεται καὶ μελαίνεται καὶ συστρέφεται ἐς τὸ
 αὐτὸ καὶ ὑπὸ βάρους καταρρήγνυται καὶ ὄμβροι
 γίνονται. ταῦτα μὲν ἐστὶν ἄριστα κατὰ τὸ εἶκος.
 δεῖται δὲ ἀφέψεσθαι καὶ ἀποσήπεσθαι·⁴ εἰ δὲ
 50 μὴ, ὁδμὴν ἴσχει πονηρὴν καὶ βράγχος καὶ βήχες
 καὶ βαρυφωνίη τοῖς πίνουσι προσίσταται.

Τὰ δὲ ἀπὸ χιόνος καὶ κρυστάλλων πονηρὰ
 πάντα. ὁκόταν γὰρ ἅπαξ παγῇ, οὐκ ἔτι ἐς τὴν
 ἀρχαίην φύσιν καθίσταται, ἀλλὰ τὸ μὲν αὐτοῦ
 λαμπρὸν καὶ κοῦφον καὶ γλυκὺ ἐκκρίνεται καὶ
 ἀφανίζεται, τὸ δὲ θολωδέστατον καὶ σταθμωδέ-
 στατον λείπεται. γνοίης δ' ἂν ὧδε· εἰ γὰρ βούλει,
 ὅταν ἢ χειμῶν,⁵ ἐς ἀγγεῖον μέτρῳ ἐγχέας ὕδωρ
 θεῖναι ἐς τὴν αἰθρίην, ἵνα πήξεται μάλιστα, ἔπειτα
 60 τῇ ὑστεραίῃ ἐσενεγκὼν ἐς ἀλέην, ὅκου χαλᾷσει

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: νέφεια 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 purified² 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 ἔόντα of the MSS. should probably be deleted as an anticipation of the end of χαρρόντα.

⁴ ἀποσήμεσθαι MSS.: ἀποσήμεσθαι Coray after Foes.

⁵ ὅταν ἢ χειμῶν ἐς Coray: ὅταν οἱ χειμῶνες V JB: ὅταν χειμῶν εἰς b.

μάλιστα ὁ παγετός, ὁκόταν δὲ λυθῇ, ἀναμετρεῖν τὸ ὕδωρ, εὐρήσεις ἔλασσον συγχιῶ. τοῦτο τεκμήριον, ὅτι ὑπὸ τῆς πήξις ἀφανίζεται καὶ ἀναξηραίνεται τὸ κουφότατον καὶ λεπτότατον, οὐ τὸ βαρύτατον καὶ παχύτατον· οὐ γὰρ ἂν δύναίτο. ταύτῃ οὖν νομίζω πονηρότατα ταῦτα τὰ ὕδατα εἶναι τὰ ἀπὸ χιόνος καὶ κρυστάλλου καὶ τὰ τού-
 68 τοισιν ἐπόμενα πρὸς ἅπαντα χρήματα.

IX. Περὶ μὲν οὖν ὁμβρίων ὑδάτων καὶ τῶν ἀπὸ χιόνος καὶ κρυστάλλων οὕτως ἔχει. λιθιῶσι δὲ μάλιστα ἄνθρωποι¹ καὶ ὑπὸ νεφριτίδων καὶ στραγγουρίης ἀλίσκονται καὶ ἰσχυιάδων, καὶ κῆλαι γίνονται, ὅκου ὕδατα πίνουσι παντοδαπώτατα καὶ ἀπὸ ποταμῶν μεγάλων, ἐς οὓς ποταμοὶ ἕτεροι ἐμβάλλουσι, καὶ ἀπὸ λίμνης, ἐς ἣν ῥεύματα πολλὰ καὶ παντοδαπὰ ἀφικνεῦνται, καὶ ὁκόσοι ὕδασιν ἐπακτοῖσι χρέονται διὰ μακροῦ ἀγομένοισι καὶ
 10 μὴ ἐκ βραχέος. οὐ γὰρ οἶόν τε ἕτερον ἐτέρῳ εἰκέναι ὕδωρ, ἀλλὰ τὰ μὲν γλυκέα εἶναι, τὰ δὲ ἀλυκά τε καὶ στυπτηριώδεα, τὰ δὲ ἀπὸ θερμῶν ῥεῖν. συμμिशγόμενα δὲ ταῦτα ἐς τῶντὸ ἀλλήλοισι στασιάζει καὶ κρατεῖ αἰεὶ τὸ ἰσχυρότατον. ἰσχύει δὲ οὐκ αἰεὶ τῶντὸ, ἀλλὰ ἄλλοτε ἄλλο κατὰ τὰ πνεύματα· τῷ μὲν γὰρ βορέης τὴν ἰσχὺν παρέχεται, τῷ δὲ ὁ νότος, καὶ τῶν λοιπῶν πέρι ωὗτος λόγος. ὑφίστασθαι οὖν τοῖσι τοιούτοισιν ἀνάγκη ἐν τοῖς ἀγγείοις ἰλὺν καὶ ψάμμον· καὶ ἀπὸ τούτων
 20 πινομένων τὰ νοσήματα γίνεται τὰ προειρημένα· ὅτι δὲ οὐχ ἅπασιν, ἐξῆς φράσω.

Ὅκόσων μὲν ἢ τε κοιλίῃ εὐροός τε καὶ ὑγιερῇ ἐστι καὶ ἢ κύστις μὴ πυρετώδης μηδὲ ὁ στόμαχος τῆς κύστιος συμπέφρακται λίην, οὗτοι μὲν διου-
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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

¹ ἀνθρώποι MSS.: ὠνθρώποι Kühlewein.

- ρεῦσι ῥηϊδίως, καὶ ἐν τῇ κύστει οὐδὲν συστρέφεται.
 ὁκόσων δὲ ἂν ἡ κοιλίη πυρετώδης ᾖ, ἀνάγκη καὶ
 τὴν κύστιν τωὐτὸ πάσχειν. ὁκόταν γὰρ θερμανθῇ
 μᾶλλον τῆς φύσιος, ἐφλέγμηνεν αὐτῆς ὁ στό-
 μαχος. ὁκόταν δὲ ταῦτα πάθῃ, τὸ οὖρον οὐκ
 30 ἀφίησιν, ἀλλ' ἐν ἐωυτῇ συνέψει καὶ συγκαίει.
 καὶ τὸ μὲν λεπτότατον αὐτοῦ ἀποκρίνεται καὶ τὸ
 καθαρώτατον διεῖ καὶ ἐξουρεῖται, τὸ δὲ παχύ-
 τατον καὶ θολωδέστατον συστρέφεται καὶ συμπή-
 γνυται. καὶ ¹ τὸ μὲν πρῶτον μικρόν, ἔπειτα δὲ
 μέζον γίνεται. κυλινδρεύμενον γὰρ ὑπὸ τοῦ οὔρου,
 ὅ τι ἂν συνίστηται παχύ, συναρμόζει πρὸς ἐωυτό,
 καὶ οὕτως αὔξεταί τε καὶ πωροῦται· καὶ ὁκόταν
 οὖρῃ, πρὸς τὸν στόμαχον τῆς κύστιος προσπίπτει
 ὑπὸ τοῦ οὔρου βιαζόμενον καὶ κωλύει οὔρεῖν καὶ
 40 ὀδύνην παρέχει ἰσχυρήν· ὥστε τὰ αἰδοῖα τρίβουσι
 καὶ ἔλκουσι τὰ παιδιά τὰ λιθιῶντα· δοκεῖ γὰρ
 αὐτοῖς τὸ αἷτιον ἐνταῦθα εἶναι τῆς οὖρήσιος.²
 τεκμήριον δέ, ὅτι οὕτως ἔχει· τὸ γὰρ οὖρον
 λαμπρότατον οὔρέουσιν οἱ λιθιῶντες, ὅτι τὸ
 παχύτατον καὶ θολωδέστατον αὐτοῦ μένει καὶ
 συστρέφεται. τὰ μὲν πλείστα οὕτω λιθιά·
 γίνεται δὲ παισὶν καὶ ἀπὸ τοῦ γάλακτος, ἣν μὴ
 ὑγιερὸν ᾖ, ἀλλὰ θερμόν τε λίην καὶ χολῶδες.
 τὴν γὰρ κοιλίην διαθερμαίνει καὶ τὴν κύστιν,
 50 ὥστε τὸ οὖρον συγκαιόμενον ταῦτα πάσχειν. καί
 φημι ἄμεινον εἶναι τοῖς παιδίοισι τὸν οἶνον ὡς
 ὑδαρέστατον διδόναι· ἦσσαν γὰρ τὰς φλέβας
 συγκαίει καὶ συναναίνει. τοῖσι δὲ θήλεσι λίθοι
 οὐ γίνονται ὁμοίως· ὁ γὰρ οὖρητῆρ βραχὺς ἐστίν
 ὁ τῆς κύστιος καὶ εὐρύς, ὥστε βιάζεσθαι τὸ οὖρον
 ῥηϊδίως. οὔτε γὰρ τῇ χειρὶ τρίβει τὸ αἰδοῖον

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 καὶ added by Wilamowitz.

² Coray would insert οὐκ before οὐρήσιος.

ὥσπερ τὸ ἄρσεν, οὔτε ἄπτεται τοῦ οὐρητῆρος· ἐς γὰρ τὰ αἰδοῖα ξυντέτρηνται, οἱ δὲ ἄνδρες οὐκ εὐθὺ τέτρηνται, καὶ διότι οἱ οὐρητῆρες οὐκ εὐρεῖς·
 60 καὶ πίνουσι πλείον ἢ οἱ παῖδες.

Χ. Περὶ μὲν οὖν τούτων ὧδε ἔχει ἢ ὅτι τούτων ἐγγύτατα. περὶ δὲ τῶν ὥρέων ὧδε ἂν τις ἐνθυμεύμενος διαγινώσκει, ὁκοῖον τι μέλλει ἔσεσθαι τὸ ἔτος, εἴτε ροσερὸν εἴτε ὑγιερὸν· ἦν μὲν γὰρ κατὰ λόγον γένηται τὰ σημεῖα ἐπὶ τοῖς ἄστροισι δύνουσί τε καὶ ἐπιτέλλουσιν, ἔν τε τῷ μετοπώρῳ ὕδατα γένηται, καὶ ὁ χειμὼν μέτριος καὶ μήτε λίην εὐδῖος μήτε ὑπερβάλλων τὸν καιρὸν τῷ ψύχει, ἔν τε τῷ ἡρι ὕδατα γένηται ὥραῖα καὶ ἐν
 10 τῷ θέρει, οὕτω τὸ ἔτος ὑγιεινότατον εἰκὸς εἶναι. ἦν δὲ ὁ μὲν χειμὼν αὐχμηρὸς καὶ βόρειος γένηται, τὸ δὲ ἡρ ἔπομβρον καὶ νότιον, ἀνάγκη τὸ θέρος πυρετῶδες γίνεσθαι καὶ ὀφθαλμίας καὶ δυσεντερίας ἐμποιεῖν. ὁκόταν γὰρ τὸ πνῆγος ἐπιγένηται ἐξαίφνης τῆς τε γῆς ὑγρῆς ἐούσης ὑπὸ τῶν ὄμβρων τῶν ἑαρινῶν καὶ ὑπὸ τοῦ νότου, ἀνάγκη διπλόον τὸ καῦμα εἶναι, ἀπὸ τε τῆς γῆς διαβρόχου ἐούσης καὶ θερμῆς καὶ ὑπὸ τοῦ ἡλίου καίοντος, τῶν τε κοιλιῶν μὴ συνεστηκυῶν τοῖς ἀνθρώποις μήτε
 20 τοῦ ἐγκεφάλου ἀνεξηρασμένου—οὐ γὰρ οἶόν τε τοῦ ἥρος τοιούτου ἐόντος μὴ οὐ πλαδᾶν τὸ σῶμα καὶ τὴν σάρκα—· ὥστε τοὺς πυρετοὺς ἐπιπίπτειν ὀξυτάτους ἅπασιν, μάλιστα δὲ τοῖσι φλεγματίησι. καὶ δυσεντερίας εἰκὸς ἐστὶ γίνεσθαι καὶ τῇσι γυναιξὶ καὶ τοῖς εἶδεσι τοῖς ὑγροτάτοισι. καὶ ἦν μὲν ἐπὶ κυνὸς ἐπιτολῇ ὕδωρ ἐπιγένηται καὶ χειμὼν καὶ οἱ ἐτησίαι πνεύσωσιν, ἐλπίς παύσασθαι καὶ τὸ μετόπωρον ὑγιερὸν γενέσθαι· ἦν δὲ μή, κίν-
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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

30 δυνος θανάτους τε γενέσθαι τοῖσι παιδίοις καὶ
 τῇσι γυναιξίν, τοῖσι δὲ πρεσβύτησιν ἥκιστα, τοὺς
 τε περιγενομένους ἐς τεταρταίους ἀποτελευτᾶν
 καὶ ἐκ τῶν τεταρταίων ἐς ὕδρωπας. ἦν δ' ὁ μὲν
 χειμὼν νότιος γένηται καὶ ἔπομβρος καὶ εὖδιος,
 τὸ δὲ ἦρ βόρειόν τε καὶ αὐχμηρόν καὶ χειμέριον,
 πρῶτον μὲν τὰς γυναῖκας, ὁκόσαι ἂν τύχωσιν ἐν
 γαστρὶ ἔχουσαι καὶ ὁ τόκος αὐτῇσιν ἢ πρὸς τὸ
 ἦρ, ἐκτιτρώσκεισθαι· ὁκόσαι δ' ἂν καὶ τέκωσιν,
 ἀκρατέα τὰ παιδιά τίκτειν καὶ νοσώδεα, ὥστε ἢ
 αὐτίκα ἀπόλλυσθαι, ἢ ζῶσι λεπτά τε ἔοντα καὶ
 40 ἀσθενέα καὶ νοσώδεα. ταῦτα μὲν τῇσι γυναιξί·
 τοῖσι δὲ λοιποῖσι δυσεντερίας καὶ ὀφθαλμίας
 ξηρὰς καὶ ἐνίοις καταρρώους ἀπὸ τῆς κεφαλῆς
 ἐπὶ τὸν πνεύμονα. τοῖσι μὲν οὖν φλεγματίησι
 τὰς δυσεντερίας εἰκὸς γίνεσθαι καὶ τῇσι γυναιξὶ
 φλέγματος ἐπικαταρρύνεντος ἀπὸ τοῦ ἐγκεφάλου
 διὰ τὴν ὑγρότητα τῆς φύσεως· τοῖσι δὲ χολώδεσιν
 ὀφθαλμίας ξηρὰς διὰ τὴν θερμότητα καὶ ξηρότητα
 τῆς σαρκός· τοῖσι δὲ πρεσβύτησι καταρρώους διὰ
 τὴν ἀραιότητα καὶ τὴν ἔκτηξιν τῶν φλεβῶν,
 50 ὥστε ἐξαίφνης τοὺς μὲν ἀπόλλυσθαι, τοὺς δὲ
 παραπλήκτους γίνεσθαι τὰ δεξιὰ ἢ τὰ ἀριστερά.
 ὁκόταν γὰρ τοῦ χειμῶνος ἔοντος νοτίου καὶ θερμοῦ
 τοῦ σώματος μὴ συνιστῇται ὁ ἐγκέφαλος μηδὲ
 αἱ φλέβες, τοῦ ἦρος ἐπιγενομένου βορείου καὶ
 αὐχμηροῦ καὶ ψυχροῦ ὁ ἐγκέφαλος, ὀπηνίκα
 αὐτὸν ἔδει ἅμα καὶ ¹ τῷ ἦρι διαλύεσθαι καὶ καθαί-
 ρεσθαι ὑπὸ τε κορύζης καὶ βράγχων, τηνικαῦτα
 πῆγνυταί τε καὶ συνίσταται, ὥστε ἐξαίφνης τοῦ
 θέρεος ἐπιγενομένου καὶ τοῦ καύματος καὶ τῆς
 60 μεταβολῆς ἐπιγινομένης ταῦτα τὰ νοσεύματα

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 καὶ added by Coray.

ἐπιπίπτειν. καὶ ὁκόσαι μὲν τῶν πολλίων κέονται
 τε καλῶς τοῦ ἡλίου καὶ τῶν πνευμάτων ὕδασί τε
 χρέονται ἀγαθοῖσιν, αὗται μὲν ἡσσον αἰσθάνονται
 τῶν τοιούτων μεταβολέων· ὁκόσαι δὲ ὕδασί τε
 ἐλείοισι χρέονται καὶ λιμνώδεσι κέονται τε μὴ
 καλῶς τῶν πνευμάτων καὶ τοῦ ἡλίου, αὗται δὲ
 μᾶλλον. κῆν μὲν τὸ θέρος αὐχμηρὸν γένηται,
 θᾶσσον παύονται αἱ νοῦσοι· ἦν δὲ ἔπομβρον,
 πολυχρόνιοι γίνονται· καὶ φαγεδαίνας κίνδυνος
 70 ἐγγίνεσθαι ἀπὸ πάσης προφάσιος, ἦν ἔλκος ἐγ-
 γένηται. καὶ λειεντερίαι καὶ ὕδρωπες τελευτῶσι
 τοῖσι νοσεύμασιν ἐπιγίνονται· οὐ γὰρ ἀποξηραί-
 νονται αἱ κοιλίαι ῥηϊδίως. ἦν δὲ τὸ θέρος ἔπομ-
 βρον γένηται καὶ νότιον καὶ τὸ μετόπωρον, τὸν¹
 χειμῶνα ἀνάγκη νοσερὸν εἶναι καὶ τοῖς φλεγ-
 ματίησι καὶ τοῖς γεραιτέροισι τεσσαράκοντα
 ἐτέων καύσους γίνεσθαι εἰκός, τοῖσι δὲ χολώδεσι
 πλευρίτιδας καὶ περιπνευμονίας. ἦν δὲ τὸ θέρος
 αὐχμηρὸν γένηται καὶ βόρειον, τὸ δὲ μετόπωρον
 80 ἔπομβρον καὶ νότιον, κεφαλαλγίας ἐς τὸν χειμῶνα
 καὶ σφακέλους τοῦ ἐγκεφάλου εἰκὸς γίνεσθαι,
 καὶ προσέτι βράγχους καὶ κορύζας καὶ βῆχας,
 ἐνίοισι δὲ καὶ φθίσιος. ἦν δὲ βόρειόν τε ἡ καὶ
 ἄνυδρον καὶ μήτε ὑπὸ κύνα ἔπομβρον μήτε ἐπὶ
 τῷ ἄρκτούρῳ, τοῖσι μὲν φλεγματίησι φύσει
 συμφέρεи μίλιστα καὶ τοῖς ὑγροῖς τὰς φύσιος
 καὶ τῇσι γυναιξί· τοῖσι δὲ χολώδεσι τοῦτο
 πολεμιώτατον γίνεται. λίην γὰρ ἀναξηραίνονται
 καὶ ὀφθαλμίαι αὐτοῖσιν ἐπιγίνονται ξηραί, καὶ
 90 πυρετοὶ ὀξέες καὶ πολυχρόνιοι, ἐνίοισι δὲ καὶ
 μελαγχολίαι. τῆς γὰρ χολῆς τὸ μὲν ὑγρότατον
 καὶ ὑδαρέστατον 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

¹ See Littré V. 581 foll.

¹ τὸν added by Wilamowitz.

τὸ δὲ παχύτατον καὶ δριμύτατον λείπεται καὶ τοῦ αἵματος κατὰ τὸν αὐτὸν λόγον· ἅφ' ὧν ταῦτα τὰ νοσεύματα αὐτοῖσι γίνεται. τοῖσι δὲ φλεγματίησι πάντα ταῦτα ἄρωγά ἐστιν. ἀποξηραίνονται γὰρ καὶ ἐς τὸν χειμῶνα ἀφικνέονται οὐ
 98 πλαδῶντες, ἀλλὰ ἀναξηραίνόμενοι.

XI. Κατὰ ταῦτά τις ἐννοούμενος καὶ σκοπεύμενος προειδεῖν ἂν τὰ πλείστα τῶν μελλόντων ἔσεσθαι ἀπὸ τῶν μεταβολῶν. φυλάσσεσθαι δὲ χρὴ μάλιστα τὰς μεταβολὰς τῶν ὥρέων τὰς μεγίστας καὶ μήτε φάρμακον διδόναι ἐκόντα μήτε καίειν ὃ τι ἐς κοιλίην μήτε τάμνειν, πρὶν παρέλθωσιν ἡμέραι δέκα ἢ καὶ πλείονες· μέγισται δὲ εἰσιν αἶδε αἱ τέσσαρες¹ καὶ ἐπικινδυνόταται· ἡλίου τροπαὶ ἀμφοτέραι καὶ μᾶλλον αἱ θεριναὶ
 10 καὶ αἱ ἰσημερίαὶ νομιζόμεναι εἶναι ἀμφοτέραι, μᾶλλον δὲ αἱ μετοπωριναί· δεῖ δὲ καὶ τῶν ἄστρον τὰς ἐπιτολὰς φυλάσσεσθαι καὶ μάλιστα τοῦ κυνός, ἔπειτα ἀρκτούρου, καὶ ἔτι πληγιάδων δύσιν. τά τε γὰρ νοσεύματα μάλιστα ἐν ταύτησι τῇσιν ἡμέρησιν κρίνεται. καὶ τὰ μὲν ἀποφθίνει, τὰ δὲ λήγει, τὰ δὲ ἄλλα πάντα μεθίσταται ἐς ἕτερον
 17 εἶδος καὶ ἐτέρην κατάστασιν.

XII. Περὶ μὲν τούτων οὕτως ἔχει. βούλομαι δὲ περὶ τῆς Ἀσίας καὶ τῆς Εὐρώπης δεῖξαι ὅκόσον διαφέρουσιν ἀλλήλων ἐς τὰ πάντα καὶ περὶ τῶν ἐθνέων τῆς μορφῆς, ὅτι διαλλάσσει καὶ μηδὲν ὅμοιον ἀλλήλοισιν. περὶ μὲν οὖν ἀπάντων πολὺς ἂν εἴη λόγος, περὶ δὲ τῶν μεγίστων καὶ πλείστον διαφερόντων ἐρέω ὥς 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 Asia¹ 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 αἶδε αἱ τέσσαρες Kühlewein: αἱ τέσσαρες B: οἱ δέκα V: αἶδε καὶ ἐπικινδυνόταται Coray and Littré, perhaps rightly.

- 10 ἔς τὰς φύσεις τῶν συμπάντων τῶν τε ἐκ τῆς
 γῆς φυομένων καὶ τῶν ἀνθρώπων. πολὺ γὰρ
 καλλίονα καὶ μέζονα πάντα γίνεται ἐν τῇ Ἀσίῃ,
 ἢ τε χώρα τῆς χώρας ἡμερωτέρῃ καὶ τὰ ἡθεα
 τῶν ἀνθρώπων ἡπιώτερα καὶ εὐοργητότερα. τὸ
 δὲ αἴτιον τούτων ἡ κρήσις τῶν ὥρέων, ὅτι τοῦ
 ἡλίου ἐν μέσῳ τῶν ἀνατολέων κείται πρὸς τὴν
 ἡῶ τοῦ τε ψυχροῦ πορρωτέρω. τὴν δὲ αὔξησιν
 καὶ ἡμερότητα παρέχει πλείστον ἀπάντων, ὁκό-
 20 ταν μηδὲν ἢ ἐπικρατέον βιαίως, ἀλλὰ παντὸς ἰσο-
 μοιρίῃ δυναστεύῃ. ἔχει δὲ κατὰ τὴν Ἀσίην οὐ παν-
 ταχῇ ὁμοίως, ἀλλ' ὅση μὲν τῆς χώρας ἐν μέσῳ κεί-
 ται τοῦ θερμοῦ καὶ τοῦ ψυχροῦ, αὕτη μὲν εὐκαρ-
 ποτάτη ἐστὶ καὶ εὐδενδροτάτη καὶ εὐδιστάτη
 καὶ ὕδασι καλλίστοισι κέχρηται τοῖσί τε οὐρανί-
 οισι καὶ τοῖς ἐκ τῆς γῆς. οὔτε γὰρ ὑπὸ τοῦ
 θερμοῦ ἐκκέκασται λίην οὔτε ὑπὸ αὐχμῶν καὶ
 ἀνυδρίας ἀναξηραίνεται, οὔτε ὑπὸ ψύχεος βε-
 βιασμένα οὔτε νοτία τε καὶ διάβροχός ἐστιν ὑπὸ
 30 τε ὄμβρων πολλῶν καὶ χιόνος· τὰ τε ὥραῖα
 αὐτόθι πολλὰ εἰκὸς γίνεσθαι, ὁκόσα τε ἀπὸ
 σπερμάτων καὶ ὁκόσα αὐτὴ ἡ γῆ ἀναδιδοῖ φυτά,
 ὧν τοῖς καρποῖσι χρέονται ἄνθρωποι, ἡμεροῦντες
 ἐξ ἀγρίων καὶ ἐς ἐπιτήδειον μεταφυτεύοντες· τὰ
 τε ἐντρεφόμενα κτήνεα εὐθηνεῖν εἰκὸς, καὶ μά-
 λιστα τίκτειν τε πυκνότατα καὶ ἐκτρέφειν κάλ-
 λιστα· τοὺς τε ἀνθρώπους εὐτραφέας εἶναι καὶ
 τὰ εἶδεα καλλίστους καὶ μεγέθει μεγίστους καὶ
 ἡκιστα διαφόρους ἐς τὰ τε εἶδεα αὐτῶν καὶ τὰ
 μεγέθεα· εἰκὸς τε τὴν χώραν ταύτην τοῦ ἥρος
 ἐγγύτατα εἶναι κατὰ τὴν φύσιν καὶ τὴν μετρι-
 40 ὄτητα τῶν ὥρέων. τὸ δὲ ἀνδρεῖον καὶ τὸ ταλαί-

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 risings¹ 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

¹ That is, the winter rising and the summer rising.

² Or, if *ποικυότατα* and *κάλλιστα* be adverbs, "they are very prolific and the best of mothers."

πωρον¹ καὶ τὸ ἔμπονον καὶ τὸ θυμοειδὲς οὐκ ἂν
 δύναιτο ἐν τοιαύτῃ φύσει ἐγγίνεσθαι οὔτε² ὁμο-
 φύλου οὔτε² ἄλλοφύλου, ἀλλὰ τὴν ἡδονὴν ἀνάγκη
 κρατεῖν διότι πολύμορφα γίνεται τὰ ἐν
 45 τοῖς θηρίοις.

XIII. Περὶ μὲν οὖν Αἰγυπτίων καὶ Λιβύων
 οὕτως ἔχειν μοι δοκεῖ. περὶ δὲ τῶν ἐν δεξιῇ τοῦ
 ἡλίου τῶν ἀνατολέων τῶν θερινῶν³ μέχρι Μαιώ-
 τιδος λίμνης—οὗτος γὰρ ὅρος τῆς Εὐρώπης καὶ
 τῆς Ἀσίας—ὧδε ἔχει περὶ αὐτῶν· τὰ δὲ ἔθνεα
 ταῦτα ταύτῃ⁴ διάφορα αὐτὰ ἐωνυτῶν μᾶλλον ἐστὶ
 τῶν προδιηγημένων διὰ τὰς μεταβολὰς τῶν
 ὥρέων καὶ τῆς χώρας τὴν φύσιν. ἔχει δὲ καὶ
 κατὰ τὴν γῆν ὁμοίως ἄπερ καὶ κατὰ τοὺς ἄλλους
 10 ἀνθρώπους. ὅκου γὰρ αἱ ὥραι μεγίστας μετα-
 βολὰς ποιέονται καὶ πυκνοτάτας, ἐκεῖ καὶ ἡ
 χώρα ἀγριωτάτη καὶ ἀνωμαλωτάτη ἐστί, καὶ
 εὐρήσεις ὄρεα τε πλεῖστα καὶ δάσέα καὶ πεδία
 καὶ λειμῶνας ἐόντας. ὅκου δὲ αἱ ὥραι μὴ μέγα
 ἀλλάσσουν, ἐκείνοις ἡ χώρα ὁμαλωτάτη ἐστίν.
 οὕτω δὲ ἔχει καὶ περὶ τῶν ἀνθρώπων, εἴ τις
 βούλεται ἐνθυμεῖσθαι. εἰσὶ γὰρ φύσιες αἱ μὲν
 ὄρεσιν ἐοικυῖαι δενδρώδεσί τε καὶ ἐφύδροισιν, αἱ
 δὲ λεπτοῖσί τε καὶ ἀνύδροις, αἱ δὲ λειμακεστέροις
 20 τε καὶ ἐλώδεσι, αἱ δὲ πεδίῳ τε καὶ ψιλῇ καὶ
 ξηρῇ γῇ. αἱ γὰρ ὥραι αἱ μεταλλάσσουνσαι τῆς
 μορφῆς τὴν φύσιν⁵ εἰσὶ διάφοροι. ἦν δὲ

¹ ταλαίπωρον Littré: ἀταλαίπωρον MSS.

² οὔτε οὔτε Littré from Galen's quotation: μήτε μήτε MSS.

³ τῶν θερινῶν Coray: τῶν χειμερινῶν most MSS.: omitted by Jb.

⁴ It is probable that either ταῦτα or ταύτῃ should be deleted.

Courage, endurance, industry and high spirit could not arise in such conditions either among the natives or among immigrants,¹ but pleasure must be supreme . . .² 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,³ 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.

διάφοροι ἔωσι μέγα¹ σφέων αὐτέων, διαφοραὶ
24 καὶ πλείονες γίνονται τοῖς εἵδεσι.

XIV. Καὶ ὅκόσα μὲν ὀλίγον διαφέρει τῶν
ἐθνέων παραλείψω, ὅκόσα δὲ μεγάλα ἢ φύσει
ἢ νόμῳ, ἐρέω περὶ αὐτῶν ὡς ἔχει. καὶ πρῶτον
περὶ τῶν Μακροκεφάλων. τούτων γὰρ οὐκ ἔστιν
ἄλλο ἔθνος ὁμοίας τὰς κεφαλὰς ἔχον οὐδέν· τὴν
μὲν γὰρ ἀρχὴν ὁ νόμος αἰτιώτατος ἐγένετο τοῦ
μήκος τῆς κεφαλῆς, νῦν δὲ καὶ ἡ φύσις συμ-
βάλλεται τῷ νόμῳ. τοὺς γὰρ μακροτάτην ἔχον-
τας τὴν κεφαλὴν γενναιοτάτους ἡγέονται. ἔχει
10 δὲ περὶ νόμου ὧδε· τὸ παιδίον ὀκόταν γένηται
τάχιστα, τὴν κεφαλὴν αὐτοῦ ἔτι ἀπαλὴν ἐοῦσαν
μαλθακοῦ ἐόντος ἀναπλάσσουνσι τῇσι χερσὶ καὶ
ἀναγκάζουσιν ἐς τὸ μήκος αὐξεσθαι δεσμά τε
προσφέροντες καὶ τεχνήματα ἐπιτήδεια, ὑφ' ὧν
τὸ μὲν σφαιροειδὲς τῆς κεφαλῆς κακοῦται, τὸ
δὲ μήκος αὐξεται. οὕτως τὴν ἀρχὴν ὁ νόμος
κατειργάσατο, ὥστε ὑπὸ βίης τοιαύτην τὴν φύσιν
γενέσθαι· τοῦ δὲ χρόνου προϊόντος ἐν φύσει ἐγέν-
ετο, ὥστε τὸν νόμον μηκέτι ἀναγκάζειν. ὁ γὰρ
20 γόνος πανταχόθεν ἔρχεται τοῦ σώματος, ἀπὸ τε
τῶν ὑγιερῶν ὑγιερὸς ἀπὸ τε τῶν νοσερῶν νοσερός.
εἰ οὖν γίνονται ἔκ τε φαλακρῶν φαλακροὶ καὶ
ἐκ γλαυκῶν γλαυκοὶ καὶ ἐκ διεστραμμένων στρε-
βλοὶ ὡς ἐπὶ τὸ πλῆθος, καὶ περὶ τῆς ἄλλης
μορφῆς ὁ αὐτὸς λόγος, τί κωλύει καὶ ἐκ μακρο-
κεφάλου μακροκέφαλον γίνεσθαι; νῦν δὲ ὁμοίως
οὐκέτι γίνονται ὡς πρότερον· ὁ γὰρ νόμος οὐκέτι
28 ἰσχύει διὰ τὴν ὁμιλίην 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.¹ 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? ² 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.

XV. Περὶ μὲν οὖν τούτων οὕτως ἔχει μοι δοκεῖ. περὶ δὲ τῶν ἐν Φάσει· ἡ χώρα ἐκείνη ἐλώδης ἐστὶ καὶ θερμὴ καὶ ὑδατεινὴ καὶ δασεῖα, ὄμβροι τε αὐτόθι γίνονται πᾶσαν ὥρην πολλοί τε καὶ ἰσχυροί· ἢ τε δίαίτα τοῖς ἀνθρώποις ἐν τοῖς ἔλεσιν ἐστίν, τά τε οἰκήματα ξύλινα καὶ καλάμινα ἐν τοῖς ὕδασι μεμηχανημένα· ὀλίγη τε χρέονται¹ βαδίζει κατὰ τὴν πόλιν καὶ τὸ ἐμπόριον, ἀλλὰ μονοξύλοις διαπλέουσιν ἄνω καὶ
 10 κάτω· διώρυγες γὰρ πολλαί εἰσι. τὰ δὲ ὕδατα θερμὰ καὶ στάσιμα πίνουσιν ὑπὸ τε τοῦ ἡλίου σιηπόμενα καὶ ὑπὸ τῶν ὀμβρῶν ἐπαυξόμενα. αὐτὸς τε ὁ Φᾶσις στασιμώτατος πάντων τῶν ποταμῶν καὶ ῥέων ἡπιώτατα. οἳ τε καρποὶ οἱ² γινόμενοι αὐτόθι πάντες ἀναλδέες εἰσὶ καὶ τεθληλυσμένοι καὶ ἀτελέες ὑπὸ πολυπληθείης τοῦ ὕδατος· διὸ καὶ οὐ πεπαίνονται. ἡὲρ τε πολὺς κατέχει τὴν χώραν ἀπὸ τῶν ὑδάτων. διὰ ταύτας δὴ τὰς προφάσιας τὰ εἶδεα ἀπηλλαγμένα τῶν
 20 λοιπῶν ἀνθρώπων ἔχουσιν οἱ Φασιηνοί· τά τε γὰρ μεγέθεα μεγάλοι, τὰ πάχεα δ' ὑπερπάχητες, ἄρθρον τε κατάδηλον οὐδὲν οὐδὲ φλέψ· τὴν τε χροίην ὥχρην ἔχουσιν ὥσπερ ὑπὸ ἰκτέρου ἐχόμενοι· φθέγγονται τε βαρύτατον ἀνθρώπων, τῷ ἡέρι χρεώμενοι οὐ λαμπρῷ, ἀλλὰ νοτῶδει³ καὶ θολερῷ· πρὸς τε τὸ ταλαιπωρεῖν τὸ σῶμα ἀργότεροι πεφύκασιν. αἷ τε ὦραι οὐ πολὺ μεταλλάσσουν οὔτε πρὸς τὸ πνίγος οὔτε πρὸς τὸ ψύχος. τά τε πνεύματα τὰ⁴ πολλὰ νότια πλὴν αὔρης
 30 μῆς ἐπιχωρίας. αὕτη δὲ πνεῖ ἐνίοτε βίαιος καὶ χαλεπὴ καὶ θερμὴ· καὶ κέγχχρονα ὀνομάζουσι

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

¹ Before βαδίζει Coray inserts τῇ, probably rightly.

² οἱ added by Coray.

³ νοτώδει καὶ θολερῶ b: χνοώδει τε καὶ διερω V.

⁴ τὰ added by Coray.

τοῦτο τὸ πνεῦμα. ὁ δὲ βορέης οὐ σφόδρα ἀφ-
 33 ικνεῖται· ὁκόταν δὲ πνέῃ, ἀσθενὴς καὶ βληχρὸς.

XVI. Καὶ περὶ μὲν τῆς φύσιος τῆς διαφορῆς καὶ
 τῆς μορφῆς τῶν ἐν τῇ Ἀσίῃ καὶ τῇ Εὐρώπῃ οὕτως
 ἔχει. περὶ δὲ τῆς ἀθυμίας τῶν ἀνθρώπων καὶ τῆς
 ἀνανδρείης, ὅτι ἀπολεμώτεροί εἰσι τῶν Εὐρωπαϊῶν
 οἱ Ἀσιηνοὶ καὶ ἡμερώτεροι τὰ ἡθεα αἱ ὥραι αἴτιαι
 μάλιστα, οὐ μεγάλας τὰς μεταβολὰς ποιούμεναι
 οὔτε ἐπὶ τὸ θερμὸν οὔτε ἐπὶ τὸ ψυχρὸν, ἀλλὰ
 παραπλησίως.¹ οὐ γὰρ γίνονται ἐκπλήξεις τῆς
 γνώμης οὔτε μετάστασις ἰσχυρὴ τοῦ σώματος,
 10 ἀφ' ὅτων εἰκὸς τὴν ὀργὴν ἀγριοῦσθαί τε καὶ τοῦ
 ἀγνώμονος καὶ θυμοειδέος μετέχειν μᾶλλον ἢ ἐν
 τῷ αὐτῷ αἰεὶ ἑόντα. αἱ γὰρ μεταβολαὶ εἰσι τῶν
 πάντων αἱ ἐπεγείρουσαι τὴν γνώμην τῶν ἀνθ-
 ρώπων καὶ οὐκ ἐῶσαι ἀτρεμίζειν. διὰ ταύτας
 ἐμοὶ δοκεῖ τὰς προφύσιας ἀναλκεῖν εἶναι τὸ γένος
 τὸ Ἀσιηνὸν καὶ προσέτι διὰ τοὺς νόμους. τῆς
 γὰρ Ἀσίης τὰ πολλὰ βασιλεύεται. ὅκου δὲ μὴ
 αὐτοὶ ἐωυτῶν εἰσι καρτεροὶ οἱ ἄνθρωποι μηδὲ
 αὐτόνομοι, ἀλλὰ δεσπόζονται, οὐ περὶ τούτου
 20 αὐτοῖσιν ὁ λόγος ἐστίν, ὅπως τὰ πολέμια ἀσκή-
 σωσιν, ἀλλ' ὅπως μὴ δόξωσι μάχιμοι εἶναι. οἱ
 γὰρ κίνδυνοι οὐχ ὁμοῖοί εἰσι. τοὺς μὲν γὰρ στρα-
 τεύεσθαι εἰκὸς καὶ ταλαιπωρεῖν καὶ ἀποθνήσκειν
 ἐξ ἀνάγκης ὑπὲρ τῶν δεσποτέων ἀπὸ τε παιδίων
 καὶ γυναικὸς ἑόντας καὶ τῶν λοιπῶν φίλων. καὶ
 ὁκόσα μὲν ἂν χρηστὰ καὶ ἀνδρεῖα ἐργάσωνται, οἱ
 δεσπότες ἀπ' αὐτῶν αὖξονται τε καὶ ἐκφύονται,
 τοὺς δὲ κινδύνους καὶ θανάτους αὐτοὶ καρποῦνται.
 ἔτι δὲ πρὸς τούτοις 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: παραπλήσια MSS.

- 30 ἀνάγκη ἐρημοῦσθαι τὴν γῆν ὑπό τε πολεμίων¹ καὶ ἀργίης, ὥστε καὶ εἴ τις φύσει πέφυκεν ἀνδρείος καὶ εὐψυχος, ἀποτρέπεσθαι τὴν γνώμην ὑπὸ² τῶν νόμων. μέγα δὲ τεκμήριον τούτων· ὁκόσοι γὰρ ἐν τῇ Ἀσίῃ Ἕλληνες ἢ βάρβαροι μὴ δεσπόζονται, ἀλλ' αὐτόνομοί εἰσι καὶ ἐωντοῖσι ταλαιπωρεῦσιν, οὗτοι μαχιμώτατοί εἰσι πάντων· τοὺς γὰρ κινδύνους ἐωντῶν πέρι κινδυνεύουσι, καὶ τῆς ἀνδρείης αὐτοὶ τὰ ἄθλα φέρονται καὶ τῆς δειλίας τὴν ζημίην ὡσαύτως. εὐρήσεις δὲ καὶ τοὺς
- 40 Ἀσιηνοὺς διαφέροντας αὐτοὺς ἐωντῶν, τοὺς μὲν βελτίονας, τοὺς δὲ φαυλοτέρους ἑόντας. τούτων δὲ αἱ μεταβολαὶ αἵτιαι τῶν ὥρέων, ὥσπερ μοι
- 43 εἴρηται ἐν τοῖς προτέροισι.

XVII. Καὶ περὶ μὲν τῶν ἐν τῇ Ἀσίῃ οὕτως ἔχει. ἐν δὲ τῇ Εὐρώπῃ ἔστιν ἔθνος Σκυθικόν, ὃ περὶ τὴν λίμνην οἰκεῖ τὴν Μαιῶτιν διαφέρον τῶν ἐθνέων τῶν ἄλλων. Σαυρομάται καλεῦνται. τούτων αἱ γυναῖκες ἱππάζονται τε καὶ τοξεύουσι καὶ ἀκοντίζουσιν ἀπὸ τῶν ἵππων καὶ μάχονται τοῖς πολεμίοις, ἕως ἂν παρθένοι ἔωσιν. οὐκ ἀποπαρθενεύονται δέ, μέχρι ἂν τῶν πολεμίων τρεῖς ἀποκτείνωσι, καὶ οὐ πρότερον συνοικέουσιν ἢ περ

10 τὰ ἱερὰ θύσωσιν τὰ ἔννομα. ἢ δ' ἂν ἄνδρα ἐωυτῇ ἄρηται, παύεται ἱππαζομένη, ἕως ἂν μὴ ἀνάγκη καταλάβῃ παγκοίνου στρατείας. τὸν δεξιὸν δὲ μαζὸν οὐκ ἔχουσι. παιδίους γὰρ ἐοῦσιν ἔτι νηπίους αἱ μητέρες χαλκίον τετεχνημένον ἐπ' αὐτῷ τούτῳ

¹ ἐρημοῦσθαι τὴν γῆν ὑπό τε πολεμίων most MSS.: ἡμεροῦσθαι τὴν ὁργὴν Zwinger; Ilberg would also read ἀπολεμίων from the ἀπολεμίων of V JB.

must be desert, owing to their enemies and to their laziness,¹ 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."

διάπυρον ποιέουσai πρὸς τὸν μαζὸν τιθέασι τὸν δεξιὸν καὶ ἐπικαίεται, ὥστε τὴν αὔξησιν φθείρεσθαι, ἐς δὲ τὸν δεξιὸν ὦμον καὶ βραχίονα πᾶσαν
 18 τὴν ἰσχὺν καὶ τὸ πλήθος ἐκδιδόναι.

XVIII. Περὶ δὲ τῶν λοιπῶν Σκυθέων τῆς μορφῆς, ὅτι αὐτοὶ αὐτοῖσιν εἰκόασι καὶ οὐδαμῶς¹ ἄλλοις, αὐτὸς λόγος καὶ περὶ τῶν Αἰγυπτίων, πλὴν ὅτι οἱ μὲν ὑπὸ τοῦ θερμοῦ εἰσι βεβιασμένοι, οἱ δὲ ὑπὸ τοῦ ψυχροῦ. ἡ δὲ Σκυθέων ἐρημὴ καλευμένη πεδιάς ἐστι καὶ λειμακώδης καὶ ψιλὴ² καὶ ἔνυδρος μετρίως. ποταμοὶ γάρ εἰσι μεγάλοι, οἱ ἐξοχετεύουσι τὸ ὕδωρ ἐκ τῶν πεδίων. ἐνταῦθα καὶ οἱ Σκύθαι διαιτεῦνται, Νομάδες δὲ καλεῦνται,
 10 ὅτι οὐκ ἔστιν οἰκήματα, ἀλλ' ἐν ἀμάξησιν οἰκεῦσιν. αἱ δὲ ἄμαξαί εἰσιν αἱ μὲν ἐλάχισται τετράκυκλοι, αἱ δὲ ἐξάκυκλοι· αὗται δὲ πύλοις περιπεφραγμέναι· εἰσὶ δὲ καὶ τετεχνασμέναι ὥσπερ οἰκήματα τὰ μὲν διπλᾶ, τὰ δὲ τριπλᾶ. ταῦτα δὲ καὶ στεγνὰ πρὸς ὕδωρ καὶ πρὸς χιόνα καὶ πρὸς τὰ πνεύματα. τὰς δὲ ἀμάξας ἔλκουσι ζεύγεα τὰς μὲν δύο, τὰς δὲ τρία βοῶν κέρως ἄτερ. οὐ γὰρ ἔχουσι κέρατα ὑπὸ τοῦ ψύχεος. ἐν ταύτησι μὲν οὖν τῇσιν ἀμάξησιν αἱ³ γυναῖκες διαιτεῦνται.
 20 αὐτοὶ δ' ἐφ' ἵππων ὀχεῦνται οἱ ἄνδρες. ἔπονται δὲ αὐτοῖς καὶ τὰ πρόβατα τὰ⁴ ἐόντα καὶ αἱ βόες καὶ οἱ ἵπποι. μένουσι δ' ἐν τῷ αὐτῷ τοσοῦτον χρόνον, ὅσον ἂν ἀποχρῇ αὐτοῖσι τοῖς κτήνεσιν ὁ χόρτος· ὁκόταν δὲ μηκέτι, ἐς ἐτέρην χώραν ἔρχονται. αὐτοὶ δ' ἐσθίουσι κρέα ἐφθὰ καὶ

¹ οὐδαμῶς MSS.: οὐδαμοῖς Wilamowitz.

² ψιλὴ most MSS.: ὑψηλὴ V JB.

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 *ὄψηλός*, "a plateau."

πίνουνσι γάλα ἵππων. καὶ ἱππάκην τρώγουσι·
27 τοῦτο δ' ἐστὶ τυρὸς ἵππων.

XIX. Τὰ μὲν ἐς τὴν δίαιταν αὐτῶν οὕτως ἔχει
καὶ τοὺς νόμους· περὶ δὲ τῶν ὥρέων καὶ τῆς
μορφῆς, ὅτι πολὺ ἀπῆλλακται τῶν λοιπῶν ἀν-
θρώπων τὸ Σκυθικὸν γένος καὶ ἔοικεν αὐτὸ ἐωυτῷ
ὥσπερ τὸ Αἰγύπτιον καὶ ἡκιστα πολύγονόν ἐστι,
καὶ ἡ χώρα ἐλάχιστα θηρία τρέφει κατὰ μέγεθος
καὶ πληῆθος. κεῖται γὰρ ὑπ' αὐτῇσι τῇσιν
ἄρκτοις καὶ τοῖς ὄρεσι τοῖς Ῥιπαίοισιν, ὅθεν ὁ
βορέης πνεῖ. ὅ τε ἥλιος τελευτῶν ἐγγύτατα
10 γίνεται, ὁκόταν ἐπὶ τὰς θερινὰς ἔλθῃ περιόδους,
καὶ τότε ὀλίγον χρόνον θερμαίνει καὶ οὐ σφόδρα·
τὰ δὲ πνεύματα τὰ ἀπὸ τῶν θερμῶν πνέοντα οὐκ¹
ἀφικνεῖται, ἦν μὴ ὀλιγάκις καὶ ἀσθενέα, ἀλλ'
ἀπὸ τῶν ἄρκτων αἰεὶ πνέουσιν πνεύματα ψυχρὰ
ἀπὸ τε χιόνος καὶ κρυστάλλου καὶ ὑδάτων πολ-
λῶν. οὐδέποτε δὲ τὰ ὄρεα ἐκλείπει· ἀπὸ τούτων
δὲ δυσοίκητά ἐστιν. ἡγὼρ τε κατέχει πολὺς τῆς
ἡμέρης τὰ πεδία, καὶ ἐν τούτοισι² διαιτεῦνται·
ὥστε τὸν μὲν χειμῶνα αἰεὶ εἶναι, τὸ δὲ θέρος
20 ὀλίγας ἡμέρας καὶ ταύτας μὴ λίην. μετέωρα
γὰρ τὰ πεδία καὶ ψιλὰ καὶ οὐκ ἐστεφάνωνται
ὄρεσιν, ἀλλ' ἢ ἀνάντεα ἀπὸ³ τῶν ἄρκτων· αὐτόθι
καὶ τὰ θηρία οὐ γίνεται μέγала, ἀλλ' οἷά τε
ἐστὶν ὑπὸ γῆν σκεπάζεσθαι. ὁ γὰρ χειμῶν
κωλύει καὶ τῆς γῆς ἢ ψιλότης, ὅτι οὐκ ἔστιν
ἀλέη οὐδὲ σκέπη. αἱ δὲ⁴ μεταβολαὶ τῶν ὥρέων

¹ οὐκ added by Littré from the Latin manuscript 7027.

² τούτοισι Reinhold: αὐτέοισι Littré from 7027 (illis).

³ ἀλλ' ἢ ἀνάντεα ἀπὸ Kühlewein: ἀλλ' ἀνάντη ὑπὸ most
MSS.: ἀλλ' ἢ ἀν τῇ ἀπὸ B: ἀλλ' ἢ αὐτῇ ἀπὸ V.

meats and drink mares' milk. They have a sweetmeat 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 Rhipaeen 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 warmth² 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 ἀλέη to be the Epic word meaning "means of escape."

⁴ δὲ Wilamowitz: γὰρ MSS.

οὐκ εἰσι μεγάλαι οὐδὲ ἰσχυραί, ἀλλ' ὁμοῖαι καὶ
ὀλίγον μεταλλάσσουνται· διότι καὶ τὰ εἶδεα
ὁμοῖοι¹ αὐτοῖς ἐωυτοῖς εἰσι σίτω τε χρεώμενοι
30 αἰεὶ ὁμοίῳ ἐσθῆτί τε τῇ αὐτῇ καὶ θέρεος καὶ
χειμῶνος, τόν τε ἡέρα ὑδατεινὸν ἔλκοντες καὶ
παχύν, τὰ τε ὕδατα πίνοντες ἀπὸ χιόνος καὶ
παγετῶν, τοῦ τε ταλαιπώρου ἀπεόντες. οὐ γὰρ
οἶόν τε τὸ σῶμα ταλαιπωρεῖσθαι οὐδὲ τὴν ψυχὴν,
ὅκου μεταβολαὶ μὴ γίνονται ἰσχυραί. διὰ ταύτας
τὰς ἀνάγκας τὰ εἶδεα αὐτῶν παχέα ἐστὶ καὶ
σαρκώδεα καὶ ἄναρθρα καὶ ὑγρὰ καὶ ἄτονα, αἷ
τε κοιλῖαι ὑγρόταται πασέων κοιλιῶν αἱ κάτω.
οὐ γὰρ οἶόν τε νηδὺν ἀναξηραίνεισθαι ἐν τοιαύτῃ
40 χώρῃ καὶ φύσει καὶ ὥρῃ καταστάσει, ἀλλὰ διὰ
πιμελὴν τε καὶ ψιλὴν τὴν σάρκα τὰ τέτ² εἶδεα
ἔοικεν ἀλλήλοισι τὰ τε ἄρσενα τοῖς ἄρσεσι καὶ
τὰ θήλεα τοῖς θήλεσι. τῶν γὰρ ὥρέων παραπλη-
σίων ἐουσέων φθοραὶ οὐκ ἐγγίνονται οὐδὲ κα-
κώσεις ἐν τῇ τοῦ γόιου συμπήξει, ἣν μή τινος
46 ἀνάγκης βιαίου τύχῃ ἢ νούσου.

XX. Μέγα δὲ τεκμήριον ἐς τὴν ὑγρότητα παρ-
έξομαι. Σκυθέων γὰρ τοὺς πολλούς, ἅπαντας³
ὅσοι Νομάδες, εὐρήσεις κεκαυμένους τοὺς τε
ὤμους καὶ τοὺς βραχίονας καὶ τοὺς καρπούς τῶν
χειρῶν καὶ τὰ στήθεα καὶ τὰ⁴ ἰσχία καὶ τὴν
ὀσφύν δι' ἄλλ' οὐδὲν ἢ διὰ τὴν ὑγρότητα τῆς
φύσεως καὶ τὴν μαλακίην. οὐ γὰρ δύνανται οὔτε
τοῖς τόξοις συντείνειν οὔτε τῷ ἀκοντίῳ ἐμπίπτειν
τῷ ὄμῳ ὑπὸ ὑγρότητος καὶ ἀτονίης. ὁκόταν δὲ
10 καυθέωσιν, ἀναξηραίνεται ἐκ τῶν ἄρθρων τὸ πολὺν

¹ ὁμοῖοι αὐτοῖς Coray : ὁμοια 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,¹ 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

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

² τε Wilamowitz would delete.

³ πάντας most MSS.: μάλιστα B.

⁴ καὶ τὰ added by Coray.

- τοῦ ὑγροῦ, καὶ ἐντονώτερα μᾶλλον γίνεται καὶ τροφιμώτερα καὶ ἡρθρωμένα τὰ σώματα μᾶλλον. ῥοϊκὰ δὲ γίνεται καὶ πλατέα, πρῶτον μὲν ὅτι οὐ σπαργανοῦνται ὥσπερ ἐν Αἰγύπτῳ οὐδὲ νομίζουσι¹ διὰ τὴν ἵππασίνην, ὅπως ἂν εὐεδροὶ ἔωσιν· ἔπειτα δὲ διὰ τὴν ἔδρην· τά τε γὰρ ἄρσενα, ἕως ἂν οὐχ οἶά τε ἐφ' ἵππου ὀχεῖσθαι, τὸ πολὺ τοῦ χρόνου κάθηνται ἐν τῇ ἀμάξῃ καὶ βραχὺ τῇ βαδίσει χρέονται διὰ τὰς μεταναστώσας καὶ περιελάσας·
- 20 τὰ δὲ θήλεα θαυμαστὸν οἶον ῥοϊκὴ ἔστι τε καὶ βραδέα² τὰ εἶδεα. πυρρὸν δὲ τὸ γένος ἔστι τὸ Σκυθικὸν διὰ τὸ ψῦχος, οὐκ ἐπιγινόμενου ὀξέος τοῦ ἡλίου. ὑπὸ δὲ τοῦ ψύχεος ἡ λευκότης ἐπι-
- 24 καίεται καὶ γίνεται πυρρή.

- XXI. Πολύγονον δὲ οὐχ οἶόν τε εἶναι φύσιν τοιαύτην. οὔτε γὰρ τῷ ἀνδρὶ ἢ ἐπιθυμίῃ τῆς μείξιος γίνεται πολλὴ διὰ τὴν ὑγρότητα τῆς φύσιος καὶ τῆς κοιλῆς τὴν μαλθακότητά τε καὶ τὴν ψυχρότητα, ἀφ' ὅτων ἤκιστα εἰκὸς ἄνδρα οἶόν τε λαγνεύειν· καὶ ἔτι ὑπὸ τῶν ἵππων αἰεὶ κοπτόμενοι ἀσθενέες γίνονται ἐς τὴν μείξιν. τοῖσι μὲν ἀνδράσιν αὐταὶ αἱ προφάσιες γίνονται, τῇσι δὲ γυναιξὶν ἢ τε πιότης τῆς σαρκὸς καὶ ὑγρότης·
- 10 οὐ γὰρ δύνανται ἔτι συναρπάζειν αἱ μῆτραι τὸν γόνον· οὔτε γὰρ ἐπιμήνιος κάθαρσις αὐτῇσι γίνεται ὥς χρεῶν ἔστιν, ἀλλ' ὀλίγον καὶ διὰ χρόνου, τό τε στόμα τῶν μητρέων ὑπὸ πιμελῆς συγκλείεται καὶ οὐχ ὑποδέχεται τὸν γόνον· αὐταὶ τε ἀταλαίπωροι καὶ πῖραι καὶ αἱ κοιλίαι ψυχραὶ

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

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.

ὥσπερ οὐδ' ἐν Αἰγύπτῳ νομίζουσι, and I find that Coray too has suggested this emendation, on the ground that it is unlikely that the Egyptians used swaddling clothes.

² βραδέα BB: βλαδέα Coray.

καὶ μαλθακαί. ὑπὸ¹ τούτων τῶν ἀναγκέων οὐ
πολύγονόν ἐστι τὸ γένος τὸ Σκυθικόν. μέγα δὲ
τεκμήριον αἱ οἰκέτιδες ποιέουσιν· οὐ γὰρ φθάνουσι
παρὰ ἄνδρα ἀφικνεύμεναι καὶ ἐν γαστρὶ ἰσχουσιν
20 διὰ τὴν ταλαιπωρίην καὶ ἰσχνότητα τῆς σαρκός.

XXII. Ἐπι τε πρὸς τούτοιςιν εὐνουχίαι γί-
νονται οἱ² πλείστοι ἐν Σκύθῃσι καὶ γυναικεῖα
ἐργάζονται καὶ ὥς αἱ γυναῖκες διαιτεῦνται³
διαλέγονταί τε ὁμοίως· καλεῦνταί τε οἱ τοιοῦτοι
Ἄναριεῖς.⁴ οἱ μὲν οὖν ἐπιχώριοι τὴν αἰτίην
προστιθέασι θεῷ καὶ σέβονται τούτους τοὺς
ἀνθρώπους καὶ προσκυνέουσιν, δεδοικότες περὶ
ἐωυτῶν ἕκαστοι. ἐμοὶ δὲ καὶ αὐτῷ δοκεῖ ταῦτα
τὰ πάθεα θεῖα εἶναι καὶ τῷλλα πάντα καὶ οὐδὲν
10 ἕτερον ἑτέρου θειότερον οὐδὲ ἀνθρωπινώτερον,
ἀλλὰ πάντα ὁμοῖα καὶ πάντα θεῖα. ἕκαστον δὲ
αὐτῶν ἔχει φύσιν τὴν ἐωυτοῦ καὶ οὐδὲν ἄνευ
φύσιος γίνεται. καὶ τοῦτο τὸ πάθος ὥς μοι δο-
κεῖ γίνεσθαι φράσω· ὑπὸ τῆς ἵππασίης αὐτοὺς
κέδματα λαμβάνει, ἅτε αἰεὶ κρεμαμένων ἀπὸ
τῶν ἵππων τοῖς ποσίν· ἔπειτα ἀποχλωθύνται καὶ
ἐλκοῦνται τὰ ἰσχία, οἷ ἂν σφόδρα νοσήσωσιν.
ἰῶνται δὲ σφᾶς αὐτοὺς τρόπῳ τοιῷδε. ὁκόταν γὰρ
ἄρχηται ἡ νοῦσος, ὅπισθεν τοῦ ὠτὸς ἐκατέρου
20 φλέβα τάμνουσιν. ὁκόταν δὲ ἀπορρυῇ τὸ αἷμα,
ὑπνος ὑπολαμβάνει ὑπὸ ἀσθενείης καὶ καθεύ-
δουσιν. ἔπειτα ἀνεγείρονται, οἱ μὲν τινες ὑγιέες
έόντες, οἱ δ' οὔ. ἐμοὶ μὲν οὖν δοκεῖ ἐν ταύτῃ τῇ
ἰήσει διαφθείρεσθαι ὁ γόνος. εἰσὶ γὰρ παρὰ τὰ

¹ Before ὑπὸ the MSS. have καί, 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 *oi* be deleted? It is unlikely that "the majority" were impotent, but "very many" might be.

³ *διατείνονται* added by Gomperz.

⁴ *Ἀναρίεις* Gomperz (cf. Herodotus I. 105): *ἀνδριεῖς* V: *ἀνανδριεῖς* B: *ἀναρδρεῖς* b.

ὥτα φλέβες, ἃς εἰάν τις ἐπιτάμη, ἄγονοι γίνονται οἱ ἐπιτμηθέντες. ταύτας τοίνυν μοι δοκέουσι τὰς φλέβας ἐπιτάμνειν. οἱ δὲ μετὰ ταῦτα ἐπειδὴν ἀφίκωνται παρὰ γυναῖκας καὶ μὴ οἰοί τ' ἔωσι χρήσθαι σφισιν, τὸ πρῶτον οὐκ ἐνθυμεῦνται, ἀλλ' ἡσυχίην ἔχουσι. ὁκόταν δὲ δις καὶ τρίς
 40 καὶ πλεονάκεις αὐτοῖσι πειρωμένοισι μηδὲν ἀλλοιότερον ἀποβαίνειν, νομίσαντές τι ἡμαρτηκέναι τῷ θεῷ, ὃν ἐπαιτιῶνται, ἐνδύονται στολὴν γυναικείην καταγνόντες ἐωυτῶν ἀνανδρεῖν. γυναικίζουσί τε καὶ ἐργάζονται μετὰ τῶν γυναικῶν ἅ καὶ ἐκείναι.

Τοῦτο δὲ πάσχουσι Σκυθέων οἱ πλούσιοι,¹ οὐχ οἱ κάκιστοι ἀλλ' οἱ εὐγενέστατοι καὶ ἰσχὺν πλείστην κεκτημένοι, διὰ τὴν ἵππασίνην, οἱ δὲ πένητες
 40 ἦσσαν· οὐ γὰρ ἵππάζονται. καίτοι ἐχρῆν, ἐπεὶ θεϊότερον τοῦτο τὸ νόσευμα τῶν λοιπῶν ἐστίν, οὐ τοῖς γενναιοτάτοις τῶν Σκυθέων καὶ τοῖς πλουσιωτάτοις προσπίπτειν μούνοις, ἀλλὰ τοῖς ἅπασιν ὁμοίως, καὶ μᾶλλον τοῖσιν ὀλίγα κεκτημένοισιν, εἰ δὴ τιμώμενοι² χαίρουσιν οἱ θεοὶ καὶ θαυμάζομενοι ὑπ' ἀνθρώπων καὶ ἀντὶ τούτων χάριτας ἀποδιδόασιν. εἰκὸς γὰρ τοὺς μὲν πλουσίους θύειν
 50 πολλὰ τοῖς θεοῖς καὶ ἀνατιθέναι ἀναθήματα ἐόντων χρημάτων πολλῶν καὶ τιμᾶν, τοὺς δὲ πένητας ἦσσαν διὰ τὸ μὴ ἔχειν, ἔπειτα καὶ ἐπιμεμφομένους ὅτι οὐ διδόασιν χρήματα αὐτοῖσιν, ὥστε τῶν τοιούτων ἀμαρτιῶν τὰς ζημίας τοὺς ὀλίγα κεκτημένους φέρειν μᾶλλον ἢ τοὺς πλουσίους. ἀλλὰ γάρ, ὥσπερ καὶ πρότερον ἔλεξα, θεῖα μὲν καὶ ταῦτά ἐστίν ὁμοίως τοῖς ἄλλοις· γίνεται δὲ κατὰ φύσιν ἕκαστα. καὶ ἡ τοιαύτη νοῦσος ἀπὸ τοιαύτης

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

¹ οἱ πλούσιοι, Cobet (*Mnemosyne* IX. 70) would delete these words.

² εἰ δὲ τιμώμενοι Coray: οὐ τιμωμένοισιν ἤδη εἰ MSS.

προφάσιος τοῖς Σκύθησι γίνεται οἷν εἶρηκα. ἔχει
 δὲ καὶ κατὰ τοὺς λοιποὺς ἀνθρώπους ὁμοίως.
 ὅκου γὰρ ἱππάζονται μάλιστα καὶ πυκνότατα,
 60 ἐκεῖ πλείστοι ὑπὸ κεδμάτων καὶ ἰσχυάδων καὶ
 ποδαγριῶν ἀλίσκονται καὶ λαγνεύειν κάκιστοί
 εἰσι. ταῦτα δὲ τοῖσι Σκύθησι πρόσεστι, καὶ
 εὐνουχοειδέστατοί εἰσιν ἀνθρώπων διὰ ταύτας
 τε¹ τὰς προφάσις καὶ ὅτι ἀναξυρίδας ἔχουσιν
 αἰεὶ καὶ εἰσιν ἐπὶ τῶν ἵππων τὸ πλείστον τοῦ
 χρόνου, ὥστε μήτε χειρὶ ἄπτεσθαι τοῦ αἰδοίου,
 ὑπὸ τε τοῦ ψύχεος καὶ τοῦ κόπου ἐπιλήθεσθαι
 τοῦ ἡμέρου καὶ τῆς μείξιος, καὶ μηδὲν παρακινεῖν
 69 πρότερον ἢ ἀνανδρωθῆναι.²

XXIII. Περὶ μὲν οὖν τῶν Σκυθέων οὕτως ἔχει
 τοῦ γένους. τὸ δὲ λοιπὸν γένος τὸ ἐν τῇ Εὐρώπῃ
 διάφορον αὐτὸ ἐωυτῷ ἐστὶ καὶ κατὰ τὸ μέγεθος
 καὶ κατὰ τὰς μορφάς διὰ τὰς μεταλλαγὰς τῶν
 ὥρέων, ὅτι μεγάλαι γίνονται καὶ πυκναί, καὶ
 θάλπεά τε ἰσχυρά καὶ χειμῶνες καρτεροὶ καὶ
 ὄμβροι πολλοὶ καὶ αὗτις αὐχμοὶ πολυχρόνιοι καὶ
 πνεύματα, ἐξ ὧν μεταβολαὶ πολλαὶ καὶ παντο-
 10 δαπαί. ἀπὸ τούτων εἰκὸς αἰσθάνεσθαι³ καὶ τὴν
 γένεσιν ἐν τῇ συμπήξει τοῦ γόνου ἄλλοτε⁴ ἄλλην
 καὶ μὴ τῷ αὐτῷ τὴν αὐτὴν γίνεσθαι ἐν τε τῷ θέρει
 καὶ τῷ χειμῶνι μηδὲ ἐν ἐπομβρίῃ καὶ αὐχμῷ.
 διότι τὰ εἶδεα διηλλάχθαι νομίζω τῶν Εὐρωπαϊῶν
 μᾶλλον ἢ τῶν Ἀσιηνῶν καὶ τὰ μεγέθεα διαφορώ-
 τατα αὐτὰ ἐωυτοῖς εἶναι κατὰ πόλιν ἐκάστην. αἱ
 γὰρ φθοραὶ πλείονες ἐγγίνονται τοῦ γόνου ἐν τῇ
 συμπήξει ἐν τῇσι μεταλλαγῇσι τῶν ὥρέων πυκνῇ-

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,¹ 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 ἀνδρωθῆναι, that is, "attempt no sexual act before they recover their virility."

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

⁴ ἄλλοτε added (with καὶ preceding) by Coray.

- σιν ἐούσησιν ἢ ἐν τῇσι παραπλησίησι καὶ
 ὁμοίησι. περί τε τῶν ἡθέων ὁ αὐτὸς λόγος· τό
 20 τε ἄγριον καὶ τὸ ἄμεικτον καὶ τὸ θυμοειδὲς ἐν
 τῇ τοιαύτῃ φύσει ἐγγίνεται. αἱ γὰρ ἐκπλήξεις
 πυκναὶ γινόμεναι τῆς γνώμης τὴν ἀγριότητα ἐντιθέ-
 ασι, τὸ δὲ ἡμερόν τε καὶ ἡπιον ἀμαυροῦσι. διὸ
 καὶ εὐψυχοτέρους νομίζω τοὺς τὴν Εὐρώπην
 οἰκέοντας εἶναι ἢ τοὺς τὴν Ἀσίην. ἐν μὲν γὰρ
 τῷ αἰεὶ παραπλησίῳ αἱ ῥαθυμίαι ἔνεισιν, ἐν δὲ
 τῷ μεταβαλλομένῳ αἱ ταλαιπωρίαι τῷ σώματι
 καὶ τῇ ψυχῇ. καὶ ἀπὸ μὲν ἡσυχίης καὶ ῥαθυ-
 μίης ἡ δειλίη αὖξεται, ἀπὸ δὲ τῆς ταλαιπωρίας
 30 καὶ τῶν πόνων αἱ ἀνδρεῖαι. διὰ τοῦτό εἰσι
 μαχιμώτεροι οἱ τὴν Εὐρώπην οἰκέοντες καὶ διὰ
 τοὺς νόμους, ὅτι οὐ βασιλεύονται ὥσπερ οἱ Ἀσιη-
 νοί. ὅκου γὰρ βασιλεύονται, ἐκεῖ ἀνάγκη δειλο-
 τάτους εἶναι. εἴρηται δέ μοι καὶ πρότερον. αἱ
 γὰρ ψυχαὶ δεδούλονται καὶ οὐ βούλονται παρα-
 κινδυνεύειν ἐκόντες εἰκῇ ὑπὲρ ἀλλοτρίης δυνάμιος.
 ὅσοι δὲ αὐτόνομοι—ὑπὲρ ἑωυτῶν γὰρ τοὺς κιν-
 δύνους αἰρεῦνται καὶ οὐκ ἄλλων—προθυμεῦνται
 ἐκόντες καὶ ἐς τὸ δεινὸν ἔρχονται. τὰ γὰρ ἀριστεῖα
 40 τῆς νίκης αὐτοὶ φέρονται. οὕτως οἱ νόμοι οὐχ
 41 ἥκιστα τὴν εὐψυχίην ἐργάζονται.

XXIV. Τὸ μὲν οὖν ὅλον καὶ τὸ ἅπαν οὕτως
 ἔχει περί τε τῆς Εὐρώπης καὶ τῆς Ἀσίας. ἔνεισι
 δὲ καὶ ἐν τῇ Εὐρώπῃ φύλα διάφορα ἕτερα ἑτέροισι
 καὶ τὰ μεγέθεα καὶ τὰς μορφὰς καὶ τὰς ἀνδρείας.
 τὰ δὲ διαλλάσσοντα ταυτά¹ ἐστίν, ἃ καὶ ἐπὶ τῶν
 πρότερον εἴρηται. ἔτι δὲ σαφέστερον φράσω.
 ὁκόσοι μὲν χώραν ὀρεινὴν τε οἰκέουσιν καὶ τρηχέϊαν
 καὶ ὑψηλὴν καὶ ἔνυδρον, καὶ αἱ μεταβολαὶ αὐτοῖσι

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.¹ 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 ταῦτά Coray : ταῦτά β : ταῦτ' V.

- γίνονται τῶν ὥρέων μέγα διάφοροι, ἐνταῦθα εἰκὸς
 10 εἶδεα μεγάλα εἶναι καὶ πρὸς τὸ ταλαίπωρον καὶ
 τὸ ἀνδρεῖον εὖ πεφυκότα, καὶ τό τε ἄγριον καὶ τὸ
 θηριῶδες αἱ τοιαῦται φύσεις οὐχ ἥκιστα ἔχουσιν.
 ὁκόσοι δὲ κοῖλα χωρία καὶ λειμακώδεα καὶ πνιγνῆρὰ
 καὶ τῶν θερμῶν πνευμάτων πλέον μέρος μετέχουσιν
 ἢ τῶν ψυχρῶν ὕδασί τε χρέονται θερμοῖσιν, οὗτοι
 δὲ μεγάλοι μὲν οὐκ ἂν εἴησαν οὐδὲ κανονίαι, ἐς
 εὖρος δὲ πεφυκότες καὶ σαρκώδεις καὶ μελανό-
 τριχες, καὶ αὐτοὶ μέλανες μᾶλλον ἢ λευκότεροι,
 φλεγματίαι δὲ ἦσσαν ἢ χολώδεις· τὸ δὲ ἀνδρεῖον
 20 καὶ τὸ ταλαίπωρον ἐν τῇ ψυχῇ φύσει μὲν οὐκ ἂν
 ὁμοίως ἐνείη, νόμος δὲ προσγενόμενος ἀπεργάζοιτ'
 ἂν. καὶ εἰ μὲν ποταμοὶ ἐνείησαν ἐν τῇ χώρῃ,
 οἵτινες ἐκ τῆς χώρης ἐξοχετεύουσι τό τε στάσιμον
 καὶ τὸ ὄμβριον, οὗτοι ἂν ὑγιηροὶ τε εἴησαν καὶ
 λαμπροί. εἰ μὲντοι ποταμοὶ μὲν μὴ εἴησαν, τὰ
 δὲ ὕδατα λιμναῖά ¹ τε καὶ στάσιμα πίνοιεν καὶ
 ἐλώδεα, ἀνάγκη τὰ τοιαῦτα εἶδεα προγαστρότερα
 καὶ σπληνώδεα εἶναι. ὁκόσοι δὲ ὑψηλὴν τε οἰκέ-
 ονσι χώραν καὶ λείην καὶ ἀνεμώδεα καὶ ἔνυδρον,
 30 εἶεν ἂν εἶδεα μεγάλοι καὶ ἐωυτοῖσι παραπλήσιοι·
 ἀνανδρότεραι δὲ καὶ ἡμερώτεραι αἱ γινώμαι.
 ὁκόσοι δὲ λεπτά τε καὶ ἄνδρα καὶ ψιλὰ, τῆσι
 μεταβολῇσι τῶν ὥρέων οὐκ εὐκρητα, ἐν ταύτῃ τῇ
 χώρῃ τὰ εἶδεα εἰκὸς σκληρά τε εἶναι καὶ ἔντονα
 καὶ ξανθότερα ἢ μελάντερα καὶ τὰ ἥθεα καὶ τὰς
 ὀργὰς αὐθάδεάς τε καὶ ἰδιογνώμονας. ὅκου γὰρ
 αἱ μεταβολαὶ εἰσι πυκνόταται τῶν ὥρέων καὶ
 πλείστον διάφοροι αὐταὶ ἐωυτῇσιν, ἐκεῖ καὶ τὰ
 εἶδεα καὶ τὰ ἥθεα καὶ τὰς φύσεως εὐρήσεις
 40 πλείστον διαφερούσας.

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 ¹ 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 λιμναῖα B: κρηναῖα all other MSS.

Μέγισταί μὲν οὖν εἰσιν αὗται τῆς φύσιος αἱ
 διαλλαγαί, ἔπειτα δὲ καὶ ἡ χώρα, ἐν ᾗ ἂν τις
 τρέφηται καὶ τὰ ὕδατα. εὐρήσεις γὰρ ἐπὶ τὸ
 πλῆθος τῆς χώρας τῇ φύσει ἀκολουθέοντα καὶ τὰ
 εἶδεα τῶν ἀνθρώπων καὶ τοὺς τρόπους. ὅκου
 μὲν γὰρ ἡ γῆ πίειρα καὶ μαλθακὴ καὶ ἔνυδρος, καὶ
 τὰ ὕδατα κάρτα μετέωρα, ὥστε θερμὰ εἶναι τοῦ
 θέρεος καὶ τοῦ χειμῶνος ψυχρά, καὶ τῶν ὥρέων
 καλῶς κεῖται, ἐνταῦθα καὶ οἱ ἄνθρωποι σαρκώδεές
 50 εἰσι καὶ ἄναρθροι καὶ ὑγροὶ καὶ ἀταλαίπωροι καὶ
 τὴν ψυχὴν κακοὶ ὥς ἐπὶ τὸ πολὺ. τό τε ῥάθυμον
 καὶ τὸ ὑπνηρὸν ἔνεστιν ἐν αὐτοῖς ἰδεῖν· ἔς τε τὰς
 τέχνας παχέες καὶ οὐ λεπτοὶ οὐδ' ὀξέες. ὅκου δ'
 ἐστὶν ἡ χώρα ψιλὴ τε καὶ ἄνυδρος¹ καὶ τριχεῖα
 καὶ ὑπὸ τοῦ χειμῶνος πιεζομένη καὶ ὑπὸ τοῦ
 ἡλίου κεκαυμένη, ἐνταῦθα δὲ σκληροὺς τε καὶ
 ἰσχυροὺς καὶ διηρθρωμένους καὶ ἐντόνους καὶ
 δασέας ἰδοις.² τό τε ἐργατικὸν ἐνεὸν³ ἐν τῇ φύσει
 τῇ τοιαύτῃ καὶ τὸ ἄγρυπνον, τά τε ἥθεα καὶ τὰς
 60 ὀργὰς αὐθάδεας καὶ ἰδιογνώμονας, τοῦ τε ἀγρίου
 μᾶλλον μετέχοντας ἢ τοῦ ἡμέρου, ἔς τε τὰς τέχνας
 ὀξυτέρους τε καὶ συνετωτέρους καὶ τὰ πολέμια
 ἀμείνους εὐρήσεις· καὶ τᾶλλα τὰ ἐν τῇ γῇ φυόμενα
 πάντα ἀκόλουθα ἐόντα τῇ γῇ. αἱ μὲν ἐναντιώταται
 φύσιές τε καὶ ἰδέαι ἔχουσιν οὕτως. ἀπὸ δὲ
 67 οὐχ ἀμαρτήση.

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 *ἄνδρος* Ermerins from *inaquosa* of 7027 : *ἀνώχυρος* MSS.

² *ἴδοις* b, omitted by most MSS. : *ἴδοις ἐν* Coray.

³ Before *ἐνεδν* all MSS. except *JB* add *ὀξύ*.